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A

CLASSICAL DICTIONARY:

CONTAINING AN ACCOUNT OF

THE PRINCIPAL PROPER NAMES

MENTIONED IN

ANCIENT AUTHORS,

AND

INTENDED TO ELUCIDATE ALL THE IMPORTANT POINTS CONNECTED WITH THE GEOGRAPHY, HISTORY, BIOGRAPHY, MYTHOLOGY, AND FINE ARTS

OF THE

GREEKS AND ROMANS.

TOGETHER WITH

AN ACCOUNT OF COINS, WEIGHTS, AND MEASURES,

WITH TABULAR VALUES OF THE SAME.

McCormick Theological Seminary LIBRARY

BY

CHARLES ANTHON, LL.D.,

LATE PROFESSOR OF THE GREEK AND LATIN LANGUAGES IN COLUMBIA COLLEGE, NEW YORK, AND RECTOR OF THE GRAMMAR-SCHOOL.

4th. Edition

"*Huc undique gaza.*"—VIRG.

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TO

JOHN ANTHON, ESQ.,

COUNSELLOR AT LAW, &c.,

WHO, AMID THE DUTIES OF A LABORIOUS PROFESSION, CAN STILL FIND LEISURE FOR HOLDING CONVERSE WITH THE PAGES OF ANTIQUITY, AND IN WHOM LEGAL ERUDITION IS SO HAPPILY BLENDED WITH THE LIGHTER GRACES OF ANCIENT AND MODERN LITERATURE,

THIS WORK

IS

AFFECTIONATELY INSCRIBED,

AS A FEEBLE RETURN FOR MANY ACTS OF FRATERNAL KINDNESS, AND (IF A BROTHER MAY BE ALLOWED TO EXPRESS HIMSELF IN THIS WAY) AS A TESTIMONIAL OF FOND REGARD FOR EMINENT ABILITIES IN UNISON WITH EMINENT INTEGRITY AND WORTH.

PREFACE

TO THE FOURTH EDITION.

In laying the result of his labours before the public, the author wishes it to be distinctly understood, that the present volume is not, as some might perhaps imagine, merely an improved edition of the Classical Dictionary of Lempriere, but a work entirely new, and resembling its predecessor in nothing but the name. The author owes it, in fact, to himself to be thus explicit in his statement, since he would feel but poorly compensated for the heavy toil expended on the present work, were he regarded as having merely remodelled, or given a new arrangement to, the labours of another. So far from this having been done, there are, in truth, but few articles, and those not very important ones, wherein any resemblance can be traced between Lempriere's work and the present. In every other respect, the Classical Dictionary now offered to the public will be found to be as different from Lempriere's as the nature of the case can possibly admit.

It cannot be denied that Lempriere's Classical Dictionary was a very popular work in its day. The numerous editions through which it ran would show this very conclusively, without the necessity of any farther proof. Still, however, it may be asserted with equal safety, that this same popularity was mainly owing to the circumstance of there being no competitor in the field. Considered in itself, indeed, the work put forth but very feeble claims to patronage, for its scholarship was superficial and inaccurate, and its language was frequently marked by a grossness of allusion, which rendered the book a very unfit one to be put into the hands of the young. And yet so strong a hold had it taken of public favour both at home and in our own country, that not only were no additions or corrections made in the work, but the very idea itself of making such was deemed altogether visionary. The author of the present volume remembers very well what surprise was excited, when, on having been employed to prepare a new edition of Lempriere in 1825, he hinted the propriety of making some alterations in the text. The answer received from a certain quarter was, that one might as well think of making alterations in the Scriptures as in the pages of Dr. Lempriere! and that all an editor had to do was merely to revise the references contained in the English work. When, however, several palpable errors, on the part of Lempriere, had been pointed out by him, and the editor was allowed to correct these and others of a similar kind, he still felt the impossibility of presenting the work to the American public in that state in which alone it ought to have appeared, partly from the undue estimation in which the labours of Dr. Lempriere were as yet generally held, and partly from a consciousness of his own inability, through the want of a more extended course of reading, to do justice to such a task. With all its imperfections, however, the edition referred to was well received; and when a second one was soon after called for, the publisher felt himself imboldened to allow the editor the privilege of introducing more extensive improvements, and of making the work, in every point of view, more deserving of patronage.

The republication of this latter edition in England, and the implied confession, connected with such a step, that the original work of Lempriere stood in need of improvement, now broke the charm which had fettered the judgments of so many of our own countrymen, and it then began to be conceded on all sides that the Classical Dictionary of Dr. Lempriere was by no means entitled to the claim of infallibility; nay, indeed, that it was defective throughout. When the ownership of the work, therefore, passed into the hands of the Messrs. Carvill, and a new edition was again wanted, those intelligent and enterprising publishers gave the editor permission to make whatever alterations and improvements he might see fit; and the Classical Dictionary now appeared in two octavo volumes, enriched with new materials derived from various sources, and presenting a much fairer claim than before to the attention of the student.

This last-mentioned edition became, in its turn, soon exhausted, and a new one was demanded; when the copyright of the work passed from the Messrs. Carvill to the Brothers Harper. To individuals of less liberal spirit, and more alive to the prospect of immediate

advantage, it would have appeared sufficient to republish merely the edition in two volumes, without any farther improvement. The Messrs. Harper, however, thought differently on the subject. They wished a Classical Dictionary in as complete and useful a form as it could possibly be made; and, with this view, notwithstanding the large amount which had been expended on the purchase of the work, the stereotype plates were destroyed, though still perfectly serviceable, and the editor was employed to prepare a work, which, while it should embrace all that was valuable in the additions that had from time to time been made by him, was to retain but a very small portion of the old matter of Lempriere, and to supply its place with newly-prepared articles. This has now, accordingly, been done. A *new work* is the result; not an improved edition of the old one, but a work on which the patient labour of more than two entire years has been faithfully expended, and which, though comprised in a single volume, will be found to contain much more than even the edition of Lempriere in two volumes, as published by the Messrs. Carvill. Whatever was worth preserving among the additions previously made by the editor, he has here retained; but, in general, even these are so altered and improved as, in many instances, to be difficult of recognition; while, on the other hand, all the old articles of Lempriere, excepting a few, have been superseded by new ones.

Such is a brief history of the present work. It remains now to give a general idea of the manner in which it has been executed. The principal heads embraced in the volume are, as the title indicates, the Geography, History, Biography, Mythology, and Fine Arts of the Greeks and Romans. The subject of Archæology is only incidentally noticed, as it is the intention of the author to edit, with all convenient speed, a Dictionary of Greek and Roman Antiquities, which will contain an abstract of all the valuable matter connected with these subjects that is to be be found in the writings of the most eminent German philologists. Only a few, therefore, of the more important topics that have a bearing on Archæology, are introduced into the present volume, such as the Greek Theatre, and theatrical exhibitions in general, the national games of Greece, the dictatorship and agrarian laws of the Romans, and some other points of a similar kind.

If the author were asked on what particular subject, among the many that are discussed in the present volume, the greatest amount of care had been expended, he would feel strongly inclined to say, that of Ancient Geography. Not that the others have been by any means slighted, and the principal degree of labour concentrated under this head. Far from it. But the fact is, that in a work like the present, the articles which relate to Ancient Geography are by far the most numerous, and, in some respects, the most important, and require a large portion of assiduous care. In what relates, therefore, to the Geography of former days, the author thinks he can say, without the least imputation of vanity, that in no work in the English language will there be found a larger body of valuable information on this most interesting subject, than in that which is here offered to the American student. In connexion with the geography of past ages, various theories, moreover, are given respecting the origin and migration of different communities, and some of the more striking legends of antiquity are referred to concerning the changes which the earth's surface has from time to time undergone. Some idea of the nature of these topics may be formed by consulting the following articles: *Ægyptus*, *Atlantis*, *Gallia*, *Græcia*, *Lectonia*, *Mediterraneum Mare*, *Meroë*, *Ogyges*, *Pelasgi*, and *Phœnicia*. Nor is this all. Books of Travels have been made to contribute their stores of information, and the student is thus transported in fancy to the scenes of ancient story, and wanders, as it were, amid the most striking memorials of the past.

The historical department has also been a subject of careful attention. Here, again, the origin of nations forms a very attractive field of inquiry, and the student is put in possession of the ablest and most recent speculations of both German and English scholarship. The Argonautic expedition, for example, the legend of the Trojan war, events dimly shadowed forth in the distant horizon of "gray antiquity;" the origin of Rome, the early movements of the Doric and Ionic races among the Greeks; or, what may prove still more interesting to some, the origin of civilization in India and the remote East; all these topics will be found discussed under their respective heads, and will, it is hoped, teach the young student that history is something more than a mere record of dates, or a chronicle of wars and crimes.

Particular attention has also been paid to the department of Biography. This subject will be found divided into several heads: biographical sketches, namely, of public men, of individuals eminent in literature, of scientific characters, of physicians, of philosophers, and also of persons distinguished in the early history of the Christian Church. The lit-

erary biographies, in particular, will, it is conceived, be found both attractive and useful to the student, since we have no work at present in the English language in which a full view is given of Grecian and Roman literature. The sketches of ancient mathematicians, and of other individuals eminent for their attainments in science, will not be found without interest even in our own day. Nor will the medical man depart altogether unrewarded from a perusal of those biographies which treat of persons distinguished of old in the healing art. In the accounts, moreover, that are given of the philosophers and philosophic systems of antiquity, although half-learned sciolists have passed upon these topics so sweeping a sentence of condemnation, much curious information may nevertheless be obtained, and much food for speculation, too, on what the mind can effect by its own unaided powers in relation to subjects that are of the utmost importance to us all. The ecclesiastical biographies will also be found numerous, and, it is hoped, not uninteresting. None of them fall properly, it is true, within the sphere of a Classical Dictionary, yet they could not well have been omitted, since many of the matters discussed in them have reference more immediately to classical times.

The subject of Mythology has supplied, next to that of Ancient Geography, the largest number of articles to the present work. In the treatment of these, it has been the chief aim of the author to lay before the student the most important speculations of the two great schools (the Mystic and anti-Mystic) which now divide the learned of Europe. At the head of the former stands Creuzer, whose elaborate work (*Symbolik und Mythologie der alten Völker*) has reappeared under so attractive a form through the taste and learning of Guigniaut. The champion of the anti-Mystic school appears to be Lobeck, although many eminent names are also marshalled on the same side. It has been the aim of the author to give a fair and impartial view of both systems, although he cannot doubt but that the former will appear to the student by far the more attractive one of the two. In the discussion of mythological topics, very valuable materials have been obtained from the excellent work of Keightley, who deserves the praise of having first laid open to the English reader the stores of German erudition in the department of Mythology. The author will, he trusts, be pardoned for having intruded some theories of his own on several topics of a mythological character, more particularly under the articles *Amazones*, *Asi*, *Io*, *Odinus*, and *Orpheus*. It is a difficult matter, in so attractive a field of inquiry as this, to resist the temptation of inflicting one's own crude speculations upon the patience of the reader. In preparing the mythological articles, the greatest care has been also taken to exclude from them everything offensive, either in language or detail, and to present such a view of the several topics connected with this department of inquiry as may satisfy the most scrupulous, and make the present work a safe guide, in a moral point of view, to the young of either sex.

The department of the Fine Arts forms an entirely new feature in the present work. The biographies of Artists have been prepared with great care, and criticisms upon their known productions have been given from the most approved authorities, both ancient and modern. The information contained under this head will, it is conceived, prove not unacceptable either to the modern artist or the general reader.

In a work like the present, the materials for which have been drawn from so many sources, it would be a difficult task to specify, within the limits of an ordinary preface, the different quarters to which obligations are due. The author has preferred, therefore, appending to the volume a formal catalogue of authorities, at the risk of being thought vain in so doing. A few works, however, to which he has been particularly indebted, deserve to be also mentioned here. These are the volumes of Cramer on Ancient Geography; the historical researches of Thirlwall; and the work of Keightley already referred to. From the Encyclopædia also, published by the Society for the Diffusion of Useful Knowledge, numerous excellent articles have been obtained, which contribute in no small degree to the value of the present publication. In every instance care has been taken to give at the end of each article the main authority from which the materials have been drawn, a plan generally pursued in works of a similar nature, and which was followed by the author in all the editions of Lempriere prepared by him for the press. A fairer mode of proceeding cannot well be imagined. And yet complaint has been made in a certain quarter, that the articles taken from the Encyclopædia just mentioned are not duly credited to that work, and that the title of the work itself has been studiously changed. Of the fallacy of the first charge, any one can satisfy himself by referring to the pages of the present volume where those articles appear; while, with regard to the second, the author has merely to remark, that in substituting the title of "Encyclopædia

of Useful Knowledge" for the more vulgar one of "Penny Cyclopædia," he always conceived that he was doing a service to that very publication itself. At all events, the change of title, if it were indeed such, appears to have been a very proper one, since it met with the tacit approbation of certain so-called critics, who would never have allowed this opportunity of gratifying personal animosity to have passed unheeded, had they conceived it capable of furnishing any ground of attack.

The account of Coins, Weights, and Measures, which accompanied the edition of Lempriere in two volumes, has been appended to the present work in a more condensed and convenient form. It is from the pen of Abraham B. Conger, Esq., formerly one of the Mathematical instructors in Columbia College, but at present a member of the New-York bar. The very great clearness and ability which characterize this essay have been fully acknowledged by its republication abroad in the Edinburgh edition of Potter's Grecian Antiquities, and it will be found far superior to the labours of Arbuthnot, as given in the Dictionary of Lempriere.

Before concluding, the author must express his grateful obligations to his friend, Francis Adams, Esq., of Banchory Ternan, near Aberdeen (Scotland), for the valuable contributions furnished by him under the articles *Aëtius*, *Alexander of Tralles*, *Aretæus*, *Celsus*, *Dioscorides*, *Galenus*, *Hippocrates*, *Nicander*, *Oribasius*, *Paulus Ægineta*, and many other medical biographies scattered throughout the present work. Mr. Adams is well known abroad as the learned author of "Hermes Philologicus," and the English translator of "Paul of Ægina." Whatever comes from his pen, therefore, carries with it the double recommendation of professional talent and sound and accurate scholarship.

With regard to the typographical execution of the present volume, the author need say but little. The whole speaks for itself, and for the unsparing liberality of the publishers. In point of accuracy, the author is sure that no work of its size has ever surpassed it; and for this accuracy he is mainly indebted to the unremitting care of his talented young friend, Mr. Henry Drisler, a graduate of Columbia College, and one of the Instructors in the College-school, of whose valuable services he has had occasion to speak in the preface to a previous work.

Columbia College, August 1, 1842.

In preparing the present edition for the press, the greatest care has been taken to correct any typographical errors that may hitherto have escaped notice, and to introduce such other alterations as the additional reading of the author, and new materials, furnished by works of a similar nature, have enabled him to make. In furtherance of this view, he has appended a Supplement to the present volume, containing all that appeared to him important in the first number of the new Classical Dictionary, now in a course of publication from the London press, as well as in the numbers, which have thus far appeared, of Pauly's "*Real-Encyclopädie der Classischen Alterthumswissenschaft*," which constitutes, in fact, the principal source of supply from which the authors of the new Classical Dictionary have drawn their materials. The articles contained in the Supplement will be found referred to in the body of the work under their respective heads, thus enabling the reader to ascertain, at a glance, what additions have been actually made.

Columbia College, March 1, 1843.

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A

CLASSICAL DICTIONARY,

&c. &c. &c.

ABÆ, a city of Phocis, near and to the right of Elatea, towards Opus. The inhabitants had a tradition that they were of Argive descent, and that their city was founded by Abas, son of Lynceus and Hypermnestra, grandson of Danaus (*Paus.* 10, 35). It was most probably of Thracian, or, in other words, Pelasgic origin. Abæ was early celebrated for its oracle of Apollo, of greater antiquity than that at Delphi (*Steph. B.*). In later days, the Romans also testified respect for the character of the place, by conceding important privileges to the Abæans, and allowing them to live under their own laws (*Paus. l. c.*). During the Persian invasion, the army of Xerxes set fire to the temple, and nearly destroyed it; soon after it again gave oracles, though in this dilapidated state, and was consulted for that purpose by an agent of Mardonius (*Herod.* 8, 134). In the Sacred war, a body of Phocians having fled to it for refuge, the Thebans burned what remained of the temple, destroying, at the same time, the suppliants (*Diod. S.* 16, 58). Hadrian caused another temple to be built, but much inferior in size. The city possessed also a forum and a theatre. Ruins are pointed out by Sir W. Gell (*Itin.* 266) near the modern village of *Exarcho.*

ABÆUS, a surname of Apollo, derived from the town of Abæ in Phocis, where the god had a rich temple. (*Hesych.*, s. v. Ἄβαι.—*Herod.* 8, 33.)

ABACÆNUM, a city of the Siculi, in Sicily, situated on a steep hill southwest of Messana. Its ruins are supposed to be in the vicinity of *Tripi.* Being an ally of Carthage, Dionysius of Syracuse wrested from it part of the adjacent territory, and founded in its vicinity the colony of Tyndaris (*Diod. S.* 14, 78, 90). Ptolemy calls this city Ἀβάκαινα, all other writers Ἀβακαῖνον. According to Bochart, the Punic appellation was *Abacin*, from *Abac*, "*extollere*," in reference to its lofty situation. (*Cluver. Sic. Ant.* 2, 386.)

ABĂLUS. *Vid.* Basilia.

ABANTES, an ancient people of Greece, whose origin is not ascertained; probably they came from Thrace, and having settled in Phocis, built the city Abæ. From this quarter a part of them seem to have removed to Eubœa, and hence its name *Abantias*, or *Abantis* (*Strabo*, 444). Others of them left Eubœa, and settled for a time in Chios (*Paus.* 7, 4); a third band, returning with some of the Locri from the Trojan war, were driven to the coast of Epirus, settled in part of Thesprotia, inhabited the city Thronium, and gave the name *Abantis* to the adjacent territory (*Paus.* 5, 22). The Thracian origin of the Abantes is contested by Mannert (8, 246), though supported, in some degree, by Aristotle, as cited by Strabo. They had a custom of cutting off the hair of the head before, and suffering it to grow long behind (*Il.* 2, 542). Plutarch (*Vit. Thes.* 5) states, that they did this to prevent the enemy, whom they always boldly fronted, from seizing them by the fore part of their heads. The truth is, they wore their hair long behind as a badge of valour, and so the scholiast on Homer means by *ἀνδρείας χάριν.* The custom of wearing long hair characterized many, if not all of the warlike nations of antiquity; it prevailed among the Scythians, who were wont also to cut off the hair of their captives as indicative of slavery (*Hesych.* —*Bayeri Mem. Scyth. in comment. Acad. Petr.* 1732, p. 388); and also among the Thracians, Spartans, Gauls (*Galli comati*), and the early Romans (*intonsi Romani*). As to the origin of this custom among the Spartans, Herodotus (1, 82) seems to be in error, in dating it from the battle of Thyrea, since Xenophon (*Lac. Pol.* 11, 3) expressly refers it to the time of Lycurgus (*Plut. Vit. Lys.* 1). The practice of scalping, which, according to Herodotus (4, 64), existed among the ancient Scythians (*Casaub. ad Athen.* 524), and is still used by the North American Indians, appears to owe its origin to this peculiar regard for the hair of the head. The greatest trophy for the victor to gain, or the vanquished to lose, would be a portion of what each had regarded as the truest badge of valour, and the skin of the head would be taken with it to keep the hair together. On the other hand, shaving the head was a peaceful and religious custom, directly opposed to that just mentioned. It was an indispensable rite among the priests of Egypt (*Herod.* 2, 36); and even the deities in the hieroglyphics have their heads without hair. Hence, too, may be explained what is said of the Argippæi, or Bald-headed Scythians (*Herod.* 4, 23). No one offered violence to them; they were accounted sacred, and had no warlike weapons. Were they not one of those sacerdotal colonies which, migrating at a remote period from India, spread themselves over Scythia, and a large portion of the farther regions of the West?

ABANTIĂDES, a masculine patronymic given to the descendants of Abas, king of Argos, such as Acrisius, Perseus, &c. (*Ovid, Met.* 4, 673.)

ABANTĬAS, I. one of the ancient names of Eubœa. (*Vid.* Abantes.) Strabo (444) calls it Abantis.—II. A female patronymic from Abas, as Danaë, Atalanta, &c.

ABANTĬDAS, a tyrant of Sicyon, in the third century B.C. He seized upon the sovereign power, after having slain Clinias, who was then in charge of the administration. Clinias was the father of the celebrated Aratus, and the latter, at this time only seven years of age, narrowly escaped sharing the fate of his parent. (*Plut. Vit. Arat.* 2.)

ABANTIS. *Vid.* Abantias II.

ABĂRIS, I. a Scythian, or Hyperborean, mentioned by several ancient writers. Iamblichus states that Abaris was a disciple of Pythagoras, and performed many wonders with an arrow received from Apollo. (*Vit. Pythag.*, p. 28, *ed. Kuster.*) Herodotus informs us (4, 36) that he was carried on this arrow over the

whole earth without tasting food. But there are strong doubts as to the accuracy of the text given by Wesseling and Valckenaer. The old editions read ὡς τὸν ὕϊστὸν περιέφερε οὐδὲν σιτεόμενος, which agrees with the account given in the Fragment of Lycurgus cited by Eudocia (*Villois. Anecd.* 1, 20), where he is said to have traversed all Greece, holding an arrow as the symbol of Apollo. The time of his arrival in Greece is variously given (*Bentl. Phal.* 95). Some fix it in the 3d Olympiad (*Harpocr.—Suid.*), others in the 21st, others much lower. One authority is weighty: Pindar, as cited by Harpocration, states that Abaris came to Greece while Crœsus was king of Lydia. An extraordinary occasion caused his visit. The whole earth was ravaged by a pestilence; the oracle of Apollo, being consulted, gave answer that the scourge would only cease when the Athenians should offer up vows for all nations. Another account makes him to have left his native country during a famine (*Villois. Anecd. l. c.*). He made himself known throughout Greece as a performer of wonders; delivered oracular responses (*Clem. Alex. Str.* 399); healed maladies by charms or exorcisms (*Plato, Charm.* 1, 312, *Bekk.*); drove away storms, pestilence, and evils. His oracles are said to have been left in writing (*Apollon. Hist. Comment.* c. 4. Compare *Schol. Aristophan.* p. 331, as emended by Scaliger). The money obtained for these various services, Abaris is said to have consecrated, on his return, to Apollo (*Iambl. V. P.* 19), whence Bayle concludes, that the collecting of a pious contribution formed the motive of his journey to Greece (*Dict. Hist. et Crit.* 1, 4). He formed also a Palladium out of the bones of Pelops, and sold it to the Trojans (*Jul. Firmicus*, 16). Modern opinions vary: Brucker (*Hist. Phil.* 1, 355.—*Enfield*, 1, 115) regards him as one who, like Empedocles, Epimenides, Pythagoras, and others, went about imposing on the vulgar by false pretensions to supernatural powers; and Lobeck (*Aglaoph.* vol. i., p. 313, *seq.*) is of the same opinion. Creuzer (*Symb.* 2, 1, 267) considers Abaris as belonging to the curious chain of connexion between the religions of the North, and those of Southern Europe, so distinctly indicated by the customary offerings sent to Delos from the country of the Hyperboreans. The same writer then cites a remarkable passage from the *Hialmarsaga:* "From Greece came Abor and Samolis, with many excellent men; they met with a very cordial reception; their servant and successor was Herse of Glisisvalr." The allusion here is evidently to Abaris and Zamolxis; and if this passage be authentic, Abaris would have been a Druid of the North, and the country of the Hyperboreans the Hebrides. The doctrines of the Druids, as well as those of Zamolxis, resemble the tenets of the Pythagorean school, and in this way we may explain that part of the story of Abaris which connects him with Pythagoras (*Origen. Philos.* 882, 906, *ed. de la Rue.—Chardon de la Rochette, Melang. de Crit.* vol. i., p. 58.) Unfortunately, the *Saga* of Hialmar is by the ablest critics of the North considered a forgery (*Müller's Sagabibl.* 2, 663). Still, other grounds have been assumed for making Abaris a Druidical priest; and the opinion is maintained by several writers (*Toland's Misc. Works*, 1, 181.—*Higgins' Celtic Druids*, 123.—*Southern Rev.* 7, 21). One argument is derived from Himerius (*Phot. Bibl.* vol. ii., p. 374, *ed. Bekker*), that he travelled in Celtic costume; in a plaid and pantaloons. Creuzer, after some remarks on this history, indulges in an ingenious speculation, by which Abaris becomes a personification of writing, and the doctrines communicated by it, as well as the advantages resulting from these doctrines, and from science or wisdom in general. As the Runic characters of the North are here referred to, a part of his argument rests on the etymology of "Runic," *rinnen, runen*, "to run," "to move rapidly along." This, together with the arrow-like form of most of them, will make Abaris, travelling on his arrow, to be him that moves rapidly along, *Runa*, the scribe, prophet, deliverer; and, at the same time, the personification of writing, as the source of all knowledge, and of safety to man. Thus the legend of Abaris may mark the propagation of writing from the summits of Caucasus, for spreading civilization as well to the Greeks, as the nations of the North. For other speculations, compare Müller (*Dorier*, 1, 364) and Schwenk (*Etymol.-Myth. Andeut.* 358), who see in Abaris the god himself, Apollo Ἀφαρεύς or Ἀφαῖος, "*luminous*," under the Macedonian form Ἄβαρις, become his own priest (*Creuzer*, 2, 1, 269).—II. A city of Egypt, called also *Avaris* (Ἄβαρις, or Αὔαρις). Manetho places it to the east of the Bubastic mouth of the Nile, in the Saitic Nome (*Joseph. c. Ap.* 1, 14). Mannert identifies it with what was afterward called Pelusium; for the name Abaris disappeared, when the shepherd-race retired from Egypt, and the situation of Pelusium coincides sufficiently with the site of Abaris, as far as authorities have reached us. Manetho, as cited by Josephus, says, that Salatis, the first shepherd-king, finding the position of Abaris well adapted to his purpose, rebuilt the city, and strongly fortified it with walls, garrisoning it with a force of 240,000 men. To this city Salatis repaired in summer time, in order to collect his tribute, and to pay his troops, and to exercise his soldiers with the view of striking terror into foreign states. Manetho also informs us, that the name of the city had an ancient theological reference (καλουμένην δ' ἀπό τινος ἀρχαίας θεολογίας Αὔαριν). Other writers make the term Abaris denote "a pass," or "crossing over," a name well adapted to a stronghold on the borders. Compare the Sanscrit *upari* (over, above), the Gothic *ufar*, the Old High German *ubar*, the Persian *eber*, the Latin *super*, the Greek ὑπέρ, &c.

Abarnis, or -us, I. a name given to that part of Mysia in which Lampsacus was situate. Venus, according to the fable, here *disowned* (ἀπηνήσατο) her offspring Priapus, whom she had just brought forth, being shocked at his deformity. Hence the appellation. The first form *Aparnis*, was subsequently altered to *Abarnis* (*Steph. B.*).—II. A city in the above-mentioned district, lying south of Lampsacus (*Steph. B.*).

Abas, I. or Arus, a mountain of Armenia Major; according to D'Anville, the modern *Abi-dag*, according to Mannert (5, 196), *Ararat;* giving rise to the southern branch of the Euphrates. (*Vid.* Arsanias.)—II. A river of Albania, rising in the chain of Caucasus, and falling into the Caspian Sea. Ptolemy calls it Albanus. On its banks Pompey defeated the rebellious Albanians (*Plut. Vit. Pomp.* 35).—III. The 12th king of Argos. (*Vid.* Supplement.)—IV. A son of Metaneira, changed by Ceres into a lizard for having mocked the goddess in her distress. Others refer this to Ascalaphus.—V. A Latin chief who assisted Æneas against Turnus, and was killed by Lausus. (*Æn.* 10, 170, &c.)—VI. A soothsayer, to whom the Spartans erected a statue for his services to Lysander, before the battle of Ægospotamos. He is called by some writers Hagias (Ἁγίας).

Abascantus. *Vid.* Supplement.

Abasītis, a district of Phrygia Epictetus, in the vicinity of Mysia; in it was the city of Ancyra, and here, according to Strabo (576), the Macestus or Megistus arose.

Abătos. *Vid.* Philæ.

Abdalonĭmus, one of the descendants of the kings of Sidon, so poor that, to maintain himself, he worked in a garden. When Alexander took Sidon, he made him king, and enlarged his possessions for his disinterestedness. (*Justin*, 11, 10.—*Curt.* 4, 1.) Diodorus Siculus (17, 46) calls him Ballonymus, a corruption of the true name as given by Curtius and Justin. Wesseling (*ad. Diod. S. l. c.*) considers the word equivalent, in the Phœnician tongue, to *Abd-al-anim*, "*Ser-*

vus Dei prædatoris," and thinks that the latter part of the compound, *anim*, may be traced in the name of the god *Anammelech* (2 *Kings*, 17, 31). Gesenius (*Gesch. der Hebr. Sprache und Schrift*, 228) makes *Abdalonimus*, as an appellation, the same with *Abd-alonim*, "Servant of the gods."

Abdēra, I. a city of Thrace, at the mouth of the Nestus: Ephorus (*Steph. B.*) wrote in sing. Ἄβδηρον, but the plural is more usual, τὰ Ἄβδηρα. The Clazomenian Timesius commenced founding this place, but, in consequence of the Thracian inroads, was unable to complete it; soon after, it was recolonized by a large body of Teians from Ionia, who abandoned their city, when besieged by Harpagus, general of Cyrus (*Herod.* 1, 168). Many Teians subsequently returned home; yet Abdera remained no inconsiderable city. There are several other accounts of the origin of this place, but the one which we have given is most entitled to credit. The city of Abdera was the birthplace of many distinguished men, as Anaxarchus, Democritus, Hecatæus, and Protagoras; the third, however, must not be confounded with the native of Miletus. (*Creuzer, Hist. Antiq. Gr. Fragm.* 9, 28.) But, notwithstanding the celebrity of some of their fellow-citizens, the people of Abdera, as a body, were reputed to be stupid. In the *Chiliads* of Erasmus, and the *Adagia Veterum*, many sayings record this failing; Cicero styles Rome, from the stupidity of the senators, an Abdera (*Ep. ad Att.* 4, 16); Juvenal calls Abdera itself, "the native land of blockheads" (*vervecum patriam*, 10, 50; compare Martial, 10, 25; "*Abderitanæ pectora plebis*"). Much of this is exaggeration. Abdera was the limit of the Odrysian empire to the west (*Thuc.* 2, 29). It afterward fell under the power of Philip; and, at a later period, was delivered up by one of its citizens to Eumenes, king of Pergamus (*Diod. S. Fragm.* 30, 9, 413, *Bip.*). Under the Romans it became a free city (*Abdera libera*), and continued so even as late as the time of Pliny (4, 11). It was famous for mullets, and other fish (*Dorio, ap. Athen.* 3, 37.—*Archestr. ap. eund.* 7, 124). In the middle ages Abdera degenerated into a very small town, named Polystylus, according to the Byzantine historian, Curopalate (*Wasse, ad Thuc.* 2, 97). Its ruins exist near *Cape Baloustra*. (*French Strabo*, 3, 180, § 3.)—II. A town of Hispania Bætica, east of Malaca, in the territory of the Bastuli Pœni, lying on the coast; Strabo calls the place Ἄβδηρα (157). Ptolemy Ἄβδαρα, Steph. B. Ἄβδηρα, a coin of Tiberius *Abdera* (*Vaillant, col.* 1, p. 63.—*Rasche's Lex Rei Num.* 1, 23). It was founded by a Phœnician colony, and is thought to correspond to the modern *Adra*. (*Ukert's Geogr.* 2, 351.)

Abdērus, a Locrian, armour-bearer of Hercules; torn to pieces by the mares of Diomedes, which the hero, warring against the Bistones, had intrusted to his care. According to Philostratus (*Icon.* 2, 35), Hercules built the city of Abdera in memory of him.

Abdias. *Vid.* Supplement.

Abella, a town of Campania, northeast of Nola, founded by a colony from Chalcis, in Eubœa, according to Justin (20, 1). Its ruins still exist in *Avella Vecchia*. Small as was Abella, it possessed a republican government, retaining it until subdued by the Romans; the inhabitants *Abellani*, are frequently mentioned by ancient writers; the only fact worthy of record is, that their territory produced a species of nut, *nux Abellana* or *Avellana*, apparently the same with what the Greek writers call κάρυον Ποντικόν, Ἡρακλειωτικόν or λεπτόν (*Dioscor.* 1, 179.—*Athen.* 2, 42). The tree itself is the *corylus* of Virgil, and the *corylus Avellana* of Linnæus, class 21. (*Fée, Flore de Virgile*, 223.)

Abellīnum, I. now *Abellino*, a city of the Hirpini, in Samnium; the inhabitants of which were called, for distinction' sake, *Abellinates Protropi* (*Plin.* 3, 2.—*Ptol.* 67).—II. A city of Lucania, near the source of the Aciris; called Abellinum Marsicum. It is thought by Cluver (*Ital. Antiq.* 2, 1280) and D'Anville (*Geogr. Anc.* 57) to accord with *Marsico Vetere*.

Abellio. *Vid.* Supplement.

Abgărus, I. a name common to many kings of Edessa, in Mesopotamia; otherwise written *Abagarus, Agbarus, Augarus*, &c. The first monarch of this name (*Euseb. H. E.* 1, 13) wrote a letter to our Saviour, and received a reply from him (*vid.* Edessa). The genuineness of these letters has been much disputed among the learned. (*Cave's Lit. Hist.* 1, 2.—*Lardner's Cred.* 7, 22.)—II. The name, according to some authorities, of the Arabian prince or chieftain who perfidiously drew Crassus into a snare, which proved his ruin; called Ἄκβαρος by Appian (*B. P.* 34), Ἀριάμνης (*Plut. Crass.* 21), Αὔγαρος (*Dio Cass.* 40, 20).

Abīa, I. the southernmost city of Messenia, on the eastern shore of the Messenian Gulf. Pausanias (4, 30) identifies it with Ire, Ἴρη, one of the places offered by Agamemnon to Achilles (*Il.* 9, 292). Abia, together with the adjacent cities of Thuria and Pheræ, separated from Messenia, and became part of the Achæan confederacy; afterward they again attached themselves to the Messenian government. At a later period, Augustus, to punish the Messenians for having favoured the party of Antony, annexed these three cities to Laconia. But this arrangement continued only for a short time, since Ptolemy and Pausanias include them again among the cities of Messenia.—II. Nurse of Hyllus, in honour of whom Cresphontes changed the name of Ire to Abia. (*Paus.* 4, 30, 1.)

Abĭi, a Scythian nation, supposed by the earlier Greeks to inhabit the banks of the Tanaïs. Homer is thought to allude to them, *Il.* 13, 6, where for ἀγανῶν, some read Ἀβίων τε. By others they are supposed to be identical with the Macrobii. The name Ἄβιοι is thought by Heyne (*ad Il. l. c.*) to allude to their living on lands common to the whole nation, or to their having a community of goods, or perhaps to their poverty, and their living in wagons. Curtius (7, 6) states, that these Abii sent ambassadors to Alexander with professions of obedience. But the Macedonians encountered no Abii; they only believed that they had found them. The name they probably had learned from Homer, and knew that they were a people to the north, forming part of the great Scythian race. Supposing themselves, therefore, on the banks of the Tanaïs, they gave the name *Abii* to the people, who had sent ambassadors, merely because they had heard that the Abii dwelt on that river.

Abīla, or Abўla, I. a mountain of Africa, opposite Calpe (*Gibraltar*), supposed to coincide with *Cape Serra*. It is an elevated point of land, forming a peninsula, of which a place named Ceuta closes the isthmus. Of the two forms given to the name of this mountain by ancient writers, that of *Abyla* is the more common. The name is written by Dionysius (*Perieg.* 336), Ἀλύβη. According to Avienus (*Ora Marit.* 345), *Abila* is a Carthaginian or Punic appellative for "any lofty mountain." This name appears to have passed over into Europe, and to have been applied, with slight alteration of form, to the opposite mountain, the rock of *Gibraltar*. Eustathius (*ad Dionys. P.* 64) informs us that in his time the latter mountain was named *Calpe* by the Barbarians, but *Aliba* by the Greeks; and that the true *Abila*, on the African side, was called *Abenna* by the natives, by the Greeks Κυνηγητική. At what time the present *Gibraltar* began to be called Calpe, is difficult to determine; probably long antecedent to the age of Eustathius. Calpe itself is only *Alba* shortened, and pronounced with a strong Oriental aspirate. In the word *Aliba* we likewise detect the root of *Alp*, or, rather, the term itself, which may be traced directly to the Celtic radical *Alb*. The situation of Abila gave it, with the opposite Calpe, a

conspicuous place in the Greek mythology. (*Vid.* Herculis Columnæ, and Mediterraneum Mare.)—II. A city of Palestine, 12 miles east of Gadara (*Euseb. v.* Ἄβελ Ἀμπέλων). Ptolemy is supposed to refer to it under the name *Abida*, an error probably of copyists. (*Mannert*, 6, 1, 323.)—III. A city of Cœlesyria, now *Bellinas*, in a mountainous country, about 18 miles northwest of Damascus. Ptolemy gives it the common name Ἄβιλα. Josephus calls it Ἄβελα, and also Ἀβελμαχέα, the latter coming from the Hebrew name *Abel Beth Maacha*, or *Malacha* (*Reland, Palest.*, 520).

Abilēne, a district of Cœlesyria. (*Vid.* Abila III.)

Abisăres. *Vid.* Supplement.

Abitiānus. *Vid.* Supplement.

Ablābius. *Vid.* Supplement.

Abnŏba, according to Ptolemy (2, 11), a chain of mountains in Germany, which commenced on the banks of the Mœnus, now *Mayne*, and, running between what are now *Hesse* and *Westphalia*, terminated in the present Duchy of *Paderborn*. Out of the northeastern part of this range, springs, according to the same authority, the Amisus, now *Ems*. Subsequent writers, however, seem to have limited the name Abnoba to that portion of the *Black Forest* where the *Danube* commences its course, and in this sense the term is used by Tacitus. A stone altar, with ABNOBA inscribed, was discovered in the *Black Forest* in 1778; and in 1784, a pedestal of white marble was found in the Duchy of *Baden*, bearing the words DIANAE ABNOBAE. These remains of antiquity, besides tending to designate more precisely the situation of the ancient *Mons Abnoba*, settle also the orthography of the name, which some commentators incorrectly write *Arnoba*. (Compare *La Germanie de Tacite, par Panckouke*, p. 4, and the *Atlas, Planche deuxième.*)

Abonitīchos, a small town and harbour of Paphlagonia southeast of the promontory Carambis. It was the birthplace of an impostor who assumed the character of Æsculapius. Lucian (*Pseud.* 58) states, that he petitioned the Roman emperor to change the name of his native city to Ionopolis, and that the request of the impostor was actually granted. The modern name *Ineboli* is only a corruption of Ionopolis. (*Marcian, Peripl.*, p. 72.—*Steph. B.*)

Aborigĭnes, a name given by the Roman writers to the primitive race, who, blending with the Siculi, founded subsequently the nation of the Latins. The name is equivalent to the Greek *αὐτόχθονες*, as indicating an indigenous race. According to the most credible traditions, they dwelt originally around Mount *Velino*, and the Lake Fucinus, now *Celano*, extending as far as Carseoli, and towards Reate. This was Cato's account (*Dionys. H.* 2, 49); and if Varro, who enumerated the towns they had possessed in those parts (*Id.* 1, 14), was not imposed on, not only were the sites of these towns distinctly preserved, as well as their names, but also other information, such as writings alone can transmit through centuries. Their capital, Lista, was lost by surprise; and exertions of many years to recover it, by expeditions from Reate, proved fruitless. Withdrawing from that district, they came down the Anio; and even at Tibur, Antemnæ, Ficulea, Tellena, and farther on at Crustumerium and Aricia, they found Siculi, whom they subdued or expelled. The Aborigines are depicted by Sallust and Virgil as savages living in hordes, without manners, law, or agriculture, on the produce of the chase, and on wild fruits. This, however, does not agree with the traces of their towns in the Apennines; but the whole account was, perhaps, little else than an ancient speculation on the progress of mankind from rudeness to civilization. The Aborigines are said to have revered Janus and Saturn. The latter taught them husbandry, and induced them to choose settled habitations, as the founders of a better way of life. From this ancient race, as has already been remarked, blending with a remnant of the Siculi, sprang the nation of the Latins; and between Saturn and the time assigned for the Trojan settlement, only three kings of the Aborigines are enumerated, Picus, Faunus, and Latinus. (*Niebuhr, Rom. Hist.* 1, 62, *Cambr.*) As to the name of this early race, the old and genuine one seems to have been *Casci* or *Cassei* (*Saufeius in Serv. ad Æn.* 1, 10); and the appellation of Aborigines was only given them by the later Roman writers. (*Heyne, Excurs.* 4, *ad Æn.* 7.) Cluver, and others, have maintained the identity of the Aborigines and Pelasgi, a position first assumed by Dionysius of Halicarnassus. Mannert (9, 436) thinks, that the Pelasgi were a distinct race, who, on their arrival in Italy, united with the people in question, and that both became gradually blended into one race, the Etrurian. Some are in favour of writing *Aberrigines*, and refer to the authority of Festus, who so styles them as having been *wanderers* (*ab, erro*), when they took possession of that part of the country where they subsequently dwelt. In this Festus is supported by the author of the *Origin of the Romans*, but the opinion is an incorrect one.

Aborras. *Vid.* Chaboras.

Abradātas, a king of Susa, who submitted, with his army, to Cyrus, when he learned that his wife Panthea, who had been made prisoner by the latter, was treated by him with great kindness and humanity. He was subsequently slain in fighting for Cyrus. His wife, unable to survive his loss, slew herself upon his corpse. Cyrus erected a monument to their memory. (*Xen. Cyrop.* 5, 6, &c.)

Abrincatūi, a nation of Gaul, situate, according to the common opinion, on the western coast, north of the Liger, or *Loire*, and whose capital, Ingena, is supposed to coincide with *Avranches* (*D'An. Geogr. Anc.—Cellar. Geogr. Ant.* 1, 161, *Schw.*). If we follow Ptolemy, this people rather seem to have occupied what would now correspond to a part of *Eastern Normandy*, in the district of *Ouche*, and stretching from the vicinity of the *Rille* to the banks of the *Seine* (*Mannert*, 2, 167).

Abro, I. an Athenian, who wrote on the festivals and sacrifices of the Greeks. His work is lost. (*Steph. B. s. v.* Βάτη.)—II. A grammarian of Rhodes, who taught rhetoric at Rome in the reign of Augustus. He was a pupil of Tryphon. (*Suid. s. v.*)—III. A grammarian, who wrote a treatise on Theocritus, now lost.—IV. An Athenian, son of the orator Lycurgus. (*Plut. Vit. X. Orat.*)—V. An Argive of most luxurious and dissolute life, who gave rise to the proverb, Ἄβρωνος βίος (*Abronis vita*). (*Erasm. Chil.* p. 487.)

Abrocŏmas, I. a son of Darius, by Phrataguna, daughter of Otanes. He accompanied Xerxes in his Grecian expedition, and was slain at Thermopylæ. (*Herod.* 7, 224.)—II. A satrap. (*Vid.* Supplement.)

Abron or Habron. *Vid.* Supplement.

Abronĭus, Silo, a Latin poet of the Augustan age, and the pupil of Porcius Latro. He wrote some fables, now lost. (*Sencc. Suasor.* 2, 23.) Vossius says there were two of this name, father and son.

Abronўchus. *Vid.* Supplement.

Abrostŏla, a town of Galatia, on the frontiers of Phrygia, and, according to the Itinerary, twenty-four miles from Pessinus. It is recognised by Ptolemy (p. 120), who assigns it to Phrygia Magna.

Abrōta, the wife of Nisus, king of Megaris. As a memorial of her private virtues, Nisus, after her death, ordered the garments which she wore to become models of female attire in his kingdom. Hence, according to Plutarch, the name of the Megarian robe *ἀφάβρωμα*. (*Quest. Græc.* p. 294.)

Abrotŏnum, a town of Africa, near the Syrtis Minor, and identical with Sabrata. (*Vid.* Sabrata.)

Absinthii. *Vid.* Apsynthii.

Absyrtides, islands at the head of the Adriatic, in the Sinus Flanaticus, *Gulf of Quarnero;* named, as tradition reported, from Absyrtus the brother of Medea, who, according to one account was killed here. (*Hygin.* 23.—*Strabo*, 315.—*Mela*, 2, 7.—*Pliny*, 3, 26.) Apollonius Rhodius (4, 330) calls them Brygeïdes, and states (*v.* 470) that there was in one of the group a temple erected to the Brygian Diana. Probably the name given to these islands was a corruption of some real apellation, which, though unconnected with the fable, still, from similarity of sound, induced the poets to connect it with the name of Medea's brother. The principal island is Absorus, with a town of the same name. (*Ptol.* 63.) These four islands are, in modern geography, *Cherso*, *Osero* (the ancient Absorus), *Ferosina*, *Chao.* (*Cramer's Anc. Italy*, 1, 137.)

Absyrtos, a river falling into the Adriatic Sea, near which Absyrtus was murdered. The more correct form of the name, however, would seem to have been *Absyrtis*, or, following the Greek, *Apsyrtis* (Ἀψυρτίς). Consult *Grotius* and *Corte*, *ad Luc. Pharsal.* 3, 190.

Absyrtus (Ἄψυρτος), a son of Æetes, and brother of Medea. According to the Orphic Argonautica (*v.* 1027), Absyrtus was despatched by his father with a large force in pursuit of Jason and Medea, when their flight was discovered. Medea, on the point of falling into the hands of the young prince, deceived him by a stratagem, and the Argonauts, having slain him, cast his body into the sea. The corpse, floating about for some time, was at last thrown up on one of the islands, thence called Absyrtides. According to Apollonius Rhodius (4, 207), Absyrtus, having reached the Adriatic before the Argonauts, waited there to give them battle. Mutual fear, however, brought about a treaty, by which the Argonauts were to retain the fleece, but Medea was to be placed in one of the neighbouring islands, until some monarch should decide whether she ought to accompany Jason, or return with her brother. Medea, accordingly, was placed on an island sacred to Diana, and the young prince, by treacherous promises, was induced to meet his sister by night in order to persuade her to return. In the midst of their conference he was attacked and slain by Jason, who lay concealed near the spot, and had concerted this scheme in accordance with the wishes of Medea. The body was interred in the island. Both these accounts differ from the common one, which makes Medea to have taken her brother with her in her flight, and to have torn him in pieces to stop her father's pursuit, scattering the limbs of the young prince on the probable route of her parent. This last account makes the murder of Absyrtus to have taken place near Tomi, on the Euxine, and hence the name given to that city from the Greek *τομή, sectio;* just as Absyrtus, or Apsyrtus, is said to have been so called from *ἀπό* and *σύρω.* (*Hygin.* 23.—*Apollod.* 1, 9, 24.—*Cic. N. D.* 3, 19.—*Ovid*, *Trist.* 3, 9, 11.—*Heyne*, *ad Apollod. l. c.*) According to the Orphic Poem, Absyrtus was killed on the banks of the Phasis, in Colchis.

Abulites. *Vid.* Supplement.

Aburia Gens. *Vid.* Supplement.

Aburnus Valens. *Vid.* Supplement.

Abus, a river of Britain, now the *Humber.* Camden (*Brit.*, p. 634) derives the ancient name from the old British word *Aber*, denoting the mouth of a river, or an estuary. The appellation will suit the Humber extremely well, as it is rendered a broad estuary by the waters of the Ouse.

Abydēnus, I. a pupil of Berosus, flourished 268 B.C. He wrote in Greek an historical account of the Chaldeans, Babylonians, and Assyrians, some fragments of which have been preserved to us by Eusebius, Cyrill, and Syncellus. An important fragment, which clears up some difficulties in Assyrian history, has been discovered in the Armenian translation of the Chronicon of Eusebius.—II. A surname of Palæphatus. (*Vid* Palæphatus, IV.)

Abydos, I. a celebrated city of Upper Egypt, northwest of Diospolis Parva. Strabo (813) describes it as once next to Thebes in size, though reduced in his days to a small place. The same writer mentions the palace of Memnon in this city, built on the plan of the labyrinth, though less intricate. Osiris had here a splendid temple, in which neither vocal nor instrumental music was allowed at the commencement of sacrifices. Plutarch (*de Is. et Os.* 359, 471, *Wytt.*) makes this the true burial-place of Osiris, an honour to which so many cities of Egypt aspired; he also informs us that the more distinguished Egyptians frequently selected Abydos for a place of sepulture. (*Zoëga*, *de Obel.* 284.—*Creuzer's Comment. Herod.* 1, 97.) All this proves the high antiquity of this city, and accounts for the consideration in which it was held. Ammianus Marcellinus states (19, 12) that there was a very ancient oracle of the god Besa in this place, to which applications were wont to be made orally and in writing. (Compare *Euseb. H. E.* 6, 41.) Abydos is now a heap of ruins, as its modern name, *Madfuné*, implies. The ancient appellation has been made to signify, by the aid of the Coptic, "abode, or habitation, common to many." (*Creuzer*, *l. c.*, 1, 100.)—II. An ancient city in Mysia, in Asia Minor, founded by the Thracians, and still inhabited by them after the Trojan war. Homer (*Il.* 2, 837) represents it as under the sway of prince Asius, a name associated with many of the earliest religious traditions of the ancient world (*vid.* Asia). At a later period the Milesians sent a strong colony to this place to aid their commerce with the shores of the Propontis and Euxine. (*Strabo*, 591.—*Thuc.* 8, 62.) Abydos was directly on the Hellespont, in nearly the narrowest part of the strait. This, together with its strong walls and safe harbour, soon made it a place of importance. It is remarkable for its resistance against Philip the Younger of Macedon, who finally took it, partly by force, partly by stratagem. (*Polyb.* 16, 31.) In this quarter, too, was laid the scene of the fable of Hero and Leander. Over against Abydos was the European town Sestos; not directly opposite, however, as the latter was somewhat to the north. The ruins of Abydos are still to be seen on a promontory of low land, called *Nagara-Bornou*, or *Pesquies Point.* (*Hobhouse's Jour.* 2, 217, *Am. ed.*) Wheeler has rectified in this particular the mistake of Sandys (*Voyage*, 1, 74), who supposed the modern castle of Natolia to be on the site of the ancient Abydos. The castles *Chanàk-Kalessi*, or *Sultanie-Kalessi*, on the Asiatic side, and *Chelit-Bawri*, or *Kelidir-Bahar*, on the European shore, are called by the Turks *Bogaz-Hessarleri*, and by the Franks the old castles of Natolia and Roumelia. The town of *Chanàk-Kalessi*, properly called *Dardanelles*, has extended its name to the strait itself (*Hobhouse*, 215). Over the strait between Abydos and Sestos, Xerxes caused two bridges to be erected when marching against Greece, and it was here that, seated on an eminence, where a throne had been erected for him, he surveyed his fleet, which covered the Hellespont, while the neighbouring plains swarmed with his innumerable troops. (*Herod.* 7, 44.) The intelligent traveller above quoted remarks: "The Thracian side of the strait, immediately opposite to *Nagara*, is a strip of stony shore, projecting from behind two cliffs; and to this spot, it seems, the European extremities of Xerxes' bridges must have been applied, for the height of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. There is certainly some ground to believe, that this was the exact point of shore called from that circumstance *Apobathra* (*Strabo*, 591), since there is, within any probable distance, no other flat land on the Thra-

cian side, except at the bottom of deep bays, the choice of which would have doubled the width of the passage. Sestos was not opposite to the Asiatic town, nor was the Hellespont in this case called the Straits of Sestos and Abydos, but the Straits of Abydos. Sestos was so much nearer the Propontis than the other town, that the ports of the two places were 30 stadia, or more than 3 1-2 miles from each other. The bridges were on the Propontic side of Abydos, but on the opposite quarter of Sestos; that is to say, they were on the coasts between the two cities, but nearer to the first than to the last." (*Hobhouse, l. c.*) The ancient accounts make the strait in this quarter seven stadia, or 875 paces, broad, but to modern travellers it appears to be nowhere less than a mile across.

Acacallis. *Vid.* Supplement.

Acacēsĭum, a town of Arcadia, situate on a hill called Acacesius, and lying near Lycosura, in the south-western angle of the country. Mercury Acacesius was worshipped here (*Paus.* 8, 36). Some make the epithet equivalent to *μηδενὸς κακοῦ παραίτιος, nullius mali auctor*, ranking Mercury among the *dei averrunci* (*Spanh. ad Callim. H. in D.* 143.—*Heyne, ad Il.* 16, 185).

Acacĭus, I. a disciple of Eusebius, bishop of Cæsarea, whom he succeeded in 338 or 340. He was surnamed Μονόφθαλμος (*Luscus*), and wrote a *Life of Eusebius*, not extant; 17 volumes of *Commentaries on Ecclesiastes;* and 6 volumes of *Miscellanies*. Acacius was the leader of the sect called *Acacians*, who denied the Son to be of the same substance as the Father. (*Socr. Hist.* 2, 4.—*Epiph. Hær.* 72.—*Fabr. Bibl. Gr.* 5, 19.—*Cave's Lit. Hist.* 1, 206.)—II. A patriarch of Constantinople in 471, who established the superiority of his see over the eastern bishops. He was a favourite with the Emperor Zeno, who protected him against the pope. Two letters of his are extant, to Petrus Trullo, and Pope Simplicius. (*Theodor.* 5, 32.—*Cave*, I, 417.)—III. A bishop of Berœa, assisted at the Council of Constantinople in 381. (*Theodor.* 5, 32.)—IV. A bishop of Melitene, in Armenia Minor, present at the Council of Ephesus in 431, and has left in the Councils (vol. 3) a *Homily against Nestorius* (*Nicephor.* 16, 17.—*Cave* 1, 417).—V. A bishop of Amida, distinguished for piety and charity in having sold church-plate, &c., to redeem 7000 Persian prisoners on the Tigris, in Mesopotamia. His death is commemorated in the Latin Church on April 9th. (*Socr.* 7, 21.— *Fabr. Bibl. Gr.* 5, 19.)

Acăcus. *Vid.* Supplement.

Acadēmĭa, I. a public garden or grove in the suburbs of Athens, about 6 stadia from the city, named from Academus or Hecademus, who left it to the citizens for gymnastics (*Paus.* 1, 29). It was surrounded with a wall by Hipparchus (*Suid.*); adorned with statues, temples, and sepulchres of illustrious men; planted with olive and plane trees; and watered by the Cephissus. The olive-trees, according to Athenian fables, were reared from layers taken from the sacred olive in the Erechtheum (*Schol. Œd. Col.* 730.—*Paus.* 1. 30), and afforded the oil given as a prize to victors at the Panathenæan festival (*Schol. l. c.*—*Suid. v.* Μορίαι). The Academy suffered severly during the siege of Athens by Sylla; many trees being cut down to supply timber for machines of war (*Appian, B. M.* 30). Few retreats could be more favourable to philosophy and the Muses. Within this enclosure Plato possessed, as part of his humble patrimony, a small garden, in which he opened a school for the reception of those inclined to attend his instructions (*Diog. L. Vit. Plat.*). Hence arose the *Academic* sect, and hence the term *Academy* has descended, though shorn of many early honours, even to our own times. The appellation *Academia* is frequently used in philosophical writings, especially in Cicero, as indicative of the Academic sect. In this sense, Diogenes Laertius makes a threefold division of the Academy, into the *Old*, the *Middle*, and the *New*. At the head of the *Old* he puts Plato, at the head of the *Middle* Academy, Arcesilaus, and of the *New*, Lacydes. Sextus Empiricus enumerates five divisions of the followers of Plato. He makes Plato founder of the 1st Academy; Arcesilaus of the 2d; Carneades of the 3d; Philo and Charmides of the 4th; Antiochus of the 5th. Cicero recognises only two Academies, the *Old* and *New*, and makes the latter commence as above with Arcesilaus. In enumerating those of the Old Academy, he begins, not with Plato, but Democritus, and gives them in the following order: Democritus, Anaxagoras, Empedocles, Parmenides, Xenophanes, Socrates, Plato, Speusippus, Xenocrates, Polemo, Crates, and Crantor. In the *New*, or Younger, he mentions Arcesilaus, Lacydes, Evander, Hegesinus, Carneades, Clitomachus, and Philo. (*Acad. Quæst.* 4, 5.) If we follow the distinction laid down by Diogenes, and alluded to above, the *Old* Academy will consist of those followers of Plato who taught the doctrine of their master without mixture or corruption; the *Middle* will embrace those who, by certain innovations in the manner of philosophizing, in some measure receded from the Platonic system without entirely deserting it; while the *New* will begin with those who relinquished the more obnoxious tenets of Arcesilaus, and restored, in some measure, the declining reputation of the Platonic school.—II. A villa of Cicero near Puteoli (*Pliny*, 31, 2). As to the quantity of the penult in *Academia*, Forcellini (*Lex. Tot. Lat.*) makes it common. Bailey cites Dr. Parr in favour of its being always *long* in the best writers. Maltby (in *Morell's Thes.*) gives Ἀκαδημία, and Ἀκαδήμεια. Hermann (*ad Aristoph. Nub.* 1001) makes the penult of Ἀκαδημία short by nature, but lengthened by the force of the accent, as the term was in common and frequent use. (Compare the remarks of the same scholar, in his work *de Metris*, p. 36, *Glasg.*)

Acadēmus, an ancient hero, whom some identify with Cadmus. According to others (*Plut. Thes.* 32), he was an Athenian, who disclosed to Castor and Pollux the place where Theseus had secreted their sister Helen, after having carried her off from Sparta; and is said to have been highly honoured, on this account, by the Lacedæmonians. From him the garden of the Academia, presented to the people of Athens, is thought to have been named (*vid.* Academia).

Acalandrus, or Acalyndrus, a river of Magna Græcia, falling into the Bay of Tarentum. Pliny (3, 2) places it to the north of Heraclea, but incorrectly, since, according to Strabo (283), it flowed in the vicinity of Thurii. The modern name, according to D'Anville, is the *Salandrella;* but, according to Mannert (9, 2, 231), the *Roccanello*.

Acamantis, I. a name given to the island of Cyprus, from the promontory Acamas. (*Steph. B.*)—II. An Athenian tribe.

Acămas, I. a promontory of Cyprus, to the north-west of Paphos. It is surmounted by two sugarloaf summits, and the remarkable appearance which it thus presents to navigators as they approach the island on this side, caused them, according to Pliny (5, 31), to give the name of Acamantis to the whole island.—II. A son of Theseus and Phædra. He was deputed to accompany Diomede, when the latter was sent to Troy to demand Helen. During his stay at Troy he became the father of Munitus by Laodicea, one of the daughters of Priam. He afterward went to the Trojan war, and was one of the warriors enclosed in the wooden horse. On his return to Athens, he gave name to the tribe Acamantis. (*Paus.* 10, 26.—*Quint. Sm.* 12.—*Hygin.* 108.)

Acampsis, a river of Colchis, running into the Euxine; the Greeks called it Acampsis from its impetuous course, which forbade approach to the shore, *a, non*,

καμψις, inflectio. This name more particularly applied to its mouth; the true appellation in the interior was *Boas.* (*Arrian, Per. M. Eux.* 119, *Blanc.*)

Acanthus, I. a city near Mt. Athos, founded by a colony of Andrians, on a small neck of land connecting the promontory of Athos with the continent. Strabo (*Epit. l.* 7, 330) places it on the Singiticus Sinus, as does Ptolomy (p. 82), but Herodotus distinctly fixes it on the Strymonicus Sinus (6, 44; 7, 22), as well as Scymnus (*v.* 646) and Mela (2, 3), and their opinions must prevail against the two authors above mentioned. Mannert (7, 451) supposes the city to have been placed on the Singiticus Sinus, the harbour on the Sinus Strymonicus. On the other hand, Gail (*Geogr. d'Hérod.* 2, 280.—*Atlas, Ind.* 2.—*Anal. des Cartes*, p. 21) makes two places of this name to have existed, one on the Strymonicus, the other on the Singiticus Sinus. Probably *Erissos* is the site of Ancient Acanthus. Ptolemy speaks of a harbour named Panormus, probably its haven (p. 82.—*Cramer's Anc. Greece*, 1, 262.—*Walpole's Collect.* 1, 225). The Persian fleet despatched under Mardonius, suffered severely in doubling the promontory of Athos; and Xerxes, to guard against a similar accident, caused a canal to be dug through the neck of land on which Acanthus was situated; through this his fleet was conducted. (*Herod*, 7, 22.) From the language of Juvenal (10, 173), and the general sarcasm of Pliny (5, 1, "*portentosa Græciæ mendacia*"), many regard this account of the canal as a fable, invented by the Greeks to magnify the expedition of Xerxes, and thus increase their own renown. But vestiges of the canal were visible in the time of Ælian (*H. A.* 13, 20); modern travellers also discover traces of it (*Choiseul-Gouffier, Voy. Pittoresque* 2, 2, 148.—*Walpole, l. c.*).—II. A city of Egypt, the southernmost in the Memphitic Nome. Ptolemy gives it a plural form, probably from the *thorny* thickets in its vicinity, *ἀκανθαι*; Strabo (809) adopts the singular form, as does also Diodorus Siculus (1, 97). Ptolemy places this city 15 minutes distant from Memphis. It is the modern *Dashur.*

Acarnan. *Vid.* Supplement.

Acarnanĭa, a country of Greece Proper, along the western coast, having Ætolia on the east. The natural boundary on the Ætolian side was the Acheloüs, but it was not definitely regarded as the dividing limit until the period of the Roman dominion. (*Strab.* 450.) Acarnania was for the most part a productive country, with good harbours (*Scylax* 13). The inhabitants, however, were but little inclined to commercial intercourse with their neighbours; they were almost constantly engaged in war against the Ætolians, and consequently remained far behind the rest of the Greeks in culture. Hence, too, we find scarcely any city of importance within their territories; for Anactorium and Leucas were founded by Corinthian colonies, and formed no part of the nation, though they engrossed nearly all its traffic. Not only Leucadia, indeed, but also Cephalenia, Ithaca, and other adjacent islands, were commonly regarded as a geographical portion of Acarnania, though, politically considered, they did not belong to it, being inhabited by a different race. (*Mannert*, 8, 33.) The Acarnanians and Ætolians were descended from the same parent-stock of the Leleges or Curetes, though almost constantly at variance. The most important event for the Acarnanians was the arrival among them of Alcmæon, son of Amphiaraus, who came with a band of Argive settlers a short time previous to the Trojan war, and united the inhabitants of the land and his own followers into one nation. His new territories were called Acarnania, and the people Acarnanians. The origin of the name Acarnania, however, is uncertain. It was apparently not used in the age of Homer, who is silent about it, though he mentions by name the Ætolians, Curetes, the inhabitants of the Echinades, and the Telcboans or Taphians. According to some, it was derived from Acarnas, son of Alcmæon (*Strabo*, 462.—*Apollod.* 3, 7, 7.—*Thuc.* 2, 102.—*Paus.* 8, 24). But the remark just made relative to the silence of Homer about the Acarnanes seems to oppose this. More likely the appellation was grounded on a custom, common to the united race of wearing the hair of the head *cut very short, ἀκαρής, a intens.*, and *κείρω*, in imitation of the Curetes, who cut their hair close in front, and allowed it to grow long behind (*vid.* Abantes). The Ætolians and Acarnanians were in almost constant hostility against each other, a circumstance adverse to the idea of a common origin. It is curious, however, that the Ætolians appear to have had no other object in view, in warring on their neighbours, than to compel them to form with them one common league; which they would scarcely have done towards persons of a different race. (*Mannert*, 8, 46.) This constant and mutual warfare so weakened the two countries eventually, that they both fell an easy prey to the Macedonians, and afterward to the Romans. The latter people, however, amused the Acarnanians in the outset with a show of independence, declaring the country to be free, but soon annexed it to the province of Epirus. The dominion of the Romans was far from beneficial to Acarnania; the country soon became a mere wilderness; and as a remarkable proof, no Roman road was ever made through Acarnania or Ætolia, but the public route lay along the coast, from Nicopolis on the Ambracian Gulf to the mouth of the Achelous. (*Mannert*, 8, 60.) The present state of Acarnania (now *Carnia*) is described by Hobhouse (*Journ.* 174, *Am. ed.*) as a wilderness of forests and unpeopled plains. The people of Acarnania were in general of less refined habits than the rest of the Greeks; and from Lucian's words (*Dial. Meretr.* 8, 227, *Bip.*), *χοιρίσκος Ἀκαρνάνιος*, their morals were generally supposed to be depraved. Independently, however, of the injustice of thus stigmatizing a people on slight grounds, considerable doubt attaches to the correctness of the received reading, and the explanation commonly assigned to it. Guyetus conjectures *Ἀχαρνεύς*, and Erasmus, explaining the adage, favours this correction. (Compare *Bayle, Dict. Hist.* 1, 40.) The Acarnanians, according to Censorinus (*D. N.* 19), made the year consist of but six months, in which respect they resembled the Carians; Plutarch (*Num.* 19) states the same fact. (Compare *Fabricu Menol.* p. 7.)

Acarnas and Amphotĕrus, sons of Alcmæon and Callirhoë. Alcmæon having been slain by the brothers of Alphesibœa, his former wife, Callirhoë obtained from Jupiter, by her prayers, that her two sons, then in the cradle, might grow up to manhood, and avenge their father. On reaching man's estate, they slew Pronous and Agenor, brothers of Alphesibœa, and, soon after, Phegeus her father. Acarnas, according to some, gave name to Acarnania; but *vid.* Acarnania. (*Paus.* 8, 24.)

Acastus, son of Pelias, king of Iolcos in Thessaly. Peleus, while in exile at his court, was falsely accused by Astydamia, or, as Horace calls her, Hippolyte, the wife of Acastus, of improper conduct. The monarch, believing the charge, led Peleus out, under the pretence of a hunt, to a lonely part of Mount Pelion, and there, having deprived him of every means of defence, left him exposed to the Centaurs. Chiron came to his aid, having received for this purpose a sword from Vulcan, which he gave to Peleus as a means of defence. According to another account, his deliverer was Mercury. Peleus returned to Iolcos, and slew the monarch and his wife. There is some doubt, however, whether Acastus suffered with his queen on this occasion. He is thought by some to have been merely driven into exile. (*Ov. Met.* 8, 306.—*Heroid*, 13, 25.—*Apollod.* 1, 9, &c.—*Schol. ad Apoll. Rh.* 1, 224.)

Acca Laurentia, I. more properly Larentia

(*Heins. ad Ovid. Fast.* 3, 55), the wife of Faustulus, shepherd of king Numitor's flocks. She became foster-mother of Romulus and Remus, who had been found by her husband while exposed on the banks of the Tiber and suckled by a she-wolf. Some explain the tradition by making *Lupa* ("she-wolf") to have been a name given by the shepherds to Larentia, from her immodest character (*Plut. Rom.* 4); a most improbable solution. We have here, in truth, an old poetic legend, in which the name Larentia (*Lar*), and the animals said to have supplied the princes with sustenance (*vid.* Romulus), point to an Etrurian origin for the fable. When the milk of the wolf failed, the woodpecker, a bird sacred to Mars, brought other food; other birds, too, consecrated to auguries by the Etrurians, hovered over the babes to drive away the insects. (*Niebuhr's Rom. Hist.* 1, 185.)—II. The Romans yearly celebrated certain festivals, called Larentalia, a foolish account of the origin of which is given by Plutarch (*Quæst. Rom.* 272). There is some resemblance between Plutarch's story and that told by Herodotus (2, 122) of Rhampsinitus, king of Egypt, and the goddess Ceres; and it may, therefore, like the latter, have for its basis some agricultural or astronomical legend. (Consult *Baehr, ad Herod. l. c.*)

Accĭa, or, more correctly, Atia, the sister of Julius Cæsar, and mother of Augustus. Cicero (*Phil.* 3, 6) gives her a high character. She was the daughter of M. Atius Balbus. (*Cic. l. c.—Suet. Aug.* 4.)

Accĭus, I. (*Vid.* Supplement.)—II. Accius T., a native of Pisaurum in Umbria, and a Roman knight, was the accuser of A. Cluentius, whom Cicero defended, B.C. 66. He was a pupil of Hermagoras, and is praised by Cicero for accuracy and fluency. (*Brut.* 23.)

Acco, a general of the Gauls, at the head of the confederacy formed against the Romans by the Senones, Carnutes, and Treviri. Cæsar (*B. G.* 6, 4, 44), by the rapidity of his march, prevented the execution of Acco's plans; and ordered a general assembly of the Gauls to inquire into the conduct of these nations. Sentence of death was pronounced on Acco, and he was instantly executed.

Acē, a seaport town of Phœnicia, a considerable distance south of Tyre. On the gold and silver coins of Alexander the Great, struck in this place with Phœnician characters, it is called *Aco*. The Hebrew Scriptures (*Judges*, 1, 31) term it *Accho*, signifying "straitened" or "confined." Strabo calls it Ἀκή (758). It was afterward styled *Ptolemaïs*, in honour of Ptolemy, son of Lagus, who long held part of southern Syria under his sway. The Romans, in a later age, appear to have transformed the Greek accusative *Ptolemaida* into a Latin nominative, and to have designated the city by this name; at least it is so written in the *Itin. Antonin.* and *Hierosol.* The Greeks, having changed the original name before this into Ἀκή, connected with it the fabulous legend of Hercules having been bitten here by a serpent, and of his having cured (ἀκέομαι) the wound by a certain leaf. (*Steph. B. v.* Πτολεμαΐς.) The compiler of the *Etym. Magn.* limits the name of Ἀκή to the citadel, but as signs a similar reason for its origin. (Compare the learned remarks of Reland, on the name of this city, in his *Palest.*, p. 535, *seq.*) Accho was one of the cities of Palestine, which the Israelites were unable to take (*Judges*, 1, 31). The city is now called *Acre*, more properly *Acca*, and lies at the northern angle of the bay, to which it gives its name, which extends, in a semicircle of three leagues, as far as the point of Carmel. During the crusades it sustained several sieges. After the expulsion of the Knights of St. John, it fell rapidly to decay, and was almost deserted till Sheikh Daher, and, after him, Djezzar Pasha, by repairing the town and harbour, made it one of the first places on the coast. In modern times it has been rendered celebrated for the successful stand which it made, with the aid of the British, under Sir Sidney Smith, against the French, under Bonaparte, who was obliged to raise the siege after twelve assaults. The strength of the place arose in part from its situation. The port of *Acre* is bad, but Dr. Clarke (*Travels*, 6, 89) represents it as better than any other along the coast. All the rice, the staple food of the people, enters the country by *Acre*; the master of which city, therefore, is able to cause a famine over all Syria. This led the French to direct their efforts towards the possession of the place. Hence, too, as Dr. Clarke observes, we find Acre to have been the last position in the Holy Land from which the Christians were expelled.

Acĕlum, a town of Cisalpine Gaul, among the Euganei, north of Patavium, and east of the Medoacus Major, or *Brenta*. It is now *Asola*. (*Plin.* 3, 19.—*Ptol.* 63.)

Acerbas, a priest of Hercules at Tyre, who married Dido, the sister of Pygmalion the reigning monarch, and his own niece. Pygmalion murdered him in order to get possession of his riches, and endeavoured to conceal the crime from Dido; but the shade of her husband appeared to her, and disclosing to her the spot where he had concealed his riches during life, exhorted her to take these and flee from the country. Dido instantly obeyed, and leaving Phœnicia, founded Carthage on the coast of Africa. (*Vid.* Dido.) Virgil calls the husband of Dido *Sichæus*; but Servius, in his commentary, informs us, that this appellation of *Sichæus* is softened down from *Sicharbes*. Justin (18, 4) calls him *Acerbas*, which appears to be an intermediate form. Gesenius (*Phœn. Mon.*, p. 414) makes *Sicharbas* come from *Isicharbas* ("vir gladii") or *Masicharbas* ("opus gladii," i. e., qui gladio omnia sua debet). If we reject the explanation of Servius, the name *Sichæus* may come from *Zachi*, "purus, justus."

Acerræ, I. a town of Cisalpine Gaul, west of Cremona and north of Placentia; supposed to have occupied the site of *Pizzighetone*; called by Polybius (2, 34) Ἀχέρραι, and regarded as one of the strongholds of the Insubres. It must not be confounded with another Celtic city, *Acara* (Ἄκαρα, *Strabo*, 216), or *Acerræ* (*Plin.* 3, 14), south of the Po, not far from Forum Lepidi and Mutina (*Mannert*, 9, 170): Tzschucke incorrectly reads Ἀχέραι for Ἄκαρα, making the two places identical. (*Tzsch. ad Strab. l. c.*)—II. A city of Campania, to the east of Atella, called by the Greeks Ἀχέρραι, and made a Municipium by the Romans at a very early period (*Livy*, 8, 14). It remained faithful when Capua yielded to Hannibal, and was hence destroyed by that commander. It was subsequently rebuilt, and in the time of Augustus received a Roman colony, but at no period had many inhabitants, from the frequent and destructive inundations of the Clanius. (*Frontinus, de Col.* 102.—*Virg. G.* 2, 225, *et Schol.*) The modern *Acerra* stands nearly on the site (*Mannert*, 9, 780).

Acersecŏmes, a surname of Apollo, signifying "*unshorn*," i. e., ever young (*Juv.* 8, 128). Another form is ἀκειρεκόμης. Both are compounded of *ἀ priv.*, *κείρω, fut.*, *Æol. κέρσω, to cut*, and *κόμη, the hair of the head*. The term is applied, however, as well to Bacchus as to Apollo. (Compare the Lat. *intonsus*, and *Ruperti, ad Juv. l. c.*)

Aces, a river of Asia, on the confines, according to Herodotus (3, 117), of the Chorasmians, Hyrcanians, Parthians, Sarangeans, and Thamaneans. The territories of all these nations were irrigated by it, through means of water-courses; but when the Persians conquered this part of Asia, they blocked up the outlets of the stream, and made the reopening of them a source of tribute. The whole story is a very improbable one. Rennell thinks that there is some allusion

in it to the Oxus or Ochus, both of which rivers have undergone considerable changes in their courses.

Acesander. *Vid.* Supplement.

Acĕsas. *Vid.* Supplement.

Acesias. *Vid.* Supplement.

Acesĭnes, a large and rapid river of India, falling into the Indus. It is commonly supposed to be the *Ravei*, but Rennell makes it, more correctly, the *Jenaub*. (*Vincent's Comm. and Nav. of the Anc.*)

Acesius, I. a surname of Apollo, under which he was worshipped in Elis, where he had a splendid temple in the agora. This surname is the same as Ἀλεξίκακος, and means the averter of evil.—II. (*Vid.* Supplement.)

Acestes. *Vid.* Ægestes.

Acestodorus. *Vid.* Supplement.

Acestor, I. an ancient statuary mentioned by Pausanias (6, 7, 2). He was a native of Cnossus, or at least exercised his art there for some time, and was the father of that Amphion who was the pupil of Ptolichus of Corcyra. Ptolichus lived about Olymp. 80, 82, and Acestor must have been his contemporary. (*Sillig, Dict. of Anc. Artists.*)—II. *Vid.* Supplement.

Achæa, Ἀχαΐα, a surname of Pallas. Her temple among the Daunians, in Apulia, contained the arms of Diomede and his followers. It was defended by dogs, which fawned on the Greeks, but fiercely attacked all other persons (*Aristot. de Mirab.*).—II. Ceres was also called Achæa, from her grief (ἄχος) at the loss of Proserpina (*Plut. in Is. et Os.*). Other explanations are given by the scholiast (*ad Aristoph. Acharn.* 674). Consult also *Kuster* and *Brunck, ad loc.*, and *Suidas, s. v.*

Achæi, one of the main branches of the great Æolic race. (*Vid.* Achaia and Græcia, especially the latter article.)

Achæmĕnes, the founder of the Persian monarchy, according to some writers, who identify him with the *Giem Schid*, or *Djemschid*, of the Oriental historians (*vid.* Persia). The genealogy of the royal line is given by Herodotus (7, 11) from Achæmenes to Xerxes. The earlier descent, as given by the Grecian writers, and according to which, Perses, son of Perseus and Andromeda, was the first of the line, and the individual from whom the Persians derived their national appellation, is purely fabulous. Æschylus (*Pers.* 762) makes the Persians to have been first governed by a Mede, who was succeeded by his son; then came Cyrus, succeeded by one of his sons; next Merdis, Maraphis, Artaphernes, and Darius; the last not being, however, a lineal descendant. For a discussion on this subject, consult Stanley, *ad loc.*: Larcher, *ad Herod.* 7, 11, and Schütz, Excurs. 2, *ad Æsch. Pers. l. c.*

Achæmenĭdes, I. a branch of the Persian tribe of Pasargadæ, named from Achæmenes, the founder of the line. From this family the kings of Persia were descended (*Herod.* 1, 126). Cambyses, on his deathbed, entreated the Achæmenides not to suffer the kingdom to pass into the hands of the Medes (3, 65).—II. A Persian of the royal line, whom Ctesias (32) makes the brother, but Herodotus (7, 7) and Diodorus Siculus (11, 74) call the uncle of Artaxerxes I. The latter styles him Achæmenes. (*Bachr, ad Ctes. l. c.*—*Wessel. ad Herod. l. c.*)

Achæōrum statĭo, I. a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shade of Achilles, and where Hecuba killed Polymnestor, who had murdered her son Polydorus.—II. The name of Achæorum Portus was given to the harbour of Corone, in Messenia.

Achæus, I. a son of Xuthus. (*Vid.* Græcia, relative to the early movements of the Grecian tribes.)—II. A tragic poet, born at Eretria, B.C. 484, the very year Æschylus won his first prize. We find him contending with Sophocles and Euripides, B.C. 447. With such competitors, however, he was, of course, not very successful. He gained the dramatic victory only once. Athenæus, however (6, p. 270), accuses Euripides of borrowing from this poet. The number of plays composed by him is not correctly ascertained. Suidas (*s. v.*) gives three accounts, according to one of which he exhibited 44 plays; according to another, 30; while a third assigns to him only 24. Most of the plays ascribed to him by the ancients are suspected by Casaubon (*de Sat. Poes.* 1, 5) to have been satyric. The titles of seven of his satyrical dramas, and of ten of his tragedies, are still known. The extant fragments of his pieces have been collected and edited by Urlichs, Bonn, 1834. He should not be confounded with a later tragic writer of the same name, who was a native of Syracuse.—III. A river, which falls into the Euxine on the eastern shore, above the Promontorium Heracleum. The Greek form of the name is Ἀχαιοῦς, -οῦντος. (*Arrian, Per. Mar. Eux.* 130, *Blanc.*)—IV. An historian mentioned by the scholiast on Pindar (*Ol.* 7, 42). Vossius (*Hist. Gr.* 4, p. 501) supposes him to be the same with the Achæus alluded to by the scholiast on Aratus (*v.* 171); but Boeckh throws very great doubt on the whole matter. (*Boeckh, ad Schol. Pind. l. c.*, vol. ii., p. 166.)—V. A general of Antiochus the Great. (*Vid.* Supplement.)

Achaia, I. a district of Thessaly, so named from the Achæi (*vid.* Græcia). It embraced more than Phthiotis, since Herodotus (7, 196) makes it comprehend the country along the Apidanus. Assuming this as its western limit, we may consider it to have reached as far as the Sinus Pelasgicus and Sinus Maliacus on the east. (*Mannert*, 7, 599.) Larcher (*Hist. d'Herod.* 8, 7, *Table Geogr.*) regards Melitæa as the limit on the west, which lies considerably east of the Apidanus. That Phthiotis formed only part of Achaia, appears evident from the words of Scymnus (*v.* 604), Ἔπειτ' Ἀχαιοὶ παράλιοι Φθιωτικοί (*Gail, ad loc.*). Homer (*Il.* 3, 258) uses the term Ἀχαΐδα *sc.* χώραν, in opposition to Argos, Ἄργος, and seems to indicate by the former, according to one scholiast, the Peloponnesus; according to another, the whole country occupied by the Hellenes (*τὴν πᾶσαν Ἑλλήνων γῆν, Schol. Il.* 3, 75).—II. A harbour on the northeastern coast of the Euxine, mentioned by Arrian, in his *Periplus of the Euxine* (131, *Blanc.*), and called by him *Old Achaia* (*τὴν παλαιὰν Ἀχαίαν*). The Greeks, according to Strabo (416), had a tradition, that the inhabitants of this place were of Grecian origin, and natives of the Bœotian Orchomenus. They were returning, it seems, from the Trojan war, when, missing their way, they wandered to this quarter. Appian (*B. M.* 67, 102, *Schw.*) makes them to have been Achæans, but in other respects coincides with Strabo. Müller (*Gesch. Hellen. Stämme*, &c., 1, 282) supposes the Greeks to have purposely altered the true name of the people in question, so as to make it resemble *Achæi* (Ἀχαιοί), that they might erect on this superstructure a mere edifice of fable.—III. A country of the Peloponnesus, lying along the Sinus Corinthiacus, north of Elis and Arcadia. A number of mountain-streams, descending from the ridges of Arcadia, watered this region, but they were small in size, and many mere winter-torrents. The coast was for the most part level, and was hence exposed to frequent inundations. It had few harbours; not one of any size, or secure for ships. On this account we find, that of the cities along the coast of Achaia, none became famous for maritime enterprise. In other respects, Achaia may be ranked, as to extent, fruitfulness, and population, among the middling countries of Greece. Its principal productions were like those of the rest of the Peloponnesus, namely, oil, wine, and corn. (*Mannert*, 8, 384.—*Heeren's Ideen*, &c., 3, 27.) The most ancient name of this region was Ægialea or Ægialos, Αἰγιαλός, "*seashore*," derived from its peculiar situation. It embraced originally the territory of Sicyon, since here stood the early capital of the Ægialii or Ægialenses.

The origin of the Ægialii appears to connect them with the great Ionic race. Ion, son of Xuthus, came from Attica, according to the received accounts, settled in this quarter (*Paus.* 7, 1.—*Strabo*, 383), obtained in marriage the daughter of King Selinus, and from this period the inhabitants were denominated Ægialean Ionians. Pausanias, however, probably from other sources of information, makes Xuthus, not Ion, to have settled here. The Pelasgi appear also to have spread over this region, and to have gradually blended with the primitive inhabitants into one community, under the name of Pelasgic Ægialeans (*Herod.* 7, 94). Twelve cities now arose, the capital being Helice, founded by Ion. At the period of the Trojan war, these cities were subject to the Achæans, and acknowledged the sway of Agamemnon as the head of that race. Matters continued in this state until the Dorian invasion of the Peloponnesus. The Achæans, driven by the Dorians from Argos and Lacedæmon, took refuge in Ægialea, under the guidance of Tisamenos, son of Orestes. The Ionians gave their new visiters an unwelcome reception; a battle ensued, the Ionians were defeated, and shut up in Helice; and at last were allowed by treaty to leave this city unmolested, on condition of removing entirely from their former settlements. They migrated, therefore, into Attica (*Paus.* 7, 1), but soon after left this latter country for Asia Minor (*vid.* Iones and Ionia). The Achæans now took possession of the vacated territory, and changed its name to Achaia. Tisamenos having fallen in the war with the Ionians, his sons and the other leaders divided the land among themselves by lot, and hence the old division of twelve cantons or districts, as well as the regal form of government, continued until the time of Ogygus or Gygus. (*Strabo*, 384.—*Paus.* 7, 6.—*Polyb.* 2, 41.) After this monarch's decease, each city assumed a republican government. The Dorians, from the very first, had made several attempts to drive the Achæans from their newly-acquired possessions, and had so far succeeded as to wrest from them Sicyon, with its territory, which was ever after regarded as a Dorian state. All farther attempts at conquest were unsuccessful, from the defence made by the Achæans, and the aid afforded to them by their Pelasgic neighbours in Arcadia. The result of this was an aversion on the part of the Achæans to everything Dorian. Hence they took no part with the rest of the Greeks against Xerxes; hence, too, we find them, even before the Peloponnesian war, in alliance with the Athenians; though, in the course of that war, they were forced to remain neutral, or else at times, from a consciousness of their weakness, to admit the Dorian fleets into their harbours. (*Thucyd.* 1, 111 and 115.—*Id.* 2, 9.—*Id.* 8, 3.—*Id.* 2, 84.) The Achæans preserved their neutrality also in the wars raised by the ambition of Macedon; but the result proved most unfortunate. The successors of Alexander seemed to consider the cities of Achaia as fair booty, and what they spared became the prey of domestic tyrants. Even after the Peloponnesus had ceased to be the theatre of war, and a Macedonian garrison was merely kept at the Isthmus, the public troubles seemed only on the increase. The whole country, too, began to be infested by predatory bands, whose numbers were daily augmented by the starving cultivators of the soil. At length, four of the principal cities of Achaia, viz., Patræ, Dyme, Tritæa, and Pharæ, formed a mutual league for their common safety. (*Polyb.* 2, 41.) The plan succeeded, and soon ten cities were numbered in the alliance. About twenty-five years after, Sicyon was induced to join the league by the exertions of Aratus, and he himself was chosen commander-in-chief of the confederacy. All the more important cities of the Peloponnesus gradually joined the coalition. Sparta alone kept aloof, and, in endeavouring to enforce her compliance, Aratus was defeated by the Lacedæmonian monarch Cleomenes. The Achæan commander, in an evil hour, called in the aid of Macedon; for though he succeeded by these means in driving Cleomenes from Sparta, yet the Macedonians from this time remained at the head of the league, and masters of the Peloponnesus. Aratus himself fell a victim to the jealous policy of Philip. The troubles that ensued gave the Romans an opportunity of interfering in the affairs of Greece, and at last Corinth was destroyed, and the Achæan league annihilated by these new invaders. (*Vid.* Ætolia and Corinth.) Mummius, the Roman general, caused the walls of all the confederate cities to be demolished, and the inhabitants to be deprived of every warlike weapon. The land was also converted into a Roman province, under the name of Achaia, embracing, besides Achaia proper, all the rest of the Peloponnesus, together with all the country north of the isthmus, excepting Thessaly, Epirus, and Macedonia. (*Vid.* Epirus and Macedonia.) The dismantled cities soon became deserted, with the exception of a few, and in what had been Achaia proper only three remained in later times, Ægium, Ægira, and Patræ. In our own days, the last alone survives, under the name of *Patras*. The entire coast from Corinth to Patras shows only one place that deserves the name of a city, or, rather, a large village; this is *Vostitza*, near the ruins of the ancient Ægium. (*Mannert*, 8, 392.)

Achaĭcus, a philosopher, whose time is unknown. He wrote a work on Ethics. (*Diog. Laert.* 6, 99.)

Acharnæ, Ἀχαρναί (or, as Stephanus Byzantinus writes the name, Ἀχάρνα), one of the most important boroughs of Attica, lying northwest of Athens and north of Eleusis. It furnished 3000 heavy-armed men as its quota of troops, which, on the supposition that slaves are not included, will make the entire population about 15,000. (*Thucyd.* 2, 20.—*Mannert*, 8, 330.) This large number, however, did not all dwell in villages, but were scattered over the borough, which contained some of the finest and most productive land in Attica. From a sarcasm of Aristophanes (*Acharn.* 213.—*Ib. ibid.* 332, *seqq.*), we learn, that many of the Acharnenses (Ἀχαρνεῖς) followed the business of charcoal-burning. This borough belonged to the tribe Œneis (Οἰνηΐς), and was distant 60 stadia from Athens. (*Thucyd.* 2, 21.)

Achātes, a friend of Æneas, whose fidelity was so exemplary, that *Fidus Achates* became a proverb. (*Virg. Æn.* 1, 312.)

Achelōides, a patronymic given to the Sirens as daughters of Achelous. (*Ovid, Met.* 5, *fab.* 15.—*Gierig, ad loc.*)

Achelōus, I. a river of Epirus, now the *Aspro Potamo*, or "White River," which rises in Mount Pindus, and, after dividing Acarnania from Ætolia (*Strab.* 450), falls into the Sinus Corinthiacus. It was a large and rapid stream, probably the largest in all Greece, and formed at its mouth, by depositions of mud and sand, a number of small islands called Echinades. The god of this river was the son of Oceanus and Tethys, or of the Sun and Terra. Fable speaks of a contest between Hercules and the river god for the hand of Deïanira. The deity of the Acheloüs assumed the form of a bull, but Hercules was victorious and tore off one of his horns. His opponent, upon this, having received a horn from Amalthea, the daughter of Oceanus, gave it to the victor, and obtained his own in return. Another account (*Ovid, Met.* 9, 63) makes him to have first assumed the form of a serpent, and afterward that of a bull, and to have retired in disgrace into the bed of the river Thoas, which thenceforward was denominated Acheloüs. A third version of the fable states, that the Naiads took the horn of the conquered deity, and, after filling it with the various productions of the seasons, gave it to the goddess of plenty, whence the origin of the *cornu copiæ*. They

who pretend to see in history an explanation of this legend, make the river Achelous to have laid waste, by its frequent inundations, the plains of Calydon. This, introducing confusion among the landmarks, became the occasion of continual wars between the Ætolians and Acarnanians, whose territories the river divided as above stated, until Hercules, by means of dikes, restrained its ravages, and made the course of the stream uniform. Hence, according to this explanation, the serpent denoted the windings of the stream, and the bull its swellings and impetuosity, while the tearing off of the horn refers to the turning away of a part of the waters of the river, by means of a canal, the result of which draining was shown in the fertility that succeeded. (*Diod. Sic.* 4, 35.) The Acheloüs must have been considered a river of great antiquity as well as celebrity, since it is often introduced as a general representative of rivers, and is likewise frequently used for the element of water. (*Eustath ad Il.* 21, 194.—*Eurip. Bacch.* 625.—*Id. Androm.* 167.—*Aristoph. Lysistr.* 381—*Heyne, ad Il.* 21, 194.) The reason of this peculiar use of the term will be found in the remarks of the scholiast. The Acheloüs was the largest river in Epirus and Ætolia, in which quarter were the early settlements of the Pelasgic race, from whom the Greeks derived so much of their religion and mythology. Hence the frequent directions of the Oracle at Dodona, "to sacrifice to the Acheloüs," and hence the name of the stream became associated with some of their oldest religious rites, and was eventually used in the language of poetry as an appellation, *κατ' ἐξόχην*, for the element of water and for rivers, as stated above (Ἀχελῷον πᾶν πηγαῖον ὕδωρ).—II. There was another river of the same name, of which nothing farther is known, than that, according to Pausanias (8, 38), it flowed from Mount Sipylus. Homer, in relating the story of Niobe (*Il.* 24, 615), speaks of the desert mountains in Sipylus, where are the beds of the goddess-nymphs, who dance around the Acheloüs.—III. A river of Thessaly, flowing near Lamia. (*Strab.* 434.)

Acherdus, a borough of the tribe Hippothoontis, in Attica. (*Steph. B.—Aristoph. Eccles.* 360.)

Achĕron, I. a river of Epirus, rising in the mountains to the west of the chain of Pindus, and falling into the Ionian sea near *Glykys Limen* (Γλυκὺς Λιμήν). In the early part of its course, it forms the *Palus Acherusia* (Ἀχερουσία Λίμνη), and, after emerging from this sheet of water, disappears under ground, from which it again rises and pursues its course to the sea. Strabo (324) makes mention of this stream only after its leaving the Palus Acherusia, and appears to have been unacquainted with the previous part of its course. Thucydides, on the other hand (1, 46), would seem to have misunderstood the information which he had received respecting it. His account is certainly a confused one, and has given rise to an inaccuracy in D'Anville's map. The error of D'Anville and others consists in placing the Palus Acherusia directly on the coast, and the city of Ephyre at its northeastern extremity; in the position of the latter contradicting the very words of the writer on whom they rely. No other ancient authority places the Palus Acherusia on the coast. Pausanias (1, 17) makes the marsh, the river, and the city, to have been situated in the interior of Thesprotis; and he mentions also the stream Cocytus (which he styles *ὕδωρ ἀτερπέστατον*), as being in the same quarter. He likewise states it as his opinion, that Homer, having visited these rivers in the course of his wanderings, assigned them, on account of their peculiar nature and properties, a place among the rivers of the lower world. The poets make Acheron to have been the son of Sol and Terra, and to have been precipitated into the infernal regions, and there changed into a river, for having supplied the Titans with water during the war which they waged with Jupiter. Hence its waters were muddy and bitter; and it was the stream over which the souls of the dead were first conveyed. The Acheron is represented under the form of an old man arrayed in a humid vestment. He reclines upon an urn of a dark colour. In Virgil and later poets Acheron sometimes designates the lower world.—II. A river of Bruttium, flowing into the Mare Tyrrhenum a short distance below Pandosia. Alexander, king of Epirus, who had come to the aid of the Tarentines, lost his life in passing this river, being slain by a Lucanian exile. He had been warned by an oracle to beware of the Acherusian waters and the city Pandosia, but supposed that it referred to Epirus and not to Italy. (*Justin*, 12, 2.—*Liv.* 8, 24.)—III. A river of Elis, which falls into the Alpheus. On its banks were temples dedicated to Ceres, Proserpina, and Hades, which were held in high veneration. (*Strab.* 344.)—IV. A river of Bithynia, near the cavern Acherusia, and in the vicinity of Heraclea. (*Apollon. Rhod.* 2, 745.)

Acherontĭa, I. a town of Bruttium, placed by Pliny on the river Acheron (*Plin.* 3, 5).—II. A city of Lucania, now *Acerenza*, on the confines of Apulia. It was situated high up on the side of a mountain, and from its lofty position is called by Horace *nidus Acherontiæ*, "the nest of Acherontia." Procopius speaks of it as a strong fortress in his days. (*Horat. Od.* 3, 4, 14, *et schol. ad loc.—Procop.* 3, 23.)

Acherusĭa, I. a lake in Epirus, into which the Acheron flows. (*Vid.* Acheron.)—II. According to some modern expounders of fable, a lake in Egypt, near Memphis, over which the bodies of the dead were conveyed, previous to their being judged for the actions of their past lives. The authority cited in support of this is Diodorus Siculus (1, 92). A proper examination of the passage, however, will lead to the following conclusions: 1st, that no *name* whatever is given by Diodorus for any particular lake of this kind; and, 2d, that *each* district of Egypt had its lake for the purpose mentioned above, and that there was not merely *one* for the whole of Egypt. (*Diod. Sic.* 1, 92, *et Wesseling, ad loc.*)—III. A cavern in Bithynia, near the city of Heraclea and the river Oxinas, probably on the very spot which Arrian (*Peripl. Mar. Eux.*, p. 125, *ed. Blancard*) calls Tyndaridæ. Xenophon (*Anab.* 6, 2) names the whole peninsula, in which it lies, the Acherusian Promontory. This cavern was two stadia in depth, and was regarded by the adjacent inhabitants as one of the entrances into the lower world. Through it Hercules is said to have dragged Cerberus up to the light of day; a fable which probably owed its origin to the inhabitants of Heraclea (*Diod. Sic.* 14, 31.—*Dionys. Perieg.* 790, *et Eustath. ad. loc.*) Apollonius Rhodius (2, 730) places a river, with the name of Acheron, in this quarter. This stream was afterward called, by the people of Heraclea, Soonautes (Σοωναύτης), on account of their fleet having been saved near it from a storm. (*Apollon. Rhod.* 2, 746, *et schol. ad loc.*) Are the Acheron and the Oxinas the same river?

Achillas, I. a bishop of Alexandrea from A.D. 311 to 321. His martyrdom is commemorated on the 7th of November.—II. An Alexandrean priest, banished with Arius, 319 A.D. He fled to Palestine.—III. (*Vid.* Supplement.)

Achillēa, an island near the mouth of the Borysthenes, or, more properly, the western part of the *Dromus Achillis* insulated by a small arm of the sea. (*Vid.* Dromus Achillis and Leuce.)

Achillēis, a poem of Statius, turning on the story of Achilles. (*Vid.* Statius.)

Achilles, I. a son of the Earth (γηγένης), unto whom Juno fled for refuge from the pursuits of Jupiter, and who persuaded her to return and marry that deity. Jupiter, grateful for this service, promised him that all who bore this name for the time to come should be illustrious personages. (*Ptol. Hephæst.*

apud Photium, Biblioth., vol. i., p. 152, *ed. Bekker.*)—II. The preceptor of Chiron (*Id.*).—III. The inventor of the ostracism (*Id.*).—IV. A son of Jupiter and Lamia. His beauty was so perfect, that, in the judgment of Pan, he bore away the prize from every competitor. Venus was so offended at this decision, that she inspired Pan with a fruitless passion for the nymph Echo, and also wrought a hideous change in his own person (*Id.*).—V. A son of Galatus, remarkable for his light coloured, or, rather, whitish hair (*Id.*).—VI. The son of Peleus, king of Phthiotis in Thessaly. His mother's name appears to have been a matter of some dispute among the ancient expounders of mythology (*Schol. ad Apoll. Rhod.* 1, 558), although the more numerous authorities are in favour of Thetis, one of the sea-deities. According to Lycophron (*v.* 178), Thetis became the mother of seven male children by Peleus, six of whom she threw into the fire, because, as Tzetzes informs us in his scholia, they were not of the same nature with herself, and the treatment she had received was unworthy of her rank as a goddess. The scholiast on Homer, however (*Il.* 16, 37), states, that Thetis threw her children into the fire in order to ascertain whether they were mortal or not, the goddess supposing that the fire would consume what was mortal in their natures, while she would preserve what was immortal. The scholiast adds, that six of her children perished by this harsh experiment, and that she had, in like manner, thrown the seventh, afterward named Achilles, into the flames, when Peleus, having beheld the deed, rescued his offspring from this perilous situation. Tzetzes (*ubi supra*) assigns a different motive to Thetis in the case of Achilles. He makes her to have been desirous of conferring immortality upon him, and states that with this view she anointed him (ἔχριεν) with ambrosia during the day, and threw him into fire at evening. Peleus, having discovered the goddess in the act of consigning his child to the flames, cried out with alarm, whereupon Thetis, abandoning the object she had in view, left the court of Peleus and rejoined the nymphs of the ocean. Dictys Cretensis makes Peleus to have rescued Achilles from the fire before any part of his body had been injured but the heel. Tzetzes, following the authority of Apollodorus, gives his first name as *Ligyron* (Λιγύρων), but the account of Agamestor, cited by the same scholiast, is more in accordance with the current tradition mentioned above. Agamestor says, that the first name given to Achilles was *Pyrisous* (Πυρίσους), i. e., "saved from the fire." What has thus far been stated in relation to Achilles, with the single exception of the names of his parents, Peleus and Thetis, is directly at variance with the authority of Homer, and must therefore be regarded as a mere posthomeric fable. The poet makes Achilles say, that Thetis had no other child but himself; and though a daughter of Peleus, named Polydora, is mentioned in a part of the Iliad (16, 175), she must have been, according to the best commentators, only a half sister of the hero. (Compare *Heyne, ad loc.*) Equally at variance with the account given by the bard, is the more popular fiction, that Thetis plunged her son into the waters of the Styx, and by that immersion rendered the whole of his body invulnerable, except the heel by which she held him. On this subject Homer is altogether silent; and, indeed, such a protection from danger would have derogated too much from the character of his favourite hero. There are several passages in the Iliad which plainly show, that the poet does not ascribe to Achilles the possession of any peculiar physical defence against the chances of battle. (Compare *Il.* 20, 262: *id.* 288: and especially, 21, 166, where Achilles is actually wounded by Asteropæus.) The care of his education was intrusted, according to the common authorities, to the centaur Chiron, and to Phœnix, son of Amyntor. Homer, however, mentions Phœnix as his first instructer (*Il.* 9, 481, *seqq.*), while from another passage (*Il.* 11, 831) it would appear, that the young chieftain merely learned from the centaur the principles of the healing art. Those, however, who pay more regard in this case to the statements of other writers, make Chiron to have had charge of Achilles first, and to have fed him on the marrow of wild animals; according to Libanius, on that of lions, but according to the compiler of the *Etymol. Mag.*, on that of stags. (Compare *Bayle, Dict. Hist.* 1, 53.) Chiron is said to have given him the name of *Achilles* (Ἀχιλλεύς), from the circumstance of his food being unlike that of the rest of men (*ἀ priv.*, and *χιλή*, "*fructus quibus vescuntur homines*"). Other etymologies are also given; but most likely none are true. (Compare, on this part of our subject, the *Etymol. Mag.*—*Ptol. Hephæst. apud Photium, Biblioth.*, vol. i., p. 152, *ed. Bekker.*—*Heyne, ad Il.* 1, 1.—*Wassenberg, ad schol. in Il.* 1, p. 130.) Calchas having predicted, when Achilles had attained the age of nine years, that Troy could not be taken without him, Thetis, well aware that her son, if he joined that expedition, was destined to perish, sent him, disguised in female attire, to the court of Lycomedes, king of the island of Scyros, for the purpose of being concealed there. A difficulty, however, arises in this part of the narrative, on account of the early age of Achilles when he was sent to Scyros, which can only be obviated by supposing, that he remained several years concealed in the island, and that the Trojan war occupied many years in preparation. (Compare the remarks of *Heyne, ad Apollod., l. c.*, p. 316, and *Gruber, Wörterbuch der altclassischen Mythologie und Religion*, vol. i., p. 32.) At the court of Lycomedes, he received the name of *Pyrrha* (Πυρρά, "*Rufa*"), from his golden locks, and became the father of Neoptolemus by Deïdamia, one of the monarch's daughters. (*Apollod. l. c.*) In this state of concealment Achilles remained, until discovered by Ulysses, who came to the island in the disguise of a travelling merchant. The chieftain of Ithaca offered, it seems, various articles of female attire for sale, and mingled with them some pieces of armour. On a sudden blast being given with a trumpet, Achilles discovered himself by seizing upon the arms. (*Apollod. l. c.*—*Statius, Achill.* 2, 201.) The young warrior then joined the army against Troy. This account, however, of the concealment of Achilles is contradicted by the express authority of Homer, who represents him as proceeding directly to the Trojan war from the court of his father. (*Il.* 9, 439.) As regards the forces which he brought with him, the poet makes them to have come from the Pelasgian Argos, from Alus, Alope, and Trachis, and speaks of them as those who possessed Phthia and Hellas, and who were called Myrmidones, Hellenes, and Achæi. (*Il.* 2, 681, *seqq.*) Hence, according to Heyne, the sway of Achilles extended from Trachis, at the foot of Mount Œta, as far as the river Enipeus, where Pharsalus was situated, and thence to the Peneus.—The Greeks, having made good their landing on the shores of Troas, proved so superior to the enemy as to compel them to seek shelter within their walls. (*Thucyd.* 1, 11.) No sooner was this done than the Greeks were forced to turn their principal attention to the means of supporting their numerous forces. A part of the army was therefore sent to cultivate the rich vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the incursions of the barbarians from the interior. (*Thucyd. ubi supra.*) But the Grecian army, being weakened by this separation of its force, could no longer deter the Trojans from again taking the field, nor prevent succours and supplies from being sent into the city. Thus the siege was protracted to the length of ten years. During a great part of this time, Achilles was employed in lessening the resources

of Priam by the reduction of the tributary cities of Asia Minor. With a fleet of eleven vessels he ravaged the coasts of Mysia, made frequent disembarcations of his forces, and succeeded eventually in destroying eleven cities, among which, according to Strabo (584), were Hypoplacian Thebe, Lyrnessus, and Pedasus, and in laying waste the island of Lesbos. (Compare *Homer*, *Il.* 9, 328.) Among the spoils of Lyrnessus, Achilles obtained the beautiful Briseis, while, at the taking of Thebe, Chryseis the daughter of Chryses, a priest of Apollo at Chrysa, became the prize of Agamemnon. A pestilence shortly after appeared in the Grecian camp, and Calchas, encouraged by the proffered protection of Achilles, ventured to attribute it to Agamemnon's detention of the daughter of Chryses, whom her father had endeavoured to ransom, but in vain The monarch, although deeply offended, was compelled at last to surrender his captive, but, as an act of retaliation, and to testify his resentment, he deprived Achilles of Briseis. Hence arose "the anger of the son of Peleus," on which is based the action of the Iliad. Achilles on his part withdrew his forces from the contest, and neither prayers, nor entreaties, nor direct offers of reconciliation, couched in the most tempting and flattering terms (*Il.* 9, 119, *seqq.*), could induce him to return to the field. Among other things the monarch promised him, if he would forget the injurious treatment which he had received, the hand of one of his daughters, and the sovereignty of seven cities of the Peloponnesus. (*Il.* 9, 142 and 149.) The death of his friend Patroclus, however, by the hand of Hector (*Il.* 16, 821, *seqq.*), roused him at length to action and revenge, and a reconciliation having thereupon taken place between the two Grecian leaders, Briseis was restored. (*Il.* 19, 78, *seqq.*—*Id.* 246, *seqq.*) As the arms of Achilles, having been worn by Patroclus, had become the prize of Hector, Vulcan, at the request of Thetis, fabricated a suit of impenetrable armour for her son. (*Il.* 18, 468, *seqq.*) Arrayed in this, Achilles took the field, and after a great slaughter of the Trojans, and a contest with the god of the Scamander, by whose waters he was nearly overwhelmed, met Hector, chased him thrice around the walls of Troy, and finally slew him by the aid of Minerva. (*Il.* 22, 136, *seqq.*) According to Homer (*Il.* 24, 14, *seqq*), Achilles dragged the corpse of Hector, at his chariot-wheels, thrice round the tomb of Patroclus and from the language of the poet, he would appear to have done this for several days in succession. Virgil, however, makes Achilles to have dragged the body of Hector twice round the walls of Troy. In this it is probable that the Roman poet followed one of the Cyclic, or else Tragic writers. (*Heyne*, *Excurs.* 18, *ad Æn.* 1.) The corpse of the Trojan hero was at last yielded up to the tears and supplications of Priam, who had come for that purpose to the tent of Achilles, and a truce was granted the Trojans for the performance of the funeral obsequies. (*Il.* 24, 599.—*Id.* 669.) Achilles did not long survive his illustrious opponent. Some accounts make him to have died the day after Hector was slain. The common authorities, however, interpose the combats with Penthesilea and Memnon previous to his death. (Compare *Heyne*, *Excurs.* 19, *ad Æn.* 1.—*Quint. Smyrn.* 1, 21, *seqq.*) According to the more received account, as it is given by the scholiast on Lycophron (*v.* 269), and also by Dictys Cretensis and Dares Phrygius, Achilles, having become enamoured of Polyxena, the daughter of Priam, signified to the monarch that he would become his ally on condition of receiving her hand in marriage. Priam consented, and the parties having come for that purpose to the temple of the Thymbræan Apollo, Achilles was treacherously slain by Paris, who had concealed himself there, being wounded by him with an arrow in the heel. Another tradition, related by Arctinus, makes him to have been slain (in accordance with Hector's prophecy, *Il* 21, 452), in the Scæan gate, while rushing into the city. Hyginus states that Achilles went round the walls of Troy boasting of his exploit in having slain Hector, until Apollo, in anger, assumed the form of Paris, and slew him with an arrow (*Hygin. fab.* 107), but, with surprising inconsistency, he mentions in another place (*fab.* 110), that he was slain by Deiphobus and Alexander of Paris. The scholiast on Lycophron, cited above, says that the Trojans would not give up the corpse of Achilles until the Greeks had restored the various presents with which Priam had redeemed the dead body of Hector. The ashes of the hero were mingled in a golden urn with those of Patroclus, and the promontory of Sigæum is said to mark the place where both repose. A tomb was here erected to his memory, and near it Thetis caused funeral games to be celebrated in honour of her son, which were afterward annually observed by a decree of the oracle of Dodona (*vid.* Sigæum.) It is said, that, after the taking of Troy, the ghost of Achilles appeared to the Greeks, and demanded of them Polyxena, who was accordingly sacrificed on his tomb by his son Neoptolemus, or Pyrrhus. (*Eurip. Hec.* 35, *seqq.*—*Senec. Troad.* 191.—*Ovid*, *Met.* 13, 441, *seqq.*—*Q. Calab.* 14.) Another account makes the Trojan princess to have killed herself through grief at his loss. (*Tzetzes*, *ad Lycophr.* 323.—*Philostratus*, *Heroica.*, p. 714, *ed. Morellus.*) The Thessalians, in accordance with the oracle just mentioned, erected a temple to his memory at Sigæum, and rendered him divine honours. Every year they brought thither two bulls, one white and the other black, crowned with garlands, and along with them some of the water of the Sperchius. (*Gruber*, *Wörterb. der altclassischen Mythologie*, vol. i., p. 48.) Another and still stranger tradition informs us, that Achilles survived the fall of Troy and married Helen ; but others maintain that this union took place after his death, in the island of Leuce, where many of the ancient heroes lived in a separate elysium (*vid.* Leuce). When Achilles was young, his mother asked him whether he preferred a long life spent in obscurity, or a brief existence of military glory. He decided in favour of the latter. (Compare *Il.* 9, 410, *seqq*) Some ages after the Trojan war, Alexander, in the course of his march into the East, offered sacrifices on the tomb of Achilles, and expressed his admiration as well of the hero, as of the bard whom he had found to immortalize his name. (*Plutarch*, *Vit. Alexand.* 15.)

—VII. Tatius, a native of Alexandrea, commonly assigned to the second or third century of the Christian era. The best critics, however, such as Huet, Chardon la Rochette, Coray, and Jacobs, make him to have flourished after the time of Heliodorus, since they have discovered in him what they consider manifest imitations of the latter writer. Nay, if it be true that Musæus, whom he has also imitated, composed his poem of Hero and Leander before 430 or 450 of our era, we must then place Achilles Tatius even as low as the middle of the 5th century. (*Schoell*, *Hist. Litt. Gr.* 6, 231.) According to Suidas, he became, towards the end of his life, a Christian and bishop. But as the lexicographer makes no mention of his episcopal see, and as Photius, who speaks in three different places of him, is silent on this head, it may be permitted us to doubt the accuracy of Suidas's statement. (*Photii Bibliothec.*, vol. i., p. 33, *ed. Bekker.*—*Id. ibid.*, p. 50.—*Id. ibid.*, p. 66.) Equally unworthy of reliance would appear to be another remark of the same lexicographer, that Achilles Tatius wrote a treatise on the sphere. If this were correct, we ought to put him one or two centuries earlier, inasmuch as Firmicus, a Latin writer of the middle of the fourth century, cites the "Sphere of Achilles." (*Astron.* 4, 10.) Suidas, however, who is not accustomed to discriminate very nicely between persons bearing the same name, here confounds

him with the author of the "Introduction to the Phænomena of Aratus" (*vid.* No. VIII.). Achilles Tatius is the author of a romance, entitled, Τὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα, "The loves of Leucippe and Clitophon," as it is commonly translated. Some critics, such as Huet and Saumaise, have preferred it to the work of Heliodorus; but Villoison, Coray, Wyttenbach, Passow, Villemain, and Schoell, restore the pre-eminence to the latter. (*Schoell, Hist. Litt. Gr.*, vol. vi., p. 233.—*Foreign Quarterly Review*, No. 9, p. 131.) "The book," says Villemain, "is written under an influence altogether pagan, and in constant allusion to the voluptuous fables of mythology." The remark is perfectly correct. Pictures of the utmost licentiousness, and traces of everything that is infamous in ancient manners, are seen throughout. Unchaste in imagination, and coarse in sentiment, the author has made his hero despise at once the laws of morality and those of love. Clitophon is a human body, uninformed by the human soul, but delivered up to all the instincts of nature and the senses. He neither commands respect by his courage nor affection by his constancy. Struggling, however, in the writer's mind, some finer ideas may be seen wandering through the gloom, and some pure and lofty aspirations contrasting strangely with the chaos of animal instincts and desires. His Leucippe glides like a spirit among actors of mere flesh and blood. Patient, high-minded, resigned, and firm, she endures adversity with grace; preserving, throughout the helplessness and temptations of captivity, irreproachable purity, and constancy unchangeable. The critics, while visiting with proper severity the sins both of the author and the man, do not refuse to render full justice to the merits of the work. It possesses interest, variety, probability, and simplicity. "The Romance of Achilles Tatius," says Villemain, "purified as it should be, will appear one of the most agreeable in the collection of the Greek Romances. The adventures it relates present a pregnant variety; the succession of incidents is rapid; its wonders are natural; and its style, although somewhat affected, is not wanting in spirit and effect." Photius also, as rigorous in morals as a bishop should be, praises warmly the elegance of the style, observing that the author's periods are precise, clear, and euphonous. (*Foreign Quarterly Review*, No. 9, p. 131.) Saumaise was of opinion, that Achilles Tatius had given to the world two several editions of his romance, and that some of the manuscripts which remain belong to the first publication of the work, while others supply us with the production in its revised state. Jacobs, however, in the prolegomena to his edition, has shown that the variations in the manuscripts, which gave rise to this opinion, are to be ascribed solely to the negligence of copyists, as they occur only in those words which have some resemblance to others, and in which it was easy to err. Few works, moreover, were as often copied as this of Achilles Tatius. The best edition is that of *Jacobs*, 2 vols. 8vo, *Lips.*, 1821, in which may be seen a very just, though unfavourable, critique on the editions of *Saumaise* and *Boden*, the former of which appeared in 1640, 12mo, *Lugd. Bat.*, and the latter in 1776, 8vo, *Lips.* A French version of the work is given in the "*Collection des Romans Grecs, traduits en Français; avec des notes, par MM. Courier, Larcher, et autres Hellénistes*," 14 vols. 16mo, Paris, 1822–1828. — VIII. Tatius, an astronomical writer, supposed to have lived in the first half of the fourth century, since he is quoted by Firmicus (*Astron.* 4, 10), who wrote about the middle of the same century. Suidas confounds him with the individual mentioned in No. VII. We possess, under the title of Εἰσαγωγὴ εἰς τὰ Ἀράτου Φαινόμενα, "Introduction to the Phænomena of Aratus," a fragment of his work on the sphere. This fragment is given in the *Uranologia* of *Petavius* (Petau), Paris, 1630, fol.

Achillēum, a town on the Cimmerian Bosporus, where anciently was a temple of Achilles. It lay near the modern *Buschuk*. (*Mannert*, 4, 326.)

Achillēus, I. a relation of Zenobia, invested with the purple by the people of Palmyra, when they revolted from Aurelian. (*Vopisc.*) Zosimus calls him Antiochus (1, 60). — II. A Roman commander, in the reign of Dioclesian, who assumed the purple in Egypt. The emperor marched against him, shut him up in Alexandrea, and took the place after a siege of eight months. Achilleus was put to death, having been exposed to lions, and Alexandrea was given up to pillage (*Oros.* 7, 25.—*Aurel. Vict. de Cæs.*, c. 39.)

Achīvi, properly speaking, the name of the Achæan race (Ἀχαιοί) Latinized. Its derivation through the Æolic dialect is marked by the digammated sound of the letter *v* (Ἀχαϝοί). This appellation was generally applied by the Roman poets, especially Virgil, as a name for the whole Greek nation, in imitation of the Homeric usage. In *legal strictness* it should have been confined by the Romans to the inhabitants of the province of Achaia.

Achlys. *Vid.* Supplement.

Achmet. *Vid.* Supplement.

Acholius. *Vid.* Supplement.

Acichorius, a general with Brennus in the expedition which the Gauls undertook against Pæonia. (*Paus.* 10, 19.) He was chosen by Brennus as his lieutenant, or, rather, as a kind of *colleague*, which office the name itself, in the original language of the Gauls, is said to designate. Thus the true Gallic appellation was *Kikhouiaour*, or *Akikhouiaour*, which the Greeks softened into Κιχόριος (*Diod. Sic. frag. lib.* 22—vol. ix., p. 301, *ed. Bip.*) and Ἀκιχώριος (*Paus.* 10, 19), and which they mistook for a proper name. (Compare *Thierry, Histoire des Gaulois*, vol. i., p. 145, and *Owen's Welsh Dictionary, s. v. Cycwiawr.*) Diodorus Siculus (*l. c.*) makes Cichorius to have succeeded Brennus.

Acidalia, a surname of Venus, from a fountain of the same name at Orchomenus, in Bœotia, sacred to her. The Graces bathed in this fountain.

Acidīnus. *Vid.* Supplement.

Acilia, I. *gens*, a plebeian family of Rome, of whom many medals are extant. (*Rasche, Lex. Rei Num.*, vol. i., *col.* 47.) The name of this old and distinguished line occurs five times in the consular fasti, during the time of the republic, and twelve times in those of the empire, down to the reign of Constantine. (*Sigon. Fast. Cons.*) The two most celebrated branches of the house were those of Acilius Glabrio and Acilius Balbus.—II. *Lex*, a law introduced by Acilius the tribune, A.U.C. 556, for the planting of five colonies along the coast of Italy, two at the mouths of the Vulturnus and Liternus, one at Puteoli, one at Salernum, and one at Buxentum. (*Liv.* 32, 29.) — III. *Calpurnia Lex* (introduced A.U.C. 686), excluded from the senate, and from all public employments, those who had been guilty of bribery at elections. Cicero calls it merely *Calpurnia Lex*, but others *Acilia Calpurnia Lex*. (*Ernesti, Ind. Leg.*)—IV. *Lex*, a law introduced A.U.C. 683, by the consul Manius Acilius Glabrio, relative to actions *de pecuniis repetundis*. It determined the forms of proceeding, and the penalties to be inflicted. (Compare *Ernesti, Ind. Leg.*)

Acilius, I. a Roman, who wrote a work in Greek on the history of his country, and commentaries on the twelve tables. He lived B.C. 210, and was a contemporary of Cato's. His history was translated into Latin by an individual named Claudius, and was entitled, in this latter language, *Annales Acilienses*. (*Voss. Hist. Gr.* 1, 10.)—II. Quintus, appointed a commissioner, about 200 B.C., for distributing among the new colonists the conquered lands along the Po.—III. A tribune, author of the law respecting the maritime colonies. (*Vid.* Acilia II.)—IV. Glabrio M., a consul

with P. Corn. Scipio Nasica, A.U.C. 561, and the conqueror of Antiochus at Thermopylæ. (*Liv.* 35, 24.—*Id.* 36, 19.)—V. Glabrio M., son of the preceding, a decemvir. He built a temple to Piety, in fulfilment of a vow which his father had made when fighting against Antiochus. He erected also a gilded statue (*statuam auratam*) to his father, the first of the kind ever seen at Rome. (*Val. Max.* 2, 5.—*Liv.* 40, 34. Compare *Hase, ad loc.*)—VI. A consul, A.U.C. 684, appointed to succeed Lucullus in the management of the Mithradatic war. (*Cic. in Verr.* 7, 61.)—VII. Aviola Manius, a lieutenant under Tiberius in Gaul, A.D. 19, and afterward consul. He was roused from a trance by the flames of the funeral pile, on which he had been laid as a corpse, but could not be rescued. (*Plin.* 7, 53.—*Val. Max.* 1, 8.)—VIII. Son of the preceding, consul under Claudius, A.D. 54.—IX. A consul with M. Ulpian Trajanus, the subsequent emperor. He was induced to engage with wild beasts in the arena, and, proving successful, was put to death by Domitian, who was jealous of his strength.

Acīris, now the *Agri*, a river of Lucania, rising near Abællinum Marsicum, and falling into the Sinus Tarentinus. Near its mouth stood Heraclea

Acindȳnus. *Vid.* Supplement.

Acis, a Sicilian shepherd, son of Faunus and the nymph Simæthis. He gained the affections of Galatæa, but his rival Polyphemus, through jealousy, crushed him to death with a fragment of rock, which he hurled upon him. Acis was changed into a stream, which retained his name. According to Servius (*ad Virg. Eclog.* 9, 39) it was also called Acilius. Cluverius places it about two miles distant from the modern *Castello di Acci*. Fazellus, however, without much reason, assigns the name of Acis to the *Fiume Freddo*, near *Taormina*. Sir Richard Hoare describes the Acis of Cluverius as a limpid though small stream. The story of Acis is given by Ovid (*Met.* 13, 750, *seq.*)

Acoetes. *Vid.* Supplement.

Acominātus. *Vid.* Nicetas.

Acontĭus, a youth of Cea, who, when he went to Delos to sacrifice to Diana, fell in love with Cydippe, a beautiful virgin, and, being unable to obtain her, by reason of his poverty, had recourse to a stratagem. A sacred law obliged every one to fulfil whatever promise they had made in the temple of the goddess; and Acontius having procured an apple or quince, wrote on it the following words: "I swear by Diana I will wed Acontius." This he threw before her. The nurse took it up, and handed it to Cydippe, who read aloud the inscription, and then threw the apple away. After some time, when Cydippe's father was about to give her in marriage to another, she was taken ill just before the nuptial ceremony. Acontius thereupon hastened to Athens, and, the Delphic oracle having declared that the illness of Cydippe was the punishment of her perjury, the parties were united.

Acŏris. *Vid.* Supplement.

Acra, I. a village on the Cimmerian Bosporus. (*Strab.*, p. 494.)—II. A promontory and town of Scythia Minor, now *Ekerne* or *Cavarna*.

Achradīna, one of the five divisions of Syracuse, and deriving its name from the wild pear-trees with which it once abounded (*ἀχράς, a wild pear-tree*). It is sometimes called the citadel of Syracuse, but incorrectly, although a strongly fortified quarter. It was very thickly inhabited, and contained many fine buildings, yielding only to Ortygia. (*Laporte Du Theil, ad Strab.*, vol. 2., p. 358, *not.* 3, *French transl.*) As regards the situation of Achradina, and its aspect in more modern times, compare *Swinburn, Travels in the Two Scilies*, 3, 382 (*French transl.*), and *Göller, de Situ et Origine Syracusarum*, p. 49, *seqq.*

Acræa. *Vid.* Supplement.

Acræphnĭa, a city of Bœotia, situate on Mount Ptoon, towards the northeast extremity of the Lake Copais. It was founded either by Athamas, or by Acræpheus, a son of Apollo. Pausanias calls the place Acræphnium (9, 23.—Compare *Steph. Byz. s. v.*).

Acragallĭdæ. *Vid.* Crauallidæ.

Acrăgas, I. The Greek name of Agrigentum.—II. A river in Sicily, on which Agrigentum was situate. It gave its Greek name to the city. The modern name is *San Blasio*. (*Mannert*, 9, 2, 354.)—III. An engraver on silver, whose country and age are both uncertain. He is noticed by Pliny (33, 12, 55), who speaks of cups of his workmanship, adorned with sculptured work, preserved in the temple of Bacchus at Rhodes. His hunting pieces on cups were very famous. (*Sillig, Dict. Art. s. v.*)

Acrătus, a freedman of Nero, sent into Asia to plunder the temples of the gods, which commission he executed readily, being, according to Tacitus (*Ann.* 15, 45), "*cuicumque flagitio promptus.*" Secundus Carinas was joined with him on this occasion, whom Lipsius (*ad Tac. l. c.*) suspects to be the same with the Carinas sent into exile (*Dio Cassius*, 59, 20) by the Emperor Caligula, for declaiming against tyrants. Compare *Juvenal*, 7, 204.

Acridophăgi, an Æthiopian nation, who fed upon locusts. Diodorus Siculus (3, 28) says, that they never lived beyond their 40th year, and that they then perished miserably, being attacked by swarms of winged lice (*πτερωτοὶ φθεῖρες*), which issued forth from their skin. The account given of their diet is much more probable. The locust is said to be a very common and palatable food in many parts of the East, after having been dried in the sun. This is thought by some to have constituted the food of the Israelites on the occasion mentioned in Exodus (16, 14). Wesseling (*ad Diod. Sic.* 3, 28) is of this opinion. But the *salvim* of Moses evidently mean *quails*, as the received version has rendered the word.

Acrion, a Locrian, was a Pythagorean philosopher; he is mentioned by Valerius Maximus (8, 7) under the name of *Arion*, which is a false reading instead of *Acrion*. (*Cic. Fin.* 5, 9.)

Acrisionēis, a patronymic appellation given to Danaë, as daughter of Acrisius. (*Virg. Æn.* 7, 410, and *Servius, ad loc.*)

Acrisioniădes, a patronymic of Perseus, from his grandfather Acrisius. (*Ovid, Met.* 5, *v.* 70.)

Acrisĭus, son of Abas, king of Argos, by Ocalea, daughter of Mantineus. He was born at the same birth as Prœtus, with whom it is said that he quarrelled even in his mother's womb. After many dissensions, Prœtus was driven from Argos. Acrisius had Danaë by Eurydice, daughter of Lacedæmon; and an oracle having declared that he should lose his life by the hand of his grandson, he endeavoured to frustrate the prediction by the imprisonment of his daughter, in order to prevent her becoming a mother (*vid.* Danaë). His efforts failed of success, and he was eventually killed by Perseus, son of Danaë and Jupiter. Acrisius, it seems, had been attracted to Larissa by the reports which had reached him of the prowess of Perseus. At Larissa, Perseus, wishing to show his skill in throwing a quoit, killed an old man who proved to be his grandfather, whom he knew not, and thus the oracle was fulfilled. Acrisius reigned about 31 years. (*Hygin. fab.* 63.—*Ovid, Met.* 4, *fab.* 16.—*Horat.* 3, *od.* 16.—*Apollod.* 2, 2, &c.—*Paus.* 2, 16, &c.—*Vid.* Danaë, Perseus, Polydectes.)

Acrītas, a promontory of Messenia, in the Peloponnesus. (*Plin.* 4, 5.—*Mela*, 2, 3.) Now Cape *Gallo*.

Acroăthos, or Acrothōum. The name of Acroathos properly denotes the promontory of the peninsula of Athos, now Cape *Monte Santo*. It is the lower one of the two, the upper one being called Nymphæum (Promontorium). By Acrothoum (or Acrothoi) is meant a town on the peninsula of Athos, situate some distance up the mountain, and of which Mela observes

(2, 3), that the inhabitants were supposed to live beyond the usual time allotted to man. (Compare *Thucyd.* 4, 109.—*Scylax*, p. 26.—*Steph. Byz. s. v.* Ἄθως.—*Strab. ept. lib.* 7, 331.)

Acroceraunĭa, or Acroceraunii Montes. *Vid.* Ceraunia.

Acrocorinthus, a high hill, overhanging the city of Corinth, on which was erected a citadel, called also by the same name. This situation was so important a one as to be styled by Philip the fetters of Greece. The fortress was surprised by Antigonus, but recovered in a brilliant manner by Aratus. (*Strab.* 8, 380.—*Paus.* 2, 4.—*Plut. Vit. Arat.*—*Stat. Theb.* 7, *v.* 106.) "The Acrocorinthus, or Acropolis of Corinth," observes Dodwell, "is one of the finest objects in Greece, and, if properly garrisoned, would be a place of great strength and importance. It abounds with excellent water, is in most parts precipitous, and there is only one spot from which it can be annoyed with artillery. This is a pointed rock, at a few hundred yards to the southwest of it, from whence it was battered by Mohammed II. Before the introduction of artillery, it was deemed almost impregnable, and had never been taken except by treachery or surprise. Owing to its natural strength, a small number of men was deemed sufficient to garrison it; and in the time of Aratus, according to Plutarch, it was defended by 400 soldiers, 50 dogs, and as many keepers. It was surrounded with a wall by Cleomenes. It shoots up majestically from the plain to a considerable height, and forms a conspicuous object at a great distance: it is clearly seen from Athens, from which it is not less than forty-four miles in a direct line. Strabo affirms that it is 3 1-2 stadia in perpendicular height, but that the ascent to the top is 30 stadia by the road, the circuitous inflections of which render this no extravagant computation. The Acrocorinthus contains within its walls a town and three mosques. Athenæus commends the water in the Acrocorinthus as the most salubrious in Greece. It was at this fount that Pegasus was drinking when taken by Bellerophon." (*Dodwell*, vol. 2, p. 187.) All modern travellers who have visited this spot, give a glowing description of the view obtained from the ridge. Consult, in particular, *Clarke's Travels*, vol. 6, p. 750.

Acron, I. a king of the Cæninenses, whom Romulus slew in battle, after the affair of the Sabine women. His arms were dedicated to Jupiter Feretrius, and his subjects were incorporated with the Roman people. (*Plut. Vit. Rom.*) Propertius styles him *Cæninus Acron*, from the name of his city and people (4, 10, 7), and also *Herculeus* (4, 10, 9), from the circumstance of all the Sabine race tracing their descent from Hercules or Sancus.—II. A celebrated physician of Agrigentum in Sicily, contemporary with Empedocles (*Diog. Laert.* 8, 65). Plutarch speaks of his having been at Athens during the time of the great plague, which occurred B.C. 430. He aided the Athenians on that occasion, by causing large fires to be kindled in their streets. (*Plut. Is. et Os.* 383.) Acron is generally regarded as the founder of the sect of Empirics or Experimentalists (*Pseud. Gal. Isag.* 372). As this school of medicine, however, had a much later date, it is probable that he was merely one of the class of physicians called *περιοδευταί*, who did not confine themselves to mere theory, but went round and visited patients. His contempt for the mysterious charlatanism of Empedocles drew upon him the hatred of that philosopher. At least it is fair to suppose that this was the cause of their enmity. Acron wrote, according to Suidas, a treatise in Doric Greek, on the healing art, and another on diet. He appears also, from the words of the lexicographer, to have turned his attention in some degree to the influence of climate. (Consult *Sprengel, Hist. Med.* 1, 273.)—III. Helenius Acron, an ancient commentator. The period when he lived is uncertain: he is thought, however, to have been later than Servius. Acron's scholia on Horace have descended to us in part, or at least only a part was ever published. They are valuable on account of their containing the remarks of C. Æmilius, Julius Modestus, and Q. Terentius Scaurus, the oldest commentators on Horace. Acron also wrote scholia on Terence, which are cited by Charisius, but they have not reached us. Some critics ascribe to him the scholia which we have on Persius. (*Schoell, Hist. Litt. Rom.* 3, 326.)

Acropŏlis, in a special sense, the citadel of Athens, an account of which will be given under the article Athenæ.

Acropolīta. *Vid.* Supplement.

Acrotătus, I. son of Cleomenes, king of Sparta, died before his father, leaving a son called Areus, who contended for the crown with Cleonymus his uncle, and obtained it through the suffrages of the senate. Cleonymus, in his disappointment, called in Pyrrhus of Epirus. (*Paus.* 3, 6.—*Plut. vit. Pyrrh.*—*Paus.* 1, 13.)—II. A king of Sparta, son of Areus, and grandson of the preceding. He reigned one year. Before ascending the throne, he distinguished himself by courageously defending Sparta against Pyrrhus. (*Plut. vit. Pyrrh.*)

Acrothōum. *Vid.* Acroathos.

Acta or Acte, strictly speaking, a beach or shore on which the waves *break*, from ἄγω, "*to break.*" According to Apollodorus (*Steph. B. s. v.* Ἀκτή), the primitive name of Attica was Ἀκτή (*Acte*), from the circumstance of two of its sides being washed by the sea. The name is also applied by Thucydides to that part of the peninsula of Athos which is below the city of Sane and including it. Besides Sane, the historian mentions five other cities as being situate upon it. (*Thucyd.* 4, 109.)

Actæon, a celebrated hunter, son of Aristæus and Autonoë the daughter of Cadmus. Having inadvertently, on one occasion, seen Diana bathing, he was changed by the goddess into a stag, and was hunted down and killed by his own hounds. (*Ov. Met.* 3, 155, *seqq.*) The scene of the fable is laid by the poets at Gargaphia, a fountain of Bœotia, on Mount Cithæron, about a mile and a half from Platæa. From a curious passage in Diodorus Siculus (4, 81), a suspicion arises, that the story of Actæon is a corruption of some earlier tradition, respecting the fate of an intruder into the mysteries of Diana. Wesseling's explanation does not appear satisfactory, although it may serve as a clew to the true one. (*Wesseling, ad Diod. Sic. l. c.*)

Actæus, the first king of Attica, according to the ancient writers. He was succeeded by Cecrops, to whom he had given one of his daughters in marriage. (*Paus.* 1, 2.—*Clem. Alex.* 1, 321.) He is called by some Actæon. (*Strab.* 397.—*Harpocr. s. v.* Ἀκτή.—Consult *Siebelis, ad Paus. l. c.*)

Acte, a freed woman of Asiatic origin. Suetonius (*Vit. Ner.* 28) informs us, that Nero, at one time, was on the point of making her his wife, having suborned certain individuals of consular rank to testify, under oath, that she was descended from Attalus. From a passage in Tacitus (*Ann.* 14, 2) it would appear, that Seneca introduced this female to the notice of the tyrant, in order to counteract, by her means, the dreaded ascendency of Agrippina. (Compare *Dio Cass.* 61, 7.)

Actĭa, games renewed by Augustus in commemoration of his victory at Actium. They are also styled Ludi Actiaci by the Latin writers, and were celebrated in the suburbs of Nicopolis. Strabo makes them to have been quinquennial. Previously, however, to the battle of Actium they occurred every three years. (*Strab.* 7, 325.)

Actis, one of the Heliades, or offspring of the Sun,

who, according to Diodorus Siculus (5, 57), migrated from Rhodes into Egypt, founded Heliopolis, and taught the Egyptians astrology. The same writer states, that the Greeks, having lost by a deluge nearly all their memorials of previous events, became ignorant of their claim to the invention of the science in question, and allowed the Egyptians to arrogate it to themselves. Wesseling considers this a mere fable, based on the national vanity of the Greeks, who, it is well known, inverted so many of the ancient traditions, and in this case, for example, made that pass from Greece into Egypt, which came in reality from Egypt to Greece. (*Wess. ad Diod. Sic. l. c.*)

Actisănes, according to Diodorus Siculus (1, 60), a king of Æthiopia, who conquered Egypt and dethroned Amasis. He was remarkable for his moderation towards his new subjects, as well as for his justice and equity. All the robbers and malefactors, too, were collected from every part of the kingdom, and, having had their noses cut off, were established in Rhinocolura, a city which he had founded for the purpose of receiving them. We must read, no doubt, with Stephens and Wesseling, in the text of Diodorus, Ἄμμωσις instead of Ἄμασις, for the successor of Apries cannot here be meant. Who the Actisanes of Diodorus was, appears to be undetermined. According to Wesseling (*ad loc.*), Strabo is the only other writer that makes mention of him. (*Strabo*, 759.)

Actĭum, originally the name of a small neck of land, called also Acte (Ἀκτή), at the entrance of the Sinus Ambracius, on which the inhabitants of Anactorium had erected a small temple in honour of Apollo. On the outer side of this same promontory was a small harbour, the usual rendezvous of vessels which did not wish to enter the bay. Scylax (p. 13) calls this harbour Acte. Thucydides, however, applies this name to the temple itself. Polybius (4, 63) makes mention of the temple, under the appellation of Actium, and speaks of it as belonging to the Acarnanians. Actium became famous, in a later age, for the decisive victory which Augustus gained in this quarter over the fleet of Marc Antony. From the accounts given of it by the Roman writers, Actium appears to have been, about the time of this battle, nothing more than a temple on a height, with a small harbour below. The conqueror beautified the sacred edifice, and very probably a number of small buildings began after this to arise in the vicinity of the temple. (*Strab.* 325.—*Sueton. Vit. Aug.* 17.—*Cic. ep. ad fam.* 16, 9.) Hence Strabo (451) applies to it the epithet of χωρίον. It never, however, became a regular city, although an inattentive reader would be likely to form this opinion from the language of Mela (2, 3) and Pliny (4, 1). Both these writers, however, in fact, confound it with Nicopolis. There are no traces of the temple at the present day, but Pouqueville found some remains of the Hippodrome and Stadium. More within the Sinus Ambracius (*Gulf of Arta*) lies the small village of *Azio*. Hence probably, according to Mannert, originated the error of D'Anville, who places Actium, in contradiction to all ancient authorities, at some distance within the bay. (*Vid.* Nicopolis, and compare *Mannert*, 8, 70.—*Pouqueville*, 3, 445.)

Actĭus, a surname of Apollo, from Actium, where he had a temple. (*Virg. Æn.* 8, *v.* 704.)

Actĭus Navius. *Vid.* Attus Navius.

Actor, the father of Menœtius, and grandfather of Patroclus, who is hence called Actorides. The birth of Actor is by some placed in Locris, by others in Thessaly. As a Thessalian, he is said to have been the son of Myrmidon and Pisidia, the daughter of Æolus, and husband of Ægina, daughter of the Asopus; and to have conceded his kingdom, on account of the rebellion of his sons, to Peleus. (*Ov. Trist.* 1, 9.) Consult, on the different individuals of this name, the remarks of *Heyne, ad Apollod.* 3, 13.

Actorĭdes, I. a patronymic given to Patroclus, grandson of Actor (*Ovid, Met.* 13, *fab.* 1.)—II. The sons of Actor and Molione. (*Vid.* Molionides.)

Actorius. *Vid.* Supplement.

Actuarius. *Vid.* Supplement.

Aculeo. *Vid.* Supplement.

Acumenus. *Vid.* Supplement.

Acusilĭus, a Greek historian, born at Argos, and who lived, according to Josephus (*contr. Ap.* 1, 2), a short time previous to the Persian invasion of Greece, being a contemporary of Cadmus of Miletus. He wrote a work entitled "*Genealogies*," in which he gave the origin of the principal royal lines among his countrymen. He made historic times commence with Phoroneus, son of Inachus, and he reckoned 1020 years from him to the first Olympiad, or 776 B.C. We have only a few fragments of his work, collected by Sturz, and placed by him at the end of those of Pherecydes, published at Gera, 2d ed., 1824.

Acutĭcus, M., an ancient comic writer, author of various pieces, entitled, *Leones*, *Gemini*, *Bœotia*, &c., and ascribed by some to Plautus. (*Voss. de Poet. Lat. c.* 1.)

Ad Aquas, ad Aquīlas, &c., a form common to very many names of places. The Roman legions, on many occasions, when stopping or encamping in any quarter, did not find any habitation or settlement by which the place in question might be designated, and therefore selected for this purpose some natural object, or some peculiar feature in the adjacent scenery. Thus *Ad Aquas* indicated a spot near which there was water, or an encampment near water, &c. Another form of common occurrence is that which denotes the number of miles on any Roman road. Thus, *Ad Quartum*, "at the fourth mile-stone," supply *lapidem*. So also, *Ad Quintum*, *Ad Decimum*, &c.

Ada, the sister of Artemisia. She married Hidrieus, her brother (such unions being allowed among the Carians), and, after the death of Artemisia, ascended the throne of Caria, and reigned seven years conjointly with her husband. On the death of Hidrieus she reigned four years longer, but was then driven from her dominions by Pixodarus, the youngest of her brothers, who had obtained the aid of the satrap Orontobates. Alexander the Great afterward restored her to her throne. She was the last queen of Caria. (*Quint. Curt.* 2, 8.)

Adad, an Assyrian deity, supposed to be the sun. Macrobius (*Sat.* 1, 23) states, that the name Adad means "*One*" (*Unus*), and that the goddess Adargatis was assigned to this deity as his spouse, the former representing the Sun, and the latter the Earth. He also mentions, that the effigy of Adad was represented with rays inclining downward, whereas they extend upward from that of Adargatis. Selden (*de Diis Syris, c.* 6, *synt.* 1) thinks that Macrobius must be in error when he makes Adad equivalent to "*One*," and that he must have confounded it with the word Chad, which has that meaning.

Adæus. *Vid.* Supplement.

Adamantæa, Jupiter's nurse in Crete, who suspended him in his cradle from a tree, that he might be found neither on the earth, the sea, nor in heaven. To drown the infant's cries, she caused young boys to clash small brazen shields and spears as they moved around the tree. She is probably the same as Amalthea.

Adamantĭus. *Vid.* Supplement.

Adăna, a city of Cilicia, southeast of Tarsus, on the Sarus, or *Sihon*. It was at one time a large and well-known place, and was said to have been founded by Adanus, son of Uranus and Gæa. (*Steph B.*)

Addŭa, now *Adda*, a river of Cisalpine Gaul, rising in the Rhætian Alps, traversing the Lacus Larius, and falling into the Po to the west of Cremona. In the old editions of Strabo, it is termed in one passage

(204) the Adula (ὁ Ἀδούλας), but this is an error of the copyists, arising probably from the name of Mount Adula, which precedes. Tzschucke restores ὁ Ἀδδούας.

Ades, or Hades, an epithet originally of Pluto, the monarch of the shades; afterward applied to the lower world itself. The term is derived by most etymologists from ἀ privative, and εἴδω, *video*, alluding to the darkness supposed to prevail in this abode of the dead. That this is the true derivation, indeed, will appear from what the poets tell us of the helmet of Pluto (κυνῆ Ἀΐδου), which had the power of rendering the wearer invisible. (*Hom. Il.* 5, 845.) For farther remarks on the Hades of the Greeks, *vid.* Tartarus.

Adgandestrius, a prince of the Catti, who wrote a letter to the Roman senate, in which he promised to destroy Arminius, if poison should be sent him for that purpose from Rome. The senate answered, that the Romans fought their enemies openly, and never used perfidious measures. (*Tacit. Ann.* 2, *c.* 88.)

Adherbal, son of Micipsa, and grandson of Masinissa, was besieged at Cirta, and put to death by Jugurtha, after vainly imploring the aid of Rome, B.C. 112. (*Sallust., Jug.* 5, 7, &c.) According to Gesenius (*Phœn. Mon.*, p. 399, *seqq.*), the more Oriental form of the name is *Atherbal*, signifying "the worshipper of Baal." From this the softer form *Adherbal* arose. The MSS. of Sallust often give *Atherbal*, with which we may compare the Greek Ἀτάρβας. (*Diod. Sic., lib.* 34, *fragm.*—vol. 10, p. 132, *ed. Bip.*—*Polyb.* 1, 46, &c.)

Adiabene, a region in the northern part of Assyria, and to the east of the Tigris. During the Macedonian sway, it comprised all the country between the Zabus Major and Minor. Under the Parthian sway it comprehended the country as far as the Euphrates, including what was previously Aturia. It was afterward the seat of a kingdom dependant on the Parthian power, which disappeared from history, however, on the rise of the second Persian empire. (*Plin.* 5, 12, &c.)

Adiatorix. *Vid.* Supplement.

Adimantus. *Vid.* Supplement.

Admete, I. (*Vid.* Supplement.)—II. A daughter of Oceanus and Tethys, whom Hyginus, in the preface to his fables, calls Admeto, and a daughter of Pontus and Thalassa, which last was the offspring of Æther and Hemera. (*Hom. Hymn. in Cererem*, 421.—*Hesiod. Theog.* 349.)

Admetus, I. son of Pheres, king of Pheræa in Thessaly, and who succeeded his father on the throne. He married Theone, daughter of Thestor, and, after her death, Alcestis, daughter of Pelias, so famous for her conjugal heroism. It was to the friendship of Apollo that he owed this latter union. The god having been banished from the sky for one year, in consequence of his killing the Cyclopes, tended during that period the herds of Admetus. Pelias had promised his daughter to the man who should bring him a chariot drawn by a lion and a wild boar, and Admetus succeeded in this by the aid of Apollo. The god also obtained from the Fates, that Admetus should not die if another person laid down his or her life for him, and Alcestis heroically devoted herself to death for her husband. Admetus was so deeply affected at her loss, that Proserpina actually relented; but Pluto remained inexorable, and Hercules at last descended to the shades and bore back Alcestis to life. Admetus was one of the Argonauts, and was also present at the hunt of the Calydonian boar. Euripides composed a tragedy on the story of Alcestis, which has come down to us. (*Apollod.* 1, 8 —*Tibull.* 2, 3.—*Hygin. fab* 50, 51, &c.)—II. A king of the Molossi, to whom Themistocles, when banished, fled for protection. (*Vid.* Themistocles.)—III. A Greek epigrammatic poet, who lived in the early part of the second century after Christ.

Admo, an engraver on precious stones in the time of Augustus. His country is uncertain. An elegant portrait of Augustus, engraved by him, is described by *Mongez, Icon. Rom., tab.* 18, *n.* 6.

Adonia, a festival in honour of Adonis, celebrated both at Byblus in Phœnicia, and in most of the Grecian cities. Lucian (*de Syria Dea.*—vol. 9, p. 88, *seqq., ed. Bip.*) has left us an account of the manner in which it was held at Byblus. According to this writer, it lasted during two days, on the first of which everything wore an appearance of sorrow, and the death of the favourite of Venus was indicated by public mourning. On the following day, however, the aspect of things underwent a complete change, and the greatest joy prevailed on account of the fabled resurrection of Adonis from the dead. During this festival the priests of Byblus shaved their heads, in imitation of the priests of Isis in Egypt. In the Grecian cities, the manner of holding this festival was nearly, if not exactly, the same with that followed in Phœnicia. On the first day all the citizens put themselves in mourning; coffins were exposed at every door; the statues of Venus and Adonis were borne in procession, with certain vessels full of earth, in which the worshippers had raised corn, herbs, and lettuce, and these vessels were called the gardens of Adonis (Ἀδώνιδος κῆποι). After the ceremony was over they were thrown into the sea or some river, where they soon perished, and thus became emblems of the premature death of Adonis, who had fallen, like a young plant, in the flower of his age. (*Histoire du Culte d'Adonis: Mem. Acad. des Inscrip*, &c., vol. 4, p. 136, *seqq.*—*Dupuis, Origine de Cultes*, vol. 4, p. 118, *seqq., ed.* 1822.—*Valckenaer, ad Theoc.* Ἀδωνιάζ. *in Arg.*) The lettuce was used among the other herbs on this occasion, because Venus was fabled to have deposited the dead body of her favourite on a bed of lettuce. In allusion to this festival, the expression Ἀδώνιδος κῆποι became proverbial, and was applied to whatever perished previous to the period of maturity. (*Adagia Veterum*, p. 410.) Plutarch relates, in his life of Nicias, that the expedition against Syracuse set sail from the harbours of Athens, at the very time when the women of that city were celebrating the mournful part of the festival of Adonis, during which there were to be seen, in every quarter of the city, images of the dead, and funeral processions, the women accompanying them with dismal lamentations. Hence an unfavourable omen was drawn of the result of the expedition, which the event but too fatally realized. Theocritus, in his beautiful Idyll entitled Ἀδωνιάζουσαι, has left us an account of the part of this grand anniversary spectacle termed ἡ εὕρεσις, "*the finding*," i. e., the resurrection of Adonis, the celebration of it having been made by order of Arsinoë, queen of Ptolemy Philadelphus. Boettiger (*Sabina*, p. 265) has a very ingenious idea in relation to the fruits exhibited on this joyful occasion. He thinks it impossible, that even so powerful a queen as Arsinoë should be able to obtain in the spring of the year, when this festival was always celebrated, fruits which had attained their full maturity (ὥρια). He considers it more than probable that they were of wax. This conjecture will also furnish another, and perhaps a more satisfactory, explanation of the phrase Ἀδώνιδος κῆποι, denoting things whose exterior promised fairly, while there was nothing real or substantial within. Adonis was the same deity with the Syrian Tammuz, whose festival was celebrated even by the Jews, when they degenerated into idolatry (*Ezekiel*, 8, 14); and Tammuz is the proper Syriac name for the Adonis of the Greeks. (*Creuzer's Symbolik*, vol. ii., p. 86.) (*Vid* Adonis.)

Adonis, I. son of Cinyras, by his daughter Myrrha (*vid.* Myrrha), and famed for his beauty. He was ardently attached to the chase, and notwithstanding the entreaties of Venus, who feared for his safety and loved him tenderly, he exposed himself day after day in the

hunt, and at last lost his life by the tusk of a wild boar whom he had wounded. His blood produced the anemone, according to Ovid (*Met.* 10, 735); but according to others, the adonium, while the anemone arose from the tears of Venus. (*Bion, Epitaph. Ad.* 66.) The goddess was inconsolable at his loss, and at last obtained from Proserpina, that Adonis should spend alternately six months with her on earth, and the remaining six in the shades. This fable is evidently an allegorical allusion to the periodical return of winter and summer. (*Apollod.* 3, 14.—*Ov. l. c.*—*Bion, l. c.*—*Virg. Ecl.* 10, 18, &c.) "Adonis, or Adonai," observes R. P. Knight, "was an Oriental title of the sun, signifying Lord; and the boar, supposed to have killed him, was the emblem of winter; during which the productive powers of nature being suspended, Venus was said to lament the loss of Adonis until he was again restored to life; whence both the Syrian and Argive women annually mourned his death and celebrated his renovation; and the mysteries of Venus and Adonis at Byblus in Syria were held in similar estimation with those of Ceres and Bacchus at Eleusis, and Isis and Osiris in Egypt. Adonis was said to pass six months with Proserpina and six with Venus; whence some learned persons have conjectured that the allegory was invented near the pole, where the sun disappears during so long a time; but it may signify merely the decrease and increase of the productive powers of nature as the sun retires and advances. The Vishnoo or Juggernaut of the Hindus is equally said to lie in a dormant state during the four rainy months of that climate; and the Osiris of the Egyptians was supposed to be dead or absent forty days in each year, during which the people lamented his loss, as the Syrians did that of Adonis, and the Scandinavians that of Frey; though at Upsal, the great metropolis of their worship, the sun never continues any one day entirely below their horizon." *An Inquiry into the Symbolical Language of Ancient Art and Mythology* (*Class. Journal*, vol. 25, p. 42.)—II. A river of Phœnicia, which falls into the Mediterranean below Byblus. It is now called *Nahr Ibrahim*. At the anniversary of the death of Adonis, which was in the rainy season, its waters were tinged red with the ochrous particles from the mountains of Libanus, and were fabled to flow with his blood. But Dupuis (4, p. 121), with more probability, supposes this red colour to have been a mere artifice on the part of the priests.

Adramyttium, a city of Asia Minor, on the coast of Mysia, and at the head of an extensive bay (Sinus Adramyttenus) facing the island of Lesbos. Strabo (605) makes it an Athenian colony. Stephanus Byzantinus follows Aristotle, and mentions Adramys, the brother of Crœsus, as its founder. This last is more probably the true account, especially as an adjacent district bore the name of Lydia. According, however, to Eustathius and other commentators, the place existed before the Trojan war, and was no other than the Pedasus of Homer (*Plin.* 5, 32). This city became a place of importance under the kings of Pergamus, and continued so in the time of the Roman power, although it suffered severely during the war with Mithradates. (*Strab.* 605.) Here the *Conventus Juridicus* was held. The modern name is *Adramyt*, and it is represented as being still a place of some commerce. It contains 1000 houses, but mostly mean and miserably built. Adramyttium is mentioned in the Acts of the Apostles (ch. 27, 2).

Adrăna, a river in Germany, in the territory of the Catti, and emptying into the Visurgis. Now the *Eder*.

Adrāntus. *Vid.* Supplement.

Adrānus. *Vid.* Supplement.

Adrastēa (Ἀδράστεια), I. a region of Mysia, in Asia Minor, near Priapus, at the entrance of the Propontis, and containing a plain and city of the same name. The appellation was said to have been derived from Adrastus, who founded in the latter a temple to Nemesis. (*Strab.* 558.—*Steph. B. s. v.*) This etymology, however, appears very doubtful. A more correct one is given under No. II. The city had originally an oracle of Apollo and Diana, which was afterward removed to Parium in its vicinity. Homer makes mention of Adrastea, but Pliny is in error (5, 32) when he supposes Parium and Adrastea to have been the same.—II. A daughter of Jupiter and Necessity, so called, not from Adrastus, who is said to have erected the first temple to her, but from the impossibility of the wicked escaping her power: ἀ privative, and δράω, "*to flee.*" She is the same as Nemesis.—III. A Cretan nymph, daughter of Melisseus, to whom the goddess Rhea intrusted the infant Jupiter in the Dictæan grotto. In this office Adrastea was assisted by her sister Ida and the Curetes (*Apollod.* 1, 1, 6; *Callim. Hymn. in Jov.* 47), whom the scholiast on Callimachus calls her brothers. Apollonius Rhodius (3, 132, *seqq.*) relates that she gave to the infant Jupiter a beautiful globe (σφαῖρα) to play with, and on some Cretan coins Jupiter is represented sitting on a globe. (*Spanheim ad Callim. l. c.*)

Adrastus, I. a king of Argos, son of Talaus and Lysimache. (*Vid.* Supplement.)—II. A son of the Phrygian king Gordius, who had unintentionally killed his brother, and was, in consequence, expelled by his father, and deprived of everything. He took refuge as a suppliant at the court of Crœsus, king of Lydia, who received him kindly and purified him. After some time he was sent out as guardian of Atys, the son of Crœsus, who was to deliver the country around the Mysian Olympus from a wild boar which had made great havoc in it. Adrastus had the misfortune to kill the young prince Atys while throwing his javelin at the wild beast: Crœsus pardoned the unfortunate man, as he saw in this accident the will of the gods and the fulfilment of a prophecy; but Adrastus could not endure to live longer, and accordingly killed himself on the tomb of Atys. (*Herod.*, 1, 35–45.)—III. A Peripatetic philosopher, born at Aphrodisias in Caria, and who flourished about the beginning of the second century of our era. He was the author of a treatise on the arrangement of Aristotle's writings and his system of philosophy, quoted by Simplicius (*Præfat. in.* viii. *lib. phys.*), and by Achilles Tatius (p. 82). Some commentaries of his on the Timæus of Plato are also quoted by Porphyry (p. 270, *in Harm. Ptol.*), and a treatise on the categories of Aristotle by Galen. None of these have come down to us, but a work on Harmonics (περὶ Ἁρμονικῶν) is preserved in manuscript in the Vatican library.—IV. Father of Eurydice, and grandfather of Laomedon. (*Apollod.* 3, 12, 3.)—V. Son of the soothsayer Merops of Percote. He went to the Trojan war with his brother, against the will of his father, and was slain by Diomede.

Adrĭa, Atrĭa, or Hadrĭa, I. in the time of the Romans a small city of Cisalpine Gaul, on the river Tartarus, near the Po. Its site is still occupied by the modern town of *Atri*. In the ages preceding the Roman power, Adria appears to have been a powerful and flourishing commercial city, as far as an opinion may be deduced from the circumstance of its having given name to the Adriatic, and also from the numerous canals which were to be found in its vicinity. (Compare *Liv.* 5, 33.—*Strab.* 218.—*Justin*, 20, 1.—*Plin.* 3, 16.) It had been founded by a colony of Etrurians, to whose labours these canals must evidently be ascribed, the name given to them by the Romans (*fossiones Philistinæ*) proving that they were not the work of the people. (Compare *Müller, Etrusk.*, vol. 1, p. 228, *in notis.*) The fall of Adria was owing to the inroads of the Gallic nations, and the consequent neglect of the canals. Livy, Justin, and most of the ancient historians, write the name of this city *Adria;* the geographers, on the other hand, prefer

Atria. In Strabo alone the reading is doubtful. Manutius and Cellarius, and the authority of inscriptions and coins, give the preference to the form *Hadria*. Berkel (*ad Steph. Byzant.*, v. Ἀδρία) is also in favour of it. It must be observed, however, that *Adria* is found on coins as well as the aspirated form. (*Rasche, Lex Rei Num.*, vol. 4, col. 9. — *Cellarius, Geogr. Ant.* 1, 509.)—II. A town of Picenum, capital of the Prætutii, on the coast of the Adriatic. Here the family of the Emperor Adrian, according to his own account, took its rise. The modern name of the place is *Adri* or *Atri*.

Adrianopŏlis, or Hadrianopŏlis, I. one of the most important cities of Thrace, founded by and named after the Emperor Adrian or Hadrian. Being of comparatively recent date, it is consequently not mentioned by the old geographical writers. Even Ptolemy is silent respecting it, since his notices are not later than the reign of Trajan. The site of this city, however, was previously occupied by a small Thracian settlement named Uskudama; and its very advantageous situation determined the emperor in favour of erecting a large city on the spot. (*Ammian. Marcell.* 14, 11. —*Eutrop.* 6, 8.) Adrianopolis stood on the right bank of the Hebrus, now *Maritza*, which forms a junction in this quarter with the Arda, or Ardiscus, now *Arda*, and the Tonzus, now *Tundscha*. (Compare *Zosimus*, 2, 22.—*Lamprid. Elagab.* 7.) This city became famous in a later age for its manufactories of arms, and in the fourth century succeeded in withstanding the Goths, who laid siege to it after their victory over the Emperor Valens. (*Ammian. Marcell.* 31, 15.) Hierocles (p. 635) makes it the chief city of the Thracian province of Hæmimontius. The inhabitants were probably ashamed of their Thracian origin, and borrowed therefore a primitive name for their city from the mythology of the Greeks. (*Vid.* Orestias.) Mannert (7, 263) thinks that the true appellation was Odrysos, which they thus purposely altered. The modern name of the place is *Adrianople*, or rather *Edrineh*. It was taken by the Turks in 1360 or 1363, and the Emperor Amurath made it his residence. It continued to be the imperial city until the fall of Constantinople; but, though the court has been removed to the latter place, Adrianople is still the second city in the empire, and very important, in case of invasion by a foreign power, as a central point for collecting the Turkish strength. Its present population is not less than 100,000 souls.—II. A city of Bithynia in Asia Minor, founded by the Emperor Adrian. D'Anville places it in the southern part of the territory of the Mariandyni, and makes it correspond to the modern *Boli*.—III. Another city of Bithynia, called more properly Adriani or Hadriani (Ἀδριανοί). It is frequently mentioned in ecclesiastical writers, and by Hierocles (p. 693), and there are medals existing of it, on which it is styled Adriani near Olympus. Hence D'Anville, on his map, places it to the southwest of Mount Olympus, in the district of Olympena, and makes it the same with the modern *Edrenos*. Mannert opposes this, and places it in the immediate vicinity of the river Rhyndacus.—IV. A city of Epirus, in the district of Thesprotia, situate to the southeast of Antigonea, on the river Celydnus. Its ruins are still found upon a spot named *Drinopolis*, an evident corruption of its earlier name. (*Hughes' Travels*, 2, 236.)—V. A name given to a part of Athens, in which the Emperor Adrian or Hadrian had erected many new and beautiful structures. (*Gruter, Inscrip.*, p. 177.)

Adriānus, a Roman emperor. (*Vid.* Hadrianus.)

Adriānus. *Vid.* Supplement.

Adrĭas, the name properly of the territory in which the city of Adria in Cisalpine Gaul was situated. Herodotus (5, 9) first speaks of it under this appellation (ὁ Ἀδρίας), which is given also by many subsequent Greek writers. (Compare *Scylax*, p. 5.) Most of them, however, considered it very probably a name for the Adriatic. Strabo (123) certainly uses it in this sense (Ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου). More careful writers, however, and especially Polybius, give merely ὁ Ἀδρίας, without any mention of its referring to the Adriatic. The latter author, although acquainted with the form *Adriaticus* (τὸν Ἀδριατικὸν μυχόν, 2, 16), yet, when he wishes to designate the entire gulf, has either ὁ κατὰ τὸν Ἀδρίαν κόλπος (2, 14), or ἡ κατὰ τὸν Ἀδρίαν θάλαττα (2, 16). So, in speaking of the mouths of the Po, he uses the expression οἱ κατὰ τὸν Ἀδρίαν κόλποι (2, 14). Hence both Casaubon and Schweighæuser, in their respective editions of Polybius, are wrong, in translating ὁ Ἀδρίας by *Mare Adriaticum* and *Sinus Adriaticus*.

Adriatĭcum (or Hadriatĭcum) mare, called also Sinus Adriaticus (or Hadriaticus), the arm of the sea between Italy and the opposite shores of Illyricum, Epirus, and Greece, comprehending, in its greatest extent, not only the present Gulf of Venice, but also the Ionian Sea. Herodotus, in one passage (7, 20), calls the whole extent of sea along the coast of Illyricum and Western Greece, as far as the Corinthian Gulf, by the name of the Ionian Sea (Ἰόνιος πόντος). In another passage he styles the part in the vicinity of Epidamnus, the Ionian Gulf (6, 127). Scylax makes the Ionian Gulf the same with what he calls Adrias (τὸ δὲ αὐτὸ Ἀδρίας ἐστὶ, καὶ Ἰόνιος, p. 11), and places the termination of both at Hydruntum (Λιμὴν Ὑδροῦς ἐπὶ τῷ τοῦ Ἀδρίου ἢ τοῦ Ἰωνίου κόλπου στόματι, p. 5). He is silent, however, respecting the Ionian Sea, as named by Herodotus. Thucydides, like Herodotus, distinguishes between the Ionian Gulf and Ionian Sea. The former he makes a part of the latter, which reaches to the shores of Western Greece. Thus he observes, in relation to the site of Epidamnus, Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον (1, 24). These ideas, however, became changed at a later period. The limits of what Scylax had styled Ἀδρίας, and made synonymous with Ἰόνιος κόλπος were extended to the shores of Italy and the western coast of Greece, so that now the Ionic Gulf was regarded only as a part of Ἀδρίας, or the Adriatic. Eustathius informs us, that the more accurate writers always observed this distinction (*οἱ δὲ ἀκριβέστεροι τὸν Ἰόνιον μέρος τοῦ Ἀδρίου φασί. Eustath. ad Dionys. Perieg. v.* 92). Hence we obtain a solution of Ptolemy's meaning, when he makes the Adriatic extend along the entire coast of Western Greece to the southern extremity of the Peloponnesus. The Mare Superum of the Roman writers is represented on classical charts as coinciding with the Sinus Hadriaticus, which last is made to terminate near Hydruntum, the modern *Otranto*. By Mare Superum, however, in the strictest acceptation of the phrase, appears to have been meant not only the present Adriatic, but also the sea along the southern coast of Italy, as far as the Sicilian straits, which would make it correspond, therefore, very nearly, if not exactly, to the ὁ Ἀδρίας of the later Greek writers.

Adrumētum. *Vid.* Hadrumetum.

Aduatŭcum, a city of Gaul, in the territory of the Tungri, who appear to have been the same with the Aduatuci or Aduatici of Cæsar (*B. G.* 2, 29), unless the former appellation is to be regarded as a general one for the united German tribes, of whom the Aduatuci formed a part. (Compare *Tacitus, de mor. Germ.* c. 2.) This city is called Ἀτουάκουτον by Ptolemy, and Aduaca Tongrorum in the *Itinerarium Anton.* and *Tab. Peuting.* At a later period it took the name of Tongri from the people themselves. Mannert makes it the same with the modern *Tongres*, and D'Anville with *Falais* on the *Mehaigne*. The former of these geographers, however, thinks that it must have been distinct from the Aduatuca Castellum mentioned by Cæ-

sar (*B. G.*, 6, 32), which he places nearer the Rhine. (*Mannert*, 2, 200.)

Aduatŭci or Aduatĭci, a German nation who originally formed a part of the great invading army of the Teutones and Cimbri. They were left behind in Gaul, to guard a part of the baggage, and finally settled there. Their territory extended from the Scaldis, or *Scheld*, eastward as far as Mosæ Pons, or *Mæstricht*. (*Mannert*, 2, 199.)

Adūlis, called by Pliny (6, 29) Oppidum Adulitarum, the principal commercial city along the coast of Æthiopia. It was founded by fugitive slaves from Egypt, but fell subsequently under the power of the neighbouring kingdom of Auxume. Ptolemy writes the name Ἀδούλη, Strabo Ἄδουλεί, and Stephanus Byzantinus Ἄδουλις. Adulis has become remarkable on account of the two Greek inscriptions found in it. Cosmas Indicopleustes, as he is commonly called, was the first who gave an account of them (*l.* 2, p. 140, *apud Montfauc.*). One is on a kind of throne, or rather armchair, of white marble, the other on a tablet of touchstone (*ἀπὸ βασανίτου λίθου*), erected behind the throne. Cosmas gives copies of both, and his MS. has also a drawing of the throne or chair itself. The inscription on the tablet relates to Ptolemy Euergetes, and his conquests in Asia Minor, Thrace, and Upper Asia. It is imperfect, however, towards the end; although, if the account of Cosmas be correct, the part of the stone which was broken off was not large, and, consequently, but a small part of the inscription was lost. Cosmas and his coadjutor Menas believed that the other inscription, which was to be found on the throne or chair, would be the continuation of the former, and therefore give it as such. It was reserved for Salt and Buttmann to prove, that the inscription on the tablet alone related to Ptolemy, and that the one on the throne or chair was of much more recent origin, probably as late as the second or third century, and made by some native prince in imitation of the former. One of the principal arguments by which they arrive at this conclusion is, that the inscription on the throne speaks of conquests in Æthiopia which none of the Ptolemies ever made. (*Museum der Alterthumswissenschaft*, vol. 2, p. 105, *seqq.*)

Adyrmachĭdæ, a maritime people of Africa, near Egypt. Ptolemy (*lib.* 4, *c.* 5) calls them Adyrmachites, but Herodotus (4, 168), Pliny (5, 6), and Silius Italicus (3, 279), make the name to be Adyrmachidæ (Ἀδυρμαχίδαι). Hence, as Larcher observes (*Histoire d'Herodote*, vol. 8, p. 10, *Table Geogr.*), the text of Ptolemy ought to be corrected by these authorities. The Adyrmachidæ were driven into the interior of the country when the Greeks began to settle along the coast.

Æa, the city of King Ætes, said to have been situate on the river Phasis in Colchis. The most probable opinion is, that it existed only in the imaginations of the poets. (*Mannert*, 4, 397.)

Æăces, a tyrant of Samos, deprived of his tyranny by Aristagoras, B.C. 500. He fled to the Persians, and induced the Samians to abandon the other Ionians in the sea-fight with the Persians. He was restored by the Persians in the year B.C. 494. (*Herodotus*, 4, 138.)

Æacĭdes, I. a patronymic of the descendants of Æacus, such as Achilles, Peleus, Pyrrhus, &c. (*Virg. Æn.* 1, 99, &c.) The line of the Æacidæ is given as follows: Æacus became the father of Telamon and Peleus by his wife Endeis. (*Tzetzes, ad Lycophr.*, *v.* 175, calls her Deis, Δηΐς.) From the Nereid Psamathe was born to him Phocus (*Hesiod., Theog.*, 1003, *seqq.*), whom he preferred to his other sons, and who became more conspicuous in gymnastic and naval exercises than either Telamon or Peleus. (*Müller, Æginet.*, p 22.) Phocus was, in consequence, slain by his brothers, who thereupon fled from the vengeance of their father. (*Dorotheus, apud Plut. Parall.*, 25, 277, *W.* — *Heyne, ad Apollod.*, 12, 6, 6.) Telamon took refuge at the court of Cychreus of Salamis, Peleus retired to Phthia in Thessaly. (*Apollod. l c.* — *Pherecyd. apud Tzetz. in Lycophr., v.* 175.) From Peleus came Achilles, from Telamon Ajax. Achilles was the father of Pyrrhus, from whom came the line of the kings of Epirus. From Teucer, the brother of Ajax, were descended the princes of Cyprus; while from Ajax himself came some of the most illustrious Athenian families. (*Müller, Æginet.*, p. 23.)—II. The son of Arymbas, king of Epirus, succeeded to the throne on the death of his cousin Alexander, who was slain in Italy. (*Livy*, 28, 24.) Æacides married Phthia, the daughter of Menon of Pharsalus, by whom he had the celebrated Pyrrhus, and two daughters, Deïdamea and Troïas. In B.C. 317, he assisted Polysperchon in restoring Olympias and the young Alexander, who was then only five years old, to Macedonia. In the following year he marched to the assistance of Olympias, who was hard pressed by Cassander. But the Epirotes disliked the service, rose against Æacides, and drove him from his kingdom. Pyrrhus, who was then only two years old, was with difficulty saved from destruction by some faithful servants. But, becoming tired of the Macedonian rule, the Epirotes recalled Æacides in B.C. 313. Cassander immediately sent an army against him under Philip, who conquered him the same year in two battles, in the last of which he was killed. (*Pausan.*, 1, 11.)

Æăcus. *Vid.* Supplement.

Ææa, a name given to Circe, because born at Æa. (*Virg., Æn.*, 3, 386.)

Æantēum, a small settlement on the coast of Troas, near the promontory of Rhœteum. It was founded by the Rhodians, and was remarkable for containing the tomb of Ajax, and a temple dedicated to his memory. The old statue of the hero was carried away by Antony to Egypt, but was restored by Augustus. (*Strabo*, 595.) In Pliny's time this place had ceased to exist, as may be inferred from his expression, "*Fuit et Æanteum*" (5, 30). Mannert asserts that Lechevalier is wrong in placing the mound of Ajax on the summit of the hill by *Intepe*.

Æantĭdes, I. one of the *Tragic* Pleiades. (*Vid.* Alexandrina Schola.) He lived in the time of the second Ptolemy.—II. The tyrant of Lampsacus, to whom Hippias gave his daughter Archedice.

Æas, a river of Epirus, thought to be the modern *Vajussa*, falling into the Ionian Sea. Isaac Vossius, in his commentary on Pomponius Mela (2, 3, *extr.*), charges Ovid with an error in geography, in making this river fall into the Peneus (*Met.*, 1, 577). But Vossius was wrong himself in making the verb *conveniunt*, as used by Ovid, in the passage in question, equivalent to *ingrediuntur*. Ovid only means that the deities of the river mentioned by him met together in the cave of the Peneus.

Ædepsus, a town of Eubœa in the district Histiæotis, famed for its hot baths, which even at the present day are the most celebrated in Greece. The modern name of the place is *Dipso*. But, according to Sibthorpe (*Walpole's Coll.*, vol. 2, p. 71), *Lipso*. In Plutarch (*Sympos.*, 4, 4), this place is called Galepsus (Γαλῆψος), which many regard as an error of the copyists. If the modern name as given by Sibthorpe be correct, it appears more likely that *Lipso* is a corruption of Galepsus, and that the latter was only another name for the place, and no error.

Ædēsia. *Vid.* Supplement.

Ædēsius, a Cappadocian, called a Platonic, or perhaps, more correctly, an Eclectic philosopher, who lived in the 4th century, and was the friend and most distinguished scholar of Iamblichus. After the death of his master, the school of Syria was dispersed, and Ædesius, fearing the real or fancied hostility of the

Christian emperor Constantine to philosophy, took refuge in divination. An oracle in hexameter verse represented a pastoral life as his only retreat; but his disciples, perhaps calming his fears by a metaphorical interpretation, compelled him to resume his instructions. He settled at Pergamos, where he numbered among his pupils the Emperor Julian. After the accession of the latter to the imperial purple, he invited Ædesius to continue his instructions, but the latter, being unequal to the task through age, sent in his stead Chrysanthes and Eusebius, his disciples. (*Eunap., Vit. Ædes.*)

ÆDESSA. *Vid.* Edessa.

AËDON. *Vid.* Philomela.

ÆDŬI, a powerful nation of Gaul. Their confederation embraced all the tract of country comprehended between the *Allier*, the middle *Loire*, and the *Saône*, and extending a little beyond this river towards the south. The proper capital was Bibracte, and the second city in importance Noviodunum. The political influence of the Ædui extended over the Mandubes or Mandubii, whose chief city Alesia traced its origin to the most ancient periods of Gaul, and passed for a work of the Tyrian Hercules. (*Diod. Sic.*, 4, 19.) This same influence reached also the Ambarri, the Insubres, and the Segusiani. The Bituriges themselves, who had been previously one of the most flourishing nations of Gaul, were held by the Ædui in a condition approaching that of subjects. (*Thierry, Histoire des Gaulois*, 2, 31.) When Cæsar came into Gaul, he found that the Ædui, after having long contended with the Arverni and Sequani for the supremacy in Gaul, had been overcome by the two latter, who called in Ariovistus and the Germans to their aid. The arrival of the Roman commander soon changed the aspect of affairs, and the Ædui were restored by the Roman arms to the chief power in the country. They became, of course, valuable allies for Cæsar in his Gallic conquests. Eventually, however, they embraced the party of Vercingetorix against Rome; but, when the insurection was quelled, they were still favourably treated on account of their former services. (*Cæs., B. G.*, 1, 31, *seqq.*)

ÆËTA, or ÆËTES, king of Colchis, son of Sol, and Perseis, the daughter of Oceanus, was father of Medea, Absyrtus, and Chalciope, by Idyia, one of the Oceanides. He killed Phryxus, son of Athamas, who had fled to his court on a golden ram. This murder he committed to obtain the fleece of the golden ram. The Argonauts came against Colchis, and recovered the golden fleece by means of Medea, though it was guarded by bulls that breathed fire, and by a venomous dragon. (*Vid.* Jason, Medea, and Phryxus.) He was afterward, according to Apollodorus, deprived of his kingdom by his brother Perses, but was restored to it by Medea, who had returned from Greece to Colchis. (*Apollod.*, 1, 9, 28.—*Heyne, ad Apollod., l. c.*—*Ov., Met.*, 7, 11, *seqq.*, &c.)

ÆËTĬAS, ÆËTIS, and ÆËTĪNE, patronymic forms from ÆETES, used by Roman poets to designate his daughter Medea. (*Ovid, Met.*, 7, 9, 296.)

ÆGA. *Vid.* Supplement.

ÆGÆ, I. a small town on the western coast of Eubœa, southeast of Ædepsus. It contained a temple sacred to Neptune, and was supposed to have given name to the Ægean. (*Strab.*, 386.)—II. A city of Macedonia, the same with Edessa.—III. A town of Achaia, near the mouth of the Crathis. It appears to have been abandoned eventually by its inhabitants, who retired to Ægira. The cause of their removal is not known. (*Strabo*, 386.)—IV. A town and seaport of Cilicia Campestris, at the mouth of the Pyramus, and on the upper shore of the Sinus Issicus. The modern village of *Ayas* occupies its site. (*Strab.*, 676.—*Plin.*, 5, 27.—*Lucan*, 3, 225.)

ÆGÆA, I. a city of Mauritania Cæsariensis. (*Ptol.*) —II. A surname of Venus, from her worship in the islands of the Ægean Sea. (*Statius, Thebaïs*, 8, 4, 7, 8.)

ÆGÆON, I. one of the fifty sons of Lycaon, whom Jupiter slew. (*Apollod.*, 3, 8, 1.)—II. A giant, son of Uranus by Gæa. (*Vid.* Supplement.)

ÆGÆUM MARE, that part of the Mediterranean lying between Greece and Asia Minor. It is now called the *Archipelago*, which modern appellation appears to be a corruption of *Egio Pelago*, itself a modern Greek form for Αἰγαῖον πέλαγος. Various etymologies are given for the ancient name. The most common is that which deduces it from Ægeus, father of Theseus; the most plausible is that which derives it from Ægæ in Eubœa. (*Strab.*, 386.) In all probability, however, neither is correct. The Ægean was accounted particularly stormy and dangerous to navigators, whence the proverb τὸν Αἰγαῖον πλεῖ (*scil.* κόλπον). (*Erasm. Chil. Col.*, 632.)

ÆGÆUS, a surname of Neptune, given him as an appellation to denote the god of the waves. Compare *Müller, Geschichte*, &c. (*Die Dorier*), vol. 2, p. 238, *in notis*.

ÆGALĒOS, a mountain of Attica, from the summit of which Xerxes beheld the battle of Salamis. (*Herod.*, 8, 90.) According to Thucydides (2, 19), it was situate to the left of the road from Athens to Eleusis. Mount Ægaleos seems indeed to be a continuation of Corydallus, stretching northward into the interior of Attica. The modern name is *Skaramanga*. (*Cramèr's Greece*, 2, 355.)

ÆGĀTES, or Ægusæ, three islands off the western extremity of Sicily, between Drepana and Lilybæum. The name Ægusa (Αἴγουσα) properly belonged to but one of the number. As this, however, was the principal and most fertile one (now *Favignana*), the appellation became a common one for all three. The Romans corrupted the name into Ægades. (*Mela*, 2, 7.—*Florus*, 2, 2.) Livy, however (21, 10, &c.), uses the form Ægates. The northernmost of these islands is called by Ptolemy Phorbantia (Φορβαντία), i. e., the pasture-land, which the Latin writers translate by Bucina, i. e., Oxen-island, it being probably uninhabited, and used only for pasturing cattle. This island is very rocky, and bears in modern times the name of *Levanzo*. The third and westernmost island was called Hiera (Ἱερά), which Pliny converts into Hieronesus, i. e., Sacred island. At a later period, however, the Romans changed the name into Maritima, as it lay the farthest out to sea. Under this appellation the *Itin. Marit.* (p. 492) makes mention of it, but errs in giving the distance from Lilybæum as 300 stadia, a computation which is much too large. The modern name is *Maretimo*. Off these islands the Roman fleet, under Lutatius Catulus, obtained a decisive victory over that of the Carthaginians, and which put an end to the first Punic war. (*Liv.*, 21, 10.—*Id. ibid.*, 41.—*Id.*, 22, 54.)

ÆGESTA, an ancient city of Sicily, in the western extremity of the island, near Mount Eryx. The Greek writers name it, at one time Ægesta (Αἴγεστα), at another Egesta (Ἔγεστα). The cause of the slight variation would seem to have been, that the city was one not of Greek origin, and that the name was written from hearing it pronounced. In a later age, when the inhabitants attached themselves to the Roman power, they called their city *Segesta*, and themselves *Segestani*, according to Festus (*s. v. Segesta*), who states that the alteration was made to obviate an improper ambiguity in the term. (*Præposita est ei S. litera ne obsceno nomine appellaretur.*) It is more probable, however, that the Romans caused it to be done on account of the ill-omened analogy in sound between Ægesta or Egesta, and the Latin term *egestas*, "want." Thucydides (6, 2) states, that after the destruction of Troy, a body of the fugitives found their way to this quarter, and, uniting with the Sicani, whom they

found settled here, formed with them one people, under the name of Elymi. In the course of time their numbers were still farther increased by the junction of some wandering Achæi. This seems to have been the generally-received idea among the Greeks, respecting the origin of the Elymi and Ægestæi. Its improbability, however, is apparent even at first view. When the Romans became masters of these parts, after the first Punic war, they readily adopted the current tradition respecting the people of Ægesta, as well as the idea of an affinity, through the line of Æneas, between themselves and the latter, and the legend is interwoven also with the subject of the Æneid (5, 36, *seqq.*—*Vid.* Ægestes). From the circumstance of the Romans having recognised the affinity of the Ægestæans to themselves, we find them styled, in the Duilian inscription, "the kinsmen of the Roman people." COGNATI P. R. (*Cuacconius, de Col. Rostr. Duil., Lugd. Bat.* 1597.) Cicero, too (*in Verrem.* 4, 33), adopts the current tradition of the day. Whatever our opinion may be relative to the various details of these legends, one thing at least very clearly appears, which is, that Ægesta was not of Grecian origin. Thucydides (7, 58), in enumerating the allies of Syracuse, speaks of the people of Himera as forming the only Grecian settlement on the northern coast of Sicily; and in another part (7, 57), expressly classes the Ægestæans among Barbarians (*Βαρβάρων Ἐγεσταίοι*). The origin of Ægesta, therefore, may be fairly ascribed to a branch of the Pelasgic race, the Trojans themselves being of the same stock. (*Vid.* Æneas.) Previous to the arrival of the Romans in Sicily, the Ægestæans were engaged in a long contest with the inhabitants of Selinus. Finding themselves, however, the weaker party, they solicited and obtained the aid of Athens. The unfortunate issue of the Athenian expedition against Syracuse compelled the Ægestæans to look for new allies in the Carthaginians. These came to their aid, and Selinus fell; but Ægesta also shared its fate, and the city remained under this new control, until, for the purpose of regaining its freedom, it espoused the cause of Agathocles. The change, however, was for the worse; and the tyrant, offended at their unwillingness to contribute supplies, murdered a part of the inhabitants, drove the rest into exile, and changed the name of the city to Dicæopolis, settling in it at the same time a body of deserters that had come over to him. (*Polyb.* 20, 71.) The death of Agathocles very probably restored the old name, and brought back the surviving part of the former inhabitants, since we find the appellation Ægesta reappearing in the first Punic war (*Polyb.* 1, 24), and since the Ægestæans, during that same conflict, after slaughtering a Carthaginian garrison which had been placed within their walls, were able to declare themselves the kinsmen of the Roman people. (*Zonaras*, 8, 4.) It was this pretended affinity between the two communities that preserved Ægesta from oblivion after it had fallen beneath the Roman sway, and we find Pliny (3, 8) naming the inhabitants among the number of those who enjoyed the *jus Latinum*. The ruins of the place are found, at the present day, near the modern *Alcamo*. (*Mannert*, 9, 2, 393, *seqq.*—*Hoare's Classical Tour*, 2, 61.)

Ægestes, Ægestus, or, as Virgil writes it, Acestes, a son of the river-god Crimisus, by a Trojan mother, according to one account, while another makes both his parents to have been of Trojan origin. Laomedon, it seems, had given the daughters of a distinguished person among his subjects to certain Sicilian mariners, to carry away and expose to wild beasts They were brought to Sicily, where the god of the Crimisus united himself to one of them, and became father of Ægestes. This is the first account just alluded to. The other one is as follows: A young Trojan, of noble birth, being enamoured of one of the three females already mentioned, accompanied them to Sicily, and there became united to the object of his affection. The offspring of this union was Ægestes. (*Dion. Hal.* 1, 52.) Both accounts, of course, are purely fabulous. In accordance, however, with the popular legend respecting him, Virgil makes Ægestes, whom he calls, as already stated, Acestes, to have given Æneas a hospitable reception, when the latter, as the poet fables, visited Sicily in the course of his wanderings. (*Vid.* Ægesta.)

Ægeus, I. a king of Athens, son of Pandion. His legitimacy, however, was disputed; and when, after the death of Pandion, he entered Africa at the head of an army, and recovered his patrimony, he was still the object of jealousy to his three brothers, although he shared his newly-acquired power with them. As he was long childless, they began to cast a wishful eye towards his inheritance. But a mysterious oracle brought him to Trœzene, where fate had decreed that the future hero of Athens should be born. Æthra, the daughter of the sage King Pittheus, son of Pelops, was his mother, but the Trœzenian legend called Neptune, not Ægeus, his father. Ægeus, however, returned to Athens, with the hope that, in the course of years, he should be followed by a legitimate heir. At parting he showed Æthra a huge mass of rock, under which he had hidden a sword and a pair of sandals: when her child, if a boy, should be able to lift the stone, he was to repair to Athens with the tokens it concealed, and to claim Ægeus as his father. From this deposite, Æthra gave her son the name of Theseus (*Θησεύς*, from *τίθεω, θήσω, to deposite* or *place*). When Theseus had grown up and been acknowledged by his father (*vid.* Theseus), he freed the latter from the cruel tribute imposed by Minos (*vid.* Minotaurus); but, on his return from Crete, forgot to hoist the white sails, the preconcerted signal of success, and Ægeus, thinking his son had perished, threw himself from a high rock into the sea. (*Apollod.* 3, 15, 5, *seqq.*—*Plut. Vit. Thes.*, &c.) The whole narrative respecting Ægeus is a figurative legend. He is the same as Neptune; his name *Αἰγαῖος*, indicating the "god of the waves," from *αἰγες*, the waves of the sea, and hence the Trœzenian legend makes Neptune at once to have been the father of Theseus. Theseus himself, moreover, appears to be nothing more than a mythic personage. He is merely the type of the *establishment* of the worship of Neptune (*Θησεύς*, from *τίθεω, θήσω, to place* or *establish*). Even his mother's name, Æthra, would seem to allude figuratively to the pure, clear atmosphere of religious worship connected with the rites of Neptune, when firmly established. (*Αἴθρα*, i. e., *αἴθρα, pure, clear air.*) So, also, the contest between Theseus and the Pallantides (*vid.* Pallantides), would seem to be nothing more than a religious contest between the rival systems of Neptune and Minerva. The worship of Neptune prevailed originally in the Ionian cities (*Müller, Dorians*, 1, 266), and the legend of Theseus is an Ionian one; whereas the worship of Minerva, at Athens, dates back to the time of Cecrops.—II. An eponymic hero at Sparta, son of Æolicus. (*Vid.* Supplement.)

Ægialēa, I. according to the common account, a daughter of Adrastus, but more probably the daughter of his son Ægialeus. (*Heyne, ad Apollod.* 1, 86.) She was the wife of Diomede, and is said to have been guilty of the grossest incontinence during her husband's absence in the Trojan war. (*Apollod. l. c.*—*Ov. Ib.* 350, &c.) The beautiful passage in the Iliad, however (5, 412, *seqq.*), where mention is made of her, strongly countenances the idea that the story of her improper conduct is a mere posthomeric or cyclic fable.—II. An island of the Ægean, between Cythera and Crete, now *Cerigotto*. Bondelmonti (*Ins. Arch.* 10, 65) calls it *Sichilus* or *Sequilus*, a corruption, probably, from the modern Greek *εἰς Αἰγυλίαν*. (*De*

Sinner, ad loc.)—III. The earliest name for the country along the northern shore of the Peloponnesus. (*Vid.* Achaia, III.)

ÆGIĂLEUS, son of Adrastus, by Amphithea, daughter of Pronax, and a member of the expedition led by the Epigoni against Thebes. He was the only leader slain in this war, as his father had been the only one that survived the previous contest. (*Vid.* Epigoni.) Compare the scholiast, *ad Pind. Pyth.* 8, 68.

ÆGĪDES, a patronymic of Theseus. (*Homer, Il.* 1, 265.)

ÆGĪLA, a town in Laconia, where Ceres had a temple. Aristomenes, the Messenian leader, endeavoured on one occasion to seize a party of Laconian females who were celebrating here the rites of the goddess. The attempt failed, through the courageous resistance of the women, and Aristomenes himself was taken prisoner. He was released, however, the same night, by Archidamea, the priestess of Ceres, who had before this cherished an affection for him. She pretended that he had burned off his bonds, by moving himself up towards the fire, and remaining near enough to have them consumed. (*Paus.* 4, 17.)

ÆGIMĬUS, a king of the Dorians, reigning at the time in Thessaly, near the range of Pindus. (*Heyne, ad Apollod.* 2, 7, 7.) He aided Hercules, according to the Doric legend, in his contest with the Lapithæ, and received, as a reward, the territory from which they were driven. (*Apollod. l. c.*) Ægimius is a conspicuous name among the founders of the Doric line, and mention is made by the ancient writers of an epic poem, entitled Αἰγίμιος, which is ascribed by some to Hesiod, by others to Cecrops the Milesian. (*Heyne, l. c.*) The posterity of Ægimius formed part of the expedition against the Peloponnesus, and the Doric institutions of Ægimius are spoken of by Pindar (*Pyth.* 1, 124), as forming the rule or model of government for the Doric race. (Compare *Müller, Dorians*, vol. 2, p. 12.)

ÆGIMŪRUS, a small island in the Gulf of Carthage. There were two rocks near this island, called *Aræ Ægimuri*, which were so named, because the Romans and Carthaginians concluded a treaty on them. The modern *Zowamoore* is the Ægimurus of antiquity.

ÆGIMUS. *Vid.* Supplement.

ÆGĪNA, I. a daughter of the river Asopus, carried away by Jupiter under the form of an eagle, from Phlius to the island of Œnone (Compare *Spanheim, ad Callim. Hymn. in Del. v. 77.—Heyne, ad Apollod* 3, 12, 6.—*Sturz, ad Hellanic.*, p. 50.—*Id. ad Pherecyd.*, p. 178.) She gave her name to the island. Some authorities make Jupiter to have assumed, on this occasion, the appearance of a flame of fire; but this evidently is corrupted from another part of the same fable, which states that Asopus was struck with thunder by the god for presuming to follow him. (*Apollod.* 3, 12, 6) The Asopus here alluded to is the Sicyonian stream which flowed by the walls of Phlius. It must not be confounded with the Bœotian river of the same name. (Compare *Pindar, Nem.* 9, 9.—*Aristarch. ad N.* 3, 1. —*Pausan.* 2, 5, 2.)—II. An island in the Sinus Saronicus, near the coast of Argolis. The earliest accounts given by the Greeks make it to have been originally uninhabited, and to have been called, while in this state, by the name of Œnone; for such is evidently the meaning of the fable, which states, that Jupiter, in order to gratify Æacus, who was alone there, changed a swarm of ants into men, and thus peopled the island. (*Vid.* Æacus, Myrmidones, and compare *Pausan.* 2, 29, and *Apollod.* 3, 12, 7.) It afterward took the name of Ægina, from the daughter of the Asopus. (*Vid.* Ægina, I.) But, whoever may have been the earliest settlers on the island, it is evident that its stony and unproductive soil must have driven them at an early period to engage in maritime affairs. Hence they are said to have been the first who coined money for the purposes of commerce, and used regular measures, a tradition which, though no doubt untrue, still points very clearly to their early commercial habits. (*Strabo*, 375.—*Ælian, Var. Hist.* 12, 10.—*Vid.* Phidon.) It is more than probable, that their commercial relations caused the people of Ægina to be increased by colonies from abroad, and Strabo expressly mentions Cretans among the foreign inhabitants who had settled there. After the return of the Heraclidæ, this island received a Dorian colony from Epidaurus (*Pausan.* 2, 29.—*Tzetz. ad Lyc.* 176), and from this period the Dorians gradually gained the ascendency in it, until at last it became entirely Doric, both in language and form of government. Ægina, for a time, was the maritime rival of Athens, and the competition eventually terminated in open hostilities, in which the Athenians were only able to obtain advantages by the aid of the Corinthians, and by means of intestine divisions among their opponents. (*Herod.* 8, 46, and 5, 83.) When Darius sent deputies into Greece to demand earth and water, the people of Ægina, partly from hatred toward the Athenians, and partly from a wish to protect their extensive commerce along the coasts of the Persian monarchy, gave these tokens of submission. (*Herod.* 6, 49.) For this conduct they were punished by the Spartans. In the war with Xerxes, therefore, they sided with their countrymen, and acted so brave a part in the battle of Salamis as to be able to contest the prize of valour with the Athenians themselves, and to bear it off, as well by the universal suffrages of the confederate Greeks (*Herod.* 8, 93), as by the declaration of the Pythian oracle. (*Id. ibid.* 122: compare *Plut. Vit. Themist.*) After the termination of the Persian war, however, the strength of Athens proved too great for them. Their fleet of seventy sail was annihilated in a sea-fight by Pericles, and many of the inhabitants were driven from the island, while the remainder were reduced to the condition of tributaries. The fugitives settled at Thyrea in Cynuria, under the protection of Sparta (*Thucyd.* 1, 105, and 108.—*Id.* 2, 27.—*Id.* 4, 57), and it was not until after the battle of Ægos Potamos, and the fall of Athens, that they were able to regain possession of their native island. (*Xen. Hist. Gr.* 2, 2, 5.—*Strabo*, 8, p. 376.) They never attained, however, to their former prosperity. The situation of Ægina made it subsequently a prize for each succeeding conqueror, until at last it totally disappeared from history. In modern times the island nearly retains its ancient name, being called *Ægina*, or with a slight corruption *Engia*, and is represented by travellers as being beautiful, fertile, and well cultivated. As far back as the time of Pausanias, the ancient city would appear to have been in ruins. That writer makes mention of some temples that were standing, and of the large theatre built after the model of that in Epidaurus. The most remarkable remnant of antiquity which this island can boast of at the present day, is the temple of Jupiter Panhellenius, situated on a mount of the same name, about four hours' distance from the port, and which is supposed to be one of the most ancient temples in Greece, and one of the oldest specimens of the Doric style of architecture. Mr. Dodwell pronounces it the most picturesque and interesting ruin in Greece. For a full account of the Ægina marbles, consult *Quarterly Journal of Sciences*, No. 12, p. 327, *seqq.*, and No. 14, p. 229, *seqq.*

ÆGINĒTA PAULUS, I. or Paul of Ægina, a celebrated Greek physician, born in the island of Ægina. He appears to have lived, not in the fourth century, as René Moreau and Daniel Leclerc (Clericus) have asserted, but in the time of the conquests of the Calif Omar, and, consequently, in the seventh century. We have very few particulars of his life handed down to us. We know merely that he pursued his medical studies at Alexandrea some time before the taking of

this city by Amrou, and that, for the purpose of adding to his stock of professional knowledge, he travelled not only through all Greece, but likewise in other countries. Paul of Ægina closes the list of the classic Greek physicians, for after him the healing art fell, like so many others, into neglect and barbarism, and did not regain any portion of its former honours until towards the twelfth century. As Paul made himself very able in surgery, and displayed great skill also in accouchements, the Arabians testified their esteem for him by styling him the accoucheur. Though he cannot be regarded as altogether original, since he abridged Galen, and obtained many materials from Aëtius and Oribasus, yet he frequently lays down opinions of his own, differing from those of Galen, and more than once has the courage to refute the positions of Hippocrates. His descriptions of maladies are short and succinct, but exact and complete. He frequently assumes, as the basis of his explanations, the Galenian theory of the cardinal humours. It is in surgery particularly that Paul of Ægina appears to advantage, not only because he had acquired more experience than any other Greek physician in this branch of his art, but also because he does not servilely copy his predecessors. In this respect some authors place him by the side of Celsus, and on certain points even give him the preference. One of the most curious chapters in that part of his writings which relates to surgery, is the one which treats of the various kinds of arrows used among the ancients, and of the wounds inflicted by them. The work of this physician, which has come down to us, is entitled An Abridgment of All Medicine, and consists of seven books, compiled from the writings of the more ancient physicians, with his own observations subjoined. It has passed through many editions, of which the following are the principal ones. The Greek text merely, *Venet. ap. Ald.*, 1528, and *Basil.*, 1538, *fol.* This latter edition is much superior to the former, as it was corrected by Gemusæus, and contains his learned annotations. Latin editions: *Basil.*, 1532 and 1546, *fol.*: *Col. Agr.*, 1534 and 1548, *fol.*: *Paris*, 1532, *fol.*: *Venet.*, 1553 and 1554, 8vo: *Lugd.*, 1562 and 1567, 8vo. This last is the best of the Latin editions, since it contains the notes and commentaries of Gonthier, D'Andernach, Cornarius, J. Goupil, and Dalechamp. An Arabic edition was published also by Honain, a celebrated Syrian physician. Parts of the work have also been printed separately at various times, and particularly the first book, under the title of *Præcepta Salubria* (*Paris*, 1510, *ap. Henr. Steph.*, 4to.—*Argent.*, 1511, 4to, &c.). A French translation of the surgical writings of Paul of Ægina was given in 1539, from the Lyons press, in 12mo, by Pierre Tolet. The excellent version, however, by *F. Adams, Esq.*, of Banchory-Ternan, Aberdeen, will supersede all others. Only one volume has thus far been published. (*Biogr. Univ.*, vol. 33, p. 186, *seqq.* — *Schöll, Hist. Litt. Gr.*, vol. 7, p. 256.)—II. A modeller of Ægina, adverted to by Pliny (35, 11). There is some doubt whether *Ægineta* was his own name, or merely an epithet designating the place of his birth. The former is the more probable opinion, and is advocated by Müller (*Ægin.*, 107.—*Sillig, Dict. Art., s. v.*).

Ægiŏchus, or "Ægis bearer" (from *αἰγίς* and *ἔχω*), a poetical appellation of Jove. (*Vid.* Ægis.)

Ægīpan, a poetical appellation of Pan, either from his having the legs of a goat, or as the guardian of goats. Plutarch (*Parall.*, p. 311) makes it analogous to the Latin *Silvanus*.

Ægīra, a city of Achaia, near the coast of the Sinus Corinthiacus, and to the northwest of Pellene. It was a place of some importance, and the population is supposed to have been from 8 to 10,000. Polybius (4, 57) makes the distance from the sea seven stadia; Pausanias, however (7, 26), removes the harbour twelve stadia from the city. There is no contradiction in this, as the harbour lay, not directly north, but northeast from the city. In the middle ages, Ægira took the name of *Votstitza*. (*Georg. Phranza*, 2, 9.) It is now *Vostica*, a deserted place to the east of *Vostitza*, the ancient Ægium. (*Mannert, Geogr.*, vol. 8, p. 396.)

Ægis, the shield of Jupiter, made for him by Vulcan (*Il.*, 15, 310), and borne also by Apollo (*Il.*, 15, 229) and Minerva (5, 738). It inspired terror and dismay, and, by its movements, darkness, clouds, thunder and lightning were collected. (*Il.*, 17, 594.) Hence, in later poets, it has also the meaning of a storm or hurricane. (*Æsch. Choëph.* 584.—*Eurip. Ion*, 996.) According to some, Minerva had an ægis of her own, distinct from Jupiter's, and she placed in the centre of it the head of Medusa; but the Gorgon's head appears also on Jupiter's shield. (*Eustath. ad Il.*, 5, 741.—*Heyne, ad Apollod.*, 2, 43.) As Minerva typifies the mind or wisdom of Jove, there is a peculiar propriety in her wielding the same ægis with her great parent.—The etymology of the term *αἰγίς* is disputed. The common derivation makes it come from *αἴξ, αἰγός*, "*a goat*," and to have been so named from its being covered with the skin of the goat that had suckled the infant Jove. This derivation, however, appears to be based entirely on an accidental resemblance between *αἰγίς* and *αἴξ, αἰγός*, and is evidently the invention of later writers and fabulists. The true etymology is from *ἀΐσσω, ἀΐξω*, "*to move rapidly*," "*to rush*," "*to arouse*," &c., and comports far better with the idea of brandishing to and fro a terror-inspiring shield.—The meaning of a coat of mail, or, rather, leathern tunic, with or without plates of metal, belongs to another *αἰγίς*, which is correctly deduced from *αἴξ*. (Compare *Herod.*, 4, 189.)

Ægisthus, son of Thyestes by his own daughter Pelopea. (*Vid.* Atreus.) Having been left guardian of Agamemnon's kingdom when that monarch sailed for Troy, he availed himself of his absence to gain the affections of Clytemnestra his queen, and, when Agamemnon returned from the war, caused him to be slain. (*Vid.* Agamemnon and Clytemnestra.) On the death of the monarch he usurped the throne, and reigned seven years, when he was slain, together with Clytemnestra, by Orestes, the son of Agamemnon. (*Vid.* Orestes.—*Hygin., fab.* 87, *seq.*—*Paus.*, 2, 16—*Soph. Electr.*—*Æsch. Agam.*—*Eurip. Orest.*, &c.)

Ægitium, a town of Ætolia, northeast of Naupactus, and about eighty stadia from the sea. It occupied an elevated situation in a mountainous tract of country. (*Thucyd.*, 3, 97.) Ægitium is perhaps Ægæ (*Αἰγαί*), which Stephanus Byzantinus places in Ætolia.

Ægium, a city of Achaia, on the coast of the Sinus Corinthiacus, and northwest of Ægira. After the submersion of Helice it became the chief place in the country, and here the deputies from the states of Achaia long held their assemblies, until a law was made by Philopœmen, ordaining that each of the federal cities should become in its turn the place of rendezvous. (*Liv.*, 38, 7, and 30. — Compare *Polybius*, 2, 54, and 4, 7.) According to Strabo (385, 387), these meetings were convened near the town, in a spot called Ænarium, where was a grove consecrated to Jupiter. Pausanias (7, 24) affirms, that in his time the Achæans still collected together at Ægium, as the Amphictyons did at Delphi and Thermopylæ. According to Strabo, Ægium derived its name from the goat (*αἴξ*) which was said to have nourished Jupiter here. The modern town of *Vostitza* lies in the immediate neighbourhood.

Ægle. *Vid.* Supplement.

Æglēis. *Vid.* Supplement.

Ægles, a Samian wrestler, born dumb. Seeing some unlawful measures pursued in a contest, which would deprive him of the prize, his indignation gave him on a sudden the powers of utterance which had

been denied him from his birth, and he ever after spoke with ease. (*Val. Max.*, 1, 8, 4.—*Aul. Gell.*, 5, 9.)

ÆGLĒTES, a surname of Apollo as the god of day. (Αἰγλήτης, from αἴγλη, "*brightness.*") In the legend given by Apollodorus (1, 9, 26) respecting the island of Anaphe, the epithet Ægletes appears to point to Apollo as the darter of the lightning also (*Apollo Fulgurator*). Compare *Heyne, ad Apollod.*, 1, 9, 26, *not. crit.*

ÆGOBŎLUS, an appellation given to Bacchus at Potniæ in Bœotia, because he had substituted a goat in the place of a youth, who was annually sacrificed there. (αἴξ, and βάλλω.) Compare Pausanias, 9, 8, where Kuhn, however, proposes Αἰγοβόρον for Αἰγοβόλον.—By *Ægobolium*, on the other hand, is meant a species of mystic purification. The catechumen was placed in a pit, covered with perforated boards, upon which a goat was sacrificed, so as to bathe him in the blood that flowed from it. Sometimes, for a goat, a bull or ram was substituted, and the ceremony was then called, in the first case, *Taurobolium*, in the second, *Criobolium*. (*Knight, Inquiry*, &c., § 168.)

ÆGOS POTĀMOS, i. e., *the goat's river*, called also Ægos Potamoi, and by the Latin writers *Ægos Flumen*, a small river in the Thracian Chersonese, and south of Callipolis, which apparently gave its name to a town or port situate at its mouth. (*Herod.*, 9, 119. —*Steph. Byz.*, *s. v.* Αἰγὸς Ποταμοί.) Mannert thinks, that the town just mentioned was the same with that called Cressa by Scylax (p. 28), and Cissa by Pliny (4, 9). But consult *Gail, ad Scyl., l. c.*, as regards the meaning of the phrase ἔντὸς Αἰγὸς πόταμοῦ, employed by Scylax. (*Geogr. Gr. Min.*, 1, 439, *ed. Gail.*) At Ægos Potamos the Athenian fleet was totally defeated by the Spartan admiral Lysander, an event which completely destroyed the power of the former state, and finally led to the capture of Athens. (*Xen., Hist. Gr.*, 2, 19.—*Diod. Sic.*, 13, 105.—*Plut., Vit. Alcib.*—*Corn. Nep., Vit. Alcib.*) The village of *Galata* probably stands on the site of the town or harbour. (*Cramer's Ancient Greece*, vol. 1, p. 330.)

ÆGOSĂGÆ, a Gallic nation, who served in the army of Attalus on one of his expeditions. He afterward assigned them a settlement along the Hellespont. (*Polyb.*, 5, 77, *seq.*) Casaubon, in his Latin version of Polybius, has "*Ægosages (sive ii sunt Tectosages)*" Schweighæuser, misled by this conjecture, introduces Τεκτόσαγας into the Greek text of the historian in place of Αἰγόσαγας, the common reading. In his annotations, however, he acknowledges his precipitancy. Compare the Historical and Geographical index to his edition of Polybius (vol. 8, pt. i., p. 198), in which he conjectures that Ῥιγόσαγες, which occurs in another passage of Polybius (5, 53), ought to be written Αἰγόσαγες also.

ÆGYS, a town of Laconia, on the borders of Arcadia, and contiguous to Belmina. (*Polyb.*, 2, 54.)

ÆGYPSUS, or more correctly Ægyssus, a city of Mœsia Inferior, in the region called Parva Scythia, and situate on the bank of the Danube, not far above its mouth. It is mentioned by Ovid (*Ep. ex. Pont.*, 1, 8, 13) Near this place, according to D'Anville, Darius Hystaspis constructed his bridge over the Danube, in his expedition against the Scythians. (As regards the true reading, consult *Cellarius, Geogr.*, 2, 468.)

ÆGYPTII, the inhabitants of Egypt. *Vid.* Ægyptus.

ÆGYPTIUM MARE, that part of the Mediterranean Sea which is on the coast of Egypt.

ÆGYPTUS, I. a son of Belus, and brother of Danaus. He received from his parent the country of Arabia to rule over; but subsequently conquered the land of "the black-footed race" (Μελαμπόδων), and gave it his name. Ægyptus was the father of 50 sons, and Danaus, to whom Libya had been assigned, of 50 daughters. Jealousy breaking out between Danaus and the sons of Ægyptus, who aimed at depriving him of his dominions, the former fled with his 50 daughters, and settled eventually in Argolis. The sons of Ægyptus came, after some interval of time, to Argos, and entreated their uncle to bury in oblivion all enmity, and to give them their cousins in marriage. Danaus, retaining a perfect recollection of the injuries they had done him, and distrusting their promises, consented to bestow his daughters upon them, and divided them accordingly by lot among the suitors. But on the wedding day he armed the hands of the brides with daggers, and enjoined upon them to slay in the night their unsuspecting bridegrooms. All but Hypermnestra obeyed the cruel order, while she, relenting, spared her husband Lynceus. Her father at first put her in close confinement, but afterward forgave her, and consented to her union with Lynceus. (*Vid. Danaus, Danaides, &c.—Apollod.*, 2, 1, 5, *seqq.*—*Hygin., fab.* 168, 170.—*Ov. Heroid.*, 14, &c.)—II. An extensive country of Africa, bounded on the west by part of Marmarica and by the deserts of Libya, on the north by the Mediterranean, on the east by the Sinus Arabicus and a line drawn from Arsinoë to Rhinocolura, and on the south by Æthiopia. Egypt, properly so called, may be described as consisting of the long and narrow valley which follows the course of the Nile from Syene (or *Assouan*) to *Cairo*, near the site of the ancient Memphis. To the Nile, Egypt owes its existence as a habitable country, since, without the rich and fertilizing mud deposited by the river in its annual inundations, it would be a sandy desert. At three different places previous to its entering Egypt, this noble stream is threatened to be interrupted in its course by a barrier of mountains, and at each place the barrier is surmounted. The second cataract, in Turkish Nubia, is the most violent and unnavigable. The third is at Syene, and introduces the Nile into Upper Egypt. From Syene to Cairo the river flows along a valley about eight miles broad, between two mountain ridges, one of which extends to the Red Sea, and the other terminates in the deserts of ancient Libya. The river occupies the middle of the valley as far as the strait called *Jebel-él-Silsili*. This space, about forty miles long, has very little arable land on its banks. It contains some islands, which, from their low level, easily admit of irrigation. At the mouth of the *Jebel-él-Silsili* (*Girard, Mem. sur l'Egypte*, vol. 3, p. 13), the Nile runs along the right side of the valley, which in several places has the appearance of a steep line of rocks cut into peaks, while the ridge of the hills on the left side is always accessible by a slope of various acclivity These last mountains begin near the town of *Sioot*, the ancient Lycopolis, and go down towards *Faioom*, the ancient Arsinoitic Nome, diverging gradually to the west, so that between them and the cultivated valley there is a desert space, becoming gradually wider, and which in several places is bordered on the valley-side by a line of sandy downs lying nearly south and north. The mountains which confine the basin of the Nile in Upper Egypt are intersected by defiles, which on one side lead to the shores of the Red Sea, and on the other to the Oases. These narrow passes might be habitable, since the winter rains maintain for a time a degree of vegetation, and form springs which the Arabs use for themselves and their flocks. The strip of desert land which generally extends along each side of the valley, parallel to the course of the Nile (and which must not be confounded with the barren ocean of sand that lies on each side of Egypt), now contains two very distinct kinds of land; the one immediately at the bottom of the mountain, consists of sand and round pebbles; the other, composed of light drifting sand, covers an extent of ground formerly arable. If a section of the valley is made by a plane perpendicular to its direction, the surface will be observed to decline from the margins of the river to the bottom of the hills, a circumstance

also remarked on the banks of the Mississippi, the Po, part of the Borysthenes, and some other rivers. Near *Beni-sooef*, the valley of the Nile, already much widened on the west, has on that side an opening, through which a view is obtained of the fertile plains of *Faioom*. These plains form properly a sort of table-land, separated from the surrounding mountains on the north and west by a wide valley, of which a certain proportion, always laid under water, forms what the inhabitants call *Birket-él-Karoon*. (*Vid.* Mœris.) Near Cairo, the chains which limit the valley of the Nile diverge on both sides. The one, under the name of *Jibbel-al-Nauron*, runs northwest towards the Mediterranean; the other, called *Jibbel-al-Attaka*, runs straight east of Suez. In front of these chains a vast plain extends, composed of sands, covered with the mud of the Nile. At the place called *Batu-el-Bahara*, near the ancient Cercasorus, the river divides into two branches; the one of which flowing to *Rosetta*, near the ancient Ostium Bolbitinum, and the other to *Damietta*, the ancient Tamiathis, at the Ostium Phatneticum, contain between them the present Delta. But this triangular piece of insulated land was in former times much larger, being bounded on the east by the Pelusian branch, which is now choked up with sand or converted into marshy pools; while on the west it was bounded by the Canopic branch, which is now partly confounded with the canal of Alexandrea, and partly lost in Lake *Etko*. But the correspondence of the level of the surface with that of the present Delta, and its depression as compared with that of the adjoining desert, together with its greater verdure and fertility, still mark the limits of the ancient Delta, although irregular encroachments are made by shifting banks of drifting sand, which are at present on the increase. Egypt then, in general language, may be described as an immense valley or longitudinal basin, terminating in a Delta or triangular plain of alluvial formation; being altogether, from the heights of Syene to the shores of the Mediterranean, about 600 miles in length, and of various width. (*Malte-Brun, Geogr.*, vol. 4, p. 21, *seqq.*)

1. *Fertility of Egypt.*

Almost the whole of the productive soil of Egypt consists of mud deposited by the Nile; and the Delta, as in all similar tracts of country, is entirely composed of alluvial earth and sand. To ascertain the depth of this bed, the French *savans*, who accompanied the military expedition into Egypt, sank several wells at distant intervals; and from their observations have been obtained the following results. *First*, that the surface of the soil, as already mentioned, descends more or less rapidly towards the foot of the hills, which is the reverse of what occurs in most valleys: *secondly*, that the depth of the bed of mud is unequal, being in general about five feet near the river, and increasing gradually as it recedes from it: *thirdly*, that beneath the mud there is a bed of sand similar to that always brought down by the river. The first-mentioned peculiarity is satisfactorily explained by the absence of rain, which, in other countries, washes down the soil from the hills, and, carrying it to the stream in the bottom of the valley, forms a basin, the sides of which have a concave surface; whereas, in Egypt, the soil is conveyed by the inundation from the river into the valley, and the depositos, therefore, will be greatest near its banks. The more rapid the current, also, the smaller will be the quantity of mud deposited. The bed of quartzose sand upon which it rests is about thirty-six feet in depth, and is superposed on the calcareous rock which forms the basis of the lower country. The waters of the river filter through this bed of sand, and springs are found as soon as the borer has reached any considerable depth. Ancient Egypt was remarkable for its fertility. The staple commodity was its grain, the growth of which was so abundant as to afford at all times considerable supplies to the neighbouring countries, particularly Syria and Arabia; and in times of scarcity or famine, which were frequently felt in those countries, Egypt alone could save their numerous population from starving. Egypt, in fact, unlike every other country on the globe, brought forth its produce independent of the seasons and the skies; and while continued drought in the neighbouring countries brought one season of scarcity after another, the granaries of Egypt were full. Hence, too, Egypt became regarded as one of the granaries of Rome. (*Aurel. Victor, Epit.*, *c.* 1.) The Rev. Mr. Jewett has given a striking example of the extraordinary fertility of the soil of Egypt. "I picked up at random," says he, "a few stalks out of the thick cornfields. We counted the number of stalks which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next three; the next nine; then eighteen; then fourteen. Each stalk would have been an ear." Numerous canals served to carry the waters of the Nile to some of those parts which the inundation could not reach, while machinery was employed to convey the means of irrigation to others. Many of these canals still exist, many have long since disappeared, and not a few tracts of sandy country have displayed themselves in modern times where formerly all was smiling and fertile. Nearly the whole extent from the southern confines to the neighbourhood of Thebes is one barren and sandy waste. Assigning to Upper Egypt an average breadth of ten miles, and allowing for the lateral valleys stretching out from the Delta, it is supposed that the portion of territory, at the present day, in Egypt, capable of cultivation, may amount to about 16,000 square miles, or, in round numbers, ten millions of acres. The total population is estimated at about two millions and a half, which would give about 156 to every square mile. Nearly one half of this territory, it is supposed, is either periodically inundated, or capable of artificial irrigation. The remaining part requires a more laborious cultivation, and yields a more scanty produce. The inundated lands, though they have successively borne one crop, and frequently two, year after year, without intermission, for more than 3000 years, still retain their ancient fertility, without any perceptible impoverishment, and without any farther tillage than the adventitious top-dressing of black, slimy mould by the overflowing of the river. Where the inundation does not reach, the crops are very scanty; wheat does not yield above five or six for one; but for maize and millet the soil is particularly adapted, and these, with rice, lentils, and pulse, constitute the principal food of nine tenths of the inhabitants, allowing the exportation of the greater part of the wheat produced. Taking, then, into consideration the quantity of land once arable, which is now covered with sand, the double harvest, and, of some productions, more than semi-annual crops, the smaller quantity of food which is requisite to sustain life in southern latitudes, and the extent to which the more barren soil was formerly rendered available by the cultivation of the olive, the fig-tree, the vine, and the date-palm, we shall no longer be at a loss to account for the immense fertility and populousness of ancient Egypt, a country said to have contained in former days 7,500,000 souls.—One of the most celebrated productions of Egypt is the *lotus*. The plant usually so denominated is a species of water-lily (*nymphæa lotus*), called by the Arabs *nuphar*, which, on the disappearance of the inundation, covers all the canals and pools with its broad round leaves, amid which the flowers, in the form of cups of bright white or azure, expand on the surface, and have a most elegant appearance. Sonnini says, that its roots form a tubercle, which is gathered when the waters of the

Nile subside, and is boiled and eaten like potatoes, which it somewhat resembles in taste. Herodotus (2, 92) states, that the Egyptians not only ate the root, but made a sort of bread of the seed, which resembled that of the poppy. He adds, that there is a second species, the root of which is very grateful, either fresh or dried. The plant which was chiefly eaten by the ancient Egyptians, and which is so frequently carved on the ancient monuments, is supposed to be the *nymphæa nelumbo*, or *nelumbium speciosum*, the "sacred bean" of India, now found only in that country. Its seeds, which are about the size of a bean, have a delicate flavour resembling almonds, and its roots also are edible. The lotus of Homer, however, the fruits of which so much delighted the companions of Ulysses, is a very different plant, namely, the *ziziphus lotus* (*rhamnus*), or jujube, which bears a fruit the size of a sloe, with a large stone, and is one of the many plants which have been erroneously fixed on by learned commentators as the *dudaim* (mandrakes) of the sacred writings. The *papyrus*, not less celebrated in ancient times than the lotus, and which is believed to have disappeared from the banks of the Nile, has been rediscovered in the *cyperus papyrus* of Linnæus. The *colocasium* is still cultivated in Egypt for its large esculent roots. The banks of the river and the canals sometimes present coppices of acacia and mimosa, and there are groves of rose-laurel, willow, cassia, and other shrubs. Faioom contains impenetrable hedges of *cactus*, or Indian fig. But, though so rich in plants, Egypt is destitute of timber, and all the firewood is imported from Caramania. (*Malte-Brun, Geogr.*, vol. 4, p. 38, *seqq.*—*Modern Traveller* (Egypt), p. 18, *seqq.*)

2. *Animal Kingdom.*

The animal kingdom of Egypt will not detain us long. The want of meadows prevents the multiplication of cattle. They must be kept in stables during the inundation. The Mamelukes used to keep a beautiful race of saddle-horses. Asses, mules, and camels appear here in all their vigour. There are also numerous herds of buffaloes. In Lower Egypt there are sheep of the Barbary breed. The large beasts of prey find in this country neither prey nor cover. Hence, though the jackal and hyena are common, the lion is but rarely seen in pursuit of the gazelles which traverse the deserts of the Thebaid. The crocodile and the hippopotamus, those primeval inhabitants of the Nile, seem to be banished from the Delta, but are still seen in Upper Egypt.—The islands adjoining the cataracts are sometimes found covered with crocodiles, which choose these places for depositing their eggs. The voracity of the hippopotamus has, by annihilating his means of support, greatly reduced the number of his race. Abdollatif, with some justice, denominates this ugly animal an enormous water-pig. It has been long known that the ichneumon is not tamed in Upper Egypt, as Buffon had believed. The ichneumon is the same animal which the ancients mention under that name, and which has never been found except in this country. It possesses a strong instinct of destruction, and, in searching for its prey, exterminates the young of many noxious reptiles. The eggs of crocodiles form its favourite food; and in addition to this its favourite repast, it eagerly sucks the blood of every creature which it is able to overcome. Its body is about a foot and a half in length, and its tail is of nearly equal dimensions. Its general colour is a grayish brown; but, when closely inspected, each hair is found annulated with a paler and a darker hue. Zoology has lately been enriched with several animals brought from Egypt, among which are the *coluber haje*, an animal figured in all the hieroglyphical tables as the emblem of Providence; and the *coluber vipera*, the true viper of the ancients. The Nile seems to contain some singular fishes hitherto unknown to systematic naturalists. Of this the *Polyptere bichir*, described by Geoffroy-Saint-Hilaire (*Annales du Muséum*, vol. 1, p. 57), is a very remarkable example. That able naturalist observes, in general, that the birds of Egypt differ not much from those of Europe. He saw the Egyptian swan represented in all the temples of Upper Egypt, both in sculptures and in coloured paintings, and entertains no doubt that this bird was the *chenalopex* (*vulpanser*) of Herodotus, to which the ancient Egyptians paid divine honours, and had even dedicated a town in Upper Egypt, called by the Greeks *Chenoboscium*. It is not peculiar to Egypt, but is found all over Africa, and almost all over Europe. The *Ibis*, which was believed to be a destroyer of serpents, is, according to the observations of Cuvier, a sort of curlew, called at present *Aboohannes*. Grobert and Geoffroy-Saint-Hilaire have brought home mummies of this animal, which had been prepared and entombed with much superstitious care. (*Mémoire sur l'Ibis, par M. Cuvier.—Malte-Brun, Geogr.*, vol. 4, p. 45, *seqq.*)

3. *Name of Egypt.*

The name by which this country is known to Europeans comes from the Greeks, some of whose writers inform us that it received this appellation from Ægyptus, son of Belus, having been previously called *Aëria*. (Compare *Eusebius, Chron., lib.* 2, p. 284, *ed. Maii et Zohrab.*) In the Hebrew Scriptures it is styled *Mitsraim*, and also *Matsor*, and *harets Cham:* of these names, however, the first is the one most commonly employed. The Arabians and other Orientals still know it by the name of *Mesr* or *Mizr*. According to general opinion, Egypt was called *Mitsraim* after the second son of Ham. Bochart, however, opposes this (*Geogr. Sacr.* 4, 24), and contends that the name of Mitsraim, being a dual form, indicates the two divisions of Egypt into Upper and Lower. Calmet (*Dict., art. Misraim*) supposes that it denotes the people of the country rather than the father of the people. Josephus (*Ant. Jud.*, 1, 6) calls Egypt *Mestra;* the Septuagint translators, *Metsraim;* Eusebius and Suidas, *Mestraia*. The Coptic name of Old Cairo is still *Mistraim;* the Syrians and Arabs call it *Masra* or *Massera*. The other appellation, *Matsor*, as given above, Bochart has clearly proved to mean *a fortress;* and, according to him, Egypt was so called, either from its being a region fortified by nature, or from the word *tsor*, which signifies *narrow*, and which he thinks sufficiently descriptive of the valley of Upper Egypt. Sir W. Drummond (*Origines*, 2, 55) inclines to the first of these two etymologies, because Diodorus Siculus (1, 30) and Strabo (803) remark, that Egypt was a country extremely difficult of access; and Diodorus, speaking of the Upper Egypt, observes, that it seems not a little to excel other limited places in the kingdom, by a natural fortification (ὀχυρότητι φυσικῇ) and by the beauty of the country. The third appellation mentioned above, namely, *harets Cham*, "the land of Ham," seems to have been the poetical name for Egypt among the Hebrews, and accordingly it occurs only in the Psalms. It is a tradition, at least as old as the time of St. Jerome, that the land of Ham was so named after the son of Noah. (*Quæst. in Genesin.—Drummond's Origines*, 2, 45, *seqq.*) There may, however, be reason to think, that the patriarch was named after the country where it is supposed he finally settled. In Hebrew, *cham* signifies "calidus;" and *chom*, "fuscus," "niger." In Egyptian we find several words which are nearly the same both in sound and sense. Thus χμομ, *chmom*, signifies "*calor*," and χαμε, *chame*, "*niger*." The Egyptians always called their country *Chemia* or *Chame*, probably from the burned and black appearance of the soil. (Compare *Plut., de Is. et Os.*, p. 364.—*Shawe's Travels, fol. ed.*, p. 432.—*Calmet's Dict., art. Ham.*) The name *Aëria* has a similar reference, and would seem to have been a translation of the native

word, the primitive ἀήρ denoting obscurity, duskiness. Thus, the scholiast on Apollonius Rhodius (1, 580) says, that Thessaly was called Ἠερία, according to one explanation, on account of the dark colour of its soil; and adds that Egypt was denominated Ἠερία for a similar reason. Bryant (6, 149), who cites this passage of the scholiast, represents it as a vulgar error; but his reasoning is, as usual, unsatisfactory. The etymology of the word *Egypt* has occupied the attention and baffled the ingenuity of many learned writers. The most common opinion is, that Αἴγυπτος is composed of *αἰα* (for *γαῖα*), *land*, and *γύπτος*, or rather *κόπτος*, and that, consequently, Egypt signifies *the land of Kopt*, or the *Koptic land*. Others derive it from *αἴα*, and *γύψ*, the black vulture, the colour of that bird (whence the Latin *subvulturius*, "blackish") being, according to them, characteristic of the soil or its inhabitants. Mede conceives the primitive form to have been *Aia Cuphti*, the land of Cuphti; while Bruce says, that *Y Gypt*, the name given to Egypt in Ethiopia, means the country of canals. Eusebius, who is supposed to have followed Manetho, the Egyptian historian, states, that Ramses, or Ramesses, who reigned in Egypt (according to Usher) B.C. 1577, was also called Ægyptus, and that he gave it his name, as has already been mentioned. (*Euseb. Chron.* 2, p. 284, *ed. Mai et Zohrab.*)

4. *Divisions of Egypt.*

In the time of the Pharaohs, Egypt was divided into the Thebais, Middle, and Lower Egypt. The Thebais extended from Syene, or, more correctly speaking, Philæ, as far as Abydos, and contained *ten* districts, jurisdictions, or, as the Greeks called them, *nomes* (Νόμοι. *Herod.* 2, 164). The Coptic word is *Pthosch.* (*Champollion, l'Egypte sous les Pharaons*, 1, 66.) To these succeeded the *sixteen* nomes of Middle Egypt (*Strabo*, 787), reaching to Cercasorus, where the Nile began to branch off. Then came the *ten* nomes of Lower Egypt, or the Delta, extending to the sea. The whole number of nomes then was *thirty-six*, and this arrangement is said by Diodorus Siculus (1, 50) to have been introduced by Sesostris (Sethosis-Ramesses) previous to his departure on his expedition into Asia, in order that, by means of the governors placed over each of these nomes, his kingdom might be the better governed during his absence, and justice more carefully administered. It is more than probable, however, that this division was much older than the time of Sesostris (*Champollion, l'Egypte*, &c., 1, 71), and the account given by Strabo, respecting the halls of the labyrinth, would seem to confirm this. The geographer informs us, that the halls of this structure coincided with the number of the nomes, and the building would seem to have occupied a central position with respect to these various districts, having eighteen nomes to the north, and as many to the south, and thus answering a civil as well as a religious purpose. (*Ritter, Erdkunde*, 2*d ed.*, 1, 704.) Under the dynasty of the Ptolemies the number of the nomes became enlarged, partly by reason of the new and improved state of things in that quarter of Egypt where Alexandrea was situated, partly by the addition of the Oases to Egypt, and partly also by the alterations which an active commerce had produced along the borders of the Arabian Gulf. A change also took place, about this same period, in the three main divisions of the land. Lower Egypt now no longer confined itself to the limits of the Delta, but had its extent enlarged by an addition of some of the neighbouring nomes. In like manner, Upper Egypt, or the Thebais, received a portion of what had formerly been included within the limits of Middle Egypt, so that eventually but seven nomes remained to this last-mentioned section of country, which therefore received the name of *Heptanomis*. (*Mannert, Geogr.*, 10, 1, 303.)

Under the Roman dominion, Thebais alone was regarded as a separate division of the country; all the rest of the land obtained no farther division than that produced by its nomes. Hence Pliny (5, 9), after mentioning eleven nomes as forming the district of Thebais, speaks of the country around Pelusium as consisting of four others, and then, without any other division, enumerates thirty nomes in the rest of Egypt. At this time, then, the nomes had increased to 45. They became still farther increased, at a subsequent period, by various subdivisions of the older ones. Hence we find Ptolemy enumerating still more nomes than Pliny, while he omits the mention of others recorded by the latter, which probably existed no longer in his own days. At a still later period we hear little more of the nomes. A new division of the country took place under the Eastern empire. An imperial Prefect exercised sway over not only Egypt, but also Libya as far as Cyrene, while a *Comes Militaris* had charge of the forces. The power of the latter extended over all Egypt as far as Ethiopia, but a *Dux*, who was dependant on him, exercised particular control over the Thebais. This arrangement seems to have been introduced in the time of the Emperor Theodosius, as appears from the language of the *Notitia*. From this time, the whole of Middle Egypt, previously named Heptanomis, bore the name of *Arcadia*, in honour of Arcadius, eldest son of Theodosius. A new province had also arisen a considerable time before this, named *Augustamnica*, from its lying chiefly along the Nile. It comprised the eastern half of the Delta, together with a portion of Arabia as far as the Arabian Gulf, and also the cities on the Mediterranean coast as far as the Syrian frontier. Its capital was Pelusium. The name of this province is mentioned by the ecclesiastical writers as early as the time of Constantine, and it occurs also in the history of Ammianus Marcellinus (22, 16). About the time of Justinian, in the sixth century, the position of the various archbishoprics and bishoprics, all subject to the patriarchate of Alexandrea, gave rise to a new distribution of provinces. The territory of Alexandrea, with the western portion of the Delta in the vicinity of the Ostium Canopicum, was called "The First Egypt," and the more eastern part, as far as the Ostium Phatneticum, was termed "The Second Egypt." The northeastern quarter of the Delta, on the Pelusiac arm of the Nile, together with the eastern tract as far as the Arabian Gulf, received the appellation of "The First Augustamnica," and had Pelusium for its capital. The inner part of the western Delta, as far as the Ostium Phatneticum, was named "The Second Augustamnica." Its capital was Leontopolis. Thus the Delta, with the country immediately adjacent, embraced four small provinces. Middle Egypt still retained a large part of its previous extent, under the name of Middle Egypt or Arcadia (*Μέση Αἴγυπτος, ἡ Ἀρκαδία*). Memphis belonged to it as the northernmost state; but it was by this time greatly sunk in importance, and Oxyrynchus had succeeded it as the metropolis. Amid all these changes, the Thebais was continually regarded as a separate district. It now received new accessions from the north, and a double appellation arose. The northern and smaller portion, which had originally formed a part of Middle Egypt, was called "The First Thebais." To it was appended the *Oasis Magna*, and its metropolis was Antæopolis. The southern regions as far as Philæ and Thatis, including a small part of Ethiopia, formed "The Second Thebais." Its capital was Coptos. It seems unnecessary to pursue the subsequent changes that gradually ensued, especially as they are of no peculiar importance either in point of history or geography. (Compare *Hierocles, Synekdemos;* in Wesseling's *Rom. Itin., Amst.*, 1735, 4to.—*Mannert, Geogr.*, 10, 1, 305, *seqq.*)

5. *Population of Egypt.*

Diodorus Siculus (1, 31) states, on the authority of the ancient Egyptian records, that the land contained, in the time of the Pharaohs, more than 18,000 cities and villages. The same writer informs us, that, in the time of the first Ptolemy, the number was above 30,000. In this latter statement, however, there is an evident exaggeration. Theocritus (*Idyll.* 17, 82, *seqq*.) assigns to Ptolemy Philadelphus the sovereignty over 33,333 cities. In this also there is exaggeration, but not of so offensive a character as in the former case, since the sway of Philadelphus did, in fact, extend over other countries besides Egypt; such as Syria, Phœnicia, Cyprus, Pamphylia, Caria, &c. Pomponius Mela (1, 9), and Pliny (5, 9), who frequently copies him, confine themselves with good reason to a more moderate number. According to them, the Egyptians occupied, in the time of Amasis, 20,000 cities. This number is borrowed from Herodotus (2, 77), and may be made to correspond with that first given from Diodorus Siculus, if we take into consideration that Amasis had extended his sway over Cyrenaica also, and that this may serve to swell the number as given by Herodotus, Mela, and Pliny, leaving about 18,000 for Egypt itself. Diodorus Siculus (*l. c.*) gives the ancient population of the country as seven millions, an estimate which does not appear excessive, when compared with that of other lands. The number would seem to have been somewhat increased during the reign of the Ptolemies, and to have continued so under the Roman sway, since we find Josephus (*Bell. Jud.* 2, 16) estimating the population of Egypt, in the time of Vespasian, at 7,500,000, without counting that of Alexandrea, which, according to Diodorus (17, 52), was 300,000, exclusive of slaves. When we read, however, in the same Diodorus (1, 31), that in his days the inhabitants of Egypt amounted to "not less than *three* millions" (*οὐκ ἐλάττους εἶναι τριακοσίων sc. μυριάδων*), we must regard this number as the interpolation of a scribe, and must consider Diodorus as merely wishing to convey this idea, that, in more ancient times, the population was said to have been seven millions, and that in his own days it was not inferior to this. (*Τοῦ δὲ σύμπαντος λαοῦ τὸ μὲν παλαιὸν φασι γεγονέναι περὶ ἑπτακοσίας μυριάδας, καὶ καθ' ἡμᾶς δὲ οὐκ ἐλάττους εἶναι* [*τριακοσίων*]. Compare *Wesseling, ad loc.*—*Mannert*, 10, 2, 309, *seqq*.)

6. *Complexion and Physical Structure of the Egyptians.*

A few remarks relative to the physical character of this singular people, may form no uninteresting prelude to their national history. There are two sources of information respecting the physical character of the ancient Egyptians. These are, first, the descriptions of their persons incidentally to be met with in the ancient writers; and, secondly, the numerous remains of paintings and sculptures, as well as of human bodies, preserved among the ruins of ancient Egypt. It is not easy to reconcile the evidence derived from these different quarters. The principal data from which a judgment is to be formed are as follows: 1. *Accounts given by the ancients.* If we were to judge from the remarks in some passages of the ancient writers alone, we should perhaps be led to the opinion that the Egyptians were a *woolly-haired* and *black* people, like the negroes of Guinea. There is a well-known passage of Herodotus (2, 104), which has often been cited to this purpose. The authority of this historian is of the more weight, as he had travelled in Egypt, and was, therefore, well acquainted, from his own observation, with the appearance of the people; and it is well known that he is in general very accurate and faithful in relating the facts and describing the objects which fell under his personal observation. In his account of the people of Colchis, he says, that they were a colony of Egyptians, and he supports his opinion by this argument, that they were *μελάγχροες καὶ οὐλότριχες*, or, "black in complexion, and woolly-haired." These are exactly the words used in the description of undoubted negroes. The same Colchians, it may be observed, are mentioned by Pindar (*Pyth.* 4, 377) as being black, with the epithet of *κελαινῶπες*, on which passage the scholiast observes, that the Colchians were black, and that their dusky hue was attributed to their descent from the Egyptians, who were of the same complexion. Herodotus, in another place (2, 57), alludes to the complexion of the Egyptians, as if it was very strongly marked, and, indeed, as if they were quite black. After relating the fable of the foundation of the Dodonean oracle by a black pigeon, which had fled from Thebes in Egypt, and uttered its prophecies from the oaks at Dodona, he adds his conjecture respecting the true meaning of the tale. He supposes the oracle to have been instituted by a female captive from the Thebaid, who was enigmatically described as a bird, and subjoins, that, "by representing the bird as black, they marked that the woman was an Egyptian." Some other writers have left us expressions equally strong. Æschylus, in the Supplices (*v.* 722, *seqq*.), mentions the crew of an Egyptian bark, as seen from an eminence on shore. The person who espies them concludes them to be Egyptians from their black complexion:

πρέπουσι δ' ἀνδρες νήϊοι μελαγχίμοις
γνίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν.

There are other passages in ancient writers, in which the Egyptians are mentioned as a swarthy people, which might with equal propriety be applied to a perfect black, or to a brown or dusky Nubian. We have, in one of the dialogues of Lucian (*Navigium seu Vota.*—vol. 8, 157, *ed. Bip.*), a ludicrous description of a young Egyptian, who is represented as belonging to the crew of a trading vessel at the Piræus. It is said of him, that, "besides being black, he had projecting lips, and was very slender in the legs, and that his hair and the curls bushed up behind marked him to be of servile rank. The words of the original are, *οὗτος δὲ πρὸς τῷ μελάγχρους εἶναι, καὶ πρόχειλός ἐστι, καὶ λεπτὸς ἄγαν τοῖν σκελοῖν, ... ἡ κόμη δὲ, καὶ ἐς τοὐπίσω ὁ πλόκαμος συνεσπειραμένος, οὐκ ἐλευθέριόν φησιν αὐτὸν εἶναι.* The expression, however, which is here applied to the hair, seems rather to agree with the description of the bushy curls worn by the Nouba, than with the woolly heads of negroes. Mr. Legh, in speaking of the Barabras, near Syene, says, "The hair of the men is sometimes frizzled at the sides, and stiffened with grease, so as perfectly to resemble the extraordinary projection on the head of the Sphinx. But the make of the limbs corresponds with the negro." (*Legh's Travels in Egypt*, p. 98.) In another physical peculiarity the Egyptian race is described as resembling the negro. Ælian (*Hist. Anim.* 7, 12) informs us, that the Egyptians used to boast that their women, immediately after they were delivered, could rise from their beds, and go about their domestic labour. Some of these passages are very strongly expressed, as if the Egyptians were negroes; and yet it must be confessed, that if they really were such, it is singular we do not find more frequent allusion to the fact. The Hebrews were a fair people, fairer at least than the Arabs. Yet, in all the intercourse they had with Egypt, we never find in the sacred history the least intimation that the Egyptians were negroes; not even on the remarkable occasion of the marriage of Solomon with the daughter of Pharaoh. Were a modern historian to record the nuptials of a European monarch with the daughter of a negro king, such a circumstance would surely find its place. And since Egypt was so closely connected, first with

Grecian affairs when under the Ptolemies, and afterward with the rest of Europe when it had become a Roman province, it is very singular, on the supposition that this nation was so remarkably different from the rest of mankind, that we have no allusion to it. We seldom find the Egyptians spoken of as a very peculiar race of men. These circumstances induce us to hesitate in explaining the expressions of the ancients in that very strong sense in which they at first strike us. —2. The *second* class of data, from which we may form a judgment on this subject, are *Paintings in Temples, and other remains.* If we may judge of the complexion of the Egyptians from the numerous paintings found in the recesses of temples, and in the tombs of the kings in Upper Egypt, in which the colours are preserved in a very fresh state, we must conclude that the general complexion of this people was a chocolate, or a red copper colour. This may be seen in the coloured figures given by Belzoni, and in numerous plates in the splendid "Description de l'Egypte." This red colour is evidently intended to represent the complexion of the people, and is not put on in the want of a lighter paint or flesh colour: for when the limbs or bodies are represented as seen through a thin veil, the tint used resembles the complexion of Europeans. The same shade might have been generally adopted if a darker one had not been preferred, as more truly representing the natural complexion of the Egyptian race. (Compare *Belzoni's Remarks*, p. 239.) Female figures are sometimes distinguished by a yellow or tawny colour, and hence it is probable that the shade of complexion was lighter in those who were protected from the sun. A very curious circumstance in the paintings found in Egyptian temples remains to be noticed. Besides the red figures, which are evidently meant to represent the Egyptians, there are other figures which are of a black colour. Sometimes these represent captives or slaves, perhaps from the negro countries; but there are also paintings of a very different kind, which occur chiefly in Upper Egypt, and particularly on the confines of Egypt and Ethiopia. In these the black and the red figures hold a singular relation to each other. Both have the Egyptian costume, and the habits of priests, while the black figures are represented as conferring on the red the instruments and symbols of the sacerdotal office. "This singular representation," says Mr. Hamilton, "which is often repeated in all the Egyptian temples, but only here at Philæ and at Elephantine with this distinction of colour, may very naturally be supposed to commemorate the transmission of religious fables and the social institutions from the tawny Ethiopians to the comparatively fair Egyptians." It consists of three priests, two of whom, with black faces and hands, are represented as pouring from two jars strings of alternate sceptres of Osiris and *cruces ansatæ* over the head of another whose face is red. There are other paintings which seem to be nearly of the same purport. In the temple of Philæ, the sculptures frequently depict two persons who equally represent the characters and symbols of Osiris, and two persons equally answering to those of Isis; but in both cases one is invariably much older than the other, and appears to be the superior divinity. Mr. Hamilton conjectures that such figures represent the communication of religious rites from Ethiopia to Egypt, and the inferiority of the Egyptian Osiris. In these delineations there is a very marked and positive distinction between the black figures and those of fairer complexion; the former are most frequently conferring the symbols of divinity and sovereignty on the other. Besides these paintings described by Mr. Hamilton, there are frequent repetitions of a very singular representation, of which different examples may be seen in the beautiful plates of the "Description de l'Egypte." In these it is plain, that the idea meant to be conveyed can be nothing else than this, that the red Egyptians were connected by kindred, and were, in fact, the descendants of a black race, probably the Ethiopian. (Compare plate 92 of the work just alluded to, and also plates 84 and 86.) In the same volume of the "Description de l'Egypte" is a plate representing a painting at Eilithyia. Numerous figures of the people are seen. It is remarkable that their hair is black and curled. "Les cheveux noirs et frisés, sans être court et crêpus comme ceux des Negres." This is probably a correct account of the hair of the Egyptian race.—3. The *third* class of data for the present investigation is obtained from the *form of the scull.* In reference to the form of the scull among the ancient Egyptians, and their osteological characters in general, there is no want of information. The innumerable mummies, in which the whole nation may be said to have remained entire to modern times, afford sufficient means of ascertaining the true form of the race and all its varieties. Blumenbach, who has collected much information on everything relating to the history of mummies, in his excellent "Beyträge zur Naturgeschichte," concludes with a remark that the Egyptian race, in his opinion, contains three varieties. These are, *first*, the Ethiopian form; *secondly*, the "Hindus-artige," or a figure resembling the Hindus; and, *thirdly*, the "Berber-ähnliche," or, more properly, Berberin-ähnliche, a form similar to that of the Berbers or Berberins. It must be observed, however, that Blumenbach has been led to adopt this opinion, not so much from the mummies he has examined, as from the remains of ancient arts and from historical testimonies. As far as their osteological characters are concerned, it does not appear that the Egyptians differed very materially from Europeans. They certainly had not the character of the scull which belonged to the negroes in the western parts of Africa; and if any approximation to the negro scull existed among them, it must have been rare and in no great degree. Sömmering has described the heads of four mummies seen by him; two of them differed in nothing from the European formation; the third had only one African character, viz., that of a larger space marked out for the temporal muscle; the characters of the fourth are not particularized. Mr. Lawrence, in whose work (*Lectures on Physiology*, p. 299, *Am. ed.*) the above evidence of Sömmering is cited, has collected a variety of statements respecting the form of the head in the mummies deposited in the museums and other collections in several countries. He observes, that in the mummies of females seen by Dénon, in those from the Theban catacombs engraved in the great French work, and in several sculls and casts in the possession of Dr. Leach, the osteological character is entirely European; lastly, he adduces the strong evidence of Cuvier, who says, that he has examined in Paris, and in the various collections of Europe, more than fifty heads of mummies, and that not one among them presented the characters of the negro or Hottentot. (*Lawrence's Lectures*, p. 301.—*Observations sur le cadavre de la Venus Hottentotte, par M. Cuvier, Mem. du Museum d'Hist. Natur.*, 3, 173, *seqq.*) It could therefore be only in the features, as far as they depend on the soft part, that the Egyptians bore any considerable resemblance to the negro. And the same thing might probably be affirmed of several other nations, who must be reckoned among the native Africans. Particularly it might be asserted of the Berberins or Nubians already mentioned, and of some tribes of Abyssinians. A similar remark might be made of the Copts. In neither of these races is it at all probable that the scull would exhibit any characteristic of the negro. It is here, then, that we are to look for the nearest representatives of the ancient Egyptians and Ethiopians, and particularly to the Copts, who are descended from the former, and to the copper-coloured races resembling the Berberins or Nubians. Dénon

makes mention of the resemblance which the Copts bear to the human figures painted or sculptured among the ruins of ancient Egypt. He adds the following remarks. "As to the character of the human figure, as the Egyptians borrowed nothing from other nations, they could only copy from their own, which is rather delicate than fine. The female forms, however, resembled the figures of beautiful women of the present day; round and voluptuous; a small nose, the eyes long, half shut, and turned up at the outer angle like those of all persons whose sight is habitually fatigued by the burning heat of the sun or the dazzling whiteness of snow; the cheeks round and rather thick, the lips full, the mouth large, but cheerful and smiling; displaying, in short, the African character, of which the negro is the exaggerated picture, though perhaps the original type." The visages carved and painted on the heads of the sarcophagi may be supposed to give an idea of an Egyptian countenance. In these there is a certain roundness and flatness of the features, and the whole countenance, which strongly resembles the description of the Copts, and in some degree that of the Berberins. The colour of these visages is the red coppery hue of the last-mentioned people, and is nearly the same, though not always so dark, as that of the figures painted in the temples and catacombs. The most puzzling circumstance in this comparison refers to the hair. The Copts are said to have frizzled or somewhat crisp, though not woolly, hair. The old Egyptians, as well as the Ethiopians, are termed by the Greeks *οὐλότριχες*. But the hair found in mummies is generally, if not always, in flowing ringlets, as long and as smooth as that of any European. Its colour, which is often brown, may depend on art, or the substance used in embalming. But the texture is different from what we should expect it to be, either from the statements of ancient writers, or from the description of the races now existing in the same countries. — *Conclusion.* From what has been adduced, we may consider it as tolerably well proved, that the Egyptians and Ethiopians were natives of the same race, whose abodes, from the earliest periods of history, were the regions bordering on the Nile. These nations were not negroes, such as the negroes of Guinea, though they bore some resemblance to that description of men, at least when compared with the people of Europe. This resemblance, however, did not extend to the shape of the scull, in any great degree at least, or in the majority of instances. It perhaps only depended on a complexion and physiognomy similar to those of the Copts and Nubians. These races partake, in a certain degree, of the African countenance. The hair in the Ethiopians and Egyptians must sometimes have been of a more crisp or bushy kind than that which is often found in mummies; for such is the case in respect to the Copts, and the description of the Egyptians by all ancient writers obliges us to adopt this conclusion. In complexion it seems probable that the race was a counterpart of the Foulahs, in the west of Africa, nearly in the same latitude. The blacker Foulahs resemble in complexion the darkest people of the Nile; they are of a deep brown or mahogany colour. The fairest of the Foulahs are not darker than the Copts, or even than some Europeans. Other instances of as great a variety may be found among the African nations, within the limits of one race, as in the Bishuane Kaffers, who are of a clear brown colour, while the Kaffers of Natal on the coast are of a jet black. From some remarks of Diodorus and Plutarch, it would appear that the birth of fair, and even red-haired individuals occasionally happened in the Egyptian race. Both these writers say, that Typhon was *πυῤῥός*, or *red-haired;* the former adds that a few of the native Egyptians were of that appearance: *ὀλίγους τινὰς*. (*Diod. Sic.*, 1, 88.—*Plut., de Is. et Os.*, p. 363.—*Prichard's Physical History of Mankind*, 1, 316, *seqq.*, 2*d ed.*)

7. *Origin of Egyptian Civilization.*

The question that now presents itself is one of a singularly interesting character. Whence arose the arts and civilization of Egypt? Were they indigenous, or did they come to her as the gift of another land? Everything seems to countenance the idea that civilization came gradually down the valley of the Nile, from the borders of Ethiopia to the shores of the Mediterranean. It would appear, that when the arts of civilized life were first introduced into Upper Egypt, the lower section of this country formed merely a vast morass or gulf of the sea, and that they followed in their progressive development the course of the stream. (Compare *Herodotus*, 2, 4.—*Id. ibid.* 5.—*Id. ibid.* 11, *seqq.*—*Diod. Sic.* 1, 34; and the memoirs of *Girard, Andréossy*, &c., in the *Description de l'Egypte.* Compare also the remarks in the present volume under the article Delta.) Monuments, tradition, analogies of every kind, are here in accordance with natural probabilities. There was a period when the names of Ethiopia and Egypt were confounded together, when the two nations were thought to form but a single people. (Compare the proofs of this assertion, as collected and discussed by Creuzer, *Commentat. Herodot.*, p. 178, *seqq.*, in opposition to Champollion the younger; and also the remarks in the present volume, under the articles Æthiopia and Meroë.) In all the recitals and legends of the earliest antiquity, the Egyptians are associated with the Ethiopians, and to the latter is assigned a distinguished character for wisdom, knowledge, and piety, which testifies to their priority in the order of civilization. (Compare *Heeren, Ideen*, 2, 1, 314, 405, &c.) We see also the common traditions of the two nations referring to Meroë the origin of most of the cities of Upper Egypt, and, among others, of Thebes. It is to Meroë, its ancient metropolis, that Thebes attaches itself, when, for the purpose of extending their commercial interests, they send a colony to found, in the midst of the deserts, a new city of Ammon. (*Herod.* 2, 42.—*Diod. Sic.* 2, 3.) The same institutions, a similar religion, language, and mode of writing, together with manners most strongly resembling one another, attest the primitive connexion that subsisted between these three sacred cities, though so widely apart. It appears, then, that a sacred caste, established from a remote period on the borders of the Nile, in the island, or, rather, peninsula formed by the Astapus and Astaboras, sent forth gradually its sacerdotal colonies, carrying with them agriculture and the first arts of civilized life, along the regions to the north, and that these, proceeding slowly onward, passed eventually the cataract of Syene, and entered upon the valley of Egypt. Placing commerce under the safeguard of religion, and subjugating the inhabitants of the regions to which they came, more by the benefits they conferred than by any exercise of force, these strangers became at last the controlling power of the land, and laid the foundation of that brilliant character in the annals of civilization which has acquired for Egypt so imperishable a name. (Compare *Heeren, Ideen*, 2, 1, 363, *seqq.*—*Id. ibid.* 2, 532, *seqq.*—*Goerres, Mythengeschichte*, 2, 331, *seqq.*— *Creuzer, Commentat Herodot.*, p. 178, *seqq.*—*Id. Symbolik, par Guigniaut*, 1, 2, 778, *seqq.*) But whence came the civilization of Meroë?—This question will be considered in a different article. (*Vid.* Meroë.)

8. *Egyptian History.*

The Egyptians, like the Hindus and Persians, had allegorical traditions among them respecting the introduction of agriculture and the first beginnings of civilization in their country. Such were the *Songs of Isis*, whose high antiquity is attested by Plato (*de Leg.*

2. — *Pt.* 3, vol. 2, p. 239, *ed. Bekker*). They had, in the second place, epic traditions, a kind of poetic chronicles, embracing the succession of high priests, and the dynasties of the Pharaohs, or monarchs of the country. Such were the volumes of papyrus, which the priests unrolled to satisfy the questions of Herodotus (2, 100). We would err greatly, however, were we to suppose that these were actual histories. They were rather a species of heroic tales, intermingled with religious legends, and where allegory still played the chief part, as in the *Ramayan* and *Mahabharat* of the Hindus, the *Schahnameh* of the Persians, and the traditions of the Greeks previous to the return, or invasion, of the Heraclidæ. These originals are unfortunately lost for us. In their stead we have the sacred books of the Hebrews, which offer a great number of recitals on this subject, but fragmentary in their nature, without development, and often extremely vague. Hence it is difficult to conciliate these recitals with those of the Greeks, which are in general more circumstantial and extended. Some time before Herodotus, Hippys of Rhegium and other travellers had visited Egypt. Among these Hecatæus of Miletus is the most conspicuous. He travelled thither about the 59th Olympiad, and described particularly the upper part of Egypt, bestowing especial attention on the state or city of Thebes, and the history of its kings. Hence the reason why Herodotus says so little on these points. (*Creuzer, fragm. Hist. Græc. antiquissim.*, p. 16, *seqq.*—*Schöll, Hist. Lit. Gr.*, 2, 135, *seqq.*) About the same period, Hellanicus of Lesbos also gave a description of Egypt. (*Hellanici fragm., ed. Sturz.*, p. 39, *seqq.*) Herodotus succeeded. Visiting the country about seventy years after its conquest by the Persians, he traversed the whole extent, and consigned to his great work all that he had seen, all that he had heard from the priests, as well with regard to the monuments as the history of Egypt, and added to these his own opinions on what had passed under his view or been related to him by others. (*Herod., lib. 2 et 3.*) The state or city of Memphis is the principal subject of his narrative. After him came Theopompus of Chios, Ephorus of Cumæ (*Fragm., ed. Marx.*, p. 213, *seqq.*), Eudoxus of Cnidus, and Philistus of Syracuse. But their works have either totally perished, or at best only a few fragments remain. At a later period, and subsequent to the founding of Alexandrea, Hecatæus of Abdera travelled to Thebes. This took place under the first Ptolemy. (*Creuzer, fragm.*, &c., p. 28, *seqq.—Schöll, Hist. Lit. Gr.*, 3, 211, *seqq.*) In the reign of Ptolemy Philadelphus, two centuries and a half before the Christian era, Manetho, an Egyptian priest, of Heliopolis in Lower Egypt, wrote, by order of that prince, the history of his own country in the Greek language, translating it, as he states himself, out of the sacred records. His work is, most unfortunately, lost; but the fragments which have been preserved to us by the writings of Josephus, in the first century of the Christian era, as well as by the Christian chronographists, are, if entitled to confidence, of the highest historical value. What we have remaining of the work of Manetho presents us with a chronological list of the successive rulers of Egypt, from the first foundation of the monarchy to the time of Alexander of Macedon, who succeeded the Persians. This list is divided into thirty dynasties. It originally contained the length of reign as well as the name of every king; but, in consequence of successive transcriptions, variations have crept in, and some few omissions also occur in the record, as it has reached us through the medium of different authors. The chronology of Manetho, adopted with confidence by some, and rejected with equal confidence by others (his name and his information not being even noticed by some of the modern systematic writers on Egyptian history), has received the most unquestionable and decisive testimony of his general fidelity by the interpretation of the hieroglyphic inscriptions on the existing monuments; so much so, that, by the accordance of the facts attested by these monuments with the record of the historian, we have reason to expect the entire restoration of the annals of the Egyptian monarchy antecedent to the Persian conquest, and which, indeed, is already accomplished in part. (*Quarterly Journal of Science, New Series*, vol. 1, p. 180.) The next authority after Manetho is Eratosthenes. He was keeper of the Alexandrean library in the reign of Ptolemy Euergetes, the successor to Ptolemy Philadelphus. Among the few fragments of his works which have reached us, transmitted through the Greek historians, is a catalogue of thirty-eight or thirty-nine kings of Thebes, commencing with Menes (who is mentioned by the other authorities also as the first monarch of Egypt), and occupying by their successive reigns 1055 years. (*Foreign Quarterly, No.* 24, p. 358.) These names are stated to have been compiled from original records existing at Thebes, which city Eratosthenes visited expressly to consult them. The names of the first two kings of the first dynasty of Manetho are the same with those of the first two kings in the catalogue of Eratosthenes; but the remainder of the catalogue presents no farther accordance, either in the names or in the duration of the reigns. Next to Herodotus, Manetho, and Eratosthenes, the most important authority, in relation to Egypt and its institutions, is Diodorus Siculus, who lived under Cæsar and Augustus, and who, independent of his own observations and his researches on the spot, refers frequently, in this part of his work, to the old Greek historians, and particularly to Hecatæus of Miletus, after whom he describes the ancient kingdom of Thebes, and gives an account of the monuments of this famous city, with surprising fidelity. (*Description de l'Egypte*, 2, 59, *seqq.*—Compare *Heyne, de fontibus Diod. Sic. in Comment. Soc. Gött.*, 5, 104, *seqq.*) Strabo, the celebrated geographer, visited Egypt in the suite of Ælius Gallus, about the commencement of our era. He does not content himself, however, with merely recounting what fell under his own personal observation, but frequently refers to the earlier writers. Plutarch, in many of his biographies, and especially in his treatise on Isis and Osiris; Philostratus, in his life of Apollonius; Porphyry, Iamblichus, Horapollo, and many other writers, have preserved for us a large number of interesting particulars relative to the antiquities and the religion of Egypt.—We have already alluded to the quarter whence the germe of Egyptian civilization is supposed to have been derived. The first impression having been one of a sacerdotal character, we find the beginnings of Egyptian history partaking, in consequence, of the same. Hence the tradition, emanating from the priests of Egypt, according to which the supreme deities first reigned over the country; then those of the second class; after these the inferior deities; then the demigods; and, last of all, men. The first deity that reigned was *Kneph:* this embraces the most ancient period, of an unknown duration. To Kneph succeeded *Phtha*, who has for his element, fire, and whose reign it is impossible to calculate. Next came the Sun, his offspring, who reigned thirty thousand years. After him, Cronos (Saturn) and the other gods occupy, by their respective rules, a period of three thousand nine hundred and eighty-four years. Then succeeded the Cabiri, or planetary gods of the second class. After these came the demigods, to the number of eight, of whom Osiris was probably regarded as the first. After the gods and demigods appeared human kings and the first dynasty of Thebes, composed of thirty-seven kings, who succeeded one another for the space of fourteen hundred years, or, according to others, one thousand and fifty-five. (Compare *Chron. Ægypt. ap Euseb., Thes. Temp.*, 2, p. 7, and *Manetho*

ap. Syncell.) Görres thinks that these thirty-seven kings, who are given as so many mortals, may have been nothing else but the thirty-seven Decans, with Menes at their head; so that, by rejecting this dynasty as a continuation of the divine dynasties, those of a strictly human nature, and, with them, the historical times of Egypt, will have commenced, according to the calculations of this ingenious and profound writer, 2712 years before the Christian era. (*Görres, Mythengeschichte*, vol. 2, p. 412. — Compare *Creuzer, Symbolik*, 1, 469, *seqq.*, and *Guigniaut's* note, 1, 2, 841.) Be this, however, as it may, the common account makes *Menes* to have been the first human king of Egypt, and his name begins the dynasties of Thebes, of This, and of Memphis. Menes completed the work of the gods, by perfecting the arts of life, and dictating to men the laws he had received from the skies. This *Menes*, or *Menas*, or *Mines* (a name which Eratosthenes makes equivalent to *Dionios*, i. e., *Jovialis*), can hardly be an historical personage. He resembles a sort of intermediate king between the gods and the human kings of the lands, a divine type of man, a symbol of intelligence descended from the skies, and creating human society upon earth; similar to the *Menou* or *Manou* of India, the *Minos* of Crete, &c. He is a conqueror, a legislator, and a benefactor of men, like Osiris-Bacchus; like him he perishes under the blows of Typhon, for he was killed by a hippopotamus, the emblem of this evil genius; like him, moreover, he has the ox for his symbol, Mnevis the legislator being none other than the bull Mnevis of Heliopolis. (Compare *Volney, Recherches sur l'Hist. Anc.*, 3, 282, *seqq.* — *Prichard's Analysis of Egyptian Mythology*, p. 381. — *Creuzer's Symbolik, par Guigniaut*, 1, 2, 780.) The successor of Menes was Thoth, or Athothes, to whom is ascribed the invention of writing and many other useful arts. We have in the fragments of Manetho a full list of two dynasties seated at This, at the head of the first of which we find these two names. These two dynasties include fifteen kings, and may therefore have continued about 400 years; the duration assigned to their collective reigns, in Eusebius's version of Manetho, is 554 years, but this is probably too long, as it is a sum that far exceeds what would be the result of a similar series of generations of the usual length. From the time of Menes to that of Moeris, Herodotus leaves us entirely in the dark. He states merely (2, 100) that the priests enumerated between them 330 kings. Diodorus Siculus (1, 45) counts, in an interval of 1400 years between Menes and Busiris, eight kings, seven of whom are nameless, but the last was Busiris II. This prince is succeeded by eight descendants, six of whom are in like manner nameless, and the seventh and eighth are both called Uchoreus. From Uchoreus to Moeris he reckons twelve generations. Manetho, on the other hand, reckons between Menes and the time at which we may consider his history as becoming authentic, sixteen dynasties, which includes nearly three thousand years. But, whatever opinion we may form relative to these obscure and conflicting statements, whether we regard these early dynasties as collateral and contemporary reigns (*Creuzer's Symbolik, par Guigniaut*, 1, 2, 780), or as belonging merely to the fabulous periods of Egyptian history, the following particulars may be regarded as tolerably authentic. Egypt, during this interval, had undergone numerous revolutions. She had detached herself from Ethiopia; the government, wrested from the priestly caste, had passed into the hands of the military order; Thebes, now become powerful in resources, and asserting her independence, had commenced, under a line probably of native princes, her career of conquests and brilliant undertakings. On a sudden, in the time of a king called, by Manetho, Timaos, but who does not appear among the names in his list of dynasties, a race of strangers entered from the east into Egypt. (*Josephus contra Ap.*, 1, 14.—Compare *Eusebius, Præp. Ev.*, 10, 13.) Everything yielded to these fierce invaders, who, having taken Memphis, and fortified Avaris (or Abaris), afterward Pelusium, organized a species of government, gave themselves kings, and, if we believe certain traditions, founded *On* (the city of the Sun; Heliopolis), to the east of the apex of the Delta. (*Juba*, cited by *Pliny*, 6, 34. Compare *Volney, Recherches sur l'Hist. Anc.*, 3, 247, *seqq.* — *Prichard's Analysis of Egyptian Mythology*, p. 66, *Append.* — *Creuzer, Commentat. Herodot.*, p. 188, *seqq.*) More than two centuries passed under the dominion of this race. They are commonly called the shepherd race, and their dynasty that of the *Hycsos*, or Shepherd-kings. The sway of these invaders is said by Manetho to have been tyrannical and cruel. They exercised the utmost atrocity towards the native inhabitants, putting the males to the sword, and reducing their wives and children to slavery. The conquest of Egypt by the Shepherds, as they are called, dates in the year 2082 B.C. Their dynasty continued to rule at Memphis 260 years, and their kings, six in number, were Salatis, Bœon, Apachnas, Apophis, Janias, and Asseth. It was during the rule of the shepherd race that Joseph was in Egypt. Thus we have it at once explained how strangers, of whom the Egyptians were so jealous, should be admitted into power; how the king should be even glad of new settlers, occupying considerable tracts of his territory; and how the circumstance of their being shepherds, though odious to the conquered people, would endear them to a sovereign whose family followed the same occupation. After the death of Joseph, the Scripture tells us that a king arose who knew not Joseph. This strong expression could hardly be applied to any lineal successor of a monarch who had received such signal benefits from him. It would lead us rather to suppose, that a new dynasty, hostile to the preceding, had obtained possession of the throne. Now this is exactly the case. For a few years later, the Hycsos, or Shepherd-kings, were expelled from Egypt by Amosis, called on monuments Amenophtiph, the founder of the eighteenth, or Diospolitan dynasty. He would naturally refuse to recognise the services of Joseph, and would consider all his family as necessarily his enemies; and thus, too, we understand his fears lest they should join the enemies of Egypt, if any war fell out with them. (*Exod.*, 1, 10.) For the Hycsos, after their expulsion, continued long to harass the Egyptians by attempts to recover their lost dominion. (*Rosellini*, p. 291.) Oppression was, of course, the means employed to weaken first, and then extinguish, the Hebrew population. The children of Israel were employed in building up the cities of Egypt. It has been observed by Champollion, that many of the edifices erected by the eighteenth dynasty are upon the ruins of older buildings, which had been manifestly destroyed. (*2de Lett.*, p. 7, 10, 17.) This circumstance, with the absence of older monuments in the parts of Egypt occupied by the Hycsos, confirms the testimony of historians, that these conquerors destroyed the monuments of native princes; and thus was an opportunity given to the restorers of a native sovereignty to employ those whom they considered their enemies' allies in repairing their injuries. To this period belong the magnificent edifices of Karnac, Luxor, and Medinet-Abou. At the same time we have the express testimony of Diodorus Siculus, that it was the boast of the Egyptian kings that no Egyptian had put his hand to the work, but that foreigners had been compelled to do it (1, 56). With regard to the opinion entertained by many learned men, that the children of Israel were themselves the shepherd race, it may be sufficient to remark, that the Hycsos, as represented on monuments, have the features, colour, and other

distinctives, not of the Jewish, but of the Scythian tribes. It was under a king of the eighteenth dynasty that the Israelites went out from Egypt, namely, Rameses V., the 16th monarch of the line. We have here, in this eighteenth dynasty, the commencement of what may be properly termed the second period of Egyptian history. The names of the monarchs are given as follows by the aid of Champollion's discoveries: 1. *Thoutmosis* I., of whom there is a colossal statue in the museum at Turin. 2. *Thoutmosis* II. (*Amon-Mai*), whose name appears on the most ancient parts of the palace of Karnac. 3. His daughter *Amensi*, who governed Egypt for the space of twenty-one years, and erected the greatest of the obelisks of Karnac. This vast monolith is erected in her name to the god Ammon, and the memory of her father. 4. *Thoutmosis* III., surnamed *Meri*, the *Moeris* of the Greeks. The remaining monuments of his reign are the pilaster and granite halls of Karnac, several temples in Nubia, the great Sphinx of the Pyramids, and the colossal obelisk now in front of the church of St. John Lateran at Rome. 5. His successor was *Amenophis* I., who was succeeded by, 6. *Thoutmosis* IV. This king finished the temples of the Wady Alfa and Arnada, in Nubia, which Amenoph had begun. 7. *Amenophis* II., whose vocal statue, of colossal size, attracted the notice of the Greeks and Romans. (*Vid.* Memnon and Memnonium.) The most ancient parts of the palace at Luxor, the temple of Cnouphis at Elephantine, the Memnonium, and a palace at Sohled, in Nubia, are monuments of the splendour and piety of this monarch. 8. *Horus*, who built the grand colonnade of the palace at Luxor. 9. Queen *Amencheres*, or *Tmau-Mot*, commemorated in an inscription preserved in the museum at Turin. 10. *Ramses* I., who built the hypostyle hall at Karnac, and excavated a sepulchre for himself at Beban-el-Moulouk. 11 and 12. Two brothers *Mandoueli* and *Ousirei*. They have left monuments of their existence, the last in the grand obelisk now in the Piazza del Popolo at Rome; the first in the beautiful palace at Kourna, and the splendid tomb discovered by Belzoni. 13. Their successor caused the two great obelisks at Luxor to be erected. This was the second *Ramses*. 14. *Ramses* III. Of this king dedicatory inscriptions are found in the second court of the palace of Karnac, and his tomb still exists at Thebes. 15. *Ramses* IV., surnamed *Mei-Amoun*, built the great palace of Medinet-Abou, and a temple near the southern gate of Karnac. The magnificent sarcophagus which formerly enclosed the body of this king, has been removed from the catacombs of Beban-el-Moulouk, and is now in the Museum of the Louvre. He was succeeded by his son, 16. *Ramses* V., surnamed *Amenophis*, who is considered as the last of this dynasty, and who was the father of Sesostris. The acts of none of the kings of this dynasty are commemorated by the Greek historians, with the exception of Moeris. He is celebrated by them for a variety of useful labours, and appears to have done much to promote the prosperity of Egypt, particularly by forming a lake to receive the surplus waters of the Nile during the inundation, and to distribute them for agricultural purposes during its fall. (*Vid.* Moeris.) The reign of Ramses Amenophis is the era of the Exodus. The Scripture narrative describes this event as connected with the destruction of a Pharaoh, and the chronological calculation adopted by Rosellini would make it coincide with the last year of this monarch's reign. Wilkinson and Greppo, however, maintain that we need not necessarily suppose the death of a king to coincide with the exit from Egypt, as the Scripture speaks, with the exception of one poetical passage, of the destruction of Pharaoh's host rather than of the monarch's own death. But in Rosellini's scheme, this departure from the received interpretation is not wanted. Wilkinson makes the exodus to have taken place in the fourth year of the reign of Thothmes III. (*Mat. Hierog.*, p. 4.—*Manners and Customs*, &c., vol. 1, p. 54.) Vast, however, as was the glory of this line of kings, it was eclipsed by the greater reputation of the chief of the next, or nineteenth dynasty, Ramses VI., the famed Sesostris (called also *Sesoosis* or *Sethos*, and likewise *Ægyptus*, or *Ramesses the Great*.—Compare *Champollion, Syst. Hierogl.*, p. 224, *seqq.*) Sesostris regenerated, in some sense, his country and nation, by chasing from it the last remnant of the stranger-races which had dwelt within the borders of Egypt, by giving to the Egyptian territory certain fixed limits, by dividing it into nomes, and by giving a powerful impulse to arts, to commerce, and to the spirit of conquest. One may see in Herodotus and Diodorus what a strong remembrance his various exploits in Africa, Asia, and perhaps even Europe, had left behind them. His labours in Egypt are attested by numerous monuments, not only from the Mediterranean to Syene, but far beyond, in Ethiopia, which at this time probably formed a portion of Egypt. (*Champollion, Syst. Hierogl.*, p. 239, 391.) The result of his military expeditions was to enrich his country with the treasures of Ethiopia, Arabia Felix, and India, and to establish a communication with the countries of the East by means of fleets which he equipped on the Red Sea. That the history of his conquests has been exaggerated by the priests of Egypt, whose interests he favoured, cannot be denied. Equally apparent is it that his history bears some resemblance to the legends of Osiris. These assimilations, however, of their heroes to their gods, were familiar to the priests of the land. (*Vid.* Sesostris.) This nineteenth dynasty, at the head of which stands Sesostris, consisted of six kings, all of whom bear, upon monuments, the name of Ramses, with various distinguishing epithets. The last of these is supposed to have been contemporary with the Trojan war, and to be the one called Polybus by Homer. The twentieth dynasty of Manetho also took its title from Thebes. Their names may still be read upon the temples of Egypt; but the extracts from Manetho do not give their epithets. In the failure of his testimony, Champollion Figeac has had recourse to the list given by Syncellus. The chief of this dynasty is celebrated, under the name of Remphis, or Rempsinitus, for his great riches. Herodotus gives him, for his successor, Cheops, the builder of the largest of the Pyramids. The same authority places Cephrenes, the builder of the second Pyramid, next in order; and, after him, Mycerinus, for whom is claimed the erection of the third Pyramid. The researches of the two Champollions have not discovered any confirmation of this statement of the father of profane history. The next dynasty, the twenty-first of Manetho, derived its name from Tanis, a city of Lower Egypt. It was composed of seven kings, the first of whom was the *Mendes* of the Greek historians, the *Smendis* of Manetho, whose name Champollion reads upon the monument of his reign, *Mandoutheph*. He was the builder of the fabric known in antiquity by the name of the labyrinth. The other kings of this family are also commemorated. The account which has reached us of the building of the labyrinth throws great light upon the state of the government of Egypt during the reign of Mendes and his successors. It was divided into as many separate compartments as there were *nomes* in Egypt, and in them, at fixed periods, assembled deputations, from each of these districts, to decide upon the most important questions. Hence we may infer, that, in the change of dynasty, the Egyptians had succeeded in the establishment of a limited monarchy, controlled like the constitutional governments of Europe, if not by the immediate representatives of the people, at least by the expression of the opinion of the *notables*. The ruins of Bubastis, in turn, present memorials of the reigns of the Bubastite kings. (*Bulletin des Sciences Hist.*,

7, 472.) These succeeded the first dynasty of Tanites; and we find Egypt again immediately connected with Judea, and its history with that of the Scriptures. *Sesonchis*, the head of this dynasty, was the conqueror of Rehoboam, the son of Solomon, and the plunderer of the treasures of David. This king, the *Sesak* of the second Book of Kings, built the great temple of Bubastis, which is described by Herodotus, and likewise the first court of the palace of Karnac at Thebes. His son *Osorchon* (Zoroch), who also led an army into Syria, continued the important works commenced by his father. But their successor *Takelliothis* is only known to us by a simple funereal picture, consecrated to the memory of one of his sons. This painting has been broken, and one half is preserved in the Vatican, while the other forms a part of the royal collection at Turin. Various buildings are found among the ruins of Heliopolis, and still more among those of Tanis, constructed in the reigns of the Pharaohs of the second Tanite dynasty. (*Bulletin des Sciences Hist.*, 7, 472.) Upon these the names of three of them have been deciphered, *Petubastes*, *Osorthos*, and *Psammos*. Champollion considers them as having immediately preceded the great Ethiopian invasion, which gave to Egypt a race of kings from that country. Manetho, however, places Bocchoris between these two races, forming his twenty-fourth dynasty of one Saite. The yoke of these foreign conquerors does not appear to have been oppressive, as is evident from the number of monuments that exist, not only in Ethiopia, but in Egypt, bearing dedications made in the name of the kings of this race, who ruled at the same time in both countries. The names inscribed on these monuments are *Schabak*, *Sevekotheph*, *Tahrak*, and *Amenasa*, all of whom are mentioned either by Greek or sacred historians, under the names of *Sabacon*, *Sevechus*, *Tharaca*, and *Ammeris*. (*Bulletin des Sciences Hist.*, *ubi supra.*) No more than three of these kings are mentioned in the list of Manetho as belonging to this dynasty, the last being included in that which follows. On the departure of the Ethiopians, the affairs of Egypt appear to have fallen into great disorder. This civil discord was at last composed by *Psammiticus* I. Memorials of his reign are found in the obelisk now on Monte Litorio at Rome, and in the enormous columns of the first court of the palace of Karnac at Thebes. (*Bulletin des Sciences Hist.*, vol. 7, p. 471.) The rule of Nechao II. is commemorated by several *steleæ* and statues. It was this monarch that took Jerusalem, and carried King Jehoahaz into captivity. On the isle of Philæ are found buildings bearing the legend of Psammiticus II., as well as of *Apries* (the *Hophra* of Scripture). An obelisk of his reign also exists at Rome. The greater part of the fragments of sculpture, scattered among the ruins of Sais, bear the royal legend of the celebrated Amasis, and a monolith chapel of rose granite, dedicated by him to the Egyptian Minerva, is in the museum of the Louvre. Psammenitus was the last of this dynasty of Saites. Few tokens of his short reign are extant, besides the inscription of a statue in the Vatican. He was defeated and dethroned by Cambyses: nor did he long survive his misfortune. With him fell the splendour of the kingdom of Egypt; and from this date (525 B.C.), the edifices and monuments assume a character of far less importance. Still, however, we find materials for history. Even the ferocious *Cambyses* is commemorated in an inscription on the statue of a priest of Sais, now in the Vatican. The name of *Darius* is sculptured on the columns of the great temple of the Oasis; and in Egypt we still read inscriptions dated in different years of the reigns of *Xerxes* and *Artaxerxes*. (*Bulletin des Sciences Hist.*, 7, 471.) During the reigns of the last three kings, a constant struggle was kept up by the Egyptians for their independence. The Persian yoke was for a moment shaken off by *Amyrtæus* and *Nepherites*. Two Sphinges in the Louvre bear the legend of *Nephereus* and his successor *Achoris*, who are also commemorated by the sculptures of the temple of Eilithyia. In the institute of Bologna there is a statue of the Mendesian *Nepherites*; and the names of the two *Nectaneb*, who succeeded him in the conduct of this national war, are still extant on several buildings of the isle of Philæ, and at Karnac, Kourna, and Saft. Darius Ochus, in spite of the valiant resistance of these last kings, again reduced Egypt to the condition of a Persian province; but his name is nowhere to be found among the remains yet discovered in Egypt. Thus, then, the researches of Champollion have brought to our view an almost complete succession of the kings of Egypt, from the invasion of the Hycsos to the final conquest by the Persians, whose empire fell to Alexander in 332 B.C. It tallies throughout, in a remarkable manner, with the remains of the historian Manetho; and, by the aid of his series of dynasties, the gaps still left by hieroglyphic discoveries may be legitimately filled up. Before the former era all is dark and obscure; in the next part we have little but a list of names; but, from the reign of Psammiticus I., ample materials exist in the histories of Herodotus and Diodorus; and from the reign of Darius Ochus, the annals of Egypt become incorporated with those of Greece. Any farther reference, therefore, to the history of Egypt becomes superfluous in this place. (*Vid.* Ptolemæus.) With regard, however, to the discoveries of Champollion, the following interesting particulars may be stated. *Philip Aridæus*, the brother of Alexander, is commemorated at Karnac, and on the columns of the temple at Aschmouneim. The name of the other Alexander, the son of the conqueror by Roxana, is engraved on the granite propylæa at Elephantine. *Ptolemy Soter*, and his son *Ptolemy Philadelphus*, have left the remembrance of their prosperous reigns in various important works. *Euergetes* I. not only ruled over Egypt, but rendered his name celebrated by his military expeditions, both in Africa and Asia. His titles are, therefore, not only inscribed on the edifices constructed during his reign in Egypt, but are to be met with in Nubia, particularly on the temple of Dakkhé; and the *basso relievos*, on a triumphal gate constructed by him at Thebes, may be admired even among the ancient relics of the magnificence of the eighteenth dynasty. The temple of Antæopolis dates from the reign of *Ptolemy Philopator* and Arsinoë his wife. In his reign, too, the ancient palaces of Karnac and Luxor, at Thebes, were repaired. *Ptolemy Epiphanes*, and his wife *Cleopatra* of Syria, dedicated one of the many temples of Philæ, as well as the temple of Edfou. Of the Roman emperors we find inscribed in hieroglyphics the names and titles of *Augustus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Vespasian*, *Titus*, *Domitian*, *Nerva*, *Trajan*, *Adrian*, *Marcus Aurelius*, *Lucius Verus*, and *Commodus*. This last name is to be read four times among the inscriptions of the temple of Esné; which, before this discovery, was considered to have been erected in an age far more remote than is reached by any of our histories. So far from this, it is, in truth, with but one exception, the most modern of all the edifices yet discovered in the Egyptian style of architecture. Thus, then, as far down as the year 180 of our present era, the worship of the ancient Egyptian deities was publicly exercised, and preserved all its external splendour; for the temples of Dendera, Esné, and others constructed under the Roman rule, are, for size and labour, if not for their style of art, well worthy of the ages of Egyptian independence. Previous to these discoveries, it had become a matter of almost universal belief, that the arts, the writing, and even the ancient religion of Egypt, had ceased to be used from the time of the Persian conquest. (*American Quarterly Rev.. No.* 7, p. 34, *seqq.* —*Quarterly Journal of Science*, &c., *New Series*, 1, 183, *seqq.*)

9. *Egyptian Writing.*

In writing their language, the ancient Egyptians employed three different kinds of characters. First: *figurative;* or representations of the objects themselves. Secondly: *symbolic;* or representations of certain physical or material objects, expressing metaphorically, or conventionally, certain ideas; such as, a people obedient to their king, figured, metaphorically, by a bee; the universe, conventionally, by a beetle. Thirdly: *phonetic*, or representative of sounds, that is to say, strictly alphabetical characters. The phonetic signs were also portraits of physical and material objects; and each stood for the initial sound of the word in the Egyptian language which expressed the object portrayed: thus a lion was the sound L, because a lion was called *Labo;* and a hand a T, because a hand was called *Tot.* The form in which these objects were presented, when employed as phonetic characters, was conventional and *definite*, to distinguish them from the same objects used either figuratively or symbolically. Thus, the conventional form of the phonetic T was the hand open and outstretched. In any other form the hand would be either a figurative or a symbolic sign. The number of distinct characters employed as phonetic signs appears to have been about 120; consequently, many were homophones, or having the same signification. The three kinds of characters were used indiscriminately in the same writing, and occasionally in the composition of the same word. The formal Egyptian writing, therefore, such as we see it still existing on the monuments of the country, was a series of portraits of physical and material objects, of which a small proportion had a symbolical meaning, a still smaller proportion a figurative meaning, but the great body were phonetic or alphabetical signs: and to these portraits, sculptured or painted with sufficient fidelity to leave no doubt of the object represented, the name of hieroglyphics or sacred characters has been attached from their earliest historic notice. The manuscripts of the same ancient period make us acquainted with two other forms of writing practised by the ancient Egyptians, both apparently distinct from the hieroglyphic, but which, on careful examination, are found to be its immediate derivatives; every hieroglyphic having its corresponding sign in the *hieratic*, or writing of the priests, in which the funeral rituals, forming a large portion of the manuscripts, are principally composed; and in the *demotic*, called also the *enchorial*, which was employed for all more ordinary and popular usages. The characters of the hieratic are, for the most part, obvious running imitations or abridgments of the corresponding hieroglyphics; but in the demotic, which is still farther removed from the original type, the derivation is less frequently and less obviously traceable. In the hieratic, fewer figurative or symbolic signs are employed than in the hieroglyphic; their absence being supplied by means of the phonetic or alphabetical characters, the words being spelt instead of figured; and this is still more the case in the demotic, which is, in consequence, almost entirely alphabetical. After the conversion of the Egyptians to Christianity, the ancient mode of writing their language fell into disuse; and an alphabet was adopted in substitution, consisting of the twenty-five Greek letters, with six additional signs expressing articulations and aspirations unknown to the Greeks, the characters for which were retained from the demotic. This is the Coptic alphabet, in which the Egyptian appears as a written language in the Coptic books and manuscripts preserved in our libraries; and in which, consequently, the language of the inscriptions on the monuments may be studied. The original mode in which the language was written having thus fallen into disuse, it happened at length that the signification of the characters, and even the nature of the system of writing which they formed, became entirely lost, such notices of the subject as existed in the early historians being either too imperfect, or appearing too vague, to furnish a clew, although frequently and carefully studied for this purpose. The repossession of this knowledge will form, in literary history, one of the most remarkable distinctions, if not the principal one, of the age in which we live. It is due primarily to the discovery by the French, during their possession of Egypt, of the since well-known monument, called the Rosetta Stone, which, on their defeat and expulsion by the British troops, remained in the hands of the victors, was conveyed to England, and deposited in the British Museum. On this monument the same inscription is repeated in the Greek and in the Egyptian language, being written in the latter both in hieroglyphics and in the demotic or enchorial character. The words Ptolemy and Cleopatra, written in hieroglyphics, and recognised by means of the corresponding Greek of the Rosetta inscription, and by a Greek inscription on the base of an obelisk at Philæ, gave the phonetic characters of the letters which form those words: by their means the names were discovered, in hieroglyphic writing, on the monuments of all the Grecian kings and Grecian queens of Egypt, and by the comparison of these names one with another, the value of all the phonetic characters was finally ascertained. The first step in this great discovery was made by a distinguished scholar of England, the late Dr. Young; the key found by him has been greatly improved, and applied with indefatigable perseverance, ingenuity, and skill to the monuments of Egypt, by the celebrated Champollion. (*Quarterly Journal of Science*, &c., *New Series*, vol. 1, p. 176, *seqq.*—Compare *Edinburgh Review*, *Nos* 89 and 90.—*American Quarterly Review*, *No.* 2, p. 438, *seqq.*—*Foreign Quarterly Review*, *No.* 8, p. 438, *seqq.*, and the *Supplement to the Encyclopædia Britannica*, vol. 4, pt. 1, *s. v. Egypt.*—*Wiseman's Lectures*, p. 255, *seqq.*)

10. *Animal Worship.*

There was no single feature in the character and customs of the ancient Egyptians which appeared to foreigners so strange and portentous as the religious worship paid to animals. The pompous processions and grotesque ceremonies of this celebrated people excited the admiration of all spectators, and their admiration was turned into ridicule on beholding the object of their devotions. It was remarked by Clemens (*Pædag.*, *lib.* 3) and Origen (*adv. Cels.*, 3, p. 121), that those who visited Egypt approached with delight its sacred groves, and splendid temples, adorned with superb vestibules and lofty porticoes, the scenes of many solemn and mysterious rites. "The walls," says Clemens, "shine with gold and silver, and with amber, and sparkle with the various gems of India and Ethiopia; and the recesses are concealed by splendid curtains. But if you enter the penetralia, and inquire for the image of the god for whose sake the fane was built, one of the Pastophori, or some other attendant on the temple, approaches with a solemn and mysterious aspect, and, putting aside the veil, suffers you to peep in and obtain a glimpse of the divinity. There you behold a snake, a crocodile, or a cat, or some other beast, a fitter inhabitant of a cavern or a bog than a temple." The devotion with which their sacred animals were regarded by the Egyptians, displayed itself in the most whimsical absurdities. It was a capital crime to kill any of them voluntarily (*Herod.*, 2, 65); but if an ibis or a hawk were accidentally destroyed, the unfortunate author of the deed was often put to death by the multitude, without form of law. In order to avoid suspicion of such an impious act, and the speedy fate which often ensued, a man who chanced to meet with the carcass of such a bird began immediately to wail and lament with the utmost vociferation, and to protest

that he found it already dead. (*Diodorus Siculus*, 1, 83.) When a house happened to be set on fire, the chief alarm of the Egyptians arose from the propensity of the cats to rush into the flames over the heads or between the legs of the spectators: if this catastrophe took place, it excited a general lamentation. At the death of a cat, every inmate of the house cut off his eyebrows, but at the funeral of a dog, he shaved his head and whole body. (*Herod.*, 2, 66.) The carcasses of all the cats were salted, and carried to Bubastus to be interred (*Herod.*, 2, 67); and it is said that many Egyptians, arriving from warlike expeditions to foreign countries, were known to bring with them dead cats and hawks, which they had met with accidentally, and had salted and prepared for sepulture with much pious grief and lamentation. (*Diod. Sic.*, 1, 83.) In the extremity of famine, when they were driven by hunger to devour each other, the Egyptians were never accused of touching the sacred animals. Every nome in Egypt paid a particular worship to the animal that was consecrated to its tutelar god; but there were certain species which the whole nation held in great reverence. These were the ox (*vid.* Apis), the dog, and the cat; the hawk and the ibis; and the fishes termed oxyrhynchus and lepidotus. (*Strabo*, 812.) In each nome the whole species of animals, to the worship of which it was dedicated, was held in great respect; but one favoured individual was selected to receive the adoration of the multitude, and supply the place of an image of the god. Perhaps this is not far from the sense in which Strabo distinguishes the *sacred* from the *divine* animals. Thus, in the nome of Arsinoë, where crocodiles were sacred, one of this species was kept in the temple and worshipped as a god. He was tamed and watched with great care by the priests, who called him "Suchos," and he ate meat and cakes which were offered to him by strangers. (*Strabo*, 811.) In the same neighbourhood there was a pond appropriated to the feeding of crocodiles, with which it was filled, the Arsinoites carefully abstaining from hunting any of them. Sacred bulls were kept in several towns and villages, and nothing was spared that seemed to contribute to the enjoyment of these horned gods, which were pampered in the utmost luxury. Among insects, the cantharus, scarabæus, or beetle, was very celebrated as an object of worship. Plutarch says it was an emblem of the sun; but Horapollo is more particular, and informs us that there were three species of sacred beetles, of which one was dedicated to the god of Heliopolis, or the Sun; another was sacred to the Moon; and a third to Hermes or Thoth. The reasons he assigns for the consecration of this insect are derived from the notions entertained respecting its mode of reproduction and its habits, in which the Egyptians traced analogies to the movements of the heavenly bodies. It was believed that all these insects were of the male sex. The beetle was said to fecundate a round ball of earth, which it formed for the purpose. In this they saw a type of the sun, in the office of demiurgus, or as forming and fecundating the lower world. (*Horapoll. Hieroglyph.*, 1, 10.—*Plut., de Is. et Os.*, p. 355.—*Porphyr., de Abstin., lib.* 4.—*Euseb., Præp. Evang.*, 3, 4.) Nor was the adoration of the Egyptians confined to animals merely. Many plants were regarded as mystical or sacred, and none more so than the lotus, of which mention has already been made, in the section that treats of the fertility of Egypt. In the lotus, or nymphæa nelumbo, which throws its flowers above the surface of the water, the Egyptians found an allusion to the sun rising from the surface of the ocean, and it is on the blossom of this plant that the infant Harpocrates is represented as reposing. The peach-tree was also sacred to Harpocrates; and to him the first fruits of lentils and other plants were offered, in the month Mesori. It is well known, too, that the Egyptians worshipped the onion. Plutarch refers this superstition to a fancied relation between this plant and the moon. Leeks also, and various legumina, were held in similar veneration. (*Minutius Felix*, p. 278.) The acacia and the heliotrope are said to have been among the number of those plants that were consecrated to the sun. (Compare *Kircher's Œdipus*, 3, 2.) The laurel was regarded as the most noble of all plants. We learn from Clemens Alexandrinus that there were thirty-six plants dedicated to the thirty-six genii, or decans, who presided over their portions of the twelve signs of the zodiac. (*Prichard's Analysis of Egyptian Mythology*, p. 301, *seqq.*)

11. *Explanation of Animal Worship.*

The origin of animal worship, and the reasons or motives which induced the Egyptians to represent their gods under such strange forms, or to pay divine honours to irrational brutes, and even to the meanest objects in nature, is an inquiry which has occupied the attention of the learned in various times. Herodotus pretended to be in possession of more information on this subject than he chose to make public. It has been conjectured that he was desirous of concealing his ignorance under a cloak of mystery. The later Greek writers seem to have been more intent on offering excuses for the follies of the Egyptians, than on unfolding the real principles of their mythology; and we find various and contradictory opinions maintained with equal confidence. It appears, indeed, that the Egyptian priests themselves, in the time of the Ptolemies, and at the era of the Roman conquest, were by no means agreed on this subject. To endeavour to explain it by a reference to the metamorphoses which the gods underwent, when they fled from Typhon and sought concealment under the forms of animals, is to account for an absurdity by a fable. To go back, as some do, to the standards, or banners, borne by the different tribes or communities that formed the component parts of the earlier population, is to invert the order of ideas. A people may choose for a standard the representation of an object which they adore; but they will not be found to adore any particular object because they may have chosen it for a standard or banner. The opinion, on the other hand, which refers animal worship to the policy of kings, and to their seeking to divide their subjects by giving them different objects of religious veneration, is an awkward application of the system of Euhemerus, according to which all religions were nothing in effect but civil institutions, the offspring of skilful legislators. Fetichism has been anterior to all positive law. Favoured by the interests of a particular class, it has been enabled, it is true, to prolong itself during a state of civilization and by the force of authority; but it must spring originally and freely from the very bosom of barbarism. Equally untenable is the position which supposes that the Egyptians were induced to pay divine honours to animals, out of gratitude for the benefits which they derived from them; to the cow and the sheep, for the clothing and sustenance which they afford; to the dog, for his care in protecting their houses against thieves; to the ibis, for delivering their country from serpents; and to the ichneumon, for destroying the eggs of the crocodile. This conjecture is refuted by the well-known fact, that a variety of animals which are of no apparent utility, and even several species which are noxious and destructive, and the natural enemies of mankind, received their appropriate honours, and were regarded with as much reverence as the more obviously useful members of the animal creation. The shrew-mouse, the pike, the beetle, the crow, the hawk, the hippopotamus, can claim no particular regard for the benefits they are known to confer on the human race; still less can the crocodile, the lion, the wolf, or the venomous asp urge any such pretension. Yet we have seen that all these creatures, and others of a sim-

liar description, were worshipped by the Egyptians with the most profound devotion; nay, mothers even rejoiced when their children were devoured by crocodiles. It may be farther observed, that some of those animals which afford us food and raiment, and which are, on that account, among the most serviceable, were rendered of little or no utility to the Egyptians on account of this very superstition. They regarded it as unlawful to kill oxen for the sake of food, and not only abstained from slaughtering the sheep, but likewise, under a variety of circumstances, from wearing any garment made of its wool, which was regarded as impure, and defiling the body that was clothed with it. These considerations seem to prove, that the adoration of animals among the Egyptians was not founded on the advantages which mankind derives from them. Another attempt at explaining this mystery, which receives greater countenance from the general character of the Egyptian manners and superstition, is the conjecture of Lucian. (*De Astrolog.—ed. Bip.*, vol. 5, p. 218.) This writer pretends, that the sacred animals were only types or emblems of the asterisms, or of those imaginary figures or groups into which the ancients had, at a very early period, distributed the stars; distinguishing them by the names of living creatures and other terrestrial objects. According to Lucian, the worshippers of the bull Apis adored a living image of the celestial Taurus; and Anubis represented the Dog-star or the constellation of Sirius. This hypothesis has received more attention than any other among modern writers. Dupuis has made it the basis of a very ingenious attempt to explain the mythologue of Isis and Osiris, and several other fables of antiquity, which this author resolves into astronomical figments, or figurative accounts of certain changes in the positions of the heavenly bodies. (*Origine de tous les Cultes*, 2, 270, *seqq.*, *ed.* 1822.) The hypothesis of Lucian, however, will not endure the test of a rigid scrutiny. For if we examine the constellations of the most ancient spheres, we find but few coincidences between the zodia or celestial images, and that extensive catalogue of brute creatures which were adored as divinities on the banks of the Nile. Where, for example, shall we discover the ibis, the cat, the hippopotamus, or the crocodile? Besides, if we could trace the whole series of deified brutes in the heavens, it would still remain doubtful, whether the Egyptian animals were consecrated subsequently to the formation of the sphere, as types or images of the constellations; or the stars distributed into groups, and these groups named with reference to the quadrupeds, birds, and fishes that were already regarded as sacred. There are, indeed, many circumstances which might render the latter alternative the more probable. But the relation between the animals of the sphere and those of the Egyptian temples are by far too limited to warrant any such speculation; and Lucian, moreover, is an author who is by no means deserving of much credit on a subject of this nature. Porphyry, in his conjectures, approaches nearer the truth. The divinity, according to him, embraces all beings; he resides, therefore, in animals also, and man adores him wherever he is found. In other words, the worship of animals was intimately connected, according to this writer, with the doctrine of emanation. (*Porphyr. de Abstinentia*, 4, 9.—Compare *Eusebius*, *Præp. Evang.*, 3, 4.) This explanation, however, does not go far enough. It takes no notice of that peculiar combination by which the worship of animals is made to assume a regular form, and to continue itself long after man has placed the deity far above the limits of physical existence.—The discovery of a mode of worship among certain savage tribes in our own days, perfectly analogous to the system of animal adoration which prevailed among the Egyptians, furnishes us with a certain clew amid these conflicting hypotheses, and that clew is Fetichism. We perceive, remarks Heeren (*Ideen*, vol. 2, p. 664), the worship of animals from Ethiopia to Senegal, among nations completely uncivilized. Why, then, seek for a different origin among the Egyptians? Place among the African negroes of the present day corporations of priests arrived at the knowledge of the movement of the heavenly bodies, and preserving in their sanctuary this branch of human science screened from the curiosity of the uninitiated and profane. These sacerdotal corporations will never seek to change the objects of vulgar adoration; on the contrary, they will consecrate the worship that is paid them, and will give that worship more of pomp and regularity. They will seek, above all, to make the intervention of the sacerdotal caste a necessary requisite in every ceremony; they will then attach, in a mystic sense, these material objects of worship to their hidden science; and the result will be a system of religion precisely similar to that of Egypt, with Fetichism for its basis, the worship of the heavenly bodies for its outward characteristic, and within, a science founded on astronomy, and by the operations of which the fetichs, that serve as gods for the people, become merely symbols for the priests. It was thus that the priests of Meroë, in sending forth their sacerdotal colonies, carefully observed the rule of attaching to themselves the natives among whom they chanced to come, by adopting a part of their external worship, and by assigning to the animals which these natives adored a place in the temples erected by them, which thence became the common sanctuaries and the centres of religion for all. To invert the order to which we have just alluded is a palpable error. What had been for a long time acknowledged for a sign or symbol, could not, on a sudden, be transformed into a god; but it is easy to conceive how that which passes for a god with the mass of the people may become an allegory or emblem with a more enlightened caste. Apis, for example, owed to certain spots, at first fortuitous, afterward renewed by art, the honour of being one of the signs of the zodiac. The salacity of the goat made it a type of the great productive power in nature. The cat was indebted to its glossy fur, and the ibis to its equivocal colour, which appeared, as it were, something intermediate between the night and the day, for being symbols of the moon; the falcon became one of the year, and the scarabæus of the sun. The case was the same with trees and plants, fetichs no less highly revered than animals. The leaves of the palm, the longevity of which tree seemed a special privilege from on high, adorned the couches of the priests, because this tree, putting forth branches every month, marks the renewal of the lunar cycle. (*Diod. Sic.*, 1, 34.—*Plin.*, 13, 17.) The lotus, known also as a sacred plant to the people of India, the cradle of Brahma (*Maurice*, *Hist. of Indost.*, 1, 60), as well as that of Harpocrates; the persea, brought from Ethiopia by a sacerdotal colony (*Diod. Sic.*, *l. c.—Schol. in Nicandr. Therapeut.*, *v.* 764); the amoglossum, whose seven sides recall to mind the seven planets; and which was styled, on this account, the glory of the skies (*Kircher*, *Œd. Ægypt.*, 3, 2); the onion, whose pellicles were thought to resemble so many concentric spheres, and which was therefore viewed as a vegetable image of the universe, always different and yet always the same, and where each part served as the representative of the whole; all these became so many symbols having more or less connexion with astronomical science. In them the people beheld the objects of ancient adoration, and the priests characteristics that enabled them to mark out and perpetuate their scientific discoveries. To these elements of worship was added, without doubt, the influence of localities, that at one time disturbed by partial differences the uniformity which the sacred caste were desirous of establishing, and at another associated with the rites, that had reference to the general principles of astronomical

science, certain practices which resulted merely from peculiarity of situation. Hence, on the one hand, the diversity of animals adored by the communities of Egypt. Had these been merely pure symbols, would the priests, who sought to impart a uniform character to their institutions, have ever introduced them? These varieties in the objects of worship are only to be explained by the yielding, on the part of a sacerdotal order, to the antecedent habits of the people. (*Vogel, Rel. der Æg.*, p. 97, *seqq.*) Hence, too, on the other hand, those numerous allegories, heaped up together without being connected by any common bond, and forming, if the expression be allowed, so many layers of fable. Apis, for example, at first the manitou-prototype of his kind, afterward the depository of the soul of Osiris, is found to have a third meaning, which holds a middle place between the other two. He is the symbol of the Nile, the fertilizing stream of Egypt; and while his colour, the spots of white on his front, and the duration of his existence, which could not exceed twenty-five years, have a reference to astronomy, the festival of his reappearance was celebrated on the day when the river begins to rise. The result, then, of what we have here advanced, is simply this: The animal-worship of the Egyptians originated in fetichism. The sacerdotal caste, in allowing it to remain unmolested, arrayed it in a more imposing garb, and, while they permitted the mass of the people to indulge in this gross and humiliating species of adoration, reserved for themselves a secret and visionary system of pantheism or emanation. (*Constant, de la Religion*, 3, 62, *seqq.*—*Prichard's Analysis of Egyptian Mythology*, p. 330, *seqq.*)

12. *Egyptian Castes.*

Among the institutions of Egypt, none was more important in its influence on the character of the nation, than the division of the people into tribes or families, who were obliged by the laws and superstitions of the country to follow, without deviation, the professions and habits of their forefathers. Such an institution could not fail of impressing the idea of abject servility on the lower classes; and, by removing in a great measure the motive of emulation, it must have created, in all, an apathy and indifference to improvement in their particular profession. Wherever the system of castes has existed, it has produced a remarkably permanent and uniform character in the nation; as in the example furnished by the natives of Hindustan. These people agree in almost every point with the description given of them by Megasthenes, who visited the court of an Indian king soon after the conquest of the East by the Macedonians. We have no very accurate and circumstantial account of the castes into which the Egyptian people were divided, and of the particular customs of each. It appears, indeed, that innovations on the old civil and religious constitution of Egypt had begun to be introduced as early as the time of Psammetichus, when the ancient aversion of the people to foreigners was first overcome. The various conflicts which the nation underwent, between that era and the time when Herodotus visited Egypt, could not fail to break down many of the fences which ancient priestcraft had established for maintaining the influence of superstition. Herodotus is the earliest writer who mentions the castes or hereditary classes of the Egyptians, and his account appears to be the result of his personal observation only. Had this historian understood the native language of the people; had he been able to read the books of Hermes, in which the old sacerdotal institutions were contained, we might have expected from him as correct and ample a description of the distribution of the castes in Egypt, as that which modern writers have gained in India from the code of Menu, respecting the orders and subdivisions of the community in Hindustan. Diodorus, who had more favourable opportunities of information, and who seems to have made a very diligent use of them, may be supposed to be more accurate, in what refers to the internal policy of this nation, than Herodotus. Strabo has mentioned, in a very summary manner, the division of the Egyptians into classes. He distinguishes the two higher ranks, namely, the sacerdotal and the military classes, and includes all the remainder of the community under the designation of the agricultural class, to whom he assigns the employments of agriculture and the arts. Diodorus subdivides this latter class. After distinguishing from it the sacerdotal and military orders, he observes, that the remainder of the community is distributed into three divisions, which he terms *Herdsmen*, *Agriculturists*, and *Artificers*, or men who laboured at trades. Herodotus very nearly agrees in his enumeration with that of Diodorus. His names for the different classes are as follows: 1. *Priests*, or the sacerdotal class. 2. *Warriors*, or the military class. 3. *Cowherds*. 4. *Swineherds*. 5. *Traders*. 6. *Interpreters*. 7. *Pilots*. In this catalogue the third and fourth classes are plainly subdivisions of the third of Diodorus, whom that writer includes under the general title of herdsmen. The caste of interpreters, as well as that of pilots, must have comprised a very small number of men, since the Egyptians had little intercourse with foreigners, and, until the time of the Greek dynasty, their navigation was principally confined to sailing up and down the Nile. The pilots were probably a tribe of the same class with the artificers or labouring artisans of Diodorus. The traders of Herodotus must be the same class who are called agriculturists by Diodorus. Thus, by comparing the different accounts, we are enabled to arrange the several branches of the Egyptian community into the following classes. 1. The *Sacerdotal* order. 2. The *Military*. 3. The *Herdsmen*. 4. The *Agricultural* and *Commercial* class. 5. The *Artificers*, or labouring artisans. The employments of all these classes were hereditary, and no man was allowed by the law to engage in any occupation different from that in which he had been educated by his parents. It was accounted an honourable distinction to belong either to the sacerdotal or the military class. The other orders were considered greatly inferior in dignity, and no Egyptian could mount the throne who was not descended from the priesthood or the soldiery. (*Prichard's Analysis of Egyptian Mythology*, p. 373, *seqq.*) After death, however, no grade was regarded, and every good soul was supposed to become united to that essence from which it derived its origin. (*Wilkinson, Manners and Customs*, &c., 1, 245.)

13. *Egyptian Priesthood.*

The inquiry respecting the sacerdotal caste of Egypt is rendered a difficult one principally on the following account, because the writers, from whose statements we obtain our information, lived in an age when the Egyptian priesthood had already suffered many and important alterations, and had been deprived of a large portion of their former consideration and influence. Each successive revolution in the state must have had a direct bearing upon them, or, rather, they must have been the first with whom it came in contact. Their political influence, therefore, must have been gradually diminished, and their sphere of action circumscribed. Under the Persian sway, in particular, their power must have been reduced to within but narrow limits, and our only wonder is, when we consider the strong hostility displayed by these conquerors towards the sacerdotal or ruling caste, that it did not fall entirely to the ground. Herodotus then, and still more the writers from whom Diodorus Siculus has received his information on this subject, saw merely the shadow of that extensive power and influence which the priests of Egypt had formerly possessed.

And yet, even in the statements which we obtain from this quarter, traces may easily be found of what the Egyptian hierarchy once was; so that from these, when taken together, we are enabled to form a tolerably accurate idea of the earlier power which this remarkable order had enjoyed. The sacerdotal caste was spread over the whole of Egypt; their chief places of abode, however, were the great cities, which, at one time or other, had been the capitals of the land, or else had held a high rank among the other Egyptian cities. These were Thebes, Memphis, Sais, Heliopolis, &c. Here, too, were the chief temples, which are so often mentioned in the accounts of Herodotus and other writers. Every Egyptian priest had to belong to the service of some particular deity, or, in other words, to be attached to some temple. The number of priests for any deity was never determined; nor could it indeed have been subjected to any regulations on this head, since priesthood was hereditary in families, and these must have been more or less numerous according to circumstances. Not only was the priestly caste hereditary in its nature, but also the priesthoods of individual deities. The sons, for example, of the priests of Vulcan at Memphis, could not enter as members into the sacerdotal college at Heliopolis; nor could the offspring of the priests of Heliopolis belong to the college of Memphis. Strange as this regulation may appear, it was nevertheless a natural one. Each temple had extensive portions of land attached to it, the revenues of which, belonging as they did to those whose forefathers had erected the temple, were received by the priests as matters of hereditary right, and made those who tilled these lands be regarded as their dependants or subjects. Hence, as both the temple-lands and revenues were inherited, the sacerdotal colleges had of consequence to be kept distinct. The priesthood, moreover, of each temple was carefully organized. They had a high-priest over them, whose office was likewise hereditary. It need hardly be remarked, that there must have been gradations also among the various high-priests, and that those of Thebes, Memphis, and the other chief cities of the country, must have stood at the head of the order. These were, in a certain sense, a species of hereditary princes, who stood by the side of the monarchs, and enjoyed almost equal privileges Their Egyptian title was *Piromis*, which Herodotus translates by *καλὸς κἀγαθός*, i. e., "noble and good," and which points not so much to moral excellence as to nobility of origin. (Compare *Welker, Theognidis Reliquiæ*, p. xxiv.) Their statues were placed in the temples. Whenever they are mentioned in the history of the country, they appear as the first persons in the state, even in the Mosaic age. When Joseph was to be elevated to power, he had to connect himself by marriage with the sacerdotal caste, and was united to the daughter of the high-priest at On, or Heliopolis. The organization of the inferior priesthood was different probably in different cities, according to the situation and wants of the surrounding country. They formed not only the ruling caste, and supplied from their number all the offices of government, but were in possession likewise of all the learning and knowledge of the land, and the exercise of this last had always immediate reference to the wants of the adjacent population. We must banish the idea, then, that the priests of Egypt were merely the ministers of religion, or that religious observances constituted their principal employment. They were, on the contrary, judges also, physicians, astronomers, architects; in a word, they had charge of every department that was in any way connected with learning and science. It appears, from the whole tenour of Egyptian history, that each of the great cities of the land possessed originally one chief temple, which, in process of time, became the head temple of the surrounding district, and the deity worshipped in it the local patron or deity of the adjacent country The priests of Memphis were always styled (according to the nomenclature of the Greeks) priests of Vulcan; those of Thebes, priests of the Theban Jove; those of Sais, priests of the Sun, &c. These head-temples mark the first settlement of the sacerdotal colonies as they gradually descended the valley of the Nile. The number of deities to whom temples were erected, in Upper Egypt at least, seem to have been always very limited. In this quarter we hear merely of the temples of Ammon, Osiris, Isis, and Typhon. In Middle and Lower Egypt, the number appears to have been gradually enlarged.—The next subject of inquiry has reference to the revenues of the sacerdotal order Here also we must dismiss the too common opinion, that the priests of Egypt were a class supported by the monarch or the state. They were, on the contrary, the principal landholders of the country, and, besides them, the right of holding lands was enjoyed only by the king and the military caste. Changes, of course, must have ensued amid the various political revolutions to which the state has been subject, in this important branch of the sacerdotal power, yet none of such a nature as materially to affect the right itself; and hence we find that a large, if not the largest and fairest portion of the lands of Egypt, remained always in the hands of the priests. To each temple, as has already been remarked, were attached extensive domains, the common possession of the whole fraternity, and their original place of settlement. These lands were let out for a moderate sum, and the revenue derived from them went to the common treasury of the temple, over which a superintendent, or treasurer, was placed, who was also a member of the sacerdotal body. From this treasury were supplied the wants of the various families that composed the sacred college. They had also a common table in their respective temples, which was daily provided with all the good things, not excepting imported wines, that their rules allowed So that no part of their private property was required for their immediate support. For that they possessed private property is not only apparent from the circumstance of their marrying and having families, but it is also expressly asserted by Herodotus. From all that has been said, then, it follows that the sacerdotal families of Egypt were the richest and most distinguished in the land, and that the whole order formed, in fact, a *highly privileged nobility*. The priests of Egypt were distinguished for great cleanliness of person and peculiarity of attire. It cannot be doubted but that the nature of the climate and the character of the country exercised a great influence, not only on these points, but also on their general mode of life; though, independent of this, they would seem to have been well aware how important agents general cleanliness and frequent ablutions become in producing and establishing the blessings of health, both in individuals and communities. Hence the conspicuous example of external cleanliness which they made a point of showing the lower orders. They wore garments of linen, not, as some think, of fine cotton (*Schmidt, de Sacerdotibus Ægypt.*, p. 26), fresh washed, taking particular care to have them always clean. They shaved all parts of their body once in three days. They wore shoes made of byblus, bathed themselves twice in cold water by day and twice by night, and entirely rejected the use of woollen garments. (*Heeren's Ideen*, 2, 2, 125, *seqq.*)

14. *Motives for Embalming Bodies.*

It has often been observed that the practice of embalming the dead, and preserving them with so much care and in so costly a manner, seems to indicate some peculiarity in the opinions of the Egyptian philosophers respecting the fate of the soul. On this subject we have no precise and satisfactory information. The an-

cient writers have left us only a few hints, more or less obscure, which scarcely afford anything beyond a mere foundation for conjectures. The President de Goguet, relying on a statement of Servius, supposes that the Egyptians embalmed their dead for the sake of maintaining the connexion between the soul and the body, and preventing the former from transmigrating. (*Origin of Laws*, &c., vol. 3, p. 68, *Eng. transl.*) According to the Egyptian doctrine of transmigration, as explained by Herodotus (2, 127), the soul of a man passed through the bodies of living creatures, and returned to inhabit a human form at the expiration of three thousand years. The cycle, however, does not commence until the body begins to perish, and the second human habitation of the soul is a new one. The pains and torments, therefore, of passing through this cycle of three thousand years, and through animals innumerable, might be reserved for those whose actions in life did not entitle them to be made into mummies, and whose bodies would therefore be exposed to decay. In a second trial in the world, the unfortunate penitent might avoid his former errors. Hence, say the advocates for this opinion, the body of a father or ancestor was often given as a pledge or security, and it was one that was valued more highly than any other. It was the most sacred of all the obligations which a man could bind himself by, and the recovery of the pledge, by performing the stipulated condition, was an indispensable duty. (*Long's Ancient Geogr.*, p. 61.) Others have imagined, that the views with which the Egyptians embalmed their dead bodies were more akin to those which rendered the Greeks and Romans so anxious to perform the usual rites of sepulture to their departed warriors, namely, an idea that these solemnities expedited the journey of the soul to the appointed region, where it was to receive judgment for its former deeds, and to have its future doom fixed accordingly. This, they maintain, is implied by the prayer, said to have been uttered by the embalmers in the name of the deceased, entreating the divine powers to receive his soul into the regions of the gods. (*Porphyr., de Abstinent.*, 4, 10.—*Prichard's Analysis of Egyptian Mythology*, p. 200.) Perhaps, however, the practice of embalming in Egypt was the result more of necessity than of choice, and, like many other of the customs of the land, may have been identified by the priests with the national religion, in order to ensure its continuance. The rites of sepulture in Egypt grew out of circumstances peculiar to that country. The scarcity of fuel precluded the use of the funeral pile; the rocks which bounded the valley denied a grave; and the sands of the deserts afforded no protection from outrage by wild beasts; while the valley, regularly inundated, forbade it to be used as a charnel-house, under penalty of pestilence to the living. Hence grew the use of antiseptic substances, in which the nation became so skilled, as to render the bodies of their dead inaccessible to the ordinary process of decay.

15. *Arts and Manufactures of the Egyptians.*

The topics on which we intend here to touch, derive no small degree of elucidation from the paintings discovered in the tombs of Egypt. Weaving appears to have been the employment of a large majority of the nation. According to Herodotus (2, 35), it was an occupation of the men, and, therefore, not merely a domestic employment, but a business carried on also in large establishments or manufactories. The process of weaving is frequently the subject of Egyptian paintings. It is depicted in the most pleasing manner in the drawing given by *Minutoli* (pl. 24, 2) from the tombs of Beni Hassan. The loom is here of very simple construction, and is fastened to four props or supports driven into the ground. The finished part of the work is checkered green and yellow, the byssus being generally dyed before weaving. Even as early as the time of Moses, this class of Manufactures had attained a very great perfection (*Goguet, Origin of Laws*, &c., vol. 2, p. 86, *seqq.*); and, at a still more distant period, the time of Joseph (*Genesis*, 45, 22), fine vestments were among the articles most usually bestowed as presents. We have no necessity, however, to go back to these authorities; the monuments speak a language that cannot be misunderstood. Both in the plates accompanying the great French work on Egypt, as well as the drawings obtained by Belzoni from the tombs of the kings at Thebes, and those given by Minutoli, we see these vestments in all their gay colours, and of various degrees of fineness. Some are so fine that the limbs appear through them. (Compare, in particular, the vestment of the king, as given in the *Description de l'Egypt, Planches*, vol. 2, pl. 31, and Belzoni's plates.) Others, on the contrary, are of a thicker texture. The kings and warriors commonly wear short garments; the agricultural and working classes, merely a kind of white apron. The priests have long vestments, sometimes white, at other times with white and red stripes; sometimes adorned with stars, at other times with flowers, and again glittering with all the colours of the East. Whether silk vestments can be found among them remains still undecided. (*Heeren's Ideen*, vol. 2, pt. 2, p. 368, *seqq.*) The Egyptians, from a most remote era, were celebrated for their manufacture of linen. The quantity, indeed, that was manufactured and used in Egypt was truly surprising; and, independently of that made up into articles of dress, the great abundance used for enveloping the mummies, both of men and animals, show how large a supply must have been kept ready for the constant demand at home, as well as for that of the foreign market. That the bandages employed in wrapping the dead are of linen, and not, as some have imagined, of cotton, has been ascertained by the most satisfactory tests. (*Wilkinson*, vol. 3, p. 115.) That the skill of the Egyptians in the application of *colours* kept pace with that displayed in the art of weaving, is evident from what has already been remarked. We find among them all colours; white, yellow, red, blue, green, and black. What the colouring materials themselves were, how far they were obtained from Egypt, or to what extent they were brought from Babylonia and India, cannot be clearly determined. That the Tyrians had a share in these will appear more than probable, when we call to mind that they were permitted to have an establishment or factory at Memphis. Pliny (35, 42) extols the beautiful pigments of the Egyptians, and the testimony of all modern travellers is in full accordance with his statements. The Egyptians mixed their paint with water, and it is probable that a little portion of gum was sometimes added, to render it more tenacious and adhesive. In most instances we find red, green, and blue adopted; a union which, for all subjects and in all parts of Egypt, was a particular favourite. When black was introduced, yellow was added to counteract or harmonize with it; and, in like manner, they sought for every hue its congenial companion. The following analysis of Egyptian colours, that were brought by Wilkinson from Thebes, is given by Dr. Ure. "The colours are green, blue, red, black, yellow, and white. 1. The green pigment, scraped from the painting in distemper, resists the solvent action of muriatic acid, but becomes thereby of a brilliant blue colour, in consequence of the abstraction of a small portion of yellow ochreous matter. The residuary blue powder has a sandy texture; and, when viewed in the microscope, is seen to consist of small particles of blue glass. On fusing this vitreous matter with potash, digesting the compound in diluted muriatic acid, and treating the solution with water of ammonia in excess, the presence of copper becomes manifest. A certain portion of precipitate fell, which, being dissolved in muriatic acid and tested, proved to

be the oxyde of iron. We may hence conclude, that the green pigment is a mixture of a little ochre, with a pulverulent glass, made by vitrifying the oxydes of copper and iron with sand and soda. 2. The blue pigment is a pulverulent blue glass, of like composition, without the ochreous admixture, brightened with a little of the chalky matter used in the distemper preparation. 3. The red pigment is merely a red earthy bole. 4. The black is bone black, mixed with a little gum, and containing some traces of iron. 5. The white is nothing but a very pure chalk, containing hardly any alumina, and a mere trace of iron. 6. The yellow pigment is a yellow iron ochre." (*Wilkinson*, vol. 3, p. 301.) Next in importance to weaving must be ranked *Metallurgy*. As far as we can judge from the colour, which is always green, brass seems to have been constantly employed where in other nations iron would be. The war-chariots appear to be entirely of the former metal. Their green colour, as well as their shape, and the lightness and elegance of their wheels, are thought clearly to indicate this. The arms, moreover, of the Egyptians appear to be entirely all of brass, and not only the swords, but the bows also, and quivers are made of it. These, together with the instruments for cutting that are found depicted among the hieroglyphics, are always green. In the infancy of the arts and sciences, the difficulty of working iron might long withhold the secret of its superiority over copper or bronze; but it cannot reasonably be supposed that a nation so far advanced, and so eminently skilled in the art of working metals as the Egyptians, should have remained ignorant of its use, even if we had no evidence of its having been known to the Greeks and other people; and the constant employment of bronze arms and implements is not a sufficient argument against their knowledge of iron, since we find the Greeks and Romans made the same things of bronze, long after the period when iron was universally known. If we reject this view of the question, we must come at once to the conclusion that the Egyptians possessed an art of hardening copper and bronze which is now lost to the world. The skill of the Egyptians in compounding metals is abundantly proved by the vases, mirrors, arms, and implements of bronze discovered at Thebes; and the numerous methods they adopted for varying the composition of bronze by a judicious mixture of alloys, are shown in the many qualities of the metal. They had even the secret of giving to bronze or brass blades a certain degree of elasticity, as may be seen in the dagger of the Berlin museum. Another remarkable feature in their bronze is the resistance it offers to the effects of the atmosphere; some continuing smooth and bright, though buried for ages, and since exposed to the damp of European climates. (*Wilkinson*, vol. 3, p. 253.) Other lost arts in metallurgy may be evidenced by the well-known fact, that the Hebrew legislator inferentially ascribes to the Egyptian chemists the art of making gold liquid, and of retaining it in that state. This we have not the power to do. Still, however, it must be confessed, that the Egyptians cannot properly be considered as at any time acquainted with the science of chemistry; though they were early made aware of various chemical facts, and many and indubitable proofs of this have been collected in one or two not inconsiderable works devoted to the subject. Their progress in the manufacture of not only white but coloured glass may also be instanced. Seneca informs us that they made artificial gems of extraordinary beauty. (*Epist.*, 90.) They had a method of purifying natron, and of extracting potash from cinders. They prepared lime by the calcination of calcareous stones, and had an intimate knowledge of the uses to which it may be applied, as also that it renders the carbonate of soda caustic. Litharge, together with the vitriolic and many other salts, were perfectly known to them. They made wine, vinegar, and even beer. Their method of embalming, whatever it was, may be reckoned among the evidences of their chemical knowledge. The statements on this subject by Herodotus and Diodorus Siculus are very unsatisfactory; and there is reason to believe, as it was the object of the embalmers to shroud their art in mystery, that those writers were either totally deceived, or, at least; that the mummifying drug was artfully concealed from their knowledge. Another important branch of the domestic arts was *Pottery*, in which the Egyptians displayed a skill not at all inferior to that of the Greeks; and they who suppose that graceful forms in pottery, porcelain, bronze, or even more precious materials, were indigenous to Greece alone, will find many things to undeceive them in the paintings of Egypt. The country possessed a species of clay extremely well adapted to this purpose, and which is still found there. (*Reynier*, *Economies des Egypt.*, p. 274.) Coptos was the chief seat of this branch of industry, as *Keft* (or *Kuft*), in its immediate vicinity, is at the present day. The vases thus manufactured served for holding the water of the Nile, to which they were believed to impart an agreeable coolness, an opinion that prevails even in modern times. Besides, however, being applied to household purposes, they were used also for the purpose of holding the mummies of the sacred animals, such as the ibis and others. The vases depicted on the monuments of Egypt are sometimes adorned with the most brilliant colours. As to the elegance of form and ornament in domestic and other articles, the Egyptians can stand comparison with any other nation of antiquity, the Greeks not excepted. Their couches and seats might serve as patterns even for our own; their silver tripods, beautiful baskets, and distaffs, as we see them in paintings, were known even in the days of the Odyssey (4, 128), and their musical instruments exceed those of modern times in the beauty and variety of their shape. Those who wish to examine more fully into this branch of our subject are referred to Rosellini's great work, or the more accessible one of Wilkinson. The productions of the goldsmiths and silversmiths of Thebes are exhibited by Rosellini, and they fully demonstrate the high pitch of refinement to which they had brought the working of the precious metals. He exhibits gold and silver tureens, urns, vases, banqueting cups, &c., of the most exquisitely beautiful workmanship, and of the most tasteful as well as elegant forms. In surveying them, the classical reader will be convinced that Homer drew little on his imagination in describing the gift of plate made to Helen by the wife of the Egyptian king Thone. But Homer ascribes still more extraordinary wonders to the goldsmiths of the same time. They must have succeeded in uniting the most skilful mechanical clockwork with the workmanship of gold; for he describes golden statues, thrones, and footstools moving about as if instinct with life. It would appear, indeed, that we had made, at the present day, little or perhaps no improvement on the forms of the vases and vessels to which we have above referred, and that an Egyptian buffet or sideboard, with all its details, not excluding dishes, plates, knives, and spoons, near four thousand years ago, bore a striking resemblance to the sideboards of modern palaces and villas. Still farther, a survey of the trades and manufactures of Egypt, as afforded by the ancient paintings, exhibits, in a great degree, the same tools, implements, and processes, as are employed in workshops and manufactories at the present day. The whole process of manufacturing silk and cotton, with all its details of reeling, carding, weaving, dying, and patterning, may be more especially named. (*Foreign Quarterly Review*, No. 32, p. 308, *seqq.*)

16. *Trade of Egypt.*

Nature has destined Egypt, by its products, its general character, and its geographical position, for one of the principal trading countries of the globe. Neither the despotism under which it has groaned for centuries, nor the bloody feuds and wars of which it has so often been the scene, have operated, for any length of time, to deprive it of these advantages; the purposes of Nature may be impeded, but they cannot be wholly destroyed. The situation of Egypt, a fertile district, abounding in the first necessaries of life, between the arid deserts of Asia and Africa, has in all ages given it a value which, in another position, it could not have. From the time of Jacob to the present day, it has been the granary of the less fertile neighbouring countries. The natural facilities for internal communication were, at an early period, increased by the formation of canals, which united the various arms of the river that bound or flow through the Delta. From Syene to about lat. 31° north there is one uninterrupted boat-navigation, which is seldom impeded for want of water. The conveyance of articles up the stream is favoured at certain seasons by the steady winds from the north. A description of the Nile-boat, called Baris, is given by Herodotus (2, 96). One of the great national festivals, that of Artemis at Bubastis, was celebrated during the annual inundation; the people, in boats, sailed from one town to another, and their numbers were increased by the inhabitants of every town that was visited. As it was an idle time for the agriculturists, like the winter of other climates, it was spent in carousing and drunkenness. The quantity of wine consumed was immense, and the whole of it was procured by giving in exchange Egyptian commodities. The Egyptians were never a nation of sailors, for their country furnished no materials for building large vessels. Till the time of Psammetichus, foreigners, though allowed to trade there, were subject to many strict regulations, and were regarded as suspicious persons. Egypt, being a grain-country, would be more likely to receive the visits of foreigners, than to make, herself, any active commercial speculations. The later Pharaohs, after Psammetichus, as also the Ptolemies, could only then build fleets when the woods of Phœnicia were under their control; and it is well-known what bloody wars were carried on for the possession of these regions between the Ptolemies and Seleucidæ. It may be easily imagined, too, that the Tyrians and Sidonians were never anxious to make the Egyptians a maritime people, even if the latter had possessed the inclination to become such. The true reason why the Egyptians forbade all foreigners to approach their coast, is to be found in the peculiar character of early commerce. All the nations that trafficked on the Mediterranean were at that time pirates, with whom the carrying away the inhabitants from the coasts and selling them for slaves had become a lucrative branch of commerce. It was natural, then, that a people who had no ships of their own to oppose such visitants, should forbid them, under any pretext, to approach their coasts. Passages occur, it is true, in the ancient writers, which render it doubtful whether there were not some exceptions to what has just been remarked. Homer makes Menelaus to have sailed to Egypt, and Diodorus Siculus mentions a maritime city, named Thonis, to which he assigns a great antiquity. The colonies, too, that are said to have sailed from Egypt to Greece, as, for example, those of Danaus and Cecrops, suppose an acquaintance with the art of navigation. The question, however, admits of a serious consideration, whether the Phœnicians were not in these cases the agents of commerce and transportation. The reign of Psammetichus and his successors changed the character of the Egyptians, or at least altered the old and settled polity of the country. Foreign merchants were subject to fewer restraints; the exchange of Egyptian commodities was extended; and, as Herodotus expressly remarks, agriculture and individual wealth were never so much improved in Egypt as under this system of free trade. The Egyptian kings now acquired a fleet, the materials for which, or the vessels themselves, they could procure from the Phœnicians or the Greeks. Neco, the successor of Psammetichus, and the conqueror of Jerusalem (*Herod.*, 2, 159.—Compare *Kings*, book 2, ch. 23, and *Jeremiah*, ch. 46), formed the project of uniting the Nile to the Red Sea by a canal: this canal was not completed till the time of Darius I., the Persian king. The object of the Pharaohs and the monarchs of Persia was to facilitate the transportation of commodities from the Red Sea to Egypt; for the Egyptians had long been accustomed to receive the products of India and Arabia up this gulf. This artificial channel was neglected on account of the difficulty of navigating the northern part of the Red Sea; it existed under the Ptolemies, but a land communication was also formed between Coptos and the ports of Myos-hormos and Berenice on the gulf, and this remained for a long time the great commercial road between the western and the eastern world. In Upper Egypt, the city of Thebes was once the centre of commerce for Africa and Arabia: under its colossal porticoes and market-houses, the wares of southern Africa, and the products of Arabia and India, were collected. Its fame had spread, probably through the Phœnician traders, as far as the country of the Homeric poems (*Il.*, 9, 381). A modern traveller, Denon, standing among the ruins of Thebes, could feel and comprehend the advantages of its situation: he could compute the number of days' journey which separated him from the towns of Arabia, the emporium of Meroë, and the cities of central Africa. In the mountains east of Thebes, the precious metals were once found: the mines were worked by prisoners of war or by slaves. Agatharchides, a Greek geographer, (*Geogr. Gr. Min.*, vol. 1, p. 212, *ed. Hudson*), in the time of the sixth Ptolemy, visited these mines, of which he has given a most exact description. Thus Thebes possessed, in the precious metals, one of those articles of commerce which invite strangers. Memphis, in Lower Egypt, was the centre of commerce when Herodotus visited Egypt. The gold, the ivory, and the slaves of Africa, the salt of the desert, wine imported from Greece and Phœnicia twice a year, with the products of India and Yemen, were collected in this market. In exchange, the merchants received the precious metals, grain, and linen (or perhaps cotton) cloths, which Herodotus compares with those of Colchis. Amasis, who was a usurper, and a prince fond of foreign luxuries, did not scruple to make great innovations. He admitted foreigners more freely into Lower Egypt, and appointed Naucratis, on the Canopic branch, as the residence of the Greek merchants. He carried his liberality so far as to permit non-resident Greeks to build temples to their national gods, and use the precincts as market-places: several Ionian and Dorian cities of Asia, together with the town of Mytilene, built a noble temple, called the Hellenium, and, by their joint votes, appointed the superintendents of the market and the commercial establishment. Some other Greek towns also followed their example. (*Long's Anc. Geogr.*, p. 64, *seqq.* — *Heeren's Ideen*, vol. 2, pt. 2, p. 373, *seqq.*)

17. *Style of Egyptian Art.*

The same veneration for ancient usage and the stern regulations of the priesthood, which forbade any innovation in the form of the human figure, particularly in subjects connected with religion, fettered the genius of the Egyptian artists, and prevented its development. The same formal outline, the same attitudes and postures of the body, the same conventional mode of rep-

resenting the different parts, were adhered to at the latest as at the earliest periods. No improvements, resulting from experience and observation, were admitted in the mode of drawing the figure; no attempt was made to copy nature, or to give proper action to the limbs. Certain rules, certain models, had been established by law, and the faulty conceptions of earlier times were copied and perpetuated by every successive artist. Egyptian bas-relief appears to have been, in its origin, a mere copy of painting, its predecessor. The first attempt to represent the figures of the gods, sacred emblems, and other subjects, consisted in painting simple outlines of them on a flat surface, the details being afterward put in with colour. But, in process of time, these forms were traced on stone with a tool, and the intermediate space between the various figures being afterward cut away, the once level surface assumed the appearance of a bas-relief. It was, in fact, a pictorial representation on stone, which is evidently the character of all the bas-reliefs on Egyptian monuments, and which readily accounts for the imperfect arrangement of their figures. Deficient in conception, and, above all, in a proper knowledge of grouping, they were unable to form those combinations which give true expression. Every picture was made up of isolated parts, put together according to some general notions, but without harmony or preconceived effect. The human face, the whole body, and everything they introduced, were composed, in the same manner, of separate members, placed together one by one, according to their relative situations: the eye, the nose, and other features, composed a face; but the expression of feelings and passions was entirely wanting; and the countenance of the king, whether charging an enemy's phalanx in the heat of battle, or peaceably offering incense in a sombre temple, presented the same outline, and the same inanimate look. The peculiarity of the front view of an eye, introduced in a profile, is thus accounted for; it was the ordinary representation of that feature added to a profile, and no allowance was made for any change in the position of the head. It was the same with drapery. The figure was first drawn, and the drapery was then added, not as a part of the whole, but as an accessory. They had no general conception, no previous idea of the effect required to distinguish the warrior or the priest, beyond the impression received from costume, or from the subject of which they formed a part; and the same figure was dressed according to the character it was intended to perform. Every portion of a picture was conceived by itself, and inserted as it was wanted to complete the scene; and when the walls of a building, where a subject was to be drawn, had been accurately ruled with squares, the figures were introduced, and fitted to this mechanical arrangement. The members were appended to the body, and these squares regulated their form and distribution, in whatever posture they might be placed. In the paintings of the tombs, greater license was allowed in the representation of subjects relating to private life, the trades, or the manners and occupations of the people; and some indications of perspective in the position of the figures may occasionally be observed; but the attempt was imperfect, and, probably, to an Egyptian eye, unpleasing; for such is the force of habit, that, even where nature is copied, a conventional style is sometimes preferred to a more accurate representation. In the battle scenes on the temples of Thebes, some of the figures representing the monarch pursuing the flying enemy, despatching a hostile chief with his sword, and drawing his bow, as his horses carry his car over the prostrate bodies of the slain, are drawn with much spirit; but still the same imperfections of style and want of truth are observed; there is action, but no sentiment, no expression of the passions, or life in the features. In the representation of animals they appear not to have been restricted to the same rigid style; but genius once cramped can scarcely be expected to make any great effort to rise, or to succeed in the attempt; and the same union of parts into a whole, the same preference for profile, are observable in these as in the human figure. It must, however, be allowed, that, in general, the character and form of animals were admirably portrayed; the parts were put together with greater truth; and the same license was not resorted to as in the shoulders and other portions of the human body. (*Wilkinson*, vol. 3, p. 263, *seqq.*)

18. *Egyptian Architecture.*

The earliest inhabitants of Egypt appear to have been of Troglodytic habits, or, in other words, to have inhabited caves. The mountain ranges on either side of the stream would easily supply them with abodes of this kind. From the site of ancient Memphis, until we ascend the Nile beyond Thebes, these mountains are composed of stratified limestone, full of organic remains. Such rocks, it is well known, abound in natural caverns in all eastern countries; and although no cavities are now found in Egypt that do not bear marks of human skill, we have no right to assert that it was not in many cases merely called in for the aid of nature, to smooth and embellish abodes originally provided by her. Much of this rock, too, was of a highly sectile and friable nature, and easily worked, therefore, by the hand of man. When the natural caverns then became insufficient for the growing population, the artificial formation of others would be no difficult task. With the demand, the skill of workmanship would naturally increase; harder limestone would be worked, then the flinty but friable sandstones of the quarries of Selseleh, and, finally, the hard and imperishable rock that still bears the name of the city of Syene. To understand fully the causes which led to the erection of such enormous works by the Egyptians, as still astonish and have for ages astonished the world, we must investigate other circumstances besides those of climate and position. The government of Egypt was monarchical from the very earliest date; and a monarchical and despotic government, if it be only stable, is incontestibly more favourable to the execution of magnificent structures than one more free. Hence one cause for the vast structures of Egypt. The population, too, of the country was probably redundant beyond any modern parallel. Considered as a grain country alone, it was capable of supporting a population three times as great as one of equal extent in a less favoured climate. It produces, besides, those tropical plants which yield more fruit on a given space of ground than any of the vegetables of the temperate zone, and which grow where, from the aridity of the soil, the cereal gramina cannot vegetate. Domestic animals, too, multiply with great rapidity, and the prolific influence of the waters of the Nile is said to extend to the human race. With a population created and supported by such causes, we cannot wonder that a government, commanding without fear of accountability the whole resources of the country, could project and execute works, at which the richest and most powerful nations of modern times would hesitate. Many causes must have conspired to induce the abandonment of the cavern habitations of the early inhabitants. Besides the necessity which existed of providing receptacles for the embalmed bodies of the dead, and for which purpose these caverns would admirably answer, a growing and improving people could not long endure to be shut up in rocky grottoes during the inundation, or to pursue their agricultural labours at other seasons, far from a fixed abode. A remedy for these inconveniences was found in the erection of mounds in the plain, and quays upon the banks of the river, exceeding in elevation its utmost rise, and extended with the increase of population until they could contain important

cities. Such artificial mounds are still to be seen forming the basis of all the important ruins that exist. When we consider the remarkable skill exhibited by the Egyptians in the art of stone-cutting, manifested, too, at the most remote period to which we can trace them historically, we cannot but ascribe this characteristic taste to something in their original habits. The first necessities of their ancestors must have given this impulse to the national genius, and determined the character which their architecture manifests, down to the latest period of their existence, not merely as an independent nation, but as a separate people. In the same way that the Tyrians, and the inhabitants of Palestine, owed to their cedar forests their taste and skill in the workmanship of wood, the Egyptians derived from their original mode of life, from their abundant quarries, and from the facility they found in excavating the rocks into dwellings, the taste for the workmanship of stone which distinguishes them; and this taste explains the high degree of perfection they attained in this art. In inquiring into the origin and principles of Egyptian architecture, certain prominent characters strike us at once that cannot be mistaken. The plans and great outlines of their buildings are remarkable for simplicity and sameness, however diversified they may be in decoration and ornament. Openings are extremely rare, and the interior of their temples is as dark as the primitive caverns themselves; so that, when within them, it is difficult to distinguish between an excavation and a building; the pillars are of enormous diameter, and resemble in their proportions the masses left to support the roofs of mines and quarries. Nay, their hypostyle halls are almost similar in appearance to this kind of excavation; the portals, porticoes, and doors are enclosed in masses, in such a way as to present the appearance of the entrance of a cave; and the roofs of vast stones, lying horizontally, could have been imitated from no shelter erected in the open air. All the buildings yet existing between Denderah and Syene are constructed of a kind of sandstone, furnished in abundance by the quarries of the adjacent country. This stone is composed of quartzose grains, usually united by a calcareous cement. Its colours are grayish, yellowish, or even almost white; some have a slight tinge of rose colour, and others various veins of different shades of yellow. But when forming a part of the mass of a building, they produce an almost uniform effect of colour, namely, a light gray. One great advantage connected with this species of stone is the ease with which it can be wrought; and the mode of its aggregation, and the uniformity of its structure, so far from resisting, offer the greatest facilities for the execution of hieroglyphic and symbolic sculptures. The obelisks and statues, on the other hand, which adorned the approaches and entrances of the sandstone structures, were made of a more costly and enduring substance, the granite of Syene, the Cataracts, and Elephantine. The most important of the rocks of this species is the rose-granite, remarkable for the beauty of its colours, the large size of its crystals, its hardness and durability. A part of the monuments which have been made of it have been preserved almost uninjured for many centuries. The mode of building among the Egyptians was very peculiar. They placed in their columns rude stones upon each other, after merely smoothing the surfaces of contact, and the figure of the column, with all its decorations, was finished after it was set up. In their walls, the outer and inner surfaces of the stones were also left unfinished, to be reduced to shape by one general process, after the whole mass had been erected. Of the private architecture of the Egyptians, but few remains have come down to us. It was composed chiefly of perishable materials, namely, of bricks dried in the sun: those burned in a kiln being rarely employed, except in damp situations The arch appears to have been known to the Egyptians at a very early period. It consisted of brick, as appears from monuments, as far back as the year 1540 before our era, and of stone in B.C. 600.—Before concluding this head it may not be unimportant to remark, that the Greek orders of architecture, more especially the Doric and Corinthian, can all be traced to Egyptian originals. (*Description de l'Egypte*, t. 1, 2, 3, &c. — *Quatremere de Quincy, de l'Architecture Egyptienne.* — *American Quarterly Rev., No.* 9, p. 1, *seqq.*—*Wilkinson*, vol. 2, p. 95, *seqq.*; vol. 3, p. 316, *seqq.*)

Ælĭa, I. *Gens*, a celebrated Plebeian house, of which there were various branches, such as the *Pæti*, *Lamiæ*, *Tuberones*, *Galli*, &c.—II. The wife of Sylla. (*Plut., Vit. Syll.*)—III. *Pætīna*, of the family of the Tuberos, and wife of the Emperor Claudius. She was repudiated, in order to make way for Messalina. (*Sueton., Claud.*, 26.)—IV. *Lex*, a law proposed by the tribune Ælius Tubero, and enacted A.U.C. 559, for sending two colonies into Bruttium. (*Liv.*, 34, 53.)—V. Another, commonly called *Lex Ælia et Fusia*. These were, in fact, two separate laws, though they are sometimes joined by Cicero. The *first* (*Lex Ælia*) was brought forward by the consul Q. Ælius Pætus, A.U.C. 586, and ordained, that when the comitia were to be held for passing laws, the magistrates, or the augurs by their authority, might take observations from the heavens, and, if the omens were unfavourable, might prevent or dissolve the assembly. And also, that any other magistrate of equal or greater authority than he who presided, might declare that he had heard thunder or seen lightning, and in this way put off the assembly to some other time.—The *second* (*Lex Furia* or *Fusia*), proposed either by the consul Furius, or by one Fusius or Fufius, was passed A.U.C. 617, and ordained that it should not be lawful to enact laws on any *dies fastus*. —VI. *Sentia Lex*, brought forward by the consuls Ælius and Sentius, and enacted A.U.C. 756. It ordained that no slave who had ever, for the sake of a crime, been bound, publicly whipped, tortured, or branded in the face, although freed by his master, should obtain the freedom of the city, but should always remain in the class of the *dedititi*, who were indeed free, but could not aspire to the advantages of Roman citizens. (*Suet., Aug.*, 40.)—VII. A name given to various cities, either repaired or built by the Emperor Hadrian, whose family name was Ælius.—VIII. *Capitolina*, a name given to Jerusalem by the Emperor Hadrian, when he rebuilt the city, from his own family title Ælius, and also from his erecting within that city a temple to Jupiter Capitolinus. (*Vid.* Hierosolyma.)

Ælĭānus, I. a Greek writer, who flourished about the middle of the second century of our era. He composed a treatise on military tactics, which he dedicated to the Emperor Hadrian. The best edition is that of Arcerius and Meursius, Lugd. Bat., 1613, 4to.—II. Claudius, a native of Præneste, who flourished during the reigns of Heliogabalus and Alexander Severus (218–235 A.D.). Although born in Italy, and of Latin parents, and almost constantly residing within the limits of his native country, he nevertheless acquired so complete a knowledge of the language of Greece, that Philostratus, if his testimony be worth quoting, makes him worthy of being compared with the purest Atticists, while Suidas states that he obtained the appellations of Μελίφθογγος ("Honey-voiced"), and Μελίγλωσσος ("Honey-tongued"). He appears to have been a man of extensive reading and considerable information. His "Various History," Ποικίλη Ἱστορία, in fourteen books, is a collection of extracts from different works, themes very probably which he composed for the purpose of exercising himself in the Grecian tongue, and which his heirs very indiscreetly gave to the world. These extracts may be regarded as the earliest on the list of *Ana*. The Various History of Ælian evinces neither taste, judgment, nor powers of critical discrim-

mation. Its chief claim to attention rests on its having preserved from oblivion some fragments of authors, the rest of whose works are lost. It is to be regretted that Ælian, instead of giving these extracts in the language of the writers themselves, has thought fit to array them in a garb of his own. Ælian composed also a pretended history of animals, Περὶ ζώων ἰδιότητος, in seventeen books, each of which is subdivided into small chapters. This zoological compilation is full of absurd stories, intermingled occasionally with interesting notices. To this same writer are also ascribed twenty epistles on rural affairs (Ἀγροικικαὶ ἐπιστολαί) which possess very little interest. Ælian led a life of celibacy, and died at the age of 60 years or over. The best editions of the Various History are, that of Gronovius, Amst., 4to, 1731, 2 vols., and that of Kuhnius, Lips., 8vo, 1780, 2 vols. The best edition of the History of Animals is that of F. Jacobs, Lips., 8vo, 1784. —III., IV. (*Vid.* Supplement.)

Ælius, a name common to many Romans, and marking also the plebeian house of the Ælii. (*Vid.* Ælia I.) The most noted individuals that bore this name were, I. Publius, a quæstor, A.U.C. 346, the first year that the plebeians were admitted to this office. (*Liv.*, 4, 54.)—II. C. Stalenus, a judge, who suffered himself to be corrupted by Statius Albius. (*Cic. pro Sext.*, 31.)—III. Sextus Ælius Catus, an eminent Roman lawyer, who lived in the sixth century from the foundation of the city. He filled in succession the offices of ædile, consul, and censor, and gave his name to a part of the Roman law. When Cneius Flavius, the clerk of Appius Claudius Cæcus, had made known to the people the forms to be observed in prosecuting lawsuits, and the days upon which actions could be brought, the patricians, irritated at this, contrived new forms of process, and, to prevent their being made public, expressed them in writing by certain secret marks. These forms, however, were subsequently published by Ælius Catus, and his book was named *Jus Ælianum*, as that of Flavius was styled *Jus Flavianum*. Ennius calls him, on account of his knowledge of the civil law, *egregie cordatus homo*, "a remarkably wise man." (*Cic., de Orat.*, 1, 45.) Notwithstanding the opinions of Grotius and Bertrand, Ælius must be regarded as the author of the work entitled *Tripartita Ælii*, which is so styled from its containing, 1st. The text of the law. 2d. Its interpretation. 3d. The *legis actio*, or the forms to be observed in going to law. Ælius Catus, on receiving the consulship, became remarkable for the austere simplicity of his manners, eating from earthen vessels, and refusing the silver ones which the Ætolian deputies offered him. When censor, with M. Cethegus, he assigned to the senate at the public games separate seats from the people.—IV. Lucius, surnamed Lamia, the friend and defender of Cicero, was driven out of the city by Piso and Gabinius. (*Cic. in Pis.*, 27.)—V. Gallus, a Roman knight, and the friend of Strabo, to whom Virgil dedicated his tenth eclogue. (*Vid.* Gallus III.)—VI. Sejanus. (*Vid.* Sejanus.)—VII. An engraver on precious stones, who lived in the first century of our era. A gem exhibiting the head of Tiberius, engraved by him, is described by Bracci, *tab.* 2.—VIII. Promōtus, an ancient physician. (*Vid.* Supplement.)—IX. Gordianus, an eminent lawyer, in the reign of Alexander Severus. —X. Serenianus, a lawyer, and pupil of Papinian. He flourished during the reign of Severus, and is highly praised by Lampridius. (*Lampr., Vit. Sev.*)

Aello (Ἀελλώ), one of the Harpies. (*Vid.* Harpyiæ.) Her name is derived from ἄελλα, *a tempest*, the rapidity of her course being compared to a stormy wind. Compare *Hesiod, Theog.*, 267, and *Schol., ad loc.*

Æmathia. *Vid.* Emathia.

Æmathion. *Vid.* Emathion.

Æmilĭa lex, I. a law of the dictator Mamercus Æmilius, A.U.C. 309, ordaining that the censors should be elected as before, every five years, but that their power should continue only a year and a half. (*Liv.*, 4, 24.—*Id.*, 9, 33.)—II. *Sumtuaria, vel cibaria*, a sumptuary law, brought forward by M. Æmilius Lepidus, and enacted A.U.C. 675. It limited the kind and quantity of meats to be used at an entertainment. (*Macrob., Sat.*, 2, 13.—*Aul. Gell.*, 2, 24.) Pliny ascribes this law to M. Scaurus (8, 57).

Æmilĭa, I. *Gens*, the name of a distinguished Roman family among the patricians, originally written Aimilia. (*Vid.* Supplement.)—II. The third daughter of L. Æmilius Paullus, who fell in the battle of Cannæ. She was the wife of the elder Africanus, and the mother of the celebrated Cornelia. She was of a mild disposition, and long survived her husband. Her property, which was large, was inherited by her adopted grandson Africanus the Younger, who gave it to his own mother Papiria, who had been divorced by his own father L. Æmilius.—III. Lepida. (*Vid.* Lepida I.)—IV. A part of Italy, extending from Ariminum to Placentia. It formed one of the later subdivisions of the country.—V. *Via Lepidi*, a Roman road. There were two roads, in fact, of this name, both branching off from Mediolanum (*Milan*) to the eastern and southern extremities of the province of Cisalpine Gaul; the one leading to Verona and Aquileia, the latter to Placentia and Ariminum. The same name, however, of Via Æmilia Lepidi, was applied to both. They were made by M. Æmilius Lepidus, who was consul A.U.C. 567, in continuation of the Via Flaminia, which had been carried from Rome to Ariminum.—VI. *Via Scauri*, a Roman road, a continuation of the Aurelian way, from Pisa to Dertona. (*Strab.*, 217.)

Æmilĭānus, I. the second agnomen of P. Cornelius Scipio Africanus the younger, which he received as being the son of Paulius Æmilius. His adoption by the elder Africanus united the houses of the Scipios and Æmilii.—II. A native of Mauritania, who was governor of Pannonia and Mœsia under Hostilianus and Gallus. Some successes over the barbarians caused him to be proclaimed emperor by his soldiers. Gallus marched against him, but was murdered, together with his son Volusianus, by his own soldiers, who went over to the side of Æmilianus. The reign of the latter, however, was of short duration. Less than four months intervened between his victory and his fall. Valerian, one of the generals of Gallus, who had been sent by that emperor to bring the legions of Gaul and Germany to his aid, met Æmilianus in the plains of Spoletum, where the latter, like Gallus, was murdered by his own troops, who thereupon went over to Valerian. (*Zosimus*, 21, p. 25, *seqq.*—*Aurel. Vict.*—*Eutrop.*, 9, 6.)—III. A prefect of Egypt, in the reign of Gallienus. He assumed the imperial purple, but was defeated by Theodotus, a general of the emperor's, who sent him prisoner to Rome, where he was strangled. (*Treb. Gall., Tr. Tyr.*, 22.—*Euseb., Hist. Eccles.*, 7.)—IV. (*Vid.* Supplement.)

Æmilĭus, I. Censorinus, a cruel tyrant of Sicily. A person named Aruntius Paterculus having given him a brazen horse, intended as a means of torture, was the first that was made to suffer by it. Compare the story of Phalaris and his brazen bull. (*Plut., de Fort. Rom.*, 315.)—II. L., three times consul, and the conqueror of the Volsci, A.U.C. 273. (*Liv.*, 2, 42.)—III. Mamercus, once consul and three times dictator, obtained a triumph over the Fidenates, A.U.C. 329. (*Liv.*, 4, 16.)—IV. Paulus, father of the celebrated Paulus Æmilius. He was one of the consuls slain at Cannæ. (*Liv.*, 23, 49.)—V. Paulus Macedonicus. (*Vid.* Paulus I.)—VI. Scaurus. (*Vid.* Scaurus.)—VII. Lepidus, twice consul, once censor, and six times Pontifex Maximus. He was also Princeps Senatus, and guardian to Ptolemy Epiphanes, in the name of

the Roman people. It was this individual to whom a civic crown was given when a youth of 15, for having saved the life of a citizen, an allusion to which is made on the medals of the Æmilian family. (*Liv.*, 41, 42. —*Epit.* 48.)—VIII. Lepidus, the triumvir. (*Vid.* Lepidus.)

ÆMONĬA. *Vid.* Hæmonia.

ÆNARĬA, an island off the coast of Campania, at the entrance of the Bay of Naples. Properly speaking, there are two islands, and hence the plural form of the name which the Greeks applied to them, *αἱ Πιθηκούσαι* (*Pithecusæ*). This latter appellation, according to Pliny (3, 6), was not derived from the number of *apes* (*πιθήκοι*) which the islands were supposed to contain, but from the earthen *casks* or *barrels* (*πιθάκιον*, *doliolum*) which were made there. The Romans called the largest of the two islands *Ænaria*, probably from the copper which they found in it. Ænaria was a volcanic island, and Virgil (*Æn.*, 9, 716) gives it the name of Inarime, in accordance with the old traditions which made the body of Typhoëus to have been placed under this island and the Phlegræan plain. Homer, however (*Il.*, 2, 783), describes Typhoëus as lying in Arima (*εἰν Ἀρίμοις*). The modern name of Ænaria is *Ischia*.

ÆNĒA or ÆNEIA, a town of Macedonia, on the coast of the Sinus Thermaicus, northwest from Olynthus, and almost due south from Thessalonica. It was founded by a colony of Corinthians and Potidæans. The inhabitants themselves, however, affected to believe that Æneas was its founder, and consequently offered to him an annual sacrifice. Ænea was a place of some importance in the war between the Macedonians and Romans. Soon afterward, however, it disappeared from history. (*Scymnus*, *v.* 627. —*Liv.*, 40, 4, and 44, 10.—*Strabo*, *epit.* 7.)

ÆNĔĂDÆ, I. the companions of Æneas, a name given them in Virgil. (*Æn.*, 1, 157, &c.)—II. The descendants of Æneas, an appellation given, by the poets to the whole Roman nation. Hence Venus is called by Lucretius (1, 1), *Ænead̆m genetrix*.

ÆNĒAS, a celebrated Trojan warrior, son of Anchises and Venus, whose wanderings and adventures form the subject of Virgil's Æneid, and from whose final settlement in Italy the Romans traced their origin. He was born, according to the poets, on Mount Ida, or, as some legends stated, on the banks of the Simois, and was nurtured by the Dryads until he had reached his fifth year, when he was brought to Anchises. The remainder of his early life was spent under the care of his brother-in-law Alcathous, in the city of Dardanus, his father's place of residence, at the foot of Ida. He first took part in the Trojan war when Achilles had despoiled him of his flocks and herds. Priam, however, gave him a cold reception, either because the great Trojan families were at variance with each other, from the influence of ambitious feelings, or, what is more probable, because an oracle had declared that Æneas and his posterity should rule over the Trojans. Hence, although he married Creusa, the daughter of Priam, he never lived, according to Homer (*Il.*, 13, 460), on very friendly terms with that monarch. Æneas was regarded as the bravest and boldest of the Trojan leaders after Hector, and is even brought by Homer in contact with Achilles. (*Il.*, 20, 175, *seqq.*) He was also conspicuous for his piety and justice, and was therefore the only Trojan whom the otherwise angry Neptune protected in the fight. The posthomeric bards assign him a conspicuous part in the scenes that took place on the capture of Troy, and Virgil, taking these for his guides, has done the same in his Æneid. Æneas fought manfully in the midst of the blazing city until all was lost, and then retired with a large number of the inhabitants, accompanied by their wives and children, to the neighbouring mountains of Ida. It was on this occasion that he signalized his piety, by bearing away on his shoulders his aged parent Anchises. His wife Creusa, however, was lost in the hurried flight. From this period the legends respecting Æneas differ. While, according to one tradition, of which there are traces even in the Homeric poems, he remained in Troas, and ruled over the remnant of the Trojan population, he wandered from his native land according to another account, and settled in Italy. This latter tradition is adopted by the Roman writers, who trace to him the origin of their nation, and it forms the basis of the Æneid, in which poem his various wanderings are related, until he is brought to the Italian shores. Following the account of Virgil and the poets from whom he has copied, as far as any remains of these last have come down to us, we find that Æneas, in the second year after the destruction of Troy, set sail, with a newly-constructed fleet of twenty vessels, from the Trojan shores, and visited, first Thrace, and then the island of Sicily. From this latter island he proceeded with his ships for Italy, in the seventh year of his wanderings, but was driven by a storm on the coast of Africa, near Carthage. After a residence of some time at the court of Dido, he set sail for Italy, and reached eventually, after many dangers and adventures, the harbour of Cumæ. From Cumæ he proceeded along the shore and entered the mouth of the Tiber. After a war with the neighbouring nations, in which he proved successful, and slew Turnus, the leader of the foe, Æneas received in marriage Lavinia, the daughter of King Latinus, and built the city of Lavinium. The Trojans and native inhabitants became one people, under the common name of *Latini*. The flourishing state of the new community excited, however, the jealousy of the neighbouring nations, and war was declared by them against the subjects of Æneas, Mezentius, king of Etruria, being placed at the head of the coalition. The arms of Æneas proved successful, but he lost his life in the conflict. According to another account, he was drowned during the action in the river Numicus. Divine honours were paid him after death by his subjects, and the Romans also in a later age regarded him as one of the *Dii Indigetes*. The tale of Æneas and his Trojan colony is utterly rejected by Niebuhr, but he thinks it a question worth discussion, whether it was domestic or transported. Having shown that several Hellenic poets had supposed Æneas to have escaped from Troy, and that Stesichorus had even expressly represented him as having sailed to Hesperia, i. e., the west; and then noticed the general belief among the Greeks, of Trojan colonies in different parts, he still regards all this as quite insufficient to account for the belief in a Trojan descent becoming an article of state-faith, with so proud a people as the Romans. The fancied descent must have been domestic, like that of the Britons from Brute and Troy, the Hungarians from the Huns, &c., all of which have been related with confidence by native writers. The only difficulty is to account for its origin, on which Niebuhr advances the following hypothesis: Everything contained in mythic tales respecting the affinity of nations indicates the affinity between the Trojans and those of the Pelasgian stem, as the Arcadians, Epirotes, Œnotrians, and especially the Tyrrhenian Pelasgians. Such tales are those of the wanderings of Dardanus from Corythus to Samothrace and thence to the Simois, the coming of the Trojans to Latium, of the Tyrrhenians to Lemnos. Now, that the Penates at Lavinium, which some of the Lavinians told Timæus were *Trojan* images, were the Samothracian gods, is acknowledged, and the Romans recognised the affinity of the people of that island. From this national as well as religious unity, and the identity of language, it may have happened that various branches of the nation may have been called Trojans, or have claimed a descent from Troy, and have boasted the

possession of relics which Æneas was reported to have saved. Long after the original natives of Italy had overcome them, Tyrrhenians may have visited Samothrace; Herodotus may there have heard Crestonians and Placianians conversing together; and Lavinians and Gergithians may have met there, and accounted for their affinity by the story of Æneas. "We have," the Lavinians may have said, "the same language and religion with you, and we have clay images at home, just like these here." "Then," may the others have replied, "you must be descended from Æneas and his followers, who saved the relics in Troy, and sailed, our fathers say, away to the west with them." And it requires but a small knowledge of human nature to perceive how easily such reasoning as this would be embraced and propagated. (*Niebuhr's Rom. Hist., 2d ed.*, vol. 1, p. 150, *seqq.*, *Cambridge transl.—Foreign Quarterly Review*, No. 4, p. 533.)—II. Silvius, a son of Æneas and Lavinia, said to have derived his name from the circumstance of his having been brought up in the woods (*in silvis*), whither his mother had retired on the death of Æneas. (*Vid.* Lavinia.) Virgil follows the account which makes him the founder of the Alban line of kings. (*Æn.*, 6, 766.) According to others, he was the son and successor of Ascanius. Others again give a different statement. (Compare *Liv.*, 1, 3.—*Aurel. Vict.*, 16, 17.—*Dion. Hal.*, 1, 70.—*Ovid*, *Fast*, 4, 41, and consult *Heyne*, *ad Virg.*, *l. c.*)—III. An ancient writer, surnamed Tacticus. By some he is supposed to have flourished about 148 B.C.; others, however, make him anterior to Alexander the Great. Casaubon suspects that he is the same with Æneas of Stymphalus, who, according to Xenophon (*Hist. Gr.*, 7, 3), was commander of the Arcadians at the time of the battle of Mantinea, about 360 B.C. (Compare *Sax. Onom.*, 1, p. 73.) Of his writings on the military art (Στρατηγικὰ βιβλία) there remains to us a single book, entitled Τακτικόν τε καὶ Πολιορκητικὸν ὑπόμνημα, &c. This work is not only of great value on account of the number of technical terms which it contains, but serves also to elucidate various points of antiquity, and makes mention of facts which cannot elsewhere be found. The best edition is that of Orellius, *Lips.*, 1818, 8vo, published as a supplement to Schweighæuser's edition of Polybius.—IV. A native of Gaza, a disciple of Hierocles, who flourished during the latter part of the 5th century of our era, or about 480 A.C. He abjured paganism, and was an eyewitness of the persecution which Huneric, king of the Vandals, instituted against the Christians, 484 A.C. Although a Christian, he professed Platonism. We have a dialogue of his remaining, entitled Θεόφραστος, which treats of the immortality of the soul and the resurrection of the body. The interlocutors are Ægyptus an Alexandrean, Axitheus a Syrian, and Theophrastus an Athenian. Æneas exhibits and illustrates the Christian doctrines in the person of Axitheus, and Theophrastus conducts the argument for the heathen schools, while Ægyptus now and then interrupts the grave discussion by a specimen of Alexandrean levity. Æneas defends the immortality of the soul and the resurrection of the body against the philosophers who deny it. He explains how the soul, although created, may become immortal, and proves that the world, being material, must perish. In conducting this chain of argument, he mingles the Platonic doctrine of the *Logos* and *Anima mundi* with that of the Christian Trinity. He then refutes the objections urged against the resurrection of the body: this leads him to speak of holy men who have restored dead bodies to life, and to relate as an eyewitness the miracle of the confessors, who, after having had their tongues cut out, were still able to speak distinctly. This piece is entitled to high praise for the excellence of the design, and the general ability with which the argument is sustained; although, as the author was of the school of Plato, there is something in it, of course, that savours of the Academy. (An able analysis of its contents is given in the *N. Y. Churchman*, vol. 9, No. 4, by an anonymous writer.) There also remain of his writings twenty-five letters. These last are contained in the epistolary collections of Aldus and Cujas. The latest edition is that of Bath, *Lips.*, 1655, 4to.

Ænēĭa. *Vid.* Æneia.

Ænēis, the celebrated epic poem of Virgil, commemorating the wanderings of Æneas after the fall of Troy, and his final settlement in Italy. (*Vid.* Virgilius.)

Ænesidēmus, a philosopher, born at Gnossus in Crete, but who lived at Alexandrea. He flourished, very probably, a short period subsequent to Cicero. Ænesidemus revived the scepticism which had been silenced in the Academy, with the view of making it aid in re-introducing the doctrines of Heraclitus. For, in order to show that everything has its contrary, we must first prove that opposite appearances are presented in one and the same thing to each individual. To strengthen, therefore, the cause of scepticism, he extended its limits to the utmost, admitting and defending the ten topics attributed to Pyrrho, to justify a suspense of all positive opinion. He wrote eight books on the doctrines of Pyrrho (Πυῤῥωνίων λόγοι η'), of which extracts are to be found in Photius, *cod.* 212. (*Tennemann*, *Gesch. Phil.*, *ed. Wendt*, p. 196.)

Æniānes, or Enienes, a Thessalian tribe, apparently of great antiquity, but of uncertain origin, whose frequent migrations have been alluded to by more than one writer of antiquity, but by none more than Plutarch in his Greek Questions. He states them to have occupied, in the first instance, the Dotian plain (compare *Gell's Itinerary*, p. 242); after which they wandered to the borders of Epirus, and finally settled in the upper valley of the Sperchius. Their antiquity and importance are attested by the fact of their belonging to the Amphictyonic council. (*Pausan.*, 10, 8.—*Harpocrat.*, *s. v.* Ἀμφικτύονες.—*Herod.*, 7, 198.) At a later period we find them joining other Grecian states against Macedonia, in the confederacy which gave rise to the Lamiac war. (*Diod. Sic.*, 17, 111.) But in Strabo's time they had nearly disappeared, having been almost exterminated, as that author reports, by the Ætolians and Athamanes, upon whose territories they bordered. (*Strabo*, 427.) Their principal town was Hypata, on the river Sperchius.

Æniŏchi. *Vid.* Heniochi.

Ænobarbus, or Ahenobarbus, the surname of L. Domitius. When Castor and Pollux acquainted him with a victory, he discredited them; upon which they touched his chin and beard, which instantly became of a copper colour, whence the surname given to himself and his descendants. This fabulous story is told by Plutarch, in his life of Paulus Æmilius (*c.* 25); by Suetonius, in his biography of Nero (*c.* 1), that emperor being descended from Ænobarbus; by Livy (45, 1); and by Dionysius of Halicarnassus (6, 13). Many of the descendants of Ænobarbus are said to have been marked by beards of a reddish hue. (*Sueton.*, *l. c.*) The victory mentioned above was that at the Lake Regillus. For an account of the members of this family, *vid.* Supplement.

Ænos, a city on the coast of Thrace, at the mouth of the estuary formed by the river Hebrus, and where it communicates by a narrow passage with the sea. Scymnus of Chios ascribes its foundation to Mytilene. (*Scymn.*, *v.* 696.—Compare *Eustath. ad Dionys. Perieg.*, *v.* 538, and *Gail*, *ad Scymn.*, *l. c.*) Stephanus Byzantinus, however, makes Cumæ to have been the parent-city. Apollodorus (2, 5, 9) and Strabo (319) inform us, that its more ancient name was Poltyobria ("City of Poltys"), from a Thracian leader. The adjacent country was occupied by the Cicones, whom

Homer enumerates among the allies of the Trojans. Virgil supposes Æneas to have landed on this coast after quitting Troy, and to have discovered here the tomb of the murdered Polydorus (*Æn.*, 3, 22, *seqq*): he also intimates that he founded a city in this quarter, which was named after himself. Pliny (4, 11) likewise states, that the tomb of Polydorus was at Ænos. But it is certain, that, according to Homer (*Il.*, 4, 520), the city was called Ænos before the siege of Troy. Ænos first makes its appearance in history about the time of the Persian war. It fell under the power of Xerxes, and, after his expulsion from Greece, was always tributary to that state which chanced to have the ascendency by sea. The Romans declared it a free city. This place is often mentioned by the Byzantine writers. The modern town, or, rather, village of *Eno* occupies the site of the ancient city, but the harbour is now a mere marsh. The climate of Ænos, it seems, was peculiarly ungenial, since it was observed by an ancient writer, that it was cold there during eight months of the year, and that a severe frost prevailed for the other four. (*Athenæus*, 8, 44—vol. 3, p. 295, *ed. Schweigh.*)—II. A small town in Thessaly, near Mount Ossa, situate on a river of the same name. (*Steph. Byz.*, *s. v.* Αἶνος.)

ÆNUS. *Vid.* Œnus.

ÆŎLES, or Æolii, one of the main branches of the great Hellenic race (*vid.* Hellenes), who are said to have derived their name from Æolus, the eldest son of Hellen. The father reigned over Phthiotis, and particularly over the city and district then called Hellas. To these dominions Æolus succeeded, and his brothers Dorus and Xuthus were compelled to look for settlements elsewhere. (*Strabo*, 383.—*Conon*, *Narrat.*, 27.—*Pausan.*, 7, 1.—*Herod.*, 1, 56.) According to Apollodorus (1, 7, 2), Æolus ruled over all Thessaly; this, however, is contradicted by the authority of Herodotus, from whom it appears (1, 56) that the Dorians held Histiæotis under their sway. From Æolus, the Hellenes, in Hellas properly so called, and the Phthiotic Pelasgi, who became blended with them into one common race, received the appellation of Æolians. (Compare *Herod.*, 1, 57.—*Id.*, 7, 95.) The sons and later descendants of Æolus spread the name of Æolia beyond these primitive seats of the Æolic tribe. Cretheus, the eldest son of Æolus, reigned at first over the territories of his parents, Phthiotis and Hellas; subsequently, however, he led a colony to Iolcos (*Apollod.*, 1, 9, 11), and from this latter place, Pheres, his son, colonized Pheræ, on the Anaurus. (*Apollod.*, 1, 9, 14.) Magnes, the second son of Æolus, founded Magnesia (*Apollod.*, 1, 9, 6), and his own sons Polydectes and Dictys led a colony to Seriphus. Another son, Pierus, settled in Pieria. (*Apollod.*, *l. c.*) Sisyphus, the third son of Æolus, founded Corinth (*Apollod.*, 1, 9, 13), whose Æolic population, previous to the irruption of the Dorians into the Peloponnesus, is acknowledged even by Thucydides (4, 42). Athamas led an Æolic colony into Bœotia (*Apollod.*, 1, 9, 1), and, as Pausanias informs us, to Orchomenus, and to the district where Haliartus and Coronea were afterward built. (*Pausan.*, 9, 34.—Compare the scholiast on *Apollonius Rhodius*, 2, 1190, who calls the Orchomenians ἄποικοι τῶν Θεσσαλῶν.) Hence Apollodorus calls Orchomenus an Æolic city, although it existed long before this, in the time of Ogyges, under the name of Athenæ. (*Steph. Byz.*, *s. v.* Ἀθῆναι.) Thucydides mentions the Æolic origin of the Bœotians (*Thucyd.*, 3, 2.—*Id.*, 7, 57), and we see from Pausanias (9, 22), that the language of the Bœotians was more Æolic than Doric. The name of Athamas may be traced in that of the Athamantian field, between Mount Acræphnium and the sea (*Pausan.*, 9, 24), and which was called after the Athamantian field, in the primitive Æolic settlements in Thessaly, where Athamas had killed his own son. (*Etym. Mag.*, *s. v.* Ἀθαμάντιον.—*Raoul-Rochette*, *Col. Gr.*, vol. 2, p. 26, calls this "un canton de la Bœotie" merely, but the words of the etymologist are express: ἔστι δὲ πεδιὰς ἐν Θεσσαλίᾳ καλουμένη Ἀθαμαντία, διὰ τὸ ἐκεῖσε, κ. τ. λ.) Even Thebes itself, built at the foot of the Phœnician mountain Cadmea, would seem, from the remark of the scholiast on Pindar (*Nem.*, 3, 127), and from the analogy between its name and that of Phthiotic Thebes, to have been an Æolian settlement. From the sons of Athamas the city of Schœnus and Mount Ptous received their appellations. (*Steph. Byz.*, *s. v.* Σχοινοῦς.—*Pausan.*, 9, 23.) The name, too, of the Bœotian national goddess, the Itonian Minerva, at Orchomenus, is, most probably, not to be derived from a fabulous hero Itonus (*Steph. Byz.*, *s. v.* Ἀσπλήδων.—*Pausan.*, 9, 34), but from the city of Itonus, in the primitive settlements of the Æolic Bœotians. Aspledon also was founded by the same Æolians who had settled in Orchomenus. (*Steph. Byz.*, *l. c.*) An Æolic colony, according to Apollodorus (1, 9, 4), was also led into Phocis, under Deion, the fifth son of Æolus, and where Phocus, a later descendant of Sisyphus, gave his name to the race. (*Pausan.*, 2, 22.) The sixth son of Æolus, called by Hesiod the "lawless Salmoneus," remained for a long time in Thessaly (*Apollod.*, 1, 9, 7, and 8), where his daughter Tyro married Cretheus. His departure from this country coincides, very probably, with the expulsion of Cretheus from the primitive settlements of the Hellenes. He migrated to the Peloponnesus, and settled in the district of Elis, which had not, as yet, been occupied by Phrygian colonists. He built Salmonea, and is called by Hesiod the "lawless," from his attempt to imitate Jove while hurling the thunderbolt. (*Serv. ad Virg.*, 6, 585.) Among his posterity we may name Neleus, who founded Pylos in the adjacent region of Messenia (*Apollod.*, 1, 9, 9.—*Pausan.*, 4, 36), and is said to have renewed, in conjunction with his brother Pelias, the Olympic games. (*Pausan.*, 5, 1, 8.) So also Perieres, king of Messenia, is made a son of Æolus (*Hesiod*, *Fragm.*, *v.* 75.—*Apollod.*, 1, 9, 3), although the Spartans claimed him as a descendant of the royal line of Laconia, and a son of Cynortas. (*Apollod.*, 1, 9, 3.) Besides these sons of Æolus, respecting whose origin the ancient mythographers in general agree, and who spread the Æolic race over middle Greece, there are also mentioned, as sons of Æolus, Ceraphus (*Demetrius Sceps. ap. Strab.*, 9, p. 438), whose son founded Ormenium, on the Sinus Pagasæus (*Steph. Byz.*, *s. v.* Ἰωλκός), and Macednus or Macedo (*Hellanicus ap. Const. Porph. Them.*, 2, 2.—*Eustath. ad Dionys. Perieg.*, *v.* 427), whose descent from Thyia, a daughter of Deucalion, is alluded to by Hesiod (*Hes. ap. Const. Porph. Them.*, 2, 2). The posterity of Æolus spread the dominion and name of the Æolic race still farther. Ætolus, who was compelled to fly from the court of his father Endymion (a son-in-law of Æolus) at Elis, retired to the land of the Curetes, and gave name to Ætolia. (*Vid.* Acarnania.) His sons Pleuron and Calydon founded there two cities, called after them, and established two petty principalities. (*Apollod.*, 1, 7, 7.) Epeus, another son of Endymion, gave to the Eleans the name of Epei (*Pausan.*, 5, 1, 1), while Pæon, the third son, settled, with his Æolian followers, on the banks of the Axius, and gave to the united race of Æolians and Pelasgi in this quarter the name of Pæonians. In the Trojan war, these Pæonians fought on the side of the Trojans (*Hom.*, *Il.*, 2, 848); whence we may infer, that, although the tribes around the Axius were Hellenized, yet the Pelasgic population still retained the numerical superiority. During this time Pelops had taken possession of Pisa, and had driven the Epei from Olympia. (*Pausan.*, 5, 1, 1.) Eleus, however, the son-in-law of Endymion, had received the kingdom in place of the fugitive Ætolus, and from him the Epei were now called Elei, or, according to the Æolic mode of writing, Falei.

ΑΑΕΙΟΙ. (Compare *Böckh, Corp. Inscript. Græc., fasc.* 1, p. 28.) Among the sons of Ætolus was Locrus (*Eustath. ad Hom. Il.*, 2, 531), from whom the Locri Ozolæ, on the borders of Ætolia, are supposed to have derived their name. The Æolic branch of Sisyphus, in Corinth, spread itself through Ornythion (*Schol. ad Hom., Il.*, 2, 517, *ed. Villois*), and his son Phocus, over Phocis (*Pausan.*, 2, 1), a name first applied to the country around Delphi and Tithorea. The latter of these places was the primitive settlement of Phocus (*Pausan.*, 2, 4), while Hiampolis was the early colony of Ornythion. (*Schol. ad Eurip.*, cited by *Kuhn, ad Pausan., l. c.*) The farther settling of Phocis is ascribed by some to another Phocus, who is said to have led an Æolic colony to this quarter from the island of Ægina. (Compare *Pausan.*, 2, 29.—*Id.*, 10, 1.—*Eustath. ad Il.*, 2, 522.—*Schol. ad Apol. Rhod.*, 1, 507.) Raoul-Rochette, however, correctly remarks, that the murder of the young Phocus by Telamon and Peleus contradicts this tradition. (*Col. Gr.*, vol. 2, p. 56.) The Æolic branch of Cretheus finally spread itself through Amythaon, the son of Cretheus, over Messenia (*Apollod.*, 1, 9, 11), and through Melampus and Bias, sons of Amythaon, over the territory of Argos, and also over Acarnania, through Acarnan, a descendant of Melampus.—From the enumeration through which we have gone, it would appear that the Hellenic-Æolic stem, before the Trojan war, was spread, in northern Greece, over almost all Thessaly, over Pieria, Pæonia, and Athamania: in Middle Greece, over the greater part of Bœotia, Phocis, Locris, Ætolia, and Acarnania: in southern Greece, or the Peloponnesus, over Argos, Elis, and Messenia. It would appear, also, that, during this period, Leleges, Curetes, Pelasgi, Hyantes, and Lapithæ became intermingled with the Hellenic-Æolic tribes, and that a close union was formed likewise between the latter and the Phœnician Cadmæans in Bœotia. The state of things which has here been described, continued until the Trojan war and the subsequent invasion of the Peloponnesus, by the Dorians, produced an entire change of affairs, and sent forth numerous colonies both to the eastern and western quarters of the world. For some account of these movements, consult the following articles: *Achaia, Æolia, Doris, Græcia, Hellenes*, and *Ionia*.

Æolia, or Æŏlis, a region of Asia Minor, deriving its name from the Æolians who settled there. The Æolians were the first great body of Grecian colonists that established themselves in Asia Minor, and, not long after the Trojan war, founded several towns on different points of the Asiatic coast, from Cyzicus to the river Hermus. But it was more especially in Lesbos, which has a right to be considered as the seat of their power, and along the neighbouring shores of the Gulf of Elea, that they finally concentrated their principal cities, and formed a federal union, called the Æolian league, consisting of twelve states, with several inferior towns to the number of thirty. The Æolian colonies, according to Strabo, were anterior to the Ionian migrations by four generations. He states, that Orestes had himself designed to lead the first; but his death preventing the execution of the measure, it was prosecuted by his son Penthilus, who advanced with his followers as far as Thrace. This movement was contemporary with the return of the Heraclidæ into the Peloponnesus, and most probably was occasioned by it. After the decease of Penthilus, Archelaus, or Echelatus, his son, crossed over with the colonies into the territory of Cyzicus, and settled in the vicinity of Dascylium. Gras, his youngest son, subsequently advanced with a detachment as far as the Granicus, and not long after crossed over to the island of Lesbos and took possession of it. Some years after these events, another body of adventurers crossed over from Locris, and founded Cyme, and other towns on the Gulf of Elea. They also took possession of Smyrna, which became one of the twelve states of the league. But this city having been wrested from them by the Ionians, the number was reduced to eleven in the time of Herodotus. These, according to that historian (1, 149), were Cyme, Larissa, Neontichos, Temnus, Cilla, Notium, Ægiroessa, Pitane, Ægææ, Myrina and Grynea. Æolis extended in the interior from the Hermus on the south, to the Caïcus, or perhaps, to speak more correctly, as far as the country around Mount Ida. On the coast it reached from Cyme to Pitane. All the Æolian cities were independent of each other, and had their own constitutions, which underwent many changes. An attempt was frequently made to restore quiet, by electing arbitrary rulers, with the title of Æsymnetæ, for a certain time, even for life, of whom Pittacus, in Mytilene, the contemporary of Sappho and Alcæus, is best known. The Æolians, in common with the other Greek colonies of Asia, excepting those established in the islands, had become subject to Crœsus; but, on the overthrow of the Lydian monarch by Cyrus, they submitted, along with many of the islanders, to the arms of the conqueror, and were thenceforth annexed to the Persian empire. They contributed sixty ships to the fleet of Xerxes. Herodotus observes of Æolis, that its soil was more fertile than that of Ionia, but the climate inferior (1, 149). In the time of Xenophon, Æolis formed part of the Hellespontine satrapy held by Pharnabazus, and it appears to have comprised a considerable portion of the country, that was known at an earlier period by the name of Troas. (*Hell.*, 3, 18.) Wrested by the Romans from Antiochus, it was annexed to the dominions of Eumenes. (*Liv.*, 33, 38, &c.) For an account of the Æolic movements in Lesbos, consult the description of that island, *s. v.* Lesbos.

Æolĭæ, seven islands, situate off the northern coast of Sicily, and to the west of Italy. According to Mela (2, 7), their names were *Lipara, Osteodes, Heraclea, Didyme, Phœnicusa, Hiera*, and *Strongyle*. Pliny (3, 9) and Diodorus (5, 7), however, give them as follows: *Lipara, Didyme, Phœnicusa, Hiera, Strongyle, Ericusa*, and *Euonymus*. They are the same with Homer's Πλαγκταί, or "wandering islands." (*Od.*, 12, 68, &c.) Other names for the group were *Hephæstiades* and *Vulcaniæ Insulæ*, from their volcanic character; and *Liparææ*, from Lipara, the largest. The appellation of *Æoliæ* was given them from their having formed the fabled domain of Æolus, god or ruler of the wind. The island in which he resided is said by some to have been Lipara, but the greater part of the ancient authorities are in favour of Strongyle, the modern *Stromboli*. (*Heyne, Excurs. ad Æn.*, 1, 51.) A passage in Pliny (3, 9, 14) contains the germe of the whole fable respecting Æolus, wherein it is stated that the inhabitants of the adjacent islands could tell from the smoke of Strongyle what winds were going to blow for three days to come. (*Vid.* Lipara, Strongyle, and Æolus.)

Æolĭdes, a patronymic applied to various individuals. I. Athamas, son of Æolus. (*Ov., Met.*, 4, 511.) —II. Cephalus, grandson of Æolus. (*Id. ibid.*, 7, 681.)—III. Sisyphus, son of Æolus. (*Id. ibid.*, 13, 26.) —IV. Ulysses, to whom this patronymic appellation was given, from the circumstance of his mother, Anticlea, having been pregnant by Sisyphus, son of Æolus, when she married Laertes. (*Virg., Æn.*, 6, 529, and *Heyne, in Var. Lect., ad loc.*)—V. Misenus, the trumpeter of Æneas, called Æolides, figuratively, from his skill in blowing on that instrument. Consult, however, *Heyne, Excurs. ad Æn.*, 6, 162.

Æŏlus, I. the god or ruler of the winds, son of Hippotas and Melanippe, daughter of Chiron. He reigned over the Æolian islands, and made his residence at Strongyle, the modern *Stromboli*. (*Vid.* Æoliæ.) Homer calls him "Æolus Hippotades (i. e., son of Hippotas), dear to the immortal gods," from which passage we might perhaps justly infer, that Æolus was not,

properly speaking, himself a god. (*Od.*, 10, 2.) His island was entirely surrounded by a wall of brass, and by smooth precipitous rocks; and here he dwelt in continual joy and festivity, with his wife and his six sons and as many daughters. The island had no other tenants. The sons and daughters were married to each other, after the fashion set by Jupiter (*καθ' ὃ καὶ ὁ Ζεὺς συνῴκει τῇ Ἥρᾳ, Eustath. ad loc.*), and are nothing more than a poetic type of the twelve months of the year. (Compare *Eustath. ad loc.*) The office of directing and ruling the winds had been conferred on Æolus by Jupiter (*Od.*, 10, 21, *seqq* —*Virg.*, *Æn.*, 1, 65); but his great protectress was Juno (*Virg.*, *Æn.*, 1, 78, *seqq.*), which accords very well with the ideas of the earlier poets, who made Juno merely a type of the atmosphere, the movements of which produce the winds.—Ulysses came in the course of his wanderings to the island of Æolus, and was hospitably entertained there for an entire month. On his departure, he received from Æolus all the winds but Zephyrus, tied up in a bag of ox-hide. Zephyrus was favourable for his passage homeward. During nine days and nights the ships ran merrily before the wind: on the tenth they were within sight of Ithaca; when Ulysses, who had hitherto held the helm himself, fell asleep: his comrades, who fancied that Æolus had given him treasure in the bag, opened it: the winds rushed out, and hurried them back to Æolia. Judging from what had befallen them, that they were hated by the gods, the ruler of the winds drove them with reproaches from his isle. (*Keightley's Mythology*, p. 240.)—The name Æolus has been derived from *αἰόλος*, "*varying*," "*unsteady*," as a descriptive epithet of the winds.—II. A son of Hellen, father of Sisyphus, Cretheus, and Athamas, and the mythic progenitor of the great Æolic race.—III. A son of Neptune and the nymph Arne. (*Eustath. ad Od.*, 10, 2.)

Æōnes (*αἰωνες*), or Æons, a term occurring frequently in the philosophical speculations of the Gnostics. The Gnostics conceived the emanations from Deity to be divided into two classes; the one comprehended all those substantial powers which are contained within the Divine Essence, and which completes the infinite plenitude of the Divine Nature: the other, existing externally with respect to the Divine Essence, and including all finite and imperfect natures. Within the Divine Essence, they, with wonderful ingenuity, imagined a long series of emanative principles, to which they ascribed a real and substantial existence, connected with the first substance as a branch with its root, or a solar ray with the sun. When they began to unfold the mysteries of this system in the Greek language, these Substantial Powers, which they conceived to be comprehended within the *πλήρωμα*, or Divine Plenitude, they called *αἰωνες*, Æons. (*Enfield's History of Philosophy*, vol. 2, p. 142.)

Æpēa, or Æpeia, a town in the island of Cyprus. *Vid.* Soloe.

Æpolliānus, an engraver on precious stones, who flourished in the second century of our era. One of his gems, with the head of Marcus Aurelius Antoninus, is still extant. (*Bracci*, P. 1, *tab.* 3.—*Sillig*, *Dict. Art.*, *s. v.*)

Æpȳtus, I. king of Messenia, and son of Cresphontes. His father and his two brothers were put to death by Polyphontes, who usurped, upon this, the throne of the country. Æpytus, however, was saved by his mother, Merope, who had been compelled to marry the murderer of her husband, and was sent by her to the court of her father Cypselus, king of Arcadia, to be there brought up. On attaining to manhood, he slew Polyphontes, and recovered the throne. His descendants were called Æpytidæ. (*Apollod.*, 2, 8, 5. —*Heyne*, *ad Apollod.*, *l. c.*)—II. A king of Arcadia, and son of Elatus. He was killed, in hunting, by a small species of serpent, called *σήψ*. (*Pausan.*, 8, 4, 4.)

—III. A king of Arcadia, son of Hippothous, and contemporary with Orestes, son of Agamemnon, who, in obedience to the Delphic oracle, migrated into Arcadia from Mycenæ during this monarch's reign. Æpytus having, on one occasion, boldly entered the temple of Neptune, near Mantinea, which no mortal was allowed to do, is said to have been deprived of sight by a sudden eruption of salt water from the sanctuary, and to have died soon after. (*Pausan.*, 8, 10.) This story, if true, points of course to some artifice on the part of the priests of the temple. The "salt water" was probably some strong acid. (Compare *Salverte*, *Sciences Occultes*, vol. 1, ch. 15.)—IV. A monarch who ruled in the southern part of Arcadia, and who brought up Evadne, daughter of Neptune and the Laconian Pitane. (*Pind.*, *Ol.*, 6, 54.—Compare *Böckh*, *ad loc.*)

Æqui or Æquicŭli, a people of Italy, distinguished in history for their early and incessant hostility against Rome, more than for the extent of their territory or their numbers. Livy himself (7, 12) expresses his surprise, that a nation, apparently so small and insignificant, should have had a population adequate to the calls of a constant and harassing warfare, which it carried on against the city of Rome for so many years. But it is plain, from the narrow limits which must be assigned this people, that their contests with Rome cannot be viewed in the light of a regular war, but as a succession of marauding expeditions, made by these hardy but lawless mountaineers on the territory of that city, and which could only be effectually checked by the most entire and rigid subjection. (*Liv.*, 10, 1.) The Æqui are to be placed next to the Sabines, and between them and the Marsi, chiefly in the upper valley of the Anio, which separated them from the Latins. They are said at one time to have been possessed of forty towns; but many of these must certainly have been little more than villages, and some also were subsequently included within the boundaries of Latium. The only cities of note, which all geographers agree in assigning to the Æqui, are Varia and Carseoli, on the Via Valeria. (*Cramer's Anc. Italy*, vol. 1, p. 322.) "Almost inseparable from the Volscians in Roman story," observes Niebuhr (*Rom. Hist.*, vol. 1, p. 58, *Cambridge transl.*), "we find the Æqui or Æquicŭli, who are described as an ancient people, and threatening Rome. They are so often confounded with the Volscians, that the fortress on the Lake Fucinus, which the Romans took in the year of the city 347, may with probability be called Æquian; and when Livy says that the Volscian wars had lasted from the time of Tarquinius Superbus for more than two hundred years, he considers the Volscians and Æqui as one people." This remark of Niebuhr's, however, admits of some modification, as will appear from what precedes. The Æqui and Volsci should undoubtedly be kept distinct, though originating evidently from the same parent-race.

Æquimelĭum, a place at Rome, in the Vicus Jugarius, at the base of the Capitoline Hill, where once had stood the mansion of Spurius Melius. This individual, having aspired to supreme power, was slain by Ahala, master of the horse to the dictator Cincinnatus, and his dwelling was razed to the ground. Hence, according to Varro (*L. L.*, 4, 32), the etymology of the term Æquimelium, "quod solo *æquata* sit *Meli* domus." (Compare *Liv.*, 4, 16.) Cicero and Valerius Maximus, however, assign another, but less correct, derivation, from the *just* nature of the punishment inflicted upon *Melius* ("ex *æquo* seu justo supplicio *Melii*."—Consult *Cic. pro Dom.*, c. 38, and *Val. Max.*, 6, 3).

Ærĭas, an ancient king of Cyprus, who built the temple of Venus at Paphos. A later tradition made this temple to have been founded by Cinyras. (*Tacit.*, *Hist.*, 2, 3.)

Aerŏpe, I. daughter of Catreus, king of Crete, and granddaughter, on the father's side, of Minos. She and her sister Clymene, having been guilty of incontinence, were delivered over, by their father, into the hands of Nauplius of Eubœa, to be conveyed by him to foreign lands, and there sold into slavery. Nauplius, however, married Clymene, and sold merely Aërope. She was purchased by Plisthenes, son of Atreus, and became by him the mother of Agamemnon and Menelaus. Plisthenes, however, dying young, Atreus, his father, took Aërope to wife, and brought up Agamemnon and Menelaus as his own sons. Aërope subsequently was seduced by Thyestes, brother of Atreus, an act which was punished so horridly by the injured husband. (*Vid.* Atreus and Thyestes.) According to some authorities, Aërope was cast into the sea by Atreus. (*Apollod.*, 3, 2, 3.—*Heyne ad Apollod., l. c.*—*Schol. in Eurip., Orest.*, 812.—*Brunck ad Soph., Aj.*, 1255.)—II. Daughter of Cepheus, became the mother of Aëropus by the god Mars. She died in giving birth to her offspring. (*Pausan.*, 8, 44.)

Aerŏpus, I. son of Mars and Aërope. (*Vid.* Aërope II.)—II. Son of Temenus, who, with his two brothers, left Argos, and settled in Macedonia. Perdiccas, the youngest of the three, was the founder of the Macedonian royal line. (*Herod.*, 8, 137.—Compare *Thucyd.*, 2, 99, and consult the article Macedonia.)—III. A king of Macedonia, who succeeded, while yet an infant, his father Philip the First. The Illyrians having made an inroad into Macedonia, and having proved successful at first, were afterward defeated by the Macedonians, the infant king being placed in his cradle in the rear of their line. (*Justin*, 7, 2.)—IV. A regent of Macedonia during the minority of Orestes, son of Archelaus. He usurped the supreme power, and held it six years, from 409 B.C. to 394 B.C.—V. A mountain of Epirus, now Mount *Trebeeshna*, near the defile anciently called *Stena Aoi*, or "Gorge of the Aous." On one of the precipices of this mountain stands the fortress of Clissura. (Consult *Hughes' Travels*, vol. 2, p. 272.)

Æsăcus, according to Ovid (*Met.*, 11, 762, *seqq.*), a son of Priam and Alexirrhoë, who at an early age quitted his father's court and retired to rural scenes. He became enamoured of the nymph Hesperia; but she treated his suit with disdain, and, in endeavouring on one occasion to escape from him, lost her life by the bite of a serpent. Æsacus, in despair, threw himself headlong from a rock into the sea; but Tethys, pitying his fate, suspended his fall, and changed him into a cormorant.—A different account is given by Apollodorus. According to this writer, Æsacus was the son of Priam, by his first wife Arisba, and married Asterope, who did not long survive her union with him. His grief for her loss induced him to put an end to his existence. Æsacus was endued by his grandmother Merope with the gift of Prophecy; and he transmitted this art to his brother and sister, Helenus and Cassandra. Priam, having divorced Arisba that he might espouse Hecuba, and the latter having dreamed that she had brought forth a blazing torch, which wrapped in flames the whole city, Æsacus predicted that the offspring of this marriage would occasion the destruction of his family and country. On this account, the infant Paris, immediately after his birth, was exposed on Mount Ida. (*Apollod.*, 3, 12, 5, *seqq.*, and *Heyne, ad loc.*)

Æsar, an Etrurian word, equivalent to the Latin *Deus*. (*Sueton., Vit. Aug.*, 97.) The lightning, having struck a statue of Augustus at Rome, effaced the letter C from the name of CÆSAR on the pedestal. The augurs declared that, as C was the mark of a hundred, and ÆSAR the same as *Deus*, the emperor had only a hundred days to spend on earth, after which he would be taken to the gods. The death of Augustus, soon after, was thought to have verified this prediction. (*Sueton., l. c.*—*Dio Cass.*, 56, 29.) Casaubon derives the Etrurian term just referred to from the Greek Αἶσα, "*fate*;" and Dickinson (*Delph. Phœniciz.*, c. 11) from the Hebrew, comparing it also with the Arabic *asara*, "*to create.*" Lanzi (*Saggio di Ling. Etrusc.*, vol. 3, p. 708), after quoting Casaubon's etymology, suggests the Greek form σιοί, the same with θεοί, as the root. The *Asi* (or, more correctly, *Æsir*) of Scandinavian mythology will furnish, however, a more obvious and satisfactory ground of comparison. The term *As* is equivalent to "*Deus*" or "*God*," and the plural form is *Æsir*, "*Gods.*" Hence *Asgard*, or *Asa-gard*, the old northern term for "*heaven.*" It is curious to observe that *Os* in Coptic likewise signifies "*God*" or "*Lord*," with which we may compare the Greek ὅσ-ιος, "*holy.*" So, also, the earlier term for "*altar*" in the Latin language was *asa*. (*Terent. Scaur.*, p. 2252, 2258.) In Berosus, moreover, the gods are termed *Isi;* and good deities or geniuses were called by the ancient Persians *Ized.* (*Müller, Etrusker*, vol. 2, p. 81.—*Kanne, System der Indischen Mythen*, p. 228.)

Æsăra. *Vid.* Supplement.

Æsărus, a river of Bruttium, on which Crotona was situate. It formed a haven, which, however incommodious compared with those of Tarentum and Brundisium, was long a source of great wealth to this city, as we are assured by Polybius (*Frag.*, 10, 1). The modern name is the *Esaro.* (Compare *Theocritus, Id.*, 4, 17.)

Æschĭnes, I. an Athenian philosopher, of mean birth and indigent circumstances, styled the Socratic (ὁ Σωκρατικός) for distinction' sake from the orator of the same name mentioned below. He flourished during the fourth century B.C., and obtained instruction from Socrates, who honoured his ardent zeal for knowledge, and held him in high estimation. (*Diog. Laert.*, 2, 60.—*Senec., de Benef.*, 1, 8.) When Æschines addressed himself to the sage for the purpose of becoming his disciple, it was in the following words: "I am poor, but I give myself up entirely to you, which is all I have to give." The reply of Socrates was characteristic: "You know not the value of your present." After the death of his master, he endeavoured to better his worldly condition, and, having borrowed a sum of money, became a perfumer. It appears, however, that he did not succeed in this new vocation; and, not paying the interest of the sum he had borrowed, he was sued for the debt. Athenæus (13, p. 611, d) has preserved for us part of a speech delivered by Lysias on this occasion, in which he handles Æschines with considerable severity, and charges him with never paying his debts, with defrauding a certain individual of his property, corrupting his wife, &c. Not being able to live any longer at Athens, he betook himself to Sicily, and sought to win the favour of the tyrant Dionysius. According to Lucian (*de Parasit.*—*ed. Bip.*, vol. 7, p. 127), he accomplished his object by reading one of his dialogues, entitled Miltiades, to the tyrant, who liberally rewarded him. Plutarch (*de Discr. amic. et adulat.*—*ed. Reiske*, vol. 6, p. 248) informs us, that he had been strongly recommended to Dionysius by Plato, in a conversation which they had together subsequent to the arrival of Æschines, in which Plato complained to the tyrant of his neglecting a man who had come to him with the most friendly intention, that of improving him by philosophy. The statement of Diogenes Laertius, however, is directly opposite to this, for he informs us that Æschines was slighted by Plato, and introduced to the prince by Aristippus. He remained in Sicily till the expulsion of Dionysius, and then returned to Athens. Here, not daring to become a public rival of Plato or Aristippus, he taught philosophy in private, and received payment for his instructions. He also composed orations and pleadings for others. Besides orations and epistles, Æschines wrote seven So-

cratic dialogues in the true spirit of his master, on temperance, moderation, humanity, integrity, and other virtues. Their titles were, Μιλτιάδης, Καλλίας, Ἀξίοχος, Ἀσπασία, Ἀλκιβιάδης, Τηλαυγής, and Ῥίνων. Of these none remain. We have, indeed, three dialogues extant, which go under the name of Æschines, but the first and second are not his, and very probably the third also was never composed by him. (*Meiners, Judicium de quibusdam Socraticorum reliquiis.—Comment. Soc. Goett.*, vol. 5, p. 45, 1782.—*Fischer, ad Æsch. Dial.*, p. 23, 49, 107, *ed.* 1786.) Their titles are: 1. Περὶ Ἀρετῆς, εἰ διδακτόν. "Concerning virtue, and whether it can be communicated by instruction." 2. Ἐρυξίας, ἢ περὶ πλούτου. "Eryxias, or concerning riches." 3. Ἀξίοχος, ἢ περὶ θανάτου. "Axiochus, or concerning death." This last is attributed by some to Xenocrates of Chalcedon, and, what makes it extremely probable that Xenocrates was the author of the piece, is the circumstance of its containing the word ἀλεκτρυονοτρόφος, for which Pollux cites the Axiochus of this very philosopher. Diogenes Laertius, moreover, informs us, that Xenocrates wrote a work on death, but the manner in which he speaks of this production does not seem to indicate that it had the form of a dialogue. A letter, ascribed to Æschines, is, in like manner, supposed to be the production of another writer. Æschines pretended to have received his dialogues from Xanthippe, the wife of Socrates; and Diogenes Laertius states that Aristippus, when reading them, called out, πόθεν σοὶ, λῃστὰ, ταῦτα; "where did you get these from, you thief?" Little reliance, however, can be placed on either of these accounts. The three dialogues ascribed to Æschines are found in the old editions of Plato, since that of Aldus, 1513. The Axiochus is given by Wolf, in the collection entitled *Doctrina recte vivendi ac monendi*, Basil., 1577 and 1586, 8vo. Le Clerc first published these dialogues separately, at Amsterdam, 1711, in 8vo. Horræus gave a new edition and a new Latin version at Leuwarde, 1718, in 8vo. Fischer published four editions successively at Leipsic, in 1758, 1766, 1786, and 1788, 8vo. The last contains merely the text with an Index, so that the third is the most useful to the student. Fischer's editions are decidedly the best. The letter mentioned above was published by Sammet, in his edition of the letters of Æschines the orator.—II. An Athenian orator, born 397 B.C., sixteen years before Demosthenes. According to the account which Æschines gives of his own parentage, his father was of a family that had a community of altars with the race of the Etcobutadæ. Having lost his property by the calamities of war, he turned his attention, as the son tells us, to gymnastic exercises; but, being subsequently driven out by the thirty tyrants, he retired to Asia, where he served in a military capacity, and greatly distinguished himself. He contributed afterward to the restoration of the popular power in Athens. One of the orator's brothers served under Iphicrates, and held a command for three years, while another, the youngest, was sent as ambassador from the republic to the king of Persia. Such is the account of Æschines himself (*de male gesta leg.*, p. 47 and 48, *ed. Steph.*). That given by Demosthenes, however, in his oration for the crown, is widely different. According to the latter, the father of Æschines was originally a slave to a schoolmaster, and his first name was Tromes, which, upon gaining his freedom, he changed to Atrometus, in accordance with Athenian usage. His mother was at first named Empusa, an appellation which Demosthenes informs us was given to her on account of her habits of life, she being a common courtesan. This name was afterward changed to Glaucothea. (*Demosth., de Corona*, p. 270, *ed. Reiske.*) The statement of Demosthenes, coming as it does from the lips of a rival, might well be suspected of exaggeration; and as Æschines did not reply to the speech of his opponent, we know not how he might have met these disgraceful charges. If, however, any inference is to be drawn from the feeble manner in which he replies to similar charges, made by the same orator on a different occasion, we should be led to suspect that they were, in some degree, based upon the truth. Nor, indeed, is it probable, that, with all the license allowed the ancient orators, Demosthenes would have ventured to make such assertions in the presence of the Athenian people if unsupported by facts. Suidas calls the mother of Æschines τελεστρία, a retainer to the female priesthood in initiations. Photius (*Biblioth.*, vol. 1, p. 20, *ed. Bekker*) says, that she was ἱερεία, "*a priestess*;" while another authority (*Lucian, in Somn.*—vol. 1, *ed. Bip.*, p. 13) makes her to have been τυμπανιστρία, a kind of minstrel who beat the tabour in the feasts of Cybele. From all that we can learn of the early life of Æschines, it would appear, that, after having aided his father in the management of a school, he became clerk to one of the lower class of magistrates. Tired of this station, he attached himself to a company of tragedians, but was intrusted merely with third-rate characters. It is said that, on one occasion, when personating Œnomaus, he chanced to fall upon the stage, a circumstance which occasioned his disgraceful dismission from the troop. Hence the name of Œnomaus, which Demosthenes, in ridicule, applies to him. (*Demosth., de Corona*, 307, *ed. Reiske.*) On the other hand, Æschines himself states, that from early life he followed the profession of arms, served on many occasions with distinction, and had a crown decreed him by the people for his meritorious exertions. It is more than probable that Æschines here selects the fairest parts of his career, and Demosthenes, on the contrary, whatever was calculated to bring him into contempt. Some ancient writers make him to have been a disciple of Isocrates and Plato, but others, with far more probability, assign him Nature alone for an instructress, and affirm that the public tribunals and the theatre were his only places of initiation into the precepts of the oratorical art. Æschines must have possessed strong natural talents to become as eminent as he did, and to be able to contest the prize of eloquence with so powerful a competitor as Demosthenes. It was a long time, however, before he became much known as a public speaker, and he was already advanced in life when he commenced taking part in the politics of the day. (*Recherches sur la vie et sur les ouvrages d'Eschine, par l'Abbé Vatry.—Mem. Acad. des Inscr.*, &c., vol. 14, p. 87.) When Æschines began his public career, the Athenians were engaged in a war with Philip of Macedon. The orator showed himself at first one of the most violent opposers of this monarch, and proposed sending ambassadors throughout Greece, in order to raise up enemies against him. He himself went in this capacity to Megalopolis, to confer with the general council of Arcadia. When the Athenians sent ten ambassadors to negotiate a peace with Philip, who had been at war with them on account of Amphipolis, Æschines, who was thought to be devoted to the public good, was one of the number. Demosthenes was a colleague of his on that occasion, and we have the express testimony of the latter in favour of the correctness and integrity which on this occasion marked the conduct of his rival. A change, however, soon took place. Æschines, on his return, after having at first strenuously opposed the projected peace, on the morrow as earnestly advised it. The gold of Macedon had, without doubt, been instrumental in producing this revolution in his sentiments, and we find him ever afterward a warm partisan of Philip's, and blindly seconding all his ambitious designs. From this period Æschines and Demosthenes became open antagonists. The latter, in concert with Timarchus, having meditated an impeachment of his rival for his conduct on another embassy, when he and four colleagues purpose-

ly wasted time in Macedonia, while Philip was prosecuting his conquests in Thrace, Æschines anticipated their attack by an accusation of Timarchus himself, and spoke with so much energy, that the latter either hung himself in despair, or, according to another authority, was condemned, and deprived of his rights as a citizen. Demosthenes, however, not intimidated by the blow, preferred his original charge against Æschines, and, according to Photius (*Biblioth.*, vol. 1, p. 20, *ed. Bekker*), came so near accomplishing the object he had in view, that his rival was only saved by the active interference of a wealthy citizen named Eubulus, an open enemy of Demosthenes, and by the judges rising from their seats before the accusation was brought to a close. After many subsequent collisions, Æschines was compelled to yield to the patriotism and eloquence of his adversary. Their most famous controversy was that which related to *the crown*. A little after the battle of Cheronæa, Demosthenes was commissioned to repair the fortifications of Athens. He expended, in the performance of this task, thirteen talents, ten of which he received from the public treasury, while the remaining three were generously given from his own private purse. As a mark of public gratitude for this act of liberality, Ctesiphon proposed to the people to decree a crown of gold to the orator. Æschines immediately preferred an impeachment against Ctesiphon, alleging that such a decree was an infringement of the established laws of the republic, since Demosthenes still held some public offices, and his accounts had not therefore been settled, and besides, since he was not such a friend to the state as Ctesiphon had represented him to be, who had, therefore, put upon record documents of a false and erroneous character. Demosthenes, on whom the attack was virtually made, appeared in defence of the accused. This celebrated cause, after having been delayed for some time in consequence of the troubles attendant on the death of Philip, was at last brought to a hearing. Ability and eloquence was displayed on both sides, but the palm was won by Demosthenes; and his rival, being found guilty of having brought an unjust accusation, was obliged to undergo the punishment he had intended for Ctesiphon, and was banished from his country. It is stated by Photius (*Biblioth.*, vol. 2, p. 493, *ed. Bekker*), that Æschines, when he left Athens, was followed and assisted by Demosthenes, and that, upon the latter's offering him consolation, he replied, "How shall I be able to bear my exile from a city, in which I leave behind me enemies more generous than it is possible to find friends in any other!" Plutarch, however, ascribes this very answer to Demosthenes, when his opponents made a similar offer to him as he was departing from Athens into exile. Æschines retired to Asia with the intention of presenting himself before Alexander; but the death of that monarch compelled him to change his views, and take up his residence at Rhodes. Here he opened a school of eloquence, and commenced his lectures by reading the two orations which had been the occasion of his banishment. His hearers loudly applauded his own speech; but when he came to that of Demosthenes, they were thrown into transports of admiration. "What would you have said," exclaimed Æschines, according to the common account, "had you heard Demosthenes himself pronounce this oration?" The statement of Photius, however, is different from this, and certainly more probable. The auditors of Æschines at Rhodes expressed, as he informs us, their surprise that a man of so much ability should have been overcome by Demosthenes; "Had you heard that *wild beast* (τοῦ θηρίου ἐκείνου)," exclaimed Æschines, "you would have ceased to be at a loss on this head" (εἰ ἠκούσατε τοῦ θηρίου ἐκείνου οὐκ ἂν ὑμῖν τοῦτο ἠπόρητο. *Phot.*, *Biblioth.*, vol. 1, p. 20, *ed. Bekker*). He subsequently transferred his school from Rhodes to Samos, where he died at the age of 75 years. We have only three orations of Æschines, and it would seem that these were his sole remaining productions, even at an early period, since Photius states that it was customary to designate these speeches by the name of "the Graces of Æschines." The most celebrated of these harangues is the one ostensibly directed against Ctesiphon, but in reality against Demosthenes. It is remarkable for order, clearness, and precision, and was selected by Cicero to be translated into Latin.—The Abbé Barthelemy makes the eloquence of Æschines to be distinguished by a happy flow of words, by an abundance and clearness of ideas, and by an air of great ease, which arose less from art than nature. The ancient writers appear to agree in this, that the manner of Æschines is softer, more insinuating, and more delicate than that of Demosthenes, but that the latter is more grave, forcible, and convincing. The one has more of address, and the other more of strength and energy. The one endeavours to steal, the other to force, the assent of his auditors. In the harmony and elegance, the strength and beauty of their language, both are deserving of high commendation, but the figures of the one are finer, of the other bolder. In Demosthenes we see a more sustained effort, in Æschines vivid, though momentary, flashes of oratory.—Besides the speeches above mentioned, twelve epistles are attributed to Æschines, which he is supposed to have written from Rhodes. Photius makes the number only nine, and states that they were called, from this circumstance, the Muses of Æschines. One of the best editions of Æschines is that of Wolf, containing also the orations of Demosthenes. It was first printed at Basle by Oporinus, afterward at the same place in 1549 and 1572, at Venice in 1550, and at Frankfort in 1604. The orations of Æschines are also contained in Reiske's excellent edition of the Greek Orators, *Lips.*, 1770, &c., 12 vols. 8vo, and in the valuable London edition, recently published, of the works of Demosthenes and Æschines, 10 vols. 8vo, 1827. To these may be added the edition of Foulkes and Friend, *Oxon.*, 1696, 8vo, and that of Stock, *Dublin*, 1769, 2 vols. 8vo. These last two editions, however, contain merely the orations of Æschines and Demosthenes respecting the crown. The epistles were published separately by Sammet, *Lips.*, 1771, 8vo.—III. The author of a harangue entitled *Deliaca*, which some have attributed to the orator Æschines. (*Diog. Laert.*)—IV. An Arcadian, a disciple of Isocrates. (*Id.*)—V. A Mytilenean, surnamed the scourge of orators, ῥητοροµάστιξ. (*Id.*)—VI. A native of Neapolis, and member of the Academic sect, about B.C. 109.—VII. A native of Miletus, and orator, whose style of speaking is represented by Cicero as of the florid and Asiatic kind. (*Cic.*, *Brut.*, c. 95.)—VIII. An Athenian physician who cured the quinsy, affections of the palate, cancers, &c., by employing the cinders of excrements. (*Plin.*, 28, 4.)—IX. A distinguished individual among the Eretrians, who disclosed to the Athenians the treacherous designs of some of his countrymen, when the former had marched to their aid against the Persians. (*Herod.*, 6, 100.)

ÆSCHRĬON, I. a Mytilenean poet, intimate with Aristotle. He accompanied Alexander in his Asiatic expedition. Consult *Vossius, de Poet. Græc.*—II. An Iambic poet of Samos. He is mentioned by Athenæus (7, 296, *e*, and 8, 335, *c*), and also by Tzetzes, in his scholia on Lycophron (*v.* 688–9). Some of his verses are preserved by Athenæus and in the Anthology. (Compare *Jacobs, ad Anthol.*, vol. 1, part 1, p. 385.)—III. A physician, preceptor to Galen. (*Vid.* Supplement.)—IV. A Greek writer, who composed a work on husbandry, &c., which is cited by Pliny, and also by Varro, *R. R.*, 1, 1.

ÆSCHŸLUS, I. a celebrated tragic writer, son of Euphorion, born of a noble family at Eleusis in Attica, in the fourth year of the sixty-third Olympiad, B.C. 525. (Compare *Vit. Anonym.* given in *Stanley's ed.*,

and the *Arundel Marbles*.) Pausanias (1, 14) records a story of his boyhood, professedly on the authority of the poet himself, that, having fallen asleep while watching the clusters of grapes in a vineyard, Bacchus appeared to him, and bade him turn his attention to tragic composition. This account, if true, shows that his mind was, at a very early period, enthusiastically struck with the exhibitions of the infant drama. An impression like this, acting upon his fervid imagination, would naturally produce such a dream as is described. To this same origin must, no doubt, be traced the common account relative to Æschylus, that he was accustomed to write under the influence of wine; and in confirmation of which Lucian (*Demosth. Encom.—ed. Bip.*—vol. 9, p. 144) cites the authority of Callisthenes, and Athenæus (10, 33) that of Chameleon. The inspiration of Bacchus, in such a case, can mean nothing more than the true inspiration of poetry. (*Mohnike, Litt. der Gr. und Röm.*, vol. 1, p. 359.) At the age of twenty-five, Æschylus made his first public attempt as a tragic author, in the 70th Olympiad, B.C. 499. (*Suid. in* Αἰσχ.—*Clinton's Fasti Hellenici*, p. 21, 2*d ed.*) The next notice which we have of him is in the third year of the 72d Olympiad, B.C. 490, when, along with his two celebrated brothers Cynægirus and Aminias, he was graced at Marathon with the praises due to pre-eminent bravery, being then in his 35th year. (*Marm. Arund., No.* 49.—*Vit. Anonym.*) Six years after that memorable battle, he gained his first tragic victory. Four years after this was fought the battle of Salamis, in which Æschylus took part with his brother Aminias, to whose extraordinary valour the *ἀριστεῖα* were decreed. (*Herod.*, 8, 93.—*Ælian, Var. Hist.*, 5, 19.) In the following year he served in the Athenian troops at Platæa. Eight years afterward (*Argument. ad Pers.*) he gained the prize with a tetralogy, composed of the *Persæ*, the *Phineus*, the *Glaucus Potniensis*, and the *Prometheus Ignifer*, a satyric drama (or, to give their Greek titles, the Πέρσαι, Φινεύς, Γλαῦκος Ποντιεύς, and Προμηθεὺς πυρφόρος). The latter part of the poet's life is involved in much obscurity. (Compare *Blomfield, ad Pers. Præf.*, p. xxii.—*Id. ad Arg. in Agamem.*, p. xix. *et* xx.—*Böckh, de Græc. Trag. Princip.*, c. 4, *seqq.*) That he quitted Athens and died in Sicily, is agreed on all hands, but the time and cause of his departure are points of doubt and conjecture. It seems that Æschylus had laid himself open to a charge of profanation, by too boldly introducing on the stage something connected with the mysteries. According to Clemens Alexandrinus, he was tried and acquitted of the charge (*ἐν Ἀρείῳ πάγῳ κριθεὶς, οὕτως ἀφείσθη, ἐπιδείξας, αὐτὸν μὴ μεμνημένον.—Clem. Alex., Strom.*, 2.) The more romantic narrative of Ælian (*Var. Hist.*, 5, 19) informs us, that the Athenians stood ready to stone him to death, when his brother Aminias, who interceded for him, dexterously dropped his robe and showed the stump of his own arm lost at the battle of Salamis. This act of fraternal affection and presence of mind had the desired effect on the quick and impulsive temper of the Athenians, and Æschylus was pardoned. But the peril which he had encountered, the dread of a multitude ever merciless in their superstitions, indignation at the treatment which he had received, joined, in all likelihood, to feelings of vexation and jealousy at witnessing the preference occasionally given to young and aspiring rivals, were motives sufficiently powerful to induce the proud-spirited poet to abandon his native city, and seek a retreat in the court of the munificent and literary Hiero, prince of Syracuse. (*Vit. Anonym.—Pausan.*, 1, 2.—*Plut., de Exil.*, Op., vol. 8, p. 385, *ed. Reiske.*) This must have been before the second year of the 78th Olympiad, B.C. 467, for in that year Hiero died. The author of the anonymous life of Æschylus, which has come down to us, mentions, among other reasons for his voluntary banishment, a victory obtained over him by Simonides, in an elegiac contest; and what is more probable, the success of Sophocles, who carried off from him the tragic prize, according to the common account, in the 78th Olympiad, B.C. 468. Plutarch, in his life of Cimon, confirms the latter statement. If so, Æschylus could not have been more than a year in Sicily before Hiero's death. The common account, relative to the cause which drove the poet from his country, is grounded upon an obscure allusion in Aristotle's Ethics, explained by Clemens Alexandrinus and Ælian. In Sicily, Æschylus composed a drama, entitled *Ætna*, to gratify his royal host, who had recently founded a city of that name. During the remainder of his life, it is doubtful whether he ever returned to Athens. If he did not, those pieces of his, which were composed in the interval, might be exhibited on the Athenian stage under the care of some friend or relation, as was not unfrequently the case. Among these dramas was the Orestean tetralogy (*Argument. ad Agamem.—Schol. ad Aristoph., Ran.*, 1155), which won the prize in the second year of the 80th Olympiad, B.C. 458, two years before his death. At any rate, his residence in Sicily must have been of considerable length, as it was sufficient to affect the purity of his language. We are told by Athenæus, that many Sicilian words are to be found in his later plays. Æschylus certainly has some Sicilian forms in his extant dramas: thus *πεδάρσιος, πεδαίχμιοι, πεδάροι, μάσσων, μᾶ*, &c., for *μεταρσιος, μεταίχμιοι, μετέωροι, μείζων, μᾶτερ*, &c. (Comp. *Blomfield, Prom. Vinct.*, 277, *Gloss.*, and *Böckh, de Trag. Græc.*, c. 5.) The poet died at Gela, in the 69th year of his age, in the 81st Olympiad, B. C. 456. His death, if the common accounts be true, was of a most singular nature. Sitting motionless, in silence and meditation, in the fields, his head, now bald, was mistaken for a stone by an eagle, which happened to be flying over him with a tortoise in her claws. The bird dropped the tortoise to break the shell; and the poet was killed by the blow. It is more than probable, however, that this statement is purely fabulous, and that it was invented in order to meet a supposed prophecy, that he would receive his death from on high. The Geloans, to show their respect for so illustrious a sojourner, interred him with much pomp in the public cemetery.—Æschylus is said to have composed seventy dramas, of which five were satyric, and to have been thirteen times victor. The account of Pausanias, however, would almost imply a larger proportion of satyric dramas. In fact, considerable discrepance exists respecting the number of plays ascribed to Æschylus. Only seven of his tragedies remain, together with fragments of others preserved in the citations of the grammarians, and two epigrams in the Anthology. The titles of the dramas which have reached us are as follows: 1. Προμηθεὺς δεσμώτης (*Prometheus Vinctus*). 2. Ἑπτὰ ἐπὶ Θήβας (*Septem contra Thebas*). 3. Πέρσαι (*Persæ*). 4. Ἀγαμέμνων (*Agamemnon*). 5. Χοηφόροι (*Choëphoræ*). 6. Εὐμένιδες (*Eumenides*). 7. Ἱκέτιδες (*Supplices*). A short account of each of these will be given towards the close of the present article. This great dramatist was the author of the *fifth* form of tragedy. (*Vid.* Theatrum.) He added a second actor to the locutor of Thespis and Phrynichus, and thus introduced the *dialogue*. He abridged the immoderate length of the choral odes, making them more subservient to the main interest of the plot, and expanded the short episodes into scenes of competent extent. To these improvements in the economy of the drama, he added the decorations of art in its exhibition. A regular stage (*Vitruv., Præf., lib.* 7), with appropriate scenery, was erected; the actors were furnished with becoming dresses, and raised to the stature of the heroes represented by the thick-soled cothurnus (*Horat., Ep. ad Pis.*, 280); while the face was brought to the heroic cast by a mask of proportionate size and strongly-

marked character, which was also so contrived as to give power and distinctness to the voice. He paid great attention to the choral dances, and invented several figure-dances himself. Among his other improvements is mentioned the introduction of a practice, which subsequently became established as a fixed and essential rule, the removal of all deeds of bloodshed and murder from the public view (*Philostr., Vit. Apollon.*, 6, 11), a rule only violated on one occasion, namely, by Sophocles in his play of the Ajax. In short, so many and so important were the alterations and additions of Æschylus, that he was considered by the Athenians as the *Father of Tragedy* (*Philostr., l. c.*), and, as a mark of distinguished honour paid to his merits, they passed a decree, after his death, that a chorus should be allowed to any poet who chose to re-exhibit the dramas of Æschylus. (*Philostr., l. c.*) Aristophanes alludes to this custom of re-exhibiting the plays of Æschylus in the opening of the Acharnians (*v.* 9, *seqq.*). Quintilian, however (10, 1), assigns a very different reason for this practice, and makes it to have been adopted for the purpose of presenting these dramas in a more correct form than that in which they were left by the author himself. What authority he had for such an assertion, does not now appear. In philosophical sentiments, Æschylus is said to have been a Pythagorean. (*Cic., Tusc. Disp.*, 2, 9.) In his extant dramas the tenets of this sect may occasionally be traced; as, deep veneration in what concerns the gods (*Agamem.*, 371), high regard for the sanctity of an oath and the nuptial bond (*Eumen.*, 217), the immortality of the soul (*Choëph.*, 321), the origin of names from imposition and not from nature (*Agamem.*, 682.—*Prom. Vinct.*, 84, 742), the importance of numbers (*Prom. Vinct.*, 468), the science of physiognomy (*Agamem.*, 797), the sacred character of suppliants (*Suppl.*, 351. — *Eumen.*, 233), &c. Æschylus, observes Schlegel (*Dram. Lit.*, p. 135, *seqq.*), must be considered as the creator of tragedy; it sprang forth from his head in complete armour, like Minerva from the brain of Jove. He clothed it as became its dignity, and not only instructed the chorus in the song and the dance, but came forward himself as an actor. (*Athenæus*, 1, 22.) He sketches characters with a few bold and powerful strokes. His plots are extremely simple. He had not yet arrived at the art of splitting an action into parts numerous and rich, and distributing their complication and denouement into well-proportioned steps. Hence in his writings there often arises a cessation of action, which he makes us feel still more by his unreasonably long choruses. But, on the other hand, all his poetry displays a lofty and grave disposition. No soft emotions, but terror alone remains in him; the head of Medusa is held up before the petrified spectators. His method of considering destiny is extremely harsh; it hovers over mortals in all its gloomy magnificence. The buskin of Æschylus has, as it were, the weight of brass; on it none but gigantic forms stalk before us. It almost seems to cost him an effort to paint mere men; he frequently brings gods on the stage, particularly the Titans, those ancient deities who shadow forth the dark primeval powers of nature, and who had long been driven into Tartarus, beneath a world governed in tranquillity. In conformity with the standard of his dramatis personæ, he seeks to swell out the language which they employ to a colossal size; hence there arise rugged compound words, an over-multitude of epithets, and often an extreme intricacy of syntax in the choruses, which is the cause of great obscurity. He is similar to Dante and Shakspeare in the peculiar strangeness of his imaginations and expressions, yet these images are not deficient in that terrible grace which the ancients particularly praise in Æschylus. The poet flourished exactly when the freedom of Greece, rescued from its enemies, was in its first strength, with a consciousness of which he seems to be proudly penetrated. He had lived to be an eyewitness of the greatest and most glorious event of which Greece could boast, the defeat and destruction of the enormous hosts of the Persians under Darius and Xerxes, and had fought with distinguished valour in the combats of Marathon and Salamis. In the *Persæ*, and the *Seven against Thebes*, he pours forth a warlike strain; the personal inclination of the poet for the life of a hero beams forth in a manner which cannot be mistaken. The tragedies of Æschylus are, on the whole, one proof among many, that in art, as in nature, gigantic proportions precede those of the ordinary standard, which then grow less and less, till they reach meanness and insignificance; and also that poetry, on its first appearance, is always next to religion in estimation, whatever form the latter may take among the race of men then existing. The tragic style of Æschylus is far from perfect (compare *Porson, Prælect. in Eurip.*, p. 6), and frequently deviates into the Epic and the Lyric, elements not qualified to harmonize with the drama. He is often abrupt, disproportioned, and harsh. It was very possible that more skilful tragic writers might compose after him, but he must always remain unsurpassed in his almost superhuman vastness, since even Sophocles, his more fortunate and more youthful rival, could not equal him in this. The latter uttered a sentiment concerning him by which he showed himself to have reflected on the art in which he excelled. "Æschylus does what is right, but without knowing it." Simple words, which, however, exhaust all that we understand by a genius which produces its effects unconsciously. (*Theatre of the Greeks*, p. 114, *seqq.*, 2*d ed.*) — It only remains to give a brief account of the tragedies of Æschylus which have reached us entire. 1. Προμηθεὺς δεσμώτης ("Prometheus in chains"). All the personages of this tragedy are divinities, and yet the piece, notwithstanding, carries with it an air of general interest, for it involves the well-being of the human race. The subject is Prometheus, punished for having been the benefactor of men in stealing for them the fire from the skies; or, to express the same idea in a moral point of view, it is strength and decision of character struggling against injustice and adversity. In this drama, which stands alone of its kind, we recognise, amid strength and sublimity of conception, a wild and untutored daring, which betrays the rudeness of early tragedy, and the infancy of the art. The scenery is awfully terrific: the lonely rock frowning over the waves, the stern and imperious sons of Pallas and Styx holding up Prometheus to its rifted side while Vulcan fixes his chains, Oceanus on his hippogriff, the fury of the whirlwind, the pealing thunder, and Prometheus himself undismayed amid the warfare of the elements, and bidding defiance even to the monarch of the skies, present a picture pregnant with fearful interest, and worthy the genius of Æschylus. This drama was translated into Latin by the poet Attius, some fragments of whose version are preserved for us by Cicero (*Tusc. Quæst.*, 2, 10). The question relative to the remaining pieces of the Tetralogy, of which this play formed a part, may be seen discussed in Schütz's edition of Æschylus (vol. 5, p. 120, *seqq.*). —2. Ἑπτὰ ἐπὶ Θήβας ("The Seven Chiefs against Thebes"). The subject of the piece is the siege of Thebes, by the seven confederated chieftains, who had espoused the cause of Polynices against his brother Eteocles. It is said that Æschylus particularly valued himself on this tragedy, and certainly not without reason, both as regards the animation of the scenes that are portrayed, the sublimity of the dialogue, and the strong delineations of character which it contains. This drama has the additional merit of having given birth to the Antigone of Sophocles, the Phœnissæ of Euripides, and the Thebaid of Statius. Besides the Siege of Thebes, Æschylus wrote three tragedies also

on the events which preceded it, viz., the "Laius," the "Œdipus," and the "Sphinx." Some critics, however, make the last to have been a satyric drama. —3. Πέρσαι ("The Persians"). This piece is so called because the chorus is composed of aged Persians. The subject is purely an historical one: it is the defeat of the naval armament of Xerxes. This play was performed eight years after the battle of Salamis, and it has been considered by some a defect that so recent an event should have been represented on the stage. But, as Racine has remarked in the preface to Bajazet, distance of place supplies the want of distance of time. The scene is laid at Susa, before the ancient structure appropriated to the great council of state, and near the tomb of Darius. The shade of this monarch comes forth from the sepulchre, for the purpose of counselling Xerxes to cease from the war against a people whom the gods protect. The piece contains great beauties; every instant the trouble of the Persians increases, and the interest augments. By some it has been supposed to have been written with a political intent, the poet endeavouring, by an animated description of the pernicious effects of an obstinate pride, and by filling the spectators with a malignant compassion for the vanquished Xerxes, indirectly disposing them to break off the war which Themistocles wished to prolong. — 4. Ἀγαμέμνων ("Agamemnon"). This prince, returning from the siege of Troy with his female captive Cassandra, is assassinated by Clytemnestra and Ægisthus. The part of Cassandra, who predicts the woes that are about to fall upon the house of Agamemnon, forms the chief interest of the piece, and is one of the finest that has ever been conceived. The commencement of this tragedy is somewhat languid, but as the play proceeds all is movement and feeling. — 5. Χοηφόροι ("The Choëphoræ"). This drama is so entitled, because the chorus, composed of female Trojan captives, slaves of Clytemnestra, are charged with the office of bringing the liquor for making libations at the tomb of Agamemnon (*χοή, a libation*, and *φέρω, to bring*). The subject of the piece is Orestes avenging the death of Agamemnon on Clytemnestra and her paramour. When this horrible deed has been accomplished, the parricide is delivered over to the Furies, who disturb his reason. "The spirit of Æschylus," observes Potter, "shines through this tragedy; but a certain softening of grief hangs over it, and gives it an air of solemn magnificence." The characters of Orestes and Electra are finely supported.—6. Εὐμένιδες ("The Eumenides," or "Furies"). This play derives its name from the circumstance of the chorus being composed of Furies who pursue Orestes. The latter pleads his cause before the Areopagus, and is acquitted by the vote of Minerva. This drama is remarkable for its violation of the unity of place, the scene being first laid at Delphi and afterward at Athens. Müller has written a very able work on the scope and character of this production, in which he discusses incidentally some of the most important points connected with the Greek drama. As regards the object which the poet had in view when composing the piece, he considers it to be a political one. Æschylus was a zealous partisan of Aristides, and opponent of Themistocles, and evident symptoms of this partiality are to be found in some of his plays. As an Athenian citizen and patriot, the poet on every occasion recommends to his countrymen temperance and moderation in their enjoyment of democratic liberty, and in their ambitious schemes against the rest of Greece. The party of Themistocles had made themselves obnoxious, in these respects, to the patriotic feelings of Æschylus; and a demagogue named Ephialtes, having attacked the authority of the venerable court of the Areopagus, the poet in this play of the Eumenides appeared in its defence, and strove to save this excellent institution, though ineffectually, from the levelling doctrines of the day. Pollux informs us, that the tragic chorus, up to the time when this play was first represented, consisted of fifty persons, but that the terror occasioned by a chorus of fifty furies caused a law to be passed, fixing the tragic chorus, for the time to come, at fifteen, and the comic chorus at twenty-four. (*Jul. Pol.*, 4, 110.) Pollux evidently is in error here. The number of choreutæ for the whole tetralogy consisted of fifty (originally, as Müller thinks, of forty-eight), and these choreutæ it was the poet's business to distribute into choruses for the individual tragedies and satyric drama composing the tetralogy. Pollux, therefore, in all probability, misconceived something which he had learned relative to the number of choreutæ for the whole tetralogy, of which number at least three fourths were on the stage at the end of the Eumenides. But this was done in order to afford the people a splendid and expressive spectacle; neither were the choreutæ thus combined all habited as furies. (*Müller, Eumenides*, p. 52, *seqq.*) — With regard to the number of the tragic chorus in each particular play, it may be remarked, that Sophocles first brought in fifteen, the previous number having been twelve, and that Æschylus employed only twelve in more than one of his dramas, although in others very possibly he adopted the number so extended by Sophocles. (Consult the remarks of *Müller, Eumen.*, p. 58.)—This play did not prove, at first, very successful. It was altered by the poet, and reproduced some years after, during his residence in Sicily, when it carried off the prize. —7. Ἱκέτιδες ("The Female Suppliants"). Danaüs and his daughters solicit and obtain the protection of the Argives against Ægyptus and his sons. This play forms one of the feeblest productions of Æschylus. It possesses one remarkable feature, that the chorus acts the principal part. The scene is near the shore, in an open grove, close to the altar and the images of the gods presiding over the sacred games, with a view of the sea and the ships of Ægyptus on one side, and of the towers of Argos on the other; with hills, and woods, and vales, a river flowing between them.—We have no good edition, as yet, of all the plays of Æschylus. That of Schütz, *Halæ*, 1808–21, 5 vols. 8vo, although useful in some respects, is not held in very high estimation; neither is that of Butler, *Cantab.*, 1809, 8 vols. 8vo, regarded with a very favourable eye by European scholars. Wellauer's edition, also, *Lips.*, 1823–1831, 3 vols. 8vo, though highly lauded by some, is far from being satisfactory to all. The edition by Scholefield, *Cantab.*, 1828, 8vo, is a useful one. The best text is that given by W. Dindorf, Lips., 1827. The best editions of the separate plays are those of Blomfield, as far as they extend, comprising, namely, the *Prometheus*, *Septem contra Thebas*, *Agamemnon*, *Persæ*, and *Choëphoræ*. His edition of the *Persæ*, however, was very severely handled by Seidler, in one of the German reviews, though the edge of the critique was in a great measure blunted by the personal feeling visible throughout. The editions of Dr. Blomfield appeared originally from the Cambridge press. There are good editions of the Agamemnon and Choëphoræ by Klausen and Peile. Müller's edition of the *Eumenides*, appended to the dissertations above alluded to, is an excellent and scholar-like performance, though it provoked the ire of Hermann and his school, having been severely criticised by him and one of his disciples. A translation of it appeared from the Cambridge press in 1835.—II., III. (*Vid.* Supplement.)

ÆSCULAPĬUS, son of Apollo and the nymph Coronis, and god of the healing art. Pausanias (2, 26) gives three different accounts of his origin, on which our limits forbid us to dwell. The one of these that has been followed by Ovid makes Coronis to have been unfaithful to Apollo, and to have been, in consequence, put to death by him, the offspring of her womb having been first taken from her and spared. Apollo received the

information respecting the unfaithfulness of Coronis, from a raven, and the angry deity is said by Apollodorus to have changed the colour of the raven from white to black, as a punishment for his unwelcome officiousness. As Coronis, in Greek, signifies a crow, hence another fable arose that Æsculapius had sprung from an egg of that bird, under the figure of a serpent. The first of the accounts given by Pausanias makes the birthplace of Æsculapius to have been on the borders of the Epidaurian territory; the second lays the scene in Thessaly; the third in Messenia. Æsculapius was placed, at an early age, under the care of the centaur Chiron. Being of a quick and lively genius, he made such progress as soon to become not only a great physician, but at length to be reckoned the god and inventor of medicine, though the Greeks, not very careful of consistency in the history of those early ages, gave to Apis, son of Phoroneus, the glory of having invented the healing art. Æsculapius accompanied Jason in his expedition to Colchis, and in his medical capacity was of great service to the Argonauts. He married Epione, whom some call Lampetia, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygiea, Ægle, Panacea, and Iaso, of whom Hygiea, goddess of health, was the most celebrated. In the fabulous traditions of antiquity, Æsculapius is said to have restored many to life. According to Apollodorus (3, 10, 3), he received from Minerva the blood that flowed from the veins of Medusa, and with that which proceeded from the veins on the left, he operated to the destruction of men, while he used that which was obtained from the veins on the right for the benefit of his fellow-creatures. (Compare *Heyne, ad Apollod., l. c.*) With this last he brought back to the light of day Capaneus and Lycurgus, according to some, or Eriphyle and Hippolytus according to others, or, as other ancient authorities state, Hymenæus, and Glaucus the son of Minos. Jupiter, alarmed at this, and fearing, says Apollodorus, lest men, being put in possession of the means of triumphing over death, might cease to render honour to the gods, struck Æsculapius with thunder. The common account makes this to have been done on the complaint of Pluto. Apollo, enraged at the loss of his son, destroyed the Cyclopes who had forged the thunderbolts of Jove, for which offence the monarch of the skies was about to hurl him into Tartarus, but, on the supplication of Latona, banished him for a season from Olympus, and compelled him to serve with a mortal (*vid.* Admetus and Amphrysus).—Thus far we have traced the Greek accounts respecting Æsculapius. If, however, a careful inquiry be instituted, the result will be a decided conviction that the legend of Æsculapius is one of Oriental origin. According to Sanchoniathon, Æsculapius was the same with the Phœnician Esmun, the son of Sydyk, called "the just," and the brother of the seven Cabiri. (*Sanchon., Frag., ap. Euseb., Præp. Evang.*, p. 39. — *Cory's Ancient Fragments*, p. 13.) Hence the meaning of Esmun, which signifies "the eighth." (Compare the *Schmoun*, or *Mendes*, of Egypt.) The seven Cabiri are the seven planets; and, in the Egyptian mythology, Phtha is added to them as the eighth. Phtha and Æsculapius, then, are identical, and the latter, like the former, though added to the number of the Cabiri, becomes in a mysterious sense their parent and guide. (*Creuzer's Symbolik*, vol. 2, p. 285 and 336.) In Esmun-Æsculapius, then, we have a solar deity, personified in his beauty and his weakness, for he is the same with the youth of Berytus, who mutilated himself and was placed in the number of the gods, and in this quality he receives the name of Pæan or Pæon, "the physician." He becomes identified also with the beauteous Apollo, for whose son he passes among the Greeks; while, as a mutilated deity, he is the same with the Phrygian Atys, the fair Adonis, and the chained Hercules of the Tyrians, all varied forms of the same idea. He is the sun, without strength at the close of autumn. In all these different points of view, we find Æsculapius corresponding to the Egyptian divinities; to Horus, to Harpocrates, to Sem, and to the god of the earth, Serapis. Egypt was always famed for the knowledge possessed by its priests of the healing art; and it always represented its great deities, the symbols of the power of nature, as endued with a healing influence. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 337 and 170, *seqq.*) Isis receives, in inscriptions, the epithet of "salutary." (*Gruter*, p. 83. —*Fabrett.*, p. 470.—*Reines, col.* 1, *n.* 132.) Serapis, whose name frequently occurs by the side of that of his spouse, had, at Canopus, a city already famous by its temple of Hercules, a sanctuary no less renowned for the wonderful cures performed within it, and of which a register was carefully preserved. (*Strabo*, 801. — Compare *Creuzer, Dionys.*, 1, p. 122, and *Guigniaut's* dissertation on the god Serapis, "*Sur le Dieu Serapis et son origine*," p. 20 and 22.) Both of these divinities, in the scenes figured on the monuments, bear serpents, or agathodemons, as the emblems of health: they carry also the chalice, or salutary cup of nature, surrounded by serpents, and which formed, perhaps, the most ancient idol connected with their worship. (*Creuzer's Symbolik, par Guigniaut*, vol. 1, p. 818, *seqq.*) One thing at least is certain, that these sacred serpents were nourished in their temples as living images of these deities of health. (*Guigniaut's Serapis*, p. 19, *seqq.*) The nurture of these national fetichs consisted in cakes of honey, and such was also the food of the serpents consecrated to the powers beneath the earth, the divinities of the dead. In fact, the god of medicine is, at the same time, a telluric power; and it is he that causes the mineral waters, the sources of health, to spring from the bosom of the earth. Æsculapius, then, is identical, in his essence, with the Canopic Serapis: like him, he has for a symbol a vase surrounded by serpents, and he was originally this same vase, the sacred Canopus. (Compare *Creuzer, Dionys.*, p. 220.—*Symbolik, par Guigniaut*, vol. 1, p. 415 and 818, *seqq.*) It is curious to observe the strong analogy that exists between the Oriental worship of Serapis, and the Grecian ideas, rites, and usages in the case of Æsculapius. At Ægium, in Achaia, near the ancient temple of Ilithyia, were to be seen the statues of the god and goddess of health, Asclepius (Æsculapius) and Hygiea. (*Pausan.*, 7, 23.) At Titane, a city of Sicyonia, the first settler of which was, according to tradition, Titon, brother of the Sun, Alexanor, the son of Machaon and grandson of Æsculapius, had erected a temple to this deity. His statue, at this place, was almost entirely enveloped in a tunic of white wool, with a mantle thrown over it, so that the face, and the extremities of the hands and feet, alone appeared to view. Æsculapius was carried, it is said, from Epidaurus to Pergamus; and we are also told that, in this Asiatic city, the Acesius of Epidaurus took the name of Telesphorus. (*Pausan.*, 2, 11.) Now Telesphorus indicates the autumnal season, the sun that has come to his maturity together with the productions of the earth, and, consequently, verging to his decline. Hence the Arcadians gave to Æsculapius a nurse named *Trygon*, an appellation derived probably from the Greek τρύγη or τρυγάω, and referring to the labours of harvest. Æsculapius, moreover, according to a tradition preserved in Attica, offered himself on the *eighth* day for admission into the Eleusinian mysteries, and was accordingly initiated. (*Philostrat., Vit. Apollon.*, 4, 18.) He is, in this point of view, the tardy one, the last comer assisting at the festival of autumn and the harvest. The subterranean powers and the deities of death are also the divinities of sleep. Such, too, is the case with Æsculapius. He gives slumber and repose, and by their means bestows health. (*Lyd., de Mens.*, p. 78, *ed. Schow.*) Hence the custom of going to his

temple at Epidaurus for the purpose of sleeping therein, and recovering health by the means which the god of health would indicate in a dream to the invalids. (Compare *Sprengel, Gesch. der Medicin.*, vol. 1, p. 107, *seqq.*) The ancient Æsculapius, introduced at an early period into the religion of Samothrace, appeared at first in Greece under a form closely assimilated to that of the vase-gods, dwarfs, or pigmies, that were accustomed to be enveloped in garments, and to which was attributed a magic influence. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 310, *seqq.*) In these mysterious idols, the richness of hidden meaning was as great as the mode of decking the exterior was whimsical. The spirit of the old Pelasgic belief would seem, however, to have been continually employed in decomposing, as it were, this body of ideas united in one particular symbol, and in individualizing each for itself. It was thus that, by degrees, there arose round the god of medicine a cortége of genii, of both sexes, regarded either as his wives, or as his sons and daughters, or even as his grandchildren. In the sculptured representations of Æsculapius, to which the development of Grecian art had subsequently given birth, we find the figure of Jove, a little modified, becoming the model of this deity. And yet, though the Grecian perception of the beautiful led them to deviate, in general, from the grosser representations of the Pelasgic worship, we find them, in the present case, still retaining an attachment for the ancient, and, at the same time, more significant and mysterious images. Hence, by the side of the new deity is placed one of his personified attributes, under the figure of an enveloped dwarf. In every quarter, where the Asclepiades (*vid.* that article) taught the principles of the healing art, or cured diseases in the temples of their master and reputed father, Æsculapius and his good genii were celebrated as saving divinities, on votive tablets, inscriptions, medals, and gems. The Romans, too, in the year of their city 461, in order to be delivered from a pestilence, sent a solemn embassy to Epidaurus to obtain the sacred serpent nourished at that place in the temple of Æsculapius. A temple was likewise erected to this deity on an island in the Tiber, where the sacred reptile had disappeared among the reeds. (*Val. Max.*, 1, 8, 2.) Not content with this, however, they resolved to have also a family of Asclepiades, and they pretended to have found it in the house of Acilius.—The principal and most ancient temples of Æsculapius (Ἀσκληπίεια), were those at Titane in Sicyonia (*Pausan.*, 2, 11); at Tricca in Thessaly (*Strabo*, 438); at Tithorea in Phocis, where he was revered under the name of Archegetes (*Pausan.*, 10, 32); at Epidaurus (*Pausan.*, 2, 26); in the island of Cos (*Strabo*, 657); at Megalopolis (*Pausan.*, 8, 32); at Cyllene in Elis (*Pausan.*, 6, 26); and at Pergamus in Asia Minor (*Pausan.*, 2, 26). Among all these temples, that of Epidaurus was at first the most celebrated, for it was from this city that the worship of Æsculapius was carried into Sicyonia, and also to Pergamus and Cyllene. (*Pausan.*, 2, 10.) It appears, however, that the temple of Cos became in time the most famous of all, since the Epidaurians, on one occasion, sent deputies thither. (*Pausan.*, 3, 23.) At a more recent period, Ægea, in Cilicia, could boast of a temple of Æsculapius which was held in high repute. It was here that Apollonius of Tyana practised many of his impostures. (*Philostr., Vit. Apollon.*, 1, 7.) Constantine destroyed this temple in his zeal for Christianity. (*Euseb., Vit. Constant., ed. Reading*, 3, 56.) Almost all these edifices were regarded as sanctuaries, which none of the profane could approach except after repeated purifications. Epidaurus was called the sacred country (*Pausan.*, 2, 26), a name which also appears on its medals. (*Eckhel, Doctr. Num. Vet.*, vol. 2, p. 290. — *Villoison, Prolegom.*, p. LII.) The temple at Asopus took the appellation of *Hyperteleaton*, as if it concealed within its walls the most sacred mysteries. (*Pausan*, 3, 22.) The statue of Hygiea, at Ægium in Achaia, could only be viewed by the priests. (*Pausan.*, 7, 24.) No female was allowed to be delivered, and no sick persons were permitted to die, within the environs of the temple at Epidaurus. (*Pausan.*, 2, 27.) The temple at Tithorea was surrounded by a hedge, in the vicinity of which no edifice could be erected. The hedge was forty stadia from the building itself. (*Pausan.*, 10, 32.) Most of these temples stood in healthy situations. That of Cyllene, for example, was situate on Cape Hyrmine, in one of the most fertile and smiling countries in the Peloponnesus; while that of Epidaurus, erected, like the former, in the immediate neighbourhood of the sea, was surrounded by hills covered with the thick foliage of groves. (*Pausan.*, 2, 27. — Compare *Villoison, Prolegom.*, p. LIII., and *Chandler's Travels, ch.* 53, p. 223.) Others again were built near rivers, or in the vicinity of mineral springs; and it would appear from Xenophon (*Mem.*, 3, 13), that the temple of Æsculapius at Athens contained within it a source of warm water. The worship rendered to Æsculapius had for its object the occupying the imagination of the sick by the ceremonies of which they were witnesses, and the exciting them to a sufficient degree in order to produce the desired result. For an account of these ceremonies, and the mode of curing that was generally adopted, consult *Sprengel, Hist. de la Medicine*, vol. 1, p. 154, *seqq.*—Æsculapius was sometimes represented either standing, or sitting on a throne, holding in one hand a staff, and grasping with the other the head of a serpent: at his feet a dog lay extended. (*Pausan.*, 2, 27. — Compare *Montfaucon, Antiquité expliq.*, vol. 1, pt. 2, pl. 187, 188.) At Corinth, Megalopolis, and Ladon, the god was represented under the form of an infant, or rather, perhaps, a dwarf, holding in one hand a sceptre, and in the other a pine-cone. (*Pausan.*, 2, 10.) Most generally, however, he appeared as an old man with a flowing beard. (*Pausan.*, 10, 32.) On some ancient monuments we see him with one hand applied to his beard, and having in the other a knotted staff encircled by a serpent. (*Minucius Felix, ed. Elmenhorst.*, p. 14.) He oftentimes bears a crown of laurel (*Antichita d'Ercol.*, vol. 5, p. 264, 271.—*Maffei, Gemm. ant.*, 2, *n.* 55), while at his feet are placed, on one side, a cock, and, on the other, the head of a ram; on other occasions, a vulture or an owl. Frequently a vase of circular form is seen below his statues (*Erizzo, Discorso*, &c., p. 620), or, according to others, a serpent coiled up. (*Buonarotti, Osservazioni*, &c., p. 201.) At other times he has his body encircled by an enormous serpent. (*Theodoret. affect. curat. disp.* — *Op., ed. Shulze*, vol. 4 and 8, p. 906.) Among all the symbols with which Æsculapius is adorned, the serpent plays the principal part. The gems, medals, and other monuments of antiquity connected with the worship of this deity, most commonly bear such an emblem upon them. (*Spanheim, Epist.* 4, *ad Morell.*, p. 217, 218, *ed. Lips.*, 1695.—Compare *Knight's Inquiry into the Symbolical Language of Ancient Art and Mythology*, § 25.—*Class. Journ.*, vol. 23, p. 13.)

Æsēpus, a river of Mysia, in Asia Minor, rising in Mount Cotylus, and falling, after a course of 500 stadia, into the Propontis, to the east of the Granicus. Strabo (582) conceives, that Homer extended the boundaries of Priam's kingdom to this river. Chishull (*Travels in Turkey*, p. 59) makes the modern name to be the *Boklu*, but Gossellin gives it as the *Sataldere*. (*French Strabo*, vol. 4, p. 187, *not.*)

Æsernĭa, a city of Samnium, in the northern part of the country, and not far from the western confines. It was situate about twelve miles northwest of Bovianum, and is mentioned by Livy (*Epit.*, 16) as having been colonized about the beginning of the first Punic war. The same writer (27, 10) speaks of it as one of those colonies which distinguished themselves by

their firm adherence to the Roman power during the war with Hannibal. It was subsequently recolonized by Augustus and Nero (*Front., de Col.*), but Strabo (239 and 249) makes it a very inconsiderable place, having suffered materially in the Marsic war. The modern *Isernia* is supposed to represent Æsernia.

ÆSION. *Vid.* Supplement.

ÆSON, son of Cretheus and Tyro. He succeeded his father in the kingdom of Iolchos, but was dethroned by his half-brother Pelias. Æson became the father, by Alcimede, of the celebrated Jason, the leader of the Argonauts. Through fear of the usurper, Jason was intrusted to the care of the centaur Chiron, and brought up at a distance from the court of Pelias. On his arriving at manhood, however, he came to Iolchos, according to one account, to claim his inheritance; but, according to another, he was invited by Pelias to attend a sacrifice to Neptune on the seashore. The result of the interview, whatever may have been the cause of it, was an order from Pelias to go in quest of the golden fleece. (*Vid.* Jason.) During the absence of Jason on this well-known expedition, the tyranny of Pelias, according to one version of the story, drove Æson and Alcimedes to self-destruction; an act of cruelty, to which he was prompted by intelligence having been received that all the Argonauts had perished, and by a consequent wish on his part to make himself doubly secure, by destroying the parents of Jason. He put to death also their remaining child. (*Apollod.*, 1, 9, 16, *seqq.*—*Diod. Sic.*, 4, 50.—*Hygin.*, 24.) Ovid, however, gives quite a different account of the latter days of Æson. According to the poet (*Met.*, 7, 297, *seqq.*), Jason, on his return with Medea, found his father Æson still alive, but enfeebled by age; and the Colchian enchantress, by drawing the blood from his veins and then filling them with the juices of certain herbs which she had gathered for the purpose, restored him to a manhood of forty years. The daughters of Pelias having entreated Medea to perform the same operation on their aged father, she embraced this opportunity of avenging the wrongs inflicted on Jason and his parents by the death of the usurper. (*Vid.* Pelias.)

ÆSONĬDES, a patronymic of Jason, as being descended from Æson.

ÆSŌPUS, I. a celebrated fabulist, who is supposed to have flourished about 620 B.C. (*Larcher, Hist. d'Herod., Table Chronol.*, vol. 7, p. 539.) Much uncertainty, however, prevails both on this point, as well as in relation to the country that gave him birth. Some ancient writers make him to have been a Thracian. (Compare *Mohnike, Gesch. Lit. Gr. und R.*, vol. 1, p. 291.) Suidas states that he was either of Samos or Sardis; but most authorities are in favour of his having been a Phrygian, and born at Cotyæum. All appear to agree, however, in representing him as of servile origin, and owned in succession by several masters. The first of these was Demarchus, or, according to the reading of the Florence MS., Timarchus, who resided at Athens, where Æsop, consequently, must have had many means of improvement within his reach. From Demarchus he came into the possession of Xanthus, a Samian, who sold him to Iadmon, a philosopher of the same island, under whose roof he had for a fellow-slave the famous courtesan Rhodope. (*Herod.*, 2, 134.) Iadmon subsequently gave him his freedom, on account of the talents which he displayed, and Æsop now turned his attention to foreign travel, partly to extend the sphere of his own knowledge, and partly to communicate instruction to others. The vehicles in which this instruction was conveyed were fables, the peculiar excellence of which has caused his name to be associated with this pleasing branch of composition through every succeeding period. Æsop is said to have visited Persia, Egypt, Asia Minor, and Greece, in the last of which countries his name was rendered peculiarly famous. The reputation for wisdom which he enjoyed, induced Crœsus, king of Lydia, to invite him to his court. The fabulist obeyed the call, but, after residing some time at Sardis, again journeyed into Greece. At the period of his second visit, the Athenians are said to have been oppressed by the usurpation of Pisistratus, and to console them under this state of things, Æsop is related to have invented for them the fable of the frogs petitioning Jupiter for a king. The residence of Æsop in Greece at this time would seem to have been a long one, if any argument for such an opinion may be drawn from a line of Phædrus (3, 14), in which the epithet of *senex* is applied to the fabulist during the period of this his stay at Athens. He returned, however, eventually to the court of the Lydian monarch. Whether the well-known conversation between Æsop and Solon occurred after the return of the former from his second journey into Greece, or during his previous residence with Crœsus, cannot be satisfactorily ascertained: the latter opinion is most probably the more correct one, if we can believe that the interview between Solon and Crœsus, as mentioned by Herodotus (1, 30, *seqq.*), ever took place. It seems that Solon had offended Crœsus by the low estimation in which he held riches as an ingredient of happiness, and was, in consequence, treated with cold indifference. (*Herod.*, 1, 33.) Æsop, concerned at the unkind treatment which Solon had encountered, gave him the following advice: "A wise man should resolve either not to converse with kings at all, or to converse with them agreeably." To which Solon replied, "Nay, he should either not converse with them at all, or converse with them usefully." (*Plut., Vit. Sol.*, 28.) The particulars of Æsop's death are stated as follows by Plutarch (*de sera numinis vindicta*, p. 556.—*Op., ed. Reiske*, vol. 8, p. 203). Crœsus sent him to Delphi with a large amount of gold, in order to offer a magnificent sacrifice to Apollo, and also to present four *minæ* to each inhabitant of the sacred city. Having had some difference, however, with the people of Delphi, he offered the sacrifice, but sent back the money to Sardis, regarding the intended objects of the king's bounty as totally unworthy of it. The irritated Delphians, with one accord, accused him of sacrilege, and he was thrown down the rock Hyampea. Suidas makes him to have been hurled from the rocks called Phædriades, but the remark is an erroneous one, since these rocks were too far from Delphi, and the one from which he was thrown was, according to Lucian, in the neighbourhood of that city. (*Phalaris prior.*—*Op., ed. Bip.*, vol. 5, p. 46.—Compare *Larcher, Hist. d'Herod.*, vol. 7, p. 539.) Apollo, offended at this deed, sent all kinds of maladies upon the Delphians, who, in order to free themselves, caused proclamations to be made at all the great celebrations of Greece, that if there was any one entitled so to do, who would demand satisfaction from them for the death of Æsop, they would render it unto him. In the third generation came a Samian, named Iadmon, a descendant of one of the former masters of the fabulist, and the Delphians, having made atonement, were delivered from the evils under which they had been suffering. Such is the narrative of Plutarch. And we are also informed, that, to evince the sincerity of their repentance, they transferred the punishment of sacrilege, for the time to come, from the rock Hyampea to that named Nauplia. Other accounts, however, inform us, that Æsop offended the people of Delphi by comparing them to floating sticks, which appear at a distance to be something great, but, on a near approach, dwindle away into insignificance, and that he was accused, in consequence, of having carried off one of the vases consecrated to Apollo. The scholiast on Aristophanes (*Vesp.*, 1486) informs us, that Æsop had irritated the Delphians by remarking of them, that they

had no land, like other people, on the produce of which to support themselves, but were compelled to depend for subsistence on the remains of the sacrifices. Determined to be revenged on him, they concealed a consecrated cup amid his baggage, and, when he was some distance from their city, pursued and arrested him. The production of the cup sealed his fate, and he was thrown from the rock Hyampea, as already mentioned. As they were leading him away to execution, he is said to have recited to them the fable of the eagle and beetle, but without producing any effect. The memory of Æsop was highly honoured throughout Greece, and the Athenians erected a statue to him (*Phædrus*, 2, *Epil.*, 2, *seqq.*), the work of the celebrated Lysippus, which was placed opposite those of the seven sages. It must be candidly confessed, however, that little, if anything, is known with certainty respecting the life of the fabulist, and what we have thus detailed of him appears to rest on little more than mere tradition, and the life which Planudes, a monk of the fourteenth century, is supposed to have given to the world; a piece of biography possessing few intrinsic claims to our belief. Hence some writers have doubted whether such an individual as Æsop ever existed. (Compare *Visconti, Iconografia Greca*, vol. 1, p. 154, where the common opinion is advocated.) But, whatever we may think on this head, one point at least is certain, that none of the fables which at present go under the name of Æsop were ever *written* by him. They appear to have been preserved for a long time in oral tradition, and only collected and reduced to writing at a comparatively late period. Plato (*Phædon.* — *Op.*, pt. 2, vol. 3, p. 9, *ed. Bekker*) informs us, that Socrates amused himself in prison, towards the close of his life, with versifying some of these fables. (Compare *Plut., de Aud. Poet.*, p. 16, *c.*, and *Wyttenbach, ad loc.*) His example found numerous imitators. A collection of the fables of Æsop, as they were called, was also made by Demetrius Phalereus (*Diog. Laert.*, 5, 80), and another, between 150 and 50 B.C., by a certain Babrius. (Compare *Tyrwhitt, Dissert. de Babrio, Lond.*, 1776, 8vo.) The former of these was probably in prose; the latter was in choliambic verse (*vid.* Babrius). But the bad taste of the grammarians, in a subsequent age, destroyed the metrical form of the fables of Babrius, and reduced them to prose. To them we owe the loss of a large portion of this collection. Various collections of Æsopian fables have reached our times, among which six have attained to a certain degree of celebrity. Of these the most ancient is not older than the thirteenth century; the author is unknown. It is called the collection of Florence, and contains one hundred and ninety-nine fables, together with a puerile life of the fabulist by Planudes, a Greek monk of the fourteenth century. The second collection was made by an unknown hand in the thirteenth or fourteenth century. The monk Planudes formed the third collection. The fourth, called the Heidelberg collection, together with the fifth and sixth, styled, the former the Augsburg collection, the latter that of the Vatican, are the work of anonymous compilers. These last three contain many of the fables of Babrius reduced to bad prose. Besides the collections which have just been enumerated, we possess one of a character totally distinct from the rest. It is a Greek translation, executed in the fifteenth century by Michael Andreopulus, from a Syriac original, which would appear itself to have been nothing more than a translation from the Greek, by a Persian named Syntifa. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 253.)—As regards the question, whether the fables of the Arabian Lokman have served as a prototype for those of Æsop, or otherwise, it may be remarked, that, in the opinion of De Sacy (*Biographie Universelle*, vol. 24, p. 631, *s. v. Lokman*), the apologues of the Arabian fabulist are nothing more than an imitation of some of those ascribed to Æsop, and that they in no respect bear the marks of an Arabian invention. (Compare the observations of Erpenius, in the preface to his edition of Lokman, 1615.)—With respect to the person of Æsop, it has been generally supposed that the statement of Planudes, which makes him to have been exceedingly deformed, his head of a conical shape, his belly protuberant, his limbs distorted, &c., was unworthy of credit. Visconti, however, supports the assertions of Planudes in this particular, from the remains of ancient sculpture. (*Iconografia Greca*, vol. 1, p. 155.)—The best editions of Æsop are the following: that of Heusinger, *Lips.*, 1741, 8vo; that of Ernesti, *Lips.*, 1781, 8vo; that of Coray, *Paris*, 1810, 8vo; and that of De Furia, *Lips.*, 1810, 8vo.—II. An eminent Roman tragedian, and the most formidable rival of the celebrated Roscius, though in a different line. Hence Quintilian (11, 3) remarks, "*Roscius citatior, Æsopus gravior fuit, quod ille comœdias, hic tragœdias egit.*" His surname was Clodius, probably from his being a freedman of the Clodian or Claudian family. He is supposed to have been born in the first half of the seventh century of Rome, since Cicero, in a letter written A.U.C. 699 (*Ep. ad Fam.*, 7, 1), speaks of him as advanced in years. Some idea of the energy with which he acted his parts on the stage may be formed from the anecdote related by Plutarch (*Vit. Cic.*, 5), who informs us, that on one occasion, as Æsopus was performing the part of Atreus, at the moment when he is meditating vengeance, he gave so violent a blow with his sceptre to a slave who approached, as to strike him lifeless to the earth. A circumstance mentioned by Valerius Maximus (8, 10, 2) shows with what care Æsopus and Roscius studied the characters which they represented on the stage. Whenever a cause of any importance was to be tried, and an orator of any eminence was to plead therein, these two actors were accustomed to mix with the spectators, and carefully observe the movements of the speakers as well as the expression of their countenances. Æsopus, like Roscius, lived in great intimacy with Cicero, as may be seen in various passages in the correspondence of the latter. He appeared for the last time in public on the day when the theatre of Pompey was dedicated, A.U.C. 699, but his physical powers were unequal to the effort, and his voice failed him at the very beginning of an adjuration, "*Si sciens fallo.*" (*Cic., Ep. ad Fam.*, 7, 1.) He amassed a very large fortune, which his son squandered in a career of the most ridiculous extravagance. It is this son of whom Horace (*Sat.*, 2, 3, 239) relates, that he dissolved a costly pearl in vinegar, and drank it off. Compare the statement of Pliny (9, 59).—III. An engraver, most probably of Sigæum. The time when he lived is uncertain. In connection with some brother-artist, he made a large cup, with a stand and strainer, dedicated by Phanodicus, son of Hermocrates, in the Prytaneum at Sigæum. (Consult the remarks of *Hermann, über Böckh's Behandlung der Griech. Inschrift.*, p. 216–219.)—IV. *Vid.* Supplement.

Æstii, a nation of Germany, dwelling along the southeastern shores of the Baltic Sea. Hence the origin of their name, from the Teutonic *Est*, "east," as indicating a community dwelling in the eastern part of Germany. (Compare the English *Essex*, i. e., *Æstsexia.*) They carried on a traffic in amber, which was found in great abundance along their shores. This circumstance alone would lead us to place them in a part of modern *Prussia*, in the country probably beyond *Dantzic*. Tacitus calls their position "the right side of the Suevic" or Baltic "Sea." It is incorrect to assign them to modern *Esthonia*. Either this last is a general name for any country lying to the east, or else the Esthians of Esthonia came originally from what is now *Prussia*. The Æstii worshipped,

according to Tacitus, the mother of the gods, Hertha, and the symbol of her worship was a wild boar Now, as this animal was sacred to Freya, the Scandinavian Venus, and as Freya is often confounded with Frigga, the mother of the gods in the Scandinavian mythology, Tacitus evidently fell into a similar error, and misunderstood his informers. (*Tacit., M. G.*, 45.—*Pinkerton, Diss. on Scythians*, &c., p. 168.)

Æsŭla, a town of Latium, the site of which remains undiscovered. Horace (*Od.*, 3, 29, 6) speaks of it in the same line with Tibur, whence it is naturally supposed to have stood in the vicinity of that place. Pliny (3, 5) enumerates Æsula among the Latin towns, which no longer existed in his time. Velleius Paterculus (1, 14) calls the place Æsulum, and reckons it among the colonies of Rome. (*Cramer's Anc. Italy*, 2, 66.)

Æsyētes, a Trojan prince, supposed by some to have been the parent of Antenor and Ucalegon, while others make him to have been descended from a more ancient Ucalegon, who had married Ilios, the daughter of Laomedon. Homer (*Il.*, 13, 427) mentions Alcathous as the son of Æsyetes, and the son-in-law of Anchises, who had given him his eldest daughter Hippodamia in marriage. (*Heyne, ad Il.*, 2, 793.) The tomb of Æsyetes is alluded to by Homer (*Il.*, 2, 793), and is said by Strabo (599) to have been five stadia distant from Troy, and on the road leading to Alexandrea Troas. It afforded a very convenient post of observation in the Trojan war. Dr. Clarke gives the following account of it (*Travels*, &c., vol. 3, p. 92, *seqq., Eng. ed.*): "Coming opposite to the bay, which has been considered as the naval station used by the Greeks during the Trojan war, and which is situate on the eastern side of the embouchure of the *Mender*, the eye of the spectator is attracted by an object predominating over every other, and admirably adapted, by the singularity of its form, as well as by the peculiarity of its situation, to overlook that station, together with the whole of the low coast near the mouth of the river. This object is a conical mound, rising from a line of elevated territory behind the bay and the mouth of the river. It has, therefore, been pointed out as the tomb of Æsyetes, and is now called *Udjek Tépe*. If we had never heard or read a single syllable concerning the war of Troy, or the works of Homer, it would have been impossible not to notice the remarkable appearance presented by this *tumulus*, so peculiarly placed as a post of observation commanding all approach to the harbour and river." In another part (p. 198), the same intelligent traveller observes: "The tumulus of Æsyetes is, of all others, the spot most remarkably adapted for viewing the Plain of Troy, and it is visible in almost all parts of Troas. From its top may be traced the course of the Scamander; the whole chain of Ida, stretching towards Lectum; the snowy heights of Gargarus, and all the shores of the Hellespont near the mouth of the river, with Sigæum, and the other tumuli upon the coast." Bryant endeavours to show, that what the Greeks regarded as the tombs of princes and warriors, were not so in reality, but were, for the most part, connected with old religious rites and customs, and used for religious purposes. (*Mythology*, vol. 2, p. 167, *seqq.*) Lechevalier, however, successfully refutes this.

Æsymnētes. *Vid.* Supplement.

Æthalĭa. *Vid.* Ilva.

Æthalĭdes, a son of Mercury, and herald of the Argonauts, who obtained from his father the privilege of being among the dead and the living at stated times. Hence he was called *ἑτερήμερος κήρυξ*, from his spending one day in Hades, and the next upon earth, alternately. It is said also that his soul underwent various transmigrations, and that he appeared successively as Euphorbus, son of Panthûs, Pyrus the Cretan, an Elean whose name is not known, and Pythagoras. (*Schol., ad loc.*)

Æther (*Αἰθήρ*), a personified idea of the mythical cosmogonies. (*Vid.* Supplement.)

Æthĭces, a Thessalian tribe of uncertain but ancient origin, since they are mentioned by Homer (*Il.*, 2, 744), who states that the Centaurs, expelled by Pirithous from Mount Pelion, withdrew to the Æthices. Strabo (327 and 434) says, that they inhabited the Thessalian side of Pindus, near the sources of the Peneus, but that their possession of the latter was disputed by the Tymphæi, who were contiguous to them on the Epirotic side of the mountain. Marsyas, a writer cited by Stephanus Byzantinus (*s. v.* *Αἰθικία*), described the Æthices as a most daring race of barbarians, whose sole object was robbery and plunder. Lycophron (*v.* 802) calls Polysperchon *Αἰθίκων πρόμος*. Scarcely any trace of this people remained in the time of Strabo.

Æthĭcus. *Vid.* Supplement.

Æthiopĭa, an extensive country of Africa, to the south of Egypt, lying along the Sinus Arabicus and Mare Erythræum, and extending also far inland. An idea of its actual limits will best be formed from a view of the gradual progress of Grecian discovery in relation to this region. Æthiops (*Αἰθίοψ*) was the expression used by the Greeks for everything which had contracted a dark or swarthy colour from exposure to the heat of the sun (*αἴθω*, "*to burn*," and *ὤψ*, "*the visage*"). The term was applied also to men of a dark complexion, and the early Greeks named all of such a colour Æthiopes, and their country Æthiopia, wherever situated. It is more than probable that the Greeks obtained their knowledge of the existence of such a race of men from the Phœnicians and Egyptians, and that this knowledge, founded originally on mere report, was subsequently confirmed by actual inspection, when the Greek colonists along the shores of Asia Minor, in their commercial intercourse with Sidon and Egypt, beheld there the caravans which had come in from Southern Africa. Homer makes express mention of the Æthiopians in many parts of his poems, and speaks of two divisions of them, the Eastern and Western. The explanation given by Eustathius and other Greek writers respecting these two classes of men, as described by the poet, cannot be the true one. They make the Nile to have been the dividing line (*Eustath.*, p. 1386, *ad Hom., Od.*, 1, 23); but this is too refined for Homer's geographical acquaintance with the interior of Africa. By the Eastern Æthiopians he means merely the imbrowned natives of Southern Arabia, who brought their wares to Sidon, and who were believed to dwell in the immediate vicinity of the rising sun. The Egyptians were acquainted with another dark-coloured nation, the Libyans. These, although the poet carefully distinguishes their country from that of the Æthiopians (*Od.*, 4, 84), still become, in opposition to the Eastern, the poet's Western Æthiopians, the more especially as it remained unknown how far the latter extended to the west and south. This idea, originating thus in early antiquity, respecting the existence of two distinct classes of dark-coloured men, gained new strength at a later period. In the immense army of Xerxes were to be seen men of a swarthy complexion from the Persian provinces in the vicinity of India, and others again, of similar visage, from the countries lying to the south of Egypt. With the exception of colour, they had nothing in common with each other. Their language, manners, physical make, armour, &c., were entirely different. Notwithstanding this, however, they were both regarded as Æthiopians. (Compare *Herodotus*, 7, 69, *seqq.*, and 3, 94, *seqq.*) The Æthiopians of the farther east disappeared gradually from remembrance, while a more intimate intercourse with Egypt brought the Æthiopians of Africa more frequently into view, and it is to these, therefore, that we now turn our attention.—Æthiopia, according to Herodotus, includes the countries above Egypt, the present Nubia and Abyssinia. Immediately above Syene and Elephantine, remarks this writer

(2, 29), the Æthiopian race begins. As far as the town and island of Tachompso, seventy or eighty miles above Syene, these are mixed with Egyptians, and higher up dwell Æthiopians alone. The Æthiopians he distinguishes into the inhabitants of Meroë and the Macrobii. In Strabo (800) and Pliny (6, 29) we find other tribes and towns referred to, but the most careful division is that by Agatharchides, whose work on the Red Sea is unfortunately lost, with the exception of some fragments. Agatharchides divides them according to their way of life. Some carried on agriculture, cultivating the millet; others were herdsmen; while some lived by the chase and on vegetables, and others, again, along the sea-shore, on fish and marine animals. The rude tribes who lived on the coast and fed on fish are called by Agatharchides the *Ichthyophăgi*. Along both banks of the Astaboras dwelt another nation, who lived on the roots of reeds growing in the neighbouring swamps: these roots they cut to pieces with stones, formed them into a tenacious mass, and dried them in the sun. Close to these dwelt the *Hylophăgi*, who lived on the fruits of trees, vegetables growing in the valleys, &c. To the west of these were the hunting nations, who fed on wild beasts, which they killed with the arrow. There were also other tribes, who lived on the flesh of the elephant and the ostrich, the *Elephantophăgi* and *Struthophăgi*. Besides these, he mentions another and less populous tribe, who fed on locusts, which came in swarms from the southern and unknown districts. (*Agatharch., de Rubr. Mar.—Geograph. Gr. Min., ed. Hudson*, vol. 1, p. 37, *seqq.*) The accuracy with which Agatharchides has pointed out the situation of these tribes, does not occasion much difficulty in assimilating them to the modern inhabitants of Æthiopia. According to him, they dwelt along the banks of the Astaboras, which separated them from Meroë; this river is the *Atbar*, or, as it is also called, the *Tacazze;* they must, consequently, have dwelt in the present *Shangalla*. The mode of life with these people has not in the least varied for 2000 years; although cultivated nations are situate around them, they have made no progress in improvement themselves. Their land being unfavourable both to agriculture and the rearing of cattle, they are compelled to remain mere hunters. Most of the different tribes mentioned by Agatharchides subsist in a similar manner. The *Dobenahs*, the most powerful tribe among the *Shangallas*, still live on the elephant and the rhinoceros. The *Baasa*, in the plains of *Sire*, yet eat the flesh of the lion, the wild hog, and even serpents: and farther to the west dwells a tribe, who subsist in the summer on the locust, and at other seasons on the crocodile, hippopotamus, and fish. Diodorus Siculus (3, 28) remarks, that almost all these people die of verminous diseases produced by this food; and Bruce (*Travels*, 3*d ed.*, vol. 5, p. 83) makes the same observation with respect to the *Waito*, on the Lake *Dambea*, who live on crocodiles and other Nile animals. Besides these inhabitants of the plains, Æthiopia was peopled by a more powerful, and somewhat more civilized, shepherd-nation, who dwelt in the caves of the neighbouring mountains, namely, the *Troglodytæ*. A chain of high mountains runs along the African shore of the Arabian Gulf, which in Egypt are composed of granite, marble, and alabaster, but farther south of a softer kind of stone. At the foot of the gulf these mountains turn inward, and bound the southern portion of Abyssinia. This chain was, in the most ancient times, inhabited by these *Troglodytæ*, in the holes and grottoes formed by nature but enlarged by human labour. These people were not hunters; they were herdsmen, and had their chiefs or princes of the race. Remains of the *Troglodytæ* still exist in the *Shipo*, *Hazorta*, &c., mentioned by Bruce (vol. 4, p. 266). A still more celebrated Æthiopian nation, and one which has been particularly described to us by Herodotus (3, 17, *seqq.*), was the *Macrobii*, for an account of whom, and of the state and city of Meroë, the student is referred to these articles respectively. Under the latter of these heads some remarks will also be offered respecting the trade of Æthiopia.—The early and curious belief respecting the Æthiopian race, that they stood highest in the favour of the gods, and that the deities of Olympus, at stated seasons, enjoyed among them the festive hospitality of the banquet, would seem to have arisen from the peculiar relation in which Meroë stood to the adjacent countries as the parent city of civilization and religion. Piety and rectitude were the first virtues with a nation whose dominion was founded on religion and commerce, not on oppression. The active imagination, however, of the early Greeks, gave a different turn to this feature in the Æthiopian character, and, losing sight of the true cause, or, perhaps, never having been acquainted with it, they supposed that a race of men, who could endure such intense heat as they were thought to encounter, must be a nobler order of beings than the human family in general; and that they who dwelt so near the rising and setting of the orb of day, could not but be in closer union than the rest of their species with the inhabitants of the skies. (Compare *Mannert*, 10, 103.)—The Æthiopians were intimately connected with the Egyptians in the early ages of their monarchy, and Æthiopian princes, and whole dynasties, occupied the throne of the Pharaohs at various times, even to a late period before the Persian conquest. The Æthiopians had the same religion, the same sacerdotal order, the same hieroglyphic writing, the same rites of sepulture and ceremonies as the Egyptians. Religious pomps and processions were celebrated in common between the two nations. The images of the gods were at certain times conveyed up the Nile, from their Egyptian temples to others in Æthiopia; and, after the conclusion of a festival, were brought back again into Egypt. (*Diod. Sic.*, 1, 33.—*Eustath. ad Il.*, 1, 423.) The ruins of temples found of late in the countries above Egypt (*vid.* Meroë), and which are quite in the Egyptian style, confirm these accounts; they were, doubtless, the temples of the ancient Æthiopians. It is nowhere asserted that the Æthiopians and Egyptians used the same language, but this seems to be implied, and is extremely probable. We learn from Diodorus, that the Æthiopians claimed the first invention of the arts and philosophy of Egypt, and even pretended to have planted the first colonies of Egypt, soon after that country had emerged from the waters of the Nile, or rather of the Mediterranean, by which it was traditionally reported to have been covered. The Æthiopians, in later times, had political relations with the Ptolemies, and Diodorus saw ambassadors of this nation in Egypt in the time of Cæsar, or Augustus. An Æthiopian queen, named Candace, made a treaty with Augustus, and a princess of the same name is mentioned by St. Luke in the Acts of the Apostles. How far the dominion of the Æthiopian princes extended is unknown, but they probably had at one period possessions on the coast of the Red Sea, and relations with Arabia. After this we find no farther mention of the ancient Æthiopian empire. Other names occur in the countries intervening between Egypt and Abyssinia; and when the term Æthiopian is again met with in a later age, it is found to have been transferred to the princes and people of Habesh. Such is the history of Æthiopia among the profane writers. By the Hebrews the same people are mentioned frequently under the name of Cush, which by the Septuagint translators is always rendered Αἰθίοπες, or Æthiopians. The Hebrew term is, however, applied sometimes to nations dwelling on the eastern shore of the Red Sea, and hence a degree of ambiguity respecting its meaning in some instances. This subject has been amply discussed by Bochart and Michaëlis. Among the Hebrews of later times, the term Cush clearly belongs to

the Æthiopians. The Æthiopians, who were connected with the Egyptians by affinity and intimate political relations, are by the later Hebrew historians termed Cush. Thus Tizhakah, the Cushite invader of Judah, is evidently Tearchon the Æthiopian leader mentioned by Strabo, and the same who is termed Tarakos, and is set down by Manetho, in the well-known tables of dynasties, as an Æthiopian king of Egypt. In the earlier ages the term Cush belonged apparently to the same nation or race; though it would appear that the Cush or Æthiopians of those times occupied both sides of the Red Sea. The Cush mentioned by Moses are pointed out by him to be a nation of kindred origin with the Egyptians. In the Toldoth Beni Noach, or Archives of the sons of Noah, which Michaëlis (*Spicileg. Geogr. Hebr. Ext.*) has proved to contain a digest of the historical and geographical knowledge of the ancient world, it is said, that the Cush and the Misraim were brothers, which means, as it is generally allowed, nations nearly allied by kindred. It is very probable that the first people who settled in Arabia were Cushite nations, who were afterward expelled or succeeded by the Beni Yoktan or true Arabs. In the enumeration of the descendants of Cush in the Toldoth Beni Noach, several tribes or settlements are mentioned in Arabia, as Saba and Havila. When the author afterward proceeds to the descendants of Yoktan, the very same places are enumerated among their settlements. That the Cush had in remote times possessions in Asia, is evident from the history of Nimrod, a Cushite chieftain, who is said to have possessed several cities of the Assyrians, among which was Babel, or Babylon, in Shinar. Long after their departure the name of the Cush remained behind them on the coast of the Red Sea. It is probable that the name of Cush continued to be given to tribes which had succeeded the genuine Cushites in the possession of their ancient territories in Arabia, after the whole of that people had passed into Africa, just as the English are termed Britons, and the Dutch race of modern times Belgians. In this way it happened, that people, remote in race from the family of Ham, are yet named Cush, as the Midianites, who were descended from Abraham. The daughter of Jethro, the Midianite, is termed a Cushite woman. Even in this instance, the correspondence of Cush and Æthiopia has been preserved. We find the word rendered *Æthiopissa* by the Septuagint translators, and in the verses of Ezekiel, the Jewish Hellenistic poet, Jethro is placed in Africa, and his people are termed Æthiopians. On the whole, it may be considered as clearly established, that the Cush are the genuine Æthiopian race, and that the country of the Cush is generally in Scripture that part of Africa which lies above Egypt. In support of these positions may be cited, not only the authority of the Septuagint, and the writers already mentioned, but the concurring testimony of the Vulgate, and all other ancient versions, with that of Philo, Josephus, Eupolemus, and all the Jewish commentators and Christian fathers. There is only one writer of antiquity on the other side, and he was probably misled by the facts which we have already considered. This single dissentient is the writer of Jonathan's Targum, and on this authority the learned Bochart, supported by some doubtful passages, maintains that the land of Cush was situated on the eastern side of the Arabian Gulf. It has been satisfactorily shown, however, by the authors of the Universal History, and by Michaëlis, that many of these passages require a different version, and prove that the land of Cush was Æthiopia. (*Prichard's Physical History of Man, 2d ed.*, vol. 1, p. 289, *seqq.*)—As regards the physical character of the ancient Æthiopians, it may be remarked that the Greeks commonly used the term Æthiopian nearly as we use that of negro: they constantly spoke of the Æthiopians, as we speak of the negroes, as if they were the blackest people known in the world. "To wash the Æthiopian white," was a proverbial expression applied to a hopeless attempt. It may be thought that the term Æthiopian was perhaps used vaguely, to signify all or many African nations of dark colour, and that the genuine Æthiopians may not have been quite so black as others But it must be observed, that though other black nations may be called by that name when taken in a wider sense, this can only have happened in consequence of their resemblance to those from whom the term originated. It is improbable that the Æthiopians were destitute of a particular character, the possession of which was the very reason why other nations participated in their name, and came to be confounded with them. And the most accurate writers, as Strabo, for example, apply the term Æthiopian in the same way. Strabo, in the 15th book (686), cites the opinion of Theodectes, who attributed to the vicinity of the sun the black colour and woolly hair of the Æthiopians. Herodotus expressly affirms (7, 70), that the Æthiopians of the west, that is, of Africa, have the most woolly hair of all nations: in this respect, he says, they differed from the Indians and Eastern Æthiopians, who were likewise black, but had straight hair. Moreover, the Hebrews, who, in consequence of their intercourse with Egypt under the Pharaohs, could not fail to know the proper application of the national term Cush, seem to have had a proverbial expression similar to that of the Greeks, "Can the Cush change his colour, or the leopard his spots?" (*Jeremiah*, 13, 23.) This is sufficient to prove, that the Æthiopian was the darkest race of people known to the Greeks, and, in earlier times, to the Hebrews. The only way of avoiding the inference, that the Æthiopians were genuine negroes, must be by the supposition, that the ancients, among whom the foregoing expressions were current, were not acquainted with any people exactly resembling the people of Guinea, and therefore applied the terms woolly-haired, flat-nosed, &c., to nations who had these characters in a much less degree than those people whom we now term negroes. It seems possible, that the people termed Æthiopians by the Greeks, and Cush by the Hebrew writers, may either of them have been of the race of the Shangalla, Shilluk, or other negro tribes, who now inhabit the countries bordering on the Nile, to the southward of Sennaar; or they may have been the ancestors of the present Nouba or Barabra, or of people resembling them in description. The chief obstacle to our adopting the supposition that these Æthiopians were of the Shangalla race, or of any stock resembling them, is the circumstance, that so near a connexion appears to have subsisted between the former and the Egyptians; and we know that the Egyptians were not genuine negroes. Perhaps, after all, however, we would be more correct in considering the Bedjas, and their descendants the Abadbé and Bisharein, as the posterity of the ancient Æthiopians. Both the Abadbé and Bisharein belong to the class of red, or copper-coloured people. The former are described by Belzoni (*Travels*, p. 310), and the latter by Burckhardt (*Travels in Nubia*).

ÆTHLIUS. *Vid.* Supplement.

ÆTHRA, daughter of Pittheus, king of Trœzene, and mother of Theseus by Ægeus. (*Vid.* Ægeus.) She was betrothed, in the first instance, to Bellerophon; but this individual being compelled to fly, in consequence of having accidentally killed his brother, Æthra remained under her father's roof. When Ægeus came to consult Pittheus respecting an obscure oracle which the former had received from the Delphic shrine, Pittheus managed to intoxicate him, and give him the company of his daughter. From this intercourse sprang Theseus. (*Vid.* Ægeus.) Æthra was afterward taken captive by Castor and Pollux, when these two came in quest of Helen, whom Theseus had carried off, and made themselves masters of Athens. She accompa-

nied Helen to Troy when the latter was abducted by Paris, and, on the fall of Troy, she was restored to her home by Acamas and Demophoon, her grandsons, and the sons of Theseus. (*Apollod.*, 3, 15, 4.—*Id.*, 3, 10, 7.—*Heyne, ad Apollod., l. c.*)

Aetĭon, I. a famous painter, who lived in the time of Alexander the Great. He executed a painting of the nuptials of Alexander and Roxana; and the piece was so much admired at the Olympic Games, whither the artist had carried it for exhibition, that the president of the games gave him his daughter in marriage. Such is Lucian's account (*Her.*, 5), who saw this painting in Italy. In another passage, likewise, he refers to this production of Aëtion's, and bestows the highest praises on the lips of Roxana. (*Imag.*, 7.) Raphael is said to have traced, from Lucian's description of this work of art, one of his most brilliant compositions.—II. A sculptor, who flourished about the middle of the third century before the Christian era, and who is known from Theocritus (*Epigr.*, 7). At the request of Nicias, then a celebrated physician at Miletus, he made a statue of Æsculapius out of cedar. (As regards the reading Ἀετίωνι, for the common Ἡετίωνι, consult *Kiessling, ad loc.*)—III. An engraver on precious stones, whose age is uncertain. (*Bracci*, 18.—*Sillig, Dict. Art., s. v.*)

Aetĭus, I. an heresiarch of the fourth century, surnamed by his adversaries *the Atheist*. He was the son of a common soldier, and born at Antioch. His poverty compelling him to live by the labour of his hands, he commenced by being a vine-dresser, and was afterward, in succession, a coppersmith and jeweller. Being forced to abandon this latter calling, for having substituted a bracelet of gilt copper for one of gold, he followed the trade of an empiric, or charlatan, with some success, but was at last driven from Antioch, and went to study logic at Alexandrea. As he never attained any great skill in this latter science, and was, at the same time, but little versed in the sacred writings, he easily fell into the new religious errors of the day, to which he added many others of his own. Epiphanius has preserved forty-seven erroneous propositions, selected from his works, which contained more than three hundred. The principal ones consisted in teaching, that the Son of God was not like the Father; in pretending to know God by himself; in regarding the most culpable actions as the wants of nature; in rejecting the authority of the prophets and apostles; in rebaptizing in the name of the uncreated God, and of the Holy Spirit procreated by the created Son; in asserting that faith is sufficient without works, &c. His other errors were nothing more than mere sophisms founded on verbal equivocations. He was ordained deacon by Leontius, an Arian bishop, who was soon compelled to forbid him the exercise of his ministerial functions. After a succession of stormy conflicts, he was exiled by Constantius to Cilicia. Julian recalled him, and assigned him lands near Mytilene, in the island of Lesbos. He was even ordained bishop; and, having escaped punishment, which he was afterward on the point of undergoing for his attachment to the cause of the Emperor Valens, he died at Constantinople A.D. 366, and was honoured with a splendid funeral. (*S. Athanas., de Synod.—Socrat., Hist. Eccles.*, 1, 28.—*August. Hær.—Baron., Annal. Ann.*, 356.)—II. A celebrated Roman general, born at Dorostolus, in Mœsia. His father Gaudentius, a Scythian, attained to the highest military employments, and was killed in Gaul during a mutiny of the soldiers. Aëtius, brought up among the imperial body-guards, and given at an early period as a hostage to the formidable Alaric, learned the art of war under this conqueror, and profited by his stay among the barbarians to secure the attachment of a people whom he was destined to have alternately as enemies and allies. In A.D. 424, the usurper John wishing to seize the sceptre of the west, Aëtius undertook to procure for him the assistance of the Huns. John, however, was conquered, and Aëtius immediately submitted to Valentinian, who reigned in the west under the guardianship of his mother Placidia. Eagerly desirous of the imperial favours, and jealous of the credit of Count Boniface, Aëtius formed a treacherous scheme against him, the result of which was the revolt of Boniface, who invited Genseric and the Vandals into Africa. A subsequent explanation between Boniface and Placidia came too late to save Africa, but it served to expose the intrigues of Aëtius, who at this time was crushing the Franks and Burgundians in Gaul. Placidia did not dare to punish him, but she bestowed new honours upon Boniface. Rendered furious by this, Aëtius flew back to Italy with a few troops, encountered and gave battle to his rival, was conquered, but with his own hand wounded Boniface, who died shortly after, A.D. 432. Placidia was desirous of avenging his death, but Aëtius retired among the Huns, and reappeared subsequently at the head of sixty thousand barbarians to demand his pardon. Placidia restored to him his charges and honours, and Aëtius returned to Gaul to serve the empire, which he defended with great valour as long as his own ambitious views permitted this to be done. His most brilliant feat in this quarter was the overthrow of Attila, who had crossed the Rhine and Seine with his Huns, and laid siege to Orleans. Aëtius marched against him with a powerful army, and met his adversary, who had raised the siege of Orleans and recrossed the Seine, in the Catalaunian plains, near the modern *Châlons*. The contest was bloody but decisive, and three hundred thousand men fell on both sides. Notwithstanding, however, this brilliant achievement, Aëtius, in his turn, became the victim of court intrigue, and being sent for by Valentinian, and having approached him without distrust, was on a sudden stabbed to the heart by that suspicious and cowardly emperor. His death happened A.D. 454. (*Procop., de Reb. Goth.*, 5.—*Jornandes, de Regn. Success.*, c. 19.—*Paul Diacon., Hist. Miscell.*, 19, 16.—*Biographie Universelle*, vol. 1, p. 267.)—III. A physician of Amida, in Mesopotamia, who flourished at the close of the fifth century and the beginning of the sixth. The works of Aëtius are a valuable collection of medical facts and opinions, being deficient only in arrangement; since on several subjects their merit is transcendent. For example, the principles of the *Materia Medica* are delivered with admirable precision in the beginning of the first book. Of all the ancient treatises on fever, that contained in the fifth book of Aëtius may be instanced as being the most complete; and it would not be easy perhaps, at the present day, to point out a work so full on all points, and so correct in practice. Of contagion, as an exciting cause of fever, he makes no mention; and as his silence, and that of the other medical authors of antiquity, has often been thought unaccountable, it may be proper to say a few words in explanation. Palladius, who has given a most comprehensive abstract of the doctrines of Galen and his successors on the subject of fever, enumerates the following exciting causes of fevers: 1st. The application of a suitable *material*; as when things of a caleficient nature, such as pepper, mustard, and the like, are taken immoderately by a person of a hot temperament: 2d. Motion; which may be either mental or corporeal: 3d. Constriction of the pores of the skin, occasioned either by the thickness of the humours, or the coldness and dryness of the surrounding atmosphere (this, by-the-by, accords with Dr. Cullen's Theory of spasm of the extreme vessels): 4th. Putrefaction of the fluids: 5th. The application of heat, such as by exposure of the head to the sun.—Epidemical fevers the ancients considered as being occasioned by a depraved state of the atmosphere, arising from putrid *miasmata*, or similar causes. With-

out doubt, in cases of malignant fevers, they were aware that the effluvia from the bodies of those afflicted with them contaminated the surrounding atmosphere, and that the fevers were propagated in this manner. Hence Galen, Cælius Aurelianus, Rhazes, and Avicenna, rank the plague among those complaints which pass from one person to another; and Isidorus defines the plague thus: "*Pestilentia est contagium, quod, dum unum apprehenderit, celeriter ad plures transit.*" At the same time, as they did not ascribe the origin and propagation of these disorders to a peculiar virus, they did not think it necessary to treat of contagion as a distinct cause of fever, because, in this view of the matter, it is clearly referrible to some one of the general causes enumerated above. Thus, the atmosphere of the ill-ventilated apartment of a patient in fever becoming vitiated, and being inhaled by a person in health, might occasion fever, either by producing constriction of the pores of the skin, or putrefaction of the fluids, and accordingly would be referred either to the 3d or the 4th class of general causes. In a word, the opinions of the ancients upon this subject seem to have corresponded very much with those of the more reasonable Macleanites of the present day, who, although they deny that fever, strictly speaking, is contagious, admit that it is contaminative.—Aëtius is the first medical author who has given a distinct account of the *Dracunculus*, or *Vermis Medinensis*, now commonly known by the name of Guinea-worm. He treats of this disease so fully, that Rhazes and Avicenna have supplied but little additional information, nor have the moderns, in any considerable degree, improved upon the knowledge of the ancients. The method of treating Aneurism at the elbow-joint is deserving of attention, as being a near approximation to the improved method of operating introduced by John Hunter and Abernethy. He directs the operator to make a longitudinal incision along the inner side of the arm, three or four fingers' breadth below the armpit, and having laid bare the artery, and dissected it from the surrounding parts, to raise it up with a blind hook, and, introducing two threads, to tie them separately and divide the artery in the middle. Had he stopped here, his method would have been a complete anticipation of the plan of proceeding now practised; but, unfortunately, not having sufficient confidence in the absorbing powers of the system, he gives directions to open the tumour and evacuate its contents. Many nice operations upon the eye and surrounding parts are accurately described by him.—On the obstetrical department of surgery he is fuller than any other ancient writer.—He has also given an account of many pharmaceutical operations which are not noticed elsewhere. The work of Aëtius, divided by the copyists into four *Tetrabibli*, and each *Tetrabiblus* into four discourses, consisted originally of sixteen books. The first eight only were printed in Greek at Venice, by the heirs of Aldus Manutius, fol., 1534. The others have remained in MS., in the libraries of Vienna and Paris. Various editions have been published of the Latin translation of the entire work by Janus Cornarius, under the title of *Contractæ ex veteribus Medicinæ tetrabiblis*, at Venice, 1543, in 8vo; at Basle, 1542, 1549, in fol.; another at Basle, 1535, fol., of which the first seven and the last three books were translated by Montanus; two at Lyons, 1549, fol., and 1560, 4 vols. 12mo, with notes of but little value, by Hugo de Soleriis; and one at Paris, 1567, fol., among the *Medicæ Artis Principes*.—IV. Sicanus, or Siculus, a physician, and native of Sicily, as is commonly supposed, to whom is ascribed a treatise on *Melancholy*. The truth is, however, that the treatise in question is nothing more than a selection from the second discourse of the second Tetrabiblus of Aëtius of Amida; so that Aëtius the Sicilian becomes a mere nonentity. (*Schöll, Hist. Lit. Gr.*, 7, p. 253.)

ÆTNA, I. a celebrated volcano of Sicily, now *Etna* or *Monte Gibello* (shortened into *Mongibello*), the latter of these modern appellations being adopted from the Arabic *Gibel*, "a mountain," given to Ætna on account of its vast size, and recalling the remembrance of the Arabian conquests in Sicily. (Compare the Map of Southern Italy and Sicily, accompanying the "*Histoire des Conquêtes des Normands*," by *D'Arc*, where the Arabic names are given.) This volcano, so immense in size, that Vesuvius, in comparison, seems merely a hill, rises on the eastern side of Sicily. It is 180 miles in circumference at the base, and attains by a gradual ascent to the height of 10,954 feet above the level of the sea. From *Catania* (the ancient Catana), which stands at the foot, to the summit, is 30 miles, and the traveller passes through three distinct zones, called the cultivated, the woody, and the desert. The lowest, or *cultivated* zone, extends through an interval of ascent of 16 miles, and it contains numerous small mountains of a conical form, about 300 or 400 feet high, each having a crater at the top, from which the lava flows over the surrounding country. The fertility of this region is wonderful, and its fruits are the finest in the island. The *woody* region forms a zone of the brightest green all around the mountain, and reaches up the side about eight miles. In the *desert* region vegetation entirely disappears, and the surface presents a dreary expanse of snow and ice. The summit of the mountain consists of a conical hill, containing a crater above two miles in circumference. —The silence of Homer respecting the fires of Ætna has given rise to the opinion, that the mountain in his time was in the same state of repose as Vesuvius in the days of Strabo. The earliest writers who make mention of Ætna, and its eruptions, are the author of the Orphic poems (*Argonaut.*, v. 12), and more particularly Pindar (*Pyth.*, 1, 21, *seqq.*, *ed. Boeckh.* Compare *Aulus Gellius*, 17, 10), whose description, in its fearful sublimity, bears with it all the marks of truth, and points evidently to some accurate accounts of the volcano, as received by the bard, perhaps from King Hiero. Thucydides (3, 116) is next in order. He speaks of the stream of lava, which, in his time (*Ol.* 88, 3, B.C. 426), desolated the territory of Catana; he asserts, that, fifty years before, a similar flow of lava had taken place, and, without any farther chronological reference, makes mention also of a third. These were the only three eruptions with which the Greeks had become acquainted since their settlement in Sicily. That Ætna, however, had, at a much earlier period, given proof of its volcanic character, is evident from the narrative of Diodorus Siculus (5, 6), where we are informed, that the Sicani were compelled to retire to the western parts of the island, by reason of the devastation and terror which the fiery eruptions from the mountain had occasioned. The account which Strabo gives (274) of the state of things on the summit of Ætna, accords pretty accurately with the narratives of modern travellers. The geographer informs us, that those who had lately ascended the mountain found on the top a crater, or, as he terms it, a level plain (πεδίον ὁμαλόν), about twenty stadia in circumference, enclosed by a bank of cinders having the height of a wall. In the middle of the plain was a hill of an ashy colour, like the surface of the plain. Over the hill a column of smoke hung suspended, extending about two hundred feet in height. Two of the party from whom Strabo received his information undertook to descend the banks and enter upon the plain, but the hot and deep sand soon compelled them to retrace their steps. The geographer, after this statement, then proceeds to contradict the common story respecting the fate of Empedocles, the party assuring him that the crater, or opening into the bowels of the mountain, could neither be seen nor approached. —The whole number of eruptions on record, in the

case of Ætna, is said to be eighty-one, of which the following may be regarded as an accurate enumeration. Those mentioned by Thucydides amount to *three*. In 122 B.C. there was *one*. In 44 A.D. *one*. In 352 A.D. *one*. During the 12th century, *two* happened. During the 13th, *one*. During the 14th, *two* During the 15th, *four*. During the 16th, *four*. During the 17th, *twenty-two*. During the 18th, *thirty-two*. Since the commencement of the 19th, *nine*. (*Malte-Brun, Geogr.*, vol. 4, p. 293, *Brussels ed.*) That the Greeks did not suffer this mountain to remain unemployed in their mythological legends may easily be imagined, and hence the fable that Ætna lay on part of the giant form of Typhon, enemy of the gods. (*Pindar, Pyth., l. c.* — Compare *Æschylus, Prom. Vinct.*, v. 365. — *Hyginus*, c. 152. — *Apollod.*, 1, 6, 3, and *Heyne, ad loc.*, where the different traditions respecting Typhon are collected.) According to Virgil (*Æn.*, 3, 578), Enceladus lay beneath this mountain. Another class of mythographers placed the Cyclōpes of Homeric fable on Ætna, though the poet never dreamed of assigning the island Thrinakia as an abode for his giant creations. (*Mannert*, vol. 3, p. 9, *seqq.*) When the Cyclōpes were regarded as the aids of Vulcan in the labours of the forge, they were translated, by the wand of fable, from the surface to the bowels of the mountain, though the Lipari islands were more commonly regarded as the scene of Vulcan's art. (*Mannert*, 9, pt. 2, p. 297.)—II. A small city on the southern declivity of Ætna. The first name of the place was Inessa, or Inessos, and Thucydides (6, 94) speaks of the inhabitants under the appellation of Inessæi (Ἰνησσαίοι). The form of the name, therefore, as given by Strabo (268), namely, Innesa (Ἴννησα), as well as that found in Diodorus Siculus (14, 14), Ennesia (Ἐννησία), are clearly erroneous. The name of the place was changed to Ætna by the remains of the colony which Hiero had settled at Catana, and which the Siculi had driven out from that place. Hiero had called Catana by the name of Ætna, and the new-comers applied it to the city which now furnished them with an abode. This migration to Inessa happened *Ol.* 79, 4. At a subsequent period (*Ol.* 94, 2) we find the elder Dionysius master of the place, a possession of much importance to him, since it commanded the road from Catana to the western parts of the island. The ancient site is now marked by ruins, and the place bears the name of *Castro*. (*Mannert*, 10, pt. 2, p. 291, *seqq.*)

Ætŏlĭa, a country of Greece, situate to the east of Acarnania. The most ancient accounts which can be traced respecting this region, represent it as formerly possessed by the Curetes, and from them it first received the name of Curetis. (*Strab.*, 465.) A change was subsequently effected by Ætolus, the son of Endymion, who arrived from Elis in the Peloponnesus, at the head of a band of followers, and, having defeated the Curetes in several actions, forced them to abandon their country (*vid.* Acarnania), and gave the territories which they had left the name of Ætolia. (*Ephor. ap. Strab.*, 463. — *Pausan.*, 5, 1.) Homer represents the Ætolians as a hardy and warlike race, engaged in frequent conflicts with the Curetes. He informs us, also, that they took part in the siege of Troy, under the command of Thoas their chief, and often alludes to their prowess in the field. (*Il.*, 9, 527; 2, 638, &c.) Mythology has conferred a degree of celebrity and interest on this portion of Greece, from the story of the Calydonian boar, and the exploits of Meleager and Tydeus, with those of other Ætolian warriors of the heroic age; but, whatever may have contributed to give renown to this province, Thucydides (1, 5) assures us, that the Ætolians, in general, like most of the northwestern clans of the Grecian continent, long preserved the wild and uncivilized habits of a barbarous age. The more remote tribes were especially distinguished for the uncouthness of their language and the ferocity of their habits. (*Thucyd.*, 3, 94.) In this historian's time they had as yet made no figure among the leading republics of Greece, and are seldom mentioned in the course of the war which he undertook to narrate. From him we learn that the Ætolians favoured the interests of the Lacedæmonians, probably more from jealousy of the Athenians, whom they wished to dislodge from Naupactus, than from any friendship they bore to the former. The possession of that important place held out inducements to the Athenians, in the sixth year of the war, to attempt the occupation, if not the ultimate conquest, of all Ætolia: the expedition, however, though ably planned, and conducted by Demosthenes himself, proved signally disastrous. We scarcely find any subsequent mention of the Ætolians during the more important transactions which, for upward of a century, occupied the different states of Greece. We may collect, however, that they were at that time engaged in perpetual hostilities with their neighbours the Acarnanians. On the death of Philip and the accession of Alexander, the Ætolians exhibited symptoms of hostile feelings towards the young monarch (*Diod. Sic.*, 17, 3), which, together with the assistance they afforded to the confederate Greeks in the Lamiac war, drew upon them the vengeance of Antipater and Craterus, who, with a powerful army, invaded their country, which they laid waste with fire and sword. The Ætolians, on this occasion, retired to their mountain-fastnesses, where they intrenched themselves until the ambitious designs of Perdiccas forced the Macedonian generals to evacuate their territory. (*Diod. Sic.*, 18, 25.) If the accounts Pausanias has followed are correct, Greece was afterward mainly indebted to the Ætolians for her deliverance from a formidable irruption of the Gauls, who had penetrated into Phocis and Ætolia. On being at length compelled to retreat, these barbarians were so vigorously pursued by the Ætolians, that scarcely any of them escaped. (*Pausan.*, 10, 23.—*Polyb.*, 9, 30.) From this time we find Ætolia acquiring a degree of importance among the other states of Greece, to which it had never aspired during the brilliant days of Sparta and Athens; but these republics were now on the decline, while northern Greece, after the example of Macedonia, was training up a numerous and hardy population to the practice of war. It is rarely, however, that history has to record achievements or acts of policy honourable to the Ætolians: unjust, rapacious, and without faith or religion, they attached themselves to whatever side the hope of gain and plunder allured them, which they again forsook in favour of a richer prize whenever the temptation presented itself. (*Polyb.*, 2, 45 and 46.— *Id.*, 4, 67.) We thus find them leagued with Alexander of Epirus, the son of Pyrrhus, for the purpose of dismembering Acarnania, and seizing upon its cities and territory. (*Polyb.*, 2, 45. — *Id.*, 9, 34.) Again with Cleomenes, in the hope of overthrowing the Achæan confederacy. (*Polyb.*, 2, 45.) Frustrated, however, in these designs by the able counsels of Aratus, and the judicious and liberal policy of Antigonus Doson, they renewed their attempts on the death of that prince, and carried their arms into the Peloponnesus; which gave rise to the social war, so ably described by Polybius. This seems to have consisted rather in predatory incursions and sudden attacks on both sides, than in a regular and systematic plan of operations. The Ætolians suffered severely; for Philip, the Macedonian king, whose youth they had despised, advanced into the heart of Ætolia at the head of a considerable force, and avenged, by sacking and plundering Thermus, their chief city, the sacrilegious attack made by them on Dodona, and also the capture of Dium in Macedonia. (*Polyb.*, 5, 7, *seqq.*) When the Romans, already hard pressed by the second Pu-

nic war, then raging in Italy, found themselves threatened on the side of Greece by the secret treaty concluded by the King of Macedon with Hannibal, they saw the advantage of an alliance with the Ætolians in order to avert the storm; and, though it might reflect but little credit on their policy, in a moral point of view, to form a league with a people of such questionable character, the soundness of judgment which dictated the measure cannot be doubted; since they were thus enabled, with a small fleet and an army under the command of M. Valerius Lævinus, to keep in check the whole of the Macedonian force, and effectually to preclude Philip from affording aid to the Carthaginians in Italy. (*Livy*, 26, 24.) The Ætolians also proved very useful allies to the Romans in the Macedonian war, during which they displayed much zeal and activity, particularly in the battle of Cynoscephalæ, where their cavalry greatly distinguished itself, and contributed essentially to that decisive victory. (*Liv.*, 33, 7.) On the conclusion of peace, the Ætolians flattered themselves that their exertions in favour of the Romans would be rewarded with a share of the provinces taken from the enemy. But the crafty Romans considered Ætolia already sufficiently powerful to render any considerable addition to its territory impolitic, and even dangerous. The Ætolians were, at this time, no longer confined within the narrow limits which the early history of Greece assigns to them, but had extended their dominions on the west and northwest as far as Epirus, where they were in possession of Ambracia, leaving to Acarnania a few towns only on the coast: towards the north, they occupied the districts of Amphilochia and Aperantia, a great portion of Dolopia, and, from their connexion with Athamantia, their influence in that direction was felt even to the borders of Macedonia. On the side of Thessaly they had made themselves masters of the country of the Ænianes, a large portion of Phthiotis, with the cantons of the Melians and Trachinians. On the coast they had gained the whole of the Locrian shore to the Crissæan Gulf, including Naupactus. In short, they wanted but little to give them the dominion over the whole of Northern Greece. The Romans, therefore, satisfied with having humbled and weakened the Macedonian prince, still left him power enough to check and curb the arrogant and ambitious projects of this people. The Ætolians appear to have keenly felt the disappointment of their expectations. (*Liv.*, 33, 13 and 31.) They now saw all the consequences of the fault they had committed, in opening for the Romans a way to Greece; but, too weak of themselves to eject these formidable intruders, they turned their thoughts towards Antiochus, king of Syria, whom they induced to come over into that country, this monarch having been already urged to the same course by Hannibal. (*Liv.*, 35, 33.) With the assistance of this new ally, they made a bold attempt to seize at once the three important towns of Demetrias, Lacedæmon, and Chalcis, in which they partly succeeded; and, had Antiochus prosecuted the war as vigorously as it was commenced, Greece, in all probability, would have been saved, and Italy might again have seen Hannibal in her territories at the head of a victorious army; but a single defeat at Thermopylæ crushed the hopes of the coalition, and drove the feeble Antiochus back into Asia. (*Liv.*, 36, 19.) The Ætolians, deserted by their ally, remained alone exposed to the vengeance of the foe. Heraclea, Naupactus, and Ambracia were in turn besieged and taken; and no other resource being left, they were forced to sue for peace. This was granted A.U.C. 563; but on conditions that for ever humbled their pride, crippled their strength, and left them but the semblance of a republic. (*Liv.*, 38, 11. —*Polyb.*, *Frag.*, 22, 13.)—The Ætolian polity appears to have consisted of a federal government, somewhat similar to the Achæan league. Deputies from the several states met in a common assembly, called Panætolium, and formed one republic under the administration of a prætor. The officer was chosen annually; and upon him devolved more especially the direction of military affairs, subject, however, to the authority of the national assembly. Besides this, there was also a more select council called Apocleti. In addition to the chief magistrate, we hear of other officers, such as a general of cavalry and a public secretary. (*Liv.*, 31, 29.—*Polyb.*, 4, 5.—*Id.*, *Frag.*, 22, 15.—*Tittmann, Griechisch. Staatsverfass.*, p. 386, *seqq.*)—The following are the limits of Ætolia, according to Strabo (450). To the west it was separated from Acarnania by the Achelous; to the north it bordered on the mountain districts occupied by the Athamanes, Dolopes, and Ænianes; to the east it was contiguous to the country of the Locri Ozolæ, and, more to the north, to that of the Dorians; on the south it was washed by the Corinthian Gulf. The same geographer informs us, that it was usual to divide the country within these boundaries into Ætolia *Antiqua* and *Epictetus*. The former extended along the coast from the Achelous to Calydon; and included also a considerable tract of rich champaign country along the Achelous as far as Stratus. This appears to have been the situation chosen by Ætolus for his first settlement. The latter, as its name implies, was a territory subsequently acquired, and comprehended the most mountainous and least fertile parts of the province, stretching towards the Athamanes on the north side, and the Locri Ozolæ on the eastern. (*Cramer's Ancient Greece*, vol. 2, p. 60, *seqq.*) Ætolia was, in general, a rough and mountainous country. (Compare *Hobhouse*, *Journey*, &c., *Letter* 16, vol. 1, p. 189, *Am. ed.*—*Pouqueville*, *Voyage*, &c., vol. 3, p. 231.) Some parts, however, were remarkable for their fertility; such as, 1. The large Ætolian field (*Αἰτωλῶν πεδίον μέγα.—Dionys. Perieg.*, v. 432). 2. Paracheloitis, or the fruitful region at the mouth of the Achelous, formed from the mud brought down by the river, and drained, or, according to the legend, torn by Hercules from the river-god. (*Vid.* Achelous.) 3. The Lelantian field, at the mouth of the Evenus. (*Kruse*, *Hellas*, vol. 2, pt. 2, p. 189, *seqq.*)

Ætōlus, son of Endymion (the founder of Elis), and of Neïs, or, according to others, Iphianassa. Having accidentally killed Apis, son of Phoroneus, he fled with a band of followers into the country of the Curetes, which received from him the name of Ætolia. (*Apollod.*, 1, 7, 5.—*Vid.* Ætolia.)

Æx, I. a rocky island between Tenos and Chios, deriving its name from its resemblance to a goat (*αἴξ*). It is said by some to have given the appellation of "Ægean" (*Αἰγαῖον*) to the sea in which it stood. (*Plin.*, 4, 11.)—II. The goat that suckled Jupiter, changed into a constellation.

Afer, Cn. Domitius, an orator during the reigns of Tiberius, Caligula, Claudius, and Nero. He was born at Nemausus (*Nismes*), B.C. 15 or 16, of obscure parents, and not, as some maintain (*Faydit, Remarques sur Virgile*), of the Domitian line. After receiving a good education in his native city, he removed, at an early age, to Rome, where he subsequently distinguished himself by his talents at the bar, and rose to high honours under Tiberius. His services as an informer, however, most of all endeared him to the reigning prince, and in this infamous trade he numbered among his victims Claudia Pulchra, the cousin of Agrippina, and Q. Varus, son of the former. A skilful flatterer, he managed to preserve all his favour under the three emperors who came after Tiberius, and finally died of intemperance under the last of the three, Nero, A.D. 59. He was the preceptor of Quintilian, who has left a very favourable account of his oratorical abilities. (*Tacitus*, *Ann.*, 4, 52.—*Id. ibid.*, 14, 19.—*Quintil.*, 5, 7.)

Afrania. *Vid.* Supplement.

Afrania Gens. *Vid.* Supplement.

Afrānius, I. a Latin comic poet, who flourished about 100 B.C. Cicero (*Brut.*, 45) says that he imitated C. Titius, and praises him for acuteness of perception, as well as for an easy style. ("*Homo perargutus, in fabulis quidem etiam, ut scitis, disertus.*") Horace speaks of him as an imitator of Menander. (*Epist.*, 2, 1, 57.—Compare *Cic.*, *de Fin.*, 1, 3.) Afranius himself admits, in his *Compitales*, that he derived many even of his plots from Menander and other Greek writers. In other instances, however, he made the manners and customs of his own country the basis of his pieces. Quintilian (10, 1, 100) praises the talents of Afranius, but censures him, at the same time, for his frequent and disgusting obscenities. Of all his works, only some titles, and 266 verses remain, which are to be found in the *Corpus Poëtarum* of Maittaire, and have also been published by Bothe and Neukirch. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 111.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 139.)—II. Nepos, a commander who had served under Pompey, and was named by him consul, A.U.C. 694, a period when Pompey was beginning to dread the power and ambition of Cæsar. Afranius, however, performed nothing remarkable at this particular time, having a distaste for public affairs. Fourteen years later, when Pompey and Cæsar had come to an open rupture, Afranius was in Spain, as the lieutenant of the former, along with Petreius, who held a similar appointment. Cæsar entered the country at this period, and the two lieutenants, uniting their forces, awaited his approach in an advantageous position near Ilerda (the modern *Lerida*). Cæsar was defeated in the first action, and two days afterward saw himself blockaded, as it were, in his very camp, by the sudden rise of the two rivers between which it was situate. His genius, however, triumphed over every obstacle, and he eventually compelled the two lieutenants of Pompey to submit without a second encounter. They disbanded their troops and returned to Italy, after having promised never to bear arms against Cæsar for the future. Afranius, however, either forgetful of his word, or having in some way released himself from the obligation he had assumed, took part with Pompey in the battle of Pharsalia, being intrusted with the command of the right wing, although his capitulation in Spain had laid him open to the charge of having betrayed the interests of his chief. After the battle of Thapsus, Afranius and Faustus Sylla moved along the coast of Africa, with a small body of troops, in the design of passing over to Spain, and joining the remains of Pompey's party in that quarter. They were encountered, however, by Sittius, one of the partisans of Cæsar, who defeated and made them prisoners. It was the intention of Sittius to have saved their lives, but they were both massacred by his soldiers. (*Cæs.*, *Bell. Civ.*, 1, 38.—*Cic.*, *ep. ad Att.*, 1, 18.—*Plut.*, *Vit. Pomp.*—*Sueton.*, *Vit. Cæs.*, 34.—*Florus*, 4, 2.)—III. Potitus, a plebeian, in the reign of Caligula, who, in a spirit of foolish flattery, bound himself by an oath that he would depart from existence in case the emperor recovered from a dangerous malady under which he was labouring. Caligula was restored to health, and Potitus compelled to fulfil his oath. (*Dio Cass.*, 59, 8.—Compare the remarks of *Reimar*, *ad loc.*, on the belief prevalent throughout the ancient world that the life of an individual could be prolonged if another would lay down his own in its stead.)

Africa, one of the main divisions of the ancient world, known to history for upward of three thousand years; yet, notwithstanding its ancient celebrity, and notwithstanding its vicinity to Europe, still in a great measure eluding the examination of science. Modern observation and discoveries make it to be a vast peninsula, 5000 miles in length, and almost 4600 in breadth, presenting in an area of nearly 13,430,000 square miles, few long or easily-navigated rivers.—The Greeks would seem to have been acquainted, from a very early period, with the Mediterranean coast of this country, since every brisk north wind would carry their vessels to its shores. Hence we find Homer already evincing a knowledge of this portion of the continent. (*Od.*, 4, 84.) A tawny-coloured population roamed along this extensive region, to whom the name of *Libyans* (Λίβυες) was given by the Greeks, a corruption, probably, of some native term; while the country occupied by them was denominated *Libya* (ἡ Λιβύη). To this same coast belonged, in strictness, the lower portion of Egypt; but the name of this latter region had reached the Greeks as early as, if not earlier than, that of Libya, and the two therefore remained always disunited. Egypt, in consequence, was regarded as a separate country, until the now firmly-established idea of three continents superinduced the necessity of attaching it to one of the three. By some, therefore, it was considered as a part of Asia, while others made the Nile the dividing limit, and assigned part of Libya to Egypt, while the portion east of the Nile was made to belong to the Asiatic continent. As regarded the extent of Libya inland, but little was at that time known. Popular belief made the African continent of small dimensions, and supposed it to be washed on the south by the great river Oceanus, which encircled also the whole of what was then supposed to be the flat and circular disk of the earth. In this state, or very nearly so, Herodotus found the geographical knowledge and opinions of his contemporaries. The historian opposes many of the speculations of the day on this subject (4, 36, *seqq.*); he rejects the earth-encompassing Oceanus, as well as the idea that the earth was round as if made by a machine. He condemns also the division into Europe, Asia, and Africa, on account of the great disproportion of these regions. Compelled, however, to acquiesce in the more prevalent opinions of the day, he recognises Libya as distinct from Egypt, or, more properly speaking, makes the Nile the dividing line, though, from his own private conviction, it is easy to perceive that he himself takes for the eastern limit of Africa what is regarded as such at the present day. None of the later geographers, down to the time of Ptolemy, appear to have disturbed this arrangement. Eratosthenes, Timosthenes, and Artemidorus, all adopt it; Strabo also does the same, though he considers the Arabian Gulf, with the isthmus to the north, as affording the far more natural boundary on the east. As Alexandrea, however, was built to the west of the mouths of the Nile, the canal which led off to this city was regarded as a part of the eastern boundary of the continent, and hence we find the city belonging on one side to Libya, and on the other to Asia. (*Hierocles*, *Bellum Alexandr.*, *c.* 14.) The Romans, as in most of their other geographical views, followed here also the usages of the Greeks, and hence Mela (1, 1) remarks, "*Quod terrarum jacet a freto ad Nilum, Africam vocamus.*" As, however, in their subdivisions of territory, the district of Marmarica was added to the government of Africa, they began gradually to contract the limits of Libya, and to consider the Catabathmus Magnus as the dividing point. Hence we find the same Mela remarking (1, 8), "*Catabathmus, vallis devexa in Ægyptum, finit Africam.*" In consequence of this new arrangement, Egypt on both sides of the Nile began to be reckoned a part of the continent of Asia. ("*Ægyptus Asiæ prima pars, inter Catabathmum et Arabas.*"—*Mela*, 1, 9.) Ptolemy laid aside, in his day, all these arbitrary points of separation, and, assuming the Arabian Gulf as the true and natural dividing line on the east, made Egypt a part of Africa, and added to the same continent the whole western coast of the same gulf, which had before been regarded as an appendage of Arabia. (*Mannert*, 10, pt. 2, p. 1, *seqq.*)—The name of Africa seems to have been

originally applied by the Romans to the country around Carthage, the first part of the continent with which they became acquainted, and the appellation is said to have been derived from a small Carthaginian district on the northern coast, called *Frigi*. (*Ritter, Erdkunde*, 1, p. 955, 2*d ed.*) Hence, even when the name had become applied to the whole continent, there still remained, in Roman geography, the district of Africa Proper, on the Mediterranean coast, corresponding to the modern kingdom of *Tunis*, with part of that of *Tripoli*. The term Libya, on the other hand, though used by the Greeks to designate the entire country, became limited with the Romans to a part merely; and thus we have with the latter, the region of Libya, extending along the coast from the Greater Syrtis to Egypt, and stretching inland to the deserts.—The knowledge which Herodotus possessed of this continent was far from extensive. He considered Africa as terminating north of the equinoctial line; and, even in these narrow limits, Egypt alone, ranking it as a part of Africa in fact, is clearly described. If we exclude Egypt, the acquaintance possessed by the historian relative to the other parts of the continent, and which is founded on the information imparted by others, follows merely three lines of direction: one proceeds along the Nile, and reaches probably the limit of modern discoveries in that quarter; another, leaving the temple and Oasis of Ammon, loses itself in the great desert; while a third advances along the Mediterranean coast as far as the environs of Carthage. (*Malte-Brun*, 1, p. 26, *Brussels ed.*) The natives of Africa are divided by Herodotus into two races, the Africans, or, to adopt the Greek phraseology, Libyans, and the Æthiopians; one possessing the northern, the other the southern part (4, 197). By these appear to be meant the Moors, and the Negroes, or the darker-coloured nations of the interior. The common boundary of the Africans and Æthiopians in ancient times may be placed at the southern border of the Great Desert. Hanno found the Æthiopians in possession of the western coast, about the parallel of 19°; and Pliny (5, 31) places them at five journeys beyond Cerne. At present the negroes are not found higher up than the Senegal river, or about 17°, and that only in the inland parts. (*Rennell, Geography of Herodotus*, p. 427, *seqq.*) Nothing, however, can be more indeterminate than the terms Æthiopia and Æthiopian; and it is certain that many distinct races were included under the latter denomination. (*Vid.* Æthiopia.) The whole of Africa, except where it is joined to Asia, was known by the ancients in general to be surrounded by the sea; but of its general figure and extension towards the south they had no accurate knowledge. There is strong reason, however, to believe, that, at an era anterior to the earliest records of history, the circumnavigation of Africa was accomplished by the Phœnicians in the service of Necho, king of Egypt. Herodotus, to whom we are indebted for the knowledge of this interesting fact, speaking of the peninsular figure of the continent of Africa, says (4, 42): "This discovery was first made by Necho, king of Egypt, as far as we are able to judge. When he had desisted from opening the canal that leads from the Nile to the Arabian Gulf, he sent certain Phœnicians in ships, with orders to pass by the Columns of Hercules into the sea that lies to the north of Africa, and then to return to Egypt. These Phœnicians thereupon set sail from the Red Sea, and entered into the Southern Ocean. On the approach of autumn, they landed in Africa, and planted some grain in the quarter to which they had come: when this was ripe and they had cut it down, they put to sea again. Having spent two years in this way, they in the third passed the Columns of Hercules, and returned to Egypt. Their relation may obtain credit from others, but to me it seems impossible to be believed; for they affirmed, that, as they sailed around the coast of Africa, they had the sun on their right hand." The report which Herodotus thought so strange as to throw discredit on the whole narrative, namely, that in passing round Africa the navigators had the sun to the right, affords to us, as has been well remarked, the strongest presumption in favour of its truth, since this never could have been imagined in an age when astronomy was yet in its infancy. The Phœnicians must of course have had the sun on their right after having passed the line. (*Larcher, ad Herod., l. c.*—vol. 3, p. 458.—Compare *Rennell, Geography of Herodotus*, p. 718.) Many writers, however, have laboured to prove that the voyage, in all probability, never took place; that the time in which it is said to have been performed was too short for such an enterprise at that early day; in a word, that the undertaking was altogether beyond any means which navigation at that era could command. (*Gossellin, Recherches*, &c., vol. 1, p. 199, *seqq.* — *Mannert*, 1, p. 21, *seqq.* — *Malte-Brun*, 1, p. 30.) But the learned arguments of Rennell impart to the tradition a strong aspect of probability. (*Rennell, Geography of Herodotus*, p. 672, *seqq.* — Compare *Larcher, ad Herod, l. c.*, vol. 3, p. 458, *seqq.* — *Murray, Account of Discoveries in Africa*, 1, p. 10, *seqq.*) The date of this first circumnavigation of Africa is supposed to be about 600 B.C. In that rude stage of the art of navigation, however, the knowledge of a passage by the Southern Ocean was as unavailable for any mercantile or practical purposes, as the discovery of a northwest passage in modern days. The precarious and tardy nature of the voyage, as well as the great expense attending it, would necessarily preclude its being made the channel of a regular commerce; nor was there any sufficient inducement for repeating the attempt, as the articles of merchandise most in request were to be had much nearer home. Exaggerated representations, moreover, of the frightful coast, and of the stormy and boundless ocean into which it projected, would naturally concur in intimidating future adventurers. Accordingly, we are informed by Herodotus (4, 43), that Sataspes, a Persian nobleman, who was condemned by Xerxes to be impaled, had his sentence commuted for the task of sailing round the African continent. He made the attempt from the west, passing the Columns of Hercules, and sailing southward along the western coast for several months; till baffled probably by the adverse winds and currents, or finding himself carried out into an immense and apparently boundless sea, he in despair abandoned the enterprise as impracticable, and returned by the way of the Straits to Egypt; upon which the monarch ordered the original sentence to be executed upon him. These attempts to circumnavigate Africa were made under the direction of the most powerful monarchs of the age; the next was undertaken by a private adventurer. We are informed by Strabo (98), who cites Posidonius as his authority, that a certain Eudoxus, a native of Cyzicus, having been deputed by his fellow-citizens to convey their solemn offering to the Isthmian celebration at Corinth, went, after having executed this commission, to Egypt, and had several conferences with the reigning monarch, Euergetes II., and also with his ministers, respecting various topics, but particularly concerning the navigation of the Nile in the upper part of its course. This man was an enthusiast in topographical researches, and not wanting in erudition. It happened that, about this same time, the guard-vessels on the coast of the Arabian Gulf picked up an Indian, whom they found alone in a bark and half dead. He was brought to the king; but no one understanding his language, the monarch ordered him to be instructed in Greek; and when he could speak the tongue, the Indian stated that, having set sail from the coast of India, he had lost his way, and had seen all his companions perish through famine. He promised, if the king would send him back, to show

the way to India to those whom the monarch should charge with this commission. Euergetes assented, and Eudoxus was one of those directed to go on this errand. He sailed with a cargo of various articles calculated for presents, and brought back in exchange aromatics and precious stones. He was disappointed, however, in the expectations of profit which he had entertained, since the king appropriated all the return-cargo to himself. After the death of Euergetes, Cleopatra, his widow, assumed the reins of government, and sent Eudoxus on a second voyage to India with a richer supply of merchandise than before. On his return, he was carried by the winds to the coast of Æthiopia, where, landing at several points, he conciliated the natives by distributing among them corn, wine, and dried figs, things of which until then they had been ignorant. He received in exchange water and guides. He noted down also some words of their language; and found, moreover, in this quarter, the extremity of a ship's prow, carved in the shape of a horse's head. This fragment, he was told, had belonged to a shipwrecked vessel that came from the west. Having reached Egypt, he found the son of Cleopatra on the throne, and he was again despoiled of the fruits of his voyage, being charged with having converted many things to his own use. As regards the fragment of the shipwrecked vessel brought home with him, he exposed it in the market-place for the examination of pilots and masters of vessels, who informed him that it must have belonged to a ship from Gades (*Cadiz*). The grounds of their belief were as follows: the traders of Gades, according to them, had large vessels; but the less wealthy, smaller ones, which they called horses, from the ornament on their prows, and which they used in fishing along the coasts of Mauritania as far as the river Lixus. Some shipmasters even recognized the fragment as having belonged to a certain vessel of this class, which, with many others, had attempted to advance beyond the Lixus, and had never after been heard of. From these statements Eudoxus conceived the possibility of circumnavigating Africa. He returned home, disposed of all his effects, and put to sea again with the money thus obtained, intending to attempt the enterprise in question. Having visited Dicearchia, Massilia, and other commercial cities, he everywhere announced his project, and collected funds and adventurers. He was at length enabled to equip one large and two small vessels, well-stored with provisions and merchandise, manned chiefly by volunteers, and carrying, moreover, a pompous train of artisans, physicians, and young slaves skilled in music. Having set sail, he was carried on his way at first by favourable breezes from the west. The crews, however, became fatigued, and he was compelled, though reluctantly, to keep nearer the shore, and soon experienced the disaster which he had dreaded, his ship grounding on a sandbank. As the vessel did not immediately go to pieces, he was enabled to save the cargo and great part of her timbers. With the latter he constructed another vessel of the size of one of fifty oars. Resuming his route, he came to a part inhabited by nations who spoke the same language, as he thought, with those on the eastern coast whom he had visited in his second voyage from India, and of whose tongue he had noted down some words. Hence he inferred that these were a part of the great Æthiopian race. The smallness of his vessels, however, induced him at length to return, and he remarked on his way back a deserted island, well supplied with wood and water. Having reached Mauritania, he sold his vessels and repaired to the court of Bocchus, and advised the king to send out a fleet of discovery along the coast of Africa. The monarch's friends, however, inspired him with the fear that his kingdom might, in this way, become gradually exposed to the visits and incursions of strangers. He made fair promises, therefore, to Eudoxus, but secretly intended to have him left on some desert island; and the latter, having discovered this, escaped into the Roman province, and thence passed over into Spain. Here he constructed two vessels, one intended to keep near the coast, the other to sail in deep water; and, having taken on board agricultural implements, various kinds of grain, and skilful artificers, he set sail on a second voyage, resolving, if the navigation became too long, to winter in the island which he had previously discovered. At this point, unfortunately, the narrative of Posidonius, as detailed by Strabo, stops short, leaving us totally in the dark as to the result. Pomponius Mela (3, 9, 10) tells us, on the alleged authority of Cornelius Nepos, that Eudoxus actually made the circuit of Africa, adding some particulars of the most fabulous description respecting the nations whom he saw. But no dependance can be placed on this doubtful authority; whereas the narrative of Posidonius bears every mark of authenticity. (Compare *Murray*, 1, p. 13, *seqq.*, and *Malte-Brun*, 1, p. 68, where the voyage of Eudoxus is defended against the remarks of Gossellin in his *Recherches*, &c., 1, p. 217, *seqq.*) These are the only instances on record in which the circumnavigation of Africa was either performed or attempted by the ancients. Other voyages were, however, undertaken with a view to the exploration of certain parts of its unknown coasts. The most memorable is that performed along the western coast by Hanno, about 570 years before the Christian era. The Carthaginians fitted out this expedition with a view partly to colonization and partly to discovery. The armament consisted of sixty ships, of fifty oars each, on board of which were embarked persons of both sexes to the number of 30,000. After two days' sail from the Columns of Hercules, they founded, in the midst of an extensive plain, the city of Thymiaterium. In two days more they came to a wooded promontory, and, after sailing round a bay, founded successively four other cities. They then passed the mouth of a great river, called the Lixus, flowing from lofty mountains inhabited by inhospitable Æthiopians, who lived in caves. Thence they proceeded for three days along a desert coast to a small island, to which they gave the name of Cerne, and where they founded another colony; and afterward sailed southward along the coast, till their farther progress was arrested by the failure of provisions. (*Hann. Peripl., in Geogr. Gr. Min., ed. Gail*, 1, p. 113, *seqq.*) With regard to the extent of coast actually explored by this expedition, the brief and indistinct narrative affords ample room for learned speculation and controversy. According to Rennell (*Geogr. of Herod.*, p. 719, *seqq.*), the island of Cerne is the modern *Arguin*, the Lixus is the *Senegal*, and the voyage extended a little beyond *Sierra Leone*. M. Gossellin, on the other hand (*Recherches*, &c., 1, p. 61, *seqq.*), contends that the whole course was along the coast of Mauritania; that the Lixus was the modern *Lucos*, Cerne was *Fedala*, and the voyage extended little beyond Cape *Nun*. Malte-Brun (1, p. 33, *Brussels ed.*) carries Hanno as far as the bays called the Gulf *dos Medaios*, and the Gulf of *Gonzalo de Cintra*, on the shore of the desert: and he is induced to assume this distance, in some degree, from the fact of Himilco, another Carthaginian, having advanced in the same direction as far to the north as the coasts of Britain, a voyage much longer and more perilous than that said to have been performed by Hanno along the African coast. (*Plin.*, 7, 67. — *Fest. Avien. Ora Marit.*, *v.* 80, *seqq.*) A translation of the Periplus, however, will be found under the article *Hanno*, from which the student may draw his own conclusions.—At a much later period this part of the coast excited the curiosity of the Roman conquerors. Polybius, the celebrated historian, was sent out by Scipio on an exploratory voyage in the same direction; but, from the meager account preserved by Pliny, M. Gossellin infers that he did not

sail quite so far as the Carthaginian navigator had done. —Let us now turn our attention, for a moment, to the interior of the country. We have already alluded in general terms to the knowledge possessed by Herodotus of Africa. To what we have stated on this subject may be added the following curious narrative, which we receive from the historian himself (2, 32). "I was also informed," says Herodotus, "by some Cyreneans, that in a journey they took to the oracle of Ammon, they had conferred with Etearchus, king of the Ammonians; and that, among other things, discoursing with him concerning the sources of the Nile, as of a thing altogether unknown, Etearchus acquainted them, that certain Nasamones, a nation of Libya inhabiting the Syrtis, and a tract of land of no great extent eastward of the Syrtis, came into his country, and, being asked by him if they had learned anything touching the Libyan deserts, answered that some petulant young men, sons to divers persons of great power among them, had, after many extravagant actions, resolved to send five of their number to the coast of Libya, to see if they could make any farther discoveries than others had done. The young men chosen by their companions to make this expedition, having furnished themselves with water and other necessary provisions, first passed through the inhabited country; and when they had likewise traversed that region which abounds in wild beasts, they entered the deserts, making their way towards the west. After they had travelled many days through the sands, they at length saw some trees growing in a plain, and they approached, and began to gather the fruit which was on them; and while they were gathering, several little men, less than men of middle size, came up, and, having seized them, carried them away. The Nasamones did not at all understand what they said, neither did they understand the speech of the Nasamones. However, they conducted them over vast morasses to a city built on a great river running from the west to the east, and abounding in crocodiles; where the Nasamones found all the inhabitants black, and of no larger size than their guides. To this relation Etearchus added, as the Cyreneans assured me, that the Nasamones returned safe to their own country, and that the men to whom they had thus come were all enchanters." (Compare the remarks under the article Nasamones.) Rennell (*Geogr. of Herod.*, p. 432) observes, that it is extremely probable that the river seen by the Nasamones was that which, according to the present state of our geography, is known to pass by *Tombuctoo*, and thence eastward through the centre of Africa (in effect, the river commonly known by the name of *Niger*). What is called the inhabited country in this narrative, he makes the same with the modern *Fezzan*, in which also he finds the sandy and desert region traversed by the Nasamones. It appears certain to him, as well as to Larcher, that the city in question was the modern *Tombuctoo*. Malte-Brun, however (1, p. 28, *Brussels ed.*), thinks it impossible that Tombuctoo can be the place alluded to, since it is separated from the country of the Nasamones by so many deserts, rivers, and mountains.—In the days of Strabo, the knowledge possessed by the ancients of Africa was little, if at all, improved. The Mediterranean coast and the banks of the Nile were the only ports frequented by the Greeks. Their opinion respecting the continent itself was that it formed a trapezium, or else that the coast from the Columns of Hercules to Pelusium might be considered as the base of a right-angled triangle (*Strabo*, 17, p. 825, *ed. Casaub.*), of which the Nile formed the perpendicular side, extending to Æthiopia and the ocean, while the hypothenuse was the coast comprehended between the extremity of this line and the straits. The apex of the triangle reached beyond the limits of the habitable world, and was consequently regarded as inaccessible: hence Strabo declares his inability to assign any precise length to the continent in question. His knowledge of the western coast is far from extensive or accurate. In passing the straits, we find, according to him, a mountain called by the Greeks Atlas, and by the barbarians Dyris: advancing thence towards the west, we see Cape Cotes, and afterward the city of Tinga, situate opposite to Gades in Spain. To the south of Tinga is the Sinus Emporicus, where the Phœnicians used to have establishments. After this the coast bends in, and proceeds to meet the extremity of the perpendicular line on the opposite side. We may pardon Strabo for too lightly rejecting the discoveries of the Carthaginians along the western coast, since nothing proves him to have read the periplus of Hanno. An error, however, which cannot be excused, is that of placing Mount Atlas directly on the straits, since he might have learned from the account of Polybius, that this mountain was situate far beyond, on the western coast, and giving name to the adjacent ocean. With regard to the eastern shores of Africa, Strabo cites a periplus of Artemidorus, from the Straits of Diræ (*Bab-el-Mandeb*) to the Southern Horn, which, from a comparison of distances as given by Ptolemy and Marinus of Tyre, answers to Cape *Bandellans*, to the south of Cape *Gardafui*. (*Gossellin, Recherches*, vol. 1, p. 177, *seqq.*) Here a desert coast for a long time arrested the progress of maritime discovery on the part of the Greeks.—The knowledge of the day then, respecting the eastern and western coast of Africa, appears to have extended no farther than 12° north latitude, or perhaps 12° 30′. The two sides were supposed to approximate, and between the *Hesperii Æthiopes* to the west, and the *Cinnamomifera regio*, to the east, the distance was supposed to be comparatively small. (*Strabo*, 119.) This intervening space was exposed to excessive heats, according to the common belief, and which forbade the traveller's penetrating within its precincts; while, at a little distance beyond, the Atlantic and Indian Oceans were brought to unite. The hypothesis which we have here stated made Africa terminate at about one half of its true length, and represented this continent as much smaller than Europe. (*Plin.*, 2, 108.—*Id.*, 6, 33.—*Pomp. Mela*, 1, 4.) Still it was the one generally adopted by the Alexandrean school. (*Eratosthenes ap. Strab., passim.—Crates ap. Gemin., Elem. Astron.*, c. 13.—*Aratus, Phænom.*, v. 537.—*Cleanthes ap. Gemin., l. c.*—*Cleomedes, Meteor.*, 1, 6, &c.) On the other hand, the opinion of Hipparchus, which united eastern Africa to India (*Hipp. ap. Strab.*, 6), remained for a long period contemned, until Marinus of Tyre and Ptolemy had adopted it. This adoption, however, did not prevent the previous hypothesis from keeping its ground, in some measure, in the west of Europe (*Macrob., Somn. Scip.*, 2, 9.—*Isidor., Orig.*, 14, 5), where it contributed to the discovery of the route by the Cape of Good Hope. (*Malte-Brun*, 1, p. 67, *seqq., Brussels ed.*)—Africa, according to Pliny (6, 33), is three thousand six hundred and forty-eight Roman miles from east to west. This measure, estimated in stadia of seven hundred to a degree, would seem to represent the length of the coast from the valley of the Catabathmus to Cape *Nun*, which was also the limit of the voyage of Polybius, according to Gossellin. (*Recherches*, 1, p. 117, *seqq.*) The length of the inhabited part of Africa was supposed nowhere to exceed two hundred and fifty Roman miles. In passing, however, from the frontiers of Cyrenaica across the deserts and the country of the Garamantes, Agrippa (*Plin., l. c.*) gave to this part of the world nine hundred and ten miles of extent. This measure, which we owe, without doubt, to the expedition against the Garamantes, conducts us beyond the Agades and Bornou, but does not reach the Niger. Whatever may be the discussions to which the very corrupt state of the Roman numerals in the pages of Pliny are calculated

to give rise, one thing is sufficiently evident, that the Romans knew only a third part of Africa. Pliny, moreover, gives us an account of two Roman expeditions into the interior of Africa. The first is that of Suetonius Paulinus. (*Plin.*, 5, 1.) This officer, having set out from the river Lixus with some Roman troops, arrived in ten days at Mount Atlas, passed over some miles of the chain, and met, in a desert of black sand, with a river called Ger. This appears to have been the *Gyr* of *Segelmessa*. The second expedition was that of Cornelius Balbus. "We have subdued," says Pliny (5, 5), "the nation of the Phazanii, together with their cities Alcle and Cillaba: and likewise Cydamus. From these a chain of mountains, called the Black by reason of their colour, extends in a direction from east to west. Then come deserts, and afterward Matelgæ, a town of the Garamantes, the celebrated fountain of Debris, whose waters are hot from midday to midnight, and cold from midnight to midday; and also Garama, the capital of the nation. All these countries have been subjugated by the Roman arms, and over them did Cornelius Balbus triumph." Pliny then enumerates a large crowd of cities and tribes, whose names were said to have adorned the triumph. Malte-Brun, after a fair discussion of this subject, is of opinion that Balbus must have penetrated as far as *Bornou* and *Dongala*, which appear to coincide with the Boin and Daunagi of Pliny. The black mountains were probably those of *Tibesti*. (*Malte-Brun*, 1, p. 85, *Brussels ed.*)—Marinus of Tyre, who came before Ptolemy, pretended to have read the itinerary of a Roman expedition under Septimius Flaccus and Julius Maternus. (*Ptol.*, 1, 8, *seqq.*) These officers set out from Leptis Magna for Garama, the capital of the Garamantes, which they found to be 5400 stadia from the former city. Septimius, after this, marched directly south for the space of three months, and came to a country called Agyzimba, inhabited by negroes. Marinus, after some reasoning, fixes the position of the country at 24° south of the equator. A strict application of the laws of historical criticism will consign to the regions of fable this Roman expedition, unknown even to the Romans themselves. How can we possibly admit, that a general executed a march more astonishing than even that of Alexander, and that no contemporary writer has preserved the least mention of it! At what epoch, or under what reign, are we to place this event? How, moreover, could an army, in three months, traverse a space equal to eleven hundred French leagues? (*Malte-Brun*, 1, p. 128, *Brussels ed.*)—The form of Africa was totally changed by Ptolemy. We have seen that Strabo and Pliny regarded this part of the world as an island, terminating within the equinoctial line. The Atlantic Ocean was thought to join the Indian Sea under the torrid zone, the heats of which were regarded as the most powerful barrier to the circumnavigation of Africa. Ptolemy, who did not admit the communication of the Atlantic with the Erythrean or Indian Sea, thought, on the contrary, that the western coast of Africa, after having formed a gulf of moderate depth, which he calls *Hespericus* (Ἑσπερικός), extended indefinitely between south and west, while he believed that the eastern coast, after Cape Prasum, proceeded to join the coast of Asia below Catigara. (*Ptol.*, 7, 3.) This opinion, which made the Atlantic and Indian Oceans only large basins, separated the one from the other, had been supported by Hipparchus. The interior of Africa presents, in the pages of Ptolemy, a mass of confused notions. And yet he is the first ancient writer that announces with certainty the existence of the Niger, obscurely indicated by Pliny. The most difficult point to explain in the Central Africa of Ptolemy, is to know what river he means by the *Gyr*. (*Ptol.*, 4, 6.) Some are in favour of the river of Bornou, or the *Bahr-al-Gazel*. (*D'Anville, Mem. sur les fleuves de l'interieur de l'Afrique, Acad. des Inscr.*, vol. 26, p. 64.) Others declare for the *Bahr-el-Misselad*. (*Rennell, Geogr. of Herod.*, p. 418.) Neither, however, of these rivers suits the description of Claudian (*Laud. Stilich.*, 1, *v.* 253), reproducing the image of the Nile by the abundance of its waters: "*simili mentitus gurgite Nilum.*" In the midst of so many contradictions, and in a region still almost unknown, the boldness of ignorance may hazard any assertion, and pretend to decide any point, while the modesty of true science resigns itself to doubt.

Africānus, I. Sextus Julius, a native of Palestine, belonging to a family that had come orginally from Africa. He lived under the Emperor Heliogabalus, and fixed his residence at Emmaus. This city having been ruined, he was deputed to wait on the emperor and obtain an order for rebuilding it, in which mission he succeeded, and the new city took the name of Nicopolis. (*Chron. Paschale, ann.* 223.) About A.D. 231, Julius Africanus visited Alexandrea to hear the public discourses of Heraclas. He had been brought up in paganism, but he subsequently embraced the Christian faith, attained the priesthood, and died at an advanced age. He was acquainted with the Hebrew tongue, applied himself to various branches of scientific study, but devoted himself particularly to the perusal and investigation of the sacred writings, on which he published a commentary. The work, however, that most contributed to his reputation, was a *Chronography* in five books (Πεντάβιβλιον χρονολογικόν), commencing with the Creation, which he fixes at 5499 B.C., and continued down to A.D. 221. This calculation forms the basis of a particular era, of which use is made in the Eastern Church, and which is styled the Historical Era, or that of the Historians of Alexandrea. Fragments of this work are preserved by Eusebius, Syncellus, Joannes Malala, Theophanes, Cedrenus, and in the Chronicon Paschale. Photius says of this production, that, though concise, it omits nothing important. (*Biblioth.*, vol. 1, p. 7, *ed. Bekker.*) Eusebius has most profited by it, and, in his Chronography, often copies him. He has preserved for us also a letter of Africanus, addressed to Aristides, the object of which is to reconcile the discrepance between St. Matthew and St. Luke on the question of our Saviour's genealogy. We have also another letter of his, addressed to Origen, in which he contests the authenticity of the story of Susanna. Africanus likewise composed a large work in nine, or, according to others, in fourteen, or even twenty-four books, entitled Κεστοι, "Cestuses." This name was given it by the author, because, like the Cestus of Venus, his collection contained a mingled variety of pleasing things selected from numerous works. In it were discussed questions of natural history, medicine, agriculture, chemistry, &c. In the part that principally remains to us, and which appears to have been extracted from the main work in the eighth century, the art of war forms the topic of consideration. It is printed in the *Mathematici veteres*, Paris, 1693, fol., and also in the seventh volume of the works of Meursius, Florence, 1746. It has also been translated by Guischardt in his *Mémoires Militaires des Grecs et des Romains*, 1758, 4to. From some scattered fragments of other portions of the same work, it would appear to have been, in general, of no very valuable character. For example, in order to prevent wine from turning, we are directed to write on the bottom of the vessel the words of the psalmist, "Taste and see how sweet is the Lord!" Again, in order to drink a good deal of wine with impunity, we must repeat, on taking the first glass, the 170th verse of the 8th book of the Iliad, "Jove thundered thrice from the summits of Olympus." He gives us also other precepts for things less useful than curious in their natures, and which may serve to amuse an agriculturist; as, for example, how to force fruits to as-

sume the shape of any animal, or even the form of the human visage; how to produce pomegranates without seeds, figs of two colours, &c. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 205, and 5, 269. — *Biographie Universelle*, vol. 1, p. 274.)—II. The surname of the Scipios, from their victories in Africa over the Carthaginians. (*Vid.* Scipio.)—III., IV., V. (*Vid.* Supplement.)

AGACLŸTUS. *Vid.* Supplement.

AGALLIS. *Vid.* Supplement.

AGAMĒDĒ. *Vid.* Supplement.

AGAMĒDES and TROPHONĬUS, two architects and brothers, who built the temple of Apollo at Delphi, when erected for the fourth time. (*Böckh, ad Pind., Fragm.*, vol. 3, p. 570.) According to Plutarch, they were informed by the god, when asking him for a recompense, that they would receive one on the seventh day from that time, and were ordered to spend the intervening period in festive indulgence. They did so, and on the seventh night were found dead in their beds. (*Plut., Consol. ad Ap.—Op., ed. Reiske*, vol. 6, p. 413, *seq.*) Cicero relates the same story, but makes the two brothers ask Apollo for that which was best for man ("*quod esset optimum homini*," where Plutarch merely has *αἰτεῖν μισθόν*), and also gives the prescribed time as three days. (*Cic., Tusc. Quæst.*, 1, 47.) A very different version, however, is found in Pausanias. This writer informs us, that Agamedes and Trophonius were the sons of Erginus, monarch of Orchomenus, or rather that Trophonius was the son of Apollo, and Agamedes of the king. When they had attained to manhood, they became very skilful in building temples for the gods, and palaces for kings. Among other labours, they constructed a temple for Apollo at Delphi, and a treasury for Hyrieus. (*Vid. Hyrieus.*) In the wall of this building they placed a stone in such a manner that they could take it out whenever they pleased; and, in consequence of this, they carried away from time to time portions of the deposited treasure. Agamedes was at last caught in a trap placed so as to secure the robber, whereupon his brother cut off his head in order to prevent discovery. After this, Trophonius was swallowed up in an opening of the earth, in the grove of Lebedea. The whole story appears to wear a figurative character. Erginus is the protector of labour (*ἐργῖνος, ἔργον*); Trophonius is the "*nourisher*" (*τρέφω, τροφός*); and Agamedes is the "*very prudent one*" (*ἄγαν* and *μῆδος*). Trophonius, even after he has descended to the lower world, makes his voice to be heard from those profound depths. He rules over the powers of the abyss, becomes Jupiter-Trophonius, and gives counsel to those who have the courage to descend into the cave at Lebedea. He is Hades, the wise and good deity, as Plato calls him (*Phædon*, § 68). He is therefore, also, the supreme intelligence that rules in the lower world, which serves as a guide to the souls of the departed, and accompanies them in their migrations. In the name Hyrieus, moreover, we see "a keeper of bees," a "bee-master" (*Ὑριεύς*, from *ὗρον, ὕριον*, "a beehive"), and the bee was connected with the mysteries of Ceres, and also the transmigration of souls. There is, moreover, a strong analogy between the story as here told, and that related of the Egyptian monarch Rhampsinitus. Both fables appear to be allegorical illustrations, connected with agriculture. (*Creuzer, Symbolik*, vol. 2, p. 381.—*Guigniaut*, vol. 2, p. 330.)

AGAMEMNON, king of Mycenæ and commander of the Grecian forces against Troy. He was brother to Menelaus, and was, according to most authorities, the son of Plisthenes. As, however, Plisthenes died young, and his widow Aërope was taken in marriage by Atreus, the sons of Plisthenes, Agamemnon and Menelaus namely, were brought up by their grandfather, now become their stepfather, and were called Atridæ, as if they had been his own sons. (*Apollod.*, 3, 2, 2.—*Heyne, ad loc.*—*Schol. ad Il.*, 2, 249.) On the murder of Atreus (*vid.* Atreus, Ægisthus), and the accession of his uncle Thyestes to the vacant throne, Agamemnon fled to Sparta, accompanied by his brother Menelaus, after having previously found an asylum, first with Polyphides, king of Sicyon, and then with Oeneus, king of Calydon. Tyndarus was reigning at Sparta, and had married his daughter Clytemnestra to a son of Thyestes; but, being dissatisfied with the alliance, he stipulated with Agamemnon to aid him in recovering the kingdom of Atreus, provided he would carry off Clytemnestra and make her his queen. This stipulation was agreed to; and the plan having succeeded, Agamemnon married the daughter of Tyndarus, and became the father of Orestes, Iphigenia (or Iphianassa), Laodice (or Electra), and Chrysothemis. Agamemnon was one of the most powerful princes of his time, and on this account was chosen commander-in-chief of the Greeks in their expedition against Troy. The Grecian fleet being detained by contrary winds at Aulis, owing to the wrath of Diana, whom Agamemnon had offended by killing one of her favourite deer, Calchas, the soothsayer, was consulted, and he declared that, to appease the goddess, Iphigenia, the monarch's eldest daughter, must be sacrificed. She was accordingly led to the altar, and was about to be offered as a victim, when (contrary to the statement of Virgil that she was actually immolated) she is generally said to have suddenly disappeared, and a stag to have been substituted by the goddess herself. (*Vid.* Iphigenia.)—The dispute of Agamemnon with Achilles, before the walls of Troy, respecting the captive Chryseis; the consequent loss to the Greeks of the services of Achilles; his return to the war, in order to avenge the death of Patroclus; and his victory over Hector, form the principal subject of the Iliad.—In the division of the captives after the taking of Troy, Cassandra, one of the daughters of Priam, fell to the lot of Agamemnon. She was endued with the gift of prophecy, and warned Agamemnon not to return to Mycenæ; but from the disregard with which her predictions were generally treated (*vid.* Cassandra), he was deaf to her admonitory voice, and was consequently, upon his arrival in the city, assassinated, with her and their two children, by his queen Clytemnestra and her paramour Ægisthus. (*Vid.* Clytemnestra, Ægisthus.) The manner of Agamemnon's death is variously given. According to the Homeric account, the monarch, on his return from Troy, was carried by a storm to that part of the coast of Argolis where Ægisthus, the son of Thyestes, resided. During his absence, Ægisthus had carried on an adulterous intercourse with Clytemnestra, and he had set a watchman, with a promise of a large reward, to give him the earliest tidings of the return of the king. As soon as he learned that he was on the coast, he went out to welcome him, and invited him to his mansion. At the banquet in the evening, however, he placed, with the participation of Clytemnestra, twenty men in concealment, who fell on and slaughtered him, together with Cassandra and all his companions. They died not, however, unavenged, for Ægisthus alone was left alive. (*Od.*, 4, 512, *seqq.* — *Od.*, 11, 405, *seqq.*) The post-homeric account, followed by the Tragic writers, makes Agamemnon to have fallen by the hands of his wife, after he had just come forth from the bath, and while he was endeavouring to put on a garment, the sleeves of which had been sewed together, as well as the opening for the head, and by which, of course, all his movements were obstructed, and, as it were, fettered. (*Schol. ad Eurip., Hec.*, 1277.—Compare *Eurip., Orest.*, 25. — *Æsch., Agam.*, 1353. — *Id., Eumen.*, 631.) His death was avenged by his son Orestes. (*Vid.* Orestes.) Before concluding this article, it may not be amiss to remark, that Homer knows nothing of Plisthenes as the father of Agamemnon and Menelaus; he calls them simply the offspring of Atreus. Accord-

ing to this point of the case, Atreus, who, as eldest son, had succeeded Pelops, left on his deathbed Agamemnon and Menelaus, still under age, to the guardianship of his brother Thyestes, who resigned the kingdom to his nephews when they had reached maturity. The variations introduced into this story, therefore, would seem to be the work of later poets, especially of the Tragic writers, from whom the grammarians and scholiasts borrowed. (*Heyne, ad Il.*, 2, v. 106.—*Suppl. et Emend.* — vol. 4, p. 685.) With respect to the extent of Agamemnon's sway, we are informed by Homer (*Il.*, 2, 108) that he ruled over many islands and over all Argos (*πολλῆσι νήσοισι καὶ Ἀργεῖ παντί*). By *Argos* appears to be here meant, not the city of that name, for that was under the sway of Diomede, but a large portion of the Peloponnesus, including particularly the cities of Mycenæ and Tiryns. (*Heyne, Excurs.*, 1, *ad Il.*, 2.) The islands to which the poet alludes can hardly be those of the Sinus Argolicus, which are few in number and small. Homer himself says, that Agamemnon possessed the most powerful fleet, and from this it would appear that he held many islands under his sway, though we are unacquainted with their names. (*Heyne, l. c.—Thucyd.*, 1, 6.)—Thus much for Agamemnon, on the supposition that such an individual once actually existed. If we follow, however, the theory advocated by Hermann and others, and make not only the Trojan war itself to have been originally a mere allegory, but the names of the leading personages to be also allegorical, and indicative of their respective stations or characters, Agamemnon becomes the "*permanent*," or "general *leader* of the host" (*ἄγω* and *μίμνω*), the termination *ων* strengthening the idea implied by the two component words from which the appellation is derived, and denoting collection or aggregation. The name *Agamemnon* is also connected with the early religion of Greece, for we find mention made of a *Ζεὺς Ἀγαμέμνων*. (*Meurs., Miscell. Lacon.*, 1, 4.—*Eustath. ad Il.*, 2, p. 168. — Consult *Hermann und Creuzer, Briefe über Hom. und Hes.*, p. 20, and *Creuzer, Symbolik*, vol. 2, p. 450.)

Agamemnŏnĭus, an epithet applied to Orestes, a son of Agamemnon. (*Virg., Æn.*, 4, v. 471.)

Aganippe, a celebrated fountain of Bœotia, on Mount Helicon. The grove of the Muses stood on the summit of the mountain, and a little below was Aganippe. The source Hippocrene was some distance above. These two springs supplied the small rivers Olmius and Permessus, which, after uniting their waters, flowed into the Copaic lake near Haliartus. (*Strabo*, 407 and 411.) Pausanias (9, 31) calls the former Lemnus. Aganippe was sacred to the Muses, who from it were called Aganippides. Ovid (*Fast.*, 5, 7) has the expression "*fontes Aganippidos Hippocrenes*," whence some are led to imagine that he makes Aganippe and Hippocrene the same. This, however, is incorrect: the epithet *Aganippis*, as used by the poet, being equivalent here merely to "*Musis sacra*." —II. A nymph of the fountain.

Agapēnor, the son of Ancæus, and grandson of Lycurgus, who led the Arcadian forces in the expedition against Troy, and, after the fall of that city, was carried by a storm, on his return home, to the island of Cyprus, where he founded the city of Paphos.

Agapētus. *Vid.* Supplement.

Agar, a town of Africa Propria, in the district of Byzacium, and probably not far from Zella.

Agapius. *Vid.* Supplement.

Agăra, a city of India intra Gangem, on the southern bank of the Iomanes (*Dschumna*), and northwest of Palibothra. It is now *Agra*. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Agări (*Ἀγάρου πόλις*, or *Ἀργείρου πόλις*, *Ptol.* — *Argari Urbs*, *Tab. Peut.*), a city of India intra Gangem, on the Sinus Argaricus. It is thought to correspond to the modern *Artingari*. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Agarista, I. a daughter of Hippocrates, who married Xanthippus. She dreamed that she had brought forth a lion, and a few days after was delivered of Pericles.—II. (*Vid.* Supplement.)

Agasĭas, or Hegesias, I. a sculptor of Ephesus, to whose chisel we owe the celebrated work of art called the Borghese Gladiator. This is indicated by an inscription on the pedestal of the statue. This statue was found, together with the Apollo Belvidere, on the site of ancient Antium, the birthplace of Nero, and where that emperor had collected a large number of *chefs-d'œuvre*, which had been carried off from Greece by his freedman Acratus. It is maintained by more recent antiquarians that the statue in question does not represent a gladiator; it appears to have belonged to a group, and the attention and action of the figure are directed towards some object more elevated than itself, such, for example, as a horseman whose attack it is sustaining. With regard to the form of the name, it may be remarked, that the Æolic and vulgar form was *Agesias;* the Doric, *Agasias;* and the Ionic, *Hegesias*. This Ionic form was adopted by the Attic writers.—II. Another Ephesian sculptor, who exercised his art in the island of Delos, while it was under the Roman sway. (*Sillig, Dict. Art., s. v.*)

Agassæ, a city of Thessaly, supposed by Mannert (7, 470) to be the same with the Ægæa of Ptolemy, which he places to the south of Berœa. (*Ptol.*, p. 84.) It was given up to plunder by Paulus Æmilius for having revolted to Perseus after its surrender. (*Liv.*, 45, 27.) There are ruins near the modern *Cojani*, which, in all probability, mark the site of the ancient place.

Agăsus, a harbour of Apulia, near the Promontorium Garganum. (*Plin.*, 3, 11.) It is supposed to answer to the modern *Porto Greco*. (*Cluver, Ital. Ant.*, vol. 2, p. 1212.)

Agatharchĭdes, I. or Agatharchus, a native of Cnidus, in the time of Ptolemy VI. (Philomētor) and his successor. Photius states (*Biblioth.*, vol. 1, p. 171, *ed. Bekker*), that he had read or was acquainted with the following geographical productions of this writer. 1. A work on Asia (*Τὰ κατὰ τὴν Ἀσίαν*), in ten books: 2. A work on Europe (*Τὰ κατὰ τὴν Εὐρώπην*), in forty books: and, 3. A work on the Erythræan Sea (*Περὶ τῆς Ἐρυθρᾶς θαλάσσης*). The patriarch adds, that there existed the following other works of the same writer. 1. An abridged description of the Erythræan Sea (*Ἐπιτομὴ τῶν περὶ τῆς Ἐρυθρᾶς θαλάσσης*), in one book: 2. An account of the Troglodytes (*Περὶ Τρωγλοδυτῶν*), in five books: 3. An abridgment of the poem of Antimachus, entitled Lyde (*Ἐπιτομὴ τῆς Ἀντιμάχου Λύδης*): 4. An abridgment of a work on extraordinary winds (*Ἐπιτομὴ τῶν περὶ συναγωγῆς θαυμασίων ἀνέμων*): 5. An abridged history (*Ἐκλογαὶ ἱστοριῶν*): and, 6. A treatise on the art of living happily with one's friends. Photius passes a high eulogium on this writer, and makes him to have imitated the manner of Thucydides. The patriarch has also preserved for us some extracts from the first and fifth books of the work of Agatharchides on the Erythræan Sea, in which some curious particulars are found respecting the Sabæans and other nations dwelling along the coasts. Here also we have an account of the mode of hunting elephants, of the method employed by the Egyptians in extracting gold from marble, where nature had concealed it; while the whole is intermingled with details appertaining to natural history. The valuable information furnished by Agatharchides respecting the people of Æthiopia, has already been alluded to under that article. The fragments of Agatharchides were published, along with those of Ctesias and Memnon, by H. Stephens, *Paris*, 1557, 8vo. They are given, however, in a more complete form by

Hudson, in his edition of the minor Greek geographers. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 391.)—II. A native of Samos, whose Περσικά is cited by Plutarch in his Parallels. He is otherwise entirely unknown, and hence some have supposed him to be identical with Agatharchides of Cnidus, and the Περσικά to be merely a section of the work on Asia by this writer. (*Schöll, Hist. Litt. Gr., l. c.*)

Agatharchus, I. an Athenian artist, mentioned by Vitruvius (*lib. 7, præf.*), and said by him to have invented scene-painting. He was contemporary with Æschylus, and prepared the scenery and decorations for his theatre. Sillig (*Dict. Art., s. v.*) maintains, that the words of Vitruvius, in the passage just referred to, namely, "*scenam fecit*," merely mean, that Agatharchus constructed a stage for Æschylus, since, according to Aristotle (*Poët.*, 4), Sophocles first brought in the decorations of scenery (σκηνογραφία). But the language of Vitruvius, taken in connection with what follows, evidently refers to perspective and scene-painting, and Bentley also understands them in this sense. (*Diss. Phal.*, p. 286.) Nor do the words of Aristotle present any serious obstacle to this opinion, since Sophocles may have completed what Agatharchus began.—II. A painter, a native of Samos, and contemporary with Zeuxis. We have no certain statement respecting the degree of talent which he possessed. Sillig (*Dict. Art., s. v.*) thinks it was small, and cites in support of his opinion the language of Andocides (*Orat., c. Alcib.*, § 17). Plutarch, however, informs us, that Alcibiades confined Agatharchus in his mansion until he had decorated it with paintings, and then sent him home with a handsome present. (*Vit. Alcib.*, 16.) Andocides charges Alcibiades with detaining Agatharchus three whole months, and compelling him during that period to adorn his mansion with the pencil. And he states that the painter escaped to his house only in the fourth month of his duress. Sillig thinks that this was done in order to cast ridicule upon the artist, an inference far from probable, though it would seem to derive some support from the remark of the scholiast on Demosthenes (*c. Mid.*, p. 360), as to the nature of the provocation which Agatharchus had given to Alcibiades. Bentley makes only one artist of the name of Agatharchus, but is silent as to the difficulty which would then arise in relation to this artist's being contemporaneous with both Æschylus and Zeuxis. Agatharchus prided himself upon his rapidity of execution, and received the famous retort from Zeuxis, that if the former executed his works in a short time, he, Zeuxis, painted "for a long time," i. e., for posterity.

Agathemĕrus, I. a Greek geographer. The period when he flourished is not known; it is certain, however, that he came after Ptolemy; and very probably he lived during the third century of our era. The only work by which he is known is an abridgment of geography, entitled Ὑποτύπωσις τῆς γεωγραφίας, ἐν ἐπιτομῇ, in two books. This little production appears to have reached us in a very imperfect state. It is a series of lessons dictated to a disciple named Philo, to serve him as an outline for a course of mathematical and physical geography. In the first chapter he gives a sketch of history and geography, and names the most useful writers in these departments. He gives us here some particulars worthy of notice that we might search in vain for in Strabo. In the chapters that follow, Agathemerus treats of the divisions of the earth, of winds, seas, islands, &c. After the sixteenth chapter comes an extract from Ptolemy. The second book is only a confused repetition of the first, and is the work, probably, of some ignorant disciple. The first edition of Agathemerus is that of Tennulius, in Greek and Latin, *Amst.*, 1671, 8vo. It is to be found also in the collection of ancient geographical writers, by Gronovius, *Lugd. Bat.*, 1679 and 1700, 4to, and in Hudson's collection. (*Schöll, Hist. Litt. Gr.*, vol. 5, p. 324.)—II. A physician. (*Vid.* Supplement.)

Agathĭas, a poet and historian, born at Myrina, in Æolis, on the coast of Asia Minor, probably about 536 A.D. He studied at Alexandrea, and went in the year 554 to Constantinople. He possessed some talent for poetry, and wrote a variety of amorous effusions, which he collected in nine books, under the title of "Daphniaca." A collection of epigrams, in seven books, was also made by him, of which a great number are still extant, and to be found in the Anthology. His principal production, however, is an historical work, which he probably wrote after the death of the Emperor Justinian. It contains, in five books, an account of his own times, from the wars of Narses to the death of Chosroes, king of Persia. His work is of great importance for the history of Persia. According to his own account, he would appear to have been conversant with the Persian language, since he states that he compiled his narrative from Persian authorities (ἐκ τῶν παρὰ σφίσιν ἐγγεγραμμένων, p. 125). He writes, perhaps, with more regard for the truth than poets are wont to do; but his style is pompous and full of affectation, and his narrative continually interspersed with commonplace reflections. The mediocrity of a bastard time is clinging fast to him, and the highest stretch of his ambition seems to have been to imitate the ancient writers. By faith he was undoubtedly a Christian, and probably prided himself upon his orthodoxy; for when he mentions that the Franks were Christians, he adds, καὶ τῇ ὀρθοτάτῃ χρώμενοι δόξῃ. His reminiscences of the Homeric poems supplied him with a large stock of epic words, which swim on the smooth surface of his narrative like heavy logs upon stagnant water. The work of Agathias may be regarded, in point of learning and diction, as a fair specimen of the age in which he lived; few men at Alexandrea or Constantinople may have surpassed him as a writer. (*Foreign Review, No.* 2, p. 575.) The best edition is that published in 1828, as Part III. in the collection of Byzantine historians, at present publishing at Bonn.

Agathīnus. *Vid.* Supplement.

Agăthon, an Athenian tragic writer, the contemporary and friend of Euripides. At his house Plato lays the scene of his *Symposium*, given in honour of a tragic victory won by the poet. Agatho was no mean dramatist. He is called Ἀγάθων ὁ κλεινός by Aristophanes. (*Thesmoph.*, 29.) The same writer pays a handsome tribute to his memory as a poet and a man, in the *Ranæ* (*v.* 84), where Bacchus calls him ἀγαθὸς ποιητὴς καὶ ποθεινὸς τοῖς φίλοις. In the *Thesmophoriazusæ*, however, which was exhibited six years before the *Ranæ*, Agatho, then alive, is introduced as the friend of Euripides, and ridiculed for his effeminacy. His poetry seems to have corresponded with his personal appearance; profuse in trope, inflexion, and metaphor; glittering with sparkling ideas, and flowing softly on with harmonious words and nice construction, but deficient in manly thought and vigour. Agatho may, in some degree, be charged with having begun the decline of true tragedy. It was he who first commenced the practice of inserting choruses between the acts of the drama, which had no reference whatever to the circumstances of the piece; thus infringing the law by which the chorus was made one of the actors. (*Aristot., Poët.*, 18, 22.) He is blamed also by Aristotle (*Poët.*, 18, 17) for want of judgment, in selecting too extensive subjects. He occasionally wrote pieces with fictitious names (a transition towards the new comedy), one of which was called the *Flower*, and was probably, therefore, neither seriously affecting nor terrible, but in the style of the Idyl. (*Schlegel, Dram. Litt.*, vol. 1, p. 189.) One of Agatho's tragic victories is recorded, Ol. 91, 2, B.C. 416. He too, like Euripides, left Athens for the court of Archelaus.

Agathoclēa. *Vid.* Supplement.

Agathŏcles, I. one of the boldest adventurers of antiquity. His history is principally drawn from Diodorus Siculus (books nineteen and twenty, and fragments of book twenty-one), and from Justin (books twenty-two and twenty-three). They derived their accounts from different sources, and differ, therefore, especially in the history of his youth. Agathocles was the son of Carcinus, who, having been expelled from Rhegium, resided at Thermæ in Sicily. On account of a mysterious oracle, he was exposed in his infancy, but was secretly brought up by his mother. At the age of seven years the boy was again received by his repentant father, and sent to Syracuse to learn the trade of a potter, where he continued to reside, being admitted by Timoleon into the number of the citizens. He was drawn from obscurity by Damas, a noble Syracusan, to whom his beauty recommended him, and was soon placed at the head of an army sent against Agrigentum. By a marriage with the widow of Damas, he became one of the most wealthy men of Syracuse. Under the dominion of Sosistratus, he was obliged to fly to Tarentum, but returned after the death of the latter, usurped the sovereignty, in which he established himself by the murder of several thousand of the principal inhabitants, and conquered the greater part of Sicily (317 B.C.). He maintained his power twenty-eight years, till 289 B.C. To strengthen his authority in his native country, and to give employment to the people, he endeavoured, like Dionysius, to drive the Carthaginians from Sicily. Having been defeated by them, and besieged in Syracuse, he boldly resolved to pass over into Africa with a portion of his army. Here he fought for four years, till 307, generally with success. Disturbances in Sicily compelled him to leave his army twice, and at his second return into Africa he found it in rebellion against his son Archagathus. He appeased the commotion by promising the troops the booty they should win; but, being defeated, he did not hesitate to give up his own sons to the vengeance of his exasperated soldiery, and expose these latter, without a leader, to the enemy. His sons were murdered; the army surrendered to the Carthaginians. He himself restored quiet to Sicily, and concluded a peace 306 B.C., which secured to both parties their former possessions. He then engaged in several hostile expeditions to Italy, where he vanquished the Bruttii and sacked Crotona. His latter days were saddened by domestic strife. His intention was, that his youngest son, Agathocles, should inherit the throne. This stimulated his grandson Archagathus to rebellion. He murdered the intended heir, and persuaded Mænon, a favourite of the king's, to poison him. This was done by means of a feather, with which the king cleaned his teeth after a meal. His mouth, and soon his whole body, became a mass of corruption. Before he was entirely dead he was thrown upon a funeral pile. According to some authors, he died at the age of seventy-two years; according to others, at that of ninety-five. Before his death, his wife Texena and two sons were sent to Egypt. His son-in-law, Pyrrhus, king of Epirus, inherited his influence in Sicily and Southern Italy. Agathocles possessed the talents of a general and a sovereign. He was proud of his ignoble descent. His cruelty, luxury, and insatiable ambition, however, accelerated his ruin. (*Justin*, 22, 1, *seqq.*—*Id.*, 23, 1, *seqq.*—*Polyb.*, 12, 15.—*Id.*, 15, 35.—*Id.*, 9, 23, &c.)—II. A son of Lysimachus, taken prisoner by the Getæ. He was ransomed, and married Lysandra, daughter of Ptolemy Lagus. His father, in his old age, married Arsinoë, the eldest sister of Lysandra, who, fearful lest her offspring by Lysimachus might, on the death of the latter, come under the power of Agathocles and be destroyed, planned, and succeeded in bringing about, the death of this prince. After the destruction of Agathocles she fled to Seleucus. Another account makes Agathocles to have lost his life through the resentment of Arsinoë, in consequence of his refusing to listen to certain dishonourable proposals made by her. (*Pausan.*, 1, 9.—*Id.*, 1, 10.)—III. A brother of Agathoclea, and minister of Ptolemy Philopator. (*Vid.* Agathoclea.)—IV. A Greek historian, a native of Samos, who wrote a work on the government of Pessinus. (*Vossius, de Hist. Græc.*, 3, p. 158.—*Ernesti, Clav. Cic. Ind. Hist.*, *s. v.*)—V. An archon at Athens, Ol. 105, at the period when the Phocians undertook to plunder Delphi.—VI. An historian. (*Vid.* Supplement.)

Agathodæmon, or the *Good Genius*, I. a name applied by the Greeks to the Egyptian Cneph, as indicative of the qualities and attributes assigned to him in the mythology of that nation. (Compare *Eusebius, Præp. Ev.*, 1, 10, p. 41.—*Jablonski, Panth. Ægypt.*, 1, p. 86.) It is the same with the Νοῦς, and Pœmander, of the Alexandrean school; and the hieroglyphic which represents this deity is the circle, or disk, having in the centre a serpent with a hawk's head, or else a globe encircled by a serpent, the symbol of the spirit, or eternal principle, male and female, that animates and controls the world, as well as of the light, which illumines all things. (*Creuzer's Symbolik, par Guigniaut*, vol. 1, p. 824.)—II. A name applied by the Greeks to the serpent, as an image of Cneph, the good genius. (*Plut., de Is. et Os.*, p. 418.) The serpent here meant is of a harmless kind, and was also called *Uræus* (Οὐραῖος), or the royal serpent (*Zoega, Num. Ægypt.*, p. 400.—*Id., de Obelisc.*, p. 431, *n.* 41), and hence it is also the symbol of royalty, and appears on the heads of kings as well as of gods. (Compare remarks under the article Cleopatra.) The term Agathodæmon is said to be nothing more than a translation of the Egyptian term Cneph. (*Jablonski, Vocc.*, p. 112.—*Ouvaroff, Essai sur les Myst. d'Eleusis*, p. 106, *seqq.*—*Creuzer's Symbolik*, vol. 1, p. 505, of the German work.—*Champollion, Precis*, &c., p. 91.)—III. A name given by the Greek residents in Egypt to the Canopic arm of the Nile. (*Ptol.*, 4, 5.) The native appellation was *Schetnouphi*, i. e., "the good arm of the river;" from *Schet*, "the arm of a river," and *nouphi*, "good," and was used in opposition to the Phatnetic, or evil arm of the Nile. (*Champollion, l'Egypte sous les Pharaons*, vol. 2, p. 23.) The words Cneph (Cnuphi) and Canobus (Canopus) were, in fact, the same; and we have in the following, also, merely different forms of the same appellation: *Chnephi, Anubis, Mnevis*, &c.—III. (*Vid.* Supplement.)

Agathotychus. *Vid.* Supplement.

Agathon, I. (*Vid.* Agatho.)—II., III. (*Vid.* Supplement.)

Agathyrna, or Agathyrnum, a city of Sicily, on the northern coast, between Tyndaris and Calacta. It appears to have been originally a settlement of the Siculi, and, owing to this circumstance probably, as well as to its remote position, would seem to have escaped the notice of the Greek geographers. Its name appears, for the first time, in the history of the second Punic war, where Livy (26, 40) states, that the Roman consul Lævinus carried away from the place a motley rabble, four thousand in number, consisting of abandoned characters, and brought them to the coast of Italy near Rhegium, the people of which place wanted a band trained to robberies, for the purpose of ravaging Bruttium. Livy writes the name Agathyrna, of the first declension: the more common form is Agathyrnum (Ἀγάθυρνον). The modern *St. Agatha* stands near the site of the ancient city. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 411.)

Agathyrsi, a nation respecting whom the accounts of ancient writers are greatly at variance. (Compare *Vossius, Annot.* in *Hudson, Geog. Min.*, vol. 1, p. 79.) Herodotus (4, 49) places them in the vicinity of the Maris, the modern *Marosch*, in what is now *Transylvania*, and most writers agree in placing them

in this country and in upper *Hungary*. (Compare *Rennell, Geogr. of Herod.*, p. 83, *seqq.*—*Mannert*, 4, p. 102.—*Niebuhr, Verm. Schrift.*, 1, p. 377, &c.) Scymnus of Chios, however, makes them to have dwelt on the Palus Mæotis. The name perhaps, after all, is a mere appellative, and may have been applied by different authors to different tribes. What serves to strengthen this opinion is the fact, that the latter half of the term Agathyrsi frequently occurs in other national designations, such as *Idanthyrsi*, *Thyrsagetæ*, *Thyssagetæ*, *Thyrsi*, &c. The reference probably is to the god *Tyr*, another name for the sun. What Herodotus (4, 104) states respecting this race, that they were accustomed to array themselves in very handsome attire, to wear a great number of golden ornaments, to have their women in common, and to live, in consequence of this last-mentioned arrangement, like brethren and members of one family, is received with great incredulity by many. (Compare *Valckenaer, Herod., ed. Wessel.*, p. 328, *n.* 31.) All this, however, clearly shows their Asiatic origin, and connects them with the nations in the interior of the eastern continent. The community of wives seems to have been a remnant, in some degree, of an early Buddhistic system. The civilized habits of the Agathyrsi are, at all events, worthy of notice, and favour the theory of those who see in them a fragment of early civilization, emanating from some highly cultivated race, and subsequently shattered by the inroads of the Scythians and other barbarous tribes. (*Ritter, Vorhal.*, 286, *seqq.*)

Agaue (Ἀγαυή), or, with the Reuchlinian pronunciation, Agāve, I. daughter of Cadmus, and wife of Echion, by whom she had Pentheus. Her son succeeded his grandfather in the government of Thebes. While he was reigning, Bacchus came from the east, and sought to introduce his orgies into his native city. The women all gave enthusiastically into the new religion, and Mount Cithæron rang to the frantic yells of the Bacchantes. Pentheus sought to check their fury; but, deceived by the god, he went secretly and ascended a tree on Cithæron, to be an ocular witness of their revels. While here, he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by them. This adventure of Pentheus has furnished the groundwork of one of the finest dramas of Euripides, his Bacchæ. (*Apollod.*, 3, 4, 4.—*Id.*, 3, 5, 1.—*Ovid, Met.*, 3, 514, *seqq.*—*Hygin., F.*, 184.—*Keightley's Mythology*, p. 298.)—II. A tragedy of Statius, now lost. (*Juv.*, 7, 87.)—III. A daughter of Danaus. She slew her husband Lycus, in obedience to her father's orders. (*Apollod.*, 2, 1, 5.)—IV. A Nereid. (*Apollod.*, 1, 2, 7.)

Agdestis, I. a genius or deity mentioned in the legends of Phrygia, and connected with the mythus of Cybele and Atys. An account of his origin, as well as other particulars respecting him, may be obtained from Pausanias (7, 17). He was an androgynous deity, and appears to be the same with the Adagoüs of the ancient writers. (*Creuzer, Symbolik*, vol. 2, p. 48.—Compare the note of *Guigniaut.*)—II. One of the summits of Mount Dindymus in Phrygia, on which Atys was said to have been buried. (*Pausan.*, 1, 4.)

Agelădas, I. an excellent statuary, and illustrious also as having been the instructer of Phidias, Polycletus, and Myron. His parents were inhabitants of Argos, according to Pausanias (34, 8), and he himself was born there, probably about B.C. 540. The particular time, however, when he lived, has given rise to much discussion. Sillig, after a long and able argument, comes to the conclusion that Ageladas, the instructer of Phidias, attained the height of his renown about Olymp. 70, or 500 B.C. (*Dict. Art., s. v.*)—II. Another artist, probably a nephew of the former, assigned by Pliny to Olymp. 87, or 432 B.C., which can hardly be correct. He was thinking, perhaps, of the elder Ageladas. (*Sillig, Dict. Art., s. v.*)

Agelastus (Ἀγέλαστος), an appellation given to M. Crassus, father of the celebrated orator, and grandfather of Crassus the rich, from his extraordinary gravity. Lucilius said of him, that he laughed only once in the course of his life, while Pliny informs us that he was reported never to have laughed at all. Hence the name Ἀγέλαστος, "one that does not laugh," or "that never laughs." (*Cic., de Fin.*, 5, 30.—*Douza, ad Lucil., Fragm.*, p. 20.—*Plin.*, 7, 18.)

Agelāus, I. a king of Corinth, son of Ixion.—II. A son of Hercules and Omphale, from whom Crœsus was descended. (*Apollod.*, 2, 7, 8.) Diodorus Siculus (4, 31) gives the name of this son as Lamus. Herodotus, on the other hand, deduces the royal line of Lydia from a son of Hercules and a female slave belonging to Jardanus, the father of Omphale. (*Herod.*, 1, 7.) This last is generally considered to be the more correct opinion. (Consult *Bähr, ad Herod., l. c.*—*Creuzer, Hist. Græc. antiquiss.*, &c., p. 186.)—III. A servant of Priam, who preserved Paris when exposed on Mount Ida. (*Vid.* Paris.—*Apollod.*, 3, 12, 5, and *Heyne, ad loc., not. cr.*)

Agendĭcum, Agedincum, or Agedĭcum (Ἀγήδικον, *Ptol.*), a city of Gaul, the metropolis of Senonia, or Lugdunensis Quarta. Its later name was Senones, now *Sens*. (*Cæs., B. G.*, 6, *extr.*—*Eutrop.*, 10, 7.—*Amm. Marcell.*, 15, 27.)

Agēnor, I. a son of Neptune and Libya, king of Phœnicia, and twin-brother of Belus (*Apollod.*, 2, 1, 4); he married Telephassa, by whom he became the father of Cadmus, Phœnix, Cylix, Tharsus, Phineus, and, according to some, of Europa also. (*Schol. ad Eurip., Phœn.*, 5.—*Hygin., Fab.*, 178.—*Paus.*, 5, 25, 7.—*Schol. ad Apoll. Rhod.*, 2, 178; 3, 1185.) After his daughter Europa had been carried off by Jupiter, Agenor sent out his sons in search of her, and enjoined on them not to return without their sister. As Europa was not to be found, none of them returned, and all settled in foreign countries. (*Apollod.*, 3, 1, 1.—*Hygin., Fab.*, 178.) Virgil (*Æn.*, 1, 338) calls Carthage the city of Agenor, by which he alludes to the descent of Dido from Agenor. Buttmann (*Mytholog.*, 1, p. 232, *seq.*) points out that the genuine Phœnician name of Agenor was Cnas, which is the same as Canaan, and upon these facts he builds the hypothesis, that Agenor or Cnas is the same as the Canaan in the Books of Moses.—II. A son of Iasus, and father of Argus Panoptes, king of Argos. (*Apollod.*, 2, 1, 2.) Hellanicus (*Fragm.*, p. 47, *ed. Sturz.*) states that Agenor was a son of Phoroneus, and brother of Iasus and Pelasgus, and that, after their father's death, the two elder brothers divided his dominions between themselves in such a manner, that Pelasgus received the country about the river Eracinus, and built Larissa, and Iasus the country about Elis. After the death of these two, Agenor, the youngest, invaded their dominions, and thus became King of Argos.—III. The son and successor of Triopas in the kingdom of Argos. He belonged to the house of Phoroneus, and was father of Crotopus. (*Paus.*, 2, 16, 1.—*Hygin., Fab.*, 145.)—IV. A son of Pleuron and Xanthippe, and grandson of Ætolus. Epicaste, the daughter of Calydon, became by him the mother of Porthaon and Demonice. (*Apollod.*, 1, 7, 7.) According to Pausanias (3, 13, 5), Thestius, the father of Leda, is likewise a son of this Agenor.—V. A son of Phegeus, king of Psophis, in Arcadia. He was brother of Pronous and Arsinoë, who was married to Alcmæon, but was abandoned by him. When Alcmæon wanted to give the celebrated necklace and peplus of Harmonia to his second wife, Callirrhoë, the daughter of Achelous, he was slain by Agenor and Pronous at the instigation of Phegeus. But when the two brothers came to Delphi, where they intended to dedicate the necklace and peplus, they were killed by Amphoterus and Acarnan, the sons of Alcmæon and Callirrhoë. (*Apollod.*, 3, 7, 5.) Pausanias

(8, 24, 4), who relates the same story, calls the children of Phegeus Temenus, Axion, and Alphesibœa. —VI. A son of the Trojan Antenor, and of Theano, a priestess of Minerva. (*Il.*, 6, 298.) He appears as one of the bravest of the Trojans, and as leader in the storming of the Grecian encampment. He hastens with other Trojans to the assistance of Hector when prostrated by Ajax, and, being encouraged by Apollo, he engages in combat with Achilles, whom he wounds. As, however, danger threatened him in this conflict, Apollo assumed Agenor's form, in order that, while Achilles turned against the god, the Trojans might be able to escape to the city. (*Il.*, 21, *sub fin.*—*Hygin.*, *Fab.*, 112.) According to Pausanias (10, 27, 1), Agenor was slain by Neoptolemus, the son of Achilles, and was represented by Polygnotus in the great painting in the Lesche of Delphi.

Agenorides, a patronymic of Agenor, designating a descendant of an Agenor, such as Cadmus, Phineus, and Perseus.

Agesander, I. or Agesilāus, from ἄγειν and ἀνήρ or λαός, a surname of Pluto or Hades, describing him as the god who carries away all men. (*Callim.*, *Hymn. in Pallad.*, 130.—*Spanh.*, *ad loc.*—*Hesych.*, *s. v.*—*Æschyl. ap. Athen.*, 3, p. 99.) Nicander (*ap. Athen.*, 15, p. 684) uses the form Ἡγεσίλαος.—II. A sculptor, a native of the island of Rhodes. His name occurs in no author except Pliny (*H. N.*, 36, 5, 4), and we know of but one work which he executed; it is a work, however, which bears the most decisive testimony to his surpassing genius. In conjunction with Apollodorus and Athenodorus, he sculptured the group of Laocoon. (*Vid.* Laocoon.) This celebrated group was discovered in the year 1506, near the baths of Titus on the Esquiline Hill: it is now preserved in the Museum of the Vatican. A great deal has been written about the age when Agesander flourished, and various opinions have been formed on the subject. Winckelmann and Müller, forming their judgment from the style of art displayed in the work itself, assign it to the age of Lysippus. Müller thinks the intensity of suffering depicted, and the somewhat theatrical air which pervades the group, show that it belongs to a later age than that of Phidias. Lessing and Thiersch, on the other hand, after subjecting the passage of Pliny to an accurate examination, have come to the conclusion, that Agesander and the other two artists lived in the age of Titus, and sculptured the group expressly for that emperor; and this opinion is pretty generally acquiesced in. Thiersch has written a great deal to show that the plastic art did not decline so early as is generally supposed, but continued to flourish in full vigour from the time of Phidias uninterruptedly down to the reign of Titus. Pliny was deceived in saying that the group was sculptured out of one block, as the lapse of time has discovered a join in it. It appears from an inscription on the pedestal of a statue found at *Nettuno* (the ancient Antium), that Athenodorus was the son of Agesander. This makes it not unlikely that Polydorus also was his son, and that the father executed the figure of Laocoon himself, his two sons the remaining two figures. (*Lessing*, *Laokoon.*—*Winckelmann*, *Gesch. de Kunst*, 10, 1, 10.—*Thiersch*, *Epochen der Bildkunst*, p. 318, &c.—*Müller*, *Archæol. der Kunst*, p. 152.)

Agesiănax, a Greek poet, of whom a beautiful fragment, descriptive of the moon, is preserved in Plutarch (*De facie in orb. Lunæ*, p. 920.) It is uncertain whether the poem to which this fragment belonged was of an epic or didactic character.

Agesĭas, one of the Iambidæ, and an hereditary priest of Jupiter at Olympia. He gained the victory there in the mule-race, and is celebrated on that account by Pindar in the 6th Olympic Ode. Böckh places his victory in the 78th Olympiad.

Agesidāmus, son of Archestratus, an Epizephyrian Locrian, who conquered, when a boy, in boxing in the Olympic games. His victory is celebrated by Pindar in the 10th and 11th Olympic Odes. The scholiast places his victory in the 74th Olympiad. He should not be confounded with Agesidamus the father of Chromius, who is mentioned in the Nemean Odes (1, 42; 9, 99).

Agesilāus, I. son of Doryssus, sixth king of the Agid line of Sparta, excluding Aristodemus, according to Apollodorus, reigned 44 years, and died 886 B.C. Pausanias makes his reign a short one, but contemporary with the legislation of Lycurgus. (*Pausan.*, 3, 2, 3.—*Clinton*, *Fast. Hell.*, 1, p. 335.)—II. Son by his second wife, Eupolia, of Archidamus II., succeeded his half-brother, Agis II., as nineteenth king of the Eurypontid line; excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew, Leotychides. (*Vid.* Leotychides.) His reign extends from 398 to 361 B.C., both inclusive; during most of which time he was, in Plutarch's words, "as good as thought commander and king of all Greece," and was for the whole of it greatly identified with his country's deeds and fortunes. The position of that country, though internally weak, was externally, in Greece, down to 394, one of supremacy acknowledged: the only field of its ambition was Persia; from 394 to 387, the Corinthian or first Theban war, one of supremacy assaulted: in 387 that supremacy was restored over Greece, in the peace of Antalcidas, by the sacrifice of Asiatic prospects; and thus, more confined and more secure, it became also more wanton. After 378, when Thebes regained her freedom, we find it again assailed, and again for one moment restored, though on a lower level, in 371; then overthrown forever at Leuctra, the next nine years being a struggle for existence amid dangers within and without.

Of the youth of Agesilaus we have no detail, beyond the mention of his intimacy with Lysander. On the throne, which he ascended about the age of forty, we first hear of him in the suppression of Cinadon's conspiracy. In his third year (396), he crossed into Asia, and after a short campaign, and a winter of preparation, he in the next overpowered the two satraps, Tissaphernes and Pharnabazus; and in the spring of 394 was encamped in the plain of Thebe, preparing to advance into the heart of the empire, when a message arrived to summon him to the war at home. He calmly and promptly obeyed, expressing, however, to the Asiatic Greeks, and doubtless himself indulging, hopes of a speedy return. Marching rapidly by Xerxes' route, he met and defeated at Coroneia in Bœotia the allied forces. In 393 he was engaged in a ravaging invasion of Argolis; in 392 in one of the Corinthian territory; in 391 he reduced the Acarnanians to submission; but in the remaining years of the war he is not mentioned. In the interval of peace, we find him declining the command in Sparta's aggression on Mantineia; but heading, from motives, it is said, of private friendship, that on Phlius, and openly justifying Phœbidas's seizure of the Cadmeia. Of the next war, the first two years he commanded in Bœotia, more, however, to the enemy's gain in point of experience than loss in any other; from the five remaining he was withdrawn by severe illness. In the congress of 371 an altercation is recorded between him and Epaminondas; and by his advice Thebes was peremptorily excluded from the peace, and orders given for the fatal campaign of Leuctra. In 379 we find him engaged in an embassy to Mantineia, and reassuring the Spartans by an invasion of Arcadia; and in 369 to his skill, courage, and presence of mind, is to be ascribed the maintenance of the unwalled Sparta, amid the attacks of four armies, and revolts and conspiracies of Helots, Periœci, and even Spartans. Finally, in 362, he led his countrymen into Arcadia: by fortunate information was enabled to return in time to prevent the surprise of Sparta, and was, it seems,

joint, if not sole commander at the battle of Mantineia. To the ensuing winter must probably be referred his embassy to the coast of Asia, and negotiations for money with the revolted satraps, alluded to in an obscure passage of Xenophon (*Agesilaus*, 2, 26, 27); and, in performance, perhaps, of some stipulation then made, he crossed, in the spring of 361, with a body of Lacedæmonian mercenaries, into Egypt. Here, after displaying much of his ancient skill, he died, while preparing for his voyage home, in the winter of 361–60, after a life of above eighty years, and a reign of thirty-eight. His body was embalmed in wax, and splendidly buried at Sparta.

Referring to our sketch of Spartan history, we find Agesilaus shining most in its first and last period, as commencing and surrendering a glorious career in Asia, and as, in extreme age, maintaining his prostrate country. From Coroneia to Leuctra we see him partly unemployed, at times yielding to weak motives, at times joining in wanton acts of public injustice. No one of Sparta's great defeats, but some of her bad policy, belongs to him. In what others do, we miss him; in what he does, we miss the greatness and consistency belonging to unity of purpose and sole command. No doubt he was hampered at home; perhaps, too, from a man withdrawn, when now near fifty, from his chosen career, great action in a new one of any kind could not be looked for. Plutarch gives, among numerous apophthegmata, his letter to the ephors on his recall: "We have reduced most of Asia, driven back the barbarians, made arms abundant in Ionia. But since you bid me, according to the decree, come home, I shall follow my letter, may perhaps be even before it. For my command is not mine, but my country's and her allies'. And a commander then commands truly according to right when he sees his own commander in the laws and ephors, or others holding office in the state." Also, an exclamation on hearing of the battle of Corinth: "Alas for Greece! she has killed enough of her sons to have conquered all the barbarians." Of his courage, temperance, and hardiness, many instances are given: to these he added, even in excess, the less Spartan qualities of kindness and tenderness as a father and a friend. Thus we have the story of his riding across a stick with his children; and, to gratify his son's affection for Cleonymus, son of the culprit, he saved Sphodrias from the punishment due, in right and policy, for his incursion into Attica in 378. So, too, the appointment of Pisander. (*Vid.* Pisander.) A letter of his runs, "If Nicias is innocent, acquit him for that; if guilty, for my sake; any how, acquit him." From Spartan cupidity and dishonesty, and mostly, even in public life, from ill faith, his character is clear. In person he was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a "lame sovereignty." In his reign, indeed, her fall took place, but not through him. Agesilaus himself was Sparta's most perfect citizen and most consummate general; in many ways, perhaps, her greatest man. (*Xen.*, *Hell.*, 3, 3, to the end; *Agesilaus.*—*Diod.*, 14, 15.—*Paus.*, 3, 9, 10.—*Plut.* and *C. Nepos, in Vita.*—*Plut.*, *Apophthegm.*)—III. A Greek historian, who wrote a work on the early history of Italy (Ἰταλικά), fragments of which are preserved in Plutarch (*Parallela*, p. 312) and Stobæus. (*Florileg.*, 9, 27, 54, 49, 65, 10, ed. Gaisf.)—IV. A brother of Themistocles, who went into the Persian camp, and stabbed one of the body-guards instead of Xerxes, whom he intended to assassinate, but knew not. Upon being arraigned before Xerxes, he thrust his hand into the fire, and informed the monarch that all his countrymen were prepared to do the same. Plutarch cites this incident on the authority of Agatharchides, in his Parallels. (*Op.*, *ed. Reiske*, vol. 7, p. 217.) If the story be true, it shows the source whence the Roman fable of Mucius Scævola was borrowed. (*Vid.* Agatharchides II.)

Agesipŏlis, I. king of Sparta, the twenty-first of the Agids beginning with Eurysthenes, succeeded his father Pausanias, while yet a minor, in B.C. 394, and reigned fourteen years. He was placed under the guardianship of Aristodemus, his nearest of kin. He came to the crown just about the time that the confederacy (partly brought about by the intrigues of the Persian satrap Tithraustes), which was formed by Thebes, Athens, Corinth, and Argos, against Sparta, rendered it necessary to recall his colleague, Agesilaus II., from Asia; and the first military operation of his reign was the expedition to Corinth, where the forces of the confederates were then assembled. The Spartan army was led by Aristodemus, and gained a signal victory over the allies. (*Xen.*, *Hell.*, 4, 2, § 9.) In the year B.C. 390, Agesipolis, who had now reached his majority, was intrusted with the command of an army for the invasion of Argolis. Having procured the sanction of the Olympic and Delphic gods for disregarding any attempt which the Argives might make to stop his march, on the pretext of a religious truce, he carried his ravages still farther than Agesilaus had done in B.C. 393; but, as he suffered the aspect of the victims to deter him from occupying a permanent post, the expedition yielded no fruit but the plunder. (*Xen.*, *Hell.*, 4, 7, § 2–6.—*Paus.*, 3, 5, § 8.) In B.C. 385 the Spartans, seizing upon some frivolous pretexts, sent an expedition against Mantineia, in which Agesipolis undertook the command, after it had been declined by Agesilaus. In this expedition the Spartans were assisted by Thebes, and in a battle with the Mantineans, Epaminondas and Pelopidas, who were fighting side by side, narrowly escaped death. He took the town by diverting the river Ophis, so as to lay the low grounds at the foot of the walls under water. The basements, being made of unbaked bricks, were unable to resist the action of the water. The walls soon began to totter, and the Mantineans were forced to surrender. They were admitted to terms on condition that the population should be dispersed among the four hamlets, out of which it had been collected to form the capital. The democratical leaders were permitted to go into exile. (*Xen.*, *Hell.*, 5, 2, § 1–7.—*Paus.*, 8, 8, § 5.—*Diod.*, 15, 5, &c.—*Plut.*, *Pelop.*, 4.—*Isocr.*, *Paneg.*, p. 67, a, *De Pace*, p. 179, c.)

Early in B.C. 382, an embassy came to Sparta from the cities of Acanthus and Apollonia, requesting assistance against the Olynthians, who were endeavouring to compel them to join their confederacy. The Spartans granted it, but were not at first very successful. After the defeat and death of Teleutias in the second campaign (B.C. 381), Agesipolis took the command. He set out in 381, but did not begin operations till the spring of 380. He then acted with great vigour, and took Torone by storm; but in the midst of his successes he was seized with a fever, which carried him off in seven days. He died at Aphytis, in the peninsula of Pallene. His body was immersed in honey, and conveyed home to Sparta for burial. Though Agesipolis did not share the ambitious views of foreign conquest cherished by Agesilaus, his loss was deeply regretted by that prince, who seems to have had a sincere regard for him. (*Xen.*, *Hell.*, 5, 3, § 8–9, 18–19.—*Diod.*, 15, 22.—*Thirlwall, Hist. of Greece*, 4, p. 405, 428, &c.; 5, p. 5, &c., 20.)—II. Son of Cleombrotus, was the 23d king of the Agid line. He ascended the throne B.C. 371, and reigned one year. (*Paus.*, 3, 6, § 1.—*Diod.*, 15, 60.)—III. The 31st of the Agid line, was the son of Agesipolis, and grandson of Cleombrotus II. After the death of Cleomenes he was elected king while still a minor, and placed under the guardianship of his uncle Cleomenes. (*Polyb.*, 4. 35.) He was, however, soon deposed by his colleague Lycurgus, after the death of Cleomenes. We hear of

him next in B.C. 195, when he was at the head of the Lacedæmonian exiles, who joined Flamininus in his attack upon Nabis, the tyrant of Lacedæmon. (*Liv.*, 34, 26.) He formed one of an embassy sent about B.C. 183 to Rome by the Lacedæmonian exiles, and, with his companions, was intercepted by pirates and killed. (*Polyb.*, 24, 11.)

Agesistrate. *Vid.* Agis IV.

Agētor (Ἀγήτωρ), a surname given to several gods: for instance, to Jupiter at Lacedæmon (*Stob., Serm.*, 42): the name seems to describe Zeus as the leader and ruler of men; but others think that it is synonymous with Agamemnon (*vid.* Agamemnon): to Apollo (*Eurip., Med.*, 426), where, however, Elmsley and others prefer ἀγήτωρ: to Mercury, who conducts the souls of men to the lower world. Under this name Mercury had a statue at Megalopolis. (*Paus.*, 8, 31, § 4.)

Aggēnus Urbĭcus, a writer on the science of the Agrimensores. (*Dict. of Ant.*, p. 38.) It is uncertain when he lived; but he appears to have been a Christian, and it is not improbable, from some expressions which he uses, that he lived at the latter part of the fourth century of our era. The extant works ascribed to him are: "Aggeni Urbici in Julium Frontinum Commentarius," a commentary upon the work "De Agrorum Qualitate," which is ascribed to Frontinus; "In Julium Frontinum Commentariorum Liber secundus qui Diazographus dicitur;" and "Commentariorum de Controversiis Agrorum Pars prior et altera." The last-named work Niebuhr supposes to have been written by Frontinus, and in the time of Domitian, since the author speaks of "præstantissimus Domitianus;" an expression which would never have been applied to this tyrant after his death. (*Hist. of Rome*, vol. 2, p. 621.)

Aggrammes, called Xandrames (Ξανδράμης) by Diodorus, the ruler of the Gangaridæ and Prasii in India, was said to be the son of a barber, whom the queen had married. Alexander was preparing to march against him, when he was compelled by his soldiers, who had become tired of the war, to give up farther conquests in India. (*Curt.*, 5, 2.—*Diod.*, 17, 93, 94. —*Arrian, Anab.*, 5, 25, &c.—*Plut., Alex.*, 60.)

Agĭas (Ἀγίας), I. a Greek poet, whose name was formerly written Augias, through a mistake of the first editor of the Excerpta of Proclus. It has been corrected by Thiersch in the *Acta Philol. Monac.*, 2, p. 584, from the Codex Monacensis, which in one passage has Agias, and in another Hagias. The name itself does not occur in early Greek writers, unless it be supposed that Egias or Hegias (Ἡγίας) in Clemens Alexandrinus (*Strom.*, 6, p. 622) and Pausanias (1, 2, § 1) are only different forms of the same name. He was a native of Trœzen, and the time at which he wrote appears to have been about the year B.C. 740. His poem was celebrated in antiquity, under the name of Νόστοι, *i. e.*, the history of the return of the Achæan heroes from Troy, and consisted of five books. The poem began with the cause of the misfortunes which befell the Achæans on their way home and after their arrival, that is, with the outrage committed upon Cassandra and the Palladium; and the whole poem filled up the space which was left between the work of the poet Arctinus and the Odyssey. The ancients themselves appear to have been uncertain about the author of this poem, for they refer to it simply by the name of Νόστοι, and when they mention the author, they only call him ὁ τοὺς Νόστους γράψας. (*Athen.*, 7, p. 281. — *Paus.*, 10, 28, § 4; 29, § 2; 30, § 2. — *Apollod.*, 2, 1, § 5. — *Schol. ad Odyss.*, 4, 12. — *Schol. ad Aristoph., Equit.*, 1332. — *Lucian, De Saltat.*, 46.) Hence some writers attributed the Νόστοι to Homer (*Suid., s. v. νόστοι.* — *Anthol. Planud.*, 4, 30), while others call its author a Colophonian. (*Eustath. ad Odyss.*, 16, 118.) Similar poems, and with the same title, were written by other poets also, such as Eumelus of Corinth (*Schol. ad Pind., Ol.*, 13, 31), Anticleides of Athens (*Athen.*, 4, p. 157; 9, p. 466), Cleidemus (*Athen.*, 13, p. 609), and Lysimachus. (*Athen.*, 4, p. 158.—*Schol. ad Apollon. Rhod.*, 1, 558.) Where the Νόστοι is mentioned without a name, we have generally to understand the work of Agias.—II. A comic writer. (*Pollux*, 3, 36.—*Meineke, Hist. Comic. Græc.*, p. 404, 416.) He is by some considered as the same person with the writer of the Ἀργολικά, mentioned below. Casaubon, however, in his remarks on Athenæus, thinks that this is an error. (*Ad Athen.*, 3, 10, p. 169.)—III. The author of a work on Argolis (Ἀργολικά, *Athen.*, 3, p. 86, f.), mentioned in connexion with Dercylus. Clemens of Alexandrea quotes him under the name of Aigias (*Strom.*, 1, p. 236), which is written Agis in Eusebius, who has also given Kerkylus incorrectly for Dercylus. (*Casaub. ad Athen.*, lib. 3, c. 10, p. 169.) He is called ὁ μουσικός in another passage of Athenæus (14, p. 626, f.), but the musician may be another person.—IV. Brother of Tisamenus, the renowned seer of the Spartans, who took part in the battle of Platæa. Both of these were of the race of the Iamidæ, and received the right of citizenship at Sparta. Another Agias, son of Agelochus, grandson of Tisamenus, was the seer of Lysander, and predicted the victory of that commander over the Athenians at Ægospotami. (*Paus.*, 3, 11, § 5, 6.)—V. The Arcadian, one of the Grecian commanders in the army of Cyrus the Younger, when he marched against his brother Artaxerxes. He was entrapped, along with the other Grecian leaders, by Tissaphernes, and put to death by that treacherous satrap, together with his fellow-officers. Xenophon praises his courage and fidelity. (*Anab.*, 2, 5, 31; 2, 6, 30.)

Agiatis. *Vid.* Agis IV.

Agĭdæ, or Eurysthenidæ, descendants of Agis, king of Sparta and son of Eurysthenes. This family shared the throne of Lacedæmon along with the Proclidæ, or, as they were more commonly called, the Eurypontidæ. According to Pausanias, the line of the Agidæ became extinct in the person of Leonidas, son of Cleomenes. (*Pausan.*, 3, 2.—*Id.*, 3, 6.—*Id.*, 3, 7.)

Aginnum or Aginum, also written *Agennum* (*Hieron., De Script. Eccles. in Sæbadio, al. Phæbadio*), a city of the Nitiobriges, who were the same as the Aginnenses, in Gallia Aquitania. It lay on the river Garonne, between *Fines* and *Excisum*. (*Ptol., Itin.*, p. 461. — *Tab. Peut. Segm.*, 1. — *Auson., Ep.*, 24, 79.) There was a road leading from this city to *Lactura*, which was situated at the distance of 15 miles, mentioned in the *Itiner. Antonini*, for an account of which consult the remarks of *Chaudruc de Crazanes*, l. l., p. 392. Numerous remains of ancient works of art, inscriptions, &c., have been found at this place, which are described in a dissertation published in the *Mémoires de la Societé Royale des Antiq. de France*, tom. 2, p. 368. It was the birthplace of Jos. Scaliger, who has written about it in his *Lect. Auson.*, l. 2, c. 10.

Agis (Ἄγις), I. king of Sparta, son of Eurysthenes, began to reign, it is said, about B.C. 1032. (*Müller, Dor.*, vol. 2, p. 511, transl.) According to Eusebius (*Chron.*, 1, p. 166), he reigned only one year; according to Apollodorus, as it appears, about 31 years. During the reign of Eurysthenes, the conquered people were admitted to an equality of political rights with the Dorians. Agis deprived them of these, and reduced them to the condition of subjects to the Spartans. The inhabitants of the town of Helos attempted to shake off the yoke, but they were subdued, and gave rise and name to the class called Helots. (*Ephor. ap. Strab.*, 8, 364.) To his reign was referred the colony which went to Crete under Pollis and Delphus. (*Conon., Narr.*, 36.) From him the kings of that line were called Ἀγιδαι. His colleague was Sous. (*Paus.*, 3, 2, § 1.)—II. The 17th of the Eurypontid line (be-

ginning with Procles), succeeded his father Archidamus B.C. 427, and reigned a little more than 28 years. In the summer of B.C. 426, he led an army of Peloponnesians and their allies as far as the isthmus, with the intention of invading Attica; but they were deterred from advancing farther by a succession of earthquakes which happened when they had got so far. (*Thucyd.*, 3, 89.) In the spring of the following year he led an army into Attica, but quitted it fifteen days after he had entered it. (*Thucyd.*, 4, 2, 6.) In B.C. 419, the Argives, at the instigation of Alcibiades, attacked Epidaurus; and Agis, with the whole force of Lacedæmon, set out at the same time, and marched to the frontier city, Leuctra. No one, Thucydides tells us, knew the purpose of this expedition. It was probably to make a diversion in favour of Epidaurus. (*Thirlwall*, vol. 3, p. 342.) At Leuctra the aspect of the sacrifices deterred him from proceeding. He therefore led his troops back, and sent round notice to the allies to be ready for an expedition at the end of the sacred month of the Carnean festival; and when the Argives repeated their attack on Epidaurus, the Spartans again marched to the frontier town, Caryæ, and again turned back, professedly on account of the aspect of the victims. In the middle of the following summer (B.C. 418), the Epidaurians being still hard pressed by the Argives, the Lacedæmonians, with their whole force and some allies, under the command of Agis, invaded Argolis. By a skilful manœuvre, he succeeded in intercepting the Argives, and posted his army advantageously between them and the city. But just as the battle was about to begin, Thrasyllus, one of the Argive generals, and Alciphron came to Agis, and prevailed on him to conclude a truce for four months. Agis, without disclosing his motives, drew off his army. On his return he was severely censured for having thus thrown away the opportunity of reducing Argos, especially as the Argives had seized the opportunity afforded by his return, and taken Orchomenos. It was proposed to pull down his house, and inflict on him a fine of 100,000 drachmæ. But, on his earnest entreaty, they contented themselves with appointing a council of war, consisting of 10 Spartans, without whom he was not to lead an army out of the city. (*Thucyd.*, 5, 54, 57, &c.) Shortly afterward they received intelligence from Tegea, that, if not promptly succoured, the party favourable to Sparta in that city would be compelled to give way. The Spartans immediately sent their whole force under the command of Agis. He restored tranquillity at Tegea, and then marched to Mantineia. By turning the waters so as to flood the lands of Mantineia, he succeeded in drawing the army of the Mantineans and Athenians down to the level ground. A battle ensued, in which the Spartans were victorious. This was one of the most important battles ever fought between Grecian states. (*Thucyd.*, 5, 71–73.) In B.C. 417, when news reached Sparta of the counter-revolution at Argos, in which the oligarchical and Spartan faction was overthrown, an army was sent there under Agis. He was unable to restore the defeated party, but he destroyed the long walls which the Argives had begun to carry down to the sea, and took Hysiæ. (*Thucyd.*, 5, 83.) In the spring of B.C. 413, Agis entered Attica with a Peloponnesian army, and fortified Deceleia, a steep eminence about 15 miles northeast of Athens (*Thucyd.*, 7, 19, 27); and in the winter of the same year, after the news of the disastrous fate of the Sicilian expedition had reached Greece, he marched northward to levy contributions on the allies of Sparta, for the purpose of constructing a fleet. While at Deceleia he acted in a great measure independently of the Spartan government, and received embassies as well from the disaffected allies of the Athenians as from the Bœotians and other allies of Sparta. (*Thucyd.*, 8, 3, 5.) He seems to have remained at Deceleia till the end of the Peloponnesian war. In 411, during the administration of the Four Hundred, he made an unsuccessful attempt on Athens itself. (*Thucyd.*, 8, 71.) In B.C. 401, the command of the war against Elis was intrusted to Agis, who in the third year compelled the Eleans to sue for peace. As he was returning from Delphi, whither he had gone to consecrate a tenth of the spoil, he fell sick at Heræa in Arcadia, and died in the course of a few days after he reached Sparta. (*Xen.*, *Hell.*, 3, 2, § 21, &c.; 3, § 1–4.) He left a son, Leotychides, who, however, was excluded from the throne, as there was some suspicion with regard to his legitimacy. While Alcibiades was at Sparta he made Agis his implacable enemy. Later writers (*Justin*, 5, 2.—*Plut.*, *Alcib.*, 23) assign as a reason, that the latter suspected him of having dishonoured his queen Timæa. It was probably at the suggestion of Agis that orders were sent out to Astyochus to put him to death. Alcibiades, however, received timely notice (according to some accounts, from Timæa herself), and kept out of the reach of the Spartans. (*Thucyd.*, 8, 12, 45.—*Plut.*, *Lysand.*, 22.—*Agesil.*, 3.)—III. The eldest son of Archidamus III., was the 20th king of the Eurypontid line. His reign was short, but eventful. He succeeded his father in B.C. 338. In B.C. 333, we find him going with a single trireme to the Persian commanders in the Ægean, Pharnabazus and Autophradates, to request money and an armament for carrying on hostile operations against Alexander in Greece. They gave him 30 talents and 10 triremes. The news of the battle of Issus, however, put a check upon their plans. He sent the galleys to his brother Agesilaus, with instructions to sail with them to Crete, that he might secure that island for the Spartan interest. In this he seems in a great measure to have succeeded. Two years afterward (B.C. 331), the Greek states which were leagued together against Alexander seized the opportunity of the disaster of Zopyrion and the revolt of the Thracians, to declare war against Macedonia. Agis was invested with the command, and with the Lacedæmonian troops, and a body of 8000 Greek mercenaries, who had been present at the battle of Issus, gained a decisive victory over a Macedonian army under Corragus. Having been joined by the other forces of the league, he laid siege to Megalopolis. The city held out till Antipater came to its relief, when a battle ensued, in which Agis was defeated and killed. It happened about the time of the battle of Arbela. (*Arrian*, 2, 13.—*Diod.*, 16, 63, 68; 17, 62.—*Æsch. c. Ctesiph.*, p. 77.—*Curt.*, 6, 1.—*Justin*, 12, 1.)—IV. The elder son of Eudamidas II., was the 24th king of the Eurypontid line. He succeeded his father in B.C. 244, and reigned four years. In B.C. 243, after the liberation of Corinth by Aratus, the general of the Achæan league, Agis led an army against him, but was defeated. (*Paus.*, 2, 8, § 4.) The interest of his reign, however, is derived from events of a different kind. Through the influx of wealth and luxury, with their concomitant vices, the Spartans had greatly degenerated from the ancient simplicity and severity of manners. Not above 700 families of the genuine Spartan stock remained, and, in consequence of the innovation introduced by Epitadeus, who procured a repeal of the law which secured to every Spartan head of a family an equal portion of land, the landed property had passed into the hands of a few individuals, of whom a great number were females, so that not above 100 Spartan families possessed estates, while the poor were burdened with debt. Agis, who from his earliest youth had shown his attachment to the ancient discipline, undertook to reform these abuses, and re-establish the institutions of Lycurgus. For this end he determined to lay before the Spartan senate a proposition for the abolition of all debts and a new partition of the lands. Another part of his plan was to give landed estates to the Periœci. His schemes were warmly

seconded by the poorer classes and the young men, and as strenuously opposed by the wealthy. He succeeded, however, in gaining over three very influential persons—his uncle Agesilaus (a man of large property, but who, being deeply involved in debt, hoped to profit by the innovations of Agis), Lysander, and Mandrocleides. Having procured Lysander to be elected one of the ephors, he laid his plans before the senate. He proposed that the Spartan territory should be divided into two portions, one to consist of 4500 equal lots, to be divided among the Spartans, whose ranks were to be filled up by the admission of the most respectable of the Perioeci and strangers; the other to contain 15,000 equal lots, to be divided among the Perioeci. The senate could not, at first, come to a decision on the matter. Lysander, therefore, convoked the assembly of the people, to whom Agis submitted his measure, and offered to make the first sacrifice, by giving up his lands and money, telling them that his mother and grandmother, who were possessed of great wealth, with all his relations and friends, would follow his example. His generosity drew down the applauses of the multitude. The opposite party, however, headed by Leonidas, the other king, who had formed his habits at the luxurious court of Seleucus, king of Syria, got the senate to reject the measure, though only by one vote. Agis now determined to rid himself of Leonidas. Lysander, accordingly, accused him of having violated the laws by marrying a stranger and living in a foreign land. Leonidas was deposed, and was succeeded by his son-in-law, Cleombrotus, who co-operated with Agis. Soon afterward, however, Lysander's term of office expired, and the ephors of the following year were opposed to Agis, and designed to restore Leonidas. They brought an accusation against Lysander and Mandrocleides, of attempting to violate the laws. Alarmed at the turn events were taking, the two latter prevailed on the kings to depose the ephors by force, and appoint others in their room. Leonidas, who had returned to the city, fled to Tegea, and in his flight was protected by Agis from the violence meditated against him by Agesilaus. The selfish avarice of the latter frustrated the plans of Agis, when there now seemed nothing to oppose the execution of them. He persuaded his nephew and Lysander that the most effectual way to secure the consent of the wealthy to the distribution of their lands, would be to begin by cancelling the debts. Accordingly, all bonds, registers, and securities were piled up in the market-place and burned. Agesilaus, having secured his own ends, contrived various pretexts for delaying the division of the lands. Meanwhile, the Achæans applied to Sparta for assistance against the Ætolians. Agis was accordingly sent at the head of an army. The cautious movements of Aratus gave Agis no opportunity of distinguishing himself in action, but he gained great credit by the excellent discipline he preserved among his troops. During his absence Agesilaus so incensed the poorer classes by his insolent conduct and the continued postponement of the division of the lands, that they made no opposition when the enemies of Agis openly brought back Leonidas and set him on the throne. Agis and Cleombrotus fled for sanctuary, the former to the temple of Athene Chalcioecus, the latter to the temple of Poseidon. Cleombrotus was suffered to go into exile. Agis was entrapped by some treacherous friends and thrown into prison. Leonidas immediately came with a band of mercenaries, and secured the prison without, while the ephors entered it, and went through the mockery of a trial. When asked if he did not repent of what he had attempted, Agis replied that he should never repent of so glorious a design, even in the face of death. He was condemned, and precipitately executed, the ephors fearing a rescue, as a great concourse of people had assembled round the prison gates. Agis, observing that one of his executioners was moved to tears, said, "Weep not for me: suffering as I do, unjustly, I am in a happier case than my murderers." His mother, Agesistrate, and his grandmother, were strangled on his body. Agis was the first king of Sparta who had been put to death by the ephors. Pausanias, who, however, is undoubtedly wrong, says (8, 10, § 4; 27, § 9) that he fell in battle. His widow, Agiatis, was forcibly married by Leonidas to his son, Cleomenes, but, nevertheless, they entertained for each other a mutual affection and esteem. (*Plutarch, Agis, Cleomenes, Aratus.*—*Paus.*, 7, 7, § 2.)—V. A Greek poet, a native of Argos, and a contemporary of Alexander the Great, whom he accompanied on his Asiatic expedition. Curtius (8, 5), as well as Arrian (*Anab.*, 4, 9) and Plutarch (*De adulat. et amic. discrim.*, p. 60), describe him as one of the basest flatterers of the king. Curtius calls him "pessimorum carminum post Chœrilum conditor," which probably refers rather to their flattering character than to their worth as poetry. The Greek Anthology (6, 152) contains an epigram, which is probably the work of this flatterer. (*Jacobs, Anthol.*, 3, p. 836.—*Zimmermann, Zeitschrift für die Alterth.*, 1841, p. 164.)

Athenæus (12, p. 516) mentions one Agis as the author of a work on the art of cooking (ὀψαρτυτικά).

Agisimba, a district of Æthiopia, the most southern with which the ancients were acquainted. It is supposed to correspond to *Asben* in Nigritia. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*) It is sometimes written *Agizymba*.

Aglaia, I. one of the Graces, called sometimes Pasiphaë. (*Pausan.*, 9, 35.—*Vid.* Charites.)—II. Daughter of Thespius, and mother, by Hercules, of Antiades. (*Apollod., Biblioth.*, 2, 7, § 8.)—III. The wife of King Charopus, and mother of Nireus, who came with three vessels and a small band of followers from the island of Syme against Troy. (*Hom., Il.*, 2, 671.—*Diod. Sic.*, 5, 53.) Homer says nothing farther about him than that he was the most beautiful man in the Grecian army after Achilles (*vid.* Nireus); his story, however, was related at length in the Cyclic bards. (*Vid. Heynii Annot. ad Hom., Il.*, 2, 671–3.) Lucian has ironically represented him as contesting the palm of personal beauty with Thersites in the lower world. (*Dial. Mort.*, 25.)

Aglaopheme (Ἀγλαοφήμη), one of the Sirens. (*Vid.* Sirenes.)

Aglaonīce, a Thessalian female, who prided herself on her skill in predicting eclipses, &c. She boasted even of her power to draw down the moon to earth. Hence the Greek adage, *τὴν σελήνην κατάσπᾷ*, "*She draws down the moon*," applied to a boastful person. (*Erasm. Chil., col.* 853.)

Aglaŏphon, I. a painter of the isle of Thasos, who flourished in the 70th Olympiad, 500 B.C. He was the father and master of Polygnotus and Aristophon. Quintilian (12, 10) speaks of his style in common with that of Polygnotus, as indicating, by its simplicity of colouring, the early stages of the art, and yet being preferable, by its air of nature and truth, to the efforts of the great masters that succeeded.—II. A son of Aristophon, and grandson of the preceding, also distinguished as a painter. He celebrated, by his productions, the victories of Alcibiades. (*Sillig, Dict. Art., s. v.*)

Aglauros. *Vid.* Agraulos.

Aglăus, a native of Psophis, and the poorest man in all Arcadia, but still pronounced, by the Delphic oracle, a happier man than Gyges, monarch of Lydia. (*Val. Max.*, 7, 1.)

Agna, or Hagna, a female in the time of Horace, who, though troubled with a polypus in the nose, and having her visage, in consequence, greatly deformed, yet found, on this very account, an admirer in one Balbinus. The commentators make her to have been a freed-woman and a native of Greece. (*Horat., Serm.*, 1, 3, 40.)

Agnodĭce, an Athenian virgin, who disguised her sex to learn medicine, it being ordained by the Athenian laws, that no slave or female should learn the healing art. She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her before the Areopagus of corrupt conduct, "*quod dicerent eum glabrum esse, et corruptorem earum, et illas simulare imbecillitatem.*" Agnodice was about to be condemned, when she discovered her sex to the judges. A law was immediately passed authorizing all freeborn women to learn the healing art. (*Hygin., Fab.*, 274.)

Agnon, I. son of Nicias, was present at the taking of Samos by Pericles, having brought reinforcements from Athens. After the Peloponnesian war had broken out, he and Cleopompus, both colleagues of Pericles, were despatched with the forces which the last-mentioned commander had previously led, to aid in the reduction of Potidæa. The expedition was frustrated, however, by sickness among the troops. Agnon was also the founder of Amphipolis; but the citizens of that place, forgetful of past services, opened their gates to Brasidas, the Spartan general, and when the body of this commander was subsequently interred within Amphipolis, they threw down every memorial of Agnon. (*Thucyd.*, 1, 117.—*Id.*, 2, 58.)—II. *Vid.* Supplement.

Agnonĭdes, an orator, and popular leader at Athens, who accused Phocion of treason for not having opposed with more activity the movements of Nicanor. After the death of Phocion, and when the people, repenting of their conduct towards him, were doing everything to honour his memory, Agnonides suffered capital punishment, by a decree passed for that special purpose. (*Plut., Vit. Phoc., c.* 33, 38.)

Agonalia and Agonia, a festival at Rome in honour of Janus, celebrated on the ninth of January, the 20th of May, and the 10th of December. (*Vid.* Dictionary of Antiquities.)

Agonius (Ἀγώνιος), a surname or epithet of several gods. Æschylus (*Agam.*, 513) and Sophocles (*Trach.*, 26) use it of Apollo and Jupiter, and apparently in the sense of helpers in struggles and contests. But it is more especially used as a surname of Mercury, who presides over all kinds of solemn contests.

Agōnes Capitolīni, contests instituted by Domitian in honour of Jupiter Capitolinus, and celebrated every fifth year on the Capitoline Hill. According to Suetonius (*Domit.*, 4), they were of a threefold character: musical, which included poetic contests, equestrian, and gymnastic. Prizes were awarded also for the best specimens of Greek and Latin prose composition. Censorinus informs us, that they were instituted in the twelfth consulship of Domitian and Dolabella (A.U.C. 839). It was at these contests that the poet Statius was defeated. (*Cens., c.* 18.—*Crusius, ad Suet., l. c.*) Games similar to these had been previously instituted by Nero. (*Suet., Ner.*, 12.)

Agoracrītus, a statuary of Paros, and the favourite pupil of Phidias, who, according to Pliny (26, 5), carried his attachment so far as even to have inscribed on some of his own works the name of his young disciple. The same writer informs us, that Agoracritus contended with Alcamenes, another pupil of Phidias, and a native of Athens, in making a statue of Venus, and had the mortification to see his rival crowned as victorious, in consequence of the prejudice of the Athenians in favour of their countryman. Full of resentment, he sold his statue to the inhabitants of Rhamnus, a borough of Attica, on condition that it should never re-enter within the walls of Athens. Pliny adds, that Agoracritus named this statue Nemesis, and that Varro regarded it as the finest specimen of sculpture that he had ever seen. Pausanias (1, 33) gives an entirely different account; for, without mentioning the name of Agoracritus, he says that the statue of the Rhamnusian Nemesis was the work of Phidias. Strabo, again, differs from both Pliny and Pausanias, for he asserts that the celebrated statue in question was ascribed to both Agoracritus and Diodotus (the latter of whom is not mentioned in any other passage), and that it was not at all inferior to the works of Phidias. (*Strab.*, 396.) It is difficult to reconcile these conflicting statements. Perhaps the statue was by Phidias, and the name of his favourite pupil was inscribed upon it by the artist. Equally difficult is it to conceive how a statue of Venus could be so modified as to be transformed into one of the goddess of Vengeance, for such was Nemesis. Sillig endeavours to explain this, but with little success. (*Dict. Art., s. v.*)

Agoranŏmi, Ἀγορανόμοι, sometimes called Λογισταί, ten Athenian magistrates, five of whom officiated in the city, and five in the Piræus. To them a certain toll or tribute was paid by those who brought anything into the market to sell. They had the care of all saleable commodities in the market except corn, and they were employed in maintaining order, and in seeing that no one defrauded another, or took any unreasonable advantage in buying and selling. (*Wachsmuth, Alterthums.*, vol. 2, p. 65.)

Agrăgas, or Acragas, I. a small river of Sicily, running near Agrigentum. It is now the *San Blasio*. (*Mannert*, 9, pt. 2, p. 354.)—II. The Greek name of Agrigentum. (*Vid.* Agrigentum.)

Agragiānæ, or Acragiānæ, Portæ, gates of Syracuse. There were in this quarter a great number of sepulchres, and here Cicero discovered the tomb of Archimedes. (*Tusc. Quæst.*, 5, 23.) The name of these gates has given great trouble to the commentators. Dorville (*ad Chart.*, p. 193) reads *Agragantinas* in the passage of Cicero just referred to, because the gates in question looked towards Agrigentum and the south, according to the *Antonin. Itin.*, p. 95. Schütz gives *Achradinas* in his edition of Cicero, which is superior to *Acradinas*, the reading of H. Stephens and Davis, though the last is adopted by Göller. (*Syracus.*, p. 64.) The argument in its favour turns upon the circumstance of a *porta Achradina* being mentioned among the gates of Syracuse, but not a *porta Agragantina*. Thus we have in Diodorus Siculus (13, 75), τῷ κατὰ τὴν Ἀχραδινὴν πυλῶνι, and (13, 113), πρὸς τὴν πύλην τῆς Ἀχραδινῆς. The preferable reading, therefore, in Cicero (*l. c.*) is *portas Achradinas*, as indicating gates in that quarter of Syracuse termed *Achradina*. (*Vid.* Achradina.)

Agrarĭæ leges, laws enacted in Rome for the division of public lands. In the valuable work on Roman history by Niebuhr (vol. 2, p. 129, *seqq.*, *Cambr. transl.*), it is satisfactorily shown, that these laws, which have so long been considered as unjust attacks upon private property, had for their object only the distribution of lands which were the property of the state, and that the troubles to which they gave rise were occasioned by the opposition of persons who had settled on these lands without having acquired any title to them. These laws of the Romans were so intimately connected with their system of establishing colonies in the different parts of their territories, that, to attain a proper understanding of them, it is necessary to bestow a moment's consideration on that system.—According to Dionysius of Halicarnassus, their plan of sending out colonies or settlers began as early as the time of Romulus, who generally placed colonists from the city of Rome on the lands taken in war. The same policy was pursued by the kings who succeeded him; and, when the kings were expelled, it was adopted by the senate and the people, and then by the dictators. There were several reasons inducing the Roman government to pursue this policy, which was continued for a long period without any intermission; first, to have a check on the conquered people; secondly, to have

a protection against the incursions of an enemy; thirdly, to augment their population; fourthly, to free the city of Rome from an excess of inhabitants; fifthly, to quiet seditions; and, sixthly, to reward their veteran soldiers. These reasons abundantly appear in all the best ancient authorities. In the later periods of the republic, a principal motive for establishing colonies was to have the means of disposing of soldiers, and rewarding them with donations of lands; and such colonies were, on this account, denominated *military* colonies. Now, for whichever of these causes a colony was to be established, it was necessary that some law respecting it should be passed either by the senate or people. This law in either case was called *lex agraria*, an agrarian law, which will now be explained.—An agrarian law contained various provisions; it described the land which was to be divided, and the classes of people among whom, and their numbers, and by whom, and in what manner, and by what bounds, the territory was to be parcelled out. The mode of dividing the lands, as far as we now understand it, was twofold; either a Roman population was distributed over the particular territory, without any formal erection of a colony, or general grants of land were made to such citizens as were willing to form a colony there. The lands which were thus distributed were of different descriptions, which we must keep in mind in order to have a just conception of the operation of the agrarian laws. They were either lands taken from an enemy, and not actually treated by the government as public property; or public lands which had been artfully and clandestinely taken possession of by rich and powerful individuals; or, lastly, lands which were bought with money from the public treasury, for the purpose of being distributed. Now all such agrarian laws as embraced either lands of the enemy, or those which were treated and occupied as public property, or those which had been bought with the public money, were carried into effect without any public commotions; but those which operated to disturb the rich and powerful citizens in the possession of the lands which they unjustly occupied, and to place colonists (or settlers) on them, were never promulgated without creating great disturbances. The first law of this kind was proposed by Spurius Cassius; and the same measure was afterward attempted by the tribunes of the commons almost every year, but was as constantly defeated by various artifices of the nobles; it was, however, at length passed. It appears, both from Dionysius and Varro, that, at first, Romulus allotted two *jugera* (about 1¼ acres) of the public lands to each man; then Numa divided the lands which Romulus had taken in war, and also a portion of the other public lands; afterward Tullus divided those lands which Romulus and Numa had appropriated to the private expenses of the regal government; then Servius distributed among those who had recently become citizens, certain lands which had been taken from the Veientes, the Cærites and Tarquinii; and, upon the expulsion of the kings, it appears that the lands of Tarquinius Superbus, with the exception of the Campus Martius, were, by a decree of the senate, granted to the people. After this period, as the republic, by means of its continual wars, received continual accessions of conquered lands, those lands were either occupied by colonists or remained public property, until the period when Spurius Cassius, twenty-four years after the expulsion of the kings, proposed a law (already mentioned) by which one part of the land taken from the Hernici was allotted to the Latins, and the other part to the Roman people; but as this law comprehended certain lands which he accused private persons of having taken from the public, and as the senate also opposed him, he could not accomplish the passage of it. This, according to Livy, was the first proposal of an agrarian law, of which, he adds, not one was ever proposed, down to the period of his remembrance, without very great public commotions. Dionysius informs us, farther, that this public land, by the negligence of the magistrate, had been suffered to fall into the possession of rich men; but that, notwithstanding this, a division of the lands would have taken place under this law, if Cassius had not included among the receivers of the bounty the Latins and the Hernici, whom he had but a little while before made citizens. After much debate in the senate on this subject, a decree was passed to the following effect: that commissioners, called *decemvirs* (*ten* in number), appointed from among the persons of consular rank, should mark out, by boundaries, the public lands, and should designate how much was to be let out, and how much was to be distributed among the common people; that, if any land had been acquired by joint service in war, it should be divided, according to treaty, with those allies who had been admitted to citizenship; and that the choice of the commissioners, the appointment of the lands, and all other things relating to this subject, should be committed to the care of the succeeding consuls. Seventeen years after this, there was a vehement contest about the division, which the tribunes proposed to make, of lands then unjustly occupied by the rich men; and, three years after that, a similar attempt on the part of the tribunes, would, according to Livy, have produced a ferocious controversy, had it not been for Quintus Fabius. Some years after this, the tribunes proposed another law of the same kind, by which the estates of a great part of the nobles would have been seized to the public use; but it was stopped in its progress. Appian says, that the nobles and rich men, partly by getting possession of the public lands, partly by buying out the shares of indigent owners, had made themselves owners of all the lands in Italy, and had thus, by degrees, accomplished the removal of the common people from their possessions. This abuse stimulated Tiberius Gracchus to revive the Licinian law, which prohibited any individual from holding more than 500 *jugera*, or about 350 acres of land; and would, consequently, compel the owners to relinquish all the surplus to the use of the public; but Gracchus proposed that the owners should be paid the value of the lands relinquished. The law, however, did not operate to any great extent, and, after having cost the Gracchi their lives, was by degrees rendered wholly inoperative. After this period, various other Agrarian laws were attempted, and with various success, according to the nature of their provisions and the temper of the times in which they were proposed. One of the most remarkable was that of Rullus, which gave occasion to the celebrated oration against him by Cicero, who prevailed upon the people to reject the law.—From a careful consideration of these laws, and the others of the same kind, on which we have not commented, it is apparent that the whole object of the Roman agrarian laws was, the lands belonging to the state, the public lands or national domains, which, as already observed, were acquired by conquest or treaty, and, we may add also, by confiscations or direct seizures of private estates by different factions, either for lawful or unlawful causes; of the last of which we have a well-known example in the time of Sylla's proscriptions. The lands thus claimed by the public became naturally a subject of extensive speculation with the wealthy capitalists, both among the nobles and other classes. In our own times, we have seen, during the revolution in France, the confiscation of the lands belonging to the clergy, the nobility, and emigrants, lead to similar results. The sales and purchases of lands by virtue of the agrarian laws of Rome, under the various complicated circumstances which must ever exist in such cases, and the attempts by the government to resume or regrant such as had been sold, whether by right or by wrong, especially after a purchaser had been long in possession, under a title

which he supposed the existing laws gave him, naturally occasioned great heat and agitation; the subject itself being intrinsically one of great difficulty, even when the passions and interests of the parties concerned would permit a calm and deliberate examination of their respective rights.—From the commotions which usually attended the proposal of agrarian laws, and from a want of exact attention to their true object, there has been a general impression, among readers of the Roman history, that those laws were always a direct and violent infringement of the rights of private property. Even such men, it has been observed, as Machiavelli, Montesquieu, and Adam Smith, have shared in this misconception of them. This erroneous opinion, however, has lately been exposed by the genius and learning of Niebuhr in his Roman history above mentioned, a work which may be said to make an era in that department of learning, and in which he has clearly shown that the original and professed object of the agrarian laws was the distribution of the *public* lands only, and not those of private citizens. Of the Licinian law, enacted about 376 B.C., on which all subsequent agrarian laws were modelled, Niebuhr enumerates the following as among the chief provisions: 1. The limits of the public land shall be accurately defined. Portions of it, which have been encroached on by individuals, shall be restored to the state. 2. Every estate in the public land, not greater than this law allows, which has not been acquired by violence or fraud, and which is not on lease, shall be good against any third person. 3. Every Roman citizen shall be competent to occupy a portion of newly-acquired public land, within the limits prescribed by this law, provided this land be not divided by law among the citizens, nor granted to a colony. 4. No one shall occupy of the public land more than five hundred *jugera*, nor pasture on the public commons more than a hundred head of large, nor more than five hundred head of small, stock. 5. Those who occupy the public land shall pay to the state the tithe of the produce of the field, the fifth of the produce of the fruit-tree and the vineyard, and for every head of large stock, and for every head of small stock yearly. 6. The public lands shall be farmed by the censors to those willing to take them on these terms. The funds hence arising are to be applied to pay the army.—The foregoing were the most important permanent provisions of the Licinian law, and, for its immediate effect, it provided that all the public land occupied by individuals, over five hundred *jugera*, should be divided by lot in portions of seven *jugera* to the plebeians.—But we must not hastily infer, as some readers of Niebuhr's works have done, that these agrarian laws did not in any manner violate private rights. This would be quite as far from the truth as the prevailing opinion already mentioned, which is now exploded. Besides the argument we might derive from the very nature of the case, we have the direct testimony of ancient writers to the injustice of such laws, and their violation of private rights. It will suffice to refer to that of Cicero alone, who says in his *De Officiis* (2, 21), "Those men who wish to make themselves popular, and who, for that purpose, either attempt agrarian laws, in order to drive people from their possessions, or who maintain that creditors ought to forgive debtors what they owe, undermine the foundations of the state; they destroy all concord, which cannot exist when money is taken from one man to be given to another; and they set aside justice, which is always violated when every man is not suffered to retain what is his own;" which reflections would not have been called forth, unless the laws in question had directly and plainly violated private rights. (*Encyclopædia Americana*, vol. 1, p. 100, *seqq.*)

Agraulia, a festival celebrated at Athens in honour of Agraulos, the daughter of Cecrops, and priestess of Minerva. The Cyprians also honoured her with an annual festival, in the month Aphrodisius, at which they offered human victims. (*Robinson's Antiquities of Greece*, 2d *ed.*, p. 276.)

Agraulos, I. the daughter of Actæus, king of Attica, and the wife of Cecrops. She became by him the mother of Erysichthon, Agraulos, Herse, and Pandrosos. — II. A daughter of Cecrops and Agraulos, and mother of Alcippe by Mars. (*Vid.* Supplement.)

Agresphon, a Greek grammarian mentioned by Suidas (s. v. Ἀπολλώνιος). He wrote a work, Περὶ Ὁμωνύμων (*concerning persons of the same name*). He cannot have lived earlier than the reign of Hadrian, as in his work he spoke of an Apollonius who lived in the time of that emperor.

Agreus, the hunter, an epithet of Pan.

Agriānes, I. a small river of Thrace, running into the Hebrus. It is now the *Ergene*.—II. A Thracian tribe dwelling in the vicinity of the river Agrianes. (*Herod.*, 5, 16.)—III. A people of Illyria, on the frontiers of lower Mœsia. They were originally from Thrace, and very probably a branch of the Thracian Agrianes.

Agriaspæ, a nation of Asia, mentioned by Quintus Curtius (7, 3). Some difference of opinion, however, exists with regard to the true reading in this passage. Most editors prefer *Arimaspæ*, while others, and evidently with more correctness, consider *Ariaspæ* the proper lection. (Compare *Schmieder*, *ad Quint. Curt.*, *l. c.*, and *vid.* Ariaspæ.)

Agricŏla, Cneius Julius, an eminent Roman commander, born A.D. 40, in the reign of Caligula, by whom his father Julius Græcinus was put to death for nobly refusing to plead against Marcus Silanus. His mother, to whom he owed his excellent education, was Julia Procilla, unhappily murdered on her estate in Liguria by a descent of freebooters from the piratical fleet of Otho. The first military service of Agricola was under Suetonius Paulinus in Britain; and, on his return to Rome, he married a lady of rank, and was made quæstor in Asia, where, in a rich province, peculiarly open to official exactions, he maintained the strictest integrity. He was chosen tribune of the people, and prætor, under Nero, and, unhappily, in the commotion which followed the accession of Galba, lost his mother as above mentioned. By Vespasian, whose cause he espoused, he was made a patrician, and governor of Aquitania, which post he held for three years. The dignity of consul followed, and in the same year he married his daughter to the historian Tacitus. He was soon afterward made governor of Britain, where he subjugated the Ordovices, in *North Wales*, and reduced the island of Mona, or *Anglesea*. He adopted the most wise and generous plans for civilizing the Britons, by inducing the nobles to assume the Roman habit, and have their children instructed in the Latin language. He also gradually adorned the country with magnificent temples, porticoes, baths, and public edifices, of a nature to excite the admiration and emulation of the rude people whom he governed. With these cares, however, he indulged the usual ambition of a Roman commander, to add to the limits of the Roman territory, by extending his arms northward; and in the succeeding three years he passed the river Tuesis, or *Tweed*, subdued the country as far as the Frith of Tay, and erected a chain of protective fortresses from the Clota, or *Clyde*, to the Boderia Æstuarium, or Frith of Forth. He also stationed troops on the coast of Scotland opposite to Ireland, on which island he entertained views of conquest; and, in an expedition to the eastern part of Scotland, beyond the Frith of Forth, was accompanied by his fleet, which explored the inlets and harbours, and hemmed in the natives on every side. His seventh summer was passed in the same parts of Scotland, and the Grampian Hills became the scene of a decisive en-

gagement with the Caledonians under their most able leader Galgacus. The latter made a noble stand, but was at last obliged to yield to Roman valour and discipline; and, having taken hostages, Agricola gradually withdrew his forces into the Roman limits. In the mean time, Domitian had succeeded to the empire, to whose mean and jealous nature the brilliant character and successes of Agricola gave secret uneasiness. Artfully spreading a rumour that he intended to make the latter governor of Syria, he recalled him, received him coldly, and allowed him to descend into private life. The jealousy of the tyrant still pursued him; and as, after he had been induced to resign his pretension to the proconsulship of Asia or Africa, he was soon seized with an illness of which he died, Domitian, possibly without reason, has been suspected of a recourse to poison. Agricola died A.D. 93, in his fifty-fourth year, leaving a widow, and one daughter, the wife of Tacitus. It is this historian who has so admirably written his life, and preserved his high character for the respect of posterity. (*Tac., Vit. Agric.*)

Agrigentum, a celebrated city of Sicily, about three miles from the southern coast, in what is now called the valley of *Mazara*. The Greek form of the name was *Acragas* (Ἀκραγας), derived from that of a small stream in the neighbourhood. The primitive name was Camicus, or, to speak more correctly, this was the appellation of an old city of the Sicani, situate on the summit of a mountain, which afterward was regarded merely as the citadel of Agrigentum. The founding of Camicus is ascribed to Dædalus, who is said to have built it, after his flight from Crete, for the Sicanian prince, Cocalus. In the first year of the 56th Olympiad, 556 B.C., a colony was sent from Gela to this quarter, which founded Agrigentum, on a neighbouring height, to the southeast. Its situation was, indeed, peculiarly strong and imposing, standing as it did on a bare and precipitous rock, 1100 feet above the level of the sea. To this advantage the city added others of a commercial nature, being near to the sea, which afforded the means of an easy intercourse with the ports of Africa and the south of Europe. The adjacent country, moreover, was very fertile. From the combined operation of all these causes, Agrigentum soon became a wealthy and powerful city, and was considered inferior to Syracuse alone. According to Diodorus Siculus (13, 81, *seqq.*), it drew on itself the enmity of the Carthaginians (406 B.C.), by refusing to embrace their alliance, or even to remain neutral. It was accordingly besieged by their generals Hannibal and Hamilcar. The former, with many of his troops, died of a pestilential disorder, derived from the putrid effluvia of the tombs, which were opened and destroyed for the sake of the stone. But, from want of timely assistance and scarcity of provisions, the Agrigentines were obliged to abandon their city, and fly for protection to Gela, whence they were transferred to the city of the Leontines, which was allotted to them by the republic of Syracuse. The conqueror Hamilcar despoiled Agrigentum of all its riches, valuable pictures, and statues. Among the trophies sent to Carthage was the celebrated bull of Phalaris, which, two hundred and sixty years afterward, on the destruction of Carthage, was restored to the Agrigentines by Scipio. At a subsequent period, when a general peace had taken place, *Ol.* 96, 1 (*Diod. Sic.*, 14, 78), we find the Agrigentines returning to their native city; though, from a passage in Diodorus (13, 113), it would seem that the place had not been entirely destroyed by the foe, and that many of its previous inhabitants might have come back at an earlier date. (*Ol.* 93, 4.) Agrigentum soon recovered its importance, but the tyranny of Phintias having induced the inhabitants to call in the aid of Carthage, the city once more fell under that power. Not long after, it revolted to Pyrrhus (*Diod. Sic.*, 22, *exc.*, 14), but, on his departure from the island, was compelled to return to its former masters. On the commencement of the Punic wars, Agrigentum was one of the most important strongholds which the Carthaginians possessed in the island. It suffered severely during these conflicts, being alternately in the hands of either party (*Diod. Sic.*, 23, 7.—*Polyb.*, 1, 17, *seqq.*—*Diod. Sic.*, 23, 9. —*Id.*, 23, 14), but it eventually fell under the Roman power, and, notwithstanding its losses, continued for a long period a flourishing place, though it is supposed to have been confined, after it came permanently under the Romans, to the limits of the ancient Camicus, with which the modern *Girgenti* nearly corresponds. Diodorus states the population, in its best days, to have been not less than 120,000 persons. (*Mannert*, 9, pt. 2, p. 353, *seqq.*—*Hoare's Classical Tour*, vol. 2, p. 90, *seqq.*)

Agrionia, annual festivals in honour of Bacchus, generally celebrated in the night. They were instituted, as some suppose, because the god was attended with wild beasts. The appellation, however, should rather be viewed as referring back to an early period, when human sacrifices were offered to Bacchus. Hence the terms Ὠμηστής and Ἀγριώνιος applied to this deity. (*Creuzer's Symbolik*, vol. 3, p. 334.) Plutarch even speaks of a human sacrifice to this god as late as the days of Themistocles (*Vit.*, 13), when three Persian prisoners were offered up by him to Bacchus, at the instigation of the diviner Eurantides. The same writer elsewhere (*Vit. Ant.*, 24) uses both Ὠμηστής and Ἀγριώνιος, in speaking of Bacchus; where Reiske, without any necessity, proposes Ἀγριώλιος (from ὄλλυμι) as an emendation.—In celebrating this festival, the Grecian women, being assembled, sought eagerly for Bacchus, who, they pretended, had fled from them; but, finding their labour ineffectual, they said that he had retired to the Muses and concealed himself among them. The ceremony being thus ended, they regaled themselves with an entertainment. (*Plut., Sympos.*, 8, 1.) Has this a figurative reference to the suspension of human sacrifices, and the consequent introduction of a milder form of worship? Castellanus, however (*Syntagm. de Festis Græcor., s. v. Agrionia*), makes the festival in question to have been a general symbol of the progress of civilization and refinement. (Compare *Rolle, Recherches sur le Culte de Bacchus*, vol. 3, p. 251.)

Agrippa (Ἀγρίππας), I. a skeptical philosopher, only known to have lived later than Ænesidemus, the contemporary of Cicero, from whom he is said to have been the fifth in descent. He is quoted by Diogenes Laertius, who probably wrote about the time of M. Antoninus. The "five grounds of doubt" (*οἱ πέντε τρόποι*), which are given by Sextus Empiricus as a summary of the later skepticism, are ascribed by Diogenes Laertius (9, 88) to Agrippa.

1. The first of these argues from the uncertainty of the rules of common life, and of the opinions of philosophers. 2. The second from the "rejectio ad infinitum:" all proof requires some farther proof, and so on to infinity. 3. All things are changed as their relations become changed, or as we look upon them in different points of view. 4. The truth asserted is merely an hypothesis; or, 5. Involves a vicious circle. (*Sextus Empiricus, Pyrrhon. Hypot.*, 1, 15.)

With reference to these *πέντε τρόποι*, it need only be remarked, that the first and third are a short summary of the ten original grounds of doubt which were the basis of the earlier skepticism. The three additional ones show a progress in the skeptical system, and a transition from the common objections derived from the fallibility of sense and opinion, to more abstract and metaphysical grounds of doubt. They seem to mark a new attempt to systematize the skeptical philosophy, and adapt it to the spirit of a later age. (*Ritter, Geschichte der Philosophie*, 12, 4.)—II. M. Asinius, consul A.D. 25, died A.D. 26, was descended from a family more

illustrious than ancient, and did not disgrace it by his mode of life. (*Tac., Ann.*, 4, 34, 61.)—III. Agrippa Castor, about A.D. 135, praised as an historian by Eusebius, and for his learning by St. Jerome (*de Viris Illustr.*, c. 21), lived in the reign of Hadrian. He wrote against the twenty-four books of the Alexandrean Gnostic, Basilides, on the Gospel. Quotations are made from his work by Eusebius. (*Hist. Eccles.*, 4, 7.—See *Gallandi's Bibliotheca Patrum*, vol. 1, p. 330.)—IV. Fonteius, one of the accusers of Libo, A.D. 16, is again mentioned in A.D. 19, as offering his daughter for a vestal virgin. (*Tac., Ann.*, 2, 30, 86.)—V. Probably the son of the preceding, commanded the province of Asia with proconsular power, A.D. 69, and was recalled from thence by Vespasian, and placed over Mœsia in A.D. 70. He was shortly afterward killed in battle by the Sarmatians. (*Tac., Hist.*, 3, 46.—*Joseph., B. Jud.*, 7, 4, § 3.)—VI. Herōdes I. (Ἡρώδης Ἀγρίππας), called by Josephus (*Ant. Jud.*, 17, 2, § 2) "Agrippa the Great," was the son of Aristobulus and Berenice, and grandson of Herod the Great. Shortly before the death of his grandfather he came to Rome, where he was educated with the future emperor Claudius, and Drusus, the son of Tiberius. He squandered his property in giving sumptuous entertainments to gratify his princely friends, and in bestowing largesses on the freedmen of the emperor, and became so deeply involved in debt that he was compelled to fly from Rome, and betook himself to a fortress at Malatha in Idumæa. Through the mediation of his wife Cypros, with his sister Herodias, the wife of Herodes Antipas, he was allowed to take up his abode at Tiberias, and received the rank of ædile in that city, with a small yearly income. But, having quarrelled with his brother-in-law, he fled to Flaccus, the proconsul of Syria. Soon afterward he was convicted, through the information of his brother Aristobulus, of having received a bribe from the Damascenes, who wished to purchase his influence with the proconsul, and was again compelled to fly. He was arrested, as he was about to sail for Italy, for a sum of money which he owed to the treasury of Cæsar, but made his escape, and reached Alexandrea, where his wife succeeded in obtaining a supply of money from Alexander the Alabarch. He then set sail, and landed at Puteoli. He was favourably received by Tiberius, who intrusted him with the education of his grandson, Tiberius. He also formed an intimacy with Caius Caligula. Having one day incautiously expressed a wish that the latter might soon succeed to the throne, his words were reported by his freedman Eutychus to Tiberius, who forthwith threw him into prison. Caligula, on his accession (A.D. 37), set him at liberty, and gave him the tetrarchies of Lysanias (Abilene) and Philippus (Batanæa, Trachonitis, and Auranitis). He also presented him with a golden chain of equal weight with the iron one which he had worn in prison. In the following year Agrippa took possession of his kingdom, and, after the banishment of Herodes Antipas, the tetrarchy of the latter was added to his dominions.

On the death of Caligula, Agrippa, who was at the time in Rome, materially assisted Claudius in gaining possession of the empire. As a reward for his services, Judæa and Samaria were annexed to his dominions, which were now even more extensive than those of Herod the Great. He was also invested with the consular dignity, and a league was publicly made with him by Claudius in the forum. At his request, the kingdom of Chalcis was given to his brother Herodes (A.D. 41). He then went to Jerusalem, where he offered sacrifices, and suspended in the treasury of the temple the golden chain which Caligula had given him. His government was mild and gentle, and he was exceedingly popular among the Jews. In the city of Berytus he built a theatre and amphitheatre, baths and porticoes. The suspicions of Claudius prevented him from finishing the impregnable fortifications with which he had begun to surround Jerusalem. His friendship was courted by many of the neighbouring kings and rulers. It was probably to increase his popularity with the Jews that he caused the apostle James, the brother of John, to be beheaded, and Peter to be cast into prison (A.D. 44.—*Acts*, 12). It was not, however, merely by such acts that he strove to win their favour, as we see from the way in which, at the risk of his own life, or, at least, of his liberty, he interceded with Caligula on behalf of the Jews, when that emperor was attempting to set up his statue in the Temple at Jerusalem. The manner of his death, which took place at Cæsarea in the same year, as he was exhibiting games in honour of the emperor, is related in *Acts*, 12, and is confirmed in all essential points by Josephus, who repeats Agrippa's words, in which he acknowledged the justice of the punishment thus inflicted on him. After lingering five days, he expired, in the fifty-fourth year of his age.

By his wife Cypros he had a son named Agrippa, and three daughters, Berenice, who first married her uncle Herodes, king of Chalcis, afterward lived with her brother Agrippa, and subsequently married Polamo, king of Cilicia; she is alluded to by Juvenal (*Sat.*, 6, 156); Mariamne and Drusilla, who married Felix, the procurator of Judæa. (*Joseph., Ant. Jud.*, 17, 1, § 2; 18, 5–8; 19, 4–8.—*Bell. Jud.*, 1, 28, § 1; 2, 9, 11.—*Dion Cass.*, 60, 8.—*Euseb., Hist. Eccles.*, 2, 10.)—VII. Herodes II., the son of Agrippa I., was educated at the court of the Emperor Claudius, and at the time of his father's death was only seventeen years old. Claudius, therefore, kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (A.D. 48), his little principality, with the right of superintending the Temple and appointing the high-priest, was given to Agrippa, who four years afterward received in its stead the tetrarchies formerly held by Philip and Lysanias, with the title of king. In A.D. 55, Nero added the cities of Tiberias and Tarichæ in Galilee, and Julias, with fourteen villages near it, in Peræa. Agrippa expended large sums in beautifying Jerusalem and other cities, especially Berytus. His partiality for the latter rendered him unpopular among his own subjects, and the capricious manner in which he appointed and deposed the high-priests, with some other acts which were distasteful, made him an object of dislike to the Jews. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the people from rebelling. When the war was begun he sided with the Romans, and was wounded at the siege of Gamala. After the capture of Jerusalem, he went with his sister Berenice to Rome, where he was invested with the dignity of prætor. He died in the seventieth year of his age, in the third year of the reign of Trajan. He was the last prince of the house of the Herods. It was before this Agrippa that the apostle Paul made his defence (A.D. 60.—*Acts*, 25, 26). He lived on terms of intimacy with the historian Josephus, who has preserved two of the letters he received from him. (*Joseph., Ant. Jud.*, 17, 5, § 4; 19, 9, § 2; 20, 1, § 3, 5; § 2, 7; § 1, 8; § 4 and 11, 9, § 4.—*Bell. Jud.*, 2, 11, § 6, 12; § 1, 16, 17; § 1, 4, 1; § 3.—*Vit.*, s. 54.—*Phot., Cod.*, 33.)—VIII. Menenius. (*Vid.* Menenius.)—IX. Posthumus, a posthumous son of M. Vipsanius Agrippa, by Julia, the daughter of Augustus, was born in B.C. 12. He was adopted by Augustus, together with Tiberius, in A.D. 4, and he assumed the toga virilis in the following year, A.D. 5. (*Suet., Octav.*, 64, 65.—*Dion Cass.*, liv. 29, 55, 22.) Notwithstanding his adoption, he was afterward banished by Augustus to the island of Planasia, on the coast of Corsica: a disgrace which he incurred on account of his savage and intractable character, but he was not guilty

of any crime. There he was under the surveillance of soldiers, and Augustus obtained a senatus consultum, by which the banishment was legally confirmed for the time of his life. The property of Agrippa was assigned by Augustus to the treasury of the army. It is said that during his captivity he received the visit of Augustus, who secretly went to Planasia, accompanied by Fabius Maximus. Augustus and Agrippa, both deeply affected, shed tears when they met, and it was believed that Agrippa would be restored to liberty. But the news of this visit reached Livia, the mother of Tiberius, and Agrippa remained a captive. After the accession of Tiberius, in A.D. 14, Agrippa was murdered by a centurion, who entered his prison and killed him, after a long struggle, for Agrippa was a man of great bodily strength. When the centurion afterward went to Tiberius to give him an account of the execution, the emperor denied having given any order for it, and it is very probable that Livia was the secret author of the crime. There was a rumour that Augustus had left an order for the execution of Agrippa, but this is positively contradicted by Tacitus. (*Tac., Ann.*, 1, 3–6. — *Dion Cass.*, 55, 32; 57, 3. — *Suet., l. c., Tib.*, 22.—*Vellei.*, 2, 104, 112.)

After the death of Agrippa, a slave of the name of Clemens, who was not informed of the murder, landed on Planasia with the intention of restoring Agrippa to liberty and carrying him off to the army in Germany. When he heard of what had taken place, he tried to profit by his great resemblance to the murdered captive, and he gave himself out as Agrippa. He landed at Ostia, and found many who believed him, or affected to believe him, but he was seized and put to death by order of Tiberius. (*Tac., Ann.*, 2, 39, 40.)

The name of Agrippa Cæsar is found on a medal of Corinth. — IX. M. Vipsanius, was born in B.C. 63. He was the son of Lucius, and was descended from a very obscure family. At the age of twenty he studied at Apollonia in Illyria, together with young Octavius, afterward Octavianus and Augustus. After the murder of J. Cæsar in B.C. 44, Agrippa was one of those intimate friends of Octavius who advised him to proceed immediately to Rome. Octavius took Agrippa with him, and charged him to receive the oath of fidelity from several legions which had declared in his favour. Having been chosen consul in B.C. 43, Octavius gave to his friend Agrippa the delicate commission of prosecuting C. Cassius, one of the murderers of J. Cæsar. At the outbreak of the Perusinian war between Octavius, now Octavianus, and L. Antonius, in B.C. 41, Agrippa, who was then prætor, commanded part of the forces of Octavianus, and, after distinguishing himself by skilful manœuvres, besieged L. Antonius in Perusia. He took the town in B.C. 40, and towards the end of the same year retook Sipontum, which had fallen into the hands of M. Antonius. In B.C. 38, Agrippa obtained fresh success in Gaul, where he quelled a revolt of the native chiefs; he also penetrated into Germany as far as the country of the Catti, and transplanted the Ubii to the left bank of the Rhine; whereupon he turned his arms against the revolted Aquitani, whom he soon brought to obedience. His victories, especially those in Aquitania, contributed much to securing the power of Octavianus, and he was recalled by him to undertake the command of the war against Sextus Pompeius, which was on the point of breaking out, B.C. 37. Octavianus offered him a triumph, which Agrippa declined, but accepted the consulship, to which he was promoted by Octavianus in B.C. 37. Dion Cassius (48, 49) seems to say that he was consul when he went to Gaul, but the words *ὑπάτευε δὲ μετὰ Λουκίου Γάλλου* seem to be suspicious, unless they are to be inserted a little higher, after the passage *τῷ δ' Ἀγρίππᾳ τὴν τοῦ ναυτικοῦ παρασκευὴν ἐγχειρίσας*, which refer to an event that took place during the consulship of Agrippa. For, immediately after his promotion to this dignity, he was charged by Octavianus with the construction of a fleet, which was the more necessary, as Sextus Pompey was master of the sea.

Agrippa, in whom thoughts and deeds were never separated (*Vellei.*, 2, 79), executed this order with prompt energy. The Lucrine Lake, near Baiæ, was transformed by him into a safe harbour, which he called the Julian port in honour of Octavianus, and where he exercised his sailors and mariners till they were able to encounter the experienced sailors of Pompey. In B.C. 36, Agrippa defeated Sextus Pompey first at Mylæ, and afterward at Naulochus on the coast of Sicily, and the latter of these victories broke the naval supremacy of Pompey. He received, in consequence, the honour of a naval crown, which was first conferred upon him; though, according to other authorities, M. Varro was the first who obtained it from Pompey the Great. (*Vellei.*, 2, 81. — *Liv., Epit.*, 129. — *Dion Cass.*, 49, 14.—*Plin., H. N.*, 16, 13, s. 4.—*Virg., Æn.*, 8, 684.)

In B.C. 35, Agrippa had the command of the war in Illyria, and afterward served under Octavianus, when the latter had proceeded to that country. On his return, he voluntarily accepted the ædileship in B.C. 33, although he had been consul, and expended immense sums of money upon great public works. He restored the Appian, Marcian, and Anienian aqueducts, constructed a new one, fifteen miles in length, from the Tepula to Rome, to which he gave the name of the Julian, in honour of Octavianus, and had an immense number of smaller water-works made, to distribute the water within the town. He also had the large cloaca of Tarquinius Priscus entirely cleansed. His various works were adorned with statues by the first artists of Rome. These splendid buildings he augmented in B.C. 27, during his third consulship, by several others; and among these was the Pantheon, on which we still read the inscription, "M. Agrippa L. F. Cos. Tertium fecit." (*Dion Cass.*, 49, 43; 53, 27.—*Plin., H. N.*, 36, 15, s. 24, § 3.—*Strab.*, 5, p. 235.—*Frontin., De Aquæd.*, 9.)

When the war broke out between Octavianus and M. Antonius, Agrippa was appointed commander-in-chief of the fleet, B.C 32. He took Methone in the Peloponnesus, Leucas, Patræ, and Corinth; and in the battle of Actium (B.C. 31), where he commanded, the victory was mainly owing to his skill. On his return to Rome in B.C. 30, Octavianus, now Augustus, rewarded him with a "vexillum cæruleum," or sea-green flag.

In B.C. 28, Agrippa became consul for the second time with Augustus, and about this time married Marcella, the niece of Augustus, and the daughter of his sister Octavia. His former wife, Pomponia, the daughter of T. Pomponius Atticus, was either dead or divorced. In the following year, B.C. 27, he was again consul the third time with Augustus.

In B.C. 25, Agrippa accompanied Augustus to the war against the Cantabrians. About this time jealousy arose between him and his brother-in-law, Marcellus, the nephew of Augustus, and who seemed to be destined as his successor. Augustus, anxious to prevent differences that might have had serious consequences for him, sent Agrippa as proconsul to Syria. Agrippa, of course, left Rome, but he stopped at Mytilene in the island of Lesbos, leaving the government of Syria to his legate. The apprehensions of Augustus were removed by the death of Marcellus in B.C. 23, and Agrippa immediately returned to Rome, where he was the more anxiously expected, as troubles had broken out during the election of the consuls in B.C. 21. Augustus resolved to receive his faithful friend into his own family, and, accordingly, induced him to divorce his wife Marcella, and marry Julia, the widow of Marcellus and the daughter of Augustus by his third wife, Scribonia (B.C. 21).

In B.C. 19, Agrippa went into Gaul. He pacified the turbulent natives, and constructed four great public roads and a splendid aqueduct at Nemausus (Nimes). From thence he proceeded to Spain, and subdued the Cantabrians after a short but bloody and obstinate struggle; but, in accordance with his usual prudence, he neither announced his victories in pompous letters to the senate, nor did he accept a a triumph which Augustus offered him. In B.C. 18, he was invested with the tribunician power for five years together with Augustus; and in the following year (B.C. 17), his two sons, Caius and Lucius, were adopted by Augustus. At the close of the year, he accepted an invitation of Herod the Great, and went to Jerusalem. He founded the military colony of Berytus (Beyrout); thence he proceeded, in B.C. 16, to the Pontus Euxinus, and compelled the Bosporani to accept Polemo for their king, and to restore the Roman eagles which had been taken by Mithradates. On his return he stayed some time in Ionia, where he granted privileges to the Jews, whose cause was pleaded by Herod (*Joseph., Antiq. Jud.*, 16, 2), and then proceeded to Rome, where he arrived in B.C. 13. After his tribunician power had been prolonged for five years, he went to Pannonia to restore tranquillity to that province. He returned in B.C. 12, after having been successful as usual, and retired to Campania. There he died unexpectedly, in the month of March, B.C. 12, in his 51st year. His body was carried to Rome, and was buried in the mausoleum of Augustus, who himself pronounced a funeral oration over it.

Dion Cassius tells us (52, 1, &c.), that in the year B.C. 29 Augustus assembled his friends and counsellors, Agrippa and Mæcenas, demanding their opinion as to whether it would be advisable for him to usurp monarchical power, or to restore to the nation its former republican government. This is corroborated by Suetonius (*Octav.*, 28), who says that Augustus twice deliberated upon that subject. The speeches which Agrippa and Mæcenas delivered on this occasion are given by Dion Cassius; but the artificial character of them makes them suspicious. However, it does not seem likely, from the general character of Dion Cassius as an historian, that these speeches are invented by him; and it is not improbable, and such a supposition suits entirely the character of Augustus, that those speeches were really pronounced, though preconcerted between Augustus and his counsellors to make the Roman nation believe that the fate of the Republic was still a matter of discussion, and that Augustus would not assume monarchical power till he had been convinced that it was necessary for the welfare of the nation. Besides, Agrippa, who, according to Dion Cassius, advised Augustus to restore the Republic, was a man whose political opinions had evidently a monarchical tendency.

Agrippa was one of the most distinguished and important men of the age of Augustus. He must be considered as a chief support of the rising monarchical constitution, and without Agrippa Augustus could scarcely have succeeded in making himself the absolute master of the Roman Empire. Dion Cassius (54, 29, &c.), Velleius Paterculus (2, 79), Seneca (*Ep.*, 94), and Horace (*Od.*, 1, 6) speak with equal admiration of his merits.

Pliny constantly refers to the "Commentarii" of Agrippa as an authority (*Elenchus*, 3, 4, 5, 6, comp. 3, 2), which may indicate certain official lists drawn up by him in the measurement of the Roman world under Augustus (*vid.* Æthicus), in which he may have taken part.

Agrippa left several children. By his first wife, Pomponia, he had Vipsania, who was married to Tiberius Cæsar, the successor of Augustus. By his second wife, Marcella, he had several children, who are not mentioned; and by his third wife, Julia, he had two daughters, Julia, married to L. Æmilius Paullus, and Agrippina, married to Germanicus, and three sons, Caius (*vid.* Cæsar, C.), Lucius (*vid.* Cæsar, L.), and Agrippa Postumus. (*Dion Cass.*, lib. 45–54.—*Liv., Epit.*, 117–136.—*Appian, Bell. Civ.*, lib. 5.—*Suet., Octav.*—*Frandsen, M. Vipsanius Agrippa, eine historische Untersuchung. über dessen Leben und Wirken*, Altona, 1836.) There are several medals of Agrippa, on one of which he is represented with a naval crown; on the reverse is Neptune indicating his success by sea.

Agrippīna, I. the youngest daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, was born some time before B.C. 12. She married Cæsar Germanicus, the son of Drusus Nero Germanicus, by whom she had nine children. Agrippina was gifted with great powers of mind, a noble character, and all the moral and physical qualities that constituted the model of a Roman matron: her love for her husband was sincere and lasting, her chastity was spotless, her fertility was a virtue in the eyes of the Romans, and her attachment to her children was an eminent feature of her character. She yielded to one dangerous passion, ambition. Augustus showed her particular attention and attachment. (*Sueton., Calig.*, 8.)

At the death of Augustus in A.D. 14, she was on the Lower Rhine with Germanicus, who commanded the legions there. Her husband was the idol of the army, and the legions on the Rhine, dissatisfied with the accession of Tiberius, manifested their intention of proclaiming Germanicus master of the state. Tiberius hated and dreaded Germanicus, and he showed as much antipathy to Agrippina as he had love to her elder sister, his first wife. In this perilous situation, Germanicus and Agrippina saved themselves by their prompt energy; he quelled the outbreak, and pursued the war against the Germans. In the ensuing year his lieutenant, Cæcina, after having made an invasion into Germany, returned to the Rhine. The campaign was not inglorious for the Romans, but they were worn out by hardships, and, perhaps, harassed on their march by some bands of Germans. Thus the rumour was spread that the main body of the Germans was approaching to invade Gaul. Germanicus was absent, and it was proposed to destroy the bridge over the Rhine. (Compare *Strab.*, 4, p. 194.) If this had been done, the retreat of Cæcina's army would have been cut off, but it was saved by the firm opposition of Agrippina to such a cowardly measure. When the troops approached, she went to the bridge, acting as a general, and receiving the soldiers as they crossed it; the wounded among them were presented by her with clothes, and they received from her own hands everything necessary for the cure of their wounds. (*Tac., Ann.*, 1, 69.) Germanicus having been recalled by Tiberius, she accompanied her husband to Asia (A.D. 17), and after his death, or, rather, murder (*vid.* Germanicus), she returned to Italy. She stayed some days at the island of Corcyra to recover from her grief, and then landed at Brundisium, accompanied by two of her children, and holding in her arms the urn with the ashes of her husband. At the news of her arrival, the port, the walls, and even the roofs of the houses were occupied by crowds of people who were anxious to see and salute her. She was solemnly received by the officers of two prætorian cohorts, which Tiberius had sent to Brundisium for the purpose of accompanying her to Rome; the urn containing the ashes of Germanicus was borne by tribunes and centurions, and the funeral procession was received on its march by the magistrates of Calabria, Apulia, and Campania; by Drusus, the son of Tiberius; Claudius, the brother of Germanicus; by the other children of Germanicus; and, at last, in the environs of Rome, by the consuls, the senate, and crowds of the Roman people. (*Tac., Ann.*, 3, 1, &c.)

During some years Tiberius disguised his hatred of Agrippina, but she soon became exposed to secret accusations and intrigues. She asked the emperor's permission to choose another husband, but Tiberius neither refused nor consented to the proposition. Sejanus, who exercised an unbounded influence over Tiberius, then a prey to mental disorders, persuaded Agrippina that the emperor intended to poison her. Alarmed at such a report, she refused to eat an apple which the emperor offered her from his table, and Tiberius, in his turn, complained of Agrippina regarding him as a poisoner. According to Suetonius, all this was an intrigue preconcerted between the emperor and Sejanus, who, as it seems, had formed the plan of leading Agrippina into false steps. Tiberius was extremely suspicious of Agrippina, and showed his hostile feelings by allusive words or neglectful silence. There were no evidences of ambitious plans formed by Agrippina, but the rumour having been spread that she would fly to the army, he banished her to the island of Pandataria (A.D. 30), where her mother, Julia, had died in exile. Her sons, Nero and Drusus, were likewise banished, and both died an unnatural death. She lived three years on that barren island; at last she refused to take any food, and died, most probably, by voluntary starvation. Her death took place precisely two years after, and on the same date, as the murder of Sejanus, that is, in A.D. 33. Tacitus and Suetonius tell us that Tiberius boasted that he had not strangled her. (*Sueton., Tib.*, 53.—*Tac., Ann.*, 6, 25.) The ashes of Agrippina, and those of her son Nero, were afterward brought to Rome by order of her son, the Emperor Caligula, who struck various medals in honour of his mother. In one of these the head of Caligula is on one side, and that of his mother on the other. The words on each side are respectively, C. CÆSAR. AVG. GER. P.M. TR. POT., and AGRIPPINA. MAT. C. CÆS. AVG. GERM. (*Tac., Ann.*, 1–6.—*Sueton., Octav.*, 64; *Tib., l. c.*; *Calig., l. c.* — *Dion Cass.*, 57, 5, 6; 58, 22.)—II. The daughter of Germanicus and Agrippina the elder, daughter of M. Vipsanius Agrippa. She was born between A.D. 13 and 17, at the Oppidum Ubiorum, afterward called, in honour of her, Colonia Agrippina, now Cologne, and then the headquarters of the legions commanded by her father. In A.D. 28, she married Cn. Domitius Ahenobarbus, a man not unlike her, and whom she lost in A.D. 40. After his death she married Crispus Passienus, who died some years afterward; and she was accused of having poisoned him, either for the purpose of obtaining his great fortune, or for some secret motive of much higher importance. She was already known for her scandalous conduct, for her most perfidious intrigues, and for an unbounded ambition. She was accused of having committed incest with her own brother, the Emperor Caius Caligula, who, under the pretext of having discovered that she had lived in an adulterous intercourse with M. Æmilius Lepidus, the husband of her sister Drusilla, banished her to the island of Pontia, which was situated in the Sinus Syrticus Major, on the coast of Libya. Her sister Drusilla was likewise banished to Pontia, and it seems that their exile was connected with the punishment of Lepidus, who was put to death for having conspired against the emperor. Previously to her exile, Agrippina was compelled by her brother to carry to Rome the ashes of Lepidus. This happened in A.D. 39. Agrippina and her sister were released in A.D. 41, by their uncle, Claudius, immediately after his accession, although his wife, Messalina, was the mortal enemy of Agrippina. Messalina was put to death by order of Claudius in A.D. 48; and in the following year, A.D. 49, Agrippina succeeded in marrying the emperor. Claudius was her uncle, but her marriage was legalized by a senatus consultum, by which the marriage of a man with his brother's daughter was declared valid; this senatus consultum was afterward abrogated by the Emperors Constantine and Constans. In this intrigue Agrippina displayed the qualities of an accomplished courtesan, and such was the influence of her charms and superior talents over the old emperor, that, in prejudice of his own son, Britannicus, he adopted Domitius, the son of Agrippina by her first husband, Cn. Domitius Ahenobarbus (A.D. 51). Agrippina was assisted in her secret plans by Pallas, the perfidious confidant of Claudius. By her intrigues, L. Junius Silanus, the husband of Octavia, the daughter of Claudius, was put to death, and in A.D. 53 Octavia was married to young Nero. Lollia Paullina, once the rival of Agrippina for the hand of the emperor, was accused of high treason and condemned to death, but she put an end to her own life. Domitia Lepida, the sister of Cn. Domitius Ahenobarbus, met with a similar fate. After having thus removed those whose rivalship she dreaded, or whose virtues she envied, Agrippina resolved to get rid of her husband, and to govern the empire through her ascendency over her son Nero, his successor. A vague rumour of this reached the emperor; in a state of drunkenness, he forgot prudence, and talked about punishing his ambitious wife. Having no time to lose, Agrippina, assisted by Locusta and Xenophon, a Greek physician, poisoned the old emperor, in A.D. 54, at Sinuessa, a watering-place to which he had retired for the sake of his health. Nero was proclaimed emperor, and presented to the troops by Burrus, whom Agrippina had appointed præfectus prætorio. Narcissus, the rich freedman of Claudius, M. Junius Silanus, proconsul of Asia, the brother of Lucius Junius Silanus, and a great-grandson of Augustus, lost their lives at the instigation of Agrippina, who would have augmented the number of her victims but for the opposition of Burrus and Seneca, recalled by Agrippina from his exile to conduct the education of Nero. Meanwhile the young emperor took some steps to shake off the insupportable ascendency of his mother. The jealousy of Agrippina rose from her son's passion for Acte, and, after her, for Poppæa Sabina, the wife of M. Salvius Otho. To reconquer his affection, Agrippina employed, but in vain, most daring and most revolting means. She threatened to oppose Britannicus as a rival to the emperor; but Britannicus was poisoned by Nero; and she even solicited her son to an incestuous intercourse. At last her death was resolved upon by Nero, who wished to repudiate Octavia and marry Poppæa, but whose plan was thwarted by his mother. Thus petty feminine intrigues became the cause of Agrippina's ruin. Nero invited her, under the pretext of a reconciliation, to visit him at Baiæ, on the coast of Campania. She went thither by sea. In their conversation hypocrisy was displayed on both sides. She left Baiæ by the same way; but the vessel was so contrived that it was to break to pieces when out at sea. It only partly broke, and Agrippina saved herself by swimming to the shore; her attendant, Acerronia, was killed. Agrippina fled to her villa near the Lucrine Lake, and informed her son of her happy escape. Now Nero charged Burrus to murder his mother; but Burrus declining it, Anicetus, the commander of the fleet, who had invented the stratagem of the ship, was compelled by Nero and Burrus to undertake the task. Anicetus went to her villa with a chosen band, and his men surprised her in her bedroom. "Ventrem feri," she cried out, after she was but slightly wounded, and immediately afterward expired under the blows of a centurion (A.D. 60). (*Tac., Ann.*, 14, 8.) It was told that Nero went to the villa, and that he admired the beauty of the dead body of his mother: this was believed by some, doubted by others (14, 9). Agrippina left commentaries concerning her history and that of her family, which Tacitus consulted, according to his own statement. (*Ib.*, 4, 54.—Compare *Plin., Hist. Nat.*, 7, 6, s. 8; *Elenchus*, 7, &c.)

There are several medals of Agrippina, which are distinguishable from those of her mother by the title of Augusta, which those of her mother never have. On some of her medals she is represented with her husband Claudius, in others with her son Nero. (*Tac., Ann.*, lib. 12, 13, 14.—*Dion Cass.*, lib. 59–61.—*Sueton., Claud.*, 43, 44; *Nero*, 5, 6.) — III. Vipsania, daughter of M. Vipsanius Agrippa and Pomponia, the daughter of T. Pomponius Atticus, his first wife. She was married to Tiberius, afterward emperor, by whom she had Drusus. Tiberius was much attached to her, and with great reluctance divorced her when commanded by Augustus, that he might marry Julia, the daughter of the emperor. She now married Asinius Gallus, the son of the celebrated Asinius Pollio, and bore him several children. This gave rise to a feeling of hatred in the breast of Tiberius against Asinius, which ultimately proved his ruin. (*Vid.* Asinius II.) The children of Agrippina by Asinius were, C. Asinius Saloninus, Asinius Gallus, Asinius Pollio, consul A.U.C. 776, Asinius Agrippa, consul A.U.C. 778, and Asinius Celer. Agrippina died A.U.C. 773, and, according to Tacitus (*Ann.*, 3, 19), she was the only one of all the children of Agrippa that died a natural death. (*Tac., Ann.*, 1, 12; 3, 19; 3, 75; 4, 1, 34.—*Sueton., Tib.*, ch. 7.—*Id., Claud.*, ch. 13.) — IV. Colonia, also called *Colonia Agrippinensis* (*Tac., Hist.*, 1, 57; 4, 55), and on inscriptions *Colonia Claudia Augusta Agrippinensium*, or simply *Agrippina* (*Amm. Marc.*, 15, 8, 11), originally the chief town of the Ubii, and called *Oppidum Ubiorum*. These are mentioned by Cæsar as a German nation, dwelling on the right bank of the Rhine, who were afterward transferred to the left, or Gallic side, by Agrippa. At this town Agrippina, daughter of Germanicus, was born; and, when she had attained to the dignity of empress by marriage with Claudius, she sent hither a military colony, A.C. 50, and caused the place to be named after herself. It soon became large and wealthy, and was adorned with a temple of Mars. The inhabitants received the *jus Italicum*. It answers to the modern *Köln* or *Cologne*. (*Tac., Ann.*, 1, 35; 12, 27. — *Id., Hist.*, 4, 28; 1, 57; 4, 55.—*Dion Cassius*, 48, 49.)

Agrippīnus, bishop of Carthage, of venerable memory, but known for being the first to maintain the necessity of rebaptizing all heretics. (*Vincent. Lirin., Commonit.*, 1, 9.) St. Cyprian regarded this opinion as the correction of an error (*St. Augustin., De Baptismo*, 2, 7, vol. 9, p. 102, *ed. Bened.*), and St. Augustine seems to imply he defended his error in writing. (*Epist.*, 93, c. 10.) He held the council of seventy bishops at Carthage, about A.D. 200 (*Vulg.* A.D. 215, *Mans.* A.D. 217), on the subject of Baptism. Though he erred in a matter yet undefined by the Church, St. Augustine notices that neither he nor St. Cyprian thought of separating from the Church. (*De Baptismo*, 3, 2, p. 109.)—II. Pacōnius, whose father was put to death by Tiberius on a charge of treason. (*Suet., Tib.*, 61.) Agrippinus was accused at the same time as Thrasea, A.D. 67, and was banished from Italy. (*Tac., Ann.*, 16, 28, 29, 33.) He was a Stoic philosopher, and is spoken of with praise by Epictetus (*ap. Stob., Serm.*, 7), and Arrian (1, 1).

Agrius (Ἄγριος), I. a son of Porthaon and Euryte, and brother of Œneus, king of Calydon, in Ætolia, Alcathous, Melas, Leucopeus, and Sterope. He was father of six sons, of whom Thersites was one. These sons of Agrius deprived Œneus of his kingdom, and gave it to their father; but all of them, with the exception of Thersites, were slain by Diomedes, the grandson of Œneus. (*Apollod.*, 1, 7, § 10, 8; § 5, &c.) Apollodorus places these events before the expedition of the Greeks against Troy, while Hyginus (*Fab.*, 175: compare 242, and *Antonin. Lib.*, 37) states that Diomedes, when he heard, after the fall of Troy, of the misfortunes of his grandfather Œneus, hastened back and expelled Agrius, who then put an end to his own life; according to others, Agrius and his sons were slain by Diomedes. (Compare *Pausan.*, 2, 25, § 2.—*Ov., Heroid*, 9, 153.) In the mythic history of the Greeks we find several Agrii, and in almost all the allusion appears to be a symbolical one. Thus, for example, in the case of the one first mentioned, Agrius is the "Wild Man," the "Man of the fields," while Œneus, on the other hand, is the "Wine-man," the "cultivator of the vine." (Compare *Creuzer, Symbolik*, vol. 4, p. 372. — *Apollodor.*, 1, 8, 6. — *Anton. Lib., Fab.*, 37. — *Verheyk ad Anton. Lib., Fab.*, 21, p. 136.) In the case of the father of Thersites, the name *Agrius* may be intended as a figurative allusion to the rude and lawless manners of the son.—II. According to Hesiod (*Theog.*, 1013), a son of Ulysses and Circe, and brother of Latinus and Telegonus, "who, afar in the recess of the Holy Isles, ruled over all the renowned Tyrsenians." He is the same, in all probability, with the god or hero called Agrius by the Arcadians (a term to be derived from Ἀγρός, *ager*), and whose most solemn festival the Parrhasii introduced into the island of Ceos, one of the Cyclades. There was a deity of the same name in Thessaly, whence his worship was carried to Cyrene in Africa. There was an Agrius also in Bœotia, whose name appears in the Cadmean genealogy. The mythology connected with this son of Ulysses and Circe appears in Italy under a new form, and he is there to be identified with the Arcadian Evander of the Latins, while his mother, Circe, seems to be the same with Carmenta, a name equivalent to the Latin *Maga*. (Compare *Livy*, 1, 7.) This Agrius is mentioned also by the scholiast on Apollonius (3, 200), and by Eustathius (*ad Hom., Il.*, p. 1796); nor should it be omitted here that there was among the Romans a gens Agria. (*Varro, De Re Rust.*, 1, 2.—*Cic., Flacc.*, 13.) Göttling, a recent editor of Hesiod, has a very learned note on the subject of Agrius, in which he appears to favour the reading of Γραικόν τ' ἠδὲ Λατῖνον in place of Ἀγριὸν ἠδὲ Λατῖνον as occurring in Hesiod (*Theog.*, 1013).

Agrœcius or Agrœtius, a Roman grammarian, the author of an extant work "De Orthographia et Differentia Sermonis," intended as a supplement to a work on the same subject, by Flavius Caper, and dedicated to a bishop, Eucherius. He is supposed to have lived in the middle of the 5th century of our era. His work is printed in Putschius's "Grammaticæ Latinæ Auctores Antiqui," p. 2266–2275.

Agrœtas (Ἀγροίτας), a Greek historian, who wrote a work on Scythia (Σκυθικά), from the thirteenth book of which the scholiast on Apollonius (2, 1248) quotes, and one on Libya (Λιβυκά), the fourth book of which is quoted by the same scholiast (4, 1396). He is also mentioned by Stephanus Byz. (*s. v.* Ἄμπελος).

Agroira, the early name of Attalea, a city of Lydia, on the Hermus, northeast of Sardis. Major Keppel (*Travels*, vol. 2, p. 335) remarks, "It is on the right bank of the Hermus, which flows at the base of a rocky mountain, through a chasm of which it disappears. The passage here is rather dangerous. The direct road from *Cassaba* to *Adala* (Agroira) is twelve hours. No vestiges of antiquity were observed here: there are coins, however, of Attalea." (*Sestini*, p. 106.—*Cramer's Asia Minor*, v. 1, p. 435.)

Agron (Ἄγρων), I. the son of Ninus, the first of the Lydian dynasty of the Heracleidæ. The tradition was, that this dynasty supplanted a native race of kings, having been originally intrusted with the government as deputies. The names Ninus and Belus, in their genealogy, render it probable that they were either Assyrian governors, or princes of Assyrian origin, and that their accession marks the period of an Assyrian conquest. (*Herod.*, 1, 7.)—II. The son of Pleuratus, a king of Illyria. In the strength of his land and naval forces he surpassed all the preceding kings of that coun-

try. When the Ætolians attempted to compel the Medionians to join their confederacy, Agron undertook to protect them, having been induced to do so by a large bribe which he received from Demetrius, the father of Philip. He accordingly sent to their assistance a force of 5000 Illyrians, who gained a decisive victory over the Ætolians. Agron, overjoyed at the news of this success, gave himself up to feasting, and, in consequence of his excess, contracted a pleurisy, of which he died (B.C. 231). He was succeeded in the government by his wife Teuta. Just after his death, an embassy arrived from the Romans, who had sent to mediate in behalf of the inhabitants of the island of Issa, who had revolted from Agron, and placed themselves under the protection of the Romans. By his first wife, Triteuta, whom he divorced, he had a son named Pinnes, or Pinneus, who survived him, and was placed under the guardianship of Demetrius Pharius, who married his mother after the death of Teuta. (*Dion Cass.*, 34, 46, 151.—*Polyb.*, 2, 2–4.—*Appian, Ill.*, 7.—*Flor.*, 2, 5. — *Plin., H. N.*, 34, 6.) — III. Son of Eumelus, grandson of Merops, lived with his sisters, Byssa and Meropis, in the island of Cos. They worshipped the earth, as the giver of the fruits of harvest, without paying regard to any other deity. When they were invited to the festival of Minerva, the brother replied that the black eyes of his sisters would not please the blue-eyed goddess, and that, for himself, the owl was an object of aversion. If desired to offer sacrifice to Mercury, he declared that he would show no honour to a thief. At the sacrifices of Diana he did not appear, because that goddess roamed abroad the whole night long. Provoked at this conduct, Minerva, Diana, and Mercury came to their dwelling, the latter as a shepherd, the two goddesses as maidens, to invite Eumelus and Agron to a sacrifice to Mercury, and the sisters to the grove of Minerva and Diana. When, however, Meropis reviled Minerva, she and her sisters were changed into birds, together with Agron, who attempted to seize upon the divinities, and Eumelus, who heaped reproaches upon Mercury for the metamorphosis of his son. The legend makes Meropis to have been changed into a small bird of the owl kind: Byssa retained her name, and became, as a species of sea-fowl, the bird of Leucothea: Agron became the bird Charadrius. (*Anton. Lib.*, 15.)

Agrŏlas, surrounded the citadel of Athens with walls, except that part which was afterward repaired by Cimon. (*Pausan.*, 1, 28.) We have here one of the old traditions respecting the Pelasgic race. Agrolas was aided in the work by his brother Hyperbius, both of them Pelasgi. According to Pausanias (*l. c.*), they came originally from Sicily. It is more than probable, however, that the names in question are those of two leaders or two tribes, and that the work was executed under their orders The wall erected on this occasion was styled Pelargicon, and the builders of it would seem to have erected also a town or small settlement for themselves, which afterward became part of the Acropolis. (Compare *Siebelis, ad Pausan.*, 1, 28.—*Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 440.)

Agrotĕra, I. an annual festival, celebrated at Athens to *Diana Agrotera* (Ἀρτέμιδι Ἀγροτέρᾳ). It was instituted by Callimachus the polemarch, in consequence of a vow made by him before the battle of Marathon, that he would sacrifice to the goddess as many yearling she-goats (*χιμαίρας*) as there might be enemies slain in the approaching conflict. (*Schol. ad Aristoph., Equit.*, 657.—*Xen., Anab.*, 3, 2, 11.) The number of the Persians who fell was so great, that a sufficient amount of victims could not be obtained. Every year, therefore, 500 goats were slain, in order to make up the requisite number, until, at last, the whole thing grew into a regular custom. Ælian (*V. H.*, 2, 25) makes the vow in question to have been offered up by Miltiades, and the number of annual victims 300.—II. The name Agrotera (Ἀγροτέρα) is also sometimes applied to Diana herself. In this usage it is equivalent to *κυνηγετική, θηρευτική*, "the huntress." Its primitive meaning, however, is the same as *ἡ ὄρεια*, "she that frequents the mountains." (Compare *Heyne, ad Hom., Il.*, 21, 471.)

Agyieus, an appellation given to Apollo. The term is of Greek origin (Ἀγυιεύς), and, if the common derivation be correct, denotes "*the guardian deity of streets*" (from *ἀγυιά*, "*a street*"), it being the custom at Athens to erect a small conical cippi, in honour of Apollo, in the vestibules and before the doors of their houses. Here he was invoked as the Averter of evil (*θεὸς ἀποτρόπαιος*, "*Deus averruncus*"), and the worship here offered him consisted in burning perfumes before these pillars, in adorning them with myrtle garlands, hanging fillets upon them, &c. We must not suppose, however, that this custom originated in Athens. It appears to have been borrowed from the Dorians, and introduced into this city in obedience to an oracle. (*Schol. in Aristoph., Vesp.*, 870.—*Pausan.*, 8, 53.—*Müller, Gesch. Hellen. Stämme*, &c., vol. 2, p. 299, *seqq.*) As respects the pillars erected at Athens, the ancients seem to have been at a loss whether to regard them as altars, or as a species of statues. (Compare, on this point, the scholiast on Aristophanes, *Vesp.*, 870, and *Thesm.*, 496.—*Harpocration, s. v.*—*Suidas, s. v.*—*Helladius, ap. Phot., Cod.*, 279, vol. 2, p. 535, *ed. Bekker.* — *Plautus, Merc.*, 4, 1, 9. — *Zoega, de Obeliscis*, p. 210.) Müller states, that this emblem of Apollo appears on coins of Apollonia in Epirus, Aptera in Crete, Megara, Byzantium, Oricum, Ambracia, &c. (*Müller, Gesch. Hellen. Stämme, l. c.*)

Agylla. *Vid.* Cære.

Agyrīum, a city of Sicily, northeast of Enna, and in the vicinity of the river Symæthus. It would seem to have been one of the oldest settlements of the Siculi, and was remarkable for the worship of a hero, whom a later age confounded with the Grecian Hercules. (*Diod. Sic.*, 4, 25.) The place is noted as having given birth to Diodorus Siculus. The modern town of *San Filippo d'Argiro* is supposed to correspond to the ancient city; the site of the latter, however, would appear to have been two miles farther east. (*Mannert*, vol. 9, pt. 2, p. 418.)

Agyrrhius. *Vid.* Supplement.

Ahāla. *Vid.* Supplement.

Ahenobarbus. *Vid.* Supplement.

Ajax (Αἴας), I. son of Telamon by Peribœa, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war, but, like him, of an imperious and ungovernable spirit. In other peculiarities of their history, there was also a striking resemblance. At the birth of Ajax, Hercules is said to have wrapped him in the skin of the Nemean lion, and to have thus rendered him invulnerable in every part of his body, except that which was left exposed by the aperture in the skin, caused by the wound which the animal had received from Hercules. This vulnerable part was in his breast, or, as others say, behind the neck. (*Lycophr.*, 454. — *Tzetz., ad loc.* — *Schol. ad Il.*, 23, 821.) To Ajax fell the lot of opposing Hector, when that hero, at the instigation of Apollo and Minerva, had challenged the bravest of the Greeks to single combat. The glory of the antagonists was equal in the engagement; and, at parting, they exchanged arms, the baldric of Ajax serving, most singularly, as the instrument by which Hector was, after his fall, attached to the car of Achilles. In the games celebrated by Achilles in honour of Patroclus, Ajax (as commentators have remarked) was unsuccessful, although he was a competitor on not less than three occasions: in hurling the quoit; in wrestling; and in single combat with arms. After the death of Achilles,

Ajax and Ulysses disputed their claims to the arms of the hero. When they were given to the latter, Ajax became so infuriated, that, in a fit of delirium, he slaughtered all the sheep in the camp, under the delusion that his rival and the Atridæ, who had favoured the cause of the former, were the objects of his attack. When reason returned, Ajax, from mortification and despair, put an end to his existence, by stabbing himself to the heart. The sword which he used as the instrument of his death had been received by him from Hector in exchange for the baldric, and thus, by a singular fatality, the present mutually conferred contributed to their mutual destruction. The blood which ran to the ground from the wound produced the flower *hyacinthus*, of a red colour, and on the petal of which may be traced lines, imitating the form of the letters AI, the first and second of the Greek name AIAΣ (*Ajax*). The flower here meant appears to be identical with the *Lilium Martagon* ("Imperial Martagon"), and not the ordinary hyacinth. (Fée, *Flore de Virgile*, p. lxvii.)—Some authorities give a different account of the cause of his death, and make the Palladium to have been the subject of dispute between Ajax and Ulysses, and state also that Ulysses, in concert with Agamemnon, caused Ajax to be assassinated. The Greeks erected a tomb over his remains on the promontory of Rhœteum, which was visited in a later age by Alexander the Great. Sophocles has made the death of Ajax the subject of one of his tragedies. According to the plot of this piece, the rites of sepulture are at first refused to the corpse of Ajax, but afterward allowed through the intercession of Ulysses. Ajax is the Homeric type of great valour, unaccompanied by any corresponding powers of intellect. Ulysses, on the other hand, typifies great intellect, unaccompanied by an equal degree of heroic valour, although he is far, at the same time, from being a coward. (*Hom., Il., passim.* — *Apollod.*, 3, 12, 7. — *Ovid, Met.*, 13, 1, *seqq.*)—II. The son of Oileus, king of Locris, was surnamed *Locrian*, in contradistinction to the son of Telamon. The term *Narycian* was also applied to him from his birthplace, the Locrian town Narycium, or Naryx. He went with forty ships to the Trojan war, as being one of Helen's suitors. Homer describes him as small of size, particularly dexterous in the use of the lance, but as remarkable for brutality and cruelty. The night that Troy was taken, he offered violence to Cassandra, who had fled into Minerva's temple; and for this offence, as he returned home, the goddess, who had obtained the thunders of Jupiter, and the power of tempests from Neptune, destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax tumbled into the sea with part of the rock, and was drowned. His body was afterward found by the Greeks, and black sheep offered on his tomb. According to Virgil's account, Minerva seized him in a whirlwind, and dashed him against a rock, where he expired consumed by the flame of the lightning. (*Hom., Il.*, 2, 527, &c. — *Virg., Æn.*, 1, 43, *seqq.*—*Hygin., Fab.*, 116, &c.)

Aidōneus, (Αἰδωνεύς), I. a surname of Pluto. It is only another form for Ἀΐδης, "*the invisible one.*" —II. A king of the Thesprotians in Epirus, who defeated the forces of Theseus and Pirithous, when the two latter had marched against him for the purpose of carrying off his wife Proserpina. Pirithous was torn to pieces by Cerberus, the monarch's dog, while Theseus was made prisoner and loaded with fetters. Hence, according to Pausanias (1, 17), who relates this story, arose the fable of the descent of Theseus and Pirithous to the lower world. This explanation has met with the approbation of many of the learned, and, among the rest, of Wesseling and Perizonius. But it is quite untenable. (Consult *Creuzer, Symbolik*, vol. 4, p. 168.) Plutarch calls Aidoneus king of the Molossians in Epirus. (*Vit. Thes.*, 30.)

Aius Locutĭus, a deity to whom the Romans erected an altar from the following circumstance: one of the common people, called Ceditius, informed the tribunes, that, as he passed one night through one of the streets of the city, a voice more than human, issuing from above Vesta's temple, told him that Rome would soon be attacked by the Gauls. His information was neglected, but, as its truth was subsequently confirmed by the event itself, Camillus, after the departure of the Gauls, built a temple to that supernatural voice which had given Rome warning of the approaching calamity, under the name of the Aius Locutius. (*Liv.*, 5, 50.—*Plut., Vit. Camill.*, 30.) Thus much for the story itself. We have here an instance of the imposition practised by the patricians, the depositaries of religion, upon the lower orders of the state. The commonly-received narrative respecting the Gallic invasion and the taking of Rome, is abundantly supplied with the decorations of fable, the work of the higher classes. The object of the patricians, in the various legends which they invented on this point, seems to have been a wish to impress on the minds of the people the conviction, that divine vengeance had armed itself against them, for having dared to injure an individual of senatorian rank. It was to avenge the banishment of Camillus that the gods had brought the Gauls to Rome, and to Camillus alone did they assign the honour of removing these formidable visitants. (Compare *Levesque, Hist. Crit. de la Rep. Romaine*, vol. 1, p. 287.)

Alabanda, a city of Caria, one of the most important of those in the interior of the country. It was situate a short distance to the south of the Mæander. Strabo (14, p. 660, *ed. Casaub.*) describes its position between two hills, and compares the appearance thus presented to that of a loaded ass. He speaks of the inhabitants as addicted to the pleasures of the table and a luxurious life. From Pliny (5, 29) we learn that it was a free city, and the seat also of a *Conventus Juridicus*. Hierocles incorrectly names the place *Alapanda*. This city was said to have obtained its appellation from the hero Alabandus, its founder, who was deified after death, and worshipped within its walls. (*Cic., N. D.*, 3, 19.) Stephanus Byzantinus, however, speaks of another Alabanda, commonly called *Antiochia ad Mæandrum*, and makes this one to have been founded by Alabandus, son of Enippus; while he assigns as a founder to the other city, Car, a son of whose received the name of Hipponicus, from his having conquered in an equestrian conflict; which appellation, according to Stephanus, was the same with *Alabandus* in the Carian tongue, *Ala* denoting "a horse," and *Banda*, "a victory." From this son, Alabanda, as he states, took its name. (Compare the remarks of *Berkel, ad loc.*, p. 86, and *Adelung, Gloss. Man.*, vol. 1, p. 555.) The remains of Alabanda were discovered by Pococke (vol. 3, book 2, c. 5), and, after him, by Chandler (c. 59), in the neighbourhood of the village of *Karpusler* or *Karpuseli*. The inhabitants of this place were called Ἀλαβανδεῖς, and by the Roman writers *Alabandenses*. The name of the city is given by the latter as neuter, but by Strabo and Stephanus as feminine. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 278, *seqq.*)

Alabandus, I. a son of Enippus, and the founder of *Antiochia ad Mæandrum*. (*Vid.* Alabanda.) — II. A son of Car, who was otherwise called Hipponicus, and who gave name to Alabanda. (*Vid.* Alabanda.)

Alæa (Ἀλαία or Ἄλεια), a surname of Minerva, by which she was worshipped at Tegea in Arcadia. There was also a festival celebrated here in honour of the goddess, and called by the same name. (*Pausan.*, 8, 46.) Creuzer traces a connexion between the festival termed Alæa and the solar worship. (*Symbolik*, vol. 2, p. 779.)

Alagŏnĭa, a town of Messenia, distant about thirty stadia from Gerenia. Pausanias (3, 26) notices its temples of Bacchus and Diana.

Alăla, an appellation given to Bellona, the goddess of war and sister of Mars. It appears to be nothing more than the battle-cry personified, and occurs in what appears to be a fragment of an old war-song. (*Plut., de Frat. Am.*, p. 483, *c.*)

Alalcomĕnæ, I. a city of Bœotia, near the Lake Copaïs, and to the southeast of Chæronea. It was celebrated for the worship of Minerva, thence surnamed Alalcomeneis. (*Strab.*, 410 and 413.—Compare *Heyne, ad Hom., Il.*, 4, 8, and *Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 70.) The temple of the goddess was plundered and stripped of its statues by Sylla. (*Pausan.*, 9, 33.) It is said, that when Thebes was taken by the Epigoni, many of the inhabitants retired to Alalcomenæ, as being held sacred and inviolable. (*Strab.*, 413.—*Steph. Byz., s. v.* Ἀλαλκομένιον.) The ruins of this place, according to Sir W. Gell (*Itin.*, p. 162), are observable near the village of *Sulinara*, on a projecting knoll, on which there is some little appearance of a small ancient establishment or town; and higher up may be discovered a wall or peribolus, of ancient and massive polygons, founded upon the solid rock. This is probably the site of the temple of the Alalcomenian Minerva. (*Cramer's Anc. Greece*, vol. 2, p. 236.)—II. A town, situate on a small island off the coast of Acarnania, between Ithaca and Cephallenia. The name of the island was Asteris, and it is the place where Homer describes the suitors as lying in wait for Telemachus on his return from Sparta and Pylos. (*Hom., Od.*, 4, 844.—Compare *Strabo*, 456.) Plutarch, however, speaks of Alalcomenæ as being in Ithaca. (*Istr. Alex., ap. Plut., Quæst. Græc.*) Stephanus Byzantinus writes it Alcomenæ.

Alalcomenia. *Vid.* Supplement.

Alalia, a city of Corsica. *Vid.* Aleria.

Alamanni. *Vid.* Alemanni.

Alāni, a Scythian race, occupying the regions between the Rha and the Tanaïs. Their name and manners, however, would appear to have been also diffused over the wide extent of their conquests. (Compare *Balbi, Introduction à l'Atlas Ethnographique*, vol. 1, p. 116. The Agathyrsi and Geloni were numbered among their vassals. Towards the north their power extended into the regions of Siberia, and their southern inroads were pushed as far as the confines of Persia and India. They were conquered eventually by the Huns. A part of the vanquished nation thereupon took refuge in the mountains of Caucasus. Another band advanced towards the shores of the Baltic, associated themselves with the northern tribes of Germany, and shared the spoil of the Roman provinces of Gaul and Spain. But the greatest part of the Alani united with their conquerors, the Huns, and proceeded along with them to invade the limits of the Gothic empire. (*Amm. Marcell.*, 21, 19.—*Id.*, 23, 4.—*Ptol.*, 6, 14.)

Alarĭcus, in German *Al-ric*, i. e., *all rich*, king of the Visigoths, remarkable as being the first of the barbarian chiefs who entered and sacked the city of Rome, and the first enemy who had appeared before its walls since the time of Hannibal. His first appearance in history is in A.D. 394, when he was invested by Theodosius with the command of the Gothic auxiliaries in his war with Eugenius. In 396, partly from anger at being refused the command of the armies of the Eastern Empire, partly at the instigation of Rufinus, he invaded and devastated Greece, till by the arrival of Stilicho, in 397, he was compelled to escape to Epirus. He was elected king by his countrymen in 398, having been previously, by the weakness of Arcadius, appointed prefect of Eastern Illyricum. The rest of his life was spent in the two invasions of Italy. The first (400–403), apparently unprovoked, brought him only to Ravenna, and, after a bloody defeat at Pollentia, in which his wife and treasures were taken, and a masterly retreat to Verona, was ended by the treaty with Stilicho, which transferred his services from Arcadius to Honorius, and made him prefect of the Western instead of the Eastern Illyricum. The second invasion (408–10) was occasioned by delay in fulfilling his demands for pay, and for a western province as the future home of his nation, as also by the massacre of the Gothic families in Italy on Stilicho's death. It is marked by the three sieges of Rome, in 408, 409, and 410. The first of these was raised by a ransom; the second ended in the unconditional surrender of the city, and in the disposal of the empire by Alaric to Attalus, till, on discovery of his incapacity, he restored it to Honorius. The third was ended by the treacherous opening of the Salarian Gate, on August 24th, and the sack of the city for six days. It was immediately followed by the occupation of the south of Italy, and the design of invading Sicily and Africa. This intention, however, was frustrated by his death, after a short illness, at Consentia, where he was buried in the bed of the adjacent river Busentinus, and the place of his interment was concealed by the massacre of all the workmen employed on the occasion. The few personal traits that are recorded of him are in the true savage humour of a barbarian conqueror. But the impression left upon us by his general character is of a higher order. The real military skill shown in his escape from Greece, and in his retreat to Verona; the wish at Athens to show that he adopted the use of the bath, and the other external forms of civilized life; the moderation and justice which he observed towards the Romans in time of peace; the humanity which distinguished him during the sack of Rome, indicate something superior to the mere craft and lawless ambition which he seems to have possessed in common with other barbarian chiefs. So, also, his scruples against fighting on Easter-day when attacked at Pollentia, and his reverence for the churches during the sack of the city, imply that the Christian faith had laid some hold at least on his imagination.

Alāzon, a river of Albania, rising in Mount Caucasus, and flowing into the Cyrus. Now the *Alozon* or *Alason*. (*Plin.*, 6, 10.)

Alba, I. Sylvius, one of the pretended kings of Alba, said to have succeeded his father Latinus, and to have reigned 36 years.—II. Longa, one of the most ancient cities of Latium, the origin of which is lost in conjecture. According to the common account, the place was built by Ascanius, B.C. 1152, on the spot where Æneas found, in conformity with the prediction of Helenus (*Virg., Æn.*, 3, 390, *seqq.*) and of the god of the river (*Æn.*, 8, 43), a *white* sow with thirty young ones. Many, however, have been led to conjecture, that Alba was founded by the Siculi, and, after the migration of that people, was occupied by the Aborigines and Pelasgi. (Compare *Dion. Hal.*, 2, 2.) The word Alba appears to be of Celtic origin, for we find several places of that name in Liguria and ancient Spain; and it is observed that all were situated on elevated spots; from which circumstance it is inferred that *Alba* is derived from *Alp.* (*Bardetti dell. Ling. dei Prim. Abit*, &c., p. 109.) As Alba was entirely destroyed by Tullus Hostilius (*Liv.*, 1, 29), and no vestiges of it are now remaining, its exact position has been much discussed by modern topographers. If we take Strabo for our guide, we shall look for Alba on the slope of the Mount Albanus, and at a distance of twenty miles from Rome. (*Strab.*, 229.) This position cannot evidently agree with the modern town of *Albano*, which is at the foot of the mountain, and only twelve miles from Rome. Dionysius also informs us (1, 66), that it was situated on the declivity of the Alban Mount, midway between the summit and the lake of the same name, which protected it as a wall. This description and that of Strabo agree sufficiently well with the position of

Palazzolo, a village belonging to the Colonna family, on the eastern side of the lake, and some distance above its margin. (*Cramer's Anc. Italy*, vol. 2, p. 37, *seqq.*) "The site," observes Niebuhr, "where Alba stretched, in a long street, between the upper part of the mountain and the lake, is still distinctly marked: along this whole extent the rock is cut away under it down to the lake. These traces of man's ordering hand are more ancient than Rome. The surface of the lake, as it has been determined by the tunnel, now lies far beyond the ancient city; when Alba was standing, and before the lake swelled to a ruinous height in consequence of obstructions in clefts of the rock, it must have lain yet lower; for in the age of Diodorus and Dionysius, during extraordinary droughts, the remains of spacious buildings might be seen at the bottom, taken by the common people for the palace of an impious king which had been swallowed up. (*Niebuhr's Rom. Hist.*, vol. 1, p. 168, *seqq.*, *Cambridge transl.*)—The line of the Alban kings is given as follows: 1. Ascanius, reigned 8 years; 2. Sylvius Posthumus, 29 years; 3. Æneas Sylvius, 31 years; 4. Latinus, 5 years; 5. Alba Sylvius, 36 years; 6. Atys or Capetus, 26 years; 7. Capys, 28 years; 8. Calpetus, 13 years; 9. Tiberinus, 8 years; 10. Agrippa, 33 years; 11. Remulus, 19 years; 12. Aventinus, 37 years; 13. Procas, 13 years; 14. Numitor and Amulius. The destruction of Alba took place, according to the common acount, 665 B.C., when the inhabitants were carried to Rome. "The list of the Alban kings," remarks Niebuhr, "is a very late and extremely clumsy fabrication; a medley of names, in part quite unItalian, some of them repeated from earlier or later times, others framed out of geographical names; and having scarcely anything of a story connected with them. We are told that Livy took this list from L. Cornelius Alexander the Polyhistor (*Serv. ad Virg.*, *Æn.*, 8, 330); hence it is probable that this client of the dictator Sylla introduced the imposture into history. Even the variations in the lists are not very important, and do not at all prove that there were several ancient sources. Some names may have occurred in older traditions: kings of the Aborigines were also mentioned by name (Stercenius, for instance, unless it be a false reading.—*Serv. ad Virg.*, *Æn.*, 11, 850), entirely different from those of Alba. In the case of the latter, even the years of each reign are numbered; and the number so exactly fills up the interval between the fall of Troy and the founding of Rome, according to the canon of Eratosthenes, as of itself to prove the lateness of the imposture." (*Niebuhr's Rom. Hist.*, vol. 1, p. 170, *Cambridge transl.*) — III. Docilia, a city of Liguria, now *Albizzola*.—IV. Fucentia or Fucensis, a city of the Marsi, near the northern shore of the Lake Fucinus, whence its name. It was a strong and secluded place, and appears to have been selected by the Roman senate, after it became a colony of Rome, A.U.C. 450, as a fit place of residence for captives of rank and consequence, as well as for notorious offenders. (*Strab.*, 241.—Compare *Liv.*, 10, 1, and *Vell. Paterc.*, 1, 14.) Syphax was long detained here, though finally he was removed to Tibur (*Liv.*, 30, 45); as were also Perses, king of Macedon, and his son Alexander. (*Liv.*, 45, 52.—*Vell. Paterc.*, 1, 11.—*Val. Max.*, 5, 1.) At the time of Cæsar's invasion of his country, we find Alba adhering to the cause of Pompey (*Cæs.*, *Bell. Civ.*, 1, 15), and subsequently repelling the attack of Antony; on which occasion it obtained a warm and eloquent eulogium from Cicero. (*Phil.*, 3, 3. — *Appian*, *Bell. Civ.*, 3, 45.) The ruins of this city, which are said to be considerable (*Romanelli*, vol. 3, p. 211), stand about a mile from the modern *Alba* (*Cramer's Anc. Italy*, vol. 1, p. 330).—V. Pompeia, a city of Liguria, on the river Tanarus, now *Alba*. It probably owed its surname to Pompeius Strabo, who colonized several towns in the north of Italy. It was the birthplace of the Emperor Pertinax. (*Dio Cass.*, 83. — *Zon. Ann.*, 2.) — VI. A city of Spain, in the territory of the Varduli, eight geographical miles to the west of Pamplona, and as many to the east of the Iberus. It was about two geographical miles, therefore, to the west of the modern *Estella*. (*Mannert*, vol. 1, p. 375.)—VII. Augusta, a city of the Helvii, in Gaul, near the Rhone, and answering to the modern *Aps*. Pliny (14, 3) names the place Alba Helvorum, and praises the skill of the inhabitants in the cultivation of the vine.—VIII. Græca, a city of Dacia Ripensis, at the confluence of the Danube and the Saavus, or *Saave*. It is now *Belgrade*.

Albānĭa, a country of Asia, between the Caspian Sea and Iberia, bounded on the north by the chain of Caucasus, and on the south by the Cyrus and an arm of the Araxes. The Romans were best acquainted with the southern part, which Strabo describes as a kind of paradise, and in fertility and mildness of climate gives it the preference to Egypt. Trajan's expeditions made the northern and mountainous part better known. The inhabitants approached nearer a barbarous than a civilized race. They cultivated the soil, it is true, but with great carelessness, and yet it afforded them more than sufficed for their wants. The forces of the nation were respectable, and they brought into the field against Pompey an army of 60,000 infantry and 22,000 horse. As regards the origin of this people, all is uncertainty. The common account is unworthy of a moment's attention, according to which they were from Alba in Latium, having left that place, under the conduct of Hercules, after the defeat of Geryon. (*Dion. Hal.*, 1, 15. — *Justin*, 42, 3, 4.) It is more likely that they belonged to the great race which occupied the whole extent of the Tauric range along the southern shores of the Caspian. Mannert makes them Alani, and progenitors of the European Alani. (Vol. 4, p. 410.)—What was ancient Albania is now divided into innumerable cantons, but which modern geography comprehends under two denominations, *Daghestan*, which includes all the declivities of Caucasus towards the Caspian Sea, and *Lesghistan*, containing the more elevated valleys towards Georgia, and the country of the Kistes. (*Malte-Brun*, vol. 2, p. 23, *Brussels ed.*) The Lesghians appear to be the same with the Legæ of the ancients. (*Malte-Brun*, *l. c.*—*Reineggs*, 1, 183.)

Albanĭæ Portæ. *Vid.* Pylæ I.

Albānus, I. Mons, a mountain of Latium, about twelve miles from Rome, on the slope of which stood Alba Longa. It is now called *Monte Cavo*. This mountain is celebrated in history, from the circumstance of its being peculiarly dedicated to Jove, under the title of Latialis. (*Lucan*, 1, 198.—*Cic. pro Mil.*, 31.) It was on the Alban Mount that the Feriæ Latinæ, or holydays kept by all the cities of the Latin name, were celebrated. The Roman generals also occasionally performed sacrifices on this mountain, and received there the honours of a triumph when refused one at home. This appears, however, to have occurred only five times, if we may credit the Fasti Capitolini, in which the names of the generals are recorded. (*Vulp. Vet. Lat.*, 12, 4.) Some vestiges of the road which led to the summit of the mountain are still to be traced a little beyond *Albano*.—II. Lacus, a lake at the foot of the Alban Mount. (Compare remarks under the article *Alba*.) This lake, which is doubtless the crater of an extinct volcano, is well known in history from the prodigious rise of its waters, to such an extent, indeed, as to threaten the whole surrounding country, and Rome itself, with an overwhelming inundation. The oracle of Delphi, being consulted on that occasion, declared, that unless the Romans contrived to carry off the waters of the lake, they would never take Veii, the siege of which had already lasted for nearly ten years. This led to the construction of

that wonderful subterraneous canal, or *emissario*, as the Italians call it, which is to be seen at this very day, in remarkable preservation, below the town of *Castel Gandolfo*. This channel is said to be carried through the rock for the space of a mile and a half, and the water which it discharges unites with the Tiber about five miles below Rome. (*Cic., de Div.*, 1, 44.—*Liv.*, 5, 15.—*Val. Max.*, 1, 6.—*Plut., Vit. Camill.*) Near this opening are to be seen considerable ruins and various foundations of buildings, supposed by some to have belonged to the palace of Domitian, to which Martial and Statius frequently allude. (*Cramer's Anc. Italy*, vol. 2, p. 40.) — III. A river of Albania, falling into the Caspian, to the north of the mouth of the Cyrus, or *Kur*. It is supposed by some to be the same with the *Samure*. Mannert, however, is in favour of the *Bilbana*.

Albĭci, a people of Gaul, of warlike character, occupying the mountains above Massilia, or *Marseilles*. Strabo places them to the north of the Salyes, and there Ptolemy also makes them to have resided, on the southeast side of the Druentia, or *Durance*. This latter writer is blamed, without any reason, by those who suppose that he here means the Helvii, and, consequently, places them too far to the east. Strabo calls the Albici, Ἀλβιεῖς and Ἀλβίοικοι, Ptolemy Ἐλίκωκοι, and Pliny *Alebeci*. Their capital, according to Pliny, was named Alebece, now *Riez*. (*Cæs., Bell. Civ.*, 1, 57 and 34.—*Strabo*, 203.—*Plin.*, 3, 4.—Compare *Mannert*, vol. 2, p. 105.)

Albigaunum. *Vid.* Albium Ingaunum.

Albinovānus, I. Celsus, a young Roman, and acquaintance of Horace. He formed one of the retinue of Tiberius Claudius Nero, when the latter was marching to Armenia, under the orders of Augustus, in order to replace Tigranes on the throne. Horace alludes to him in *Epist.* 1, 3, 15, and addresses to him *Epist.* 1, 8. He appears to have been of a literary turn, but addicted to habits of plagiarism.—II. Pedo, a Roman poet, the friend of Ovid, who has inscribed to him one of the Epistles from Pontus (10th of 4th book). He distinguished himself in heroic versification, but only a few fragments of his labours in this department of poetry have reached our times. In epigram also he would appear to have done something. (*Martial*, 5, 5.) As an elegiac poet, he composed, according to Joseph Scaliger and many others, the three following pieces which have descended to us: 1. "Consolatio ad Liviam Augustam de morte Drusi." (*Fabric., Bibl. Lat.*, 1, 12, § 11, 8, p. 376, *seqq.*) 2. "De Obitu Mæcenatis." (*Fabric., l. c.*, 1, 12, § 11, 7, p. 376. — *Burmann, Anthol. Lat.*, 2, *ep.* 119. — *Lion, Mæcenatiana, Götting.*, 1824, *c.* 1.) 3. "De Mæcenate moribundo." (*Burmann, l. c.*, 2, *ep.* 120.) Of these elegies, the first has been ascribed by many to Ovid, even on MS. authority, and printed in the works of that poet. (Compare *Fabric., l. c.—Passerat. in Præfat.*, vol. 4, p. 220, *ed. Burm.* — *Amar, ad Ov. Carm., ed. Lemaire*, vol. 1, p. 399, *seqq.*, and on the opposite side, *Jos. Scaliger*, and *Burmann*, vol. 1, p. 796.) The grounds on which the claim of Pedo rests are not by any means satisfactory: the piece in question, however, would seem to have been the production of the Augustan age. Still weaker are the arguments which seek to establish the claim of Pedo to the other two elegies, which, according to Wernsdorff (*Poet. Lat. Min.*, vol. 3, p. 112, *seqq.*), are unworthy of him, and must be regarded as the productions of some late scholastic poet.—III. P. Tullius. (*Vid.* Supplement.)

Albintemēlium. *Vid.* Albium Intemelium.

Albīnus, I. Decimus Claudius, a Roman general, born at Adrumetum in Africa, and surnamed Albinus from the extreme whiteness of his skin when brought into the world. He made at first some progress in literary pursuits, and wrote a Treatise on Agriculture, together with some Tales after the manner of those denominated Milesian. An invincible attachment to arms, however, caused him to embrace, at an early period, the military profession, in which he soon attained distinction. In the year 175 of the present era, and the 15th of the reign of Marcus Aurelius, he prevented the army, which he commanded in Bithynia, from joining the rebel Avidius Cassius. For this, according to some, he was rewarded with the consulship; though his name does not appear at this epoch in the *Fasti Consulares*. Governor of Gaul under Commodus, he defeated the Frisii, and afterward had intrusted to him the command of Britain. The death of Commodus brought forward Severus, Julian, and Pescennius Niger, as candidates for the vacant throne. The first of these competitors made overtures to Albinus, and offered him the title of Cæsar, which the latter accepted, and declared for his cause. But Severus had only contributed to the elevation of Albinus in order to diminish the number of his own opponents. When he had conquered his other rivals, he resolved to rid himself of Albinus by the aid of assassins. The latter, however, suspected his odious projects, and his suspicions were confirmed by the arrest and confession of Severus's emissaries. Albinus immediately took up arms to dispute the imperial power with his enemy. He gained several successes in Gaul, but was at last defeated in a decisive battle in the same country, near Lugdunum (*Lyons*), A.D. 198. Finding himself on the point of falling into the hands of the foe, he put an end to his own existence. His head was brought to Severus, who ordered it to be cast into the Rhone. The details of this last-mentioned conflict are variously given. The armies are said to have consisted each of 150,000 men; and the victory is reported to have been for a long time doubtful: at last the left wing of Albinus was totally defeated and his camp pillaged: while his right wing, on the other hand, proved so decidedly superior to the foe, that Severus, according to Herodian (3, 7, 7), was compelled to fly, after having thrown aside the badges of his rank. Spartianus (c. 11) adds, that Severus was wounded, and that his army, believing him to have been slain, were on the point of proclaiming a new emperor. Dio Cassius (75, 21) states, that he had his horse killed under him, and that, having thrown himself, sword in hand, into the midst of his flying soldiers, he succeeded in bringing them back to the fight and gaining the day. Some writers inform us that Albinus was slain by his own troops; others relate that he was dragged, mortally wounded, into the presence of Severus, who beheld him expire. The account of his death, which we have given above, is from Dio Cassius, and seems entitled to the most credit. According to Capitolinus (*c.* 10, *seqq.*), Albinus was severe, gloomy, and unsocial, intemperate in wine, and remarkable for his voracious gluttony. This account, however, must be received with caution. If we form an idea of Albinus from his life and actions, we must pronounce him a brave warrior, a talented man, but deficient in stratagem and address. (*Biographie Universelle*, vol. 1, p. 431, *seqq.* — Compare *Crevier, Hist. des Emp. Rom.*, vol. 5, p. 153, *seqq.*)—II. A Platonic philosopher, who resided at Smyrna, in the reign of Antoninus Pius, and was the preceptor of Galen. He is the author of an Introduction to the Dialogues of Plato, which Fabricius has inserted in the second volume of his *Bibliotheca Græca*. It is also given in Etwal's edition of three of the dialogues of Plato, *Oxon.*, 1771, 8vo.—III. The name of Albinus was common to a great number of individuals belonging to the *Gens Posthumia*, for an account of whom, *vid.* Supplement.

Albĭon, I. a giant, the son of Neptune, who, together with his brother Bergion, endeavoured to prevent Hercules from passing the Rhone. When the weapons of the latter failed him in this conflict, he prayed

to Jove for aid, and that deity destroyed the two brothers by a shower of stones. The battle-ground was called, from the appearance which it presented, the *Campus Lapideus*, or "Stony plain" (*Mela*, 2, 5), and lay between Massilia and the Rhone. Apollodorus (2, 5, 10) calls the brothers Alebion and Dercynus (Ἀλεβίων τε καὶ Δέρκυνος), and lays the scene in Liguria (Λιγύη). This, however, as Vossius (*ad Mel., l. c.*) remarks, should not have misled Salmasius (Saumaise,) since Liguria and the Ligures once extended even to the Rhone. (Compare *Heyne, ad Apollod., l. c.*) To Albion is ascribed by some, if indeed so ridiculous an etymology be worth mentioning, one of the names of Britain.—II. The earlier name of the island of Great Britain, called by the Romans Britannia Major, from which they distinguished Britannia Minor, the modern French province of Bretagne. Agathemerus (11, 4), speaking of the British islands, uses the names Hibernia and Albion for the two largest; Ptolemy (2, 3) calls Albion a British island; and Pliny (4, 16) says, that the island of Britain was formerly called Albion, the name of Britain being common to all the islands around it. ("*Britannia insula.....Albion ipsi nomen fuit, cum Britannicæ vocarenter omnes.*") The etymology of the name is uncertain. Some writers derive it from the Greek ἀλφόν (the neuter of ἀλφός), "white," in reference to the chalky cliffs on the coasts; others have recourse to the Hebrew *alben*, "white;" and others again to the Phœnician *alp* or *alpin*, "high," and "high mountain;" from the height of the coast. Sprengel thinks it of Gallic origin, the same with *Albin*, the name of the Scotch highlands. It appears to him the plural of *Alp* or *Ailp*, which signifies "Rocky Mountains," and to have been given to the island, because the shore, which looks towards France, appears like a long row of rocks. The term evidently comes from the same source with the word *Alpes*, and conveys the associate ideas of a high and chalky, or whitish, coast. (*Vid.* Alpes, and compare *Adelung, Mithradates*, vol. 2, p. 42, *seqq.*) The ancient British poets call Britain *Inis Wen*, "the white island." (*Mannert, Geogr.*, vol. 2, p. 32, *seqq.*)

Albis, a river of Germany, now the *Elbe*. It is called Albios by Dio Cassius (55, 1). This was the easternmost stream in Germany with which the Romans became acquainted in the course of their expeditions; and they knew it, moreover, only in the northern part of its course. Tacitus learned that the Hermunduri dwelt near its sources. (*Germ.*, 41.) Ptolemy also was acquainted with the quarter where it rose, on the east side of his Sudetes, near the confines of the modern Moravia. The only Roman who passed this stream with an army was L. Domitius Ahenobarbus, A.U.C. 744; and though he made no farther progress, the passage of the Albis was deemed worthy of a triumph. (*Plin.*, 4, 14.—*Vell. Pat.*, 2, 106.—*Tacit., Ann.*, 1, 59.—*Id. ib.*, 13, *sub fin.*—*Flav. Vop. Prob.*, 13.)

Albium, I. Ingaunum, a city of Liguria, on the coast, some distance to the southwest of Genua. It was the capital of the Ingauni, and answers to the modern *Albenga*. (*Strab.*, 202.—*Plin.*, 3, 5.)—II. Intemelium, a city of Liguria, on the coast, to the southwest of the preceding. It was the capital of the Intemelii, and corresponds to the modern *Vintimiglia*. (*Strabo*, 202.—*Plin.*, 3, 5.) From Tacitus (*Hist.*, 2, 13), we learn that it was a municipium.

Albula, the more ancient name of the Tiber. Mannert considers Albula the Latin, and Tiberis the Etrurian, name for the stream; which last became in the course of time the prevailing one. (*Vid.* Tiberis.—*Geogr.*, vol. 9, p. 607.)

Albulæ aquæ, a name given to some cold mephitic springs, about sixteen miles from Rome, which issued from a small but deep lake, and flowed into the neighbouring river Anio. They were highly esteemed by the Romans for their medicinal properties, and were used both for drinking and bathing. (*Vitruv.*, 8, 3.—*Plin.*, 31, 11.)

Albunĕa, the largest of the springs or fountains which formed the Albulæ Aquæ. It proceeded, like the rest, from a small but deep lake, and flowed with them into the Anio. In the immediate vicinity of the fountain was a thick grove, in which were a temple and oracle of Faunus. (*Virg., Æn.*, 7, 82, *seqq.*—*Heyne, ad Virg., l c.*) Both the grove and fountain were sacred to the nymph or sibyl Albunea, who was worshipped at Tibur, and whose temple still remains on the summit of the cliff, and overhanging the cascade. "This beautiful temple," observes a recent traveller, "which stands on the very spot where the eye of taste would have placed it, and on which it ever reposes with delight, is one of the most attractive features of the scene, and perhaps gives to Tivoli its greatest charm." (*Rome in the Nineteenth Century*, vol. 2, p. 398, *Am. ed.*) Varro, as cited by Lactantius (*de Falsa Rel.*, 1, 6), gives a list of the ancient sibyls, and among them enumerates the one at Tibur, surnamed Albunea, as the tenth and last. Suidas also says, Δεκάτη ἡ Τιβουρτία, ὀνόματι Ἀλβουναία. (Compare *Hor., Od.*, 1, 7, 12, and *Mitscherlich* and *Fea, ad loc.*—Consult also *Creuzer, Symbolik*, vol. 2, p. 975, and vol. 4, p. 27.)

Alburnus, a ridge of mountains in Lucania, near the junction of the Silarus and Tanager, and between the latter river and the Calor. It is now called *Monte di Postiglione*, and sometimes *Alburno*. Near a part of the ridge, and on the shores of the Sinus Pæstanus, was a harbour of the same name (Alburnus Portus), where the Silarus emptied into the sea. (*Virg., Georg.*, 3, 146.—*Cramer's Anc. Italy*, vol. 2, p. 376.)

Albus, I. Portus, a harbour on the coast of Syria, supposed by Gail to be the harbour of Laodicea to which Appian alludes (καὶ ἐς τὸ πέλαγος ἔχουσα ὅρμον. *Bell. Civ.*, 4, 60), and placed by him to the west of the promontory of *Ziaret*. (*Gail, ad Anon. Stadiasm. Maris Mag.*—*Geogr. Gr. Min.*, vol. 2, p. 538.)—II. Vicus (ἡ Λευκὴ Κώμη), a harbour in Arabia, from which Gallus set out on his expedition into the interior. (*Strab.*, 781.) It is supposed by Mannert to be the same with the modern harbour of *Iambo*. (*Geogr.*, vol. 6, pt. 1, p. 50.—Compare *Peripl. Mar. Erythr.*, p. 11.—*Geogr. Gr. Min., ed. Hudson*, vol. 1.)

Albutĭus, I. a wealthy Roman, remarkable for his severity towards his slaves. According to an ancient scholiast, he even punished them sometimes before they had committed any offence, "lest," said he, "I should have no time to punish them when they do offend." (*Horat., Serm.*, 2, 2, 67.—*Schol. ad Horat., l. c.*) Porphyrion (*ad Hor., l. c.*) styles him, "*et avarus, et elegans conviviorum apparator.*" The epithet *avarus*, however, must evidently be thrown out, as contradicting what follows.—II. T., a Roman of the Epicurean school. He was educated at Athens, and rendered himself ridiculous, on his return home, by his excessive attachment to the manners and language of Greece. About A.U.C. 648, he was sent as prætor to Sardinia. For some unimportant services rendered here, he believed himself entitled to a triumph. The senate, however, rejected his application, and he was accused, on his return, by the augur Mucius Scævola, of extortion in his government. Being condemned, he went into exile at Athens, where he consoled himself, amid his disgrace, by philosophical investigations, and by composing satires in the style of Lucilius. (*Cic., Brut.*, 35.—*Id., de Fin.*, 1, 3.—*Id., Orat.*, 44.—*Id., in Pis.*, 38.—*Id., Brut.*, 2, 6.—*Id., Tusc. Quæst.*, 5, 37.)—III. C. Silus, a rhetorician in the age of Augustus. He was a native of Novaria in Cisalpine Gaul, where he exercised for a time the functions of ædile. Being grossly insulted, however, by some individuals against whom he was pronouncing a decision, and being dragged by the feet from his tri-

bunal, he left his native city and came to Rome, where he soon attained to distinction as a pleader. A singular adventure induced him to leave the bar. Intending, on one occasion, merely to employ a rhetorical figure, he said to the opposite party, who was accused of impiety towards his parents, "Swear by the ashes of thy father and mother" (and thou shalt gain thy cause.) The defendant immediately accepted the condition, and, though Albutius protested that he merely employed a figure of rhetoric, the judges admitted the oath, and the defendant was acquitted. In his old age Albutius returned to Novaria, where he assembled his fellow-citizens, and represented to them that his age and the maladies under which he was labouring rendered life insupportable. When he had finished his harangue he retired to his dwelling, and starved himself.—IV. (*Vid.* Supplement.)

Alcæus, I. a celebrated poet of Mytilene, in Lesbos, and the contemporary of Sappho, Pittacus, and Stesichorus. (*Clinton's Fast. Hell.*, vol. 1, p. 5, 2*d ed.*) He was famed as well for his resistance to tyranny and his unsettled life, as for his lyric productions. Having aided Pittacus to deliver his country from the tyrants which oppressed it, he quarrelled with this friend, when the people of Mytilene had placed uncontrolled power in the hands of the latter, and some injurious verses, which he composed against Pittacus, caused himself and his adherents to be driven into exile. An endeavour to return by force of arms proved unsuccessful, and Alcæus fell into the power of his former friend, who, forgetting all that had passed, generously granted him both life and freedom. In his odes Alcæus treated of various topics. At one time he inveighed against tyrants; at another he deplored the misfortunes which had attended him, and the pains of exile: while, on other occasions, he celebrated the praises of Bacchus and the goddess of love. He wrote in the Æolic dialect. Dionysius of Halicarnassus speaks in high commendation of the lofty character of his compositions, the conciseness of his style, and the clearness of his images. His productions, indeed, breathed the same spirit with his life. A strong, manly enthusiasm for freedom and justice pervaded even those in which he sang the pleasures of love and wine. But the sublimity of his nature shone brightest when he praised valour, chastised tyrants, described the blessings of liberty, and the misery and hardships of exile. His lyric muse was versed in all the forms and subjects of poetry, and antiquity attributes to him hymns, odes, and songs. A few fragments only are left of all of them, and a distant echo of his poetry reaches us in some of the odes of Horace. Alcæus was the inventor of the metre that bears his name, one of the most beautiful and melodious of all the lyric measures. Horace has employed it in many of his odes. As regards the personal character of the poet, it may be remarked, that the charge of cowardice which some have endeavoured to fasten upon him, for his misfortune in having lost his shield during a conflict between the Mytileneans and Athenians for the possession of Sigæum, would seem to be anything but just. Equally unjust is the same charge, as brought against Horace for his conduct at Philippi. (Consult the work of Van Ommeren, *Horaz als Mensch und Bürger von Rom.*, &c., *Aus dem Holländ., von L. Walch.*)—The fragments that remain to us of the poetry of Alcæus, are to be found in the collections of H. Stephens and Fulvius Ursinus. Jani, one of the editors of Horace, published, from 1780 to 1782, three *Prolusiones*, containing those fragments of Alcæus which the Latin poet had imitated. In 1812, Stange united these *opuscula* in a volume which appeared at Halle, under the title of "*Alcæi poetæ lyrici fragmenta.*" The most complete and accurate collection, however, is that by Matthiæ, Lips., 1827. A collection was also made by Blomfield in the Museum Criticum, 1, p. 421, &c., Camb., 1826, reprinted in Gaisford's Poetæ Græci Minores. Additional fragments have been printed in the Rhenish Museum for 1829, 1833, and 1835; in Jahn's Jahrbüch. für Philolog. for 1830; and in Cramer's Anecdota Græca, Oxon., 1835. (*Schöll, Hist. Litt. Gr.*, vol. 1, p. 204.—*Bode, Gesch. der Lyrischen Dichtkunst der Hellenen*, 2, p. 378, *seqq*.) —II. An epigrammatic poet. (*Vid.* Supplement.)—III. A comic poet of Athens, contemporary with Aristophanes. Some of his contemporaries are cited by Athenæus (3, p. 107.—vol. 1, p. 418, *ed. Schweigh.*), and others. (Compare *Casaubon, ad Athen., l c.*—*Clinton's Fasti Hellenici*, vol. 1, p. 101.)—IV. An Athenian tragic poet, whom some, according to Suidas, made to have been the first writer in tragedy. (Compare *Casaubon, ad Athen.*, 3, p. 107, and the remarks of *Schweighæuser*, vol. 9, p. 14.)—V. A son of Perseus, and father of Amphitryon, from whom Hercules has been called Alcides. (*Apollod.*, 2, 4, 12.—Compare *Heyne, ad loc.*)

Alcamĕnes, I. ninth king of Sparta, and one of the Agidæ (*vid.* Agidæ), succeeded his father A.M. 3235, B.C. 769, and reigned thirty-seven years, in which time there was a rebellion of the Helots. Plutarch cites some of his apophthegms. (*Plut., Apoph. Lacon.*, 32.—*Pausan.*, 3, 2.—*Meursius, de Reg. Lacon.*, 9.)—II. A statuary and sculptor of Athens, who flourished about 448 B.C. He was the pupil of Phidias, and adorned his country with numerous specimens of his superior skill, a skill which almost equalled that of his master. (*Quintil.*, 12, 10.—*Dionys. Hal., de Demosth. Acum.*, pt. 6, p. 1108, *ed. Reiske.*) The most celebrated of his productions was his statue of Venus, commonly styled ἡ Ἀφροδίτη ἐν τοις κήποις, and sometimes simply κῆποι. It is said to have received its last polish from the hand of Phidias himself, and is spoken of in high terms by Lucian and others. (*Luc., Imag.*, 4 *et* 6.) Whether this was the statue of Venus, by which Alcamenes obtained his victory over Agoracritus (*vid.* Agoracritus), cannot be determined with certainty from the words of Pliny. If we suppose it to have been the same, we have this difficulty, that all ancient writers pronounce the Venus ἐν κήποις of Alcamenes, one of the highest productions of the art, while Pliny asserts, that the artist was indebted for his success, in the contest just mentioned, not to the superiority of his performance, but to the spirit of party which influenced the umpires. Another highly celebrated work of his was the rear pediment of the temple of Jupiter at Olympia, of which Pausanias has left us a description (5, 10). On it was represented the conflict between the Centaurs and Lapithæ. Cicero (*N. D.*, 1, 30) speaks of a statue of Vulcan by this artist, and Valerius Maximus (8, 11, 3) informs us, that although the god was exhibited as lame, yet the lameness was in a great measure concealed by the drapery and position. The distinguished merit of Alcamenes obtained for him the honour of being placed in a bas-relief on the temple at Eleusis. (*Plin.*, 34, 8.—*Id. ibid.*, 36, 5.—*Pausan.*, 1, 19.)—III. An artist whose name occurs on some Roman embossed work, described by Zoega. (*Bass. Ant.*, &c., tav. 23.—Consult *Sillig, Dict. Art., s. v.*) He is called a duumvir, and it has been conjectured that, besides being raised to civil honours in the municipal state to which he belonged, he also obtained his livelihood by exercising the art of modelling. (*Sillig, ubi supra.*)

Alcander, a Lacedæmonian youth, of hasty temper, but not otherwise ill-disposed, who, during a popular tumult, struck out one of the eyes of Lycurgus. The people were so moved with shame and sorrow at the outrage, that they surrendered Alcander into his hands, to do with him as he pleased. Lycurgus took him to his own home, and so won upon him by mild treatment, that Alcander became one of his warmest friends and an excellent citizen. (*Plut., Vit. Lyc.*, 11.)

Alcathŏus, I. a son of Pelops, who, being suspected of murdering his brother Chrysippus, came to Megara, where he killed a lion, which had destroyed the king's son. The monarch had promised the hand of his daughter, and the succession to the throne, unto him who should succeed in destroying the wild beast. Alcathous, therefore, gained both of these prizes, and succeeded in the course of time to the kingdom of Megara. In commemoration of him, festivals, called Alcathoia, were instituted at Megara. (*Pausan.*, 1, 41, &c.)—II One of the two citadels of Megara, so called from its founder Alcathous. (*Pausan.*, 1, 40 and 42.)

Alce, a town of the Celtiberi, in Hispania Tarraconensis, called also Alcaratium. It answers to the modern *Alcaraz*, in New Castile, on the river *Guardamena*. (*Liv.*, 40, 47, *seqq.*)

Alcēnor, an Argive, who, along with Chronius, survived on his side, the battle between 300 of his countrymen and 300 Lacedæmonians. (*Vid.* Othryades.—*Herodot.*, 1, 82.)

Alcestis, daughter of Pelias and wife of Admetus. Her father had offered to give her in marriage to this prince, on condition of his previously yoking lions and boars to a chariot, and Admetus successfully accomplished this through the aid of Apollo. This same deity, who was then serving with Admetus, in accordance with the sentence that had been passed against him (*vid.* Æsculapius, Amphrysus, and Cyclopes), obtained from the fates, that when Admetus should be about to end his existence, his life would be spared and prolonged, provided another willingly died in his stead. When the day came, Alcestis heroically devoted herself for her husband, but was rescued from the lower world and restored to the regions of day by Hercules. According to another version of the legend, she was sent back again to life by Proserpina. Euripides has founded upon this story of Alcestis one of his most beautiful tragedies. (*Apollod.*, 1, 9, 14.) This same legend is also given in a different and more historical form, as follows: when Medea had prevailed upon the daughters of Pelias to cut their father in pieces, in expectation of seeing him restored to youth, and they were pursued by their brother Acastus, Alcestis fled for protection to her cousin Admetus. This prince refusing to deliver her up, Acastus marched against him, took him prisoner, and threatened to put him to death, when Alcestis heroically surrendered herself into her brother's hands, and saved the life of Admetus. It happened, however, that, just at this time, Hercules came that way with the horses of Diomede, and was hospitably entertained by Admetus. On learning from him what had taken place, the hero was fired with indignation, attacked Acastus, destroyed his army, and rescued Alcestis, whom he restored in safety to his royal host. (*Eudocia, Ion. ap. Villoison., Anecd. Græc.*, vol. 1, 21, *seqq.*)

Alcĕtas, I. a king of Epirus, descended from Pyrrhus, the son of Achilles, and an ancestor of Pyrrhus, king of Epirus. He was driven by his subjects from the throne, but regained his power by the aid of Dionysius the elder, of Syracuse.—II. King of Epirus, son of Arymbas, and grandson of the preceding. His subjects strangled him, together with his two sons, B.C. 312.—III. The eighth king of Macedonia, son of Æropus, and father of Amyntas I. He reigned 29 years, from 576 to 547 B.C.—IV. A general of Alexander the Great, and brother of Perdiccas. He slew himself after a defeat by Antigonus, during the contests that ensued after Alexander's decease.—V. An historian who wrote an account of the offerings at Delphi, *περὶ τῶν ἐν Δελφοῖς ἀναθημάτων*. (*Athenæus*, 13, p. 591, c.)

Alcibĭades, a celebrated Athenian commander, son of Clinias, nephew to Pericles, and lineally descended, as was said, from the Telamonian Ajax. He was born B.C. 450. Conspicuous for beauty, and for an insinuating and graceful demeanour, he made himself still more conspicuous for his extravagant expenditures, his contempt of order, and his dissolute mode of life. The lessons and the example of Socrates, who numbered him for some time among his disciples, operated but feebly in checking the vicious propensities of the young Athenian, or in restraining his bold and ambitious designs. He took Pericles as his model in public life, and resolved to tread in the footsteps of that illustrious statesman, and succeed, if possible, to the authority which he had enjoyed. The Athenians, in the time of Pericles, had entertained a strong desire of becoming masters of Sicily, and Alcibiades, after the death of his uncle, succeeded in prevailing upon them to send an armament for that purpose. This was during the Peloponnesian war. The expedition was directed against Syracuse, and Alcibiades, with Nicias and Lamachus, received the command. A short time, however, before the departure of the fleet, the Hermæ or images of Mercury, placed throughout Athens, were all mutilated in the course of one night, and suspicion fell upon Alcibiades, who was supposed to have been guilty of this act of profanation during a drunken carousal with some of his young friends. After having been allowed to sail with the expedition, he was soon sent for, and summoned to stand trial for this and other alleged acts of impiety. Avoiding, however, a return to Athens, he took refuge, first in Argos, and afterward at Sparta, at which latter place he excited very friendly feelings towards himself by the important advice he gave respecting the future movements of the war, and became an object of wonder by the ease with which he adopted the plain and austere manners of the Spartans, so directly at variance with his previous mode of life. Distrusting, however, at last, the sincerity of the Lacedæmonians, he betook himself to Tissaphernes, satrap of the King of Persia, and soon attained to great favour. Not long after this, he was restored, by a strange turn of fortune, to the good-will of his countrymen; the sentence of banishment that had been passed against him was revoked, he was appointed to a command, and, after a career of brilliant success, returned in triumph to Athens. His popularity, however, was of short continuance. Lysander, the Spartan admiral, defeated the Athenian fleet, and slew Antiochus, to whom Alcibiades had left it in charge, when departing for Cairo, in order to raise money for the war; and Alcibiades soon found himself compelled to solicit once more the protection of the Persians. Pharnabazus, the satrap, allowed him for a while a safe residence in Phrygia, but finally, through the solicitations of Lysander, he caused Alcibiades to be slain, by an armed party, at his place of abode, in a small village. This remarkable man died in his 46th year, B.C. 404. If the Athenians had only known how to retain among them an individual of so rare merit both as a civilian and a soldier, they might easily have given the law to all Greece. And yet impartial history, while it awards him the highest praise for his talents as a statesman, and his skill and intrepidity as a commander, cannot but condemn, in the most unequivocal manner, the licentiousness of his private life, the versatility and chameleon-like character of his principles of action, and his traitorous conduct, on more than one occasion, to the best interests of his country. (*Plut., Vit. Alcib.—Corn. Nep., Vit. Alcib.*)

Alcidămas, a Greek rhetorician. (*Vid.* Supplement.)

Alcidas, a naval commander of Sparta in the time of the Peloponnesian war, B.C. 428. He, on one occasion, lost, in consequence of his habitual caution, the opportunity of following up a victory gained by him over the Athenians and Corcyreans.

Alcīdes, I. a name of Hercules, either from his *strength*, *ἀλκή*, or from his grandfather Alcæus.—II. A surname of Minerva in Macedonia. (*Liv.*, 42, 51.)

For *Alcidem* in the passage of Livy here quoted, we should no doubt read, according to Turnebus (*Advers.*, 30, 57), *Alcidemum*, "the people's strength."

Alcimachus, a painter. (*Vid.* Supplement.)

Alcimĕdon, I. an Arcadian hero. (*Vid.* Supplement.)—II. An embosser or chaser spoken of by Virgil (*Eclog.*, 3, 37, 44), who mentions some goblets of his workmanship. Sillig thinks he was a contemporary of the poet's.

Alcimĕnes. *Vid.* Supplement.

Alcĭmus. *Vid.* Supplement.

Alcinŏus, I. a son of Nausithous, king of Phæacia, praised for his love of agriculture. He kindly entertained Ulysses, who had been shipwrecked on his coast. The gardens of Alcinous are beautifully described by Homer, and have afforded, also, a favourite theme for succeeding poets. The island of the Phæacians is called by Homer *Scheria*. Its more ancient name was *Drepane*. After the days of Homer it was called *Corcyra*. Now *Corfu*. (*Vid.* Corcyra.—*Homer, Od.*, 7.—*Orph., in Argon.*—*Virg., G.*, 2, 87.—*Stat.*, 1.—*Sylv.*, 3, 81.)—II. A Platonic philosopher. (*Vid.* Supplement.)—III. A son of Hippothoon, who, in conjunction with his father and eleven brothers, expelled Icarion and Tyndareus from Lacedæmon, but was afterward killed, with his father and brothers, by Hercules. (*Apollod.*, 3, 10, 5.)

Alciphron, the most distinguished of the Greek epistolary writers. Nothing is known of his life, and even his era is uncertain. Some critics place him between Lucian, whom he has imitated, and Aristænetus, to whom he served as a model; in other words, between the years 170 and 350 of the present era. Others, however, are inclined to transfer him to the fifth century. Neither side have attended to the circumstance of there being among the letters of Aristænetus a kind of correspondence between Lucian and Alciphron. This correspondence, it is true, is fictitious; yet it indicates, at the same time, that Aristænetus regarded those two writers as contemporaries, and we have no good reason to accuse him of any error in this respect. Though a contemporary, Alciphron might still have imitated Lucian: it is much more probable, however, that the passages which appear to us to be imitations are borrowed by these two writers from some ancient comic poets. The letters of Alciphron are 116 in number, forming three books. They are distinguished for purity, clearness, and simplicity, and are important as giving us a representation of Athenian manners, drawn from dramatic poets whose writings are now lost. The best portion of the work is the 2d book, containing the letters of the hetæræ, or courtesans; and, among these, that of Menander to Glycerion, and that of Glycerion to Menander. The principal editions are, that of Bergler, *Lips.*, 1715, 8vo, with an excellent commentary; that of Wagner, *Lips.*, 1778, 2 vols. 8vo, containing a corrected text, a Latin version, the commentary of Bergler, and the editor's own notes; and that of Boissonade, *Paris*, 1822, 8vo. Wagner had been furnished by Bast with the readings of two Vienna MSS., but, according to the Critical Epistle of the last-mentioned scholar, did not make all the use of these collated readings which he might have done. Among the papers of Bast, after his decease, were found various readings of the Letters of Alciphron, derived from four Paris MSS., two of the Vatican, and one of Heidelberg. Many of these were preferable to the received readings. Along with them were found various unedited fragments, and even entire letters, which had never yet been printed. These papers are now in England, and were used by Boissonade in his edition. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 313, *seqq.*—*Wachler, Handbuch der Gesch. der Lit.*, vol. 1, p. 241.)

Alcippe, I. a daughter of the god Mars, by Agraulos.—II. The daughter of Œnomaus.

Alcis, a surname of Minerva, and the name of a deity among the Naharvali. (*Vid.* Supplement.)

Alcithoë, a Theban female, who, together with her sisters, contemned and ridiculed the orgies of Bacchus, and, while these rites were getting celebrated without, employed themselves at home with the distaff, and beguiled the time by recounting poetic legends. They were changed into bats, and the spindles and yarn, with which they worked, into vines and ivy. (*Ov., Met.*, 4, 1, *seqq.*—*Id. ib.*, 389, *seqq*) As regards the terms *Minyeias* and *Minycia proles*, which Ovid applies to the sisters, consult *Gierig, ad loc.*

Alcmæon, I. a son of Amphiaraus and Eriphyle, and a native of Argos. When his father went to the Theban war, where he knew he was to perish, Alcmæon was directed by him, when he should hear of his death, to kill Eriphyle who had betrayed him. (*Vid.* Eriphyle.) The son obeyed the father's injunctions, and was pursued, in consequence, by the furies, the avengers of parricide. According to another account, being chosen chief of the seven Epigoni, he took and destroyed Thebes, and, after this event, put his mother to death, in obedience to an oracle of Apollo. (*Apollod.*, 3, 7, 5.) While in the state of phrensy which was sent upon him as a punishment for this deed, he came first to Arcadia, to Oicleus, and, from the residence of this his paternal grandfather, went subsequently to the city of Psophis, to Phegeus, its king. Being purified of the murder by Phegeus, he married Arsinoë, the daughter of the latter, and gave to her, as a bridal present, the fatal collar and robe (*τόν τε ὅρμον καὶ τὸν πέπλον*) which his mother Eriphyle had received to betray his father. The country, however, becoming barren, in consequence of his residing in it (*δι' αὐτόν*), he was directed by an oracle, as the only means of escaping the vengeance of the furies, to find, and dwell in, a land which was not in existence when he slew his parent. (*Pausan.*, 8, 24.—Compare *Heyne, ad Apollod., l. c.*) He at last found rest, for a short time, on an island at the mouth of the Achelous, formed by the alluvial deposites of that stream. (*Vid.* Echinades.) Here he married Callirhoë, the daughter of the river-god, after repudiating his former wife Arsinoë. But he did not long enjoy repose. At the request of his wife, he attempted to recover from his former father-in-law the collar and robe which he had presented to his daughter, and, as a pretext for obtaining them, stated that he had been directed by an oracle, as the only means of freeing himself from the furies, to consecrate the articles in question to Apollo at Delphi. Phegeus gave them up, but the imposition being made known to him by an attendant, he ordered his sons to waylay and destroy Alcmæon, which was accordingly done. Alcmæon's death was avenged by the two sons whom he had by Callirhoë. Their mother entreated of Jupiter that they might speedily attain to manhood, and retaliate on their father's murderers. The prayer was heard; they became on a sudden men in the prime of life, and slew not only the two sons of Phegeus, but the monarch himself and his wife. The sons of Alcmæon by Callirhoë were Amphoterus and Acarnan, and are said to have settled subsequently in Acarnania, the latter giving name to the country. (*Apollod., l. c.*) Pausanias calls Arsinoë by the name of Alphesibœa (*vid.* Alphesibœa), and, in other parts of his narrative also, differs from Apollodorus. On these and other variations, consult *Heyne, ad Apollod., l. c.*—II. The founder of an illustrious family at Athens, called after him Alcmæonidæ. He was the son of Sillus, and great grandson of Nestor; and, being driven from Messenia, with the rest of Nestor's family, by the Heraclidæ, settled at Athens. (*Pausan.*, 2, 18.—Compare the note of Clinton, *Fast. Hell.*, vol. 1, p. 299, 2*d ed.*, where he disproves the assertion of Larcher, *ad Herod.*, 6, 125, who makes the Alcmæonidæ to have been descended from Melanthus.)—III. A son of Megacles.

Having shown much kindness and attention to the persons whom Crœsus had sent to Delphi for the purpose of consulting the oracle, that monarch invited him to Sardis, and gave him permission to carry from the royal treasury as much gold as he could bear off with him at one visit. Herodotus (6, 125) gives an account of the mode in which he availed himself of the royal offer, filling with gold his arms, the folds of his habit, his large shoes worn expressly for the occasion, and having not only his hair powdered with gold-dust, but his mouth full of it. To these Crœsus even added other valuable presents; and to this source Herodotus traces the wealth of the family. We must not, however, regard this Alcmæon as the founder of the line. (Compare Alcmæon II.)—IV. The last of the perpetual archons at Athens, was succeeded by Charops, the son of Æschylus, as decennial archon. Boeckh (*Explic. ad Pind., Pyth.*, 7, p. 301) makes him not to have belonged to the family of the Alcmæonidæ proper, but to have been reckoned among the Alcmæonidæ merely because his mother belonged to that house. —V. A natural philosopher. (*Vid.* Supplement.)

Alcmæonĭdæ, a noble family of Athens, descended from Alcmæon. (*Vid.* Alcmæon II.) When driven from Athens by the tyranny of the Pisistratidæ, they first endeavoured to return by force of arms; but having met with a serious check at Lipsydrion, in the Pæonian borough of Attica, they turned their attention to a surer and more pacific mode of operation. The temple at Delphi having been burned, and having remained in ruins for some considerable time, the Alcmæonidæ, after their defeat, engaged with the Amphictyonic council to rebuild the structure for the sum of 300 talents. They finished the work, however, in a much more splendid manner than the terms of their contract required, and attained, in consequence, to great popularity. By dint of the favour with which they were now regarded, as well as by means of a large sum of money, they prevailed upon the Pythoness, whenever application of a public or private nature was made from Lacedæmon to the god at Delphi, to conclude the answer of the oracle, whatever it might be, with an admonition to the Lacedæmonians to give liberty to Athens. This artifice had the desired effect; and, though Sparta was in friendly relations with the Pisistratidæ, it was determined to invade Attica, which was accordingly done, and the result was, that the Spartans expelled Hippias, and restored the Alcmæonidæ (B.C. 510). The restored family found themselves in an isolated position, between the nobles, who appeared to have been opposed to them, and the popular party, which had been hitherto attached to the Pisistratidæ. Clisthenes, now the head of the Alcmæonidæ, joined the latter party, and gave a new constitution to Athens. He abolished the four ancient tribes, and made a fresh geographical division of Attica into ten new tribes, each of which bore a name derived from some Attic hero. The ten tribes were subdivided into districts of various extent called *demes* or *boroughs*, each containing a town or village as its chief place. The constitution of Clisthenes had the effect of transforming the commonalty into a new body. The whole frame of the state was recognized to correspond with the new division of the country. To Clisthenes, also, is ascribed the formal institution of the ostracism.

Alcman. *Vid.* Supplement.

Alcmēna, was daughter of Electryon, king of Mycenæ, and Anaxo, whom Plutarch calls Lysidice, and Diodorus Siculus Eurymede. She was engaged in marriage to her cousin Amphitryon, son of Alcæus, when an unexpected event caused the nuptials to be deferred. Electryon had undertaken an expedition against the Teleboans, or subjects of Taphius, in order to avenge the death of his sons, whom the sons of Taphius had slain in a combat. Returning victorious, he was met by Amphitryon, and was killed by an accidental blow. This deed, though involuntary, lost Amphitryon the kingdom, which he would otherwise have enjoyed in right of his wife. Sthenelus, the brother of Alcmena, availing himself of the public odium against Amphitryon, drove him from Argolis, and seized upon the vacant throne, the possession of which devolved, at his death, upon his son Eurystheus. Amphitryon fled to Thebes, where he was purified by Creon; but when he expected that Alcmena, who had accompanied him hither, would have given him her hand, she declined, on the ground that she was not satisfied with the punishment inflicted by her father on the Teleboans, and intended to give her hand to him who should make war upon them. Amphitryon, in consequence of this, made an alliance with Creon and other neighbouring princes, and ravaged the isles of the Teleboans. While Amphitryon was absent on this expedition, Jupiter, who had become enamoured of Alcmena, assumed the form of Amphitryon, related to her all the events of the war, his success over the foe, and finally persuaded her to a union. Amphitryon, on his return, was surprised at the indifference with which he was regarded by Alcmena; but, on coming to an explanation with her, and consulting Tiresias, the famous diviner of Thebes, he discovered that it was no less a personage than Jove himself who had assumed his form. Alcmena brought forth twins, Hercules the son of Jupiter, and Iphicles the progeny of her mortal lord. According to the ancient poets, Juno retarded the birth of Hercules until the mother of Eurystheus was delivered of a son, unto whom, by reason of a rash oath of Jupiter's, Hercules was made subject. It seems that the day on which Alcmena was to be delivered in Thebes, Jove, in exultation, announced to the gods that a man of his race was that day to see the light, who would rule over all his neighbours. Juno, pretending incredulity, exacted from him an oath that what he had said should be accomplished. Jupiter, unsuspicious of guile, gave it, and Juno hastened down to Argos, where the wife of Sthenelus, the son of Perseus, was seven months gone of a son. The goddess brought on a premature labour, and Eurystheus came to light that day, while she checked the parturition of Alcmena, and kept back Lucina. (*Vid.* Galanthis.) The oath of Jove was not to be recalled, and his son was fated to serve Eurystheus. (*Hom., Il.*, 19, 101, *seqq.* — *Ovid, Met.*, 9, 285, *seqq.* — *Anton. Lib., c.* 29. — *Keightley's Mythology*, p. 310, *seqq.*) According to Pherecydes (*ap. Anton. Lib., c.* 33), when Alcmena, who long survived her son, died, and the Heraclidæ were about to bury her at Thebes, Jove directed Mercury to steal her away, and convey her to the islands of the blessed, where she should espouse Rhadamanthus. Mercury obeyed, and placed a stone instead of her in the coffin. When the Heraclidæ went to carry her forth to be buried, they were surprised at the weight, and, on opening the coffin, found the stone, which they took out, and set it up in the grove where her *Heroüm* stood at Thebes: *ὅθιπέρ ἐστιν τὸ ἡρῶον τὸ τῆς Ἀλκμήνης ἐν Θήβαις.*

Alcon, I. a statuary, who made an iron statue of Hercules, kept at Thebes. Pliny assigns the reason for the choice of this metal, when he says, "*Laborum dei patientia inductus*" (35, 14). — II. A surgeon under Claudius. (*Vid.* Supplement.) — III. A son of Erechtheus, king of Athens, and father of Phalerus.

Alcyŏne, or Halcyŏne, I. daughter of Æolus, married Ceyx, who was drowned as he was going to consult the oracle. The gods apprized Alcyone in a dream of her husband's fate; and when she found, on the morrow, his body washed on the seashore, she threw herself into the sea. To reward their mutual affection, the gods metamorphosed them into halcyons, and, according to the poets, decreed that the sea should remain calm while these birds built their nests

upon it. The halcyon was, on this account, though a querulous, lamenting bird, regarded by the ancients as a symbol of tranquillity; and, from living principally on the water, was consecrated to Thetis. According to Pliny (10, 47), the halcyons only showed themselves at the setting of the Pleiades and towards the winter-solstice, and even then they were but rarely seen. They made their nests, according to the same writer, during the seven days immediately preceding the winter-solstice, and laid their eggs during the seven days that follow. These fourteen days are the "*dies halcyonii*," or "halcyon-days," of antiquity. He describes their nests as resembling, while they float upon the waters, a kind of ball, a little lengthened out at the top, with a very narrow opening, and the whole not unlike a large sponge. A great deal of this is pure fable. The only bird in modern times at all resembling either of the two kinds of halcyons described by Aristotle (8, 3), is the *Alcedo Ispida*, or what the French call *martin-pêcheur*. All that is said, too, about the nest floating on the water, and the days of calm, is untrue. What the ancients took for a nest of a bird, is in reality a zoophyte, of the class named *halcyonium* by Linnæus, and of the particular species called *géodie* by Lamarck. The *martin-pêcheur* makes its nest in holes along the shore, or, rather, it deposites its eggs in such holes as it finds there. Moreover, it lays its eggs in the spring, and has no connexion whatever with calm weather. (*G. Cuvier, ad Plin., l. c.*)—II. A daughter of Atlas, and one of the Pleiades. (*Vid.* Pleiades. — *Apollod.*, 3, 10.)—III. An appellation given to Cleopatra, daughter of Idas and Marpessa. The mother had been carried off, in her younger days, by Apollo, but had been rescued by her husband Idas, and from the plaintive cries which she uttered while being abducted, resembling the lament of the halcyon, the appellation *Alcyone* was given as a kind of surname to her daughter Cleopatra. (*Hom., Il.*, 9, 553, *seqq.*)

Alcyonĭa, Palus, a pool in Argolis, not far from the Lernean marsh. Nero attempted to measure it by means of a plummet several stadia in length, but could discover no bottom. (*Pausan.*, 2, 37.)

Alcyonĭum mare, a name given to an arm of the Sinus Corinthiacus, or *Gulf of Lepanto*, which stretched between the western coast of Bœotia, the northern coast of Megaris, and the northwestern extremity of Corinthia, as far as the promontory of Olmiæ. (*Strab.*, 336.)

Alduăbis. *Vid.* Dubis.

Alĕa, a town of Arcadia, near the eastern confines, and to the northeast of Orchomenus. It had three famous temples, that of the Ephesian Diana, of Minerva Alea, and of Bacchus. The feast of Bacchus, called *Skiria*, was celebrated here every third year, at which time, according to Pausanias, the women were scourged, in obedience to a command of the oracle at Delphi. (*Pausan.*, 8, 23.)

Alebĭon and Dercȳnus, sons of Neptune. (*Vid.* Albion I.)

Alecto, one of the Furies. The name is derived from *ἀ, priv.*, and *λήγω*, "*to cease*," from her never ceasing to pursue the wicked. (*Vid.* Eumenides.)

Alector. *Vid.* Supplement.

Alectrȳon, a youth whom Mars, during his meeting with Venus, stationed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the guilty pair. Mars was so incensed that he changed Alectryon into a cock, who, still mindful of his neglect, announces, say the ancient writers, at early dawn, the approach of the sun. (*Lucian, Somn. seu. Gall.*, 3.)

Alectus, a military prefect and usurper in Britain, who slew Carausius, but was in turn slain by Asclepiodotus, a general under Constantius Chlorus. He died A.D. 296. (*Eumen. paneg. Const. Cæs.* — *Crevier, Hist. des Emp. Rom.*, 6, p. 202, *seqq.*)

Aleĭus Campus (*Ἀλήϊον πεδίον*), a tract in Cilicia Campestris, to the east of the river Sarus, between Adana and the sea. The poets fabled that Bellerophon wandered and perished here, after having been thrown from the horse Pegasus. The name comes from *ἀλάομαι*, "*to wander.*" (*Homer, Il.*, 6, 201. — *Dionys. Perieg.*, 872.—*Ovid, Ibis*, 259.)

Alemanni, or Alamanni, a name assumed by a confederacy of German tribes situate between the Neckar and the Upper Rhine, who united to resist the encroachments of Roman power. According to Mannert (*Geogr.*, vol. 3, p. 235, *seqq.*), the shattered remains of the army of Ariovistus retired, after the defeat and death of their leader, to the mountainous country of the Upper Rhine. (Compare, however, *Pfister, Gesch. der Teutschen*, vol. 1, p. 179, *seqq.*, where a different account is given of the origin of the Alemanni.) Their descendants in after days, in order to oppose a barrier to the continued advance of the Roman arms, united in a common league with the German tribes who had originally settled on the left bank of the Rhine, but had been driven across by their more powerful opponents. The members of this union styled themselves Alemanni or *all-men*, i. e., men of all tribes, to denote at once their various lineage and their common bravery. They first appeared in a hostile attitude on the banks of the Mayn, but were defeated by Caracalla, who was hence honoured with the surname of *Alemanicus*. In the succeeding reigns, we find them at one time ravaging the Roman territories, at another, defeated and driven back to their native forests. At last, after their overthrow by Clovis, king of the Salian Franks, they ceased to exist as one nation, and were dispersed over Gaul, Switzerland, and Northern Italy.

Alerĭa, a city of Corsica, on the eastern coast. It was founded by the Phocæans, under the name of Alalia (*Ἀλαλία*), and about twenty years after its first settlement, was much enlarged by the addition of those of the inhabitants of Phocæa, who fled from the sway of Cyrus. (*Vid.* Phocæa.) Its rapid advance in maritime power, subsequent to this increase of numbers, excited the jealousy of the Etrurians and Carthaginians. A naval contest ensued, in which the people of Alalia, though victorious, suffered so severely, as to be convinced of the impossibility of long withstanding the united strength of their foes. They migrated, therefore, once more, and settled on the southwestern coast of Italy (*Herod.*, 1, 165), where they founded the city of Hyela, or Velia. A portion of them, however, went to the Phocæan colony of Massilia. (*Seneca, de Consol., ad Helv. matr.*, 8.) The history of Alalia, after this event, remains for a long period enveloped in obscurity. The Carthaginians, probably, took possession of the place. In the second Punic war, it fell, together with the whole island, under the Roman sway; at least Zonaras (8, 11) speaks of a place called Valeria as the most important city in the island, and as having been taken by Lucius Scipio. Alalia remained in obscurity under its new masters also, until Sylla sent thither a Roman colony, as Marius had done a short time previous to the same island, founding in it the colony of Mariana. From this period Alalia was known under the name of Aleria, and the earlier appellation fell into disuse. When, and under what circumstances, this city was finally destroyed, is not ascertained. Its ruins are to be found a short distance below the mouth of the river *Tarignano*. (*Mannert*, 9, pt. 2, p. 516, *seqq.*)

Ales, a small river of Ionia in Asia Minor, which empties into the Ægean near Colophon. (*Pausan.*, 8, 28.)

Alēsa, Alaesa, or Halēsa, a very ancient city of Sicily, built by Archonides, B.C. 403. It stood near the modern city of *Caronia*, on the river Alæsus, or *Fiume di Caronia*. The inhabitants were exempted by the Romans from taxes. (*Diod. Sic.*, 14, 16.)

Alesĭa or Alexia, a famous and strongly fortified city of the Mandubii, in Gallia Celtica. It was so ancient a city, that Diodorus Siculus (4, 19) ascribes the building of it to Hercules. (Compare the learned and ingenious remarks of Ritter, in his *Vorhalle*, p. 378, on the subject of the Celtic Hercules.) It was situate on a high hill, supposed to be *Mount Auxois*, near the sources of the Sequana or *Seine*, and washed on two sides by the small rivers Lutosa and Ozera, now *Lose* and *Ozerain*. Alesia was taken and destroyed by Cæsar after a famous siege, but was rebuilt, and became a place of considerable consequence under the Roman emperors. It was laid in ruins in the 9th century by the Normans. At the foot of Mount Auxois is a village called *Alise* (Depart. *Côte d'Or*), with several hundred inhabitants. (*Flor.*, 3, 10.—*Cæs.*, *B. G.*, 7, 69.)

Alesĭum, a mountain in the vicinity of Mantinea, on which was a grove dedicated to Ceres; also the temple of the equestrian Neptune, an edifice of great antiquity, which had been originally built, according to tradition, by Agamedes and Trophonius, but was afterward enclosed within a new structure by order of Hadrian. The mountain was said to have taken its name from the wanderings of Rhea (*τὸ ὄρος τὸ Ἀλήσιον, διὰ τὴν ἄλην, ὥς φασι, καλούμενον τὴν Ῥέας.* —*Pausan.*, 8, 10).

Alētes (Ἀλήτης), a son of Hippotes, and descendant of Hercules in the fifth degree. He is said to have taken possession of Corinth, and to have expelled the Sisyphidæ thirty years after the first invasion of the Peloponnesus by the Heraclidæ. His family, sometimes called the Aletidæ, maintained themselves at Corinth down to the time of Bacchis. (*Paus.*, 2, 4, 3; 5, 18, 2.—*Strab.*, 8, p. 389.—*Callim.*, *Frag.*, 103. —*Pind.*, *Olym.* 13, 17.) Velleius Paterculus (1, 3) calls him a descendant of Hercules in the sixth degree. He received an oracle promising him the sovereignty of Athens, if during the war which was then going on its kings should remain uninjured. This oracle became known at Athens, and Codrus sacrificed himself for his country. (*Vid.* Codrus.—*Conon.*, *Narrat.*, 26.) Other persons of this name are mentioned in *Apollod.*, 3, 10, 6; *Hygin.*, *Fab.*, 122; and *Virgil*, *Æn.*, 1, 121; 9, 462.

Aleuadæ. *Vid.* Supplement.

Aleuas. *Vid.* Supplement.

Alexamĕnus, I. a native of Teos. (*Vid.* Supplement.)—II. A general of the Ætolians, who, with a body of his countrymen, slew Nabis, tyrant of Sparta. He had been sent at the head of a band of auxiliaries, by the Ætolians, ostensibly to aid Nabis, but in reality to get possession of Lacedæmon. The inhabitants, however, rallied after the fall of the tyrant, defeated the Ætolians, who were scattered throughout the city and plundering it, and slew Alexamenus. (*Liv.*, 35, 34, *seqq.*)

Alexander, a name of very common occurrence, as designating not only kings, but private individuals. We will classify the monarchs by countries, and then come to private or less conspicuous personages.

1. *Kings of Macedonia.*

Alexander I., son of Amyntas, and tenth king of Macedon. He ascended the throne 497 B.C., and reigned 43 years. It was he who, while still a youth, slew, in company with a party of his young friends, habited in female attire, the Persian ambassadors at his father's court, having been provoked to the act by their immodest behaviour towards the females present at a banquet. With this prince the glory of Macedon may be said to have commenced. He enlarged his territories, partly by conquest, and partly by the gift which Xerxes bestowed upon him, of all the country from Mount Olympus to the range of Hæmus. (*Herod.*, 5, 18, *seqq.*—*Justin*, 7, 3.)

Alexander II., son of Amyntas II. He was treacherously slain by Ptolemy Alorites, after having reigned from B.C. 369 to B.C. 367, and not, according to the common account, for one year merely. Ptolemy Alorites, however, who slew him, was neither king nor the son of Amyntas, although called so by Diodorus (15, 71). It seems probable, from a comparison of Æschines (*de Fals. Leg.*, p. 32) with a fragment in Syncellus (*Dexippus ap. Syncell.*, p. 263, B.), that Ptolemy was appointed regent in a regular way, during the minority of Perdiccas; that he afterward abused his trust, and was, in consequence, cut off by Perdiccas. The duration of his administration, three years, is mentioned by Diodorus (15, 77).

Alexander III., surnamed the Great, son of Philip of Macedon, was born in the city of Pella, B.C. 356. His mother was Olympias, the daughter of Neoptolemus, king of Epirus. Leonnatus, a relation of his mother's, an austere man, and of great severity of manners, was his early governor, and at the age of eight years, Lysimachus, an Acarnanian, became his instructer. Plutarch gives this individual an unfavourable character, and insinuates that he was more desirous of ingratiating himself with the royal family than of effectually discharging the duties of his office. It was his delight to call Philip, Peleus; Alexander, Achilles; and to claim for himself the honorary name of Phœnix. Early impressions are the strongest, and even the pedantic allusions of the Acarnanian might render the young prince more eager in after life to imitate the Homeric model. In his fifteenth year, Alexander was placed under the immediate tuition of the celebrated Aristotle. The philosopher joined his royal pupil B.C. 342, and did not finally quit him until he came to the throne. The master was worthy of the scholar, and the scholar of his master. The mental stores of Aristotle were vast, and all arranged with admirable accuracy and judgment; while, on the other hand, Alexander was gifted with great quickness of apprehension, an insatiable desire of knowledge, and an ambition not to be satisfied with the second place in any pursuit. At a distance from the court, this great philosopher instructed him in all the branches of human knowledge, especially those necessary for a ruler, and wrote, for his benefit, a work on the art of government, which is unfortunately lost. As Macedon was surrounded by dangerous neighbours, Aristotle sought to cultivate in his pupil the talents and virtues of a military commander. With this view he recommended to him the reading of the Iliad, and revised this poem himself. The poet, as Aristotle emphatically names Homer, was the philosopher's inseparable companion: from him he drew his precepts and maxims; from him he borrowed his models. The preceptor imparted his enthusiasm to his pupil, and the most accurate copy of the great poem was prepared by Aristotle, and placed by Alexander in a precious casket which he found among the spoils of Darius. The frame of the young prince was, at the same time, formed by gymnastic exercises. He gave several proofs of manly skill and courage while very young; one of which, the breaking in of his fiery courser Bucephalus, which had mastered every other rider, is mentioned by all his historians as an incident that convinced his father Philip of his future unconquerable spirit. When he was sixteen years old, Philip, setting out on an expedition against Byzantium, delegated the government to him during his absence. Two years later (B.C. 338), he performed prodigies of valour in the battle at Chæronea, where he obtained great reputation by conquering the sacred band of the Thebans. "My son," said Philip, after the battle, embracing him, "seek another empire, for that which I shall leave you is not worthy of you." The father and son, however, quarrelled when Philip repudiated Olympias. Alexander, who took the part of his mother, was obliged to flee to Epirus to escape the ven-

geance of his father, but he soon obtained pardon and returned. He afterward accompanied Philip on an expedition against the Triballi, and saved his life in a battle. Philip, having been elected chief commander of the Greeks, was preparing for a war against Persia, when he was assassinated, B.C. 336. This occurrence, at an eventful crisis, excited some suspicion against Alexander and Olympias; but as it was one of his first acts to execute justice on those of his father's assassins who fell into his hands, several of the nobility being implicated in the plot, this imputation rests on little beyond surmise. It is more than probable that the conspirators were in correspondence with the Persian court, and that ample promises of protection and support were given to men undertaking to deliver the empire from the impending invasion of the captain-general of Greece. Alexander, who succeeded without opposition, was at this time in his twentieth year; and his youth, in the first instance, excited several of the states of Greece to endeavour to set aside the Macedonian ascendency. By a sudden march into Thessaly he, however, soon overawed the most active; and when, on a report of his death, chiefly at the instigation of Demosthenes and his party, the various states were excited to great commotion, he punished the open revolt of Thebes with a severity which effectually prevented any imitation of its example. Induced to stand a siege, that unhappy city, after being mastered with dreadful slaughter, was razed to the ground, with the ostentatious exception of the house of the poet Pindar alone; while the unfortunate surviving inhabitants were stripped of all their possessions and sold indiscriminately into slavery. Intimidating by this cruel policy, the Macedonian party gained the ascendency in every state throughout Greece, and Athens particularly disgraced itself by the meanness of its submission. Alexander then proceeded to Corinth, where, in a general assembly of the states, his office of superior commander was recognised and defined; and in the twenty-second year of his age, leaving Antipater, his viceroy, in Macedon, he passed the Hellespont, to overturn the Persian empire, with an army not exceeding four thousand five hundred horse and thirty thousand foot. To secure the protection of Minerva, he sacrificed to her on the plain of Ilium, crowned the tomb of Achilles, and congratulated this hero, from whom he was descended through his mother, on his good fortune in having had such a friend as Patroclus, and such a poet as Homer to celebrate his fame. The rapid movements of Alexander had evidently taken the Persian satraps by surprise. They had, without making a single attempt to molest his passage, allowed him, with a far inferior fleet, to convey his troops into Asia. They now resolved to advance and contest the passage of the river Granicus. A force of twenty thousand cavalry was drawn up on the right bank of the stream, while an equal number of Greek mercenaries crowned the hills in the rear. Unintimidated, however, by this array, Alexander led his army across, and, after a severe conflict, gained a decisive victory. The loss on the Persian side was heavy, on that of their conquerors so extremely slight (only eighty-five horsemen and thirty foot soldiers) as to lead at once to the belief, that the general, who wrote the account of Alexander's campaigns, mentioned the loss of only the native-born Macedonians. Splendid funeral obsequies were performed in honour of those of his army who had fallen; various privileges were granted to their fathers and children; and as twenty-five of the cavalry that had been slain on the Macedonian side belonged to the royal troop of the "Companions," these were honoured with monumental statues of bronze, the workmanship of the celebrated Lysippus. The immediate consequence of this victory was the freedom and restoration of all the Greek cities in Asia Minor, and its subsequent results were shown in the reduction of almost the whole of that country. A dangerous sickness, however, brought on by bathing in the Cydnus, checked for a time his career. He received a letter from Parmenio, saying that Philip, his physician, had been bribed by Darius to poison him. Alexander gave the letter to the physician, and at the same time drank the potion which the latter had prepared for him. Scarcely was he restored to health when he advanced towards the defiles of Cilicia, whither Darius had imprudently betaken himself with an immense army, instead of awaiting his adversary on the plains of Assyria. The second battle took place near Issus, between the sea and the mountains, and victory again declared for the Macedonian monarch. The Macedonians conquered on this day, not the Persians alone, but the united efforts of Southern Greece and Persia; for the army of Darius, besides its eastern troops, contained thirty thousand Greek mercenaries, the largest Greek force of that denomination mentioned in history. It was this galling truth that, among other causes, rendered the republican Greeks so hostile to Alexander. All the active partisans of that faction were at Issus, nor were the survivors dispirited by their defeat. Agis, king of Sparta, gathered eight thousand who had returned to Greece by various ways, and fought with them a bloody battle against Antipater, who with difficulty defeated the Spartans and their allies. Without taking these facts into consideration, it is impossible duly to estimate the difficulties surmounted by Alexander. After the defeat at Issus, the treasures and family of Darius fell into the hands of the conqueror. The latter were treated most magnanimously. Alexander did not pursue the Persian monarch, who fled towards the Euphrates, but, in order to cut him off from the sea, turned towards Cœle-Syria and Phœnicia. Here he received a letter from Darius, proposing peace. Alexander answered, that if he would come to him he would restore, not only his mother, wife, and children, without ransom, but also his empire. This reply produced no effect. The victory at Issus had opened the whole country to the Macedonians. Alexander took possession of Damascus, which contained a large portion of the royal treasures, and secured all the towns along the Mediterranean Sea. Tyre, imboldened by the strength of its insular situation, resisted, but was taken, after seven months of incredible exertion, and destroyed. The capture of Tyre was perhaps the greatest military achievement of the Macedonian monarch; but it was tarnished by his cruel severity towards the conquered, thirty thousand of the inhabitants having been sold by him as slaves. Some excuse, however, may be found in the excited feelings of the Macedonian army, occasioned by numerous insults on the part of the Tyrians; by acts of cruelty towards some of their Macedonian captives; and also by the length and obstinacy of the siege; for more men were slain in winning Tyre, than in achieving the three great victories over Darius. Alexander continued his victorious march through Palestine, where all the towns surrendered except Gaza, which shared the fate of Tyre. Egypt, wearied of the Persian yoke, received him as a deliverer. In order to confirm his power, he restored the former customs and religious rites, and founded Alexandrea, which became one of the first cities of ancient times. Hence he went through the desert of Libya, to consult the oracle of Jupiter Ammon, an adventure resembling more the wildness of romance than the soberness of history, and which has on this very account been regarded by some with an eye of incredulity. It rests, however, on too firm a basis to be invalidated. After having been acknowledged, say the ancient writers, as the son of the god (*vid.* Ammon), Alexander, at the return of spring, marched against Darius, who in the mean time had collected an army in Assyria,

and rejected the proposals of Alexander for peace. A battle was fought at Gaugamela, not far from Arbela, B.C. 331. Arrian estimates the army of Darius at 1,000,000 of infantry and 40,000 cavalry; while that of Alexander consisted of only 40,000 infantry and 7000 horse. On the Persian side, moreover, were some of the bravest and hardiest tribes of upper Asia. Notwithstanding the immense numerical superiority of his enemy, Alexander was not a moment doubtful of victory. At the head of his cavalry he attacked the Persians, and routed them after a short conflict. One great object of his ambition was to capture the Persian monarch on the field of battle; and that object was at one time apparently within his grasp, when he received, at the instant, a message from Parmenio that the left wing, which that general commanded, was hard pressed by the Sacæ, Albanians, and Parthians, and he was compelled, of course, to hasten to its relief. Darius fled from the field of battle, leaving his army, baggage, and immense treasures to the victor. Babylon and Susa, where the riches of the East lay accumulated, opened their gates to Alexander, who directed his march to Persepolis, the capital of Persia. The only passage thither was defended by 40,000 men under Ariobarzanes. Alexander attacked them in the rear, routed them, and entered Persepolis triumphant. From this time the glory of Alexander began to decline. Master of the greatest empire in the world, he became a slave to his own passions; gave himself up to arrogance and dissipation; showed himself ungrateful and cruel, and in the arms of pleasure shed the blood of his bravest generals. Hitherto sober and moderate, this hero, who strove to equal the gods, and called himself a god, sunk to the level of vulgar men. Persepolis, the wonder of the world, he burned in a fit of intoxication. Ashamed of this act, he set out with his cavalry to pursue Darius. Learning that Bessus, satrap of Bactriana, kept the king prisoner, he hastened his march with the hope of saving him. But Bessus, when he saw himself closely pursued, caused Darius to be assassinated (B.C. 330), because he was an impediment to his flight. Alexander beheld on the frontiers of Bactriana a dying man, covered with wounds, lying on a chariot. It was Darius. The Macedonian hero could not restrain his tears. After interring him with all the honours usual among the Persians, he took possession of Hyrcania and Bactriana, and caused himself to be proclaimed King of Asia. He was forming still more gigantic plans, when a conspiracy broke out in his own camp. Philotas, the son of Parmenio, was implicated. Alexander, not satisfied with the blood of the son, caused the father also to be put to death. This act of injustice excited general displeasure. At the same time, his power in Greece was threatened; and it required all the energy of Antipater to dissolve, by force of arms, the league formed by the Greeks against the Macedonian authority. In the mean time, Alexander marched in the winter through the north of Asia as far as it was then known, checked neither by Mount Caucasus nor the Oxus, and reached the Caspian Sea, hitherto unknown to the Greeks. Insatiable of glory and thirsting for conquest, he spared not even the hordes of the Scythians. Returning to Bactriana, he hoped to gain the affections of the Persians by assuming their dress and manners; but this hope was not realized. The discontent of the army gave occasion to the scene which ended in the death of Clitus. Alexander, whose pride he had offended, killed him with his own hand at a banquet. Clitus had been one of his most faithful friends and brave officers, and Alexander was afterward a prey to the keenest remorse. In the following year he subdued the whole of Sogdiana. Oxyantes, one of the leaders of the enemy, had secured his family in a castle built on a lofty rock. The Macedonians stormed it. Roxana, the daughter of Oxyantes, one of the most beautiful virgins of Asia, was among the prisoners. Alexander fell in love with and married her. Upon the news of this, Oxyantes thought it best to submit, and came to Bactria, where Alexander received him with distinction. Here a new conspiracy was discovered, at the head of which was Hermolaus, and among the accomplices Callisthenes. All the conspirators were condemned to death except Callisthenes, who was mutilated and carried about with the army in an iron cage, until he terminated his torments by poison. Alexander now formed the idea of conquering India, the name of which was scarcely known. He passed the Indus, and formed an alliance with Taxilus, the ruler of the region beyond this river, who assisted him with troops and 130 elephants. Conducted by Taxilus, he marched towards the river Hydaspes, the passage of which, Porus, another king, defended at the head of his army. Alexander conquered him in a bloody battle, took him prisoner, but restored him to his kingdom. He then marched victoriously on, established Greek colonies, and built, according to Plutarch, seventy towns, one of which he called Bucephala, after his horse, which had been killed on the Hydaspes. Intoxicated by success, he intended to advance as far as the Ganges, and was preparing to pass the Hyphasis, when the discontent of his army obliged him to terminate his progress and return. Previous to turning back, however, he erected on the banks of the Hyphasis twelve towers, in the shape of altars; monuments of the extent of his career, and testimonials of his gratitude towards the gods. On these gigantic altars he offered sacrifices with all due solemnity, and horse-races and gymnastic contests closed the festivities. When he had reached the Hydaspes, he built a fleet, in which he sent a part of his troops down the river, while the rest of his army proceeded along the banks. On his march he encountered several Indian princes, and, during the siege of a town belonging to the Malli, was severely wounded. Having recovered, he continued his course down the Indus, and thus reached the sea. Having entered the Indian Ocean and performed some rites in honour of Neptune, he left his fleet; and, after ordering Nearchus, as soon as the season would permit, to sail to the Persian Gulf, and thence up the Tigris, he himself prepared to march to Babylon. He had to wander through immense deserts, in which the greater part of his army, destitute of water and food, perished in the sand. Only the fourth part of the troops with which he had set out returned to Persia. On his route he quelled several mutinies, and placed governors over various provinces. In Susa he married two Persian princesses, and rewarded those of his Macedonians who had married Persian women; because it was his intention to unite the two nations as closely as possible. He distributed rich rewards among his troops. At Opis, on the Tigris, he declared his intention of sending the invalids home with presents. The rest of the army mutinied; but he persisted, and effected his purpose. Soon after, his favourite, Hephæstion, died. His grief was unbounded, and he buried his body with royal splendour. On his return from Ecbatana to Babylon, the magicians are said to have predicted that this city would be fatal to him. The representations of his friends induced him to despise these warnings. He went to Babylon, where many foreign ambassadors waited for him, and was engaged in extensive plans for the future, when he became suddenly sick after a banquet, and died in a few days, B.C. 323. Such was the end of this conqueror, in his 32d year, after a reign of 12 years and 8 months. He left behind him an immense empire, which became the scene of continual wars. He had designated no heir, and being asked by his friends to whom he left the empire, answered, "To the worthiest." After many disturbances, the generals acknowledged Aridæus, a man of a very weak mind, the son

of Philip and the dancer Philinna, and Alexander the posthumous son of Alexander and Roxana, as kings, and divided the provinces among themselves, under the name of *satrapies*. They appointed Perdiccas, to whom Alexander, on his deathbed, had given his ring, prime minister of the two kings. The body of Alexander was interred by Ptolemy in Alexandrea, in a golden coffin, and divine honours were paid to him, not only in Egypt, but also in other countries. The sarcophagus in which the coffin was enclosed has been in the British Museum since 1802. The English nation owe the acquisition of this relic to the exertions of Dr. Clarke, the celebrated traveller, who found it in the possession of the French troops in Egypt, and was the means of its being surrendered to the English army. In 1805, the same individual published a dissertation on this sarcophagus, fully establishing its identity.—No character in history has afforded matter for more discussion than that of Alexander; and the exact quality of his ambition is to this day a subject of dispute. By some he is regarded as little more than a heroic madman, actuated by the mere desire of personal glory; others give him the honour of vast and enlightened views of policy, embracing the consolidation and establishment of an empire, in which commerce, learning, and the arts should flourish in common with energy and enterprise of every description. Each class of reasoners find facts to countenance their opinion of the mixed character and actions of Alexander. The former quote the wildness of his personal daring, the barren nature of much of his transient mastery, and his remorseless and unnecessary cruelty to the vanquished on some occasions, and capricious magnanimity and lenity on others. The latter advert to facts like the foundation of Alexandrea, and other acts indicative of large and prospective views of true policy; and regard his expeditions rather as schemes of discovery and exploration than mere enterprises for fruitless conquest. The truth appears to embrace a portion of both these opinions. Alexander was too much smitten with military glory, and the common self-engrossment of the mere conqueror, to be a great and consistent politician; while such was the strength of his intellect, and the light opened to him by success, that a glimpse of the genuine sources of lasting greatness could not but break in upon him. The fate of a not very dissimilar character in our days shows the nature of this mixture of lofty intellect and personal ambition, which has seldom effected much permanent good for mankind in any age. The fine qualities and defects of the man were, in Alexander, very similar to those of the ruler. His treatment of Parmenio and of Clitus, and various acts of capricious cruelty and ingratitude, are contrasted by many instances of extraordinary greatness of mind. He was also a lover and favourer of the arts and literature, and carried with him a train of poets, orators, and philosophers, although his choice of his attendants of this description did not always do honour to his judgment. He, however, encouraged and patronised the artists Praxiteles, Lysippus, and Apelles; and his munificent presents to Aristotle, to enable him to pursue his inquiries in natural history, were very serviceable to science. Alexander also exhibited that unequivocal test of strong intellect, a disposition to employ and reward men of talents in every department of knowledge. In person this extraordinary individual was of the middle size, with a neck somewhat awry, but possessed of a fierce and majestic countenance.—It may not be amiss, before concluding this sketch, to consider for a moment the circumstances connected with the death of this celebrated leader. His decease has usually been ascribed either to excess in drinking or to poison. Neither of these suppositions appears to be correct. The fever to which he fell a victim (for the Royal Diary whence Arrian has copied his account of the last illness of Alexander, speaks expressly of a violent fever having been the cause of his decease) was contracted very probably in his visit to the marshes of Assyria. The thirst which subsequently compelled him, on a public day, to quit his military duties, proves that this fever was raging in his veins before it absolutely overcame him. The carousals in which he afterward indulged must have seriously increased the disease. Strong men like Alexander have often warded off attacks of illness by increased excitement; but, if this fail to produce the desired effect, the reaction is terrible. It is curious to observe, in Arrian's account of Alexander's last illness, that no physician is mentioned. The king seems to have trusted to two simple remedies, abstinence and bathing. His removal to a summer-house, close to the large cold bath, shows how much he confided in the latter remedy. But the extraordinary fatigues which he had undergone, the exposure within the last three years to the rains of the *Pendjab*, the marshes of the Indus, the burning sands of Gedrosia, the hot vapours of Susiana, and the marsh miasma of the Babylonian Lakes, proved too much even for his iron constitution. The numerous wounds by which his body had been perforated, and especially the serious injury done to his lungs by an arrow among the Malli, must in some degree have impaired the vital functions, and enfeebled the powers of healthy reaction. (*Plut., Vit. Alex.— Arrian, Exp. Alex. — Quintus Curtius. — Diod. Sic.*, 17 *et* 18. — *Encyclop. Americ.*, vol. 1, p. 151, *seqq.* — *Biogr. Univ.*, vol. 1, p. 195.— *Williams's Life of Alexander the Great*, p. 346, &c., *Am. ed.*)—After many dissensions and bloody wars among themselves, the generals of Alexander laid the foundations of several great empires in the three quarters of the globe. Ptolemy seized Egypt, where he firmly established himself, and where his successors were called Ptolemies, in honour of the founder of their empire, which subsisted till the time of Augustus. Seleucus and his posterity reigned in Babylon and Syria. Antigonus at first established himself in Asia Minor, and Antipater in Macedonia. The descendants of Antipater were conquered by the successors of Antigonus, who reigned in Macedonia till it was reduced by the Romans in the time of King Perseus. Lysimachus made himself master of Thrace; and Leonatus, who had taken possession of Phrygia, meditated for a while to drive Antipater from Macedonia. Eumenes established himself in Cappadocia, but was soon overpowered by his rival Antigonus, and starved to death. During his lifetime, Eumenes appeared so formidable to the successors of Alexander, that none of them dared to assume the title of king.

Alexander IV., son of Alexander the Great and Roxana. He was born after his father's death, and was proclaimed king while yet an infant, along with Philip Aridæus, an illegitimate brother of Alexander the Great. Soon after, however, he was put to death, together with Roxana, by Cassander, who thereupon assumed the sovereign power. (*Justin*, 15, 2.)

Alexander V., son of Cassander. He ascended the throne of Macedonia along with his brother Antipater, B.C. 298. Antipater, however, having put to death Thessalonica, their mother, Alexander, in order to avenge his parent, called in the aid of Demetrius, son of Antigonus. A reconciliation, however, having taken place between the brothers, Demetrius, who was apprehensive lest this might thwart his own views on the crown of Macedon, slew Alexander and seized upon the royal authority. (*Justin*, 16, 1.)

2. *Kings of Epirus.*

Alexander I., surnamed Molossus, was brother of Olympias, and successor to Arybas. He came into Italy to aid the Tarentines against the Romans, and used to say, that while his nephew, Alexander the Great, was warring against women (meaning the ef-

feminate nations of the East), he was fighting against men. (*Justin*, 17, 3.—*Liv.*, 8, 17, *et* 27.) As regards the circumstances connected with his death, *vid.* Acheron II.

ALEXANDER II., son of the celebrated Pyrrhus. To avenge the death of his father, who had been slain at Argos, fighting against Antigonus, he seized upon Macedonia, of which the latter was king. He was soon, however, driven out, not only from Macedonia, but also from his own dominions, by Demetrius, son of Antigonus. Taking refuge, on this, among the Acarnanians, he succeeded, by their aid, in regaining the throne of Epirus. (*Justin*, 26, 3.—*Id.*, 28, 1.—*Plut., Vit. Pyrr.*, 34.)

3. *Kings of Syria.*

ALEXANDER I., surnamed Bala or Balas, a man of low origin, but of great talents and still greater audacity, who claimed to be the son of Antiochus Epiphanes, assumed the name of Alexander, and, being acknowledged by Ptolemy Philometor, Ariarathes, and Attalus, seized upon the throne of Syria. He was afterward defeated and driven out by Demetrius Nicator, the lawful heir; and, having taken refuge with an Arabian prince, was put to death by the latter. (*Justin*, 35, 1, *seq.*)

ALEXANDER II., surnamed Zabina the Slave, a usurper of the throne of Syria. He was the son of a petty trader in Alexandrea, but claimed, at the instigation of Ptolemy VII., to have been adopted by Antiochus VIII. Ptolemy aided him with troops, and Demetrius Nicator was defeated at Damascus, and driven out of his kingdom. A few years after, however, Alexander was himself defeated by Antiochus Grypus, aided in his turn by the same Ptolemy, and put to death. Grypus was son of Demetrius Nicator. (*Justin*, 39, 1, *seq.*)

4. *Princes of Judæa.*

ALEXANDER I., Jannæus, monarch of Judæa, son of Hyrcanus, and brother of Aristobulus, to whom he succeeded, B.C. 106. He was a warlike prince, and displayed great ability in the different wars in which he was engaged during his reign. Driven from his kingdom by his subjects, who detested him, he took up arms against them, and waged a cruel warfare for the space of six years, slaying upward of 50,000 of his foes. Having at last re-entered Jerusalem, he crucified, for the amusement of his concubines, 800 of his revolted subjects, and at the same time caused their wives and children to be massacred before their eyes. Being re-established on the throne, he made various conquests in Syria, Arabia, and Idumea, and finally died of intemperance at Jerusalem, B.C. 76, after a reign of 27 years. (*Josephus, Ant. Jud.*, 17, 22, &c.)

ALEXANDER II., son of Aristobulus II., was made prisoner, along with his father, by Pompey, but managed to escape while being conducted to Rome, raised an army, and made some conquests. Hyrcanus, son of Alexander Jannæus, being then on the throne, solicited the aid of the Romans, and Marc Antony being sent by Gabinius, defeated Alexander near Jerusalem. After standing a siege for some time in the fortress Alexandreion, he obtained terms of peace; but not long after, having taken up arms for Cæsar, who had released his father, he fell into the hands of Metellus Scipio, and was beheaded at Antioch. (*Josephus, Antiq. Jud.*, 14, 13.)

ALEXANDER III., son of Herod the Great, put to death by his father, along with Aristobulus his brother, on false charges brought against them by Pheroras their uncle, and Salome their aunt. (*Josephus, Antiq. Jud.*, 16, 17.)

5. *Kings of Egypt.*

ALEXANDER I., II., III., *vid.* Ptolemæus IX., X., XI.

6. *Individuals.*

ALEXANDER, I. tyrant of Pheræ in Thessaly, who seized upon the sovereign power, B.C. 368. He was of a warlike spirit, but, at the same time, cruel and vindictive, and his oppressed subjects were induced to supplicate the aid of the Thebans, who sent Pelopidas with an army. The tyrant was compelled to yield; but, having subsequently escaped from the power of the Theban commander, he reassembled an army, and Pelopidas having been imprudent enough to come to him without an escort, the tyrant seized and threw him into prison, whence he was only released on the appearance of Epaminondas at the head of an armed force. By dint of negotiation, he now obtained a truce, but renewed his acts of violence and cruelty as soon as the Thebans had departed. Pelopidas marched against and defeated him, but lost his own life in the action. Stripped upon this of all his conquests, and restricted to the city of Pheræ, he no longer dared to carry on war by land, but turned his attention to piracy, and had even the audacity to pillage the Piræus or main harbour of Athens. He was assassinated at last by his wife Thebe. (*Val. Max.*, 9, 13.—*Corn. Nep., Vit. Pelop.*—*Pausan.*, 6, 5.)—II. Lyncestes, was accused of being one of the conspirators in the plot against Philip of Macedon, which resulted in the death of that monarch. He was pardoned on account of his having been the first to salute Alexander, Philip's son, as king. Not long after, however, he was detected in a treacherous correspondence with Darius, and put to death. (*Justin*, 11, 2.)—III. Son of Polysperchon, at first a general on the side of Antigonus, after the death of Alexander the Great, and very active in driving out for him, from the Peloponnesus, the garrisons of Cassander. He afterward went over to Cassander, but was assassinated by some Sicyonians, after no long interval of time, at the siege of Dymæ.—IV. A famous impostor of Paphlagonia, who lived in the time of Lucian, under the Emperor Marcus Aurelius. By his artifices he succeeded in passing himself for a person sent by Æsculapius, and prevailed upon the Paphlagonians to erect a temple to this deity. As the priest and prophet of the god, he ran a long career of deception, a full account of which is given in the Supplement.—V. Severus, a Roman emperor. (*Vid.* Severus.)—VI. An Athenian painter, whose portrait appears on a marble tablet found at Resina in 1746, and stating the name and country of the artist. The age in which he lived is not known.—VII. A native of Acarnania. (*Vid.* Supplement.)—VIII. Ætolus. (*Vid.* Supplement.)—IX. A commander of horse in the army of Antigonus Doson. (*Vid.* Supplement.)—X. A son of Marc Antony and Cleopatra. (*Vid.* Supplement.) —XI. Brother of Molo. (*Vid.* Supplement.)—XII. A native of Cotyæum, in Phrygia, or, according to Suidas, of Miletus, who flourished in the second century of our era. He took the name of Cornelius Alexander, from his having been a slave of Cornelius Lentulus, who gave him his freedom, and made him the instructer to his children. He was surnamed Polyhistor, from the variety and multiplicity of his knowledge. The ancient writers cite one of his works in forty books, each one of which appears to have contained the description of some particular country, and to have had a separate title, such as Αἰγυπτιακά, Καριακά, &c. Pliny often refers to him. It is probable that he was the author of a work entitled Θαυμασίων συναγωγή, "A collection of wonderful things," of which Photius speaks as the production of an individual named Alexander, without designating him any farther. This work contained accounts of animals, plants, rivers, &c. (*Schöll, Hist. Litt. Gr.*, vol. 5, p. 276, *seq.*)—XIII. A native of Ægæ in Achaia, the disciple of Xenocrates, and, as is thought, of Sosigenes. He was one of the instructers of the Emperor Nero. Some critics regard him as the author of the

commentary on Aristotle, which commonly passes under the name of Alexander of Aphrodisia. (*Schöll, Hist. Litt. Gr.*, vol. 5, p. 156.) — XIV. A native of Aphrodisia in Caria, who flourished in the beginning of the third century. He is regarded as the restorer of the true doctrine of Aristotle, and he is the principal peripatetic, after the founder of this school, who adopted the system of the latter in all its purity, without intermingling along with it, as Alexander of Agæ and his disciples did, the precepts of other schools. He was surnamed, by way of compliment, Ἐξηγητής, *Exegetes* ("the interpreter," or "expounder"), and became the head of a particular class of Aristotelian commentators, styled "Alexandreans." He wrote, 1. A treatise on Destiny and Free Agency (Περὶ Εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν), a work held in high estimation, and which the author addressed to the emperors Septimius Severus and Antoninus Caracalla. In it he combats the Stoic dogma, as hostile to free agency, and destructive, in consequence, of all morality. The best edition of this work is that printed at London, in 1658, 12mo. It is inserted also, with new corrections, in the 3d vol. of Grotius's Theological Works, *Amst.*, 1679, fol. 2. A commentary on the first book of the first Analytics of Aristotle, Gr., fol., *Venet.*, 1489, and 4to, *Florent.*, 1521. Translated into Latin by Felicianus, fol., *Venet.*, 1542, 1546, and 1560. 3. A commentary on the eight books of the Topica, fol., *Venet.*, 1513 and 1526. A Latin translation by Dorotheus, which appeared for the first time in 1524, fol., *Venet.*, has been often reprinted. In 1563, a translation by Rasarius appeared, fol., *Venet.*, which is preferable to the other. 4. Commentaries on the Elenchi sophistici of Aristotle, Gr., fol., *Venet.*, 1520, and 4to, *Florent.*, 1552. Translated into Latin by Rasarius, *Venet.*, 1557. 5. A commentary on the twelve books of the metaphysics of Aristotle. The Greek text has never been printed, although there are many MS. copies in the Royal Library at Paris, and other libraries. A Latin translation, however, by Sepulveda, appeared at Rome, 1527, in fol., and has been often reprinted. 6. A commentary on Aristotle's work *De Sensu*, &c., Gr., at the end of Simplicius's commentary on the work of Aristotle respecting the Soul, fol., *Venet.*, 1527. 7. A commentary on the Meteorologica of Aristotle, Gr., fol., *Venet.*, 1527, and in the Latin of Alex. Picolomini, fol., 1540, 1548, 1575. 8. A treatise περὶ μίξεως (De Mistione), directed against the dogma of the Stoics respecting the penetrability of bodies, Gr., with the preceding. Two Latin translations have appeared, one by Caninius, *Venet.*, 1555, fol., and the other by Schegk, *Tubing.*, 1540, 4to. 9. A treatise on the Soul, in two books, or, more correctly speaking, two treatises on this subject, since there is little if any connexion between these books. Gr., at the end of Themistius; and in Latin by Donati, *Venet.*, 1502, folio. 10. Physica Scholia, &c. (Φυσικῶν σχολίων, ἀποριῶν, καὶ λύσεων, βιβλία δ'), Gr., fol., *Venet.*, 1536, and in Latin by Bagolinus, *Venet.*, 1541, 1549, 1555, 1589. 11. Problemata Medica, &c., the best Greek edition of which is in Sylburgius's works of Aristotle; this is attributed by some to Alexander Trallianus. 12. A treatise on Fevers; never published in Greek, but translated by Valla, and inserted in a collection of various works, *Venetia*, 1488. For medical works, *vid.* the Supplement. — XV. A native of Myndus, quoted by Athenæus. (Compare *Meursius, Bibl., in Thes. Gronov.*, vol. 10, p. 1208, *seqq.*) He is supposed by some to be the same with the writer mentioned by Athenæus under the name of Alexon. (*Schweigh., Index Auct. ad Athen. — Op.*, vol. 9, p. 24, *seqq.*)—XVI A native of Tralles, who lived in the sixth century, and distinguished himself as a physician. He wrote several treatises on medicine, some of which are extant, and have been published at different times; namely, a Greek edition, fol., *Paris*, 1548; a Latin edition among the "Medicæ artis Principes," fol., *Paris*, 1567, &c. Alexander Trallianus is a most judicious, elegant, and original author. No medical writer, whether of ancient or modern times, has treated of diseases more methodically than he has done; for, after all the Nosological systems which have been proposed and tried, we can name none more advantageous to the student than the method adopted by him, of treating of diseases according to the part of the body which they affect, beginning with the head and proceeding downward. The same plan is pursued in the third book of Paulus Ægineta, who has copied freely from Alexander. Of the ancient medical writers subsequent to Galen, Alexander shows the least of that blind deference to his authority for which all have been censured: nay, in many instances he ventures to differ from him; not, however, apparently from a spirit of rivalship, but from a commendable love of truth. In his eleventh book, he has given the fullest account of the causes, symptoms, and treatment of gout which is to be met with in any ancient writer; and as it contains many things not to be met with elsewhere, it deserves to be carefully studied. He judiciously suits the treatment to the circumstances of the case, but his general plan of cure appears to have consisted in the administration of purgative medicines, either cathartic salts or drastic purgatives, such as scammony, aloes, and hermodactylus. The last-mentioned medicine was most probably a species of *Colchicum Autumnale*, which forms the active ingredient of a French patent medicine called *L'Eau Medicinale d'Hyssop*, much celebrated some years ago for the cure of gout and rheumatism. Dr. Haden lately published a small pamphlet, wherein *Colchicum* was strongly recommended as an antiphlogistic remedy of great powers. The writers, both Greek and Arabian, subsequent to Alexander Trallianus, repeat the praises bestowed by him upon the virtues of hermodactylus. Demetrius Pepagomenos has written a professed treatise to recommend this medicine in gout.— The style of Alexander, although less pointed than that of Celsus, and less brilliant than that of Aretæus, is remarkable for perspicuity and elegance. It must be mentioned with regret, however, as a lamentable instance of a sound judgment being blinded by superstition, that our author had great confidence in charms and amulets. Such weakness is to be bewailed, but need not be wondered at, when we recollect that Wiseman, one of the best English authorities on surgery, had great confidence in the royal touch for the cure of Scrofula. — XVII. Isius. (*Vid.* Supplement.) — XVIII. Lychnus. (*Vid.* Supplement.)—XIX. Myndius. (*Vid.* Supplement.)—XX. *Noumenius*. (*Vid.* Supplement.) — XXI. A Greek rhetorician. (*Vid.* Supplement.) — XXII. Philalethes. (*Vid.* Supplement.)—XXIII. A Roman usurper. (*Vid.* Supplement.)—XXIV. Tiberius. (*Vid.* Supplement.)

ALEXANDRĒA (less correctly Alexandria, *Burmann. ad Propert.*, 3, 9, 33.—*Ursin., ad Cic., Ep. ad Fam.*, 4, 2, 10.—*Fea, ad Horat., Od.*, 4, 14, 35), the name of eighteen cities, founded by Alexander during his conquests in Asia, among which the most deserving of mention are the following: I. The capital of Egypt, under the Ptolemies, built B.C. 332. It was situate about 12 miles to the west of the Canopic mouth of the Nile, between the Lake Mareotis and the beautiful harbour formed by the Isle of Pharos. It was the intention of its founder to make Alexandrea at once the seat of empire and the first commercial city in the world. The latter of these plans completely succeeded; and for a long period of years, from the time of the Ptolemies to the discovery of the Cape of Good Hope, the capital of Egypt was the link of connexion between the commerce of the east and west. The goods and other articles of traffic were brought up the Red Sea, and landed at one of three different points

Of these, the first was at the head of the western gulf of the Red Sea, where the canal of Neco commenced, and where stood the city of Arsinoë or Cleopatris. This route, however, was not much used, on account of the dangerous navigation of the higher parts of the Red Sea. The second point was the harbour of Myos Hormus, in latitude 27°. The third was Berenice, south of Myos Hormus, in latitude 23° 30′. What the ships deposited at either of the last two places, the caravans brought to Coptos on the Nile, whence they were conveyed to Alexandrea by a canal connecting this capital with the Canopic branch. Between Coptos and Berenice a road was constructed by Ptolemy Philadelphus, 258 miles in length. Ptolemy, the son of Lagus, who received Egypt in the general division, improved what Alexander had begun. On the long, narrow island of Pharos, which is very near the coast, and formed a port with a double entrance, a magnificent tower of white marble was erected, to serve as a beacon and guide for navigators. The architect was Sostratus of Cnidus.—The first inhabitants of Alexandrea were a mixture of Egyptians and Greeks, to whom must be added numerous colonies of Jews, transplanted thither in 336, 320, and 312 B.C., to increase the population of the city. It was they who made the well-known Greek translation of the Old Testament, under the name of Septuaginta or the Septuagint.—The most beautiful part of the city, near the great harbour, where stood the royal palaces, magnificently built, was called *Bruchion*. There was the large and splendid edifice, belonging to the academy and Museum, where the greater portion of the royal library (400,000 volumes) was placed; the rest, amounting to 300,000, were in the Serapion, or temple of Jupiter Serapis. The larger portion was burned during the siege of Alexandrea by Julius Cæsar, but was afterward in part replaced by the library of Pergamus, which Antony presented to Cleopatra. The Museum, where many scholars lived and were supported, ate together, studied, and instructed others, remained unhurt till the reign of Aurelian, when it was destroyed in a period of civil commotion. The library in the Serapion was preserved to the time of Theodosius the Great. He caused all the heathen temples throughout the Roman empire to be destroyed; and even the splendid temple of Jupiter Serapis was not spared. A crowd of fanatic Christians, headed by their archbishop, Theodosius, stormed and destroyed it. At that time, the library, it is said, was partly burned, partly dispersed; and the historian Orosius, towards the close of the fourth century, saw only the empty shelves. The common account, therefore, is an erroneous one, which makes the library in question to have been destroyed by the Saracens at the command of the Calif Omar, A.D. 642, and to have furnished fuel during six months to the 4000 baths of Alexandrea. This narrative rests merely on the authority of the historian Abulpharagius, and has no other proof at all to support it. But, whatever may have been the cause of this disastrous event, the loss resulting to science was irreparable. The Alexandrean library, called by Livy "*Elegantiæ regum curæque egregium opus*," embraced the whole Greek and Latin literature, of which we possess but simple fragments.—In the division of the Roman dominions, Alexandrea, with the rest of Egypt, was comprehended in the Eastern empire. The Arabs possessed themselves of it in 640; the Calif Motawakel, in 845, restored the library and academy; but the Turks took the city in 868, and it declined more and more, retaining, however, a flourishing commerce, until, as has already been remarked, the Portuguese, at the end of the 15th century, discovered a way to the East Indies by sea.—The modern city, called in Turkish *Scanderia*, does not occupy the site of the old town, of which nothing remains except a portico in the vicinity of the gate leading to Rosetta, the southwestern amphitheatre, the obelisk, or needle of Cleopatra, and Pompey's pillar, 88 feet 6 inches high, which, according to an English writer (*Walpole's Collection*, vol. 1, p. 380), was erected by Pompeius, governor of part of Lower Egypt, in honour of the Emperor Dioclesian. The equestrian statue on the top is no longer standing. (*Mannert*, 10, pt. 1, p. 611, *seqq.*—*Encyclop. Americ.*, vol. 1, p. 162, *seqq.*)—II. A city of Sogdiana, on the river Iaxartes, to the east of Cyropolis. It was founded by Alexander on the farthest limits of his Scythian expedition, and hence it was also called Alexandreschata (Ἀλεξανδρέσχατα, i. e., Ἀλεξάνδρεια ἐσχάτη· Alexandrea Ultima).—III. A city of Arachosia, near the confines of India; now *Scanderie of Arokhage*, or *Vaihend*.—IV. A city of India, at the junction of the Indus and Acesines; now, according to some, *Lahor*, but, according to others, *Veh*.—V. A city in the vicinity of the range of Paropamisus, on the east side of the Coas.—VI. A city of Aria, at the mouth of the river Arius; now *Corra*.—VII. A city of Carmania, near Sabis.—VIII. A city of Gedrosia; now *Hormoz*, or *Houz*.—There were several other cities of the same name, called after Alexander, though not founded by him. Among these may be mentioned the following.—IX. *Troas* (Ἀλεξάνδρεια ἡ Τρωάς), a city on the western coast of Mysia, above the promontory of Lectum. It was more commonly called Alexandrea; sometimes, however, Troas. (*Act. Apost.*, 16, 8.—*Itin. Ant.*, p. 334.) The place owed its origin to Antigonus, who gave it the name of Antigonia Troas. After the fall of Antigonus, the appellation was changed to Alexandrea Troas by Lysimachus, in honour of Alexander. Antigonus had already increased its population by sending thither the inhabitants of Cebrene, Neandria, and other towns; and it received a farther increase under Lysimachus. Under the Romans it acquired still greater prosperity, and became one of the most flourishing of their Asiatic colonies. (*Strab.*, 593.—*Pliny*, 5, 30.) In the Acts of the Apostles it is simply called Troas, and it was from its port that St. Paul and St. Luke set sail for Macedonia (16, 11). We are informed by Suetonius (*Vit. Cæs.*, 79), that Julius Cæsar once had it in contemplation to transfer the seat of empire to this quarter; a plan far from happy, since the port was not large, and the fertility of the surrounding country not at all such as to warrant the attempt. The same idea, however, is said to have been entertained by Augustus. (*Faber. Epist.*, 2, 43.—Compare the commentators on Horace, *Od.*, 3, 3.) In a later age, Constantine actually commenced building a new capital here, but the superior situation of Byzantium soon induced him to abandon the undertaking. (*Zosimus*, 2, 30, p. 151, *seqq.*, *ed. Reitemeier*.—Compare *Zonaras*, 13, 3.) Augustus, when he gave over the design just alluded to, still sent a Roman colony to this place, and hence the language used by Strabo (13, p. 594, ed. *Casaub.*), νῦν δὲ καὶ Ῥωμαίων ἀποικίαν δέδεκται. (Compare *Plin.*, 5, 30.—*Caius, in leg. 7, dig. de Cens.*) The ruins of this city are called by the Turks *Eski* (Old) *Stamboul*. (*Mannert*, 6, pt. 3, p. 473, *seqq.*—X. *Ad Issum* (κατὰ Ἴσσον), a city of Syria, on the coast of the Sinus Issicus, about sixteen miles from Issus in Cilicia. The founder is unknown. The Itin. Hieros. (p. 580) gives it the name of Alexandrea *Scabiosa*. (Compare *Chron. Alexandr.*, p. 170, where the appellation is given as *Gabiosa*.) The modern *Scanderoon*, or *Alexandretta*, occupies the site of the ancient city.

Alexandrēa ultĭma. *Vid.* Alexandrea II.

Alexandri aræ, according to some, the limits of Alexander's victories near the Tanais. This, however, is all a mere fable of the ancients, who made Alexander to have crossed the Tanais, and approached what they considered the limits of the world in that quarter.

(*Mannert*, 4, p. 159 and 256.) For the true Alexandri Aræ, *vid.* Hyphasis.

Alexandri castra (ἡ Ἀλεξάνδρου παρεμβολή), a place in Marmarica, at the Oasis of Ammon, where the Macedonian forces were encamped while Alexander was consulting the oracle. (*Ptol.*)

Alexandri insula, an island in the Sinus Persicus, on the Persian coast. (*Ptol.*—*Plin.*, 6, 25.)

Alexandri portus, a harbour of Gedrosia, where the fleet of Nearchus was detained four weeks by adverse winds. (*Arrian, Indic.*, 22.) It was in the immediate vicinity of Eirus Promontorium, or Cape *Monze*. (Compare *Vincent's Commerce of the Ancients*, vol. 1, p. 197.)

Alexandrīnæ aquæ, baths in Rome, built by the Emperor Alexander Severus.

Alexandrīna schola. When the flourishing period of Greek poetry was past, study was called in to supply what nature no longer furnished. Alexandrea in Egypt was made the seat of learning by the Ptolemies, admirers of the arts, whence this age of literature took the name of the *Alexandrean*. Ptolemy Philadelphus founded the famous library of Alexandrea, the largest and most valuable one of antiquity, which attracted many scholars from all countries; and also the Museum, which may justly be considered the first academy of sciences and arts. (*Vid.* Alexandrea.) The grammarians and poets are the most important among the scholars of Alexandrea. These grammarians were philologists and literati, who explained things as well as words, and may be considered a kind of encyclopedists. Such were Zenodotus the Ephesian, who established the first grammar-school in Alexandrea, Eratosthenes of Cyrene, Aristophanes of Byzantium, Aristarchus of Samothrace, Crates of Mallus, Dionysius the Thracian, Apollonius the Sophist, and Zoïlus. Their merit is to have collected, examined, reviewed, and preserved the existing monuments of intellectual culture. To them we are indebted for what is called the *Alexandrean Canon*, a list of the authors whose works were to be regarded as models in the respective departments of Grecian literature. The names composing this *Canon*, with some remarks upon its claims to attention, will be given at the close of the present article.—To the poets of the Alexandrean age belong Apollonius the Rhodian, Lycophron, Aratus, Nicander, Euphorion, Callimachus, Theocritus, Philetas, Phanocles, Timon the Phliasian, Scymnus, Dionysius, and seven tragic poets, who were called the Alexandrean Pleiades. The Alexandrean age of literature differed entirely, in spirit and character, from the one that preceded. Great attention was paid to the study of language; correctness, purity, and elegance were cultivated; and several writers of this period excel in these respects. But that which no study can give, the spirit which filled the earlier poetry of the Greeks, is not to be found in most of their works. Greater art in composition took its place; criticism was now to perform what genius had accomplished before. But this was impossible. Genius was the gift of only a few, and they soared far above their contemporaries. The rest did what may be done by criticism and study; but their works are tame, without soul and life, and those of their disciples, of course, still more so. Perceiving the want of originality, but appreciating its value, and striving after it, they arrived the sooner at the point where poetry is lost. Their criticism degenerated into a disposition to find fault, and their art into subtilty. They seized on what was strange and new, and endeavoured to adorn it with learning. The larger part of the Alexandreans, commonly grammarians and poets at the same time, are stiff and laborious versifiers, without genius.—Besides the Alexandrean school of poetry, one of philosophy is also spoken of, but the expression is not to be understood too strictly. Their distinguishing character arises from this circumstance, that, in Alexandrea, the eastern and western philosophy met, and an effort took place to unite the two systems; for which reason the Alexandrean philosophers have often been called Eclectics. This name, however, is not applicable to all. The new Platonists form a distinguished series of philosophers, who, renouncing the skepticism of the New Academy, endeavoured to reconcile the philosophy of Plato with that of the East. The Jew Philo, of Alexandrea, belongs to the earlier New Platonists. Plato and Aristotle were diligently interpreted and compared in the 1st and 2d centuries after Christ. Ammonius the Peripatetic belongs here, the teacher of Plutarch. But the real New Platonic school of Alexandrea was established at the close of the 2d century after Christ by Ammonius of Alexandrea (about 193 A.D.), whose disciples were Plotinus and Origen. Being for the most part Orientals, formed by the study of Greek learning, their writings are strikingly characterized, e.g., those of Ammonius Saccas, Plotinus, Iamblicus, Porphyrius, by a strange mixture of Asiatic and European elements, which had become amalgamated in Alexandrea, owing to the mingling of the eastern and western race in its population, as well as to its situation and commercial intercourse. Their philosophy had a great influence on the manner in which Christianity was received and taught in Egypt. The principal Gnostic systems had their origin in Alexandrea. The leading teachers of the Christian catechetical schools, which had risen and flourished together with the eclectic philosophy, had imbibed the spirit of this philosophy. The most violent religious controversies disturbed the Alexandrean church, until the orthodox tenets were established in it by Athanasius in the controversy with the Arians.—Among the scholars at Alexandrea are to be found great mathematicians, as Euclid, the father of scientific geometry; Apollonius of Perga in Pamphylia, whose work on Conic Sections still exists; Nicomachus, the first scientific arithmetician: astronomers, who employed the Egyptian hieroglyphics for marking the northern hemisphere, and fixed the images and names (still in use) of the constellations; who left astronomical writings (e. g., the *Phænomena* of Aratus, a didactic poem, the *Sphærica* of Menelaus, the astronomical works of Eratosthenes, and especially the *Magna Syntaxis* of the geographer Ptolemy), and made improvements in the theory of the calendar, which were afterward adopted into the Julian calendar: natural philosophers, anatomists, as Herophilus and Erasistratus: physicians and surgeons, as Demosthenes Philalethes, who wrote the first work on diseases of the eye; Zopyrus and Cratevas, who improved the art of pharmacy and invented antidotes: instructers in the art of medicine, to whom Asclepiades, Soranus, and Galen owed their education: medical theorists and empirics, of the sect founded by Philirus. All these belonged to the numerous associations of scholars continuing under the Roman dominion, and favoured by the Roman emperors, which rendered Alexandrea one of the most renowned and influential seats of science in antiquity.—The best work on the learning of Alexandrea is the prize-essay of Jacob Matter; *Essai Historique sur l'Ecole d'Alexandrie*, Paris, 1819, 2 vols. (*Encyclop. Americ.*, vol. 1, p. 164, *seqq.*)—We alluded, near the commencement of the present article, to the literary *Canon*, settled by the grammarians of Alexandrea. We will now proceed to give its details, after some prefatory remarks respecting its merits. The canon of classical authors, as it has been called, was arranged by Aristophanes of Byzantium, curator of the Alexandrean library, in the reign of Ptolemy Euergetes; and his celebrated disciple Aristarchus. The daily increasing multitude of books of every kind had now become so great, that there was no expression, however faulty,

for which precedent might not be found; and as there were far more bad than good writers, the authority and weight of numbers was likely to prevail, and the language, consequently, to grow more and more corrupt. It was thought necessary, therefore, to draw a line between those classic writers, to whose authority an appeal in matter of language might be made, and the common herd of inferior authors. In the most cultivated modern tongues, it seems to have been found expedient to erect some such barrier against the inroads of corruption; and to this preservative caution are we indebted for the vocabulary of the Academicians della Crusca, and the list of authors therein cited as affording "*testi di lingua.*" To this we owe the Dictionaries of the Royal Academies of France and Spain, of their respective languages; and Johnson's Dictionary of our own. But, as for the example first set in this matter by the Alexandrean critics, its effects upon their own literature have been of a doubtful nature. In so far as the canon has contributed to preserve to us some of the best authors included in it, we cannot but rejoice. On the other hand, there is reason to believe, that the comparative neglect into which those not received into it were sure to fall, has been the occasion of the loss of a vast number of writers, who would have been, if not for their language, yet for their matter, very precious; and who, perhaps, in many cases, were not easily to be distinguished, even on the score of style, from those that were preferred. (*Moore's Lectures*, p. 55, *seqq.*) The details of the canon are as follows: 1. *Epic Poets.* Homer, Hesiod, Pisander, Panyasis, Antimachus. 2. *Iambic Poets.* Archilochus, Simonides, Hipponax. 3. *Lyric Poets.* Alcman, Alcæus, Sappho, Stesichorus, Pindar, Bacchylides, Ibycus, Anacreon, Simonides. 4. *Elegiac Poets.* Callinus, Mimnermus, Philetas, Callimachus. 5. *Tragic Poets.* (First Class): Æschylus, Sophocles, Euripides, Ion, Achæus, Agathon. (Second Class, or Tragic Pleiades): Alexander the Ætolian, Philiscus of Corcyra, Sositheus, Homer the younger, Æantides, Sosiphanes or Sosicles, Lycophron. 6. *Comic Poets.* (Old Comedy): Epicharmus, Cratinus, Eupolis, Aristophanes, Pherecrates, Plato. (Middle Comedy): Antiphanes, Alexis. (New Comedy): Menander, Philippides, Diphilus, Philemon, Apollodorus. 7. *Historians.* Herodotus, Thucydides, Xenophon, Theopompus, Ephorus, Philistus, Anaximenes, Callisthenes. 8. *Orators.* (The ten Attic Orators): Antiphon, Andocides, Lysias, Isocrates, Isæus, Æschines, Lycurgus, Demosthenes, Hyperides, Dinarchus. 9. *Philosophers.* Plato, Xenophon, Æschines, Aristotle, Theophrastus. 10. *Poetic Pleiades.* (Seven poets of the same epoch with one another): Apollonius the Rhodian, Aratus, Philiscus, Homer the younger, Lycophron, Nicander, Theocritus. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 186, *seqq.*)

Alexandropŏlis, a city of Parthia, probably east of Nisæa, built by Alexander the Great. (*Plin.*, 6, 25.)

Alexarchus, a Greek historian. *Vid.* Supplement.

Alexicăcus, an epithet applied to various deities, particularly to Jupiter, Apollo, Hercules, &c. It means "*an averter of evil,*" and is derived from ἀλεξῶ, "*to avert,*" or "*ward off,*" and κακόν, "*evil.*" Another Greek term of the same import is ἀποτρόπαιος, and analogous to both is the Latin *averruncus.* (Consult *Fischer, ad Aristoph., Plut.*, 359.)

Alexias, a Greek physician. *Vid.* Supplement.

Alexīnus, a native of Elis, the disciple of Eubulides, and a member of the Megaric sect. He set himself in array against almost all of his contemporaries that were in any way distinguished for talent, such as Aristotle, Zeno, Menedemus, Stilpo, and the historian Ephorus, and from his habit of finding fault with others was nicknamed *Elenxinus* (Ἐλέγξινος), or "*the fault-finder.*" In particular, he vented the most calumnious imputations against Aristotle, and wrote a work containing pretended conversations between Philip and Alexander of Macedon, in which the character of the Stagirite was very rudely assailed. Full of vanity and self-conceit, he retired to Olympia for the purpose, as he gave out, of establishing a sect to which he wished to give the appellation of *Olympiac*, the unhealthy state of the neighbourhood, and its deserted condition, except at the period of the games, caused his disciples to abandon him He died in consequence of being wounded in the foot by the point of a reed, as he was bathing in the Alpheus. (*Diog. Laert.*) Alexinus and his preceptor Eubulides are only known as the authors of certain captious questions (ἄλυτα) which they levelled at their antagonists. (*Diog Laert*, 2, 108, *seqq.*—*Cic., Acad.*, 4, 29.)

Alexĭon, a physician, intimate with Cicero. (*Cic., ad Att.*, 13, *ep.* 25.)

Alexis, I a comic poet of Thurium, uncle on the father's side to Menander, and his instructer in the drama. (*Proleg. Aristoph.*, p. xxx) He flourished in the time of Alexander the Great, and, according to Suidas, wrote 245 pieces for the stage (ἐδίδαξε δράματα σμέ). Athenæus calls him ὁ χαρίεις, "*the gracefully sportive,*" and the extracts which he as well as Stobæus give from the productions of the poet appear to justify the appellation. If he did not invent the character of *the parasite*, he at least introduced it more frequently into his comedies, or portrayed it more successfully than any of his predecessors. The titles of several of his pieces have been preserved, besides the extracts which are given by Athenæus and Stobæus. (*Athen.*, 2, 59, f.—*Schweigh. ad Athen., l. c.*) The remains of this poet are also to be found in the *Excerpta ex Trag. et Comoed. Gr.* of Grotius, *Paris*, 1626, 4to.—II. An artist mentioned by Pliny as one of the pupils of Polycletus, but without any statement of his country or the works which he executed. (*Plin.*, 34, 8.)

Alfēnus, or Publius Alfēnus Varus, a barber of Cremona, who, growing out of conceit with his line of business, quitted it and came to Rome. Here he attended the lectures of Servius Sulpicius, a celebrated lawyer of the day, and made so great proficiency in his studies as to become eventually the ablest lawyer of his time. His name often occurs in the Pandects. He was advanced to some of the highest offices in the empire, and was at last made consul, A.U.C. 755. (Compare the commentators on Horace, *Serm.*, 1, 3, 130.) In some editions of Horace, Alfenus is styled *Sutor*, "a shoemaker." Bentley, however, on the authority of two MSS., one of them a MS. copy of Acron, changes the lection to *tonsor*, "a barber." His emendation has been very generally adopted.

Algĭdum, a town of Latium, on the Via Latina, situate in a hollow about twelve miles from Rome. Antiquaries seem to agree in fixing its position at *l'Osteria dell'Aglio.* (*Holstein, Adnot.*, p. 158.—*Vulp. Lat. Vet.*, 15, 1, p. 248.—*Nibby, Viag. Antiq.*, vol. 2, p. 62.)

Algĭdus, a chain of mountains in Latium, stretching from the rear of the Alban Mount, and running parallel to the Tusculan Hills, being separated from them by the valley along which ran the Via Latina. The neighbourhood is remarkable for the numberless conflicts between the Roman armies and their unwearied antagonists the Æqui and Volsci. Mount Algidus, in fact, was advantageously placed for making inroads on the Roman territory, either by the Via Latina or the Via Lavicana. The woods of the bleak Algidus are a favourite theme with Horace. (*Od.*, 1, 21, 6.—3, 23, 9.—4, 4, 58.—*Cramer's Anc. Italy*, vol. 2, p. 48.) This mountainous range was sacred to Diana (*Hor., Carm. Sæc.*, 69) and to Fortune. (*Liv.*, 21, 62.)

Aliacmon. *Vid.* Haliacmon.

Aliartus. *Vid.* Haliartus.

Alĭēnus Cæcīna. *Vid.* Cæcina.

Alimentus, C., a Roman historian, who flourished during the period of the second Punic war, of which he wrote an account in Greek. He was the author also of a biographical sketch, in Latin, of the Sicilian rhetorician Gorgias of Leontini, and of a work *De Re Militari*. This last-mentioned production is cited by Aulus Gellius, and is acknowledged by Vegetius as the foundation of his more elaborate commentaries on the same subject. (*Dunlop's Roman Lit*, vol. 2, p 25, *in notis*.)

Alinda, a city of Caria, southeast of Stratonicea. It was a place of some note and strength, and was held by Ada, queen of Caria, at the time that Alexander undertook the siege of Halicarnassus. (*Arrian, Exp. Al*, 1, 23.—*Strab*, 657.) The site has been identified by many antiquaries with the modern *Moglah*, the principal town of modern Caria, but on what authority is not apparent. Another traveller, from the similarity of names, places it at *Alena*, between *Moglah* and *Tshina*. (*Rennell's Geogr. of Western Asia*, vol. 2, p. 53.—*Cramer's Asia Minor*, vol. 2, p. 208.)

Alipĭus. *Vid.* Alypius.

Alirrothĭus. *Vid.* Halirrothius.

Allectus, a prætorian prefect, who slew Carausius in Britain, and took possession of his throne, holding it for three years, from 294 to 297 A.D. He was at last defeated and slain by Asclepiodotus, a general of Constantius Chlorus, who landed on the coast of the island with an army. (*Aurel. Vict.*, 39.)

Allĭa, a river of Italy, running down, according to Livy, from the mountains of Crustumium, at the eleventh milestone, and flowing into the Tiber. It was crossed by the Via Salaria, about four miles beyond the modern *Marcigliano*, and is now the *Aia*. Cluverius (*Ital. Ant.*, vol. 1, p. 707) is mistaken when he identifies the Allia with the *Rio di Mosso*, as that rivulet is much beyond the given distance from Rome. (*Nibby, delle Vie degli Antichi*, p. 87.) On its banks the Romans were defeated by the Gauls under Brennus, July 17th, B.C. 387. Forty thousand Romans were either killed or put to flight. Hence in the Roman calendar, "Alliensis dies" was marked as a most unlucky day. (*Livy*, 5, 37.—*Florus*, 1, 13.—*Plut., Vit. Cam.*) The true name of the river is Alia, with the first vowel short. Our mode of pronouncing and writing the name is derived from the poets, who lengthened the initial vowel by the duplication of the consonant. (*Niebuhr, Roman Hist.*, vol. 2, p. 291, *Walter's transl., in notis*.)

Alliēni forum. *Vid.* Forum II.

Allĭfæ, a town of Samnium, northwest of the Vulturnus, the name of which often occurs in Livy. It was taken, according to that historian, by the consul Petilius, A.U.C. 429; and again by Rutilius. (*Liv.*, 8, 25.—*Id.*, 9, 38.) This place was famous for the large-sized drinking-cups made there. (*Horat., Serm.*, 2, 8, 39.) The ancient site is occupied by the modern *Allife*. For a description of the numerous antiquities existing at *Allife*, consult *Trutta, Diss. sopr. le Antich. Alif.* (*Cramer's Anc. Italy*, vol. 2, p. 233.)

Allobrŏges, a people of Gallia, between the Isara or *Isere*, and the Rhodanus or *Rhone*, in the country answering to *Dauphiné, Piedmont*, and *Savoy*. Their chief city was Vienna, now *Vienne*, on the left bank of the Rhodanus, thirteen miles below Lugdunum or *Lyons*. They were finally reduced beneath the Roman power by Fabius Maximus, who hence was honoured with the surname of Allobrogicus. (For the particulars of this war, consult *Thierry, Histoire des Gaulois*, vol. 2, p. 168, *seqq.*, and the authorities there cited.) At a later day we find the ambassadors of this nation at Rome, tampered with by Catiline, but eventually remaining firm in their allegiance. (*Sallust, Cat.*, 40, *seqq.*—*Cic., in Cat.*, 3, 3, *seqq.*) The name *Allobroges* means "Highlanders," and is formed from *Al*, "high," and *Broga*, "land." (*Adelung's Mithridates*, vol. 2, p 50)

Allucĭus, a prince of the Celtiberi in Spain, whose affianced bride having fallen into the hands of Scipio Africanus, was restored to him uninjured by the Roman commander; an act of self-control rendered still more illustrious by reason of the surpassing beauty of the maiden. (*Liv.*, 26, 50.)

Almo, a small river near Rome, falling into the Tiber. It is now the *Dachia*, a corruption of *Aqua d'Acio*. At the junction of this stream with the Tiber, the priests of Cybele, every year, on the 25th March, washed the statue and sacred things of the goddess. *Vid.* Lara. (*Ovid, Fast.*, 4, 337.—*Lucan*, 1, 600. Compare *Vales. et Lindenbr., ad Ammian. Marcell.*, 23. 3.—*Lucan, ed. Cort. et Weber*, vol. 1, p. 157, *seqq*)

Alōa, a festival at Athens, in the month Poseidon (a month including one third of December and two thirds of January), in honour of Ceres and Bacchus. These deities were propitiated on this occasion, as by their blessing the husbandmen received the recompense of their toil and labour. The oblations, therefore, consisted of nothing but the productions of the earth. Hence Ceres was called *Alōas* (Ἀλωάς), *Aloïs* (Ἀλωΐς), and *Eualosia* (Εὐαλωσία). All these names are derived from the Greek ἅλως, "*a threshing-floor*." According to Philochorus (p. 86, *Fragm.*), the Aloa was a united festival in honour of Bacchus, Ceres, and Proserpina. (Compare *Corsini, Fast. Att.*, 2, p. 302.) We have written Ἀλωάς, &c., with the lenis in place of the aspirate, although the root be ἅλως. The unaspirated form is, in fact, the earlier of the two, and the more likely, therefore, to be retained as a religious appellation. (Compare the remarks of *Bergler, ad Alciphron*, 1, *ep.* 33.) Reitz, however, favours the opposite form, though less correctly. (*Ad Luc., Dial. Meretr.*, 1.) Creuzer gives Ἀλῶα for the name of the festival, as we have done. (*Symbolik*, vol. 4, p. 308.)

Aloēus, I. son of Apollo and Circe. From him, through his son Epopeus, was descended the Marathon, after whom the famous plain in Attica was named. (*Suid., s. v.* Μαραθών.) Callimachus applied to this same Marathon, son of Apollo, the epithets of δίνγρος, "*all humid*," and ἔννδρος, "*dwelling in the water*" (*Suid., l. c.*), a remark that will serve as an introduction to the explanation given by Creuzer to the fable of the Aloïdæ. *Vid.* Aloïdæ.—II. Son of Neptune and Iphimedia. He married Iphimedia, the daughter of his brother Triops; but Iphimedia having a stronger attachment for Neptune than for her own husband, became by the former the mother of two sons, Otus and Ephialtes, whom Aloeus, however, brought up as his own (Homer makes them to have been nurtured by Earth), and who were hence called *Aloïdæ*. *Vid.* Aloïdæ. (*Hom., Od.*, 11, 304, *seqq.*)

Aloïdæ (Ἀλωεῖδαι), sons of Aloeus in name, but in reality the offspring of Neptune and Iphimedia. (*Vid.* Aloeus II.) They were two in number, Otus and Ephialtes, and, according to Homer (*Od.*, 11, 310, *seqq.*), were, in their ninth year, nine cubits in width and nine fathoms in height. At this early age, they undertook to make war upon heaven, with the intention of dethroning Jupiter; and, in order to reach the heavens, they strove to place Mount Ossa upon Olympus, and Pelion upon Ossa; but they were destroyed by Apollo before, to use the graphic language of Homer, "the down had bloomed beneath their temples, and had thickly covered their chin with a well-flowering beard." According to the animated narrative of the same bard, they would have accomplished their object had they made the attempt, not in childhood, but after having "reached the measure of youth." (*Od., l. c.*) Such is the Homeric legend respecting the Aloïdæ, as given in the Odyssey. In the Iliad (5, 385) they are said to have bound Mars, and kept him captive for the

space of thirteen months, until Mercury "stole him away" (ἐξέκλεψεν). Later writers add, of course, many other particulars. Apollodorus makes Ephialtes to have aspired to a union with Juno, and Otus with Diana. (Compare *Nonnus, Dionys.*, 48, 402.—*Hygin., Fab.*, 28.) He farther states, that Diana effected their destruction in the island of Naxos. She changed herself, it seems, into a hind, and bounded between the two brothers, who, in their eagerness each to slay the animal, pierced one another with their weapons (ἐφ' ἑαυτοὺς ἠκόντισαν). Diodorus Siculus (5, 51) gives an historical air to the narrative, making the two brothers to have held sway in Naxos, and to have fallen in a quarrel by each other's hand. (Compare *Pind., Pyth.*, 4, 88, *ed. Böckh*, and the scholiast, *ad loc.*) Virgil assigns the Aloidæ a place of punishment in Tartarus (*Æn.*, 6, 582), and some of the ancient fabulists make them to have been hurled thither by Jupiter, others by Apollo. So in the Odyssey (*l. c.*) they are spoken of as inhabiting the lower world, though no reason is assigned by the poet for their being there, except what we may infer from the legend itself, that they were cut off in early life, lest, if they had been allowed to attain their full growth, they might have obtained the empire of the skies. (*Heyne, ad Apollod., l. c.*) Pausanias makes the Aloidæ to have founded Ascra in Bœotia, and to have been the first that sacrificed to the Muses on Mount Helicon (9, 29). Müller regards the Aloidæ as the mythic leaders of the old Thracian colonies, heroes by land and sea. They appear in Pieria (at Aloïum, near Tempe) and at Mount Helicon, and in both quarters have reference to the digging of canals and the draining of mountain-dales. (*Orchomenus*, p. 387.) Creuzer, on the other hand, sees in the fable of the Aloïdæ a figurative allusion to a contest, as it were, between the water and the land. Aloeus is "*the man of the threshing-floor*" (ἄλως), whose efforts are all useless on account of the infidelity of his spouse (the Earth, "*the very wise one*," ἴφι and μῆδος). She unites against him with Neptune, and the sea thereupon begets the mighty energies of the tempests (Otus and Ephialtes), which darken the day (Ὦτος, from ὠτός, "*the horned owl*," the bird of night), which brood heavily over the earth, and cause the waves of ocean to leap and dash upon the cultivated regions along the shore (Ἐφιάλτης, from ἐπί, and ἅλλομαι, "*to leap*," as indicating "the one that attacks" or "leaps upon," the spirit that oppresses and torments, "the nightmare"). At last the god of day (Apollo) comes forth, and the storm ceases, first along the mountain-tops, and at last even on the shore. (*Creuzer, Symbolik*, vol. 2, p. 386.) If we adopt the other version of the fable, that the Aloidæ were destroyed by Diana, the storm will then be hushed by the influence and changing of the moon.

Aloïum, a town of Thessaly, near Tempe. (*Steph. Byz., s. v.* Ἀλώιον.)

Alŏpe, I. daughter of Cercyon, king of Eleusis, and mother of Hippothoon by Neptune. She was put to death by her father, and her tomb is spoken of by Pausanias (1, 29). Hyginus says that Neptune, not being able to save her life, changed her corpse into a fountain (*Fab.*, 187). The son, on having been exposed by order of its mother, was at first suckled by a mare (ἵππος), whence his name Hippothoon; and was afterward taken care of and brought up by some shepherds. When he had attained to manhood, he was placed on his grandfather's throne by Theseus, who had slain Cercyon. (*Pausan.*, 1, 5, et 39.—*Hygin., l. c.*)—II. A town of Thessaly, situate, according to Steph. Byz. (*s. v.* Ἀλόπη), between Larissa Cremaste and Echinus. (Compare *Strabo*, 432.—*Pomp. Mel.*, 2, 3.) It is probably the same with the Alitrope noticed by Scylax (p. 24), and retains its name on the shore of the Melian Gulf, below *Makalla*.—III. A town of the Locri Ozolæ, according to Strabo (427). It is, perhaps, no other than the Olpæ of Thucydides (3, 101).—IV. A town of the Locri Opuntii, above Daphnus. It was here that, according to Thucydides, the Athenians obtained some advantages over the Locrians in a descent they made on this coast during the Peloponnesian war. (*Thucyd.*, 2, 26.)

Alopĕce, I. an island in the Palus Mæotis, near the mouth of the Tanaïs. Strabo and Ptolemy call it Alopecia (Ἀλωπεκία), but Pliny (4, 26) names it Alopece. —II. An island in the Cimmerian Bosporus, near Panticapæum. Constantine Porphyrogenitus (*de adm. imp., c.* 42) calls it Atech (Ἀτέχ).—III. A borough of Attica, north of Hymettus, and near the Cynosarges, consequently close to Athens. According to Herodotus (5, 63), it contained the tomb of Anchimolius, a Spartan chief, who fell in the first expedition undertaken by the Spartans to expel the Pisistratidæ. According to Æschines (*in Timarch.*, p. 119), it was not more than eleven or twelve stadia from the walls of the city. This was the borough or demus of Socrates and Aristides. It was enrolled in the tribe Antiochis. (*Steph. Byz., s. v.* Ἀλωπέκη.) Chandler thought that he passed some vestiges belonging to it in his journey from Athens to Hymettus. (*Travels*, vol. 2, c. 30.)

Alopeconnēsus, a town on the northern coast of the Thracian Chersonese. It was an Æolian colony, according to Scymnus (*v.* 705), and it is mentioned as one of the chief towns of the Chersonese by Demosthenes (*de Cor.*, p. 256). It was taken by Philip, king of Macedon, towards the commencement of his wars with the Romans (*Liv.*, 31, 16). According to Athenæus (2, 60), truffles of excellent quality grew near it. The site of the ancient town still retains the name of *Alexi*. (*Mannert*, 7, p. 197.)

Alos, or Halos, I. a city in Thessaly, situate near the sea, on the river Amphrysus. It was founded by Athamas, whose memory was here held in the highest veneration. (*Strab.*, 432.—*Herodot.*, 7, 197.) This place was called the "Phthiotic" or "Achæan" Alos, to distinguish it from another city of the same name among the Locri.—II. A city of the Locri Opuntii.

Alpēnus, a town of the Locri Epicnemidii, south of Thermopylæ, whence, as Herodotus (7, 229) informs us, Leonidas and his little band drew their supplies. It is also called Alpeni (Ἄλπηνοι). This is probably the same town which Æschines names Alponus, since he describes it as being close to Thermopylæ. (*Æsch., de Fals. Leg.*, p. 46.)

Alpes, a chain of mountains, separating Italia from Gallia, Helvetia, and Germania. Their name is derived from their height, *Alp* being the old Celtic appellation for a lofty mountain. (*Adelung, Mithridates*, vol. 2, p. 42.—Compare remarks under the article Albion II.) They extend from the Sinus Flanaticus, or *Gulf of Carnero*, at the top of the Gulf of Venice, and the sources of the river Colapis, or *Kulpe*, to Vada Sabatia, or *Savona*, on the Gulf of Genoa. The whole extent, which is in a crescent form, Livy makes only 250 miles, Pliny 700 miles. The true amount is nearly 600 British miles. They have been divided by both ancient and modern geographers into various portions, of which the principal are, 1. The Maritime Alps (Alpes Maritimæ), beginning from the environs of *Nice* (Nicæa), and extending to Mons Vesulus, *Monte Viso*. 2. The Cottian Alps (Alpes Cottiæ), reaching from the last-mentioned point to *Mont Cenis*. (*Vid.* Cottius.) 3. The Graian Alps (Alpes Graiæ), lying between *Mont Iseran* and the *Little St. Bernard* inclusively. The name *Graiæ* is said to refer to the tradition of Hercules having crossed over them on his return from Spain into Italy and Greece. 4. The Pennine Alps (Alpes Penninæ), extending from the *Great St. Bernard* to the sources of the Rhone and Rhine. The name is derived from the Celtic *Penn*, "a summit," and not, as Livy and other ancient writers, together with some modern ones, pretend, from Hannibal having crossed

into Italy by this path, and who, therefore, make the orthography *Poeninæ*, from *Poenus*. 5. The Rhætic or Tridentine Alps (Alpes Rhæticæ sive Tridentinæ), from the *St. Gothard*, whose numerous peaks bore the name of Adula, to *Mont Brenner* in the *Tyrol*. 6. The Noric Alps (Alpes Noricæ), from the latter point to the head of the river Plavis, or *la Piave*. 7. The Carnic or Julian Alps (Alpes Carnicæ sive Juliæ), terminating in the Mons Albius on the confines of Illyricum.—It was not till the reign of Augustus that the Alps became well known. That emperor finally subdued the numerous and savage clans which inhabited the Alpine valleys, and cleared the passes of the banditti that infested them. He improved the old roads and constructed new ones; and finally succeeded in establishing a free and easy communication through these mountains. (*Strab.*, 204.) It was then that the whole of this great chain was divided into the seven portions which have just been mentioned. Among the Pennine Alps is *Mont Blanc*, 14,676 feet high. The principal passes at the present day are, that over the Great St. Bernard, that over Mont Simplon, and that over Mont St. Gothard. The manner in which Hannibal is said to have effected his passage over these mountains is now generally regarded as a fiction. (*Vid.* Hannibal, under which article some remarks will also be offered upon the route of the Carthaginian commander in crossing the Alps.) Besides the divisions of the Alps already mentioned, we sometimes meet with others, such as the Lepontine Alps (Alpes Lepontiæ), between the sources of the Rhine and the Lacus Verbanus (*Lago Maggiore*); the Alpes Summæ (*Cæs., B. G.*, 3, 1, and 4, 10), running off from the Pennine Alps, and reaching as far as the Lake Verbanus, &c.

Alphesibœa, daughter of Phygeus, or Phegeus, king of Psophis in Arcadia, married Alcmæon, son of Amphiaraus, who had fled to her father's court after the murder of his mother. She received, as a bridal present, the fatal collar and robe which had been given to Eriphyle, to induce her to betray her husband Amphiaraus. The ground, however, becoming barren on his account, Alcmæon left Arcadia and his newly-married wife, in obedience to an oracle, and came, first to Calydon unto king Œneus, then to the Thesprotii, and finally to the Achelous. Here he was purified by the river-god from the stain of his mother's blood, and married Callirrhoë, the daughter of the stream. Callirrhoë had two sons by him, and begged of him, as a present, the collar and robe, which were then in the hands of Alphesibœa. He endeavoured to obtain them, under the pretence that he wished to consecrate them at Delphi; but the deception being discovered, he was slain by the two brothers of Alphesibœa, who had lain in wait for him. Alphesibœa, showing too much sorrow for the loss of her former husband, was conveyed by her brothers to Tegea, and given into the hands of Agapenor. The more usual name by which Alphesibœa is known among the ancient fabulists is Arsinoë. (*Apollod.*, 3, 7.—*Heyne, ad loc.*)

Alphēus and Alphĕus (Ἀλφειός, and Ἀλφεός, the short penult marking the earlier, the long one the later and more usual, pronunciation), I. a river of Peloponnesus, flowing through Arcadia and Elis. It rose in the Laconian border of Arcadia, about five stadia from Asea, and mingled its waters, at its source, with those of the Eurotas. The united streams continued their course for the space of twenty stadia, when they disappeared in a chasm. The Alpheus was seen to rise again at a place called Pēgæ (πηγαί), or "*the sources*," in the territory of Megalopolis, and the Eurotas in that of Belmina, in Laconia. Flowing onward from this quarter, the Alpheus passes through the intervening part of Arcadia, enters Elis, passes through the plain of Olympia, and discharges its waters, now swelled by numerous tributary streams, into the Sicilian Sea. The modern name of the river is the *Rouphia*.—There are few streams so celebrated in antiquity as the Alpheus. Its proximity to the scene of the Olympic contests connects its name continually with the mention of those memorable games, on the part of the ancient poets, and gives it, in particular, a conspicuous place in the verses of Pindar. There is also a pleasing legend connected with the stream. According to the poets, the god of the Alpheus became enamoured of and pursued the nymph Arethusa, who was only saved from him by the intervention of Diana, and changed for that purpose into a fountain. This fountain she placed in the island of Ortygia, near the coast of Sicily, and forming in a later age one of the quarters of the city of Syracuse. The ardent river-god, however, did not even then desist, but worked a passage for his stream amid the intervening ocean, and, rising up again in the Ortygian island, commingled its waters with those of the fountain of Arethusa. Hence, according to popular belief, if anything were thrown upon the Alpheus in Elis, it was sure to reappear, after a certain lapse of time, upon the bosom of the Ortygian fountain. (*Pausan.*, 5, 7.—*Id.*, 8, 54.—*Strab.*, 269 *et* 343.—*Pind., Nem.*, 1, 1, *seqq.*—*Moschus, Id.*, 8.—*Virg., Æn.*, 3, 692, *seqq.*—*Id., Georg.*, 3, 180.—*Nonnus, in Creuz., Melet.*, 1, p. 78.) According to another version, however, of the same legend, it was Diana herself, and not the nymph Arethusa, whom the river-god of the Alpheus pursued, and, when this pursuit had ended in the island of Ortygia, the fountain of Arethusa arose there. (*Schol. ad Pind., Nem.*, 1, 3.—vol. 2, p. 428, *ed. Böckh.*) The account last given will afford us a clew to the true meaning of the entire fable The goddess Diana had, it seems, a common altar at Olympia with the god of the Alpheus. (*Herodotus, in Schol. ad Pind., Olymp.*, 5, 10.—*Pausan.*, 5, 14.) To the same Diana water was held sacred. (*Böckh, ad Pind., Nem.*, 1.—*Creuzer's Symbolik*, vol. 2, p. 182.) This part of the worship of Diana having passed from the Peloponnesus into Sicily, the worship of the Alpheus accompanied it; or, in other words, a common altar for the two divinities was erected by the Syracusans in Ortygia, similar in its attendant rites and ceremonies to the altar at Olympia. For in the island of Ortygia all water was held sacred (*Schol. ad Pind., Nem.*, 1, 1.—2, p. 428, *ed. Böckh*), and Diana, besides, was worshipped at the fountain of Arethusa, under the titles of ποταμία and Ἀλφειώα. From this commingling of rites arose, therefore, the poetic legend, that the Alpheus had passed through the ocean to Ortygia, and blended its waters with those of Arethusa, or, in other words, its rites with those of Diana. (*Böckh, ad Pind., Nem., l. c.*)—II. An engraver on gems, who executed many works in connexion with Arethon, one of his contemporaries. A head of Caligula, engraved by him when a young man, is still extant. (*Bracci*, pt. 1, *tab.* 16.)

Alphĭus Avĭtus, a Roman poet, who wrote an account of illustrious men, in two volumes. Terentianus Maurus has cited some verses of the work, having reference to the story of Camillus and the schoolmaster of Falisci. (Compare *Burmann, Anthol. Lat.*, vol. 1, p. 452.)

Alpīnus (Cornelius), a wretched poet, ridiculed by Horace (*Serm.*, 1, 10, 36, *seqq*). In describing Memnon slain by Achilles, he kills him, as it were, according to Horace, by the miserable character of his own description. So also the same poet is represented by the Venusian bard as giving the Rhine a head of mud. Who this Alpinus actually was cannot be exactly ascertained, and no wonder, since it would have been strange if any particulars of so contemptible a poet had escaped oblivion. Cruquius, without any authority, discovers in Alpinus the poet Cornelius Gallus, the friend of Virgil. Nor is Bentley's supposition of any great value. According to this latter critic, Horace

alludes, under the name of Alpinus, to Furius Bibaculus; and Bentley thinks that the appellation was given him by Horace, either on account of his being a native of Gaul, or because he described in verse the Gallic war, or else, and what Bentley considers most probable, in allusion to a foolish line of his composition, "*Jupiter hibernas cana nive consput Alpes.*" (*Bentl., ad Horat.*, 1, 10, 36.)

Alpis, a river falling into the Danube. Mannert (*Geogr.*, vol. 3, p. 510) supposes this to have been the same with the Ænus, or *Inn*. It is mentioned by Herodotus (4, 29).

Alsium, a maritime town of Etruria, southeast from Cære, now *Palo*. (*Sil. Ital.*, 8, 475.)

Althæa, daughter of Thestius and Eurythemis, married Œneus, king of Calydon, by whom she had many children, among whom was Meleager, considered by some to be the son of Mars. Seven days after the birth of Meleager, the Destinies came unto Althæa, and announced that the life of Meleager depended upon a brand then burning on the hearth, and that he would die when it was consumed. The mother saved the brand from the flames, and kept it very carefully; but when Meleager killed his two uncles, Althæa's brothers, Althæa, to revenge their death, threw the piece of wood into the fire, and, as soon as it was burned, Meleager expired. She was afterward so deeply grieved for the loss of her son, that she made away with her own existence. (*Apollod.*, 1, 8, 1.—*Ovid, Met.*, 8, 446, *seqq.*) Another version of the story is also given (*Apollod., l. c.*), which appears to have been derived from Homer (*Il.*, 9, 551.—Compare with this *Anton. Lib.*, c. 2, and *Heyne, ad Apollod., l. c.*).

Althemĕnes (Ἀλθημένης, more correct than Althæmenes, Ἀλθαιμένης, the common form. *Heyne, ad Apollod.*, 3, 2, 1, *not. crit.*), son of Catreus, king of Crete. Hearing that either he or his brothers were to be their father's murderer, he fled to Rhodes, where he made a settlement, to avoid becoming a parricide, and built, on Mount Atabyrus, the famous temple of Jupiter Atabyrius. After the death of all his other sons, Catreus went after his son Althemenes: when he landed in Rhodes, the inhabitants attacked him, supposing him to be an enemy, and he was killed by the hand of his own son. When Althemenes knew that he had killed his father, he entreated the gods to remove him; and the earth immediately opened, and swallowed him up. (*Apollod.*, 3, 2.) According to Diodorus Siculus, however, he shunned the society of men after the fatal deed, and died eventually of grief. (*Diod. Sic.*, 5, 59.)

Altīnum, a flourishing city near Aquileia. According to Cluverius, the precise site of the ancient Altinum seems uncertain. D'Anville, however, asserts (*Anal. Geogr. de l'Ital.*, p. 84) that its place is yet marked by the name of *Altino*, on the right bank of the river Silis (*Sile*), and near its mouth. According to Strabo (214), the situation of Altinum bore much resemblance to that of Ravenna. The earliest mention of it is in Velleius Paterculus (2, 76). At a later period of the Roman empire it must have become a place of considerable note, since Martial compares the appearance of its shore, lined with villas, to that of Baiæ. (*Ep.*, 4, 25.) It was also celebrated for its wool. (*Martial, Ep.*, 14, 153.)

Altis, the sacred grove of Olympia, on the banks of the Alpheus, in the centre of which stood the temple of Jupiter. It was composed of olive and planetrees, and was surrounded by an enclosure. Besides the temple just mentioned, the grove contained those of Juno and Lucina, the theatre, and the prytaneum. In front of it, or, if we follow Strabo, within its precincts, was the stadium, together with the race-ground or hippodromus. The whole grove was filled with monuments and statues, erected in honour of gods, heroes, and conquerors. Pausanias mentions more than two hundred and thirty statues; of Jupiter alone he describes twenty-three, and these were, for the most part, works of the first artists. (*Pausan.*, 5, 13.) Pliny (34, 17) estimates the whole number of these statues, in his time, at three thousand. The Altis contained also numerous treasuries, belonging to different Grecian cities, similar to those at Delphi. These were situated on a basement of Porine stone, to the north of the temple of Juno. (*Vid.* Olympia.)

Aluntium, a town of Sicily, on the northern coast, not far from Calacta. Now *Alontio*. Cicero (*in Verr.*, 4, 29) calls the place Haluntium.

Alyattes, a king of Lydia, father of Crœsus, succeeded Sadyattes. He drove the Cimmerians from Asia, and made war against Cyaxares, king of the Medes, the grandson of Deioces. He died after a reign of 57 years, and after having brought to a close a war against the Milesians. An immense barrow or mound was raised upon his grave, composed of stones and earth. This is still visible within about five miles of Sardis or *Sart*. For some curious remarks on the resemblance between this tomb, as described by Herodotus, and that said to have been erected in memory of Porsenna (*Varro, ap. Plin.*, 36, 13), and which affords a new argument in favour of the Lydian origin of Etrurian civilization, consult the *Excursus of Creuzer, ad Herod.*, 1, 93 (*ed. Bähr*, vol. 1, p. 924).—It is also related that an eclipse of the sun terminated a battle between this monarch and Cyaxares, and that this eclipse had been predicted by Thales. (*Herod.*, 1, 74.—*Bähr, ad loc.*) Modern investigations make it to have been a total one. (*Oltmann, Act. Soc. Berolin. Mathemat.*, 1812.) It is worthy of notice, too, that the same eclipse is mentioned in the Persian poem *Schahnameh*, as having taken place under king Keikawus, who is thought to have been the Cyaxares of the Greek writers. (*Von Hammer, Wiener Jahrbüch.*, 9, p. 13.) For remarks on the chronology of this reign, consult *Clinton's Fasti Hellenici*, vol. 1, 2*d ed.*, p. 296 *et* 298, and also *Larcher, Histoire d'Herodote*, vol. 7, p. 537. (*Table Chronol.*)

Alypĭus, I. a philosopher of Alexandrea in Egypt, contemporary with Jamblichus. He was remarkably small of size, but possessed, according to Eunapius, a very subtle turn of mind, and was very skilful in dialectics. Alypius wrote nothing; all his instruction was given orally. Jamblichus composed a life of this philosopher. (*Biogr. Univ.*, vol. 1, p. 657.)—II. A native of Alexandrea, who wrote a work on music, entitled, Εἰσαγωγὴ μουσική, or "Introduction to Music." He divides the whole musical art into seven portions: 1. Sounds. 2. Intervals. 3. Systems. 4. Kinds. 5. Tones. 6. Changes. 7. Compositions. He treats, however, of only one of these, the fifth; whence Meibomius concludes that only a fragment of his work has reached us. There is some difference of opinion as to the period when Alypius flourished. Cassiodorus (*De Musica, sub fin.*) believes, that he was anterior to Ptolemy, and even to Euclid. De la Borde (*Essai sur la Musique*, vol. 3, p. 133) places him in the latter half of the fourth century after Christ. Of all the ancient writers on music that have come down to us, he is the only one through whom we are made acquainted with the notes employed by the Greeks; so that, without him, our knowledge of the ancient music would be greatly circumscribed. (*Schöll, Hist. Lit. Gr.*, vol. 8, p. 270.)—III. A native of Antioch, an architect and engineer, who lived in the reign of Julian the apostate, to whom he dedicated a geographical description of the ancient world. This production is considered by some to be the same with the short abridgment, first published by Godefroy (Gothofredus), in Greek and Latin, at Geneva, 1628, in 4to. There is, however, no good reason whatever to suppose this work to have been written by Alypius. The Greek text published by Godefroy appears rather to have been forged after the

Latin version, which is very old and very badly done. We perceive, from the letters of Julian that have come down to us, that Alypius was also a poet: and that he had commanded, moreover, in Britain, where his mildness and firmness combined had gained him great praise. It was Alypius whom Julian charged with the execution of his order for rebuilding the temple of Jerusalem; a work that was broken off, in so remarkable a manner, by globes of fire bursting forth from the ground, and wounding and putting to flight the workmen. (*Biogr. Univ.*, vol. 1, p. 657.—Consult *Salverte, des Sciences Occultes*, vol. 2, p. 224.)

Alypus, a statuary of Sicyon, pupil of Naucydes, the Argive. He cast in brass the statues of certain Lacedæmonians who fought with Lysander in the battle of Ægos Potamos. (*Pausan.*, 10, 9.)

Alyzia (Ἀλυζία), a town of Acarnania, about fifteen stadia from the sea, and, as Cicero informs us in one of his letters (*ad Fam.*, 16, 2), one hundred and twenty stadia from Leucas. It appears to have been a place of some note, as it is noticed by several writers. The earliest of these are Scylax (*Peripl.*, p. 13) and Thucydides (7, 31). A naval action was fought in its vicinity, between the Athenians under Timotheus, and the Lacedæmonians, not long before the battle of Leuctra. (*Xen., Hist. Gr.*, 5, 4, 65.) Belonging to Alyzia was a port consecrated to Hercules, with a grove, where was at one time a celebrated group, the work of Lysippus, representing the labours of Hercules; but a Roman general caused it to be removed to Rome, as more worthy to possess such a chef-d'œuvre. (*Strabo*, 459.) This port appears to answer to the modern *Porto Candili*. (*Cramer's Anc. Greece*, vol. 2, p. 18, *seqq.*)

Amagetobria. *Vid.* Magetobria.

Amalthæa, I. the name of the goat that suckled Jupiter. The monarch of Olympus, as a reward for this act of kindness, translated her to the skies, along with her two young ones, whom she had put aside in order to accommodate the infant deity, and he made them stars in the northern hemisphere, on the arm of *Auriga*. The whole legend appears to be of a mixed character, and from a simple origin, adapted to the rude ideas of an early race, to have gradually assumed an astronomical character. Thus, according to the legend, the infant Jove was nurtured by the milk of the goat, while the wild-bees deposited their honey on his lips. We have here the milk and the honey that play so conspicuous a part in Oriental imagery, as typifying the highest degree of human felicity and abundance, and, therefore, well worthy to be the food of an infant deity appearing in human form. From the milk and honey, moreover, of early fable, come the ambrosia and nectar of a later age, since nectar was regarded as a quintessence of honey, and ambrosia as an extract from the purest milk. (*Böttiger, Amalthæa*, vol. 1, p. 22.) The early legend goes on to state, that the infant Jove, when playing with his four-footed foster parent, accidentally broke off one of her horns. This was made at first to serve as a drinking cup, and thus recalls the custom of a primitive age, when the horns of animals were generally employed for this purpose; the horn-cup appearing as well in the earliest symposia and the Bacchanalian orgies of the Greeks, as in the legends of the Scandinavian Edda and in the halls of Odin. With the progress of ideas, a new feature was added to the fable. The horn of Amalthæa is no longer a mere cup. This use has ended, and Jupiter now ordains, that it shall be ever full to overflowing with whatever its possessor shall wish. (*Apostolius, Cent.*, 2, 86, p. 30.—Compare *Fischer, ad Palæphat.*, 46, p. 179.) Hence arose the beautiful fiction of the horn of plenty, the *Cornu Copiæ*, one of the happiest and most prolific allegories of the plastic art. Jove was said, in this later version of the fable, to have broken off the horn, filled it with all the richest fruits, and flowers, and teeming productions of earth, and to have given it to a nymph, Adrastea, who had charge, with others, of his earlier years.—A change had also been made in another part of the primitive legend. The goat Amalthæa, though so kind to the infant deity, and though all white and beautiful of form, was said, nevertheless, to have had a look so fearful and terror-inspiring, that the Titans, unable to endure it, entreated the earth to hide the animal from view. (*Eratosthenes, Cataster.*, 13, p. 10, *seqq., ed. Schaub.—Hygin., Poet. Astron.*, 2, 13.) We have here a clew to the origin of the whole fable. The ancient navigators had observed that the constellations of the *She-Goat* and the *Kids* (*Capella* and *Hœdi*) brought stormy and rainy weather, and they were therefore regarded as inauspicious for mariners and dangerous for ships. (*Arat. Phæn.*, 156, *seqq.—Schol. ad Arat.*, p. 46, *ed. Buhle.—Voss., ad Virg., Georg.*, 1, 205.) Hence probably the name αἴξ was applied to the constellation of the She-Goat, in its primitive meaning of *a tempest*, a primitive meaning which afterward disappeared from use, while the secondary one of a *she-goat* usurped its place. (*Buttmann, ad Ideler, Sternnamen*, p. 309.) With this earlier meaning of αἴξ is connected that of αἰγίς, "*a storm*" or "*tempest*," subsequently indicative of the Ægis of Jupiter, which he was believed to wield amid the warfare of the elements. From all this arose the early legend. The bright stars in the constellation of Capella become the fair, white she-goat Amalthæa. The storms and clouds which the constellation brings with it, become the fear-inspiring look on the part of the animal, and, by the rude simplicity of early times, the she-goat is made the foster-parent of Jove. (Compare *Höck, Creta*, vol. 1, p. 177, *seqq.—Creuzer, Symbolik*, vol. 2, p. 424, *seqq.*)—II. A daughter of Melisseus, king of Crete. She and her sister Melissa had charge of the infant Jupiter, and fed him with goat's milk and honey. This is merely a later version of the early fable mentioned under Amalthæa I. The she-goat and bees are now two females. (*Diod. Sic.*, 5, 70.—Compare *Böttiger, Amalthæa*, vol. 1, p. 24.)—III. A sibyl of Cumæ, called also Hierophile and Demophile. She is supposed to be the same who brought nine books of prophecies to Tarquin, king of Rome. (*Vid.* Sibyllæ.)

Amalthēum, a gymnasium, or, rather, gymnasium and study combined, which Atticus had arranged in his villa in Epirus. It was replete with all that could amuse or instruct, and here, too, were placed the statues of all the illustrious men by whom the glory of the Roman state had been advanced to its proud elevation, just as Jupiter had been nurtured by the goat Amalthæa. Hence its name Amaltheum (Ἀμαλθεῖον). (*Cic., Ep. ad Att.*, 1, 16.—Compare *Ernesti, Clav. Cic., Ind. Græco-Lat.*)—Cicero appears to have had something of the kind in his villa at Arpinum, and which he calls his *Amalthæa*, in the singular (fem.). (*Ep. ad Att.*, 2, 1.)

Amānus, I. a continuation of the chain of Mount Taurus, stretching to the north as far as Melitene and the Euphrates. It is situate at the eastern extremity of the Mediterranean, near the Gulf of Issus, and separates Cilicia from Syria. The defile or pass in these mountains was called Portus Amanicus, or Pylæ Syriæ. Its valleys and recesses were inhabited by wild and fierce tribes, who lived chiefly by plundering their neighbours, though they boasted of their freedom under the sonorous name of Eleuthero-Cilices, or Free Cilicians. The modern name of the chain is, according to Mannert, *Almadag*; but, according to D'Anville, *Al-Lukan*. (*Strab.*, 521.—*Lucan*, 8, 824.—*Cic., Ep. ad Att.*, 5, 20.—*Plin.*, 5, 27.)—II. A deity worshipped in Pontus and Cappadocia, and also called Omanus and Anandatus. (Compare *Tschucke, ad Strab.*, 11, p. 512, *ed. Casaub.*—vol. 4, p. 478.) Bochart identifies him with the sun (*Geogr. Sacr.*, p. 277), and others with the Persian Hom, a type of the

same luminary. (*Creuzer, Symbolik*, vol. 2, p. 164.) Mount Amanus thus becomes the mountain of the sun, even as Lebanon appears in the Phœnician Cosmogony of Sanchoniathon.

Amarăcus, a son of Cynaras, king of Cyprus, who, having fallen and broken a vase of perfumes which he was carrying, pined away, being either overpowered by the strong fragrance, or struck with grief at the loss he had sustained. The gods, out of compassion, changed him into the *amaracus*, or sweet-marjoram. Servius (*ad Virg., Æn.*, 1, 692) gives a somewhat different account, and makes Amaracus, not a son, but an attendant, of the king's. As regards the plant amaracus itself, and its identity with the σάμψυχον of the Greeks, consult *Fée, Flore de Virgile*, p. clxxxv.

Amardi, a nation of Asia. Ptolemy (5, 13) places them in the greater Armenia, on the borders of Media; Nearchus, Pliny (6, 17), and Strabo, in the mountains of Elymais, in Persia. Others assign Margiana as the country in which they lived. It is possible that there were several tribes of this same name spread over different countries, or perhaps several colonies of this people. Vossius thinks that all robbers and fugitives inhabiting the mountains were called Amardi by the Persians. (*Voss., ad Pomp. Mel.*, b. 6. — Compare *Pomp. Mel., French transl.*, vol. 1, p. 202.)

Amaryllis, the name of a female in Virgil's eclogues. Some commentators have supposed that the poet spoke of Rome under this fictitious appellation, but this supposition is a very improbable one. (Consult *Heyne, ad Virg., Eclog.*, 1, 28, towards the conclusion of the note.)

Amarynthus, a town of Eubœa, seven stadia from Eretria, celebrated for the temple and worship of Diana Amarynthia. (*Strab.*, 448.—*Liv.*, 35, 38.—*Pausan.*, 1, 31.)

Amasēnus, a small river of Latium, crossing the Pontine Marshes, and falling into the Tyrrhenian Sea, now *La Toppia*. (*Virg., Æn.*, 7, 685.)

Amasĭa or Amasēa (Ἀμάσεια, by the later Greeks Ἀμασία), a city of Pontus, on the river Iris, the origin of which is not ascertained. It was the birthplace of Mithradates the Great and of Strabo the geographer. At a later period, when under the Roman sway, it became the capital of Pontus Galaticus (*Hierocles*, p. 701), and bore upon its coins the title of Metropolis. Strabo (560) gives us a particular description of his native city. The modern *Amasyah* or *Amassia* is supposed to occupy the site of the ancient Amasea. (*Mannert*, 6, pt. 2, p, 461, *seqq.*)

Amāsis, I. a king of Egypt, of one of the earlier dynasties. He rendered himself odious to his subjects by his violent and tyrannical conduct, and, on the invasion of Egypt by Actisanes, king of Æthiopia, the greater part of the inhabitants went over to the latter. Such is the account given by Diodorus Siculus (1, 60), where many think we should read Amōsis for Amasis. (Consult *Steph.* and *Wesseling, ad Diod., l. c.*) Justin Martyr (*Parænes.*, p. 10) makes him to have been the first Pharaoh of the 18th dynasty. Eusebius (*Chron.*) asserts that he was the same king during whose reign Jacob died. Olearius (*ad Philostr., Vit. Apoll.*, 42) maintains that he was monarch of Egypt in the time of the Exodus. All is uncertainty respecting him.—II. An Egyptian, who, from having been a common soldier, became king of Egypt. He succeeded in gaining the favour of king Apries, and was despatched by that monarch to quell a sedition which had broken out. As he was endeavouring to dissuade those who had revolted from the step they had taken, one of them came behind him and put a helmet on his head, saying that he put it on him to make him a king. Amasis was thereupon proclaimed king by the insurgents, and immediately marched against and defeated his former master, B.C. 569. He governed with prudence and energy. Under his reign Egypt enjoyed for many years uninterrupted prosperity. To prevent those offences which an idle and overflowing population might commit, he ordained that every one of his subjects should yearly give an account, to the ruler of the nome or district in which he resided, of the means of subsistence which he enjoyed, and the manner in which he lived. He showed also an enlightened spirit in the permission which he granted to strangers, and particularly to the Greeks, to visit Egypt; he gave them settlements along his coasts, and permitted them to erect temples there for the performance of their national worship. Solon was one of those who visited Egypt during the reign of this prince. Amasis espoused a Grecian female, a native of Cyrene: he displayed his attachment to the Greeks in various ways, and contributed liberally, not only to the rebuilding of the temple at Delphi, but to the improvement and embellishment of many cities and temples of Greece. In his own country he constructed numerous magnificent works, in the massy and gigantic style so peculiar to Egypt. He subjected also the isle of Cyprus, and made it tributary to his crown. The prosperity of Amasis, however, was disturbed, at last, by the preparations which Cambyses, king of Persia, made to attack his kingdom. The Persian monarch had demanded the daughter of Amasis in marriage; but the father, knowing that Cambyses meant to make her, not his wife, but his concubine, endeavoured to deceive him by sending in her stead the daughter of Apries. The female herself disclosed the imposition to Cambyses, and the latter, in great wrath, resolved to march against Egypt. The defection of Phanes, moreover, an officer among the Greek auxiliaries, who fled to Cambyses on account of some dissatisfaction with Amasis, proved a serious injury to the Egyptian prince. The Greek informed Cambyses how he might pass the intervening deserts, and gave him also very important information respecting the kingdom he was about to invade. Amasis escaped by death the perils which threatened his country. He died B.C. 525, after a reign of 44 years, and the whole fury of the storm fell upon his son Psammeticus. Cambyses, however, determined not to be disappointed of his revenge, caused the body of the deceased monarch to be taken from the royal sepulchre at Sais; and, after having practised various indignities upon it, commanded it to be burned, an order equally revolting to the religious feelings of both the Persians and Egyptians. The story of Amasis and Polycrates is well known (*vid.* Polycrates), though the reason commonly assigned for the former's refusing to continue the alliance is perhaps less worthy of credit than that given by Diodorus Siculus, 1, 15. (*Herodot.*, 2, 162, *seqq.*—*Id.*, 3, 1, *seqq.*) Athenæus (15, 25.—vol. 5, p. 479, *ed. Schweigh.*) informs us, that Amasis first insinuated himself into the good graces of Apries by a chaplet of flowers which he presented to him on his birthday. The king, enchanted with the beauty of the chaplet, invited him to a feast, which he gave on that occasion, and received him among the number of his friends.

Amastris, I. a daughter of the brother of Darius Codomannus. Alexander intended giving her in marrige to Craterus, but, in the confusion and political changes which followed the death of the conqueror, the plan, of course, fell to the ground, and she became the wife of Dionysius, tyrant of Heraclea in Pontus. (*Memnon*, c. 5.) Dionysius, at his death, left her as the guardian of his children, on account of the influence she enjoyed among the Macedonians. She was subsequently married to Lysimachus, and, though some time after separated from him by reason of the political movements of the day, continued to enjoy high consideration and respect. She founded a city at this period, and called it after her name. She was murdered by her own sons, who were punished by Lysima-

chus for the unnatural deed.—II. A city on the coast of Paphlagonia, near the mouth of the Parthenius. It was founded by Amastris, the niece of Darius Codomannus, and wife of Dionysius, tyrant of Heraclea, who gave her name to the new settlement. The earlier town of Sesamus, mentioned by Homer (*Il.*, 2, 853), served for its citadel. It is praised as a beautiful city by both the younger Pliny (*Ep.*, 10, 99) and the later ecclesiastical writers. (Compare *Nicetæ Paph. Or., in S. Hyacint.*, 17.) Amastris, like Sinope, was built on a small peninsula, and had, in consequence, a double harbour. (*Strabo*, 544.) The modern name is *Amastra*. (*Mannert*, 6, pt. 3, p. 25.)

Amāta, the wife of King Latinus, and mother of Lavinia. She hung herself in despair, on finding that she could not prevent the marriage of her daughter with Æneas. (*Virg.*, *Æn.*, 12, 603.)

Amāthus (gen. *untis*), a city on the southern side of the island of Cyprus, and of great antiquity. Adonis was worshipped here as well as Venus. Scylax affirms that the Amathusians were autochthonous (*Peripl.*, p. 41); and it appears from Hesychius that they had a peculiar dialect (*s. v.* Ἐτθλαί, Κνβάβδα, Μάλικα). Amathus was celebrated as a favourite residence of Venus. (*Æn.*, 10, 51.—*Catull.*, *Ep.*, 36.) The goddess, as an author who wrote a history of Amathus, and is quoted by Hesychius (*s. v.* Ἀφρόδιτος), reported, was represented with a beard. Amathus was the see of a Christian bishop under the Byzantine emperors. (*Hierocl.*, p. 706.) Its ruins are to be seen near the little town of *Limmeson* or *Limmesol*, somewhat to the north of *Cape Gatto*. (*Cramer's Asia Minor*, vol. 2, p. 377, *seqq.*)

Amāzŏnes, a name given by the ancient writers to certain female warriors, and derived, according to the popular opinion, from *a, priv.*, and μᾶζος, "*a female breast*," because it was believed that they burned off the right breast in order to handle the bow more conveniently. The men among them were held in an inferior, and, as it were, servile condition, attending to all the employments which occupy the time and care of females in other nations, while the Amazons themselves took charge of all things relating to government and warfare. (*Diod. Sic.*, 2, 45.—*Id.*, 3, 52.) The Greek writers speak of *African* and *Asiatic* Amazons. (*Diod. Sic., l. c.*) The Amazons of Africa were the more ancient, and were also the more remarkable for the number and splendour of their warlike achievements. They dwelt in the western regions of Africa, occupying an island in a lake called Tritonis, and which was near the main ocean. Diodorus describes this island as beautiful and productive, and names it *Hesperia*. Under the guidance of a warlike queen, whom he calls Myrina, they conquered the people of Atlantis, their neighbours, traversed a large portion of Africa, established friendly relations with Horus, son of Isis, then on the throne of Egypt, subdued Arabia, Syria, various parts of Asia Minor, and penetrated even into Thrace. After this long career of conquest they returned to Africa, and were annihilated by Hercules. At this same time, too, the Lake Tritonis disappeared as such, and became part of the ocean, the intervening land having been swallowed up. (*Diod. Sic.*, 3, 54.)—The Amazons of Asia are described by the same writer (2, 45) as having dwelt originally on the banks of the Thermodon in Pontus, and with this statement the ancient poets all agree. Herodotus also (9, 27) places the Amazons on this same river, and he affirms that it was from thence they advanced into Greece and invaded Attica. He likewise speaks of an expedition undertaken by the Greeks against these warlike females, in which the latter were defeated near the Thermodon and led away captive. A part of them, however, escaped to Scythia, and became the mothers of the Sauromatæ (4, 110). The same historian adds, that the Scythian term, which answered to the Greek word Ἀμάζων, was *Oiorpata*, or "man-slayer." We have here what are sometimes called the *Scythian* Amazons, making, in fact, a third class.—Diodorus gives an account of the victories of the Asiatic Amazons, as he had done in the case of the African. He makes them to have conquered a large portion of Asia, extending their victorious arms from the regions beyond the Tanaïs (or *Don*) as far as Syria (2, 46). Other accounts tell of their invasion of Attica, in order to recover their queen Antiope, who had been carried off by Theseus (*Plut., Vit. Thes.*, c. 26, *seqq.*); of their previous wars with Hercules; and still more anciently of their contest with Bacchus. (*Pausan.*, 1, 15.—*Id.*, 7, 2.—*Plut., Quæst. Gr.*, p. 541.—*Justin*, 2, 4.) They are also mentioned by Homer, who speaks of their wars with the kings of Phrygia (*Il.*, 3, 184), and of their defeat by Bellerophon (*Il.*, 6, 186). They are said also to have been among the allies of the Trojans in the war with the Greeks, and their queen Penthesilea was slain by Achilles. (*Hygin., Fab.*, 112.—*Dict. Crit.*, 4, 2, 3.—*Tzetz. ad Lycophron*, 999.—*Diod. Sic.*, 2, 46.) They make their appearance again, in a later age, in the history of Alexander's expedition into Asia, and their queen Thalestris is said to have paid a visit to the victorious monarch, having come for that purpose from the vicinity of Hyrcania; but Quintus Curtius, who gives us this information, deals, as usual, in the marvellous, and with his wonted ignorance of geography, places the plains of Themiscyra, and the river Thermodon which waters them, contiguous to the country of the Hyrcanians. (*Q. Curt.*, 6, 5, 25.—Compare *Freinshem, ad loc.*)—The Amazons are described as armed with bow and arrows, and as having also battle-axes and crescent shields ("*peltæ lunatæ.*"—*Virg.*, *Æn.*, 1, 490). Some writers, differing from Diodorus, as cited above, make the Amazons to have had no males among them, but to have merely visited, at stated times, the neighbouring communities, for the purpose of a temporary union and the obtaining of offspring. They farther state, that the female children thus born to them were carefully reared, after having the right breast seared with a red-hot iron, but that all the male ones were destroyed immediately after birth. Diodorus, however, informs us, in speaking of the Asiatic Amazons, that they merely mutilated (ἐπήρουν) the legs and arms of the male children, in order to render them unfit for war. About the treatment of the male offspring among the African Amazons he is altogether silent.—Thus much for the Amazons, as they have been described or referred to by the ancient writers. Various explanations, as may well be supposed, have been given of this curious legend. Some see in it an old tradition, founded, in a measure, on historical truth, of a community of women, who actually formed themselves into a regular state, after getting rid of, or subjugating their husbands. This is too improbable to need any serious refutation. R. P. Knight thinks that "the fable" of the Amazons (for so he terms it) "arose from some symbolical composition of an androgynous character, and which sought to express the blending of the two sexes into one shape; the full, prominent form of the female breast being given on one side, and the flat form of the male on the other." (*Inquiry into the Symbol. Lang.*, &c., § 50.—*Class. Journ.*, vol. 23, p. 238.) Creuzer agrees with Knight in making the legend a religious one, but he sees in the story of the Amazons evident traces of some accounts that must have reached the early Greeks, respecting a female priesthood of a warlike character, connected with the worship of the great powers of nature, and on whom, as a part of that worship, either a periodical or perpetual continence was enjoined. The change of vestments and of characters, so common in this same class of Asiatic religions, was indicated, according to this same writer, by the removal of one of the breasts. The Amazons, therefore, according

to this explanation, will be a band of warlike priestesses or Hierodulæ, who, in renouncing maternity, and in giving themselves up to martial exercises, sought to imitate the periodical sterility of the great powers of light, the sun and moon, and the combats in which these were from time to time engaged, against the gloomy energies of night and winter. (*Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 90, *seqq*.) That the legend of the Amazons rests on a religious basis, we readily admit, but that any Amazons ever existed, even as warlike priestesses, we do not at all believe. The first source of error respecting them is the etymology commonly assigned to the name. To derive this from the negative *α* and *μᾶζος*, and to make it indicate the loss of one of the breasts, is, we think, altogether erroneous. If a Greek derivation is to be assigned to the term Amazon, it is far more correct to deduce the word from the *intensive α*, and *μᾶζος*, and to regard it as denoting, not the absence of one breast, but the presence of many. The name Ἀμάζων (*Amazon*) then becomes equivalent to the Greek Πολυμάστος (*Polymastus*) and the Latin *Multimammia*, both of which epithets are applied by the ancient mythologists to the Ephesian Diana, with her numerous breasts, as typifying the great mother and nurse of all created beings. It is curious to connect with this the well-known tradition, that the Amazons founded the city of Ephesus, and at a remote period sacrificed to the goddess there. (*Callim., H. in Dian.*, 238. — *Dionys. Perieg.*, 828.) But how does the view which we have just taken of the erroneous nature of the common etymology, in the case of the name *Amazon*, harmonize with the remains of ancient sculpture? In the most satisfactory manner. No monument of antiquity represents the Amazons with a mutilated bosom, but, wherever their figures are given, they have both breasts fully and plainly developed. Thus, for example, the Amazons on the Phigaleian frieze have both breasts entire, one being generally exposed, while the other is concealed by drapery, but still in the latter the roundness of form is very perceptible. Both breasts appear also in the fine figure of the Amazon belonging to the Lansdowne collection; and so again in the basso-relievo described by Winckelmann in his *Monumenti Inediti*. The authorities, indeed, on this head are altogether incontrovertible. (*Winckelmann, Gesch. der Kunst des Alterthums*, vol. 2, p. 131. — *Id., Mon. Ined.*, pt. 2, c. 18, p. 184. — *Müller, Archäologie der Kunst*, p. 530. — *Elgin and Phigaleian Marbles*, vol. 2, p. 179.—*Heyne, ad Apollod.*, 2, 5, 9.) The first Greek writer that made mention of females who removed their right breast was Hippocrates (Περὶ ἀέρων, κ. τ. λ., § 43). His remarks, however, were meant to apply merely to the females of the Sauromatæ, a Scythian tribe; but subsequent writers made them extend to the fabled race of the Amazons.—It appears to us, then, from a careful examination of the subject, that the term *Amazon* originally indicated neither a warlike female, nor a race of such females, but was merely an epithet applied to the Ephesian Diana, the great parent and source of nurture, and was intended to express the most striking of her attributes. The victories and conquests of the Amazonian race are nothing more, then, than a figurative allusion to the spread of her worship over a large portion of the globe, and the contests with Bacchus, Hercules, and Theseus refer in reality to the struggles of this worship with other rival systems of faith, for Bacchus, Hercules, and Theseus are nothing more than mythic types of three different forms of belief. Hence we see why the conflict of the Amazons with Theseus, who was nothing more than the symbol of the establishment of the Ionic worship, became a most appropriate ornament for the frieze of the Parthenon, the temple of the great national goddess Minerva. It was, in fact, a delineation of the downfall of a rival system of belief.—Before we conclude, it may not be amiss to examine more closely into the etymology of the term *Amazon*. We have thus far regarded the word as of Grecian origin. What if, after all, it be of Oriental birth, and have reference to the far-famed *Asi* of Oriental and Scandinavian mythology? Salverte sees in them a class of female divinities, the spouses of the *Asi*, and he traces the first part of the name to the Pehlvi *am*, denoting "a mother," or "a female" generally. (*Essai sur les Noms*, &c., vol. 2, p. 178.) Ritter also detects in the name an allusion to the *Asi* (*Vorhalle*, p. 465, *seqq*.); and, in connexion with this view of the subject, we may state that the name of *Asia* (the land of the *Asi*) was first given to a small district near the Caÿster, and in the very vicinity of Ephesus, the city which the Amazons had founded. Ephesus, moreover, first bore, it is said, the name of *Smyrna*, an appellation afterward bestowed on the city of Smyrna, which was founded by an Ephesian colony. This term Smyrna is said to have been originally the name of an Amazonian leader. Would it be too fanciful to deduce it from *Asa-Myrina*, and thus blend together the name of the African Amazon Myrina with the sacred appellation of the Asi?

Amazonĭus, a surname of Apollo at Pyrrhicus, in Laconia, from the protection he is said to have afforded to the inhabitants when attacked by the Amazons. (*Pausan.*, 3, 25.)

Ambarri, a people of Gallia Celtica, situate between the Ædui and Allobroges, along either bank of the Arar or *Saône*. Following D'Anville's authority, we would place them in the present *Department de l'Ain*. Livy enumerates them among the Gallic tribes that crossed the Alps in the time of Tarquinius Priscus. (*Liv.*, 5, 34.—*Cæs., B. G.*, 1, 11, *et* 14.)

Ambarvalia, sacred rites in honour of Ceres, previous to the commencement of reaping, which were called *sacra ambarvalia*, because the victim was carried around the fields (*arva ambiebat*.—*Vid.* Arvales).

Ambiāni, a people of Gallia Belgica, whose capital was Samarobriva, afterward called Ambiani or Ambianum, now *Amiens*. Their territory corresponds to what is now the *Department de la Somme*. (*Cæs., B. G.*, 2, 4.—*Id. ib.*, 7, 75.)

Ambiatīnus Vicus, a village of Germany, where the Emperor Caligula was born. It was situate between Confluentes and Baudobriga, and is supposed by some to be now *Capelle*, on the Rhine, by others, *Königstuhl*. Mannert, without fixing the modern site, thinks it lay on the *Moselle*. (*Geogr.*, 2, p. 210.—*Sueton., Vit. Calig.*, 8.)

Ambigātus, a king of the Celtæ, in the time of Tarquinius Priscus. According to the account given by Livy (5, 34), he sent his two nephews, Sigovesus and Bellovesus, in quest of new settlements, with the view of diminishing the overflowing numbers at home. The two chieftains drew lots respecting their course, and Sigovesus obtained the route that led towards the Hercynian forest, Bellovesus the road to Italy. What is here stated, however, appears to be a mere fable, owing its origin to the simultaneous emigrations of two hordes of Gallic warriors. (Compare *Thierry, Histoire des Gaulois*, vol. 1, p. 39.)

Ambiŏrix, a king of one half of the Eburones in Gaul, Cativolcus being king of the other half. He was an inveterate foe to the Romans, and after inflicting several serious losses upon, narrowly escaped the pursuit of, Cæsar's men, on being defeated by that commander. (*Cæs., B. G.*, 5, 24, *et* 26.—*Id.*, 6, 30.)

Ambivarĕti and Ambivarēti (for we have, in the Greek Paraphrase of Cæsar, b. 7, c. 75, Ἀμβιβαρέτων, and at c. 90, Ἀμβιβαρήτων), a Gallic tribe, ranked among the clients of the Ædui, whence Glareanus and Ciacconius suspect them to be the same with the Ambarri. Almost all the MSS. of Cæsar call them

Ambluareti. The ancient geographical writers are silent respecting them.

Ambivariti, a tribe of Gallia Belgica, a short distance beyond the Mosa or *Meuse.* (*Cæs., B. G.*, 4, 9.)

Ambracĭa, a celebrated city of Epirus, the capital of the country, and the royal residence of Pyrrhus and his descendants. It was situate on the banks of the Aracthus or Arethon, a short distance from the waters of the Ambracian Gulf. The founders of the place were said to have been a colony of Corinthians, headed by Tolgus or Torgus, 650 B.C., who was either the brother or the son of Cypselus, chief of Corinth. (*Strabo*, 325. — *Scymn., Ch.*, v. 452.) It early acquired some maritime celebrity, by reason of its advantageous position, and was a powerful and independent city towards the commencement of the Peloponnesian war, in which it espoused the cause of Corinth and Sparta. At a later period we find its independence threatened by Philip, who seems to have entertained the project of annexing it to the dominions of his brother-in-law, Alexander, king of the Molossians. (*Demosth., Phil.*, 3, 85.) Whether it actually fell into the possession of that monarch is uncertain, but there can be no doubt of its having been in the occupation of Philip, since Diodorus Siculus (17, 3) asserts that the Ambraciots, on the accession of Alexander the Great to the throne, ejected the Macedonian garrison stationed in their city. Ambracia, however, did not long enjoy the freedom which it thus regained, for, having fallen into the hands of Pyrrhus, we are told that it was selected by that prince as his usual place of residence. (*Strabo*, 325. — *Liv.*, 38, 9.) Ovid (*Ibis*, v. 306) seems to imply that he was interred there. Many years after, being under the dominion of the Ætolians, who were at that time involved in hostilities with the Romans, this city sustained a siege against the latter almost unequalled in the annals of ancient warfare for the gallantry and perseverance displayed in defence of the place. (*Polyb., Frag.*, 22, 13.) Ambracia, at last, opened its gates to the foe, on a truce being concluded, and was stripped by the Roman consul, M. Fulvius Nobilior, of all the statues and pictures with which it had been so richly adorned by Pyrrhus. From this time Ambracia began to sink into a state of insignificance, and Augustus, by transferring its inhabitants to Nicopolis, completed its desolation. (*Strabo*, 325.—*Pausan.*, 5, 23.) In regard to the topography of this ancient city, most travellers and antiquaries are of opinion, that it must have stood near the town of *Arta*, which now gives its name to the gulf. (*Cramer's Ancient Greece*, vol. 1, p. 145, *seqq.*)

Ambracĭus Sinus, a gulf of the Ionian Sea between Epirus and Acarnania. Scylax (*Peripl.*, p. 13) calls it the Bay of Anactorium, and observes that the distance from its mouth to the farthest extremity was one hundred and twenty stadia, while the entrance was scarcely four stadia broad. Strabo (325) makes the whole circuit three hundred stadia. (*Cramer's Ancient Greece*, vol. 1, p. 153.)

Ambrŏnes, a Gallic horde, who invaded the Roman territories along with the Teutones and Cimbri, and were defeated with great slaughter by Marius. The name is thought to mean, "dwellers on the Rhone" (Amb-rones). So Ambidravii, "dwellers on the Draave;" Sigambri, "dwellers on the Sieg," &c. (Compare *Pfister, Gesch. der Teutschen*, vol. 1, p. 35.)

Ambrosĭa, the celestial food on which the gods were supposed to subsist, and to which, along with nectar, they were believed to owe their immortality. The name is derived from ἄμβροτος, "immortal." (Compare *Heyne, Excurs.* 9, *ad Il.*, 1.—*Id., Obs. ad Hom., Il.*, 1, 190.) There is a striking resemblance between the Grecian and Hindoo mythology in this respect. The *Amrita*, or water of life, recalls immediately to mind the Ambrosia of Olympus. (Compare *Hom., Od.*, 1, 359, where ambrosia and nectar appear to be used as synonymous terms.—*Heyne, Excurs.* 9, *ad Il.*, 1, and consult the remarks of Buttmann in his *Lexilogus, s v.* 'Αμβρόσιος, &c.)

Ambrosĭus, bishop of Milan in the fourth century, and one of the latest and most distinguished of what are denominated the Fathers of the Christian Church. He was born at Arelate (*Arles*), then the metropolis of Gallia Narbonensis, according to some authorities, A.D. 333, according to others, 340. His father was the emperor's lieutenant in that district, and, after his death, Ambrose, who was the youngest of three children, returned with the widow and family to Rome. Here, under the instructions of his mother and his sister Marcellina, who had vowed virginity, he received a highly religious education, and that bias in favour of Catholic orthodoxy by which he was subsequently so much distinguished. Having studied law, he pleaded causes in the court of the prætorian prefect, and was in due time appointed proconsul of Liguria. He thereupon took up his residence at Milan, where a circumstance occurred which produced a sudden change in his fortunes, and transformed him from a civil governor into a bishop. Auxentius, bishop of Milan, the Arian leader in the west, died, and left that see vacant, when a warm contest for the succession ensued between the Arians and Catholics. In the midst of a tumultuous dispute, Ambrose appeared in the midst of the assembly, and exhorted them to conduct the election peaceably. At the conclusion of his address, a child in the crowd exclaimed, "Ambrose is bishop!" and, whether accidentally or by management, the result throws a curious light upon the nature of the times; for the superstitious multitude, regarding the exclamation as a providential and miraculous suggestion, by general acclamation declared Ambrose to be elected. After various attempts to decline the episcopal office, Ambrose at length entered upon the discharge of its duties, and rendered himself conspicuous by his decided and unremitting opposition to the tenets of Arianism. To his zealous endeavours also was owing the failure of the attempt made by the remains of a pagan party to re-establish the worship of paganism. The strength and ability of Ambrose were such, that, although opposed to him on ecclesiastical points, Valentinian and his mother respected his talents, and in moments of political exigency, required his assistance. The most conspicuous act on the part of Ambrose was his treatment of Theodosius for the massacre at Thessalonica. The emperor was consigned to a retirement of eight months, and not absolved even then until he had signed an edict, which ordained that an interval of thirty days should pass before any sentence of death, or even of confiscation, should be executed. After having paid the funeral honours to Theodosius, who died soon after obtaining peaceable possession of the entire Roman empire, the bishop departed from this world with a composure worthy of his firm character, in the year 397. It is evident that Ambrose was one of those men of great energy of mind and temperament, who, in the adoption of a theory or a party, hold no middle course, but act with determination towards the fulfilment of their purposes. Regarded within their own circles, there is generally something in such characters to admire; and, beyond that, as certainly much to condemn. It must be conceded, however, that men resembling Ambrose effected much to advance the Roman Catholic Church to the power to which it afterward attained, and, by necessary sequence, to the abuse of it which produced the Reformation. The writings of this father are numerous, and the great object of almost all of them was to maintain the faith and discipline of the Catholic Church, while some of them are written to recommend celibacy as the summit of Christian perfection. His

best work is "*De Officiis*," intended to explain the duties of Christian ministers The most accurate edition of his works is that of the Benedictines, *Paris*, 2 vols. fol , 1682-90. (*Gorton's Biogr. Dict* , vol. 1, p. 67.)

Ambryssus, a city of Phocis, said to have been founded by the hero Ambryssus, situate between two chains of mountains, west of Lebedas, and northwest of Anticyra It was destroyed by the Amphictyons, but rebuilt and fortified by the Thebans before the battle of Chæronea. (*Pausan.*, 10, 3, and 36.) Its ruins were first discovered by Chandler, near the village of *Dystomo*. (*Cramer's Ancient Greece*, vol. 2, p. 159.)

Ambubaiæ, female minstrels, of Syrian origin, who exercised their vocation at Rome, and were also of dissolute lives. (*Acron, ad Horat., Serm.*, 1, 2, 1. — *Nork, Etymol. Handwörterbuch*, vol. 1, p. 45, *seq.*) The name is supposed to be derived from the Syriac *abub* or *anbub*, "a flute."

Ambŭli, a surname of Castor and Pollux, in Sparta, and also of Jupiter and Minerva. They were so named, it is said, from *ἀμβολή, delay*, because it was thought that they could delay the approach of death. Some, on the other hand, consider the term in question to be of Latin origin, and derived from *ambulare*. (Compare the remarks of *Vollmer, Wörterb. der Mythol., s. v.*)

Amĕles, a river of the lower world, according to Plato, whose waters no vessel could contain: *τὸν Ἀμέλητα ποταμὸν, οὗ τὸ ὕδωρ ἀγγεῖον οὐδὲν στέγειν.* (*De Rep.*, 10, vol. 7, p. 229, *ed. Bekk.*)

Amenānus, a river of Sicily, near Catania. It is now the *Judicello*. (*Strabo*, 360. — *Ovid, Met.*, 15, 279.)

Amerĭa, one of the most considerable and ancient cities of Umbria. It lay south of Tuder, and in the vicinity of the Tiber. According to Cato, who is quoted by Pliny (3, 14), Ameria could boast of an origin greatly anterior to that of Rome, having been founded, it is said, 964 years before the war with Perseus, or 1045 years before the Christian era. Cicero, in his defence of the celebrated Roscius, who was a native of Ameria, has frequent occasion to speak of this town. From him we learn its municipal rank, and from Frontinus, that it became a colony under Augustus. (Compare *Strabo*, 228. — *Festus, s v Ameria.*) The small episcopal town of *Amelia* now represents this ancient city. (*Cramer's Anc. Italy*, vol. 1, p. 273.)

Amestrătus, a town of Sicily, near the Halesus. The Romans besieged it for seven months when in the hands of the Carthaginians, but without success. It was taken, however, after a third siege, and razed to the ground, the surviving inhabitants being sold as slaves. Steph. Byz. calls the place *Amestratus;* Diodorus Siculus, *Mystratum;* and Polybius, *Myttistratum*. (*Diod. Sic.*, 23, *ecl.* 9.—*Polyb.*, 1, 24.) It is now *Mistretta*, in the *Val de Demona*.

Amestris, queen of Persia, and wife to Xerxes. Having discovered an intrigue between her husband and Artaynta, and imputing all the blame solely to the mother of the latter, she requested her from the king at a royal festival; and, when she had her in her power, cut off her breasts, nose, ears, lips, and tongue, and sent her home in this shocking condition. She also, on another occasion, sacrificed fourteen Persian children of noble birth, "to propitiate," says Herodotus, "the deity who is said to dwell beneath the earth." (*Herodot.*, 9, 110, *seqq.*—*Id.*, 7, 114.)

Amīda, a city of Mesopotamia, taken and destroyed by Sapor, king of Persia. It was repeopled by the inhabitants of Nisibis, after Jovian's treaty with the Persians, and by a new colony which was sent to it. It was called also Constantia, from the Emperor Constantius. Its ancient walls, constructed with black stones, have caused it to be termed by the Turks *Kara-Amid* ("black Amid"), although it is more commonly denominated *Diar-Bekir*, from the name of its district. (*Ammian. Marcell.*, 18, 22.—*Procop., de Bell. Pers* , 1, 8 —*Salmas., Exercit. Plin.*, p. 488.)

Amilcar. *Vid.* Hamilcar.

Aminēi, a people of Campania, mentioned by Macrobius (*Sat.*, 2, 16) as having occupied the spot where was afterward the Falernus Ager. The Aminean wine is thought to have derived its name from them. (Consult, however, the remarks of *Heyne, ad Virg., Georg.*, 2, 97, *Var. Lect.*) The more correct opinion appears to be, that the Aminean wine was so called, because made from a grape transplanted into Italy from Aminæum, a place in Thessaly. Macrobius, however, asserts, that the Falernian wine was more anciently called Aminean. (Compare *Heyne, ad Virg., Georg* , 2, 97.)

Amisēnus sinus, a gulf of the Euxine, east of the mouth of the Halys, on the coast of Pontus, so called from the town of Amisus.

Amisĭa, now the *Ems*, a river of Germany, falling into the German Ocean. Strabo (201) calls it Amasia (*Ἀμασία*), and Pliny (4, 14) Amasis.

Amīsus, a city of Pontus, on the coast of the Euxine, northwest from the mouth of the Iris. It was founded by a colony of Milesians, was the largest city in Pontus next to Sinope, and was made by Pharnaces the metropolis of his kingdom. It is now called *Samsoun*. (*Strabo*, 547. — *Polyb., Exc. de legat.*, 55. — *Mannert*, 6, pt. 2, p. 448, *seqq.*)

Amiternum, a city in the territory of the Sabines, the birthplace of Sallust the historian. It was situate a short distance below the southern boundary of the Prætutii, and its ruins are to be seen near *S. Vittorino*, a few miles to the north of *Aquila*. From Livy (10, 39) we learn, that this town, having fallen into the hands of the Samnites, was recovered by the consul Sp. Carvilius (A.U.C. 459). Under the Romans it became successively a *præfectura* and a colony, as we are informed by Frontinus and several inscriptions. (*Romanelli*, vol. 3, p. 330.) In Ptolemy's time, Amiternum seems to have been included among the cities of the Vestini. (*Cramer's Ancient Italy*, vol. 1, p. 319.)

Ammiānus. *Vid.* Marcellinus.

Ammochostus, a promontory of Cyprus, whence by corruption comes the modern name *Famagosta*, or, more properly, *Amoste:* now the principal place in the island. (*Ptol.*—*Cramer's Asia Minor*, vol. 2, p. 381.)

Ammon, or Hammon, a name given to Jupiter, as worshipped in Libya. When Bacchus was conquering Africa, he is said to have come with his army to a spot called, from the vast quantity of sand lying around, by the name of Hammōdes (Ἀμμώδης, i. e., *sandy*, from *ἄμμος*, "*sand*," and *εἶδος*, "*aspect*" or "*appearance*"). Here his forces were in great danger of perishing from want of water, when a ram on a sudden appeared, and guided them to a verdant spot, or oasis, in the midst of the desert. When they reached this place, the ram disappeared, and they found an abundant supply of water. Bacchus, therefore, out of gratitude, erected on the spot a temple to Jupiter giving him, at the same time, the surname of *Ammon* or *Hammon*, from the Greek *ἄμμος* or *ἄμμος*, "*sand*," in allusion to the circumstances connected with his appearance; and the statue of the deity had the head and horns of a ram. (*Hygin., Poet. Astron.*, 2, 20.) According to another version of the fable, Bacchus, in his extremity, prayed to Jupiter for aid, and the god, appearing under the form of a ram, indicated the place of the fountain with his foot, the water, before unseen, immediately bubbling up through the sand.—The spot to which the fable points is the Oasis of Ammon (*vid.* Oasis), and the fountain is the famous Fons Solis, or fountain of the Sun, which, according to Herodotus (4, 181), was

tepid at dawn, cool as the day advanced, very cool at noon, diminishing in coolness as the day declined, warm at sunset, and boiling hot at midnight Here also was the celebrated oracle of Ammon, which Alexander the Great visited, in order to obtain an answer respecting the divinity of his origin. An account of the expedition is given by Plutarch (*Vit. Alex.*, *c.* 26), and, as may well be expected, the answer of the oracle was altogether acceptable to the royal visitant, though the credit previously attached to its answers was seriously impaired by the gross flattery which it had on this occasion displayed. The temple of Ammon, like that of Delphi, was famed for its treasures, the varied offerings of the pious; and these, in the time of the Persian invasion of Egypt, excited so far the cupidity of Cambyses as to induce him to send a large body of forces across the desert to seize upon the place. The expedition, however, proved a signal failure; no accounts of it were ever received, and it is probable, therefore, that the Persian troops were purposely misled on their route by the Egyptian guides, and that all perished in the desert. (*Vid.* Cambyses.)—Herodotus (2, 54, *seqq.*) gives us two accounts respecting the origin of the temple of Ammon. One, which he heard from the priests of Jupiter in Thebes, stated, that two priestesses had been carried off by some Phœnicians from Thebes, and that one of them had been conveyed to Libya and there sold as a slave, and the other to Greece. These two females, according to them, had founded oracles in each of these countries. According to the other story, which he heard from the priestesses at Dodona, two black pigeons had flown from Thebes in Egypt; one of these had passed into Libya, the other had come to Dodona in Greece, and both had spoken with a human voice, and directed the establishment of oracles in each of these places.—Thus much for the ordinary narrative. Ammon, says Plutarch (*de Is. et Os.*, p. 354), is the Egyptian name for Jupiter. This god was particularly worshipped at Thebes, called in the sacred books *Hammonno*, "the possession of Hammon," and in the Septuagint version (*Ezek.*, *c.* 20) the city of Ammon. Jablonski derives the word Ammon from *Am-oein*, "shining." According, however, to Champollion the younger, the term in question (*Amon* or *Amen*) denoted, in the Egyptian language, "secret," "concealed," or "he who reveals his secret powers." It is sometimes also, as the same writer informs us, united with the word *Kneph*, another appellation of the Supreme Being, and from this results the compound *Amenebis* (Amen-Neb) which is found on a Greek inscription in the greater Oasis. (*Letronne*, *Rech. sur l'Egyp.*, p. 237, *seqq.*) The Greek etymology of the name Ammon, from ἄμμος or ψάμμος, "sand," is fanciful and visionary, and only affords another proof of the constant habit in which that nation indulged, of referring so many things to themselves, with which they had not, in truth, the slightest connexion. From all that has been said by the ancient writers, it would appear very clearly, that the allusion in the legend of Ammon is an astronomical one. This is very apparent from the story told by Herodotus (2, 42), and which he received from the priests of Thebes. According to this narrative, Hercules was very desirous of seeing Jupiter, whereas the god was unwilling to be seen; until, at last, Jupiter, yielding to his importunity, contrived the following artifice. Having separated the head from the body of a ram, and flayed the whole carcass, he put on the skin with the wool, and in that form showed himself to Hercules. Now, if Hercules denote the sun, and *aries* the first sign of the zodiac, the whole may be an allegory illustrative of the opening of the year.—As regards the establishment of the oracle of Ammon, it may be observed, that the account respecting the two doves or pigeons, which is given by Herodotus, and has already been alluded to, came, as that historian informs us, from the priestesses of Dodona; whereas the priests of Thebes ascribed the origin of the oracles at Dodona and in the Oasis of Ammon to the two Egyptian females connected with the service of the temple at Thebes, and who had been carried away and sold into slavery by certain Phœnicians. Herodotus, with no little plausibility, seeks to reconcile these two statements, by conjecturing that the Dodoneans gave the name of doves or pigeons to the females carried off, because they used a foreign tongue, and their speech resembled the chattering of birds; and the remark of the same Dodoneans, that the pigeons were of a black colour, he explains by the circumstance of these females being, like the other Egyptians, of a dark complexion. It is very evident that we have here some allusion to Egyptian colonies, and to the influence which prophetic influence would exercise in such colonies recently established. The only difficulty, however, is how to connect the Pelasgic shrine of Dodona with anything of an Egyptian character. (Consult the remarks of *Creuzer*, *Symbolik*, vol. 4, p. 151, and of *Heeren*, *Ideen*, vol. 2, pt. 1, p. 486.)—Browne, an English traveller, discovered in 1792 the site of the temple of Ammon, in a fertile spot called the Oasis of *Siwah*, situated in the midst of deserts, five degrees nearly west of *Cairo*. In 1798, Horneman discovered the Fons Solis. In 1816 Belzoni visited the spot, and found the fountain situated in the midst of a beautiful grove of palms. He visited the fountain at noon, evening, midnight, and morning. He had unfortunately no thermometer with him. But, judging from his feelings at those several periods, it might be 100° at midnight, 80° in the morning early, and at noon about 40°. The truth appears to be, that no change takes place in the temperature of the water, but in that of the surrounding atmosphere; for the well is deeply shaded, and about 60 feet deep. The account of Herodotus, who was never on the spot, is evidently incorrect. He must have misunderstood his informer. (Compare *Rennell's Geogr. of Herod.*, p. 593, *seqq.*)

Ammonii, a people of Africa, occupying what is now the Oasis of *Siwah*. According to Herodotus (2, 42), the Ammonians were a colony of Egyptians and Æthiopians, speaking a language composed of words taken from both those nations.—The arable territory of the Oasis of *Siwah* is about six miles long and four broad. The chief plantation consists of date-trees; there are also pomegranates, fig-trees, olives, apricots, and bananas. A considerable quantity of a reddish-grained rice is cultivated here, being a different variety from that which is grown in the Egyptian Delta. It also produces wheat for the consumption of the inhabitants. Abundance of water, both fresh and salt, is found. The fresh-water springs are mostly warm, and are accused of giving rise to dangerous fevers when used by strangers. The population of *Siwah* is capable of furnishing about 1500 armed men. (*Malte-Brun*, *Geogr.*, vol. 4, p. 173, *Am. ed.*) For remarks on the celebrated *Fons Solis*, consult preceding article towards its close.

Ammonius, I. the preceptor of Plutarch. He taught philosophy and mathematics at Delphi, and lived during the first century of the Christian era, in the reign of Nero, to whom he acted as interpreter when that monarch visited the temple at Delphi. Plutarch makes frequent mention of him in his writings, and particularly in his treatise on the inscription of the Delphic temple.—II. Saccas, or Saccophorus (so called because in early life he had been a sack-bearer), a celebrated philosopher, who flourished about the beginning of the third century. He was born at Alexandrea, of Christian parents, and was early instructed in the catechetical schools established in that city. Here, under the Christian preceptors, Athenagoras, Pantoenus, and Clemens Alexandrinus, he acquired a strong propensity towards philosophical studies, and became exceedingly desirous of reconciling the different opinions

which at that time subsisted among philosophers. Porphyry (*ap. Euseb., Hist. Ecc.*, 6, 19) relates, that Ammonius passed over to the legal establishment, that is, apostatized to the pagan religion. Eusebius (*l. c.*, p. 221) and Jerome (*De S. E.*, c. 55, p. 132), on the contrary, assert that Ammonius continued in the Christian faith until the end of his life. But it is probable that those Christian fathers refer to another Ammonius who, in the third century, wrote a Harmony of the Gospels, or to some other person of this name; for they refer to the sacred books of Ammonius: whereas Ammonius Saccas, as his pupil Longinus attests, wrote nothing. (Compare *Fabricius, Bibl. Gr.*, vol. 4, p. 160, 172.) It is not easy, indeed, to account for the particulars related of this philosopher, but upon the supposition of his having renounced the Christian faith. According to Hierocles (*De Fato, ap. Phot., Bibl.*, vol. 2, p. 461, *ed. Bekker*), Ammonius was induced to adopt the plan of a distinct eclectic school, by a desire of putting an end to those contentions which had so long distracted the philosophical world. Ammonius had many eminent followers and hearers, both pagan and Christian, who all, doubtless, promised themselves much illumination from a preceptor that undertook to collect into a focus all the rays of ancient wisdom. He taught his select disciples certain sublime doctrines and mystical practices, and was called θεοδίδακτος, "the heaven-taught philosopher." These mysteries were communicated to them under a solemn injunction of secrecy. Porphyry relates, that Plotinus, with the rest of the disciples of Ammonius, promised not to divulge certain dogmas which they learned in his school, but to lodge them safely in their purified minds. This circumstance accounts for the fact mentioned on the authority of Longinus, that he left nothing in writing. Ammonius probably died about the year 243. (*Enfield's History of Philosophy*, vol. 2, p. 58, *seqq.* — Compare *Schöll, Hist. Lit. Gr.*, vol. 5, p. 119, *seqq.*) —III. A Christian writer, a native of Alexandrea, who lived about 250 A.D. He wrote a Harmony of the Gospels, which Jerome cites with commendation.—IV. The son of Hermias, so called for distinction' sake from other individuals of the name, was a native of Alexandrea, and a disciple of Proclus. He taught philosophy at Alexandrea about the beginning of the sixth century. His system was an eclectic one, embracing principles both derived from Aristotle and Plato. He cannot be regarded as an original thinker: he was very strong, however, in mathematics, and in the study of the exact sciences, which rectified his judgment, and preserved him, no doubt, from the extravagances of the New Platonism. Ammonius has left commentaries on the Introduction of Porphyry; on the Categories of Aristotle, together with a life of that philosopher; on his treatise of Interpretation; and scholia on the first seven books of the Metaphysics. Of the commentaries on the Introduction of Porphyry we have the following editions: *Venice*, 1500, fol., *Gr.*; *Venice*, 1546, 8vo, *ap. Ald., Gr.*; *Venice*, 1569, fol., *Lat. transl.*—Of the commentary on the Categories, and of that on the treatise of Interpretation, *Venice*, 1503, fol.; *Venice*, 1546, *ap. Ald.*, 8vo. Of the commentary on the treatise of Interpretation alone, *Venice*, 1549, 8vo, *Gr. et Lat.* The scholia on the metaphysics have never been edited. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 123, *seqq.*)—V. A priest of one of the Egyptian temples. He was one of the literary men who fled from Alexandrea to Constantinople after the destruction of the pagan temples. There he became, together with Helladius, one of the masters of Socrates, the ecclesiastical writer: this is a fact which appears firmly established, and the reasons alleged by Valckenaer for placing him in the first or second century have been generally considered insufficient. Ammonius has left us a work on Greek synonymes, &c., under the title Περὶ ὁμοίων καὶ διαφόρων λέξεων. It is a production of very inferior merit. The best edition is that of Valckenaer, *Lugd. Bat.*, 1739, 4to. An abridgment of this edition was published at *Erlang*, in 1787, 8vo, under the care of Ammon. Valckenaer's edition has also been reprinted entire, but in a more portable form, at *Leipzig*, 1822, 8vo, under the care of Schæffer, who has added the inedited notes of Kulencamp, and the critical letter of Segaar, addressed to Valckenaer and published at *Utrecht* in 1776, 8vo. We have also a treatise of Ammonius, Περὶ ἀκυρολογίας, "On the improper use of words," which has never been printed. —VI. A physician of Alexandrea, surnamed the *Lithotomist*, from his skill in cutting for the stone; an operation which, according to some, he first introduced. He invented an instrument for crushing the larger calculi while in the bladder. He was accustomed also to make use of caustic applications, especially red arsenic in hemorrhages. (*Sprengel, Hist. Med.*, vol. 1, p. 465.)

Amnīsus, a port of Gnossus in Crete, southeast from Gnossus, with a small river of the same name in its vicinity. (*Hom., Od.*, 19, 188.—*Apoll. Rhod.*, 3, 877.)

Amor, the son of Venus, was the god of love. (*Vid.* Cupido.)

Amorgos, now *Amorgo*, one of the Cyclades, and situate to the east of Nicasia. According to Scylax (*Peripl.*, p. 22) and Stephanus Byzantinus (*s. v.* Ἄμοργος), it contained three towns, Arcesine, Ægialus, and Minoa. The former yet preserves its name, and stands on the northern extremity of the island. Ægialus is perhaps *Porto S. Anna*. Minoa was the birthplace of Simonides, an iambic poet, mentioned by Strabo (487) and others. Amorgus gave its name to a peculiar linen dress manufactured in the island. (*Steph. Byz., s. v.* Ἄμοργος. — *Cramer's Anc. Greece*, vol. 3, p. 416.)

Ampelĭus, Lucius, the author of a work that has reached us, entitled *Liber Memorialis*. The particular period when he lived is unknown. Bähr makes him to have flourished after Trajan, and before Theodosius. His work is divided into fifty small chapters, and is addressed to a certain Macrinus. It contains a brief account of the world, the elements, the earth, history, &c., and appears to be compiled from previous writers. Marks of declining Latinity are visible in it. The best editions are that of Tzschucke, *Lips.*, 1793, 8vo, and that of Beck, *Lips.*, 1826, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 454, *seqq.*)

Ampĕlus, I. a promontory of Crete, on the eastern coast, south of the promontory of Sammonium. It is now Cape *Sacro*. (*Ptol.*, p. 91.) Pliny (4, 12) assigns to Crete a town of this same name; and there are, in fact, some ruins between the mouth of the river *Sacro* and the promontory. (*Cramer's Ancient Greece*, vol. 3, p. 372.) — II. A promontory of Macedonia, at the eastern extremity of the peninsula of Sithonia, and forming the lower termination of the Sinus Singiticus. Livy calls it the Toronean promontory (31, 45).

Ampelusĭa, called also Cote and Soloë, a promontory of Africa, on the coast of Mauritania, and forming the point of separation between the Fretum Herculeum (*Straits of Gibraltar*) and the shore of the Western Ocean. It is now Cape *Spartel*. The ancient name Ampelusia refers to its abounding in vines, a signification which *Cote* is said to have had in the Punic or Phœnician tongue. (Compare the remarks of *Hamaker, Miscell. Phœnic.*, p. 247, *Lugd. Bat.*, 1824, 4to.)

Amphiaraïdes, a patronymic of Alcmæon, as being son of Amphiaraüs. (*Ovid, Fast.*, 2, 43.)

Amphiarāus, a famous soothsayer and warrior, according to some a son of Oicleus, according to others of Apollo. So, also, one account makes his mother to have been named Clytæmnestra; another, Hypermnestra, daughter of the Ætolian king Thestius. He appears

to have been a descendant of a distinguished augur family, his grandfather having been Antiphates, and his great-grandfather Melampus. From various scattered accounts respecting him in the ancient writers, the following particulars may be gleaned. He was, in his youth, at the famous hunt of the Calydonian boar; he afterward returned to Argos, his native city, and, with the aid of his brother, drove Adrastus from the throne. A reconciliation, however, taking place, the monarch was restored to his kingdom, and gave Amphiaraus his sister Eriphyle in marriage. The offspring of this union were two sons, Alcmæon and Amphilochus. When Adrastus, at the request of Polynices, resolved to march against Thebes, Amphiaraus was unwilling to accompany him, for he knew that the expedition would prove fatal to himself, and he endeavoured also to dissuade the other chieftains from going. Polynices thereupon presented Eriphyle with the famous necklace of Harmonia, to induce her to overcome her husband's scruples, and she not only, in consequence, made known his place of concealment, but prevailed upon him to accompany the army. Amphiaraus thereupon, previous to his departure, knowing what was about to befall him, charged his son Alcmæon to kill his mother the moment he should hear of his father's death. The Theban war proved fatal to the Argives, and Amphiaraus, while engaged in dangerous conflict with Periclymenes, was swallowed up by the earth, Jupiter having caused the ground to open for the purpose of receiving his favourite prophet, and saving him from the dishonour of being overcome by his antagonist. The news of his death was brought to Alcmæon, who immediately executed his father's command, and murdered Eriphyle. Amphiaraus received divine honours after death, and had a celebrated temple and oracle at Oropos in Attica. His statue was made of white marble, and near his temple was a fountain, whose waters were held sacred. They only who had consulted his oracle, or had been delivered from a disease, were permitted to bathe in it, after which they threw pieces of gold and silver into the stream. Those who consulted the oracle of Amphiaraus, sacrificed a ram to the prophet, and spread the skin upon the ground, upon which they slept, in expectation of receiving in a dream the answer of which they were in quest. (*Apollod.*, 3, 6, 2.—*Hom.*, *Od.*, 15, 243, &c.—*Æsch.*, *Sept. c. Theb.*—*Hygin.*, *Fab.*, 70, 73, &c.—*Pausan.*, 1, 34.)

Amphicrătes, I. a biographer, who, according to Diogenes Laertius (*Vit. Aristip.*), was condemned to die by poison. (Compare *Athenæus*, 13, 5.)—II. An Athenian orator, who, being banished from his country, retired to Seleucia on the Tigris, and took up his residence there under the protection of Cleopatra, daughter of Mithradates. He starved himself to death, because suspected by this princess of treason. Jonsius (*de Script. Hist. Phil.*, 2, 15) thinks that this is the same with the preceding.—III. An artist, mentioned by Pliny (34, 8), according to a new reading proposed by Sillig (*Dict. Art.*, *s. v.*).

Amphictyon, a mythic personage, son of Deucalion, who is said to have reigned in Attica after driving out Cranaus, his father-in-law, and to have been himself expelled by Erichthonius. (*Apollod.*, 3, 14, 6.) The establishment of the Amphictyonic council is ascribed to him by some. (Compare *Heyne*, *ad loc.*)

Amphictyones, the deputies of the cities and people of Greece, who represented their respective nations in a general assembly called the Amphictyonic Council. The most authentic list of the communities thus represented is as follows: Thessalians, Bœotians, Dorians, Ionians, Perrhæbians, Magnetes, Locrians, Œtæans or Ænianians, Phthiotes or Achæans of Phthia, Melians or Malians, and Phocians. The orator Æschines, who furnishes this list, shows, by mentioning the number twelve, that one name is wanting. The other lists supply two names to fill up the vacant place: the Dolopes and the Delphians. It seems not improbable, that the former were finally supplanted by the Delphians, who appear to have been a distinct race from the Phocians. After the return of the Heraclidæ, the number of the Amphictyonic tribes, then perhaps already hallowed by time, continued the same; but the geographical compass of the league was increased by all that part of the Peloponnesus which was occupied by the new Doric states. It would be wrong to regard this council as a kind of national confederation. The causes which prevented it from acquiring this character will be evident, when we consider the mode in which the council was constituted, and the nature of its ordinary functions. The constitution of the Amphictyonic Council rested on the supposition, once, perhaps, not very inconsistent with the fact, of a perfect equality among the tribes represented by it. Each tribe, however feeble, had two votes in the deliberation of the congress: none, however powerful, had more. The order in which the right of sending representatives to the council was exercised by the various states included in one Amphictyonic tribe was, perhaps, regulated by private agreement; but, unless one state usurped the whole right of its tribe, it is manifest that a petty tribe, which formed but one community, had greatly the advantage over Sparta or Argos, which could only be represented in their turn, the more rarely in proportion to the magnitude of the tribe to which they belonged.—With regard to other details less affecting the general character of the institution, it will be sufficient here to observe, that the council was composed of two classes of representatives, called *Pylagŏræ* and *Hieromnemŏnes*, whose functions are not accurately distinguished. It seems, however, that the former were intrusted with the power of voting, while the office of the latter consisted in preparing and directing their deliberations, and carrying their decrees into effect. At Athens, three *Pylagoræ* were annually elected, while one *Hieromnemon* was appointed by lot: we do not know the practice in other states. One peculiar feature of the Amphictyonic Council was, that its meetings were held at two different places. There were two regularly convened every year; one in the spring, at Delphi, the other in the autumn, near the little town of Anthela, within the pass of Thermopylæ, at a temple of Ceres. It has been supposed, in attempting to account for this, that there were originally two distinct confederations; one formed of inland, the other of maritime tribes; and that when these were united by the growing influence of Delphi, the ancient places of meeting were retained, as a necessary concession to the dignity of each sanctuary. A constitution such as the Amphictyonic Council appears to have possessed, could not have been suffered to last if any important political interests had depended on the decision of this assembly. The truth is, the ordinary functions of the Amphictyonic Congress were chiefly, if not altogether, connected with religion, and it was only by accident that it was ever made subservient to political ends. The original objects, or, at least, the essential character, of this institution, seem to be faithfully expressed in the terms of the oath preserved by Æschines, which bound the members of the league to refrain from utterly destroying any Amphictyonic city, and from cutting off its supply of water, even in war, and to defend the sanctuary and the treasures of the Delphic god from sacrilege. In this ancient and half-symbolical form we perceive two main functions assigned to the council; to guard the temple, and to restrain the violence of hostility among Amphictyonic states. There is no intimation of any confederacy against foreign enemies, except for the protection of the temple; nor of any right of interposing between members of the league, unless where one threatens the existence of another. A review, then, of the history

of this council shows that it was almost powerless for good, except, perhaps, as a passive instrument, and that it was only active for purposes that were either unimportant or pernicious. Its most legitimate sphere of action lay in cases where the honour and safety of the Delphic sanctuary were concerned, and in these it might safely reckon on general co-operation from all the Greeks. A remarkable instance is afforded by the Sacred or Crissæan war. (*Vid.* Crissa and Phocis.) The origin of the Amphictyonic Council is altogether uncertain. Acrisius is said to have founded the one at Delphi, Amphictyon the other at Thermopylæ, a tradition in favour of the opinion above advanced, that the great council was a union of two. Independently, however, of these two, it is probable that many Amphictyonics (so to call them) once existed in Greece, all trace of which has been lost. (*Thirlwall's History of Greece*, vol. 1, p. 374, *seqq.*)—The name of this confederation, if we give credit to Androtion, as cited by Pausanias (10, 8), was originally *Amphictiones* (Ἀμφικτίονες), and referred to its being composed of the tribes that dwelt round about. An alteration took place when *Amphictyon*, the son of Deucalion, founded a temple of Ceres at Thermopylæ, one of the places of assembling. From this time, we are informed, the confederation took the name of *Amphictyones* (Ἀμφικτύονες).

Amphidromĭa, a festival observed by private families at Athens, the fifth day after the birth of every child. It was customary to *run round* the fire with a child in their arms; thereby, as it were, making it a member of the family, and putting it under the protection of the household deities, to whom the hearth served as an altar. Hence the name of the festival, from ἀμφιδραμεῖν, "*to run around.*" (*Potter, Gr. Ant.*, 4, 14.)

Amphigenĭa, a town of Messenia, near the river Hypsoeis. According to Homer (*Il.*, 2, 593), it belonged to Nestor. Some critics assigned it to Triphylia. (*Strabo*, 349.)

Amphilŏchus, I. son of Amphiaraus and Eriphyle. After the Trojan war he left Argos, his native country, retired to Acarnania, and there built Argos Amphilochium. This is the account of Thucydides (2, 68); but *vid.* Argos IV. — II. An Athenian philosopher who wrote upon agriculture. (*Varro, de R. R.*, 1.)

Amphinŏmus and Anăpus, two brothers, who, when Catana and the neighbouring cities were in flames by an eruption from Mount Vesuvius, saved their parents upon their shoulders. The fire, as it is said, spared them while it consumed others by their side; and Pluto, to reward their uncommon piety, placed them after death in the island of Leuce. They received divine honours in Sicily. (*Val. Max.*, 5, 4.—*Sil. Ital.*, 14, 197.—*Claud., Idyll.*, 7, 41.)

Amphīon, I. a Theban prince, son of Antiope and Jupiter, or, rather, of Epopeus, king of Sicyon. Antiope, the niece of Lycus, king of Thebes, having become the mother of twins, Amphion and Zethus, exposed them on Mount Cithæron, where they were found and brought up by shepherds. Having learned, on reaching manhood, the cruelties inflicted upon their mother by Lycus and Dirce (*vid.* Antiope), the twin brothers avenged her wrongs by the death of both the offending parties (*vid.* Lycus and Dirce), and made themselves masters of Thebes, where they reigned conjointly. Under their rule the kingdom of Thebes acquired new splendour, and the arts of peace flourished. Amphion cultivated music with the greatest success, having received lessons in this art from Mercury himself, who gave him a lyre of gold, with which, it is said, he built the wall of Thebes, causing the stones to take their respective places in obedience to the tones of his instrument. The meaning of this legend is supposed to be, that Amphion, by his mild and persuasive manners, prevailed upon his rude subjects to build walls around Thebes. Müller, however, sees in it an allusion to the old Dorian and Æolian custom of erecting the walls of cities to the sound of musical instruments. —Amphion, after this, married Niobe, daughter of Tantalus, and became by her the father of seven sons and seven daughters, who were all slain by Apollo and Diana. (*Vid.* Niobe.) According to one account, he destroyed himself after this cruel loss, while another version of the story makes him to have fallen in a sedition. (*Hom., Od.*, 11, 262, *seqq.*—*Apollod.*, 3, 5, 4, *seqq.*—*Müller, Gesch. Hellen. Stämme*, &c., vol. 1, p. 267.)—II. A painter, contemporary with Apelles, by whom he was highly respected as an artist, and who yielded to him in the grouping of his pictures. (*Plin.*, 35, 10.)—III. A statuary of Cnossus, and pupil of Ptolichus. (*Pausan.*, 10, 15.) He flourished about Olymp. 88.

Amphipŏlis, a city of Thrace, near the mouth of the Strymon. It was founded by the Athenians in the immediate vicinity of what was termed Ἐννέα Ὁδοί, or the "Nine Ways," a spot so called from the number of roads which met here from different parts of Thrace and Macedon. The occupation of the Nine Ways seems to have excited the jealousy of the Thracians, which led to frequent rencounters between them and the Athenian colonists, in one of which the latter sustained a severe defeat. (*Thucyd.*, 1, 100.) After a lapse of twenty-nine years, a fresh colony was sent out under the command of Agnon, son of Nicias, which succeeded in subduing the Edoni. Agnon gave the name of Amphipolis to the new city, from its being surrounded by the waters of the Strymon. (*Thucyd.*, 4, 102.—*Scylax*, p. 27.) Amphipolis soon became one of the most flourishing cities of Thrace; and at the time of the expedition of Brasidas into that country, it was already a large and populous place. Its surrender to that general was a severe blow to the prosperity and good fortune of the Athenians; and we may estimate the importance they attached to its possession, from their displeasure against Thucydides, who arrived too late to prevent its falling into the hands of the enemy (*Thucyd.*, 4, 106); and also from the exertions they afterward made, under Cleon, to repair the loss. The attempt proved unsuccessful, through the ignorance and rashness of the Athenian general, who was slain in an engagement. Brasidas fell in the same battle, and the Amphipolitans paid the highest honors to his memory, resolving thenceforth to revere him as the true founder of their city; and with this view they threw down the statues of Agnon, and erected those of Brasidas in their stead. Athens never regained possession of this important city; for though it was agreed, by the terms of the peace soon after concluded with Sparta, that this colony should be restored, that stipulation was never fulfilled, the Amphipolitans themselves refusing to accede to it, and the Spartans expressing their inability to compel them. The Athenians, in the twelfth year of the war, sent an expedition under Euetion to attempt the reconquest of the place, but without success. (*Thucyd.*, 7, 9.) Mitford, in his history of Greece, affirms, that Amphipolis was restored to the Athenians; but there is no proof of this fact. Amphipolis, at a later period, fell into the hands of Philip of Macedon, after a siege of some duration. It became from that time a Macedonian town, and, on the subjugation of this country by the Romans, it was constituted the chief town of the first region of the conquered territory. (*Dexipp. ap. Syncell., Chron.*, p. 268.—*Liv.*, 45, 29.) During the continuance of the Byzantine empire, it seems to have exchanged its name for that of Chrysopolis, if we may believe an anonymous geographer, in Hudson's *Geogr. Min.*, vol. 4, p. 42. The spot on which the ruins of Amphipolis are still to be traced, bears the name of *Jenikevi.* The position of Amphipolis, observes Col. Leake (*Walpole's Collection*, p. 510), is one of the most important in Greece. It stands in a pass which traverses the mountains border-

ing the Strymonic Gulf; and it commands the only easy communication from the coast of that gulf into the great Macedonian plains, which extend for sixty miles from beyond *Meleniko* to Philippi. (*Cramer's Ancient Greece*, vol. 1, p. 292, *seqq.*)

Amphis, a Greek comic poet of Athens, contemporary with Plato. His works are lost, though some of the titles of his pieces have reached us. (Consult *Schweigh. ad Athen.*, vol. 9, *Index Auct.*, *s. v.*)

Amphissa, I. a daughter of Macareus, fabled to have given her name to the city of Amphissa.—II. The chief city of the Locri Ozolæ. We find, from Strabo, that it stood at the head of the Crissæan Gulf, and Æschines (*in Ctes.*, p. 71) informs us that its distance from Delphi was sixty stadia: Pausanias reckons one hundred and twenty. Amphissa was said to have derived its name from the circumstance of its being surrounded on every side by mountains. (*Aristot. ap. Harpocrat.*, *Lex.*—*Steph. Byz.*, *s. v.* Ἀμφισσα.) Amphissa was destroyed by order of the Amphictyons, for having dared to restore the walls of Crissa, and to cultivate the ground, which was held to be sacred; and lastly, on account of the manner in which they molested travellers who had occasion to pass through their territory. (*Strabo*, 419.—*Æschin. in Ctes.*, p. 71, *seqq.*) At a later period, however, it appears to have somewhat recovered from this ruined state when under the dominion of the Ætolians. In the war carried on by the Romans against this people, they besieged Amphissa, when the inhabitants abandoned the town and retired into the citadel, which was deemed impregnable. (*Liv.*, 37, 5.) It is generally agreed, that the modern town of *Salona* represents the ancient Amphissa. Sir William Gell (*Itinerary*, p. 196) observes, that the real distance between Delphi and Amphissa is seven miles. (*Cramer's Anc. Greece*, vol. 2, p. 111.)

Amphitheātrum, an edifice of an elliptical form, used for exhibiting combats of gladiators, wild beasts, and other spectacles. The word is derived from ἀμφί and θέατρον, from the spectators being so ranged as to see equally well from every side. The first durable amphitheatre of stone was built by Statilius Taurus, at the desire of Augustus. The largest one was begun by Vespasian, and completed by Titus, now called Colisæum, from the Colossus, or large statue of Nero, which Vespasian transported to the square in front of it. It is said to have contained 87,000 spectators, to have been 5 years in building, and to have cost a sum equal to 10 millions of crowns. 12,000 Jews were employed upon it, who were made slaves at the conquest of Jerusalem. Its magnificent ruins still remain.—There are amphitheatres still standing in various degrees of perfection, at several other places besides Rome—at *Pola* in *Istria*, at *Nismes*, at *Arles*, *Bourdeaux*, and particularly at *Verona*.—The place where the gladiators fought was called the arena, because it was covered with sand or sawdust to prevent the gladiators from sliding, and to absorb the blood.

Amphitrīte, a daughter of Nereus and Doris, and the spouse of Neptune. She for a long time shunned the addresses of this deity; but her place of concealment was discovered to Neptune by a dolphin, and the god, out of gratitude, placed this fish among the stars. Amphitrite had, by Neptune, Triton, one of the sea-deities. (*Ovid*, *Metamorph.*, 1, 14.—*Hesiod*, *Theog.*)

Amphitrўon, a Theban prince, son of Alcæus and Hipponome. His sister Anaxo had married Electryon, king of Mycenæ, whose sons were killed in a battle by the Teleboans. (*Vid* Alcmena.)

Amphitryoniădes, a surname of Hercules, as the supposed son of Amphitryon. (*Virg.*, *Æn.*, 8, 103.)

Amphrўsus, a river of Thessaly, flowing into the Sinus Pagasæus, above Phthiotic Thebes. Near this stream, Apollo, when banished from heaven, fed the flocks of King Admetus. Hence, among the Latin poets, the epithet *Amphrysius* becomes equivalent to *Apollineus*. (*Lucan*, 6, 367.—*Virg.*, *Æn.*, 6, 398.)

Ampsăgas, a river of Africa, forming the boundary between Mauritania Cæsariensis and Numidia, and falling into the sea to the east of Igilgilis, or *Jigel*. On a branch of it stood Cirta, the capital of Numidia. The modern name is *Wad-il-Kibir*, i. e., the Great River. (*Ptol.*—*Mela*, 1, 6.—*Plin.*, 5, 3.)

Amsanctus, or Amsancti Vallis et Lacus, a celebrated valley and lake of Italy, in Samnium, to the southwest of Trivicum. Virgil (*Æn.*, 7, 563) has left us a fine description of the place. The waters of the lake were remarkable for their sulphureous properties and exhalations. Some antiquaries have confounded this spot with the lake of Cutiliæ, near Reate; but Servius, in his commentary on the passage of Virgil just referred to, distinctly tells us that it was situate in the country of the Hirpini, which is also confirmed by Cicero (*de Div.*, 1) and Pliny (*H. N.*, 2, 93). The latter writer mentions a temple consecrated to the goddess Mephitis, on the banks of this sulphureous lake, of which a good description is given by Romanelli, taken from a work of Leonardo di Capoa. (*Romanelli*, vol. 2, p. 351.) The lake is now called *Mufiti*, and is close to the little town of *Fricento*. (*Cramer's Ancient Italy*, vol. 2, p. 251.)

Amulĭus, son of Procas, king of Alba, and younger brother of Numitor. The crown belonged of right to the latter, but Amulius dispossessed him of it, put to death his son Lausus, and fearing lest he might be dethroned by a nephew, compelled Rhea Sylvia, the daughter of Numitor, to become a vestal, which priesthood bound her to perpetual virginity. Notwithstanding, however, all these precautions, Rhea became the mother of Romulus and Remus by the god Mars. Amulius thereupon ordered her to be buried alive for having violated her vow as a priestess of Vesta, and the two children to be thrown into the Tiber. They were providentially saved, however, by some shepherds, or, as others say, by a she-wolf; and when they attained to manhood, they put to death the usurper Amulius, and restored the crown to their grandfather Numitor. (*Ovid*, *Fast.*, 3, 67.—*Liv.*, 1, 3, *seqq.*—*Plut.*, *Vit. Rom.*, &c.)

Amўci Portus, a harbour on the Thracian Bosporus, north of Nicopolis, and south of the temple of Jupiter Urius. Here Amycus, an ancient king of the Bebryces, was slain in combat with Pollux. His tomb was covered, according to some, with a laurel, and hence they maintain that the harbour was also called Daphnes Portus. Arrian, however, speaks of a harbour of the *insane Daphne* near this, which no doubt has given rise to the mistake. (*Arrian*, *Peripl. Eux.*, p. 25.—*Plin.*, 5, 43.)

Amўclæ, I. a city of Italy, in Latium, in the vicinity of Fundi and the Cæcubus Ager. It was said to have been of Greek origin, being colonized from the town of Amyclæ in Laconia. Concerning the destruction of Amyclæ, in Italy, strange tales were related. According to some accounts, it was infested and finally rendered desolate by serpents. (*Plin.*, 3, 5, who also quotes Varro to the same effect.—*Isigon. ap. Sot.*, *de Mir. Font.*, &c.) Another tradition represented the fall of Amyclæ as having been the result of the silence enjoined by law on its inhabitants, in order to put a stop to the false rumours of hostile attacks which had been so frequently circulated. The enemy at last, however, really appeared; and, finding the town in a defenceless state, it was destroyed This account is in general acceptation with the poets. (*Virg.*, *Æn.*, 10, 563.—*Sil. Ital.*, 8, 528.—*Cramer's Anc. Italy*, vol. 2, p. 123.)—II. One of the most ancient cities of Laconia, a short distance to the southwest of Sparta. It was founded long before the arrival of the Dorians and Heraclidæ, who conquered and reduced it to the condition of a small town. It

was, however, conspicuous, even in Pausanias's time, for the number of its temples and other edifices, many of which were richly adorned with sculptures and other works of art. Its most celebrated structure was the temple of the Amyclean Apollo. (*Polyb.*, 4, 9, 3.) Amyclæ is mentioned by Homer (*Il.*, 2, 584) and Pindar (*Pyth.*, 1, 122. — *Isthm.*, 7, 18). Polybius states that Amyclæ was only twenty stadia from Sparta (*Polyb.*, 5, 18); but Dodwell observes, that *Sclavo-Chorio*, which occupies its ancient site, is nearly double that distance. (*Classical Tour*, vol. 2, p. 413. — *Cramer's Ancient Greece*, vol. 3, p. 213.) Polybius describes the country around Amyclæ as most beautifully wooded and of great fertility; which account is corroborated by Dodwell, who says, "it luxuriates in fertility, and abounds in mulberries, olives, and all the fruit-trees which grow in Greece."

Amyclas, I. son of Lacedæmon and Sparta, built the city of Amyclæ. (*Pausan.*, 3, 1.)—II. The name which Lucan gives to the master of the small twelve-oared vessel in which Cæsar had embarked in disguise, for the purpose of sailing to Brundisium, and bringing from that place over into Greece the remainder of his forces. A violent wind producing a rough sea, the pilot despaired of making good his passage, and ordered the mariners to turn back. Cæsar, perceiving this, rose up, and showing himself to the pilot according to Plutarch, but, according to Lucan, to Amyclas the master of the vessel, exclaimed, "Go forward, my friend, and fear nothing; thou carriest Cæsar and Cæsar's fortunes in thy vessel." The effect of this speech was instantaneous; the mariners forgot the storm and made new efforts; but they were at length permitted to turn about by Cæsar himself. (*Plut., Vit. Cæs.*) The noble simplicity of Cæsar's reply, as given above by Plutarch, has been amplified by Lucan into tumid declamation. (*Pharsal.*, 5, 578, *seqq.*)

Amycus, son of Neptune by Melia, was king of the Bebryces. He was famous for his skill in boxing with the cestus or gauntlets, and challenged all strangers to a trial of strength. After destroying many persons in this way, he was himself slain in a contest with Pollux, whom he had defied to the combat, when the Argonauts, in their expedition, had stopped for a season on his coasts. (*Apoll. Rhod.*, 2, 1, *seqq.*—*Virg.*, *Æn.*, 5, 373.)

Amymone, I. one of the Danaides, and mother of Nauplius by Neptune. The god produced a fountain, by striking the ground with his trident, on the spot where he had first seen her. *Vid.* Amymone II. (*Propert.*, 2, 26, 46.—*Hygin.*, *Fab.*, 169.)—II. A fountain of Argolis, called after Amymone the daughter of Danaus. It was the most famous among the streams which contributed to form the Lernean Lake. (*Eurip.*, *Phœn.*, 195.—*Pausan.*, 2, 37.)

Amyntas, I. was king of Macedonia, and succeeded his father Alcetas, B.C. 547. His son Alexander murdered the ambassadors of Megabyzus for their improper behaviour to the ladies of his father's court. Bubares, a Persian general, was sent with an army to revenge the death of the ambassadors; but he was gained over by rich presents, and by receiving in marriage the hand of a daughter of Amyntas, to whom he had been previously attached. (*Herod.*, 5, 19. — *Justin*, 7, 3.) — II. Successor to Archelaus, B.C. 399. He reigned only one year, and performed nothing remarkable.—III. The third of the name, ascended the throne of Macedonia B.C. 397, after having dispossessed Pausanias of the regal dignity. He was expelled by the Illyrians, but restored by the Thessalians and Spartans. He made war against the Illyrians and Olynthians, with the assistance of the Lacedæmonians, and lived to a great age. His wife Eurydice conspired against his life; but her snares were seasonably discovered by one of his daughters by a former wife. He had Alexander, Perdiccas, and Philip (father of Alexander the Great) by his first wife; and by the other he had Archelaus, Aridæus, and Menelaus. He reigned 24 years. (*Justin*, 7, 4 *et* 9.)—IV. Grandson of Amyntas III. He was yet an infant, when Perdiccas his father and his uncle Alexander were slain by the orders of Eurydice their mother. He was, of course, the lawful heir to the crown; but Philip, having in his favour the wishes of the nation, ascended the throne in preference to him. He afterward served in the armies of both Philip and Alexander. Having conspired against the latter, he was put to death. (*Justin*, 7, 4, *seqq.*—*Id.*, 12, 7.)—V. One of the deputies sent by Philip of Macedon to the Thebans, B.C. 339, to induce them to remain faithful to his interests. —VI. A general of Alexander's, B.C. 331, sent back to Macedonia to make new levies. (*Quint. Curt.*, 4, 6.—*Id.*, 5, 1.)—VII. Another officer of Alexander's, who went over to Darius, and was slain in attempting to seize upon Egypt. (*Quint. Curt.*, 3, 9.)—VIII. Son of Arrhabeus, commanded a squadron of cavalry in Alexander's army. He was implicated in the conspiracy of Philotas, but acquitted. (*Quint. Curt.*, 4, 15, &c.)—IX. A king of Galatia, who succeeded Deiotarus. He was the last ruler of this country, which was added to the Roman empire, after his death, by Augustus.—X. A geographical writer, author of a work entitled Σταθμοί, or the Encampments of Alexander in his conquest of Asia. (*Athen.*, 10, 422, *b.*, &c.) It has not come down to us.

Amyntor, king of Ormenium, a city of the Dolopians. He put out the eyes of his son Phœnix on a false charge of having corrupted one of the royal concubines. He was slain by Hercules on attempting to oppose the passage of that hero through his territories. (*Apollod.*, 2, 7. — *Id.*, 3, 13. — Compare *Homer*, *Il.*, 9, 448.)

Amyrĭcus Campus, a plain of Thessaly, in the district of Magnesia, near the town and river of Amyrus. It was famed for its wines. (*Polyb.*, 5, 99.)

Amyrtæus, an Egyptian leader during the revolution under Inarus. He succeeded the latter. (*Herod.*, 2, 140, and 3, 15.—*Thucyd.*, 1, 110.—*Diod. Sic.*, 11, 74.) Ctesias, however, makes him to have been a king of Egypt in the time of Cambyses, whereas the other account places him in the reign of Artaxerxes Longimanus. As regards this discrepance, consult *Bähr, ad Ctes.*, p. 121.

Amyrus, I. a river of Thessaly, in the upper part of the district of Magnesia, and near the town of Melibœa. (*Apoll. Rhod.*, 1, 595.)—II. A city of Thessaly, near the river of the same name. (*Schol. in Apoll. Rhod., l. c.*)

Amystis, a river of India falling into the Ganges. Mannert makes it to be the same with the *Patterea*, near the modern city of *Hurdwar*. (*Geogr.*, vol. 5, p. 93.)

Amythăon, a son of Cretheus, king of Iolcos, by Tyro. He married Idomene, by whom he had Bias and Melampus. After his father's death, he established himself in Messenia. He is said to have given a more regular form to the Olympic games. (*Apollod.*, 1, 9.—*Heyne, ad loc.*)—Melampus is called *Amythaonius*, from his father Amythaon. (*Virg.*, *G.*, 3, 550.)

Amytis, I. a daughter of Astyages, whom Cyrus married. (*Ctesias*, p. 91.—Consult *Bähr, ad loc.*)— II. A daughter of Xerxes, who married Megabyzus, and disgraced herself by her licentious conduct.

Anăces or Anactes, a name given to Castor and Pollux. Their festivals were called Anaceia (Ἀνακεῖα). The Athenians applied the term Anaces (Ἄνακες) in a general sense to all those deities who were believed to watch over the interests, as well public as private, of the city of Athens: in a special sense, however, the appellation was given to the Dioscuri, on account of the peculiar advantages which the capital

of Attica had derived from them. (Compare *Tzetz.*, *ad Il.*, p. 69.) Spanheim (*ad Callim., Hymn. in Jov.*, 79) and Schelling (*Samothr. Gottheit.*, p. 95) derive the form Ἄνακες from the Hebrew *Enakim.* (*Deuteron.*, 1, 28.) The Greek grammarians, on the other hand, have sought for an etymology in their own language, and make the term in question come from ἄνω, "above," as expressive of the idea of superiority and dominion. They attach to this name the triple sense of θεός, βασιλεύς, and οἰκοδεσπότης. Hence also the adverb ἀνακῶς (*Herodot.*, 1, 24. — *Thucyd.*, 8, 102), which the scholiasts explain by προνοητικῶς καὶ φυλακτικῶς. (Compare *Eustath., ad Od.*, 1, 397. — *Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 305, *in notis.*)

Anacharsis, a Scythian philosopher, who flourished nearly six centuries before the Christian era. He was the son of a Scythian prince, who had married a native of Greece. Early instructed by his mother in the Greek language, he became desirous of acquiring a portion of Greek wisdom, and obtained from the king of Scythia an embassy to Athens, where he arrived in the year 592 B.C., and was introduced to Solon by his countryman Toxaris. On sending in word that a Scythian was at the door, and requested his friendship, Solon replied that friends were best made at home. "Then let Solon, who is at home, make me his friend," was the smart retort of Anacharsis; and, struck by its readiness, Solon not only admitted him, but, finding him worthy of his confidence, favoured him with his advice and friendship. He accordingly resided some years at Athens, and was the first stranger whom the Athenians admitted to the honours of citizenship. He then travelled into other countries, and finally returned to Scythia, with a view to communicate to his countrymen the information he had received, and to introduce among them the laws and religion of Greece. The attempt was, however, unsuccessful; for the Scythians were not only indisposed to receive them, but it is said that Anacharsis was killed by an arrow, from the king, his brother's, own hand, who detected him performing certain rites in a wood, before an image of Cybele. Great respect, however, was paid to him after death, which is not unusual. Anacharsis was famous for a manly and nervous kind of language, which was called, from his country, Scythian eloquence. The apophthegms attributed to him are shrewd, and better worth quoting than many of the ancient saws, which are often indebted for their celebrity much more to their antiquity than to their wisdom. His repartee to an Athenian, who reproached him with the barbarism of his country, is well known: "My country is a disgrace to me, but you are a disgrace to your country." Strabo tells us, from an old historian, that Anacharsis invented the bellows, the anchor, and the potter's wheel: but this account is very doubtful, as Pliny, Seneca (*Epist.*, 90), Diogenes Laertius, and Suidas, who likewise speak of the inventions ascribed to that philosopher, mention only the last two: while Strabo, moreover, remarks that the potter's wheel is noticed in Homer. (*Beckman's History of Inventions*, vol. 1, p. 104. — Compare *Ritter's Vorhalle*, p. 237 and 262.) The epistles which bear the name of Anacharsis, and which were published in Greek and Latin, at Paris, 1552, are unequivocally spurious. They are supposed to have been produced at a later period, in the school of the sophists. (*Gorton's Biogr. Dict.*, vol. 1, p. 72. — *Enfield's History of Philosophy*, vol. 1, p. 116, *seqq.*)

Anacīum (Ἀνακεῖον), a temple at Athens, sacred to Castor and Pollux, and standing at the foot of the Acropolis. It was a building of great antiquity, and contained paintings of Polygnotus and Micon. (*Pausan.*, 1, 18.—*Harpocr.*, *s. v.* Ἀνακεῖον.)

Anacrĕon, a celebrated Greek poet, of whose life little is actually known. It is, however, generally admitted that he was born at Teos, a city of Ionia, in the early part of the sixth century before the Christian era, and that he flourished in the sixtieth Olympiad. From Abdera, to which city his parents had fled from the dominion of Crœsus, the young Anacreon betook himself to the court of Polycrates, tyrant of Samos. Here he was received with great distinction, but subsequently retired to Athens, where he remained in great favour with Hipparchus, who then possessed the power which Pisistratus had usurped. The death of his patron caused him to return to his native city, whence he retired to Abdera on the breaking out of the disturbances under Histiæus. He attained the age of eighty-five years. The time and manner of his death are uncertain, and variously reported: the most popular opinion is, that he died from suffocation, in consequence of swallowing a grape-stone while in the act of drinking. The bacchanalian turn of his poetry is, however, and not without some appearance of reason, supposed by many to be the sole foundation for this tradition. In the poetry generally attributed to him, a great difference, as to quality, is easily discernible, a circumstance which has contributed not a little to strengthen the supposition that the whole is not genuine. Indeed, some critics have not hesitated to affirm, that very few of the compositions which go under his name are to be ascribed to Anacreon. The fragments collected by Ursinus, with a few others, seem, according to them, to be his most genuine productions. To decide from the internal evidence contained in his writings, as well as from the general tenour of the meager accounts handed down to us, he was himself an amusing voluptuary and an elegant profligate. Few Grecian poets have obtained greater popularity in modern times, for which in England he is indebted to some excellent translations, in part by Cowley, and altogether by Fawkes, not to mention the point and elegance of the more paraphrastic version of Moore.—Of the editions in the original Greek, the most celebrated is the quarto, printed at Rome in 1781, by Spaletti: the most learned and useful is that of Fischer, *Lips.*, 1754 (reprinted in 1776 and 1793 with additions), in 8vo. Other editions worthy of notice are, that of Brunck, *Argent.*, 1778, 16mo (reprinted in 1786, in 32mo and 16mo); that of Gail, *Paris*, 1799, 4to, with a French version, dissertations, music, &c.; that of Mœbius, *Halle*, 1810, 8vo, and that of Mehlhorn, *Glogav.*, 1825, 8vo.

Anactorĭum, the first town on the northern coast of Acarnania, situate on a low neck of land opposite Nicopolis, of which it was the emporium. (*Strabo*, 450.) The site is now called *Punta*, which many antiquaries, however, have identified with Actium: but this is evidently an error. Thucydides reports (1, 55), that Anactorium had been colonized jointly by the Corcyreans and Corinthians. These were subsequently ejected by the Acarnanians, who occupied the place in conjunction with the Athenians. (*Thucyd.*, 4, 49, and 7, 31.—Compare *Scymnus*, *Ch.*, v. 459.) Anactorium ceased to exist as a town when Augustus transferred its inhabitants to Nicopolis. (*Pausan.*, 7, 23.)

Anadyomĕne (Ἀναδυομένη *scil.* Ἀφροδίτη), a celebrated picture of Venus, painted by Apelles, which originally adorned the temple of Æsculapius at Cos. It represented the goddess *rising out of* the sea (ἀναδυομένην) and wringing her hair. Augustus transferred it to the temple of Julius Cæsar, and remitted to the inhabitants of Cos a tribute of one hundred talents in return. The lower part of the figure having been injured, no Roman painter could be found to supply it. (*Plin.*, 35, 10.)

Anagnĭa, the principal town of the Hernici, situate about thirty-six miles to the east of Rome. It is now *Anagni.* The fertility of the surrounding country is much commended by Silius Italicus (8, 392).

Anagnia was colonized by Drusus. (*Front., de Col.*) From Tacitus (*Hist.*, 3, 62) we learn, that it was the birthplace of Valens, a general of Vitellius, and the chief supporter of his party. The Latin way was joined near this city by the Via Prænestina, which from that circumstance was called Compitum Anagninum. (*Cramer's Anc. Italy*, vol. 2, p. 79, *seqq.*)

Anaītis, a goddess of Armenia, who appears to be the same with the Venus of the western nations. She is identical also with the goddess of Nature, worshipped among the Persians. (*Creuzer, Symbolik*, vol. 2, p. 27.) The temple of Anaïtis, in Armenia, stood in the district of Acilisene, in the angle between the northern and southern branches of the Euphrates. She was worshipped also in Zela, a city of Pontus, and in Comana. (*Creuzer, l. c.*) As regards the origin of the name itself, much difference of opinion exists. Von Hammer (*Fundgr. des Or.*, vol. 3, p. 275) derives it from the Persian *Anahid*, the name of the morning star, and of the female genius that directs with her lyre the harmony of the spheres. Ackerblad, on the other hand (*Lettre au Cheval. Italinski*, &c., *Rom.*, 1817), referring to Clemens Alexandrinus, (*Protreptr.*, 5, p. 57) and Eustathius (*ad Dionys. Perieg.*, v. 845), where mention is made of an Ἀφροδίτη Ταναΐς, and a Ταναϊτις, and also to the Phœnician Τανάτ, asserts, that the true name of the goddess in question was Ταναΐτις (corrupted in most passages of the ancient writers into Ἀναΐτις), and that the root is *Tanat*, the appellation of an Asiatic goddess, who is at one time confounded with Diana, and at another with Minerva. (Compare also the Egyptian *Neith* with the article prefixed, *A-neith*, and Ἀνεῖτις, another form of the name Anaïtis, as appearing in Plutarch, *Vit. Artaxerx.*, c. 27.) Silvestre de Sacy, however (*Journal. d. Sav. Juillet*, 1817, p. 439), in opposition to Ackerblad, remarks, that the Persians, most indubitably, call the planet Venus *Anahid* or *Nahid*, and that the name *Anaïtis* is evidently derived from this source: he observes, moreover, that Ταναΐτις is itself a false reading.—The temple of the goddess Anaïtis had a large tract of land set apart for its use, and a great number of male and female slaves to cultivate it (ἱερόδουλοι). It was famed for its riches, and it was from this sacred edifice that Antony, in his Parthian expedition, carried off a statue of the goddess of solid gold. (*Plin.*, 33, 4.) The commercial relations which subsisted between the Armenians and other countries, caused the worship of Anaïtis to be spread over other lands, and hence we read of its having been introduced into Persia, Media, Bactria, &c. (Compare *Strabo*, 535, and *Heyne, de Sacerdotio Comanensi, in Nov. Comment. Soc. Scient. Gotting.*, 16, p. 117, *seqq.*) Artaxerxes Mnemon is said to have been the first that introduced the worship of Anaïtis into Susa, Babylon, and Ecbatana. (*Clemens Alexandr., Protreptr.*, p. 57, *ed. Potter.* — *Creuzer's Symbolik*, vol. 2, p. 26, *seqq.*)

Anamāres, a Gallic tribe, in Gallia Cispadana, to the south of the Po, and at the foot of the Apennines. They occupied what is now a part of the modern Duchy of *Parma*. (*Polyb.*, 2, 32.)

Anāphe, one of the Sporades, northeast of Thera. It was said to have been made to rise by thunder from the bottom of the sea, in order to receive the Argonauts during a storm, on their return from Colchis. The meaning of the fable evidently is, that the island was of volcanic origin. Apollonius Rhodius, however (4, 1717), gives a different account, according to which the island received its name from Apollo's having appeared there to the Argonauts in a storm. A temple was in consequence erected to him, under the name of Ægletes (Αἰγλήτης), in the island. (*Strabo*, 484.) The modern name of the island is *Amphio*.

Anāpus, I. a river of Epirus, near the town of Stratos, mentioned by Thucydides (2, 82). — II. A river of Sicily, near Syracuse, now *Alfeo*. It was a small stream, but is frequently mentioned by the poets. They fabled that the deity of the stream fell in love with the nymph Cyane, who was changed into a fountain. (*Ovid, Pont.*, 2, 10, 26.—*Met.*, 5, *Fab.*, 5, &c.)

Anas, a river of Spain, now the *Guadiana*. The modern name is a corruption from the Arabic, *Wadi-Ana*, i. e., the river Ana. (*Plin.*, 3, 1.)

Anaurus, a small river of Thessaly, near the foot of Pelion, and running into the Onchestus. In this stream Jason, according to the poets, lost his sandal. (*Apollon. Rhod.*, 1, 48.)

Anaxagŏras, I. a monarch of Argos, son of Argeius, and grandson of Megapenthes. He shared the sovereign power with Bias and Melampus, who had cured the women of Argos of madness. (*Pausan.*, 2, 18.)—II. A Grecian philosopher, born at Clazomenæ, Olymp. 70, according to Apollodorus (*Diog. Laert.*, 2, 7), a date, however, that is inconsistent with his reputed friendship with Pericles. The statement commonly received makes him a scholar of Anaximenes, which the widely fluctuating date assigned to the latter renders impossible to refute on chronological grounds: however, the philosophical directions they respectively followed were so opposite, that they cannot consistently be referred to the same school. From Clazomenæ he removed to Athens, and here we find him living in the strictest intimacy with Pericles, to the formation of whose eloquence his precepts are said to have greatly contributed. As scholars of Anaxagoras, several highly distinguished individuals have been mentioned, most of them on the sole authority of a very dubious tradition; and only of Euripides the tragedian, and Archelaus the naturalist, is it certain that they stood with him in the closest relation of intimacy. His connexion with the most powerful Athenians, however, profited him but little; for not only does he seem to have passed his old age in poverty, but he was not even safe from the persecution which assailed the friends of Pericles on the decline of his ascendency. He was accused of impiety towards the gods, thrown into prison, and eventually forced to fly to Lampsacus. Some foundation for the charge of impiety was probably found in his general views, which undoubtedly were far from according with the popular notions of religion, since he regarded the sun and moon as consisting of earth and stone, and miraculous indications at sacrifices as ordinary appearances of nature. He also gave a moral exposition of the myths of Homer, and an allegorical explanation of the names of the gods. Anaxagoras was an old man when he arrived at Lampsacus, and died there soon after his arrival, in the eighty-eighth Olympiad, or thereabout. His memory was honoured by the people of Lampsacus with a yearly festival. In addition to his philosophical labours, Anaxagoras is said to have been well acquainted with several other branches of knowledge. He occupied himself much with mathematics and the kindred sciences, especially astronomy, as the character of the discoveries attributed to him sufficiently shows. He is represented as having conjectured the right explanation of the moon's light, and of the solar and lunar eclipses. His work on nature, of which several fragments have been preserved, especially by Simplicius, was much known and celebrated in ancient times. A full analysis of his doctrines, as far as they have reached us, is given by Ritter, in his *History of Ancient Philosophy*, vol. 1, p. 281, *seqq.*, *Oxford transl.*

Anaxander, son of Eurycrates, and king of Sparta. He was of the family of the Agidæ. The second Messenian war began in his reign. (*Herodot.*, 7, 204. — *Pausan.*, 3, 3.)

Anaxandrīdes, I. son of Leon, was king of Sparta. Being directed by the Ephori to put away his wife on account of her barrenness, he only so far obeyed as to

take a second wife, retaining also the first By his second spouse he became the father of Cleomenes, while the first one, hitherto steril, bore to him, after this, Dorieus, Leonidas, and Cleombrotus. (*Pausan.*, 3, 3.)—II. A comic writer, born at Camirus in Rhodes. He was the author of sixty-five comedies. Endowed by nature with a handsome person and fine talents, Anaxandrides, though studiously elegant and effeminate in dress and manner, was yet the slave of passion. It is said (*Athenæus*, 9, 16) that he used to tear his unsuccessful dramas into pieces, or send them as waste paper to the perfumers' shops. He introduced upon the stage scenes of gross intrigue and debauchery; and not only ridiculed Plato and the Academy, but proceeded to lampoon the magistracy of Athens. For this attack he is reported by some to have been tried and condemned to die by starvation. (*Theatre of the Greeks*, 2d *ed.*, p. 183.)

Anaxarchus, a philosopher of Abdera, from the school of Democritus, who flourished about the 110th Olympiad. He is chiefly celebrated for having lived with Alexander and enjoyed his confidence. (*Ælian, Var. Hist.*, 9, 3.—*Arrian, Exp. Alex.*, 4, p. 84.—*Plut., ad Princ. indoct.*) It reflects no credit, however, upon his philosophy, that, when the mind of the monarch was torn with regret for having killed his faithful Clitus, he administered the balm of flattery, saying, "that kings, like the gods, could do no wrong." This philosopher addicted himself to pleasure; and it was on this account, and not, as some supposed, on account of the apathy and tranquillity of his life, that he obtained the surname of Εὐδαιμονικός, "the Fortunate." A marvellous story is related of his having been pounded in an iron mortar by Nicocreon, king of Cyprus, in revenge for the advice which he had given to Alexander, to serve up the head of that prince at an entertainment; and of his enduring the torture with invincible hardness. But the tale, for which there is no authority prior to the time of Cicero, is wholly inconsistent with the character of a man who had through his life been softened by effeminate pleasures. The same story is also related of Zeno the Eleatic. (*Enfield's History of Philosophy*, vol. 1, p. 435.)

Anaxarĕte, a young female of Salamis, beloved by Iphis, a youth of humble birth. She slighted his addresses, and he hung himself in despair. Gazing on the funeral procession as it passed near her dwelling, and evincing little emotion at the sight, she was changed into a stone. (*Ovid, Met.*, 14, 698, *seqq.*)

Anaxibĭa, a daughter of Bias, brother to the physician Melampus. She married Pelias, king of Iolcos, by whom she had Acastus, and four daughters, Pisidice, Pelopea, Hippothoe, and Alcestis. (*Apollod.*, 1, 9.)

Anaxidāmus, succeeded his father Zeuxidamus on the throne of Sparta. (*Pausan.*, 3, 7.)

Anaxĭlaus, a Messenian, tyrant of Rhegium. He was so mild and popular during his reign, that when he died, 476 B.C., he left his infant sons to the care of one of his slaves, named Micythus, of tried integrity, and the citizens chose rather to obey a slave than revolt from their benevolent sovereign's children. Micythus, after completing his guardianship, retired to Tegea in Arcadia, loaded with presents and encomiums from the inhabitants of Rhegium. (*Justin*, 4, 2.—*Diod. Sic.*, 11, 66.—*Herod.*, 7, 170.—*Justin*, 3, 2.—*Pausan.*, 4, 23.—*Thucyd.*, 6, 5.—*Herod.*, 6, 23.)

Anaximander, a native of Miletus, who first taught philosophy in a public school, and is therefore often spoken of as the founder of the Ionian sect. He was born in the third year of the 42d Olympiad (B.C. 610), and was the first who laid aside the defective method of oral tradition, and committed the principles of natural science to writing. It is related of him that he predicted an earthquake: but that he should have been able, in the infancy of knowledge, to do what is at this day beyond the reach of philosophy, is incredible. He lived 64 years. (*Diog. Laert.*, 2, 1.—*Cic., Acad. Quæst.*, 4, 37.) The general doctrine of Anaximander concerning nature and the origin of things, was, that infinity, τὸ ἄπειρον, is the first principle in all things; that the universe, though variable in its parts, as one whole is immutable; and that all things are produced from infinity and terminate in it. What this philosopher meant by "infinity" has been a subject of much controversy. If we follow the testimony of Aristotle and Theophrastus, it will appear that he understood by the term in question a mixture of multifarious elementary parts, out of which individual things issued by separation. Mathematics and astronomy were greatly indebted to him. He framed connected series of geometrical truths, and wrote a summary of his doctrine. He was the first who undertook to delineate the surface of the earth, and mark the divisions of land and water upon an artificial globe. The invention of the sundial is also ascribed to him. This, however, has been controverted; but even if the invention has been wrongfully ascribed to him, he nevertheless seems to have been the first among the Greeks who pointed out the use of the dial. He is said also to have been the first that made calculations upon the size and distance of the heavenly bodies. He believed that the stars are globular collections of air and fire, borne about in their respective spheres, and animated by portions of the divinity; that the earth is a globe in the midst of the universe, and stationary, and that the sun is 28 times larger than the earth. (*Enfield's History of Philosophy*, vol. 1, p. 154, *seqq.*—*Ritter, Hist. Anc. Phil.*, vol. 1, 265, *seqq.*, *Oxford trans.*)

Anaximĕnes, I. a native of Miletus, born about the 56th Olympiad (B.C. 556). He is usually regarded as the pupil of Anaximander, but this is controverted by Ritter, who sees a striking resemblance between his doctrines and those of Thales. This same writer rejects the birth-date commonly assigned to Anaximenes, and receives that given by Apollodorus, namely, Olymp. 63. Anaximenes taught that the first principle of all things is air, which he held to be infinite or immense. "Anaximenes," says Simplicius (*ad Physic.*, 1, 2), "taught the unity and immensity of matter, but under a more definite term than Anaximander, calling it air. He held air to be God, because it is diffused through all nature, and is perpetually active." The air of Anaximenes is, then, a subtile ether, animated with a divine principle, whence it becomes the origin of all beings. In this sense Lactantius (1, 5) understood his doctrine; for, speaking of Cleanthes as adopting the doctrine of Anaximenes, he adds, "the poet assents to it when he sings, '*Tum pater omnipotens fœcundis imbribus æther*,'" &c. (*Virg., Georg.*, 2, 325.) Anaximenes is said to have taught, that all minds are air; that fire, water, and earth proceed from it, by rarefaction or condensation; that the sun and moon are fiery bodies, whose form is that of a circular plate; that the stars, which also are fiery substances, are fixed in the heavens, as nails in a crystalline plane; and that the earth is a plane tablet resting upon the air. (*Plut., Plac. Phil.*, 1, 17, and 2, 11.—*Cic., N. D.*, 1, 10.—*Enfield's History of Philosophy*, vol. 1, p. 156.—*Ritter, Hist. Anc. Phil.*, vol. 1, p. 203, *seqq.*, *Oxford trans.*)—II. A native of Lampsacus, and son of Aristocles. He was celebrated for his skill in rhetoric, and was the disciple both of Zoilus, notorious for his hypercriticisms on Homer, and of Diogenes the Cynic. Anaximenes was one of the preceptors of Alexander the Great. He accompanied his illustrious pupil through most of his campaigns, and afterward wrote the history of his reign and that of his father Philip. It is recorded that, during the Persian war, his native city having espoused the cause of Darius, Alexander expressed his determination of punishing the inhabitants

by laying it in ashes. Anaximenes was deputed by his countrymen as a mediator; but the conqueror, guessing his intention, when he saw him entering the royal tent as a suppliant, cut short his anticipated petition by declaring that he was determined to refuse his request, whatever it might be. Of this hasty expression the philosopher availed himself, and immediately implored that Lampsacus might be utterly destroyed, and a pardon refused to its citizens. The stratagem was successful; Alexander was unwilling to break his promise; and the presence of mind exhibited by its advocate saved the town. Anaximenes was also the author of a history of Greece. (*Pausan.*, 6, 18.—*Val. Max.*, 7, 3, 4.)

Anazarbus, a city of Cilicia Campestris, situate on the river Pyramus, at some distance from the sea, and taking its name apparently from a mountain called Anazarbus, at the foot of which it was situate. The adjacent territory was famed for its fertility. It afterward took the appellation of Cæsarea ad Anazarbum, but from what Roman emperor is not known, though prior to the time of Pliny (5, 27). The original appellation, however, finally prevailed, as we find it so designated in Hierocles and the imperial Notitiæ, at which period it had become the chief town of Cilicia Secunda. It was nearly destroyed by a terrible earthquake under Justinian. Anazarbus was the birthplace of Dioscorides and Oppian. The Turks call it, at the present day, *Ain-Zerbeh.* (*Cramer's Asia Minor*, vol. 2, p. 354.)

Ancæus, I. the son of Lycurgus and Cleophile, or, according to others, Astypalæa, was in the expedition of the Argonauts. He was also at the chase of the Calydonian boar, in which he perished. (*Apollod.*, 3, 9.—*Id.*, 1, 8.—*Hygin., Fab.*, 173 *et* 248.)—II. King of Samos, and son of Neptune and Astypalæa. He went with the Argonauts, and succeeded Tiphys as pilot of the ship Argo. He reigned in Ionia, where he married Samia, daughter of the Mæander, by whom he had four sons, Perilas, Enudus, Samus, Alithersus, and one daughter called Parthenope. He paid particular attention to the culture of the vine, and on one occasion was told by a slave, whom he was pressing with hard labour in his vineyard, that he would never taste of its produce. After the vintage had been gathered in and the wine made, Ancæus, in order to falsify the prediction, was about to raise a cup of the liquor to his lips, deriding, at the same time, the pretended prophet (who, however, merely told him, in reply, that there were many things between the cup and the lip), when tidings came that a boar had broken into his vineyard. Throwing down the cup, with the untasted liquor, Ancæus rushed forth to meet the animal, and lost his life in the encounter. Hence arose the Greek proverb,

Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρου.

Multa cadunt inter calicem supremaque labra.

The Latin translation is by Erasmus, who, as Dacier thinks, read *πέτει* for *πέλει*, a supposition not at all probable, since "*cadunt*" gives the spirit, though not the literal meaning, of *πέλει*.—The story just given is related somewhat differently by other writers, but the point in all is the same. (*Eustath., ad Il.*, p. 77, *ed. Rom.* — *Festus, s. v. Manum.* — *Aul. Gell.*, 13, 17.—*Dacier, ad Fest., l. c.*)

Ancalites, a people of Britain, near the Atrebatii, and probably a clan of that nation. Baxter supposes them to have been the herdsmen and shepherds of the Atrebatii, and to have possessed those parts of *Oxfordshire* and *Buckinghamshire* most proper for pasturage. Horsley, on the other hand, makes their country correspond to the modern *Berkshire*. But it is all uncertainty. (*Cæs., Bell. G.*, 5, 21.)

Anchemolus, son of Rhœtus, king of the Marrubii in Italy, was expelled by his father for criminal conduct towards his stepmother. He fled to Turnus, and was killed by Pallas, son of Evander, in the wars of Æneas against the Latins. (*Virg., Æn.*, 10, 389.)

Anchesmus, a mountain of Attica, where Jupiter *Anchesmius* had a statue. It is now *Agios Georgios*, taking its modern name from a church of St. George, which has displaced the statue. (*Leake's Topogr. of Athens*, p. 69.)

Anchiale, a city of Cilicia, west of the mouth of the Cydnus, and a short distance from the coast. It was a place of great antiquity, and the Greek writers assign its origin to Sardanapalus, king of Assyria. The authority, however, from which they derive their information, is Aristobulus, who is entitled to but little credit in general. The founder was said by them to have been buried here, and they speak of his tomb's still existing in the time of Alexander the Great. On the tomb was the statue of a man in the act of clapping his hands, with an Assyrian inscription to this effect, "Sardanapalus, the son of Anacyndaraxes, built Anchiale and Tarsus in one day; but do thou, oh stranger, eat, drink, and sport, since the rest of human things are not worth this," i. e., a clap of the hands. (*Arrian, Exp. Alex.*, 2, 5.) It is more than probable, supposing that a Sardanapalus did found the place, that we are to regard him, not as the last king of that name, but some earlier monarch of Assyria, who had pushed his conquests into the western part of Asia. The situation of Anchiale was bad; it had no harbour, no river, no great road, in its immediate vicinity. It disappeared, therefore, at last from history, while Tarsus, more favourably placed, continued to flourish. Pliny calls the name Anchiales; and Arrian, Anchialos. (*Mannert*, 6, pt. 2, p. 66.)

Anchialus, a term occurring in one of Martial's epigrams (11, 94), about which the learned are greatly divided in opinion. Scaliger thinks that it comes from the Hebrew *Chai* and *Alah*, and is equivalent to *Vivens Deus*.

Anchisæ Portus, according to Dionysius of Halicarnassus (*Ant. Rom.*, 1, 32), the real name of Onchesmus in Epirus.

Anchises, son of Capys, by Themis, daughter of Ilus, and the father of Æneas. Venus was so struck with his beauty, that she introduced herself to his notice in the form of a nymph, on Mount Ida, and urged him to a union. Anchises no sooner discovered that he had been in the company of a celestial being, than he dreaded the vengeance of the gods. Venus quieted his apprehensions; but, for his imprudence subsequently in boasting of the partiality of the goddess, Jupiter struck him with blindness, or, according to some, enfeebled and maimed him by a stroke of thunder. The offspring of his union with Venus was the celebrated Æneas. When Troy was in flames, he was saved from the victorious Greeks by his son, who bore him away on his shoulders from the burning city. He afterward accompanied Æneas in his voyage to Italy, but died before that land was reached, in the island of Sicily, at the harbour of Drepanum, and was buried on Mount Eryx. (*Virg., Æn.*, 2, 647.—*Id. ib.*, 3, 707.—*Heyne, Excurs.*, 17, *ad Virg., Æn.*, 2, &c.)

Anchisia, a mountain of Arcadia, on which, according to Pausanias, was the tomb of Anchises. This, of course, is different from the common account, followed by Virgil, which makes Anchises to have been buried on Mount Eryx in Sicily. At the foot of Mount Anchisia there was a road leading to Orchomenus, which city lay to the northwest. (*Pausan.*, 8, 12.)

Anchisiades, a patronymic of Æneas, as being son of Anchises. (*Virg., Æn.*, 6, 348, &c.)

Anchoë, a place in Bœotia, where the Cephissus, or rather the Lake Copaïs, issued from under ground. It was near Larymna, and on the coast. (*Strabo*, 404.)

Anchora. *Vid.* Nicæa II.

Anchurus, a son of Midas, king of Phrygia, who

sacrificed himself for the good of his country, when the earth had opened and swallowed up many buildings. The oracle had been consulted, and gave for answer, that the gulf would never close if Midas did not throw into it whatever he had most precious. Though the king cast in much gold and silver, yet the gulf continued open, till Anchurus, thinking nothing more precious than life, and regarding himself, therefore, as the most valuable of his father's possessions, took a tender leave of his wife and family, and leaped into the earth, which closed immediately over his head. Midas erected there an altar of stone to Jupiter, and that altar was the first object which he turned into gold when he had received his fatal gift from the gods. Every year, when the day came round on which the chasm had been first formed, the altar became one of stone again; but, when this day had passed by, it once more changed to gold. (*Plut., Parall.*, p. 306.)

Ancīle, a sacred shield, which fell from heaven in the reign of Numa, when the Roman people laboured under a pestilence. Upon the preservation of this shield depended the fate of the Roman empire, according to the admonition given to Numa by the nymph Egeria, and the monarch therefore ordered eleven of the same size and form to be made, that if ever any attempt was made to carry them away, the plunderer might find it difficult to distinguish the true one. They were made with such exactness, that the king promised Veturius Mamurius, the artist, whatever reward he desired. (*Vid.* Mamurius.) They were kept in the temple of Vesta, and an order of priests was chosen to watch over their safety. These priests were called Salii, and were twelve in number; they carried every year, on the first of March, the shields in a solemn procession through the streets of Rome, dancing and singing praises to the god Mars. (*Vid.* Salii.) This sacred festival continued three days, during which every important business was stopped. It was deemed unfortunate to be married on those days, or to undertake any expedition. Hence Suetonius (*Oth.*, 8) states, that Otho marched from Rome, on his unsuccessful expedition against Vitellius, during the festival of the Ancilia, "*nulla religionum cura*," without any regard for sacred ceremonies, and Tacitus (*Hist.*, 1, §9) remarks, that many ascribed to this circumstance the unfortunate issue of the campaign. The form of the *ancile* occurs in ancient coins. Representations of it are also given by modern writers on Roman Antiquities. (Consult *Lipsius, Mil. Rom.*; *Anal.*, lib. 3, dial. 1.) Plutarch, in explaining their shape, remarks, "they are neither circular, nor yet, like the pelta, semicircular, but fashioned in two crooked indented lines, the extremities of which, meeting close, form a *curve* (*ἀγκύλον*)." According to this etymology, the name should be written in Latin *Ancyle*. Ovid says the shield was called ancile, "*quod ab omni parte recisum est*," a derivation much worse than Plutarch's. The name is very probably of Etrurian origin, and the whole legend would appear to be a myth, turning on the division of the Roman year into twelve months by the fabulous Numa. (*Plut., Vit. Num., c.* 13.—*Ovid, Fast.*, 3, 377.)

Ancōna, a city of Italy, on the coast of Picenum, which still retains its name. The appellation is supposed to be of Greek origin, and to express the angular form of the promontory on which the city is placed. (*Mela*, 2, 4.—*Procop., Rer. Got.*, 2.) This bold headland was called Cumerium Promontorium; its modern name is *Monte Comero*, and sometimes *Monte Guasco*. The foundation of Ancona is ascribed by Strabo (241) to some Syracusans, who were fleeing from the tyranny of Dionysius. These Syracusans of Strabo are by many critics supposed to be the same with the Siculi of Pliny, to whom that writer attributes the origin of this city. (*Plin.*, 3, 13.—Compare *Solin.*, 8.) But, on the other hand, it is contended, that the foundation of Ancona must be anterior to the reign of Dionysius, since it is noticed in the Periplus of Scylax (p. 12) as belonging to the Umbri; and, therefore, that the Siculi of Pliny must be that ancient race who settled in Italy at a very remote period, and afterward passed over into Sicily. (*Bardetti*, pt. 2, *c.* 10.—*Olivieri, della fond. di Pesaro dissert.*, p. 13.—*Gius. Colucci, Delle Antichità Picene*, vol. 1, diss. 1.) Ancona is spoken of by Livy (41, 1) as a naval station of great importance in the wars of Rome with the Illyrians. (Compare *Tacit., Ann.*, 3, 9.) It was occupied by Cæsar soon after his passage of the Rubicon. (*Bell. Civ.*, 1, 11.—*Cic., Ep. ad Fam.*, 16, 12.) It continued to be a port of consequence in Trajan's time, if we may judge from the works erected by that emperor, which are still extant there. (*Cramer's Ancient Italy*, vol. 1, p. 280, *seqq.*)

Ancus Marcius, the fourth king of Rome, was grandson to Numa by his daughter. His name Ancus was said to be derived from the Greek *ἀγκών*, because he had a crooked arm, which he could not stretch out to its full length; an etymology of no value whatever, the term in question being very probably Etrurian. Like his ancestors, he first turned his attention to the re-establishment of religion, and had the ritual law transcribed on tables, that all might read it. He then directed his arms against the Latins with success, and carried away several thousand of this nation to Rome, whom he settled on the Aventine. He extended his conquests into Etruria, and along both banks of the Tiber to the seacoast, where he founded Ostia, the oldest of the Roman colonies, as the harbour of Rome. He built the first bridge over the Tiber, and annexed additional defences to the city. The oldest remaining monument in Rome, the prison formed out of a stone quarry in the Capitoline Hill, is called the work of Ancus. It was on the side of the hill above the forum (the place of meeting for the plebeians); and until an equality of laws was introduced, it served only to keep the plebeians and those who were below them in custody. The original common law of the *plebs* was regarded as the fruit of his legislation, in the same manner as the rights of the three ancient tribes were looked upon to be the laws of the first three kings. And because all landed property, by the principles of the Roman law, proceeded from the state, and, on the incorporation of new communities, was surrendered by them, and conferred back on them by the state, the assignment of public lands is attributed to Ancus. This act, being viewed as a parcelling out of public territories, was probably the cause which led the plebeians to bestow the epithet of "good" upon him in the old poems. The new subjects could not be admitted into a new tribe, as the Luceres had been, since the number of tribes was completed. They constituted a community which stood side by side with the people formed by the members of the thirty *curiæ*, as the body of the Latin towns had stood in relation to Alba. This was the beginning of the plebs, which was the strength and the life of Rome, the people of Ancus as distinguished from that of Romulus; and this is a fresh reason for Ancus being placed in the middle of the Roman kings. (*Niebuhr, Rom. Hist.*, p. 86, *Twiss's abridgment.*) Ancus reigned, according to the fabulous Roman chronology, twenty-four years. (*Liv.*, 1, 32, *seqq.*—*Florus*, 1, 4.—*Dion. Hal.*, 3, 9, &c.)

Ancȳra, I. a city of Galatia, west of the Halys. According to Pausanias (2, 4), it was founded by Midas, and the name was derived from an *anchor* (*ἄγκυρα*) which was found here and preserved in the temple of Jupiter This city was greatly enlarged by Augustus, whence the grammarian Tzetzes is led to style him the founder of the city, and under Nero it was styled the metropolis of Galatia. Its situation was extremely well adapted for inland trade, and Ancyra became a kind of staple-place for the commodities of the East. It is famous also as having been the spot where the *Monumentum*

Ancyranum was found in modern times, a spurious inscription on a temple erected in honour of Augustus, which gives a history of the several actions and public merits of Augustus, and which shows also that he had been a great patron of the Ancyrani. Ancyra is now called by the Turks *Angouri*, and by the Europeans *Angora*, and is the place whence the celebrated shawls and hosiery made of goats' hair were originally brought. Near this place, Bajazet was conquered and made prisoner by Timur, or, as the name is commonly, though incorrectly, written, Tamerlane. (*Mannert*, vol. 6, pt. 3, p. 46, *seqq.*)—II. A town of Phrygia, on the confines of Mysia. Strabo (576) places it in the district of Abasitis, near the sources of the river Makestus, which flows into the Rhyndacus. (*Mannert*, vol. 6, pt. 3, p. 111.)

Andabătæ, gladiators who fought blindfolded, whence the proverb *Andabatarum more pugnare*, to denote rash and inconsiderate measures. The name comes from the Greek *ἀναβάται*, because they fought in chariots or on horseback. (Consult *Erasmus*, *Chil.*, p. 461.)

Andania, a city of Messenia, situate, according to Pausanias (4, 33), at the distance of eight stadia from Carnasium. It had been the capital of Messenia before the domination of the Heraclidæ. (*Pausan.*, 4, 3.) Strabo (360) places it on the road from Messene to Megalopolis. It is also mentioned by Livy (36, 31) as situated between these two cities. Sir W. Gell (*Itin.*, p. 69) observed its ruins between *Sakona* and *Krano*, on a hill formed by the foot of Mount *Tetrage*. (*Cramer's Ancient Greece*, vol. 3, p. 147.)

Andecăvi or Andes, a people of Gaul, east of the Namnetes, and lying along the northern bank of the Liger or *Loire*. Their capital was Juliomăgus, now *Angers*, and their territory corresponded in part to what is now the department *de la Mayenne*. (*Cæs.*, *B. G.*, 2, 35.)

Andes, I. a people of Gaul. *Vid.* Andecavi.—II. A village near Mantua, where Virgil was born. (Compare *Hieron.*, *Chron. Euseb.*, 2, and *Sil. Ital.*, 8, 594.) Tradition has long assigned to a small place, now named *Pietola*, the honour of representing this birthplace of Virgil; but as this opinion appears to derive no support from the passages in which the poet is supposed to speak of his own farm, the prevailing notion among the learned seems to contradict the popular report which identifies Andes with *Pietola*. (*Maffei*, *Verona Illustr.*, vol. 2, p. 1.—*Viso*, *Memorie Istoriche*, vol. 1, p. 31.—*Bonelli*, *Mem. Mantor.*, vol. 1, p. 120.) It may be observed, however, that Virgil's birthplace and his farm may not necessarily have been one and the same: in this case it would seem that no argument could be objected to a local, but very ancient and well-established tradition. (*Cramer's Ancient Italy*, vol. 1, p. 69, *seqq.*)

Andocĭdes, an Athenian orator, son of Leogoras, and born in the first year of the 78th Olympiad, B.C. 468. He commanded the Athenian fleet in the war between the Corinthians and Corcyreans, and was afterward accused of having been concerned in mutilating the Hermæ, or statues of Mercury, a crime of which Alcibiades was regarded as one of the authors. Andocides, having been arrested for this sacrilege, escaped punishment by denouncing his real or pretended accomplices. Photius informs us, that among these was Leogoras, but that Andocides found the means of obtaining his father's pardon. (*Phot.*, *Bibl.*, vol. 2, p. 488, *ed. Bekker.*) The same author mentions various other incidents in the life of this orator, which compelled him at last to quit Athens. He returned during the government of the four hundred, and was cast into prison, whence, however, he succeeded in escaping. He returned a second time to his native country after the fall of the thirty tyrants. Having failed in an embassy to Sparta, which had been confided to him, he no longer dared to show himself in Athens, but died in exile. Andocides employed his abilities as an orator merely in his own affairs. The four discourses of his which have come down to us are important for the history of Greece. The first has reference to the Mysteries of Eleusis, which he had been accused of violating (Περὶ Μυστηρίων). The second (Περὶ καθόδου), treats of his (second) *return* to Athens. The third (Περὶ Εἰρήνης), "*Concerning Peace*," was pronounced in the fourth year of the 95th Olympiad, on occasion of the peace with Sparta; the fourth is directed *against Alcibiades* (Κατὰ Ἀλκιβιάδου). Taylor, led into an error by a passage of Plutarch (*Vit. Alcib.*, 13.—*Ed. Reiske*, vol. 2, p. 21), thinks that this discourse was delivered by Phæax, one of the antagonists of Alcibiades; but Ruhnken has shown this opinion to be incorrect. (*Hist. Crit. Orat. Gr.*—p. 54, of the edition of Rutilius Lupus.—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 205, *seqq.*) The discourses of Andocides are given in Reiske's edition of the Greek orators; in that of Bekker, and in the edition of Dobson, *Lond.*, 1828, 16 vols. 8vo.

Andomătis, a river of India, falling into the Ganges. According to D'Anville, the modern *Sonn-sou*. (*Vid.* Sonus.)

Andriclus, a mountain of Cilicia Trachea, north of the promontory Anemurium. (*Strab.*, 670.)

Andriscus, an obscure individual, a native of Adramyttium in Asia Minor, who, from his strong resemblance to Philip, son of Perseus, the last king of Macedonia, was induced to pass himself off for that prince, and hence received the name of Pseudophilippus, or "the false Philip." Having deceived the Macedonians, he induced them to revolt against the Roman power, and gained at first some advantages, but was at length defeated by Cæcilius Metellus, and led in triumph, B.C. 148. (*Flor.*, 2, 14.—*Vell. Paterc.*, 1, 11.)

Androcўdes, I. a painter of Cyzicus, contemporary with Pelopidas and Zeuxis, the latter of whom he attempted to rival. Two of his productions are mentioned by the ancient writers, a painting of a battle and a portrait of Scylla, the latter being celebrated for the accuracy with which the fish accompanying the monster were represented. (*Plut.*, *Vit. Pelop.*, 25.—*Plin.*, 35, 10.—*Sillig*, *Dict. Art.*, *s. v.*)—II. A physician in the time of Alexander the Great, who, in writing to the king, in condemnation of the use of wine, observed, to quote the Latin version of Pliny, "*Vinum poturus rex, memento te bibere sanguinem terræ: cicuta hominum venenum est, cicutæ vinum.*" (*Plin.*, 14, 5.)

Androgĕus, son of Minos and Pasiphaë. He was famous for his skill in wrestling, and overcame every antagonist at Athens during the contest at the Panathenaic festival, and Ægeus, through envy, sent him against the Marathonian bull, by which animal he was destroyed. According to another account, he was waylaid and assassinated while proceeding to Thebes to attend the games of Laïus, and his murderers were the combatants whom he had conquered at Athens, and who were led by envy to perpetrate the deed. Minos declared war against Athens to revenge the death of his son, and peace was at last re-established on condition that Ægeus sent yearly seven boys and seven girls from Athens to Crete, to be devoured by the Minotaur. (*Vid.* Minotaurus.) The Athenians established festivals, by order of Minos, in honour of his son, and called them Androgeia. (*Apollod.*, 3, 15.—*Hygin.*, *Fab.*, 41.—*Virg.*, *Æn.*, 6, 20.) The whole story of Androgeus is an allegorical one, and has an agricultural reference. Androgeus is the man of the earth, the cultivator (Ἀνδρόγεως). The Marathonian bull, by whose fire, according to one account (*Serv. ad Virg.*, *Æn.*, 6, 20), he was injured in the conflict, recalls to mind the fire-breathing bulls of Colchis, the land of Æëtes, the first man of the earth. A new field of exertion now opens on the son of

Minos, and a new name is given him; Eurygyes (Εὐρυγύης), "the far-plougher," or "the possessor of wide-extended acres" (εὐρύς and γύη), and it is worth noticing, that, after having been slain, and previous to his new appellation, he was reawakened to life by Æsculapius, or the sun. (Compare *Hesych.*, vol. 1, p. 1332, *ed. Alberti*, and *Creuzer's Symbolik*, vol. 4, p. 107.)

Andromăche, a daughter of Eëtion, king of Hypoplacian Thebe, in Mysia, married Hector, son of Priam, and became the mother of Astyanax. She was equally remarkable for her domestic virtues, and for attachment to her husband. In the division of the prisoners by the Greeks, after the taking of Troy, Andromache fell to the share of Pyrrhus, who carried her to Epirus, where she became the mother of three sons, Molossus, Pielus, and Pergamus. Pyrrhus subsequently conceded her to Helenus, the brother of Hector, who had also been among the captives of the prince. She reigned with Helenus over part of Epirus, and became by him the mother of Cestrinus. (*Homer, Il.*, 6, 22 *et* 24.—*Virg., Æn.*, 3, 485.—*Hygin., Fab.*, 123.)

Andromăchus, I. an opulent Sicilian, father of the historian Timæus. He collected together the inhabitants of the city of Naxos, which Dionysius the tyrant had destroyed, and founded with them Tauromenium. Andromachus, as prefect of the new city, subsequently aided Timoleon in restoring liberty to Syracuse. (*Diod. Sic.*, 16, 7 *et* 68.)—II. A general of Alexander, to whom Parmenio gave the government of Syria. He was burned alive by the Samaritans, but his death was avenged by Alexander. (*Quint. Curt.*, 4, 5.)—III. A brother-in-law of Seleucus Callinicus. —IV. A traitor, who discovered to the Parthians all the measures of Crassus, and, on being chosen guide, led the Roman army into a situation whence there was no mode of escape.—V. A physician of Crete in the age of Nero: he was physician to the emperor, and inventor of the famous medicine, called after him, *Theriaca Andromachi.* It was intended at first as an antidote against poisons, but became afterward a kind of panacea. This medicine enjoyed so high a reputation among the Romans, that the Emperor Antoninus, at a later period, took some of it every day, and had it prepared every year in his palace. It consisted of 61 ingredients, the principal of which were squills, opium, pepper, and *dried vipers!* This absurd compound was in vogue even in modern times, as late as 1787, in Paris. (*Galen, de Theriac.*, p. 470.—*Id. de Antidot.*, lib. 1, p. 4333.—*Sprengel, Hist. Med.*, vol. 2, p. 56.)

Andromĕda, a daughter of Cepheus, king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune inundated the coasts of the country, and sent a sea-monster to ravage the land, because Cassiope had boasted herself fairer than Juno and the Nereides. The oracle of Jupiter Ammon being consulted, returned for answer that the calamity could only be removed by exposing Andromeda to the monster. She was accordingly secured to a rock, and expected every moment to be destroyed, when Perseus, who was returning through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He promised to deliver her and destroy the monster if he received her in marriage as a reward. Cepheus consented, and Perseus changed the sea-monster into a rock, by showing him Medusa's head, and unbound Andromeda. The marriage of Andromeda with Perseus was opposed by Phineus, but, in the contest that ensued, he and his followers were changed to stone by the head of the Gorgon. Andromeda was made a constellation in the heavens after her death. Consult remarks under the article Perseus. (*Apollod.*, 2, 4.—*Hygin., Fab.*, 64.—*Manil.*, 5, 533.)

Andronīcus Livius. *Vid.* Livius.

Andronīcus, I. a peripatetic philosopher, a native of Rhodes, who flourished about 80 B.C. He arranged and published the writings of Aristotle, which had been brought to Rome with the library of Apellicon. He commented on many parts of these writings; but no portion of his works has reached us, for the treatise περὶ παθῶν, and the Paraphrase of the Nicomachean ethics, which have been published under his name, are the productions of another. The treatise περὶ παθῶν was published by Hoesschel in 1593, in 8vo, and was afterward printed conjointly with the Paraphrase, in 1617, 1679, and 1809. The Paraphrase was published by Heinsius in 1607, 4to, at *Leyden*, as an anonymous work (*Incerti Auctoris Paraphrasis*, &c.), and afterward under the name of Andronicus of Rhodes, by the same scholar, in 1617, 8vo, with the treatise περὶ παθῶν added to it. The two works were reprinted in this form at *Cambridge*, in 1679, 8vo, and at *Oxford*, 1809, 8vo.—II. Cyrrhestes, an astronomer of Athens, who erected, B.C. 159, an octagonal marble tower in that city to the eight winds. On every side of the octagon he caused to be wrought a figure in relievo, representing the wind which blew against that side. The top of the tower was finished with a conical marble, on which he placed a brazen Triton, holding a wand in his right hand. This Triton was so contrived that he turned round with the wind, and always stopped when he directly faced it, pointing with his wand over the figure of the wind at that time blowing. Within the structure was a water-clock, supplied from the fountain of Clepsydra. Beneath the eight figures of the winds lines were traced on the walls of the tower, which, by the shadows cast upon them by styles fixed above, indicated the hour of the day, as the Triton's wand did the quarter of the wind. When the sun did not shine, recourse was had to the water-clock within the tower, which building thus supplied both a vane and a chronometer. The structure still stands, though in a damaged state. To the correctness of the sundials, the celebrated Delambre bears testimony, and he describes the series as "the most curious existing monument of the practical gnomonics of antiquity." There are two entranccs, facing respectively to the northeast and northwest: each of these openings has a portico supported by two columns. When Stuart explored this building, the lower part of the interior was covered to a considerable depth by rubbish; and the dervishes who had taken possession of the building performed their religious rites on a wooden platform which had been thrown over the fragments. All this, however, he was permitted to remove, and he found manifest traces of a clepsydra or water-clock carefully channelled in the original floor. (*Stuart and Revett's Athens Abridged*, p. 8, *seqq.*—*Wordsworth's Greece*, p. 146.)

Andros, an island in the Ægean Sea, one of the Cyclades, lying to the southeast of the lower extremity of Eubœa. It bore also several other appellations, enumerated by Pliny (4, 12). According to this writer, it is ten miles from the promontory of Geræstus, and thirty-nine from Ceos. The Andrians, as we learn from Herodotus (8, 111 and 121), were compelled to join the armament of Xerxes; and, after the battle of Salamis, they were called upon by Themistocles, at the head of an Athenian squadron, to pay a large sum of money as a contribution: with this demand they declared themselves unable to comply, observing that they were close beset by the two deities, Poverty and Want, which never quitted the island, and Themistocles, after a fruitless attempt to reduce them by force, withdrew to Eubœa. We learn, however, from Thucydides (2, 55, and 4, 42), that the island was subsequently reduced and rendered tributary to the Athenians. In the Macedonian war, Livy relates (31, 45), that the town of Andros was taken by Atta-

lus and the Romans. The modern name of the island is the same with the ancient, or else varies from it only in dropping the final letter. (*Cramer's Anc. Greece*, vol. 3, p. 410.)

Anemorēa, a town of Phocis, mentioned by Homer (*Il.*, 2, 521) in conjunction with Hyampolis, and doubtless in the immediate vicinity of that city, with which it was even sometimes confounded. (Compare the *French Strabo, Ecclairciss.*, No. 34, vol. 3, *Append.*, p. 154.) Strabo affirms, that it obtained its name from the violent gusts of wind which blew from Mount Catopterius, a peak belonging to the chain of Parnassus. He adds that it was named by some authors Anemolea. (*Strabo*, 423. — *Cramer's Ancient Greece*, vol. 2, p. 186.)

Angelĭon, an artist, invariably named in connexion with Tectæus, as his constant associate. It is uncertain whether they excelled chiefly in casting brass or in carving marble. They are supposed by Sillig to have flourished about 548 B.C. Mention is made in particular, by the ancient writers, of a statue of Apollo by these artists. According to Müller, they imitated a very ancient statue of the Delian Apollo, made, as Plutarch states, in the time of Hercules. (*Sillig, Dict. Art., s. v.*)

Angli, a people of Germany, at the base of the Chersonesus Cimbrica, in the country answering now to the northeastern part of the *Duchy of Holstein*. From them the English have derived their name. There is still, at the present day, in that quarter, a district called *Angeln*. (*Tacit., Germ.*, 40. — *Vid.* Saxŏnes.)

Angrus, a river of Illyricum, pursuing a northern course, according to Herodotus, and joining the Brongus, which flows into the Danube. (*Herodot.*, 4, 49.)

Anguitia, or Angitia, a grove in the country of the Marsi, to the west of the Lacus Fucinus. The name is derived, according to Solinus, from a sister of Circe, who dwelt in the vicinity. It is now *Silva d'Albi*. (*Solin.*, 8.—*Serv. ad Virg., Æn.*, 7, 759.)

Anicētus, I. a son of Hercules by Hebe, the goddess of youth. (*Apollod.*, 2, 7.)—II. A freedman who directed the education of Nero, and became the instrument of his crimes. It was he who encouraged the emperor to destroy his mother Agrippina, and who gave the first idea of the galley, which, by falling on a sudden to pieces, through secret mechanism, was to have accomplished this horrid purpose. (*Suet., Vit. Ner.*)

Anicia, *Gens*, a family at Rome, which, in the flourishing times of the republic, produced many brave and illustrious citizens.

Anicius Gallus, I. triumphed over the Illyrians and their king Gentius, and obtained the honors of a triumph A.U.C. 585. He obtained the consulship A.U.C. 594, B.C. 150.—II. Probus, a Roman consul, A.D. 371, celebrated for his humanity.

Anĭgrus, a river of Elis, in the district of Triphylia, to the north of Lepræum. This stream formed into marshes at its mouth, from the want of a fall to carry off the water. The stagnant pool thus created exhaled an odour so fetid as to be perceptible at the distance of twenty stadia, and the fish caught there were so tainted with the infection that they could not be eaten. (*Strabo*, 346.) Pausanias, however, affirms (5, 5) that this miasma was not confined to the marshes, but could be traced to the very source of the river. It was ascribed to the centaur's having washed the wounds inflicted by Hercules's envenomed shafts in the stream. The Anigrus received the water of a fountain said to possess the property of curing cutaneous disorders. This source issued from a cavern sacred to the Nymphs, called Anigriades. (*Cramer's Anc. Greece*, vol. 3, p. 114.)

Anĭo, a river of Italy, the earlier name of which was *Anien*, whence comes the genitive *Anienis*, which is joined in inflection with the later nominative *Anio*.—It rose in the Apennines, near the Sabine town of Treba, and pursued its course at first to the northwest; it then turned to the southeast, and joined the Tiber three miles north of Rome. It is not so full a stream as the Nar, but was considered, however, by the Romans as the most important among the tributaries of the Tiber, and hence received also the appellation of Tiberinus, whence comes by corruption the modern name *Teverone*. The Anio was regarded as the boundary between Latium and the country of the Sabines, not, however, in a very strict sense, for on the left bank lay Antemnæ and Collatia, two Sabine towns, while the Albani and other Latins had founded Fidenæ, on the right bank of the Anio, in the Sabine territory. (*Mannert*, vol. 9, p. 517.) The Anio, in its course, passed by the town of Tibur, the modern *Tivoli*, where it formed some beautiful cascades, the admiration of the present as well as of former times. Of late, however, the scenery has been marred by an earthquake. It has been doubted by some writers whether there was always a fall of the Anio at Tibur. But, without pretending to examine what change the bed of the river may have undergone in remote ages, we may affirm that, since the days of Strabo, no alteration of consequence has taken place; for that geographer (238) talks of the cataract which the Anio, then navigable, formed there: so also Dionysius of Halicarnassus (5, 37), and several of the poets. (*Cramer's Ancient Italy*, vol. 2, p. 64.)

Anistorgis, a city of Spain, in the southern part of Lusitania, near Pax Julia, called also Conistorgis. (*Mannert*, vol. 1, p. 343.) Some have doubted, however, whether these two cities were the same. (*Cellarius, Geogr. Ant.*, vol. 1, p. 77.—*Ukert, Geogr.*, vol. 2, p. 389.)

Anĭus, son of Apollo and Rhœo or Rhoio. He was high-priest of Apollo, and gave Æneas a hospitable reception when the Trojan prince touched at his island. He had by Dorippe three daughters, Œno, Spermo, and Elaia, to whom Bacchus had given the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves. Thus far we have given Ovid's account. (*Met.*, 13, 642. — Compare *Virg., Æn.*, 3, 80.) Tzetzes, however, states, that Anius endeavoured to prevail upon the forces of Agamemnon to remain with him nine years, and told them that, in the tenth year, they would take Troy. He promised to nurture them also by the aid of his daughters. Tzetzes cites as his authority the author of the Cyprian epic (*ad Lycoph.*, 570). Creuzer sees in all this an agricultural myth, Rhoeo being the pomegranate, or, in other words, a new Proserpina, and her three children the daughters of the seed. (*Symbolik*, vol. 4, p. 379.)

Anna, a goddess, in whose honour the Romans instituted a festival. She was, according to the common account, Anna, the daughter of Belus, and sister of Dido, who, after her sister's death, gave up Carthage to Iarbas, king of Gætulia, who had besieged the place, and fled to Melita, now *Malta*. From Melita she proceeded to Italy, and was there kindly received by Æneas. Lavinia, however, conceived so violent a jealousy against her, that Anna, warned in a dream, by Dido, of her danger, took flight during the night, and threw herself into the Numicius, where she was transformed into a Naiad. The Romans instituted a festival, which was always celebrated on the 15th of March, in her honour, and generally invoked her aid to obtain a long and happy life; thence, according to some, the explanation of the epithet *Anna Perenna* assigned to her after deification. (*Ovid, Fast.*, 3, 653.—*Sil. Ital.*, 8, 79, &c.) The key to the different legends relative to Anna Perenna is to be found in the rites and cere-

monies attending her festival. It was a feast commemorative of the year and the spring, and the hymns sung on this occasion bore the free and joyous character of orgiastic strains. In them Anna Perenna was entreated to make the entire year roll away in health and prosperity ("*Ut annare perennareque commode liceat.*"—*Macrob., Sat.*, 1, 12). Now, this new year, this year full of freshness and of benefits invoked, is no other than Anna herself, a personification of the old lunar year. (Compare *Hermann und Creuzer, Briefe*, &c., p. 135.) *Anna* is the same word, in fact, as *annus*, or *anus* according to the primitive Roman orthography; in Greek ἔνος or ἐνος, whence the expression ἔνη καὶ νέα, proving that the word carries with it the accessory idea of antiquity, just as ἔτος appears analogous to *vetus*. (Compare *Lennep, Etymol. Gr.*, p. 210, *seqq.*—*Valckenaer, ad Ammon.*, p. 196, 197.) Anna Perenna is called the moon, κατ' ἐξοχήν, and it is she that conducts the moons her sisters, and who at the same time directs and governs the humid sphere: thus she reposes for ever in the river Numicius, and runs on for ever with it. She is the course of the moons, of the years, of time in general. It is she that gives the flowers and fruits, and causes the harvest to ripen: the annual produce of the seasons (*annona*) is placed under her protecting care.—The *Anna Perenna* of the Romans has been compared with the *Anna Pourna Devi*, or *Annada*, of the Hindu mythology; the goddess of abundance and nourishment, a beneficent form of Bhavani. The characteristic traits appear to be the same. (Compare the remarks of *Paterson* and *Colebrooke*, in the *Asiatic Researches*, vol. 8, p. 69, *seqq.*, and p. 85.—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 501, *seqq.*)

Anna Comnēna, a Greek princess, daughter of Alexius Comnenes I., emperor of the East. She was born A.D. 1083, and was originally betrothed to Constantine Ducas; but his death preventing the engagement from being ratified, she subsequently married Nicephorus Bryennius. On the decease of her father, she conspired against her brother John (Calo-Johannes), who had succeeded him in the empire, and when the design was prevented by the fears or scruples of her husband, she passionately exclaimed that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. After the discovery of her treason, the life and fortune of Anna were forfeited to the laws; the former, however, was spared by the clemency of the emperor. After the death of her husband she retired to a convent, where, at the age of sixty years, she sought to relieve the disappointment of her ambitious feelings by writing a life of her father. The character of this history does not stand very high, either for authenticity or beauty of composition: the historian is lost in the daughter; and instead of that simplicity of style and narrative which wins our belief, an elaborate affectation of rhetoric and science betrays in every page the vanity of a female author. (*Gibbon's Decline and Fall*, c. 48.) And yet, at the same time, her work forms a useful contrast to the degrading and partial statements of the Latin historians of that period. The details, moreover, which she gives respecting the first Crusaders on their arrival at Constantinople, are peculiarly interesting; and we may there see the impression produced by the simple and rude manners of the heroes of Tasso on a polished, enlightened, and effeminate court. The work of Anna is entitled *Alexias*, and is divided into fifteen books. It commences with A.D. 1069, and terminates with A.D. 1118. The first edition of the Alexias appeared in 1610, 4to, by Hoeschel, *Argent.* It contains only the first eight books. Some copies bear the date of 1618. A complete edition was published in 1651, *Paris.* The best edition, however, will be the one intended to form part of the Byzantine Historians (*Corpus Scriptorum Historiæ Byzantinæ*), at present in a course of publication in Germany. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 389, *seqq.*)

Annāles, a chronological history which gives an account of all the important events of every year in a state, without entering into the causes which produced them. The annals of Tacitus may be considered in this light. The Romans had journalists or annalists from the very beginning of the state. The Annals of the Pontiffs were of the same date, if we may believe Cicero (*de Orat.*, 2, 13), as the foundation of the city; but others have placed their commencement in the reign of Numa (*Vopiscus, Vit. Tacit.*), and Niebuhr not until after the battle of Regillus, which terminated the hopes of Tarquin. (*Römische Gesch.*, vol. 1, p. 367.) In order to preserve the memory of public transactions, the Pontifex Maximus, who was the official historian of the republic, annually committed to writing, on wooden tablets, the leading events of each year, and then set them up at his own house for the instruction of the people. (*Cic., de Orat.*, 2, 13.) The Pontifex Maximus was aided in this task by his four colleagues, down to A.U.C. 453, and after that period by four additional pontiffs, created by the Ogulnian law. (*Cic., de Rep.*, 2, 14.) These annals were continued to the pontificate of Mucius, A.U.C. 629, and were called *Annales Maximi*, as being periodically compiled and kept by the *Pontifex Maximus*, or *Publici*, as recording *public* transactions. Having been inscribed on wooden tablets, they would necessarily be short, and destitute of all circumstantial detail; and being annually formed by successive pontiffs, could have no appearance of a continued history, their contents would resemble the epitome prefixed to the books of Livy, or the Register of Remarkable Occurrences in modern almanacs. But though short, jejune, and unadorned, still, as records of facts, these annals, if spared, would have formed an inestimable treasure of early history. Besides, the method which, Cicero informs us, was observed in preparing these annals, and the care that was taken to insert no fact of which the truth had not been attested by as many witnesses as there were citizens at Rome, who were all entitled to judge and make their remarks on what either ought to be added or retrenched, must have formed the most authentic body of history that could be desired. The memory of transactions which were yet recent, and whose concomitant circumstances every one could remember, was therein transmitted to posterity. By this means they were proof against falsification, and their veracity was incontestably fixed. These valuable records, however, were, for the most part, consumed in the conflagration of the city consequent on its capture by the Gauls; an event which was, to the early history of Rome, what the English invasion by Edward I. proved to the history of Scotland. The practice of the Pontifex Maximus in preserving such records was discontinued after that eventful period. A feeble attempt was made to revive it towards the end of the second Punic war; and from that time the custom was not entirely dropped till the pontificate of Mucius, in the year 629. It is to this second series of Annals, or to some other late and ineffectual attempt to revive the ancient Roman history, that Cicero must allude when he talks of the Great Annals in his work *De Legibus* (1, 2), since it is undoubted, that the pontifical records of events previous to the capture of Rome by the Gauls almost entirely perished in the conflagration of the city. (*Livy*, 6, 1.) Accordingly, Livy never cites these records, and there is no appearance that he had any opportunity of consulting them, nor are they mentioned by Dionysius of Halicarnassus in the long catalogue of records and memorials which he had employed in the composition of his *Historical Antiquities*. The *books* of the pontiffs, some of which were recovered in the search after what the flames had spared, are, indeed, occasionally mentioned. But these were

works explaining the mysteries of religion, with instructions as to the ceremonies to be observed in its practical exercise, and could have been of no more service to Roman, than a collection of breviaries or missals to modern, history. (*Dunlop's Rom. Lit.*, vol. 2, p. 97, *seqq.*, *Lond. ed.*—*Le Clerc, des Journaux chez les Romains, Introd.*)

Annālis lex, settled the age at which, among the Romans, a citizen could be admitted to exercise the offices of the state. Originally there was no certain age fixed for enjoying the different offices. A law was first made for this purpose (*Lex Annalis*) by L. Villius or L. Julius, a tribune of the commons, A.U.C. 573, whence his family got the surname of *Annales*. (*Liv.*, 40, 43.) What was the year fixed for enjoying each office is not ascertained. It is certain that the prætorship used to be enjoyed two years after the ædileship (*Cic., Ep. ad Fam.*, 10, 25), and that the forty-third was the year fixed for the consulship. (*Cic., Phil.*, 5, 17.) If we are to judge from Cicero, who frequently boasts that he had enjoyed every office in its proper year, the years appointed for the different offices by the Lex Villia were, for the quæstorship thirty-one, for the ædileship thirty-seven, for the prætorship forty, and for the consulship forty-three. But even under the republic popular citizens were freed from these restrictions, and the emperors, too, granted that indulgence to whomsoever they pleased.

Annĭbal. *Vid.* Hannibal.

Annicerris, a philosopher of the Cyrenaïc sect, and a follower of Aristippus. He so far receded from the doctrine of his master as to acknowledge the merit of filial piety, friendship, and patriotism, and to allow that a wise man might retain the possession of himself in the midst of external troubles; but he inherited so much of his frivolous taste as to value himself upon the most trivial accomplishments, particularly upon his dexterity in being able to drive a chariot twice round a course in the same ring. (*Diog. Laert.*, 2, 87.—*Suidas, s. v.*—*Enfield's History of Philosophy*, vol. 1, p. 196.)

Anno. *Vid.* Hanno.

Anopæa, a mountain of Greece, part of the chain of Œta. A small pass in this mountain, called by the same name, formed a communication between Thessaly and the country of the Epicnemidian Locri. (*Herodot.*, 7, 216.)

Anser, a Roman poet, intimate with the triumvir Antony, and one of the destroyers of Virgil. (Compare *Virg., Eclog.*, 9, 36. — *Servius, ad Virg., l. c.*) Ovid (*Trist.*, 2, 435) calls him "*procax.*"

Ansibarii, a people of Germany, mentioned by Tacitus (*Ann.*, 13, 55) as having made an irruption, during the reign of Nero, into the Roman territories along the Rhine. Mannert makes them to have been a branch of the Cherusci. The same writer alludes to the hypothesis which would consider their name as denoting "dwellers along the Ems," and as marking this for their original place of settlement. He views it, however, as untenable. (*Geogr.*, vol. 6, p. 156, *seqq.*)

Antæopŏlis, a city of Egypt on the eastern bank of the Nile, and the capital of the nome Antæopolites. It derived its name from Antæus, whom Osiris, according to Diodorus Siculus (1, 17), left as governor of his Libyan and Æthiopian possessions, and whom Hercules destroyed. It was a place of no great importance. The modern village of *Kau* (Qaou) stands near the ruins of the ancient city. (*Mannert*, vol. 10, pt. 2, p. 388, *seqq.*—Compare *Description de l'Egypte*, vol. 4, p. 111.)

Antæus, I. a monarch of Libya, of gigantic dimensions, son of Neptune and Terra. He was famed for his strength and his skill in wrestling, and engaged in a contest with Hercules. As he received new strength from his mother as often as he touched the ground, the hero lifted him up in the air and squeezed him to death in his arms. (*Apollod.*, 2, 5.)—II. A governor of Libya and Æthiopia under Osiris. (*Diod. Sic.*, 1, 17.)—Both these accounts are, in fact, fabulous, and refer to one and the same thing. The legend of Hercules and Antæus is nothing more than the triumph of art and labour over the encroaching sands of the desert. Hercules, stifling his adversary, is, in fact, the Nile divided into a thousand canals, and preventing the arid sand from returning to its native deserts, whence again to come forth with the winds and cover with its waves the fertile valley. (*Constant, de la Religion*, vol. 2, p. 416.) The very position of Antæopolis, indeed, has reference to the identity of Antæus with the sands of the desert; for the place was situate in a long and deep valley of the Arabian chain, where the most fearful hurricanes and sand-winds were accustomed to blow. (Compare *Ritter, Erdkunde*, 2*d ed.*, vol. 1, p. 779.)

Antagŏras, a Rhodian poet, who lived at the court of Antigonus Gonatas, where he acquired the reputation of a gourmand. He composed a poem entitled *Thebaïs;* and the Bœotians, to whom he read it, heard him with yawns. (*Mich. Apost. Proverb. Cent.*, 5, 82.) We have one of his epigrams remaining. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 128.)

Antalcĭdas, of Sparta, son of Leon, was sent into Persia, where he made the well-known peace with Artaxerxes Mnemon. The terms of this peace were as follows: that all the Greek cities of Asia should belong to the Persian king, together with the island of Clazomenæ (as it was called) and that of Cyprus: that all other Grecian cities, small and great, should be independent, except the islands of Lemnos, Imbros, and Scyros, which were to remain subject to the Athenians. (*Xen., Hist. Gr.*, 5. 1. — Consult *Schneider, ad loc.*) Polybius (1, 6) fixes the year of this celebrated peace, and Aristides (vol. 2, p. 286) the name of the archon (Θεόδοτος ἐφ' οὗ ἡ εἰρήνη ἐγένετο). The treaty seems to have been concluded in the beginning of the year of Theodotus, about autumn; because the Mantinean war, which was carried on in the archonship of Mystichides, was in the second year after the peace; and because the restoration of Platæa, accomplished *after* the treaty, took place nevertheless in the year of the treaty, as Pausanias implies. (*Clinton's Fasti Hellenici*, 2*d ed.*, p. 102.)

Antandrus, a city of Troas, on the northern side of the Gulf of Adramyttium. According to Thucydides (8, 108), it was founded by an Æolian colony, which had probably dispossessed a body of the Pelasgi in this quarter, since Herodotus (7, 42) names the place the Pelasgic Antandrus. If we follow the ancient mythology, however, we will find different accounts of its origin. These are given by Mela (1, 18), who states that the city was called Antandrus according to some, because Ascanius, the son of Æneas, having fallen into the hands of the Pelasgi, gave them up this city as a ransom; and hence Antandrus, i. e., ἀντ' ἀνδρός ("in the stead," or "place, of a man"); while others maintain that it was founded by certain inhabitants of Andros, who had been driven from home by civil dissensions, and that hence the city was called Antandrus, i. e., "instead of Andros," implying that it was to them a second country. Pliny (5, 30), on the other hand, believes that its first name was *Edonis*, and that it was subsequently styled *Cimmeris*. During the Persian times, Antandrus, like many other parts of this coast, was subject to Mytilene, in the island of Lesbos. The Persians, however, held the citadel, which would seem to have stood on a mountain near the city. This mountain is probably the same with the one called Alexandrea, and on which, according to Strabo (606), the controversy between Juno, Minerva, and Venus was decided by Paris. (*Mannert*, vol. 6, pt. 3, p. 418.)

Antemnæ, a city of Italy, in the territory of the Sabines, at the confluence of the Anio and Tiber. It is said to have been more ancient than Rome itself. We are told by Dionysius of Halicarnassus (2, 36), that Antemnæ belonged at first to the Siculi, but that afterward it was conquered by the Aborigines, to whom, probably, it owes its Latin name. (*Varro, de Ling. Lat.*, 4. — *Festus, s. v. Antemnæ.*) That it afterward formed a part of the Sabine confederacy is evident from its being one of the first cities which resented the outrage offered to that nation by the rape of their women. (*Liv.*, 1, 10. — *Strabo*, 226. — *Cramer's Ancient Italy*, vol. 1, p. 301.)

Antēnor, I. a Trojan prince related to Priam. He was the husband of Theano, daughter of Cisseus, king of Thrace, and father of nineteen sons, of whom the most known were Polybus (*Il.*, 11, 59), Acamas (*Il.*, 2, 823), Agenor (*Il.*, 4, 533), Polydamas, Helicaon, Archilochus (*Il.*, 2, 823), and Laodocus (*Il.*, 4, 87). He is accused by some of having betrayed his country, not only because he gave a favourable reception to Diomedes, Ulysses, and Menelaus, when they came to Troy, as ambassadors from the Greeks, to demand the restitution of Helen, but also because he withheld the fact of his recognising Ulysses, at the time that hero visited the city under the guise of a mendicant. (*Od.*, 4, 335.) After the conclusion of the war, Antenor, according to some, migrated with a party of followers into Italy, and built Patavium. According to others, he went with a colony of the Heneti from Paphlagonia to the shores of the Hadriatic, where the new settlers established themselves in the district called by them Venetia. Both accounts are fabulous. (*Liv.*, 1, 1. — *Plin.*, 3, 13. — *Virg., Æn.*, 1, 242. — *Tacit.*, 16, 21.) — II. A statuary, known only as the maker of the original statues of Harmodius and Aristogiton, which were carried off by Xerxes, and restored by Alexander. (*Pausan.*, 1, 8.—*Arrian, Exp. Al.*, 3, 16.—*Plin.*, 34, 8.)

Antenorĭdes, a patronymic given to the sons of Antenor.

Antĕros. The original meaning of the name Anteros is the deity who avenges slighted love. By later writers it is applied to a brother of Cupid, but in constant opposition to him; and in the palæstra at Elis he was represented contending with him. The signification of mutual love is given to the word only by later writers, according to Böttiger. (*Schneider, Wörterb., s. v.* — *Pausan.*, 1, 30. — *Id.*, 6, 23.—*Plutarch, Erot.*, 20.)

Anthēa, one of the three towns on the site of which the city of Patræ, in Achaia, is said to have been built. The other two were Aroë and Messatis. These three were founded by the Ionians when they held possession of the country. (*Cramer's Ancient Greece*, vol. 3, p. 66.)

Anthēdon, I. a city of Bœotia, on the shore of the Euripus, and, according to Dicæarchus, about seventy stadia to the north of Salganeus. (*Stat. Græc.*, p. 19.) The same writer informs us, that from Thebes to Anthedon the distance was 160 stadia by a cross-road open to carriages. The inhabitants were, for the most part, mariners and shipwrights; at least, so says Dicæarchus; and the fisheries of the place were very important. The wine of Anthedon was celebrated. (*Athenæus*, 1, 56.) Pausanias states (9, 22) that the Cabiri were worshipped here; there was also a temple of Proserpina in the town, and one of Bacchus without the walls. Near the sea was a spot called the leap of Glaucus. (*Strabo*, 404. — *Steph. Byz., s. v.* Ἀνθηδών. — *Pliny, Hist. Nat.*, 4, 7.) Sir W. Gell reports, that the ruins of this city are under Mount *Ktypa*, about seven miles from *Portzumadi*, and six from *Egripo*. (*Itin.*, p. 147. — *Cramer's Ancient Greece*, vol. 2, p. 254.) — II. A town of Palestine, called also Agrippias, on the seacoast, to the southwest of Gaza. Herod gave it the second name in honour of Agrippa. It is now *Daron*. (*Plin.*, 4, 7.)

Anthēle, a small town of Thessaly, in the interval between the river Phœnix and the Straits of Thermopylæ, and near the spot where the Asopus flows into the sea. In the immediate vicinity were the temples of Ceres Amphictyonia, that of Amphictyon, and the seats of the Amphictyons. It was one of the two places where the Amphictyonic council used to meet, the other being Delphi. The place for holding the assembly here was the temple of Ceres. (*Vid.* Amphictyones.—*Herodot.*, 7, 200.—*Strabo*, 428.)

Anthēmus, a town of Macedonia, to the northeast of Thessalonica, and which Thucydides seems to comprise within Mygdonia. (*Thucyd.*, 2, 99.)

Anthemusĭa, I. a district in the northern part of Mesopotamia, which was subsequently incorporated into Osroene. (*Amm. Marcell.*, 14, 9. — *Eutrop.*, 8, 2.) — II. The capital of the district just mentioned, lying east of the Euphrates and west of the city of Edessa. It is also called Anthemus. The name was derived from the Macedonian city of Anthemus. (*Plin.*, 6, 26.—*Strab.*, 514.)

Anthēne, a town of Cynuria in Argolis, once occupied by the Æginetæ together with Thyrea. (*Pausan.*, 2, 38.) It was restored to the Argives after the battle of Amphipolis. (*Thucyd.*, 5, 41.)

Anthermus, a Chian sculptor, son of Micciades, and grandson to Malas. He flourished about Olymp. 50, and was the father of the two artists Bupalus and Athenis. (*Vid.* Bupalus.) As the name Anthermus is not Greek, Brotier reads *Archennus*, which Sillig follows. (*Plin.*, 36, 5.—*Sillig, Dict. Art., s. v.*)

Anthesphoria, a festival celebrated by the people of Syracuse in honour of Proserpina, who was carried away by Pluto as she was gathering flowers. The word is derived from ἀπὸ τοῦ φέρειν ἄνθεα, i. e., *from carrying flowers*. The Syracusans showed, near their city, the spot where Proserpina was carried off, and from which a lake had immediately proceeded. Around this the festival was celebrated. The lake in question is formed by the sources of the Cyane, whose waters join the Anapus. (Compare *Münter, Nachricht von Neap. und Sicil.*, p. 374.) — Festivals of the same name were also observed at Argos in honour of Juno, who was called Antheia. (*Pollux, Onom.*, 1, 1.)

Anthesterĭa, festivals in honour of Bacchus among the Greeks. They were celebrated in the month of February, called Anthesterion, whence the name is derived, and continued three days. The first day was called Πιθοίγια, ἀπὸ τοῦ πίθους οἴγειν, because they *tapped* their *barrels* of liquor. The second day was called Χοές, from the measure χοά, because every individual drank of his own vessel, in commemoration of the arrival of Orestes, who, after the murder of his mother, came, without being purified, to Demophoön, or Pandion, king of Athens, and was obliged, with all the Athenians, to drink by himself for fear of polluting the people by drinking with them before he was purified of the parricide. It was usual on that day to ride out in chariots, and ridicule those that passed by. The best drinker was rewarded with a crown of leaves, or rather of gold, and with a cask of wine. The third day was called Χύτροι, from χύτρα, a vessel brought out full of all sorts of seeds and herbs, deemed sacred to Mercury, and therefore not touched. The slaves had the permission of being merry and free during these festivals; and at the end of the solemnity a herald proclaimed, Θυράζε, Κᾶρες, οὐκ ἔτ' Ἀνθεστήρια, i. e., Depart, ye Carian slaves, the festivals are at an end. (*Ælian, V. H.*, 2, 41. — *Potter, Gr. Antiq.*, vol. 1, p. 422, *seqq.*) Ruhnken (*Auct. Emend. ad Hesych.*, vol. 2, *s. v.* Διονύς) makes the Athenians to have celebrated three festivals in honour of Bacchus. 1. Those of the country, in the month Posideon: 2. Those of the city, or the greater festivals, in the month Ela-

phebolion; and, 3. The Anthesteria or Lenæa, in the month Anthesterion. These last were celebrated within a large enclosure called Lenæum, and in a quarter of the city termed Limnæ, or "the pools." Meursius had before distinguished the Lenæa from the Anthesteria. (*Græc. Fer.*, vol. 3, *Op. col.*, 917 and 918.) Böckh also regards the Lenæa as a distinct festival from the Anthesteria. (*Vom Unterscheide der Attischen Lenæen*, &c., *Jahrg.*, 1816, 1817, p. 47, *seqq.*) Both the latter opinions, however, are incorrect. (Compare *Creuzer, Symbolik*, vol. 3, p. 319, *seqq.*)

Antheus, I. a son of Antenor.—II. One of the companions of Æneas. (*Virg., Æn.*, 1, 514.)—III. A statuary mentioned by Pliny (34, 8) as having flourished in Olymp. 155, and as approved among the artists of his own time. In some editions of Pliny the name is written Antæus. (*Sillig, Dict. Art., s. v.*)

Anthium, a town of Thrace, afterward called Apollonia. The name was subsequently changed to Sozopolis, and is now pronounced *Sizeboli*. (*Plin.*, 4, 11.)

Anthŏres, a companion of Hercules, who followed Evander, and settled in Italy. He was killed in the war of Turnus against Æneas. (*Virg., Æn.*, 10, 778.)

Anthropophăgi, a people of Scythia that fed on human flesh. Herodotus (4, 106) calls them the Androphagi, and states that they lived in a more savage manner than any other nation, having no public distribution of justice nor established laws. He informs us also that they applied themselves to the breeding of cattle, clothed themselves like the Scythians, and spoke a peculiar language. Rennell thinks that they must have occupied Polish Russia, and both banks of the river *Prypetz*, the western head of the Borysthenes. (*Rennell, Geogr. of Herod.*, p. 86, 4to *ed.*)

Anthylla, a city of Egypt, about west from the Canopic branch of the Nile, and northwest from Naucratis. It is supposed by Larcher to have been the same with Gynæcopolis. (Compare *Mannert, Geogr.*, vol. 10, p. 596.) According to Herodotus, it furnished sandals to the wife of the Persian satrap, who was viceroy, for the time being, over Egypt. This was in imitation of the royal custom at home, in the case of the queens of Persia. (*Herod.*, 2, 98.—Consult *Bähr, ad loc.*) Athenæus says it supplied girdles (1, p. 33. —Compare *Bähr, ad Ctes.*, p. 209.)

Antia lex, was made for the suppression of luxury at Rome. Its particulars are not known, but it could not be enforced. The enactor was Antius Resto, who afterward never supped abroad for fear of being himself a witness of the profusion and extravagance which his law meant to destroy, but without effect. (*Macrob.*, 3, 17.)

Antias, a name given to the goddess Fortune, from her splendid temple at Antium, where she was particularly worshipped. (*Vid.* Antium.)

Anticlēa, a daughter of Autolycus and Amphithea. She was the mother of Ulysses, but not, it is said, by Laertes. This individual was only the reputed father of the chieftain of Ithaca, and the actual paternity belonged to Sisyphus. It is said that Anticlea killed herself when she heard a false report of her son's death. (*Homer, Od.*, 11, 19.—*Hygin., Fab.*, 201, 243. —*Pausan.*, 10, 29.)

Anticlīdes, a Greek historian, a native of Athens, whose works are lost. (Consult *Athenæus, ed. Schw.* —*Ind. Auct., s. v.*, vol. 9.)

Anticrăgus, a detached chain of the ridge of Mount Cragus in Lycia, running in a northeast direction along the coast of the Sinus Glaucus. It is now called *Soumbourlou*. Captain Beaufort estimates the height at not less than 6000 feet. (*Cramer's Asia Minor*, vol. 2, p. 245.)

Anticrătes, a Spartan, who, according to Plutarch, stabbed Epaminondas, the Theban general, at the battle of Mantinea. Great honours and rewards were decreed to him by the Spartans, and an exemption from taxes to his posterity. (*Plut., Vit. Ages.*, c. 35) There were, however, other claimants for this honour. The Mantinæans asserted that one of their citizens, by name Machærion, gave the fatal blow. The Athenians, on the other hand, make Epaminondas to have fallen by the hand of Gryllus, son of Xenophon. (Compare *Pausan.*, 8, 11.—*Id.*, 9, 15; and *Wesseling, ad Diod. Sic.*, 15, 87.)

Anticўra, I. a town of Thessaly, at the mouth of the Sperchius. (*Herodot.*, 7, 198.—*Strabo*, 428.) It was said to produce the genuine hellebore, so much recommended by ancient physicians as a cure for insanity. (*Steph. Byz., s. v.* Ἀντίκυρα.)—II. A town of Phocis, on the isthmus of a small peninsula in the Sinus Corinthiacus. It was celebrated, in common with the one already mentioned, for its hellebore. (*Scylax*, p. 14.—*Theophr.*, 9, 10.—*Strabo*, 418.) Pausanias affirms (10, 36) that the inhabitants of Anticyra were driven from their town by Philip, the son of Amyntas, on the termination of the Sacred War. At a later period it was besieged and taken by Lævinus, the Roman prætor, who delivered it up to the Ætolians. (*Liv.*, 26, 26.) And subsequently, in the Macedonian war, it was occupied by Titus Q. Flamininus, on account of the facilities which its harbour presented for the operations of the Roman fleet in the Corinthian Gulf. (*Liv.*, 32, 18.—*Pausan.*, 10, 36.—*Polyb.*, 18, 28.—*Id.*, 27, 14.) The site of Anticyra corresponds, as is generally believed, with that of *Aspropiti*, in a bay of some extent, parallel to that of *Salona*. "Here is a good port," says Sir W. Gell (*Itin.*, p. 174), "and some remains of antiquity." Chandler remarks, that "the site is now called *Asprospitia*, or the white houses; and some traces of the buildings, from which it was so named, remain. The port is land-locked, and frequented by vessels for corn." (*Travels*, vol. 2, p. 301.)—The ancients had a proverb, *Naviget Anticyram*, applied to a person that was regarded as insane, and alluding to the hellebore produced at either Anticyra. (Compare *Erasmus, Chil.*, 1, *cent.* 8, 52.—*Naviget Anticyras*, Πλεύσειεν εἰς Ἀντικύρας.) Horace has been supposed by some to allude to *three* places of this name, but this is a mistake; the poet merely speaks of a head so insane as not to be cured by the produce of *three* Anticyras, if there even were three, and not merely two. (*Ep., ad Pis.*, 300.)

Antidōtus, a Greek painter, a pupil of Euphranor. He flourished about 364 B.C. His colouring was severe, and his productions were remarkable for their careful execution rather than their number. His principal pieces were a Wrestler and a Flute-player. He was the instructor of Nicias of Athens. (*Plin., H. N.*, 35, 11.—*Biogr. Univ.*, vol. 2, p. 249.)

Antigĕnes, one of Alexander's generals, publicly rewarded for his valour. (*Quint. Curt.*, 5, 14.)

Antigenĭdas, a famous musician of Thebes, disciple to Philoxenus. He introduced certain innovations in the construction of the flute, and in the art of playing upon it. (*Cic., Brut.*, 97.)

Antigŏne, a daughter of Œdipus, king of Thebes, by his mother Jocasta. After the death of Œdipus and his sons Eteocles and Polynices, Antigone repaired to Thebes, in order to effect the sepulture of her brother Polynices. Creon, monarch of Thebes, her maternal uncle, had forbidden the interment of the young prince under the penalty of death, on account of the war which the latter had waged against his own country. Antigone, however, disregarding all personal considerations, succeeded in sprinkling dust three times on her brother's remains, which was equivalent to sepulture, but was subsequently seized by the guards who had been placed to watch the corpse and prevent its interment. For this she was immured alive in a tomb, where she hung herself. Hæmon, the son of Creon, to whom she had been betrothed,

effected an entrance and killed himself by her corpse, and his mother Eurydice likewise put an end to her existence. This sad story forms the basis of one of the tragedies of Sophocles. (*Vid.* Sophocles.)

Antigonēa, I. a city of Epirus, southwest of Apollonia. (*Plin.*, 4, 1.)—II. One of Macedonia, in the district of Mygdonia, founded by Antigonus, son of Gonatas. (*Id.*, 4, 10.)—III. One in Syria, on the borders of the Orontes, built by Antigonus, and intended as the residence of the governors of Egypt and Syria, but destroyed by him when Seleucia was built, and the inhabitants removed to the latter city.—IV. Another in Asia Minor. (*Vid.* Alexandrea IX.)

Antigŏnus, I. a general of Alexander's, and one of those who played the most important part after the death of that monarch. In the division of the provinces after the king's death, he received Pamphylia, Lycia, and Phrygia. Two years after the decease of Alexander, he united with Antipater and Ptolemy against Perdiccas, who aimed at the supremacy. Perdiccas having died this same year (B.C. 322), and Antipater being placed at the head of the government, Antigonus was named commander of all the forces of the empire, and marched against Eumenes. After various conflicts, during a war of three years, he succeeded in getting Eumenes into his power by treachery, and starved him to death. Become now all powerful by the death of this formidable rival, he ruled as king, but without assuming the title, over all Asia Minor and Syria; but his conduct eventually excited against him a formidable league, in which Seleucus, Ptolemy, Lysimachus, and Cassander arrayed themselves against Antigonus, and the celebrated Demetrius, his son. After varied success, the confederates made a treaty with him, and surrendered to him the possession of the whole of Asia, upon condition that the Grecian cities should remain free. This treaty was soon broken, and Ptolemy made a descent into Lesser Asia and on some of the Greek isles, which was at first successful, but he was defeated in a seafight by Demetrius, the son of Antigonus, who took the island of Cyprus, made 16,000 prisoners, and sunk 200 of his ships. After this famous naval battle, which happened 26 years after Alexander's death, Antigonus and his son assumed the title of kings, and their example was followed by all the rest of Alexander's generals. From this period, B.C. 306, his own reign in Asia, that of Ptolemy in Egypt, and those of the other captains of Alexander in their respective territories, properly commence. Antigonus now formed the design of driving Ptolemy from Egypt, but failed. His power soon became so formidable that a new confederacy was formed against him by Cassander, Lysimachus, Seleucus, and Ptolemy. The contending parties met in the plain of Ipsus in Phrygia, B.C. 301. Antigonus was defeated, and died of his wounds; and his son Demetrius fled from the field. Antigonus was 84 years old when he died. (*Vid.* Demetrius.—*Pausan.*, 1, 6, &c.—*Justin*, 13, 14, *et* 15.—*C. Nep.*, *Vit. Eumen.*—*Plut.*, *Vit. Demetr.*—*Eumen. et Arat.*)—II. Gonatas, so called from Gonni in Thessaly, the place of his birth, was the son of Demetrius, and grandson of Antigonus He made himself master of Macedonia B.C. 277, and assumed the title of king. In the course of his reign, he defeated, with great slaughter, the Gauls, who had made an irruption into his kingdom. Having refused succours to Pyrrhus of Epirus, he was driven from his throne by that warlike monarch. He afterward recovered a great part of Macedonia, and followed Pyrrhus to the neighbourhood of Argos. In a conflict that ensued there, Pyrrhus was slain. After the death of Pyrrhus, he recovered the remainder of Macedonia, and died after a reign of 34 years, leaving his son, Demetrius the Second, to succeed, B.C. 243. (*Justin*, 21 *et* 25.)—III. The guardian of his nephew, Philip, the son of Demetrius, who married the widow of Demetrius, and usurped the kingdom. He was called *Doson* (δώσων, "about to give," i. e., always promising), from his promising much and giving nothing. He conquered Cleomenes, king of Sparta, and obliged him to retire into Egypt, because he favoured the Ætolians against the Greeks. He died B.C. 222, after a reign of 11 years, leaving his crown to the lawful possessor, Philip, who became conspicuous by his cruelties and the war he made against the Romans. (*Justin*, 28 *et* 29.—*Plut.*, *Vit. Cleom.*)—IV. Son of Echecrates, and nephew of Philip, the father of Perseus. He was the only one of the Macedonian nobles who remained faithful when Perseus conspired against his parents; and to him, moreover, Philip owed the discovery of the plot. Charmed with his virtuous and upright character, the monarch intended to make him his successor, but the death of Philip prevented this being done. Perseus succeeded his father, and, a few days after, put Antigonus to death, B.C. 179. (*Liv.*, 40, 54, &c.)—V. Son of Aristobulus II., king of Judæa, was conducted to Rome along with his father, after the capture of Jerusalem by Pompey. When Cæsar became dictator, Antigonus endeavoured, but in vain, to get himself re-established in his hereditary dominions, and at last was compelled to apply to Pacorus, king of the Parthians. Pacorus, on the promise of 1000 talents, marched into Judæa at the head of a large army, and replaced Antigonus on the throne; but Marc Antony, at the solicitation of Herod, sent Gabinius against him, who took Jerusalem, and put Antigonus to an ignominious death. He reigned 3 years and 3 months. (*Justin*, 20, 29, &c.)—VI. Carystius, an historian in the age of Ptolemy Philadelphus, who wrote the lives of some of the ancient philosophers: also a heroic poem, entitled "Antipater," mentioned by Athenæus; and other works. The only remains we have of them are his "Collections of wonderful Stories" concerning animals and other natural bodies. This work was first published at Basle, 1568, and was afterward reprinted at Leyden by Meursius, 1619, in 4to. It forms a part also of the volume entitled *Historiarum Mirabilium Auctores Græci*, printed at Leyden in 1622, in 4to.

Antilibănus, a ridge of mountains in Syria, east of, and running parallel with, the ridge of Libanus. (*Vid.* Libanus.—*Plin.*, 5, 20.)

Antilŏchus, I. the eldest son of Nestor by Eurydice. He went to the Trojan war with his father, and was killed by Memnon, the son of Aurora, according to Homer (*Od.*, 4, 187), who is followed by Pindar (*Pyth.*, 6, 28), and by Hyginus (*Fab.*, 113). Ovid, on the contrary, makes him to have been slain by Hector (*Her.*, 1, 15). We must therefore alter the text of the latter, and for *Antilochum* read either *Anchialum* with Muncker (from *Hom.*, *Il.*, 18, 185), or *Amphimachum* with Scoppa (from *Dares Phrygius*, c. 20).—II. A poet, who wrote some verses in praise of Lysander, and received a cap full of silver in return. (*Plut.*, *Vit. Lysandr.*, c. 18.)

Antimăchus, I. a poet of Colophon, and pupil of Panyasis. He was the contemporary of Chœrilus, and flourished between 460 and 431 B.C. With Antimachus would have commenced a new era in the history of epic verse, if that department of poetry had been capable of resuming its former lustre. In common with Chœrilus, he perceived that the period of the Homeric epic had irrevocably passed; but in place of substituting the historic epic, as the former did, he returned to mythological subjects; merely treating them, however, in a manner more in accordance with the taste of the day. The success which he obtained, and the admiration which was subsequently testified for his productions by the Alexandrean school, prove that he was not mistaken in the judgment he had formed of the spirit of the age, and that he augured well respecting the opinion of posterity. The Alexandrean

critics (according to Quintilian, 10, 1) cited his *Thebais* as a work worthy of being compared with the poems of Homer, and of terminating the list of epic poems of the first class. They extolled the grandeur of his ideas and the energy of his style, but they confessed, at the same time, that he was deficient in elegance and grace. Antimachus was also the author of an elegy entitled *Lyde*, which the ancients regarded as a chef-d'œuvre. It is now entirely lost. The Anthology has preserved for us one of his epigrams. The fragments of Antimachus have been collected and published by Schellenberg, under the title "*Antimachi Colophonii fragmenta, nunc primum conquisita*," &c., *Halæ*, 1786, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 245, and 2, p. 126.)—II. A Trojan whom Paris bribed to oppose the restoring of Helen to Menelaus and Ulysses, who had come as ambassadors to recover her. He recommended to put them to death. His sons, Hippolochus and Pisander, were killed by Agamemnon. (*Il.*, 11, 122, *seqq.*)

Antinoeia, annual sacrifices and quinquennial games in honour of Antinous, instituted by the Emperor Hadrian at Mantinea, where Antinous was worshipped as a divinity. They were celebrated also at Argos. (*Potter, Gr. Antiq.*, vol. 1, p. 424.)

Antinoopŏlis or Antinoe, a town of Egypt, built in honour of Antinous, opposite Hermopolis Magna, on the eastern bank of the Nile. It was previously an obscure place called Besa, but became a magnificent city. (*Vid.* Antinous.) It is now called *Ensené*, and a revered sepulchre has also caused it to receive the name of *Shek-Abadé*. (*Ammian. Marcellin.*, 19, 12.—*Dio Cass.*, 69, 11.—*Spartian., Vit. Hadr.*, 14. —*Description de l'Egypte*, vol. 4, p. 197, *seqq.*)

Antinŏus, I. a youth of Bithynia, of whom the Emperor Hadrian was so extremely fond, that at his death he erected temples to him, established a priesthood for the new divinity, built a city in honour of him (*vid.* Antinoopolis), and caused a constellation in the heavens to be called by his name. According to one account, Antinous was drowned in the Nile, while another and more correct statement gives the occasion of his death as follows: Hadrian, consulting an oracle at Besa, was informed that he was threatened with great danger, unless a person that was dear to him was immolated for his preservation. Upon hearing this, Antinous threw himself from a rock into the Nile, as an offering for the safety of the emperor, who built Antinoopolis on the spot. Nor was this all. The artists of the empire were ordered to immortalize by their skill the grief of the monarch and the memory of his favourite. Painters and statuaries vied with each other, and some of the master-pieces of the latter have descended to our own times. The absurd and disgusting conduct of Hadrian needs no comment. —II. A native of Ithaca, son of Eupeithes, and one of Penelope's suiters. He was brutal and cruel in his manners, and was the first of the suiters that was slain by Ulysses on his return. (*Od.*, 22, 8, &c.)

Antiochia, I. a city of Syria, once the third city of the world for beauty, greatness, and population. It was built by Seleucus Nicator, in memory of his father Antiochus, on the river Orontes, about 20 miles from its mouth, and was equidistant from Constantinople and Alexandria, being about 700 miles from each. Here the disciples of our Saviour were first called Christians, and the chief patriarch of Asia resided. It was afterward known by the name of Tetrapolis, being divided, as it were, into four cities, each having its separate wall, besides a common one enclosing all. The first was built by Seleucus Nicator, the second by those who repaired thither on its being made the capital of the Syro-Macedonian empire, the third by Seleucus Callinicus, and the fourth by Antiochus Epiphanes. (*Strabo*, 750.—Compare *Mannert*, vol. 6, part 1, p. 468, *seqq.*) It is now called *Antakia*, and has suffered severely by a late earthquake. At the distance of four or five miles below was a celebrated grove called Daphne; whence, for the sake of distinction, it has been called Antiochia near Daphne, or Antiochia Epidaphnes (Ἀντιόχεια ἡ πρὸς Δάφνην. *Hierocl. Synecdem*, p. 711.—*Plin.*, 5, 21.—*Antiochia Epidaphnes, vid.* Daphne).—II. A city of Lycaonia, near the northern confines of Pisidia, sometimes called Antiochia of Pisidia (Ἀντιόχεια Πισιδίας). According to Strabo, it was founded by a colony from Magnesia, on the Mæander. This probably took place under the auspices of Antiochus, from whom the place derived its name. It became, under the Romans, the chief city of their province of Pisidia, which extended farther to the north than Pisidia proper. (*Hierocles*, p. 672.)—III. A city of Cilicia Trachea, situate on a rocky projection of the coast termed Cragus, whence the place, for distinction' sake, was called Ἀντιόχεια ἐπὶ Κράγῳ. (*Strabo*, 669.) The Byzantine writers call it the *Isaurian Antiochia*. Hierocles makes mention of it (*Synecdem*, p. 708), as also the writers on the Crusades, under the name of *Antioceta*. (*Sanuti, secreta fidelium, l.* 2, p. 4, c. 26. —*Mannert*, vol. 6, pt. 2, p. 84.)—IV. A city at the foot of Mount Taurus, in Comagene, a province of Syria. (*Mannert*, vol. 6, pt. 1, p. 497.)—V. A city of Caria, on the river Mæander, where that stream was joined by the Orsinus or Massinus. (*Plin.*, 5, 29.) Steph. Byz. states, that it was founded by Antiochus, son of Seleucus, in honour of his mother. It had been previously called Pythopolis. The environs abounded in fruit of every kind, but especially in the fig called "triphylla." The ancient site corresponds with *Jenisher*. (*Cramer's Asia Minor*, vol. 2, p. 209.)—VI. A city of Cilicia Trachea, in the district of Lamotis. (*Ptol.*, p. 129.)

Antiochis, I. the name of the mother of Antiochus, the son of Seleucus.—II. A tribe of Athens.

Antiochus, I. surnamed *Soter*, was the eldest son of Seleucus, the first king of Syria and Babylonia. He succeeded his father B.C. 280. When still young, he fell into a lingering disease, which none of his father's physicians could cure for some time, till it was discovered that his pulse was more irregular than usual when Stratonice, his stepmother, entered his room, and that love for her was the cause of his illness. This was told to the father, who willingly gave Stratonice to save a son on whom he founded all his hopes. When Antiochus came to the throne, he displayed, at the head of his forces, talents worthy of his sire, and gained many battles over the Bithynians, Macedonians, and Galatians. He attacked also Ptolemy Philadelphus, king of Egypt, at the instigation of Magas, who had revolted against this prince, but without success. He failed also in an expedition which he undertook after the death of Phileterus, king of Pergamus, with a view of seizing on his kingdom, and he was vanquished near Sardis by Eumenes, the successor of that prince. He returned after this to Antioch, and died not long subsequently, having occupied the throne for nineteen years. He was called *Soter* (Σωτήρ) or "Preserver," for having preserved his subjects from an irruption of the Galatians or Gauls, whom he defeated in battle. His successor was Antiochus Theos. (*Justin*, 17, 2, &c.)—II. Son of Antiochus Soter, and surnamed *Theos* (Θεός), "God," by the Milesians, because he put to death their tyrant Timarchus. He succeeded his father B.C. 261, and at the instigation of his sister Apamea, the widow of Magas, renewed the war with Ptolemy Philadelphus, king of Egypt. He was as unsuccessful, however, as his father had been; and, being compelled to sue for peace, only obtained it on condition of repudiating his wife Laodice, and espousing Berenice the sister of Ptolemy. The male issue, moreover, of this latter marriage were to inherit the crown. It was during this war that he lost all his

provinces beyond the Euphrates by a revolt of the Parthians and Bactrians. Ptolemy dying two years after this, Antiochus repudiated Berenice and restored Laodice. The latter, resolving to secure the succession to her son, poisoned Antiochus and suborned Artemon, whose features were similar to his, to represent him as king. Artemon, subservient to her will, pretended to be indisposed, and, as king, recommended to them Seleucus, surnamed Callinicus, son of Laodice, as his successor. After this ridiculous imposture, it was made public that the king had died a natural death, and Laodice placed her son on the throne, and despatched Berenice and her son, B.C. 246. (*Justin*, 27, 1.—*Appian.*)—III. Surnamed *Hierax* ('Ἱέραξ), "bird of prey," son of Antiochus Theos and Laodice, was the brother of Seleucus Callinicus. From his early years this prince was devoured by ambition. In order to attain to power, no crime or evil act deterred him; his thirst for rule, as well as his wicked and turbulent spirit, obtained for him the appellation, so characteristic of his movements, which we have mentioned above. Under pretext of aiding his brother against Ptolemy Euergetes, he attempted to dethrone him. Seleucus having marched against him for the purpose of counteracting his ambitious designs, Hierax defeated him near Ancyra. He could not, however, derive any advantage from this victory, since the Gauls, who formed the principal part of his army, revolted and declared themselves independent; and it was only by paying a large sum of money that Hierax could save his life. Eumenes, king of Pergamus, took advantage of this circumstance to rid himself of an unquiet and troublesome neighbour. He attacked Hierax, defeated him, and compelled him to take refuge with his brother-in law Ariarathes, king of Cappadocia. Ariarathes soon became tired of him, and formed the design of putting him to death; but Hierax, informed of his design, fled into Egypt. He was thrown into prison by Ptolemy, and perished a few years after in attempting to make his escape.—IV. The *Great*, as he was surnamed, was the third of the name that actually reigned, and the son of Seleucus Ceraunus, and succeeded his father 223 B.C. He passed the first years of his reign in regulating the affairs of his kingdom, and in bringing back to their duty several of his officers who had made themselves independent. Desirous after this of regaining Syria, which had been wrested from Seleucus Callinicus by Ptolemy Euergetes of Egypt, he was met at Raphia and defeated by Ptolemy Philopater, 218 B.C., and was compelled to surrender the whole of his conquests in Syria which he had thus far made. He was more successful, however, in Upper Asia, where he recovered possession of Media, and made treaties with the kings of Parthia and Bactria, who agreed to aid him in regaining other of his former provinces, if their respective kingdoms were secured to them. He crossed over also into India, and renewed his alliance with the king of that country. After the death of Philopater, he resumed his plans of conquest, and Ptolemy Epiphanes being yet quite young, he seized upon the whole of Syria. He granted, however, peace to Ptolemy, and even gave him his daughter Cleopatra in marriage, with Syria for her dowry. Antiochus then turned his arms against the cities of Asia Minor and Greece; but these cities having implored the aid of Rome, the senate sent to Antiochus to summon him to surrender his conquests. Excited, however, by Hannibal, to whom he had given an asylum, he took no notice of this order, and a war ensued. The plan, however, which Hannibal traced out for him, was not followed. Defeated at Thermopylæ by Glabrio, he fled into Asia, where a second and more complete defeat, by Scipio Asiaticus, at Magnesia, compelled him to sue for peace, which he obtained only on the hardest conditions. He was obliged to retire beyond Mount Taurus. All his territories on this side of Taurus became Roman provinces, and he had also to pay a yearly tribute of 2000 talents. His revenues being insufficient for this heavy demand, he attempted to plunder the treasures of the temple of Belus in Susiana; but the inhabitants of the country were so irritated at this sacrilege, that they slew him, together with his escort, B.C. 187. He had reigned thirty-six years. In his character of king, Antiochus was humane and liberal, the patron of learning, and the friend of merit. He had three sons, Seleucus Philopater, Antiochus Epiphanes, and Demetrius. The first succeeded him, and the two others were kept as hostages by the Romans. (*Justin*, 31 *et* 32.—*Liv.*, 34, 59.—*Flor.*, 2, 1.—*Appian*, *Bell. Syr.*)—V. Surnamed *Epiphanes*, or *Illustrious*, was king of Syria after the death of his brother Seleucus Philopater, having ascended the throne 175 B.C. He was the fourth of the name, and was surnamed *Epiphanes* ('Επιφανής), "*the Illustrious*," and reigned eleven years. Taking advantage of the infancy of Ptolemy Philometor, he seized upon Cœlosyria, and even penetrated into Egypt, where he took Memphis, and obtained possession of the person of the young king, whom he kept prisoner for many years. The guardians of the young Ptolemy, however, having applied for aid to the Romans, the senate sent Popilius Lænas unto Epiphanes, who compelled him to renounce his conquests and set the Egyptian monarch at liberty. The Jews having revolted during the reign of Epiphanes, he marched against Jerusalem, deposed the high-priest Onias, profaned the temple by sacrifices to Jupiter Olympius, plundered all the sacred vessels, and slaughtered, it is said, 80,000 inhabitants of this ill-fated city. After this he proceeded into Persia, and, while traversing Elymais, wished to plunder the temples that were there; but the inhabitants having revolted, he was compelled to retreat to Babylon. There he learned that the Jews, commanded by Matathias and Judas Maccabæus, had gained several victories over the generals whom he had left in Judæa. Transported with fury at the intelligence, he assembled a new army, and swore to destroy Jerusalem; but, at the moment of his departure, he fell from his chariot, was subsequently seized with a disgusting malady, and died in the most agonizing sufferings. The Persians attributed the manner of his death to his impious enterprise against the temple of Elymais; the Jews saw in it the anger of Heaven, for his having profaned the temple of Jerusalem. He died B.C. 164. Epiphanes was not without some good qualities. He was generous, loved the arts, and displayed considerable ability in the wars in which he was engaged; but his vices and follies tarnished his character. (*Justin*, 34, 5.—*Macchab.*, 1, 1, &c.)—VI. Eupator, son of the preceding (from *εὖ* and *πατήρ*, "*born of an illustrious sire*"), succeeded to the throne at the age of nine years. The generals of this prince continued the war against the Jews, and Jerusalem was on the point of becoming, for the second time, the prey of the Syrians, when Demetrius Soter, the cousin-german of Eupator, by a sudden invasion, seized upon the capital of Syria. The generals of Eupator made peace with the Jews, and marched against Demetrius; but the soldiers, ashamed of serving a mere child, went over to the invader, who put Eupator to death after a reign of about eighteen months.—VII. (the sixth of the name) Son of Alexander Bala, took the surname of *Theos* ("God"), claiming descent, like his father, from Antiochus Theos already mentioned. To this surname he afterward added that of *Epiphanes* ("*the illustrious*"). Demetrius Nicator having disbanded his army, and being entirely without apprehension of any foe, Tryphon took advantage of this, and having brought Antiochus from Arabia, still young in years, caused him to be proclaimed king, about 144 B.C. The attempt succeeded. Demetrius was defeated, and Antiochus ascended the throne. He reigned, however, only in name

The actual monarch was Tryphon, who had him put to death at the end of about two years, and caused himself to be proclaimed in his stead. (*Justin*, 36, 1.)—VIII. Surnamed *Sidetes* (Σιδητής), "the hunter," son of Demetrius Soter, ascended the throne 139 B.C. He drove from Syria the usurper Tryphon, made war on the Jews, besieged Jerusalem, and compelled it to pay a tribute. He then marched against Phraates, king of Parthia, who menaced his kingdom, gained three victories over him, and obtained possession of Babylon. The following year he was vanquished in turn by the Parthian king, and lost his life in the conflict. He was a prince of many virtues, but he tarnished all by his habits of intemperance.—IX. The eighth of the name, surnamed Grypus (Γρυπός) from his *aquiline nose*, was son of Demetrius Nicanor and Cleopatra. He was raised to the throne B.C. 123, to the prejudice of his brothers, by the intrigues of his mother, who hoped to reign in his name. When he was declared king, the throne of Syria was occupied by Alexander Zebinas. He marched against this impostor, defeated, and put him to death. He then married Tryphena, daughter of Ptolemy Euergetes II., which ensured peaceable relations between Syria and Egypt. After having for some time yielded to the authority of his mother, he resolved at last to reign in his own name, a step which nearly cost him his life. His mother prepared a poisoned draught for her son, but, being suspected by him, was compelled to drink it herself. A bloody war soon after broke out between this prince and Antiochus the Cyzicenian, his brother, in which the latter compelled Grypus to cede to him Cœlosyria. They thus reigned conjointly for some time. Grypus was at last assassinated by one of his subjects, B.C. 96. (*Justin*, 39, 1.—*Joseph.*, *Ant. Jud.*)—X. Surnamed Cyzicenus, from his having been brought up in the city of Cyzicus, was the ninth of the name. He was son of Antiochus Sidetes, and succeeded his brother Grypus, after having reigned over Cœlosyria, which he had previously compelled his brother to yield to him. He was a dissolute and indolent prince, and possessed of considerable mechanical talent. His nephew Seleucus, son of Grypus, dethroned him, B.C. 95.—XI. The tenth of the name, ironically surnamed *Pius*, because he married Selena, the wife of his father and of his uncle. He was the son of Antiochus IX., and he expelled Seleucus, the son of Grypus, from Syria; but he could not prevent two other sons of Grypus, namely, Philip and Demetrius, from seizing on a part of Syria. He perished soon after by their hands. (*Appian.*—*Joseph.*, *Ant. Jud.*, 13, 21.)—After his death, the kingdom of Syria was torn to pieces by the factions of the royal family or usurpers, who, under a good or false title, under the name of Antiochus or his relations, established themselves for a little time either as sovereigns of Syria, or Damascus, or other dependant provinces. At last Antiochus, surnamed *Asiaticus*, the son of Antiochus the ninth, was restored to his paternal throne by the influence of Lucullus, the Roman general, on the expulsion of Tigranes, king of Armenia, from the Syrian dominions; but four years after, Pompey deposed him, and observed that he who hid himself while a usurper sat upon his throne, ought not to be a king. From that time, B.C. 65, Syria became a Roman province, and the race of Antiochus was extinguished.—There were also other individuals of the same name, among whom the most deserving of mention are the following: I. A native of Syracuse, descended from an ancient monarch of the Sicani. He wrote a history of Sicily, which was brought down to the 98th Olympiad, and which Diodorus Siculus cites among the sources whence he derived aid for his compilation. He composed also what appears to have been a very curious history of Italy, some fragments of which are preserved by Dionysius of Halicarnassus. (Compare *Heyne, de Fontibus Hist. Diod.*—vol. 1, p. lxxxv., *ed. Bip.*)—II. A rhetorician and sophist of Ægæa, the pupil of Dionysius of Miletus. Dio Cassius (77, p. 878) relates, that, in order to rouse the spirits of the Roman army, who were worn out with fatiguing marches, he assumed the character of a cynic, and rolled about in the snow. This conduct gained for him the favour of Septimius Severus and Caracalla. He afterward went over to Tiridates, king of the Parthians, whence Suidas styles him *Αὐτόμολος*, or "the deserter."—III. A native of Ascalon, the last preceptor of the Platonic school in Greece. He was the disciple of Philo, and one of the philosophers whose lectures Varro, Cicero, and Brutus attended, for he taught, at different times, at Athens, Alexandrea, and Rome. He attempted to reconcile the tenets of the different sects, and maintained that the doctrines of the Stoics were to be found in the writings of Plato. Cicero greatly admired his eloquence and the politeness of his manners, and Lucullus took him as his companion into Asia. He resigned the academic chair in the 175th Olympiad. After his time the professors of the Academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 199; *seqq.*—*Enfield's History of Philosophy*, vol. 1, p. 258, *seqq.*)

Antiŏpe, I. a daughter of Nycteus, who was a son of Neptune and king of Thebes, received the addresses of Jupiter, the god having appeared to her under the form of a satyr. Terrified at the threats of her father, on the consequences of her fault becoming apparent, Antiope fled to Sicyon, where she married Epopeus. Nycteus, out of grief, put an end to himself, having previously charged his brother Lycus to punish Epopeus and Antiope. Lycus accordingly marched an army against Sicyon, took it, slew Epopeus, and led away Antiope captive. On the way to Thebes, she brought forth twins at Eleuthera. The unhappy babes were exposed on a mountain; but a shepherd having found them, reared them both, calling the one Zethus, the other Amphion. The former devoted himself to the care of cattle, while Amphion passed his time in the cultivation of music, having been presented with a lyre by Mercury. Meanwhile, Lycus had put Antiope in bonds, and she was treated with the utmost cruelty by him and his wife Dirce. But her chains became loosed of themselves, and she fled to the dwelling of her sons in search of shelter and protection. Having recognised her, they resolved to avenge her wrongs. Accordingly, they attacked and slew Lycus, and tying Dirce by the hair to a wild bull, let the animal drag her until she was dead. (*Vid.* Dirce, Amphion, Zethus.—*Apollod.*, 3, 5.—*Keightley's Mythology*, p. 299.)—II. A queen of the Amazons. According to one account, Hercules, having taken her prisoner, gave her to Theseus as a reward of his valour. The more common tradition, however, made her to have been taken captive and carried off by Theseus himself, when he made an expedition with his own fleet against the Amazonian race. She is also called Hippolyta. Justin says that Hercules gave Hippolyta to Theseus, and kept Antiope for himself. (*Plut.*, *Vit. Thes.*, 27.—*Justin*, 2, 4.)

Antipăros, a small island in the Ægean, ranked by Artemidorus among the Cyclades, but excluded from them by Strabo (10, p. 484, *ed. Casaub.*). It lay opposite to Paros, and was separated from this latter island, according to Heraclides of Pontus (*Steph. Byz.*, *s. v.* Ὠλίαρος), by a strait eighteen stadia wide. The same writer affirms (*Plin.*, *H. N.*, 4, 12), that it had been colonized by Sidonians. Its more ancient name was Oliarus. It is now *Antiparo*. This island is famed for its grotto, which is of great depth, and was believed by the ancient Greeks to communicate, beneath the waters, with some of the neighbouring islands.

Antipăter, I. son of Iolaus, a Macedonian, was first an officer under Philip, and was afterward raised to the rank of a general under Alexander the Great. When the latter invaded Asia, Antipater was appointed governor of Macedonia; and in this station he served his prince with the greatest fidelity. He reduced the Spartans, who had formed a confederacy against the Macedonians; and, having thus secured the tranquillity of Greece, he marched into Asia, with a powerful reinforcement for Alexander. After that monarch's death, the government of Macedonia and of the other European provinces was allotted to Antipater. He was soon involved in a severe contest with the Grecian states; was defeated by the Athenians, who came against him with an army of 30,000 men and a fleet of 200 ships, and was closely besieged in Lamia, a town of Thessaly. But Leosthenes, the Athenian commander, having been mortally wounded under the walls of the city, and Antipater having received assistance from Craterus, his son-in-law, the fortune of the war was completely changed. The Athenians were routed at Cranon, and compelled to submit at discretion. They were allowed to retain their rights and privileges, but were obliged to deliver up the orators Demosthenes and Hyperides, who had instigated the war, and to receive a Macedonian garrison into the Munychia. Antipater was equally successful in reducing the other states of Greece, who were making a noble struggle for their freedom; but he settled their respective governments with much moderation. In conjunction with Craterus, he was the first who attempted to control the growing power of Perdiccas; and after the death of that commander he was invested with all his authority. He exercised this jurisdiction over the other governors with unusual fidelity, integrity, and impartiality, and died in the 80th year of his age, B.C. 319. At his death, he left his son Cassander in a subordinate station; appointed Polysperchon his own immediate successor; and recommended him to the other generals as the fittest person to preside in their councils. Antipater received a learned education, and was the friend and disciple of Aristotle. He appears to have possessed very eminent abilities, and was peculiarly distinguished for his vigilance and fidelity in every trust. It was a saying of Philip, father of Alexander, "I have slept soundly, for Antipater has been awake." (*Justin*, 11, 12, 13, &c.—*Diod.*, 17, 18, &c.)—II. The Idumæan, was the father of Herod the Great, and was the second son of Antipas, governor of Idumæa. He embraced the party of Hyrcanus against Aristobulus, and took a very active part in the contest between the two brothers respecting the office of high-priest in Judæa. Aristobulus at first, however, succeeded; but when Pompey had deposed him and restored Hyrcanus to the pontifical dignity, Antipater soon became the chief director of affairs in Judæa, ingratiated himself with the Romans, and used every effort to aggrandize his own family. He gave very effectual aid to Cæsar in the Alexandrean war, and the latter, in return, made him a Roman citizen and procurator of Judæa. In this latter capacity he exerted himself to restore the ancient Jewish form of government, but was cut off by a conspiracy, the brother of the high-priest having been bribed to give him a cup of poisoned wine. Josephus makes him to have been distinguished for piety, justice, and love of country. (*Joseph.*, *Ant. Jud.*, 14, 3.)—III. A son of Cassander, ascended the throne of Macedonia B.C. 298. He disputed the crown with his brother Philip IV., and caused his mother Thessalonica to be put to death for favouring Philip's side. The two brothers, however, reigned conjointly, notwithstanding this, for three years, when they were dethroned by Demetrius Poliorcetes. Antipater thereupon retired to the court of Lysimachus, his father-in-law, where he ended his days. (*Justin*, 26, 1.)—IV. A native of Tarsus, the disciple and successor of Diogenes the Babylonian, in the Stoic school. He flourished about 80 B.C., and is applauded by both Cicero and Seneca as an able supporter of that sect. His chief opponent was Carneades. (*Cic.*, *de Off.*, 3, 12. —*Sen.*, *Ep.*, 92.)—V. A native of Cyrene, and one of the Cyrenaic sect. He was a disciple of the first Aristippus, and the preceptor of Epitimides. — VI. A philosopher of Tyre, who wrote a work on Duty. He is supposed to have been of the Stoic sect. Cicero (*de Orat.*, 3, 50) speaks of him as an improvisator. Crassus, into whose mouth the Roman orator puts this remark, might have known the poet when he was quæstor in Macedonia, the same year in which Cicero was born (106 B.C.). Pliny relates (7, 51) that he had every year a fever on the day of his birth, and that, without ever experiencing any other complaint, he attained to a very advanced age. Some of his epigrams remain, the greater part of which fall under the class of epitaphs (ἐπιτύμβια). Boivin (*Mem. de l'Acad. des Inscr.*, &c., vol. 3) states, that the epigrams of this poet are written in the Doric dialect; the remark, however, is an incorrect one, since some are in Ionic. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 45.)—VII. A poet of Thessalonica, who flourished towards the end of the last century preceding the Christian era. We have thirty-six of his epigrams remaining. —VIII. A native of Hierapolis. He was the secretary of Septimius Severus, and Præfect of Bithynia. He was the preceptor also of Caracalla and Geta, and reproached the former with the murder of his brother.

Antipatrīa, a town of Illyricum, on the borders of Macedonia. It was taken and sacked by L. Apustius, a Roman officer detached by the consul Sulpicius to ravage the territory of Philip, in the breaking out of the war against that prince. (*Liv.*, 31, 27.)

Antipătris, or Capharsăba, a town of Palestine, situate in Samaria, near the coast, southeast of Apollonias. It was rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater. (*Joseph.*, *B. J.*, 16, 1, 4.—*Id.*, *Ant.*, 16, 5, and 3, 15.) The city still existed, though in a dilapidated state, in the time of Theophanes (8th century). Its site is at present unknown: the modern *Arsuf* does not coincide with this place, but rather with Apollonias. (*Mannert*, vol. 6, pt. 1, p. 271, *seqq.*)

Antiphănes, I. a comic poet of Rhodes, Smyrna, or Carystus, was born B.C. 408, of parents in the low condition of slaves. This most prolific writer (he is said to have composed upward of three hundred dramas), notwithstanding the meanness of his origin, was so popular in Athens, that on his decease a decree was passed to remove his remains from Chios to that city, where they were interred with public honours. (*Suidas*, *s. v.* — *Theatre of the Greeks*, 2*d ed.*, p. 183.)—II. A statuary of Argos, the pupil of Pericletus, one of those who had studied under Polycletus. He flourished about 400 B.C. Several works of this artist are mentioned by Pausanias (10, 9). He formed statues of the Dioscuri and other heroes; and he made also a brazen horse, in imitation of the horse said to have been constructed by the Greeks before Troy. The inhabitants of Argos sent it as a present to Delphi. Other imitations performed by this artist are enumerated by Heyne. (*Excurs.*, 3, *ad Æn.*, 11. — *Sillig*, *Dict. Art.*, *s. v.*)—III. A poet of Macedonia, nine of whose epigrams are preserved in the Anthology. He flourished between 100 B.C. and the reign of Augustus. (Consult *Jacobs*, *Catal. Poet. Epig.*, *s. v.*)

Antiphătes, a king of the Læstrygones, descended from Lamus. Ulysses, returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which the hero himself was. (*Od.*, 10, 81, *seqq.*)

Antiphĭli (oppĭdum), a town and harbour, according to Ptolemy, on the Sinus Arabicus, in Ægyptus Inferior. Others, however, place it in Æthiopia, to the north of Saba. (*Bisch. und Möll., Worterb.*, &c., *s. v.*)

Antiphĭlus, I. a painter born in Egypt, and mentioned by Quintilian (12, 10) as possessing the greatest readiness in his profession, and compared by many to the most eminent artists, Apelles, Protogenes, and Lysippus. He is twice alluded to in Pliny, with an enumeration of his most remarkable productions (35, 10 and 11). One of his pictures represented a boy blowing the fire, with the effect of the light on the boy's countenance and the surrounding objects strikingly delineated. The subject of another and very famous piece was a satyr, arrayed in a panther's skin. He flourished during the ages of Alexander the Great and Ptolemy I. of Egypt. This makes him a contemporary of Apelles, whom, according to Lucian, he endeavoured to rival. (*Sillig, Dict. Art., s. v.*)—II. An architect, whose age and country are uncertain. In connexion with Pothæus and Megacles, he constructed, at Olympia, for the Carthaginians, a repository for their presents. (*Pausan.*, 6, 19.—*Sillig, Dict. Art., s. v.*)

Antĭphon, I. a tragic poet, who lived at the court of Dionysius the elder, and was eventually put to death by the tyrant. Aristotle cites his *Meleager, Andromache*, and *Jason*.—II. A native of Attica, born at Rhamnus about 479 B.C. (Compare *Spaan, de Antiphont., Lugd. Bat.*, 1765, 4to, and *Ruhnken, Dissert. de Antiph.—Orat. Gr., ed. Reiske*, vol. 7, p. 795.) He was the son of the orator Sophilus, who was also his preceptor in the rhetorical art. He was a pupil also of Gorgias. According to the ancient writers, he was himself the inventor of rhetoric. Their meaning, however, in making this assertion, is simply as follows: Before his time, the Sicilian school had taught and practised the art of speaking; but Antiphon was the first who knew how to apply this art to judiciary eloquence, and to matters that were treated before the assemblies of the people. Thus, Hermogenes (*de Form. Or.*, 2, p. 498) says, that he was the inventor τοῦ τύπου πολιτικοῦ. Antiphon exercised his art with great success, and gave instructions also in a school of rhetoric which he opened, and in which Thucydides formed himself. If reliance is to be placed on the statement of Photius, Antiphon put up over the entrance of his abode the following inscription: "Here consolation is given to the afflicted." He composed, for many, speeches to be delivered by accused persons, which the latter got by heart; and also harangues for demagogues. This practice, which he was the first to follow, exposed him to the satire of the poets of the day. He himself only spoke once in public, and this was for the purpose of defending himself against a charge of treason. Antiphon, during the Peloponnesian war, frequently commanded bodies of Athenian troops; he equipped, also, at his own expense, sixty triremes. He had, moreover, the principal share in the revolution which established at Athens the government of the four hundred, of which he was a member. During the short duration of this oligarchy, Antiphon was sent to Sparta for the purpose of negotiating a piece. The ill-success of this embassy overthrew the government at home, and Antiphon was accused of treason and condemned to death. According to another account, given by Photius (*Biblioth.*, 2, p. 486, *ed. Bekker*), which, however, is wholly incorrect, Antiphon was put to death by Dionysius of Syracuse, either for having criticised the tragedies of the tyrant, or else for having hazarded an unlucky *bonmot* in his presence. Some one having asked Antiphon what was the best kind of brass, he replied, that of which the statues of Harmodius and Aristogiton were made.—The ancient writers cite a work of Antiphon's on the Rhetorical Art, Τεχνη ῥητορική, and they remark that it was the oldest work of the kind; which means merely that Antiphon, as has already been remarked, was the first that applied the art in question to the business of the bar. They make mention also of thirty-five, and even sixty, of his discourses, that is, discourses held before the assembly of the people (λόγοι δημηγόρικοι); judiciary discourses (δικάνικοι), &c. We have fifteen harangues of Antiphon remaining, which are all of the class termed by Hermogenes λόγοι φόνικοι, that is, having reference to criminal proceedings. Twelve of them, however, are rather to be regarded as so many studies, than discourses actually completed and pronounced. Hermogenes passes the following judgment upon Antiphon: "He is clear in his expositions, true in his delineation of sentiment, faithful to nature, and, consequently, persuasive; but he possesses not these qualities to the extent to which they were carried by the orators who came after him. His diction, though often swelling, is nevertheless polished: in general, it wants vivacity and energy." The remains of Antiphon are given in Reiske's edition of the Greek Orators, in that of Bekker, *Berol.*, 1823, 5 vols. 8vo, and in that of Dobson, *Lond.*, 1828, 16 vols. 8vo. Three of his discourses, 1. Κατηγορία φαρμακείας, κατὰ τῆς μητρυίας: 2. Περὶ τοῦ Ἡρώδου φόνου: 3. Περὶ τοῦ χορευτοῦ, deserve the attention of scholars, as giving an idea of the form of proceeding in Athens in criminal prosecutions. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 202, *seqq.*)—II. A sophist of Athens. Plutarch and Photius, in speaking of the conversation which Socrates had with this individual, and of which Xenophon (*Mem. Socr.*, 1, 6) has preserved an account, confound him with the orator of the same name. Hermogenes ascribes to him a work on truth (περὶ Ἀληθείας), of which Suidas cites a fragment (*s. v.* Ἀδεήτος), wherein the sophist speaks of the Deity. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 332.)

Antĭphus, brother of Ctymenus, and son of Ganyctor the Naupactian. He and Ctymenus slew the poet Hesiod, for a supposed connivance in an outrage perpetrated upon their sister. (*Vid.* Hesiodus.)

Antipŏlis, a city of Gaul, on the coast of the Mediterranean, southeast of the river Varus, built and colonized by the Massilians. It is now *Antibes*. (*Strabo*, 180.—*Id. ibid.*, p. 184.)

Antirrhĭum, a promontory of Ætolia, so called from its being opposite to Rhium, another point of Achaia. It was sometimes surnamed Molycricum, from its vicinity to the town of Molycrium (*Thucyd.*, 2, 86), and was also called Rhium Ætolicum (*Polyb.*, 5, 94). Here the Crissæan, or, as Scylax terms it, the Delphic, Gulf properly commenced. (*Peripl.*, p. 14.) Thucydides states that the interval between the two capes was barely seven stadia; the geographer just quoted says ten stadia. The narrowness of the strait rendered this point of great importance for the passage of troops to and from Ætolia and the Peloponnesus. (*Polyb.*, 4, 10 and 19.) On Antirrhium was a temple sacred to Neptune. The Turkish fortress, which now occupies the site of Antirrhium, is known by the name of *Roumelia*. (*Gell's Itiner.*, p. 293.)

Antissa, a city of Lesbos, between the promontory Sigeum and Methymne. Having offended the Romans, it was depopulated by Labeo, and the inhabitants were removed to Methymne. It was afterward rebuilt, and is supposed to have been insulated by an arm of the sea from the rest of the island. Hence the name Antissa, it being opposite to Lesbos, whose more ancient name was Issa. (*Plin.*, 5, 31.—*Id.*, 2, 91.—*Liv.*, 45, 31.—*Lycophron, v.* 219.—*Eustath. ad Hom., Il.*, 2, 129.)

Antisthĕnes, an Athenian philosopher, founder of the Cynic sect, born about 420 B.C., of a Phrygian or

Thracian mother. In his youth he was engaged in military exploits, and acquired fame by the valour which he displayed in the battle of Tanagra. His first studies were under the direction of the sophist Gorgias, who instructed him in the art of rhetoric. Soon growing dissatisfied with the futile labours of this school, he sought for more substantial wisdom from Socrates. Captivated by the doctrine and the manner of his new master, he prevailed upon many young men, who had been his fellow-students under Gorgias, to accompany him. So great was his ardour for moral wisdom, that, though he lived at the Piræus, he came daily to Athens to attend upon Socrates. Despising the pursuits of avarice, vanity, and ambition, Socrates sought the reward of virtue in virtue itself, and declined no labour or suffering which virtue required. This noble consistency of mind was the part of the character of Socrates which Antisthenes chiefly admired; and he resolved to make it the object of his diligent imitation. While he was a disciple of Socrates, he discovered his propensity towards severity of manners by the meanness of his dress. He frequently appeared in a threadbare and ragged cloak. Socrates, who had great penetration in discovering the characters of men, remarking that Anthistenes took pains to expose, rather than to conceal, the tattered state of his dress, said to him, "Why so ostentatious? Through your rags I see your vanity." While Plato and other disciples of Socrates were, after his death, forming schools in Athens, Antisthenes chose for his school a public place of exercise without the walls of the city, called the Cynosarges, whence some writers derive the name of the sect of which he was the founder. Others suppose that his followers were called Cynics from the habits of the school, which, to the more refined Athenians, appeared those of dogs rather than of men. Here he inculcated, both by precept and example, a rigorous discipline. In order to accommodate his own manners to his doctrine, he wore no other garment than a coarse cloak, suffered his beard to grow, and carried a wallet and staff like a wandering beggar. Undoubtedly this was nothing more than an expression of opposition to the gradually increasing luxury of the age; his wish and object being to bring men back to their original simplicity in life and manners. Thus he set himself directly against the tendency and civilization of his age, as is clear from many of his sayings, which are tinctured at once with bitterness and wit. And although this was scarcely more than a negative resistance, yet, as he obstinately placed himself in opposition to the circumstances in which he lived, and to the advancing progress of science, his position must naturally have reacted upon the feelings of his contemporaries towards himself. We consequently find that his school met with little encouragement, and this so annoyed him that he drove away the few scholars he had. Diogenes of Sinope, who resembled him in character, is said to have been the only one that remained with him to his death. The doctrine of Antisthenes was mainly confined to morals; but, even in this portion of philosophy, it is exceedingly meager and deficient, scarcely furnishing anything beyond a general defence of the olden simplicity and moral energy, against the luxurious indulgence and effeminacy of later times. Instead, however, of being duly tempered by the Socratic moderation, Antisthenes appears to have been carried to excess in his virtuous zeal against the luxury of the age; unless we suppose, what may perhaps be true, that in many of the accounts which have come down to us respecting him, his doctrine is painted in somewhat exaggerated colours. With regard to his religious tenets, it may be observed that Antisthenes, in accordance with the Socratic doctrine, maintained that, in the universe, all is regulated by a divine intelligence, from design, so as to benefit the good man, who is the friend of God. For the sage shall possess all things. This doctrine of God, therefore, was connected with his ethical opinions, by indicating the physical conditions of a happy life. It led him, however, to deviate from Socrates, and to declare that, in opposition to the vulgar polytheism, there is but one natural God, but many popular deities; that God cannot be known or recognised in any form or figure, since he is like to nothing on earth. Hence undoubtedly arose his allegorical explanation of mythology, and his doubts respecting the demoniac intimations of Socrates. Towards the close of his life, the gloomy cast of his mind and the moroseness of his temper increased to such a degree, as to render him troublesome to his friends, and an object of ridicule to his enemies. Antisthenes wrote many books, of which none are extant except two declamations under the names of Ajax and Ulysses. These were published in the collection of ancient orators by Aldus, in 1513; by H. Stephens, in 1575; and by Canter, as an appendix to his edition of Aristides, printed at Basle in 1566. — For some remarks on the Cynic sect, *vid.* the article Diogenes. (*Enfield's History of Philosophy*, vol. 1, p. 299, *seqq.* — *Ritter's Hist. Anc. Phil.*, vol. 2, p. 108, *seqq.*, *Oxford trans.*)

Antistius Labĕo, a distinguished lawyer in the reign of Augustus, who, in the spirit of liberty, frequently spoke and acted with great freedom against the emperor. According to most commentators, Horace (*Serm.*, 1, 3, 82), in order to pay his court to the monarch, salutes Labeo with the appellation of mad (*Labeone insanior*, &c.). But it has been well observed, in opposition to this, that, whatever respect the poet had for his emperor, we never find that he treats the patrons of liberty with outrage. Nor can we well imagine that he would dare thus cruelly to brand a man of Labeo's abilities, riches, power, and employments in the state, and to whom Augustus himself had offered the consulship. Bentley, Wieland, Wetzel, and other critics are of opinion, therefore, that this individual cannot be the one to whom Horace alludes, but that he refers to some other personage of the day, whose history has not come down to us. Bentley even goes so far as to suggest *Labieno* for *Labeone* in the text of Horace, and cites Seneca in support of his conjecture (*Præf.*, *ad lib.*, 5, *Controv.*), according to whom, Labienus was a public speaker of the day, so noted for the freedom of his tongue as to have received the name of *Rabienus* in derision. Heindorff, however, thinks that Horace may here actually refer to Antistius Labeo, not for the reason given by some of the commentators, but in allusion to his earlier years, and to a violent and impetuous temperament which he may have at that time possessed (*ad Horat.*, *l. c.*).

Antitaurus, a chain of mountains, running from Armenia through Cappadocia to the west and southwest. It connects itself with the chain of Mount Taurus, between Cataonia and Lycaonia. (*Vid.* Taurus and Parvadres.—*Mannert*, vol. 6, pt. 2, p. 5.)

Antĭum, a city of Italy, on the coast of Latium, about 32 miles below Ostia. According to Xenagoras, a Greek writer quoted by Dionysius of Halicarnassus (1, 73), the foundation of Antium is to be ascribed to Anthias, a son of Circe. Solinus (c. 8) attributes it to Ascanius. But, whatever may have been its origin, there can be no doubt that Antium was, at an early period, a maritime place of considerable note, since we find it comprised in the first treaty made by Rome with Carthage (*Polyb.*, 3, 22); and Strabo remarks (232) that complaints were made to the Romans by Alexander and Demetrius, of the piracies exercised by the Antiates, in conjunction with the Tyrrhenians, on their subjects; intimating that it was done with the connivance of Rome. Antium appears also to have been the most considerable city of the Volsci; it was to this place, according to Plutarch, that Coriolanus retired after he had been banished from his coun-

try, and was here enabled to form his plans of vengeance in conjunction with the Volscian chief Tullus Aufidius. It was here, too, that, after his failure, he met his death from the hands of his discontented allies. Antium was taken for the first time by the consul T. Quintius Capitolinus, A.U.C. 286, and the year following it received a Roman colony. This circumstance, however, did not prevent the Antiates from revolting frequently, and joining in the Volscian and Latin wars (*Liv.*, 6, 6.—*Dion. Hal.*, 10, 21), till they were finally conquered in a battle near the river Astura, with many Latin confederates. In consequence of this defeat, Antium fell into the hands of the victors, when most of its ships were destroyed, and the rest removed to Rome by Camillus. The beaks of the former were reserved to ornament the elevated seat in the Forum of that city, from which orators addressed the people, and which, from that circumstance, was thenceforth designated by the term *rostra*. (*Liv.*, 8, 14.—*Flor.*, 1, 11.—*Plin.*, 34, 5.) Antium now received a fresh supply of colonists, to whom the rights of Roman citizens were granted. From that period it seems to have enjoyed a state of quiet till the civil wars of Marius and Sylla, when it was nearly destroyed by the former. But it rose again from its ruins during the empire, and attained to a high degree of prosperity and splendour; since Strabo reports, that in his time it was the favourite resort of the emperors and their court (*Strab.*, 232), and we know it was here that Augustus received from the senate the title of Father of his Country. (*Suet., Aug.*, 50.) Antium became successively the residence of Tiberius and Caligula; it was also the birthplace of Nero (*Suet., Ner.*, 6), who, having recolonized it, built a port there, and bestowed upon it various other marks of his favour. Hadrian is also said to have been particularly fond of this town. (*Philostrat., Vit. Apoll. Tyan.*, 8, 8.) There were two temples of celebrity at Antium; one sacred to Fortune, the other to Æsculapius. (*Horat., Od.*, 1, 35, 1. — *Martial, Ep.*, 5, 1. — *Val. Max.*, 1, 8.) The famous Apollo Belvidere, the fighting gladiator, as it is termed, and many other statues discovered at Antium, attest also its former magnificence. The site of the ancient city is sufficiently marked by the name of *Porto d'Anzo* attached to its ruins. But the city must have reached as far as the modern town of *Nettuno*, which derives its name probably from some ancient temple dedicated to Neptune. (*Cramer's Ancient Italy*, vol. 2, p. 86, *seqq.*)

Antonia lex, I. was enacted by Marc Antony, when consul, A.U.C. 708. It abrogated the *lex Atia*, and renewed the *lex Cornelia*, by taking away from the people the privilege of choosing priests, and restoring it to the college of priests, to which it originally belonged. (*Cic., Phil.*, 1, 9.)—II. Another by the same, A.U.C. 703. It ordained that a new decuria of judges should be added to the two former, and that they should be chosen from the centurions.—III. Another by the same. It allowed an appeal to the people, to those who were condemned *de majestate*, or of perfidious measures against the state. Cicero calls this the destruction of all laws.—IV. Another by the same, during his triumvirate. It made it a capital offence to propose, ever after, the election of a dictator, and for any person to accept of the office. (*Appian, de Bell. Civ.*, 3.)

Antŏnĭa, I. the name of two celebrated Roman families, the one patrician, the other plebeian. They both pretended to be descendants of Hercules.—II. A daughter of Marc Antony, by Octavia. She married Domitius Ænobarbus, and was mother of Nero and two daughters. (*Tacit., Ann.*, 4, 44.)—III. A daughter of Claudius and Ælia Petina. She was of the family of the Tuberos', and was repudiated for her levity. Nero wished after this to marry her, but, on her refusal, caused her to be put to death. (*Suet., Vit. Ner.*, 35.)—IV. A daughter of Marc Antony, and the wife of Drusus, who was the son of Livia and brother of Tiberius. She became mother of three children, Germanicus, Caligula's father; Claudius the emperor; and Livia Drusilla. Her husband died very early, and she never would marry again, but spent her time in the education of her children. Caligula conferred on her the same honours that Tiberius had bestowed upon Livia, but is thought to have cut her off subsequently by poison. (*Suet., Cal.*, 15 *et* 23.)—V. (*Turris*) a fortress of Jerusalem, founded by Hyrcanus, and enlarged and strengthened by Herod, who called it Antonia, in honour of Marc Antony. It stood alone on a high and precipitous rock, at the northwest angle of the temple. The whole face of the rock was fronted with smooth stone for ornament, and to make the ascent so slippery as to be impracticable. Round the top of the rock there was first a low wall, rather more than five feet high. The fortress itself was 70 feet in height; the rock on which it stood, 90 feet. It had every luxury and convenience of a sumptuous palace, or even of a city; spacious halls, courts, and baths. It appeared like a vast square tower, with four other towers at the corner: three of them between 80 and 90 feet high: that at the corner next to the temple, above 120. This famous structure was taken by Titus, and its fall was the prelude to the capture of the city and temple. (*Joseph., Bell. Jud.*, 5, 15.—*Milman's History of the Jews*, vol. 3, p. 21.)

Antonīnus, I. Pius (or Titus Aurelius Fulvius Boionius Antoninus), was born at Lanuvium in Italy, A.D. 86, of a highly respectable family. He was first made proconsul of Asia, then governor of Italy, and in A.D. 120, consul; in all which employments he displayed the same virtue and moderation that afterward distinguished him on the imperial throne. When Hadrian, after the death of Verus, determined upon the adoption of Antoninus, he found some difficulty in persuading him to accept of so great a charge as the administration of the Roman empire. This reluctance being overcome, his adoption was declared in a council of senators; and in a few months afterward he succeeded by the death of his benefactor, who had caused him, in his turn, to adopt the son of Verus, then seven years of age, and Marcus Annius, afterward Aurelius, a kinsman to Hadrian, at that time of the age of seventeen. The tranquillity enjoyed by the Roman empire under the sway of Antoninus affords few topics for history; and, in respect to the emperor himself, his whole reign was one display of moderation, talents, and virtues. The few disturbances which arose in different parts of the empire were easily subdued by his lieutenants; and in Britain, the boundaries of the Roman province were extended by building a new wall to the north of that of Hadrian, from the mouth of the Esk to that of the Tweed. On the whole, the reign of Antoninus was uncommonly pacific; and he was left at leisure fully to protect the Roman people and advance their welfare. Under his reign the race of informers was altogether abolished, and, in consequence, condemnation and confiscation were proportionably rare. Though distinguished for economy in the distribution of the public revenues, he was conscious, at the same time, of the necessity of adequately promoting public works of magnificence and utility; and it is thought that Nismes, whence his family originally came, was indebted to him for the amphitheatre and aqueduct, the remains of which so amply testify their original grandeur. His new decrees were all distinguished for their morality and equity; and if his rescript in favour of the Christians, addressed to the people of Asia Minor, be authentic (and there is much argument in its favour), no better proof of his philosophy and justice, on the great point of religious toleration, can well be afforded. The high reputation acquired by Antoninus for virtue and wisdom gave

him great influence, even beyond the bounds of the Roman empire; and neighbouring monarchs spontaneously made him the arbiter of their differences. His private life was frugal and modest, and in his mode of living and conversing he adopted that air of equality and of popular manners which, in men of high station, is at once so rare and attractive. Too much indulgence to an unworthy wife (Faustina) is the only weakness attributed to him, unless we include a small share of ridicule thrown upon his minute exactness by those who are ignorant of its value in complicated business. He died A.D. 161, aged seventy-three, having previously married Marcus Aurelius to his daughter Faustina, and associated him with himself in the cares of government. His ashes were deposited in the tomb of Hadrian, and his death was lamented throughout the empire as a public calamity. The sculptured pillar erected by Marcus Aurelius and the senate to his memory, under the name of the Antonine column, is still one of the principal ornaments of Rome. (*Gorton's Biogr. Dict.*, vol. 4, p. 87, *seqq.*)

—II. Marcus Annius Aurelius, was born at Rome A.D. 121. Upon the death of Ceionius Commodus, the Emperor Hadrian turned his attention towards Marcus Aurelius; but he being then too young for an early assumption of the cares of empire, Hadrian adopted Antoninus Pius, on condition that he in his turn should adopt Marcus Aurelius. His father dying early, the care of his education devolved on his paternal grandfather, Annius Verus, who caused him to receive a general education; but philosophy so early became the object of his ambition, that he assumed the philosophic mantle when only twelve years old. The species of philosophy to which he attached himself was the stoic, as being most connected with morals and the conduct of life; and such was the natural sweetness of his temper, that he exhibited none of the pride which sometimes attended the artificial elevation of the stoic character. This was the more remarkable, as all the honour and power that Antoninus could bestow upon him became his own at an early period, since he was practically associated with him in the administration of the empire for many years. On his formal accession to the sovereignty, his first act was of a kind which at once proved his great disinterestedness, for he immediately took Lucius Verus as his colleague, who had indeed been associated with him by adoption, but who, owing to his defects and vices, had been excluded by Antoninus from the succession, which, at his instigation, the senate had confined to Marcus Aurelius alone. Notwithstanding their dissimilarity of character, the two emperors reigned conjointly without any disagreement. Verus took the nominal guidance of the war against the Parthians, which was successfully carried on by the lieutenants under him, and, during the campaign, married Lucilla, the daughter of his colleague. The reign of Marcus Aurelius was more eventful than that of Antoninus. Before the termination of the Parthian war, the Marcomanni and other German tribes began those disturbances which more or less annoyed him for the rest of his life. Against these foes, after the termination of hostilities with Parthia, the two emperors marched; but what was effected during three years' war and negotiation, until the death of Verus, is little known. The sudden decease of that unsuitable colleague, by an apoplexy, restored to Marcus Aurelius the sole dominion; and for the next five years he carried on the Pannonian war in person, without ever returning to Rome. During these fatiguing campaigns he endured all the hardships incident to a rigorous climate and a military life, with a patience and serenity which did the highest honour to his philosophy. Few of the particular actions of this tedious warfare have been fully described; although, owing to conflicting religious zeal, one of them has been exceedingly celebrated. This was the deliverance of the emperor and his army from imminent danger, by a victory over the Quadi, in consequence of an extraordinary storm of rain, hail, and lightning, which disconcerted the barbarians, and was, by the conquerors, regarded as miraculous. The emperor and the Romans attributed the timely event to Jupiter Tonans; but the Christians affirmed that God granted this favour on the supplications of the Christian soldiers in the Roman army, who are said to have composed the twelfth or Meletine legion; and, as a mark of distinction, we are informed by Eusebius that they received from an emperor who persecuted Christianity the title of the "Thundering Legion." Yet this account, not of a fact, but of the cause of one, and that of such a nature as no human testimony can ever determine, was made the subject of a controversy, in the early part of the last century, between Moyle and the eccentric Whiston, the latter of whom elaborately supported the genuineness of the miracle. The date of this event is fixed by Tillemont in A.D. 174. The general issue of the war was, that the barbarians were repressed, but admitted to settle in the territories of the empire as colonists; and a complete subjugation of the Marcomanni might have followed, had not the emperor been called off by the conspiracy of Avidius Cassius, who assumed the purple in Syria. This usurper was quickly destroyed by a conspiracy among his own officers; and the clemency shown by the emperor to his family was most exemplary. After the suppression of this revolt, he made a progress through the East, in which journey he lost his wife Faustina, daughter of Antoninus Pius, a woman as dissolute as she was beautiful, but whose irregularities he never seems to have noticed; a blindness or insensibility that has made him the theme of frequent ridicule. While on this tour he visited Athens, added greatly to its privileges, and, like Hadrian, was initiated in the Eleusinian Mysteries. His return to Rome did not take place until after an absence of eight years, and his reception was in the highest degree popular and splendid. After remaining in the capital for nearly two years, and effecting several popular reforms, he was once more called away by the necessity of checking the Marcomanni, and was again successful, but fell ill, at the expiration of two years, at Vindobōna, now *Vienna*. His illness arose from a pestilential disease which prevailed in the army; and it cut him off in the 59th year of his age, and 19th of his reign. His death occasioned universal mourning throughout the empire. Without waiting for the usual decree on the occasion, the Roman senate and people voted him a god by acclamation; and his image was long afterward regarded with peculiar veneration. Marcus Aurelius, however, was no friend to the Christians, who were persecuted during the greater part of his reign; an anomaly in a character so universally merciful and clement, that may be attributed to an excess of pagan devotion on his part, and still more to the influence of the sophists by whom he was surrounded. In all other points of policy and conduct he was one of the most excellent princes on record, both in respect to the salutary regulations he adopted and the temper with which he carried them into practice. Compared with Trajan or Antoninus Pius, he possibly fell short of the manly sense of the one, and the simple and unostentatious virtue of the other; philosophy or scholarship on a throne always more or less assuming the appearance of pedantry. The emperor was also himself a writer, and his "Meditations," composed in the Greek language, have descended to posterity. They are a collection of maxims and thoughts in the spirit of the stoic philosophy, which, without much connexion or skill in composition, breathe the purest sentiments of piety and benevolence. Marcus Aurelius left one son, the brutal Commodus, and three daughters. Among the weaknesses of this good emperor,

his too great consideration for his son is deemed one of the most striking; for although he was unremitting in his endeavours to reclaim him, they were accompanied by much erroneous indulgence, and especially by an early and ill-judged elevation to titles and honours, which uniformly operate injuriously upon a base and dissolute character. The best edition of the Meditations of Antoninus is that of Gataker, *Cantab.*, 1652, 4to. (*Gorton's Biogr. Dict.*, vol. 1, p. 88.) — III. Bassianus Caracalla. *Vid.* Caracalla.—IV. Two works have come down to us, styled *Itineraria Antonini*, which may be compared to our modern books of routes. They give merely the distances between places, unaccompanied by any geographical remarks. One gives the routes by land, the other those by sea. They have been supposed by some to be the productions of the Emperor Marcus Aurelius, while others assign them to a geographical writer named Antoninus, whose age is unknown. Both these opinions are evidently incorrect. It is more than probable, that the works in question were originally compiled in the cabinet of some one of the Roman emperors, perhaps that of Augustus, and were enlarged by various additions made during successive reigns, according as new routes or stations were established. Some critics, however, dissatisfied with this mode of solving the question, have sought for an ancient writer, occupied with pursuits of an analogous nature, to whom the authorship of these works might be assigned. They find two; and their suffrages, consequently, are divided between them. The first of these is Julius Honorius, a contemporary of Julius Cæsar's, of whose productions we have a few leaves remaining, entitled, "*Excerpta, quæ ad Cosmographiam pertinent.*" The other writer is a certain Æthicus, surnamed Ister, a Christian of the fourth century, to whom is attributed a work called "*Cosmographia*," which still exists. Mannert declares himself unconditionally in favour of Æthicus. (*Introd. ad Tab. Peut.*, p. 8, *seqq.*) Wesseling is undecided. The best edition of the Itineraries is that of Wesseling, *Amst.*, 1735, 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 258, *seqq.*) — V. Liberalis, a mythological writer, supposed to have lived in the age of the Antonines, and to have been a freedman of one of them. He has left us a work entitled Μεταμορφωσέων Συναγωγή, "A Collection of Metamorphoses," in forty-one chapters; a production of considerable interest, from the fragments of ancient poets contained in it. An idea of the nature of the work may perhaps be formed from the following titles of some of the chapters: *Ctesylla*, the *Meleagrides*, *Cragaleus*, *Lamia*, the *Emathides*, and many others drawn from the *Heteræumena* of Nicander; *Hierax*, *Ægyptus*, *Anthus*, *Aëdon*, &c., from the *Ornithogonia* of Bœus; *Clinis* from Simmias; *Battus* from the *Eoeæ* of Hesiod; *Metiocha* and *Menippa* from Corinna, &c. There exists but a single MS. of Antoninus Liberalis, which, after various migrations, has returned to the library of Heidelberg. It has been decried by Bast, in his Critical Epistle. The best edition of this writer is that of Verheyk, *Lugd. Bat.*, 1774, 8vo. It does not, however, supply all the wants of the scholar; and some future editor, by ascending to the sources whence Antonius drew his materials, and taking for his model the labour bestowed by Heyne and Clavier on Apollodorus, may have it in his power to supply us with an *editio optima*. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 44.)

Antoninopŏlis, a city of Mesopotamia, placed by D'Anville on the northern confines of the country, but more correctly, by Mannert, in the vicinity, and to the northeast, of Charræ and Edessa. (*Mannert, Geogr.*, vol. 5, p. 304.) It is supposed to have been founded by Severus or Caracalla, and named after the emperor Antoninus. It was subsequently called Constantia, from Constantine, who enlarged and strengthened it. Mannert supposes it to be the same with the ruined city of *Uran Schar*, mentioned by Niebuhr (vol. 2, p. 390).

Antonius, I. M. Antonius Gnipho, a native of Gaul, instructed in Greek literature at Alexandrea, where he was educated, and in Latin literature at Rome. He first gave instruction in grammar at this latter city, in the paternal mansion of Julius Cæsar, who was then very young. Afterward he opened a school at his own residence, where he also professed rhetoric. Cicero attended his lectures when prætor. Gnipho left a work on the Latin tongue, in two volumes. According to Suetonius (*de Illustr. Gramm.*, 7), he never stipulated with his pupils for any fixed compensation, and hence obtained the more from their liberality. The same writer informs us that he did not live beyond his 50th year.—II. Marcus Antonius, a Roman orator, and the most truly illustrious of the Antonian family, flourished about the middle of the seventh century of Rome. After rising successively through the various offices of the commonwealth, he was made consul in the year of the city 655, and then governor of Cilicia, in quality of proconsul, where he performed so many valorous exploits that a public triumph was decreed to him. In order to improve his talent for eloquence, he became a scholar to the most able men in Rhodes and Athens. He was one of the greatest orators among the Romans; and, according to Cicero, who in the early part of his life was a contemporary, it was owing to him that Rome became a rival in eloquence to Greece. The same great authority has given us the character of his oratory, from which it appears that earnestness, acuteness, copiousness, and variety formed his distinguishing qualities; and that he excelled as much in action as in language. By his worth and abilities he had rendered himself dear to the most illustrious characters of Rome, when he fell a sacrifice in the midst of the bloody confusion excited by Marius and Cinna. Taking refuge at the house of a friend from their relentless proscription, he was accidentally discovered and betrayed to Marius, who immediately sent an officer, with a band of soldiers, to bring him the orator's head. It was brought accordingly; and that sanguinary leader, after making it the subject of his brutal ridicule, ordered it to be stuck upon a pole before the rostra, and, on the whole, treated it as Marc Antony, the worthless grandson of Antonius, treated the head of Cicero. This event occurred B.C. 87. He left two sons, Marcus, surnamed Creticus, and Caius, both of whom discredited their parentage. (*Cic., de Orat.*, 1, 24.—*Id. ibid.*, 2, 1.—*Gorton's Biogr. Dict.*, vol. 1, p. 90. — *Ernesti, Clav. Cic. Index Hist., s. v.*)—III. Marcus, surnamed Creticus, elder son of the orator. He was guilty, while prætor, of great extortion in Sicily and other quarters, having received the same commission which Pompey afterward obtained, for importing corn and exterminating the pirates. He afterward invaded Crete, without any declaration of war, but was deservedly and shamefully defeated, whence he obtained, in derision, the surname of Creticus.—IV. Caius, brother of the preceding, and son of the orator. He bore arms under Sylla, in the war against Mithradates, and raised such disturbances in Greece, that for this and other malpractices he was afterward expelled from the senate by the censors. Obtaining, however, the consulship with Cicero, at a subsequent period, through the aid of Crassus and Cæsar, he was appointed to head the forces sent against Catiline. A pretended attack of the gout, however, caused him to confide the army of the republic, on the day of battle, to his lieutenant Petreius. He was afraid, it seems, of meeting Catiline, with whom he had at first been concerned in the conspiracy, lest the latter might taunt him with unpleasing reminiscences. He received, as proconsul, the province of Macedonia, by yielding which unto

him, Cicero had induced him to prove faithful to the state; but he governed it with such extortion and violence, that he was tried, convicted, and sent into banishment. — V. Marcus, son of Antonius Creticus, grandson of the orator, and well known by the historical title of the *Triumvir*. Losing his father when young, he led a very dissipated and extravagant life, and wasted his whole patrimony before he had assumed the manly gown. He afterward went abroad to learn the art of war under Gabinius, who gave him the command of his cavalry in Syria, where he signalized his courage and ability in the restoration of Ptolemy, king of Egypt. He also distinguished himself on other occasions, and obtained high reputation as a commander. From Egypt he proceeded to Gaul, where he remained some time with Cæsar, and the latter having furnished him with money and credit, he returned upon this to Rome, and succeeded in obtaining first the quæstorship, and afterward the office of tribune. In this latter office he was very active for Cæsar, but finding the senate exasperated against this commander, he pretended to be alarmed for his own safety, and fled in disguise to Cæsar's camp. Cæsar, upon this, marched immediately into Italy, the flight of the tribunes giving him a plausible pretext for commencing operations. Cæsar, having made himself master of Rome, gave Antony the government of Italy. During the civil contest, the latter proved himself on several occasions a most valuable auxiliary, and, after the battle of Pharsalia, was appointed by Cæsar his master of the horse. After the death of Cæsar Antony delivered a very powerful address over his corpse in the forum, and inflamed to such a degree the soldiers and populace, that Brutus and Cassius were compelled to depart from the city. Antony now soon became powerful, and began to tread in Cæsar's footsteps, and govern with absolute sway. The arrival of Octavius at Rome thwarted, however, his ambitious views. The latter soon raised a formidable party in the senate, and was strengthened by the accession of Cicero to his cause. Violent quarrels then ensued between Octavius and Antony. Endeavours were made to reconcile them, but in vain. Antony, in order to have a pretence of sending for the legions from Macedonia, prevailed on the people to grant him the government of Cisalpine Gaul, which the senate had before conferred on Decimus Brutus, one of the conspirators against Cæsar. Matters soon came to an open rupture. Octavius offered his aid to the senate, who accepted it, and passed a decree, approving of his conduct and that of Brutus, who, at the head of three legions, was preparing to oppose Antony, then on his march to seize Cisalpine Gaul. Brutus, not being strong enough to keep the field against Antony, shut himself up in Mutina, where his opponent besieged him. The senate declared Antony an enemy to his country. The consuls Hirtius and Pansa took the field against him along with Octavius, and advanced to Mutina in order to raise the siege. In the first engagement, Antony had the advantage, and Pansa was mortally wounded, but he was defeated the same day by Hirtius as he was returning to his camp. In a subsequent engagement, Antony was again vanquished, his lines were forced, and Octavius had an opportunity of distinguishing himself, Hirtius being slain in the action, and the whole command devolving upon the former. Antony, after this check, abandoned the siege of Mutina, and crossed the Alps, in hopes of receiving succours from his friends. This was all that Octavius wanted; his intent was to humble Antony, not to destroy him, foreseeing plainly that the republican party would be uppermost, and his own ruin must soon ensue. A reconciliation was soon effected between him and Antony, who had already gained an accession of strength by the junction of Lepidus. These three leaders had an interview near Bononia, in a small island of the river Rhenus, where they came to an agreement to divide all the provinces of the empire, and the supreme authority, among themselves for five years, under the name of triumvirs, and as reformers of the republic with consular power. Thus was formed the second triumvirate. The most horrid part of the transaction was the cold-blooded proscription of many of their friends and relatives, and Cicero's head was given in exchange by Octavius for Antony's uncle and for the uncle of Lepidus. Octavius and Antony then passed into Macedonia, and defeated Brutus and Cassius at Philippi. After this, the latter passed over to the eastern provinces, where he lived for a time in great dissipation and luxury with the famous Cleopatra, at Alexandrea. Upon the death of his wife Fulvia, he became reconciled to Octavius, against whom Fulvia had raised an army in Italy, for the purpose, it is supposed, of drawing her husband away from Cleopatra, and inducing him to come to the latter country. Octavius gave Antony his sister Octavia in marriage, and a new division was made of the empire. Octavius had Dalmatia, Italy, the two Gauls, Spain, and Sardinia; Antony all the provinces east of Codropolis in Illyricum, as far as the Euphrates; while Lepidus received Africa. On returning to the east, Antony became once more enslaved by the charms of Cleopatra. An unsuccessful expedition against the Parthians ensued, and at last the repudiation of Octavia involved him in a new war with Octavius. The battle of Actium put an end to this contest and to all the hopes of Antony. It was fought at sea, contrary to the advice of Antony's best officers, and chiefly through the persuasion of Cleopatra, who was proud of her naval force. She abandoned him in the midst of the fight with her fifty galleys, and took to flight. This drew Antony from the battle and ruined his cause. Besieged, after this, in Alexandrea, by the conqueror, abandoned by all his followers, and betrayed, as he thought, even by Cleopatra herself, he fell by his own hand, in the 56th year of his age, B.C. 30. The peculiar events connected with the life of Marc Antony have given him a celebrity which one would never have expected from his character. Gifted with some brilliant qualities, he possessed neither sufficient genius nor sufficient strength of soul to entitle him to be ranked among great men. Neither can he be ranked among men of worth, since he was always without principle, immoderately attached to pleasure, and often cruel. And yet few men had more devoted friends and partisans, for many of his actions announced a generosity of disposition far preferable to the cautious prudence and cold policy of his rival Octavius. (*Plut., Vit. Ant.*) — VI. Iulus, a son of Marc Antony and Fulvia. He stood high in the favour of Augustus, and received from him his sister's daughter in marriage. After having filled, however, some of the most important offices in the state, he engaged in an intrigue with Julia, the daughter of the emperor, and was put to death by order of the latter. According to Velleius Paterculus (2, 100), he fell by his own hand. It would appear that he had formed a plot, along with the notorious female just mentioned, against the life of Augustus. (Compare *Lips., ad Tacit., Ann.*, 1, 10.) Acron informs us, in his scholia to Horace (*Od.*, 4, 2, 33), that Antonius had distinguished himself by an epic poem, in twelve books, entitled *Diomedēis*. — VII. Caius, a brother of Marc Antony. Having fallen into the hands of Brutus, his life was spared until that commander heard of Cicero's end, when he was put to death on the principle of retaliation. (Consult *Ernesti, Clav. Cic., s. v.*) — Lucius, another brother of Marc Antony, who was consul A.U.C. 713. Having quarrelled with Octavius during his continuance in this office, he was besieged in Perusia, and compelled to surrender. The conqueror spared his life, and he passed the rest of his days in obscurity. (*Vell. Paterc.*, 2,

74.) —IX. Felix, a freedman of the Emperor Claudius, appointed governor of Judæa. (*Vid.* Felix.) — X. Musa, a celebrated physician in the time of Augustus. (*Vid.* Musa.) — XI. Primus, a Roman commander whose efforts were very influential in gaining the crown for Vespasian. He was also an able public speaker, and had a turn likewise for poetic composition, having written numerous epigrams. He was a friend of the poet Martial. (*Tac., Ann.*, 14, 40.—*Id., Hist.*, 11, 86.)

Antorĭdes, a painter, who flourished according to Pliny (35, 10), about Olympiad 110. (*Sillig, Dict. Art., s. v.*)

Anūbis, an Egyptian deity, the offspring of Osiris, and of Nephthys the sister and spouse of Typhon. He inherited all the wisdom and goodness of his father, but possessed the nature of the dog, and had also the head of that animal. He accompanied Isis in her search after the remains of Osiris. Jablonski (*Panth. Ægypt.*, p. 19) derives the name from the Coptic *Noub*, "gold." In this he is opposed by Champollion (*Précis*, p. 101, *seqq.*), who denies also the propriety of confounding Anubis with Hermes. Plutarch says (*de Is. et Os.*, p. 368 *et* 380), that some of the Egyptian writers understood by Anubis the horizontal circle which divides the invisible from the visible part of the world. Other writers tell us that Anubis presided at the two solstitial points, and that two dogs (or, rather, two jackals), living images of this god, were supposed to guard the tropics along which the sun rises towards the north or descends towards the south. If this be correct, we must suppose two deities, an *Anubis*, properly so called, the guardian of the lower hemisphere and of the darker portion of the year, and an *Hermanubis*, the guardian of the luminous portion and of the upper hemisphere. On the whole subject of Anubis, however, and particularly on his non-identity with Thoth and Sirius, consult the learned annotations of *Guigniaut* to *Creuzer's Symbolik* (vol. 2, pt. 2, p. 851, *seqq.*).

Anxur, the Volscian name of Terracina. (*Vid.* Terracina.) La Cerda and others contend for the Greek derivation of the name, which makes Jupiter ἄξυρος, or "the beardless," to have been worshipped here; and they maintain that, in conformity with this, the name of the place should be written *Axur*, as it is found on some old coins. Heyne, however, supposes the letter *n* to have been sometimes omitted, in consequence of its slight sound. (*Heyne, ad Virg., Æn.*, 9, 799, *in Var. Lect.*)

Anÿta, a poetess of Tegea, who flourished about 300 B.C. She exercised the calling of Χρησμοπόιος, "maker of oracles," that is to say, she versified the oracles of Æsculapius at Epidaurus. We have only a few remains of her productions, namely, twenty epigrams, remarkable for their great simplicity. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 70.)

Anÿtus, an Athenian demagogue, who, in conjunction with Melitus and Lycon, preferred the charges against Socrates which occasioned that philosopher's condemnation and death. After the sentence had been inflicted on Socrates, the fickle populace repented of what had been done; Melitus was condemned to death, and Anytus, to escape a similar fate, went into exile. (*Ælian, V. H.*, 2, 13.)

Aon, a son of Neptune, who first collected together into cities, as is said, the scattered inhabitants of Eubœa and Bœotia. Hence the name Aonians given to the earlier inhabitants of Bœotia. (*Vid.* Aones.)

Aones, the earlier inhabitants of Bœotia. They, jointly with the Hyantes, succeeded the Ectenes. On the arrival of Cadmus, the Hyantes took up arms to oppose him, but were routed, and left the country on the ensuing night. The Aones, however, submitted, and were incorporated with the Phœnicians. The Muses were called *Aoniæ*, from Mount Helicon in Bœotia. (*Pausan.*, 9, 5. — *Ovid, Met.*, 3, 7, 10, 13. — *Virg., G.*, 3, 11.)

Aonĭæ, an epithet applied to the Muses, from Mount Helicon in Bœotia, the earlier name of this country having been Aonia.

Aornos, or Aornis, a lofty rock in India, taken by Alexander. It was situate on the Suastus, or *Suvat*. The Macedonians gave it the name of Aornos (ἄορνος) on account of its great height; the appellation implying that it was so high that *no bird* could fly over it (*a priv. et ὄρνις.* — *Curt.*, 8, 11. — *Arrian*, 4, 28.—*Plut., Vit. Alex.*)—II. Another in Bactriana, east of Zariaspa Bactria. It is now *Telckan*, situate on a high mountain called *Nork-Koh*, or the mountain of silver.

Aŏus, or Aeas, a river of Illyria, now *Voioussa*, which flowed close to Apollonia. It was said by the ancients to rise in that part of the chain of Pindus to which the name of Mount Lacmon was given. (*Herod.*, 9, 94. — *Strab.*, 316.) According to Polybius and Livy, it was navigable from its mouth to Apollonia. (*Polyb.*, 5, 109.—*Liv.*, 24, 40.)

Apăma, I. wife of Seleucus Nicator, and mother of Antiochus Soter. (*Strab.*, 578.) — II. Sister of Antiochus Theos, married to Magas. After her husband's death, she prevailed upon Antiochus to make war against Ptolemy Philadelphus. — III. Wife of Prusias, king of Bithynia, and mother of Nicomedes. (*Strab.*, 563.)

Apamēa, I. a city of Phrygia, built by Antiochus Soter on the site of the ancient Cibōtus, and called, after his mother, Apama. The name of the earlier place, Cibōtus, is thought to have been derived from κιβωτός, an ark or coffer, because it was the mart or common treasury of those who traded from Italy and Greece to Asia Minor. This name was afterward added, for a similar reason, to Apamea. It was situate above the junction of the Orgas and Mæander, and, according to Mannert, is now called *Aphiom Kara-Hisar*, or the black castle of opium, which drug is collected in its environs. (*Mannert*, vol. 6, pt. 3, p. 120, *seqq.*) The more correct opinion, however, would seem to be in favour of *Dinglare* or *Deenare*. (*Pococke, Trav.*, vol. 3, p. 2, c. 15.—*Arundell, Visit*, &c., p. 107, *seqq.* — *Cramer's Asia Minor*, vol. 2, p. 51, *seqq.*)—II. Another in Bithynia, near the coast of the Sinus Cianus. It was originally called Myrlea, and flourished under this name, as an independent city, for several years, until it was taken and destroyed by Philip, father of Perses, who ceded the territory to Prusias, sovereign of Bithynia, his ally. This prince rebuilt the town, and called it Apamea, after his queen. (*Strab.*, 563.) The ruins of Apamea are near the site now called *Modania*, about six hours north of *Broussa*. (*Wheeler*, vol. 1, p. 209. — *Pococke*, vol. 3, b. 2, c. 25.)— III. Another in Syria, at the confluence of the Orontes and Marsyas, which form here a small lake. It was founded by Seleucus Nicator, and called after his wife. It is now *Famieh*. Seleucus is said to have kept in the adjacent pastures 500 war-elephants. (*Mannert*, vol. 6, pt. 1, p. 463.)—IV. Another in Mesopotamia, on the Tigris, in a district which lay between the canal and the river, whence the epithet Messene applied to this city, because it was in the *midst* of that small territory which is now called *Digel*. (*Mannert*, vol. 5, pt. 2, p. 271.)—V. Another on the confines of Media and Parthia, not far from Ragæ. It was surnamed Raphane. (*Mannert*, vol. 5, pt. 2, p. 179.) — VI. Another at the confluence of the Tigris and Euphrates, now *Koma*. (*Mannert*, vol. 5, pt. 2, p. 361.)

Apatūrĭa, a festival at Athens, which received its name, according to the common, but erroneous account, from ἀπάτη, *deceit*, because it was instituted (say the etymologists who favour this derivation) in memory of a stratagem by which Xanthus, king of Bœotia, was

killed by Melanthus, king of Athens, upon the following occasion: when a war arose between the Bœotians and Athenians about a piece of ground which divided their territories, Xanthus made a proposal to the Athenian king to decide the point by single combat. Thymœtes, who was then on the throne of Athens, refused, and his successor Melanthus accepted the challenge. When they began the engagement, Melanthus exclaimed that his antagonist had some person behind him to support him; upon which Xanthus looked behind, and was killed by Melanthus. From this success, Jupiter was called *ἀπατήνωρ, deceiver*; and Bacchus, who was supposed to be behind Xanthus, was called Μελαναιγὶς, clothed in the skin of a *black goat*.—Thus much for the commonly received derivation of the term Ἀπατούρια. It is evident, however, that the word is compounded of either *πατήρ* or *πάτρα*, which expression varies, in its signification, between *γένος* and *φρατρία*, and with the Ionians coincided rather with the latter word. Whether it was formed immediately from *πατήρ* or *πάτρα*, is difficult to determine on etymological grounds, on account of the antiquity of the word: reasoning, however, from the analogy of *φρατήρ* or *φράτωρ*, *φρατορία* and *φράτρα*, the most natural transition appears to be *πατήρ* (in composition *πατώρ*), *πατόριος* (whence *πατούριος*, *πρατούρια*), *πάτρα*; and, accordingly, the Ἀπατούρια means a festival of the paternal unions, of the *πατορίαι*, of the *πάτραι*. (*Müller, Dorians*, vol. 1, p. 95.)—The Apaturia was peculiar to the great Ionic race. The festival lasted three days; the first day was called *δορπεία*, because *suppers* (*δόρποι*) were prepared for all those who belonged to the same *Phratria*. The second day was called *ἀναῤῥύσις* (*ἀπὸ τοῦ ἄνω ἐρύειν*), because sacrifices were offered to Jupiter and Minerva, and the head of the victim was generally turned up towards the heavens. The third was called Κουρεῶτις, from *κοῦρος*, a *youth*, because on that day it was usual to enrol the names of young persons of both sexes on the registers of their respective phratriæ; the enrolment of *δημοποιητοι* proceeded no farther than that of assignment to a tribe and borough, and, consequently, precluded them from holding certain offices both in the state and priesthood. (Consult *Wachsmuth, Gr. Ant.*, vol. 1, § 44.)—The Ionians in Asia had also their Apaturia, from which, however, Colophon and Ephesus were excluded; but exclusions of this nature rested no more on strictly political grounds, than did the right to partake in them, and the celebration of festivals in general. A religious stigma was, for the most part, the ground of exclusion. (*Wachsmuth*, vol. 1, § 22.—Compare *Herodotus*, 1, 147.—The authorities in favour of the erroneous etymology from *ἀπάτη* may be found by consulting *Fischer, Ind. ad Theophrast. Charact., s. v.* Ἀπατούρια.—*Larcher, ad Herod., Vit. Hom.*, c. 29.—*Schol., Plat. ad Tim.*, p. 201, *ed Ruhnken.*—*Schol., Aristid.*, p. 118, *seqq., ed. Jebb.*—*Ephori fragm.*, p. 120, *ed. Marx.*)

Apella, a word occurring in one of the satires of Horace (1, 5, 100), and about the meaning of which a great difference of opinion has existed. Scaliger is undoubtedly right in considering it a mere proper name of some well-known and superstitious Jew of the day. Wieland adopts the same idea in his German version of Horace's satires: "Das glaub' *Apella der Jud*, ich nicht!" Bentley's explanation appears rather forced. It is as follows: "*Judæi habitabant trans Tiberim, et multo maximam partem erant libertini, ut fatetur Philo in legatione ad Caium.* Apella, *autem libertinorum est nomen satis frequens in inscriptionibus vetustis. Itaque* credat Judæus Apella, *quasi tu dicas*, credat superstitiosus aliquis Judæus Transtiberinus." (*Ep. ad Mill.*, p. 520, *ed. Lips.*) As regards the opinion of those who make *Apella* a contemptuous allusion to the rite of circumcision, it is sufficient to observe, that such a mode of forming compounds (i. e., half Greek and half Latin—*a priv.* et *pellis*) is at variance with every principle of analogy, and cannot for a moment be admitted.

Apelles, a painter in the age of Alexander the Great, exalted by the united testimony of all antiquity to the very highest rank in his profession, so that the art of painting was sometimes termed "*ars Apellēa*," as by Martial (11, 9) and Statius (*Sylv.*, 1, 1, 100). Ancient writers differ as to the country of Apelles. Pliny (35, 10) and Ovid (*A. A.*, 3, 401) mention the island of Cos; Suidas contends for Colophon; while Strabo (642) and Lucian (*Calum. non tem. cred.*, 2) notice him as an Ephesian. The origin of this last opinion, however, is sufficiently accounted for in the remark of Suidas, who makes him to have been an Ephesian by adoption merely. Another reason for his being called by some an Ephesian, may be found in the circumstance of his having been instructed at Ephesus. (*Tolken, ap. Böttig., Amalth.*, 3, 123.) And so, in modern times, Titian is sometimes styled a Venetian, though born at Cadore in Friuli; and Raphael a Roman, though his native place was Urbino. There can be no question, however, as to the period in which Apelles flourished, because it is universally admitted that Alexander the Great would not suffer his portrait to be taken by any other artist. Apelles must have been engaged in his profession, according to the most exact calculation, from about Olymp. 107 to Olymp. 118. His instructers were Ephorus the Ephesian, Pamphilus of Amphipolis, and Melanthius; and when he became the pupil of these artists, he had himself acquired some distinction by his paintings. (*Plut., Vit. Arat.*, 13.) Athenæus assigns him a fourth instructer, name Arcesilaus (10, p. 420). The most important passage respecting Apelles occurs in Pliny (35, 10), and this passage contains an enumeration of nearly all his productions. One of the most celebrated of these was the *Venus Anadyomĕnē*, or Venus rising from the waves, i. e., the sea-born. This famous painting was subsequently placed by Augustus in the temple of Julius Cæsar. The lower part of the picture becoming injured by time, no artist was found who would venture to retouch it. When it was at last quite destroyed by age, the Emperor Nero substituted for it another Venus from the pencil of Dorotheus. The Venus Anadyomene was universally regarded as the masterpiece of Apelles. (*Propert., El.*, 3, 7, 11.) A description of it is given in several Greek epigrams (*Antip. Sidon., in Anthol. Planud.*, 4, 12, 178, &c.—Compare *Ilgen, Opusc.*, 1, 15, 34). Apelles commenced another Venus, represented in a sleeping state, for the Coans, which he meant should surpass his previous effort; but he died before completing it, having painted merely the head and neck of the figure, which, according to Cicero, were executed with the utmost skill. (*Cic., Ep. ad Fam.*, 1, 9.—*Plin.*, 35, 11.) Another famous painting of this artist's represented Alexander holding a thunderbolt; and Pliny says that the fingers which grasped the bolt, as well as the bolt itself, appeared to project from the canvass. This picture was purchased for twenty talents of gold, about $211,000, and hung up in the temple of Diana at Ephesus. He painted also a horse; and, finding that his rivals in the art, who contested the palm with him on this occasion, were about to prevail through unfair means, he caused his own piece and those of the rest to be shown to some horses, and these animals, fairer critics in this case than men had proved to be, neighed at his painting alone. The name of Apelles, indeed, in Pliny, is the synonyme of unrivalled and unattainable excellence; but the enumeration of his works points out the modification which we ought to apply to that superiority. It neither comprises exclusive sublimity of invention, the most acute discrimination of character, the widest sphere of comprehension, the most judicious

and best-balanced composition, nor the deepest pathos of expression; his great prerogative consisted more in the unison than in the extent of his powers; he knew better what he could do, what ought to be done, at what point he could arrive, and what lay beyond his reach, than any other artist. Grace of conception and refinement of taste were his elements, and went hand in hand with grace of execution and taste in finish; powerful and seldom possessed singly, irresistible when united: that he built both on the firm basis of the former system, not on its subversion, his well-known contest of lines with Protogenes irrefragably proves. (*Vid.* Protogenes.) What those lines were, drawn with nearly miraculous subtlety in different colours, one upon the other, or, rather, within each other, it would be equally unavailing and useless to inquire; but the corollaries we may deduce from the contest are obviously these, that the schools of Greece recognised all one elemental principle; that acuteness and fidelity of eye, and obedience of hand, form precision; precision, proportion; proportion, beauty: that it is the "little more or less," imperceptible to vulgar eyes, which constitutes grace, and establishes the superiority of one artist over another; that the knowledge of the degrees of things or taste presupposes a perfect knowledge of the things themselves; that colour, grace, and taste are ornaments, not substitutes, of form, expression, and character, and, when they usurp that title, degenerate into splendid faults. Such were the principles on which Apelles formed his Venus, or, rather, the personification of Female Grace, the wonder of art, the despair of artists; whose outline baffled every attempt at emendation, while imitation shrunk from the purity, the force, the brilliancy, the evanescent gradations of her tints. (*Fuseli's Lectures*, 1, p. 62, *seqq.*) Apelles, indeed, used to say of his contemporaries, that they possessed, as artists, all the requisite qualities except one, namely, grace, and that this was his alone. On one occasion, when contemplating a picture by Protogenes, a work of immense labour, and in which exactness of detail had been carried to excess, he remarked, "Protogenes equals or surpasses me in all things but one, the knowing when to remove his hand from a painting." Apelles was also, as is supposed, the inventor of what artists call glazing. Such, at least, is the opinion of Sir Joshua Reynolds and others. (*Reynolds on Du Fresnoy*, note 37, vol. 2.) The ingredients probably employed by him for this purpose are given by Jahn, in his *Malerei der Alten*, p. 150.—The modesty of Apelles, says Pliny, equalled his talents. He acknowledged the superiority of Melanthius in the art of grouping, and that of Asclepiodorus in adjusting on canvass the relative distances of objects. Apelles never allowed a day to pass, however much he might be occupied by other matters, without drawing one line at least in the exercise of his art; and from this circumstance arose the proverb, "*nulla dies sine linea*," or, as it is sometimes given, "*nullam hodie lineam duxi*," in Greek, *τήμερον οὐδεμίαν γραμμὴν ἤγαγον*. He was accustomed also, when he had completed any one of his pieces, to exposé it to the view of passengers, and to hide himself behind it in order to hear the remarks of the spectators. On one of these occasions, a shoemaker censured the painter for having given one of the slippers of a figure a less number of ties, by one, than it ought to have had. The next day the shoemaker, emboldened by the success of his previous criticism, began to find fault with a leg, when Apelles indignantly put forth his head, and desired him to confine his decisions to the slipper, "*ne supra crepidam judicaret.*" Hence arose another common saying, "*ne sutor ultra crepidam.*" (*Erasmus, Chil.*, p. 196.) Apelles is said to have possessed great suavity of manners, and to have been, in consequence, a favourite of Alexander the Great; and the monarch, on one occasion, paid a remarkable homage to the talents of the artist. Having desired the latter to paint a likeness of Campaspe, one of his concubines, and distinguished for her beauty, the artist became enamoured of her, and, on the monarch's discovering this, received her as a present from his hands. This same Campaspe, according to Pliny, served as the prototype for the Venus Anadyomene.—II. An engraver on precious stones. (*Bracci, tab.* 27.—*Sillig, Dict. Art., s. v.*)

Apellĭcon, a peripatetic philosopher, born at Teos, in Asia Minor, and one of those to whom we owe the preservation of many of the works of Aristotle. The Stagirite, on his deathbed, confided his works to Theophrastus, his favourite pupil; and Theophrastus, by his will, left them to Neleus, who had them conveyed to Scepsis, in Troas, his native city. After the death of Neleus, his heirs, illiterate persons, fearing lest they might fall into the hands of the King of Pergamus, who was enriching, in every way, his newly-established library, concealed the writings of Aristotle in a cave, where they remained for more than 130 years, and suffered greatly from worms and dampness. At the end of this period Apellicon purchased them for a high price. His wish was to arrange them in proper order, and to fill up the lacunæ that were now of frequent occurrence in the manuscripts, in consequence of their neglected state. Being, however, but little versed in philosophy, and possessing still less judgment, he acquitted himself ill in this difficult task, and published the works of the Stagirite full of faults. Subsequently, the library of Apellicon fell, among the spoils of Athens, into the hands of Sylla, and was carried to Rome, where the grammarian Tyrannion had access to them. From him copies were obtained by Andronicus of Rhodes, which served for the basis of his arrangement of the works of Aristotle. — Ritter thinks that too much has been built upon this story. On its authority it has even been pretended that the works of Aristotle have reached us in a more broken and ill-arranged shape than any other productions of antiquity. He thinks the story arose out of some laudatory commendations of the edition of Aristotle by Andronicus, and that it is probable, not to say certain, that there were other editions, of the respective merits of which it was possible to make a comparison. At any rate, according to him, the acroamatic works of Aristotle have not reached us solely from the library of Neleus, and, consequently, it was not necessary to have recourse merely to the restoration by Apellicon, either to complete or retain the chasms resulting from the deterioration of the manuscripts. — To return to Apellicon, it is said that his large fortune, indeed, supplied him abundantly with the means of gratifying his passion for books; but that, when they could not be obtained in this way, he made no scruple of getting possession of them by what deserves in plainness the name of theft. Thus, he carried off from the archives of the Athenians the original decrees of the people, and was compelled to flee for the act. Apellicon is said to have written a work in defence of Aristotle. Probably some needy author wrote it, and Apellicon purchased the paternity of the work. (*Ritter, Hist. Anc. Phil.*, vol. 3, p. 24, *seqq.*)

Apennīnus, a great chain of mountains, branching off from the Maritime Alps, in the neighbourhood of Genoa, running diagonally from the Ligurian Gulf to the Adriatic, in the vicinity of Ancona; from thence continuing nearly parallel with the latter gulf, as far as the promontory of Garganus, and again inclining to the Mare Inferum, till it finally terminates in the promontory of Leucopetra near Rhegium. (*Polyb.*, 2, 16.—*Strabo*, 211.—*Cramer's Ancient Italy*, vol. 1, p. 5.—Compare also the following poetic authorities: *Lucan*, 2, 396.—*Rutil., Itin.*, 2, 27.—*Claudian., Paneg.*, 6.—*Id., Cons. Hon.*, 285.—*Sil. Ital.*, 4, 742.—*Virg., Æn.*, 12, 703.) The Apennines may be equal in length to

670 miles. They are divided by modern geographers into three parts; the Northern Apennines extend from the neighbourhood of *Urbino* to the Adriatic; the Central Apennines terminate near the banks of the *Sangro;* the Southern Apennines, situated at an equal distance from the two seas, form two branches near *Muro;* the least important separates the territory of *Barri* from that of *Otranto;* the other, composed of lofty mountains, traverses both Calabrias, and terminates near *Aspromonte*.—The etymology of the name given to these mountains must be traced to the Celtic, and appears to combine two terms of that language nearly synonymous, *Alp* or *Ap*, "a high mountain," and *Penn*, "a summit." Some write the name *Apœninus* (i. e., *Alpes* Pœninæ), as if derived from the circumstance of Hannibal's having led his army over them, *Poenus* meaning "Carthaginian." This etymology, however, is altogether erroneous; nor is it at all more tenable when applied to the Pennine Alps.

Aper, I. Marcus, a Roman orator, who flourished during the latter half of the first century of our era. He was a native of Gaul, but distinguished himself at Rome by his eloquence and general ability. Aper is one of the interlocutors in the dialogue on the causes of the decline of oratory, which some ascribe to Tacitus, others to Quintilian, and others again to Aper himself. He died A.D. 85. (*Schulze, Prolegg.*, c. 2, p. xxi., *seqq.*)—II. Flavius, supposed by some to have been the son of the preceding. He was consul A.D. 130, under Hadrian. (*Oberlin., ad Dial. de causs. corr. eloq.*, c. 2.)—III. Arrius, a prefect of the Prætorian guards under Carus, and afterward under his successor Numerianus. Aspiring to the purple, he took advantage of a violent thunder-storm that arose, assassinated Carus, who was lying sick at the time, set fire to the royal tent, and ascribed the death of the prince and the conflagration to lightning. The corpse was so much burnt that no traces of the murder were perceptible. Numerianus, son of Carus, and son-in-law of Aper, having succeeded to the empire, continued the latter in the office of prefect; but the only return that Aper made was to poison the young monarch, after he had reigned about eight or nine months. Suspicion immediately fell upon Aper, and he was slain by Dioclesian, whom the army had elected emperor. (*Aurel. Vict.*, c. 38.—*Vopiscus, Car.*, c. 8.—*Id., Numer.*, c. 12, *seq.* — Compare the remarks of *Crevier, Hist. Emp. Rom.*, vol. 6, p. 140.)

Apĕsas, a mountain of Argolis, near Nemea, on which, according to Pausanias (2, 16), Perseus first sacrificed to Jupiter Apesantius. It is a remarkable mountain, with a flat summit, which can be seen, as we are assured by modern travellers, from Argos and Corinth. (*Chandler*, vol. 2, ch. 56.—*Dodwell, Class. Tour*, vol. 2, p. 210.)

Aphăca, a town of Syria, between Heliopolis and Byblus, where Venus was worshipped. The temple is said to have been a school of wickedness, and was razed to the ground by Constantine the Great. (*Euseb., Vit. Const. Mag.*, 3, 55.)

Aphæa, a name of Diana, who had a temple in Ægina. (*Pausan.*, 2, 30.—Consult *Heyne, Excurs. ad Virg., Cir.*, 220.—*Müller, Æginetica*, p. 163, *seqq.*)

Aphar, a city of Arabia, situate on the coast of the Red Sea, not far north from the Promontorium Aromatum. It was the capital of the Homeritæ, and is supposed to correspond to *Al-Fara*, between Mecca and Medina. The ancient name is more commonly given as Suphar. (*Plin.*, 6, 23. — *Ptol.* — *Arrian, Peripl. Mar. Erythr.*, p. 154, *ed. Blancard.*)

Aphāreus, I. a king of Messenia, who married Arene, daughter of Œbalus, by whom he had three sons. (*Pausan.*, 3, 1.)—II. A step-son of Isocrates, who produced thirty-five or thirty-seven tragedies, and was four times victor. He began to exhibit B.C. 341. (*Theatre of the Greeks, 2d ed.*, p. 158.)

Aphas, a river of Greece, which falls into the bay of Ambracia. D'Anville calls it the Avas. It is now the *Vuvo.* (*Plin.*, 4, 1.)

Aphĕsas, a mountain of Argolis, near Nemea, said to have been the one on which Perseus first sacrificed to Jupiter Apesantius. The more correct form of the name is Apesas. (*Vid.* Apesas.)

Aphĕtæ, a city of Thessaly, at the entrance of the Sinus Pelasgicus, or *Gulf of Volo*, from which the ship Argo is said to have taken her departure for Colchis. (*Apoll. Rhod.*, 1, 591.) Herodotus informs us (7, 193 and 196) that the fleet of Xerxes was stationed here previous to the engagement off Artemisium. The same writer makes the distance between Aphetæ and Artemisium about eighty stadia. Aphetæ is supposed to correspond to the modern *Fetio.* (*Cramer's Anc. Greece*, vol. 1, p. 411.)

Aphidna, a borough of Attica, belonging to the tribe Leontis, where Theseus is said to have secreted Helen. (*Herodot.*, 9, 73. — *Plut., Vit. Thes.*) Demosthenes reports that Aphidna was more than 120 stadia from Athens. (*De Cor.*, p. 238.)

Aphrodisĭa, festivals in honour of Venus, celebrated in different parts of Greece, but chiefly in Cyprus.

Aphrodisĭas, I. a city of Laconia, to the west of Nymbæum, the same as Bœa. (*Strabo*, 251.—*Pliny*, 4, 5. — *Polybius*, 5, 19.)—II. A city in the Thracian Chersonese, between Heraclea to the east and Cardia to the west. (*Procopius, Ædific.*, 4, 10.) — III. A city of Caria, lying south of the Mæander and west of Cibyra. In the time of Hierocles it was the capital of the country (p. 688). Stephanus informs us that it was founded by the Pelasgi Leleges, and was successively called, city of the Leleges, Megalopolis, Ninoe, and Aphrodisias. In Strabo's time it appears to have belonged to Phrygia; Pliny, however, assigns it to Caria, and styles it a free city (5, 29. — Compare *Tacit., Ann.*, 3, 62, and *Brotier, ad loc.*). The site of the ancient city at *Geyra*, about two hours from Antiochia on the Mæander, was discovered by Pococke. (Vol. 2, p. 2, c. 12. — *Cramer's Asia Minor*, vol. 2, p. 210.)—IV. A city and promontory of Cilicia Trachea, east of Celenderis. According to Livy, it was a place of some consequence in the reign of Antiochus the Great. (*Liv.*, 33, 20. — Compare *Diod. Sic.*, 19, 61.) The ruins found by Capt. Beaufort, at the northeast corner of a bay west of Cape *Cavaliere*, appear to mark the site of the ancient city. (*Cramer's Asia Minor*, vol. 2, p. 329.)—V. Another name for the Isle of Erythea.—VI. An island sacred to Venus and Mercury, on the coast of Carmania. It is thought by some to have been identical with the Catæa of Arrian. (*Plin.*, 6, 25.)—VII. An island on the coast of Cyrenaïca, in the vicinity of Apollonia. (*Herodot.*, 4, 168.)

Aphrodisĭum, I. a city on the eastern parts of Cyprus, and in the narrowest part of the island, being only nine miles from Salamis. (*Strabo*, 682.) — II. One of the three minor harbours into which the Piræus was subdivided. It seems to have been the middle one of the three. (*Cramer's Anc. Gr.*, vol. 2, p. 350.)

Aphrodītē, the Grecian name of Venus, from ἀφρός, "*foam*," because Venus is said to have been born from the froth of the ocean. This is the account given by Hesiod (*Theog.*, 196). Homer, however, as well as the Cretan system (*Apollod.*, 1, 3, 1, and *Heyne, ad loc.*), made her the daughter of Dione. (*Vid.* Venus, where some remarks will be offered on the origin of the Greek name.)

Aphroditopŏlis, I. a city of Egypt, the capital of the 36th nome, now *Alfieh.*—II. Another in the same country, the capital of the 42d nome, now *Itfu.*—III. Another in the same country, belonging to the nome Hermonthites, now *Asf-un.* (*Strab.*, 566. — *Steph. Byz., s. v.*)

Aphthonĭus, a rhetorician of Antioch, who lived

in the third or fourth century of our era. We have from him a work entitled *Progymnasmata*, consisting of Rhetorical Exercises, adapted to the precepts of Hermogenes; and also forty fables. Aphthonius, according to Suidas, labours under the defect of having neglected to treat of the first elements of rhetoric, and of having nowhere attempted to form the style of those whom he wished to instruct. We find in his treatise nothing more than oratorical rules, and the application of these rules to different subjects. The *Progymnasmata*, having been long used in the schools, has gone through numerous editions, the best of which are that of Scobarius (Escobar), 1597, 8vo, with the fables added; and that of D. Heinsius, *Lugd. Bat.*, 1626, 8vo. The treatise has been translated into Latin with most ability by Escobar, and the version has been also separately printed. Another Latin translation was also made by Rodolph Agricola. The version of Escobar was first published at *Barcelona*, 1611, in 8vo, and that of Agricola was given from the Elzevir press, at Amsterdam, 1642–1665, in 12mo, with notes by Lorichius. (*Biog. Univ.*, vol. 2, p. 305, *seqq.*)

Aphȳte, or Aphȳtis, a city of Thrace, in the peninsula of Pallene, on the Sinus Thermaïcus. Here was a celebrated temple of Bacchus, to which Agesipolis, king of Sparta, who commanded the troops before Olynthus, desired to be removed shortly before his death, and near which he breathed his last. (*Xen., Hist. Gr.*, 5, 3, 19.) According to Plutarch, in his life of Lysander, there was here an oracle of Jupiter Ammon; and it appears that Lysander, when besieging Aphytis, was warned by the god to desist from the attempt. Theophrastus (3, 20) speaks of the wine of Aphytis. (*Cramer's Anc. Gr.*, vol. 1, p. 246.)

Apĭa, an ancient name of Peloponnesus, which it is said to have received from King Apis. The origin of the name Apia (Ἀπίη γῆ), as applied to the Peloponnesus, was a subject of controversy even among the ancient writers. (Compare *Wassenberg, ad Paraphr.*, p. 42.) According to Heyne (*ad Hom., Il.*, 1, 270), it does not appear to have been a geographical, but a poetical, appellation; and the meaning would seem to be merely, "a far-distant land" (Ἀπίη from ἀπό), as used by the Greeks at Troy in speaking of their native land, *far away* over the waters. In this, however, he is successfully combated by Buttmann (*Lexil.*, § 24, *s. v.*), who shows that this is contrary to the express testimony of the geographers and grammarians, and even of Æschylus himself. Poetical names, particularly all the oldest ones, are purely and really most ancient names, which poetry has preserved to us. If any opinion may be formed on this subject, it would be, that there were two forms of the same name in use among the Greeks: one the appellative ἀπίη, derived from ἀπό, and meaning merely "*distant*;" the other a geographical name, deduced from that of the mythic Apis. It is worthy of notice, that the appellative ἀπίη, in Homer, has the initial vowel short, whereas, in the geographical name, it is always long. (Compare *Soph., Œd. Col.*, 1303. — *Æsch., Suppl.*, 275, &c.) The former, then, of these will be a Homeric word, the latter a term found first in the Tragic writers, and based on an old legend alluded to by Æschylus in his *Supplices* (v. 275). Those grammarians, therefore, who explain Ἀπίη γαῖα (*Il.*, 1, 270; 3, 49) as the old name of the Peloponnesus, are in error, for the two passages of the Odyssey (7, 25.—16, 18), where the term alone occurs, and where nothing is said of the Peloponnesus, plainly show, that ἄπιος is, as above stated, an old adjective, from ἀπό, like ἀντίος from ἀντί. There are many traces to prove, that in the words *Apis* and *Apia* lie the original name of a most ancient people, who inhabited the European coasts of the Mediterranean. Vid. remarks under the article Opici. (*Buttmann, Lexil., l. c.*—p. 154, *Fishlake's trans.*)

Apicăta, wife of Sejanus, by whom she had three children. She was repudiated by him. Vid. Sejanus. (*Tacit., Ann.*, 4, 3.)

Apĭcĭus. There were three patricians of this name at Rome, in different eras, all noted for their gluttony, to which the second of the three added almost every other vice.—I. The first lived in the time of the dictator Sylla. According to Athenæus (4, p. 168, *d.*), he was the cause of Rutilius Rufus being driven into exile. (Compare *Casaubon, ad loc. — Ernesti, Clav. Cic. Ind. Hist., s. v. Rutilius.*)—II. The second lived during the reigns of Augustus and Tiberius. Athenæus (1, p. 7, *a.*) speaks of his having spent immense sums on the luxuries of the table, and also of various kinds of cake that were called after his name (Ἀπίκια). He passed most of his time, according to the same writer, at Minturnæ, on account of the excellent shellfish found there. He even went a voyage to Africa, having learned that the shellfish obtained along that coast were superior to all others; but when, as he approached the land, numerous fishermen came off to the vessel with what they declared to be their finest fish, perceiving these to be inferior to the Italian, he ordered the pilot to put about immediately and return home, without having so much as landed on the shores of Africa. Seneca (*Ep.*, 95—*De Vit. Beat.*, c. 11), Juvenal (4, 23), Martial (*Ep.*, 2, 69, and 10, 63), as well as other ancient writers, frequently allude to his epicurism, of which he formed a kind of school. Falling, at length, into comparative poverty and merited contempt, he is reported to have put an end to his life by poison, through fear of ultimate starvation.—III. The third lived under Trajan, and was in possession of a secret for preserving oysters; he sent some of them perfectly fresh to the Emperor Trajan as far as Parthia. (*Athen.*, 1, p. 7, *d.*)—To which of these three we are to ascribe the work which has come down to us, on the culinary art (*De Re Culinaria*), is undetermined. Most assign it to the second of the name, M. Gavius Apicius, but without any satisfactory reason for so doing. It is more than probable that the work in question was written by none of the three. The compiler of this collection of receipts, wishing to give his labours an imposing name, would seem to have entitled his book as follows: "*Apicius, sive de Re Culinaria, a Cœlio,*" and not "*Cœlius Apicius, sive de Re Culinaria.*" This Cœlius, of course, is some unknown person. The work is divided into ten books, each of which has a Greek title that indicates, in a symbolical manner, the subjects treated of in that particular division. These are as follows: Ἐπιμελής, "*the careful one.*" Σαρκόπτης, "*the carver.*" Κηπουρικά, "*things appertaining to gardening.*" Πανδεκτήρ, "*the all-recipient.*" Ὄσπριος, "*appertaining to pulse.*" Ἀεροπετής, "*of flying things.*" Πολυτελής, "*the sumptuous.*" Τετράπους, "*the quadruped.*" Θάλασσα, "*the sea.*" Ἁλιεύς, "*the fisherman.*" Our modern gourmands would form no very high idea of the state of gastronomic science among the Romans from the perusal of this work. The style, moreover, is very incorrect, and replete with barbarisms. The best edition is that of Almeloveen, *Amst.*, 1709, 12mo. We have also, among others, the edition of *Bernhold, Ansbac.*, 1787 (1800), and that of Lister, 1705, *Lond.*, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 242. — *Bähr, Gesch. Röm. Lit.*, 522.—*Funcc. de immin. L. L. senect.*, 10, 29, *seqq.*)

Apidănus, one of the chief rivers of Thessaly, rising in Mount Othrys, and, after receiving the Enipeus near Pharsalus, falling into the Penēus a little to the west of Larissa. It is now the *Salampria.* (*Plin.*, 4, 8.—*Strab.*, 297.)

Apĭna, a city of Apulia, destroyed with Trica, in its neighbourhood, by Diomede on his arrival in this part of Italy, after the Trojan war. (*Plin.*, 3, 11.) Freret supposes that the towns here mentioned were, together with the tribes that occupied them (the Monades and

Dardi), of Illyrian origin. (*Mem. de l'Acad. des Inscr.*, &c., vol. 18, p. 75.)

Apion, I. a surname of Ptolemy, one of the descendants of Ptolemy Lagus. (*Vid.* Ptolemæus XIV.)—II. A grammarian and historical writer, born at Oasis Magna in Egypt, during the first century of the Christian era. He was surnamed Plistonices (Πλειστονίκης), from his frequent successes over his literary opponents, but called himself the Alexandrean, from his having passed a part of his life in the ancient capital of the Ptolemies. Apion subsequently travelled into Greece, and finally established himself at Rome, where he taught grammar, or philological science, during the reigns of Tiberius and Claudius. He attained to great celebrity. Although unquestionably a man of learning and research, he was in many respects an arrogant boaster, and in others a mere pretender; and it was in allusion, no doubt, to his vanity and noisy assumption of merit, that the Emperor Tiberius gave him in derision the name of *Cymbalum mundi*. He is renowned for much trifling on the subject of Homer, in order to trace whose family and country he had recourse even to magic, asserting that he had successfully invoked the appearance of shades to satisfy his curiosity, whose answers he was not allowed to make public. (*Plin.*, 30, 2.—Compare *Aulus Gellius*, *Noct. Att*, 5, 14.) These pretensions, silly as they were, made him very popular in Greece, although something might be owing to his commentaries on the same great poet, which are mentioned by Eustathius and Hesychius. Pliny makes particular mention of the ostentatious character of this critic, who used to boast that he bestowed immortality on those to whom he dedicated his works; whereas it is only by the mention of others that these works are now known to have actually existed. One of the chief of them was, "*On the Antiquity of the Jews*," to which people he opposed himself with the hereditary resentment of an Egyptian. The reply of Josephus, "*Against Apion*," has survived the attack, the author of which attack showed his enmity to the Jewish people by other means besides writing against them; for he was employed by his fellow-citizens of Alexandrea to head a deputation to the Emperor Caligula, complaining of the Jews who inhabited that city. Apion also wrote an account of the antiquities of Egypt, in which work he is supposed to have treated largely on the Pyramids, Pliny quoting him as the principal authority on the subject. After having ridiculed the rite of circumcision, he was compelled by a malady to submit to it, and, by a divine punishment, says Josephus, died soon after from the consequences of the operation. It is in allusion to Apion that Bayle observes, "how easily the generality of people may be deceived by a man of some learning, with a great share of vanity and impudence." Extracts from Apion's commentary on Homer are given in the Etymologicum Gudianum, published by Sturz. (*Joseph. contr. Ap.* —*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 16, *seqq.*)

Apis, I. one of the earliest kings of the Peloponnesus, son of Phoroneus and Laodice, and grandson of Inachus. He is said to have reigned in Argos, after the death of his father, about 1800 B.C. Others make him to have been the son of Apollo, and king of Sicyon. He chased the Telchines from the Peloponnesus, according to a third statement, governed tyrannically, and lost his life in consequence. From him some have derived the old name, supposed to have been given at one time to the Peloponnesus, namely "Apian land." (*Vid.* Apia.) Apis, in fact, is one of those mythological personages, to whose earlier legend each succeeding age adds its quota of the marvellous, until the whole becomes one mass of hopeless absurdity. Hence we find Varro and St. Augustine gravely maintaining, that the Grecian monarch Apis led a colony into Egypt, gave laws and civilization to that country, was deified after death under the form of an ox, and was, of course, identical with the Apis of Egyptian worship. (*Pausan.*, 2, 5.—*Apollod.*, 2, 1.—*Augustin., Civ. D.*, 18, 5.) And yet there is reason to believe, that the name Apis is connected with that of a very early people, who dwelt along the European shores of the Mediterranean, and of whom the Italian Opici formed a part. (*Vid.* Apia.)—II. The same with Epaphus, the fabled son of Jupiter and Io. Such at least is the statement of Herodotus, ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἔπαφος (2, 153). Wesseling is inclined to regard the passage as spurious; but consult Ælian (*Hist. An.*, 11, 10), where the same thing is stated. Jablonski makes Epaphus mean "giant" (*Voc. Ægypt.*, p. 65). Zoega, on the other hand, gives it the force of "*bos pater*" (*Num. Ægypt.*, p. 81), and De Rossi, that of "*taurus præcipuus.*" (*Etymol. Ægypt.*, p. 15.) It is more than probable, however, that the name Epaphus was confounded by the Greeks with *Apophis*, one of the Egyptian appellations for Typhon, the evil genius, and hence may have arisen the legend which made the Grecian Apis a cruel tyrant. (*Vid.* Epaphus.)—III. A sacred bull, worshipped by the Egyptians. Its abode was at Memphis, near the temple of Phtha, or Vulcan, and it was in this city that peculiar honours were rendered it, an account of which is given by Herodotus, Strabo, Pliny, Diodorus Siculus, Plutarch, and other ancient writers. The Apis was distinguished from other animals of the same kind by the following characteristics. He was supposed to be generated, not in the ordinary course of nature, but by a flashing from on high (σέλας ἐκ τοῦ οὐρανοῦ.—*Herod.*, 3, 27), or, according to others, by the contact of the moon (ἐπαφῇ τῆς σελήνης.—*Plut., Sympos.*, 8, p. 718). As, however, this evidence of his divinity was rather dubious, several external marks were superadded, to satisfy his votaries of his claims to adoration. His colour was black, in order that the distinctive marks might the more clearly appear; these were a square white spot on the forehead, the figure of an eagle on the back, a white crescent on the right side, the mark of a beetle on the tongue, and double hair on the tail. (*Herod.*, 3, 28.—*Strab.*, 806.—*Plin.*, 8, 46.—*Creuzer*, *Comment. Herod.*, p. 132, *seqq.*) The marks in question, which thus stamped his claims to divinity, were of course the contrivance of the priests, though of this the people were kept profoundly ignorant. This animal was regarded with the highest veneration, and more than regal honours were rendered him. He was waited upon, also, by numerous attendants, a particular priesthood were set apart for him, stalls were provided, furnished with every convenience, and his food was presented to him in vessels of gold. He was frequently displayed to the view of the people, while strangers could also behold him in a species of enclosed court, or through a kind of window. (*Strab.*, *l. c.*) He also gave oracles, and the mode of giving them was as follows. The priests, having led him forth from his abode, caused food to be offered him by the person who had come for a response. If he received what was thus offered, it was a favourable omen; if otherwise, an unfavourable one. So also, after the food had been offered him, he was allowed to go into one or the other of two stalls, according as he might feel inclined. His going into one of these was looked upon as a good omen, into the other the reverse. Germanicus, when in Egypt, consulted in this way the sacred Apis; and as the animal refused the food which was offered him by the Roman prince, this circumstance was regarded as an omen of evil, that was subsequently verified by the death of the latter. (*Plin.*, 8, 46. —*Amm. Marcell.*, 22, 14.) The annual festival of Apis was celebrated with the utmost splendour. It always began with the rising of the Nile, and presented, for seven successive days, a scene of uninterrupted rejoicing and festivity. The Greeks called this celebration Theophania, because during its continuance

the god Apis was displayed to the view of the people arrayed in festal attire, his head surmounted with a kind of tiara, and his body adorned with embroidered coverings, while a troop of boys accompanied him singing hymns in his praise. These boys, becoming on a sudden inspired, predicted future events. During the continuance of this festival, the crocodiles in the Nile were harmless, but regained their ferocity at its close! (*Plin., l. c.*) Sacrifices were seldom offered unto Apis; when this, however, was done, red cattle were always selected, red being the colour of Typhon, the enemy of Osiris. So also, when Apis died, a red steer, and two or three other animals that were deemed sacred to Typhon, were buried along with him, in order to thwart the joy which the evil spirits would otherwise have felt at the death of the sacred Apis. When Apis died a natural death, the whole of Egypt was plunged in mourning, from the king to the peasant; and this mourning continued until a new Apis was found. The deceased animal was embalmed in the most costly manner, and the priests after this traversed the whole land in quest of his successor. When a calf was found with the requisite marks, all sorrow instantly ceased, and the most unbounded joy prevailed. Herodotus alludes to one of these scenes in his account of the Persian Cambyses (3, 27). When that monarch returned to Memphis, from his unsuccessful expedition against the Æthiopians, he found the Egyptians giving loose to their joy on account of the reappearance of Apis. Irritated at this, and fancying that they were rejoicing at his ill success, he ordered the sacred animal to be brought before him, wounded it in the thigh with his dagger (of which wound it afterward died), caused the priest to be scourged, and commanded the proper officers to kill all the Egyptians they should find making public demonstrations of joy.—Whenever a new Apis was obtained, the priests conducted him first to Nilopolis, where they fed him forty days. He was then transported in a magnificent vessel to Memphis. During the forty days spent at Nilopolis, women only were allowed to see him; but after this the sight of the god was forbidden them. (*Diod. Sic.*, 1, 85.)—It is worthy of remark, that although so much joy prevailed on the finding of a new Apis, and so much sorrow when he died a natural death, yet, whenever one of these animals reached the age of 25 years, the period prescribed by the sacred books, the priests drowned him as a matter of course, in a sacred fountain, and there was no mourning whatever for his loss.—According to an Egyptian legend the soul of Osiris passed on his death into the body of Apis, and as often as the sacred animal died, it passed into the body of its successor. So that, according to this dogma, Apis was the perfect image of the soul of Osiris. (*Plut., de Is. et Os.*, p. 472, *ed. Wyttenb.*) It is very easy, however, to see in the worship of the sacred Apis the connexion of Egyptian mythology with astronomy and the great movements of nature. The Egyptians believed that the moon, making her total revolution in 309 lunations, and in 9125 days, returned consequently, at the end of 25 years, to the same point of Sothis or Sirius. Hence the life of Apis was limited to 25 years, and hence the cycle known as the period of Apis, with reference, no doubt, to the passage of the moon into the celestial bull, which it would have to traverse in order to arrive at Sothis. In worshipping Apis, therefore, the Egyptian priesthood worshipped, in fact, the great fertilizing principle in nature, and hence we see why females alone were allowed to view the Apis at Nilopolis, that the sight of the sacred animal might bless them with a numerous progeny. (Compare *Guigniaut*, 1, 905.—*Vollmer, Wörterb. der Mythol.*, p. 279.)

Apitius Galba, a celebrated buffoon in the time of Tiberius. (*Schol. ad Juv.*, 5, 4.—Compare *Spalding, ad Quintil.*, 6, 3, 27.—*Wernsdorf, in Poet. Lat. Min.*, vol. 6, p. 418, *seq.*)

Apollinares ludi. *Vid.* Ludi Apollinares.

Apollinaris, I. Sidonius, a Christian poet. *Vid.* Sidonius.—II. Sulpitius, a grammarian. *Vid.* Sulpitius.

Apollinis Promontorium, was situate on the coast of Africa, east of Utica, and north of Carthage. It is now *Ras-Zebid.* (*Plin.*, 5, 4.—*Mela*, 1, 7.—*Liv.*, 30, 24.)

Apollinopolis Magna, the capital of the 52d Egyptian nome, in the southern part of Upper Egypt, about twenty-five miles nearly north of the great cataracts. It is now *Edfou.* (*Ptol.*—*Steph. Byz., s. v.*—*Anton. Itin.*—*Ælian, Hist. An.*, 10, 21.) There are two temples at *Edfou*, in a state of great preservation. One of them consists of high pyramidal propyla, a pronaos, portico, and sekos, the form most generally used in Egypt; the other is peripteral, and is, at the same time, distinguished by having on its several columns the appalling figure of Typhon, the emblem of the Evil Principle. The pyramidal propylon, which forms the principal entrance to the greater temple, is one of the most imposing monuments extant of Egyptian architecture. (*Russell's Egypt*, p. 201.)

Apollinopolis Parva, a city of Egypt in the Nome of Coptos, northwest of Thebes. It was a celebrated place of trade, and lay on the commercial road by which the products of the east were conveyed to Alexandrea. It is now *Kous*, and displays the ruins of a temple. (*Ptol.*—*Steph. Byz.*—*Strabo*, 561.)

Apollo, the son of Jupiter and Latona. In Homer he is the god of archery, prophecy, and music. His arrows were not merely directed against the enemies of the gods, such as Otus and Ephialtes (*Hom., Od.*, 11, 318): all sudden deaths of men were ascribed to his darts; sometimes as a reward (*vid.* Agamedes), at other times as a punishment (*vid.* Niobe). He was, by his shafts, the god of pestilence, and he removed it when duly propitiated. At the banquets of the gods on Olympus, Apollo played on his lyre (φόρμιγξ), while the Muses sang. (*Hom., Il.*, 1, 601.) Eminent bards, as Demodocus, were held to have derived their skill from the teaching of Apollo or the Muses. (*Od.*, 8, 488.) Prophets in like manner were taught by him. At Delphi he himself revealed the future. (*Od.*, 8, 80.) According to the Homeric hymn to the Delian Apollo, the birth of the god took place in this manner: Latona, persecuted by Juno, besought all the islands of the Ægean Sea to afford her a place of rest; but all feared too much the potent queen of heaven to assist her rival. Delos alone consented to become the birthplace of the future god, provided Latona would pledge herself that he would not contemn her humble isle, and would erect there the temple vowed by his mother. Latona assented with the oath most binding on the gods, namely, by the Styx, and the friendly isle received her. (*H. in Apoll.*, 83.) All the goddesses save Juno and Lucina (whom the art of Juno kept in ignorance of this great event) were assembled in the floating isle to attend the delivery of Latona, whose labour continued for nine days and nights. Moved with compassion for her sufferings, they despatched Iris to Olympus, who brought Lucina secretly to Delos. Here then Apollo sprang to light, Earth smiled around, and all the goddesses shouted aloud to celebrate his birth. They washed and swathed the infant deity, and Themis gave him nectar and ambrosia. As soon as he had tasted the divine food, his bands and swaddling-clothes no longer retained him: he sprang up, and called to the goddesses to give him a lyre and a bow, adding that he would thenceforth declare to men the will of Jove. He then, to the amazement of the assembled goddesses, walked firmly on the ground; and Delos, exulting with joy, became covered with golden flowers. A somewhat different account of the birth of Apollo is given by Callimachus. (*Hymn. in Apoll.*)—In the Homeric hymn to Apollo, the man

ner of his first getting possession of Delphi (Πυθώ) is thus related: When Apollo resolved to choose the site of his first temple, he came down from Olympus into Pieria; he sought throughout all Thessaly; thence went to Eubœa, Attica, and Bœotia; but could find no place to his mind. The situation of Tilphussa, near Lake Copaïs, in Bœotia, pleased him, and he was about to lay the foundations of his temple here, when the nymph of the stream, afraid of having her own fame eclipsed by the vicinity of the oracle of Apollo, dissuaded him by representing how much his oracle would be disturbed by the noise of the horses and mules coming to water at her stream. She recommends to him Crissa, beneath Mount Parnassus, as a quiet, sequestered spot, where no unseemly sounds would disturb the holy silence demanded by an oracle. Arrived at Crissa, the solitude and sublimity of the scene charm the god. He forthwith sets about erecting a temple, which the hands of numerous workmen speedily raise, under the direction of the brothers Trophonius and Agamedes. Meanwhile Apollo slays with his arrows the monstrous serpent which abode there and destroyed the people and cattle of the vicinity. As it lay expiring, the exulting victor cried, "Now *rot* (*πύθεν*) there on the man-feeding earth; and hence the place and oracle received the appellation of Pytho. The fane was now erected, but priests were wanting. The god, as he stood on the lofty area of the temple, cast his eyes over the sea, and beheld far south of Peloponnesus a Cretan ship sailing for Pylos. He plunged into the sea, and, in the form of a dolphin, sprang on board the ship. The crew sat in terror and amazement; a south wind carried the vessel rapidly along; in vain they sought to land at Tænarus; the ship would not obey the helm. When they came to the bay of Crissa, a west wind sprang up and speedily brought the vessel into port; and the god, in the form of a blazing star, left the boat and descended into his temple Then, quick as thought, he came as a handsome youth, with long locks waving on his shoulders, and accosted the strangers, inquiring who they were and whence they came. To their question in return, of what that place was to which they were come, he replies by informing them who he is and what his purpose was in bringing them thither. He invites them to land, and says that, as he had met them in the form of a dolphin (*δελφίν*), they should worship him as Apollo Delphinius; and hence, according to the fanciful etymology of the earlier poetry, Delphi in Phocis derived its name. They now disembark: the god, playing on his lyre, precedes them, and leads them to his temple, where they become his priests and ministers.—A god so beautiful and accomplished as Apollo could not well be supposed to be free from the influence of the gentler emotions; yet it is observable that he was not remarkably happy in his love, either meeting with a repulse, or having his amour attended with a fatal termination. (*Vid.* Daphne, Coronis, &c.) After the death of Æsculapius his son, who fell by the thunderbolt of Jove for having extended his skill in the healing art so far as to bring even the dead to life, Apollo, incensed at the fate of his offspring, slew the Cyclopes, the forgers of the thunderbolts, and was for this deed exiled from heaven. Coming down to earth, he took service as a herdsman with Admetus, king of Pheræ in Thessaly, and pastured his herds on the banks of the Amphrysus. The kindnesses bestowed by him on Admetus have been mentioned elsewhere. (*Vid.* Admetus and Alcestis.) —Apollo, it is said, was taught divination by Pan. For his lyre he was indebted to the invention of his half-brother Mercury, and the triumph of this instrument over the tones of the reed is recorded in the legend of Marsyas. (*Vid.* Marsyas.) The Homeric Apollo is a personage entirely distinct from Helius (Ἥλιος) or the Sun, though, in all likelihood, originally the same. When mysteries and secret doctrines were introduced into Greece, these deities were united, or, perhaps, we might say, reunited. Apollo, at the same period, also usurped the place of Pæon, and became the god of the healing art.—This god was a favourite object of Grecian worship, and his temples were numerous. Of these the most celebrated were, that of Delphi in Phocis, of Delos, of Patara in Lycia, Claros in Ionia, Grynium in Æolis, and Didymi at Miletus; in all of which his oracles gave revelations of the future.—The favourite animals of Apollo were the hawk, the swan, the cicada, &c. His tree was the bay. He himself was represented in the perfection of united manly strength and beauty. His long curling hair hangs loose, and is bound behind with the strophium; his brows are wreathed with bay; in his hands he bears his bow or lyre. The wonderful Apollo Belvidere shows at the same time the conception which the ancients had of this benign deity, and the high degree of perfection to which they had attained in sculpture.—Few deities had more appellations than the son of Latona. He was called Delian, Delphian, Pataræan, Clarian, &c., from the places of his worship. He was also styled: 1. The *Loxian* god, from the ambiguity of many of his predictions; 2. *Herding*, as keeping the flocks and herds of Admetus; 3. *Silver-bowed*; 4. *Far-shooter*; 5. *Light-producer*; 6. *Well-haired*; 7. *Gold-haired*; 8. *Gold-sworded*, &c. (*Keightley's Mythology*, p. 87, *seqq.*)—Proclus assures us that the Orphic doctrine recognised the identity of Apollo and the Sun. (*Orph., Hymn.*, 8.—*Id.*, 12.—*Id.*, 34.—*Fragm.*, 28, *ed. Herm.*—*Æschyl., in Eratosth. Catast.*, p. 19, *ed. Schaub.*) The Oriental origin of the god is clearly shown even in his very name, for which the Greeks so often and so vainly sought an etymology in their own language. The Cretan form for *Helios* (Ἥλιος) was *Abelios* (Ἀβέλιος), i. e., Ἀέλιος, with the digamma inserted. (*Maitt., Dial.*, p. 185, *ed. Sturz.* —Compare the Doric Ἀπέλλων for Ἀπόλλων, *Maitt.*, p. 206, and the form *Apellinem* for *Apollinem*, cited by Festus.) We have here the Asiatic root *Bel* or *Hel*, an appellation for the sun in the Semitic languages. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 131. —Compare *Selden, de D. S.*, 2, 1, p. 144.—*Buttmann, Mythologus*, vol. 1, p. 167.)—A very striking analogy exists between the Apollo of the Greeks and the Crishna of the Hindus. Both are inventors of the flute. (Compare *Asiatic Researches*, vol. 8, p. 65.) Crishna is deceived by the nymph Tulasi, as Apollo is by Daphne, and the two maidens are each changed into trees, of which the tulasi is sacred to Crishna, as the bay-tree is to Apollo. The victory of Crishna over the serpent Caliya-naga, on the borders of the Yamuna, recalls to mind that of Apollo over the serpent Python: and it is worthy of remark, that the vanquished reptiles respectively participate in the homage that is rendered to the victors. Nor does the legend of Apollo betray a resemblance merely with the fables of India. A very strong affinity exists, in this respect, between the religious systems also of Egypt and Greece. We find the same animal, the wolf, which, by its oblique course, typified the path of the star of day, consecrated to the sun, both at Lycopolis and Delphi. This emblem transports into the Greek traditions the fables relative to the combats of Osiris. The Egyptian deity comes to the aid of his son Horus, under the figure of a wolf, and Latona disguises herself under the form of this same animal, when she quits the Hyperborean regions to take refuge in Delos. (Compare *Pausanias*, 2, 10.—*Diod. Sic.*, 1, 88.—*Synes., de Provid.*, 1, 116.—*Euseb., Præp. Ev.*, 1, 50. —*Aristot., Hist. An.*, 6, 35.—*Ælian, Hist. An.*, 4, 4.) In the festival of the Daphnephoria, which the Thebans celebrated every ninth year in honour of Apollo, it is impossible to avoid seeing an astronomical character. It took its name from the bay-tree, which the fairest youths of the city carried round

in solemn procession, and which was adorned with flowers and branches of olive. To an olive-tree, decorated in its turn with branches of bay and flowers intertwined, and covered with a veil of purple, were suspended globes of different sizes, types of the sun and planets, and ornamented with garlands, the number of which was a symbol of the year. On the altar, too, burned a flame, the agitation, colour, and crackling of which served to reveal the future, a species of divination peculiar to the sacerdotal order, and which prevailed also at Olympia in Elis, the centre of most of the sacerdotal usages of the day.—The god of the sun became also the god of music, by a natural allusion to the movements of the planets and the mysterious harmony of the spheres; and the hawk, the universal type of the divine essence among the Egyptians, is, with the Greeks, the sacred bird of Apollo. (*Ælian, Hist. An.*, 10, 14.)—As soon, however, as this Apollo, whether his origin is to be traced to the banks of the Nile or to the plains of India, assumes a marked station in the Grecian mythology, the national spirit labours to disengage him of his astronomical attributes. Henceforward every mysterious or scientific idea disappears from the Daphnephoria, and they now become only commemorative of the passion of the god for a young female, who turns a deaf ear to his suit. A new deity, Helios (Ἥλιος), discharges all the functions of the sun. This god, in his quality of son of Uranus and Terra, is placed among the cosmogonical personifications; he has no part to play in the fables of the poets, and he is only twice named in Homer, once as the father of Circe, and again as revealing to Vulcan the infidelity of his spouse. He has no priests, no worship; no solemn festival is celebrated in his praise. Thereupon, freed from every attribute of an abstract nature, Apollo appears in the halls of Olympus, participates in the celestial banquets, interferes in the quarrels of earth, becomes the tutelary god of the Trojans, the protector of Paris and Æneas, the slave of Admetus, and the lover of Daphne. So true is it, that all these changes in the character of this divinity were effected by the transmuting power of the Grecian spirit, that we see Apollo preserve in the mysteries, which formed so many deposites of the sacerdotal traditions, the astronomical attributes of which the public worship had deprived him; and at a later period we find the New Platonists endeavouring to restore to him these same attributes, when they wished to form an allegorical system of religious science and philosophy out of the absurdities of polytheism. But, in the popular religion, instead of being the god from whom emanate fecundity and increase, he is a simple shepherd, conducting the herds of another. Instead of dying and arising again to life, he is ever young. Instead of scorching the earth and its inhabitants with his devouring rays, he darts his fearful arrows from a quiver of gold. Instead of announcing the future in the mysterious language of the planets, he prophesies in his own name. Nor does he any longer direct the harmony of the spheres by the notes of his mystic lyre; he has now an instrument, invented by Mercury and perfected by himself. The dances, too, of the stars cease to be conducted by him; for he now moves at the head of the nine Muses (the nine strings of his divine *cithara*), the divinities who each preside over one of the liberal arts. (*Constant, de la Religion*, vol. 2, p. 93.)

Apollodōrus, I. a native of Phalērum, one of the intimate friends of Socrates. (*Plat., Phæd.*)—II. A celebrated painter of Athens, who brought the art to a high degree of perfection, and handed it in this state to his pupil Zeuxis. Two of his celebrated productions are noticed by Pliny (35, 9). One of these was a priest at the altar; the other an Ajax struck by a thunderbolt. These two chefs-d'œuvre still existed in Pliny's time at Pergamus, and were highly admired. Apollodorus first discovered the art of softening and degrading, as it is technically termed, the colours of a painting, and of imitating the exact effect of shades. Pliny speaks of him with enthusiasm. He became at last so arrogant as to style himself the prince of painters, and never to go forth into public without wearing a kind of tiara, after the fashion of the Medes. His fame, however, was eventually eclipsed by Zeuxis, who perfected all his discoveries. (*Plin., l. c.—Sillig, Dict. Art., s. v.*)—III. A famous sculptor, whose country is uncertain, but who flourished about Olymp. 114. He possessed great acuteness of judgment, but exhibited also, on many occasions, great violence of temper; so much so as frequently to break to pieces his own works when they chanced not to please him. Silanion, another artist, represented him in bronze during one of these fits of anger, and the work resembled, according to Pliny, not a human being, but choler itself personified. (*Plin.*, 34, 8.)—IV. A comic poet of Athens, who flourished about 300 B.C. He was a writer of much repute among the poets of the New Comedy. Terence copied the *Hecyra* and *Phormio* from two of his dramas; all his productions, though very numerous, are now lost, except the titles of eight, with a few fragments. He was one of the six writers whom the ancient critics selected as the models of the New Comedy. The other five were Philippides, Philemon, Menander, Diphilus, and Posidippus. (*Theatre of the Greeks, 2d ed.*, p. 188.)—V. A comic poet of Carystus in Eubœa. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 80.)—VI. A comic poet of Gela in Sicily, contemporary with Menander. (*Suidas, s. v.* Ἀπολλόδ.—*Clinton's Fasti Hellenici, 2d ed.*, p. xlvi.)—VII. A native of Athens, and disciple of Aristarchus, Panætius, and Diogenes the Babylonian. He flourished about 146 B.C., and was celebrated for his numerous productions, both in prose and verse. Of the former, we have, with the exception of a few fragments, only the work entitled Βιβλιοθήκη (*Bibliothēca*), being a collection of the fables of antiquity, drawn from the poets and other writers, and related in a clear and simple style. It has not reached us, however, in a perfect state, since it breaks off with the history of Theseus; whereas it would seem, from citations made from it, that the work was originally carried down to the return of the Greeks from the Trojan war. Faber (Le Fevre), one of the editors of the *Bibliotheca*, pretends that we merely have an extract from the original work of Apollodorus; while another editor, Clavier, maintains that Apollodorus never wrote a work of this kind, but that what has come down to us is nothing more than a mere abridgment, extracted most probably from several of his works, especially that on the gods (περὶ θεῶν), which consisted of at least 20 books. The best edition of the Bibliotheca is that of Heyne, *Götting.*, 2 vols. 8vo, 1803. The edition of Clavier, *Paris*, 1805, 2 vols. 8vo, is also worthy of notice.—Of the poetical works of Apollodorus, the most remarkable was the Χρονικά, or poetical Chronicle, which is unfortunately lost. It was divided into four books, and contained, according to Scymnus (*v.* 16–35, and 45–49), a statement of all the remarkable events, famous sieges, migrations, establishments of colonies, treaties, exploits, &c., from the fall of Troy, which Apollodorus fixed at 1184 B.C., down to 144 B.C. It was written in a brief style, in iambic trimeters. We are indebted to this work, through the citations of other writers, for the knowledge of various important dates, such as the fall of Troy, the invasion of the Heraclidæ, the Ionian emigration, the first Olympiad, &c. That part of the Chronicle which gave the dates when the various great men of antiquity lived, served as a basis for the Chronicle composed by Cornelius Nepos, but which is also lost. Apollodorus composed also a Description of the Earth (Γῆς περίοδος), in iambic verse, which gave Scymnus of Chios and Dionysius of Charax the idea of their respective Periegeses. (*Schöll, Hist. Lit. Gr.*,

vol. 4, p. 57, *seqq.* — *Id.*, 5, 36. — *Clavier, in Biogr. Univ.*, vol. 2, p. 313.) — VIII. An Epicurean philosopher, supposed to have been contemporary with Cicero. He governed, as chief, the school of Epicurus, and the severity of his administration caused him to receive the appellation of Κηποτύραννος (*tyrant of the garden*). According to Diogenes Laertius, he wrote more than 400 works, and among them a life of Epicurus. (*Diog. Laert.*, 10, 2 *et* 25.—Consult *Menage, ad loc.*, where Gassendi's explanation of the term Κηποτύραννος is given.)—IX. A native of Damascus, and an architect of great ability in the reigns of Trajan and Hadrian, by the former of whom he was employed in constructing the famous stone bridge over the Ister or Danube, A.D. 104. Various other bold and magnificent works, both at Rome and in the provinces, contributed to his high reputation. The principal of these were the Forum of Trajan, in the middle of which arose the Trajan Column, an immense library, an odeum, the Ulpian basilica, thermæ, aqueducts, &c. Falling into disgrace with Hadrian, he lost his life through that emperor's caprice. The occasion is variously related; by some it has been ascribed to an old grudge, which originated in the time of Trajan, when Hadrian, giving an ignorant opinion, in presence of the then emperor, respecting some architectural designs, was so seriously mortified by a sarcastic rebuke from Apollodorus, that he never forgave him. This old offence was heightened by another on the part of Apollodorus, when Hadrian had ascended the imperial throne. The emperor pretended to submit to him, for his opinion, the design of a recently-built temple of Venus. The plainness of speaking, for which the architect was famed, got the better of his policy, and drew from him an observation, in allusion to the want of proportion between the edifice and the statue it contained, that if "the goddess wished to rise and go out" of her temple, it would be impossible for her to accomplish her intention. The anger of the monarch knew no bounds. Apollodorus was banished; and finally, after having been accused of various crimes, was put to death. (*Xiph., Vit. Hadr.*)—X. A name common to several medical writers. The most distinguished of these was a physician and naturalist, born at Lemnos, about a century before the Christian era. He lived under Ptolemy Soter and Lagus, to one of whom, according to Strabo, he dedicated his works. The scholiast to Nicander states that he wrote also on plants. He is mentioned by Pliny, who says that he boasted of the juice of cabbage and of horseradish as a remedy against poisonous mushrooms. Athenæus often cites him. He wrote also on venomous animals, and there is reason to believe that it was from this work that Galen derived his antidote against the bite of vipers. (*Plin.*, 14, 9.—*Athen.*, 15, p. 675, *e.*)

Apollonia, I. a festival at Sicyon, in honour of Apollo and Diana. It arose from the following circumstance. These two deities came to the river Sythas, in the vicinity of Sicyon, which city was then called Ægialea, intending to purify themselves from the slaughter of the serpent Python. They were frightened away, however, and fled to Crete. Ægialea being visited by a pestilence soon after this, the inhabitants, by the advice of soothsayers, sent seven boys and the same number of girls to the Sythas, to entreat the offspring of Latona to return. Their prayer was granted, and the two deities came to the citadel. In commemoration of this event, a temple was erected on the banks of the river to the goddess of Persuasion, Πειθώ, and every year, on the festival of Apollo, a band of boys conveyed the statues of Apollo and Diana to the temple of Persuasion, and afterward brought them back again to the temple of Apollo. (*Pausan.*, 2, 7.)—II. A celebrated city of Illyricum, near the mouth of the river Aous, or Aeas, and the ruins of which still retain the name of *Pollina*. It was founded by a colony from Corinth and Corcyra, and, according to Strabo, was renowned for the wisdom of its laws, which appear to have been framed, however, rather on the Spartan than the Corinthian model. Ælian states, that decrees to the exclusion of foreigners were enforced here as at Lacedæmon; and Aristotle affirms, that none could aspire to the offices of the republic but the principal families, and those descended from the first colonists. (*Æl., V. H.*, 13, 6 —*Arist., Polit.*, 4, 4.) Apollonia was exposed to frequent attacks from the Illyrians, and it was probably the dread of these neighbours, and also of the Macedonians, that induced the city to place itself under the protection of the Romans on the first appearance of that people on their coast. (*Polyb.*, 2, 11.) Throughout the war with Macedon they remained faithful to the interest of their new allies. From its proximity to Brundisium and Hydruntum in Italy, Apollonia was always deemed an important station by the Romans; and among the extravagant projects of Pyrrhus, it is said he had contemplated the idea of throwing over a bridge to connect it with the last-mentioned place; a distance not less than fifty miles! (*Plin.*, 3, 11.) Augustus spent many years of his early life in Apollonia, which were devoted to the study of literature and philosophy. (*Suet., Aug.*, 10.—*Cramer's Anc. Gr.*, vol. 1, p. 56, *seqq.*)—III. A town in the interior of Chalcidice, on the Egnatian way. (*Scylax*, p. 27.—*Xen., Hist. Gr.*, 5, 2.) Mention is made of it in the Acts of the Apostles (17, 1), St. Paul having passed through it on his way from Philippi to Thessalonica. The ruins are called *Pollina*. (*Cramer's Anc. Gr.*, vol. 1, p. 264.)—IV. A city of Thrace, at the mouth of the river Nestus. (*Mela*, 3, 2.—*Liv.*, 38, 41.) It was called, in a later age, Sozopolis, and is now *Sizeboli*.—V. A city of Assyria, to the northwest of Ctesiphon. (*Amm. Marcell.*, 23, 20.) Hardouin and others make it the same with Antiochia Assyria, mentioned by Pliny (6, 27).—VI. A city of Palestine, in Samaria, on the Mediterranean coast. It lay northwest of Sichem. (*Plin.*, 5, 13.—*Joseph., Antiq. Jud.*, 13, 23.—*Id., Bell.*, 1, 6.)—VII. A city of Phrygia, to the southeast of Apamea, on the road to Antioch in Pisidia. Its earlier name was Margium. (*Strab.*, 576. — *Steph. Byz.*) Colonel Leake is inclined to place it at *Ketsi Bourlou*, not far from the Lake *Boudour*.—VIII. A city of Lydia, called also Apollonis, about 300 stadia from Pergamus, and the same distance from Sardis. It was named after the wife of Attalus. Cicero often alludes to it. (*Cic., Orat. pro Flacc.*, c. 21 *et* 32.—*Ep. ad Quint.*, 1, 2, &c.) Some ruins are visible near a small hamlet called *Bullene*.—IX. A city of Mysia, at the northern extremity of the Lake Apolloniatis, and near the point where the Rhyndacus issues from it. Its site is now occupied by the Turkish town of *Abulliona*. (*Strab.*, 575.)—X. A city of Cyrenaïca, regarded as the harbour of Cyrene. It was the birthplace of the geographer Eratosthenes. Under the lower empire this place took the name of *Sozusa*, and it is now called *Marza Susa*, or *Sosush*. (*Mela*, 1, 8.—*Ptol.*)

Apollōnis, wife of Attalus of Pergamus. She was a native of Cyzicus, and of obscure family. Apollonis became the mother of Eumenes, Attalus, Philetærus, and Athenæus, who were remarkable for fraternal attachment as well as for filial piety. After the death of their mother they erected a temple to her at Cyzicus, on the columns of which were placed nineteen tablets, sculptured in relief, and displaying the most touching incidents in history and mythology relative to filial attachment. At the bottom of these tablets were inscriptions in verse, which have been preserved for us in the Vatican manuscript of the Greek Anthology. These are given by Jacobs, at the end of his edition of the Anthology (*Paralipomena ex codice Vaticano*), and were previously published by

him in the 2d vol. of a work entitled *Exercitationes Criticæ in Scriptores Veteres, Lips.*, 1797, 8vo.

Apollonius, I. a native of Perga in Pamphylia, who flourished principally under Ptolemy Philopator, towards the close of the second century before the Christian era. He is one of the four writers whom we ought to regard as the fathers of mathematical science, since it was from their works that the moderns first derived an accurate acquaintance with this department of knowledge. These authors are, to give them in chronological order, Euclid, Archimedes, Apollonius, and Diophantus. We learn from Pappus, that Apollonius studied at Alexandrea under the successors of Euclid, and that it was here he acquired the superior skill in geometrical science which rendered his name so famous. The same author gives no very favourable account of his other qualities. He represents him (*Coll. Math., l. 7, præf.*) as a vain man, jealous of the merit of others, and eagerly seizing every occasion to depreciate them. Apollonius was one of the most prolific and profound writers in mathematical science. His works alone formed a considerable part of those which the ancients regarded as the source of the true geometrical spirit. His treatise on Conics, however, is the most remarkable, and the one that contributed most to his celebrity. It had many commentators among the ancients, such as Pappus of Alexandrea, Hypatia, daughter of Theon, Eutocius of Ascalon, &c. The West was acquainted, for a long period, in modern times, with only the first four books of the Conics of Apollonius; and it was not till about the middle of the 17th century that the fifth, sixth, and seventh books were recovered from Arabic versions. A magnificent edition of the whole eight books was published by Dr. Halley, at Oxford, in 1710, the eighth book being in a measure restored by him from the indications given by Pappus. (*Montucla, Hist. des Math.*, vol. 1, p. 245, *seqq.*—*Lacroix, in Biogr. Univ.*, vol. 2, p. 316, *seqq.*)—II. A poet of Alexandrea, generally called Apollonius of Rhodes, from his having lived for some time there. He was a pupil of Callimachus, but renouncing the erudite style of his master, he endeavoured to follow the track of Homer. It appears that Callimachus was offended with this act of rebellion against his authority, and that it was the cause of the enmity which subsisted between the two poets until the death of the former. Apollonius, having read at Alexandrea his Homeric poem on the expedition of the Argonauts, was hissed by a party which had been formed against him by the cabals of his master. Mortified at this treatment, he retired to Rhodes, where he taught rhetoric, and obtained the rights of citizenship. At a subsequent period, under Ptolemy V. (Epiphanes), he succeeded as librarian at Alexandrea, in the place of Eratosthenes, who had become enfeebled by age. His principal production, the poem on the Argonautic expedition, is the only one of his works that has come down to us. It is divided into four books. The subject of the poem is the departure of Jason and his companions in quest of the golden fleece, and the return of these adventurers to their native shores after long and perilous wanderings. The plan is very simple: it is that of an historian, and is not adapted to poetic composition. There is no unity of interest in the poem; for Jason is not the only hero of the piece, and even if he were, his character is not sufficiently sustained for such an end. The poet places him in scenes where he acts without probity and without honour. The characters of Orpheus and Hercules are better drawn. That of Medea is a complete failure: the passion that sways her breast is at variance with both modesty and filial piety. In other respects, the poem contains many pleasing descriptions. Apollonius also deserves praise for not yielding to the spirit of the age, and indulging in those learned digressions that were then popular, and for which the nature of his subject allowed him so many opportunities. The Argonautics of Apollonius are remarkable for the purity of the diction, and, with some exceptions, the beauty of the versification: they are, in this respect, a happy imitation of the Iliad and Odyssey. Longinus (*de Subl.*, 33) calls Apollonius ἄπτωτος, an expression that is well elucidated by the remarks of Quintilian (10, 1, 54) on the same writer: "Non contemnendum edidit opus, *æquali quadam mediocritate.*" He never rises to the sublime, but, at the same time, never descends to the vulgar and lowly. The Romans appear to have entertained a high opinion of the Argonautics of Apollonius. The poem was freely translated by Varro Atacinus, and was imitated by Virgil in the fourth book of the Æneid. It has been still more followed by Valerius Flaccus, who borrowed from it the fable of his own poem; but it must be confessed that the Roman poet has surpassed his model. The best edition of Apollonius is that of Wellauer, *Lips.*, 1828, 2 vols. 8vo. Previous to the appearance of this, the best edition was that of Brunck, *Lips.*, 1810, 2 vols. 8vo, with the additional Greek scholia, *curâ G. H. Schaeffer.* Brunck's first edition appeared in 1780, 2 vols. 8vo, from the Strasburg press.—III. A sophist, son of the grammarian Archibius, lived at Alexandrea in the time of Augustus, according to the common opinion, and had Apion in the number of his disciples. Ruhnken, however (*Præf. ad Hesych.*, vol. 2, p. 5), believes him to have been much later, and that Apion lived long before him. He is known by his Homeric Lexicon (Λέξεις Ὁμηρικαί), containing a list of the principal words used by Homer, with their explanations. It is a very useful work, though much interpolated. Villoison published the first edition of this Lexicon in 1773, *Paris*, 2 vols. 4to, from a MS., which he supposed to be of the tenth century. The commentary and prolegomena of Villoison are full of erudition, and yet he was but twenty-one years of age when he appeared as the editor of Apollonius. Tollius produced a reprint of Villoison's edition, at Leyden, in 1778, 8vo. This re-impression is considered superior to the original, as far as the excellent notes added by Tollius are concerned. It is injured, however, by the retrenchment of Villoison's prolegomena.—IV. A grammarian of Alexandrea, surnamed Dyscolus (Δύσκολος), "Ill-humoured," or "Morose," on account of his unpleasant disposition; or else, as some suppose, from the difficult questions he was accustomed to propose to the *savans* of Alexandrea. He flourished about the middle of the second century of the Christian era, and passed his days in the Bruchium, a quarter of the city where many learned men were supported at the royal expense. (*Vid.* Alexandrea.) He is the first that reduced the subject of grammar to a systematic form. Of his numerous writings in this department, we have only four treatises remaining. Περὶ Συντάξεως τῶν τοῦ λόγου μερῶν, "Of the Syntax of parts of speech;" in four books: Περὶ Ἀντωνυμίας, "Of the Pronoun:" Περὶ Συνδέσμων, "Of Conjunctions:" and Περὶ Ἐπιῤῥημάτων, "Of Adverbs." To him is also ascribed a compilation, entitled Ἱστοριῶν Θαυμασίων βιβλίον, "A collection of Wonderful Histories," which has only the accidental merit of containing some fragments of lost writers. This last-mentioned work is found in the editions of Phlegon given by Xylander and Meursius. Teucher produced a separate edition of it in 1792, 8vo, from the Leipsic press. The treatise on Syntax was first printed by the elder Aldus, in his Thesaurus Cornucopiæ, *Venet.*, 1495, fol.; and was reprinted by Junta, in 1515, 8vo, *Florent.* Both these editions are inaccurate. Sylburg published a new edition in 1590, 4to, *Francof.*, with the text corrected from MSS. The best, however, is that of Bekker, *Berolin.*, 1817, 8vo. To Bekker we also owe editions of three other works of Apollo-

nius which had previously remained unedited. The treatise on the Pronoun was first published by him in Wolf and Buttmann's *Museum Antiq. Stud.*, vol. 2, *Berol.*, 1811, and the treatises on Conjunctions and Adverbs in the second volume of his Anecdota Græca. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 27.) — V. A native of Alabanda in Caria. He taught rhetoric at Rhodes, and his school enjoyed a high reputation. Cicero and Julius Cæsar were among the number of his pupils. He was remarkable for sending away those who he was convinced could not become orators, instead of letting them waste their time in attending on his instructions. His surname was Molo, or, according to others, Molonis (*son of Molo*). Cicero often alludes to him, sometimes under the name of Apollonius, on other occasions under that of Molo. (*Cic., de Orat.*, 1, 28.—*Id., Brut.*, 89.)—VI. A native of Tyana in Cappadocia, of an ancient and wealthy family, born about the commencement of the Christian era, and famous in the annals of ancient imposture. Wonderful stories were told of the annunciation made to his mother during her pregancy, as well as of the circumstances under which his birth took place. (*Philostr., Vit. Apoll.*, 1, 4.) His early education was received at Ægæ, a town of Cilicia, on the Sinus Issicus, where he attached himself to the tenets and discipline of the Pythagorean philosophy, refraining from animal food, living entirely upon fruits and herbs, wearing no article of clothing made from any animal substance, going barefoot, and suffering his hair to grow to its full length. He spent much of his time in the temple of Æsculapius at Ægæ, a temple rendered famous by the wonderful cures which were effected there; and the priests, finding him possessed of talents and docility, initiated him into the mysteries of the healing art. His medical knowledge proved subsequently a valuable auxiliary to him in imparting force to his moral precepts. After having acquired great reputation at Ægæ, Apollonius determined to qualify himself for the office of a preceptor in philosophy by passing through the Pythagorean discipline of silence. Accordingly, he is said to have remained five years without once exercising the faculty of speech. During this time he chiefly resided in Pamphylia and Cilicia. When his term of silence was expired, he visited Antioch, Ephesus, and other cities, declining the society of the rude and illiterate, and conversing chiefly with the priests. At sunrising he performed certain religious rites, which he disclosed only to those who passed through the discipline of silence. He spent the morning in instructing his disciples, whom he encouraged to ask whatever questions they pleased. At noon he held a public assembly for popular discourse. His style was neither turgid nor abstruse, but truly Attic, and marked by great force and persuasion. Apollonius, that he might still more perfectly resemble Pythagoras, determined to travel through distant nations. He proposed his design to his disciples, who were seven in number, but they refused to accompany him. He therefore entered upon his expedition, attended only by two servants. At Ninus he took, as his associate, Damis, an inhabitant of that city, to whom he boasted that he was skilled in all languages, though he had never learned them, and that he even understood the language of beasts and birds. The ignorant Assyrian worshipped him as a god; and, resigning himself implicitly to his direction, accompanied him wherever he went. At Babylon he conversed with the magi, and, by his sage discourses, obtained the favour and admiration of the king, who furnished him with camels and provisions for his journey over Caucasus. He was equally patronised by Phractes, an Indian king, and after four months' residence with the Indian sages, returned to Babylon, and thence into Ionia. Various miracles of his performance in the cities of Greece are gravely related. Among other feats, he pretended that he had raised the shade of Achilles. At Athens he is said to have cast out a demon, which at its departure threw down a statue; at the Isthmus of Corinth, to have predicted the attempt of Nero to cut through it; and in the island of Crete, during an earthquake, to have exclaimed that the sea was bringing forth land at the time that an island was rising out of the sea between Crete and Thera. From Crete he repaired to Rome. Just before this time, however, Nero had ordered all who practised magic to be driven from the city. The friends of Apollonius apprized him of the hazard which was likely to attend his purposed visit to Rome; and the alarm was so great, that out of thirty-four persons who were his stated companions, only eight chose to accompany him thither. He nevertheless persevered in his resolution, and, under the protection of the sacred habit, obtained admission into the city. The next day he was conducted to the consul Telesinus, who was inclined to favour philosophers of every class, and obtained permission to visit the temples and converse with the priests. From Rome Apollonius travelled westward to Spain. Here he made an unsuccessful attempt to incite the procurator of the province of Bætica to a conspiracy against Nero. After the death of that tyrant he returned to Italy on his way to Greece; whence he proceeded to Egypt, where Vespasian was making use of every expedient to establish his power. That prince early perceived that nothing would give greater credit with the Egyptian populace than to have his cause espoused by one who was esteemed a favoured minister of the gods, and, therefore, did not fail to show him every kind of attention and respect. The philosopher, in return, adapted his measures to the views of the new emperor, and used all his influence among the people in support of Vespasian's authority. Upon the accession of Domitian, Apollonius was no sooner informed of the tyrannical proceedings of that emperor, and particularly of his proscriptions of philosophers, than he assisted in raising a sedition against him, and in favour of Nerva, among the Egyptians; so that Domitian thought it necessary to issue an order that he should be seized and brought to Rome. Apollonius, being informed of the order, set out immediately, of his own accord, for that city. Upon his arrival he was brought to trial; but his judge, the prætor Ælian, who had formerly known him in Egypt, was desirous of favouring him, and so conducted the process that it terminated in his acquittal. Apollonius now passed over into Greece, and visited various parts of the country, gaining new followers wherever he went. He finally settled at Ephesus in Asia Minor, where he established a school and had many disciples. Here a story is related of him, which, if true, implies that he was acquainted with the conspiracy against Domitian. At the moment when that tyrant was cut off at Rome, Apollonius is said to have made a sudden pause in the midst of a public disputation at Ephesus, and, changing his tone, to have exclaimed, "Well done, Stephen! take heart; kill the tyrant; kill him;" and then, after a short pause, to have added; "the tyrant is dead; he is killed this very hour." After this we hear little of him, except that Nerva wrote to him on his accession; but it is very probable that he died at Ephesus during the short reign of that emperor, at the very advanced age of ninety-seven. The sources of information concerning this extraordinary man are very uncertain. His life by Philostratus, from which the foregoing sketch is principally selected, was compiled two hundred years after his death, by order of the Empress Julia, widow of Severus, which prince regarded Apollonius as a divinely-inspired personage, and is said to have associated his image in a temple with those of Orpheus, Abraham, and our Saviour. Philostratus, a mere sophist, received as materials the journal of Damis, his companion and disciple, who was ignorant and credulous, and a short and imperfect

memoir by Maxentius of Ægæ, now lost. All sorts of fables and traditionary tales are mixed up with the account of Philostratus, who only merits attention for a mere outline of the facts upon which he must necessarily have formed his marvellous superstructure. The claim of the whole to notice rests chiefly on the disposition of the pagans, when Christianity began to gain ground, to assimilate the character and merits of Apollonius with those of the Divine Founder of the rising religion. Something is also due to a life so singular as that of Apollonius, who certainly contrived to pass for a divinely-favoured person, not only in his own days, but as long as paganism prevailed. The inhabitants of Tyana dedicated a temple to his name; the Ephesians erected a statue to him under the name of Hercules Alexicacus, for delivering them from the plague; Hadrian collected his letters; the Emperor Severus honoured him as already described; Caracalla erected a temple to him; Aurelian, out of regard to his memory, refrained from sacking Tyana; lastly, Ammianus Marcellinus ranks him among the eminent men, who, like Socrates and Numa, were visited by a demon. All these prove nothing of the supernatural attributes of Apollonius, but they are decisive of the opinion entertained of him. At the same time, Dr. Lardner clearly shows that the life of Philostratus was composed with a reference to the history of Pythagoras rather than to that of our Saviour. (Compare the remarks of Mitchell, in the Introduction to his edition of the *Clouds of Aristophanes*, p. viii., *seqq.*, *Lond.*, 1838.) On the whole, as his correct doctrines appear to have been extremely moral and pure, it may be the fairest way to rank him among that less obnoxious class of impostors, who pretend to be divinely gifted, with a view to secure attention and obedience to precepts, which, delivered in the usual way, would be generally neglected. Of the writings of Apollonius, there remain only his Apology to Domitian, and eighty-four epistles, the brevity of which is in favour of their authenticity. They were edited by Comelin in 1601, 8vo, and by Stephens, in his Epistolæ, 1577. His life by Philostratus is found in the writings of that sophist, the best edition of which is that of Olearius, *Lips.*, 1709, folio. (*Enfield's History of Philosophy*, vol. 2, p. 39, *seqq.* — *Michaud*, *Biogr. Univ.*, vol. 2, p, 320, *seqq.*)—VII. A stoic philosopher, born at Chalcis in Eubœa, or, according to some, at Chalcedon in Bithynia. His high reputation induced the Emperor Antoninus Pius to send for him to come to Rome in order to take charge of the education of Marcus Aurelius. On his arrival at the capital, the emperor sent him an eager invitation to repair to the palace; but the philosopher declined to come, observing that the pupil ought to come to the master, not the master to the pupil. The emperor, on receiving this answer, observed, with a smile, "It was then easier, it seems, for Apollonius to come from Chalcis to Rome, than from his residence in Rome to the palace in the same city!" Antoninus, however, hastened to send his royal pupil to him, and Aurelius profited in no small degree by the lessons of his instructer. The Meditations of Aurelius contain a eulogium on his stoic preceptor. (*Biogr. Univ.*, vol. 2, p. 323.) — VIII. A sculptor, distinguished by a statue of Hercules, the extant part of which is preserved in the Vatican Museum at Rome, and is known by the name of the Belvidere *torso*. He was a native of Athens, and, according to Winckelmann, flourished a short time subsequent to Alexander the Great. This opinion is founded principally upon the form of the letters composing the Greek inscription sculptured on the marble. A conjecture of this kind, however, can at best be only approximative. The famous torso of the Belvidere Hercules has been the admiration of all artists. Michael Angelo sketched it from every possible point of view; and when, in his old age, he was deprived of sight, the enthusiastic painter caused himself to be conducted to this chef-d'œuvre of art, and, by passing his hands over it, sought in this way to enjoy those feelings of delight which his loss of vision seemed to deny him. (*La Salle, in Biogr. Univ.*, vol. 2, p. 325.) — IX. A sculptor, who made the head of a young satyr, now preserved at Egremont House, Petworth. (Consult *O. Müller*, *Amalth.*, 3, 252.)—X. A sculptor, who, in connexion with his brother Tauriscus, constructed a celebrated image of a bull, formerly the property of Asinius Pollio. This image is generally supposed to be that now known as the *Farnese Bull*, though artists have observed several things in the latter performance which argue it to be of a later date. (*Plin.*, 36, 5.—*Sillig*, *Dict. Art.*, *s. v.*)

Aponiāna, an island near Lilybæum. (*Hirt.*, *B. Afric.*, 2.) Cluverius thinks that one of the Ægusæ or Ægades is here meant. Others suppose it to be the same with Paconia of Ptolemy. In one MS. the name is given as Apononia. (*Cluv.*, *Sicil.*, 2, 15.)

Apŏnus Fons, a fountain, or, more correctly, warm mineral springs about six miles to the south of Patavium. They were celebrated for their healing properties, and hence their name, from *α, not*, and *πόνος, the anguish* or *pain of a malady*, as indicating their property of lulling or removing the pains of sickness. There was also a species of divination connected with them, by throwing articles into the fountain. (*Lucan*, *Phars.*, 7, 193. — *Suet.*, *Vit. Tib.*, c. 14, and *Crus.*, *ad loc.*) The Aponus Fons was the principal source of what were denominated the *Aquæ Patavinæ*. The name of *Bagni d'Abano*, by which these waters are at present known, has evidently been formed by corruption from *Aponus*. (*Plin.*, 2, 103.—*Id.*, 31, 6.)

Apotheōsis, a ceremony observed by some ancient nations, by which they raised their kings, heroes, and great men to the rank of deities. Neither the Egyptians nor Persians seem to have adopted this custom. The Greeks were the first who admitted it. The Romans borrowed it from them. Herodian (4, 2) has left us an account of the apotheosis of a Roman emperor. After the body of the deceased was burned, a waxen image of it was placed upon a tall ivory couch in the vestibule of the palace, the couch being decked with the most sumptuous coverings. The image represented the emperor as pale and suffering under sickness. This continued for seven days. The city meanwhile was in sorrow. For the greater part of each day the senate sat ranged on the left side of the bed, dressed in robes of mourning, the ladies of the first rank sitting on the right side in white robes, without any ornaments. During the seven days the physicians paid regular visits to the sick person, and always reported that he grew worse, until at length they gave out that he was dead. When the death was announced, a band consisting of the noblest members of the equestrian order, and the most distinguished youths of senatorian rank, carried the couch and image, first to the Forum, where hymns and dirges were sung, and then to the Campus Martius. In this latter place a large pyramidal edifice of wood had been previously constructed, the interior being filled with combustibles of all kinds. The couch was placed on this, with abundance of aromatics and spices. The equestrian order then moved in solemn array around the pile, imitating by their evolutions the pyrrhic dance; and chariots were also driven around, having the persons standing in them arrayed in their prætextas, and wearing masks which recalled the features of the most celebrated Romans of former days. The new emperor then applied a torch to the pile, and fire was also communicated to it by the rest. Meanwhile, an eagle was let fly from the summit of the structure, which was to ascend with the flames to the heavens, and was supposed to bear with it from earth the soul of the deceased emperor. If the deified person was a female, a peacock, not an eagle, was

sent from the funeral pile. (*Lydius, de Re Mil.*, p. 93. — *Irmisch, ad Herodian, l. c.*) — Some writers, misled by the language of Diodorus Siculus, have ascribed the introduction of the apotheosis into Greece to Egyptian colonies. Diodorus, however, a partisan of the theory of Euthemerus, only saw in the gods of every religion mere deified mortals. Leibnitz commits, with regard to the Persians, an error similar to that of Diodorus, when he sees in the myth of Arimanes nothing more than the apotheosis of the chief of a Nomadic tribe. Mosheim also (*Annot. ad Cudworth*, p. 238) pretends that Mithras was only a deified hunter, because, upon the monuments that have reached us, he is represented as killing a bull, and being followed by a dog! (Consult *Constant, de la Religion*, vol. 2, p. 446, *in not.*)

Appĭa via, the most celebrated of the Roman roads, both on account of its length, and the difficulties which it was necessary to overcome in its construction, hence called the "Queen of the Roman Ways," *Regina Viarum.* (*Stat., Syl.*, 2, 2.) It was made, as Livy informs us (9, 29), by the censor Appius Cæcus, A.U.C. 442, and in the first instance was only laid down as far as Capua, a distance of about a thousand stadia, or a hundred and twenty-five miles; but even this portion of the work, according to the account of Diodorus Siculus, was executed in so expensive a manner, that it exhausted the public treasury (20, 36). From Capua it was subsequently carried on to Beneventum, and finally to Brundisium, when this port became the great place of resort for those who were desirous of crossing over into Greece and Asia Minor. (*Strabo*, 283.) This latter part of the Appian Way is supposed to have been constructed by the consul Appius Claudius Pulcher, grandson of Cæcus, A.U.C. 504, and to have been completed by another consul of the same family thirty-six years after. We find frequent mention made of repairs done to this road by the Roman emperors, and more particularly by Trajan, both in the histories of the time, and also in ancient inscriptions. This road seems to have been still in excellent order in the time of Procopius, who gives a very good account of the manner in which it was constructed. He says, "An expeditious traveller might very well perform the journey from Rome to Capua in five days. Its breadth is such as to admit of two carriages passing each other. Above all others, this way is worthy of notice: for the stones which were employed on it are of an extremely hard nature, and were doubtless conveyed by Appius from some distant quarry, as the adjoining country furnishes none of that kind. These, when they had been cut smooth and squared, he fitted together closely, without using iron or any other substance; and they adhere so firmly to each other, that they appear to have been thus formed by nature, and not cemented by art. And though they have been travelled over by so many beasts of burden and carriages for ages, yet they do not seem to have been any wise moved from their place, or broken, nor to have lost any part of their original smoothness." (*Procop., Bell. Got.*, 3.) According to Eustace, such parts of the Appian Way as have escaped destruction, as at *Fondi* and *Mola*, show few traces of wear and decay after a duration of two thousand years. (*Classical Tour*, vol. 3, p. 177.) The same writer states the average breadth of the Appian Way at from eighteen to twenty-two feet.

Appiădes, a name given to the five deities, Venus, Pallas, Vesta, Concord, and Peace. A temple was erected to them near the Appiæ Aquæ, in the vicinity of Julius Cæsar's forum. Such at least is the explanation commonly given to the expression *Appiades Deæ*, as occurring in Ovid (*A. A.*, 3, 452). Burmann, however, thinks that the poet refers merely to the nymphs of the adjacent fountain, while Heinsius, altering the common lection of *Deæ* to *suæ*, understands females of loose character, remarking as follows: "*Extra urbem plebs submœniana et meretriculæ habitabant, maxime Via Appia.*" (*Heins., ad Ov., l. c.*)

Appiānus, a native of Alexandrea, who flourished at Rome under Trajan, Hadrian, and Antoninus Pius. Here he distinguished himself by his forensic abilities, and acquired the post of a procurator of the empire, and, according to some authorities, the government of the province of Egypt. His Roman History (Ῥωμαϊκά, or Ἱστορία Ῥωμαϊκή), in twenty-four books, no longer exists entire. It embraced the history of the Republic to the time of Augustus, in an order which Appian himself explains in his preface. He states, that in reading the works which treated of Roman History, he was wearied with being compelled to transport his attention every moment from one province to another, according as the scene of events changed: to pass from Carthage to Spain, from Spain to Sicily, from Sicily to Macedonia, and from this latter country again to Carthage. To remedy this inconvenience, inseparable from synchronism, he collects together in his history the events that have passed in each particular country: it is thus that the several books of his history arose, in which the facts are stated, not in a chronological order, nor by principal epochs, but with reference to the country in which they took place. This method, which has been sometimes imitated in modern times, and especially by Gibbon, presents certainly some advantages. It labours under the serious objection, however, of turning away the attention of the reader, in too great a degree, from the main subject of the narrative. It is difficult, therefore, to follow, in Appian, the progressive greatness and downfall of the state of which he treats. Still, however, his work abounds with valuable information respecting the history of those times, and on many points of ancient geography. Though evidently a compilation, it is not the less important, however, on this account, since many of the sources whence he derived his information are completely lost to us, while for some epochs of Roman history he is the only authority we possess. The details into which he enters, on the events of the wars of which he treats, render his work a very interesting one for military readers. Setting aside the defective nature of the plan, Appian's history is, in other respects, wanting neither in critical views of the subject, nor in discernment. The gravest reproach, however, to which he is exposed, is his partiality for the Romans, which makes it necessary to read him with caution. His style is formed on that of Polybius, but he is inferior to his model.—Of the first five books of Appian's History we possess merely fragments. The first book, which was entitled Ῥωμαίκων βασιλική, contained the history of the seven Roman kings: the succeeding four were entitled respectively, Ἰταλική, Σαμνιτική, Κελτική, and Σικελικὴ καὶ Νησιωτική, that is, the wars of the Romans in *Italy*, with the *Samnites*, with the *Gauls*, and in *Sicily* and the other *isles*. We have then the 6th, 7th, and 8th entire. The sixth book, entitled Ἰβηρική, contains the history of the wars in *Spain*; the seventh, Ἀννιβαλική, that of the wars with *Hannibal*; the eighth, Λιβυκή, Καρχηδονικὴ καὶ Νουμιδική, the *Punic* Wars; of the ninth, Μακεδονική, which contained the wars with *Macedonia*, we have only fragments remaining; the tenth, Ἑλληνικὴ καὶ Ἰωνική, containing the wars in *Greece* and *Asia Minor*, is entirely lost; of the eleventh, Συριακὴ καὶ Παρθική, the first part, the history of the wars in *Syria*, alone remains; the second part, the wars with the *Parthians*, is lost: this lacuna, in truth, is supplied in the MSS.; the part, however, thus supplied, was not written by Appian, but is a mere compilation from Plutarch's Lives of Crassus and Antony. Indeed, there is some reason to think that a history of the wars with the Parthians

was never written by Appian. (Consult *Schweighaeuser, ad Hist. Parth. Appiano tem. trib.*, p. 921, vol. 3.) The twelfth book, Μιθραδατική, contains the history of the wars with *Mithradates*. In the nine succeeding books (from the 13th to the 21st inclusive), Appian gave the history of the civil wars, from the time of Marius and Sylla to the battle of Actium and the conquest of Egypt. Of these nine, the first five remain: they contain, in the form of an introduction, the history of all the troubles that disturbed the Roman republic from the secession to the Mons Sacer down to the defeat of Sextus Pompeius. The twenty-second book, entitled Ἑκατονταετία, contained the history of the first *hundred years* of the dominion of the Cæsars. From the account given of its contents, however, by Appian himself (*Præf.*, 15), as well as from other sources (*Phot.*, *Cod.*, 57), it appears to have contained what we should call at the present day a statistical account of the Roman empire: the loss of this is much to be regretted. The twenty-third book, Ἰλλυρική, or, as Photius calls it, Δακική, contains the wars of *Illyria:* the twenty-fourth book, Ἀραβική, treating of the wars of *Arabia*, is lost. From this list it results, that, regarding the eleventh as complete, we have ten books remaining of the History of Appian.—The best edition of Appian is that of Schweighaeuser, *Lips.*, 1785, 3 vols. 8vo. (*Michaud, in Biogr. Univ.*, vol. 2, p. 329, *seqq.*—*Schweigh., ad App.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 173, *seqq.*)

Appii forum, a small place on the Appian Way, about sixteen miles from the Tres Tabernæ. It is mentioned by St. Paul (*Acts*, 28, 15), and is also well known as Horace's second resting-place in his journey to Brundisium. Holstenius (*Adnot.*, p. 210) and Corradini (*Vet. Lat.*, 11, p. 94) agree in fixing the position of Forum Appii at *Casarillo di Santa Maria*. But D'Anville, from an exact computation of distances and relative positions, inclines to place it at *Borgo Lungo*, near *Treponti*, on the present road. (*Anal. Geogr. de l'Italie*, p. 186.) It would appear, that this opinion of D'Anville's is the more correct one, especially as it is clear from Horace (*Serm.*, 1, 5), that from hence it was usual to embark on a canal, which ran parallel to the Appian Way, and which was called Decennovium, its length being *nineteen* miles. (*Procop., Rer. Got.*, 1, 2.) Vestiges of this canal may still be traced a little beyond *Borgo Lungo*. (*Cramer's Ancient Italy*, vol. 2, p. 93.) As regards the ancient name, it may be remarked, that the term *Forum* was applied to places in the country where markets were held and courts of justice convened.

Appiŏlæ, a city of Latium, in the territory of Setia (*Corradini, Vet. Lat.*, 2, 2), taken and burnt by Tarquinius Priscus. It is said to have furnished from its spoils the sums necessary for the construction of the Circus Maximus. (*Dion. Hal.*, 3, 49. — *Liv.*, 1, 35. —*Strabo*, 231.) According to Corradini (*l. c.*), the name of *Valle Apiole* is given in old writings to a tract of country situated between *Sezza* and *Piperno*. (*Cramer's Anc. Italy*, vol. 2, p. 108.)

Appius Claudius, I. the founder of the Appian family at Rome. He was a Sabine by birth, a native of Regillum, and his original name is said to have been Attus Clausus. In the year of the city 260, the last portion of what Niebuhr considers the mythical age of Roman History, Attus is said to have migrated to Rome, with the members and clients of his house to the number of 5000. This powerful accession of strength ensured him, of course, a favourable reception; he was classed among the patricians, enrolled in the senate, and assumed the more Roman name of Appius Claudius. His motive for leaving his native country is said to have been a wish to live on friendly terms with the Romans, with whom his fellow-citizens, notwithstanding his advice, were bent on making war. Lands were assigned to him and his followers across the Anio, and the nucleus was thus formed of what afterward became the Claudian tribe. Appius was a man of harsh and stern character, and frequently brought, on this account, into collision with the lower orders, especially in the controversies between creditors and debtors. His zeal for the cause of the patricians knew no bounds; and so much, in fact, was he dreaded by the plebeians, that when the latter had refused on one occasion to enrol themselves for the war against the Veientes, the mere rumour, spread by the nobility, that Appius was about to be appointed dictator, induced the multitude immediately to yield. (*Liv.*, 2, 16, *seqq.*)—II. Sabinus, son of the preceding, rendered himself still more odious to the people than even his father had been, by his inflexible and despotic character. Being elected consul A.U.C. 283, he opposed with the utmost violence the passage of the Publilian law, which ordained that the plebeian magistrates should be chosen at the Comitia Tributa, and the prudence of his colleague Quinctius alone prevented bloodshed. Some time after this he was sent against the Volsci; but his soldiers, indignant at his haughtiness and severity, refused to fight, when drawn up for action, and fled to their camp. The next day, on his marching back to the Roman territory, his army was attacked by the foe, and disgracefully put to flight. After punishing his troops by decimation he returned to the city; but the next year he was cited for trial, on account of his disgraceful return from the Volsci, and more particularly for his violation of the tribunitian privileges, and his opposition to the Agrarian law. After pleading his cause in person, and daunting his opponents so much that they were compelled to adjourn the case, he was carried off by a malady before a second hearing could be had. (*Liv.*, 2, 56, *seqq.*—*Flor.*, 1, 22.)—III. Crassinus, a member of the patrician family of the Claudii. Though cruel and arrogant like his ancestors, he was hardly appointed consul, B.C. 401, when, to gain the favours of the people, he supported the law proposed by the tribune Terentillius or Terentius, which had for its object a change in the form of government. Instead of the usual magistrates, decemvirs were appointed to compose a code of laws for Rome, and to possess sovereign power for a year. (*Vid.* Decemviri.) He was himself chosen decemvir; and when, after the first year, this office was prolonged for a year more, he was the only one who, by his influence over the chief men among the people, succeeded in being again chosen. He resolved never again to give up his power, and conspired with his colleagues for the accomplishment of this plan, but the affair of Virginia put an end to their odious tyranny. (*Vid.* Virginia.) The decemviral office was abolished, and the previous forms of magistracy immediately restored. Appius was accused and thrown into prison, where, according to Livy (3, 58), he died by his own hand. Dionysius of Halicarnassus, however, leads us to suppose that another account was credited by some, which made him to have been put to death in prison by the tribunes. (*Ant. Rom.*, 11, 49.) As regards the imprisonment of Appius, consult the remarks of Niebuhr. (*Rom. Hist.*, vol. 2, p. 369, *seqq.*)—IV. Cæcus, a distinguished Roman of the Appian family, who received his surname from his blindness. When censor, he constructed that part of the Appian Way which extended from Rome to Capua. (*Vid.* Appia Via.) He built also the first aqueduct at Rome. It was through his advice that the Potitian family committed the charge of the rites of Hercules to public slaves; the consequence of this was, as Livy relates (9, 29), that the family in question were all cut off within the year, and Appius himself was deprived of sight, whence his cognomen of *Cæcus*, "the Blind." He was afterward consul, and also interrex, and was very successful in his operations against the Samnites. (*Liv.*, 10, 31.)—V. Herdonius seized the Capitol, with 4000

slaves and exiles, A.U.C. 292, and was soon after overthrown. (*Liv.*, 3, 15.—*Flor.*, 3, 19.)—The name of Appius was common in Rome, particularly to many consuls whose history is not marked by any uncommon event.

Aprīes, a king of Egypt, of the 26th dynasty, and called, in Jeremiah and Ezekiel, Pharaoh Hophra. He ascended the throne after his father Psammis, B.C. 594. Apries distinguished himself by foreign conquest; he took Sidon, conquered the island of Cyprus, and enjoyed for a long period great prosperity. After a reign, however, of twenty-six years, his subjects revolted in favour of Amasis, by whom he was overcome and put to death. The immediate cause of the revolt was an unsuccessful expedition against the people of Cyrene, in which many lives were lost; and from this circumstance we may readily infer, that the extravagant projects of their kings were but little in unison with the feelings and wishes of the Egyptian people. (*Herodot.*, 2, 161, *seq.* — Compare *Heeren, Ideen*, vol. 2, pt. 2, p. 404.)

Apsīnes, a Greek rhetorician of Gadara, in Phœnicia, who flourished during the reign of Maximin, about 236 B.C. We have from him a treatise on Rhetoric, and also a work on the questions discussed in the schools of the rhetoricians. They are contained in the *Rhetores Græci* of Aldus, *Venice*, 1508, fol.

Apsynthii, or Absynthii, a people of Thrace, named by Herodotus (6, 34, and 9, 119) as bordering on the Thracian Chersonese, and having overpowered the Dolonci. (*Vid.* Mithradates.) Dionysius Periegetes (577) speaks of the river Apsynthus.

Apsus, a river of Macedonia, falling into the Ionian Sea between Dyrrhachium and Apollonia, and dividing their respective territories. It has been rendered memorable from the military operations of Cæsar and Pompey on its banks. The present name of the stream is *Ergent* or *Beratino*. (*Cæs., B. Civ.*, 4, 13.—*Lucan*, 5, 461.)

Aptĕra, a Cretan city, to the east of Polyrrhenia, and eighty stadia from Cydonia. (*Strabo*, 479.) Its name was supposed to be derived from a contest waged by the Sirens and Muses in its vicinity, when the former, being vanquished in the trial of musical excellence, were so overcome with grief that their wings dropped from their shoulders. (*Steph. Byzant., s. v.* Ἄπτερα.) Strabo informs us that Kisamus was the naval station of Aptera. The vestiges of Aptera were observed by Pococke to the south of *Kisamos*, and they are laid down in Lapie's map between that place and *Jerami* or Cydonia. (*Cramer's Ancient Greece*, vol. 3, p. 378.)

Apuleiæ leges, proposed by L. Apuleius Saturninus, A.U.C. 653, tribune of the commons; about dividing the public lands among the veteran soldiers, settling colonies, punishing crimes against the state, and furnishing corn to the poor at 10-12ths of an *as* a *modius*. (*Cic., pro Balb.*, 21. — *Id., de Leg.*, 2, 6.—*Flor.*, 3, 16.)

Apuleius, a Platonic philosopher of the second century, was a native of Madaura, an African city on the borders of Numidia and Gætulia. His family was respectable, both in station and property, his father being chief magistrate of Madaura. He received the early part of his education at Carthage, where he imbibed the first knowledge of the Platonic philosophy, and thence removed in succession to Athens and Rome. Apuleius, who inherited a handsome fortune, began life with that contempt for riches which in the ancient world in particular so frequently distinguished aspirants after learning and philosophy. He liberally rewarded all those who had any share in his instruction, and was otherwise so generous and profuse, that, on his return home after his travels, he found his patrimony exhausted; and, being exceedingly desirous of entering into the fraternity of Osiris, was obliged to part with his clothes to pay the necessary expenses of the inaugural ceremonies. He now began to acquire a more prudent estimate of the value of property, and undertook the profession of a pleader, in which he obtained considerable fame and emolument. Not only so, he embraced also an opportunity which offered of improving his condition by marrying Pudentilla, an elderly widow of considerable property, to whom his youth and agreeable qualities had strongly recommended him. This union exceedingly exasperated the relations of the lady; and Æmilianus, the brother of her former husband, instituted a suit against Apuleius, before the proconsul of Africa, for employing magical arts to obtain her love. The apology which he delivered on this occasion is still extant, and it is regarded as a performance of considerable merit. It was, of course, successful; for it was not very difficult to convince a sensible magistrate, that a widow of thirteen years' standing may be induced to marry a handsome, eloquent, and accomplished young man, without being moved thereto by filters or magic. Of the remainder of the life of Apuleius nothing is known, except that several cities honoured him with statues for his eloquence, and that he wrote much both in prose and verse. Like Apollonius of Tyana, miracles have been ascribed to him, which have been placed in comparison with those of the Gospel. The origin of these reports, which did not circulate until after his death, is by no means ascertained; as, with the exception of the foregoing foolish accusation, he does not appear to have been charged with the practice of magic in his lifetime; although it is not improbable that his anxiety, while on his travels, to get initiated in the secret mysteries and religious ceremonies of the different places which he visited, might have laid a foundation for the opinion entertained after his death of his supernatural acquirements. Be this as it may, Marcellinus, in the fifth century, requested of St. Augustin to exert his utmost efforts to refute the assertions of those who falsely declared "that Christ did nothing more than what was done by other men, and who produced their Apollonius, Apuleius, and other masters of the magical art, whose miracles they assert to have been greater than his." Perhaps this notion has been grounded on a misapprehension of his story of "The Golden Ass," in which a Milesian fable, invented by Lucius of Patræ, and abridged from him by Lucian, is enlarged and embellished. This humorous production was by many believed to be a true history, and among the rest St. Augustin entertained his doubts, while Bishop Warburton deems it a work written in opposition to Christianity, and with a view to recommend the Pagan religion "as a cure for all vices." The same learned author also explains the beautiful allegory of Cupid and Psyche, which makes a long episode in the "Golden Ass," upon the same principles. Dr. Lardner is of a different opinion; and probably Bayle comes nearest the truth, who regards the eccentric production as a mere satire on the frauds of the dealers in magical delusion, and on the tricks of priests, and other crimes, both of a violent and deceptive character, which are so frequently committed with impunity. Apuleius, indeed, appears, from the greater part of his writings, to have been more of a wit than a philosopher, in the ancient acceptation of the character; his productions, with the exception of his view of the doctrines of Plato, being too florid, oratorical, sportive, and sometimes even wanton, for the gravity of philosophy. His style is a very peculiar one, abounding in far-fetched, tumid, and unusual forms of expression, and by no means remarkable for purity. We must not, however, suppose, as some have done, that the terms thus employed by him are of his own coining, since the greater part of them are found in the old grammarians, and he does not seem, therefore, to have employed any of them

without sufficient authority. (*Ruhnken, Præf. ad edit. Oudendorp*, p. 111, *seq.*) In his apology, however, which was intended for the atmosphere of the forum, he is free from much of this affectation of manner, and what Ruhnken calls his "*tumor Africanus*," and expresses himself, for the most part, with clearness and precision. His printed works have gone through upward of forty-three editions. The first, which was mutilated by the Inquisition, is very rare; it was printed at Rome, by order of Cardinal Bessarion, 1647. Among those which succeeded may be mentioned the editions of H. Stephens, 8vo, 1585; of Elmenhorst, 8vo, 1621; of Scriverius, 12mo, 1624; that in Usum Delphini, 2 vols. 4to, 1688. The best edition, however, is that of Oudendorp, *Lugd. Bat.*, 1786–1823, 2 vols. 4to, with prefaces by Ruhnken and Boscha. The "Golden Ass," or, to give its Latin title, *Metamorphoseón, sive de Asino Aureo, libri* xi., has been translated into almost all the modern European languages; and of the episode of Psyche there have been many separate editions and translations. Möller published a dissertation on the life and writings of Apuleius, Altdorff, 8vo, 1681. A list of all his productions is given in the *Biogr. Univ.*, vol. 2, p. 343, *seqq.*—Compare *Bähr, Gesch. Röm. Lit.*, vol. 1, p. 582.

Apulĭa, a country of Magna Græcia, lying along the coast of the Hadriatic. We are led to infer, from Strabo's account of the ancient coast of Italy, that the name of Apulia was originally applied to a small tract of country situate immediately to the south of the Frentani. (*Strabo*, 283.) But whatever may have been the narrow confines of the portion of the country occupied by the Apuli, properly so called, we know that in the reign of Augustus the term Apulia was employed in a far more extended sense, including indeed the territories of several people much more celebrated in history than the obscure tribe above mentioned, but who sunk in proportion as this common name was brought into general use. It may be remarked, indeed, as a singular circumstance, that whereas, under the Romans, all former appellations peculiar to the different people who inhabit this part of the peninsula were lost in that of Apulia, the Greeks, to whom this name was unknown, should have given the same extension to that of Iapygia, with which the Romans, on the other hand, were entirely unacquainted. The term Iapygia appears to have been confined at first to that peninsula which closes the Gulf of Tarentum to the southeast, and to which the name of Messapia was likewise sometimes applied; but we find, at a later period, that Polybius gives to Iapygia the same extensions which the Roman historians and geographers assign to Apulia. The boundaries under which Apulia, in its greatest extent, seems to have been comprehended, were as follows: to the north this province was separated from the Ager Frentanus by the River Tifernus; to the west it may be conceived as divided from Samnium by a line drawn from that river to the Aufidus, and the chain of Mount Vultur; to the south, and on the side of Lucania, it was bordered by the river Bradanus. (*Cluver., Ital. Ant.*, 2, p. 1219.) Within these limits then we must place, with Polybius, Strabo, and the Latin geographers, the several portions of country occupied by the Daunii, Peucetii, and Messapii. In describing the boundaries of *Apulia Proper*, we must follow the authority of Strabo, as he is the only writer who has noticed the existence of a district under this specific name. He evidently conceives it to have been contiguous to the Ager Frentanus on the one side, and to Daunia on the other. (*Strabo*, 283.) Pliny likewise seems to confirm this arrangement, when he tells us (3, 11) that the Apulian Dauni extended from the river Tifernus to the Cerbalus; though it must be observed, that Strabo appears to limit these Apuli to the south by the Lacus Urianus, now *Lago Varano*. At this point, therefore, we may fix the confines of the Apuli and Dauni, and trace those of the latter and the Peucetii by a line drawn from the mouth of the Aufidus to Silvium, now *Garagnone*, in the Apennines, so as to include Cannæ and Canusium within the Daunian territory.—Apulia was famous for the excellence of its wool, and particularly the district of Luceria. (*Strabo*, 284.—*Hor., Od.*, 3, 15.—*Plin.*, 3, 11.—*Ptol.*, p. 6.)—The old Latin traditions speak of Daunus, a king of the Apulians, who was expelled from Illyria, and retired to this part of Italy. According to the tradition which conducts the wandering heroes of the Trojan war to Italy, Diomede settled in Apulia, was supported by Daunus in a war with the Messapians, whom he subdued, and was afterward treacherously killed by his ally, who desired to monopolize the fruits of the victory. Roman history informs us of no other Apulian kings, but mentions Arpi, Luceria, and Arpinum, as important cities. The Aufidus, a river of Apulia, has been celebrated by Horace, who was born at Venusia, a city in this territory. The second Punic war was carried on for a considerable period in Apulia. *Puglia*, the modern name, is only a melancholy relic of the ancient splendour which poets and historians have celebrated. It now supports more sheep than men. As regards the early settlement of Apulia, compare *Niebuhr, Rom. Hist.*, vol. 1, p. 122, *seqq.*, *Cambridge transl.*—*Wachsmuth's Rom. Hist.*, § 61.—*Micali, Storia degli Antichi Popoli Italiani*, vol. 1, p. 339.—*Cramer's Ancient Italy*, vol. 2, p. 264, *seqq.*

Aqua, a term joined to a large number of proper names, and serving to indicate the sources of rivers, small streams, water-courses, aqueducts, &c. The following are most worthy of mention:—I. Antiqua, near the modern village of *Altwasser* in *Silesia*. It was famed for its chalybeate properties.—II. Belletta, now *Aiguebellette*, or *Aiguebelle*, in Savoy, on the *Arco*.—III. Claudia, an aqueduct built by the Emperor Claudius, A.U.C. 880, and conveying water from the Anio to Rome.—IV. Crabra, a small river running from Tusculum to Rome, and emptying into the Tiber, to the east of the Palatine Hill.—V. Marcia, an aqueduct commenced by the prætor Marcus Titius, about 608 A.U.C., and finished by Marcius Rex in 610. It passed near Tibur, and through the country of the Peligni and Marsi, and supplied Rome with its best water. (*Plin.*, 31, 3.)—VI. Tepula, springs near Tusculum, ten miles southeast of Rome. Their water was conveyed by an aqueduct to the Capitoline Hill, about 627 A.U.C., and in 719 was united with the Aqua Julia, a small river near the modern *Marmo*, by Agrippa.—The plural form *Aquæ* is also frequently joined to proper names, to indicate places in the neighbourhood of warm springs, &c. Thus we have, I. Aquæ Badenæ, a city in Germany, now *Baden*, on the Rhine.—II. Pannonicæ, a city in Pannonia Superior, now *Baden* in Austria, on the river *Schwöchat*, three miles southeast of Vienna.—III. Allobrogum, a city of the Allobroges in Gallia Narbonensis, now *Aix*, in the department of Mont Blanc, two miles and a half to the north of *Chambery*.—IV. Bilbitanorum, a city of Hispania Tarraconensis, to the west of Bilbilis. It is now *Alhama*, on the *Xalon*, in Aragon.—V. Calentes, a town of the Arverni in Gaul, now *Chaudes Aigues*.—VI. Calidæ, a city of the Belgæ, in Britain, now *Bath* in Somersetshire.—VII. Flaviæ, a town in Hispania Tarraconensis, supposed to have been situate among the Callaïci Bracarii. It is now the Portuguese *Villa Chiaves*, twelve miles from *Braganza*.—VIII. Mattiacæ, a town of the Mattiaci in Germany, now *Wiesbaden*, the chief city of the Duchy of Nassau.—IX. Sextiæ, a city of the Salyes, in Gallia Narbonensis, to the north of Massilia, founded by the consul Sextius Calvinius, about A.U.C. 630. It was also called Colonia Julia, after Julius Cæsar, and Colonia Julia Au-

gusta, after Augustus. It is now *Aix*, eight miles southeast of Avignon. In its vicinity Marius defeated the Ambrones and the Teutones.

Aquæductus, an aqueduct. Mention of these is frequently made in the Roman writers. Some of them brought water to the capital from more than the distance of sixty miles, through rocks and mountains, and over valleys, supported on arches, in some places above 109 feet high, one row being placed above another. The care of them originally belonged to the censors and ædiles. Afterward certain officers were appointed for that purpose by the emperors, called *curatores aquarum*, with 720 men paid by the public, to keep them in repair. These persons were divided into two bodies; the one called *Familia Publica*, first instituted by Agrippa, under Augustus, consisting of 260 men; the other *Familia Cæsaris*, of 460, instituted by the Emperor Claudius. The slaves employed in taking care of the waters were called *Aquarii*. The construction of aqueducts is treated of by Vitruvius and Pliny, and their description is curious, not only as giving the methods used by the ancients in those stupendous works, but as indicating a knowledge of some hydrodynamical laws, the discovery of which is usually assigned to a much later period. Frontinus, also, a Roman author, who had the superintendence of the aqueducts in the reign of Nerva, has left a treatise on these erections. From his enumeration, there were nine aqueducts which brought water to Rome in his time. The water of these varied in its qualities, that of some being preferred for drinking, of others for bathing, for irrigating the gardens, or cleansing the sewers. The best drinking-water they brought into Rome was the *Aqua Marcia*, being most highly prized, according to Pliny, for its coldness and salubrity. The aqueduct at Nemausus, the modern *Nismes*, is probably one of the earliest constructed by the Romans out of Italy. Its origin is attributed to Agrippa. Aqueducts, however, became eventually common throughout the whole Roman empire, and many stupendous remains still exist to attest their former magnificence. (Consult *Stuart's Dictionary of Architecture*, vol. 1, *s. v.*)

Aquĭla, a native of Sinope in Asia Minor. He first applied himself to the study of mathematics and architecture, and the Emperor Hadrian, according to Saint Epiphanius, made him a superintendent of public buildings, and gave him in charge the restoration and enlargement of Jerusalem, under its new name of *Ælia Capitolina*. This commission afforded him an opportunity of becoming acquainted with Christianity, which he accordingly embraced, and received the rite of baptism. Becoming subsequently addicted, however, to judicial astrology, he was excommunicated, and then attached himself to Judaism. Aquila is rendered famous by his *Greek version of the Old Testament*, which he published A.D. 138. It is the first that was made after the Septuagint translation, and appears to have been executed with great care, notwithstanding what Buxtorf urges against it, who denies to its author, on very feeble grounds, a thorough acquaintance with the Hebrew tongue. Aquila's method was to translate word for word, and to express, as far as this could conveniently be done, even the etymological meaning of terms. Although his version was undertaken with the view of opposing and superseding that of the Septuagint, of which last the churches made use after the example of the apostles, still the ancient fathers found it in general so exact, that they often, in preference, drew their texts from it. St. Jerome, who had at first censured it, afterward praised its exactness. The Hellenistic Jews preferred it also for the use of their synagogues. Some fragments of it are preserved in the Hexapla of Origen. Aquila joined to a second edition of his version some Jewish traditions which he had obtained from the Rabbi Akiba, his preceptor. This edition was still more favourably received by the Hellenistic Jews than the previous one had been. The Emperor Justinian, however, interdicted the reading of it, because it only made the Jews more stubborn in their error. (*Biogr. Univ.*, vol. 2, p. 345, *seq.*)

Aquileia, I. a celebrated city of Italy, in the territory of Venetia, between the Alsa and Natiso, and about seven miles from the sea. It appears to have been first founded by some Transalpine Gauls about 187 B.C.; but being soon after taken possession of by the Romans, it was made a Latin colony five years after its establishment. (*Liv.*, 39, 22; 45, 54.—*Id.*, 40, 54.) The earliest author that mentions Aquileia is Polybius, who, in a fragment preserved by Strabo (208), speaks of it as having some valuable gold-mines in its neighbourhood. Eustathius, in his commentary on Dionys. Perieg., asserts that its name was derived from the Latin word *Aquila*, as denoting the legionary standard of the Romans, who had been encamped here. Aquileia soon became the bulwark of Italy on its northeastern frontier. It was already an important military post in the time of Cæsar (*B. Civ.*, 1, 2), and continued to increase in prosperity and consequence till the fall of the Roman empire. In Strabo's time it had become the great emporium of all the trade of Italy with the nations of Illyria and Pannonia; these were furnished with wine, oil, and salt provisions, in exchange for slaves, cattle, and hides. The passage of Mount Ocra, the lowest point of the Julian or Carnic Alps, was easy for land-carriage; and at Nauportus on the other side, a navigable stream conveyed vessels to the *Saave*, and from that river into the *Danube*. (*Strabo*, 214.—*Id.*, 207.—*Mela*, 2, 4,—*Sueton.*, *Aug.*, 20.—*Id.*, *Tib.*, 7.—*Id.*, *Vesp.*, 6.—*Tac.*, *Hist.*, 2, 46, and 85, &c.) Ausonius assigns to Aquileia the ninth place among the great cities of the empire. It withstood successfully a severe siege against Maximinus, who, being unable to take the place, was slain by his own soldiers. (*Herodian*, 8.) But it could not hold out against the fury of Attila; its resistance served only to increase the savage ferocity of the conqueror, who caused it to be sacked and razed to the ground. (*Cassiodor.*, *Chron.*—*Procop.*, *Vand. Rer.*, 1.—*Freculf.*, *Chron.*) The port of Aquileia was situate at the mouth of the Natiso (*Plin.*, 3, 18), and is now called *Porto di Grado*. The modern *Aquileia* stands near the ruins of the ancient city. (*Cramer's Ancient Italy*, vol. 1, p. 128.)—II. A town of Etruria, marked in the ancient Itineraries as the first stage from Florentia or *Florence*. It is supposed to have been in the immediate vicinity of *Incisa*. (*Cluv.*, *Ital. Ant.*, 1, 570.—*Cramer's Ancient Italy*, vol. 1, p. 214.)

Aquilius, I. Nepos, Manius, a Roman consul, and colleague of Marius, who was intrusted with the war against the slaves in Sicily. This war was continued during the succeeding year, when Aquilius, as proconsul, still held the command. In a conflict with the foe, the two commanders, it is said, agreed to decide the affair by single combat. Aquilius, being a man of great strength, laid his antagonist dead at his feet by a single blow; and the Romans thereupon rushing in, gained the victory after a severe conflict. Aquilius was honoured with an ovation. After this he was accused of extortion, but acquitted on account of his successful operations in Sicily. Being subsequently sent into Asia against Mithradates, he was defeated by that monarch in Bithynia, and, having been afterward treacherously delivered into his hands, was put to death with every circumstance of ignominy. Mithradates is said to have even poured melted gold down his throat in token of, and as a punishment for, his cupidity. (*Liv.*, *Epit.*, 77.—*Appian*, *Bell. Mithrad.*, 26.—*Cic.*, *Agrar.*, 2, 30.)—II. Gallus, a Roman lawyer, who flourished about 65 B.C. He was a pupil of Scævola's, and was intimate with Cicero, having been a colleague of his in the quæstorship. Cicero represents him as a man of

acuteness, and of ready talent in replying to an opponent. He wrote a treatise, "*de dolo malo*," which Cicero eulogizes very highly; another, "*de postumorum institutione*;" a third, "*de stipulatione*," &c. (*Cic., Brut.*, 42. — *Id., de Off.*, 3, 14, &c.)—III. Sabinus, a Roman lawyer, who flourished in the third century of our era. His wisdom and acquirements gained for him the appellation of *Cato*. He was elected consul A.U.C. 214, and again in 216. According to some, he was the father or brother of Aquilia Severa, the vestal virgin whom Heliogabalus compelled to become his wife. None of his works have reached us. (*Lamprid., Vit. Heliogab. — Cassiod., Chron. — Rutil., in Vit. Jurisconsult.*)

Aquilonia, I. a city of Samnium, on the Volscian frontier, about 20 miles from Cominium, and the same distance from Bovianum. Its site is now occupied by the little town of *Agnone*, near the source of the *Trigno*. (*Cramer's Anc. Italy*, vol. 2, p. 229.) — II. Another city of Samnium, in the territory of the Hirpini, nearly midway between Beneventum and Venusia. Its site corresponds to that of the modern *Lacedogna*. (*Plin.*, 3, 11.—*Ptol.*, p. 67.)

Aquīnum, I. a town of Cisalpine Gaul, south of Mutina, or *Modena*. (*Plin.*, 3, 15.) It is placed by Cluverius at the modern *Acquario*.—II. A city of Latium, on the Latin Way, a little beyond the place where the road crosses the Liris and Melfis. It is now *Aquino*. Both Strabo (237) and Silius Italius (8, 404) describe it as a large city. Aquinum was the birthplace of Juvenal, as that poet himself informs us. (*Sat.*, 3, 318.) Here also was born the Emperor Pescennius Niger, and in modern times the celebrated Thomas Aquinas. The place was famous for its purple dye. (*Horat., Ep.*, 10, 26.)

Aquitania, a country of Gaul between the Garumna or *Garonne*, and the Pyrenees. As it was less than either of the other two divisions of Gaul, Augustus extended it to the Ligeris or *Loire*. (*Vid.* Gallia.) The Aquitani, according to Strabo (190), differed from the Gallic race both in physical constitution and in language. They resembled, he tells us, the Iberians rather than the Gauls. According to Cæsar, the Aquitani, besides a peculiar idiom of their own, had also peculiar institutions. Now, historical facts inform us that these institutions bore, for the most part, the Iberian character; that the national attire was Iberian; that there were the strongest ties of amity and alliance between the Aquitanic and Iberian tribes. We find, then, an accordance between historical proofs and those deduced from an examination of languages, to warrant the belief that the Aquitani were of Iberian extraction. (Consult *Thierry, Hist. des Gaul.*, vol. 1, p. xxiii., *Introd.*—*Id.*, vol. 2, p. 11, *seqq.*)

Ara Lugdunensis, an altar erected to Augustus, at the confluence of the Arar and Rhone, near the city of Lugdunum or *Lyons*, by sixty Gallic communities. It was reared after the tumult excited in Gaul by the proclaiming of the census had been quelled by Drusus. (*Liv., Epit.*, 137. — *Strab.*, 192.) The spot became famous under Caligula for the literary contests which took place there. A crowd of orators and poets flocked to the scene from the remotest quarters of the empire, notwithstanding the severity of the regulations which are said to have prevailed here. The vanquished were compelled to bestow rewards upon the victors, and compose pieces in their praise; while those whose productions showed least talent were obliged to efface their own writings with a sponge or with the tongue, or else, as an alternative, to submit to be scourged, and then cast into the neighbouring stream. (*Sueton., Calig.*, 20.—*Dio Cass.*, 54, 32.—*Juv., Sat.*, 1, 44.) The spot was called by the writers of the middle ages *Attanacum*, and is now the point of *Annai*. (*Lemaire, ad Juv., l. c.*)

Arabia, a large country of Asia, forming a peninsula between the Arabian and Persian Gulfs. Its length, from the Cape of *Babelmandeb* to the extreme angle on the Euphrates, is about 1800 British miles, and its mean breadth 800. The Arabians recognise for their ancestors Joktan, or Khatan, the son of Eber, and Ishmael, the son of Abraham. Arabia was called by the inhabitants of Palestine, the Eastern, and by the Babylonians, the Western, country. Hence the Arabians were sometimes denominated Orientals, and sometimes the people of the West. (2 *Chron.*, 9, 14.—*Jer.*, 3, 2.) The derivation, moreover, commonly assigned to the term *Arab* is in accordance with this latter idea, making it signify an inhabitant of the West, as Arabia lay to the west of Upper Asia. (Consult, however, *Wahl, Vorder und Mittel Asien*, vol. 1, p. 327, *in not.*, where other explanations are given.) — The Arabs anciently denominated themselves, and do to this day, by either of these names. Megasthenes and Ptolemy divided the country into the Happy, Petræa, and the Deserted; an arrangement unknown, however, to the inhabitants of the east. Arabia Felix, or the Happy, derived this appellation from its rich produce. This tract is a peninsula, which is so bordered by the Red Sea (more properly called the Arabian Gulf), by the Mare Erythræum, and by the Persian Gulf, that it would be perfectly surrounded, were a line drawn from the inland extremity of the Persian Gulf to port Ailan or Ælan, situate near the eastern extremity of the Red Sea. Arabia Petræa was so called, either from its stony character (*πέτρα*, "a rock" or "stone"), or, what is far more probable, from an ancient fortified emporium, called Petra. It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. Idumæa, otherwise called Seir, is the northeastern part of Arabia Petræa. Arabia Deserta is that tract which has Arabia Felix on the south, Babylonia and the Euphrates on the east, the Euphrates and Syria on the north, and Gilead on the west. Instead, however, of the division just given, the more natural one is that which distinguishes the coast, covered with aloes, manna, myrrh, frankincense, indigo, nutmegs, and especially coffee, from the interior, consisting of a desert of moving sand, with thorns and saline herbs. The climate is very various. Regions where it rains half the year alternate with others where dew supplies the place of rain for the whole season. The greatest cold prevails on high places, and the most oppressive heat in the plains. Damp winds succeed to the dry simoom, which is as dangerous to life as the harmattan and khamseen in Africa. The soil consists of sandy deserts and the most fruitful fields. Wheat, millet, rice, kitchen vegetables, coffee (which grows on trees in Arabia, its home, and on bushes in America, the plants being kept low for the sake of gathering their fruit more easily), manna, sugar-cane, cotton, tropical fruits, senna-leaves, gums, aloes, myrrh, tobacco, indigo, odorous woods, balsam, &c., are the rich products of Arabia. There are also precious stones, iron, and other metals (gold excepted, which the ancients, however, seem to have found pure in rivers and in the earth). The animals are mules, asses, camels, buffaloes, horned cattle, goats, noble horses, lions, hyænas, antelopes, foxes, apes, jerboas; birds of all sorts, pelicans, ostriches, &c.; esculent locusts, scorpions, &c.—The Arabians are still, as in the most ancient times, Nomades, of patriarchal simplicity. The older Arabian historians understand by Arabia only *Yemen* (Arabia Felix). *Hedsjaz* (the rocky) they regard as belonging partly to Egypt, partly to Syria; and the rest of the country they call the *Syrian Desert*. The princes (*tobbai*) of this land were anciently entirely of the race of Khatan, to which belonged the family of the Homeyrites, who ruled over Yemen two thousand years. The Arabians of

Yemen and a part of the desert of Arabia lived in cities, and practised agriculture: they had commerce also with the East Indies, Persia, Syria, and Abyssinia. The rest of the population then, as now, led a wandering life in the deserts.—The religion of the Arabians, in the time of their ignorance (as they call the period before Mohammed), was, in general, adoration of the heavenly bodies, or Sabaism; varying much, however, in the different tribes, each of whom selected a different constellation as the highest object of worship.—For a thousand years the Arabians manfully defended the freedom, faith, and manners of their fathers against all the attacks of the Eastern conquerors, protected by deserts and seas, as well as by their own arms. Neither the Babylonian and Assyrian, nor the Egyptian and Persian kings, could bring them under their yoke. At last they were overcome by Alexander the Great; but immediately after his death, they took advantage of the disunion of his generals and successors to recover their independence. At this period the northern provinces of the country were bold enough to extend their dominion beyond the limits of Arabia. The Arabian Nomades, especially in winter, made deep inroads into the fertile *Irak* or Chaldæa. They finally conquered a portion of it, which is hence still called *Irak Araby*. Thence the tribe of Hareth advanced into Syria, and settled in the country of Gassan, whence they received the appellation of Gassanides. Three centuries after Alexander, the Romans approached these limits. The divided Arabians could not resist the Roman arms everywhere successfully; their country, however, was not completely reduced to a province; the northern princes, at least, maintaining a virtual independence of the emperors. The old Homeyrites in Yemen, against whom an unsuccessful war was carried on in the time of Augustus, preserved their liberty. Their chief city, Saba, was destroyed by a flood. With the weakness of the Roman government, the struggle for absolute independence increased, which a union of all the Arabian tribes would have easily gained; but, weakened and scattered as they were, they spent several centuries in this contest, during which the mountainous country of the interior (Nedschid) became the theatre of those chivalrous deeds so often sung by Arabian poets, till a man of extraordinary energy united them by communicating to them his own ardour, and union was followed by augmented force.—Christianity early found many adherents here, and there were even several bishops who acknowledged as their metropolis Bosro in Palestine, on the borders of Arabia. Yet the original worship of the stars could not be entirely abolished. The former opposition of the Arabians to the despotism of Rome drew to them a multitude of heretics, who had been persecuted in the orthodox empire of the East, especially the Monophysites and the Nestorians, who were scattered through all the East; and the religious enthusiasm of those exiles rekindled the flame of opposition. The Jews also, after the destruction of Jerusalem, became very numerous in this country, and made many proselytes, particularly in Yemen. The last king of the Homeyrites (Hamjarites) was of the Jewish faith, and his persecutions of the Christians, A.D. 502, involved him in a war with the King of Æthiopia, which cost him his life and his throne. To the indifference excited by so great a variety of sects is to be referred the quick success of Mohammed in establishing a new religion. He raised the Arabians to importance in the history of the world, and with him begins a new epoch in the history of this people. (*Iahn's Bibl. Archæol.*, p. 8, *Upham's transl.—Encyclop. Americ.*, vol. 1, p. 316, *seqq.*)

Arabĭcus sinus, that part or branch of the Mare Erythræum which interposes itself between Egypt and Arabia. It is now called the *Red Sea*. The meaning of this modern appellation must be looked for not in any colour of its waters or sands, but in the name of Idumea (or the land of Edom), whose coasts this sea touches on the north. Edom, in the Hebrew tongue, signifies *red*, and was the name given to Esau for selling his birthright for a mess of *red* pottage. This country, which his posterity possessed, was called after his name, and so was the sea which adjoined it. The Greeks, however, not understanding the reason of the appellation, translated what is in Hebrew the Sea of Edom, by *ἐρυθρὰ θάλασσα*. Thence comes the Latin form *Mare rubrum*, and the modern name *Red Sea*. It is otherwise called *Golfo di Mecca*. (Compare *Well's Sacred Geogr.*, No. 160.—*Calmet's Dict.*, vol. 5, p. 63, *Eng. transl.—Bähr, ad Ctes.*, p. 359.) The shores of this gulf consist principally of limestone rocks. The bottom is covered with a carpet of greenish coral, and, in calm weather, when it comes into view, is not unlike a series of verdant submarine forests and meadows. The coral, however, is inferior in quality to that of the Mediterranean. (*Plin.*, 32, 2.) The beautiful *fuci* attracted the admiration of antiquity (*Artemid., ap. Strab.*, 766), and procured for the Arabian Gulf in Hebrew the name of *Bahr Sooph*, i. e., "*the sea of algæ*." (*Malte-Brun*, 2, 84, *Brussels ed.*)

Arabius, Arăbis, or Arbis, a river of Gedrosia, near its eastern boundary, running into the Indian Ocean, now the *Araba* or *Il-Mend*. (*Arrian*, 6, 21.)

Aracca and Arecca, a city of Susiana, east of the Tigris, now *Wasit*. It has attracted the attention of the learned by reason of the affinity of its name with that of *Erech*, mentioned in the Old Testament among the cities constructed by Nimrod. (*Ammian. Marcell.*, 23, 21.—*Bochart, Geogr. Sacr.*, col. 236.—*Michaelis, Spicileg.*, vol. 1, p. 220, *seqq.*)

Arachnæus Mons, a chain of mountains in Argolis, running along the upper coast in a southeastern direction. In the time of Inachus it was called Sapyselaton. (*Pausan.*, 2, 25.—Compare *Siebelis, ad loc.*) Hesychius reports that it also bore the name of Hysselint s (*s. v.* Ὑσσέλινον.—Compare *Steph. Byz., s. v.* Ἀραχναῖον). Mount Arachnæus is mentioned by Æschylus (*Agam.*, 299) as the last station of the telegraphic fire by which the news of the capture of Troy was transmitted to Mycenæ. The modern name is *Sophico*, according to the latest maps. Part of this chain, communicating with the mountains of Nemea and Phlius, bore the name of Celossa. (*Strabo*, 382.—*Cramer's Ancient Greece*, vol. 3, p. 282.)

Arachne, a Mæonian maiden, who was so proud of her skill in weaving and embroidering, in which arts Minerva had instructed her, that she ventured to deny her obligations to the goddess, and even challenged her to a trial of skill. Minerva, assuming the form of an old woman, warned her to desist from her boasting; but, when she found that her admonitions were vain, she resumed her proper form, and accepted the challenge. The skill of Arachne was such, and the subjects she chose (the love-transformations of the gods) were so offensive to Minerva, that she struck her several times in the forehead with the shuttle. The high-spirited maiden, unable to endure this affront, hung herself, and the goddess, relenting, changed her into a spider (*ἀράχνη*).—The name of this insect, most probably, gave rise to this fable, though the story itself would seem to be of Oriental origin, the art of embroidering having come into Western Asia from Babylonia and the countries adjacent. (*Ovid*, 6, 1, *seqq.*—*Keightley's Mythology*, p. 122.—*Creuzer, Symbolik*, vol. 2, p. 749.)

Arachosia, a province of the Persian empire, lying to the west of the river Indus, and north of Gedrosia. The Greek writers usually call the inhabitants *Arachōti* (Ἀραχωτοί), sometimes *Arachōtæ* (Ἀραχῶται, *Dion. Perieg.*, 1096). Arachosia was of considerable importance as a frontier province, and had always, therefore, a satrap or governor of its own, both

before and after the time of Alexander. Through this country, moreover, lay the nearest and safest route to India. Syburtius, the Greek governor after Alexander's death, cultivated friendly relations with the Indian monarch Sandrocottus, and Megasthenes was often sent by him to the court of the latter. (*Arrian*, 5, 6.) The ancient Arachosia answers to the modern *Arokhage*. (*Mannert*, 5, pt. 2, p. 76.)

Arachōtæ and Arachōti, the inhabitants of Arachosia. (*Vid.* Arachosia.) They are styled Λινόχλαινοι, from their linen attire. (*Dionys. Perieg.*, 1096.—Compare *Eustath., ad loc.*—*Arrian*, 3, 23.)

Arachōtus, I. or Arachosia, the chief city of Arachosia, called also Cophe (Κωφή), and said to have been built by Semiramis. It did not lie, as some remark, on the river Arachotus, but a considerable distance east of it, on a road leading in a northern direction towards the modern *Candahar*. (*Mannert*, 5, pt. 2, p. 80.)—II. A river of Arachosia, rising in the hills northeast of the modern *Gazni*, and losing itself in a marsh about four miles to the south of *Candahar*. Its modern name, according to Wahl, is *Naodah*. D'Anville, however, makes it *Kare*. (*Isid., Charac. ap. Geogr. Gr. Min.*, vol. 2, p. 8.—*Plin.*, 6, 23.)

Arachthus, Arærus, or Arēthon, a river of Epirus, flowing from that part of the chain of Pindus which belonged to the ancient Tymphæi, and running by Ambracia into the Ambracian Gulf. Lycophron (v. 409), who calls it Arærus (Ἄραιθος), speaks of it as the boundary of Greece on this side. Ambracia, therefore, being always accounted a city of Greece Proper, must have stood on its left bank. We cannot, therefore, admit, with Pouqueville, that this city occupied the site of *Regous*, since that ruined fortress is situated on the right bank of the *Luro* river, which that writer considers to be the Arachthus. That the Arachthus is a considerable stream, may be inferred from Livy, who relates (43, 21) that Perseus, king of Macedon, was detained on its banks by high floods, on his way to Acarnania. (*Cramer's Ancient Greece*, vol. 1, p. 151, *seqq.*)

Aracynthus, I. a chain of mountains in Ætolia, running in a southeasterly direction from the Acheloüs to the Evenus. Its present name is Mount *Zigos*. Pliny (4, 1) and other writers, with less propriety, ascribe Aracynthus to Acarnania.—II. A mountain of Bœotia, sacred to Minerva, whence the goddess received the appellation of Aracynthia. (*Rhian., ap Steph. Byz., s. v.* Ἀράκυνθος.) It was situate not far from Thebes.

Arădus, I. a city on an island of the same name, on the coast of Phœnicia. According to Strabo, it was founded by a band of exiles from Sidon. The island on which it stood was a mere rock, not quite seven stadia in circumference; and hence, as the population of the city increased, they were compelled to erect edifices many stories in height, to make amends for the limited area of the place. The position of Aradus was well adapted for commerce. The modern name of the island is *Ruad*, according to Pococke (vol. 2, p. 294), and traces still remain of the cisterns anciently cut in the rock to hold the rain-water for the use of the inhabitants. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 398, *seqq.*)—II. An island, according to some, on the coast of Arabia, in the Persian Gulf. It is supposed to mark, in part, the original settlements of the Phœnicians previous to their establishing themselves on the coast of the Mediterranean. Much doubt exists, however, with regard to the accuracy of this statement; and Mannert, among others, thinks that the name Aradus, as designating an island in this quarter, is indebted for its existence to the love of theory alone. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 154. — Compare, however, *Michaëlis, Spicileg.*, vol. 1, p. 166, *seqq.*, and *vid.* Phœnicia.)

Aræ. *Vid.* Ægimurus.

Aræ Philænorum. *Vid.* Philæni.

Arar, a very slow, smooth-running river of Gaul. It rises near Mons Vogesus, and, after a southern course, falls into the Rhodanus at Lugdunum. (*Cæs., B. G.*, 1, 12.—*Plin.*, 3, 4.) Ammianus Marcellinus, who flourished towards the close of the fourth century of our era, first calls the Arar by the name of Saucona, speaking of this latter as a common appellation on the part of the inhabitants in that quarter, "*Ararim, quem Sauconam appellant*" (15, 11). Gregory of Tours, at a later period, styles it *Saugona;* and from this comes the modern French appellation *Saône*. (Compare *Lemaire, Index Geogr., ad Cæs. Comm.*, p. 190.)

Aratēa, a festival celebrated at Sicyon, upon the birthday of Aratus, and in memory of that distinguished patriot. (*Plut., Vit. Arat.*, 53.)

Arātus, I. a Greek poet, born at Soli (Pompeiopolis) in Cilicia. He flourished about 270 B.C., was a favourite of Ptolemy Philadelphus, and a firm friend to Antigonus Gonatas, son of Demetrius Poliorcetes. He was also a contemporary of Theocritus, who makes mention of him in the sixth and seventh Idyls, and was on very friendly terms with him. At the instance of Antigonus, Aratus composed an astronomical poem, entitled Φαινόμενα, "*Appearances*," and treating of the heavenly bodies, their names, movements, &c. The materials for this production he is said to have principally derived from the works of Eudoxus of Cnidus, who wrote two treatises on the celestial bodies and phænomena, one entitled Ἔνοπτρον, or "*the Mirror*," and the other Φαινόμενα. (*Buhle, de Arat. Script. Comment.*, p. 466.) What other writers he followed besides Eudoxus, cannot now be ascertained. Salmasius, indeed, insists that he did not follow Eudoxus at all, but Phainus or Meton (*Salm. ad Solin.*, p. 822); this opinion, however, is refuted by Petavius. (*Doctr. Temp.*, 6, 9.) Aratus was the author also of another poem, entitled Διοσημεῖα, or "*Signs from Jove*," the materials for which he borrowed from Hesiod, the meteorological writings of Aristotle, and Theophrastus on the signs of the winds. Some of the ancients, and several of the moderns, too, have united the Φαινόμενα and Διοσημεῖα into one poem, probably because, in the latter, he draws his signs indicative of changes in the atmosphere from the relative positions of the sun, moon, and constellations of the zodiac as regards the earth. They are, however, distinct productions, and are regarded as such by the best ancient and modern authorities. (*Schol. ad Diosem. init.* — *Schol. ad Aristoph., Pac.*, 1086. — *Vitruv.*, 9, 7. — *Buhle, ibid.*, p. 462.)—In the two poems just referred to, Aratus gives us, in correct and rather elegant verse, a general view of what was then known of the heavens, with their signs, appearances, &c., although it is evident, both from ancient authority as well as from the poem itself, that he was not a professed astronomer, or even very accurately acquainted with the principles of the science. (*Cic., de Orat.*, 1, 16.—*Buhle*, p. 467.) Ovid passes a high eulogium on Aratus, "*cum sole et luna semper Aratus erit*" (*Amor*, 1, 15); but this exaggerated compliment, and the admiration of Ovid, were very probably owing to the circumstance of no other poet's having taken the astronomic sphere for his theme prior to Aratus. (*Buhle*, p. 471.) The truth is, the subject matter of both poems is far from being congenial to poetry, as is well remarked by Quintilian, who adds of Aratus himself, "*sufficit tamen operi, cui se parem credidit* (10, 1, 55) As one proof of the consideration which Aratus enjoyed, we may cite the monument which his compatriots erected to his memory, and which became famous by reason of a physical phænomenon that Mela mentions. ("*Juxta in parvo tumulo Arati poetæ monumentum, ideo referendum quia, ignotum quam ob causam, jacta in id saxa dissiliant*," 1, 13.) Aratus, moreover, is the writer to whom St. Paul refers in his speech before the Are-

opagus (*Acts*, 17, 28), a circumstance which entitled the poet to great favour among the fathers of the church, although it is evident that the Apostle makes no allusion to his poetic merit. M. Delambre remarks, in speaking of Aratus, that he has "transmitted to us almost all that Greece at that time knew of the heavens, or, at least, all that could be put into verse. The perusal of Autolycus or Euclid gives more information on the subject to him who wishes to become an astronomer. Their notions are more precise and more geometrical. The principal merit of Aratus is the description he has left us of the constellations; and yet, even with this description to aid us, one would be much puzzled to construct a celestial chart or globe." (*Delambre, Histoire de l'Astronomie Ancienne*, vol. 1, p. 74.)—The two poems of Aratus were thrice translated into Latin verse, first by Cicero, secondly by Germanicus, of the line of the Cæsars, and thirdly by Avienus. Cicero's translation is lost, with the exception of some fragments. The translation, or, rather, imitation of the Phænomena by Germanicus, and his commencement of the Diosemea, as well as the version of Avienus, remain to us. Virgil, also, in his Georgics, is under many obligations to our poet. Although Aratus has been accused of possessing but a slight acquaintance with the subject on which he treats, still a number of mathematicians united themselves with the grammarians in commenting on his work. Many of these commentaries are lost: we still have, however, four remaining; one by Hipparchus of Nicæa, another by Achilles Tatius; the other two are anonymous, for those are in error who attribute one of them to Eratosthenes. Aratus wrote many other works, which have not come down to us. They treated of physical, astronomical, grammatical, critical, and poetic themes, and a list of them is given by one of his editors, Buhle (vol. 2, p. 455, *seqq.*)—The best editions of this poet are, that of Buhle, *Lips.*, 1793–1801, 2 vols. 8vo, and that of Matthiæ, *Francof.*, 1817–1818. We have also a German version by J. H. Voss, *Heidelb.*, 1824, published with the Greek text and illustrations.—II. A celebrated Grecian patriot, born at Sicyon, B.C. 273. When he was but seven years of age, his father Clinias, who held the government of Sicyon, was assassinated by Abantidas, who succeeded in making himself absolute. Aratus took refuge in Argos, where he was concealed by the friends of the family, and where he devoted himself with great success to physical exercises, gaining the prize in the five exercises of the pentathlum. After some revolutions and changes of rulers at Sicyon, the government came into the hands of Nicocles, when Aratus, then hardly twenty years of age, formed the project of freeing his country, and, having assembled some exiles, surprised the city of Sicyon. The tyrant having fled, Aratus gave liberty to his fellow-citizens, and induced them to join the Achæan league, still as yet feeble, and only in the twenty-fourth year of its existence. The return of the exiles, however, occasioned much trouble at Sicyon; those who had purchased their property refused to restore it, and Aratus was compelled to have recourse to Ptolemy Philadelphus, to whom he had rendered some services, and who gave him 150 talents, with which he indemnified the new possessors, and restored their property to his fellow-exiles. Being chosen, for the second time, Prætor of the Achæans, 244 B.C., he seized by surprise on the citadel of Corinth, which Antigonus had guarded with great care as one of the keys of the Peloponnesus, and prevailed upon the Corinthians to join the confederacy. Similar success attended his efforts in other quarters, and many of the most important states and cities of southern Greece became through his means members of the league. Some time after, the Ætolians, jealous of the prosperity of the Achæans, and reckoning on the aid of Antigonus, the guardian of Philip, formed an alliance with the Lacedæmonians, the natural enemies of the Achæan league. Aratus marched to the aid of those cities of Arcadia which belonged to the confederacy, and which were menaced by Cleomenes, king of Sparta; but he was defeated in three successive engagements, and found himself obliged to have recourse to Antigonus. In order to induce this prince to lend aid, he surrendered to him, on his expressly requiring it, the citadel of Corinth; and Antigonus, on having come with an army, was appointed generalissimo of the Achæan troops. Plutarch pretends that Cleomenes had offered peace to the Achæans, on condition of being appointed commander of their forces, and that Aratus opposed him through jealousy; and he even reproaches him for preferring a barbarian to a descendant of Hercules. But the truth was, Aratus could not hesitate between Antigonus, a humane prince, and a religious observer of his oaths, and Cleomenes, who had now become a tyrant over his own country, to which he wished to make all the Peloponnesus subject. The aid of Antigonus changed entirely the aspect of affairs; and this prince having entered eventually into Laconia, compelled Cleomenes, after a defeat at Sellasia, to flee from the country, took Sparta, and restored to it the laws which Cleomenes had abrogated. Antigonus always showed great consideration for Aratus, and governed himself by his counsels in what related to the affairs of Greece. Philip, his nephew and successor, did the same during the early part of his reign; but in process of time a less friendly feeling arose between the latter and Aratus, as the evil qualities of Philip began to display themselves, and the Grecian patriot eventually fell a victim to the unprincipled monarch, who had caused a slow poison to be given to him. Some time before his death, Aratus was observed by one of his friends to spit blood, and, when the latter expressed his surprise at this, he merely exclaimed, "*Such, Cephalon, are the fruits of royal friendship!*" He was buried with distinguished honours by his countrymen, and a festival, called Aratea, was celebrated every year in memory of him. Aratus wrote Memoirs, now lost, which Polybius cites with eulogiums. His character may be summed up in a few words. He was a pure and ardent patriot, and, in addition to this, a statesman of no small degree of merit, but not very conspicuous for military abilities. Aratus died in the 62d year of his age, B.C. 213. (*Plut., Vit. Arat.*)—III. A son of the preceding, nearly of the same age with Philip, king of Macedonia. He was on intimate terms with this monarch, a circumstance, however, which did not prevent the latter from administering a potion, that threw him into a deplorable state of idiocy, so that his friends regarded his death, which occurred in the flower of his age, as a blessing rather than a misfortune. (*Plut., Vit. Arat., ult.*)

Arausĭo, the chief city of the Cavares, in Gallia Narbonensis, to the north of Avenio. It is now *Orange*, in the department of *Vaucluse*. In the vicinity are some remains of a triumphal arch, erected in commemoration of the victory of Marius over the Cimbri and Teutones (*Plin.*, 3, 4.)

Araxes, I. a river of Armenia Major, issuing from Mons Abus, on the side opposite to that whence the southern arm of the Euphrates flows. It runs east until it meets the mountains which separate Armenia from northern Media, when it turns to the north, and, after receiving the Cyrus, falls into the Caspian Sea. It is now the *Arras*. (*Plin.*, 6, 9.—*Strab.*, 363.—*Ptol.*, 5, 13.)—II. Another in Persia, running by Persepolis, and falling into the Medus, now *Bend-Emir*.—Xenophon calls the Chaboras by the name of Araxes (*vid.* Chaboras), and gives the name of Phasis to the Armenian Araxes. (*Xen., Anab.*, 1, 4, 19.—Compare the *Index Nom.* to the edition of Zeune, and the remarks of *Krüger, ad Xen., Anab.*, 4, 6, 4.)—III. A

river of Upper Asia, mentioned by Herodotus (1, 202), and supposed by the most recent inquirers into this subject to be the same with the modern *Volga*. (*Baehr, ad Herod., l. c.*—Compare the remarks of the same editor, in the note to the *Index Rerum*, vol. 4, p. 454, *seqq.*)—The name Araxes appears to have been originally an appellative term for a river, in the earlier language of the East, and hence we find it applied to several streams in ancient Oriental geography. (Compare *Heeren, Ideen*, vol. 1, p. 55.—*Ritter, Erdkunde*, vol. 2, p. 658.)

Arbăces, a Median officer, who conspired with Belesis, the most distinguished member of the Chaldæn sacerdotal college, against Sardanapalus, king of Assyria. After several reverses, he finally succeeded in his object, defeated Sardanapalus near Nineveh, took this city, and reigned in it for the space of twenty-eight years. With him commenced a dynasty of eight kings, of whom Aspadas or Astyages was the last. The empire which Arbaces founded was a federative one, composed of several sovereignties which had arisen from the ruins of the Assyrian monarchy. The kingly power, though hereditary, was not absolute, the monarch not having the power to change any of the laws enacted by the confederate princes. Chronologists are not agreed as to the period of the revolt of Arbaces. Most place it under or about the archonship of Ariphron, the 9th perpetual archon of Athens; but they differ again about the precise period of this archonship, some assigning it to 917 B.C., others to 898 B.C. (*Diod. Sic.*, 2, 24.—*Vell. Paterc.*, 1, 6.—*Justin*, 1, 1.—*Petav., Doctr. Temp., l.* 9.)

Arbēla, a city of Assyria, in the province of Adiabene, east of Ninus, near the Zabatus, or *Zab*. On the opposite side of this river, near *Isbil*, was fought the decisive battle of Arbela, between Alexander and Darius, October 2, B.C. 331. The field of battle was the plain of Gaugamela. The latter, however, being an obscure place, this conflict was named after Arbela. (*Strabo*, 399.—*Diod. Sic.*, 17, 53.—*Arrian*, 3, 6.)

Arbuscŭla, an actress on the Roman stage, who, being hissed, on one occasion, by the lower orders of the people, observed, with great spirit, that she cared nothing for the rabble, as long as she pleased the more enlightened part of her audience among the equestrian ranks. (*Horat., Serm.*, 1, 10, 77.)

Arcadia, a country in the centre of the Peloponnesus, and, next to Laconia, the largest of its six provinces. It was a mountainous region, and contained the sources of most of the considerable rivers which flow into the seas surrounding the Peloponnesus. From its elevated situation, and the broken face of the country, intersected by small streams, it had a cold and foggy climate during some seasons; in the plain of Argos, only one day's journey from the centre of Arcadia, the sun shines and the violets bloom, while snow is on the hills of Arcadia, and in the plain of Mantinea and Tegea. The most fertile part was towards the south, where the country sloped off, and contained many fruitful vales and numerous streams. This account of the land may serve in some degree to explain the character which the Arcadians had among the ancient Greeks: some of those who now occupy this district seem to be as rude as many of the former possessors. Their country is better adapted to pasturage than cultivation, and the Arcadians, who were scarcely a genuine Greek race, continued their pastoral habits and retained their rude manners amid their native mountains. To their pastoral mode of life may be ascribed their attachment to music; and hence also the worship of Pan as the tutelary deity of Arcadia. Nature, observes a modern writer, has destined this country for herdsmen. The pastures and meadows in summer are always green and unscorched; for the shade and moisture preserve them. The country has an appearance similar to that of Switzerland, and the Arcadians, in some measure, resemble the inhabitants of the Alps. They possessed a love of freedom and a love of money; for wherever there was money, you might see Arcadian hirelings. But it is chiefly the western part of Arcadia (where Pan invented the shepherd's flute) which deserves the name of a pastoral country. Innumerable brooks, one more delightful than the other, sometimes rushing impetuously, and sometimes gently murmuring, pour themselves down the mountains. Vegetation is rich and magnificent; everywhere freshness and coolness are found. One flock of sheep here succeeds another, till the wild Taygetus is approached, where numerous herds of goats are also seen. (*Bartholdy, Bruchstücke zu nahern Kenntniss Griechenlands*, p. 239, *seqq.*) The inhabitants of Arcadia, devoted to the pastoral life, preferred, therefore, for a long time, to dwell in the open country rather than in the cities; and when some of these, particularly Tegea and Mantinea, became considerable, the contests between them destroyed the peace and liberties of the people. The shepherd-life among the Greeks, although much ornamented by the poets, betrays its origin in this, that it arose among a people who did not wander like the Nomades, but were in possession of stationary dwellings.—The most ancient name of Arcadia was *Drymotis* (the woody region), from δρῦς, "*a tree*." The Arcadians themselves carried their origin very far back, and gave their nation the name of *Proseleni* (before the moon). They seem to have derived the first rudiments of civilization, if not their origin itself, from the Pelasgi; and hence the tradition that a king, named Pelasgus, taught them to build huts, and clothe themselves with the skins of animals. Arcas, a descendant of this same Pelasgus, taught them the art of baking bread, and of weaving. From this second benefactor the people and their country were respectively called Arcades and Arcadia. A republican form of government arose subsequently, after the first Messenian war, Aristocrates II. having been stoned to death by the Arcadians for his treachery towards the Messenians. Arcadia eventually attached itself to the Achæan league, and fell under the Roman power.—It is commonly believed that a colony of Arcadians settled in Italy in very early times. This, however, is a mere fable, and is contradicted by the inland nature of the country, and by the Arcadians never having been a maritime people. (*Vid.* Pelasgi and Italy, and also Evander.—*Polyb.*, 4, 20.—*Diod. Sic.*, 4, 34.—*Thucyd.*, 7, 57.—*Plin.*, 4, 5.—*Apollod.*, 2, 1.—*Pausan.*, 8, 4.)

Arcadius, eldest son of Theodosius the Great, succeeded his father A.D. 395, who, at his death, divided the empire between his two sons, giving Arcadius the eastern, and Honorius the western division. Arcadius was only eighteen years of age when he ascended the throne, and he only occupied it to become the vile slave of the ambitious, who each in turn distracted the state by their perfidies, their quarrels, and their connivance with the Goths, Huns, and Vandals, to whom they surrendered the provinces and treasures of the empire. The history of Arcadius, in fact, is that of one, whose weakness and vices made him subservient to, and excited the audacity of, a Rufinus, who, charged by Theodosius with the guidance of the young monarch, wished to give him his daughter in marriage, and become his colleague in the empire, and who, disappointed in his ambitious schemes, invited the Huns and Goths into Asia and Greece: a Eutropius, a vile eunuch, who attained to the influence of a Rufinus, after the tragical death of the latter, and, still more unprincipled, succeeded by his violent conduct in degrading and discouraging the people: a Gainas, a general who ravaged instead of defending the empire, but who contributed nevertheless to the ruin of Eutropius: and an Empress Eudoxia, at one moment the enemy, at another the support of the ambitious, and who perse-

cuted the virtuous Chrysostom, patriarch of Constantinople. Arcadius was in succession the tool of all these designing individuals. He saw, with equal indifference, Alaric ravaging his territories, his subjects groaning under oppression, the succours brought him by Stilicho, general of Honorius, rendered of no avail by the perfidy of his own ministers, the best citizens falling by his proscriptions, and, finally, Arianism desolating the religion which Chrysostom in vain attempted to defend. Such was the reign of this prince, which lasted for fourteen years. He died A.D. 408, at the age of thirty-one. Nature had given him an exterior corresponding to his character; a small, ill-made, disagreeable person, an air of imbecility, a lazy enunciation, everything, in fact, announcing the weakest and most cowardly of emperors. He had by his wife Eudoxia a son named Theodosius, who succeeded him as the second of that name. (*Socrat., Hist. Eccles.*, 5.—*Cassiod., Chron.*, &c.)

Arcas, a son of Jupiter and Callisto. (*Vid.* Callisto.) The fabulous legend relative to him and his mother is given by the ancient writers with great difference in the circumstances. According to the most common account, Jupiter changed Callisto into a bear, to screen her from the jealousy of Juno, and Arcas her son was separated from her and reared among men. When grown up, he chanced to meet his mother in the woods, in her transformed state, and was on the point of slaughtering her, but Jupiter interfered, and translated both the parent and son to the skies. Arcas, previously to this, had succeeded Nyctimus in the government of Arcadia, the land receiving this name first from him. He was the friend of Triptolemus, who taught him agriculture, which he introduced among his subjects. He also showed them how to manufacture wool, an art which he had learned from Aristæus. (*Apollod.*, 3, 8.—*Ov., Met.*, 2, 401, *seqq.*)

Arce, a city of Phœnicia, north of Tripolis, and south of Antaradus. It was the birthplace of Alexander Severus, the Roman emperor. (*Lamprid., Vit. Alex.*, c. 5.—*Plin.*, 5, 18.) The name is sometimes given as Arcæ. (*Socrat., Hist. Eccles.*, 7, 36.)

Arcesilāus, I. son of Battus, king of Cyrene, was driven from his kingdom in a sedition, and died B.C. 575. The second of that name died B.C. 550. (*Polyæn.*, 8, 41.—*Herodot.*, 4, 159.)—II. A philosopher, born at Pitane, in Æolis, and the founder of what was termed the Middle Academy. The period of his birth is usually given as 316 B.C., while according to Apollodorus, as cited by Diogenes Laertius (4, 45), he flourished about B.C. 299. If these numbers are accurate, he must have had an early reputation, as he would at the latter date have been only seventeen years of age. There is therefore some error here in the remark of Apollodorus. (*Clinton's Fasti Hellenici*, vol. 1, p. 179, and 367, *not.*) Arcesilaus at first applied himself to rhetoric, but subsequently passed to the study of philosophy, in which he had for teachers, first Theophrastus, then Crantor the Academician, and probably also Polemo. (*Diog. Laert.*, 4, 24, 29. — *Cic., Acad.*, 1, 9.) The statement of Numenius (*ap. Eus., Pr. Ev.*, 14, 5), that Arcesilaus was the disciple of Polemo at the same time with Zeno, appears to be ill-grounded, and to involve great chronological difficulties. It is very probably a mere fiction, designed to suggest some outward motive for the controversial relation of the Porch and the Academy.—Besides the instructers above named, Arcesilaus is also said to have diligently attended the lectures of the Eretrian Menedamus, the Megarian Diodorus, and the sceptic Pyrrho. His love for the philosophemes of these individuals has been referred to as the source of his scepticism, and his skill in refuting philosophical principles. At the same time, it is on all hands admitted that, of philosophers, Plato was his favourite. He seems to have been sincerely of opinion, that his view of things did not differ from the true spirit of the Platonic doctrine; nay, more, that it was perfectly in agreement with those older philosophemes, from which, according to the opinion of many, Plato had drawn his own doctrines, namely, those of Socrates, Parmenides, and Heraclitus.—Upon the death of Crantor, the school in the Academy was transferred by a certain Socratides to Arcesilaus, who here introduced the old Socratic method of teaching in dialogues, although it was rather a corruption than an imitation of the genuine Socratic mode. Arcesilaus does not appear to have committed his opinions to writing, at least the ancients were not acquainted with any work which could confidently be ascribed to him. Now, as his disciple Lacydes also abstained from writing; the ancients themselves appear to have derived their knowledge of his opinions only from the works of his opponents, of whom Chrysippus was the most eminent. Such a source must naturally be both defective and uncertain, and accordingly we have little that we can confidently advance with respect to his doctrines. According to these statements, the results of his opinions would be a perfect scepticism, expressed in the formula that he knew nothing, not even that which Socrates had ever maintained that he knew, namely, his own ignorance. (*Cic., Acad.*, 1, 12.) This expression of his opinion implicitly ascribes to Arcesilaus a full consciousness that he differed in a most important point from the doctrine of Socrates and Plato. But, as the ancients do not appear to have ascribed any such conviction to Arcesilaus, it seems to be a more probable opinion, which imputes to him a desire to restore the genuine Platonic dogma, and to purify it from all those precise and positive determinations which his successors had appended to it. Indeed, one statement expressly declares, that the subject of his lecture to his most accomplished scholars was the doctrine of Plato (*Cic., l. c.*); and he would therefore appear to have adopted this formula with a view to meet more easily the objections of the dogmatists. Now if we thus attach Arcesilaus to Plato, we must suppose him to have been in the same case with many others, and unable to discover in the writings of Plato any fixed and determinate principles of science. The ambiguous manner in which almost every view is therein advanced, and the results of one investigation admitted only conditionally to other inquiries, may perhaps have led him to regard the speculations of Plato in the light of mere shrewd and intelligent conjectures. Accordingly, we are told, that Arcesilaus denied the certainty, not only of intellectual, but also of sensuous knowledge. (*Cic., de Orat.*, 3, 18.) For his attack upon the former, Plato would furnish him with weapons enough; and it is against it principally that his attacks were directed, for the Stoics were his chief opponents.—The true distinction between the Sceptics and the members of the Middle Academy, at its first formation by Arcesilaus, appears to have been this. The former made the end of life to be the attainment of a perfect equanimity, and derived the difference between good and bad, as presented by the phænomena of life, from conversion, and not from nature. The Academicians, on the other hand, taught, as a general rule, that, in the pursuit of good and the avoidance of evil, men must be guided by probabilities. They admitted that the sage, without absolutely mortifying his sensual desires, will live like any other in obedience to the general estimate of good and evil, but with this simple difference, that he does not believe that he is regulating his life by any certain and stable principles of science. It is on this account that we do not meet with any statements concerning the strangeness of their habits of life, like to those about Pyrrho; on the contrary, Arcesilaus is usually depicted as a man who, in the intercourse of life, observed all its decencies and proprieties, and was somewhat disposed

to that splendour and luxury which the prevailing views of morality allowed and sanctioned. His doubts, therefore, as to the possibility of arriving at a knowledge of the truth, may probably have had no higher source than a high idea of science, derived perhaps from his study of Plato's works, and compared with which all human thought may have appeared at best but a probable conjecture.—Arcesilaus continued to flourish as late as the 134th Olympiad, B.C. 244. (*Clinton's Fasti Hellenici*, vol. 1, p. 179.—*Ritter's History of Philosophy*, vol. 3, p. 600, *seqq.*)—III. A painter of Paros, acquainted, according to Pliny, with the art of enamelling, some time before Aristides, to whom the invention is commonly assigned. He appears to have been contemporary with Polygnotus. (*Plin.*, 35, 11.—*Sillig, Dict. Art.*, *s. v.*)—IV. A painter, subsequent to the preceding, and who appears to have flourished about the 128th Olympiad, B.C. 268. (*Plin.*, 35, 11.—*Sillig, Dict. Art.*, *s. v.*)—V. A sculptor of the first century before our era. His country is uncertain. (*Plin.*, 35, 12.—*Id.*, 36, 5.)

Archelăus, I. a king of Sparta, of the line of the Agidæ, who reigned conjointly with Charilaus. During this reign Lycurgus promulgated his code of laws. (*Pausan.*, 3, 2.)—II. A king of Macedonia, natural son of Perdiccas, who ascended the throne, after making away with all the lawful claimants to it, about 413 B.C. He proved a very able monarch. Under his sway Macedonia flourished, literature and the arts were patronised, and learned men and artists were invited to his court. Euripides and Agatho, the two tragic poets, spent the latter part of their days there, and the painter Zeuxis received seven talents (about 8000 dollars) for adorning with his pencil the royal palace. The celebrated philosopher Socrates was also invited to come and reside with the monarch, but declined. Archelaus died after a reign of about 14 years. Diodorus Siculus makes him to have lost his life by an accidental wound received in hunting, but Aristotle states that he fell by a conspiracy. (*Diod. Sic.*, 13, 49.—*Id.*, 14, 37.—*Aristot., Polit.*, 5, 10.—Compare the remarks of Wesseling, *ad Diod.*, 14, 37.)—III. Son of Amyntas, king of Macedonia. He was put to death by his half-brother Philip, the father of Alexander the Great. (*Justin*, 7, 4.)—IV. A native of Cappadocia, and one of the ablest generals of Mithradates. He disputed with the Romans the possession of Greece, but was defeated by Sylla at Chæronea, and again at Orchomenus. Archelaus, convinced of the superiority of the Romans, prevailed upon Mithradates to make peace with them, and arranged the terms of the treaty along with Sylla, whose esteem he acquired. Some years after he became an object of suspicion to Mithradates, who thought that he had favoured too much the interests of the Roman people. Well aware of the cruelty of the monarch, Archelaus fled to the Romans, who gave him a friendly reception. Plutarch thinks that he had been actually unfaithful to Mithradates, and that the present which he received from Sylla, of ten thousand acres in Eubœa, was a strong confirmation of this. He informs us, however, at the same time, that Sylla, in his commentaries, defended Archelaus from the censures which had been cast upon him. (*Plut., Vit. Syll.*, c. 23.)—V. Son of the preceding, remained attached to the Romans after the death of his father, and was appointed by Pompey high-priest at Comana. As the temple at Comana had an extensive territory attached to it, and a large number of slaves, the high-priest was in fact a kind of king. This tranquil office, however, did not suit his ambitious spirit; and when Ptolemy Auletes had been driven from Egypt, and Berenice his daughter had ascended the throne, he obtained her hand in marriage. Ptolemy, however, was restored by the Roman arms, and Archelaus fell in battle, bravely defending his new dignity. Marc Antony, who had been on friendly terms with him, gave him an honourable funeral. (*Dio Cass.*, 39, 12, *seqq.*—*Id.*, 39, 55.—*Epit. Liv.*, 105.—*Plut., Vit. Anton.*, c. 3.)—VI. A natural son of the preceding by Glaphyre. He is called by Appian *Sicinnes*. (*Bell. Civ.*, 5, 7.—Consult *Schweigh., ad loc.*) After his father's death, he succeeded to the high-priesthood at Comana, but was deposed by Julius Cæsar. Some years after (B.C. 36), Antony made him king of Cappadocia, in place of Ariarathes X., whom he deprived of the throne. Archelaus took part with Antony at the battle of Actium, but was pardoned by Augustus. The emperor even subsequently added Armenia and Cilicia Trachea to his territories, because he had aided Tiberius in restoring Tigranes, the Armenian king. When Tiberius retired to Rhodes, into a kind of exile, Archelaus, fearful of offending Augustus, treated the former with neglect. In consequence of this, when Tiberius came to the throne, Archelaus was enticed to Rome by a letter from Livia, which held out the hope of pardon, but on reaching the capital, he was accused of designs against the state. His age, however, and feeble state of health, together with the imbecility of mind which he feigned on the occasion, disarmed the anger of the emperor. He died at Rome, B.C. 17, having reigned 52 years. After his death Cappadocia became a Roman province. (*Dio Cass.*, 57, 17.—*Tacit., Ann.*, 2, 42.—*Sueton., Tib.*, 37.)—VII. A son of Herod the Great. His father intended him for his successor, and named him as such in his will; but as Philip Antipas, another son of Herod's, had been designated as successor to the throne in a previous will, a dispute arose between the two brothers, and they repaired to Rome to have the question settled by Augustus. The emperor, after having heard both parties, gave to Archelaus, under the title of tetrarch, one half of the territories of his father Herod, comprising Judæa, properly so called, together with Idumæa. On his return home, Archelaus indulged in the hereditary cruelty of his family, and being complained of to Augustus, was deposed (B.C. 6), and sent to Vienna (*Vienne* in *Dauphiné*) as an exile. This happened in the tenth year of his reign. (*Joseph., Ant. Jud.*, 17, c. 2.—*Id. ibid.*, c. 12, *seq.*—*Id., Bell. Jud.*, 2, 4.—*Noldius, de Vita et Gestis Herodum*, p. 219, *seqq.*)—VIII. A philosopher, a native of Athens, though others, with less probability, make him to have been born at Miletus. (*Simpl. Phys.*, fol. 6, *b.*) He was a pupil of Anaxagoras, whom he accompanied in exile to Lampsacus, and to whom he succeeded as a head of the Ionic sect. After the death of this philosopher, he returned to Athens, and is said to have had Socrates and also Euripides among his pupils; but as to the former of the two, this is very doubtful. Of his life and actions we have very scanty information, as also of his doctrines; so that it is extremely difficult to arrive at any certain result with respect to his peculiar views. He received the appellation of Φυσικός, (*Physicus*, i. e., "Natural Philosopher"), because, like Anaxagoras, he directed his principal attention to physical inquiries. He is said to have adopted the same primal substance as Anaxagoras; but to have aimed at giving an explanation of his own of the mode in which the universe was produced, and of some other details. (*Simpl. Phys.*, fol. 7, *a.*) His mode of accounting for the separation of the elements, and of connecting therewith the origin of men and animals, indicates in the most remarkable manner the affinity of his theory with that of Anaxagoras. First of all, he taught, fire and water were separated, and, by the action of the fire on the water, the earth was reduced to a slimy mass, which was afterward hardened; but water, by its motion, gave birth to air, and thus was the earth held together by air, and the air by fire. While the earth was hardening by the action of heat, a certain mixture of warmth with cold and moist particles was effected, of which animals of various kinds were formed, each animal different, but all having the

same nourishment, the slime in which they were born. At first they were of very brief duration, and subsequently only acquired the faculty of propagating their species. Men were distinct from the other kinds, and became the ruling race. Mind, however, was inborn in all animals alike, and all have a body for use, only some a more perishable, others a more durable one. The fundamental principle of Archelaus in ethics was as follows: "Good and evil are not by nature, but by convention." (*Diog. Laert.*, 2, 16.—*Orig. Phil.*, 9.—*Ritter's History of Philosophy*, 1, 319, *seqq.*)

Archemōrus. *Vid.* Opheltes.

Archĭas, I. a Corinthian, leader of the colony that founded Syracuse. *Vid.* Syracuse.—II. A Greek poet, a native of Antioch, who came to Rome in the consulship of Marius and Catulus (B.C. 102). He soon became intimate with the most distinguished men in this latter city, and accompanied Lucullus to Sicily, and, on returning with him to that province, received the rights of Roman citizenship at the municipal town of Heraclea, in southern Italy. A conflagration, however, having destroyed the records of this place, a certain Gratius contested judicially his title to the rights and privileges of a Roman citizen. Cicero, his friend and former pupil, defended Archias in a brilliant oration, which has come down to us, and which contains not only the praises of his old instructor, but a beautiful eulogium also on the culture of letters. The poet gained his cause. Archias before this had composed a poem on the war with the Cimbri, and had commenced another on the consulship of Cicero. There remain, however, of his productions, only some epigrams in the Anthology. It is difficult to reconcile the eulogiums which Cicero heaps on Archias, with the extreme mediocrity of the pieces that have reached us. A servile imitator of Leonidas the Tarentine, and of Antipater, he handles the same themes which they had selected before him, and only produces, after all, unfaithful copies. Two or three pieces are somewhat superior to the rest, but still we must take it for granted that his poem on the Cimbrian war was a very different production from any of his epigrams, or else that Cicero's vanity got the better of his judgment, and that, in praising Archias, he felt he was praising himself. (*Cic., pro Arch.*)

Archidāmus, I. son of Theopompus, king of Sparta, died before his father.—II. Another king of Sparta, son of Anaxidamus, succeeded by Agasicles. He ascended the throne about 620 B.C.—III. Son of Zeuxidamus, of the line of the Proclidæ. He ascended the Spartan throne B.C. 476, his father having died without becoming king. Laconia was desolated by an earthquake about the 12th year of his reign, and after this the Messenians revolted. Archidamus displayed great coolness and ability amid these events, and finally reduced the Messenians to submission, having taken the fortress of Ithome after a siege of ten years. He opposed the Peloponnesian war, but, his counsel not having been followed, he took the command of the confederate army, and made many invasions of Attica. He died B.C. 428.—IV. Son of Agesilaus, of the line of the Proclidæ. Before coming to the throne, he had the command of the troops which the Lacedæmonians sent to the aid of their countrymen after the battle of Leuctra. On his return to the Peloponnesus, he gained some advantages over the Arcadians, although the Thebans had come to their aid. Having ascended the throne (B.C. 361), he prevailed upon the Lacedæmonians to aid the Phocians, and took an active part in their behalf, in the Sacred war. He afterward went to the aid of the Tarentines, who were at war with some of the neighbouring communities, and fell in battle there, B.C. 338. His body could not be found after the action, which some ascribed to the vengeance of Apollo, who thus deprived him of the rites of burial for the part he had acted in the Sacred war.—V. Son of Eudamidas, was king of Sparta when Demetrius Poliorcetes came to attack that city, B.C. 293. He was defeated by Demetrius, in the very view of Sparta itself, and the city would have been taken, had not other events called the victor to a different quarter of Greece. The rest of his history is unknown. Larcher makes his reign to have been one of 46 years, but does not give the data on which he founds this opinion. (*Plut., Vit. Agid.—Larcher, Hist. d'Hérod.*, 7, 509.)

Archigĕnes, a physician, born at Apamea in Syria. He lived in the reign of Domitian, Nerva, and Trajan. Archigenes enjoyed a high reputation among his contemporaries, and for some generations after. He is regarded as the founder of the Eclectic school of Medicine, and was also one of the pneumatic sect, having received the principles of the latter from his preceptor Agathinus. He wrote on the pulse (a work on which Galen commented), on chronic affections, on pharmacy, &c. Galen often cites him with eulogiums, and Juvenal, his contemporary, makes frequent mention of him in his satires. Only fragments of his writings remain. According to Suidas, he died at the age of 63; but Eudocia makes him to have reached 83 years. The latest edition of the fragments of Archigenes is that of Harles, *Lips.*, 1816, 4to. (*Galen, de diff. puls.*, 2, p. 26.—*Id., de loc. affect.*, 2, p. 262, &c.—*Suidas, s. v.—Eudocia, ap. Villoison, Anecd. Græc.*, vol. 1, p. 65.—*Sprengel, Hist. de la Med.*, vol. 2, p. 75.)

Archilŏchus, a Greek poet, a native of Paros, who flourished 688 B.C. His mother Enipo was a slave, but his father Telesicles one of the most distinguished citizens of the island. The particulars which the ancients have given us respecting the life of Archilochus appear to be in a great measure fabulous. It is certain, however, that, while still young, he accompanied his father, who, in obedience to a Delphic oracle, led a colony from Paros to Thasos, and that his subsequent career was one succession of misfortunes, which appear to have exasperated his character, and given to his poetry that severe cast which the ancients ascribed to it. Among the various tales related of Archilochus, the one most commonly mentioned is that concerning Neobule and her parent. (*Vid.* Lycambes.) This story, however, appears to have been invented after the poet's time; and one of the scholiasts on Horace remarks, that Neobule did not destroy herself on account of any injurious verses on the part of Archilochus, but out of despair at the death of her father. (*Horat., Epod.*, 6, 13.) Archilochus states one fact relative to himself, in some verses that have come down to us, which is, that in a battle between the Thasians and people of Thrace, he saved himself by flight, throwing away at the same time his buckler. This act of weakness or cowardice was the occasion of a galling affront which he afterward received: for, having visited Sparta, he was ordered by the magistrate to quit the city immediately. Dissatisfied eventually with the posture of affairs at Thasos, which the poet often represents as desperate, Archilochus must have quitted Thasos and returned to Paros, since we are informed, by credible writers, that he lost his life in a war between the Parians and the inhabitants of the neighbouring island of Naxos. The ancients ascribe to Archilochus the invention of a great number of poetic measures. (Consult, on this subject, *Victorinus*, lib. 4, p. 2588, *ed. Putsch*; and, as regards the Epode, which he is also said to have invented, compare the remarks of *Vandenbourg*, in his edition of *Horace*, vol. 2.) With respect to iambic verse, of which he is, in like manner, named as the author (*Hor., Ep. ad Pis.*, 79), some difference of opinion seems to exist; and it has been thought that the invention, in this case, relates less to the iambic rhythm, which appears so natural to the Greek language, than to a particular kind of versification. (Compare *Schöll, Hist. Lit. Gr.*, vol. 1, p. 199, *seqq.*) Archilochus was, in general, regard-

ed by the ancients as one of the greatest poets that Greece had produced. Cicero classes him with Homer, Sophocles, and Pindar (*Orat.*, 1); and in an epigram in the Anthology (vol. 2, p. 286), the Emperor Hadrian remarks that the Muses, fearing for the glory of Homer, inspired Archilochus with the idea of composing in iambics. One production of this poet's, in particular, his Hymn in honour of Hercules, was the subject of high eulogium; this piece he himself sung at the Olympic games. The anniversary of his birth was celebrated, as in the case of Homer; and the rhapsodists recited his verses as they did those of the Iliad. Blame, however, attaches itself to the bitter and vindictive spirit that characterized his verses, as well to the indecency which pervaded them; and it is probably to this latter cause that we must ascribe the loss of his poems, of which we possess only a few fragments, preserved as citations in the writings of Athenæus, St. Clement of Alexandrea, Stobæus, the scholiasts, &c. If the ancients speak of the *Fables* of Archilochus, it is not because he ever published any collections of apologues, but because he was accustomed to give life and movement to his iambics by introducing into them occasionally this spieces of composition. The fragments of Archilochus were published by H. Stephens and Froben in their respective collections, and by Brunck in his *Analecta*. An edition of them by Liebel, with a critical commentary, appeared from the Leipsic press in 1812, and also in an enlarged form in 1819, 8vo.

Archimēdes, the most celebrated mathematician among the ancients, a native of Syracuse in Sicily, and related to King Hiero. He flourished about 250 B.C. Under what masters he studied, or how much of his extraordinary knowledge he acquired from his predecessors, is not known. That he travelled into Egypt appears certain; but it is probable that, in his scientific acquaintance with that country, he communicated more than he received, and that he owes the great name which he has transmitted to posterity to his own vigorous and inventive intellect. He was equally skilled in the science of astronomy, geometry, mechanics, hydrostatics, and optics, in all of which he excelled, and produced many extraordinary inventions. His ingenuity in solving problems had in Cicero's days become proverbial; and his singular ingenuity in the invention and construction of warlike engines is much dwelt upon by Livy. His knowledge of the doctrine of specific gravities is proved by the well-known story of his discovery of the mixture of silver with gold in King Hiero's crown, which fraud he detected by comparing the quantity of water displaced by equal weights of gold and silver. The thought occurred to him while in the bath, on observing that he displaced a bulk of water equal to his own body; when, at once, perceiving a train of consequences, he ran naked out of the bath into the street, exclaiming, Εὕρηκα, "I have found it!" This part of the story, however, is regarded by some as a mere exaggeration. (*Biogr. Univ.*, vol. 2, p. 379.) To show Hiero the wonderful effects of mechanic power, he is said, by the help of ropes and pulleys, to have drawn towards him, with perfect ease, a galley which lay on the shore, manned and loaded. His intimate acquaintance with the powers of the lever is evinced by his famous declaration to the same monarch: Δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω, "Give me where I may stand, and I will move the world." But his greatest efforts of mechanic skill were displayed during the siege of Syracuse, when he contrived engines of annoyance of the most stupendous nature. Among other applications of science, he is said to have fired the Roman fleet by means of reflecting mirrors, of which story, long treated as a fable, Buffon has proved the credibility. (*Mem. de l'Acad. des Sciences*, 1747.) There are not wanting persons, however, even at the present day, who, from the silence of Polybius, Livy, and Plutarch on this subject, still view the tale with an eye of unbelief (Compare *Biogr. Univ.*, vol. 2, p. 381.—*Foreign Review*, No. 1, p. 305.) Eminent as this great mathematician was for his knowledge of mechanics, he was still more so for the rare talent which he possessed of investigating abstract truths, and inventing conclusive demonstrations in the higher branches of geometry. According to Plutarch (*Vit. Marcell.*), intellectual speculations of this nature most delighted him; and he did not deem it worth his while to leave any account in writing of his mechanical inventions. We have, indeed, no precise indication of any works in which they are described, except it be with regard to a sphere representing the movements of the stars, of which Cicero and Claudian make mention. Archimedes prided himself on the discovery of the ratio between the cylinder and the inscribed sphere, and requested his friends to place the figures of a sphere and cylinder on his tomb, with an inscription expressing the proportion between them; a desire that afterward led to its discovery by Cicero. The Roman orator, when he was quæstor in Sicily, discovered this monument in the shape of a small pillar, and showed it to the Syracusans, who did not know that it was in being. He says there were some iambic verses inscribed upon it, the latter halves of which were almost eaten out by time; and that there were likewise to be seen (as those verses asserted) the figures of a cylinder and a sphere. From the death of this great mathematician, which happened A.U.C. 542, to the quæstorship of Cicero, A.U.C. 678, a hundred and thirty-six years had elapsed. This period, though it had not effaced the cylinder and the sphere, had put an end to the learning of Syracuse, once so respectable in the republic of letters. (*Cic., Tusc. Quæst.*, 5, 23.) Archimedes's sepulchre, which stood near one of the city gates, was almost overgrown with thorns and briers, and, but for the exertions of Cicero, would most probably have never been discovered. Various accounts are given by Plutarch of the manner of Archimedes' death. The period when it occurred was during the capture and storming of Syracuse. According to the narrative most commonly received, Archimedes was engaged in study when the city fell; and so intent was he upon a geometrical figure which he was tracing in the sand, as to be altogether unconscious of the confusion around him. A soldier suddenly entered his room, and ordered him to follow him to Marcellus, the Roman general having given particular orders to spare him. Archimedes refused to go until he had finished his demonstration, whereupon the soldier, in a passion, drew his sword and killed him. The Roman commander took upon himself the charge of his funeral, and protected and honoured his relations.—Several valuable remains of this celebrated mathematician are preserved. In abstract geometry there are two books "On the Sphere and Cylinder;" a treatise "On the Dimensions of the Circle;" two books "On obtuse Conoids and Spheroids;" a book "On Spiral Lines;" and another "On the Quadrature of the Parabola." Besides these geometrical works, he wrote a treatise, entitled Ψαμμίτης (*Arenarius*), in which he demonstrates that the sands of the earth might be numbered by a method somewhat similar to that of logarithms. In mechanics he has left a treatise "On Equiponderants, or Centres of Gravity;" and in hydrostatics, a treatise "On bodies floating in fluids." Other works of Archimedes are mentioned by ancient writers, which are now lost. Of those that remain various editions have appeared, the latest of which was issued in 1792 from the Clarendon press in Oxford, with a new Latin translation, a preface, notes by Torrelli of Verona, purchased of his executor Albertini, and with various readings. The edition was published under the care of the Rev. A. Robertson, of Christ Church, Oxford, and may be

regarded as the first truly complete one of the works of Archimedes. Translations have also appeared in some of the modern languages. That of Peyrard, in French (1807, 4to, and 1808, 2 vols. 8vo), is most deserving of mention. Delambre has appended to this version a memoir on the Arithmetic of the Greeks; a subject of great interest, as we have very scanty data left us on this point. A review of this translation is given in the London Quarterly, vol. 3, p. 89, *seqq.* (Compare *Hutton's Math. Dict.* — *Aikin's G. Dict.* —*Saxii Onomast.* — *Biogr. Univ.*, vol. 2, p. 378, *seqq.*)

Archippe, a city of the Marsi, destroyed by an earthquake, and lost in Lake Fucinus. It is thought by Holstenius, on the authority of some people of the country who had seen vestiges of it, to have stood between the villages of *Transaqua* and *Ortuccia*, on the spot which retains the name of *Arciprete*. (*Holst.*, *Adnot.*, p. 154.)

Archippus, I. a king of Italy, from whom perhaps the town of Archippe received its name. He was one of the allies of Turnus. (*Virg.*, *Æn.*, 7, 752.)—II. An Athenian comic poet, who gained the prize but once (Olymp. 91), according to Suidas. For some of the titles of his pieces, consult Fabricius, *Bibl. Gr.*, vol. 1, p. 747, and Schweighaeuser's *Index Auctorum* to Athenæus (*Animadv.*, vol. 9, p. 47).

Archontes, the name of the chief magistrates of Athens. At first the archons were for life, and on their death the office descended to their children. This arrangement took place after the death of Codrus, the Athenian state having been previously governed by kings. The first of these perpetual archons was Medon, son of Codrus, from whom the thirteen following and hereditary archons were named Medontidæ, as being descended from him. In the first year of the seventh Olympiad, the power of the archons was curbed by their being allowed to hold the office only for ten years. These are what are termed decennial archons. Seventy years after this the office was made annual, and continued so ever after. These annual archons were nine in number, and none were chosen but such as were descended from ancestors who had been free citizens of the republic for three generations. They were also to be without any personal defect, and must show that they had been dutiful towards their parents, had borne arms in the service of their country, and were possessed of a competent estate to support the office with dignity. They took a solemn oath that they would observe the laws, administer justice with impartiality, and never suffer themselves to be corrupted. If they ever received bribes they were compelled by the laws to dedicate to the god of Delphi a statue of gold, of equal weight with their body. (*Plut.*, *Vit. Solon*, *c.* 19. — *Pollux*, 8, 9, 85.) They possessed the entire power of punishing malefactors with death. The chief among them was called *Archon*; the year took its denomination from him, and hence he was also called ἐπώνυμος. He determined all causes between man and wife, and took care of legacies and wills; he provided for orphans, protected the injured, and punished drunkenness with uncommon severity. If he suffered himself to be intoxicated during the time of his office, the misdemeanor was punished with death. The second of the archons was called *Basileus*: it was his office to keep good order, and to remove all causes of quarrel in the families of those who were dedicated to the service of the gods. The profane and the impious were brought before his tribunal; and he offered public sacrifices for the good of the state. He assisted at the celebration of the Eleusinian festivals and other religious ceremonies. His wife was to be a citizen of the whole blood of Athens, and of a pure and unsullied life. He had a vote among the Areopagites, but was obliged to sit among them without his crown. The *Polemarch* was another archon of inferior dignity. He had the care of all foreigners, and provided a sufficient maintenance, from the public treasury, for the families of those who had lost their lives in the defence of their country. But because these three magistrates were often, by reason of their youth, not so well skilled in the laws and customs of their country as might have been wished, that they might not be left wholly to themselves, they were each accustomed to make choice of two persons of age, gravity, and reputation, to sit with them on the bench, and assist them with their advice. These they called Πάρεδροι, or *assessors*, and obliged them to undergo the same probation as the other magistrates. The six other archons were indifferently called *Thesmothetæ*, and received complaints against persons accused of impiety, bribery, and ill behaviour. Indictments before the Thesmothetæ were in writing; at the tribunal of the *Basileus*, they were by word of mouth. They settled all disputes between the citizens, redressed the wrongs of strangers, and forbade any laws to be enforced but such as were conducive to the safety of the state. After some time, the qualifications which were required to be an archon were not strictly observed, and, when the glory of Athens was on the decline, even foreigners, who had been admitted to the rights of citizenship, were created archons. Thus Hadrian, before he was elected emperor of Rome, was made archon at Athens, though a foreigner; and the same honours were conferred upon Plutarch.— Many lists of the Athenian archons have been published in various works, but all of these were more or less inaccurate till the time of Corsini, and on that account of little use in illustrating ancient history. A catalogue of the archons is given in Stanley's "*Lives of the Philosophers*," p. 938, *seqq.*; another by Du Fresnoy (*Tablettes*, vol. 1, p. 66, *seqq*), and a third by Dr. Hales (*Analysis of Chronology*, vol. 1, p. 230, *seqq.*). One cause of the incorrectness of these lists has been, the not adverting to a peculiarity of the Parian marble; that the compiler places the annual archons, who preceded the Peloponnesian war, one year higher respectively than the Julian year, with which they were in reality connumerary. Hence two archons have been often made out of one. Again, those who have used this document did not always distinguish between what was attested by the marble, and what was supplied by conjecture where the marble was defaced. Hence the marble is often quoted for that which was only inserted by its editors. Various forms or corruptions of the name of an archon have been sometimes admitted as the names of different archons. From these causes, the catalogues of archons are not as correct and accurate as they might have been rendered. (*Clinton's Fasti Hellenici*, vol. 1, p. x., *Introduction.*) The most accurate tables, as far as they extend, are those given by Clinton, in the work which has just been quoted.

Archytas, a native of Tarentum, and one of the Pythagoric preceptors of Plato. He is said to have been the eighth in succession from Pythagoras; and this account deserves more credit than the assertion of Iamblichus, that he heard Pythagoras in person; for the father of this sect flourished, as we shall see, about the 60th Olympiad, B.C. 540; but Archytas conversed with Plato upon his first visit to Sicily, which was in the 96th Olympiad, B.C. 396; whence it appears, that there was an interval of above a century between the time of Pythagoras and that of Archytas. Such was the celebrity of this philosopher, that many illustrious names appear in the train of his disciples, particularly Philolaus, Eudoxus, and Plato. To these Suidas, and, after him, Erasmus (*Chil.*, p. 550), add Empedocles; but Empedocles certainly flourished about the 84th Olympiad, near fifty years before Archytas.—So high was his character for moral and political wisdom, and so deservedly did he enjoy the un-

limited confidence of his fellow-citizens, that, contrary to the usual custom, he was appointed seven different times to the responsible office of general, and never experienced either check or defeat. (*Diog. Laert.*, 8, 79.—*Menage, ad loc.*—Ælian makes it six times. *Var. Hist.*, 7, 14.) Archytas was eminently distinguished for his self-command and purity of conduct; and as uniting with a rare knowledge of mankind such a childlike feeling of universal love, and such simpleness of manners, that he lived with the inmates of his house a real father of a family. Amid all his public avocations, however, he still found leisure to devote to the most important discoveries in science, and to the composition of many works of a very diversified character. His discoveries were exclusively in the mathematical and kindred sciences. He was occupied not merely with theoretical, but also practical mechanics; and his inventions in this department of study imply a considerable advance in their cultivation. He also published a musical system, which was referred to by all succeeding theoretical students of the art. (*Ptolem., Harm.*, 1, 13.—*Boeth., de Mus.*) He wrote, moreover, a treatise on agriculture. (*Varro, de R. R.*, 1, 1.—*Colum.*, 1, 1.) Of his philosophical doctrines many accounts have come down to us; but wherever our information on this head is derived exclusively from writers of later date, we cannot be too much on our guard, lest we should adopt anything which rests merely on supposititious writing, since nearly all the fragments attributed to him are spurious. These fragments have been preserved by Stobæus and others, and edited from him by Gale, in his *Opuscula Mythologica* (*Cantabr.*, 1671, 12mo), among the Πυθαγορείων ἀποσπασμάτια. They are given, however, more fully and correctly by Orellius, in his *Opuscula Græcorum*, &c., vol. 2, p. 234, *seqq.*—Aristotle, who was an industrious collector from the Pythagoreans, is said to have borrowed from Archytas the general arrangements which are usually called his "Ten Categories."—The sum of the moral doctrines of Archytas is, that virtue is to be pursued for its own sake in every condition of life; that all excess is inconsistent with virtue; that the mind is more injured by prosperity; and that there is no pestilence so destructive to human happiness as pleasure. It is probable that Aristotle was indebted to Archytas for many of his moral ideas; particularly for the notion which runs through his ethical pieces, that virtue consists in avoiding extremes. Archytas perished by shipwreck, and his death is made a subject of poetical description by Horace, who celebrates him as a geometer, mathematician, and astronomer. (*Od.*, 1, 28.—*Ritter, History of the Pythag. Philos.*, p. 67.—*Id., Hist. Anc. Phil.*, vol. 1, p. 350, *seq.*)

Arcitĕnens, an epithet applied to Apollo, as bearing a bow (*arcus* and *teneo*). The analogous Greek expression is τοξοφόρος. (*Virg., Æn.*, 3, 75, &c.)

Arctīnus, a cyclic bard, born at Miletus. He was confessedly a very ancient poet, nay, he is even termed a disciple of Homer. The chronological accounts place him immediately after the commencement of the Olympiad. Arctinus composed a poem consisting of 9100 verses. (*Heeren, Bibliothek der Alten Lit.*, &c., pt. 4, p. 61.) It opened with the arrival of the Amazons at Troy, which event followed immediately after the death of Hector. The action of the epic of Arctinus was connected with the following principal events. Achilles kills Penthesilea, and then, in a fit of anger, puts to death Thersites, who had ridiculed him for his love of her. Upon this, Memnon, the son of Aurora, appears with his Ethiopians, and is slain by the son of Thetis, after he himself has killed in battle Antilochus, the Patroclus of Arctinus. Achilles himself falls by the hand of Paris, while pursuing the Trojans into the town. Ajax and Ulysses contend for his arms, and the defeat of Ajax causes his suicide. (*Schol. Pind., Isthm.*, 3, 58.) Arctinus farther related the story of the wooden horse, the careless security of the Trojans, and the destruction of Laocoon, which induced Æneas to fly for safety to Ida, before the impending destruction of the city. In this he is quite different from Virgil, who, in other respects, has in the second book of the Æneid chiefly followed Arctinus. The sack of Troy by the Greeks returning from Tenedos, and issuing from the Trojan horse, was described so far as to display in a conspicuous manner the arrogance and mercilessness of the Greeks, and to occasion the resolution of Minerva, already known from the Odyssey, to punish them in various ways on their return home. This last part, when divided from the preceding, was called the *Destruction of Troy* (Ἰλίου πέρσις); the former, comprising the events up to the death of Achilles, was termed the *Æthiopis* of Arctinus. (*Procl., Chrestom.*—*Schöll, Hist. Lit. Gr.*, vol. 1, p. 169.—*Hist. Lit. Gr.*, p. 65, *in the Library of Useful Knowledge.*)

Arctophȳlax, a constellation near the Great Bear, called also Boötes. The term is derived from ἄρκτος, "*a bear*," and φύλαξ, "*a keeper* or *guard*," for the position of the constellation on the celestial sphere is such, that it appears to watch over the Greater and Smaller Bear. Hence Ovid calls it "*Custos Ursæ*" (*Trist.*, 1, 10, 15), and Vitruvius simply "*Custos*" (9, 4.—Compare *Ideler, Untersuch.*, &c., *der Sternnamen*, p. 47.—*Cic., de Nat. D.*, 2, 42).

Arctos, two celestial constellations near the north pole, commonly called *Ursa Major* and *Minor*, supposed to be Arcas and his mother, who were made constellations. Ovid calls them *Feræ* conjointly: "*magna minorque Feræ*" (*Trist.*, 4, 3, 1). Originally, the Greater Bear alone had the name of *Arctos*, and Homer appears merely to have been acquainted with this constellation, not with that of the Smaller Bear. (*Il.*, 18, 487.—*Od.*, 5, 275.) The discoverer of the latter constellation is said to have been Thales, who lived at least two centuries after Homer. (*Schol. ad Il., l. c.*—*Achill. Tat., Isag. in Arat., Phæn.*, c. 1.—*Hygin., Poet. Astron.*, 2, 2.) The truth is, however, that Thales merely brought the knowledge of the Smaller Bear from the East into Greece, for the Phœnicians were acquainted with it at a much earlier period, and hence the name Φοινίκη, *Phoenīce*, that was sometimes given to it. (*Eratosth., Cat.*, c. 2.—*Schol. ad German.*, p. 89.) Another name for the Greater Bear was Ἅμαξα, or "*the Wain*," an appellation known already to Homer (*Il., l. c.*). Subsequently, a distinction was made between the *Greater* and *Smaller Wain*, as between the Greater and Smaller Bears. Hence we have, in Latin, the plural form *Plaustra* applied to both constellations of the Wain. (*German.*, v. 25.—*Avien.*, v. 103.) The more common Latin expression, however, is *Septem Triones*, "the seven ploughing oxen," originally applied to the Greater Bear, but afterward to both. Hence the Latin *Septemtrio*, as indicating the north. (*Varro, L. L.*, 6, 4.—*Aul. Gell.*, 2, 21.—*Virg., Æn.*, 1, 748.) Two other names are also found among the ancients for the Bear, namely, Ἑλίκη (*Helice*), and Κυνόσουρα (*Cynosūra*). The first of these is derived from ἕλιξ, "*curled*," and has reference to the curved or s-like position of the stars composing the Greater Bear, if we regard what is commonly called the Square or Quadrangle, merely as a semicircle opening towards the north. (*Buttmann*, as cited by *Ideler, Untersuch. über die Beobacht. der Alt.*, p. 376.) The term Κυνόσουρα, on the other hand, which signifies the "*Dog's tail*," was applied by the ancients to the constellation of the Smaller Bear, because this animal is represented on the celestial planisphere with its tail bent upward like that of a dog, or, as the scholiast on Homer remarks (*Il.*, 18, 487), διὰ τὸ ὡς κυνὸς ἔχειν ἀνάκεκλασμένην οὐράν. At a later period, however, the etymology of the two terms

was forgotten or neglected, and Helice and Cynosura appear in fable as two nymphs, the nurses of Jove. (*Arat., Phæn.*, 30, *seqq.*—*Hygin., Poet. Astron.*, 2, 2.) The name *Cynosura* is sometimes improperly applied by the moderns to the Pole-star. (*Ideler, Sternnamen*, p. 8.)—The ancient name of the Greater Bear in the north is *Karlsvagn*, the "Carle's," or "Old Man's Wain." The Carle, Magnusen says, is Odin or Thor. Hence our "Charles's Wain." The Icelanders call the Bears "Stori (great) Vagn," and "Litli Vagn." (*Edda Sæmundar*, 3, 304.)

Arctūrus, a star near the tail of the Great Bear, the rising and setting of which was generally supposed to portend tempestuous weather. It belongs to the constellation Bootes or Arctophylax, and forms its brightest star. Originally, according to Erotianus (*Expos. voc. Hippocr.*), the term Arcturus was synonymous with Arctophylax, being derived from *ἄρκτος, a bear*, and *οὖρος, a watch* or *guard*. Whether Hesiod, who twice makes mention of Arcturus (*Op. et D.*, 566. —*Ibid.*, 610), means the star or the constellation, is not very clear. Even some later writers, such as Martianus Capella, and the scholiast to Germanicus, employ the term as indicating the constellation itself. The common derivation of the name, from *ἄρκτος*, and *οὐρά, a tail*, as referring to the situation of the star near the tail of the bear, is condemned by Buttmann. (*Ideler, Sternnamen*, p. 47, *seqq.*) Arcturus, observes Dr. Halley, in the time of Columella and Pliny rose with the sun at Athens, when the sun was in 12¼ of Virgo; but at Rome three days sooner, the sun being in 9¼ of Virgo, the autumnal equinox then falling on the 24th or 25th of September.

Ardălus, a son of Vulcan, said to have been the first who invented the pipe. He erected a temple also at Trœzene, in honour of the Muses, who were hence called, from him, *Ardalides*, or *Ardaliotides*. (*Pausan.*, 2, 31.—*Steph. Byz., s. v.*)

Ardĕa, the capital of the Rutuli, a very ancient city of Italy, founded, as tradition reported, by Danaë, the mother of Perseus. (*Virg., Æn.*, 7, 408.) Hence the boast of Turnus, that he could number Inachus and Acrisius among his ancestors. Pliny (3, 5) and Mela (2, 4) have improperly reckoned Ardea among the maritime cities of Latium; but Strabo (232) and Ptolemy (66) have placed it more correctly at some distance from the coast. The ruins which yet bear the name of *Ardea* are situated on a hill about three miles from the sea. Though the early accounts of this ancient city are lost in obscurity, we are led to infer that it must have attained to a considerable degree of power and prosperity at a remote period, if it be true, as Livy (21, 7) asserts, that a body of Ardeatæ formed part of the Zacynthian colony, which settled Saguntum in Spain. The first mention which occurs of this city in the history of Rome, is in the reign of Tarquinius Superbus. We are told that it was during the siege of Ardea, which the king was carrying on, that the memorable circumstance occurred which led to his expulsion from the throne, and the consequent change of government at Rome. (*Liv.*, 1, 57.—*Dion. Hal.*, 4, 64.) The Ardeatæ had the honour of affording an asylum to Camillus in his exile, and, under the conduct of that great man, were enabled to render a signal service to the Romans in their utmost distress (if indeed we are to give credit to Livy's account of these transactions); first by defeating a large body of Gauls who had advanced towards their city in quest of booty (*Liv.*, 5, 45), and afterward by contributing greatly to the decisive victory which freed Rome from her most dangerous enemies. (*Liv.*, 5, 49.) In all probability, however, this story is merely to be regarded as one of the embellishments of the false legends of the Furian family. (Compare *Arnold's History of Rome*, vol. 1, p. 393, *seqq.*) The Ardeatæ, however, did not always display the same zeal and constancy in the service of the republic. In the second Punic war, and at a time when the victories of Hannibal had exhausted the resources of the state, they refused to furnish any farther supplies of men and provisions. Their city was therefore included in the vote of censure which the Roman senate afterward passed on several refractory colonies. (*Liv.*, 27, 9.) Another curious circumstance in the history of Ardea is recorded by Varro (*R. R.*, 2, 2), who states, that the era in which barbers were first introduced into Italy from Sicily was noted in the archives of this city. This epoch Varro makes to coincide with 454 A.U.C. Strabo (22) informs us, that the country about Ardea was marshy, and the climate consequently very unfavourable; which is confirmed by Seneca (*Epist.* 105) and Martial (*Epigr.*, 4, 60). Some warm springs, strongly impregnated with sulphur, noticed by Vitruvius (8, 3) in the vicinity of Ardea, still exist under the name of *la Solforata*, near the *Terre di S. Lorenzo*, in the direction of Antium. (*Cramer's Ancient Italy*, vol. 2, p. 21, *seqq.*)

Ardericca, I. a small town of Assyria, north of Babylon, on the Euphrates. Herodotus informs us (1, 185) that Nitocris, queen of Babylon, in order to render her territories more secure against the Medes, altered the course of the Euphrates, and made it so very winding, that it came, in its course, three times to Ardericca. (Compare *Larcher, ad loc.*, where a diagram is given, explanatory of the course of the stream.) Heeren thinks that this laborious undertaking had also another object in view, to facilitate, namely, the navigation of the vessels in their descent from the higher countries. He considers it probable that this was effected by a series of sluices and floodgates, and that the numerous windings of the canal made it a three days' voyage to pass the village of Ardericca, the canal being cut in a zigzag manner, to diminish the fall occasioned by the steepness of the land. The name Ardericca has led to the conjecture, that it is the present *Akkercuf*, above Bagdad. *Akkercuf*, however, lies on the Tigris, not the Euphrates. (*Heeren, Ideen*, vol. 1, pt. 2, p. 138, *seqq.*—*Porter's Travels*, vol. 2, p. 277.)—II. A village in Cissia, about two hundred and ten stadia to the northeast of Susa. (*Herodotus*, 6, 119.—Compare *Larcher* and *Bähr, ad loc.*) It was here that the Eretrian captives were settled. (*Vid.* Eretria.)

Ardiscus, a river of Thrace, falling into the Hebrus at Adrianopolis. Now the *Arda*.

Arduenna, now *Ardennes*, a forest of Gaul, the longest in that country, reaching, according to Cæsar, from the Rhenus and the territories of the Treveri to those of the Nervii, upward of fifty miles in length. Others make the extent much larger. If it covered the whole of the intervening space between the countries of the Treveri and Nervii, it would greatly exceed fifty miles. The original Gallic name would seem to have been *Ar-Denn*, i. e., "the profound," or "deep" (forest). *Ar* is the article, *Den* in the Kimric, *Don* in the Bas-Breton, and *Domhainn* in Gaelic, denote respectively "profound," "thick," &c. (*Thierry, Hist. des Gaulois*, vol. 2, p. 41, *in notis.*) The ground is now in many places cleared, and cities built upon it. It is divided into four districts. Its chief town is *Mezieres*. (*Tacit., Ann.*, 8, 42.—*Cæs., Bell. Gall.*, 6, 29.)

Ardys, a son of Gyges, king of Lydia, who reigned forty-nine years, took Priene, and made war against Miletus. (*Herodot.*, 1, 16.—Compare *Clinton's Fasti Hellenici*, vol. 2, p. 296.)

Arelātum (Ἀρελάτον, *Ptol.*: Ἀρελάται, *Strabo*: Arelate, among the Latin writers; and sometimes Arelas by the poets), a town of the Salyes on the east side of the Rhodanus, at the place where it divides into three branches, not far from its mouth. Strabo speaks of it as a commercial emporium, and, according to

Pomponius Mela, it was one of the richest cities in Gallia Narbonensis. It was also called Sextanorum Colonia, from having been colonized by the soldiers of the sixth legion, conducted thither by the father of Tiberius. It is now *Arles*. During the later periods of the Roman empire, Arelate was the residence of some of the emperors; and at a subsequent date, on account of the frequent inroads of the barbarians, the prætorian headquarters were transferred from Treveri (*Treves*) to this place. (*Cæs., Bell. Civ.*, 1, 36. — *Mela*, 2, 5.—*Suet., Vit. Tib.*, 4.)

Aremorĭca, or Armorĭca, a Celtic term, applied in strictness to all parts of Gaul which lay along the ocean. As the Romans, however, before Cæsar's time, knew no other part of the coast except that between the Pyrenees and the mouth of the Garumna, the name with them became restricted to this portion of the country. (*Mannert, Geogr.*, vol. 2, p. 112.) The appellation is derived from the Gaelic *ar*, "upon," and *moir*, "sea." (Compare *Thierry, Hist. des Gaulois*, vol. 1, *Introd.*, p. xxxix., *in notis.*)

Arenăcum, a fortified place on the Rhine, in the territories of the Batavi, not far from where the river separates to form the Vahalis. It is now, according to D'Anville, *Aert* or *Aerth*, but Mannert is in favour of *Arnheim*. (*Tacit., Hist.*, 5, 20.—Compare *Mannert, Geogr.*, vol. 2, p. 242.)

Areopagītæ, the judges of the Areopagus, a seat of justice on a small eminence at Athens. (*Vid.* Areopagus.) The time in which this celebrated seat of justice was instituted is unknown. Some suppose that Cecrops, the founder of Athens, first established it, while others give the credit of it to Cranaus, and others to Solon. The constitution and form under which it appears in history, is certainly not more ancient than the time of Solon, though he undoubtedly appears to have availed himself of the sanctity already attached to the name and place, to ensure to it that influence and inviolability which were essential to the attainment of its chief object, the maintenance of the laws. Its original right of judging all cases of homicide continued, though evidently the least important part of its duties, since, when Ephialtes had deprived it of all but that, the Areopagus was thought to be annihilated. (*Demosth. adv. Aristocr.*, p. 642. — *Lex. Rhet.*, appended to *Porson's Photius*, p. 585, *ed. Lips.* — *Hermann's Polit. Antiq.*, p. 215, *not.* 6.) It was not restored to its dignity of guardian of the laws till the fall of the thirty tyrants. Its office as such was, in principle, directly opposed to an absolute democracy, and must have appeared the more formidable to the partisans of that form, from the indefinite and arbitrary nature of the merely moral power on which its authority was founded, and which rendered it impracticable clearly to define the extent of its influence. In later times it was found particularly active as a censorship of morals, and in several respects may be viewed as a superior court of police, taking cognizance of luxury and morals, the superintendence of public buildings and public health, and, in particular, making it its business to direct public attention to men who might endanger the state, though its own power to inflict punishment in such cases was very limited. (*Hermann, l. c.*) The Areopagus, when originally constituted, was, as has already been remarked, merely a criminal tribunal. Solon, guided by motives which cannot now be easily explained, rendered it superior to the Ephetæ, another court instituted by Draco, and greatly enlarged its jurisdiction.—The number of judges composing this august tribunal is not clearly ascertained. It was probably about ninety. (*Tittmann, Griech. Staatsverf.*, p. 252.) The court consisted entirely of ex-archons; and every archon, on laying down his archonship, became a member of it. (*Tittmann, l. c.—Plut., Vit. Sol.*, c. 19.) It was expressly provided, however, that the members of this court should be altogether pure and blameless in their lives, and it was even required that their whole demeanour should be grave and serious beyond what was expected from other men. The dignity of a judge of the Areopagus was always for life, unless he was expelled for immoral or improper conduct. The Areopagites took cognizance of murders, impiety, and immoral behaviour, and particularly of idleness, which they deemed the cause of all vice. They watched over the laws, and they had the management of the public treasury; they had also the liberty of rewarding the virtuous, and inflicting severe punishment upon such as blasphemed against the gods, or slighted the celebration of the holy mysteries. Hence St. Paul was arraigned before this tribunal as "a setter forth of strange gods," because he preached to the Athenians of Jesus and the resurrection. They always sat in the open air; because they took cognizance of murder, and, by their laws, it was not permitted for the murderer and the accuser to be both under the same roof. (*Vid.* Areopagus.) This custom also might originate from the persons of the judges being sacred, and their being afraid of contracting pollution by conversing in the same house with men who had been guilty of shedding innocent blood. They always heard causes and passed sentence in the night, that they might not be prepossessed in favour of the plaintiff or defendant by seeing them. Whatever causes were pleaded before them were to be divested of all oratory and fine speaking, lest eloquence should charm their ears and corrupt their judgment. Hence arose the most just and most impartial decisions; and their sentence was deemed sacred and inviolable, and the plaintiff and defendant were equally convinced of its justice. The Areopagites generally sat on the 27th, 28th, and 29th day of every month. But if any business happened which required despatch, they assembled in the royal portico, Βασιλικὴ Στοά. This institution was preserved entire until the time of Pericles, who, as he had never filled the office of archon, could not be admitted a member of the Areopagus, and therefore employed all his power and influence in undermining an authority which was incompatible with his own. The earlier strictness too, as regarded the private character of the judges, began now to be relaxed, and eventually, when the grandeur of Athens was on the decline, men of vicious and profligate lives became members of the Areopagus. — As regards the form *Areopagita* and *Ariopagita*, consult the remarks of *Bergman* (*Præf ad Isocr. Areopag. init.*).

Areopăgus (Ἀρειόπαγος, or Ἄρειος πάγος, i. e., "the hill of Mars"), a small eminence at Athens, a little distance to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. (*Vid.* Areopagitæ.) This celebrated court consisted only of an open space, in which was an altar dedicated to Minerva Areia, and two rude seats of stone for the defendant and his accuser. From Vitruvius we learn (2, 1. — Compare *Poll.*, 8, 10), that at a later period this space was enclosed, and roofed with tiles. According to Herodotus (8, 52), the Persians were stationed in the Areopagus when they made their attack on the western side of the Acropolis. (Consult, as regards the form of the name, the remarks of *Bergman, Præf. ad Isocr. Areopag. init.*)

Arestorĭdes, a patronymic given to the hundred-eyed Argus, as son of Arestor. (*Ovid, Met.*, 1, 624.)

Aretæus, a Greek physician of Cappadocia, who is supposed to have flourished A.D. 80. We have two productions of his remaining: περὶ Αἰτιῶν καὶ Σημείων ὀξέων καὶ χρονίων παθῶν, "On the causes and symptoms of acute and chronic maladies;" and, περὶ Θεραπείας ὀξέων καὶ χρονίων παθῶν, "On the cure of acute and chronic maladies." The works of this most elegant writer, which have come down to us,

are so truly valuable as to make us deplore the loss we have sustained by the mutilations they have suffered. His language is in the highest degree refined, and his descriptions are uncommonly graphic and accurate. For example, what picture could be truer to life than the one which he has drawn of a patient in the last stage of consumption? and what description was ever more poetically elegant than that which he gives us of the symptoms attending the collapse in ardent fever? — Considering that most probably he was prior to Galen, the correctness of his physical views cannot but excite our admiration. Thus, in his account of Paralysis, he alludes to the distinction between the Nerves of Sensation and those of Muscular motion, which doctrine is treated of at great length by Galen, in his work *De Usu Partium* (*περὶ Χρείας τῶν ἐν ἀνθρώπου σώματι μορίων*). He enumerates indigestion among the exciting causes of palsy, which seems to be an anticipation of a late pretended discovery, that paralysis of the limbs is sometimes to be referred to derangement of the stomach and bowels.—In speaking of epilepsy, he makes mention of the use of copper, which medicine has been tried of late years in this complaint with manifest advantage.—No other ancient writer that we are acquainted with gives us so correct an account of ulcers on the throat and tonsils. His description of the various phenomena of mania is very interesting, and contains the singular case of a joiner, who was in his right senses while employed at his profession at work, but no sooner left the seat of his employment than he became mad. He gives an interesting account of jaundice, which he attributes, probably with correctness, to a variety of causes, but more especially to obstruction of the ducts, which convey the bile to the intestinal canal. He makes no mention, indeed, of gall-stones, nor are they mentioned, as we know, by any ancient writer; only Nonnius recommends Lithontriptics for the cure of the disease, which might seem to imply that he was acquainted with the existence of these concretions.—Aretæus was fond of administering hellebore, and concludes his work with a glowing eulogy on the properties of this medicine. The best editions of Aretæus are, that of Wigan, *Oxon.*, 1723, folio, and that of Boerhave, *Lugd. Bat.*, 1731, folio. This latter one, in fact, is superior to the former, since it contains all that is given in Wigan's edition, together with the commentary of Petit, and the notes and emendations of Triller. The edition of Aretæus given in Kuhn's collection of the Greek medical writers, has not proved very satisfactory in a critical point of view. (*Pierer, Annal. Aug.*, p. 1041.—*Hoffmann, Lex. Bibl.*, vol. 1, p. 248.)

Arĕtē, a daughter of the philosopher Aristippus. Ælian, however, contrary to the common account, makes her his sister. (*Hist. An.*, 3, 40.) Aristippus taught her the doctrines of his school, and she in her turn became the instructress of her own son, the younger Aristippus, who, on this account, received the surname of *Metrodidactus* (*Μητροδίδακτος*). Her attainments in philosophy were highly celebrated. (*Aristocles, ap. Euseb., Præp. Ev.*, 14, 18.—*Diog. Laert.*, 2, 86.—*Casaub., ad Diog., l. c.*)

Arethūsa, I. a nymph of Elis, daughter of Oceanus, and one of Diana's attendants. As she returned one day from hunting, she came to the clear stream of the Alpheus, and, enticed by its beauty, entered into its waters to drive away the heat and fatigue. She heard a murmur in the stream, and, terrified, sprang to land. The river-god rose and pursued her. The nymph sped all through Arcadia, till with the approach of evening she felt her strength failing, and saw that her pursuer was close upon her. She then prayed to Diana for relief, and was immediately dissolved into a fountain. Alpheus resumed his aqueous form, and sought to mingle his waters with hers. She fled on under the earth, however, and through the sea, till she rose in the island of Ortygia at Syracuse, still followed by the stream of the Alpheus. In proof of the truth of this fable, it was asserted that a cup (*φιάλη*) which fell into the Alpheus rose in the fountain of Arethusa, whose pellucid waters also became turbid with the blood of the victims slain at the Olympic games. (*Ovid, Met.*, 5, 572, *seqq.*—*Moschus, Idyll.*, 7.—*Keightley's Mythology*, 2*d ed.*, p. 132.) An explanation of the legend will be found under the article Alpheus.— II. A lake in Armenia Major, through which the Tigris ran. It was near the sources of that river, and exhaled, according to Pliny, nitrous vapours. (*Plin.*, 6, 27.)—III. A city in the Macedonian district of Amphaxitis. (*Plin.*, 4, 10.)—IV. A city of Syria, on the eastern bank of the Orontes. It was either built or restored by Seleucus Nicator, and is supposed to have been destroyed by the Arabians. (*Strab.*, 518.—*Zosim.*, 1, 52.—*Theod., Hist. Eccles.*, 3, 7.)—V. A fountain in Eubœa, near Chalcis. (*Plin.*, 4, 12.)—VI. A fountain in Bœotia, near Thebes. (*Plin.*, 4, 7.)

Areus, I. (two syllables) a king of Sparta, preferred in the succession to Cleonymus, son of Cleomenes, who, on being defeated in his claim upon the throne, called in the aid of Pyrrhus. Areus was in Crete when the king of Epirus marched against Sparta; and instantly leaving that island, whither he had gone to aid the Gortynians, he returned home and repulsed Pyrrhus. He afterward went to the aid of Athens, when attacked by Antigonus Gonatas, and lost his life in a battle with this prince in the environs of Corinth, B.C. 268. (*Pausan.*, 3, 6.) — II. (Arēus, *Ἄρειος*) a native of Alexandrea, and member of the Pythagorean sect. According to the common account, he was one of the masters of Augustus, and enjoyed so high a degree of favour with this prince, that when, after the defeat of Antony and Cleopatra, Augustus appeared in the theatre of Alexandrea, he had his old instructer on his right hand, and conversed familiarly with him, declaring that one of the causes of his sparing the inhabitants was his friendship for Arcus. (*Dio Cassius*, 51, 16.—*Fabric. ad Dion., l. c.*—*Plut., Vit. Anton.*, 80.) The eloquence and philosophy of Areus were so persuasive, that, according to Seneca, he powerfully contributed to console Livia for the loss of Augustus! (*Senec., Consol. ad Mar.*, 4, 2.) It is thought by some that Dioscorides dedicated to him his work on the Materia Medica, but the point is not clearly ascertained. (*Biogr. Univ.*, vol. 2, p. 407.)

Arēva, a river of Hispania Tarraconensis, in the territory of the Arevaci. It rose southeast of Salamantica, and flowed into the Durius. The modern name is, according to Harduin, the *Arlanzo* (*ad Plin.*, 3, 4), but according to Florez, more correctly, the *Ucero*. (*Esp. Sagr.*, 5, 16, 39.)

Arevăci, a people of Hispania Tarraconensis, deriving their name, according to Pliny (3, 3), from the river Areva. They lay between the Vaccæi to the north and the Carpetani to the south, and formed one of the most powerful branches of the Celtiberi. According to some authorities, their chief city was Numantia. (*Strabo*, 162. — *Mela*, 2, 6. — *Appian, B. Hisp.*, c. 91.) Pliny, however, assigns this place to the Pelendones (3, 4). Their later capital was Segobia or Segubia, now *Segovia*. (*Itin. Ant.*, p. 435.—*Ptol.*, 2, 6.)

Argæus, a mountain of Cappadocia, covered with perpetual snows, and so lofty that from its summit, according to the ancient writers, both the Euxine and the Mediterranean Seas might be seen, although, according to Strabo (538), there were very few who could boast of such a feat. It is now called *Argehdag*, and at its foot stood Mazaca, the capital of Cappadocia, called, in the time of Tiberius, Cæsarea ad Argæum, and now *Kaisarieh*. Mr. Kinneir observes, that Mount Argæus is unquestionably one of prodigious elevation; but he much questions whether any

human being ever reached its summit; and, indeed, he was positively informed that this was quite impossible. It was covered for some miles below the peak with snow, which was said to be eight or ten feet in depth in the month of October, when he was at Cæsarea. (*Journey through Asia Minor*, &c., p. 94, *note*.)

Argathonius, or Arganthonius, a king of Gades, who, according to one account (*Herod.*, 1, 163.—*Cic., de Senect.*, 19), lived 120 years, and reigned 80 years of this number. Pliny (7, 48) gives 150 years as the period of his existence; and Silius Italicus (3, 398), by poetic license, 300 years.

Arges, a son of Cœlus and Terra, who had only one eye in his forehead. (*Vid.* Cyclopes.)

Argĕus, a son of Perdiccas, king of Macedonia, who obtained the kingdom when Amyntas, father of Philip, was driven out for a season by the Illyrians (from 393 B.C. to 390). On the death of Perdiccas, B.C. 360, he endeavoured, but in vain, to remount the throne. (*Justin*, 7, 1.)

Argi (*plur. masc.*). *Vid.* Argos.

Argīa, I. daughter of Adrastus, married Polynices, whom she loved with uncommon tenderness. When he was killed in the Theban war, and Creon had forbidden any one to perform his funeral obsequies, Argia, in conjunction with Antigone, disobeyed the mandate, and placed the corpse of Polynices on the funeral pile. Antigone was seized by the guards who had been stationed near the dead body, but Argia escaped. *Vid.* Antigone. (*Hygin.*, *Fab.*, 69 and 72.)—II. A country of Peloponnesus, called also Argolis, of which Argos was the capital.—III. The wife of Inachus, and mother of Io. (*Hygin.*, *Fab.*, 145.)

Argilētum, a street at Rome, which led from the Vicus Tuscus to the Forum Olitorium and Tiber. The origin of the name is uncertain. Some accounts derived it from Argus, a guest of Evander's (*vid.* Argus V.), who was said to have been interred there; others from the abundance of argilla, or clay, found in the vicinity. (*Varro, L. L.*, 4, 32.) This street appears to have been chiefly tenanted by booksellers (*Martial, Ep.*, 1, 4.—*Id.*, 1, 118), and also by tailors. (*Martial, Ep.*, 2, 17.) Cicero informs us (*Ep. ad Att.*, 1, 14), that his brother Quintus had a house in the Argiletum. (*Cramer's Ancient Italy*, vol. 1, p. 545.)

Argĭlus, the first town on the coast of Bisaltia in Thrace, beyond Bromiscus and the outlet of the Lake Bolbe. It was founded by a colony from Andros, according to Thucydides (4, 102). Herodotus (7, 115) says it was the first town which Xerxes entered after crossing the Strymon. The Argilians espoused the cause of Brasidas on his arrival in Thrace, and were very instrumental in securing his conquest of Amphipolis. (*Thucyd.*, 4, 103.)

Arginūsæ, small islands below Lesbos, and lying off the promontory of Cana or *Coloni* in Æolis. They were rendered famous for the victory gained near them by the Athenian fleet under Conon, over that of the Lacedæmonians, in the 26th year of the Peloponnesian war, B.C. 406. Of these three islands, the largest had a town called Arginusa. They are formed of a white, argillaceous soil, and from that circumstance took their names (*ἀργινόεις, shining white*, feminine *ἀργινόεσσα*, contracted *ἀργινοῦσα*.—Compare the remarks of *Heusinger, ad Cic., de Off.*, 1, 24, 9).

Argīphontes, a surname given to Mercury, because he *killed* the hundred-eyed *Argus*, by order of Jupiter. Cowper, in his version of Homer, renders the term in question by "Argicide." (Consult remarks under the article Io.)

Argippæi, a nation among the Sauromatæ, born bald, with flat noses and long chins. They lived upon the fruit of a tree called Ponticus, from which, when ripe, they made a thick black liquor called *Aschy*, which they drank clear, or mixed with milk. Of the husks they prepared a kind of cake. No man offered violence to this people, for they were accounted sacred, and had no warlike weapon among them. They determined the differences between their neighbours, and whoever fled to them for refuge was permitted to live unmolested. (*Herodot.*, 4, 23.) Ritter thinks that these Argippæi were one of the early sacerdotal colonies from India, which had settled in the wilds of Scythia, and whose peaceful and sacred character had secured the regard of the neighbouring barbarians. Their bald heads he accounts for by the circumstance of the priests of Buddha being accustomed to shave the head. (*Vorhalle*, p. 286.) De Guignes, on the other hand, refers the description of Herodotus to the Sinæ. (*Mem. de l'Acad. des Inscr.*, vol. 35, p. 551.) The best opinion, however, is in favour of the Calmucs, whose peculiar physiognomy coincides with that ascribed to the ancient Argippæi. (*Malte-Brun, Annal. des Voyag.*, vol. 1, p. 372.) The Calmuc priests, moreover, called *Ghelongs*, are said to shave the entire head, and to do this also in the case of infants that are destined for the priesthood. (Compare *Bähr, ad Herod., l. c.—Rennell, Geogr. of Herodotus*, vol. 1, p. 172, *seqq.*)

Argīva, a surname of Juno, as worshipped at Argos. (*Virg., Æn.*, 3, 547.)

Argīvi, the inhabitants of the city of Argos and the neighbouring country. The word is also applied by Homer, and, in imitation of him, by the later poets, to all the inhabitants of Greece.

Argo, the name of the famous ship which carried Jason and his fifty companions to Colchis, when they resolved to recover the golden fleece. Jason having applied to Argus (*vid.* Argus III.) to construct a vessel for the expedition, Argus built for him a fifty-oared galley, called from himself the Argo. Minerva aided the architect in its construction, and set in the prow a piece of timber cut from the speaking oak of Dodona, and which had the power of giving oracles. On the termination of the voyage, Jason consecrated the vessel to Neptune at the Isthmus of Corinth. According to the more popular account, however, Minerva translated the Argo to the skies, and made it a constellation. (*Apollod.*, 1, 9, 16.—*Id.*, 1, 9, 24.—*Id.*, 1, 9, 27.—*Diod. Sic.*, 4, 53.—*Eratosth.*, 35.—*Hygin., Fab.*, 24, &c.)

Argolĭcus sinus, a bay on the coast of Argolis, between this country and Laconia. It is now the *Gulf of Napoli*.

Argŏlis, a country of Peloponnesus, to the east of Arcadia. It is properly a neck of land, deriving its name from its capital city Argos, and extending in a southeasterly direction from Arcadia, fifty-four miles into the sea, where it terminates in the promontory of Scillæum. Many and important associations of the heroic age are connected with this country. Here was Tyrins, from which Hercules departed at the commencement of his labours; here was Mycenæ, the royal city of Agamemnon, the most powerful and the most unhappy of kings; here was Nemea, celebrated for its games instituted in honour of Neptune. But the glory of its early history does not seem to have animated Argos. No Themistocles, no Agesilaüs was ever counted among its citizens; and though it possessed a territory of no inconsiderable extent, it never assumed a rank among the first of the Grecian states, but was rather the passive object of foreign policy. (*Heeren's Politics of Greece*, p. 19, *Bancroft's transl.*)—For a sketch of the history of Argolis, *vid.* Argos.

Argonautæ, a name given to those ancient heroes who went with Jason on board the ship Argo to Colchis. The expedition arose from the following circumstance. Athamas, king of Orchomenus in Bœotia, married Nephele, by whom he had two children, a son and a daughter, named Phrixus and Helle. Having subsequently divorced Nephele, he married Ino, daugh-

ter of Cadmus, who bore him two sons, Learchus and Melicerta. Ino, feeling the usual jealousy of a stepmother, resolved to destroy the children of Nephele. For this purpose she persuaded the women to parch the seed-corn unknown to their husbands. They did as she desired, and the lands consequently yielded no crop. Athamas sent to Delphi to consult the oracle, in what way the threatening famine might be averted. Ino persuaded the messenger to say that Apollo directed Phrixus to be sacrificed to Jupiter. Compelled by his people, Athamas reluctantly placed his son before the altar; but Nephele snatched away both her son and her daughter, and gave them a gold-fleeced ram she had obtained from Mercury, which carried them through the air over sea and land. They proceeded safely till they came to the sea between Sigæum and the Chersonese, into which Helle fell, and it was named from her Hellespontus (*Helle's Sea*). Phrixus went on to Colchis to Æëtes, the son of Helios, who received him kindly, and gave him in marriage his daughter Chalciope. He there sacrificed his ram to Jupiter Phyxius, and gave the golden fleece to Æëtes, who nailed it to an oak in the grove of Mars. It is thus that we find this legend related by Apollodorus (1, 9, 1). There are, however, many variations in the tale. Thus it is said that Ino was Athamas's first wife, and that he put her away by the direction of Juno, and married Nephele, who left him after she had borne two children, on finding that he still retained an attachment for Ino. When the response of the oracle came to Athamas, he sent for Phrixus out of the country, desiring him to come, and to bring the finest sheep in the flock for a sacrifice. The ram then spoke with a human voice to Phrixus, warning him of his danger, and offering to carry him and his sister to a place of safety. The ram, it was added, died at Colchis. (*Philostephanus, ap. Schol. ad Il.*, 7, 86.—Compare, for another account, *Hygin., Poet. Astron.*, 2, 20.) Other statements again are given by the tragic poets, it being well known that they allowed themselves great liberties in the treatment of the ancient myths. (Compare *Hygin., Fab.*, 4.—*Nonnus*, 9, 247, *seqq.*) Some time after this event, when Jason, the son of Æson, demanded of his uncle Pelias the crown which he usurped (*vid.* Pelias, Jason, Æson), Pelias said that he would restore it to him, provided he brought him the golden fleece from Colchis. Jason undertook the expedition, and when the Argo was ready (*vid.* Argo), consulted the oracle, which directed him to invite the greatest heroes of the day to share in the dangers and glories of the voyage. The call was immediately responded to, and numerous sons of gods hastened to embark with him. From the Peloponnesus came Hercules, Castor and Pollux, sons of Jupiter; Peleus and Telamon, grandsons of that god, also came with Theseus; Erginos and Ancæus, sons of Neptune, Augeas, son of Helius, Zetes and Calaïs, sons of Boreas. There were likewise Lynceus, and Idas, and Meleagrus, Laertes, Periclymenus, Nauplius, Iphiclus, Iphitus, Admetus, Acastus, Butes, Polyphemus, Atalanta, and many others. Idmon, the seer, the son of Apollo, came from Argos; Mopsus, also a prophet from Thessaly, and Orpheus, the son of the muse Calliope. The steersman was Tiphys, son of Agnius, from Siphæ in Bœotia. The entire number was fifty. (*Apollod.*, 1, 9, 16.—*Heyne, ad loc.*—*Burmann, Præf. ad Val. Flacc.*, 11, vol. 1, p. clxxiii.) When the heroes were all assembled, Mopsus took auguries, and the omens being favourable, they embarked. The joyful heroes grasped each his oar at the word of the soothsayer; and, while Orpheus struck his lyre in concert with his voice, their oars kept time to the harmony. At the close of the day they had reached the mouth of the bay of Pagasæ. Here they remained for two days, and then rowed along the coast of Magnesia; and, passing the peninsula of Pallene, at length reached the Isle of Lemnos, in which there were at that time no men, Hypsipyle the daughter of Thoas governing it as queen. For the Lemnian women had murdered their husbands, being incensed at their neglect. (*Vid.* Hypsipyle.) The Argonauts, being invited to land, all disembarked with the exception of Hercules, and gave themselves up to joy and festivity, until, on the remonstrances of the son of Alcmena, they tore themselves away from the Lemnian fair ones, and once more handled their oars. The offspring of this temporary union repeopled, say the poets, the Island of Lemnos. After leaving Lemnos they came to Samothrace, and thence pursued their voyage through the Hellespont into the Propontis, where they came to an island with a lofty hill in it named the Bears' Hill, inhabited by giants with six arms. The adjacent country was possessed by the Delionians, whose king was named Cyzicus. Having been hospitably entertained by this prince, and having slain the giants who opposed their departure, they set sail, but were driven back by adverse winds. It was in the night that they returned, and the Dolionians, taking them to be their enemies the Pelasgians, attacked them; and several of the Dolionians, and among them Cyzicus, lost their lives. With daylight discerning their error, the Argonauts shore their hair, and, shedding many tears, buried Cyzicus with solemn magnificence. They then sailed to Mysia, where they left behind them Hercules and Polyphemus; for Hylas, a youth beloved by the former, having gone for water, was seized and kept by the nymphs of the spring into which he dipped his urn. Polyphemus, hearing him call, went with his drawn sword to aid him, supposing him to have fallen into the hands of robbers. Meeting Hercules, he told him what had happened, and both proceeded in quest of the youth. Meantime the Argo put to sea, and left them behind. Polyphemus settled in Mysia, and built the city of Kios: Hercules returned to Argos. (*Vid.* remarks under the article Hylas.) The Argo next touched on the coast of Bebrycia, otherwise called Bithynia, where Pollux accepted the challenge of Amycus, king of the country, in the combat of the cestus, and slew him. They were driven from Bebrycia, by a storm, to Salmydessa, on the coast of Thrace, where they delivered Phineus, king of the place, from the persecution of the harpies. Phineus directed them how to pursue their course through the Cyanean rocks, or the Symplegades (*vid.* Cyaneæ), and they safely entered the Euxine Sea. They visited the country of the Mariandynians, where Lycus reigned. Here died Idmon, the seer, wounded by the tusks of a wild boar. Tiphys also dying here, Ancæus undertook the steerage of the vessel. They now kept along the southern coast of the Euxine till they came to the Island of Aretias, which was haunted by birds that shot feathers sharp as arrows from their wings. These they drove off by clattering on their shields. While they remained in this isle, the sons of Phrixus, who were on their way to Greece, having been sent by Æëtes to claim their father's kingdom, were cast on the shores of Aretias by a storm. These became the guides of the Argonauts to Colchis, and conducted them to Æa the capital. Jason explained the causes of his voyage to Æëtes; but the conditions on which he was to recover the golden fleece were so hard, that the Argonauts must have perished in the attempt had not Medea, the king's daughter, fallen in love with their leader. She had a conference with Jason, and, after mutual oaths of fidelity, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason married her, and carried her with him to Greece. He was to tame two bulls, the gifts of Vulcan to Æëtes, which had brazen feet, and breathed flame from their throats. When he had yoked these, he was to plough with them a piece of ground, and sow the serpent's teeth which Æëtes possessed; for Minerva had given him one half of those

which Cadmus sowed at Thebes. All this was to be performed in one day. Medea, who was an enchantress, gave him a salve to rub his body, shield, and spear. The virtue of this salve would last an entire day, and protect alike against fire and steel. She farther told him that, when he had sown the teeth, a crop of armed men would spring up, and prepare to attack him. Among these she desired him to fling stones, and, while they were fighting with one another about them, each imagining that the other had thrown these, to fall on and slay them. The hero followed the advice of the princess: he entered the sacred grove of Mars, yoked the bulls, ploughed the land, and slaughtered the armed crop which it produced. But Æëtes refused to give the fleece, and meditated burning the Argo and slaying her crew. Medea, anticipating him, led Jason by night to the golden fleece: with her drugs she cast to sleep the serpent which guarded it; and then, taking her little brother Absyrtus out of his bed, she embarked with him in the Argo, and the vessel set sail while it was yet night. (*Pherecydes, ap. Schol. ad Apoll. Rh.*, 4, 223.—Another account is given under the article Absyrtus.) Æëtes, on discovering the treachery and flight of his daughter, got on shipboard and pursued the fugitives. Medea, seeing him gain on them, cut her brother to pieces, and scattered his limbs on the stream; an event that was afterward transferred to the north side of the Euxine, where the town of Tomi (*τόμοι, cuttings*) was said to have derived its name from it. (*Apollod.*, 1, 9, 24.—*Ovid, Trist.*, 3, 9.) While Æëtes was engaged in collecting the limbs of his son, the Argo escaped. He then despatched a number of his subjects in pursuit of the Argo, threatening, if they did not bring back his daughter, to inflict on them the punishment designed for her. At length the Argo entered the western sea, and came to the Island of Circe. The belief for a long time prevailed, that there was a communication between the Palus Mæotis and the Oceanus or earth-encompassing stream. This communication the old poets made to be a narrow passage or strait, but later writers the river Tanaïs. The writer of the Orphic Argonautics makes the Argonauts pass up the Phasis into the Palus Mæotis, thence into the main Oceanus, and thence directing their course to the west, to come to the British Isles and the Atlantic, and to reach at last the Columns of Hercules. Circe performed the usual rites of purification to remove the blood-guilt of the death of Absyrtus, and the heroes then departed. Ere long they came to the Isle of the Sirens, charmed by whose enchanting strains they were about to land on that fatal shore, when Orpheus struck his lyre, and with its tones overpowered their voices. Wind and wave urged on the Argo, and all escaped but Butes, who flung himself into the sea to swim to the Flowery Isle. Venus, to save him, took him and set him to dwell at Lilybæum. The Argonauts now passed Scylla and Charybdis, and also the Wandering Rocks; over these they beheld flame and smoke ascending, but Thetis and her sister Nereïds guided them through by the command of Juno. Passing Thrinakia, the Isle of the Sun, they came to the island of the Phæacians. Some of the Colchians who were in pursuit of the Argonauts, arriving here, found the Argo, and requested Alcinous to give Medea up to them. He assented, provided she had not been actually married to Jason. His wife Arete, hearing this, lost no time in joining the lovers in wedlock; and the Colchians, then fearing to return, settled in the island. Sailing thence, the Argo was assailed by a tremendous storm, which drove it to the Syrtes, on the coast of Libya. After being detained there for some time, they proceeded on their homeward voyage, and came to Crete, where the brazen man, Talus, prohibited their landing; but Medea, by her art, deprived him of life. On leaving Crete, the night came on so black and dark that they knew not where they were; but Apollo, taking his stand on the rocks called the Melantian Rocks, shot an arrow into the sea: the arrow flashed a vivid light, and they beheld an island, on which they landed. As this isle had *appeared* (*ἀνεφήνατο*) so unexpectedly, they named it Anaphe. Here they erected an altar to Apollo Æglētes (the *Lightener*), and offered sacrifices. They thence proceeded to Ægina, where they watered; and they finally arrived at Iolcos after an absence of four months. —This celebrated voyage formed a theme for several ancient poets, and is noticed more or less by many other writers. Jason and the Argo are mentioned by Homer (*Il.*, 7, 469.—*Ib.*, 21, 40.—*Od.*, 12, 69). Hesiod briefly narrates the principal events (*Theog.*, 992, *seqq.*); it is the subject of one of Pindar's finest odes (*Pyth.*, 4), and of the epic poem of Apollonius, named from it. It is narrated in detail by Apollodorus and Diodorus Siculus. Ovid also relates a large part of it, and there is an unfinished poem on the subject by the Latin poet Valerius Flaccus, which displays genius and originality. We have also the Argonautics of the pseudo-Orpheus, a poem to which the ablest critics assign a date posterior to the commencement of the Christian era. To these are to be added the detached notices in other writers and in the various scholia. Of the dramas composed on this subject, not a single one has been preserved, except the Medea of Euripides. (*Keightley's Mythology*, 2d *ed.*, p. 468, *seqq.*)—The Argonautic expedition, observes Thirlwall, when viewed in the light in which it has usually been considered, is an event which a critical historian, if he feels himself compelled to believe it, may think it his duty to notice, but which he is glad to pass rapidly over, as a perplexing and unprofitable riddle. For even when the ancient legend has been pared down into an historical form, and its marvellous and poetical features have been all effaced, so that nothing is left but what may appear to belong to its pith and substance, it becomes, indeed, dry and meager enough, but not much more intelligible than before. It still relates an adventure, incomprehensible in its design, astonishing in its execution, connected with no conceivable cause, and with no sensible effect. Though the account which we have given is evidently an artificial statement, framed to reconcile the main incidents of a wonderful story with nature and probability, it still contains many points which can scarcely be explained or believed. It carries us back to a period when navigation was in its infancy among the Greeks; yet their first essay at maritime discovery is supposed at once to have reached the extreme limit, which was long after attained by the adventurers who gradually explored the same formidable sea, and gained a footing on its coasts. The success of the undertaking, however, is not so surprising as the project itself; for this implies a previous knowledge of the country to be explored which it is very difficult to account for. But the end proposed is still more mysterious; and, indeed, can only be explained with the aid of a conjecture. Such an explanation was attempted by some of the later writers among the ancients, who perceived that the whole story turned on the golden fleece, the supposed motive of the voyage, and that this feature had not a sufficiently historical appearance. But the mountain torrents of Colchis were said to sweep down particles of gold, which the natives used to detain by fleeces dipped in the streams. This report suggested a mode of translating the fable into historical language. It was conjectured that the Argonauts had been attracted by the metallic treasures of the country, and that the golden fleece was a poetical description of the process which they had observed, or perhaps had practised: an interpretation certainly more ingenious, or, at least, less absurd than those by which Diodorus transforms the fire-breathing bulls which Jason was said to have yoked, at the bidding of Æëtes, into a band of Taurians who guarded

the fleece, and the sleepless dragon which watched over it, into their commander Draco: but yet not more satisfactory; for it explains a casual, immaterial circumstance, while it leaves the essential point in the legend wholly untouched. The epithet *golden*, to which it relates, is merely poetical and ornamental, and signified nothing more, as to the nature of the fleece, than the epithets white or purple, which were also applied to it by early poets. (*Schol. ad Apoll. Rh.*, 4, 177.) According to the original and genuine tradition, the fleece was a sacred relic, and its importance arose out of its connexion with the tragical story of Phrixus, the main feature of which is the human sacrifice which the gods had required from the house of Athamas. This legend was not a mere poetic fiction, but was grounded on a peculiar form of religion, which prevailed in that part of Greece from which the Argonauts are said to have set out on their expedition, and which remained in vigour even down to the Persian wars. Herodotus informs us, that when Xerxes, on his march to Greece, had come to Alus, a town of the Thessalian Achaia, situate near the Gulf of Pagasæ, in a tract sometimes called the Athamantian plain, his guides described to him the rites belonging to the temple of the Laphystian Jupiter, an epithet equivalent to that under which Phrixus is said to have sacrificed the ram to the same deity, as the god who had favoured his escape. (Ζεὺς Φύξιος.—*Müller, Orchomenus*, p. 164.) The eldest among the descendants of Phrixus was forbidden to enter the council-house at Alus, though their ancestor Athamas was the founder of the city. If the head of the family was detected on the forbidden ground, he was led in solemn procession, covered with garlands, like an ordinary victim, and sacrificed. Many of the devoted race were said to have quitted their country to avoid this danger, and to have fallen into the snare when they returned after a long absence. The origin assigned to this rite was, that, after the escape of Phrixus, the Achæans had been on the point of sacrificing Athamas himself to appease the anger of the gods; but that he was rescued by the timely interference of Cytissorus, son of Phrixus, who had returned from the Colchian Æa, the land of his father's exile; hence the curse, unfulfilled, was transmitted for ever to the posterity of Phrixus. This story, strange as it may sound, not only rests on unquestionable authority, but might be confirmed by parallel instances of Greek superstition; and it scarcely leaves room to doubt that it was from this religious belief of the people, among whom the Argonautic legend sprang up, that it derived its peculiar character; and that the expedition, so far as it was the adventure of the golden fleece, was equally unconnected with piracy, commerce, and discovery. It closely resembled one of the romantic enterprises celebrated in the poetry of the middle ages, the object of which was imaginary, and the direction uncertain. And so Pindar represents it as undertaken for the purpose of bringing back, with the golden fleece, the soul of Phrixus, which could not rest in the foreign land to which it had been banished. —But the tradition must also have had an historical foundation in some real voyages and adventures, without which it would scarcely have arisen at all, or become so generally credited. The voyage of the Argonauts must no doubt be regarded, like the expedition of the Tyrian Hercules, as representing a succession of enterprises, which may have been the employment of several generations. And this is perfectly consistent with the manner in which the adventurers are most properly described. They are Minyans, a branch of the Greek nation whose attention was very early drawn by their situation, not perhaps without some influence from the example and intercourse of the Phœnicians, to maritime pursuits. The form which the legend assumed was probably determined by the course of their earliest naval expeditions. They were naturally attracted towards the northeast, first by the islands that lay before the Hellespont, and then by the shores of the Propontis and its two straits. Their successive colonies, or spots signalized either by hostilities or peaceful transactions, would become the landing-places of the Argonauts.—If, however, it should be asked in what light the hero and heroine of the legend are to be viewed on this hypothesis, it must be answered that both are most probably purely ideal personages, connected with the religion of the people to whose poetry they belong. Jason was perhaps no other than the Samothracian god or hero Jasion, whose name was sometimes written in the same manner, the favourite of Ceres, as his namesake was of Juno, and the protector of mariners, as the Thessalian hero was the chief of the Argonauts. Medea seems to have been originally another form of Juno herself, and to have descended, by a common transition, from the rank of a goddess into that of a heroine, when an epithet had been mistaken for a distinct name. The Corinthian tradition claimed her as belonging properly to Corinth, one of the principal seats of the Minyan race. The tragical scenes, which rendered her story there so celebrated, were commemorated by religious rites, which continued to be observed until the city was destroyed by the Romans. According to the local legend, she had not murdered her children; they had been killed by the Corinthians; and the public guilt was expiated by annual sacrifices offered to Juno, in whose temple fourteen boys, chosen every twelvemonth from noble families, were appointed to spend a year in all the ceremonies of solemn mourning. The historical side of the legend seems to exhibit an opening intercourse between the opposite shores of the Ægean. If, however, it was begun by the northern Greeks, it was probably not long confined to them, but was early shared by those of Peloponnesus. It would be inconsistent with the piratical habits of the early navigators to suppose that this intercourse was always of a friendly nature, and it may therefore not have been without a real ground that the Argonautic expedition was sometimes represented as the occasion of the first conflict between the Greeks and the Trojans. (*Thirlwall's History of Greece*, vol. 1, p. 142, *seqq.*—*Müller, Orchomenus*, p. 258, *seqq.* —*Id. ibid.*, p. 302, 357.—For other, but far less satisfactory theories on the subject, consult *Bryant's Mythology*, vol. 3, p. 362, *seqq.*—*Ritter, Vorhalle*, p. 420, *seqq.*—*Knight, Inquiry*, &c., § 220, *Classical Journ.*, No. 53, p. 75.—*Plass, Vor- und Urgeschichte der Hellenen*, vol. 1, p. 414, *seqq.*) Apollonius Rhodius gives another account, equally improbable. He says that they sailed from the Euxine up one of the mouths of the Danube, and that Absyrtus pursued them by entering another mouth of the river. After they had continued their voyage for some leagues, the waters decreased, and they were obliged to carry the ship Argo across the country to the Adriatic, upward of 150 miles. Here they met with Absyrtus, who had pursued the same measure, and conveyed his ship in like manner over the land. Absyrtus was immediately put to death; and soon after, the beam of Dodona (*vid.* Argo) gave an oracle, that Jason should never return home if he was not previously purified of the murder. Upon this they sailed to the island of Æa, where Circe, who was the sister of Æëtes, expiated him without knowing who he was. There is a third tradition, which maintains that they returned to Colchis a second time, and visited many places of Asia.

Argos (*sing. neut. et* Argi, *masc. plur.*), I. the capital of Argolis, situate on the river Inachus, and generally regarded as the most ancient city of Greece. (*Diod. Sic.*, 1, 17.) Its early prosperity and commercial connexion with the Phœnicians are

attested by Herodotus (1, 1). The walls of the city were constructed of massive blocks of stone, a mode of building which was generally attributed to the Cyclopes (*Euripides, Troad*, 1087. — *Id., Hercules Fur.*, 15), but which evidently shows the Pelasgic origin of the place. It was also protected by two citadels, situated on towering rocks, and surrounded by fortifications equally strong. The principal one was named Larissa. (*Strabo*, 370. — *Livy*, 34, 25.) In the time of Strabo, Argos was inferior only to Sparta in extent and population, and from the description of Pausanias, it is evident that, when he visited this celebrated town, it was adorned with many sumptuous buildings and noble works of art. Argos produced some of the first sculptors of Greece, among whom were Ageladas, the master of Phidias, and Polycletus, who surpassed all the artists of antiquity in correctness of design. Music also was highly cultivated in this city; and, as early as the reign of Darius, the Argives, according to Herodotus, were accounted the first musicians of the age. (*Herodot.*, 3, 131.)—Argos, if we follow the common tradition, was founded by Inachus, B.C. 1856. On the arrival of Danaus, who is said to have come from Egypt, the inhabitants changed their ancient appellation of Pelasgi to that of Danai. (*Eurip., Archel., frag.* 2.—Compare *Strabo*, 371.) At that time the whole of what was afterward called Argolis acknowledged the authority of one sovereign; but, after the lapse of two generations, a division took place, by which Argos and its territory were allotted to Acrisius, the lineal descendant of Danaus, while Tiryns and the maritime country became the inheritance of his brother Prœtus. A third kingdom was subsequently established by Perseus, son of the former, who founded Mycenæ; but these were all finally reunited in the person of Atreus, son of Pelops; who, having been left regent by his nephew Eurystheus, during his expedition against the Heraclidæ, naturally assumed the sovereign power after his death. Atreus thus acquired, in right of the houses of Pelops and Perseus, which he represented, possession of nearly the whole of Peloponnesus, which ample territory he transmitted to his son Agamemnon, who is called by Homer sovereign of all Argos and the islands. (*Il.*, 2, 107. — Compare *Thucyd.*, 1, 9. — *Strabo*, 372.) After the death of Agamemnon the crown descended to Orestes, and subsequently to his son Tisamenes, who was forced to evacuate the throne by the invasion of the Dorians and Heraclidæ eighty years after the siege of Troy. (*Pausan.*, 2, 18.) Temenus, the lineal descendant of Hercules, now became the founder of a new dynasty; but the Argives, having acquired a taste for liberty, curtailed so much the power of their sovereigns as to leave them but the name and semblance of kings: at length, having deposed Meltas, the last of the Temenic dynasty, they changed the constitution into a republican government. (*Pausan.*, 2, 19.) As regards the inward organization of this government, we only know, that in Argos, a senate, a college of eighty men, and magistrates, stood at the head. In the time of the Achæan league the first officer of the state appears to have been elected by the people. (*Liv.*, 32, 25.) The Argives, after the establishment of their republican form of government, were engaged in frequent hostilities with the Spartans, each people claiming the possession of the small district of Cynuria. In the reign of Cleomenes, king of Sparta, the Argives met with a total defeat, and Argos itself was only saved from the enemy by the daring courage of a female, Telesilla, who incited the rest of the population, and even those of her own sex, to take up arms in defence of their city. (*Pausan.*, 2, 20.) Subsequently, however, the slaves of Argos, taking advantage of the enfeebled state of the country, openly rebelled, and, overturning the existing government, retained the sovereign power in their own hands, till the sons of their former masters, arriving at the age of manhood, expelled them from the city. It was partly owing to these internal commotions, and partly also to the jealousy which subsisted between the Argives and the Lacedæmonians, that the former took no part in the Persian war. Not long after the termination of this war, the Argives, actuated by motives of envy against the Mycenæans, who had distinguished themselves at Thermopylæ, made war upon that people, and, after taking Mycenæ, finally destroyed that city, B.C. 468. (*Diod. Sic.*, 11, 65.—*Pausan.*, 2, 16.) At a subsequent period, we find the Argives uniting with the Athenians, Corinthians, and other powers, against the Spartans. The judicious measures, however, pursued by King Agis and the Spartan allies, frustrated the operations of their Argive foes, and had the Lacedæmonian king pressed his advantage, the latter must have been totally routed. The following year, the hostile armies met in the plains of Mantinea, where a decisive battle was fought, which ended in the total defeat of the Argives and their allies. This event dissolved the confederacy against the Lacedæmonians; and the Argives not only made peace with that people, but were even persuaded by them to convert their hitherto democratical constitution into an aristocracy. (*Thucyd.*, 5, 65, *seqq.*) Not long after, however, a counter-revolution took place, when the people revolted, and, after overpowering the oligarchical party, entered once more into an alliance with Athens. Having obtained the assistance of that power, they now erected long walls, extending from the city to the sea, which ensured to them a constant communication with their allies by means of that element. (*Thucyd.*, 5, 82.) The Argives, induced by gratitude for the interest which Alcibiades had taken in their affairs, joined the Sicilian expedition (*Thucyd.*, 6, 29); and, even after the disastrous termination of that enterprise, they continued to support the Athenian cause, till the defeat they sustained near Miletus obliged them to recall their forces. Argos, adhering to the principle of opposing the aggrandizement of Sparta, joined the league which was afterward set on foot against that power by the influence of Persia; and furnished troops for the battles of Nemea, Coronea, and the other engagements which took place during what is usually termed the Corinthian war, which was concluded by the peace of Antalcidas. On the renewal of hostilities between the Bœotians and Lacedæmonians, the Argives again joined the former, and fought at the battle of Mantinea. (*Xen., Hist. Gr.*, 7, 5.) After this period, no event of interest or importance occurs in the history of Argos until the unsuccessful attempt made to surprise and capture that city by Pyrrhus. This prince, being then at war with Antigonus Gonatas, whom he had driven from Macedonia, having failed in the enterprise he meditated against Sparta, marched rapidly on Argos, which he reached during the night, and had already penetrated into the town, when succours arrived from Antigonus. Pyrrhus being slain, his troops were all destroyed or made prisoners. (*Plut., Vit. Pyrrh.* — *Pausanias*, 1, 13. — *Strabo*, 377.) Argos, like other Peloponnesian states, became afterward subject to the domination of a tyrant; but when, by the talents and energy of Aratus, Corinth and Sicyon had been emancipated, Aristomachus, who then reigned in Argos, voluntarily abdicated his authority, and persuaded the Argives to join the Achæan league. (*Polyb.*, 2, 44.) During the momentary success obtained by Cleomenes, Argos fell into the hands of that prince, but it was presently recovered by the Achæans, and continued to form part of their confederacy till its final dissolution by the Romans. (*Polyb.*, 2, 52, *seqq.*—*Strabo, l. c.*) The population of Argolis was divided into three classes, consisting of citizens, inhabitants of the country, or περίοικοι, and

slaves or vassals, called γυμνῆτες. (*Aristot., Rep.*, 5, 2, 8.—*Pollux*, 3, 83.) The number of the first class might amount to 16,000, being nearly equal to that of the Athenian citizens. (*Lys., ap. Dion. Hal.*, p. 531.) The free part of the population may therefore be estimated at 65,000 souls, to which, if we add the περίοικοι and slaves, we shall have an aggregate of nearly 110,000 persons. (*Clinton's Fasti Hellenici*, 2*d ed.*, vol. 1, p. 426.—*Cramer's Ancient Greece*, vol. 9, p. 226, *seqq.*)—II. Pelasgicum, a city of Thessaly, of Pelasgic origin, as its name indicates. It is generally supposed to have been identical with Larissa on the Peneus. Strabo (440) informs us that there was once a city named Argos close to Larissa. (Compare *Heyne, ad Il.*, 6, 457.) — III. Oresticum, a city of Macedonia, in the district Orestis and territory of the Orestæ. Its foundation was ascribed by tradition to Orestes, son of Agamemnon. (*Strabo*, 326.—Compare *Theag. Maced. ap. Steph. Byz., s. v.* Ὀρέσται, *et* Ἄργος.)—IV. A city of Acarnania, situate at the southeastern extremity of the Ambracian Gulf, in the territory of the Amphilochi. It was founded, as Thucydides reports (2, 68), by Amphilochus, son of Amphiaraus, on his return from Troy, who named it after his native city, the more celebrated Argos of Peloponnesus. Ephorus, however, who is cited by Strabo (326), gave a somewhat different account, affirming that Argos in Acarnania owed its origin to Alcmæon, by whom it was named Amphilochium, after his brother Amphilochus. (Compare *Apollod.*, 3, 7.—*Dicæarch., Stat. Græc.*, v. 46.) Argos was originally by far the largest and most powerful town of the country; but its citizens, having experienced many calamities, admitted the Ambraciots, their neighbours, into their society, from whom they acquired the knowledge of the Grecian language, as it was spoken at that time. The Ambraciots, however, at length gaining the ascendency, proceeded to expel the original inhabitants, who, too weak to avenge their wrongs, placed themselves under the protection of the Acarnanians. These, with the aid of the Athenians, commanded by Phormio, recovered Argos by force, and reduced to slavery all the Ambraciots who fell into their hands. The Ambraciots made several attempts to retrieve their loss, but without effect. Many years subsequent to this we find Argos, together with Ambracia, in the possession of the Ætolians; and, on the surrender of the latter town to the Romans, we are informed by Livy, that the consul M. Fulvius removed his army to Argos, where, being met by the Ætolian deputies, a treaty was concluded, subject to the approbation of the senate. (*Liv.*, 38, 9.—*Polyb., Fragm.*, 22, 13.) Argos, at a later period, contributed to the formation of the colony of Nicopolis, and became itself deserted. The ruins of the city have been visited by several travellers, but Dr. Holland's account is perhaps the most circumstantial. He describes them as situated at the southeastern extremity of the Gulf of *Arta*, on one of the hills which form an insulated ridge running back in a southeast direction from the bay. The walls, forming the principal object in these ruins, skirt along nearly the whole extent of the ridge, including an oblong irregular area, about a mile in its greatest length, but of much smaller breadth. The structure of these walls is Cyclopian; they are of great thickness, and on the eastern side, where built with the most regularity, are still perfect to the height of more than twenty feet. (*Holland's Travels*, vol. 2, p. 224. *Cramer's Ancient Greece*, vol. 2, p. 10, *seqq.*)

Argus, I. a son of Arestor, according to one account (*Asclep. ap. Apollod.*, 2, 1, 3), and hence called by Ovid *Arestorides*. (*Met.*, 1, 624.) Others, however, make him a son of Inachus. (*Pherecyd. ap. eund.*) Acusilaus and Æschylus (*Supp.*, 318. — *Prom. V.*, 698) call him *Earth-born*. He was named *All-seeing* (πανόπτης), as having eyes all over his body (*Apollod., l. c.*). Ovid, however, gives him the poetic number of a hundred, of which only two were asleep at a time. (*Met.*, 1, 625.) The strength of Argus was prodigious: and Arcadia being at the time infested with a wild bull, he attacked and slew the animal, and afterward wore its hide. He also killed a satyr, who carried off the cattle of the Arcadians; and watching an opportunity, when he found the Echidna (the daughter of Tartarus and Earth) asleep, he deprived her of life. When Io had been changed into a cow, Juno gave the charge of watching her to Argus. He thereupon bound her to an olive-tree in the grove of Mycenæ, and kept guard over her. Jupiter, pitying her condition, sent Mercury to steal her away; but a vulture always gave Argus warning of his projects, and the god found it impossible to succeed. Nothing then remaining but open force, he killed Argus with a stone, and hence obtained the name of *Argus-slayer*, or *Argicide* (Ἀργειφόντης). Thus far Apollodorus. Ovid, however, varies the fable in several particulars, and, among other things, makes Mercury to have slain Argus with a *harpé*, or short curved sword. According to the same poet also, Juno transferred the eyes of Argus, after death, to the tail of her favourite bird the peacock.—An explanation of the whole legend will be given under the article Io. (*Apollod., l. c.—Keightley's Mythology*, p. 406, 2*d ed.*)—II. A son of Jupiter and Niobe daughter of Phoroneus. According to one account, he succeeded Phoroneus on the Argive throne, and gave the name of Argos to the whole Peloponnesus. Another statement, however, makes him to have been the successor of Apis. (*Apollod.*, 2, 1, 1.—*Heyne, ad loc.—Schol. ad Eurip., Orest.*, 1247.)—III. The builder of the Argo. His parentage is differently given by different writers, and he is often confounded with Argus the son of Phrixus (IV.). Both he and this latter were in the number of the Argonauts. (Consult the remarks of Burmann in the list of the Argonauts appended to his edition of Valerius Flaccus, *s. v.* Argus.)—IV. Son of Phrixus and Chalciope daughter of Æëtes. He is often confounded with the preceding, for example by Apollodorus (1, 9, 16) and Pherecydes (*ap. Schol. ad Apoll. Rh.*, 1, 4). He and his brothers were found by the Argonauts on the island of Aretias, in the Euxine, having been cast on it by a storm when on their way to Greece to claim their father's kingdom; and he guided the Argonauts to Colchis. (*Schol. ad Apoll. Rh.*, 2, 309, 384.) Valerius Flaccus, on the other hand, makes the Argonauts to have found Argus in Colchis, at the palace of Æëtes (5, 461), and with this the account of the pseudo-Orpheus substantially agrees (*v.* 858, *seqq.*). Compare the remarks of Burmann, as cited in the previous paragraph (III.).—V. A guest of Evander's, who conspired against that monarch, and was slain in consequence by the followers of the latter without his knowledge. The spot where he was interred was called, according to some, Argiletum. (*Vid.* Argiletum.— *Virg., Æn.*, 8, 345.— *Serv., ad loc.*)—VI. A hound of Ulysses', that recognised its master after an absence on the part of the latter of nearly twenty years. (*Od.*, 17, 301.)

Argyraspides, a name given to the troops of Alexander, from the silver plates added by him to their shields when about to invade India. (Compare *Quintus Curtius*, 8, 5, 4, and *Justin*, 12, 7.) There is some doubt whether the name in question was confined to a particular corps of Alexander's invading army or to the whole. The latter opinion appears to be the more correct one. (Consult on this point the remarks of *Schmieder, ad Curt.*, 4, 13, 27, and 8, 5, 4.)

Argȳra, a town of Achaia, a little to the southeast of Patræ. The river Selemnus flowed in its vicinity, and near it also was the fountain of Argyra. (*Pausan.*, 7, 23.)—II. A sea-nymph, of whom Selemnus, a young shepherd, was enamoured. She eventually slighted

his love, and he pined away until Venus changed him into a river. The Selemnus thereupon, like the Alpheus in the case of Arethusa, sought to blend its waters with those of the fountain Argyra, over which the inconstant nymph presided. According to another legend, however, Venus, again moved with pity, exerted her divine power anew, and caused him to forget Argyra. The waters of the Selemnus became, in consequence, a remedy for love, inducing oblivion on all who bathed in them. (*Pausan.*, 7, 23.)—III. A name given by the ancients to the silver region of the East, and the position of which tract of country varied with the progress of geographical discovery. At first Argyra was an island immediately beyond the mouths of the Indus. When, however, under the first Ptolemies, the navigation of the Greeks extended to the Ganges, the silver-island was placed near this latter stream. Afterward another change took place, and Argyra, now no longer an island, became part of the region occupied in modern times by the kingdom of *Arracan*. (*Ptol.*, 7, 2.—*Gossellin, Recherches*, &c., vol. 3, p. 280.)

Argyrīpa, the more ancient name of *Arpi*. (*Vid.* Arpi.)

Aria, the name given to a country of large extent, answering in some degree to the present *Khorasin*. It comprised several provinces, and was bounded on the west by Media, on the north by Hyrcania and Parthia, on the east by Bactria, and on the south by Carmania and Gedrosia. The capital was Artacoāna, now *Herat*. From Aria, however, in this acceptation of the term, we must carefully distinguish another and much earlier use of the name. In this latter sense the appellation belongs to a region which formed the primitive abode of the Medes and Persians, and very probably of our whole race. It appears to indicate a country where civilization commenced, and where the rites of religion were first instituted. In the Schahnameh it is called *Erman* (i. e., Ariman), and in the Zend books *Irman* or *Iran* (i. e., Arian). Its position would appear to coincide in some degree with that of ancient Bactria, though some writers, Rhode for example, make it include a much wider tract of country. The name of Arii, given to its early inhabitants, is said by Bohlen to be equivalent to the Latin "*venerandi*," and reminds us (with the change of the liquid into the sibilant) of the far-famed *Asi*, who play so conspicuous a part in the early Asiatic as well as in the Scandinavian mythology. From these data we may account for the statement of Herodotus (7, 62), that the Medes were anciently called Arii (Ἄριοι, or Ἄρειοι). The same writer places in the neighbourhood of Sogdiana a people whom he calls Arii (Ἄρειοι). Diodorus Siculus (1, 94) makes mention of this same people under the name of *Arimaspi* (Ἀριμασποί), where we ought to read *Ariaspi* (Ἀριασποί), or else *Ariani* (Ἀρειανοί). He also speaks of their lawgiver Zathraustes, meaning evidently Zoroaster (i. e., Zeretoschtré.)—Consult on this curious subject the following authorities: *Von Hammer* (*Wien. Jahrb.*, vol. 9, p. 33)—*Ritter* (*Erdkunde*, vol. 2, p. 21, *seqq.*—*Vorhalle*, p. 303)—*Anquetil* (*Mem. de l'Acad. des Inscr.*, vol. 31, p. 376)—*Bohlen* (*De Orig. ling. Zend.*, p. 51)—*Bahr* (*ad Herod.*, 7, 62).

Ariadne, daughter of Minos, king of Crete, by Pasiphaë. She fell in love with Theseus, and gave him a clew of thread, which enabled him to penetrate the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. Ariadne thereupon fled with Theseus from Crete. According to Homer (*Od.*, 11, 323), she was slain by Diana when they had reached the island of Dia or Naxos, on their way to Athens. (Compare Schol. ad loc. as to the reading ἔκτα or ἔσχε.) Another legend, however, makes her to have been deserted by Theseus on the shores of this same island, Minerva having appeared to him as he slept, and having ordered him to leave her behind and make sail for Athens. While Ariadne was weeping at this abandonment, Venus came and consoled her by the assurance that she should be the bride of Bacchus. The god then presented himself, and gave her a golden crown, which was afterward placed among the stars. She bore him a son named Œnopion. (*Pherecyd., ap. Sturz, fr.* 59.—*Ovid, A. A.*, 1, 527, *seqq.*—*Catull.*, 64, 76, *seqq.*—*Keightley's Mythology*, p. 457.—*Vollmer, Worterb. der Mythol.*, p. 309, *seqq.*)—Ariadne evidently belongs to the mythology of Bacchus, with whom he was associated in the Naxian worship. The Athenians, always ready to enlarge their own narrow cycle at the expense of others, seem to have joined her with their Theseus, and it was thus perhaps that she became the daughter of Minos. The passage in the Odyssey would be decisive on this point, were it not that the Athenians were such tamperers with the works of the old poets, that we cannot help being suspicious of all passages relating to them. The passage of the Iliad in which Ariadne is mentioned is justly regarded as a late addition. (*Il.*, 18, 591.—*Knight, ad loc.*—*Keightley, l. c.*) Creuzer gives a peculiar version to this ancient legend. He sees in Ariadne, as represented in ancient sculpture, now sunk in mournful slumber, and again awakened, joyous, and raised to the skies, an emblem of *immortality*. But Ariadne, according to the same beautiful conception of her character, is not merely the symbol of consolation in death; the clew in her hand, with which she guided Theseus through the mazes of the labyrinth, ranks her also among the class of the Parcæ. She is Proserpina-Venus. She presides over the death and the birth of our species. She guides the soul through the winding labyrinth of life: she leads it forth again to freedom and a new existence. (*Creuzer's Symbolik*, vol. 4, p. 116, *seqq.*)

Arīæus, an officer in the army of Cyrus the Younger, the next in command to that prince over the Asiatic portion of his forces. After the battle of Cunaxa, the Greeks in the army of Cyrus offered to place him on the throne of Persia, but he declined it, and went over to Artaxerxes with his troops. (*Xen., Anab.*, 1, 8, 3.) The Eton MS. has Ἀρισταῖος (Aristæus) in place of Ἀριαῖος (Ariæus). The copyist intended, perhaps, to write Ἀριδαῖος (Aridæus), as Diodorus Siculus (14, 22) has it. (Compare *Wesseling, ad Diod., l. c.*, and *Sturz, Lex. Xen.*, vol. 1, p. 395, *s. v.* Ἀριαῖος.)

Ariantas, a king of Scythia, who, in order to ascertain the number of the Scythians, commanded each of his subjects, on pain of death, to bring him the point of an arrow. So great a number was collected, that, resolving to leave a monumeut of the act, he caused a large bowl of brass to be made out of them, and dedicated this in a spot of land between the Borysthenes and the Hypanis, called Exampæus. (*Herodot.*, 4, 81.)—Ritter ascribes this work to an early Cimmerian, or Buddhist colony, migrating from India to the countries of the West. He sees in the name Ariantas, moreover, a reference to Aria, the early home of our species, and the native country of the Buddhist faith. In confirmation of his opinion, he indulges in some very learned and curious speculations concerning the early usage, among both Greeks and barbarians, of consecrating colossal bowls or caldrons to the sun. (*Vorhalle*, p. 345, *seqq.*)

Ariarāthes, a name common to many kings of Cappadocia. They appear to have been originally nothing more than satraps of Persia, and, according to Diodorus, in a passage preserved by Photius (*Cod.*, 244, p. 1157), were descended from one of the seven conspirators who slew the false Smerdis. This Persian nobleman was named Anaphus, and his grandson Datames was the first sovereign of the Cappadocian dynasty. After him and his son Ariamnes, we have a long list of princes, all bearing the name of Ariarathes

for several generations. (Compare *Clinton's Fasti Hellenici*, vol. 2, *Appendix*, p. 429.) Although, however, the governors or satraps of Cappadocia held their government in hereditary succession, and are dignified by Diodorus with the title of kings, yet they could have possessed only a precarious and permitted authority till the death of Seleucus, the last of the successors of Alexander, in January, B.C. 281, removed the power by which the whole of western Asia was commanded. (*Clinton, l. c.*)—I. The first of the name was son of Ariamnes. He had a brother named Holophernes, whom he advanced to the highest offices in the kingdom, and who commanded the auxiliaries that were sent from Cappadocia when Ochus made his expedition into Egypt, B.C. 350. Holophernes acquired great glory in this war, and on his return home lived in a private station, leaving two sons at his death, Ariarathes and Aruses. Ariarathes, the reigning monarch, having no children of his own, adopted the former of these, who was also the elder of the two. Ariarathes was on the throne when Alexander invaded the Persian dominions, and he probably fled with Darius, since we learn from Arrian that the Macedonian prince appointed Sabictas governor of Cappadocia before the battle of Issus. (*Exp. Alex.*, 2, 4, 2.) After the death of Alexander, Ariarathes, then at the advanced age of eighty-two, attempted to recover his dominions, but he was defeated by Perdiccas, the Macedonian general, and, being taken, was put to a most cruel death. (*Diod. Sic., Exc.*, 18, 10.—*Arrian, ap. Phot., Cod.*, 92, p. 217.)—II. The second of the name was the son of Holophernes, and was adopted by his uncle Ariarathes I. He recovered Cappadocia after the death of Eumenes, and during the contest between Antigonus and the other Macedonian chiefs. He was aided in the attempt by Ardoatus, king of Armenia, who furnished him with troops. This Ariarathes transmitted the crown to his son Ariamnes. (*Diod. Sic., ap. Phot., l. c.*)—III. The third of the name was the son of the preceding Ariamnes, and his successor on the throne. Nothing more is recorded of him, except that on his death he left a son of the same name in his infancy. (*Diod. Sic., ap. Phot., l. c.*)—IV. The fourth of the name, son of the preceding by Stratonice daughter of Antiochus Theos, was a child at his accession. He married the daughter of Antiochus the Great, a union that involved him in a political alliance with that sovereign, and consequent hostility with the Romans. He was saved from dethronement after the battle of Magnesia by a timely and submissive embassy to the Consul Manlius, and the payment of 600 talents. Soon after we find him allied to Eumenes, king of Pergamus, who married his daughter; and by means of this monarch he was admitted to the favour and friendship of the Romans. (*Liv.*, 38, 39.) He was also the ally of Eumenes against Pharnaces, B.C. 183–179. After a reign of nearly fifty-eight years he transmitted his crown to his son Ariarathes V.—V. The fifth of the name, son of the preceding, was surnamed Philopator. He was dethroned by Demetrius Soter, king of Syria, who brought forward Holophernes, the supposititious son of Ariarathes IV. Being driven from his kingdom, he took refuge with the Romans, by whom he was restored; in which restoration Attalus II., of Pergamus, assisted. According to Appian (*Bell. Syr.*, 47), the Romans appointed Ariarathes and Holophernes to reign conjointly. This joint government, however, did not last long, since Polybius, about B.C. 154, describes Ariarathes as sole king. (*Polyb., ap. Athen.*, 10, p. 440, *b.*—*Id.*, 33, 12.—*Id., fragm. Vat.*, p. 440.) In return for this service he devoted himself to the interests of the Romans, and fell in the war they were carrying on against Aristonicus, the pretender to the throne of Pergamus. (*Justin*, 37, 1.) He left six sons, five of whom were murdered by his wife, the cruel and ambitious Laodice. (*Justin, l. c.*)—VI. The sixth of the name was the only one of the sons of Ariarathes V. that escaped the cruelty of his mother Laodice. He married the daughter of the celebrated Mithradates, which female also bore the name of Laodice. Mithradates, however, caused him to be assassinated by an illegitimate brother, upon which his widow Laodice gave herself and kingdom to Nicomedes, king of Bithynia. Mithradates made war against the new king, and raised his nephew to the throne. The young king, who was the seventh of the name of Ariarathes, made war against the tyrannical Mithradates, by whom he was assassinated in the presence of both armies, and the murderer's son, a child eight years old, was placed on the vacant throne. The Cappadocians revolted, and made the late monarch's brother, Ariarathes VIII., king; but Mithradates expelled him, and restored his own son. The exiled prince died of a broken heart; and Nicomedes of Bithynia brought forward a boy, tutored for the purpose, who he pretended was a third son of Ariarathes VI. Laodice aided the deception, and the boy was sent to Rome to claim his father's kingdom. The senate, however, caused Ariobarzanes, a man of rank in Cappadocia, to be elected king by the people. (*Justin*, 38, 1.)—VII. The ninth of the name was brother and successor to Ariobarzanes II. (Clinton makes him his son). He was deposed and put to death by Antony, in the consulship of Gellius and Nerva, B.C. 36, after having reigned about six years. Archelaüs, son of Glaphyra, was appointed in his stead. (*Dio Cass.*, 49, 32.—*Id.*, 49, 24.—*Val. Max.*, 9, 15, 2, *extern.*) Archelaus is called Sicinnes by Appian. (*Bell. Civ.*, 5, 7.—Consult *Schweigh., ad loc.*)

Arĭcĭa, a city of Latium, a little to the west of Lanuvium. According to Strabo (239), Aricia was situated on the Appian Way, but its citadel was placed on the hill above. The origin of this city, which was apparently as ancient as any in Latium, is enveloped in too great a mythological obscurity to be now ascertained. Some have ascribed its foundation to a chief of the Siculi (*Solinus*, c. 13); others to Hippolytus, who, under the name of Virbius, was worshipped in common with Diana in the neighbourhood of this town. (*Virg., Æn.*, 7, 774.) The name of Aricia often occurs in the history of Rome, and as early as the reign of Tarquinius Superbus. It must have been no mean city to merit the splendid character which Cicero gives of it in the third Philippic. What rendered this city, however, more particularly celebrated throughout Italy, was the worship of Diana, whose sacred temple, grove, and lake lay at no great distance from thence. The latter is now known by the name of *Lago di Nemi*. Strabo tells us (239) that the worship of Diana resembled that which was paid to the same goddess in the Tauric Chersonese; and that the priest of the temple was obliged to defend himself by force of arms against all who aspired to the office; for whosoever could slay him succeeded to the dignity. This barbarous custom seems to have afforded a subject of diversion to Caligula. (*Suet., Vit. Calig.*, 35. —*Cramer's Anc. Italy*, vol. 2, p. 31.)

Arĭcīna, a surname of Diana, from her temple near Aricia. (*Vid.* Aricia.)

Aridæus, I. a commander in the army of Cyrus the Younger, otherwise and more correctly called Ariæus. (*Vid.* Ariæus.)—II. A natural son of Philip of Macedon, and Philinna a female dancer and courtesan of Larissa. He showed in early life so much promise of ability, that Olympias, fearing lest he might one day deprive Alexander of the crown, stultified him by means of secret potions. After the death of Alexander, he was chosen to succeed that monarch, with the proviso that, if Roxana, who was then pregnant, should be delivered of a son, a portion of the kingdom should be given to the latter. As the weak-

ness of mind under which Aridæus laboured unfitted him for rule, Perdiccas, as protector, exercised the actual sway. He reigned seven years, under the title of Philip Aridæus, and was then put to death with his wife Eurydice by Olympias.—The more accurate form of the name is Arrhidæus, from the Greek Ἀρριδαῖος. The more common one, however, is Aridæus. (*Justin*, 13, 2, 11. — *Id.*, 13, 3, 1. — *Id.*, 14, 5, 10. — *Quint. Curt.*, 10, 7, 2. — *Diod. Sic.*, 17, 2. — *Id.*, 18, 3.—*Arrian, ap. Phot., Cod.*, 92.)

Arii. *Vid.* Aria.

Arima (τὰ Ἄριμα ὄρη, *Arimi Montes*), a chain of mountains, respecting the position of which ancient authorities differ. Some place it in Phrygia (*Diod. Sic.*, 5, 71. — Compare *Wesseling, ad loc.*), others in Lydia, Mysia, Cilicia, or Syria. They appear to have been of volcanic character, from the fable connected with them, that they were placed upon Typhœus or Typhon. (*Hom., Il.*, 2, 783.) Those who are in favour of Phrygia, Lydia, or Mysia, refer to the district called Catacecaumene (Κατακεκαυμένη), as lying parched with subterranean fires. Those who decide for Cilicia or Syria agree in a manner among themselves, if by the Arimi as a people we mean the Aramei who had settled in the former of these countries. (Compare *Heyne, ad Hom., Il.*, 2, 783, and consult remarks under the article Inarime.)

Arimaspi, a people of Scythia, who, according to Herodotus (3, 116, and 4, 27), had but one eye, and waged a continual contest with the griffons (*vid.* Gryphes) that guarded the gold, which, according to the same writer, was found in vast quantities in the vicinity of this people. The name is derived by him from two Scythian words, *Arima*, one, and *Spu*, an eye. (Compare *Æschyl., Prom. V.*, 809, *seqq.* — *Mela*, 2, 1, 15. — *Plin.*, 4, 26. — *Dionys. Perieg.*, 31. — *Philostr., Vit. Soph.*, vol. 2, p. 584, *ed. Orell.*) Modern opinions, of course, vary with regard to the origin of this legend. De Guignes (*Mem. de l'Acad. des Inscr.*, vol. 35, p. 562) makes the Arimaspi to have been the *Hiong-nou*, of whom the Chinese historians speak, and who were situate to the north of them, extending from the river Irtisch, in the country of the Calmucs, to the confines of eastern Tartary. Reichard (*Thes. Top.*, p. 17) contends, that the name of the Arimaspi is still preserved in that of *Arimascheōs Kaia*, in Asiatic Russia, in the Government of Perm. Rennell (*Geogr. Herod.*, vol. 1, p. 178) places this people in the region of Mount *Altai*, a tract of country containing much gold, the name *Altai* itself being derived, according to some, from *alta*, a term which signifies *gold* in the Mongul and Calmuc tongues. With this opinion of Rennell's the speculations of Völker agree. (*Myth., Geogr.*, vol. 1, p. 193, *seqq.*) Wahl also places the Arimaspi in the regions of Altai, and speaks of a people there whose heads are so enveloped against the cold as to leave but one opening for the vision, whence he thinks the fable of a one-eyed race arose. (*Ostind.*, p. 409.) Ritter transfers the Arimaspi, along with the Issedones and Massagetæ, to the southern bank of the Oxus, in ancient Bactria, making them a noble and warlike tribe of the Medes or Cadusii. (*Vorhalle*, p. 282, *seqq.*, 305.) Halling refers the term Arimaspian to the steed-mounted forefathers of the German race before the migrations of this people into Europe, and he deduces the name from the Persian *Arim* and *esp*, the latter of which words means "*a horse.*" (*Wien. Jahrb.*, 69, p. 190.) Rhode, on the other hand, makes *Arimasp* a Zend term, though his explanation of it, "a mounted native of Aria," approaches that of Halling, *asp* in Zend meaning "a steed." (*Heilige Sage*, &c., p. 66, *seqq.*) The etymology assigned by Herodotus to the word in question, and which is given at the commencement of this article, is now justly regarded as of no value whatever, and decidedly erroneous, unless, with Gatterer, we consider the words which form the derivation in the Greek text to be a mere interpolation. (*Comment. Soc. Gött.*, 14, p. 9.)

Arimaspas, a river of Scythia with golden sands, in the country of the Arimaspi. (*Vid.* Arimaspi.)

Arĭmi, according to some, a people of Syria. (*Vid.* Arima, towards the close of that article.)

Arimĭnum, a city of Umbria in Italy, at the mouth of the river Ariminus, on the coast, not far to the southeast of the Rubicon. It was founded by the Umbri, and afterward inhabited partly by them and partly by the Pelasgi. It was taken by the Galli Senones. The Romans sent a colony to it A.U.C. 485. From this time Ariminum was considered as a most important place, and the key of Italy on the eastern coast; hence we generally find a Roman army stationed there during the Gallic and Punic wars. (*Polyb.*, 2, 23.—*Id.*, 3, 77.) In this place Cæsar is said to have harangued his troops, after having crossed the Rubicon; and here the tribunes of the commons, who were in his interest, met him. It is now called *Rimini*. (*Cramer's Anc. Italy*, vol. 1, p. 255.)

Arimĭnus, a river of Italy, rising in the Apennine mountains, and falling into the sea at Ariminum. It is now the *Marecchia*. (*Plin.*, 3, 15.)

Ariobarzānes, I. a nobleman of Cappadocia, elected king after the two sons of Ariarathes VI. had died. He was expelled by Mithradates, but was restored by Sylla, B.C. 92. He was again expelled in B.C. 88, and restored at the peace in B.C. 84. His kingdom, however, was again occupied by Mithradates in B.C. 66. He was restored by Pompey, and resigned the kingdom to his son. (*Cic., pro Leg. Man.*, c. 2. — *Id. ibid.*, c. 5. — *Appian, Bell. Mithr.*, c. 105. — *Id., Bell. Civ.*, 1, 103. — *Val. Max.*, 5, 7, 2, *extern.*) — II. The second of the name, son of the preceding, and surnamed *Eusebes* and also *Philorhomæus*. He supported Pompey against Cæsar. (*Appian, Bell. Civ.*, 2, 71, where he is called by mistake Ariarathes.) The latter, however, forgave him, and enlarged his territories. He was slain, B.C. 42, by Cassius. (*Dio Cass*, 47, 33. — *Appian, Bell. Civ.*, 4, 63. — *Clinton, Fast. Hell.*, vol. 2, p. 437.) — III. A name common to some kings, or, more correctly speaking, satraps of Pontus. Ariobarzanes I. is alluded to by Xenophon (*Cyrop.*, 8, 8, 4) as having been betrayed by his son Mithradates into the hands of the Persian monarch. (Consult *Aristot., Polit.*, 5, 10, and compare *Schneider, ad Xen., l. c.*) — IV. The second of the name, succeeded the Mithradates mentioned in the preceding paragraph, B.C. 363, and reigned twenty-six years. In the course of this reign he engaged in rebellion against Artaxerxes, B.C. 362. (*Diod. Sic.*, 15, 90.) Mention is made of him by Nepos, in his account of Datames (c. 2.—*Ib.*, c. 5), and he is there called governor of Lydia, Ionia, and the whole of Phrygia. (Compare *Clinton, Fast. Hell.*, vol. 2, p. 421.) — V. The third of the name, succeeded Mithradates III. He began to reign B.C. 266. This prince, as we learn from Memnon (*ap. Phot.*, p. 720), conquered the city of Amastris, and drove from the country, in conjunction with the Gallo-Græci, or Galatæ, lately arrived in Asia Minor, an Egyptian colony sent by Ptolemy. (*Apollod., ap. Steph. Byzant., s. v.* Ἄγκυρα.) He was succeeded by his son Mithradates IV., who was a minor when his father died. (*Clinton, Fast. Hell.*, vol. 2, p. 424.) — VI. A Persian commander, who bravely defended against Alexander the pass in the mountains of Susiana. (*Diod. Sic.*, 17, 68. — *Quint. Curt.*, 5, 3, 17.—Consult *Wesseling, ad Diod., loc. cit.*)

Arion, I. a famous lyric poet and musician of Methymna, in the island of Lesbos. His age is stated by Suidas as Olymp. 38; by Eusebius, Olymp. 40 (i. e., 628 or 620 B.C.). Though by birth a Methymnæan, and probably a disciple of Terpander, Arion chiefly

lived and wrote in the Peloponnesus, among Dorian nations. It was at Corinth, in the reign of Periander, that he first practised a cyclic chorus in the performance of a dithyramb; where he probably took advantage of some local accidents and made beginnings, which alone could justify Pindar in considering Corinth as the native city of the Dithyramb. (*Herod.*, 1, 23. — Compare *Hellanic.*, *ap. Schol. ad Aristoph.*, *Av.*, 1403. — *Aristot.*, *ap. Procl.*, *Chrestom.*, p. 382, *ed. Gaisf.*—*Pind.*, *Olymp.*, 13, 18.)—A curious fable is related by Herodotus (*l. c.*) of this same Arion. He was accustomed to spend the most of his time with Periander, king of Corinth. On a sudden, however, feeling desirous of visiting Italy and Sicily, he sailed to those countries, and amassed there great riches. He set sail from Tarentum after this, in order to return to Corinth, but the mariners formed a plot against him, when they were at sea, to throw him overboard and seize his riches. Arion, having ascertained this, offered them all his treasure, only begging that they would spare his life. But the seamen, being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea. Arion, reduced to this hard choice, earnestly desired them to allow him to dress in his richest apparel, and to sing a measure, standing at the time on the poop of the ship. The mariners assented, pleased with the idea of their being about to hear the best singer of the day, and retired from the stern to the middle of the vessel. In the mean time, Arion, having put on all his robes, took his harp and performed the Orthian strain, as it was termed. At the end of the air he leaped into the sea, and the Corinthians continued their voyage homeward. A dolphin, however, attracted by the music, received Arion on its back, and bore him in safety to Tænarus. On reaching this place, his story was disbelieved by Periander; but an examination of the seamen, when they also arrived, removed all the monarch's suspicions about Arion's veracity, and the mariners were put to death. In commemoration of this event, a statue was made of brass, representing a man on a dolphin's back, and was consecrated at Tænarus. Such is the story told by Herodotus. Larcher's explanation is a very tame and improbable one. He thinks that Arion threw himself into the sea in or near the harbour of Tarentum; that the Corinthians, without troubling themselves any farther, set sail; that Arion gained the shore, met with another vessel ready to depart, which had the figure-head of a dolphin, and that this vessel outstripped the Corinthian ship. (*Larcher*, *ad loc.*) The solution which Müller gives is far more ingenious, though not much in accordance with the simplicity of early fable. It is as follows: The colony which went to Tarentum under Phalanthus, sailed from Tænarus to Italy, with the rites and under the protection of Neptune. The mythic mode of indicating this was by a statue, representing Taras, the son of Neptune, and original founder of the place, seated on a dolphin's back, as if in the act of crossing the sea from Tænarus to Tarentum. This was placed on the Tænarian promontory. In process of time, however, the legend ceased to be applied to Taras, and Arion became the hero of the tale, the order of the voyage being reversed; and the love of music, which the dolphin was fabled by the ancients to possess, became a means of adding to the wonders of the story. (*Müller*, *Dorier*, vol. 2, p. 369, *not.*—*Plehn*, *Lesbiac.*, p. 166.)—II. A celebrated steed, often mentioned in fable, which not only possessed a human voice (*Propert.*, 2, 25, 37), but also the power of prophecy. (*Stat.*, *Theb.*, 6, 424.) According to one legend, he sprang from Ceres and Neptune, the goddess having fruitlessly assumed the shape of a mare, in order to avoid the addresses of Neptune, who immediately transformed himself into a steed. (*Pausan.*, 8, 25.—*Apollod.*, 3, 6, 8.) Another account made him the offspring of Neptune and Erinnys, who had in like manner changed herself into a mare. (*Schol. ad Il.*, 23, 346.) Others again related, that he was produced from the ground by a blow of Neptune's trident, in the contest of that deity with Minerva for the possession of Athens. (*Serv. ad Virg.*, *Georg.*, 1, 12.) Eustathius mentions a still different origin for this fabled animal, namely, from Neptune and one of the Harpies. (*Eustath. ad Il.*, *l. c.*) Quintus Calaber (4, 570), from one of the Harpies and Zephyrus. Arion was trained up by Neptune himself, and was often yoked to the chariot of his parent, which he drew over the seas with amazing swiftness. (*Stat.*, *Theb.*, 6, 303, *seqq.*) Neptune gave him as a present to Copreus, king of Haliartus, in Bœotia. Haliartus bestowed him on Hercules, who distanced with him Cycnus, in the Hippodrome of the Pagasean Apollo, and afterward also made use of him in his car when contending with Cycnus in fight. From Hercules he came to Adrastus, who was alone saved by his means from the Theban war. (*Schol. ad Il.*, 23, 346. — *Hesiod*, *Scut. Herc.*, 120, *seqq.*—Compare *Müller*, *Dorier*, vol. 2, p. 480.)—The name of this fabled animal manifestly relates to his superiority over all other coursers (Ἀρείων, *superior*), and the legend itself is only one of the many forms in which the physical fact of earth and water being the cause of growth and increase in the natural world has been enveloped by the ancient mythologists. (*Völcker*, *Myth. der Jap.*, p. 165, *seqq.*)

Ariovistus, a king of the Germans, who invaded Gaul, conquered a considerable part of the country, and subjected the inhabitants to the most cruel and oppressive treatment. Cæsar marched against him, brought him to an action, and gained so complete a victory, that only a few of the army of Ariovistus, among whom was the king himself, effected their escape. He died soon after in Germany, either of his wounds, or through chagrin at his defeat. The name is probably derived from the German words *Heer*, an army, and *Fürst*, a leader or prince. (*Cæs.*, *Bell. Gall.*, 131, *seqq.*—*Id. ibid.*, 5, 29.)

Arisba, I. a town of Lesbos, destroyed by an earthquake. (*Plin.*, 5, 39.) Herodotus states that it was conquered by the people of Methymna (1, 151.—Compare *Steph. Byz. s. v.* Ἀρίσβη). — II. A city of Troas, southeast of Abydus, and founded by a colony of Mytilenæans, in whose island there was a town of the same name. (*Vid.* No. I.) Various traditions respecting the place are to be found in Stephanus of Byzantium. Homer makes mention of the place, together with the river Selleis. (*Il.*, 2, 835.) It was here, according to Arrian (1, 12), that Alexander stationed his army immediately after crossing the Hellespont at Abydus. When the Gauls passed over into Asia, some centuries after, they also occupied Arisba, but were totally defeated by King Prusias. (*Polyb.*, 5, 3.) Its ruins are supposed to be those at *Gangerlee*. (*Walpole's Turkey*, vol. 1, p. 92. — *Cramer's Asia Minor*, vol. 1, p. 71.)

Aristænētus, a Greek writer, a native of Nicæa. He is supposed by some to have been the same with that friend of Libanius who perished in the earthquake which destroyed the city of Nicomedia, A.D. 358, and to whom are addressed many of the letters of this sophist that remain to us. If this opinion be correct, it must be confessed that the work of Aristænetus, which we at present possess, does not justify the eulogiums which Libanius passes on the talents of his friend: the identity of the two individuals, therefore, appears at best extremely doubtful. The only historical fact that occurs in Aristænetus seems to place him towards the close of the fifth century: it is a eulogium on the female dancer Panareta, where it is said that she imitated the pantomime Caramallus. Now this Caramallus lived in the time of Sidonius Apollinaris, who died A.D. 481. A third view of the

subject would seem to favour the supposition that the author of the work in question never bore the name of Aristænetus; this being the appellation given by the writer to the fictitious personage who is supposed to have written the first letter in the collection. And it may so have happened, that the copyists mistook this name for that of the author himself. This last opinion has been adopted by Mercier, Bergler, Pauw, and Boissonade.—The work of Aristænetus is a collection of Erotic Epistles, entitled Ἐπιστολαὶ ἐρωτικαί. The greater part of these pieces are only, in fact, so far to be regarded as letters, as bearing a superscription which gives them somewhat of an epistolary form; they are, in truth, a species of tales, or exercises on imaginary subjects. In one of them, a lover draws the portrait of his mistress; in another, we have a description of the artifices practised by a coquet; in a third, a tale after the manner of Boccacio, &c. These letters are divided into two books, of which the first contains twenty-eight pieces; and the second, which is not complete, twenty-two. The style of Aristænetus, which is almost uniformly of a declamatory character, is frequently wanting in nature and taste. It is filled with phrases borrowed from the poets. The best editions of this writer are, that of Abresch, *Zwollæ*, 3 vols. 12mo, the third volume containing the notes and conjectures of various scholars; and that of Boissonade, *Paris*, 1822, 8vo. This latter edition is, on the whole, the better one of the two. On the merits of Abresch's edition, consult the remarks of Bast, in his *Specimen ed. nov. Epist. Aristæn.*, p. 9, *seqq.*, and on those of Boissonade's the observations of Hoffmann, *Lex. Bibl.*, vol. 1, p. 253. (Compare *Schöll, Hist. Lit. Gr.*, vol. 6, p. 248, *seqq.*)

Aristæus, son of Apollo and the nymph Cyrene, was born in the part of Libya afterward named from his mother, and brought up by the Seasons, who fed him on nectar and ambrosia, and thus rendered him immortal. According to the prediction of the centaur Chiron, as made to Apollo respecting him, he was to be called "Jove," and "holy Apollo," and "Agreus" (*Hunter*), and "Nomios" (*Herdsman*); and also Aristæus. (*Pind., Pyth.*, 9, 104, *seqq.*) The invention of the culture of the olive, and of the art of managing bees, was ascribed to him; and Aristotle (*ap. Schol ad Theocr.*, 5, 63) says he was taught them by the nymphs who had reared him. Tradition also related, that one time, when the isle of Ceos was afflicted by a drought, caused by the excessive heat of the dog-days, the inhabitants invited Aristæus thither; and, on his erecting an altar to Jupiter Icmæus (*the Moistener*), the Etesian breezes breathed over the isle, and the evil departed. After his death he was deified by the people of Ceos. (*Apoll. Rh.*, 2, 506, *seqq.*—*Schol. ad Apoll. Rh.*, 2, 498.—*Serv. ad Virg., Georg.*, 1, 14.) Virgil has elegantly related the story of the love of Aristæus for Eurydice the wife of Orpheus, his pursuit of her, and her unfortunate death by the sting of the serpent; on which the Napæan nymphs destroyed all his bees; and the mode adopted by him, on the advice of his mother, to stock once more his hives. (*Georg.*, 4, 282, *seqq.*—Compare *Ovid, Fast.*, 1, 363, *seqq.*) Aristæus married Autonoë, daughter of Cadmus, by whom he became the father of Actæon. (*Keightley's Mythology*, 2*d ed.*, p. 330.) Thus much for the legend. Aristæus would seem in reality to have been an early deity of Arcadia, whence the Parrhasii carried his worship into the island of Ceos; of Thessaly, whence the same worship was brought to Cyrene; and finally of Bœotia, where he was enrolled in the Cadmean genealogy. He appears to have been identical, originally, with Ζεὺς Ἄριστος, and consequently with Ἀπόλλων Νόμιος, and to have been the god who presided over flocks and herds, over the propagation of bees, the rearing of the olive, &c. (*Müller, Orchom.*, p. 348.)

Aristagŏras, I. a writer who composed a history of Egypt, and who lived in the third century before our era. (*Plin.*, 36, 12.)—II. A son-in-law and nephew of Histiæus, tyrant of Miletus, who revolted from Darius, and incited the Athenians and Eretrians against Persia. An expedition, planned though not commanded by him, burned the city of Sardis. This so exasperated the king, that every evening, before supper, he ordered his attendants to remind him of punishing Aristagoras. He was killed in a battle against the Persians, B.C. 499. (*Herodot.*, 5, 30.—*Id.*, 5, 101, *seqq.*)

Aristander, a statuary, native of the Island of Paros, flourished about the time of the battle of Ægos Potamos, in Olymp. 93, 4. He constructed the brazen tripod, which the Lacedæmonians dedicated at Amyclæ, out of the spoils taken by them. (*Pausan.*, 3, 18, 5.—*Sillig, Dict. Art., s. v.*)

Aristarchus, I. a tragic poet, a native of Tegea. He was the contemporary of Sophocles and Euripides, and lived upward of a hundred years. He exhibited seventy tragedies, but was only twice successful. Of all these seventy plays only one line is left us. According to Festus, his *Achilles* was imitated by Ennius, and also by Plautus in his *Pœnulus*. (*Theatre of the Greeks*, 2*d ed.*, p. 151.)—II. A native of Samothrace, and preceptor to the children of Ptolemy VI. (Philometor). He is regarded as the most celebrated critic of all antiquity. The number of pupils formed by him was so great, that at one time forty distinguished professors or grammarians might be counted at Alexandrea and Rome, who had been trained up in his school. All these disciples vied with each other in extolling the superiority and genius of their common master; and hence the name of Aristarchus was not only perpetuated in the classical tongues, but has passed into the modern languages, as indicative of an accomplished critic. Aristarchus quitted Egypt when Euergetes II., his pupil, ascended the throne and began to display his true character in driving men of letters from Alexandrea. The grammarian, upon this, retired to Cyprus, where he died at the age of seventy-two, B.C. 157. In his old age he became dropsical, upon which he is said to have starved himself to death. Aristarchus was the author of a new recension of Homer, which, though altered by subsequent grammarians, is nevertheless the basis of our common text at the present day. It is this primitive recension of Aristarchus' which Wolf undertook to restore by the aid of the scholia that Villoison published. To Aristarchus is also attributed the division of the Iliad and Odyssey into twenty-four cantos or books. He wrote likewise commentaries on Archilochus, Alcæus, Anacreon, Æschylus, Sophocles, Ion, Pindar, Aristophanes, Aratus, and other poets; and composed in all, it is said, eight hundred different works. Of all the productions, however, of this industrious writer, we have only remaining at the present day some grammatical remarks cited by the scholiasts. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 188, *seqq.*)—III. An astronomer of Samos, who flourished about the middle of the third century before Christ. He is well known to have maintained the modern opinion with regard to the motion of the earth round the sun, and its revolution about its own centre or axis. He also taught that the annual orbit of the earth is but a point, compared with the distance of the fixed stars. He estimated the apparent diameter of the sun at the 720th part of the zodiac. He found also that the diameter of the moon bears a greater proportion to that of the earth than that of 43 to 108, but less than that of 19 to 60; so that the diameter of the moon, according to his statement, should be somewhat less than a third part of the earth. The only one of his works now extant is a treatise on the magnitudes and distances of the sun and moon. The best edition is that of Wallis, *Oxon.*, 1688, 8vo. The following work may also be consult-

ed with advantage in relation to this astronomer: *Histoire d'Aristarque de Samos, suivie de la traduction de son ouvrage sur les distances du soleil de la lune*, &c., *par M. de F(ortia d'Urban). Paris*, 1810, 8vo.

Aristĕas, I. a poet of Proconnesus, who, as Herodotus relates, appeared seven years after his death to his countrymen, and composed a poem on the Arimaspians. He then disappeared a second time, and, after the lapse of three hundred and forty years, appeared in the city of Metapontum in Magna Græcia, and directed the inhabitants to erect an altar to Apollo, and a statue by that altar, which should bear the name of Aristeas the Proconnesian. He informed them also that he attended this god, and was at such times a crow, though now he went under the name of Aristeas. Having uttered these words he vanished. (*Herod.*, 4, 15.—Compare the somewhat different account given by *Pliny*, 7, 52.) The poem alluded to above was epic in its character, and in three books. The subject of it was the wars between Griffons and Arimaspians. Longinus (§ 10) has recorded six of the verses of Aristeas, which he justly considers more florid than sublime; and Tzetzes (*Chil.*, 7, 688) has preserved six more. (*Larcher, ad Herod., l. c.*)—Ritter has made this singular legend the basis of some profound investigations. He sees in Aristeas a priest of the Sun (the Koros or Buddha of the early nations of India); and he compares with this the remark of Porphyry (*de Abstinent.*, 4, p. 399, *ed. Lugd. Bat.*, 1620), that, among the magi, a crow was the symbol of a priest of the sun. He discovers also in the earlier name of that part of Italy where Metapontum was situate, namely, *Bottiæa*, an obscure reference to the worship of *Buddha*. Whatever our opinion of his theory may be, the legend of Aristeas certainly involves the doctrines of the metempsychosis. (*Ritter, Vorhalle*, p. 278, *seqq.*)—II. An officer under Ptolemy Philadelphus, to whom is ascribed a Greek work still extant, entitled, "A History of the Interpreters of Scripture," giving an account of the manner in which the Septuagint was written. The best edition is that printed at Oxford in 1692, in 8vo. It is found also, with a very learned refutation, in a work entitled *Hodii de Bibliorum textibus originalibus libri* iv., *Oxon.*, 1705, fol.; and likewise in the second volume of Havercamp's edition of Josephus; and at the end of Van Dale's Dissertation, *de LXX. Interpretibus super Aristeam, Amstelod.*, 1705, 4to. As to other works by Aristeas, consult *Schard* (*Arg., sub fin.—Joseph., ed. Hav.*, vol. 2, p. 102).

Aristĕra, an island lying to the southeast of the peninsula of Argolis, in the Sinus Hermionicus. (*Pausan.*, 2, 34.)

Aristīdes, I. a celebrated Athenian, son of Lysimachus, and a contemporary of Themistocles. He entered upon public affairs at a comparatively early age, and distinguished himself so much by his integrity, that, although inclined to the aristocracy, he nevertheless received from the people the remarkable appellation of the *Just*. His conduct at Marathon did no less honour to his military talents than to his disinterestedness. Of the ten Athenian generals, he was the only one who agreed with Miltiades upon the propriety of risking a battle; and, renouncing his day of command in favour of this commander, he prevailed upon the other generals to do the same. After services so important as these, he was, nevertheless, finally banished through the intrigues of Themistocles, and it was on this occasion that a singular circumstance is related to have taken place. While the shells were getting inscribed at the assembly that passed upon him the sentence of ostracism, a peasant approached Aristides, and taking him for a person of ordinary stamp, requested him to write upon his shell the name of Aristides, he himself being too illiterate to do so. Aristides, without betraying who he was, asked the peasant what harm Aristides had done him. "*None*," replied the man, "*nor do I even know him; but I am tired with hearing him called the Just.*" Aristides quitted his native city, praying the gods that nothing might occur to induce his countrymen to regret his absence; but this very thing happened during the sixth year of his exile, when Xerxes invaded Greece. He was then recalled, and was associated with Themistocles in the command of the Athenian forces. He took part in the battle of Salamis, and also shared with Pausanias the glory of the field of Platæa. After the total defeat of the Persian forces, he played an important part in the affairs of Athens and Greece, and by his wise counsels and successful negotiations he secured to his native city a decided pre-eminence over the neighbouring republics. When the Greek confederacy were to have the quotas regulated which they paid towards a common fund for the purposes of defence, Aristides was chosen to execute this commission, which he did to the satisfaction of all. Although having the control of large sums of money, in the management of the public finances, he notwithstanding died so poor, that the people had to pay the expenses of his funeral, and furnish marriage-portions to his two daughters. The Athenians, on one occasion, rendered a singular homage to the virtues of this distinguished man. During the representation of one of the tragedies of Æschylus, a passage occurred having reference to the character of a virtuous and upright man, whereupon the whole audience, with one common impulse, turned their eyes upon Aristides, and applied the passage to him alone of all who were present. When he sat as judge in a certain cause, the accuser began to make mention of injuries which had been done by the accused to Aristides himself. "*Tell me*," exclaimed the upright Athenian, "*of the wrongs which he has done to you; for I sit here to dispense justice to you, not unto myself.*" (*Plut., in Vit.*—*Corn. Nep., in Vit.*)—II. An historian of Miletus, frequently quoted by Plutarch in his Parallels. (*Op., ed. Reiske*, vol. 7, p. 216, *seqq.*) He was anterior to Sylla, and composed a history of Italy, in forty books, and Sicilian and Persian Annals. He was the inventor, also, of what were called "Milesian Tales," ingenious fictions, but too free in their character, which Lucian and Apuleius imitated, the former in his *Lucius sive Asinus*, and the latter in his *Asinus Aureus*. The Milesian Tales of Aristides were translated into Latin in the time of Sylla. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 157.)—III. A statuary, one of the pupils of Polycletus, celebrated on account of the chariots for two and for four horses which he constructed. (*Plin.*, 34, 8.)—IV. A very celebrated painter, rather older than Apelles, but contemporary with him. He was a native of Thebes. The refinements of the art were applied by him to the mind. "*Primus animum pinxit*," says Pliny, "*et sensus hominum expressit, quæ vocant Græci ἤθη, item perturbationes*" (25, 10). The passions which tradition had organized for Timanthes, Aristides caught as they rose from the breast, or escaped from the lips of Nature herself. His volume was man, his scene society: he drew the subtile discriminations of mind in every stage of life, the whispers, the simple cry of passion, and its most complex accents. Such, as history informs us, was his suppliant, whose voice you seemed to hear; such his sick man's half-extinguished eye and labouring breast; such, above all, the half-slain mother, shuddering lest the eager babe should suck the blood from her palsied nipple. This picture was probably at Thebes when Alexander sacked that town; what his feelings were when he saw it, we may guess from his sending it to Pella. (*Fuseli, Lectures on Painting*, vol. 2, p. 64.) Attalus is said to have given a hundred talents for a single painting by this artist. (*Plin., l. c.*) Some of

the ancients assigned to Aristides the invention of painting on wax. (*Sillig, Dict. Art., s. v.*) — IV. A Greek orator, born at Hadrianopolis in Bithynia, about A.D. 129, according to the common opinion; but more correctly in A.D. 117. After having applied himself, with extraordinary ardour, to the study of eloquence, he travelled in Asia, Greece, and Egypt, leaving behind him everywhere a high opinion of his talents and virtues. Many cities erected statues to him, one of which is still preserved in the Vatican. On finishing his travels, he took up his residence at Smyrna, where he continued to live until his death, holding a station in a temple of Æsculapius. Aristides, by a diligent perusal of Demosthenes and Plato, was able to avoid the errors of the declaimers of his time. His compatriots ranked him equal to the Athenian orator; an honour, however, to which he had no just claims. His discourses are distinguished for thought and argument. His style is strong, but often wanting in grace. We have fifty-four declamations of Aristides remaining at the present day, most of them celebrating some divinity, or else the Emperor Marcus Aurelius and other personages. One of these discourses is in the form of a letter to the emperor, on the destruction of Smyrna by an earthquake, A.D. 178. The monarch was so much affected by it, that he immediately gave orders for rebuilding the city. There exists, also from the pen of this orator, a work on the style that is adapted to public affairs, and that suited to plain and simple topics (*περὶ πολιτικοῦ καὶ ἀφελοῦς λόγου*). Among the discourses of Aristides there are five, and the beginning of a sixth, which were regarded by the ancients as the fruit of imposture, or of a credulity unworthy a man of so much general credit. Some of them appear to touch on animal magnetism.—The Abbé Mai found, not many years ago, a palimpsest manuscript of Aristides in the Vatican Library, containing some unedited fragments of this orator. The best editions of Aristides are that of Jebb, *Oxon.*, 1722–30, 4to; and that of Dindorf, *Lips.*, 3 vols. 8vo. The latter is decidedly the better of the two, the text having been more carefully corrected by MSS. Reiske complains heavily of the former, on account of the want of care in collating MSS., &c.—V. A Platonic philosopher, born at Athens. He became a convert to Christianity, and presented to the Emperor Hadrian an "Apology" for the new religion, which, it is said, induced the monarch to pass his edict, by which no one was to be put to death without a regular accusation and conviction. This edict was directly favourable to the Christians. The Apology is lost, but is highly praised by St. Jerome, who had read it.—VI. A Greek writer on music. He is supposed to have lived about the commencement of the second century of our era. His work is in three books, and the best edition of it is that contained in the collection of Meibomius, *Antiquæ Musicæ Scriptores, Amstel.*, 1652, 4to.

Aristippus, I. a philosopher of Cyrene, disciple to Socrates, and founder of the Cyrenaic sect, who flourished about 392 B.C. Socrates, however, with whom he remained till his execution (*Plat., Phæd.*, p. 59), does not appear to have cured him of his inclination for pleasure. For although there is little consistency in the notices we have of his life and conduct, it is nevertheless clear, from a variety of anecdotes, that, notwithstanding he was able to endure privations and sufferings with equanimity and dignity, his serenity of mind arose principally from the readiness with which he could extract pleasures and gratifications from the most difficult situations of life. Hence he never avoided the society of the courtesan, or of the tyrant, or satrap, in full and calm reliance upon his tact in the management of men. Many anecdotes are told of him, which would seem to imply that Aristippus endeavoured to observe faithfully his own maxim, that a man ought to control circumstances, and not be controlled by them. (*Horat., Ep.*, 1, 18.—*Diog. Laert.*, 4, 66, *seqq.*) Aristippus was the first disciple of the Socratic school who took money for teaching. He afterward was compelled to leave Athens, in consequence of the freedom of his manners, and visited, among other parts, the island of Sicily. Here he became one of the flatterers of Dionysius, and gained a large share of royal favour. He left Syracuse before the expulsion of the tyrant, and appears, in his old age, to have returned to Cyrene, where we find his family and school. (*Diog. Laert.*, 2, 86.) Aristippus taught, that good is pleasure, and pain is evil; but, at the same time, he appears to have maintained, that, in true pleasure, the soul must still preserve its authority; his true pleasure was, consequently, nothing more than the Socratic temperance. He taught also that a man ought not to desire more than he already possesses; for all pleasures are similar, and none more agreeable than another, and that he ought not to suffer himself to be overcome by sensual enjoyment. (*Diog. Laert.*, 2, 87. — Consult *Ritter, Hist. Anc. Phil.*, vol. 2, p. 88, *seqq.*, where a luminous account is given of the doctrines of the Cyrenaic school.)—II. His grandson of the same name, called the *Younger*, was a warm defender of his opinions. He flourished about 363 years B.C.—III. A tyrant of Argos, protected by Antigonus Gonatas, whose life was one continued series of apprehensions. He was slain by a Cretan, in a battle with Aratus, near Mycenæ, B.C. 242.

Aristo. *Vid.* Ariston.

Aristobūlus, I. a name common to some of the high priests and kings of Judea, &c. (*Joseph.*)—II. A brother of Epicurus.—III. A native of Potidæa, one of the generals of Alexander, who wrote a history of the expedition of that monarch into Asia. His work, which has not reached us, was more remarkable for adulation than truth.—IV. An Alexandrean Jew, preceptor of Ptolemy Euergetes, flourished about 145 B.C. He was an admirer of the Greek philosophy, and united the study of the Aristotelian system with that of the Mosaic law. He endeavoured to identify, in some degree, the traditions of the sacred books with those of the Greeks; to explain the Scripture and mythology by the aid of each other; and in this design he even went so far as to forge and interpolate verses of Orpheus, Linus, Homer, and Hesiod. His writings have not come down to us. (*Clem. Alex., Strom.*, 1, 305. — *Enfield's History of Philos.*, vol. 2, p. 154.)

Aristŏcles, I. a peripatetic philosopher of Messene, who composed a critical examination of the different sects of philosophy, and wrote also on rhetoric and morals. He vigorously attacked the scepticism of Timon and Ænesidemus, showing that this doctrine contradicted itself, and led to the most deplorable results. We have nothing remaining of his works, except a single fragment preserved by Eusebius.—II. A native of Pergamus, who applied himself first to the peripatetic philosophy, and afterward to eloquence, which last he studied under Herodes Atticus. He became one of the ablest rhetoricians of the time, though he is censured as having been deficient in energy. — III. The earlier name of Plato. — IV. A statuary, a native of Cydon in Crete, who flourished, according to Pausanias (5, 25), before Zancle was termed Messana, that is, before Olymp. 71, 3. (*Sillig, Dict. Art., s. v.*)—V. A grandson of the former, also a statuary, born at Sicyon. He made a statue of Jupiter with Ganymede, which was dedicated at Olympia. (*Plin.*, 5, 24.—*Sillig, Dict. Art., s. v.*)

Aristocrātes, I. a king of Arcadia, who ascended the throne B.C. 720. He was stoned to death by his subjects for offering violence to the priestess of Diana. (*Pausan.*, 8, 5.)—II. A grandson of the preceding. He was stoned to death for taking bribes

during the second Messenian war, and being the cause of the defeat of his Messenian allies, B.C. 682. (*Id. ibid.*)

Arostodēmus, I. son of Aristomachus, of the race of the Heraclidæ, who, together with his brothers Temenus and Cresphontes, conquered the Peloponnesus. He was the father of twin sons, Eurysthenes and Procles, and was, consequently, the parent-stem of the Eurysthenidæ and Proclidæ, the two royal lines at Sparta. Herodotus mentions the traditionary belief prevalent among the Lacedæmonians, that this monarch had led their forefathers into Laconia (6, 52), whereas the poetic account made him to have died by lightning while preparing to invade the Peloponnesus. This latter account is followed by Apollodorus (2, 8) and Pausanias (3, 1). Compare the remarks of *Heyne* (*ad Apollod., l. c.*) and *Bähr* (*ad Herod., l. c.*). — II. A Messenian leader, the successor of Euphaës on the throne of Messenia. He signalized his valour in the war against the Spartans. An account of him will be found in the remarks under the article Messenia. — III. A painter, born in Caria, and the contemporary and host of Philostratus the elder. He wrote a treatise on eminent painters, on the cities in which the art of painting had been most cultivated, and on the kings who had patronised it. (*Philostr., proœm. Icon.*, p. 4, *ed. Jacobs.* — *Sillig, Dict. Art., s. v.*)

Aristogĭton, I. the friend of Harmodius, who, together with the latter, slew Hipparchus, one of the sons of Pisistratus. Consult the account given under the article Harmodius.—II. A Theban statuary, who, in connection with Hypatodorus, made the presents dedicated by the Argives at Delphi. (*Pausan.*, 10, 10.) He is supposed to have exercised his art from Olymp. 90 to 102. (*Sillig, Dict. Art., s. v.*) — III. An Athenian orator, surnamed *ὁ κύων, the dog*, from his consummate effrontery. He is the same with the Aristogiton against whom Demosthenes and Dinarchus both pronounced discourses. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 270.)

Aristomăchus, I. son of Cleodæus, grandson of Hyllus, and great-grandson of Hercules. He was the father of Aristodemus, Temenus, and Cresphontes, the three Heraclidæ that conquered the Peloponnesus. He himself had previously made the same attempt, but fell in battle. (*Apollod.*, 2, 8.—*Pausan.*, 2, 7.—*Herod.*, 6, 52.)—II. A native of Soli in Cilicia, who devoted fifty-eight years of his life to studying the habits of bees. (*Plin.*, 11, 9.) — III. A tyrant of Argos, successor to Aristippus, who resigned the sovereign power at the instigation of Aratus, and caused Argos to join the Achæan league. (*Pausan.*, 2, 8.)

Aristomĕnes, a celebrated Messenian leader, who signalized his valour against the Spartans. A full account of him will be found in the remarks under the article Messenia.—II. An Acarnanian, who lived at Alexandrea, and was appointed, by the Roman commander Æmilius, tutor to the young king Ptolemy Epiphanes. He executed this task with wisdom and talent, but was eventually put to death by his ungrateful pupil, when the latter had come to the throne, B.C. 196.

Ariston, I. the son of Agasicles, king of Sparta. He repudiated two wives in succession on account of their sterility, and then married a third, said to have been the most beautiful woman in Sparta. She bore him a son, Demaratus, whom he at the moment disowned, but afterward acknowledged to be his. Consult the full account as given by Herodotus (6, 61, *seqq.*). — II. A stoic philosopher, a native of Chios. He was one of the immediate pupils of Zeno, but, when he became himself an instructer, openly deviated from the views of his master, and founded an independent school. He rejected all other points of philosophy but ethics. He considered physiology to be beyond man; dialectics or logic to be ill suited to him. He even limited the domain of ethics itself; for he taught that its object is not to treat of particular duties, and of encouragements to virtue, such being the part of nurses and pedagogues; but it is the province of the philosopher to show wherein the supreme good consists, for this knowledge is the source of all useful intelligence. In accordance with his view, that physics transcend human power, Ariston doubted some of the most important doctrines of Zeno. It is impossible, he said, to form a conception of the shape or sense of the gods; it is doubtful whether god is or is not a living being. From this last position, it is clear that Ariston strongly leaned toward scepticism; yet he was careful not to extend this doubt to the common branches of knowledge, which are indispensable to the conduct of life. With Ariston, naught is of worth but virtue, nothing is evil but vice. (*Diog. Laert.*, 7, 160.—*Stob., Serm.*, 80, 7. — *Sext. Emp. adv. Math.*, 7, 12. — *Cic., N. D.*, 1, 14.) Ritter maintains, that Tennemann wholly misrepresents the doctrine of Ariston, when he calls it a practical science for mankind, or a science for life. (*Hist. Philos.*, vol. 3, p. 455, *seqq.*)—III. A peripatetic philosopher, a native of Iulis, in the island of Cea, and hence called, for distinction' sake, *Iuliētes*. He was the disciple and successor of Lycon. (Consult the *Bibl. Philol. Götting.*, vol. 2, pt. 1, p. 1, *seqq.*; pt. 2, p. 1, *seqq.*; pt. 6, p. 1, *seqq.*; and p. 459, *seqq.*, where some very learned and acute remarks are given on both philosophers.)

Aristonautæ, the harbour of Pellene in Achaia, sixty stadia from that town. It was fabled to have been so called from the Argonauts having touched there in the course of their voyage. (*Pausan.*, 7, 26.)

Aristonīcus, I. son of Eumenes II. by a concubine of Ephesus, 126 B.C. invaded Asia and the kingdom of Pergamus, which Attalus III. had left by his will to the Roman people. He was at first successful, and conquered and put to death the consul P. Licinius Crassus, B.C. 128. Perpenna, however, having come on the scene soon after, defeated Aristonicus, who was led to Rome, where he died, or, according to some, was strangled in prison. (*Justin*, 36, 4.—*Flor.*, 2, 20.)—II. A grammarian of Alexandrea, who wrote a commentary of Hesiod and Homer, besides a treatise on the Musæum established at Alexandrea by the Ptolemies. (*Strab.*, 38.)

Aristophănes, I. a celebrated comic poet, with regard to whom antiquity supplies us with few notices, and those of doubtful credit. The most likely account makes him the son of Philippus, a native of Ægina; and, therefore, the comedian was an adopted, not a natural, citizen of Athens. (*Acharn.*, 651, *seqq.* — *Schol. ad Acharn., l. c.*—*Athenæus*, 6, p. 227.) The exact dates of his birth and death are equally unknown; the former, however, has been fixed, with some degree of probability, at 456 B.C., and the latter at B.C. 380, when he would be seventy-six years of age. At a very early period of his dramatic career, Aristophanes directed his attention to the political situation and occurrences of Athens. His second recorded comedy, the *Babylonians*, was aimed against Cleon; and his third, the *Acharnians*, turns upon the evils of the Peloponnesian war, then in its sixth year, and the advantages of a speedy peace. His talents and address soon gave him amazing influence with his countrymen, as Cleon felt to his cost the succeeding year, on the representation of the *Equites*. This piece was exhibited the very year after that in which Cleon had undeservedly gained so much glory by the capture of the Spartans in Sphacteria. He was then in the height of his power and insolence. No actor durst personate his character in the comedy, and no artist model a mask after his likeness. (*Eq.*, 230–4.) Aristophanes himself was compelled to undertake the part, and ap-

peared for the first time on the stage, his face smeared with wine-lees. His success was complete.—The fame of Aristophanes was not confined to his own city. Dionysius of Syracuse would gladly have admitted the popular dramatist to his court and patronage, but his invitations were steadily refused by the independent Athenian. In B.C. 423, the Sophists felt the weight of his lash, for in that year he produced, though unsuccessfully, his *Nubes*. The vulgar notion that the exhibition of Socrates in this play was an intentional prelude to his capital accusation in the criminal court, and that Aristophanes was the leagued accomplice of Melitus, has of late years been frequently and satisfactorily refuted. (See particularly Mr. Mitchell's elegant and able introduction to his translation of Aristophanes.) The simple consideration that twenty-four years intervened between the representation of the *Nubes* and the trial of Socrates, affords a sufficient answer to any such charge. In fact, after the performance of this very comedy, we find Socrates and Aristophanes become acquainted, and occasionally meeting together on the best terms. (*Plato, Sympos.*) An imperfect knowledge of Socrates at the time, his imputed doctrines, his face, figure, and manners, so well adapted to comic mimicry, were doubtless the main reasons for the selection of him as the sophistic Coryphæus.—In the *Peace* and the *Lysistrata*, Aristophanes again reverts to politics and the Peloponnesian war; in the *Wasps*, the *Birds*, and the *Ecclesiazousæ*, he takes cognizance of the internal concerns of the state; in the *Thesmophoriazousæ* and the *Ranæ*, he attacks Euripides, and discusses the drama; while in the *Plutus* he presents us with a specimen of the middle comedy. Eleven of his comedies are still extant out of upward of sixty. (*Fab., Bibl. Gr., s. v. Aristophanes.*) Their Greek titles are as follows: 1. Ἀχαρνεῖς: 2. Ἱππεῖς: 3. Νεφέλαι: 4. Σφῆκες: 5. Εἰρήνη: 6. Ὄρνιθες: 7. Θεσμοφοριάζουσαι: 8. Λυσιστράτη: 9. Βάτραχοι: 10. Ἐκκλησιάζουσαι: 11. Πλοῦτος. — The *Acharnians* (Ἀχαρνεῖς) was represented B.C. 425. In this piece the object which the poet proposes to himself is to engage the Athenians to become reconciled with the Lacedæmonians, by making them see, through the aid of an allegory, that peace is preferable to war. He feigns that an Acharnian, called Dicæopolis (*the just city*), had found the means of separating his cause from that of his fellow-citizens, by making peace, as far as it regarded himself, with the enemy; while the rest of the Acharnians, led astray by the suggestions of their generals, are suffering all the calamities of war.—The *Equites* or *Knights* (Ἱππεῖς) was represented B.C. 424, a year after the Acharnians. The professed object of this singular composition is the overthrow of that powerful demagogue, the vainglorious and insolent Cleon, whom the author had professed in his Acharnians that it was his intention, at some future day, to "cut into shoe-leather;" and his assistants on the occasion are the very persons for whose service the exploit was to take place, the rich proprietors, who among the Athenians constituted the class of horsemen or knights. For this purpose Athens is here represented as a house; Demus (a personification of the Athenian people) is the master of it; Nicias and Demosthenes are his slaves, and Cleon is his confidential servant and slave-driver. The levelling disposition of the Athenians could not have been presented with a more agreeable picture. If the *dramatis personæ* are few, the plot of the piece is still more meagre: it consists merely of a series of humiliating pictures of Cleon, and a succession of proofs to Demus that his favourite servant is wholly unworthy of the trust and confidence reposed in him.—The *Clouds* (Νεφέλαι, *Nubes*) was twice represented; at first, B.C. 423, when it failed; and the second time, during the succeeding year. By some curious accident, it so happens that the play originally condemned has come down to us, with part of a parabasis (or address to the audience) evidently intended for the second. The author here complains very bitterly of the injustice which had been done to this most elaborate of all his performances.—In the play of the *Clouds*, Socrates is made the chief subject of ridicule. As a person given to abstraction and solitary speculation is proverbially said to have his head in the clouds, it was but another step, therefore, in the poet's creative mind, to make the clouds the chorus of his piece, just as of the person, whose abstractions and reveries seemed to make him most conversant with them, he had formed the hero of the piece. The effect of this personification in the original theatre was no doubt very striking. A solemn invocation calls down the clouds from their ethereal abode; their approach is announced by thunder; they chant a lyric ode as they descend to the earth; and, after wakening attention by a well-managed delay, they are brought personally on the stage as a troop of females, "habited," says Mr. Cumberland, "no doubt in character, and floating cloudlike in the dance." The character of Strepsiades receiving the lessons of Socrates, is the original of Molière's "Bourgeois gentilhomme." The *Wasps* (Σφῆκες, *Vespæ*), represented B.C. 422, is a satire against the corruption of justice and the mania of litigation. It is not a play historically political like the Acharnians and the Equites, nor personal like the Clouds: it is an attack, directed in the author's peculiar manner, upon the jurisprudence of Athens, and levelled chiefly at that numerous class of her citizens, who gained a livelihood by executing the office of dicast, an office more nearly resembling our juryman than judge. The hero of the piece is an Athenian citizen absolutely phrensied with a passion for litigation. His son endeavours to reclaim him to a better mode of life, by flattering his madness, and instituting a mock court of justice at his own house. The colleagues of the old gentleman are represented under the form of wasps, which circumstance has given name to the piece.—The *Peace* (Εἰρήνη) was represented B.C. 419, at the period when the Athenians and Lacedæmonians, after having concluded what was called the peace of Nicias, formed an alliance with the view of compelling the other states of Greece to accede to the pacification. The play turns on this point. —The *Birds* (Ὄρνιθες), represented B.C. 414, turns upon political affairs: two Athenians, disgusted with the divisions that prevail at Athens, transport themselves to the country of the birds, who build them a city. The design of the poet appears to have been to prevent his countrymen from fortifying Decelia, from the fear lest this place might become a rallying-point for the Lacedæmonians, and also to induce them to recall their forces from Sicily, in order to oppose them to their enemies at home.—*The Females celebrating the festival of Ceres* (Θεσμοφοριάζουσαι) was represented B.C. 411. The female Athenians take the opportunity this festival affords, of deliberating on the means of destroying Euripides, the enemy of their sex. In order to save himself, Euripides is compelled to practise a thousand expedients, and at last obtains pardon.—The *Lysistrata* (Λυσιστράτη), represented the same year with the preceding, has for its object to dispose the people to make peace with the Lacedæmonians. Lysistrata, the wife of one of the first magistrates of Athens, prevails upon all the married females of Athens, as well as of all the hostile cities, to separate themselves from their husbands until peace is made. — The *Frogs* (Βάτραχοι, *Ranæ*), represented B.C. 405, gave Aristophanes the prize, over Phrynichus and Plato. The people demanded a second representation of the piece, which was regarded as an extraordinary distinction. The poet, in this play, ridicules the tragic writers, but especially Euripides, who had died the year before. The chorus is composed of the frogs

of the Styx, over which stream Bacchus passes, in order to bring back to earth the poet Æschylus, in preference to Euripides.—*The Females met in Assembly* (Ἐκκλησιάζουσαι), represented B.C. 392, is directed against the demagogues that disturbed the tranquillity of the state. It contains also some attacks levelled at the republic of Plato, and, above all, at the community of goods, of women, and of children, which formed the basis of Plato's system. The wife of one of the leading men in the state forms a plot with her female companions, the object of which is to force the people to give the reins of government into their hands. They succeed by a stratagem, and pass some absurd laws, which are a parody on those in existence at Athens.—The *Plutus* (Πλοῦτος) appears to have been first represented B.C. 409. It was re-exhibited twenty years after this. It would seem that our present text is made up of these two editions of the play. The play has no parabasis, and belongs to the Middle Comedy. A citizen of Athens meets with a blind man, and entertains him at his house. This blind personage is Plutus, the god of riches. Having recovered his sight by sleeping in the temple of Æsculapius, he is made to take the place of the ruler of Olympus, which affords the poet an opportunity of satirizing the cupidity and corruption of his countrymen. — "Never," observes Schlegel, "did a sovereign power, for such was the Athenian people, show greater good-humor in permitting the boldest truths to be spoken of it; nay, more, jestingly thrown in its teeth, than in the case of Aristophanes. Even though the abuses of government might not be corrected thereby, yet it was a mark of magnanimity to permit this unsparing exposure of them. Besides, Aristophanes shows himself throughout to be a zealous patriot: he attacks the powerful misleaders of the people, the same who are represented as so destructive by the grave Thucydides; he advises them to conclude that internal war which irreparably destroyed the prosperity of Greece; he recommends the simplicity and rigour of ancient manners.—But I hear it asserted that Aristophanes was an immoral buffoon. Why, yes; among other things he was this too; nor do I mean to justify him for sinking so low with all his great qualifications, whether he was incited to it by natural coarseness, or whether he thought it necessary to gain over the mob, in order to be able to tell the people such bold truths. At any rate, he boasts of having striven for the laughter of the commonalty, by merely sensual jests, much less than any of his competitors, and of having thus contributed to the perfection of his art. To be reasonable, we must judge him, in those things which give us so much offence, from the point of view of a contemporary. The ancients had, in certain respects, a completely different and much freer system of morals than we have. This was derived from their religion, which was really the worship of nature, and which had hallowed many public usages grossly offensive to decency. Moreover, since, from the retired manner in which the women lived, the men were almost always by themselves, the language of social intercourse had obtained a certain coarseness, which always seems to be the case under similar circumstances. Since the age of chivalry, women have given the tone to society in modern Europe, and we are indebted to the homage which is paid them for the sway of a loftier morality in speech, in the fine arts, and in poetry. Lastly, the ancient comic writer, who took the world as it was, had a very corrupted state of morals before his eyes. The most honourable testimony for Aristophanes is that of the wise Plato, who says, in an epigram, that the graces had selected his mind as their place of habitation, who read him constantly, and sent the *Clouds* to the elder Dionysius with the information, that from this piece (in which, however, together with the trifling of the sophists, philosophy itself and his teacher Socrates were attacked) he might learn to know the state of Athens. It is not likely that he merely meant that the piece was a proof of the unbridled democratic freedom which prevailed at Athens, but that he confessed the deep knowledge of the world displayed by the poet, and his sound views of the whole machinery of that government of citizens. But, however low and corrupt Aristophanes may have been in his personal inclinations, and however much he may have offended morals and taste by several of his jests, yet, in the general management and conduct of his poems, we cannot deny him the praise of the diligence and masterly excellence of an accomplished artist. His language is elegant to the last degree; it is a specimen of the purest Attic; and he employs it with the greatest dexterity in all its shades of difference, from the most familiar dialogue to the lofty flights of dithyrambic songs. We cannot doubt, that he would have succeeded in more serious poetry, when we see how he sometimes lavishes it in the mere wantonness of abundance in order immediately to destroy its effect. This high degree of elegance is the more attractive by contrast; as, on the one hand, he employs the roughest dialects and provincialisms of the common people, and even the broken Greek of foreigners; and, on the other hand, applies the same caprice, to which he subjects all nature, to speech likewise, and creates the most astonishing words by composition, by allusion to proper names, or by imitating sounds. We may boldly assert, that, in spite of all the explanations which have come down to us, in spite of all the learning which has been accumulated on him, half of the wit of Aristophanes is lost to us. It was only from the incredible quickness of Attic intellect that these comedies, which, with all their buffoonery, are connected with the most important relations of life, could be regarded as a diversion for the common people. We may envy the poet who could come before the public with such pre-suppositions; but it was a dangerous privilege. It was not easy to please spectators who understood with so much ease. Aristophanes complains of the too fastidious taste of the Athenians, with whom the best of his predecessors were no longer in favour as soon as the smallest decay in their faculties was perceptible. On the contrary, he says, the rest of the Greeks were out of the question as judges of the dramatic art. All persons who had talents in this line endeavoured to shine at Athens; and here again their contest was compressed into the short space of a few festivals, when the people always desired something new, and obtained it in abundance. It was settled, by a single representation, to whom the prize was to be given, and every one contended for it, as there were no other means of publication." (*Schlegel, über Dram. Kunst*, &c., vol. 1, p. 286, *seqq.*—p. 283, *Eng. trans.—Theatre of the Greeks*, 2d *ed.*, p. 175, *seqq.*)—Among the numerous editions of Aristophanes the following are most worthy of notice; that of Kuster, *Amst.*, 1710, fol.; that of Brunck, *Argent.*, 1783, 6 vols. 8vo, which would be more complete did it contain the scholia; and that of Invernitz, based on the readings of the Ravenna MS., and continued by Beck and Dindorff, *Lips.*, 11 vols. 8vo, 1794–1826. We have also a variorum edition, 5 vols. 8vo, 1829, from the London press. Hoffmann censures severely the carelessness evinced by the anonymous editor in compiling the notes to this edition, and in assigning many of them to wrong commentators. (*Lex. Bibl.*, vol. 1, p. 273.) Of the editions of separate plays, we may particularize those by Mitchell as displaying very great ability. Five of the series have already appeared, the *Frogs*, *Acharnians*, *Wasps*, *Knights*, and *Clouds*. (*Lond.*, 8vo, 1835–1838.)—II. A famous grammarian, a native of Byzantium, who flourished about B.C. 240. He was keeper of the library of Alexandrea, under Ptolemy Eurgetes; and arranged and commented upon the productions of Homer, Hesiod, Alcæus, Pin-

dar, and Aristophanes. His edition of Homer, in particular, enjoyed a high reputation, and was only obscured by the labours of his disciple Aristarchus. It is to Aristophanes that the grammarian Arcadius attributes the invention of accents and marks of punctuation. He is regarded also as the first who arranged the Canon of writers, to which Aristarchus subsequently put the finishing hand. (*Vid.* Alexandrina Schola.) We have nothing remaining of the works of Aristophanes, excepting a small fragment, containing the explanation of some Greek words, which Boissonade found in the library of the King of France. It is published by this scholar at the end of his edition of the Ἐπιμερισμοί of Herodian. *Lond.*, 1819, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 188.)

Aristŏphon, I. a Greek comic poet, contemporary with Alexander.—II. An Athenian orator, whom Demosthenes, in his speech against Leptines, ranks among the most eloquent men of the republic.—III. Another orator of Athens, also distinguished in his profession. He was one of the masters of Æschines. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 268.)—IV. A painter, a native of Thasos, and brother of Polygnotus. He is supposed to have flourished about Olymp. 80. Pliny mentions several of his productions (35, 11.—Compare *Plut., de aud. Poet.*, 3, p. 69, vol. 7, *ed. Hutten*).

Aristotelēa, annual feasts in honour of Aristotle, celebrated by the inhabitants of Stagira, in gratitude for his having obtained from Alexander the rebuilding and repeopling of that city, which had been demolished by King Philip. (*Plut., Vit. Alex.*, 7.—*Ælian, V. H.*, 3, 17.—*Diog. Laert.*, 5, 9.)

Aristotēles, a celebrated philosopher, born at Stagira, B.C. 384. His father was Nicomachus, who is said to have left behind him many works on medicine and natural history (*Suidas, s. v.* Νικόμαχος), and who was the physician and friend of Amyntas, king of Macedonia. From the place of his birth Aristotle is frequently called the Stagirite. Having lost both his parents at a very early age, he received the first rudiments of learning from Proxenus of Atarneus in Mysia, of whom he always retained a respectful remembrance. In gratitude for the care which he had taken of his early education, he afterward honoured his memory with a statue, instructed his son Nicanor in the liberal sciences, and adopted him as his heir. At the age of seventeen Aristotle went to Athens, and devoted himself to philosophy in the school of Plato. The uncommon acuteness of his apprehension, and his indefatigable industry, soon attracted the attention of Plato, and obtained his applause. Plato used to call him the *Mind of the School*, and to say, when he was absent, "Intellect is not here." His acquaintance with books was extensive and accurate, as sufficiently appears from the concise abridgment of opinions, and the numerous quotations which are found in his works. The zeal, in fact, with which he strove to master the treasures not only of the olden philosophy, but of the whole literature of Greece, may be inferred from another name, "*the Reader*," which Plato gave him, as well as by the remark made by that philosopher, when, on comparing him with Xenocrates, he said that the latter required the spur, but Aristotle the bit. (*Diog. Laert.*, 4, 6.) He continued to reside at Athens for the space of 20 years, all of which time assuredly he did not devote to the instructions of Plato; on the contrary, we must assign to this period the preparatory labours of the great works of his after life. (*Ritter, Hist. Phil.*, vol. 3, p. 2.) It would appear from the language of some eminent writers, that, in the last years of Plato's life, the earlier friendship between the master and disciple had given place to mutual misunderstanding, not to say animosity. Aristotle is accused of ingratitude towards Plato, and the charge is sought to be substantiated, not only by several anecdotes, but by an appeal to the writings of Aristotle himself, who takes every occasion, it is alleged, to refute the theory of his master. The anecdotes, however, which are adduced in support of this opinion, will be found, on examination, to be as unworthy of notice as the similar statements which speak of Plato's ingratitude to Socrates. As regards his writings themselves, it is very true that Aristotle nowhere prominently exhibits the signal merit of Plato in the service of philosophy. This, however, may be explained, partly from the scope and design of Aristotle's works, and partly from his scientific character. The object of the former was not so much to give a due estimate of every philosopher, as, by an examination of their systems, to prevent his own disciples being disheartened or perplexed by erroneous opinions, however widely or speciously diffused. The scientific character of Aristotle, on the other hand, prevented him from reviewing the system of Plato in its spirit; for it cannot be denied that the Aristotelian criticism attaches itself by preference to single tenets, which it estimates, not so much by their philosophical import, and relation to the system to which they belong, as by the form of expression. It cannot be denied, however, that Aristotle often finds fault with Plato, and never mentions him except to refute his doctrines; nay, that he at times evinces something of a bitterness in the zeal with which he attacks the system of Plato and the Platonists, and usually represents its tendency as fatal to science. (*Ritter*, p. 5, *seqq.*)—On the death of Plato he left Athens, and some time after was chosen by Philip preceptor to his son Alexander, which office he discharged with the greatest ability during eight years, until his pupil's accession to the throne. The letter which Philip wrote to Aristotle when he chose him preceptor to his son, was couched in the following terms: "Be informed that I have a son, and that I am thankful to the gods, not so much for his birth as that he was born in the same age with you; for if you will undertake the charge of his education, I assure myself that he will become worthy of his father, and of the kingdom which he will inherit." After Aristotle had left his pupil, he returned to Athens, but the two still carried on a friendly correspondence, in which the philosopher prevailed upon Alexander to employ his power and wealth in the service of philosophy. Alexander accordingly employed several thousand persons in different parts of Europe and Asia to collect animals of various kinds, birds, beasts, and fishes, and sent them to Aristotle, who, from the information which this collection afforded him, wrote fifty volumes on the history of animated nature, only a small portion of which is now extant. Upon his return to Athens, Aristotle resolved to found a new sect in opposition to the Academy. He chose for his school a grove and enclosure in the suburbs of Athens, called the Lyceum. (*Vid.* Lyceum.) From his walking about as he discoursed with his pupils, his followers, according to the common account, were termed *Peripatetics* (Περιπατητικοὶ, ἀπὸ τοῦ περιπατεῖν). Others, however, more correctly derive the appellation from the public walk (περίπατος) in the Lyceum which Aristotle and his disciples were accustomed to frequent. (Comp. *Brucker, Hist. Crit. Phil.*, vol. 1, p. 788.) His instructions were not confined to philosophy, but comprised every branch of inquiry which could profit the youth of an enlightened age, and especially rhetoric. (*Diog. Laert.*, 5, 3.—*Cic., de Orat.*, 3, 35.) His more abstruse discourses were delivered in the morning to his select disciples; this he called his morning walk. He delivered lectures to a more promiscuous auditory in the evening, when the Lyceum was open to all young men without distinction; this he termed his evening walk. The former investigations were called acroatic or acroamatic, the latter exoterical. Both were much frequented. Aristotle continued his school in the Lyceum for thirteen years, employed at the same time in the com-

position of the principal part of his written works. To this period also must be assigned his important labours in experimental knowledge, especially in the history of animals, wherein he was assisted, as we have already said, by the munificent liberality of Alexander. Subsequently, however, the philosopher appears to have fallen under the displeasure of his royal pupil and patron, in consequence of having expressed, in rather free terms, his disapprobation of the changed habits of the king. (*Diog. Laert.*, 5, 10. — *Plut., Vit. Alex.*, 55.) The charge has even been brought against him, that he furnished Antipater with the poison by which Alexander was believed to have been taken off. (*Plut., Vit. Alex.*, 77.)—At the close of this period, Aristotle retired to Chalcis with a few of his disciples, in order, it is said, to escape a fate similar to that of Socrates, a charge of impiety having been, in like manner, brought against him. (*Ritter*, p. 10, *note.*) He died at Chalcis not long after this, at the age of 63. It is pretended by some that he took poison, from the fear of being pursued by the Athenians; while others relate a still more idle tale of his having thrown himself into the waters of the Euripus (*vid.* Euripus); it is most probable, however, that his death was the effect of premature decay, in consequence of excessive watchfulness and application. His body was interred at Stagira, where his memory was honoured with an altar and a tomb. Aristotle was twice married. By his second wife he had a son named Nicomachus, to whom he addressed his "Greater Morals." His person was slender; he had small eyes, and a shrill voice; and when he was young, hesitated in his speech. He endeavoured to supply the defects of his natural form by an attention to dress, and commonly appeared in a costly habit, with his beard shaven, his hair cut, and rings on his fingers. (*Diog. Laert.*, 5, 1.—*Vit. Aristot. ap. Menag., fin.*) Concerning his character, nothing can be more contradictory than the accounts of different writers; some making him a model of every virtue, others the most infamous of human beings. (*Athen.*, 13, p. 556, *e.* — *Ritter*, p. 8, *note.*) The truth appears to be, that his virtues were neither of that exalted kind which command admiration, nor his faults so highly criminal as not to admit of some apology.—Aristotle possessed in a high degree the talents of discrimination and analysis, added to the most astonishing knowledge of books and the works of nature. To the latter, more especially, he devoted himself. He rejected the doctrine of ideas, maintaining that all our impressions and thoughts, and even the highest efforts of the understanding, are the fruit of experience. The Peripatetic is the great intellectual school of antiquity. In Aristotle we see the calm and sober inquirer, who does not, like Plato, pursue a lofty ideal, but keeps carefully in view the proximately practicable, and is not easily misled into any extravagance either of language or thought. In Aristotle we have the cold inquirer, and little more. Rarely, if ever, does he step aside to consider the bond which connects the science of the universal and of nature with the human intellect and will. Consequently, his works have none of that impressiveness which constitutes the principal charm of Plato's writings. True, we only possess a portion of his writings, and the very portion which is designedly free from all accessory matter and embellishment. Nevertheless, the very manner in which this portion is treated, sufficiently proves that Aristotle, even if his mind were not wholly alien from every poetical element, was unable to combine the sober results of science with a lively imagination.—The school of Aristotle has been termed the *intellectual* school, with reference to his doctrines; the school of *experience*, as looking without; and, in a moral point of view, the school of *expediency* or *prudence*, as finding the rule of moral conduct in the result of actions.—Philosophy, according to Aristotle, is science arising out of the love of knowledge, or knowledge according to certain principles. These principles cannot, of themselves, be regarded as objects of science, in so far as they are known previously to science (*Anal. Post.*, 1, 1.—*Eth. Nic.*, 5, 3); but they must be viewed as certain and fixed, and unable to be subjected to any scientific procedure. Accordingly, he assumes an immediate cognition, which he distinguishes from science in the strict sense, though he calls it certainty, and assigns it to science in a wider sense, or, rather, to wisdom and to reason. Aristotle's mode of deriving knowledge is from externals, Plato's from internals. According to the former, we obtain the knowledge of *particulars* immediately through the senses, while we acquire the *universal* (τὰ καθ' ὅλου) mediately through experience and logic. Plato, on the contrary, began with universals, and reasoned downward. In this we have the leading difference between the two schools. In the system of Aristotle, logic is the ὄργανον, the instrument by which all general knowledge is obtained. Hence the importance of logic in the peripatetic school. Logic, however, is only the instrument of science or philosophy, *quoad formam*, for it is experience that must supply the matter to be worked upon, and wrought into general principles. By his works comprehended under the title of *Organum*, Aristotle has rendered the greatest service to logic, as the science which would establish the *formal* part of reasoning, and elucidate its theory; and he ought not to be made responsible for the abuse, which afterward prevailed, of this same art among his later followers, the schoolmen. The error into which they fell was to make logic capable of supplying not only the *form*, but even the *matter*, of argumentation; in other words, to consider it an instrument that could of itself discover the truth.—Aristotle, more than any other philosopher, enlarged the limits of philosophy. He comprised therein all the sciences (rational, empirical, or mixed), with the single exception of history; and he appears to have divided it, as a whole, into Logic, Physics, and Ethics, or speculative and practical. Aristotle's τὰ Φυσικά is not equivalent to *Physics* in the modern acceptation of the term, but has a much wider range, comprehending the nature of all beings, and not confined to mere material ones. Under this head, therefore, the nature of Deity comes in for consideration. But, in treating this topic, Aristotle fell from the high and lofty teaching of his master Plato, and taught the existence of deity in a lower sense, without any of those attributes which may be said to constitute his very nature. With him, Nature is a great machine, the first spring of which is Deity. He says nothing of the Supreme Being; he speaks of him merely as a first cause of movements, itself unmoved (τὸ πρῶτον κινοῦν ἀκίνητον).—Aristotle has been accused of being an atheist and a necessitarian. The Christian fathers rejected his philosophy on the ground of atheism, because he taught that the world was eternal. His doctrine, however, would not seem to be in reality an atheistic one. He taught that Creation was not within the limits of time: that the essential nature of Deity was cause. Now if the cause be eternal, the effect must be eternal, and there never would be a time when Creation did not exist. It is evident that in this he did not mean to teach atheism. He is more justly chargeable with being a necessitarian, since all his reasonings on the Deity make him the first spring of the great machine of nature.—With regard to man, he likewise taught a less lofty doctrine than Plato. He makes the soul distinct from the body, but considered as its form (εἶδος or ἐντελεχεία), it is inseparable therefrom. He says little with regard to the immortality of the soul, and a future state of rewards and punishments; and has even by some been charged with materialism. A perfect unity of plan prevails through his Ethics, Politics, and Economics. Both the latter have for their end to show

now the object of man's existence, defined in the Ethics, namely, virtue combined with happiness, may be attained in the civil and domestic relations, through a good constitution of the state and household.—In the history of the Aristotelian school, four periods are commonly noticed. The *first*, from the death of Aristotle to the time of Cicero, was a period of gradual decline, for the philosophy of the Stagirite was deeper than suited ordinary intellects, and they could not carry it on. During the *second* period, from Cicero to the seventh century of the Christian era, the philosophy of Aristotle was quite neglected, and almost unknown. From the seventh to the tenth century, the *third* period, it was revived, but in a greatly corrupted state. From the tenth to the fifteenth, the *fourth* period, when it was overthrown by Bacon and Descartes, it went by the name of the scholastic philosophy, being connected with polemic theology.—Aristotle was the most voluminous of the ancient philosophers. A large catalogue of his writings is given by Diogenes Laertius, and in modern times by Fabricius and others. From this it appears that he wrote many books besides those which have been transmitted to our own day. We have all his *Logical* works, five in number, and usually published under the general title of *Organon*. We have 16 books on *Physical Philosophy;* 14 on *Metaphysics;* and three works on *Morals;* the first entitled *Nicomachean Ethics*, addressed to his son Nicomachus; the second *Magna Moralia;* the third a *Discourse on Virtue and Vice*. We have also separate works on *Economics*, *Government*, *the Art of Rhetoric*, and the *Art of Poetry*. The works of Aristotle, together with his library, passed very early through hazards which have rendered it a subject of critical inquiry how far the present volumes which bear his name are genuine. (Consult remarks under the article Apellicon.)—Before closing this article it may not be amiss to offer a few observations relative to the term *Metaphysics*, as applied to some of the writings of Aristotle. This appellation is not found either in the works of the Stagirite himself, or in those of any Greek or Roman philosopher anterior to Nicholas of Damascus. It is said that Andronicus of Rhodes, wishing to arrange the works of Aristotle, distributed them into different classes, such as works on *logic*, on *rhetoric*, on *poetry*, &c. The last of these sections or divisions comprehended the works on *Physics*. Still, however, there remained over a number of writings, which he had been unable to assign to any class, because, being first essays in a new science, they did not fall under any one of the heads under which he had arranged the rest. He therefore united these into one class by themselves, and assigned them their rank *after the works on Physics* (*μετὰ τὰ φυσικά*), whence arose their peculiar name, which had no reference whatever to the subjects discussed in them. With a little more attention on his part, Andronicus might have found a better title in the writings of Aristotle himself; for it appears that the books which we have on Metaphysics are the same with what the Stagirite calls his Λόγοι ἐκ τῆς πρώτης Φιλοσοφίας, "*Discourses on the First Philosophy*."—The best editions of the entire works of Aristotle are, that of Du Val, *Paris*, 1619, 2 vols. fol.; that of Bekker, *Berol.*, 1831, 5 vols. 4to; and the small stereotype one published by Tauchnitz, *Laps.*, 16 vols. 18mo, 1832, &c.—Of the separate treatises, the following editions may be mentioned. The best edition of the Organon is that of Geneva, 1605, 4to; of the Ethics, that of Cardwell, *Oxon.*, 1828–30, 2 vols. 8vo; to which we may add that of Bekker, *Berol.*, 1831, 8vo; of the Art of Poetry, that of Hermann, *Laps.*, 1803, 8vo; to which may be added the excellent one of Tyrwhitt, *Oxon.*, 1794, 4to, and that of Græfenhahn, *Laps.*, 1821, 8vo; of the Art of Rhetoric, that published at Oxford, 1820, 2 vols. 8vo; of the History of Animals, that of Schneider, *Laps.*, 1811, 4 vols. 8vo; of the Politics, that of Göttling, *Laps.*, 1824, 8vo, &c. Among the subsidiary works on Aristotle may be mentioned the following: *Examen Critique de l'ouvrage d'Aristote intitulé Metaphysique, par Michelet, Paris*, 1836, 8vo. — *Essai sur la Metaphysique d'Aristote, par Ravaisson, Paris*, 1837, 2 vols. 8vo.—*La Logique d'Aristote, par Saint-Hilaire, Paris*, 1838, 2 vols. 8vo. These French works are all prize-essays of the Institute. (*Ritter's History of Philosophy*, vol. 3, p. 1, *seqq.*—*Tennemann's Manual*, &c., p. 121, *seqq.* — *Enfield's Hist. Philos.*, vol. 1, p. 260, *seqq.*)

Aristoxĕnus, I. a native of Tarentum and disciple of Aristotle, who wrote both on philosophy and music. Among the works of a philosophical character which he composed, may be enumerated his treatise on the Laws respecting Education (*περὶ παιδικῶν νόμων*); his Pythagorean Theses (*Πυθαγορικαὶ ἀποφάσεις*), a collection of the precepts of morality inculcated by that sect; and his Biography of Eminent Philosophers (*Βίος ἀνδρῶν*). In the last of these works he is unjust towards the character of Socrates, as far as we can learn from some fragments that have come down to us. The cause of this may either have been the little esteem in which music was held by Socrates, or a quarrel which had occurred between the latter and Spinthares, the father of Aristoxenus, who had been one of his disciples. Aristoxenus was celebrated among the ancients for applying the Aristotelian doctrine of knowledge to the scientific investigation of music. He compared the soul to a musical harmony, and thought that, as the latter is produced by the different relations subsisting between several tones, so, too, the soul is the consequence of the relative arrangement of the different parts of the body; for that it is this which produces the movement of the living body, and the soul is to be regarded as nothing more than a certain tension of the body. (*Cic., Tusc.*, 1, 10.) As a writer on music, Aristoxenus must be regarded as the earliest that we possess. His work on Harmony was published by Meursius in 1616 (*Lugd. Bat.*, 4to), and subsequently, in a much more correct form, by Meibomius, in his collection of the Writers on Music. The fragments on Rhythm were published for the first time by Morelli, at the end of the speech of Aristides against Leptines (*Venet.*, 1785, 8vo). The remains of the philosophical writings of Aristoxenus are principally in Stobæus, but have not as yet been edited by any scholar. Compare, with regard to this writer, the remarks of *Meiners, Gesch. der Wissensch.*, vol. 1, p. 213, and *Mahne, Diatribe de Aristoxeno, Amst.*, 1793, 8vo. — II. A physician, disciple of Alexander Philalethes, cited by Galen (*diff. puls.*, 4, p. 47). He recommended the use of clysters in hydrophobia; and boasted much of the efficacy of frictions with oil and the plant termed by botanists *polygonum convolvulus*, in cases of quartan fever. He left a work on the principles of his school, which has not come down to us. (*Coel. Aurel., acut.*, 3, 16, p. 233.—*Apoll. Dysc., hist. mirab.*, c. 33, p. 133.—*Galen, l. c.*)

Arius, a presbyter of the church of Alexandrea, in the 4th century. He denied the divinity and consubstantiality of the Word. After having been persecuted for his opinions, he gained the favour of the Emperor Constantine, and supplanted St. Athanasius, his adversary, but died suddenly, when just about to enter in triumph the cathedral of Constantinople, A.D. 336. He gave name to the sect of the Arians. (*Epiphan., Hæres.*, 68.—*Socrat., Hist. Eccles.*, &c.)

Armenia, a large country of Asia, divided into Armenia Major and Minor. The first, which is the modern *Turcomania*, and is still sometimes called Armenia, lies south of Mount Caucasus, and comprehends the Turkish pachalics *Erzerum*, *Kars*, and *Van*, and also the Persian province *Iran* or *Erivan*. It was separated from Armenia Minor by the river Euphrates. Armenia Minor was, properly speaking, a part of Cappa-

docia. It is now called *Aladulia* or *Pegian*, belongs to the Turks, and is divided between the pachalics *Merashe* and *Sivas*. Armenia is a rough, mountainous country, which has Caucasus for its northern boundary, and in the centre is traversed by branches of Mount Taurus, to which belongs Mount Ararat. Here the two great rivers Euphrates and Tigris take their rise; likewise the Cyrus or *Kur*, and other less considerable streams. Herodotus (7, 73) says that the Armenians were a Phrygian colony, and used arms like those of the Phrygians; but, as Ritter well remarks (*Erdkunde*, vol. 2, p. 782), the nations whom the father of profane history designates as Phrygians, Armenians, Cappadocians, and Syrians, are all descendants of the Aramean stock. Hence we may, with some degree of probability, consider the name *Armenia* as derived from *Aram*, and the Semitic *Arameans* to have been the first inhabitants of the land, who were afterward overpowered by barbarian tribes from Upper Asia. (Compare *Adelung*, *Mithradates*, vol. 1, p. 420.) According to another opinion, the Armenian tongue may be traced to Xisuthros or Noah, and may boast of being antediluvian in its character. (*Recherches Curieuses*, &c., *par Chahan de Cubied et Martin*, *Paris*, 1806, 8vo.) Of the ancient history of Armenia but little is known. The native writers make Haïg to have been the first chieftain or prince that ruled over this country, and from him they called themselves *Haji*. He was the son of Taglath, who, according to them, was the same with Thogarma, grandson of Japhet. Twenty-two centuries before the Christian era he left Babylon, his native place, and established himself, with all his family, in the mountains of southern Armenia, in order to escape from the tyranny of Belus, king of Assyria. The latter attacked him in his new settlements, but perished by his hand. Aram, the sixth successor of Haïg, became so distinguished by his exploits, that, from his time, the surrounding nations called the country Armenia, after his name. Ara, son of the preceding, fell in defending his country against Semiramis, and Armenia became thenceforward an Assyrian province until the death of Sardanapalus, when a succession of native princes again appeared. (Compare *Klaproth*, *Tableaux Historiques de l'Asie*, &c., p. 50, *seqq.*) After the death of Alexander, it became part of the kingdom of Syria, and so remained till the overthrow of Antiochus the Great, when it fell into the hands of different rulers, and was divided into Armenia Major and Minor.—Armenia Major was exposed to many attacks. The Romans and Parthians fought a long time for the right of giving a successor to the throne, and it was governed at one period by Parthian princes, at another by those whom the Romans favoured, until Trajan made it a Roman province. Armenia afterward recovered its independence, and was under the rule of its own kings. Sapor, king of Persia, attempted its subjugation in vain, and it remained free until 650, when it was conquered by the Arabians. After this it several times changed its masters, among whom were Gengis-Khan and Timour-leng. In 1552, Selim II. conquered it from the Persians, and the greater part has since remained under the Turkish dominion. —Armenia Minor has also had several rulers, among whom Mithradates was first distinguished. From him Pompey took the kingdom, and gave it to Deiotarus. On the decline of the Roman Empire in the east it was conquered by the Persians, and in 950 fell into the hands of the Arabians, since which time it has shared the same fate as Armenia Major, and was made, in 1514, a Turkish province by Selim I. — The earlier capital of Armenia was Armavir, which, during 1800 years, was the residence of the kings. After Armavir, Artaxata (Artaschad) on the Araxes, built in the time of the Seleucidæ, became the capital, but sank into decay before the end of the 8th century.—

For some remarks on the Armenian language, consult *Balbi*, *Atlas Ethnographique*, &c., tabl. 4, and *Introduction à l'Atlas*, p. 45. — As regards the literary history of Armenia, it may be remarked, that the literature of the country begins with the conversion of the Armenians to Christianity in the commencement of the fourth century. Since that time they have translated from the Greek (there is a Homer in Armenian hexameters), Hebrew, Syriac, and Chaldee, into their own dialect, which some assert to be an original language, as has already been remarked; while others regard it as a mixed dialect, composed of the Syriac, Chaldee, Hebrew, and Arabic. Both opinions are correct. The old Armenian, the language of literature and of the church, is, as Vater agrees, an original language; the modern Armenian has been formed, as a popular language, by foreign additions during the successive changes of their conquerors, and consists of four principal dialects. The written language owes its cultivation to the translation of the Bible, begun in 411 by Mesrob, with his disciples (among whom was Moses Choronensis), by the desire of the patriarch Isaac the Great, and finished in 511. Mesrob first added seven vowel-signs to the old Armenian alphabet, which before only contained 27 consonants. At the same time schools were established. The most flourishing period of Armenian literature was in the sixth century, at the time of the separation of the Armenians from the Greek church after the council of Chalcedon. It continued to flourish until the tenth century, revived in the thirteenth, and maintained a respectable character till 1453. In scientific inquiries it never rose to any considerable eminence. It is particularly valuable in what relates to history.—The best introduction to Armenian history, geography, and literature, is that which M. J. Saint-Martin, member of the French Institute, has extracted from old Armenian writings, inscriptions, and other sources, under the title of *Mémoires Historiques et Géographiques sur l'Armenie*, *Paris*, 1808, 2 vols. (*Encyc. Amer.*, 1, 373.)

Armilustrium or Armilustrum, a festival at Rome, on the 19th of October, during which they sacrificed completely armed, and to the sound of trumpets. It was intended for the expiation of the armies, and the prosperity of the arms of the Roman people. The name is also sometimes applied to the place in which the sacrifice was performed. (*Varro*, *L. L.*, 4, 32.—*Id. ib.*, 5, 3.—*Liv.*, 27, 37.)

Arminius (the Latin name for *Hermann*, i. e., leader or general), the deliverer of Germany from the Roman yoke. He was a son of a prince of the Cherusci, Sigimer (which, in the old German, signifies *a famous conqueror*), and was born 18 B.C. He was educated at Rome, admitted into the rank of *equites*, and appointed to an honourable station in the army of Augustus. But princely favour and the charms of learning were insufficient to make the young barbarian forget his early associations. Convinced that the rude strength of his savage countrymen would be unequal to cope with the disciplined forces of the Romans in the open field, he had recourse to stratagem. Having fomented the discontent prevailing among the German nations, and having produced a wide confederacy for revolt, he artfully drew Varus, the Roman commander on the Rhine, into an ambuscade, where three Roman legions were cut to pieces. Varus, unable to survive his disgrace, slew himself, A.D. 10. Germanicus marched with a powerful army to revenge the overthrow of Varus; but it required more than one campaign, and several battles, before he obtained any decided advantage; and at last Arminius fell a sacrifice only to the civil feuds in which he was involved with his own countrymen and kindred, being assassinated by one of his own relations, in the 37th year of his age. Tacitus relates, that he drew upon himself the

hatred of his countrymen by aiming at the regal authority. A short time before his death, Adgantestes or Adgantestrius, prince of the Catti, proposed to the Roman senate to despatch Arminius by poison, but the senate took no notice of the offer. Arminius was 26 years old when he destroyed the legions of Varus. In the language of Tacitus, "Arminius was doubtless the deliverer of Germany. He fought against the Romans, not like other kings and generals, when they were weak, but when their empire was mighty and their renown glorious. Fortune, indeed, sometimes deserted him; but, even when conquered, his noble character and his extensive influence commanded the veneration of his conquerors. For twelve years he presided over the destinies of Germany, to the complete satisfaction of his countrymen; and, after his death, they paid him divine honours." (*Tacit., Ann.*, 2, 88.) If we dwell a moment on the results of his victory, we will find that it had a decided influence on the whole character of Germany, political and literary; because it is evident that, had the Romans remained in quiet possession of the country, they would have given a tone to all its institutions and its language, as was the case with all the other countries of Europe conquered by them. The reason, therefore, why the language of the Germans remained in a great degree unmixed with, and uninfluenced by, the Latin, and why their political institutions retained so much of their ancient character, is to be found in the victory of Arminius. (*Encyclop. Americ.*, vol. 1, p. 375, *seqq.* —*Bibl. Univ.*, vol. 2, p. 480.—*Menzel, Geschichte der Deutschen*, p. 58.)

ARMORĪCA. *Vid.* Aremorica.

ARNA, I. a city of Lycia, called afterward Xanthus. (*Vid.* Xanthus.) — II. A town of Umbria, west of Nuceria, and near the Tiber. It is now *Civitella d'Arno*. (*Plin.*, 3, 14.—*Sil. Ital.*, 8, 458.)

ARNOBIUS, I. the Elder, called also the African, was born at Sicca Venerea in Numidia, in the latter part of the third century. He was at first a pagan, and taught rhetoric in his native city, where he acquired a high reputation; but he subsequently embraced Christianity, being moved thereto by dreams, according to St. Jerome. (*Chron. ad Ann.* xx. *Const.*—Compare *de vir. ill.*, 79.) As, however, he had warmly attacked Christianity before his conversion, in the course of his public lectures, the bishop of Sicca refused to admit him within the pale of the church until he had evinced the sincerity of his conversion by some open act. In consequence of this, while yet a catechumen, he wrote a work entitled *Libri* vii. *adversus gentes*, in which he refuted the objections of the heathen against Christianity with spirit and learning. This work betrays, as may be well expected, a defective knowledge of the Christian religion, but it is rich in materials for the understanding of Greek and Roman mythology: hence it is one of the writings of the Latin fathers, which, like the works of his disciple Lactantius, are particularly valued by philologists. We have given above the more correct title of the work of Arnobius. It is commonly, but less correctly, called *Libri* vii. *disputationum adversus gentes*. (*Le Nourry, Apparat. ad Bibl. Patr.*, 2, p. 285. — *Bähr, Christlich-Rom. Theol.*, p. 67.) The latest and best edition of Arnobius is that of Orellius (*Lips.*, 1816, 8vo). — II. The younger, a Gallic divine in the last half of the 5th century. We have from him an insignificant commentary on the Psalms, which betrays the principles of the Semi-Pelagians. (*Bähr, l. c.*)

ARNUS, a river of Etruria, rising in the Umbrian Apennines, and falling into the Mediterranean. It is now the *Arno*. On its banks stood Florentia, the modern *Florence*, and near its mouth Pisæ, now *Pisa*. The portus Pisanus was at the very mouth. (*Strab.*, 222.—*Rutil., Itin.*, 1, 531.)

ARŎE, one of the three towns of Achaia on the site of which Patræ was afterward built. The other two were Anthea and Messatis. (*Pausan.*, 7, 18.)

AROMĂTA, or AROMĂTUM PROMONTORIUM, the most eastern land of the continent of Africa, now *Cape Guardafui*. (*Ptol.*, 1, 9, p. 11.)

ARPI, a city of Apulia, in the interior of Daunia, remarkable for its antiquity. Its first name was Argyrippa, an appellation supposed to be modified from Ἄργος Ἵππιον, the name which it received originally from its founder Diomede. When Arpi is first introduced to our notice in the history of Rome, it is represented as an Apulian city of no great importance, and of which the Romans possessed themselves without difficulty. (*Liv.*, 9, 13.) In the second Punic war it fell into the hands of Hannibal after the battle of Cannæ (*Polyb.*, 3, 88 and 118), but was recovered by the Romans. Arpi was greatly reduced in the time of Strabo (283), but still continued to exist under Constantine as an episcopal see. (*Cramer's Ancient Italy*, vol. 2, p. 282.)

ARPĪNUM, a small town of Latium, southeast of Rome, still known by the name of *Arpino*. It is rendered illustrious in the page of history for having given birth to Marius and Cicero. It originally belonged to the Volsci, but was taken by the Samnites, from whom it was again wrested by the Romans. (*Liv.*, 9, 44.) It became a municipal town, and its citizens were enrolled in the Cornelian tribe. Of course, frequent mention is made of Arpinum in Cicero's letters: he was fond of his native place, and dwells with complacency on the rude and primitive simplicity of its customs, applying to it those lines of the Odyssey (1, 27, *seqq.*) in which Ulysses expresses his love for Ithaca. (*Cramer's Ancient Italy*, vol. 2, p. 114, *seqq.*)

ARRĬA, the wife of Cæcina Pætus. Her husband, a man of consular rank, having taken part in the unsuccessful revolt of Scribonianus, in Illyricum, against the Emperor Claudius, was brought to Rome for trial. Arria, finding all means of saving him ineffectual, and perceiving him, at the same time, destitute of sufficient courage to destroy himself, plunged a dagger into her own bosom in the presence of her husband, and then drawing it forth, handed the weapon to him, calmly remarking at the time, "*it does not pain.*" Martial has made this the subject of an epigram (1, 14).

ARRIĀNUS, I. a Greek historian, a native of Nicomedia, who flourished in the second century under Hadrian and the Antonines. In his own country he was a priest of Ceres and Proserpina; but, taking up his residence at Rome, he became a disciple of Epictetus. He was honoured with the citizenship of Rome, and appointed prefect of Cappadocia by the Emperor Hadrian, who patronised him on account of his learning and talents. In this capacity he distinguished himself by his prudence and valour in the war against the Massagetæ, and was afterward advanced to the senatorial and even consular dignities. Like Xenophon, he united the literary with the military character, was conversant with philosophy and learning, and intimate with those who cultivated them. No less than seven of the epistles of Pliny the younger are addressed to Arrian. His historical writings were numerous; but of these, with the exception of some fragments in Photius, only two remain. The first is composed of seven books on the expedition of Alexander, which, being principally compiled from the memoirs of Ptolemy Lagus and Aristobulus, who both served under that king, are deemed proportionably valuable. Arrian, himself a soldier and a politician, possessed a sounder judgment than Quintus Curtius, and indulged less in the marvellous. To this work is added a book on the affairs of India, which pursues the history of Alexander, but is not deemed of equal authority with the former. An epistle from Arrian to

Hadrian is also extant, entitled, "A Periplus of the Euxine," probably written while he was prefect of Cappadocia. There are, besides, under the name of Arrian, "a treatise on Tactics;" "a Periplus of the Erythrean Sea," of which the authority is doubtful; "a treatise on Hounds and Hunting;" an "Enchiridion," or Manual, exhibiting an abstract of the doctrines of Epictetus; and the "Discourses," or Dissertations of that philosopher, compiled from notes taken during his lectures. The best editions of Arrian's Expedition of Alexander are, that of Gronovius (*Lugd. Bat.*, 1704, fol.), and that of Schmieder (*Lips.*, 1798, 8vo). The edition of Raphelius (*Amst.*, 1757, 8vo) is, with the exception of the Greek index, almost wholly derived from that of Gronovius. Of the Indian history, the best edition is that of Schmieder (*Halæ*, 1798, 8vo). Of his Enchiridion, that of Upton (*Lond.*, 1739, 4to), and that of Schweighaeuser (*Lips.*, 1799, 8vo), forming part of the edition of the Discourses, by the same, which last-mentioned work is in 5 vols. 8vo, *Lips.*, 1799–1801. Of the rest of his works, the best edition is that of Blanchard, *Amst.*, 1683, 8vo. The edition of his geographical writings, by Stuckius, *Genev.*, 1577, fol., is also valuable.—II. A Roman lawyer, whose era is unknown. A work of his, "*De Interdictis*," is mentioned in *lib.* 2, *D V.*, 3, *de hæred. petit.*—III. A poet who wrote an epic poem in 24 books on Alexander; also another poem on Attalus, king of Pergamus. He likewise translated Virgil's Georgics into Greek verse. (*Suidas*, *s. v.*)

Arrius, a noted gourmand, mentioned by Horace. The poet alludes to an entertainment such as he should direct, which would, of course, be no unexpensive one. (*Serm.*, 2, 3, 86.)

Arsăces, I. a man of obscure origin, who incited the Parthians to revolt from the power of the Seleucidæ, and was elevated to the throne on account of his success. Justin (41, 4) makes this revolt to have taken place during the reign of Seleucus Callinicus, son of Antiochus Theos, but his account is inconsistent with his date. Arrian (*ap. Phot.*, *Cod.*, 58) seems to fix the revolt in the reign of Antiochus; while Appian (*Bell. Syr.*, 65) places it at the death of this monarch. Possibly, the establishment of the Parthian power was gradual, and was not completed till the reign of Seleucus. (*Clinton, Fast. Hell.*, vol. 2, p. 18.) Arsaces defeated Seleucus in battle, and when this monarch made a second expedition into Parthia, he took him prisoner, and kept him long in captivity. (*Posidon. ap. Athen.*, 4, p. 153, *a.*) Arsaces then laid the foundation of the Parthian empire, and his successors took from him the name of Arsacidæ. According to Justin (*l. c.*), who seems confirmed by Strabo (515), he reigned long and died in old age: according to Syncellus (p. 284, *c.*), who quotes from Arrian, he reigned only two years. (*Clinton, l. c.*) — II. The second of the name, son of the preceding, succeeded his father on the Parthian throne, and was, like him, a warlike prince. While Antiochus the Great was engaged in a war with Ptolemy Philopator, of Egypt, Arsaces made himself master of Media. Antiochus, when the war with Ptolemy was ended, marched against the Parthian king, drove him not only from Media, but from his own kingdom, and compelled him to take refuge in Hyrcania. Having subsequently, however, collected a numerous army, Arsaces appeared to Antiochus so formidable an antagonist, that the latter was glad to confirm to him the possession of Hyrcania as well as Parthia, on the sole condition of his concluding an alliance with him. Arsaces left his throne to his son Arsaces Priapatius or Phriapatus. (*Polyb.*, 10, 27. — *Justin*, 41, 5. — *Clinton, Fast. Hell.*, vol. 2, p. 315.) — III. The third of the name, son of the preceding, surnamed Priapatius or Phriapatus He reigned 15 years, and left the kingdom to his son Phraates. (*Justin*, 41, 5.)— IV. A king of Armenia, who was on the throne when Julian marched against Sapor, and was ordered to furnish auxiliaries for the Roman army. When Jovian, after the death of Julian, was compelled to sign an ignominious treaty of peace, Arsaces, by the very terms of it, was left to the mercy of the Persians, and was soon after entrapped and slain. (*Amm. Marcell.*, 23, 2, *seq.*— *Id.*, 25, 7, *et* 12.)

Arsacīdæ, a name given to some of the monarchs of Parthia, in descent from Arsaces, the founder of the empire. Their power subsisted till the 226th year of the Christian era, when the dynasty of the Sassanides was founded by Artaxerxes. (*Vid.* Arsaces I. and Artabanus V.)

Arsamosăta, a city of Armenia Major, in the southwestern angle of the district of Sophene, and 70 miles from the Euphrates. It is now *Sirmat.* Another form of the ancient name is Armosata. (*Plin.*, 6, 9. —*Polyb.*, *Exc.* vii., lib. 8, 25, 1.—*Tacit.*, 15, 10.)

Arsanĭas, I. a river of Armenia Major, which D'Anville and Mannert, but especially the latter, consider as another name for the southern arm of the Euphrates. (*Vid.* Euphrates.)—II. There was another river of the same name lower down, which flowed from the northwest through Sophene, and entered the Euphrates below Melitene, on which Arsamosata was situate. This is now the *Arsen.* (*Pliny*, 5, 24.— *Tacit.*, 15, 15.)

Arses, the youngest son of Ochus, whom the eunuch Bagoas raised to the throne of Persia, and destroyed with his children after a reign of three years. (*Vid.* Bagoas.)

Arsĭa, a small river between Illyricum and Histria, and forming the limit of Italy in that quarter, after Histria was added to Italy by Augustus. (*Plin.*, 3, 19.—*Flor.*, 2, 5.)

Arsinŏe, I. daughter of Meleager, and mother of Ptolemy I., of Egypt, by Philip, father of Alexander. During her pregnancy she was married to Lagus.—II. Daughter of Ptolemy I., of Egypt, and Berenice. She married Lysimachus, king of Thrace, who was already advanced in years, by whom she had several children. Lysimachus, setting out for Asia, left her in Macedonia, with two sons, Lysimachus and Philip, a part of the fruits of their union. This monarch having been slain in an expedition, Ptolemy Ceraunus seized on Macedonia, but could not take the city of Cassandria, where Arsinoë had taken refuge with her children. He therefore offered her his hand in marriage, and with much difficulty obtained her consent. But no sooner had he been admitted into the city for the purpose of celebrating the nuptials, than he caused her two sons to be slain, and exiled Arsinoë herself to Samothrace. From this island she soon took her departure to wed Ptolemy Philadelphus, her own brother, the first instance of this kind of union, and which became afterward so common in the time of the Ptolemies. Although many years older than Ptolemy, she nevertheless inspired him with such a passion, that, after her death, he gave her name to one of the nomes of Egypt (Arsinoïtis), and to several cities both in that country and elsewhere. He even gave orders to have a temple erected to her, but his own death and that of the architect prevented the fulfilment of his wishes. It was intended to have had the ceiling of loadstone, and the statue of iron, in order that the latter might appear to be suspended in the air. (*Plin.*, 34, 14.)—III. Daughter of Lysimachus, king of Thrace, and the earlier wife of Ptolemy Philadelphus. She became by him the mother of Ptolemy III. (Euergetes), Lysimachus, and Berenice. After Ptolemy's union with Arsinoë, his own sister, she was banished to Coptos. The charge brought against her was a design to overthrow her rival.—IV. Daughter of Ptolemy III., and Berenice, married Ptolemy Philopator, her brother. Her husband subsequently having become enamoured of Agathoclea, and being completely

ruled by this female and her brothers, was induced, at their instigation, to order Arsinoë to be put to death.—V. A daughter of Ptolemy Auletes, proclaimed queen by Ganymedes, when Cæsar attacked Alexandrea. She was conquered, and brought in triumph to Rome; but, as this proved unpleasing to the people, she was set at liberty. Subsequently, at the instigation of her younger sister Cleopatra, she was put to death by the orders of Antony, in the temple of Diana at Miletus. (*Hirt., Bell. Alex.*, 4.—*Appian, Bell. Civ.*, 5, 9.)—VI. A city of Egypt, the capital of the Arsinoïtic nome, lying to the west of the Nile, and between Heracleopolis Magna and Lake Moeris. It derived its name from Arsinoë, the sister and queen of Ptolemy Philadelphus. The earlier appellation was the "City of Crocodiles," as the Greeks translated it (Crocodilopolis, Κροκοδείλων πόλις, *Herod.*, 2, 148). This last-mentioned name arose from the circumstance of the crocodile's being worshipped here; and a tamed representative of this fearful class of creatures was carefully nurtured and attended to in an adjacent pond or tank. Strabo gives an account, as an eyewitness, of this curious custom. The bodies of the sacred crocodiles were deposited after death in the cells of the Labyrinth, which stood near the city. The Egyptians honoured the crocodile here, because it was consecrated to Typhon, their evil genius, whom they dreaded, and sought to appease by worshipping an animal which was his symbolical image. The city of Arsinoë is now a pile of ruins, which lie not far to the north of the modern *Medinet el Faioum*. Jomard gives an accurate description of them. (*Descript. de l'Egypte*, vol. 4, p. 446.)—VII. A city of Egypt, at the head of the Sinus Arabicus, and not far from the spot where stands the modern *Suez*. Philadelphus constructed the harbour, and called the place after his sister and queen Arsinoë. In its immediate vicinity lay the city of Cleopatris, of later erection, and, in consequence of their proximity, both places were often called by the common name of Cleopatris, though actually distinct spots. (*Strab.*, 805.) Arsinoë was connected with the Nile by means of the canal of Ptolemy, and for a long period was the very life of the navigation on the Sinus Arabicus, forming the connecting link between the traffic of Egypt and that of the East. In process of time, however, the dangerous navigation of the upper part of the gulf induced the Ptolemies to construct harbours lower down, and Arsinoë from this time sank in importance, and finally disappeared from notice. The Peutinger table, in the third century, makes mention of the place, but the Itinerary of Antonine passes it over in silence. (*Mannert*, vol. 10, pt. 1, p. 517.)—VIII. A city of Cilicia Trachea, on the coast, between Celenderis and the mouth of the Arymagdus. (*Pliny*, 5, 27.)—IX. Another name for Patara, in Lycia. (*Vid.* Patara.)—X. A town of Cyprus, near the promontory of Ammochostus. (*Strab.*, 682.)—XI. A harbour of Egypt, on the Sinus Arabicus, below Philoteræ Portus. (*Plin.*, 6, 29.)—XII. Another harbour, in the regio Troglodytica, in the vicinity of Diræ. (*Mela*, 3, 8.—*Artemid. ap. Strab.*)

Arsissa palus, a great lake in the southern part of Armenia Major, now the *Lake of Van*. It was on its northern side embellished with cities, which were better known to the Byzantine writers than they had been before, viz., *Chaliat* or *Athlat*, *Arzes* or *Argish*, and *Perkri*. This sheet of water is also sometimes called, in Armenian geography, the Lake of *Besnouikh*, from the district of that name in which it is situate. The name Besnouikh is deduced from that of Basus, a grandson of Haïg, the first ruler of Armenia. (*Wahl, Vorder und Mittel Asien*, p. 508.)

Artabānus, I. son of Hystaspes, was brother to Darius the First. He endeavoured to dissuade his nephew Xerxes from making war upon the Greeks, but to no effect; and, after accompanying the monarch to the Asiatic shore of the Hellespont, was sent back by him to Susa, to act as viceroy or regent in his absence. (*Herod.*, 7, 10, *seqq.*—*Id.*, 7, 17.—*Id.*, 7, 52.) If the story related by Plutarch be true, Artabanus must always have possessed great influence with Xerxes, since, according to the Greek writer, the monarch owed his crown to his uncle, who was appointed by the Persians to decide between Xerxes and his elder brother Ariamenes. Artabanus adjudged the kingdom to the former, as having been born after his father came to the throne, and as being the son of Atossa the daughter of Cyrus. (*Plut., de frat. am.*, p. 488, *f.*, p. 988, *Wyttenb.*—Compare the account given by Herodotus, 7, 1, *seqq.*) We have nothing farther of Artabanus in history. He is by no means to be confounded with the individual of the same name (Artabanus II.) who slew Xerxes. (*Bähr, ad Ctes.*, c. 20, p. 151.—*Larcher, ad Ctes.*, vol. 6, p. 287.)—II. An Hyrcanian, captain of the guards of Xerxes, and for a long time one of his greatest favourites. When the monarch, after his return from Greece, gave himself up to a life of dissolute pleasure, Artabanus conceived this to be a favourable opportunity for seizing on the throne, and, having conspired with Mithradates, one of the eunuchs of the palace, and chamberlain to the king, he introduced himself by night into the royal apartment, and slew Xerxes, B.C. 464. After perpetrating the deed, he ran to Artaxerxes, the son of the monarch, and told him that Darius, his elder brother, had just murdered his father. Artaxerxes believed the story, and his brother was immediately arrested and put to death. After the new monarch had ascended the throne, Artabanus conspired against his life, but was betrayed by Megabyzus, an accomplice of his, and put to death. Such is the account of Ctesias (c. 30), which Larcher very justly prefers to the statements of Justin (3, 1) and Diodorus Siculus (10, 19), both of which appear tinged with absurdity.—III. A monarch of Parthia, known as Artabanus II., or Arsaces VIII. He succeeded his nephew Phraates II. (Arsaces VII.), and was killed in a war with the Thogarii, a Scythian nation. (*Justin*, 42, 2.)—IV. A monarch of Parthia, known as Artabanus III., or Arsaces XIX. He succeeded Vonones I., whom he drove from the throne, having himself previously reigned in Media. Faithful to the Romans, his protectors, as long as Germanicus inspired him with fear, he became, after the death of this commander, cruel and oppressive to his subjects, and arrogant towards Rome. His people complained of him to Tiberius, who named for them Phraates as king. This individual, however, dying on the route, the emperor nominated Tiridates. Artabanus fled into Scythia, but, being encouraged by the effeminacy of Tiridates, he took up arms again, and recovered his kingdom. The death of Tiberius saved him from punishment, and he made his peace with Caligula by dint of flatteries. Still, however, he was once more driven out by his subjects, and only returned eventually to die in his kingdom, about 44 A.D. (*Tacit., Ann.*, 2, 58.—*Id. ib.*, 6, 31.—*Id. ib.*, 6, 43, &c.)—V. A king of the Parthians, son of Vologeses IV., ascended the throne A.D. 216. His historical name is Artabanus IV., or Arsaces XXXI. He had hardly commenced his reign when he was menaced by Caracalla. The emperor demanded his daughter in marriage, in order to have a pretext for war in case he refused. The Parthian king, however, assented, and the Roman army was allowed to approach the Parthian capital, where Artabanus met it with a brilliant cortège. But on a given signal, the Roman troops fell upon the followers of the monarch, and an indiscriminate massacre ensued, from which Artabanus himself with difficulty escaped. Caracalla thereupon pillaged the surrounding country, and then returned to Mesopotamia. Artabanus, burning for revenge, assembled the largest army which the Parthians had ever as yet raised, crossed the Euphrates,

laid waste everything with fire and sword, and encountered the Roman forces in Syria. Macrinus had succeeded Caracalla. A bloody battle ensued, which lasted for two days. On the third day, a herald from the Romans announced the fact of Caracalla's being dead, and that Macrinus was his successor, and also proposed a treaty of peace between the two empires. The Romans accordingly restored the prisoners they had taken, paid the expenses of the war, and Artabanus returned to his capital. His prosperity, however, was of short duration. Ardshir Babegan, or Artaxerxes, excited the Persians to revolt, and Artabanus was defeated, taken prisoner, and put to death. With him ended the Parthian dynasty of the Arsacidæ. The family itself, however, was not extinct in the person of Artabanus, but continued to reign in Armenia, as tributary to the new Persian dynasty, until the time of Justinian. (*Biogr. Univ.*, vol. 2, p. 540.)

Artabăzus, I. son of Pharnaces, commander of the Parthians and Chorasmians in the army of Xerxes. He escorted this monarch through Europe to Asia, after the battle of Salamis, at the head of sixty thousand men, and rejoined Mardonius before the battle of Platæa. He endeavoured to dissuade him from engaging in this conflict, but to no purpose; and, after the death of Mardonius, succeeded in retreating to Asia with the residue of his own forces, having obtained a safe passage through Thessaly by assuring the inhabitants that Mardonius had defeated the Greeks. (*Herod.*, 7, 66.—*Id.*, 8, 126.—*Id.*, 9, 41.—*Id.*, 9, 89.)—II. A general of Artaxerxes Longimănus. He remained faithful to this prince as long as he reigned, and did everything in his power to conquer Datames, who had revolted against the king. He himself subsequently revolted against Ochus, but, after fleeing into Macedonia, was pardoned by that prince. He fought in the battle of Arbela, on the side of Darius, and after the death of that prince surrendered himself to Alexander, who made him satrap of Bactriana. He had a large number of sons, to whom Alexander assigned governments. His daughters were married, one to Ptolemy, son of Lagus; another to Eumenes, of Cardia; and a third to Seleucus. (*Biogr. Univ.*, vol. 2, p. 542.)

Artăbrum Promontorium, a promontory on the northwestern coast of Spain, now Cape *Finisterre*, in *Gallicia*. It was sometimes called *Celticum Promontorium* (*Plin.*, 4, 22), and also *Nerium*. (*Strab.*, 106.)

Artacoăna, the capital of Aria, now *Herat*, situate on the river Arius, now the *Heri*. (*Arrian*, 3, 25.—*Strab.*, 350.)

Artagĕras or Artagicerta, a town of Armenia Major, northeast of Amida, where Caius Cæsar, a nephew of Augustus, was dangerously wounded by one Addruus. It is now probably *Ardis*. (*Vell. Paterc.*, 2, 103.)

Artaphernes, I. a brother of Darius, and son of Hystaspes, governor of Sardis. (*Herodot.*, 5, 25.)—II. A son of the preceding, whom Darius sent into Greece with Datis. He was conquered at the battle of Marathon by Miltiades. (*Vid.* Datis.—*Herod.*, 4, 153.—*Id.*, 5, 55.)

Artavasdes or Artabăzus, king of Armenia, the son and successor of Tigranes, began to reign about 70 B.C. It was principally through his treacherous advice, as to the mode of entering Parthia, that Crassus failed in his expedition against that country. He was subsequently taken by Antony, to whom he had also acted a treacherous part in his Parthian expedition, who led him in triumph at Alexandrea. He was put to death, after the battle of Actium, by Cleopatra, who wished to obtain succours from the King of Media, and therefore sent him the head of Artavasdes, his enemy. The prince appears to have been a very well educated man. He wrote in Greek two historical works, some tragedies, discourses, &c. (*Plut., Vit. Anton.*, c. 50, *seqq.*)

Artaxăta, a strongly fortified town of Upper Armenia, the capital of the empire, built upon a plain which Hannibal recommended as a proper site for the capital to King Artaxias. Near it ran the Araxes. It was burned by Corbulo, and rebuilt by Tiridates, who called it *Neronea*, in honour of Nero. It is now *Ardesh*. (*Plin.*, 6, 9.—*Flor.*, 3, 5.—*Tacit., Ann.*, 13, 39, *et* 41.—*Id. ib.*, 14, 23.—*Id. ib.*, 15, 15.—*Strab.*, 363.)

Artaxerxes, I. a name common to some of the kings of Persia, and the meaning of which will be considered at the close of this article. The first of the name succeeded his father Xerxes, who had been assassinated by Artabanus, captain of the royal guards. After discovering and punishing the murderer of his father, and bringing to a close a war in Bactria, occasioned by the revolt of a satrap, he reduced to obedience the Egyptians, who had revolted under Inarus, and who had been aided by the Athenians. Though severe in the earlier part of his reign, he became conspicuous afterward for mildness and moderation. This Artaxerxes was called Μακρόχειρ (*Longimănus*), from the extraordinary *length* of his *arms*, according to Strabo, which, on his standing straight, could reach his knees; but, according to Plutarch, because his right *hand* was *longer* than his left. He reigned thirty years, and died B.C. 425. (*Ctes., Pers.*, c. 30, *seqq.*, p. 71, *seqq., ed. Bähr.*—*Plut., Vit. Artax., init.*)—II. The second of the name, was surnamed Μνήμων (*Mnemon*), on account of his extraordinary memory. He was son of Darius the Second, by Parysatis, the daughter of Artaxerxes Longimanus, and had three brothers, Cyrus, Ostanes, and Oxathrēs. His name was Arsaces, which he changed into Artaxerxes when he ascended the throne. His brother Cyrus was of an ambitious disposition, and he resolved to make himself king in opposition to Artaxerxes. Parysatis always favoured Cyrus; and when he was accused by Tissaphernes of plotting against his brother, she obtained his pardon by her influence and entreaties. According to Xenophon (*Anab.*, 1, 1), it was irritation against his brother for listening to this charge that induced Cyrus to revolt and aspire to the throne. Another reason, however, still more powerful in the eyes of an ambitious prince, would likewise appear to have urged him on to the step. Artaxerxes had been born before his father's accession to the empire, whereas Cyrus was born the son of a king, a distinction somewhat similar to that which had given Xerxes the throne. (*Vid.* Artabanus I.) Cyrus had been appointed by his brother satrap of Lydia, and had also the command assigned him of whatever forces the Dorian cities along the coast of Asia Minor might be required to send as auxiliaries to the Persian armies. (Consult *Schneider, ad Xen., Anab.*, 1, 1.) Taking advantage of this, he assembled under various pretexts a numerous army, and at length marched against his brother at the head of one hundred thousand barbarians, and nearly thirteen thousand Greeks. Artaxerxes met him at Cunaxa with an army of nine hundred thousand barbarians, and a brief conflict ensued, in which Cyrus was killed. He was slain in the very moment of victory; for he had routed with his body-guard the guards of the king, while the Greeks were in full pursuit of that part of the king's army which had been opposed to them. The loss of the battle was owing partly to the rash impetuosity of Cyrus in charging the royal guards, and partly to the circumstance of the Greeks having pursued too far the barbarians opposed to them. Artaxerxes was wounded in the action by Cyrus's own hand, while Cyrus, on the other hand, was slain by Mithradates, a young Persian noble, and by a Carian soldier, having been wounded in succession by each. So anxious, however, was Artaxerxes to have it believed that he himself had slain the young prince, that both Mithradates and the Carian eventually lost their lives for boasting of the deed.

After the battle of Cunaxa, the Greeks began their celebrated retreat, so graphic an account of which has been preserved for us in the pages of Xenophon. (*Vid.* Xenophon.) Artaxerxes was now peaceable possessor of the throne. Being irritated at the Lacedæmonians, who had embraced his brother's cause, he lent aid to Conon the Athenian admiral, and succeeded by his means in wresting from Sparta the dominion of the sea. He then furnished the necessary means for rebuilding the walls of Athens, and finally, by employing his gold in sowing dissensions among the Grecian states, he forced Agesilaus to abandon the extensive conquests he had already made in the Persian dominions. The war at length was brought to a close by a memorable treaty, by which the Greek cities of Asia were abandoned to his sway. Artaxerxes was not successful in checking a revolt on the part of the Egyptians, nor was his march in person against the Cadusii, in Upper Asia, crowned with any happier result. He was governed entirely by his mother Parysatis, who, by studying his inclinations, had gained a complete ascendency over him. After having put to death Darius, his eldest son, for conspiring against him, he died at the advanced age of ninety-four years, bowed down by sorrow at the loss of two other sons whom Ochus, who reigned after him, had managed to cut off. According to Diodorus, he was on the throne forty-three years; but according to Eusebius and the Alexandrine Chronicle, forty years. Plutarch makes his reign sixty-two years, but this is an error of a transcriber. (*Diod. Sic.*, 13, 104. — *Clinton's Fast. Hell.*, vol. 1, p. 316, 323.)—III. The third of the name, called previously Ochus, and known in history as Artaxerxes Ochus, or simply Ochus, succeeded his father Mnemon. He commenced his reign with the massacre of his brothers, and of all who belonged to the royal family. Egypt was at this time in full revolt, Artaxerxes Mnemon having in vain attempted to reduce it, and Ochus continued the war by means of his generals. Learning, however, that the Egyptians indulged in railleries against his person, and, moreover, that Phœnicia and Cyprus had also rebelled, he put himself at the head of his armies, took Sidon through the treachery of Mentor, commander of the Greek mercenaries, and made an indiscriminate slaughter of the inhabitants. He then marched against Egypt, and reconquered it through the military talents of Bagoas. Once master of the country, he gave himself up to all manner of cruelty, destroyed the temples, insulted the Egyptian deities, and, to crown all, caused the sacred Apis to be killed, and his flesh served up for a repast. This conduct excited the indignation of Bagoas, who, being an Egyptian by birth, was, of course, strongly attached to the religion of his country. He concealed his angry feelings, however, until Ochus had returned to Persia, and resumed his indolent mode of life, giving up the reins of government entirely to Bagoas. The latter thereupon caused him to be poisoned, gave his body to be devoured by cats, and, to indicate his cruelty of disposition, had sabre handles made of his bones. Bagoas placed on the vacant throne Arses, the youngest son of Ochus, and put to death all the rest. Ochus reigned eleven years, not eighteen, as Manetho gives it. (*Ælian, V. H.*, 6, 8. — *Justin*, 10, 3.)—IV. A soldier of fortune, founder of the dynasty of the Sassanidæ, and called by the Greek historians Artaxerxes. His true name was Ardechir Babegan, and he was the son or grandson of an individual named Sassan, who, though in very reduced circumstances, claimed descent from Artaxerxes Longimanus. He succeeded in dethroning Artabanus, the last of the Arsacidæ, and thus laid the foundation of the second or later Persian empire. Although a usurper, Artaxerxes appears to have had a peaceable reign, as far as the internal affairs of his kingdom were concerned. In his external relations he came in contact with the Emperor Severus, who defeated him on his invading the Roman territory, and forced him to retreat. Artaxerxes was about to renew the war with fresh forces, when he died. To rare prudence and heroic courage he united a love of letters, and is said to have composed several works. He reigned fourteen or fifteen years, and left the throne to Sapor I.—V. A brother and successor of Sapor II. He died after a reign of four years, A.D. 384. — As regards the form *Artoxerxes* (Ἀρτοξέρξης), which sometimes occurs in editions, in place of the more common *Artaxerxes*, consult the remarks of Bähr (*ad Ctes.*, p. 186, *seqq.*). The name Artaxerxes is supposed to have been *Artachshast* or *Artachshasta* in Persian, and to have been compounded of the Persian *Art* or *Ard*, "strong," and the Zendic *Khshetro, Khshered*, or *Khshetræ*, "a warrior." Hence the appellation Artaxerxes will signify "a strong or mighty warrior." (Compare *Herodotus*, 6, 98, Ἀρταξέρξης, *μέγας ἀρήιος*.) Others write the Persian name thus, *Artahschetz*, and make it equivalent to "a great king." (Consult *Bähr, ad Ctes.*, p. 187. — *Rosenmüller, Handbuch*, &c., vol. 1, p. 373, n. 40.—*De Sacy, Mémoires sur diverse antiquités de la Perse*, p. 100.)

Artaxĭas, the name of three kings of Armenia.—I. The first reigned in the Upper or Greater Armenia, with the consent of Antiochus the Great. He gave an asylum to Hannibal at one time, and was also taken prisoner by Antiochus Epiphanes, but afterward regained his liberty.—II. The son of Artavasdes. He was killed by his own subjects, A.D. 20, and Tigranes chosen as his successor. (*Tacit., Ann.*, 2.)—III. Surnamed Zeno, son of Polemon. He was proclaimed king of Armenia by Germanicus, in the place of Venones, who was expelled the throne. He died A.D. 35. (*Tacit., Ann.*, 6, 31.)

Artemidōrus, I. A philosopher of Cnidus, who, having been intrusted by his friend Brutus with the secret of the conspiracy set on foot against Cæsar, presented to the latter a memorial containing an account of the whole affair. Cæsar received it as he was going to the senate-house, and put it with other papers which he held in his hand, thinking it to be of no material consequence. Had it been read by him, the whole plot would have been crushed. (*Plut., Vit. Cæs.*)—II. A geographer of Ephesus, who flourished about 104 B.C. After having visited the coasts of the greater part of the Mediterranean, and having seen Gades and portions of the Atlantic shores, as also the Sinus Arabicus or Red Sea, he published a geographical work in eleven books, entitled Γεωγραφούμενα. More than five centuries after this, Marcianus of Heraclea made an abridgment of it, a part of which is preserved. We have also remaining some other fragments of Artemidorus. Athenæus likewise cites his *Ionic Memoirs*, Ἰωνικὰ ὑπομνήματα. He is often referred to by Strabo, Pliny, and Stephanus of Byzantium. The remains of Artemidorus are given in the Minor Greek geographers by Hoeschel and Hudson, with the exception of one fragment, giving a description of the Nile, which was published for the first time by Berger in Aretin's *Beyträge zur Gesch. und Lit.*, vol. 2, 1804 (*May*), p. 50. —III. A native of Ephesus, who lived in the time of the Antonines, and who was surnamed, for distinction from others, *Daldianus*, because his mother had been born in Daldis, a city of Lydia. He published, under the title of Ὀνειροκριτικά, a work *On the Interpretation of Dreams*, in five books. It contains all that the author had been able to collect during his travels in Greece, Italy, and Asia, from those persons who, in that superstitious age, had turned their attention to so futile and illusory a subject. The work, apart from its main topic, contains some very interesting information respecting ancient customs, and serves also to explain many symbols and allegorical objects connected with the sculpture of former times. It furnishes, moreover, some important aid in elucidating

points of mythology. The style is marked by a certain degree of neatness, if not elegance. The best edition is that of Reiff, *Leips.*, 1805, 2 vols. 8vo. — IV. A physician in the age of Hadrian. He is charged with having mutilated the works of Hippocrates. Not content with removing expressions that had fallen into disuse, and substituting others that were more intelligible in his own day, he is said also to have interpolated the text, and to have struck out, at the same time, whatever appeared to clash with the new matter thus brought in by him. (*Vid.* Hippocrates.—*Galen, comm. in lib. de nat. hum.*, p. 4. — *Sprengel, Hist. Med.*, vol. 1, p. 294.)—V. A painter, whose country is uncertain. He flourished towards the end of the first century of our era, and is referred to by Martial (*Ep.*, 5, 40), who censures him, because, in painting Venus, he did not give that soft gracefulness to her person which other artists had done, but rather a degree of the austere dignity of Minerva. (*Sillig, Dict. Art., s. v.*)

Artĕmis (Ἄρτεμις), the Greek name of Diana. From a curious passage in Clemens Alexandrinus (*Strom.*, 1, p. 384, *Pott*), it would appear, that the goddess was called Artemis because of Phrygian origin (Φρυγίαν τε οὖσαν, κεκλῆσθαι Ἄρτεμιν). Hence Jablonski concludes, that the name itself is a Phrygian one, and he compares it with the royal appellation *Artemas*, as given in Xenophon to a king of Phrygia. (*Cyrop.*, 2, 1, 5.) It is very probable, that the primitive root of the term Artemis is to be traced to the Persian tongue (*Arta, Arte, Art, Ar*, all signifying "great," or "excellent"), and thus Artemis or Diana becomes identical with the "great" mother of Nature, even as she was worshipped at Ephesus. As a collateral confirmation of this etymology, we may state, that the Persians, according to Herodotus (7, 61), originally called themselves *Artæi* (Ἀρταῖοι), which Hellanicus makes equivalent to the Greek ἥρωες, "*heroes*," i. e., great, strong, powerful. (*Hellan., Fragm.*, p. 97, *Sturz.* — *Id., ap. Steph. Byz., s. v.* Ἀρταία.) Other derivations of the name Artemis are not so satisfactory. Sickler, for example, deduces it from the Semitic *Ar*, "a foe," and *tama*, "impurity," as indicating the foe of what is unchaste, gloomy, or obscure. (*Cadmus*, p. xc.) Welcker, on the other hand, regards it as an epithet of the same nature with Opis and Nemesis, and says that it is ἄρι-Θέμις. (*Schwenck, Etymol. Mythol. Andeut.*, p. 263.) Plato, in his Cratylus, derives Ἄρτεμις from ἀρτεμής, "whole," "uninjured," and, therefore, "sound" and "pure," as referring to the virgin purity of the goddess. This is about as correct as the rest of Plato's attempts at etymology. (*Cratyl.*, p. 50.—*Op., ed. Bekk.*, vol. 4, p. 248.—Consult *Creuzer, Symbolik*, vol. 2, p. 190.)

Artemisia, I. daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus, and also over Cos and other adjacent islands. She joined the fleet of Xerxes, when he invaded Greece, with five vessels, the best equipped of the whole fleet after those of the Sidonians; and she displayed so much valour and skill at the battle of Salamis, as to elicit from Xerxes the well-known remark, that the men had acted like women in the fight, and the women like men. The Athenians, indignant that a female should appear in arms against them, offered a reward of 10,000 drachmæ to any one who should take her prisoner. She, however, escaped after the action. (*Herod.*, 7, 99.—*Id.*, 8, 88. —*Id.*, 8, 93.) If we are to believe Ptolemy Hephæstion, a writer who mixed up many fables with some truth, Artemisia subsequently conceived an attachment for a youth of Abydos, named Dardanus; but, not meeting with a return for her passion, she put out his eyes while he slept, and then threw herself down from the lover's leap at the Promontory of Leucate. (*Ptol. Hephæst. ap. Phot., Cod.*, 190, p. 153, *Bekker.*) — II. Another queen of Caria, not to be confounded with the preceding. She was the daughter of Hecatomnus, king of Caria, and married her brother Mausolus, a species of union sanctioned by the customs of the country. She lost her husband, who was remarkable for personal beauty, B.C. 365, and she became, in consequence, a prey to the deepest affliction. A splendid tomb was erected to his memory, called *Mausolēum* (Μαυσωλεῖον, *scil.* μνημεῖον, i. e., "tomb of Mausolus"), and the most noted writers of the day were invited to attend a literary contest, in which ample rewards were to be bestowed on those who should celebrate with most ability the praises of the deceased. Among the individuals who came together on that occasion were, according to Aulus Gellius (10, 18), Theopompus, Theodectes, Naucrites, and even Isocrates. The prize was won by Theopompus. (*Aul. Gell., l. c.*) Valerius Maximus and Aulus Gellius relate a marvellous story concerning the excessive grief of Artemisia. They say that she actually mixed the ashes of her husband with water, and drank them off! (*Val. Max.*, 4, 6.) The grief of Artemisia, poignant though it was, did not cause her to neglect the care of her dominions; she conquered the isle of Rhodes, and gained possession of some Greek cities on the main land; and yet it is said that she died of grief two years after the loss of her husband. (*Vitruv.*, 2, 8. — *Strab.*, 656. — *Plin.*, 36, 5.)

Artemisĭum, a promontory of Eubœa, on the northwestern side of the island. It had a temple sacred to Artemis (Diana), whence its name. Off this coast the Greeks obtained their first victory over the fleet of Xerxes, on the same day with the action of Thermopylæ. (*Herod.*, 7, 175, &c.)

Artemīta, I. a city of Assyria, north of Seleucia, and southwest of Apollonia. It appears to have been the same with *Dastagerda* in the middle ages, and the *Chalasar* of more modern times. (*Tacit.*, 6, 41. —*Plin.*, 6, 26.—*Isid., Charac.*)—II. Another in Armenia Major, near its southern boundary, now *Actamar* or *Van*. It lay at the southeastern extremity of the Arsissa Palus, now *Lake of Van*.

Artĕmon, I. a celebrated mechanician, a native of Clazomenæ, who was with Pericles at the siege of Samos, where it is said he invented the battering-ram, the *testudo*, and other equally valuable military engines. (*Plut., Vit. Pericl.*, c. 27.)—II. A native of Syria, one of the lower order, whose features resembled in the strongest manner those of Antiochus Theos. The queen, after the king's murder, made use of Artemon to represent her husband in a lingering state, that, by his seeming to have died a natural death, she might conceal her guilt, and effect her wicked purpose. (*Plin.*, 7, 10.)

Artimpăsa, a name given to a goddess among the Scythians, whose attributes resembled those of the Grecian Venus. (*Herod.*, 4, 59.) Some read, in the text of Herodotus, Ἀρίππασα (*Arippasa*); others, with Origen (*contr. Cels. V.*, p. 609), prefer Ἀργίμπασα. Many consider the deity here mentioned to be none other than the "Earth," the German *Hertha*, for, according to Jamieson, the ancient Goths called Venus *Iordem-asa*. and *Ardem-asa*, i. e., "terræ dea." The first part of the name reminds us at once of our English term "earth," through the German "*erde*," and the remainder refers to the *Asi*, or earliest deities of Asiatic and Scandinavian mythology. (*Hermes Scythicus*, p. 120.)

Arvāles or Ambarvāles, a name given to twelve priests who celebrated the festivals called Ambarvalia. This sacerdotal order is said to have been instituted by Romulus in honour of his nurse Acca Laurentia, who had twelve sons; and when one of them died, Romulus, to console her, offered to supply his place, and called himself and the rest of her sons *Fratres Arvales*. Their office was for life, and continued even in captivity and exile. They wore a crown made of the ears of wheat, and a white woollen wreath around

their temples. The hymn sung by these priests was discovered in 1778, in opening the foundations of the sacristy of St. Peter's, inscribed on a stone. Consult *Forcellini* (*Lex. Tot. Lat., s. v.* Arvales), where the question is considered, whether the Arvales and the Ambarvales were distinct priesthoods or not. Reference is there made to the work of Marinio, "*Degli Attiche Monumenti de' Fratelli Arvali, scolpiti gia in tavole di marmo, ed ora raccolti, diciferatie commentati. Roma*, 1795, 2 vols. 4to."

Aruĕris, a god of the Egyptians, son of Isis and Osiris. (*Vid.* Horus.)

Arverni, a powerful people of Gaul, whose territories lay between the sources of the Elaver or *Allier*, and Duranius or *Dordogne*, branches of the Liger and Garumna. The district is now *Auvergne*. Their capital was Augustunometum, now *Clermont*. They were a powerful nation, and were only conquered after great slaughter. Their name is supposed to be derived from *Ar*, or *al*, "high," and *Verann* (*fearann*), "country" or "region." (*Thierry, Hist. des Gaulois*, vol. 2, p. 29.)

Ariusĭum Promontorium, a promontory of Chios. The adjacent country was famous for producing a wine (*Vinum Ariusium*) that was considered the best of all the Greek wines. (*Virg., Eclog.*, 5, 71.—*Strab.*, 955.—*Plut., non posse suav. vivi*, &c., c. 17. — *Clem. Alex., Pæd.*, 2, 2.)

Aruns Tarquinius, I. a brother of Lucius Tarquinius, or Tarquin the Proud. He was of a meek and gentle spirit, and was married to the younger Tullia. His wife, a haughty and ambitious woman, murdered him, according to the old legend, and married Tarquin the Proud, who had, in like manner, made away with his own spouse. (*Liv.*, 1, 46.—*Arnold's Rome*, vol. 1, p. 41.)—II. A son of Tarquin the Proud. In the first conflict that took place after the expulsion of his father, he and Brutus slew each other. (*Liv.*, 2, 6.—*Arnold's Rome*, vol. 1, p. 108.)

Aruntius, I. a Roman writer, who, with an affectation of the style of Sallust, composed in the age of Augustus a history of the first Punic war. (*Voss., de Hist. Lat.*, 1, 18.)—II. A Roman poet, whose full name was Aruntius Stella. He is highly praised by Statius, who dedicated some of his productions to him, and also by Martial. Among the works that he composed was a poem on the victory of Domitian over the Sarmatæ. His writings have not come down to us. (*Statius, Sylv.*, 1, 2, 17.—*Id. ib.*, 1, 2, 258, &c.—*Martial*, 5, 59, 2.—*Id.*, 12, 3, 11, &c.)

Aruspex. *Vid.* Haruspex.

Arxăta, a town of Armenia Major, situate on the Araxes, east of Artaxata, towards the confines of Media. (*Strab.*, 528.) It is probably the Naxuana of Ptolemy.

Aryandes, a Persian, appointed governor of Egypt by Cambyses. He was put to death by Darius for issuing a silver coinage in his own name. (*Herodot.*, 4, 166.)

Asander, a governor of the Cimmerian Bosporus under Pharnaces. He revolted against him B.C. 47; and having defeated both him and his successor, obtained peaceable possession of the government, which was afterward confirmed to him by Augustus. He separated by a wall the Tauric Chersonese from the continent. (*Appian, Bell. Mithrad.*, 120.—*Dio Cassius*, 42, 46.)

Asciburgium, I. a Roman fortified post on the German side of the Rhine. Ptolemy places it where the Canal of Drusus joined the Yssel.—II. A town of Germany, placed by the *Tab. Peuting.* on the western bank of the Rhine, south of the modern *Santen*. (Compare *Mannert, Geogr.*, vol. 3, p. 454.) Ritter has some curious speculations upon the name of this place, and seeks to trace an analogy between it and that of the Aspurgiana, on the Palus Mæotis (*Strabo*, 495), as also between both of these and the famed As-gard of Scandinavian mythology. (*Ritter's Vorhalle*, p. 296, *seqq.*—Consult remarks under the article Asi.)

Asbystæ, a small inland tribe of Africa, situate between the Gilligammæ on the east, and the Auschisæ on the west (*Herodot.*, 4, 170), and above Cyrenaica. They had no communication with the coast, which was occupied by the Cyreneans. According to Herodotus (*l. c.*), they were beyond all the Africans remarkable for the use of chariots drawn by four horses. (*Rennell, Geogr. Herod.*, vol. 2, p. 265.)

Ascalăphus, I. a son of Mars and Astyoche, went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deïphobus. (*Hom., Il.*, 2, 513.)—II. A son of Acheron by Gorgyra or Orphine, stationed by Pluto to watch over Proserpina in the Elysian fields. It was he who testified to the fact of Proserpina's having eaten a pomegranate seed in the kingdom of Pluto. (*Vid.* Proserpina.) He was changed into an owl for his mischief-making. (*Ovid, Met.*, 5, 549.) Another legend says that Ceres placed a large stone on him in Erebus, which Hercules rolled away. (*Apollod.*, 1, 5, 3.—*Id.*, 2, 5, 12.) There are likewise other variations in the fable, as given by the ancient mythologists. According to Antoninus Liberalis (c. 24), who quotes from Nicander, the name of the individual was Ascalabus, son of the nymph Misme (Μίσμη). His mother having handed Ceres a drink when the latter was searching for her daughter, and the goddess having, through excessive thirst, drained the cup at a single draught, Ascalabus, in derision, ordered a caldron to be brought; whereupon the offended deity changed him into a lizard. (Compare *Muncker, ad Anton. Lib., l. c.*, and *Creuzer, Symbolik*, vol. 4, p. 467, *seqq.*)

Ascălon, a maritime town of Palestine, 320 furlongs from Jerusalem, between Azotus to the north, and Gaza to the south. Venus Urania was worshipped in this city. Her temple was pillaged, according to Herodotus, by the Scythians, B.C. 630. Here also was worshipped the goddess Derceto. Ascalon was taken from the Assyrians by the Persians, and afterward fell successively into the hands of Alexander the Great, Ptolemy, and Antiochus I.; but, during the wars between Antiochus Epiphanes and his brother Philopator, it became independent, and remained so until it fell under the Roman power. It was frequently taken by the Saracens, and suffered much during the crusades. Baldwin, king of Jerusalem, took it, after a siege of five or six months, in 1153 or 1154, at which time it was erected into an episcopal town: but, falling at length into the hands of the Turks, it was almost destroyed, and is now an insignificant place, which they occupy for the purpose of opposing the inroads of the Arabians. Its modern name is *Scalona*. Herod the Great was born at Ascalon, and hence received the appellation of Ascalonites. (*Plin.*, 5, 13.—*Amm. Marcell.*, 14, 26.—*Ptol.*, 5, 16.—*Strabo*, 522.—*Joseph., Ant. Jud.*, 6, 1.)

Ascanius, I. son of Æneas by Creüsa. According to the old legend (for it is not right to dignify such narratives with the name of history), he was saved from the flames of Troy by his father, whom he accompanied to Italy, where his name was afterward changed to Iulus. He behaved with great valour in the war which his father carried on against the Latins, and succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium. The fabulous chronology of the Roman writers makes the descendants of Ascanius to have reigned in Alba for about 420 years, under fourteen kings, till the age of Numitor. Ascanius himself reigned, according to the same authorities, thirty-eight years, of which thirty were passed at Lavinium, and the remainder at Alba. He was succeeded by Sylvius Posthumus, son of Æneas by Lavinia. Iulus,

the son of Ascanius, disputed the crown with him; but the Latins gave it in favour of Sylvius, as he was descended from the family of Latinus, and Iulus was invested with the office of high-priest, which remained a long while in his family. (*Liv.*, 1, 3.—*Serv. ad Virg., Æn.*, 1, 270. — *Dionys. Hal.*, 1, 76. — *Plut., Vit. Rom.*)—II. A river of Bithynia, which discharged into the Propontis the waters of the Lake Ascanius. (*Plin.*, 5, 32. — *Aristot. ap. Schol. Apollon. Rh.*, 1, 1177.)—III. A lake in the western part of Bithynia, near the head waters of the Sinus Cianus. At its eastern extremity stood the city of Nicæa. Aristotle observes, that the waters of this lake were so impregnated with nitre, as to cleanse the clothes dipped into them. (*Mirab. Auscult.*, c. 54. — *Plin.*, 31, 10.) According to Colonel Leake, the Ascanian Lake is about ten miles long and four wide, surrounded on three sides by steep woody slopes, behind which rise the snowy summits of the range of Olympus. (*Leake's Asia Minor*, p. 7. — *Cramer's Asia Minor*, vol. 1, p. 180.)

Asclepiēa ('Ασκληπιεῖα), a festival in honour of Æsculapius ('Ασκληπιός), celebrated in several parts of Greece, but nowhere with so much solemnity as at Epidaurus. One part of the celebration, as we learn from Plato, consisted of contests in poetry and music. (*Plat., Ion. init.* — *Jul. Poll.*, 1, 37. — *Pausanias*, 2, 26, 7.) Another form of the name is *Asclepēa* ('Ασκληπεῖα), respecting which, consult the remarks of Siebelis (*ad Pausan., l. c.*).

Asclepiades, I. the reputed descendants of Æsculapius ('Ασκληπιός), consisting of several families spread over Greece, and professing to have among them certain secrets of the healing art handed down to them from their great progenitor. The Asclepiades of Epidaurus were among the most famous of the name. The Asclepiades compelled all who were initiated into the mysteries of their science, to swear by Apollo, Æsculapius, Hygiea, Panacea, and all the other gods and goddesses, that they would not profane the secrets of the healing art, but would only unfold them to the children of their masters, or to those who should have bound themselves by the same oath. (Consult *Hippocr.*, *ὅρκος illustratus a Meibomio*, 4to, *L. B.*, 1643.) We may, in this point of view, regard as a *locus classicus* a passage of Galen, wherein he states that medical knowledge was at first hereditary, and that parents imparted it to their offspring as a kind of family prerogative or possession. This usage, however, became in process of time more relaxed, and then medical secrets began to be imparted to strangers who had gone through the forms of initiation (*τέλειοι ἄνδρες*), and were in this way rendered less exclusive in their character. (*Galen, Administr. Anatom.*, lib. 2, p. 128.) It is for this reason that Aristides, in a later age, remarks, that a knowledge of medicine was for a long time regarded as the attribute of the family of the Asclepiades. (*Orat. Sacr.*, vol. 1, p. 80.) And hence, too, Lucian makes a physician say, "My sacred and mysterious oath compels me to be silent." (*Tragopod.*, p. 818.) The theurgic physicians of the Alexandrean school re-established, at a subsequent period, this ancient custom, in order to impart, by the obligation of religious silence, a greater degree of consideration to their superstitious practices. (*Alex. Trall.*, lib. 10, p. 593, *ed. Guinth. Andernac.*) The Asclepiades appear to have established, among their disciples and in their manner of instructing, a distinction which we find existing also in the schools of the philosophers. They imparted the ordinary branches of medical knowledge to those who were not yet initiated, but their profound secrets (*αἱ ἀπόῤῥητοι διδασκαλίαι*) only to those who had been admitted into their mysteries. The Asclepiades neglected entirely two essential parts of the healing art, diet and anatomy. Plato says that an acquaintance with dietetics was not cultivated before the time of Prodicus of Selymbria, and Hippocrates confirms the assertion of the philosopher. (*Sprengel, Apol., d'Hippocr.*, pt. 11, p. 271.) Anatomy, again, could not flourish in Greece, through the force of popular prejudice, and these prejudices took their rise from the belief, that the soul, after being disengaged from its material envelope, was obliged to wander on the banks of the Styx until the body was consigned to the earth or devoured by the flames. (*Hom., Il.*, 23, 71. — *Sprengel, Hist. Med.*, vol. 1, p. 169, *seqq.*)—II. A Greek physician, a native of Prusa in Bithynia, who lived in the age of Cicero, and who was the first that brought the art of medicine into reputation at Rome. After having acquired a name in Asia, he came to the capital of Italy, B C. 110, rejecting the offers of Mithradates, king of Pontus, who wished him to reside at his court. Asclepiades was one of those ardent spirits destined to bring about a revolution in whatever career they move, and nature had endowed him with an attractive kind of eloquence, which he often abused. At Rome he commenced giving lessons in rhetoric, but all of a sudden, persuading himself, after a very superficial acquaintance with medicine, that he was thoroughly master of the art, he began to practice it. Unhappily, he brought into this new pursuit all the rash eagerness of his independent spirit, and all the philosophical errors of opinion which, as a rhetorician, he had successively adopted. The Romans had given a favourable reception to Archagathus before Asclepiades came among them, but they soon began to dislike his practice, from his having recourse frequently to painful remedies. Asclepiades, in order to gain a reputation, pursued a course directly opposite to this. He made it a point to give only such remedies as were agreeable and easy to bear. He applied, moreover, to the medical art all the erroneous philosophic notions of his day; and, speaking in this way to the Romans of things that entered into the plan of their studies, and alluring them also by the charms of his eloquence, he was enabled to gain their confidence the more easily, from being himself deceived into the belief that he was near the truth. Adopting the corpuscular philosophy of Epicurus, he made it the basis of his doctrine. He misunderstood that of Hippocrates, the only true one. He even criticised openly the method of this great physician, namely, the calm observation of nature, and called it, in derision, "the study of death" (*θανάτου μελέτην.* — *Galen, de venæ sect. adv. Erasistr.*, page 3). From Pliny's account of him, Asclepiades would appear to have been nothing more than a successful charlatan, who flattered the whims of his patients, and rejected all the tortures which, under the name of regular remedies, had been previously in vogue. He admitted only five means of cure; dieting, occasional abstinence from wine, frictions, exercise on foot, and the being carried in litters. (*Plin.*, 26, 3.) The appearance, too, for the first time in Italy, of the disorder termed elephantiasis, and the alarm which it occasioned, could not fail to add greatly to the reputation of a medical man who was skilful in curing it. (*Plut., Sympos.*, 8, *qu.* 9.) Finally, the relations subsisting between him and the most distinguished Romans of his time, especially Cicero, contributed greatly to his celebrity. (*De Orat.*, 1, 14.) A singular circumstance also gained him great credit among the lower orders. Happening to pass, on one occasion, near a funeral train, he perceived that the body which was being conveyed to the funeral pile exhibited signs of life. He immediately employed the most active measures for its resuscitation, and succeeded, to the great astonishment of the by-standers, who regarded what he had done as a restoring from death to life, rather than as an act of ordinary healing. Asclepiades used to boast that he had never been sick; and if we credit Pliny, he did not even die of any malady, but from an

accident that befell him. We have some fragments of his writings remaining, an edition of which was given by Gumpert, with a preface by Grüner, *Vimar.*, 1794, 8vo. Asclepiades was the founder of a school, which enjoyed great celebrity among the ancients. Stephanus of Byzantium gives the names of several of his pupils (*s. v.* Δυρράχιον). A scholar of his, not mentioned by the latter, namely, Themisto, was the chief of the sect of the Methodists, as they were termed. (*Biogr. Univ.*, vol. 2, p. 564. — *Sprengel, Hist. Med.*, 2, p. 3, *seqq.*)

Asclepiodōrus, I. an Athenian painter, contemporary with Apelles, who praised the former for the symmetry of his productions, and yielded him the palm in delineating the relative distances of objects. Mnaso, a tyrant of antiquity, employed him to paint the twelve deities (Dii majores), and paid him 300 minas (over $5277) for each. (*Pliny*, 35, 10.) — II. A statuary, one of those, according to Pliny (34, 8), who excelled in representing the philosophers. (*Sillig, Dict. Art., s. v.*)

Asclepiodōtus, a native of Alexandrea, the disciple of Jacobus in medicine and of Proclus in eclectic philosophy, in both of which he acquired a distinguished reputation. Damascius gave a long account of him in the Life of Isidorus, of which Suidas and Photius have preserved fragments. In medicine he surpassed his instructer, and is said to have re-established the use of white hellebore, with which he made some very successful cures. He was well acquainted also with the virtues of plants, and with the history of animals; and made great progress also in the musical art. Some wonderful stories are likewise related of him, which would seem to place him in a class of Thaumaturgists. He wrote a commentary on the Timæus of Plato, which is now lost. (*Photius, Cod.*, 242, vol. 2, p. 343, *seqq.*)

Ascōlĭa, a festival in honour of Bacchus, celebrated by the Athenian husbandmen, who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle or bag with the skin of the victim, which they filled with wine, smearing at the same time the outer surface with oil. On this they endeavoured to leap with one foot, and he that first fixed himself was declared victor, and received the bottle as a reward. This was called *ἀσκωλιάζειν, παρὰ τοῦ ἐπὶ τὸν ἀσκὸν ἅλλεσθαι*, from *leaping upon the bottle*, whence the name of the festival is derived. It was also introduced into Italy under the name of *Vinalia*, on which occasion the rustics put on hideous masks of bark, and invoked Bacchus in joyful strains. They also hung up, at the same time, little images on a lofty pine. These images they called *Oscilla*. (*Schol. ad Aristoph., Plut.*, 1129.—*Virg., Georg.*, 2, 387, *seqq.*) Spence gives engravings from several gems, on which figures are represented, called *oscilla* or *αἰώραι*. They are found also in the paintings at Herculaneum, and in Mercurialis (*Art. Gymn.*, 3, 8, p. 217). Spence attributes the origin of this rite to the popular belief, that when Bacchus turned his face towards the fields, their fertility was assured. Hence they exposed these small figures to the winds, that they might be free to turn in any direction. Some writers think that the *oscilla* were the same with phallic symbols (compare *Serv. ad Virg., l. c.*), but this opinion now finds few, if any, supporters. (*Turneb., Adv.*, 3, 20. — *Rolle, Recherches sur le culte de Bacchus*, vol. 1, p. 312.) The Athenians had their festival of *oscilla*, which they termed *αἰώραι*, and which was said to have been instituted in memory of Erigone; and hence Varro (*ap. Serv. ad Æn.*, 12, 603) gives another singular explanation to the custom of suspending *oscilla*. According to him, a rope was suspended at either extremity from a beam or tree, and in this way a swing was formed, to which a little image or *oscillum* was suspended. The movement of this swing to and fro, with the image attached, was regarded as a kind of funeral offering to those who had committed suicide by hanging.—There is evidently some analogy, in both form and meaning, between the Latin term *oscilla* and the Greek *ἀσκώλια*, and the common derivations given in either case cannot be correct. (Consult the etymology given by Servius, *ad Virg., l. c.*)

Asconius Pediānus, a grammarian, born at Patavium, a little before the commencement of our era (*Madvig, de Pediani Comment. Disp. Crit.*, p. 16), and who is known to modern times by his commentary on the orations of Cicero. The statement of Philargyrius, that Asconius had heard Virgil in his youth, deserves no credit whatever (*ad Virg., Eclog.*, 3, 106), since it is contradicted in effect by the remark of St. Jerome, who informs us that Asconius, in the 73d year of his age, and in the 7th of Vespasian's reign, suffered the loss of his sight, but still lived for twelve years after this. (*Hieron., in Chronic. Euseb., ad Olymp.* ccxiii., 3.) Just as little credit is due to the supposition of there having been two individuals named Asconius, an earlier one, who was the friend of Livy and Virgil, and wrote a commentary on Cicero's orations, and a later one, who was an historical writer. All antiquity knows but one Asconius Pedianus. (*Jos. Scal., Animadv. ad Euseb., Chron.*, p. 183, *ed.* 1.—p. 200, *ed.* 2.)—Few particulars have reached us relative to Asconius. He composed a work in defence of Virgil, now lost (*Donat. in Vit. Virg.*, 16, 64), and another on the life of Sallust, which also has not reached us. He wrote likewise a commentary on the Orations of Cicero, for the use of his own son (*ad Orat. pro Milon.*, 6), some portions of which have reached our day. The importance of these makes us feel the more sensibly the loss of the other parts. (*Madvig*, p. 72, *seqq.*) We have fragments of the commentary on nine orations of Cicero: the Divinatio, three of those against Verres, the oration for Cornelius, the oration *in tog. candid.*, that against Piso, and those for Scaurus and for Milo. The character of this commentary is in general historical, and Asconius appears in it as a man well acquainted with the history and earlier constitution of Rome. Frequently he is our only authority for certain facts, since the sources from which he has drawn, in such cases, no longer exist. His Latinity is tolerably pure and correct, and comparatively free from the barbarisms of a declining tongue; always excepting the commentaries on the Verrine orations, which are thought by the learned to have been the work of a later writer, who lived shortly after Servius and Donatus, and who probably derived his materials from some commentary of Asconius, now lost. It is to this same later writer, and not to Asconius, that Niebuhr assigns the scholia found by Mai, in 1841, in the Ambrosian palimpsest. (*Nieb. ad Front., Op., ed. Berolin.*, p. xxxiv.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 539, *seqq.*)

Ascra, a town of Bœotia, situate on a rocky summit belonging to Helicon. It could boast of considerable antiquity, having been founded, as the poet Hegesinous, quoted by Pausanias (9, 29), asserts, by Ephialtes and Otus, sons of Aloeus. What rendered the place, however, most remarkable, was its having been the residence of Hesiod. The poet was not a native of Cyme, but his father came from Cyme to Ascra, his native city, as he himself informs us (*Op. et D.*, v. 635, *seqq.*). He does not give us a very favourable idea of the climate of the place. From his birthplace Ascra, Hesiod is commonly called the *Ascrean* bard. Pausanias reports, that in his day only one tower remained to mark the site of Ascra (9, 29). Dr. Clark imagined that the village of *Zagora* represents Ascra; but Sir W. Gell is inclined to identify it with an ancient tower he observed on a lofty, bare, conical rock; which agrees with the topography of Strabo, who places it to the right of Helicon, and

about forty stadia from Thespiæ. (*Cramer's Ancient Greece*, vol. 2, p. 207, *seqq.*)

Asculum, I. Picenum, a city of Picenum, so named to distinguish it from the Asculum of Apulia. It was situate in the interior, on the river Truentus, and some distance to the southwest of Firmum. Strabo describes it as a place of great strength, surrounded by walls and inaccessible heights. It was the first city to declare against the Romans when the Social war broke out, and its example was followed by the whole of Picenum. Asculum sustained, in the course of that war, a long and memorable siege against Pompey, who finally, however, compelled the place to surrender, and caused several of the chiefs of the rebels to be beheaded. (*Liv., Epit.*, 76.—*Vell. Paterc.*, 2, 21.—*Florus*, 3, 18.—*Appian, Bell. Civ.*, 1, 38.—*Plut., Vit. Pomp.*) We learn from Pliny (3, 13) that Asculum was a Roman colony, and regarded as the chief city of the province. It is now *Ascoli*.—II. Apulum, a city of Apulia, to which the epithet *Apulum* was attached to distinguish it from Asculum in Picenum. It was situate in the interior of Daunia, near the confines of Samnium, and is supposed to be represented by the modern town of *Ascoli*, which is about six miles to the southwest of *Ordona*. It was under the walls of this place that Pyrrhus encountered a second time the Roman army, after having gained a signal victory in Lucania. The action was attended with no advantage to either side. (*Florus*, 1, 18.—*Plut., Vit. Pyrrh.*—*Frontin., Strateg.*, 1, 3.) Frontinus, who classes it among the colonies of Apulia, terms it Asculum. This is probably the correct orthography, as may be seen from coins, the inscription on which is AYCAIΩN, and AYCKA. (*Cramer's Ancient Italy*, vol. 2, p. 288.)

Asdrŭbal. *Vid.* Hasdrubal.

Asi, or Asæ (in the old Scandinavian *Æsir* or *Esir*, the plural form of *As*), a general appellation given, in the mythology of northern Europe, to the deities that came in with Odin from the East. Including this latter divinity they were twelve in number, according to some, thirteen (*Magnusen, Boreal. Mythol. Lex.*, p. 720), and there was the same number of female deities or *Asyniæ*.—While some are inclined to see in the Asi merely an Asiatic colony, wandering in from the vicinity of the Don, others, with much more propriety, find in the name a curious chain of connexion between the early religions of the Eastern and European worlds. The term *As*, in fact, appears to have been an old appellation for deity, and meets us in numerous quarters, under various though not very dissimilar forms. Thus, in the Coptic, *Os* is said to signify "Lord" or "Deity;" in the old Persian, good deities or spirits were called *Ized*, while by Berosus the gods are termed *Isi*. (*Kanne, System der Ind. Myth.*, p. 228.) Again, in Sanscrit we have *Isha*, "a lord" or "master," the feminine of which, *Ishana*, reminds us at once of *Asynia*, a female deity, or Asa. Among the ancient Gauls, the supreme Being was denominated *Esus* or *Hesus*, a name that connects the Druidical worship with the East; while among many nations of Finnish origin, in Asiatic Russia, we have such terms for deity as *Eis*, *Ess*, *Essi*, and *Oss*. (*Magnusen*, p. 719, *note.*—*Heyd, Etymol. Versuch., Tubingen*, 1824.) It is curious to connect with this the account given by the Roman writers, that in the Etrurian language *Æsar* signified "God." (*Sueton., Aug.*, 97.—*Dio Cass.*, 56, 29.—*Hesych., s. v.* Αἶσοι.—*Müller, Etrusk.*, vol. 2, p. 81.) We may compare with this the old augural doctrine among the Etrurian priesthood, that the gods had their home or dwelling in the north, by which we see Scandinavia and Etruria brought singularly into contact. (*Serv. ad Æn.*, 2, 693.—*Dion. Hal.*, 2, 5.—*Plut., Quæst. Rom.*, 78.—*Müller, Etrusk.*, vol. 2, p. 126.)—Again, the traditions in the north of Europe are uniform, that the Asi came in from the east or rather southeast, and mention is made of a country called *Asa-land*, and its metropolis *Asgard*, in the vicinity, or to the east, of the Tanais, from which Odin and the Asæ are said to have come into Europe. (*Saga Olafs Trygg. Ed. Skalh.*, 2, 49.—*Havn.*, 2, 183.—*Append. Ed. Jun., ed. Rask.*, p. 354.—*Magnusen*, p. 287, 293.) We see here, at once, the striking analogy between *Asen-land* and *Asia*, and may easily suppose that by the former is meant merely a part of the latter, and that the name *Asia* itself means nothing more than the "land of the Asi," or "the Holy Land" ("Asa, Asia, *solum divinum, sacra terra.*"—*Hickes, Thes. Ling. Septentr.*, 1, p. 193). As Odin and Buddha are the same deity (*vid.* Odinus), the worship of the Asi is to be referred to the remote East as its native home, and Asgard near the Tanais must be regarded as merely one of many sacerdotal stations where this worship was observed, and whence colonies were sent forth. Traces of the root from which these names are derived may be found in several geographical appellations connected with the country around the Tanais. Thus we have *Caucasus* (*Cauc-asos*, i. e., the mountain of the Asi), the river *Phasis* (*Ph-asis*, i. e., the holy stream), the name *Amazonius*, sometimes applied to the Tanais (*Am-azonius*, i. e., *Am-azon*), and we find it retained even in the modern term *Az-oph.* (*Ritter, Vorhalle*, p. 465.)—Many other curious analogies present themselves. Pausanias (3, 2, 45) makes mention of an ancient city in Laconia, named *Las* (*L-as*), which had succeeded a still earlier city of the same name, that had stood on Mount *Asia* (*As-ia*), and amid the ruins of this latter place were the remains of a temple of Minerva *Asia* (*As-ia*, i. e., *Asynia*). Pausanias adds that Minerva *Asia* had also a temple among the Colchians. We may compare with this the Doric form of the name of the goddess, as appearing in Aristophanes, Ἀσανᾶ (*Asana*, i. e., *Asa-na* or *Asynia*). There was also in Crete a very ancient sanctuary of Jupiter Asius. (*Steph. Byzant.*, p. 181, *ed. Berk.*) The Greek adjective ὅσιος (*hos-ios*), "sacred," may be traced to the same source, as well as the earlier form of the Latin term *ara*, "an altar," namely, *asa* (*as-a.*—*Aul. Gell.*, 4, 3). We may even carry our speculations into the Hebrew tongue, and connect with our subject the term *Az*, "mighty" or "strong," and the appellation *Azazel* (*Asa-el*), given to an idol or false deity. (Consult *Gesen., Lex. Hebr., s. v.*)—If an etymology be sought for the name *Asi*, we may find it in the Sanscrit verb *as*, "to be," the participle of which, namely, *sant*, is analogous to the Greek ὤν, and reminds us of Ζάν, one of the old Greek names for Jupiter or the Supreme Being. The Asi, then, are the "*Beings*," κατ' ἐξοχήν.

Asia, I. one of the three parts of the ancient world, separated from Europe by the Ægean, the Euxine, the Palus Mæotis, the Tanais or *Don*, and the *Dwina*; from Africa by the *Red Sea* and Isthmus of *Suez*. Asia is in its extent the largest continent, and in its situation the most favoured by nature. Its square contents amount to 14,000,000 miles. In comparison with other countries it has advantages, and especially over Africa. These advantages consist in the character of its broken shore, the fruitful islands which lie around it, its numerous gulfs that enter far into the land, its large rivers, and its few deserts in the interior. There are two principal chains of mountains extending from west to east. In the north, the Altai, which in antiquity was still without a name; in the south, the range of Taurus. Branches of both are the Caucasus, between the Black and Caspian Seas; the Imaus, along the golden desert (the desert of *Cobi*); the Paropamisus, on the northern side of India; the Uralian chain, in antiquity still without a name, unless these are the Rhiphæan mountains of the ancients. Of the chief rivers, four flow from

north to south; the Euphrates and Tigris into the Persian Gulf, the Indus and Ganges into the Indian Sea: two flow from east to west, the Oxus, now *Gihon*, and the Iaxartes, now *Sirr*. Asia may therefore be divided into *Northern Asia*, the country north of the Altai range: *Middle Asia*, the country between the ranges of Altai and Taurus: and *Southern Asia*, the country south of Taurus.—Northern Asia lies between 76° and 50° of latitude (*Asiatic Russia* and *Siberia*). This in antiquity was very little known, yet not entirely unknown. Dark but true traditions respecting it may be found in the father of history, Herodotus.—Middle Asia, the country between 50° and 40° north latitude, comprehending Scythia and Sarmatia Asiatica (the *Great Tartary* and *Mongolia*), is almost one immeasurable unproductive prairie, without agriculture and forests, and, therefore, a mere pasture-land. The inhabitants leading pastoral lives (Nomades), are without cities and fixed places of abode; and therefore, instead of political union, have merely the constitution of tribes.—Southern Asia, comprising the lands from 40° north latitude to near the equator, is entirely different in its character from the countries of Middle Asia: it is, both in soil and climate, possessed of advantages for agriculture, and, in comparison with the other countries of the earth, it is rich in the costliest and most various products.—The early commerce of the world, especially of the east, was originally through Asia. The natural places of depôt in the interior were on the banks of the large rivers; on the Oxus, in Bactria; on the Euphrates, at Babylon. The natural places of depôt on the coast were the western coast of Asia Minor and Phœnicia, where arose the series of Grecian and Phœnician cities.—Asia from the first, as at present, contained in its interior empires of immense extent, by which they are distinguished from those of cultivated Europe, as well as by their constitution. They often underwent revolutions, but their form remained the same. For this causes must have existed, lying deep and of wide influence, and which, notwithstanding these frequent revolutions, still continued to operate, and always gave to the new empires of Asia the organization of the old ones. The great revolutions of Asia (with the exception of that of Alexander) were occasioned by the numerous and powerful nomadic nations which occupied a great part of that continent. Compelled by accident or necessity, they left their places of abode, and founded new empires, while they passed through and subjected the fruitful and cultivated countries of Southern Asia, until, unnerved by luxury and effeminacy, consequent on the change in their habits of life, they in their turn were in like manner subjected. From this common origin may be explained in part the great extent, in part the rapid rise and the usually short continuance of these empires. The development of their national form of government must, for the same reason, have had great resemblance; and the constant reappearance of despotism in them is to be explained partly from the rights of conquerors, and partly from their great extent, which rendered a government of satraps necessary. To this we must add, that the custom of polygamy, prevailing among all the great nations of inner Asia, ruined the mutual relations and obligations of domestic life, and thus rendered a good constitution impossible. For a domestic tyrant is formed instead of a father of a family, and despotism at once gains its foundation in private life. (*Heeren's History of the States of Antiquity*, p. 14, *seqq.*, *Bancroft's transl.*) — As early as the time of Herodotus, we find the name of Asia employed to designate this vast continent. The Greeks, as we learn from that historian, pretended that it was derived from Asia, the wife of Iapetus. The Lydians, on the other hand, deduced the name from Asius, one of their earliest kings. (*Herod.*, 4, 45.) Bochart, in modern days, has traced the appellation to *Asi*, a Phœnician word according to him, signifying "a middle part," or something intermediate, and hence he makes Asia mean the continent placed between Europe and Africa. (*Geogr. Sacr.*, 4, 33, p. 298.) The true derivation, however, would seem to be that given in the preceding article. (*Vid.* Asi.)—Homer applies the name of Asia to a small district of Mæonia or Lydia, situated near the Caÿster. (*Il.*, 2, 461.) Euripides, also, evidently restricts the appellation to a portion of Lydia, in a passage of the Bacchæ (*v.* 64. — Compare *Dionys. Perieg.*, 386, and *Eustath.*, *ad loc.*). It would appear, indeed, that the Ionian Greeks, on their first arrival on the banks of the Mæander and Caÿster, found the name of Asia attached to this part of the continent, and communicated it to their European countrymen, who in process of time applied it to all the countries situated to the east of Greece. It would be wrong, however, to suppose, that the name in question originally belonged merely to that part of the continent with which the Ionian colonists first became acquainted. It would seem, on the contrary, to have been given at an early period to various spots connected with the worship of the Asi, all pointing, however, to some region of the remote East where the name most probably originated.—Herodotus employs the division of *Upper* and *Lower Asia*. The latter of these answers in fact to what we now call Asia Minor, while the former denotes the vast tract of country situated to the east of the Euphrates. It is not exactly known when the peninsula came to be designated by the name of Asia Minor; but it does not appear in any author prior to Orosius, who employs it (1, 2), as well as Constantine Porphyrogenitus (*de Themat.*, 1, 8). The term *Anadoli*, used by the Turks to denote this portion of the Ottoman empire, is a corruption of *Anatolia*, and this last is derived from the Greek ἀνατολή (*the rising of the sun*, i. e., *the east*), and answers to the Frank word *Levant*.—Few countries present such a diversity of soil and climate as the peninsula of Asia Minor. Ionia, Lydia, Caria, and, indeed, generally speaking, the whole of Western Asia, were remarkable for their genial temperature and extreme fertility; while the mountainous districts of Lycia, Pysidia, Cilicia, and Cappadocia were very thinly inhabited, from the coldness of the climate and the unproductiveness of the soil. Many parts of Phrygia and Galatia were also nearly deserted from the barrenness of the ground, which was strongly impregnated with salt, and exhibited, besides, many traces of volcanic agency. The whole country, in fact, appears to have been subject at an early period to violent earthquakes, which destroyed or damaged many flourishing cities. (*Strab.*, 578.) Nevertheless, Asia Minor, taken collectively, was one of the most productive and opulent countries of which antiquity has left us any account; and we have the authority of Cicero for stating, that the Roman treasury derived its largest and surest revenues from this quarter. (*Or. pro Leg. Man.*, 2, 6.) Some idea of its various productions will be given in the remarks under each particular province. (*Vid.* Mysia, Bithynia, Phrygia, &c.) Asia Minor was furnished also with numerous excellent harbours along its coast. Nor was any country more favoured by nature, or more calculated to become the centre of a mighty and perhaps universal empire. But the moral character of its population has never kept pace with the resources of the country; and this will probably always be the case as long as the softness of the climate and the fertility of the soil continue to exercise an enervating influence over the character of the people. (*Cramer's Asia Minor*, vol. 1, p. 1, *seqq.*)—II. Provincia, or Asia Proconsularis, the Roman province of Asia, comprising Mysia, Lydia, Caria, and Phrygia, with the exception of Lycaonia. This is

meant by Asia in the legal sense of the term as employed by the Romans, and is the same with what the Greek writers of the Roman era call Asia Proper, or ἡ ἰδίως καλουμένη Ἀσία (*Strab.*, 626), in which sense we find the word Asia used in the New Testament. (*Acts*, 2, 9.) In another passage, however (*Acts*, 16, 6), we find a distinction made between Phrygia and Asia. So, again, in the Book of Revelations, which is addressed to the seven churches of Asia, the name appears to be confined to that portion of ancient Lydia which contained Ephesus, Smyrna, Pergamus, Sardis, &c. (*Cellarius, de Sept. Eccles. Asiæ, inter Dissert. Acad.*, p. 412.—*Cramer's Asia Minor*, vol. 1, p. 3.)—III. One of the Oceanides. She married Iapetus, and became by him the mother of Atlas, Prometheus, Epimetheus, and Menœtius. (*Apollod.*, 1, 2.—*Heyne, ad loc.*)

Asia Palus (the Ἄσιος λειμών of Homer), a marsh in Lydia, formed by the river Caÿster, near its mouth. It was the favourite haunt of swans and other waterfowl. (*Hom., Il.*, 2, 470.—*Virg., Georg.*, 1, 483.—*Id., Æn.*, 7, 699.—*Ovid, Met.*, 5, 386.) Near it was another marsh or lake, formed in like manner by the river, and called Selinusia Palus. Both belonged to the temple of Ephesus, and were a source of considerable revenue. (*Cramer's Asia Minor*, vol. 1, p. 361.)

Asiāna, one of the later divisions of Asia Minor. Towards the decline of the Roman empire, Asia Minor was divided into two dioceses or provinces, called Asiana and Pontica, each governed by a lieutenant named *Vicarius*. (*Notit. Imper.*, 1.—*Cod. Theod.*, 5, *tit.* 2.)

Asiatĭcus, I. the surname of one of the Scipios (Lucius Cornelius), obtained by him for his conquests in Asia. (*Vid.* Scipio V.)—II. A senator, put to death by Claudius, on a false charge made at the instigation of Messalina, who was desirous of seizing upon the gardens of Lucullus, which were in his possession. (*Tac., Ann.*, 11, 1, *seqq.*)

Asinărus, a river of Sicily, running into the sea to the north of Helorum. It is now called *Fiume di Noti*, from the little town of *Noto* on its northern bank. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 240.)

Asĭne, I. a town of Argolis, northwest of Hermione, on the Sinus Argolicus, or *Gulf of Nauplia*.—II. Another in Messenia, southwest of Messene, founded by the inhabitants of the former place, when driven from their city by the Argives.

Asinius, I. Pollio. (*Vid.* Pollio.)—II. Gallus, son of Asinius Pollio, was consul A.U.C. 748. He married Vipsania, the repudiated wife of Tiberius, a step which gave rise to a secret enmity on the part of the latter towards him. He starved himself to death, either voluntarily, or, what is more probable, having been ordered by the emperor to destroy himself. Asinius published in his lifetime a parallel between his father and Cicero, in which he assigned to the former a marked superiority over the latter. (*Tac., Ann.*, 1, 76.—*Id. ib.*, 6, 23.—*Plin., Ep.*, 7, 4.)—III. Quadratus, an historian of the third century of our era, who wrote a history of the Greeks, Romans, and Parthians, down to the time of Philip the Arabian, under whose reign he lived.—IV. Capito, a grammarian, who wrote a book of Epistles. Some read *Sinnius* for *Asinius*. (*Aul. Gell.*, 5, 20.)

Asius, I. a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was slain by Idomeneus. (*Hom., Il.*, 2, 352.—*Id. ib*, 12, 15.—*Id. ib.*, 13, 384.)—II. Son of Imbracus, accompanied Æneas to Italy. (*Virg., Æn.*, 10, 122.)—III. A name given to a mythic personage in the legends of Lydia. Consult remarks under the articles Asi and Asia.—IV. A poet of Samos, who wrote about the genealogy of ancient heroes and heroines. (*Pausan.*, 7, 4.)

Asius Campus, a place near the Caÿster, and in the vicinity of the Asia Palus. (*Vid.* Asia Palus.)

Asopĭădes, a patronymic of Æacus, son of Ægina a daughter of Asopus. (*Ovid, Met.*, 7, 484.)

Asōpis, I. a daughter of the Asopus.—II. A daughter of Thespius, mother of Mentor. (*Apollod.*, 2, 7.)

Asōpus, I. a river of Thessaly, rising in Mount Œta, and falling into the Sinus Maliacus. It flows through a gorge in the mountain enclosing the Trachinian plain. (*Herod.*, 7, 199.—*Strab.*, 428.)—II. A river of Bœotia, rising in Mount Cithæron near Platæa, and flowing into the Euripus. It separated the territories of Platæa and Thebes, and also traversed in its course the whole of Southern Bœotia. Though generally a small and sluggish stream, yet after heavy rains it could not easily be forded. (*Thucyd.*, 2, 5.) It was on the banks of the Asopus that the battle of Platæa was fought. (*Herod.*, 9, 43.) This river still retains the name of *Asopo*. The plain along its northern bank was called Parasopias. (*Cramer's Ancient Greece*, vol. 2, p. 217.)—III. A river of Achaia, rising in the Argolic mountains, on the frontiers of Arcadia, near Cyllene, and falling into the Corinthian gulf a little below Sicyon. The part of the Sicyonian territory which it watered was called Asopia. (*Strab.*, 382.—*Pausan.*, 2, 5.) On its banks were celebrated the games which Adrastus instituted in honour of Apollo. (*Pind., Nem.*, 9, 20.) The neighbouring people believed that this river was none other than the Mæander of Asia Minor, which, emptying into the sea near Miletus, passed under the waters of the Mediterranean, and re-appeared in Achaia as the Asopus. (*Pausan., l. c.*)—IV. A son of Oceanus, or, according to others, of Neptune, and god of the last-mentioned stream. His daughter Ægina was carried off by Jupiter, and the father, on seeking her, was struck by a thunderbolt, and driven back to his watery abode. Hence, say some of the ancient mythologists, coals were seen borne along on the surface of the Asopus. (*Apollod.*, 3, 12, 5.—*Heyne, ad loc.*)

Asparagĭum, a town of Illyricum, on the southern bank of the Apsus (or *Ergent*), about 34 miles south of Dyrrachium. (*Cæs., Bell. Civ.*, 4, 13.)

Aspasĭa, I. a celebrated female, a native of Miletus, which place was early and long renowned as a school for the cultivation of female graces. She came as an adventurer to Athens, in the time of Pericles, and, by the combined charms of her person, manners, and conversation, completely won the affections and esteem of that distinguished statesman. Her station had freed her from the restraints which custom laid on the education of the Athenian matron; and she had enriched her mind with accomplishments which were rare even among men. Her acquaintance with Pericles seems to have begun while he was still united to a lady of high birth, before the wife of the wealthy Hipponicus. We can hardly doubt that it was Aspasia who first disturbed this union, although it is said to have been dissolved by mutual consent. But, after parting from his wife, who had borne him two sons, Pericles attached himself to Aspasia by the most intimate relation which the laws permitted him to contract with a foreign woman: and she acquired an ascendency over him which soon became notorious, and furnished the comic poets with an inexhaustible fund of ridicule, and his enemies with a ground for serious charges. The Samian war was ascribed to her interposition on behalf of her birthplace; and rumours were set afloat, which represented her as ministering to the vices of Pericles by the most odious and degrading of offices. There was perhaps as little foundation for this report as for a similar one in which Phidias was implicated (*Plut., Vit. Pericl.*, c. 13); though among all the imputations

brought against Pericles, this is that which it is the most difficult clearly to refute. But we are inclined to believe that it may have arisen from the peculiar nature of Aspasia's private circles, which, with a bold neglect of established usage, were composed not only of the most intelligent and accomplished men to be found at Athens, but also of matrons, who, it is said, were brought by their husbands to listen to her conversation. This must have been highly instructive as well as brilliant, since Plato did not hesitate to describe her as the preceptress of Socrates, and to assert that she both formed the rhetoric of Pericles, and composed one of his most admired harangues, the celebrated funeral oration. (*Plat., Menex.*, 4—vol. 6, p. 148, *ed. Bekk.*) The innovation, which drew women of free birth and good condition into her company for such a purpose, must, even where the truth was understood, have surprised and offended many; and it was liable to the grossest misconstruction. And if her female friends were sometimes seen watching the progress of the works of Phidias, it was easy, through his intimacy with Pericles, to connect this fact with a calumny of the same kind. There was another rumour still more dangerous, which grew out of the character of the persons who were admitted to the society of Pericles and Aspasia. No persons were more welcome at the house of Pericles than such as were distinguished by philosophical studies, and especially by the profession of new philosophical tenets. The mere presence of Anaxagoras, Zeno, Protagoras, and other celebrated men, who were known to hold doctrines very remote from the religious conceptions of the vulgar, was sufficient to make a circle in which they were familiar pass for a school of impiety. Such were the materials out of which the comic poet Hermippus, laying aside the mask, formed a criminal prosecution against Aspasia. His indictment included two heads: an offence against religion, and that of corrupting Athenian women to gratify the passions of Pericles. The danger was averted; but it seems that Pericles, who pleaded her cause, found need of his most strenuous exertions to save Aspasia, and that he even descended, in her behalf, to tears and entreaties, which no similar emergency of his own could ever draw from him. (*Athen.*, 12, p. 589.)—After the death of Pericles, Aspasia attached herself to a young man of obscure birth, named Lysicles, who rose through her influence in moulding his character to some of the highest employments in the republic. (*Thirlwall's Greece*, vol. 3, p. 87, *seqq.* — Compare *Plut., Vit. Pericl.* — *Xen., Mem.*, 2, 6. — *Max. Tyr.*, 24, p. 461.—*Harpocr.*, p. 79.—*Aristid.*, 2, p. 131.)— II. Daughter of Hermotimus, and a native of Phocæa in Asia Minor. She was so remarkable for her beauty, that a satrap of Persia carried her off and made her a present to Cyrus the Younger. Her modest deportment soon won the affections of the prince, who lived with her as with a lawful spouse, and their union became celebrated throughout all Greece. Her name at first was *Milto* (vermilion), which had been given her in early life on account of the brilliancy of her complexion. Cyrus, however, changed it to Aspasia, calling her thus after the female companion of Pericles. (*Vid.* Aspasia I.) After the death of the prince, she fell into the hands of Artaxerxes, who for a long time vainly sought to gain her affections. She only yielded at last to his suit through absolute necessity. When the monarch declared his son Darius his successor, the latter, as it was customary in Persia for an heir to ask a favour of him who had declared him such, requested Aspasia of his father. Aspasia was accordingly sent for, and, contrary to the king's expectation, made choice of Darius. Artaxerxes therefore gave her up, in accordance with established custom, but soon took her away again, and made her a priestess of Diana at Ecbatana, or of the goddess whom the Persians called Anaïtis. This station required her to pass the rest of her days in chastity. (*Plut., Vit. Artax.*) Justin, however, says that Artaxerxes made her one of the priestesses of the sun. (*Just.*, 10, 1.—*Ælian, V. H.*, 12, 1.—*Plut., Vit. Artax.* —*Xen., Anab.*, 1, 10.—*Athen.*, 15, p. 576.)

Aspendus, a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the river Eurymedon. (*Arrian*, 1, 27.—*Zosim.*, 5, 16.—*Scylax*, p. 39.) Strabo makes it to have been well-peopled, and founded by an Argive colony.—On this latter head, however, Scylax is silent. The city of Aspendus was a flourishing place even before the expedition of the younger Cyrus. (*Xen., Anab.*, 1, 2, 12.) It was here that the Athenian patriot Thrasybulus terminated his life. Being off the coast, he levied contributions from the Aspendians, who, seizing an opportunity when he was on shore, surprised him in his tent at night, and slew him. (*Xen., Hist. Gr.*, 4, 8. — *Corn. Nep., Thrasyb.*, c. 4.) Hierocles (p. 682) makes mention of Aspendus under the name of Trimupolis, where we must read Primupolis. The site of Aspendus has not yet been explored, but it would easily be discovered by ascending the banks of the Eurymedon. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 125.)

Asphaltītes Lacus. *Vid.* Mare Mortuum.

Aspis, I. a town of the Contestani, in Hispania Tarraconensis, northwest of Ilicis, which lay above Carthago Nova on the coast. It is now *Aspe*, a village in *Valencia*.—II. An island on the coast of Ionia, opposite Lebedus. It was called by some Arconnesus. (*Strab.*, 643.) The modern name is *Carabash*.—III. A town of Africa Propria. (*Vid.* Clupea.)

Asplēdon, a town of Bœotia, about twenty stadia to the northeast of Orchomenus. It derived its name from Aspledon, the son of Neptune, according to Pausanias (9, 38), and is mentioned by Homer. (*Il.*, 2, 511.) The name, at a later period, was changed to Eudielos, from its advantageous situation. (*Strabo*, 416.) Pausanias, however, affirms that in his time it was deserted on account of the scarcity of water. Dodwell is of opinion, that the site of Aspledon is marked by a tower, on an insulated hill, about two miles and a half to the northeast of Orchomenus, near the range of hills which enclose the lake and plain on that side. (*Dodwell's Tour*, vol. 1, p. 233.)

Assa, a town of Macedonia, on the Sinus Singiticus. (*Herodot.*, 7, 122.)

Assarăcus, a Trojan prince, son of Tros by Callirhoë. He was father to Capys, the father of Anchises. (*Homer, Il.*, 20, 239.)

Assos, a town of Mysia, on the coast, west of Adramyttium, founded by a colony from Lesbos. It was the birthplace of Cleanthes, the stoic; and is mentioned also in the Acts (20, 13). The modern site is called *Beriam Kalesi*. (*Leake*, p. 128.)

Assyria, a country originally of small extent, but afterward greatly enlarged. It was bounded, according to Ptolemy, on the north by part of Armenia and Mount Niphates; on the west by the Tigris; on the south by Susiana; and on the east by part of Media and the mountains Choatra and Zagros. The country within these limits is called by some of the ancients Adiabene, and by others Aturia or Atyria. Assyria is now called *Kurdistan*, from the descendants of the ancient Carduchi, who occupied the northern parts. The Assyrian was one of the first and greatest empires of Asia. It is generally supposed to have been founded by Ashur or Assur, son of Shem, who went out of Shinar, driven out, as it appears, by Nimrod, and founded Nineveh, not long after Nimrod had established the Chaldean monarchy and fixed his residence at Babylon. This is the commonly received account of the origin of the Assyrian empire, founded on the Mosaic history as given in the text of our Bible; but

Bochart adopts the marginal translation, which, instead of "Out of that land went forth Assur and builded Nineveh," reads "Out of that land he (Nimrod) went forth into Assur (or Assyria) and built Nineveh." The opinion of Bochart is espoused by Faber, the converse by Michaelis and Bryant. The decision of the point is, indeed, a difficult one; but, if weight of authority can avail, the question will be speedily determined in favour of the marginal translation of the Bible, which represents Nimrod as the founder of Nineveh. This translation is supported by the Targums of Onkelos and Jerusalem; by Theophilus, bishop of Antioch, and Jerome, among the ancients; and, in addition to Bochart and Faber, by Hyde, Marsham, Wells, the writers of the Universal History, and Hales, among the moderns. Admitting, then, the force of these united authorities, Nimrod, when driven from Babel, still attended by a strong party of military followers, founded a new empire at Nineveh; which, as it was seated in a country almost exclusively peopled by the descendants of Ashur, was called Assyria. The crown of this new universal empire continued in the family of Nimrod for many ages, probably till its overthrow by Arbaces, which introduced a Median dynasty; while Babel remained in a neglected state until the same era, when Nabonassar became its first king. Whether there was an uninterrupted line of kings from Assur or Nimrod to Sardanapalus, or not, is unknown.—According to Herodotus, an Assyrian empire lasted 520 years, from 1237 to 717. Catalogues of the Assyrian kings are found in Syncellus and Eusebius. (*Mansford's Scripture Gazetteer*, p. 38, *seqq.*—Compare *Heeren's History of the States of Antiquity*, p. 25, *seqq.*, *Bancroft's transl.*)

Astaborās, a river of Æthiopia, falling into the Nile. It is now called the *Tacazzé*. (*Vid.* Nilus.)

Astăcus, a city of Bithynia, on the Sinus Astacenus, founded, according to Strabo (563), by the Megarians and Athenians. This account is confirmed by Memnon (*ap. Phot.*, p. 722), who says, that the Megarians settled here in the 17th Olympiad, and that, some years after this, an Athenian colony joined them. Astacus was subsequently seized by Dædalsus, a native chief, who became the founder of the Bithynian monarchy. In the war waged by his successor Xipoetes with Lysimachus, Astacus was ruined, and the inhabitants were transferred by Nicomedes to the city which he founded and named, after himself, Nicomedia. (*Strab., l. c.—Steph. Byz., s. v.—Cramer's Asia Minor*, vol. 1, p. 185.)

Astăpa, a town of Hispania Bætica, east of Hispalis, famed for its vigorous defence against the Romans, A.U.C. 546. It is now *Estepa La Vieja*. (*Liv.*, 38, 20.)

Astăpus, a river of Æthiopia, falling into the Nile. It is now the *Abawi*, or *Bahr-el-Azac*, and flows through Nubia, rising in a place called Coloe Palus, now *Bahr Dembea*. This is the river which Bruce mistook for the Nile. (*Joseph., Ant.*, 2, 5.—*Strab.*, 565.)

Astarte, a powerful divinity of Syria, the daughter of Cœlus and Terra. She had a famous temple at Hierapolis in Syria, which was served by 300 priests. "Astarte," observes R. P. Knight, "was precisely the same as the Cybele, or universal mother of the Phrygians. She was, as Appian remarks (*Bell. Parth.*), 'by some called Juno, by others Venus, and by others held up to be Nature, or the cause which produced the beginnings and seeds of things from Humidity:' so that she comprehended in one personification both these goddesses, who were, accordingly, sometimes blended in one symbolical figure by the very ancient Greek artists. Her statue at Hierapolis was variously composed, so as to signify many attributes, like those of the Ephesian Diana, Berecynthian Mother, and others of the kind. It was placed in the interior part of the temple, accessible only to priests of the higher order; and near it was the statue of the corresponding male personification, called by the Greek writers Jupiter." (*Inquiry into the Symb. Lang.*, &c., § 218, *seqq.*—*Class. Journ.*, *No.* 53, p. 74.)—Creuzer, however, thinks it more than probable that the legend of Astarte is purely astronomical, and may apply to the moon in connexion with the planet Venus. The name Astarte would seem also, according to him, to signify a star or planet. Compare the Persian *astara*, as suggested by Von Hammer (*Fundgr. des Orients*, vol. 3, p. 275), and the Greek ἄστρον. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 26.—*Lucian, de Dea Syria.—Cic., de Nat. D.*, 3, 23.)

Aster, a skilful archer, one of the garrison of Methone in Macedonia, when that place was besieged by Philip. He aimed an arrow at the monarch, and deprived him of an eye. On the arrow was inscribed, Ἀστὴρ Φιλίππῳ θανάσιμον πέμπει βέλος, an Iambic trimeter, meaning, "*Aster sends a deadly shaft for Philip.*" The king shot back an arrow with the following inscription, Ἀστέρα Φίλιππος, ἢν λάβῃ, κρεμήσεται, another Iambic trimeter, implying, "*Philip will suspend Aster*" (on the cross) "*if he take him.*" When the place surrendered, Aster was delivered up to the conqueror, who kept his word, and crucified him. (*Suidas, s. v.* Κύρανος.—*Plut., Parall.*, p. 307.—*Diod. Sic.*, 16, 34.) Plutarch calls him an Olynthian; but Lucian, a native of Amphipolis. (*Lucian, Quomodo Hist. sit. conscrib.*, 38.) These two writers may be reconciled by supposing him to have been an Amphipolitan, serving in the Olynthian auxiliaries of the Methonians. (*Palmer, Exercit.*, p. 557.)

Asteria, I. a daughter of Cœus (Κοῖος), one of the Titans, and Phœbe, daughter of Uranus and Gê (Cœlus and Terra). She and Latona were sisters. Asteria married Perses, son of Crius. According to a later fable, she fled from the suit of Jove, and, flinging herself down from heaven to the sea, became the island afterward named Delos. Callimachus (*H. in Del.*, 37), who relates this, makes her to have come down like a star (ἀστέρι ἴσῃ), in allusion to her name Asteria (*Starry*). Another legend, however, stated that she took the form of a quail (ὄρτυξ.—*Apollod.*, 1, 4, 1.—*Hygin.*, 53.—*Serv. ad Æn.*, 3, 73), whence the isle was called Ortygia. This identification of Delos and Ortygia appears to have been later than the time of Pindar, who (*Nem.*, 1, 4) calls them sisters. The whole fable seems to owe its origin to the affinity of sense between the words Asteria and Delos. (*Keightley's Mythology*, p. 81, *not.*)—II. One of the daughters of Danaus, who married Chætus, son of Ægyptus. (*Apollod.*, 2, 1, 4.)

Asterion, I. a rivulet of Argolis, rising on the slope of Mount Eubœa, near the temple of the Argive Juno, and soon after disappearing among the rocks. (*Pausan.*, 2, 17.)—II. (called also Asterius) A king of Crete, descended from Deucalion, who married Europa, and brought up the children whom she previously had from her union with Jupiter. He died without issue, and was succeeded by Minos. (*Apollod.*, 1, 2, 2, *seqq.*—*Schol. ad Il.*, 12, 397.) According to another account, he was the son of Minos, and was slain by Theseus, having been the most powerful competitor with whom that hero ever had to contend. (*Pausan.*, 2, 31.) Lycophron, again (*v.* 1301), makes him a leader of the forces of Minos. (Compare *Heyne, ad Apollod., l. c.*—*Meurs., Cret.*, 3, 2.—*Höck, Kret.*, 2, 48.)

Asteropæa, daughter of Deïon, king of Phocis, or more probably Phthiotis. (*Apollod.*, 1, 9, 3.—*Heyne, ad loc., not. crit.*)

Asterŏpe, daughter of Cebren, and wife of Æsacus. (*Apollod.*, 3, 12, 5.) Some MSS. of Apollodorus read Sterope (Στερόπη).—For other names, sometimes written Asterope and Asteropes, *vid.* Sterope and Steropes.

Astræa, the goddess of Justice. Her origin is differently given. She is either a Titan or a descendant of the Titans; being in the former case the daughter of Jove and Themis (*Hesiod, Theog.*, 135, 191, *seqq.*), or of Astræus and Hemera, or Astræus and Aurora (Eos). When the Titans took up arms against Jupiter, she left her father Astræus, who, as the son of a Titan, fought on their side, and descended to earth, and mingled with the human race. This intercourse with mortals continued during the golden age, but was interrupted when that of silver ensued, for, during this latter age, she came down from the mountains, only amid the shades of evening, unseen by, and refraining from all communion with, men. When the brazen age commenced she fled to the skies, having left the earth the last of the immortals. Jove thereupon made her the constellation *Virgo*, among the signs of the zodiac. (*Arat., Phæn.*, 102, *seqq.*—*Schol. Theon., ad loc.*—*Hesiod, Op. et D.*, 254.—*Pind., Ol.*, 13, 6. — *Orph., H.*, 61. — *Hygin., Astron.*, 2, 25. — *Eratosth., Cat.*, 9.) As the constellation Virgo, she is identical with Erigone, having a place in the zodiac between the Scorpion and the Lion. On the old star-tables, or celestial planispheres, the Scorpion extended over two signs, filling with its claws the space between itself and Virgo. (*Voss. ad Virg., Georg.*, 1, 33.—*Erastosth., Cat.*, 7.—*Ovid, Met.*, 2, 197.) Later astronomers, as we are told by Theon (*ad Arat.*, 89), named the sign occupied by the claws of Scorpio the Balance (Libra), and this balance Astræa (Virgo) held in her hand as a symbol of justice. Others, however, as in the case of the Farnese marble, made it the mark of the equality of the day and night at the æquinox. It is very probable that this latter explanation was the earlier one of the two, especially as Astræa ranked among the Horæ, and that the moral idea succeeded the physical. (*Vollmer, Wörterb. der Mythol.*, p. 354. — *Gruber, Wörterb. der Altclass. Mythol.*, vol. 1, p. 666. — *Ideler, Sternnamen*, p. 169.)

Astræus, I. a son of the Titan Crius and Eurybia the daughter of Pontus. Hyginus, however, makes him the offspring of Terra and Tartarus, and brother of the giants Enceladus, Pallas, &c. (*Hyg., Præf.*, p. 3, *ed. Munk.*) He was the father of Astræa, mentioned in the preceding article, and begat also by Eos (Aurora) the winds Boreas, Notus, Zephyrus, and the stars of heaven. (*Hes., Theog.*, 378.) Some assign him also a son named Argestes, but this is merely an epithet of Zephyrus, meaning "the swift." Astræus united with the Titans against Jupiter, and was hurled along with them to Tartarus. (*Serv. ad Æn.*, 1, 136.) — II. A river of Macedonia, running by Berœa, and falling into the Erigonus, a tributary of the Axius. (*Ælian, Hist. An.*, 15, 1.) It is now thought to be the *Vostritza*. (Consult, however, as to the course of this river, the remarks of Cramer, *Ancient Greece*, vol. 1, p. 222, who makes it fall into the lake Ludias. — Compare also *Bischoff und Möller, Wörterb. der Geogr.*, p. 123.)

Astūra, a small river and village of Latium, near the coast, below Antium. In the neighbourhood was a villa of Cicero, to which he retired to vent his grief for the loss of his beloved daughter, and where he thought of raising a monument to her memory. (*Ep. ad Att.*, 12, 19.) When proscribed by Antony, he withdrew to this same place from Tusculum, and sought escape from thence, intending to join Brutus in Macedonia. (*Plut., Vit. Cic.*) Astura seems to have been also the residence of Augustus, during an illness, with which he was seized towards the close of his life (*Suet., Aug.*, 98), and also of Tiberius (*Suet., Tib.*, 72). A decisive battle took place on the banks of the river Astura, between the Romans and some of the Latin states, which led to the complete subjugation of the latter. (*Liv.*, 8, 13. — *Cramer's Anc. Italy*, vol. 2, p. 89.)

Astūres, a people of Hispania Tarraconensis, lying west and southwest of the Cantabri. They occupied the eastern half of modern *Asturias*, the greater part of the kingdom of *Leon*, and the northern half of *Palencia*. Their capital was Asturica Augusta, now *Astorga*. (*Mannert, Geogr.*, vol. 1, p. 363.)

Astyăges, son of Cyaxares, was the last king of Media. His reign continued from 595 to 560 B.C. He married Aryenis, daughter of Alyattes, and sister of Crœsus, by whom he had Mandane. Fearing, from a dream which he had, that he would be dethroned by a grandson, he married his daughter to Cambyses, a Persian, of a good family, but peaceful disposition, and one whom he himself thought inferior to a Mede even of moderate condition. A second dream, equally alarming with the first, induced him to send to Persia for his daughter, who was near her delivery, and, when she brought forth a son, he gave the infant into the hands of an individual named Harpagus, with strict orders to put it to death. The latter, however, disobeying these injunctions, gave the child to one of the king's herdsmen to expose, and the wife of this man, having just been delivered of a dead infant, took the son of Mandane in its place, and caused her husband to expose their own inanimate offspring. When Harpagus therefore sent some trusty persons to see whether the herdsman had executed his orders, the dead child of the latter was seen by them lying exposed, and was mistaken, of course, for the offspring of Mandane. The child thus preserved grew up, and became Cyrus the Great, dethroning Astyages according to the import of the two dreams. Astyages was in this way deprived of his crown after a reign of about 35 years. (*Vid.* Cyrus.) He appears to have been of a cruel and vindictive disposition. (*Vid.* Harpagus.)—According to the account of Xenophon, in his historical romance of the Cyropædia, Astyages and his grandson lived on terms of the closest friendship and intimacy, and the former left, besides a daughter, a son named Cyaxares, who succeeded the father, and, dying without issue, left the crown to Cyrus. (*Herod.*, 1, 46, 73, &c.—*Xen., Cyrop.*) Nothing is said in Herodotus of the end of Astyages. Ctesias, however, informs us, that, after having been treated kindly by Cyrus, he was sent for by the latter to come to Persia, but that the eunuch charged with this commission led him astray in a desert place, where he perished from hunger and thirst. (*Ctes., Pers.*, 5.) It is probable this was done by the secret orders of Cyrus, although Ctesias states that the eunuch was cruelly punished. (*Bähr, ad Ctes., l. c.*)—There is great discrepance in the form of this name, as given by the ancient writers; Herodotus, and most of the Greeks, following his authority, write Ἀστυάγης. Ctesias, on the other hand, gives Ἀστυῖγᾶς, while Diodorus, citing Ctesias himself, has Ἀσπάδας (2, 34). Compare the remarks of Wesseling (*ad Diod., l. c.*), Marsham (*Can. Chron.*, p. 528), Bähr (*ad Ctes., Assyr.*, 19), and Beck (*Weltgesch.*, vol. 1, p. 638).

Astyănax, a son of Hector and Andromache. Hector had called him Scamandrius, after the river Scamander, but the Trojans bestowed on him, out of compliment to his father, their great defender, the name of Astyanax, or "Prince of the city." (*Hom., Il.*, 22, 651.) He was very young when the Greeks besieged Troy; and when the city was taken, his mother saved him in her arms from the flames. After the capture of the city, the young prince excited great uneasiness among the Greeks, in consequence of a prediction by Calchas, that Astyanax, if permitted to live, would avenge the death of Hector, and raise Troy in fresh splendour from its ruins. Andromache, dreading the fury of the victorious Greeks, concealed Astyanax in the recesses of Hector's tomb; but his retreat was soon discovered by Ulysses, who, according to some, precipitated the unhappy boy from the battlements of Ilium. This cruelty is by Euripides ascribed to Menelaus, and by Pausanias

(10, 25), on the authority of Lesches, to Pyrrhus. Racine, in his "Andromaque," has indulged in the poetic license of making Astyanax survive the fall of Troy, and accompany his mother to Epirus. (Consult *Racine, Pref. de l'Androm.*) A beautiful lament over the corpse of Astyanax, from the lips of Hecuba, may be found in the Troades of Euripides (1146–1196), and also some fine lines, in the earlier part of the same play, where Andromache is taking leave of her son (742 781).

Astydămas, an Athenian tragic writer, son of Morsimus, and grandson of Philocles, the nephew of Æschylus. He studied under Isocrates, and composed, according to Suidas, two hundred and forty tragedies; a rather improbable number. He lived sixty years. His first exhibition was B.C. 398. (*Diod. Sic.*, 14, 43.—*Theatre of the Greeks*, 2d *ed.*, p. 158.)

Astydamīa, daughter of Amyntor, king of Orchomenos in Bœotia, married Acastus, son of Pelias, who was king of Iolcos. She is called by some Hippolyte. (*Vid.* Acastus.)

Astypalæa, one of the Cyclades, southeast of the island of Cos. It is eighty-eight miles in circuit, and distant, as Pliny (*H. N.*, 4, 12) reports, one hundred and twenty-five miles from Cadistus in Crete. Strabo informs us it contained a town of the same name. It is said that hares having been introduced into this island from Anaphe, it was so overrun with them that the inhabitants were under the necessity of consulting the oracle, which advised their hunting them with dogs: in one year six thousand are said to have been caught. (*Hegesandrius, Delph. ap. Athen.*, 9, 63.) According to Cicero, divine honours were rendered here to Achilles. It was called Pyrrha when the Carians possessed it, and afterward Pylæa. Its name Astypalæa, is said to have been derived from that of a sister of Europa. It was also called Θεῶν Τράπεζα, or the Table of the Gods, because its soil was fertile, and almost enamelled with flowers. It is now *Stanpalia*. (*Cramer's Ancient Greece*, vol. 3, p. 416.)—II. A promontory of Caria, near the city of Myndus, now the peninsula of *Pasha Liman*. (*Cramer's Asia Minor*, vol. 2, p. 176.)

Asychis, a king of Egypt, who, according to Herodotus (2, 136), during a scarcity of money, enacted a law to the following effect: That any man, by giving as a pledge the body of his father, might borrow money; but that, in case he afterward refused to pay the debt, he should neither be buried in the same place with his father, nor in any other, nor have the liberty of burying the dead body of any of his friends. This law was based on the popular belief, that those deprived of the rites of sepulchre were not permitted to enter the peaceful realms of Osiris. Hence it was a statute, in fact, of extraordinary severity. (Compare *Zoega, de Obelisc.*, p. 292.) Herodotus also informs us, that this same monarch, desiring to outdo all his predecessors, erected a pyramid of brick for his monument, with the following inscription: "Do not despise me in comparison with the pyramids of stone, which I excel as much as Jupiter surpasses the other gods; for, dipping down to the bottom of the lake with long poles, and then collecting the mire that stuck to them, men made bricks and formed me in this manner." (*Herod.*, 2, 136.) The pyramid here referred to is thought to be the same with the one seen at the present day near *El Lahun*, not far from the beginning of the canal that leads to *Medinat-el-Fayoum*. (*Descript. de l'Egypt, livrais.* iii., vol. 2, c. 17, p. 23.)—Diodorus Siculus does not agree with Herodotus. He does not mention Asychis, or his successor Anysis, but puts in their place Bocchoris. Larcher considers him to be in error. (*Larcher, ad Herod., l. c.*—Compare *Beck, Anleit. zu Weltgesch.*, vol. 1, p. 692, 718.)

Atabŭlus, a wind which was frequent in Apulia, and very destructive to the productions of the earth, which it scorched or withered up. It is the same with the modern *Sirocco*. (*Horat., Serm.*, 1, 5, 78.) Both Seneca (*Quæst. Nat.*, 5, 17) and Pliny (17, 36) make mention of this wind: the latter remarks concerning it: "*Hic enim, si flavit circa brumam, frigore exurit arefaciens, ut nullis postea solibus recreari possint.*" Etymologists derive the name from ἄτη and βάλλω. (*Nork, Etymol. Handwort.*, vol. 1, p. 84.)

Atabȳris, or Atabȳron, I. a mountain in Rhodes, the highest in the island, where Jupiter had a temple, whence he was surnamed *Atabyrius*. Ancient fables speak of brazen oxen at this place, which, by their bellowings, announced approaching calamity. The meaning of the fable is said to have been, that the priests of this temple pretended to be possessed of the spirit of prophecy. (*Pind., Ol.*, 7, 87, *ed. Böckh.*—*Schol., ad loc.*—*Strab.*, 655.—*Steph. Byz., s. v.* Ἀτάβυρον. —*Apollod.*, 3, 2.) The name is connected with the early traditions respecting the Telchines, and would seem to have come into Rhodes from Phœnicia, being in all probability derived from the Oriental Tabor. (*Vid.* Atabyrion.) Ritter indulges in some curious and profound speculations on the subject. (*Vorhalle*, p. 339, *seqq.*)—II. A mountain in Sicily, the name having been transferred to this island from Rhodes. (*Steph. Byz., s. v.* Ἀτάβυρον.—*Cluver., Sic. Ant.*, p. 488.—*Meurs., Rhod.*, 1, 8.—*Göller, Syrac.*, p. 294.) —III. A city of Persia. (*Steph. Byz.*)

Atabyrĭon, a fortified town on the summit of a mountain in Galilæa Inferior. Both the town and mountain answer to the *Thabor* of Scripture. Polybius (5, 70) gives an account of the capture of the place by Antiochus the Great. The Septuagint version writes the name Ἰταβύριον (*Hos.*, 5, 1), and so also Josephus (*Bell. Jud.*, 4, 1, 8, &c.). Reiske thinks, that the initial vowel in the Greek name arises from the Hebrew article; but if this were so, the Greek translator of Hosea, and Josephus also, being both Hebrews, would have written Ἀταβύριον, not Ἰταβύριον. Polybius describes Mount Thabor as a round or breast-like hill (λόφος μαστοειδής), while Dr. Clarke gives it a conical form. According to the latter, it is entirely detached from any neighbouring mountain, and stands upon one side of the great plain of *Esdraelon*. (*Clarke's Travels*, vol. 4, p. 239, *Lond. ed.*, 1817.)

Atacīni, a people of Gallia Narbonensis, south and southeast of the Volscæ Tectosages. They inhabited the banks of the Atax, or *Aude*, whence their name. Their capital was Narbo, now *Narbonne*. (*Mannert, Geogr.*, vol. 2, p. 63.)

Atalanta, daughter of Iasos or Iasion, a descendant of Arcas and Clymene the daughter of Minyas. Her father reigned in Arcadia. He was anxious for male offspring, and, on his wife's bringing forth a female, he exposed the babe in the mountains, where she was suckled by a bear, and at last found by some hunters, who named her Atalanta, and reared her. She followed the chase, and was alike distinguished for beauty and courage. The centaurs, Rhœcos and Hylæos, attempting her honour, perished by her arrows. She took part in the Argonautic expedition; was at the Calydonian hunt (*vid.* Meleager); and at the funeral games of Pelias she won the prize in wrestling from Peleus. (*Apollod.*, 3, 9, 2.—*Callim.*, 3, 215.—*Ælian, V. Hist.*, 13, 1.) Atalanta was afterward recognised by her parents. Her father wishing her to marry, she consented, but only on condition that her suitors should run a race with her in the following manner: They were to run without arms, and she was to carry a dart in her hand. Her lovers were to start first, and whoever arrived at the goal before her would be made her husband; but all those whom she overtook were to be killed by the dart with which she had armed herself. As she was almost invincible in running, many of her suitors perished in the attempt, and

their heads were fixed round the place of contest, when Meilanion, her cousin, offered himself as a competitor. Venus had presented him with three golden apples from the garden of the Hesperides, or, according to others, from an orchard in Cyprus; and, as soon as he had started in the course, he artfully threw down the apples at some distance one from the other. While Atalanta, charmed at the sight, stopped to gather the apples, Meilanion won the race. Atalanta became his wife, and they had a son named Parthenopæus. It is added, that while hunting together on one occasion, they profaned the temenos, or sacred enclosure of Jove, with their love, for which offence they were turned into lions. (*Apollod., l. c.*, where for *μὴ θηρεύοντας* we must read, with Canter, *συνθηρεύοντας*.—*Theognis*, 1279, *seqq.*—*Hygin., Fab.*, 185. — *Ovid, Met.*, 10, 560, *seqq.* — *Schol. ad Theocr.*, 3, 40. — *Musæus*, 153.) Other authorities, however, make the name of the victor Hippomenes, and say, that on his neglecting to give thanks to Venus for her aid, she inspired him with a sudden passion, which led to the profanation of the sanctuary of Jove, and the transformation of himself and his bride. (*Ovid, l. c.* — *Schol. ad Theocr. l. c.*) According to other accounts, Atalanta was the daughter of Schœnus, son of Athamas, and therefore a Bœotian. (*Hesiod, ap. Apollod., l. c.* — *Ovid, l. c.* — *Hygin., l. c.*) There is no necessity for supposing two of the same name, as has usually been done. They are both connected with the Minyans, and are only examples of different appropriations of the same legend. (*Keightley's Mythology*, p. 427, *seq.*)

Atarantes, a people of Africa, ten days' journey from the Garamantes. There was in their country a hill of salt, with a fountain issuing out of the summit. (*Herod.*, 4, 184.) — All the MSS. have Ἄτλαντες (*Atlantes*), which Salmasius (*in Solin.*, p. 292) first altered to Ἀταράντες, an emendation now almost universally adopted. Rennell thinks, that the people meant here are the same with the *Hammanientes* of Pliny (5, 5). What Pliny, however, says of the *Atlantes* suits the case better (5, 8). Castiglioni makes the Atlantes and Atarantes the same people. (*Mem. Geogr. et Numism.*, &c., *Paris*, 1826.) Heeren, on the other hand, places the Atarantes in the vicinity of *Tegeny*, the last city of *Fezzan*. (*Ideen*, vol. 2, pt. 1, p. 239.) Herodotus says, that the Atarantes were destitute of names for individuals; and they cursed the sun as he passed over their heads, because he consumed both the inhabitants and the country with his scorching heat. (*Herod., l. c.*)

Atarbĕchis, a city of Egypt, sacred to Venus, in one of the small islands of the Delta, called Prosopitis. The name of the city is said to be derived from *Atar* or *Athar* (*Etymol. Mag., s. v.* Ἄθυρ), which signified "Venus," and *Bek*, "a city;" as Balbeck, "the city of the Sun," called by the Greeks Heliopolis. *Baki* is still found in the same sense among the Copts, and in their language *a* is pronounced as *e*. Strabo and Pliny call the city Aphroditespolis. (*Herod.*, 2, 41.— *Larcher, ad Herodot., l. c.*)

Atargătis or Atergătis, an Eastern deity, the same with the Great Goddess of Syria. She was worshipped principally at Mabog or Bambyce (Edessa), and at a later period at Hierapolis. Strabo informs us that her true name was Athara. (Compare *Xanth., Lyd. ap. Hesych., s. v.* Ἀτταγάθη. — *Creuzer, Fragm. hist. Græc. antiquiss.*, p. 183.)—Ctesias calls her Dercĕto. It is probable that this latter name is only a corruption of Atargatis or Atergatis, and that these three appellations designate one and the same divinity. Lucian, however (*de Dea Syria*, c. 14. — *Op., ed. Bip.*, vol. 9, p. 96), distinguishes expressly between the goddess worshipped at Hierapolis and the Phœnician Derceto, stating that the latter was represented with the lower extremities like those of a fish, and the former under a figure entirely female. Creuzer seeks to reconcile this difficulty by supposing that Atergatis and Derceto, though originally the same, were at a subsequent period represented under forms that differed from each other. (*Symbolik, par Guigniaut*, vol. 2, p. 28, *seqq.*)

Atarneus, I. a town of Mysia, opposite to Lesbos. It was ceded to the Chians by the Persians, in the reign of Cyrus, for having delivered into their hands the Lydian Pactyas. (*Herod.*, 1, 160.) The land around Atarneus was rich, and productive in corn. (*Cramer's Asia Minor*, vol. 1, p. 133.) — II. A place near Pitane, in Mysia, and called "Atarneus under Pitane," to distinguish it from the town of the same name mentioned in the previous article. It was opposite the island of Elæussa. The bricks made here are said to be so light as to float in the water. (*Strab.*, 614.)

Atax, a river of Gallia Narbonensis, rising in the Pyrenean mountains, and falling into the Lacus Rubrensis or Rubresus, at the city of Narbo (now *Narbonne*), for which the lake served as a harbour, an outlet or canal being cut to the Mediterranean. The Atax (otherwise called Adax) is now the *Aude*, and the modern name of the lake is *l'etang de Sigean*. (*Plin.*, 3, 4.—*Mela*, 2, 5.—*Lucan*, 1, 403.)

Ate, the goddess of evil, and daughter of Jupiter. When Jupiter had been deceived by Juno into making the rash oath that rendered Hercules subject to the command of Eurystheus, the monarch of the skies laid the whole blame on Ate, and, having seized her by the hair, flung her to earth, declaring with an oath that she should never return to Olympus. Thenceforward she took up her abode among men. Her feet, according to Homer, are tender, and she therefore does not walk on the ground, but on the heads of mortals (*κατ' ἀνδρῶν κράατα βαίνει*). The name is derived from *ἄομαι* (Poetic *ἀάομαι*), *to injure*, or, to adopt the language of Homer, Ἄτη, *ἣ πάντας ἀᾶται*. (*Il.*, 19, 91, *seqq.*)

Atella, a town of Campania, to the west of Suessula, the ruins of which, as Holstenius reports (*Adnot.*, p. 260), are still to be seen near the village of *St. Elpidio* or *St. Arpino*, about two miles from the town of *Aversa*. Atella is known to have been an Oscan city, and it has acquired some importance in the history of Roman literature, from the circumstance of the name and origin of the farces called *Fabulæ Atellanæ* being derived from thence. We are told that these comic representations were so much relished by the Roman people, that the actors were allowed privileges not usually extended to that class of persons; but these amusements having at length given rise to various excesses, were prohibited under the reign of Tiberius, and the players banished from Italy. (*Liv.*, 7, 2.—*Strabo*, 233.—*Tacit., Ann.*, 4, 14.) Atella, in consequence of having joined the Carthaginians after the battle of Cannæ, was reduced, with several other Campanian towns, to the condition of a prefecture on the surrender of Capua to the Romans. (*Liv.*, 22, 61.—*Id.*, 26, 34.) Subsequently, however, it is mentioned by Cicero as a municipal town (*Ep. ad Fam.*, 13, 7), and Frontinus states that it was colonized by Augustus. (*Cramer's Anc. Italy*, vol. 2, p. 208.)

Athamānes, a rude mountaineer race of Epirus, whose territory lay between Pindus on the east and a parallel chain on the west. They were at first of little importance, either from their numbers or territorial extent, but they subsequently acquired great power and influence by the conquest or extirpation of several small Thessalian and Epirotic tribes, and they appear in history as valuable allies to the Ætolians, and formidable enemies to the sovereigns of Macedon. (*Strab.*, 427. — *Liv.*, 33, 13. — *Id.*, 36, 9.) The rude habits of this people may be inferred from the custom that prevailed among them, of assigning to their fe-

males the active labours of husbandry, while the males were chiefly employed in tending their flocks. (*Heracl. Pont., Frag.* — *Cramer's Anc. Greece*, vol. 2, p. 95, *seqq.*)

Athamas, king of Thebes, in Bœotia, was son of Æolus. He married Nephele, and by her had Phrixus and Helle. Some time after, having divorced Nephele, he married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. Ino became jealous of the children of Nephele, because they were to ascend their father's throne in preference to her own; therefore she resolved to destroy them; but they escaped from her fury to Colchis on a golden ram. (*Vid.* Argonautæ.) Athamas, through the enmity of Juno towards Ino, who had suckled the infant Bacchus, was afterward seized with madness. In his phrensy he shot his son Learchus with an arrow, or, as others say, dashed him against a rock. Ino fled with her other son, and, being closely pursued by her furious husband, sprang with her child from the cliff of Moluris, near Corinth, into the sea. The gods took pity on her, and made her a sea-goddess, under the name of Leucothea, and Melicerta a sea-god, under that of Palemon. Athamas subsequently, in accordance with an oracle, settled in a place where he built the town of Athamantia. This was in Thessaly, in the Phthiotic district. Here he married Themisto, daughter of Hypseus, and had by her four children, Leucon, Erythroe, Schœneus, and Ptoos. (*Apollod.*, 1, 9.) Such is the account of Apollodorus. There are, however, many variations in the tale in different writers, especially in the tragic poets. (*Keightley's Mythology*, p. 333.)

Athamantiades, a patronymic of Melicerta, Phrixus, or Helle, children of Athamas. (*Ovid, Met.*, 13, 319.)

Athanasius, a celebrated Christian bishop of the fourth century. He was a native of Egypt, and a deacon of the church of Alexandrea under Alexander the bishop, whom he succeeded in his dignity A.D. 326. Previous to his obtaining this high office he had been private secretary to Alexander, and had also led for some time an ascetic life with the renowned anchorite St. Anthony. Alexander had also taken him to the council at Nice, where he gained the highest esteem of the fathers by the talent which he displayed in the Arian controversy. He had a great share in the decrees passed here, and thereby drew on himself the hatred of the Arians. On his advancement to the prelacy he dedicated all his time and talents to the defence of the doctrine of the Trinity, and resolutely refused the request of Constantine for the restoration of Arius to the Catholic communion. In revenge for this refusal, the Arian party brought several accusations against him before the emperor. Of these he was acquitted in the first instance; but, on a new charge of having detained ships at Alexandrea, laden with corn for Constantinople, either from conviction or policy, he was found guilty and banished to Gaul. Here he remained an exile eighteen months, or, as some accounts say, upward of two years, his see in the mean time being unoccupied. On the death of Constantine he was recalled, and restored to his functions by Constantius; but the Arian party made new complaints against him, and he was condemned by 90 Arian bishops assembled at Antioch. On the opposite side, 100 orthodox bishops, assembled at Alexandrea, declared him innocent; and Pope Julius confirmed this sentence, in conjunction with more than 300 bishops assembled at Sardis from the East and West. In consequence of this, he returned a second time to his diocese. But when Constans, emperor of the West, died, and Constantius became master of the whole empire, the Arians again ventured to rise up against Athanasius. They condemned him in the councils of Arles and Milan, and, as the worthy patriarch refused to listen to anything but an express command of the emperor, when he was one day preparing to celebrate a festival in the church, a body of soldiers suddenly rushed in to make him prisoner. But the surrounding priests and monks placed him in security. Athanasius, displaced for a third time, fled into the deserts of Egypt. His enemies pursued him even here, and set a price on his head. To relieve the hermits, who dwelt in these solitary places, and who would not betray his retreat, from suffering on his account, he went into those parts of the desert which were entirely uninhabited. He was followed by a faithful servant, who, at the risk of his life, supplied him with the means of subsistence. In this undisturbed spot Athanasius composed many writings, full of eloquence, to strengthen the faith of the believers or expose the falsehoods of his enemies. When Julian the apostate ascended the throne, he allowed the orthodox bishops to return to their churches. Athanasius, therefore, returned after an absence of six years. The mildness which he exercised towards his enemies was imitated in Gaul, Spain, Italy, and Greece, and restored peace to the church. But this peace was interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. They excited the emperor against him, and he was obliged to fly to the Thebaïs to save his life. The death of the emperor and the accession of Jovian again brought him back; but, Valens becoming emperor eight months after, and the Arians recovering their superiority, he was once more compelled to fly. He concealed himself in the tomb of his father, where he remained four months, until Valens, moved by the pressing entreaties and threats of the Alexandreans, allowed him to return. From this period he remained undisturbed in his office till he died, A.D. 373.—Of the 46 years of his official life, he spent 20 in banishment, and the greater part of the remainder in defending the Nicene Creed. Athanasius is one of the greatest men of which the church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honour and love of all. His writings are on polemical, historical, and moral subjects. The polemical treat chiefly of the mysterious doctrines of the Trinity, the incarnation of Christ, and the divinity of the Holy Spirit. The historical ones are of the greatest importance for the history of the church. In all his writings, the style is distinguished, considering the age in which they were produced, for clearness and moderation. His apology, addressed to the Emperor Constantine, is a master-piece. The Creed which bears his name is now generally allowed not to have been his. Dr. Waterland supposes it was made by Hilary, bishop of Arles. It was first printed in Greek in 1540, and several times afterward to 1671. It has been questioned whether this Creed was ever received by the Greek and Oriental churches. In America, the episcopal church has rejected it. As to its matter, it is given as a summary of the true orthodox faith: unhappily, however, it has proved a fruitful source of unprofitable controversy.—The best edition of his works is that of Montfaucon, *Paris*, 1698, 3 vols. fol. As a supplement to this may be added the second vol. of the Bibliotheca Patrum, from the same editor, 1706. (*Encyclop. Americ.*, vol. 1, p. 440, *seqq.*)

Athēna, the name of Minerva among the Greeks (Ἀθηνᾶ and Ἀθήνη).

Athēnæ, I. the celebrated capital of Attica, founded, according to the common account, by Cecrops, 1550 B.C. The town was first erected on the summit of a high rock, probably as a protection against attacks from the sea. The primitive name of this early settlement was Cranaë, from Cranaus, as is said, from whom the Pelasgi took the name of Cranai, and all Attica that of Cranaë. At a later period it was called

Cecropia, from Cecrops; and finally Athenæ by Erechthonius, from its being under the protecton of Minerva or Athēnē (Ἀθήνη). A distinction was also made between the ancient city on the rock and the part subsequently added in the plain. The former, the primitive Cecropia, was called, from its situation, ἡ ἄνω πόλις, or Ἀκρόπολις, "the upper city," where afterward stood the Parthenon, and other splendid edifices; the buildings in the plain, where eventually Athens itself stood, were termed ἡ κάτω πόλις, "the lower city." (Compare, as regards the various names given to this city, *Steph. Byzant., s. v.* Κρανάη.—*Plin.*, 7, 56.—*Kruse, Hellas*, vol. 2, p. 77.)—The Acropolis was sixty stadia in circumference. We have little or no information respecting the size of Athens under its earliest kings; it is generally supposed, however, that, even as late as the time of Theseus, the town was almost entirely confined to the Acropolis and the adjoining Hill of Mars. Subsequently to the Trojan war, it appears to have been increased considerably, both in population and extent, since Homer applies to it the epithets of εὐκτίμενος and εὐρυάγυιος. The improvements continued, probably, during the reign of Pisistratus, and, as it was able to stand a siege against the Lacedæmonians under his son Hippias, it must evidently have possessed walls and fortifications of sufficient height and strength to ensure its safety. The invasion of Xerxes, and the subsequent irruption of Mardonius, effected the entire destruction of the ancient city, and reduced it to a heap of ruins, with the exception only of such temples and buildings as were enabled, from the solidity of materials, to resist the action of fire and the work of demolition. When, however, the battles of Salamis, Platæa, and Mycale had averted all danger of invasion, Athens, restored to peace and security, soon rose from its state of ruin and desolation; and, having been furnished by the prudent foresight and energetic conduct of Themistocles with the military works requisite for its defence, it attained, under the subsequent administrations of Cimon and Pericles, to the highest pitch of beauty, magnificence, and strength. The former is known to have erected the temple of Theseus, the Dionysiac theatre, the Stoæ or porticoes, and Gymnasium, and also to have embellished the Academy, the Agora, and other parts of the city at his own expense. (*Plut., Vit. Cimon.*) Pericles completed the fortifications which had been left in an unfinished state by Themistocles and Cimon; he likewise built several edifices destroyed by the Persians, and to him his country was indebted for the temple of Eleusis, the Parthenon, and the Propylæa, the most magnificent buildings, not of Attica only, but of the world. It was in the time of Pericles that Athens attained the summit of its beauty and prosperity, both with respect to the power of the republic and the extent and magnificence of the architectural decorations with which the capital was adorned. At this period, the whole of Athens, with its three ports of Piræus, Munychia, and Phalerus, connected by means of the celebrated long walls, formed one great city, enclosed within a vast peribolus of massive fortifications. The whole of this circumference, as we collect from Thucydides, was not less than 124 stadia. Of these, forty-three must be allotted to the circuit of the city itself; the long walls, taken together, supply twenty-five, and the remaining fifty-six are furnished by the peribolus of the three harbours. Xenophon reports that Athens contained more than 10,000 houses, which, at the rate of twelve persons to a house, would give 120,000 for the population of the city. (*Xen., Mem.*, 3, 6, 14.—*Id., Œcon.*, 8, 22.—Compare *Clinton's Fasti Hellenici, Append.*, p. 395.)—From the researches of Col. Leake and Mr. Hawkins, it appears that the former city considerably exceeded in extent the modern Athens; and though little now remains of the ancient works to afford certain evidence of their circumference, it is evident from the measurement furnished by Thucydides, that they must have extended considerably beyond the present line of wall, especially towards the north. Col. Leake is of opinion, that on this side the extremity of the city reached to the foot of Mount Anchesmus, and that to the westward its walls followed the same brook which terminates in the marshy ground of the Academy, until they met the point where some of the ancient foundations are still to be seen near the gate Dipylum; while to the eastward they approached close to the Ilissus, a little below the present church of the *Mologitades*, or confessors. The same antiquary estimates the states comprehended within the walls of Athens, the longomural enclosure and the peribolus of the ports, to be more than sixteen English miles, without reckoning the sinuosities of the coast and the ramparts; but if these are taken into account, it could not have been less than nineteen miles. (*Topography of Athens*, page 362, *seqq.*) We know from ancient writers that the extent of Athens was nearly equal to that of Rome within the walls of Servius. (*Dion. Hal.*, 4, p. 670.) Plutarch (*Vit. Nic.*) compares it also with that of Syracuse, which Strabo estimates at 180 stadia, or upward of twenty-two miles. The number of gates belonging to ancient Athens is uncertain; but the existence of nine has been ascertained by classical writers. The names of these are Dipylum (also called Thriasiæ, Sacræ, and perhaps Ceramicæ), Diomeiæ, Diocharis, Melitides, Piraicæ, Acharnicæ, Itoniæ, Hippades, Heriæ. (*Cramer's Anc. Greece*, vol. 2, p. 312, *seqq.*) The early history of Athens and its kings is blended with more or less of fable. A brief sketch of the affairs of Attica, from the first glimpses of tradition down to the period when Greece fell beneath the Roman arms, will be found under the article Cecrops. The Athenians have been admired in all ages for their love of liberty, and for the great men that were born among them; but favour there was attended with danger; and there are very few instances in the history of Athens that can prove that the jealousy and fickleness of the people did not persecute the man who had fought their battles and exposed his life in the defence of his country. Perhaps not one single city in the world can boast, in the same space of time, of so large a number of illustrious citizens, as regarded either warlike occupations or the walks of civil life.—The Athenians claimed to be of indigenous origin, or, in other words, sprung from the earth itself. Hence they called themselves αὐτόχθονες (*Autochthŏnes*), i. e., Aborigines; and, as a proof of their indigenous origin, the early Athenians are said by Thucydides (1, 6) to have worn in the hair of the head golden ornaments formed like cicadæ, a species of insect believed to spring from the earth. The custom only went entirely out of use a short time previous to the age of the historian. The Romans, in the more polished ages of their republic, sent their youths to finish their education at Athens, and respected the learning, while they despised the military character, of the inhabitants.—Modern *Athens*, in *Livadia*, a few years ago contained 1300 houses and 12,000 inhabitants, 2000 of whom were Turks. The Greeks here experienced from the Turks a milder government than elsewhere. They also retained some remains of their ancient customs, and annually chose four archons. The Greek archbishop residing here had a considerable income. In 1822, the Acropolis, after a long siege, fell into the hands of the free Greeks. In 1825, a Greek school, under the care of the patriot professor, George Gennadios, was in a flourishing condition. The most thorough investigation of the places among the ruins of Athens worthy of attention is contained in *Leake's Topography of Athens* (London, 1821, with an atlas in folio). The splendid work of *Stuart* and *Revett* (*Antiquities of Athens*) must also be consulted. Leake

makes it appear probable, that, in the time of Pausanias, many monuments were extant which belonged to the period before the Persian war; because so transitory a possession as Xerxes had of the city scarcely gave him time to finish the destruction of the walls and principal public edifices. In the restoration of the city to its former state, Themistocles looked more to the useful, Cimon to magnificence and splendour; and Pericles far surpassed them both in his buildings. The great supply of money which he had from the tribute of the other states belonged to no succeeding ruler. Athens, at length, saw much of her ancient splendour restored; but, unluckily, Attica was not an island; and, after the sources of power, which belonged to the fruitful and extensive country of Macedonia, were developed by an able and enlightened prince, the opposing interests of many free states could not long withstand the disciplined army of a warlike people, led by an active, able, and ambitious monarch. When Sylla destroyed the works of the Piræus, the power of Athens by sea was at an end, and with that fell the whole city. Flattered by the triumvirate, favoured by Hadrian's love of the arts, Athens was at no time so splendid as under the Antonines, when the magnificent works of from eight to ten centuries stood in view, and the edifices of Pericles were in equal preservation with the new buildings. Plutarch himself wonders how the structures of Ictinus, of Menesicles and Phidias, which were built with such surprising rapidity, could retain such a perpetual freshness. The most correct criticism on the accounts of Greece by Pausanias and Strabo is in Leake. Probably Pausanias saw Greece yet unplundered. The Romans, from a reverence towards a religion approaching so nearly to their own, and wishing to conciliate a people more cultivated than themselves, were ashamed to rob temples where the master-pieces of art were kept as sacred, and were satisfied with a tribute in money, although in Sicily they did not abstain from the plunder of the temples, on account of the prevalence of the Carthaginian and Phœnician influence in the island. Pictures, even in the time of Pausanias, may have been left in their places. The wholesale robberies of collectors; the removal of great quantities of the works of art to Constantinople, when the creation of new specimens was no longer possible; Christian zeal, and the attacks of barbarians, destroyed, after a time, in Athens, what the emperors had spared. We have reason to think, that the colossal statue of Minerva Promachos was standing in the time of Alaric. About 420 A.D. paganism was totally annihilated at Athens; and, when Justinian closed even the schools of the philosophers, the recollections of the mythology were lost. The Parthenon was turned into a church of the Virgin Mary, and St. George stepped into the place of Theseus. The manufacture of silk, which had hitherto remained, was destroyed by the transportation of a colony of weavers, by Roger of Sicily; and in 1456 the place fell into the hands of Omar. To complete its degradation, the city of Minerva obtained the privilege (an enviable one in the East) of being governed by a black eunuch as an appendage to the harem. The Parthenon became a mosque, and, at the west end of the Acropolis, those alterations were commenced which the new discovery of artillery then made necessary. In 1687, at the siege of Athens by the Venetians under Morosini, it appears that the temple of Victory was destroyed, the beautiful remains of which are to be seen in the British Museum. On the 28th September of this year, a bomb fired the powder-magazine kept by the Turks in the Parthenon, and, with this building, destroyed the ever-memorable remains of the genius of Phidias. Probably the Venetians knew not what they destroyed; they could not have intended that their artillery should accomplish such devastation. The city was surrendered to them September 29th. They wished to send the chariot of Victory, which stood at the west pediment of the Parthenon, to Venice, as a trophy of their conquest; but, in removing it, it fell and was dashed to pieces. In April, 1688, Athens was again surrendered to the Turks, in spite of the remonstrances of the inhabitants, who, with good reason, feared the revenge of their returning masters. Learned travellers have, since that time, often visited Athens; and we may thank their relations and drawings for the knowledge which we have of the monuments of the place. How little the Greeks of modern times have understood the importance of these buildings, is proved by Crusius's *Turko-Græcia*. From them originated the names *Temple of the unknown God*, *Lantern of Demosthenes*, &c. It is doing injustice to the Turks to attribute to them exclusively the crime of destroying these remains of antiquity. From these ruins the Greeks have supplied themselves with all their materials for buildings for hundreds of years. The ruins in the neighbourhood of inhabited places and in the seaport towns are particularly exposed, because ease of transportation is added to the daily want of materials. In the mean time, the most accessible part of Athens has rich treasures to reward well-directed searches; and each fragment which comes to light in Athens proves the all-pervading art and taste of the ancient race. It is fortunate that many of the remains of Grecian art have been covered by barbarous structures until a brighter day should dawn on Greece. (*Encyclop. Americ.*, vol. 1, p. 445, *seqq.*) For an accurate and interesting account of the various works that have been published in modern times, illustrative of the remains of Grecian art, as well as of the numerous travellers that have visited these classic regions, consult *Kruse's Hellas*, vol. 1, p. 65–156. In this work also will be found an account of Lord Elgin's operations. For remarks on the coinage and commerce of Athens, *vid.* Mina and Piræus, and for some account of its public structures, consult the separate articles throughout the volume, such as Parthenon, Erechtheum, &c.—II. A town of Eubœa, in the northwestern corner of the island, and near the promontory of Cenæum. It was founded, according to Strabo, by an Athenian colony, but, according to Ephorus, by Dias, a son of Abas. (*Steph. Byz.*, *s. v.* Ἀθῆναι. — *Eustath. ad Il.*, 2, 537.) The modern name is *Port Calos*.—III. An ancient city, which, according to tradition, stood at an early period, along with another named Eleusis, near the spot where the town of Copæ was erected at a later day. Athenæ was situate on the river Triton, which, if it is the torrent noticed by Pausanias, was near Alalcomenæ. (*Strab.*, 407.—*Pausan.*, 9, 24.) Stephanus of Byzantium reports that, when Crates drained the waters which had overspread the plains, the ruins of Athenæ became visible (*s. v.* Ἀθῆναι). Some writers asserted that it occupied the site of the ancient Orchomenus. (*Strab.*, *l. c.*—*Steph. Byz.*, *l. c.*) The existence of such a city, at so remote a date, might form the basis of no uninteresting theory respecting the early migrations of the people of Attica from the north. (Compare *Müller*, *Orchomenus*, p. 58.)

Athenæa, festivals celebrated at Athens in honour of Minerva. One of them was called *Panathenæa*, and the other *Chalcea*; for an account of which, see those words.

Athenæum, a building at Athens, sacred to Minerva, whence its name (Ἀθηναῖον, from Ἀθήνη). Here poets, philosophers, and literary men in general were accustomed to assemble and recite their compositions, or engage in the discussion of literary subjects, as the Roman poets and others were wont to do in the temple of Apollo at Rome. The Emperor Hadrian built an Athenæum at Rome in imitation of that at Athens. The ancient Athenæa were generally in the form of

amphitheatres. (*Lamprid in Alex. Sev.*, c 35.—*Aurel. Vict., de Cæs.*, c. 14.—*Forcellini, Lex. Tot. Lat., s. v.*)

Athenæus, I. a native of Naucratis in Egypt, and the author of a very interesting compilation, entitled *Deipnosophistæ* (Δειπνοσοφισταί, "the learned men at supper"), from which the moderns have derived a large portion of their knowledge respecting the private life of the ancient Greeks. He declares himself to have been a little later than the poet Oppian; and, as that writer dedicates his Halieutics to the Emperor Caracalla, the age of Athenæus may be fixed at the beginning of the third century of the Christian era. The professed object of Athenæus was to detail to his contemporaries the convivial antiquities of their ancestors, and he has chosen to convey his information in the form of a dialogue as the most convenient and amusing. The plan of the work is as follows: A considerable number of learned men, among whom we find the celebrated Galen, assemble at the table of Larensius, a liberal and wealthy Roman, where they bestow as large a portion of erudition on every part of their entertainment as the memory or commonplace-book of the author could supply. So much of the business of human life is connected, mediately or immediately, with eating and drinking, that it does not require any great share of ingenuity to introduce into a work of so miscellaneous a nature much useful and curious information, which, at first sight, does not appear to be very closely connected with the science of cookery. "Accordingly," says the author of the Epitome, "we find disquisitions on fish of every sort, together with potherbs and poultry; not to mention historians, poets, and philosophers; likewise a great variety of musical instruments, witty sayings, and drinking vessels; royal magnificence, ships of prodigious magnitude, and many other articles too tedious to mention." Although this kind of conversation bears no very strong resemblance to the dying speculations of Socrates on the immortality of the soul, our author has selected the Phædo of Plato for his prototype, and has borrowed the beginning of that dialogue, with no alteration, except the substitution of the names of Timocrates and Athenæus for those of Echecrates and Phædo. A strong objection to the dramatic form which the work assumes, arises from the impossibility of collecting the productions of all the different seasons at one banquet. The author seems to suppose that an astonished fishmonger might exclaim, in the words of Theocritus, Ἀλλὰ τὰ μὲν ϑέρεος, τὰ δὲ γίγνεται ἐν χειμῶνι. The loss of the two first books renders us unable to judge how far he was able to palliate this palpable absurdity. The most valuable part of the work is the large quantity of quotations which it presents from authors whose writings no longer exist. The Athenian comic poets afforded an ample store of materials, and Athenæus seems to have been by no means sparing in the use of them. Many of the extracts from their works, which he has inserted in his own, are highly interesting; and the mass is so considerable, as far to exceed in bulk all that can be collected from every other Greek or Latin writer. The number of theatrical pieces which he appears to have consulted was probably not less than two thousand. The middle comedy furnished him with eight hundred.—The compilation of Athenæus immediately became the prey of other compilers less diligent than himself. Ælian, who was nearly his contemporary, has made use very liberally of the Deipnosophists in his Various History. In a later age we find our author again pillaged by Macrobius, who seems to have taken from him not only many of the materials, but even the form and idea, of his *Saturnalia*. But of all writers, ancient or modern, there is none who is so highly indebted to Athenæus as the industrious Eustathius. Although the Archbishop of Thessalonica appears never to have seen the entire work, but to have made use of the Epitome, the stores of his erudition would be miserably reduced if he were compelled to make restitution of the property of our author which he has converted to his own benefit. — By the same fortunate accident which has preserved a few of the writings of the ancients, a single copy of Athenæus appears to have escaped from the ravages of time, ignorance, and fanaticism. That MS. still exists. After the death of Cardinal Bessarion, who probably brought it from Greece, it passed into the library of St. Mark at Venice. In this sepulchre of books it would certainly have continued for many ages, unknown to the learned, if the French successes had not caused it to be included in the valuable spoils of Italy, which, until lately, enriched the national collection of Paris. Many transcripts of this manuscript exist in different parts of Europe, which were probably made while it was in the possession of Cardinal Bessarion. All of them betray their origin, as, besides their coincidence in orthographical errors, the same parts are wanting in all of them. The two first books, the beginning of the third, a few leaves in the eleventh, and a part of two leaves in the fifteenth, are wanting in the Venetian manuscript, and the deficiency appears evidently to have proceeded from accident. The same *lacunæ* occur in every other manuscript, but are exhibited in a manner which shows the cause to have existed in the copy from which they were transcribed. Fortunately for Athenæus, the integrity of his work is in some measure preserved by an epitome of the whole, which has been transmitted to us without defalcation. This abridgment, if it may be called so, is nearly as bulky as the original work. The age of it is uncertain. It is executed in a careless manner; and the copy which the writer had before his eyes appears to have suffered so much from time or accident, that he frequently breaks off in the middle of an extract, and declares his inability to decipher the remainder. From these sources our editions are derived; and it will easily be seen that, where the original copies are so few and so faulty, conjectural emendation will find ample scope to display its powers. —The best editions of Athenæus are those of Casaubon, Schweighaeuser, and Dindorff. Of the edition of Casaubon there are three different impressions, in the years 1597, 1612, and 1664, which do not differ considerably from each other. To these editions is annexed the Latin translation of James Dalechamp of Caen, which was first printed by itself in 1583. The Greek text is much more perfect and accurate than in the preceding editions; as in the long interval which had elapsed between the edition published at Basle and the first of Casaubon's, many new transcripts had been discovered, and much labour had been bestowed on Athenæus by some of the most celebrated scholars of that age. The most valuable part of the edition of Casaubon is his celebrated commentary, which constitutes a folio of no inconsiderable magnitude. The edition of Athenæus by Schweighaeuser was published at Strasburg (*Argentorati*) in 1801–1807, and consists of 14 vols. 8vo. The text occupies 5 vols., and the remaining nine contain the commentaries and indexes. This commentary is made up of a large portion of the notes of Casaubon, together with others by Schweighaeuser himself. The greatest advantage which this editor enjoyed was the collation of the Venetian manuscript. This was performed by his son. The least commendable part of the work is the critical observations, in which Schweighaeuser's little acquaintance with Greek metre exposes him to many mistakes. The edition, however, is extremely valuable. Dindorff's edition is in 5 vols. 8vo, *Lips.*, 1827. (*Elmsley, in Edinburgh Review*, vol. 3, p. 181, *seqq.*)—II. A contemporary of Archimedes. His native country is not known. He has left a trea-

tise on Machines of War (*περὶ Μηχανημάτων*), addressed to Marcellus. This Marcellus is generally supposed to be the same with the conqueror of Syracuse. Schweighaeuser, however, is of a different opinion (*ad Athen.*, vol. 1, p. 637). His work is contained in the collection of Thevenot. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 367.)—III. A celebrated physician, born at Attalia in Pamphylia, and who flourished at Rome 50 A.D. He separated the Materia Medica from Therapeutics. He treated also, with great care, of Dietetics. Of his numerous writings only a few chapters remain in the collection of Oribasius. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 343.)

Athenagŏras, a Platonising father of the church, the author of an "Apology for Christians," and of a treatise "On the Resurrection of the Body." It appears from his writings that he was a native of Athens, and that he passed his youth among the philosophers of his time. He flourished towards the close of the second century. After he became a convert to Christianity, he still retained the name and habit of a philosopher, probably in expectation of gaining greater credit to the Christian doctrine among the unconverted heathen. In his Apology he judiciously explains the notions of the Stoics and Peripatetics concerning God and divine things, and exposes with great accuracy and strength of reasoning their respective errors. He frequently supports his arguments by the authority of Plato, and discovers much partiality for his system. In what he advances concerning God, and the Logos or Divine Reason, he evidently mixes the dogmas of paganism with the doctrines of Christianity. His two works are contained in the editions of the Greek fathers by Oberthür (*Würceb.*, 1777, vol. 3) and Gallaud (vol. 2, p. 3). There are also separate editions of each, and Latin, French, Italian, and English translations, to say nothing of numerous works illustrating his writings. (Consult *Hoffmann, Lex. Bibl.*, vol. 1, p. 427, *seqq.*)—The romance of Theagenes and Charis is erroneously ascribed to him. This romance was the production of a Frenchman named *Martin Fumée*. It was published in 1599 and 1612, in French, and purported to be a translation from a Greek manuscript brought from the East. No such manuscript ever existed. (*Fabric., Bibl. Gr.*, vol. 6, p. 800, *seqq.*)

Athenĭon, I. a peripatetic philosopher, 108 B.C. —II. A painter, born at Maronea, and who flourished about 300 B.C. Pliny enumerates several of his productions, and adds, that, had he not died young, he would have stood at the head of his profession (35, 11).

Athenodōrus, I. a philosopher, born at Cana, near Tarsus in Cilicia. He lived at Rome, in the reign of Augustus, and on account of his learning, wisdom, and moderation, was highly esteemed by that emperor. His opinion and advice had great weight with the monarch, and are said to have led him into a milder plan of government than he had at first adopted. Athenodorus obtained, for the inhabitants of Tarsus, relief from a part of the burden of taxes which had been imposed upon them, and was on this account honoured with an annual festival. He was intrusted by Augustus with the education of the young prince Claudius; and, that he might the more successfully execute his charge, his illustrious pupil became for a while a resident at his house. This philosopher retired in his old age to Tarsus, where he died in his 82d year. (*Fabric., Bibl. Gr.*, vol. 7, p. 391. — *Zosim.*, 1, 6. — *Sueton., Vit. Claud.*, c. 4.—*Enfield's Hist. Philos.*, vol. 2, p. 109.) —II. A stoic philosopher, a native of Pergamus according to some, but, more correctly, of Tarsus. He was surnamed *Cordylion* (Κορδυλίων), and was intimate with Cato the younger (Uticensis). Cato made a voyage to Pergamus expressly to see him, and brought him back with him to Rome. He died at Cato's house. (*Strabo*, 673.) — III. An Arcadian statuary, mentioned by Pliny (34, 8) as one of the pupils of Polycletus, and as having made, with great success, the statues of some distinguished females. (*Sillig, Dict. Art., s. v.*) — IV. A sculptor, who, in connexion with Agesander and Polydorus, made the celebrated Laocoon group. (*Sillig, Dict. Art., s. v.*)

Atherbal. *Vid.* Adherbal.

Athĕsis, a river of Venetia, in Gallia Cisalpina, rising in the mountains of the *Tyrol* (Rhætian Alps), and, after a course of nearly two hundred miles, discharging its waters into the Adriatic. It is now the *Adige*, and, next to the *Po*, must be looked upon as the most considerable stream of Italy. (*Virg., Æn.*, 9, 679, *seqq.*)

Athos, a mountain in the district Chalcidice of Macedonia. It is situate on a peninsula between the Sinus Strymonicus, or *Gulf of Contessa*, and the Sinus Singiticus, or *Gulf of Monte Santo*. It is so high that, according to Plutarch and Pliny, it projected its shadow at the summer solstice on the market-place of Myrina, the capital city of the island of Lemnos, though at the distance of 87 miles. On this account a brazen cow was erected at the termination of the shadow, with this inscription,

Ἄθως καλύπτει πλευρὰ Λημνίας βοός.

Strabo reports that the inhabitants of the mountain saw the sun rise three hours before those who lived on the shore at its base. (*Epit.*, 7, p. 331.) Pliny, however, greatly exaggerates, when he affirms that Athos extends into the sea for seventy-five miles, and that its base occupies a circumference of one hundred and fifty miles (4, 10). Strabo says the circumnavigation of the whole peninsula was four hundred stadia, or fifty miles. (*Epit.*, 7, p. 331.) When Xerxes invaded Greece, he cut a canal through the peninsula of Athos, in order to avoid the danger of doubling the promontory, the fleet of Mardonius having previously sustained a severe loss in passing around it. This canal was made in the vicinity of the cities Acanthus and Sana. (*Vid.* Acanthus.) — The architect Dinocrates offered unto Alexander the Great to cut Mount Athos into a statue of the king, holding in its left hand a city, and in its right a basin to receive all the waters that flowed from the mountain. The monarch, however, declined the offer, on the ground of there being no fields around to furnish supplies, which would have to come entirely by sea. (*Vitruv., Præf.*, lib. 2.)

Atia lex, a law enacted A.U.C. 690, by T. Atius Labienus, a tribune of the commons. It repealed the Cornelian law, and restored the Domitian, which gave the election of priests to the people, not to the colleges. (*Dio Cass.*, 37, 37.)

Atilia lex, I. gave the prætor and a majority of the tribunes power of appointing guardians to orphans and women. It was enacted A.U.C. 443.—II. Another, which ordained that sixteen military tribunes should be created by the people for four legions; that is, two thirds of the whole number. (*Adams, Rom. Ant., s. v.*)

Atīna, I. one of the most ancient cities of the Volsci. It was situate to the southeast of Arpinum, and near the source of the river *Melfa*. If we are to credit Virgil (*Æn.*, 7, 629), it was a considerable town as early as the Trojan war. We learn from Cicero (*pro Planc.*), that Atina was in his time a præfectura, and one of the most populous and distinguished in Italy. Frontinus says it was colonized during the reign of Nero. The modern name is *Atino*.—II. A town of Lucania, not far from the Tanager. Several inscriptions, and many remains of walls and buildings, prove that it was no inconsiderable place. (*Romanelli*, vol. 1, p. 438.) The modern name is *Atena*. (*Cramer's Anc. Italy*, vol. 2, p. 378.)

Atinia lex, was enacted by the tribune Atinius, A.U.C. 623. It gave a tribune of the people the priv-

ileges of a senator, and the right of sitting in the senate. (*Aul. Gell.*, 14, 8.)

Atlantes, a people of Africa, the more correct name of whom was Atarantes. (*Vid.* Atarantes.)

Atlantĭades, a patronymic of Mercury, as grandson of Atlas. (*Ovid, Met.*, 1, 639.)

Atlantĭdes, a name given to the daughters of Atlas. They were divided into the Hyades and Pleiades. (*Vid.* Atlas, Hyades, and Pleiades.)

Atlantis, a celebrated island, supposed to have existed at a very early period in the Atlantic Ocean, and to have been eventually sunk beneath its waves. Plato is the first that gives an account of it, and he obtained his information from the priests of Egypt. (*Plat., Timæus*, p. 24, *seqq., ed. Bip.*, vol. 9, p. 296, *seqq.*—*Id., Critias*, p. 108, *seqq., ed. Bip.*, vol. 10, p. 39, 43.) The statement which he furnishes is as follows: In the Atlantic Ocean, over against the Pillars of Hercules, lay an island larger than Asia and Africa taken together, and in its vicinity were other islands, from which there was a passage to a large continent lying beyond. The Mediterranean, compared with the ocean in which these lands were situated, resembled a mere harbour with a narrow entrance. Nine thousand years before the time of Plato, this island of Atlantis was both thickly settled and very powerful. Its sway extended over Africa as far as Egypt, and over Europe as far as the Tyrrhenian Sea. The farther progress of its conquests, however, was checked by the Athenians, who, partly with the other Greeks, partly by themselves, succeeded in defeating these powerful invaders, the natives of Atlantis. After this a violent earthquake, which lasted for the space of a day and night, and was accompanied with inundations of the sea, caused the islands to sink, and, for a long period subsequent to this, the sea in this quarter was impassable, by reason of the slime and shoals.—Thus much for the narrative of Plato. A dispute arose among the ancient philosophers and naturalists, whether this statement was based upon reality, or was a mere creation of fancy. Posidonius thought it worthy of belief. (*Strabo*, 102.— *Epit.*, 1, p. 11, *ed. Huds.*) Pliny remains undecided (2, 92. — Compare *Ammian. Marcell.*, 17, 7. — *Tertull., de Pallio, ed. Op., Antverp*, 1584, p. 6. — *Id., Apolog. adv. gentes*, p. 82, c. 40. — *Philo, quod mund. sit. incorrupt.*, p. 963). From other writers we have short notices, which merely show how many various interpretations were given to the passage in Plato. (*Proclus, ad Plat., Tim.*, p. 24.) A certain Marcellus related a similar tradition with that of Plato (*ἐν τοῖς Αἰθιοπικοῖς apud Procl.*, lib. 1, p. 155). According to this writer there were seven islands in the Atlantic Ocean sacred to Proserpina; of these, three were of a very large size, and the inhabitants had a tradition among them that these were originally one large island, which had ruled over all the rest.—Nor have modern theorists been inactive on this captivating subject. Rudbeck, with great learning, labours to prove that the Atlantis of the ancients was Sweden, and that the Romans, Greeks, English, Danes, and Germans originated from Sweden. His work, entitled *Atlantica* (*Atland eller Manheim*), is in Latin and Swedish, and is a typographic rarity. The first edition appeared in 1675–79, at Upsal. Several editions of it followed. The last Latin edition is of 1699, and bears a high price. Written copies of it are in several European libraries.—Bailly, well known by his history of Astronomy, places Atlantis and the cradle of the human race in the farthest regions of the north, and seeks to connect the Atlantides with the far-famed Hyperboreans. (*Lettres sur l'Atlantide de Platon*, &c., p. 384, *seqq.* — Compare *Lettres sur l'Origine des Sciences*, by the same.) — Carli and others find *America* in the Atlantis of Plato, and adduce many arguments in support of their assertion. (*Carli, Lettres Américaines, French transl.*, vol. 2, p. 180, *seqq.*) The advocates of this theory might easily connect with the legend of the lost Atlantis the remains of a very remote civilization that are found at the present day in Spanish America. We have there the ruins of cities, the style of whose architecture carries us back to Pelasgic times, and the religious symbols and ornaments connected with which remind us strongly of the phallic mysteries of antiquity. Even the lotus flower, the sacred emblem of India, may be seen in the sculptures. (Compare the plates given by Del Rio, *Description of the Ruins of an Ancient City discovered near Palenque, in Guatemala*, &c., *Lond.*, 1822, 4to.) These curious remains of former days are long anterior to Mexican times, nor have they anything whatever to do with Phœnician settlements, such settlements on the shores of America being purely imaginary. In connexion with the view just taken, we may point to the peculiar conformation of our continent, along the shores of the Gulf of Mexico, where everything indicates the sinking, at a remote period, of a large tract of land, the place of which is now occupied by the waters of the gulf; a sinking occasioned, in all probability, by the sudden rush of a large body of water down the present valley of the Mississippi. The mountain tops of this sunken land still appear to view as the islands of the West Indian group: and thus the large continent lying beyond Atlantis and the adjacent islands, and to which Plato refers, may have been none other than that of America.—We proceed a step farther. Admitting that Atlantis was situate in the ocean which at present bears its name, it would require no great stretch of fancy to suppose the the Canaries, Madeira Isles, and Azores once formed portions of it, and that it even extended as far as Newfoundland. The Cape de Verd Islands, though so much to the south, may also be included. It is curious to observe what quantities of seaweed (*fucus natans*) are found floating on the surface of the sea, not only near the Cape de Verd Islands, but also more to the northeast, almost under the meridian of the isles Cuervo and Flores, among the Azores, between the parallels of 23° and 35° north latitude. (*Humboldt, Tableaux de la Nature*, vol. 1, p. 39, *French transl.*) The ancients were acquainted with these collections of seaweed, resembling somewhat a vast inundated meadow. "Some Phœnician vessels," observes Aristotle, "impelled by the east winds, reached, after a navigation of thirty days, a part of the sea where the surface of the water was covered with rushes and seaweed (*θρύον καὶ φῦκος*)." The passage occurs in the treatise *de Mirabilibus*, p. 1157, *ed. Duval.* Many ascribed this abundance of seaweed to some cause connected with the submerged Atlantis. (Compare *Irving's Columbus*, vol. 1, p. 133.) The quantities of seaweed in the neighbourhood of the Cape de Verd Islands are also alluded to by Scylax (*ed. Gronov.*, p. 126), if we suppose the conjecture of Ideler to be correct, that the Cerne of Scylax is the modern Arguin. (*Humboldt, Tableaux*, &c., vol. 1, p. 101.) The existence of a large island, at a remote period, where the waves of the Atlantic now roll, has been regarded by modern science as visionary in the extreme. But even science herself can be made to contribute data towards this captivating theory. Immediately below the chalk and green sand of England, a fluviatile formation, called the wealden, occurs, which has been ascertained to extend from west to east about 200 English miles, and from northwest to southeast about 220 miles, the depth or total thickness of the beds, where greatest, being about 2000 feet. (*Fitton's Geology of Hastings*, p. 58.) These phenomena clearly indicate that there was a constant supply in that region, for a long period, of a considerable body of fresh water, such as might be supposed to have drained a continent or a large island, containing within it a lofty chain

of mountains. (*Lyell's Geology*, vol. 4, p. 308, *Lond. ed.*) If Geology can furnish us with such facts as these, it may surely be pardonable in us to linger with something of fond belief around the legend of Atlantis; a legend that could hardly be the mere offspring of a poetic imagination, but must have had some foundation in truth. Nor will it appear surprising if some of the learned, in the ardour of theorizing, have actually constructed maps of the position of this island. Among the number of these we may mention *De Lisle* and *Dureau de la Malle*, but more particularly *Bory de St. Vincent*, in his *Essai sur les Isles Fort, et l'antique Atlantide* (*Paris, an* xi., 4to). Carli also, in the second volume of his work, already referred to, gives maps representing what he terms flats and shallows (*seches et bas fonds*) between America and Africa, in the vicinity of the equator, and also in the neighbourhood of the Cape de Verd Islands. (Compare his remarks on this subject, vol. 2, p. 225, *seqq.*) —It has been thought by some, but very erroneously, that the account given in Diodorus Siculus may have reference to some island, now submerged, of the lost Atlantic group. This writer speaks of an island situate at a distance in the Atlantic Ocean, and remarkable for its beauty, to which the Carthaginians had resolved to transfer the seat of their republic in case of any irreparable disaster at home. Aristotle had already, before Diodorus, made mention of a similar island, the charms of which had attracted many of the Carthaginians to it, until the senate at home forbade any person from going to it under pain of death. (*Arist. de Mirab.*, c. 85, *ed. Beckman.*) The reference here, however, is probably to one of the Canaries.—Before quitting this subject, it may not be amiss to give the description of Atlantis, as handed down to us by the ancient writers. Though a mere picture of the imagination, it will nevertheless serve to show the opinion entertained on this subject by the poetic minds of antiquity. According to this account, the isle of Atlantis was one of the finest and most productive countries in the universe. It produced abundance of wine, grain, and the most exquisite fruits. Here were seen wide-spread forests, extensive pasture-grounds, mines of various metals, hot and mineral springs; in a word, whatever could contribute to the necessities or comforts of life. Here commerce flourished under a most excellent system of government. The island, divided into ten kingdoms, was governed by as many kings, all descendants of Neptune, and who lived in perfect harmony with each other, though severally independent. Atlantis had numerous and splendid cities, together with a large number of rich and populous villages. Its harbours beheld the produce of almost every country wafted to them; and they were strengthened with fortifications, and supplied with arsenals containing everything calculated for the construction and equipment of navies. Neptune was not only the progenitor and legislator, but also the principal divinity of the people of Atlantis. He had a temple in this island, a stadium in length, and ornamented with gold, silver, orichalchum, and ivory. Among various statues with which it was adorned, was seen that of the god himself, which was of gold, and so high that it touched the ceiling. He was represented as standing in a chariot, and holding the reins of his winged steed. Such were some of the bright visions of former days respecting the lost island of Atlantis. (*Plato, Critias*, p. 114, *seqq.*—*ed. Bip.*, vol. 10, p. 51, *seqq.*)

Atlas, I. son of the Titan Iapetus and Clymene one of the Oceanides. He was the brother of Menœtius, Prometheus, and Epimetheus. The name Atlas signifies "*the Endurer*" (from *a*, intensive, and *τλάω*, *to endure*), an epithet that will presently be explained. Homer calls him the *wise* or *deep-thinking* (*ὀλοόφρων*), "who knows all the depths of the sea, and keeps the long pillars which hold heaven and earth asunder." (*Od.*, 1, 52.) In the Theogony of Hesiod (517, *seqq.*) he is said to support the heaven on his head and hands in the extreme West, a task assigned him by Jupiter, in punishment, the later writers say, for his share in the Titan war. (*Hygin., Fab.*, 150.) Atlas was the father of the fair nymph Calypso, who so long detained Ulysses in her island in the distant West. Pleione, an ocean-nypmh, bore him seven daughters named Pleiades. (*Hes., Op. et D.*, 383.—*Schol. ad Il.*, 18, 486.) He was also said to be the father of the Hyades. (*Timæus, ap. Schol. ad Il., l. c.*)—It is hardly necessary to state, that the Atlas of Homer and Hesiod is not the personification of a mountain. In process of time, however, when the meaning of the earlier legend had become obscured or lost, Atlas, the keeper of the pillars that support the heaven, became a mountain of Libya. It is remarkable, however, that, in all the forms which the fable assumes, it is the god or man Atlas who is turned into or gives name to the mountain. Thus, according to one mythologist (*Ovid, Met.*, 4, 631), Atlas was a king of the remotest West, rich in flocks and herds, and master of the trees that bore the golden apples. An ancient prophecy, delivered by Themis, had announced to him that his precious trees would be plundered by a son of Jupiter. When, therefore, Perseus, on his return from slaying the Gorgon, arrived in the realms of Atlas, and, seeking hospitality, announced himself to be a son of the king of the gods, the western monarch, calling to mind the prophecy, attempted to repel him from his doors. Perseus, inferior in strength, displayed the head of Medusa, and the inhospitable prince was turned into the mountain which still bears his name. (*Ovid, l. c.* —*Serv. ad Æn.*, 4, 246.) According to another account, Atlas was a man of Libya, devoted to astronomy, who, having ascended a lofty mountain to make his observations, fell from it into the sea, and both sea and mountain were named after him. (*Tzetz. ad Lycophr.*, v. 879.) His supporting the heavens was usually explained by making him an astronomer and the inventor of the sphere. (*Diod. Sic.*, 3, 60.—*Id.*, 4, 27.—*Serv. ad Virg., Æn.*, 1, 741.)—There is also another curious legend relating to Atlas, which forms part of the fables connected with the adventures of Hercules. When this hero, in quest of the apples of the Hesperides, had come to the spot where Prometheus lay chained, moved by his entreaties, he shot the eagle that preyed upon his liver. Prometheus, out of gratitude, warned him not to go himself to take the golden apples, but to send Atlas for them, and, in the mean time, to support the heaven in his stead. The hero did as desired, and Atlas, at his request, went and obtained three apples from the Hesperides; but he said he would take them himself to Eurystheus, and that Hercules might continue to support the sky. At the suggestion of Prometheus the hero feigned consent, but begged him to take hold of the heavens till he had made a pad (*πῆραν*) to put on his head. Atlas threw down the apples and resumed his burden, and Hercules then picked them up and went his way. (*Pherecyd., ap. Schol. ad Apoll. Rhod.*, 4, 1396.)—Various elucidations of the legend of Atlas have been given by modern expounders of mythology. The best is that of Volcker. The writer, taking into consideration the meaning of his name, in connexion with the position assigned him by Homer and Hesiod, and the species of knowledge ascribed to him, and also his being the father of two of the constellations, regards Atlas as a personfication of navigation, the conquest of the sea by human skill, trade, and mercantile profit. (*Völcker, Myth. der Iap.*, p. 51.) With this view Müller agrees. (*Proleg. zu einer wissensch. Mythol.*—*Keightley's Mythology*, p. 287, *seqq.*)—II. A celebrated range of mountains in Africa. It is divided into two leading chains: the Greater Atlas runs through the kingdom of *Marocco*, as far south as the

desert of *Sahara*; the Lesser Atlas extends from *Marocco* towards the northeast to the northern coast. The great height of Mount Atlas is proved by the perpetual snows which cover its summits in the east part of Marocco, under the latitude of 32°. According to Humboldt's principles, these summits must be 12,000 feet above the level of the sea. Leo Africanus, who travelled here in the month of October, narrowly escaped being buried in an avalanche of snow. In the state of Algiers, the snow disappears on the tops of Jurjura and of Felizia in the month of May, and covers them again before the end of September. The Wanashisze, situated in 30° 55′, and forming an intermediate chain between the maritime one and that of the interior, is covered with a mantle of snow nearly the whole of the year. The fertility of the region of Atlas is celebrated by Strabo and Pliny. The latter (15, 18) extols its figs, olives, corn, and valuable woods. (*Id.*, 17, 12.—*Id.*, 18, 7. —*Id.*, 13, 15.) He observes, that the wines had a certain sharpness, which was corrected by adding to them a little plaster (*Id.*, 14, 9), and says that the vineyards had a northern and western exposure. (*Id.*, 17, 2.) Strabo informs us (369) that the vine-trunks were sometimes so thick that two men could scarcely clasp them round, and that the clusters were a cubit in length. A horrible government and a total absence of civilization have not succeeded in annihilating these bounties of nature. Barbary and Marocco still export large quantities of grain. The olive-tree is superior here to that of Provence; and the Moors, notwithstanding the hostility to Bacchus, which marks their religion, cultivate seven varieties of the vine. The soil of the plains in many places resembles that of the rest of Africa, being light and sandy, and containing numerous rocks; but the valleys of Mount Atlas, and those of the rivulets which descend from it to the Mediterranean, are covered with a compact, fertile, and well-watered soil. Extensive forests cover the sides of the fertile mountains in the northern parts of these countries. All the valleys that have a moderate elevation form in April and May so many little Elysiums. The shade, the coolness, the bright verdure, the diversity of the flowers, and the mixture of agreeable odours, combine to charm the senses of the botanist, who, amid such scenes, might forget his native country, were he not shocked and alarmed by the barbarity of the inhabitants.—A question has arisen in modern times, whether the chain of mountains here described was really the Atlas of the ancients? This is denied by Ideler, who maintains that the Atlas of Homer and Hesiod is the *Peak of Teneriffe*. The Atlas of the Greek and Roman geographers he allows, on the other hand, to be the modern Mount Atlas. His arguments are given by Humboldt (*Tableaux de la Nature*, vol. 1, p. 144, *seqq.*), but are more ingenious than satisfactory. The Atlas of Herodotus might be a promontory of the southern chain, rising from the plains of the desert, such as Mount Saluban, in Biledulgerid, appears to be. It agrees with the distances assigned by this historian. It is, besides, possible, that all the contradictions mentioned by Ideler may owe their origin to that optical illusion by which a chain of mountains, seen in profile, has the appearance of a narrow peak. "When at sea," says Humboldt, "I have often mistaken long chains for isolated mountains." This explanation might be still farther simplified, if it were admitted that the name of Atlas belonged originally to a promontory remarkable for form and its peculiar isolated situation, such as most of those on the coast of Marocco. A curious passage in Maximus Tyrius seems to countenance this hypothesis: "The Æthiopian Hesperians," says he (*Diss.*, 38. — p. 457, *seqq.*, *ed. Oxon.*), "worship Mount Atlas, who is both their temple and their idol. The Atlas is a mountain of moderate elevation, concave and open towards the sea in the form of an amphitheatre. Half way from the mountain a great valley extends, which is remarkably fertile, and adorned with richly-laden fruit-trees. The eye plunges into this valley as into a deep well, but the precipice is too steep for any person to venture to descend, and the descent is prohibited by feelings of religious awe. The most wonderful thing is to see the waves of the ocean at high water overspreading the adjacent plains, but stopping short before Mount Atlas, and standing up like a wall, without penetrating into the hollow of the valley, though not restrained by any earthly barrier. Nothing but the air and the sacred thicket prevent the water from reaching the mountain. Such is the temple and the god of the Libyans; such is the object of their worship and the witness of their oaths." In the physical delineations contained in this account, we perceive some features of resemblance to the coast between Cape *Tefelneh* and Cape *Geer*, which resembles an amphitheatre crowned with a series of detached rocks. In the moral description we find traces of fetichism; rocks remarkable for their shape being still worshipped by some negro tribes. (*Malte-Brun, Geogr.*, vol. 4, p. 155, *seqq.*)—Before closing this article it may not be amiss to remark, that, according to Pliny, the ancient Mauritanians called Atlas *Dyris*. The chain of Atlas, at the present day, bears among the Arabs the name of *Darah* or *Daran*, the close approximation of which to the ancient appellation is easily perceived. Horn, on the contrary, however, recognises the term *Dyris* in *Aya-Dyrma*, the Guanche name for the *Peak of Teneriffe*. (*Hornius, de Originibus Americanorum*, p. 185.—*Humboldt, Tabl. de Nat.*, vol. 1, p. 151.)

Atossa, a daughter of Cyrus the Great. She married her own brother Cambyses, the first instance of the kind that occurred among the Persians, according to Herodotus (3, 31). After the death of Cambyses she became the wife of the false Smerdis, and subsequently of Darius Hystaspis. (*Herod.*, 3, 88.) She possessed great influence over the last of these, in consequence of her royal birth, and her son Xerxes succeeded him on the throne. She was cured of a cancer in the breast by the Greek physician Democedes; and this individual, through a desire of returning to his native land, induced Atossa, it is said, to urge Darius to a war with Greece. (*Herod.*, 3, 133, *seqq.*)—According to Creuzer, the name Atossa is in Persian *Atesh*. There was also a city called Atusia in Assyria, on the river Caprus, whose coins displayed a female head, crowned with turrets, and also the inscription ΑΤΟΥΣΙΕΩΝ. (*Creuzer, ad Herod.*, 3, 68. —*Götting. Anzeig.*, 1811, *nr.* 78.)

Atrăces, the people of Atrax, an ancient colony of the Perrhæbi in Thessaly, ten miles from Larissa, higher up the Peneus, and on the right bank of that river. It was successfully defended by the Macedonians against T. Flaminius. (*Liv.*, 32, 15. — *Strabo*, 438 and 441.) Dr. Clarke was led to imagine, that this city stood at *Ampelakia*, from the circumstance of the green marble, known to the ancients by the name of Atracium Marmor, being found there; but this supposition is erroneous, since it is evident from Livy that Atrax was to the west of Larissa, and only ten miles from that city; whereas *Ampelakia* is close to Tempe, and distant more than fifteen miles from Larissa. (*Cramer's Ancient Greece*, vol. 1, p. 386, *seqq.*)

Atramyttium. *Vid.* Adramyttium.

Atrax, I. a son of Æolus, or, according to others, of the river Peneus. He was king of Thessaly, and built a town which he called Atrax. Hence the epithet *Atracius* is sometimes employed with the same meaning as *Thessalus* or "Thessalian." (*Propert.*, 1, 8, 25.) Atrax was father to Hippodamia, who married Pirithoüs, and whom we must not confound

with the wife of Pelops, who bore the same name. (*Stat., Theb.*, 1, 106.—*Ovid, Met.*, 12, 209.)—II. An ancient city of Thessaly. (*Vid.* Atraces.) — III. A river of Ætolia, running through the country of the Locri Ozolæ, and falling into the Sinus Corinthiacus, to the west of Naupactus. (*Plin.*, 4, 2.)

Atrebātes, a people of Belgic Gaul, southeast of the Morini. They were a powerful community, and promised 15,000 men as their quota for the Nervian war against Julius Cæsar. (*B. G.*, 2, 4.) After their reduction by the Roman commander, Commius, one of their own nation, and friendly to Cæsar, was placed over them as king. Their capital was Nemetacum, afterward Atrebates, and now *Arras*, or, as the Flemings call it, *Atrecht*. Strabo writes the name of this people Ἀτρέβατοι, and Ptolemy Ἀτρεβάτιοι. (*Plin.*, 4, 17.—*Ptol.*, 2, 9.)

Atrebatii, a people of Britain, situate on both banks of the Tamesis or *Thames*, and occupying the larger part of *Oxfordshire, Buckinghamshire*, a part of *Middlesex*, and the southern part of *Berkshire*. Their chief city was Caleva, now *Silchester*. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 193.)

Atreus, son of Pelops and Hippodamia, and king of Mycenæ. Having, with his brother Thyestes, killed out of jealousy his half-brother Chrysippus, they were both banished by their father, who at the same time pronounced a curse on them, that they and their posterity should perish by means of one another. They retired to Midea, whence, on the death of Pelops, Atreus came with an army and took possession of his father's throne. (*Hellanicus, ap. Schol. ad Il.*, 2, 105.) Thyestes, it is said, afterward seduced Aërope, the wife of Atreus, who, for this offence, drove him from his kingdom; and Thyestes, out of revenge, sent Atreus's son Plisthenes, whom he had brought up as his own, to murder his father. Atreus, taking the youth to be the son of Thyestes, put him to death, and the curse of Pelops began thus to be accomplished. (*Hygin., Fab.*, 86.) Others, however, make Plisthenes to have died a natural death, and on friendly terms with his father, and Atreus to have married his widow Aërope. (*Vid.* Aërope.)—Another legend thus accounts for the enmity between the brothers. Mercury, in order to avenge his son Myrtilus, whom Pelops had murdered, put a gold-fleeced lamb into the flocks of Atreus, between whom and Thyestes, according to this version of the story, the kingdom was disputed. Atreus, in order to prove that the kingdom by right was his, said he would produce a gold-fleeced lamb. Thyestes, however, having corrupted Atreus's wife Aërope, had got the lamb; and, when Atreus could not exhibit it as he promised, the people, thinking he had deceived them, deprived him of his kingdom. Some time after, however, Atreus returned, and said that, to prove his right, he would let them see the sun and Pleiades moving from west to east. This miracle Jove performed in his favour, and he thus obtained the kingdom, and drove Thyestes into exile. (*Schol. ad Eurip., Orest.*, 802, 995.—Compare the somewhat different account of Eudocia, *Villois., Anecd. Græc.*, vol. 1, p. 77.) — Another legend continues the tale in a more horrible and tragic form. Atreus, it is said, invited his brother to return, promising to bury all enmity in oblivion. Thyestes accepted the proffered reconciliation; a feast was made to celebrate it; but the revengeful Atreus killed the two sons of Thyestes, and served the flesh up to their father; and, while Thyestes was eating, he caused the heads and hands of his children to be brought in and shown to him. The sun, it is said, at the sight of this horrible deed, checked his chariot in the midst of his course. (*Schol. ad Eurip., Orest.*, 802. — *Hygin., Fab.*, 88, *et* 258. — *Senec., Thyest.*) Thyestes fled to Thesprotia, whence he went to Sicyon, where his daughter Pelopia dwelt. He arrived on the very night in which she was to offer a sacrifice to Minerva, met her in the dark, and forcibly embraced her, without knowing who she was. In the struggle she drew his sword from the sheath, and, taking it back with her, concealed it in Minerva's temple. Meantime famine and plague had come to punish the crime of Atreus; and the oracle had declared that, to remove it, Atreus should bring back his brother. He went to Thesprotia in search of him, saw Pelopia by the way, and, supposing her to be the daughter of the King of Sicyon, demanded her in marriage. He obtained her hand. She, however, was already pregnant by her father, and, shortly after her marriage, brought forth a son, whom Atreus caused to be exposed; but the herdsman, taking pity on him, reared him on the dugs of a she-goat (*αἴξ, αἰγός*), whence he derived his name, Ægisthus. Atreus, hearing he was alive, had him sought for, and brought him up as his own son. Atreus afterward sent Agamemnon and Menelaus in search of Thyestes. They went to Delphi, where they met him, he having also come to consult the god on the nature of the vengeance which he should seek to take on his brother. They seized and brought him to Atreus, who cast him into prison. Atreus then called Ægisthus, and directed him to put the captive to death. Ægisthus went to the prison, bearing the sword which his mother had given him; and the moment Thyestes beheld it, he knew it to be the one which he had lost, and asked the youth how he had come by it. He replied that it was the gift of his mother. At the desire of Thyestes, Pelopia came, and the whole deed of darkness was brought to light. The unfortunate daughter of Thyestes, under pretence of examining the sword, plunged it into her bosom. Ægisthus drew it forth reeking with blood, and brought it to Atreus as a proof of having obeyed his commands. Rejoiced at the death, as he thought, of his brother, Atreus offered a sacrifice of thanksgiving on the seashore; but, while he was engaged in it, he was attacked and slain by Thyestes and Ægisthus. (*Hygin., l. c.*)—This is the most horrible legend in the Grecian mythology. It is evidently post-Homeric, since it is utterly irreconcilable with the account of the Pelopidæ, as given in the Homeric poems. Of Agamemnon's sceptre it is there said, that Vulcan made it and gave it to Jupiter, who gave it to Mercury, by whom it was presented to "horse-lashing" Pelops, who gave it to Atreus, the shepherd of the people, who, when dying, left it to "lamb-abounding" Thyestes, who left it to Agamemnon. (*Hom., Il.*, 2, 101, *seqq.*) Here we have a family of princes legitimately transmitting the sceptre from one to another, a state of things totally at variance with the atrocities that have been related. It was probably at the time when the Greeks had become familiar with Asia and the barbarous regions round the Euxine, that the nameless deeds of the line of Pelops were invented. The author of the Alcmæonis, whoever he was, is said to have related the story of the gold-fleeced lamb. (*Schol. ad Eurip., Orest.*, 995.) We know not who first told of the horrid banquet, but we find it frequently alluded to by Æschylus (*Agam.*, 1104, 1228, *seqq.*; 1594, *seqq.*; *Choëph.*, 1065), though he does not appear to have made the deeds of Atreus and Thyestes the subject of a drama. Sophocles wrote two Thyestes, and Euripides one; and we have probably their contents in the legends transmitted to us by Hyginus. (*Keightley's Mythology*, p. 447, *seqq.*)

Atrīdæ, a patronymic given by Homer to Agamemnon and Menelaus, who were brought up by their grandfather Atreus, as if they had been his own sons, the term Atridæ meaning "sons of Atreus." (Consult remarks at the commencement of the article Agamemnon.)

Atropatĭa or Atropatēnē, a name given to the northwestern part of Media, between Mount Taurus and the Caspian Sea. It received this name from

Atropates, a satrap of this province, who, after the death of Alexander, rendered himself independent, and took the title of king, which his successors enjoyed for many ages. It was a cold, barren, and inhospitable country, and on that account allotted by Shalmanezar for the residence of many captive Israelites, after the conquest of their kingdom. It is now called *Aderbigian*, from the Persian term *Ader*, signifying *fire*; according to the tradition that Zerdust or Zoroaster lighted a pyre, or temple of fire, in a city named *Urmiah*, of this his native country. Its metropolis was Gaza, now *Tebriz*, or, as it is more commonly pronounced, *Tauris*. (*Strab.*, 360.—*Plin.*, 6, 13.)

Atrŏpos, one of the Parcæ, daughter of Nox and Erebus. According to the derivation of her name (*a priv.*, and *τρέπω*, "to turn" or "change"), she is inexorable and inflexible, and her duty among the three sisters is to cut the thread of life without any regard to sex, age, or condition. (*Vid.* Parcæ.)

Atta, Titus Quintius, a Roman comic writer, who died A.U.C. 633, B.C. 121. His productions appear to have been extremely popular in the time of Horace, though, as would seem from the language of the latter, not very deserving of it. (*Hor., Ep.*, 2, 1, 79.) He received the surname of Atta from a lameness in his feet, which gave him the appearance of a person walking on tiptoe. Thus Festus remarks: "*Attæ appellantur, qui, propter vitium crurum aut pedum, plantis insistunt et attingunt magis terram quam ambulant.*" It is to this personal deformity that Horace (*l. c.*) pleasantly alludes, when he supposes the plays of Atta to limp over the stage like their lame author. Bothe's assertion that Atta also composed tragedies, is contradicted by Schmid. (*Ad Hor., l. c.*—Compare *Crinit., Poet. Lat.*, c. 23.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 111, *seqq.*)

Attalēa, I. a city of Pamphylia, southwest of Perga, built by King Attalus II. The site of this city is called *Palaia Attalia*, while the modern city of *Attalia*, or, as it is commonly called, *Satalia*, answers to the ancient Olbia. (*Cramer's Asia Minor*, vol. 2, p. 275.)—II. A city of Lydia, on the river Hermus, and northeast of Sardis. Its earlier name was Agroira or Alloira. (*Steph. Byz., s. v.*) The ecclesiastical notices have recorded some of its bishops. The site is occupied by a village called *Adala*. (*Keppel's Travels*, vol. 2, p. 335.—*Cramer's Asia Minor*, vol. 1, p. 435.)

Attalĭcus. *Vid.* Attalus II.

Attălus, I. king of Pergamus, succeeded Eumenes I. This prince was first proclaimed king of Pergamus after a signal victory obtained by him over the Gallo-Græci, or Galatæ, and, for his talents and the soundness of his policy, deserves a distinguished place among the sovereigns of antiquity. He formed, at an early period, an alliance with the Romans, whom he vigorously assisted in their two wars against Philip of Macedon. In conjunction with the Athenians, he invaded Macedonia, and recalled Philip from his enterprise undertaken against Athens; on which account the Athenians gave his name to one of their tribes. His wealth was so great as to become proverbial. (*Hor., Od.*, 1, 12.) He had married Apollonias, a lady of Cyzicus, of obscure birth, but great merit and virtue: by her he had four sons, Eumenes, Attalus, Philetæus, and Athenæus. He died at an advanced age, after a prosperous reign of 43 or 44 years, and was succeeded by Eumenes. (*Polyb.*, 18, 24.—*Liv.*, 33, 21.—*Strab.*, 624.)—II. The 2d of the name succeeded his brother Eumenes II., B.C. 159. Before ascending the throne he had been twice sent to Rome, to solicit aid against Antiochus the Great and against the Greeks. When he commenced his reign, he found two adversaries in Prusias of Bithynia and Demetrius Soter, who meditated the conquest of his kingdom; and the Romans appeared little disposed to aid him. Prusias in fact gained some advantages over him, but Attalus eventually, by his valour and skill, freed himself from his foes. The friendship of the Romans, subsequently conciliated by him, placed him in security for the time to come, and he devoted the period of repose thus afforded him to the building of cities, and the munificent patronage of learning. He died at the age of 82, after a reign of 21 years, having been poisoned by his nephew, the son of Eumenes II. Attalus was surnamed *Philadelphus*, from the fraternal love he displayed towards his brother Eumenes during the lifetime of the latter. (*Liv.*, 35, 23.—*Id.*, 37, 43.—*Id.*, 38, 12.—*Justin*, 25, 1.)—III. The third of the name was son of Eumenes II., and succeeded to the throne after poisoning his uncle Attalus II. He made himself extremely odious by the destruction of many of his relations and friends. Repenting soon after of his cruelties, he assumed all the habiliments of sorrow; and subsequently, giving up the cares of government to others, he turned his attention to gardening. In full accordance, however, with his natural disposition, he bestowed particular attention upon the cultivation of noxious and poisonous plants, which he intermingled with the fruits and flowers that he sent as presents to his friends. He afterward turned his attention to the melting and working of metals. Attalus died after a reign of five years, from a stroke of the sun, while superintending the erection of a tomb for his mother, his affection for whom had procured him the surname of *Philometor*. He died without issue, and his will is said to have contained the following words: "*Populus Romanus bonorum meorum hæres esto.*" The Romans regarded this as conveying to them the entire kingdom, and accordingly made it a province of their empire. Considering all the circumstances of the case, and especially the character of the testator, the construction which the Romans put upon the words in question was fair enough. Mithradates, however, in his letter to Arsaces (*Sall., Hist. Fragm.*, p. 409, *ed. Burnouf*), regards it as a forced and fraudulent interpretation. (*Justin*, 36, 4.—*Vell. Paterc.*, 2, 4.—*Liv., Ep. et Suppl.*, 58.)

Atthis, a daughter of Cranaus the successor of Cecrops. She was fabled to have given name to the country of Attica. (*Apollod.*, 3, 14, 5.)

Attĭca, a country of Greece, without the Peloponnesus, forming a kind of triangular peninsula, and bounded on the north by Bœotia and the Euripus; on the west by Megaris; on the south by the Sinus Saronicus; and on the east by part of the Ægean Sea; extending from northwest to southeast about eighty miles, with decreasing breadth, but at an average of about forty miles. According to the popular account, it received its name from Atthis, the daughter of Cranaus. The more correct etymology, however, is from *ἀκτή* (*actē*), the Greek term for "*shore*," the country being of a peninsular shape, or, in other words, two sides of it being shore. The original name, therefore, would seem to have been Acta, which was afterward changed to the more euphonious Attica. (*Plin.*, 4, 11.—*Harpocrat., s. v. ἀκτή.*—*Aul. Gell.*, 3, 6.—*Eustath. ad Dionys. Perieg.*, 413.) The situation of Attica marked it out in an eminent degree for a commercial country. The base, or northern side of the irregular triangle which it forms, is applied to the continent of Greece; with its eastern face it looks towards Asia; from its apex on the south, it contemplates Egypt; and on the west it directs its view to the Peloponnesus, and to the countries of Italy and Sicily lying beyond it. By this combination of the advantages of inland communication with those of an extensive and various intercourse with all the civilized countries of the world, it was distinguished from all the other states both of the peninsula and continent of Greece. As Greece was

the centre of the civilized world of antiquity, so was Attica the centre of Greece; and as the climate and temperature of Hellas was considered to be more favourable than that of any other country of Europe or Asia, for the healthy and vigorous development of the physical and intellectual faculties of man, so did every Hellenic province yield in these respects to the superior claims of the Athenian territory. Again: it was not merely aided by these natural advantages, which arose from its form, its position, and its climate; the very defects also under which this country laboured, the very difficulties with which it was compelled to struggle, supplied to Attica the inducements, and afforded it the means, for availing itself in the most effectual manner of those benefits and privileges with which nature had so liberally endowed it. One of these apparent deficiencies was the barrenness of its soil. The geological formation of Attica is primitive limestone: on its northern frontier a long ridge of mountains, consisting of such a stratification, stretches from east to west: a range of similar character bounds it on the west, and in the interior of the country it is intersected with hills from north to south, which belong to the same class. Thus it will appear that the geographical dimensions of Attica, limited as they are, must be reduced by us within a still narrower range, when we consider it as far as it is available for the purposes of cultivation. In this respect, its superficial extent cannot be rated at more than one half the value which has been assigned to the whole country. The mountains of which we have spoken are either bare or rugged, or thinly clad with scanty vegetation and low shrubs. The mountain pine is found on the slopes of Laurium; the steeps of Parnes and Pentelicus are sprinkled over with the dwarf oak, the lentisk, the arbutus, and the bay. But the hills of this country can boast few timber trees; they serve to afford pasture to numerous flocks of sheep and goats, which browse upon their meagre herbage and climb among their steep rocks, and to furnish fuel to the inhabitants of the plain. While such is the character of the mountainous districts of the province, its plains and lowlands cannot lay a much better claim to the merit of fertility. In many parts of them, as in the city of Athens itself, the calcareous rock projects above the surface, or is scarcely concealed beneath a light covering of soil: in no instance do they possess any considerable deposite of alluvial earth. The plains of this country are irrigated by few streams, which are rather to be called torrents than rivers, and on none of them can it depend for a perennial supply of water. There is no lake within its limits. It is unnecessary to suggest the reason where such was the nature of the soil, that the olive was the most common, and also the most valuable, production of Attica. Such, then, were some of the physical defects of the land. But these disadvantages were abundantly compensated by the beneficial effects which they produced. The sterility of Attica drove its inhabitants from their own country. It carried them abroad. It filled them with a spirit of activity, which loved to grapple with danger and difficulty: it told them, that, if they would maintain themselves in the dignity which became them, they must regard the resources of their own land as nothing, and those of other countries as their own. It arose also from the barrenness of her soil, that Attica had been always exempt from the revolutions which in early times agitated the other countries of Greece; and hence Attica, secure in her sterility, boasted that *her* land had never been inundated by tides of immigration. The race of her inhabitants had been always the same; nor could she tell whence they had sprung; no foreign land had sent them; they had not forced their way within her confines by a violent irruption. She traced the stream of her population in a backward course, through many generations, till at last it hid itself, like one of her own brooks, in the recesses of her own soil. This belief that her people was indigenous, she expressed in different ways. She intimated it in the figure which she assigned to Cecrops, the heroic prince and progenitor of her primeval inhabitants. She represented him as combining in his person a double character; while the higher parts of his body were those of a man and a king, the serpentine folds in which it was terminated declared his extraction from the earth. The cicadæ of gold, which she braided in the twinings of her hair, were intended to denote the same thing; they signified that the natives of Attica sprang from the soil upon which these cicadæ sang, and which was believed to feed them with its dew. (*Wordsworth's Greece*, p. 69, *seqq.*)—The total population of Attica, in B.C. 317, may be taken at 527,660. Of these the free inhabitants amounted to 90,000; the resident aliens to 45,000; while the slaves made up the residue. Of the free inhabitants of Attica, the *citizens*, or those who had votes in the public assembly, amounted to 21,000. About 127 years before they had been 19,000, until Pericles reduced their number. Twenty thousand were computed as the number in the earliest times, under Cecrops. (*Schol. ad Pind., Ol.*, 9, 68.) The slaves of Attica, at the census made B.C. 309, when Demetrius was archon *eponymus*, were 400,000. Hume, in his Essay on the Populousness of Ancient Nations (*Essays*, vol. 1, p. 443), thinks that there is error or corruption in this high number, and that for 400,000 we ought to read 40,000 (namely, *τετρακισμυρίους* instead of *τεσσαράκοντα μυριάδας*). But he forgets that in this enumeration of 400,000 we are not to take the slaves as all males of full age. Slaves were property, and therefore, in enumerating them, it would be necessary to compute all the individuals who composed that property. The 400,000 therefore express all the slaves, of either sex and of every age, and in this number the men of full age would be less than 100,000. (*Clinton, Fast. Hell.*, vol. 1, p. 387, *seqq.*)—Some remarks on the ancient kings of Attica will be found under the article Cecrops, and on the coinage and commerce of the Athenians, under Mina and Piræus.

Atticus, I. Titus Pomponius, a Roman knight, who, in the most agitated times, preserved the esteem of all parties. The Pomponian family, from whom he originated, was one of the most distinguished of those of equestrian rank, and pretended to derive its origin from Numa Pompilius. Atticus lived in the latter period of the republic, and acquired great celebrity from the splendour of his private character. He inherited from his father, and from his uncle Q. Cæcilius, great wealth. When he attained maturity, the republic was disturbed by the factions of Cinna and Sylla. His brother Sulpicius, the tribune of the commons, being killed, he thought himself not safe in Rome; for which reason he removed with his fortune to Athens, where he devoted himself to science. His benefits to the city were so great, that he gained the affections of the people in the highest degree. He acquired so thorough a knowledge of Greek, that he could not be distinguished from a native Athenian, and hence the surname of *Atticus* bestowed upon him. When Rome had acquired some degree of quiet, he returned, and inherited from his uncle ten millions of sesterces. His sister married the brother of Cicero. With this orator, as well as with Hortensius, he lived on terms of intimate friendship. It was his principle never to mix in politics, and he lived undisturbed amid all the successive factions which reigned in Rome. Cæsar treated him with the greatest regard, though he was known as a friend of Pompey's. After the death of Cæsar he lived in friendship with Brutus, without, however, offending Antony. When Brutus was obliged to flee from Italy, he sent him a million

of sesterces; and likewise supported Fulvia, the wife of Antony, after the battle of Mutina, and therefore was spared when fortune again smiled on Antony, and the friends of Brutus generally were the victims of his vengeance. Even in the bad times of the triumvirate, he caused all the proscribed who fled to Epirus to be liberally relieved from his estates in that country, and by his interest recovered the forfeited property of several of them. Such was his credit with Octavius, that his daughter was preferred to all the great matches of Rome as a wife for his friend Agrippa. Octavius himself cultivated the closest intimacy with Atticus, who, at the same time, maintained an equally intimate correspondence with Antony. The mode of living pursued by Atticus was that of a man of great fortune, whose mind was devotedly attached to literary and philosophical pursuits. His domestics were not numerous, but choice and well educated; his table was elegant, but not costly; and he delighted in what would now be called literary suppers, where an anagnostes always read something aloud, in order that the guests might enjoy a mental as well as physical banquet. He was extremely studious, much attached to inquiries relative to the antiquities of his country, its laws, customs, and treaties, and wrote several works on these subjects, which appear to have been much valued. The conclusion of his life was conformable to the principles of Epicurean philosophy, by which it had been all along governed. Having reached the age of seventy-seven with little assistance from medicine, he was seized with a disorder in the intestines, which terminated in an ulcer deemed incurable. Convinced of the nature of his case, he ordered his son-in-law Agrippa, and other friends, to be sent for, and declared to them his intention of terminating his life by abstaining from food. When, in spite of their affectionate entreaties, he had persisted in this resolution for two days, some of the unfavourable symptoms of his complaint abated; but, not thinking it worth while to take the chance of a cure, he persevered, and the fifth day closed his existence, B.C. 33. — In modern times the character of Atticus has been the subject of much curious discussion, and his neutrality in the midst of civil contentions has, by some politicians, been termed selfish and criminal. From the fearless generosity which he exhibited to the unfortunate on all sides, it may, however, be presumed that, looking on the state of the commonwealth without passion, he was convinced of the inutility of attempting to stop an inevitable career. Certain it is, that as a medium of friendship, a reconciler of differences, and a protector against the ferocity of party hatred, he was eminently serviceable in the calamitous times in which he lived; and possibly, with his cast of temper and talents, could scarcely have acted more beneficently for his country as well as for himself. His line of conduct has been attributed to his Epicurean philosophy; but native disposition and temper must have formed his peculiar character much more than speculative principles. The correspondence between Cicero and Atticus is highly honourable to both parties, especially as the latter was also intimate with his rival Hortensius, and a mediator between them. According to Cicero, Atticus wrote annals of great value, comprising a sort of universal history for 700 years. (*Corn. Nep. in Vit.—Aikin's Gen. Dict., s. v.— Gorton's Biog. Dict.*, vol. 1, p. 134, *seqq.* — *Encyclop. Americ.*, vol. 1, p. 457.) — II. Herodes, or Tiberius Claudius Atticus Herodes, an Athenian philosopher and statesman of the age of the Antonines. His father, Julius Atticus, descended from the family of Miltiades, was raised from indigence to wealth by the discovery of a hidden treasure. Herodes received an education suitable to the condition to which his father had been advanced by this fortunate accession to his property. Scholastic rhetoric, or the art of declamation, then esteemed a most fashionable accomplishment, became his principal study; and he prosecuted it under the first masters of the age with such success as to acquire great reputation as an orator. After travelling abroad, he settled at Athens, and gave public lectures on eloquence, which were attended by sophists and rhetoricians, whose admiration of his talents was, perhaps, not altogether disinterested, as his hospitality and munificence were lavishly extended to his followers. The fame of Herodes reached from Athens to Rome, and he was invited by the Emperor Antoninus Pius to become rhetorical tutor to Marcus Aurelius and Lucius Verus, the adopted sons and destined successors of Antoninus. This promotion led to his being created consul A.D. 143. He was also made prefect of the free cities of Asia Minor, and president of the Panhellenic and Panathenæan games, at which he was crowned. He testified his sense of this honour by building a marble stadium, or course for running matches, one of the grandest works ever executed by a private individual. He also erected a new theatre at Athens, and repaired and embellished the Odeon of Pericles. These and other splendid monuments of his wealth and liberality have perpetuated his name, while his literary productions have perished. The latter part of the life of Herodes was embittered by the ingratitude of his fellow-citizens, who preferred accusations against him in his public capacity; but these were quashed by the friendship of his pupil Marcus Aurelius, then emperor. He passed his latter days at Marathon, his birthplace, where he died about A.D. 185, aged seventy-five. His remains were interred at Athens with public honours. (*Gorton's Biogr. Dict.*, vol. 1, p. 134.)

Attĭla (in German, *Etzel*), the son of Mundzuck, or, as he is less correctly called, Mandras, a Hun of royal descent, who succeeded his uncle Rugilas (A.D. 433), and shared the supreme authority with his brother Bleda. These two leaders of the barbarians, who had settled in Scythia and Hungary, threatened the Eastern empire, and twice compelled the weak Theodosius II. to purchase an inglorious peace. Their power was feared by all the nations of Europe and Asia. The Huns themselves esteemed Attila their bravest warrior and most skilful general. Their regard for his person soon amounted to superstitious reverence. He gave out that he had found the sword of their tutelar god, the Scythian Mars, the possession of which was supposed to convey a title to the whole earth; and, proud of this weapon, which added dignity to his power, he designed to extend his rule over the world. He caused his brother Bleda to be murdered (A.D. 444), and, when he announced that it was done by the command of God, this murder was celebrated like a victory. Being now sole master of a warlike people, his unbounded ambition made him the terror of all nations; and he became, as he called himself, the *Scourge of God* for the chastisement of the human race. In a short time he extended his dominion over all the people of Germany and Scythia, and the Eastern and Western emperors paid him tribute. The Vandals, the Ostrogoths, the Gepidæ, and a part of the Franks, united under his banners. Some historians assure us that his army amounted to 700,000 men.— His portrait, as given by Jornandes, was that of a modern Calmuc, with a large head, swarthy complexion, flat nose, small sunken eyes, and a short, square body. His looks were fierce, his gait proud, and his deportment stern and haughty; yet he was merciful to a suppliant foe, and ruled his own people with justice and lenity.—When he had heard a rumour of the riches and power of Persia, he directed his march thither. He was defeated on the plains of Armenia, and fell back to satisfy his desire of plunder in the dominions of the Emperor of the East. He easily found a pretext for war; he therefore went over to Illyricum, and laid waste all the countries from the Euxine to the Adriatic.

The Emperor Theodosius collected an army to oppose his progress; but in three bloody battles fortune declared herself for the barbarians, and Constantinople was indebted to the strength of its walls, and to the ignorance of the enemy in the art of besieging, for its preservation. Thrace, Macedonia, and Greece all submitted to the savage invader, who destroyed seventy flourishing cities. Theodosius was at the mercy of the victor, and was compelled to purchase a peace. A scheme was laid in the court of Theodosius to assassinate him under the cover of a solemn embassy, which intention he discovered; and, without violating the laws of hospitality in the persons of the ambassadors, wisely preferred a heavy ransom for the principal agent in the plot, and a new treaty at the expense of fresh payments. On the accession of Marcian, Attila demanded tribute, which was refused; and, although much exasperated, he resolved first to turn his arms against the Western Emperor Valentinian, whose licentious sister Honoria, in revenge for being banished for an intrigue with her chamberlain, sent an offer of herself to Attila. The Hun, perceiving the pretence this proposal supplied, preceded his irruptions into Gaul by demanding Honoria in marriage, with a share of the imperial patrimony. Being of course refused, he affected to be satisfied, and pretended he was only about to enter Gaul to make war upon Theodoric, king of the Ostrogoths. He accordingly crossed the Rhine, A.D. 450, with a prodigious host, and marked his way through Gaul with pillage and desolation, until completely defeated by Theodoric and the famous Aëtius, in the bloody battle of Chalons. He was, however, allowed to retreat, and, having recruited his forces, he passed the Alps the next year and invaded Italy, spreading his ravages over all Lombardy. This visitation was the origin of the famous republic of Venice, which was founded by the fugitives who fled at the terror of his name. Valentinian, unable to avert the storm, repaired from Ravenna to Rome, whence he sent the prelate Leo with a solemn deputation, to avert the wrath of Attila, who consented to quit Italy on receiving a vast sum as the dowry of Honoria, and an annual tribute. He did not much longer survive these transactions; and his death was singular, he being found dead, in consequence of suffocation from a broken blood-vessel, on the night of his marriage with a beautiful young virgin named Ildegund. This event took place in 453. The news of his death spread sorrow and terror in the army. His body was enclosed in three coffins: the first was of gold, the second of silver, and the third of iron. The captives who had made the grave were strangled, in order that the place of interment might be kept concealed from his foes. (*Menzel, Gesch. der Deutschen*, p. 93, *seqq.* — *Gorton's Biogr. Dict.*, vol. 1, p. 135. — *Encyclop. Americ.*, vol. 1, p. 457, *seqq.*)

Attilius, I. one of the first three military tribunes with consular power, chosen by the people, B.C. 444, in place of the regular consuls. (*Liv.*, 4, 7.)—II. Regulus. (*Vid.* Regulus). — III. Calatinus, consul B.C. 258, in which year he took the city of Mylistratus, in Sicily. Chosen consul again B.C. 256, he captured Panormus and many other cities. In B.C. 249 he was appointed dictator.—IV. A Roman poet, who translated into Latin verse the Electra of Sophocles. From the allusion made to him by Cicero, he appears to have been a very harsh and rugged writer. (*Cic., de Fin.*, 1, 2. — *Ep. ad Att.*, 14, 20.) — V. A freedman, who (A.D. 27) exhibited games at Fidenæ in an amphitheatre so badly constructed that it broke down, and killed or wounded 50,000 persons. In consequence of this he was banished, and a law was made prohibiting any individual from exhibiting games who was not possessed of a fortune of 400,000 sesterces, and thus enabled to erect a secure edifice. It was ordained also that buildings intended for such purposes should be erected on a firm foundation. (*Tac., Ann.*, 4, 62.)

Attius, I. (or Accius, as he is sometimes, but improperly, called), a Roman tragic writer, born A.U.C. 584. His style was harsh; but he was, notwithstanding, held in high estimation by his countrymen for the force and eloquence of his productions. Horace, in the same line where he celebrates the dramatic skill of Pacuvius, alludes to the loftiness of Attius (*Epist.*, 2, 1, 56), by which is meant sublimity both of sentiment and expression. Most of the plays of Attius were taken from the Greek tragedians; two of them, however, the *Brutus* and the *Decius*, hinged on Roman subjects, and were both probably written in compliment to the family of his patron Decius Brutus. (*Dunlop's Roman Literature*, vol. 1, p. 350, *seqq.*—*Bahr, Gesch. Röm. Lit.*, vol. 1, p. 79, *seq.*) — II. Tullius, the general of the Volsci, to whom Coriolanus fled when banished from Rome. (*Vid.* Coriolanus.)

Attus Navius, a Roman augur, of whom a marvellous story is related. Tarquinius Priscus, after his victory in the Sabine war, which was owing to his having doubled the number of his cavalry, wished to double the number of the equestrian centuries, and to name the three new ones after himself and his friends. His design was opposed by the augur Attus Navius, who represented that Romulus had acted under the guidance of the auspices in regulating the centuries, and that nothing but the consent of the auspices could warrant a change in the distribution of the knights. Attus was by descent a Sabine; the gift of observing and interpreting auguries was the endowment of his countrymen; even when a boy, without instruction, he had practised the art, and afterward, on being taught, had acquired the greatest insight into it that any priest ever attained to. Tarquinius to shame the augurs, or for his own conviction, as Crœsus tried the veracity of the oracle, commanded him to divine whether what he was at that moment thinking of were possible or impossible. When Attus had observed the heavens and declared that the object of the king's thoughts could be effected, Tarquinius held out to him a whetstone, and a razor to split it with; the augur did so without delay. The whetstone and razor were preserved in the Comitium under an altar: beside them, on the steps of the senate-house, stood the statue of Attus, a priest, with his head muffled. (*Liv.*, 1, 36.—*Dion. Hal.*, 3, 70, *seq.*—*Cic., de Div.*, 1, 17, § 32.—*Niebuhr's Rom. Hist.*, vol. 1, p. 307, *seqq.*, 2*d ed.*, *Cambridge transl.*)

Atyădæ, the descendants of Atys, an ancient king of Lydia. (*Vid.* Atys I.)

Atys, I. an ancient king of Lydia. He is mentioned by Herodotus, who calls him the son of Manes (1, 95). The historian, however, in another part of his work, makes the son of Manes to have been Cotys (4, 45), a circumstance which has occasioned some trouble to the commentators. Wesseling (*ad Herod.*, 4, 45) thinks it probable that Manes had two sons, Atys and Cotys. It seems more natural, however, to make Atys and Cotys two names for one and the same person, the latter appellation being evidently the same as the former, except that it commences with a strong aspirated consonant, and has the vowel sound changed. Lanzi sees in the name Atys an Etrurian root. (*Saggio di Ling. Etrusc.*, vol. 2, p. 223.) The appellation *Manes*, moreover, is given in the Vatican MS. as *Masnes* (Μάσνης), which last approximates to *Masses* (Μάσσης), a form sometimes given to the name of the river god Marsyas. (*Plut., de Mus.*, p. 1133. — *Müller, Etrusk.*, vol. 1, p. 81, *not.*) Ritter considers *Manes* and *Atys* as appellations of Oriental origin, made euphonious by the Greeks, and connects them with the early worship of Buddha. According to this writer, *Manes* (*Man-es*) is nothing more than the term "man," and to the same family of words belong the

Hindu *Menu*, the Egyptian *Menes*, the Greek *Minos*, and even the Latin *mens*. On the other hand, *Cotys* or *Khodo* is the same as the *Boda* of the Persians. (*Vorhalle*, p. 365.) — II. A son of Crœsus, king of Lydia. His father dreamed that Atys was to be killed by the point of a spear, and therefore, in order to frustrate the prediction, kept his son at home, and carefully avoided exposing him to any danger. Meanwhile, a large wild boar infested the country around the Mysian Olympus, and the inhabitants of the adjacent territory applied to Crœsus for assistance against the animal. After urgent entreaties on the part of the young prince, his father allowed him to accompany the hunters sent out from Lydia to the aid of the Mysians, but gave him in charge to Adrastus, a Phrygian of royal birth, who had slain by accident his own brother, and had been purified of the homicide by Crœsus. The party encountered the boar, and, in making the onset, Atys was killed by an accidental blow from the javelin of Adrastus, the very one who had been appointed by Crœsus to guard him from danger. Such is the account of Herodotus (1, 34, *seqq.*). Ptolemy, the son of Hephæstion, calls the son of Crœsus, whom Adrastus slew, by the name of Agathon. He also states, that the young prince had a dispute with Adrastus about a quail, in which he fell by the hand of the latter. (*Photius, Bibl.*, vol. 1, p. 146, *ed. Bekker.*) —III. A Trojan who came to Italy with Æneas, and was fabled to have been the progenitor of the family of the Attii at Rome. (*Virg., Æn.*, 5, 568.)— IV. A beautiful shepherd of Phrygia, beloved by Cybele, and to whom she intrusted the care of her altars and the superintendence of her religious ceremonies. Having proved unfaithful to the goddess, she inspired him with phrensy to such a degree, that, in a paroxysm of his malady, he deprived himself of his virility. Ovid, however, makes him to have been changed by the goddess into a pine-tree. (*Met.*, 10, 104). According to Diodorus, on the other hand, who assigns Mæon, king of Phrygia, as the mortal father of Cybele, Atys was put to death by her parent on discovering the intimacy subsisting between the parties. (*Diod. Sic.*, 3, 58.) Another, and wilder legend, of Lydian origin, may be found in Pausanias (7, 17. — Compare *Catull., de Aty*, &c. — *Ovid, Fast.*, 4, 223.—*Lucian, de Dea Syra*). The fable of Atys is astronomical in its origin. Atys, deprived of his virility, is a symbol of the sun, shorn of its generative powers in the season of winter, and moving in the lower hemisphere : the luminary of day resumes its energies on ascending into the upper hemisphere. Atys, an incarnation of the sun, is himself the first of the Galli ; and his priests, by a voluntary mutilation, celebrate the period of his weakness and impotence. But as, in accordance with a decree of the gods, not a single member of Atys is to perish, every year he returns to the upper world, and celebrates anew his union with Cybele. This return, this renewal of the productive powers and the fecundity of nature, gave rise to all those demonstrations of savage joy which are so well described in the verses of Lucretius (2, 618, *seqq.*). For farther remarks illustrative of this curious portion of ancient mythology, consult *Creuzer's Symbolik, par Guigniaut*, vol. 2, page 69, *seqq.* As regards the different forms of the name, *Atys*, *Attis*, or *Attes*, consult the remarks of Hemsterhuis (*ad Lucian, D. D.*, 12), and of Grævius (*ad Lucian, de Dea Syra*, 15). Diodorus says that Atys was subsequently called *Papas* (Πάπας), which is, no doubt, the same with the old Greek word πάπας or πάππας, "father," other forms of which are ἄττα, ἄππα, and ἄπφα. We see lurking, therefore, in the names *Atys*, *Attis*, *Attes*, and *Papas*, a reference to the sun as the great father of life and parent of fertility. (Compare the remarks on the origin of the name Apollo, under that article.)

Avaricum, a strongly fortified town of Gaul, the capital of the Bituriges, now *Bourges*. It received its former appellation from the river Avara, or *Eure*, one of the southern branches of the Liger. It was taken by Cæsar during the Gallic wars, and its inhabitants massacred. (*Cæs., Bell. Gall.*, 7, 27, *seqq.*)

Avella. *Vid.* Abella.

Aventīnus I. a son of Hercules by Rhea, who assisted Turnus against Æneas. (*Virg., Æn.*, 7, 657.) —II. A king of Alba, buried upon Mount Aventine. (*Ovid, Fast.*, 4, 51.)—III. One of the seven hills of Rome, and the largest of the whole number. It was divided from the Palatine by the valley of the Circus Maximus, and round its northern base flows the Tiber. This hill is said to have derived its name from Aventinus, an ancient king of Alba, who was buried there in a laurel grove, which was preserved on this hill to a very late period. The Aventine was the place on which Remus was fabled to have taken his station when watching for an omen in his competition with Romulus for the crown ; and here, too, he is said to have been buried. Hence some derive the name from the Latin *aves*, "omens." The Aventine, in consequence of what has been said, was considered a place of evil omen. The period when it was included within the walls of Rome is differently given. Some make this to have been done by Ancus Marcius, others not till the time of the Emperor Claudius. No authority, however, can be adduced in support of the latter opinion, though advocated by some antiquarians, while an irresistible weight of evidence can be brought against it. (*Liv.*, 1, 33. — *Dion. Hal.*, lib. 2, 3, 4. — *Nardini*, 1, 5.) In the early ages of Rome, however, it is certain that the whole neither of the Esquiline nor Aventine hills was inhabited. We read in Livy (2, 28) of nightly meetings of the disaffected being held upon the former, to the great alarm of the senate ; and the two armies, that joined in rebellion against the tyranny of the decemvirs, encamped upon the latter. (*Liv.*, 3, 50.) But from the prodigious extent of the Aventine, which is computed by Dionysius of Halicarnassus to be three miles in circumference, it is not surprising that there was abundant room for encampments at that early period. The Aventine has two distinct summits ; and, indeed, it might almost be called two hills, for they are divided by a valley. Near the base of the more southern of its heights are the gigantic ruins of the baths of Caracalla. (*Rome in the Nineteenth Century*, vol. 1, p. 191, *seqq.*)— The Aventine was likewise called *Collis Murcius*, from Murcia, the goddess of sleep, who had a chapel (*sacellum*) on it ; *Collis Dianæ*, from a temple of Diana (*Liv.*, 1, 33.—*Dion. Hal.*, 3, 43) ; and *Remonius*, from Remus.

Avernus Lacus, a lake in Campania, near Baiæ and Puteoli. It lay within, from the Lucrine lake, and was connected with the latter by a narrow passage. Strabo describes it as surrounded on almost every side, except this outlet, by steep hills. (*Strab.*, 248.) These hills were covered with immense forests, so that gloom and darkness surrounded the lake, and accumulated effluvia filled the air with contagion. The ancients even had a popular belief among them, that birds, on attempting to fly over this lake, became stupified by its exhalations and fell into it. Hence the common though erroneous derivation of the name, from *a priv.*, and ὄρνις, "a bird." (*Virg., Æn.*, 6, 237, *seqq.*—*Lucret.*, 6, 748.) As little credit is due to the account which places here the scene of Ulysses' descent to the lower world, and his evocation of the dead, as described in the Odyssey, together with the subterranean abodes of the Cimmerians. (*Strab.*, 244.)—The forests that covered the hills around Avernus were dedicated to Hecate, and sacrifices were frequently offered to that goddess. These forests and shades disappeared when Agrippa converted the lake into a harbour by opening a communication with the

sea and the Lucrine basin. (*Vid.* Portus Julius.) The modern name of the lake is *Lago d'Averno*. Eustace describes Avernus at the present day as a circular sheet of water, about a mile and a half in circumference, and of great depth (in some places 180 feet). It is surrounded with grounds on one side low, on the other high but steep, cultivated all around, but not much wooded; a scene, on the whole, light, airy, and exhilarating. (*Classical Tour*, vol. 2, page 394, *Lond. ed.*)

Aufidēna, a city of Samnium, and the capital of the Caraceni, situate on the Sagrus or *Sangro*. It is now *Alfidena*. (*Liv.*, 10, 12.—*Plin.*, 3, 12.)

Aufidia lex, was enacted by the tribune Aufidius Lurco, A.U.C. 692. It contained this singular clause, that if any candidate, in canvassing for an office, promised money to a tribe, and failed in the performance, he should be excused; but if he actually paid it, he should be compelled to pay every tribe a yearly fine of 3000 sesterces as long as he lived. (*Cic. ad Att.*, 1, 13.) This law, however, soon became a dead letter, as is apparent from what Suetonius states respecting the bribery practised by Cæsar and Bibulus. (*Suet., Vit. Jul.*, 19.—Compare *Heinecc., Antiq. Rom.*, p. 807, *ed. Haubold.*)

Aufidius, I. Bassus, an historian in the Augustan age, and in part of the reign of Tiberius. He wrote a history of the Roman civil wars, and another of the war in Germany. This latter work was continued by the elder Pliny. (*Plin., Min. Ep.*, 3, 5, 6.—*Quintil.*, 10, 1, 103.)—II. Cæsius Bassus, a lyric poet, to whom Persius addressed his sixth Satire. He perished during the same eruption of Vesuvius that proved fatal to the elder Pliny. (*Quintil.*, 10, 1, 96. —*Schol. ad Pers., Sat.*, 6, 1.—*Voss, de poet. Lat.*, c. 3.)—III. Saleius Bassus, a poet in the time of Vespasian. He is highly praised by Quintilian (10, 1, 90), and by the author of the Dialogue "*de caus. corrupt. eloq.*" (c. 5).—IV. Luscus, a recorder in the town of Fundi, ridiculed by Horace. (*Serm.*, 1, 5, 24.)

Aufĭdus, a river of Apulia, now the *Ofanto*. It was on the banks of this stream that the battle of Cannæ was fought. Polybius (3, 110) remarks of the Aufidus, that it is the only river which, rising on the western side of the Apennines, finds its way through that continuous chain into the Adriatic. But it may be doubted whether the historian speaks with his usual accuracy. It is certain that the Aufidus cannot be said to penetrate entirely through the chain of those mountains, since it rises on one side of it, while the Silarus flows from the other. The Aufidus was remarkable for the rapidity of its course. (*Horat., Od.*, 4, 14.—*Id., Od.*, 30, 3.—*Id., Od.*, 4, 9.—*Cramer's Anc. Italy*, vol. 2, p. 295.)

Auge, daughter of Aleus, king of Tegea. She became a mother by Hercules, and secretly laid her offspring, a son, in the sacred enclosure (*τέμενος*) of Minerva. A famine coming on the land, Aleus went to the *τέμενος* of the goddess; and, searching about, found his daughter's infant, which he exposed on Mount Parthenion. But the babe was protected by the care of the gods, for a hind which had just brought forth came and suckled him; and the shepherds, finding him thus nursed, named him Telephus from that circumstance (*ἔλαφος, a hind*). Aleus gave his daughter Auge to Nauplius, the son of Neptune, to sell her out of the country; and he disposed of her to Teuthras, king of Teuthrania, on the Caÿster, in Mysia, who made her his wife. Telephus having, when grown up, consulted the oracle respecting his parents, came to Mysia, where he was kindly received by Teuthras, whom he succeeded in his kingdom. (*Pausan.*, 8, 4.—*Apollod.*, 3, 9, 1.) This legend is connected apparently with the worship of Minerva Alea. The true meaning of Telephus is *Far-shining* (*τηλέφαος*). Auge (*Αὐγή*) is *bright*. (*Keightley's Mythol.*, p. 367.)

Augeæ, I. a town of Laconia, supposed to be the same with Ægiæ. It stood near the coast, northwest of Gythium. (*Il.*, 2, 583.—*Strabo*, 364.)—II. A town of the Epicnemidian Locri. (*Il.*, 2, 532.)

Augĕas (poetic form Augēas), son of Neptune, according to others, of the Sun, while a third class of mythologists make him to have been the offspring of Phorbas. He was one of the Argonauts, and, after returning from that expedition, ascended the throne of Elis. Augeas kept a very large number of herds, and the filth and dung of these had been allowed to accumulate for many years, when Eurystheus imposed on Hercules, as one of his tasks, the cleansing of the stables of the Elian monarch. When Hercules came accordingly to Augeas, he said nothing to him of the commands of Eurystheus, but offered for a tenth of his herds to clean out his stables in one day. Augeas agreed, thinking the thing impossible, and Hercules took Phyleus, the son of Augeas, to witness the agreement. He then broke down a part of the wall of the court, and turning in the rivers Peneus and Alpheus by a canal, let them run out at the other side. Augeas, on learning that this was one of the tasks imposed by Eurystheus, not only refused to stand by his agreement, but denied that he had promised anything, and offered to lay the matter before judges. When the cause was tried, Phyleus honestly gave testimony against his father, and Augeas, in a rage, even before the votes had been taken, ordered both his son and Hercules to depart from Elis. The former retired to Dulichium, the latter returned to Eurystheus, stopping first at Olenus, where he aided Dexamenus against the centaur Eurytion. Eurystheus, however, refused to count the feat of Hercules, in cleansing the Augean stables, among the twelve tasks, saying that he had done it for hire. After the termination of all his labours, Hercules came with an army to Elis, slew Augeas, and set Phyleus on the throne. For an explanation of this myth, consult the article Hercules. (*Apollod.*, 2, 5, 4.—*Keightley's Mythology*, p. 356, 366.)—To "cleanse the Augean stables" has become a common proverb, and is applied to any undertaking where the object in view is to remove a mass of moral corruption, the accumulation of which renders the task almost impossible. The Latin form of this same proverb is "*Augeæ stabulum repurgare*;" the Greek, merely *Αὐγείου βουστασία*. (*Lucian, Pseudom.*—*Erasmus, Chil.*, 2, cent. 3, n. 21.)

Augŭla, now *Augela*, one of the Oases of the great African desert, with a town of the same name. It lay west of Ammon and south of Cyrene, and was famed for the abundant produce of its date palms. This was one of the stations for the caravans which carried on the inland trade of Africa. It is at present also a caravan station. (*Mannert*, vol. 10, pt. 2, p. 181.—*Pacho, Voyage dans la Marmarique*, p. 272, *seqq.*)

Augŭres, a name given to a class of sacerdotal officers among the Romans, whose duty it was to observe and interpret omens, and perform other analogous acts of religion. The term *Augur* is commonly but erroneously derived from *avis*, "*a bird*," and *garrio*, "*to chirp*," on the supposition that this priesthood originally drew omens merely from the notes of birds. The true etymology, however, ought very probably to be referred to some Etrurian term, assimilated both in form and meaning to the Greek *αὐγή*, "*light*" (compare the German *auge*, "*an eye*"), so that the primitive meaning of the term *augur* will be "*a seer*."—The duties and powers of the Roman augurs are given somewhat in detail by Cicero (*de Leg.*, 2, 8), and may be arranged under four heads: 1. The inspecting or observing of omens. 2. The declaring the will of heaven, as ascertained by them from these omens. 3. The inaugurating of magistrates, and the consecrating of places and buildings. 4. The determining whether the omens observed by them allowed a thing

to be done or not, and also in what way the omens themselves were to be taken. (Compare *Müller, Etrusk.*, vol. 2, p. 117.)—The whole system of augural science was of Etrurian origin. In this latter country it served as a powerful engine of state in the hands of the aristocracy, and the same result was for a considerable time effected at Rome. Meetings of the Comitia Centuriata, for example, could not be held at all, if any augur declared the omens unpropitious; or the Comitia were broken off if a magistrate, virtually invested with augural powers, declared that he had heard thunder or seen lightning. So, again, all the business transacted at any comitia, except the Tributa, went for nothing, if, after the assembly had been held, an augur declared that there had been some informality in taking the auspices before the meeting was convened.—The augurs are supposed to have been first instituted by Romulus, who appointed three, one for each tribe. This, however, was mere popular opinion, and had no foundation in reality. A fourth augur was added, it is thought, by Servius Tullius, when he increased the number of tribes, and divided the city into four tribes. The augurs were at first all patricians, until A.U.C. 454, when five plebeians were added. Sylla increased their number to fifteen. The chief of the augurs was called *Magister Collegii*. The augurs enjoyed this singular privilege, that of whatever crime they were guilty, they could not be deprived of their office; because, as Plutarch remarks, they were intrusted with the secrets of the empire. The laws of friendship were anciently observed with great care among the augurs, and no one was admitted into their college who was known to be inimical to any of their number.—The augur made his observations on the heavens usually in the dead of night, or about twilight. He took his station on an elevated place, where the view was open on all sides, and, to make it so, buildings were sometimes pulled down. Having first offered up sacrifices, and uttered a solemn prayer, he sat down with his head covered, and with his face turned to the east, so that he had the south on his right and the north on his left. Then he determined with his *lituus* the regions of the heavens from east to west, and marked in his mind some object straightforward, at as great a distance as his eyes could reach, within which boundaries he should make his observations. There were generally five things from which the augurs drew omens: the first consisted in observing the phenomena of the heavens, such as thunder, lightning, comets, &c. The second kind of omen was drawn from the chirping or flying of birds. The third was from the sacred chickens, whose eagerness or indifference in eating the food which was thrown to them was looked upon as lucky or unlucky. The fourth was from quadrupeds, from their crossing or appearing in some unaccustomed place. The fifth was from different casualties, which were called *Diræ*, such as spilling salt on the table, or wine upon one's clothes, hearing ill-omened words or strange noises, stumbling or sneezing, meeting a wolf, hare, fox, or pregnant bitch, &c. These the augur explained, and taught how they ought to be expiated.—In whatever position the augur stood, omens on the left, among the Romans, were reckoned lucky. But sometimes omens on the left are called unlucky, in imitation of the Greeks, among whom augurs stood with their faces to the north, and then the east, which was the lucky quarter, was on the right. Thunder on the left was a good omen for everything else but holding the Comitia. The croaking of a raven on the right, and of a crow on the left, was reckoned fortunate, and *vice versa*. In short, the whole art of augury among the Romans was involved in uncertainty, and was, in effect, a mere system of deception for restraining the multitude, and increasing, as has already been remarked, the influence of the leading men over them. (*Cic., de Divin.*, 1, 7.—*Id.*, 2, 36.—*Aulus Gellius*, 5, 8, &c.)

Augusta, I. a name given singly, or in conjunction with some epithet, to a large number of cities, either founded, embellished, or protected by Roman emperors. The appellation is derived from the name of the first emperor of Rome, Augustus. The term Augusta sometimes appears under its Greek form, Sebaste (Σεβάστη).—II. A title of honour, borne by many Roman empresses.

Augustalĭa, a festival at Rome, in commemoration of the day on which Augustus returned to Rome, after he had established peace in the different parts of the empire. It was celebrated on the 12th of October.

Augustīnus, one of the most renowned fathers of the Christian Church, born at Tagaste, a city of Africa, November 13, A.D. 354, during the reign of the Emperor Constantine. He has related his own life in the work to which he gave the title of *Confessiones*, and it is from this source, together with the *Retractationes*, some of his letters, and the *Vita Possidii* of the semi-Pelagian Gennadius, that we derive our principal information respecting him. His parents sent him to Carthage to complete his education, but he disappointed their expectations by his neglect of serious study and his devotion to pleasure. In his sixteenth year he became very fond of women. For fifteen years he was connected with one, by whom he had a son. He left her only when he changed his whole course of life. A book of Cicero's, called *Hortensius*, which has not come down to our times, led him to the study of philosophy; and when he found that this did not satisfy his feelings, he went over to the sect of the Manichæans. He was one of their disciples for nine years; but, after having obtained a correct knowledge of their doctrines, he left them, and departed from Africa to Rome, and thence to Milan, where he announced himself as a teacher of rhetoric. Saint Ambrose was bishop of this city, and his discourses converted Augustine to the orthodox faith. The reading of St. Paul's epistles wrought an entire change in his life and character. The Catholic church has a festival (May 3d) in commemoration of this event. He retired into solitude, wrote there many books, and prepared himself for baptism, which he received in the 33d year of his age, together with his son Adeodatus, from the hands of Ambrose. He returned to Africa, sold his estate, and gave the proceeds to the poor, retaining only enough to support him in a moderate manner. As he was once present in the church at Hippo, the bishop, who was a very old man, signified a desire to consecrate a priest to assist and succeed him. At the desire of the people, Augustine entered upon the holy office, preached with extraordinary success, and, in 395, became bishop of Hippo. He entered into a warm controversy with Pelagius concerning the doctrines of free-will, of grace, and of predestination, and wrote a book concerning them. Augustine maintained that men were justified merely through grace, and not through good works. He died August 28, A.D. 403, while Hippo was besieged by the Vandals. There have been fathers of the church more learned, masters of a better language and a purer taste; but none have ever more powerfully touched the human heart and warmed it towards religion. Painters have, therefore, given him for a symbol a flaming heart. Augustine is one of the most voluminous of the Christian writers. His works, in the Benedictine edition of Antwerp, 1700–3, fill 12 folio volumes. The first of these contains the works which he wrote before he was a priest, and his retractations and confessions; the former a critical review of his own writings, and the latter a curious and interesting picture of his life. The remainder of these volumes consist of a treatise "On the City of God;" comment-

aries on Scripture; epistles on a great variety of subjects, doctrinal, moral, and personal; sermons and homilies; treatises on various points of discipline; and elaborate arguments against heretics. With the exception of those of Aristotle, no writings contributed more than Augustine's to encourage the spirit of subtle disputation which distinguished the scholastic ages. They exhibit much facility of invention and strength of reasoning, with more argument than eloquence, and more wit than learning. Erasmus calls Augustine a writer of obscure subtlety, who requires in the reader acute penetration, close attention, and quick recollection, and by no means repays him for the application of all these requisites. His works are now almost wholly neglected. (*Encyclop. Americ.*, vol. 1, p. 468.) —Among the sources of information in modern times respecting the life and productions of St. Augustine, the following may be mentioned: *Ceillier, Hist. General. des Aut. Eccles.* (*Paris*, 1744, 4to), vols. 11 and 12.—*Tillemont, Memoires*, &c., vol. 13.—*Vit. August. Vaillant, et Du Frische: ed. Op. Benedict.*, vol. 11.—*Act. Sanct. Mens. Aug.*, vol. 6, p. 213, *seqq.*—*L. Berti, de rebus gestis S. August.* (*Venet.*, 1746, 4to).—*Rösler, Bibl. der Kirchenvät.*, vol. 9, p. 257.—*Fabricius, Bibl. Lat.*, vol. 3, p. 519, *seqq.*—*Schröckh, Kircheng.*, vol. 15, p. 219, *seqq.*—*Biogr. Univ.*, vol. 3, p. 54, *seqq.* —*Wiggers, Versuch. einer pragmat. Darstellung des August. und Pelagianismus* (*Hamburg*, 1822, 8vo), vol. 1, p. 7, *seqq.*

Augustŭlus (Romulus Momyllus, surnamed Augustus, or, in derision, Augustulus), the last Roman emperor of the West. He was the son of Orestes, a patrician and commander of the Roman forces in Gaul. Augustulus was crowned by his father A.D. 475; but was dethroned the next year by Odoacer, king of the Heruli, who put Orestes to death, and banished the young monarch to Campania, allowing him at the same time a revenue for his support. The true name of this emperor was Augustus, but the Romans of his time gave him, in derision, the appellation of Augustulus (*The Little Augustus*), which has become the historical name of this feeble sovereign. His father Orestes was the actual emperor, and the son a mere puppet in his hands. (*Cassiod. et Marcell. in Chron.—Jornandes.—Procopius.*)

Augustus (Caius Octavius Cæsar Augustus), originally called Caius Octavius, was the son of Caius Octavius, and of Attia daughter of Julia the sister of Julius Cæsar. The family of the Octavii were originally from Velitræ, a city of the Volsci. The branch from which Augustus sprung was rich, and of equestrian rank. His father was the first of the name that obtained the title of senator, but died when his son was only four years old. The mother of the young Octavius soon after married L. Philippus, under whose care he was brought up, until his great uncle Julius Cæsar, having no children, began to regard him as his heir (*Vell. Paterc.*, 2, 85), and when he was between sixteen and seventeen years of age, bestowed upon him some military rewards at the celebration of his triumph for his victories in Africa. (*Suet., Aug.*, 8.) In the following year he accompanied his uncle into Spain, where he is said to have given indications of talent and activity; and in the winter of that same year he was sent to Apollonia in Epirus, there to employ himself in completing his education, till Cæsar should be ready to take him with him on his expedition against the Parthians. He was accordingly living quietly at Apollonia when the news of his uncle's death called him forth, though he was then hardly more than eighteen years of age, to act a principal part in the contentions of the times. On Cæsar's death being known, M. Vipsanius Agrippa and Q. Sabidienus Rufus, who are here first spoken of as his friends (*Vell. Paterc.*, 2, 85), advised him to embrace the offers which many of the centurions and soldiers made him, of assisting him to revenge his uncle's murder. But, as he was not yet aware of the strength of that party which he would find opposed to him, he judged it expedient to return to Italy, in the first instance, in a private manner. On his arrival at Brundisium, he learned the particulars of Cæsar's death, and was informed also of the contents of his will, by which he himself was declared his heir and his adopted son. (*Dio Cassius*, 45, 3.—*Vell. Paterc.*, 2, 85.) He did not hesitate instantly to accept this adoption, and to assume the name of Cæsar; and it is said that numerous parties of his uncle's veterans, who had obtained settlements in the districts of Italy through which he passed, came from their homes to meet him, and to assure him of their support. (*Appian, Bell. Civ.*, 3, 12.) At Rome two parties divided the state, that of the republicans, who had made away with Cæsar, and that of Antony and Lepidus, who pretended to avenge his death, but who had, in reality, no other intention but to elevate their authority above that of the laws. The latter of these two parties was in the ascendant when Octavius visited the capital, and the consul Antony exercised an almost absolute control. He received Octavius with great coolness, and declined any co-operation with him. It is even said, that, not content with slighting him as a political associate, Antony endeavoured to obstruct, or, at least, to delay, his adoption into the Julian family, since Octavius could not claim the possession of his uncle's inheritance till he had gone through the forms by which he became Cæsar's adopted son. (*Florus*, 4, 4.—*Dio Cassius*, 45, 5.) On this provocation, Octavius resolved to do himself justice by the most atrocious means; and, although he was only nineteen years of age, he suborned some ruffians to assassinate Antony, the consul of the republic, in his own house. (*Cic., Ep. ad Fam.*, 12, 23. —*Senec., de Clem.*, 1, 9.) The attempt was discovered in time, but it threw Antony into the utmost perplexity and alarm. As it had not succeeded, a large portion of the people doubted its reality, and believed that the charge had been falsely brought against Octavius, in order to procure his ruin, that Antony might enjoy his property without disturbance. So strong, in fact, was the public feeling, and so unpopular was Antony at this period, that he did not think it advisable to bring his intended assassins to trial. But he trembled at the insecurity of his situation, and determined to employ a stronger military force than the guard with which he had hitherto protected his person, and by which he had overawed the senate and the forum. With this view Antony endeavoured to gain over the veterans of Cæsar that were stationed at Brundisium, but the more liberal offers of the young Octavius drew them over to the side of the latter. At length the two competitors for empire had recourse to arms, and Cisalpine Gaul became the theatre of warfare. Decimus Brutus, who held the command of this province, threw himself into Mutina, where Antony besieged him, but the latter was defeated by Octavius and the consuls Hirtius and Pansa, and compelled to retreat towards Transalpine Gaul. All the veteran legions which had been commanded by the late consuls (these leaders had fallen in the battle of Mutina) were now, with one exception, under the orders of Octavius, and neither they nor their general were inclined to obey any longer the authority of the senate. Marching to Rome at the head of his forces, Octavius was now elected consul by open intimidation of the senate and people, and the liberty of the commonwealth was lost for ever. Antony and Lepidus, meanwhile, had united their forces, and recrossed the Alps; and Octavius, now invested with the title of consul, and commanding a numerous army, marched back again towards Cisalpine Gaul, and found the two leaders in the neighbourhood of Mutina. A friendly correspondence

had been carried on between the chiefs of the two armies before they were advanced very near to one another; and it was determined that all differences should finally be settled, and the future measures which they were to take in common should be arranged at a personal interview. This interview resulted in the formation of a Triumvirate, or High Commission of three, for settling the affairs of the Commonwealth during five years. (*Liv., Epit.*, lib. 120. — *Appian, Bell. Civ.*, 4, 3.) They divided among themselves those provinces of the empire which were subject to their power, and the triumvirate was cemented by the most dreadful scenes of proscription and murder, during which fell the celebrated Cicero, a victim to the vengeance of Antony, and basely left to his fate by the heartless Octavius. After the hopes of the republican party had been crushed at Philippi, Antony, in an evil hour for himself, turned his back upon Italy, and left the immediate government of the capital in the hands of his associate. On returning to Rome, Octavius satisfied the cupidity of his soldiers by the division of the finest lands in the Italian peninsula. This division gave rise to the most violent disturbance. In the midst of the stormy scenes that now convulsed Italy, Octavius was obliged to contend with Fulvia, whose daughter Clodia he had rejected, and with Lucius, the brother-in-law of Antony. After several battles, Lucius threw himself into the city of Perusia, where he was soon after obliged to surrender. The city was given up to be plundered, and 300 senators were condemned to death, as a propitiatory sacrifice to the manes of the deified Cæsar. After the return of Antony an end was put to the proscriptions, and such of the proscribed persons as had escaped death by flight, and whom Octavius no longer feared, were allowed to return. There were still some disturbances in Gaul, and the naval war with Sextus Pompeius continued for several years. After his return from Gaul, Octavius married the famous Livia, the wife of Claudius Nero, whom he compelled to resign her, after he himself had divorced his third wife Scribonia. Lepidus, who had hitherto retained an appearance of power, was now deprived of his authority, and died as a private man B.C. 13. Antony and Octavius then divided the empire. But while the former, in the East, gave himself up to a life of luxury, the young Octavius pursued his plan of making himself sole master of the Roman world. He especially strove to obtain the affections of the people. A firm government was established; the system of audacious robbery, which the distresses of the times had long fostered at Rome and throughout Italy, was speedily and effectually suppressed. He showed mildness and a degree of magnanimity, if it could be so called, without the appearance of striving after the highest power, and even declared himself ready to lay down his power when Antony should return from his war against the Parthians. He appeared rather to permit than to wish himself to be appointed perpetual tribune, an office which virtually invested him with sovereign authority. The more he advanced in the affections of the people, the more openly did he declare himself against Antony. Meanwhile the latter had excited a strong feeling of disgust not only among the Romans at home, but even among his own officers, by his shameful abandonment to the celebrated Cleopatra, the queen of Egypt. His divorcing himself from Octavia, the sister of his colleague in the triumvirate, seemed like dishonouring a noble Roman lady in order to gratify the jealousy of a barbarian paramour; and an act of baseness on the part of Octavius himself completed the blow. Having got possession of Antony's will, he broke open the seals, and read the contents of it publicly, first to the senate, and afterward to the assembly of the people. The clause in it which especially induced Octavius to commit this act, was one in which Antony desired that his body might, after death, be carried to Alexandrea, and there buried by the side of Cleopatra. This proof of his romantic attachment for a foreigner seemed, in the eyes of the Romans, to attest his utter degeneracy, and induced the populace, at least, to credit the inventions of his enemies, who asserted that it was his intention, if victorious in the contest that now appeared inevitable, to give up Rome to the dominion of Cleopatra, and transfer the seat of empire from the banks of the Tiber to those of the Nile. It is clear, from the language of those poets who wrote under the patronage of Augustus, that this was the light in which the war was industriously represented; that every effort was made to give it the character of a contest with a foreign enemy; and to array on the side of Octavius the national pride and jealousy of the people of Rome. (*Hor., Od.*, 1, 37, 5, *seqq.* — *Virg., Æn.*, 8, 678, 685, 698.) Availing himself of this feeling, Octavius declared war against the Queen of Egypt, and led a considerable force by both sea and land to the Ambracian Gulf, where Agrippa gained the naval victory of Actium, which made Octavius master of the Roman world. He pursued his rival to Egypt, and ended the war after he had rejected the proposal of Antony to decide their differences by a personal combat. Cleopatra and Antony killed themselves. Octavius caused them to be splendidly buried. A son of Antony and Cleopatra was sacrificed to ensure the safety of the conqueror; and Cæsarion, a son of Cæsar and Cleopatra, shared the same fate. All the other relations of Antony remained uninjured, and Octavius, on the whole, used his power with moderation. After having spent two years in the East, in order to arrange the affairs of Egypt, Greece, Syria, Asia Minor, and the islands, he celebrated, on his return to Rome, a triumph for three days in succession. Freed from his rivals and enemies, and master of the world, he was undecided concerning the way in which he should exercise his power for the future. Agrippa, whose victory had given him universal dominion, counselled him to renounce his authority. Mæcenas opposed this; and Octavius followed his advice, or, rather, his own inclinations. In order to make the people willing to look upon him as an unlimited monarch, he abolished the laws of the triumvirate, beautified the city, and exerted himself in correcting the abuses which had prevailed during the civil war. At the end of his seventh consulship he entered the senate-house, and declared his resolution to lay down his power. The senate besought him to retain it; and the farce ended by his yielding to their pressing entreaties, and consenting to continue to govern through them. He now obtained the surname of *Augustus*, which marked the dignity of his person and rank, and by degrees he united in himself the offices of imperator, or commander-in-chief by sea and land, with power to make war and peace; of proconsul over all the provinces; of perpetual tribune of the people, which rendered his person inviolable, and gave him the power of interrupting public proceedings; and, in fine, of censor (*magister morum*) and pontifex maximus, or controller of all things appertaining to public morals and religion. The laws themselves were subject to him, and the observance of them depended on his will. To these dignities we must add the title of "Father of his Country" (*Pater Patriæ*). Great as was the power thus given him, he nevertheless exercised it with moderation. It was the spirit of his policy to retain old names and forms, and he steadfastly refused to assume the title of *Dictator*, which Sylla and Cæsar had rendered odious.—Augustus carried on many wars in Africa, Asia, and particularly in Spain, where he triumphed over the Cantabri after a severe struggle. His arms subjected Aquitania, Pannonia, Dalmatia, and Illyria, and held the Dacians, Numidians, and

Æthiopians in check. He concluded a treaty with the Parthians, by which they gave up Armenia, and restored the eagles taken from Crassus and Antony. At the foot of the Alps he erected monuments of his triumphs over the mountaineers, the proud remains of which are yet to be seen at *Susa* and *Aosta*. After he had established peace throughout the empire, he closed (for the third time since the foundation of Rome) the temple of Janus (B.C. 10). This universal repose, however, was interrupted, A.D. 9, by the defeat of Varus, who lost three legions in an engagement with the Germans under Arminius, and killed himself in despair. The intelligence of this misfortune greatly agitated Augustus. He let his beard and hair grow, and often cried out, as if in the deepest sorrow, "*Oh Varus, give me back my legions!*" Meanwhile the Germans were held in check by Tiberius. During the peace, to which we have just referred, Augustus had issued many useful decrees, and abolished many abuses in the government. He gave a new form to the senate, employed himself in improving the manners of the people, promoted marriage, suppressed luxury, introduced discipline into the armies, and, in a word, did everything in his power to subserve the best interests of the state. He adorned Rome in such a manner, that it was truly said by him, "he found it of brick, and left it of marble." (*Sueton., Aug.*, 29. — *Dio Cass.*, 56, 30.) He also made journeys everywhere, to increase the blessings of peace; he went to Sicily and Greece, Asia Minor, Sicily, Gaul, and other quarters: in several places he founded cities and established colonies. (*Vell. Paterc.*, 2, 92.) The people erected altars to him, and by a decree of the senate, the month *Sextilis* was called by the new appellation of *Augustus* (August). Two conspiracies, which threatened his life, miscarried. Cæpio, Muræna, and Egnatius were punished with death: Cinna was more fortunate, receiving pardon from the emperor. This forbearance increased the love of the Romans, and diminished the number of the disaffected; so that the master of Rome would have had nothing to wish for, if his family had been as obedient as the world. The debauchery of his daughter Julia gave him the greatest pain, and he showed himself more severe towards those who destroyed the honour of his family than towards those who had threatened his life. History says, that in his old age he was ruled by Livia, the only person perhaps whom he truly loved. He had no sons, and lost by death his sister's son Marcellus, and his daughter's sons Caius and Lucius, whom he had appointed his successors. Drusus, also, his son-in-law, whom he loved, died early; and Tiberius, the brother of the latter, whom he hated on account of his bad qualities, alone survived. These numerous calamities, together with his continually increasing infirmities, gave him a strong desire for repose. He undertook a journey to Campania, from whose purer air he hoped for relief; but disease fixed upon him, and he died at Nola (August 19, A.D. 14), in the seventy-sixth year of his age, and forty-fifth of his reign.—Augustus was in his stature something below the middle size, but extremely well proportioned. (*Sueton., Aug.*, 79.) His hair was a little inclined to curl, and of a yellowish brown; his eyes were bright and lively; but the general expression of his countenance was remarkably calm and mild. His health was throughout his life delicate, yet the constant attention which he paid to it, and his strict temperance in eating and drinking, enabled him to reach the full age of man. As a seducer and adulterer, and a man of low sensuality, his character was as profligate as that of his uncle. (*Sueton., Aug.*, 69, 71.) In his literary qualifications, without at all rivalling the attainments of Cæsar, he was on a level with most Romans of distinction of his time; and it is said, that both in speaking and writing, his style was eminent for its perfect plainness and propriety. (*Sueton., Aug.*, 68, *seqq.*) His speeches on any public occasion were composed beforehand, and recited from memory; nay, so careful was he not to commit himself by any inconsiderate expression, that, even when discussing any important subject with his own wife, he wrote down what he had to say, and read it before her. Like his uncle, he was strongly tinged with superstition. He was very deficient in military talent; but in every species of artful policy, in clearly seeing, and steadily and dispassionately following his own interest, and in turning to his own advantage all the weaknesses of others, his ability, if so it may be called, has been rarely equalled. His deliberate cruelty, his repeated treachery, and his sacrifice of every duty and every feeling to the purposes of his ambition, speak for themselves; and yet it would be unjust to ascribe to a politic premeditation all the popular actions of his reign. Good is in itself so much more delightful than evil, that he was doubtless not insensible to the pleasure of kind and beneficent actions, and perhaps sincerely rejoiced that they were no longer incompatible with his interests.—Among the various arts to which Augustus resorted to beguile the hearts of his people, and perhaps to render them forgetful of their former freedom, one of the most remarkable was the encouragement which he extended to learning, and the patronage he so liberally bestowed on all by whom it was cultivated. To this noble protection of literature he was prompted not less by taste and inclination than sound policy; and in his patronage of the learned, his usual artifice had probably a smaller share than in those other parts of his conduct by which he acquired the favourable opinion of the world. Augustus was, besides, an excellent judge of composition, and a true critic in poetry; so that his patronage was never misplaced, or lavished on those whose writings might rather have tended to corrupt than improve the taste and learning of the age. No writer could hope for patronage except by cultivating a style both chaste and simple, which, if ornamental, was not luxurious, or, if severe, was not rugged or antiquated. The court of Augustus thus became a school of urbanity, where men of genius acquired that delicacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of the age. To Mæcenas, the favourite minister of the emperor, the honour is due of having most successfully followed out the views of his master for promoting the interests of literature; but it is wrong to give Mæcenas the credit, as some have done, of first having turned the attention of Augustus to the patronage of literature. On the contrary, he appears merely to have acted from the orders, or to have followed the example, of his imperial master. (*Encyclop. Metrop., Div.* 3, vol. 2, p. 294, *seqq.*—*Encyclop. Amer.*, vol. 1, p. 469.—*Biogr. Univ.*, vol. 3, p. 37, *seqq.* — *Dunlop's Rom. Lit.*, vol. 3, p. 10, *seqq.*)—II. A title which descended from Octavius to his successors. It was purely honorary, and carried with it the idea of respect and veneration rather than of any authority. The feminine form *Augusta* was often given to the mothers, wives, or sisters of the Roman emperors. Under Dioclesian, when the new constitution was given to the empire, the title of *Augustus* became more definite, and then began to be applied to the two princes who held sway conjointly, while the appellation of *Cæsar* was given to each of the presumptive heirs of the empire. The term *Augustus* is derived, not from *augeo*, but from *augur*. (*Gronov., Thes. Antiq. Gr.*, vol. 7, p. 462.) Places or buildings consecrated by auguries were originally called *augusta*; and the name was afterward applied to other things similarly circumstanced. Thus Ennius, as cited by Suetonius (*Aug.*, 7), uses the expression "*augusto augurio.*" (Compare *Fest.*, p. 43. — *Ovid, Fast.*, 1, 607, *seqq.*) Consequently, when the title *Augustus* is applied to a person, it is equivalent in meaning to *sanctus, sacratus*, or *sacrosanctus*. (Com-

pare *Dio Cass.*, 53, 16.) And hence, as Gronovius correctly remarks, the term in question contains θεῖόν τι, "something of a divine nature." The Greeks, moreover, rendered *Augustus* into their language by Σεβαστός, which Dio Cassius (*l. c.*) explains by σεπτός. (*Creuzer, Röm. Antiq.*, p. 292, *seqq.*)

Avianus, Flavius, a Latin versifier of Æsopic fables, forty-two in number. The measure adopted by him is the elegiac. According to Cannegieter, one of his editors, Avianus flourished about 160 A.D. (*Henric. Canneg. de ætate, &c., Flav. Aviani Dissertatio*, p. 231, *seqq.*) This opinion, however, is rendered altogether untenable by the inferior character of the Latinity, which Cannegieter endeavours, though unsuccessfully, to defend. Avianus would seem to have lived in the reign of Theodosius, long after the date assigned by the scholar just mentioned. His work is dedicated to a certain Theodosius, supposed to have been the grammarian Macrobius Theodosius. The fables of Avianus are sometimes erroneously ascribed to Avienus. The best editions of Avianus are that of Cannegieter, *Amstelod.*, 1731, 8vo, and that of Nodell, *Amstelod.*, 1787, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 317.)

Avienus, Rufus Festus, a Roman poet, whose age and country have both been disputed. St. Jerome speaks of him as of a recent writer (*in Epist. ad Titum*, v. 12), and we can scarcely, therefore, with Crinitus, place him in the reign of Dioclesian. (*Crinit., de poet. Lat.*, c. 80.) The death of Jerome happened A.D. 420, in his ninety-first year: on the supposition, therefore, that Avienus flourished about the middle of that father's protracted life, we may assign him to about A.D. 370, or the period of Valentinian, Valens, and Gratian. Tradition or conjecture has made him a Spaniard by birth; but this opinion is unsupported by written testimony, and even contradicted, if the inscription found in the Cæsarian Villa refer to this poet, which there seems small reason to doubt. From this we learn that he was the son of Musonius Avienus, or the son of Avienus and descendant of Musonius, accordingly as we punctuate the first line ("*Festus Musonî soboles prolesque Avieni*"); that he was born at Vulsinii in Etruria; that he resided at Rome; that he was twice proconsul, and the author of many poetical pieces. The same inscription contradicts the notion, too precipitately grounded on some vague expressions in his writings, that he was a Christian; for it is nothing else than a religious address to the goddess Nortia, the Fortune of the Etrurians. The extant and acknowledged works of this poet are versions of the Φαινόμενα of Aratus, and the Περιήγησις of Dionysius; and a portion of a poem "*De Ora Maritima*," which includes, with some digressions, the coast between Cadiz and Marseilles. The other poems generally believed to be the work of Avienus are, an Epistle to Flavianus Myrmecius, an elegiac piece "*de Cantu Sirenum*," and some verses addressed to the author's friends from the country. A poem "*de urbibus Hispaniæ Mediterraneis*," is cited by some Spanish writers as the production of Avienus (*Nicolaus Antonius, Bibl. Vet. Hisp.*, 2, 9), but it is generally supposed to be the forgery of a Jesuit of Toledo. Servius (*ad Virg., Æn.*, 10, 272–388) ascribes to Avienus iambic versions of the narrative of Virgil and the history of Livy; which observation of the grammarian, together with a consideration of the genius and habits of this poet, renders it not altogether improbable that he is the author of a very curious and spirited Latin Epitome of the Iliad, which has reached us, and which throws some light on the poetical history of the time.—The best edition of Avienus is that of Wernsdorff, in the *Poetæ Latini Minores*, vol. 5, pt. 2, *Helmstad.*, 1791, 12mo. (*Encyclop. Metropol., Div.* 3, vol. 2, p. 575, *seq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 185, *seqq.*)

Aulerci. Under this name are reckoned three nations of Gaul. I. The Aulerci Brannovices, contiguous to the Ædui, and subject to them, answering to what is now *le Briennois*. (*Cæs., B. G.*, 7, 75.)—II. The Aulerci Cenomani, situate between the Sarta or *Sarthe*, and the Lædus, two of the northern branches of the Liger. Their country is now the Department *de la Sarthe*. (*Cæs., B. G.*, 7, 75.)—III. The Aulerci Eburovices, on the left bank of the Sequana or *Seine*, below Lutetia or *Paris*, answering now to the Department *de l'Eure*. (*Cæs., B. G.*, 3, 17.)

Aulētes, the surname of one of the Ptolemies, father of Cleopatra. The appellation is a Greek one, meaning "flute-player" (Αὐλητής), and was given him on account of his excellence in playing upon the flute, or, more correctly speaking, pipe.

Aulis, a town of Bœotia, on the shores of the Euripus, and nearly opposite to Chalcis. It is celebrated as being the rendezvous of the Grecian fleet when about to sail for Troy, and as the place where they were so long detained by adverse winds. (*Vid.* Iphigenia.) Strabo (403) remarks, that, as the harbour of Aulis could not contain more than fifty ships, the Grecian fleet must have assembled in the neighbouring port of Bathys, which was much more extensive. From Xenophon we learn, that, when Agesilaus was on the point of setting out for Asia Minor, to carry on the war against Persia, he had intended to offer up sacrifice at Aulis, but was opposed in this design by the Bœotarchs, who appeared in the midst of the ceremony with an armed force. (*Hist. Gr.*, 3, 4, 4.) Livy says the distance between Aulis and Chalcis was three miles. (*Liv.*, 45, 27.) Pausanias (9, 19) reports, that the temple of Diana still existed when he visited Aulis, but that the inhabitants of the place were few, and those chiefly potters. (*Cramer's Ancient Greece*, vol. 2, p. 262, *seqq.*)

Aulon, I. a fertile ridge and valley near Tarentum, in Southern Italy, the wine of which equalled the Falerian in the opinion of Horace. (*Horat., Od.*, 2, 6, 18.)—II. A valley of Palestine, extending along the banks of Jordan, called also Magnus Campus.—III. Another in Syria, between the ridges of Libanus and Antilibanus.—IV. A district and city of Messenia, bordering on Triphylia and part of Arcadia, being separated from these two by the Neda. (*Strab.*, 350.—*Steph. Byz., s. v.*)

Aulus, I. a prænomen common among the Romans.—II. Gellius. (*Vid.* Gellius.)

Aurelia Lex, was enacted A.U.C. 683, and ordained that *judices* or jurymen should be chosen from the Senators, Equites, and Tribuni Ærarii.—Another, A.U.C. 678. It abrogated a clause of the Lex Cornelia, and permitted the tribunes to hold other offices after the expiration of the tribuneship.

Aureliāni. *Vid.* Genabum.

Aurelianus, I. (Lucius Domitius) an emperor of Rome, distinguished for his military abilities and stern severity of character, was the son of a peasant in the territory of Sirmium, in Illyria. His father occupied a small farm, the property of Aurelius, a rich senator. The son enlisted in the troops as a common soldier, successively rose to the rank of centurion, tribune, prefect of a legion, inspector of the camp, general, or, as it was then called, duke of a frontier; and at length, during the Gothic war, exercised the important office of commander-in-chief of the cavalry. In every station he distinguished himself by matchless valour, rigid discipline, and successful conduct. Theoclius, as quoted in the Augustan history (p. 211), affirms, that in one day he killed forty-eight Sarmatians, and in several subsequent engagements nine hundred and fifty. This heroic valour was admired by the soldiers, and celebrated in their rude songs, the burden of which was "*Mille, mille, mille, occidit.*" At length Valerian II. raised him to the consulship, and his good fortune was farther favoured by a wealthy and noble marriage.

His next elevation was to the throne, Claudius II., on his deathbed, having recommended Aurelian to the troops of Illyricum, who readily acceded to his wishes. The reign of this monarch lasted only four years and about nine months; but every instant of that short period was filled by some memorable achievement. He put an end to the Gothic war, chastised the Germans who invaded Italy, recovered Gaul, Spain, and Britain out of the hands of Tetricus, and destroyed the proud monarchy which Zenobia had erected in the East on the ruins of the afflicted empire. Owing to the ungenerous excuse of the queen, that she had waged war by the advice of her ministers, her secretary, the celebrated Longinus, was put to death by the victor; but, after having graced his triumphal entry into Rome, Zenobia herself was presented with a villa near Tibur, and allowed to spend the remainder of her days as a Roman matron. (*Vid.* Zenobia, Longinus, Palmyra.) Aurelian followed up his victories by the reformation of abuses, and the restoration throughout the empire of order and regularity, but he tarnished his good intentions by the general severity of his measures, and the sacrifice of the senatorian order to his slightest suspicions. He had planned a great expedition against Persia, and was waiting in Thrace for an opportunity to cross the straits, when he lost his life, A.D. 125, by assassination, the result of a conspiracy excited by a secretary whom he intended to call to account for peculation. Aurelian was a wise, able, and active prince, and very useful in the declining state of the empire; but the austerity of his character caused him to be very little regretted. It is said that he meditated a severe persecution on the Christians, when he was so suddenly cut off. (*Hist. August.*, p. 211, *seqq.*—*Gibbon, Decline and Fall*, c. 11.—*Biogr. Univ.*, vol. 3, p. 72.—*Encyclop. Am.*, vol. 1, p. 474.)—II. Cælius, a native of Sicca, in Numidia, who is supposed to have lived between 180 and 240 A.D. He was a member of the medical profession, and has left behind him two works: the one entitled, "*Libri Quinque tardarum sive chronicarum passionum*," and the other, "*Libri tres celerum sive acutarum passionum.*" Both are drawn from Greek authors; from Themison, Thessalus, and, above all, Soranus. Cælius Aurelianus being the only author of the sect called Methodists who has come down to us (if we except Octavius Horatianus, who lived in the days of the Emperor Valentinian, and is little known), his work is particularly valuable, as preserving to us an account of many theories and views of practice which would otherwise have been lost; but even of itself it is deserving of much attention for the practical information which it contains. Cælius is remarkable for learning, understanding, and scrupulous accuracy; but his style is much loaded with technical terms, and by no means elegant. He has treated of the most important diseases which come under the care of the physician in the following manner. In the first place, he gives a very circumstantial account of the symptoms, which he does, however, more like a systematic writer and a compiler, than as an original observer of nature. Next, he is at great pains to point out the distinction between the disease he is treating of and those which very nearly resemble it. He afterward endeavors to determine the nature and seat of the disease; and this part frequently contains valuable references to the works of Erasistratus, the celebrated Alexandrean anatomist. Then comes his account of the treatment, which is, in general, sensible and scientific, but somewhat too formal, timid, and fettered by the rules of the sect. He is ingenuous, however, in often delivering a free statement of modes of practice, essentially different from his own. His account of Hydrophobia is particularly valuable, as being the most complete treatise upon that fatal malady which antiquity has furnished us with. He states, that the disease is occasioned not only by the bite of a dog, but likewise by that of wolves, bears, leopards, horses, and asses. He also mentions an instance of its being brought on by a wound inflicted by the spurs of a cock. Nay, he says that he knew a case of the disease being brought on by the breath of a dog, without a wound at all. Sometimes too, he says, the complaint comes on without any apparent cause. His description, if compared with modern descriptions (for example, with that given in Hufeland's *Journal* for 1816, by Dr. Goden), will be found in every respect very complete. He considers the affection as a general one, but that the nerves of the stomach are more particularly interested in the disease; and Dr. Goden likewise is of opinion, that the splanchnic nerves are more especially affected. In short, his theory is, that the complaint consists of an *incendium nervorum*, or increased heat of the nerves. He treats the disease upon much the same plan as tetanus, to which he appears to have considered it allied, by frictions with tepid oil, oily clysters, and other remedies of a relaxing nature. He approves of venesection, but not to a great extent. He condemns the use of hellebore, which is a mode of treatment approved of by every ancient authority except himself. Neither, also, does he make mention of the application of the actual cautery to the wound, which practice is recommended by the best authorities, both ancient and modern. (*Sprengel, Hist. de la Med.*, vol. 2, p. 37, *seqq.*)

Aurelĭus, I. Marcus, a Roman emperor. (*Vid.* Antoninus II.)—II. Victor, a Roman historian. (*Vid.* Victor.)

Aurinia, a prophetess held in great veneration by the Germans. (*Tacit., Germ.*, 8.) Some imagine the true form of the name to have been, when Latinized, *Alurinia;* and trace an analogy between it and the *Alrunæ* of northern mythology. (Consult Oberlinus, *ad Tacit., l. c.*)

Aurōra, the goddess of the dawn, daughter of Hyperion and Theia. Her Greek name was Eôs (Ἠώς). Other genealogies represent her as the daughter of Titan and Terra, or of Pallas, the son of Crius and husband of Styx, whence she is sometimes styled *Pallantias.* In Homer and Hesiod she is simply the goddess of the dawn, but in the works of succeeding poets she is identified with Hemera, or the Day. (*Æschyl., Pers.*, 384.—*Eurip., Troad.*, 844.—*Bion, Idyll.*, 6, 18.—*Quint. Smyrn.*, 1, 119.—*Nonnus*, 7, 286, 294.—*Id.*, 25, 567.—*Musæus*, 110, &c.) Aurora became, by Astræus, the mother of the winds Boreas, Zephyrus, and Notus, and also of the stars of heaven. (*Hes., Theog.*, 378.) She was more than once, moreover, deeply smitten with the love of mortal man. She carried off Orion, and kept him in the isle of Ortygia till he was slain there by the darts of Diana. (*Od.*, 5, 121.) Clitus, the son of Mantius, was for his exceeding beauty snatched away by her, "that he might be among the gods." (*Od.*, 15, 250.) She also carried off Cephalus, and had by him a son named Phaëthon. (*Hes., Theog.*, 986.—*Eurip., Hippol.*, 457.) But her strongest affection was for Tithonus, son of Laomedon, king of Troy. (*Vid.* Tithonus.) The children whom she bore to Tithonus were Memnon and Æmathion.—The most probable derivation of the name Eôs (Ἠώς, Doric Ἀώς) seems to be that from *ἀω, to blow*, regarding it as the cool morning air, whose gentle breathing precedes the rising of the sun. The Latin term *Aurora* is similarly related to *Aura.* (*Hermann, über das Wesen*, &c., p. 98.—*Keightley's Mythology*, p. 63, *seqq.*) Aurora is sometimes represented in a saffron-coloured robe, with a wand or torch in her hand, coming out of a golden palace, and ascending a chariot of the same metal. Homer describes her as wearing a flowing veil, which she throws back to denote the dispersion of night, and as opening with her rosy fingers the gates of day. Others represent her as a nymph crowned with flowers, with a

star above her head, standing in a chariot drawn by winged horses, while in one hand she holds a torch, and with the other scatters roses, as illustrative of the flowers springing from the dew, which the poets describe as diffused from the eyes of the goddess in liquid pearls. (Compare *Inghirami, Mon. Etrusc.*, 1, 5.—*Millin, Vases de Canosa*, 5. *Vases*, 1, 15.—*Id. ibid.*, 2, 37.—*Eckhel, Syll.*, 7, 3.—*Müller, Archæol. der Kunst*, p. 611.)

Aurunci, a people of Latium, on the coast towards Campania, southeast of the Volsci. They were, in fact, identical with the Ausonians. The Italian form of the name Ausones can have been no other than *Aurini*, for from this *Aurunci* is manifestly derived. *Auruncus* is *Aurunicus*; the termination belongs to the number of adjective-forms in which the old Latin luxuriated, so as even to form Tuscanicus from Tuscus. (*Niebuhr's Rom. Hist.*, vol. 1, p. 56, 2d ed., *Cambridge transl.*)

Ausar, a river of Etruria, which formerly joined the Arnus, not far from the mouth of the latter. At present they both flow into the sea by separate channels. Some indication of the junction of these rivers seems preserved by the name of *Osari*, attached to a little stream or ditch which lies between them. (*Cramer's Anc. Italy*, vol. 1, p. 174.)

Auschīsæ, a people of Libya. (*Herodot.*, 4, 171.) They extended from above Barca to the neighbourhood of the Hesperides. (Compare *Rennell's Geography of Herodotus*, vol. 2, p. 266.)

Ausci, a people of Gallia Aquitania. Their capital was Ausci, now *Ausch*, on the *Ger*, one of the southern branches of the Garumna or *Garonne*. Its earlier name was Climberris or Climberrum. (*Cæs., B. G.*, 3, 27.—*Mela*, 3, 2.—*Amm. Marc.*, 15, 28.)

Auson, a son of Ulysses and Calypso, from whom the Ausones, a people of Italy, were fabled to have been descended. (*Vid.* Ausonia.)

Ausonia, a name properly applied to the whole southern part of Italy, through which the Ausones, one of the ancient races of Italy, had spread themselves. Its derivation from Auson, son of Ulysses and Calypso, is a mere fable. The sea on the southeast coast was for a long time called from them *Mare Ausonium*. Niebuhr makes the Ausonians a portion of the great Oscan nation. (*Rom. Hist.*, vol. 1, p. 56, 2d ed., *Cambridge transl.*)

Ausonius (Decius, or, more correctly, Decimus, Magnus), a Roman poet of the fourth century. The most authentic particulars respecting him are to be found in his own writings, and more especially in the second volume of his *Præfatiunculæ*, wherein he treats the subject professedly. He was born at Burdigala (*Bourdeaux*), where his father, Julius Ausonius, was an eminent physician, and also a Roman senator and member of the Municipal Council. Had his education been solely confided to paternal attentions, it is probable that no record of him would have been necessary among the Latin poets, since the elder Ausonius, although well read in Greek, was but indifferently acquainted with the Latin tongue. By the exertions, however, of his maternal uncle, Æmilius Magnus Arborius, himself a poet, and the reputed author of an elegy still extant, "*Ad nympham nimis cultam*," and those of the grammarians Minervius, Nepotian, and Staphylus, the disadvantages of our poet's circumstances were abundantly removed. From these eminent men he acquired the principles of grammar and rhetoric. His success in the latter of these studies induced him to make trial of the bar; but the former was his choice, and in A.D. 367 he was appointed by the Emperor Valentinian tutor to the young prince Gratian, whom he accompanied into Germany the following year. He became successively Count of the empire, quæstor, governor of Gaul, Libya, and Latium, and first consul. The last of these dignities he obtained A.D. 379. The question has been often started, whether Ausonius was a Christian or not. Some have doubted the circumstance on account of the extreme licentiousness of certain of his productions. It is difficult, however, to deny the affirmative of this question without attacking the authenticity of some of his pieces, such as, for example, his first Idyl: besides, how can we imagine that so zealous a Christian as Valentinian would have confided to a pagan the education of his son? As to the licentious character of some of his poetry, it may be remarked, that, in professing the prevailing religion of the day, he omitted, perhaps, to follow its purer precepts, and hence indulged in effusions revolting to morality and decency. The frequent use which he makes of the pagan mythology in his writings does not prove anything against his observance of Christianity, since the spirit of the times allowed this absurd mixture of fable with truth.—The exact time when Ausonius died is uncertain; he was alive in 392.—The poetry of Ausonius, on the whole, like that of Avienus, is marked by poverty of argument, profusion of mechanical ingenuity, and imitation of, or, rather, compilation from, the ancients. It is valuable, however, to the literary historian: its variety alone affords us a considerable insight into the state of poetry in that age; and the station and pursuits of the author allowed him that familiarity with contemporary poets which has imparted to his works the character of poetical memoirs.—Of the editions of Ausonius, the best, although a very rare one, is that of Tollius, *Amst.*, 1671, 8vo. It contains the learned commentary of Joseph Scaliger, together with selected notes from Accursius, Barthius, Gronovius, Grævius, and others. The Delphin edition is also held in considerable estimation. The Bipont edition, published in 1783, 8vo, is a useful and correct one. (*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 304, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 52.—*Encyclop. Metropol., Div.* 3, vol. 2, p. 576, *seq.*)

Auspices, a sacerdotal order at Rome, nearly the same as the augurs. *Auspex* (the nom. sing.) denoted a person who observed and interpreted omens, especially those connected with the flight, the sounds, and the feeding of birds; and hence the term is said to be derived from *avis*, "a bird," and *specio*, "to behold" or "observe," the earlier form of the word having been *avispex*. In later times, when the custom of consulting the auspices on every occasion lost much of its strictness, the term *auspex* acquired a more general signification. Before this, the name was particularly applied to the priest who officiated at marriages; but now, those employed to witness the signing of the marriage contract, and to see that everything was rightly performed, were called *auspices nuptiarum*, otherwise *proxenetæ*, *conciliatores*, and *pronubi*, in Greek *παρανύμφιοι*. (*Valerius Maximus*, 2, 1, 1.—*Cicero, de Divin.*, 1, 16.—*Suetonius, Claud.*, 26.—*Servius, ad Æn.*, 1, 350, *et* 4, 45.—*Buleng., de Aug. et Ausp.*, 3, 13.) Hence *auspex* is put for a favourer or director; thus, *auspex legis*, "one who advocates a law;" *diis auspicibus*, "under the guidance of the gods;" *auspice musa*, "under the inspiration of the muse," &c. (Consult remarks under the article Augures.)

Auster, the South wind, the same with the Notos of the Greeks. Pliny (2, 48) speaks of it as a drying, withering wind, identifying it, therefore, with the *Sirocco* of modern times. Aristotle (*Probl.*, 1, 23) ascribes to its influence burning fevers. Horace (*Serm.*, 2, 6, 18) calls it "*plumbeus Auster*," thus characterizing it as unhealthy; and, on another occasion, he speaks of it in plainer language, as "*nocens corporibus*." (*Od.*, 2, 14, 15.) Statius describes the roses as dying at its first approach, "*Pubentesve rosæ primos moriuntur ad Austros*." (*Sylv.*, 3, 3, 129.—Compare *Virg., Eclog.*, 2, 58.) Pliny recommends

the husbandman neither to trim his trees nor prune his vines when this wind blows (18, 76). On another occasion (16, 46) he states, that the pear and the almond trees lose their buds if the heavens be clouded by a south wind, though unaccompanied by rain. This remark, however, is not confirmed by modern experience. The south wind is also described by the Latin poets as bringing rain. (*Tibull.*, 1, 1, 47.—*Ovid, Met.*, 13, 725, &c.) We must distinguish, therefore, between the dry and humid southern blasts, as Pliny does in the following passage: "(*Auster*) *humidus aut æstuosus Italiæ est; Africæ quidem incendia cum serenitate adfert*" (18, 76).

Autochthŏnes, an appellation assumed by the Athenians, importing that they sprang from the soil which they inhabited. (Consult remarks under the article Attica.)

Autolŏlæ, a people of Africa, on the western or Atlantic coast of Mauritania Tingitana. (*Plin.*, 6, 31.—*Lucan, Pharsal.*, 4, 677.—*Sil. Ital.*, 2, 63.)

Autolўcus, son of Mercury and Philonis, according to the scholiast on Homer (*Od.*, 19, 432), but, according to Pausanias (8, 4), the son of Dædalion, and not of Mercury. He dwelt on Parnassus, and was celebrated as a stealer of cattle, which he carried off in such a way as to render it nearly impossible to recognise them, all the marks being defaced. Among others, he drove off those of Sisyphus, and he defaced the marks as usual; but, when Sisyphus came in quest of them, he, to the great surprise of the thief, selected his own beasts out of the herd, for he had marked the initial letter of his name under their hoofs. (The ancient form of the Σ was C, which is of the shape of a horse's hoof.) Autolycus forthwith cultivated the acquaintance of one who had thus proved himself too able for him; and Sisyphus, it is said, seduced or violated his daughter Anticlea (who afterward married Laertes), and thus was the real father of Ulysses. (*Pherecyd., ap. Schol. ad Od.*, 19, 432.—*Schol. ad Il.*, 10, 267. —*Tzetz. ad Lycophr.*, 344.—*Keightley's Mythology*, p. 400.)

Automĕdon, a son of Dioreus, who went to the Trojan war with ten ships. He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity. (*Hom., Il.*, 9, 16, &c.—*Virg., Æn.*, 2, 477.)

Autonŏe, a daughter of Cadmus, who married Aristæus, by whom she had Actæon, often called *Autoneius heros*. The death of her son (*vid.* Actæon) was so painful to her, that she retired from Bœotia to Megara, where she soon after died. (*Pausan.*, 1, 44. —*Hygin., fab.*, 179.—*Ovid, Met.*, 3, 720.)

Autrigŏnes, a people of Hispania Tarraconensis, among the Cantabri. They occupied what is now the eastern half of *La Montana*, the western quarter of *Biscay* and *Alava*, and the northeastern part of *Burgos*. Their capital was Flaviobriga, now *Porto Gallete*, near *Bilboa*. (*Florez, Esp. S.*, 24, 10.—*Ukert, Geogr.*, vol. 2, p. 446.) Mannert, however, makes it to be *Santander*. (*Geogr.*, vol. 1, p. 373.)

Axĕnus, the ancient name of the Euxine Sea. The word signifies *inhospitable*, which was highly applicable to the manners of the ancient inhabitants of the coast. It took the name of Euxinus after the coast was settled by Grecian colonies. (*Vid.* Pontus Euxinus.)

Axius, the largest river in Macedonia, rising in the chain of Mount Scardus, and, after a course of eighty miles, forming an extensive lake near its mouth. It falls into the Sinus Thermaicus, after receiving the waters of the Erigonus, Ludias, and Astræus. In the middle ages this river assumed the name of Bardarus (*Theophylact., Epist.*, 55.—*Niceph. Greg.*, vol. 1, p. 230), whence has been derived that of *Vardari* or *Vardar*, which it now bears. (*Cramer's Anc. Greece*, vol. 1, p. 235.)

Azan, I. a mountain of Arcadia, sacred to Cybele. (*Stat., Theb.*, 4, 292.)—II. A son of Arcas, king of Arcadia, by Erato, one of the Dryades. He divided his father's kingdom with his brothers Aphidas and Elatus, and called his share Azania. There was in Azania a fountain called *Clitorius*, whose waters gave a dislike for wine to those who drank them. (*Vitruv.*, 8, 3.—*Ovid, Met.*, 15, 322.—*Pausan.*, 8, 4.—*Plin.*, 21, 2.—*Etymol. Mag., s. v.* Κλιτόριον.)—III. A region on the northeastern coast of Africa, lying south of Aromatum Promontorium and north of Barbaria. It is now *Ajan*. (*Ptol.—Arrian, Peripl. Mar. Erythr. —Stukius, ad Arrian, l. c.*, p. 93.)

Azīris, a place in Libya, surrounded on both sides by delightful hills covered with trees, and watered by a river, where Battus built a town, previous to founding Cyrene. (*Herod.*, 4, 157.) Ptolemy calls the place *Axylis*. The harbour of *Azaris*, mentioned by Synesius (c. 4), appears to coincide with this same place. Pacho thinks that the Aziris of Herodotus coincides with the modern *Temmineh*. (*Voyage*, &c., p. 50, *seqq.*)

Azōtus (the Asdod of Scripture), one of the five chief cities of the Philistines, and, at the same time, one of the oldest and most celebrated cities of the land. The god Dagon was worshipped here. It lay on the seacoast, and in the division of the country among the Israelites, it fell to the tribe of Judah, but was not conquered until the reign of Solomon. In the time of King Hezekiah it was taken by the Assyrians, and subsequently by Psammetichus, king of Egypt, after a siege of twenty-nine years. (*Herod.*, 2, 157.) At a later period Azotus became the seat of a Christian bishop. The ruins of the ancient city are near a small village called *Esdud*. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 261, *seq.*)

B.

Babrĭus or Babrĭas (or, as the name is sometimes corrupted, Gabrĭas), a Greek poet, who lived, according to Tyrwhitt, either under Augustus or a short time before that emperor; while Coray, on the other hand, makes him a contemporary of Bion and Moschus. The particulars of his life have not reached us. All that we know of him is, that, after the example of Socrates, who, while in prison, amused himself with versifying the fables of Æsop, Babrius published a collection of fables under the title of *μῦθοι* or *μυθίαμβοι*; from which the fables of Phædrus are closely imitated. They were written in choliambics, and comprised in ten books, according to Suidas, or two volumes, according to Avianus. (*Av., Præf. Fab.*)—These two accounts are not at variance with each other, as the *books* were doubtless divisions made by the author, like the books of Phædrus, perhaps with an appropriate introduction to each; while the "*volumina*" of Avianus were probably rolls of parchment or papyrus, on which the ten books were written. It may be farther observed, that Avianus calls the books of Phædrus *libelli*, and not *volumina*. In this manner may be explained the statement of Pliny (8, 16), that Aristotle's writings on Natural History were contained in nearly fifty *volumina*. (Compare *Menage, ad Diog. Laert.*, 5, 25.) This collection threw all preceding ones into comparative obscurity. It appears to have been still in existence as late as the twelfth century, in the days of Tzetzes: the copyists, however, of succeeding times, little sensible of the charms of the versification which Babrius had adopted, thought they could not do better than convert it into so much prose; and the fragments of verses, which they were unable in this way perfectly to disguise, are all that recalls the original lines which they have spoiled. The collection of Babrius, thus dishonoured, was perpetuated by numerous copies, in which traces

of the original became more and more obscured, until a single apologue alone, that of the swallow and nightingale, bore marks of a versified fable. This piece found its way into a collection of fables attributed to Ignatius Magister, a priest of Constantinople, who, being in possession of a copy of the original fables of Babrius, in choliambic verse, as that author had written them, resolved to change them into iambic tertrastics. With this view he abridged and tortured each apologue until he succeeded in reducing them individually to four verses. Fifty-three fables were thus strangled; but as if Ignatius had wished, by means of a comparison, to augment our regrets for those which he had altered, he preserved entire and unchanged a single fable, the one to which we have alluded. At the period when the Greek authors began to be printed, the true collection of Babrius no longer existed: it was thought, however, that the collection of Ignatius was the original one, and hence it was published under the name of Babrius, or rather Gabrias, the B in the manuscripts being confounded with a Γ. The error of the name was only perceived about the close of the sixteenth century. Two English scholars, the celebrated Bentley, in his dissertation on Æsop, and, at a later period, Tyrwhitt, in his dissertation on Babrius (*Lond.*, 1776, 8vo), have avenged the memory of the poet, and dissipated much of the obscurity which hung over this portion of literary history. The latter of these two scholars reunited all the fragments of Babrius to be found in Suidas, as well as all those which were to be met with in other works. In this way he succeeded in recomposing four of the fables of Babrius, so that their number now amounted in all to five. Thirty-three years afterward (1809) De Furia published many fables of Æsop, up to that time inedited. In the number of these were thirty-six, which he believed to be written in prose like the rest, and which he printed as prose compositions; they were, in reality, however, versified fables, and a few corrections sufficed to restore them to their primitive form. This service has been rendered by Coray, in his collection of Æsop's Fables; by J. G. Schneider, at the end of his edition of Æsop, from the Augustan MS.; by Berger, in an edition of the remains of Babrius, published at Munich in 1816; by Mr. G. Burges, in the Classical Journal (whose collection, however, is unfinished); by the present Bishop of London (Dr. Blomfield), in the third number of the Museum Criticum; and by an anonymous writer in the second number of the Cambridge Philological Museum. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 61, *seq.*—*Cambridge Philol. Mus.*, n. 2, p. 282, *seq.*)

Babylon, I. a celebrated city, the capital of the Babylonian empire, situate on the Euphrates, in 32° 25′ north latitude, and 44° east longitude, as is supposed. Its origin is lost in the obscurity of early times. It is remarkable enough that Herodotus should have given us no intimation respecting its founder; he merely informs us that Semiramis and Nitocris, two of its queens, strengthened the fortifications, and guarded the city against inundations of the river, as well as improved and adorned it. May we not conclude from this, asks Rennell (*Geography of Herodotus*, vol. 1, p. 442), that its antiquity was very great; and ascended so high that Herodotus could not satisfy himself concerning it? At the same time, adds this intelligent writer, the improvements that took place in the city in the reign of Semiramis, might occasion the original foundation to be ascribed to her; the like having happened in the history of other cities. Herodotus informs us (1, 178), that Babylon became the capital of Assyria *after* the destruction of Nineveh. Perhaps, then, we ought to date the foundation of those works which appear so stupendous in history from that period only: for, wonderful as these works appear, even when ascribed to the capital of an empire, the wonder increases when ascribed to the capital of a province only. If, then, with the ancient authors generally, we allow Semiramis to have been the foundress of that Babylon described by Herodotus, we cannot fix the date of the improved foundation beyond the eighth century before the Christian era: so that the duration of this city, in its improved form, was less than 800 years, reckoning to the time of Pliny. (*Rennell, Geography of Herodotus*, vol. 1, p. 443, *seqq.*)—The shape of the city of Babylon was that of a square, traversed each way by twenty-five principal streets, which, of course, intersected each other, dividing the city into 625 squares. These streets were terminated at each end by gates of brass, of prodigious size and strength, with a smaller one opening towards the river. Respecting the height and thickness of the walls of Babylon, there are great variations among the ancient writers. Herodotus makes them 200 royal cubits, or 337 feet 8 inches high, and 50 royal cubits, or 84 feet 6 inches broad. Ctesias gives 50 fathoms (ὀργυιαί), or 300 feet, for the height. An anonymous writer in Diodorus Siculus makes the height 50 common cubits, or 75 feet, and this estimate is followed by Strabo and Quintus Curtius. Pliny gives 200 feet, and Orosius 200 common cubits, or 300 feet. (*Herod.*, 1, 178.—*Ctesias*, p. 402, *ed. Baehr.*—*Diod. Sic.*, 2, 7.—*Strabo*, 738.—*Curtius*, 5, 1.—*Pliny*, 6, 26.—*Orosius*, 2, 6.) In this statement, Ctesias evidently copies from Herodotus, since fifty fathoms make exactly 200 cubits; only he appears not to have perceived that *royal* cubits were meant by the latter. It is also clear, that the anonymous writer mentioned by Diodorus Siculus, as well as Strabo and Quintus Curtius, had Ctesias respectively in view, but that, startled at the number of 50 fathoms, they have reduced it to the number of 50 cubits. The number 200, employed by Pliny, proves that he had consulted Herodotus merely; but that, through inadvertence on his part, or through the fault of later copyists, feet are substituted for cubits. Orosius follows Herodotus, but, forgetting that the latter speaks of royal cubits, he contents himself with giving 200 common cubits. (*Larcher, ad Herodot.*, 1, 178.) But are we to receive the estimate of Herodotus as correct, and entitled to full belief? Evidently not: the measurement is incredible, and bears on its very front the impress of gross exaggeration. A difficulty also presents itself with regard to the extent of the walls of Babylon. Herodotus makes them 120 stadia each side, or 480 in circumference. Pliny and Solinus give the circuit at 60 Roman miles; which, reckoning eight stadia to a mile, agrees with the account of Herodotus. Strabo makes it 385 stadia. Diodorus, from Ctesias, assigns 360, but from Clitarchus, who accompanied Alexander, 365. Curtius gives 368. It appears highly probable, remarks Rennell (*Geography of Herodotus*, vol. 1, p. 447), that 360 or 365 was the true statement of the circumference, since one of these numbers was reported by Ctesias, the other (which differs so little) by Clitarchus, both of them eyewitnesses. Taking the circumference of Babylon at 365 stadia, and these at 491 feet, each side of the square (which is equal to 91¼ stadia) will be 8.485 British miles, or nearly 8½. This gives an area of 72 miles and an inconsiderable fraction. If the same number of stadia be taken at 500 feet each, the area will be 74.8. And, finally, the 385 stadia of Strabo, at 491 feet, about 80. The 480 stadia of Herodotus would give about 126 square miles, or eight times the area of London! But that even 72 contiguous square miles should have been in any degree covered with buildings, is on every account too improbable for belief. This famous city, in all likelihood, occupied a part only of the vast space enclosed by its walls. It is a question that no one can positively answer, "what proportion of the space was occupied?" It is possible, however, that nearly two

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thirds of it might have been occupied in the mode in which the large cities of Asia are built; that is, in the style of some of those of India at the present day, having gardens, reservoirs of water, and large open places within them. Moreover, the houses of the common people consist of one floor only; so that, of course, fewer people can be accommodated in the same compass of ground in an Indian than in a European city. This accounts at once for the erroneous dimensions of some of the Asiatic cities; and perhaps we cannot allow much less than double the space to accommodate the same number of Asiatics that Europeans would require. That the area enclosed by the walls of Babylon was only partly built on, is proved by the words of Quintus Curtius (5, 4), who says, that "the buildings in Babylon are not contiguous to the walls, but some considerable space was left all around." Diodorus, moreover, describes a vast space taken up by the palaces and public buildings. The enclosure of one of the palaces was a square of 15 stadia, or near a mile and a half; the other of five stadia: here are more than $2\frac{1}{2}$ square miles occupied by the palaces alone. Besides these, there were the temple and tower of Belus, of vast extent; the hanging gardens, &c. From all this, and much more that might be adduced, we may collect most clearly, that much vacant space remained within the walls of Babylon: and this would seem to do away, in some degree, the great difficulty respecting the magnitude of the city itself. Nor is it stated as the effect of the subsequent decline of Babylon, but as the actual state of it, when Alexander first entered the place: for Curtius leaves us to understand, that the system of cultivating a large proportion of the enclosed space originated with the foundation itself; and the history of its two sieges, by Cyrus and Darius Hystaspis, seems to show it. (*Rennell's Geography of Herodotus*, vol. 1, p. 447.)—The walls of Babylon were built of brick baked in the sun, cemented with bitumen instead of mortar, and were encompassed by a broad and deep ditch, lined with the same materials, as were also the banks of the river in its course through the city, the inhabitants descending to the water by steps through the smaller brass gates already mentioned. Over the river was a bridge, connecting the two halves of the city, which stood, the one on its eastern, the other on its western bank; the river running nearly north and south. The bridge was five furlongs in length, and thirty feet in breadth, and had a palace at each end, with, it is said, a subterranean passage beneath the river from one to the other, the work of Semiramis. Within the city was the temple of Belus, or Jupiter, which Herodotus describes as a square of two stadia: in the midst of this arose the celebrated tower, to which both the same writer and Strabo give an elevation of one stadium, and the same measure at its base. The whole was divided into eight separate towers, one above another, of decreasing dimensions to the summit; where stood a chapel, containing a couch, table, and other things, of gold. Here the principal devotions were performed; and over this, on the highest platform of all, was the observatory, by the help of which the Babylonians are said to have attained to great skill in astronomy. A winding staircase on the outside formed the ascent to this stupendous edifice.—The two palaces, at the two ends of the bridge, have already been alluded to. The old palace, which stood on the east side of the river, was 30 furlongs (or three miles and three quarters) in compass. The new palace, which stood on the west side of the river, opposite to the other, was 60 furlongs (or seven miles and a half) in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. Among the rest was a curious hunting-piece, in which Semiramis on horseback was throwing her javelin at a leopard, and her husband Ninus piercing a lion. In this last palace were the hanging gardens, so celebrated among the Greeks. They contained a square of 400 feet on every side, and were carried up in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace by stairs ten feet wide. The whole pile was sustained by vast arches raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet in thickness. On the top of the arches were first laid large flat stones, sixteen feet long and four broad; over these was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks closely cemented together. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And all this floorage was contrived to keep the moisture of the mould from running away through the arches. The earth laid thereon was so deep that large trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers that were proper to adorn a pleasure-garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches upon which this whole structure rested, were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect. Amyitis, the wife of Nebuchadnezzar, having been bred in Media (for she was the daughter of Astyages, the king of that country), desired to have something in imitation of her native hills and forests; and the monarch, in order to gratify her, is said to have raised this prodigious structure.—Babylon was probably in the zenith of its glory and dominion just before the death of Nebuchadnezzar. The spoils of Nineveh, Jerusalem, and Egypt had enriched it; its armies had swept like a torrent over the finest countries of the East, and had at this time no longer an enemy to contend with; the arts and sciences, driven from Phœnicia and Egypt, were centred here; and hither the philosophers of the West came to imbibe instruction. The fall of Babylon, before the victorious arms of Cyrus, occurred B.C. 538. The height and strength of the walls had long baffled every effort of the invader. Having understood at length, that on a certain day, then near approaching, a great annual festival was to be kept at Babylon, when it was customary for the Babylonians to spend the night in revelling and drunkenness, he thought this a fit opportunity for executing a scheme which he had planned. This was no other than to surprise the city by turning the course of the river; a mode of capture of which the Babylonians, who looked upon the river as one of their greatest protections, had not the smallest apprehension. Accordingly, on the night of the feast, he sent a party of his men to the head of the canal, which led to the great lake made by Nebuchadnezzar to receive the waters of the Euphrates while he was facing the banks of the river with walls of brick and bitumen. This party had directions, as soon as it was dark, to commence breaking down the great bank or dam which kept the waters of the river in their place, and separated them from the canal above mentioned; while Cyrus, in the mean time, dividing the rest of his army, stationed one part at the place where the river entered the city, and the other where it came out, with orders to enter the channel of the river as soon as they should find it fordable. This happened by midnight; for, by cutting down the bank leading to the great lake, and making besides openings into the trenches, which, in the course of the two years' siege, had been dug round the city, the river was so drained of its water that it became nearly dry. When

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the army of Cyrus entered the channel from their respective stations on each side of the city, they rushed onward towards the centre of the place; and finding the gates leading towards the river left open, in the drunkenness and negligence of the night, they entered them, and met by concert at the palace before any alarm had been given: here the guards, partaking, no doubt, in the negligence and disorder of the night, were surprised and killed. While all this was going on without, a remarkable scene of widely different character was transacting within. Daniel was deciphering the writing on the wall; and, soon after, the soldiers of Cyrus, having killed the guard, and meeting with no resistance, advanced towards the banqueting-hall, where they encountered Belshazzar, the ill-fated monarch, and slew him, with his armed followers.—Babylon had suffered much when carried by the troops of Cyrus; but other sufferings were to come. Cyrus having established his court at Susa, Babylon, formerly the seat of empire, was thus reduced to the rank of a provincial city; and the inhabitants, who, grown wealthy and proud during their empire over the East, could ill brook this change of fortune, resolved to make an effort towards regaining their former power and grandeur. Accordingly, in the fifth year of Darius Hystaspis, and twelve years after the death of Cyrus, having for several years covertly laid in great stores of provisions, and every necessary, they openly revolted; which, as they might have expected, soon brought upon them the armies of Darius. The city a second time was taken by stratagem (*vid.* Zopyrus), and Darius, when he again became possessed of it, gave it up to the plunder of his soldiers. He impaled 3000 of those who were supposed to have been most active in the revolt; took away the gates, and pulled down the walls to the height of fifty cubits. During the remainder of the reign of Darius, Babylon continued in much the same state in which it was left after the siege. But in the succeeding reign another blow was struck towards her downfall. Xerxes, in his return from his Grecian expedition, partly to indemnify himself for his losses, and partly out of zeal for the Magian religion, which held every kind of image-worship in abhorrence, destroyed the temples and plundered them of their vast wealth, which appears to have been hitherto spared, and which must have been indeed prodigious; that in the temple of Belus alone amounting, according to Diodorus, to above 6000 talents of gold, or about 21 millions sterling. From this period, Babylon, despoiled of her wealth, her strength, and her various resources, was in no condition for any more revolts; and it is reasonable to suppose, that, with the decay of her power and local advantages, the population also must decline. We hear, in fact, no more of Babylon until the coming of Alexander, 150 years after; when the terror of his name, or the weakness of the place, was such, that it made not the slightest pretensions to resistance. Alexander, after a short visit to Babylon, proceeded on his expedition to India; and, at his return from thence, finding Babylon more suitable in its situation and resources for the capital of his empire than any other place in the East, he resolved to fix his residence there, and to restore it to its former strength and magnificence. For this purpose, having examined the breach which Cyrus had made in the river, and the possibility of bringing it back to its former channel through the city, he employed 10,000 men in the work, and, at the same time, an equal number in rebuilding the temple of Belus. An entire stop, however, was put to these great undertakings by the death of Alexander, who here terminated together his mighty projects and his life. After the death of Alexander, Babylon and the East fell to the lot of Seleucus, one of the generals who divided his empire among them. Seleucus, for several years, was too much engaged in contention with his rivals to pay much attention to Babylon; which, still labouring under accumulated evils, continued to decline. But what completed its downfall was the building of Seleucia by Seleucus, about 40 miles distant, on a spot more favourable for commercial intercourse; the restoration of Babylon to its ancient natural advantages appearing perhaps hopeless. This, together with the removal of the court, soon exhausted Babylon of the little that remained of its ancient trade and population. It never after revived, but continued, through each succeeding age, to make farther advances in its progress of depopulation and decay, until nothing but the ruins of this once famous city were to be found. It will be interesting to trace the successive accounts of those who have made mention of Babylon during this latter period: that is, from the building of Seleucia to its entire destruction. The first of these is Diodorus Siculus, who wrote about 45 years before the Christian era. He relates, that Babylon having fallen into the hands of the Parthians, the temples were burned; much of the remaining part of the city demolished; and many of the inhabitants sold into slavery. This was about 130 B.C.: and, in his own time, 85 years after, he says, that the public buildings were destroyed or fallen to decay; that a very small part of the city was inhabited; and that the greater part of the space within the walls was tilled. Strabo, who wrote about 70 years after Diodorus, says, that the city was nearly deserted; and that the same might be applied to it which was said of Megalopolis in Arcadia, that the great city was becoming a great desert. Quintus Curtius, the next in order, and who wrote about 60 A.D., is cited by Dr. Wells to show that Babylon "was lessened a fourth part in his time;" who immediately after says, that it was reduced to desolation in the time of Pliny. Now, besides that this account of Quintus Curtius is perfectly inconsistent with preceding ones, the city must have undergone a prodigious decline, and that without any assignable cause, in the short space of 20 years, which was about the time that intervened between Curtius and Pliny. The truth is, that Dr. Wells has mistaken the period referred to by Quintus Curtius, which was that of the arrival of Alexander at Babylon, whose history he was writing, for that in which the historian himself lived. Pliny, who lived, as we have seen, about 20 years after Quintus Curtius, and 70 after Christ, declares, that Babylon was at that time "decayed, unpeopled, and lying waste." From this time may be said to have commenced the ruin of the ruins; which has been so complete, that they are with difficulty traced; and, indeed, their exact position has become a matter of learned dispute. Pausanias, about the middle of the second century, says, that of Babylon, the greatest city the sun ever saw, there was remaining but the walls. And Lucian, about the end of the same century, says, that in a little time it would be sought for, and not be found, like Nineveh. Jerome, in the fourth century, gives the account of a monk, at that time living in Jerusalem, who had been at Babylon, and who says that the space occupied by the city was converted into a chase for wild beasts, for the kings of Persia to hunt in; the walls having been repaired for that purpose. Among more recent travellers, the best accounts of the ruins of Babylon are given by Kinneir, Rich, Porter, and Buckingham The ancient city is supposed to have been situated in what is now the Turkish pachalic of Bagdad, near the village of Hill or Hella, on the Euphrates. Ruins of various kinds are found for many miles around this place. Of these, one of the most interesting is that which is thought to be the remains of the tower of Belus. Mr. Rich, after refuting the opinion of Rennell, who places it on the eastern side of the river, gives the following account of this stupendous ruin,

or, as it is called by the natives, *Birs Nemroud* ("The hill of Nimrod"). "If any building," says he, "may be supposed to have left any considerable traces, it is certainly the pyramid or tower of Belus; which, by its form, dimensions, and the solidity of its construction, was well calculated to resist the ravages of time; and, if human force had not been employed, would in all probability have remained to the present day in nearly as perfect a state as the pyramids of Egypt. Even under the dilapidations which we know it to have undergone at a very early period, we might reasonably look for traces of it after every other vestige of Babylon had vanished from the face of the earth. The whole height of the Birs Nemroud above the plain, to the summit of the brick wall on its top, is 235 feet. The brick wall itself, which stands on the edge of the summit, and was undoubtedly the face of another stage, is 37 feet high. In the side of the pile, a little below the summit, is very clearly to be seen part of another brick wall, precisely resembling the fragment which crowns the summit, but which still encases and supports its part of the mound. This is clearly indicative of another stage, of greater extent. The masonry is infinitely superior to anything of the kind I have ever seen; and, leaving out of the question any conjecture relative to the original destination of this ruin, the first impression made by the sight of it is, that it was a solid pile, composed in the interior of unburned brick, and perhaps earth or rubbish; that it was constructed in preceding stages, and faced with fine burned bricks, having inscriptions on them, laid in a very thin layer of lime cement; and that it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and fire has been employed as an instrument of destruction, though it is not easy to say precisely how or why. The facing of fine bricks has partly been removed, and partly covered by the falling down of the mass which it supported and kept together. The Birs Nemroud is in all likelihood at present pretty nearly in the state in which Alexander saw it; if we give any credit to the report that 10,000 men could only remove the rubbish, preparatory to repairing it, in two months. If indeed it required one half of that number to disencumber it, the state of dilapidation must have been complete. The immense masses of vitrified brick which are seen on the top of the mount, appear to have marked its summit since the time of its destruction. The rubbish about its base was probably in much greater quantities, the weather having dissipated much of it in the course of so many revolving ages; and possibly portions of the exterior facing of fine brick may have disappeared at different periods." (*Second Memoir on the Ruins of Babylon*, p. 165, *seqq.*, *Lond.*, 1839.)—The account of Sir Robert Ker Porter is also exceedingly interesting.—As regards the opinion generally entertained, that all traces of the walls of Babylon had disappeared, it may be remarked, that Buckingham considers the hill or mound of Al Hheimar to be a portion of the ancient wall. This mound is about ten miles east of Hillah. It appears to consist of a solid mass of brickwork, and is of an oval form, its length being from north to south. It is from 80 to 100 feet thick at the bottom, and from 70 to 80 high. On the summit is a mass of solid wall, about 30 feet in length by 12 to 15 in thickness, bearing marks of being broken and incomplete on every side.—The bricks obtained from the ruins of Babylon are celebrated among antiquaries for the inscriptions stamped upon them. These inscriptions are in the cuneiform or Babylonian character: some four, and even seven lines. Grotefend, Burnouf, and Lassen have done much towards deciphering these. (*Heeren, Ideen*, vol. 2, pt. 2, p. 325, *seqq.* — *Mansford's Script. Gazetteer*, p. 58, *seqq.*)—II. A city of Egypt, north of Memphis, supposed to have been founded by the Persians during the reign of Cambyses. A quarter, retaining the name of *Baboul* or *Babilon*, in the town of *Old Cairo*, marks its position. (*Ptol.*, 4, 5.—*Strab.*, 555.—*Joseph.*, *Ant. Jud.*, 2, 5.)

Babylonia, a large province of Upper Asia, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus; and on the east by the Tigris. According to Ptolemy (5, 20), it comprised Chaldea, Amordacia, and, at the most flourishing period, a part of Mesopotamia and Assyria. The modern name is *Irak Arabi*, or *Babeli*. Babylonia is a dry steppe or tableland, but enjoys a delightful climate. It was and still is one of the most fruitful lands in the world. Herodotus (1, 193) gives the following account of its fertility. "All the country about Babylon is, like Egypt, divided by frequent canals; of which the largest is navigable, and, beginning at the Euphrates, has a southeastern direction, and falls into the river Tigris, on which the city of Nineveh formerly stood. No part of the known world produces so good wheat; but the vine, the olive, and the fig-tree, they do not even attempt to cultivate. Yet, in recompense, it abounds so much in corn, as to yield at all times two hundred fold, and even three hundred fold when it is most fruitful. Wheat and barley carry a blade full four digits in breadth; and though I well know to what a surprising height millet and sesame grow in those parts, I shall be silent in that particular; because I am well assured that what has already been related concerning other fruits, is far more credible to those who have never been at Babylon. They use no other oil than such as is drawn from sesame. The palm-tree grows over all the plain; and the greater part bears fruit, with which they make bread, wine, and honey." The products are nearly the same now as they were in ancient times. The southwestern part of Babylonia was called Chaldea. In the more extensive sense of the word, Babylonia was the most important satrapy of the Persian empire, and comprised both Assyria and Mesopotamia. (*Plin.* 5, 12.—*Id.*, 6, 26.—*Id.*, 18, 45.—*Strab.*, 358, &c.)

Babyrsa, a fortified castle near Artaxata, where were kept the treasures of Tigranes and Artabanus. (*Strab.*, 364.)

Bacchæ, the priestesses of Bacchus. (*Vid.* Bacchantes.)

Bacchanalĭa, festivals in honour of Bacchus at Rome, the same as the Dionysia of the Greeks. (*Vid.* Dionysia.)

Bacchantes. The worship of Bacchus prevailed in almost all parts of Greece. Men and women joined in his festivals dressed in Asiatic robes and bonnets; their heads, wreathed with vine and ivy leaves, with fawn-skins (*νεβρίδες*) flung over their shoulders, and *thyrsi*, or blunt spears twined with vine-leaves, in their hands, they ran through the country, shouting *Io Bacche! Euoi! Iacche!* &c., swinging their thyrsi, beating on drums, and sounding various instruments. Indecent emblems were carried in procession, and the ceremonies often assumed a most immoral character and tendency. The women, who bore a chief part in these frantic revels, were called *Bacchæ*, *Mœnades*, *Thyiades*, *Euades*, &c. (*Keightley's Mythology*, p. 216.)

Bacchius and Bithus, two celebrated gladiators of equal age and strength, who, after conquering many competitors, engaged with each other and died of mutual wounds; whence the proverb to express equality, *Bithus contra Bacchium*. (*Horat.*, *Serm.*, 1, 7, 20. —*Porphyrion*, *Schol. ad Horat.*, *l. c.*)

Bacchus, son of Jupiter and Semele daughter of Cadmus. Jupiter, enamoured of the beauty of Semele, visited her in secret. Juno's jealousy took the alarm, and, under the form of an old woman, she came to

Semele, and, by exciting doubts of the real character of her lover, induced her, when next he came, to exact a promise that he would visit her as he was wont to visit Juno. An unwary promise was thus drawn from the god before he knew what he was required to perform; and he therefore entered the bower of Semele, with the lightning and thunder flaming, flashing, and roaring around him. Overcome with terror, Semele, who was now six months gone with child, expired in the flames, and Jupiter, taking the babe, thus prematurely born, sewed it up in his thigh. In due time it came forth, and Jupiter, then naming it Bacchus (in Greek Dionysus), gave it to Mercury to convey to Ino, the sister of Semele, with directions to rear it. Juno, whose revenge was not yet satiated, caused Athamas, the husband of Ino, to go mad; and Jupiter, to save Bacchus from the machinations of his spouse, changed him into a kid, under which form Mercury conveyed him to the Nymphs of Nysa, by whom he was reared. When he grew up, he discovered the culture of the vine, and the mode of extracting its precious liquor; but Juno struck him with madness, and he roamed through great part of Asia. In Phrygia Rhea cured him, and taught him her religious rites, which he now resolved to introduce into Greece. While passing through Thrace, he was so furiously attacked by Lycurgus, a prince of that country, that he was obliged to take refuge with Thetis, in the sea. But he inflicted on the monarch severe retaliation. (*Vid.* Lycurgus.) When Bacchus reached Thebes, the women readily received the new rites, and ran wildly through the woods of Cithæron. Pentheus, the ruler of Thebes, however, set himself against them; and Bacchus caused him to be torn to pieces by his mother and his aunts. He next proceeded to Attica, where he taught Icarius the culture of the vine. (*Vid.* Icarius, Erigone.) At Argos the rites of Bacchus were received, as at Thebes, by the women, and opposed by Perseus, son of Jupiter and Danaë. Jove, however, reduced his two sons to amity, and Bacchus thence passed over to Naxos, where he met Ariadne. On his way to this island he fell into the hands of Tyrrhenian pirates, who bound him with cords, intending to sell him as a slave. But the cords fell from his limbs, vines with clustering grapes spread over the sail, and ivy, laden with berries, ran up the masts and sides of the vessel. The god, thereupon assuming the form of a lion, seized the captain of the ship, and the terrified crew, to escape him, leaped into the sea and became dolphins. The pilot alone, who had taken the part of Bacchus, remained on board; the god then declared to him who he was, and took him under his protection. The expedition of Bacchus into the East is also celebrated. In the Bacchæ of Euripides the god describes himself as having gone through Lydia, Phrygia, Persia, Bactria, Media, Arabia, and the coast of Asia, inhabited by mingled Greeks and barbarians, throughout all which he had established his dances and religious rites. India, in particular, was the scene of his conquests. He marched at the head of an army composed of both men and women, all inspired with divine fury, and armed with thyrsi, clashing cymbals, and other musical instruments, and uttering the wildest cries. His conquests were easy and without bloodshed; the nations readily submitted, and the god taught them the use of the vine, the cultivation of the earth, and the art of making honey. Bacchus was also fabled to have assisted the gods in their wars against the giants, having assumed on that occasion the form of a lion. He afterward descended to Erebus, whence he brought his mother, whom he now named Thyone, and ascended with her to the abode of the gods. (*Apollod.*, 3, 5, 3.—*Diod. Sic.*, 3, 62.—*Id.*, 4, 25.—*Horat.*, *Od.*, 2, 19, 29.)—Like every other portion of the Grecian mythology, the history of the vine-god was pragmatised when infidelity became prevalent. Thus, Diodorus gives us, probably from the cyclograph Dionysius, the following narrative. Ammon, a monarch of Libya, was married to Rhea, a daughter of Manus; but meeting, near the Ceraunian mountains, a beautiful maiden named Amalthea, he became enamoured of her. He made her mistress of the adjacent fruitful country, which, from its resembling a bull's horn in form, was named the Western horn, and then Amalthea's horn, which last name was afterward given to places similar to it in fertility. Amalthea here bore him a son, whom, fearing the jealousy of Rhea, he conveyed to a town named Nysa, situated not far from the Horn, in an island formed by the river Triton. He committed the care of him to Nysa, one of the daughters of Aristæus, while Minerva was appointed to keep guard against the assaults of Rhea. This delicious isle, which was precipitous on all sides, with a single entrance, through a narrow glen thickly shaded with trees, is described in a similar manner with Panchaia and other happy retreats of the same nature. It had verdant meads, abundant springs, trees of every kind, flowers of all hues, and evermore resounded with the melody of birds. (Compare *Milton*, *P. L.*, 4, 275, *seqq.*) After he grew up, Bacchus became a mighty conqueror, according to this legend, and a benefactor of mankind, by whom he was finally deified.—Though the adventures of Bacchus were occasionally the theme of poets, especially of the dramatists, they do not appear to have been narrated in continuity, like those of Hercules, until after the decline of Grecian poetry. It was in the fifth century of the Christian era that Nonnus, a native of Panopolis, in Egypt, made the history of Bacchus the subject of a poem, containing forty-eight books, the wildest and strangest that can well be conceived, more resembling the Ramayuna of India than anything to be found in ancient or modern occidental literature. It forms a vast repertory of Bacchic fable. (*Vid.* Nonnus.)—Bacchus was represented in a variety of modes and characters by the ancient artists. The Theban Bacchus appears with the delicate lineaments of a maiden rather than those of a young man; his whole air and gait are effeminate; his long, flowing hair is, like that of Apollo, collected behind his head, wreathed with ivy or a fillet; he is either naked or wrapped in a large cloak, and the *nebris*, or fawn's skin, is sometimes flung over his shoulders; he carries a thyrsus, and a panther generally lies at his feet. In some monuments Bacchus appears *bearded*, in others *horned* (the Bacchus-Sebazius), whence in the mysteries he was identified with Osiris, and regarded as the Sun. For another legend relative to the horns with which he is depicted, consult the article Ammon. He is sometimes alone, at other times in company with Ariadne or the youth Ampelus. His triumph over the Indians is represented in great pomp. The captives are chained, and placed on wagons or elephants, and among them is carried a large *crater* full of wine. The god himself is in a chariot drawn by elephants or panthers, leaning on Ampelus, preceded by Pan, and followed by Silenus, the satyrs, and Mænades, on foot or on horseback, who make the air resound with their cries and the clash of their instruments. The Indian Bacchus is always bearded.—It is with reason that Sophocles styles Bacchus *many named* (πολνώνυμος, *Antig.*, 1115), for in the Orphic hymns alone we meet with upward of forty of his appellations. The etymology of the most common one, Bacchus, has been variously given; it appears, however, to be only another form for *Iacchus*. (*Vid.* Iacchus.) Some make it the same with *Bagis*, one of the names of the Hindu deity Schiva. (*Keightley's Mythology*, page 212, *seqq.*)—Modern writers are much divided in opinion respecting the origin of the worship of Bacchus, and many arguments have been urged in support of its having come from a Grecian source. A dispassionate view

of the subject, however, will lead, we think, to the conviction that the religious system of this deity is of Indian origin. In order, however, to reach the soil of Greece, it had to traverse other countries, Upper Asia, Phœnicia, Egypt, and Thrace; and, in its march, its fabulous legends became enlarged and variously modified. It is impossible to deny the identity of Bacchus with Osiris. The birth of Bacchus, drawn living from the womb of Semele, after she had perished beneath the fires of Jove, and his strange translation to the thigh of the monarch of Olympus, bear the impress of Oriental imagery. When he escapes from his mother's womb, an ivy-branch springs forth from a column to cover him with its shade (*Eurip., Phœn.*, 658, *seqq*), and the ivy was in Egypt the plant of Osiris. (*Plut., de Is. et Os.*, p. 365.—*Op., ed. Reiske*, vol. 7, p. 442.) In like manner, the coffin of the Egyptian deity is shaded by the plant *erica*, which springs suddenly from the ground and envelops it. (*Plut., ibid*) Bacchus and Osiris both float upon the waters in a chest or ark. They have both for their symbols the head of a bull; and hence Bacchus is styled Bougenes by Plutarch.—It is equally impossible not to recognise in Bacchus the Schiva of India, as well as the Lingam his symbol. (Compare *Rhode, Religiöse Bildung*, &c., *der Hindus*, vol. 2, p. 232.) If we wish to call etymology to our aid, we shall be struck with the resemblance which *Dionysus* (Διόνυσος), the Greek name of Bacchus, bears to *Dionichi* (*Deva-Nicha*), a surname of Schiva. (*Langlès, Recherches Asiatiques*, vol. 1, p. 278.—*Creuzer's Symbolik, par Guigniaut*, vol. 1, p. 148, *in notis*.) An analogy may also be traced between the Greek term μηρός, "thigh," and the Indian *Merou*, the mountain of the gods. One of the symbols of Bacchus is an equilateral triangle; this is also one of Schiva's. The two systems of worship have the same obscenities, and the same emblems of the generative power. (*Asiatic Researches*, vol. 8, p. 50.) Schiva is represented, in the Hindu mythology, as assuming the form of a lion during the great battle of the gods. He seizes the monster that attacks him, and assails him with his teeth and fangs, while Dourga pierces him with his lance. The same exploit is attributed, in the Grecian mythology, to Bacchus, under the same form, against the giant Rhœtus. (*Hor., Carm.*, 2, 19, 23.) The manner in which the worship of Bacchus came into Greece, probably by means of several successive migrations, through regions wildly remote, will ever remain an enigma of difficult solution. The Greeks, indeed, made Thebes the birthplace of this deity; but this proves nothing for the fact of his Grecian origin. Thebes, in Bœotia, was the centre of the Cadmean-Asiatic mythology: a god, whose worship *came* to the rest of the Greeks out of Thebes, was for them a deity *born* in Thebes; and hence arose the legend of the Theban origin of Bacchus. (*Buttmann's Mythologus*, vol. 1, p. 5.) So, when the Greek mythology makes Bacchus to have gone on an expedition to Asia, and to have conquered India, it merely reverses the order of events, and describes, as the victorious progress of a Grecian deity, what was in reality the course which the religion of an Oriental deity took, from the East to the West. (*Kanne, Mythologie der Griechen*, § 31.) In the *Anti-Symbolik* of Voss (p. 65, *seqq.*), we have an excellent history of the introduction of the worship of Bacchus into Greece, and its progress in that country from the 20th to the 60th Olympiad. We find this worship making its first appearance in the mysteries of Samothrace; furnishing to the Ionian school Phœnician elements; enriching itself with ideas of Asiatic origin by means of the extension of commerce; mingling with the elements of Grecian philosophy in their very cradle; presenting Lydian and Phrygian additions as a primitive basis; giving an occult meaning to the public games at Olympia; carrying back into Egypt, under the reign of Psammetichus, along with Milesian colonies, and enriched with immense developments, what the Egyptian colonies had once carried into Greece; identifying itself with the Orphic doctrine; but remaining always an object of suspicion and aversion, and contemned by the wise in the days of Xenophanes and Heraclitus, as it had been a long time before proscribed by kings and rejected by communities. The fables of which Bacchus is made the hero, the rites which these fables elucidated, rites bearing at one time the impress of profound sadness, at another of frantic joy, and by turns bloody and licentious, mournful and frantic, never became part of the Grecian system of religion. Wherever they announced themselves, they excited only horror and dread. The sufferings and the destruction of various dynasties attach themselves to their frightful and sudden appearance. Agave rends in pieces her son Pentheus. Ino precipitates herself into the sea, with Melicerta in her arms. The daughters of Minyas, becoming furious, commit horrible murder, and undergo a hideous metamorphosis. The language of the poets who relate to us these fearful traditions, is sombre and mysterious in its character, and bears evident marks of a sacerdotal origin. The philosophic Euripides, as well as Ovid, who expresses himself with so much lightness in reference to other legends, appear, in describing the death of Pentheus, to partake of the sanguinary joy, the ferocious irony, and the fanaticism of the Bacchantes. One would feel tempted to say, that the sacerdotal spirit had triumphed over these incredulous poets, and that, after the lapse of ten centuries, the phrensy of the ancient orgies had affected their senses and troubled their reason. In the age of Homer these mournful recitals were either unknown or treated with disdain; for he speaks only once of Bacchus, on occasion of the victory which he gained over Lycurgus (*Il.*, 6, 130.—Compare *Od.*, 24, 74), and the scholiasts express their surprise, that the poet, after having thus placed Bacchus among the divinities of Olympus, makes him take no part in the subjects that divide them. The Grecian spirit, therefore, renounced, at an early period, every attempt to modify this so heterogeneous a conception. (*Constant, de la Religion*, vol. 2, p. 419, *seqq.*)

Bacchylides, a lyric poet of Ceos, nephew to Simonides. He flourished about 450 B.C., and was regarded as one of the most celebrated poets of his day. Bacchylides shared with Pindar the favour of King Hiero at the court of Syracuse. That his poetry was but an imitation of one branch of that of Simonides, cultivated with great delicacy and finish, is proved by the opinion of ancient critics; among whom Dionysius adduces perfect correctness and uniform elegance as the characteristics of Bacchylides. His genius and art were chiefly devoted to the pleasures of private life, love, and wine; and, when compared with those of Simonides, appear marked by greater sensual grace and less moral elevation. Among the kinds of choral songs which he employed, besides those of which he had examples in Simonides and Pindar, we find erotic ones. The elaborate and brilliant execution which is peculiar to the school of Simonides, appears also in the productions of Bacchylides, especially in the beautiful fragment in praise of peace. The structure of Bacchylides' verses is generally very simple; nine tenths of his odes, to judge from the fragments, consisted of dactylic series and trochaic dipodias, as we see in those odes of Pindar, which were written in the Doric mode. We find in his poems trochaic verses of great elegance; as, for example, a fragment, preserved by Athenæus, of a religious poem, in which the Dioscuri are invited to a feast. (*Athen.*, 11, p. 500, *b.*) Bacchylides wrote in the Doric dialect. Many fragments of his pieces occur in Plutarch, Dionysius of Halicarnassus, Athenæus, Clemens of Alexandrea, and particularly in Stobæus. The fragments of Bac-

chylides are found in the collections of Neander, H. Stephens, Orsini, and Brunck. A more complete edition of them appeared in 1822, from the Berlin press, by C. F. Neue, in 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 287.—*Mohnike, Lit. der Gr. und R.*, p. 336.—*Lit. Anc. Gr.*, c. 14, § 13, *in Libr. Us. Knowl.*)

Bacēnis, a wood in Germany, generally supposed to be a part of the Hercynia Silva, and to have been situate in the vicinity of the Fulda, or *Vol*, which flows into the Visurgis. It separated the territories of the Catti from those of the Cherusci, and appears to be the same with the Buchonia of later writers. (*Cæs., B. G.*, 6, 10.—*Mannert, Geogr.*, vol. 3, p. 183, 417.)

Bactra, the capital of Bactria, situate on the river Bactrus, a tributary of the Oxus. It is now *Balkh*, in the country of the Usbeck Tatars. It was likewise called Zariaspe and Zariaspa. (*Plin.*, 6, 16.) This place has been a rendezvous of caravans from the remotest antiquity, and at this point it is probable that commerce united Eastern and Western Asia. To this place the natives of Little Thibet, which Herodotus and Ctesias call Northern India, brought the valuable woollens of their country, and likewise the gold which they procured from the great desert of Cobi. The tales which they told to the Western Asiatics of these wonderful regions might be a little exaggerated, or perverted through the medium of an interpreter. (*Long's Anc. Geogr.*, p. 13.—Compare *Heeren, Ideen*, vol. 1, pt. 3, p. 408, *seqq.*)—On the origin of the Bactrians and their connexion with the great Zend race, consult the remarks of *Rhode*, in his *Heilige Sage der Baktrer*, &c., p. 60, *seqq.*

Bactrĭa and Bactriāna, a country of Asia, bounded by Aria on the west, the mountains of Paropamisus on the south; the Emodi Montes on the east; and Sogdiana on the north Bactriana now belongs to the kingdom of the Afghans, or Caubulistan. Its proximity to Northern India, and the possession of a large river, the Oxus, with fertile lands, made it, in very remote ages, the centre of Asiatic commerce, and the point of union for all the natives of this vast continent. (*Vid.* Bactra.) It would seem also, in very early times, to have been the seat of a powerful empire long prior to that of the Medes or Persians. (Compare *Bähr, ad Ctes.*, p. 93.)—This country became remarkable at a later age for the Greek kingdom which was founded in it. The Bactrian kingdom arose almost at the same time with the Parthian, B.C. 254; yet the mode of its origin was not only different (for it was here the Grecian governor himself, who made himself independent, and therefore had Grecians for his successors), but also the duration, which was much less. Solitary fragments of the history of this kingdom have only been preserved, and yet it seems at one time to have extended to the banks of the Ganges and the borders of China. The founder of this kingdom was Diodatus or Theodotus I. (B.C. 245), as he broke from the Syrian sway in the time of Antiochus II. He appears to have been master of Sogdiana as well as Bactria. He also threatened Parthia, but after his death (B.C. 243) his son and successor, Theodotus II., closed a peace and alliance with Arsaces II., but was deprived of his throne by Euthydemus of Magnesia, about B.C. 221. The attack of Antiochus the Great, after the termination of the Parthian war, was directed against him, but ended in a peace, in which Euthydemus, on giving up his elephants, retained his crown, and a marriage between his son Demetrius and a daughter of Antiochus was agreed upon. Demetrius, although he was a great conqueror, appears not to have been king of Bactria, but of Northern India and Malabar, of which countries the history is now closely connected with that of Bactria, although all the accounts are but fragmentary. To the throne of Bactria, Menander succeeded, who extended his conquests to Serica, as Demetrius established his dominion in India, where, about this time (perhaps as a consequence of the expedition of Antiochus III., B.C. 205), there appear to have been several Greek states. Menander was followed, about B.C. 181, by Eucratidas, under whom the Bactrian kingdom acquired its greatest extent; for, after defeating the Indian king Demetrius, who had attacked him, he, with the assistance of the Parthian conqueror Mithradates (Arsaces VI.), took India from Demetrius and annexed it to the Bactrian kingdom, B.C. 148. He was, however, on his return, murdered by his son, who is probably the Eucratidas who is afterward named. This latter was the ally and chief adviser of the expedition of Demetrius II. of Syria against the Parthians, B.C. 142; and therefore, on the victorious resistance of Arsaces VI., robbed of a part of his territory, and soon after overpowered by the nomadic nations of Middle Asia; upon which the Bactrian kingdom became, as such, extinct, and Bactria itself, with the other countries on this side the Oxus, became a booty to the Parthians. (Compare *Bayer, Historia regni Græcorum Bactriani, Petrop.* 1738, 4to.—*Heeren's Anc. History*, p. 315, *seqq., Bancroft's transl.*)

Bactrus, a river of Bactria, running into the Oxus. It flowed by the capital Bactra, and is supposed to be the same with the modern *Anderab*. (*Curt.*, 7, 4.—*Polyæn., Strat.*, 7, 11.)

Bacuntius, a river of Pannonia, in the immediate vicinity of Sirmium. It fell into the Savus or *Save*. The modern name is *Bosset* or *Bossut*. (*Plin.*, 3, 25.)

Badia, a town of Hispania Bætica, supposed to be the present *Badajoz*. (*Mannert, Geogr.*, vol. 1, p. 447.—*Cellarius, Geogr. Antiq.*, vol. 1, p. 67.)

Baduhennæ *Lucus*, a grove in the country of the Frisii, where 900 Romans were killed. (*Tacit., Ann.*, 4, 73.) It is thought to have been situated in modern *West Friesland*. The name is supposed to be derived from that of the goddess Pada, and the modern name is given by some as *Holt Pade*. (*Alting, Not. Batav. et Fris. Ant.*, vol. 1, p. 14.)

Bæbia lex, I. was enacted for the election of six prætors and four during alternate years. (*Liv.*, 40, 44.)—II. Another law by M. Bæbius, a tribune of the people, against largesses and bribery. (*Non. Marcell., de propr. Serm.*, c. 7, n. 19, p. 749.—*Liv.*, 40, 19.)

Bætica. *Vid.* Hispania.

Bætis, a river of Spain, from which a part of the country received the name of *Bætica*. (*Vid.* Hispania.) Its sources were surrounded by the chain of Mons Orospeda. At its mouth was the island of Tartessus, the name of which was anciently also applied to the river, previous to that of Bætis. (*Strab.*, 148.) According to Steph. Byz., the natives called this river *Perkes* (Πέρκης); but according to Livy (28, 22), *Certis*. Bochart derives the name Bætis from the Punic *Bitsi*, "marshy." So also *Perkes* is deduced by him from *Berca*, "a marsh," in the same language. In illustration of these etymologies, he states that the Bætis forms marshes three times in its course. The appellation *Certis*, as found in Livy, he considers a mere corruption from *Perkes*. (*Bochart, Geogr. Sacr.*, 1, 34.) Others, however, derive *Certis* from the Oriental *Kiriath*, "a town," from the great number which it watered in its course. (Consult *Oberlin., ad Vib. Sequest.*, p. 15.—*Tzschucke, ad Mel.*, 3, 1, vol. 3, pt. 3, p. 15.) The modern name of the Bætis is the *Guadalquiver*, which is a corruption from the Arabic *Wadi-al-Kiber*, or "the Great River." (*Plin.*, 3, 1.—*Lucan, Phars.*, 2, 589.—*Stat. Sylv.*, 7, 34, &c.)

Bagistānus, a mountain of Media, southwest of Ecbatana, and sacred to Jupiter. Here Semiramis formed a park or garden of twelve stadia in circumference, and cut her image on the face of the rock. (*Diod. Sic.*, 2, 13.—*Isid., Charac.*, p. 6.) Alexander is said to have visited the spot. (*Diod. Sic.*, 17, 110.) It will be observed that the first part of the name, *Bagis*,

is an appellation of the Hindoo *Schiva*, and is also regarded by some as the source whence the Greek name *Bacchus* is derived. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 165, *seq.*)

Bagōas, I. an Egyptian eunuch at the court of Artaxerxes Ochus, remarkable for his bravery and military talents. In concert with Memnon, he brought Egypt, which had revolted, under the Persian sway again. Ochus, however, having shocked his religious prejudices by his conduct towards the deified animals of Egypt, Bagoas destroyed him (*vid.* Artaxerxes III.), and placed Arses, the monarch's youngest son, on the throne. He, however, soon destroyed this young prince also. He then called to the throne Darius Codomanus, whom he attempted to poison not long after. But Darius, discovering the artifice, made him drink the poison himself.—It is believed that this is the same Bagoas who, during the reign of Ochus, entered the temple of Jerusalem, to avenge the brother of John, whom the latter had slain in the temple, as a competitor for the high priesthood. The name *Bagoas* is said to be equivalent to "eunuch." (*Biogr. Univ.*, vol. 3, p. 216.)—II. A favourite eunuch of Alexander's. (*Curt.*, 6, 5, 23.—*Plut., Vit. Alex.*, c. 67.—*Lemaire, ad Curt., l. c.*)

Bagrădas, a river of Africa, flowing between Utica and Carthage in former days, though at present their situation as regards it is materially altered. It makes encroachments on the sea like the Nile, and hence its ancient mouth is now circumscribed by mud, and become a large navigable pond. (*Vid.* Carthage and Utica.) The genuine form of the ancient name is thought to be found in Polybius, namely, Μακάρας, Μάκρας, or Μάκαρ (*Schweigh., ad Polyb.*, 1, 75, 5); and with this, in a measure, the Βουκάρας of Strabo coincides. The origin of the name is to be traced to the Punic *Macar*, "Hercules," so that *Macaras* will mean "the river of Hercules." Gesenius condemns Bochart's derivation from *Barca* or *Berca*, "a marsh." (*Gesen., Monum. Phœn.*, p. 420.) The modern name of the river is the *Mejerda*. (*Ptol.*, 6, 4.)

Baiæ, a city of Campania, on a small bay west of Neapolis, and opposite Puteoli. It was originally a village, but the numerous advantages of its situation soon rendered it much frequented and famous. Its foundation is ascribed in mythology to Baius, one of the companions of Ulysses. The cause of the rapid increase of Baiæ lay in the fruitfulness of the surrounding country, in the beauty of its own situation, in the rich supply of shell and other fish which the adjacent waters afforded, and, above all, in the hot mineral springs which flowed from the neighbouring mountains, and formed a chief source of attraction to invalids. (Compare *Florus*, 1, 16.—*Plin.*, 31, 2.—*Senec., Ep.*, 51.—*Josephus, Ant. Jud.*, 18, 14.—*Cassiod.*, 9, *ep.* 6.) Baiæ was first called Aquæ Cumanæ. Numerous villas graced the surrounding country, and many were likewise built on artificial moles extending a great distance into the sea. It is now, owing to earthquakes and inundations of the sea, a mere waste compared with what it once was. The modern name is *Baia*. Many remains of ancient villas may be seen under the water. "The bay of Baiæ," observes Eustace, "is a semicircular recess, just opposite the harbour of *Pozzuolo*, and about three miles distant from it. It is lined with ruins, the remains of the villas and the baths of the Romans; some advance a considerable way out, and, though now under the waves, are easily distinguishable in fine weather. The taste for building in the waters and encroaching on the sea, to which Horace alludes, is exemplified in a very striking manner all along this coast." (*Classical Tour*, vol. 2, p. 406.) The same traveller, in commenting on the insalubrity of Baiæ at the present day, remarks as follows: "The present unwholesomeness of Baiæ and its bay, if real, must be ascribed partly to the streams and sources once collected on the hills behind it in aqueducts and reservoirs, now spreading and oozing down the declivities, and settling in the hollows below. In a warm climate all stagnant water becomes putrid during the hot months. (Vol. 3, p. 14, *in notis.*)

Bala, a surname of Alexander, king of Syria. (*Justin*, 35, 1.)

Balanea, a town of Syria, north of Aradus, now *Belnias*. (*Plin.*, 5, 20.)

Balbīnus, I. a Roman alluded to by Horace, who speaks of his singular taste in admiring a female named Agna, deformed by a polypus in the nostrils. (*Horat., Serm.*, 1, 3, 40.)—II. Decimus Cælius, a Roman, proclaimed emperor by the senate with Pupienus, on the death of the Gordians, A.D. 237. He was murdered by his own soldiers after a year's reign. (*Jul., Capitol. in Gord.—Herodian*, 7, 10, 6, &c.)

Baleāres, a name applied anciently to the islands of *Majorca* and *Minorca*, off the coast of Spain. The name Baleares is of Greek origin, derived from *βάλλειν*, "to throw" or "cast," and it alludes to the remarkable skill of the inhabitants in using the sling. According to Florus (3, 8), this was their only weapon, and they were taught to use it from early boyhood, their daily food being withheld from the young until they had hit a certain mark pointed out to them. The same writer describes them as an uncivilized race, addicted to piratical habits. The Romans drew from these islands their best slingers. Each Balearian went to battle supplied with three slings. (*Flor., l. c.—Id.*, 3, 22.—*Liv., Epit.*, 60.) The Greeks also called these islands *Gymnesiæ* (Γυμνησίαι), either because, according to Diodorus, the inhabitants were *γυμνοί*, *naked*, in summer, or because, according to Hesychius, they went to battle armed only with a sling, *γυμνῆτες* being used in Greek to denote light-armed troops. By many, Ebusus, now *Ivica*, is ranked with the Baleares, according to the authority of Vitruvius. The larger of these islands was called Balearis Major, hence *Majorca*, and the smaller Balearis Minor, hence *Minorca*. In the former was Palma, which still retains the name. In the latter was Portus Magonis, so called by the Carthaginians from Mago, one of their generals, now slightly corrupted into *Port Mahon*. (*Strab.*, 450.—*Diod. Sic.*, 5, 17.—*Pliny*, 3, 5.) Q. Cæcilius Metellus conquered these islands for the Romans, and hence obtained the surname of Balearicus. They were thereafter considered as forming part of Hispania Tarraconensis. (*Flor.*, 3, 8.)

Balius, a horse of Achilles. (*Hom., Il.*, 16, 146.) *Vid.* Achilles.

Balnea (*baths*) were very numerous at Rome, private as well as public. It was under Augustus that baths first began to assume an air of magnificence, and were called *Thermæ*, or "hot baths," although they also contained cold ones. An incredible number of these were built throughout the city. Authors reckon above 800, many of them built by the emperors with the greatest splendour. The chief were those of Agrippa, near the Pantheon, of Nero, of Titus, of Domitian, of Caracalla, Antoninus, Dioclesian, &c. Of these splendid vestiges still remain. The Romans began their bathing with hot water, and ended with cold. The cold bath was in great repute after Antonius Musa restored Augustus to health by its means, when he was attacked by a dangerous malady; but it fell into discredit after the death of the young Marcellus, which was occasioned by the very injudicious application of the same remedy. (*Sueton., Aug.*, 59.—*Id. ib.*, 81.—*Plin.*, 29, 1.—*Dio Cass.*, 53, 30.)—In the magnificent Thermæ erected by the emperors, not only were accommodations provided for hundreds of bathers at once, but spacious porticoes, rooms for athletic games and playing at ball, and halls for the public lectures of philosophers, for rhetoricians and

poets, were added one to another, to an extent which has caused them, by a strong figure, to be compared to provinces, and at an expense which could only be supported by the inexhaustible treasures which Rome drew from a conquered world. The general time for bathing was from two o'clock in the afternoon until the dusk of evening, at which time the baths were shut until two o'clock the next afternoon. This practice, however, occasionally varied. Notice was given when the baths were ready by ringing a bell; the people then left the exercise of the sphæristerium, and hastened to the warm bath, lest the water should cool. Hadrian forbade any one but those who were sick to enter the public baths before two o'clock. Alexander Severus, to gratify the people in their passion for bathing, not only suffered the Thermæ to be opened before break of day, which had never been permitted before, but also furnished the lamps with oil for the convenience of the people. (*Adams's Rom. Ant.*, p. 377, *ed. Boyd.*)

Bantia, a town of Apulia, southeast of Venusia. This town derived some interest from the death of the brave Marcellus, who fell in its vicinity, a victim to the stratagem of his more cool and wily antagonist, Hannibal. (*Liv.*, 27, 25. — *Plut., Vit. Marcell.* — *Cic., Tusc. Disp.*, 1, 37.)

Baptæ, I. the priests of Cotytto, the goddess of lewdness. (*Vid.* Cotytto.) The name is derived from βάπτω, "to tinge" or "dye," from their painting their cheeks, and staining the parts around the eye, like women. They were notorious for the profligacy of their manners. (*Juv., Sat.*, 2, 9, 2.)—II. A Greek comedy, written by Eupolis. (*Vid.* Eupolis.)

Barbări, a name applied by the Greeks to all nations but their own. The term is derived by Damm from βάζειν, but with the ρ inserted, and the initial consonant repeated, in order to express to the ear the harsh pronunciation of a foreigner. Others derive it from the harsh sound βαρ βαρ. We are informed by Drusius, that the Syriac *bar* means *without, extra.* The word signified, in general, with the Greeks, no more than *foreigner.* The Romans sometimes imitate, in this respect, the Grecian usage. Plautus, who introduces Greek characters into his pieces, has *Barbaria* for *Italia*, *Barbaricæ urbes* for *Italæ*, and styles Nævius, the Latin poet, *poëta Barbarus.*—As regards the term *Barbarus* (Βάρβαρος), it may not be amiss to remark, that, notwithstanding the etymologies already adduced, the true root must very probably be looked for in the language of Egypt. The natives of this country gave the appellation of *Barbar* to the rude and uncivilized tribes in their vicinity (compare Herodotus, 2, 158); and the Greeks would seem to have borrowed it from them in a similar sense, and with the appendage of a Greek termination. The *Sinus Barbaricus* occurs on the coast of ancient Africa, a little below the mouth of the *Sinus Arabicus*, and in this same quarter, extending as far as the promontory of *Rhapton*, we find a tract of country called *Barbaria.* (Compare *Berkel, ad Steph. Byz., s. v.* Βάρβαρος.) So also the root obtained from this quarter was styled *Rha Barbaricum* (Rhubarb), in contradistinction to the *Rha Ponticum*, obtained by the commerce of the Euxine. These names, in so remote a part of the ancient world, could never have been more generally applied. They must be traced to Meroë and Egypt. Nor should it be omitted, that this very point furnishes us with an argument for the early communication between the Egyptians and the natives of India. In the oldest Hindu works, the appellation of *Barbara* (in Sanscrit *Warwara*) is given to a race in southern Asia who were subdued by Wiswamitra. (Compare *Ritter, Erdkunde*, vol. I, p. 555, 2*d ed.*)

Barbăria, the name given in the Periplus of the Erythræan Sea to a part of the coast of Africa; now *Ajan.* It was otherwise called Azania. (*Vid.* remarks under the article Barbari.)

Barbărĭcus Sinus, a gulf on the coast of Africa, below the mouth of the Sinus Arabicus. (*Vid.* remarks under the article Barbari.)

Barcæi or Barcītæ, a warlike nation of Africa, in the western part of Cyrenaïca. (*Virg., Æn.*, 4, 43. —*Strab.*, 7, 28.—*Æn., Poliorcet.*, c. 37.)

Barce, the nurse of Sichæus. (*Virg., Æn.*, 4, 632.)

Barce or Barca, I. a desert country, containing only a few fertile spots, on the northern coast of Africa, from the Syrtis Major as far as Egypt. Its modern name is still *Barca.* The country is at present a Turkish province, under a sandgiak in the town of *Barca.* The ancient Cyrenaïca formed, strictly speaking, a part of this region.—II. A city of Cyrenaïca in Africa, erroneously confounded with Ptolemaïs by many writers, both ancient and modern. Mannert, Thrige, and others have fully refuted this erroneous position; and the matter is now placed beyond all doubt by the ocular testimony of Della Cella and Pacho. (*Voyage dans la Marmarique et la Cyrénaique, par Pacho*, p. 175.) According to Herodotus (4, 160), the city of Barca was founded by the brothers of Arcesilaus, the fourth king of Cyrene; while, on the other hand, Stephanus Byzantinus makes it to have been built by Perseus, Zacynthus, Aristomedon, and Lycus. These two contradictory traditions are perhaps only so in reality, since the founders named by Stephanus may be none other than the brothers of Arcesilaus to whom Herodotus alludes. St. Jerome affirms (*Epist. ad Dardan.*), that Barca was the ancient capital of a Libyan tribe. From this latter authority and some others, the opinion has been formed, and perhaps correctly enough, that the Greeks were not the founders of Barca, but only enlarged it by a colony, and that the place was of Libyan origin. (Compare *Pacho, Voyage*, &c., p. 176.) Barca suffered severely for the death of Arcesilaus IV., of Cyrene, who was slain here, and the cruelties inflicted by Pheretima are mentioned by Herodotus (4, 162). The Barcæan captives were sent to Egypt, and from thence to King Darius, and by his command were settled in a district of Bactria, which they afterward called by the name of their native country. (*Herodot.*, 4, 204.) A more severe blow, however, was struck by the Ptolemies in a later age, when they became masters of Pentapolis or Cyrenaïca. They founded a new city on the spot where the port of Barca had stood, and called it Ptolemaïs. The increase of this place caused the city of Barca to decline, and its inhabitants became at length only noted for their robberies.—III. A district of Bactria, where the Barcæan captives were settled by Darius. (*Vid.* No. II.)

Barcha, the surname of a noble family at Carthage, to which Annibal and Amilcar belonged. They became, by their influence, the head of a powerful party in the state, known as the "Barcha party." (*Liv.*, 21, 2.) The name is derived by Gesenius from the Hebrew (Punic) *Barak*, "a flash of lightning," "a thunderbolt." (*Gesen., Monum. Phœn.*, p. 403. — *Id., Gesch. Hebr. Spr.*, p. 229.)

Bardi, a celebrated poetico-sacerdotal order among the ancient Gauls. They roused their countrymen to martial fury by their strains, and for this purpose were accustomed to follow the camp. (*Diod. Sic.*, 5, 31. — *Vales., ad Amm. Marcell.*, 15, 9.) From the language of Tacitus (*Germ.*, 3), some have supposed, that a similar order existed among the ancient Germans. The passage in question, however, involves a doubtful reading. They who adopt *barditus* as the true lection, make it signify "a bard's song." The reading generally adopted, however, is *barritus*, "a war-cry." Probability, nevertheless, is strongly in favour of the Germans having also had their bards, like

the Gallic tribes. Festus makes *Bardus* equivalent to *cantor*, "a singer." The German etymologists deduce it from *baren*, "to cry aloud," "to sing in a loud strain." (*Adelung, Gloss. Med. et Inf. Lat.*, vol. 1, p. 584.)

Barium, a town of Apulia, on the Adriatic, in the district of Peuceti, famed for its fisheries. It is now *Bari*. (*Strab.*, 283.—*Horat., Serm.*, 1, 5, 97.) According to Tacitus, it was a municipium. (*Ann.*, 16, 9.)

Barsĭne or Barsēne, a daughter of Darius Codomanus, who married Alexander the Great, and had by him a son named Hercules. She was secretly put to death by Cassander, along with her son, when the latter had reached his fourteenth year. (*Justin*, 15, 2.) According, however, to Diodorus Siculus (20, 28), he was slain by Polysperchon, who had agreed with Cassander that he would commit the deed. Plutarch says that Polysperchon promised to slay him for 100 talents. (*De vit. pud.*, p. 530.—*Op., ed. Reiske*, vol. 8, p. 102.—Consult *Wesseling, ad Diod., l. c.*) We have followed Arrian (7, 1) in making Barsine the daughter of Darius. According to Plutarch (*vit. Alex., et Eum.*), she was the daughter of Artabazus; while another authority makes her father to have been named Pharnabazus. (*Porph., ap. Euseb.*)

Basilĭa, I. an island famous for its amber, in the Northern Ocean. It is supposed by Mannert to have been the southern extremity of *Sweden*, mistaken by the ancients for an island, on account of their ignorance of the country to the north. According to Pliny (37, 2), Pytheas gave this island the name of Abalus; and yet, in another place (4, 13), he contradicts himself, and makes it to have been called Basilia by the same Pytheas. (Compare the remarks of *Mannert, Geogr.*, vol. 3, p. 301, *seqq.*)—II. A city on the Rhenus, in the territory of the Rauraci, now *Basle*. It appears to have been originally a fortress erected by the Emperor Valentinian, and to have increased in the course of time to a large city. By the writers of the middle ages it is called *Basula*. (*Amm. Marcell.*, 30, 8.—*Itin. Anton.*)

Basilĭus, I. an eminent father of the church, born at Cæsarea in Cappadocia, A.D. 326. He is called the *Great*, to distinguish him from other patriarchs of the same name. His father had him instructed in the principles of polite literature, and he seems, in the first instance, to have been a professor of rhetoric and a pleader. Induced to visit the monasteries in the deserts of Egypt, the austerities of these misguided solitaries so impressed his imagination, that he himself sought a similar retreat in the province of Pontus. He was ordained priest by Eusebius, the bishop of his native city, upon whose death he succeeded to the same dignity. He is the most distinguished ecclesiastic among the Greek patriarchs. His efforts for the regulation of clerical discipline, of the divine service, and of the standing of the clergy; the number of his sermons; the success of his mild treatment of the Arians; and, above all, his endeavours for the promotion of monastic life, for which he himself prepared vows and rules, observed by him, and still remaining in force, prove the merits of this holy man. The Greek church honours him as one of its most illustrious patron saints, and celebrates his festival Jan. 1.—In point of literary and intellectual qualifications, Basil excels most of the fathers, his style being pure, elegant, and dignified; and, independently of his extensive erudition, he argues with more force and closeness, and interprets scripture more naturally, than other writers of his class.—The best edition of his works is that of the Benedictines, Garnier and Morand, *Paris*, 3 vols. folio, 1721–30.—II. An archbishop of Seleucia, confounded by some with the preceding. He was elevated to the archiepiscopal dignity about A.D. 440, and assisted at the council of Constantinople in 448, and in the year following at the council of Ephesus. Here he had the weakness to side with the heterodox party, in denying the union of the two natures in Christ; a fault for which he afterward made full apology to the council of Chalcedon, which, in consequence, readmitted him to the communion of the orthodox. History preserves silence respecting the rest of his life, which ended in 458 A.D. Some few productions remain that are generally ascribed to him, though there are not wanting those who deny their authenticity. (*Biogr. Univ.*, vol. 3, p. 478.)

Bassăreus, a surname of Bacchus. The epithet is derived by Sainte-Croix (*Mysteres du Paganisme*, vol. 2, p. 93) from the Bessi (Βησσοί) mentioned by Herodotus (7, 111) as the priests of the oracle of Bacchus, among the Satræ, a nation of Thrace. Other etymologists deduce the term from Βασσαρίς, a particular kind of garment worn in Asia Minor by the females who celebrated the rites of this same god. Bochart makes it come from the Hebrew *basar*, "to gather the grapes for the vintage;" of which De Sacy approves. We are inclined, however, to follow Creuzer (*Symbolik*, vol. 3, p. 363), who states the root to be Βάσσαροι or Βασσαρία, a word signifying "a fox," and found in the Coptic at the present day. (*Ignat. Rossi, Etymol. Ægypt.*, page 35.) Creuzer thinks, that the garment called Βασσαρίς, mentioned above, derived its name from its having superseded the skins of foxes which the Bacchantes previously wore when celebrating the orgies. Compare Suidas: Βάσσαρος· ἀλώπηξ, κατὰ Ἡρόδοτον. Hesychius, Βασσαρίς· ἀλώπηξ, and the author of the Etymol. Mag., Λέγεται Βάσσαρος ἡ ἀλώπηξ ὑπὸ Κυρηναίων. Consult also Herodotus (4, 192). The epithet Βάσσαρε occurs twice in the Orphic hymns (44, 3, and 51, 12).

Bassus Aufidius. *Vid.* Aufidius.

Bastarnæ, a people who first inhabited that part of European Sarmatia which corresponds with a part of *Poland* and *Prussia*, and who afterward established themselves in the south, to the left and right of the Tyras. They are supposed to have been the ancestors of the Russians. (*Liv.*, 40, 58.—*Ovid, Trist.*, 2, 198.)

Batāvi, an old German nation, which inhabited a part of the present *Holland*, especially the island called Batavorum Insula, formed by that branch of the Rhine which empties into the sea near *Leyden* (Lugdunum Batavorum), together with the *Waal* (Vahalis) and *Meuse* (Mosa). Their territories, however, extend much beyond the Waal. Tacitus commends their bravery. According to him, they were originally the same as the Catti, a German tribe, which had emigrated from their country on account of domestic troubles. This must have happened before the time of Cæsar. When Germanicus was about to invade Germany from the sea, he made their island the rendezvous of his fleet. Being subjected by the Romans, they served them with such courage and fidelity as to obtain the title of friends and brethren. They were exempted from tributes and taxes, and permitted to choose their leaders among themselves. Their cavalry was particularly excellent. During the reign of Vespasian they revolted, under the command of Civilis, from the Romans, and extorted from them favourable terms of peace. Trajan and Hadrian subjected them again. At the end of the third century the Salian Franks obtained possession of the Insula Batavorum. The capital of the nation was Lugdunum Batavorum, now *Leyden*. (*Tacit., Hist.*, 4, 12.—*Id. ib.*, 19, 32.—*Dio Cass.*, 55, 00.—*Plin.*, 4, 17.—*Lucan, Phars.*, 1, 431, &c.)

Bathycles, a celebrated artist, supposed to have been a native of Magnesia on the Mæander. (*Heyne, Antiq. Aufs.*, vol. 1, p. 108.) The period when he flourished has given rise to much discussion. It was

probably in the age of Crœsus. (Consult *Sillig*, *Dict. Art.*, *s. v.*)

Bathyllus, I. a youth of Samos, a favourite of Polycrates. He is often alluded to by Anacreon.—II. A youth of Alexandrea, a favourite of Mæcenas. He came to Rome in the age of Augustus, and obtained great celebrity as a dancer in pantomimes.—III. A dancer alluded to by Juvenal (6, 63). As this was in the time of Domitian, the Bathyllus mentioned under No. II. cannot, of course, be meant here. Salmasius thinks, that the name had become a general one for any famous dancer, in consequence of the skill which had been displayed by the Bathyllus who lived in the time of Augustus. (*Salmas. ad Vopisc. Carin.*, vol. 2, p. 833, *ed. Hack.*)

Batrachomyomachĭa, a serio-comic poem, ascribed to Homer, and describing the *battle* between the *frogs* and *mice*. It consists of 294 hexameters. Whether Homer actually wrote this poem or not is still an unsettled point among modern critics. The majority, however, incline to the opinion that he was not the author. The piece would seem to be in reality a parody on the manner and language of Homer, and perhaps a satire upon one of the feuds that were so common among the petty republics of Greece. Some ascribe it to Pigres of Caria. Knight, in his Prolegomena to Homer (*ed. Lips.*, p. 6), remarks, that in the third verse mention is made of tablets (*δέλτοι*), on which the poet writes: whence he concludes that the author of the piece in question was an Athenian, and not of Asiatic origin, because in Asia they wrote on skins, *ἐν διφθέραις*. In proof of his assertion, he cites Herodotus (5, 58). He makes also another ingenious observation. At verse 291, the morning cry of a cock is alluded to as a thing generally known. This circumstance proves, according to Knight, that the poem under consideration is not as old as the time of Homer, for it is not credible, that the ancient poets would never have spoken of this instinct on the part of the cock if it had been known to them, and it would have been known to them if the cock had been found at that period in Greece. The fowl is a native of India, and does not appear to have been introduced into Greece prior to the sixth century B.C. It is then found on the money of Samothrace and Himera.—The best editions of the Batrachomyomachia are that of Ernesti, in the works of Homer, 5 vols. 8vo, *Lips.*, 1759, reprinted at Glasgow, 1814; and that of Matthiæ, *Lips.*, 1805, 8vo.—There is also the edition of Maittaire, 8vo, *Lond.*, 1721.

Battĭades, I. a patronymic of Callimachus, from his father Battus. (*Ovid*, *Ib.*, 53.) Some think the name was given him from his having been a native of Cyrene. (*Vid.* No. II.)—II. A name given to the people of Cyrene from King Battus, the founder of the settlement. (*Pind.*, *Pyth.*, 5, 73.—*Callim.*, *H. in Apoll.*, 96.—*Sil. Ital.*, 2, 61.)

Battus, I. a Lacedæmonian, who built the town of Cyrene, B.C. 630, with a colony from the island of Thera. (*Vid.* Cyrene.) His proper name was Aristotle, according to Callimachus (*H. in Apoll.*, 76.—*Schol. ad loc.*—*Schol. ad Pind.*, *Pyth.*, 4, 10), but he was called Battus, according to the tradition of the Theræans and people of Cyrene, from an impediment in his speech. Herodotus, however (4, 155), opposes this explanation, and conjectures that the name was obtained from the Libyan tongue, where it signified, as he informs us, "a king." Battus reigned forty years, and left the kingdom to his son Arcesilaus. (*Herod.*, 4, 159.—Compare *Bähr*, *ad Herod.*, 4, 155.)—II. The second of that name was grandson to Battus I., by Arcesilaus. He succeeded his father on the throne of Cyrene, and was surnamed *Felix*, and died 554 B.C. (*Herod.*, 4, 159.)—III. A shepherd of Pylos, who promised Mercury that he would not discover his having stolen the flocks of Admetus, which Apollo tended. He violated his promise, and was turned into a stone. (*Ovid*, *Met.*, 2, 702.—Compare the remarks of *Gierig*, *ad loc.*)

Batŭlum, a town of Campania, alluded to by Virgil (*Æn.*, 7, 739) and Silius Italicus (8, 566). The site of this place is fixed, with some diffidence, by Romanelli at *Paduli*, a few miles to the east of *Benevento* (vol. 2, p. 463).

Baucis, an aged woman, who dwelt in a small town of Phrygia along with her husband Philemon. They were both extremely poor, and inhabited a humble cottage. Jupiter and Mercury came, on one occasion, in the form of men, to this same town. It was evening; they sought for hospitality, but every door was closed against them. At length they approached the abode of the aged pair, by whom they were gladly received. The quality of the guests was eventually revealed by the miracle of the wine-bowl being spontaneously replenished as fast as it was drained. They told their hosts that it was their intention to destroy the godless town, and desired them to leave their dwelling and ascend the adjacent hill. The aged couple obeyed: ere they reached the summit they turned round to look, and beheld a lake where the town had stood. Their own house remained, and, as they gazed and deplored the fate of their neighbours, it became a temple. On being desired by Jupiter to express their wishes, they prayed that they might be appointed to officiate in that temple, and that they might be united in death as in life. Their prayer was granted; and as they were one day standing before the temple, they were suddenly changed into an oak and a lime tree. (*Ovid*, *Met.*, 8, 620.)—The reader will not fail to be struck with the resemblance between a part of this legend and the scripture account of the destruction of the cities of the plains. (*Keightley's Mythology*, p. 83.)

Bavius and Mævius, two stupid and malevolent poets in the age of Augustus, who attacked Virgil, Horace, and others of their contemporaries. (*Virg.*, *Eclog.*, 3, 90.—*Voss*, *ad loc.*—*Serv. ad Virg.*, *Georg.*, 1, 210.—*Horat.*, *Epod.*, 10, 2.—*Weichert, de obtrect. Horatii*, p. 12, *seqq.*)

Bebryces, the aboriginal inhabitants of Bithynia. (*Vid.* Bithynia.)

Bebrўcia, the primitive name of Bithynia. It was so called from the Bebryces, the original inhabitants of the land. (*Vid.* Bithynia.)

Bedriăcum, a small town of Italy, between Mantua and Cremona; according to Cluverius, it is the modern *Caneto*, a large village on the left of the *Oglio*. D'Anville, however, makes it correspond to the modern *Cividala*, on the right side of that river. Mannert places it about a mile west of the modern town of *Bozzolo*. This place was famous for two battles fought within a month of each other. In the first *Otho* was defeated by the generals of Vitellius; and in the second, Vitellius by Vespasian, A.D. 69. Tacitus and Suetonius call the name of this place Betriacum; and Pliny, Juvenal, and later writers, Bebriacum. (*Tacit.*, *Hist.*, 2, 23, *seqq.*—*Id.*, *Hist.*, 3, 15.—*Plut.*, *Vit. Oth.*—*Plin.*, 10, 49.—*Sueton.*, *Oth.*, 9.—*Cramer's Anc. Italy*, vol. 1, p. 66.)

Belĕsis, a priest of Babylon, who conspired with Arbaces against Sardanapalus, king of Assyria. Arbaces promised Belesis, in case of success, the government of Babylon, which the latter, after the overthrow of Sardanapalus, accordingly obtained. (*Vid.* Arbaces.)

Belgæ, a warlike people of ancient Gaul, separated from the Celtæ in the time of Cæsar by the rivers Matrona and Sequana. In the new division of Gallia made by Augustus, whose object was to render the provinces more equal in extent, the countries of the Helvetii and Sequani, which till that time were included in Gallia Celtica, were added to Gallia Bel-

gica. The Belgæ were of German extraction, and, according to Cæsar, the most warlike of the Gauls. The name *Belgæ* belongs to the Kymric idiom, in which, under the form *Belgiadd*, the radical of which is *Belg*, it signifies "warlike." (Compare *Thierry, Histoire des Gaulois*, vol. 1, p. xxxvii., *Introd.*)

Belgĭca, one of the four provinces of Gaul near the Rhine. (*Vid.* Gallia.)

Belgĭum, a canton of Gallia Belgica, from which it is distinguished by Cæsar (*B. G.*, 5, 24), as a part from the whole, and to which he assigns the Bellovaci, to whom Hirtius adds the Atrebates. As the Ambiani were situated between the other two, they must also be included. These three tribes were the genuine Belgæ. (*Cæs., B. G.*, 5, 24.—*Hirt.*, 8, 46.)

Belīdes, a surname given to the daughters of Belus. (*Ovid, Met.*, 4, 463.)

Belīdes, a name applied to Palamedes, as descended from Belus. (*Virg., Æn.*, 2, 82.)

Belisāna, a Gallic deity, analogous to the Minerva of the Romans. (Compare *Mone, Geschichte der Heidenthums in Nordlichen Europa*, vol. 2, p. 419, *in notis.*)

Belisarĭus, one of the greatest generals of his time, to whom the Emperor Justinian chiefly owed the splendour of his reign. Sprung from an obscure family in Thrace, Belisarius first served in the bodyguard of the emperor, but soon obtained the chief command of an army of 25,000 men, stationed on the Persian frontiers, and, A.D 530, gained a complete victory over a Persian army not less than 40,000 strong. The next year, however, he lost a battle against the same enemy, who had forced their way into Syria; the only battle which he lost during his whole career. He was recalled from the army, and soon became, at home, the support of his master. In the year 532, civil commotions, proceeding from two rival parties, who called themselves the *green* and the *blue*, and who caused great disorders in Constantinople, brought the life and reign of Justinian in the utmost peril, and Hypatius was already chosen emperor, when Belisarius, with a small body of faithful adherents, restored order. Justinian, with a view of conquering the dominions of Gelimer, king of the Vandals, sent Belisarius, with an army of 15,000 men to Africa. After two victories, he secured the person and the treasures of the Vandal king. Gelimer was led in triumph through the streets of Constantinople, and Justinian ordered a medal to be struck, with the inscription *Belisarius Gloria Romanorum*, which has descended to our times. By the dissensions existing in the royal family of the Ostrogoths in Italy, Justinian was induced to attempt the reduction of Italy and Rome under his sceptre. Belisarius vanquished Vitiges, king of the Goths, made him prisoner at Ravenna (A.D. 540), and conducted him, together with many other Goths, to Constantinople. The war in Italy against the Goths continued; but Belisarius, not being sufficiently supplied with money and troops by the emperor, demanded his recall (A.D. 548). He afterward commanded in the war against the Bulgarians, whom he conquered in the year 559. Upon his return to Constantinople, he was accused of having taken part in a conspiracy. But Justinian was convinced of his innocence, and is said to have restored to him his property and dignities, of which he had been deprived. Belisarius died A.D. 565. His history has been much coloured by the poets, and particularly by Marmontel, in his otherwise admirable politico-philosophical romance. According to his narrative, the emperor caused the eyes of the hero to be struck out, and Belisarius was compelled to beg his bread in the streets of Constantinople. Other writers say, that Justinian had him thrown into a prison, which is still shown under the appellation of the *tower of Belisarius*. From this tower he is reported to have let down a bag fastened to a rope, and to have addressed the passengers in these words: "Give an obolus to Belisarius, whom virtue exalted, and envy has oppressed." Of this, however, no contemporary writer makes any mention. Tzetzes, a slightly-esteemed writer of the 12th century, was the first who related this fable. Certain it is, that, through too great indulgence towards his wife Antonia, Belisarius was impelled to many acts of injustice, and that he evinced a servile submissiveness to the detestable Theodora, the wife of Justinian. (*Encyclop. Americ.*, vol. 1, p. 39, *seqq.*—*Biogr. Univ.*, vol. 4, p. 82, *seqq.*)

Bellerŏphon (Greek form Bellerophontes), son of Glaucus and grandson of Sisyphus. His adventures form a pleasing episode in the Iliad (6, 144, *seqq.*), where they are related to Diomede by Glaucus the grandson of Bellerophon. The gods had endowed this hero with manly vigour and beauty. Antea, the wife of Prœtus, king of Argos, fixed her love upon him, and sought a corresponding return. But the virtuous youth rejecting all her advances, hate occupied the place of love in the bosom of the disappointed queen. She accused him to Prœtus of an attempt on her honour. The credulous king gave ear to her falsehood, but would not incur the reproach of putting to death a guest. He therefore sent Bellerophon to Lycia, to his father-in-law, the king of that country, giving him "deadly characters," written in a sealed package, which he was to present to the king of Lycia, and which were to cause his death. Beneath the potent guidance of the gods, Bellerophon came to Lycia and the flowing Xanthus. Nine days the king entertained him, and slew nine oxen; and on the tenth he asked to see the token (σῆμα) which he had received from his son-in-law. When he had seen this, he resolved to comply with the desire of Prœtus; and he first sent his guest to slay the Chimæra, a monster, with the upper part a lion, the lower a serpent, the middle a goat (χίμαιρα), and which breathed forth flaming fire. Depending on the aid of the gods, Bellerophon slew this monster, and then was ordered to go and fight the Solymi, and this, he said, was the severest combat he ever fought. He lastly slew the "manlike Amazons," and, as he was returning, the king laid an ambush for him, composed of the bravest men of Lycia, of whom not one returned home, for Bellerophon slew them all. The king, now perceiving him to be of the race of the gods, kept him in Lycia, giving him his daughter and half the royal dignity, and the people bestowed upon him an ample temenus (τέμενος) of arable and plantation land. Falling at length under the displeasure of all the gods, he wandered alone in "the Plain of Wandering" (πεδίον ἀλήϊον), "consuming his soul, shunning the path of men."—Later authorities tell us, that Bellerophon was at first named Hipponoös; but, having accidentally killed one of his relatives, some say a brother, named Bellerus, he thence derived his second name, which meant "Slayer of Bellerus." He was purified of the bloodshed by Prœtus, whose wife is also called Sthenobœa, and the king of Lycia is named Iobates. By the aid of the winged steed Pegasus, Bellerophon gained the victory over all whom Iobates sent him to encounter. Sthenobœa, hearing of his success, hung herself. Bellerophon at last attempted, by means of Pegasus, to ascend to heaven; but Jupiter, incensed at his boldness, sent an insect to sting the steed, which flung its rider to earth, where he wandered in solitude and melancholy until his death. (*Apollod.*, 2, 3, 1, *seqq.*—*Pind., Isthm.*, 7, 63, *seqq.*—*Hygin., fab.*, 57.—*Id., Poet. Astron.*, 2, 18.—*Schol. ad Il.*, 6, 155.—*Tzetz. ad Lycophr.*, 17.)—Though Homer makes no mention of Pegasus, this steed forms an essential part of the legend of Bellerophon. In the Theogony (v. 325) it is said of the Chimæra, that she was killed by Pegasus and the "good" (ἐσθλός),

i. e., brave Bellerophon. But though all seem agreed in giving the winged steed to the hero, none tell us how he obtained him. Here, however, Pindar comes to our aid with a very remarkable legend, which connects Bellerophon with Corinth. According to this poet (*Ol.*, 13, 85, *seqq.*), Bellerophon, who reigned at Corinth, being about to undertake the three adventures mentioned above, wished to possess the winged steed Pegasus, who used to come to drink at the fountain of Pirene on the Acrocorinthus. After many fruitless efforts to catch him, he applied for advice to the soothsayer Polyeidus, and was directed by him to go and sleep at the altar of Minerva. He obeyed the prophet, and, in the dead of the night, the goddess appeared to him in a dream, and, giving him a bridle, bade him sacrifice a bull to his sire Neptune-Damæus (*the Tamer*) and present the bridle to the steed. On awaking, Bellerophon found the bridle lying beside him. He obeyed the injunctions of the goddess, and raised an altar to herself as Hippeia (*Of-the-Horse*). Pegasus at once yielded his mouth to the magic bit, and the hero, mounting him, achieved his adventures.—The best explanation that has been given of the myth of Bellerophon is that which sees in this individual only one of the forms of Neptune, namely, as Hippius (*Equestris*). This god is his father (*Pind., ut supr.*, 99), and he is the sire of Pegasus, and in the two combined we have a Neptune Hippius, the rider of the waves, a symbol of the navigation of the ancient Ephyra or Corinth. The adventures of the hero may have signified the real or imaginary perils to be encountered in voyages to distant countries; and, when the original sense of the myth was lost, the *King* (Prœtus, πρῶτος), and his *Foe* (Antea, ἄντα), and the common love-tale were introduced, to assign a cause for the adventure. In this myth, too, we find the mysterious connexion between Neptune and Pallas-Minerva and the horse more fully revealed than elsewhere. (*Keightley's Mythology*, p. 401, *seqq.*)

Bellĕrus, a brother of Hipponoüs. (*Vid.* Bellerophon.)

Bellōna, the goddess of war, daughter of Phorcys and Ceto. (*Apollod.*, 2, 4, 2.) According to some authorities, however, she was the sister of Mars. Others, again, make her his spouse. The earlier form of her Latin name, Bellona, was *Duellona*, from *Duellum*, the old form for *bellum*, from which last the later appellation of Bellona arose. Her Greek name was *Enyo* (Ἐνυώ). The temple of Bellona at Rome was without the city, near the Carmental gate. Audience was given there by the senate to foreign ambassadors. Before it stood a pillar, over which a spear was thrown on the declaration of war against any people. (*Ovid, Fast.*, 6, 199, *seqq.*) The priests of Bellona used to gash their thighs in a terrific manner, and offer to her the blood which flowed from the wounds. (*Juv.*, 4, 124.—*Varro, L. L.*, 5.—*Virg., Æn.*, 8, 703. —*Stat., Theb.*, 2, 718.—*Id. ib.*, 7, 73.)

Bellonarii, the priests of Bellona.

Bellovăci, a numerous and powerful tribe of the Belgæ, adjoining the Vellocasses, Caleti, Ambiani, Veromandui, and Silvanectes. They correspond in position to the present people of *Beauvais*. (*Cæs., Bell.*, 2, 4.)

Bellovēsus, a king of the Celtæ, who, in the reign of Tarquinius Priscus, was sent at the head of a colony to Italy by his uncle Ambigatus. (*Liv.*, 5, 34.)

Belon, I. a city and river of Hispania Bætica, the usual place of embarcation for Tingis in Africa. The modern name *Balonia* marks the spot, though now uninhabited. The name is sometimes written Bælon. (*Mannert, Geogr.*, vol. 1, p. 301.)—II. A small stream to the west of the city of Belon just named. It answers to that which flows at the present day from the *Laguna de la Ianda* into the sea. (*Mannert, l. c.*)

Belus, I. a name given to several kings of the East, whose existence appears extremely doubtful. The most ancient is Belus, king of Assyria, father of Ninus, whose epoch it is impossible to determine.—II. A son of Libya, and father of Ægyptus, Danaüs, and Cepheus. He is fabled to have reigned in Phœnicia, 1500 B.C.—III. A king of Lydia, father of Ninus. (*Herod.*, 1, 7.)—The Belus of Assyria, or the remote East, is thought by some to be the same with the Great Bali of Hindu mythology (*Bartolomeo, Viaggio alle Indie Orientali*, p. 241), as well as the Baal of Oriental worship. A curious analogy in form is said to exist between the temple of Belus, as described by the ancient writers (*vid.* Babylon), and the Mexican Teocallis or pyramid-temples, especially that of Cholula. (Consult, on this interesting subject, the remarks of *Humboldt, Monumens Americains*, vol. 1, page 117, *seqq.*)

Benācus, a lake of Italy, from which the Mincius flows into the Po. Pliny (9, 22) makes this lake to be formed by the Mincius. It is stated by Strabo (209), on the authority of Polybius, to be 500 stadia long and 150 broad; that is, 62 miles by 18: but the real dimensions, according to the best maps, do not appear to exceed 30 modern Italian miles in length, and 9 in breadth; which, according to the ancient Roman scale, would be nearly 35 by 12. The modern name is *Lago di Garda*, and the appellation is derived from the small town of *Garda* on the northeast shore of the lake. The Benacus is twice noticed by Virgil. (*Georg.*, 2, 158.—*Æn.*, 10, 204.) Its principal promontory, Sirmium, has been commemorated by Catullus as his favourite residence. Virgil speaks of it as subject to sudden storms. (*Georg.*, 2, 160.) In explanation of this, compare the following remarks of Eustace: "We left *Sirmione* (Sirmium), and, lighted by the moon, glided smoothly over the lake to *Desensano*, four miles distant, where, about eight, we stepped from the boat into a very good inn. So far the appearance of the Benacus was very different from the description which Virgil has given of its stormy character. Before we retired to rest, about midnight, from our windows, we observed it still calm and unruffled. About three in the morning, I was roused from sleep by the door and windows bursting open at once, and the wind roaring round the room. I started up, and looking out, observed by the light of the moon the lake in the most dreadful agitation, and the waves dashing against the walls of the inn, and resembling the swelling of the ocean more than the petty agitation of inland waters. Shortly after, the landlord entered with a lantern, closed the outward shutters, expressed some apprehensions, but, at the same time, assured me that their house was built to resist such sudden tempests, and that I might repose with confidence under a roof which had withstood full many a storm as terrible as that which occasioned our present alarm. Next morning, the lake, so tranquil and serene the evening before, presented a surface covered with foam, and swelling into mountain-billows that burst in breakers every instant at the very door of the inn, and covered the whole house with spray. Virgil's description now seemed nature itself." (*Classical Tour*, vol. 1, p. 203, *seqq.*)

Bendis, the name of a Thracian goddess, the same with Diana or Artemis. (Compare *Ruhnken, ad Tim.*, p. 62.—*Fischer, Index in Palæphat., s. v.* Βένδεια.) This name, and the festival of this deity, spread even to Attica and Bithynia. Bendis had a temple in the Munychium at Athens, and a festival, called Βενδίδεια, was celebrated in honour of her at the Piræus. (*Creuzer, Symbolik*, vol. 2, p. 129, *seqq.*)

Beneventum, a city of Samnium, about ten miles beyond Caudium, on the Appian Way. (*Strabo*, 249.) Its more ancient name, as we are informed by several writers, was Maleventum. (*Liv.*, 9, 27.—*Plin.*, 3, 11.—*Festus, s. v. Benevent.*) The name of *Malcven-*

tum is said to have been given it on account of its unhealthy atmosphere. The more auspicious appellation of *Beneventum* was substituted when the Romans sent a colony thither (A.U.C. 483). Tradition ascribed the foundation of this city to Diomede (*Solinus*, c. 8. —*Steph. Byz.*, *s. v.*), but other accounts would lead us to believe that it was first possessed by the Ausones. (*Festus*, *s. v. Auson.*) It remained in the possession of the Romans during the whole of the second Punic war, and obtained the thanks of the senate for its firm attachment to the republic at that critical period. (*Liv.*, 27, 10.) We subsequently hear of its being a second time colonized by the veteran soldiers of Augustus, and also a third time under Nero. (*Front. de Col.*—Compare *Tacitus*, *Annal.*, 15, 34.—*Ptol.*, p. 66.) The account which Horace gives of the fare he there met with in his journey to Brundisium, will occur to every reader. Beneventum was situated near the junction of the Sabatus and Calor, now *Sabbato* and *Calore*. Its position was a very important one, since here the main roads intersected each other from Latium into Southern Italy, and from Samnium into Campania. Under the Lombards Beneventum became the capital of a powerful dukedom. It abounds in remains of ancient sculpture above any other town in Italy. The most beautiful relic of former days, at this place, is the arch of Trajan, which forms one of the entrances into the city. Near Beneventum Pyrrhus was defeated by Dentatus, A.U.C. 479. It is now *Benevento*. (*Cramer's Ancient Italy*, vol. 2, p. 246.—*Mannert*, *Geogr.*, vol. 9, pt. 1, p. 791, *seqq.*)

Berecyntĭa, a surname of Cybele, from Mount Berecyntus in Phrygia, where she was particularly worshipped. (*Stat.*, *Theb.*, 4, 782.—*Virg.*, *Æn.*, 9, 82.)

Berecyntii, a Phrygian tribe, celebrated by the poets in connexion with Cybele, so often styled "*Berecyntia Mater*." Pliny places the Berecyntian district on the borders of Caria, about the Glaucus and Mæander. (*Plin.*, 5, 29.)

Berecyntus, a mountain in Phrygia Major, on the banks of the river Sangarius. It was sacred to Cybele, who is hence styled *Berecyntia Mater*, "The Berecynthian mother." (*Serv.*, *ad Æn.*, 9, 82.)

Berenīce (less correctly Beronīce, a name common to several females of antiquity. It is of Greek origin, and means "victory-bringing," or "bearer of victory," the initial β being written, according to Macedonian usage, for the letter ϕ, or, in other words, Βερενίκη being put for Φερενίκη, just as the Macedonians said Βίλιππος for Φίλιππος. (*Maittaire*, *Dial.*, p. 184, *ed. Sturz.*)—The most remarkable of this name were the following: I. the granddaughter of Cassander, brother of Antipater. She married Philip, a Macedonian, probably one of the officers of Alexander, and became by him the mother of many children, among whom were Magas, king of Cyrene, and Antigone, whom she married to Pyrrhus, king of Epirus. She followed into Egypt Eurydice, daughter of Antipater, who returned to that country to rejoin her husband Ptolemy I. Berenice inspired this prince with so strong a passion that he put away Eurydice, although he had children by her, and married the former. He also gave the preference, in the succession to the throne, to her son Ptolemy, notwithstanding the better claims of his offspring by Eurydice. Berenice was remarkable for her beauty, and her portrait often appears on the medals of Ptolemy I., along with that of the latter.—II. Daughter of Ptolemy Philadelphus and Arsinoë. She followed her mother into exile, and retired with her to the court of Magas, at Cyrene, who married Arsinoë, and adopted Berenice. This will serve to explain why Polybius and Justin make Berenice to have been the daughter of Magas, while Callimachus gives Ptolemy Philadelphus and Arsinoë as her parents. After the death of Magas, Arsinoë engaged her daughter in marriage to Demetrius, son of Demetrius Poliorcetes; but, on the young prince's having come from Macedonia to Cyrene, she became attached to him herself. Demetrius, conducting himself insolently, was slain in a conspiracy, at the head of which was Berenice. The latter thereupon married her brother Ptolemy (Euergetes) III. A short time after the nuptials, Ptolemy was obliged to go on an expedition into Syria, and Berenice made a vow that she would consecrate her beautiful head of hair to Venus if her husband returned safe to Egypt. Upon his return she fulfilled her vow in the temple of Venus Zephyrites. On the following day, however, the hair was not to be found. As both the monarch and his queen were greatly disquieted at the loss, Conon the Samaritan, an eminent astronomer of the day, in order to conciliate the royal favour, declared that the locks of Berenice had been removed by divine interposition, and translated to the skies in the form of a constellation. Hence the cluster of stars near the tail of the Lion is called *Coma Berenices* ("Berenice's hair"). Callimachus wrote a piece on this subject, now lost, but a translation of which into Latin verse by Catullus has reached our time. (*Catull.*, *Carm.*, 66.—Compare *Hygin.*, *Poet. Astron.*, 2, 24. —*Doering*, *ad Catull.*, *l. c.*—*Heyne*, *de genio sæculi Ptolemæorum*, *Opusc.*, vol. 1, p. 177.) Berenice was put to death B.C. 216, by the orders of Ptolemy Philopator, her son.—III. A daughter of Ptolemy Philadelphus, given by him in marriage to Antiochus Theos, king of Syria, in order to cement a peace between the two countries. After the death of her father, Antiochus put her aside and recalled his former wife Laodice. This last, having taken off Antiochus by poison, sought to destroy Berenice also as well as her son. This son was surprised and carried off by an emissary of Laodice's, and shortly after put to death; and Berenice, in searching for him, was entrapped and slain, B.C. 246.—IV. Called by some authors Cleopatra, was the only legitimate child of Ptolemy Lathurus, and ascended the throne after the death of her father, B.C. 81. Sylla, who was at that time dictator, compelled her to marry, and share her throne with, her cousin, who took the name of Ptolemy Alexander. She was poisoned by the latter only nineteen days after the marriage.—V. Daughter of Ptolemy Auletes. The people of Alexandrea having revolted against this prince, B.C. 58, drove him out, and placed upon the throne his two daughters, Tryphena and Berenice. The former died soon after, and Berenice was given in marriage to Seleucus, surnamed *Cybiosactes*. His personal deformity, however, and vicious character soon rendered him so odious to the queen, that she caused him to be strangled. Berenice then married Archelaus; but, Ptolemy Auletes having been restored by Gabinius, the Roman commander, she was put to death by her own father, B.C. 55.—VI. A native of Chios, and one of the wives of Mithradates or Pontus. On the overthrow of this monarch's power by Lucullus, Berenice, in obedience to an order from her husband, took poison along with his other wives, but this not proving effectual, she was strangled by the eunuch Bacchus, B.C. 71.—VII. Daughter of Agrippa I., king of Judæa, and born A.D. 28. She was at first affianced to Marcus, son of Alexander, but this young man having died, Agrippa gave her in marriage to his brother Herod, king of Chalcis, by whom she became the mother of two sons, Bereniciánus and Hyrcanus. Having lost her husband when she was at the age of twenty, she went to live with her brother Agrippa, a circumstance which gave rise to reports injurious to her character. To put an end to these rumours, she made proposals to Polemo, king of Cilicia, and offered to become his wife if he would embrace Judaism. Polemo consented, but she soon left him, and returned, in all probability, to her brother, for she was with the latter when St. Paul was arrested

at Jerusalem, A.D. 63. The commerce between the guilty pair became now so public, that the rumour even reached Rome, and we find Juvenal alluding to the affair in one of his satires (6, 155). She followed Agrippa when he went to join Vespasian, whom Nero had charged to reduce the Jews to obedience. A new scene now opened for her; she won the affections of Titus, and, at a subsequent period, when Vespasian was established on the throne, and Titus returned home after terminating the Jewish war, she accompanied him to Rome along with her brother Agrippa. At Rome she lived openly with Titus, and took up her abode in the imperial palace, as we learn from Dio Cassius, who states also that she was then in the flower of her age. Titus, it is said, intended even to acknowledge her as his wife; but he was compelled by the murmurs of his subjects to abandon this idea, and he sent her away from the city soon after his accession to the throne. Such, at least, is the account given by Suetonius (*Tit.*, 7), who appears more entitled to belief than Dio Cassius, according to whom Titus sent Berenice away before his accession to the throne, and refused to receive her again, when she had returned to Rome a short time after the commencement of his reign. (*Dio Cass.*, 66, 15 et 18.) —There is a great difficulty attending the history of this Berenice as regards her intimacy with Titus. She must, at least, have been forty-two years of age when she first became acquainted with the Roman prince, and fifty-one years old at the period of the celebrated scene which forms the subject of Racine's tragedy. Many are inclined to believe, therefore, that the Berenice to whom Titus was attached was the daughter of Mariamne and Archelaus, and, consequently, the niece of the Berenice of whom we have been speaking; she would be twenty-five years old when Titus came into Judea. (*Clavier, in Biogr. Univ.*, vol. 4, p. 241, *seqq.*)—VIII. A city of Egypt, on the coast of the Sinus Arabicus, from which a road was made across the intervening desert to Coptos on the Nile, by Ptolemy Philadelphus, 258 miles in length. From this harbour the vessels of Egypt took their departure for Arabia Felix and India. It was through the medium of Berenice also, and the caravan route to Coptos, that the principal trade of the Romans with India was conducted. By this line of communication, it is said that a sum not less than what would now be £400,000, was remitted by the Roman traders to their correspondents in the East, in payment of merchandise which ultimately sold for a hundred times as much. (*Plin.*, 6, 23.—*Id.*, 6, 29—*Strab.*, 560.—*Agathemer.*, 2, 5.) The ruins of the ancient Berenice are found at the modern port of *Habest.* (*Murray, Hist. Account*, &c., vol. 2, p. 187.)—IX. A city of Cyrenaïca, called also Hesperis. In its vicinity the ancients placed the gardens of the Hesperides. It is now *Bengazi*, a poor and filthy town. Few traces of the ancient city remain above ground, although much might be brought to light by excavation. "When we reflect," remarks Captain Beechey, "that Berenice flourished under Justinian, and that its walls underwent a thorough repair in the reign of that emperor, it will be thought somewhat singular, that both the town and its walls should have disappeared so completely as they have done." Of the latter, scarcely a vestige remains above the surface of the plain. (*Modern Traveller*, part 49, p. 98.)

Berŏe, I. an old woman of Epidaurus, nurse to Semele. Juno assumed her shape when she persuaded Semele not to receive the visits of Jupiter if he did not appear in the majesty of a god. (*Ovid, Met.*, 3, 278.)—II. The wife of Doryclus, whose form was assumed by Iris, at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. (*Virg., Æn.*, 5, 620.)

Bercœa or Berrhœa, a large and populous city of Macedonia, south of Edessa. It was a place of great antiquity, and is often mentioned by the early writers. Its situation, as is generally agreed, answers to that of the present *Kara Veria.* Some interesting circumstances respecting Berœa are to be found in the Acts of the Apostles (17, 11. — *Cramer's Ancient Greece*, vol. 1, p. 232).

Berōsus, a Babylonian historian, rendered much more famous by the mention of others than from anything which is known of his own performances. He was priest of the temple of Belus in the time of Alexander, and, having learned the Greek language from the Macedonians, he removed to Greece, and opened a school of astronomy and astrology in the island of Cos, where his productions acquired him great fame with the Athenians. The ancients mention three books of his, relative to the history of the Chaldeans, of which Josephus and Eusebius have preserved fragments. As a priest of Belus, he possessed every advantage which the records of the temple, and the learning and traditions of the Chaldeans, could afford, and seems to have composed his work with a serious regard for truth. Annius of Viterbo published a work under the name of Berosus, which was soon discovered to be a forgery. (*Cory's Ancient Fragments*, p. viii., *Præf.*)

Berytus (Berotha, *Ezek.*, 47, 16. — Βηρώθη, *Joseph., Ant. Jud.*, 5, 1. — Berothai, 2 *Sam.*, 8, 8), an ancient town of Phœnicia, about twenty-four miles south of Byblus, famous in the age of Justinian for the study of law, and styled by the emperor "the mother and nurse of the laws." The civil law was taught there in Greek, as it was at Rome in Latin. It had also the name of *Colonia Felix Julia*, from Augustus Cæsar, who made it a Roman colony, and named it in honour of his daughter. (*Plin.*, 5, 20.) The modern appellation is *Beirout.* The adjacent plain is renowned as the place where St. George, the patron saint of England, slew the dragon; in memory of which, a small chapel was built upon the spot, dedicated at first to that Christian hero, but now changed to a mosque. It was frequently captured and recaptured during the crusades. It is now the seat of one of the most interesting missionary stations in the world, and possesses many important advantages for such a purpose. It is situated on the Mediterranean, at the foot of Mount Lebanon, within three days of Damascus, two days' sail of Cyprus, two from Tyre, and three from Tripoli. Its present population is about 10,000. (For interesting notices of this place, consult *Jewett's Researches*, vols. 1 and 2.—*Life of Rev. Pliny Fisk.*—*Missionary Herald*, &c.)

Besippo, a seaport town of Hispania Bætica, east of Junonis Promontorium, where Mela was born. Its ruins lie in the neighbourhood of the modern *Porto Barbato.* (*Philos. Transact.*, vol. 30, p. 922.) The town of *Vejer de la Frontera*, which many think represents the ancient Besippo (*Hardouin, ad Plin.*, 3, 3), lies too far from the sea. (*Ukert, Geogr.*, vol. 2, p. 343.)

Bessi, a people of Thrace, occupying a district called Bessica, between Mons Rhodope and the northern part of the Hebrus. The Bessi belonged to the powerful nation of the Satræ, the only Thracian tribe which had never been subjugated. (*Herod.*, 7, 110.) According to Strabo (318), they were a very lawless and predatory race, and were not conquered finally till the reign of Augustus. (*Dio Cass.*, 54.—*Flor.*, 4, 12.)

Bessus, a governor of Bactriana, who, after the battle of Arbela, seized Darius, his sovereign, with the intention of carrying him off prisoner to his satrapy; but, being hotly pursued by the Macedonians, he left the monarch wounded and dying in the way, and effected his own escape. Being subsequently delivered into the hands of Alexander, that monarch, according to one account (*Justin*, 12, 5), gave him up for punishment to the brother of Darius. (Compare *Curt.*, 5, 12, *seqq.*—*Id.*, 7, 5.) Plutarch, however,

states, that Alexander himself punished the offender in the following manner: he caused two straight trees to be bent, and one of his legs to be made fast to each; then suffering the trees to return to their former posture, his body was torn asunder by the violence of the recoil. (*Plut., Vit. Alex.*) Arrian makes Alexander to have caused his nostrils to be slit, the tips of his ears to be cut off, and the offender, after this, to have been sent to Ecbatana, and put to death in the sight of all the inhabitants of the capital of Media. (*Arrian, Exp. Al.*, 4, 7.)

Biānor, a son of the river-god Tiber, and of Manto daughter of Tiresias. Servius makes him the founder of Mantua, and identical with Ocnus. (*Serv. ad Virg., Eclog.*, 9, 60. — *Id. ad Æn.*, 10, 198.) The allusion in Virgil's ninth Eclogue is thought to be to this same Bianor; but consult the remarks of Heyne, *ad loc.*

Bias, I. son of Amythaon and Idomene, was king of Argos, and brother to the famous soothsayer Melampus. (*Vid.* Melampus.)—II. One of the seven wise men of Greece. He was son of Teutamus, and was born at Priene, in Ionia, about 570 B.C. Bias was a practical philosopher, studied the laws of his country, and employed his knowledge in the service of his friends, defending them in the courts of justice, settling their disputes. He made a noble use of his wealth. His advice, that the Ionians should fly before the victorious Cyrus to Sardinia, was not followed, and the victory of the army of Cyrus confirmed the correctness of his opinion. The inhabitants of Priene, when besieged by Mazares, resolved to abandon the city with their property. On this occasion Bias replied to one of his fellow-citizens, who expressed his astonishment that he made no preparations for his departure, "*I carry everything with me.*" He remained in his native country, where he died at a very advanced age. His countrymen buried him with splendour, and honoured his memory. Some of his apophthegms are still preserved. (*Biogr. Univ.*, vol. 4, p. 455. — *Encyclop. Americ.*, vol. 2, p. 89, *seq.*)

Bibăculus (M. Furius), a Latin poet, born at Cremona about 103 B.C. He appears to have composed a turgid poem entitled *Æthiopis*, on the legend, very probably, of the Æthiopian Memnon; and also another on the mouths of the Rhine. This last is thought to have formed part of an epic poem on Cæsar's wars in Gaul. (*Burmann, Anthol. Lat.*, lib. 2, ep. 238.) Both works are lost, and we have only a couple of fragments remaining. (*Bahr, Gesch. Röm. Lit.*, vol. 1, p. 124.) Horace (*Serm.*, 2, 5, 40) ridicules a laughable verse of his, in which Jupiter is represented as spitting snow upon the Alps: "*Jupiter hibernas cana nive conspuet Alpes.*" This line occurred in the beginning of a poem which he had composed on the Gallic war. Quintilian (10, 1, 96) enumerates Bibaculus among the Roman Iambic poets, and, in another part of his work (8, 6,18), gives this same line, citing it as an instance of harsh metaphor. It is surprising that the critic did not carry his censure farther than this, and therefore Spalding well remarks of the omission, "*Debebat autem noster sordium quoque incusare hanc metaphoram.*" To render his parody more severe, Horace substitutes Furius himself for the monarch of the skies, and, to prevent all mistake, applies to the former a laughable species of designation, drawn directly from his personal appearance, "*pinguis tentus omaso,*" "distended with his fat paunch." (*Horat., l. c.*)

Bibracte, a large town of the Ædui in Gaul, upon the *Arroux*, one of the branches of the Ligeris or *Loire*. It was afterward called Augustodunum, and is now *Autun*. (*Cæs., B. G.*, 7, 55, &c.)

Bibŭlus, a son of M. Calpurnius Bibulus, by Portia, Cato's daughter. He was Cæsar's colleague in the consulship, but, finding it impossible to thwart the measures of the former, he retired from public affairs in a great degree, and during eight months (the period that remained for his holding the consulship) contented himself with publishing edicts. This conduct placed his colleague in an odious light, and Cæsar endeavoured, by means of the populace, whom he had excited for this purpose, to force Bibulus to leave his dwelling, and come forth and take an active part in public affairs. The attempt, however, proved unsuccessful. Bibulus was not very conspicuous for military talents. In the war between Cæsar and Pompey, however, he had the chief command of the fleet of the latter. He died at sea in the course of the civil contest. (*Biogr. Univ.*, vol. 4, p. 463.)

Bifrons, a surname of Janus, because he was represented with *two faces*. (*Vid.* Janus.)

Bilbĭlis, I. a city of the Celtiberi, in Hispania Tarraconensis, southeast of Numantia, and southwest of Nertobriga. It lay on the western bank of the river Bilbilis, and was a Roman municipium. The poet Martial was born here. Bilbilis was famed for the temper of the weapons manufactured in it. The ruins of the ancient city lie not far from the modern *Calatayud*, at a place called *Bambola*. (*Plin.*, 34, 14.— *Mart.*, 10, 103. — *Id.*, 4, 55.) — II. A river of Hispania Tarraconensis, running by Bilbilis, in the country of the Celtiberi, and falling into the Iberus. It is now the *Xalon*. Its waters were famous for tempering iron. (*Hieron., Paul. de Flum. Hisp.—Martial*, 10, 103, *et ult.—Justin*, 44, 8.)

Bimāter, a surname of Bacchus, which signifies that he had *two mothers*, because, when taken from his mother's womb, he was placed in the thigh of his father Jupiter. (*Ovid, Met.*, 4, 12.)

Bingium, a town of Gaul, in Germania Prima, west of Moguntiacum. It lay upon the Rhine, and is now *Bingen*. (*Tacit., Hist.*, 4, 70.)

Bion, I. a native of Borysthenes, of low extraction. When young, he was sold as a slave to an orator, who afterward gave him his freedom, and left him large possessions. Upon this he went to Athens, and applied himself to the study of philosophy. He had several preceptors; but chiefly attached himself to the doctrine of Theodorus, of the Cyrenaic sect, of which he was a professed advocate. He flourished about the 120th Olympiad. (*Diog. Laert.*, 4, 46, *seqq.*) — II. An Athenian tragic poet, a son of Æschylus.—III. A Greek poet, born near Smyrna, in the district of Phlossa. He appears to have lived in Sicily, and to have died there of poison, as his pupil Moschus informs us in an elegy on his death. Some make him contemporary with Theocritus, while others suppose that he flourished a century later, about 187 B.C. He is ranked, along with Moschus, among the bucolic poets, less on account of the subjects of his pieces, which are for the most part of a lyric or philosohpical character, than by reason of the manner in which he treats them. He is far inferior to Theocritus in simplicity and naiveté. His productions are in general too laboured; but in description he succeeds perfectly, and his writings are not wanting in elegance, and in correct and pleasing imagery. There are many good editions of this poet's works, generally printed with those of Moschus, the best of which is that of Valckenaer, *Lugd. Bat.*, 1810, 8vo, reprinted at Oxford in 1816, by Gaisford, in the *Poetæ Minores Græci*.

Bisaltæ, a people of Macedonia, situate between the lake Bolbe and the Strymon. They were of Thracian origin. (*Herodotus*, 7, 115.) Theopompus, who is cited by Steph. Byz. (*s. v.* Βισαλτία), affirmed, that almost all the hares in the country occupied by this people were found to have two livers. (*Cramer's Anc. Greece*, vol. 1, p. 266.)

Bisanthe, a town on the Propontis, northwest of Perinthus. It was called also Rœdestus, and is now *Rodosto*. (*Herod.*, 7, 137.)

Bistŏnis, a lake of Thrace, near Abdera. It derived its name from the Bistones, who inhabited its shores, and held dominion over the surrounding district. (*Herod.*, 7, 110.—*Scymm.*, *Ch.*, 673.)

Bithynĭa, a country of Asia Minor, bounded by the Euxine on the north, on the south by Phrygia and Galatia, on the east by Paphlagonia, and on the west by the Propontis and Mysia. One of the earlier names of this region, more particularly along the shores of the Propontis and Euxine, was Bebrycia, derived from the Bebryces, who are said to have been the primitive settlers in the land. Homer nowhere mentions the people of this country by the appellation of Bithynians, but invariably designates them as Mysians and Phrygians. (*Il.*, 2, 862.—*Ib.*, 13, 792.—*Strab.*, 565.) Strabo has also proved, that the Mysians not only occupied the shores of the Lake Ascanius and the plains of Nicæa, but that they extended as far as Chalcedon and the Thracian Bosporus. (*Strab.*, 566.) Though we cannot precisely fix the period at which the Bithyni settled in the fertile district to which they communicated their name, we can have no doubt as to the country whence they came, since the testimony of antiquity is unanimous in ascribing to them a Thracian origin. Herodotus, in particular, asserts that, according to their own traditions, they came from the banks of the Strymon, and, having been driven from their country by the Teucri and Mysi, crossed over into Asia. (*Herod.*, 7, 75.) Thucydides also and Xenophon expressly style them Bithynian Thracians. (*Thucyd.*, 4, 75.— *Xen.*, *Hist. Gr.*, 1, 3, 2. — *Id. ib.*, 3, 2, 2.) Some geographers have noticed a distinction to be observed in regard to this people, namely, that the appellation of Bithyni was properly applicable to the inland population, while that of the coast took the name of Thyni. (*Apollod. Rhod.*, 2, 462.—*Eustath. ad Dionys. Perieg.*, 793. — *Plin.*, 5, 32.) But, historically speaking, it is of little value.—The Bithynians, as Herodotus informs us (1, 28), were first subjected by Crœsus. On the dissolution of the Lydian empire they passed under that of Persia, and their country became the seat of a satrapy sometimes known in history by the title of Dascylium, sometimes of the Hellespont, but more commonly of Bithynia. The people lived principally in villages ; the only considerable towns being situate on the coast, and inhabited by Greek colonists. This state of things lasted till the death of Alexander, who had taken military possession of the country after the defeat and expulsion of the Persians from the peninsula. On the decease of the King of Macedon, we find Botirus, the son of Dydalsus, a Thracian chief, seizing upon Astacus, a Greek town on the seacoast, and, after defeating Calantus, the officer who commanded the Grecian forces in that country, establishing an independent principality, which he transmitted, through his lineal descendants Bas and Xipœtes, to Nicomedes, son of the latter, who, after the death of Lysimachus, first assumed the title of King of Bithynia. He gave his name to the city of Astacus, which from henceforth was called Nicomedia, and became the capital of the new kingdom. (*Memn. excerpt. ap. Phot.*, p. 720, *seq.*—*Pausan.*, 5, 12.) An account of the succession in this family will be found under the articles Nicomedes and Prusias. — Like other Asiatic sovereigns, the kings of Bithynia are said to have been sensual and effeminate. (*Polyb.*, 37, 2.—*Cic.*, *Verr.*, 5, 11.) The interior of the country was mountainous and woody (*Xen.*, *Anab.*, 6, 15. — *Nicet.*, *Chon*, p. 128), but near the sea it was covered with rich and fertile plains, thickly spread with towns and villages. The produce consisted in grain of every sort ; in wine, cheese, figs, and various kinds of wood. (*Xen.*, *Anab.*, 6, 4, 4. — *Strab.*, 565. — *Plin.*, 11, 42.) The western portion of Bithynia has received from the Turks the name of *Khodavendkhiar ;* and that situated on the Euxine and around the Bosporus they call *Kodjaili.* (*Cramer's Asia Minor*, vol. 1, p. 167, *seqq*)

Biton. *Vid.* Cleobis.

Biturīcum. *Vid.* Avaricum.

Bituriges, a people of Gaul. There were two tribes of this name, the Bituriges Cubi and the Bituriges Vivisci. The former were in Gallia Celtica, to the west of the Ædui. Their capital was Avaricum, now *Bourges*. The Vivisci were in Aquitania, on the Atlantic coast, below the mouth of the Garumna. Their chief city was Burdigala, now *Bordeaux*. (*Cæs.*, *B. G*, 8, 5, &c.—*Lemaire, Index Geogr ad Cæs.*, *s. v.*, p. 210, *seq*)

Bizya, a city in Thrace, on the shores of the Euxine, above Halmydessus, and northwest of Byzantium. It is now *Vyzia*. The poets fabled that it was shunned by swallows, on account of the crimes of Tereus. (*Plin.*, 4, 11 — *Solin.*, c. 10. — *Ovid, Met.*, 6, 424, *seqq.*)

Blandusĭa, or, more properly, Bandusia, a fountain in the immediate vicinity of Horace's Sabine farm. It is supposed to be the modern *Fonte Bello*. (Compare the remarks of the commentators on Horace, Ode 3, 13, 1.)

Blastophœnīces, a people of Lusitania. (*Appian, de reb. Hisp.*, 6, 56.) Ukert maintains the identity of this people with the Bastuli Pœni. (*Geogr.*, vol. 2, p. 309.)

Blemmўes, a people of Æthiopia *supra Ægyptum*, dwelling, according to Strabo and Ptolemy, to the southeast of the Astaboras, towards the Sinus Avalites. They were fabled to be without heads, and to have the eyes and mouth placed in the breast. This fable is supposed to owe its origin to a custom prevailing among this people, of depressing their heads between their shoulders, which they forced upward, so that their necks became very short, and their heads were concealed partly by their shoulders, and partly by their long and thick hair. (*Strab.*, 563.—*Mela*, 1, 4, 8.—*Plin.*, 5, 8.—*Amm. Marcell.*, 14, 4.—*Vopisc. in Prob.*, c. 17.—*Procop., Bell. Pers.*, c. 19.—*Claudian, Carm. de Nil.*, v. 19.—*Nonn. Dionys.*, 17, *extr.*)

Boadicēa. *Vid.* Boudicea.

Boagrius, a river of the Locri Epicnemidii, watering the town of Thronium. Strabo asserts that it was known likewise by the name of Manes, and was nothing more than a torrent, which was sometimes entirely dry, though occasionally it was swollen so as to be two plethra in breadth. (Compare *Lycophron*, v. 1145.)

Bocchus, a king of Getulia, in alliance with Rome, who perfidiously delivered Jugurtha to Sylla, the lieutenant of Marius. Many of the old editions of Sallust read *Jugurthæ filia Boccho nupserat* (*Jug. Bell.*, 80), instead of *Bocchi*, &c., thereby making Bocchus to have been Jugurtha's son-in-law. The Abbé Brotier, relying upon this reading and some of Sylla's medals, proposes to substitute in Plutarch's life of Marius, where mention is made of Bocchus, the term " son-in-law" for " father-in-law ;" but M. Vauvilliers more judiciously contends, from six MSS. of Sallust, and in conformity with Florus (3, 1), for the expression " father-in-law" of Jugurtha. Bocchus obtained, as the reward of his treachery, the western part of Numidia, which was afterward, in the reign of Claudius, named Mauritania Cæsariensis, now *Fez*. (*Sallust, Jug.—Paterc.*, 2, 12.)

Boduagnātus, a leader of the Nervii, when Cæsar made war against them. (*Cæs.*, *B G*, 2, 23)

Boedromĭa, an Athenian festival, sacred to Apollo Patroüs, and instituted in commemoration of the assistance which the people of Athens received in the reign of Erechtheus, from Ion, son of Xuthus, when their country was invaded by Eumolpus, son of Neptune. It was celebrated in the month Boedromion, which took its name from this circumstance. The

appellation given to the festival is derived ἀπὸ τοῦ βοηδρομεῖν, from *coming to help*. (*Etymol Mag.*, *s. v.*—*Suid.*, *s. v.*—*Callim.*, *H. in Apoll.*, v 69—*Plut*, *Thes.*, c. 27.—*Wachsmuth*, *Hellen. Alt.*, vol. 4, p. 143.)

Boedromĭon, the name of one of the Attic months. It was the third in the order of the Attic year, and corresponded nearly to our September. It derived its name from the festival called Boedromia being celebrated during it. (*Vid.* Boedromia.)

Bœotarchæ, the chief magistrates in Bœotia. They presided in the national councils, and commandad the forces. They were, in later times at least, elected annually, and rigidly restricted to their term of office. Their number is supposed to have been originally fourteen, the primitive number of the confederate Bœotian states. It was afterward reduced, and underwent many variations. Thebes appears to have had the privilege of appointing two, one of whom was superior in authority to the rest, and probably acted as president of the board. (*Thucyd.*, 2, 2.—*Id.*, 4, 91—*Arnold*, *ad Thucyd.*, *l. c.*—*Thirlwall's Hist. Gr.*, vol. 1, p. 434.—*Liv.*, 42, 43.)

Bœotĭa, a country of Greece Proper, lying to the northwest of Attica, and shut in by the chains of Helicon, Cithæron, Parnassus, and, towards the sea, Ptous; which mountains enclosed a large plain, constituting the chief part of the country. Numerous rivers, of which the Cephissus was the most important, descending from the heights, had probably stagnated for a long time, and formed lakes, of which the Copaïs was the largest. These same rivers appear to have formed the soil of Bœotia, which is among the most fruitful in Greece. Bœotia was also perhaps the most thickly settled part of Greece; for no other could show an equal number of important cities. This country, as we learn from the concurrent testimony of Strabo, Pausanias, and other ancient writers, was first occupied by several barbarous clans, under the various names of Aones, Ectenes, Temmices, and Hyantes. (*Strabo*, 401.—*Pausan.*, 9, 5.) To these succeeded, according to the common account, Cadmus and his followers, who, after expelling some of the indigenous tribes above mentioned, and conciliating others, founded a city, which became afterward so celebrated under the name of Thebes, and to which he gave the name of Cadmea. The descendants of Cadmus were compelled, subsequently, to evacuate Bœotia, after the capture of Thebes by the Epigoni, and to seek refuge in the country of the Illyrian Enchelees. (*Herodotus*, 5, 61.—*Pausanias*, 9, 5.) They regained, however, possession of their former territory, but were once more expelled, as we learn from Strabo, by a numerous horde of Thracians and others. On this occasion, having withdrawn into Thessaly, they united themselves with the people of Arne, a district of that province, and for the first time assumed the name of Bœotians. (*Strabo*, 401.) After a lapse of some years, they were compelled to abandon Thessaly, when they once more succeeded in re-establishing themselves in their original abode, to which they now communicated the name of Bœotia. This event, according to Thucydides, occurred about sixty years after the capture of Troy; but, in order to reconcile this account with the statement of Homer, who distinctly names the Bœotians among the Grecian forces assembled at that memorable siege, the historian admits that a Bœotian division (ἀποδασμός) had already settled in this province prior to the migration of the great body of the nation (1, 12). The government of Bœotia remained under the monarchical form till the death of Xanthus, who fell in single combat with Melanthus the Messenian, when it was determined to adopt a republican constitution. This, though imperfectly known to us, appears to have been a compound of aristocratic and democratic principles, the former being apparent in the appointment of eleven annual magistrates named Bœotarchs, who presided over the military as well as civil departments (*Thucyd.*, 2, 2.—*Id.*, 4, 92.—*Id.*, 5, 37); the latter in the establishment of four councils, which were possessed, in fact, of the sovereign authority, since all measures of importance were to be submitted to their deliberation. The general assembly of the Bœotian republic was held in the temple of the Itonian Minerva. (*Pausan.*, 9, 34.) From the extent and population of their territory, the Bœotians might have placed the first part in Greece, if they had not been prevented by the bad government of the cities, by the jealousy of Thebes, and the consequent want of union. And yet the example of Epaminondas and Pelopidas afterward showed that the genius of two men could outweigh all these defects.—The Bœotians were regarded by their neighbours, the Athenians, as naturally a stupid race. Much of this, however, was wilful exaggeration, and must be ascribed to the national enmity, which seems to have existed from the earliest times between these two nations. Besides, this country produced, in fact, many illustrious men, such as Hesiod, Pindar, Plutarch, Epaminondas, Pelopidas, &c. In Bœotia, too, Mount Helicon was sacred to the Muses, to whom also many of the fountains and rivers of the country were consecrated.—The modern name of Bœotia is *Stramulipa*, in *Livadia*, which last comprehends within its limits the ancient Bœotia, as one of its component parts.—In Bœotia are several celebrated ancient battle-fields, the former glory of which has been increased by late events; namely, Platæa (now the village *Kokla*), where Pausanias and Aristides established the liberty of Greece by their victory over Mardonius; Leuctra (now the village *Parapogia*), where Epaminondas triumphed over the Spartans; Coronea, where the Spartan Agesilaus defeated the Thebans; and Chæronea, where Philip founded the Macedonian greatness on the ruins of Grecian freedom.—Near Tanagra, the birthplace of Corinna, the best wine was produced: here also cocks were bred, of remarkable size, beauty, and courage, with which the Grecian cities, passionately fond of cock-fighting, were supplied.—The Bœotians were particularly fond of music, and excelled in it. (*Cramer's Ancient Greece*, vol. 2, p. 189, *seqq.*—*Heeren's Politics of Anc. Greece*, p. 32, *Bancroft's transl.*—*Encyclop. Americ.*, vol 2, p. 151, *scqq.*)

Boethĭus, Anicius Manlius Torquatus Severinus, a man celebrated for his virtues, services, honours, and tragical end. He was born about A D. 470, in Rome or Milan, of a rich, ancient, and respectable family; was educated in Rome, in a manner well calculated to develop his extraordinary abilities; afterward went to Athens, which was still the centre of taste and science, and studied philosophy under Proclus and others. Returning to Rome, he was graciously received by Theodoric, king of the Ostrogoths, then master of Italy, loaded with marks of favour and esteem, and soon raised to the first offices of the empire. He exerted the best influence on the administration of this monarch, so that the dominion of the Goths promoted the welfare and happiness of the people who were subject to them. He was long the oracle of his sovereign and the idol of the people. The highest honours were thought inadequate to reward his virtue and his services. But Theodoric, as he grew old, became irritable, jealous, and distrustful of those around him. The Goths now indulged in all sorts of oppression and extortion, while Boëthius exerted himself in vain to restrain them. He had already made many enemies by his strict integrity and vigilant justice. These at last succeeded in prejudicing the king against him, and rendering him suspicious of Boëthius. The opposition of Boëthius to their unjust measures was construed into a rebellious temper, and he was even accused of a treasonable correspondence with the court of Constantinople. He was arrested, imprisoned, and

executed, A.D. 524 or 526. — While he was at the helm of state, he found recreation from his toilsome occupation in the construction of mathematical and musical instruments, some of which he sent to Clothaire, king of France. He was also much given to the study of the old Greek philosophers and mathematicians, and wrote Latin translations of several of them. His most celebrated work is that composed during his imprisonment, "On the consolation afforded by Philosophy." It is written in prose and verse intermixed. The elevation of thought, the nobleness of feeling, the ease and distinctness of style which it exhibits, make this composition, short as it is, far superior to any of the age. The principal edition is that of *Basle*, 1570, fol. A more modern one, of some value, appeared at *Glasgow*, 1751, 4to. (*Encyclop. Americ.*, vol. 2, p. 153, *seqq.*)

Boëthus, I. a Stoic philosopher, referred to by Diogenes Laertius and Cicero. (*Diog. L.*, 7, 143.—*Cic., de Div.*, 1, 8.—*Id. ib.*, 2, 20.) His opinions differed so far from those of his school, in that he did not regard the world as animated, and in his admitting four principles as the basis of judgment; namely, thought, sensation, appetite, and participation. (*Menag. ad Diog., l. c.*) — II. A peripatetic philosopher, a native of Sidon. He acquired so high a reputation, that Strabo, who had been his fellow-disciple, ranks him among the most illustrious philosophers of his time, and Simplicius styles him θαυμάσιος, "*the wonderful.*" (*Menag. ad Diog. Laert.*, 7, 143.)—III. A statuary, and engraver on plate, born at Carthage. (*Pausan.*, 5, 17.) He appears to have flourished before the destruction of the city by the Romans, but we cannot, with any certainty, ascertain the age in which he lived. (*Sillig, Dict. Art., s. v.*)

Boii, a people of Celtic Gaul, who inhabited the country watered by the river Sigmanus, Signatus, or Igmanus, now the *Sollac*. From Gaul they passed into Germany, and settled in the present Bohemia (*Boierheim*, i. e., the residence of the Boii), until they were expelled by the Marcomanni. Abandoning this quarter, they carried their name with them into Boiaria, Bayaria, or *Bavaria*. The name Boii is thought to denote "the terrible ones," and to be derived from the Celtic *Bo*, "fear." (*Thierry, Histoire des Gaulois*, vol. 1, p. 48.—*Cæs., B. G.*, 1, 28; 7, 17.)

Bola, a town of the Æqui in Italy. It is thought to correspond with the small town of *Poli*, situate in the mountains between *Tivoli* and *Palæstrina*, the ancient Tibur and Prænestе. It was a colony of Alba. (*Virg., Æn.*, 1, 675.)

Bolbe, I. a lake of Macedonia, in the territory of Mygdonia, and emptying into the sea near Aulon and Bormiscus. (*Thucyd.*, 1, 58.) Dr. Clarke, who visited the shores of this lake in his travels, observes, "it is now called *Beshek;* it is about 12 miles in length, and 6 or 8 in breadth. We can find no notice that has been taken of this magnificent piece of water by any modern writer." (*Travels*, vol. 8, p. 6.)—II A town near the Lake Bolbe. (*Steph. Byz., s. v.* Βόλβαι.)

Bolbitīnum, one of the mouths of the Nile, in the vicinity of what is now the town of *Rosetta*. (*Vid.* Nilus.)

Bolīne, a town of Achaia, between Drepanum and Patræ, which no longer existed in the time of Pausanias (7, 23). Near it ran a river called Bolinæus. (*Steph. Byz., s. v.*)

Bolissus, a town in the island of Chios, situate on the coast, and the site of which is occupied by the modern village of *Volisso*. The ancient place is noticed by Thucydides (8, 24), and is mentioned also in the life of Homer (c. 23.—Compare *Steph. Byz., s. v.* Βολισσός).

Bollanus, a man whom Horace represents as of the most irascible temper, and most inimical to loquacity. (*Serm.*, 1, 9, 11.)

Bomilcar, I. a Carthaginian general, son of Hamilcar. He attempted to seize, by force of arms, upon the government, but was overcome and put to death. (*Diod. Sic.*, 20, 43.)—II. A Carthaginian admiral, sent to relieve Syracuse when besieged by the Romans. He fled, however, before the fleet of Marcellus, and the city fell.—III. A native of Numidia, a secret agent of Jugurtha's, by whose means that monarch effected the assassination of Massiva at Rome. He afterward, at the instigation of Metellus, the Roman commander, conspired with Nabdalsa against Jugurtha, but the plot was discovered, and he was put to death. (*Sallust, Jug.*, 35, 61, 70.)

Bomonīcæ, a name applied to the youths who were whipped at the altar of Diana Orthia at Sparta, in honour of that goddess. The festival was called Διαμαστίγωσις, and was so named ἀπὸ τοῦ μαστιγοῦν, i. e., from *whipping*. These boys were, at first, freeborn Spartans, but afterward of meaner birth, being frequently the offspring of slaves. They were called *Bomonicæ* (Βωμονικαί) from the scourging they underwent at the altar, and which was very severe and cruel; and, lest the officer should, out of compassion, remit any of its rigour, Diana's priestess stood by all the time holding in her hand the goddess's image, which, say the ancients, was light and easy to be borne, but if the boys were spared, became so ponderous that the priestess was scarcely able to support its weight The parents of the boys were also present, and exhorted their sons to bear their sufferings with patience and firmness. He who showed the most firmness was highly honoured. Some of the boys even died under the lash; these they buried by a public funeral, with garlands on their heads, in token of joy and victory. The origin of this cruel custom is variously accounted for by the ancient writers. Some ascribe it to a wish on the part of Lycurgus to inure the Lacedæmonian youth to labour and fatigue, and to render them insensible to pain or wounds. Others maintain that it was a mitigation of an oracle, which ordered that human blood should be shed on Diana's altar. Another tradition mentions that Pausanias, at the battle of Platæa, being disturbed at the preparatory sacrifices by a party of Lydians, and his attendants having repelled them with staves and stones, the only weapons they had at the moment, instituted this custom subsequently in commemoration of the event. (*Pausan.*, 3, 16.—*Plut., Vit. Lycurg.*)

Bona Dea ("*the Good Goddess*"), a name given by the Romans to Ops or Tellus, or, in other words, to the goddess Earth. The first of May was the time for celebrating her festival, and it was also the anniversary of the dedication of her temple on the Aventine Hill. (*Ovid, Fast.*, 5, 148, *seq.*) She was worshipped by the Roman matrons in the house of the chief pontiff, and everything relating to the other sex was carefully excluded. (*Vid.* Clodius.) As the most probable derivation of the name of the month of May is from Maia, it has been inferred that this goddess and Bona Dea were the same deities. The Romans had a legend among them, that Bona Dea was Fauna or Fatua, the daughter of Faunus, who, out of modesty, never left her bower, or let herself be seen of men; for which she was deified, and no man entered her temple. (*Macrob.*, 1, 12.)

Bononĭa, a city of Pannonia, on the Danube, north of Sirmium. Its site corresponds with the modern *Illock* or *Ujlak*. (*Anton., Itin. — Notit. Imp.*) — II. A city of Italy. (*Vid.* Felsina.)—III. A city of Gaul. (*Vid.* Gesoriacum.)

Bonus Eventus, a Roman deity, whose worship was first introduced by the peasants. He was represented holding a patera or cup in his right hand, and in his left ears of corn. (*Varro, de R. R.*, 1, 1.—*Plin.*, 34, 8.)

Boosūra (*bovis cauda*), a town of Cyprus, on the

southwestern coast. Venus had an ancient temple here.

Boōtes, a northern constellation, near the Ursa Major. The name is Greek, *Βοώτης*, and means "*the Oxen-driver*," Boötes being regarded in this sense as the driver of the Wain (*Ἅμαξα*), another appellation for the "Greater Bear." (*Aratus*, 91.—*Manilius*, 1, 313.) The Greeks generally saw in Boötes, Arcas son of Callisto. Ovid, however, calls him on one occasion Lycaon, after the father of Callisto. (*Fast.*, 6, 235.) Others regarded him as Icarus, the father of Erigone. (*Vid.* Icarus.) Propertius hence calls the seven stars of the Greater Bear, "*boves Icarii*." (*El.*, 2, 24, 24.)

Borĕas, the North wind, regarded in the Grecian mythology as a deity. According to the poets, he was the son of Astræus and Aurora, but others make him the son of the Strymon. He loved Orithyia, the daughter of Erechtheus, king of Athens, and carried her off to Thrace, where she bore him the winged youths Zetes and Calais; and two daughters, Chione and Cleopatra. (*Plat.*, *Phædr.*, 229.—*Apollod.*, 3, 15, 2. —*Apoll. Rhod.*, 1, 211.) The Athenians ascribed the destruction of the fleet of Xerxes by a storm to the partiality of Boreas for the country of Orithyia, and built a temple to him after that event. (*Herod.*, 7, 189.) Boreas is also said by Homer to have turned himself into a horse, out of love to the mares of Erichthonius, and to have begotten on them twelve foals remarkable for their fleetness. (*Il.*, 20, 223.—*Keightley's Mythology*, p. 255, *seqq.*)

Borysthĕnes, I. a large river of Scythia, falling into the Euxine Sea, now called the Dnieper. Herodotus considers it the greatest of the Scythian rivers after the Ister, and as surpassing all others except the Nile. He does not appear, however, to have known much about its course, and seems not to have been apprized of the famous cataracts of this river, which occur at the height of 200 miles above its mouth, and are said to extend 40 miles, being 13 in number. (*Vid.* Danaparis.)—II. There was a city on the banks of this river called Borysthenis, and also Olbia. (*Vid.* Olbia.)—III. A favourite steed of the Emperor Hadrian's, to whom he erected a monument after death.

Bospŏrus, I. a name applied to a strait of the sea. There were two straits known in antiquity by this appellation, namely, the Thracian and the Cimmerian Bosporus; the former now known by the name of the *Straits* or *Channel of Constantinople*, the latter the *Straits of Caffa* or *Theodosia*, or, according to a later denomination, the Straits of *Zabache*. By the Russians, however, it is commonly called the *Bosporus*. Various reasons have been assigned for the name. The best is that which makes the appellation refer to the early *passage* of *agricultural* knowledge from East to West (*βοῦς, an ox*, and *πόρος, a passage*). Nymphius tells us, on the authority of Accarion, that the Phrygians, desiring to pass the Thracian strait, built a vessel, on whose prow was the figure of an ox, calling the strait over which it carried them, *βοὸς πόρος, Bosporus*, or the ox's passage. Dionysius of Halicarnassus, Valerius Flaccus, and others of the ancient writers, refer the name to the history of Io, who, when transformed into a cow (*βοῦς*) by Juno, swam across this strait to avoid her tormentor. Arrian says that the Phrygians were directed by an oracle to follow the route which an ox would point out to them, and that one being roused by them for this purpose, it swam across the strait.—The strait of the Thracian Bosporus properly extended from the Cyanean rocks to the harbour of Byzantium or *Constantinople*. It is said to be 16 miles in length, including the windings of its course, and its ordinary breadth about 1½ miles. In several places, however, it is very narrow; and the ancients relate that a person might hear birds sing on the opposite side, and that two persons might converse across with one another. Herodotus, Polybius, and Arrian make its length 120 stadia, from the Cyanean rocks to Byzantium. The new castles of Europe and Asia are erected on either coast, on the site of the ancient temples of Serapis and Jupiter. The old ones, raised by the Greek emperors, command the narrowest part of the strait, where it is not more than 500 paces across. Here Darius is said to have crossed, on his expedition against the Scythians.—For some remarks on the kings of Bosporus, as they are styled in history, consult *Clinton's Fasti Hellenici*, p. 281, *seqq.*, *2d ed.* —II. A city in the Chersonesus Taurica, the same as Panticapæum. (*Vid.* Panticapæum.)

Bottiæa, or Bottiæis, a name anciently given to a narrow space of country in Macedonia, situated between the Haliacmon and Lydias, as Herodotus informs us (7, 127); but in another passage he extends it beyond the Lydias as far as the Axius. The Bottiæi had been, however, early expelled from this district by the Macedonian princes, and had retired to the other side of the Axius, about Therme and Olynthus (*Herodot.*, 8, 127), where they formed a new settlement with the Chalcidians, another people of Thracian origin, occupying the country of Chalcidice. (*Cramer's Anc. Greece*, vol. 1, p. 220.)

Boudicēa or Boadicēa, queen of the Iceni, in Britain, during the reign of Nero. Having been treated in the most ignominious manner by the Romans, she headed a general insurrection of the Britons, attacked the Roman settlements, reduced London to ashes, and put to the sword all strangers to the number of 70,000. Suetonius, the Roman general, defeated her in a decisive battle, and Boudicea, rather than fall into the hands of her enemies, put an end to her own life by poison. (*Tacit.*, *Ann.*, 14, 31.)

Bovillæ, I. an ancient town of Latium, on the Appian Way, between the ninth and tenth mile-stones; and answering, according to the opinion of Holstenius, to the situation of the inn called *l'Osteria delle Frattochie*. It is distinguished from another town of the same name in Novum Latium by the title of Suburbanæ. Bovillæ was one of the first towns conquered by the Romans, according to Florus (1, 11). We learn from Cicero that it was a municipium (*Orat. pro Plancio*), but he represents it as almost deserted.—II. A town of Novum Latium; its precise situation has not been ascertained. Vulpius says, that some vestiges of this town may be traced near a place called *Bauco*, not far from *Veroli*. (*Vet. Lat.*, p. 120.)

Brachmānes, Indian philosophers. (*Vid.* Gymnosophistæ.)

Branchĭădes, a surname of Apollo. (*Vid.* Branchidæ.)

Branchĭdæ, I. the inhabitants of a small town in Sogdiana, on the river Oxus, put to the sword by Alexander. They were descended from the Branchidæ, a family who held the priesthood of the temple of Apollo Didymæus at Didymi near Miletus. The Persians under Xerxes plundered and burned the temple, and the Branchidæ, who had betrayed it into their hands, became, on the defeat of Xerxes, the voluntary companions of his flight, in order to avoid the justice of their countrymen. They settled on the Oxus, and grew up into a small state. Alexander's motive in the cruel massacre of this people was retaliation for the sacrilege of their ancestors. (*Curt.*, 7, 5.)—II. The priests of Apollo Didymæus, who gave oracles in Caria. (*Vid.* Didymi.)

Branchus, a youth of Miletus, beloved by Apollo, who gave him the power of prophecy. He gave oracles at Didymi. (*Vid.* Didymi.)

Brasĭdas, son of Tellis, was a celebrated Spartan commander during the Peloponnesian war, and gained many successes over the Athenians. The principal scene of his operations was in the north, in that part of Thrace, or, rather, Macedonia, which was so numerous-

ly settled by Greek colonies, a large number of which he brought under the control of Sparta by his arms or personal influence. He lost his life at the taking of Amphipolis. (*Vid.* Amphipolis.) The virtues of his private character were worthy of the best days of Sparta. (*Thucyd.*, 2, 25.—*Id.*, 4, 11.—*Id.*, 4, 78.—*Id.*, 4, 81.—*Id.*, 4, 102, &c.—*Id.*, 5, 10.)

Brasidēa, festivals at Lacedæmon, in honour of Brasidas. None but freemen born Spartans were permitted to enter the lists, and such as were absent were fined.

Brauron, a town of Attica, celebrated in mythology as the place where Iphigenia first landed after her escape from Tauris with the statue of Diana. From this circumstance, the goddess was here held in peculiar veneration, under the title of Brauronia. (*Pausan.*, 1, 33.—*Steph. Byz.*, *s. v.* Βραυρών.—*Strabo*, 398.) The ruins of Brauron are pointed out by modern travellers near the spot called *Palaio Braona*. Chandler calls the modern site *Vronna*. (*Travels*, vol. 2, ch. 34.—Compare *Gell's Itinerary*, p. 77.)—Diana had three festivals here, called Brauronia, celebrated once every fifth year by ten men who were called *ἱεροποιοί*. They sacrificed a goat to the goddess, and it was usual to sing one of the books of Homer's Iliad. The most remarkable that attended were young virgins in yellow gowns, consecrated to Diana. They were about ten years of age, and not under five, and therefore their consecration was called *δεκατεύειν*, from *δέκα, decem*; and sometimes *ἀρκτεύειν*, as the virgins themselves bore the name of *ἄρκτοι, bears*, from this circumstance. There was a bear in one of the villages of Attica so tame, that he ate with the inhabitants, and played harmlessly with them. This familiarity lasted long, till a young virgin treated the animal too roughly, and was killed by it. The virgin's brother killed the bear, and the country was soon after visited by a pestilence. The oracle was consulted, and the plague removed by consecrating virgins to the service of Diana. This was so faithfully observed, that no woman in Athens was ever married before a previous consecration to the goddess. The statue of Diana of Tauris, which had been brought into Greece by Iphigenia, was preserved in the town of Brauron. Xerxes carried it away when he invaded Greece. (*Cramer's Ancient Greece*, vol. 2, p. 382.)

Brenni and Breuni, a people of Italy, occupying, together with the Genauni, the present *Val d'Agno* and *Val Braunia*, to the east and northeast of the Lacus Verbanus (*Lago Maggiore*). They, together with the Genauni, were subdued by Drusus, whose victory Horace celebrates. Strabo calls them Brenci and Genaui; others term the former Breuni. (*Horat.*, *Od.*, 4, 14, 16.)

Brennus, I. a general of the Galli Senones, who entered Italy, defeated the Romans at the river Allia, and entered their city without opposition. The Romans fled into the Capitol, and left the whole city in the possession of their enemies. The Gauls climbed the Tarpeian rock in the night, and the Capitol would have been taken, had not the Romans been awakened by the noise of the sacred geese in the temple of Juno, and immediately repelled the enemy. (*Vid.* Manlius.) Camillus, who was in banishment, marched to the relief of his country, and so totally defeated the Gauls, that not one remained to carry home the news of their destruction.—The destruction of the Gauls by Camillus is the national account given by the Roman writers, and is replete with error and exaggeration. (Consult remarks under the article Camillus.)—As regards the name Brennus, it may be remarked, that it is nothing more than the Cymric word *Brenhin*, which signifies "king" or "leader," converted into a Latin form. The Romans mistook it for a proper name. (*Thierry, Hist. des Gaul.*, vol. 1, p. 57.—*Arnold's Rome*, vol. 1, p. 524.) Prichard, however, maintains that it is rather the proper name *Bran*, which occurs in Welsh history. (*Arnold, l. c.*)—II. Another Gallic leader, who made an irruption into Greece at the head of an army of his countrymen, consisting of 152,000 foot and 20,000 horse. After ravaging various parts of Northern Greece, they marched against Delphi, and endeavoured to plunder the temple. But the army of the invaders, according to the Grecian account, were seized with a panic terror during the night, and being attacked at daybreak by the Delphians and others of the Greeks, retreated in the utmost confusion. Large numbers perished, the Greeks continually hanging on the skirts of the retreating foe; and Brennus, wounded, and dispirited by his overthrow, killed himself in a fit of intoxication, B.C. 278. (*Pausan.*, 10, 19.—*Id.*, 10, 23.—*Justin*, 24, 6, &c.) It would appear, that besides the Gauls mentioned here, another body of the same race were ravaging Thrace and Macedonia; and these latter were they who crossed over into Asia, not the remains of the army of Brennus. (Consult *Siebelis, ad Pausan.*, 10, 23, 8.)

Briareus, I. a giant famous in early fable. He and his two brothers Cottus and Gyes, were the offspring of Uranus and Gê (Cœlus and Terra), and had each a hundred hands. According to Homer, he was called of men Ægæon, and by the gods alone Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus, being brought by Thetis to the aid of Jupiter, ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks, that they shrunk from their purpose. (*Hom.*, *Il.*, 1, 403.) Briareus also appears in fable as one of the Cyclopes. (*Vid.* Cyclopes.) The name Βριάρεως appears to be akin to *βριάω, βριαρός, βρίθω, βριθύς*, all denoting *weight* and strength. (*Keightley's Mythology*, p. 46.)—II. A Cyclop, made judge between Apollo and Neptune, in their dispute about the isthmus and promontory of Corinth. He gave the former to Neptune, and the latter to Apollo. He is probably the same fabulous personage with the preceding. (*Pausan.*, 2, 1.)

Brigantes, a people in the northern parts of Britain, regarded as the greatest, most powerful, and most ancient of the British tribes. They possessed the country from sea to sea, comprising the counties of *York, Durham, Lancaster, Westmoreland*, and *Cumberland*. Their capital was Eboracum, *York*. The Brigantes (Briges, Bryges) would seem to have been originally of Thracian origin, and to have wandered forth from their mountain homes, between Macedonia and Thrace, over various parts of Europe, such as Gaul, Spain, Britain, &c. They also penetrated into Asia Minor, and were there called Phryges (Phrygians). Consult, as regards the root of the name, the remarks under the article Mesembria.

Brigantīnus Lacus, a lake in Vindelicia, separating the Helvetii from the Vindelici and other German tribes. Another name for it was Bodamicus Lacus. It is now the *Lake of Constance* (*Constanzer-See*), as the Germans call it, who have likewise another appellation for it, resembling one of the ancient names, i. e., *Boden-See*. (*Plin.*, 9, 17.—*Mela*, 3, 2.—*Amm. Marcell.*, 15, 6.)

Brigantium, I. called also Brigantia, a city of Vindelicia, near the southeastern extremity of the Lacus Brigantinus. It was the station of a force in the time of the Antonines, for the purpose of watching the movements of the Alemanni. The modern name is *Bregenoz*.—II. A city of Hispania Tarraconensis, now *Corunna*. Some erroneously identify Abobriga with this place. (*Dio Cass.*, 37, 53.)

Brilessus, a name given to the range of hills that united Mount Pentelicus with Anchesmus. (*Strab.*, 399.) The modern name is *Turko vouni*. (*Gell's Itin.*, p. 68 and 77.)

Brĭmo (from *βρέμω*, "*to roar*," "*to rage*"), a name

given to Hecate, and chiefly employed to denote her terrific appearance, especially when she came summoned by magic arts. Apollonius describes her as having her head surrounded by serpents twining through branches of oak, while torches flamed in her hands, and the infernal dogs howled around her. (*Apoll. R.*, 3, 1214, *seqq.*)

Brisēis, a patronymic of Hippodamia, or Lyrnesseïs, daughter of Brises, high-priest of Jupiter at Pedasus in Troas. She was remarkable for her beauty, and was the wife of Mines, who was killed in the siege carried on by Achilles against Lyrnessus. From Lyrnessus the Grecian warrior brought her away captive. She was taken from him by Agamemnon, during the quarrel occasioned by the restoration of Chryseïs, but she was given back to him, when a reconciliation took place. (*Hom., Il.*, 1, 336, &c.—*Ovid, A. A.*, 3, 2.—*Propert.*, 2, 8, 20, &c.)

Brisēus, a surname of Bacchus, said to signify "the discoverer of honey." Some derive the appellation from the nymphs called Brisæ, the nurses of the god. Cornutus, the interpreter of Persius, deduces it from *bris*, equivalent, as he informs us, to *jucundus*. Bochart gives a Syriac derivation, *briz doubsa*, "a lake of honey." (*Rolle, Recherches*, &c., vol. 3, p. 390.)

Britanni, the inhabitants of Britain. (*Vid.* Britannia.)

Britannĭa, called also Albion. (*Vid.* Albion.) An island in the Atlantic Ocean, and the largest in Europe. The Phœnicians appear to have been early acquainted with it, and to have carried on here a traffic for tin. (*Vid.* Cassiterides.) Commercial jealousy, however, induced them to keep their discoveries a profound secret. The Carthaginians succeeded to the Phœnicians, but were equally mysterious. Avienus, in his small poem entitled *Ora Maritima*, v. 412, makes mention of the voyages of a certain Himilco in this quarter, and professes to draw his information from the long-concealed Punic Annals. Little was known of Britain until Cæsar's time, who invaded and endeavoured, although ineffectually, to conquer the island. After a long interval, Ostorius, in the reign of Claudius, reduced the southern part of the island, and Agricola, subsequently, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde. The whole force of the empire, although exerted to the utmost under Severus, could not, however, reduce to subjection the hardy natives of the highlands. Britain continued a Roman province until A.D. 426, when the troops were in a great measure withdrawn, to assist Valentinian the Third against the Huns, and never returned. The Britons had become so enervated under the Roman yoke as to be unable to repel the incursions of the inhabitants of the north. They invoked, therefore, the aid of the Saxons, by whom they were themselves subjugated, and at length obliged to take refuge in the mountains of Wales.—The name of Britain was unknown to the Romans before the time of Cæsar. Bochart derives it from the Phœnician or Hebrew term *Baratanac*, "the land of tin." Others deduce the name of Britons from the Gallic *Britti*, "painted," in allusion to the custom on the part of the inhabitants of painting their bodies. (*Adelung, Mithridates*, vol. 2, p. 50.) Britain was famous for the Roman walls built in it, of which traces remain at the present day. The first was built by Agricola, A.D. 79, nearly in the situation of the rampart of Hadrian, and wall of Severus mentioned below. In A.D. 81, Agricola built a line of very strong forts from the *Frith of Forth* to the *Frith of Clyde*. This, however, was insufficient to check the barbarians after his departure. In A.D. 120, therefore, Hadrian erected a famous wall from *Boulness* on *Solway Frith*, to a spot a little beyond *Newcastle upon Tyne*. It was sixty-eight English or seventy-four Roman miles long. Twenty years after this, Lollius Urbicus, under the Emperor Antoninus, restored the *second* wall of Agricola, which is commonly called the Vallum Antonini. But the greatest of all was that of Severus, begun A.D. 209, and finished the next year, and which was only a few yards north of Hadrian's wall. It was garrisoned by ten thousand men. (*Cæs., B. G.*, 4, 21, *seq.*—*Id. ib.*, 5, 2, &c.—*Id. ib.*, 6, 13.—*Plin.*, 4, 16.—*Mela*, 3, 6.—*Vell. Paterc.*, 2, 46, &c.)

Britannĭcus, Cæsar (Tiberius Claudius Germanicus), son of the Emperor Claudius and Messalina, was born a few days after the accession of his father to the throne. After the return of the emperor from his expedition to Britain, the surname of Britannicus was bestowed on both the father and son. As the eldest son of the emperor, Britannicus was the lawful heir to the empire; but Claudius was prevailed upon by his second wife, the ambitious Agrippina, to adopt Domitius Nero, her son by a former marriage, who was three years older than Britannicus, and to declare him his successor. The venal senate gave its consent. In the mean time, Agrippina, under the pretext of motherly tenderness, strove to keep Britannicus as much as possible in a state of imbecility. She removed his servants, and substituted her own creatures. Sosibius, his tutor, was murdered by her contrivance. She did not permit him to appear beyond the precincts of the palace, and even kept him out of his father's sight, under the pretence that he was insane and epileptic. Although the weak emperor showed that he penetrated the artifices of Agrippina, yet his death, which she effected by poison, prevented him from retrieving his error. Nero was proclaimed emperor, while Britannicus was kept in close confinement. In a dispute with Nero, Agrippina threatened to place Britannicus, who was then fourteen years of age, on the throne, upon which Nero caused him to be poisoned at a banquet. His funeral took place the same night. His body was burned, without any pomp, in the Campus Martius, amid a violent storm, which the people regarded as announcing the anger of the gods. It is said that Nero had caused the face of his victim, already blackened with the poison, to be painted white, but that the heavy rain washed off this artificial colour, and the gleam of the lightning revealed the crime which had been confided to the bosom of the night. According to some authorities, Britannicus was naturally characterized by the same feebleness of spirit as his father, and Nero corrupted and abused this youth. They also state, that Agrippina advised his death. Racine has immortalized the name of this young prince by one of his finest tragedies. (*Tacit., Ann.*, 11, 11.—*Id. ib.*, 12, 2.—*Id. ib.*, 12, 25, *et* 41.—*Id. ib.*, 13, 16.—*Encyclop. Americ.*, vol. 2, p. 275, *seqq.*—*Biogr. Univ.*, vol. 5, p. 627, *seqq.*)

Britomartis, a Cretan nymph, daughter of Jupiter and Charme, and a favourite companion of Diana. Minos, falling in love with her, pursued her for the space of nine months, the nymph at times concealing herself from him amid the trees, at times among the reeds and sedge of the marshes. At length, being nearly overtaken by him, she sprang from a cliff into the sea, where she was saved in the nets (δίκτυα) of some fishermen. The Cretans afterward worshipped her as a goddess, under the name of *Dictynna*, from the above circumstance, which was also assigned as the reason for the cliff from which she threw herself being called Dictæon. At the rites sacred to her, wreaths of pine or lentisk were used instead of myrtle, as a branch of the latter had caught her garments, and impeded her flight. Leaving Crete, Britomartis then sailed for Ægina in a boat: the boatman attempted to offer her violence, but she got to shore and took refuge in a grove on that island, where she became invisible (ἀφανής): hence she was worshipped in Ægina under the name of Aphæa. (*Callim., H. in Dian.*, 190, *seqq.*—*Diod. Sic.*, 5, 76.—*Anton.*, lib. 40.—*Pausan.*, 2,

30. — *Müller, Æginet.*, p. 164, *seqq.* — *Keightley's Mythology*, p. 131.)

Brixellum, a town of Italy, in Gallia Cispadana, northeast of Parma, where Otho slew himself when defeated. It is now *Bresello*. (*Tacit., Hist.*, 2, 33.)

Brixia, a city of Gallia Cisalpina, to the west of the Lacus Benacus, and southeast of Bergomum. It was the capital of the Cenomanni, as we learn from Livy (32, 30). Brixia is known to have become a Roman colony, but we are not informed at what period this event took place. (*Plin., H. N.*, 3, 19.) Strabo speaks of it as inferior in size to Mediolanum and Verona. (*Cramer's Anc. Italy*, vol. 1, p. 63.)

Bromius, an appellation given to Bacchus, from the noise with which his festivals were celebrated. It is derived from *βρέμω*, "*to roar.*"

Brontes, one of the Cyclopes. The name is derived from *βροντή*, "*thunder.*" (*Virg., Æn.*, 8, 425.)

Bructēri, a people of Germany, between the Amisia or *Ems*, and Lacus Flevus or *Zuyder Zee*. (*Tacit., Ann.*, 1, 51.)

Brundisium, or less correctly Brundusium, a celebrated city on the coast of Apulia, in the territory of the Calabri. By the Greeks it was called Βρεντέσιον, a word which, in the Messapian language, signified a stag's head, from the resemblance which its different harbours and creeks bore to the antlers of that animal. (*Strabo*, 282.—*Festus, s. v. Brundisium.* — *Stephan. Byz., s. v.* Βρεντέσιον.) It is not necessary to repeat the various accounts given by different writers respecting the foundation of this city; its antiquity is evident from the statement of Strabo, that Brundisium was already in existence, and under the government of its own princes, when the Lacedæmonian Phalanthus arrived with his colony in this part of Italy. It is recorded also to the honour of the Brundisians, that although this chief had been instrumental in depriving them of a great portion of their territory, they generously afforded him an asylum when he was exiled from Tarentum, and after his death erected a splendid monument to his memory. (*Strab.*, 282.—*Aristot., Polit.*, 5, 3.—*Justin*, 3, 4.) The situation of its harbour, so advantageous for communicating with the opposite coast of Greece, naturally rendered Brundisium a place of great resort, from the time that the colonies of that country had fixed themselves on the shores of Italy. Herodotus speaks of it as a place generally well known, when he compares the Tauric Chersonese to the Iapygian peninsula, which might be considered as included between the harbours of Brundisium and Tarentum (4, 99.) Brundisium soon became a formidable rival to Tarentum, which had hitherto engrossed all the commerce of this part of Italy (*Polyb., frag.* 11); nor did the facilities which it afforded for extending their conquests out of that country, escape the penetrating views of the Romans. Under the pretence that several towns on this coast had favoured the invasion of Pyrrhus, they declared war against them, and soon possessed themselves of Brundisium (*Zonar., Ann.*, 3), whither a colony was sent A.U.C. 508. (*Flor.*, 1, 20.—*Liv., Epit.*, 19.—*Vell. Paterc.*, 1, 14.) From this period the prosperity of this port continued to increase in proportion with the greatness of the Roman empire. Large fleets were always stationed there for the conveyance of troops into Macedonia, Greece, or Asia; and from the convenience of its harbour, and its facility of access from every other part of Italy, it became a place of general thoroughfare for travellers visiting those countries. When the rapid advance of Cæsar forced Pompey to remove the seat of war into Epirus, he was for some time blockaded by his successful adversary in Brundisium, before the return of his fleet enabled him to evacuate the place, and carry his troops over to the opposite coast. Cæsar describes accurately the works undertaken there by his orders for preventing the escape of his enemy. From his account we learn that the city possessed two harbours, one called the inner, and the other the outer, communicating by a very narrow passage. (*Cæs., Bell. Civ.*, 1, 25 — *Appian, B. C.*, 2, 49. — *Cic., Ep. ad Att.*, 9, 12, *seqq.*) Strabo considers the harbour of Brundisium as superior to that of Tarentum, for the latter was not free from shoals. (*Strab.*, 282.—Compare *Pigonati*, Mem. del riaprimento del *port. di Brindisi*, Nap., 4to, 1781.) It was at Brundisium that a convention was held for the purpose of arranging the existing differences between Augustus and Marc Antony. (*Dio Cassius*, 48.) Among the commissioners appointed by the former was Mæcenas, who was accompanied on the occasion by Horace. It was this journey which produced the humorous satire of Horace (1, 5), and which terminates with the poet's arrival at the place of his destination. Brundisium is now *Brindisi*. Here the Appian Way ended. (*Vid.* Appia Via. — *Cramers' Ancient Italy*, vol. 2, p. 303, *seqq.*)

Brutii, a people of Magna Græcia, in Italy, below Lucania. The origin which ancient historians have ascribed to the Brutii, or, as they are called by the Greeks, Βρέττιοι, is neither remote nor illustrious: they are generally looked upon as descended from some refugee slaves and shepherds of the Lucanians, who, having concealed themselves from pursuit in the forests and mountains with which this part of Italy abounds, became, in process of time, powerful from their numbers and ferocity. Their very name is said to indicate that they were revolted slaves; Βρεττίους γὰρ καλοῦσι ἀποστάτας, says Strabo, speaking of the Lucanians. This appellation the insurgents are supposed to have accepted as a term of defiance. (*Niebuhr, Rom. Hist.*, vol. 1, p. 51, *Cambridge transl.*) This savage race is represented as pouring forth to attack their Lucanian masters, and to molest the Grecian settlers on the coast of either sea; and so formidable had they at length rendered themselves, that the Lucani were compelled to acknowledge their independence, and to cede to them all the country south of the rivers Laus and Crathis. This advancement of the Brutii to the rank of an independent nation is supposed by Diodorus Siculus to have taken place about 397 years after the foundation of Rome. Dion, the Syracusan, was at this time prosecuting his undertaking against the younger Dionysius; and it is conceived that the hostilities of the Brutii were fomented by his means, in order to prevent the tyrant from deriving any aid from his Lucanian allies. (*Diod. Sic.*, 16, 15.—*Strabo*, 255.) The enterprising and turbulent spirit of this people was next directed against the Greek colonies; and, in proportion as these were rapidly declining, from jealousies and internal dissensions, and still more from luxury and indolence, their antagonists were acquiring a degree of vigour and stability which soon enabled them to accomplish their downfall. The Greek towns on the western coast, from being weaker and more detached from the main body of the Italiot confederacy, first fell into the hands of the Brutii. The principal cities of which this league was composed now became alarmed for their own security, and sought the aid of the Molossian Alexander against these dangerous enemies, with whom the Lucanians also had learned to make common cause. This prince, by his talents and valour, for a time checked the progress of these barbarians, and even succeeded in penetrating into the heart of their country; but after his death they again advanced, like a resistless torrent, and soon reduced the whole of the peninsula between the Laus and Crathis, with the exception of Crotona, Locri, and Rhegium. At this period, Rome, the universal foe of all, put an end at once to their conquests and independence. After sustaining several defeats, both the Lucanians and Brutii are said to have finally submitted to L. Papirius Cursor,

A.U.C. 480, which was two years after Pyrrhus had withdrawn his troops from Italy. (*Liv., Epit.*, 14.—*Polyb.*, 1, 6.) The arrival of Hannibal once more, however, roused the Brutii to exertion; they flocked eagerly to the victorious standard of that general, who was by their aid enabled to maintain his ground in this corner of Italy, when all hope of final success seemed to be extinguished. But the consequences of this protracted warfare proved fatal to the country in which it was carried on; many of the Brutian towns being totally destroyed, and others so much impoverished as to retain scarcely a vestige of their former prosperity. To these misfortunes was added the weight of Roman vengeance; for that power, when freed from her formidable enemy, too well remembered the support he had derived from the Brutii for so many years to allow their defection to pass unheeded. A decree was therefore passed, reducing this people to a most abject state of dependance: they were pronounced incapable of being employed in a military capacity, and their services were confined to the menial offices of couriers and letter-carriers. (*Strabo*, 251.—*Id.*, 253.)

Brutium, or Brutiorum Ager, the country occupied by the Brutii. (*Vid.* Brutii.)

Brutus, I. L. Junius, a celebrated Roman, the author, according to the Roman legends, of the great revolution which drove Tarquin the Proud from his throne, and which substituted the consular for the regal government. He was the son of Marcus Junius and of Tarquinia the second daughter of Tarquin. While yet young in years, he saw his father and brother slain by the order of Tarquin, and having no means of avenging them, and fearing the same fate to himself, he affected a stupid air, in order not to appear at all formidable in the eyes of a suspicious and cruel tyrant. This artifice proved successful, and he so far deceived Tarquin, and the other members of the royal family, that they gave him, in derision, the surname of Brutus, as indicative of his supposed mental imbecility. At length, when Lucretia had been outraged by Sextus Tarquinius, Brutus, amid the indignation that pervaded all orders, threw off the mask, and, snatching the dagger from the bosom of the victim, swore upon it eternal exile to the family of Tarquin. Wearied out with the tyranny of this monarch, and exasperated by the spectacle of the funeral solemnities of Lucretia, the people abolished royalty, and confided the chief authority to the senate and two magistrates, named at first prætors, but subsequently consuls. Brutus and the husband of Lucretia were first invested with this important office. They signalized their entrance upon its duties by making all the people take a solemn oath never again to have a king of Rome. Efforts nevertheless were soon made in favor of the Tarquins: an ambassador sent from Etruria, under the pretext of procuring a restoration of the property of Tarquin and his family, formed a secret plot for the overthrow of the new government, and the sons of Brutus became connected with the conspiracy. A discovery having been made, the sons of the consul and their accomplices were tried, condemned, and executed by the orders of their father, although the people were willing that he should pardon them. From this time Brutus sought only to die himself, and some months after, a battle between the Romans and the troops of Tarquin enabled him to gratify his wish. He encountered, in the fight, Aruns, the son of the exiled monarch; and with so much impetuosity did they rush to the attack, that both fell dead on the spot, pierced to the heart, each by the weapon of the other. The corpse of Brutus was carried to Rome in triumph. The consul Valerius pronounced a funeral eulogy over it, a statue of bronze was raised to the memory of the deceased in the Capitol, and the Roman females wore mourning for an entire year. (*Liv.*, 1, 56.—*Id.*, 2, 1, &c.—*Dion. Hal.*, 4, 15.—*Id.*, 6, 1, &c.—*Virg., Æn.*, 6, 822, *seqq.*)—Such is the legend of Brutus. "That Brutus procured the banishment of the Tarquins, in his capacity of Tribune of the Celeres, is demonstrated," observes Niebuhr, "by the *Lex tribunicia*. (*Pomponius, l. 2, D. de origine juris.*) From this source came the information that he bore that office: the lay which spoke of his feigned idiocy cannot have known anything of this, and was incompatible with it; the annalists combined the two. That poetical tale may have been occasioned by his surname; which yet may have had a very different meaning from the one there affixed to it. Brutus, in Oscan, meant a runaway slave: now it is easy enough to understand, that the partisans of the Tarquins may have called him such, and that, on the other hand, he and the Romans might not be sorry to let the nickname pass into vogue." (*Rom. Hist.*, vol. 1, p. 453, *Cambridge transl.*)—II. D. Junius, master of the horse A.U.C. 418, and consul A.U.C. 429. (*Liv.*, 8, 12, *et* 29.)—III. D. Junius, consul A.U.C. 615, obtained a triumph for his successes in Spain.—IV. M. Junius, father of the Brutus who was concerned in the assassination of Cæsar. He embraced the party of Marius, and was overcome by Pompey. After the death of Sylla, and the renewal of hostilities, he was besieged by Pompey in Mutina, who compelled him to surrender after a long resistance, and caused him to be put to death. He was brother-in-law to Cato by his wife Servilia. Brutus was an able lawyer, and wrote on the Civil Wars. (*Cic., Brut.*, 62.—*Id., Or.*, 2, 32.—*Id., pro Cluent.*, 51.)—V. Marcus Junius, son of the preceding, was by the mother's side nephew of M. Cato (Uticensis). He accompanied his uncle to Cyprus, A.U.C. 695, where the latter was sent by Clodius to annex that island to the Roman empire. It appears, however, that he did not copy the example of Cato's integrity; for, having become the creditor of the citizens of Salamis to a large amount, he employed one Scaptius, a man of infamous character, to enforce the payment of the debt, together with an interest four times exceeding the rate allowed by law. (*Cic. ad Att.*, 5, 21.—*Id. ib.*, 6, 1, *seqq.*) And when Cicero governed the province of Cilicia, to which Cyprus seems to have been annexed, Brutus wrote to him, and was supported by Atticus in his request, entreating him to give Scaptius a commission as an officer of the Roman government, and to allow him to employ a military force, to exact from the Salaminians the usurious interest which he illegally demanded. Cicero was too upright a magistrate to comply with such requests, but they were so agreeable to the practice of the times, that he continued to live on intimate terms with the man who could prefer them; and the literary tastes of Brutus were a recommendation which he could not resist; so that he appears soon to have forgotten the affair of Scaptius, and to have spoken and thought of Brutus with great regard. They both, indeed, were of the same party in politics, and Brutus actively exerted himself in the service of Pompey, although his own father had been put to death by the orders of that commander. Being taken prisoner in the battle of Pharsalia, he received his life from the conqueror. Before Cæsar set out for Africa to carry on war against Scipio and Juba, he conferred on Brutus the government of Cisalpine Gaul, and in that province Brutus accordingly remained, and was actually holding an office under Cæsar, while his uncle Cato was maintaining the contest in Africa, and committed suicide rather than fall alive into the hands of the enemy. His character, however, seems to have been greatly improved since his treatment of the Salaminians, for he is said to have governed Cisalpine Gaul with great integrity and humanity. In the year 708 he returned to Rome, but afterward set out to meet Cæsar on his return from Spain, and in an interview which he had with him, at Nicæa, pleaded the cause of Deiotarus, tetrarch of Galatia, with such warmth

and freedom, that Cæsar was struck by it, and was reminded of what he used frequently to say of Brutus, that, what his inclinations might be, made a very great difference; but that, whatever they were, they would be nothing lukewarm. It was about this time also that Brutus divorced his first wife, Appia, daughter of Appius Claudius, and married the famous Porcia, his cousin, the daughter of Cato. Soon after he received another mark of Cæsar's favour (*Plut., Vit. Brut.*, c. 7. —*Dio Cass.*, 44, 12), in being appointed Prætor Urbanus, A.U.C. 709; and he was holding that office when he resolved to become the assassin of the man whose government he had twice acknowledged by consenting to act in a public station under it. He was led into the conspiracy, it is said, by Cassius, who sought at first by writing, and afterward by means of his wife Junia, the sister of Brutus, to obtain his consent to become an accomplice; and Plutarch informs us, that when the attack was made on Cæsar in the senate-house, the latter resisted and endeavoured to escape, until he saw the dagger of Brutus pointed against him, when he covered his head with his robe and resigned himself to his fate. After the assassination of Cæsar, the conspirators endeavoured to stir up the feelings of the people in favour of liberty; but Antony, by reading the will of the dictator, excited against them so violent a storm of odium, that they were compelled to flee from the city. Brutus retired to Athens, and used every exertion to raise a party there among the Roman nobility. Obtaining possession, at the same time, of a large sum of the public money, he was enabled to bring to his standard many of the old soldiers of Pompey who were scattered about Thessaly. His forces daily increasing, he soon saw himself surrounded by a considerable army, and Hortensius, the governor of Macedonia, aiding him, Brutus became master in this way of all Greece and Macedonia. He went now to Asia and joined Cassius, whose efforts had been equally successful. In Rome, on the other hand, the triumvirs were all powerful; the conspirators had been condemned, and the people had taken up arms against them. Brutus and Cassius returned to Europe to oppose the triumvirs, and Octavius and Antony met them on the plains of Philippi. In this memorable conflict Brutus commanded the right wing of the republican army, and defeated the division of the enemy opposed to him, and would in all probability have gained the day, if, instead of pursuing the fugitives, he had brought succours to his left wing, commanded by Cassius, which was hard pressed and eventually beaten by Antony. Cassius, upon this, believing everything lost, slew himself in despair. Brutus bitterly deplored his fate, styling him, with tears of the sincerest sorrow, "the last of the Romans." On the following day, induced by the ardour of the soldiers, Brutus again drew up his forces in line of battle, but no action took place, and he then took possession of an advantageous post, where it was difficult for an attack to be made upon him. His true policy was to have remained in this state, without hazarding an engagement, for his opponents were distressed for provisions, and the fleet that was bringing them supplies had been totally defeated by the vessels of Brutus. This state of things, however, was unknown to the latter, and, after an interval of twenty days, he hazarded a second battle. Where he himself fought in person, he was still successful; but the rest of his army was soon overcome, and the conflict ended in a total defeat of the republican army. Escaping with only a few friends, he passed the night in a cave, and, as he saw his cause irretrievably ruined, ordered Strato, one of his attendants, to kill him. Strato refused for a long time to perform the painful office; but, seeing Brutus resolved, he turned away his face, and held his sword while Brutus fell upon it. He died in the forty-third year of his age, B.C. 42.—A great deal of false glare has been thrown round the character of Brutus. That he was a stern and consistent patriot throughout the whole of his career, the sketch which we have given of his movements prior to the assassination of Cæsar most clearly disproves. Why hold office under one who was trampling upon the liberties of his country? Why require so much solicitation before engaging in the conspiracy? Was he not aware that Cæsar was a usurper? — this would show a miserable want of penetration. Or did he prefer security to danger?—where was the Roman patriot in this? The truth is, Brutus, notwithstanding all that has been said of him, was but a tardy patriot. His motives towards the close of his career were no doubt pure enough, but he ought to have had nothing to do with Cæsar the moment that general began to act with treason towards his country.—As a student and man of letters, the character of Brutus appears to more advantage than as a patriot. He was remarkable for literary application, usually rising with this view long before day, and it is said that, on the evening previous to a battle, while his army was in a state of anxious suspense and alarm, he calmly occupied himself in his tent with writing an abridgment of the history of Polybius.—One of the most singular circumstances in the life of Brutus is that of the so-called apparition, which it is said appeared to him, on one occasion, in his tent at midnight. "Who art thou?" inquired Brutus. "Thy evil genius," replied the phantom; "we will meet again at Philippi." And so it happened. The spirit re-appeared on the eve of the second battle of Philippi! We have here either an illusion on the part of Brutus, or a trick played off by some partisan of Antony's, in order to discourage and depress the republican commander, or, what is most likely of all, a tale utterly untrue. (*Plut., Vit. Brut.* — *Encyclop. Metropl., Div.* 3, vol. 2, p. 274, *seqq.*)

Bryges, a people of Thracian origin, living at one time in Macedonia. They afterward crossed into Asia, where their name was changed to Phryges. (*Vid.* Phrygia.)

Bubasticus Fluvius (Βουβαστικὸς ποταμός, *Ptol.*), a name sometimes given to the easternmost arm of the Nile, from the circumstance of its passing by the city of Bubastis. (*Vid.* Bubastis.)

Bubastis (or Bubastus), a city of Egypt, in the eastern part of the Delta, and the capital of the Bubastitic nome. This city is called in scripture Phi-Beseth, which is now altered into *Basta*. It was situated on a canal leading from the Pelusiac mouth of the Nile to the canal of Trajan. The Pelusiac branch was sometimes called, from this city, the Bubastic. Bubastis was remarkable also as being the place where great numbers assembled to celebrate the festival of the goddess Bubastis, who had a splendid temple here. More than 70,000 persons were accustomed to meet here on these occasions. The custom had ceased, however, in the time of Herodotus. This was the place, also, where the sacred cats were interred. Jablonski (*Panth. Ægypt.*, 3, 3. — *Voc. Ægypt.*, p. 53) explains the name Bubastis to mean, "*she who bares*," or "*uncovers*," or "*she who multiplies her aspects*." This appellation suited very well, therefore, the goddess of the new or increasing moon, for such Bubastis, the Egyptian deity, in reality was. Hence, too, we see why Herodotus says, that the name "Bubastis," in the Egyptian tongue, was equivalent to "Artemis," or Diana, in Greek (ἡ δὲ Βούβαστις, κατὰ Ἑλλάδε γλῶσσαν, ἐστὶ Ἄρτεμις. *Herod.*, 2, 137).

Bucephăla, a city of India, near the Hydaspes, built by Alexander in honour of his favourite horse Bucephalus. It is supposed to have been situated somewhere on the road between *Attock* and *Lahaur*. (*Curt.*, 9, 3.—*Justin*, 12, 8.)

Bucephălus, a horse of Alexander's, so called either because his head resembled that of an ox (βοὸς κεφαλή), or because he had the mark of an ox's head

impressed upon his flank; or, according to another account, because he had a black mark upon his head resembling that of an ox, the rest of his body being white. Plutarch gives an account of the mode in which Bucephalus came into the hands of Alexander. The horse had been offered for sale to Philip, the prince's father, by a Thessalian, but had proved so unmanageable that the monarch refused to purchase, and ordered it to be taken away. Alexander thereupon expressing his regret that they were losing so fine a horse for want of skill and spirit to manage it, Philip agreed to pay the price of the steed if his son would ride it. The prince accepted the offer, and succeeded in the attempt. Bucephalus, after this, would allow no one but Alexander to mount him, and he accompanied the monarch in all his campaigns. In the battle with Porus, he received, according to the same authority, several wounds, of which he died not long after. A writer, however, quoted by the same Plutarch, states that he died of age and fatigue, being thirty years old. Arrian also (*Exp. Al.*, 5, 19) expressly confirms this last account: *ἀπέθανεν αὐτοῦ, οὐ βληθεὶς πρὸς οὐδενὸς, ἀλλ' ἀπὸ καύματός τε καὶ ἡλικίας· ἦν γὰρ ἀμφὶ τὰ τριάκοντα ἔτη.* Alexander, upon this occasion, showed as much regret as if he had lost a faithful friend and companion. He built a city near the Hydaspes, which he called Bucephala, after the name of his steed. (*Plut., Vit. Alex.*, 61.—*Plin.*, 6, 20.—*Ptol.*, 7, 1.—*Diod. Sic.*, 17, 95.)

Bucolĭcum, one of the mouths of the Nile, situate between the Sebennytic and Mendesian mouths. It is the same with the Phatnetic. (*Herod.*, 2, 17.)

Bulis, I. a town of Phocis, on the shore of the Sinus Corinthiacus, southeast of Anticyra. The town was situate on a hill, only seven stadia from its port, which is doubtless the same as the Mychos of Strabo, and the Naulochus of Pliny (4, 3). Pausanias seems to assign Bulis to Bœotia (10, 37), but Steph. Byz., Pliny, and Ptolemy (p. 87), to Phocis. (*Cramer's Anc. Greece*, vol. 2, p. 158.)—II. A Lacedæmonian, given up to Xerxes, along with his countryman Sperthias, to atone for the conduct of the Spartans in putting the king's messengers to death. The king, however, refused to retaliate. (*Herod.*, 7, 134, &c.)

Bullatius, a friend of Horace's, who was roaming abroad for the purpose of dispelling his cares. The poet addressed an epistle to him, in which he instructs him that happiness does not depend upon climate or place, but upon the state of one's own mind. (*Horat., Epist.*, 1, 11.)

Bupălus, a sculptor and architect, born in the island of Chios, and son of Anthermus, or rather Archennus. (*Vid.* Anthermus.) He encountered the animosity of the poet Hipponax (*Callim., Fragm.* 90, p. 460, *ed. Ernest.*), the cause of which is said to have been the refusal of Bupalus to give his daughter in marriage to Hipponax, while others inform us that it was owing to a statue made in derision of the poet by Bupalus. (*Welcker, Fragm. Hippon.*, 12.) The satire and invective of the bard were so severe, that, according to one account, Bupalus hung himself in despair. (*Horat., Epod.*, 6, 14.—*Acron. ad Horat., l. c.*—*Plin.*, 36, 5.) As Hipponax flourished in the reign of Darius (*Proclus, ad fin., Hephæst.*, p. 380, *ed. Gaisf.*), Bupalus must have been living not only in Olymp. 58, but also very probably in Olymp. 64. His brother's name was Athenis. In addition to the statue which Bupalus made in derision of Hipponax, other works are mentioned by Pliny (*l. c.*) as the joint productions of the two brothers. (*Sillig, Dict. Art., s. v.*)

Buphonĭa, a festival in honour of Jupiter at Athens. The legend connected with this festival is a singular one. Among the laws given by Triptolemus to the Athenians, three more especially remarkable were: "Reverence your elders—Honour the gods by offerings of the first fruits.—Hurt not the labouring beast," i. e., the beast employed in agriculture. The first who offended against this last command was a person named Thaulon, who, at the feast of *Ζεὺς Πολιεύς*, observing a steer eating the sacred *πόπανον* on the altar, took up an axe and slew the trespasser. The expiation-feast (*Βουφόνια*), instituted for the purpose of atoning for this involuntary offence, it was found afterward expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife, with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpener of the axe and knife: the sharpener of the knife casts it upon the person delivering it to the feller of the beast: the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea. (*Aristoph., Nub.*, 945. — *Mitchell, ad Aristoph., l. c.* — *Creuzer, Symbolik*, vol. 4, p. 123, *seq.*)

Buprasĭum, a city of Elis. It was the first town on the Elean side of the Larissus, and is often mentioned by Homer as one of the chief cities of the Epeans. (*Il.*, 2, 615.—*Il.*, 11, 755.)

Bura, one of the twelve original Achæan cities, as we learn from Herodotus (1, 146), which stood at first close to the sea; but having been destroyed, with the neighbouring town of Helice, by a terrible earthquake and inundation, the surviving inhabitants rebuilt it afterward, about forty stadia from the coast, and near the small river Buraicus. (*Paus.*, 7, 25.—*Strabo*, 386.)

Buraĭcus, I. an epithet applied to Hercules, from his temple near Bura.—II. A river of Achaia, near the town of Bura. (*Pausan.*, 7, 25.)

Burgundi, a German nation, one of the principal branches of the Vandals. They can be traced back to the country between the Viadrus (*Oder*) and the Vistula, in what is now the *New Mark*, and the southern part of *West Prussia*. They were distinguished from the other Germans by living together in villages, *burgen*, whence, according to some, they received the name of *Burgundi*. Others, however, derive the name from *Gunt*, "combat," as alluding to the warlike character of the race, and make *Burgundi* mean "the lance of war." (*Malte-Brun, Dict. Geogr.*, p. xiii., *Vocab. de mots generiques.*) Their dwelling in villages, and not leading, like the rest of the Germans, a wandering life, is the reason why they retained possession of their country much longer than the neighbouring Goths and Vandals, till, at length, they were no longer able to withstand the Gepidæ, who pressed in upon them from the mouths of the Vistula. In consequence of the loss of a great battle with the Gepidæ, they emigrated to Germany, where they advanced to the region of the Upper Rhine, and settled near the Alemanni. From these they took a considerable tract of country, and lived in almost continual war with them. In the beginning of the fifth century, with other German nations, they passed over into Gaul. After a long struggle, and many losses, they succeeded in possessing themselves of the southeastern part of this country by a contract with the Romans. A part of Switzerland, Savoy, Dauphiny, Lionnais, and Franche-Conté, belonged to their new kingdom, which, even in the year 470, was known by the name of Burgundy. The seat

of government seems to have been sometimes Lyons (Lugdunum), and sometimes Geneva.—By their old constitution, they had kings, called *hendinos*, whom they chose and deposed at their pleasure. If any great calamity befell them, as a failure of the crops, a pestilence, or a defeat, the king was made responsible for it, and his throne was given to another, from whom they hoped for better times. Before their conversion to Christianity (which happened after their settlement in Gaul), they had a high-priest called *Sinestus*, whose person was sacred, and whose office was for life. The trial by combat even then existed among them, and was regarded as an appeal to the judgment of God.—Continually endeavouring to extend their limits, they became engaged in a war with the Franks, by whom they were at last completely subdued, under the son of Clovis, after Clovis himself had taken Lyons. They still preserved their constitution, laws, and customs for a time. But the dignity of king was soon abolished, and, under the Carlovingians, the kingdom was divided into provinces, which, from time to time, shook off their dependance. Their later movements belong to modern history. (*Claud., Mamert. Paneg. Maximian.*, c. 5.—*Hadrian, Vales. Rer. Franc.*, 1, p. 50.—*Jornand., de Regnor. Success.*, p. 54.—*Id., de reb. Get.*, p. 98.—*Paul. Warnefr. de gest. Longob.*, 3, 3.—*Encyclop. Americ.*, vol. 2, p. 329.)

Busīris, a king of Egypt, son of Neptune and Lysianassa, daughter of Epaphus, or (as Plutarch states, from the Samian Agatho), of Neptune and Anippe, daughter of the Nile. (*Plut., Parall.*, p. 317.) This king, in consequence of an oracle, offered up strangers on the altar of Jupiter: for Egypt having been afflicted with a dearth for nine years, a native of Cyprus, named Thrasius, a great soothsayer, came thither, and said that it would cease if they sacrificed a stranger every year to Jupiter. Busiris sacrificed the prophet himself first of all, and then continued the practice. When Hercules, in the course of his wanderings, came into Egypt, he was seized and dragged to the altar; but he burst his bonds, and slew Busiris, his son Amphidamas, and his herald Chalbes. (*Apollod.*, 2, 5, 11.)—Now who was this Busiris?—We have here a question to which the ancients themselves gave very different answers. Isocrates, in defending the memory of the Egyptian monarch, pretends that he lived two centuries before Perseus, and, consequently, long anterior to Hercules. (*Isocr., Busir.*, c. 15.) Other writers have made mention of from three to five kings of Egypt bearing this same name. (*Heyne, ad Apollod., l. c.—Sturz., ad Pherecyd.*, p. 141.—Compare *Theon., Progymn.*, c. 6.—*Syncell., Chron.*, p. 152.—*Interpret. ad Diod.*, 1, 88.) Herodotus contradicts the common tradition, and seeks to free the Egyptians from the reproach of having offered up human victims. He may be right as regards the times immediately preceding the period when he himself flourished, since it is well known that King Amasis abolished human sacrifices at Heliopolis, and great changes took place also after the Persian conquest. Still, however, numerous scenes and images delineated in the temples and sepulchres of Egypt, speak but too plainly for the existence of this frightful custom in earlier times. (*Costaz, Descript. de l'Eg.*, vol. 1, c. 9, p. 401.—*Guigniaut, planche* xliv.—Compare *Manetho, ap. Porphyr. de Abstin.*, 2, 55.—*Plut., de Is. et Os.*, p. 556, *ed. Wyttenb.*—*Plut., de Malign. Herod.*, p. 857.) According to Eratosthenes, as cited by Strabo (802), Egypt never had a king named Busiris, but the whole superstructure of fable erected upon this name has no other origin than the odious inhospitality of the inhabitants of the Busiritic nome. We have here, without doubt, a glimpse of the truth, which is fully revealed to us by Diodorus Siculus. According to this writer, or, rather, the tradition collected by him, the kings of Egypt immolated in earlier times, on the tomb of Osiris, men of the same colour with Typhon, that is, *red-haired*. (*Diod. Sic.*, 1, 88.) They sacrificed also cattle of this same hue, a circumstance that reminds us of the red heifer mentioned in scripture (*Numb.*, 19, 2.—Compare *Spencer, de Legibus Hebr. ritual.*, 15, p. 489, *ed. Pfaff.*—*Witsius, Ægyptiac.*, 2, 8). Now, continues Diodorus, these red-haired persons were almost always strangers, few of the Egyptians being found with hair of that colour; and hence arose the fable of human sacrifices by Busiris. In fact, expressly adds this writer, Busiris is not the name of a king, but means, in the Ægyptian language, "the tomb of Osiris." We have here, then, a solution of the whole legend. The fettered Hercules is the sun in the winter season, enfeebled and in the hands of his enemy. He is about to become the prey of the tomb (the victim of Busiris); but, on a sudden, resumes his strength, breaks his fetters, and triumphs over gloom and darkness.—But why sacrifice victims of the peculiar colour mentioned above? Possibly we have here a traditionary allusion to the shepherd race, the red-haired, blue-eyed strangers, who once overran the land, and whose cruel devastations well entitled them to be identified, in a degree, with Typhon, the spirit of all evil.—Jablonski (*Voc. Ægypt.*, p. 54) and Zoega (*de Obelisc.*, p. 288) explain the word Busiris through the Coptic *Be-Ousiri*, i. e., "the tomb of Osiris," in accordance with the remark of Diodorus mentioned above. Champollion, on the other hand, writes the word *Pousiri*, and sees in it only the name of Osiris, preceded by the article. He condemns, at the same time, as altogether absurd, the etymology given by many of the Greeks, namely, Βοῦς and Ὄσιρις. (Compare *Steph. Byz., s. v.*) Agreeing with him on this latter point, we must nevertheless regard the explanation of Diodorus, which he also rejects, as entitled to great weight. Plutarch, moreover (*de Is. et Os.*, c. 21), says expressly, that Βούσιρις is the same as Ταφόσιρις, which he derives, in consequence, from τάφος, "*a tomb*," and Ὄσιρις. (*Creuzer, Symbolik*, vol. 1, p. 353, *seqq.*—*Guigniaut*, vol. 1, pt. 2, p. 848, *seqq.*)—II. There were three or four cities of this name in ancient Egypt, the most celebrated of which is placed by Herodotus in the centre of the Delta. It had a magnificent temple of Isis. (*Herod.*, 2, 59.—Compare *Strab.*, 802.—*Diod. Sic.*, 1, 85, *et* 88.—*Wesseling, ad Diod., l. c.*—*Champollion, l'Egypte sous les Pharaons*, vol. 1, p. 365; vol. 2, p. 42, &c.) It is worthy of remark, that these were all sepulchral cities. (*Guigniaut, l. c.*)

Butes, I. one of the descendants of Amycus, king of the Bebryces, very expert in the combat of the cestus. He was one of the Argonauts, and leaped overboard in order to swim to the island of the Sirens, but Venus caught him up and conveyed him to Lilybæum in Sicily. Here she became by him the mother of Eryx. (*Apoll. R.*, 4, 912.—*Virg., Æn.*, 5, 372.)—II. A son of Pandion king of Athens, and brother of Erechtheus. The father divided his offices between his two sons, giving Erechtheus his kingdom, and Butes the priesthood of Minerva and Neptune Erichthonius. Butes married Chthonia, the daughter of his brother, and the sacerdotal family of the Butadæ deduced their lineage from him. (*Apollod.*, 3, 15, 1.)—III. An armour-bearer to Anchises, and afterward to Ascanius. Apollo assumed his shape when he descended from heaven to encourage Ascanius to fight. Butes was killed by Turnus. (*Virg., Æn.*, 9, 647; 12, 632.)

Buthrōtum, a town of Epirus, opposite Corcyra. It was originally a small village, but was subsequently fortified by the Romans, in order to keep in subjection the inhabitants of the interior, and became a place of great consequence. Virgil makes Helenus to have reigned here. (*Æn.*, 3, 295, *seqq.*) Stephanus Byzantinus derives the name from an ox (βοῦς) having broken loose at this place when about being sacrificed. (*Cramer's Anc. Greece*, vol. 1, p. 107.)

Butus, a city of Egypt, at the Sebennytic mouth of the Nile, or, rather, on the southern shore of the Butus Lacus, the outlet from which into the sea is formed by the Ostium Sebennyticum. It was famed for its temples of Apollo, Diana, and Latona, that is, of Egyptian deities supposed to coincide with these. The temple of Latona had a celebrated oracle connected with it, and the goddess had also an annual festival here, which was one of the most numerously attended in Egypt. The shrine of the goddess, according to Herodotus, was of one solid stone, having equal sides, each side forty cubits long. It was brought from a quarry in the isle of Philæ, near the cataracts, on rafts, for the distance of 200 leagues, to its destined station, and seems to have been the heaviest weight ever moved by human power. It employed many thousand men for three years in its transportation. The modern *Kom-Kasir* is thought to correspond to the ancient city. Schlichthorst, however, gives the modern name of the ancient site as *El-Bueib*. (*Herod.*, 2, 59, et 63.—*Plin.*, 5, 10.)

Byblus, a town of Phœnicia, nearly midway between Tripolis and Berytus. Stephanus of Byzantium calls it a very ancient city, but this expression suits better an earlier place, called Palæobyblus. The name Byblus itself shows very plainly that the founders of the place were Greeks, and merely took the inhabitants of Palæobyblus to reside with them. The influence of Grecian customs here is also shown by the worship of Adonis, to whom a temple was consecrated in this city, and the river called after whom was in the neighbourhood of this place. Byblus did not lie directly on the coast, but on a height at some distance from it. The modern name is *Esbile*, or, according to the Frank pronunciation, *Dschibile*. The appellation *Zebelet* occurs already in Phocas. (*Joh. Phoc.*, c. 5.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 383.)

Byrsa, the citadel of Carthage. The story commonly told about the origin of its name is as follows: When Dido came to Africa, she bought of the inhabitants as much land as could be encompassed by a bull's hide. After the agreement, she cut the hide in small thongs, and enclosed a large piece of territory, on which she built a citadel, which she called Byrsa (*βόρσα, a hide*). This, however, is a mere fable of the Greeks. The name is derived from the Punic term *Basra*, "a fortification," "a citadel," the sibilant being transposed. (*Gesen., Phœn. Mon.*, p. 420.—Compare *Heyne, ad Virg., Æn.*, 1, 367.—*Valck., Opusc.*, vol. 1, p. 103.)

Byzacium, a district of Africa Propria, lying above the Syrtis Minor. The Carthaginians were the possessors of it, and for a long time allowed no Roman vessels to navigate the coast below the Hermean promontory, fearful lest their enemies might be tempted to seize what formed the granary of Carthage. This district was originally distinct from what was termed Emporiæ, which lay below it. Afterward, however, they became united into one, and the territory of Byzacium was extended upward as far as the river Bagradas, thus forming the Byzacena Provincia. (*Plin.*, 5, 4.—*Liv.*, 29, 25.—*Polyb.*, 1, 82.—*Id.*, 3, 23.—*Id., Excerpt. Leg.*, 118.)—Gesenius deduces the name Byzacium (Bizacium, Βυσσακῖτις, *Polyb.*) from the Punic *Byt saki*, "an irrigated region." (*Phœn. Mon.*, p. 420.) Hamaker, less correctly, from *Beth saki*, "the abode of irrigation." (*Miscell. Phœn.*, p. 234.)

Byzantium, a celebrated city of Thrace, on the shore of the Thracian Bosporus, called at a later period Constantinopolis, and made the capital of the eastern empire of the Romans. It was founded by a Dorian colony from Megara, or, rather, by a Megarian colony in conjunction with a Thracian prince. For Byzas, whom the city acknowledged, and celebrated in a festival as its founder, was, according to the legend, a son of Neptune and Ceroessa the daughter of Io, and ruled over all the adjacent country. The meaning of the myth would appear to be, that a Thracian prince having united himself in marriage with a Grecian female, founded the city, with the aid of a Greek colony, and gave the place a name derived from his own. (*Scymn.*, 715.—*Euseb., Chron.*, Ol. 30, 2.—*Steph. Byz., s. v.*—*Eustath. ad Dion. Perieg.*, 803.—*Dionys. Byzant.*, p. 5.—*Geogr. Gr. Min.*, vol. 3.) The early commerce of Megara was directed principally to the shores of the Propontis, and this people had founded Chalcedon seventeen years before Byzantium, and Selymbria even prior to Chalcedon. (*Herod.*, 4, 144.—*Scymn.*, 714.) When, however, their trade was extended still farther to the north, and had reached the shores of the Euxine, the harbour of Chalcedon sank in importance, and a commercial station was required on the opposite side of the strait. This station was Byzantium. The appellation of "blind men," given to the Chalcedonians by the Persian general Megabyzus (*Herod.*, 4, 144), for having overlooked the superior site where Byzantium was afterward founded, does not therefore appear to have been well merited. As long as Chalcedon was the northernmost point reached by the commerce of Megara, its situation was preferable to any offered by the opposite side of the Bosporus, because the current on this latter side runs down from the north more strongly than it does on the side of Chalcedon, and the harbour of this city, therefore, is more accessible to vessels coming from the south. On the other hand, Byzantium was far superior to Chalcedon for the northern trade, since the current that set in strongly from the Euxine carried vessels directly into the harbour of Byzantium, but prevented their approach to Chalcedon in a straight course. (*Polyb.*, 4, 43.) The harbour of Byzantium was peculiarly favoured by nature, being deep, capacious, and sheltered from every storm. The current of the Euxine swept vessels into it without the aid of sail or oars, and it also brought thither various kinds of fish that afforded a lucrative article of commerce. From its shape, and the rich advantages thus connected with it, the harbour of Byzantium obtained the name of *Chrysoceras*, or "the Golden Horn," which was also applied to the promontory or neck of land that contributed to form it. (*Plin.*, 4, 11.—*Amm. Marcell.*, 22, 8.) And yet, notwithstanding all these advantages, Byzantium remained for a long time an inconsiderable place. The declining commerce of Megara, and the character which Byzantium still sustained of being a half-barbarian place, may serve to account for this. At a subsequent period the Milesians sent hither a strong colony, and so altered for the better the aspect of things, that they are regarded by some ancient writers as the founders of the city itself. (*Vell. Paterc.*, 2, 15.) When, at a later day, the insurrection of the Asiatic Greeks had been crushed by Darius, and the Persian fleet was reducing to obedience the Greek cities along the Hellespont and Propontis, the Byzantines, together with a body of Chalcedonians, would not wait for the coming of the Persians, but, leaving their habitations, and fleeing to the Euxine, built the city of Mesembria on the upper coast of Thrace. (*Herod.*, 6, 33.) The Persians destroyed the empty city, and no Byzantium for some time thereafter existed. This will explain why Scylax, in his Periplus, passed by Byzantium in silence, while he mentions all the Grecian settlements in this quarter, and among them even Mesembria itself. Byzantium re-appeared after the overthrow of Xerxes, some of the old inhabitants having probably returned, and here Pausanias, the commander of the Grecian forces, took up his headquarters. He gave the city a code of laws, and a government modelled, in some degree, after the Spartan form, and hence he was regarded by some as the true founder of the city. (*Justin*, 9, 1.) The Athenians succeeding to the hegemony, Byzantium fell under their control, and received so many im-

portant additions from them, that Ammianus Marcellinus, in a later age, calls it an Attic colony (22, 8). The city, however, was a Doric one, in language, customs, and laws, and remained so even after the Athenians had the control of it. The maintenance of this military post became of great importance to the Greeks during their warfare with the Persians in subsequent years, and this circumstance, together with the advantages of a lucrative and now continually increasing commerce, gave Byzantium a high rank among Grecian cities. After Athens and Sparta had weakened the power of each other by national rivalry, and neither could lay claim to the empire of the sea, Byzantium became an independent city, and turned its whole attention to commerce. Its strong situation enabled it, at a subsequent period, to resist successfully the arms of Philip of Macedon; nor did Alexander, in his eagerness to march into Asia, make any attempt upon the place. It preserved also a neutral character under his successors. The great evil to which the city of Byzantium was exposed came from the inland country, the Thracian tribes continually making incursions into the fertile territory around the place, and carrying off more or less of the products of the fields. The city suffered severely also from the Gauls; being compelled to pay a yearly tribute, amounting at least to eighty talents. After the departure of the Gauls it again became a flourishing place, but its most prosperous period was during the Roman sway. It had thrown itself into the arms of the Romans as early as the war against the younger Philip of Macedon, and enjoyed from this people not only complete protection, but also many valuable commercial privileges. It was allowed, moreover, to lay a toll on all vessels passing through the straits, a thing which had been attempted before without success, and this toll it shared with the Romans. (*Strabo*, 320. — *Herodian*, 3, 1.) But the day of misfortune at length came. In the contest for the empire between Severus and Niger, Byzantium declared for the latter, and stood a siege in consequence, which continued long after Niger's overthrow and death. After three years of almost incredible exertions, the place surrendered to Severus. The few remaining inhabitants whom famine had spared were sold as slaves, the city was razed to the ground, its territory given to Perinthus, and a small village took the place of the great commercial emporium. Repenting soon after of what he had done, Severus rebuilt Byzantium, and adorned it with numerous and splendid buildings, which in a later age still bore his name, but it never recovered its former rank until the days of Constantine. (*Herodian*, 3, 6. — *Dio Cass.*, 74, 10.—*Spartian., Caracall.*, c. 1.—*Zosimus*, 2, 30. — *Suidas, s. v.* Σεβῆρος. — *Treb. Pollio, Gallien.*, c. 6.—*Claud.*, c. 9.)—Constantine had no great affection for Rome as a city, nor had the inhabitants any great regard for him. He felt the necessity, moreover, of having the capital of the empire in some more central quarter, from which the movements of the German tribes on the one hand, and those of the Persians on the other, might be observed. He long sought for such a locality, and believed at one time that he had found it in the neighbourhood of the Sigæan promontory, on the coast of Troas. He had even commenced building here, when the superior advantages of Byzantium as a centre of empire attracted his attention, and he finally resolved to make this the capital of the Roman world. For a monarchy possessing the western portion of Asia, and the largest part of Europe, together with the whole coast of the Mediterranean Sea, nature herself seemed to have destined Byzantium as a capital. Constantine's plan was carried into rapid execution. The ancient city had possessed a circuit of forty stadia, and covered merely two hills, one close to the water, on which the Seraglio at present stands, and another adjoining it, and extending towards the interior to what is now the *Besestan*, or great market. The new city, called *Constantinopolis*, or "City of Constantine," was three times as large, and covered four hills, together with part of a fifth, having a circuit of somewhat less than fourteen geographical miles. Every effort was made to embellish this new capital of the Roman world; the most splendid edifices were erected, an imperial palace, numerous residences for the chief officers of the court, churches, baths, a hippodrome; and inhabitants were procured from every quarter. Its rapid increase called, from time to time, for a corresponding enlargement of the city, until, in the reign of Theodosius II., when the new walls were erected (the previous ones having been thrown down by an earthquake), Constantinople attained to the size which it at present has. (*Zonaras*, 13, 23.) Chalcondylas supposes the walls of the city to be 111 stadia in circumference; Gyllius, about thirteen Italian miles; but, according to the best modern plans of Constantinople, it is not less than 19,700 yards. The number of gates is twenty-eight; fourteen on the side of the port, seven towards the land, and as many on the Propontis. The city is built on a triangular promontory, and the number of hills which it covers is seven. Besides the name of *Constantinopolis*, or *Constantinoù polis* (Κωνσταντίνου πόλις), this city had also the more imposing one of *New Rome* (Νέα Ῥώμη), which, however, gradually fell into disuse. At the present day, the peasants in the neighbourhood, while they repair to Constantinople, say in vulgar Greek that they are going *es tan bolin* (i. e., ἐς τὴν πόλιν), "to the city," whence has arisen the Turkish name of the place, namely, *Stamboul*. The more polished or less barbarous inhabitants, however, frequently call it *Constantinia*. It is easy to recognise in the vulgar Greek of the peasantry, as just given, the remains of the ancient Doric. (*Mannert, Geogr.*, vol. 7, p. 154, *seqq.*) For an account of the Byzantine empire, consult the succeeding article, at the end of which also will be found some remarks on the Byzantine historians, as they have been denominated. — Constantinople was taken by Mohammed II., on the 29th May, A.D. 1453.

Byzantīnum imperĭum. The Byzantine, or Eastern Roman Empire, comprehended at first, in Asia, the country on this side of the Euphrates, the coasts of the Black Sea, and Asia Minor; in Africa, Egypt; and in Europe, all the countries from the Hellespont to the Adriatic and Danube. This survived the Western Empire 1000 years, and was even increased by the addition of Italy and the coasts of the Mediterranean. It commenced in 395, when Theodosius divided the Roman empire between his two sons, Arcadius and Honorius. The Eastern Empire fell to the elder, Arcadius, through whose weakness it suffered many misfortunes. During his minority Rufinus was his guardian and minister, between whom and Stilicho, the minister of the Western Empire, a fierce rivalry existed. The Goths laid waste Greece. Eutropius, the successor, and Gainas, the murderer, of Rufinus, were ruined by their own crimes. The latter lost his life in a civil war excited by him (A.D. 400). Arcadius and his empire were now ruled by his proud and covetous wife Eudoxia, till her death (A.D. 404). The Isaurians and the Huns wasted the provinces of Asia, and the country along the Danube. Theodosius, the younger, succeeded his father (A.D 408), under the guardianship of his sister Pulcheria. Naturally of an inferior mind, his education had made him entirely imbecile, and unfit for self-command. Pulcheria, who bore the title of Augusta, administered the kingdom ably. Of the Western Empire, which had been ceded to Valentinian, Theodosius retained Western Illyria. The Greeks fought with success against the King of the Persians, Varanes. The kingdom of Armenia, thrown into confusion by internal dissensions, and claimed at

the same time by the Romans and the Persians, became now an apple of contention between the two nations (A.D. 440). Attila laid waste the dominions of Theodosius, and obliged him to pay tribute. After the death of her brother, Pulcheria was acknowledged empress (A.D. 450) She was the first female who attained this dignity. She gave her hand to the senator Marcian, and raised him to the throne. His wisdom and valour averted the attacks of the Huns from the frontiers, but he did not support the Western Empire in its wars against the Huns and Vandals with sufficient energy He afforded shelter to a part of the Germans and Sarmatians, who were driven to the Roman frontiers by the incursions of the Huns. Pulcheria died before him in 453. Leo I. (A.D. 457), a prince praised by contemporary authors, was chosen successor of Marcian. His expeditions against the Vandals (A.D. 467) were unsuccessful. His grandson Leo would have succeeded him, but died a minor shortly after him, having named his father Zeno his colleague (A.D. 474). The government of this weak emperor, who was hated by his subjects, was disturbed by rebellions and internal disorders of the empire. The Goths depopulated their provinces till their king, Theodoric, turned his arms against Italy (A.D. 489). Ariadne, widow of Zeno, raised the minister Anastasius, whom she married, to the throne (A.D. 491). The nation, once excited to discontents and tumults, could not be entirely appeased by the alleviation of their burdens and by wise decrees. The forces of the empire, being thus weakened, could not offer an effectual resistance to the Persians and the barbarians along the Danube. To prevent their incursions into the peninsula of Constantinople, Anastasius built the *long wall*, as it is called. After the death of Anastasius, the soldiers proclaimed Justin emperor (A.D. 518). Nothwithstanding his low birth, he maintained possession of the throne. Religious persecutions, which he undertook at the instigation of the clergy, and various crimes into which he was seduced by his nephew Justinian, disgrace his reign. After his early death, in 521, he was succeeded by the same Justinian, to whom, though he deserves not the name of the *Great*, many virtues of a ruler cannot be denied. He was renowned as a legislator, and his reign was distinguished by the victories of his general Belisarius; but how unable he was to revive the strength of his empire was proved by its rapid decay after his death. Justin II., his successor (A.D. 565), was an avaricious, cruel, weak prince, governed by his wife. The Lombards tore from him part of Italy (A.D. 568). His war with Persia, for the possession of Armenia, was unsuccessful; the Avari plundered the provinces on the Danube, and the violence of his grief at these misfortunes deprived him of reason Tiberius, his minister, a man of merit, was declared Cæsar, and the general Justinian conducted the war against Persia with success. The Greeks now allied themselves, for the first time, with the Turks. Against his successor, Tiberius II. (A.D. 578), the Empress Sophia and the general Justinian conspired in vain. From the Avari the emperor purchased peace; from the Persians it was extorted by his general Mauritius or Maurice (A.D. 582). This commander Tiberius declared Cæsar in the same year. Mauritius, under other circumstances, would have made an excellent monarch, but for the times he wanted prudence and resolution. He was indebted for the tranquillity of the eastern frontiers to the gratitude of King Chosroes II., whom, in 591, he restored to the throne from which he had been deposed by his subjects. Nevertheless, the war against the Avari was unsuccessful, through the errors of Commentiolus. The army was discontented, and was irritated, now by untimely severity and parsimony, and now by timid indulgence. They finally proclaimed Phocas, one of their officers, emperor. Mauritius was taken in his flight and put to death (A D 602). The vices of Phocas, and his incapacity for government, produced the greatest disorders in the empire. Heraclius, son of the governor of Africa, took up arms, conquered Constantinople, and caused Phocas to be executed (A.D. 610). He distinguished himself only in the short period of the Persian war. During the first twelve years of his reign, the Avari, and other nations of the Danube, plundered the European provinces, and the Persians conquered the coasts of Syria and Egypt. Having finally succeeded in pacifying the Avari, he marched against the Persians (A.D. 622), and defeated them; but, during this time, the Avari, who had renewed the war, made an unsuccessful attack on Constantinople in 626. Taking advantage of an insurrection of the subjects of Chosroes, he penetrated into the centre of Persia. By the peace concluded with Siroes (A.D. 628), he recovered the lost provinces and the holy cross. But the Arabians, who, meanwhile, had become powerful under Mohammed and the califs, conquered Phœnicia, the countries on the Euphrates, Judea, Syria, and all Egypt (A.D. 631–641). Among his descendants there was not one able prince. He was succeeded by his son Constantine III., probably in conjunction with his step-brother Heracleonas. The former soon died, and the latter lost his crown and was mutilated. After him, Constans, son of Constantine, obtained the throne (A.D. 642). His sanguinary spirit of persecution, and the murder of his brother Theodosius, made him odious to the nation. The Arabians, pursuing their conquests, took from him part of Africa, Cyprus, and Rhodes, and defeated him at sea (A.D. 653). Internal disturbances obliged him to make peace. After this he left Constantinople (A.D. 659), and, in the following year, carried on an unsuccessful war against the Lombards in Italy, in which he lost his life at Syracuse (A.D. 660). Constantine IV., Pogonatus, son of Constans, vanquished his Syracusan competitor Mezizius, and, in the beginning of his reign, shared the government with his brothers Tiberius and Heraclius. The Arabians inundated all Africa and Sicily, penetrated through Asia Minor into Thrace, and attacked Constantinople for several successive years by sea (A.D. 669). Nevertheless, he made peace with them on favourable terms. But, on the other hand, the Bulgarians obliged him to pay a tribute (A.D. 680). Justinian II., his son and successor, weakened the power of the Maronites, but fought without success against the Bulgarians and Arabians. Leontius dethroned this cruel prince, had him mutilated, and sent to the Tauric Chersonese (A.D. 695). Leontius was dethroned by Apsimar, or Tiberius III. (A.D. 698), who was himself dethroned by Trebelius, king of the Bulgarians, who restored Justinian to the throne (A.D. 705); but Philippicus Bardanes rebelled anew against him. With Justinian II. the race of Heraclius was extinguished. The only care of Philippicus was the spreading of Monotheism, while the Arabians wasted Asia Minor and Thrace. In opposition to this prince, who was universally hated, the different armies proclaimed their leaders emperors, among whom Leo the Isaurian obtained the superiority (A.D. 713–714). Leo repelled the Arabians from Constantinople, which they had attacked for almost two years, and suppressed the rebellion excited by Basilius and the former emperor Anastasius. From 726 the abolition of the worship of images absorbed his attention, and the Italian provinces were allowed to become a prey to the Lombards, while the Arabians plundered the eastern provinces. After his death (A.D. 741) his son Constantine V. ascended the throne, a courageous, active, and noble prince. He vanquished his rebellious brother-in-law Artabasdus, wrested from the Arabians part of Syria and Armenia, and overcame at last the

Bulgarians, against whom he had been long unsuccessful. He died (A D. 775), and was succeeded by his son Leo III., who fought successfully against the Arabians; and this latter, by his son Constantine VI., whose imperious mother Irene, his guardian and associate in the government, raised a powerful party by the restoration of the worship of images He endeavoured in vain to free himself from dependance on her and her favourite Stauratius, and died in 796, after having had his eyes put out. The war against the Arabians and Bulgarians was long continued; against the former it was unsuccessful. The design of the empress to marry Charlemagne excited the discontent of the patricians, who placed one of their own order, Nicephorus, upon the throne (A.D 802). Irene died in a monastery. Nicephorus became tributary to the Arabians, and fell in the war against the Bulgarians (A.D. 811). Stauratius, his son, was deprived of the crown by Michael I., and he in turn by Leo IV (A.D. 813). Leo was dethroned and put to death by Michael II. (A.D 826) During the reign of the latter, the Arabians conquered Sicily, Lower Italy, Crete, and other countries. Michael prohibited the worship of images; as did also his son Theophilus. Theodora, guardian of his son Michael III., put a stop to the dispute about images (A.D. 841). During a cruel persecution of the Manichæans, the Arabians devastated the Asiatic provinces. The dissolute and extravagant Michael confined his mother in a monastery. The government was administered in his name by Bardas, his uncle, and after the death of Bardas by Basil, who was put to death by Michael (A.D. 867). Basil I., who came to the throne in 867, was not altogether a contemptible monarch. He died A.D. 886. The reign of his learned son. Leo V., was not very happy. He died A.D. 911. His son, Constantine VIII., Porphyrogenitus, a minor when he succeeded his father, was placed under the guardianship of his colleague Alexander, and after Alexander's death in 912, under that of his mother Zoe. Romanus Lakopenus, his general, obliged him, in 919, to share the throne with him and his children. Constantine subsequently took sole possession of it again, and reigned mildly but weakly. His son Romanus II. succeeded him in 959, and fought successfully against the Arabians. To him succeeded, in 963, his general Nicephorus, who was put to death by his own general, John Zimisces (A.D. 970), who carried on a successful war against the Russians. Basil II., son of Romanus, succeeded this good prince. He vanquished the Bulgarians and the Arabians. His brother, Constantine IX. (A.D. 1025), was not equal to him. Romanus III. became emperor (A.D. 1028) by a marriage with Zoe, daughter of Constantine. This dissolute but able princess caused her husband to be executed, and successively raised to the throne Michael IV. (A.D. 1034), Michael V. (A.D. 1041), and Constantine X. (A.D. 1042). Russians and Arabians meanwhile devastated the empire. Her sister Theodora succeeded her on the throne (A.D. 1053). Her successor, Michael VI. (A.D. 1056), was dethroned by Isaac Comnenus in 1057, who became a monk (A.D. 1059). His successor, Constantine XI., Ducas, fought successfully against the Uzes. Eudocia, his wife, guardian of his sons Michael, Andronicus, and Constantine, was intrusted with the administration (A.D. 1067), married Romanus IV., and brought him the crown. He carried on an unsuccessful war against the Turks, who kept him for some time prisoner. Michael VII., son of Constantine, deprived him of the throne (A.D. 1071). Michael was dethroned by Nicephorus III. (A.D. 1078), and the latter by Alexius I., Comnenus (A.D. 1081). Under his reign the crusades commenced. His son, John II., came to the throne in 1118, and fought with great success against the Turks and other barbarians. The reign of his son Manuel I., who succeeded him in 1143, was also not unfortunate. His son, Alexius II., succeeded (A D 1180), and was dethroned by his guardian Andronicus, as was the latter by Isaac (A.D. 1185) After a reign disturbed from without and within, Isaac was dethroned by his brother, Alexius III (A D. 1195). The crusaders restored him and his son Alexius IV; but the seditious Constantinopolitans proclaimed Alexius V., Ducas Murzuphlus, emperor, who put Alexius IV to death At the same time Isaac II died. During the last reigns, the kings of Sicily had made many conquests on the coasts of the Adriatic. The Latins now forced their way to Constantinople (A D 1204), conquered the city, and retained it, together with most of the European territories of the empire. Baldwin, count of Flanders, was made emperor; Boniface, marquis of Montferrat, obtained Thessalonica as a kingdom, and the Venetians acquired a large extent of territory. In Rhodes, Philadelphia, Corinth, and Epirus, independent sovereigns arose. Theodore Lascaris seized on the Asiatic provinces, bore the title of *emperor* at Nice, and was, at first, more powerful than Baldwin. A descendant of the Comneni, named Alexius, established a principality at Trebisond, in which his great-grandson John took the title of *emperor*. Neither Baldwin nor his successors were able to secure the tottering throne. He himself died in captivity among the Bulgarians (1206). To him succeeded Henry, his brother, with Peter, brother-in-law of Henry, and his son Robert (A.D. 1221). With the exception of Constantinople, all the remaining Byzantine territory, including Thessalonica, was conquered by John, emperor of Nice. Baldwin II., brother of Robert, under the guardianship of his colleague, John Brienne, king of Jerusalem, died in 1237. Michael Palæologus, king of Nice, conquered Constantinople in 1261, and Baldwin died in the West a private person. The sovereigns of Nice, up to this period, were Theodore Lascaris (A.D. 1204); John Ducas Patatzes, a good monarch and successful warrior (A.D. 1222); Theodore II., his son (A.D. 1259), who was deprived of the crown by Michael Palæologus (A.D. 1260). In 1261 Michael took Constantinople from the Latins. He laboured to unite himself with the Latin church, but his son Andronicus renounced the connexion. Internal disturbances and foreign wars, particularly with the Turks, threw the exhausted empire into confusion. Andronicus III., his grandson, obliged him to divide the throne (A D 1322), and, at length, wrested it entirely from him. Andronicus died a monk (A.D. 1328). Andronicus IV., who ascended the throne in the same year, waged war unsuccessfully against the Turks, and died A.D. 1341. His son John was obliged to share the throne with his guardian, John Cantacuzenus, during ten years. The son of the latter, Matthew, was also made emperor, but John Cantacuzenus resigned the crown, and Matthew was compelled to abdicate (A.D. 1355). Under the reign of John, the Turks first obtained a firm footing in Europe, and conquered Gallipolis (A.D. 1357). The family of Palæologus, from this time, were gradually deprived of their European territories, partly by revolt, and partly by the Turks. The Sultan Amurath took Adrianople A.D. 1361. Bajazet conquered almost all the European provinces except Constantinople, and obliged John to pay him tribute. The latter was, some time after, driven out by his own son Manuel (A.D. 1391). Bajazet besieged Constantinople, defeated an army of western warriors under Sigismund, near Nicopolis, and Manuel was obliged to place John, son of Andronicus, on his throne. Timour's invasion of the Turkish provinces saved Constantinople for this time (A.D. 1402). Manuel then recovered his throne, and regained some of the lost provinces from the contending sons of Bajazet. To him succeeded his son John A.D. 1425), whom Amurath II. stripped of all his

territories except Constantinople, and extorted from him a tribute (A D 1444) To the emperor John succeeded his brother Constantine With the assistance of his general, the Genoese Justinian, he withstood the superior forces of the enemy with fruitless courage, and fell in the defence of Constantinople, by the conquest of which, May 29, A.D. 1453, Mohammed II. put an end to the Greek or Byzantine empire. (*Encyclop Americ*, vol 2, p 359, *seqq*)—The events which have just been detailed are recorded by a series of Greek authors, known by the general name of *Byzantine historians*. Their works relate to the history of the lower empire, from the fourth century to the conquest of Constantinople by the Turks, and to the Turkish history for some period later. They display in their writings the faults of a degenerate age, but are valuable for the information which they furnish, being the principal source from which we obtain the history of the decay of the Eastern empire. The most valuable of the number are *Zonaras*, *Nicetas*, *Nicephorus*, and *Chalcondylas*. These four form a continued history of the Byzantine empire to the year 1470. Of the remaining authors, who give us histories of detached portions of this same period, the following deserve particular mention, and are given in chronological order: 1. *Procopius;* 2. *Agathias;* 3 *Theophylactus;* 4. *Nicephorus*, patriarch of Constantinople; 5. *Johannes Scylitzes;* 6. *Anna Comnena;* 7. *Georgius Acropolita;* 8. *Georgius Pachymeres;* 9. *Johannes Cantacuzenus;* 10. *Georgius Codinus;* 11. *Constantinus Porphyrogenitus;* 12. *Ducas;* 13. *Anselmus Bandurius;* 14. *Petrus Gyllius;* 15. *Zosimus;* 16. *Georgius Phranza*.—Besides editions of individual works or of entire authors, we have the united works of these writers in what is called the *Corpus Byzantinum*, in 27 (counted sometimes as 23) volumes folio. A much more correct edition, however, is that which was published at Paris, under the title of *Corpus Scriptorum Historiæ Byzantinæ* (from the royal press, 23 vols. fol.). This was reprinted at Venice, with a different arrangement of the works, in 1729–1733. These collections, however, are rarely to be found complete. The best edition will undoubtedly be that, now in a course of publication, from the press of Weber, at Bonn in Germany. It was commenced under the editorial care of the celebrated Niebuhr, aided by other eminent scholars, in the year 1828, and has been continued since his death. It is of the octavo form. (*Picrer, Lex. Univ.*, vol. 4, p. 582.)

Byzas, a Thracian prince. (Consult remarks at the commencement of the article Byzantium.)

Byzĭa. *Vid.* Bizya.

C.

Cabalăca, a town of Albania, on the southeastern declivity of Caucasus, near the Caspian Sea (*Plin.*, 4, 10). Ptolemy calls it *Chabala* (Χάβαλα). It is thought to correspond to the modern *Cablasvar*, in *Georgia*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 217.)

Caballīnum, a town of the Ædui, in Gallia Lugdunensis, southeast of Bibracte, now *Châlons-sur-Saône*. Ptolemy gives Caballinum (Καβάλλινον), as here written. Cæsar (*B. G.*, 7, 42, *et* 90) has Cabillonum; the Itin. Ant., Cabillio; and Ammianus Marcellinus, Cabillo (14, 31).

Cabīra, I. a wife of Vulcan. She was one of the Oceanides. Her offspring, according to the Ionian school, were the deities called Cabiri. (*Vid.* Cabiri.)—II. A city of Pontus, in Asia Minor, south of Magnopolis, and at the foot of Mount Paryadres. It was at one time the favourite residence of Mithradates. His palace, park, and preserves were still in existence when Strabo wrote, as well as a water-mill (ὑδραλέτης) erected by him, probably for the use of the mines which were in this vicinity. (*Strab.*, 556.) It was here that Mithradates posted himself with his army, in the campaign which followed the disastrous retreat from Cyzicus, in order that he might afford succours to the neighbouring cities of Amisus and Eupatoria, besieged by Lucullus (*Appian, Bell. Mithrad.*, c 78.) On his second defeat, however, it fell into the hands of that general, with several other cities. Pompey afterward enlarged the place, and changed its name to Diopolis. Pythodorus subsequently made farther improvements in this city, and, having finally fixed his residence there, bestowed on it the appellation of Sebaste. (*Strab., l. c.*) The modern *Sirvas* appears to some to indicate the site of the ancient Sebaste, but belongs rather to Sebastia, at least 120 miles from Magnopolis, whereas Cabira was only 150 stadia from the latter place. We must look rather for the remains of the city of Cabira or Sebaste (Sebastopolis) on the right bank of the Lycus, between *Niksar* and *Tchenikeh*, or Magnopolis. (*Cramer's Asia Minor*, vol. 1, p. 311, *seqq.*)

Cabīri, certain deities held in the greatest veneration at Thebes and Lemnos, but more particularly in the islands of Samothrace and Imbros. Their number was not fixed, but was commonly given as four, and the names of these four were *Axierus*, *Axiokersus*, *Axiokersa*, and *Casmillus*. Their mysteries were celebrated with great solemnity, and, according to some, with much impurity. They were supposed, among other things, to preside over metals, and were represented as small of size, with a hammer on the shoulder, and a half eggshell on the head. They were still farther deformed by projecting bellies and phallic appendages. Creuzer traces the worship of the Cabiri, in the first instance, to the Phœnicians, and makes these deities identical with the Pataëci, or Patæci, of this people. (*Herodot.*, 3, 37.) He then proceeds to find vestiges of these same Cabiri in Upper Asia, in the name of the Pontic city Cabira; in the Mesopotamian Carræ, the medals of which place seem to associate the worship of the Cabiri with that of the god Lunus, and also in the Chaldean river Chobar or Chaboras. He discovers also in Malta, among the remains of Punic preserved in the vulgar dialect of the island, some traces of the name Cabiri in the word *Qbir* or *Kibir*, which seems to designate an ancient pagan divinity, and is now taken to denote "the devil." (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 286.—*Münter, Religion der Carthager, ed.* 2, p. 87.) Other writers believe that they discover traces of the Cabiri in Persia, and refer to the *Gabarim*, or "strong men," whom the essential ideas of metallurgy and of arms would seem naturally to assimilate, either to the robust forge-men of Vulcan at Lemnos, or to the armed priests of Phrygia, Crete, and different parts of Greece. (*Foucher, sur la Religion des Perses.—Mem. de l'Acad. des Inscript.*, &c., vol. 29.) Others, again, have recourse to the mythology of India, and find the root of the name Cabiri in the Hindu *Cuvera*. (*Wilford, Asiatic Researches*, vol. 5, p. 297, *seqq.*—*Polier, Mythol. des Indous*, vol. 2, p. 312, *seqq.*) The best etymology, no doubt, is that which makes the appellation of these deities a Phœnician one, denoting "powerful," "strong;" and hence the titles, Θεοὶ μέγαλοι, δυνατοί, which the Cabiri frequently received among the Greeks. With the Cabiri, viewed in this light, may be compared the *Dii Potes* of the augural books of the Romans. (*Varro, L. L.*, 4, 10, p. 16, *ed. Scalig.*) Schelling, however (*über die Gottheiten von Samothrace*, p. 107, *seqq.*), gives a new etymology (the Hebrew *Chaberim*), by which the name Cabiri is made to signify "the associate deities," and he compares these deities with the *Dii Consentes* or *Dii Complices*, whose worship the Romans borrowed from the Etruri-

ans. The same learned writer compares the names *Κάβειροι*, *Κάβαροι*, *Κόβαλοι* (which, according to him, are identical), with the German *Kobold*, "goblin," and finds in them all a common idea. His theory respecting the worship of the Cabiri, which he refers exclusively to Phœnician, Hebrew, and Semitic sources, differs in several important points from that of Creuzer, and has excited a great deal of attention on the continent of Europe. It is in following the footsteps of Schelling that Pictet thinks he has found, in the mythology of the ancient Irish, the worship, and even the very names, of the Cabiri of Samothrace. (*Du Culte des Cabires chez les anciens Irlandais, Geneve*, 1824. —Compare *Bibliotheque Universelle*, vol. 24.) On the other hand, G. O. Müller, in a very remarkable dissertation appended to his work on Orchomenus (*Orchomenos und die Minyer, Beilage* 2, p. 450, *seqq.*—*Gesch. der Hellenischer Stämme*, &c., vol. 1), and Welcker (*Trilogie der Prometheus, Darmstadt*, 1824, 8vo), reject the Phœnician, or, more properly speaking, Oriental origin of the Cabiri. The first of these writers sees in them a worship purely Pelasgic, and, up to a certain point, the primitive religion of the Greeks entire, with a distant relation, at the same time, to the Theogonies of India; the second discovers a mixture of various elements, successively amalgamated, and the most ancient of which would be the Dardan or Trojan Penates, becoming, in process of time, the Dioscuri, or else confounded with them, and at an early period transported to Rome. — According to Constant (*de la Religion*, vol. 2, p. 430), the Cabiri designated the two grand opposing powers in each department of nature, and represented by turns the earth and the heavens, moisture and dryness, the body and soul, inert matter and vivifying intelligence. Their number was not fixed, but varied according to the necessity under which the priests found themselves of expressing the cosmogonical powers. Their figures were at first excessively deformed; they were represented under the guise of distorted dwarfs, and under these forms were brought to Samothrace. Their worship consisted in orgies closely resembling those of the Phrygian Cybele. The Grecian mythology at length received them, and the poets, in examining their attributes, sought to ascertain which of them were susceptible of the necessary transformation. The statues of the Cabiri were placed in the port of Samothrace. They presided over the winds. Hence, with the Greeks, they became gods favourable to navigators and terrible to pirates. (*Nigid. ap. Schol. Germ. in imag. Gemin.*) They appeared also, according to the Grecian belief, on the tops of masts, under the form of brilliant flames, to announce the end of tempests. (*Diod. Sic*, 4, 43.) Expressing, as they did, among other things, the opposition between light and darkness, they became with the Greeks two deities, one of whom was hidden beneath the earth, while the other shone in the skies. The Cabiri proceeded from the cosmogonical egg: and hence, with the Greeks, the new deities came forth from an egg, the fruit of the amour of Jupiter with Leda. In order, however, to nationalize them still more, they were made the tutelary heroes of Sparta, and to preside over the Olympic games. (*Pind., Olymp.*, 3, 63, *seqq.*) They became identified, through Helen, with the family of the Atridæ. Warlike adventures were ascribed to them. (*Pausan.*, 3, 13.) Winged coursers were given them by the gods. (*Stesich. ap. Tertull. in Spectac.*, p. 9, *seqq.*) They received the names of Castor and Pollux; and thus the hideous Cabiri became the beauteous Tyndaridæ. —The whole fable of the Cabiri is singularly obscure. In Egypt they were at first five in number, in allusion to the five intercalary days necessary for completing the year. Under this astronomical point of view they had three fathers, the Sun, Hermes, and Saturn. (*Plut., de Is. et Os.*) In the transition from Egypt to Greece they lost this triple origin: three of them remained hidden powers, sons of the cosmogonical Jove, and of Proserpina, the passive principle of fecundity as well as of destruction: the two others took the Greek names of Castor and Pollux, and had Leda for a mother, the mistress of Olympian Jove. (*Cic., N. D.*, 3, 21.) For, in Egypt, their mother was not Leda, but Nemesis, one of the appellations of Athyr, or the primitive night. The amour of Jupiter also has here a fantastic character, which is sensibly weakened in the Grecian fable. Not only does Jupiter change himself into a swan, but he likewise directs Venus to pursue him under the form of an eagle, and he takes refuge in the bosom of Nemesis, whom slumber seizes, and who offers an easy conquest to her divine lover. Hermes thereupon conveys the egg to Sparta, and Leda incubates it. The Greeks, rejecting altogether the cosmogonical personage Nemesis, made Leda the real mother, and the ancient Cabiri became thus a component part of the national mythology. The Ionian school, however, faithful to the principles of a sacerdotal philosophy, continued to call them the offspring of the eternal fire, Vulcan, and of the nymph Cabira, one of the Oceanides, which recalls the generation by fire and water. When astronomy was introduced into the religion of Greece, they became the star of the morning and the star of evening. It is possible to see an allusion to this idea in Homer. (*Il.*, 3, 243.—*Od.*, 11, 302.) At a later period they became the Twins. (*Constant, de la Relig.*, vol. 2, p. 433, *seqq., in notis.*)— As regards the names of the individual Cabiri, it may be remarked that they all appear decidedly Oriental. The etymologies given to them are as follows: *Axieros* is said to have signified, in Egyptian, "the all-powerful one," and he is supposed by some to be identical with Phtha or Vulcan. *Axiokersus* is made to denote "the great fecundator," and is thought to have been the same with Mars, the planet named in Egyptian Ertosi, a word which presents the same idea. *Axiokersa* is consequently "the great fecundatrix," Aphrodite or Venus, the companion of Mars. (*Zoega, de Obelisc.*, p. 220.—Compare *Münter, Antiquar. Abhandl.*, p. 190, *seqq.*) As to the fourth personage, *Casmillus*, the name is said to import "the all-wise" by those who trace it to the Egyptian. (*Zoega, l. c.*) Bochart, however, with more probability, compares it with the Hebrew *Cosmiel*, which signifies "a servant," "a minister of the deity." (*Geogr. Sacr.*, 1, p. 396.) Bochart gives Hebrew derivations also for the other names of the Cabiri. Schelling, more recently, proceeding on the same principle, arrives at a similar result with Bochart, but in quite a different way. (*Samothrace Gottheiten*, p. 16, 17, 63, 67, *seqq.*) His new etymologies, however, as those of Zoega, are not regarded very favourably by De Sacy, in the note to Sainte-Croix's works, *Mystères du Paganisme*, vol. 1, p. 43. Münter defends the explanations of Zoega, and maintains, in general, with Creuzer, the Egyptian origin of the Cabiri. He inclines, however, to consider the last of the four, Casmillus, as of Phœnician origin, and explains it with Schelling, in a more simple manner than Bochart, by the term *Cadmiel*, "he who stands before the deity," or "who beholds the face of the deity." (*Religion der Carthager*, 2d *ed.*, p. 89, *seqq.*) Müller, Welcker, Schwenk, and Völcker have explored the Greek language alone for an elucidation of these mysterious names. And yet the first of these learned writers, in spite of his purely Hellenic system, cannot prevent himself from being struck by the remarkable coincidence, as well real as verbal, between *Cama*, the Hindu god of love, and *Casmillus*. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 293, *seqq., in notis.*)

Cabiria, I. a surname of Ceres.—II. The festivals of the Cabiri. (*Vid.* Cabiri.)

Caca, a goddess among the Romans, sister to Ca-

cus, who, according to one version of the fable, became enamoured of Hercules, and showed the hero where her brother had concealed his oxen. For this she was deified. She had a chapel (*sacellum*) at Rome, with a sacred fire continually burning in it, and vestal virgins to perform her rites. (*Lactant.*, 1, 20, p. 110, *ed. Gall.*—*Serv. ad Virg.*, *Æn.*, 8, 190.)

Cacus, a famous robber, son of Vulcan, represented in fable as of gigantic size, and vomiting forth smoke and fire. He inhabited the gloomy recesses of the forest on Mount Aventine, and a deep cave there was his dwelling-place, the entrance to which was hung around with human heads and limbs. He plundered and kept in continual alarm the neighbouring country; and, when Hercules returned from the conquest of Geryon, he stole some of his cows, and dragged them backward into his cave to prevent discovery. Hercules, after having enjoyed the hospitality of Evander, was preparing to depart, without being aware of the theft; but his oxen, having lowed, were answered by the cows in the cave of Cacus, and the hero thus became acquainted with the loss he had sustained. He ran to the place, attacked Cacus, and strangled him in his arms, though vomiting fire and smoke. Hercules erected an altar to Jupiter, in commemoration of his victory; and an annual festival was instituted by the inhabitants in honour of the hero who had delivered them from such a pest. (*Ovid, Fast.*, 1, 551.—*Virg., Æn.*, 8, 194.—*Propert.*, 4, 10.—*Juv.*, 5, 125.—*Liv.*, 1, 7.—*Dionys. Hal.*, 1, 9.) The allegorical character of the fable here related is sufficiently indicated by the names of the parties. Thus Evander, who received Hercules on his return from the conquest of Geryon, and Cacus (in Greek Εὔανδρος and Κακός), seem to be nothing more than appellations intended to characterize the individuals to whom they are applied: Evander, therefore, the leader of the Pelasgi, the head and chief of the division of that great sacerdotal caste which passed into Italy, and, consequently, to apply a modern term, the high-priest of the order, is the *Good Man* (ἐὐανδρος), and Cacus, his opponent, is the *Bad Man* (κακός). Hercules destroys Cacus, that is, the solar worship, or some other Oriental system of belief professed by the Pelasgi, was made to supplant some rude and probably cruel form of worship; and as Evander was high-priest of the one, so Cacus, whoever he was, may be regarded as the head of the other. (Compare *Ritter, Vorhalle*, p. 343, *seqq.*)

Cacūthis, a river in India; according to Mannert, the *Gumty*, which falls into the Ganges, to the north of *Benares*. (*Geogr.*, vol. 5, pt. 1, p. 93.)

Cadmēa, the citadel of Thebes, fabled to have been built by Cadmus. It represents very evidently the early city, built upon a height, around which the later city of Thebes was subsequently erected, and then the former answered for a citadel, as in the case of the Acropolis of Athens. Of the walls of the Cadmea, a few fragments remain, which are regularly constructed. These were probably erected by the Athenians, when Cassander restored the city of Thebes. (*Dodwell's Travels*, vol. 1, p. 264.)

Cadmēis, an ancient name of Bœotia.

Cadmus, I. son of Agenor, king of Phœnicia, by Telephassa, was sent by his father, along with his brothers Phœnix and Cilix, in quest of their sister Europa, who had been carried off by Jupiter, and they were ordered not to return until they had found her. The brothers were accompanied by their mother, and by Thasus, a son of Neptune. Their search was to no purpose: they could get no intelligence of their sister; and, fearing the indignation of their father, they resolved to settle in various countries. Phœnix thereupon established himself in Phœnicia, Cilix in Cilicia, and Cadmus and his mother went to Thrace, where Thasus founded a town also named after himself. (*Apollod.*, 3, 1, 1.)—Compare the somewhat different genealogy given by Pherecydes. (*Schol. ad Apoll. R.*, 3, 1179.) After the death of his mother, Cadmus went to Delphi, to inquire of the oracle respecting Europa. The god desired him to cease from troubling himself about her, but to follow a cow as his guide, and to build a city where she should lie down. On leaving the temple, he went through Phocis, and meeting a cow belonging to the herds of Pelagon, he followed her. She went through Bœotia till she came to where Thebes afterward stood, and there lay down. Wishing to sacrifice her to Minerva, Cadmus sent his companions to fetch water from the fountain of Mars, but the fount was guarded by a serpent, who killed the greater part of them. Cadmus then engaged and destroyed the serpent. By the direction of Minerva he sowed its teeth, and immediately a crop of armed men sprang up, who slew each other, either quarrelling or through ignorance; for it is said that when Cadmus saw them rising he flung stones at them; and they, thinking it was done by some of themselves, fell upon and slew each other. Five only survived, Echion (*Viper*), Udæus (*Groundly*), Chthonius (*Earthly*), Hyperenor (*Mighty*), and Pelor (*Huge.*) These were called the *Sown* (σπάρτοι); and they joined with Cadmus to build the city. For killing the sacred serpent Cadmus was obliged to spend a year in servitude to Mars. At the expiration of that period, Minerva herself prepared for him a palace, and Jupiter gave him Harmonia, the daughter of Mars and Venus, in marriage. All the gods, quitting Olympus, celebrated the nuptials in the Cadmea, the palace of Cadmus. The bridegroom presented his bride with a magnificent robe, and a collar, the work of Vulcan, given to him, it is said, by the divine artist himself. Harmonia became the mother of four daughters, Semele, Autonoë, Ino, and Agave, and one son, Polydorus. After the various misfortunes which befell their children, Cadmus and his wife quitted Thebes, now grown odious to them, and migrated to the country of the Enchelians; who, being harassed by the incursions of the Illyrians, were told by the oracle that, if they made Cadmus and Harmonia their leaders, they should be successful. They obeyed the god, and his prediction was verified. Cadmus became king of the Illyrians, and had a son named Illyrius. Shortly afterward he and Harmonia were changed into serpents, and sent by Jupiter to the Elysian plain, or, as others said, were conveyed thither in a chariot drawn by serpents. (*Apollod.*, 3, 4.—*Apoll. R.*, 4, 517.—*Ovid, Met.*, 4, 563, *seqq.*—*Nonnus*, 44, 115.)—The myth of Cadmus is, by its relation to history, one of considerable importance. It is usually regarded as offering a convincing proof of the fact of colonies from the East having come to Greece, and having introduced civilization and the arts. An examination, however, of the legend, in this point of view, will hardly warrant such an opinion. In the Iliad, though the Cadmeans are spoken of more than once, not the slightest allusion is made to Cadmus. In the Odyssey, the sea-goddess Ino-Leucothia is said to have been a mortal, and daughter to Cadmus. (*Od.*, 5, 333.) Hesiod says that the goddess Harmonia was married to Cadmus in Thebes. (*Theog.*, 937, 975.) Pindar frequently speaks of Cadmus; he places him with the Grecian heroes, Peleus and Achilles, in the island of the blessed (*Ol.*, 2, 142); but it is very remarkable that this Theban poet never hints even at his Phœnician origin. It was an article, however, of general belief in Pindar's time. There is a curious coincidence between the name Cadmus and the Semitic term for the east, *Kedem*, and this may in reality be the sole foundation for the notion of a Phœnician colony at Thebes; for none of the usual evidences of colonization are to be found. We do not, for example, meet with the slightest trace of Phœnician influence in the language, manners, or institutions of Bœotia. It is farther a thing most incredible, that a seafaring, commercial people like the

Phœnicians should have selected, as the site of their very earliest foreign settlement, a place situated in a rich fertile valley, away from the sea, and only adapted for agriculture, without mines, or any of those objects of trade which might tempt a people of that character. It is also strange that the descendants of these colonists should have so entirely put off the Phœnician character, as to become noted in after ages for their dislike of trade of any kind. We may, therefore, now venture to dismiss this theory, and seek a Grecian origin for Cadmus. (*Müller, Orchomenus*, p. 113, *seq.*)—Homer and Hesiod call the people of Thebes Cadmeans or Cadmeonians, and the country the Cadmean land; the citadel was at all times named the Cadmea. Cadmus is therefore apparently (like Pelasgus, Dorus, Ion, Thessalus, and so many others) merely a personification of the name of the people. Again, Cadmilos or Cadmus was a name of Mercury in the mysteries of Samothrace, which were instituted by the Tyrrhenian Pelasgi, who, at the time of the Dorian migration, being driven from Bœotia, settled on the islands in the north of the Ægean. The name Cadmus, moreover, occurs only at Thebes and Samothrace; Harmonia also was an object of worship in this last place, and the Cabiri were likewise worshipped at Thebes. Now, as the word Κάδμος may be deduced from *κάζω*, "*to adorn*" or "*order*," and answers exactly to Κόσμος, the name of the chief magistrate in Crete, it has been inferred, that Cadmus-Hermes, i. e., Hermes, the *Regulator* or *Disposer*, a cosmogonic power, gave name to a portion of the Pelasgic race, and that, in the usual manner, the god was made a mortal king. (*Müller, Orchomenus*, p. 461, *seqq.*—*Id., Prolegom.*, p. 146, *seqq.*—*Keightley's Mythology*, p. 325, *seqq.*)—The ancient tradition was, that Cadmus brought sixteen letters from Phœnicia to Greece, to which Palamedes added subsequently four more, *ϑ, ξ, ϕ, χ*, and Simonides, at a still later period, four others, *ζ, η, ψ, ω*. The traditional alphabet of Cadmus is supposed to have been the following: A, B, Γ, Δ, E, F, I, K, Λ, M, N, O, Π, P, Σ, T, and the names were, Ἄλφα, Βῆτα, Γάμμα, Δέλτα, Εἶ, Ϝαῦ, Ἰῶτα, Κάππα, Λάμβδα, Μῦ, Νῦ, Οὖ, Πῖ, Ῥῶ, Σίγμα, Ταῦ. The explanation which has just been given to the myth of Cadmus, and its connexion with the Pelasgi, has an important bearing on the question relative to the existence of an early Pelasgic alphabet in Greece, some remarks on which will be found under the article Pelasgi.—II. A native of Miletus, who flourished about 520 B.C. Pliny (7, 56) calls him the most ancient of the *logographi*. In another passage (5, 29), he makes him to have been the first prose writer, though elsewhere he attributes this to Pherecydes. According to a remark of Isocrates (in his discourse *περὶ ἀντιδόσεως*), Cadmus was the first that bore the title of *σοφιστής*, by which appellation was then meant an eloquent man. He wrote on the antiquities of his native city. His work was abridged by Bion of Proconnesus. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 134.)

Caducĕus, the wand of the god Mercury, with which he conducts the souls of the departed to the lower world. In the case of the god it is of gold, hence called by the poets *aurea virga*, and was said to have been given him by Apollo in exchange for the lyre, which the former had invented. Commonly speaking, however, it was a wand of laurel or olive, with two little wings on the upper end, and with two serpents entwined about the same part, having their heads turned towards each other, the whole serving as a symbol of peace. According to the fable, Mercury, when travelling in Arcadia, saw two serpents fighting with one another, and threw the rod of peace between them, whereupon they instantly ceased from the contest, and wound themselves around the staff in friendly and lasting union. Böttiger, however, gives a much more rational explanation. According to this writer, the caduceus was of Phœnician origin, and what were the serpents in latter days consisted originally of nothing more than a mere knot, skilfully formed, and used to secure the chests and wares of the Phœnician traders. This knot became very probably attached, in the course of time, to a bough adorned with green leaves at the end, and the whole thus formed a symbol of traffic. Here we see also the origin of the wings. The caduceus served Mercury also as a herald's staff, and hence its Greek name *κηρύκειον*, whence, as some think, the Latin *caduceus* is corrupted. The term *caduceus* was also applied sometimes to the white wand or rod, which the ancient heralds regarded as the symbol of peace. (Consult *Böttiger, Amalthea*, vol. 1, p. 104, *seqq.*)

Cadurci, a people of Gallia Celtica, living between the Oldus or Oltis (the *Olt*) and the Duranius (*Dordogne*), two of the northern branches of the Garumna. Their capital was Divona, afterward called from their own name Cadurci, now *Cahors*. (*Cæs., B. G.*, 7, 4.)

Cadўtis, a town of Syria, mentioned by Herodotus (2, 159). It is supposed by Reland to have been the same with Gath. D'Anville, Rennell, and many others, however, identify it with Jerusalem. This latter opinion is undoubtedly the more correct one, and the name Cadytis would seem to be only a corruption of the Hebrew *Kedosha*, i. e., "holy city." With this, too, the present Arabic name *El Kads*, i. e., "the holy," clearly agrees. (*Rennell, Geogr. Herod.*, vol. 1, p. 324.—*Rosenmüller, Bibl. Alterthumsk.*, vol. 2, pt. 1, p. 487.—*Heeren, Ideen*, vol. 1, pt. 2, p. 114.—*Dahlman, Herod.*, p. 75.—*Valckenær, Opusc.*, vol. 1, p. 152. *seqq.*—*Bähr, Excurs.*, 11, *ad Herod., l. c.*)

Cæa, an island of the Ægean Sea, among the Cyclades, called also *Ceos* and *Cea*. (*Vid.* Ceos.)

Cæcias, a wind blowing from the northeast. (Compare *Aulus Gellius*, 2, 22, and *Schneider, Lex., s. v.* Καικίας.)

Cæcilia Caia, or Tanaquil. *Vid.* Tanaquil.

Cæcilia Lex, I. was proposed A.U.C. 693, by Cæcilius Metellus Nepos, to exempt the city and Italy from taxes. (*Cic., Ep. ad Att.*, 2, 9.—*Dio Cass.*, 37, 51.)—II. Another, called also *Didia*, or *Didia et Cæcilia*, A.U.C. 654, by the consuls Q. Cæcilius Metellus and T. Didius, that laws should be promulgated for three market-days (17 days), and that several distinct things should not be included in the same law, which practice was called *ferre per saturam*.—III. Another, A.U.C. 701, to restore to the censors their original rights and privileges, which had been lessened by P. Clodius, the tribune.—IV. Another, called also Gabinia, A.U.C. 685, against usury.

Cæcilia (gens), a distinguished plebeian family of Rome, the principal branch of which were the Metelli. They pretended to have derived their origin from Cæculus, son of Vulcan.

Cæcilius, I. Metellus. (*Vid.* Metellus.)—II. Statius, a comic poet, originally a Gallic slave. (*Aul. Gell.*, 4, 20.) His productions were held in high estimation by the Romans, and were sometimes ranked on an equality with those of Plautus and Terence, at other times preferred to them. (*Horat., Ep.*, 2, 1, 59.—*Cic., de Orat.*, 2, 10.—*Id. ad Attic.*, 7, 3.—*Vulgatius Sedigitus ap. Aul. Gell.*, 15, 24.) He died one year after Ennius. We possess the names and fragments of more than thirty of his comedies, in which he appears to have copied the writers of the New Comedy among the Greeks, especially Menander. (*Bähr, Gesch. Rom. Lit.*, p. 70.)

Cæcĭna, Allienus, a celebrated general, a native of Gaul. He commanded at first a legion for Galba, in Germany; then he embraced the party of Vitellius, and gained him the crown by the victory of Bedriacum, where Otho was defeated. Soon after this, however, he abandoned Vitellius and went over to Vespasian. Irritated at not being promoted by the new em-

peror to the honours at which he aimed, he conspired against him, but was slain by order of Titus at a banquet. Some writers have thrown doubts on this conspiracy, and have pretended that Titus was actuated by a feeling of jealousy in seeing Cæcina regarded with attachment by Berenice. (*Tacit., Hist.*, 1, 61. —*Id. ib.*, 3, 13.—*Dio Cass.*, 66, 16.)

Cæcŭbus Ager, a district in the vicinity of Formiæ and Caieta in Latium, famous for its wines. Pliny (14, 6) informs us, that, before his time, the Cæcuban wine, which came from the poplar marshes of Amyclæ, was most esteemed, but that at the period when he wrote, it had lost its repute, through the negligence of the growers, and partly from the limited extent of the vineyards, which had been nearly destroyed by the navigable canal begun by Nero from the Lake Avernus to Ostia. Galen (*Athen.*, 1, 21) describes the Cæcuban as a generous and durable wine, but apt to affect the head, and ripening only after many years. When new it probably belonged to the class of rough sweet wines. It was Horace's favourite, and scarce after the breaking up of the principal vineyards. The best, and, at the same time, the oldest vintage, was the Opimian. L. Opimius Nepos was consul A.U. 633, in which year the excessive heat of the summer caused all the productions of the earth to attain an uncommon degree of perfection. (*Vid.* Falernum and Massicus.—*Henderson's Hist. Anc. and Modern Wines*, p. 81, *seqq.*)

Cæcŭlus, a son of Vulcan, conceived, as some say, by his mother as she was sitting by the fire, a spark having leaped forth into her bosom. After a life spent in plundering and rapine, he built Prænestе; but, being unable to find inhabitants, he implored Vulcan to tell him whether he really was his father. Upon this a flame suddenly shone around a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of Cæculus. Virgil says, that he was found on the hearth, or, as some less correctly explain it, in the very fire itself, and hence was fabled to have been the son of Vulcan. The name Cæculus refers, it is said, to the small size of the pupils of his eyes. (*Virg., Æn.*, 7, 680.—*Serv. ad Virg., l. c.*)

Cæles Vibenna. *Vid.* Vibenna.

Cælia Lex, was enacted A.U.C. 630, by Cælius, a tribune. It ordained, that in judicial proceedings before the people, in cases of treason, the votes should be given by ballot; contrary to the exception of the Cassian law. (*Heinecc., Antiq. Rom., ed. Haubold*, p. 250.)

Cælius, I. a young Roman of considerable talents and accomplishments, intrusted to the care of Cicero on his first introduction to the forum. Having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterward deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrean ambassador. He was defended by Cicero in an oration which is still extant.—II. Aurelianus, a medical writer. (*Vid.* Aurelianus.)—III. Sabinus, a writer in the age of Vespasian, who composed a treatise on the edicts of the curule ediles.—IV. One of the seven hills on which Rome was built. Romulus surrounded it with a ditch and rampart, and it was enclosed by walls by the succeeding kings. It is supposed to have received its name from Cæles Vibenna.

Cæne, or Cænepŏlis, I. a town of Egypt, in the Panopolitan nome, supposed to be the present *Ghenné* or *Kenné*.—II. A town near the promontory of Tænarus: its previous name was Tænarum. (*Vid.* Tænarus.)

Cæneus. *Vid.* Cænis.

Cænides, a patronymic of Eëtion, as descended from Cænus. (*Herod.*, 5, 92.)

Cænīna, a town of Latium, near Rome, placed by Cluverius on the banks of the Anio. The inhabitants, called *Cæninenses*, made war against the Romans after the rape of the Sabines. Having been conquered by Romulus, Cænina is said to have received a colony from the victor, together with Antemnæ. (*Dion. Hal.*, 2, 36.) It is thought to have stood on the hill of *Sant' Angelo*, or *Monticelli*. (*Holsten., Adnot.*, p. 103.)

Cænis, a Thessalian son of Elatus, and one of the Lapithæ. He was, according to the fable, originally a female, and obtained from Neptune the privilege of changing sex, and of becoming a warrior and invulnerable. In this new sex he became celebrated for his valour and his exploits in the war against the Centaurs. He offended Jupiter, and was changed into a bird. Virgil represents Cænis under a female form in the lower world. (*Æn.*, 6, 448.) The name is sometimes, but less correctly, given as Cæneus. (Consult *Heyne, ad Æn., l. c.*)

Cænys, a promontory of Italy, in the country of the Bruttii, north of Rhegium. It faced the promontory of Pelorus in Sicily, and formed, by its means, the narrowest part of the Fretum Siculum. (*Strabo*, 256.) According to Pliny (3, 10), these two promontories were separated by an interval of twelve stadia, or a mile and a half: a statement which accords with that of Polybius (1, 42.) Thucydides, on the other hand (6, 1), seems to allow two and a half for the breadth of the strait, but, at the same time, considers this as the utmost amount of the distance. Topographers are divided as to the exact point of the Italian coast which answers to Cape Cænys; the Calabrian geographers say, the *Punta del Pezzo*, called also *Coda del Volpe*, in which opinion Cluverius and D'Anville coincide; but Holstenius contends for the *Torre del Cavallo*. This perhaps may, in fact, be the narrowest point; but it does not apparently answer so well to Strabo's description of the figure and bearing of Cape Cænys. (*Cramer's Ancient Italy*, vol. 2, p. 426, *seqq.*)

Cære, or, as it is always called by the Greek writers, Agylla, one of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi. (*Dion. Hal.*, 1, 20.—*Id.*, 3, 60.) It was situate near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Cære, except Virgil. (*Æn.*, 8, 478.) Strabo (220) relates, that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (*ad Æn.*, 8, 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Cære. All these explanations, however, are very unsatisfactory. It has been supposed that Cære might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. *Ker* is a Celtic word. (*Cramer's Ancient Italy*, vol. 1, p. 205.) According to Müller (*Die Etrusker*, vol. 1, p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra. (Compare *Verrius Flaccus, Etrusc.* 1, *ap. Interp. Æn.*, 10, 183, *Veron.*) The earliest record to be found of the history of Agylla is in Herodotus (1, 166) That writer informs us, that the Phocæans, having been driven from their native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians,

jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocæans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and barbarously stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed, that all the living creatures which approached the spot where the Phocæans had been murdered, were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead, and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo (220), that the Agylleans enjoyed a great reputation for justice among the Greeks; for, though very powerful, and able to send out large fleets and numerous armies, they always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Cære under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two states (3, 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Cære rendered the former city an important service, by receiving their priests and vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (1, 6). In return for this assistance, the Romans requited the Cærites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, *in Cæritum tabulas referre aliquem*, "to deprive one of his right of voting," and *Cærite cera digni*, "worthless persons," in reference to citizens of Rome, since what would be an honour to the people of Cære would be a punishment to a native Roman citizen. (*Cramer's Ancient Italy*, vol. 1, p. 207.)—"It is a weak notion of Strabo," observes Niebuhr, "that the Romans had acted ungratefully in not admitting the Cærites to a higher franchise. It was not in their power to do so, unless the Cærites themselves preferred renouncing the independence of their state, receiving their landed property from the republic, according to the Roman law, and forming a new tribe; and this they were certainly far from wishing at that time, as fortune had been more favourable to them in the Gallic war than to Rome; if, indeed, the Roman citizenship were really conferred on the Cærites at this time, and not considerably earlier, in the flourishing days of the ancient Agylla." (*Roman History*, vol. 1, p. 403, *Walter's transl.*) In the first edition of his work (vol. 1, p. 193, *seqq.*, *in notis*), Niebuhr starts the bold hypothesis that *Cære was the parent city of Rome*. In the second edition, however (*Cambridge transl.*), this theory is silently withdrawn.

CÆSAR, a surname given to the Julian family at Rome, for which various etymologies have been assigned. Pliny (7, 9) informs us, that the first who bore the name was so called, *quod cæso mortuæ matris utero natus fuerit*. Festus derives it from *cæsaries*, *cum qua e matris ventre prodierit*. Others, because the first of the name slew an *elephant*, which was called *cæsa* in Punic, as Servus informs us (*ad Æn.*, 1, 290). The derivation of Pliny is generally considered the best. The nobility of the Julian family was so ancient and so illustrious, that, even after it obtained the imperial dignity, it needed not the exaggeration of flatterers to exalt it. Within thirty years after the commencement of the republic, we find the name of C. Julius on the list of consuls, and the same person, or a relation of the same name, is said to have been one of the Decemviri by whom the laws of the twelve tables were compiled. It numbered, after this, several other individuals who attained to the offices of prætor and consul, one of whom, L. Julius Cæsar, distinguished himself in the Italian war by a great victory over the Samnites, and was afterward murdered by order of Marius. Another, of the same line, C. Julius Cæsar, the brother of Lucius, was eminent as a public speaker for his wit and pleasantry, and perished together with the former when Marius and Cinna first assumed the government.—The most illustrious of the name, however, was C. JULIUS CÆSAR, born July (*Quintilis*) 10th, B.C. 100. His father was C. Julius Cæsar, a man of prætorian rank, and is recorded by Pliny (7, 53) as a remarkable instance of sudden death, he having expired suddenly one morning at Pisa while dressing himself. C. Cæsar married Aurelia, of the family of Aurelius Cotta, and of these parents was born the subject of the present sketch. From his earliest boyhood Cæsar discovered extraordinary talents. He had a penetrating intellect, a remarkably strong memory, and a lively imagination; was indefatigable in business, and able, as we are told by Pliny, to read, write, hear, and dictate, at one and the same time, from four to seven different letters. When the party of Marius had gained the ascendency at Rome, Cinna gave his daughter Cornelia in marriage to Cæsar. The latter was also farther connected with the popular party through the marriage of Julia, his father's sister, with the elder Marius; yet, although thus doubly obnoxious to the victorious side, he refused to comply with the commands of Sylla, to divorce his wife; and being exposed, in consequence, to his resentment, he fled from Rome, and baffled all attempts upon his life, partly by concealing himself, and partly by bribing the officers sent to kill him, till Sylla was prevailed upon, according to Suetonius, to spare him at the entreaty of some common friends. A story was afterward common, that Sylla did not pardon without great reluctance; and that he told those who sued in his behalf, that in Cæsar there were many Mariuses. Had he indeed thought so, his was not a temper to have yielded to any supplications to save him; nor would any considerations have induced him to exempt from destruction one from whom he had apprehended so great a danger. After this, the young Cæsar proceeded to the court of Nicomedes, king of Bithynia, and on leaving this monarch, of whose intimacy with him a scandalous anecdote is recorded, he went to M. Municius Thermus, then prætor in Asia, who intrusted him with the command of the fleet that was to blockade Mytilene. In the execution of this trust Cæsar distinguished himself highly, although but twenty-two years of age. He next visited Rhodes, and studied eloquence for some time under Apollonius Molo, from whom Cicero, about the same period, was also receiving instruction. (*Sueton.*, *Jul.*, c. 4.—*Cic.*, *de Clar. Or.*, c. 91.) On the way thither he was taken by pirates, and was detained by them till he collected from some of the neighbouring cities fifty talents for his ransom. No sooner, however, was he released, than he procured a small naval force, and set out on his own sole authority in pursuit of them. He overtook the pirates, and captured some of their vessels, which he brought back to the coast of Asia with a number of prisoners. He then sent word of his success to the proconsul of Asia, requesting him

to order the execution of the captives; but that officer being more inclined to have them sold as slaves, Cæsar crucified them all without loss of time, before the proconsul's pleasure was officially known. Such conduct was not likely to recommend him to those in authority; and we are told that on several other occasions, he wished to act for himself (*Vell. Paterc.*, 2, 67.—*Sueton.*, *Jul.*, 4), and even to take part in the war which was now renewed with Mithradates, without any commission from the government, and without submitting himself to any of the regular officers of the republic. These early instances of his lawless spirit are recorded with admiration by some of his historians, as affording proofs of vigour and greatness of mind. He now returned to Rome, and became, in succession, military tribune, quæstor, and ædile. At the same time, he had the address to win the favour of the people by affability, by splendid entertainments, and public shows; and, trusting to his popularity, he ventured to erect again the statues of Marius, whose memory was hated by the senate and patricians. In the conspiracy of Catiline he certainly had a secret part; and his speech in the senate, on the question of their punishment, was regarded by many as an actual proof of this, for he insisted that death, by the Roman constitution, was an illegal punishment, and that the property merely of the conspirators should be confiscated, and they themselves condemned to perpetual imprisonment. Soon after this he was chosen pontifex maximus, and was about to go as governor to Farther Spain; but his creditors refusing to let him depart, Crassus became his security in the enormous sum of eight hundred and thirty talents. It was on his journey to Spain that the remarkable expression fell from his lips, on seeing a miserable village by the way, "that he would rather be first there than second at Rome." When he entered on the government of this province, he displayed the same ability, and the same unscrupulous waste of human lives for the purposes of his ambition, which distinguished his subsequent career. In order to retrieve his fortune, to gain a military reputation, and to entitle himself to the honour of a triumph, he attacked some of the native tribes on the most frivolous pretences (*Dio Cass.*, 37, 52), and thus enriched himself and his army, and gained the credit of a successful general by the plunder and massacre of these poor barbarians. On his return to Rome he paid off his numerous and heavy debts, and, in order to gain the consulship, brought about a reconciliation between Pompey and Crassus, whose enmity had divided Rome into two great parties. He succeeded in his design, and that famous coalition was eventually formed between Pompey, Crassus, and himself, which is known in Roman history by the name of the First Triumvirate. (*Vid.* Triumvir.) Supported by such powerful assistants, in addition to his own popularity, Cæsar was elected consul, with M. Calpurnius Bibulus, confirmed the measures of Pompey, and procured the passage of a law for the distribution of certain lands among the poorer class of citizens. This, of course, brought him high popularity. With Pompey he formed a still more intimate connexion, by giving him his daughter Julia in marriage; and the favour of the equestrian order was gained by releasing them from a disadvantageous contract for the revenues of Asia, a step which the senate had refused to take in their behalf; and thus the affections of a powerful body of men were alienated from the aristocracy at the very time when their assistance was most needful. When the year of his consulship had expired, Cæsar obtained from the people, by the Vatinian law, the government of Cisalpine Gaul and Illyricum, for five years, with an army of three legions. As the law then stood, the disposal of such commands was vested in the senate alone; but that body, wishing, no doubt, to increase the weight of Cæsar's employments abroad, and to remove him farther from the city, added to his government the province of Transalpine Gaul, and voted him another legion. After marrying Calpurnia, the daughter of Lucius Calpurnius Piso (his third wife had been divorced by him in consequence of the affair of Clodius), Cæsar repaired to Gaul, in nine years reduced the whole country, crossed the Rhine twice, passed over twice into Britain, defeated the natives of this island in two battles, and compelled them to give hostages. The senate had continued his government in Gaul for another period of five years; while Pompey was to have the command of Spain, and Crassus that of Syria, Egypt, and Macedonia, for five years also. The death of Crassus, however, in his unfortunate campaign against the Parthians, dissolved the triumvirate. About this same time, too, occurred the death of Julia, and thus the tie which had bound Pompey so closely to Cæsar was broken, and no private considerations any longer existed to allay the jealousies and animosities which political disputes might enkindle between them. The power of Pompey, meanwhile, kept continually on the increase; and Cæsar, on his part, used every exertion to strengthen his own resources, and enlarge the number of his party and friends. Cæsar converted Gaul into a Roman province, and kept governing it with policy and kindness. Pompey, on his side, elevated Cæsar's enemies to the consulship, and prevailed upon the senate to pass a decree requiring Cæsar to leave his army, and resign his government of Gaul. The latter declared his willingness to obey this mandate, if Pompey also would lay aside his own authority, and descend to the ranks of a private citizen. The proposition was unheeded, and a second decree followed, commanding Cæsar to resign his offices and military power within a specified period, or be declared an enemy to his country, and at the same time appointing Pompey commander-in-chief of the armies of the republic. An open rupture now ensued. The decree of the senate was negatived by two of the tribunes, Antony and Cassius (*Cæs.*, *Bell. Civ.*, 1, 2, *seq.*); the senate, on the other hand, had recourse to the exercise of their highest prerogative, and directed the consuls for the time being "to provide for the safety of the republic." This resolution was entered on the journals of the senate on the seventh of January; and no sooner was it passed, than Antony and Cassius, together with Curio, professing to believe their lives in danger, fled in disguise from Rome, and hastened to escape to Cæsar, who was then at Ravenna, waiting for the result of his proposition to the senate. (*Cic.*, *Ep. ad Fam.*, 16, 11.—*Plut.*, *Vit. Cæs.*, c. 31.) It appears, from one of Cicero's letters (*ad Att.*, 7, 9), written a few days before the first of January, that he had calculated on such an event as the flight of the tribunes, and on its affording Cæsar a pretext for commencing his rebellion. When it had actually taken place, the senate, well aware of the consequences to which it would lead, began to make preparations for defence. Italy was divided into districts, each of which was to be under the command of a separate officer; soldiers were ordered to be everywhere levied, money was voted from the treasury to be placed at Pompey's disposal, and the two Gauls, which Cæsar had just been summoned to resign, were bestowed on L. Domitius and M. Considius Nonianus. When Cæsar was informed of the flight of the tribunes and of the subsequent resolutions of the senate, he assembled his soldiers, expatiated on the violence offered to the tribunitian character, and on the attempts of his enemies to despoil himself of the dignity, by forcing him to resign his province before the term of his command was expired. He found his troops perfectly disposed to follow him, crossed the Rubicon, and, seizing on Arminum, the first town of importance without the limits of his province, thus declared himself in open rebel-

lion against the state. At Ariminum he met the fugitive tribunes, introduced them without delay to his army, and, working upon the feelings of the latter by a powerful harangue, soon made himself master of Italy without striking a blow, as Pompey, taken by surprise through the suddenness of Cæsar's hostile operations, and destitute of troops to meet him, had left the city with the senators, consuls, and other magistrates. Levying an army thereupon, with the treasures of the state, Cæsar hastened into Spain, which he reduced to submission, without coming to a pitched battle with Pompey's generals. He next conquered Massilia (*Marseille*), and then, returning to Rome, was appointed dictator by the prætor M. Æmilius Lepidus. Meanwhile Pompey had collected an army in the East, and his rival hastened to Epirus, with five legions, by land. After various operations, which our limits prevent us from detailing, the rival commanders met in the plain of Pharsalia, and Cæsar gained a decided victory. Pompey, fleeing to Egypt, was basely murdered there, while his more fortunate antagonist, hastening likewise to the East, came just in time to give an honourable burial to the body of his opponent. After settling the differences between Ptolemy and his sister Cleopatra, Cæsar marched against Pharnaces, king of Pontus, son of Mithradates the Great, and finished the war so rapidly as to have announced the result to his friends at home in those well-known words, "*veni, vidi, vici*" ("*I have come, I have seen, I have conquered*"), so descriptive of the celerity of his movements. Returning to Rome, after having thus composed the affairs of the East, Cæsar granted an amnesty to all the followers of Pompey, and gained by his clemency a strong hold on the good feelings of the people. He had been appointed, meanwhile, consul for five years, dictator for a year, and tribune for life. When his dictatorship had expired, he caused himself to be chosen consul again, and, without changing the ancient forms of government, ruled with almost unlimited authority. Then came the campaign in Africa, where the friends of the republic had gathered under the standard of Cato and other leaders. Crossing over against them, Cæsar engaged in several conflicts against these new antagonists, and at last completely defeated them at the battle of Thapsus. Fresh honours awaited him at Rome. The dictatorship was again bestowed on him for the space of ten years, he was appointed censor for life, and his statue was placed by that of Jupiter in the Capitol.—From the date of Cæsar's return from Africa to the period of his assassination, there is an interval of somewhat less than two years, and even of this short time nine months were engrossed by the renewal of the war in Spain, which obliged him to leave Rome once more, and contend for the security of his power against the sons of Pompey at the point of the sword. (*Vid.* Munda.) He enjoyed the sovereignty, therefore, which he had so dearly purchased, during little more than one single year; from the end of July, A.U.C. 707, to the middle of the winter, a period of between seven and eight months, owing to the reformation of the calendar which he introduced during this interval; and again from October, 708, to the Ides of March in the following spring. When Cæsar again entered Rome after conquering the sons of Pompey, he was made perpetual dictator, and received the title of imperator with powers of sovereignty. The appellation also of "Father of his Country" was voted him; the month in which he was born, and which had till then been called *Quintilis*, was now named *Julius* (July), in honour of him; money was stamped with his image, and a guard of senators and citizens of equestrian rank was appointed for the security of his person. He was allowed also to wear, on all public festivals, the dress worn by victorious generals at their triumphs, and at all times to have a crown of laurel on his head. He continued, meanwhile, to conciliate his enemies, and to heap favours on his friends. Largesses were also distributed among the populace, shows of various kinds were exhibited, and everything, in fact, was done to call off their attention from the utter prostration of their liberties which had so successfully been achieved. The gross and impious flattery of the senate now reached its height. The statues of Cæsar were ordered to be carried, along with those of the gods, in the processions of the circus; temples and altars were dedicated to him, and priests were appointed to superintend his worship. These things he received with a vanity which affords a striking contrast to the contemptuous pride of Sylla. Cæsar took a pleasure in every token of homage, and in contemplating with childish delight the gaudy honours with which he was invested. It was a part of the prize which he had coveted, and which he had committed so many crimes to gain; nor did the possession of real power seem to give him greater delight, than the enjoyment of these forced, and, therefore, worthless flatteries.—We now come to the closing scene, his assassination. Various causes seemed to hurry this event. Cæsar had given offence to the senate by receiving them without rising from his seat when they waited upon him to communicate the decrees which they had passed in honour of him. He had given equal offence to numbers in the state by assuming so openly not only the patronage of the ordinary offices, but the power of bestowing them in an unprecedented manner, in order to suit his own policy. On one occasion, too, as he was sitting in the rostra, Marc Antony offered him a royal diadem. He refused it, however, and his refusal drew shouts of applause from the people. The next morning his statues were adorned with diadems. The tribunes of the people took them off, and imprisoned the persons who had done the act, but they were deposed from their office by Cæsar. These and other acts, that declared but too plainly the ambitious feelings of the man, and his hankering after the bauble of royalty, gave rise to a conspiracy, of which Caius Cassius was the prime mover. Cæsar, having no suspicion of the danger which threatened him, was forming new projects. He resolved to subdue the Parthians, and then to conquer all Scythia from the Caucasus to Gaul. His friends gave out, that, according to the Sibylline books, the Parthians would be conquered only by a king, and the plan proposed therefore was, that Cæsar should retain the title of *dictator* with regard to Italy, but should be saluted with that of king in all the conquered countries. For this purpose a meeting of the senate was appointed for the 15th (the Ides) of March; and this was the day fixed upon by the conspirators for the execution of their plot. Cæsar, it is said, had been often warned by the augurs to beware of the Ides of March (*Plut. in Vit.*, c. 63. —*Sueton. in Vit.*, c. 81), and these predictions had probably wrought upon the mind of his wife Calpurnia, so that, on the night which preceded that dreaded day, her rest was broken by feverish dreams, and in the morning her impression of fear was so strong that she earnestly besought her husband not to stir from the house. He himself, we are told, felt a little unwell, and being thus more ready to be infected by superstitious fears, was inclined to comply with Calpurnia's wishes. His delay in attending the senate alarmed the conspirators; Decimus Brutus was sent to call on him, and, overcome by his persuasions, he proceeded to the Capitol. On his way thither, Artemidorus of Cnidus, a Greek sophist, who had been admitted into the houses of some of the conspirators, and had there become acquainted with some facts that excited his suspicions, approached him with a written statement of the information which he had obtained, and, putting it into his hand, begged him to read it instantly, as it was of the last importance. Cæsar, it is said, tried to look at it, but was

prevented by the crowd that pressed around him as he passed along, and he still held it in his hand when he entered the senate-house. When Cæsar had taken his seat, the conspirators gathered more closely around him, and L. Tillius Cimber approached him as if to offer some petition. Cæsar seemed unwilling to grant it, and appeared impatient of further importunity, when Cimber took hold of his robe and pulled it down from his shoulders. This was the signal for attack. The dagger of Casca took the lead, when Cæsar at first attempted to force his way through the circle that surrounded him. But when all the conspirators rushed upon him, and were so eager to share in his death that they wounded one another in the confusion of the moment; and when, moreover, he saw Junius Brutus among the number, Cæsar drew his robe closely around him, and, having covered his face, fell without a struggle or a groan. He received three-and-twenty wounds, and it was observed that the blood, as it streamed from them, bathed the pedestal of Pompey's statue. No sooner was the murder finished than Brutus, raising his gory dagger, turned round to the assembled senate, and calling on Cicero by name, congratulated him on the recovery of their country's liberty. But to preserve order was hopeless, and the senators fled in dismay. (For an account of the events immediately subsequent, *vid.* Antonius and Brutus.)—Cæsar died in the 56th year of his age.—In his intellectual character he deserves the highest rank among the men of his age; as a general, moreover, it is needless to pronounce his eulogy. But if we turn from his intellectual to his moral physiognomy, the whole range of history can hardly furnish a picture of greater deformity. Besides being excessively addicted to gross sensualities, never did any man occasion so large an amount of human misery with so little provocation. In his campaigns in Gaul he is said to have destroyed one million of men in battle (*Plut., Vit. Cæs.*, c. 15. — Compare *Plin.*, 7, 25), and to have made prisoners a million more, many of whom were destined to perish as gladiators, and all were torn from their country and reduced to slavery. The slaughter which he occasioned in the civil wars cannot be computed; nor can we estimate the degree of suffering caused in every part of the empire by his spoliations and confiscations, and by the various acts of oppression which he tolerated in his followers.—Was, then, his assassination a lawful act? Certainly not. The act of assassination is in itself so hateful, and involves in it so much of dissimulation and treachery, that, whatever allowance may be made for the perpetrators, when we consider the moral ignorance of the times in which they lived, their conduct must never be spoken of without open condemnation. (*Encyc. Metropol., Div.* 3, vol. 2, p. 156, *seqq.* — *Encyc. Amer.*, vol. 2, p. 379.) — As an historical writer Cæsar has been compared to Xenophon. Simplicity is the characteristic of both, though in Cæsar perhaps it borders on severity. We have from the pen of the Roman commander seven books of commentaries on the Gallic war, and three of the civil contest. His style is remarkable for clearness and ease, and its most distinguishing characteristic is its perfect equality of expression. It has been affirmed, by some critics, that Cæsar did not write the three books of the civil war, and even that Suetonius was the author of the seven books on the Gallic war. But Vossius has vindicated Cæsar's title to the authorship of the Commentaries as they stand in the editions, though he does not vouch for his accuracy or veracity on all occasions. The opinion that the extant commentaries are not Cæsar's may possibly have arisen from a confusion of circumstances between two works. It is believed that he wrote Ephemerides, containing a journal of his life; but they are lost. Servius quotes them, as does also Plutarch. Frontinus likewise seems to refer to them, since he relates many of Cæsar's stratagems not mentioned in the commentaries, and must in all probability have read them in the journal. (*Malkin's Classical Disquisitions*, p. 185, *seqq.*) — The question, when Cæsar wrote his commentaries, has been frequently agitated. Guischard (*Mem. Crit.*, 539) is in favour of the common opinion, that they were written shortly after the events themselves, 1. Because Cicero, in his Brutus, a work written before the civil war, speaks of the commentaries of Cæsar. 2. Because, if Cæsar had written his commentaries after the civil war was ended, there would not have been a lacuna after the sixth book, to be supplied by Hirtius. 3. Because Cæsar had little leisure at his disposal after the civil war.—Cæsar wrote other books, especially one on the analogies of the Latin tongue. A few fragments remain, which do not impress us with a very high opinion of this performance. It was entitled *De Analogia*, and was written, as we are informed by Suetonius, while Cæsar was crossing the Alps, on his return to the army from Hither Gaul, where he had been to attend the assembly of that province. (*Suet., Jul.*, 56.) In this book, the great principle established by him was, that the proper choice of words formed the foundation of eloquence (*Cicero, Brut.*, 72); and he cautioned authors and public speakers to avoid as a rock every unusual word or unwonted expression. (*Aul. Gell.*, 7, 9.)—There were also several useful and important works accomplished under the eye and direction of Cæsar, such as the graphic survey of the whole Roman empire. Extensive as their conquests had been, the Romans hitherto had done almost nothing for geography, considered as a science. Their knowledge was confined to the countries they had subdued, and these they only regarded in the view of the levies they could furnish and the taxations they could endure. Cæsar was the first who formed more exalted views. Æthicus, a writer of the fourth century, informs us, in the preface to his *Cosmographia*, that this great man obtained a *senatus consultum*, by which a geometrical survey and measurement of the whole Roman empire was committed to three geometers. Zenodoxus was charged with the eastern, Polycletus with the southern, and Theodotus with the northern provinces. Their scientific labour was immediately commenced, but was not completed till more than thirty years after the death of him with whom the undertaking had originated. The information which Cæsar had received from the astronomer Sosigenes in Egypt, enabled him to alter and amend the Roman calendar. The computation he adopted has been explained by Scaliger and Gassendi, and it has been since maintained, with little farther alteration than that of the style introduced by Pope Gregory. When we consider the imperfections of all mathematical instruments in the time of Cæsar, and the total want of telescopes, we cannot but view with admiration, not unmixed with astonishment, that comprehensive genius which, in the infancy of science, could surmount such difficulties, and arrange a system that experienced but a trifling derangement in the course of sixteen centuries.—Although Cæsar wrote with his own hand only seven books of the Gallic campaigns, and the history of the civil wars till the death of his great rival, it seems highly probable that he revised the last or eighth book of the Gallic war, and communicated information for the history of the Alexandrean and African expeditions, which are now usually published along with his own commentaries, and may be considered as their supplement or continuation. The author of these works, which nearly complete the interesting story of the campaigns of Cæsar, was Aulus Hirtius, one of his most zealous followers and most confidential friends. The eighth book of the Gallic war contains the account of the renewal of the contest by the states of Gaul after the surrender of Alesia, and of the different battles that ensued, at most of which Hirtius was per-

sonally present, till the final pacification, when Cæsar, learning the designs which were forming against him at Rome, set out for Italy. Cæsar, in the conclusion of the third book of the civil war, mentions the commencement of the Alexandrean. Hirtius was not personally present at the succeeding events of this Egyptian contest, in which Cæsar was involved with the generals of Ptolemy, nor during his rapid campaigns in Pontus against Pharnaces, and against the remains of the Pompeian party in Africa, where they had assembled under Scipio, and, being supported by Juba, still presented a formidable appearance. He collected, however, the leading events from the conversation of Cæsar, and the officers who were engaged in these campaigns. He has obviously imitated the style of his master; and the resemblance which he has happily attained, has given an appearance of unity and consistence to the whole series of these well-written and authentic memoirs. It appears that Hirtius carried down the history even to the death of Cæsar: for in his preface addressed to Balbus, he says that he had brought down what was left imperfect from the transactions at Alexandrea to the end, not of the civil dissensions, to a termination of which there was no prospect, but of the life of Cæsar. This latter part, however, of the Commentaries of Hirtius, has been lost. It seems now to be generally acknowledged that he was not the author of the book *De Bello Hispanico*, which relates Cæsar's second campaign in Spain, undertaken against young Cneius Pompey, who, having assembled, in the ulterior province of that country, those of his father's party who had survived the disasters in Thessaly and Africa, and being joined by some of the native states, presented a formidable resistance to the power of Cæsar, till his hopes were terminated by the decisive battle of Munda. Dodwell, indeed, in his Dissertation *De auctore Belli Gallici*, &c., maintains, that it was originally written by Hirtius, but was interpolated by Julius Celsus, a Constantinopolitan writer of the sixth or seventh century. Vossius, however, whose opinion is the one more commonly received, attributes it to Caius Oppius, who wrote the Lives of Illustrious Captains, and also a book to prove that the Egyptian Cæsarion was not the son of Cæsar. (*Dunlop's Roman Literature*, vol. 2, p. 191, *seqq.*) The best editions of Cæsar's Commentaries are, the magnificent one by Dr. Clarke, fol., Lond., 1712; that of Cambridge, with a Greek translation, 4to, 1727; that of Oudendorp, 2 vols. 4to, L. Bat., 1737; that of the Elzevirs, 8vo, L. Bat., 1635; that of Oberlinus, Lips., 1819, 8vo; and that of Achaintre and Lemaire, Paris, 4 vols. 8vo, 1819–22.—II. The name Cæsar became a title of honour for the Roman emperors, commencing with Augustus, and at a later period designated also the presumptive heirs to the empire. (*Vid.* Augustus.)—III. The twelve Cæsars, as they are styled in history, were *Julius Cæsar*, *Augustus*, *Tiberius*, *Caligula*, *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian*, *Titus*, *Domitian*. These succeeded each other in the order which we have mentioned. The true line of the Cæsars, however, terminated in Nero.

Cæsaraugusta, a town of Hispania Tarraconensis, now *Saragossa*, so called from its founder, Augustus Cæsar, by whom it was built on the banks of the river Iberus, on the site of the ancient city Subduba. It was the birthplace of the poet Prudentius. (*Isidor., Hisp. Etymol.*, 15, 1.—*Mannert, Geogr.*, vol. 1, p. 428.)

Cæsarēa, I. the principal city of Samaria, situate on the coast, and anciently called Turris Stratonis, "Strato's tower." Who this Strato was is not clearly ascertained. In the preface to the Novels it is stated that he came from Greece and founded this place; an event which took place probably under the reign of Seleucus, the first king of Syria. The first inhabitants were Syrians and Greeks. (*Joseph., Ant. Jud.*, 20, 6.) It was subsequently made a magnificent city and port by Herod, who called it Cæsarea in honour of Augustus; and it now began to receive Jews among its inhabitants. Frequent contentions hence arose, in consequence of the diversity of faiths that prevailed within its walls. Here the Roman governor resided, and a Roman garrison was continually kept. Vespasian, after the Jewish war, settled a Roman colony in it, with the additional title of *Colonia prima Flavia*. (*Ulpian*, 1, *de cens.*) In later times it became the capital of *Palæstina Prima*. This city is frequently mentioned in the New Testament. Here King Agrippa was smitten, for neglecting to give God the praise when the people loaded him with flattery. Here Cornelius, the centurion, was baptized; and also Philip, the deacon, with his four daughters; and here Agabus, the prophet, foretold to Paul that he would be bound at Jerusalem. (*Acts*, 8, 10.) The modern name of the place is *Kaisarieh*. It was the birthplace of Eusebius.—II. The capital of Mauritania Cæsariensis, and a place of some note in the time of the Roman emperors. It was originally called *Iol*, but was beautified at a subsequent period by Juba, who made it his residence, and changed its name to Cæsarea, in honour of Augustus. This city was situate on the coast, to the west of Saldæ, and, according to D'Anville, its remains are to be found at the modern harbour of *Vacur*. (*Plin.*, 5, 2. — *Mela*, 1, 6. — *Strab.*, 571.)—III. Ad Argæum, the capital of Cappadocia, called by this name in the reign of Tiberius, previously Mazaca. It was situate at the foot of Mount Argæus, as its name indicates, and was a place of great antiquity, its foundation having even been ascribed by some writers to Mesech, the son of Japhet. (*Joseph., Ant. Jud.*, 1, 6.) Philostorgius, however, says it was first called Maza, from Mosoch, a Cappadocian chief, and afterward Mazaca. (*Strab.*, 530.) The modern name is *Kaisarieh*. The city, as Strabo reports, was subject to great inconveniences, being ill supplied with water, and destitute of fortifications. The surrounding country was also unproductive, consisting of a dry, sandy plain, with several volcanic pits for the space of many stadia around the town. And yet it is worthy of remark, that in modern times, travellers are struck with the great quantity of vegetables offered for sale in the market of *Kaisarieh*, and it is said that there is no part of Asia Minor which surpasses the neighbourhood for the quality and variety of its fruits. (*Kinneir's Travels*, p. 103.—*Cramer's Asia Minor*, vol. 2, p. 118.)—IV. Philippi, a town on the northern confines of Palestine, in the district of Trachonitis, at the foot of Mount Paneus, and near the springs of the Jordan. It was also called Leshem, Laish, Dan, and Paneas. The name Paneas is supposed to have been given it by the Phœnicians. The appellation of Dan was given to it by the tribe of that name, because the portion assigned to them was "too little for them," and they therefore "went up to fight against Leshem (or Laish, *Judg.*, 18, 29), and took it," calling it "Dan, after the name of Dan, their father." (*Josh.*, 19, 47.) Eusebius and Jerome distinguish Dan from Paneas as if they were different places, though near each other; but most writers consider them as one place, and even Jerome himself, on *Ezek.*, 48, says, that Dan or Leshem was afterward called Paneas. Philip, the tetrarch, rebuilt it, or, at least, embellished and enlarged it, and named it Cæsarea, in honour of the Emperor Tiberius; and afterward Agrippa, in compliment to Nero, called it Neronias. According to Burckhardt, the site is now called *Banias*. (*Plin.*, 5, 15. — *Joseph., Ant. Jud.*, 18, 3. — *Id., Bell. Jud.*, 1, 16. — *Sozom.*, 3, 21.)—V. Insula, now the Isle of Jersey.

Cæsarĭon, the reputed son of Julius Cæsar and Cleopatra. Plutarch calls him the son of Cæsar, but Dio Cassius (47, 31) throws doubt on his paternity. He was put to death by Augustus. (*Sueton., Vit. Jul.*, c. 52.—*Id., Vit. Aug.*, 17.)

Cæsăris ăræ, placed by Ptolemy near the Tanaïs, in what is now called the country of the *Don Cossacks*. They are supposed to have been erected in honour of some one of the Roman emperors by some neighbouring prince; perhaps by Polemo, in the reign of Tiberius. Near the source of the Tanaïs Ptolemy places the *Alexandri Aræ*, which see. (*Strab.*, 493. — *Tacit.*, *Ann.*, 12, 15. — *Dio Cass.*, 9, 8. — *Mannert, Geogr.*, vol. 4, p. 159.)

Cæsarodūnum, now *Tours*, the capital of the Turones. (*Amm. Marcell.*, 15, 28. — *Greg. Turon.*, 10, 19.—*Sulp. Sever., Dial.* 3, 8.)

Cæsaromăgus, I. now *Beauvais*, the capital of the Bellovaci. (*Anton., Itin.*)—II. A city of the Trinobantes in Britain, answering, as is thought, to what is now *Chelmsford*. It lay 28 miles north of Londinum. (*Anton., Itin.*) The Peutinger Table calls it Baromacus.

Cæsia sylva, a forest in Germany, in the territory of the Istævones and Sicambri. It is supposed to correspond to the present forest of *Heserwald*. (*Tacit., Ann.*, 1, 50.—*Brotier, ad Tacit., l. c.*)

Cæso or Kæso, a Roman prænomen, peculiar to the Fabian family. Thus we have Cæso Fabius in Livy (2, 43), and Cæso Quintius in the same writer (3, 11). In ancient inscriptions it is more commonly written with an initial K.—The latter of the two individuals just mentioned was the son of L. Quintius Cincinnatus, and opposed the tribunes in their passage of the Lex Terentilla. He was brought to trial for this, and also for the crime of homicide that was alleged against him, but escaped death by going into voluntary exile. (*Livy*, 3, 11, *seqq.*)

Caïcīnus, a river of Italy in Brutium, near the Epizephyrian Locri, and at one time separating the territories of Locri and Rhegium. It is noticed by ancient writers for a natural phænomenon which was observed to occur on its banks. It was said that the cicadæ on the Locrian side were always chirping and musical, while those on the opposite side were as constantly silent. The Caïcinus is supposed by Romanelli to correspond to the *Amendolea*, which falls into the sea about ten miles to the west of Cape *Spartivento*. (*Cramer's Anc. Italy*, vol. 2, p. 412.)

Caïcus, I. a companion of Æneas. (*Virg., Æn.*, 1, 187.)—II. A river of Mysia, falling into the Ægean Sea, opposite Lesbos. On its banks stood the city of Pergamus, and at its mouth the port of Elæa. It is supposed by some to be the present *Girmasti*. According to Mannert, however, its modern name is the *Mandragorai*. (*Pliny*, 5, 30. — *Mela*, 1, 18.—*Virg., Georg.*, 4, 370.—*Ovid, Met.*, 15, 277.)

Caiēta, a town and harbour of Latium, southeast of the promontory of Circeii, which was said to have received its name from Caieta, the nurse of Æneas, who was buried there. (*Virg., Æn.*, 7, 1.) This, however, is a mere fable, since Æneas never was in Italy. Equally objectionable is the etymology of Aurelius Victor, who derives the name from *καίειν, to burn*, because the fleet of Æneas was burned here: as if the Trojans spoke Greek! Strabo (233) furnishes the best explanation. It comes, according to him, from a Laconian term (*καϊάττα*), denoting a hollow or cavity; in allusion, perhaps, to a receding of the shore. It is now *Gaeta*. The harbour of Caieta was considered one of the finest and most commodious in Italy. Cicero laments on one occasion that so noble a port should be subject to the depredations of pirates even in the open day. (*Proleg. Man.* — Compare *Florus*, 1, 16.)

Caius and Caia, a prænomen very common at Rome to both sexes. In this word, and also in *Cneius*, the C must be pronounced like G. (*Quintil.*, 1, 7.) C, in its natural position, denoted the name of the male, and when reversed, that of the female: thus, C was equivalent to CAIUS; but Ↄ to CAIA. Female prænomina, which were marked with an inverted capital, were, however, early disused among the Romans. The custom after this was, in case there was only one daughter, to name her after the *gens*. If there were two, to distinguish them by *major* and *minor* added to their names; if there were more than two, they were distinguished by their number, *Prima, Secunda*, &c. Thus we have, in the first case, *Tullia*, the daughter of Cicero, *Julia*, the daughter of Cæsar; and in the second, *Cornelia Major, Cornelia Minor*, &c.

Calăber. *Vid.* Quintus II.

Calabrĭa, the part of Italy occupied by the ancient Calabri. It seems to have been that portion of the Iapygian peninsula extending from Brundisium to the city of Hydruntum, answering nearly to what is now called *Terra di Lecce*. Its name is supposed to have been derived from the Oriental "*Kalab*" or pitch, on account of the resin obtained from the pines of this country. It was also called Messapia and Iapygia. The poet Ennius was born here. The country was fertile, and produced a variety of fruits, much cattle, and excellent honey. (*Virg., G.*, 3, 425. — *Horat., Od.*, 1, 31; *Epod.*, 1, 27, 1.—*Plin.*, 8, 48.)

Calagurris. There were two cities of this name in ancient Spain, both of them in the territory of the Vascones. One was called *Calagurris Fibularensis*, the other *Calagurris Nascica*. The moderns are not yet decided which of these two cities answers to the present *Calahorra* and which to *Loharre*. It is generally thought that Calagurris Fibularensis is the modern *Calahorra*, but Marca is in favour of *Loharre*, and his opinion appears confirmed by Livy. (*Petr. de Marca*, 2, 28. — *Liv., Fragm.*, lib. 91, *ed. Bruns.*, p. 27.)

Calais and Zetes. *Vid.* Zetes.

Calamis, a very celebrated statuary, and engraver on silver, respecting whose birthplace, and the city in which he exercised his profession, ancient writers have given no information. The period when he flourished appears to have been very near that of Phidias. From the account given of his works by the ancient writers, he would seem to have been one of the most industrious artists of antiquity, for he executed statues of every description, in bronze, marble, and in gold blended with ivory. Cicero and Quintilian refer to his productions as not sufficiently refined, though superior in this respect to those of his predecessors. (*Cic., Brut.*, 18, 70.—*Quintil.*, 12, 10. — *Sillig, Dict. Art., s. v.*)

Calanus, a celebrated Indian philosopher, one of the gymnosophists. He followed Alexander from India, and, becoming unwell when they had reached Persia, he desired to have his funeral pile erected. Having offered up his prayers, poured libations upon himself, and cut off part of his hair and thrown it into the fire, he ascended the pile, and moved not at the approach of the flames. Plutarch says, that, in taking leave of the Macedonians, he desired them to spend the day in merriment and drinking with their king, "for I shall see him," said he, "in a little while at Babylon." Alexander died in Babylon three months after this. Calanus was in his eighty-third year when he burned himself on the funeral pile. (*Cic., de Div.*, 1, 23. — *Arrian, et Plut. in Alex.* — *Ælian, V. H.*, 2, 41, 5, 6.—*Val. Max.*, 1, 8.)

Calaurēa, an island in the Sinus Saronicus, opposite the harbour of Trœzene in Argolis. It obtained its greatest celebrity from the death of Demosthenes. Before that event, however, it was a place of great note and sanctity. Neptune was said to have received it from Apollo in exchange for Delos, agreeably to the advice of an oracle. (*Ephor. ap. Strab.*, 374.) His temple was held in great veneration, and the sanctuary accounted an inviolable asylum. Seven confederate cities here held an assembly somewhat similar to the Amphictyonic council, and joined in

solemn sacrifices to the god. Strabo names Hermione, Epidaurus, Ægina, Athens, Prasiæ, Nauplia, and the Minyan Orchomenus. Argos subsequently represented Nauplia, and Sparta succeeded to Prasiæ. (*Strab., l. c.*) In this sanctuary Demosthenes, who had rendered himself obnoxious to the Macedonian sovereign, took refuge when pursued by his satellites. Here he swallowed poison and terminated his existence. (*Plut., Vit. Demosth.—Pausan.*, 2, 33.) A monument was raised to this great orator within its peribolus, and divine honours were paid to him by the Calaureans. According to Strabo, the island of Calaurea was four stadia from the shore, and thirty in circuit. It is now called *Poro*, or "the ford," as the narrow channel by which it is separated from the mainland may, in calm weather, be passed on foot. The temple of Neptune was situated at some distance from the sea, on one of the highest summits of the island. Dodwell observes (*Class. Tour*, vol. 2, p. 276), that not a single column of this celebrated sanctuary is standing, nor is the smallest fragment to be seen among the ruins.

Calchas, a celebrated soothsayer, son of Thestor. He had received from Apollo the knowledge of future events; and the Greeks, accordingly, on their departure for the Trojan war, nominated him their high-priest and prophet. Among the interpretation of events imputed to him, it is said he predicted that Troy could not be taken without the aid of Achilles; and that, having observed a serpent, during a solemn sacrifice, glide from under an altar, ascend a tree, and devour nine young birds with their mother, and afterward become itself changed into stone, he inferred that the siege of Troy would last ten years. He also foretold that the Grecian fleet, which was at that same time detained by contrary winds in the harbour of Aulis, would not be able to sail until Agamemnon should have sacrificed his own daughter Iphigenia. Calchas also advised Agamemnon, during the pestilence by which Apollo desolated the Grecian camp, to restore Chryseis, as the only means of appeasing the god. He was consulted, indeed, on every affair of importance, and appears to have often determined, with Agamemnon and Ulysses, the import of the oracles which he expounded. His death is said to have happened as follows. After the taking of Troy, he accompanied Amphilochus, son of Amphiaraus, to Colophon in Ionia. It had been predicted that he should not die until he found a prophet more skilful than himself: this he experienced in the person of Mopus. He was unable to tell how many figs were on the branches of a certain fig-tree; and when Mopus mentioned the exact number, Calchas retired to the wood of Claros, sacred to Apollo, where he expired of grief and mortification. —Calchas had the patronymic of Thestorides. (*Hom., Il.*, 1, 69, &c.—*Æsch., Agam.—Eurip., Iphig.—Pausan.*, 1, 43.)

Caledonia, a country in the north of Britain, now called *Scotland*. The ancient Caledonia comprehended all those countries which lay to the north of the *Forth* and *Clyde*. It was never completely subdued by the Romans, though Agricola penetrated to the *Tay*, and Severus into the very heart of the country. The Caledonians are supposed to have derived their name from the Celtic words *Gael Dun*, implying "the Gael (Gauls) of the mountains," i. e., "Highlanders." These Gallic tribes were driven into Scotland, from Britain, by the conquests of the Belgic or Kimric race. (Compare *Adelung's Mithridates*, vol. 2, p. 78.)

Calentum, a city of Spain, in the country of Bætica, supposed to correspond to the modern *Cazalla*. The ancient place was famed for making bricks of so much lightness that they floated upon the water. (*Plin.*, 35, 49.—*Vitruv.*, 2, 3.) This was also done at Massilia (*Marseille*) in Gaul, and at Pitane in Asia. (*Vitruv., l. c.*) According to a modern authority, the same kind of bricks are made in Italy, "*de una singolarissima specie di mattone.*" (*Fabroni, Dissert., Venezia*, 1797, 8vo.)

Cales, a city of Campania, to the south of Teanum, now *Calvi*. According to Livy (8, 16), it formerly belonged to the Ausones, but was conquered by the Romans, and colonized (A.U.C. 421). The Ager Calenus was much celebrated for its vineyards. (*Vid.* Falernum.)

Calētes, a Belgic tribe in Gaul, north of the mouth of the Sequana, and inhabiting the peninsula which that river makes with the sea. Their territory is now *le pays de Caux*, forming a part of Normandy, in the department *de la Seine-Inférieure*. Their capital was Juliobona, now *Lillebonne*. Strabo calls them Καλετοί, and hence, on D'Anville's Map of Ancient Gaul, they are named *Calēti*. Ptolemy, on the other hand, gives Καλῆτες. They appear to have been ranked by Cæsar among the Armoric states, if in one part of his Commentaries (*B.G.*, 7, 75) we read *Caletes* for *Cadetes*. They could easily have been connected with the Armoric tribes by commercial relations and affinity, and yet have belonged, by their position, to the Belgic race. (*Lemaire, Ind. Geogr. ad Cæs.*, p. 220. —*Op.*, vol. 4.)

Caligŭla, Caius Cæsar Augustus Germanicus, son of Germanicus and Agrippina, was born A.D. 12, in the camp, probably in Germany, and was brought up among the legions. (*Sueton., Vit. Calig.*, 8.) Here he received from the soldiers the surname of Caligula, from his being arrayed, when quite young, like a common soldier, and wearing a *little* pair of *caligæ*, a kind of shoe or covering for the feet used chiefly by the common soldiers. This was done in order to secure towards him the good-will of the troops. Caligula himself, however, disliked the appellation in after days, and preferred that of Caius Cæsar, which is also his historical name. Upon his father's death he returned from Syria, and lived with his mother till her exile, when he removed to the residence of Livia Augusta, his great grandmother, whose funeral oration he delivered in public, while he still wore the *prætexta*. He afterward remained in the family of his grandmother Antonia until his twentieth year, when, being invited to Capreæ by the emperor, he assumed the dress proper to manhood, but without the customary ceremonies. In the court of his grandfather, his naturally mean and vicious temper appeared in a servile compliance with the caprices of those in power, in a wanton love of cruelty towards the unfortunate, and in the most abandoned and unprincipled debauchery; so that Tiberius observed that he was breeding a second Phaëthon for the destruction of the world. (*Sueton., Cal.*, c. 10.) Tiberius had, by his testament, appointed his two grandsons, Caius Cæsar and Tiberius Gemellus, the latter the son of Drusus, joint heirs of the empire. The first act of Caligula, however, was to assemble the senate for the purpose of declaring the invalidity of the will; and this being readily effected, and Tiberius Gemellus being declared too young to rule, Caius Cæsar Caligula was immediately proclaimed emperor. This appointment was received with the most unbounded joy both at Rome and in the provinces, and the conduct of the new prince seemed at first to promise one of the most auspicious of reigns. But this was all dissimulation on his part; a dissimulation which he had learned under his wily predecessor; for Caligula esteemed it prudent to assume the appearance of moderation, liberality, and justice, till he should be firmly seated on the throne, and freed from all apprehension lest the claims of the young Tiberius might be revived on any offence having been taken by the senate. He interred, in the most honourable manner, the remains of his mother and of his brother Nero, set free all state

prisoners, recalled the banished, and forbade all prosecutions for treason. He conferred on the magistrates free and independent power. Although the will of Tiberius had been declared, by the senate, to be null and void, he fulfilled every article of it, with the exception only of that above mentioned. When he was chosen consul, he took his uncle Claudius as his colleague. Thus he distinguished the first eight months of his reign by many actions dictated by the profoundest hypocrisy, but which appeared magnanimous and noble to the eyes of the world, when he fell, on a sudden, dangerously ill, in consequence, as has been imagined, of a love-potion given him by his mistress Milonia Cæsonia (whom he afterward married), with a view to secure his unconstant affections. On recovering from this malady, whether weary by this time of the restraints of hypocrisy, or actually deranged in his intellect by the inflammatory effects of the potion which he had taken (*Juv.*, *Sat.*, 6, 614), the emperor threw off all appearance of virtue and moderation, as well as all prudential considerations, and acted on every occasion with the mischievous violence of unbridled passions and wanton power, so that the tyranny of Tiberius was forgotten in the enormities of Caligula. (*Senec.*, *Consol. ad Helv.*, 9, c. 779.) The most exquisite tortures served him for enjoyments. During his meals he caused criminals, and even innocent persons, to be stretched on the rack and beheaded: the most respectable persons were daily executed. In the madness of his arrogance he even considered himself a god, and caused the honours to be paid to him which were paid to Apollo, to Mars, and even to Jupiter. He built a temple to his own divinity. At one time he wished that the whole Roman people had but one head, that he might be able to cut it off at a single blow. He frequently repeated the words of an old poet, *Oderint dum metuant.* One of his greatest follies was the building of a bridge of vessels between Baiæ and Puteoli, in imitation of that of Xerxes over the Hellespont. He himself consecrated this grand structure with great splendour; and, after he had passed the night following in a revel with his friends, in order to do something extraordinary before his departure, he caused a crowd of persons, without distinction of age, rank, or character, to be seized, and thrown into the sea. On his return he entered Rome in triumph, because, as he said, he had conquered nature herself. After this he made preparations for an expedition against the Germans, passed with more than 200,000 men over the Rhine, but returned after he had travelled a few miles, and that without having seen an enemy. Such was his terror, that, when he came to the river, and found the bridge obstructed by the crowd upon it, he caused himself to be passed over the heads of the soldiers. He then went to Gaul, which he plundered with unexampled rapacity. Not content with the considerable booty thus obtained, he sold all the property of his sisters Agrippina and Livilla, whom he banished. He also sold the furniture of the old court, the clothes of Augustus, Agrippina, &c. Before he left Gaul he declared his intention of going to Britain. He collected his army on the coast, embarked in a magnificent galley, but returned when he had hardly left the land, drew up his forces, ordered the signal of battle to be sounded, and commanded the soldiers to fill their helmets with shells, while he cried out, "This booty, ravished from the sea, is fit for my palace and the Capitol." When he returned to Rome he was desirous of a triumph on account of his achievements, but contented himself with an ovation. Discontented with the senate, he resolved to destroy the greater part of the members, and the most distinguished men of Rome. This is proved by two books which were found after his death, wherein the names of the proscribed were noted down, and of which one was entitled *Gladius* (Sword), and the other *Pugillus* (Dagger). He became reconciled to the senate again when he found it worthy of him. He supported public brothels and gaming-houses, and received himself the entrance-money of the visitors. His horse, named *Incitatus*, was his favourite. This horse he made one of his priests, and, by way of insult to the republic, declared it also consul. It was kept in an ivory stable, and fed from a golden manger; and, when it was invited to feast at the emperor's table, gilt corn was served up in a golden basin of exquisite workmanship. He had even the intention of destroying the poems of Homer, and was on the point of removing the works and images of Virgil and Livy from all libraries: those of the former, because, as he said, he was destitute of genius and learning; those of the latter, because he was not to be depended upon as an historian. Caligula's morals were, from his youth upward, abominably corrupt. After he had married and repudiated several wives, Cæsonia retained a permanent hold on his affections. A number of conspirators, at the head of whom were Chærea and Cornelius Sabinus, both tribunes of the prætorian cohorts, murdered him in the 29th year of his age, and the fourth of his tyrannical reign, A.D. 41. (*Crevier, Hist. des Emp. Rom.*, vol. 2, p. 1, *seqq.*—*Encyclop. Americ.*, vol. 2, p. 405, *seqq.*—*Encyclop. Metropol., Div.* 3, vol. 2, p. 434, *seqq.*)

Callaïci or Callæci, a people of Spain, in the northwestern part of the country. They inhabited what is now *Gallicia*, together with the Portuguese provinces of *Entre-Douro-y-Minho* and *Tras-los-Montes*. (*Eutrop.*, 4, 19.—*Sil. Ital.*, 3, 352.—*Plin.*, 3, 3.—*Inscript. ap. Gruter.*)

Calle or Cale, a seaport town of the Callaïci, at the mouth of the Durius. It is now *Oporto*. From *Portus Calles* comes, by a corruption, the name of modern *Portugal*. (*Sil. Ital.*, 12, 525.—*Vell. Paterc.*, 1, 14.—*Cic.*, *Agrar.*, 2, 31.)

Callĭas, a rich Athenian, who offered to release Cimon, son of Miltiades, from prison, into which he had been thrown through inability to pay his father's fine, if he would give him the hand of Elpinice, Cimon's sister and wife. Cimon consented, but with great reluctance. He was afterward charged with having violated the terms of his agreement with Callias, which was looked upon by the Athenians as adultery on his part, Elpinice having become the property of another. This custom of marrying sisters at Athens extended, according to Philo Judæus, only to sisters by the same father, and was forbidden in the case of sisters by the same mother. Elpinice was taken in marriage by Cimon, because, in consequence of his extreme poverty, he was unable to provide a suitable match for her. The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degree of ascent or descent; but in the case of a collateral it was allowed. Several of the barbarous nations seem to have been less scrupulous on this head; the Persians especially were remarkable for such unnatural unions. (*C. Nep. et Plut. in Cim.*)

Callicolōne, a hill in the district of Troas, deriving its name (*καλὴ κολώνη*) from the pleasing regularity of its form, and the groves by which it seems for ages to have been adorned. It is mentioned by Homer in the 20th book of the Iliad (v. 53 and 151). Strabo informs us, from Demetrius of Scepsis, that it was ten stadia from the village of the Ilians (*Ἰλιέων κώμη*), which would make it forty stadia from Troy itself. It was situate to the northwest of this city, near the banks of the Simois. (Compare *Le Chevalier's Map of the Plain of Troy*, and the note of *Heyne* to the 262d page of the German translation of Le Chevalier's works on this subject. Consult also *Clarke's Travels*, vol. 3, p. 119, *Lond.*, 8vo ed.)

Callicrătes, I. an Athenian, who caused Dion to be assassinated. (*Vid.* Dion I.)—II. An officer in-

trusted with the care of the treasures of Susa by Alexander. (*Curt.*, 5, 2.)—III. An architect, who, in conjunction with Ictinus, built the Parthenon at Athens, and who undertook also to complete the long walls termed σκέλη. (*Plut., Vit. Pericl.*, c. 13.) He appears to have flourished about Olymp. 80 or 85. (*Sillig, Dict. Art., s. v.*)—IV. A sculptor, distinguished principally by the minuteness of his performances. He is mentioned as a Lacedæmonian, and is associated with Myrmecides by Ælian. (*V. H.*, 1, 17. — Compare Galen, *Adhort. ad Art.*, c. 9.) In connexion with this artist he is said to have made some chariots which could be covered with the wings of a fly, and to have inscribed on a grain of the plant *sesamum* some verses of Homer. (*Plin.*, 7, 21.) Galen, therefore, well applies to him the epithet ματαιότεχνος. Athenæus, however, relates that he engraved only large vases (11, p. 782). The age in which he lived is uncertain. (*Sillig, Dict. Art., s. v.*)

Callicratĭdas, a Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusæ, in a naval battle, B.C. 406. He was one of the last that preserved the true Spartan character, which had become greatly altered for the worse during the Peloponnesian war, by the habit which the Lacedæmonians had contracted of fighting beyond the limits of their country. The enervating climate of Ionia had also contributed very much towards producing this result. (*Xen., Hist. Gr.*, 1, 6, 1, *seqq.*—*Diod. Sic.*, 13, 76.—*Id. ib.*, 13, 99.)

Callidrŏmus, according to Livy (36, 15), the highest summit of Mount Œta. It was occupied by Cato, with a body of troops, in the battle fought at the pass of Thermopylæ, between the Romans, under Acilius Glabrio, and the army of Antiochus; and, owing to this manœuvre, the latter was entirely routed. (Compare *Pliny, H. N.*, 4, 7.)

Callimăchus, I. a native of Cyrene, descended from an illustrious family. He first gave instruction in grammar, or belles-lettres, at Alexandrea, and numbered among his auditors Apollinus Rhodius, Eratosthenes, and Aristophanes of Byzantium. Ptolemy Philadelphus subsequently placed him in the Museum, and from this period he turned his principal attention to poetic composition. He lived, loaded with honours, at the court of this prince, where his abilities were greatly admired. The small number of pieces, however, that remain to us, out of eight hundred composed by him, present him to us in the light of a cold poet, wanting in energy and enthusiasm, and making vain efforts to replace by erudition the genius which nature had denied him. These productions compel us to subscribe to Ovid's opinion in relation to him, "*Quamvis ingenio non valet, arte valet.*" (*Amor.*, 1, 15.) The principal works of Callimachus were as follows: 1. *Elegies.* These were regarded as his principal title to renown. The Romans, especially in the Augustan age, held them in high estimation; they were imitated by Ovid and Propertius. Among the Elegies of Callimachus two in particular were celebrated, one on the tresses of Berenice, queen of Ptolemy III., which Catullus has either translated or imitated; and the other, entitled Cydippe, to which Ovid alludes (*Rem. Am.*, 1, 380), and which he has imitated in his 20th Heroid. We have only some fragments remaining of the elegies. 2. Αἴτια, "*Causes*," i. e., a poem, in four cantos, on the origin or causes of various fables, customs, &c. Some fragments remain. 3. Ἑκάλη, *Hecale*, an heroic poem, the subject of which was the hospitable reception given to Theseus, by an old female, when he was proceeding to combat the Marathonian bull. Some fragments remain. 4. Ἶβις, "the *Ibis*," a poem directed against one of his pupils, accused by him of ingratitude, named Apollonius Rhodius. It has not reached us. The Ibis is a bird, whose habits taught man, it is said, the use of clysters. We know not the reason why Callimachus gave this appellation to his enemy; it was done in ridicule, probably, of some personal deformity, or else from some resemblance which Apollonius bore to this bird in the eyes of his irritated master. It is in imitation of Callimachus that Ovid has given the title of Ibis to one of his poems. 5. *Hymns.* Of these we have six remaining; five in the Ionic dialect, and the sixth in Doric. The subject of this last is the bathing of the statue of Minerva. According to the commentators, the Doric dialect was preferred for this poem, because Callimachus composed it at Argos, where, during a certain festival, the statue of Pallas was bathed in the Inachus. Of the six hymns which we have from Callimachus, that addressed to Ceres is the best. The one in honour of Delos is in the epic style, like the hymns of the Homeridæ. 6. *Epigrams.* Of these we possess seventy-four, which may be regarded among the best of antiquity. The grammarian Archibius, the father, or, according to others, the son of Apollonius, wrote a commentary or exegesis (ἐξήγησις) on these epigrams; and Marianus, who lived under the Emperor Anastasius, made a paraphrase of them in iambic verse. 7. *Iambics* and *choliambics.* Strabo refers to them, and some fragments remain.—Such are some of the principal poetic works of Callimachus. We have to regret the loss of several prose works, which would, no doubt, have thrown great light on various subjects connected with the antiquities of Greece. Such are his Commentaries, or Memoirs (Ὑπομνήματα); his work entitled Κτίσεις νήσων καὶ πόλεων, "The settling of islands and founding of cities;" his "Wonders of the World," Θαυμάσια, or, Θαυμάτων τῶν εἰς ἅπασαν τὴν γῆν καὶ τόπους ὄντων συναγωγή, &c. Callimachus did not want detractors, who occasioned him that species of torment to which the vanity of authors exposes them, and, at the same time, renders them so sensitive. A certain grammarian, named Aristophon, wrote against one of his productions; and there exists, in the Anthology, a distich against Callimachus, by Apollonius the grammarian, which is often erroneously ascribed to the author of the Argonautics. —Among the editions of Callimachus may be mentioned that of Ernesti, *Lugd. Bat.*, 1761, 2 vols. 8vo, and that of Blomfield, *Lond.*, 1815, 8vo. Brunck gave also a revised text in his Poetæ Gnomici. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 107, *seqq.*)—II. A celebrated artist, whose attention was directed not only to statuary, but to engraving on gold and to painting. (*Plin.*, 34, 8.) On account of the elegant finish of his works in marble, he was styled by the Athenians κατάτεχνος. (*Vitruv.*, 4, 1, 10. — Compare the remarks of *Sillig, Dict. Art., s. v.*)

Calliŏpe, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over epic poetry and eloquence, and was represented holding a close-rolled parchment, and sometimes a trumpet. She derived her name from her *beautiful* (silver-toned) *voice*, ἀπὸ τῆς καλῆς ὀπός. Calliope bore to Œagrus a son named Linus, who was killed by his pupil Hercules. (*Apollod.*, 1, 3, 2.) She had also by the same sire the celebrated Orpheus. Others, however, made Apollo the sire of Linus and Orpheus. Hesiod (*Frag.*, 97) says, that Urania was the mother of Linus. (*Vid.* Musæ, and consult *Müller, Archæol. der Kunst*, p. 594, *seqq.*)

Callipatīra, daughter of Diagoras, and wife of Callianax the athlete. According to the common account, she went with her son, after the death of her husband, to the Olympic games, having disguised herself in the attire of a teacher of gymnastics. When her son was declared victor, she discovered her sex in the joy of the moment, and was immediately arrested, as women were not allowed to appear on such occa-

sions. The punishment to which she was liable was to be cast down from a precipitous and rocky height, but she was pardoned in consequence of the peculiar circumstances of her case. A law, however, was immediately passed, ordaining that the teachers of gymnastic exercises should also appear naked at the games. (*Pausanias*, 5, 6, 5.) — From an examination of authorities, it would appear that the story just told relates rather to Berenice (Φερενίκη), the sister of Callipatira. (Consult *Bayle, Dict., s. v.* Berenice, and *Siebelis, ad Pausan, l. c.*)

Callĭphon, a painter, a native of Samos, who decorated with pictures the temple of Diana at Ephesus. The subjects of his pieces were taken from the Iliad. (*Pausan.*, 5, 19.)

Callipŏlis, I. a city of Thrace, about five miles from Ægospotamos. Its origin is uncertain: a Byzantine writer ascribes its foundation and name to Callias, an Athenian general (*Jo. Cinnamus*, 5, 3), while another derives its appellation from the beauty of the site. (*Agathias*, 5, p. 155.) It is certain that we do not hear of Callipolis before the Macedonian war, when Livy mentions its having been taken by Philip, the last king of that name (31, 16. — Compare *Plin.*, 4, 11.) From the Itineraries we learn, that Callipolis was the point whence it was usual to cross the Hellespont to Lampsacus or Abydos. The modern name is *Gallipoli*, and it is from this that the Chersonese now takes its name as a Turkish province. (*Cramer's Anc. Greece*, vol. 1, p. 330.) — II. A town of Sicily, north of Catana, now *Callipoli*.—III. A city of Calabria, on the Sinus Tarentinus, now *Callipoli*. According to Dionysius of Halicarnassus (17, 4), it owed its foundation to Leucippus, a Lacedæmonian, who erected a town here with the consent of the Tarentines, who expected to be put in possession of it shortly after; but in this hope they were deceived; and on finding that the Spartan colony was already strong enough to resist an attack, they suffered Leucippus to prosecute his undertaking without molestation. (*Dion. Hal., Frag., ed. Angelo Maio, Mediol.*, 1816.) Mela styles it "*urbs Graia Callipolis*" (2, 4). The passage in which Pliny names this town is corrupt. (*Plin.*, 3, 11.—*Cramer's Ancient Italy*, vol. 2, p. 317.)

Callirhŏe, I. a daughter of the Scamander, who married Tros, by whom she had Ilus, Ganymede, and Assaracus. (*Il.*, 20, 231.) — II. A daughter of Oceanus and Tethys, mother of Geryon, Echidna, Cerberus, and other monsters, by Chrysaor. (*Hesiod, Theog.*, 287, *seqq.*)

Calliste, an island of the Ægean Sea, called also Thera. (*Vid.* Thera.)

Callisteia, Beauty's rewards; a festival at Lesbos, during which all the women presented themselves in the temple of Juno, and the prize was assigned to the fairest. (*Athenæus*, 13, p. 610, *a.*) There was also an institution of the same kind among the Parrhasians, made first by Cypselus, whose wife was honoured with the first prize. The Eleans had one also, in which the fairest man received as a prize a complete suit of armour, which he dedicated to Minerva. (*Athenæus, l. c.—Casaub. et Schweigh., ad loc.*)

Callisthĕnes, a native of Olynthus, the son of Hero, Aristotle's sister. He was placed by the Stagirite about the person of Alexander, as a kind of instructer, or, rather, companion of his studies, and accompanied the monarch into the East. He gave offence, however, by the rudeness of his manners and his boldness of speech, and was eventually charged with being implicated in a conspiracy against Alexander. According to the common account, he was mutilated, and then carried along with the army in an iron cage, until he ended his days by poison. Ptolemy, however, wrote in his history of Alexander, that he was first tortured and then hanged. Callisthenes does not deserve the name of a philosopher, which some have bestowed upon him; he appears, on the contrary, to have been little better than a mere sophist. He wrote a history of Alexander's movements which has not come down to us, but which, from the remarks of ancient writers, does not appear to have possessed even the merit of exactness in ordinary details. (*Plut., Vit. Alex. — Polyb.*, 12, 23.—*Sainte-Croix, Examen*, &c., p. 34, *seqq.*—*Id. ib.*, p. 163, *seqq.*)

Callisto and Calisto, called also Helice, was daughter of Lycaon, king of Arcadia, and one of Diana's attendants. Jupiter saw her, and, assuming the form of Diana, accompanied the maiden to the chase, and surprised her virtue. She long concealed her shame; but at length, as she was one day bathing with her divine mistress, the discovery was made, and Diana, in her anger, turned her into a bear. While in this form she brought forth her son Arcas, who lived with her in the woods, till the herdsmen caught both her and him, and brought them to Lycaon. (*Vid.* Arcas.) Some time afterward she went into the temenus, or sacred enclosure of the Lycæan Jove, which it was unlawful to enter. A number of Arcadians, among whom was her own son, followed to kill her, but Jove snatched her out of their hands, and placed her as a constellation in the sky (*Apollod.*, 3, 8.—*Ovid, Met.*, 2, 401, *seq.* — *Id., Fast.*, 2, 155, *seq.* — *Hygin., Fab.*, 177.) It was also fabled, that at the request of Juno, Tethys forbade the constellation of the bear to descend into her waves. This legend is related with great variety in the circumstances. According to one of these versions, Arcas, having been separated from his mother and reared among men, met her one day in the woods, and was on the point of slaying her, when Jupiter transferred the mother and son to the skies. (*Keightley's Mythology*, p. 425, *seq.*)

Callistrătus, I. a celebrated orator of Athens. Demosthenes, having heard him plead on one occasion, was so charmed by his eloquence that he abandoned all his other studies, and betook himself to oratory. He was employed on several occasions as an ambassador, but eventually met with the common fate of popular leaders, and was exiled. Retiring upon this to Thrace, he founded Datum in that country. (*Plut., Vit. Demosth.*, c. 3.—*Scylax, Peripl.*, p. 27.)— II. A sophist, who lived, as Heyne thinks, a little before the elder Philostratus, towards the close of the second century of our era. We have from him a description of fourteen statues, written, it is true, in the style of a rhetorician, but all containing many details of a curious nature as regards the history of ancient art. (*Heyne, Opusc.*, vol. 5, p. 196, *seqq.*) The work accompanies the writings of Philostratus, and is found in all our editions of the latter.—III. A Roman lawyer, who lived during the time of Severus and Caracalla. (*Biogr. Univ.*, vol. 6., p. 555.)

Calor, a river of Italy, which rose in the mountains of the Hirpini, passed Beneventum, and joined the Vulturnus. (*Liv.*, 24, 14.)

Calpe, a lofty mountain in the most southern parts of Spain, opposite to Mount Abyla on the African coast. These two mountains were called the Pillars of Hercules. Calpe is now called Gibraltar, from the Arabic *Gibel Tarik* (i. e., "the mountain of Tarik." This Tarik was a Moorish general, who first led the Moors into Spain, A.D. 710.)—For some remarks on the etymology of the name Calpe, *vid.* Abyla.

Calpurnia, I. a daughter of L. Piso, and Julius Cæsar's fourth wife. The night previous to her husband's murder, she dreamed that he had been stabbed in her arms. According to others, she dreamed that the pinnacle had fallen, which the senate, by way of ornament and distinction, had caused to be erected on Cæsar's house. (*Plut., Vit. Cæs., c.*) After Cæsar's death she intrusted Antony with his private treasure, which amounted to four thousand talents, and also with

the private papers of the dictator. (*Plut., Vit. Ant.*, c. 15.)—II. Calpurnia Lex, passed A.U.C. 604, against extortion, by which law the first *quæstio perpetua* was established. (*Cic. in Verr.*, 4, 25.)—III. Another, called also Acilia, concerning bribery, A.U.C. 686. (*Cic. pro Muræn.*, 23.)

Calpurnius, I. a writer of mimes, not to be confounded with the pastoral poet of the same name. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 118.)—II. A Christian in the time of Hadrian and Antoninus Pius, from whom we have fifty-one Declamations remaining. (*Bähr, ib.*, p. 557.)—III. A Latin poet, a native of Sicily, and contemporary of Nemesianus, lived during the third century of our era. In the earliest editions of his works, and in all but one of the MSS., eleven eclogues pass under his name. Ugoletus, however, at a later period, guided by this single MS., undertook to assign four of the eleven to Nemesianus. In this he is wrong, for the tone and manner of these pieces show plainly that they all came from one pen. Such was the opinion of Ulitius (*Præf. ad Nemesian., Eclog.*, p. 459.—*Id. ad Nemesian., Cyneg.*, v. 1, p. 314), with which Burmann agrees (*Poet. Lat. Min., Præf.*, p.*** 4), and which Wernsdorff at last has fully established. (*Poet. Lat. Min.*, vol. 2, p. 15, *seqq.*) The Eclogues of Calpurnius are not without merit, though greatly inferior in elegance and simplicity to Virgil's. They are dedicated to Nemesianus, his protector and patron, for he himself was very poor. In the time of Charlemagne these pieces were placed in the hands of young scholars. The best editions are found in the *Poetæ Latini Minores* of Burmann, *Lugd. Bat.*, 1731, 2 vols. 4to, and of Wernsdorff, *Altemb.*, 1780–1799, 10 vols. 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 301.)

Calvus Corn. Licinius, a Roman, equally distinguished as an orator and a poet. In the former capacity he is mentioned with praise by Cicero (*Brut.*, 81.—*Ep. ad Fam.*, 7, 24.—*Ibid.*, 15, 51). He was also the friend of Catullus, and two odes of that author's are addressed to him, in which he is commemorated as a most delightful companion, from whose society he could scarcely refrain. The fragments of his epigrams which remain do not enable us to judge for ourselves of his poetical merits. He is classed by Ovid among the licentious writers. (*Horat., Serm.*, 1, 10, 19.—*Dunlop's Rom. Lit.*, vol. 1, p. 540.)

Calycadnus, a large and rapid river of Cilicia Trachea, which rises in the central chain of Taurus, and, after receiving some minor tributary streams, falls into the sea between the promontories of Zephyrium and Sarpedon. It is now the *Giuk-sou.* (*Plin.*, 5, 27.—*Liv.*, 38, 38.—*Amm. Marcell.*, 14, 25.)

Calydnæ, I. small islands, placed by Strabo (603) between Cape Lectum and Tenedos, but not to be found in that direction. In Choiseul Gouffier's map they are laid down between Tenedos and Sigæum.—II. A group of islands, lying off the coast of Caria, to the southeast of Leros. One of the number was called Calymna. (*Hom., Il.*, 2, 676.) Herodotus informs us (7, 99), that the Calydnians were subject to Artemisia, queen of Caria. Calymna, in modern charts, is called *Calimno*, and the surrounding group *Kapperi* and *Carabaghlar.* (*Cramer's Asia Minor*, vol. 2, p. 218.)

Calydon, a city of Ætolia, below the river Evenus, and between that stream and the sea. It was famed in Grecian story on account of the boar-hunt in its neighbourhood (*vid.* Meleager), the theme of poetry from Homer to Statius. We are told by mythologists that Œneus, the father of Meleager and Tydeus, reigned at Calydon, while his brother Agrius settled in Pleuron. Frequent wars, however, arose between them on the subject of contiguous lands; a circumstance to which Homer alludes. (*Il.*, 9, 525, *seqq.*) From the same poet we collect, that Calydon was situate on a rocky height. (*Il.*, 2, 640; 13, 217.) Its territory, however, was ample and productive. (*Il.*, 9, 577, *seqq.*) Some time after the Peloponnesian war, we find Calydon in the possession of the Achæans. It is probable that the Calydonians themselves invited over the Achæans, to defend them against the Acarnanians. (*Xen., Hist. Gr.*, 4, 6, 1.—*Pausan.*, 3, 10.) Their city was, in consequence, occupied by an Achæan garrison, until Epaminondas, after the battle of Leuctra, compelled them to evacuate the place. (*Diod. Sic.*, 15, 57.) It was still a town of importance during the Social war (*Polyb.*, 4, 65.—*Id.*, 5, 95), and as late as the time of Cæsar. (*B. Civ.*, 3, 35.) But Augustus accomplished its downfall by removing the inhabitants to Nicopolis. According to Dodwell, there are yet to be seen here the remains of a city, and its acropolis, composed of magnificent walls, constructed nearly in a regular manner. (*Cramer's Anc. Greece*, vol. 2, p. 78, *seqq.*)

Calydōnis, a name of Deianiri, as living in Calydon. (*Ovid, Met.*, 9, 112.)

Calymna, an island of the Ægean, southeast of Leros. (*Vid.* Calydnæ II.)

Calypso, a daughter of Atlas, according to Homer. (*Od.*, 1, 52.—*Ib.*, 7, 245.) Hesiod, however, makes her an ocean-nymph (*Theog.*, 359), and Apollodorus a Nereid (1, 2). Like Circe, she was a *human-speaking* goddess, and dwelt in solitary state with her attendant nymphs on an island named Ogygia, in the midst of the ocean. Her isle presented such a scene of sylvan beauty as charmed even Mercury, one of the dwellers of Olympus. (*Od.*, 5, 72.) Calypso received and kindly entertained Ulysses, when, in the course of his wanderings, that hero was thrown upon her domains after his shipwreck. She detained him there for eight years, designing to make him immortal, and to keep him with her for ever; but Mercury arriving with a command from Jupiter, she was obliged to consent to his departure. She gave the hero tools to build a raft or light vessel, supplied him with provisions, and reluctantly took a final leave of him.—The name of Calypso means "*the Concealer*," the poet, after his usual manner, giving her a significant appellation. As regards her island, Homer seems to have conceived Ogygia to lie in the northwestern parts of the West sea, far remote from all other isles and coasts; and he thus brought his hero into all parts of that sea, and informed his auditors of all its wonders. (*Keightley's Mythology*, p. 274, *seq.*)

Camalodūnum, the first Roman colony in Britain, established under Claudius. Its situation agrees with that of the modern *Malden*, according to Cluver and Cellarius. (*Tacit., Ann.*, 12, 32.—*Id. ib.*, 14, 31.)

Camarăcum, a city of the Nervii, in Belgic Gaul, east of Nemetacum, now *Cambray* (*Cammerik*).

Camarīna, a city of Sicily, near the southern coast, on the river Hipparis. (*Schol. ad Pind., Ol.*, 5, 19.) It was originally founded by a colony from Syracuse, but, proving subsequently disobedient, it was destroyed by the parent state, and the ground on which it stood was sold to Hippocrates, tyrant of Gela, as a ransom for some Syracusan captives. Hippocrates rebuilt the city; but his successor, Gelon, after having obtained the sovereignty of Syracuse, transferred the inhabitants of Camarina to the former city, and thus again was Camarina destroyed. (*Herodot.*, 7, 156.) Dissensions in Syracuse enabled the Geloans to rebuild Camarina; according to Timæus, in the 82d Olympiad, but according to Diodorus at the end of the 79th. This city, however, seemed destined to be still unfortunate. It again suffered from the elder Dionysius, and the inhabitants were once more obliged to become wanderers. When Timoleon, after the overthrow of tyranny, gave peace to the whole island, Camarina again revived. (*Diod. Sic.*, 16, 82.) It suffered once more, however, in the contest between Carthage and Agathocles; and finally, in the first Punic war, was severely

punished by the Romans for having admitted Carthaginian troops within its walls. From this time it remained an inconsiderable city. In the neighbourhood of the place the river formed a low island, covered at high water, but when the tide fell converted into a marsh. This marsh yielded exhalations which produced a pestilence, and the inhabitants consulted an oracle whether they should drain it. Athough the oracle dissuaded them, they drained it, and opened a way to their enemies to come and plunder their city. Hence arose the proverb, from the words of the oracle, *μὴ κίνει Καμαρίναν*, "*move not Camarina*," applied to those who, by removing one evil, will bring on a greater. Nothing now remains of this city but some ruins, and the name *Camarana*, given by the natives to a town and a neighbouring marsh. (*Virg.*, *Æn.*, 3, 701.—*Herod.*, 7, 154.)

Cambunĭi Montes, a chain of mountains forming the southern boundary of Macedonia, and separating that country from Thessaly. (*Liv.*, 42, 53.—*Id.*, 44, 2.)

Cambўses, I. an early monarch of the line of the Achæmenides, the successor of Teïspes, who was himself the successor of Achæmenes. He must not be confounded with Cambyses, the son of Cyrus, who was, in fact, the second of the name in the line of Persian kings. (*Herod.*, 7, 11.—Consult *Bähr* and *Larcher*, *ad loc.*)—II. A Persian of good family, but peaceful disposition, to whom Astyages, king of Media, gave his daughter Mandane in marriage. (*Vid.* Astyages.) The issue of this union was Cyrus the Great. (*Herod.*, 1, 46.—*Id.*, 1, 107.)—III. The son and successor of Cyrus the Great, ascended the throne of Persia B.C. 530. Soon after the commencement of his reign, he undertook the conquest of Egypt, being excited to the step, according to the Persian account as given in Herodotus (3, 1), by the conduct of Amasis, the king of that country. Cambyses, it seems, had demanded in marriage the daughter of Amasis ; but the latter, knowing that the Persian monarch intended to make her, not his wife, but his concubine, endeavoured to deceive him by sending in her stead the daughter of his predecessor Apries. The historian gives also another account besides this ; but it is more than probable that both are untrue, and that ambitious feelings alone on the part of Cambyses prompted him to the enterprise. (Compare *Dahlmann*, *Herod.*, p. 148.—*Creuzer*, *ad Herod.*, *l. c.*) Amasis died before Cambyses marched against Egypt, and his son Psammenitus succeeded to the throne. A bloody battle was fought near the Pelusiac mouth of the Nile, and the Egyptians were put to flight, after which Cambyses made himself master of the whole country, and received tokens of submission also from the Cyrenæans and the people of Barca. The kingdom of Egypt was thus conquered by him in six months. Cambyses now formed new projects. He wished to send a squadron and subjugate Carthage, to conquer Æthiopia, and to make himself master of the famous temple of Jupiter Ammon. The first of these expeditions, however, did not take place, because the Phœnicians, who composed his naval force, would not go to attack one of their own colonies. The army that was sent against the Ammonians perished in the desert ; and the troops at whose head he himself had set out against the Æthiopians were compelled by hunger to retreat. How far he advanced into Æthiopia cannot be ascertained from anything that Herodotus says. Diodorus Siculus, however (1, 33), makes Cambyses to have penetrated as far as the spot where Meroe stood, which city, according to this same writer, he founded, and named after his mother. His mother, however, was Cassandana. Josephus (*Ant. Jud.*, 2, 10, 2) makes the previous name to have been merely changed by Cambyses to Meroë, in honour of his sister. (Compare *Strabo*, 790.) Both accounts are untrue. (*Vid.* Meroë.)—After his return from Æthiopia, the Persian king gave himself up to the greatest acts of outrage and cruelty. On entering Memphis he found the inhabitants engaged in celebrating the festival of the re-appearance of Apis, and, imagining that these rejoicings were made on account of his ill success, he caused the sacred bull to be brought before him, stabbed him with his dagger, of which wound the animal afterward died, and caused the priests to be scourged. (*Herod.*, 3, 27, *seqq.*) Cambyses is said to have been subject to epilepsy from his earliest years ; and the habit of drinking, in which he now indulged to excess, rendered him at times completely furious. No relation was held sacred by him when intoxicated. Having dreamed that his brother Smerdis was seated on the royal throne, he sent one of his principal confidants to Persia, with orders to put him to death, a mandate which was actually accomplished. His sister and wife Atossa, who lamented the death of Smerdis, he struck with a blow of his foot, which brought on abortion. (*Herod.*, 3, 30, *seqq.*) These and many other actions, alike indicative of almost complete insanity, aroused against him the feelings of his subjects. A member of the sacerdotal order called the *Magi* availed himself of this discontent, and, aided by the strong resemblance which he bore to the murdered Smerdis, as well as by the exertions of a brother who was also a Magian, seized upon the throne of Persia, and sent heralds in every direction, commanding all to obey, for the time to come, Smerdis, son of Cyrus, and not Cambyses. The news of this usurpation reached Cambyses at a place in Syria called Ecbatana, where he was at that time with his army. Resolving to return with all speed to Susa, the monarch was in the act of mounting his horse, when his sword fell from its sheath and inflicted a mortal blow in his thigh. An oracle, it is said, had been given him from Butus, that he would end his life at Ecbatana, but he always thought that the Median Ecbatana was meant by it. He died of his wound soon after, B.C. 522, leaving no children. (*Herod.*, 3, 61, *seqq.*) Ctesias gives a different account. He makes Cambyses to have died at Babylon of a wound he had given himself on the femoral muscle, while shaving smooth a piece of wood with a small knife. (*Ctes.*, *Excerpt. Pers.*, § 12.) According to Herodotus (3, 66), Cambyses reigned seven years and five months. Ctesias says eighteen years ; but there must be some error in this. Clemens of Alexandrea gives ten years. (*Clem. Alex.*, *Strom.*, 1, p. 395.)—IV. A river of Asia, which rises, according to Pomponius Mela (3, 5), at the base of Mons Coraxicus, a branch of Caucasus, and in the vicinity of the sources of the Cyrus. After flowing through Iberia and Hyrcania, it joins the Cyrus, and the united streams empty into the Hyrcanian Sea. La Martiniere (*Dict. Géog.*) remarks, that there is no river in modern times answering to this description of the Cambyses. Vossius thinks that Mela intended to designate the Araxes, but the sources of this river are too far distant. Hardouin, suspecting that Ptolemy has spoken of the Cambyses under another name, believes it to be the same with the Soana of this geographer : he goes, however, too high towards the northern extremity of Albania. (*Hardouin*, *ad Plin.*, 6, 13, *not.* 7.)

Camerīnum, a town of Umbria, on the borders of Picenum. It was a Roman colony and a city of some note, and must not be confounded with the Camerte of Strabo, an error into which Cluverius has fallen. (*Ital. Ant.*, 1, p. 613.) The modern name is *Camerino*. (*Cæs.*, *Bell. Civ.*, 1, 15.—*Cic. ad Attic.*, 8. 12.—*Ptol.*, p. 62.) Appian calls it Cameria. (*Bell. Civ.*, 5, 50.—*Cramer's Anc. Italy*, vol. 1, p. 262.)

Camerte, a town of Umbria, between Tuder and Ameria. (*Strab.*, 227, *seq.*—Consult the remarks of *Cramer*, *Anc. Italy*, vol. 1, p. 274.)

Camilla, queen of the Volsci, was daughter of Metabus and Casmilla. Her father, who reigned at Priver-

num, having by his tyranny rendered himself odious to his subjects, was by them expelled from his dominions, and forced to take refuge from their fury in the lonely woods. Here he bred up the infant Camilla, the sole companion of his flight; and, having dedicated her to the service of Diana, he instructed her in the use of the bow and arrow, and accustomed her to the practice of martial and sylvan exercises. She was so remarkable for her swiftness, that she is described by the poets as flying over the corn without bending the stalks, and skimming over the surface of the water without wetting her feet. Attended by a train of warriors, she led the Volscians to battle against Æneas. Many brave chiefs fell by her hand; but she was at length herself killed by a soldier of the name of Aruns, who, from a place of concealment, aimed a javelin at her. Diana, however, who had foreseen this fatal event, had commissioned Opis, one of her nymphs, to avenge the death of Camilla, and Aruns was slain in his flight from the combat by the arrows of the goddess. (*Virg., Æn.*, 7, 803, *seqq.* — *Id. ib.*, 11, 532, *seqq.* — *Id. ib.*, 11, 848, *seqq.*) Tasso has applied this story of Camilla to Clorinda (*B.* 12, *stanza* 20, &c.).

Camillus (L. Furius), a celebrated Roman, called a second Romulus, from his services to his country. After filling various important stations, and, among other achievements, taking the city of Veii, which had for the space of ten years resisted the Roman arms, he encountered at last the displeasure of his countrymen, and was accused of having embezzled some of the plunder of this place. Being well aware how the matter would terminate, Camillus went into voluntary exile, although his friends offered to pay the sum demanded of him. During this period of separation from his country, Rome, with the exception of the Capitol, was taken by the Gauls under Brennus. Camillus, though an exile, was invited by the fugitive Romans at Veii to take command of them, but refused to act until the wishes of the Romans besieged in the Capitol were known. These unanimously revoked the sentence of banishment, and elected him dictator. The noble-minded Roman forgot their previous ingratitude, and marched to the relief of his country; which he delivered, after it had been for some time in the possession of the enemy. The Roman account says, that Camillus, at the head of an army of forty thousand men, hastened to Rome, where he found the garrison of the Capitol on the point of purchasing peace from the invaders. "With iron, not with gold," exclaimed Camillus, "Rome buys her freedom." An attack was instantly made upon the Gauls, a victory obtained, and the foe left their camp by night. On the morrow Camillus overtook them, and they met with a total overthrow. His triumphal entry into Rome was made amid the acclamations of thousands, who greeted him with the name of *Romulus, father of his country*, and *second founder of the city*. After performing another equally important service, in prevailing upon his countrymen to rebuild their city and not return to Veii, and after gaining victories over the Æqui, Volsci, Etrurians, and Latins, he died in the eighty-ninth year of his age, having been five times dictator, once censor, three times interrex, twice military tribune, and having obtained four triumphs. (*Plut. in Vit.* — *Liv.*, 5, 46, *seqq.*—*Flor.*, 1, 13.—*Virg., Æn.*, 6, 825.)—We have touched merely on a few of the events connected with the history of Camillus, in consequence of the strong suspicion which attaches itself to the greater part of the narrative. In no instance, perhaps, have the family-memorials of the Roman aristocracy more completely usurped the place of true history than in the case of Camillus. The part relative to the overthrow of the Gauls appears to be all a pure fiction. "For a long time past," observes Niebuhr, "no one has perused, with any degree of faith, Livy's narrative of the arrival of the dictator Camillus in the city during the payment of the ransom-money to the Gauls, his breaking off the compact as invalid, his expelling the Gauls from the city, and then gaining a victory over them on the road to Gabii, from which no messenger escaped to carry home the tidings. Polybius, a more ancient witness, and of much greater validity, who is never partial towards the Romans, and could not be so to the Gauls, assures us that the conquerors returned home with the booty (2, 18). The story, however, was common among the Romans, that the gold which had been paid was recovered, and it is said to have been kept in the Capitol, in the sanctuary of Jupiter (*Plin.*, 33, 5), until the time of Crassus's sacrilege, and increased to double the amount by the addition of plunder. Yet, even according to Livy himself (5, 50), this Capitoline gold was no proof of it, and was rather collected from the treasures of different temples, which it was impossible to separate in order to restore them; and even the duplication might prove a replacing, according to custom, for the payment of the war-taxes. Livy thought it shocking and insufferable that the existence of Rome should have been purchased with gold; hence his narration, according to which the arrival of Camillus arrested the payment, is poetically consistent. Besides the bitter truth of Polybius, there are two other series of traditions, which do not deny the departure of the Gauls with the gold, but do not allow them to have derived any advantage thereby. Of the first class apparently is that of Pliny, already adduced; it is found most distinctly in Diodorus. According to him, Camillus recovered the ransom, and almost all the remaining booty, when relieving one of the allied towns which was besieged by the Gauls. (*Diod.*, 14, 117.) The other story seems to have deemed it sufficient for the honour of Rome if the Gauls did not carry home the gains of their victory. It deposes as a witness to the unpalatable truth revealed by Polybius. On its authority Strabo relates of the Cæritians, that they defeated the Gauls on their return from Rome, and wrested from them the booty which they were carrying off. (*Strabo*, 220.) Diodorus has also the story of a victory gained by this nation over the Gauls that were returning from Apulia; he blends the two accounts together." (*Niebuhr's Rom. Hist.*, vol. 2, p. 282, *Walter's transl.* — Compare the remarks of *Arnold, Hist. of Rome*, vol. 1, p. 547, *seqq.*)

Camīrus, a town of the island of Rhodes, on the western coast. It derived its name from a son of Cercaphus, one of the Heliadæ. We learn from Diodorus Siculus (5, 57), that Juno Telchinia was worshipped here. Pisander, the epic poet, was a native of Camirus. The place retains the name of *Camiro*. (*Cramer's Asia Minor*, vol. 2, p. 237.)

Campānĭa, a district of Italy, below Latium, and for some time separated from it by the river Liris. All ancient writers who have treated of Italy bear witness to the frequent change of inhabitants which Campania has more particularly undergone in the course of its history. Attracted by the fertility of its soil, the beauty of its climate, and the commodiousness of its havens, successive invaders poured in and dispossessed each other, until the superior ascendency of Rome left her the undisputed mistress of this garden of Italy. From these repeated contentions arose, as Strabo asserts, the fiction of the battle between the gods and giants in the Phlegræan plains. The true solution of this tradition, however, it may be observed in passing, refers itself to some early and tremendous volcanic eruption, since it would seem that there is a source of volcanic fire, at no great distance from the surface, in the whole of Southern Italy. (*Consolations in Travel*, p. 123, *Am. ed.*)—It is universally agreed that the first settlers in Campania with whom history makes us acquainted are the Oscans. (*Antioch. Syrac. ap. Strab.*, 234.—*Plin.*, 3, 5.) Even when the Oscan name had disappeared from the rest of Italy, the Oscan

language was retained by the inhabitants of Campania, though mingled with the dialects of the various tribes which successively obtained possession of that much-prized country. Of these, the next to be mentioned are the Tuscans, who are stated to have extended their dominion at an early period both to the north and south of that portion of Italy, which is considered as more properly belonging to them. When they had effected the conquest of Campania, that province became the seat of a particular empire, and received the federal form of a government, centred in twelve principal cities. (*Strabo*, 242.—*Liv.*, 4, 37.—*Polyb.*, 2, 17.) Wealth and luxury, however, soon produced their usual effects on the conquerors of Campania, and they in their turn fell an easy prey to the attacks of the Samnites, and were compelled to admit these hardy warriors to share with them the possession and enjoyment of these sunny plains. This observation, however, applies more particularly to Capua and its district, which was surprised by a Samnite force, A.U.C. 331. (*Liv.*, 4, 44.) It is from this period that we must date the origin of the Campanian nation, which appears to have been thus composed of Oscans, Tuscans, Samnites, and Greeks, the latter having formed numerous colonies on these shores. About eighty years after, the Romans gladly seized the opportunity of adding so valuable a portion of Italy to their dominions, under the pretence of defending the Campanians against their former enemies the Samnites. From this time Campania may be regarded as subject to Rome, if we except that short interval in which the brilliant successes of Hannibal withdrew its inhabitants from their allegiance; an offence which they were made to expiate by a punishment, the severity of which has few examples in the history, not of Rome only, but of nations. (*Liv.*, 26, 14, *seqq.*) — The natural advantages of Campania, its genial climate and fertile soil, so rich in various productions, are a favourite theme with the Latin writers, and elicit from them many an eloquent and animated tribute of admiration. Pliny, in particular, styles it, "*Felix illa Campania . . . . certamen humanæ voluptatis.*" (*Cramer's Anc. Italy*, vol. 2, p. 143, *seqq.*)

Campaspe, a beautiful female whom Alexander bestowed upon Apelles. (*Vid.* Apelles.)

Campi, I. Canīni, plains situate in the country of the Mesiates, in Cisalpine Gaul, whose territory corresponded to the modern *Val di Misocco*. (*Amm. Marcell.*, 15, 10.)—II. Diomēdis, the plains in Apulia on which the battle of Cannæ was fought. (*Sil. Ital.*, 8, 242.—*Liv.*, 25, 11.—*Strab.*, 283.)—III. Laborīni, a name applied to the district between Cumæ and Puteoli, now *Terra di Lavoro*. The modern name is probably derived from the ancient. (*Plin.*, 3, 5.) — IV. Raudii. (*Vid.* Raudii Campi.) — V. Taurasīni, a name given to the territory of Taurasium, in Samnium. Pyrrhus was defeated here by Dentatus. The name is often incorrectly given as *Campi Arusini*. (*Flor.*, 1, 18.—*Frontin., Strateg.*, 4, 1.—*Oros.*, 4, 2.)

Campus Martius, a large plain at Rome, without the walls of the city, where the Roman youths performed their gymnastic exercises. Public assemblies were often held here, magistrates chosen, and here, too, audience was given to such ambassadors as the senate did not choose to admit within the city. The bodies of the dead were also burned here. The Campus Martius, as we learn from Livy (2, 5), was land which belonged formerly to Tarquin, but which, being confiscated with the remaining property of that king after his expulsion, was dedicated to Mars. But Dionysius of Halicarnassus affirms (5, 13) that it had been consecrated before, but, having been seized by Tarquin, was recovered afterward by the people. And this account is more probable, as Festus quotes a law of Numa in which mention is made of the Campus Martius (*s. v. Solitauril.*), and Livy himself seems to allow the name to be as ancient as the reign of Servius Tullius (1, 44). In the Latin poets we generally find it designated under the simple name of Campus. The Campius Martius is the principal situation of modern Rome. In the reign of Augustus, when the city had extended itself far beyond the lines of Servius Tullius, a great part of the Campius Martius was enclosed and occupied by public buildings, more especially by the great works of Agrippa. A considerable expanse of meadow was left open, however, at that time, as we learn from Strabo (237), who has accurately described its situation and appearance. It was here that the Roman youths engaged in martial sports and exercises, while the neighbouring waters of the Tiber afforded them a salutary refreshment after their fatigue. Strabo also informs us, that the Campus Martius was surrounded by many porticoes and sumptuous buildings. These were principally the structures erected by Agrippa. In times posterior to the age of the geographer, we find that Nero constructed baths in this part of the city. (*Cramer's Anc. Italy*, vol. 1, p. 436.)

Canarĭa, the largest of the cluster of islands called by the ancients *Beatæ* and *Fortunatæ Insulæ*, and now *Canary Islands*. Pliny says, that this island derived its name from the number of very large-sized dogs which it contained, and that two of these were brought over to Africa for King John. (*Plin.*, 6, 32. —*Vid.* Fortunatæ Insulæ.)

Candăce, a name given to the queen-mothers in Meroë, in Æthiopia. Some females of this name appear in history, but they seem to have been merely queen-regents, governing during the minority of their sons. Some ancient authors, however, state, that it was customary for the Æthiopians to be governed by queens called each by the name of Candace. (Compare *Plin.*, 6, 29, but especially *Eusebius, Hist. Eccl.*, 2, 1: *κατὰ τὸ πάτριον ἔθος ὑπὸ γυναικὸς τοῦ ἔθνους εἰσέτι νῦν βασιλευομένου.*) Suidas speaks of a Candace who was made prisoner by Alexander the Great; but this appears to be a mere fable.—A Candace, blind of one eye, made an irruption into Egypt during the reign of Augustus, B.C. 20. She took and pillaged several cities, but Petronius, the prefect of Egypt, pursued her, penetrated into her dominions, which he pillaged in turn, until she restored the booty which she had carried off from Egypt, and sued for peace. (*Dio Cass.*, 54, 5.—*Plin.*, 6, 29.) — Mention is also made in the sacred writings of a queen of Æthiopia named Candace. (*Acts*, 8, 27. — Consult *Kuinoel, ad loc.*) There is a gloss given by Alberti (*Gloss. N. T.*, p. 213), in which it is said that the Æthiopians had no particular or individual name for their kings, but styled them all "sons of the Sun," whereas the queen-mother they called Candace, as above. Now in the Lydian language *Candaules* was an appellation for Hercules, or the Sun. (*Bähr, ad Herod.*, 1, 12.) Possibly, therefore, the word *Cand*ace, in the ancient Æthiopian, may be of cognate origin with *Cand*aules in the Lydian tongue, the root being apparently the same, and may signify "a daughter of the Sun."

Candavĭa, a district of Macedonia, bounded on the east by the Candavian mountains, supposed by some to be the same with the *Cambunii Montes* of Livy, and the *Canaluvii Montes* of Ptolemy. (*Strab.*, 323. —*Lucan*, 6, 331.)

Candaules, a monarch of Lydia, the last of the Heraclidæ, dethroned by Gyges at the instigation of his own queen. (Consult *Herod.*, 1, 7, *seqq.*) His true name appears to have been *Myrsilus*, and the appellation of *Candaules* to have been assumed by him as a title of honour, this latter being, in the Lydian language, equivalent to *Hercules*, i. e., the Sun. (*Bähr, ad Herod.*, 1, 12.)

Canephorĭ (*Κανηφόροι*), a select number of virgins of honourable birth, who formed part of the procession in the festival called Dionysia, celebrated in

honour of Bacchus. They carried small baskets of gold, containing fruit and various sacred and mysterious things. (*Clem. Alex*, *Protr.*, p. 19.—*Aristoph.*, *Acharn.*, 241, *seqq.*) They wore around their necks a collar of dried figs. (Compare *Aristoph.*, *Lysistr.*, v. 647.—*Sainte-Croix*, *Mystères du Paganisme*, vol. 2, p. 87, with the note of *De Sacy*.)

Caniculāres dies, certain days in the summer, preceding and ensuing the heliacal rising of *Canicula*, or the dog-star, in the morning. The ancients believed that this star, rising with the sun, and joining his influence to the fire of that luminary, was the cause of the extraordinary heat which usually prevailed in that season; and accordingly they gave the name of *dog-days* to about six or eight weeks of the hottest part of summer. This idea originated with the Egyptians, and was borrowed from them by the Greeks. The Romans sacrificed a brown dog every year to *Canicula*, at its rising, to appease its rage. (Consult remarks under the article Sirius.)

Canidĭa, a reputed sorceress at Rome, ridiculed by Horace. (*Epod.*, 5.)

Caninefātes, a people of Germania Superior, of common origin with the Batavi, and inhabiting the western part of the *Insula Batavorum*. The name is written differently in different authors. (*Vell. Paterc.*, 2, 105.—*Plin.*, 4, 15.—*Tacit.*, *Hist.*, 4, 15.)

Caninĭus Rebilus, C. a consul along with Julius Cæsar. Q. Fabius Maximus, the regular colleague of Cæsar in the consulship, died on the last day of his official year, in the morning, and Cæsar caused Caninius to be elected in his stead, although only a few hours remained for enjoying the consulship. Caninius, therefore, was chosen consul at one o'clock P.M. on the 31st December, and held office until midnight, the end of the civil year, and commencement of the kalends of January. As we may suppose that the newly-appointed consul would hardly retire to rest before midnight, we can understand the jest which Cicero uttered on this occasion, that Rome had in Caninius a most vigilant consul, since he had never closed his eyes during the period of his consulship. This mode of conferring office was intended to conciliate friends, for the individual thus favoured enjoyed, after his brief continuance in office, all the rights and privileges, together with the honorary title, of a man of consular rank. (*Cic.*, *Ep. ad Fam.*, 7, 30.)

Cannæ, a small village of Apulia, situate about five miles from Canusium, towards the sea, and at no great distance from the Aufidus. It was celebrated for the defeat of the Romans by Hannibal. Polybius tells us that, as a town, it was destroyed the year before the battle was fought, which took place May 21st, B.C. 216. The citadel, however, was preserved, and the circumstance of its occupation by Hannibal seems to have been regarded by the Romans of sufficient importance to cause them considerable uneasiness and annoyance. It commanded, indeed, all the adjacent country, and was the principal southern depôt of stores and provisions on which they had depended for the approaching campaign. The Greek writers, especially Polybius, use the name in the singular, Κάννα. There is an exception to this, however, in the 15th book, c. 7 and 11, where the plural form is used by the historian just mentioned.—The decisive victory at Cannæ was owing to three combined causes: the excellent arrangements of Hannibal, the superiority of the Numidian horse, and the skilful manœuvre of Hasdrubal in opposing only the light-armed cavalry against that of the Romans, while he employed the heavy horse, divided into small parties, in repeated attacks on different parts of the Roman rear. The Roman army contained 80,000 infantry and 6000 cavalry, the Carthaginians 40,000 infantry and 10,000 cavalry. Hannibal drew up his forces in the form of a *convex crescent*, having his centre thrown forward before the wings. He commanded in the centre in person, and here he had purposely stationed his worst troops; the best were posted at the extremities of each wing, which would enable them to act with decisive advantage as bodies of reserve, they being, in fact, the rear of the other forces. Hasdrubal commanded the left wing, Hanno the right. On the Roman side, want of union between the two consuls, and want of spirit among the men, afforded a sure omen of the fortune of the day. Æmilius commanded the right, Varro the left wing; the proconsuls Regulus and Servius, who had been consuls the preceding year, had charge of the centre. What Hannibal foresaw took place. The charge of the Romans, and their immense superiority in numbers, at length broke his centre, which, giving way inward, his army now assumed the shape of a *concave* crescent. The Romans, in the ardour of pursuit, were carried so far as to be completely surrounded. Both flanks were assailed by the veterans of Hannibal, who were armed in the Roman manner; at the same time the cavalry of the Carthaginians attacked their rear, and the broken centre rallying, attacked them in front. The consequence was, that they were nearly all cut to pieces. The two proconsuls, together with Æmilius the consul, were slain. Varro escaped with 70 horse to Venusia. The Romans lost on the field of battle 70,000 men; and 10,000 who had not been present in the fight were made prisoners. The Carthaginian loss amounted to 5500 infantry and 200 cavalry. Such is the account of Polybius, whose statement of the fight is much clearer and more satisfactory than that of Livy. Hannibal has been censured for not marching immediately to Rome after the battle, in which city all was consternation. But a defence of his conduct may be found under the article Hannibal, which see. (*Polyb.*, 3, 113, *et seqq.*—*Liv.*, 22, 44.—*Flor.*, 2, 6.—*Plut.*, *Vit. Hannib.*)

Canopĭcum (or Canobĭcum) ostĭum, the westernmost mouth of the Nile, twelve miles from Alexandrea. Near its termination is the lake *Madie* or *Maadié* (denoting, in Arabic, *a passage*), which is the remains of this branch. This lake has no communication with the Nile, except at the time of its greatest increase. It is merely a salt-water lagoon. The Canopic mouth was sometimes also called *Naucraticum Ostium* and *Heracleoticum Ostium*. (*Herod.*, 2, 17.—*Diod. Sic.*, 1, 33.—*Plin.*, 5, 10.—*Mela*, 1, 9.)

Canōpus (or Canōbus), a city of Egypt, about twelve miles northeast of Alexandrea, and a short distance to the west of the Ostium Canopicum. The Greek writers give the name as *Canobus* (Κάνωβος); the Latin, *Canopus*. The form Κάνωπος occurs also in Scylax (p. 43), but the reference there is to the island formed by the mouth of the Nile in this quarter.—Canopus was a very ancient city, and most probably of Egyptian origin, since we are informed by Diodorus Siculus (1, 33) that each mouth of the Nile was defended by a fortified city, and since the Ionian Greeks, who came first to this quarter, were only allowed originally to enter by this arm of the river. Whence the name of the place arose is unknown. It came, very likely, from the brilliant star Canobus, which one beholds, even in the southern regions of Asia Minor, on the edge of the horizon, but which was seen to rise in full splendour by a spectator on the coast of Egypt. The Greek writers, however, not knowing any better derivation for the name, deduced it from that of the pilot of Menelaus, who was fabled to have been called Canopus, and to have died and been interred here. Herodotus makes no mention of this legend, but Scylax speaks of a monument in this quarter which Menelaus, as he informs us, erected here in memory of his pilot. Previous to the founding of Alexandria, Canobus must have been a very important place, since it formed the chief centre of communication between the interior of Egypt and other countries lying to the

north. It sunk, however, in importance after Alexandrea was built, and merely retained some consequence from its temple and oracle of Serapis, which latter was consulted during the night, and gave intimations of the future to applicants while sleeping within the walls of the structure. The festivals, also, that were celebrated at this temple, drew large crowds of both sexes from the adjacent country, and exercised an injurious influence on the morals of all who took part in them. Canopus, in fact, was always regarded as a dissolute place, and, even after Alexandrea arose, it was much frequented by the inhabitants of the capital for purposes of enjoyment and pleasure, the temperature of the air and the situation of the city being spoken of in high terms by the ancient writers. (*Amm. Marcell.*, 22, 16.) The festivals of Serapis ceased on the introduction of Christianity, and from that period history is silent respecting Canopus. The French savans found some traces of the ancient city a short distance to the west of the modern *Aboukir*. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 541, *seqq.*)

Cantăbri, a warlike and ferocious people of Spain, who long resisted the Roman power. Their country answers to *Biscay* and part of *Asturias*. Augustus marched in person against them, anticipating an easy victory. The desperate resistance of the Cantabrians, however, induced him to retire to Tarraco, and leave the management of the war to his generals. They were finally reduced, but, rebelling soon after, were decreed to be sold as slaves. Most of them, however, preferred falling by their own hands. The final reduction of the Cantabri was effected by Agrippa, A.U.C. 734, after they had resisted the power of the Romans in various ways for more than two hundred years. (*Liv., Epit.*, 48.—*Flor.*, 4, 12.—*Plin.*, 3, 2.—*Horat., Od.*, 3, 8, 22.)

Cantium, a country in the southeastern extremity of Britain, now called *Kent*. The name is derived from the British word *cant*, signifying an angle or corner. (Consult *Adelung, Gloss. Med. et Inf. Lat.*, vol. 2, p. 133, *s. v. canto.*)

Canuleia lex, a law proposed by C. Canuleius, tribune of the commons, A.U.C. 310, and allowing of intermarriages between the patricians and plebeians. (*Liv.*, 4, 1.)

Canusĭum, a town of Apulia, on the right bank of the Aufidus, and about twelve miles from its mouth. The origin of Canusium seems to belong to a period which reaches far beyond the records of Roman history, and of which we possess no memorials but what a fabulous tradition has conveyed to us. This tradition ascribes its foundation to Diomede, after the close of the Trojan war. Perhaps, however, we should see in Diomede one of those Pelasgic chiefs, who, in a very distant age, formed settlements in various parts of Italy. Canusium appears to have been in its earlier days a large and flourishing place. It is said by those who have traced the circuit of the walls from the remaining vestiges, that they must have embraced a circumference of sixteen miles. (*Pratilli, Via Appia*, 4, 13. — *Romanelli*, vol. 2, p. 265. — Compare *Strabo*, 28.) The splendid remains of antiquity discovered among the ruins of *Canosa*, together with its coins, establish the fact of the Grecian origin of this place. Antiquaries dwell with rapture on the elegance and beauty of the Greek vases of *Canosa*, which, in point of size, numbers, and decorations, far surpass those discovered in the tombs of any other ancient city, not even excepting Nola. (*Millingen, Peintures Antiques des Vases*, &c.)—Horace alludes to the mixed dialect of Oscan and Greek, in the expression employed by him, "*Canusini more bilinguis.*" (*Sat.*, 1, 10, 30.) —It is stated, that the small remnant of the Roman army, which escaped from the slaughter of Cannæ, took refuge here. Livy records the generous treatment they experienced on that occasion from Busa, a wealthy lady of this city (22, 52). Philostratus informs us (*Vit. Sophist.*), that Hadrian colonized this place, and procured for it a good supply of water, of which it stood much in need, as we know from Horace. (*Sat.*, 1, 5, 90.) The same poet complains also of the grittiness of the bread. (*Cramer's Ancient Italy*, vol. 2, p. 292.)

Capăneus, an Argive warrior, son of Hipponoüs. He was one of the seven leaders in the war against Thebes (*vid.* Adrastus), and is often alluded to by the ancient poets as remarkable for his daring and impiety. Having boasted that he would take the Theban city, in despite even of Jove, this deity struck him with a thunderbolt as he was in the act of ascending the ramparts. When his body was being consumed on the funeral pile, his wife Evadne threw herself upon it and perished amid the flames. Æsculapius was fabled to have restored Capaneus to life. (*Apollod.*, 3, 6, 3. — *Id.*, 3, 6, 7. — *Id.*, 37, 2.—*Id.*, 3, 10, 3. — *Æsch., Sept. c. Theb.*, 427, *seqq.*—*Heyne, ad Apollod.*, 3, 6, 3.)

Capella, I. (Marcianus Mineus Felix), a poet, born, according to Cassiodorus, at Madaura in Africa: he calls himself, however, at the end of this work, "the foster-child of the city of Elissa;" whether it be that he was born at Carthage, or else received his education there, which latter is the more probable opinion of the two. The MSS., however, give him the title of "the Carthaginian." In process of time he attained to proconsular dignity, but whether he was a Christian or not is a matter of uncertainty. About the middle of the fifth century of our era he wrote at Rome a work bearing the appellation of *Satira* or *Satyricon*, divided into nine books. It is a species of encyclopedia, half prose and half verse, modelled after the Varronian satire. The first two books form a detached and separate work, entitled *De Nuptiis Philologiæ et Mercurii*, and treating of the apotheosis of Philology and her marriage with Mercury. We find in it, among other things, a description of heaven, which shows that the mystic notions of the Platonists of that day approximated in a very singular manner to the truths of Christianity. In the seven following books Capella treats of the seven sciences, which formed at that time the circle of human study, namely, grammar, logic, rhetoric, geometry, astrology, arithmetic, and music, which comprehends poetry. This work, written in a barbarous style, was introduced into the schools of the middle ages: hence it was frequently copied, and the text has become extremely corrupt. The best edition of Capella is that of Grotius, *Lugd. Bat.*, 1599, 8vo; although a good edition, in the strict sense of the term, is still a desideratum. The work of Grotius is generally regarded as a literary wonder, since he was only fourteen years old when he undertook the task of editing Capella, and published his edition at the age of fifteen. He was aided in it by his father, as he himself informs us, and very probably also by Joseph Scaliger, who induced him to attempt the task. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 727, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 98. — *Walckenaer, in Biogr. Univ.*, vol. 7, p. 62.)—II. An elegiac poet, mentioned with eulogium by Ovid. (*Pont.*, 4, 16, 36.) We have no remains of his productions.

Capēna, I. a gate of Rome, now the gate of *S. Sebastian*, in the southeast part of modern Rome. (*Ovid, Fast.*, 5, 192.)—II. A city of Etruria, southeast of Mount Soracte. It is frequently recorded, in the early annals of Rome, among those which opposed, though unsuccessfully, the gradual encroachments of its power. Great diversity of opinion has existed as to the modern site, but the conjecture of Galetti is now generally followed, which makes Capena to have stood at a place called *Civitucula*. (*Cramer's Anc. Italy*, vol. 1, p. 231.)

Capētus, a king of Alba, who reigned twenty-six

years. (Consult, however, the remarks under the article Alba.)

Caphăreus, a lofty mountain and promontory at the southeastern extremity of Eubœa, where Nauplius, king of the country, to avenge his son Palamedes, put to death through the false accusation brought against him by Ulysses, set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast. It is now called *Cape d'Oro*, and, in the infancy of navigation, was reckoned very dangerous on account of the rocks and whirlpools on the coast. (*Eurip., Troad.*, 88.—*Id., Hel.*, 1136. —*Virg., Æn.*, 11, 260.—*Ovid, Met.*, 14, 481.—*Propert.*, 4, 1, 115.)

Capĭto, I. the uncle of Paterculus, who joined Agrippa against Cassius. (*Vell. Paterc.*, 2, 69.)—II. Fonteius, a Roman nobleman sent by Antony to settle his disputes with Augustus. (*Horat., Serm.*, 1, 5, 32.)

Capĭtolīnus, I. a surname of Jupiter, from his temple on Mount Capitolinus.—II. A surname of M. Manlius, who, for his ambition in aspiring to sovereign power, was thrown down from the Tarpeian Rock, which he had so nobly defended.—III. Mons, one of the seven hills on which Rome was built, containing the citadel and fortress of the Capitol. Three ascents led to its summit from below. 1st. By the 100 steps of the Tarpeian Rock, which was probably on the steepest side, where it overhangs the Tiber. (Compare *Tacitus, Hist.*, 3, 71.—*Liv.*, 5, 46.—*Plut., Vit. Camill.*) 2d. The Clivus Capitolinus, which began from the arch of Tiberius and the temple of Saturn, near the present hospital of the *Consolazione*, and led to the citadel by a winding path. (*Ovid, Fast.*, 1, 261.) 3d. The Clivus Asyli, which, being less steep than the other two, was on that account the road by which the triumphant generals were borne in their cars to the Capitol. This ascent began at the arch of Septimius Severus, and from thence, winding to the left, passed near the ruined pillars of the temple of Concord, as it is commonly but improperly called, and from thence led to the Intermontium. The Capitoline Hill is said to have been previously called Saturnius, from the ancient city of Saturnia, of which it was the citadel. Afterward it was known by the name of Mons Tarpeius, and finally it obtained the appellation first mentioned, from the circumstance of a human head being discovered on its summit, in making the foundations of the temple of Jupiter. (*Varro, L. L.*, 4, 8.) It was considered as forming two summits, which, though considerably depressed, are yet sufficiently apparent. That which looked to the south and the Tiber was the Tarpeian Rock or citadel; the other, which was properly the Capitol, faced the north and the Quirinal. The space which was left between these two elevations was known by the name of Intermontium.—IV. An appellation said to have been given to an individual named Petilius, who had been governor of the Capitol. (Compare the scholiast on Horace, *Sat.*, 1, 4, 94.) It is also related, that he was accused of having stolen, during his office, a golden crown, consecrated to Jupiter, and that, having pleaded his cause in person, he was acquitted by the judges, in order to gratify Augustus, with whom he was on friendly terms. One part, at least, of the story is incorrect, since the *Capitolini* were a branch of the Petilian family long before this time. (Compare *Vaillant, Num. fam. Rom.*, vol. 2, p. 222.) What degree of credit is to be attached to the rest of the narrative is uncertain. (Consult *Wieland, ad Horat., l. c.*)—V. Julius, one of those later Roman historians, whose works form what has been termed "the Augustan History." He lived during the reign of Diocles ian and Constantine the Great, and we have from him the lives of Antoninus Pius, Marcus Aurelius, Verus, Pertinax, Albinus, Macrinus, the two Maximins, the three Gordians, Maximus, and Balbinus. He wrote other lives also which have not reached us. The greater part of his biographies are dedicated to Dioclesian and Constantine. His works show carelessness and want of proper arrangement. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 464.—*Moller, Dissert. de Julio Capitol., Altdorf*, 1689, 4to.)

Capĭtolĭum, a celebrated temple and citadel at Rome, on the Tarpeian Rock. The foundations were laid by Tarquinius Priscus, A.U.C. 139, B.C. 615. The walls were raised by his successor Servius Tullius, and Tarquinius Superbus finished it, A.U.C. 231, B.C. 533. It was not, however, consecrated until the third year after the expulsion of the kings. This ceremony was performed by the consul Horatius. It covered 8 acres, was 200 feet broad, and about 215 long. It consisted of three parts, a nave sacred to Jupiter, and two wings or aisles, the right sacred to Minerva, and the left to Juno. The ascent to it from the forum was by a hundred steps. The magnificence and richness of this temple are almost incredible. All the consuls successively made donations to the Capitol, and Augustus bestowed upon it at one time 2000 pounds weight of gold. The gilding of the whole arch of the temple of Jupiter, which was undertaken after the destruction of Carthage, cost, according to Plutarch, 21,000 talents. The gates of the temple were of brass, covered with large plates of gold. The inside of the temple was all of marble, and was adorned with vessels and shields of solid silver, with gilded chariots, &c. The Capitol was burned in the time of Sylla, A.U.C. 670, B.C. 84, through the negligence of those who kept it, and Sylla rebuilt it, but died before the dedication, which was performed by Q. Catulus, A.U.C. 675. It was again destroyed in the troubles under Vitellius, 19th December, A.D. 69; and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it again for the last time, and made it more grand and magnificent than any of his predecessors had, and spent 12,000 talents in gilding it.—The ordinary derivation of the term Capitolium is deservedly ridiculed by a modern tourist: "It was in digging the foundation of the temple of Jupiter Capitolinus that a human head was found, according to Roman legends; and the augurs declared this to be emblematical of future empire. The hill, in consequence, which had been originally called *Saturnius*, and then Tarpeius, was now denominated *Capitolius* (*Caput Olii*), because this head, it seems, belonged to somebody called Tolius or Olius, though how they knew the man's name from his scull I never could discover." (*Rome in the Nineteenth Century*, vol. 1, p. 179.) Equally unfortunate is the etymology assigned by Nork, who deduces Capitolium from *caput* (τοῦ) πτόλεως, where πτόλεως is the old form for πόλεως, and which old form, in the process of time, dropped the π instead of the τ! (*Etymol. Handwört.*, vol. 1, p. 128.)

Cappadocĭa, a country of Asia Minor, bounded on the north by Galatia and Pontus, west by Phrygia, east by the Euphrates, and south by Cilicia. Its eastern part was called Armenia Minor. The term Cappadocia, under the Persians, had a more extended meaning than in later geography: it comprised two satrapies, Cappadocia the greater and Cappadocia on the Pontus Euxinus. The first satrap of the greater Cappadocia was a member of the royal family of Persia, and a kind of hereditary succession seems to have prevailed, which the great king probably allowed, because he could not prevent it. The founder of this dynasty was named Anaphus, and, according to Diodorus Siculus (*ap. Phot., Cod.*, 244, p 1157), was one of the seven conspirators who slew the false Smerdis Datames, the grandson of Anaphus, was the first regular sovereign of this Cappadocian dynasty; and after him and his son Ariamnes, we have a long list of

princes, all bearing the name of Ariarathes for several generations. (*Vid.* Ariarathes.)—Cappadocia was surrounded on three sides by great ranges of mountains, besides being intersected by others of as great elevation as any in the peninsula. Hence its mineral productions were various and abundant, and a source of wealth to the country. Strabo specifies the rich mineral colour called Sinople, from its being exported by the merchants of Sinope, but which was really dug in the mines of Cappadocia: also, onyx; crystal; a kind of white agate, employed for ornamental purposes; and the lapis specularis: this last was found in large masses, and was a considerable article of the export trade. The champaign country yielded almost every kind of fruit and grain, and the wines of some districts vied with those of Greece in strength and flavour. Cappadocia was also rich in herds and flocks, but more particularly celebrated for its breed of horses; and the onager, or wild ass, abounded in the mountains towards Lycaonia. (*Strab.*, 535, *seqq.*)—Herodotus informs us, that in the days of Crœsus and Cyrus the people commonly known in history by the name of Cappadocians were termed Syrians by the Greeks, while the Persians employed the more usual appellation. (*Herod.*, 1, 72.—*Id.*, 7, 72.) A portion, moreover, of this same nation, who occupied the coast of Pontus and Paphlagonia, about Sinope and Amisus, long retained the name of Leucosyri, or white Syrians, to distinguish them from the more swarthy and southern inhabitants of Syria and Palestine. (*Strab.*, 544.) The origin of the Cappadocians, therefore, unlike that of most of the other nations of Asia Minor, was of Asiatic growth, unmixed with the Thracian hordes which had overrun Phrygia and all the western part of the peninsula. (*Cramer's Asia Minor*, vol. 2, p. 105, *seqq.*)—The Cappadocians bore among the ancients the character of volatility and faithlessness. They were also made the subject of sarcastic remark, for having refused freedom when it was offered them by the Romans, and for having preferred to live under the sway of kings. (*Justin*, 38, 2.) There was nothing, however, very surprising in this refusal, coming, as it did, from a people who knew nothing of freedom, and who had become habituated to regal sway. Their moral character is severely satirized in the well-known epigram, which states that a viper bit a Cappadocian, but *died itself from the poisonous and corrupt blood of the latter!*—The Greeks and Romans found in this country few towns, but a number of strong castles on the mountains, and large villages in the neighbourhood of celebrated temples, to which the latter served as a kind of protection. Most of these villages became cities in the time of the Romans, when this people had destroyed the castles and strongholds on the mountains. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 216, *seq.*)

Cappădox, a river of Cappadocia, bounding it on the side of Galatia, and falling into the Halys. (*Plin.*, 6, 3.)

Capraria, I. a mountainous island, south of Balearis Major or *Majorca*, and deriving its name from its numerous goats (*caper, capra*). The modern name is *Cabrera*. (*Pliny*, 3, 6.)—II. One of the Fortunatæ Insulæ, or *Canaries*. Some make it the modern *Palma*, but it answers rather to *Gomera*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 628.)

Capreæ, an island off the coast of Campania, situate near the promontory of Minerva. It is now *Capri*. The island is chiefly known in history as the abode of Tiberius, and the scene of his infamous debauchery. (*Sueton., Tib.*, c. 42, *seqq.*—*Tacit., Ann.*, 6, 1.—*Dio Cass.*, 58, 22.)—Tradition reported that this island was first in the possession of the Teleboæ, who are mentioned as a people of Greece, inhabiting the Echinades, a group of islands at the mouth of the Achelous, in Acarnania, but how they came to settle in Capreæ no one has informed us. (Compare *Schol. in Apoll. Rhod., Argon.*, 1.) Augustus was the first emperor who made Capreæ his residence, being struck, as Suetonius relates, by the happy presage of an old decayed ilex having, as it was said, revived on his arrival there. Not long after, he obtained the island from the Neapolitans, by giving them in exchange that of *Ischia*, which belonged to him. (*Suet., Aug.*, 92.) Tiberius was led to select this spot for his abode, from its difficulty of access, being cut off from all approach, except on one side, by lofty and perpendicular cliffs. The mildness of the climate and the beauty of the prospect, which extends over the whole bay of Naples, might also, as Tacitus remarks, have influenced his choice. Here he caused twelve villas to be erected, which he is supposed to have named after the twelve chief deities. (*Tacit., Ann.*, 4, 67.) The ruins of the villa of Jove, which was the most conspicuous, are still to be seen on the summit of the cliff looking towards *Sorrento*. It is probably the same with the *Arx Tiberii* of Pliny (3, 6).—The island of *Capri*, at the present day, abounds so much with various birds of passage, but especially with quails, that the greatest part of the bishop's income arises from this source. Hence it has been called the "Bishopric of Quails." In bad years the number caught is about 12,000, in good years it exceeds 60,000. The island is surrounded by steep rocks, which render the approach to it very dangerous. In the centre the mountains recede from each other, and a vale intervenes, remarkable for its beauty and fertility. The climate of the island is a delightful one; the lofty rocks on the coast keep off the cold winds of winter, and the seabreeze tempers the heat of summer. (*Malte-Brun, Geogr.*, vol. 4, p. 240, *Brussels ed.*)

Capsa, a town of Libya, in the district of Byzacium, north of the Palus Tritonis, surrounded by vast deserts. Here Jugurtha kept his treasures. It was surprised by Marius; and was destroyed in the war of Cæsar and Metellus Scipio. It was afterward rebuilt, and is now *Cafsa*. Sallust (*Bell. Jug.*, 94) ascribes the origin of this place to the Libyan Hercules. Diodorus Siculus also (4, 18) speaks of a large city, called Hecatonpylos, from its hundred gates, and which was founded in a fertile spot in the desert by Hercules, as he was proceeding from Libya to Egypt. Hanno is said to have taken this city during the first Punic war. (*Diod.*, 2, 24, *exc.* 1.—Compare *Polyb.*, 1, 73.) Mannert identifies Hecatonpylos with Capsa, and strives to elucidate the fable by ascribing to the place an Egyptian origin. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 346.) Gesenius derives the name of Capsa from the Punic *captsa*, "a bolt," "bar," or "barrier." (*Phœn. Mon.*, p. 421.)

Capŭa, a rich and flourishing city, the capital of Campania until ruined by the Romans. Its original name was Vulturnus, which was changed by the Tyrrheni, after they became masters of the place, to Capua. This latter name was derived from that of their leader Capys, who, according to Festus, received this appellation from his feet being deformed and turned inward. The name is not of Latin, but Tuscan origin. The Latins, however, pretended, notwithstanding, to ascribe the foundation of the city to Romulus, who named it, as they stated, after one of his ancestors. Capua was the chief city of the southern Tyrrheni; and even after it fell under the Roman dominion, continued to be a powerful and flourishing place. Before Capua passed into the hands of the Romans, a dreadful massacre of its Tyrrhenian inhabitants by the Samnites put the city into the hands of this latter people. Livy appears to have confounded this event with the origin of the place, when he makes it to have changed its name from Vulturnus to Capua, after the *Samnite* leader Capys. It is very remarkable that retaliation should have followed in a later age from the hands of the Romans, themselves in part of Tyrrhenian, that is,

Pelasgian descent. Capua deeply offended them by opening its gates to Hannibal after the victory of Cannæ. The vengeance inflicted by the Romans was of a most fearful nature, when, five years after, the city again fell under their dominion. Most of the senators and principal inhabitants were put to death, the greater part of the remaining citizens were sold into slavery, and by a decree of the senate the Capuani ceased to exist as a people. The city and territory, however, did not become thereupon deserted. A few inhabitants were allowed to remain in the former, and the latter was in a great measure sold by the Romans to the neighbouring communities. Julius Cæsar sent a powerful colony to Capua, and under the emperors it again flourished. But it suffered greatly from the barbarians in a later age; so much so, in fact, that the Bishop Landulfus and the Lombard Count Lando transferred the inhabitants to Casilinum, on the Vulturnus, 19 stadia distant. This is the site of modern *Capua*. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 701, 766.)

Capys, I. a Trojan who came with Æneas into Italy, and, according to the common, but erroneous, account, founded the city of Capua. (*Vid.* Capua.)—II. A son of Assaracus, by a daughter of the Simoïs. He was father of Anchises by Themis. (*Ovid, Fast.*, 4, 33.)

Car, I. a son of Phoroneus, king of Megara. (*Pausan.*, 1, 40.)—II. A son of Manes, and regarded by the Carians as the patriarch of their race. (*Herod.*, 1, 171.—*Strab.*, 659.)

Caracalla, Antoninus Bassianus, eldest son of the Emperor Severus. His name Caracalla was derived from a species of Gallic cassock which he was fond of wearing; that of Bassianus from his maternal grandfather. Caracalla was born at Lugdunum (*Lyons*), A.D. 188, and appointed by his father his colleague in the government at the age of thirteen years. And yet he is said, even at this early age, to have attempted his father's life. Severus died A.D. 211, and was succeeded by his two sons Caracalla and Geta. These two brothers bore towards each other, even from infancy, the most invetérate hatred. After a campaign against the Caledonians, they concluded a disgraceful peace. They then wished to divide the empire between them; but their design was opposed by their mother, Julia, and by the principal men in the state, and Caracalla now resolved to get rid of his brother, by causing him to be assassinated. After many unsuccessful attempts, he pretended to desire a reconciliation, and requested his mother to procure him an interview with his brother in her own apartment: Geta appeared, and was stabbed in his mother's arms, A.D. 212, by several centurions, who had received orders to this effect. The prætorian guards were prevailed upon, by rich donations, to proclaim Caracalla sole emperor, and to declare Geta an enemy to the state, and the senate confirmed the nomination of the soldiers. After this, the whole life of Caracalla was only one series of cruelties and acts of extravagant folly. All who had been in any way connected with Geta were put to death, not even their children being spared. The historian Dio Cassius makes the whole number of victims to have amounted to 20,000. (*Dio Cass.*, 77, 4.) Among those who fell in this horrid butchery was the celebrated lawyer Papinian. And yet, after this, by a singular act of contradiction, he not only put to death many of those who had been concerned in the murder of his brother, but even demanded of the senate that he should be enrolled among the gods. His pattern was Sylla, whose tomb he restored and adorned. Like this dictator, he enriched his soldiers with the most extravagant largesses which extortion enabled him to furnish. The augmentation of pay received by them is said to have amounted to 280 millions of sesterces a year. As cruel as Caligula and Nero, but weaker than either, he regarded the senate and people with equal hatred and contempt. From motives of avarice, he gave all the freemen of the empire the right of citizenship, and was the first who received Egyptians into the senate. Of all his follies, however, the greatest was his admiration of Alexander of Macedon. From his infancy he made this monarch his model, and copied him in everything which it was easy to imitate. He had even a Macedonian phalanx of sixteen thousand men, all born in Macedonia, and commanded by officers bearing the same names with those who had served under Alexander. Convinced, moreover, that Aristotle had participated in the conspiracy against the son of Philip, he caused the works of the philosopher to be burned. With equally foolish enthusiasm for Achilles, he made him the object of his deepest veneration. He went to Ilium to visit the grave of Homer's hero, and poisoned his favourite freedman named Festus, to imitate Achilles in his grief for Patroclus. His conduct in his campaigns in Gaul, where he committed all sorts of cruelties, was still more degrading. He crossed over the Rhine into the countries of the Catti and Alemanni. The Catti defeated him, and permitted him to repass the river only on condition of paying them a large snm of money. He next marched through the land of the Alemanni as an ally, and built several fortifications. He then called together the young men of the tribe, as if he intended to take them into his service, and caused his own troops to surround them and cut them in pieces. For this barbarous exploit he assumed the surname of *Alemannicus*. In Dacia he gained some advantages over the Goths. He signed a treaty of peace at Antioch with Artabanus, the Parthian king, who submitted to all his demands. He invited Abdares, the king of Edessa, an ally of the Romans, to Antioch, loaded him with chains, and took possession of his estates. He exercised the same treachery towards Vologeses, king of Armenia; but the Armenians flew to arms and repulsed the Romans. After this Caracalla went to Alexandrea, to punish the people of that city for ridiculing him. While preparations were making for a great massacre, he offered hecatombs to Serapis, and visited the tomb of Alexander, on which he left his imperial ornaments by way of offering. He afterward devoted the inhabitants for several days and nights to plunder and butchery, and seated himself, in order to have a view of the bloody spectacle, on the top of the temple of Serapis, where he consecrated the dagger which he had drawn, some years before, against his own brother. His desire to triumph over the Parthians induced him to violate the peace, under the pretence that Artabanus had refused him his daughter in marriage. He found the country undefended, ravaged it, marched through Media, and approached the capital. The Parthians, who had retired beyond the Tigris to the mountains, were preparing to attack the Romans the following year with all their forces. Caracalla returned without delay to Mesopotamia, without having even seen the Parthians. When the senate received from him information of the submission of the East, they decreed him a triumph and the surname *Parthicus*. Being informed of the warlike preparations of the Parthians, he prepared to renew the contest; but Macrinus, the prætorian prefect, whom he had offended, assassinated him at Edessa, A.D. 217, on his way to the temple of Lunus. His reign had lasted more than six years. It is remarkable, that this prince, although he did so much to degrade the throne of the Cæsars, yet raised at Rome some of the most splendid structures that graced the capital. Magnificent thermæ bore his name, and among other monuments of lavish expenditure was a triumphal arch, on which were represented the victories and achievements of his father Severus Notwithstanding his crimes, Caracalla was deified after death by a decree of the senate. (*Dio Cass.*, 122, 1, *segq.*—*Spartian.*,

Vit. Caracall. — *Biogr. Univ.*, vol. 7, p. 95. — *Encyclop. Am.*, vol. 2, p. 506.)

Caracātes, a people of Germania Prima, in Belgic Gaul. Their country answers now to the diocese of *Maience*. (*Tacit., Hist.*, 4, 70.)

Caractācus, king of the Silures in Britain, a people occupying what is now *South Wales*. After withstanding, for the space of nine years, the Roman arms, he was defeated in a pitched battle by Ostorius Scapula, and his forces put to the rout. Taking refuge, upon this, with Cartismandua, queen of the Brigantes, he was betrayed by her into the hands of the Romans, and led to Rome. Great importance was attached to his capture. Claudius, who was emperor at the time, augmented the territories of Cartismandua, and triumphal honours were decreed to Ostorius. This exploit was compared to the capture of Syphax by Scipio, and that of Perses by Paulus Æmilius. The manly and independent bearing, however, of the British prince, when brought into the presence of the Roman emperor, excited so much admiration, that his fetters were removed, and freedom was granted him, together with his wife and children, who had shared his captivity. Some time after Claudius sent him back to his native island with rich presents, and he reigned there for two years after, remaining during all that period a firm friend to the Romans. (*Tacit., Ann.*, 12, 33, *seqq.*—*Biogr. Univ.*, vol. 7, p. 103.)

Carălis, or, with less accuracy, Carallis, a city of Sardinia, founded by the Carthaginians, and soon made the capital of the island. It is supposed to correspond to the modern *Cagliari*, but it reached, in fact, farther to the east than *Cagliari*, up to the present *Capo St. Elia*. This we learn from Ptolemy, who speaks of the city and promontory of Caralis together. Claudian also alludes to the long extent of the place. "*Tenditur in longum Caralis*," &c. (*Bell. Gild.*, 520.) Its harbour, which afforded a good shelter against the winds and waves, rendered it always a place of importance. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 490.)

Carambis, I. a promontory of Paphlagonia, now *Karempi*, facing Criù-Metopon (Cape *Crio*), in the Tauric Chersonese. (*Strab.*, 545.—*Plin.*, 6, 2.)—II. A city near the promontory of the same name. (*Scylax, Peripl.*, p. 34.—*Plin.*, 6, 2.)

Carănus, a descendant of Temenus the son of Hercules. According to Justin (7, 1), Velleius Paterculus (1, 6), Pausanias (9, 40), and others, he quitted Argos, his native city, at the head of a numerous body of colonists, and, arriving in Æmathia, a district of Macedonia, then ruled by Midas, obtained possession of Edessa, the capital, where he established his sway, and thus laid the foundation of the Macedonian empire. Considerable doubts, however, arise, upon looking into the accounts of Herodotus and Thucydides, as to the authenticity of the adventure ascribed to Caranus. (Consult remarks under the article Macedonia.)

Carausĭus, a native of Gaul, born among the Menapii. His naval abilities attracted the notice of Maximian, who gave him the command of a squadron against the pirates. He proved, however, unfaithful to his trust, and too much bent on enriching himself. Maximian thereupon gave orders to put him to death; but Carausius, apprized of this in season, retired with his fleet to Britain. Here he succeeded in gaining over, or else intimidating, the only Roman legion that remained in the island, and finally proclaimed himself emperor. He forced the emperors Maximian and Diocleian to acknowledge his authority, which he maintained for the space of seven years. He was assassinated by Allectus. (*Crevier, Hist. des Emp. Rom.*, vol. 6, p 177, 202.)

Carbo, the surname of a branch of the Papirian family at Rome. Several distinguished men bore this name, among whom were, I. Caius, a Roman orator, the contemporary and friend of Tiberius Gracchus, was accused of seditious conduct by L. Crassus, and committed suicide by swallowing cantharides. (*Cic., Brut.*, 27 *et* 43.—*Id., Or.*, 34.—*Id., Ep. ad Fam.*, 9, 21.) He was thought to have been concerned in the assassination of the younger Africanus. (*Cic., Or.*, 2, 40.—*Ep. ad Fam., l. c.*)—II. Cneius, son of the preceding, was three times consul, and at last proconsul in Gaul. He was a partisan of Marius', and was put to death by order of Pompey, at Lilybæum, in Sicily. Consult, as regards the singular attachment to life which he displayed, the account given by Valerius Maximus (9, 13).

Carchēdon (Καρχηδών), the Greek name of Carthage.

Cardia, a town in the Thracian Chersonesus, at the top of the Sinus Melanis. It was destroyed by Lysimachus when he founded Lysimachia a little south of it. It derived its name from being built in the form of a *heart*. It was also called Hexamilium, because the isthmus is here about six miles across. It was afterward rebuilt, and is now *Hexamili*. (*Plin.*, 4, 11.—*Mela*, 2, 2. — *Solin.*, c. 10. — *Ptol.*, 3, 12. — *Herod.*, 7, 58.)

Cardūchi, a warlike nation in Gordyene, a district of Armenia Major, inhabiting the *Montes Carduchi*, between the Tigris and Lake Arsissa. Strabo says that in his time they were called *Gordyæi*. Pliny (6, 12) and Quintus Curtius (4, 10) both make mention of the *Montes Gordyæi*, but the former writer elsewhere (6, 17) informs us that the Carduchi were called in his time *Cordueni*. The modern *Kurds* are regarded as the descendants of this ancient people. (*Xen., Anab.*, 3, 5, 16, &c.—Consult *Krüger, ad loc.*)

Cărĭa, a country of Asia Minor, to the south of Ionia and Lydia, from which it was separated by the course of the Mæander. In extent it was the least considerable of the divisions of the peninsula; but, from the number of towns and villages assigned to it by the ancient geographers, it would seem to have been very populous. The corresponding division of the Turkish provinces, in modern geography, is called *Muntesha*. Caria was a fruitful country, and produced, like the surrounding regions, wheat, oil, wine, &c. The Carians were not considered by Herodotus and other early Greek historians as the aboriginal inhabitants of the country to which they communicated their name. Herodotus, himself a native of Caria, and who must therefore be allowed to have been well acquainted with its traditions, believed that the people who inhabited it had formerly occupied the islands of the Ægean, under the name of Leleges; but that, being reduced by Minos, king of Crete, they were removed by that sovereign to the continent of Asia, where they still, however, continued to be his vassals, and to serve him more especially in his maritime expeditions. At this period, says the historian, the Carians were by far the most celebrated of the existing nations; they excelled in the manufacture of arms, and the Greeks ascribed to them the invention of crests, and the devices and handles of shields. (*Herod.*, 1, 171.—Compare *Anacr. et Alc. ap. Strab.*, 661.) The Carians appear to have been, at an early period, great pirates, and it was for this reason, doubtless, that Minos expelled them from the island, while he was glad, at the same time, to avail himself of their skill and enterprise for the aggrandizement of his own empire. The account which the Carians themselves, however, gave of the origin of their race, indicates a near degree of affinity with the Lydians and Mysians, for they made Lydus and Mysus the brothers of Car, the patriarch of their nation. (*Herod.*, 1, 171.—*Strab.*, 659.) Hence it is not unreasonable to suppose, that as Thrace and Macedonia furnished those numerous tribes, which, under the several names of Leleges, Caucones, and Pelasgi, spread

themselves over the shores of the Ægean and the islands of that sea, the Carians therefore must have belonged to the same great family, since they are confounded by the best authorities with the Leleges. It is difficult to say what nation inhabited Caria before Minos had removed thither the people from whom it took its name; but it is not improbable that the Phœnicians occupied a portion of it. For we know that they had colonized Rhodes and other islands off the coast, and Athenæus remarks (4, p. 174) that certain poets had applied the name Phœnice to Caria. The Carians appear to have offered but little resistance to the Greek settlers who successively established themselves on their coast, and to have been gradually confined to the southern coast chiefly, and to the valleys of those streams which are tributary to the Mæander, towards the borders of Phrygia and Pisidia. We find them also yielding to the superior ascendency of the Lydians, under the dominion of Alyattes and Crœsus. (*Nic., Damasc.*, p. 243.—*Herod.*, 1, 28.) On the overthrow of the Lydian empire they passed under the Persian sway. The policy of the sovereigns of Persia was, to establish in each subject or tributary state a government apparently independent of them, but whose despotic authority at home afforded the best guarantee that the people would everywhere be brought under the control of the court of Susa. It was to this system that the dynasty of Carian princes, who fixed their residence at Halicarnassus, owed its origin. A sketch of their history will be given in the account of that city. From the Persian Caria passed to the Macedonian sway. At a later period, it appears to have been, for a time, annexed to the kingdom of Egypt. (*Polyb.*, 3, 2.) It next fell under the dominion of Antiochus; but, on his defeat by Scipio, the Roman senate bestowed this part of the conquered monarch's territory upon the Rhodians. It was afterward overrun, and occupied for a short time, by Mithradates, but was finally annexed by the Romans to the proconsular province of Asia. (*Cramer's Asia Minor*, vol. 2, p. 163, *seqq.*)

Carīnæ, a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt. From the epithet *lautæ*, which Virgil applies to the Carinæ, we may infer, that the houses which stood in this quarter of ancient Rome were distinguished by an air of superior elegance and grandeur. (*Æn.*, 8, 361, *seqq.*) The name Carinæ is derived, as Nardini not improbably supposes, from the street's being placed in a hollow between the Cœlian, Esquiline, and Palatine hills. (*Cramer's Ancient Italy*, vol. 1, p. 375.)

Carīnus (M. Aurelius), eldest son of the Emperor Carus, who gave him the title of Cæsar, and rank of Augustus, together with the government of Italy, Illyricum, Africa, and the West, when he himself was setting out with his second son Numerianus, to make war against the Persians. Carus, knowing the evil qualities of Carinus, gave him this charge with great reluctance, but he had no alternative, as Numerianus, though superior in every respect to his elder brother, was too young to hold so important a command. As soon as Carinus entered Gaul, which his father had particularly charged him to defend against the barbarians, who menaced an irruption, he gave himself up to the most degrading excesses, discharged the most virtuous men from public employment, and substituted the vile companions of his debaucheries On hearing of the death of his father he indulged in new excesses and new crimes. Still, however, his courage and his victories merit praise. He defeated the barbarians who had begun to attack the empire, among others the Sarmatæ, and he afterward overthrew Sabinus Julianus, who had assumed the purple in Venetia. He then marched against Dioclesian, who had proclaimed himself emperor after the death of Numerian. The two armies met in Mœsia, and several engagements took place, in which success seemed balanced. At last a decisive battle was fought near Margum, and Carinus was on the point of gaining a complete victory, when he was slain by a tribune of his own army, who had received an outrage at his hands. This event took place A.D. 285, so that the reign of Carinus, computing it from his father's death, was a little more than one year. (*Vopisc., Car.*, 7.—*Id., Numer.*, 11.—*Id., Carin.*, 16, *seq.*—*Suid., s. v.* Καρῖνος.—*Eutrop.*, &c.) If historians have decried Carinus for his vices, there have not been wanting poets to sing his praises. Nemesianus and Calpurnius have followed the example of Virgil; and, as the latter has placed, on the lips of shepherds, eulogiums on Augustus, so these two bards have sung in their eclogues the praises of Carinus and Numerian, and have raised them both to the rank of gods! (*Biogr. Univ.*, vol. 7, p. 137, *seq.*—*Crevier, Hist. Emp. Rom.*, vol. 6, p. 150, *seqq.*)

Carmānĭa, a country of Asia, between Persia and Gedrosia, now *Kerman*. Its capital was Carmania or *Kerman*, southeast of Persepolis. (*Plin.*, 6, 22, *seq.*—*Solin.*, c. 104.—*Arrian, Exp. Al.*, 6, 28.)

Carmēlus, a god of the Syrians, who was worshipped on Mount Carmel. He had an altar, but no temple. According to Tacitus, a priest of this deity predicted to Vespasian that he would be emperor. (Compare the remarks of *Brotier, ad Tacit., Hist.*, 2, 78.)

Carmenta and Carmentis, according to the old Italian legend, a prophetess of Arcadia, mother of Evander, with whom she was said to have come to Italy. Her first name is said to have been Themis, and the appellation Carmenta, or Carmentis, to have been given her from her delivering *oracles in verse* (*Carmina.*—Compare *Kruse, Hellas*, vol. 1, p. 444, in *notis*).—Carmenta seems, in fact, to have been a deity similar to the Camenæ or Muses. That she was an ancient Italian deity is clear, for she had a flamen and a festival. (*Cic., Brut.*, 14.) The Carmentalia were on the 11th and 15th of January. Carmenta was worshipped by the Roman matrons. They prayed, on this occasion, to two deities, named Porrima and Prosa, or Antivorta and Postvorta, for a safe delivery in childbirth. (*Keightley's Mythol.*, p. 532.)

Carmentalĭa, a festival at Rome in honour of Carmenta, celebrated the 11th and 15th of January. (*Vid.* Carmenta.—*Ovid, Fast.*, 1, 461.)

Carmentālis Porta, one of the gates of Rome in the neighbourhood of the Capitol. It was afterward called *Scelerata*, because the Fabii passed through it in going to that fatal expedition where they perished. (*Virg., Æn.*, 8, 338.)

Carneădes, a philosopher of Cyrene in Africa, founder of a sect called the third or New Academy. The Athenians sent him with Diogenes the Stoic, and Critolaus the peripatetic, as ambassador to Rome, B.C. 155. Carneades excelled in the vehement and rapid, Critolaus in the correct and elegant, and Diogenes in the simple and modest, kind of eloquence. Carneades, in particular, attracted the attention of his new auditory by the subtlety of his reasoning and the fluency of his language. Before Galba and Cato the Censor, he harangued with great variety of thought and copiousness of diction in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the senate to send back these philosophers, without delay, to their own schools. Carneades obtained such high reputation at home, that other philosophers, when they had dismissed their scholars, frequently came to hear him. It was the doctrine of the New Academy, that the senses, the understanding, and the imagination fre-

quently deceive us, and therefore cannot be infallible judges of truth; but that, from the impression which we perceive to be produced on the mind by means of the senses, we infer appearances of truth or probabilities. He maintained, that they do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and consequently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, Carneades held that probable appearances are a sufficient guide, because it is unreasonable that some degree of credit should not be allowed to those witnesses who commonly give a true report. He maintained, that all the knowledge the human mind is capable of attaining is not science, but opinion. (*Enfield's Hist. Phil.*, vol. 1, p. 254, *seq.*—*Cic. ad Att.*, 12, 23, *de Orat.*, 1 et 2.—*Lactant.*, 5, 14.—*Val. Max.*, 8, 8.)

Carnēa, a festival observed in many of the Grecian cities, but more particularly at Sparta, where it was first instituted, in honour of Apollo *Carnēus*. (*Vid.* Carneus.) It commenced at Sparta on the seventh day of the month named after it Carneus (Κάρνειος), which corresponded to the Athenian Metageitnion, or a part of our August and September. The celebration lasted nine days, and, according to some, was an imitation of the manner of living, and the discipline used, in camps; for nine σκιάδες (*tents*) were erected; in every one of which nine men, of three different tribes, three being chosen out of a tribe, lived for the space of nine days, during which time they were obedient to a public crier or herald, and did nothing without express directions from him. Hesychius tells us, that the priest, whose office it was to attend at this solemnity, was named ἀγητής, and he adds, in another place, that out of every tribe five other ministers were elected, and called Καρνεάται, who were obliged to continue in their function four years, during which time they led a life of celibacy. At this festival, the musical numbers called Κάρνειοι νόμοι were sung by musicians, who contended for victory. The first prize was won by Terpander. (*Athenæus*, 14, p. 635, *e.*—Compare *Corsini*, *Fast. Attic.*, 3, p. 41.—*Sturz*, *ad Hellanic.*, *Fragm.*, p. 83.—*Manso*, *Sparta*, vol. 1, pt. 2, p. 215, *seqq.*)

Carnēus, an epithet applied to Apollo. According to the common account, the name was derived from Carnus, an Acarnanian, who was instructed by the god in the art of divination, but was afterward slain by Hippotes, a descendant of Hercules. Apollo, in revenge, sent a plague upon the Dorians, to avert which they instituted the festival of the Carnea. Various other accounts, equally unworthy of reliance, are given. The epithet Carneus evidently refers to the prophetic powers of the god, and the certain *fulfilling* of his predictions; and hence it is clearly related to the Greek verb κράινω, "to accomplish." (Compare *Schol. ad Theocrit.*, 5, 83.—*Manso*, *Sparta*, vol. 1, pt. 2, p. 218.)

Carnūtes, a powerful nation of Gallia Celtica, known even before the time of Cæsar, and mentioned by Livy (5, 34) among the tribes that crossed the Alps in the time of Tarquinius Priscus. And yet they are numbered by Cæsar (*B. G.*, 6, 4) among the clients or dependants of the Remi. Their country was the principal seat of the Druids, and lay to the southwest of the Parisii. It answered to the modern departments *d'Eure-et-Loire* and *du Loiret*. Autricum, now *Chartres*, was their chief city. (*Lemaire*, *Ind. Geogr. ad Cæs.*, *s. v.*)

Carnūtum, or Carnuntum, a city of Pannonia Superior, on the Danube, opposite the mouth of the Marus. It became a place of importance in the war with the Marcomanni, and here the emperor Marcus Aurelius took up his residence for some years, and made it a central point from which to direct his operations against the Marcomanni and Quadi. It was plundered and destroyed by the barbarians in the fourth century (*Ammian. Marcell.*, 30, 5), but was afterward rebuilt, though it never attained to its previous flourishing condition. The ruins of this place are to be found at the present day between *Petronel* and *Altenburg*, on the Danube. (*Vell. Paterc.*, 2, 109.—*Plin.*, 4, 12.—*Eutrop.*, 8, 6.—*Spartian.*, *Sev.*, 5.—*Mannert*, *Geogr.*, vol. 3, p. 657.)

Carpātes, a long chain of mountains in the northern parts of Dacia, called also Alpes Bastarnicæ, now the range of *Mount Krapack*. (*Ptol.*, 3, 7.)

Carpathus, an island in the Mediterranean, between Rhodes and Crete. The adjacent sea received from it the name of *Mare Carpathium*. Its first inhabitants were transplanted here by Minos from Crete; and an Argive colony was afterward added to them. (*Diod. Sic.*, 5, 54.) Carpathus was two hundred stadia in circumference, and, according to Strabo, had four towns. In this he is wrong; since Pliny and Scylax speak merely of three; and even this is a large number for so small an island. The chief place was Nisyrus. The Turks call the island of Carpathus at the present day *Scarpanto*, but the modern Greeks *Carpatho*. (*Plin.*, 4, 12.—*Scylax*, p. 38.)

Carræ and Carrhæ, a town of Mesopotamia, near which Crassus was killed. It lay to the southeast of Edessa, and was a very ancient city. It is supposed to be the Charran of Scripture, whence Abraham departed for the land of Canaan. (Compare *Well's Sacred Geogr.*, *s. v. Charran.*—*Calmet's Dict.*, vol. 5, p. 323.) According to Kinneir, a modern traveller in that quarter, *Charran*, or, as it is now called, *Harran*, is peopled by a few families of wandering Arabs, who have been led thither by a plentiful supply of good water from several small streams. It is situated in 36° 52′ north latitude, and 39° 5′ east longitude, in a flat sandy plain. (*Lucan*, 1, 104.—*Plin.*, 5, 24.—*Eutrop.*, 6, 18.—*Amm. Marcell.*, 23, 4.—*Jornand.*, *de regn. Success.*, p. 22.—*Zosim.*, 3, 12.—*Joseph.*, *Ant. Jud.*, 1, 7, 19.)

Carseŏli, a town of the Æqui, on the Via Valeria. It became a Roman colony after the Æqui had been finally reduced. (*Liv.*, 10, 3.) It was sometimes selected by the senate as a residence for illustrious state captives and hostages. Ovid (*Fast.*, 4, 683) describes the adjacent country as cold, and unfit for raising olives, but good for grain. The ruins of the place still retain the name of *Carsoli*. (*Cramer's Anc. Italy*, vol. 1, p. 324.)

Carteia, a city of Hispania Bætica, the position of which has given rise to much dispute. It does not appear, however, to have been the same with Calpe. D'Anville places it at the extremity of a gulf which the mountain of Calpe covers on the east; but Mannert, more correctly, at the very extremity of the strait below *Algesiras*. (*Mannert*, *Geogr.*, vol. 1, p. 305.—Compare *Ukert*, *Geogr.*, vol. 2, p. 345.)

Carthæa, a town in the island of Ceos, whence the epithet of Cartheius. (*Ovid*, *Met.*, 7, 368.) It was situate on the southeastern side of the island, and is now called *Poles*. (Compare the French *Strabo*, vol. 4, p. 164, *not.*)

Carthaginienses, the inhabitants of Carthage. (*Vid.* Carthago.)

Carthāgo, a celebrated city of Africa, the rival, for a long period, of the Roman power. It was founded by a colony from Tyre, according to the common account, B.C. 878. Some suppose, however, that the city was more than once founded, and in this way they seek to remove the difficulty presented by the various accounts respecting the building of Carthage, by referring them to different epochs. (*Heyne*, *Excurs.*, 1, *ad Æn.*, 4.—Vol. 2, p. 543, *ed. Lips.*) According to this view of the subject, Carthage was originally settled by Tzorus and Carchedon.

50 years before the fall of Troy. (*Appian, Bell. Pun. init.*—*Hieron. in Euseb. ad Num.*, 805, p. 91, *ed. Scalig.*) By the computation of Eusebius, however, it took place 37 years before Troy was destroyed. The second founding of Carthage occurred 173 years subsequent to the former one (*Chron. Euseb.*, *Hieron. ad Num.*, 971), or, if we follow Syncellus (p. 181, A), 133 years after the taking of Troy. With this epoch the mention of Dido comes in for the first time. Her true era, however, appears to be that of the third founding of the city, 190 years later, according to Josephus (*in Apion.*, 1, 18, p. 1042).—The Greeks called Carthage Καρχηδών, and the Carthaginians, Καρχηδόνιοι. The name of the place in Punic was *Carthada*, i. e., "The New City," in contradistinction to the old or parent city of Tyre. (Compare *Gesenius, Gesch. Hebr. Spr.*, p. 229.—*Id.*, *Phœn. Mon.*, p. 421.)—Carthage was situated on a peninsula, in the recess of a spacious bay, formed by the promontory Hermæum (Cape *Bon*) on the east, and that of Apollo (Cape *Zibib*) on the west. The Bagradas flows into the bay between Utica and the peninsula, and, being an inundating river, has doubtless caused many changes in this bay. The adventurers who founded Carthage bought a small piece of land, for which they paid a yearly tax; with the increasing wealth and power of the city, the respective conditions of the Carthaginians and the natives were changed, and the merchants assumed and maintained a dominion over the Libyans who dwelt around them. The Carthaginians upheld their control over the native tribes by sending out colonies, as the Romans did into the Italic states; a mixed population would thus soon arise. A regular colonizing system was part of the Carthaginian policy. (*Aristot., Polit.*, 6, 3.) To provide for the poor by grants of land, and to avoid popular commotion, which is naturally produced by poverty, was the object of their colonial establishments. This kind of relief cannot be permanent, and we consequently read of more colonies of this description in the later periods of Carthage. Their settlements in Africa were principally on the coast between Carthage and the Syrtis Minor: they appear to have been under the immediate control of the parent city. But there is no reason for supposing that the genuine Phœnician colonies, those established by Tyre, or other cities of the parent country, were in this kind of dependance on Carthage.—It was the policy of Carthage to encourage the agriculture of the productive region of Byzacium: their city was thus supplied with the prime necessaries of life.—The boundaries of the Carthaginian territories in Africa were these: on the east the tower of Euphranta was the barrier between them and the Cyrenæans. From this place, which was on the eastern shore of the Syrtis Major, or from Charan, which was near to it, the Carthaginians carried on a contraband trade to procure the silphium. (*Strabo*, 836.) The southern boundary was determined by natural limits: the sandy desert and its wandering inhabitants owned no master. It is more difficult to assign a western boundary: they had posts, or trading positions, along the northern coast as far as the Straits of Gibraltar, but this will not prove that they had any territorial possession. The Nomades would give themselves little concern about a small island opposite to the coast, or a barren rock upon it, and the Carthaginians might gradually attain some small tract besides the spot which was a depôt for commodities. The Carthaginian possessions which were undisputed probably did not extend west of the 26th degree of east longitude, and spread some distance into the interior. The lake Tritonis may be considered as the southern and western limit of the cultivated region. Among the foreign possessions of Carthage may be enumerated their dependances in Sicily and Spain, as well as Sardinia, Corsica, the Baleares, and Malta. In Sicily the Carthaginians succeeded to the possessions of the mother-country, Phœnicia. They were never able, however, to make themselves masters of the whole island: had they succeeded in their design, their subsequent history might have been different. They probably never had secure possession of more than one third of the island. Sicily was the point where the interests of the Greeks and Carthaginians conflicted. The Greek cities were free states, whose wealth increased with as much rapidity, according to extant documents, as any countries whose history is known, except some of the free states of America. Had these little commonwealths always united their forces, the Carthaginian settlements, which were strictly colonies in the modern acceptation of the word, must have yielded to the superior energies of the Greeks. It is said (*Herodot.*, 7, 165) that it was a concerted plan between Xerxes and the Carthaginians, that Greece and Sicily should be crushed at the same time; one by the united myriads of the east, the other by the barbarians of the west, who formed the armies of Carthage. But Hamilcar, the Carthaginian general, saw his forces vanquished by the Sicilian Greeks, and he himself lost his life.—As to Spain, it is difficult to distinguish between the Phœnicians and their descendants, the Carthaginians, owing to the imperfect records we possess of Carthaginian history; nor can we with certainty assign the era when the colonists succeeded to the foreign possessions of the mother-country. The southwestern part of Spain, the modern *Andalusia*, was their favourite region: the town of Gades (*Cadiz*) became a flourishing place, and the emporium of Southern Spain. (*Heeren, Ideen*, vol. 2, pt. 1, p. 27, *seqq.*—*Long's Anc. Geogr.*, p. 91, *seqq.*)

1. *The Carthaginian Polity.*

Our information on this important and interesting subject is not so complete as the investigator of ancient history desires. Aristotle's small extant treatise, entitled "Politica," is our best guide in this obscure matter. The city was a commercial town, possessing, as we have seen, numerous foreign colonies, besides dependent towns in the fertile region of Byzacium. Agriculture was encouraged in the African colonies, or subject cities, by the demands for the necessaries of life which a great capital would create: from the fragments of Mago's book on husbandry, and the testimony of historians, we infer that the cultivation of grain, of the olive, and the vine, and the raising of cattle, were well understood. Carthage, like most of the towns in the Greek states, was the ruling city of the district in which it was situated: the citizens of the metropolis possessed the sovereign power, but the mode in which it was distributed among those of Carthage requires some explanation. There was in Carthage, undoubtedly, a body of rich citizens, who are sometimes considered as a kind of aristocracy, but there is no proof that this was an hereditary dignity, or that it was anything more than the influence which a rich individual possesses and transmits to his children by joining it to a large estate. An aristocracy may be formed in this way: that of Carthage, as far as we know, possessed no hereditary privileges, and no political power but from election. But posts of honour and dignity brought with them no emolument, and, consequently, were the exclusive property of the rich, who alone could afford to sustain the expense which such situations necessarily require. Bribery is a consequence of such an institution, and a small body, whatever name it may have, will thus govern a community. (*Aristot., Polit.*, 2, 8.—*Heeren's Ideen*, vol. 2, pt. 1, p. 108, *seqq.*) The Spartan polity was that which Aristotle and Polybius consider the most nearly related to the Carthaginian. The power of the people was very limited, and was exercised only in their public

meetings. The kings or suffetes, and the generals of the republic, were elected by the people in their public assemblies; but bribery was so usual that Aristotle considered those high distinctions as saleable at the time when he wrote. When the suffetes and the senate could not agree about any proposed enactment, the people had the right of deciding between them. The senate possessed the chief power, both legislative and executive; but we are entirely ignorant of the constitution of this body. It is only from the comparison made by Aristotle and Polybius between the constitutions of Carthage and Sparta, and the additional resemblance between that of Carthage and Rome in the time of Polybius, that we can attain to any probabilities. We suppose, then, that the senators might hold their offices for life; that their number was considerable, and that they possessed the principal legislative and executive power. The presiding officers of the senate and the chief civil magistrates were the suffetes: the Greek writers call them kings, and the Roman historian, Livy, compares them with the consuls. They were elected from the richest and noblest families (*Aristot., Polit.*, 2, 81); we suppose the number was two, like that of the kings of Sparta and consuls of Rome: any further conjectures about them may be ingenious, but they will also be useless. The generals of the state were elected also from the most distinguished families. The civil and the military power in Carthage were distinct. We may find instances in which the kings seem to have had something like military command, as in the case of King Hanno, who conducted the colonial expedition; but, in general, we can have no doubt that the generals of the republic were officers chosen by the people to command the armies in foreign expeditions or in domestic dissension. The judicature of Carthage resembled that of Sparta; the judges of the several courts had the full and complete cognizance of all civil and criminal cases, without the aid of jurymen. (*Aristot., Polit.*, 3, 1.) The court of the one hundred was the supreme tribunal of Carthage, and the account of its origin, given by Justin (18, 7), is rendered more probable by Aristotle's comparing this body with that of the Spartan Ephori. Such a tribunal as this could be converted by favourable circumstances and a few bold leaders into a real court of inquisition: it actually became so in the later ages of the commonwealth; and, if we believe Livy (33, 46), the lives and property of the citizens were disposed of according to its caprice. Any injury, real or imaginary, done to one of the body, was an offence against the dignity of the whole college. Hannibal overturned the throne of the inquisitors, and destroyed this tyrannical and dangerous tribunal. This body was not chosen by the people, but by courts called Pentarchies: we know nothing more of these latter courts, except that they had cognizance of very important cases, and enjoyed the privilege of supplying the vacancies that happened in their own body. The members of the court of one hundred retained their place for a long time, though originally not for life. (*Aristot., Polit.*, 2, 8.) Our materials will hardly admit any farther development of the constitution of Carthage. In the decline of the state, we know from Aristotle that the influence of a few rich families in obtaining possession of places of importance, and the union of several distinct offices in one person, contributed materially to hasten the end of the political system. (*Heeren's Ideen*, vol. 2, pt. 1, p. 118, *seqq.* —*Long's Anc. Geogr.*, p. 97.)

2. *Religion of the Carthaginians.*

The religious faith and ceremonies of the Carthaginians appear to have been at bottom the same with those of the mother country, Phœnicia. Hence the general denominations for their divinities betray a strong resemblance between the two nations. Thus we have *Elim*, *Alonim*, and, in the feminine, *Alonoth*; *Baal* and *Baalath*, *Melech* and *Maleath*; *Don* for *Adon*. (*Plaut., Pœnul.*, 5, 1, 15. — Compare *Bellermann*, vol. 1, p. 45, and vol. 2, p. 15.) These appellations, given to the deities of Carthage as well as to those of Phœnicia, expressed in both countries the majesty of those all-powerful beings, and the dominion which they exercised over men. It was to the sun, however, as the first principle of nature, as the generative power, that the Carthaginians, after the example of the nations of Canaan, offered peculiar adoration. They styled him *Baal* or *Moloch*, "the lord," "the king," and also *Belsamen*, "the lord of heaven." This supreme deity they worshipped with a reverence so profound as scarcely ever to dare to pronounce his true name: they contented themselves in general with designating him as the "Ancient One," "the Eternal." (*Augustin., De Consensu Evang.*, 1, 36. — Vol. 3, p. 11, *ed. Maur.* — Compare the expression, "Ancient of Days," in *Daniel*, 7, 9, 13.) The Greek writers translated *Baal* by Κρόνος, and the Romans by *Saturnus*, no doubt on account of the common reference which those divinities had to the idea of time. The images, as well as the titles of the Sun-God, were the same, to all appearances, both among the Phœnicians or Canaanites, and the Carthaginians. The description which Diodorus has left us of the statue of Cronus (Saturn) at Carthage, coincides in general with the account given by the Jewish Rabbins of that of Moloch in Canaan. (*Diod. Sic.*, 20, 14.— *Selden, de Dis Syris*, 1, 6.) Both were made of metal; both had the arms extended, with a kind of furnace, or inner cavity, below, into which children were thrown to be destroyed by fire, as an offering to this horrid idol. In process of time, when the Carthaginians had become more closely connected with the Greeks, it is probable that Baal was made in some respects to resemble the Apollo of the latter; his worship, as well as his figure, would begin to modify themselves, and hence the Apollo of Carthage, whose colossal statue, entirely gilt, was transported to Rome by Scipio. (*Polyb.*, 7, 9. — *Appian, Bell. Pun.*, 79. — *Plut., Vit. Flamin.*, c. 1. — *Creuzer's Symbolik*, vol. 2, p. 269.—But consult Guigniaut's note, vol. 2, p. 231, of the French work.) In the Roman Carthage, which retained the worship of its ancient deities, while it changed, at the same time, their forms and names, the Latin Saturn appeared to take the place of the Phœnician Baal; but the human sacrifices, still continually renewed, notwithstanding the repeated orders to the contrary on the part of the Romans, attest the permanency of ancient ideas and rites. Baal-Saturn maintained his honours even to the extremities of the west, even to Gades, where, under the Roman dominion, there still existed a temple of this god. (Compare *Münter, Religion der Karthager*, p. 17, *seqq.*— *Id., über Sardische Idole*, p. 8, *seqq.*) Various animals were consecrated to Baal, as to all the great divinities of paganism. Oxen were sacrificed to him, and he himself bore the attributes of a bull. A Phœnician medal, which has come down to us, displays the image of a god, like the Jupiter of the Greeks, seated on a throne, and having the head of an ox. The inscription is *Baal-Thurz*. Payne Knight (*Inquiry into the Symb. Lang.*, &c., § 31. — *Class. Journ.*, vol. 23, p. 226) compares the name *Thor*, given to the bull among the Phœnicians, according to Plutarch (*Vit. Syll.*, 17), with the god *Thor* of Scandinavian mythology, the head of whose image was that of a bull. Horses were also dedicated to the Sun, and their blood shed at his festivals. (*Münter, Religion der Karthager*, p. 14, n. 44, who deduces this from a passage in the 2d (4th) *Book of Kings*, 23, 11.) It is also very probable that the elephant, an animal so renowned among the ancients for the species of worship which it was said to offer to the sun and moon (*Ælian,*

H. A., 7, 4.—*Plin.*, 8, 1), was held sacred to Baal. One thing at least is certain, that in Africa these pious animals were in some degree connected with the worship of Ammon; and the coins of Juba, king of Mauritania, display on one side the head of Jupiter Ammon, and on the other an elephant. (*Eckhel, Doctr. Num. Vet.*, vol. 4, p. 154.)—To the Sun-God, as monarch of the skies and supreme generator, was joined a female divinity, as the great goddess κατ' ἐξοχήν, as the queen of heaven, and the principle of fecundated nature. This divinity makes her appearance under various forms and different names in almost all the religions of Asia. (Compare *Nouveau Journal Asiatique*, vol. 1 (1828), page 11, *seqq.*—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 232.) At Carthage, as in Syria and Phœnicia, she appears to have borne the name of *Astarte* or *Astaroth*, which corresponds to the idea of sovereign of the heavens and the stars. Thus the Greeks called her, in their language, *Urania*, and the Romans the "Celestial Goddess." This deity was worshipped in numerous temples at Carthage, along the coast of Africa, at Malta, and in the other isles of the Mediterranean, as also in Spain, near Gades; and her rites were no less voluptuous in their character than those of Mylitta at Babylon, of Anaïtis in Armenia, and of Venus-Urania in Cyprus. (*Münter, Rel. der Karthager*, p. 80, *seqq.*)—Immediately after Baal and Astarte, was placed, among the national divinities of Carthage, *Melkarth*, the "king of the city," the tutelary deity of the parent city of Tyre. (*Münter, ibid.*, p. 36, *seqq.*) Wherever the Phœnicians penetrated, the altars that were raised in honour of this god, and the various traces of his worship, testify the high veneration which this people entertained for him. The Tyrian colonies regarded him as their common protector; they adored him as a kind of divine mediator; as a sort of sacred bond, uniting them one with another and with their common country. The symbol of the victorious course of the sun, and identical, in this respect, with the Grecian Hercules, he naturally became, for these hardy navigators, the celestial guide of their distant expeditions, and, consequently, the god of commerce. (*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 172, n. 4.) In this way he was in some measure assimilated to another deity, *Sumes*, whose Phœnician name recalls the *Som* of Egypt. (Compare *Bellermann, über Phœnic. Münz.*, 1, p. 25.) A similar alliance existed at Rome between Hercules and Mercury, both deities being considered as the gods of riches and abundance. Melkarth was, in fact, like the Grecian Hercules, the same with the sun. The Tyrians raised, in his temple at Gades, an altar to the year (*Eustath. ad Dionys. Perieg.*, p. 453), and it is in a point of view directly analogous, that Nonnus calls Hercules the conductor of the twelve months. (*Dionys.*, 40, 338.) Every year they kindled at Carthage, as at Tyre, and probably in all the Phœnician colonies, a large pyre in honour of Melkarth, whence an eagle was let loose, as a symbol, like the Egyptian phœnix, of the sun, and of time renewing itself from its own ashes. This scene was transferred by the Greeks to Mount Œta, where Hercules, in consuming himself on the funeral pile, celebrates his apotheosis after the accomplishment of his twelve labours. (*Dio Chrysostom., Orat.*, 33.—Vol. 2, p. 23, *ed. Reiske.*) The worship of a Hercules, distinct from the one of Thebes, was continued, even to the last periods of paganism, in Carthage and in all the Phœnician cities.—Omitting the mention of other and less important divinities of the Carthaginians, we will conclude the present head with some general remarks on the religion of this people. The character of the Carthaginian religion, like that of the nation which professed it, was melancholy even to cruelty. Terror was the animating principle of this religion; a religion thirsting after blood, and environed with the most gloomy and appalling images. When we view the abstinence, the voluntary tortures, and, above all, the horrid sacrifices which it imposed as a duty on the living, we are not astonished that the dead should appear in some degree actual objects of envy. It silenced the most sacred sentiments of human nature; it degraded the minds of its votaries by superstitions in turn atrocious and dissolute; and we are naturally led to the inquiry, what moral influence such a religion could have exercised over the people who professed it. The portrait which antiquity has left us of the Carthaginian character is hence far from being a flattering one. By turns imperious and servile, melancholy and cruel, inexorable and faithless, egotistical and covetous, it would seem as if the spirit of their religion had conspired with the jealous aristocracy that weighed so heavily upon them, and with their purely commercial and industrial habits, to close their hearts to every generous emotion and every elevated thought. Their system of belief may have contained some noble ideas, but their practice of that system served effectually to obscure these. A goddess presided over their public councils (*Appian, Bell. Pun.*, p. 81, *ed. Tollii*); but these councils or assemblies were held during the night, and history informs us respecting some of the terrible measures that were agitated therein. The god of the solar fire was the patron deity of both Carthage and Tyre, and gave an example of great enterprises and hardy labours; yet his brightness was often stained with blood, and every year human victims were immolated at his altars as at those of Baal. Wherever the Phœnicians, or the Carthaginians after them, carried their commerce and their arms, not only at particular periods, but in all critical conjunctures, their high-toned fanaticism renewed these sanguinary sacrifices. In vain did Gelon of Syracuse, with the authority which victory gave him; in vain did the Greeks established at Carthage, endeavour, by mild and pacific influence, to put an end to these inhuman rites (*Timæus, Tauromen. ap. Schol. in Pind., Pyth.*, 2, 3.—*Münter, Rel. der Karth.*, p. 25); the ancient barbarity constantly reappeared, and maintained itself even in Roman Carthage. At the commencement even of the third century of our era, traces of this frightful mode of worship were still found to be practised in secret. (*Tertull., Apol.*, 9.) From the year of Rome 655, all human sacrifices had been prohibited; but the emperors more than once found themselves under the necessity of making this prohibition a more binding one. Still, however, the evil was not completely eradicated; and we see, even at Rome, the worthless Elagabalus immolating children in the course of his magic ceremonies. (*Dio Cass.*, 79, 12.—*Creuzer's Symbolik, par Guigniaut*, vol. 2, p. 252.)

3. *Carthaginian Language and Literature.*

An account of the language and literature of Carthage will come in more naturally when treating of the Phœnicians. To this latter head, therefore, we refer the reader.

4. *History of Carthage.*

The first period of the history of Carthage extends to the beginning of the war with Syracuse, from B.C. 878 to 480. Carthage extended its conquests in Africa and Sardinia, carried on a commercial war with the people of *Marseille* (Massilia) and the Etrurians, and concluded a commercial peace with Rome, B.C. 509. The Carthaginians then directed their chief attention to the conquest of Sicily, with which commences their second and most splendid period, extending to the beginning of their war with the Romans, B.C. 265. When Xerxes undertook his campaign into Greece, the Carthaginians made a league with him, and the object of this arrangement was to crush at once both Sicily and Greece. The Carthaginians

however, were defeated at Himera by Gelon, king of Syracuse, and obliged to sue for peace, and to abstain from offering human sacrifices. In the war with Hiero, the next king, the Carthaginians conquered the cities Selinus, Himera, and Agrigentum. Dionysius the elder obtained a temporary peace. But, after Timoleon had delivered Syracuse and Sicily from the yoke of tyranny, the Carthaginians were peculiarly unfortunate. Contagious diseases and frequent mutinies reduced the strength of the city. When Sicily suffered under the tyranny of Agathocles, Carthage engaged in a war with him, and was soon attacked and severely pressed by the usurper. After the death of Agathocles, Carthage once more took part in the commerce of Sicily, when difficulties broke out there with their auxiliaries the Mamertines. The Romans took advantage of these troubles to expel the Carthaginians from Sicily, although they had previously received assistance from them in the war against Pyrrhus, king of Epirus, in Sicily and Lower Italy. Here begins the third period of Carthaginian history, embracing the thrice-repeated struggle for dominion between Rome and Carthage, in the interval between 264 and 146 B.C. The first Punic war continued 23 years. The fleets and armies of Carthage were vanquished. By the peace (B.C. 241) the Carthaginians lost all their possessions in Sicily. Upon this, the mercenary forces, whose wages could not be paid by the exhausted treasury of the city, took up arms. Hamilcar Barcas conquered them, and restored the Carthaginian power in Africa. Notwithstanding the peace with Carthage, the Romans took possession of Sardinia in 228, where the mercenary troops of Carthage had revolted. Hamilcar, who was at the head of the democratic party, now undertook the conquest of Spain, whose rich mines tempted his countrymen. For the success of this enterprise, within 17 years, Carthage was indebted to the family of Barcas, which could boast of the glorious names of Hamilcar, Hasdrubal, and Hannibal. To secure the possession of this acquisition, Hasdrubal founded New Carthage (*Carthagena*), the most powerful of all the Carthaginian colonies. The second Punic war (from 218 to 201 B.C.), notwithstanding the abilities of the general, ended with the subjugation of Carthage. Hannibal, neglected by his countrymen, and weakened by a victory that cost him so much blood, was obliged to leave Italy, in order to hasten to the assistance of Carthage, which was threatened by the Romans. The battle of Zama resulted in favour of the Romans. Scipio granted the city peace under the severest conditions. Carthage ceded Spain, delivered up all her ships except ten, paid 10,000 talents (about $10,000,000), and promised to engage in no war without the consent of the Romans. Besides this, Masinissa, the ally of Rome and implacable enemy of Carthage, was placed on the Numidian throne. This king, under the protection of Rome, deprived the Carthaginians of the best part of their possessions, and destroyed their trade in the interior of Africa. The third war with the Romans was a desperate contest. The disarmed Carthaginians were obliged to demolish part of their own walls. Then, taking up arms anew, they fought for death or life. After three years, the younger Scipio ended this war by the destruction of the city, B.C. 146. Only 5000 persons are said to have been found within its walls. It was 23 miles in circumference; and when it was set on fire by the Romans, it burned incessantly for 17 days. After the overthrow of Carthage, Utica became powerful. Cæsar planted a small colony on the ruins of Carthage. Augustus sent 3000 men thither, and built a city at a small distance from the spot on which ancient Carthage stood, thus avoiding the ill effects of the imprecations which had been pronounced by the Romans, according to custom, at the time of its destruction, against those who should rebuild it. This new city of Carthage was conquered from the Romans by the arms of Genseric, A.D. 439, and it was for more than a century the seat of the Vandal empire in Africa. It was at last destroyed by the Saracens, during the califate of Abdel Melek, towards the end of the 7th century, and few traces of it now remain except an aqueduct. According to Livy, Carthage was twelve miles from Tunetum or *Tunis*, a distance which still subsists between that city and a fragment of the western wall of Carthage. (*Heeren, Ideen*, vol. 2, pt. 1, p. 270, *seqq.*—*Encyclop. Americ.*, vol. 2, p. 543, *seqq.*)

5. *Circulating Medium and Revenue of Carthage.*

The precious metals were probably early used in Carthage, as a medium of exchange as well as an article of luxury; but whether the state stamped coin for the use of the community is a question still undecided. That gold and silver coin was in circulation we cannot doubt; the dispute is about the existence of real Carthaginian coins. But we read of a substitute that the Carthaginians had for gold and silver, which renders it probable that the precious metal in circulation was often inadequate to the wants of the community. It is likely that the conquest of Spain materially supplied this deficiency. Several writers speak of a leather circulating medium: this was a piece of leather with a state-stamp on it, probably denoting its value. In this leather a small piece of metal was enclosed, the precise nature of which, whether it was a compound, or had some peculiar mark upon it, we cannot now ascertain. The best account of this substitute, which we may presume was not used beyond the city, is found in a dialogue on wealth in Æschines Socraticus (2, 24, p. 78, *ed. Fischer.*—Compare *Aristid., Orat. Plat.*, 2, p. 241.—*Salmas., de Us.*, p. 463.) The revenue of Carthage was derived from various sources: that from the agricultural colonies within the African territory of Carthage consisted of a tax paid in raw commodities. The duties on imported goods, both in the metropolis and the colonies, were another abundant source of public income. We learn from Aristotle (*Polit.*, 3, 5), that there were treaties between the Carthaginians and Etrurians, by which the commodities that might be carried by each nation into the ports of the other were accurately described: this is an indication of commercial restrictions, mutual jealousies, and high duties. The produce of the mines of Spain, which at that time were rich in gold, silver, and iron, must be added to the public revenues of the state. The richest mines were in the neighbourhood of New Carthage. It is probable that they were worked by slaves, both native and imported, while they were in the possession of the Carthaginians, as they were afterward when the Romans were masters of Spain. In times of difficulty Carthage occasionally applied for loans to foreign countries. In the Punic war, the impoverished republic asked as a favour from the rich Ptolemy Philadelphus, king of Egypt, the loan of 2000 talents, which the prudent Greek declined. It cannot be considered that this was one of the ordinary sources of revenue, because the only profit that could arise from it would be the use of the money and the non-payment of the interest and principal; and this kind of profit would necessarily cease, as in the case of some modern states, when the character of the borrower was known. (*Heeren, Ideen*, vol. 2, pt. 1, p. 148.—*Long's Anc. Geogr.*, p. 98.)

6. *Naval Commerce, and Naval and Military force of Carthage.*

The district of Byzacium, in the province called Africa Propria by the Romans, and the island of Sardinia, were the grain countries of Carthage: this commercial town derived its supply of bread from remote

parts, like Athens, Corinth, and other large cities of Greece. Sicily was much frequented by the Punic merchants; and the rich emporium of Syracuse, in times of peace, saw its port crowded with African vessels. Oil and wine were imported from Sicily; both of these articles were produced in Africa, but it is probable that the supply was insufficient. Strabo (836) speaks of a contraband trade carried on by Carthage with the Cyrenæans, through the port of Charax; the Punic merchant brought wine, and received in exchange the precious silphium. The treaties with Rome preserved in Polybius, and the remarks of Aristotle in his Politica, prove the active commerce of the Carthaginians and their jealousy of foreign rivals. The Etrurians, who had built towns in Campania, were probably rather pirates than merchants: they procured the wares which they had to exchange for other commodities by robbing vessels on the sea, or the towns of the coast. The Carthaginians, as has already been remarked, had commercial treaties with the Etrurians, who, from the nature of their profession, could furnish them with most of the articles that the Mediterranean produced. In return, their African friends gave them slaves, precious stones, ivory, and gold, the produce of the vast continent behind their city. Malta, and the small adjoining island of Gaulus (*Gozo*), were Carthaginian possessions: cloth for wearing apparel was manufactured in Malta, and probably from a native cotton. The wax of Corsica was also an article of commerce: the natives of the island were prized for making excellent servants. (*Diod. Sic.*, 5, 13.) The little island of Æthalia or Ilva, now *Elba*, has furnished iron ore from the remotest historical period; the foreign trader and the merchant of Carthage purchased the ore when it was smelted, and deposited it in the hands of their countrymen for farther improvement. Majorca and Minorca exchanged mules and fruit for wine and female slaves; the latter article these rude islanders were always ready to purchase. The precious metals of Spain have been frequently alluded to; some of the mines appear to have been public property, while in other cases the merchant procured gold-dust from the natives by an exchange of commodities. There is no impossibility involved in supposing that the Phœnicians or the Carthaginians visited the northern shores of Europe; but, as direct evidence is wanting, it is not necessary to assume that the tin and the amber which they sold to the world were brought by their own ships from the Scilly islands (Cassiterides) or the coast of the Baltic. The trading towns established on the shores of Mauritania seem to have been intended to form a commercial connexion with central Africa: the carriers of the desert would bring the products of *Soudan* to the small island of Cerne, the most southern of the colonies established by Hanno. The Carthaginians supplied them from the stores in Cerne with earthen vessels, trinkets, and ornaments of various kinds. There was also a fishery on this coast, according to the book of wonders ascribed to Aristotle (c. 148). The fish was salted and carried to Carthage, where it commanded a high price. As regards the discovery-voyage of Hanno, we feel some curiosity to know whether it was useful in establishing a trade on the gold coast of Africa; and our admiration of the extensive knowledge of Herodotus is increased, by finding in his history the only extant information on this obscure subject. In the fourth book (c. 146), he tells us, on the authority of some Carthaginians, that merchants from that renowned trading town, after passing through the straits, visited a remote place on the Libyan coast, where they procured gold from the natives by barter. When they landed at the spot which the natives frequented, it was their practice to lay their wares on the shore and return to their vessel after raising a smoke. The inhabitants, seeing this, would come down to the coast, place a quantity of gold near the commodities, and retire. The Carthaginians then would leave the ship, and examine what the natives had left in exchange: if it was sufficient, they would take the gold, leaving their own merchandise in its stead; if they were not satisfied, they gave the gold-possessors an opportunity of adding to the deposite of precious metals by retiring again to their ship. This was repeated till the bargain was closed, and, it is added, neither party ever wronged the other. This story of the Carthaginians must not be considered as a mere fiction: it may have received some slight alterations, but the outline of it bears the marks of truth. A modern traveller (Höst), quoted by Heeren (*Ideen*, vol. 2, pt. 1, p. 182), describes in a similar way the mode of exchanging commodities between the people of Morocco and the negroes on the borders of Negroland. A caravan goes once a year from Sus, one of the four divisions of the empire of Morocco, across the terrific waste of the western Sahara: tobacco, salt, wool, with woollen and silken cloths, are the articles which they carry. Gold-dust, negroes, and ostrich-feathers are given in exchange by the blacks. The Moors do not enter the Negroland, but meet the blacks at a place on the frontiers, and conclude the bargain without speaking a word. The mutual ignorance of each other's language renders this the only mode of conducting their mercantile transactions.—Carthage, in time of war, maintained a large army and navy: nay, even when she was not engaged in foreign struggles, her distant colonies required the residence of a garrison and the occasional visits of a navy. The writers on the Punic wars have left us information on the military and naval force of the republic, which is in general satisfactory. The principal dockyard was in the city of Carthage. (*Appian, Bell. Pun.*, 96.) There were two ports or havens, an outer one, intended for merchant ships, and an inner basin, which was separated from the other by a double wall. A small but elevated island in the centre of the inner haven commanded a view of the sea. The admiral of the navy resided here. Two hundred and twenty ships of war were generally laid up in this dockyard, with all the necessary stores for fitting them out on a short notice. In the wars with Syracuse, the ships of Carthage were only triremes (*Diod. Sic.*, 2, 16), but they afterward built vessels of a much larger size, in imitation of the Macedonian Greeks. The war-ships of the Romans and the Carthaginians in the first Punic war (*Polyb.*, 1, 2) carried nearly five hundred men: each Roman vessel contained one hundred and twenty soldiers and three hundred seamen. The Carthaginian ships had about the same number of men on board. In one engagement the Carthaginians collected a fleet of three hundred and fifty ships, manned, according to the computation of Polybius himself, by more than one hundred and fifty thousand sailors and soldiers. We find extravagant and apparently improbable estimates of numbers in all the Carthaginian wars in Sicily, and in their sea-fights with the Romans. The sailors or rowers were slaves, purchased by the state for this service: the complement of a quinquereme was about three hundred slaves and one hundred and twenty fighters. In ancient naval tactics, to move in any direction with celerity, to break through the enemy's line, and to disable or sink his ships, were the evolutions on which victory depended. Sometimes a number of ships were wedged together, and the soldiers fought on the decks as if it were a land battle, but with this important difference, that an escape was not so easy. The slaughter in their naval engagements was prodigious, sometimes amounting to ten, twenty, or even thirty thousand men. The sea-fights described by Thucydides and Polybius, particularly in the first book, are minute, and, we believe, generally faithful accounts by the

two great historians of antiquity. The command of the fleet was usually separated from that of the land force, but we find instances in which a single person possessed the direction of both. The military force of Carthage consisted principally of hired troops, collected from all the nations with which the state had commercial connexions. Only a small part of the citizens of Carthage could be employed in military service. The mercantile occupations of the majority would not allow them to neglect their business for foreign conquests, or the defence of remote possessions. It was found to be a more economical plan, to make a bargain with nations who had nothing to dispose of but their bodies, and with this saleable commodity to provide for the defence of their colonies or to acquire new possessions. But the distinguished families of Carthage served in the armies of the state, and from this class all the commanders were chosen. In times of danger, all the citizens would necessarily arm themselves to repel an attack on the metropolis; but we are now speaking of the ordinary constitution of a Carthaginian army, and this neither admitted nor required a large number of Carthaginian citizens. A Punic army was like a congregation of nations: the half-naked savage of Gaul stood by the side of the wild Iberian; the cunning Ligurian, from the Alpine or Apennine mountains, met with the Lotophagi of Libya: and the Nasamones, the explorers and guides in the great desert, half-bred Greeks, runaways, and slaves, found themselves mingled in this strange assembly. Troops of Carthaginian and Liby-Phœnician origin were in the centre of the army: on the flank the numerous Nomadic tribes of western Africa wheeled about on unsaddled horses guided by a bridle of rushes. The Balearic slingers formed the vanguard, and the elephants of Æthiopia, with their black conductors, were the moveable castles that protected the front lines. According to Polybius (1, 6), it was considered politic to form an army of such materials, that difference of language might prevent union between several nations, and remove all danger of a general conspiracy: but there are disadvantages also, which arise from the want of a medium of communication, and these were developed in the later periods of the republic. When Xerxes led the nations of Asia against the Greeks of the land of Hellas, a Carthaginian armament was despatched to subjugate the western colonies in Sicily. The muster-roll of the Asiatic force (*Herodot.*, 7, 61, *seqq.*) contained the names of all the nations in his extensive empire, and even some beyond it, who served for money. The Punic army was composed of the tribes of the western world and of the African desert, and the two armies combined would have exhibited specimens of nearly all the tribes of men that were then known. We become intimately acquainted with the nature of a Carthaginian army from the extant narrative of Polybius. In the opinion of this soldier and historian, the cavalry of Numidia formed the strongest part of the army, and to their quick evolutions, their sudden retreat, and their rapid return to the charge, he attributes the success of Hannibal in his great victories. (*Polyb.*, 3, 12.) Another cause may be assigned for the losses of the Romans, without at all impeaching the opinion of Polybius on the Numidian cavalry. The Romans frequently had two consuls at the head of their armies, and when both happened to be together in the field, they commanded alternately, day by day. At the fatal battle of Cannæ, the ignorance and presumption of Varro were associated with the better judgment and calm valour of Æmilius; the single unshackled energy of the great Hannibal was more than a match for this unfortunate combination. We can readily admit the possibility of the large armaments which the rich commercial city of Carthage is said to have equipped, but we perhaps shall find it necessary to detract something from the numerical estimates of Diodorus, which he took from the careless and credulous Ephorus, or from Timæus (*Polyb.*, 12, *exc.* 8), whose authority is not much better. To form some idea of the naval and military force of Carthage, even in time of peace, we must recollect that their foreign trading ports were maintained by garrisons, and that, in the short interval of peace, it was necessary to support a force sufficient to meet the probable danger of war. Three hundred elephants were kept in the citadel of Carthage, which contained, also, stalls for four thousand horses, with accommodations for their riders, and for forty thousand foot-soldiers besides. (*Heeren, Ideen*, vol. 2, pt. 1, p. 250, *seqq.*—*Long's Anc. Geogr.*, p. 98, *seqq.*)

6. *Inland Commerce of Carthage.*

Writers who have discussed the commercial relations of Carthage, seem scarcely to have supposed the existence of an extensive caravan-trade with central Africa and other parts of the continent. But if we compare the position of the modern towns of Tripoli, Tunis, and Algiers, with that of Carthage, and consider the nature of their commerce at the present day, we cannot doubt that similar circumstances would, in ancient times, produce corresponding results. This probability is increased and strengthened by a few passages in the works of Herodotus. The commodities of Central Africa, of the desert, and of the region of Biledulgerid, must necessarily create a caravan-trade, extending from the shores of the Mediterranean to the banks of the Niger. These commodities are black slaves, male and female, from the countries south of the Sahara; salt from the great saline deposites in the desert; and dates from the region bordering on the north side of the great sandy waste. These three things have in all ages been considered articles of necessity by the inhabitants of the Tripoli and Tunis coasts, or those connected with them by commercial relations. Gold is seldom found in north Africa; it is principally procured by washing the earths in the neighbourhood of the Kong, or Mountains of the Moon, south of the great river Niger. Ivory is also another article of luxury, which the central countries furnish to the merchants of the sea-coast. The native tribes of the Sahara are the carriers of the desert, for which occupation they are peculiarly adapted by their nomadic life, and the possession of numerous beasts of burden. Many of them are merely carriers for the rich merchants settled at the different trading ports, while some of them, who possess a capital, purchase commodities on their own account, and frequently acquire considerable wealth. The direction of this traffic across the desert has probably changed very little: the great emporium of commerce on the shores of the Mediterranean and in Lower Egypt, are nearly in the same position, and the caravan-routes across the Sahara are determined by the unchanging physical circumstances of this extensive sandy waste. The caravans choose those times for their route at which springs of water can be found to refresh the men and animals, and to furnish them with a sufficient supply during their journey from one halting-place to the next. It appears from the narrative of Herodotus, that the people between the two Syrtes were the carriers of the desert. The Carthaginians might either directly participate in this traffic, or they might meet the caravan near the smaller Syrtis, and receive from it their slaves, their gold and precious stones, in exchange for manufactured articles, for wine, oil, or grain. The immense consumption of slaves in this commercial and military republic, would render a slave-trade necessary to its existence, and from no place could they be produced in such number as from the inexhaustible slave-magazines of the African continent. When we affirm that the Carthaginians were engaged in commerce with the na-

tions of Central Africa, we do not mean to say that it was a direct commerce, though it is possible it might be so in some degree. The tribes between the two Syrtes travelled to Garama, and, as every great resting-place might be a depôt for commodities, they could procure from this town the products of remote lands which the Carthaginians desired to possess. The towns on the coast of Byzacium would be the market for the caravans of Garama, and places of the greatest importance for the commerce of Carthage. It does not appear that the wares and products of Central Africa were carried by the caravans any farther than the towns near the Syrtes, on the edge of the desert; thus the connexion of Carthage with the nations of the interior appears to have attracted little attention. (*Heeren, Ideen.*, vol. 2, pt. 1, p. 185, *seqq.*—*Long's Anc. Geogr.*, p. 104, *seqq.*)

Carthāgo nova, a well-known city of Hispania Tarraconensis, situate on the coast, a little distance above the boundary line between Tarraconensis and Bætica. It was founded by Hasdrubal, the Carthaginian, who succeeded Barcas, the father of Hannibal, B.C. 242. (*Polyb.*, 2, 3.—*Mela*, 2, 6.—*Strab.*, 158.) It was taken by Scipio Africanus during the second Punic war, and, on falling into the hands of the Romans, it became a colony, under the title of *Colonia Victrix Julia Nova Carthago.* (*Florez, Med. de Esp.*, vol. 1, p. 316.) The situation of this place was very favourable for commerce, since it lay almost in the middle of the southern coast of Spain, which had hardly any good harbours besides this along its whole extent. (*Polyb.*, 10, 10.—*Id.*, 3, 39.—*Strab.*, 156.) In Strabo's time it was a very important place, and carried on an extensive commerce, and in the mountains not far to the north of it were the richest silver mines of all Spain. The governor of the province of Tarraconensis spent the winter either in this city or Tarraco. (*Strab.*, 167.) The modern *Carthagena* occupies the site of the ancient city. (*Ukert, Geogr.*, vol. 2, p. 400, *seqq.*)

Carvilius, I. one of the four kings of Cantium (*Kent*), who, at the command of Cassivelaunus, made an attack on Cæsar's naval camp, in which they were repulsed, and lost a great number of men. (*Cæs., B. G.*, 5, 22.)—II. The first Roman who divorced his wife during the space of six hundred years. This was for barrenness, B.C. 231. (*Val. Max.*, 2, 1, 4.)—III. A grammarian of this name, according to Plutarch (*de quæst. Rom.*, n. 54), first introduced the G into the Roman alphabet, C having been previously used for it. This was nearly 500 years after the building of the city. (Compare *Quintilian*, 1, 7, 23.—*Terent. Maur.*, p. 2402.—*Id.*, p. 2410.—*Mar. Vict.*, p. 2469.—*Diom.*, p. 417.—*Serv. ad Virg., Georg.*, 1, 194.—*Schneider, L. G.*, vol. 1, p. 233, *seqq.*)

Carus, a Roman emperor, who succeeded Probus. He was first appointed, by the latter, Prætorian prefect, and after his death was chosen by the army to be his successor, A.D. 282. Carus created his two sons, Carinus and Numerianus, Cæsars, as soon as he was elevated to the empire, and, some time after, gave them each the title of Augustus. On the news of the death of Probus, the barbarians put themselves in motion, and Carus, sending his son Carinus into Gaul, departed with Numerianus for Illyricum, in order to oppose the Sarmatæ, who threatened Thrace and Italy. He slew 16,000, and made 20,000 prisoners. Proceeding after this against the Persians, he made himself master of Mesopotamia, and of the cities of Seleucia and Ctesiphon, and took in consequence the surnames of *Persicus* and *Parthicus*. He died, however, in the midst of his successes, A.D. 283. (*Vid.* Aper.) His whole reign was one of not more than sixteen or seventeen months. Carus was deified after his death. According to Vopiscus, he held a middle rank between good and bad princes. (*Vopisc., Car.*—*Id., Prob.*, c. 24.—*Id., Carin.*, c. 16, *seq.*—*Bastie, Mem. de l'Acad. des Inscript.*, &c., vol. 13, p. 437, *seqq.*)

Caryæ, I. a village of Arcadia, near the sources of the Aroanius. (*Pausan.*, 8, 14.)—II. A small town of Laconia, to the north of Sellasia. (*Pausan.*, 3, 10.) It appears from Pausanias (8, 45), that the Caryatæ were formerly attached to the territory of Tegæa; and it is clear from Xenophon (*Hist. Gr.*, 6, 5, 25), that it was a border town. At the latter of these two places a festival was observed in honour of Diana *Caryātis*. (*Vid.* Caryatæ.)

Caryātæ, the inhabitants of Caryæ (II.). It is said that they joined the Persians upon their invading Greece, and that, after the expulsion of the invaders, the Greeks made war upon the Caryatæ, took their city, slew all the males, carried the women into slavery, and decreed, by way of ignominy, that their images should be used as supporters for public edifices. Hence the *Caryatides* of ancient architecture. No trace of this story, however, is to be found in any Greek historian, and no small argument against its credibility may be deduced from the situation of the Caryatæ, *within* the Peloponnesus. A writer in the *Museum Criticum* (vol. 2, p. 402) suggests, that these figures were so called from their resembling the statue of Ἄρτεμις Καρυᾶτις, or else the Laconian virgins, who celebrated their annual dance in her temple; and he refers to *Pausan.*, 3, 10.—*Lucian, Salt.*, 10.—*Plut., Vit. Artax.* (Compare *Winckelmann, Gesch. der Kunst. des Alterthums*, vol. 4, part 1, p. 225.—*Visconti, Mus-Pio-Clement.*, vol. 2, p. 42.—*Bähr, ad Ctes.*, p. 239.)

Carystus, I. a city of Eubœa, on the seacoast, at the foot of Mount Oche. It is now known by the name of *Castel-Rosso*, and was founded, as we are told, by some of the Dryopes, who had been driven from their country by Hercules. (*Thucyd.*, 7, 57.) This place was principally celebrated for its marble, which was highly esteemed, and much used by the Romans in the embellishment of both public and private edifices. (*Tibull.*, 3, 13.—Compare *Plin.*, 4, 12.—*Id.*, 36, 7.) We learn from Strabo (446), that the spot which furnished this valuable material was named Marmarium, and that a temple had been erected there to Apollo Marmarius.—II. A town of Laconia, belonging to the territory of Ægys. Its wine was celebrated by the poet Alcman, as we are informed by Strabo (446.—*Cramer's Anc. Greece*, vol. 3, p. 224).

Casca, P. Servilius, one of the conspirators against Cæsar, and the individual who inflicted the first blow. He had been attached to the party of Pompey, but had submitted, and received a pardon from Cæsar. Plutarch states that Casca gave Cæsar a stroke upon the neck, but that the wound was not dangerous, as he was probably in some trepidation at the time. Cæsar, turning around, caught hold of his dagger, crying out at the same time, "Villain! Casca! what art thou doing?" (*Plut., Vit. Cæs.*, c. 66.)

Cascellius Aulus, a lawyer of great erudition and talent in the time of Augustus. (*Horat., Ep. ad Pis.*, 371.—*Val. Max.*, 8, 12, 1.)

Casilīnum, a city of Campania, on the river Vulturnus and the Appian Way. It is celebrated in history for the obstinate defence which it made against Hannibal after the battle of Cannæ. It appears from Livy, that the river Vulturnus divided the town into two parts, and that the one on the right bank was occupied by the Roman garrison, while the other was in possession of the Carthaginian army, which was thus enabled to cut off all supplies, except such as might be conveyed down the stream; by this means the brave handful of soldiers who defended the town were at last forced to surrender. (*Liv.*, 23, 17, *seqq.*—*Val. Max.*, 7, 6.) This town appears to have been still in existence in the time of Strabo (249); but Pliny, who wrote some

time after, speaks of it as being reduced to the lowest state of insignificance. (*Plin.*, 3, 5.) It is, however, mentioned by Ptolemy (p. 66). The modern Capua is generally supposed to occupy the site of Casilinum. (*Pratilli, Via Appia*, 2, 12, p. 257. — *Cramer's Anc. Italy*, vol. 2, p. 199.)

Casīnum, the last town of Latium on the Latin Way, according to Strabo (238). It was a large and populous place, and its site is now partly occupied by the modern town of *San Germano*. According to Varro, its name was derived from *Cascum*, an Oscan word, answering to the Latin *Vetus*. The same writer informs us, that Casinum originally belonged to the Samnites, from whom it was conquered by the Romans. (*Varr., L. L.*, 6.)

Casīus, I. a mountain on the coast of Africa, near the Palus Serbonis (*Herodot.*, 2, 6), and, according to Strabo (758), three hundred stadia from Pelusium. The *Itin. Antonin.*, however, makes the distance between it and the latter place 320 stadia. (Compare *Larcher, Hist. d'Herodote, Table Géographique*, vol. 8, p. 101.) On this mountain reposed the remains of Pompey, and here also Jupiter, surnamed *Casius*, had a temple. (Compare remarks under the article Asi.) Mount Casius forms a promontory called at the present day Cape *El-Cas*.—II. Another in Syria, below Antiochia. It is a very lofty mountain. Pliny, in a style of exaggeration, asserts, that at the fourth watch (three o'clock A.M.), the rising sun could be seen from its top, while the base was enveloped in darkness. (*Plin.*, 5, 22.) The African appears to have been named after the Syrian mountain. (*Mannert, Geogr.*, vol. 10, p. 493.) As regards the etymology of the name Casius, consult *Ritter, Vorhalle*, p. 465, and compare remarks under the article Asi.

Caspiæ Portæ or Pylæ, the Caspian gates or pass, a name belonging properly to a defile near *Teheran*, in ancient Media. Morier (*Second Journey through Persia*, &c., chap. 23) names it the pass of *Charvar*. (Compare *Sainte-Croix, Examen des Hist. d'Alex.*, p. 688, *seqq.*, and 862, *ed. 2d.*) It is vaguely applied by Tacitus and some other ancient writers to different passes of Mount Caucasus. (*Malte-Brun, Geogr.*, vol. 2, p. 13, *Brussels ed.*) For the Caucasian and Albanian gates, *vid.* Caucasus.

Caspii, a nation dwelling along the southern borders of the Caspian Sea, and giving name to it, according to Ritter. (*Erdkunde*, vol. 2, p. 899, *seqq.*) They appear to have been at one time a powerful commercial people, and to have occupied, in the time of the Persian dominion, the country answering to *Ghilan* and *Derbend*. Their name is supposed to have been derived from the term *Casp*, signifying "*a mountain*." (*Ritter, l. c.*) Gatterer is wrong in placing them between the Sea of *Aral* and the northeastern shore of the Caspian, from which quarter, according to him, they advanced into the country of the Sarmatæ, and afterward, in the first century of our era, emigrated into Europe. (Consult *Bähr, ad Herod.*, 3, 95, and compare *Ptol.*, 7, 1.— *Mela*, 3, 5.)

Caspium mare, a celebrated inland sea of Upper Asia, deriving its name either from the Caspii along its southern shores (*vid.* Caspii), or from *Casp*, "a mountain," in allusion to its vicinity to Caucasus. According to the latest astronomical observations and local measurements, it extends from north to south, in a longitudinal direction, nearly all of equal width, excepting a contraction which occurs at the encroachment made by the peninsula of *Apsheron*. The northern end forms a large bay, turning round from the north to the northeast, and approaching to the basin of the Sea of Aral. The length of the Caspian may be estimated at 760 miles, in a line drawn from north to south, that is, from the bay of *Kolpinskom*, on the west of the river *Ural*, to *Balfoosh*. This line, however, crosses the peninsula of *Karagan*. Its smallest width is 113, and its greatest width 275 miles. The situation of this sea, though now well known, was not ascertained a hundred years ago. The ancients laboured under a general mistake of its being a gulf of the Northern Ocean, and this was not corrected till the second century of our era. Ptolemy re-established the fact, which had been known to Herodotus, and perhaps to Aristotle. The Caspian Sea was then restored in the maps to the form of a lake or inland sea, separate on all sides from the northern and every other ocean. But, instead of having its longest diameter in a direction from north to south, it was described as longest from east to west. One reason for this view of it was, that the Northern Ocean was still thought to come much nearer to it than it did, and not to leave room in a northerly direction for the dimensions of this sea, the total extent of which was pretty well known. Besides this, the Sea of Aral, being imperfectly known, was considered as a part of the Caspian Sea. This notion is shown to have been entertained by the opinion which the ancients had of the mouth of the river Oxus. (*Vid.* Oxus.) — The level of the Caspian Sea is much lower than that of the ocean or the Black Sea. Olivier makes a difference of 64 feet. Lowitz, whose researches seem to have been unknown to that learned traveller, makes it only 53. The north and south winds, acquiring strength from the elevation of the shore, added to the facility of their motion along the surface of the water, exercise a powerful influence in varying the level of the water at the opposite extremities. Hence its variations have a range of from four to eight feet, and powerful currents are generated both with the rising and subsiding of the winds. It has also been said to be subject to another variation, which observes very distant periods. We are told, that since 1556, the waters of the sea have encroached on the Russian territory to the north. This is a fact which might deserve to be better ascertained. The depth of this sea is inconsiderable, except at the southern extremity, where bottom has not been found at a depth of 2400 feet. (*Sainte-Croix, Examen des Historiens d'Alexandre*, p. 701.) Pallas, and others, have indulged in the geological speculation first advanced by Varenius, of the former existence of a much greater extension of this sea to the northwest, and a union of it with the Palus Mæotis, or *Sea of Azof*, along the low grounds, abounding in shells and saline plants. But of such an extension not the slightest historical trace is to be found in any creditable author. The ideas of the ancient geographers respecting a great extension of this sea to the east have no relation to this supposed strait. The voyage of the Argonauts would not be at all explained by such a strait, and requires no such explanation.—But what becomes, it may be asked, of all the water which so many rivers pour into the Caspian Sea? Do they flow into two subterranean communications, which connect this sea with the Persian Gulf, and which some travellers pretend to have seen? (*Struy's Travels*, p. 126.—*Avril, Voyages*, &c., p. 73.) Tunnels of this kind have at all times been considered by the judicious as purely imaginary. — (*Kaempfer, Amœnitat. Exot.*, p. 254.) The willow-leaves found in the Persian Gulf do not require to come from *Ghilan*, or any other part of the Caspian shore, the banks of the Euphrates being sufficient to furnish them. The waters of the Caspian Sea, like those of the ocean, give off their superfluity by evaporation. This evaporation has been considered as established by the extreme humidity of the air in *Daghistan, Shirwan, Ghilan*, and *Mazanderan;* but no such phenomena as these are required for the demonstration.—Round the mouths of the rivers the water is fresh, but becomes moderately salt towards the middle of the sea, though less so than that of the ocean. In addition to the usual ingredients of seawater, it contains a considerable quantity of sulphuric

acid, which is obtained from it in union with soda, that is, in the state of Glauber's salt. (*Gmelin, Voyage*, vol. 3, p. 267.) The northwest winds are said to diminish the saltness, and to increase the bitterness of the water. The powerful phosphorescence of the thick, muddy waters of the Caspian Sea is remarked by Pallas. The black colour which they assume at a great distance from the shore is nothing more than the effect of the depth, and owing to the same optical cause which makes the ocean appear comparatively dark and blue instead of light green, in deep places where the colour of the bottom does not intermix itself with the natural colour of the water. It would serve little purpose to enumerate all the names which have been given to this sea. The "Caspian" is one of the most ancient. This name is not only common to the Greek and Latin languages, but enters into the Georgian, the Armenian, and the Syriac. (*Wahl, Asien*, vol. 1, p. 679, *seqq.*) The Jewish Rabbis and Peritsol call it the Dead Sea. The Turkish denomination for it, *Khoosghoon Denghizi*, is variously translated, but no probable etymology is assigned. The Byzantine and Arabian writers call it the sea of Khozares, after a powerful nation; and the Russian annalists knew it in the tenth century under the name of *Gualenskoi* or *Shwalenskoi-More*, after the Shawlis a Slavonian people, not much known, that lived on the Wolga. The name given to this sea in the Zenda-Vesta is, however, worthy of remark. That apocryphal work, which is full of old traditions, calls this sea *Tchekaét Daéti*, or "the great water of the judgment." Perhaps Noah's flood, as described in some of the Eastern traditions, might have a connection with a sinking of the earth, which had destroyed the inhabitants of an extensive country, and converted it into this remarkable sea. (*Malte-Brun, Geogr.*, vol. 2, p. 130, *Brussels ed.*)

Cassander, son of Antipater. A short time before the death of Alexander, he crossed over into Asia for the purpose of defending his father against the accusations of Olympias; and when, after the decease of the Macedonian monarch, Antipater was appointed regent, his son received from him the command of the Asiatic horse. The ambitious views, however, of the young Cassander, induced his parent to bequeath to him no share in the government, and Cassander, therefore, wishing to annul the arrangements which his father had made at his death, gave Nicanor the command of the garrison in the Munychia at Athens, by means of secret orders, before the news of his father's death could reach that city, and thus secured for himself an important stronghold. He then crossed over into Asia, in order to secure the co-operation of Ptolemy and Antigonus. During his absence, Polysperchon sent an army into Attica, and issued a decree for the re-establishment of democracy in all the Grecian cities, in place of the aristocratic forms of government which had been brought in by Alexander. This edict had all the effect which Polysperchon intended, and the cities of Greece drove out, for the most part, those individuals who were at the head of their affairs. The Athenians, likewise, put many persons to death, in the number of whom was the celebrated Phocion, but could not dislodge the garrison from the Munychia. Cassander, having returned with troops and vessels, which he had obtained from Antigonus, seized upon the Piræus, and compelled the Athenians to submit once more to an aristocratic rule, at the head of which he placed Demetrius the Phalerean. He then went into Macedonia, where he had many partisans, and conferred the reins of government on Eurydice and her husband; and, after this, returning to the Peloponnesus, he drew many of the Grecian cities over to his side. While he was occupied with the siege of Tegea in Arcadia, Polysperchon, in order to check the influence of Eurydice, advised the recall of Olympias, the mother of Alexander, into Macedon, where it was intended that she should once more enjoy a share of that authority in the government, of which, during the regency of Antipater, it had been necessary to deprive her. Polysperchon had soon reason, however, to repent of this resolution; for Olympias, still untaught by events, and thirsting for revenge, returned to the Macedonian capital only to gratify her worst feelings and disturb the tranquillity of the state. A powerful rivalry soon arose between the two queens, Olympias and Eurydice; and the former, having acquired a momentary ascendency over the affections of the Macedonian soldiers, drove out Eurydice and Aridæus, and afterward, on getting possession of their persons, caused them both to be despatched by assassins. But the rage of the inexorable Olympias was not supported by an adequate force. The presence of Cassander in Macedonia, who flew thither to avenge the death of Eurydice, struck terror into the aged queen, and she shut herself up in the city of Pydna. After a long resistance, this strongly-fortified place fell before the arms of Cassander; Olympias was put to death, and the victor married Thessalonica, half-sister of the conqueror of Asia, who, with other members of the royal family, had, by the capture of the place, fallen into his hands. The nuptials were celebrated in a style of the greatest magnificence, and the active governor chose to mark his accession to power by building Cassandrēa on the Isthmus of Pallene, and by restoring to its ancient splendour the city of Thebes. Aspiring now to the throne, he found powerful opponents in Antigonus and Ptolemy, who, in order to strengthen their side, proclaimed liberty for the whole of Greece, and this country became, in consequence, the theatre of war, which was terminated at last by a treaty, B.C. 311. The conditions of this treaty were, that, until Alexander, son of Roxana, should be of age, Cassander was to hold the government of Macedon and Greece, Lysimachus that of Thrace, Ptolemy that of Egypt, and Antigonus that of Asia. The death of the young Alexander was, without doubt, one of the secret conditions of this league, for Cassander caused him to be put to death not long after, together with his mother Roxana, and no attempt was made by the other contracting parties to punish him for the deed. Polysperchon, moreover, influenced by Cassander, put to death Hercules, son of Alexander and Barsine. The race of Alexander being thus extinct, Antigonus assumed the title of king, in which he was imitated by Ptolemy, Lysimachus, and Cassander, and these three soon found themselves obliged to unite their forces against Antigonus and his son Demetrius, who aimed at nothing less than reuniting under their sway all the countries once ruled over by Alexander. Antigonus having lost the battle of Ipsus, B.C. 301, and Demetrius being too feeble in point of resources to make any effectual opposition, Cassander found himself the tranquil possessor of Macedonia. He did not, however, long enjoy the fruits of his labours, but died, B.C. 298, of a dropsy which ended in the *morbus pedicularis*. He had by Thessalonica three sons, Philip, Antipater, and Alexander. It is difficult to form a true opinion of the character of this prince. The Greek writers have not done justice to him, since they regarded both him and his father Antipater as foes to popular freedom. We cannot refuse him, however, the praise of valour and of considerable talents for government. He loved letters, had copied Homer with his own hand, and could repeat from memory a large number of his verses. Still, however, no excuse can be found for his conduct towards the mother and the children of Alexander. A grasping ambition alone was the inciting cause to these acts of bloodshed.—His son Philip succeeded him, but died the same year with his father. Antipater, his second son, put to death his own mother, for having, after the decease of Cassan-

der, favoured, as he thought, the interests of his brother Alexander. The latter, with the aid of Demetrius, son of Antigonus, made war upon him for this; but, when about to become reconciled to him, was treacherously slain by Demetrius, his own ally; and Antipater was afterward put to death by his own father-in-law Lysimachus. (*Justin*, 13, 4, 18.—*Id.*, 14, 6, 12. —*Id.*, 15, 2, 3. — *Id.*, 16, 2, 1, &c. — *Diod. Sic.*, 18, 3, *seqq.*—*Id.*, 18, 54, &c.)

Cassandra, daughter of Priam and Hecuba. She was beloved by Apollo, and promised to listen to his addresses, provided he would grant her the knowledge of futurity. This knowledge she obtained; but she was regardless of her promise; and Apollo, in revenge, determined that no credit should ever be attached to her predictions. Hence her warnings respecting the downfall of Troy, and the subsequent misfortunes of the race, were disregarded by her countrymen. When Troy was taken, she fled for shelter to the temple of Minerva, but was exposed there to the brutality of Ajax, the son of Oileus. In the division of the spoils she fell to the share of Agamemnon, and was assassinated with him on his return to Mycenæ. (*Vid.* Agamemnon.) Cassandra was called *Priameis* from her father; and Alexandra, as the sister of Alexander or Paris.—Lord Bacon considers this fable to have been invented to express the inefficacy of unseasonable advice: "For they," affirms the great philosopher, "who are conceited, stubborn, or untractable, and listen not to the instructions of Apollo, the god of harmony, so as to learn and observe the modulations and measures of affairs, the sharps and flats of discourse, the difference between judicious and vulgar ears, and the proper times of speech and silence, let them be ever so intelligent, and ever so frank of their advice, or their counsels ever so good and just, yet all their endeavours, either of persuasion or force, are of little significance, and rather hasten the ruin of those whom they advise. But at last, when the calamitous event has made the sufferers feel the effects of their neglect, they too late reverence their advisers as deep, foreseeing, and faithful prophets." (*Apollod.*, 3, 12, 5.—*Virg.*, *Æn.*, 2, 324.—*Bacon, De Sap. Vet.*, 1.)

Cassandrēa, a city of Macedonia, on the neck of the peninsula of Pallene. It was founded by Cassander, and he transferred to it the inhabitants of several neighbouring towns, and, among others, those of Potidæa, and the remnant of the population of Olynthus. Cassandrea is said to have surpassed all the Macedonian cities in opulence and splendour. (*Diod. Sic.*, 19, 52.) Philip, the son of Demetrius, made use of the place as his principal naval arsenal, and at one time caused a hundred galleys to be constructed in the docks of that port. (*Liv.*, 28, 8.) Pliny speaks of Cassandrea as a Roman colony (4, 10). From Procopius we learn that this city at length fell a prey to the Huns, who left scarcely a vestige of it remaining. (*Bell. Pers.*, 2, 4. — *Id.*, *de Ædif.*, 4, 3. — *Niceph. Greg.*, vol. 1, p. 150.—*Cramer's Anc. Greece*, vol. 1, p. 246.)

Cassĭa lex was enacted by Cassius Longinus, A.U.C. 649. By it no man condemned by the people or deprived of military power was permitted to enter the senate-house.—II. Another, that the people should vote by ballot.—III. Another, called also *frumentaria*, proposed by the consuls C. Cassius and M. Terentius, and hence sometimes termed *Lex Cassia Terentia*. It ordained, as is thought, that five *modii* of grain should be given monthly to each of the poorer citizens, &c. It was passed A.U.C. 680. (*Sall.*, *Hist. frag.*, p. 974, *ed. Cort.*)

Cassiodōrus, Magnus Aurelius, an eminent statesman, orator, historian, and divine, who flourished during the greater part of the sixth century, under Theodoric, Amalasontha and her sons Athalaric, Theodorus, and Vitiges, by all of whom he was honourably employed, and held in high estimation. He was a native of Scyllacium in Magna Græcia, and descended of a noble family, his father having held a considerable office under Odoacer. In 514 he was sole consul, and afterward commander of the prætorian guard and secretary of state. It is in this latter capacity that he composed his twelve books of public epistles, or *Variarum* (Epistolarum), *libri* xii., consisting of various writings and ordinances prepared by him from time to time for the Ostrogothic kings. They are the most valuable of his works now extant, and give a considerable and curious insight into the history and manners of the age in which he lived. The style is considered by Gibbon to be quaint and declamatory, while Tiraboschi characterizes it as possessing a barbarous eloquence. During the whole of his continuance in office, he was the patron of learning and of learned men, till the impending dissolution of the Gothic kingdom in Italy induced him to retire from public life to the enjoyment of a learned leisure in a monastery of his own founding near his native place. Here he divided his time between the study of the Scriptures and other religious writings, and the construction of various mechanical contrivances, such as water-clocks, sundials, curious lamps, &c., and is said to have lived in his retirement till 575, when his decease took place in his ninety-sixth year. His writings were of various descriptions; all his orations, highly celebrated in their day, are lost; as also is his history of the Goths, comprised in twelve books, an abridgment of which by Jornandes is, however, still extant. His devotional tracts, consisting of a "Commentary on the Psalms," "Institutions of Divine and Human Letters," "Commentaries on the Epistles of St. Paul," "On the Acts and Apostolic Epistles, and the Apocalypse," &c., were composed by him in his seclusion. The editions of his works that we possess are that of Gravius, *Colon.*, 1650, 8vo; that of Garet, *Rotom.*, 1679, 8vo; that of Lebrun des Marettes, *Paris*, 1685, 2 vols. 4to; and that of L. A. Muratori, *Veron.*, 1736, fol. The last is the best. (*Schöll, Hist. Rom. Lit.*, vol. 3, p. 174 and 328. — *Id.*, vol. 4, p. 114. — *Bähr, Gesch. Rom. Lit.*, vol. 1, p. 602.)

Cassĭŏpe and Cassiepēa, I. wife of Cepheus, king of Æthiopia, and mother of Andromeda. Having offended the Nereïds by her presumption in setting herself before them as regarded beauty, Neptune, sympathizing with the anger of the sea-maidens, laid waste the realms of Cepheus by an inundation and a sea-monster. (*Vid.* Andromeda.)—Cassiope was made a constellation after death in the southern hemisphere. It consists of thirteen stars, and is placed over the head of Cepheus. The Arabians compare the stars of this constellation to an open hand. (*Ideler, Sternnamen*, p. 81.)—The form *Cassiopea*, which is sometimes given to the Latin name, is incorrect. It ought to be *Cassiepea*, from the Greek Κασσιέπεια. (*Scaliger, ad Manil.*, p. 459. — *Buttmann in Ideler's Sternnamen*, p. 308.) — II. A harbour of Epirus, to the south of Onchesmus, and probably so called from its vicinity to a port and town of the same name in the island of Corcyra.—III. A town and harbour of Corcyra, to the north of the city of Corcyra, at the distance of about 120 stadia. (*Cic., Ep. ad Fam.*, 16, 9.) It probably derived its name from a temple sacred to Jupiter Casius or Cassius. (*Plin.*, 4, 12.—*Procop. Goth.*, 4, 22.) Suetonius relates (*Vit. Ner.*, 22), that Nero, in a voyage made to this island, sang in public at the altar of this god. Ptolemy also notices Cassiope (p. 85), and near it a cape of the same name. Its vestiges remain on the spot which is still called *Santa Maria di Cassopo*. The promontory is the Cape *di Santa Caterina*. (*Cramer's Anc. Greece*, vol. 1, p. 162.)

Cassiterĭdes, islands in the Western Ocean, where tin was found, supposed to be the *Scilly* Islands of the

moderns, together with a part of *Cornwall*. The term Cassiterides is derived from the Greek Κασσίτερος, *tin*. The tin was obtained by the islanders from the main land, and afterward sold to strangers. Solinus (c. 22) mentions these islands under the name of *Silurum Insulæ*, and Sulpitius Severus (2, c. 51) under that of *Sylina Insula*. (*Mannert, Geogr.*, vol. 2, p. 238.)

Cassivellaunus, a monarch over part of Britain at the time of Cæsar's invasion. His territories were separated from the maritime states by the river Tamesis or *Thames*. He commanded the confederate forces against Cæsar. In Dio Cassius the name is incorrectly written Σουέλλαν, which Reimar changes in the text to Κασουελλανὸν, but, in a note, thinks that the true form is Κασουέλλαν. (*Reim. ad Dion Cass.*, 40, 2.) Polyænus has Κασόλαυλος (8, 23, 5). Bede gives *Cassabellaunus*. Julius Celsus (p. 60) has *Casmellanius*, and in another place (p. 61) *Casmellaunus*. Cambden makes *Cassivellaunus* equivalent to *Cassiorum princeps*. Cæsar makes mention of the *Cassi* (whom Cambden calls *Cassii*) in a part of his Commentaries. (*Cæs., B. G.*, 5, 11.—*Id. ib.*, c. 21.—*Reimar, l. c.*)

Cassius, I., C. or C. Cassius Longinus, one of the conspirators against Julius Cæsar. Even when a boy he is said to have been remarkable for the pride and violence of his temper, if we may believe the anecdotes recorded of him by Plutarch (*Vit. Brut.*, c. 9) and Valerius Maximus (3, 1). He accompanied Crassus into Parthia as his quæstor, and distinguished himself, after the death of his general, by conducting the wreck of the Roman army back to Syria in safety. At the beginning of the civil war he was one of the tribunes of the people. We find him after this commanding the Syrian squadron in Pompey's fleet, and infesting the coasts of Sicily. A short time before the battle of Pharsalia he had burned the entire fleet of the enemy, amounting to thirty-five ships, in the harbour of Messana. The news of Pompey's defeat, however, deterred him from pursuing his advantages, and, resigning the contest, he submitted to Cæsar in Asia Minor, when the latter was returning from Egypt into Italy. Cicero, however, asserts, that at this very time Cassius had intended to assassinate the man whose clemency he was consenting to solicit, had not an accident prevented the accomplishment of his purpose. (*Philipp.*, 2, 11.) He was not only spared by Cæsar, but was appointed by him one of his lieutenants, a favour bestowed by magistrates upon their friends, in order to invest them with a public character, and thus enable them to reside or to travel in the provinces with greater comfort and dignity. Even during the last campaign of Cæsar in Spain, Cassius wrote to Cicero, saying that he was anxious that Cæsar should be victorious, for that he preferred an old and merciful master to a new and cruel one. (*Cic., Ep. ad Fam.*, 15, 19.) He also, together with Brutus, was appointed one of the prætors for the year 709 (*Plut., Vit. Brut.*, c. 7.—*Cic., Ep. ad Fam.*, 11, 2, *et* 3), at a moment in which he was entirely discontented with Cæsar's government; and he is said to have been the person by whose intrigues the first elements of the conspiracy were formed. Cassius had married Junia, the sister of Brutus, and it was partly through her means that he made his approaches, when seeking to gain over her brother and induce him to join in the plot. After the assassination of Cæsar, Cassius, together with Brutus, raised an army to maintain his country's freedom. They were met by Octavius and Antony at Philippi. The wing which Cassius commanded being defeated, he imagined that all was lost, and killed himself, B.C. 42. Brutus gave him an honourable burial, and called him, with tears, the last of the Romans. (*Vid.* Brutus.)—II. Parmensis, so called from his having been born at Parma in Italy, was a Latin poet of considerable talent. He sided with Brutus and Cassius in the civil war, and obtained the office of military tribune. After the defeat of the republican forces he retired to Athens, and was put to death by Q. Varius, who had been sent for that purpose by Octavius. (*Schol. ad Horat., Ep.*, 1, 4, 3.) He must not be confounded with Cassius the Etrurian, who appears to have been a very rapid and poor writer. (*Horat., Serm.*, 1, 10, 61.—*Schol., ad loc.*) Ruhnken inclines to the opinion, that the person sent by Octavius, to put to death Cassius of Parma, was not Varius, but Varus, a commander of his, and the same individual to whom Virgil alludes. (*Ruhnk. ad. Vell. Paterc.*, 2, 88.)—III. Hemina, an early annalist of Rome, who flourished about A.U.C. 608. (*Voss., de Hist. Lat.*, 1, 7.—*Funcc. de Adolesc., L. L.*, 6, 7.—*Maffei, Ver. Illustr.*, 3, p. 35.)—IV. A Roman lawyer, remarkable for his strictness in dispensing justice. Hence severe and rigid magistrates were called from him *Cassiani Judices*. (*Cic., pro Rosc.*, c. 30.)—V. A Roman orator, distinguished for his eloquence, and fond, at the same time, of indulging in satirical composition. He was exiled by Augustus to the island of Seriphus, where he ended his days in wretchedness. His full name was T. Cassius Severus. (*Tacit., Ann.*, 1, 75.—*Id. ib.*, 4, 21.—*Lips. ad Tacit.*, 4, 21.)

Castabăla, a city of Cappadocia, northeast of Cybistra, and near the source of one of the branches of the Halys. Col. Leake is inclined to identify it with the modern *Nigdé*, but this latter place answers rather to Cadyna. Castabala was remarkable for a temple sacred to Diana Perasia. It was asserted that the priestesses of the goddess could tread with naked feet on burning cinders without receiving any injury. The statue of Diana was also said to have been the identical one brought by Orestes from Tauris, whence the name of Perasia, "*from beyond* sea" (πέρα), was thought to be derived. (*Strab.*, 538.—*Steph. Byz., s. v.*—*Cramer's Asia Minor*, vol. 2, p. 132.)

Castălĭus fons, or Castalia, I. a celebrated fountain on Mount Parnassus, sacred to the Muses. It poured down the cleft or chasm between the two summits, being fed by the perpetual snows of the mountain. "The Castalian spring," says Dodwell, "is clear, and forms an excellent beverage. The water, which oozes from the rock, was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. The fountain is ornamented with pendent ivy, and overshadowed by a large fig-tree. After a quick descent to the bottom of the valley, through a narrow and rocky glen, it joins the little river Pleistus." (*Travels*, vol. 1, p. 172.)—II. Another in Syria, near Daphne. The waters of this fountain were believed to give a knowledge of futurity to those who drank them. The oracle at the fountain promised Hadrian the supreme power when he was yet in a private station. He had the fountain shut up with stones when he ascended the throne. (*Amm. Marcell.*, 22, 12.—*Casaub. ad Spartian., Vit. Hadr.*, 2.—*Id. ad Capitol., Vit. Antonin., Philos.*, c. 8.)

Castellum, a term of frequent occurrence in ancient geography, as indicating some fortified post or castle, which in later days became the site of a city. The most important of these are, I. Castellum, or, as it is sometimes given, Munimentum Trajani, a fortified post on the Rhine, strengthened and enlarged by Trajan and Julian. It is now *Castel*. (*Amm. Marcell.*, 17, *init.*)—II. Castellum Arianorum, now *Castel-Naudarey* in France, in the department of *Aude*.—III. Castellum Baldum, now *Castel Baldo*, on the Adige.—IV. Castellum Hunnorum, now *Castellaun* in Prussia, on the river *Duin*.—V. Castellum Menapiorum, now *Kessel*, a village on the western bank of the *Maas*.—VI. Castellum Morinorum,

now *Montcassel*, northeast of *St. Omer* in France.—VII. Castellum Turentinum, in Picenum, now *Torre Segura*. (*Pomp. in Cic., Epist. ad Fam.*, 8, 12.)

Casthanæa, a town of Thessaly, on the coast of Magnesia, northwest of the promontory Sepias. It is noticed by Herodotus in his account of the terrible storm experienced by the fleet of Xerxes off this coast (7, 183. — Compare *Strab.*, 443.—*Plin.*, 4, 9). The name is written by Steph. Byz. Καστανάια (*Castanæa*), and in the Etymol. Mag. Καστανία (*Castania.* —*Cramer's Anc. Greece*, vol. I, p. 424).

Castor and Pollux (in Greek Κάστωρ and Πολυδεύκης), twin brothers, the latter the son of Leda and Jupiter, the former of Leda and Tyndarus. (*Vid.* Leda.) The earliest exploit of these twin heroes, who were born at Amyclæ in Laconia, was the recovery of their sister Helen from the hands of Theseus, whose mother Æthra they dragged into captivity. They took part in all the great undertakings of their time, were at the Calydonian hunt, accompanied Hercules against the Amazons, sailed in the Argo, and aided Peleus to storm Iolcos. Pollux was the most distinguished pugilist, Castor the most experienced charioteer of his day. Mercury bestowed on them the fleet steeds Phlogius and Harpagus, the offspring of the harpy Podarge: Juno gave them the swift Xanthus and Cyllarus. The brothers fell into the very same offence which they had punished in Theseus. Being invited to the wedding-feast by their cousins Idas and Lynceus, the sons of Aphareus, who had married their cousins Phœbe and Hilaëra, the daughters of Leucippus, they became enamoured of the brides, and carried them off. Idas and his brother pursued them. In the conflict Castor fell by the spear of Idas; and Pollux, aided by the thunder of Jove, slew the two sons of Aphareus. (*Schol. ad Il.*, 3, 243.—*Schol. ad Pind., Nem.*, 10, 112.—*Hygin., Fab.*, 80.) Another account says, that the four heroes joined to drive off the herds of the Arcadians. Idas was appointed to divide the booty. He killed an ox; and, dividing it into four parts, said that one half of the prey should fall to him who had first eaten his share, and the remainder to him who next finished. He then quickly devoured his own and his brother's part, and drove the whole herd to Messene. The Dioscuri (Διόσκουροι, *Jove's sons*), as Castor and his brother were called, made war on Messene. Driving off all the cattle which they met, they laid themselves in ambush in a hollow tree. But Lynceus, whose vision could penetrate the trees and the rocks, ascended the top of Taÿgetus, and, looking over on the Peloponnesus, saw them there; whereupon he and his brother hastened to attack them. Castor fell by the spear of Idas; Pollux pursued the slayers, and, coming up with them at the tomb of their father Aphareus, was struck by them in the breast with the pillar belonging to it. Unretarded by the blow, he rushed on, and killed Lynceus with his spear; and Jupiter, at the same moment, struck Idas with a thunderbolt. (*Schol. ad Pind., Nem.*, 10, 114. — *Tzetz. ad Lycophr.*, 511.) Pollux was inconsolable for the loss of his brother; and Jupiter, on his prayer, gave him his choice of being taken up himself to Olympus, and sharing the honours of Mars and Minerva, or of dividing them with his brother, and for them to live day and day alternately in heaven and under the earth. Pollux chose the latter, and divided his immortality with Castor. (*Pind., Nem.*, 10, 103, *seqq.* — *Schol. ad Theocrit.*, 22, 137, *seqq.* — *Apollod.*, 3, 11, 2. — *Tzetz. ad Lycophr.*, 5, 11. — *Ovid, Fasti*, 5, 699, *seqq.*) — The remarkable circumstance of the two brothers living and dying alternately, leads at once to a suspicion of their being personifications of natural powers and objects. This is confirmed by the names in the myth, all of which seem to refer to light or its opposite. Thus, Leda differs little from Leto, and may therefore be regarded as *darkness*: she is married to Tyndarus, a name which seems to be of a family of words relating to *light, flame*, or *heat*. (Possibly there may have been a Pelasgic word akin to the German *zünden*, and the Anglo-Saxon *tendan*, whence the English *tinder*.) The children of Leda by Tyndarus or Jupiter, that is, by Jupiter-Tyndarus, "*the bright god*," are Helena, "*brightness*" (ἕλα, *light*), Castor, "*adorner*" (κάζω, "*to adorn*" or "*regulate*"), and Polydeukes, "*dewful*" (δεύω, δευκής). In Helena, therefore, we have only another name for Selene, or the moon; the *Adorner* is a very appropriate name for the day, whose light adorns all nature; and nothing can be more apparent than the suitableness of *Dewful* to the night. It is rather curious, that, in the legend, Helena is connected by birth with Polydeukes rather than with Castor.—Another explanation of this myth views the brothers as sun and moon, to which their names and the form of the legend are equally well adapted. Welcker, who adopts this latter opinion, makes Castor the same as Astor (*Starry*), and Polydeukes the same as Polyleukes (*Lightful*). This latter etymology will remind us at once of the Latin form of the name *Pol-lux*, and is much better, as far as we can hazard an opinion, than the other derivation, for the name Polydeukes given above. (*Welcker, Tril.*, p. 130, 220, 271.) To proceed to the other names of the legend, Idas and Lynceus, that is, *Sight* and *Light*, are the children of Aphareus or Phareus, that is, the *Shiner* (φάω); and the two daughters of Leucippus or *White-horsed* (an epithet of the Dioscuri, *Eurip., Hel.*, 639), are Phœbe, *Brightness*, and Hilaera, *Joyful* (ἱλαρός), which last is an epithet given to the moon by Empedocles. (*Plut., de Fac. in Orb. Lunæ*, 2.) In the Cypria they were called the daughters of Apollo. (*Pausan.*, 3, 16, 1.) —That these were original divinities is demonstrated by their being objects of worship. The Dioscuri were also called *Anaces* (Ἄνακες) or *kings*, and had their temples and statues. They were represented generally as two youths on horseback, each holding a spear in his hand, and their heads surmounted by a circular cap, fabled by the poets to be a half egg, in allusion to the circumstances of their birth, but referring evidently to the cosmogonical egg, and forming an additional proof, if one were needed, of the truth of our explanation of the legend. The Dioscuri were also identified with the Cabiri, and were regarded as the protectors of ships in tempests (*Eurip., Orest.*, 1653. — *Id., Hel.*, 1663); and the St. Elmo's fire, as it is now termed, was ascribed to them. They were also said to be the constellation of the twins. (*Keightley's Mythology*, p. 430, *seqq.*)

Castra, a term of frequent occurrence in ancient geography, and generally indicating the site of some Roman or other encampment. From the winter quarters of the Romans, strongly fortified according to established custom, and presenting the appearance of cities in miniature, many towns in Europe are supposed to have had their origin; in England particularly those the names of which end in *cester* or *chester*.—The principal places indicated by the term *castra* are as follows: I. Castra ad Garumnam, now *Castres*, on the Garonne in France.—II. Castra Constantina, now *Coutances*, on the river *Soulle* in Normandy.—III. Castra Cornelia, a city of Africa, in the neighbourhood of Utica, where Scipio pitched his first camp in the second Punic war. It is now *Gellah*. (*Plin.*, 5, 4.—*Mela*, 1, 7.)—IV. Castra Exploratorum, now *Netherby*, on the borders of Scotland.—V. Castra Hannibalis, now *Castellete* in Calabria.—VI. Castra Indæorum, a place in Lower Egypt, now *Jehudieh*.—VII. Castra Trajana, a place in Dacia, now *Rîbnik* in *Wallachia*.

Castrum, a term of frequent occurrence in ancient geography. The principal places thus designated are

as follows: I. Castrum Novum, a town of Etruria, south of Centum Cellæ, and situate on the coast. It is now *Santa Marinella*. D'Anville, however, makes it correspond to the modern *Torre Chiarruccia*.—II. Castrum Inui, a place on the coast of Latium, between Antium and Ardea. (*Virg., Æn.*, 6, 775.) According to Livy (1, 5), Inuus was the same with Pan.—III. Castrum Lucii, now *Chalus* in France, in the department of *Upper Vienne*. Here Richard I. of England died.—IV. Castrum Sedunum, now *Sion* in Switzerland. It was also called Civitas Sedunorum. (*Casaub. ad Suet., Vit. Aug.*, c. 58.)

Castŭlo, a town of Hispania Bætica, on the Bætis, west of Corduba. Now *Cazlona*. (*Plut., Vit. Sert.* —*Liv.*, 24, 41.)

Catabathmus, a great declivity, whence its name, Καταβαθμός, separating Cyrenaica from Egypt. It is now called by the Arabs *Akabet-assolom*. Some ancient writers, and in particular Sallust, make this the point of separation between Asia and Africa. There was another Catabathmus in the Libyan nome, called *parvus*, as this was styled *magnus*. It lay southeast of Parætonium. (*Sallust, Jug.*, 17 et 19.—*Plin.*, 5, 5.)

Catadūpa, a name given by the Greek geographers to the smaller cataract of the Nile (Cataractes Minor), and intended to indicate the loud noise occasioned by the fall of the waters (*κατά* and *δοῦπος, a heavy, crashing sound*). It was situate in the Thebaïs, at Dodecaschœnus, to the south of Elephantina, and near Philæ. (*Cic., Somn. Scip.*, c. 5.—*Plin.*, 5, 9.—*Senec., Quæst. Nat.*, 4, 2.) The ancients believed that the neighbouring inhabitants were deprived of hearing by the constant roar of the waters! (*Cic., l. c.*)

Catăna, a city of Sicily, on the eastern coast, at the base of Ætna, and a short distance below the river Acis and the Cyclopum Scopuli. It was founded by a colony from Chalcis in Eubœa, five years after the settlement of Syracuse. Catana, like all the other colonies of Grecian origin, soon became independent of any foreign control, and, in consequence of the fertility of the surrounding country, attained to a considerable degree of prosperity. It does not appear, however, to have been at any time a populous city; and hence Hiero of Syracuse was enabled without difficulty to transfer the inhabitants to Leontini. A new colony of Peloponnesians and Syracusans was established here by him, and the place called Ætna, from its proximity to the mountain. (*Diod. Sic.*, 11, 49.—*Pind., Pyth.*, 1.) —After the death of Hiero, the new colonists were driven out by the Siculi, and the old inhabitants from Leontini then came, and, recovering possession of the place, changed its name again to Catana. We find Catana after this possessed for a short time by the Athenians, and subsequently falling into the hands of Dionysius of Syracuse. This tyrant, according to Diodorus Siculus (14, 15), sold the inhabitants as slaves, and gave the city to his mercenary troops, the Campani, to dwell in. It is probable, however, that he only sold those who were taken with arms in their hands, and that many of the old population remained, since Dionysius afterward persuaded these same Campani to migrate to the city of Ætna. (*Diod. Sic.*, 14, 58.) Catana fell into the power of the Romans during the first Punic war. (*Plin.*, 7, 60.) The modern name is *Catania*, and the distance from it to the summit of Ætna is reckoned thirty miles. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 287.)

Cataonĭa, a tract of country in the southern part of Cappadocia. The inhabitants were of Cilician origin. It answers now to the canton of *Aladeuli*, in the pachalic of *Adana*. (Compare *Mannert, Geogr.*, vol. 6, pt. 2, p. 222, *seqq.*)

Cataractes, I. a river of Pamphylia, falling into the sea near Attalia. It derived its ancient name from its impetuosity. Now *Dodensoui*.—II. A river of Asia Minor, the same with the Marsyas. (Compare *Larcher, Hist. d'Hérodote*, vol. 8, p. 104.—*Table Géographique*, and the authorities there cited.)

Cathæa, a country of Asia, the precise situation of which is doubtful. Mannert places it northeast of the Malli, in the vicinity of the Hydraotes. The chief town was Sangala. Diodorus Siculus calls the people Catheri. Thevenot is supposed to allude to their descendants under the name of *Cattry*, that is, the *Kuttry tribe* or *Rajpoots*. (*Mannert, Geogr.*, vol. 5, p. 56.)

Catilīna, L. Sergius, a Roman of patrician rank, and the last of the *gens Sergia*. Of his father and grandfather little is known: the former would seem to have been in indigent circumstances, from the language of Quintus Cicero (*de Petitione Consulatus*, c. 2), who speaks of Catiline as having been born amid the poverty of his father (*in patris egestate*). The great-grandfather, M. Sergius Silus or Silo, distinguished himself greatly in the second Punic war, and was present in the battles of Ticinus, Trebia, Trasymenus, and Cannæ. Pliny (7, 29) speaks of his exploits in a very animated strain.—The cruelty of Catiline's disposition, his undaunted resolution, and the depravity of his morals, fitted him for acting a distinguished part in the turbulent and bloody scenes of the period in which he lived. He embraced the interest of Sylla, in whose army he held the office of quæstor. That monster in his victory had in Catiline an able coadjutor, whose heart knew no sympathy and his lewdness no bounds. He rejoiced in the carnage and plunder of the proscribed, gratifying at one time his own private resentments by bringing his enemies to punishment, and executing at another the bloody mandates of the dictator himself. Many citizens of noble birth are said by Quintus Cicero (*de Petit. Cons.*, c. 23) to have fallen by his hand; and, according to Plutarch (*Vit. Syll.*, c. 32.—*Vit. Cic.*, c. 10), he had assassinated his own brother during the civil war, and now, to screen himself from prosecution, persuaded Sylla to put him down among the proscribed as a person still alive. He murdered too, with his own hands, his sister's husband, a Roman knight of a mild and peaceable character. (*Q. Cic., de Petit. Cons.*, c. 3.) One of the most horrid actions, however, of which he was guilty, would seem to have been the killing of M. Marius Gratidianus, a near relative of the celebrated Marius. Sylla had put the name of this individual on the list of the proscribed, whereupon Catiline entered the dwelling of the unfortunate man, exhausted upon his person all the refinements of cruelty and insult, and having at last put an end to his existence, carried his bloody head in triumph through the streets of Rome, and brought it to Sylla as he sat on his tribunal in the forum. When this was done, the murderer washed his hands in the lustral water at the door of Apollo's temple, which stood in the immediate vicinity. (*Seneca, de Ira*, 3, 18.)—Catiline was peculiarly dangerous and formidable, as his power of dissimulation enabled him to throw a veil over his vices. Such was his art, that, while he was poisoning the minds of the Roman youth, he gained the friendship and esteem of the severe Catulus. Equally well qualified to deceive the good, to intimidate the weak, and to inspire his own boldness into his depraved associates, he evaded two accusations brought against him by Clodius, for criminal intercourse with a Vestal, and for monstrous extortions of which he had been guilty while proconsul in Africa (A.U.C. 687). He was suspected also of having murdered his first wife and his son. A confederacy of many young men of high birth and daring character, who saw no other means of extricating themselves from their enormous debts than by obtaining the highest offices of the state, having been formed, Catiline was placed at their head. This eminence he owed chiefly to his connexion with the old soldiers of Sylla, by means of whom he kept in awe the towns

near Rome, and even Rome itself. At the same time he numbered among his adherents not only the worst and lowest of the riotous populace, but also many of the patricians and men of consular rank. Everything favoured his audacious scheme. Pompey was pursuing the victories which Lucullus had prepared for him, and the latter was but a feeble supporter of the patriots in the senate, who wished him, but in vain, to put himself at their head. Crassus, who had delivered Italy from the gladiators, was now striving with mad eagerness after power and riches, and, instead of opposing, countenanced the growing influence of Catiline, as a means of his own aggrandizement. Cæsar, who was labouring to revive the party of Marius, spared Catiline, and, perhaps, even encouraged him. Only two Romans remained determined to uphold their falling country—Cato and Cicero; the latter of whom alone possessed the qualifications necessary for the task. The conspirators were now planning the elevation of Catiline and one of his accomplices to the consulship. When this was effected, they hoped to obtain possession of the public treasures and the property of the citizens, under various pretexts, and especially by means of proscription. It is not probable, however, that Catiline had promised them the liberty of burning and plundering Rome. Cicero had the courage to stand candidate for the consulship, in spite of the impending danger, of the extent of which he was perfectly aware. Neither insults nor threats, nor even riots and attempts to assassinate him, deterred him from his purpose; and, being supported by the rich citizens, he gained his election, B.C. 65. All that the party of Catiline could accomplish was the election of Caius Antonius, one of their accomplices, as colleague of Cicero. This failure, however, did not deprive Catiline of the hope of gaining the consulship the following year. For this purpose he redoubled the measures of terror, by means of which he had laid the foundation of his power. Meanwhile he had lost some of the most important members of his conspiracy. Antony had been prevailed upon or compelled by Cicero to remain neutral. Cæsar and Crassus had resolved to do the same. Piso had been killed in Spain. Italy, however, was destitute of troops. The veterans of Sylla only waited the signal to take up arms. This signal was now given by Catiline. The centurion Manlius appeared among them, and formed a camp in Etruria. Cicero was on the watch, and a fortunate accident disclosed to him the counsels of the conspirators. One of them, Curius, was on intimate terms with a woman of doubtful reputation, Fulvia by name, and had acquainted her with their plans. Through this woman Cicero learned that two knights had undertaken to assassinate him at his house. On the day which they had fixed for the execution of their plan, they found his doors barred and guarded. Still Cicero delayed to make public the circumstances of a conspiracy, the progress and resources of which he wished first to ascertain. He contented himself with warning his fellow-citizens, in general terms, of the impending danger. But when the insurrection of Manlius was made known, he procured the passage of the celebrated decree, "that the consuls should take care that the republic received no detriment." By a decree of this kind, the consuls or other magistrates named therein were, in accordance with the custom of the state, armed with the supreme civil and military authority. It was exceedingly difficult to seize the person of one who had soldiers at his command, both in and out of Rome; still more difficult would it be to prove his guilt before those who were accomplices with him, or, at least, were willing to make use of his plans to serve their own interests. He had to choose between two evils—a revolution within the city, or a civil war: he preferred the latter. Catiline had the boldness to take his seat in the senate, known as he was to be the enemy of the Roman state. Cicero then rose and delivered that bold oration against him, which was the means of saving Rome by driving Catiline from the city. The conspirators who remained, Lentulus, Cethegus, and other infamous senators, engaged to head the insurrection in Rome as soon as Catiline appeared at the gates. According to Cicero and Sallust, it was the intention of the conspirators to set the city on fire, and massacre the inhabitants. At any rate, these horrid consequences might have easily followed from the circumstances of the case, without any previous resolution. Lentulus, Cethegus, and the other conspirators, in the mean while, were carrying on their criminal plots. They applied to the ambassadors of the Allobroges to transfer the war to the frontiers of Italy itself. These, however, revealed the plot, and their disclosures led to others still more important. The correspondence of the conspirators with their leader was intercepted. The senate had now a notorious crime to punish. As the circumstances of the case did not allow of a minute observance of form in the proceedings against the conspirators, the laws relating thereto were disregarded, as had been done in former instances of less pressing danger. Cæsar spoke against immediate execution, but Cicero and Cato prevailed. Five of the conspirators were put to death. Caius Antonius was then appointed to march against Catiline, but, on the eve of battle, under pretence of being disabled by the gout, he gave the command to his lieutenant Petreius. The battle was fought at Pistoria (now *Pistoia*) in Etruria, and ended in the complete overthrow of the insurgents. Catiline, on finding that all was lost, resolved to die sword in hand. His followers imitated his example.—The history of Catiline's conspiracy has been written by Sallust. The conspiracy of Catiline, as described by this historian and Cicero, is considered by some persons to contain many improbabilities. It is incredible, say they, that a man like Catiline, unconnected with the regular popular party, should have seriously hoped to effect a revolution; nor can it be believed that any of the nobility would have submitted themselves to the guidance of such a leader. Even if he had succeeded in setting fire to the city and destroying the principal senators, the prætor of the nearest province would presently have marched against him, and would have crushed him with little difficulty. But they who argue thus, forget that Catiline was a patrician of noble family; that he had been prætor; and that he was considered by Cicero as his most dangerous competitor for the consulship when he was candidate for that office. He had been known in Sylla's proscription as a man who scrupled at nothing; and there was a large party in Rome to whom such a character was the greatest recommendation, and who would gladly follow any one that possessed it. That this party was inconsiderable in point of political power, is true; and they accordingly hoped to effect their desires by fire and assassination rather than by open force. But if Catiline could have once made himself master of the city, no one can doubt but that he would have found a majority in the Comitia ready, either from fear or sympathy in his projects, to elect him consul or dictator; and, when once invested with the title of a legal magistrate, and in possession of the seat of government, he would probably have persuaded a very great part of the community to remain neutral, while his own active supporters, the profligate young nobility, the needy plebeians, the discontented Italian allies, and the restless veterans of Sylla's armies, would have enabled him to defy the efforts of any neighbouring prætor who might have been disposed to attack him. He might have held the government as easily as Cinna had done; and, although Pompey might have imitated successfully the conduct of Sylla, in returning from Asia to revenge the

cause of the aristocracy, yet the chance of resisting him was not so hopeless as to dismay a set of desperate conspirators, who, in their calculations, would have been well contented if the probability of their failure was only a little greater than that of their success. (*Sall., Bell. Cat.*—*Cic., Or. in Cat.*, 1, &c.—*Id., pro Muræn., c.* 25.—*Encyclop. Amer.*, vol. 3, p. 3, *seqq.*—*Encyclop. Metropol., Div.* 3, vol. 2, p. 176, *not.*)

Catillus or Catĭlus. *Vid.* Tibur.

Catius, M. a fictitious name in Horace (*Serm.*, 2, 4), under which the poet alludes to an entire class of persons, who abused the genuine doctrines of Epicurus, and made a large portion of human felicity consist in the pleasures of the table. According to Manso (*Schriften und Abhandlungen*, p. 59), Catius appears to have had for his prototype one Malius, a Roman knight, famed for his acquaintance with the precepts of the culinary art. (Consult *Heindorf, ad Horat., l. c.*) —The scholiast cited by Cruquius makes Catius to have been an Epicurean, and to have written on "the Nature of Things," and "the Sovereign Good." With this account Acron and Porphyrion agree. Cicero, moreover, speaks of the Epicurean Catius, from Insubria, as of a writer who had died only a short time previous. (*Cic., Ep. ad Fam.*, 15, 16.—Compare *Quintil.*, 10, 1.) Still, however, the explanation we have given suits better the spirit of Horace's satire; and, besides, Catius had died some time before, and was almost entirely forgotten. (*Heindorf, l. c.*)

Cato, a surname of the Porcian family, rendered illustrious by M. Porcius Cato, a celebrated Roman, surnamed *Censorius*, in allusion to the severity with which he discharged the office of a censor, and hence commonly styled, at the present day, "Cato the Censor." Other surnames were, *Priscus*, "the old," and *Major*, "the elder," both alluding to his having preceded, in the order of time, the younger Cato, who committed suicide at Utica. The subject of the present sketch was born 232 B.C., at Tusculum, of plebeian parents. His family were in very moderate circumstances, and little, if anything, was known of it, until he himself made the name a conspicuous one. His father left him a small farm in the Sabine territory, and here the first years of his youth were spent. The state of public affairs, however, soon compelled him to take up arms for the defence of his country. The second Punic war had broken out, and Hannibal had invaded Italy. Cato, therefore, served his first campaign at the age of seventeen, under Fabius Maximus, when he besieged the city of Capua. Five years after this he fought under the same commander at the siege of Tarentum, and, after the capture of this place, became acquainted with the Pythagorean Nearchus, who initiated him into the principles of that system of philosophy, with which, in practice, he had already become familiar. The war being ended, Cato returned to his farm. Near this there stood a cottage belonging to Manius Curius Dentatus, who had repeatedly triumphed over the Sabines and Samnites, and had at length driven Pyrrhus from Italy. Cato was accustomed frequently to walk over to the humble abode of this renowned commander, where he was struck with admiration at the frugality of its owner, and the skilful management of the farm which was attached to it. Hence it became his great object to emulate his illustrious neighbour, and adopt him as his model. Having made an estimate of his house, lands, slaves, and expenses, he applied himself to husbandry with new ardour, and retrenched all superfluity. In the morning he went to the small towns in the vicinity to plead and defend the causes of those who applied to him for assistance. Thence he returned to his fields; where, with a plain cloak over his shoulders in winter, and almost naked in summer, he laboured with his servants till they had concluded their tasks, after which he sat down along with them at table, eating the same bread and drinking the same wine. Valerius Flaccus, a noble and powerful Roman, occupied an estate in the neighbourhood of Cato's residence. A witness of the virtues and talents displayed by him, he persuaded the young Cato to remove to Rome, and promised to assist him by his influence and patronage. Cato came accordingly to the capital, with an obscure name, and with no other resources but his own talents and the aid of the generous Flaccus; but by the purity of his morals, the austere energy of his character, his knowledge of the laws, his fluency of elocution, and the great ability that marked his early forensic career, he soon won for himself a distinguished name. It was in the camp, however, rather than at the bar, that he strove to raise himself to eminence. At the age of thirty he went as military tribune to Sicily. The next year he was chosen quæstor, and was attached to the army which Scipio Africanus was to carry into Africa, at which period there commenced between him and that commander a rivalry and hatred which lasted until death. Cato, who had returned to Rome, accused Scipio of extravagance; and, though he failed in supporting his charge, yet his zeal for the public good gained him great influence over the minds of the people. Five years subsequent to this, after having been already ædile, he was chosen prætor, and the province of Sardinia fell to him by lot. His austere self-control, his integrity and justice, while discharging this office, brought him into direct and most favourable contrast with those who had preceded him. Here too it was that he became acquainted with the poet Ennius, who was then serving among the Calabrian levies attached to the army. From Ennius he acquired the Greek language, and, on his departure from the island, he took the bard along with him to Rome. He was finally elected consul, B.C. 193, and his colleague in office was Valerius Flaccus, his early friend. While consul he strenuously but fruitlessly opposed the abolition of the famous Oppian Law (*vid.* Oppia *Lex*), and soon after this set out for Spain, which had attempted to shake off the Roman yoke. With newly-raised troops, which he soon converted into an excellent army, he quickly reduced that province to submission, and obtained the honours of a triumph at Rome, though there is but too much reason to believe that he had justly exposed himself, in the eyes of a candid historian, if such a one could then have been found among his countrymen, to the charge of perfidious conduct and cruelty. Hardly had Cato descended from the triumphal chariot, when, laying aside the consular robe and assuming the garb of the lieutenant, he accompanied, as such, the Roman commander Sempronius into Thrace. He afterward placed himself under the orders of Manius Acilius, the consul, to fight against Antiochus, and carry the war into Thessaly. By a bold march he seized upon Callidromus, one of the rockiest summits of Thermopylæ, and thus decided the issue of the conflict. For this signal service, the consul, in the excess of his enthusiasm, embraced him in the presence of the whole army, and exclaimed that it was neither in his power, nor in that of the Roman people, to award him a recompense commensurate with his deserts. Acilius immediately after this sent him to Rome to communicate the tidings of the victory. Seven years subsequently he obtained the office of censor, notwithstanding the powerful opposition of a large part of the nobility, who dreaded to have so severe an inspector of public morals, at a time when luxury, the result of their Asiatic conquests, had driven out many of the earlier virtues of the Roman people. He fulfilled this trust with inflexible rigour. Some of his acts, it is true, would seem to have proceeded from that pugnacious bitterness which must be contracted by a man engaged in constant strife and inflictions: thus, for example, he took away his horse from Lu-

cius Scipio, and expelled Manilius from the senate for saluting his wife at what Cato deemed an improper time. Still, however, most of his proceedings when censor indicate a man who aimed, by every method, at keeping up the true spirit of earlier days. Hence, though his measures, while holding this office, caused him some obloquy and opposition, they met in the end with the highest applause, and, when he resigned the censorship, the people erected a statue to him in the temple of Health, with an honourable inscription, testifying his faithful discharge of the duties of his office. Cato's attachment to the old Roman morals was still more plainly seen in his opposition to Carneades and his colleagues, when he persuaded the senate to send back these philosophers, without delay, to their own schools, through fear lest the Roman youth should lose their martial character in the pursuit of Grecian learning. The whole political career of Cato was one continued warfare. He was continually accusing others, or made the subject of accusation himself. Livy, although full of admiration for his character, still does not seek to deny, that Cato was suspected of having excited the accusation brought against Scipio Africanus, which compelled that illustrious man to retire from the capital. He was also the means of the condemnation of Scipio Asiaticus, who would have been dragged to prison had not Tiberius Gracchus generously interfered. As for Cato himself, he was fifty times accused and as often acquitted. He was eighty-five years of age when he saw himself compelled to answer the last accusation brought against him, and the exordium of his speech on that occasion was marked by a peculiar and touching simplicity: "It is a hard thing, Romans, to give an account of one's conduct before the men of an age different from that in which one has himself lived."—The last act of Cato's public life was his embassy to Carthage, to settle the dispute between the Carthaginians and King Massinissa. This voyage of his is rendered famous in history, since to it has been attributed the destruction of Carthage. In fact, struck by the rapid recovery of this city from the loss it had sustained, Cato ever after ended every speech of his with the well-known words, "*Præterea censco Carthaginem esse delendam*" ("I am also of opinion that Carthage ought to be destroyed"). Whatever we may think of his patriotism in this, we certainly cannot admire his political sagacity, since the ruin of Carthage, by removing all dread of a once powerful rival, only tended to accelerate the downfall of Roman freedom itself. Cato died a year after his return from this embassy, in the eighty-fifth year of his age.—Although frugal of the public revenues, he does not appear to have been indifferent to riches, nor to have neglected the ordinary means of acquiring them; nay, if Plutarch speaks truly, some of the modes to which he had recourse for increasing his resources were anything but reputable. Towards the end of his life he was fond of indulging in a cheerful glass, and of inviting daily some of his neighbours to sup with him at his villa; and the conversation on these occasions turned, not, as one might have supposed, chiefly on rural affairs, but on the praises of great and excellent men among the Romans. He was twice married, and had a son by each of his wives. His conduct as a husband and father was equally exemplary.—Cato may be taken as a specimen of the Sabino-Samnite character. If his life be regarded as that of a mere private man, it offers only acerbity and rigour: it presents, however, a wholly different aspect if one contemplates him as the representative of the early Italian popular character. Many features of this same character strikingly resemble the modern. Who does not, in Cato's vehement bitterness, retrace a leading feature of the modern Italian, so vehement and implacable when his feelings are once irritated! Who knows not that in Italy is most frequently to be found the strange combination of grovelling cupidity and boundless indifference towards external goods? As to what regards the first point, we need not, as in other cases, betake ourselves to Plutarch's collection of anecdotes; we can judge of it from Cato's own work on husbandry and household economy. At the very outset of the book, he sees nothing to find fault with in a respectable man's endeavouring to enrich himself by trade; for profit and gain appear to him an important object of life; only he looks upon the mercantile profession as too hazardous in its nature.—While we recognise with pleasure, even in Cato's generation, the old Sabine discipline in the simplicity of life, rural employments, and social cheerfulness of the Roman country nobleman, yet we perceive with horror that the treatment of slaves, even in ancient Italy and according to old Roman manners, was still more degrading to humanity than in Greece. Cato bought slaves like hounds or foals, when they were young, in order to sell them again when grown up; he treated them exactly like hounds or foals; used them well, because they had a money value, but otherwise viewed them merely as live-stock, not as persons. This, however, we find less surprising, since, even in his warlike undertakings, Cato opposed rigour and cruelty, as genuine Roman policy, to Scipio's mildness. His advice, however, to the farmer, as to the mode in which old and sickly slaves are to be disposed of, shows an utter want of good feeling. He classes them with *old and worn-out iron implements*, and recommends them *to be sold*: "*Ferramenta vetera, servum senem, servum morbosum, et si quid aliud supersit vendat.*" (*R. R.*, 2, p. 12, *ed. Bip.*)—Among the literary labours of Cato, the first that deserves mention is the treatise *De Re Rustica* ("On Agriculture"). It appears to have come down to us in a mutilated state, since Pliny and other writers allude to subjects as treated of by Cato, and to opinions as delivered by him in this book, which are nowhere to be found in any part of the work now extant. In its present state, it is merely the loose, unconnected journal of a plain farmer, expressed with rude, sometimes with almost oracular, brevity; and it wants all those elegant topics of embellishment and illustration which the subject might have so naturally suggested. It consists solely of the dryest rules of agriculture, and some receipts for making various kinds of cakes and wine. Servius says, it is addressed to the author's son, but there is no such address now extant. The most remarkable feature in this work of Cato's is its total want of arrangement. It is divided, indeed, into chapters, but the author apparently had never taken the trouble of reducing his precepts to any sort of method, or of following any general plan. The hundred and sixty-two chapters, of which this work consists, seem so many rules committed to writing, as the daily labours of the field suggested. He gives directions about the vineyard, then goes to his corn-fields, and returns again to the vineyard. His treatise, therefore, was evidently not intended as a regular and well-composed book, but merely as a journal of incidental observations. That this was its utmost pretension, is farther evinced by the brevity of the precepts, and the deficiency of all illustrations or embellishment. Of the style, he of course would be little careful, as his *Memoranda* were intended for the use only of his family and slaves. It is therefore always simple, and sometimes rude, but it is not ill-adapted to the subject, and suits our notions of the severe manners of its author and the character of the ancient Romans.—Besides this book on agriculture, Cato left behind him various works, which have almost entirely perished. He left a hundred and fifty orations (*Cicero, Brutus, c.* 17), which were existing in the time of Cicero, though almost entirely neglected, and a book on military discipline (*Vegetius*, 1, 8), both of which, if now extant.

would be highly interesting, as proceeding from one who was equally distinguished in the camp and forum. A good many of his orations were in dissuasion or favour of particular laws and measures of state. By his readiness and pertinacity, and his bitterness in speaking, he completely wore out his adversaries (*Liv.*, 39, 40), and earned the reputation of being, if not the most eloquent, at least the most stubborn, speaker among the Romans. Both Cicero and Livy have expressed themselves very fully on the subject of Cato's orations. The former admits that his "language is antiquated, and some of his phrases harsh and inelegant: but only change that," he continues, "which it was not in his power to change—add number and cadence—give an easier turn to his sentences, and regulate the structure and connexion of his words, and you will find no one who can claim the preference to Cato." Livy principally speaks of the facility, asperity, and freedom of his tongue.—Of the book on military discipline, a good deal has been incorporated into the work of Vegetius; and Cicero's orations may console us for the want of those of Cato. But the loss of the seven books, *De Originibus*, which he commenced in his vigorous old age, and finished just before his death, must ever be deeply deplored by the historian and antiquary. Cato is said to have begun to inquire into the history, antiquities, and language of the Roman people, with a view to counteract the influence of the Greek taste introduced by the Scipios. The first book of the valuable work, *De Originibus*, as we are informed by Cornelius Nepos, in his short life of Cato, contained the exploits of the kings of Rome. Cato was the first author who attempted to fix the era of the foundation of Rome, which he calculated in his *Origines*, and determined to have been in the first year of the 7th Olympiad, which is also the estimate followed by Dionysius of Halicarnassus. The second and third books treated of the origin of the different states of Italy, whence the whole work has received the name of *Origines*. The fourth and fifth books comprehended the history of the first and second Punic wars; and in the two remaining books, the author discussed the other wars of the Romans till the time of Servius Galba, who overthrew the Lusitanians. The whole work exhibited great industry and learning, and, had it descended to us, would unquestionably have thrown much light upon the early periods of Roman history and the antiquities of the different states of Italy. Dionysius of Halicarnassus, himself a sedulous inquirer into antiquities, bears ample testimony to the research and accuracy of that part which treats of the origin of the ancient Italian cities. — Cato was the first of his countrymen who wrote on the subject of medicine. This was done in a work entitled "*Commentarius quo medetur Filio, Servis, Familiaribus.*" In this book of domestic medicine, duck, pigeons, and hare were the food he chiefly recommended to the sick. His remedies were principally extracted from herbs; and colewort or cabbage was his favourite cure. (*Pliny*, 20, 9.) The recipes, indeed, contained in his work on agriculture, show that his medical knowledge did not exceed that which usually exists among a semi-barbarous race, and only extended to the most ordinary simples which nature affords. — Aulus Gellius (7, 10) mentions Cato's *Libri quæstionum Epistolicarum;* and Cicero his *Apophthegmata* (*De Officiis*, 1, 29), the first example, probably, of that class of works which, under the appellation of *Ana*, became so fashionable and prevalent in France. — The only other work of Cato's which we shall here mention is the *Carmen de Moribus*. This, however, was not written in verse, as might be supposed from the title. Precepts, imprecations, or prayers, or any set *formulæ* whatever, were called *Carmina*. Misled, however, by the title, some critics have erroneously assigned to the censor the *Disticha de Moribus*, now generally attributed to Dionysius Cato, who lived, according to Scaliger, in the age of Commodus and Septimius Severus. (*Plutarch, Vit. Cat. Maj.* — *Biogr. Univ.*, vol. 7, p. 399, *seqq.* — *Dunlop's Roman Literature*, vol. 2, p. 16, *seqq.*) — The pretended fragments of the *Origines*, published by the Dominican, Nanni, better known by the name of Annius Viterbiensis, and inserted in his *Antiquitates Variæ*, printed at Rome in 1498, are spurious, and the imposition was detected soon after their appearance. The few remains first collected by Riccobonus, and published at the end of his treatise on History (*Basle*, 1759), are believed to be genuine. They have been enlarged by Ausonius Popma, and added by him, with notes, to the other writings of Cato, published at Leyden in 1590.—The best edition of the work on Agriculture is contained in Gesner's *Scriptores Rei Rusticæ*, 2 vols. 4to., *Lips.*, 1735.—II. Marcus, son of Cato the Censor, by his first wife. He distinguished himself greatly in the battle of Pydna, against Perses, king of Macedonia, and received high eulogiums from Paulus Æmilius, the Roman commander on that occasion, whose daughter Tertia he afterward married. He died while filling the office of prætor. (*Plut., Vit. Cat. Maj.*, c. 20 *et* 24.) — III. Salonius, or, as Plutarch calls him, Saloninus (Σαλωνῖνος), son of Cato the Censor, by his second wife. This second wife was the daughter of one Salonius, who had been Cato's secretary, and was, at the time of the marriage, a member of his retinue. Salonius, like his half-brother Marcus, died when prætor. He left, however, a son named Marcus, who attained to the consulship, and who was the father of Cato the younger, commonly called Uticensis. (*Plut., Vit. Cat. Maj.*, c. 27.) — IV. Valerius, a celebrated grammarian in the time of Sylla. He was deprived of all his patrimony during the excesses of the civil war, and then directed his attention to literary pursuits. He wrote a poem entitled *Diræ in Battarum*, "Imprecations on Battarus." It was directed against the individual who had profited by his disgrace, to appropriate to himself all the property of the former. Suetonius, who has preserved some account of him, mentions two other poems of his, the one entitled Lydia, the other Diana, and also a third work, probably in prose, called *Indignatio*, in which he gives an account of his misfortunes. These three works are lost. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 152.) — V. Dionysius, a writer supposed to have flourished in the age of Commodus and Septimius Severus, and who is regarded as the author of the *Disticha de Moribus*. (Compare *Scaliger, Lect. Auson.*, 232. — *Cannegieter, Rescrip. Boxhorn. de Catone*, c. 18. — *Bähr, Gesch. Rom. Litt.*, vol. 1, p. 154.) — VI. Marcus, surnamed *Uticensis*, from his death at Utica, was great-grandson to the censor of the same name, and born B.C. 93. A short time after his birth he lost both his parents, and was brought up in the mansion of Livius Drusus, his uncle on the mother's side. Even in early life Cato displayed a maturity of judgment and an inflexible firmness of character far above his years; and Sarpedon, his instructor, being accustomed to take him frequently to the residence of Sylla, who had been his father's friend, the young Cato, then but fourteen years of age, struck with horror at the bloody scenes that were passing around him, asked his preceptor for a sword that he might slay the tyrant. His affectionate disposition was clearly displayed in his strong attachment to Cæpio, his brother by the mother's side, as may be seen by a reference to the pages of Plutarch. Being appointed to the priesthood of Apollo, he changed his residence, and took his share of his father's estate; but, though the fortune which he thus received was a considerable one, his manner of living was simpler and more frugal than ever. He formed a particular connexion with Antipater of Tyre, the stoic philosopher, made himself

well acquainted with the tenets of this school, and ever after remained true to its principles, pushing them even to the extreme of austerity. His first appearance in public was against the tribunes of the people, who wished to remove a column of the Porcian Basilica, or Hall of Justice, which incommoded their benches. This Basilica had been erected by his great-grandfather the censor, and the young Cato displayed on the occasion that powerful and commanding eloquence which afterward rendered him so formidable to all his opponents. His first campaign was in the war against Spartacus, as a simple volunteer, his half-brother Cæpio being a military tribune in the same army; and he distinguished himself so highly, that Gellius, the prætor, wished to award him a prize of honour, which Cato, however, declined. He was then sent as military tribune to Macedonia. There he learned that Cæpio was lying dangerously ill at Ænos in Thrace, and instantly embarked for that place in a small passage-boat, notwithstanding the roughness of the sea and the great peril which attended the attempt, but only arrived at Ænos just after Cæpio had breathed his last. Stoicism was here of no avail, and the young Roman bitterly lamented the companion of his early years. According to Plutarch, there were some who condemned him for acting in a way so contradictory to his philosophical principles; but the heavier and more unfeeling charge was the one brought against him by Cæsar, in his work entitled "Anti-Cato." It was there stated, that, after all the lavish expenditure in which Cato had indulged in performing the funeral obsequies of Cæpio, and after having declined repayment from the daughter of the latter, he nevertheless passed Cæpio's ashes through a sieve in search of the gold which might have melted down with them! When the term of his service in Macedonia had expired, he travelled into Asia, and brought back with him the stoic Athenodorus to Rome. He was next made quæstor, and discharged with so much impartiality the duties of this difficult office, and displayed so much integrity in its various details, that, on the last day of his quæstorship, he was escorted to his house by the whole assembly of the people. So high, indeed, was the opinion entertained by his countrymen of the purity of his moral character, that when, at the Floral games given by the ædile Messius, Cato happened to be a spectator, the people, out of respect for him, hesitated about ordering the dancers to lay aside their vestments, according to long-established custom, nor would they allow this to be done until he had departed from the theatre. (*Val. Max.*, 2, 10, 8.) When the conspiracy of Catiline was discovered, Cato supported by every means in his power the acts of Cicero, and was the first that gave him publicly the honourable title of "Father of his Country." Opposing after this the ambitious movements of the first triumvirate, they managed to have him removed to a distance, by sending him out as governor of the island of Cyprus. Having executed this trust with ability and success, and having deposited in the treasury nearly seven thousand talents of silver, he again took part in public affairs at Rome, and again continued his opposition to the triumvirate. When, however, the rupture took place between Pompey and Cæsar, he sided with the former, and was left behind by him at Dyrrhachium to guard the military chest and magazine, while he pushed on after Cæsar, who had been forced to retire from the siege of that city. Cato, therefore, was not present at the battle of Pharsalia. On receiving the news of this event, he sailed to Corcyra with the troops under his orders, and offered the command to Cicero, who declined it. He then proceeded to Africa, where he hoped to meet with Pompey, but on reaching Cyrene he heard of his death, and was also informed that Pompey's father-in-law, Scipio, had gone to Juba, king of Mauritania, where Varus had collected a considerable force. Cato immediately resolved to join them, and, in order to effect this, was compelled to make a long and painful march across a desert region, in which his troops suffered severely from hunger, thirst, and every hardship, but which privations his own example enabled them manfully to endure. After seven days of suffering his force reached Utica, where a junction between the two armies took place. The soldiers wished to have him for their general, but he yielded to what he conceived to be the superior claims of Scipio, who held the office of proconsul; and this fault on his part, of which he soon after had reason to repent, accelerated the ruin of the cause in which he had embarked. Scipio having wished, for Juba's gratification, to put all the inhabitants of Utica to the sword, Cato strenuously opposed this cruel plan, and accepted the command of this important city, while Scipio and Labienus marched against Cæsar. Cato had advised them to protract the war; but they hazarded an engagement at Thapsus, in which they were entirely defeated, and Africa submitted to the victor. After vainly endeavouring to prevail upon the fragments of the conquered army, as they came successively to Utica, to unite in defending that city against the conqueror, Cato furnished them with all the ships in the harbour to convey them whithersoever they wished to go. When the evening of that day came, he retired to his own apartments, and employed himself for some time in reading the Phædon of Plato, a dialogue that turns upon the immortality of the soul. He endeavoured at the same time to lull the suspicions of his friends, by seeming to take a lively interest in the fate of those who were escaping by sea from Utica, and by sending several times to the seaside to learn the state of the wind and weather. But towards morning, when all was quiet, he stabbed himself. He fell from his bed with the blow, and the noise of his fall brought his son and servants into the room, by whose assistance he was raised from the ground, and an attempt was made to bind up the wound. Their efforts to save him were in vain; for Cato had no sooner recovered his self-possession, than he tore open the wound again in so effectual a manner that he instantly expired. He died at the age of 48; and when Cæsar heard of his fate, he is said to have exclaimed, "I grudge thee thy death, Cato, since thou hast grudged me the saving of thy life." — Such was the end of a man whom a better philosophy, by teaching him to struggle with his predominant faults instead of encouraging them, would have rendered truly amiable and admirable. He possessed the greatest integrity and firmness; and, from the beginning of his political career, was never swayed by fear or interest to desert that which he considered the course of liberty and justice. He is said to have foreseen Cæsar's designs long before they were generally suspected; but his well-known animosity against him rendered his authority on the subject less weighty; and his zeal led him to miscalculate the strength of the commonwealth, when he earnestly advised the senate to adopt those measures which gave Cæsar a pretence for commencing hostilities. During the civil war he had the rare merit of uniting to the sincerest ardour in the cause of his party a steady regard for justice and humanity; he would not countenance cruelty or rapine because practised by his associates or coloured with pretences of public advantages. But philosophical pride overshadowed the last scenes of his life, and led him to indulge his selfish feelings by suicide, rather than live for the happiness of his family and friends, and mitigate, as far as lay in his power, the distressed condition of his country. His character, however, was so pure, and, since Pompey's death, so superior to that of all the leaders engaged with him in the same cause, that his opponents could not refuse him their respect

and praise; and his name has become a favourite theme of panegyric in modern times, as that of the most upright and persevering defender of the liberties of Rome. (*Plut., Vit. Cat. Min.* — *Biogr. Univ.*, vol. 7, p. 405, *seqq.* — *Encyclop. Metropol., Div.* 3, vol. 2, p. 261.)—VII. M. Porcius, son of the preceding, was spared by Cæsar, but led a somewhat immoral life, until he effaced every stain upon his character by a glorious death at Philippi. (*Plut., Vit. Cat. Min.*, c. 73.)

Catti or Chatti (Χάττοι, *Strab.*—Χάτται, *Ptol.*—Catti, *Tacit.* — Chatti, *Plin.*), a powerful nation of Germany, little known, however, to the Romans, since that people, though they made some incursions into their country, never had a fixed settlement therein. Cæsar knew nothing more of them than that they lived in the vicinity of the Ubii, and that in the interior a wood called Bacenis separated them from the Cherusci. Tacitus describes them more closely, and assigns the *Decumates Agri* for their southern boundary, and the Hercynian forest for their eastern. The country of the Catti would seem to have comprehended the territory of *Hesse* and other adjacent parts. The name Catti or Chatti, and the more modern *Hassen* and *Hessen*, appear to be identical. (Compare *Wenk, Hessischen Landesgeschichte*, vol. 2, p. 22. — *Mannert, Geogr.*, vol. 3, p. 183, *seqq.*) A fortress of the Catti, called Castellum, still bears the name of *Cassel*; but their capital Mattium is now *Marpurg*.

Catullus, Caius Valerius, a celebrated poet, born of respectable parents in the territory of Verona, but whether in the town so called, or on the peninsula of Sirmio, which projects into the Lake Benacus, has been a subject of much controversy. The former opinion has been maintained by Maffei (*Verona Illustrata*, pt. 2, c. 1) and Baylè (*Dict. Hist., art. Catullus*), and the latter by Gyraldus (*De Poet., dial.* 10), Schöll (*Hist. Lit. Rom.*, vol. 1, p. 310), Fuhrmann (*Handbuch der Class.*, vol. 1, p. 187), and most modern writers. The precise period, as well as place, of the birth of Catullus, is a topic of debate and uncertainty. According to the Eusebian chronicle, he was born A.U.C. 666, but according to other authorities in 667 (*Saxii Onomast.*, vol. 1, p. 148) or 668. In consequence of an invitation from Manlius Torquatus, one of the noblest patricians of the state, he proceeded in early youth to Rome, where he appears to have kept but indifferent company, at least in point of moral character. He impaired his fortune so much by his extravagance, that he complains he had no one

> "*Fractum qui veteris pedem grabati,*
> *In collo sibi collocare possit.*"

This, however, must partly have been written in jest, as his finances were always sufficient to allow him to keep up a delicious villa on the peninsula of Sirmio, and an expensive residence at Tibur. With a view of improving his pecuniary circumstances, he adopted the usual Roman mode of re-establishing a diminished fortune, and accompanied Caius Memmius, the celebrated patron of Lucretius, to Bithynia, where he was appointed prætor to that province. His situation, however, was but little meliorated by this expedition, and, in the course of it, he lost a beloved brother who was along with him, and whose death was lamented in verses never surpassed in delicacy or pathos. He came back to Rome with a shattered constitution and a lacerated heart. From the period of his return to Italy to his decease, his time appears to have been chiefly occupied with the prosecution of licentious amours in the capital or in the solitudes of Sirmio. The Eusebian chronicle places his death in A.U.C. 696, and some writers fix it in 705. It is evident, however, that he must have survived at least till 708, as Cicero, in his Letters, talks of his verses against Cæsar and Mamurra as newly written, and first seen by Cæsar in that year. He had satirized the dictator, who revenged himself, like a man of the world and a man of sense and good temper, by asking the satirist to sup with him. The distracted and unhappy state of his country, and his disgust at the treatment which he had received from Memmius, were perhaps sufficient excuse for shunning political employments; but when we consider his taste and genius, we cannot help regretting that he was merely an idler and a debauchee. He loved Clodia (supposed to have been the sister of the infamous Clodius), a beautiful but shameless woman, whom he has celebrated under the name of Lesbia, as comparing her to the Lesbian Sappho. Among his friends he ranked not only most men of pleasure and fashion in Rome, but many of her eminent literary and political characters, as Cornelius Nepos, Cicero, and Asinius Pollio. His enemies seem to have been as numerous as his loves or friendships, and competitions in poetry or rivalship in gallantry appear always to have been a sufficient cause for his dislike; and where an antipathy was once conceived, he was unable to put any restraint on the expression of his hostile feelings. His poems are chiefly employed in the indulgence and commemoration of these various passions. They have been divided into lyric, elegiac, and epigrammatic, an arrangement convenient from its generality, but to which all cannot with strictness be reduced. He seems to have been the earliest lyric poet of Latium, notwithstanding the claim of Horace to the same honour. Much of his poetry appears to have been lost: the pieces that remain to us exhibit, in singular contrast, the sensual grossness which is imbibed from depraved habits and loose imaginations, together with gleams of sentiment and taste, and the polish of intellectual cultivation. Those who turn with disgust from the coarse impurities that sully his pages, may be inclined to wonder that the term of *delicacy* should ever have been coupled with the name of Catullus. But to many of his effusions, distinguished both by fancy and feeling, this praise is justly due. Many of his amatory trifles are quite unrivalled in the elegance of their playfulness; and no author has excelled him in the purity and neatness of his style, the delightful ease and rare simplicity of his manner, and his graceful turns of thought and happiness of expression. Some of his pieces, which breathe the higher enthusiasm of the art, and are coloured with a singular picturesqueness of imagery, increase our regret at the manifest mutilation of his works. No one of his poetical predecessors was more versed in Greek literature than Catullus, and his extensive knowledge of its beauties procured for him the appellation of *Doctus:* unless we understand by the term in question, not "learned," but rather knowing and accomplished; what the old English writers generally signify by "cunning," as "cunning in music and the mathematics." Catullus translated many of the shorter and more delicate pieces of the Greeks, an attempt which hitherto had been thought impossible, though the broad humour of their comedies, the vehement pathos of their tragedies, and the romantic interest of the Odyssey, had stood the transformation. His stay in Bithynia, though little advantageous to his fortune, rendered him better acquainted than he might otherwise have been with the productions of Greece; and he was therefore, in a great degree, indebted to this expedition (on which he always appears to have looked back with mortification and disappointment) for those felicitous turns of expression, that grace, simplicity, and purity which are the characteristics of his poems, and of which hitherto Greece alone had afforded models. Indeed, in all his verses, whether elegiac or heroic, we perceive his imitation of the Greeks; and it must be admitted that he has drawn from them his choicest stores. His Hellenisms are frequent; his images, similes, metaphors and address-

es to himself are all Greek; and even in the versification of his odes we see visible traces of their origin. Nevertheless, he was the inventor of a new species of *Latin* poetry; and as he was the first who used such variety of measures, and perhaps invented some that were new, he was amply entitled to call the poetical volume which he presented to Cornelius Nepos *Lepidum Novum Libellum*. The beautiful expressions, too, and idioms of the Greek language, which he has so carefully selected, are woven with such art into the texture of his composition, and so aptly paint the impassioned ideas of his amorous muse, that they have all the fresh and untarnished hues of originality.—The best editions of Catullus are, that of Vulpius, *Patav.*, 4to, 1737, and that of Döring, *Lips.*, 8vo, 1788, reprinted in London, 1820. The works of this poet have also been frequently edited in conjunction with those of Tibullus and Propertius, of which the best edition is perhaps that of Morell, *Paris*, fol., 1604. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 253, *seqq.* — *Schöll, Hist. Lit. Rom.*, vol. 1, p. 236, 310, *seqq.* — *Elton's Specimens*, vol. 2, p. 31.—*Dunlop, Rom. Lit.*, vol. 1, p. 454, *seqq.*)

Catŭlus, Q. Lutatius, I. a Roman naval commander, famous for his victory over the fleet of the Carthaginians, consisting of 400 sail, off the *Ægates Insulæ;* forty of the Carthaginian vessels were sunk, seventy taken, and the remainder dispersed. This celebrated victory put an end to the first Punic war. (*Vid.* Ægates Insulæ.)—II. A celebrated Roman, the colleague of Marius in the consulship, and who jointly triumphed with him over the Cimbri. He was condemned to death by Marius, during the tyrannical sway of the latter, and suffocated himself in a newly-plastered room by the steam of a large fire. (*Plut., Vit. Mar.* —*Vell. Paterc.*, 2, 22.)

Caturĭges, a Gallic nation, dwelling among the Cottian Alps. (*Plin.*, 3, 20.) Their capital was Caturiga, traces of which are found, according to D'Anville, at *Chorges*, between *Gap* and *Embrun*, in the department *des Hautes-Alpes*. (*Lemaire, Ind. Geogr. ad Cæs.*, p. 228, *seq.*)

Caucăsus, the name of the highest and most extensive range of mountains in the northern part of Asia, and which the ancients erroneously considered as a continuation of the chain of Taurus. According to Strabo, it extended from the Euxine to the Caspian Sea. It divided Albania and Iberia towards the south, from the level country of the Sarmatæ on the north. The inhabitants of these mountains formed, according to some, seventy, and according to others, 300 different nations, who spoke various languages, and lived in a savage state. The breadth of this chain, according to the best Russian authorities, is about 400 miles between the mouth of the *Don* and *Kooma;* about 756 between the straits of *Caffa* and the peninsula of *Apsheron;* and about 350 between the mouths of the Phasis and the city of *Derbend*. The etymology of the name of Caucasus, so celebrated in history and poetry, is not agreed upon; the most probable opinion is that which connects it with the Asi, the early divinities of Asia. (*Vid.* Asi.) The range of Caucasus cannot be compared with the Alps in point of elevation, though in resemblance it may, as the middle of the chain is covered with glaciers, or white with eternal snows. The highest summit is only 5900 feet above the level of the Black Sea. The two principal passages of Caucasus are mentioned by the ancients under the name of the Caucasian and Albanian gates. The first is the defile which leads from *Mosdok* to *Tyflis*. It is the narrow valley of four days' journey, where, according to Strabo, the river Aragon, now called *Arakui*, flows. It is, as Pliny calls it, an enormous work of nature, which has cut out a long opening among the rocks, that an iron gate would be almost sufficient to close. It is by this passage that the barbarians of the north threatened both the Roman and the Persian empire. It is now called *Dariel*. The Albanian pass of the ancients was, according to common opinion, the pass of *Derbend* along the Caspian Sea. Later and better authorities sanction the belief, however, that it was the same with the Sarmatian pass, and coincides with a defile passing through the territory of *Ooma-khan*, along the frontier of *Daghestan*, and then traversing the district of *Kagmamsharie*. (*Malte-Brun, Geogr.*, vol. 2, p. 12, *Brussels ed.*)

Caucōnes, a people of Paphlagonia, who occupied the coast of the Euxine from the Maryandynes as far as the river Parthenius. Some pretend that they were of Arcadian origin, in common with the Pelasgi, and roamed about like this latter people (*Strab.*, 345), while, according to others, they were of Scythian extraction. (*Strab.*, 542.) A portion of these Caucones are said to have passed into Greece, and occupied a territory in the division of Elis, called Ceole, or "the hollow." Another part settled in Triphylian Elis. It is of the latter that Herodotus speaks (1, 147; 4, 148. —Compare *Larcher, Hist. d'Herod.*, vol. 8, p. 106, *Table Geographique*).

Caudium, a city of Samnium, the position of which is not perfectly agreed upon by antiquaries: most of them, indeed, place it, with Holstenius, who examined the whole of this tract with great accuracy, at *Arpaia*. But D'Anville assigns it a situation a few miles farther towards Beneventum. In the vicinity of Caudium was the famous defile called *Furcæ Caudinæ*, where the Roman army was compelled by the Samnites to pass under the yoke. The present valley of *Arpaia* is thought to answer to this pass. (*Cramer's Ancient Italy*, vol. 2, p. 243.)

Caulonĭa or Caulon, a city of Brutium, in lower Italy, on the seacoast, a short distance south of Cocintum Promontorium, and between that and the Zephyrian Promontory. It was one of the earliest colonies founded by the Achæans on these shores (*Strab.*, 261.—*Scymn., Ch.*, v. 317), and the name originally, perhaps, was Aulon. (*Steph. Byz., s. v.* Αὐλών.) That it held a distinguished rank among the republics of Magna Græcia we may collect from Polybius (2, 39), who records its alliance with Crotona and Sybaris. It was razed to the ground by Dionysius of Syracuse, who removed the inhabitants to his capital (*Diod. Sic.*, 14, 106), but it must have arisen again from its ruins, since, during the war with Pyrrhus, it espoused the cause of that prince, and was, in consequence, attacked and pillaged by the Mamertini, who were the allies of the Romans. (*Pausan.*, 6, 3.) The town was subsequently occupied by the Brutii, who defended it against the Romans during the second Punic war. The siege was raised by Hannibal. (*Liv.*, 27, 12 *et* 15. — *Plut., Vit. Fab. Max.*) Banio, and the other Calabrian topographers, fixed its site at *Castro vetere;* but the opinion of the best-informed antiquaries is in favour of *Alaro*. (*Cramer's Anc. Italy*, vol. 2, p. 402.)

Caunus, a city of Caria, at the foot of Mount Tarbelus, west of the Sinus Glaucus. It appears to have been the capital of a people, whom Herodotus regarded as differing from the Carians in some important particulars, and possessing more of the character of an indigenous nation. (*Herod.*, 1, 172.) This city, though possessing the advantages of a good harbour and a very fertile territory, was nevertheless reckoned particularly unhealthy during the summer by reason of the excessive heat; the abundance of fruit was also prejudicial to the health of its inhabitants. Under the Byzantine emperors, Caunus formed part of Lycia. (*Hierocl.*, p. 685.—Compare the Acts of Councils and Notitiæ.—*Geogr. Sacr.*, p. 248.) The site of Caunus is now occupied by a small town and seaport named *Kaiguez* or *Kheugez*, about four miles to the south of the entrance of the Calbis into the sea. (*Cramer's Asia*

Minor, vol. 2, p. 193, *seqq.*) The figs of this place were famous. Cicero (*de Div.*, 2, 4) mentions the cry of a person who sold Caunian figs at Brundisium, as a bad omen against Crassus when setting out, at the time, on his Parthian expedition. The cry of the fig-vender was *Cauneas* (supply *ficus eme*, or *vendo*), and this to a Roman ear would sound very much like *cave ne eas*, pronounced rapidly, that is, like *cav' n' eas*, the letter *v* being sounded by the Romans like *u*. (*Schneider, L. G.*, vol. 1, p. 357, *seqq.*)

Caÿster or Caÿstrus, a rapid river of Asia, rising in Lydia, and, after a meandering course, falling into the Ægean Sea near Ephesus. Near its mouth it formed a marsh called *Asia Palus*, or the Asian marsh, and the same with the Ἄσιος λειμών of Homer, much frequented by swans and other water-fowl. The Cayster is now called the *Kitchik Minder*, or Little Mæander, from its winding course. (*Plin.*, 5, 29.—*Strab.*, 642.—*Hom., Il.*, 2, 470.—*Virg., Georg.*, 1, 383.—*Id., Æn.*, 7, 699.—*Ovid, Met.*, 5, 386.—*Martial, Ep.*, 1, 54, 6.)

Cebenna Mons, a range of mountains in Gaul, commencing in the territory of the Volcæ Tectosages, running thence in a northern direction into the country of the Ruteni, communicating by a side-chain with the mountains of the Arverni to the northwest, while the main range pursues its course towards the northeast and north, connecting itself, in the former direction with Mount Jura, and in the latter with Mount Vogesus (*Vosge*). The modern name of the range is the *Cevennes*, in the departments of *l'Aveyron, la Lozère*, and *l'Ardèche*. (*Cæs., B. G.*, 7, 4 *et* 56.) Pliny calls this range *Gebenna* (3, 4); Ptolemy, Strabo, and the Greeks in general, style it Κέμμενον ὄρος. Avienus (*Or. Marit.*, 614) calls the adjacent region *Cimenice*. (Compare *Wernsdorff, ad loc.*—*Lemaire, Index Geogr. ad Cæs., s. v.*, p. 229.)

Cebes, I. a Greek philosopher, and disciple of Socrates, and also one of the interlocutors whom Plato introduces in his dialogue entitled Phædon. He was born at Thebes, and composed three dialogues, called *Hebdomé* (Ἑβδόμη), *Phrynichus* (Φρύνιχος), and *Pinax*, or the Picture (Πίναξ). The last is the only one which has come down to us. It is commonly cited by its Latin title *Cebetis Tabula* (i. e., picta), and is a moral sketch or picture of human life, written in a pleasing and simple style. Some critics have raised doubts as to the authenticity of this little work. It breathes, indeed, a very pure vein of morality, but is not composed, as they think, in the true spirit of the Socratic school; and they are disposed, therefore, to regard it as the work of some stoic, perhaps Cebes of Cyzicus (No. II.), who wished to show that happiness consisted in the practice of virtue. But it is expressly attributed to Cebes by Lucian (*de Mercede Conduct.*, c. 42), and after him by Tertullian (*de Præscript. adv. Hæret.*, c. 39), Diogenes Laertius (2, 125), Chalcidius, and Suidas. Wolff was the first among the moderns who ventured to call in question this testimony of the ancients, and he has been followed on the same side by the Abbé Sevin (*Mem. de l'Acad. des Inscr.*, &c., vol. 3, p. 75.—Compare the dissertation of *Garnier*, in the same collection, vol. 49, p. 455). No work of antiquity has met with a wider circulation. It has been translated into almost all the modern languages, even into the Arabic.—The best editions of Cebes are, that of Schweighæuser, *Argent.*, 12mo, 1806, and that of Thieme, *Berol.*, 8vo, 1810, with German notes of great merit. (*Schöll, Hist. Lit. Gr.*, vol. 2, 346.)—II. A philosopher of Cyzicus, who lived in the time of Marcus Aurelius. (Compare *Athenæus*, 4, p. 156.—*Ed. Schweigh.*, vol. 2, p. 109, and *Garnier, Dissert. sur le Tableau de Cebes.*—*Mem. de l'Acad. des Inscr.*, &c, vol. 49, p. 455.)

Cebrēne, a city of Troas, capital of a small district named from it Cebrenia. This district was separated by the Scamander (the Simoïs of Homer) from the territory of Scepsis, as Strabo informs us, and the Cebrenians and the people of Scepsis were almost continually at war, until Antigonus removed the inhabitants of both places to Antigonia, afterward Alexandrea Troas. (*Strab.*, 597.) According to Ephorus, Cebrene had received a colony from the Æolian Cyme. (*Ap. Harpocr., s. v.* Κέβρηνα.) Xenophon affirms that it was a place of great strength. (*Hist. Gr.*, 3, 1, 14). The site is called at the present day *Kutchulan-tepe*. (*Cramer's Asia Minor*, vol. 1, p. 119.)

Cebrus, a river of Mœsia, flowing into the Danube, and separating Upper from Lower Mœsia. It is now either the *Iscka*, a small Bulgarian stream, or the *Zibriz*. (*Dio Cass.*, 51, 25.)

Cecropĭa, the original name of Athens, in honour of Cecrops, its first founder. (*Vid.* Cecrops.)

Cecrŏpĭdæ, a name given to the Athenians by the poets, as the fabled descendants of Cecrops. (*Vid.* Cecrops.)

Cecrops, according to the Attic legend, an autochthon or indigenous personage, and the earliest monarch of the country, after Ogyges. His form was half human, half that of a serpent. In his days, it is said, the gods began to choose favourite spots among the dwellings of men for their own residence, or, as the expression seems to mean, particular deities were worshipped with especial homage in particular cities. It was at this time, therefore, that Minerva and Neptune strove for the possession of Attica. The question was to be determined by the natural principle of priority of occupation. It was asserted by Neptune, that he had appropriated the territory to himself, by planting his trident on the rock of the Acropolis at Athens, before the land had been claimed by Minerva. He pointed to it there standing erect, and to the salt-spring which had then issued, and was flowing from the fissure of the cliff, that had opened for the reception of the trident. On the other hand, Minerva alleged that she had taken possession of the country at a still earlier period than had been done by the rival deity. She appealed, in support of her claim, to the olive, which had sprung at her command from the soil, and which was growing near the fountain produced by the hand of Neptune from the same place. Cecrops was required to attest the truth of her assertion. He had been witness of the act, and testified accordingly; whereupon the twelve gods, according to one version of the fable, but, according to another, Cecrops himself, decided in favour of Minerva, who then became the tutelary deity of Athens. (*Apollod.*, 3, 14, 1.) Cecrops married Agraulos, daughter of Actæus, and became the father of three daughters, Pandrosos, Herse, and Agraulos. After a reign of many years, spent in introducing among his subjects the blessings of civilization, he died, leaving the kingdom to Cranaus, another autochthon. (*Apollod., l. c.*)—Thus much for the fable, which has become in our histories so much grave matter of fact. The truth appears to be, that the whole series of Attic kings who are said to have preceded Theseus, including, perhaps, even Theseus himself, are mere fictions, owing their existence to misunderstood names and false etymologies, to attempts to explain ancient customs and religious rites, and to a wish to exalt the antiquity of a nation or a family by giving it a founder in a remote age. At the head of the list of Attic kings is commonly placed *Ogyges*. The evidence of his historical existence is so slight that his name hardly appears deserving of remark. Whether we make it equivalent, as some do, to ὀρχαῖος, or trace it, with other etymologists, to a root γύγη, meaning night or darkness, in either case the name is merely figurative, and is intended to refer, not to an individual, but to a period of remote and obscure antiquity.—Next in order comes *Cecrops*, whom we ought to regard as being, in genuine Attic

fable, the first king of Attica; the true autochthon from whom, according to the popular faith, the Attic people had their origin. The story of his being half man, half serpent, is only an expression of his autochthonous nature. For in Herodotus (1, 78), the explanation given by the Telmessians of the serpents devoured by the horses at Sardis is, ὄφιν εἶναι γῆς παῖδα, "that the snake is a child of earth." The story of his leading a colony from Saïs, in Egypt, to Athens, is a comparatively late invention, and entitled to no credit. (*Philol. Museum*, 5, p. 357.) The very name Cecrops (Κέκροψ) itself appears to be nothing else than a synonyme of *αὐτόχθων*. The *τέττιξ*, or cicada, was always regarded by the Athenians as a symbol of their *autochthonia*. As the eggs of this insect fall to the ground from the stalks on which they are deposited (*Aristot., Hist. An.*, 5, 24), and are hatched in great numbers in showery weather, it was natural that the vulgar should consider the earth as producing them. Now one of the names of the cicada is *κέρκωψ* (*Ælian, Hist. An.*, 10, 44), the original form of which would seem to have been *κρέκοψ*, referring, as well as *τέττιξ*, to the peculiar sound which the insect emits. Cecrops, therefore (Κεκροψ, Κρέκοψ), is in reality nothing more than the cicada itself, the emblem of *autochthonia*, converted into the first king of Athens. This is rendered still more probable by the names of his daughters. As the ancients supposed the cicada to be produced from the ground, so they thought that it was wholly nourished by the dew. Hence the names Πάνδροσος ("*All-dewy*") and Ἔρση ("*Dew*"), given to two of the daughters of the fabled Cecrops. The third name, Ἀγραυλος ("*Field-piper*"), is equally appropriate to the cicada, of whose music the ancients thought so highly, that it was doubted whether the Ionians did not wear the golden cicada in their hair in honour of Apollo. (*Schol. ad Aristoph., Nub.*, 971.)—But what becomes of the legend respecting the part that Cecrops bore in the controversy between Neptune and Minerva? It is not difficult to perceive, that in this tradition a record is preserved of the rivalry that arose between two classes of the Attic population, the one devoted to maritime pursuits, and aiming at commercial eminence, the other contented with their own domestic resources, and preferring the tranquil occupations of agricultural and pastoral life, which were typified by the emblematic symbol of peace. The victory of Minerva, which it commemorates, is a true and significant expression of the condition of this country, and of the habits of its people, from the days of Cecrops to those of Themistocles. (*Wordsworth's Greece*, p. 93.)—*Cranaus* comes next in the list of Attic kings. He was also an autochthon, contemporary with the flood of Deucalion. He married Pedias, and the issue of their wedlock was Atthis. What is this but the legend of a union between the inhabitants of the hills (Κραναὴ γῆ, *the rocky country*) with those of the plains of Attica (Πεδιάς, *the plain country*)? and thus Attica (Ἀτθις) was formed by uniting the rugged district with that belonging to the plain. And yet a hundred histories have repeated the name of Cranaus as a king of Attica!—This state of prosperity, however, does not appear to have been of long duration; for Atthis is said to have died in early youth; and the flood of Deucalion to have inundated the country during the reign of Cranaus, who was himself driven from the throne by the king next in succession, named *Amphictyon*. This appellation, indicating, as it does, a collector of neighbouring people into one community, appears to indicate an attempt made in this, the next age, to organize afresh the social elements, which had been disturbed by the convulsions of the previous generation, and to combine them together into one federal body. This design seems to have been attended with success, and to have produced results favourable to the cultivation of the arts of civilized life. For the immediate successor of Amphictyon, and the representative of the state of the Athenian nation, as it existed in that period, was Erichthonius. Erichthonius was, in the language of mythology, the son of Vulcan and Minerva, or, as that tradition may be interpreted, it was in this age that the manual labours which enjoyed the especial patronage of those two deities began to attract the attention and assume the importance which afterward rendered them the source of affluence and of glory to the possessors of the Athenian soil. (*Wordsworth's Greece*, p. 92, *seqq.*—*Philological Museum*, 5, p. 345, *seqq.*)

Celænæ or Celĕne, a city of Phrygia, in the southwest, at the sources of the Marsyas. This was a small river which flows into the Mæander, and which, according to Xenophon, was named after Marsyas, whom Apollo caused to be flayed alive, and whose skin he hung in the cave where the river rises. Cyrus the Younger had a palace there, with a park filled with wild beasts, where he exercised himself in hunting. Within the enclosure of this palace rose the Mæander, and flowed through the park; the Marsyas rose in the market-place. At the sources of the latter, Xerxes, after his return from Greece, built a palace and citadel. The inhabitants of Celænæ were in after days carried off by Antiochus Soter to the city of Apamea, founded by him a few miles to the southeast, at the confluence of the Marsyas and Mæander. (*Liv.*, 38, 13.—*Xenoph., Anab.*, 1.)

Celæno, one of the harpies, daughter of Neptune and Terra. (*Virg., Æn.*, 3, 245.)

Celenděris, a city on the coast of Cilicia Trachea, to the northeast of the Anemurian promontory. It was founded by the Phœnicians, and afterward received a Samian colony. Celenderis appears to have been a place of great strength, built on a high and craggy precipice, surrounded by the sea. (*Tacit., Ann.*, 2, 80.) It is now *Chelindreh*. (*Cramer's Asia Minor*, vol. 2, p. 328.)

Celĕres. *Vid.* Equites.

Celeus, a king of Eleusis, father to Triptolemus by Metanira. He gave a kind reception to Ceres, who taught his son the art of cultivating the earth. (*Hesiod, Op. et D.*, v. 423.—*Apollod.*, 1, 5, 1.—*Pausan.*, 1, 14.—*Virg., Georg.*, 1, 165.)

Celsus, I. Aulus Cornelius, a celebrated physician. His native city is unknown; some writers contending for Rome, others for Verona. (Compare *Fabricius, Bibl. Lat.*, 2, 4, p. 36, *seqq.*) Even his very name is partly involved in doubt, some making it *Aurelius* Cornelius Celsus, others *Aulus*. The time in which he lived has also been made a subject of controversy. One class of writers infer, from a passage in Columella (*R. R.*, 1, 1, 14; compare 3, 17, 4, and 4, 8, 1), that he was born in the time of Tiberius, and lived until the reign of Trajan. (*Schulling, Quæst. de Corn. Celsi Vita, Lips.*, 1824, p. 19 and 75.) Another class place his birth under the reign of Augustus. (Compare *Le Clerc, Hist. de la Med.*, vol. 1, p. 517, *seqq.*—*Schulze, Compend. Hist. Med.*, p. 298, *seqq.*) The most probable opinion is, that he lived under Augustus and Tiberius, but wrote his works under the latter. Celsus composed a large work, on the plan, in some measure, of an encyclopædia, in which he treated of philosophy, jurisprudence, agriculture, and medicine. It was entitled "*De Artibus.*" Unhappily, however, only the eight books (from the 6th to the 14th) which treat of medicine have come down to us. The best editions are that of Ruhnken, *Lugd. Bat.*, 1785, and that of Milligan, *Lond.*, 1826.—Roman literature, otherwise so barren of good medical authorities, can boast of possessing in Celsus one, who, for elegance, terseness, learning, good sense, and practical information, stands unrivalled. Every branch of the profession has been treated

of by him, and it may be well said of him, *Nihil quod tetigit non ornavit.* So complete a specimen of professional knowledge, selected by a sound judgment, and adorned with philosophy, is nowhere else to be met with. As a Roman historian said of Homer, that he who can believe him to have been born blind must himself be devoid of every sense, so may we venture to affirm respecting Celsus, that he who can suppose him to have been a mere compiler, and never to have practised the art of medicine, must be totally destitute of all professional experience. His preface contains an admirable exposition of the principles of the different sects which had risen up in medicine before his time; and in the remaining part of the 1st book there are many pertinent remarks on the best method of preserving the health. In the 2d, which treats of the general symptoms and phænomena of diseases in general, he has copied freely from Hippocrates, having, no doubt, discovered that "to copy nature was to copy him." The last part of this book is devoted to the subject of diet and regimen; and here his views will, with a few exceptions, even now be admitted by the unprejudiced to be wonderfully correct. Dr. Cullen, with all his prejudices against ancient authors, allows that, "in most instances, his judgment, if understood well, might be found perhaps to be very good."—In the 3d book he has treated of fevers; and here his distinctions, remarks upon critical days, and treatment, will be found to be particularly deserving of attention. Venesection and cold applications to the head are the general remedies which he most approves of, and happy would it have been for mankind if the masters of the profession had been content to follow this simple plan of treatment, instead of being carried away by such specious theories as the Cullenian and Brunonian, which all must now admit have introduced very mistaken and fatal views of practice. The other parts of his work it is unnecessary to go over minutely; but we would point out, as particularly valuable, his divisions and treatment of ulcers. It is remarkable that no one has treated of diseases of the "*obscœnæ partes*" with the same precision that he has done. The different shades of cutaneous diseases, which are found so difficult to define, he has marked with a surprising degree of precision. But, of the whole work, the most interesting part, perhaps, is the 7th book, which treats of the operations of surgery. His account of those performed upon the eye may be instanced as particularly excellent. The operating for couching the cataract is described in much the same manner as it is now performed. The ancients were not acquainted with the mode of extracting. The operation of lithotomy, as described by him, though not exactly the same as that now generally practised, has, even at the present day, its admirers, among whom we may mention the celebrated Dupuytren, who has revived it at Paris, and considers it to possess the advantage over the common plan of affording a freer passage to the stone. Mr. Charles Bell, of London, has also operated much in the same way upon boys, to whom, by-the-by, Celsus restricts his practice. Celsus has the merit of being the first author who makes mention of the application of the ligature to arteries for stopping hemorrhage. The ligature is also mentioned by Heliodorus in a short tract on amputation preserved by Nicetas, by Galen in nearly twenty places, by Aëtius, Paulus Æginetа, Avicenna, Rhazez, Avenzoar, and Albucasis; so that it cannot with any propriety be called a modern invention.—In the last book he treats minutely of fractures and dislocations; and here, of course, he avails himself of the correct views previously laid down by Hippocrates. One may venture to affirm that, even at the present day, he who is thoroughly acquainted with the writings of Celsus, and has learned to reduce his knowledge to practice, will prove a useful and distinguished member of his profession.—II. A Platonic, or, according to others, Epicurean philosopher, who lived towards the close of the reign of Hadrian. His name is famous as that of one of the bitterest enemies of Christianity. From a motive of curiosity, or, perhaps, in order to be better able to combat the new religion, Celsus caused himself to be initiated into the mysteries of Christianity, and to be received into that secret society which St. Clement of Rome is supposed to have founded. (Compare *Kestner, Agape, oder der geheime Weltbunde der Christen, &c., Jena,* 1819, 8vo.) It appears, however, that the sincerity of the neophyte was distrusted, and that he was refused admittance into the higher ceremonies. The discontent to which this gave rise in the breast of Celsus, inflamed his resentment against the Christians, and he wrote a work against them, entitled Ἀληθὴς λόγος, "A true discourse," in which he employed all the resources of his intellect and eloquence to paint Christianity as a ridiculous and contemptible system, and its followers as a sect dangerous to the well-being of the state. There is no falsehood to which he has not recourse in order to represent in an untrue light the Christian scheme of morals, to parody and falsify the text of the Old and New Testaments, and to calumniate the character of Jesus Christ and his disciples. He styles Christianity a doctrine tending to pervert and corrupt the human race (λόγος λυμαινόμενος τὸν τῶν ἀνθρώπων βιόν), and exhorts the government to extirpate the sect, if it wishes to save the empire. The discourse itself is lost; but Origen, who refuted it, in a work divided into eight books, has given us so complete an extract from it, that, by the aid of this, we can follow all the principal reasonings of the author. Celsus wrote also a work against magicians and sorcerers (Κατὰ Μάγων), which is cited by Origen and Lucian. The latter, who was his friend, addressed to him his memoir on Alexander, the false prophet, in which he extols the wisdom of Celsus, his love for truth, and his amiable manners. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 103, *seqq.*)—III. Albinovanus, a friend of Horace, warned against plagiarism (*Epist.* 1, 3, 15) and pleasantly ridiculed (*Epist.* 1, 8) for his foibles.

Celtæ, a general name for the whole Gallic race, but, in a special sense, an appellation given to the most indigenous and extensive of the three great tribes that occupied Gaul in the days of Cæsar. (*Vid.* Gallia.)

Celtibĕri, a people of Spain, brave and powerful, who occupied the greater part of the interior of the country. According to Diodorus Siculus (5, 33), they were composed of two nations, the Celtæ and Iberi, whence their name, which, perhaps, was used for distinction' sake from that of the Celtæ beyond the Pyrenees in Gaul. Their cavalry were excellent, and fought equally well on foot and on horseback. Niebuhr considers the fact far from proved that the Celts of Iberia were strangers from Gaul who had migrated into that country. No definite tradition of this event is, according to him, to be found, not even in Diodorus. This assertion, however, is altogether untenable, and is based upon the strange hypothesis that different races of human beings were originally created, and that mankind did not spring from one common parent. (Compare *Niebuhr, Rom. Hist.*, vol. 2, p. 256.) The Celtiberi were reduced beneath the Roman sway in the Sertorian war, after a long and brave resistance. They were divided into six tribes, the Bellones, Arevaci, Pelendones, Ditthi, Belli, and Lusones. The country of the Celtiberi was sometimes called Celtiberia, and bordered, on the east, upon the Edetani and the range of Mount Ortospeda; on the north upon the Iberus; on the west upon the Tagus and the Carpetani; on the south upon the Oretani. It comprised, therefore, what is now the southwestern part of *Aragon*, the southern part of *Navarre*, the eastern portion of *Old Castile*, and the northeastern division of *New Castile*. (*Plin.*, 3,

3. — *Id.* 4, 22. — *Liv.*, *Epit.*, 48. — *Eutrop.*, 4, 16.— *Isidor.*, *Hisp. Chron. Goth.*, p. 173.)

Celtĭci, a people of Lusitania, whose territory lay below the mouth of the Tagus, and between that river and the Turdetani. They were of Celtic origin, as their name imports, and their country answered to what is now the southern part of *Alontejos*. Their chief town was Pax Julia, now *Beja*. (*Plin.*, 3, 1.— *Id.*, 4, 21.)

Cenæum, a promontory of Eubœa, which formed the extreme point of the island towards the northwest. The modern name is *Lithada*. (*Strab.*, 444.—*Plin.*, 4, 12.—*Ptol.*, p. 87.)

Cenchrĕæ, I. a harbour of Corinth, on the Saronic Gulf, from which this city traded with Asia, the Cyclades, and the Euxine. (*Strabo*, 380.) It was about seventy stadia from the city itself; and the road thither appears, from the account of Pausanias, to have been lined with temples and sepulchres. Dr. Clarke observes, that the remains at Cenchreæ faithfully correspond with the description given by Pausanias of the spot. Sir W. Gell says the place is still called *Kenchres*. (*Itin. of the Morea*, p. 207.)—II. A village of Argolis, near the frontiers of Arcadia, southwest of Argos. A tumulus was here erected to some Argives who had fallen in a battle with the Spartans. (*Strabo*, 376.)

Cenchrēis, a small island off the Spiræum Promontorium of Argolis. (*Plin.*, 4, 11.)

Cenchrĭus, a river of Ionia near Ephesus and Mount Solmissus, where the Curetes, according to some, concealed and protected Latona after her delivery, when she was pursued by the power of Juno. (*Strab.*, 639. —*Tacit.*, *Ann.*, 3, 61.)

Cenimagni, a people of Britain, north of the Trinobantes, on the eastern coast, forming part of the great nation of the Iceni. (*Vid.* Iceni. Lipsius, however, rejects the term *Cenimagni*, where it occurs in the text of Cæsar (*B. G.*, 5, 21), on the ground that this race are nowhere else mentioned among the British tribes, and he proposes to read in place of it, *Iceni*, *Cangi*. The author of the Greek paraphrase of Cæsar has Κενιμανοί, whence Vossius conjectured the true reading to be *Cenomani*, and supposed this nation to have crossed over from Gaul. (*Lemaire*, *Ind. Geogr. ad Cæs.*, p. 231, *seqq.*)

Cenīna. *Vid.* Cænina.

Cenomāni, a people of Gaul, belonging to the nation of the Aulerci. (*Vid.* Aulerci.)

Censōres, two magistrates of great authority at Rome, first created A.U.C. 312. The office of the censors was chiefly to estimate the fortunes, and to inspect the morals of the citizens. For a full account of their duties, &c., consult *Adams*, *Rom. Ant.*

Censorīnus, I. one of the ephemeral Roman emperors who appeared in so great numbers under the reign of Gallienus, and are known in later Roman history as "the thirty tyrants." (*Treb. Pollio*, *in Hist. Aug. Script.*, vol. 2, p. 254, *ed. Hack.*) Censorinus had been distinguished in camps and in the senate; he had been twice consul, twice prætorian prefect, three times prefect of Rome, and four times proconsul. After having passed through this honourable career, he retired to the country, being now advanced in years, and lame from a wound he had received in the war against the Persians during the reign of Valerian. It was under these circumstances that he was proclaimed emperor, A.D. 269, in spite, as it would appear, of his own wishes; and by a species of pleasantry he was surnamed, or rather nicknamed, Claudius, in allusion to his lameness (*claudus*, "lame"). The strict discipline, however, which he wished to introduce, gave offence, and he was slain by the very soldiers who had raised him to the throne. (*Treb. Poll.*, *Vit. Cens.*)— II. A grammarian and philosopher, who flourished under Maximus and Gordianus, about A.D. 238. He wrote a small work entitled "*De die Natali*," which was so called because composed on occasion of the birthday of his friend Cerellius. It treats of the time of birth, of the influence of one's Genius, as well as that of the stars, upon the birth-period of an individual; and embraces many other topics of a chronological, mathematical, and cosmographical character. Canio, therefore, who edited the work in 1583, separated the latter part of this production from the rest, and regards it as a fragment of an unknown author, "*De naturali institutione*." The style of Censorinus is good, though not free, of course, from the blemishes natural to his time. We have also a fragment, *de Metris*, by this same writer. He composed also a work on accents, and another on geometry, but these last two have not reached us. The best edition of Censorinus is that of Havercamp, Lugd. Bat., 1743, 8vo, reprinted in 1767. (*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 661.) The latest edition is that of Gruber, *Nuremb.*, 1805, 8vo.

Centauri, a Thessalian race fabled to have been half men, half horses.—The Centaurs and Lapithæ are two mythic tribes, which are always mentioned together. The former are spoken of twice in the Iliad, under the appellation of *wild-creatures* (Φῆρες), and once under their proper name. (*Il.*, 1, 268.—*Ib.*, 2, 742. —*Ib.*, 11, 832.) We also find the name Centaurs in the Odyssey (21, 303.) They seem to have been a rude mountain-tribe, dwelling on and about Mount Pelion. It is very doubtful whether Homer and Hesiod conceived them to be of a mingled form, as they were subsequently represented. In the fight of the Centaurs and Lapithæ on the shield of Hercules, the latter appear in panoply fighting with spears, while the former wield pine-clubs. (*Hesiod*, *Scut. Herc.*, 178, *seqq.*) Pindar is the earliest poet extant who expressly describes them as semi-ferine. According to him (*Pyth.*, 2, 78, *seqq.*), the offspring of Ixion and the cloud (*vid.* Ixion) was a son named Centaurus, who, when grown up, wandered about the foot of Mount Pelion, where he united with the Magnesian mares, who brought forth the Centaurs, a race partaking of the form of both parents, their lower parts resembling their dams, their upper their sire. The common account makes the Centaurs to have been the immediate offspring of Ixion and the cloud. By his wife Dia, Ixion had a son named Pirithoüs, who married Hippodamia, daughter of Adrastus, king of Argos. The chiefs of his own tribe, the Lapithæ, were all invited to the wedding, as were also the Centaurs, who dwelt in the neighbourhood of Pelion. Theseus, Nestor, and other strangers were likewise present. At the feast, Eurytion, one of the Centaurs, becoming intoxicated with the wine, attempted to offer violence to the bride; the other Centaurs followed his example, and a dreadful conflict arose, in which several of them were slain. The Centaurs were finally driven from Pelion, and obliged to retire to other regions. (*Ovid*, *Met.*, 12, 210, *seqq.* — *Diod. Sic.*, 4, 70.) — According to the earliest version of this legend, Eurytion, the Centaur, being invited to the mansion of Pirithoüs, got intoxicated, and behaved so ill, that the heroes rose, and, dragging him to the door, cut off his ears and nose, which was the occasion of "strife between the Centaurs and men." (*Od.*, 21, 295, *seqq.*) When Hercules was on his way to hunt the Erymanthian boar, he was entertained by the Centaur Pholus; and this gave rise to a conflict between him and the other Centaurs, which terminated in the total discomfiture of the latter. — The most celebrated of the Centaurs was Chiron, the son of Saturn by the nymph Philyra. (*Vid.* Chiron.)—It is the opinion of Buttmann (*Mythologus*, vol. 2, p. 22), that the Centaurs and Lapithæ are two purely poetic names, used to distinguish two opposite races of men; the former, the rude horse-riding tribes, which tradition records to have been

spread over the north of Greece; the latter, the more civilized race, which founded towns, and gradually drove their wild neighbours back into the mountains. He therefore thinks the exposition of Centaurs as *Airpiercers* (from κεντεῖν τὴν αὔραν) not an improbable one, for that very idea is suggested by the figure of a Cossack, leaning forward with his protruded lance as he gallops along. He regards, however, the idea of κένταυρος having been in its origin simply κέντωρ as much more probable. Lapithæ may, he thinks, have signified *Stone-persuaders* (from λᾶας πείθειν), a poetic appellation for the builders of towns. He supposes Hippodamia, as her name seems to intimate, to have been a Centauress, married to the prince of the Lapithæ, and thus accounts for the Centaurs having been at the wedding. (*Mythologus, l. c.*—*Keightley's Mythology*, p. 316, *seqq.*)—Knight takes a very different view of the legend. The horse, as he observes, was sacred to Neptune and the Rivers, and was employed as a general symbol of the waters. The Centaurs appear to him to have been the same symbol partly humanized. According to this explanation, the legend respecting the Centaurs and Lapithæ will have reference to the draining of some parts of Thessaly by that old Pelasgic race. (*Knight's Enquiry*, &c., § 111, *seqq.*—*Class. Journ.*, vol. 25, p. 34, *seqq.*)

Centrītis, a river of Armenia Major, flowing under the ramparts of Tigranocerta, and falling into the Euphrates. The Greeks gave it the name of Nicephorius, "that brings victory," probably on account of some battle gained in its vicinity during the time of the Syrian kings. It separated Armenia from the country of the Carduchi, and is now the *Bitlis-Soo*. (*Xen., Anab.*, 4, 3.—*Mannert, Geogr.*, vol. 5, p. 236.)

Centrōnes, a people of Gaul, among the Alpes Graiæ, who, along with the Graioceli and Caturiges, were defeated by Cæsar in several engagements. Their chief city was Forum Claudii Centronum, now *Centron*. (*Lemaire, Index Geogr. ad Cæs.*, p. 231.)

Centum Cellæ, a seaport town of Etruria, northeast of Cære. It is better known under the name of Trajani Portus, that emperor having caused a magnificent harbour to be constructed there, which Pliny the younger has described in one of his epistles (6, 31). Two immense piers formed the port, which was semicircular, while an island, constructed artificially of immense masses of rock, brought there by vessels and sunk in the sea, served as a breakwater in front and supported a pharos. The coast being very destitute of shelter for vessels of burden, this work of Trajan was of great national benefit. Previous to Trajan's improvements the place was very thinly inhabited, and received its name from the mean and scanty abodes scattered here and there along the shore. Centum Cellæ having been destroyed by the Saracens, the inhabitants built another town at some distance inland, but afterward they reoccupied the site of the *old city*, which, from that circumstance, obtained its present name of *Civita Vecchia*. (*Cramer's Anc. Italy*, vol. 1, p. 201, *seqq.*—*Mannert, Geogr.*, vol. 9, p. 373.)

Centumvĭri, the members of a court of justice at Rome. There were originally chosen three from each of the 35 tribes of the people, and, though 105, they were always called Centumvirs. They were afterward increased to the number of 180, but still kept their original name. They seem to have been first instituted soon after the creation of the prætor peregrinus. The causes that came before them in the time of the republic are enumerated by Cicero. They judged then chiefly concerning testaments and inheritances. (*Cic., Or.*, 1, 38.—*Val. Max.*, 7, 7.—*Quintil.*, 4, 1, 7.) After the time of Augustus, however, they formed the council of the prætor, and judged in the most important causes. When the number of the Centumviri reached 180, they were divided into four councils, sometimes only into two, and sometimes, in important causes, they judged all together. A cause before them could not be adjourned. (*Plin., Ep.*, 1, 18.—*Id.*, 4, 24.) Ten men were appointed, five senators and five equites, to assemble these councils, and preside in them in the absence of the prætor. (*Sueton., Aug.*, 36.) Trials before the centumviri were held usually in the Basilica Julia, sometimes in the forum. (Consult *Heineccius, Antiq. Rom., ed. Haubold*, 4, 6, 9, p. 664.)

Centurīpa (τὰ Κεντόριπα.—*Ptol.*, Κεντούριπαι.—*Sil. Ital.*, Centuripe), an ancient city of the Siculi, on the eastern shore of Sicily, near Catana. After the Roman conquest of the island it became an important place in the corn-trade to Italy. The modern *Centorbi* appears to mark the ancient site. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 416.)

Ceos (also called Cea, *Plin.*, 4, 12.—*Ovid, Met.*, 7, 368, &c.), an island of the Ægean, one of the Cyclades, opposite the promontory of Sunium in Attica. It was famed for its fertility and rich pastures. Pliny (4, 12) writes, that it had been torn from Eubœa, and was once 500 stadia in length, but nearly four parts were carried away by the sea on the side of Bœotia. Herodotus states, that it was an Ionian colony peopled from Africa, and furnished a few ships both at Artemisium and Salamis (8, 1). From this island, as Varro reports, a greater degree of elegance was introduced in female dress. (*Plin., l. c.*) It once possessed four towns, named Iulis, Carthæa, Coressia, and Pœessa, but in Strabo's time only the two former remained, the population of the others having been transferred to them. Iulis was the birthplace of Simonides, and is probably represented by the modern *Zea*, which gives its name to the island. It is said that the laws of this town decreed, that every man, on reaching his sixtieth year, should destroy himself by poison, in order to leave to others a sufficient maintenance. This ordinance is said to have been promulgated when the town was besieged by the Athenians. (*Strabo*, 486.—*Ælian, V. H.*, 3, 37.—*Cramer's Anc. Greece*, vol. 3, p. 401, *seqq.*)

Cephallenĭa, an island in the Ionian sea, southwest of Ithaca, from which it is separated by a strait of six miles. It is now *Cefalonia*, and forms one of the seven Ionian islands. Strabo (456) asserts, that it was about three hundred stadia in circuit, or thirty-eight miles; Pliny (4, 12), forty-four miles; but both are very far short of the real measurement, which is little less than one hundred and twenty miles. The more ancient name of this large island was Samos, as we learn from Homer. (*Od.*, 4, 671.) But the poet elsewhere speaks of the Cephallenians as the subjects of Ulysses. (*Il.*, 2, 631.) All the writers of antiquity agree in deriving the name of Cephallenia from Cephalus, who settled here after his expedition against the Teleboæ, in which he accompanied Amphitryon. (*Strabo, l. c.*) The Cephallenians did not share in the glory of the victory of Salamis, but one of their cities sent a few soldiers to Platæa. (*Herodot.*, 9, 28.) Prior to the Peloponnesian war, the whole island was conquered by an Athenian fleet commanded by Tolmides. But its subjugation does not appear to have been permanent, since Thucydides mentions, that, towards the commencement of the war, it was brought under the dominion of Athens, without a struggle, by a fleet of one hundred triremes (2, 30). There were four cities in the island, Palle or Pale, Cranii, Same, and Proni. Besides these well-known cities, Stephanus Byzantinus assigns to Cephallenia a town called Taphos, of which some remains are said to exist near the modern village of *Taphios*, on the western coast of the island. (*Dodwell's Tour*, vol. 1, p. 75.) Strabo reports, that, towards the close of the Roman republic, C. Antonius, the colleague of Cicero in his consulship, resided in Cephallenia during his exile, and acquired such an influence over the inhabi-

tants that he appeared to have the direction of the whole island. He had projected the foundation of a new city, but the work was never executed. (*Cramer's Ancient Greece*, vol. 2, p. 49, *seq.*)

Cephalĭon, a Greek writer, whose native country is unknown. Suidas, it is true, makes him to have been born at Gergitha in Troas, but the lexicographer evidently confounds him with another writer named Cephalon. (*Voss., Hist. Gr.*, 2, 12.) Cephalion is said to have lived during the reign of Hadrian, and to have been exiled to Sicily for some offence given to the emperor. He wrote an *Abridgment of Universal History* (Σύντομος Ἱστορικός) from Ninus to the death of Alexander. It was in the Ionic dialect, like the work of Herodotus, and, like this also, was divided into nine books, each named after one of the Muses. He composed also rhetorical declamations. His works are lost. (*Photius, Cod.*, 68—vol. 1, p. 34, *ed. Bekker.—Kuster, ad Suid., s. v.*)

Cephălon, a native of Gergitha in Troas, not to be confounded with the preceding. Cephalon wrote an historical work, entitled *Trojan Events* (Τρωϊκά). He appears to have been anterior to Alexander the Great, and is considered by Dionysius of Halicarnassus worthy of reliance as an historical writer. His work is lost. (*Dion. Hal., Ant. Rom.*, 1, 49, *et* 72.)

Cephălus, I. the son of Deïon, and a grandson of Æolus, was married to Procris, the eldest daughter of Erechtheus. They dwelt at Thoricos in Attica, and lived happily together, till curiosity to try the fidelity of his wife entered the mind of Cephalus. Feigning a journey of eight years, he disguised himself and came to Procris with a splendid jewel, which he offered to her on dishonourable terms. After much hesitation she yielded, when her husband discovered himself and reproached her with her conduct. She fled from him in shame, but they were soon after reconciled. Cephalus went constantly to the chase; and Procris growing suspicious, as she had failed herself, fancied that he was attracted by the charms of some other fair one. She questioned the slave who used to accompany him; and he told her, that his master used frequently to ascend the summit of a hill, and cry out, "Come, Nephela, come!" Procris went to the designated hill, and concealed herself in a thicket; and on her husband's crying, "Come, Nephela, come!" (which was nothing more than an invocation for some *cloud* to interpose itself between him and the scorching beams of the sun), she rushed forward towards her husband, who, in his astonishment, threw his dart and unwittingly killed her. (*Pherecydes, ap. Schol. ad Od.*, 11, 321.) This legend is told with great variations, which it is not worth while here to enumerate. (Consult *Hygin., Fab.*, 189. — *Ovid, Met.*, 7, 661, *seqq.—Pausan.*, 9, 19, 1.—*Apollod.*, 3, 15, 1.—*Anton. Lib.*, c. 41.) Cephalus, for his involuntary crime, was banished. He went to Thebes, which was at that time ravaged by a fox, which nothing could overtake, and he joined Amphitryon in the chase of it. His dog Lælaps ran it down; but, just as he was catching it, Jupiter turned them both to stone. (*Apollod.*, 2, 4, 7.) Cephalus then aided Amphitryon against the Teleboans, and on their conquest he settled in the island named from him Cephallenia. This last-mentioned circumstance, however, is a mere coincidence of name. (*Keightley's Mythology*, p. 381, *seqq.*)—II. An Athenian orator, who flourished towards the end of the Peloponnesian war, and was one of those that contributed most to overthrow the rule of the thirty tyrants. Although he lived during a very stormy period, and although no one ever proposed or caused to be passed more laws than he did, yet he never had any accusation brought against him, a remarkable fact in the history of Athens. We must not confound him with Cephalus, the father of Lysias, who came from Syracuse and settled at Athens. Suidas makes Cephalus to have been the first orator that made use of an exordium and peroration. (*Suid., s. v.* Κέφαλος.)—III. The father of Lysias the orator. He was a native of Syracuse, but settled at Athens as a resident sojourner, or one of the μέτοικοι. (*Lys. contra Eratosth.*, 2.—*Reiske, ad loc.*)

Cephēis, a name given to Andromeda as daughter of Cepheus. (*Ovid., A. A.*, 1, 193.)

Cephēnes, I. an ancient name of the Persians. (*Vid.* Persia.—*Herodot.*, 7, 61.)—II. A name of the Æthiopians, from Cepheus, one of their kings. (*Ovid, Met.*, 4, 764.—*Gierig, ad loc.*)

Cepheus, a king of Æthiopia, father of Andromeda, by Cassiope. He was one of the Argonauts, and was changed into a constellation after his death. (*Ovid, Met.*, 4, 669.—*Id.*, 5, 12.—*Pausan.*, 4, 35.)

Cephīsĭa, a borough of Attica, at the foot of Mount Brilessus, and near the source of the Cephissus. It was the favourite residence of Herodes Atticus, who had a beautiful villa here. The modern name is said to be *Kissia*. Cramer, however, gives *Cephissia*. (*Aul. Gell.*, 18, 10.— *Cramer's Ancient Greece*, vol. 2, p. 400.)

Cephisodŏtus, I. a statuary of Athens, flourished about B.C. 372. Two works of his are spoken of by the ancients, a Mercury nourishing Bacchus when an infant, and one of a public speaker in the act of delivering an oration. (*Plin.*, 34, 8, 19.— *Sillig, Dict. Art., s. v.*)—II. Another statuary, who flourished about Olym. 120. (*Plin.*, 34, 8, 19.— *Sillig, Dict. Art., s. v.*)

Cephīsus and Cephissus, I. a celebrated river of Greece, that rises at the foot of Parnassus, close to Lilæa, and, after traversing the plains of Phocis and part of the Bœotian territory, empties into the Copaic Lake in the latter country. Hesiod compared it to a serpent, from the many sinuosities of its course. (*Ap. Strab*, 424.) The modern name is *Mauro Potamo*. According to the poets, the son of the river-god Cephissus introduced the worship of the Graces into Bœotia (*vid.* Orchomenus), and hence the peculiar attachment which they were said to have for the waters of this stream. (*Vid.* Gratiæ.)—II. A river of Attica, generally distinguished by the name of Atticus, to prevent its being confounded with the Cephissus which flowed near Eleusis. Strabo (400) affirms, that it took its source near the demus of Trinemeis, and, after flowing through the Attic plains and passing under the long walls, discharged itself into the sea near Phalerum: he adds, that in summer it was nearly dry. In the Œdipus Coloneus it is described, however, as a perennial stream (v. 685, *seqq.—Cramer's Ancient Greece*, vol. 2, p. 357.)—III. A river running near Eleusis. According to Sir W. Gell (*Itinerary*, p. 34), it is divided at present into many small branches, and often inundates the plain in its vicinity. The modern name is said to be the *Podhonista*.—IV. A river of Argolis, flowing into the Inachus.—V. A river in the island of Salamis. (*Strabo*, 424.)

Ceramīcus, I. now *Keramo*, a bay of Caria, north of the peninsula of Doris, receiving its name from the city of Ceramus in its vicinity. (*Plin.*, 5, 29.)—II. One of the most considerable and important parts of the city of Athens. Its name was derived from the hero Ceramus (*Pausan.*, 1, 3), or perhaps from some potteries which were formerly situated there. (*Herodotus*, 5, 88.— *Suidas, s. v.* Κεραμεῖς.) It included probably the Agora, the Stoa Basileios, and the Poecile, as well as various other temples and public buildings. Antiquaries are not decided as to the general extent and direction of this part of the ancient city, since scarcely any trace remains of its monuments and edifices; but we may certainly conclude, from their researches and observations, that it lay entirely on the south side of the acropolis. (*Leake's Topography of Athens*, p. 101.) In this direction it

must have been limited by the city walls, which, as we know, came close to the fountain Callirhoë or Enneacrounos. (*Thucyd.*, 2, 15.) The breadth of the Ceramicus, according to Mr. Hawkins, being thus confined on one side by the walls of the city, and on the other by the buildings immediately under the acropolis, could not have exceeded one half of its length. It was divided into the outer and inner Ceramicus. The former was without the walls, and contained the tombs of those who had fallen in battle, and were buried at the public expense. (*Schol.*, *Aristoph. Equit.*, 772.—*Plut.*, *Vit. Syll.*—*Hesych.*, *s. v.* Κεραμεικός.) From Plutarch it appears, that the communication from the one Ceramicus to the other was by the gate Dipylum. (*Hawkins's Topogr. of Athens, in Walp. Coll.*, p. 485.—*Cramer's Anc. Greece*, vol. 2, p. 315, *seqq.*)

Cerămus, a small town and fortress of Caria, on the northern side of the Sinus Ceramicus, and a short distance to the east of Halicarnassus. The village of *Keramo*, at the present day, indicates the ancient site. (*Strab.*, 611.—*Ptol.*, p. 119.)

Cerăsus (*untis*), a city of Pontus, on the seacoast, southwest of Trapezus. It was founded by a colony from Sinope in Paphlagonia, to which it paid a yearly tribute. It must not be confounded with Pharnacia. (*Vid.* Pharnacia.) Xenophon and the Greeks rested here for ten days on their retreat from Asia. (*Anab.*, 5, 3, 5.) From this place, according to Pliny, Lucullus first brought cherries into Italy, A.U.C. 680, which were introduced 120 years after into Britain. Hence the Latin *cerasus*, "a cherry-tree," and *cerasum*, "a cherry." According to Tournefort, the country is hilly and the hills covered with forests, in which cherry-trees grow naturally. It is now *Kerasoun*. (*Amm. Marcell.*, 22, 13.—*Plin.*, 15, 25.—*Mela*, 1, 19.)

Ceraunii (or Acroceraunii) Montes, a chain of mountains stretching along the coast of northern Epirus, and forming part of the boundary between it and Illyricum. That portion of the chain which extended beyond Oricum, formed a bold promontory, and was termed Acroceraunia (Ἀκροκεραύνια), from its *summits* (ἄκρα) being often struck by *lightning* (κεραυνός). The modern name for the Ceraunian range is *Monte Chimarra*, and that of the Acroceraunian promontory is Cape *Linguetta*. The Greek and Latin poets are full of allusions to this dangerous shore. (*Apollon.*, *Arg.*, 4, 1216.—*Lycophr.*, 1016.—*Virg.*, *Æn.*, 3, 506.—*Hor.*, *Od.*, 1, 3, 19.) It was much dreaded by the mariners of antiquity, from the belief that the mountains attracted storms. Augustus narrowly escaped shipwreck here when returning from Actium. (*Cramer's Anc. Greece*, vol. 1, p. 94.)

Ceraunus, a surname of one of the Ptolemies. (*Vid.* Ptolemæus XV.)

Cerbĕrus, the famous dog of Hades, the fruit of Echidna's union with Typhon. He was stationed at the entrance of hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell in the performance of his twelfth and last labour. (*Vid.* Hercules.) The poets differ in their descriptions of this fabled animal. Hesiod (*Theog.*, 312) assigns him fifty heads, calling him κύνα πεντηκοντακάρηνον. Sophocles (*Trach.*, 1114) styles him Ἄιδου τρίκρανον σκύλακα ("the three-headed dog of Pluto"), and in this last account the Latin poets generally coincide. Horace, however, calls him *bellua centiceps* (*Od.*, 2, 13, 14), either by poetic amplification, or else in accordance with some Greek authority. (Compare the remarks of Tzetzes in his scholium on Lycophron, v. 678. ὁ Κύων τοῦ Ἄιδου, ὃς ἔχει ἑκατὸν κεφαλάς.) Champollion traces a curious analogy between the Egyptian and Grecian mythology as regards the dog of Hades. "Le voisinage du séjour du suprême juge de l'Amenthi est annoncé par un piédestal, sur lequel se repose un animal monstrueux, mais dont les formes sont si déterminées qu'on ne peut y méconnaitre un hippopotame, amphibie redoubtable, dont les cavernes du Nil renfermaient un grand nombre. Ici c'est l'hippopotame femelle, qui, dans les tableaux astronomiques de Thèbes et d'Esnéh, occupe dans le ciel même la place que les Grecs ont donnée à la grand ourse. Cette constellation était nommée le *Chien de Typhon* par les Egyptiens, et sa présence dans l'*Amenthi* (l'enfer) ne laisse pas douter que cet animal ne soit le type du chien *Cerbère*, qui, selon les mythes Grecs gardait l'entrée du palais d'*Adès*." (*Champollion le jeune*, "*Explication de la principale scene peinte dans des Papyrus funeraires Egyptiens.*"—*Bulletin des Sciences Historiques*, &c., vol. 4, p. 351.)

Cercasōrum, a city of Egypt, in the Memphitic nome, on the western bank of the Nile. It lay to the north of Memphis, and a short distance south of the spot where the Nile branched off into the Pelusiac and Canopic mouths. (*Herod.*, 2, 15.—*Id.*, 17, 97.) The ancient Cercasorum is thought to answer to the modern *Eksas*, or *Al Achsas*. (Compare *D'Anville, Mem. sur l'Egypte*, p. 73.—*Edrisii Africa*, p. 426.)

Cercīna (Cercinna, *Mela*, 2, 7.—*Strab.*, 574), a small island off the coast of Byzacium, in Africa, at the mouth of the Syrtis Minor, towards the northwest. It is now *Kerkine*. (*Liv.*, 33, 48.—*Tacit.*, *Ann.*, 1, 53.—*Plin.*, 5, 7.)

Cercīnium, a town of Macedonia, west of Amphipolis. It was situate at the mouth of the river Pontus, on a lake called *Cercinitis palus*. (*Liv.*, 31, 41.)

Cercōpes, a predatory race infesting Lydia during the reign of Omphale. They were overcome by Hercules. (*Diod. Sic.*, 4, 31.) The legend connected with their name will be given, with some remarks upon it, under the article Melampyges.

Cercўon and Cercyŏnes, a king of Eleusis, son of Neptune, or, according to others, of Vulcan. He obliged all strangers to wrestle with him; and, as he was a dexterous wrestler, they were easily conquered and put to death. After many cruel victories of this kind, he challenged Theseus in wrestling, and was conquered and put to death by his antagonist. (*Plut.*, *Vit. Thes.*—*Diod. Sic.*, 4, 59.—*Hygin.*, 38.)

Cercўra (Κέρκυρα), the Greek form of the name Corcyra Latinized. (*Vid.* Corcyra.)

Cerealia, festivals in honour of Ceres; first instituted at Rome by Memmius the ædile, and celebrated on the 9th of April. Persons in mourning were not permitted to appear at the celebration; and therefore they were not observed in the year after the battle of Cannæ. They were analogous to the Grecian Thesmophoria. (*Vid.* Thesmophoria.)

Ceres (in Greek Demēter, Δημήτηρ), daughter of Saturn and Rhea, was the goddess of grain and harvests. She is in fact, however, the same as the goddess of the earth, *Mother-Earth* (γῆ μήτηρ), whence some ancient system married her to Jupiter, the god of the heavens, and hence in Hesiod (*Theog.*, 454, 912) she is said to have become by this deity the mother of Proserpina (Persephone). In Homer she is but slightly mentioned (*Il.*, 5, 500.—*Od.*, 5, 125), and she does not appear among the gods on Olympus. She seems to have been early distinguished from the goddess called Earth, and to have been thenceforth regarded as the protectress of the growing corn and of agriculture in general. The most celebrated event in the history of Ceres is the carrying off of her daughter Proserpina by Hades or Pluto, and the search of the goddess after her throughout the whole world. It is noticed by Hesiod (*Theog.*, 914); but the Homeric hymn in her honour contains perhaps the earliest narrative of this event, which, though apparently unknown to Homer himself, became a favourite theme with

succeeding poets, after whom Ovid has related it (*Met.*, 5, 341.—*Id.*, *Fast.*, 4, 417, *seq.*). Claudian also has sung it in a poem, of which, unfortunately, a portion is lost.—Proserpina, according to the author of the Homeric hymn, was in the Nysian plain with the ocean-nymphs gathering flowers. According to some accounts, Venus, Minerva, and Diana were the companions of their sister on this occasion. (*Hygin.*, *Fab.*, 146.—*Claudian*, *Rapt. Pros.*, 2, 11, *seqq.*—*Stat.*, *Achill.*, 2, 150.) Others gave her the sirens as her attendants. (*Apoll. Rh.*, 4, 896.) She plucked the rose, the violet, the crocus, the hyacinth, when she beheld a narcissus of surprising size and beauty, having a hundred flowers growing from a single root. Unconscious of danger, the maiden stretched forth her hand to seize the wondrous flower, when suddenly the wide earth gaped, Pluto arose in his golden chariot, and, seizing the terrified goddess, carried her off shrieking for aid, but unheard and unseen by gods or mortals save by Hecate, the daughter of Perses, who heard her as she sat in her cave, and by King Helius (the sun), whose eye nothing on earth escapes. So long as the goddess beheld the earth and starry heavens, the fishy sea, and the beams of the sun, so long she hoped to see her mother and the tribes of the gods; and the tops of the mountains and the depths of the sea resounded with her divine voice. At length her mother heard, and, frantic with grief, inquired for tidings of her lost daughter; but neither gods, nor men, nor birds, could give her intelligence. Nine days she wandered over the earth, with flaming torches in her hands; on the tenth Hecate met her, but could not tell who it was that had carried off Proserpina. Together they proceeded to Helius, and the Sun-god tells Ceres that the ravisher is Pluto, who, by the permission of her sire, had carried her away to be his queen. Incensed at the conduct of Jupiter, Ceres thereupon abandoned the society of the gods and came down among men. But now she was heedless of her person, and no one recognised her. Under the guise of an aged female, she came to Eleusis, and was employed, as a nurse for her infant son Demophoön, by Metanira the wife of Celeus, monarch of the place. Beneath the care of the goddess the child "throve like a god." He ate no food, but Ceres breathed on him as he lay in her bosom, and anointed him with ambrosia, and every night hid him beneath the fire, unknown to his parents, who marvelled at his growth. It was the design of Ceres to make him immortal, but the curiosity and folly of Metanira deprived him of the intended gift. She watched one night, and, seeing what the nurse was doing to her child, shrieked with affright and horror. The goddess threw the infant on the ground, declaring what he had lost by the inconsiderateness of his mother, but announcing that he would still become a great and honoured man. She then disclosed her real character, and directed the people of Eleusis to raise an altar and temple to her without the city, on the hill Callichorus. The temple was speedily raised, and the mourning goddess took up her abode in it, but a dismal year came upon mankind; the earth yielded no produce; in vain the oxen drew the plough in the field; in vain the seed was cast into the ground, for Ceres would allow of no increase. Jove at length sent Iris to Eleusis to invite Ceres back to Olympus, but she would not comply with the call. All the other gods were sent on the same errand, but with as little success. Finding that there was no other remedy, and that the goddess would not allow the earth to bring forth until she had seen her daughter, Jupiter sent Mercury to Erebus to endeavour to prevail on Pluto to suffer Proserpina to return to the light. The monarch of the lower world yielded compliance, and, kindly addressing Proserpina, granted her permission to return to her mother. The goddess instantly sprang up with joy, and heedlessly swallowed a grain of pomegranate which he presented to her. Mercury conducted his fair charge safe to Eleusis, and delivered her into the hands of Ceres. When their joy had a little subsided, Ceres anxiously inquired of her daughter if she had tasted anything while below; for if she had not she would be free to spend her whole time with her father and mother; whereas, if but one morsel had passed her lips, nothing could save her from passing one third of the year with her husband; she should, however, pass the other two with her and the gods. Proserpina ingenuously confessed the swallowing of the grain of pomegranate, and then relates unto her mother the whole story of her abduction. They pass the day in delightful converse. Hecate arrives to congratulate Proserpina, and henceforward becomes her attendant. Jove sends Rhea to invite them back to heaven. Ceres now complies, and fertility once more prevailed over the earth. Ceres thereupon taught "Triptolemus, horse-lashing Diocles, the mighty Eumolpus, and Celeus, leader of the people," the mode of performing her sacred rites; and the goddess, after this, returned to Olympus.—Such is, in all probability, the oldest account of this celebrated event. In progress of time it underwent various alterations; the scene was, as usual, changed, and circumstances also were added or modified. In the beautiful versions of it given by the Latin poets, the scene is transferred to the grove and lake in the neighbourhood of Enna in Sicily, the nymph Arethusa gives intelligence of the ravisher, the torches of Ceres are lighted from Ætna, and Ascalaphus tells of Proserpina's having plucked a pomegranate in the garden of Pluto, and having put seven of the seeds in her mouth. In this as in other legends, the fancy of poets, and vanity of the inhabitants of different places, have taken abundance of liberties with the ancient tale.—The meaning of the whole fable is evident enough. Proserpina signifies the seed-corn, which, when cast into the ground, lies there concealed; that is, she is carried off by the god of the lower world; it reappears; that is, Proserpina is restored to her mother, and she abides with her two thirds of the year. As, however, the seed-corn is not a third part of the year in the ground, it is probable that by the space of time which Proserpina was to spend with the god in the invisible state, was intended to be expressed the period between the sowing of the seed and the appearance of the ear, during which the corn is away; and which space of time in some species of grain, barley for instance, is about four months. The vanity of the people of the hungry soil of Attica made them pretend, that corn was first known, and agriculture first practised, in their country. They fabled, that the goddess gave to Triptolemus (*Thrice-plougher*), who occupies the place of Demophoön in the foregoing legend, her chariot drawn by dragons, in which he flew through the air, distributing corn to the different regions of the earth. (*Callim.*, *H. in Cer.*, 22.—*Pausanias*, 1, 14, 2.—*Ovid*, *Met.*, 5, 654.—*Hygin.*, *Fab.*, 147.)—Ceres, though of a gentle disposition in general, partook of the usual revengeful character of the gods, as may be seen by the legends of Stellio and Erysichthon. (*Vid.* Stellio and Erysichthon.)—The chief seats of the worship of Ceres and Proserpina were Attica, Arcadia (*vid.* Oncæum), and the fertile isle of Sicily, which was given by Jupiter to his daughter on her day of unveiling, that is, on her marriage; as was also Thebes, according to the poet Euphorion. (*Schol. ad Eurip.*, *Phœn.*, 693.—*Müller*, *Orchom.*, p. 217.) The form of Ceres is copied from that of Juno. She has the same majestic stature and matronly air, but of a milder character. Her usual symbol are poppies, which sometimes compose a garland for her head, sometimes are held in her hand. She is frequently represented holding a torch, significant of her

search after Proserpina. At times she appears in her chariot drawn by dragons. (*Keightley's Mythology*, p. 170, *seqq.*)—The Latin name CERES is in reality of the same force with the Greek appellation DEMETER (Δημήτηρ, i. e., γῆ μήτηρ), the Roman C being originally the same letter, both in figure and power, as the Greek Γ, which was often employed as a mere guttural aspirate, especially in the old Æolic dialect, from which the Latin is principally derived. (Compare *Knight on the Greek Alphabet*, p. 4, *seqq.*) The hissing termination, too, in the S, belonged to the same: wherefore the word, which the Attics and Ionians wrote ΕΡΑ, ΕΡΕ, or ΗΡΗ, would naturally be written ΓΕΡΕΣ by the old Æolics; the Greeks always accommodating their orthography to their pronunciation; and not, like the English and French, encumbering their words with a number of useless letters. Ceres, however, was not a personification of the brute matter which composed the earth, but of the passive productive principle supposed to pervade it (*Ovid, Fast.*, 1, 673.—*Virg., Georg.*, 2, 324); which, joined to the active, was held to be the cause of the organization and animation of its substance; from whence arose her other Greek name ΔΗΩ, "*the inventress.*" She is mentioned by Virgil (*loc. cit.*) as the wife of the omnipotent Father, Æther or Jupiter, and therefore the same as Juno; who is usually honoured with that title, and whose Greek name ΗΡΗ signifies, as before observed, precisely the same. (*Plutarch, ap. Euseb., Præp. Evang.*, 3, 1.) The Latin name Juno is derived from the Greek ΔΙΩΝΗ, the female Ζεύς or Δίς; the Etruscan, through which the Latin received much of its orthography, having no D or O in its alphabet. The ancient Germans worshipped the same goddess under the name of Hertha, the form and meaning of which still remain in our word Earth. The Greek title seems originally to have had a more general signification; for without the aspirate (which was anciently added and omitted almost arbitrarily) it becomes ΕΡΕ; and by an abbreviation very common in the Greek tongue, PE, or PEE; which, pronounced with the broad termination of some dialects, become PEA; and with the hissing one of others, PEΣ or RES; a word retained in the Latin, signifying properly matter, and figuratively every quality and modification that can belong to it. The Greek has no word of such comprehensive meaning; the old general term being in the refinement of their language rendered more specific, and appropriated to that principal mass of matter which forms the terraqueous globe, and which the Latins also expressed by the same word united to the Greek article τὴ ἔρα—TERRA. (*Knight, Inquiry*, &c., § 35, *seqq.* — *Class. Journ.*, vol. 23, p. 228, and vol. 25, p. 39. — *Sainte-Croix, Mystères du Paganisme*, vol. 1, p. 159.)

CERINTHUS, a town of Eubœa, in the vicinity of Histiæa, and near a small river called Budorus. The name of *Geronda*, attached to a hamlet on the western coast, seems to recall that of Cerinthus. (*Scymn., Ch.*, 574. — *Plut., Quæst. Gr.* — *Op., ed. Reiske*, vol. 7, p. 187.)

CERNE, an island without the Pillars of Hercules, on the African coast, mentioned by Hanno in his Periplus, as it is usually though incorrectly termed. Here he established a colony, and it was always the depôt of the Carthaginians on the Atlantic coast of Africa. Hanno says that it was the same distance from the Columns of Hercules that Carthage was. According to Rennell, the island of Cerne is the modern *Arguin*. Gossellin, however, makes this island to be the modern *Fedala*. (*Vid.* the account of Hanno's voyage under the article Africa.)

CERETĀNI, a people of Hispania Tarraconensis, at the foot of the Pyrenees, and to the east of the Vascones. Pliny divides them into the *Ceretani Augustani* (so named from Augustus having enlarged their territory), and the *Ceretani Juliani*, who possessed the *Jus Latii*. Their country answers to the district of *Cerdagne* in Catalonia. (*Plin.*, 3, 3. — *Petr. de Marca*, 1, 12.)

CESTRĪNE, a district of Epirus, separated from Thesprotia by the river Thyamis. It was said to have taken its name from Cestrinus, the son of Helenus, having previously borne the appellation of Cammania. It is now called *Philates*. (*Pausan*, 1, 11.—*Steph. Byz., s. v.* Καμμανία.—*Thucyd.* 1, 46.)

CETHĒGUS, I. a Roman consul, A.U.C. 421. He was obliged to lay down his office on account of some informality in his election.—II. M. Cornelius, a distinguished Roman orator. Being sent as prætor to Sicily, he quelled a sedition of the soldiers in that island. He was called to the censorship before he had been consul, a thing not in accordance with Roman usage, and obtained this latter office six years subsequently, B.C. 204. He carried on the war against the Carthaginians in Etruria, and defeated Mago, who was coming with succours for Hannibal. (*Liv.*, 27, 11.—*Id.*, 30, 18.)—III. C. Cornelius, proconsul in Spain, A.U.C. 552, defeated a numerous army of the Sedetani. Being elected consul A.U.C. 557, he gained a great victory over the Insubres, and on his return to Rome obtained the honours of a triumph. The people having afterward chosen him censor, he assigned distinct places to the senators at the public games. (*Liv.*, 31, 49.—*Id.*, 32, 30.—*Id.*, 35, 9.)—IV. C. Cornelius, a Roman rendered powerful by his influence with Marius. He himself was wholly governed by a female named Præcia, who obtained for Lucullus the government of Cilicia. (*Plut., Vit. Lucull.*)—V. C. Cornelius, a Roman of the most corrupt and abandoned character, and one of the accomplices of Catiline. He was strangled in prison by order of the senate. (*Sall., Bell. Cat.*)

CETO, a daughter of Pontus and Terra, who married Phorcys, by whom she had the three Gorgons, the Grææ, Echidna, and the serpent that watched the golden apples. (*Hesiod., Theog.*, 270.)

CÆUS, an incorrect form for Cœus or Coios. (*Vid.* Cœus.)

CĒYX, a king of Trachinia, and husband of Alcyone. He was drowned as he went to consult the oracle of Claros; and his wife, having been apprized of his fate in a dream, found his corpse on the shore. They were both changed into Halcyons. (*Vid.* Alcyone.)

CHABŌRAS, a river of Mesopotamia, springing, according to Ptolemy, from Mount Masius, a little to the west of Nisibis, but, according to other authorities, a little east of Charræ. These last are followed by D'Anville. It fell into the Euphrates near the town of Circesium. Its modern name is the *Khabour*. In the Anabasis of Xenophon (1, 4, 19.—Compare *Ind. Nom.* to the edition of Zeune), it is called the Araxes, which appears to be an appellative term, as we find it applied to many other rivers in antiquity. The Chaboras is called by Strabo (747) the Abborras; by Zosimus (3, 13) the Abōras. (Compare *Amm. Marcell.*, 14, 1, and 23, 5. — *Mannert, Geogr.*, vol. 5, p. 268, *seqq.*)

CHABRĬAS, a celebrated Athenian general, at first a disciple of Plato's, who distinguished himself in the military movements of Athens during the fourth century before our era, after the termination of the Peloponnesian war. One of his first exploits was the aiding of Evagoras, king of Salamis, in the island of Cyprus, against the Persian arms. He was after this sent to the aid of the Bœotians, who had been attacked by Agesilaus, and he disconcerted the Spartan general by a manœuvre hitherto unknown to the Greeks. His army, on this occasion, being hardly pressed by the foe, who had already become sure of victory, Chabrias ordered his soldiers to plant one knee on the ground,

and rest their spears firmly on the other, covering their persons at the same time with their shields. Agesilaus, not daring to attack them in this position, drew back his forces into camp. A statue was erected to Chabrias in honour of this exploit, and he was represented in the posture just described. Some of the learned of modern times think that they recognise this statue in that of the "Gladiator." Chabrias afterward defeated near Naxos the fleet of the Lacedæmonians, and thus restored to Athens the control of the sea, which she had lost since the battle of Ægos Potamos. Subsequently to this he was accused of treason for having allowed Oropus to be surprised by the Theban exiles, but was acquitted notwithstanding the powerful efforts of his foes, and particularly of Callistratus. Finding a stay at Athens rather unsafe, he accepted the offer of Tachus, king of Egypt, who already had Agesilaus in his service, and accepted the command of his naval forces. Tachus, however, having been abandoned by Agesilaus, who sided with his son Nectanebis, Chabrias returned to Athens, and he was then sent into Thrace to take charge of the war against Chersobleptes. His operations, however, were not very successful in this quarter, owing to the disorganized state of the Grecian forces, in consequence of the failure of their pay. Not long after this, the social war, as it has been termed, broke out between the Athenians on the one side, and the Byzantines, together with the inhabitants of Chios, Rhodes, and Cos, on the other. The Athenians gave the command of their forces to Chares, and Chabrias went with him as second in authority, having charge of the fleet according to Diodorus Siculus, but, as Nepos informs us, in the character of a simple volunteer. They proceeded to attack Chios; and Chares, wishing to make an onset both by sea and land, gave the command of his ships to Chabrias. The latter succeeded in forcing an entrance into the harbour, but, not being followed by the remainder of the squadron, he was surrounded by the vessels of the enemy, and fell bravely defending his ship, although he might have escaped had he felt inclined. Great honours were paid to his memory at Athens. Demosthenes says, that he took in the course of his life seventeen cities and seventy vessels; that he made three thousand prisoners, and brought one hundred and ten talents into the public treasury; that he erected also many trophies, but his foes not a single one for any victory over him. He adds, that the Athenians, during the whole time Chabrias was commander, never lost a single city, a single fortress, a single vessel, or even a single soldier. In this, no doubt, there is great exaggeration; still, however, he appears to have been a very able general, and one that would have equalled all who went before him, had he lived in more favourable times. Plutarch says, that Chabrias, though at other times scarcely anything could move him, was in the moment of action impetuously vehement, and exposed his person with a boldness ungoverned by discretion. We have his life by Cornelius Nepos, but it is a very meager one. Xenophon, in his Greek history, might have given us more details respecting him; but the partiality of this writer for Sparta prevented him from saying much in favour of the Athenian commander. (*Corn. Nep. in Vit.—Perizon. ad Æl., V. H.*, 5, 1. — *Diod. Sic.*, 15, 32, *seqq.*—*Xen., Hist. Gr.*, 5, 1, 10, *seqq.*—*Demosth. adv. Leptin.*, 17, &c.)

Chærēmon, I. a tragic poet of Athens, who flourished about 338 B.C. The earliest testimony, perhaps, in relation to this poet, is the mention made of him by the comic writer Eubulus. (*Athenæus*, 2, p. 43, *c.* — Compare *Aristot., Poet.*, 2, 25. — *Id., Rhet.*, 2, 23, *et* 29. — *Theophrast., Hist. Plant.*, 5, 9, 5. — *Clinton's Fasti Hellenici*, 2d ed., p. xxxii.) — II. A philosopher and historian of Alexandrea. He accompanied Ælius Gallus in his journey through Egypt, and was subsequently appointed librarian to the Serapeum. Being afterward called to Rome to preside over the education of Nero, he shared this office with Alexander of Ægæ the peripatetic. His historical labours embraced the antiquities of Egypt, both sacred and profane. He wrote also a work on Hieroglyphics, which has unfortunately perished. He is the author, also, of one of the two systems relating to the Egyptian religion, which divided the opinions of the ancient world. According to him, this religion was nothing more than a species of sacred physics, in which the visible worlds (ὁρώμενοι κόσμοι) played a principal part. Iamblichus, on the other hand, maintained, that the Egyptians acknowledged one supreme and absolute intelligence. Perhaps both these philosophers were right: they may have spoken of different epochs.—(*Schöll, Hist. Lit. Gr.*, vol. 5, p. 177, *seqq.* — *Creuzer, Symbolik*, vol. 1, p. 383.)

Chæronēa, a city of Bœotia, to the northeast of Lebadæa. It was about sixteen English miles from Elatea, twenty-seven from Thebes, and sixty-two from Athens (*Clinton's Fasti Hellenici*, 2d ed., p. 295, *in notis*), and was remarkable for the important military events which occurred in its territory, and also as being the birthplace of Plutarch. Pausanias is inclined to look upon this city as the Bœotian Arne mentioned by Homer (*Il.*, 2, 507.—*Pausan.*, 9, 40). According to some traditions, however, Arne and Midea had both been swallowed up by the waters of the Copaïc Lake; but others considered the town of Acræphium as the Arne of the poet. (*Strabo*, 413.) Pausanias reports, on the authority of Hesiod, that the name of Chæronea was derived from Chæron, the son of Apollo. It was memorable for the defeat of the Athenians by the Bœotians, B.C. 447, and much more for their irretrievable defeat by Philip, B.C. 338. (*Plut., Vit. Demosth.*, c. 24. — *Strabo*, 414.) — Pausanias observes, that no trophy was erected by Philip after this signal victory, as it was not the practice of the Macedonian kings. Several years after this place witnessed another bloody engagement, between the Romans, under the conduct of Sylla, and the troops of Mithradates, commanded by Taxiles and Archelaus, B.C. 86. Chæronea is now called *Kaprena*, and is still a populous village, with many vestiges of the ancient town. (*Cramer's Ancient Greece*, vol. 2, p. 241, *seqq.*—*Dodwell's Tour*, vol. 1, p. 220.—*Gell, Itin.*, p. 221.)

Chalcēdon, a city of Bithynia, situate at the southern extremity of the Thracian Bosporus, nearly opposite to Byzantium or Constantinople. It was founded by a colony from Megara, about seventeen years prior to the settling of Byzantium. Chalcedon was called by the Persian satrap Megabyzus, in derision, the city of the blind, because the inhabitants had overlooked the superior position on the opposite side of the straits, where Byzantium was subsequently founded. (*Herodot.*, 4, 144.) Strabo, however, ascribes this remark to an oracle of Apollo, which was received by the founders of Byzantium, and by which they were directed to select a spot for a city "opposite the blind" (ἀπεναντίον τῶν τυφλῶν.—*Strab.*, 320). But, whichever be the true account, one thing is very certain, that the imputation attempted to be cast upon the Chalcedonians was any other than just. When Chalcedon was founded, the commerce of Megara had not extended to the Euxine, and it would have been idle, therefore, to found a city, at that period, on the European side of the Bosporus, along which a steady current sets down from the Euxine Sea. It was only when traffic had spread to the shores of the Euxine that the site occupied at present by Constantinople became an important one, since the vessels from that sea would then be carried down directly by the current into the harbour of the last-mentioned city.

(*Mannert, Geogr.*, vol. 7, p. 155.) Chalcedon was always a considerable place. It preserved its independence until the reign of Darius, to whose arms the Chalcedonians were forced to submit. They recovered their freedom, however, after the defeat of Xerxes, and became the allies, or, rather, tributaries of the Athenians, to whom the ports of the Bosporus were an object of the highest commercial and financial importance. After the battle of Ægos Potamos, however, Chalcedon opened its gates to Lysander, whose first object seems to have been to secure the entrance of the Bosporus by the possession of this city and Byzantium. (*Xen., Hist. Gr.*, 2, 2, 1.) Theopompus, who is quoted by Athenæus, observes, that the Chalcedonians at first possessed good institututions, but, having been tainted by the democratic principles of their neighbours, the Byzantines, they became luxurious and debauched. (*Athen.*, 12, p. 526, *f.*) This city is also celebrated in ecclesiastical history for the council held there against the Eutychian heresy (A.D. 451). Hierocles assigns to it the first rank among the cities of the province then called Pontica Prima (p. 690).—It is to be observed, that in writing the name of this city, ancient authors have not been uniform, some giving Καλχηδών, others Χαλκηδών. The former mode is, however, much more frequent, and it is confirmed by the existing coins, the epigraph of which is invariably ΚΑΛΧΑΔΟΝΙΩΝ, according to the Doric form. (*Eckhel, Doct. Num. Vet.*, p. 1, vol. 1, p. 410.)—The site of this ancient city is now occupied by the Turkish village of *Kadikevi*, but the Greeks still preserve the classical name. (*Cramer's Asia Minor*, vol. 1, p. 190.—*Mannert, Geogr., l. c.*—*Walpole, Memoirs*, vol. 2, p. 8, *Append.*, n. 41.)

Chalcidĭce, I. a district of Macedonia, between the Sinus Thermaicus and Strymonicus. The lower part of it formed three peninsulas, Phlegra or Pallene, Sithonia, and Athos. The small town of Chalcis gave name to this district.—II. Another in Syria, adjacent to the town of Chalcis. (*Vid.* Chalcis V.)

Chalcidĭcus (*Chalcidian*), an epithet applied to Cumæ in Italy, as built by a colony from Chalcis in Eubœa. (*Virg., Æn.*, 6, 17.)

Chalcĭœcus, an epithet applied to Minerva at Sparta, from her having a brazen temple (χαλκοῦς οἶκος). Sir W. Gell, in his account of the Treasury at Argos, gives a reasonable explication of this seemingly strange term. He discovered in the interior of the Treasury, which still remains in a great degree entire, a number of brass nails placed throughout at regular intervals on the walls, and these he supposes were originally used for securing plates of the same metal to the wall; and hence the seeming fables of brazen chambers and brazen temples. In a similar manner may be explained the account, given by the ancients, of the brazen vessel made by Eurystheus, and into which he retired whenever Hercules returned from his labors. (*Gell's Argolis*, p. 33.)

Chalcis, I. the most celebrated and important city of Eubœa, situate on the narrowest part of the Euripus. According to the common account, it was founded after the siege of Troy by an Ionian colony from Athens, under the conduct of Cothus. (*Strabo*, 447.) Other authorities, however, have assigned to it a much greater antiquity, and it is certain that Homer speaks of Chalcis as already existing before the event above mentioned. (*Il.*, 2, 537.) The flourishing condition of this great Ionian city, at a very early period, is attested by its numerous colonies on the shores of Italy and Sicily, as well as on the Thracian coast around Pallene and Mount Athos. Aristotle, as Strabo reports, dated these establishments from the period when the government of Chalcis, through the influence of the wealthiest inhabitants, named Hippobotæ, became a pure aristocracy. From Herodotus (5, 77) we learn, that the Chalcidians, having joined the Bœotians in their depredations on the coast of Attica, soon after the expulsion of the Pisistratidæ, afforded the Athenians just grounds for reprisals. They accordingly crossed over into Eubœa with a large force, and, after defeating the Chalcidians, occupied the lands of the wealthiest inhabitants, and distributed among them 4000 of their own citizens. These, however, were obliged to evacuate the island on the arrival of the Persian fleet under Datis and Artaphernes. (*Herod.*, 6, 100.) The Chalcidians, after the termination of the Persian war, became again dependent on Athens with the rest of Eubœa, and did not regain their liberty till the close of the Peloponnesian war, when they asserted their freedom, and, aided by the Bœotians, fortified the Euripus and established a communication with the continent by throwing a wooden bridge across the channel. Towers were placed at each extremity, and room was left in the middle for one ship only to pass. This work was undertaken, according to Diodorus, 410 B.C. (*Diod. Sic.*, 13, 47.) From the advantages of its situation and the strength of its works, Chalcis was considered, in the latter period of the history of Greece, as one of the most important fortresses of that country; hence we find it a frequent object of contention between the Romans and Philip, son of Demetrius, who termed it one of the chains of Greece. (*Polyb.*, 17, 11.—*Id.*, 18, 28.) In the war with Perses, the Chalcidians were cruelly oppressed and plundered by the Roman prætors Lucretius and Hortensius. (*Livy*, 43, 7.) They were subsequently treated with still greater severity by Mummius, the destroyer of Corinth, for having favoured the Achæans in their contest with Rome; and the epitomist of Livy asserts that their town was actually destroyed. (*Liv.*, 52.—Compare *Freinsh., Suppl.*, 19.) Pausanias informs us that Chalcis no longer existed in his day (5, 23.—Compare *Steph. Byz., s. v.* Χαλκίς.—*Hierocles*, p. 645). Procopius names it among the towns restored by Justinian (4, 3). In the middle ages it assumed the name of Euripus (*Apospasm., Geogr.*, vol. 4, p. 42, *Geogr. Min., ed. Hudson*), which was in process of time corrupted to *Negropont*, the modern appellation of the whole island, as well as that of its capital. (*Cramer's Ancient Greece*, vol. 2, p. 134.)—II. A town of Ætolia, at the foot of Mount Chalcis, and on the right bank of the Evenus. It was sometimes called Hypochalcis, with reference to its situation at the base of the mountain, and is now represented by the modern village of *Galata*. Thucydides (2, 83) places it near the mouth of the Evenus. Livy says it stood on the road from Naupactus to Lysimachia and Stratus (36, 11). Polybius calls it Chalcia, and speaks of it as a maritime town (5, 94).—III. A small maritime town of the Corinthians, situated towards Sicyon. (*Thucyd.*, 1, 108.)—IV. A city of Macedonia, in the district of Chalcidice, to which it gave name. It was founded at an early period by a colony from Chalcis in Eubœa.—V. A city of Syria, capital of the district of Chalcidice, and of Grecian origin, having been settled by the Macedonians. It was superseded afterward by Chaleb or Berœa. It is represented by the modern *Kinnesrin* or *Chinserin*. (*Appian, Bell. Syr.*, 20.—*Joseph., Bell. Jud.*, 20, 3.)

Chaldæa, a country of Asia, at the head of the Persian Gulf, and south of Babylonia. Some writers, however, make Babylonia a part of it. With respect to the origin of the Chaldæans, who are called in scripture *Chasdim*, various opinions have been entertained. Michaëlis considers them as a foreign race in Assyria. His chief reason for this opinion is founded on the names of Chaldæan and Babylonian kings preserved in scripture, and by Ptolemy and Syncellus, which differ from the Assyrian names, and bear an apparent resemblance to those of some northern nations of Slavonic origin. Thus Nebuchadnezzar would be in Sla-

vonic, *Nebu-godnoi-tzar*, i. e., a prince worthy of heaven. Belshazzar would be equivalent to *Bolshoi-tzar*, i e., a great prince; and so of others It has been objected to this, that the word *Czar* in Slavonic is nothing more than a corruption of *Cæsar*, an opinion hardly worth refuting. The orthography of the Russian term *tsar* sufficiently disproves such an idea. Compare the Hebrew *sar;* the Arabic *sary;* the Sanscrit *shera;* the English *sire.* So also we have in the arrow-headed inscriptions of Persepolis, as interpreted by Lassen, the form *ksahiah* for "king." (*Lassen, Altpersischen Keil-Inschriften*, &c., p. 141. — Compare *Michaëlis, Spicileg. Geogr., Heb. ext.*, vol. 2, p. 77, *seqq.*)—The Chaldæans appear to have been originally a mountaineer-race from the northern parts of Mesopotamia, though not, as Michaëlis supposes, of foreign extraction, but in reality a branch of the Semitic race. (Compare *Adelung, Mithradates*, vol. 1, p. 517. — *Fürst, Chald. Gram.*, p. 5, *seqq.* — Compare still farther, in relation to the Chaldee tongue, the remarks of Saint-Martin, as cited by Balbi, *Introduction à l'Atlas Ethnographique*, p. 106, and, as regards the pretended antiquity of the Chaldee empire, consult *Cuvier, on the Revolutions of the Surface of the Globe*, p. 127, *seqq., Eng. transl.*, 1829, and *Drummond's Origines*, vol. 1, p. 13, *seqq.*) The Chaldæans are highly commended in many of the ancient writers for their skill in the sciences, especially in astronomy. If we are to believe Diodorus, however, their claims to this high character were very slight. They seem to have pursued the study of astronomy no farther than as it might tend to aid their astrological researches. They taught that the shape of the earth was that of a skiff or small boat, and of eclipses of the sun they knew but little, and never ventured to predict them, or fix the time of their occurring. So says Diodorus. (*Diod. Sic.*, 2, 31.— Compare, however, in relation to the science of the Chaldæans, the remarks of *Sir W. Drummond, Class. Journ.*, vol. 16, p. 145 and 262; vol. 17, p. 19; vol. 18, p. 1 and 298; vol. 19, p. 296.)

Chaldæi, I. the inhabitants of Chaldæa.—II. The same with the Chalybes. (*Vid.* Chalybes.)

Chalybes, a people of Pontus, in Asia Minor, who inhabited the whole coast from the Jasonium Promontorium to the vicinity of the river Thermodon, together with a portion of the inner country. They were celebrated in antiquity for the great iron-mines and forges which existed in their country. (*Apoll. Rh.*, 2, 1002, *seqq.* — *Id.*, 2, 374. — *Virg., Georg.*, 1, 58. — *Dionys. Perieg.*, 768.) We are ignorant of the grounds on which the ancients attributed this active employment in the manufacture of iron to the Chalybes, for it does not appear at present that this part of Asia is at all productive of that most useful metal; perhaps, however, if the mountainous districts were accurately examined, there could be found traces of the ancient works. It is plain, however, that they had not ceased to furnish a good supply of metallic ore in Strabo's time, for he observes, that the two great articles of produce in the land of the Chalybes, who were then commonly called Chaldæi or Chaldi, were the fisheries of the pelamys and the iron-works; the latter kept in constant employment a great number of men. Strabo observes, also, that these mines formerly produced a quantity of silver; and this circumstance, together with some affinity in the names, led some commentators of Homer to identify the Alybe of that poet with the Chalybes of Pontus. (*Il.*, 2, 856.) Strabo himself strongly contends for this interpretation, and it is in all probability the true one. (*Strabo*, 549, *seqq.*) It is remarkable, that Herodotus names the Chalybes among the nations of Asia that were conquered by Crœsus (1, 28), and yet they certainly are found afterward considerably beyond the Halys, which separated his dominion from those of Cyrus: either, therefore, they must have shifted their position, or Crœsus subsequently lost what he had gained on the right bank of the Halys. Xenophon, who traversed the country of the Chalybes, speaks of them as being few in number, and subject to the Mosynœci; he adds, that their chief employment was forging iron. But it is worthy of remark, that he places these Chalybes more to the east than other writers. (*Anab.*, 5, 5, 2.) Zeunius, therefore, is of opinion, that this people must have lived a wandering sort of life, and have often changed their territory. (*Dissert. Geogr. ad Anab.*, p. xxvii., *ed. Oxon.*, 1809.) Xenophon, however, speaks elsewhere of some other Chalybes, who were situated apparently on the borders of Armenia, and were much more numerous and warlike. (*Anab.*, 4, 7, 10.) Strabo reports that the Chalybes, in his time, had changed their name to that of Chaldæi (*Strab.*, 549), and it is remarked, that Xenophon speaks of an Armenian tribe of Chaldees, who encountered the Greeks near the river Centritis (*Anab.*, 4, 3, 4.—Compare *Eustath. ad Dion. Perieg.*, 768); but Menippus, in his Periplus, calls the Pontic tribe Chaldi, and their canton Chaldia. (*Ap. Steph. Byz., s. v.* Χαλδία.—*Cramer's Asia Minor*, vol. 1, p. 273, *seqq.*)

Chalybon, a city of Syria, capital of the district called Chalybonitis, and the same with the Scripture *Helbon.* (*Ezek.*, 27, 18.) The surrounding country was famed for its wine. (Compare *Casaub. ad Athen.*, 2, p. 66. — *Bochart, Hieroz.*, pt. 1, lib. 2, c. 45, page 485. — *Schleusner, Lex. V. T., s. v.* Χελβών.) Thevenot, Russel, and others make this city correspond to the modern *Aleppo* (*Haleb*). Pococke, however, is in favour of *Kennesrin*, to the south of Aleppo. (*Vid.* Bercæa.)

Chalybs, a river of Hispania Tarraconensis, in the country of the Celtiberi, and one of the tributaries of the Iberus. Its waters were famed for hardening steel; so that the name Chalybs was given to it from this circumstance, by either the Romans or the Greeks, more probably the former. The modern name is the *Queiles.* (*Justin*, 44, 3.)

Chaŏnes, a people of Epirus. (*Vid.* Chaonia.)

Chaŏnia, a region of Epirus. The ancients comprehended under the name of Chaonia that northwestern part of Epirus which bordered on the territory of Oricum, Amantia, and still more to the east on the country of the Atintanes, while it extended along the coast of the Ionian Sea from the Acroceraunian promontory to the harbour of Buthrotum, opposite the island of Corcyra. The exact limits of Chaonia cannot now be ascertained, since, even in Strabo's time, it was impossible to discern with accuracy what belonged to each of the several tribes into which the body of the nation had been divided, owing to the great political changes which that country had experienced since it became subject to the Romans. (*Strabo*, 322.) We must observe, however, that in the time of Thucydides, the river Thyamis bounded that southern portion of Chaonia which bore the name of Cestrine, on the side of Thesprotia. The Chaones, as we learn from Strabo, were once the most powerful and warlike people of Epirus, until the Molossi, in their turn, acquired a preponderating ascendency over the other clans of that country. In the time of the Peloponnesian war the Chaones differed from their neighbours, in being subject to an aristocratical and not a monarchical government; their annual magistrates being always chosen from a particular family. (*Thucyd.*, 2, 80.) Tradition ascribed the origin of their name to Chaon, the brother of Helenus, who married Andromache after the death of Pyrrhus. (*Virg., Æn.*, 3, 333.—Compare the commentary of Servius, *ad loc.*) It may be inferred from the name of Pelasgis given to Chaonia by some ancient writers, that it was formerly occupied by the Pelasgi. (*Steph. Byz.*,

s. v. Χαονία.) Virgil uses the epithet *Chaonius* for *Dodonæus* (*Georg.*, 1, 8) in referring to the acorns of Dodona. (*Cramer's Anc. Greece*, vol. 1, p. 93.)

Chaos, a heterogeneous mass, containing all the seeds of nature. According to Hesiod (*Theog.*, 116), "Chaos was first;" then came into being "broad-breasted Earth, the gloomy Tartarus, and Love." Chaos produced Erebus and Night, and this last bore to Erebus Day and Æther. The idea of Chaos and Night, divested of poetical imagery, is simply that of unformed matter, eternally existing as the passive principle, whence all forms are produced. Whether, besides this Chaotic mass, the ancient theogonies suppose an infinite, active, intelligent Principle, who from the first matter formed the universe, is a question which has occasioned much debate. It is evident, upon the most cursory review of all the ancient theogonies, that God, the great Creator of all things, is not expressly introduced, but it is doubted whether the framers of these theogonies meant to exclude him from their respective systems, or indirectly to suppose his existence and the exertion of his power in giving motion to matter. When divested of allegory and poetry, the sum of the doctrine contained in the ancient theogonies will, it is conceived, be found to be as follows: The first matter, containing the seeds of all future being, existed from eternity with God. At length the Divine energy acting upon matter produced a motion among its parts, by which those of the same kind were brought together, and those of a different kind were separated, and by which, according to certain wise laws, the various forms of the material world were produced. The same energy of emanation gave existence to animals and men, and to gods who inhabit the heavenly bodies, and various other parts of nature. Among men, those who possess a larger portion of the Divine nature than others are hereby impelled to great and beneficent actions, and afford illustrious proofs of their divine original, on account of which they are, after death, raised to a place among the gods, and become objects of religious worship. (*Enfield's Hist. of Philosophy*, vol. 1, p. 130, *seqq.*)

Charadra, a town of Phocis, about 20 stadia from Lilæa. Near it flowed the river Charadrus, which fell into the Cephissus. Herodotus (8, 33) names this place among the Phocian cities destroyed by the army of Xerxes. Dodwell states, that the ruins of Charadra are to be seen near the village of *Mariolates*, at the foot of Parnassus. (*Dodwell's Tour*, vol. 2, p. 132.)

Charax, I. a considerable emporium of Bithynia, in the later periods of the Byzantine empire. It was situate on the bay of Nicomedia, or Sinus Astacenus. (*Steph. Byz.*, *s. v.* Χάραξ.)—II. Another and earlier name for the city of Tralles, in Lydia. (*Steph. Byz.*, *s. v.* Τράλλις, Χάραξ.)—III. A town of Phrygia, between Lampe and Graosgala. (*Nicet.*, *Ann.*, p. 127, *b.*)—IV. A town of Armenia Minor, in the northeastern angle of the country. (*Ptol.*—Compare *Cramer*, *Asia Minor*, vol. 2, p. 154.)

Charaxus, a Mytilenean, brother to Sappho. (*Vid.* Sappho, near the commencement of the article.)

Chares, I. an Athenian general, who succeeded to the command after the condemnation and death of Leosthenes. He was sent by the Athenians against Alexander, tyrant of Pheræ, but, instead of coming to action with the foe, he harassed the Athenian allies to such a degree by his extortions and oppression, that the social war was the result (B.C. 388). Although Chares was the principal cause of this war, yet the orators of his party shielded him from punishment, and succeeded in having him nominated commander-in-chief. Little, if anything, was effected by him, and he was at length recalled for having aided Artabazus, who had revolted against the king of Persia. Some time after he was sent to aid Byzantium against Philip of Macedon, but he only incurred the contempt of his foe, and excited the discontent of the allies, so that the Athenians finally recalled him, and put Phocion in his place. This, however, did not prevent them from choosing him for their general at the battle of Chæronæa, where his ignorance and incapacity mainly contributed to the loss of the day. He was one of those whom Alexander ordered to be delivered up to him after the destruction of Thebes, but he succeeded in mollifying the conqueror, and was permitted to live at Athens. (*Diod. Sic.*, 15, 95.—*Athenæus*, 12, p. 532.—*Xen.*, *Hist. Gr.*, 7, 2, 18.—*Lambin.*, *ad Corn. Nep.*, *Vit. Chabr.*, c. 3.)—II. A Greek statuary, born at Lindus. He was the disciple of Lysippus, and was celebrated as the maker of the colossus of Rhodes, on which he was employed twelve years. (*Strab.*, 652.—*Plin.*, 34, 7.—*Sillig*, *Dict. Art.*, *s. v.*)

Charicles, I. one of the 30 tyrants set over Athens by the Lacedæmonians, and possessing great influence among his colleagues. (*Xen.*, *Mem. Socr.*, 1, 2, 31.—*Aristot.*, *Polit.*, 5, 6.—*Schlosser*, *ad Aristot.*, *l. c.*)—II. A celebrated physician in the train of Tiberius. Towards the end of that emperor's life, Charicles, on taking leave of him, as if about to journey abroad, managed, in grasping the hand of Tiberius, to feel his pulse, and became instantly convinced that the latter had not more than two days to live, a secret which he soon divulged to Macro. (*Tacit.*, *Ann.*, 6, 50.—*Gronov.*, *ad loc.*)

Charila, a festival observed once in nine years by the Delphians. It owed its origin to this circumstance: in a great famine, the people of Delphi assembled and applied to their king to relieve their wants. He accordingly distributed the little corn he had among the better portion of them; but an orphan girl coming and importuning him, he beat her with his sandal. The girl, unable to endure the affront, hung herself with her girdle. The famine increased; and the oracle told the king that, to relieve his people, he must atone for the murder of Charila. Upon this a festival was instituted with expiatory rites. The king presided over this festival, and distributed pulse and corn to such as attended. Charila's image was brought before the king, who struck it with his shoe; after which it was carried to a desolate place, where they put a halter round its neck, and burned it where Charila was buried. (*Plut.*, *Quæst. Gr.*—*Op.*, *ed. Reiske*, vol. 4, p. 176.)

Charis, a name applied by Homer (*Il.*, 18, 382) to the wife of Vulcan. In the Odyssey, on the other hand (8, 267), Venus is named as his spouse. It amounts to the same thing in the figurative explanation of the myth, since Grace and Beauty were both regarded as the characteristics of Vulcan's labours. (*Heyne*, *ad Il.*, *l. c.*)

Charisia, a festival in honour of the Graces, with dances which continued all night. A cake was given to those who remained awake during the whole time. (*Eustath. ad Od.*, 18, 194.)

Charistia, a festival at Rome, on the 8th day before the Calends of March (February 22). It was celebrated among relations by a kind of family banquet, and presents were made. No stranger was allowed to be present. (*Val. Max.*, 2, 1, 8.)

Charites, the Graces, daughters, according to Hesiod (*Theog.*, 907), of Jupiter and the ocean-nymph Eurynome. They were three in number, and their names, as the same bard informs us, were Aglaia (*Splendour*), Euphrosyne (*Joy*), and Thalia (*the Blooming one*). According to Antimachus (*Pausan.*, 9, 35), the Graces were the daughters of Helius (*the Sun*) and Ægle (*Splendour*); and Hermesianax made Peitho (*Persuasion*) one of their number. In Nonnus (*Dionys.*, 24, 263) their names are Pasithea, Peitho, and Aglaia. The Graces, like the Muses and other sister-goddesses, are spoken of by Homer in the plural, and with him their number is indefinite. They

are graceful and beautiful themselves, and the bestowers of all grace and beauty both on persons and things. They seem to have been particularly attached to the train of the goddess of love, although the queen of heaven had authority over them (*Il.*, 14, 267); and she promises Pasithea, one of the youngest of them, as a wife to Somnus, in return for his aid in deceiving Jupiter: by later writers she is even said to be their mother. (*Nonnus*, 31, 184.—*Eudocia, ap. Villois., Anecd. Gr.*, vol. 1, p. 430.) Orchomenus, in Bœotia, was the chief seat of the worship of these goddesses. Its introduction was ascribed to Eteocles, the son of the river Cephissus. The Lacedæmonians worshipped only two Graces, whom they name Cleta (*Renowned*) and Phaenna (*Bright*), as we are informed by Pausanias (*l. c., et* 3. 18, 6). The Athenians originally adored the same number, under the names of Hegemone (*Leader*) and Auxo (*Increaser*). The Graces were at all times, in the creed of Greece, the goddesses presiding over social enjoyments, the banquet, the dance, and all that tended to inspire gayety and cheerfulness. They are represented as three beautiful sisters, either dancing together, or standing with their arms around each other. Sometimes they are nude, sometimes habited. (*Keightley's Mythology*, p. 192, *seq.*)—The Graces, like the Horæ and Muses, appear to have had originally a reference to the stars and seasons. The Greeks deprived them of their astronomical functions, and substituted such attributes as were merely of a poetic character. We still see, however, on an ancient gem, the Graces dancing upon the head of Taurus, while two of them are turning towards seven stars, at which they point with the hand. (*Borioni, Collect. Antiq. Rom.*, fol. 1736, n. 82.—*Passerat, Thesaur. gemm. astrifer.*, 1, tab. 144.) At a later period, when moral ideas began to be more intimately blended with parts of the Grecian system, the Graces assumed analogous attributes. One of them was supposed to represent a favour conferred, another a favour received, while the third designated the return made for benefits. (*Aristot., Eth.*, 5, 8.—*Senec., de Benef.*, 1, 3.—*Constant, de la Religion*, vol. 2, p. 402.—*Winckelmann, Essai sur l'Allegorie*, c. 2.—*Traités sur l'Allegorie*, vol. 1, p. 132.)

Chariton, of Aphrodisias (a Carian town), the name by which we know the author of a Greek romance, entitled Τῶν περὶ Χαιρέαν καὶ Καλλιῤῥόην ἐρωτικῶν διηγημάτων λόγοι ἡ: "The Loves of Chæreas and Callirhoë, in eight books." The appellation is probably an assumed one, as well as the title he gives himself of "Secretary to the rhetorician Athenagoras." This rhetorician is supposed by some to be the same with the one of whom Thucydides makes mention (6, 35, *seqq.*) as enjoying great credit among the people of Syracuse. He was opposed to Hermocrates, the general who vanquished the Athenians. The daughter of this Hermocrates is the heroine of the romance, and it is probable that the writer wished to appear to his readers in the light of a contemporary. We have no data by which to fix the period when Chariton flourished. Some place him at the end of the 4th century of our era. As regards the romance itself, it may be observed, that, though by no means remarkable for its invention, it is smooth and easy in the story. "Villemain has said no worse about it," observes a writer in the Foreign Quarterly (No. 9, p. 132), "than that it is 'a work which the learned Larcher has translated without being able to render it amusing;' and Larcher himself, in his preface, resolves, with great good sense, to 'say nothing about it.' In fact, it is by no means easy to say anything about a book which is too dull for praise and too harmless for censure."—The best edition of Chariton is that of D'Orville, with some excellent conjectural emendations of Reiske, *Amst.*, 1750, 3 vols. 4to.

Charmides, son of Glaucon, was famed in early life for his beauty and his dissipated mode of life. After having squandered his patrimony, he became a pupil of Socrates, and was advised by that philosopher to turn his attention to public affairs. This advice proved unfortunate, for Charmides, having joined the party of Critias, was made one of the ten tyrants whom Lysander established in the Piræus, to govern conjointly with the thirty in the city. He was slain along with Critias in the first battle between the exiles under Thrasybulus and the forces of the tyrants. Plato has called one of his dialogues after him. Xenophon makes mention of him on several occasions, especially in his Banquet. (*Xen., Mem. Socr.*, 3, 7, 1.—*Schneider, ad loc.*—*Xen., Sympos.*, 4, 31, &c.)—II. or Charmidas, an academic philosopher, the companion of Philo. He was celebrated for the compass and fidelity of his memory, and for his moral wisdom. (*Cic., Tusc. Quæst.*, 1, 24.—*Davies, ad loc.*)

Charmion, one of Cleopatra's female attendants, who killed herself after the example of her mistress. (*Plut., Vit. Anton.*, c. 86.)

Charmis, a physician of Marseille, in Nero's age, who revived the use of cold baths at Rome in cases of sickness, after the practice had been discontinued since the time of Antonius Musa. (*Vid.* Musa.) He was very successful in his professional labours, and amassed great riches. (*Plin.*, 29, 1.—*Sprengel, Hist. de la Med.*, vol. 2, p. 24.)

Charon, a deity of the lower world, son of Erebus and Nox, who conducted the souls of the dead in a boat over the river Acheron to the infernal regions. The sum exacted for this service, from each of the shades ferried over by him, was never less than an obolus, nor could it exceed three. A piece of money, therefore, was generally placed by the ancients under the tongue of the deceased, in order to meet this necessary demand. Such as had not been honoured with a funeral were not permitted to enter Charon's boat, without previously wandering on the shore for one hundred years. If any living person presented himself to cross the river of the dead, he could not be admitted into the bark before he showed Charon a golden bough, obtained from the Cumæan sibyl; and the ferryman was on one occasion imprisoned for an entire year, because he had, though against his own will, conveyed Hercules across the stream without first receiving from him this necessary passport. The poets have represented Charon as a robust old man, of a severe though animated countenance, with eyes glowing like flame, a white and bushy head, vestments of a dingy colour, stained with the mire of the stream, and with a pole for the direction of his bark, which last is of a dark ferruginous hue. (*Virg., Æn.*, 6, 298, *seqq.*)—The earliest mention of Charon in Grecian poety seems to be in the ancient poem of the Minyas, quoted by Pausanias (10, 28). The fable itself is considered by some to be of Egyptian origin, and in support of this opinion they refer to the account of Diodorus Siculus, relative to the statements made by the Egyptian priests. (*Diod. Sic.*, 1, 92, *et* 96.) The latter asserted, it seems, that Orpheus and Homer had both learned wisdom on the banks of the Nile; and that the Erebus of Greece, and all its parts, personages, and usages, were but transcripts of the mode of burial in Egypt; and here the corpse was, on payment of an obolus, conveyed by a ferryman (named Charon in the language of Egypt) over the Acherusian lake after it had received its sentence from the judges appointed for that purpose. (*Diod., l. c.*) Lobeck, in his Aglaophamus (vol. 2, p. 811), despatches all these fictions of the Egyptian priesthood in a very plain and summary manner, dignifying them with the appellation of "*portentosa mendacia*," a title which they fairly deserve. ("*Quin tota Orci et locorum inferorum descriptio ad Orpheum refertur auctorem, ab Ægyptiis illis, qui, præter reliqua,*

portentosa mendacia a Diodoro relata, Orpheum narrant τὰς καὶ τῶν ἀσεβῶν ἐν ᾅδου τιμωρίας, κ. τ. λ." (*Keightley's Mythology*, p. 92.)—II. One of the earlier Greek historical writers, a native of Lampsacus, supposed to have flourished between the 75th and 78th Olympiads. Charon continued the researches of Hecatæus into eastern ethnography. He wrote (as was the custom of the historians of his day) separate works upon Persia, Libya, Æthiopia, &c. He also subjoined the history of his own time, and he preceded Herodotus in narrating the events of the Persian war, although Herodotus nowhere mentions him. From the fragments of his writings which remain, it is manifest that his relation to Herodotus was that of a dry chronicler to an historian, under whose hands everything acquires life and character. Charon wrote, besides, a chronicle of his own country, as several of the early historians did, who were thence called *Horographers* (ὧροι, corresponding to the Latin *annales*, ought not to be confounded with ὅροι, *termini, limites*.—*Schweigh. ad Athen.*, 11, p. 475, *b*; 12, p. 520, *d*). The fragments of Charon have been collected by Creuzer, in his *Historicorum Græcorum Antiquissimorum Fragmenta*, p. 89, *seqq*.

Charondas, a celebrated legislator, born at Catana in Sicily, where he flourished about 650 B.C. We have very few details of his life. Aristotle merely informs us that he was of the middling class of citizens, and that he framed laws for the people of Catana as well as for other communities, which, like them, were descended from Chalcis in Eubœa. Ælian adds (*V. H.*, 3, 17), that he was subsequently driven into exile from Catana, and took refuge in Rhegium, where he succeeded in introducing his laws. Some authors inform us, that he compiled his laws for the Thurians; but he lived, in fact, a long time before the foundation of Thurium, since his laws were abrogated in part by Anaxlias, tyrant of Rhegium, who died 476 B.C. It is not necessary, therefore, to suppose, with Sainte-Croix (*Mem. de l'Acad. des Inscript.*, vol. 42, p. 317), that there were two legislators of the same name, one a native of Catana, and the other of Thurium. The laws of Charondas were, like those of many of the ancient legislators, in verse, and formed part of the instruction of the young. Their fame reached even to Athens, where they were sung or chanted at repasts. The preamble of these laws, as preserved to us by Stobæus, is thought, as far, at least, as regards the form of expression, not to be genuine; and Heyne supposes it to have been taken from some Pythagorean treatise on the laws of Charondas.—The manner of this legislator's death is deserving of mention. He had made a law, that no man should be allowed to come armed into the assembly of the people. The penalty for infringement was death. He became the victim of his own law; for, having returned from pursuing some robbers, he entered the city, and presented himself before the assembly of the people without reflecting that he carried a sword by his side. Some one thereupon remarked to him, "You are violating your own law." His reply was, "On the contrary, I am establishing it;" and he slew himself on the spot. This action, however, is ascribed by others to Diocles, legislator of the Syracusans: perhaps it is true of neither. For farther details respecting Charondas, consult the memoir of Sainte-Croix, cited above, and Heyne, *Opuscula Academica*, vol. 2, p. 74, *seqq*.

Charybdis, a dangerous whirlpool, mentioned in the Odyssey, and placed by Homer somewhere between his Wandering Rocks and his island of Thrinakia. Directly opposite to it was the fearful Scylla. The ancients, who were anxious to localize all the wonders of Homer, made the straits of Messina the abode of Scylla and Charybdis. A full account of the whole fable, with its solution by Spallanzani, will be found under the article Scylla.

Chauci, a people of Germany of Suevic race, and divided into the Chauci Majores and Minores. The former were situate between the Visurgis (*Weser*) and Albis (*Elbe*); the latter between the Amisia (*Ems*) and Visurgis. Tacitus draws a very flattering picture of the Chauci. He represents them as the noblest of the German tribes, as distinguished for a love of justice and peace, but able, when attacked, to bring a powerful army of horse and foot into the field. (*Tacit., Germ.*, 35.) What is very surprising, Pliny describes the Chauci as a miserable race, weak in numbers and resources, compelled to build their cabins on hills, their country being twice every day inundated by the sea, without cattle or pasturage, or even a single tree in their territory. (*Plin.*, 16, 1.) How are these two writers to be reconciled? Probably in the following way. The Chauci, about the fourth century of our era, formed part of the confederation of the Saxones. This confederation, however, appears to have been better known by the name of Chauci than that of Saxones. Now Pliny may have meant the people termed Chauci, and Tacitus the confederation. (Consult *Malte-Brun, Geogr.*, vol. 1, p. 105, *Brussels ed.*)

Chelidonia, a festival at Rhodes, in which it was customary for boys to go asking for presents from door to door, and singing a song called *Chelidonisma*, so named because it began with an allusion to the arrival of the swallows, and the consequent approach of spring: Ἦλθ', ἦλθε χελιδών, κ. τ. λ. (*Athenæus*, 8, p. 360, *b, c.*—*Casaub., ad loc.*)

Chelidoniæ, now *Kelidoni*, small islands south of the Sacrum Promontorium, on the coast of Lycia, very dangerous to sailors. The Chelidonian isles were two in number, according to Scylax (p. 38), or three as Strabo reports: the latter geographer says that they were six stadia from the land, and five from each other. Captain Beaufort, however, distinctly counted five of these islands; whence he is led, not without reason, to think that this increase of number has been produced by the shock of an earthquake: two are from four to five hundred feet high, the other three are small and barren. (*Karamania*, p. 37, *seq.*) After the victory at the river Eurymedon, it became the boast of the Greek nation, that no armed ship of Persia was to be seen westward of the Chelidonian isles, or of the Cyanean rocks at the entrance of the Euxine; and that no Persian troops dared to show themselves within a horseman's day's journey of the Grecian seas. In after times a report arose, that a treaty of peace had been regularly made between the Persian monarch and the Greeks, in which it was forbidden for any Persian forces to come within the limits just mentioned. As regards this pretended treaty, consult the remarks towards the close of the article Cimon. (*Cramer's Asia Minor*, vol. 2, p. 256.)

Chelidonium Promontorium, the same with the Sacrum Promontorium of Lycia, now Cape *Kelidonia*. (*Vid.* Sacrum Promontorium II.)

Chelone, a nymph who was the only one of the deities that did not attend the nuptials of Jupiter and Juno; nay, she even made the celebration a subject of ridicule. Mercury thereupon precipitated her into a river on the banks of which her mansion was situated, and transformed her into a tortoise, under which shape she was doomed to perpetual silence, and to the necessity of always carrying her dwelling about with her. The Greek for a tortoise is χελώνη, and hence the fable arose. (*Serv. ad Virg., Æn.*, 1, 509.)

Chelonites or Chelonatas, Promontorium, a promontory of Elis, forming the extreme point of the Peloponnesus towards the northwest. (*Strabo*, 338. —*Plin.*, 4, 5.) It is now called Cape *Tornese*.

Chemmis, I. a city of Egypt, the same as Panopolis. (*Vid.* Panopolis.)—II. A city of Egypt, mentioned by Herodotus (2, 91), and placed by him in the

Thebaic nome, near Neapolis. There was in it, according to the historian, a temple dedicated to Perseus, the son of Danaë. This city is considered by many to be the same with Panopolis, but incorrectly, as will appear on the least examination of the case. Herodotus says not a word of Pan's being worshipped in this place, he only speaks of the hero Perseus. He places, moreover, his Chemmis, not in the Thebaïd, but in the Thebaïc nome, the distance of which from Panopolis forms another strong objection to this latter place being the same with Chemmis. Still farther, he mentions the city of Neapolis as standing near his Chemmis, when no traces of this city, nor, indeed, of any city at all, are to be found near Panopolis. For these reasons Mannert appears to be perfectly correct in making the Chemmis of Herodotus identical with Coptos. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 374.) Creuzer and Bähr, on the other hand, are in favour of the opposite opinion stated above, but adduce very feeble arguments in its support. (*Bähr, ad Herod.*, 2, 91.) — III. An island in Egypt, situate in a broad and deep lake, near the temple of Latona, in the city of Butus. The Egyptians, according to Herodotus (2, 156), affirmed, that it was a floating island; but the historian, with great candour, adds, that for his own part he could neither see it float nor move. The island contained a spacious temple dedicated to Apollo, and three altars; with great numbers of palms, and other trees, as well of such as produce fruit as of those that do not. The Egyptians had the following legend respecting the island: they stated that Latona, one of the eight primary deities, residing in Butus, received Apollo from the hands of Isis, and preserved his life by concealing him in this island, when Typhon, arriving in these parts, used all possible diligence to find out the son of Osiris.—It is thought that the Greeks invented from this story their fable respecting Delos. (Compare *Larcher, ad Herod., l. c.*) As regards the name Chemmis, consult the remarks of Champollion, *Système Hieroglyph.*, p. 112. Mannert makes the Egyptian legend arise from the wish, on the part of the Egyptian priests, to explain the Grecian mythology by a reference to their own as its parent source. (Compare the remarks at the close of the article Charon.—*Mannert, Geogr.*, vol. 10, pt. 1, p. 559.)

Cheops, a king of Egypt, the successor, according to Herodotus (2, 124), of Rhampsinitus. According to Larcher (*Chronol. d'Herod.*, vol. 7, p. 90), Cheops began to reign 1178 B.C. Herodotus makes him to have ruled over Egypt for the space of fifty years, and to have been a most oppressive monarch. He shut up all the temples, forbade public sacrifices, and compelled the people to undergo the severest labour. Ten years were occupied in constructing a causeway, along which to draw the stones intended for a large pyramid, and twenty years were then spent in erecting the pyramid itself. On this structure was an inscription, in Egyptian characters, stating how much had been expended in radishes, onions, and garlic for the workmen. The interpreter informed Herodotus that this sum amounted to no less than 1600 talents of silver. Taking the Attic talent at a valuation of $1055,60, the sum expended will be nearly $1,700,000 of our currency. The mode to which Cheops had recourse in order to replenish his exhausted treasury, although gravely related by Herodotus (2, 126), is utterly incredible, and must have been a falsehood of the Egyptian priests. Indeed, the whole account given of Cheops bears this same impress of mendacity. He was, in all probability, a monarch who broke loose from the restraints of the sacerdotal order, and not only curbed the power of the latter, but likewise employed on public works a larger part of the population of Egypt, who were living in idleness, and whose morals were becoming more and more corrupted by a frequent attendance on the dissolute festivals so common among the Egyptians.—Diodorus Siculus gives Chembes (Χέμβης) as the name of the monarch who succeeded Rhampsinitus. The true reading, no doubt, is Chemmis (Χέμμις), as we find it written in some MSS. (*Diod. Sic.*, 1, 63.)

Chephren, a king of Egypt, brother and successor to Cheops. According to Herodotus (2, 127), he both imitated his brother in other things, and particularly in building a pyramid. He reigned fifty-six years. The historian adds, that the Egyptians, in consequence of the oppressive reigns of these two monarchs, Cheops and Chephren, would never thereafter mention their names, but always attributed their pyramids to "one Philitis, a shepherd, who kept his cattle at that time in these same parts." Who this Philitis was it is impossible to say. Zoega (*de Obelisc.*, p. 389, *not.* 20) thinks, that Osiris of Philæ is meant (*Osiris Philensis*), a deity to whom these abodes of the dead (the pyramids namely) were consecrated, and who, as he supposes, was called "a shepherd," in the same sense in which kings are called by Homer "the shepherds of their people" (ποιμένες λαῶν). This opinion, however, is utterly erroneous, since the word "shepherd," as employed on this occasion by the priests of Egypt, is indicative of contempt. (Compare *Genesis*, 46, 34. — *Manetho, ap. Joseph. adv. Apion.*, 1, 14, p. 1039.—*Heeren, Ideen*, vol. 2, pt. 2, p. 148.) Besides, neither the genitive Φιλιτίωνος, as employed by Herodotus, nor the corrupt reading Φιλίτιος, recalled by Zoega, could come from Φίλαι, as the root of their nominative: the form in that event would be Φιλάτου, or Φιλίτου, from a nominative Φιλάτης or Φιλίτης. (Compare *Steph. Byz.*, p. 739, *ed. Berk.*) — We come now to another opinion, which makes the pyramids of Cheops and Chephren to have been erected by kings of the Shepherd-race. It will be sufficient, however, in rejecting this supposition, to remark, that the building of such structures is entirely at variance with the known habits of a nomadic people.—Jablonski (*Voc. Ægypt.*, p. 346) thinks, that in the word "Philitis" there lurks the form "Philistæan," i. e., a native of Palæstine, which he considered to be equivalent here to "one of the Jewish nation," and to have reference to Moses — Heeren, however, appears to be nearest the truth, when he makes the pyramids of Cheops and Chephren to have been the work of Æthiopian conquerors, and the term "shepherd" to have been, as above remarked, merely expressive of the contempt and hatred borne by the conquered towards those who had subdued them. (*Heeren, Ideen*, vol. 2, pt. 2, p. 118, *not.*—*Bähr, ad Herod.*, 2, 128.)

Chersonēsus, a Greek geographical term, equivalent in meaning to the Latin "*peninsula.*" The earlier form is *Cherronesus*, the word being derived from χέρρος (later from χέρσος), "a continent" or "mainland," and νῆσος, "an island," since a peninsula partakes, as it were, of the properties of both continent and island.—The most noted *Chersonesi* in ancient times were the following: I. Chersonesus Aurea, or Golden Chersonese, a peninsula of Farther India, corresponding, according to D'Anville, Rennell, Mannert, and others, to the modern *Malacca*, but, as Gossellin maintains, to the southern part of *Pegu*. The positive knowledge of the ancient geographers can hardly be said to have extended much beyond this, their account of the regions farther to the east being principally derived from the natives of India. Even the position of the Golden Chersonese itself is given differently by different writers. (Consult *Gossellin, Recherches*, &c., vol. 3, p. 49. — vol. 2, p. 262, &c.) The name given to this region by the ancients has reference to the popular belief of its abounding in gold; and here, too, some inquirers into early geography have placed the Ophir of Solomon, an opinion maintained also by Josephus. (*Ant. Jud.*, 8, 6, 4.)—

Chersonesus Cimbrica, a peninsula in the northern part of Germany, answering to the modern *Jutland, Schlesswig*, and *Holstein*. (*Ptol.*, 2, 11)—III. Chersonesus Taurica, a peninsula between the Pontus Euxinus and Palus Mæotis, answering to the modern *Crimea*. The name was derived from the Tauri, a barbarous race who inhabited it. It was sometimes called Chersonesus Scythica and Chersonesus Magna. (*Ovid, Trist.*, 4, 4, 63. — *Id., Pont.*, 3, 2, 5.)—IV. Chersonesus Thracica, often called simply the Chersonesus, and the most important of all. It was a peninsula of Thrace, between the Sinus Melas and the Hellespont. The fertility of its soil, and its proximity to the coast of Asia Minor, early attracted an influx of Grecian settlers, and its shores soon became crowded with flourishing and populous cities. From this quarter the Athenians drew their chief supply of grain. (*Cramer's Anc. Greece*, vol. 1, p. 322, *seqq.*)

Cherusci, a people of Germany, between the Weser and the Elbe, southeast of the Chauci. Under the conduct of Arminius, they defeated and slew three Roman legions commanded by Varus, A.D. 10, in the Saltus Teutobergiensis, or *Bishopric of Paderborn*. They were afterward defeated by Germanicus, and never recovered their former eminence. (*Tac., Ann.*, 1, 56 and 59. — *Id. ibid.*, 2, 17, 26, 41, 45, and 64. — *Id., Germ.*, 36.—*Cæs., B. G.*, 6, 10.—*Vell. Paterc.*, 2, 105.)

Chilo, a Spartan, ranked, on account of his wisdom and experience, among the seven sages of Greece. He directed his attention to public affairs, and became one of the ephori, B.C. 556. (*Diog. Laert.*, 1, 68. — *Menag., ad loc.*) Many of his maxims are quoted by the ancient writers, which justify the high reputation connected with his name. He died of joy at an advanced age, while embracing one of his sons who had gained a prize at the Olympic games. The story told by Herodotus (1, 59) respecting Chilo and the father of Pisistratus cannot be true, since Pisistratus usurped the government of Athens B.C. 561, only five years after Chilo became ephorus, and there could not have been any very great difference between their respective ages. Chilo appears to have travelled much abroad, and it is probable that he visited Sardis, the capital of Crœsus, a monarch who had sought an alliance with Sparta. (*Herod.*, 1, 69.) It was at the court of the Lydian monarch, in all probability, that he saw Æsop, since Diogenes Laertius speaks of a question put by the philosopher to the fabulist. (*Diog. Laert.*, 1, 68, *seqq.*)

Chimæra, a fabulous monster, the offspring of Typhon and Echidna (*Hesiod, Theog.*, 319), which ravaged the country of Lycia until slain by Bellerophon. It had the head and neck of a lion, the body of a goat (*χιμαιρα*), and the tail of a serpent, and vomited forth fire. (*Hom., Il.*, 6, 181.) Hesiod's account is somewhat different from that of Homer, since he gives the Chimæra three heads, one that of a lion, another a goat's, and a third a serpent's. (*Theog.*, 321.) There is strong reason to believe, however, that this passage in Hesiod is an interpolation. (*Heyne, in Comment. Soc. Gott.*, vol. 2, p. 144.) The Latin poets, in their description of this monster, have imitated, as usual, their Grecian masters. (Consult *Lucret.*, 5, 903. — *Ovid, Met.*, 9, 646. — *Virgil, Æn.*, 6, 288.) The various explanations given to this fabulous legend by the Greeks may be seen in Eustathius (*ad Il.*, 5, 181, p. 634, 40). Servius, the great commentator on Virgil, gives a curious one: "This, in truth," says he, speaking of the Chimæra, "is a mountain of Lycia, the top of which is on fire at the present day: near it are lions: but the middle region is occupied by pastures which abound in goats. The lower parts of the mountain swarm with serpents." (*Serv. ad Virg., Æn., l. c.*) — The geographers agree in adapting this fable to the mountains on the coast of Lycia; but Strabo seems rather to place the site in Mount Cragus (*Strab.*, 665), while Pliny, on the authority of Ctesias, whose words have been preserved by Photius (*Cod.*, 72), fixes it near Phaselis, beyond Olympus. (*Plin.*, 2, 106.) Seneca, in his account of this natural phænomenon, says (*Ep.*, 79). "*In Lycia regio notissima est, Hephæstion incolæ vocant; perforatum pluribus locis solum, quod sine ullo nascentium damno ignis innoxius circuit. Læta itaque regio et herbida, nil flammis adurentibus, sed tantum vi remissa ac languida refulgentibus.*" From this description it is plain that the fire in question had little of the usual volcanic character, being perfectly harmless. Instances of this sort of flame are, however, by no means uncommon; that of *Pietra mala*, in the Apennines, is well known, and there are others in Epirus and the Greek islands. We are indebted to Capt. Beaufort for an accurate account of the Chimæra flame, which, after the lapse of so many centuries, is still unsubdued. This able navigator and antiquary, being at the time to the east of Olympus, says: "We had seen from the ship, the preceding night, a small but steady light among the hills; on mentioning the circumstance to the inhabitants, we learned that it was a *yanar* or volcanic flame; and they offered to supply us with horses and guides to examine it. We rode about two miles through a fertile plain, partly cultivated, and then, winding up a rocky and thickly-wooded glen, we arrived at the place. In the inner corner of a ruined building the wall is undermined, so as to leave an aperture of about three feet diameter, and shaped like the mouth of an oven; from thence the flame issues, giving out an intense heat, yet producing no smoke on the wall; and though from the neck of the opening we detached some small lumps of caked soot, the walls were hardly discoloured. Trees, brushwood, and weeds grow close around this little crater, a small stream trickles down the hill hard by, and the ground does not appear to feel the effect of the heat beyond the distance of a few yards. No volcanic productions whatever were perceived in the neighbourhood. The guide declared that, in the memory of man, there had been but one hole, and that it never had changed its size or appearance. It was never accompanied, he said, by earthquakes or noises, and it ejected neither stones, smoke, nor noxious vapours; nothing but a brilliant and perpetual flame, which no quantity of water could quench." (*Beaufort's Karamania*, p. 47, *seqq.*—Compare *Clarke's Travels*, vol. 5, p. 427.—*Cramer's Asia Minor*, vol. 2, p. 258, *seqq.*)

Chimerium, a promontory on the coast of Epirus, opposite the island of Paxos. It is mentioned by Thucydides (1, 30) as the place where the Corinthians formed a camp to protect their allies against the Corcyreans. (Compare *Strabo*, 324.—*Pausan.*, 8, 7.) It seems to answer to Cape *Saracinico*, above *Parga*. (*Cramer's Ancient Greece*, vol. 1, p. 111.)

Chion, a native of Heraclea Pontica, and disciple of Plato. Animated by the political fanaticism to which the young and inexperienced so easily abandon themselves, he left Athens, where he had resided for the space of five years, attending the instructions of Plato, and returned home with the determination of freeing his native city from the yoke of tyranny. Clearchus, who ruled at Heraclea, was not, it is true, a good prince; but, in slaying him, Chion was the cause of this city's falling under a worse tyrant, Satyrus, the brother of Clearchus. Chion himself perished as the victim of the latter's elevation to power. We have seventeen letters said to have been written by this young philosopher. They are principally addressed to his father Matris; but their authenticity has been called in question; and the real author is supposed to have been a Platonist of the fourth century. The style is clear, simple, and animated.

The best edition of these letters is that of Hoffmann, which is joined to the edition of the fragments of Memnon, by Orelli, *Lips.*, 1816.—Consult, in relation to Chion, and the authenticity of these letters, the prolegomena of Hoffmann, p. 131, *seqq.* (*Schöll, Hist Lit. Gr.*, vol. 2, p. 281.)

Chionĭdes, said to have been the earliest writer of the old Athenian comedy. (Compare *Aristot., Poet.*, 3, 5.—*Suidas, s. v.* Χιων.) His representations date from Olymp. 73, 2, or 487 B.C. The names of three of his comedies are recorded, Ἥρωες, Περσαὶ ἢ Ἀσσυριοί, and Πτωχοί. To judge from these titles, we should conclude that his comedies had a political reference, and were full of personal satire ; and from an allusion in Vitruvius (*Præf. in lib.*, 6) we may infer, that they were gnomic, like those of Epicharmus. (*Theatre of the Greeks*, p. 99, 4th ed)

Chios, now *Scio*, an island in the Ægean Sea, between Lesbos and Samos, on the coast of Asia Minor. It is about 900 stadia in circuit, and was probably once connected with the main land, from which it is separated only by a strait three leagues wide. (*Strabo*, 645.) It was known by the names of Æthalia, Macris, and Pityusa, but its most prevalent name was Chios, derived, according to some, from *χιών, snow*, because its mountains were often covered with it. Isidorus, however, deduces the name from a Syriac term signifying *mastich*, with which the island abounds. (Compare *Dioscorides*, 1, 90.—*Plin.*, 12, 16.) It was well inhabited, and could once equip a hundred ships ; and its chief town, called Chios, had a beautiful harbour which could contain eighty ships. (*Herodot.*, 6, 8, and 31.—*Thucyd.*, 8, 15.) The wine of this island, so much celebrated by the ancients, is still in esteem. The Chians are said to have first known the art of cultivating the vine, taught them by Œnopion, the son of Bacchus, and by them communicated to the rest of mankind. The first red wine was made here. The marble of Chios was also in repute. It was one of the places which contended for the honour of having given birth to Homer, and his school was shown in the island. Modern *Scio*, until the dreadful ravages of the Turks, contained 115,000 inhabitants, nearly all Greeks, and was the best cultivated and most flourishing island in the Archipelago. (Compare *Malte-Brun, Geogr.*, vol. 2, p. 86, *Am. ed.*)

Chīron, the most celebrated of the Centaurs (*vid.* Centauri), and son of Saturn and the nymph Philyra. Dreading the jealousy of his wife Rhea, the god is said to have transformed Philyra into a mare, and himself into a steed : the offspring of this union was Chiron, half man and half horse. This legend first appeared in the poem of the Gigantomachia. (*Schol. ad Apoll. Rh.*, 3, 554.) It is also noticed by Pindar. (*Pyth.*, 3, 1, *seqq.*) Probably the praise of Chiron, by Homer (*Il.*, 11, 832), for his love of justice, led to the making him the offspring of the god who ruled over the golden race of men ; and if, as it would appear, he was skilled in music, a more suitable mother could not have been assigned him than the nymph "Lyre-loving." (Φιλύρα, quasi Φιλίλυρα. — *Welcker, Nachtrag zur Tril.*, p. 53, *not.*) Unto Chiron was intrusted the rearing and educating of Jason and his son Medeus, Hercules, Æsculapius, and Achilles. Besides his knowledge of the musical art, which he imparted to his heroic pupils, he was also skilled in surgery, which he taught to the two last of the number. In the contest between Hercules and the Centaurs, Chiron was accidentally wounded in the knee by one of the arrows of the hero. Grieved at this unhappy event, Hercules ran up, drew out the arrow, and applied to the wound a remedy given by Chiron himself ; but in vain ; the venom of the hydra was not to be overcome. Chiron retired to his cave longing to die, but unable on account of his immortality, till, on his expressing his willingness to die for Prometheus, he was released by death from his misery. According to another account, he was, on his prayer to Jove for relief, raised to the sky and made the constellation of Sagittarius. (*Ovid, Fast.*, 5, 379, *seqq.* — *Hygin., Poet. Astron.*, 2, 38. — *Keightley's Mythology*, p. 69, 317, 356.)

Chloe, I. a surname of Ceres at Athens. Her yearly festival, called Chloeia, was celebrated with much mirth and rejoicing on the 6th of the month Thargelion (a month corresponding to the middle of our May and June), and a ram, together with young garden plants, was offered to her. She had a temple near the citadel. (*Pausanias*, 1, 22. — *Schol. ad Soph., Œd. Col.*, 1600.) The name Chloë (*χλόη*) embraces the double idea of "green" or "verdant," as referring to the young blade of corn coming forth and gradually increasing, and also "golden-coloured" or "yellow," as applicable to the ripened harvest. In this latter sense it bears a direct relation to the Homeric *ξανθὴ Δημήτηρ*, and the Roman "*Flava Ceres.*" (Consult *Creuzer, Symbolik*, vol. 4, p. 314, *not.*) — II. A female name of frequent occurrence, and denoting "the blooming one," "the fresh in youthful beauty," &c. It comes from *χλόη*, "the young blade of grass, corn," &c.

Chloris, I. the goddess of flowers, who married Zephyrus. The name is derived from the Greek *χλωρός*, "verdant," and, according to Ovid, she is the same as Flora. (*Ovid, Fast.*, 5, 195.)—II. A daughter of Amphion, son of Jason and Persephone, who married Neleus, king of Pylos, by whom she had one daughter and twelve sons, who all, except Nestor, were killed by Hercules. (*Pausan.*, 2, 21, 9, 36.)

Chlorus. *Vid.* Constantius Chlorus.

Choaspes, I. an Indian river. (*Vid.* Suastus.)—II. A river of Susiana. (*Vid.* Eulæus.)

Chobus, a river of Colchis, falling into the Euxine, north of the mouth of the Phasis. (*Arrian, Peripl., Pont. Eux.*, p. 122, *ed. Blancard.*) Mannert supposes it to be the same with the modern *Schijani*. (*Geogr.*, vol. 4, p. 394.)

Chœrădes, islands in the Ionian Sea, off the coast of Iapygia. (*Thucyd.*, 7, 33.) D'Anville follows Cluverius in placing them near the harbour of Tarentum. (Compare *Haack, ad Thucyd., l. c.*)

Chœrĕæ, islands off the coast of Eubœa, near Styra. They coincide with the *Cavalleri* of modern maps. (*Herodot.*, 6, 101.)

Chœrĭlus, I. an Athenian tragic poet, the contemporary of Phrynichus, and, like him, the competitor of Æschylus. With Pratinas and the last-mentioned dramatist he contended Olymp. 70, 2, or B.C. 499, the time when Æschylus first exhibited. It is stated that he contended with Sophocles also, but the difference in their ages renders this extremely improbable ; and the mistake may easily have arisen from the way in which Suidas mentions the book on the chorus which Sophocles wrote against him and Thespis. (*Chœrilus, ed. Näke*, p. 7.) It would seem that tragedy had not altogether departed from its original form in his time, and that the chorus was still satyric. Chœrilus is said to have written 150 pieces, but no fragments have come down to us. The disparaging remarks of Hermeas and Proclus do not refer to him, but to his Samian namesake (*Chœrilus, ed. Näke*, p. 92), and he is mentioned by Alexis in such goodly company (*Athenæus*, 4, p. 164, *c.*) that we cannot believe his poetry to have been altogether contemptible. One of his plays was called the Alope, and appears to have been of a strictly mythical character. (*Pausan.*, 1, 14.) Some improvements in theatrical costume are ascribed to him by Suidas and Eudocia. (*Theatre of the Greeks*, p. 59, 4th ed.) — II. A native of Samos, born in a state of slavery, from which condition he subsequently found means to extricate himself. Suidas, from whom we obtain this fact, makes him to have been the pupil and favourite of Herodotus ; but

in what this same lexicographer adds, that Chœrilus was a young man when Xerxes invaded Greece, there is a contradiction to the previous assertion, since Herodotus was at this time but just born. Plutarch states, that Lysander of Sparta was very fond of the poet's society: this would fix the period when he flourished between the peace of Cimon and the commencement of the Peloponnesian war, or between 460 and 431 B.C. (*Chœrilus, ed. Näke.*, p. 21, *seqq.*) In his old age Chœrilus was invited to the court of Macedonia by King Archelaus, who allowed him, it is said, three minæ daily. At the court of this prince he died. Chœrilus perceived that a poet could no longer please by following the footsteps of Homer, since a people arrived at the degree of civilization in which the Greeks then were, seemed no longer capable of relishing, in a modern work, the simplicity which possesses so many charms in the earlier national poetry. Chœrilus selected, in consequence, an historical subject, the victory of his countrymen over the arms of Xerxes. In this, however, he was unfortunate, since so recent an event was incompatible with the employment of fiction, and fiction is an important part of the machinery of every epic poem. According to Stobæus, he entitled his poem Περσηΐς, "the Perseïd." We have so few fragments remaining of this poem of his, that we are unable to ascertain whether he ended it with the battle of Salamis, or carried it on to the close of the war with Xerxes. This poem was a monument raised to the glory of the Athenians. An ancient law of Solon's relative to Homer, was revived in honour of Chœrilus, and the people decreed that the poem should be publicly read, every year, at the festival of the Panathenæa. Suidas, it is true, merely states, that "it was decreed that this poem should be read with those of Homer." But such a resolve could only preceed from the Athenians, and could only have reference to the great celebration just mentioned, which periodically reunited the tribes of Attica. Suidas adds, that the author received a piece of gold for every verse; a recompense but little in unison with the spirit of a republic, and still less probable in the case of a long epic poem. It would seem, in fact, that Suidas is here mistaken, and relates of the Samian Chœrilus what happened to another poet of the same name, who composed an effusion in honour of Alexander the Great. (*Chœrilus, ed. Näke*, p. 78, *seqq.*) Whatever the reputation of Chœrilus may have been, one thing at least is certain, that the Alexandrean critics excluded him from their canon, in which they assigned the fifth and last place to his rival Antimachus. A certain want of elegance with which the style of Chœrilus was reproached, as well as the predilection of Plato for Antimachus, may have been the primary causes of this disgraceful exclusion of the Athenian poet.—Among the fragments of the Perseïd which have come down to us, there are some verses that have given rise to a curious discussion. The lines in question are preserved for us by Josephus (*contra Apion*, 1, p. 454. — vol. 2, *ed. Havercamp*), as the most ancient profane document in which mention is made of the Jews. In the enumeration of the forces composing the army of Xerxes, Chœrilus speaks of the inhabitants of the mountains of Solymi, in the vicinity of a large lake. (Ὠικεον δ' ἐν Σολύμοις ὄρεσιν, πλατέῃ ἐπὶ λίμνῃ.) Josephus is convinced that the poet means Jerusalem, but some critics of modern days insist that the Solymi in Lycia are meant, because Chœrilus speaks of these troops as τροχοκουράδες, i. e., having the hair cut in a circular form; a usage which the Levitical law (*Levit.*, 19, 27) forbade, with the express view of distinguishing the Jews from the neighbouring nations. All doubt, however, is removed with regard to the poet's meaning by his adding, that the troops in question spoke the Phœnician tongue, of which the Hebrew is only a dialect (Γλῶσσαν μὲν Φοίνισσαν ἀπο στομάτων ἀφιέντες). It is probable, therefore, that Chœrilus knew the inhabitants of these countries had in general the custom of cutting the hair of the head in this way, and that his means of information had not put him in possession of the fact, that one community of Syria deviated from this custom. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 125, *seqq.*)—III. A poet of Iassus in Asia Minor, of whom Horace (*Epist.*, 2, 1, 233. — *Epist. ad Pis.*, 357), Quintus Curtius (8, 5, 8), and Ausonius (*Ep.* 16), as well as Acron and Porphyrion, the scholiasts on Horace, make mention. It was to this poet that Alexander the Great is said to have promised a piece of gold for every good verse which he should compose in his praise. The commentator, known under the name of the scholiast of Cruquius, informs us, that Chœrilus could only produce seven lines that were deemed worthy of the price offered by the monarch. Porphyrion, however, remarks in more general terms, "*Hujus omnino septem versus laudabantur.*" Now Strabo (672), and also Athenæus (8, 356), have preserved for us a translation, by Chœrilus, into *seven* hexameters, of the Assyrian inscription on the tomb of Sardanapulus; and hence it has been supposed that these are the seven verses to which the scholiasts refer.—It is also stated of Chœrilus that he consented to receive a blow for every verse of his encomiums on Alexander which should be rejected by the judges, and that he paid dearly, in consequence, for his foolish presumption. It is probable that he was the author of the poem on the Lamiac war (Λαμιακά), which Suidas erroneously ascribes to the Samian Chœrilus. (*Chœrilus, ed. Näke*, p. 101, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 75.)

Chorasmii, a people of Asia, between Sogdiana and the northeastern shore of the Caspian, whose capital was Gorgo, now *Urgheng*. Their country is now *Kharasm*. Ritter has some curious speculations on the name *Khorasan*, as indicating a country in which the worship of the sun anciently prevailed (*Khor-Asan.—Ritter, Vorhalle*, p. 90).

Chorœbus. *Vid.* Corœbus.

Chosroes, I. (more correctly Khosrou), king of Persia, surnamed the Great, was the twenty-first monarch of the line of the Sassanides, and succeeded his father Kobad, A.D. 531. The Orientals, even after the lapse of twelve centuries, are accustomed to cite him as a model for kings, and the glorious surname of the "Just" is one which he frequently bears in history. Chosroes manifested even in early life the germes of those virtues which were afterward so brilliantly developed by him on coming to the throne. At the period of his accession Persia was involved in a war with Justinian, but Chosroes succeeded in negotiating a favourable peace, by the terms of which the Roman emperor had to pay 11,000 pounds of gold, and forego various advantages. Not long after (A.D. 540), having become powerful by reason of various Asiatic conquests, and regarding the Romans as usurpers of many of the ancient provinces of Persia, he invaded Syria, laid Antioch in ashes, and only drew off his forces from the territories of the empire on the payment of a considerable sum. After several other victorious expeditions, he renewed the war with Justin, the successor of Justinian, whom he compelled to solicit a truce, but was soon after driven back across the Euphrates by Tiberius, the new emperor, and the Romans took up their winter-quarters in the Persian provinces. Chosroes died A.D. 579, after a glorious reign of forty-eight years. He encouraged the arts, founded schools, and is said to have made considerable proficiency in philosophy himself. (*Saint-Martin, in Biogr. Univ.*, vol. 22, p. 380, *seqq.* — *Encycl. Am.*, vol. 3, p. 162.) — II. The second of the name, grandson of the preceding, ascended the Persian throne A.D. 590. The earlier part of his career was marked by great reverses of for-

tune, he having been dethroned and driven from his kingdom by a formidable rival, and compelled to take refuge with the Emperor Maurice. He owed his restoration to the generous aid of the same potentate. Not long after, upon the death of Maurice, he carried his victorious arms against his former allies, to the very walls of Constantinople and Alexandrea; and subsequently he beheld the very Romans, whom he had so often defeated, penetrating, under Heraclius, into the heart of the Persian empire, and pillaging and burning his palace itself. He was at last dethroned by his own son and cast into prison, where he died A.D. 628. (*Saint-Martin, in Biogr. Univ.*, vol. 22, p. 391.)

Chronium Mare, a name applied by the ancients to the Frozen Ocean. The Cimbri, according to Pliny (4, 13), called it Morimarusa, i. e., "the dead sea." In the Welsh tongue, *mor* is the "sea," and *marv* "dead;" in the Irish, *muir-croinn* denotes a thick, coagulated, frozen sea. (Compare *Classical Journal*, vol. 6, p. 297.)

Chrysa, I. a town of Troas, on the coast, near the city of Hamaxitus, where lived Chryses, the father of the beautiful Chryseïs. (*Homer, Iliad*, 1, 37. —*Id. ibid.*, 430, &c.) Strabo (604), however, places it in the innermost part of the Adramyttian Gulf, and hence some are in favour of making two places of this name, an old and a new Chrysa. (Compare *Heyne's* note to the German transl. of *Le Chevalier*, p. 7, *seqq.*) This place was famous for a temple of Apollo Smintheus (*vid.* Smintheus), whence it was also called Sminthium. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 463.)—II. A small island in the immediate vicinity of Lemnos, in which Philoctetes took up his abode when suffering from the wound inflicted by one of the arrows of Hercules. (*Pausan.*, 8, 33.) It was afterward submerged by the sea, in accordance with an ancient prediction. (*Herodot.*, 7, 6.) Choiseul-Gouffier (*Voyage pittoresque de la Greece*, vol. 2, p. 129) thinks he saw traces of it still remaining. That the change here referred to has been occasioned by volcanic action, no one can doubt. (*Vid.* Mosychlus.) The whole island of Lemnos is said to bear the strongest marks of the effects of volcanic fire; the rocks in many parts are like the burned and vitrified scoria of furnaces. (*Hunt's Journal, in Walpole's Collection*, vol. 2, p. 59.)

Chrysanthius, an eclectic philosopher of Sardis, made highpriest of Lydia by the Emperor Julian, and supposed to possess a power of conversing with the gods and of predicting future events. (*Eunap.*, p. 144, *seqq.* — *Enfield's History of Philosophy*, vol. 2, p. 71.)

Chrysaor, a son of Medusa by Neptune, born immediately after the decapitation of his mother by Perseus. (*Apollod.*, 2, 4, 2. — *Heyne, ad loc.*) He was of gigantic stature, and received his name, according to Hesiod (*Theog.*, 283), from his wielding in his hands a "golden sword" (*χρύσειον ἄορ*). Chrysaor became by Callirhoë, one of the ocean-nymphs, the father of Geryon and Echidna. (*Hesiod, Theog.*, 287, *seqq.* — Compare *Ctesias, Ephes. ap. Plut. de flum.*, p. 1034, *ed. Wytt.* — *Tzetz. ad Lycophr.*, v. 17.) — The legend of Chrysaor, like that of Perseus itself, has a blended religious and astronomical reference. It is based on the idea of purification by blood, and also of the reappearance of fertility, after the darker period of the year, the months of winter, have passed away. (Compare remarks under the article Perseus.)

Chrysaorius, a surname of Jupiter, from his temple at Stratonice in Caria. There was a political union of certain Carian states, which held their meetings here, under the name of Chrysaorium. These states had votes in proportion to the number of towns they possessed. (*Strab.*, 660.—*Cramer's Asia Minor*, vol. 2, p. 204.)

Chrysēis, the patronymic of Astynome, daughter of Chryses. (*Vid.* Chryses.)

Chryses, a priest of Apollo Smintheus at Chrysa. He was the father of Astynome, who was called from him Chryseïs. In the division of the spoils of Hypoplacian Thebe, when that city was taken by the Greeks, Chryseïs, as one of the captives, fell to the share of Agamemnon. Chryses, upon hearing of his daughter's fate, repaired to the Grecian camp, attired in his sacerdotal insignia, to solicit her restitution; and when his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a pestilence, and obliged them to restore Chryseïs. (*Hom., Il.*, 1, 11, *seqq.* — *Id. ib.*, 366, *seqq.*) It has been asked how Chryseïs, a native of Chrysa, could have been taken prisoner at Thebe? Eustathius solves the difficulty, giving us our choice of one of two explanations. According to one account, as he informs us, she had been sent to Thebe as to a place of more safety than Chrysa, while another made her to have gone thither to attend a festival of Diana. (*Eustath. ad Il.*, l. 366.)

Chrysippus, I. a son of Pelops, carried off by Laius. (*Apollod.*, 3, 5, 6.) This circumstance became a theme with many ancient writers, and hence the story assumed different shapes, according to the fancy of those who handled it. The death of Chrysippus was also related in different ways. According to the common account, he was slain by Atreus, at the instigation of his stepmother Hippodamia. (Consult *Heyne, ad loc.*) — II. A stoic philosopher of Soli in Cilicia Campestris. He fixed his residence at Athens, and became a disciple of Cleanthes, the successor of Zeno. He was equally distinguished for natural abilities and industry, seldom suffering a day to elapse without writing 500 lines. He wrote several hundred volumes, of which three hundred were on logical subjects, but in all he borrowed largely from others. He maintained, with the Stoics in general, that the world was God, or a universal effusion of his spirit, and that the superior part of this spirit, which consisted in mind and reason, was the common nature of things, containing the whole and every part. Sometimes he speaks of God as the power of fate and the necessary chain of events; sometimes he calls him fire; and sometimes he deifies the fluid parts of nature, as water and air; and again, the earth, sun, moon, and stars, and the universe in which these are comprehended, and even those men who have obtained immortality. He was very fond of the figure *Sorites* in arguing, which is hence called by Persius the heap of Chrysippus. His discourses abounded more in curious subtleties and nice distinctions than in solid arguments. In disputation, in which he spent the greatest part of his life, he discovered a degree of promptitude and confidence which approached towards audacity. He often said to his preceptor, "Give me doctrines, and I will find arguments to support them." It was a singular proof of his haughty spirit, that when a certain person asked him what preceptor he would advise him to choose for his son, he said, "Me; for if I thought any philosopher excelled me, I would myself become his pupil." With so much contempt did he look down upon the distinctions of rank, that he would never, as other philosophers did, pay his court to princes or great men, by dedicating to them any of his writings. The vehemence and arrogance with which he supported his tenets, created him many adversaries, particularly in the Academic and Epicurean sects. Even his friends of the Stoic school complained that, in the warmth of dispute, while he was attempting to load his adversary with the reproach of obscurity and absurdity, his own ingenuity often failed him, and he adopted such unusual and illogical modes of reasoning, as gave his opponents great advantages over him. (*Cic., Ac. Quæst.*, 4, 27.) It was also

a common practice with Chrysippus, at different times, to take the opposite sides of the same question, and thus furnish his antagonists with weapons, which might easily be turned, as occasion offered, against himself. Carneades, who was one of his most able and skilful adversaries, frequently availed himself of this circumstance, and refuted Chrysippus by convicting him of inconsistency. Of his writings nothing remains, except a few extracts which are preserved in the works of Cicero, Plutarch, Seneca, and Aulus Gellius. He died in the 143d Olympiad, B.C. 208, at the age of eighty-three. A statue was erected to his memory by Ptolemy (*Diog. Laert.*, 7, 189. — *Enfield's History of Philosophy*, vol. 1, p. 358.)

Chrysocĕras, or the horn of gold, a name given to the harbour of Byzantium. (*Vid.* Byzantium.)

Chrysopŏlis, a town and harbour opposite Byzantium, on the Asiatic shore. It is often mentioned in history. The Athenians established there a toll, towards the close of the Peloponnesian war, to be paid by all ships coming from the Euxine. (*Xen., Hist. Gr.*, 1, 1, 14. — *Polyb.*, 4, 44, 3.) The ten thousand Greeks were encamped there for some days prior to crossing over into Thrace. (*Xen., Anab.*, 6, 6, 22.) It is mentioned by Strabo (563) as a small town, and Pliny says, "*Fuit Chrysopolis*" (5, 32). Several historians, however, of a later date, continue to speak of it. (*Zosim.*, 2, 30. — *Socrat., Hist. Eccles.*, 1, 4. — *Amm. Marcell.*, 22, 12.) Stephanus of Byzantium gives various etymological derivations of the name. The modern *Scutari* is thought to correspond to the ancient place. (*Cramer's Asia Minor*, vol. 1, p. 191, *seq.*)

Chrysorrhŏas, or *Golden Stream*, a river of Syria, near Damascus. It rises in Mount Libanus, and, after leaving its native valley, divides itself into five small streams near the village of *Dumar*. The main one of these flows through Damascus, while two others water the gardens in the plain of *El-Gutha*. All the streams unite subsequently, and their collected waters empty into the sea. The Chrysorrhoas is the same with the Bardine or Amana (in Scripture Abana, 2 *Kings*, 5, 12), now the *Barada*. (*Abulfeda, Tab. Syr.* —*Burckhardt*, p. 37.—*Von Richter, Wallfahrt*, p. 154, *seqq.*)

Chrysostom (St. John), an eminent father of the church, was born of a noble family at Antioch, A.D. 347. His father's name was Secundus, and the surname of Chrysostom, or "golden mouth" (Χρυσόστομος), obtained by the son, was given to him on account of his eloquence. He was bred to the bar, but quitted it for an ascetic life: first, with a monk on a mountain near Antioch, and then in a cave by himself. He remained in this retirement six years, when he returned to Antioch, and, being ordained, became so celebrated for his talents as a preacher, that, on the death of Nectarius, patriarch of Constaninople, he was chosen to supply his place. On obtaining this preferment, which he very unwillingly accepted, he acted with great vigour and austerity in the reform of abuses, and exhibited all the mistaken notions of the day in regard to celibacy and the monastic life. He also persecuted the pagans and heretics with great zeal, and sought to extend his episcopal power with such unremitting ardour, that he involved himself in a quarrel with Theophilus, bishop of Alexandrea, who enjoyed the patronage of the Empress Eudoxia; which quarrel ended in his formal deposition by a synod held at Chalcedon A.D. 403. He was, however, so popular in Constantinople, that a formidable insurrection ensued, and the empress herself interfered for his return. Towards the end of the same year, owing to his zeal relative to a statue of Eudoxia, placed near the great church, and causing a disturbance of public worship, all his troubles were renewed. If true, that in one of his sermons the empress was compared by him to Herodias, who sought the head of John in a charger, the anger of Eudoxia was not altogether unjustifiable. The consequence of her resentment was the assembling of another synod, and in A.D. 404 the patriarch was again deposed and sent into exile. The place of his banishment was Cucusus, a lonely town among the ridges of Mount Taurus, on the confines of Cappadocia and Cilicia. He sustained himself with much fortitude; but having, by means of his great influence and many adherents, procured the intercession of the western emperor, Honorius, with his brother Arcadius, he was ordered to be removed still farther from the capital, and died on the journey at Comana in Pontus, A.D. 407, at the age of sixty. Opinion was much divided in regard to his merits for some time after his death, but at length his partisans prevailed, and, thirty years from his decease, he was removed from his place of interment as a saint, and his remains were met in procession by the Emperor Theodosius the younger, on their removal from the place of his original interment to Constantinople. Chrysostom was a voluminous writer, but more eloquent than either learned or acute. Although falling short of Attic purity, his style is free, copious, and unaffected, and his diction often glowing and elevated. The numerous treatises or sermons by which he chiefly gained his reputation, are very curious for the information they contain on the customs and manners of the times, as elicited by his declamation against prevailing vices and follies. The first entire Greek edition of the works of Chrysostom was that of Sir Henry Saville, at Eton, in 8 vols. folio, 1613; but that of Montfaucon, Paris, with annotations and his life, 11 vols. folio, 1718, is by far the most complete. (*Gorton's Biogr. Dict.*, vol. 1, p. 485.)

Chrysothĕmis, I. a daughter of Agamemnon and Clytemnestra.—II. A Cretan, who first obtained the poetical prize at the Pythian games. (*Pausanias*, 10, 7.)

Cibălæ, a town of Lower Pannonia, situate on the Saavus, about fifty miles from Sirmium, and about one hundred from the confluence of the Saavus and Danube. It was famous for the defeat of Licinius by Constantine, A.D. 315, and was also the birthplace of Gratian. Its name is preserved in the obscure ruins of *Savilei*. (*Eutropius*, 10, 4. — *Amm. Marcellinus*, 30, 24.)

Cibўra, I. a flourishing commercial city in the southwest angle of Phrygia, between Lycia and Caria. It was surnamed the Great for distinction' sake from another city of the same name situate in Pamphylia. Cibyra seems to have been originally a small town of the Cabalees, from whom the tract of Cabalia or Cabalis took its name. On the accession, however, of a Pisidian colony, the site was changed, the town considerably enlarged, and the name gradually altered from Cabalis, or some analogous form, to that of Cybyra. The place became very prosperous, and its prosperity was chiefly owing to the excellence of its laws, though the government was that of an absolute monarchy. Under this government were included the three old Cabalian towns of Bubon, Balbura, and Œnoanda, and these, together with the capital Cibyra, constituted a tetrapolis. Each of these towns had one vote in the general assembly of the states, except Cibyra, which had two, in consideration of its superior power. This city, as we are told by Strabo, could raise no less than 30,000 foot and 2000 horse, and its influence and power extended over a part of Pisidia, Milyas, and Lycia, as far as Peræa of the Rhodians. (*Strab.*, 631.) After its conquest by the Romans, we find Cibyra mentioned as the chief city of a considerable forum or conventus, comprising not less than twenty-five towns. (*Cic., Ep. ad Att.*, 5, 21. —*Plin.*, 5, 29.) According to Tacitus (*Ann.*, 4, 13), Cibyra, having been nearly destroyed by an earth-

quake, was afterward restored by Tiberius. In later writers we find it included within the limits of Caria. (*Hierocl.*, 690.) Strabo reports, that there were four dialects in use at Cibyra: that of the ancient Solymi, the Greek, the Pisidian, and the Lydian; the latter, however, he adds, was quite extinct even in Lydia. The Cibyratæ excelled in engraving on iron or steel. (*Strab.*, 631.) No trace of the ruins of Cibyra has as yet been discovered. They are to be found, however, in all probability, not far from *Denisli*, or Laodicea, on a river which is either the Lycus or a branch of it. (*Cramer's Asia Minor*, vol. 2, p. 269, *seqq.*) — II. A town on the coast of Pamphylia, southeast of Aspendus, called Cibyra Parva, for distinction' sake from the preceding. Ptolemy annexes it to Cilicia Trachea. Its site corresponds to that of the modern *Iburar*. (*Strab.*, 667.)

Cicero, Marcus Tullius, a celebrated Roman orator, was born at Arpinum, the native place of Marius, B.C. 107, the same year which gave birth to Pompey the Great. His family was ancient, and of equestrian rank, but had never taken part in public affairs at Rome, though both his father and grandfather were persons of consideration in the part of Italy in which they resided. (*Or. contra Rull.*, 2, 1.) His father, being a man of cultivated mind, determined to educate his two sons, Marcus and Quintus, on an enlarged and liberal plan, and to fit them for the prospect of those public employments which his own weak state of health incapacitated him from seeking. Marcus, the elder of the two, soon displayed indications of a superior mind, and we are told that his schoolfellows carried home such accounts of his extraordinary parts, that their parents often visited the school for the sake of seeing a youth who gave so much promise of future eminence. (*Plut. in Vit.*) One of his earliest masters was the poet Archias, whom he defended afterward in his consular year; and under his instruction he made such proficiency as to compose a poem, though yet a boy, on the fable of Glaucus, which had formed the subject of one of the tragedies of Æschylus. Soon after he assumed the manly gown, he was placed under the care of Scævola, the celebrated lawyer, whom he introduces so beautifully into several of his philosophical dialogues; and in no long time he gained a thorough knowledge of the laws and political institutions of his country. (*De Clar. Or.*, 29.) This was about the time of the Social War; and, according to the Roman custom, which made it a necessary part of education to learn the military art by actual service, Cicero took the opportunity of serving a campaign under the consul Pompeius Strabo, father of Pompey the Great. Returning to pursuits more congenial to his natural taste, he commenced the study of philosophy under Philo the Academic. But his chief attention was reserved for oratory, to which he applied himself with the assistance of Molo, the first rhetorician of the day; while Diodotus, the Stoic, exercised him in the argumentative subtleties for which the disciples of Zeno were so celebrated. At the same time he declaimed daily in Greek and Latin with some young noblemen, who were competitors in the same race of honours with himself.—Cicero was the first Roman who found his way to the highest dignities of the state with no other recommendation than his powers of eloquence and his merits as a civil magistrate. (*Or. in Cat.*, 3, 6. — *In Pis.*, 3.—*Pro Sull.*, 30.—*Pro Dom.*, 37. — *De Harusp. Resp.*, 23. — *Ep. ad Fam.*, 15, 4.) The first cause of importance which he undertook was the defence of Roscius Amerinus, in which he distinguished himself by his courageous defence of his client, who had been accused of parricide by Chrysogonus, a favourite of Sylla's. This obliging him, however, according to Plutarch, to leave Rome from prudential motives, the power of Sylla being at that time paramount, he employed his time in travelling for two years under pretence of his health, which he tells us was yet unequal to the exertion of pleading. (*De Clar. Or.*, 91.) At Athens he met with T. Pomponius Atticus, whom he had formerly known at school, and there renewed with him a friendship which lasted through life, in spite of the change of interest and estrangement of affection so commonly attendant on turbulent times. Here too he attended the lectures of Antiochus, who, under the name of an Academic, taught the dogmatic doctrines of Plato and the Stoics. Though Cicero at first evinced considerable dislike of his philosophical views, he seems afterward to have adopted the sentiments of the Old Academy, which they much resembled, and not until late in life to have relapsed into the skeptical tenets of his earlier instructer Philo. (*Warburton, Div. Leg.*, lib. 3, sec. 3.—*Vossius, de Nat. Log.*, c. 8, sec. 22.) After visiting the principal philosophers and rhetoricians of Asia, he returned at the age of thirty to Rome, so strengthened and improved both in bodily and mental powers, that he soon eclipsed in speaking all his competitors for public favour. So popular a talent speedily gained him the suffrage of the commons; and being sent to Sicily as quæstor, at a time when the metropolis itself was visited with a scarcity of corn, he acquitted himself in that delicate situation with so much success as to supply the clamorous wants of the people without oppressing the province from which the provisions were raised. (*Or. pro Planc.*, 26.—*In Verr.*, 5, 14.) Returning thence with greater honours than had ever before been decreed to a Roman governor, he gained for himself still farther the esteem of the Sicilians, by undertaking his celebrated prosecution of Verres; who, though defended by the influence of the Metelli and the eloquence of Hortensius, was driven in despair into voluntary exile. Five years after his quæstorship Cicero was elected ædile. Though possessed of only a moderate fortune, he nevertheless, with the good sense and taste which mark his character, was enabled, while holding this expensive office, to preserve in his domestic arrangements the dignity of a literary and public man, without any of the ostentation of magnificence which often distinguished the candidate for popular applause. (*Or. pro Dom.*, 58.) After the customary interval of two years, he was returned at the head of the list as prætor (*Or. in Pis.*, 1), and now made his first appearance on the rostra in support of the Manilian law. About the same time, also, he defended Cluentius. At the expiration of his prætorship, he refused to accept a foreign province, the usual reward of that magistracy; but, having the consulship full in view, and relying on his interest with Cæsar and Pompey, he allowed nothing to divert him from that career of glory for which he now believed himself to be destined. Having succeeded at length in attaining to the high office of which he was in quest, he signalized his consulship by crushing the conspiracy of Catiline; and the Romans hailed him, on the discovery and overthrow of this nefarious plot, as the Father and Deliverer of his country. His consulate was succeeded by the return of Pompey from the East, and the establishment of the First Triumvirate; which, disappointing his hopes of political greatness, induced him to resume his forensic and literary occupations. From these he was called off, after an interval of four years, by the threatening measures of Clodius, who at length succeeded in driving him into exile. This event, which, considering the circumstances connected with it, was one of the most glorious of his life, filled him with the utmost distress and despondency. Its history is as follows. Clodius, Cicero's bitter enemy, had caused a law to be renewed, declaring every one guilty of treason who ordered the execution of a Roman citizen before the people had condemned him. The blow was aimed against Cicero, on account of the punish-

ment he had caused to be inflicted, by the authority of the senate, upon the accomplices of Catiline. The illustrious ex-consul put on mourning, and appeared in public, accompanied by the equites and many young patricians, demanding the protection of the people. Clodius, however, at the head of his armed adherents, insulted them repeatedly, and ventured even to besiege the senate house. Cicero, upon this, went into voluntary exile. His conduct, however, in this reverse of forture, showed anything but the firmness of a man of true spirit. He wandered about Greece, bewailing his miserable condition, refusing the consolations which his friends attempted to administer, and shunning the public honours with which the Greek cities were eager to load him. (*Ep. ad Att.*, lib. 3. — *Ep. ad Fam.*, lib. 14. — *Or. pro Sext.*, 22. — *Pro Dom.*, 36.) He ultimately took refuge in Thessalonica with Plancus. Clodius, in the mean time, procured new decrees, in consequence of which Cicero's country seats were torn down, and a temple of Freedom built on the site of his house at Rome. His wife and children were also exposed to ill usage from his imbittered persecutors. A favourable change, however, soon took place in the minds of his countrymen. The audacity of Clodius became insupportable to all: Pompey encouraged Cicero's friends to get him recalled to Rome, and the senate also declared that it would not attend to any business until the decree which ordered his banishment was revoked. Through the zeal of the consul Lentulus, and at the proposition of several tribunes, the decree of recall passed the assembly of the people in the following year, in spite of a bloody tumult, in which Cicero's brother Quintus was dangerously wounded; and the orator returned to his native country, after an absence of ten months, and was received with every mark of honour. The senate met him at the city gates, and his entry resembled a triumph. The attacks of Clodius, though they could now do no harm, were immediately renewed, until Cicero was freed from the insults of this turbulent demagogue by the hand of Milo, whom he afterward, in a public trial for the deed, unsuccessfully defended. (*Vid.* Milo.) Five years after his return from exile he received the government of Cilicia, in consequence of Pompey's law, which obliged those senators of consular or prætorian rank who had never held any foreign command, to divide the vacant provinces among them. Cicero conducted a war, while in this office, with good success against the plundering tribes of the mountain districts of Cilicia, and was greeted by his soldiers with the title of *Imperator*. He resigned his command, and returned to Italy, about the close of the year 703, intending to prefer his claim to a triumph; but the troubles which were just then commencing between Cæsar and Pompey prevented him from obtaining one. His return home was followed by earnest endeavours to reconcile Pompey with Cæsar, and by very spirited behaviour when Cæsar required his presence in the senate But this independent temper was only transient; and at no period of his public life did he display such miserable vacillation as at the opening of the civil war. His conduct, in this respect, had been faulty enough before, for he then vacillated between the several members of the first triumvirate, defending Vatinius in order to please Cæsar, and his bitter political enemy Gabinius to ingratiate himself with Pompey. Now, however, we find him first accepting a commission from the republic; then courting Cæsar; next, on Pompey's sailing for Greece, resolving to follow him thither; presently determining to stand neuter; then bent on retiring to the Pompeians in Sicily; and when, after all, he had joined their camp in Greece, discovering such timidity and discontent as to draw from Pompey the bitter reproof, "*cupio ad hostes Cicero transeat, ut nos timeat.*" (*Macrobius, Sat.*, 2, 3.)

After the battle of Pharsalia and the flight of Pompey, he refused to take the command of some troops then under the orders of Cato, but returned to Italy, which was governed by Antony, the representative of Cæsar. His return was attended with several unpleasant circumstances, until the conqueror wrote to him, and soon after received him in the most friendly spirit. Cicero now devoted himself entirely to literature and philosophy. The state of his private affairs, however, involved him in great embarrassment. A large sum, which he had advanced to Pompey, had impoverished him, and he was forced to stand indebted to Atticus for present assistance. These difficulties led him to a step which it has been customary to regard with great severity; the divorce of his wife Terentia, though he was then in his 62d year, and his marriage with his rich ward Publilia, who was of an age disproportionate to his own. Yet, in reviewing this proceeding, we must not adopt the modern standard of propriety, forgetful of the character of an age which reconciled actions even of moral turpitude with a reputation for honour and virtue. Terentia was a woman of a most imperious and violent temper, and (what is more to the purpose) had in no slight degree contributed to his present embarrassment by her extravagance in the management of his private affairs. By her he had two children, a son born the year before his consulship, and a daughter, whose loss he was now fated to experience. To Tullia he was tenderly attached, not only from the excellence of her disposition, but from her love of polite literature; and her death tore from him, as he so pathetically laments to Sulpicius, the only comfort which the course of public events had left him. (*Ep. ad Fam.*, 4, 14.) His distress was increased by the unfeeling conduct of Publilia, whom he soon divorced for testifying joy at the death of her step-daughter. It was on this occasion that he wrote his treatise "On Consolation," with a view to mitigate the anguish of his sufferings. His friends were assiduous in their attentions; and Cæsar, who had treated him with the utmost kindness on his return from Egypt, signified the respect he bore his character by sending a letter of condolence from Spain, where the remains of the Pompeian party still engaged him. But no attentions, however considerate, could soften Cicero's vexation at seeing the country he had formerly saved by his exertions, now subjected to the tyranny of one master. His speeches, indeed, for Marcellus and Ligarius exhibit traces of inconsistency; but for the most part he retired from public business, and gave himself up to the composition of those works which, while they mitigated his political sorrows, have secured his literary celebrity. The assassination of Cæsar, which took place in the following year, once more brought him on the stage of public affairs. He hoped to regain great political influence; but Antony took Cæsar's place, and all that was left Cicero to do was to compose those admirable orations against him which are known by the name of *Philippics*, and are equally distinguished for eloquence and patriotism. His enmity towards Antony induced him to favour the young Octavius, although the pretended moderation of the latter by no means deceived him. With him originated all the energetic resolutions of the senate in favour of the war which the consuls and the young Cæsar were conducting against Antony in the name of the republic; and for a time the prospect seemed to brighten. At last, however, Octavius having possessed himself of the consulship, and having formed an alliance with Antony and Lepidus, Cicero became convinced that liberty was at an end. At Tusculum, whither he had retired with his brother and nephew, he learned that Octavius had basely deserted him, and that his name, at Antony's demand, had been added to the list of the proscribed. He repaired, in a state of indecision, to

the seacoast, and embarked. Contrary winds, however, drove him back to the shore. At the request of his slaves he embarked a second time, but soon returned again to await his fate at his country-seat near Formiæ. "I will die," said he, "in that country which I have so often saved." Here, then, he was disposed to remain, and to meet his death; but his slaves, who were warmly attached to him, could not bear to see him thus sacrificed; and when the party of soldiers sent to murder him was advancing towards the villa, they almost forced him to put himself into his litter, and to allow them to carry him once more on board of the vessel, which was still lying at Caieta. But, as they were bearing the litter towards the sea, they were overtaken in the walks of his own grounds by the soldiers who were in search of him, and who were headed by one Herennius, a centurion, and by C. Popilius Lænas. Popilius was a native of Picenum, and had, on a former occasion, been successfully defended by Cicero, when brought to trial for some offence before the courts at Rome. As the assistance of advocates was given gratuitously, the connexion between them and their clients was esteemed very differently from what it is among us; and it was therefore an instance of peculiar atrocity, that Popilius offered his services to Antony to murder his patron, from no other motive than the hope of gaining his favour, by showing such readiness to destroy his greatest enemy. The slaves of Cicero, undismayed at the appearance of the soldiers, prepared to defend their master; but he refused to allow any blood to be shed on his account, and commanded them to set down the litter and await the issue in silence. He was obeyed; and when the soldiers came up, he stretched out his head with perfect calmness, and submitted his neck to the sword of Popilius. He died in his sixty-fourth year, B.C. 43. When the murder was accomplished, the soldiers cut off his two hands also, as the instruments with which he had written his Philippic Orations; and the head and hands were carried to Rome, and exposed together at the *Rostra*. Men crowded to see the mournful sight, and testified by their tears the compassion and affection which his unworthy death, and his pure and amiable character, had so justly deserved. On the whole, antiquity may be challenged to produce an individual so virtuous, so perfectly amiable as Cicero. None interest more in their lives, none excite more painful emotions in their deaths. Others, it is true, may be found of loftier and more heroic character, who awe and subdue the mind by the grandeur of their views or the intensity of their exertions. But Cicero engages our affections by the integrity of his public conduct, the purity of his private life, the generosity, placability, and kindness of his heart, the playfulness of his temper, the warmth of his domestic attachments. In this respect his letters are invaluable. Here we see the man without disguise or affectation, especially in his letters to Atticus, to whom he unbosomed every thought, and talked with the same frankness as to himself. It must, however, be confessed, that the publication of this same correspondence has laid open the defects of his political character. Everything seemed to point out Cicero as the fittest person of the day to be a mediator between contending factions. And yet, after the eventful period of his consulship, we see him resigning the high station in the republic which he himself might have filled, to the younger Cato, who, with only half his abilities, little foresight, and no address, possessed that first requisite for a statesman, firmness. Cicero, on the contrary, was irresolute, timid, and inconsistent. (*Montesquieu, Grand. des Rom.*, c. 12.) He talked, indeed, largely of preserving a middle course (*Ep. ad Att.*, 1, 19), but he was continually vacillating from one to the other extreme; always too confident or too dejected; incorrigibly vain of success, yet meanly panegyrizing the government of a usurper. His foresight, sagacity, practical good sense, and singular tact in directing men's measures, were lost for want of that strength of mind which points them steadily to one object. He was never decided, never (as has sometimes been observed) took an important step without afterward repenting of it. Nor can we account for the firmness and resolution of his consulate, unless we discriminate between the ease of resisting a party and that of balancing contending interests. Boldness in opposition differs widely from steadiness in mediation; the latter implying a coolness of judgment, which a direct attack is so far from requiring, that it ever inspires minds naturally timid with unusual excitement.—Let us now pass to Cicero as a public speaker and writer. The orations he is known to have composed amount in all to about eighty, of which fifty-nine, either entire or in part, are preserved. All those pronounced by him during the five years intervening between his election to the quæstorship and ædileship have perished, except that for M. Tullius, the *exordium* and *narratio* of which were brought to light by the discoveries of Maio, in the Ambrosian library at Milan. From the same quarter have been obtained many other reliques of the eloquence of Cicero, among the most important of which are, a large fragment of the oration for Scaurus, and detached portions of that delivered against Clodius for his profanation of the mysteries of the Bona Dea. Of all the lost orations, the two most regretted are, that in defence of Cornelius, and the speech delivered by him in the temple of Bellona, in quelling the disturbance excited by the law of Otho. This last is said to have been one of the most signal victories of eloquence over the turbulence of human passions, while to the former Cicero himself frequently alludes as among the most finished of his compositions. The oration for Marcellus is maintained by many to be a spurious performance. It would seem, however, after weighing all the arguments adduced by modern critics, that a part is actually genuine, but that much has been subsequently interpolated by some rhetorician or declaimer. Of the *rhetorical* works of Cicero, the most admired and finished is the dialogue *De Oratore*, of which Cicero himself highly approved, and which his friends were accustomed to regard as one of the happiest of his productions. In the *Oratoriæ Partitiones*, the subject is the art of arranging and distributing the parts of an oration so as to adapt them in the best manner to their proper end, that of moving and persuading an audience. In the dialogue on famous orators, entitled *Brutus*, he gives a short character of all who had ever flourished in Greece or Rome, with any considerable reputation for eloquence, down to his own time. It was intended as a fourth and supplemental book to the treatise *De Oratore*. The *Orator*, addressed to Brutus, and written at his solicitation, was intended to complete the two works just mentioned. It enlarges on the favourite topic of Cicero, which had already been partially discussed in the treatise *De Oratore*, the character of the perfect orator, and seeks to confirm his favourite proposition, that perfection in oratory requires an extensive acquaintance with every art. It is on the merits of this work in particular that Cicero, in a letter to a friend, asserts his perfect willingness that his reputation should be staked. The *Topica* are a compend of the Topica of Aristotle. The treatise *De optimo genere Oratorum* was originally intended as a preface to a translation of the celebrated orations of Demosthenes and Æschines *De Corona*. The work *De Inventione* was a youthful performance, and that addressed to Herennius, according to the best authorities, never proceeded from his pen. In all Cicero's rhetorical works, except, perhaps, the *Orator*, he professes to have digested the principles of the Aristotelic and Iso-

cratean schools into one finished system, selecting what was best in each, and, as occasion might offer, adding remarks and precepts of his own. The subject is considered in three distinct lights, with reference to the *case*, the *speaker*, and the *speech*. The case, as respects its nature, is definite or indefinite; with reference to the hearer, it is judicial, deliberative, or descriptive; as regards the opponent, the division is fourfold; according as the fact, its nature, its quality, or its propriety is called in question. The art of the speaker is directed to five points; the discovery of persuasives (whether ethical, pathetic, or argumentative), arrangement, diction, memory, delivery. And the *speech* itself consists of six parts; introduction (or exordium), statement of the case, division of the subject, proof, refutation, and conclusion or peroration. Cicero's laudatory orations are among his happiest efforts. Nothing can exceed the taste and beauty of those for the Manilian Law, for Marcellus, for Ligarius, for Archias, and the ninth Philippic, which is principally in praise of Servius Sulpicius. But it is in judicial eloquence, particularly on subjects of a lively cast, as in his speeches for Cælius and Muræna, and against Cæcilius, that his talents are displayed to the best advantage. To both kinds his amiable and pleasant turn of mind imparts inexpressible grace and delicacy; historical allusions, philosophical sentiments, descriptions full of life and nature, and polite raillery, succeed each other in the most agreeable manner, without appearance of artifice or effort. Of this nature are his pictures of the confusion of the Catilinarian conspirators on detection (*Or. in Cat.*, 3, 3); of the death of Metellus (*Or. pro Cæl.*, 10); of Sulpicius undertaking the embassy to Antony (*Philipp.*, 9, 3); the character he draws of Catiline (*Or. pro Cæl.*, 6); and his fine sketch of old Appius frowning on his degenerate descendant Clodia (*ib.*, 6). But, by the invention of a style which adapts itself with singular felicity to every class of subjects, whether lofty or familiar, philosophical or forensic, Cicero answers more exactly to his own definition of a perfect orator (*Orat.*, 29), than by his plausibility, pathos, and vivacity. Among many excellences possessed by Cicero's oratorical diction, the greatest is its suitableness to the genius of the Latin tongue; though the diffuseness thence necessarily resulting has exposed it both in his own days, and since his time, to the criticisms of those who have affected to condemn its Asiatic character, in comparison with the simplicity of Attic writers, and the strength of Demosthenes. Greek, however, is celebrated for copiousness in its vocabulary and perspicuity in its phrases, and the consequent facility of expressing the most novel or abstruse ideas with precision and elegance. Hence the Attic style of eloquence was plain and simple, because simplicity and plainness were not incompatible with clearness, energy, and harmony. But it was a singular want of judgment, an ignorance of the very principles of composition, which induced Brutus, Calvus, Sallust, and others, to imitate this terse and severe beauty in their own defective language, and even to pronounce the opposite kind of diction deficient in taste and purity. In Greek, indeed, the words fall, as it were, naturally into a distinct and harmonious order; and, from the exuberant richness of the materials, less is left to the ingenuity of the artist. But the Latin language is comparatively weak, scanty, and unmusical, and requires considerable skill and management to render it expressive and graceful. Simplicity in Latin is scarcely separable from baldness; and justly as Terence is celebrated for chaste and unadorned diction, yet even he, compared with Attic writers, is flat and heavy. (*Quintil.*, 10, 1.) Again, the perfection of strength is clearness united to brevity, but to this combination Latin is utterly unequal. From the vagueness and uncertainty of meaning which characterize its separate words, to be perspicuous it must be full. What Livy, and much more Tacitus, have gained in energy, they have lost in perspicuity and elegance. Latin, in short, is not a philosophical language, not a language in which a deep thinker is likely to express himself with purity or neatness. Now Cicero rather made a *language* than a style, yet not so much by the invention as by the combination of words. Some terms, indeed, his philosophical subjects compelled him to coin; but his great art lies in the application of existing materials, in converting the very disadvantages of the language into beauties, in enriching it with circumlocutions and metaphors, in pruning it of harsh and uncouth expressions, in systematizing the structure of a sentence. This is that *copia dicendi* which gained Cicero the high testimony of Cæsar to his inventive powers (*De Clar. Or.*, 72), and which, we may add, constitutes him the greatest master of composition the world has ever seen. If the comparison be not thought fanciful, he may be assimilated to a skilful landscape-gardener, who gives depth and richness to narrow and confined premises, by taste and variety in the disposition of his trees and walks.—We come next to Cicero's philosophical writings, after a brief enumeration of which we will offer a few remarks on the character of his philosophy itself. The treatise *De Legibus* has reached us in an imperfect state, only three books remaining, and these disfigured by numerous chasms that cannot be supplied. It traces the philosophic principles of jurisprudence to their remotest sources, sets forth a body of laws conformable to Cicero's idea of a well-regulated state, and is supposed to have treated in the books that are lost of the executive power of the magistrates and the rights of Roman citizens. The treatise *De Finibus Bonorum et Malorum* is written after the manner of Aristotle, and discusses the chief *good* and *ill* of man; in it Cicero explains the several opinions entertained on this subject by the sages of antiquity. The *Academicæ Quæstiones* relate to the Academic Philosophy, whose tenets Cicero himself had embraced. It is an account and defence of the doctrines of the Academy. In the *Tusculanæ Disputationes*, five books are devoted to as many different questions of philosophy, bearing the most strongly on the practice of life, and involving topics the most essential to human happiness. The *Paradoxa* contain a defence of six paradoxes of the Stoics. The work *De Natura Deorum* embraces a full examination of the various theories of heathen antiquity on the nature of the gods, to which the treatise *De Divinatione* may be regarded as a supplement. The essay *De Officiis*, on moral duties, has not unaptly been styled the heathen *Whole Duty of Man*, nor have the dialogues *De Senectute* and *De Amicitia* been incorrectly regarded as among the most highly finished and pleasing performances of which any language can boast. We have to lament the loss of the treatises *De Consolatione* (that which we have under this title being a patched-up imposture of Sigonius), *De Gloria*, and the one entitled *Hortensius*, in which last Cicero undertook the defence of learning and philosophy, and left to his illustrious competitor the task of arraigning them. It was this book which first led St. Augustin to the study of Christian philosophy and the doctrines of Christianity. The treatise *De Republica* has been in part rescued from the destroying hand of time by the labours of Maio. Except the works on Invention and De Oratore, this was the earliest of Cicero's literary productions. It was given to the world A.U.C. 700, just before its author set out for his proconsular government in Cilicia. He was then in his fifty-third year. The object and spirit of the work were highly patriotic. He wished to bring the constitution back to its first principles by an impression expositive of its theory; to inflame his contemporaries with the love of virtue, by portraying the character

of their ancestors in its primeval purity and beauty; and while he was raising a monument to all future ages of what Rome had been, to inculcate upon his own times what it ought still to be. We know it to have been his original purpose to make it a very voluminous work; for he expressly tells his brother (*Ep. ad Q. Frat.*, 3, 5) that it was to be extended to nine books. Ernesti thinks that they were all given to the world (*Ep. ad Att.*, 6, 1, *in notis*), although Cicero, in a letter to Atticus, on which that learned and accurate scholar makes this very remark, speaks of them as his *six* pledges or sureties for his good behaviour. —Cicero, as a philosopher, belongs, upon the whole, to the New Academy. It has been disputed whether he was really attached to this system, or had merely resorted to it as being the best adapted for furnishing him with oratorical arguments suited to all occasions. At first its adoption was subsidiary to his other plans. But, towards the conclusion of his life, when he no longer maintained the place he was wont to hold in the Senate or the Forum, and when philosophy formed the occupation "with which," to quote his own words, "life was just tolerable, and without which it would have been intolerable," he doubtless became convinced that the principles of the New Academy, illustrated as they had been by Carneades and Philo, formed the soundest system which had descended to mankind from the schools of Athens. The attachment, however, of Cicero to the Academic philosophy was free from the exclusive spirit of sectarianism, and hence it did not prevent his extracting from other systems what he found in them conformable to virtue and reason. His ethical principles, in particular, appear eclectic, having been in a great measure formed from the opinions of the Stoics. Of most of the Greek sects he speaks with respect and esteem. For the Epicureans alone he seems (notwithstanding his friendship for Atticus) to have entertained a decided aversion and contempt. The general purpose of Cicero's philosophical works was rather to give a history of the ancient philosophy, than dogmatically to inculcate opinions of his own. It was his great aim to explain to his fellow-citizens, in their own language, whatever the sages of Greece had taught on the most important subjects, in order to enlarge their minds and reform their morals. In theoretic investigation, in the development of abstract ideas, in the analysis of qualities and perceptions, Cicero cannot be regarded as an inventor or profound original thinker, and cannot be ranked with Plato and Aristotle. His peculiar merit, as a philosophical writer, lay in his luminous and popular exposition of the leading principles and disputes of the ancient schools; and no works transmitted from antiquity present so concise and comprehensive a view of the opinions of the Greek philosophers. The most obvious peculiarity of Cicero's philosophical writings is their form of dialogue. The idea was borrowed from Plato and Xenophon; but the nature of Cicero's dialogue is as different from that of the two Athenians, as was his object in writing. With them, the Socratic mode of argument could hardly be displayed in any other shape; whereas Cicero's aim was to excite interest, and he availed himself of this mode of composition for the life and variety, the ease, perspicuity, and vigour which it gave to his discussions. Nor does Cicero discover less skill in the execution of these dialogues, than address in their design. In the dignity of his speakers, their high tone of mutual courtesy, the harmony of his groups, and the delicate relief of his contrasts, he is inimitable. The majesty and splendour of his introductions, the eloquence with which both sides of a question are successively displayed, the clearness and terseness of his statements on abstract points, his exquisite allusions to the scene or time of the supposed conversation, his digressions in praise of philosophy, and, lastly, the melody and fulness of his style, unite to throw a charm around these productions which has been felt in every age.—Cicero's *Epistles*, about 1000 in all, are comprised in thirty-six books, sixteen of which are addressed to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends; and they form a history of his life from his fortieth year. Among those addressed to his friends, some occur from Brutus, Metellus, Plancus, Cælius, and others. For the preservation of this most valuable department of Cicero's writings, we are indebted to Tyro, the author's freedman, though we possess at the present day only a part of those originally published. The most interesting by far are the letters to Atticus, for they not only throw great light on the history of the times, but also give us a full insight into the private character of Cicero himself, who was accustomed at all times to unbosom his thoughts most freely to this friend of his. The authenticity of the correspondence with Brutus has been much disputed by modern scholars, and the general opinion is adverse to these letters being genuine.— His poetical and historical works have suffered a heavy fate. The latter class, consisting of his commentary on his consulship, and his history of his own times, are altogether lost. Of the former, which comprised the heroic poems Alcyones, Limon, Marius, his own consulate, the elegy of Tamelastis, translations of Homer and Aratus, Epigrams, &c., but little remains except some fragments of the Phænomena and Diosemeia of Aratus. It may, however, be questioned, whether literature has suffered much by these losses. We are far, indeed, from speaking contemptuously of the poetic powers of one who possessed so much fancy, so much taste, and so fine an ear. But his poems were principally composed in his youth; and afterward, when his powers were more mature, his occupations did not allow even his active mind the time necessary for polishing a language still more rugged in metre than it was in prose. His contemporary history, on the other hand, can hardly have conveyed more explicit, and certainly would have contained less faithful, information than his private correspondence; while, with all the penetration he assuredly possessed, it may be doubted, if his diffuse and graceful style of thought and composition was adapted for the depth of reflection and condensation of meaning, which are the chief excellences of historical composition.—The editions of the separate works of Cicero are too numerous to be mentioned here. The best editions of the entire works are: that of Ernesti, *Hal.*, 1774, 8 vols. 8vo; that of Olivet, *Paris*, 1740, 9 vols. 4to; that of Schütz, *Lips.*, 1814–20, 19 vols. (in 27) 12mo; and that of Nobbe, *Lips.*, 1827, 1 vol. 4to, or 10 vols. 12mo. (*Plut. in Vit.*—*Enc. Metropol., Div.* 3, vol. 2, p. 279, *seqq.* — *Biog. Univ.*, vol. 8, p. 530, *seqq.* — *Encyclop. Am.*, vol. 3, p. 190, *seqq.* — *Dunlop, Rom. Lit.*, vol. 2, p. 275, *seqq.* — *Bähr, Gesch. Röm. Lit.*, vol. 1, p. 487, *seqq.*) — II. Marcus, only son of the orator, and to whom the latter addressed his work *De Officiis*. He took part in the civil contest at an early age, and served under both Pompey and Brutus. After the battle of Philippi he retired to Sicily and joined the younger Pompey. Subsequently, however, he took advantage of the act of amnesty that was passed, and returned to Italy, where he lived some time in a private situation. Augustus, on attaining to sovereign power, made him his colleague in the consulship, and it was to Marcus Cicero, in his quality of consul, that he wrote an account of the victory at Actium and the conquest of Egypt. Marcus had the satisfaction of executing the decree which ordered all the statues and monuments that had been erected to Antony to be thrown down. After his consulship he was appointed governor of Syria, from which period history is silent respecting him. He died at an advanced age, and was notorious for dissipated and intemperate habits. He

appears to have inherited little, if anything, of his father's virtue, patriotism, and talent. (*Cic., Ep. ad Att.*, 1, 2. — *Id., Ep. ad Fam.*, 13, 11. — *Plut., Vit. Cic. extr.*—*Id., Vit. Brut.*, &c.)—III. Quintus, brother of the orator, and brother-in-law of Atticus. After having been prætor A.U.C. 692, he obtained the government of Asia. He was subsequently a lieutenant of Cæsar's in Britain, and only left that commander to accompany his brother Marcus Tullius, as lieutenant, into Cilicia. After the battle of Pharsalia, in which he took part on the side of Pompey, he was proscribed by the triumvirate, and put to death by the emissaries of Antony. He had a marked talent for poetry, and had planned a poem on the invasion of Britain by Cæsar. He also composed several tragedies, imitated or else translated from the Greek, but which have not reached us. Eighteen lines of his are preserved in the *Corpus Poëtarum* of Maittaire. He was the author of the piece entitled "*de Petitione Consulatus*," usually printed along with Cicero's letters to him. It is addressed by Quintus to his brother when the latter was a candidate for the consulship, and gives advice with regard to the measures he should pursue to attain his object, particularly inculcating the best means to gain private friends and acquire general popularity. (*Corrad. Quæst.*, p. 278, *ed. Lips.* — *Biogr Univ.*, vol. 8, p. 550. — *Dunlop, Roman Literature*, vol. 2, p. 495.)

Cicŏnes, a people on the coast of Thrace, near the spot where Maronea stood in a later age. Homer has placed here the scene of Ulysses' first disaster. Ismarus was the name of their city, which the poet supposes that chieftain to have taken and plundered; but the natives coming down from the interior in great force, he was driven off with severe loss of both men and ships. (*Od.*, 1, 40, *seqq.*) Ismarus is known to later writers only as a mountain celebrated for its wine, which indeed Homer himself alludes to in another passage. (*Od.*, 1, 197.)

Cilicĭa, a country of Asia Minor, on the seacoast, south of Cappadocia and Lycaonia, and to the east of Pisidia and Pamphilia. Herodotus says (7, 91), that the people of this country were anciently called Hypachæi, and that the appellation of Cilicians was subsequently derived from Cilix, son of Agenor, a Phœnician. This passage seems to point to a Phœnician or Syrian origin for the race, a supposition strengthened by the fact of the early commercial habits of the people of Cilicia. This country, though tributary to the Persian king, was nominally under the government of its native princes, with whom Syennesis appears to have been a common name. (Consult *Herod.*, 1, 74.—*Id.*, 5, 118.—*Xen., Anab.*, 1, 2.) Cilicia, more especially that part which consisted of plains, was a wealthy country; since we are informed by Herodotus (3, 90) that it yielded to Darius a revenue of 500 talents, equal to that of Mysia and Lydia together, besides 360 white horses. Xenophon also (*Anab.*, 1, 2) describes it as a broad and beautiful plain, well watered, and abounding in wine and all kinds of trees, and yielding barley, millet, and other grain. In a military point of view, the importance of Cilicia was also very great, since it was surrounded by lofty mountains, presenting only one or two passes, and these easily secured by a small force against the largest armies. Had the Persians known how to defend these, the younger Cyrus would never have reached the Euphrates, nor would Alexander have been able to penetrate to the plains of Issus, which witnessed the overthrow of Darius. (*Arrian, Exp. Al.*, 2, 4.) At a later period we learn from Cicero, during his command there, what importance the Romans attached to the province of Cilicia, when it became necessary to cover Asia against the growing power of the Parthians. (*Ep. ad Att.*, 5, 20.) As a maritime country, too, Cilicia makes a considerable figure in history, since it furnished numerous fleets to the Persian monarchs, as well as to the Syrian and Egyptian successors of Alexander. But it was more especially from the formidable character of her piratical navy that Cilicia has obtained a name in the seafaring annals of antiquity. Some idea of the alarm inspired by these daring rovers can be formed from the language of Cicero, however exaggerated we may suppose it to be for a political purpose. (*Or. pro Leg. Manil.*, 11.) The selection, too, which the Roman people made of Pompey, and the unusual powers confided to him, prove the importance of the contest. In less than 50 days, however, Pompey reduced the whole province either by force or the terror of his arms. More than 20,000 pirates are said to have fallen into his hands: these he settled in the interior, or removed to some distant countries, and thus entirely purged the shores of Asia of these nests of robbers. In the course of this war the Romans are said to have captured 378 ships, and burned 1300, conquered 120 towns and castles, and to have slain 10,000 of the enemy.—Cilicia was divided into Campestris and Trachēa. The former was the larger and more easterly portion, and derived its name from its champaign character. Trachēa, on the other hand, was so called from its rugged aspect (*τραχεῖα*, "*rough*"). It was nearly all occupied by the broad ridge of Taurus, which leaves scarcely any room for level land towards the sea. (*Cramer's Asia Minor*, vol. 2, p. 315, *seqq.*)

Cilix, a son of Agenor, who gave his name to Cilicia, according to Herodotus. (Consult remarks under the article Cilicia.—*Herodot.*, 7, 91.)

Cilla, a town of Troas, in the immediate vicinity of Adramyttium. (*Hom., Il.*, 1, 37.—*Strab.*, 612.)

Cimber, L. Tillius, one of the conspirators against Cæsar. He was a man notorious for his drunkenness and low violence (*Seneca, Ep.*, 83. — *Id., de Ira*, 3, 30), and he had been throughout the civil war a violent partisan of Cæsar's, who appointed him a short time before his assassination to the province of Bithynia. (*Appian, Bell. Civ.*, 3, 2. — *Cic., Ep. ad Fam.*, 12, 13.) Cimber was the one who gave the signal agreed upon with his associates for commencing the attack, by taking hold of Cæsar's robe, and pulling it down from his shoulders. (*Plut., Vit. Cæs.*)

Cimbri, a people of Germany, who invaded the Roman empire with a large army, and were conquered by Marius and Catulus. (For an account of the war, consult the article Teutones.) The Cimbri are generally thought to have had for their original seat the Cimbric Chersonese, or modern *Jutland*. It would seem, however, that there is some curious connexion between their name and that of the ancient Cimmerii, a point which may have some bearing on the question respecting the origin of the Germanic race. (Consult remarks under the article Cimmerii, and compare *Mannert, Geschichte der alten Deutschen*, p. 11, and *Pfister, Gesch. der Teutschen*, vol. 1, p. 40.) Adelung, however, opposes this idea. (*Mithradates*, vol. 2, p. 143.)

Cimĭnus, I. a range of hills in Etruria, lying to the south of Salpinum.—II. A lake at the foot of Mons Ciminus, now *Lago di Vico*, or *Ronciglione*. (*Strabo*, 225.) The Ciminian forest, whose almost impenetrable shades served for a time as a barrier to Etruria against the attacks of Rome, is described as covering the adjacent country to a considerable extent. (*Liv.*, 9, 36.—*Front., Strat.*, 1, 2.—*Plin.*, 2, 96.)

Cimmerĭi, a nomadic race of Upper Asia, who appear to have originally inhabited a part of what is now called *Tartary*. According to Herodotus (1, 15), they were driven from their primitive seats by the Scythians and moved down, in consequence, upon Asia Minor, which they invaded and ravaged during the reign of Ardys, king of Lydia, the successor of Gyges. Strabo, however, places the incursion of the Cimmerians in the time of Homer, or a little before the birth of the

poet. (*Strab.*, 20.) Wesseling thinks the authority of Strabo inferior to that of Herodotus; but Larcher inclines to the opinion that two different incursions are spoken of, an earlier and a later one. He makes the former of these even anterior to the time assigned by Strabo, and thinks it preceded by a short period the siege of Troy. He supposes this, moreover, to be the one alluded to by Euripides. (*Iph. in Taur.*, 1115, *seqq.*—*Larcher, ad Herod.*, 1, 6.) According to this view of the subject, Herodotus speaks merely of the latter of these two inroads. Volney maintains, in like manner, that there were two incursions of the Cimmerians, but he places the first of these in the reign of Ardys (699 B.C.), to which he thinks Herodotus alludes in the fifteenth chapter of his first book; and the second one in the time of Alyattes and Cyaxares, which he supposes to be the inroad alluded to by Herodotus in the one hundred and third chapter of the same book. (*Volney, Suppl. à l'Herod., de Larcher*, p. 75, *seqq.*) It appears much more reasonable, however, to refer all to but one invasion on the part of the Cimmerian race, commencing in the time of Ardys, and continued until the reign of Alyattes (616, B.C.), when these barbarians were expelled from the Asiatic peninsula. (*Bähr, ad Herod.*, 1, 6.) — The account given by Herodotus is, that the Cimmerians, when they came into Asia Minor, took Sardis, with the exception of the citadel, and that they were finally expelled by Alyattes, the contemporary of Cyaxares. (*Herod.*, 1, 15, *seq.*) The same historian makes the Cimmerians to have dwelt originally in the neighbourhood of the Palus Mæotis and Cimmerian Bosporus, and when driven out "from Europe," as he expresses himself (ἐκ τῆς Εὐρώπης), by the Scythians, to have fled along the upper shore of the Euxine to Colchis, and thence to have passed into Asia Minor. (*Herod.*, 1, 103.) Niebuhr, with very good reason, insists that Herodotus has there fallen into an error, and that all the wandering races which have in succession occupied the regions of Scythia, have, when driven out by other tribes from the east, moved forth in a western direction towards the country around the Danube. The Cimmerians, therefore, must have come into Asia Minor from the east. As regards the name of the Cimmerian Bosporus, the same acute critic supposes it to have arisen from the circumstance of a part of the Cimmerian horde having been left in this quarter, and having continued to occupy the Tauric Chersonese as late as the settlement of the Greek colonies in these parts. (*Niebuhr, Kleine Schriften*, p. 365, *seqq.*) — The ancients differed in opinion as regarded the orthography of the name Cimmerii, some being in favour of Κερβέριοι, others of Χειμέριοι. (*Hesych., s. v.* — *Eustath., ad Od.*, 10, 14. — *Schol., ad loc.* — *Aristoph., Ran.*, 189. — *Etymol. Mag.*, p. 513. — *Voss, Weltk.*, p. 14.) Modern scholars are in like manner divided as to the derivation of the term "Cimmerian" itself. It is maintained by some of these that the Greeks obtained their first knowledge of this race from the Phœnicians, and that hence, in all probability, the stories told of the gloom which enshrouded the Cimmerian land, and of the other appalling circumstances connected with the people, were mere Phœnician inventions to deter the Grecian traders from visiting them. In accordance with this idea, Bochart derives the word "Cimmerian" from the Phœnician *kamar*, or *kimmer*, "tenebrosum." (*Geogr. Sacr., col.* 591.—Compare *Job*, 3, 5.) Hence we read of Cimmerians, not only in Lower Asia, but also in the remotest west and north. "The Cimmerians," says Eustathius, "are a people in the west, on the Oceanus: they dwell not far from Hades." (Compare *Tzetz., ad Lycophr.*, 695, and consult the article Avernus.) Another class of etymologists, however, deduce the word in question from the Celtic, and make the Cimmerii identical with the *Kimri*, whence the later Cimbri. (*Volney, Suppl.*, &c., page 75.) The Cimmerians, therefore, who overran Asia Minor, will be a Celtic race. There is something extremely plausible in this supposition, and in this way, too, we may, without having recourse to Bochart's derivation, account for the existence of Cimmerii, or Celts, in the remote west. (*Ukert, Geogr.*, vol. 1, p. 26, *not.*)

Cimmerium, a town in the interior of the Tauric Chersonese, northwest of Theodosia. It is now *Eski-Krim* (Old Krim), on the river *Tschuruck*. (*Mela*, 1, 19.)

Cimōlus, one of the Cyclades, northeast of Melos. Its more ancient name was Echinusa, or Viper's Island, from the number of vipers which infested it before it was inhabited. It produced what was called the *Cimolia terra*, a species of earth resembling, in some of its properties, fuller's earth, though not the same with it. (*Theophrast., de Lapid.*, 2, 107. — *Strabo*, 484.) The ancients used it for cleaning their clothes. It was white, dense, of a loose texture, mixed with sand or small pebbles, insipid to the taste, and unctuous to the touch. The substance, according to Sir John Hill (*ad Theophr., l. c.*), which comes nearest to the Cimolian earth of antiquity, is the Steatite of the Soap-Rock of Cornwall, which is the common matter of a great part of the cliff near the Lizard Point. Cimolus is now *Kimoli*, though more generally known by the name of *Argentiera*. (*Cramer's Anc. Greece*, vol. 3, p. 405.)

Cimon, I. son of Miltiades, and of Hegesipyle the daughter of Olorus, a Thracian prince. His education, according to Plutarch, was very much neglected, and he himself indulged, at first, in every species of excess. At his father's death he seems to have succeeded to a very scanty fortune, and he would perhaps have found it difficult to raise the penalty of fifty talents, which had been imposed upon his parent, and which the son was bound to pay to the public treasury, had not Callias, one of the wealthiest men of Athens, struck by the charms of his half-sister Elpinice, undertaken to discharge the sum as the price of her hand. (*Vid.* Callias, Elpinice.) Cimon, however, had attracted notice, and gained reputation, by the spirit which he displayed on the occasion of leaving the city on the approach of the Persians, when he was the foremost to hang up a bridle in the Acropolis, as a sign that he placed all his hopes in the fleet; and also by the valour with which he fought at Salamis. Aristides, in particular, saw in him a fit coadjutor to himself and antagonist to Themistocles, and exerted himself in his favour; and the readiness with which the allied Greeks, when disgusted by the arrogance of Pausanias, united themselves with Athens, was owing in a great measure to Cimon's mild temper, and to his frank and gentle manners. The popularity of Themistocles was already declining, while Cimon, by a series of successful enterprises, was rapidly rising in public favour. He defeated the Persians in Thrace, on the banks of the Strymon, took Eion, and made himself master of the whole country. He conquered the island of Scyros, the inhabitants of which were addicted to piracy; and brought thence to Athens what were deemed the bones of the national hero Theseus. He next subdued all the cities on the coast of Asia Minor, and went against the Persian fleet which lay at the mouth of the Eurymedon. The Persians, although superior in number, did not dare to abide an engagement, but sailed up the river to place themselves under the protection of their land forces. Cimon, however, provoked them to a battle, and, having defeated and sunk or taken two hundred ships, landed his men, flushed with victory, and completely routed the Persian army. Returning to Athens after these two victories thus achieved in a single day, he employed the perquisites of his command, and the resources which he had acquired from his successes over the barbarians, in the embellishment of

his native city, and in relieving the wants of the indigent. He laid a part of the foundations of the long walls with magnificent solidity at his own charge, and the southern wall of the citadel was built with the treasures which he brought from Asia into the coffers of the state. He also set the example of adorning the public places of the city with trees, and, by introducing a stream of water, converted the Academy, a spot about two miles north of the city, from an arid waste into a delightful grove. (*Vid.* Academus.) He threw down the fences of his fields and orchards, that all who wished might enter and partake of their produce: he not only gave the usual entertainments expected from the rich to the members of his own borough, but kept a table constantly open for them. He never appeared in public without a number of persons attending him in good apparel, who, when they met with any elderly citizen scantily clothed, would insist on exchanging their warm mantles for his threadbare covering. It was the office of the same agents respectfully to approach any of the poorer citizens of good character, whom they might see standing in the market-place, and silently to put some small pieces of money into their hands. This latter kind of expenditure was certainly of a mischievous tendency; and was not the less that of a demagogue, because Cimon sought popularity, not merely for his own sake, but for that of his order and his party. — About 466 B.C., Cimon was sent to the Thracian Chersonese, of which the Persians still kept possession, and having driven them out, next reduced the island of Thasus, and took possession of the Thasian gold mines on the neighbouring continent. Scarcely, however, had he returned to Attica, when an accusation was preferred against him of having been corrupted by the King of Macedonia, because he had refrained, not, according to the common account, from attacking the Macedonians then at peace with Athens, but from striking a blow at the Thracian tribes on the frontier of that kingdom, who had recently cut off the Athenian settlers on the banks of the Strymon. (*Vid.* Amphipolis.) From this accusation Cimon had a very narrow escape. Having been sent, however, after this, with a body of troops to aid the Spartans before Ithome, and the latter having, after some interval, sent back their Athenian allies, whom they suspected of not lending them any effectual assistance, the irritation produced by this national insult fell principally upon Cimon, who was known to be an admirer of the Spartan character and constitution, and he was accordingly driven into exile. Subsequent events, however, made the Athenians feel the want of this able commander, and he was recalled and sent on an expedition against Egypt and Cyprus; but he was carried off by illness, or the consequences of a wound, in the harbour of Citium, to which place he was laying siege. His spirit, however, still animated his countrymen; for the fleet, when sailing home with his remains, gained a naval victory over a large squadron of Phœnician and Cilician galleys near the Cyprian Salamis, and followed up this victory by another which they gained on shore, either over the troops which had landed from the enemy's ships, or over a land force by which they were supported.—Cimon was, beyond dispute, the ablest and most successful general of his day; and his victories shed a lustre on the arms of Athens, which almost dimmed the glories of Marathon and Salamis. In after times, Cimon's military renown was enhanced by the report of a peace which his victories had compelled the Persian king to conclude on terms most humiliating to the monarchy. These were, that the Persians had agreed to abandon at least the military occupation of Asia Minor, to the distance of three days' journey on foot, or one on horseback, from the coast, and to abstain from passing the mouth of the Bosporus and the Chelidonian islands into the western sea. This peace, of which Isocrates, Demosthenes, Diodorus, and Plutarch speak, never took place. The silence of Thucydides is conclusive on the subject, to say nothing of the vague and contradictory statements of the very authors who do mention it. The fable seems to have sprung up, or to have acquired a distinct shape, in the rhetorical school of Isocrates, and to have been transmitted through the orators to the historians.—(*Plut., Vit. Cim.* — *Thirlwall's Greece*, vol. 3, p. 2, *seqq.*)

Cincĭa lex, was proposed by M. Cincius, a tribune of the people, A.U.C. 549. It enacted, that no one should take money or a present for pleading a cause. (*Liv.*, 34, 4.—*Tac., Ann.*, 11, 5.)

Cincinnātus, L. Quintius, a Roman patrician, whose name belongs to the earlier history of the republic, and has a well-known and spirit-stirring legend connected with it. His son, Kæso Quintius, had been banished on account of his violent language towards the tribunes, and the father had retired to his own patrimony, aloof from popular tumults. The successes of the Æqui and Volsci, however, rendered the appointment of a dictator necessary, and Cincinnatus was chosen to that high office. The delegates who were sent to announce this unto him, found the Roman noble ploughing his own fields; and from the plough he was transferred to the highest magistracy of his native state. The dictator laid aside his rural habiliments, assumed the ensigns of absolute power, levied a new army, marched all night to bring the necessary succour to the consul Minucius, who was surrounded by the enemy and blockaded in his camp, and before morning surrounded the enemy's army, and reduced it to a condition exactly similar to that in which the Romans had been placed. The baffled Æqui were glad to submit to the victor's terms; and Cincinnatus, thereupon returning in triumph to Rome, laid down his dictatorial power, after having held it only fourteen days, and returned to his farm. At an advanced age he was again appointed dictator, to restrain the power of Spurius Melius (*vid.* Melius), and again proved himself the deliverer of his country. (*Val. Max.*, 4, 4, 7.—*Liv.*, 3, 26.)

Cinĕas, a Thessalian, a minister and friend of Pyrrhus, and employed by the latter on many embassies. He had been a pupil of Demosthenes, and possessed considerable talents as an orator. Having been sent by Pyrrhus to Rome with proposals of peace, he compared the senate, on his return, to an assembly of kings, and a war with the Romans to a contest with another Lernæan hydra. (*Plut., Vit. Pyrrh.*)

Cingŭlum, a town of Picenum, southwest of Ancona. It surrendered to Cæsar, though Labienus, then a great partisan of Pompey, had raised and constructed its fortifications at his own expense. The modern name is *Cingolo*. (*Cæs., Bell. Civ.*, 1, 15. — *Cic., Ep. ad Att.*, 7, 11.—*Sil. Ital.*, 10, 34.)

Cinna, L. Cornelius, an adherent of Marius, who played a conspicuous part in the civil war between that leader and Sylla. Having attained to the consulship, after the proscription of Marius by his opponent, he began to exert himself for the recall of the former, and accused Sylla, who was just going as proconsul to Asia, of maladministration. That commander, however, took no notice of the complaint. After the departure of Sylla, he brought forward once more the law of Sulpicius, which admitted the Italians into all the thirty-five tribes without distinction. A violent riot ensued, numbers were slain, and Cinna, with his chief partisans, was driven from the city by his colleague Octavius. The Italian towns, regarding the cause of Cinna as their own, received him with the utmost cordiality. He collected thirty legions, called the proscribed to his support, and with Marius, Sertorius, and Carbo, marched upon and took possession of Rome. A scene of bloodshed and lawless rapine now ensued, which has perhaps no parallel in

ancient or modern times, and has deservedly procured for those who were the actors in it the unmitigated abhorrence of all posterity. Cinna and Marius, by their own authority, now declared themselves consuls for the ensuing year; but Marius dying, after having only held that office for seventeen days, Cinna remained in effect the absolute master of Rome. During the space of three years after this victory of his, he continued to hold possession of the government at home, a period during which, as Cicero remarks (*De Clar. Orat.*, 62), the republic was without laws and without dignity. At length, however, Sylla, after terminating the war with Mithradates, prepared to march home with his army and punish his opponents. Cinna, with his colleague Carbo, resolved thereupon to cross the Adriatic, and anticipate Sylla by attacking him in Greece; but a mutiny of their troops ensued, in which Cinna was slain, B.C. 77. Haughty, violent, always eager for vengeance, addicted to debauchery, precipitate in his plans, but always displaying courage in their execution, Cinna attained to a power little less absolute than that afterward held by Sylla or Cæsar: and it is somewhat remarkable, that his usurpation should have been so little noticed by posterity, and that he himself should be so little known, that scarcely a single personal anecdote of him is to be found on record. (*Appian, Bell. Civ.*, 1, 64.—*Vell. Paterc.*, 2, 43, *seqq.*—*Appian, B. C.*, 1, 74, *seqq.*—*Plut., Vit. Syll.*, 22.—*Liv., Epit.*, 83, &c.)—II. One of the conspirators against Cæsar (*Plut., Vit. Cæs.*).—III. C. Helvius, a Roman poet, intimate with Cæsar, and tribune of the commons at the time when the latter was assassinated. According to Plutarch, he went to attend the obsequies of Cæsar, but, being mistaken by the populace for Cinna the conspirator, was torn in pieces by them. (*Plut., Vit. Cæs.*) Helvius composed a poem entitled *Smyrna* (or *Zmyrna*), on which he was employed nine or ten years. Four fragments of it have reached us. It appears to have been characterized by considerable obscurity of meaning until the grammarian Crassitius wrote an able commentary upon it. (*Sueton., Illustr. Gram.*, 18.) Some other fragments have also reached us of other productions of this poet. (*Weichert, de C. Helv. Cinn. poet. Comment.—Bähr, Gesch. Röm. Lit.*, vol. 1, p. 164.)

Cinniāna, a town of Lusitania, in the northern or northwestern section of the country. Its precise situation has given rise to much dispute. According to some, it corresponds to *Sitania*, a deserted spot, six leagues east of *Braga*. Others, however, make it the same with certain ruins, called at the present day *Chalcedonia*, and lying near *Caldas de Gerez*, on the northern confines of Portugal. (*Val. Max.*, 6, 4, *ext.* 1.—*Link, Reisen durch Portugall*, vol. 2, p. 3, *seqq.*—*Ukert, Geogr.*, vol. 2, p. 399.)

Cinyps and Cinyphus (Κίνυψ, *Herod.*—Κίνυφος, *Ptol., Strab.*—Κινύφιος, *Suid.*), a small river of Africa, below Tripolis, falling into the sea southwest of the promontory of Cephalæ. Herodotus (4, 198) speaks of the land around this river as being remarkably fertile, and equal to any other land in the production of corn. The water of this stream was conveyed by an aqueduct to the city of Leptis Magna. Bochart derives the name of the Cinyps or Cinyphus from the Phœnician *Kinphod*, "porcupine's river," the porcupine being found, according to Herodotus (4, 192), in parts of the country watered by this stream. (*Bochart, Geogr. Sacr.*, 1, 24, *col.* 486.) The modern name of the Cinyps is *Wadi Quaham*, and travellers describe the soil in its neighbourhood as being still remarkable for its fertility. (*Ritter, Erdkunde*, vol. 1, p. 927.—*Beechey's Travels*, p. 71.)

Cinyras, a king of Cyprus, father, by Myrrha, of Adonis. (*Vid.* Adonis and Myrrha.) He bears his part in the myth of the sun-god, and his name appears to come from the Phœnician *Kinnor*, whence the Greek κινύρα, and also κιννρίζω, "to mourn" or "lament." (*Keightley's Mythology*, p. 143.)

Circeii, I. a promontory of Latium, below Antium, now *Monte Circello*. It was the fabled residence of Circe; the adjacent country being very low, and giving this promontory at a distance the appearance of an island. It would seem, that Hesiod's making the kings of the Tyrrheni to have been descended from Circe and Ulysses, led to the opinion that the island of that goddess was to be found on the Italian coast. An accidental resemblance in name also may have induced many to select this promontory as the place of her abode. Homer's account, however, of the isle of Circe does not at all suit this spot. The island was a low one, whereas this is a lofty promontory. The adjacent sea also is represented by the poet as boundless to the view, which is not the case as regards Circeii. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 621.) But, in truth, it requires too great a stretch of the imagination to believe that Homer, and the other poets who have sung of the charms of Circe, were describing places which had an actual existence. It is more than probable, that the fiction relative to the abode of Circe received its application to the Italian coast subsequently to the period in which Homer wrote, when, from the celebrity of his poems, it became a matter of belief. (*Cluver., Ital. Ant.*, vol. 2, p. 1000.—*Cramer's Anc. Italy*, vol. 2, p. 91.) Niebuhr, however, makes the fable indigenous in the neighbourhood of the mountain. (*Rom. Hist.*, vol. 1, p. 66, 2*d ed.*, *Cambridge transl.*)—The promontory of Circeii was famed for its oysters in the time of both Horace and Juvenal. (*Horat., Sat.*, 2, 4, 33.—*Juv.*, 4, 140.)—II. A town of Latium, standing rather inland from the promontory just mentioned, probably on the site of the village of *San Felice*, where some ruins are said to be visible. (*Corradini, Vet. Lat.*, 1, 9, p. 98.—*Pratilli, Via Appia*, 1, 16, p. 113.) We first hear of this place in the reign of Tarquinius Superbus; Dionysius informs us that it was colonized by his soldiers, as being an important place from its situation near the Pometinus Campus and the sea (4, 63.—Compare *Livy*, 1, 56). It is uncertain, however, whether the town existed before this period. Circeii appears to have been still extant in Cicero's time, for he mentions that Circe was worshipped there. (*N. D.*, 3, 19.) It was assigned to Lepidus as the place of his exile by Augustus. (*Suet., Aug.*, 16.)

Circē, sister of Æëtes king of Colchis, and daughter of the Sun and Perse, one of the ocean-nymphs. (Homer gives the mother's name as Perse, but Hesiod, Apollodorus, and others, Perseis.) Circe is celebrated for her skill in magic arts, and for her knowledge of subtile poisons. According to Homer (*Od.*, 10, 135, *seqq.*), she dwelt in an island, attended by four nymphs, and all persons who approached her dwelling were first feasted, and then, on tasting the contents of her magic cup, converted into swine. When Ulysses had been thrown on her shores, he deputed some of his companions to explore the country; these, incautiously partaking of the banquet set before them, were, by the effect of the enchanted potion, transformed as above. When Ulysses himself, on hearing of their misfortune from Eurylochus, set out to release them or share their fate, he was met by Hermes, who gave him a plant named *Moly* (Μῶλυ), potent against her magic, and directed him how to act. Accordingly, when she reached him the medicated cup, he drank of it freely, and Circe, thinking it had produced its usual effect, striking him with her wand, bade him go join his comrades in their sty. But Ulysses, drawing his sword, threatened to slay her; and the terrified goddess bound herself by a solemn oath to do him no injury. She afterward, at his desire, restored his companions to their pristine form, and they all abode in her dwelling for an entire

year. Circe is said to have had by Ulysses a son named Telegonus, who afterward unwittingly slew his own father. Hesiod, in his Theogony (1011), says Agrius and Latinus (not the king of Latium), "who, afar in the recess of the holy isles, ruled over all the renowned Tyrsenians." Later writers took great liberties with the narratives of Homer and Hesiod. Thus, for example, Dionysius, the cyclographer, makes Circe the daughter of Æëtes by Hecate, the daughter of his brother Perses. He goes on to say, that she was married to the king of the Sarmatians, whom she poisoned, and seized his kingdom; but, governing tyrannically, she was expelled, and then fled to a desert isle of the ocean, or, as some said, to the headland named from her in Italy. (*Vid.* Circeii.) The Latin poets thence took occasion to connect Circe with their own scanty mythology. It was fabled, for example, that she had been married to King Picus, whom, by her magic art, she changed into a bird. (*Diod. Sic.*, 4, 45.—*Eudocia*, 261. — *Schol. ad Apoll. Rh.*, 3, 200. — *Ovid, Met.*, 14, 320, *seqq.*) Another legend made her the mother of Faunus, by the god of the sea. (*Nonnus*, 13, 328.) The herb *Moly* is said, by these late writers, to have sprung from the blood of a giant slain by the Sun, in aid of his daughter in her island. Its name, we are told, comes from the fight (μῶλος). Its flower is white, as the warrior was the Sun. (*Ptol., Hephæst. ap. Phot., Cod.*, 190, vol. 1, p. 149, *ed. Bekker.* — *Keightley's Mythology*, p. 267.) Among other supernatural acts ascribed to Circe, was her converting Scylla into a hideous sea-monster. (*Vid.* Scylla.) — Various theories have been started for explaining the fable of Circe and her transformation of men into swine. Heyne (*Excurs.* 1, *ad Virg., Æn.*, 7, p. 103) thinks, that Homer merely gave an historical aspect, as it were, to an allegory invented by some earlier poet, and in which the latter wished to show the brutalizing influence of sensual indulgences. (Compare *Wachsmuth, ad Athen.*, 2, 2, p. 218.) Creuzer (*Symbolik*, vol. 4, p. 22) sees in the name Circe (Κίρκη) an allusion to some magic ring, since κίρκος is the Doric form for κρίκος, "a ring." (*Greg. Corinth.*, § 165. — *Koen, ad loc.*) J. C. Wolf (*Mul. Græc.*, &c., *Fragm.*, 312) is in favour of another explanation, in support of which he cites Bochart (*Geogr. Sacr.*, 1, 33) and Fabricius (*Bibl. Græc.*, vol. 13, p. 120). The historians from whom Diodorus Siculus (2, 106) derived his information, represent the knowledge of Circe and Medea as purely natural, and relating particularly to the efficacy of poisons and remedies. Hence, also, drugs which produced mental stupefaction, without impairing the physical powers, are thought by some to have given rise, in this and other cases, to the accounts of men being transformed into brutes. (*Salverte, des Sciences Occultes*, &c. — *Foreign Quarterly Review*, No. 12, p. 427 and 444.) Porphyry thought the meaning of the fable relative to Circe was this, that impure souls passed after death into the bodies of brutes, a doctrine taught by the school of Pythagoras. (Compare *Heeren, ad Stob., Ecl Phys. et Eth.*, 1, 52, vol. 1, p 1047.)

Circĭus, a violent wind blowing in the southern parts of Gaul, along the coast of the Mediterranean. Its fury was so great, that it carried off the roofs of dwellings, overthrew armed men, riders, and even loaded wagons. (*Cato, Orig., lib.*, 3, *ap. Aul. Gell.*, 2, 22.) It blew from the northwest. Its Gallic name was *Kirk*, i e., "the impetuous" or "destructive." In Armoric, *kirk* means impetuosity, and also a hurricane. (Compare *Adelung, Mithradates*, vol. 2, p. 53.—*Camden's Britannia*, p. 19) In Gaelic, *Ciurrach* means that which strikes or destroys. (*Armstrong's Gælic Dict, s v.*—*Thierry, Histoire des Gaulois*, vol 2, p 6 —Compare *Fovorin, Gallus ap Gell*, 2, 22.—*Seneca, Quæst Nat*, 5, 17.—*Plin*, 2, 47.)

Circus, a name given at Rome to a species of oblong-circular building, erected for exhibiting shows and games. The most ancient and celebrated of these structures, of which there were many in the Roman capital, was the Circus Maximus. It was built by Tarquinius Priscus, and afterward, at different times, magnificently adorned. This structure lay between the Palatine and Aventine hills. Its length was three stadia (2187½ feet), and the breadth a little over one stadium, with rows of seats all around, rising one above another. The lowest of these seats were of stone, and the highest of wood, and separate places were allotted to the senators and equites. It is said to have contained at least 150,000 persons, or, according to others, above double that number; according to Pliny, 250,000; some moderns say 380,000. Its circumference was one mile. It was surrounded with a ditch or canal, called Euripus, 10 feet broad and 10 feet deep, and with porticoes 3 stories high; both the work of Cæsar. The canal served to supply it with water in naval exhibitions. For some interesting remarks on the ancient *Circi* in general, consult the work of *Burgess* (*Description of the Circus on the Via Appia, near Rome*, &c., *Lond.*, 1828, 12mo).

Cirrha, a town of Phocis, at the head of the Crissæan Gulf. It served as the harbour of Delphi, and was situated close to the mouth of the river Pleistus, which descends from Parnassus. Pausanias (10, 37) reckoned sixty stadia from the city of Delphi to Cirrha. This writer, however, seems to have confounded the town of which we are here speaking with Crissa, a city that had ceased to exist in his time, but which formerly stood more inland, between Cirrha and Delphi. Strabo (418), who clearly distinguishes them, informs us that Cirrha was situate on the sea, and opposite to Sicyon; and that the distance thence to Delphi was eighty stadia. The Cirrhean plain and port, says Æschines (*in Ctes.*, p. 69. — Compare *Pausan.*, 10, 38), which are now accursed, were formerly inhabited by the Cirrhæi and Acragallidæ, a nefarious race, who violated the sanctity of the temple of Delphi, and ransacked its treasures. The oracle, on being consulted by the Amphictyons, declared that a war of extermination was to be carried on against these offenders, and that their land was never thereafter to be placed in a state of cultivation. This decree was executed in the time of Solon, who took an active part in the expedition. The port of Cirrha was then demolished, and its territory declared accursed, according to the form prescribed by the oracle; but this edict was afterward violated by the Amphissians, who tilled the land and repaired the port. It is evident that Cirrha still existed in the time of Pausanias, as he mentions the temples of Apollo, Diana, and Latona, as well as several statues worthy of notice. The ruins of Cirrha are pointed out by Sir William Gell, near the village of *Xeno Pegadia*, on a very gentle eminence on the coast, close to the many beds of the Pleistus. (*Cramer's Ancient Greece*, vol. 2, p. 153, *seqq.*)

Cirtha and Cirta, a city of Numidia, about 48 miles from the sea, on a branch of the river Ampsagas. It was intended as the royal residence, and being, in fact, the only city originally in the country and erected by Carthaginian workmen, it hence took the Punic name of Cartha, or "the city." It was the residence of Syphax, Masinissa, and the other rulers of the land. When Cæsar had landed in Africa, and was in great danger of being overpowered by Scipio and Juba, a certain Sittius, who had fled from Rome into Africa, and was roaming along the latter country with a predatory band, having made a sudden attack upon Cirta, took it, and compelled Juba to return and defend his kingdom. Cæsar being thus relieved, when the war was over, gave Cirta as a reward to Sittius, with a part of the adjacent country The city now changed its name to *Sittianorum Colonia*. In the time of the Emperor Constantine, having suffered much on account of

its fidelity to that prince, he repaired and re-embellished it, giving it the name of *Constantina*. This name remains, with a slight variation, to the present day, and the small city built upon the ruins of the ancient capital is still called *Cosantina*. (*Appian, Bell. Pun.*, 7. — *Id., Bell. Numid.*, 111. — *Id., Bell. Civ.*, 2, 96. — *Strabo*, 831. — *Mela*, 1, 7. — *Plin.*, 5, 3. — *Mannert, Geogr.*, vol. 10, pt. 2, p. 310, *seqq.*)

Cisalpīna Gallia. *Vid.* Gallia.

Cispadāna Gallia. *Vid.* Gallia.

Cissa. *Vid.* Susiana.

Cissēis, a patronymic given to Hecuba as daughter of Cisseus.

Cisseus, I. a king of Thrace, father to Hecuba. (*Virg., Æn.*, 7, 320.) — II. A son of Melampus, killed by Æneas. (*Id.*, 10, 317.)

Cissia, a country of Asia, having Media to the north, Babylonia to the west, the Persian Gulf to the south, and Persia to the southeast. Its capital was Susa. In Cissia was Ardericca, where Darius settled those of the Eretrians whom his naval commanders had brought to him as prisoners in obedience to his command. (*Vid.* Ardericca and Eretria.) Susiana is frequently confounded with Cissia. The former was merely a part of the latter, and was properly the territory adjacent to the city of Susa. (*Larcher, Hist. d'Herod.—Table Géographique*, vol. 8, p. 133.)

Cissus, a town of Macedonia, in the vicinity of Thessalonica, which contributed, as Strabo asserts (*Epit.* 7, p. 330), to the aggrandizement of that city. The modern name is said to be *Cismé*. (*French Strabo*, vol. 3, p. 126.) Xenophon also speaks of a Mount Cissus, which was probably in this direction. (*Cyneg.*, c. 11, 1.)

Cithæron, I. a king of Platæa in Bœotia, remarkable for his wisdom. By his advice, Jupiter pretended to be contracting a second marriage, when Juno had quarrelled with and left him. The scheme succeeded, and the goddess became reconciled to her spouse. (*Pausan.*, 9, 3.) This monarch is said to have given name to the well-known mountain-range in Bœotia. (*Pausan.*, 9, 1.)—II. An elevated ridge of mountains, dividing Bœotia first from Megaris, and afterward from Attica, and finally uniting with Mount Parnes and other summits which belong to the northeastern side of that province. (*Strabo*, 405.) It was dedicated, as Pausanias affirms (9, 2), to Jupiter Cithæronius, and was celebrated in antiquity as having been the scene of many events recorded by poets and other writers. Such were the metamorphosis of Actæon, the death of Pentheus, and the exposure of Œdipus. Here also Bacchus was said to hold his revels and celebrate his mystic orgies, accompanied by his usual train of satyrs and frantic Bacchantes. (*Eurip., Bacchæ*, 1381. — *Soph., Œd. Tyr.*, 1451. — *Id. ibid*, 1391. — *Eurip., Phœn.*, 809.) We know from Thucydides (2, 75), that this mountain was once supplied with forest timber, as the Peloponnesians are said to have derived from thence the supply they required for carrying on the siege of Platæa. But Dodwell says, "it is now shrouded by deep gloom and dreary desolation," and elsewhere he remarks, "it is barren, or covered only with dark stunted shrubs; towards the summit, however, it is crowned with forests of fir, from which it derives its modern name of *Elatea*, the modern Greek term for the fir-tree being, like the ancient, ἐλάτη." (*Travels*, vol. 1, p. 281. — *Cramer's Ancient Greece*, vol. 2, p. 218, *seqq.*)

Citium, one of the most ancient cities of Cyprus, on the southern shores of the island, northeast of Amathus. Josephus says it was built by Chittim, the son of Javan. (*Ant. Jud.*, 1, 7.—Compare *Epiphan., Hær.*, 1, 30. — *Hieron. in Jes*, 5, 23.) It was the birthplace of the celebrated Zeno; and Diogenes Laertius, in his life of that philosopher, reports, that this town had been colonized by the Phœnicians, a circumstance which is confirmed by Cicero (*de Fin.*, 4, 20) and Suidas (*s. v.* Ζήνων). Citium was besieged, at the close of the Persian war, by the Athenian forces under the command of Cimon. (*Thucyd.*, 1, 112.) According to Diodorus Siculus (12, 3), the place surrendered; but it was the last exploit of that distinguished general, for he was soon after taken ill, and died on board his ship in the harbour. (*Plut. et Corn. Nep., vit. Cim.*) Citium was a bishopric under the Byzantine empire. The place still retains the name of *Chiti*. (*Cramer's Asia Minor*, vol. 3, p. 379, *seq.*)

Cius, I. a river of Thrace, rising in the northwestern part of the chain of Mount Rhodope, and falling into the Ister. It is now the *Esker*. D'Anville calls the river Ceseus.—II. A river and town of Bithynia. The town was destroyed by Philip, father of Perses, and rebuilt by Prusias, who called it after his own name, Prusias. (*Vid.* Prusias.)

Civīlis, a powerful Batavian, who raised a sedition against the Roman power during the controversy for empire between Vitellius and Vespasian. Tacitus has furnished us with interesting and copious details of this long-protracted conflict. (*Tacit., Hist.*, 4, 13.— *Id. ib.*, 5, 14, &c.)

Clanis, a river of Etruria, now *la Chiana*, rising near Arretium, and falling into the Tiber northeast of Vulsinii. It may be seen from Tacitus that a project was once agitated for causing its waters, which formed large marshes near Clusium, to discharge themselves into the Arnus. (*Tacit., Ann.*, 1, 79.)—II. (or Clanius), a river of Campania, falling into the sea near Liternum. It rises in the Apennines near Nola, and flows at no great distance from Acerræ. The modern name is *Lagno*. By some writers the ancient name is given as Liternus. (*Strabo*, 243.—*Liv.*, 32, 29.) This stream is apt to stagnate near its entrance into the sea, and to form marshes, anciently known as the Palus Literna, now *Lago di Patra*. The appellation Clanius is evidently derived from the Etrurian Clanis. (*Müller, Etrusker*, vol. 1, p. 146, *in not.*) Pliny names them both Glanis. (*Plin.*, 3, 9.)

Claros, a city of Ionia, northeast of Colophon and southeast of Lebedus. It was famous for its temple, grove, and oracle of Apollo. This celebrated seat of divination is supposed to have been discovered soon after the siege of Troy, and the poets relate many tales with regard to a contention in prophetic skill which took place here between Calchas and Mopsus, and which ended in the defeat and death of the former. (*Vid* Calchas.) Tacitus gives an account of the visit paid by Germanicus to this oracle. (*Ann.*, 2, 54.) The priesthood was confined to certain families, principally of Miletus. The number and names of those who came to consult the oracle were announced to the seer, who, having descended into the cave and drunk of the spring, revealed in verse to each his most secret thoughts. On this occasion it is said that a speedy death was announced to Germanicus. The oracle continued to flourish in the time of Pliny (5, 29), and as late as the reign of Constantine. Considerable vestiges are still to be seen at *Zille*, which occupies the site of the ancient Claros. (*Cramer's Asia Minor*, vol. 1, p. 359, *seq.*)

Clastidium, a town of Liguria, northeast of Dertona, now *Chasteggio*. It was celebrated as the spot where Claudius Marcellus gained the *spolia opima*, by vanquishing and slaying Viridomarus, king of the Gæsatæ. (*Polybius*, 2, 34. — *Plut., Vit. Marcell.*—*Val Max.*, 1, 1.) Clastidium was betrayed to Hannibal after the battle of Ticinum, with considerable magazines which the Romans had laid up there, and it formed the chief depôt of the Carthaginian army while encamped on the Trebia. (*Polyb.*, 3, 69.—*Liv*, 21, 48 —*Cic., Tusc. Disp*, 4, 22.) It was afterward burned by the Romans in a war with the Ligurians. (*Liv.*, 32, 29, and 31.)

Claudĭa Gens, a celebrated patrician house at Rome, from which came many distinguished men in the days of the republic. According to Suetonius (*Vit. Tib.*, 1), this family could boast of 28 consuls, 5 dictators, 7 censors, 7 triumphs, and 2 ovations. The emperors Tiberius and Claudius were of this same line. The Claudian family claimed descent from Appius Claudius. There was also a plebeian branch of the Claudii, named the Claudii Marcelli. (Consult *Glandorp, Onomast.*, p. 222, *seqq.*)

Claudĭa, I. a vestal virgin, suspected of having violated her vow. She proved her innocence by drawing off from a shoal in the Tiber, with the aid of her girdle merely, a vessel which had been stranded there, and on board of which was the statue of Cybele, that had been brought to Italy from Asia Minor. (*Ovid, Fast.*, 4, 305, *seqq.*—*Sueton., Vit. Tib.*, c. 2. — *Liv.*, 29, 14.) —II. A sister of Claudius Pulcher, fined by the people on account of an offensive remark made by her. It seems, that, as her vehicle (*carpentum*) was retarded in its progress through the streets of Rome by the pressure of the crowd, she exclaimed, in a moment of haughty irritation, strikingly characteristic of the Claudian race, "I wish my brother Pulcher were alive again, and would lose another fleet, that there might be less crowding and confusion at Rome!" (*Sueton., Vit. Tib.*, c. 2.)—III. A vestal virgin, daughter of Appius Claudius Audax. When the tribunes of the commons endeavoured to pull her father from his chariot, in the midst of a triumph (A.U.C. 610), she ascended the triumphal car, took her place by her father's side, and rode with him to the Capitol, thus securing him by her sacred character from any farther molestation. (*Val. Max.*, 5, 4, 6. — *Cic., pro Coel.*, 14.) In Suetonius (*Vit. Tib.*, c. 2), Appius is called her brother (*fratrem*), but this is evidently an error of the copyists for *patrem*. (*Pigh., Ann.*, vol. 2, p. 473.) — IV. Augusta, a daughter of Nero and Poppæa. Her birth excited great joy in her profligate father, but she died at the end of four months. Divine honours were decreed unto the royal infant, and a temple and priestess. (*Tacit., Ann.*, 15, 23.—*Sueton., Vit. Ner.*, c. 35.)—V. (Via) a Roman road, which branched off from the Via Flaminia, at the Pons Mulvius, near Rome, and, proceeding through the more inland parts of Etruria, joined the Via Aurelia at Lucca. It appears to have fallen into disuse, when the central parts of Etruria, which it crossed, became unfrequented. (*Cramer's Anc. Italy*, vol. 1, p. 245.)—VI. Antonia, a daughter of the Emperor Claudius, married Cn. Pompey, whom Messalina caused to be put to death. Her second husband, Sylla Faustus, by whom she had a son, was killed by Nero, and she shared his fate when she refused to marry his murderer. (*Sueton., Vit. Claud.*, c. 27. — *Id., Vit. Ner.*, 35.)

Claudia Lex, I. proposed by Claudius the consul, at the request of the allies, A.U.C. 573, that the allies and those of the Latin name should leave Rome, and return to their own cities. According to this law, the consul made an edict; and a decree of the senate was added, that, for the future, no person should be manumitted, unless both master and slave swore that the latter was not manumitted for the sake of changing his city. For the allies used to give their children as slaves to any Roman citizen, on condition of their being manumitted. (*Liv.*, 41, 8, *seq.*—*Cic., pro Balb.*, 23.)—II. Another, by the consul Marcellus, A.U.C. 703, that no one should be allowed to stand candidate for an office while absent: thus taking from Cæsar the privilege granted by the Pompeian law; also, that the freedom of the city should be taken from the colony of Novumcomum, which Cæsar had planted. (*Sueton., Vit. Jul.*, 28.—*Cic., Ep. ad Fam.*, 13, 35.)—III. Another, *de usura*, by the Emperor Claudius, which forbade people to lend money to minors on condition of payment after the decease of their parents. It is supposed to be the same with what was called the *Senatus-consultum Macedonianum*, enforced by Vespasian. (*Tacit., Ann.*, 11, 13.)—IV. Another, passed A.U.C. 535, and forbidding any senator or father of a senator to have a vessel above a certain burden (300 *amphoræ*). The object it had in view was to prevent their engaging in commercial operations. A clause is supposed to have been added to this law, prohibiting the quæstors' clerks from trading. (*Liv.*, 21, 63.—Compare *Crusius, ad Sueton., Vit. Dom.*, c. 9.)

Claudiæ aquæ, the first water brought to Rome by means of an aqueduct. This was one of 11 miles, erected by the censor Appius Claudius, A.U.C. 441. The supply was obtained from the river Anio. (*Eutrop.*, 2, 4.—*Liv.*, 9, 29.)

Claudiānus, Claudius, a Latin poet, born at Alexandrea in Egypt, probably about 365 A.D., in the first year of the reign of Valentinian I. His name indicates that his family was originally from Rome; but at Alexandrea Greek was the language of every-day intercourse, and it was in this tongue that Claudius composed his first works. He received a distinguished literary education. It has been supposed, from some passages in his works, that in his youth he bore arms, and that he assisted, A.D. 394, in the battle between Theodosius and Eugenius. Gesner, however, has shown that these passages are susceptible of another interpretation. It is more certain, that, after having passed some time at Rome, he followed, A.D. 395, Stilicho, the minister and guardian of Honorius, to Mediolanum, which was, at this period, the residence of the Emperor of the West. The minister, a Vandal by nation, and his spouse, the Princess Serena, became the patrons of the young poet; and the latter expressed his gratitude in verses, which were recompensed by honours of the most exaggerated character. Not only was Claudian raised to stations of which his talents no doubt rendered him worthy, but, on the request of the senate, the two emperors of the East and West united in having a bronze statue raised to him in the forum, the pedestal of which, bearing an inscription in honour of the poet, was discovered at Rome in the 15th century. The authenticity of this monument is doubted by some, but without sufficient reason, since Claudian himself makes mention of the statue in one of his poems (25, 7. — Compare *Schöll, Hist. Lit. Rom.*, vol. 3, p. 82, *in notis*). About A.D. 398, Claudian returned to Egypt, armed with a letter from his protector, demanding for the bard the hand of a rich heiress in this province. The marriage was celebrated at Alexandrea, and Claudian conducted his young bride to the imperial court. After having enjoyed, for the space of more than ten years, the favour of his powerful protectors, our poet was involved in one of those catastrophes so common at courts. Accused, probably without any reason, of a design to raise his own son to the imperial throne, Stilicho was delivered over to punishment in 408. Though we know not how far Claudian was involved in the disgrace of his protectors, still we cannot doubt that he lost his official stations, and also a part of his fortune. The period of his death is unknown.—The question is sometimes put, whether Claudian was a Christian or not. There is nothing in his works to indicate that he was; for some Christian epigrams that are found among his poems are evidently spurious. It is not a little surprising, indeed, that one who lived in a court which possessed a great zeal for Christianity, should have remained faithful to the religion of his fathers: the regrets, however, of St. Augustine and of Orosius, who state that Claudian was a pagan, are too positive in their character to admit of any doubt on this point. (*Augustin., de Civ. Dei*, 5, 26.—*Oros., adv. Pagan. Hist.*, 7, 35.)—Claudian has left poems of various kinds: epic, panegyric, satirical, and also idyls and epigrams. The panegyrics in verse, composed by him, are the earliest with which we are

acquainted, and may be regarded in the light of an innovation. Prose panegyrics had been in use from the second century of our era. These eulogiums in verse, composed by the poet, are as follows: 1st. A Panegyric on the consulship of Probinus and Olybrius, which took place in 395: 2d. Panegyrics on the third, fourth, and sixth consulships of Honorius, which took place in the years 396, 398, and 404: 3d. A Panegyric in honour of Mallius Theodorus, A.D. 399: 4th. A Eulogium on Stilicho, in three parts: 5th. A Eulogium on Serena. In reading these productions we are at a loss which to wonder at most, the base flattery of the poet, or the effrontery of those who received his gross adulation without a blush.—In epic poetry Claudian has left us a piece in three cantos or books, entitled "*De Raptu Proserpinæ*;" and the commencement of a second production, entitled "*Gigantomachia*," the war of the Giants. As regards the first of these works, critics have considered the third book inferior in polish to the other two, and showing less of a finishing hand. The plan of the poem, moreover, is a defective one. Instead of hurrying us at once into the very midst of the action, as an epic bard should do, he recounts his fable from its very commencement, as an historian would relate an event. All the actors, too, being deities, and, consequently, elevated above the level of human nature, can only inspire a feeble interest. This defect Claudian seeks to remedy by a style always elevated, by striking imagery and brilliant descriptions: but this tone pervading the whole work, and the uniformity of the characters, have spread over it a monotony which becomes fatiguing in the extreme. Notwithstanding all this, however, Claudian is, perhaps, next to Statius, the Latin epic poet that has come nearest to Virgil, especially in some of his descriptions and comparisons, and his merit will no doubt appear in a much more favourable light if we take into consideration the period when he lived.—Two other works of Claudian may be ranked in the class of epic poems. One is entitled "*De Bello Gildonico*;" the other, "*De Bello Getico, sive Pollentiaco*." Gildon, son of a king of Mauritania, had made himself independent in Africa during the reign of Theodosius the Great. The loss of this province, one of the granaries of the empire, was severely felt. Under Honorius, however, Africa was reconquered, and it is this exploit that Claudian celebrates in a poem, of which we have only the first canto, containing the cause and the preparations of the war. The poem "*De Bello Getico*" turns on the war with the Visigoths, called also the war of Pollentia, which occurred A.D. 402, when Honorius was consul for the fifth time with his brother Arcadius, emperor of the East. Alaric, king of this Germanic race, having entered Italy by the way of Pannonia, was defeated by Stilicho near Pollentia, among the Cottian Alps. This war is the subject of a poem by Claudian, in six hundred and forty-seven verses. Cassiodorus, it is true, and likewise Jornandes, say directly the contrary in relation to this affair; but in admitting the fact of the overthrow, as stated by Claudian, we do not pretend to prejudge a question of history.—Claudian is the author also of some poems, which one would be tempted to rank in the class of satires, if the manner in which he treats his subject was not rather of an epic, or, if we may so speak, of a rhetorical character, and if these pieces were not composed with the same view as his panegyrics, namely, that of pleasing Stilicho. The productions to which we refer are his invectives against Rufinus and Eutropius, two enemies of the minister's. These are, perhaps, Claudian's chef-d'œuvres. Some critics, however, consider the poem against Eutropius superior to that against Rufinus. We have also two Epithalamia by Claudian: one on occasion of the marriage of Honorius and Maria, the daughter of Stilicho and Serena; the other on the marriage of Palladius and Celerina. In both of these pieces Claudian shows imagination and talent. The first of these epithalamia is followed by a poem, to which the copyists have given the title of *Fescennina*. There exist also five poetical epistles of Claudian, which may be ranked among the feeblest of his productions. Under the name of Idyls, we have, moreover, seven didactic or descriptive poems. There are likewise some epigrams remaining, but many of them appear to have been written, not by Claudian, but by a Christian bard. To the works of Claudian it has been customary to join a poem in honour of Hercules. It is more correctly assigned, however, to Olympius Nemesianus. (*Wernsdorff, Poet. Lat. Min.*, vol. 1, p. 275.) The best editions of Claudian are, that of Gesner, *Lips.*, 1759, 8vo; that of Burmann (secundus), *Amst.*, 1760, 4to; and that of Artaud (in Lemaire's collection), *Paris*, 1824, 2 vols. 8vo.

Claudiopŏlis, I. a city of Bithynia, previously called Bithynium. It was situate above Tium, in a district named Salone, celebrated for its excellent pastures, and a cheese much esteemed at Rome. (*Strab.*, 565. — *Pliny*, 11, 42.) From Pausanias (8, 9), it would appear to have been either on the banks of the Sangarius, or near them. It obtained the name of Claudiopolis in the reign of Tiberius. At a later period, as the birthplace of Antinoüs the favourite of Hadrian, it received several privileges from that emperor. (*Dio Cass.*, 69, 11.) Under Theodosius it was made the capital of the province Honorias. Many years after, we learn from Anna Comnena (p. 967) and Leo Diaconus (4, 9), who describe it as the most wealthy and flourishing city of Galatia, that it was almost totally destroyed by an earthquake, attended with vast loss of lives. (*Cramer's Asia Minor*, vol. 1, p. 209.) — II. A city of Cilicia Trachea, but assigned by Ammianus and Hierocles to Isauria. (*Ammian. Marcell.*, 14, 25. — *Hierocl.*, p. 709.) It was founded by Claudius the Roman emperor, and was situate in a plain between two summits of Mount Taurus, and probably also on the Calycadnus, or one of its branches. (*Wesseling, ad Hierocl., l. c.*—*Cramer's Asia Minor*, vol. 2, p. 332.)

Claudius, I. Appius. (*Vid.* Appius.) — II. Pulcher, a Roman consul in the first Punic war. When, previous to a naval engagement with the Carthaginians, the person who had charge of the sacred fowls told him that they would not eat, which was esteemed a bad omen, he ordered them to be thrown into the sea, exclaiming, "Then let them drink." After this, joining battle with the foe, he was defeated with the loss of his fleet. Having been recalled by the senate, he gave another specimen of the haughty temper of the Claudian race, for, on being directed to nominate a dictator, he purposely named his own *viator*, an individual of the lowest rank. (*Liv., Epit.*, 19. — *Cic., N. D.*, 2, 3. — *Id., de Div.*, 1, 16.) — III. Nero, a Roman consul in the second Punic war, who, in conjunction with his colleague Livius Salinator, defeated Hasdrubal in Umbria, on the banks of the Metaurus. (*Vid.* Metaurus and Hasdrubal.)—IV. Tiberius Nero, father of the Emperor Tiberius. He was distinguished for his naval skill in the Alexandrine war, under Julius Cæsar. At a subsequent period he excited a sedition in Campania, by promising to restore the property of those who had suffered in the civil wars. This tumult, however, was soon quelled by the arrival of Octavius; and Tiberius, together with his wife Livia, took refuge in Sicily and Achaia until the establishment of the second triumvirate made it safe for him to return to Rome. Livia having after this engaged the affections of Octavius, Tiberius transferred to him the name and privileges of a husband. (*Tacit., Ann.*, 5, 1.)—V. Tiberius Nero Cæsar, the successor of Augustus, and son of the preceding. (*Vid.* Tiberius.) —VI. Tiberius Claudius Drusus Cæsar, more commonly known by his historical name of Claudius, suc-

ceeded to the Roman empire on the death of Caligula. He was the second son of Drusus and Antonia, and, consequently, grand-nephew to Augustus. When the assassination of Caligula was made known, the first impulse of the court party and of the foreign guards was to massacre all who had participated in the murder. Several persons of distinction, who imprudently exposed themselves, became, in consequence, the victims of their fury. This violence subsided, however, upon their discovering Claudius, who had concealed himself in an obscure corner of the palace, and, being dragged from his hiding-place, threw himself at their feet in the utmost terror, and besought them to spare his life. The soldiers in the palace immediately saluted him emperor, and Claudius, in return, set the first example of paying the army for the imperial dignity by a largess from the public treasury. It is difficult to assign any other motive for the choice which the army made of Claudius than that which they themselves professed, "His relationship to the whole family of the Cæsars." Claudius, who was now fifty years old, had never done anything to gain popularity, or to display those qualities which secure the attachment of the soldiery. He had been a rickety child, and the development of his faculties was retarded by his bodily infirmities; and although he outgrew his complaints, and became distinguished as a polite scholar and an eloquent writer (*Tacit., Ann.*, 13, 3.—*Sueton., Vit. Claud.*, c. 41), his spirits never recovered from the effects of disease and of severe treatment, and he retained much of the timidity and indolence of his childhood. (*Sueton., Vit. Claud.*, c. 2.) During the reign of Tiberius he gave himself up to gross sensuality, and consoled himself under this degradation by the security which it brought with it. Under Caligula also he found his safety consist in maintaining his reputation for incapacity, and he suffered himself to become the butt of court parasites, and the subject of their practical jokes. (*Sueton., Vit. Claud*, c. 7.) The excitement of novelty, on his first accession to the throne, produced efforts of sagacity and prudence, of which none who had previously known him believed him capable; and during the whole of his reign, too, we find judicious and useful enactments occasionally made, which would seem to show that he was not in reality "so silly an emperor" as historians have generally represented him to be. It is most probable, therefore, that the fatuity which characterizes some parts of his conduct was the result, not of natural imbecility, but of the early and unlimited indulgence of the grossest sensuality. Claudius embellished Rome with many magnificent works; he made Mauritania a Roman province; his armies fought successfully against the Germans; and he himself triumphed magnificently for victories over the Britons, and obtained, together with his infant son, the surname of Britannicus. But in other respects he was wholly governed by worthless favourites, and especially by his empress, the profligate and abandoned Messalina, whose cruelty and rapacity were as unbounded as her licentiousness. At her instigation, it was but too common for the emperor to put to death, on false charges of conspiracy, some of the wealthiest of the nobles, and to confiscate their estates, with the money arising from which she openly pampered her numerous paramours. When the career of this guilty woman was terminated, Claudius was governed for a time by his freedman Narcissus, and Pallas, another manumitted slave, until he took to wife his own niece, Agrippina, daughter of Germanicus, a woman of strong natural abilities, but of insatiable avarice, extreme ambition, and remorseless cruelty. Her influence over the feeble emperor was boundless, and was displayed in the most glaring manner. She prevailed on him at last to set aside his own son Britannicus, and to adopt her son Domitius Ahenobarbus, by her former husband, giving him the name by which he is best known, Nero, and constituting him heir to the imperial throne. Claudius, having afterward shown a disposition to change the succession and restore it to Britannicus, fell a victim to the ambition of Agrippina, who caused him to be poisoned. A dish of mushrooms was prepared for the purpose, a kind of food of which the emperor was known to be especially fond, and the effects of the poison were hastened by the pretended remedies exhibited by Xenophon, the physician of the palace. It was given out that Claudius had suffered from indigestion, which his habitual gluttony rendered so frequent that it excited no surprise: and his death was concealed till Domitius Nero had secured the guards, and had quietly taken possession of the imperial authority. Claudius died in the sixty-fourth year of his age, and the fourteenth of his reign, A.D. 54. (*Sueton., Vit. Claud.*—*Dio Cass.*, lib. 60.—*Encyclop. Metropol., Div.* 3, vol. 2, p. 443, *seqq.*)

Clazomenæ, a city of Ionia, on the coast of the Ægean Sea, west of Smyrna. There were two places of this name; the more ancient stood on the continent, and was strongly fortified by the Ionians to resist the Persians. After the defeat of Crœsus, however, they were terrified, and withdrew to a neighbouring island, where they built the second Clazomenæ, so often mentioned in Roman history. (*Strabo*, 645.—Compare *Pausanias*, 7, 3.) Alexander joined it to the continent by a causeway 250 paces long; from which time it was reckoned among the cities on the continent. (*Plin.*, 5, 29.) Augustus greatly embellished it, and was styled, on some medals, its founder, through flattery. Anaxagoras was born here. On or near its site stands the small town of *Dourlak* or *Vourla*. There are still some remains of the ancient causeway, by which one can reach, with some risk, however, from the force of the sea, the island of St. John. (*Pococke*, vol. 3, book 2, c. 2.—*Chandler*, c. 24.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 329.)

Cleanthes, I. a Stoic philosopher of Assus in Lydia, disciple of Zeno. After the death of Zeno he presided over his school. His first appearance was in the character of a wrestler. In this capacity he visited Athens, where the love of philosophy was diffused through all ranks of people. He soon caught the general spirit, and though he was possessed of no more than four *drachmæ*, he determined to put himself under the tuition of some eminent philosopher. His first master was Crates, the Academic. He afterward became a disciple of Zeno, and a celebrated advocate of his doctrines. By night he drew water as a common labourer in the public gardens, that he might have leisure in the daytime to attend the schools of philosophy. The Athenian citizens observing that, though he appeared strong and healthy, he had no visible means of subsistence, summoned him before the Areopagus, according to the custom of the city, to give an account of his manner of living. Upon this he produced the gardener for whom he drew water, and a woman for whom he ground meal, as witnesses to prove that he subsisted by the labour of his hands, and the judges of the court were struck with such admiration of his conduct, that they ordered ten *minæ* to be paid him out of the public treasury; which, however, Zeno would not suffer him to accept. (*Diog. Lacrt.*—*Val. Max.*, 8, 7.—*Sen., Ep.*, 44.) Antigonus afterward presented him with three thousand *minæ*. From the manner in which this philosopher supported himself, he was called φρεάντλος, or "the well-drawer." For many years he was so very poor that he was compelled to write the heads of his master's lectures on shells and bones, for the want of money to buy better materials. He remained, however, notwithstanding every obstacle, a pupil of Zeno for nineteen years. His natural faculties were slow; but resolution and perseverance enabled him to overcome every difficulty;

and at last he became so complete a master of the Stoic philosophy as to be perfectly well qualified to succeed Zeno. His fellow-disciples often ridiculed him for his dulness by calling him an ass; but his answer was, that if he were an ass he was the better able to bear the weight of Zeno's doctrine. He wrote much, but none of his writings remain except a most beautiful hymn to Jupiter, preserved in the Anthology. After his death, the Roman senate erected a statue in honour of him at Assus. It is said that he starved himself in his 90th year, B.C. 240. (*Enfield's History of Philosophy*, vol. 1, p. 354, *seqq.*)—II. A Corinthian painter, whom some make to have been the inventor of drawing in outline. (*Plin.*, 35, 3.) Athenagoras mentions him among the first that practised this branch of the art. (*Sillig, Dict. Art., s. v.*)

Clearchus, I. a tyrant of Heraclea Pontica, who was killed by Chion and Leonidas, Plato's pupils, during the celebration of the festival of Bacchus, after the enjoyment of the sovereign power for twelve years, 353 B.C. (Consult *Memnon, Fragm.*, c. 1, and Hoffmann's *Prolegomena in Chionis Epist.*—Compare also remarks under the article Chion.)—II. A Lacedæmonian, one of the Greek commanders in the army of Cyrus the younger, and held by that prince in the highest estimation of all the Greek leaders that were with him. A sketch of his character and history is given by Xenophon (*Anab.*, 2, 6), in which many things appear to be softened down. He had been governor previously of Byzantium, under the orders of the Spartan Ephori, and had conducted himself so tyrannically that the government at home sent an armed force against him. Clearchus, anticipating the arrival of these troops, left Byzantium and seized upon Selymbria, and when the Spartan forces came he engaged in battle with them, but was defeated. After this he fled to Cyrus. He was entrapped along with the other Greek leaders, after the battle of Cunaxa, by the satrap Tissaphernes, and put to death in common with them. (*Xen., Anab.*, 3, 5, 31, *seqq.*—*Id. ib.*, 2, 6, 1, *seqq.*—*Diod. Sic.*, 14, 12.)

Clemens, I. (commonly called *Romanus*, for distinction' sake from Clemens of Alexandrea), one of the early Christians, the friend and fellow-traveller of St. Paul, and afterward bishop of Rome, to which station he was chosen A.D. 67, or, according to some, A.D. 91. He was the author of an epistle to the church of Corinth, printed in the "Patres Apostolici" of Le Clerc, *Amst.*, 1698. Of this work, the only manuscript of which now extant is in the British Museum, Archbishop Wake printed a translation in 1705. The best edition of the original is Jacobson's, 2 vols. 8vo, *Oxon.*, 1838. Clemens is supposed to have died at Rome about the close of the first century.—II. An eminent father of the church, who flourished between A.D. 192 and 217, and is commonly called *Alexandrinus*, to distinguish him from Clemens of Rome. He is supposed by some to have been a native of Athens, and by others of Alexandrea, but of his real origin very little is known. He early devoted himself to study in the schools of the latter city, and had many preceptors. (*Strom.*, 1, p. 274.—*Euseb., Hist. Eccl.*, 5, 2.) His Hebrew preceptor, whom he calls "the Sicilian bee," was unquestionably Pantænus, a Jew by birth, but of Sicilian extraction, who united Grecian with sacred learning, and was attached to the Stoic philosophy. (*Vales. ad Euseb.*, 5, 10.) Clemens so far adopted the ideas of this preceptor as to espouse the moral doctrine of the Stoics. In other respects he followed the Eclectic method of philosophizing. While the pagan philosophers pillaged the Christian stores to enrich the Eclectic system, this Christian father, on the contrary, transferred the Platonic, Stoic, and Oriental dogmas to the Christian creed, as relics of ancient tradition originating in Divine revelation. (*Strom.*, 1, p. 313.) In hopes of recommending Christianity to his catechumens (for, after Pantænus, he had the charge of the Christian catechetical school in Alexandrea), Clemens made a large collection of ancient wisdom, under the name of *Stromata*, an epithet borrowed from carpet-work, and intended to denote the miscellaneous nature of the philosophical and religious topics of which the work treats. He assigned this reason for the undertaking, that much truth is mixed with the dogmas of philosophers, or, rather, covered and concealed in their writings, like the kernel within its shell. This work is of great value, as it contains many quotations, and relates many facts, not elsewhere preserved. But, though the object of his labours was laudable, it must be confessed that his inclination to blend heathen tenets with Christian doctrines rendered his writings in many respects injurious to the Christian cause. His vast reading encumbered his judgment; and his injudicious zeal sometimes led him into credulity, if not into dishonesty. We frequently find him adopting Platonic and Stoic tenets as Christian doctrines, and thus sowing the seeds of error in the Christian church. Besides the *Stromata*, we have the following works of Clemens remaining: 1. *Protrepticon*, or an exhortation to the Pagans; 2. *Pædagogus*, or the instructer; 3. The fragments of a treatise on the use of riches, entitled, "What rich man shall be saved?"—In these works he approaches the strict standard of orthodoxy; but in one which is lost, and the title of which was *Hypotyposes*, or "Institutions," he is stated by Photius (*Cod.*, 109.—vol. 1, p. 89, *ed. Bekker*) to have maintained sentiments which were unscriptural. The works of Clemens were first printed in Greek only, at Florence, in 1550. Of the various editions with Latin versions, the best is that of Archbishop Potter, 2 vols. fol., 1715, *Oxon.* (*Enfield's History of Philosophy*, vol. 2, p. 274, *seqq.*)

Cleobis and Biton, two youths, sons of Cydippe, the priestess of Juno at Argos, and remarkable for physical prowess, having both carried off prizes in the public games. Solon, in his conversation with Crœsus on the subject of human felicity, related, according to Herodotus (1, 31), the following incident respecting them. Their mother Cydippe was required by sacred custom to be drawn to the temple of Juno, on a certain festival, by a pair of oxen. The animals happening not to be brought up from the field in due season, and Cydippe being pressed for time, her two sons put themselves under the yoke, drew the chariot in which their mother sat for the distance of forty-five stadia (nearly six miles), and brought her in that manner to the temple. The men of Argos who stood around commended the strength of the youths, and the women felicitated their mother on having such sons; while Cydippe herself, in a transport of joy, prayed to the goddess that Cleobis and Biton might obtain the greatest blessing man could receive. When she had finished her prayer, and her sons had sacrificed and feasted with her, they fell asleep in the temple, and awoke no more. The Argives, in commemoration of their filial piety, caused statues to be erected to them at Delphi. Servius (*ad Virg., Georg.*, 3, 532) says, that the want of oxen on this occasion was owing to a pestilential malady, which had destroyed all the cattle belonging to Argos.—This touching little story is frequently alluded to by the ancient writers. (Compare *Cic., Tusc. Quæst.*, 1, 47.—*Plut., Consol. ad Apoll.*, p. 108. *F.*—*Id., Vit. Sol.*, c. 27.—*Stobæus*, p. 603, &c.)

Cleobŭlus, a native of Lindus, in the island of Rhodes, son of Evagoras, monarch of that city, and claiming descent from Hercules. He was not less remarkable for strength than for beauty of person. After travelling in Egypt for the purpose of acquiring knowledge, he ascended the throne on the death of his father. Plutarch says he usurped it. The rest of his life is unknown: we are merely informed that he at-

tained to the age of seventy years, and died about the 55th Olympiad. By some he is ranked among the wise men of Greece. His favourite maxim was Ἄριστον μέτρον, "*moderation is best*," i. e., preserve a due mean in all things. (*Diog. Laert. in Vit.*)

Cleombrōtus, I. a king of Sparta, who succeeded his brother Agesipolis I. He was defeated by Epaminondas in the battle of Leuctra, and lost his life on that occasion. (*Xen., Hist. Gr.*, 6, 4, 13.)—II. A son-in-law of Leonidas II., king of Sparta, who usurped the kingdom after the expulsion of that monarch, but was soon after expelled in turn and sent into banishment. (*Plut., Vit. Ag. et Cleom.*)

Cleomēdes, a Greek writer, supposed to have been the author of the work which has reached us, entitled "Cyclic Theory of Meteors," i. e., Circular Theory of the Stars. He is thought to have lived some years before the Christian era. (*Delambre, in Biogr. Univ.*, vol. 9, p. 54.)

Cleomĕnes I., king of Sparta, ascended the throne B.C. 519. At the beginning of his reign he undertook an expedition against the Argives, defeated them, and destroyed a large number who had taken refuge in a sacred grove. He afterward drove out the Pisistratidæ from Athens. This is the same Cleomenes whom Aristagoras endeavoured, but in vain, to involve in a war with the Persians. He afterward managed, by undue influence, to procure an oracular response from Delphi, pronouncing his colleague Demaratus illegitimate, and thus obtained his deposition. Becoming alarmed, subsequently, lest the fraud should be discovered, Cleomenes fled secretly to Thessaly, and from thence passing into Arcadia, he began to stir up the people of this latter country against Sparta. The Lacedæmonians, fearing his intrigues, recalled him, but he died soon after his return, in a fit of insanity, by his own hand. (*Herod.*, 5, 64.—*Id.*, 5, 49, *seqq.*—*Id.*, 5, 65, &c.)—II. Cleomenes II. succeeded his brother Agesipolis II. on the throne of Sparta, B.C. 371. The power of his country was then on the decline, and he possessed not the requisite talents to restore it to its former state. He reigned sixty years and ten months without having done anything worthy the notice of posterity. (*Paus.*, 3, 6.)—III. Cleomenes III., son of Leonidas II., ascended the Spartan throne B.C. 230. Dissatisfied at the prevailing manners of Sparta, he resolved to bring about a reform, and to restore the institutions of Lycurgus, after the example of Agis, who had lost his life in a similar attempt. Thinking that war would furnish the best opportunity for the execution of his design, he led his forces against the Achæans, who were commanded by Aratus, and greatly distinguished himself. Returning after this to Sparta, with a portion of his army, he put to death the Ephori, made a new division of the lands, and introduced again the old Spartan system of education. He also took his brother Eucleidas as his colleague on the throne, and thus for the first and only time the Spartans had two kings of the same family. After a long, and in many respects successful, series of operations against the Achæans and Macedonians, the latter of whom had been called in by Aratus as allies, Cleomenes was defeated by Antigonus in the battle of Sellasia, and immediately after fled to Ptolemy Euergetes in Egypt. This monarch treated him with some degree of generosity, but his successor Ptolemy Philopator, a weak and suspicious prince, soon began to look upon him with an evil eye, and at last kept him in confinement. The Spartan monarch, in a fit of despair, and taking advantage of the temporary absence of Ptolemy from his capital, broke forth from the place where he had been kept in custody, along with thirteen of his friends, and endeavoured to arouse the inhabitants in the cause of freedom. But, finding their efforts fruitless, they fell by their own hands. Cleomenes had been sixteen years king of Laconia. With him ended the race of the Heraclidæ, which had so long sat on the throne of that country. Ptolemy ordered his body to be flayed and nailed to a cross, and his children to be put to death. (*Plut., Vit. Cleom.*)

Cleon, an Athenian, bred among the lowest of the people, the son of a tanner, and said himself to have exercised that trade. Of extraordinary impudence and little courage, slow in the field, but forward and noisy in the assembly, corrupt in practice as in principle, but boastful of integrity, and supported by a coarse but ready eloquence, he gained such consideration by flattering the lower orders and railing at the higher, that he stood in the situation of head of a party. By an extraordinary train of circumstances he came off victorious in the affair of Sphacteria, the Athenian populace having chosen him one of their generals. Elated upon this with the idea that he possessed military talents, he caused himself to be appointed commander of an expedition into Thrace. He was slain in a battle at Amphipolis against Brasidas, the Spartan general, 422 B.C. (Consult the remarks of Mitchell, in his edition of the Acharnenses of Aristophanes, *Appendix, note* A, and compare *Thucyd.*, 4, 28, *seqq.*—*Id.*, 5, 2.—*Id.*, 5, 8, *seqq.*)

Cleōnæ, I. a town of Argolis, northeast of Nemea. According to Strabo, it was 120 stadia from Argos and eighty from Corinth; he adds, that it was situated on a rock, and surrounded by walls, which justified the epithet applied to it by Homer (*Il.*, 2, 570). Hercules was said to have defeated and slain the Elean chief called Moliones, near Cleonæ. (*Pindar, Olymp.*, 10, 36.—Compare *Apollodorus*, 2, 5, 1.) We learn from Pindar that games were there solemnized. (*Nem.*, 4, 26.—*Ibid.*, 10, 78.) Dodwell states, that the ruins of Cleonæ are to be seen on the site now called *Courtese*. They occupy a circular hill, which seems to have been completely covered with buildings. On the side of the hill are six ancient terrace-walls, rising one above another, on which the houses and streets were situated. (*Tour*, vol. 2, p. 206.—*Chandler*, vol. 2, p. 288.—*Gell's Itin. of the Morea*, p. 157.)—II. A town of Macedonia, in the peninsula of Athos, said to have been founded by a colony from Chalcis. (*Herod.*, 7, 22.—*Thucyd.*, 4, 109.—*Cramer's Ancient Greece*, vol. 1, p. 260.)

Cleopatra, I. a daughter of Idas and Marpessa, and the wife of Meleager. (*Hom., Il.*, 9, 557.)—II. The wife of Philip of Macedon, whom that monarch married after he had repudiated Olympias. (*Justin*, 9, 5.) After the death of Philip, Olympias compelled her to destroy herself. (*Justin*, 9, 7.)—III. A daughter of Philip and Olympias, and sister to Alexander the Great. She married Alexander of Epirus, who fell in Italy. (*Justin*, 9, 6, 1.) After the death of Alexander of Macedon, her hand was sought by Perdiccas and others of his generals, but she was put to death by Antigonus. (*Diod. Sic.*, 20, 37.—Compare *Diod. Sic.*, 18, 23, and *Wesseling, ad loc.*)—IV. A daughter of Mithradates, and the wife of Tigranes. (*Justin*, 38, 3.)—V. A daughter of Antiochus III. of Syria. She married Ptolemy V., king of Egypt, and was left guardian of her infant son Ptolemy VI., but she died soon after her husband, to the great regret of her subjects.—VI. A daughter of Ptolemy Philometor, was the wife of three kings of Syria, and the mother of four; namely, of Antiochus Dionysius, by her first husband Alexander Balas; of Seleucus V. and Antiochus VIII., by Demetrius Nicator; and, lastly, of Antiochus IX., surnamed Cyzicenus, by Antiochus Euergetes or Sidetes. She was compelled by her son, Antiochus VIII., to drink the poison which she had prepared for him, B.C. 120.—VII. The most famous of the name was the daughter of Ptolemy Auletes, and remarkable for her beauty and personal accomplishments. According to the usage of the Alexandrean court, she

married her eldest brother Ptolemy XII., and began to reign with him in her seventeenth year. Both she and her husband, being minors, were placed by the will of their father under the guardianship of Rome, an office which the senate transferred to Pompey. An insurrection breaking out in the Egyptian capital soon after the commencement of this reign, Cleopatra was compelled to yield to the tide of popular fury, and to flee into Syria, where she sought protection in temporary exile. The flight of this princess, though mainly arising from the tumult just mentioned, was unquestionably accelerated by the designs of the young king and his ambitious ministers. Their object became manifest when Cleopatra, after a few months' residence in Syria, returned towards her native country to resume her seat on the throne. Ptolemy prepared to oppose her by force of arms, and a civil war would inevitably have ensued, had not Cæsar at that very juncture sailed to the coast of Egypt in pursuit of Pompey. A secret interview soon took place between Cleopatra and the Roman general. She placed herself on board a small skiff, under the protection of Apollodorus, a Sicilian Greek, set sail from the coast of Syria, reached the harbour of Alexandrea in safety, and had herself conveyed into the chamber of the Roman commander in the form of a large package of goods. The stratagem proved completely successful. Cleopatra was now in her twentieth year, distinguished by extraordinary personal charms, and surrounded with all the graces which give to those charms their greatest power. Her voice sounded like the sweetest music; and she spoke a variety of languages with propriety and ease. She could, it is said, assume all characters at will, which all alike became her, and the impression that was made by her beauty was confirmed by the fascinating brilliancy of her conversation. The day after this singular meeting, Cæsar summoned before him the king, as well as the citizens of Alexandrea, and made arrangements for the restoration of peace, procuring Cleopatra, at the same time, her share of the throne. Pothinus, however, one of Ptolemy's ministers, in whose intriguing spirit all the dissensions of the court had originated, soon stirred up a second revolt, upon which the Alexandrean war commenced, in which Ptolemy was defeated, and lost his life by drowning. Cæsar now proclaimed Cleopatra queen of Egypt; but she was compelled to take her brother, the younger Ptolemy, who was only eleven years old, as her husband and colleague on the throne. The Roman general continued for some time at her court, and she bore him a son, called, from the name of his father, Cæsarion. During the six years which immediately followed these events, the reign of Cleopatra seems not to have been disturbed by insurrection, nor to have been assailed by foreign war. When her brother, at the age of fourteen, demanded his share in the government, Cleopatra poisoned him, and remained sole possessor of the regal authority. The dissensions among the rival leaders who divided the power of Cæsar, had no doubt nearly involved her in a contest with both parties; but the decisive issue of the battle of Philippi relieved her from the hesitation under which some of her measures appear to have been adopted, and determined her inclinations, as well as her interests, in favour of the conquerors. To afford her an opportunity of explaining her conduct, Antony summoned her to attend him in Cilicia, and the meeting which she gave him on the river Cydnus has employed the pen, not only of the historian, but of the prince of English dramatists. (*Shakspeare, Antony and Cleopatra*, act 1, scene 1.) The artifices of this fascinating princess, now in her twenty-fifth year, so far gained upon Antony, as not only to divert his thoughts from his original purpose of subjecting her kingdom to the payment of tribute, but entirely to lull his ambition to sleep, and make him sacrifice his great stake as a candidate for the empire of the world. After a fruitless attack upon the territory of Palmyra, he hastened to forget his disgrace in the society of the Egyptian queen, passing several months at Alexandrea in the most foolish and puerile dissipation. The death of his wife, and his subsequent marriage with Octavia, delayed for a time the crisis which his ungoverned passions were preparing for him. But, though he had thus extricated himself from the snares of Alexandrea, his inclinations too soon returned to that unhappy city; for we find that when he left Rome to proceed against the Parthians, he despatched in advance his friend Fonteius Capito, to conduct Cleopatra into Syria. On his return from this disgraceful campaign, he encountered still deeper disgrace by once more willingly submitting to that bondage which had rendered him contemptible in the eyes of most of his followers.—Passing over events which have been alluded to elsewhere (*vid.* Augustus), we come to the period that followed the battle of Actium. When Octavius advanced against Egypt, and Antony had been a second time defeated under the walls of Alexandrea, Cleopatra shut herself up with a few attendants, and the most valuable part of her treasures, in a strong building which appears to have been intended for a royal sepulchre. To prevent intrusion by friend or enemy, she caused a report to be circulated that she had retired into the monument to put herself to death. Antony resolved to follow her example, and threw himself upon his sword; but being informed, before he expired, that Cleopatra was still living, he caused himself to be carried into her presence, and breathed his last in her arms. Octavius, after this, succeeded in getting Cleopatra into his power, and the queen at first hoped to subdue him by her attractions; but finding at last that her efforts were unavailing, and suspecting that her life was spared only that she might grace the conqueror's triumph, she ended her days, if the common account is to be credited, by the bite of an asp. A small puncture in the arm was the only mark of violence which could be detected on the body of Cleopatra; and it was therefore believed that she had procured death either by the bite of a venomous reptile, or by the scratch of a poisoned bodkin. She was in her thirty-ninth year, having reigned twenty-two years from the death of her father. Octavius, it is said, though deprived by this act of suicide of the greatest ornament of his approaching triumph, gave orders that she should have a magnificent funeral, and that her body, as she desired, should be laid by that of Antony.—In the grave of Cleopatra was deposited the last of the royal race of the Ptolemies, a family which had swayed the sceptre of Egypt for two hundred and ninety-four years. Of the real character of this celebrated queen herself, it is not possible to speak, at this distance of time, with any degree of confidence. That she had beauty and talents of the highest order, is admitted by every historian who has undertaken to give the annals of her reign; and that she was accomplished in no ordinary degree, is established by the fact of her being a great proficient in music, and mistress of nearly all the languages which were cultivated in her age. She was well skilled, for example, in Greek and Latin, and she could converse with Ethiopians, Jews, Arabians, Syrians, Medes, and Persians, without an interpreter. If her conduct was not at all times strictly pure, we must seek for an apology in the religion and manners of her country, and must ascribe the most glaring of her frailties to the absurd institutions which regulated the matrimonial connexions of the Græco-Egyptian princes, and which paid no respect to the age, affections, or temper of the parties. (*Plut., Vit. Cæs.—Id., Vit. Ant.—Encyclop. Metropol., Div.* 3, vol. 2, p. 345.)

Cleopatris, a city of Egypt, at the head of the Sinus Arabicus, and in the immediate vicinity of Arsinoë. (*Vid.* Arsinoë VI.)

Climax, a narrow passage on the coast of Lycia, near Phaselis. (*Vid.* Phaselis.)

Clinĭas, I. a Pythagorean philosopher and musician, 520 years before the Christian era. (*Ælian, V. H.*, 14, 23.)—II. An Athenian, said by Herodotus (8, 17) to have been the bravest of his countrymen in the battle fought against the Persian fleet at Artemisium: and the Athenians are said by the same writer to have conducted themselves on that occasion with the greatest valour of any of the Greeks.—This Clinias was the father of the celebrated Alcibiades. He married Dinomache, the daughter of Megacles, grandson to Agariste, the daughter of Clisthenes, tyrant of Sicyon. He fell at the battle of Coronea. Consult the learned note of Valckenaer (*ad Herodot., l. c.*) for other particulars respecting this Clinias.—III. The father of Aratus, killed by Abantidas, B.C. 263. (*Vid.* Aratus II.)

Clĭo, one of the Muses. She presided over history, and was generally represented as holding a half-opened roll. The invention of the cithara was ascribed to her. Having drawn on herself the anger of Venus, by taunting her with her passion for Adonis, Clio was inspired by the goddess with love for Pierus, the son of Magnes, and bore him a son named Hyacinthus. (*Apollod.*, 1, 3, 2, *seqq.*) Her name (Κλειώ) is derived from *κλεῖος* (Ionic for *κλέος*), *glory, renown*, &c., because she celebrates the glorious actions of the good and brave.

Clitomăchus, a native of Carthage. (*Diog. Lacrt.*, 4, 67, *seqq.*) In his early years he acquired a fondness for learning, which induced him to visit Greece for the purpose of attending the schools of the philosophers. From the time of his first arrival in Athens he attached himself to Carneades, and continued his disciple until his death, when he became his successor in the academic chair. He studied with great industry, and made himself master of the systems of the other schools; but professed the doctrine of suspension of assent, as it had been taught by his master. Cicero relates, that he wrote four hundred books upon philosophical subjects. At an advanced age he was seized with a lethargy. Recovering in some measure the use of his faculties, he said, "The love of life shall deceive me no longer," and laid violent hands upon himself. He entered, as we have said, upon the office of preceptor in the academy immediately after the death of Carneades, and held it thirty years. According to Cicero, he taught that there is no certain criterion by which to judge of the truth of those reports which we receive from the senses, and that, therefore, a wise man will either wholly suspend his assent, or decline giving a peremptory opinion; but that, nevertheless, men are strongly impelled by nature to follow probability. His moral doctrine established a natural alliance between pleasure and virtue. He was a professed enemy to rhetoric, and thought that no place should be allowed in society to so dangerous an art. (*Sext. Emp. adv. Rhet.*, § 20.—*Enfield's History of Philosophy*, vol. 1, p. 258.)

Clitumnus, a river of Umbria, rising in the vicinity of Spoletum, and falling into the Tinia, and both together into the Tiber. The modern name of the Clitumnus is *Clitunno*. It was famous, according to Virgil, for its milk-white herds, selected as victims in the celebration of the triumph. (*Virg., Georg.*, 2, 146. — *Propert.*, 2, el. 19, 25. — *Sil. Ital.*, 8, 452. — *Juv.*, 12, 13. — *Claud.*, 6, *Cons. Hon.*, 506.) The beautiful description which the younger Pliny (*Ep.*, 8, 8) has left us of this sacred river and its little temple, the ruins of which are still to be seen near the posthouse of *Le Verre*, between *Foligno* and *Spoleto*, will be read with most pleasure in the original. (Compare *Venuti, Osservazioni sopra il fiume Clitunno, del suo Culto e Tempio, Rom.*, 1773, 4to. — *Cramer's Ancient Italy*, vol. 1, p. 270.) According to Eustace, white herds are still seen wandering over the rich plain watered by this river. (*Classical Tour*, vol. 1, p. 322.)

Clitus, a familiar friend and foster-brother of Alexander, who had saved the king's life in battle. Alexander killed him with a javelin in a fit of inebriety, because, at a feast, he preferred the actions of Philip to those of his son. (*Vid.* Alexander.)

Cloacīna, a goddess at Rome, who presided over the Cloacæ. These cloacæ were sewers for carrying off the filth of the city. The main one was called Cloaca Maxima. From what remains of the Cloaca Maxima at the present day, we may infer that the praise which the ancients bestowed on the Roman cloacæ generally was not unmerited. The first cloacæ were constructed by the two Tarquins. Tarquinius Priscus drained the low grounds of the city about the Forum, and the valleys lying between the hills (the Palatine and Capitoline), by cloacæ, which were carried into the Tiber. (*Liv.*, 1, 38.) But the draining was imperfect, and the *Cloaca Maxima* was in consequence built by Tarquinius Superbus. (*Liv.*, 1, 56.) It crossed the Roman Forum beneath the level of the pavement, and in ancient times it is said that the tunnel was so large that a wagon loaded with hay could easily pass under it. (*Strabo*, 235.) Pliny expresses his wonder at the solidity and durability of this great undertaking, which, after a lapse of 800 years, still remained uninjured and entire (36, 15). At the present day, however, all that we see of it is the upper part of a gray massy arch of peperin stone, as solid as the day it was built, through which the water almost imperceptibly flows. Though choked up nearly to its top by the artificial elevation of the surface of modern Rome, it is curious to see it still serving as the common sewer of the city, after the lapse of nearly three thousand years. When the Tiber, into which it flows, is flooded, the water in the cloaca is driven back so as to rise above the keystone of the arch, and hide it from view. When the Tiber is low, not only this arch, but also the arch through which it discharges its sordid flood into the river, may be seen from the Ponte Rotto, or still more distinctly from the river itself. Dionysius informs us (3, 67), that it cost the state the enormous sum of 1000 talents to have the cloacæ cleaned and repaired. We hear also of other sewers being made from time to time on Mount Aventine and other places, by the censors M. Cato and Valerius Flaccus (*Liv.*, 39, 44), but more especially by Agrippa, who, according to Pliny (*l. c.*), is said to have introduced whole rivers into these hollow channels, on which the city was, as it were, suspended, and thus was rendered subterraneously navigable. (Compare *Strabo, l. c.* — *Cassiod., Var. Ep.*, 3, 30.) It would seem, according to the common account, that the early cloacæ were at first carried through the streets; but that, through want of regularity in rebuilding the city after it was burned by the Gauls, they in many places passed under private houses. — Some architects, in order to support their improbable theory that the construction of the arch was not known even in Greece (where the art had reached a perfection it will never more attain) till about a hundred years before the Christian era, have attempted to controvert the antiquity of the Cloaca Maxima, and attribute it to a much later period. (Compare *Hirt, Gesch. der Baukunst*, vol. 2, p. 123, and *Müller, Etrusker*, vol. 1, p. 259.) But if it had really been rebuilt, as a late learned antiquary chose to imagine, by Augustus, would it have escaped the notice of Suetonius? or would Livy, that minute and accurate historian, who extols its grandeur and antiquity, and carefully chronicles the erection of every temple and basilica, have failed to record such a work as this, which must have been executed before his own eyes, and by the very prince in whose court he was living? On the

contrary, he expressly says, "that Tarquin made the great subterranean cloaca to carry off the filth of the city, a work so vast that even the magnificence of the present age has not been able to equal it." (*Liv.*, 1, 56.) Pliny also, who records its repair in the reign of Augustus, expressly says, that, after 800 years, this *opus omnium maximum* continued as strong as when first built by Tarquin. It may, indeed, seem incredible, that the Romans, in that rude age, should have been capable of executing so noble a piece of architecture; but Livy tells us, "that Tarquin sent for artists from every part of Etruria," for this and his other public works. Nothing can be clearer than this evidence of the Cloaca Maxima being the work of the Tarquins; and its denial only affords one of the many proofs, that antiquaries will pervert or overlook facts when they interfere with their favourite theories. This cloaca, therefore, is doubly interesting, not only from its extraordinary grandeur and antiquity, but from being, perhaps, the sole, and certainly the finest, remains of Etruscan architecture that have come down to our times. (*Rome in the* 19th *Century*, vol. 1, p. 249, *not.*—Compare *Burgess, Antiquities of Rome*, vol. 2, p. 223.)

Cloanthus, one of the companions of Æneas, from whom the family of the Cluentii at Rome claimed descent. (*Virg., Æn.*, 5, 122.)

Clodia, I. a sister of Clodius the tribune, and a female of the most abandoned character. She married Q. Metellus Celer, and was suspected of having poisoned him.—II. The younger sister of the preceding, and equally infamous in character. She married Lucullus, but was repudiated by him for her scandalous conduct. (*Plut., Vit. Lucull.*)

Clodĭa Lex, I. *de Cypro*, was brought forward by the tribune Clodius, A.U.C. 695, that Cyprus should be taken from Ptolemy and made a Roman province. This was done in order to punish that monarch for having refused Clodius money to pay his ransom when taken by the pirates, and to remove Cato out of the way by appointing him to see the law executed.—II. Another, *de Magistratibus*, A.U.C. 695, by the same. It forbade the censors to put a stigma or mark of infamy upon any person who had not been actually accused and condemned by both of them.—III. Another, A.U.C. 695, which required the same distribution of corn among the people gratis, as had been given them before at six *asses* and a *triens* the modius.—IV. Another, A.U.C. 695, by the same, *de Judiciis*. It called to an account such as had executed a Roman citizen without a judgment of the people, and all the formalities of a trial. Cicero was aimed at by this law, and soon after, by means of a hired mob, was actually banished.

Clodius, Publius, a Roman descended from an illustrious family, but notorious as a bold and reckless demagogue, and a man of the most corrupt morals. Besides being guilty of the most revolting turpitude in the case of his nearest female relatives, he introduced himself, in woman's clothing, into the house of Julius Cæsar, with improper designs against Pompeia, the wife of Cæsar, of whom he was enamoured, and who was then celebrating the mysteries of the *Bona Dea*, at which no male was allowed to be present. He was tried for the sacrilege, but escaped punishment by bribing the judges. In order to be eligible to the tribuneship, he relinquished his patriotic rank, and had himself adopted into a plebeian family. While filling the office of tribune he had numerous laws passed, favourable to the people and adverse to the patricians. He procured for Cato, whom he detested, the government of Cyprus, in order that he might lose his reputation in this difficult office, and along with it the influence which he enjoyed at Rome. He cherished equal hatred towards Cicero, whom he finally succeeded in driving from the city. So troublesome at last did he become even to his own party, that, in order to keep him in check, Pompey procured the recall of Cicero from exile, which he could not effect, however, without the strenuous aid of the tribune Milo; and not long after Clodius was slain in a conflict that took place between his followers and those of Milo. (*Cic., Or. pro Mil.—Plut., Vit. Cic.*)

Cœlia, a Roman virgin, given as a hostage to Porsenna. According to the old Roman legend, when Porsenna and the Romans made a peace after the affair of Mucius Scævola, the latter people gave hostages to the king, ten youths and ten maidens, children of noble parents, as a pledge that they would truly keep the peace which had been made. It happened, as the camp of the Etrurians was near the Tiber, that Cœlia, one of the maidens, escaped with her companions, and fled to the brink of the river; and, as the Etrurians pursued them, they all rushed into the water and swam in safety across the stream. But the Romans, jealous of their reputation for good faith, sent them all back to the camp of Porsenna. Not to be outdone in generosity, the monarch gave her and her female companions their freedom, and permitted her to take with her half of the youths; whereupon, with the delicacy of a Roman maiden, she selected those only who were of tender years. The Romans raised an equestrian statue in honour of her, on the highest part of the Sacred way. (*Liv.*, 2, 13.) She was also rewarded with a horse and arms. (*Fragm. Dion Cass.*, 4.—*Bekker, Anecd.*, 1, p. 133, 8.) There is another story, that Tarquinius fell upon the hostages as they were conducted into the Etrurian camp; and, with the exception of Valeria, who fled back to the city, massacred them all. (*Plin.*, 34, 13.)

Clotho, the youngest of the three Parcæ, daughters of Jupiter and Themis. (*Vid.* Parcæ.) She held the distaff, and spun the thread of life, whence her name (κλώθειν, *to spin*).

Cluentius, a Roman, who, at his mother's instigation, was accused of having poisoned his stepfather Oppianicus. He was defended with great ability by Cicero, in an oration which is still extant. (*Vid.* Cicero.)

Clusium, now *Chiusi*, a town of Etruria, on the banks of the Clanis. Its more ancient name was Camers. (*Liv.*, 10, 25.—Compare *Müller, Etrusker*, vol. 1, p. 102, where the name Camers or Camars is regarded as a proof of the place's having been originally possessed by the Umbrian race of the Camertes. Consult also *Cluver, It. Ant.*, vol. 2, p. 567.) The Gauls under Brennus besieged it, but marched to Rome without taking it. It was at Clusium that Porsenna held his court; and near this city he erected for himself the splendid mausoleum of which Pliny has transmitted to us a description on the authority of Varro. (*Plin.*, 36, 13.) The whole account seems to bear no small appearance of fiction; for, had such a stupendous work really existed, some traces of it would surely have remained, not merely in Pliny's day, but even in the present age.—Pliny (3, 5) makes a distinction between Clusium Vetus and Novum; and a village, named *Chiusi*, supposed to represent the latter, is pointed out at the foot of the Apennines, north of *Arezzo*, in confirmation of this distinction. (*Cramer's Anc. Italy*, vol. 1, p. 219.)

Clusius, I. or Clesius, a river of Gallia Transpadana, rising among the Euganei, and flowing between the Lake Benacus and the river Mela. It is now the *Chiese*, or *Chiso*, one of the tributaries of the *Oglio*.—II. The surname of Janus, when his temple was shut. (*Ovid, Fast.*, 1, 130.)

Clymĕne, I. a daughter of Oceanus and Tethys, who married Iapetus, by whom she had Atlas, Prometheus, Menœtius, and Epimetheus. (*Hesiod, Theog.*, 508, *seqq.*)—II. The mother of Phaëthon. (*Ovid, Met.*, 1, 756.)—III. A female servant of Helen, who ac-

companied her mistress to Troy when she eloped with Paris. (*Ovid, Heroid.*, 17, 267.—*Hom., Il.*, 3, 144.)

Clymenēĭdes, a patronymic given to Phaëthon's sisters, who were daughters of Clymene.

Clypĕa (called by the Greek writers Aspis), now *Aklibia*, a town of Africa Propria, 22 miles east of Carthage. It was built upon a promontory which was shaped like a shield. Agathocles seized upon this place when he landed in Africa, fortified it, and gave it, from the shape of the promontory, the name of Aspis ("a shield" in Greek, same as *Clypeus* in Latin). The natives called the promontory *Taphitis*. This town served as a stronghold to Regulus in the first Punic war. (*Lucan*, 4, 586. — *Liv.*, 27, 29. — *Cæs., B. C.*, 2, 23.)

Clytemnestra, a daughter of Tyndarus, king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan. She married Agamemnon, king of Mycenæ. When this monarch went to the Trojan war, he left his wife and family, and all his affairs, to the care of his relation Ægisthus. But the latter proved unfaithful to his trust, corrupted Clytemnestra, and usurped the throne. Agamemnon, on his return home, was murdered by his guilty wife, who was herself afterward slain, along with Ægisthus, by Orestes, son of the deceased monarch. (Consult, for a more detailed account, the articles Agamemnon and Orestes.)

Cnidus, a town and promontory of Doris in Caria, at the extremity of a promontory called Triopium. The founder of the place is said to have been Triopas. (*Diod.*, 5, 61. — *Pausan.*, 10, 2.) From him it received at first the name of Triopium, which at a later period was confined merely to the promontory on which it stood. (*Scylax*, p. 38.—*Herodot.*, 1, 174.) Venus was the chief deity of the place, and had three temples erected to her, under the several surnames of Doritis, Acræa, and Euplœa. In the last of these stood a celebrated statue of the goddess, the work of Praxiteles. (*Pausan.*, 1, 1.—*Plin.*, 36, 5.—*Hor., Od.*, 3, 28.—*Catull.*, 36, 11.) Nicomedes of Bithynia wished to purchase this admirable production of the chisel, and actually offered to liquidate the debt of Cnidus, which was very considerable, if the citizens would cede it to him; but they refused to part with what they esteemed the glory of their city. (*Plin., l. c.*) A drawing of the Venus of Cnidus, from an antique statue found near Rome, is given by Flaxman, at the end of his lectures on sculpture (*pl.* 22). The shores of Cnidus furnished in ancient times, as they do now, a great abundance of fishes. The wines were famous, and Theophrastus speaks of the Cnidian onions as of a particular species, being very mild, and not occasioning tears. Cnidus was the birthplace of the famous mathematician and astronomer Eudoxus; of Agatharchidas, Theopompus, and Ctesias. It is now a mere heap of ruins; and the modern name of the promontory is Cape *Crio*. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 236.) An account of the ruins of Cnidus is given in *Clarke's Travels*, vol. 3, p. 261, from Walpole's MS. Journal.

Cnōsus (Κνωσός, more correct than Cnossus, Κνωσσός, if we follow the language of coins and inscriptions), the royal city of Crete, on the northern coast, at a small distance from the sea. Its earlier name was Cæratus, which appellation was given also to the inconsiderable stream that flowed beneath its walls. (*Strab.*, 476.) It was indebted to Minos for all its importance and splendour. That monarch is said to have divided the island into three portions, in each of which he founded a large city; and fixing his residence at Cnosus, it became the capital of the kingdom. (*Diod. Sic.*, 5, 78.) It was here that Dædalus cultivated his art, and planned the celebrated labyrinth. Cnosus long preserved its rank among the chief cities of Crete, and, by its alliance with Gortyna, obtained the dominion of nearly the whole island. The vestiges of this city are discernible at the present day, to the east of the town of *Candia*, which has communicated to the island its present name. The precise site of the ruins is called *Long Candia*. (*Cramer's Anc. Greece*, vol. 3, p. 368, *seqq.*) The name of this city is sometimes written with an initial G, as Gnosus, and the Γ occurs actually on some coins, but the more common initial letter in Greek inscriptions and on coins is the K. (Compare *Rasche, Lex. Rei Num.*, vol. 2, col. 649, *seqq.*)

Cocălus, a king of Sicily, who hospitably received Dædalus, when he fled before Minos. When Minos arrived in Sicily, the daughters of Cocalus destroyed him. (*Ovid, Met.*, 8, 261.)

Coccēius Nerva. *Vid.* Nerva I.

Coccygius, a mountain of Argolis, between Halice and Hermione. Its previous name was Thornax; but it received the appellation of Coccygius from the circumstance of Jupiter's having been metamorphosed there into the bird called Coccyx (Κόκκυξ) by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base. (*Pausanias*, 2, 36.)

Cocintum Promontorium, a promontory of Brutium in Lower Italy, below the Sinus Scylacius. The modern name is Cape *Stilo*. It marked the separation between the Ionian and Sicilian seas. (*Polyb.*, 2, 14.)

Cocles, Publius Horatius (or, as Niebuhr gives it, Marcus Horatius), a Roman who, alone, opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, after addressing a short prayer to the god of the Tiber, leaped into the stream, and swam across in safety with his arms. As a mark of gratitude, every inhabitant, while famine was raging within the city, brought him all the provisions he could stint himself of; and the state afterward raised a statue to him, and gave him as much land as he could plough round in a day. (*Liv.*, 2, 10. — *Dion. Hal.*, 1, 24.) Whatever we may think of the other parts of the story, that portion of it which relates to the land is evidently mere poetic exaggeration. Polybius (6, 53) makes Cocles to have perished in the river. (Consult, as regards the whole legend, the remarks of Niebuhr, *Rom. Hist.*, vol. i., p. 476, *seqq.*, *Cambr. transl.*) — The name *Cocles* properly means "a person blind of one eye." It appears to be the old form *ocles* (from *oculus*), with a harsh initial aspiration. (*Varro, L. L.*, 6, 3.)

Cocȳtus, a river of Epirus, which, according to Pausanias (1, 17), blended its nauseous waters with those of the Acheron. Its fancied etymology (from κωκύω, "*to lament*," "*to wail*"), the unwholesomeness of its waters, and, above all, its proximity to the Acheron, induced the poets to make it one of the rivers of the lower world. (*Virg., Georg.*, 3, 38. — *Id., Æn.*, 6, 297, &c.)—"Leaving Potamia," observes an intelligent traveller, "we passed over a marsh or bog formed by the overflowing of the river *Vava*, which is probably the Cocytus of antiquity. It flows from below the mountains of *Margariti*, opposite *Paramithia*, and, after skirting the opposite side of the plain, empties itself into the Acheron, at a small distance from its mouth, below the village of *Tcheuknides*. Pausanias, in his description of the Acheron, intimates that the Cocytus also flows in the same plain; and no other river except the Acheron, now called the ποτάμι τοῦ Σοῦλι, and the *Vava*, is to be discovered in the Phanari. The very appellation *Vava* (βαβά), which is an expression of grief or aversion, seems to strengthen the conjecture; and not only this, but the water of the *Vava* exactly coincides with the expression of Pausanias, ὕδωρ ἀτερπέστατον, for it flows slowly over a deep muddy soil, imbibing noxious qualities

from innumerable weeds upon its banks, and occasions the greatest part of the malaria of the plain." (*Hughes, Travels in Greece*, &c., vol. 2, p. 311. — Compare *Wordsworth's Greece*, p. 254, *seqq.*)

Codānus sinus, one of the ancient names of the *Baltic*. Mela (3, 3, 6) represents it as full of large and small islands, the largest of which he calls Scandinavia; so also Pliny (4, 13). The name Codanus seems to have some reference to that of the Goths in sound. The modern term *Baltic* appears to be derived from the Celtic *Balt* or *Belt*, denoting a collection of water; whence also the name of the straits, *Great* and *Little Belt*. (*Malte-Brun, Dict. Geogr.*, p. viii.)

Codomannus, a surname of Darius the Third, king of Persia. (*Vid.* Darius III.)

Codrus, the last king of Athens. He received the sceptre from his father Melanthus, and was now far advanced in years, having reigned for a considerable time, when some of the Dorian states united their forces for the invasion of Attica. The Dorian army marched to Athens, and lay encamped under its walls; and the oracle at Delphi had assured them of success, provided they spared the life of the Athenian king. A friendly Delphian, named Cleomantis, disclosed the answer of the oracle to the Athenians, and Codrus resolved to devote himself for his country in a manner not unlike that which immortalized among the Romans, at a later date, the name of the Decii. He went out at the gate disguised in a woodman's garb, and, falling in with two Dorians, killed one with his bill, and was killed by the other. The Athenians thereupon sent a herald to claim the body of their king, and the Dorian chiefs, deeming the war hopeless, withdrew their forces from Attica.—This story, which continued for centuries to warm the patriotism of the Athenians, has been regarded by some as altogether improbable. It would seem, however, to be confirmed by the fact mentioned by the orator Lycurgus (*contra Leocr.*, p. 158), that Cleomantis, and his posterity, were honoured with the privilege of sharing the entertainment provided in the Prytaneum at Athens for the guests of the state. But we scarcely know how the current tradition is to be reconciled with another preserved by Pausanias (7, 25), that a part of the Dorian army effected their entrance by night within the walls, and, being surrounded by their enemies, took refuge at the altars of the Eumenides on the Areopagus, and were spared by the piety of the Athenians. If, however, either must be rejected as a fabrication, this last has certainly the slighter claim to credit.—After the death of Codrus, the nobles, taking advantage, perhaps, of the opportunity afforded by a dispute between his sons, are said to have abolished the title of *king*, and to have substituted for it that of *archon*. This new office was to be held for life, and then transmitted to the son of the deceased. The first of these hereditary archons was Medon, son of Codrus, from whom the thirteen following archons were called Medontidæ, as being his lineal descendants. (*Vid.* Archontes.—*Thirlwall's Hist. of Greece*, vol. 1, p. 275, vol. 2, p. 15.)

Coele (Κοίλη), or, the *Hollow*, I. the northern division of Elis.—II. A quarter in the suburbs of Athens, appropriated to sepulchres. Cimon and Thucydides were both interred in this place. (*Herodot.*, 6, 103.—*Plut., Vit. Cimon.—Pausan.*, 1, 23.) Coele is classed by Hesychius among the Attic demi or boroughs. Col. Leake places, with great probability, this hollow way or gate "to the south of the acropolis, near the gate of *Lumbardhari*, which answers to the Portæ Melitenses." (*Cramer's Ancient Greece*, vol. 2, p. 336.)

Cœlesyria (Κοίλη Συρία), or, the "Hollow Syria," a tract of country between the ranges of Libanus and Antilibanus; in Syria, and stretching inland from the coast as far as the country around Damascus. In the time of Dioclesian it received the name of Phœnicia Libanesia. The modern appellation is given by some as *El-Bokah*. (*Mela*, 1, 11.—*Plin.*, 5, 12.—*Jornand., de Regn. Success.*; p. 65, &c.)

Cœlia Lex, a law passed A.U.C. 630, that in trials for treason the people should vote by ballot, which had been excepted by the Cassian law. (Consult *Cic., de Leg.*, 3, 16.)

Cœlius, a young Roman of considerable talents and acquirements, but of dissolute character, who had been intrusted to the care of Cicero on his first introduction to the Forum. Having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterward deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrean ambassador. He was defended by Cicero in a speech still extant, and obtained an acquittal. We find him subsequently attaining to the prætorship, and engaging eventually in the civil contest, in which he lost his life. In this, as in most other prosecutions of the period, a number of charges, unconnected with the main one, seem to have been accumulated in order to give the chief accusation additional force and credibility. Cicero had thus to defend his client against the suspicions arising from the general libertinism of his conduct. Middleton has pronounced this to be the most entertaining of the orations which Cicero has left us, from the vivacity of wit and humour with which he treats the gallantries of Clodia, her commerce with Cœlius, and, in general, the gayeties and licentiousness of youth. This oration was a particular favourite with the celebrated Mr. Fox. (*Dunlop's Roman Literature*, vol. 2, p. 309, *seqq.*—*Correspondence of Wakefield and Fox*, p. 50.)

Cœlus, one of the earlier deities, and the spouse of Terra. He is the same with the Grecian Uranus. (*Vid.* Uranus.)

Cœus (Κοῖος), one of the Titans, son of Cœlus and Terra, or, to adopt the Grecian phraseology, of Uranus and Gê (Gea). His name indicates his cosmogonical character, being derived from *καίω*, "*to burn.*" (*Vid.* Titanes.) He was the father of Latona by Phœbe. (*Hesiod, Theog.*, 404, *seqq.*)

Cohors. *Vid.* Legio.

Colchi, the inhabitants of Colchis.

Colchis, a country of Asia, having Iberia on the east, the Euxine on the west, Caucasus on the north, and Armenia on the south. It is famous in poetic legends as having been the land to which the Argonautic expedition was directed in quest of the golden fleece. (*Vid.* Argonautæ.) It corresponds at the present day to what is called *Mingrelia*. Colchis abounded, according to Strabo, with fruit of every kind, and every material requisite for navigation. Its only exceptionable produce was the honey, which had a bitter taste. The linen manufactured here was in high repute, and was made, according to Herodotus (2, 105), after the manner of Egypt; the two kinds, however, being distinguished from each other by name, since the Greeks called the Colchian by the name of Sardonian, but that which came from Egypt by the proper name of the country. This species of manufacture, together with the dark complexion and crisped locks of the natives, were so many arguments with the ancients to prove them of Egyptian origin, independently of other proofs drawn, according to Herodotus, from their language and mode of life. The historian farther informs us, that, being struck by the resemblance between the Colchians and Egyptians, he inquired, from motives of curiosity, of both nations, and discovered that the Colchians had more recollection of the Egyptians than the Egyptians had of the Colchians. The Egyptians, however, told him, that they believed the Colchians to have been descended from a part of the army of Se-

sostris, left behind by him in this quarter to guard the passes when he was going on his Scythian expedition, and who were finally established here as a military colony. Another argument, in favour of the identity of the Colchians and Egyptians, is drawn by Herodotus from the singular circumstance of the rite of circumcision being common to both. (Compare *Michaëlis, Mos. Recht.*, vol. 4, § 185. — *Meiners, in Comment. Soc. Reg. Gotting.*, vol. 14, p. 207, *seqq.*, p. 211, *seqq.*) —The account here given by Herodotus of the Colchians has elicited a great diversity of opinion among modern scholars. Heeren, for example, thinks that the Egyptian colony in Colchis owed its existence to the Eastern custom of transplanting vanquished nations, either in whole or part, to other and more distant regions; and he supposes the Colchian settlement to have been the result of some such transplantation by Nebuchadnezzar, or some other of the Asiatic monarchs, who penetrated into Egypt. (*Ideen*, vol. 1, pt. 1, p. 405, *not.*) Holstenius makes the Colchians to have been a colony of Jews, transported to the shores of the Euxine by some Assyrian king. (*Ep. ad divers. ed. Boissonad.*, p. 510.) Michaëlis views them as of Syrian origin, led out from home after the overthrow of the kingdom of Damascus. (*Mos. Recht.*, vol. 4, § 185, p. 18, *not.*) Ritter maintains a theory altogether different from any of the preceding. He makes the Colchians of Indian origin, and in this way explains their acquaintance with the manufacture of linen. According to him they were a mercantile colony, established on the shores of the Euxine for the purposes of traffic, and the very name of Sardonian, as applied to the Colchian linen, he traces, along with the term *Sindon* (Σινδών, "fine linen"), to the land of *Serhind* (*Sind*) or India. (*Ritter, Vorhalle*, p. 35, *seqq.*)

Colias Promontorium, a promontory of Attica, about twenty stadia from Phalerum, and still retaining its ancient name, though occasionally designated by that of *Trispyrgoi*. Here was a temple consecrated to Venus, another to the goddesses named Genetyllides (*Pausan.*; 1, 1.—*Strab.*, 398), and also chapels of Pan and Ceres. (*Meurs., de Piræo*, c. 11, p. 574.) Colias was also celebrated for its earthenware. (*Plut., de Audit.—Op., ed. Reiske*, vol. 6, p. 153.—*Etym. Mag.—Suid.*) Ritter indulges in some curious speculations on the name Colias, and finds in it a connecting link between the religious systems of the eastern and western world. (*Vorhalle*, p. 54, *seqq.*)

Collatia, I. a town of Latium, to the north of Gabii, and colonized from Alba. It was rendered famous in Roman history by the self-immolation of the chaste Lucretia. (*Liv.*, 1, 58.) In the time of Strabo (229) it was little more than a village. The ruins of this place are still to be traced on a hill, which from thence has obtained the name of *Castellacio*. (*Nibby, Viaggio Antiquario*, vol. 1, p. 240.)—II. A town of Apulia, near Mount Garganus, now *Collatini*. (*Plin.*, 3, 11.—*Front., de Col.*)

Collatīnus, L. Tarquinius, grandson of Aruns elder brother of Tarquinius Priscus. He derived his surname from Collatia, where he resided, and with the principality of which he was invested. Collatinus was the husband of the celebrated Lucretia; and, after the expulsion of the Tarquins, he and Brutus were elected the first consuls. His relationship, however, to the Tarquin family excited distrust, and when a law was passed banishing the whole Tarquinian house, he was forced to lay down his office and depart from Rome. He ended his days at Lavinium. (*Liv.*, 1, 60. — *Id.*, 2, 2.)

Collīna, I. one of the gates of Rome, on Mount Quirinalis, so called, *a collibus Quirinali et Viminali*. —It was called also *Quirinalis*. To this gate Hannibal rode up and threw a spear within the city. (*Ovid, Fast.*, 4, 871.)—II. The name of one of the four regions or wards into which Rome was divided by Servius Tullius. The other three were *Palatina, Suburrana*, and *Esquilina*. (*Liv.*, 5, 41. — *Id.*, 36, 10. — *Plin.*, 34, 6.)

Colōnæ, I. a city of Troas, north of Larissa. It is placed on the coast by Scylax and others. Pliny, however, assigns it a position inland. Strabo makes it the residence of a Thracian prince, who ruled over the adjacent country, and also the island of Tenedos. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 465.)—II. A town of Mysia, in the territory of Lampsacus. (*Arrian*, 1, 13.—*Strabo*, 589.)

Colonĭa Agrippīna, a city of Germany, on the Rhine. (*Vid.* Agrippina III.)

Colōnus, a demus of Attica, to the northwest of the Academy, near Athens. It was named Hippeios, from the altar erected there to the Equestrian Neptune, and is rendered so celebrated by the play of Sophocles (*Œdipus at Colonus*) as the scene of the last adventures of Œdipus. It was the native borough of the poet, and is beautifully described by him in one of the choruses of the same play. From Thucydides we learn that Colonus was distant ten stadia from the city, and that assemblies of the inhabitants were on some occasions convened at the temple of Neptune. (*Thucyd.*, 8, 67.)

Colŏphon, a city of Ionia, northwest of Ephesus. It was founded by Andræmon, son of Codrus, and was situate about two miles from the coast, its harbour, called Notium, being connected with the city by means of long walls. Colophon was destroyed by Lysimachus, together with Lebedus, in order to swell the population of the new town he had founded at Ephesus. (*Pausan.*, 1, 9. — *Diod. Sic.*, 20, 107.) The Colophonians are stigmatized by several ancient writers as very effeminate and luxurious (*Athenæus*, 12, p. 526), and yet Strabo says, that, at one period, this place possessed a flourishing navy, and that its cavalry was in such repute, that victory followed wherever they were employed. Hence arose the proverb Κολοφῶνα ἐπιτίθεναι, "to add a Colophonian," i. e., to put the finishing hand to an affair. The scholiast on Plato, however, gives another explanation of the saying, which appears somewhat more probable, though its authority is not so good. He states, that the Colophonians had the right of a double vote in the general assembly of the Ionians, on account of the service they had rendered the confederacy by inducing the city of Smyrna to join it. Hence they were frequently enabled to decide points left undetermined from a parity of suffrages. (*Schol. ad Plat., Theætet.*, p. 319.) It arose from this old saying, that, in the early periods of the art of printing, the account which the printer gave of the place and date of the edition, being the last thing printed at the end of the book, was called the *Colophon*. This city was one of the places which contended for the birth of Homer, and was unquestionably the native place of Mimnermus and Hermesianax. It was also famed for its resin, whence the name of *Colophony*, otherwise called Spanish wax, and Grecian resin. (*Cramer's Asia Minor*, vol. 1, p. 357, *seqq.*)

Colossæ, a large and flourishing city of Phrygia Pacatiana, in an angle formed by the rivers Lycus and Mæander. Strabo speaks of the great profits accruing from its wool-trade. One of the first Christian churches was established here, and one of St. Paul's epistles was addressed to it. In the tenth year of the reign of Nero, or about two years after the epistle of St. Paul was sent, this city was nearly destroyed by an earthquake. Under the Byzantine emperors, Colossæ, being in a ruinous state, made way for a more modern town named Chonæ, which was built at a short distance from it. Some remains of Colossæ and its more modern successor are to be seen near each other on the site called *Khonas*, or *Kanassi*, by the Turks. (*Arundell's Sever Churches*, p. 92.)—Hierocles writes the

name of this place Κολασσαί, a reading given also by numerous MSS. of St. Paul's Epistles. But Herodotus, Xenophon, and Strabo give the more customary forms, and they have also on their side the evidence of coins, the authority of which is not to be disputed. (*Cramer's Asia Minor*, vol. 2, p. 44.)

Colossus, a celebrated brazen image at Rhodes, which passed for one of the seven wonders of the world. It was the workmanship of Chares, a pupil of Lysippus, who was employed twelve years in making it. Its height was 105 Grecian feet; there were few persons who could encompass the thumb with their arms, and its fingers were larger than most statues. It was hollow, and in its cavities were large stones, placed there to counterbalance its weight, and render it steady on its pedestal. The cost was 300 talents (nearly $317,000), and the money was obtained from the sale of the machines and military engines which Demetrius Poliorcetes had left behind him when he raised the siege of Rhodes. (*Plin.*, 34, 18.) The Colossus is generally supposed to have stood with distended legs upon the two moles which formed the entrance of the harbour. As the city, however, had two harbours, the main one, and a second one much smaller, within which their fleets were secured, it seems more natural to suppose that this Colossus was placed at the entrance of this latter one, inasmuch as the space between the legs at the base could not have greatly exceeded fifty feet; a space too narrow to be the entrance to the main harbour. There was a winding staircase to go up to the top of the statue, from whence one might discover Syria, and the ships that went to Egypt. It was erected B.C. 300, and, after having stood about fifty-six years, was broken off below the knees, and thrown down by an earthquake. (*Plin., l. c.*) Eusebius says that this occurred in the second year of the 139th Olympiad; but Polybius seems to place it a little later, in the 140th Olympiad (5, 88). The same writer adds, that the greater part of the walls and docks were thrown down at the same time. It remained in ruins for the space of 894 years; and the Rhodians, who had received several large contributions to repair it, divided the money among themselves, and frustrated the expectations of the donors, by saying that the oracle of Delphi forbade them to raise it up again from its ruins. (*Strab.*, 652.) In the year 672 of the Christian era, it was sold, according to Cedrenus, by the Saracens, who were masters of the island, to a Jewish merchant of Edessa, who loaded 900 camels with the brass. Allowing 800 pounds' weight for each load, the brass, after the diminution which it had sustained by rust, and probably by theft, amounted to about 720,000 pounds' weight. The city of Rhodes had, according to Pliny, 100 other colossuses, of inferior size, in its different quarters.—Compare the remarks of Ritter in relation to the worship of the sun, which prevailed in the earliest periods of Rhodes, and the connexion between this and the Colossus. He finds also his accustomed root (*Col-*) in the name of the statue. (*Vorhalle*, p. 104, *seqq.*)

Columella (L. Junius Moderatus), an ancient writer, born at Gades, in the reign of Augustus or Tiberius, and a contemporary, according to his own account, of Seneca and Celsus. The elder Pliny also frequently makes mention of him. His father, Marcus Columella, had possessions in the province of Bætica. The son betook himself at an early period to Rome, where he passed his life, with the exception of a few journeys to Syria and Cilicia. It is not ascertained whether he visited these latter countries as a simple traveller, or on some mission of government, for we know nothing very particularly of the circumstances of his life. We have two works of his remaining: one, entitled "*De Re Rustica*," in twelve books; the other, "*De Arboribus*." This last made, very probably, part of a work on agriculture, in four books, which Columella had published as the first edition of that which we now have in twelve books. On this supposition Cassiodorus was correct in saying that Columella had written a work in sixteen books on rural economy. This author appears to have been but little read. Among the ancients, Servius, Cassiodorus, and Isidorus are the only ones that cite him. He fell into almost complete neglect after Palladius had made an abridgment of his work. (*Vid.* Palladius II.) Hence Vincent de Beauvais and Petrus de Crescentiis, the latter of whom Schneider calls "*diligentissimum veterum rei rusticæ scriptorum lectorem*," were not acquainted with him. (Compare *Script. Rei Rust., ed. Schneider*, vol. 2, p. 5.) The style of Columella is pure and elegant; if any reproach can be made against him, it is that of being too studied in his language on the subject of which he treats. The best edition is that of Schneider, in the *Scriptores Rei Rusticæ, Lips.*, 1794–97, 4 vols. 8vo. That of Gesner is also in deservedly high repute, *Lips.*, 1773, 2 vols. 4to.

Columnæ Hercŭlis, "The Pillars of Hercules," a name often given to Calpe and Abyla, or the heights on either side of the Straits of Gibraltar. The tradition was, that the Mediterranean had no outlet in this quarter until Hercules broke through the mountain barrier, and thus formed the present straits. The rocky height on either side of the opening was fabled to have been placed there by him as a memorial of his achievement, and as marking the limits of his wanderings towards the west. (*Vid.* Calpe, Abyla, and Mediterraneum Mare.—*Odyss.*, 4, 351.—*Virg.*, *Æn.*, 11, 262.)

Colūthus, a native of Lycopolis in Egypt, supposed to have lived about the beginning of the sixth century. He wrote a poem in six cantos, entitled "*Calydoniacs*" (Καλυδωνικά), as well as other pieces that are now lost. He is believed also, though without any great degree of certitude, to have been the author of a poem, in three hundred and eighty-five verses, which bears the title of "the Rape of Helen" (Ἑλένης ἁρπαγή). This most unfortunate imitation of Homer commences with the nuptials of Peleus and Thetis. The poet goes on, without any animation, sentiment, or grace whatsoever, to recount the judgment of Paris, the voyage of this prince to Sparta, and the abduction of Helen, which takes place after the first interview. This poem of Coluthus was discovered by Cardinal Bessarion along with that of Quintus Smyrnæus. The best editions are, that of Van Lennep, *Leovard*, 1747, 8vo, improved by Shaeffer, *Lips.*, 1825, 8vo, and that of Bekker, *Berol.*, 1816, 8vo.

Comagēne. *Vid.* Commagene.

Comāna (*orum*), I. a city of Pontus, surnamed Pontica, to distinguish it from the Cappadocian city of the same name. It was situate to the northeast of Zela, and not far from the source of the Iris. (*Strabo*, 547.) This place was celebrated for the worship of the goddess Mâ, supposed to answer to the Bellona of the West. She was likewise revered with equal honours in the Cappadocian Comana. The priesthood attached to the temple was an office of the highest emolument and dignity, and was sought after by kings and princes. The city itself was large and populous, and kept up a considerable traffic with Armenia. The festivals of the goddess, which were held twice a year, drew thither an immense concourse from the surrounding countries and towns, as well as from more distant parts. There were no less than 6000 slaves attached to the service of the temple, and most of these were courtesans. Hence it was remarked, that the citizens were generally addicted to pleasure, and the town itself was styled by some the little Corinth. The chief produce of the country was wine. When the Romans, under Lucullus, invaded Pontus, a report

was spread, probably by Mithradates, that they were come for the express purpose of plundering the shrine of Comana. (*Cic., Or. pro Leg. Manil.*, § 9.) Some remains, at the present day, not far from *Tokat*, under the name of *Komanak*, sufficiently indicate the ancient site. (*Cramer's Asia Minor*, vol. i., p. 307, *seq.*) —II. A city of Cappadocia, on the river Sarus, and the principal place in the district of Cataonia. It was celebrated, like its Pontic namesake (No. I.), for the worship of Mâ, the Cappadocian Bellona. The population consisted, in a great degree, of soothsayers, priests, and slaves, belonging to the sacred institution; the latter of these amounted, in the time of Strabo, to more than 6000 of both sexes. These belonged exclusively to the high-priest, who stood next in rank to the King of Cappadocia, and was generally chosen from the royal family. The territory annexed to the temple was very considerable, and furnished a large income for the pontiff. (*Cic., Ep. ad Fam.*, 15, 4.) It was asserted that the worship of Bellona, like that of Diana Tauropolus, had been brought from Tauris by Orestes and Iphigenia, and it was even pretended that the former had deposited within the temple his mourning locks (κόμην), whence the city was called Comana. (*Strab.*, 535.) These, of course, are fables of Greek invention. The Bellona of Comana was probably no other than the Anaïtis of the Persians and Armenians, and perhaps the Agdistis and Cybele of the Phrygians. The Cappadocian Comana was distinguished from the Pontic by the epithet of Χρυσῆ. The Turkish town of *El Bostan* is thought to represent the ancient city. (*Kinneir's Travels, Append.*, p. 560.—*Cramer's Asia Minor*, vol. 2, p 138, *seqq.*)

Comaria promontorium, a promontory forming the southern extremity of India intra Gangem. It is now Cape *Camorin* (or *Comari*). Al-Edrissi, the Arabian geographer, confounds this cape with *Comar*, or the island of Madagascar. (*Arrian, Peripl. Mar. Erythr.* —*Vincent's Anc. Commerce*, vol. 2, p. 498.)

Commăgēne, a district of Syria, in the northeastern extremity of that country, bounded on the north by Mount Taurus, on the west by Amanus, on the east by the Euphrates, and on the south by Cyrrhestica. Its chief city was Samosata. This tract of country had at one time rulers of its own, but became a Roman province under Domitian. Its modern name is *Camash* or *Kamask*. (*Plin.*, 5, 12.—*Eutrop.*, 7, 19. —*Amm. Marcell.*, 14, 26.) The name often occurs as Comagene, but the more correct form is Commagene. (Consult *Rasche, Lex. Rei Num.*, vol. 2, col. 723.)

Commŏdus, L. Aurelius Antonīnus, son and successor of M. Aurelius Antoninus, ascended the imperial throne A.D. 180. The reign of this prince is a scene of guilt and misery, which the historian contemplates with disgust, and is glad to dismiss with brevity. He appears, indeed, to have inherited all the vices of his mother Faustina; and his father, in selecting him for his successor, allowed the feelings of the parent to triumph over the wisdom of the magistrate. He had accompanied his father on the expedition against the Marcomanni and Quadi, but no sooner was Aurelius dead than his degenerate son became anxious to proceed to Rome, and soon concluded a hasty and disgraceful peace with the very barbarians whom his father was on the point of completely subjugating when he was cut off by disease. Notwithstanding the care which Antoninus had bestowed on his education, Commodus was ignorant to an extreme degree, having neither abilities nor inclination for profiting by the imperial example and instruction. On his return to Rome he speedily showed the bias of his natural disposition, giving himself up to unrestrained indulgence in the grossest vices. That he might do so without impediment, he intrusted all power to Perennis, præfect of the prætorian guard, a man of stern and cruel temper, who was at last slain by his soldiers for his severity. A conspiracy against the life of Commodus having failed, was followed by a long succession of judicial murders, to gratify the vengeance of the cowardly and vindictive tyrant. He was next threatened by a new danger: disaffection had spread over the legions, and an attempt of Maternus, a private soldier, who headed a band of deserters, and projected the assassination of Commodus during the celebration of the festival of Cybele, was so ably conceived, that he must have been successful but for the treachery of an accomplice. But neither duty nor danger could draw Commodus from the sports of gladiators or the pleasures of debauchery. Cleander, a Phrygian slave, soon succeeded to the place and influence of Perennis, and for three years the empire groaned beneath his cruelty and rapacity. At length a new insurrection burst forth, which nothing could allay, the prætorian cavalry being defeated in the streets by the populace, until the head of Cleander was, by the emperor's command, thrown to the insurgents. In the mean time, Commodus was indulging his base tastes and appetites, not only by gross sensuality, but by attempting to rival the gladiators in their sanguinary occupation. Being a very skilful archer, and of great personal strength, he delighted in killing wild beasts in the amphitheatre, and thus pretending to rival the prowess of Hercules. In the gladiatorial contests, he publicly engaged so often, that he was the conqueror in 735 combats. Though luxurious in his dress, frequently resorting to the baths eight times in the day, scattering gold dust in his hair, and, from the fear of admitting the approach of a razor in the hand of another, singing off his beard, he was especially proud of exhibitions of personal strength, and frequently butchered victims with his own hands in the garb of a sacrificer. Among the flatteries of the obsequious senate, none pleased him more than the vote which styled him the *Hercules of Rome*, not even that which annexed to him the titles of *Pius* and *Felix*, or which offered to abolish the name of the eternal city, and substitute for it *Colonia Commodiana!*— After thirteen years of unmitigated oppression, his favourite Martia ultimately became the instrument by which the Roman world was delivered from its odious master. She discovered, from some private notes of Commodus, that herself, Lætus the prætorian præfect, and Electrus the chamberlain, were on the list devoted to death: a conspiracy was immediately formed, Martia administered poison to the emperor, and, lest the measure should not prove effectual, the deed was completed by suffocation, A.D. 192. (*Lampridius, Vit. Com.—Encyclop. Metropol., Div.* 3, vol. 2, p. 684.)

Compsa, a city of Samnium, on the southern confines of the Hirpini. It revolted to Hannibal after the battle of Cannæ, and it was here that this general left all his baggage and part of his army when advancing towards Campania. (*Liv.*, 23, 1.) Compsa was retaken by the Romans under Fabius two years afterward. (*Liv.*, 24, 20.) Velleius Paterculus says that Milo, the opponent of Clodius, met his death before the walls of Compsa, which he was at that time besieging (*Vell. Paterc.*, 2, 68); but, according to Cæsar and Pliny, this event took place near Cossa in Lucania. The modern *Conza* occupies the site of the ancient city. (*Cramer's Anc. Italy*, vol. 2, p. 253.)

Comum, a city of Gallia Cisalpina, at the southern extremity of the Lacus Larius, or *Lago di Como*. It was originally a Gallic settlement, and continued to be an inconsiderable place until a Greek colony was established here by Pompeius Strabo and Cornelius Scipio, and subsequently by Julius Cæsar. Comum thenceforth took the name of Novum Comum. (*Strabo*, 212.—*Porcacchi Nobilta della Citta di Como*, vol. 1, p. 10.) The enemies of Cæsar, among whom were the consuls Cl. Marcellus and L. Cornelius Lentulus, appear to have taken the lead, and used every endeav-

our to ruin the colony, and even went so far as to propose a law which should deprive it of its municipal rights. (*Appian, Bell. Civ.*, 2, 26.—*Plut., Vit. Cæs.*—*Suet., Vit. Jul.*, 28.) If they succeeded in their designs, it was only for a short time; since we may collect from the letters of the younger Pliny, who was born at Comum, that his native city was in his time in a very flourishing state, and in the enjoyment of all the privileges which belonged to a Roman corporation, independently of the prosperity and affluence it would naturally derive from the peculiar advantages of its situation. (*Plin., Ep.*, 3, 6.—*Id. ibid.*, 4, 13.—*Id. ibid.*, 4, 24.) Comum is now *Como*. (*Cramer's Anc. Italy*, vol. 1, p. 60.)

Concāni, a people of Spain, among the Cantabri. According to Horace (*Ode*, 3, 4, 34), they delighted in mingling the blood of horses with their drink. This same trait is mentioned by Silius Italicus (3, 360, *seqq.*), who makes them of Scythian origin, tracing them up to the parent stock of the Massagetæ. Strabo likewise speaks of a resemblance between them and the Scythians in certain customs. The Scythian Massagetæ, according to Dionysius Periegetes (*v.* 743, *seqq.*), drank milk mixed with horse's blood; which is also ascribed to the Geloni by Virgil (*Georg.*, 3, 463); while Pliny states, that the Sarmatæ mixed millet with the milk of mares, or with the blood drawn out of their legs. Their chief town, *Concana*, is now called *Santilana*, or *Cangas de Onis*. (*Virg., G.*, 3, 463.—*Sil. Ital.*, 3, 361.—*Horat., Od.*, 3, 4, 34.)

Condrūsi, a people of Gallia Belgica, to the south of the Eburones. Their country answers at the present day to the archdeaconry of *Condros*, forming part of the bishopric of *Liege*. (*Cæs., B. G.*, 2, 4.—*Lemaire, Ind. Geogr. ad Cæs.*, vol. 4, p. 239.)

Confluentes, a city of the Treviri, at the confluence of the Moselle and Rhine, now *Coblentz*. This town, in the time of the Romans, was the station of the first legion; and afterward became the residence of the successors of Charlemagne. (*Anton., Itin.*—*Tab. Peut.*—*Cæs., B. G.*, 4, 15.—*Amm. Marcell.*, 16, 3.)

Conimbrĭca, a town of Lusitania, near the seacoast, on the river Munda, now *Coimbra* in modern Portugal. As regards the termination of the ancient name (*-brica*), consult remarks under the article Mesembria.

Conon, I. a distinguished Athenian commander, was one of the generals who succeeded Alcibiades in the command of the fleet during the Peloponnesian war. Having engaged with Callicratidas, the Spartan admiral, he lost thirty vessels, and was compelled to take shelter in the harbor of Mytilene, where he was blockaded by his opponent. The victory gained by the Athenians at the Arginusæ released him at length from his situation. Being subsequently appointed along with five others to the command of a powerful fleet, he proceeded to the Hellespont, where Lysander had charge of the Lacedæmonian squadron. The negligence of his fellow-commanders, the result of overweening confidence in their own strength, led to the fatal defeat at Ægos Potamos, and the whole Athenian fleet was taken, except nine vessels of Conon's division, with eight of which, thinking that the war was now desperate, he sailed to Salamis in the island of Cyprus. The ninth vessel was sent to Athens with the tidings of the defeat. In Cyprus, Conon remained at the court of Evagoras, watching for an opportunity to prove of service to his country. Such a state of affairs soon presented itself. The Lacedæmonians, having no more rivals in Greece, sent Agesilaus with an army into Asia, to make war upon the Persian king. Conon immediately repaired to Pharnabazus, the satrap of Lydia and Ionia, aided him with his counsels, and suggested to him the idea of exciting the Thebans and other Grecian communities against Sparta, so as to compel that state to recall Agesilaus from the East. The plan was approved of by the King of Persia, and Conon, at the head of a Persian fleet, B.C. 398, attacked the Spartan admiral Pisander near Cnidus, and defeated him, with the loss of the greater part of his ships. Lacedæmon immediately lost the empire of the sea, and her power in Asia Minor ceased. Conon thereupon, after ravaging the coasts of Laconia, returned to Attica, rebuilt the city walls as well as those of the Piræus, with means which had been furnished by Pharnabazus, and gave on this occasion a public entertainment to all the Athenians. The Lacedæmonians, dispirited by the success of Conon, and alarmed at the re-establishment of the Athenian fortifications, sent Antalcidas to Tiribazus, one of the Persian generals, to negotiate a peace. The Athenians, on their part, deputed Conon and some others to oppose this attempt; but Tiribazus being favourably inclined towards Sparta, and in all probability jealous of Pharnabazus, imprisoned Conon, under the pretext that he was endeavouring to excite an insurrection in Æolis and Ionia. The Persian king, however, disapproved of the conduct of the satrap, and Conon was released. The latter thereupon returned to the island of Cyprus, where he fell sick and died, about B.C. 390. His remains were conveyed to Athens. (*Corn. Nep., in Vit.*—*Xen., Hist. Gr.*, 1, 4, 10.—*Id. ib.*, 2, 1, 21, &c.—*Diod. Sic.*, 13, 78.—*Id.*, 14, 39.—*Id.*, 14, 83, &c.)—II. A native of Samos, distinguished as an astronomer and geometrician. None of his works have reached us; he is mentioned, however, with eulogiums, by Archimedes, Virgil, Seneca, and others. Conon lived between about 300 and 260 years before our era. Apollonius, in the fourth book of his Conic Sections, does not speak as favourably of him as Archimedes has done. He thinks that many of his demonstrations might be rendered more concise. This is nearly all that we know respecting Conon as a geometer. He is mentioned as an astronomer by one of the commentators on Ptolemy, who speaks of his having made observations in Italy. Seneca (*Quæst. Nat.*, 7, 3) informs us, that he had made out a list of the eclipses of the sun that had been visible in Egypt. He is mentioned also by Virgil (*Eclog.*, 3, 40), and by Catullus in his translation of the Greek poem of Callimachus, on the tresses of Berenice. The Greek piece itself, in which he bore a conspicuous part, is lost. (*Vid.* Berenice.) Delambre expresses considerable doubt as to the correctness of the story, which makes Conon to have named a new constellation after the locks of the Egyptian queen. (*Delambre, in Biogr. Univ.*, vol. 9, p. 427.)

Consentes, the name which the Romans gave to the twelve superior deities, or *Dii Majorum Gentium*. The best derivation of the name is that which traces it to the participle of the obsolete verb *conso*, "to advise" or "counsel," the *Dii Consentes* being they who formed the council of the sky. (*Voss., Etym., s. v.*) Ennius has expressed their names in the two following lines:

"*Juno, Vesta, Ceres, Diana, Minerva, Venus, Mars, Mercurius, Jovi', Neptunus, Vulcanus, Apollo.*"

(*Enni. Fragm., ed. Hessel.*, p. 164.—Compare *Columna, ad loc.*)

Consentĭa, a town of the Brutii, the capital of that people according to Strabo (255), and situated at the sources of the river Crathis. It was taken by Hannibal after the surrender of Petilia (*Liv.*, 23, 30), but again fell into the hands of the Romans towards the end of the war. (*Liv.*, 29, 38.) It is now represented by *Cosenza*. (*Cramer's Anc. Italy*, vol. 2, p. 434.)

Constans, a son of Constantine. (*Vid.* Constantinus.)

Constantĭa, a granddaughter of Constantine, who married the Emperor Gratian.

Constantīna, a princess, wife of the Emperor Gallus.

Constantinopŏlis. *Vid.* Byzantium.

Constantīnus (Caius Flavius Valerius Aurelius Claudius), surnamed *the Great*, son of the Emperor Constantius Chlorus, was born A.D. 272, or, according to some authorities, A.D. 274, at Naisus, a city of Dacia Mediterranea. When Constantine's father was associated in the government by Dioclesian, the son was retained at court as a kind of hostage, but was treated with great kindness at first, and was allowed several opportunities of distinguishing himself. After the abdication of Dioclesian, Constantius and Galerius were elevated to the rank of Augusti, while two new Cæsars, Severus and Maximin, were appointed to second them. Constantine was not called to the succession. Dioclesian, partial to Galerius, his son-in-law, had left the nomination of the two new Cæsars to the latter; and the son of Constantius, whose popularity and talents had excited the jealousy of Galerius, and whose departure, although earnestly solicited by his father, was delayed from time to time under the most frivolous pretences, with difficulty at length obtained permission to join his parent in the West, and only escaped the machinations of the emperor by travelling with his utmost speed until he reached the western coast of Gaul. He came just in time to join the Roman legions, which were about to sail under his father's command to Britain, in order to make war upon the Caledonians. Having subdued the northern barbarians, Constantius returned to York, where he died in the month of July, in the year 306. Galerius, sure of the support of his two creatures, the Cæsars, had waited impatiently for the death of his colleague, to unite the whole Roman empire under his individual sway. But the moderation and justice of Constantius had rendered him the more dear to his soldiers from the contrast of these qualities with the ferocity of his rival. At the moment of his death, the legions stationed at York, as a tribute of gratitude and affection to his memory, and, according to some, at his dying request, saluted his son Constantine with the title of Cæsar, and decorated him with the purple. Whatever resentment Galerius felt at this, he soon perceived the danger of engaging in a civil war. As the eldest of the emperors, and the representative of Dioclesian, he recognised the authority of the colleague imposed upon him by the legions. He assigned unto him the administration of Gaul and Britain, but gave him only the fourth rank among the rulers of the empire, and the title of Cæsar. Under this official appellation, Constantine administered the prefecture of Gaul for six years (A.D. 306–312), perhaps the most glorious, and certainly the most virtuous, period of his life.—The title and rank of Augustus, which his soldiers had conferred upon Constantine, but which Galerius had not allowed him to retain, the latter gave to Severus, one of his own Cæsars. This dignity had been expected by Maxentius, son of the abdicated Emperor Maximian, the former colleague of Dioclesian. Indignant at his disappointment, Maxentius caused himself to be proclaimed emperor by his army; and, to colour his usurpation, he induced his father to leave his retreat and resume the imperial title. A scene of contention followed, scarcely paralleled in the annals of Rome. Severus marched against the two usurpers; but was abandoned by his own troops, yielded, and was slain. Galerius levied a great army, and marched into Italy against Maximian and Maxentius, who, dreading his power, retired to Gaul, and endeavoured to procure the support of Constantine. This politic prince did not consider it expedient to provoke a war at that time, and for no better cause; and Galerius having withdrawn from Italy and returned to the East, Maximian and Maxentius returned to Rome. To aid him in the struggle, Galerius conferred the title of emperor on his friend Licinius; and thus there were at once six pretenders to the sovereignty of the empire, namely, Galerius and Licinius, Maximian and his son Maxentius, Maximin, who had been nominated Cæsar by Galerius, and Constantine, the son and successor of Constantius. Among these rivals Constantine possessed a decided superiority in prudence and abilities, both military and political. The harsh temper of Maximian soon led to a quarrel between him and his son Maxentius. Quitting Rome, he went to Gaul, to Constantine, who had become his son-in-law when he and his son were endeavouring to make head against Galerius. Here also Maximian found himself disappointed of that power which he so greatly longed to possess, and, having plotted against Constantine, was detected and put to death. Galerius died not long after, leaving his power to be divided between his Cæsars Maximin and Licinius; and there were now four competitors for the empire, Constantine, Maxentius, Maximin, and Licinius. Maxentius speedily provoked open hostilities with Constantine, who marched at the head of a powerful army towards Rome. It was while Constantine was proceeding on this momentous expedition that he made an open and public declaration in favour of Christianity. Before that time, the persecuting edicts of Dioclesian had been much mitigated by the forbearance and leniency of Constantius; and Constantine not only followed his father's example in being merciful to the persecuted Christians, but even showed them some marks of positive favour. Very considerable numbers of them, in consequence, flocked to his standard, and swelled the ranks of his army. Their peaceful, orderly, and faithful conduct, contrasting most favourably with the turbulent and dissolute behaviour of those who formed the mass of common armies, won his entire confidence. To what extent this led Constantine to form a favourable opinion of Christianity, or inclined him to view with esteem and respect the tenets which had produced such results, cannot be ascertained. How far his avowed reception of Christianity was influenced by the prudence of the politician, how far by the conviction of the convert, it is impossible to determine. The accounts of his dream and his vision (*vid.* Labarum), which united to enforce his trust in Christianity, bear too much the aspect of fiction, or of having been the illusive consequences of mental anxiety, brooding intensely on the possible results of a great religious revolution, to be woven into the narrative of sober history. This, at least, is certain: Constantine caused the *crosa* to be employed as the imperial standard, and advanced with it to promised victory. After the armies of Maxentius, led by his generals, had sustained two successive defeats, that emperor himself, awakening from his sensual and inactive life at Rome, advanced against his formidable assailant, and met him near the little river Cremera, about nine miles from the city. Maxentius lost the day, after a bloody conflict, and, in endeavouring to enter the city by the Milvian bridge, was precipitated into the Tiber, where he perished. Constantine was received at Rome with acclamations; Africa acknowledged him, as well as Italy; and an edict of religious toleration, issued at Milan, extended the advantages, hitherto enjoyed by Gaul alone, to this prefecture also. After a brief stay at Rome, during which he restored to the senate their authority, disbanded the prætorian guard, and destroyed their fortified camp, from which they had so long awed the city and given rulers to the empire, Constantine proceeded to Illyricum to meet Licinius, with whom he had formed a secret league before marching against Maxentius. The two emperors met at Milan, where their alliance was ratified by the marriage of Licinius to Constantine's sister. During this calm interview, Constantine prevailed upon Licinius to repeal the per-

secuting edicts of Dioclesian, and to issue a new one, by which Christianity was encouraged, its teachers were honoured, and its adherents advanced to places of trust and influence in the state. After the overthrow of Maximin by Licinius, and his death at Nicomedia, Constantine and his brother-in-law were now the only two that remained of the six competitors for the empire; and the peace between them, which had seemed to be established on so firm a basis, was soon interrupted by a strife for sole supremacy. In the first war (A.C. 315) Constantine wrested Illyricum from his competitor. After an interval of eight years the contest was renewed. Licinius was beaten before Adrianople, the 3d July, 323, and Constantine the Great was recognised as sole master of the Roman world.—The seat of empire was now transferred to Byzantium, which took from him the name of Constantinople. Several edicts were issued for the suppression of idolatry; and their churches and property restored to the Christians, of which they had been deprived during the last persecution. A re-construction of the empire was effected upon a plan entirely new, and this renovated empire was pervaded by the worship and the institutions of Christianity. That much of the policy of the statesman was mixed up with this patronage of the new religion can easily be imagined. But still it would be wrong to make him, as some have done, a mere hypocrite and dissembler. The state of his religious knowledge, as far as we have any means of judging, was certainly very inadequate and imperfect; but he was well aware of the characters of the two conflicting religions, Christianity and Paganism, and the purity of the former could not but have made some impression upon his mind.—The private character of Constantine has suffered, in the eyes of posterity, from the cruel treatment of Crispus, his son by his first wife, whom he had made the partner of his empire and the commander of his armies. Crispus was at the head of the administration in Gaul, where he gained the hearts of the people. In the wars against Licinius he had displayed singular talents, and had secured victory to the arms of his father. But, from that moment, a shameful and unnatural jealousy stifled every paternal feeling in the bosom of the monarch. He detained Crispus in his palace, surrounded him with spies and informers, and at length, in the month of July, 326, ordered him to be arrested in the midst of a grand festival, to be carried off to Pola in Istria, and there put to death. A cousin of Crispus, the son of Licinius and Constantine's sister, was at the same time sent, without trial, without even accusation, to the block. His mother implored in vain, and died of grief. Fausta, the daughter of Maximian, the wife of Constantine, and the mother of the three princes who succeeded him, was shortly after stifled in the bath by order of her husband.—Constantine died at the age of sixty-three, at Nicomedia, May 22, 337, after a reign of thirty-one years from the death of his father, and of fourteen from the conquest of the empire. (*Hetherington, Hist. of Rome*, p. 236, *seqq.*—*Sismondi, Fall of the Roman Empire*, p. 76, *seqq.*—*Encyclop. Metropol., div.* 3, vol. 3, p. 74, *seqq.*)—Constantine left three sons, Constantine, Constans, and Constantius, among whom he divided his empire. The first, who had Gaul, Spain, and Britain for his portion, was conquered by the armies of his brother Constans, and killed in the twenty-fifth year of his age, A.D. 340. Magnentius, the governor of the provinces of Rhætia, murdered Constans in his bed, after a reign of thirteen years; and Constantius, the only surviving brother, now become the sole emperor, A.D. 353, punished his brother's murderer, and gave way to cruelty and oppression. He visited Rome, where he displayed a triumph, and died in his march against Julian, who had been proclaimed emperor by his soldiers.

Constantius, I. Chlorus, son of Eutropius, and father of Constantine the Great, merited the title of Cæsar, which he obtained, by his victories in Britain and Germany. He became the colleague of Galerius on the abdication of Dioclesian; and, after bearing the character of a humane and benevolent prince, he died at York, and had his son for his successor, A.D. 306.—II. The third son of Constantine the Great. (*Vid.* Constantinus.)—III. The father of Julian and Gallus, was son of Constantius by Theodora, and died A.D. 337.—IV. A Roman general, who married Placidia, the sister of Honorius, and was proclaimed emperor, an honour he enjoyed only seven months. He died universally regretted, 421 A.D., and was succeeded by his son Valentinian in the West.

Consualia, the festival of the god Consus. (*Vid* Consus.)

Consŭles, two chief magistrates at Rome, chosen annually by the people. The office commenced after the expulsion of the kings, and the first two consuls were L. Junius Brutus and L. Tarquinius Collatinus, A.U.C. 244. In the first ages of the republic the two consuls were always chosen from patrician families; but the people obtained the privilege, A.U.C. 388, of electing one of the consuls from their own body; and sometimes both were plebeians. The first consul from the plebeians was L. Sextius.—It was required that every candidate for the consulship should be forty-three years of age. He was always to appear at the election as a private man, without a retinue; and it was requisite, before he canvassed for the office, to have discharged the inferior functions of quæstor, ædile, and prætor. Sometimes, however, these qualifications were disregarded. M. Valerius Corvus was made a consul in his twenty-third year; Scipio Africanus the Elder in his twenty-fourth, and the Younger in his thirty-eighth; T. Quinctius Flamininus when not quite thirty; Pompey before he was full thirty-six.—The consuls were at the head of the whole republic; all the other magistrates were subject to them, except the tribunes of the commons. They assembled the people and senate, laid before them what they pleased, and executed their decrees. The laws which they proposed and got passed were usually called by their name. They received all letters from the governors of provinces, and from foreign kings and states, and gave audience to ambassadors. The year was named after them, as it used to be at Athens from one of the archons. Their insignia were the same with those of the kings (except the crown), namely, the *toga prætexta*, *sella curulis*, the sceptre or ivory staff, and twelve lictors with the *fasces* and *securis*. Within the city, the lictors went before only one of the consuls, and that commonly for a month alternately. A public servant, called *accensus*, went before the other consul, and the lictors followed. He who was eldest, or had most children, or who was first elected, or had most suffrages, had the *fasces* first When the consuls commanded different armies, each of them had the *fasces* and *securis*; but when they both commanded the same army, they commonly had them for a day alternately. Valerius Poplicola took away the *securis* from the *fasces*, i. e., he took from the consuls the power of life and death, and only left them the right of scourging. Out of the city, however, when invested with military command, they retained the *securis*, i. e., the right of punishing capitally. Their provinces used anciently to be decreed by the senate after the consuls were elected or had entered on their office. But by the Sempronian law, passed A.U.C. 631, the senate always decreed two provinces to the future consuls before their election, which they, after entering upon their office, divided by lot or agreement. Sometimes a certain province was assigned to some one of the consuls, both by the senate and people, and sometimes again the people reversed what the senate had decreed respecting the

provinces No one could be consul two following years; an interval of ten years must have elapsed previous to the second application; yet this regulation was sometimes broken, and we find Marius re-elected consul, after the expiration of his office, during the Cimbrian war. The office of consul became a mere matter of form under the emperors; although, as far as appearance went, they who filled the station indulged in much greater pomp than had before been customary: they wore the *toga picta* or *palmata*, and had their *fasces* wreathed with laurel, which used formerly to be done only by those who triumphed. They also added the *securis* or axe to the *fasces* of their lictors.—Cæsar introduced a custom, which became a common one after his time, of appointing consuls for merely a part of a year. The object was to gratify a larger number of political partisans. Those chosen on the first day of January, however, gave name to the year, and were called *ordinarii*; the rest were termed *suffecti*. Under Commodus there were no less than twenty-five consuls in the course of a single year. Constantine renewed the original institution, and permitted the consuls to be a whole year in office.

Consus, a Roman deity, the god of counsel, as his name denotes. His altar was in the Circus Maximus, and was always covered, except on his festival-day, the 18th August, called Consualia. Horse and chariot races were celebrated on this occasion, and the working-horses, mules, and asses were crowned with flowers, and allowed to rest. (*Dion. Hal.*, 1, 33.—*Plut., Quest. Rom.*, 48.) Hence Consus has probably been confounded with Neptunus Equestris. It was at the Consualia that the Sabine maidens were carried off by the Romans. (*Keightley's Mythology*, p. 529.)

Copæ, a small town of Bœotia, on the northern shore of the Lake Copaïs, and giving name to that piece of water. It was a town of considerable antiquity, being noticed by Homer in the Catalogue of the ships. (*Il.*, 2, 502.) Pausanias remarks here the temples of Bacchus, Ceres, and Serapis (9, 24.—Compare *Thucyd.*, 4, 94.—*Strab.*, 406 and 410). Sir W. Gell points out, to the north of *Karditza* (the ancient Acræphia), "a triangular island, on which are the walls of the ancient Copæ, and more distant, on another island, the village of *Topolias*, which gives the present name to the lake." (*Gell's Itin.*, p. 143.) And Dodwell speaks of a low insular tongue of land projecting from the foot of Ptous, and covered with the ruins of a small ancient city, the walls of which are seen encircling it to the water's edge. (*Dodwell's Tour*, vol. 2, p. 56.)

Copaïs Lacus, a lake of Bœotia, which, as Strabo informs us, received different appellations from the different towns situated along its shores. At Haliartus it was called Haliartius Lacus (*Strabo*, 410); at Orchomenus, Orchomenius. (*Plin.*, 16, 36.) Pindar and Homer distinguish it by the name of Cephissus. That of Copaïs, however, finally prevailed, as Copæ was situate near the deepest part of it. It is by far the most considerable lake of Greece, being not less than three hundred and eighty stadia, or forty-seven miles in circuit, according to Strabo (407). Pausanias states, that it was navigable from the mouth of the Cephissus to Copæ (9, 24). As this considerable extent of water had no apparent discharge, it sometimes threatened to inundate the whole surrounding country. Tradition indeed asserted, that near Copæ there stood, in the time of Cecrops, two ancient cities, Eleusis and Athenæ, the latter of which was situated on the river Triton, which, if it is the torrent noticed by Pausanias, was near Alalcomenæ. (*Strabo*, 407.—*Pausan.*, *l. c.*) Stephanus Byzantinus reports, that when Crates drained the waters which had overspread the plains, the latter town became visible (*s. v.* Ἀθῆναι). Some writers have asserted, that it occupied the site of the ancient Orchomenus. (*Strabo, l. c.*—*Steph. Byz.*, *v. c.*) Fortunately for the Bœotians, nature had supplied several subterranean canals, by which the waters of the lake found their way into the sea of Eubœa. Strabo supposes they were caused by earthquakes. Their number is uncertain; but Dodwell, who seems to have inquired minutely into the subject, was informed by the natives that there were as many as fifteen. He himself only observed four, one at the foot of Mount Ptous, near Acræphia, which conveys the waters of Copaïs to the Lake Hylica, a distance of about two miles. The other *katabothra*, as they are called by the modern Greeks, are on the northeastern side of the lake. Dodwell speaks of these subterranean canals as being in a calcareous rock, of a hard though friable quality, and full of natural caverns and fissures. (*Dodwell's Tour*, vol. 1, p. 238.) In consequence of some obstructions in these outlets, an attempt was made to cleanse them in the time of Alexander, and for this purpose square pits were cut in the rock in the supposed direction of this underground stream. Mr. Raikes saw some of these remaining. (*MS. Journal.*—*Walpole's Memoirs*, vol. 1, p. 304.) According to Dodwell (vol. 1, p. 240), "the general size of these pits is four feet square; the depth varies according to the unevenness of the ground under which the water is conducted to its outlet. It is impossible to penetrate into these deep recesses, which are most of them filled with stones or overgrown with bushes; but it would not be difficult to ascertain their depth, and their direction might be traced by following the shafts, which extend nearly to the sea."—Mr. Raikes gives the following account of the outlets where they empty into the sea. "From the mouth of the *Larmi* I rode along its banks, until, in about three miles, I came to a spot covered with rocks and bushes, in the middle of which the whole river burst with impetuosity from holes at the foot of a low cliff, and immediately assumed the form of a considerable stream. Above this source there is a small plain under cultivation, bounded to the west by a range of low rocky hills. From these a magnificent view of the Copaïc Lake and the mountains of Phocis presents itself to the eye." The same writer remarks, that "when the undertaking for clearing the katabothra, in the time of Alexander, was proposed, the rich and flourishing towns of the plain were reduced to a state of desolation by the encroachments of the lake, and under the despondency occasioned by a universal monarchy, sunk into complete decay. At present the rising of the waters in winter has turned a great portion of the richest soil in the world into a morass, and, should any permanent internal obstruction occur in the stream, the whole of this fertile plain might gradually become included in the limits of the Copaïc Lake."—The Copaïc Lake was especially famed for its eels, which grew to a large size, and were highly esteemed by the epicures of antiquity. (*Archestr. ap. Athen.*, 7, 53.) We know from Aristophanes that they found their way to the Athenian market (*Acharn.*, v. 880, *seqq.*—*Lysistr.*, v. 36); and we are informed by Dodwell (vol. 1, p. 237), "that they are as much celebrated at present as they were in the time of the ancients; and, after being salted and pickled, are sent as delicacies to various parts of Greece." Some which were extraordinarily large were offered up as sacrifices, and decorated like victims. (*Athen.*, 7, 50—Compare *Pausan.*, 9, 24.—*I. Poll.*, 6, 63.—*Cramer's Ancient Greece*, vol. 2, p. 256.)

CopHas, a harbour in Gedrosia, supposed by some to be the modern *Gondel*. (Compare the remarks of Vincent, *Commerce of the Ancients*, vol. 1, p. 252, *seqq.*)

Copïa, the goddess of plenty among the Romans, represented as bearing a horn filled with fruits, &c.

Coptus, a city of Egypt, in the northern part of the Thebaïs, and to the east of the Nile, from which river

it stood some distance back in a plain. Under the Pharaohs its true name appears to have been Chemmis, and it would seem to have been at that time merely a place connected with the religious traditions of the Egyptian nation. Under the Ptolemies, on the other hand, not only the appellation for the place assumed more of a Greek form, but the city itself rose into commercial importance. The Arabian Gulf beginning to be navigated by the Greeks, and traffic being pushed from this quarter as far as India, Coptus became the centre of communication between this latter country and Alexandrea, through the harbour of Berenice on the Red Sea. It was well situated for such a purpose, since the Arabian chain of mountains, which elsewhere forms a complete barrier along the coast, has here an opening which, after various windings, conducts to the shore of the Red Sea. Along this route the caravans proceeded; and camels were also employed between Coptus and the Nile. The road from Coptus to Berenice was the work of Ptolemy Philadelphus, and 258 miles in length. It was raised above the level of the surrounding country.—Coptus was destroyed by the Emperor Dioclesian, for having sided with his opponent Achilleus. (*Theophan., Chronogr.*, p. 4, *ed. Paris.—Euseb., Chron.*, p. 178.) Its favourable situation for commerce, however, soon caused it again to arise, and Hierocles speaks of Coptus in the sixth century.—The modern name is *Keft* or *Kuypt*, a name which exhibits, according to some, the simple form of that word which the Greeks corrupted or improved into *Ægyptus*. Plutarch states (*De Is. et Os.*, p. 356.—*Op., ed. Reiske*, vol. 7, p. 405), that Isis, upon receiving the news of the death of Osiris, cut off one of her locks here, and that hence the place was called Coptus, this term signifying, in the Egyptian language, want or privation. Mannert suggests, that Coptus may have denoted in the Egyptian tongue a mixed population, a name well suited to the inhabitants of a large commercial city; and he conjectures, that the modern appellation of *Kopts*, as given to the present mingled population, which is supposed to be descended in part from the ancient Egyptians, may have reference to the same idea. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 365.)

Cora, a town of Latium, southwest of Anagnia. It was a place of great antiquity, and has preserved its name unchanged to the present day. Virgil (*Æn.*, 6, 773) makes it to have been a colony from Alba, while Pliny (3, 5) says, it was founded by Dardanus, a Trojan. Cora suffered greatly during the contest with Spartacus, being taken and sacked by one of his wandering bands. (*Flor.*, 3, 20.) It apparently, however, recovered from this devastation, as there are some fine remains of ancient buildings to be seen here, which must have been erected in the reigns of Tiberius and Claudius. But Propertius and Lucan speak of Cora as the seat of ruin and desolation. (*Propert.*, 4, 11.—*Lucan*, 7, 392.—*Nibby, Viag. Antiq.*, vol. 2, p. 207.—*Cramer's Anc. Italy*, vol. 2, p. 105.)

Coracesĭum, a maritime town of Pamphylia, southeast of Side. It is described by Strabo as a strong and important fortress, situate on a steep rock. Pompey took Coracesium in the piratical war. It is also incidentally noticed by Livy (33, 20.—Compare *Scylax*, p. 40.—*Plin.*, 5, 27). Hierocles assigns Coracesium to Pamphylia, and D'Anville's map agrees with this. Others, however, to Cilicia; and Cramer's map places it in this latter country, just beyond the confines of Pamphylia. The site of Coracesium corresponds with that of *Alaya*. Capt. Beaufort describes it as a promontory rising abruptly from a low sandy isthmus. Two of its sides are cliffs of great height, and absolutely perpendicular; and the eastern side, on which the town is placed, is so steep, that the houses seem to rest on each other. It forms, according to him, a natural fortress that might be rendered impregnable; and the numerous walls and towers prove how anxiously its former possessors laboured to make it so. (*Beaufort's Karamania*, p 172.—*Cramer's Asia Minor*, vol. 2, p. 320.)

Coralli, a savage people of Sarmatia Europea, who inhabited the shores of the Euxine, near the mouths of the Danube. (*Ovid, ex Pont.*, 4, 2, 37.)

Coras, a brother of Catillus and Tiburtus (*vid.* Tibur), who fought against Æneas. (*Virg., Æn.*, 7, 672.)

Corax, a Sicilian, whom the ancients regarded as the creator of the rhetorical art. Cicero, following Aristotle, says, that when the tyrants were driven out of Sicily, and private affairs began again to be taken cognizance of by the tribunals of justice, Corax and Tisias wrote on the rhetorical art, and penned precepts of oratory. In this way, according to him, the eloquence of the bar arose, the Sicilians being naturally an acute race and given to disputation. (*Cic., Brut.*, c. 12.—Compare *De Orat.*, 1, 20, and 3, 21.) Corax and Tisias must have lived, consequently, about 473 B.C., since this is the period when the Sicilians regained their freedom, of which they had been deprived by Gelon and the other tyrants who were contemporaneous with him. (*Clavier, in Biog. Univ.*, vol. 9, p. 556.)

Corbŭlo, Cn. Domitius, a celebrated Roman commander, under Claudius and Nero. He was famed for his military talent, his rigid observance of ancient discipline, and for the success of his arms, especially against the Parthians. On account of his great reputation, he became an object of jealousy and suspicion to Nero, who recalled him, under pretence of rewarding his merit. When Corbulo reached Corinth, he met there an order to die. Reflecting on his own want of prudence and foresight, he fell upon his sword, exclaiming, "I have well deserved this!" Thus perished, A.D. 67, the greatest warrior, and one of the most virtuous men of his time. Corbulo had written Memoirs of the wars carried on by him, after the manner of Cæsar's Commentaries; but they have not reached our day. (*Tacit., Ann.*, 11, 18.—*Id. ib.*, 13, 35.—*Id. ib.*, 13, 14, &c.)

Corbulōnis Monumentum, a place in the northwestern part of Germany, among the Frisii, near the confines of the Chauci. It is supposed to answer to the modern *Groningen*. (*Tacit., Ann.*, 11, 19.)

Corcўra, an island in the Ionian Sea, off the coast of Epirus, in which Homer places the fabled gardens of Alcinoüs. It is said to have been first known under the name of Drepane, perhaps from its similarity of shape to a scythe. (*Apollon., Argon.*, 4, 982.) To this name succeeded that of Scheria, always used by Homer, and by which it was probably known in his time. From the Odyssey we learn, that this island was then inhabited by Phæacians, a people who, even at that early period, had acquired considerable skill in nautical affairs, and possessed extensive commercial relations, since they traded with the Phœnicians, and also with Eubœa and other countries.—Corcyra was in after days the principal city of the island, and was situated precisely where the modern town of *Corfu* stands. Scylax speaks of three harbours, one of which is depicted as beautiful. Homer describes the position of the city very accurately (*Od.*, 6, 262). In the middle ages, the citadel obtained the name of Κορυφώ, from its two conical hills or crests, which appellation was, in process of time, applied to the whole town, and finally to the island itself. Hence the modern name of *Corfu*, which is but a corruption of the former. (*Wordsworth's Greece*, p. 263.) As, however, the island is designated in Boccacio by the appellation of *Gurfo*, and as the modern Greek term is *Korfo*, some have imagined that the name *Corfu* originated in a Romaic corruption of the ancient word for *Kolpo* (κόλπος), "gulf" or "bay," which might well be

applied to the harbour beneath the double summits. (*Wordsworth, l. c.*) Corfu forms at the present day one of the Ionian islands, and is the most important of the number. It is 70 miles in length by 30 in breadth, and contains a population of 30,000 souls. The olive arrives at greater perfection here than in any other part of Greece; but the oil obtained from it is acrid.—Corfu was for a long time considered as the stronghold of Italy against the attacks of the Mussulmans. The following is a sketch of the history of this island. Its earlier periods are enveloped in the mist of uncertainty and conjecture. A colony of Colchians is said to have settled there about 1349 years before our era. It was afterward governed by kings of whom little is known. Homer has, indeed, immortalized the name of Alcinoüs. But it is not easy to draw a map of the Homeric Phæacia, which shall coincide in its details with the localities of Corfu; nor will the topographer find it a simple task to discover the natural objects connected in the Odyssey with the city of the Phæacian king. In process of time, Corcyra, enriched and aggrandized by its maritime superiority, became one of the most powerful nations in Greece. (*Thucyd.*, 1, 1.) The Corinthians, under Chersicrates, formed a settlement here in 753 B.C., and 415 years afterward it was captured by Agathocles of Syracuse, who gave it to his daughter Lanessa upon her marriage with Pyrrhus of Epirus. It was occupied by the troops of the Illyrian queen Teuta, about fifty-eight years after its seizure by Agathocles, but was soon after taken from her by the Romans, under the consul Cn. Flavius; and, although it had the privileges of a free city, it remained under the Romans for many centuries. In the time of Strabo it was reduced to extreme misery, owing to the vices of its administration and its want of moderation in prosperity. Corfu has for several centuries been celebrated for its powerful fortresses, to which great additions were made by the French, and subsequently by the English, in the hands of which latter people it, together with the other Ionian islands, at present remains. (*Dodwell's Tour*, vol. 1, p. 36, *seqq.*)—II. An island in the Adriatic, on the coast of Illyricum, termed *Nigra* ("Black"), in Greek Μέλαινα, to distinguish it from the more celebrated island of the same name. It is now *Curzola*. Apollonius accounts for the epithet just mentioned from the dark masses of wood with which it was crowned. (*Argon.*, 4, 571.) Scymnus attributes to this island the honour of having received a colony from Cnidus in Asia Minor. (*Scymn.*, v. 426.—Compare *Scylax*, p. 8.—*Strabo*, 315.)

Corduba, a city of Hispania Bætica, on the right bank of the river Bætis, and about 1200 stadia from the sea. The river being navigable to this quarter, Corduba became, in consequence, a large and opulent commercial place. It was the birthplace of both the Senecas, and of the poet Lucan, and is now *Cordova*. (*Strab.*, 141.—*Plin.*, 3, 3.—*Wernsdorff, Poet. Lat. Min.*, vol. 5, pt. 3, p. 1366.)

Core I. (Κόρη, "*the maiden*"), an Attic name for Proserpina. Some, not very correctly, derive the term from κείρω, "to cut," &c., and make it have reference to the "harvest." (*Journal Royal Institution*, No. 1, p. 59.)—II. A Corinthian female, said to have been the inventress of plaster-casts. (*Athenag., Leg. pro Christ.*, 14, p. 59.—*Sillig, Dict. Art., s. v.*)

Corfinium, the capital of the Peligni, in Italy, about three miles from the Aternus. During the Social war it took the name of Italica, and had the honour of being styled the capital of Italy. This arrangement, however, was of short continuance, as Corfinium appears to have seceded from the confederacy before the conclusion of the war. (*Diod. Sic., Fragm.*, 37.) In later times we find it still regarded as one of the most important cities of this part of Italy, and one which Cæsar was most anxious to secure in his enterprise against the liberties of his country. It surrendered to him after a short defence. (*Bell. Civ.*, 1, 16.—Compare *Florus*, 4, 2.—*Appian, Bell. Civ.*, 2, 38.) The church of *S. Pelino*, about three miles from the town of *Popoli*, stands on the site of this ancient city, and the little hamlet of *Pertinia* occupies probably the place of its citadel. (*D'Anville, An. Geogr.*, vol. 1, p. 173.—*Mannert, Geogr.*, vol. 9, pt. 1, p. 500.)

Corinna, a poetess of Thebes, or, according to others, of Tanagra, distinguished for her skill in lyric verse, and remarkable for her personal attractions. She was the rival of Pindar, while the latter was still a young man; and, according to Ælian (*V. H.*, 13, 25), she gained the victory over him no less than five times. Pausanias, in his travels, saw at Tanagra a picture, in which Corinna was represented as binding her head with a fillet of victory, which she had gained in a contest with Pindar. He supposes that she was less indebted for this victory, to the excellence of her poetry than to her Bœotian dialect, which was more familiar to the ears of the judges at the games, and also to her extraordinary beauty. Corinna afterward assisted the young poet with her advice; it is related of her, that she recommended him to ornament his poems with mythical narrations; but that, when he had composed a hymn, in the first six verses of which (still extant) almost the whole of the Theban mythology was introduced, she smiled and said, "We should sow with the hand, not with the whole sack." (*Pausan.*, 9, 22.—*Plut., de Glor. Ath.*—*Op., ed. Reiske*, vol. 7, p. 320.) She was surnamed "the Fly" (Μυῖα), as Erinna had been styled "the Bee." This appellation of Μυῖα has deceived Clement of Alexandrea, who speaks of a poetess named Myia. (*Strom.*, 4, 19.) The poems of Corinna were all in the Bœotian or Æolic dialect. Too little of her poetry, however, has been preserved to allow of our forming a safe judgment of her style of composition. The extant fragments refer mostly to mythological subjects, particularly to heroines of the Bœotian legends. These remains were given by Ursinus, in his *Carmina novem illustrium feminarum*, 1568; by Wolf in his *Poetriarum octo fragmenta*, 1734; and by Schneider in his Μουσῶν ἄνθη, *Giess.*, 1802, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 295.—*Möhnike, Gesch. Lit. der Gr. und R.*, p. 317.)

Corinthi Isthmus, or *Isthmus of Corinth*, between the Saronicus Sinus and Corinthiacus Sinus, and uniting the Peloponnesus to the northern parts of Greece or *Græcia Propria*. The ancients appear to have been divided in their opinions concerning the exact breadth of the isthmus. Diodorus (11, 16) and Strabo (335) say it was forty stadia, and Mela (2, 3) five miles, with which last Pliny agrees (4, 5). The real distance, however, in the narrowest part, cannot be less than six miles (or not quite five British miles), as the modern name of *Hexamilion* sufficiently denotes. Ships were drawn, by means of machinery, from one sea to the other, near the town of Schœnus, over the narrowest part of the isthmus, which was called Diolkos. This could only be accomplished, however, with the vessels usually employed in commerce, or with lembi, which were light ships of war, chiefly used by the Illyrians and Macedonians. The tediousness and expense attending this process, and still more probably the difficulty of circumnavigating the Peloponnesus, led to frequent attempts, at various periods, for effecting a junction between the two seas; but all proved equally unsuccessful. According to Strabo (54), Demetrius Poliorcetes abandoned the enterprise, because it was found that the two gulfs were not on the same level. We read of the attempt having been made before his time by Periander and Alexander, and, subsequently to Demetrius, by Julius Cæsar, Caligula Nero, and Herodes Atticus. "It appears somewhat surprising," remarks Mr. Dodwell, "that these successive attempts should have failed or been relinquished

The art of perforating rocks was well understood and dexterously practised both in Italy and Greece at a very early period, and, therefore, no difficulty of this kind could have occasioned the abandonment of so useful a project, though Pausanias is of a different opinion. It was afterward begun with the greatest energy, and abandoned without any plausible motive, as no doubt the quantity of rock or earth to be removed, and all the associated impediments, must have been the subject of previous calculation. And if Demetrius was really convinced that the level of the Corinthian Gulf was higher than that of the Saronic, and that the adjacent shore, with the neighbouring islands, would be inundated by the union of the two seas, those who came after him would not have persevered in so destructive an undertaking. Sesostris, and afterward Darius, were in the same manner deterred from finishing a canal from the Red Sea to the Nile, by an apprehension that Egypt would be inundated. (*Strab.*, 38.—*Id.*, 804.) Dio Cassius tells nearly the same story about digging the isthmus as that which is related to travellers at this day. He says that blood issued from the ground; that groans and lamentations were heard, and terrible apparitions seen. In order to stimulate the perseverance of the people, Nero took a spade and dug himself. (*Dio Cass.*, 63, 16.—Compare *Suet.*, *Vit. Ner.*, 19.—*Lucian, de perfoss. Isthm.*) Lucian informs us, that Nero was said to have been deterred from proceeding, by a representation made to him, similar to that which Demetrius received respecting the unequal levels of the two seas. He adds, however, a more probable reason · the troubles, namely, that were excited by Vindex in Gaul, and which occasioned the emperor's hasty return from Greece to Italy. (*Lucian, de perfoss. Isthm.* —*Op., ed. Bip.*, vol. 9, p. 298.) It is probable, as far as the supernatural appearances went, that the priests at Delphi had some influence in checking the enterprise." (*Dodwell's Tour*, vol. 2, p. 184.) Travellers inform us, that some remains of the canal undertaken by the Roman emperor are yet visible, reaching from the sea, northeast of Lechæum, about half a mile across the isthmus. It terminates on the southeast side, where solid rock occurs, which, as Dr. Clarke thinks, must have opposed an insurmountable obstacle. (*Trav.*, vol. 6, p. 562.) Sir W. Gell remarks, that the vestiges of the canal may be traced from the port or bay of Schœnus, along a natural hollow at the foot of a line of fortifications. There are also several pits, probably sunk to ascertain the nature of the soil, through which the canal was to be carried. The ground, however, is so high, that the undertaking would be attended with enormous expense. (*Itin. of the Morea*, p. 208.)—We hear also of various attempts made to raise fortifications across the Isthmus for the Peloponnesus when threatened with invasion. The first undertaking was made before the battle of Salamis, when, as Herodotus relates, the Peloponnesian confederates, having blocked up the Scironian way, collected together a vast multitude, who worked night and day, without intermission, on the fortifications. Every kind of material, such as stones, bricks, and timber, were employed, and the insterstices filled up with earth and sand. (*Herodot.*, 8, 73.) Many years after, the Lacedæmonians and their allies endeavoured to fortify the isthmus from Cenchreæ to Lechæum against Epaminondas; but this measure was rendered fruitless by the conduct and skill of that general, who forced a passage across the Oneian Mountains. (*Xen., Hist. Gr.*, 7, 1.) Cleomenes also threw up trenches and lines from Acrocorinthus to the Oneian Mountains, in order to prevent the Macedonians, under Antigonus Doson, from penetrating into the peninsula. (*Polyb.*, 2, 52. —*Plut., de Cleom.*)—The Isthmus of Corinth derived great celebrity from the games which were celebrated there every five years in honour of Palæmon or Melicerta, and subsequently of Neptune. (*Pausan.*, 1, 44. —*Plut., Vit. Thes.*) These continued in vogue when the other gymnastic exercises of Greece had fallen into neglect and disuse; and it was during their solemnization that the independence of Greece was proclaimed, after the victory of Cynoscephalæ, by order of the Roman senate and people. (*Polyb.*, 18, 29.—*Liv.*, 33, 32.) After the destruction of Corinth, the superintendence of the Isthmian games was committed to the Sicyonians by the Romans; on its restoration, however, by Julius Cæsar, the presidency of the games again reverted to the Corinthian settlers. (*Pausan.*, 2, 2.)

Corinthiăcus Sinus, or *Gulf of Lepanto*, an arm of the sea running in between the coast of Achaia and Sicyonia to the south, and that of Phocis, Locris, and Ætolia to the north. Its gulf had the general appellation of Corinthian as far as the Isthmus, but it was divided into smaller bays, the names of which were sometimes poetically used for the entire gulf. Its different names were the Crissæan, Cirrhæan, Delphic, Calydonian, Rhian, and Halcyonian. Besides being now called the Gulf of *Lepanto*, the Sinus Corinthiacus is often known by the name of the Gulf of *Nepaktos* or *Salona*. The victory of Don John of Austria, in 1571, over the Turks, has immortalized the name of the Gulf of Lepanto in modern history. (*Dodwell's Tour*, vol. 1, p. 111.)

Corinthus, a famous city of Greece, now *Corito* or *Corinth*, and situate on the isthmus of the same name. Commanding by its position the Ionian and Ægean seas, and holding, as it were, the keys of Peloponnesus, Corinth, from the pre-eminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism. Its origin is, of course, lost in the night of time; but we are assured that it already existed under the name of Ephyre long before the siege of Troy. According to the assertions of the Corinthians themselves, their city received its name from Corinthus, the son of Jove; but Pausanias does not credit this popular tradition, and cites the poet Eumelus to show that the appellation was really derived from Corinthus, the son of Marathon (2. 1). Homer certainly employs both names indiscriminately. (*Il.*, 2, 570; 13, 663.) Pausanias reports, that the descendants of Sysiphus reigned at Corinth until the invasion of their territory by the Dorians and Heraclidæ, when Doridas and Hyanthidas, the last princes of this race, abdicated the crown in favour of Aletes, a descendant of Hercules, whose lineal successors remained in possession of the throne of Corinth during five generations, when the crown passed into the family of the Bacchiadæ, so named from Bacchis, the son of Prumnis, who retained it for five other generations. After this the sovereign power was transferred to annual magistrates, still chosen, however, from the line of the Bacchiadæ, with the title of Prytanes. Strabo affirms that this form of government lasted 200 years; but Diodorus limits it to ninety years: the former writer probably includes within that period both the kings and Prytanes of the Bacchiadæ, Diodorus only the latter. (*Strabo*, 378.—*Diod. Sic., Frag.*—*Larcher, Chronol. d'Herodote*, vol. 7, p. 519, 531.) The oligarchy so long established by this rich and powerful family was at length overthrown, about 629 B.C., by Cypselus, who banished many of the Corinthians, depriving others of their possessions, and putting others to death. (*Herodot.*, 5, 92.) Among those who fled from his persecution was Demaratus, of the family of the Bacchiadæ, who settled at Tarquinii in Etruria, and whose descendants became sovereigns of Rome. (*Strabo*, 378.—*Polyb.*, 6, 2.—*Dion. Hal.*, 3, 46.—*Liv.*, 1, 34.) The reign of Cypselus was more prosperous than his crimes deserved; and the system of colonization, which had previously succeeded so well in the settlements of Corcyra and Syracuse, was ac

tively pursued by that prince, who added Ambracia, Anactorium, and Leucas to the maritime dependencies of the Corinthians. (*Strabo, l. c.—Aristot., Polit.*, 5, 9.) Cypselus was succeeded by his son Periander. On the death of this latter, after a reign of forty-four years, according to Aristotle, his nephew Psammetichus came to the throne, but lived only three years. At his decease Corinth regained its independence, when a moderate aristocracy was established, under which the republic enjoyed a state of tranquillity and prosperity unequalled by any other city of Greece. We are told by Thucydides, that the Corinthians were the first to build war-galleys or triremes; and the earliest naval engagement, according to the same historian, was fought by their fleet and that of the Corcyreans, who had been alienated from their mother-state by the cruelty and impolicy of Periander. (*Thucyd.*, 1, 13.—Compare *Herodot.*, 3, 48.) The arts of painting and sculpture, more especially that of casting in bronze, attained to the highest perfection at Corinth, and rendered this city the ornament of Greece, until it was stripped by the rapacity of a Roman general. Such was the beauty of its vases, that the tombs in which they had been deposited were ransacked by the Roman colonists whom Julius Cæsar had established there after the destruction of the city; these, being transported to Rome, were purchased at enormous prices. (*Strabo*, 381.) An interesting dissertation on these beautiful specimens of art will be found in Dodwell's Tour (vol. 2, p. 196).—When the Achæan confederacy, owing to the infatuation of those who presided over its counsels, became involved in a destructive war with the Romans, Corinth was the last hold of their tottering republic; and, had its citizens wisely submitted to the offers proposed by the victorious Metellus, it might have been preserved; but the deputation of that general having been treated with scorn, and even insult, the city became exposed to all the vengeance of the Romans. (*Polyb.*, 40, 4, 1.—*Strabo*, 381.) L. Mummius, the consul, appeared before its walls with a numerous army, and, after defeating the Achæans in a general engagement, entered the town, now left without defence, and deserted by the greater part of the inhabitants. It was then given up to plunder, and finally set on fire; the walls also were razed to the ground, so that scarcely a vestige of this once great and noble city remained. Polybius, who witnessed its destruction, affirmed, as we are informed by Strabo (381), that he had seen the finest paintings strewed on the ground, and the Roman soldiers using them as boards for dice or draughts. Pausanias reports (7, 16), that all the men were put to the sword, the women and children sold, and the most valuable statues and paintings removed to Rome. (*Vid.* Mummius.) Strabo observes (*l. c.*), that the finest works of art which adorned that capital in his time had come from Corinth. He likewise states, that Corinth remained for many years deserted and in ruins; as also does the poet Antipater of Sidon, who describes in verse the scene of desolation. (*Anal.*, vol. 2, p. 20.) Julius Cæsar, however, not long before his death, sent a numerous colony thither, by means of which Corinth was once more raised from its state of ruin. (*Strabo*, 381.) It was already a large and populous city, and the capital of Achaia, when St. Paul preached the gospel there for a year and six months. (*Acts*, 18, 11.) It is also evident that, when visited by Pausanias, it was thickly adorned by public buildings, and enriched with numerous works of art (*Pausan.*, 2, 2); and as late as the time of Hierocles, we find it styled the metropolis of Greece. (*Synecd.*, p. 646.) In a later age, the Venetians received the place from a Greek emperor; Mohammed II. took it from them in 1458; the Venetians recovered it in 1687, and fortified the Acrocorinthus again; but the Turks took it anew in 1715, and retained it until driven from the Peloponnesus.—An important feature in the scenery around Corinth, was the Acrocorinthus, an account of which has been given in a previous article. (*Vid* Acrocorinthus.) On the summit of this hill was erected a temple of Venus, to whom the whole of the Acrocorinthus, in fact, was sacred. In the times of Corinthian opulence and prosperity, it is said that the shrine of the goddess was attended by no less than one thousand female slaves, dedicated to her service as courtesans. These priestesses of Venus contributed not a little to the wealth and luxury of the city; whence arose the well-known expression, *οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐστ' ὁ πλοῦς*, or, as Horace expresses it (*Epist.*, 1, 17, 36), "*Non cuivis homini contingit adire Corinthum*," in allusion to its expensive pleasures.—Corinth was famed for its three harbours, Lechæum, on the Corinthian Gulf, and Cenchreæ and Schœnus on the Saronic. Near this last was the Diolcos, where vessels were transported over the isthmus by machinery. (*Vid.* Corinthi Isthmus.) The first of these is now choked with sand, as is likewise the port of Cenchreæ. The shallow harbour of Schœnus, where was a quay in ancient times, has now almost disappeared. All these harbours are mere morasses, and corrupt the air of the city.—Before leaving this subject, it may not be amiss to say a few words in relation to the well-known Corinthian brass of antiquity. The common account is, that when Corinth was destroyed by the Romans, all the metals that were in the city melted and mixed together during the conflagration, and formed that valuable composition, known by the name of "Corinthian brass," *Æs Corinthium*. This, however, bears the stamp of improbability on its very face. Klaproth rejects the account. He seems to think, and adduces the authority of Pliny in his favour, that it was merely a term of art, and applied to a metallic mixture in high estimation among the Romans, and, though of a superior quality, nearly resembling *aurichalcum*. This last was composed either copper and zinc, or of copper, tin, and lead the former of a pale yellow, the latter of a darke colour, resembling gold. The mixture by means of calamine was rendered tough and malleable. (*Crombie's Gymnasium*, vol. 2, p. 127, *not.*)

Coriolānus, Caius Marcius, a distinguished Roman of patrician rank, whose story forms a brillian legend in the early history of Rome. His name a first was Caius Marcius, but having contributed, mainly by his great personal valour, to the capture of Corioli, and the defeat of a Volscian army, assembled for its aid, on the same day, he received for this gallant exploit the surname of Coriolanus. Not long after this, however, during a scarcity at Rome, he opposed the distribution of a supply of provisions, in part sent by Gelon, of Sicily, and advised the patricians to make this a means of recovering the power which had been wrested from them by the commons. For this and other conduct of a similar nature, he was tried in the Comitia Tributa, and condemned to perpetual banishment. Resolving, upon this, to gratify his vindictive spirit, Coriolanus presented himself as a suppliant to Tullius Aufidius, the leading man among the Volsci, was well received by him and the whole nation, and, war being declared, was invested, along with Aufidius, with the command of the Volscian forces. By his military skill and renown Coriolanus at once defeated and appalled the Romans, till, having taken almost all their subject cities, he advanced at the head of the Volscian army against Rome itself, and encamped only five miles from it, at the Fossæ Cluiliæ. All was thereupon terror and confusion in the Roman capital. Embassy after embassy was sent to Coriolanus, to entreat him to spare his country, but he remained inexorable, and would only grant peace on condition that the Romans restored all the cities and lands which they had taken from the Volsci, and granted to the latter the freedom of Rome, as had been done in the

case of the Latins. After all other means of conciliation had failed, a number of Roman females, headed by the mother and the wife of Coriolanus, proceeded to his tent, where the lofty remonstrances of his parent were more powerful than all the arms of Rome had proved, and the son, after a brief struggle with his irritated and vindictive feelings, yielded to her request, exclaiming at the same time, "Oh mother, thou hast saved Rome, but destroyed thy son!" The Volscian forces were then withdrawn, and Rome was thus saved, by female influence alone, from certain capture. On returning to the Volsci with his army, Coriolanus, according to one account, was summoned to trial for his conduct, and was slain in a tumult during the hearing of the cause, a faction having been excited against him by Tullius Aufidius, who was jealous of his renown. (*Dion. Hal., Ant. Rom.*, 8, 59.) According to another statement, he lived to an advanced age among the Volscian people, often towards the close of his life exclaiming, "How miserable is the state of an old man in banishment!" (*Plut., in Vit.—Liv.*, 2, 33, *seqq.*) Niebuhr, who writes the name Cnæus Marcius, on what he considers good authority, indulges in some acute speculations on the legend of Coriolanus. He thinks that poetical invention has here most thoroughly stifled the historical tradition. He regards the name Coriolanus as of the same kind merely with such appellations as Camerinus, Collatinus, Mugillanus, Vibulanus, &c., which, when taken from an independent town, were assumed by its πρόξενος, when from a dependant one by its *patronus*. The capture of Corioli belongs merely, in his opinion, to a heroic poem. As for Coriolanus himself, he thinks that he merely attended the Volscian standard as leader of a band of Roman exiles. He admits, however, that a recollection like the one which remained of him could not rest on mere fable, and that, in all probability, his generosity resigned the opportunity afforded him of taking the city, when Latium was almost entirely subdued, and when Rome was brought to a very low ebb by pestilence. (*Niebuhr, Rom. Hist.*, vol. 2, p. 234, *seqq.*, *Cambr. transl.*)

Coriŏli, an ancient city of the Volsci, between Velitræ and Lanuvium, from the capture of which C. Marcius obtained the surname of Coriolanus, according to the common account. (*Vid.*, however, remarks at the end of the article Coriolanus.) We collect from Livy that it was situated on the confines of the territory of Ardea, Aricia, and Antium. (*Liv.*, 2, 33, and 3, 71.) Dionysius speaks of Corioli as one of the most considerable towns of the Volsci. (*Ant. Rom.*, 6, 92.) Pliny (3, 5) enumerates Corioli among the towns of Latium of which no vestiges remained. A hill, now known by the name of *Monte Giove*, is thought, with some degree of probability, to represent the site of Corioli. (*Cramer's Ancient Italy*, vol. 2, p. 84.)

Cornelia Lex, I. *de Religione*, enacted by L. Cornelius Sylla, A.U.C. 677. It restored to the sacerdotal college the privilege of choosing the priests, which, by the Domitian law, had been lodged in the hands of the people.—II. Another, *de Municipiis*, by the same; that the free towns which had sided with Marius should be deprived of their lands and the right of citizens; the last of which Cicero says could not be done. (*Pro Dom.*, 30.)—III. Another, *de Magistratibus*, by the same; which gave the privilege of bearing honours and being promoted before the legal age, to those who had followed the interest of Sylla, while the sons and partisans of his enemies, who had been proscribed, were deprived of the privilege of standing for any office in the state.—IV. Another, *de Magistratibus*, by the same, A.U.C. 673. It ordained, that no person should exercise the same office until after an interval of ten years, or be invested with two different magistracies in one year; and that no one should be prætor before being quæstor, nor consul before being prætor.—V. Another, *de Magistratibus*, by the same, A.U.C. 673. It ordained, that whoever had been tribune should not afterward enjoy any other magistracy; that there should be no appeal to the tribunes; that they should not be allowed to assemble the people and make harangues to them, nor to propose laws; but should only retain the right of intercession. (*Cic., de Leg.*, 3, 9.)—VI. Another, by the same. It allowed an individual, accused of having taken away the life of another by weapons, poison, false accusation, &c., the privilege of choosing whether he wished the judges to decide his case by voice or by ballot.—VII. Another, by the same, imposing the punishment of *aquæ et ignis interdictio* on all such as were found guilty of forging testaments or any other writings, of debasing or counterfeiting the public coin, &c.—VIII. Another, imposing the same punishment as the preceding on all who had been guilty of extortion, &c., in their provinces. (Consult, as regards other "Cornelian Laws," *Heineccius, Antiq. Rom., ed Haubold*, p. 650, &c.—*Ernesti, Clav. Cic., s. v.—Adam's Rom. Antiq.*, p. 162, *ed. Boyd.*)

Cornelĭa, I. daughter of Cinna. She was Julius Cæsar's second wife, and mother of Julia the wife of Pompey. She died young. Plutarch says, it had been the custom at Rome for the aged women to have funeral panegyrics, but not the young. Cæsar first broke through this custom, by pronouncing one upon Cornelia. This, adds the biographer, contributed to fix him in the affections of his countrymen: they sympathized with him, and considered him a man of good feeling, who had the social duties deeply at heart. (*Plut., Vit. Cæs.*, c. 5.)—II. Daughter of Metellus Scipio, married to Pompey after the death of her first husband Publius Crassus. She was remarkable for the variety of her accomplishments and the excellence of her private character. Plutarch makes her to have been versed, not only in the musical art, but in polite literature, in geometry, and in the precepts of philosophy. (*Plut., Vit. Pomp.*, c. 55.) After the battle of Pharsalia, when Pompey joined her at Mytilene, Cornelia with tears ascribed all his misfortunes to her union with him, alluding at the same time to the unhappy end of her first husband Crassus in his expedition against the Parthians. (Compare *Lucan*, 8, 88.) She was also a witness, from her galley, of the murder of her husband on the shores of Egypt. (*Plut., Vit. Pomp.*, c. 79.)—III. Daughter of Scipio Africanus Major, and mother of Tiberius and Caius Gracchus. Cornelia occupies a high rank for the purity and excellence of her private character, as well as for her masculine tone of mind. She was married to Sempronius Gracchus, and was left on his death with a family of twelve children, the care of whom devolved entirely upon herself. After the loss of her husband, her hand was sought by Ptolemy, king of Egypt, but the offer was declined. Plutarch speaks in high terms of her conduct during widowhood. Having lost all her children but three, one daughter, who was married to Scipio Africanus the younger, and two sons, Tiberius and Caius, she devoted her whole time to the education of these, and, to borrow the words of Plutarch, she brought up her two sons in particular with so much care, that, though they were of the noblest origin, and had the happiest dispositions of all the Roman youth, yet education was allowed to have contributed still more than nature to the excellence of their characters. Valerius Maximus relates an anecdote of Cornelia, which has often been cited. A Campanian lady, who was at the time on a visit to her, having displayed to Cornelia some very beautiful ornaments which she possessed, desired the latter, in return, to exhibit her own. The Roman mother purposely detained her in conversation until her children returned from school, when, pointing to them, she exclaimed, "These are my ornaments!" (*Hæc ornamenta mea sunt.—Val. Max.*, 4, *init.*) Plutarch informs us, that some persons blamed Cornelia for the

rash conduct of her sons in after life, she having been accustomed to reproach them that she was still called the mother-in-law of Scipio, not the mother of the Gracchi. (*Plut., Vit. T. Gracch.*, c. 8.) She bore the untimely death of her sons with great magnanimity, and a statue was afterward erected in honour of her by the Roman people, bearing for an inscription the words "*Cornelia, mother of the Gracchi.*" (*Plut., Vit. C. Gracch.*, c. 4.)

Cornelĭus, a name indicating a member of the *Gens Cornelia*. The greater part of the individuals who bore it are better known by their surnames of Cossus, Dolabella, Lentulus, Scipio, Sylla, &c., which see.

Cornicŭlum, a Sabine town, which gave its name to the Corniculani Colles. It is one of those places of which no trace is left, and is only interesting in the history of Rome as being the most accredited birthplace of Servius Tullius. (*Liv.*, 1, 39.—*Dion. Hal.*, 3, 50.—*Plin.*, 3, 5.) The Corniculan hills are those of *Monticelli* and *Sant' Angelo;* and Corniculum itself may have stood on the site of the latter village, if we place Cænina at *Monticelli*. (*Cramer's Ancient Italy*, vol. 1, p. 308.)

Cornificĭus, I. Quintus, a contemporary of Cicero's, distinguished for talents and literary acquirements, who attained to some of the highest offices in the state. Catullus and Ovid both speak of his poetic abilities, and he appears to have been the friend of both. (*Catull.*, 38.—*Ovid, Trist.*, 2, 436.—*Burmann, ad Ov., l. c.*) Cornificius distinguished himself as Proprætor in the Illyrian war, and also as governor of Syria, and afterward of Africa. In this latter province he espoused the cause of the senate after Cæsar's death, and received and gave protection to those who had been proscribed by the second triumvirate. He lost his life, however, while contending in this quarter against Sextius, who had been sent against him by Octavius. (*Appian, Bell. Civ.*, 3, 85.—*Id. ib.*, 4, 36; 4, 53; 4, 56.—Compare the account given by *Eusebius, Chron. An.* mdccccclxxvi.) Some modern scholars make this Cornificius to have been the author of the Treatise to Herennius, commonly ascribed to Cicero. (*Vid.* Herennius.) He is said also to have been an enemy of Virgil's, but this supposition violates chronology, since the poet only became eminent subsequent to the period when Cornificius died. (*Heyne, ad Donat. Vit. Virg.*, § 67, p. clxxii.)—II. Lucius, a partisan of Octavius, by whom he was appointed to accuse Brutus, before the public tribunal at Rome, of the assassination of Cæsar. (*Plut., Vit. Brut.*, c. 27.) He afterward distinguished himself, as one of Octavius's lieutenants, by a masterly retreat in Sicily during the war with Sextus Pompeius. (*Appian, Bell. Civ.*, 5, 111, *seqq.*)

Cornĭger, a surname of Bacchus.

Cornūtus, L. Annæus, a Greek philosopher, born at Leptis in Africa, who lived and taught at Rome during the reign of Nero. The appellation L. Annæus appears to indicate a client or freedman of the Seneca family. His tenets were those of the Stoic sect, and his name was not without distinction in that school of philosophy. He excelled in criticism and poetry; but his principal studies were of a philosophical character. His merits as a teacher of the Stoic doctrine sufficiently appears from his having been the preceptor of that honest advocate for virtue, the satirist Persius. Persius, dying before his master, left him his library, with a considerable sum of money; but Cornutus accepted only the books, and gave the money to the sisters of his pupil. The poet Lucan was also one of his pupils. Under Nero, Cornutus was driven into exile for his freedom of speech. The emperor having written several books in verse on the affairs of Rome, and his flatterers advising him to continue the poem, the honest Stoic had the courage to remark, that he doubted whether so large a work would be read; and when it was urged that Chrysippus had written as much, he replied, "His writings were useful to mankind." After so unpardonable an offence against imperial vanity, the only wonder was that Cornutus escaped with his life. He composed some tragedies, and a large number of other works, the only one of which that has come down to us is the "*Theory concerning the Nature of the Gods*" (*Θεωρία περὶ τῆς τῶν θεῶν φύσεως*), or, as it is entitled in one of the MSS. "*concerning Allegories*" (*περὶ Ἀλληγοριῶν*). Cornutus, in fact, in this production, seeks to explain the Greek mythology on allegorical and physical principles. The best edition is that given by Gale in his *Opuscula* (*Cantabr.*, 1670, 12mo).—The name of this philosopher is sometimes, though less correctly, written Phurnutus. (Consult the remarks of Gale, *Præf. ad Opusc.*, p. 2, *seqq.*, and *Martini, Disputatio de Cornuto, Lugd. Bat.*, 1825, 8vo.—*Aul. Gell.*, 6, 2.—*Euseb., Eccl. Hist.*, 6, 19.—*Enfield's Hist. Phil.*, vol 2, p. 110.)

Corœbus, I. a foot-racer of Elis, who carried off the prize at the Olympic games, B.C. 776. This date is remarkable, as being the one from which the Greeks began to count their Olympiads. Not that the Olympic games were now for the first time established, but the names of the victors were now first inscribed on the public registers. Some writers calculate the Greek Olympiads from the period of their re-establishment by Lycurgus, Iphitus, and Cleosthenes, and hence they make the first Olympiad of Corœbus correspond to the twenty-eighth of Iphitus. (*Pausan.*, 5, 8.—*Siebelis, ad loc.*—*Larcher, Tabl. Chronol.*, vol. 7, p. 590.—*Id., Essai de Chronologie*, p. 307.) According to Athenæus, Corœbus was by profession a cook! (*Athen.*, 9, p. 382, *b.*—Compare *Casaubon, ad loc.*) The Arundel Marbles make the first Olympiad of Corœbus coincide with the year 806 of the Athenian era, when Æschylus, the twelfth perpetual archon, was in his third year of office. (*L'Art de Verifier les Dates*, vol. 3, p. 173, Paris, 1819.) Delalande makes the true summer-solstice of the year 776 B.C., under the meridian of Pisa in Elis, to have taken place at 11h 15′ 33″ of the morning. (*L'Art de Verifier*, &c., vol. 3, p. 170.)—II. An architect, who lived in the age of Pericles. (*Plut., Vit. Pericl.*, c. 13.)—III. A son of Mygdon, king of Thrace, who, from his love for Cassandra, offered his services to Priam, under the hope of obtaining the hand of his daughter. The prophetess, however, knowing the fate that awaited him, implored him to retire from the war; but he was inflexible, and fell by the hand of Peneleus the night that Troy was taken. (*Virg., Æn.*, 2, 425.)

Corōne, a city of Messenia, on the western shore of the Sinus Messeniacus. It is now *Coron*, and the gulf is called after it, the *Gulf of Coron*. Its original name was Æpea; but this was changed to Corone after the restoration of the Messenians. It was in attempting to take this town, during the war occasioned by the secession of Messene from the Achæan league, that Philopœmen was made prisoner. (*Liv.*, 39, 49.) Strabo reports that this place was regarded by some as the Pedasus of Homer. The haven of Corone was called the Port of the Achæans. (*Cramer's Anc. Greece*, vol. 3, p. 139.)

Coronēa, a city of Bœotia, to the southeast of Chæronea, on a branch of the Cephissus. It was a place of considerable antiquity and importance, and was said to have been founded, together with Orchomenus, by the descendants of Athamas who came from Thessaly. (*Pausan.*, 9, 34.—*Strabo*, 411.) Several important actions took place at different times in its vicinity. Tolmides, who commanded a body of Athenian troops, was here defeated and slain by the Bœotians, which led to the emancipation of the whole province, after it had been subject to the Athenians since the victory

they obtained at Œnophytæ. (*Thucyd.*, 1, 113.) The battle of Coronea was gained by Agesilaus and the Spartans against the Thebans and their allies in the second year of the 96th Olympiad, 394 B.C. (*Xen., Hist. Gr.*, 4, 3, 8, *seqq.*—*Plut., Vit. Agesil.*, 17.) This city was also twice taken by the Phocians under Onomarchus, and afterward given up to the Thebans by Philip of Macedon. (*Demosth., de Pac.*, p. 62.—*Philip.*, 2, p. 69.) The Coroneans, in the Macedonian war, having adhered to the cause of Perses, suffered severely from the resentment of the Romans. (*Polyb.*, 27, 1, 8, and 5, 2.—*Liv.*, 42, 44, and 67.—*Id.*, 43, *Suppl.*, 1, 2.) The ruins of Coronea are observable near the village of *Korumis*, on a remarkable insulated hill, where there are "many marbles and inscriptions. On the summit or acropolis are remains of a very ancient polygonal wall, and also a Roman ruin of brick." (*Gell, Itin.*, p. 150.—*Dodwell*, vol. 1, p. 247.)

Corōnis, daughter of Phlegyas, and mother of Æsculapius by Apollo. She was put to death by the god for having proved unfaithful to him, but the offspring of her womb was first taken from her and spared. (*Vid.* Æsculapius.)

Corsi, I. the inhabitants of Corsica.—II. The inhabitants of part of northern Sardinia, who came originally from Corsica. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 479.)

Corsĭca, an island of the Mediterranean, called by the Greeks Κύρνος. Its inhabitants were styled by the same people Κύρνιοι; by the Latins, Corsi. In later times the island took also the name of Corsis. (ἡ Κορσίς.—Compare *Steph. Byz.*, *s. v.* Κορσίς.—*Dionys. Perieg.*, v. 459, *et Eustath., ad loc.*) The ancient writers represent it as mountainous and woody, and only well cultivated along the eastern coast, where the Romans had settlements. (*Dionys. Perieg.*, v. 460.) Its natural products were resin, honey, and wax. (*Diod. Sic.*, 5, 13.) The honey, however, had a bitter taste, in consequence of the bees deriving it from the yew-trees with which the island abounded. (*Virg., Eclog.*, 9, 30.—*Ovid, Am.*, 1, 12.—*Diod. Sic.*, 5, 14.) It was to their feeding abundantly on this honey, however, that the longevity of the Corsicans was ascribed. (Compare *Eustath. ad Dionys. Perieg.*, v. 458.) The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than to the cultivation of the soil. Seneca, who was banished to this quarter in the reign of Claudius, draws a very unfavourable picture of the island and its inhabitants; describing the former as rocky, unproductive, and unhealthy, and the latter as the worst of barbarians. He writes, however, under the influence of prejudiced feelings, and many allowances must be made. (*Senec., de Consol. ad Helv.*, c. 6, 8.) The Corsi appear to have derived their origin from Ligurian and Iberian (called by Seneca Spanish) tribes. Eustathius says that a Ligurian female, named Corsa, having pursued in a small boat a bull which had taken to the water, accidentally discovered the island, which her countrymen named after her. (*Eustath., ad Dionys. Perieg.*, v. 458.—Compare *Isidori Origines*, 14, 6.) The Phocæans, on retiring from Asia, settled here for a time, and founded the city Aleria, but were driven out finally by the Tyrrhenians and Carthaginians. (*Diod. Sic.*, 5, 13.) The Romans took the island from this latter people B.C. 231, and subsequently two colonies were sent to it; one by Marius, which founded Mariana, and another by Sylla, which settled on the site of Aleria. Mantinorum Oppidum, in the same island, is now *Bastia*; and Urcinium, *Ajaccio*, was the birthplace of Napoleon. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 505, *seqq.*)

Corsōte, a city of Mesopotamia, on the river Masca. D'Anville places it at the confluence of the Masca and Euphrates. The Masca, according to Xenophon (*Anab.*, 1, 5, 4), flowed around the city in a circular course. Mannert supposes it to have been nothing more than a canal cut from the Euphrates. (*Vid.* Masca, where notice is taken of an error in D'Anville's chart.) The site of Corsote appears to correspond, at the present day, to a spot where are the ruins of a large city, named *Erzi* or *Irsah*. (*Rennell, Illustrations of the Anabasis*, &c., p. 103.)

Cortōna, a town of Etruria, a short distance northwest of the Lacus Thrasymenus, and fourteen miles south of Arretium. Its claims to antiquity were equalled by few other places of Italy. It is thought to have been built on the ruins of an ancient town called Corythus, and is known by that appellation in Virgil. (*Æn.*, 3, 170.—*Id. ibid.*, 7, 209; 9, 10; 10, 719.—Compare *Silius Italicus*, 5, 123.) From the similarity of names, it was supposed by some to owe its origin to Corythus, the father of Dardanus. Others deduced the name from the circumstance of Dardanus having lost his helmet (κόρυς) there in fighting. Both, however, are pronounced by Heyne to be mere fables. (*Heyne, Excurs.*, 6, *ad Æn.*, 3.) Perhaps the opinion most entitled to credit is that of Mannert, who makes the place to have been of Pelasgic origin. This, in fact, is strongly corroborated by the massy remains of the ancient walls, evidently of Pelasgic structure. Dionysius of Halicarnassus, moreover, who quotes from Hellanicus of Lesbos, an author somewhat anterior to Hesiod, states that the Pelasgi, who had landed at Spina on the Po, subsequently advanced into the interior of Italy, and occupied Cortona, which they fortified, and from thence formed other settlements in Tyrrhenia. On this account Cortona is styled the metropolis of that province. (*Steph. Byz.*, *s. v.*—Compare *Sil. Ital.*, 7, 174.) Cortona was one of the twelve cities of Etruria. (*Müller, Etrusker*, vol. 1, p. 345.) The Greek name of the place was Gortyn (Γόρτυν), and the Etrurian one Kortun, from which the Romans made Cortona. (*Müller, Etrusker*, vol 2, p. 268.) The city still retains its ancient appellation of *Cortona*. It was colonized by the Romans (*Dionys.*, 1, 26), at what period is uncertain; probably in the time of Sylla, who colonized several towns of Etruria. Cramer thinks, that some confusion of names must have given rise to the story of Dardanus coming from Italy to Troy, as alluded to by Virgil (*Æn.*, 7, 205). It is known that there were several towns in antiquity of the name of Gyrton, Gyrtone, and Gortyna, in Thessaly, Bœotia, Arcadia, and Crete; countries all more or less frequented at one time by the Pelasgi. This, he thinks, was the original form by which Cortona was first named; for Polybius calls it Cyrtone (3, 82), and it is known that the Etruscans and Umbri, who took their letters from the Pelasgi, never used the letter O. Now, according to some accounts, Dardanus came from Arcadia, and according to others, from Crete. Cramer suspects, however, that the Thessalian Gyrton ought to have the preference; for this city, in a passage of Strabo, though it is supposed to be mutilated, is entitled the Tyrrhenian (*Strab.*, 330), and this might prove the key to the Italian origin of Dardanus, besides confirming the identity of the Tyrrheni with the Thessalian Pelasgi (*Cramer's Anc. Italy*, vol. 1, p. 215, *not.*)

Corvīnus, I. or Corvus, a name given to M. Valerius, from his having been assisted by *a crow* (*corvus*) while engaged in combat with a Gaul. (*Vid.* Valerius.)—II. Messala, a distinguished Roman in the Augustan age. (*Vid.* Messala.)

Corybantes, the priests of Cybele, called also Galli. (*Vid.* Cybele.) In celebrating the festivals of the goddess, they ran about with loud cries and howlings, beating on timbrels, clashing cymbals, sounding pipes, and cutting their flesh with knives. Some derive the name from their moving along in a kind of dance, and tossing the head to and fro (ἀπὸ τοῦ κορυπτόντας βαίνειν). According to Strabo (479), an

Freret (*Mem. de l'Acad. des. Inscr.*, &c., vol. 18, p. 34), the word Corybas is a Phrygian one, and refers to the wild dances in which the Corybantes indulged.—As regards the assertion commonly made, that the Corybantes were originally from Mount Ida, it may be remarked, that more correct authorities make Phrygia to have been their native seat. (Compare *Rolle, Recherches sur le Culte de Bacchus*, vol. 1, p. 246, *seqq.*)—The dance of the Corybantes is thought to have been symbolical of the empire exercised by man over metals, as also of the movements of the heavenly bodies. (*Constant, de la Religion*, vol. 2, p. 375, *seqq.*) The Corybantes are said to have been the first that turned their attention to metallurgy. (*Sainte Croix, Mystères du Paganisme*, vol. 1, p. 79.)

Corybas, son of Iasion and Cybele, who introduced the rites of the mother of the gods into Phrygia, from the island of Samothrace. (*Diod. Sic.*, 5, 49.)

Corycides, a name applied to the nymphs who were supposed to inhabit the Corycian cave on Mount Parnassus. They were the daughters of the river-god Pleistus. (*Ovid, Met.*, 1, 320.—*Apoll. Rh.*, 2, 711.—*Gierig, ad Ovid, l. c.*)

Corycium Antrum, I. a cave or grotto on Mount Parnassus, about two hours from Delphi, and higher up the mountain. It is accurately described by Pausanias, who states, that it surpassed in extent every other known cavern, and that it was possible to advance into the interior without a torch. The roof, from which an abundance of water trickles, is elevated far above the floor, and vestiges of the dripping water (i. e., stalactites) are to be seen attached to it, says Pausanias, along the whole extent of the cave. The inhabitants of Parnassus, he adds, consider it as sacred to the Corycian nymphs and the god Pan. (*Pausan.*, 10, 32.—Compare *Strabo*, 417.) Herodotus relates (8, 36), that on the approach of the Persians, the greater part of the population of Delphi ascended the mountain, and sought refuge in this capacious recess. We are indebted for an account of the present state of this remarkable cave to Mr. Raikes, who was the first modern traveller that discovered its site. He describes the narrow and low entrance as spreading at once into a chamber 330 feet long by nearly 200 wide. The stalactites from the top hung in the most graceful forms the whole length of the roof, and fell like drapery down the sides. (*Raike's Journal, in Walpole's Collection*, vol. 1, p. 312.)—II. A cave in Cilicia, near Corycus. (*Vid.* Corycus, II.)

Corycus, I. a promontory of Ionia, southeast of the southern extremity of Chios. The high and rugged coast in this quarter harboured at one time a wild and daring population, greatly addicted to piracy; and who, by disguising themselves, and frequenting the harbours in their vicinity, obtained private information of the course and freight of any merchant vessel, and concerted measures for the purpose of intercepting it. The secrecy with which their intelligence was procured gave rise to the proverb, Τοῦ δ' ἄρ' ὁ Κωρυκαῖος ἠκροάζετο, "*This, then, the Corycean overheard*," a saying that was used in cases where any carefully-guarded secret had been discovered. (Compare *Erasmus, Chil.* 1, *cent.* 2, *col.* 76.) The modern name of the ridge of Mount Corycus is the *Table Mountain*, but the ancient appellation is still preserved in that of *Kourko*, which belongs to a bold headland forming the extreme point of the Erythrean peninsula towards Samos. Pliny (5, 31) calls it Coryceon Promontorium. (*Cramer's Asia Minor*, vol. 1, p. 351.)—II. A small town of Cilicia Trachea, near the confines of Cilicia Campestris, on the seacoast, and to the east of Seleucia Trachea. It appears to have been a fortress of great strength, and a mole of vast unhewn rocks is carried across the bay for about a hundred yards. It served at one time as the harbour of Seleucia, and was then a place of considerable importance. The modern name is *Korghoz*. About twenty stadia inland was the Corycian cave, celebrated in mythology as the fabled abode of the giant Typhœus. (*Pind., Pyth.*, 1, 31.—*Id. ib.*, 8, 20.—*Æschyl., P. v.*, 350, *seqq.*) In fact, many writers, as Strabo reports, placed Arima or Arimi, the scene of Typhœus's torments, alluded to by Homer, in Cilicia, while others sought it in Lydia, and others in Campania. The description which Strabo has left us of this remarkable spot leads to the idea of its having been once the crater of a volcano. He says it was a deep and broad valley, of a circular shape, surrounded on every side by lofty rocks. The lower part of this crater was rugged and stony, but covered nevertheless with shrubs and evergreens, and especially saffron, of which it produced a great quantity, regarded as the best of all antiquity. There was also a cavity from which gushed a copious stream, which, after a short course, was again lost, and reappeared near the sea, which it joined. It was called the "bitter water." (*Strab.*, 671.) The account of Pomponius Mela is still more minute and elaborate (*Mela*, 1, 13.—*Cramer's Asia Minor*, vol. 2, p. 336.)—III. A naval station, on the coast of Lycia, about thirty stadia to the north of Olympus. Strabo makes it a tract of shore (Κώρυκος αἰγιαλός.—*Strab.*, 666).

Coryphasium, a promontory on the western coast of Messenia, north of Methone, now *Cape Zonchio*. There was a town of the same name on it, to which the inhabitants of Pylos retired after their town was destroyed. (*Pausan.*, 4, 36.)

Cos, an island of the Ægean, one of the Sporades, west of the promontory of Doris. Its more ancient names were Cea, Staphylus, Nymphæa, and Meropis, of which the last was the most common. (*Thucyd.*, 8, 41.) The colonizing of this island must have taken place at a very early date, since Homer makes mention of it as a populous settlement. (*Il.*, 2, 184, 14, 255.) The inhabitants were of Dorian origin, and closely connected with the Doric colonies on the main land. It is now called *Stan-Co*. Its chief city was Cos, anciently called Astypalæa. Strabo remarks, that the city of Cos was not large, but very populous, and seen to great advantage by those who came thither by sea. Without the walls was a celebrated temple of Æsculapius, enriched with many admirable works of art, and, among others, two famous paintings of Apelles, the Antigonus and Venus Anadyomene. The latter painting was so much admired that Augustus removed it to Rome, and consecrated it to Julius Cæsar; and in consideration of the loss thus inflicted on the Coans, he is said to have remitted a tribute of one hundred talents which had been laid on them. Besides the great painter just mentioned, Cos could boast of ranking among her sons the first physician of antiquity, Hippocrates. The soil of the land was very productive, especially in wine, which vied with those of Chios and Lesbos. It was also celebrated for its purple dye, and for its manufacture of a species of transparent silk stuff, against the use of which by the Romans Juvenal in particular so strongly inveighs. The modern island presents to the view fine plantations of lemon-trees, intermixed with stately maples. (For a more particular account of it, consult *Turner's Tour in the Levant*, vol. 3, p. 41, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 220.)

Cossa, I. (or Cossæ), a town of Etruria, near the coast, on the promontory of Mount Argentarius, northwest of Centum Cellæ. It was situate at a little distance from the modern *Ansedonia*, which is now itself in ruins. For a plan of this ancient city, consult *Micali, L'Italia*, &c., *tav.* 10, who gives also a representation of parts of its walls built of polygonal stones. (Compare *Micali, Storia degli Antichi Popoli Italiani, tav.* 4.) According to him, this is the only specimen of such construction to be found in Etruria. From Pliny (3, 5), we learn that Cossa was founded by the

people of Volci, an Etruscan city, and Virgil has named it in the catalogue of the forces sent by Etruria to the aid of Æneas. (*Æn.*, 10, 167.) Cossa became a Roman colony A.U.C. 480. (*Vell. Paterc.*, 1, 14.—*Liv.*, *Epit.*, 14.—*Cramer's Anc. Italy*, vol. 1, p. 195.)—II. A city of Lucania, in Italy, near the sources of the river Cylistamus. (*Steph. Byz.*, *s. v.* Κόσσα.) Cæsar, who calls it Cosa, states that Titus Annius Milo was slain before its walls when besieging the place in Pompey's cause. (*Bell. Civ.*, 3, 22.) Cluverius was nearly correct in his supposition, that Cassano might occupy the site of this ancient town (*Ital. Ant.*, vol. 2, p. 1205), for more modern topographers have in fact discovered its ruins at *Cività*, a village close to the former place. (*Anton.*, *Lucan.* p. 3, disc. 1.—*Romanelli*, vol. 1, p. 240.—*Cramer's Ancient Italy*, vol. 2, p. 354.)

Cossus, I. a surname of the *familia Maluginensis*, a branch of the *Gens Cornelia*.—II. Aulus Cornelius, a Roman, and military tribune, who slew in battle with his own hands Lar Tolumnius, king of the Veientes, for which he offered up the *Spolia Opima* to Jupiter Feretrius, being the only one who had done this since the time of Romulus. (*Liv.*, 4, 20; where consult the discussion into which Livy enters on this subject, and also the note of Crevier.)

Cotes, a promontory of Mauritania, now Cape *Espartel*. The form in Greek is generally given as plural, *αἱ* Κωτεῖς. Ptolemy, however, has the singular, Κώτης ἄκρον. The name is Punic, and signified "a vine;" and hence the Greeks sometimes translated the term by Ampelusia. (*Mela*, 1, 5.—*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 465.)

Cothon, a name given to a small but elevated island in the inner harbour of Carthage, commanding a view of the sea, and on which the Carthaginian admiral resided. Around the whole island numerous ships of war were laid up under cover of spacious halls or arsenals, with all the necessary stores for fitting them out at the shortest notice. (*Appian*, *Pun.*, 96.—*Strabo*, 572.) The term appears to indicate a harbour made by art and human labour; and hence Festus states that artificial harbours were called *Cothones*. (*Fest.*, *s. v. Catones*, with the emendation of Scaliger.) The word appears to be derived from the Punic (Hebrew) *Kĕton*, with its primary reference to cutting, lopping off, &c. (*Gesenius*, *Phœn. Mon.*, p. 422.)

Cotiso, a king of the Daci, whose army invaded Pannonia, and was defeated by Corn. Lentulus, the lieutenant of Augustus. (*Sueton.*, *Aug.*, 21.—*Florus*, 4, 12.—*Horat.*, *Od.*, 3, 8, 18.)

Cotta, I. Caius Aurelius, a celebrated Roman orator, of the school of Crassus, and who flourished about A.U.C. 661. He failed, observes Cicero, in his pursuit of the tribuneship by the envious opposition which he encountered. Being accused before the people, he spoke with great force against the violent and unjust mode in which the equites dispensed justice, and then went into voluntary exile, without waiting for his condemnation. This happened in the stormy times of Marius and Sylla. He was recalled by the latter. When consul in 677, Cotta had a law passed, which gave the tribunes of the commons the right of holding other offices, of which they had been deprived by Sylla.—II. L. Aurelius, flourished at the Roman bar when Cicero was yet a young man, and the latter states that none kindled in him more emulation than Hortensius and Cotta. The eloquence of this individual was calm and flowing, and his diction elegant and correct. He was elevated to the consulship in 687 A.U.C., and in the year following to the censorship. In the debate respecting the recall of Cicero, Cotta, who was first called upon for his opinion, distinguished himself for the manly frankness with which he censured the proceedings against Cicero. (*Cic.*, *ae Div.*, 2, 21.—*Ep. ad Att.*, 12, 23 &c.)—III. M. Aurelius, a Roman commander in the Mithradatic war, sent by the senate to guard the Propontis and to protect Bithynia. His eagerness to engage in battle with Mithradates before Lucullus came up, led to his defeat by both sea and land, after which he was shut up in Chalcedon until relieved by Lucullus. (*Plut.*, *Vit. Lucull.*)—IV. L. Aurunculeius, a lieutenant of Cæsar's in Gaul, cut off along with Titurius by the Eburones. (*Cæs.*, *B. G.*, 5, 26, *seqq.*)

Cottiæ Alpes, now *Mont St. Genevre*, generally though erroneously, supposed to be the place where Hannibal crossed into Italy. (*Vid.* Alpes.) They took their name from Cottius. (*Vid.* Cottius.)

Cottius, a chieftain, who held a kind of sovereignty over several valleys among the Alps. It appears to have been hereditary, as we also hear of King Donnus, his father. (*Ovid*, *Ep. Pont.*, 4, 7.) Cottius is represented as lurking in the fastnesses of his Alps, and even defying the power of Rome, till Augustus thought it worth while to conciliate him with the title of prefect. (*Dio Cassius*, 9, 24.—*Amm. Marcell.*, 15, 10.) Claudius, however, restored to him the title of king. Under Nero, the Cottian Alps became a Roman province. (*Suet.*, *Ner.*, 18.) The extent of the territory which Cottius possessed cannot now be easily defined; for though all the people which composed his dominions are enumerated in the inscription of the arch at *Suza*, many of them remain unknown, notwithstanding great pains have been taken to identify their situation. (Consult *Millen*, *Voyage en Italie*, vol. 1, p. 105.) Enough, however, is known of them to make it appear, that the territory of Cottius extended much farther on the side of Gaul than on Italy. In Gaul, he seems to have held under him a the eastern part of *Dauphiné*, and the northeastern portion of *Provence*. (Compare *D'Anville*, *Not. de l'Anc. Gaule*, art. *Caturiges*, *Savincates*, *Esubiani*, &c.)

Cottus, a giant, son of Cœlus and Terra, who had one hundred hands and fifty heads. (*Hesiod*, *Theog.*, 149.) His brothers were Gyes (Γύης, the form Γύγης is less correct: *Göttling*, *ad loc.*) and Briareos. The most recent expounders of mythology consider these three as mere personifications, relating to the winter season. Thus Cottus (Κόττος, from *κόπτω*, "to smite") is the *Smiter*, and is an epithet for the hail: Gyes (Γύης, the part of the plough to which the share is fixed), is the *Furrower*, or the rain: and Briareos (Βριάρεως, akin to *βριάω*, *βριαρός*, *βρίθω*, *βριθύς*, all denoting *weight* and strength) is the *Presser*, the snow which lies deep and heavy on the ground. They were naturally named *Hundred-handed* (*ἑκατόγχειρες*, *centimani*), from their acting so extensively at the same moment of time. (*Hermann*, *über das Wesen*, &c., p. 84.)—Welcker understands by the Hundred-handed the water. (*Welck.*, *Tril.*, 147.—*Keightley's Mythology*, p. 46.)

Cotyæum, a town of Phrygia, south of Dorylæum, on the Thymbris, a branch of the Sangarius. Suidas says, that, according to some accounts, it was the birthplace of Æsop the fabulist. Alexander, a grammarian of great learning, and a voluminous writer, was also a native of Cotyæum. Late Byzantine writers term it the metropolis of Phrygia. (*M. Duc.*, p. 7, *a.*) *Kutaya* or *Kutaieh*, a Turkish town of about eight thousand souls, has succeeded to the ancient Cotiæum. The name of this is sometimes given as Coyiæum, which, judging from ancient coins, is the more correct mode of writing it, the legend being always ΚΟΤΙΑΕΩΝ. (*Sestini*, p. 121.—*Rasche*, *Lex Rei. Num.*, vol. 3, col. 1052.—*Cramer's Asia Minor*, vol. 2, p. 17.)

Cotys, a name borne by several kings of Thrace, and also by some other princes.—I. A king of Thrace contemporary with Philip, father of Alexander. He

was a very active and inveterate foe to the Athenians, and did them considerable mischief in the Chersonese. Cotys was assassinated by Python and Heraclides, who received each from the Athenians, as a recompense for the deed, the rights of citizenship and a golden crown. (*Demosth., contra Aristocr.—Aristot., Polit.*, 5, 10.—*Palmer., ad Demosth., contr. Arist.*, 30.)—II. A king of Thrace, who sent his son Sadales, at the head of five hundred horse, to the aid of Pompey, in his contest with Cæsar. (*Cæs., Bell. Civ.*, 3, 4.—Compare *Lucan*, 5, 54, and *Cortius, ad loc.*)—III. A king of Thrace in the time of Augustus, slain by his uncle Rhescuporis, B.C. 15. He was a prince of a literary turn, and Ovid addressed to him one of his epistles from the Euxine (*Ep. ex Ponto*, 2, 9.—*Tacit., Ann*, 2, 66, &c.)—IV. Son of Manes, succeeded his father on the throne of Lydia. (*Herod.*, 4, 45.—Consult *Ritter, Vorhalle*, p. 365.)—V. A king of the Odrysæ, in Thrace, who favoured the interests of Perses against the Romans. (*Liv.*, 42, 29.)

Cotytto, or Cotys, a goddess worshipped by the Thracians, and apparently identical with the Phrygian Cybele. Her worship was introduced at Athens and Corinth, where it was celebrated, in private, with great indecency and licentiousness. The priests of the goddess were called Baptæ. A full account of all that the ancients have left us in relation to this deity, may be found in Buttmann (*Mythologus*, vol. 2, c. 19, p. 159, *seqq.*, "*Ueber die Kotyttia und die Baptæ*") and in Lobeck (*Aglaophamus*, p. 1007, *seqq.—Epimetrum* xi., *ad.* c. 8).

Crăgus, I. a chain of mountains running along the coast of Lycia. It rises precipitously from the sea, and, from the number of detached summits which it offers to the spectator in that direction, it has not unaptly been called by the Turks *Yedi Bouroun*, or the *Seven Capes*. Strabo, however, assigns to it eight summits. (*Strab.*, 665.) This same writer also places in the range of Cragus the famed Chimæra. (*Vid.* Chimæra.) Scylax calls Cragus, however, a promontory, and makes it the separation of Lycia and Caria (p. 39.—Compare *Plin.*, 5, 28).—II. A town of Lycia, in the vicinity of the mountain-ranges of the same name. (*Strab.*, 665.) The authority of Strabo is confirmed by coins. (*Sestini*, p. 92.—*Cramer's Asia Minor*, vol. 2, 245, *seqq.*)

Cranăi, a surname of the Athenians, from their King Cranaus. (*Vid.* Cranaus.)

Cranăus, the successor of Cecrops on the throne of Attica. He married Pedias, and the offspring of their union was Atthis. (Consult remarks under the article Cecrops.)

Cranii, a town of Cephallenia, situate, according to Strabo, in the same gulf with Pale. (*Strab.*, 456.—*Thucyd.*, 2, 34.—*Liv.*, 38, 28.) The Athenians established the Messenians here, upon the abandonment of Pylos by the latter, when that fortress was restored to the Lacedæmonians. (*Thucyd.*, 5, 35.) Dr. Holland says, "this city stood on an eminence at the upper end of the bay of *Argostoli*; and its walls may yet be traced nearly in their whole circumference," which he conceives to be nearly two miles. The structure is that usually called Cyclopian. (Vol. 1, p. 55.—*Dodwell*, vol. 1, p. 75.)

Cranon and Crannon, a city of Thessaly, on the river Onchestus, southeast of Pharsalus. Near it was a fountain, the water of which warmed wine when mixed with it, and the heat remained for two or three days. (*Athenæus*, 2, 16.)

Crantor, a philosopher of Soli, among the pupils of Plato, B.C. 310. He was the first who wrote commentaries on the works of Plato. Crantor was highly celebrated for the purity of his moral doctrine, as may be inferred from the praises bestowed by the ancients, especially by Cicero, upon his discourse "on grief." Horace also (*Ep.*, 1, 2, 3) alludes to his high reputation as a moral instructer. (*Enfield's History of Philosophy*, vol. 1, p. 248, *seqq.*)

Crassus, I. Lucius Licinius, a Roman orator and man of consular rank. In A.U.C. 633, being only twenty-one years of age, he made his debut in the Forum, in a prosecution against C. Carbo. Cicero says, that he was remarkable, even at this early period, for his candour and his great love of justice. Crassus was but twenty-seven years old when his eloquence obtained the acquittal of his relation, the vestal Licinia. Being elevated to the consulship in 657, he was the author of a law, by which numbers of the allies, who passed for Roman citizens, were sent back to their respective cities. This law alienated from him the affections of the principal Italians, so that he was regarded by some as the primary cause of the social war, which broke out three years after. Having Hither Gaul for his province, Crassus freed the country from the robbers that infested it, and for this service had the weakness to claim a triumph. The senate were favourable to his application; but Scævola, the other consul, opposed it, on the ground that he had not conquered foes worthy of the Roman people. Crassus conducted himself, in other respects, with great wisdom in his government, and not only did not remove from around him the son of Carbo, who had come as a spy on his conduct, but even placed him by his side on the tribunal, and did nothing of which the other was not a witness. Being appointed censor in 659, he caused the school of the Latin rhetoricians to be closed, regarding them as dangerous innovators for the young. Crassus left hardly any orations behind him; and he died while Cicero was yet in his boyhood: but still that author, having collected the opinions of those who had heard him, speaks with a minute, and apparently perfect, intelligence of his style of oratory. He was what may be called the most ornamental speaker that had hitherto appeared in the Forum. Though not without force, gravity, and dignity, these were happily blended with the most insinuating politeness, urbanity, ease, and gayety. He was master of the most pure and accurate language, and of perfect elegance of expression, without any affectation, or unpleasant appearance of previous study. Great clearness of language distinguished all his harangues; and, while descanting on topics of law or equity, he possessed an inexhaustible fund of argument and illustration. Some persons considered Crassus as only equal to Antonius, his great contemporary; others preferred him as the more perfect and accomplished orator. The language of Crassus was indisputably preferable to that of Antonius; but the action and gesture of the latter were as incontestably superior to those of Crassus. As a public speaker Crassus was remarkable for his diffidence in the opening of a speech, a diffidence which never forsook him; and, after the practice of a long life at the bar, he was frequently so much agitated in the exordium of a discourse, as to grow pale and tremble in every joint of his frame. The most splendid of all the efforts of Crassus was the immediate cause of his death, which happened A.U.C. 662, a short while before the commencement of the civil wars of Marius and Sylla, and a few days after the time in which he is supposed to have borne his part in the dialogue "*De Oratore*." The consul Philippus had declared, in one of the assemblies of the people, that some other advice must be resorted to, since, with such a senate as then existed, he could no longer direct the affairs of the government. A full senate being immediately summoned, Crassus arraigned, in terms of the most glowing eloquence, the conduct of the consul, who, instead of acting as the political parent and guardian of the senate, sought to deprive its members of their ancient inheritance of respect and dignity. Being farther irritated by an attempt, on the part of Philippus, to force him into compliance with his de-

signs, he exerted, on this occasion, the utmost effort of his genius and strength; but he returned home with a pleuritic fever, of which he died seven days after. This oration of Crassus, followed, as it was, by his almost immediate death, made a deep impression on his countrymen; who, long afterward, were wont to repair to the senate-house for the purpose of viewing the spot where he had last stood, and where he fell, as it may be said, in defence of the privileges of his order. (*Dunlop's Rom. Lit.*, vol. 2, p. 215, *seqq.*)—II. Marcus, was prætor A.U.C. 648. (*Cic., de Fin.*, 5, 30.) He was surnamed by his friends Agelastus (Ἀγέλαστος), because, according to Pliny (7, 19), he never laughed during the whole course of his life; or because, according to Lucilius, he laughed but once. (*Cic., de Fin.*, 5, 30.)—III. Marcus Licinius, surnamed the Rich, grandson of the preceding, and the most opulent Roman of his day, was of a patrician family, and the son of a man of consular rank. His father and brother perished by the proscriptions of Marius and Cinna while he was still quite young, and, to avoid a similar fate, he took refuge in Spain until the death of Cinna, when he returned to Italy and served under Sylla. Crassus proved very serviceable to this commander in the decisive battle that was fought near Rome; but afterward, making the most unjust and rapacious use of Sylla's proscriptions, that leader, according to Plutarch, gave him up, and never employed him again in any public affair. The glory which was then beginning to attend upon Pompey, though still young and only a simple member of the equestrian order, excited the jealousy of Crassus, and, despairing of rising to an equality with him in warlike operations, he betook himself to public affairs at home, and, by paying court to the people, defending the impeached, lending money, and aiding those who were candidates for office, he attained to an influence almost equal to that which Pompey had acquired by his military achievements. It was at the bar, in particular, that Crassus rendered himself extremely popular. He was not, it would seem, a very eloquent speaker, yet by care and application he eventually exceeded those whom nature had more highly favoured. When Pompey, and Cæsar, and Cicero declined speaking in behalf of any individual, he often arose, and advocated the cause of the accused. Besides this promptness to aid the unfortunate, his courteous and conciliating deportment acquired for him many friends, and made him very popular with the lower orders. There was not a Roman, however humble, whom he did not salute, or whose salutation he did not return by name. The great defect, however, in the character of Crassus, was his inordinate fondness for wealth; and, although he could not strictly be called an avaricious man, since he is said to have lent money to his friends without demanding interest, yet he allowed the love of riches to exercise a paramount sway over his actions, and it proved at last the cause of his unhappy end. Plutarch informs us, that his estate at first did not exceed three hundred talents, but that afterward it amounted to the enormous sum of seven thousand one hundred talents (nearly $7,500,000). The means by which he attained to this are enumerated by the same writer, and some of them are singular enough. Observing, says Plutarch, how liable the city was to fires, he made it his business to buy houses that were on fire and others that joined upon them; and he commonly got them at a low price, on account of the fear and distress of the owners about the result. A band of his slaves thereupon, regularly organized for the purpose, exerted themselves to extinguish the flames, and, after this was done, rebuilt what had been destroyed, and in this way Crassus gradually became the owner of a large portion of Rome. He gained large sums also by educating and then selling slaves. Plutarch, in fact, regards this as his principal source of revenue. With all this eager grasping after wealth, however, Crassus appears to have been no mean soldier, even though he displayed so few of the qualities of a commander in his Parthian campaign. Created prætor A.U.C. 680, he was sent to terminate the war with Spartacus. He accordingly met, defeated him in several encounters, and at last bringing him to a decisive action, ended the war by a single blow, Spartacus and forty thousand of his followers being left on the field. Not venturing to demand a triumph for a victory over gladiators and slaves, he contented himself with an ovation. In 682 Crassus obtained the consulship, having Pompey for his colleague. At a subsequent period we find him implicated by an informer in the conspiracy of Catiline, but acquitted by acclamation the moment the charge was heard by the senate. We now come to the closing scene in the career of Crassus. When Cæsar, on returning from his government to solicit the consulship, found Pompey and Crassus at variance (which had been the case also during almost all the time that they were colleagues in the consular office), and perceived, that, for the furtherance of his own ambitious views, the aid of these two individuals would be needed by him for opposing the influence of the senate, as well as that of Cicero, Cato, and Catulus, he managed to reconcile them, and soon, in conjunction with both of them, formed the well-known league usually styled the First Triumvirate, which proved so fatal to the liberties of the Roman people. By the terms of this compact Crassus obtained the government of Syria. In the law that was passed relative to this government of Crassus, no mention was indeed made of any war in its neighbourhood; still every one knew that he had connected with it an immediate invasion of Parthia. Plutarch even states, that he had fixed upon neither Syria nor Parthia as the limits of his expected good fortune, but intended to penetrate even to Bactria, India, and the shores of the Eastern Ocean. The only motive to this memorable and unfortunate undertaking was the rapacious love of wealth. It was not, however, without considerable opposition from the people and the tribunes that Crassus was allowed to proceed on this expedition. All the influence of Pompey was necessary to prevent an expression of popular wrath, for no good was expected to result from hostilities against a people who had done the Romans no injury, and who were, in fact, their allies. When Crassus, moreover, had reached the gate of the city, the tribune Ateius attempted to stop him by force; but, failing in this, he immediately proceeded to perform a religious ceremony of the most appalling nature, by which he devoted the commander himself, and all who should follow him on that service, to the wrath of the infernal gods and a speedy destruction. Undismayed, however, by either denunciations or omens (*vid.* Caunus), Crassus, embarking at Brundisium, proceeded into Asia by Macedonia and the Hellespont. As the enemy were not prepared for this unprovoked invasion, the Romans met with no resistance. At first Crassus overran the greater part of Mesopotamia; and, had he taken advantage of the consternation into which his sudden appearance had thrown the Parthians, he might, with the greatest ease, have extended his conquest to Babylonia itself. But the season being far advanced, he did not think it expedient to proceed. On the contrary, having left in the different towns and strongholds a detachment of 7000 foot and 1000 horse, he returned into Syria, and took up his winter-quarters in that province. This retrograde movement was a fatal error. His occupations, too, during the winter were highly censurable, having more of the trader in them than the general. Instead of improving the discipline of the soldiers, and keeping them in proper exercise, he spent his time in making inquiry relative to the revenues of the cities, and in weighing the treasures which he found in the

temple of Hierapolis. In the spring the Roman commander took the field, on the frontiers of Syria, with seven legions, four thousand horse, and an equal number of light or irregular troops. With this force he again passed the Euphrates, when he was joined by an Arabian chief, whom Plutarch calls Ariamnes, but who is elsewhere named Acbarus or Abgarus; and in this barbarian, owing to his knowledge of the country, and his warm and frequent expressions of attachment to the Romans, Crassus unfortunately placed the utmost confidence. The result may easily be foreseen. Crassus intended to have followed the course of the Euphrates till he should reach the point where it approaches nearest to Seleucia and Ctesiphon, the capital of the Parthian empire; but, being dissuaded from this by his crafty guide, and directing his march across the plains, he was led at last into a sandy desert, where his army was attacked by the Parthian forces under Surena. An unequal conflict ensued. The son of Crassus, sent with a detachment of Gallic horse to repel the Parthian cavalry, lost his life after the most heroic exertions; and his loss was first made known to his father by the barbarians carrying his head on a spear. Crassus himself, not long after, being compelled by his own troops to meet Surena in a conference, was treacherously slain by the barbarians, and his head and right hand sent to the Parthian king, Orodes. The whole loss of the Romans in this disastrous campaign was 20,000 killed and 10,000 taken prisoners. (*Plut., Vit. Crass.—Dio Cass.*, 40, 13, *segg.—Appian, Bell. Parth.*)

Crater, or Sinus Crater, the ancient name of the *Gulf of Naples*, given to it from its resembling the mouth of a large bowl or mixer (κρατήρ.) It is about twelve miles in diameter.

Cratĕrus, one of Alexander's generals, distinguished for both literary and warlike acquirements. He was held in high esteem by Alexander, whose confidence he obtained by the frankness of his character; and the monarch used to say, "Hephæstion loves Alexander, but Craterus the king." After the death of Alexander, he was associated with Antipater, in the care of the hereditary states. He afterward crossed over into Asia along with Antipater, in order to contend against Eumenes, but was defeated by the latter, and lost his life in the battle. (*Nep., Vit. Eum.*, 2.—*Justin*, 13, 6, &c.)

Crates, I. a philosopher of Bœotia, son of Ascondus, and disciple of Diogenes the Cynic, B.C. 324. He is considered as the most distinguished philosopher of the Cynic sect, after Diogenes. In his natural temper, however, he differed from his master, and, instead of being morose and gloomy, was cheerful and facetious. Hence he obtained access to many families of the most wealthy Athenians, and became so highly esteemed, that he frequently acted as an arbiter of disputes and quarrels among relations. He was honourably descended, and inherited large estates; but when he turned his attention to philosophy, he sold them, and distributed the money among the poorer citizens. He adopted all the singularities of the Cynic sect. His wife Hipparchia, who was rich and of a good family, and had many suiters, preferred Crates to every other, and, when her parents opposed her inclinations, so determined was her passion that she threatened to put an end to her life. Crates, at the request of her parents, represented to Hipparchia every circumstance in his condition and manner of living which might induce her to change her mind. Still she persisted in her resolution, and not only became the wife of Crates, but adopted all the peculiarities of the Cynic profession. (*Enfield's History of Philosophy*, vol. 1, p. 313.)—II. A philosopher of Athens, who succeeded in the school of his master Polemon. Crates and Polemon had long been attached to each other from a similarity of dispositions and pursuits. While they lived, their friendship continued inviolate, and they were both buried in the same grave. (*Diog. Laert.*, 4, 21.)—III. An Athenian, originally an actor, and who in that capacity performed the principal part in the plays of Cratinus. He could not, however, have followed this profession very long, for we learn from Eusebius that he was well known as a comic writer in 450 B.C., which was not long after Cratinus began to exhibit. Crates, according to Aristotle (*Poet.*, 4, 6), was the first Athenian poet who abandoned the iambic or satiric form of comedy, and made use of general stories or fables. Perhaps the law, passed B.C. 440, restraining the virulence and license of comedy, might have some share in giving his plays this less offensive turn. His style is said to have been gay and facetious; yet the few fragments of his writings which remain are of a serious cast; such are, for example, his reflections on poverty, and his beautiful lines on old age. From the expressions of Aristophanes (*Equit.*, 538), the comedies of Crates seem to have been marked by elegance of language and ingenious ideas. Yet, with all his endeavours to please his fastidious auditors, the poet had, in common with his rivals, to endure many contumelies and vexations. He nevertheless, with unwearied resolution, continued to compose and exhibit during a varied career of success and reverses. (*Theatre of the Greeks*, 2d ed., p. 170.)

Crathis, I. a river of Arcadia, rising in a mountain of the same name, and flowing through Achaia into the Sinus Corinthiacus, to the west of Ægira. It was from this stream that the Italian Crathis, which flowed between Crotona and Sybaris, derived its appellation. (*Herodot.*, 1, 146.—*Strabo*, 386.)—II. A river of Lucania, flowing into the Sinus Tarentinus, between Crotona and Sybaris. It is now the *Crati*. The ancients ascribed to this stream the property of turning white the hair of those who bathed in its waters, which were, however, accounted salutary for various disorders. (*Strabo*, 263.)

Cratīnus, an Athenian comic poet, born B.C. 519. It was not till late in life that he directed his attention to comic compositions. The first piece of his on record is the Ἀρχίλοχοι, which was represented about 448 B.C., at which time he was in his seventy-first year. In this play, according to Plutarch (*Vit. Cim.*), he makes mention of the celebrated Cimon, who had died the preceding year, B.C. 449, and from the language employed by the poet, it may be inferred that he was on terms of close intimacy with the Athenian general. Soon after this, comedy became so licentious and virulent in its personalities, that the magistracy were obliged to interfere. (*Schol. in Aristoph., Acharn.*, 67.—Compare *Clinton's Fasti Hellenici*, B.C. 440 and 437.) A decree was passed, B.C. 440, prohibiting the exhibitions of comedy; which law continued in force only during that year and the two following, being repealed in the archonship of Euthymenes. Three victories of Cratinus stand recorded after the recommencement of comic performances. With the Χειμαζόμενοι he was second, B.C. 425 (*Argum. Acharn.*), when the Ἀχαρνεῖς of Aristophanes won the prize, and the third place was adjudged to the Νουμηνίαι of Eupolis. In the succeeding year he was again second with the Σάτυροι, and Aristophane again first with the Ἱππεῖς. (*Argum. Equit.*) In a parabasis of this play that young rival makes mention of Cratinus; where, having noticed his former successes, he insinuates, under the cloak of an equivocal piety, that the veteran was becoming doting and superannuated. The old man, now in his ninety-fifth year, indignant at this insidious attack, exerted his remaining vigour, and composed, against the contests of the approaching season, a comedy entitled Πυτίνη, or *The Flagon*, which turned upon the accusations brought against him by Aristophanes. The aged

dramatist had a complete triumph. (*Argum. Nub.*) He was first; while his humbled antagonist was vanquished also by Ameipsias with the Κόννος, though the play of Aristophanes was his favourite Νεφέλαι. Notwithstanding his notorious intemperance, Cratinus lived to an extreme old age, dying B.C. 422, in his ninety-seventh year. (*Lucian, Macrob.*, 25.) Aristophanes alludes to the excesses of Cratinus in a passage of the Equites (v. 526, *seqq.*). In the Pax (v. 700, *seqq.*), he humorously ascribes the jovial old poet's death to a shock on seeing a cask of wine staved and lost. Cratinus himself made no scruple of acknowledging his failing: (Ὅτι δὲ φίλοινος ὁ Κρατῖνος καὶ αὐτὸς ἐν τῇ Πυτίνῃ λέγει σαφῶς.—*Schol. in Pac.*, 703). Horace, also, opens one of his epistles (1, 19) with a maxim of the comedian's, in due accordance with his practice. The titles of thirty-eight of the comedies of Cratinus have been collected by Meursius, Kœnig, &c. His style was bold and animated (*Persius*, 1, 123), and, like his younger brethren, Eupolis and Aristophanes, he fearlessly and unsparingly directed his satire against the iniquitous public officer and the profligate of private life. (*Horat., Sat.*, 1, 4, 1, *seqq.*) Nor yet are we to suppose, that the comedies of Cratinus and his contemporaries contained nothing beyond broad jest or coarse invective and lampoon. They were, on the contrary, marked by elegance of expression and purity of language; elevated sometimes into philosophical dignity by the sentiments which they declared, and graced with many a passage of beautiful idea and high poetry: so that Quintilian deems the Old Comedy, after Homer, the most fitting and beneficial object of a young pleader's study. (*Quint.*, 10, 1.—*Theatre of the Greeks*, 2d ed., p. 166, *seqq.*)

Cratippus, a peripatetic philosopher of Mytilene, who, among others, taught Cicero's son at Athens. He first became acquainted with Cicero at Ephesus, whither he had gone for the purpose of paying his respects to him. Afterward, being aided by the orator, he obtained from Cæsar the rights of Roman citizenship. On coming to Athens, he was requested by the Areopagus to settle there, and become an instructer of youth in the tenets of philosophy, a request with which he complied. He wrote on divination and on the interpretation of dreams. (*Cic., Off.*, 1, 1.—*Id., de Div.*, 1, 3.—*Id., Ep. ad Fam.*, 12, 16.)

Cratylus, a Greek philosopher, and disciple of Heraclitus. According to Aristotle (*Metaph.*, 1, 6), Plato attended his lectures in his youth. Diogenes Laertius, however (3, 8), says that this was after the death of Socrates. Cratylus is one of the interlocutors in the dialogue of Plato called after his name. (Compare *Schleiermacher's Introduction to the Cratylus, Dobson's transl.*, p. 245.)

Crauallīdæ, a nation who occupied at one period a part of the Cirrhæan plain. They are described by Æschines (*in Ctes.*, p. 405) as very impious, and as having plundered some of the offerings of Delphi. They were exterminated by the Amphictyons. The name is erroneously given by some as Acragallidæ, and they are thought by Wolf, who adopts this lection, to have been a remnant of the army of Brennus. (Consult *Taylor, ad Æsch., l. c.*)

Creměra, a small river of Tuscany, running between Veii and Rome, and celebrated for the daring but unfortunate enterprise of the gallant Fabii. (*Ovid, Fast.*, 2, 193, *seqq.*) The Cremera is now called *la Valca*, a rivulet which rises in the neighbourhood of *Baccano*, and falls into the Tiber a little below *Prima Porta*. (*Cramer's Anc. Italy*, vol. 1, p. 239.)

Cremna, I. a strong place in the interior of Pisidia, lying, according to Ptolemy, on the declivity of Taurus, nearly six miles north of Selga. According to Strabo (569), it had been long looked upon as impregnable; but it was at length taken by the tetrarch Amyntas, with some other places, in his wars against the Pisidians. This fortress was considered afterward by the Romans to be of so much consequence, that they established a colony here. (*Ptol.*, p. 124.—*Hierocl.*, p. 681.—*Zosim.*, 1, 60.) It is generally supposed, that this town is represented by the modern fort of *Kebrinaz*, occupying a commanding situation between *Isbarteh* and the lake *Egreder*. (*Cramer's Asia Minor*, vol. 2, p. 300.)—II. A commercial place on the Palus Mæotis. Mannert supposes the name to be one of Greek origin, and to have reference to its rocky situation. He locates the place at the mouth of the Tanaïs, near the modern *Taganrock*. (*Mannert, Geogr.*, vol. 4, p. 115.)

Cremōna, a city of Cisalpine Gaul, northeast of Placentia, and a little north of the Po. Cremona and Placentia were both settled by Roman colonies, A.U.C 535. (*Polyb.*, 3, 40.) After the defeat on the Trebia, we find the consul P. Scipio retiring to Cremona (*Liv.*, 21, 56), and it appears that the Romans retained the place throughout the whole of the second Punic war, though it suffered so much during its continuance, and afterward from the attacks of the Gauls, that it was found necessary to recruit its population by a fresh supply of colonists. (*Liv.*, 37, 46.) The colony, being thus renewed, continued to prosper for nearly a hundred and fifty years; when the civil wars, which ensued after the death of Cæsar, materially affected its interests. Cremona unfortunately espoused the cause of Brutus, and thus incurred the vengeance of the victorious party. The loss of its territory, which was divided among the veteran soldiers of Augustus, is well known from the line of Virgil (*Eclog.*, 9, 28), "*Mantua væ miseræ nimium vicina Cremonæ*," which is nearly repeated by Martial (8, 55), "*Jugera perdiderat miseræ vicina Cremonæ.*" The effect of this calamity would seem, however, to have been but temporary: and, in fact, we learn from Strabo (216), that Cremona was accounted in his time one of the most considerable towns in the north of Italy. The civil wars, which arose during the time of Otho and Vitellius, were the source of much severer affliction to this city than any former evil, as the fate of the empire was more than once decided between large contending armies in its immediate vicinity. After the defeat of Vitellius's party by the troops of Vespasian, it was entered by the latter, and exposed to all the horrors that fire, the sword, and the ungoverned passions of a licentious soldiery can inflict upon a city taken by storm. The conflagration of the place lasted four days. The indignation which this event excited throughout Italy seems to have been such, that Vespasian, afraid of the odium it might attach to his party, used every effort to raise Cremona from its ruins, by recalling the scattered inhabitants, reconstructing the public edifices, and granting the city fresh privileges. (*Tacit., Hist.*, 3, 33 and 34.—*Plin.*, 3, 19.—*Ptol.*, p. 63.—*Cramer's Ancient Italy*, vol. 1, p. 66, *seq.*)

Cremutius Cordus, an historian who wrote an account of the achievements of Augustus. He gave offence to Tiberius, and his prime minister Sejanus, by stating in his history that "*Cassius was the last of the Romans.*" (*Tacit., Ann.*, 4, 34.) Suetonius, however, makes him to have called both Cassius and Brutus by this title. (*Sueton., Vit. Tib.*, 61.—*Dio Cass.*, 57, 24.)

Creon, I. king of Corinth, and father of Creüsa or Glauce, the wife of Jason. (*Vid.* Creüsa and Medea.)—II. The brother of Jocasta, mother and wife of Œdipus. (*Vid.* Œdipus.) He ascended the throne of Thebes after Eteocles and Polynices had fallen in mutual combat, and gave orders that the body of the latter should be deprived of funeral rites, on which circumstance is founded the plot of the Antigone of Sophocles. (*Vid.* Eteocles, Polynices, Antigone, &c.)

Creophylus, a native of Samos, who composed under the title of Οἰχαλίας ἅλωσις, "The conquest of

Œchalia," an epic poem commemorative of the exploits of Hercules. According to an ancient tradition, Homer himself was the author of this piece, and gave it to Creophylus as a return for the hospitable reception which he had received under his roof. (*Strabo*, 638.) In an epigram of Callimachus, however, Creophylus is named as the real author. (*Strab., l. c.*) It was among the descendants of Creophylus that Lycurgus found, according to Plutarch (*Vit. Lycurg.*, 4), the Iliad and Odyssey. (*Schöll, Hist. Lit. Cr.*, vol. 1, p. 166.)

Cresphontes, a son of Aristomachus, who, with his brothers Temenus and Aristodemus, conquered the Peloponnesus. This was the famous conquest achieved by the Heraclidæ. (*Vid.* Aristodemus and Heraclidæ.)

Crestŏne, I. or Creston, a city of Thrace, the capital probably of the district of Crestonia. Dionysius of Halicarnassus, and most of the commentators and translators of Herodotus, confound this city with Cortona in Umbria. (Compare *Müller, Etrusker*, vol. 1, p. 95.—*Larcher, Hist. d'Herodote.—Table Geogr.*, vol. 8, p. 149.) Herodotus speaks of Crestone as situate beyond the Tyrrhenians, and inhabited by Pelasgi (1, 67), speaking a different language from their neighbours. Rennel thinks that the reading *Tyrrhenians* is a mistake, and that *Thermæans* should be substituted for it, as Therma, afterward Thessalonica, agrees with the situation mentioned by the historian. (*Geography of Herodot.*, p. 45.) If, however, the text be correct as it stands, it shows that there was once a nation called Tyrrhenians in Thrace. This is also confirmed by Thucydides (4, 109.— Compare the elaborate note of Larcher, *ad Herodot., l. c.*)—II. A district of Thrace, to the north of Anthermus and Bolbe, chiefly occupied by a remnant of Pelasgi. (*Herodot.*, 1, 57.) We are informed by Herodotus, that the river Ethedorus took its rise in this territory; and also that the camels of the Persian army were here attacked by lions, which are only to be found in Europe, as he remarks, between the Nestus, a river of Thrace, and the Acheloüs (7, 124, and 127). Thucydides also mentions the Crestonians as a peculiar race, part of whom had fixed themselves near Mount Athos (4, 109). The district of Crestone is now known by the name of *Caradagh.* (*Cramer's Anc. Greece*, vol. 1, p. 240.)

Creta, one of the largest islands of the Mediterranean Sea, at the south of all the Cyclades. Its name is derived by some from the Curetes, who are said to have been its first inhabitants; by others, from the nymph Crete, daughter of Hesperus; and by others, from Cres, a son of Jupiter, and the nymph Idæa. (*Steph. Byz., s. v.* Κρήτη.) It is also designated among the poets and mythological writers by the several appellations of Æria, Doliche, Idæa, and Telchinia. (*Pliny*, 4, 12.—*Steph. Byz., s. v.* Ἀερία.) According to Herodotus, this great island remained in the possession of various barbarous nations till the time of Minos, son of Europa, who, having expelled his brother Sarpedon, became the sole sovereign of the country (1, 173.—Compare *Hoeck, Kreta*, vol. 1, p. 141). These early inhabitants are generally supposed to be the Eteocretes of Homer, who clearly distinguishes them from the Grecian colonists subsequently settled there. (*Od.*, 19, 172.) Strabo observes that the Eteocretes were considered as indigenous; and adds, that Staphylus, an ancient writer on the subject of Crete, placed them in the southern side of the island. (*Strab*, 475.) Other authors, who concur in this statement of the geographer, would lead us to establish a connexion between this primitive Cretan race and the Curetes, Dactyli, Telchines, and other ancient tribes, so often alluded to with reference to the mystic rites of Crete, Samothrace, and Phrygia. (*Strab.*, 466.) Minos, according to the concurrent testimony of antiquity, first gave laws to the Cretans, and, having conquered the pirates who infested the Ægean Sea, established a powerful navy. (*Herodot.*, 1, 171. —*Id.*, 3, 122.—*Thucyd.*, 1, 4, *seqq.*—*Ephor., ap. Strab*, 476.—*Aristot, Polit.*, 2, 12.) In the Trojan war, Idomeneus, sovereign of Crete, led its forces to the war in eighty vessels, a number little inferior to that commanded by Agamemnon himself. According to the traditions which Virgil has followed, Idomeneus was afterward driven from his throne by faction, and compelled to sail to Iapygia, where he founded the town of Salernum. (*Æn.*, 3, 121 and 399.) At this period the island appears to have been inhabited by a mixed population of Greeks and barbarians. Homer enumerates the former under the names of Achæi, Dorians, surnamed Trichaïces, and Pelasgi. The latter, who were the most ancient, are said to have come from Thessaly, under the conduct of Teutamus, posterior to the great Pelasgic emigration into Italy. (*Andron., ap. Steph. Byz., s. v.* Δώριον.) The Dorians are reported to have established themselves in Crete, under the command of Althamenes of Argos, after the death of Codrus and the foundation of Megara. (*Strabo*, 481.—*Eustath. ad Il.*, 2, 645.) After the Trojan war and the expulsion of Idomeneus, the principal cities of Crete formed themselves into several republics, for the most part independent, while others were connected by federal ties. These, though not exempted from the dissensions which so universally distracted the Greek republics, maintained for a long time a considerable degree of prosperity, owing to the good system of laws and education which had been so early instituted throughout the island by the decrees of Minos. The Cretan code was supposed by many of the best-informed writers of antiquity to have furnished Lycurgus with the model of his most salutary regulations. It was founded, according to Ephorus, as cited by Strabo (480), on the just basis of liberty and an equality of rights; and its great aim was to promote social harmony and peace by enforcing temperance and frugality. On this principle, the Cretan youths were divided into classes called Agelæ, and all met at the Andreia, or public meals. Like the Spartans, they were early trained to the use of arms, and inured to sustain the extremes of heat and cold, and undergo the severest exercise; they were also compelled to learn their letters and certain pieces of music. The chief magistrates, called Cosmi (Κόσμοι), were ten in number, and elected annually. The Gerontes constituted the council of the nation, and were selected from those who were thought worthy of holding the office of Cosmus (Κόσμος). There was also an equestrian order, who were bound to keep horses at their own expense. (Compare *Aristot., Polit*, 2, 7.—*Polyb.*, 6, 46.) But though the Cretan laws resembled the Spartan institutions in so many important points, there were some striking features which distinguished the legislative enactments of the two countries. One of these was, that the Lacedæmonians were subject to a strict agrarian law, whereas the Cretans were under no restraint as to the accumulation of moneyed or landed property; another, that the Cretan republics were for the most part democratical, whereas the Spartan was decidedly aristocratical. Herodotus informs us, that the Cretans were deterred by the unfavourable response of the Pythian oracle from contributing forces to the Grecian armament assembled to resist the Persians (7, 169). In the Peloponnesian war, incidental mention is made of some Cretan cities as allied with Athens or Sparta; but the island does not appear to have espoused collectively the cause of either of the belligerent parties. (*Thucyd.*, 2, 85.) The Cretan soldiers were held in great estimation as light troops and archers, and readily offered their services for hire to such states, whether Greek or barbarian, as needed them. (*Thucyd.*, 7, 57.—*Xen., Anab.*, 3, 3, 6.—*Polyb.*, 4, 8.—*Id.*, 5, 14.)

in the time of Polybius the Cretans had much degenerated from their ancient character, for he charges them repeatedly with the grossest immorality and the most hateful vices. (*Polyb.*, 4, 47.—*Id. ibid.*, 53.—*Id.*, 6, 46.) We know also with what severity they are reproved by St. Paul, in the words of one of their own poets, Epimenides (*Ep. Tit.*, 1, 12), Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.—The Romans did not interfere with the affairs of Crete before the war with Antiochus, when Q. Fabius Labeo crossed over into the island from Asia Minor, under pretence of claiming certain Roman captives who were detained there. (*Liv.*, 37, 60.) Several years after, the island was invaded by a Roman army commanded by M. Antonius, under the pretence that the Cretans had secretly favoured the cause of Mithradates; but Florus more candidly avows, that the desire of conquest was the real motive which led to this attack (3, 7.—Compare *Liv.*, *Epit.*, 97). The enterprise, however, having failed, the subjugation of the island was not effected till some years later, by Metellus, who, from his success, obtained the agnomen of Creticus. (*Liv.*, *Epit.*, 99.—*Appian*, *Excerpt. de Reb. Cret.*—*Flor.*, 3, 7.) It then became annexed to the Roman empire, and formed, together with Cyrenaïca, one of its numerous provinces, being governed by the same proconsul. (*Dio Cassius*, 53, 12.—*Strabo*, 1198.)—Crete forms an irregular parallelogram, of which the western side faces Sicily, while the eastern looks towards Egypt; on the north it is washed by the Mare Creticum, and on the south by the Libyan Sea, which intervenes between the island and the opposite coast of Cyrene. The whole circumference of Crete was estimated at 4100 stadia by Artemidorus; but Sosicrates, who wrote a very accurate description of it, did not compute the periphery at less than 5000 stadia. Hieronymus also, in reckoning the length alone at 2000 stadia, must have exceeded the number given by Artemidorus. (*Strabo*, 474.) According to Pliny, the extent of Crete from east to west is about 270 miles, and it is nearly 539 in circuit. In breadth it nowhere exceeds 50 miles. Strabo observes, that the interior is very mountainous and woody, and intersected with fertile valleys. Mount Ida, which surpasses all the other summits in elevation, rises in the centre of the island; its base occupies a circumference of nearly 600 stadia. To the west it is connected with another chain, called the white mountains (Λευκὰ ὄρη), and to the east its prolongation forms the ridge anciently known by the name of Dicte. (*Strabo*, 475, 478.) The island contains no lakes, and the rivers are mostly mountain-torrents, which are dry during the summer season.—It has been remarked by several ancient writers, that Homer in one passage ascribes to Crete 100 cities (*Il.*, 2, 649), and in another only 90 (*Od.*, 19, 174), a variation which has been accounted for on the supposition, that ten of the Cretan cities were founded posterior to the siege of Troy; but, notwithstanding this explanation, which Strabo adopts from Ephorus, it seems rather improbable, that the poet should have paid less attention to historical accuracy in the Iliad than in the Odyssey, where it was not so much required. The difficulty may be solved by assuming, what has every appearance of being true, that the Odyssey was not the composition of Homer, but the work of a later age. Others affirmed, that during the siege of Troy the ten deficient cities had been destroyed by the enemies of Idomeneus. (*Strabo*, 479.—Compare *Hoeck*, *Kreta*, vol. 2, p. 437.) The modern name of Crete is *Candia*. Chalk was produced in great abundance here, and was hence called *Creta Terra*, or simply *Creta*. The valleys or sloping plains in modern Candia are very fertile. The greater portion of the land is not cultivated, but it might produce sugarcane, excellent wine, and the best kind of fruit; the exports are salt, grain, oil, honey, silk, and wool. Crete abounds in wild fowl and different kinds of game. (*Malte-Brun*, *Geogr.*, vol. 6, p. 166, *Am. ed.*—*Cramer's Ancient Greece*, vol. 3, p. 356, *seqq.*) The best work on the history of ancient Crete is that of Hoeck (*Kreta*, 3 vols. 8vo, *Göttingen*, 1823–29).

Crētē, I. the wife of Minos. (*Apollod.*, 3, .)—II. A daughter of Deucalion. (*Id.*, 3, 3.)

Crētes, the inhabitants of Crete. (*Virg.*, *Æn.*, 4, 146.)

Creūsa, I. a daughter of Creon, king of Corinth, and wife of Jason. She received from Medea, as bridal presents, a diadem and robe, both of which had been prepared with magic art, and saturated with deadly poisons. On arraying herself in these, flames burst forth, and fed upon and destroyed her. Creon, the father of the princess, perished in a similar way, having thrown himself upon the body of his dying daughter, and being afterward unable to extricate himself from the embrace of the corpse. (*Eurip.*, *Med.*, 781, *seqq.*—*Id. ib.*, 1156, *seqq.*) According to the scholiast, she was also called Glauce. (*Schol. ad Eurip.*, *Med.*, 19.)—II. Daughter of Priam and Hecuba, and wife of Æneas. When Troy was surprised by the Greeks, she fled in the night with her husband, but they were separated during the confusion, nor was her absence observed until the other fugitives arrived at the spot appointed for assembling. Æneas a second time braved the perils of the burning city in quest of his wife. While he was distractedly seeking for her through every quarter of Troy, Creüsa appeared to him as a deified personage, and appeased his alarm by informing him, that she had been adopted by Cybele among her own attendant nymphs; and she then exhorted him to pursue his course to Italy, with an intimation of the good fortune that awaited him in that land. (*Virg.*, *Æn.*, 2, 562, *seqq.*)

Creusis or Creusa (Κρεῦσις or Κρεῦσα), a town of Bœotia, which Pausanias (9, 32) and Livy (36, 21) term the harbour of Thespiæ. It was on the confines of the Megarean territory, and a difficult and dangerous road led along the shore from thence to Ægosthenæ, a seaport belonging to the latter. Xenophon, on two occasions, describes the Lacedæmonians as retreating from Bœotia by this route, with great hazard and labour, before the battle of Leuctra, when under the command of Cleombrotus, and again subsequent to that bloody conflict. (*Hist. Gr.*, 5, 4, 17.—*Ibid.*, 6, 4, 25.) Pausanias describes the navigation from the coast of the Peloponnesus to Creusa as dangerous, on account of the many headlands which it was necessary to double, and also from the violence of the winds blowing from the mountains (9, 32.—Compare *Strabo*, 405 and 409.—*Ptol.*, p. 86). The position of Creusa seems to correspond with that of *Livadostro*, a well-frequented port, situated in a bay running inland towards the north, to which it gives its name. From *Livadostro* to *Psato* there is a path which winds around the western shore of the bay, at the base of Mount Cithæron, and agrees very well with Xenophon's description. (*Cramer's Ancient Greece*, vol. 2, p. 202, *seqq.*)

Crimīsus or Crimissus, I. a river of Sicily, in the western part of the island, flowing into the Hypsa. D'Anville makes the modern name *Cattabellotta*; but Mannert, the *San Bartolomæo*. The orthography of the ancient word is given differently in different editions of Virgil. The true reading is Crimisus or Crimissus. (Consult *Heyne*, *in Var. Lect.*, *ad Virg.*, *Æn.*, 5, 38.—*Cellarius*, *Geogr. Ant.*, vol. , p. 794.)—II. or Crimisa, a promontory, river, and town of Brutium, north of Crotona. The modern name of the promontory is *Capo dell' Alice*; of the river, the *Fiumenica*; the modern *Ciro* answers to the city. This place was said to have been founded by Philoctetes after the siege of Troy. (*Strab.*, 254.—*Steph*

Byz., *s. v.*—*Lycophr.*, 911.)—III. The god of the river Crimisus in Sicily. He became, by a Trojan female, the father of Acestes or Ægestes. (*Vid.* Ægestes, and compare *Serv.*, *ad Virg.*, *Æn.*, 1, 550.)

Crispīnus, I. a native of Alexandrea in Egypt, of mean, if not servile, origin. According to the scholiast on Juvenal (1, 26), he was at first a paper-vender (χαρτοπώλης), but became afterward a great favourite with Domitian, and was raised to equestrian rank. He was a man of infamous morals. (*Schol.*, *in cod. Schurz.*, *ad Juv.*, *l. c.*—*Schott*, *Obs.*, 5, 35.)—II. A ridiculous philosopher and poet in the time of Horace, and noted for garrulity. According to the scholiast (*ad Horat.*, *Serm.*, 1, 1, 120), he wrote some verses on the Stoic philosophy, and, on account of his verboseness and loquacity, received the appellation of ἀρετάλογος. (Compare *Döring*, *ad Horat.*, *l. c.*)

Crispus, Sallustius. *Vid.* Sallustius.

Crissæus Sinus, an arm of the Sinus Corinthiacus, on the northern shore. It extends into the country of Phocis, and had at its head the town of Crissa, whence it took its name. Its modern name is the *Gulf of Salona*, from the modern city of *Salona*, the ancient Amphissa, which was the chief town of the Locri Ozolæ, and lay to the northeast of Delphi. (*Cramer's Anc. Greece*, vol. 2, p. 151.)

Crithēis, the reputed mother of Homer. (*Vid.* Homerus.)

Critĭas, one of the thirty tyrants set over Athens by the Spartans. He was of good family, and a man of considerable talents, but of dangerous principles. He applied himself with great success to the culture of eloquence, which he had studied under Gorgias, and Cicero cites him among the public speakers of that day. (*Brut.*, 7.—*De Orat.*, 2, 22.) He appears also to have had a talent for poetry, if we may judge from some fragments of his which have reached us. Critias turned his attention likewise to philosophical studies, and was one of the disciples of Socrates, whom, however, he quarrelled with and left. (*Xen.*, *Mem.*, 1, 2.) Being after this banished from Athens for some cause that is not known, he retired to Thessaly, where he excited an insurrection among the Penestæ or serfs. (Consult *Schneider*, *ad Xen.*, *Hist. Gr.*, 2, 3, 36, *et ad Xen.*, *Mem.*, 1, 2, 24.) Subsequently to this he visited Sparta, and wrote a treatise on the laws and institutions of that republic. Returning to Athens along with Lysander, B.C. 404, he was appointed one of the thirty, his pride of birth and hatred of demagogues having pointed him out as a fit person for that office. After a cruel and oppressive use of the power thus conferred upon him, he fell in batttle against Thrasybulus and his followers. Plato, who was a relation of his, has made him one of the interlocutors in his Timæus and Critias. (*Xen.*, *Hist. Gr.*, 2, 3.—*Id.*, 2, 4.)

Crito, I. a wealthy Athenian, the intimate friend and disciple of Socrates. When that philosopher was accused, he became security for him; and, after his condemnation, succeeded in bribing the keeper of the prison, so that Socrates, had he felt inclined, might easily have escaped. He is introduced, therefore, by Plato as an interlocutor in the dialogue called *Crito*, after his name. The remainder of his life is not known; but, as he was nearly of the same age with Socrates, he could not have long survived him. Crito wrote seventeen dialogues, which are lost. (*Plat.*, *Crit.*—*Suid.*, &c.)—II. A Macedonian historian, who wrote an account of Pallene, of Persia, of the foundation of Syracuse, of the Getæ, &c. (*Suid.*, *s. v.*)—III. An Athenian sculptor, who, with Nicolaus, one of his fellow-citizens, made a statue intended as a support to a building. This work, belonging to the class of *Caryatides*, is still extant, and forms part of the collection at the *Villa Albani*. Winckelmann (vol. 6, p. 203) thinks he flourished about the time of Cicero (*Sillig*, *Dict. Art.*, *s. v.*)

Critolāus, I. a native of Phaselis in Lycia, who came to Athens to study philosophy, and became there, after the death of Ariston of Ceos, the head of the peripatetic school. He was sent by the Athenians, along with Carneades and Diogenes, on an embassy to Rome, B.C. 158, and acquired great reputation in that city, during his stay there, for his ability in speaking; a circumstance, however, which did not prevent his declaiming against the rhetorical art, which he considered prejudicial rather than useful. He lived more than eighty years. Critolaus strove to confirm, by new arguments, the doctrine of Aristotle respecting the eternity of the world. (*Plut.*, *de Exil.*, p. 605.—*Cic.*, *de Fin.*, 5, 5.—*Stobæus*, *Eclog. Phys.*, 1, 1.—*Philo*, *Mund. Incorrupt.*, p. 943.)—II. A general of the Achæans, and one of the principal authors of the war between the Romans and his countrymen, which ended in the subjugation of the latter. (*Polyb.*, 38, 2.—*Id.*, 38, 5, &c.)

Criu-metōpon (Κριοῦ Μέτωπον, i. e., "*Ram's Front*"), I. a promontory of the Tauric Chersonese and the most southern point of that peninsula. It is now called *Karadjebouroun*, according to D'Anville which signifies, in the Turkish language, *Black-nose* Mannert, however, makes the modern name to be *Ajaâag*, or the *Holy Mountain*.—II. A promontory of Crete, forming its southwestern extremity, now Cape *Crio*. (*Plin.*, 4, 11.)

Crobȳzi, a people between Mount Hæmus and the Danube, in Lower Mæsia. Their territory lay in a northeastern direction from Philippopolis on the Hebrus. (*Plin.*, 4, 12.)

Crocodilōpolis, a city of Egypt. (*Vid.* Arsinoe V.)

Crocus, a youth who, being unable to obtain the object of his affections, the nymph Smilax, pined away, and was changed into the *crocus*, or "saffron.' Smilax herself was metamorphosed into the *smilax*, or "Oriental bindweed." (*Ovid*, *Met.*, 4, 283.)

Crœsus, son of Alyattes, king of Lydia, and born about 591 B.C. He was the fifth and last of the Mermnadæ, a family which began to reign with Gyges, who dethroned Candaules. (*Herod.*, 1, 14.) According to the author just quoted, Crœsus was the son of Alyattes by a Carian mother, and had a half-brother, named Pantaleon, the offspring of an Ionian female. An attempt was made by a private foe of Crœsus to hinder his accession to the throne, and to place the kingdom in the hands of Pantaleon; but the plot failed (*Herod.*, 1, 92), although Stobæus (*Serm.*, 45) informs us, that Crœsus, on coming to the throne, divided the kingdom with his brother. Plutarch states, that the second wife of Alyattes, wishing to remove Crœsus, gave a female baker in the royal household a dose of poison to put into the bread she made for Crœsus. The woman informed Crœsus, and gave the poisoned bread to the queen's children, and the prince, out of gratitude, consecrated at Delphi a golden image of this female three cubits high. (*Plut.*, *de Pyth. Orac.*—*Op.*, *ed. Reiske*, vol. 7, p. 580.—*Herod.*, 1, 51.) Crœsus ascended the throne on the death of his father, B.C. 560, and immediately undertook the subjugation of the Greek communities of Asia Minor (the Æolians, Ionians, and Dorians), whose disunited state, and almost continual wars with one another, rendered his task an easy one. He contented himself, however, after reducing them beneath his sway, with merely imposing an annual tribute, and left their forms of government unaltered. When this conquest was effected, he turned his thoughts to the construction of a fleet, intending to attack the islands, but was dissuaded from his purpose by Bias of Priene. (*Herod.*, 1, 27.) Turning his arms, upon this, against the nations of Asia Minor, he subjected all the country lying west of the river Halys, except Cilicia and Lycia; and then applied himself to the arts of peace, and to the patronage of the scien-

and of literature. He became famed for his riches and munificence. Poets and philosophers were invited to his court, and, among others, Solon, the Athenian, is said to have visited his captital, Sardis. Herodotus relates the conversation which took place between the latter and Crœsus on the subject of human felicity, in which the Athenian offended the Lydian monarch by he little value which he attached to riches as a means of happiness. (*Herod.*, 1, 30.) This anecdote, however, appeared encumbered with chronological difficulties, even to the ancients (*Plut., Vit. Sol.*, c. 27), and has given rise to considerable discussions in modern times. (Consult *Larcher, Chronol. d'Herod.*, vol. 7, p. 205, *seqq.*—*Clavier, Histoire des premiers temps de la Grèce*, vol. 2, p. 324.—*Schultz, Apparat. ad Annall. Crit. Rer. Græc.*, p. 16, *seqq.*—*Bähr, ad Herodot.*, 1, 30.) Not long after this, Crœsus had the misfortune to lose his son Atys (*vid.* Atys); but the deep affliction into which this loss plunged him was dispelled in some degree, after two years of mourning, by a feeling of disquiet relative to the movements of Cyrus and the increasing power of the Persians. Wishing to form an alliance with the Greeks of Europe against the danger which threatened him, a step which had been recommended by the oracle at Delphi (*Herod.*, 1, 53), he addressed himself, for this purpose, to the Lacedæmonians, at that time the most powerful of the Grecian communities, and having succeeded in his object, and made magnificent presents to the Delphic shrine, he resolved on open hostilities with the Persians. The art of the crafty priesthood who managed the machinery of the oracle at Delphi is nowhere more clearly shown than in the history of their royal dupe, the monarch of Lydia. He had lavished upon their temple the most splendid gifts; so splendid, in fact, that we should be tempted to suspect Herodotus of exaggeration if his account were not confirmed by other writers. And the recipients of this bounty, in their turn, put him off with an answer of the most studied ambiguity when he consulted their far-famed oracle on the subject of a war with the Persians. The response of Apollo was, that if Crœsus made war upon this people, *he would destroy a great empire;* and the answer of Amphiaraus (for his oracle, too, was consulted by the Lydian king), tended to the same effect. (*Herod.*, 1, 53.) The verse itself, containing the response of the oracle, is given by Diodorus (*Excerpt.*, 7, § 28), and is as follows: Κροῖσος, Ἅλυν διαβάς, μεγάλην ἀρχὴν καταλύσει, "*Crœsus, on having crossed the Halys, will destroy a great empire*," the river Halys being, as already remarked, the boundary of his dominions to the east. (Compare *Cic., de Div.*, 2, 56.—*Aristot., Rhet.*, 3, 4.) Crœsus thought, of course, the kingdom thus referred to was that of Cyrus; the issue, however, proved it to be his own. Having assembled a numerous army, the Lydian monarch crossed the Halys, invaded the territory of Cyrus, and a battle took place in the district of Pteria, but without any decisive result. Crœsus, upon this, thinking his forces not sufficiently numerous, marched back to Sardis, disbanded his army, consisting entirely of mercenaries, and sent for succour to Amasis of Egypt, and also to the Lacedæmonians, determining to attack the Persians again in the beginning of the next spring. But Cyrus did not allow him time to effect this. Having discovered that it was the intention of the Lydian king to break up his present army, he marched with all speed into Lydia, before a new mercenary force could be assembled, defeated Crœsus (who had no force at his command but his Lydian cavalry), in the battle of Thymbra, shut him up in Sardis, and took the city itself after a siege of fourteen days, and in the fourteenth year of the reign of the son of Alyattes. With Crœsus fell the empire of the Lydians. Herodotus relates two incredible stories connected with this event; one having reference to the dumb son of Crœsus, who spoke for the first time when he saw a soldier in the act of killing his father and, by the exclamation which he uttered, saved his parent's life, the soldier being ignorant of his rank, and the other being as follows: Crœsus having been made prisoner, a pile was erected, on which he was placed in order to be burned alive. After keeping silence for a long time, the royal captive heaved a deep sigh, and with a groan thrice pronounced the name of Solon. Cyrus sent to know the reason of this exclamation, and Crœsus, after considerable delay, acquainted him with the conversation between himself and Solon, in which the latter had discoursed with so much wisdom on the instability of human happiness. The Persian monarch, relenting upon this, gave orders for Crœsus to be released. But the flames had already begun to ascend on every side of the pile, and all human aid proved ineffectual. In this emergency Crœsus prayed earnestly to Apollo, the god on whom he had lavished so many splendid offerings; that deity heard his prayer, and a sudden and heavy fall of rain extinguished the flames! (*Herod.*, 1, 86, *segq.*) This story must be decidedly untrue, as it is not possible to conceive that the Persians would employ fire, which to them was a sacred element, in punishing a criminal. Crœsus, after this, stood high in the favour of Cyrus, who profited by his advice on several important occasions; and Ctesias says that the Persian monarch assigned him for his residence a city near Ecbatana. This prince, in his last moments, recommended Crœsus to the care of his son and successor Cambyses, and entreated the Lydian, on the other hand, to be an adviser to his son. Crœsus discharged this duty with so much fidelity as to give offence to the new monarch, who ordered him to be put to death. Happily for him, they who were charged with this order hesitated to carry it into execution; and Cambyses, soon after, having regretted his precipitation, Crœsus was again brought into his presence, and restored to his former favour. The rest of his history is unknown. As he was advanced in years, he could not have long survived Cambyses. (*Herod.*, 3, 36, *seqq.*—Compare *Bähr, ad Ctes.*, p. 102, *seqq.*—*Creuzer, Fragm. Hist.*, p. 207, *seqq.*—*Nic. Damasc., in Excerpt. Vales.*, p 457, *seqq.*) The wealth of Crœsus was proverbial in the ancient world, and one source of supply was in the gold ore washed down by the Pactolus from Mount Tmolus in Lydia. (Compare *Erasmus, chil.* 1, *cent.* 6, *col.* 216.—*Strab.*, 610, 625.—*Virg., Æn.*, 10, 141.—*Senec., Phœn.*, 604.—*Juvenal, Sat.*, 14, 298.)

Cromi or Cromni, a town of Arcadia, in the district Cromitis, mentioned by Xenophon as a place of some strength. It is thought by Sir W. Gell to correspond with *Crano*, two hours and forty-seven minutes from *Sinano*, or Megalopolis. (*Itin. of the Morea*, p. 99.)

Crommyon, a small place in Corinthia, on the shore of the Saronic Gulf, south of the Megarean frontier. It was celebrated in mythology as the haunt of a wild boar destroyed by Theseus. (*Plut., Vit. Thes., Plat., Lach.*, p. 196.—*Strabo*, 380.) Pausanias says it was named after Crommus, son of Neptune. From Thucydides (4, 44) it appears that Crommyon was 120 stadia from Corinth. The little hamlet of *Canetta* or *Kinetta* is generally thought to occupy the site of this ancient town. (*Chandler's Travels*, vol. 2, ch. 43.—*Gell's Itin.*, p. 209.)

Crophi, a mountain of Egypt, between Elephantina and Syene. Between this mountain and another called Mophi were the sources of the Nile, according to a foolish statement made to Herodotus by an Egyptian priest at Saïs. (*Herodot.*, 2, 28.)

Crotona or Croto (Κρότων), now *Cotrone*, a powerful city of Italy, in the Brutiorum ager, on the coast of the Sinus Tarentinus. Its foundation is ascribed to Myscellus, an Achæan leader, soon after Sybaris had been colonized by a party of the same nation, which was about 715 A.C. (*Antioch., Syrac., ap*

Strab., 262.) According to some traditions, the origin of Crotona was much more ancient, and it is said to derive its name from the hero Croton. (*Ovid, Metam.*, 15, 53.—Compare *Heracl., Pont. Fragm.*, p. 20.—*Diod. Sic.*, 4, 24.) The residence of Pythagoras and his most distinguished followers in this city, together with the overthrow of Sybaris which it accomplished, and the exploits of Milo and of several other Crotoniat victors in the Olympic Games, contributed in a high degree to raise its fame. Its climate, also, was proverbially excellent, and was supposed to be particularly calculated for producing in its inhabitants that robust frame of body requisite to ensure success in gymnastic contests. Hence it was commonly said, that the last athlete of Crotona was the first of the other Greeks. (*Strabo*, 262.) This city was also celebrated for its school of medicine, and was the birthplace of Democedes, who long enjoyed the reputation of being the first physician of Greece. (*Herodot.*, 3, 131.) However brilliant an epoch in the history of Crotona its triumph over Sybaris may appear, that event must be regarded also as the term of her greatness and prosperity; for from this period it is said that luxury and the love of pleasure, the usual consequences of great opulence, soon obliterated all the good effects which had been produced by the wisdom and morality of Pythagoras, and conspired to enervate that hardihood and vigour for which the Crotoniatæ had hitherto been so peculiarly distinguished. (*Polyb., Fragm.*, 7, 1, and 10, 1.—*Tim., ap. Athen.*, 12, 4.) As a proof of the remarkable change which took place in the warlike spirit of this people, it is said that, on their being subsequently engaged in hostilities with the Locrians, an army of 130,000 Crotoniatæ were routed by 10,000 of the enemy on the banks of the Sagras. Such was, indeed, the loss they experienced in this battle, that, according to Strabo, their city henceforth rapidly declined, and could no longer maintain the rank it had long held among the Italiot republics. (*Strabo*, 261.) According to Justin (20, 2), it is true, a much earlier date ought to be assigned to this event; but the accounts which Strabo has followed evidently regarded it as subsequent to the fall of Sybaris, and probability rather favours such an arrangement in the order of events. (Consult *Heyne, de Civit. Græc., prolus.* 10, *in Op. Acad.*, vol. 2, p. 184.) Dionysius the elder, who was then aiming at the subversion of all the states of Magna Græcia, having surprised the citadel, gained possession of the town, which, however, he did not long retain. (*Liv.*, 24, 3.) Crotona was finally able to assert its independence against his designs, as well as the attacks of the Brutii; and when Pyrrhus invaded Italy, it was still a considerable city, extending on both banks of the Æsarus, and its walls embracing a circumference of twelve miles. But the consequences of the war which ensued with that king proved so ruinous to its prosperity, that above one half of its extent became deserted; the Æsarus, which flowed through the town, now ran at some distance from the inhabited part, which was again separated from the fortress by a vacant space. Such is the picture which Livy draws of the state of this city after the battle of Cannæ, at which period almost all the Greek colonies abandoned the Roman cause. Crotona was then occupied by the Brutii, with the exception of the citadel, in which the chief inhabitants had taken refuge; these being unable to defend the place against a Carthaginian force, soon after surrendered, and were allowed to withdraw to Locri. (*Liv.*, 24, 2 and 3.) Crotona eventually fell again into the hands of the Romans, A.U.C. 560, and a colony was established here. Pliny merely speaks of it as an *Oppidum*, without adding a single remark respecting its importance. It became a place of some consequence in the time of Belisarius, who made it, on account of its position, a chief point in his operations along the coast. (*Procop, B. Goth.*, 3, 28, *et* 4, 26.) Its harbour, however, does not seem to have been any of the best, or well calculated to afford protection against storms and winds. It was rather what Polybius calls (10, 1) a summer-harbour. (*Cramer's Anc. Italy*, vol. 2, p. 391, *seqq.*—*Mannert, Geogr.*, vol. 9, pt. 2, p. 210.)

Crotoniātæ, the inhabitants of Crotona. (*Cic., de Inv.*, 2, 1.)

Crotoniātis (*ἡ Κροτωνιᾶτις χώρα*), a part of Italy, of which Crotona was the capital. (*Thucyd.*, 7, 35.)

Crustumerĭum or Crustumĭum, a town of the Sabines, in the vicinity of Fidenæ, and, like Fidenæ, founded by a colony from Alba. (*Dion. Hal.*, 2, 53.) Its great antiquity is also attested by Virgil (*Æn.*, 7, 629), and by Silius Italicus (8, 367). From Pliny (3, 5) we learn that the Crustumini were vanquished by Romulus, and that a settlement was formed in their territory. The fertility of their lands is extolled by more than one writer. Their city, however, was not finally conquered till the reign of the elder Tarquin. (*Liv.*, 1, 38.) The name of Crustumini Colles appears to have been given to the ridge of which the Mons Sacer formed a part, since Varro, speaking of the secession of the Roman people to that hill, terms it *Secessio Crustumerina*. (*L. L.*, 3, 1.) The tribe called *Crustumina* evidently derived its name from this ancient city. (*Liv.*, 42, 34.) The ruins of Crustumerium are said to exist in a place now called *Marcigliano Vecchio*. (*Vulp., Vet. Lat.*, lib. 18, c. 17.—*Cramer's Ancient Italy*, vol. 1, p. 303, *seqq.*)

Ctesĭas, I. a Greek historian and physician of Cnidus, who flourished in the time of Artaxerxes Mnemon. (*Suidas, s. v.—Xen., Anab.*, 1, 8, 27.—*Diod. Sic.*, 1, 32.) He was of the family of the Asclepiades, who possessed the art of healing as a patrimony, inherited from their great progenitor Æsculapius. (*Galen*, vol. 5, p. 652, l. 51, *ed. Basil.*) Ctesias assisted at the battle of Cunaxa, B.C. 401, but it is not precisely known whether he was in the army of Cyrus or in that of Artaxerxes. He merely states that he healed the wound received by the latter during the conflict. In speaking, however, of the death of Clearchus, the Grecian commander, which took place a short time after the battle, he informs us, that he was then the physician of Parysatis, the mother of Artaxerxes, which would render it very probable that he was from the first in the suite of the king, and not in that of his brother. (Compare *Bähr, ad Ctes.*, p. 16, *Proleg.*) He passed, after this, seventeen years at the court of Persia. Ctesias composed a History of Assyria and Persia, entitled *Περσικά*, in 23 books, written in the Ionic dialect. In writing this, he obtained great assistance, as well from the oral communications of the Persians as from the archives of the empire, to which he states that he had access, and in which appear to have been deposited those royal documents which Diodorus Siculus calls *βασιλικαὶ διφθέραι*. These annals contained rather the history of the court and the monarchs of Persia than that of the state itself. What we possess at present of the history of Ctesias, induces the belief, that it was precisely in this circle of events that the work of Ctesias just mentioned was principally taken up. It is by means of quotations given by Athenæus, and more particularly by Plutarch, that we are made acquainted with some fragments of the first six books, which turned entirely on the history of Assyria. We have an extract, in a somewhat more complete order, from the seventeen books that immediately follow: Photius has placed it in his Bibliotheca. Ctesias wrote also a history of India (*Ἰνδικά*), in one book, from which Photius has also copied an extract.—On many points Ctesias is in contradiction with Herodotus, whom he accuses of dealing in fable; and also with Xenophon. He has been charged, in his turn, with being, on many occasions, negligent of the truth. What has principally injured the reputation o:

Ctesias is his system of chronology, which is more difficult to be reconciled with that of the Scriptures than the one adopted by Herodotus. It must be observed, however, that, among the ancient writers, Plutarch is the only one who shows little respect for Ctesias; whereas Dionysius of Halicarnassus, Diodorus Siculus, Strabo, Pliny, and even Xenophon himself, his contemporary, cite him with praise, or at least without contradicting him. It may reasonably be asked, moreover, which of the two ought to have been better acquainted with the subject of which they treat, Herodotus or Ctesias? Herodotus, who speaks only of the affairs of Persia on the testimony of others, and who wrote at a period when the Greeks had as yet but little intercourse with Persia; or Ctesias, who had passed many years at Susa, where he enjoyed so high a reputation as to be charged with the management of some important negotiations? (*Gedoyn, Mem. de l'Acad. des Inscr.*, &c., vol. 14, p. 247, *seqq.*)—What has just been said, however, refers merely to the work of Ctesias on Persia. His history of India is crowded with fables. Heeren (*Ideen*, vol. 1, p. 323) seeks to justify Ctesias, on the ground that he details merely those of the myths of India which were in the mouths of the vulgar in Persia. Cuvier also observes, that Ctesias has by no means imagined the fantastic animals of which he speaks, but that he has fallen into the mistake of ascribing an actual existence to the hieroglyphic figures, which are remarked at the present day among the ruins of Persepolis. We there find, for example, the martichora, that fabulous animal which was the symbol or hieroglyphic of royal power. Many other fables are to be explained by the ignorance of the laws of nature, which was so great among the ancients.—The fragments of Ctesias are to be found appended to various editions of Herodotus. A separate edition was given by Lion, in 1825, 8vo, *Götting.*, and another by Bähr, in 1824, 8vo, *Francof.* This last is decidedly the best. The editor has not contented himself with giving an accurate text, corrected by the aid of manuscripts, but in his commentary he explains the text, with reference to history, geography, &c., and seeks also to justify Ctesias against most of the charges alleged to his discredit. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 176, *seqq.*—*Id.*, vol. 7, p. 436.)—II. An Ephesian, who also wrote on Persian affairs. (Consult *Vossius, de Hist. Græc.*, 3, p. 349.)—III. An artist, mentioned by Pliny (34, 29) as having flourished, along with other carvers in silver, after the time of Myron.—IV. A spendthrift and debauched person. Some verses of the comic poets Anaxilas and Philetærus against him are preserved in Athenæus (10, p. 416, *d.*)

Ctesĭbius, a native of Ascra, and contemporary of Archimedes, who flourished during the reigns of Ptolemy II. and Ptolemy III., or between 260 and 240 B.C. He was the son of a barber, and for some time exercised at Alexandrea the calling of his parent. His mechanical genius, however, soon caused him to emerge from obscurity, and he became known as the inventor of several very ingenious contrivances for raising water, &c. The invention of *clepsydræ*, or water clocks, is also ascribed to him. (Compare *Vitruvius*, 9, 9.) He wrote a work on hydraulic machines, which is now lost. (*Schöll, Hist. Lit. Gr*, vol. 3, p. 363.)

Ctesĭphon, I. an Athenian, who brought forward the proposition respecting the crown of gold, which the Athenians, on his motion, decreed to Demosthenes for his public services. He was accused and brought to trial for this by Æschines, but was successfully defended by Demosthenes. This controversy gave rise to the two famous and rival orations concerning "the Crown." (*Vid.* Æschines, Demosthenes.)—II. A city of Parthia, situate on the eastern bank of the Tigris, opposite to, and distant three miles from Seleucia. It was founded by Vardanes, fortified by Pacorus, and became the metropolis of the whole Parthian empire. Ctesiphon was at first an inconsiderable village, but the camp of the Parthian monarchs being frequently pitched in its vicinity, caused it gradually to become a large city. In A.D. 165 it was taken by the Romans, and again 33 years after by the Emperor Severus. (*Dio Cass.*, 75, 9.—*Spartian., Vit. Sev.*, 16.—*Herodian*, 3, 30.) Notwithstanding, however, its losses, it succeeded to Babylon and Seleucia as one of the great capitals of the East. In the time of Julian, Ctesiphon was a great and flourishing city; and Coche, as the only remaining part of Seleucia was called, was merely its suburb. To these two have been assigned the modern epithet of "*Al Modain*," or "the cities." They are now both in ruins. Ctesiphon never recovered its sack by the Saracens, A.D. 637. This place was the winter residence of the Parthian and Persian monarchs. In summer they dwelt at Ecbatana in Media. (*Strabo*, 743.—*Plin.*, 6, 26.—*Mannert, Geogr.*, vol. 5, p. 406.)

Culăro, a city of the Allobroges, in Gallia Narbonensis, on the banks of the Isara. On being rebuilt by Gratian, it took the name of Gratianopolis, and is now *Grenoble*. (*Cic., Ep. ad Fam.*, 10, 23.—*Paul Warnefr., de Gest. Longob.*, 3, 8.)

Cumæ, I. a city of Æolis, in Asia Minor. (*Vid.* Cyme.)—II. A city of Campania in Italy, northwest of Neapolis. It was placed on a rocky hill washed by the sea; and the same name is still attached to the ruins which lie scattered around its base. Whatever doubt may have been thrown on the pretensions of many other Italian towns to a Greek origin, those of Cumæ seem to stand on grounds too firm and indisputable to be called in question. It is agreed upon by all ancient writers who have adverted to this city, that it was founded at a very early period by some Greeks of Eubœa, under the conduct of Hippocles of Cumæ and Megasthenes of Chalcis. (*Strabo*, 243.—*Thucyd.*, 6, 4.—*Liv.*, 8, 22.) The Latin poets, moreover, with Virgil at their head, all distinguish Cumæ by the title of the Euboic city. (*Æn.*, 6, 2.—*Ovid, Met.*, 14, 154.—*Lucan*, 5, 195.—*Martial*, 9, 30.—*Statius, Sylv.*, 4, 3.)—The period at which Cumæ was founded is stated in the chronology of Eusebius to have been about 1050 B.C., that is, a few years before the great migration of the Ionians into Asia Minor. (Compare *Scaliger, ad Euseb., Chron.*, and *Prideaux, Not. ad Marm. Oxon.*, p. 146.) We have also the authority of Strabo (*l. c.*) for considering it as the most ancient of all the Grecian colonies in both Italy and Sicily. The colonization of Cumæ at this early period is a remarkable event, as showing the progress already made by the Greeks in the art of navigation, and proving also that they were then well acquainted with Italy. (Compare *Müller, Etrusker*, vol. 1, p. 167.) Hence Blum is of opinion, that to an early intercourse between Rome and Cumæ, by means of commercial operations, is to be ascribed the Æolic character which so clearly develops itself in the forms of the most ancient Latin. (*Einleitung in Roms alte Geschichte*, p. 89.) Strabo also informs us, that from its commencement the state of the colony was most flourishing. The fertility of the surrounding country, and the excellent harbours which the coast afforded, soon rendered it one of the most powerful cities of southern Italy, and enabled it to form settlements along the coast, and to send out colonies as far as Sicily. When Campania placed itself under the protection of Rome, Cumæ followed the example of that province, and obtained soon after the privileges of a municipal city. (*Liv.*, 8, 14, and 23, 31.) In the second Punic war it was attacked by Hannibal, but, by the exertions of Tiberius Sempronius Gracchus, it was vigorously and successfully defended. (*Liv.*, 23, 37.) This city became a Roman colony in the reign of Augustus but, owing to the superior attractions

of Baiæ and Neapolis, it did not attain to any degree of prosperity, and in Juvenal's time it appears to have been nearly deserted. (*Sat.*, 3, 1.) But Cumæ was, perhaps, still more indebted for its celebrity to the oracular sibyl, who, from the earliest ages, was supposed to have made her abode in the Cumæan cave, from which she delivered her prophetic lore. Every one is acquainted with the splendid fictions of Virgil relative to this sibyl, but it is not so generally known that the noble fabric of the poet was raised on a real foundation. The temple of Apollo, or, as it was more generally called, the cavern of the sibyl, actually existed; it consisted of one vast chamber, hewn out of the solid rock; but was almost entirely destroyed in a siege which the fortress of Cumæ, then in the possession of the Goths, maintained against Narses; that general, by undermining the cavern, caused the citadel to sink into the hollow, and thus involved the whole in one common ruin. (*Agath., Hist. Goth.*, 1.) There is also a description of this cave in Justin Martyr. (*Orat. Paræn.—Cramer's Ancient Italy*, vol. 2, p. 148, *seqq.*)

Cunaxa, a place in Babylonia, where the battle was fought between Cyrus the younger and his brother Artaxerxes Mnemon, and in which the former lost his life. Plutarch (*Vit. Artax.*, c. 8) says, it was 500 stadia distant from Babylon. D'Anville places it within the limits of Mesopotamia, near Is, the modern *Hit*. But Mannert, with more propriety, assigns it to Babylonia, and fixes its location a few miles south of the entrance of the wall of Media. (*Geogr.*, vol. 5, pt. 2, p. 331.)

Cuneus, I. Ager, a region in the southernmost part of Lusitania, between the river Anas and the Sacrum Promontorium and Atlantic. It is now *Algarve*. The appellation Cuneus is generally thought to have been given it by the Romans from its resemblance to "a wedge" (*cuneus*); Ukert, however, thinks that the name is to be traced to the Conii (Κονίοι), of whom Polybius (10, 7) speaks as dwelling to the west of the straits, and who were probably inhabitants of the southwestern part of Iberia. Appian (*Reb. Hisp.*, c. 57) calls them Cunei (Κουνέοι), and makes their capital to have been Conistorgis. It is very probable that this name, in the time of the Roman sway, reminding that people of their own term *cuncus*, gave rise to the idea of ascribing a wedgelike form to the country in the southern parts of Lusitania. (*Ukert, Geogr.*, vol. 2, p. 309.)—II. or Cunĕum Promontorium, a promontory of the Cuneus Ager, in Lusitania, to the west of the mouth of the Anas, now Cape *Santa Maria*. It is the southernmost point of *Portugal*. (*Plin.*, 4, 22.)

Cupīdo, the god of love. (*Vid.* Eros.)

Cures, a town of the Sabines, to the north of Eretum, celebrated as having given birth to Numa Pompilius. (*Virg., Æn.*, 6, 811.) Antiquaries are divided in opinion as to the site occupied by this ancient place. Cluverius fixed it at *Vescovo di Sabini* (*Ital. Ant.*, 1, 675), about twenty-five miles from Rome; the Abbé Chaupy at Monte Maggiore, on the Via Saleria, and twenty miles from that city. (*Dec. de la Maison d'Hor.*, vol. 3, p. 576.) The opinion of Holstenius ought, however, to be preferred; he places it at *Corese*, a little town on a river of the same name, which bears an evident similarity to that of the ancient city, and where, according to the same accurate observer, many remains were still visible when he examined the spot. (*Adnot. ad Steph. Byz.*, p. 106.—Compare *D'Anville, Geogr. Anc.*, vol. 1, p. 195.—*Cramer's Ancient Italy*, vol. 1, p. 310.)

Curētes, an ancient people, who would seem to have been a branch of the Leleges, and to have settled at an early period in the island of Crete. (Compare *Euseb., Chron.*, 1, p. 14.—*Mannert, Geogr.*, vol. 8, p. 21.) Being piratical in their habits, we find them, in process of time, occupying many of the islands of the Archipelago, and establishing themselves also along the coasts of Acarnania and Ætolia. It is from them that the latter country first received the name of Curetis. Strabo (465) derives their appellation from Κουρά, *tonsura*, from the circumstance of their cutting off the hair in front, to prevent the enemy from taking hold. (Compare remarks under the article Abantes.) Others deduce their name from the town of Curium in Ætolia, in the vicinity of Pleuron. Ritter, however, finds in the name Curetes the key-word of his system (*Kor*), which traces everything to an early worship of the *Sun* and other heavenly bodies; just as he deduces the name *Creta* from *Cor-eta*. (*Vorhalle*, p. 410.)—The name Curetes is also applied, in a religious sense, to a class of priests in the island of Crete, who would seem, however, to be identical with the early inhabitants already spoken of. To them was confided by Rhea the care of Jupiter's infancy, and, to prevent his being discovered by his father Saturn, they invented a species of Pyrrhic dance, and drowned the cries of the infant deity by the clashing of their arms and cymbals. Some writers among the ancients pretended, that the Dactyli were the progenitors of the Curetes, and that Phrygia had been the cradle of their race. Others maintained, that Minos brought them with him into Crete. (Compare *Ephorus, ap. Diod. Sic.*, 5, 64.) The president De Brosses, in order to clear up this obscure point, advances the opinion, that the Curetes were the ancient priesthood of that part of Europe which lies in the vicinity of Asia, and resembled the Druids among the Celts, and the Salii among the Sabines, as well as the sorcerers and jugglers of Lapland, Nigritia, &c. Hence he infers, that it would be idle to seek for their native country, since we find this class of priests everywhere existing where popular belief was based on gross superstition. The most celebrated college of these jugglers would be in Crete. (*Hist. de la Republ. Rom. de Salluste retablie*, vol. 2, p. 564, *in notis.*) But, whoever they may have been, one thing is certain, that the Curetes exerted themselves successfully to civilize the rude inhabitants of Crete. (Compare *Servius, ad Virg., Æn.*, 3, 131.—"*Curetes primi cultores Cretæ esse dicuntur.*") They taught them to keep flocks and herds, to raise bees, to work metals. They made them acquainted also with some of the leading principles of astronomy. (*Theon., ad Arat.*, 1, 35.) To the Curetes, too, must no doubt be attributed what is said of Melisseus, the first king of Crete, that he was the first to sacrifice to the gods, to introduce new rites and sacred processions unknown before his time; and that his daughter Melissa was the first priestess of the Mother of the Gods. (*Lactant., div. Inst.*, 1, 22, 19.) Melisseus, whose daughters Amalthea and Melissa nourished the infant Jupiter with milk and honey, was of necessity contemporaneous with the Curetes, and may be regarded without doubt as one of them. In a word, so well grounded a reputation did the Curetes leave behind them, that, in process of time, it became customary in Crete, when an inhabitant of the island had rendered himself conspicuous by talent or acquirements, to call him, as is proved by the example of Epimenides, a new Curete, or simply a Curete. (*Plut., Vit. Solon*, 84.—*Diog. Laert.*, 1, 114.) The title of Γηγενεῖς, or "children of the Earth," also given to the Curetes (*Diod. Sic.*, 5, 65), and likewise that of "Companions of Rhea" (*Strabo*, 465), suffice to prove that they worshipped this divinity. The founders of Cnosus, they raised in that city a temple, and consecrated a grove, unto the Mother of the Gods. (*Diod. Sic.*, 5, 66.—*Syncell., Chron.*, p. 125.)—For other remarks on the Curetes, consult *Sainte-Croix, Mystères du Paganisme*, vol. 1, p. 71, *seqq.*

Curētis, I. a name given to Crete, as being the residence of the Curetes. (*Ovid, Met.*, 8, 136.)—II. The earlier name of Ætolia. (*Vid.* Curetes.)

Curĭa, I. a subdivision of the early Roman tribes, each tribe containing ten curiæ. This arrangement commenced, as is said, with Romulus, at which time the number of tribes amounted to three, so that the curiæ at their very outset were thirty. This number of curiæ always remained the same, whereas that of the tribes was increased subsequently to thirty-five. Each curia anciently had a chapel or temple for the performance of sacred rites. He who presided over one curia was called *Curio;* he who presided over them all, *Curio Maximus.*—II. A name given to a building where the senate assembled. These curiæ were always consecrated, and, being thus of a religious character, were supposed to render the debates of the senate more solemn and auspicious. The senate appear at first to have met in the chapels or temples of the curiæ, and afterward to have had buildings specially erected for this purpose. Varro, therefore, distinguishes the curiæ into two kinds; the one where the priests took care of divine matters, and the other where the senate took counsel for human affairs. (*Varro, L. L.*, 4, 32.—*Burgess, Antiquities of Rome*, vol. 1, p. 360.)

Curiatĭi, a family of Alba. The three Curiatii, who engaged the Horatii and lost the victory, belonged to it. (*Liv*, 1, 24.)

Curio, I. Caius, was prætor A.U.C. 632, but did not attain to the consulship. Cicero speaks with praise of his oratory, an opinion founded, not on personal knowledge, but on the speeches he had left. (*Cic., Brut.*, 32.)—II. C. Scribonius, was consul with Cneus Octavius, A.U.C. 677. On returning from the province of Macedonia, he triumphed over the Dardani, as proconsul, A.U.C. 681. (*Sigon., Fast. Cons. ad Ann.* dcxxci.—*Id., Comment. in Fast.*, p. 454, *ed. Oxon.*) Cicero often mentions him, and in his Brutus (c. 49) enumerates him among the Roman orators, along with Cotta and others.—III. C. Scribonius, son of the preceding, a turbulent and unprincipled man, and an active partisan of Julius Cæsar's. Being deeply involved in debt when tribune of the commons, Cæsar gained him over by paying for him what he owed (*Plut., Vit. Pomp.*, c. 58), and Curio immediately exerted himself with great vigour in his behalf. Cæsar, it seems, was under obligations to him before this, since Curio is said to have saved his life when he was leaving the senate-house after the debate about Catiline's accomplices, his personal safety being endangered by the young men who stood in arms around the building. (*Plut., Vit. Cæs.*, c. 8.) Plutarch ascribes Antony's early initiation into licentious habits to his acquaintance with Curio. (*Vit. Ant.*, c. 2.—Compare, *Cic., Phil.*, 2, 2.) Cicero speaks very favourably of his natural qualifications as an orator, but denies him the praise of application. (*Cic., Brut.*, 81.) On the breaking out of the civil war, Cæsar, after having possessed himself of Rome, sent Curio to take charge of Sicily. The latter subsequently crossed over from this island into Africa, with an armed force, against Juba and the followers of Pompey, but was defeated and slain. (*Appian, Bell. Civ.*, 2, 41, *seqq.*)

Curiosolĭtæ, a people of Gaul, forming part of the Armoric states. Their territory lay to the northeast of the Veneti, and answers to what is now the territory of St. Malo, between *Dinant* and *Lamballe*, in the department *des Côtes-du-Nord*. (*Lemaire, Ind. Geogr., ad Cæs.*, p. 244.)

Curium, a city of Cyprus, on the southern coast, or rather, according to the ancients, at the commencement of the western shore, at a small distance from which, to the southeast, there is a cape which bears the name of Curias. Curium is said to have been founded by an Argive colony, and it was one of the nine royal cities of Cyprus. (*Herod.*, 5, 113.—*Strab.*, 683.) The site seems to correspond with what is now *Episcopia*, implying the existence of a bishop's see, a circumstance which applies to Curium in the middle ages. (*Hierocl.*, p. 706.) Ancient writers report, that the hills around Curium contained rich veins of copper ore. (*Theophr., de Vent.*—*Serv., ad Virg., Æn.*, 3, 111.—*Cramer's Asia Minor*, vol. 2, p. 376.)

Curius Dentātus, Manius, a Roman, celebrated for his warlike achievements, and also for the primitive simplicity of his manners. In his first consulship (A.U.C. 463) he triumphed twice, once over the Samnites and then over the Sabines, and in this same year also he obtained an ovation for his successes against the Lucanians. (*Aurel. Vict.*, c. 33.—Compare the remarks of *Sigonius, ad Fast. Cons.*, p. 142, *seqq., ed. Oxon.*). He afterward (A.U.C. 478), in his third consulship, triumphed over Pyrrhus and the Samnites. (*Sigon.*, p. 164.) It was on this occasion that the Roman people first saw elephants led along in triumph (*Flor.*, 1, 18.—*Pliny*, 8, 6.—*Eutropius*, 2, 14.—*Tzschucke, ad Eutrop., l. c.*), and it was this victory that drove Pyrrhus from Italy. The simple manners of this distinguished man are often referred to by the Roman writers. When the ambassadors of the Samnites visited his cottage, they found him, according to one account, sitting on a bench by the fireside, and supping out of a wooden bowl (*Val. Max.*, 4, 3, 5), and, according to another, boiling turnips (ἑψοντα γογγυλίδας.—*Plut., Vit. Cat. Maj.*, c. 2). On their attempting to bribe him with a large sum of gold, he at once rejected their offer, exclaiming, that a man who could be content to live as they saw him living, had no need whatever of gold; and that he thought it more glorious to conquer the possessors of it than to possess it himself.—His scanty farm and humble cottage, moreover, were in full accordance with the idea which Curius had formed of private wealth; for, after so many achievements and honours, he declared that citizen a pernicious one who did not find seven acres (*jugera*) sufficient for his subsistence. (*Plin.*, 18, 3.—Compare *Schott., ad Aurel. Vict.*, c. 33.) Seven acres was the number fixed by law on the expulsion of the kings. (*Plin., l. c.*)—According to Pliny, Dentatus was so named because born *with teeth* (*cum dentibus.*—*Plin.* 7, 15).

Curtius, M., a Roman youth, who devoted himself, for his country, to the gods Manes, B.C. 359. According to the account given by Livy (7, 6), the ground near the middle of the Forum, in consequence, as the historian remarks, either of an earthquake or some other violent cause, sank down to an immense depth, forming a vast aperture; nor could the gulf be filled up by all the earth which they could throw into it. At last the soothsayers declared, that, if they wished the Roman commonwealth to be everlasting, they must devote to this chasm what constituted the principle strength of the Roman people. Curtius, on hearing the answer, demanded of his countrymen whether they possessed anything so valuable as their arms and courage. They yielded a silent assent to the question put them by the heroic youth; whereupon, having arrayed himself in full armour and mounted his horse, he plunged into the chasm, and the people threw after him their offerings, and quantities of the fruits of the earth. Valerius Maximus (5, 6, 2) states, that the earth closed immediately over him. Livy, however, speaks of a lake occupying the spot, called *Lacus Curtius*. In another part of his history (1, 13), he mentions this same lake as existing in the time of Romulus, and as having derived its name from Mettus Curtius, a Sabine in the army of Titus Tatius. In all probability it was of volcanic origin, since the early accounts speak of its great depth, and was not produced merely by the inundations of the Tiber, as Burgess thinks. (*Antiquities of Rome*, vol. 2, p. 219.) Tarquinius Priscus is said to have filled up this lake, at the time that he drained the whole of this district and constructed the Cloaca Maxima. Possibly he may

have been aided in this by a natural tunnel gradually formed through the basin of the lake itself. (Compare *Arnold's History of Rome*, vol. 1, p. 511.)—II. Quintus Rufus, a Latin historian. (*Vid.* Quintus I.)

Curūlis Magistrātus, the name given to a class of magistracies which conferred the privilege of using the *sella curulis* or chair of state. This was anciently made of ivory, or, at least, adorned with it. The magistrates who enjoyed this privilege were the dictator, consuls, prætor, censors, and curule ædiles. They sat on this chair in their tribunals on all solemn occasions. Those commanders who triumphed had it with them in their chariot. Persons whose ancestors, or themselves, had borne any curule office, were called *nobiles*, and had the *jus imaginum*. They who were the first of the family that had raised themselves to any curule office, were called *homines novi*, new men.—As regards the origin of the term *curulis*, Festus deduces it from *currus*, "a chariot," and says, that "curule magistrates" were so called because they were accustomed to be borne along in chariots ("*quia curru vehebantur*"). Aulus Gellius (3, 18) also remarks, quoting, at the same time, Gabius Bassus, that those senators who had borne any curule magistracy were accustomed, as a mark of honour, to be conveyed to the senate in chariots, and that the seat in the chariot (*sella in curru*) was hence denominated "curule" (*sella curulis*). He may be correct as regards the mere derivation of the term, but he is certainly wrong in the explanation which he gives, since Pliny expressly states (7, 43), that L. Metellus, who had enjoyed the highest honours in the state, having become deprived of sight, had the privilege allowed him of being conveyed to the senate in a chariot, *a favour granted to no one before his time*.—The common derivation of the word is from Cures, a town of the Sabines, whence this official badge is said by some to have been borrowed. Lipsius favours this latter etymology. (*De Magistr. Vet. P. R.*, c. 12.)

Cussæi or Cossæi, a nation occupying the southern declivity of the mountains which separated Susiana from Media. The Elymæi possessed the northern declivities. The Cussæi or Cossæi were a brave people, and the kings of Persia were frequently compelled to purchase a passage over these mountains from them. Alexander effected one by taking them by surprise. Antigonus lost a large portion of his army in crossing over. According to Mannert, this people, together with the Carduchi and some other neighbouring tribes, were the ancestors of the modern *Curds*. (*Mannert, Geogr.*, vol. 5, p. 493.)

Cusus, a river of Hungary, falling into the Danube; now the *Vag*, according to D'Anville. Mannert, however, makes it the same with the Granna or *Gran*. (*Mannert, Geogr.*, vol. 3, p. 380, *in notis*.)

Cutilĭæ, a town of the Sabines, east of Reate, and on the right bank of the Velinus, famed as an aboriginal city of great antiquity (*Dion. Hal.*, 1, 14 and 2, 49), and celebrated for its lake, now *Pozzo Ratignano*, and the floating island on its surface. (*Senec., Nat. Quæst.*, 3, 25.—*Plin.*, 2, 95.) This lake was farther distinguished by the appellation of the *Umbilicus*, or "Navel" (i. e., centre) of Italy. (*Varro, ap. Plin.*, 3, 12.) This statement is found by D'Anville (*Anal. Geogr.*, p. 165) to be correct, when referred to the breadth of Italy; the distance from Ostia to Cutiliæ, the ruins of which are to be seen close to *Paterno*, a village near *Civita Ducale*, being seventy-six miles, and the same from thence to Castrum Truentinum on the Adriatic. If Cluverius is right in reading Κοτύλη for Κοσύτη in Stephanus of Byzantium, who quotes the name from the Periegesis of Ctesias, as belonging to a city of the Umbri, we may adduce the authority of that early historian in proof of the antiquity of this town. Cutiliæ is also noticed by Strabo (228) for its mineral waters, which were accounted salutary for many disorders; they failed, however, in their effect upon Vespasian, who is stated to have died here. (*Suet., Vesp.*, 24.—*Cramer's Anc. Italy*, vol. 1, p. 317, *seqq.*)

Cyăne, according to Ovid, a fountain-nymph of Sicily, whose stream flowed into the Anapus, near Syracuse. She attempted, but in vain, to stop the car of Pluto, when that god was carrying off Proserpina. The irritated deity made a passage for himself to the lower world through the very waters of the fountain. (*Ovid, Met.*, 5, 409, *seqq.*)—Claudian, on the other hand, makes Cyane one of the attendants of Proserpina, and to have been gathering flowers with her at the time she was carried off. According to this poet, she pined away, and dissolved into a fountain after the abduction of the goddess. (*Claudian, de rapt. Proserp.*, 2, 61.—*Id. ib.*, 3, 246, *seqq.*) Diodorus Siculus gives a third legend, by which the fountain Cyane is made to have come forth from the opening through which Pluto descended with Proserpina to the shades. (*Diod. Sic.*, 5, 4.)—The modern name of the fountain is said to be the *Pisma*. On the banks of this stream grows the papyrus, which is thought by Hoare to have been brought hither from Egypt by the orders of Hiero. (*Hoare's Classical Tour*, vol. 2, p. 163.)

Cyanĕæ, two small, rugged islands at the entrance of the Euxine Sea, and forty stadia from the mouth of the Thracian Bosporus. (*Arrian, Peripl. Mar. Eux., ad fin.*, p. 137, *ed. Blanc.*) According to Strabo, one was near the European, the other near the Asiatic side, and the space between them was about twenty stadia. (*Strab.*, 319.) There was an ancient fable relative to these islands, that they floated about, and sometimes united to crush to pieces those vessels which chanced at the time to be passing through the straits. (*Pomp. Mela*, 2, 7.) Pliny gives the same fable (4, 13), but assigns, at the same time, the true cause of the legend. It arose from their appearing, like all other objects, to move towards, or from each other, when seen from a vessel in motion itself. The Argo, we are told by Apollonius Rhodius (2, 601), had a narrow escape in passing through, and lost the extremity of her stern (*ἀφλάστοιο ἄκρα κόρυμβα*). Pindar says, that they were alive, and moved to and fro more swiftly than the blasts, until the expedition of the Argonauts brought death upon them. (*Pyth.*, 4, 371, *seqq.*) On which passage the scholiast remarks in explanation, that it was decreed by the fates they should become "rooted to the deep" whenever a vessel succeeded in passing through them: (*Εἵμαρτο, διαπλενσάσης νεὼς ῥιζωθῆναι τὰς πέτρας τῷ πελάγει*). The prediction was accomplished by the Argo. Phineus (*vid.* Argonautæ) had directed Jason and his companions to let fly a pigeon when they were near these islands, telling them that, if the bird came safely through, the Argo might venture to follow her. They obeyed the directions of the prophet-prince; the pigeon passed through safely with the loss of its tail; and then the Argonauts, watching the recession of the rocks, and aided by Juno and Minerva, rowed vigorously on, and passed through with the loss of a part of the stern-works of their vessel.—The term "Cyaneæ" (Κυάνεαι), i. e., "dark blue" or "azure," is referred by the scholiasts on Euripides (*Med.*, 2) and Apollonius Rhodius (2, 317), to the colour of these rocks In the description of Homer, however, as will be seen presently, a more poetic turn is given to the appellation. To the name Cyaneæ is frequently joined that of "*Symplegades*" (Συμπληγάδες), i. e., "the Dashers," in allusion to their supposed collision when vessels attempted to pass through. (Compare *Eurip., Med.*, 2.—Κυανέας Συμπληγάδας.) Juvenal calls them "*concurrentia saxa, Cyaneas*" (15, 19), and Ovid (*Met.*, 7, 62) has, "*Qui mediis concurrere in undis dicuntur montes.*" Homer (*Od.*, 12, 61) calls them Πλαγκταί, "The Wanderers," and gives the following description of them: "There there are lofty

rocks; and near them the vast wave of the dark Amphitrite resounds: the blessed gods call them the Wanderers. Here neither birds pass by, nor do fearful doves which carry ambrosia to father Jove; but the smooth rock always takes away some one of them, while the father supplies another to make up their number. From this not yet has any ship of men escaped, whichever has come to it, but the waves of the sea, and the storms of pernicious fire take away planks of ships and bodies of men together. That ship, indeed, only, which passes over the sea, has sailed beyond, the Argo, a care to all, which sailed from Æta. . . . But as to the two rocks, the one reaches the wide heaven with its sharp top, and a dark cloud surrounds it: this, indeed, never goes away, nor does clearness ever hold possession of its top, either in summer or in autumn; nor could a mortal man ascend it, or descend, not if he had twenty hands and feet; for the rock is smooth like one polished around."—It is not difficult, from the accounts here given, adorned though they be with the garb of poetry, to deduce the inference that the Cyanean isles were originally volcanic. The "storms of pernicious fire" (*πυρὸς ὀλοοῖο θύελλαι*) and the dark cloud (*κυανέη νεφέλη*) point at once to this. Hence, in the discussions which have arisen relative to the formation of the Thracian Bosporus, and the enlargement of the Mediterranean Sea (*vid.* Mediterraneum Mare), the agency of volcanoes is generally asserted by the one party. (Compare *Olivier, Voyage*, &c., vol. 1, p. 62.—*Geographie Physique de la Mere Noire, par Dureau de la Malle*, p. 255, *seqq.*) Their opponents, on the other hand, maintain, that the only probable change in the region of the Bosporus must have been produced by a gradual sinking of a barrier of rocks, and that even this must have occurred at a period antecedent to all historical and geographical records. They add, that the pretended volcanic substances brought from the Bosporus have been proved to be merely fragments of ordinary rocks. (*Malte-Brun, Geogr.*, vol. 3, p. 397, *Brussels ed.*) It is difficult, however, to reconcile this assertion with the strong and decided language of Dr. Clarke, relative to the structure of the rock of which the Cyanean isles consist, as well as to the general appearance of the shore along the line of the Bosporus. "The Cyaneæ," he remarks, "are each joined to the main land by a kind of isthmus, and appear as islands when this is inundated; which always happens in stormy weather. But it is not certain that the isthmus, connecting either of them with the continent, was formerly visible. The disclosure has been probably owing to that gradual sinking of the level of the Black Sea before noticed. The same cause continuing to operate, may hereafter lead posterity to marvel what is become of the Cyaneæ; and this may also account for their multiplied appearance in ages anterior to the time of Strabo. For some time before we reached the entrance to the Canal, steering close along its European side, we observed in the cliffs and hills, even to their summits, a remarkable aggregate of heterogeneous stony substances, rounded by attrition in water, imbedded in a hard natural cement, yet differing from the usual appearance of *breccia* rocks; for, upon a nearer examination, the whole mass appears to have undergone, first, a violent action of fire; and, secondly, that degree of friction in water to which their forms must be ascribed. Breccia rocks do not commonly consist of substances so modified. The *stratum* formed by this singular aggregate, and the parts composing it, exhibited, by the circumstances of their position, a striking proof of the power of an inundation; having dragged along with it the constituent parts of the mixture, over all the heights above the present level of the Black Sea, and deposited them in such a manner as to leave no doubt but that a torrent had there passed towards the Sea of Marmora. All the *strata* of the mountains, and each individual mass composing them, lean from the north to the south. At the point of the European lighthouse, we found the sea tempestuous, beating against immense rocks of a hard and compact *lava:* these rocks have separated prismatically, and they exhibit surfaces tinged by the *oxide of iron.* From this point we passed to the Cyanean isle, upon the European side of the strait, and there landed. The structure of the rock, whereof the island consists corresponds with the nature of the *strata* already described: but the substances composing it were perhaps never before associated in any mineral aggregate They all appear to have been more or less modified by fire, and to have been cemented during the boiling of a volcano. In the same mass may be observed fragments of various-coloured *lava*, of trap, of basalt, and of marble. In the fissures appear agate, chalcedony, and quartz; but in friable and thin veins, not half an inch in thickness, deposited posterior to the settling of the stratum. The agate appeared in a vein of considerable extent, occupying a deep fissure not more than an inch wide, and coated by a green earth, resembling some of the *lavas of Ætna*, which have been decomposed by acidiferous vapours. The summit of this insular rock is the most favourable situation for surveying the mouth of the canal; thus viewed, it has the appearance of a crater, whose broken sides were opened towards the Black Sea, and, by a smaller aperture, towards the Bosporus. The Asiatic side of the strait is distinguished by appearances similar to those already described; with this difference, that, opposite to the island, a little to the east of the Anatolian lighthouse, a range of basaltic pillars may be discerned, standing upon a base inclined towards the sea; and, when examined with a telescope, exhibiting very regular prismatic forms. From all the preceding observations, and after due consideration of events recorded in history, as compared with the phænomena of nature, it is, perhaps, more than probable, that the bursting of the Thracian Bosporus, the deluge mentioned by Diodorus Siculus, and the draining of the waters once uniting the Black Sea to the Caspian, were all the consequence of an earthquake caused by subterranean fires, which were not extinct at the time of the passage of the Argonauts, and the effects of which are still visible." (*Clarke's Travels—Russia, Tartary, and Turkey*—vol. 2, p. 430, *seqq.*)

Cyaxares, I. a king of the Medes, grandson of Dejoces, son of Phraortes, and father of Astyages. He was a prince of violent character (*Herodot.*, 1, 73.—Compare *Larcher, ad loc.*), and this trait displayed itself in his treatment of the Scythians, a body of whom had taken refuge in his territories in consequence of a sedition. He received them kindly, allowed them settlements, and even went so far as to intrust some children to their care, in order to have them taught the Scythian language and the art of bending the bow. After some time had elapsed, the Scythians, accustomed to go forth to the chase, and to bring back to the king some of the game obtained by the hunt, returned one day with empty hands. Cyaxares gave vent to his temper by punishing them severely. The Scythians, indignant at this treatment, which they knew to be unmerited, resolved to slay one of the children confided to their care, and, after preparing the flesh like the game they had been accustomed to bring, to serve it up before Astyages, and betake themselves immediately unto Alyattes at Sardis. The horrid plan succeeded but too well. Cyaxares demanded the fugitives from the Lydian monarch, and on his refusal a war ensued. This war lasted for five years: in the sixth, an eclipse of the sun, which had been predicted by Thales, separated the contending armies. Peace was soon restored through the mediation of Labynetus, king of Babylon, and Syennesis, king of Cilicia. (*Herodot.*, 1, 73, *seqq.*) Herodotus also informs us

1, 103), that Cyaxares was superior in valour to his ancestors; that he was the first who regularly trained the Asiatics to military service; dividing the troops, which had been imbodied promiscuously before his time, into distinct companies of lancers, archers, and cavalry. The historian then adds parenthetically, ("this was he who waged war with the Lydians; when, during a battle, the day became night"). This parenthetical remark evidently refers to the foregoing account of the eclipse. We are next informed, that, having subdued all Asia above the river Halys, he marched with all that were under his command against Nineveh, resolving to avenge the death of his father by the destruction of that city. After he had defeated the Assyrians, he laid siege to the city; but was forced to raise it by a sudden invasion of his territories. For a numerous army of Scythians, headed by Madyas, made an irruption into Media, defeated him in a pitched battle, and reduced him and all Upper Asia, under subjection to them, for eight-and-twenty years. (*Herodot.*, 1, 103, *seqq.*) Then, in revenge for their galling impositions and exactions, he slew their chieftains, when intoxicated, at a banquet to which he had invited them, and, expelling the rest, recovered his former power and possessions. (*Herodot.*, 1, 196.) After this, the Medes took Nineveh and subdued the Assyrian provinces, all except the Babylonians, their confederates in the war. Cyaxares died after having reigned forty years, including twenty-eight years of the Scythian dominion.—Hale fixes the time of the eclipse that was predicted by Thales, as above stated, on the 18th of May, B.C. 603, at 9 hours and 30 minutes in the morning. He makes this eclipse to have been a total one, and the moon's shadow to have traversed the earth's disk, near the mouth of the river Halys, the boundary of the two contending kingdoms at a later day. (*Hale's Analysis of Chronology*, vol. 4, p. 84, 2*d ed.*) The same learned writer makes Cyaxares I. to have been the same with *Kai Kobad*, whom Mirkhond, and other Persian historians give as the founder of the second or Kaianian dynasty. He identifies him also with the Ahasuerus of Scripture. (*Hale's Analysis*, vol. 4, p. 76, 81.) According, however, to another modern writer, Cyaxares is the same with the monarch styled *Gustasp*. (*Hölty, Djemschid, Feridun*, &c., p. 53, *seqq.*, *Hanov.*, 1829.)—II. Son of Astyages, succeeded his father at the age of 49 years. Being naturally of an easy, indolent disposition, and fond of his amusements, he left the burden of military affairs and the care of the government to Cyrus, his nephew and son-in-law, who married his only daughter, and was, therefore, doubly entitled to succeed him. Xenophon notices this marriage as taking place after the conquest of Babylon. (*Cyrop.*, 8, 28.) But to this Sir Isaac Newton justly objects: "This daughter, saith Xenophon, was reported to be very handsome, and used to play with Cyrus when they were both children, and to say that she would marry him; and, therefore, they were much of the same age. Xenophon saith, that Cyrus married her after the taking of Babylon; but she was then an old woman. It is more probable that he married her while she was young and handsome, and he a young man." (*Chron.*, p. 310.) Newton supposes that Darius the Mede was the son of Cyaxares, and cousin of Cyrus; and that Cyrus rebelled against, and dethroned him two years after the capture of Babylon. But this is unfounded: for Darius the Mede was sixteen years older than Cyrus. We may therefore rest assured that he was Cyaxares himself, and none else. (*Hale's Analysis of Chronology*, vol. 4, p. 88, 2*d ed.*)

CYBĒBE, a name of Cybele, used by the poets when a *long penult* is required. The form Cybelle is sometimes, though with less propriety, employed for a similar purpose. (Compare the Greek forms Κυβέλη and Κυβήβη, and consult *Drakenborch, ad Sil. Ital.*, 17, 8.—*Heyne, ad Virg., Æn.*, 3, 111.—*Döring, ad Catull.*, 63, 9.—*Heinsius, ad Prudent., περὶ στεφ.* 10, 196.—*Brouckhus., ad Propert.*, 3, 15, 35.—*Forcellini, Lex. Tot. Lat., s. n. Cybebe.*)

CYBĒLE (for the quantity of the penult, *vid.* Cybebe), a goddess, daughter of Cœlus and Terra, and distinguished by the appellation of "Mother of the Gods," or "Great Mother." The Phrygians and Lydians regarded her as the goddess of nature or of the earth. Her temples stood on the summits of hills or mountains, such as Dindymus, Berecyntus, Sipylus, and others. She was particularly worshipped at Pessinus, in Galatia, above which place rose Mount Dindymus, whence her surname of Dindymene. Her statue in this city was nothing more than a large aërolite, which was held to be her heaven-sent image, and which was removed to Rome near the close of the second Punic war. The legend of Cybele and Atys has already been alluded to, in its various forms (*vid.* Atys), and the explanation given on that occasion may here be repeated, that Atys was, in fact, an incarnation of the sun. The account of Diodorus, as usual, is based upon the system of Euhemerus, by which a mortal origin was sought to be established for all the heathen divinities. According to this writer, Cybele was daughter to King Mæon and his queen Dindyme. She was exposed by her father on Mount Cybelus, where she was suckled by panthers and lionesses, and was afterward reared by shepherdesses, who named her Cybele. When she grew up, she displayed great skill in the healing art, and cured all the diseases of the children and cattle. They thence called her the mountain-mother. While dwelling in the woods she formed a strict friendship with Marsyas, and had a love-affair with a youth named Atys or Attis. She was afterward acknowledged by her parents; but her father, on discovering her intimacy with Atys, seized that unhappy youth and put him to death. Grief deprived Cybele of her reason: with dishevelled locks she roamed to the sound of the drums and pipes which she had invented, over various regions of the earth, even as far as the country of the Hyperboreans, teaching mankind agriculture: her companion was still the faithful Marsyas. Meantime a dreadful famine ravaged Phrygia; the oracle, being consulted, directed that the body of Atys should be buried, and divine honours be paid to Cybele. A stately temple was accordingly erected to her at Pessinus by King Midas. (*Diod. Sic.*, 3, 58, *seq.*) It is apparent from this account, pragmatized as it is, that Cybele, Marsyas, and Atys were all ancient Phrygian deities.—Like Asiatic worship in general, that of Cybele was *enthusiastic*. Her priests, named Galli and Corybantes, ran about with dreadful cries and howlings, beating on timbrels, clashing cymbals, sounding pipes, and cutting their flesh with knives. The box-tree and cypress were considered as sacred to her; as from the former she made the pipes, and Atys was said to have been changed into the latter. We find from Pindar and the dramatists, that the worship and the mysteries of the Great Mother were common in Greece, particularly at Athens, in their time. (*Pind., Pyth.*, 3, 137.—*Schol., ad loc.*—*Eurip., Hippol.*, 143.—*Id., Bacch.*, 78.—*Id., Hel.*, 1321.) The worship of Cybele, as has already been remarked, was introduced into Rome near the close of the second Punic war, A.U.C. 547, when a solemn embassy was sent to Attalus, king of Pergamus, to request the image at Pessinus, which had fallen from heaven. The monarch readily yielded compliance, and the goddess was conveyed to the Italian capital, where a stately temple was built to receive her, and a solemn festival, named the Megalesia, was celebrated every year in her honour. (*Liv.*, 29, 14.—*Ovid, Fast.*, 4, 179, *seqq.*) As the Greeks had confounded her with Rhea, so the Latins made her one with their Ops, the goddess of the earth. (*Lucret.*, 2, 598, *seqq.*—*Virg., Æn.*, 3, 104; 6, 785, &c.

—In works of art Cybele exhibits the matronly air and composed dignity, which distinguish Juno and Ceres. Sometimes she is veiled, and seated on a throne with lions at her side; at other times riding in a chariot drawn by lions. Her head is always crowned with towers. She frequently beats on a drum, and bears a sceptre in her hand. (*Keightley's Mythology*, p. 223, *seqq.*)—The name Cybele is derived, by some, from the *cymbals* (*κύμβος, κύμβαλα*) used in the worship of the goddess. It is better, however, to suppose her so called, because represented usually in her more mysterious character, under a globular or else square form: (*λέγεται δὲ καὶ Κυβέλη ἀπὸ τοῦ κυβικοῦ σχήματος, κατὰ γεωμετρίαν, ἡ γῆ.—Lex. Antiq., Frag. in Herm. Gramm.—Knight's Inquiry*, § 42, *Class. Journ.*, vol. 23, p. 233.—For an explanation of the myth of Cybele, which cannot, of course, be given here, consult *Guigniaut*, vol. 2, pt. 1, p. 67, *seqq.*)

Cybistra, a town of Cappadocia, in the district of Cataonia, and at the foot of Mount Taurus. (*Cic., Ep. ad Fam.*, 15, 2 *et* 4.—*Ep. ad. Att.*, 5, 20.) Cicero made it his headquarters during his command in Cilicia. Leake is inclined to place Cybistra at *Karahissar*, near Mazaca, but this position does not agree with Strabo's account. D'Anville had imagined, from a similarity of name, that Cybistra might be represented by *Bustereh*, a small place near the source of one of the branches of the Halys; but it is not said whether there are any remains of antiquity at *Bustereh*, and, besides, Leake affirms, that, according to the Arabian geographer Hadji Khalfa, the true name of the place is *Kostere*. (*Asia Minor*, p. 63.) Cybistra is mentioned by Hierocles among the Episcopal cities of Cappadocia. (*Hierocl.*, p. 700.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 236, 262.)

Cyclădes, a name applied by the ancient Greeks to that cluster (*κύκλος*) of islands which encircled Delos. Strabo (485) says, that the Cyclades were at first only twelve in number, but were afterward increased to fifteen. These, as we learn from Artemidorus, were Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos, Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros, which last, however, Strabo himself was desirous of excluding, from its being a mere rock, as also Prepesinthos and Olearos.—It appears from the Greek historians, that the Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered and finally extirpated by Minos. (*Thucyd.*, 1, 4.—*Herodot.*, 1, 171.) These islands were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians. (*Herodot.*, 5, 28.) But, after the battle of Mycale, they became dependant on the Athenians. (*Thucyd.*, 1, 94.)

Cyclĭci *poetæ*, a name given by the ancient grammarians to a class of minor bards, who selected, for the subjects of their productions, things transacted as well during the Trojan war, as before and after; and who, in treating of these subjects, confined themselves within a certain round or cycle of fable (*κύκλος, circulus*). In order to understand the subject more fully, we must observe, that there was both a Mythic and a Trojan cycle. The former of these embr ced the whole series of fable, from the genealogies of the gods down to the time of the Trojan war. The latter comprised the fables that had reference to, or were in any way connected with, the Trojan war. Of the first class were Theogonies, Cosmogonies, Titanomachies, and the like; of the second, the poems of Arctinus, Lesches, Stasinus, and others. At a later period, the term cyclic was applied, as a mark of contempt, to two species of poems; one, where the poet confined himself to a trite and hackneyed *round* (*κύκλος*) of particulars (compare *Horat., Ep. ad Pis.*, 132); the other, where, from an ignorance of the true nature of epic poetry and of the art itself, the author, with tedious minuteness, recounted all the attendant circumstances of an event, from the earliest beginnings of the same; as, for example, the history of the Trojan war, from the story of Leda and the eggs. (Compare *Heyne, Excurs.* 1, *ad Æn.*, 2, vol. 2, p. 268, *ed. Lips.*)

Cyclōpes, a fabled race, of gigantic size, having but one eye, large and round, placed in the centre of their forehead, whence, according to the common account, their name was derived, from *κύκλος*, "*a circular opening*," and *ὤψ*, "*an eye.*" Homer makes Ulysses, after having left the country of the Lotus-eaters (Lotophagi), to have sailed on westward, and to have come to that of the Cyclopes, which could not have been very far distant, or the poet would in that case, as he always does, have specified the number of days occupied in the voyage. The Cyclopes are described by him as a rude and lawless race, who neither planted nor sowed, but whose land was so fertile as to produce for them, of itself, wheat, barley, and vines. They had no social institutions, neither assemblies nor laws, but dwelt separately, each in his cave, on the tops of lofty mountains, and each, without regard to others, governed his own wife and children. The adventure of Ulysses with Polyphemus, one of this race, will be found under the latter article. Nothing is said by Homer respecting the size of the Cyclopes in general, but every effort is made to give an exaggerated idea of that of Polyphemus. Hence some have imagined that, according to the Homeric idea, the Cyclopes were not in general of such huge dimensions or cannibal habits as the bard assigns to Polyphemus himself. For the latter does not appear to have been of the ordinary Cyclops-race, but the son of Neptune and a sea-nymph; and he is also said to have been the strongest of the Cyclopes. (*Od.*, 1, 70.) Later poets, however, lost no time in supplying whatever the fable wanted in this respect, and hence Virgil describes the whole race as of gigantic stature, and compares them to so many tall forest-trees. (*Æn.*, 3, 680.) It is not a little remarkable, that neither in the description of the Cyclopes in general, nor of Polyphemus in particular, is there any notice taken of their being one-eyed; yet, in the account of the blinding of the latter, it seems to be assumed as a thing well known. We may hence, perhaps, infer, that Homer followed the usual derivation of the name.—Thus much for the Homeric account of the Cyclopes. In Hesiod, on the other hand (*Theog.*, 139, *seqq.*), we have what appears to be the earlier legend respecting these fabled beings, a circumstance which may tend to show that the Odyssey was composed by a poet later than Hesiod, and not by the author of the Iliad. In the Theogony of Hesiod, the Cyclopes are only three in number, Brontes, Steropes, and Arges. They are the sons of Uranus and Gæa (Cœlus and Terra), and their employment is to fabricate the thunderbolt for Jove. They are said to be in every other respect like gods, excepting the one, single eye, in the middle of their foreheads, a circumstance from which Hesiod also, like Homer, deduces their general name: "Their name," says the poet, "was Cyclopes, because a single, round eye lay in their forehead." (*Theog.*, 144 *seq.*) In the individual names given by Hesiod, we have evidently the germe of the whole fable. The Cyclopes are the energies of the sky, the thunder, the lightning, and the rapid march of the latter (Brontes, from *βροντή, thunder*.—Steropes, from *στεροπή, the lightning*.—Arges, from *ἀργής, rapid*). In accordance with this idea, the term Κύκλωψ (*Cyclops*) itself may be regarded as a simple, not a compound term, of the same class with *μώλωψ*, Κέρκωψ, Κέκροψ, Πέλοψ; and the word *κύκλος* being the root, we may make the Cyclopes to be the *Whirlers*, or, to designate them by a Latin name, the *Volvuli*. (Compare *Hermann, de Mythol. Græc. Antiquiss.—Opusc.*, vol. 2, p. 176.)

When the Thunder, the Lightning, and the rapid Flame had been converted by poetry into one-eyed giants, and localized in the neighbourhood of volcanoes, it was an easy process to convert them into smiths, the assistants of Vulcan. (*Callim. H. in Dian.*, 46, *seqq.*—*Virg.*, *Georg.*, 4, 173.—*Æn.*, 8, 416, *seqq.*) As they were now artists in one line, it gave no surprise to find them engaged in a task adapted to their huge strength, namely, that of rearing the massive walls of Tiryns, for which purpose they were brought by Prœtus from Lycia. (*Schol. ad Eurip.*, *Orest.*, 955.—*Keightley's Mythology*, p. 259, *seqq.*) Hence, too, the name Cyclopian, is applied to this species of architecture, respecting which we will give some explanation at the close of this article.—This last-mentioned circumstance has led some to imagine, that the Cyclopes were nothing more than a caste or race of miners, or, rather, workers in quarries, who descended into, and came forth from, the bowels of the earth, with a lamp attached to their foreheads, to light them on their way, and which at a distance would appear like a large, flaming eye: an explanation more ingenious than satisfactory. (*Hirt, Geschichte der Baukunst*, vol. 1, p. 198.—*Agatharch., ap. Phot., Cod.*, 250.) Another solution is that which refers the name Cyclops to the circular buildings constructed by the Pelasgi, of which we have so remarkable a specimen in what is called the Treasury of Atreus, at Mycenæ. From the form of these buildings, resembling within a hollow cone or beehive, and the round opening at the top, the individuals who constructed them are thought to have derived their appellation. (*Kruse, Hellas*, vol. 1, p. 440.—Compare *Gell's Argolis*, p. 34.)—As regards the country occupied by the Homeric Cyclopes, it may be remarked, that this is usually supposed to have been the island of Sicily. But it would be very inconsistent in the poet to place the Cyclopes, a race contemning the gods, in an island sacred to, and in which were pastured the herds of, the Sun. The distance, too, between the land of the Lotophagi and that of the Cyclopes, could not have been very considerable; since, as has already been remarked, it is not given in days and nights, a mode of measurement always adopted by Homer when the distance mentioned is a great one. Everything conspires, therefore, to induce the belief, that the Cyclopes of Homer were placed by him on the coast of Africa, a little to the north of the Syrtis Minor. (Compare *Mannert, Geogr.*, vol. 4, p. 9, *seqq.*) They who make them to have dwelt in Sicily blend an old tradition with one of more recent date. This last probably took its rise when Ætna and the Lipari islands were assigned to Vulcan, by the popular belief of the day, as his workshops; which could only have happened when Ætna had become better known, and Mount Moschylus, in the isle of Lemnos, had ceased to be volcanic.—Before we conclude this article, a few remarks will be made on the subject of Cyclopian architecture. This style of building is frequently alluded to by the ancient writers. In fact, every architectural work of extraordinary magnitude, to the execution of which human labour appeared inadequate, was ascribed to the Cyclopes. (*Eurip., Iph. in Aul.*, 534.—*Id., Herc. Fur.*, 15.—*Id., Troad.*, 108.—*Strabo*, 373.—*Senec., Herc. Fur.*, 996.—*Statius, Theb.*, 1, 151.—*Pausan.*, 2, 25.) The general character of the Cyclopian style is immense blocks of stone, without cement, placed upon each other, sometimes irregularly, and with smaller stones filling up the interstices, sometimes in regular and horizontal rows. The Cyclopian style is commonly divided into four eras. The *first*, or oldest, is that employed at Tiryns and Mycenæ, consisting of blocks of various sizes, some of them very large, the interstices of which are, or were once, filled up with small stones. The *second* era is marked by polygonal stones, which nevertheless fit into each other with great nicety. Specimens exist at Delphi, Iulis, and at Cosa in Etruria. In this style there are no courses. The *third* era appears in the Phocian cities, and in some of Bœotia and Argolis. It is distinguished by the work being made in courses, and the stones, though of unequal size, being of the same height. The *fourth* and youngest style presents horizontal courses of masonry, not always of the same height, but formed of stones which are all rectangular. This style is chiefly confined to Attica. (*Hamilton, Archæolog.*, 15, 320.) Drawings of Cyclopian walls are given in *Gell's Argolis*, pl. 7.—*Micali, Antichi Monumenti, tav.* 9, 10, 11, 12.—*Hirt, Geschichte der Baukunst*, taf. 7, fig. 5, 6, 8, 9, 10. The most rational opinion relative to the Cyclopian walls of antiquity, is that which ascribes their erection to the ancient Pelasgi. (*Dodwell, Tour*, vol. 2, p. 219.—*Hirt, Gesch. der Bauk.*, vol. 1, p. 199, &c.)

Cycnus, I. a son of Mars, killed by Hercules. As the latter was passing by the temple of Apollo at Pagasæ, he was opposed by Cycnus, who was in the habit of plundering those who brought the sacrifices to the god. Both Cycnus and his parent Mars were standing in the same chariot ready for the conflict. Hercules engaged, and slew the former; and when Mars, who had witnessed the fate of his son, would avenge him, he received a wound in the thigh from the spear of the hero. The two combats are described in the Hesiodean fragment called the "Shield of Hercules." (*Vid.* Hesiod.)—II. A son of Neptune, whom his father had made invulnerable. He fought on the side of the Trojans at the landing of the Greeks, and had Achilles for an antagonist. When the latter saw that his weapons were of no effect, he took advantage of a fall on the part of Cycnus, occasioned by a stone with which he came in contact, as he was retreating before the Grecian hero, and choked him to death by means of the strap of his helmet. Neptune immediately changed the corpse of his son into a swan (*κύκνος, cycnus. — Ovid, Met.*, 12, 72, *seqq.*)—III. Son of Sthenelus, and king of the Ligurians. He was a relation and friend of Phaëthon's, and was standing on the banks of the Po when the sisters of the latter were transformed into poplars. While mourning at the sight he was himself changed into a swan. (*Ovid, Met.*, 2, 367.)

Cydĭas, a painter, born in the island of Cythnus, one of the Cyclades, and who flourished Olymp. 104. Hortensius, the orator, purchased his painting of the Argonauts for 144,000 sesterces (nearly $5600). This same piece was afterward transferred by Agrippa to the portico of Neptune. (*Plin.*, 35, 40.—*Dio Cass.*, 53, 27.)

Cydippe. *Vid.* Acontius.

Cydnus, a river of Cilicia Campestris, rising in the chain of Mount Taurus, and falling into the sea a little below Tarsus, which stood on its banks. (*Xen., Anab.*, 1, 2.) Its waters were extremely cold, and Alexander nearly lost his life by bathing in them when overheated and fatigued. The illness of Alexander resulting from this, is connected with the well-known story of the physician Philip. (*Arrian, Exp. Alex.*, 2, 4.—*Quint. Curt.*, 3, 4, 7, *seqq.*) The river Cydnus expanded about a mile below Tarsus, near the sea, and formed a port for the city, called Rhegma, or the *aperture*. (*Strabo*, 672.) The *Geogr. Nub. Clima*, 4, p. 5, gives the castle of Arlow as the harbour of Tarsus. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 65.) The Cydnus is now the *Tersoos*, and, according to Captain Beaufort, is at present inaccessible to any but the smallest boats; though within the bar that obstructs the entrance, it is deep enough, and about 160 feet wide. That this river was navigable, however, anciently, we learn from Plutarch's description of Cleopatra's splendid pageant in sailing down its stream; a passage so well known to the English reader from Shakspeare's beautiful version. (*Plut., Vit. Ant.*, c

25.) Capt. Beaufort observes, that the sea must have retired considerably from the mouth of the Cydnus; since, in the time of the crusades, it is reported to have been six miles from Tarsus, and now that distance is more than doubled. (*Karamania*, p. 275.—*Cramer's Asia Minor*, vol. 2, p. 344.)

Cydŏnĭa, the most ancient city in the island of Crete. (*Strabo*, 476.) It is said to have been founded by the Cydones of Homer (*Od.*, 3, 292), whom Strabo considered as indigenous. But Herodotus ascribes its origin to a party of Samians, who, having been exiled by Polycrates, settled in Crete when they had expelled the Zacynthians. Six years afterward, the Samians were conquered in a naval engagement by the Æginetæ and Cretans, and reduced to captivity: the town then probably reverted to its ancient possessors the Cydonians. (*Herodot.*, 3, 59.) It stood on the northern coast of the northwestern part of Crete, and was the most powerful and wealthy city of the whole island, since, in the civil wars, it withstood the united forces of Cnosus and Gortyna after they had reduced the greater part of Crete. From Cydonia the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydonium*, or Cydonian apple. Its inhabitants were the best of the Cretan archers. The ruins of this ancient city are to be seen on the site of *Jerami*. (*Cramer's Ancient Greece*, vol. 3, p. 365, *seq.*)

Cydrăra, a city of Phrygia. Mannert supposes it to have been the same with Laodicea, on the confines of three provinces, Caria, Phrygia, and Lydia, and situate on the Lycus, which flows into the Mæander. (*Geogr.*, vol. 6, pt. 3, p. 131.) Herodotus speaks of a pillar erected in Cydrara by Crœsus, with an inscription defining the boundaries of Phrygia and Lydia; so that it must have been on the confines of these two countries at least. (*Herodot.*, 7, 30.)

Cyllărus, a celebrated horse of Castor, according to Seneca, Valerius Flaccus, Claudian, and Martial, but, according to Virgil, of Pollux. (*Virg.*, *G.*, 3, 90.) The point is gravely discussed by La Cerda and Martyn, in their respective commentaries, and the conclusion to which both come is, what might have easily been surmised, that the steed in question was the common property of the two Dioscuri. Statius, in his poem on Domitian's horse, mentions Cyllarus as serving the two brothers alternately. (*Sylv.*, 1, 1,54.) Stesichorus also, according to Suidas, says that Mercury gave Phlogeus, and Harpagus, and Cyllarus to both Castor and Pollux. (*Suid.*, *s. v.* Κύλλαρος.) In the Etymol. Mag. it is stated, that Mercury gave them Phlogeus and Harpagus, but Juno, Exalithus and Cyllarus. (*Etymol. Mag.*, p. 544, 54.)

Cyllēne, I. the port of Elis, the capital of the district of Elis in the Peloponnesus. It is supposed to be the modern *Chiarenza*.—II. The loftiest and most celebrated mountain of Arcadia, rising between Stymphalus and Pheneos, on the borders of Achaia. It was said to take its name from Cyllen, the son of Elatus, and was, according to the poets, the birthplace of Mercury, to whom a temple was dedicated on the summit. Hence the epithet *Cyllenius* applied to him. (*Pausan.*, 8, 17.—*Hom.*, *Hymn. in Merc.*, 1.—*Pind.*, *Olymp.*, 6, 129.—*Il.*, 2, 603.—*Virg.*, *Æn.*, 8, 138.) The perpendicular height of this mountain was estimated by some ancient geographers at twenty stadia, by others at fifteen. (*Strabo*, 388.) The modern name is *Zyria*. (*Gell's Itin.*, p. 168.) Pouqueville calls it *Chelmos*. (*Voyage de la Grèce*, vol. 5, p. 339.)

Cyllenĭus, an epithet applied to Mercury, from his having been born on Mount Cyllene.

Cyma, the most considerable of the cities of Æolis, in Asia Minor, and lying to the northeast of Phocæa. This place, sometimes, but less correctly, called Cuma, was surnamed Phriconis, because its founders had settled for some time around Mount Phricium in Locris, previous to crossing over into Asia. On their arrival in Æolis, they found that country in the possession of the Pelasgi; but the latter, who had sustained great losses during the Trojan war, were unable to offer any resistance to the invaders, who successively founded Neontichos and Cyma, though, according to some traditions, there existed already a place of that name, so called from Cyme, one of the Amazons. (*Strabo*, 623.—*Steph. Byz.*, *s. v.* Κύμη.) Cyma was one among the many cities which laid claim to the honour of having given birth to Homer. Hesiod's father was born in this place, the poet himself, however, in Ascra in Bœotia. Ephorus, also, one of the most distinguished historians of Greece, but whose works are unfortunately lost, was a native of Cyma. And yet this city, notwithstanding the celebrity it derived from the birth of such talented individuals, was by no means generally famed for the genius and wit of its citizens. On the contrary, they were proverbially taxed with stupidity and slowness of apprehension. (*Strabo*, 622.—*Suid.*, Ὄνος εἰς Κυμαίους.—*Plut.*, *Vit. Cæs.*, c. 61.)—In the reign of Tiberius, Cyma suffered, in common with the other cities of Asia, from the terrible earthquake which desolated that province. (*Tacit.*, *Ann.*, 2, 47.) Its site is near the Turkish village of *Sanderly*. D'Anville is in favour of *Nemourt*, but this is more probably the ancient Myrina. (*Mannert's Geogr.*, vol. 6, pt. 1, p. 390.—*Cramer's Asia Minor*, vol. i., p. 147, *seqq.*)

Cymŏthŏe, one of the Nereïdes, represented by Virgil as assisting the Trojans, with Triton, after the storm with which Æolus, at the request of Juno, had afflicted the fleet. (*Æn.*, 1, 148.—*Hesiod*, *Theog.*, 245.)

Cynægīrus, an Athenian, celebrated for his extraordinary courage. He was brother to the poet Æschylus. After the battle of Marathon, he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also, he still kept his hold with his teeth. Herodotus merely relates that he seized one of the Persian vessels by the stern, and had his hand cut off with an axe. The more detailed account is given by Justin. Phasis, an obscure painter, represented Cynægirus with both his hands, which Cornelius Longinus made the subject of a very neat epigram, preserved in the Anthology. (*Herodot.*, 6, 114.—*Justin*, 2, 9.—*Anthol. Palat.*, vol 2, p. 660, *ed. Jacobs*)

Cynæthæ, a town of Arcadia, on the river Crathis, near the northern borders, and some distance to the northwest of Cyllene. It had been united to the Achæan league, but was betrayed to the Ætolians in the Social War. This was effected by some exiles, who, on their return to their native city, formed a plot for admitting the enemy within its walls. The Ætolians, accordingly, having crossed into Achaia with a considerable force, advanced to Cynæthæ, and easily scaled the walls; they then sacked the town and destroyed many of the inhabitants, not sparing even those to whose treachery they were indebted for their success. Polybius observes, that the calamity which thus overwhelmed the Cynæthians was considered by many as a just punishment for their depraved and immoral conduct, their city forming a striking exception to the estimable character of the Arcadians in general, who were esteemed a pious, humane, and social people. Polybius accounts for this moral phenomenon, from the neglect into which music had fallen among the Cynæthians. All the towns of Arcadia, save this single one, paid the greatest attention to the science, deeming it a necessary branch of education, on the principle that its influence was beneficial in humanizing the character and refining the manners of the people The historian adds, that such was the abhorrenc

produced in Arcadia by the conduct of the Cynæthians, that, after a great massacre which took place among them, many of the towns refused to receive their deputies, and the Mantinæans, who allowed them a passage through their city, thought it necessary to perform lustral rites and expiatory sacrifices in every part of their territory. Cynæthæ was burned by the Ætolians on their retreat from Arcadia (*Polyb.*, 4, 19, *seqq.*), but was probably restored, as it still existed in the time of Pausanias. (*Cramer's Ancient Greece*, vol. 3, p. 319.) Cynæthæ is supposed to have stood near the modern town of *Calabryta*, though there are no remains of antiquity discernible near that place. (*Dodwell's Tour*, vol. 2, p. 447.—*Gell's Itin. of Morea*, p. 131.)

Cynēsii or Cynētes (Κυνήσιοι or Κύνητες), according to Herodotus (2, 33), the most western inhabitants of Europe, living beyond the Celtæ. Mannert, following the authority of Avienus (*Ora Marit.*, v. 200), makes them to have been situate in Spain, on both sides of the river Anas, and their western limit to have corresponded with the modern *Faro* in *Algarve*, while their eastern was the bay and islands formed by the small rivers *Odiel* and *Tinto*. (Compare *Larcher, Hist. d'Herodote.—Tab. Geogr.*, vol. 7, p. 159.—*Ukert, Geogr.*, vol. 2, p. 247, 251.—*Mannert, Geogr.*, vol. 1, p. 235.) Niebuhr, however, is of a different opinion. "Still more absurd," observes he, "than this identification of the Celts of Herodotus with the Celtici, is the notion that the Cynetes, who, by his account, dwelt still farther west, being the most remote people in that part of Europe, were the inhabitants of Algarve, merely because this district, on account of Cape St. Vincent, which projects in the shape of a wedge, was called *Cuneus* by the Romans, and unfortunately may, from its true situation, be considered the westernmost country in this direction. As in historical geography we are not to look for the Celts to the west of the Iberi, so the Cynetes are not to be sought to the west of the Celts; yet assuredly they are not a fabulous people, but one which dwelt at a very great distance beyond the Celts, and, therefore, probably in the north; for, the more distant the object was, the farther it naturally diverged from the truth." (*Niebuhr's Geography of Herodotus*, p. 13.)

Cynici, a sect of philosophers, so called either from Cynosarges, where Antisthenes, the founder of the sect, lectured, or from the Greek term κύων, "*a dog*," in allusion to the *snarling* humour of their master. This sect is to be regarded not so much as a school of philosophers as an institution of manners. It was formed rather for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice, than with a view to establish any new theory of speculative opinions. The sole end of the Cynic philosophy was to subdue the passions, and produce simplicity of manners. Hence the coarseness of their outward attire, their haughty contempt of external good, and patient endurance of external ill. The rigorous discipline of the first Cynics, however, degenerated afterward into the most absurd severity. The Cynic renounced every kind of scientific pursuit, in order to attend solely to the cultivation of virtuous habits. The sect fell gradually into disesteem and contempt, and many gross and disgraceful tales were propagated respecting them. (*Vid.* Antisthenes and Diogenes.—*Enfield's History of Philosophy*, vol. 1, p. 301, *seqq.*—*Tenneman, Grundriss der Gesch. der Phil.*, p. 113.)

Cynisca, a daughter of Archidamus, king of Sparta, who was the first female that ever turned her attention to the training of steeds, and the first that obtained a prize at the Olympic games. (*Pausan.*, 3, 8.)

Cyno, the wife of a herdsman, and the one who nurtured and brought up Cyrus the Great, when exposed in infancy. (*Herodot.*, 1, 110.) Her name, in the Median language, was Spaco, according to Herodotus, who makes Cyno the Greek translation of it, from κύων, "*a dog*," and adds that it signified, in the Median tongue, a female dog. It is not known whether the dialect of the Medes and Persians was the same. In such remains as we have of the Persian language, Burton and Reland have not been able to discover any term like this. Nevertheless, Lefevre affirmed that the Hyrcanians, a people in subjection to the Persians, called, even in his time, a dog by the word *spac*. On what authority he makes this assertion is not known. Foster, in his letter to Michaëlis upon the origin of the Chaldees, thinks that he detects a resemblance between the Median Spaco and the Slavonic *Sabaka*, which has the same meaning. (Compare *Michaëlis, Spicilegium*, vol. 2, p. 99.) Some of the Greek grammarians cite the word σπάξ as signifying "a dog," among the Persians. (*Struve, Specim. Quæst.*, p. 14, *not.*)

Cynocephalæ, eminences in Thessaly, southeast of Pharsalus, where the Romans, under T. Quinctius Flamininus, gained a victory over Philip, king of Macedon, and put an end to the first Macedonian war. (*Strabo*, 441.—*Liv.*, 33, 6.—*Polyb., Fragm.*, 18, 3, 10.) They are described by Plutarch as hills of small size, with sharp tops; and the name properly belongs to those tops, from their resemblance to the *heads* of *dogs* (κυνῶν κεφαλαί.—*Plut., Vit. Flamin.*) Sir W. Gell, in describing the route between Larissa and *Velestino*, the ancient Pheræ, observes, that Cynoscephalæ was in the range of hills which separate the plain of Larissa from that of Pharsalia. (*Itin.*, p. 268 —Compare *Pouqueville*, vol. 3, p. 390.)

Cynocephali, a nation of India, who were said to have the heads of dogs, whence their name. (*Ctesias, Ind.*, 23.—*Aul. Gell.*, 9, 4.—*Ælian, Nat. An.*, 4, 46. —*Diod. Sic.*, 3, 34.) The writer last quoted speaks of them as resembling human beings of deformed visage, and as sending forth human mutterings. It has been generally supposed, that the Cynocephali of antiquity were nothing more than a species of large ape or baboon. Heeren, however (*Ideen*, 1, 2, p. 689), thinks, that Ctesias refers, in fact, to the Parias, or lowest caste of Hindoos; and that the appellation of Cynocephali is a figurative allusion to their degraded state. Malte-Brun also thinks that the narration of Ctesias refers to some actual race of human beings (*Nouvelles Annales*, p. 356, *seqq.—Bähr, ad Ctes.*, p. 321), and supposes that a black race is meant, who at a very early period occupied not only the islands of the Southern Ocean, but the interior of the peninsula of India as far as the mountains, and also the country around the sources of the Indus. He calls them "Negres Oceaniques, Haraforas, ou Alphuriens de Borneo." Bähr seems inclined to admit this hypothesis, but maintains that more or less of fable must have been blended with it. He refers to the Hindu legends of the war waged by Rama with the nation of apes in Ceylon, and to the bridge built by apes, connecting that island with the peninsula of India. (Compare the plate given in *Creuzer's Symbolik*, n. 28, and the remarks of Creuzer himself, vol. 1, p. 606, 612.) Some inferior race, subdued by a superior one, is evidently meant.

Cynos, a town of Locris, in the territory of the Opuntii, and their principal maritime place. According to some ancient traditions, it had long been the residence of Deucalion and Pyrrha; the latter was even said to have been interred here. (*Strabo*, 425. —*Apollod., ap. Schol. in Pind., Ol.*, 9, 65.) The ruins of this city are probably those which have been observed near the small village of *Lebanitis*, by Sir W. Gell and other travellers.

Cynosarges, a place in the suburbs of Athens, where the school of the Cynics was held. It derived its name from a *white dog* (κύων ἀργός), which, when

Diomus was sacrificing to Hercules, snatched away part of the victim. It was adorned with several temples; that of Hercules was the most splendid. The most remarkable thing in it, however, was the Gymnasium, where all strangers, who had but one parent an Athenian, had to perform their exercises, because Hercules, to whom it was consecrated, had a mortal for his mother, and was not properly one of the immortals. Cynosarges is supposed to have been situated at the foot of Mount Anchesmus, now the hill of *St. George*. (*Potter, Gr. Ant.*, 1, 8.—*Cramer's Anc. Greece*, vol. 2, p. 342.)

Cynossēma (*the dog's tomb*), a promontory of the Thracian Chersonesus, where Hecuba was changed into a dog, and buried. (*Ovid, Met.*, 13, 569.—*Strabo*, 595.—*Schol. Lyc.*, 315, *et* 1176.) Here the Athenian fleet, under the command of Thrasybulus and Thrasyllus, gained an important victory over the allied squadron of the Peloponnesus, towards the close of the war with that country. (*Thucyd.*, 8, 103, *seqq.*) The site is said to be now occupied by the Turkish fortress of the Dardanelles, called *Kelidil-Bahar*. (*Chevalier, Voyage dans la Troade*, pt. 1, p. 5.)

Cynosūra, I. a nymph of Ida in Crete, one of the nurses of Jove. She was changed into a constellation. (Consult remarks under the article Arctos, near its close.)—II. A promontory of Attica, formed by the range of Pentelicus. It is now Cape *Cavala*. (*Ptol.*, p. 86.—*Suid., s. v.*)—III. A promontory of Attica, facing the northeastern extremity of Salamis. It is mentioned in the oracle delivered to the Athenians, prior to the battle of Salamis. (*Herod.*, 8, 76.—*Gell's Itin.*, p. 103.)

Cynthĭa, I. a female name, occurring in some of the ancient poets. (*Propert.*, 2, 33, 1.—*Ovid, Rem. Am.*, 764, &c.)—II. A surname of Diana, from Mount Cynthus, in the island of Delos, where she was born.—III. A name given to the island of Delos itself. (*Plin.*, 4, 12.)

Cynthĭus, a surname of Apollo, from Mount Cynthus, in the island of Delos, where he was born. (*Vid.* Cynthus.)

Cynthus, a mountain of Delos, which raises its barren summit to a considerable height above the plain. At its base was the city of Delos. The modern name is *Monte Cintio*. On this mountain, according to the poets, Apollo and Diana were born, and hence the epithets of Cynthius and Cynthia, respectively applied to them. (*Strab.*, 485.—*Plin.*, 4, 12.—*Virg., Geogr.*, 3, 36.—*Ovid, Met.*, 6, 304.—*Id., Fast.*, 3, 346, &c.)

Cynurĭi, a small tribe of the Peloponnesus, on the shore of the Sinus Argolicus, and bordering on Laconia, Arcadia, and Argolis properly so called. They were an ancient race, accounted indigenous by Herodotus (8, 73), who also styles them Ionians. The possession of the tract of country which they occupied led to frequent disputes and hostilities between the Spartans and Argives. (*Pausan.*, 3, 2, 7.—*Steph. Byz., s. v.* Κύνουρα.) As early as the time of Echestratus the son of Agis, the first king of Sparta, the Cynurians were expelled from their homes by the Lacedæmonians, under pretence that they committed depredations on the Spartan territory. (*Pausan., loc. cit.*)

Cyparissæ or Cyparissia, I. a town of Messenia, near the mouth of the river Cyparissus, and on the Sinus Cyparissius. The river and gulf are now called *Arcadia* and *Gulf of Arcadia* respectively, from the modern town which occupies the site of Cyparissia. (*Strabo*, 348.—*Polyb.*, 5, 92.)—II. A town of Laconia, in the vicinity of the Asopus. The site is now occupied by the modern fortress of *Rupino* or *Rampano*, sometimes also called *Castel Kyparissi*. (*Cramer's Anc. Greece*, vol. 3, p. 194.)

Cyparissus, a youth, son of Telephus of Cea, beloved by Apollo. He slew, by mistake, a favourite stag, and, amid the deep sorrow which he felt for the loss of the animal, was changed into a cypress-tree. (*Ovid, Met.*, 10, 121, *seqq.*)

Cyprĭānus (or Thascius Cæcilius Cyprianus), one of the Latin Fathers of the church, born at the beginning of the third century of our era, in Africa, either at Carthage, or some place in its vicinity. According to Gregory Nazianzen, he belonged to a senatorial family of that place. His name previous to his conversion was Thascius Cyprianus, but he now assumed the additional appellation of Cæcilius, the name of the priest by whom he was converted. Cyprian conducted himself so well after his change of faith, that, upon the death of Donatus, bishop of Carthage, he was unanimously chosen to succeed him. For nearly two years he managed the affairs of his bishopric in tranquillity; but in 251, on the commencement of the Decian persecution, the pagans of Carthage, enraged at his desertion of them, demanded that Cyprian should be thrown to the lions. During the storm he thought it prudent to withdraw, on which he was proscribed by government and his goods were confiscated. In his retirement, which lasted fourteen months, he employed himself in writing letters to his people and clergy, and to the Christians at Rome, exhorting them to remain steadfast in their faith. On the death of the Emperor Decius, Cyprian returned to Carthage, and held different councils for regulating the affairs of the church and a number of points relating to ecclesiastical discipline. One subject of much contention was the validity of the baptism of heretics. Cyprian maintained, that all baptism out of the Catholic Church was null and void, and that all who came over from heresies to the church ought to be baptized again. He was supported by the African bishops, but opposed by Stephen, bishop of Rome. In 257 the persecution was renewed by order of the Emperors Valerian and Gallienus, and Cyprian was summoned before Aspasius Paternus, proconsul of Africa, and, remaining firm in his faith, was banished to Curubis, a town twelve leagues from Carthage, where he employed himself in writing letters to the persecuted Christians, exhorting them to cheer their spirits and persevere in their religion. At the end of eleven months he was recalled to Carthage by Galerius Maximus, a new proconsul. On his return, finding that orders were issued to carry him before the proconsul, who was then at Utica, and wishing to suffer martyrdom before the eyes of his own church, he retired to a place of temporary concealment, from which he emerged to give his last testimony to the truth of his religion on the return of Galerius to Carthage. Being apprehended, he was desired by the magistrate to obey the imperial edict, and to sacrifice to the gods; and, on his preremptory refusal, he was sentenced to be beheaded. This sentence was executed at a place called Sexti, near the city of Carthage, in the year 258, where Cyprian submitted to his fate with firmness and cheerfulness. As a bishop, he discharged the duties of his office with prudence, fidelity, and affection, and with a degree of modesty and humility which much endeared him to his flock. As a writer, he is correct, pure, and eloquent, with much force and argumentative skill. According to Erasmus, he is the only African writer who attained to the native purity of the Latin tongue. His works consist of treatises on various subjects; some being defences of Christianity against the Jews and Gentiles, and others on Christian morality and the discipline of the church. The best editions are, that of Erasmus in 1520; of Rigaltius, *Paris*, 1648; of Bishop Fell, at *Oxford*, 1662, with the Annales Cyprianici of Bishop Pearson prefixed; and that of Father Maran, a Benedictine monk of the congregation of St. Maur at Paris, 1727. They were translated into English, with notes, by Marshal, in 1717. (*Dupin*, vol. 1, p. 149, *seqq.*—*Fabric., Bibl. Lat.*, vol. 3, p. 377, *seqq.*—*Biogr. Univ.*, vol

10, p. 397, *seqq.*—*Rettberg, Cyprian dargestellt*, &c. *Götting.*, 1831, 8vo.—*Bähr, Christlich-Rom. Theol.*, p. 50, *seqq.*)

Cyprus, a large island of the Mediterranean, south of Cilicia and west of Syria. Like every other isle in the Grecian seas, it appears to have borne several appellations in remote ages, but many of these are only poetical, and rest on dubious and obscure authority. Those which occur most commonly are Sphecia, Cerastis, and Cryptus, for which fanciful etymologies are adduced by Stephanus of Byzantium, Eustathius, and other authorities compiled by Meursius: that of Cyprus, which finally prevailed over every other, is also uncertain; but the notion which derives it from the shrub cypress is probably the most correct; and Bochart, whose Phœnician analogies rest here on safer ground, insists strongly on its validity. (*Geogr. Sacr.*, p. 373.) Cyprus is reckoned by Strabo (654), or, rather, Timæus, whom he quotes, as the third in extent of the seven Mediterranean isles, which he classes in the following order: Sardinia, Sicily, Cyprus, Crete, Eubœa, Corsica, and Lesbos. According to ancient measurements, its circuit amounted to 3420 stadia, including the sinuosities of the coast. Its greatest length from west to east, between Cape Acamas and the little islands called Clides, was reckoned at 1400 stadia. The interior of Cyprus is mountainous; a ridge being drawn across the entire length of the island, from Cape Acamas on the west, to that of Dinaretum in the opposite direction; it attains the highest elevation near the central region, and was anciently called Olympus. This physical conformation precludes the existence of any considerable rivers. There are no lakes, but some salt marshes on the coast. Cyprus yielded to no other island in fertility, since it produced excellent wine and oil, and abundance of wheat and various fruits. There was also a great supply of timber for building ships. (*Strabo*, 684.) Its mineral productions were likewise very rich, especially copper, found at Tamasus, and supposed to be alluded to in the Odyssey. The first inhabitants of this island are generally supposed to have come from Phœnicia; and yet, that the Cyprians spoke a language different from the Phœnicians and peculiar to themselves, is evident from the scattered glosses preserved by the lexicographers and grammarians. One thing is certain, however, that the whole of the ceremonies and religious rites observed by the Cyprians, with respect to Venus and Adonis, were without doubt borrowed from Phœnicia. Venus, in fact, was the principal deity of the island, and, as might be expected, the Cyprians were, in consequence, a sensual and licentious people. Prostitution was sanctioned by the laws (*Herod.*, 1, 199.—*Athenæus*, 12, p. 516), and hired flatterers and professed sycophants attended on the luxurious princes of the land. (*Clearch., ap. Athen.*, 6, p. 255.) Nevertheless, literature and the arts flourished here to a considerable extent, even at an early period, as the name of the Cypria Carmina, ascribed by some to Homer, sufficiently attests. (*Herod.*, 2, 118.—*Athenæus*, 15, p. 682.) The island of Cyprus is still famed for its fertility. The most valuable production at present is cotton. The French also send thither for turpentine, building timber, oranges, and particularly Cyprus wine. Hyacinths, anemonies, ranunculuses, and the single and double narcissus, grow here without cultivation. They deck the mountains, and give the country the appearance of an immense flower-garden. But agriculture is neglected, and an unwholesome atmosphere infects some districts where the method of draining the stagnant water is unknown. (*Malte-Brun, Geogr.*, vol. 2, p. 88, *Am. ed.*—*Cramer's Asia Minor*, vol. 2, p. 366, *seqq.*)

Cypselus, I. son of Eetion, and a native of Corinth, who attained to the sovereign power in that city about 560 B.C. The Heraclide clan of the Bacchiadæ had previously changed the original constitution of Corinth into an oligarchy, by keeping themselves distinct, in the manner of a caste, from all other families, and alone furnished the city with the annual prytanes or chief magistrates. Cypselus, although connected on the mother's side with the Bacchiadæ, overcame, with the assistance of the lower orders, the oligarchs, now become odious through their luxury and insolence (*Ælian, V. H.*, 1, 19), and, from the inability of the people to govern themselves, made himself tyrant of Corinth. However violently the Corinthian orator in Herodotus (5, 92) accuses this sovereign, the judgment of antiquity in general was widely different. Cypselus was of a peaceful disposition, reigned without a body-guard, and never forgot that he rose from being a demagogue to the throne. Herodotus informs us (*l. c.*) that an oracle had been given to the parents of Cypselus, before the birth of the latter, intimating that the offspring of their union would overthrow the existing authority at Corinth; and that the Bacchiadæ, happening to hear of this, and comparing it with another response which had been given unto their own family, sent certain of their number to destroy Cypselus shortly after he was born. His mother, however, saved his life by hiding him in a coffer or chest (κυψέλη), from which circumstance he obtained his name (Κύψελος). His descendants, the Cypselidæ, consecrated at Olympia, in the temple of Juno, a richly adorned coffer, in commemoration of the escape of their progenitor, an elaborate account of which offering is given by Pausanias (5, 17, *seqq.*). This was not, however, the coffer in which Cypselus himself had been preserved. (Compare *Valckenaer, ad Herod., l. c.*, and consult, on the subject of the coffer of Cypselus, *Müller, Archæol. der Kunst*, p. 37.—*Heyne, über den Kasten des Kypselus; eine Vorlesung*, 1770, 4to.—*Descrizione della Cassa di Cipselo, da Seb. Ciampi, Pisa*, 1814.—*Quatrèmère-de-Quincy, Jup. Olymp.*, p. 124.—*Siebelis, Amalthea*, vol. 2, p. 257.—*Thiersch, Epochen*, p. 169.) Creuzer and Bähr think, that the history of Cypselus, if such a person ever reigned at Corinth, has received a colouring from the fables relative to Hercules, Bacchus, and Osiris. (*Creuzer, Comment. Herod.*, p. 62, *seqq.*—*Bähr, ad Herod., l. c.*—Compare *Müller, Dorians*, vol. 1, p. 187, *seq.*) Cypselus was succeeded by his son Periander.—II. The elder son of Periander, incapacitated from succeeding him by mental alienation.—III. A king of Arcadia, who gave his daughter in marriage to Cresphontes, the Heraclide, and thus saved his dominions from the sway of the Dorians when they invaded the Peloponnesus. (*Pausan*, 8, 5.)

Cyrenaïca, a country of Africa, east of the Syrtis Minor, and west of Marmarica. It corresponds with the modern *Barca*. Cyrenaïca was considered by the Greeks as a sort of terrestrial paradise. This was partly owing to the force of contrast, as all the rest of the African coast along the Mediterranean, from Carthage to the Nile, was a barren, sandy waste, and partly to the actual fertility of Cyrenaïca itself. It was extremely well watered, and the inhabitants, according to Herodotus (4, 199), employed eight months in collecting the productions of the land: the maritime places first yielded their fruits, then the second region, which they called the hills, and lastly those of the highest part inland. One of the chief natural productions of Cyrenaïca was an herb called *silphium*, a kind of laserpitium or assafœtida. It was fattening for cattle, rendering their flesh also tender, and was a useful aperient for man. From its juice, too, when kneaded with clay, a powerful antiseptic was obtained. The silphium formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver It is for this reason that the silphium appeared always on the medals of Cyrene. Its culture was neglected however, when the Romans became masters of the

country, and pasturage was more attended to. Captain Beechy, in the course of his travels through this region, noticed a plant about three feet in height, very much resembling the hemlock or wild carrot. He was told, that it was usually fatal to the camels who ate of it, and that its juice was so acrid as to fester the flesh, if at all excoriated. He supposes it to be the silphium. Della Cella describes, apparently, the same production as an umbelliferous plant, with compound, indented leaves, fleshy, delicate, and shining, without any involucrum; the fruit being somewhat flattened, surmounted by three ribs, and furnished all round with a membrane as glossy as silk (p. 128). Captain Smith succeeded in bringing over a specimen of the plant, which is said to be now thriving in Devonshire. (*Beechy*, p. 410, *seqq.*) M. Pacho says, that the Arabs call it *derias*; and he proposes to class the plant as a species of laserwort, under the name of *laserpitium derias*. It seems to resemble the *laserpitium ferulaceum* of Linnæus.—Cyrenaïca was called Pentapolis, from its having five cities of note in it, Cyrene, Barce, Ptolemaïs, Berenice, and Tauchira. All of these exist at the present day under the form of towns or villages, and, what is remarkable, their names are scarcely changed from what we may suppose the pronunciation to have been among the Greeks. They are now called *Kurin*, *Barca*, *Tollamata*, *Bernic*, and *Taukera*.—Some farther remarks upon the district of Cyrenaïca will be found under the head of Cyrene, being blended with the history of that city as its capital. For a full account of the silphium, see the 36th volume of the *Mémoires de l'Academ. des Belles Lettres*, p. 18, and for some valuable observations respecting Cyrenaïca, consult the work of M. Pacho, *Relation d'un Voyage dans la Marmarique, la Cyrenaique*, &c., *Paris*, 1828, 4to.

Cyrenaïci, a sect of philosophers who followed the doctrines of Aristippus, and whose name was derived from their founder's having been a native of Cyrene, and from their school's having been established in this place. Aristippus made the *summum bonum* and the τέλος of man to consist in enjoyment, accompanied by good taste and freedom of mind, τὸ κρατεῖν καὶ μὴ ἡττᾶσθαι ἡδόνων ἄριστον, οὐ τὸ μὴ χρῆσθαι. (*Diog. Laert.*, 2, 75.) Happiness, said the Cyrenaïcs, consists, not in tranquillity or indolence, but in a pleasing agitation of the mind or in active enjoyment. Pleasure is the ultimate object of human pursuit; it is only in subserviency to this that fame, friendship, and even virtue are to be desired. All crimes are venial, because never committed but through the immediate impulse of passion. Nothing is just or unjust by nature, but by custom and law. The business of philosophy is to regulate the senses in that manner which will render them most productive of pleasure. Since, then, pleasure is to be derived, not from the past or the future, but the present, a wise man will take care to enjoy the present hour, and will be indifferent to life or death. Such were the tenets of the Cyrenaïc school. The short duration of this sect was owing, in part, to the remote distance of Cyrene from Greece, the chief seat of learning and philosophy; in part to the unbounded latitude which these philosophers allowed themselves in practice as well as opinion; and in part to the rise of the Epicurean sect, which taught the doctrine of pleasure in a more philosophical form. (*Enfield's History of Philosophy*, vol. 1, p. 197.—*Tennemann's Manual*, p. 101, *Johnson's transl.*)

Cyrenē, I. the daughter of the river Peneus, beloved by Apollo. The god carried her in his golden chariot over the sea, to that part of Africa called afterward Cyrenaïca, where she bore him a son named Aristæus. (*Pind., Pyth.*, 9, 90, *seqq.*—*Heyne, ad Virg., Georg.*, 4, 321.)—II. A celebrated city of Africa, on the Mediterranean coast, the capital of Cyrenaïca, and to the west of Egypt. The foundation of this place dates as far back as the 37th Olympiad (about B.C. 628), when, according to Herodotus, a colony of Greeks from Thera, under Battus, were conducted by the Libyan Nomades to this delightful spot, then called Irasa. In the neighbourhood was a copious spring of excellent water, which the Dorian colonists are said to have called the fountain of Apollo, and to have named Cyra (Κύρα), having in this, most probably, given a Greek form to some appellation in use among the natives. From Κύρα arose the name of the place, Κυράνα, which, substituting the Ionic for the Doric form, became Κυρήνη, or Cyrene. (*Callim. H. in Apoll.*, 88.—*Eustath., ad Dionys. Perieg.*, 213.—*Spanheim, ad Callim., l. c.*) The poetic account, which makes Aristæus to have been the founder of the city, and to have named it after his mother, the nymph Cyrene, is, of course, purely fabulous.—After the arrival of Battus in this quarter, other migrations from Greece also took place; and the colonists had become strong enough, under their third sovereign, to make war upon their Libyan neighbours, and even to defeat an army of Egyptian auxiliaries, which Apries (Pharaoh Hophra) had sent to their assistance. (*Herodot.*, 4, 160.) The state of Barca was founded by a division of the colonists, headed by the brother of the king (Arcesilaus III.), who, having abjured his authority, left Cyrene with his followers. A civil war ensued, followed by the usual consequences, an application to the neighbouring states for foreign aid, the eventual ruin of one party, and the loss of independence by the other. At first the Barceans appear to have had the advantage; but, in the reign of a fourth Arcesilaus, who had married the daughter of the sovereign of Barca, a popular insurrection took place, in which both monarchs were assassinated. The mother of the Cyrenean king, Queen Pheretime, fled to Egypt, and invoked the aid of Aryander, the Persian viceroy under Darius Hystaspes, who readily espoused her cause. Barca, after a long siege, fell through treachery, and was plundered by the Persians; while the vengeance of the queen was glutted in the massacre of all who had been concerned in the insurrection. After this we hear no more of Barca as a separate state. In the time of Aristotle Cyrene was a republic; and this appears to have been the form of government at the era of the memorable dispute recorded by Sallust, between the Cyreneans and the Carthaginians, relative to their respective limits. (*Vid.* Philæni.) Cyrene subsequently fell under the power of the Carthaginians, and was comprised, with Egypt and Libya, in the viceroyalty of Ptolemy Lagus, whose brother Magas ruled Cyrene for fifty years. It continued to form part of the empire of the Ptolemies till it was made over by Ptolemy Physcon to his illegitimate son Apion. During a reign of twenty-one years, during which Egypt was a prey to intestine disturbances, Apion maintained peace and tranquillity in his dominions, and on his death bequeathed Cyrenaïca to the Romans. The senate accepted the bequest, but allowed the cities to be governed by their own laws, which opened the way for fresh discord; and the anarchy was terminated, twenty years after the death of Apion (B.C. 76), by the reduction of the whole of Cyrenaïca to the condition of a Roman province. In the time of Strabo it was united with Crete in one government. The most flourishing period of Cyrene was probably that of the Ptolemaic dynasty, and of the preceding two or three centuries, when Grecian art was in the highest perfection; to which period we may assign the Doric temples and other monuments, which are decidedly of an early style. The philosophy and literature of Greece were diligently cultivated at Cyrene, and this city gave birth to Aristippus, the founder of the licentious sect distinguished by the name of Cyrenaïc. It was the birthplace also of the poet Callimachus, of Eratosthenes the historian, and Carneades

the sophist. Numbers of Jews appear to have settled in Cyrenaïca, even prior to the Christian era. It was a Jew of Cyrene whom the Roman soldiers compelled to bear one end of our Saviour's cross. (*Matt.*, 27, 32.—*Mark*, 15, 21.) Cyrenean Jews were present at Jerusalem on the day of the Pentecost; some of them took part with their Alexandrean brethren in disputing against the proto-martyr Stephen; and Christian Jews of Cyprus and Cyrene, fleeing from the persecution of their intolerant brethren, were the first preachers of Christianity to the Greeks of Antioch. (*Acts*, 2, 10; 6, 9; 11, 20.) That Cyrene continued to flourish under the Romans, may be inferred as well from some Latin inscriptions as from the style of many of the architectural remains. To what circumstance its desertion is attributable, does not appear; but in the fifth century it had become a mass of ruin. It is so described by Synesius, who lived in the time of Theodosius the younger. The wealth and honours of Cyrene were transferred to the episcopal city of Ptolemaïs. The final extirpation of the Greek colonies of Cyrenaïca dates, however, from the destructive invasion of the Persian Chosroes, who, about 616, overran Syria and Egypt, and he advanced as far westward as the neighbourhood of Tripoli. The Saracens completed the work of destruction, and for seven centuries this once fertile and populous region has been lost to civilization, to commerce, and almost to geographical knowledge. For three parts of the year Cyrene is untenanted, except by jackals and hyenas, and during the fourth, wandering Bedouins, too indolent to ascend the higher range of hills, pitch their tents chiefly on the low grounds to the southward of the summit on which the city is built. The situation of Cyrene is described by modern travellers as singularly beautiful. It is built on the edge of a range of hills, rising about 800 feet above a fine sweep of high table-land, forming the summit of a lower chain, to which it descends by a series of terraces. The elevation of the lower chain may be estimated at 1000 feet; so that Cyrene stands about 1800 feet above the level of the sea, of which it commands an extensive view over the table-land, which, extending east and west as far as the eye can reach, stretches about five miles to the northward, and then descends abruptly to the coast. The view from the brow of the height, extending over the rocks, and woods, and distant ocean, is described by Capt. Beechy as almost unrivalled in magnificence. Advantage has been taken of the natural terraces of the declivity, to shape the ledges into practicable roads, leading along the face of the mountain, and communicating, in some instances, by narrow flights of steps cut in the rock. These roads, which may be supposed to have been the favourite drives of the citizens of Cyrene, are very plainly indented with the marks of chariot-wheels, deeply furrowing the smooth, stony surface. The rock, in most instances rising perpendicularly from these galleries, has been excavated into innumerable tombs, formed with great labour and taste, and generally adorned with architectural façades. In several of the excavated tombs were discovered remains of paintings, representing historical, allegorical, and pastoral subjects, executed in the manner of those of Herculaneum and Pompeii: some of them by no means inferior to the best that have been found in those cities. (For some remarks on these paintings, consult *Beechy*, p. 451, *seqq.*)

Cyreschăta. *Vid.* Cyropolis.

Cyrillus, I. bishop of Jerusalem, born in that city A.D. 315. He succeeded Maximus in the episcopate, about the close of the year 350; and the author of the Chronicle of Alexandrea, as well as Socrates and other writers, informs us, that on the 7th of May, 351, about nine in the morning, a luminous cross was seen in the heavens, extending from Calvary to the Mount of Olives, a distance of nearly three fourths of a league. The Greek church has a festival on the 7th of May, in commemoration of this phenomenon, which marked the promotion of Cyrill to the mitre. Cyrill himself has left a description of this celestial appearance in a letter to the Emperor Constantius, and the subject has afforded much controversy to writers of a later age.—Cyrill became involved in a controversy with Acacius, archbishop of Cæsarea, an Arian or Semiarian in his tenets; and refused to obey the citation of his opponent to appear at Cæsarea: the charge alleged against him was, his having wasted the property of the church, when the truth was, that, during a great famine in Judea, Cyrill had sold some of the sacred ornaments in order to procure sustenance for the suffering poor. The council assembled at Cæsarea, and composed of Arian bishops, condemned him, and, on Cyrill's appealing from them to a higher tribunal, Acacius, construing this appeal into a high offence, drove him from Jerusalem. He was restored to his see in 359 by the council of Seleucia which also pronounced the deposition of Acacius and many other Arians; but in the following year Acacius and his partisans succeeded in again deposing Cyrill. In the year 361 he was again restored to his pontificate. It was about this time that Julian made his memorable attempt to rebuild the Jewish temple: Cyrill was then at Jerusalem, and before the flames issued from the side of the former structure, he confidently predicted the failure of the emperor's scheme He became odious to Julian, who resolved, according to Orosius, to sacrifice this pontiff to his hatred on his return from the Persian war. Julian, however, perished in the expedition. Cyrill was again exiled, in 367, by the Emperor Valens, who had embraced Arianism: his exile lasted for ten years, and he only returned to Jerusalem in 378, when Gratian re-established in their secs those bishops who were in communion with Pope Damasus. Cyrill governed his church without any farther troubles for the space of eight years, under the reign of Theodosius, and assisted in 381 at the general council of Constantinople. He subscribed the condemnation of the Arians and Macedonians, and died in 386, in the 71st year of his age and the 36th of his episcopate. The works of Cyrill consist of twenty-three Instructions, known by the name of *Catecheses*, which were composed by him at Jerusalem when he filled the station of catechist, previous to his being made a bishop. These productions, the style of which is in general simple and familiar, are regarded as the most ancient and complete abridgment that we possess of the doctrines of the primitive church. The Calvinists have attempted to prove them suppositious, but the Protestants of England have fully succeeded in establishing their authenticity. We have also a homily of Cyrill's on th paralytic man mentioned in Scripture, and his letter t Constantius on the luminous cross which appeared at Jerusalem. The best editions of his works are, that of Mills, *Oxon.*, 1703, fol., and that of Touttée, *Paris*, 1720, fol. This last is decidedly the better one, and was published by Maran on the death of Touttée. (*Biogr. Univ.*, vol. 10, p. 404, *seqq.*)—II. Bishop of Alexandrea, in the fifth century, succeeded his uncle Theophilus in that dignity in the year 412. The bishops of Alexandrea had long acquired great authority and power, and Cyrill took every opportunity to confirm and increase it. Soon after his elevation, he expelled the Novatians from Alexandrea, and stripped their bishop, Theopompus, of all his property. In 415 the Jews committed some insult on the Christians of Alexandrea, which so enraged Cyrill, that, instead of advising them to apply for redress to the civil magistrate, he put himself at the head of his people, and led them to the assault and plunder of the synagogues an houses of that people, and drove them out of the city This conduct, however displeased Orestes, the gover-

or of Alexandrea, who feared that the bishop's authority, if not checked, might infringe upon that of the magistrate. Parties were formed to support the rival claims, and battles were fought in the streets of Alexandrea; and Orestes himself was one day suddenly surrounded by 500 monks, by whom he would have been murdered had not the people interfered. One of these assailants, being seized, was put to the torture so severely that he died under the operation, on which Cyrill had him immediately canonized, and on every occasion commended his constancy and zeal. There also lived in Alexandrea a learned pagan lady, named Hypatia, with whom Orestes was intimate, and who was supposed to have encouraged his resistance to the claims of the bishop. This accomplished female was one day seized by a band of zealots, who dragged her through the streets, and concluded by tearing her limb from limb, a piece of atrocity attributed to the instigation of Cyrill, and from which his memory has never been absolved. He next engaged in a furious controversy with Nestorius, bishop of Constantinople, who maintained that the Virgin Mary ought not to be called the Mother of God, but the mother of our Lord or of Christ, since the Deity can neither be born nor die. These homilies, falling into the hands of the Egyptian monks, caused a great commotion among them, and Cyrill wrote a pastoral letter to them, in which he maintained that the Virgin Mary ought to be called the Mother of God, and denounced bitter censures against all who supported an opposite opinion. A controversial correspondence between the two bishops ensued, which ended in an open war of excommunications and anathemas. To put an end to this controversy, in 431 a council was held at Ephesus by the Emperor Theodosius; and Cyrill, by his precipitation and violence, and not waiting for a number of Eastern bishops, obtained the condemnation of Nestorius without his being heard in his own defence, and that prelate was deprived of his bishopric and banished to the Egyptian deserts. When John, bishop of Antioch, and the other Eastern bishops, however, appeared, they avenged Nestorius, and, deposing Cyrill, put him in prison. In a subsequent meeting of the council, he was liberated and absolved from the sentence of deposition, but had the mortification of seeing the doctrine which he had condemned spreading rapidly through the Roman empire, Assyria, and Persia. He died at Alexandrea in the year 444. Cyrill was undoubtedly a man of learning, but overbearing, ambitious, cruel, and intolerant in the highest degree. He is much extolled by Catholic writers for his great zeal and piety, of which the particulars thus specified are proofs. He was the author of a number of works, treatises, &c., the best edition of which was published at *Paris* in 1638, in 7 vols. fol., under the care of Jean Aubert, canon of Laon. (*Biogr. Univ.*, vol. 10, p. 406.)

Cyrnos (Κύρνος), the Greek name of Corsica. (*Vid.* Corsica.)

Cyropŏlis, a large city of Asia, on the banks of the Iaxartes, founded by Cyrus. (*Cellarius, Geogr. Ant.*, vol. 2, p. 715.—*Salmas., in Solin.*, p. 480.) It was also called Cyreschata. Both of these names, however, are Greek translations of the true Persian terms. The termination of the last is the Greek ἐσχάτη, expressing, as did the Persian one, the remote situation of the place. Alexander destroyed it, and built in its stead a city, called by the Roman geographers *Alexandrea Ultima*, by the Greeks, however, Ἀλεξανδρεία Ἐσχάτη, of which the Latin is a translation. The modern *Cogend* is supposed by D'Anville to answer to the site of this city. Some writers make another city of the name of Cyropolis to have been founded by Cyrus in Media. (Compare *Cellarius, Geogr Ant.*, vol. 2, p. 666.)

Cyrrhestĭca, a country of Syria, northeast of the city of Antiochia, and north of the district of Chalybonitis. It as so called from its capital Cyrrhus (*Plin.*, 5, 23.—*Cic., Ep. ad Att.*, 5, 18.)

Cyrrhus, I. a city of Macedonia, in the vicinity of Pella. (Compare *Thucydides*, 2, 100.) There is a *Palæo Castro* about sixteen miles northwest of Pella, which is very likely to be Cyrrhus. Wesseling thinks that Diodorus alludes to the Macedonian Cyrrhus (18, 4), when he speaks of a temple of Minerva built there by order of Alexander (*ad Itin. Hieros.*, p. 606). Hence the title of Κυρρέστις, noticed by both Strabo and Stephanus. But these writers allude to the Syrian Cyrrhus. (*Cramer's Anc. Greece*, vol. 1, p. 229.) —II. A city of Syria, the capital of a district named after it Cyrrhestica. It derived its name from the Macedonian Cyrrhus. Stephanus Byzantinus, however, writes Κήρρος. Later writers, and especially Christian ones, give the name of this place as Κῦρος, *Cyrus*, being misled, probably, by the fable which is found in Procopius (*Ædif.*, 2, 12), that the Jews were the founders of the city, and called it after Cyrus their liberator. The ruins are still called *Corus*. (*Cellarius, Geogr. Ant.*, vol. 2, p. 359.)

Cyrus, I. a celebrated conqueror, and the founder of the Persian empire. His early history has been given, on the authority of Herodotus, under the article Astyages.—He had not been long seated on the throne, when his dominions were invaded by Crœsus, king of Lydia, the issue of which contest was so fatal to the latter. (*Vid.* Crœsus.) The conquest of Lydia established the Persian monarchy on a firm foundation, and Cyrus was now called away to the East by vast designs, and by the threats of a distant and formidable enemy. Babylon still remained an independent city in the heart of his empire, and to reduce it was his first and most pressing care. On another side he was tempted by the wealth and the weakness of Egypt; while his northern frontier was disturbed and endangered by the fierce barbarians, who ranged over the plains that stretch from the skirts of the Indian Caucasus to the Caspian. Until these last should be subdued or humbled, his Eastern provinces could never enjoy peace or safety. These objects demanded his own presence; the subjugation of the Asiatic Greeks, as a less urgent and less difficult enterprise, he committed to his lieutenants. While the latter, therefore, were executing his commands in the West, he was himself enlarging and strengthening his power in the East. After completing the subjugation of the nations west of the Euphrates, he laid siege to Babylon. The account of its capture is given elsewhere (*vid.* Babylon), though it seems doubtful whether he took the city in the way there related, or in any other manner, and did not rather owe his success to some internal revolution, which put an end to the dynasty of the Babylonian kings. In Xenophon's romance, Cyrus is made to fix his residence at Babylon during seven months in the year; perhaps we cannot safely conclude that this was ever the practice of any of his successors: but it is highly probable, that the reduction of this luxurious city contributed, more than any other of the Persian conquests, to change the manners of the court and of the nation. Cyrus himself scarcely enjoyed so long an interval of repose. The protection which he afforded to the Jews was probably connected with his designs upon Egypt; but he never found leisure to carry them into effect. Soon after the fall of Babylon he undertook an expedition against one of the nations on the eastern side of the Caspian. According to Herodotus, it was the Massagetæ, a nomadic horde, which had driven the Scythians before them towards the West; and, after gaining a victory over them by stratagem, he was defeated in a great battle and slain. The event is the same in the narrative of Ctesias; but the people against whom Cyrus marched are called the Derbices, and their army is strengthened by troops and elephants furnished by Indian allies; while the death of Cyrus is speedily avenged

by one of his vassals, Amorges, king of the Sacæ, who gains a decisive victory over the Derbices, and annexes their land to the Persian empire. This account is so far confirmed by Herodotus, that we do not hear from him of any consequences that followed the success of the Massagetæ, or that the attention of Cambyses, the son and heir of Cyrus, was called away towards the North. The first recorded measure of his reign, on the contrary, was the invasion of Egypt. (*Thirlwall's Greece*, vol. 2, p. 172, *seq.*)—Thus much for the history of Cyrus, according to the generally received account. It is more than probable, however, that many and conflicting statements respecting his birth, parentage, early life, attainment to sovereign power, and subsequent career, were circulated throughout the East, since we find discrepances between the narratives of Herodotus, Ctesias, and Xenophon in these several particulars, that can in no other way be accounted for. It has been customary with most scholars to decry the testimony of Ctesias, and to regard him as a writer of but slender pretensions to the character of veracity. As far, however, as the history of Cyrus was concerned, to say nothing of other parts of his narrative, this opinion is evidently unjust, and its injustice will be placed in the clearest light if we compare together the two rival statements of Ctesias and Herodotus. The account of the latter teems with fables, from which that of the former appears to be entirely free. It is far more consistent with reason, to believe with Ctesias that there was no affinity whatever between Cyrus and Astyages, than with Herodotus, that the latter was his maternal grandfather. Neither does Ctesias make any mention of that most palpable fable, the exposure of the infant; nor of the equally fabulous story respecting the cruel punishment of Harpagus. (Compare *Bähr, ad Ctes., Pers.*, c. 2, and the words of *Reineccius, Famil. Reg. Med. et Bactr., Lips.*, 1572, p. 35, "*ab Astyage usurpatæ in Cyrum et Harpagi filium crudelitatis decantatam ab Herodoto fabulam plane rejicimus.*") Nor need this dissimilarity between the statements of Ctesias and Herodotus occasion any surprise. The latter historian confesses, very ingenuously, that there were three different traditions in his time relative to the origin of Cyrus, and that he selected the one which appeared to him most probable (1, 96). How unfortunate this selection was we need hardly say. Ctesias, then, chose another tradition for his guide, and Xenophon, perhaps, may have partially mingled a third with his narrative. Æschylus (*Persæ*, v. 767) appears to have followed a fourth. (Compare *Stanley, ad Æschyl., l. c.*, and *Larcher, ad Ctes., Pers.*, c. 2.) With these several accounts, again, what the Armenian writers tell us respecting Cyrus is directly at variance. (Compare *Recherches Curieuses sur l'Histoire Ancienne de l'Asie, par Cirbied et Martin*, p. 64, *seqq.*) Among the modern scholars who have espoused the cause of Ctesias, his recent editor, Bähr, stands most conspicuous. This writer regards the narrative of Herodotus as savouring of the Greek love for the marvellous, and thinks it to have been in some degree adumbrated from the story of the Theban Œdipus and his exposure on Cithæron; while, on the other hand, Xenophon presents Cyrus to our view as a young man, imbued with the precepts of the Socratic school, and exhibiting in his life and conduct a model for the imitation of others. The same scholar gives the following as what appears to him a near approximation to the true history of Cyrus. He supposes Cyrus not to have been of royal lineage, but to have been by birth in the rank of a subject, and gifted with rare endowments of mind. He makes him to have first seen the light at the time when the Medes possessed the empire of Asia. The provinces or divisions of this empire he supposes to have been held by satraps or viceroys, whose power, though derived from the monarch, was hereditary among themselves. He makes Cambyses, the father, to have been one of these satraps; and Cyrus, the son, to have succeeded him. Their sway was over the Persians, whom they ruled with almost regal power. Cyrus at length revolted from the king of the Medes, and, by the aid of his immediate followers, obtained possession of the empire. In order, however, the better to keep in subjection the other nations composing the empire of Astyages, he wished to pass himself off as the son and lawful successor of the dethroned monarch. Hence arose the nuptials of Cyrus and Amytis the wife of Astyages. (Compare, as regards the *Persian* custom of intermarriage, *Creuzer, Fragm. Hist.*, p. 223.—*Freinshem., ad Curt.*, 3, 11, 24, and 8, 2, 19.—*Theodoret., Serm.*, 9, p. 614.—*Bähr, ad Ctes.*, p. 91.) Hence, too, we may account for the circumstance of Astyages' not having been put to death, but being treated with great honour, and made the companion of Cyrus in his marches against those nations who would not acknowledge his sway. (Consult *Bähr, ad Ctes.*, p. 86, *seqq.*) —Ctesias makes Cyrus to have reigned thirty years, and Herodotus twenty-nine. According to some authorities he died at a very advanced age. (Compare *Xenophon, Cyrop.*, 8, 7, 1.) Scaliger, guided by Dinon and Ctesias, makes Cyrus to have reached the 218th year of the era of Nabonassar, i. e., B.C. 528. (*De Emend. Temp.*, p. 402.)—The name Cyrus (Κῦρος) is generally thought to have been deduced from a Persian word, meaning the Sun. (*Plut., Vit. Artax.*, 1.) Coray (*ad Plut., l. c.*) informs us, that the Sun is still called *Kour* by the Persians. (Compare *Hesychius, s. v.* Κῦρος· . . . ἀπὸ τοῦ ἡλίου· τὸν γὰρ ἥλιον οἱ Πέρσαι Κύρον λέγουσιν· and *Plethon., Schol. in Orac. Mag. Zoroastr.*, p. 68, *lin.* 3, *a fine.*) Ritter also adduces various authorities to show, that, among the ancient Persians, as well as other early Oriental nations, *Kor* and *Koros* denoted the Sun. (*Vorhalle*, p. 86, *seqq.*) Wahl had proved the same before him. (*Vorder und Mittel-asien*, vol. 1, p. 599.) The Hebrew *Khoresh* (Cyrus) is traced by Gesenius also to the Persian. (*Heb. Lex., s. v.*) The previous name of Cyrus appears to have been Agradates (*Strabo*, 729), which Rosenmüller explains by the Persian *Agah-dar-dad*, i. e., "*juris cognitionem habens*," "*jus tenens ac servans.*" (*Rosenm., Handbuch*, vol. 1, p. 367.—*Bähr, ad Ctes.*, p. 458.)—II. Commonly called "the Younger," to distinguish him from the preceding, was the second of the four sons of Darius Nothus and Parysatis. According to the customs of the monarchy, his elder brother Artaxerxes was the legitimate heir apparent; but Cyrus was the first son born to Darius after his accession to the throne; and he was also his mother's favourite. She had encouraged him to hope, that, as Xerxes, through the influence of Atossa, had been preferred to his elder brother, who was born while their father was yet in a private station, so she should be able to persuade Darius to set aside Artaxerxes, and declare Cyrus his successor. In the mean while he was invested with the government of the western provinces. This appointment he seems from the first to have considered as a step to the throne. He had, however, sagacity and courage enough to perceive, that, should he be disappointed in his first expectations, the co-operation of the Greeks might still enable him to force his way to the throne. It was with this view that he zealously embraced the side of Sparta in her struggle with Athens, both as the power which he found in the most prosperous condition, and as that which was most capable of furthering his designs. According to Plutarch (*Vit. Artax.*, 2), Cyrus went to attend his father's sickbed with sanguine hopes that his mother had accomplished her purpose, and that he was sent for to receive the crown. On his arrival at court, however, he saw himself disappointed in his expectations, and found that he had only come to witness his father's death, and his brother's acces

sion to the throne. He accompanied Artaxerxes, whom the Greeks distinguished by the epithet of Mnemon, to Pasargadæ, where the Persian kings went through certain mystic ceremonies of inauguration, and Tissaphernes took this opportunity of charging him with a design against his brother's life. It would seem, from Plutarch's account, that one of the officiating priests was suborned to support the charge; though it is by no means certain that it was unfounded. Artaxerxes was convinced of its truth, and determined on putting his brother to death; and Cyrus was only saved by the passionate entreaties of Parysatis, in whose arms he had sought refuge from the executioner. The character of Artaxerxes, though weak and timid, seems not to have been naturally unamiable. The ascendency which his mother, notwithstanding her undissembled predilection for her younger son, exercised over him, was the source of the greater part of his crimes and misfortunes. On this occasion he suffered it to overpower both the suspicions suggested by Tissaphernes, and the jealousy which the temper and situation of Cyrus might reasonably have excited. He not only pardoned his brother, but permitted him to return to his government. Cyrus felt himself not obliged, but humbled, by his rival's clemency; and the danger he had escaped only strengthened his resolution to make himself, as soon as possible, independent of the power to which he owed his life. Immediately after his return to Sardis, he began to make preparations for the execution of his design. The chief difficulty was to keep them concealed from Artaxerxes until they were fully matured; for, though his mother, who was probably from the beginning acquainted with his purpose, was at court, always ready to put the most favourable construction on his conduct, yet Tissaphernes was at hand to watch it with malignant attention, and to send the earliest information of any suspicious movement to the king. Cyrus, however, devised a variety of pretexts to blind Tissaphernes and the court, while he collected an army for the expedition which he was meditating. His main object was to raise as strong a body of Greek troops as he could, for it was only with such aid that he could hope to overpower an adversary, who had the whole force of the empire at his command: and he knew enough of the Greeks to believe, that their superiority over his countrymen, in skill and courage, was sufficient to compensate for almost any inequality of numbers. In the spring of 401 B.C., Cyrus began his march from Sardis. His whole Grecian force, a part of which joined him on the route, amounted to 11,000 heavy infantry, and about 2000 targeteers. His barbarian troops were 100,000 strong. After directing his line of march through the whole extent of Asia Minor, he entered the Babylonian territory; and it was not until he reached the plain of Cunaxa, between sixty and seventy miles from Babylon, that he became certain of his brother's intention to hazard an engagement. Artaxerxes met him in this spot at the head of an army of 900,000 men. If we may believe Plutarch, the Persian monarch had continued to waver almost to the last, between the alternatives of fighting and retreating, and was only diverted from adopting the latter course by the energetic remonstrances of Tiribazus. In the battle which ensued, the Greeks soon routed the barbarians opposed to them, but committed an error in pursuing them too far, and Cyrus was compelled, in order to avoid being surrounded by the rest of the king's army, to make an attack upon the centre, where his brother was in person. He routed the royal body-guard, and, being hurried away by the violence of his feelings the moment he espied the king, he engaged with him, but was himself wounded and slain by a common soldier. Had Clearchus acted in conformity with the directions of Cyrus, and led his division against the king's centre, instead of being drawn off into pursuit of the flying enemy, the victory must have belonged to Cyrus. According to the Persian custom of treating slain rebels, the head and right hand of Cyrus were cut off and brought to the king, who is said himself to have seized the head by the hair, and to have held it up as a proof of his victory to the view of the surrounding crowd. Thus ended the expedition of Cyrus. Xenophon, who gives an account of the whole enterprise, pauses to describe the qualities and conduct by which this prince commanded love and respect, in a manner which shows how important the results of his success might have been for the welfare of Persia. The Greeks, after the battle, began to negotiate with the king through Tissaphernes, who offered to lead them home. He treacherously violated his word, however; and having, by an act of perfidy, obtained possession of the persons of the Greek commanders, he sent them up to the king at Babylon, where they were all put to death. The Greeks were not, however, discouraged, though at a great distance from their country, and surrounded on every side by a powerful enemy. They immediately chose new commanders, in the number of whom was Xenophon, who has given so beautiful and interesting an account of their celebrated retreat. (*Vid.* Xenophon.) According to Diodorus and Diogenes Laertius, the expedition was undertaken by Cyrus in the 4th year of the 94th Olympiad. Larcher, on the contrary, in a dissertation inserted in the 17th vol. of the Memoirs of the Academy of Inscriptions and Belles Lettres, makes it to have been in the third year of that Olympiad, in the end of March or beginning of April. He makes the battle of Cunaxa to have been fought at the end of October, in the 4th year of the same Olympiad, and the time which the whole expedition occupied, including the retreat, down to the period when the Greeks entered the army of Thymbron, to have been two years. (*Plut., Vit. Artax.—Xen., Anab.—Thirlwall's Greece*, vol. 4, p. 281, *seqq.*)—III. A large river of Asia, rising in Iberia and falling into the Caspian; now the *Kur*. This river waters the great valley of *Georgia*, and is increased by the *Aragui*, the *Iora*, probably the Iberus of the ancients, and the *Alasan*, which is their Alazo. When it reaches the plains of *Shirvan*, its waters are mixed with those of the *Aras* or Araxes. These two rivers form several branches, sometimes united and sometimes separated, so that it appears uncertain, as it was in the time of Strabo and Ptolemy, whether their mouths were to be considered as separate, or whether the Cyrus received the Araxes. (*Plin.*, 4, 10.—*Id.*, 6, 9.—*Id.*, 10, 13.—*Mela*, 3, 5.—*Strabo*, 345.)

Cyta, a city of Colchis, in the interior of the country, near the river Phasis, and northeast of Tyndaris. It was the birthplace of Medea, and its site corresponds at the present day to *Kutais*, the capital of the Russian province of *Imerethi*. The inhabitants, like the Colchians generally, were famed for their acquaintance with poisonous herbs and magic rites. Scylax calls the place Malē (Μάλη), which Vossius changes to Cyta (Κύτα). Medea was called *Cytæis* from this her native city. (*Steph. Byz., s. v.—Cellar., Geog. Antiq.*, vol. 1, p. 303.)

Cytæis, a surname given to Medea by the poets, from her having been born at Cyta. (*Propert.*, 2, 1, 73.)

Cythēra, now *Cerigo*, an island on the coast of Laconia in Peloponnesus. It was particularly sacred to the goddess Venus, who was hence surnamed *Cytherea*, and who rose, as fables tell us, from the sea, near its coasts. Stephanus of Byzantium says, that the island derived its name Cythera from a Phœnician named Cytherus, who settled in it. Before his arrival it was called Porphyris or Porphyrissa, according to Eustathius (*ad Dion. Perieg.*, 500), from the quantity of purple fish found on its shores; but the name of Cythera is as ancient as the time of Homer. (*Od.*, 1, 80.) The fable respecting Venus' having arisen from

the sea in its vicinity, means nothing more than that her worship was introduced into the island by some maritime people, probably the Phœnicians. Cythera was a place of great importance to the Spartans, since an enemy, if in possession of it, would be thereby enabled to ravage the southern coast of Laconia. Its harbours also sheltered the Spartan fleets, and afforded protection to all merchant vessels against the attacks of pirates, whose depredations, on the other hand, would have been greatly facilitated by its acquisition. (*Thucyd.*, 4, 53.) Hence the Argives, who originally held it, were driven out eventually by the Spartans. A magistrate was sent yearly from Sparta, styled Cytherodices, to administer justice, and to examine into the state of the island; and so important a position was it, that Demaratus expressly advised Xerxes to seize it with a part of his fleet, since by that means he would compel the Spartans to withdraw from the confederacy, and defend their own territories. Demaratus quoted, on this occasian, the opinion of Chilo, the Lacedæmonian sage, who had declared it would be a great benefit to Sparta if that island were sunk into the sea. Cythera (*Cerigo*) is now one of the Ionian islands. (*Virg.*, *Æn.*, 1, 262; 10, 5.—*Pausan.*, 3, 33.—*Ovid*, *Met.*, 4, 288; 15, 386.—*Fast.*, 4, 15.—*Herodot.*, 1, 29.)

Cytherǽa, a surname of Venus, from her rising out of the ocean near the island of Cythera.

Cythnos, an island between Ceos and Seriphus, in the Mare Myrtoum, colonized by the Dryopes. (*Artem.*, *ap. Strab.*, 485.—*Dicæarch.*, *Ins.*, 27.) It was the birthplace of Cyadias, an eminent painter. The cheese of Cythnos, according to Stephanus and Julius Pollux, was held in high estimation among the ancients. The island is now called *Thermia*. It was also named *Ophiussa* and *Dryopis*. (*Cramer's Anc. Greece*, vol. 3, p. 403.)

Cytinēum, the most considerable of the four cities of Doris in Greece. According to Thucydides (3, 95), it was situate to the west of Parnassus, and on the borders of the Locri Ozolæ. Æschines observes, that it sent one deputy to the Amphictyonic council. (*De Fals. Leg.*, p. 43.)

Cytōrum, a city of Paphlagonia, on the coast between the promontory Carambis and Amastris. It was a Greek town of great antiquity, since Homer alludes to it (*Il.*, 2, 853), and is thought to have been founded by a colony of Milesians. According to Strabo (545), it had been a port of the inhabitants of Sinope. In its vicinity was a mountain, named Cytorus, which produced a beautifully-veined species of box-tree. (*Catullus*, 4, 13.—*Virg.*, *Georg.*, 2, 437.) The ruins of the ancient city are found near a harbour called *Quitros* or *Kitros*. (*Tavernier*, *Voyage*, lib. 3, c. 6.) In the vicinity is a high mountain called *Kutros* or *Kotru*. (*Abulfeda*, *tab.* 18, p. 309.—*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 23.)

Cyzĭcus, I. an island off the northern coast of Mysia, nearly triangular in shape, and about five hundred stadia in circuit. Its base was turned towards the Propontis, while the vertex advanced so closely to the continent that it was easy to connect it by a double bridge. This, as Pliny reports, was done by Alexander. Scylax, however, says that it was always a peninsula, and his authority is followed by Mannert, who is of opinion that the inhabitants may, after the time of Scylax, have separated it from the mainland by a canal or ditch, for purposes of security. (*Plin.*, 5, 32.—*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 527.) It is certainly a peninsula at the present day, and there are no indications whatever of the bridges mentioned by Pliny and others. (*Sestini*, *Viaggio*, p. 502.—*Cramer's Asia Minor*, vol. 1, p. 47.)—II. A celebrated city of Mysia, on the island of the same name, situate partly in the plain which extended to the bridges connecting the island with the continent, and partly on the slope of Mount Arcton-oros. Its first foundation is ascribed by Conon to a colony of Pelasgi from Thessaly, under the conduct of Cyzicus, son of Apollo, and Aristides speaks of the god himself as the founder of the city. (*Orat. Cyzic.*, 1, p. 114.) In process of time the Pelasgi were expelled by the Tyrrheni, and these again made way for the Milesians, who are generally looked upon by the Greeks as the real settlers, to whom the foundation of Cyzicus is to be attributed. (*Conon*, *Narrat.*, 41.—*Strab.*, 635.) Cyzicus became, in process of time, a flourishing commercial city, and was at the height of its prosperity, when, through the means of the kings of Pergamus, it secured the favour and protection of Rome. Florus speaks in the highest terms of its beauty and opulence; and Strabo assures us that it equalled in these respects, as well as in the wisdom of its political institutions and the firmness of its government, the most renowned cities of Asia. The Cyzicene commonwealth resembled those of Rhodes, Marseilles, and Carthage. They elected three magistrates, who were curators of the public buildings and stores. They possessed extensive arsenals and granaries, and care was taken to preserve the wheat by mixing it with Chalcidic earth. Owing to these wise and salutary precautions, they were enabled to sustain an arduous and memorable siege against Mithradates, king of Pontus, by both sea and land, until relieved by Lucullus. (*Appian*, *Bell. Mithr.*, c. 73, *seqq.*—*Plut.*, *Vit. Lucull.*, c. 9, *seqq.*—*Strab.*, 575.) The Romans, in acknowledgment of the bravery and fidelity displayed by the Cyzicenians on this occasion, granted to them their independence, and greatly enlarged their territory. Under the emperors, Cyzicus continued to prosper greatly, and in the time of the Byzantine sway it was the metropolis of the Hellespontine province. (*Hierocl.*, p. 661.) It was nearly destroyed by an earthquake, A.D. 943. Cyzicus gave birth to several historians, philosophers, and other writers. The coins of this place, called Κυζικηνοὶ στατῆρες, were so beautiful as to be deemed a miracle of art. Proserpina was worshipped as the chief deity of the place, and the inhabitants had a legend among them, that their city was given by Jupiter to this goddess, as a portion of her dowry. The ruins of Cyzicus now pass by the name of *Atraki*. (*Cramer's Asia Minor*, vol. 1, p. 40, *seqq.*)—III. A king of the Dolionians, a people who are said to have been the first inhabitants of the district of Cyzicus in Mysia. He was killed in a night encounter by the Argonauts, whom he had mistaken for enemies. (*Vid.* Argonautæ.)

D.

Daæ or Dahæ (called by Herodotus Dai), a people who dwelt on the southeastern borders of the Caspian Sea, in the province of Hyrcania. They seem to have been a roving nomadic tribe. Virgil (*Æn.*, 728) styles them *indomiti*; and Servius, in commenting on the passage of the poet where the term occurs, states that they extended to the northern part of Persia. He must allude evidently to the incursions they were accustomed to make into the countries south of Hyrcania. (Compare *Plin.*, 6, 17.—*Mela*, 1, 2, and 3, 5.) Their country is supposed by some to answer to the modern *Dahistan*. (*Plin.*, 6, 17.—*Curt.*, 7, 4.—*Herod.*, 1, 125.)

Dacĭa, a large country of Europe, bounded on the south by the Danube, which separated it from Mœsia, on the north by Sarmatia, on the east by the Tyras and Pontus Euxinus, and on the west by the Iazyges Metanastæ. It corresponded nearly to *Valachia*, *Transylvania*, *Moldavia*, and that part of Hungary which lies to the east of the Tibiscus or *Teiss*, one of the northern branches of the Danube. In A.D. 105, Trajan added this country to the Roman empire. He

erected a stately bridge over the Danube, 3325 English feet in length. This Aurelian destroyed: his motive in so doing is said to have been the fear lest the barbarians would find it an easy passage to the countries south of the Danube, for he had by a treaty abandoned to the Goths the Dacia of Trajan. (*Vopisc.*, 33, 39.) On this occasion he named the province south of the Danube, to which his forces were withdrawn, Dacia Aureliani. (*Vid.* Mœsia.) There were afterward distinguished in Dacia, the part bordering on the Danube and called Ripensis, and that which was sequestered in the interior country under the name of Mediterranea. This last was probably the same with what was more anciently termed Dardania. The Daci of the Romans are the same with the Getæ of the Greeks. (*Mannert, Geogr.*, vol. 4, p. 188, *seqq.*) From Dacus comes Davus, the common name of slaves in Greek and Roman plays. Geta was used in the same sense. The Daci were, in process of time, successively subdued by the Sarmatæ, the Goths, and the Huns; and lastly, the Saxons, driven by the conquests of Charlemagne, established themselves in Dacia. The Saxons principally concentrated themselves in what is now *Transylvania*, corresponding to the ancient Dacia Mediterranea, a fertile region, surrounded with forests and metalliferous mountains. (*Sambuco, Append. Rer. Hung. Bonfin.*, p. 760.) To their coming must be entirely attributed the origin of its cultivation. All its principal towns were built by them: traces of their language still remain; and it is from them that Transylvania received the name of *Siebenburgen*, or *the Region of Seven Cities*. (*Chron. Hung.*, c. 2, *ap. Rer. Hung. Script.*, p. 31.—*Clarke's Travels—Greece, Egypt, Holy Land*, &c., vol. 8, p. 295, *seqq.*)

Dacĭcus, I. a surname of the Emperor Trajan, from his conquest of Dacia. (*Rasche, Lex. Rei Num.*, vol. 3, col. 27.)—II. A surname, supposed, but erroneously, to have been assumed by Domitian, on account of a pretended victory over the Dacians. The coins on which it occurs are Trajan's. (*Achaintre, ad Juv., Sat.*, 6, 204.)

Dactўli. *Vid.* Idæi Dactyli.

Dædăla, I. a town of Caria, near the confines of Lycia, and on the northern shore of the Glaucus Sinus. It was said to have derived its name from Dædalus, who, being stung by a snake on crossing the small river Ninus, died and was buried here. (*Steph. Byz., s. v.* Δαίδαλα.)—II. A mountain, in the vicinity of the city of the same name, and on the confines of Lycia. (*Strabo*, 664.)—III. Two festivals in Bœotia. One of these was observed at Alalcomenos by the Platæans, in a large grove, where they exposed, in the open air, pieces of boiled flesh, and carefully observed whither the crows that had come to prey upon them directed their flight. All the trees upon which any of these birds alighted were immediately cut down, and with them statues were made, called *Dædala*, in honour of Dædalus.—The other festival was of a more solemn kind. It was celebrated every sixty years by all the cities of Bœotia, as a compensation for the intermission of the smaller festival for that number of years, during the exile of the Platæans. Fourteen of the statues called Dædala were distributed by lot among the Platæans, Lebadæans, Coroneans, Orchomenians, Thespians, Thebans, Tanagræans, and Chæroneans, because they had effected a reconciliation among the Platæans, and caused them to be recalled from exile about the time that Thebes was restored by Cassander, the son of Antipater. During this festival, a woman in the habit of a bridemaid accompanied a statue, which was dressed in female garments along the banks of the Eurotas. This procession was attended to the top of Mount Cithæron by many of the Bœotians, who had places assigned them by lot. Here an altar of square pieces of wood, cemented together like stones, was erected, and upon it were thrown large quantities of combustible materiale. Afterward a bull was sacrificed to Jupiter, and an ox or heifer to Juno, by every one of the cities of Bœotia, and by the most opulent that attended. The poorest citizens offered small cattle; and all these oblations, together with the Dædala, were thrown in the common heap and set on fire, and totally reduced to ashes. The festival originated in this: when Juno, after a quarrel with Jupiter, had retired to Eubœa, and refused to return, the god went to consult Cithæron, king of Platæa, to find some effectual measure to subdue her obstinacy. Cithæron advised him to dress a statue in woman's apparel, and carry it in a chariot, and publicly to report it was Platæa, the daughter of Asopus, whom he was going to marry. The advice was followed, and Juno, informed of her husband's future marriage, repaired in haste to meet the chariot, and was easily united to him, when she discovered the artful measures he made use of to effect a reconciliation. (*Pausan.*, 9, 3.) Plutarch composed an entire treatise on this festival, some fragments of which have been preserved by Eusebius (*Præp. Evang.*, 3, 1, p. 83.—*Plut., Op. ed. Hutten*, vol. 14, p. 287), and agree with the account given in Pausanias, except that, in the narrative of Eusebius, Cithæron is called Alalcomene, and Platæa, Dædala. (*Siebelis, ad Pausan., l. c.*)

Dædălus, I. the name of a celebrated artist of antiquity, said to have been a native of Athens. In treating of him, it is requisite first to mention, that the statements of ancient writers respecting him cannot be understood as exhibiting the true history of an individual, but rather as obscurely intimating the origin and progress of the arts in Greece; and, in particular, the information which is afforded respecting the place of his birth, and the countries in which he lived, seems to reflect light on the districts in which the arts were first cultivated. In noticing the accounts which have reached us, of the personal history of the artist Dædalus, the name itself first claims our attention. We learn from Pausanias (9, 3, 2), that all statues and images were anciently styled δαίδαλα, and as this designation was common long before the birth of the Athenian artist Dædalus, it is inferred that the name Dædalus was given to him on account of his productions. We have many similar instances of names given to individuals, to show either the origin of particular acts, or the talents, ingenuity, and other excellences of artists. Diodorus Siculus (4, 76, *seqq.*) and Pausanias (7, 4, 5.—*Id.*, 9, 3, 2), together with other writers, say that he was born in Attica; but Ausonius (*Mos.*, 301) designates him as a Cretan, probably because a large portion of his time was spent in the island of Crete. The name of his father is variously stated by different authors. Plato (*Ion*, p. 363) and Diodorus Siculus (4, 76, *seqq.*) give the name as Metiones. On the other hand, Hyginus (*fab.*, 274), Suidas, Servius (*ad Virg., Æn.*, 6, 14), and some other authorities, mention Eupalamus as his parent. Pausanias (9, 3, 4) calls the latter Palamus; and thus we have three names contended for by different authors, all of which imply descent from some skilful and ingenious person. Dædalus was celebrated for his skill in architecture and statuary. His nephew named Talus or Perdix, showed a great genius for mechanics; having, from the contemplation of a serpent's teeth, invented the saw, and applied it to the cutting up of timber. Dædalus, jealous of his skill, and apprehensive of the rivalry of the young man, cast him down from the Acropolis and killed him. For this murder he was banished by the court of Areopagus, and he betook himself to Minos, king of Crete, for whom he built the Labyrinth. He also devised an ingenious species of dance for Ariadne, the daughter of that monarch (*Il.*, 18, 590); but, having formed

the wooden cow for Pasiphaë, he incurred the displeasure of the king, and was thrown into prison. Having, by means of Pasiphaë, escaped from confinement, he determined to flee from Crete; but, being unable to get away by sea, he resolved to attempt flight through the air. He made, accordingly, wings of feathers united by wax, for himself and his son Icarus. They mounted into the air; but Icarus ascending too high, and approaching too near the sun, its heat melted the wax, and the youth fell into the sea and was drowned. Dædalus arrived in safety in Sicily, where he was kindly received by Cocalus, king of that island, who took up arms in his defence against Minos, when the latter pursued him thither. (*Apollod.*, 3, 15, 9.—*Ovid, Met.*, 8, 103, *seqq.*—*Philisti Fragm.*, 1, p. 145, *ed. Göller.*) Here, too, he was employed in erecting several great architectural works, some of which were extant even in the time of Diodorus. This author states that he died in Sicily, but others mention that he went to Egypt, where he left monuments of his ability (*Scylax Peripl.*); and others, again, assert, that he was a member of the colony which Aristæus is said by some to have established in Sardinia.—Thus much for the pretended history of Dædalus. It must be evident, that under the name of this artist are concealed facts respecting the origin of Grecian art, which took its rise in Attica, and then spread, under different circumstances, into Crete and Sicily. Dædalus, therefore (*δαίδαλος*, "*ingenious*," "*inventive*"), is merely a personification of manual art. He was the Eponymus of the class of Dædalids, or statuaries, at Athens, and there were various wooden statues, preserved till late times, and said to be the work of his hands. Icarus (from *εἴκω*, "*to be like*," *εἰκών*, *ἴκελος*) was a suitable name for his son, and the resemblance between it and the name of the Icarian Sea probably gave occasion to the legend of the flight through the air. (*Sillig, Dict. Art., s. v.*—*Keightley's Mythology*, p. 398.) Dædalus is said to have introduced several improvements into the forms of ancient statues, by separating the legs, which before were closed together, and representing his statues in the attitude of moving forward; and also by opening the eyes, which were previously shut. Hence arose the fabulous statement, invented at a subsequent period, that Dædalus communicated motion to statues by an infusion of quicksilver. (*Plat., Men.*, p. 97, *ed. Stalb.*—*Aristot., Polit.*, 1, 4.—*Suid., s. v. Δαιδάλου ποιήματα.*—*Böttiger, Andeutungen*, p. 49.) Dædalus is mentioned as the inventor of the axe, plumbline, auger, and also of glue; and likewise as the person who first introduced masts and sails into ships. (*Plin.*, 7, 56.—*Varr., Fragm.*, p. 325, *ed. Bip.*)—II. A statuary of Sicyon, who flourished in the 95th Olympiad, or 400–397 B.C. (*Plin.*, 34, 8.—*Sillig, Dict. Art., s. v.*)—III. A statuary of Bithynia, author of an admirable figure of *Ζεὺς Στράτιος*, which was preserved at Nicomedia. (*Arrian, ap. Eustath., ad Dionys. Perieg.*, 796.) Thiersch thinks that he lived after the founding of Nicomedia. He certainly flourished when the arts had been brought to a high state of perfection in Greece. (*Sillig, Dict. Art., s. v.*)

Dahæ. *Vid.* Daæ.

Dalmatĭa, a part of Illyricum, between the rivers Titius and Drinus, and the ranges of the Bebian mountains and Scardus. It derived its name from the Dalmates, a barbarous but valiant race, supposed to be of Thracian origin, and who were very skilful in navigating the sea along their coast, and extremely bold in their piracies. The modern name of the country is the same with the ancient. The capital, Dalminium or Delminium, was taken and destroyed by the Romans, B.C. 157; the country, however, was not completely subdued until the time of Augustus, who is said by Appian (*Bell. Ill.* c. 25) to have concluded the war in person before he became emperor. According to Strabo, the Dalmatians had a peculiar custom of dividing their lands every eight years, and had no coined money. The geographer also informs us, that they possessed fifty towns, all of considerable size, several of which were burned by Augustus. Their capital he calls Dalmium, and derives from it the name of the nation. (*Strab.*, 315.) The Romans, after their conquest of this country, divided it into *Dalmatia Maritima* and *Mediterranea*, and made it part of the province of Illyricum, forming the lower portion of *Illyria Barbara*. Dalmatia, however, is sometimes made to comprehend a much wider tract of country, namely, all *Illyria Barbara*, or the region between Istria and Dyrrhachium, the Adriatic Sea and the Danube. Dalmatia was the native land of several of the Roman emperors, who exerted themselves, accordingly, to improve its condition. Many cities, therefore, and splendid structures arose in various parts of it; and, after the new division of the Roman provinces under Constantine and Theodosius, Dalmatia became one of the most important parts of the empire. (*Flor.*, 4. 12.—*Sueton., Vit. Tib.*, c. 9.—*Id., Vit. Aug.*, c. 21.—*Jornand., de Regn. Succ.*, p. 39, 58.—*Id., de Reb. Get.*, p 109, 128, 136.)

Dalmatĭus, a nephew of Constantine the Great He was invested by this emperor with the title o Cæsar, and commanded against the Goths in Thrace, Macedonia, and Greece. Dalmatius fell in a tumult of his own soldiers, A.D. 338, brought about by the intrigues of Constantius, after the death of Constantine. (*Zosim.*, 2, 39, *seq.*—Compare *Crevier, Hist. des Emp.*, vol. 6, p. 395.)

Dalminĭum, the capital of Dalmatia, and from which the Dalmatæ are said to have derived their name. It was situate to the east of the river Naro, and northeast of Narona. This place, like many other of the Dalmatian towns, was situate on an eminence. Hence when it was attacked by the Romans, the usual machines could not be brought up against it, and the consul Figulus was compelled to dart burning brands from his catapultas. As the fortifications of the place were of wood, these were soon reduced to ashes, and with them a large part of the city itself. Strabo (315) and Stephanus of Byzantium write the name Dalmion (*Δάλμιον*). The reduction of this city by Figulus took place B.C. 119. (*Appian, Bell. Ill.*, 11.—*Mannert, Geogr.*, vol. 7, p. 372.)

Damascēna, or Damascēnē (*ἡ Δαμασκηνὴ χώρα*), a name given to the region around Damascus, in Syria. (*Plin.*, 5, 12.—*Strab.*, 756.)

Damascĭus, a philosopher, a native of Damascus. He commenced his studies under Ammonius at Alexandrea, and completed them at Athens under Marinus, Isidorus, and Zenodotus. According to some, he was the successor of Isidorus. It is certain, however, that he was the last professor of New-Platonism at Athens. He appears to have been a man of excellent judgment, and to have had a strong attachment for the sciences, particularly mathematics. He wrote a work entitled *Ἀπορίαι καὶ λύσεις περὶ τῶν πρώτων ἀρχῶν*, "*Doubts and solutions concerning the origin of things.*" Of this only two fragments remain, one preserved by Photius, which forms a biographica sketch of Isidorus of Gaza; the other treating *περὶ γεννητοῦ*, "*of what has been procreated.*" A Munich MS. is said to contain an unedited work of his, entitled *Ἀπορίαι καὶ λύσεις εἰς τὸν Πλάτωνος Παρμενίδην*, "*Doubts and solutions relative to the Parmenides of Plato.*" (*Aretin, Beiträge zur Gesch. und Lit.*, vol. 1, p. 24.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 117, *seq.*)

Damascus (in Hebrew Dammesek), one of the principal cities of Syria, in what was called Cœle-Syria, a few miles to the east of Antilibanus, where the chain begins to turn off to the southeast, under the name of Carmel. It was beautifully situated in an extensiv

and pleasant plain, still called *Gouteh Demesk*, or *the orchard of Damascus*, and watered by a river called by the Greeks Bardine or Chrysorrhoas, *the golden stream*, now *Baradi*. The Syriac name of this stream was *Pharphar*. Damascus is supposed to have been founded by Uz, the eldest son of Aram. (*Gen.*, 10, 23.) However this may be, it subsisted in the time of Abraham, and may be reckoned one of the most ancient cities of Syria. It was conquered by David (2 *Sam.*, 8, 6), but freed itself from the Jewish yoke in the time of Solomon (1 *Kings*, 11, 23, *seqq.*), and became the seat of a new principality, which often harassed the kingdoms of both Judah and Israel. It afterward fell, in succession, under the power of the Assyrians and Persians, and came from the latter into the hands of the Seleucidæ. Damascus, however, did not flourish as much under the Greek dynasty as it had while held by the Persians. The Seleucidæ neglected the place, and bestowed all their favour on the new cities erected by them in the northern parts of Syria; and here, no doubt, lies the reason why the later Greek and Roman writers say so little of the city itself, though they are all loud in their praises of the adjacent country. Damascus was seized by the Romans in the war of Pompey with Tigranes, B.C. 65, but still continued, as under the Greek dynasty, a comparatively unimportant place, until the time of Dioclesian. This emperor, feeling the necessity of a strongly fortified city in this quarter, as a depôt for munitions of war, and a military post against the frequent inroads of the Saracens, selected Damascus for the purpose. Everything was done, accordingly, to strengthen the place; extensive magazines were also established, and likewise numerous workshops for the preparation of weapons of war. (*Malala, Chron.*, 11, p. 132.—*Notitia Imperii.*) It is not unlikely that the high reputation to which Damascus afterward attained, for its manufacture of sword-blades and other works in steel, may have had its first foundations laid by this arrangement on the part of Dioclesian. The city continued from this time a flourishing place. In the 7th century it fell into the hands of the Saracens, and was for some time after this the seat of the califs. Its prosperity, too, remained unimpaired, since the route of the principal caravans to Mecca lay through it. It is now the capital of a pachalic. The Arabs call it *El-Sham*, and the Oriental name *Demesk* is known only to geographers. It is one of the most beautiful and pleasant cities of Asia, and is by the Arabs considered the first of the four terrestrial paradises. Its population is variously estimated from 80,000 to 200,000. Volney gives the former number, and Ali Bey the latter. The Christian population is estimated by Connor at about 20,000, including Greeks, Catholics, Latins, Maronites, Armenians, and Nestorians, but he says "this is a rough calculation. It is impossible to know the exact number." (*Mannert, Geogr.*, vol. 6, pt. 1, p. 409, *seq.*)

Damasippus, I. a prætor during the consulship of Papirius Carbo and the younger Marius, A.U.C. 671. As a follower of the Marian party, he indulged in many cruel excesses against the opposite faction, and also against such as were suspected of favouring it. He was put to death by Sylla. (*Sallust, Cat.*, 51.—*Vell. Paterc.*, 2, 26.)—II. A character in Horace, who is there represented as having been at first a virtuoso, or dealer in antiques, but who, proving unfortunate in this branch of business, assumed the name and appearance of a Stoic philosopher. (*Horat., Sat.*, 2, 3, 17, *seqq.*)

Damnii, one of the ancient nations of Scotland, whose country answered to the modern *Clydesdale, Renfrew, Lennox*, and *Stirling*. (*Ptol.*—*Mannert, Geogr.* vol. 2, p. 207.)

Damnonii or Dumnonii, a people of Britain, whose country answered to the modern *Devonshire* and *Cornwall*. As the several tribes of the Damnonii submitted without much resistance to the Romans, and never joined in any revolt against them, their conquerors were under no necessity of building many forts or keeping many garrisons in their country. Hence it happens, that few Roman antiquities have been found here, and that the name of its people is seldom mentioned by the Roman writers. Mannert considers the name Dumnonii the more correct of the two. (*Geogr.*, vol. 2, p. 195.)

Damŏcles, one of the flatterers of Dionysius the Elder, of Sicily. Having in the course of conversation extolled the power and wealth of the tyrant, and the abundant means of felicity by which the latter appeared to be surrounded, Dionysius asked him whether he would like to make trial of this same state, which seemed to him so happy a one. Damocles eagerly assented, and the tyrant caused him to be placed on a purple couch, most beautifully adorned with various embroidery. Vessels of gold and silver, richly wrought, met his view on every side, and an exquisite banquet was served up by slaves of the most attractive mien, who were attentive to his every command. Damocles thought himself at the summit of human felicity; when, happening to cast his eyes upward towards the richly carved ceiling, he perceived a sword, suspended from it by a single horsehair, directly over his neck as he lay reclined at the banquet. All feeling of delight instantly left him; and he begged the tyrant to allow him to depart, since he no longer wished to enjoy this kind of felicity. And thus was Damocles taught the salutary lesson, that little, if any, enjoyment is found in the possession of usurped power, when every moment is imbittered by the dread of impending conspiracy and danger. (*Cic., Tusc.*, 5, 22.—Compare *Philo, ap. Euseb., Præp. Evang.*, 8, 14, p 391.—*Macrob., ad Somn. Scip.*, 1, 10.—*Sidon. Apoll.* 2, 13.—*Horat., Od.*, 3, 1, 17.)

Damon, a Pythagorean philosopher of Syracuse, united by ties of the firmest friendship to Phintias (not Pythias, as the name is commonly given), another Pythagorean, of the same city. Dionysius the tyrant having condemned Phintias to death for conspiring against him, the latter begged that leave might be allowed him to go for a short period to a neighbouring place, in order to arrange some family affairs, and offered to leave one of his friends in the hands of Dionysius as a pledge for his return by an appointed time, and who would be willing, in case Phintias broke his word, to die in his stead. Dionysius, quite sceptical as to the existence of such friendship, and prompted by strong curiosity, assented to the arrangement, and Damon took the place of Phintias. The day appointed for the return of the latter arrived, and public expectation was highly excited as to the probable issue of this singular affair. The day drew to a close, no Phintias came, and Damon was in the act of being led to execution, when, on a sudden, the absent friend, who had been detained by unforeseen and unavoidable obstacles, presented himself to the eyes of the admiring crowd, and saved the life of Damon. Dionysius was so much struck by this instance of true attachment, that he pardoned Phintias, and entreated the two to allow him to share their friendship. (*Diod. Sic., fragm.*, lib. 10, vol. 4, p. 52, *seqq., ed. Bip.*—*Val. Max.*, 4, 7, 1, *ext. ed. Hase.*—*Plut., de amic. mult.*, p. 93.)

Damophĭla, a poetess of Lesbos, intimate with Sappho. She composed a hymn on the worship of the Pergæan Diana. (*Philostrat., Vit. Apollon.*, 1, 20.)

Damoxĕnus, a boxer of Syracuse, excluded from the Nemean games for killing his opponent in a pugilistic encounter. The name of the latter was Creugas, and the two competitors, after having consumed the entire day in boxing, agreed each to receive from the other a blow without flinching. Creugas first struck Damoxenus on the head, and then Damoxenus,

with his fingers unfairly stretched out, struck Creugas on the side: and such, observes Pausanias, was the hardness of his nails and the violence of the blow, that his hand pierced his side, seized on his bowels, and, drawing them outward, gave instant death to Creugas.—A fine piece of sculpture has come down to us, with this for its subject. (*Pausan.*, 8, 40.)

Dana, a large town of Cappadocia. D'Anville makes it to have been the same with Tyana, an opinion which is ably refuted by Mannert, who maintains that it lay more to the southeast, and coincided with the Tanadaris of Ptolemy. It is mentioned in Xenophon's Anabasis as being in the vicinity of the Cilician Gates (1, 2). The position of Tyana on Mannert's chart is north of the Cilician pass; in D'Anville's it is to the northeast. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 239, 263.)

Danæ, I. the daughter of Acrisius, king of Argos, by Eurydice, daughter of Lacedæmon. Acrisius inquired of the oracle about a son; and the god replied that he would himself have no male issue, but that his daughter would bear a son, whose hand would deprive him of life. Fearing the accomplishment of this prediction, he framed a brazen subterranean chamber (*θάλαμον χάλκεον ὑπὸ γῆν*), in which he shut up his daughter and her nurse, in order that she might never become a mother. (The Latin poets call the place of confinement a brazen tower.) But Jupiter had seen and loved the maiden; and, under the form of a golden shower, he poured through the roof into her bosom. Danaë became, in consequence, the mother of a son, whom she and her nurse reared in secrecy until he had attained his fourth year. Acrisius then chanced to hear the voice of the child at play. He brought out his daughter and her nurse, and, putting the latter instantly to death, drew Danaë privately, with her child, to the altar of Hercean Jove, where he made her answer on oath whose was her son. She replied that he was the offspring of Jove. Her father gave no credit to her protestations. Enclosing her and the boy in a coffer, he cast them into the sea, to the mercy of the winds and waves, a circumstance which has afforded a subject for a beautiful piece by the poet Simonides. The coffer was carried to the little island of Seriphus, where a person named Dictys drew it out in his nets (*δίκτυα*); and, freeing Danaë and Perseus from their confinement, treated them with the greatest attention. Polydectes, the brother of Dictys, reigned over the island. He fell in love with Danaë; but her son Perseus, who was now grown up, was an invincible obstacle in his way. He had, therefore, recourse to artifice to deliver himself of his presence; and, feigning that he was about to become a suitor to Hippodamia, the daughter of Œnomaus, he managed to send Perseus, who had bound himself by a rash promise, in quest of the head of the Gorgon Medusa, which he pretended that he wished for a bridal gift. When Perseus had succeeded, by the aid of Hermes, in destroying the Gorgon, he proceeded to Seriphus, where he found that his mother and Dictys had been obliged to fly to the protection of the altar from the violence of Polydectes. He immediately went to the royal residence; and when, at his desire, Polydectes had summoned thither all the people, to see the formidable head of the Gorgon, it was displayed, and each became a stone of the form and position which he exhibited at the moment of the transformation. Having established Dictys as king of Seriphus, Perseus returned with his mother to Argos, and, not finding Acrisius there, proceeded to Larissa in Thessaly, whither the latter had retired through fear of the fulfilment of the oracle. Here he inadvertently killed Acrisius. (*Vid.* Acrisius, Perseus.)—There was a legend in Italy, that Ardea, the capital of the Rutulians, had been founded by Danaë. (*Virg., Æn.*, 7, 372, 410.) It was probably caused by the similarity of sound in Danaë and Daunia. Daunüs is the father of Turnus.—An explanation of the legend of Danaë will be found under the article Perseus. (*Apollod.*, 2, 4, *seqq.*—*Keightley's Mythology*, p. 414, *seqq.*)

Danăi, a name originally belonging to the Argives, as being, according to the common opinion, the subjects of Danaüs. In consequence, however, of the warlike character of the race, and the high renown acquired by them, Homer uses the name Danai (*Δαναοί*) as a general appellation for the Greeks, when that of Hellenes was still confined to a narrower range. (*Vid.* Danaüs.)

Danaïdes, the fifty daughters of Danaüs, king of Argos. An account of the legend connected with their names will be found, together with an explanation of the same, under the article Danaüs.

Danapĕris, another name for the Borysthenes, first mentioned in an anonymous Periplus of the Euxine Sea. It is now the *Dnieper*. The *Dnieper* rises in the *Valdai* hills, near the sources of the *Duna*, and, after a winding course of about 800 miles, falls into the Black Sea, a little to the east of the *Dniester*. In the lower part of its course the navigation is impeded by islands, and at one place, about two hundred miles from its mouth, by falls, which continue for nearly forty miles. A little above its mouth, the river widens into a kind of lake or marsh, called *Liman*, into which the *Bog*, the ancient Hypanis or Bogus, one of the principal tributaries of the Dnieper, discharges itself. As regards the root of the name Danaperis (*Dan*, *Don*), consult remarks under the article Tanaïs. (*Plin.*, 4, 12.—*Mela*, 2, 1.—*Ammian. Marcell.*, 22, 18.—*Jornand., de Reb. Get.*, p. 5.)

Danastus, another name of the Tyras or *Dniester*. It is called Danastus by Ammianus Marcellinus (31, 3), Danastris by Constantine Porphyrogenitus (*de administr. Imperio*, c. 8), and Danaster by Jornandes (*de Reb. Get.*, p. 84). The *Dniester* rises from a lake amid the Carpathian Mountains in Austrian Gallicia, and empties into the Black Sea after a course of about six hundred miles. The name Tyras (*Τύρας*) occurs in Ptolemy, Strabo, Stephanus of Byzantium, and Scymnus of Chios. Herodotus gives the Ionic form *Τύρης*. (*Herod.*, 4, 51.) As regards the root of the name (*Dan*, *Don*), consult remarks under the article Tanaïs.

Danăus, a son of Belus and Anchinoë, and brother of Ægyptus. Belus assigned the country of Libya to Danaus, while to Ægyptus he gave Arabia. Ægyptus conquered the country of the Melampodes, and named it from himself. By many wives he became the father of fifty sons. Danaüs had by several wives an equal number of daughters. Dissension arising between him and the sons of Ægyptus, they aimed at depriving him of his kingdom; and, fearing their violence, he built, with the aid of Minerva, a fifty-oared vessel, the first that ever was made, in which he embarked with his daughters, and fled over the sea. He first landed on the Isle of Rhodes, where he set up a statue of the Lindian Minerva; but, not willing to abide in that island, he proceeded to Argos, where Gelanor, who at that time ruled over the country, cheerfully resigned the government to the stranger who brought thither civilization and the arts. The people took the name of their new monarch, and were called Danai (*Δαναοί*). The country of Argos being at this time extremely deficient in pure and wholesome water (*Vid.* Inachus), Danaüs sent forth his daughters in quest of some. As Amymone, one of them, was engaged in the search, she was rescued by Neptune from the intended violence of a satyr, and the god revealed to her a fountain called after her name, and the most famous among the streams that contributed to form the Lernæan lake or marsh. The sons of Ægyptus came now to Argolis, and entreated their uncle to bury past enmity in oblivion, and to give them their

cousins in marriage. Danaüs, retaining a perfect recollection of the injuries they had done him, and distrustful of their promises, consented to bestow upon them his daughters, whom he divided among them by lot; but, on the wedding-day, he armed the hands of the brides with daggers, and enjoined upon them to slay in the night their unsuspecting bridegrooms. All but Hypermnestra obeyed the cruel orders of their father; and, cutting off the heads of their husbands, they flung them into Lerna, and buried their bodies with all due rites outside of the town. At the command of Jupiter, Mercury and Minerva purified them from the guilt of their deed. Hypermnestra had spared Lynceus, for the delicate regard which he had shown to her modesty. Her father, at first, in his anger at her disobedience, put her into close confinement. Relenting, however, after some time, he gave his consent to her union with Lynceus, and proclaimed gymnastic games, in which the victors were to receive his other daughters as the prizes. It was said, however, that the crime of the Danaïdes did not pass without due punishment in the lower world, where they were condemned to draw water, for ever, with perforated vessels. (*Apollod.*, 2, 1, 4.—*Hygin.*, *fab.*, 168, 169, 170.—*Schol. ad Il.*, 1, 42, *et ad* 4, 171.—*Schol. ad Eurip.*, *Hec.*, 872.)—Thus much for the story of Danaüs. The intimate connexion between this popular legend and the peculiar character of the Argive soil, which exhibited a striking contrast between the upper part of the plain and the low grounds of Lerna, has given rise to a bold and ingenious theory. Argos was greatly deficient in water (whence Homer calls it "*thirsty*," πολυδίψιον), and the word δανός signifies "*dry*." We have here, then, a simple derivation for the name Danai, namely, the people of the thirsty land of Argos; and, in the usual manner, the personification of their name is a hero, Danaüs. Again, springs are *daughters of the earth*, as they are called by the Arabs; the nymphs of the springs are therefore daughters of Danaüs, that is, of the thirsty land; and as a confirmation, in some degree, of this view of the subject, we may state, that four of the daughters of Danaüs, namely, Amymone, Peirene, Physadea, and Asteria, were names of springs. Still farther, *a head* (κρήνη) is a usual name for a spring in many languages; and a legendary mode of accounting for the origin of founts is to ascribe them to the *welling* forth of the blood of some person who was slain on the spot where the spring emitted its waters. Thus the blood of Pentheus and Actæon gave origin to springs on Cithæron. (*Philostrat.*, *Icon.*, 1, 14.—Compare *Welcker*, *Tril.*, p. 400.) The number fifty, in the case of the Danaïdes, is probably an arbitrary one, for we cannot discern in it any relation to the weeks of the year, as some endeavour to do. (*Völcker*, *Myth. der Iap.*, p. 192, *seqq.*) It is to be observed, that the founts of the Inachus were in Mount Lyrceon or Lynceon (*Schol. ad Apoll. Rh.*, 1, 125), and here, perhaps, lies the origin of Lynceus, who, in one form of the legend, fights with and vanquishes Danaüs (*Schol. ad Eurip.*, *l. c.*); that is, the stream from Mount Lynceon overcomes the dry nature of the soil. We see, therefore, that the physical legend may have existed long before there was any intercourse with Egypt; and, like that of Io, may have been subsequently modified so as to suit the new theory of an Egyptian colony at Argos. (*Herod.*, 2, 91; 171 182.—*Müller*, *Orchom.*, p. 109, *seqq.*—*Id. Proleg.*, p. 184, *seqq.*—*Keightley's Mythology*, p. 409, *seqq.*)

Danubĭus, the largest river of Europe except the Rha or *Volga*, and called in German the *Donau*, by us the *Danube*. Strabo and Pliny make it rise in the chain of Mons Abnoba, or the mountains of the *Black Forest*. According to modern accounts, it has its origin on the heights of the Black Forest, from three sources, the *Brig-Ach* and the *Brige*, which are both more considerable than the third or the *Donau*, a feeble stream that is enclosed in a stone basin, and formed into a fountain in the court of the castle of *Donau-Eschingen*. It is, therefore, the first two that may be considered the source of the Danube. (*Malte-Brun*, vol. 7, p. 41, *Am. ed.*—*Id.*, vol. 6, p. 288.) It is one of the few rivers which run from west to east, traversing Austria, Hungary, and part of Turkey in Europe, and, after a course of about 1620 miles, falls into the Black Sea. It is of irregular width, being sometimes confined between rocks and mountains, at other times so wide that it almost resembles a sea, and again broken and divided into small streams by numerous islands. It receives sixty navigable rivers, the largest of which is the Œnus or *Inn*, and 120 smaller streams. It is always yellow with mud, and its sands are everywhere auriferous. At its entrance into the Black Sea it is shallow; its waters are spread over an immense surface, and lie stagnating among an infinity of reeds and other aquatic plants. The current of the river communicates a whitish colour to the sea, and gives a freshness to it for nearly nine leagues, and within one league renders it fit for use. Pomponius Mela says it had as many mouths as the Nile, of which three were small and four navigable. Only two now remain, which can scarcely be entered by ships of considerable size or burden, the rest being choked up. The ancients gave the name of Ister to the eastern part of this river after its junction with the Savus or *Saave*. The Greeks and Romans were very imperfectly acquainted with the whole course of the stream, which was for a long period the northern boundary of the Roman empire in this quarter. This river was an object of worship to the Scythians. The river-god is represented on a medal of Trajan; but the finest figure of him is on the column of that emperor at Rome. (*Mela*, 2, 7.—*Amm. Marcell.*, 22, 19.—*Ptol.*, 3, 10.—*Plin.*, 4, 12.—*Dionys. Perieg.*, 301.) As regards the root of the name (*Dan*), consult remarks under the article Tanaïs.

Daphnæ, a city of Egypt, about sixteen miles from Pelusium, on the route to Memphis. (*Anton.*, *Itin.*, p. 162.) There was always a strong garrison in this place, to keep in check the Arabians and Syrians. It is now *Safnas*. (*Herodot.*, 2, 30.)

Daphne, I. a daughter of the Peneus, and the first love of Phœbus. This god, according to the poetic legend, proud of his victory over the serpent Python, beholding Cupid bending his bow, mocked at the efforts of the puny archer. Cupid, incensed, flew to Parnassus, and, taking his station there, shot his golden arrow of love into the heart of the son of Latona, and discharged his leaden one of aversion into the bosom of the nymph of the Peneus. Daphne loved the chace, and it alone, indifferent to all other love. Phœbus beheld her, and pursued. Exhausted and nearly overtaken, Daphne, on the banks of her father's stream, stretched forth her hands, calling on Peneus for protection and change of form. The river-god heard; bark and leaves covered his daughter, and Daphne became a bay-tree (δάφνη, *laurus*). The god embraced its trunk, and declared that it should be afterward his favourite tree. (*Ovid*, *Met.*, 1, 452, *seqq.*—*Hygin.*, *fab.*, 203.)—The meaning of this legend is evident enough. It is only one of the many tales devised to give marvel to the origin of natural productions; and its object is to account for the bay-tree being sacred to Apollo. The great majority of the authorities place the legend in Arcadia, making Daphne the daughter of the Ladon by Earth (the natural parent of a plant), and add that it was her mother who changed her on her prayer. (*Pausan.*, 8, 20.—*Nonnus*, 42, 387.—*Schol. ad Il.*, 1, 14.—*Stat.*, *Theb.*, 4, 289, &c.—*Keightley's Mythology*, p. 118.)—II. A beautiful spot about forty stadia to the south of Antioch, near the Orontes, adorned with fair edifices, and

ontaining a temple sacred to Apollo and Diana. The whole was surrounded with a thick grove of cypresses and bay-trees (*δάφναι*), from the latter of which the place derived its name. Numerous fountains, too, imparted continual freshness to the grove and coolness to the surrounding atmosphere. The luxurious citizens of Antioch made this a favourite place of retreat, and even the Roman governors often forgot amid the enjoyments of Daphne the cares of office. Pompey is said to have been so charmed by the place, and by the united beauties of nature and art with which it was adorned, that he considerably enlarged the limits of the grove, by the addition of many of the surrounding fields. The modern name of the place is *Beit-el-Mar*, "the house of water." (*Ammian. Marcell.*, 19, 2.—*Id.*, 22, 31.—*Sozomen*, 5, 19.—*Eutrop.*, 6, 11.)

Daphnephoria, a festival in honour of Apollo, celebrated every ninth year by the Bœotians. It was then usual to adorn an olive bough with garlands of bay and flowers, and place on the top a brazen globe, from which were suspended smaller ones. In the middle were a number of crowns, and a globe of inferior size; and the bottom was adorned with a saffron-coloured garment. The globe on the top represented the Sun or Apollo; that in the middle was an emblem of the moon, and the others of the stars. The crowns, which were 365 in number, represented the sun's annual revolution. This bough was carried in solemn procession by a beautiful youth of an illustrious family, and whose parents were both living. (*Pausan.*, 9, 10, 4.)

Daphnis, a celebrated herdsman of Sicily, the son of Mercury by a Sicilian nymph. He was found by the shepherds, when an infant, lying among the bay-trees (*δάφναι*), and from this circumstance obtained his name. Pan taught him to sing, and play upon the pipe, the nymphs were his foster-parents, and the Muses inspired him with the love of song. According to Diodorus, he was the inventor of pastoral poetry. He also accompanied Diana in the chase, and, when the labours of the day were ended, was wont to delight the goddess with the sweet notes of his syrinx. Daphnis became eventually attached to a Naiad, who forbade him holding communion with any other female, under pain of loss of sight; and she bound him by an oath to that effect. A princess, however, contrived to intoxicate him: he broke his vow, and the threatened penalty was inflicted. According to Diodorus, however, the Naiad merely predicted that loss of sight would be the consequence of his proving unfaithful to her. Theocritus, in his first Idyl, represents him as pining away in death, and refusing to be comforted. (*Serv. ad Virg., Eclog.*, 5, 20.—*Diod. Sic.*, 4, 84.—*Schol. ad Theocr., Idyll.*, 1, 66.—*Parthen., Erot.*, 29.—*Ælian, V. H.*, 10, 18.) Ovid says, that the Naiad turned him into a rock. (*Met.*, 4, 276, *seqq.*—*Keightley's Mythology*, p. 240.)

Daphnus (gen. *-untis*: in Greek, Δαφνοῦς, *-οῦντος*), a town of the Locri Opuntii, situate on the seacoast, at the mouth of a river of the same name, near the frontiers of the Epicnemidian Locri. Strabo (424) places it twenty stadia from Cnemides. Into the river Daphnus the body of Hesiod was thrown after his murder. (*Vid.* Hesiodus.)

Darădus (called also Daras, gen. -atis), a river of Africa, rising to the northwest of the Palus Nigrites, in Mount Mandras, and falling into the Atlantic to the north of the promontory Arsinarium. It is supposed to be the same with the *Senegal*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 405.) Gossellin, however, makes it correspond to the modern Darabin. (*Recherches*, vol. 3, p. 112.)

Dardania, I. a district of Troas, in the north, called so from its inhabitants the Dardani. These derived their name from Dardanus, who built here the city of the same name. (*Vid.* Dardanus, I., II.) According to the Homeric topography, the Dardani, who were subject to Anchises, and commanded by his son Æneas during the siege, occupied the small district which lay between the territory of Abydus and the Promontory of Rhœteum, beyond which point the Trojan land, properly so called, and the hereditary dominions of Priam commenced. Towards the mainland, Dardania extended to the summit of Ida, and beyond that chain to the territory of Zelea, and the plains watered by the Æsepus on the north, and as far as the territories of Assus and Antandrus to the south. (*Strab.*, 592, 606.) It was more particularly in this inland district that the descendants of Æneas are said to have maintained themselves as independent sovereigns after the siege of Troy. (*Cramer's Asia Minor*, vol. 1, p. 80, *seq.*)—II. A region of Illyria, lying south of the territory of the Scordisci. It comprehended the upper valleys of the Drilo, and extended to the borders of Pæonia and Macedonia. The Dardani, its inhabitants, were often at war with the latter power, more particularly under the reign of its last two monarchs. Their country answers to the modern districts of *Ipeck*, *Pristina*, and *Jacova*, which are situate to the south of Servia, and form part of the pachalic of *Scutari*. Strabo describes these Dardani as a savage race, living mostly in caves formed out of mud and dirt, and yet possessing great taste for music, having from the earliest period been acquainted with both wind and stringed instruments. (*Strab.*, 316.—*Cramer's Anc. Greece*, vol. 1, p. 47.)

Dardănis or Dardanium, a promontory of Troas, south of Abydus, near which was situate the city of Dardanus. It is now called *Cape Berbieri*, or *Kepos Burun*. The Hellespont here begins to contract itself. (*Strab.*, 587, 595.)

Dardănus, I. a celebrated hero, son of Jupiter and Electra, who came to Troas, according to some accounts, from Arcadia; according to others, from Italy. All, however, agree in fixing upon Samothrace as the spot in which he had formed his first principality, before he migrated to the foot of Mount Ida. (*Apollod.*, 3, 12.—*Strab.*, 331.—*Virg., Æn.*, 7, 207.) We may reconcile this variety of opinions respecting the native country of Dardanus, by supposing that he was a chief of that early race, who, under the name of Pelasgi, were so widely diffused, and more especially in those countries, each of which claimed to be the birthplace of the hero. The epoch of the arrival of Dardanus on the coast of Asia is too remote to be ascertained at present with accuracy. Homer reckons five generations between Dardanus and Priam. (*Il.*, 20, 230.) Plato, as we learn from Strabo (592), placed his arrival in the second epoch after the universal deluge, when mankind began to leave the summits of the mountains to which fear had driven them, and where they had led a barbarous and savage life, in caves and grots, like the Cyclopes of Homer. The Athenian philosopher deduced his reasoning from the passage in Homer, where the town founded by Dardanus is stated to have been built at the foot of Ida. (*Il.*, 20, 215, *seqq.*)—The legend respecting Dardanus is as follows: Afflicted by the death of his brother Iasion, whom Jove had struck with lightning, Dardanus left Samothrace, and passed over to the mainland, where Teucer, the son of the river Scamandrus and the nymph Idæa then reigned over a people called Teucrians. He was well received by this prince, who gave him his daughter Batieia (*Il.*, 2, 813) in marriage, and a part of his territory, on which he built a town called Dardanus. He had two sons, Ilus and Erichthonius, the former of whom died childless: the latter succeeded to the kingdom, and was remarkable for his wealth. By Astyoche, daughter of the Simois, Erichthonius had a son named Tros, who succeeded him on the throne. From Tros came Ilus, Assaracus, and Ganymedes. The house of Priam were descended from Ilus; that of

Æneas from Assaracus. (*Cramer's Asia Minor*, vol. 1, p. 76, *seqq.*—*Keightley's Mythology*, p. 483.)—II. An ancient city of Troas, founded by Dardanus. According to Homer, who calls it Dardania, it was situated at the foot of Mount Ida. (*Il.*, 20, 215.—*Strab.*, 592.)—III. Another city of Troas, not to be confounded with the preceding. By whom it was built is uncertain. We know, however, that it existed in the time of Herodotus (5, 117), who mentions its capture by the Persians, in the reign of Darius. In the narrative of Xerxes's march, he describes it as close to the sea, and conterminous with Abydus (7, 43). Strabo reports, that the inhabitants were often compelled to change their abode by the successors of Alexander: he reports also, that peace was concluded here between Sylla and Mithradates. (*Strab.*, 595.—*Plut.*, *Vit. Syll.*, c. 24.) The ruins of Dardanus are to be found between *Kepos Burun* and *Dervend Tchemeh Burun*. The name *Dardanelles*, which was in the first instance applied to the Turkish castles erected to defend the passage of the straits, and next to the straits themselves, is confessedly derived from this ancient city. (*Cramer's Asia Minor*, vol. 1, p. 82.)

Dares, I. a Trojan priest, mentioned by Homer (*Il.*, 5, 9). It is absurdly pretended, by some of the ancient writers, that he wrote an Iliad, or history of the Trojan war, in prose; and Ælian (*Var. Hist.*, 11, 2) assures us that it still existed in his day, without telling us, however, whether he himself had read it or not. There can be no doubt that Ælian was deceived, and that the work which he took for the production of Dares was the composition of some sophist of a much later age. However this may be, the Iliad of which Ælian speaks no longer exists; but we have a Latin work remaining, written in prose, which was for some time regarded as a translation from the Greek original, and was ascribed to Cornelius Nepos, though abounding with solecisms. The truth is, that this work is the production of an English poet, who flourished at the close of the 12th century. His name was Joseph, to which was sometimes added *Davonius*, from his having been born at Exeter in Devorshire, and at other times *Iscanus*, from the ancient name of Exeter, *Isca*. This Iliad, thus falsely ascribed to Dares, is not even translated from any Greek writer; it is merely the plan or prose outline of a Latin poem in six cantos, which Joseph Iscanus composed under the title *De Bello Trojano*.—The work just mentioned, as well as that of Dictys Cretensis, forms the original source of a famous romance of chivalry, which met with extraordinary success during the middle ages, and in the centuries immediately subsequent to the invention of printing. These works of Dares and Dictys having fallen into the hands of a Sicilian named *Guido dalle Colonne*, a native of Messina, and a celebrated lawyer and poet of the 13th century, he conceived the idea of giving them that romantic air which would harmonize with the spirit of the age, when chivalry had now acquired its greatest lustre. He consequently interpalated the narratives of the pretended poets of Phrygia and Crete with various adventures, suited to the taste of the age, such as tournaments, challenges, single combats, &c. His work having met with considerable success, he composed, in Latin prose, a romance of the war of Troy, in which he also introduced the war of the Seven against Thebes, and the expedition of the Argonauts. He confounds together history and mythology, Greek and Arabian manners; his heroes are acquainted with alchymy and astronomy, and come in contact with dragons, griffons, and other fabulous monsters. His romance was translated into almost every European language, and excited a general enthusiasm. Hence the desire which at that time seized the great families of Europe of claiming descent from one of the heroes of Trojan story; and hence the eagerness, on the part of the monks, to compose genealogies consisting of Greek and Roman names which had some analogy with the names of the sovereign princes of the middle ages. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 3, *seqq.*) This same work of Dares Phrygius was the source whence Conrad of Würzburgh, in the latter half of the 13th century, derived the materials of the poem which he composed in like manner on the war of Troy. (*Koberstein, Grundriss der Deutsch Nationalit*, § 46, *not.* 3.)—II. One of the companions of Æneas, celebrated as a pugilist, though conquered in the funeral games of Anchises by the aged Entellus. (*Virg.*, *Æn.*, 5, 369, *seqq.*) This Dares, or a Trojan of the same name, was slain by Turnus in Italy. (*Æn.*, 12, 363.)

Darīcus, a Persian coin of the purest gold. According to Harpocration and Suidas, it weighed two drachmas, and hence it was equivalent in value to 20 Attic drachmas of silver. Five Darics were consequently equal to an Attic mina of silver. (*Wurm*, *de pond.*, &c., p. 58.) Reckoning the Attic drachma at 17 cents, 5.93 mills, Federal currency, the value of the Daric will be 3 dolls., 51 cts., 8.64 mills. The Daric was the gold coin best known at Athens; and when we consider the great number that are recorded to have been employed in presents and bribes alone, exclusive of the purposes of traffic, it would seem extraordinary that so few should have reached modern times, if we did not know that, upon the conquest of Persia, they were melted down, and recoined with the type of Alexander. Very few Persian Darics are now to be seen in cabinets. There is one in Lord Pembroke's, which weighs 129 grains; and there are three in the cabinets at the British Museum, weighing about 128½ grains each. The purity of the gold in the Persian Daric was remarkable. Bathélemy found it to be in one, $=\frac{23}{24}$, or 0,9583 (*Mem. de l'Acad. des Inscr.*, vol. 21); and yet, if we credit Patin (*Hist. Num.*, c. 7), this was exceeded by the purity of the gold coins of Philip and his son Alexander, which he makes = 23 carats, 10 grains, or 0.979. (*Wurm*, *l. c.*) The Daric had on one side the figure of an archer crowned, and kneeling upon one knee; upon the other a sort of quadrata incusa, or deep cleft. Knight sees in the figure upon the Persian Daric, not an archer, but a type of Hercules-Mithras, or the sun. (*Inquiry*, § 131.—*Class. Journ.*, vol. 25, p. 49.) Common parlance, however, made the figure to be an archer; and hence arose the witticism of Agesilaus, who said that he had been driven out of Asia by thirty thousand archers, meaning so many Darics distributed among the Greek cities by the Persian king. Who the Darius was from whom the coin received its name has never been clearly ascertained. According to the scholiast on Aristophanes (*Eccles*, 589), and also Harpocration and Suidas, the Daric did not obtain this appellation from the son of Hystaspes, but from a more ancient king of the name of Darius. Hence some writers are led to infer that Darius the Mede, who is mentioned by Daniel (5, 31), was the same with the Cyaxares of whom Xenophon speaks. (Compare *Prideaux*, *Hist. Connect.*, 2, 538.—*Hutchinson*, *ad Xen.*, *Cyrop.*, 5, 2, 3.—*Perizon.*, *ad Ælian*, *V. H.*, 1, 22.) Wesseling, however, maintains the contrary, and ascribes the origin of the coin in question to the son of Hystaspes; 1st, because we find no mention made by the Greeks of any more ancient Darius than the one just alluded to; and, 2d, because, as the lineage of the monarch is given by Herodotus, Darius, the son of Hystaspes, appears to have been the first who bore the name. Zeune conjectures (what, in fact, seems more than probable), that Darius, the son of Hystaspes, only corrected, and gave his name to an ancient coinage already existing. Müller also speaks of the Daric as having been coined by Darius Hystaspis. (*Public Econ. of Athens*, vol. 1, p. 32.)—The silver coins which go by the name of Darics are in truth miscalled The earliest of them, if we may credit Herodotus (4, 166), were struck by

Aryandes, the Persian governor of Egypt, under Cambyses, in imitation of the Darics. He was put to death by Darius for his presumption. The coining of these Darics or Aryandics in silver, however, must have been continued after the time of the Persian governor. No fewer than eight specimens of this description are in the cabinets of the British Museum. One, formerly Mr. R. P. Knight's, bears the name of Pythagoras, a king or governor of Cyprus, as Mr. Knight conjectured. Others, which have the figure of the archer crowned on one side, have a mounted horseman on the other. They are generally considered as ancient Persian coins, and are commonly, though without any assignable reason, except as bearing the impress of an archer, called Darics. In the silver Daric, a drawing of which is given by Landon (*Numismatique du Voyage d'Anacharsis*, p. 48), a kneeling archer appears on both sides of the coin.—Prideaux observes, that in those parts of Scripture which were written after the Babylonian captivity (he refers to *Chron.*, 29, 7, and *Ezra*, 8, 27), the gold Darics are mentioned by the name of *Adarkonim*; and in the Talmudists by the name of *Darkonoth* (*Buxtorf, Lex. Rabbin.*, p. 577), both from the Greek Δαρεικός. (*Prideaux's Connexions*, vol. 1, p. 183, *ed.* 1725.)

Darius, I. surnamed Hystaspis (or son of Hystaspes), a satrap of Persia, belonging to the royal line of the Achæmenides, and whose father Hystaspes had been governor of the province of Persia. Seven noblemen of the highest rank, in the number of whom was Darius, conspired to dethrone the Magian Smerdis, who had usurped the crown after the death of Cambyses, and, having accomplished their object, resolved that one of their number should reign in his stead. According to Herodotus (3, 84), they agreed to meet at early dawn in the suburbs of the capital, and that he of their number whose horse should first neigh at the rising of the sun, should possess the kingdom. If we believe the historian, who gives two accounts of the matter, Darius obtained the crown through an artful contrivance on the part of his groom. It is more probable, however, that, in consequence of his relationship to the royal line, his election to the throne was the unanimous act of the other conspirators. It is certain, indeed, that they reserved for themselves privileges which tended at least to make them independent of the monarch, and even to keep him dependant upon them. One of their number is even said to have formally stipulated for absolute exemption from the royal authority, as the condition on which he withdrew his claim to the crown: and the rest acquired the right of access to the king's person at all seasons, without asking his leave, and bound him to select his wives exclusively from their families. How far the power of Darius, though nominally despotic, was really limited by these privileges of his grandees, may be seen from an occurrence which took place in the early part of his reign, in the case of Intaphernes, who had been one of the partners in the conspiracy. He revenged himself, it is true, for an outrage committed by this individual, by putting him to death. But, before he ventured to take this step, he thought it necessary to sound the rest of the six, and to ascertain whether they would make common cause with the offender. He was probably glad to remove men so formidable to distant governments; and it may easily be conceived, that, if their power was so great at court, it was still less restrained in the provinces that were subjected to their authority. Nevertheless, Darius was the greatest and most powerful king that ever filled the throne of Persia, and even the disasters he experienced but slightly clouded the remembrance of his wisdom and his prosperity. Cyrus and Cambyses had conquered nations: Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions: Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, from the steppes of Scythia to the Cataracts of the Nile. He divided this vast tract into twenty satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king's household. A high road on which distances were regularly marked, and spacious buildings placed to receive all who travelled in the king's name, connected the western coast with the seat of government; and along this road, couriers trained to extraordinary speed transmitted the king's messages.—Compared with the rude government of his predecessors, the institutions of Darius were wise and vigorous; in themselves, however, unless they are considered as foundations laid for a structure that was never raised, they were weak and barbarous. The defects of the Persian system, however, belong to another head. (*Vid.* Persia.)—Darius, in the very beginning of his reign, meditated an expedition against the Scythians, in retaliation, most probably, for the desolating inroads of that barbarous but warlike race, and to check their incursions for the time to come by a salutary display of the power and resources of the Persian empire. His march, however, was delayed by a rebellion which broke out at Babylon. The ancient capital of Assyria had been secretly preparing for revolt during the troubles that followed the fall of the Magian, and for nearly two years it defied the power of Darius. At length the treachery of Zopyrus, a noble Persian, who sacrificed his person and his power to the interest of his master, is said to have opened its gates to him. When he was freed from this care he set out for the Scythian war. The whole military force of the empire was put in motion, and the numbers of the army are rated at seven or eight hundred thousand men. This expedition of Darius into Scythia has given rise to considerable discussion. The first point involved is to ascertain how far the Persian monarch penetrated into the country. According to Herodotus (4, 83), he crossed the Thracian Bosporus, marched through Thrace, passed the Danube on a bridge of boats, and then pursued a Scythian division as far as the Tanais. Having crossed this river, he traversed the territories of the Sauromatæ as far as the Budini, whose city he burned. Beyond the Budini he entered upon a vast desert, and reached the river Oarus, where he remained some considerable time, erecting forts upon its banks. Finding that the Scythians had disappeared, he left these works only half finished, turned his course to the westward, and, advancing by rapid marches, entered Scythia, where he fell in with two of the divisions of the enemy. Pursuing these, he traversed the territories of the Melanchlæni, Androphagi, and Neuri, without being able to bring them to an engagement. Provisions failing, he was eventually compelled to recross the Danube (*vid.* Histiæus), glad to have saved a small portion of his once numerous army. According to Rennel (*Geography of Herodotus*, vol. 1, p. 136), the Persian monarch, in marching against the Scythians, crossed the Danube between *Ismail* and the junction of that river with the *Pruth*, and penetrated as far as *Saratow* on the *Wolga*. (Compare *Mannert, Geogr.*, vol. 3, p. 13, *seqq.*) It is very doubtful, however, whether Darius proceeded as far as this, especially when we take into consideration the time consumed by a Persian army in making an expedition, the labour of crossing large and rapid rivers, and the difficulty of supplying so numerous a force with food and forage, especially when wandering in the track of the Scythians at a distance from the coast. According to other accounts (*Strabo*, 305), Darius only came as far as the sandy tract between the Danube and

the Tyras, in the present *Bessarabia*, where, in after days, Antigonus was taken prisoner by the Scythians, with his whole army. (*Ukert, Geogr.*, vol. 1, p. 59.)—To wipe away the disgrace of this unfortunate enterprise, we find the Persian monarch shortly after undertaking an expedition against India. In this he was more successful, and conquered a part of the *Pendjab*; not, however, the whole country, as some modern writers erroneously represent. Some time after this, Miletus having revolted, and Aristagoras, its ruler, having solicited aid from the Athenians for the purpose of enabling it to maintain its independence, they sent twenty ships, to which the Eretrians added five more, in order to requite a kindness previously received from the Milesians. Aristagoras, upon this succour's arriving, resolved to make an expedition against Sardis, the residence of the Persian satrap. Accordingly, landing at Ephesus, the confederates marched inland, took Sardis, and drove the governor into the citadel. Most of the houses in Sardis were made of reeds, and even those which were built of brick were roofed with reeds. One of these was set on fire by a soldier, and immediately the flames spread from house to house, and consumed the whole city. The light of the conflagration showing to the Greeks the great numbers of their opponents, who were beginning to rally, being constrained by necessity to defend themselves, as their retreat was cut off by the river Pactolus, the former retired through fear, and regained their ships. Upon the receipt of this intelligence, Darius, having called for a bow, put an arrow into it, and shot it into the air, with these words: "Grant, oh Jupiter, that I may be able to revenge myself upon the Athenians." After he had thus spoken, he commanded one of his attendants thrice every time dinner was set before him, to exclaim, "Master! remember the Athenians." Mardonius, the king's son-in-law, was intrusted with the care of the war. After crossing the Hellespont, he marched down through Thrace, but, in endeavouring to double Mount Athos, he lost 300 vessels, and, it is said, more than 20,000 men. After this he was attacked in the night by the Brygi, who killed many of his men, and wounded Mardonius himself. He succeeded, however, in defeating and reducing them under his power, but his army was so weakened by these circumstances that he was compelled to return ingloriously to Asia. Darius, only animated by this loss, sent a more considerable force, under the command of Datis and Artaphernes, with orders to sack the cities of Athens and Eretria, and to send to him all the surviving inhabitants in fetters. The Persians took the isle of Naxos and the city of Eretria in Eubœa, but were defeated with great slaughter by the Athenians and Platæans under the celebrated Miltiades at Marathon. Their fleet was also completely unsuccessful in an attempt to surprise Athens after the battle. (*Vid.* Miltiades and Marathon.) The anger of Darius was doubly inflamed against Athens by the event of Marathon; and he resolved that the insolent people, who had invaded his territories, violated the persons of his messengers, and driven his generals to a shameful flight, should feel the whole weight of his arm. The preparations he now set on foot were on a vast scale, and demanded a longer time. For three years all Asia was kept in a continual stir: in the fourth, however, Darius was distracted by other causes; by a quarrel between his two sons respecting the succession to the throne, and by an insurrection in Egypt. In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes mounted the throne, B.C. 485. Darius reigned thirty-six years. His memory was always held in veneration by the Persians and the other nations comprehended under his sway, whom he governed with much wisdom and moderation.—As regards the import of the name *Darius* in Persian, Herodotus (6, 98) informs us that it was equivalent to ἐρξίης, "*one who restrains*," but he is at variance with Hesychius, who makes it the same as φρονιμος, "*prudent*." Grotefend makes *Darius* to be a compound word, the first part being an abbreviation of *Dara* ("lord"), and the latter portion coming from *kshah* ("king"), and thinks that the name may have been pronounced in Persian *Daryeush*, or *Daryeoesh*, whence, by an easy change, we have *Daryavesh*, which reminds us of the Δαρειαῖος of Ctesias (*Pers.*, § 48). Herodotus appears to have merely translated the latter part of the name Darius, by ἐρξίης, imitating, after the Greek fashion, the sound of the Persian word. (*Grotefend, in Heeron, Ideen*, vol. 1, pt. 2, p. 347.) St. Martin reads the name as *Dareiousch Vyschtasponea* on the Persepolitan inscriptions, i. e., *Darius* (τοῦ) *Vishtaspo* (*sc. filius*). (*Journal Asiatique, Febr.*, 1823, p. 83.) Lassen, however, more correctly, we think, gives *Darhawus Vistaspaha*, the latter word being equivalent to the *Gustasp* of the modern Persian, and meaning "one whose employment is about horses." (*Die Altpersisch. Keil-Inschriften*, p. 37, *seqq.*)—II. The second of the name was surnamed Ochus. (*Vid.* Ochus.)—III. The third of the name, and the last king of Persia, was son of Arsames, who had for his father Osthames, one of the sons of Darius Ochus. His true name was Codomannus, and he had, before coming to the throne, acquired some reputation for personal courage, chiefly through an exploit which he had performed in one of the expeditions against the Cadusians, when he accepted a challenge from one of their stoutest warriors, and slew him in single combat. The eunuch Bagoas raised him to the throne, not so much, however, on this account, as because they had previously been friends, and because, perhaps, there was no other prince of the blood on whose gratitude he could safely rely. (*Vid.* Bagoas.) Codomannus, upon his accession, which took place about the time when Philip of Macedon died, assumed the name of Darius. He soon discovered that Bagoas, who may have intended at length to mount the throne himself, designed that he should share the fate of his last two predecessors. A cup of poison had been prepared for him. But, having detected the plot, he called Bagoas into his presence, and compelled him to drink the deadly draught.—The reign of Darius Codomannus was early disturbed by the invasion of Alexander. The Persian monarch, however, did not take the command of his forces until after the battle of the Granicus had been fought, and Alexander had advanced as far as Cilicia. He then proceeded to meet the invader, in all the pomp of royalty, but with an army ill fitted to contend against such an antagonist. Resolving to hazard an encounter, contrary to the advice of his Greek allies, Darius engaged in the battle of Issus, but was compelled to flee from the field with so much precipitation as to leave behind him his bow, shield, and royal mantle. His camp was plundered, and his mother, wife, and children fell into the hands of the conqueror In vain, after this, did Darius supplicate for an accommodation. Alexander went on in the career of victory; and in a second pitched battle at Gaugamela, commonly called the battle of Arbela (*vid.* Arbela), Darius again fought, and again was compelled to flee. His plan was now to advance into Media, lay waste the country through which he passed, and seek refuge finally on the other side of the Oxus, where he hoped that the conqueror would be content to leave him unmolested. Alexander suffered four months to elapse before he again set out in pursuit of Darius. He then advanced by forced marches in pursuit of him, and learned eventually that the monarch was a prisoner in the hands of Bessus, one of his own satraps. (*Vid.* Bessus.) A still more active pursuit now commenced, and the unhappy king refusing to proceed any farther, was left mortally wounded in a chariot, while Bessus and his accomplices took to flight, accompanied by

600 horse. Darius expired before Alexander saw him. The conqueror threw his cloak over the corpse.—Alexander ordered his body to be buried in the sepulchre of his ancestors with royal magnificence, took charge of the education of his children, and married his daughter. (*Plut., Vit. Alex.—Arrian, Exp. Al.—Thirlwall's History of Greece*, vol. 6, p. 237, *seqq.*)—IV. Eldest son of Artaxerxes Mnemon, put to death for conspiring against his father. (*Plut., Vit. Artax.*)

Dascylium, a city of Bithynia, in the district Olympena, placed by D'Anville on a lake at the mouth of the small river Horisius; which runs, according to him, into the Propontis. Mannert, however, makes it to have been situated to the west of the mouth of the river Gebes or Gelbes, and gives the Horisius as flowing to the west towards the Rhyndacus. (*Geogr.*, vol. 6, pt. 3, p. 559.) This city is named by Strabo and Ptolemy Dascylium, as it is here given, but by Mela and Pliny, Dascylos. (*Strabo*, 575.—*Plin.*, 5, 32.—*Mela*, 1, 19.) During the continuance of the Persian empire, it was the residence of the satrap of Mysia and Phrygia Minor; hence, immediately after the battle of the Granicus, Alexander despatched Parmenio to take possession of it. (*Arrian, Exp. Alex.*, 1, 18.) The modern name, according to D'Anville, is *Diaskillo*.

Datames, a satrap of Cappadocia, in the reign of Artaxerxes Mnemon. He was a man of extraordinary abilities, had served the king with the utmost loyalty, and might have proved the firmest bulwark of his throne. But the calumnies of some envious courtiers had excited the suspicions of Artaxerxes against him, and Datames saw himself obliged to revolt, to escape disgrace and ruin. He long maintained his independence, but was at length entrapped and slain by Mithradates, a son of Ariobarzanes, satrap of Phrygia. This event took place after the death of Artaxerxes, and when Ochus had succeeded to the throne. Nepos has written the life of Datames. (*Nep., Vit. Dat.*—Compare *Polyæn.*, 7, 29, 1.)

Datis, a general of Darius Hystaspis, sent, in conjunction with Artaphernes, to punish Eretria and Athens. Datis was a Mede, and Artaphernes son of the satrap of Lydia, and nephew of Darius. He was hence superior in rank, but inferior probably to Datis both in age and military experience. The latter, therefore, would seem to be the real leader of the expedition. The whole armament consisted of 600 ships, according to Herodotus; this, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000 men as the strength of the Persian land force transported in the fleet. After accomplishing one object of the expedition in the capture of Eretria, Datis and Artaphernes then invaded Attica, but were defeated in the memorable battle of Marathon. According to Ctesias (*Pers.*, c. 18), Datis fell on the field of battle; but Herodotus (6, 119) makes him to have returned to Asia. Larcher sides with the latter (*Hist. d'Herod.*, vol. 9, p. 272), and Bähr with the former (*ad Ctes.*, p. 148). This commander, in the exultation which he felt on occasion of his first success in reducing Naxos (*vid.* Darius), exclaimed, ὡς ἥδομαι καὶ τέρπομαι καὶ χαίρομαι! The word χαίρομαι is a barbarism, for the Greeks always said χαίρω. These kinds of barbarisms were afterward called *Datisms*. (Compare *Aristoph., Pac.*, v. 290, and the remarks of the scholiast on v. 288.)

Datos, a town of Europe, which, after having belonged to Thrace, was transferred to Macedonia when the empire was extended on that side. It was situate not far from the coast, to the northeast of Amphipolis, and near the southern extremity of the range of Mount Pangæus. It stood on a craggy hill, having a forest to the north, and to the south a lake or marsh at a small distance from the sea. Proserpina is said to have been gathering flowers here when she was carried away by Pluto, whereas the common account places the scene of the fable at Enna in Sicily. This place was proverbially rich, on account of the mines of gold in its territory. Its territory also was highly fertile, and it possessed excellent docks for the construction of ships; hence arose the proverb, Δάτος ἀγαθῶν, i. e., an abundance of good things. (*Strabo*, p. 331.—Compare *Harpocrat., s. v.* Δάτος.—*Zenob., Prov. Græc. Cent.*, 3, 71.)

Daulis, I. a city of Phocis, south of the Cephissus, and about seven stadia from Panopesus. (*Pausan.*, 10, 4.) It was a city of great antiquity, and celebrated in mythology as the scene of the tragic story of Philomela and Progne. Thucydides (2, 29) affirms, that Teres, who had married Progne, the daughter of Pandion, sovereign of Athens, was chief of Daulis, then occupied, as well as the rest of Phocis, by a body of Thracians; in support of his statement, he observes, that the poets frequently alluded to Philomela under the name of the "Daulian bird." Strabo (423) asserts, that the word "Daulos," which signifies a thick forest, had been applied to this district from its woody character. Daulis, having been destroyed by the Persians, was no doubt afterward restored, as we find it besieged and taken, during the Macedonian war, by T. Flamininus, the consul. Livy represents it as situate on a lofty hill difficult to be scaled (32, 18). Daulis was the more ancient name; it was afterward changed to Daulia (*Strab., l. c.*) and Daulium. (*Polyb.*, 4, 25.) Pausanias reports, that the Daulians surpassed in strength and stature all the other Phocians (10, 4). The site of this ancient city retains the name of Daulia. (Compare *Dodwell, Tour*, vol. 1, p. 204—*Gell's Itinerary*, p. 172 and 203.—*Cramer's Anc. Greece*, vol. 2, p. 183.)

Daunia, a country of Italy, forming part of Apulia, and situate on the coast to the northwest of Peucetia. The Daunii appear to have been one of the earliest Italian tribes with which the Greeks became acquainted, from the circumstance of their having formed colonies, which they established at a remote period on the western shores of the Adriatic. This people, according to the most received tradition, obtained their appellation from Daunus, the father-in-law of Diomede, which latter is stated, on his return from Troy, to have been compelled, from domestic calamities, to abandon his native country, and to have founded another kingdom in the plains watered by the Aufidus. This tradition, as far as it relates to Diomede, may afford matter for discussion, but it proves, at least, the great antiquity of the Daunians as an indigenous people of Italy. Other accounts, perhaps still more ancient, asserted that Daunus was an Illyrian chief, who, driven from his country by an adverse faction, formed a settlement in this part of Italy. (*Festus, s. v.* Daunia.—*Cramer's Ancient Italy*, vol. 2, p. 266.)

Daunus, according to one account, an Illyrian chieftain, who, on being driven from his native country by an adverse faction, formed a settlement in that part of Italy which was called Daunia after his name. (*Festus, s. v.* Daunia.) Poetic legends, however, make him to have been of Italian origin, and a son of Pilumnus, king of Apulia, by Danaë, who had fled hither, as was fabled, from Greece. Virgil makes Turnus the son of Daunus, and grandson of Pilumnus. (*Æn.*, 10, 76.)

Decapolis, a country of Palestine, lying to the east and southeast of the sea of Tiberias. It seems to have belonged originally to the possessions of the kingdom of Israel, but was afterward reckoned as a part of Syria. Pliny (15, 2) and Ptolemy both speak of it as forming a part of the latter country. The name is derived from the circumstance of *ten cities* (δέκα πόλεις) contained in it having formed a confederation, in order to oppose the Asmonæan princes, by whom the Jewish nation was governed until the time of Herod. After his death they passed into the hands of the Romans.

(*Josephus, Ant.*, 17, 12.—*Id., Bell. Jud.*, 2, 4.) The inhabitants were for the most part of Grecian origin. These ten cities, according to Ptolemy, were Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha, Capitolias, and Gadora. Pliny, instead of the last two, gives Damascus and Raphana; in the rest his account agrees with that of Ptolemy, who seems more worthy of reliance in this instance than the Roman writer. (*Plin.*, 6, 18.)

Decebălus, a warlike and enterprising monarch of the Dacians, who prosecuted a successful war against Domitian, and drove him to a disgraceful peace. He was unable, however, to cope with Trajan, and destroyed himself when all was lost. His head was sent by the emperor to Rome, and his treasures were found by the Romans, on the information of one of his confidants, in the bed of the river Sargetia (now the *Istrig*), and in various secret caverns. (*Dio Cass.*, 67, 6.—*Id.*, 68, 6, *seqq.*) Lazius, cited by Fabretti, says, that some Wallachian fishermen, in the middle of the sixteenth century, found a part of these treasures, which had escaped the search of Trajan. (*Fabr., de Col. Traj.*, c. 8.)

Decelēa, a borough and fortress of Attica, about 125 stadia from Athens, and the same distance from the Bœotian frontier. This town was always considered of great importance, from its situation on the road to Eubœa, whence the Athenians derived most of their supplies; when, therefore, by the advice of Alcibiades, it was seized and garrisoned by a Lacedæmonian force, they became exposed to great loss and inconvenience. (*Thucyd.*, 6, 91.—*Id.*, 7, 19.—*Strabo*, 396.) Thucydides reports, that Decelea was visible from Athens; and Xenophon observes that the sea and Piræus could be seen from it. (*Hist. Gr.*, 1, 1, 25.) Herodotus states, that the lands of the Deceleans were always spared by the Peloponnesian army in their invasions of Attica, because they had pointed out to the Tyndaridæ the place were Helen was secreted by Theseus, when they came to Attica in search of her. (*Herodot.*, 9, 73.—*Alex., ap. Athen.*, 2, 76.) Sir W. Gell describes Decelea as situate on a round detached hill, connected by a sort of isthmus with Mount Parnes. From the top is an extensive view of the plains of both Athens and Eleusis. The fortress is at the mouth of a pass through Parnes to Oropus. The nearest place is *Varibobi*. (*Itin.*, p. 106.) Mr. Hawkins gives the modern name of the spot on which the ruins of Decelea stand as Χωριοκλείδια. (*Walpole's Collection*, vol. 1, p. 338, *in notis.*—*Cramer's Ancient Greece*, vol. 2, p. 403.)

Decemvĭri, I. ten commissioners appointed to frame a code of laws for the Roman state.—The history of this affair is as follows: The intestine feuds between the patricians and plebeians were continuing with unabated animosity. Occasionally one of the consuls favoured the plebeians, and proposed some mitigation of the hardships under which they were labouring, or some increase of their privileges, but generally with little success. The Agrarian law, brought forward by Spurius Cassius, continued to be the main demand of the commons and their supporters, but its passage was, on every occasion, either directly or indirectly prevented. At last the commons became convinced, that they need hope for no complete redress of grievances, until they should have previously secured the establishment of some constitutional principle, from which equal justice would, of necessity and from its very nature, emanate. Accordingly, Caius Terentillus Harsa, one of the tribunes, proposed a law for a complete reform of the existing state of things. Its purport was, that ten commissioners should be chosen, five by the patricians and five by the commons, to draw up a constitution, which should define all points of constitutional, civil, and criminal law; and should thus determine, on just and fixed principles, all the political, social, and civil relations of all orders of the Roman people. After much opposition on the part of the patricians, the law was passed, and three commissioners were at length sent to Greece, to collect from the Grecian states such notices of their laws and constitutions as might be serviceable to the Romans. After the absence of a year, they returned; and the commons, finding it in vain to insist upon five of their own body forming part of the reviewers of the laws, yielded the point, and ten of the most distinguished of the patrician and senatorial body were chosen to form an entirely new and complete code of laws, by which the state should be governed. They were named *Decemviri* ("the ten men"), and during their office they were to supersede every other magistrate. Each in his turn was to administer the government for a day, or, according to others, for several days, till they should complete their legislative labours. After the careful deliberation of a few months, the result was laid before the people in the form of ten tables, fully written out, and exhibited in a conspicuous place where all might read them. Various amendments were proposed, and the ten tables again laid before the senate, the curiæ, and the centuries, and, having received the sanction of both orders of the state, were recognised as the very fountain of the laws, public and private. The decemvirs had conducted matters so much to the satisfaction of the community, that when, at the expiration of their year, they requested a renewal of their office, on the ground that they had still two more tables to form in order to complete their task, an election of new decemvirs was ordered. The patrician Appius Claudius, who took the leading part in the whole affair, was nominated to preside over this election. He acted in concert with the plebeians, by receiving votes for plebeian candidates, and for himself likewise, though it had been declared contrary to law that any functionary should be re-elected immediately after holding office. By dint of intrigue, however, Appius was re-elected, and along with him nine others, half of whom were patricians, half plebeians. The new commission soon showed itself very different from the first. Each of the decemvirs had twelve lictors, whereas the previous commission had the lictors only by turns, and a single accensus or officer preceded each of the rest. The lictors, too, now bore amid the fasces the formidable axe, the emblem of judgment on life and death, which the consuls, since the time of Valerius Publicola, had been obliged to lay aside during their continuance in the city. The Decemviri seemed resolved to change the government of Rome into a complete oligarchy, consisting of ten, whose power should be absolute in everything. They arrogated the right of superseding all other magistracies; and, at the conclusion of their second year, they showed no intention of resigning their offices or of appointing their successors. Matters had nearly arrived at a crisis, when a war arose, the Sabines and the Æqui having united their forces, and being desirous of availing themselves of the distracted state of Rome. The decemvirs assembled the senate, obtained their authority to raise an army, at the head of which they placed three of their number, and sent it against the Sabines. Another was raised and sent against the Æqui, while Appius Claudius remained at Rome to provide for the safety of the city and for the maintenance of the power of the decemvirs. Both armies suffered themselves to be defeated, and retired nearer to the city, dissatisfied rather than discomfited. Then occurred the affair of Virginia, and the decemviral power was at an end. (*Vid.* Virginia, Appius.—*Liv.*, 3, 32, *seqq.*—*Hetherington's Hist. of Rome*, p. 50, *seqq.*)—The account of the *Decemviri* is involved in considerable obscurity. A careful examination of the whole subject gives rise to the suspicion, that it was an artful and well-concerted scheme on the part of the nobility to regain the power of which they had been dispossessed

by the gradual encroachments of the commons, and was only frustrated by the selfish and inordinate ambition of the leading agents. The people had been clamorous for a code of laws, a demand which the patricians, in whom the whole judiciary power was vested, and to whom the knowledge of the few laws which then existed was confined, had always very strenuously opposed. After violent altercations between the two orders, the patricians on a sudden yielded to the popular wish, and became apparently as desirous of a code of laws as the people themselves were: when, however, it came to the choice of commissioners, who should be sent abroad for the purpose of inspecting foreign codes, the nobility insisted that all three deputies should be of patrician rank. They gained their point, and three of their own order were sent. That these deputies actually went to Greece is a point far from being well established; indeed, the contrary would seem much nearer the truth. We have, it is true, the authority of Florus, Orosius, and Aurelius Victor, in favour of the Roman laws having been compiled from the code of Solon; but, on the other hand, Diodorus Siculus (12, 23), who makes mention of the Decemviri, and of the laws compiled by them, says nothing of the Romans having sent to Athens for that purpose; and in none of the works of Cicero is any account given of this deputation. It must not be denied, however, that Dio Cassius (44, 26) makes Cicero remark, a little after the death of Cæsar, that their forefathers had not disdained to borrow some laws from Athens; and Cicero himself, in his treatise *De Legibus* (2, 23), speaking of a funeral law of the twelve tables, states that it was nearly all borrowed from one of the laws of Solon. In opposition to this, however, it may be urged, that a comparison of the fragments we possess of the decemviral laws with the code of Solon, shows so striking a discrepance in general, as to lead at once to the belief that the coincidences mentioned by Cicero are to be explained on other and different grounds. Why, it may be asked, if the Roman code were borrowed from the Greek, did it breathe so little of the spirit of Grecian legislation, and contain so many things peculiar to the Romans and foreign to the Greeks? How came it that Hermodorus of Ephesus, who is reported to have interpreted and explained the Attic laws to the Roman commissioners, used many Latin terms, such as *auctoritas*, *libripens*, *assiduus proletarius*, and many others, for which there were no equivalent expressions among the Greeks?—But the authority of Cicero himself is conclusive on this point. He hesitates not to rank the laws of the twelve tables *far above those of Greece*. "It is easy," he observes, "to perceive how much the wisdom and prudence of our forefathers surpassed that of other nations, if you compare our laws with those of Lycurgus, Draco, and Solon. It is incredible how ill digested and almost ridiculous every system of civil law is excepting our own. This I repeat every day, when in my discourses I prefer the wisdom of our Romans to that of other men, and in particular of the Greeks." (*Cic., de Orat.*, 1, 44.) Is this the language of a man who believed that the Decemviri had been indebted to the legislators of Greece for the code which they promulgated?—The truth appears to be, that whatever admixture of Grecian laws there was in the Roman code, was derived from Grecian customs and usages prevalent at the time both in the vicinity of Rome and in the city itself. To these Grecian customs were added others peculiar to the Romans. These last were, in fact, the old *Leges Regiæ*, which, as the ancient writers inform us, were observed, after the expulsion of the kings, not as written law, but as customs. The patricians might well be anxious to give them the sanction of written laws, as it is highly probable that, being of regal institution, they breathed more or less of an aristocratical spirit.

Now the concurrence of the nobility in the views of the people, as regarded a code of laws, appears to have been all a preconcerted plan. They wished to destroy the tribunician power, and bring in laws which would tend to strengthen their own hands. The short time in which the Decemviri were occupied with digesting the code in question, shows that the laws had already been compiled and arranged by the patricians, and that their object was merely to present them under the sanction of some esteemed and respected name, as, for example, that of Solon, to the attention of the Roman people. The very continuance of the decemviral office shows this; and Dionysius of Halicarnassus expressly states (*Ant. Rom.*, 10, 58), that the want of two additional tables was a mere pretext to continue the office and crush the tribunician power. It was no difficult thing for the patricians to impose on the lower orders, and give them old Roman laws for Athenian ones, especially as the patricians were the sole depositaries of the ancient laws. The whole history of the Decemviri would show that, until a short time previous to their abdication, they acted with a full understanding on the part of the patricians; and that even towards the close of their administration, when they wanted levies of troops, the opposition of the senate was little better than a mere farce. Had Appius not been tempted to play the tyrant, and to endeavour to monopolize too large a portion of the decemviral power, the plans of the nobility might have had a successful result.—II. There were also military decemviri; and, on various emergencies, decemviri were created to manage and regulate certain affairs, after the same manner as boards of commissioners are now appointed. Thus there were decemviri for conducting colonies; decemviri who officiated as judges in litigated matters under the prætor; decemviri for dividing the lands among the veteran soldiers; decemviri to prepare and preside at feasts in honour of the gods; decemviri to take care of the sacrifices; and decemviri to guard the Sibylline books. With regard to the last of these, however, it must be observed, that the number, after having been originally two, and then increased to 10, was subsequently still farther increased to 15 and 16. (*Vid.* Sibyllæ.)

Decius I. (Publius Decius Mus), a celebrated Roman consul, who, after many glorious exploits, devoted himself to the gods Manes for the safety of his country, in a battle against the Latins, B.C. 337. His son Decius imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and Samnites, B.C. 296. His grandson also did the same in the war against Pyrrhus and the Tarentines, B.C. 280. (*Liv.*, 7, 21, *seqq.*—*Id.*, 8, 10.—*Val. Max.*, 5, 6.—*Virg., Æn.*, 6, 824.)—II. (Messius Quintus Trajanus), a native of Pannonia, sent by the Emperor Philip to appease a sedition in Mœsia. Instead of obeying his master's command, he assumed the imperial purple. His disaffected troops, it is said, forced him to this step. The emperor immediately marched against him, and a battle was fought near Verona, which terminated successfully for Decius, and Philip was either slain in the conflict or put to death after he fell into the conqueror's power. This took place A.D. 249, and from this period is dated the commencement of the reign of Decius. It was one of short duration, about two years. During this, however, he proved a very cruel persecutor of the Christians. He greatly signalized himself against the Persians, but was slain in an action with the Goths, who had invaded his dominions. In advancing upon them, he was, with the greatest part of his troops, entangled in a morass, where, being surrounded by the enemy, he perished under a shower of darts, A.D. 251, aged 50 years. (*Casaub., in Hist. Aug. Script.*, vol. 2, p. 168.)

Decumātes agri, lands in Germany, lying along

the Danube, in the vicinity of Mons Abnoba, which paid the tenth part of their value to the Romans. (*Tacit., G.*, 29.) Much interesting information relative to these lands will be found in the work of *Leichtlen*, entitled "*Schwaben unter den Römern.*," Fribourg, 8vo, 1825.

Deïanīra, a daughter of Œneus, king of Ætolia. Her beauty procured many admirers, and her father promised to give her in marriage to him only who proved superior in prowess to all his competitors. Hercules obtained her hand, after a contest with the god of the Acheloüs. (*Vid.* Acheloüs.) On his way to Trachis, after his union with the daughter of Œneus, Hercules came in company with Deïanira to the river Evenus, where Nessus, the Centaur, had taken his abode, and carried over travellers, saying that he had received this office from the gods as a reward for his uprightness. Hercules went across through the water himself, having agreed on the price for the conveyance of Deïanira. Nessus attempted the honour of his fair freight. She resisted, and Hercules, hearing her cries, shot Nessus to the heart as he came on shore. The dying Centaur thought on revenge: he called Deïanira to him, and told her, if she wished to possess a philtre, or means of securing the love of Hercules, to keep carefully the blood which flowed from his wound; an advice with which she incautiously complied. When Hercules, subsequently, had erected an altar to Jupiter at the promontory of Cenæum in Eubœa, and, wishing to offer a sacrifice, had sent for a splendid robe to wear, Deïanira, having heard from the messenger of a female captive named Iola, whom Hercules had taken, and fearing the effect of her charms on the heart of her husband, resolved to try the efficacy of the philtre of Nessus, and tinged with it the tunic which was sent. Hercules, suspecting nothing, put on the fatal garment, and prepared to sacrifice. At first he felt no effect from it; but, when it became warm, the venom of the hydra, which had been communicated by his arrow to the blood of the Centaur, began to consume his flesh, and eventually compelled him, in order to put an end to his sufferings, to ascend the funeral pile at Œta. (*Vid.* Hercules.)—Another legend made Deïanira to have been the offspring of Bacchus and Althæa, queen of Œneus. Apollodorus speaks also of her skill in driving the chariot, and her acquaintance generally with martial exercises, a statement which he appears to have borrowed from some old poet. (*Apollod.*, 1, 8, 1.—*Heyne, ad loc.*—*Apollod.*, 2, 7, 5.—*Id.*, 2, 7, 7.—*Ovid, Met.*, 9, 9.—*Id. ib.*, 9, 137.)—Müller, in his explanation of the myth of Hercules, makes the marriage of that hero with Deïanira a figurative allusion to the league between the Dorians and Ætolians for the invasion of the Peloponnesus. (*Dorians*, vol. 1, p. 70, *Eng. trans.*) Creuzer, on the other hand, gives a mystic interpretation to the legend. According to him, Hercules represents the power of the sun in drying up and fertilizing the wet places. Hence Œneus (Οἰνεύς, οἶνος), the *wine*-man (or cultivator of the vine), gives his offspring in marriage to Hercules (or, in other words, gives the vine to the protecting care of that power which imparts the principle of production), and Hercules rescues her from the Centaur, the type, according to Creuzer and others, of the water or morasses. (*Symbolik*, vol 2, p. 251.)

Deïdamīa, a daughter of Lycomedes, king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in women's clothes, under the name of Pyrrha. (*Apollod.*, 3, 13, 7.—*Propert.*, 2, 9, 16.—*Ovid, A. A.*, 1, 682, *seqq.*)

Deïŏces, a Median, who, when his countrymen had shaken off the Assyrian yoke, succeeded in attaining to the sovereign power. His mode of accomplishing that object was as follows: Having, by his probity and strict exercise of justice, obtained the office of judge in his own district, he made himself so celebrated by the discharge of his official duties that the inhabitants of other districts also came to him for redress. Pretending at last that his private affairs were suffering, in consequence of the time which he devoted to the business of others, he absented himself from the place where he used to sit to determine differences. Lawlessness and iniquity thereupon increased, until an assembly of the Medes being summoned, the partisans of Deïoces recommended him for king, and he was accordingly elected. He is said to have founded the city of Ecbatana, and to have reigned 43 years, being succeeded on his death by his son Phraortes. (*Herod.*, 1, 96, *seqq.*)

Deiotărus was first distinguished as tetrarch of Galatia, and, on account of the eminent services which he performed in that station, and of the figure which he made in the Mithradatic war, was afterward appointed to the throne of Armenia Minor by Pompey, which appointment was confirmed by the senate. In the civil wars he sided with Pompey, and on that account was deprived of his Armenian possessions by Cæsar, but allowed to retain the title of king and the other favours conferred upon him by the Romans. Shortly after this he was accused by his grandson, with whom he was at open variance, of having made an attempt on the life of Cæsar when the latter was in Asia. Cicero ably and successfully defended him before Cæsar, in whose presence the cause was tried. After Cæsar's death, he recovered by bribery his forfeited territories. He intended also to join Brutus, but the general to whom he committed his troops went over to Antony, which saved him his kingdom. (*Cic., pro Rege Deiot.*—*Id., Phil.*, 11., 12.—*Id., ep. ad Att.*, 5, 17.—*Id., de Har. Resp.*, 13.—*Id., de Div.*, 2, 37, &c.)

Deïphŏbe, a sibyl of Cumæ, daughter of Glaucus. Virgil makes her the guide of Æneas to the lower world. (*Æn.*, 6, 236, *seqq.*) Various names are given to her by the ancient writers, in relation to which, consult Gallæus (*Dissertationes de Sibyllis*, p. 145).

Deïphŏbus, a son of Priam and Hecuba, who married Helen after the death of Paris, and was betrayed by her to Menelaus, and ignominiously murdered. (*Virg., Æn.*, 6, 495.) According to Virgil's account, she introduced Menelaüs secretly into the bedchamber of Deïphobus, who was asleep at the time, and, on awaking, was unable to defend himself, his faithless consort having removed his trusty sword from beneath his head, and all arms from his palace. He was cruelly mutilated before being put to death. (*Virg., l. c.*) Homer makes Deïphobus to have particularly distinguished himself during the Trojan war, in two encounters with Meriones and Ascalaphus. (*Il.*, 13, 156, *et* 517, *seqq.*)

Delĭa, I. a festival celebrated every fifth year in the island of Delos, in honour of Apollo. It was instituted by the Athenians, after the solemn lustration of Delos, in the sixth year of the Peloponnesian war. (*Vid.* Delos.)—II. Another festival, celebrated annually by a sacred voyage from Athens to Delos. It was said to have been instituted by Theseus, who when going to Crete, made a vow to Apollo, that, if he and the rest of the youths and maidens should be saved, he would send every year a sacred delegation to the natal island of the god. The vow was fulfilled, and the custom was ever after observed by the Athenians. The persons sent on this annual voyage were called *Deliastæ* and *Theori*, and the ship which conveyed them was said to have been the same with the one which had carried Theseus to Crete. The beginning of the voyage was computed from the time that the priest of Apollo first adorned the stern of the ship with garlands, according to Plato, and from that time they began to purify the city. During this period, up to the time of the vessel's return, it was held unlawful

to put any condemned person to death, which was the reason that Socrates was reprieved for thirty days after his condemnation, as we learn from Plato and Xenophon. With regard to the sacred vessel itself, which was called Θεωρίς, it was preserved by the Athenians to the time of Demetrius Phalereus, they restoring always what was decayed, and changing the old rotten planks for others that were new and entire; so that it furnished philosophers with matter of dispute, whether, after so many repairs and alterations, it still remained the same identical ship; and it served as an instance to illustrate the opinion of those, who held that the body still remained the same numerical substance, notwithstanding the continual decay of old parts and the acquisition of new ones, through the several stages of life. (*Plat., Phædon.*, § 2, *seqq.*—*Schol., ad loc.*—*Plut., Vit. Thes.*, c. 23.—*Xen., Mem.*, 4, 8, 2.—*Callim., H. in Del.*, 278, &c.)—III. A surname of Diana, from her having been born in the island of Delos.

Delium, a city of Bœotia, on the seacoast, north of the mouth of the Asopus. It was celebrated for its temple of Apollo, and also for the battle which took place in its vicinity between the Athenians and Bœotians, when the former were totally routed. It was in this engagement that Socrates, according to some accounts, saved the life of Xenophon, or, according to others, of Alcibiades. (*Strabo*, 403.—*Diog. Laert.*, 2, 22.—*Thucyd.*, 4, 96.) Some vestiges of this ancient town have been observed by modern travellers near the village of *Dramisi*, on the Euripus. (*Gell's Itin.*, p. 134.—*Dodwell's Tour*, vol. 2, p. 155.)

Delius, a surname of Apollo, because born in Delos.

Delminium, the ancient capital of Dalmatia. (*Vid.* Dalminium.)

Delos, an island of the Ægean, situate nearly in the centre of the Cyclades. This island was called also Asteria, Pelasgia, Chlamydias, Lagia, Pyrpilis, Scythias, Mydia, and Ortygia. (*Plin.*, 4, 12.—*Steph. Byz., s. v.* Δῆλος.) It was named Ortygia from ὄρτυξ, *a quail*, and Lagia from λαγώς, *a hare*, the island formerly abounding with both these creatures. On this account, according to Strabo, it was not allowed to have dogs at Delos, because they destroyed the quails and hares. (*Strabo*, 485.) The name Delos is commonly derived from δῆλος, *manifest*, in allusion to the island having floated under the surface of the sea until made to appear and stand firm by order of Neptune. This was done for the purpose of receiving Latona, who was on the eve of delivery, and could find no asylum on the earth, Juno having bound it by an oath not to receive her; as Delos at the time was floating beneath the waters, it was freed from the obligation. Once fixed in its place, it continued, according to popular belief, to remain so firm as even to be unmoved by the shocks of an earthquake. This, however, is contradicted by Thucydides and Herodotus, who report that a shock was felt there before the Peloponnesian war. (*Thucyd.*, 2, 8.—*Herodot.*, 6, 98.—Compare *Orac., ap. Eustath. ad Dion. Perieg.*, 525, and *Pindar, ap. Phil. Jud.*, 2, p. 511.) Pliny quotes, among others, Aristotle, who pretends that its name was given to Delos, because the island rose unexpectedly out of the sea, and appeared to view. Many other opinions have been advanced respecting its origin. According, however, to Olivier, it is at the present day everywhere schistose or granitical, exhibiting no traces of a volcano, and nothing that can explain, by the laws of physics, the wonders which the Greeks have transmitted to us respecting it.—It appears from Thucydides, that as early as the days of Homer, whose hymn to Delos he quotes, this island was the great rendezvous of the Ionians, who met there to celebrate a national festival and public games.—Delos was celebrated as the natal island of Apollo and Diana, and the solemnities with which the festivals of these deities were observed there never failed to attract large crowds from the neighbouring islands and the continent. Among the seven wonders of the world was an altar at Delos which was made of the horns of animals. Tradition reported that it was constructed by Apollo, with the horns of deer killed in hunting by his sister Diana. Plutarch says he saw it, and he speaks of the wonderful interlacing of the horns of which it was made, no cement nor bond of any kind being employed to hold it together. (*Plut., de Solert. An.*, p. 983.) The Athenians were commanded by an oracle, in the time of Pisistratus, to purify Delos, which they did by causing the dead bodies to be taken up which had been buried there, and removed from all places within view of the temple. In the sixth year of the Peloponnesian war, they, by the advice of an oracle, purified it anew, by carrying all the dead bodies to the neighbouring island of Rhenæa, where they were interred. After having done this, in order to prevent its being polluted for the time to come, they published an edict, that for the future no person should be suffered to die, nor any woman to be brought to bed, in the island, but that, when death or parturition approached, they should be carried over into Rhenæa. In memory of this purification, it is said, the Athenians instituted a solemn quinquennial festival. (*Vid.* Delia.—*Thucyd.*, 3, 104.) A ship called Theoris (Θεωρίς) likewise sailed annually from the Athenian shores on a sacred voyage to this same island. (*Vid.* Delia II.)—When the Persian armament, under Datis and Artaphernes, was making its way through the Grecian islands, the inhabitants of Delos left their rich temple, with its treasures, to the protection of its tutelary deities, and fled to Tenos. The fame of the sanctuary, however, saved it from spoliation. The Persians had heard that Delos was the birthplace of two deities, who corresponded to those which held the foremost rank in their own religious system, the sun and moon. This comparison was probably suggested to them by some Greek who wished to save the temple. Hence, though separately neither of the divine twins inspired the barbarians with reverence, their common shrine was not only spared, but, if we may credit the tradition which was current in the days of Herodotus, received the highest honours from Datis: he would not suffer his ships to touch the sacred shore, but kept them at the island of Rhenæa. He also sent a herald to recall the Delians who had fled to Tenos; and offered sacrifice to the god, in which 300 talents of frankincense are said to have been consumed. (*Herodot.*, 6, 97.) After the Persian war, the Athenians established at Delos the treasury of the Greeks, and ordered that all meetings relative to the confederacy should be held there. (*Thucyd.*, 1, 96.) In the tenth year of the Peloponnesian war, not being satisfied with the purifications which the island had hitherto undergone, they removed its entire population to Adramyttium, where they obtained a settlement from the Persian satrap Pharnaces. (*Thucyd.*, 5, 1.) Here many of these unfortunate Delians were afterward treacherously murdered by order of Arsaces, an officer of Tissaphernes. (*Thucyd.*, 8, 108.) Finally, however, the Athenians restored those that survived to their country after the battle of Amphipolis, as they considered that their ill success in the war proceeded from the anger of the god on account of their conduct towards this unfortunate people. (*Thucyd.*, 5, 32.) Strabo says that Delos became a place of great commercial importance after the destruction of Corinth, as the merchants who had frequented that city then withdrew to this island, which afforded great facilities for carrying on trade on account of the convenience of its port, its advantageous situation with respect to the coasts of Greece and Asia Minor, as well as from the great concourse of people who resorted thither at stated times. (*Plin.*, 4, 12.—*Liv.*, 36, 43.) The Romans especially favoured the interests of the Delians, though they had conceded

to the Athenians the sovereignty of the island and the administration of the temple. (*Polyb.*, 30, 18.) But, on the occupation of Athens by the generals of Mithradates, they landed troops in Delos, and committed the greatest devastations there in consequence of the inhabitants refusing to espouse their cause. After this calamity it remained in an impoverished and deserted state. (*Strabo*, 486.—*Appian, Bell. Mithrad.*, c. 28.—*Pausan.*, 3, 23.—*Antip., Thess. Anal.*, vol. 2, p. 118.) The town of Delos was situate in a plain watered by the little river Inopus (*Strabo, l. c.* —*Callim., Hymn. in Del.*, 206), and by a lake, called Trochoeides by Herodotus (2, 170), and Theognis (v. 7). Callimachus and Euripides also allude to it. (*Hymn. in Del.*, 261.—*Iph. Taur.*, 1097.) The island is now called *Delo* or *Sdille*, and is so covered with ruins and rubbish as to admit of little or no culture. (*Wheeler*, vol. 1, p. 88.—*Spon.*, vol. 1, p. 176. —*Tournefort*, vol. 1, p. 307.—*Choiseul Gouffier, Voyage Pittoresque*, vol. 1, p. 396, *seqq.*)

Delphi, a small but important city of Phocis in Greece, situate on the southern side of Mount Parnassus, and built in the form of an amphitheatre. Justin (24, 6) says it had no walls, but was defended by its precipices. Strabo (418) gives it a circuit of sixteen stadia; and Pausanias (10, 5) calls it πόλις, which seems to imply that it was walled like other cities. In earlier times it was, perhaps, like Olympia, defended by the sanctity of its oracle and the presence of its god. These being found not to afford sufficient protection against the enterprises of the profane, it was probably fortified, and became a regular city after the predatory incursions of the Phocians. The walls may, however, be coeval with the foundation of the city itself; their high antiquity is not disproved by the use of mortar in the construction. Some of the Egyptian pyramids are built in a similar manner. (Consult *Hamilton's Ægyptiaca.—Dodwell's Tour*, vol. 1, p. 164.)—The more ancient name of Delphi was Pytho, from the serpent Python, as is commonly supposed, which was said to have been slain by Apollo. (*Apollod., Biblioth.*, 1, 4, 3.) Whence the name Delphi itself was derived we are not informed. Some make the city to have received this name from Delphus, a son of Apollo. Others deduce the appellation from the Greek ἀδελφοί, "*brethren*," because Apollo and his brother Bacchus were both worshipped there, each having one of the summits of Parnassus sacred to him. The author of the Hymn to Apollo seems to pun on the word Delphi, in making Apollo transform himself into a dolphin (δελφίς.—v. 494). Some supposed, that the name was intended to designate Delphi as the centre or navel of the earth. Faber makes it *Tel Phi*, "the oracle of the Sun" (*Cabiri*, vol. 1, p. 66), and Bryant would tempt us to resolve the Nymph who originally presided over the sacred precincts of Delphi, into *Ain omphe*, i. e., "*fons oraculi.*" (*Mythology*, vol. 1, p. 110 and 345.) Jones derives the name of Delphi from the Arabic *Telb*, "to inquire." (*Greek Lex.*, *s. v.*) If, amid these various etymological theories, we might venture to adduce one of our own, it would be, that Βελφοί, the Æolic form for Δελφοί (*Maittaire, Dial.*, p. 139, *c.*), contains the true germe of the name, viz., Βελ, or the old term ελ (i. e., "the sun"), with the digamma prefixed in place of the aspirate. (Compare the Greek forms ἥλιος, i. e., ἑλ-ιος, σέλας, i. e., σελ-ας, and the Latin *Sol.*) Delphi will then be the city of the Sun. (Compare with the term Βελ the Oriental *Baal.*)—In speaking of this city, the poets commonly use the appellation of Pytho, but Herodotus and historians in general prefer that of Delphi, and are silent as to the other. A short sketch of the history of this most celebrated oracle and temple will not, perhaps, be unacceptable to the reader. Though not so ancient as Dodona, it is evident that the fame of the Delphic shrine had been established at a very early period, from the mention made of it by Homer, and the accounts supplied by Pausanias and Strabo. The Homeric hymn to Apollo informs us (v. 391, *seqq.*), that, when the Pythian god was establishing his oracle at Delphi, he beheld on the sea a merchant-ship from Crete; this he directs to Crissa, and appoints the foreigners the servants of his newly-established sanctuary, near which they settled. When this story, which we would not affirm to be historically true, is stripped of the language of poetry, it can only mean, that a Cretan colony founded the temple and oracle of Delphi. (*Heeren, Ideen*, vol. 3, p. 94.) Strabo reports, that it was at first consulted only by the neighbouring states; but that, after its fame became more widely spread, foreign princes and nations eagerly sought responses from the sacred tripod, and loaded the altar of the god with rich presents and costly offerings (420). Pausanias states that the most ancient temple of Apollo at Delphi was formed, according to some, out of branches of bay, and that these branches were cut from the tree that was at Tempe. The form of this temple resembled that of a cottage. After mentioning a second and a third temple, the one raised, as the Delphians said, by bees from wax and wings, and sent by Apollo to the Hyperboreans, and the other built of brass, he adds, that to this succeeded a fourth and more stately edifice of stone, erected by two architects named Trophonius and Agamedes. (*Pausan.*, 10, 5.) Here were deposited the sumptuous presents of Gyges and Midas, Alyattes and Crœsus (*Herodot.*, 1, 14; 50, 51), as well as those of the Sybarites, Spinetæ, and Siceliots, each prince and nation having their separate chapel or treasury for the reception of these offerings, with an inscription attesting the name of the donor and the cause of the gift. (*Strabo*, 420.) This temple having been accidentally destroyed by fire in the first year of the fifty-eighth Olympiad, or 548 B.C. (*Pausan., l. c.*), the Amphictyons undertook to build another for the sum of three hundred talents, of which the Delphians were to pay one fourth. The remainder of the amount is said to have been obtained by contributions from the different cities and nations. Amasis, king of Egypt, furnished a thousand talents of alumina. The Alcmæonidæ, a wealthy Athenian family, undertook the contract, and agreed to construct the edifice of Porine stone, but afterward liberally substituted Parian marble for the front, a circumstance which is said to have added considerably to their influence at Delphi. (*Herodot.*, 2, 180.—*Id.*, 5, 62.) According to Strabo and Pausanias, the architect was Spintharus, a Corinthian. The vast riches accumulated in this temple, led Xerxes, after having forced the pass of Thermopylæ, to detach a portion of his army into Phocis, with a view of securing Delphi and its treasures, which, as Herodotus affirms, were better known to him than the contents of his own palace. The enterprise, however, failed, owing, as it was reported by the Delphians, to the manifest interposition of the deity, who terrified the barbarians and hurled destruction on their scattered bands. (*Herodot.*, 8, 37.) Many years subsequent to this event, the temple fell into the hands of the Phocians, headed by Philomelus, who scrupled not to appropriate its riches to the payment of his troops in the war he was then waging against Thebes. The Phocians are said to have plundered the temple, during this contest, of gold and silver, to the enormous amount of 10,000 talents, or nearly 10,600,000 dollars. (Compare *Pausanias*, 10, 2.—*Strabo*, 421.) At a still later period, Delphi became exposed to a formidable attack from a large body of Gauls, headed by their king Brennus. These barbarians, having forced the defiles of Mount Œta, possessed themselves of the temple and ransacked its treasures. The booty which they obtained on this occasion is stated to have been immense; and this they must have suc

seeded in removing to their own country, since we are told, that, on the capture of Tolosa, a city of Gaul, by the Roman general Cæpio, a great part of the Delphic spoils was found there. (*Strabo*, 188.—*Dio Cassius, Excerpt.*, p. 630.) Pausanias, however, relates, that the Gauls met with great disasters in their attempt on Delphi, and were totally discomfited through the miraculous intervention of the god (10, 23.—Compare *Polybius*, 1, 6, 5.—*Id.*, 2, 20, 6.—*Justin*, 24, 6). Sylla is also said to have robbed this temple, as well as those of Olympia and Epidaurus. (*Dio Cass., Excerpt.*, p. 646.—*Diod. Sic., Excerpt.*, 406.) Strabo assures us, that in his time the temple was greatly impoverished, all the offerings of any value having been successively removed. The Emperor Nero carried off, according to Pausanias (10, 7), five hundred statues of bronze at one time. Constantine the Great, however, proved a more fatal enemy to Delphi than either Sylla or Nero. He removed the sacred tripods to adorn the hippodrome of his new city, where, together with the Apollo, the statues of the Heliconian muses, and a celebrated statue of Pan, they were extant when Sozomen wrote his history. (*Gibbon, Decline and Fall*, c. 17.) Among these tripods was the famous one, which the Greeks, after the battle of Platæa, found in the camp of Mardonius. The Brazen Column which supported this tripod is still to be seen at Constantinople. (*Clarke's Travels—Greece, Egypt*, &c., vol. 3, p. 75, *seqq.*)—The spot whence issued the prophetic vapour, which inspired the priestess, was said to be the central point of the earth, this having been proved by Jupiter himself, who despatched two eagles from opposite quarters of the heavens, which there encountered each other. (*Strabo*, 419.—*Pausan.*, 10, 16.—*Plut., de Orac. Def.*, p. 409.) Strabo reports, that the sacred tripod was placed over the mouth of the cave, whence proceeded the exhalation, and which was of great depth. On this sat the Pythia, who, having caught the inspiration, pronounced her oracles in extempore prose or verse; if the former, it was immediately versified by the poet always employed for that purpose. The oracle itself is said to have been discovered by accident. Some goats having strayed to the mouth of the cavern, were suddenly seized with convulsions: those likewise by whom they were found in this situation having been affected in a similar manner, the circumstance was deemed supernatural, and the cave pronounced the seat of prophecy. (*Pausan.*, 10, 5.—*Plut., de Orac. Def.*, p. 433.—*Plin.*, 2, 93.) The priestess could only be consulted on certain days. The season of inquiry was the spring, during the month Busius. (*Plut., Quæst Græc.*, p. 292.) Sacrifices and other ceremonies were to be performed by those who sought an answer from the oracle, before they could be admitted into the sanctuary. (*Herodot.*, 7, 140.—*Plut., de Orac. Def.*, p. 435, 437.—*Id., de Pyth. Orac.*, p. 397.) The most remarkable of the Pythian responses are those which Herodotus records as having been delivered to the Athenians, before the invasion of Xerxes (7, 140), to Crœsus (1, 46), to Lycurgus (1, 65), to Glaucus the Spartan (6, 86), and one relative to Agesilaus, cited by Pausanias (3, 8). There was, however, it appears, no difficulty in bribing and otherwise influencing the Pythia herself, as history presents us with several instances of this imposture. Thus we are told, that the Alcmæonidæ suggested on one occasion such answers as accorded with their political designs. (*Herodot.*, 5, 62, 90.) Cleomenes, king of Sparta, also prevailed on the priestess to aver that his colleague Demaratus was illegitimate. On the discovery, however, of this machination, the Pythia was removed from her office. (*Herodotus*, 6, 66.) The same charge was brought against Pleistonax, another sovereign of Sparta. (*Thucyd.*, 5, 16.—Compare *Plut., Vit. Demosth.*, p. 854.—*Id., Vit. Nic.*, p. 532.) Delphi derived farther celebrity from its being the place where the Amphictyonic council held one of their assemblies (*Strabo*, 420.—*Sainte Croix, des Gouvern. Feder. Art.*, 2, p. 19), and also from the institution of the games which that ancient and illustrious body had established after the successful termination of the Crissæan war. (*Vid.* Pythia, II., and compare *Clinton's Fasti Hellenici, Appendix*, 1, p. 195.) For an account of the ruins of Delphi, on part of the site of which stands the present village of *Castri*, consult *Clarke's Travels—Greece, Egypt*, &c., vol. 7, p. 225, *seqq.*—*Dodwell's Tour*, vol. 1, p. 174, *seqq.*—And for some remarks on the fable of Apollo and Python, consult the latter article.—No traces of the sacred aperture remain at the present day. Dr. Clarke, however, inclines to the opinion that it ought to be searched for in the very middle of the ancient city. He bases his remark on a passage of Steph. Byz. (p. 229, *ed. Gronov., Amst.*, 1678), and on the statement of Strabo, that the *navel* of the earth was in the midst of the temple of Apollo (*Clarke's Travels, l. c.*)

Delphĭcus, a surname of Apollo, from his sanctuary and worship at Delphi.

Delphus, a son of Apollo and Celæno, who, according to one account, was the founder of Delphi (*Pausan.*, 10, 6.)

Delta, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet. It lay between the Canopic and Pelusiac mouths of the Nile, where the river begins to branch off, and is generally supposed to have been formed, in part at least, if not altogether, by the deposites of the Nile. (Consult remarks under the article Nilus, and also *Lyell's Geology*, vol. 1, p. 355.)

Demădes, an Athenian, of obscure origin, the son of a mariner, and at first a mariner himself. He afterward, although without any liberal education, came forward as a public speaker, and obtained great influence among his countrymen. Demades is described as a witty, acute, and fluent speaker, but an unprincipled and immoral man. Having been taken prisoner at Chæronea, he is said, by a free and well-timed rebuke, to have checked the insolent joy displayed by Philip, but afterward to have allowed himself to be corrupted, and employed as a venal agent by the conqueror. The first part of this story is hardly credible, the latter is fully substantiated. Demades from this time was the tool of Macedon. He advocated the interests of Philip, flattered his successor Alexander, sided with Antipater, and, in a word, is described by Plutarch as the man who, of all the demagogues of the day, contributed most to the ruin of his country. (*Vit. Phoc. init.*) He was at last put to death by Cassander, having been proved, by means of an intercepted letter, to be in secret league with the enemies of the former, B.C. 318. Cicero and Quintilian state, that no orations of Demades were extant in their time. (*Cic., Brut.*, 9.—*Quint.*, 2, 17, *et* 12.) The old rhetorician, however, from whom Tzetzes drew his information on the subject, had read speeches of his. (*Tzetz., Chil.*, 6, 36, *seq.*) We have, moreover, remaining at the present day a fragment of an oration by Demades, entitled *ὑπὲρ τῆς δωδεκαετίας*, "*An apology for his conduct during the twelve years he had been a public orator.*" It is to be found in the collections of Aldus, Stephens, and Reiske. (*Ruhnken, Hist. Crit. Orat. Græc., in Opusc.*, vol. 1, p. 349, *seqq.*—*Hauptmann, de Demade Dissert.*—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 265, *seq.*)

Demarātus, I. the son and successor of Ariston on the throne of Sparta, B.C. 526. He was deposed through the intrigues of Cleomenes, his colleague, on the ground of his being illegitimate. After his deposition, he was chosen and held the office of magistrate; but, being insultingly derided on one occasion by Le-

ptychides, who had been appointed king in his stead, he retired, first to the island of Zacynthus, whither he was pursued by the Lacedæmonians, and afterward crossed over into Asia to Darius, who received him honourably, and presented him with lands and cities. (*Herod.*, 6, 65, 70.) He enabled Xerxes subsequently to obtain the nomination to the empire, in preference to his elder brother Artabazarnes, by suggesting to him an argument, the justice of which was acknowledged by Darius. (*Herod.*, 7, 3.) We find him after this, though an exile from his country, yet sending the first intelligence to Sparta of the designs of Xerxes against Greece. (*Herod.*, 7, 239.) He accompanied the monarch on his expedition, frankly praised to him the discipline of the Greeks, and especially that of the Spartans; and, before the battle of Thermopylæ, explained to him some of the warlike customs of the last-mentioned people. (*Herod.*, 7, 209.) We learn also, that he advised Xerxes to seize, with his fleet, on the island of Cythera, off the coast of Laconia, from which he might continually infest the shores of that country. The monarch did not adopt his suggestion, but still always regarded the exile Spartan as a friend, and treated him accordingly. The nature of the advice relative to Cythera makes it more than probable that Demaratus, in sending home information of the threatened expedition of Xerxes, meant in reality to taunt and alarm his countrymen. (*Herod.*, 7, 234, *seqq.*)—II. A rich citizen of Corinth, of the family of the Bacchiadæ. When Cypselus had usurped the sovereign power of Corinth, Demaratus, with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. Commerce had not been deemed disreputable among the Corinthian nobility; and as a merchant, therefore, Demaratus had formed ties of friendship at this place. He brought great wealth with him. The sculptors Eucheir and Eugrammus, and Cleophantus the painter, were said to have accompanied him; and along with the fine arts of Greece, he taught (so the popular account said) alphabetic writing to the Etrurians. His son Lucumo migrated afterward to Rome, and became monarch there under the name of Tarquinius Priscus. (*Plin.*, 35, 5.—*Liv.*, 1, 34, *seqq.*)—III. A Corinthian, in the time of Philip and his son Alexander. He had connexions of hospitality with the royal family of Macedon, and, having paid a visit to Philip, succeeded in reconciling that monarch to his son. After Alexander had overthrown the Persian empire, Demaratus, though advanced in years, made a voyage to the east in order to see the conqueror, and, when he beheld him, exclaimed, "What a pleasure have those Greeks missed, who died without seeing Alexander seated on the throne of Darius!" He died soon after, and was honoured with a magnificent funeral. (*Plut.*, *Vit. Alex.*, c. 37.—*Id. ibid.*, c. 56.—*Id.*, *Vit. Ages.*, c. 15.)—IV. A Corinthian exile at the court of Philip, king of Macedonia. (*Plut.*, *Alex.*)

Demetrĭa, a festival in honour of Ceres, called by the Greeks *Demēter* (Δημήτηρ). It was then customary for the votaries of the goddess to lash themselves with whips made with the bark of trees. The Athenians instituted for a short time a solemnity of the same name, in honour of Demetrius Poliorcētes.

Demetrĭas, a city of Thessaly, on the Sinus Pelasgicus or Pagasæus, at the mouth of the river Onchestus. It owed its name and origin to Demetrius Poliorcetes, about 290 B.C., and derived, as Strabo reports, its population, in the first instance, from the neighbouring towns of Nelia, Pagasæ, Ormenium, Rhizus, Sepias, Olizon, Bœbe, and Iolcos, all of which were finally included within its territory. (*Strabo*, 436.—*Plut.*, *Vit. Demetr.*) It soon became one of the most flourishing towns in Thessaly, and, in a military point of view, was allowed to rank among the principal fortresses of Greece. It was, in fact, most advantageously placed for defending the approaches to the defile of Tempe, as well on the side of the plains as on that of the mountains. Its maritime situation also, both from its proximity to the island of Eubœa, to Attica, the Peloponnesus, the Cyclades, and the opposite shores of Asia, rendered it a most important acquisition to the sovereigns of Macedonia. Hence Philip, the son of Demetrius, is said to have termed it one of the chains of Greece. (*Polyb.*, 17, 11.—*Liv.*, 32, 37.—*Id.*, 28, 5.) After the battle of Cynoscephalæ, it became the principal town of the Magnesian republic, and the seat of government. It fell under the Roman power after the battle of Pydna. Demetrias is generally thought to coincide with the modern *Volo*, but this last occupies the site of the ancient Pagasæ. (*Cramer's Anc. Greece*, vol. 1, p. 434.)

Demetrĭus, I. a son of Antigonus and Stratonice, surnamed Poliorcētes (Πολιορκητής), "*besieger of cities*," from his talents as an engineer, and his peculiar skill in conducting sieges, especially by the aid of machines and engines either invented or improved by himself. At the age of twenty-two he was sent by his father against Ptolemy, who had invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterward sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison which was stationed there under Demetrius Phalereus. The gratitude of the Athenians to their deliverer passed all bounds, or was only equalled by their fulsome and impious adulation, the details of which are to be found in the pages of Plutarch. (*Vit. Demetr.*, c. 10.) But Demetrius was soon summoned by his father to leave the flattery of orators and demagogues, in order to resume the combined duties of an admiral and an engineer in the reduction of Cyprus. After a slight engagement with Menelaüs, the brother of Ptolemy, he laid siege to Salamis, the ancient capital of that island. The occurrences of this siege occupy a prominent place in history, not so much on account of the determined resistance opposed to the assailants, and the great importance attached to its issue by the heads of the belligerent parties, as for a new species of warlike engine invented by Demetrius, and first employed by him against the city of Salamis. The instrument in question was called an *Helepōlis*, or "Town-taker," and was an immense tower, consisting of nine stories, gradually diminishing as they rose in altitude, and affording accommodation for a large number of armed men, who discharged all sorts of missiles against the ramparts of the enemy. Ptolemy, dreading the fall of Salamis, which would pave the way, as he easily foresaw, for the entire conquest of Cyprus, had already made formidable preparations for compelling Demetrius to raise the siege. A memorable seafight ensued, in which the ruler of Egypt was completely defeated, with the loss of nearly all his fleet, and thirty thousand prisoners. An invasion of Egypt, by Antigonus, then took place, but ended disgracefully; and Demetrius was sent to reduce the Rhodians, who persisted in remaining allies to Ptolemy. The operations of the son of Antigonus before Rhodes, and the resolute defence of the place by the inhabitants, present perhaps the most remarkable example of skill and heroism that is to be found in the annals of ancient warfare. The *Helepolis* employed on this occasion greatly exceeded the one that was used in the siege of Salamis. Its towers were 150 feet high; it was supported on eight enormous wheels, and propelled by the labour of 3400 men. After a siege of a whole year, however, the enterprise was abandoned, a treaty was concluded with the Rhodians, and Demetrius, at the request of the Athenians, who were now again subjected to the Macedonian yoke, proceeded to rescue Greece from the power of Cassander. In this he was so success-

ful that he ultimately spread the terror of his arms over the whole of that country. The object of Antigonus and his son was now to effect the final subjugation of Macedonia, Egypt, and the East. The confederacy of Seleucus, Ptolemy, Lysimachus, and Cassander was therefore renewed, with the view of crushing these ambitious schemes, and in the battle of Ipsus they succeeded in effecting their object. Antigonus fell in the conflict, and Demetrius, after a precipitate flight of 200 miles, regained his fleet with only a small remnant of his once powerful host. Sailing soon after to Athens, he received information from the fickle and ungrateful inhabitants that they had resolved to admit no king within their city; upon which, finding that all Greece had now submitted to the influence of Cassander, he made a descent on the coast at Corinth for the mere purposes of plunder and revenge, and afterward committed similar ravages along the whole coast of Thrace. Fortune, however, soon smiled again. Seleucus, jealous of the power of Lysimachus, whose territories now extended to the Syrian borders, resolved to strengthen his own dominions by forming an alliance with the family of Demetrius, which was still possessed of considerable claims and interests. He therefore made proposals for, and obtained in marriage, the accomplished Stratonice, the daughter of his former rival. The power of Demetrius again became formidable, an alliance with Ptolemy, who gave him his daughter Ptolemaïs in marriage, having also added to its increase Having compelled the Athenians to open their gates and receive a garrison, and having generously forgiven their previous fickleness, he turned his attention to Macedonia, and having embraced an opportunity of interfering in the affairs of that country, which was afforded by dissensions between the two sons of Cassander, he cut off Alexander, one of the two princes, and made himself master of the throne. His restless ambition now projected new conquests in Europe and Asia. Turning his arms against Pyrrhus, he drove him from Thessaly, and then marched to Thebes, which he took by assault. About the same time also he built the city of Demetrias on the Pelasgic gulf; and, in order to increase his naval power, formed a matrimonial union with the daughter of Agathocles, tyrant of Sicily. His fleet at length amounted to 500 gallies, many of them having fifteen or sixteen banks of oars; while his land forces exceeded considerably 100,000 men, of which more than 12,000 were cavalry. This formidable power excited the alarm of Lysimachus and Ptolemy; the latter advanced against Greece with his fleet, while the former, with Pyrrhus his ally, made a land attack on Macedon in two different points at once. Demetrius took the field with his usual alacrity, but when he approached the position of Pyrrhus, the greater part of his troops deserted him, and he was compelled to flee. Leaving Macedon a prey to Lysimachus and Pyrrhus, the active Demetrius passed over into Asia Minor with a body of his best troops, resolved to assail his adversary in the most vulnerable quarter. The enterprise was at first attended with the most brilliant success. In a short time, however, a check was imposed on his career by Agathocles, the son of Lysimachus, and Demetrius was compelled to apply for protection to his aged son-in-law Seleucus. The latter yielded to his solicitations only so far as to grant him permission to spend two months within his territory; and was subsequently induced by his courtiers to rid himself of so dangerous a guest, by sending him a prisoner to a strong fortress on the Syrian coast, about sixty miles south of Antioch. A sufficient revenue was allowed him for his support, and he was permitted to indulge in the chace and other manly exercises, always, however, under the eye of his keepers. At last, however, giving up all active pursuits, he closed his checkered life, at the end of three years, a victim to chagrin, sloth, and intemperance. His remains were delivered up to his son Antigonus, who interred them with great splendour in the city of Demetrias. The age of Demetrius at the time of his death was fifty-four. His posterity enjoyed the throne of Macedon in continued succession down to Perses, when the Roman conquest took place. —Demetrius was remarkable for the possession of two qualities, which seem to be altogether inconsistent with each other, an excessive love of pleasure and an ardent passion for glory. His courage in conflicts, his profound acquaintance with the military art, and his skill, particularly in the construction of warlike engines, constitute strong claims on the remembrance of posterity. His dissolute morals have been justly censured, but there were many excellent traits of character which went far towards counterbalancing his vices He always showed himself a dutiful and affectionate son, a mild and generous conqueror, and a liberal patron of the arts. (*Plut.*, *Vit. Demetr.*)—II. Son of Antigonus Gonătas, and grandson of Demetrius Poliorcētes, succeeded his father, B.C. 243. He made war on the Ætolians and Achæans, and was successful against both, especially the latter, whom he defeated, although under the command of Aratus. He had distinguished himself, before coming to the throne, by driving Alexander of Epirus out of Macedonia, and also stripping him of his own dominions. He reigned ten years, and was succeeded by his son, Philip III. (*Justin*, 26, 2.—*Id. ib.*, 28, 3.)—III. Son of Philip III., of Macedonia. He was an excellent prince, greatly beloved by his countrymen, and was sent by his father as a hostage to Rome, where he also made many friends. He was subsequently liberated, and not long after paid a second visit to the capital of Italy, as an ambassador from Philip, on which occasion he obtained, by his modest and candid deportment, favourable terms for his parent, when the latter was complained of to the Roman senate by the cities of Greece. Returning home loaded with marks of distinction from the Romans, and honoured by the Macedonians themselves, who regarded him as the liberator of their country, he excited the jealousy of his own father, and the envy and hatred of his brother Perses. The latter eventually accused him of aspiring to the crown, and of carrying on, for this purpose, a secret correspondence with the Romans. Philip, lending too credulous an ear to the charge, put his son Demetrius to death, and only discovered, when too late, the utter falsity of the accusation. (*Liv.*, 33, 30.—*Id.*, 39, 35, *seqq.*—*Id.*, 40, 5.—*Id.*, 40, 24.—*Id.*, 40, 54, *seqq.*)—IV. Surnamed *Soter* (Σωτήρ), or "the Preserver," was the son of Seleucus Philopător; and was sent by his father, at the age of twenty-three, as a hostage to Rome. He was living there in this condition when his father died of poison, B.C. 176. His uncle Antiochus Epiphanes thereupon usurped the throne, and was succeeded by Antiochus Eupator. Demetrius, meanwhile, having in vain endeavoured to interest the senate in his behalf, secretly escaped from Rome, through the advice of Polybius the historian, and, finding a party in Syria ready to support his claims, defeated and put to death Eupator, and ascended the throne. He was subsequently acknowledged as king by the Romans. After this he freed the Babylonians from the tyranny of Timarchus and Heraclides, and was honoured for this service with the title of *Soter*. At a subsequent period he sent his generals Nicanor and Bacchides into Judæa, at the solicitation of Alcimus, the high-priest, who had usurped that office with the aid of Eupator. These two commanders ravaged the country, and Bacchides defeated and slew the celebrated Judas Maccabæus. Demetrius, at last, became so hated by his own subjects, and an object of so much dislike, if not of fear, to the neighbouring princes, that they advocated the claims of Alexander Bala, and he fell in battle against this competitor for the crown

after having reigned twelve years (from B.C. 162 to B.C. 150). His death was avenged, however, by his son and successor Demetrius Nicator. (*Polyb.*, 31, 12.—*Id.*, 31, 19.—*Id.*, 32, 4, *seqq.*—*Id.*, 33, 14, *seqq.*—*Justin*, 34, 3.—*Id.*, 35, 1.)—V. Son of the preceding, was surnamed *Nicator*, or "the Conqueror." He drove out Alexander Bala, with the aid of Ptolemy Philometor, who had given him his daughter Cleopatra in marriage, though she was already the wife of Bala. He ascended the throne B.C. 146, but soon abandoned himself to a life of indolence and debauchery, leaving the reins of government in the hands of Lasthenes, his favourite, an unprincipled and violent man. The disgust to which his conduct gave rise induced Tryphon, who had been governor of Antioch under Bala, to revolt, and place upon the throne Antiochus Dionysius, son of Bala and Cleopatra, a child only four years of age. A battle ensued, in which Demetrius was defeated, and Antiochus, now receiving the surname of Theos, was conducted by the victors to Antioch, and proclaimed king of Syria. He reigned, however, only in name. The actual monarch was Tryphon, who put him to death at the end of about two years, and caused himself to be proclaimed in his stead. Demetrius, meanwhile, held his court at Seleucia. Thinking that the crimes of Tryphon would soon make him universally detested, he turned his arms in a different direction, and marched against the Parthians, in the hope that, if he returned victorious, he would be enabled the more easily to rid himself of his Syrian antagonist. After some successes, however, he was entrapped and made prisoner by the Parthian monarch Mithradates, and his army was attacked and cut to pieces. His captivity among the Parthians was an honourable one, and Mithradates made him espouse his daughter Rhodoguna. The intelligence of this marriage so exasperated Cleopatra, that she gave her hand to Antiochus Sidetes, her brother-in-law, who thereupon ascended the throne. Sidetes having been slain in a battle with the Parthians after a reign of several years, Demetrius escaped from the hands of Mithradates and remounted the throne. His subjects, however, unable any longer to endure his pride and cruelty, requested from Ptolemy Physcon, a king of the race of the Seleucidæ to govern them. Ptolemy sent Alexander Zebina. Demetrius, driven out by the Syrians, came to Ptolemaïs, where Cleopatra, his first wife, then held sway, but the gates were shut against him. He then took refuge in Tyre, but was put to death by the governor of the city. Zebina recompensed the Tyrians for this act, by permitting them to live according to their own laws, and from this period commences what is called by chronologists the era of the independence of Tyre, which was still subsisting at the time of the council of Chalcedon, 574 years after this event. (*Joseph.*, *Ant. Jud.*, 13, 9.—*Id. ib.*, 13, 12.—*Id. ib.*, 13, 17.—*Justin*, 36, 1.—*Id.*, 39, 1.—*L'Art de verifier les Dates*, vol. 2, p. 331.)—VI. Surnamed *Eucærus* (Εὔκαιρος), "the Seasonable" or "Fortunate," was the fourth son of Antiochus Grypus. He was proclaimed king at Damascus, and, in conjunction with his brother Philip, to whom a part of Syria remained faithful, drove out Antiochus Eusebes from that country, compelling him to take refuge among the Parthians. The two brothers then divided Syria between them, Antioch being the capital of Philip, and Damascus that of Demetrius. The latter afterward marched to the aid of the Jews, who had revolted from their king Alexander Janneus. He was recalled, however, to his own dominions by the news of an invasion on the part of his own brother Philip. He took Antioch, and besieged Philip in Berœa; but the latter being succoured by the Parthians and Arabians, Demetrius was besieged in his own camp, and at length taken prisoner. He was brought to the King of Parthia, who treated him with great distinction, and sent him into Upper Asia. He reigned a little over six years. The Abbé Belley has written a learned dissertation on the reign of this monarch, illustrated by medals. (*Mem. de l'Acad. des. Inscr.*, vol. 29.)—VII. Pepagomenus, a medical writer, who flourished during the reign of Michael VIII. (Palæologus). By the order of this monarch, he wrote a work on the Gout (*περὶ Ποδάγρας*). We have two treatises under his name; but it is extremely doubtful whether he was indeed their author. The first is on the art of training falcons; the second, on the mode of breaking and training dogs. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 265.) The best edition of the treatise on the gout is that of Bernhard, *Amst.*, 1753, 8vo.—VIII. Phalēreus (three syllables—*Φαληρεύς*), a native of Phalērum in Attica, and the last of the more distinguished orators of Greece. He was the son of a person who had been slave to Timotheus and Conon. (Compare *Ælian*, *Var. Hist.*, 12, 43, and the remarks of Perizonius, *ad loc.*) But, though born in this low condition, he soon made himself distinguished by his talents, and was already a conspicuous individual in the public assemblies when Antipater became master of Athens; for he was obliged to save himself by flight from the vengeance of the Macedonian partv. He was compelled to quit the city a second time, when Polysperchon took possession of it through his son. Subsequently named by Cassander as governor of Athens (B.C. 312), he so gained the affections of his countrymen, that, during the ten years in which he filled this office, they are said to have raised to him three hundred and sixty statues. Athenæus, however, on the authority of Duris, a Samian writer, reproaches him with luxurious and expensive habits, while he prescribed, at the same time, frugality to his fellow-citizens, and fixed limits for their expenditures. It is thought, however, that Duris, or else Athenæus in copying him, erred with respect to the name; since what the latter relates of Demetrius Phalereus, Ælian mentions of Demetrius Poliorcetes. (*Var. Hist.*, 9, 19.) After the death of his protector, Demetrius was driven from Athens by Antigonus and Demetrius Poliorcetes (B.C. 306). The people of that city, always fickle, always ungrateful, always the sport of the demagogues who ruled them, overthrew the numerous statues they had erected to him, although he had been their benefactor and idol, and even condemned him to death. Demetrius, upon this, retired to the court of Alexandrea, where he lived upward of twenty years. It is generally supposed that he was the individual who gave Ptolemy the advice to found the Museum and famous library. This prince consulted him also as to the choice of a successor. Demetrius was in favour of the monarch's eldest son, but the king eventually decided for the son whom he had by his second wife Berenice. When Ptolemy II., therefore, came to the throne, he revenged himself on the unlucky counsellor by exiling him to a distant province in Upper Egypt, where Demetrius put an end to his own life by the bite of an asp (B.C. 284.—Compare the dissertation of Bonamy, on the life of Demetrius Phalereus, *Mem. de l'Acad. des. Inscr. et Belles Lettres*, vol. 7, p. 157, *seqq.*). Cicero describes Demetrius as a polished, sweet, and graceful speaker, but deficient in energy and power. (*De Orat.*, 2, 23.—*Brut.*, 9.) Quintilian assigns to him much of talent and fluency. (*Inst. Or.*, 10, 1, 80.) Both writers, however, agree that he was the first who deviated in a marked degree from the character that previously belonged to Attic eloquence. We cannot form any opinion of our own respecting the merits of this writer, because his historical, political, and philosophical writings are all lost. In the number of these was a treatise "*On the Ionians*," and another "*On the Laws of Athens*," two pieces, the acquisition of which would prove of great value to us. Plutarch cites his treatise "*On Socrates*," which

appears to have contained also "*a Life of Aristides.*" We have said that the works of Demetrius are lost: there exists, it is true, under his name "*A Treatise on Elocution*" (περὶ Ἑρμηνείας), a work full of ingenious observations; but critics agree in making it of later origin. It appears that the copyists have confounded Demetrius Phalereus with Demetrius of Alexandrea, who flourished under Marcus Aurelius, and was, perhaps, the author of the work in question. Besides the treatise on Elocution, there exists a small work *On the Apophthegms of the Seven Sages*, which Stobæus has inserted in his third discourse, as being the production of Demetrius Phalereus.—The best editions of the treatise on Elocution are, that of Gale, *Oxon.*, 1676, 8vo, re-edited by Fischer, *Lips.*, 1773, 8vo, and that of J. G. Schneider, *Alten.*, 1779, 8vo. This last is printed with but little care; yet it is critical, and supplied with an excellent commentary. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 241, *seqq.*)—IX. A Cynic philosopher, who flourished at Corinth in the first century. During the reign of Caligula, he taught philosophy at Rome, where he obtained the highest reputation for wisdom and virtue. He was banished from Rome in the time of Nero, for his free censure of public manners. After the death of this emperor he returned to Rome; but the boldness of his language soon offended Vespasian, and again subjected him to the punishment of exile. Apollonius, with whom he had contracted a friendship, prevailed on Titus to recall him; but under Domitian he shared the common fate of philosophers, and withdrew to Puteoli. Seneca, who was intimately acquainted with him, speaks in the highest terms of his masculine eloquence, sound judgment, intrepid fortitude, and inflexible integrity. (*Seneca, de Vit. Beat.*, 25.)

Democēdes, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches and much reputation by two cures which he performed, one on the king, and the other on Atossa. Always desirous of returning to his native country, he pretended to enter into the views and interests of the Persians, and procured himself to be sent with some nobles to explore the coast of Greece, and to ascertain in what parts it might be attacked with the greatest probability of success. Stopping at Tarentum, the Persians were seized as spies, and Democedes escaped to Crotona, whither the Persians followed him, and demanded, but in vain, that he should be restored. He settled there, and married the daughter of Milo. (*Ælian, V. H.*, 8, 18. —*Herodot.*, 3, 124, &c.)

Democrītus, a celebrated philosopher, born at Abdera, about 490 or 494 B.C., but according to some, 460 or 470 B.C. His father was a man of noble family and of great wealth, and contributed largely towards the entertainment of the army of Xerxes, on his return to Asia. As a reward for this service, the Persian monarch made him and the other Abderites rich presents, and left among them several Chaldæan Magi. Democritus, according to Diogenes Laertius, was instructed by these Eastern sages in astronomy and theology. After the death of his father, he determined to travel in search of wisdom; and devoted to this purpose the portion which fell to him, amounting to one hundred talents. He is said to have visited Egypt and Ethiopia, the Persian Magi, and, according to some, even the Gymnosophists of India. Whether, in the course of his travels, he visited Athens or attended upon Anaxagoras, is uncertain. There can be little doubt, however, that, during some part of his life, he was instructed in the Pythagorean school, and particularly that he was a disciple of Leucippus. After a long course of years thus spent in travelling, Democritus returned to Abdera, richly stored with the treasures of philosophy, but destitute even of the necessary means of subsistence. His brother Damosis, however, received him kindly, and liberally supplied all his wants. It was a law in Abdera, that whoever should waste his patrimony, should be deprived of the rites of sepulture. Democritus, desiring to avoid this disgrace, gave public lectures to the people, chiefly from his larger *Diacosmus*, the most valuable of his writings; in return, he received from his hearers many valuable presents, and other testimonies of respect, which relieved him from all apprehension of suffering public censure as a spendthrift. Democritus, by his learning and wisdom, and especially by his acquaintance with natural phenomena, acquired great fame, and excited much admiration among the ignorant Abderites. By giving previous notices of unexpected changes in the weather, and by other artifices, he had the address to make them believe that he possessed a power of predicting future events, and they not only looked upon him as something more than mortal, but even proposed to invest him with the direction of their public affairs. From inclination and habit, however, he preferred a contemplative to an active life, and therefore declined these public honours, and passed the remainder of his days in solitude. It is said that from this time he spent his days and nights in caverns and sepulchres; and some even relate, that, in order to be more perfectly master of his intellectual faculties, he deprived himself, by means of a burning-glass, of the organs of sight. The story, however, is utterly incredible, since the writers who mention it affirm that Democritus employed his leisure in writing books, and in dissecting the bodies of animals, neither of which could well have been effected without eyes. Nor is greater credit due to the tale that Democritus spent his leisure hours in chemical researches after the philosopher's stone, the dream of a later age; or to the story of his conversation with Hippocrates, grounded upon letters which are said to have passed between the father of medicine and the people of Abdera, on the supposed madness of Democritus, but which are so evidently spurious that it would require the credulity of the Abderites themselves to suppose them genuine. The only reasonable conclusion that can be drawn from these and other marvellous tales, is, that Democritus was, what he is commonly represented to have been, a man of lofty genius and penetrating judgment, who, by a long course of study and observation, became an eminent master of speculative and physical science; the natural consequence of which was, that, like Roger Bacon in a later period, he astonished and imposed upon his ignorant and credulous countrymen. Petronius relates, that he was perfectly acquainted with the virtues of herbs, plants, and stones, and that he spent his life in making experiments upon natural bodies.—Democritus has been commonly known under the appellation of "*The Laughing Philosopher;*" and it is gravely related by Seneca (*De Ira*, 2, 10.—*De Tranq.*, 15), that he never appeared in public without expressing his contempt of the follies of mankind by laughter. But this account is wholly inconsistent with what has been related concerning his fondness for a life of gloomy solitude and profound contemplation; and with the strength and elevation of mind which his philosophical researches must have required, and which are ascribed to him by the general voice of antiquity. Thus much, however, may be easily admitted on the credit of Ælian (*V. H.*, 4. 20) and Lucian (*Vit. Auct.*, vol. 3, p. 112, *ed. Bip.*), that a man so superior to the generality of his contemporaries, and whose lot it was to live among a race of men who were stupid to a proverb, might frequently treat their follies with ridicule and contempt. Accordingly, we find that, among his fellow-citizens, he obtained the appellation of γελασῖνος, or the "*Derider.*" Democritus appears to have been in his morals chaste and temperate; and his sobriety was repaid by a healthy old age. He lived and en-

joyed the use of his faculties to the term of a hundred years (some say several years longer), and at last died through mere decay.—Democritus expanded the atomic theory of his master Leucippus, to support the truth of which he maintained the impossibility of division *ad infinitum*; and from the difficulty of assigning a commencement of time, he argued the eternity of existing nature, of void space, and of motion. He supposed the atoms, originally similar, to be endowed with certain properties, such as impenetrability, and a density proportionate to their volume. He referred every active and passive affection to motion, caused by impact, limited by the principle he assumed, that like can only act on like. He drew a distinction between primary motion and secondary; impulse and reaction; from a combination of which he produced rotatory motion. Herein consists the law of necessity, by which all things in nature are ruled. From the endless multiplicity of atoms have resulted the worlds which we behold, with all the properties of immensity, resemblance, and dissimilitude which belong to them. The soul consists (such is his doctrine) of globular atoms of fire, which impart movement to the body. Maintaining his atomic theory throughout, Democritus introduced the hypothesis of images (εἴδωλα), a species of emanation from external objects, which make an impression on our senses, and from the influence of which he deduced sensation (αἴσθησις) and thought (νόησις). He distinguished between a rude, imperfect, and therefore false perception, and a true one. In the same manner, consistently with his theory, he accounted for the popular notions of the Deity; partly through our incapacity to understand fully the phenomena of which we are witnesses, and partly from the impressions communicated by certain beings (εἴδωλα) of enormous stature, and resembling the human figure, which inhabit the air. To these he ascribed dreams, and the causes of divination. He carried his theory into practical philosophy also, laying down that happiness consisted in an equability of temperament (εὐθυμία), whence he deduced his moral principles and prudential maxims. It was from Democritus that Epicurus borrowed the principal features of his metaphysics. (*Enfield's History of Philosophy*, vol. 1, p. 423, *seqq.*—*Ritter, Hist. Phil.*, vol. 1, p. 544, *seqq.*—*Tennemann's Manual*, p. 79.)

Demodŏcus, I. a musician at the court of Alcinoüs, who sang in the presence of Ulysses. (*Hom., Od.*, 8, 44.—*Plut., de Mus.*)—II. A Trojan chief, who came with Æneas into Italy, where he was killed. (*Virg., Æn.*, 10, 413.)

Demolĕon, I. a centaur, killed by Theseus at the nuptials of Pirithoüs. (*Ovid, Met.*, 12, 356.)—II. A son of Antenor, killed by Achilles. (*Hom., Il.*, 20, 395.)

Demōnax, a Cynic philosopher, of excellent character, contemporary with Lucian, who relates his history. He was a native of Cyprus, of wealthy parents, and is described by Lucian as having been the best philosopher he ever knew. Demonax resided at Athens, attained to the age of nearly 90 years, and was honoured at his death with a public funeral. (*Lucian, Vit. Demonact.*, vol. 5, p. 231, *seqq., ed. Bip.*)

Demophōon or Demŏphon. *Vid.* Phyllis.

Demosthĕnes, I. a celebrated Athenian orator, a native of the borough of Pæania, in the tribe Pandionis. His father, Demosthenes, was a citizen of rank and opulence, and the proprietor of a manufactory of arms; not a common blacksmith, as the language of Juvenal (10, 130) would lead us to believe. The son was born in the fourth year of the 98th Olympiad, B.C. 385, and lost his father at the early age of seven years, when he was left to the care of his mother, Cleobule. The guardians to whom his father had intrusted the administration of a large property proving faithless to their charge, and wasting a large portion of his patrimony, the orator's early studies were seriously impeded by the want of sufficient means, to say nothing of the over-anxious fears of maternal tenderness, and the delicate state of his own health. When Demosthenes was about sixteen years of age, his curiosity was attracted by a trial in which Callistratus pleaded, and won a cause of considerable importance. The eloquence which procured, and the acclamations which followed, his success, so inflamed the ambition of the young Athenian, that he determined to devote himself thenceforward to the assiduous study of oratory. He chose Isæus as his master rather than Isocrates (either because this plan was less expensive, or because the style of the latter was not sufficiently nervous and energetic): from Plato, also, he imbibed much of the richness and the grandeur which characterized the writings of that mighty master. At the age of seventeen he appeared before the public tribunals, and pronounced against his faithless guardians, and against a debtor to his father's estate, five orations, which were crowned with complete success. These discourses, in all probability, had received the finishing hand from Isæus, under whom Demosthenes continued to study for the space of four years after he had reached his majority. An opening so brilliantly successful imboldened the young orator, as may well be supposed, to speak before the people; but, when he made the attempt, his feeble and stammering voice, his interrupted respiration, his ungraceful gestures, and his ill-arranged periods, brought upon him general ridicule. Returning home in the utmost distress, he was reanimated by the kind aid of the actor Satyrus, who, having requested Demosthenes to repeat some passage from a dramatic poet, pronounced the same extract after him with so much correctness of enunciation, and in a manner so true to nature, that it appeared to the young orator to be quite a different passage. Convinced, thereupon, how much grace and persuasive power a proper enunciation and manner add to the best oration, he resolved to correct the deficiencies of his youth, and accomplished this with a zeal and perseverance which have passed into a proverb. How deeply he commands our respect and admiration by his struggles to overcome his natural infirmities, and remove the impressions produced by his first appearance before his assembled countrymen! He was not indebted for the glory he acquired either to the bounty of nature or to the favour of circumstances, but to the inherent strength of his own unconquerable will. To free himself from stammering, he spoke with pebbles in his mouth, a story resting on the authority of Demetrius Phalereus, his contemporary. It also appears that he was unable to articulate clearly the letter R; but he vanquished that difficulty most perfectly; for Cicero says, "*exercitatione fecisse ut* plenissime *diceret.*" He removed the distortion of features, which accompanied his utterance, by watching the movements of his countenance in a mirror; and a naked sword was suspended over his left shoulder while he was declaiming in private, to prevent its rising above the level of the right. That his enunciation might be loud and full of emphasis, he frequently ran up the steepest and most uneven walks, an exercise by which his voice acquired both force and energy; and on the seashore, when the waves were violently agitated, he declaimed aloud, to accustom himself to the noise and tumult of a public assembly. He constructed a subterranean study, where he would often stay for two or three months together, shaving one side of his head, that, in case he should wish to go abroad, the shame of appearing in that condition might keep him within. In this solitary retreat, by the light of his lamp, he copied and recopied, ten times at least, the orations scattered throughout the history of Thucydides, for the purpose of moulding his own style after so pure a model.—Whatever may be the truth of these several stories, Demosthenes got credit for the most inde-

fatigable labour in the acquisition of his art. His enemies, at a subsequent period of his career, attempted to ridicule this extraordinary industry, by remarking that all his arguments "smelt of the lamp," and they eagerly embraced the opportunity of denying him the possession of natural talents. A malicious opinion like this would easily find credit; and, in fact, a similar mistake is very frequently made; for, since it is acknowledged on all hands, that all successful men who are naturally dull must be industrious, the converse of the proposition grows into repute, and it is inferred that all men who are industrious must necessarily be dull. The accusation against Demosthenes seems to have rested chiefly on his known reluctance to speak without preparation. The fact is, that, though he could exert the talent of extemporaneous speaking, he avoided rather than sought such occasions, partly from deference to his audience, and partly from apprehending the possibility of a failure. Plutarch, who mentions this reluctance of the orator, speaks at the same time of the great merit of his extemporaneous effusions.—Demosthenes reappeared in public, after the rigorous discipline of private study, at the age of 25 years, and pronounced two orations against Leptines, the author of a law which imposed on every citizen of Athens, except the descendants of Harmodius and Aristogiton, the exercise of certain burdensome functions. The second of these discourses, entitled "*Of Immunities*," is regarded as one of his happiest efforts. After this he became much engaged with the business of the bar, and these professional labours, added to the scanty portion of his patrimony which he had recovered from his guardians, appear to have formed his only means of support. But, whatever may have been the distinction and the advantages which Demosthenes acquired by his practice at the bar, his principal glory is derived from his political discourses. At the period when he engaged in public affairs, the state was a mere wreck. Public spirit was at the lowest ebb; the laws had lost their authority, the austerity of early manners had yielded to the inroads of luxury, activity to indolence, probity to venality, and the people were far advanced upon the route which conducts a nation to irremediable servitude. Of the virtues of their forefathers there remained to the Athenians naught save an attachment, carried almost to enthusiasm, for their native soil, for that country the possession of which had been contested even by the gods. On the slightest occasion this feeling of patriotism was sure to display itself; thanks to this sentiment, the people of Athens were still capable of making the most strenuous efforts for the preservation of their freedom. No one knew better than Demosthenes the art of exciting and keeping alive this enthusiasm. His penetration enabled him easily to divine the ambitious plans of Philip of Macedon, from the very outset of that monarch's operations, and he resolved to counteract them. His whole public career, indeed, had but one object in view, and that was, war with Philip. For the space of fourteen years did this monarch find the Athenian orator continually in his path, and every attempt proved unavailing to corrupt so formidable an adversary. These fourteen years, which immediately preceded the fall of Grecian freedom, constitute the brightest period in the history of Demosthenes. And yet his courage was political rather than military. At Chæronea he fled from the field of battle, though in the Athenian assembly no private apprehensions could check his eloquence or influence his conduct. But, though overpowered in the contest with the enemy of Athenian independence, he received after his defeat the most glorious recompense, which, in accordance with Grecian customs, a grateful country could bestow upon a virtuous son. Athens decreed him a crown of gold. The reward was opposed by Æschines. The combat of eloquence which arose between the two orators, attracted to Athens an immense concourse of spectators. Demosthenes triumphed, and his antagonist, not having received the fifth part of the votes, was, in conformity with the existing law, compelled to retire into exile. A short time after this splendid victory, Demosthenes was condemned for having suffered himself to be bribed by Harpalus, a Macedonian governor, who, dreading the anger of Alexander, had come to Athens to hide there the fruit of his extortion and rapine, and had bargained with the popular leaders of the day for the protection of the republic. Demosthenes, having escaped from imprisonment, fled to Ægina, whence he could behold the shores of his beloved country, and earnestly and constantly protested his innocence. After the death of Alexander he was restored, and his entry into Athens was marked by every demonstration of joy. A new league was formed among the Grecian cities against the Macedonians, and Demosthenes was the soul of it. But the confederacy was broken up by Antipater, and the death of the orator was decreed. He retired thereupon from Athens to the island of Calauria, off the coast of Argolis, and, being still pursued by the satellites of Antipater, terminated his life there by poison, in the temple of Neptune, at the age of above sixty years.—Before the time of Demosthenes there existed three distinct styles of eloquence: that of Lysias, mild and persuasive, quietly engaged the attention, and won the assent of an audience; that of Thucydides, bold and animated, awakened the feelings and powerfully forced conviction on the mind; while that of Isocrates was, as it were, a combination of the two former. Demosthenes can scarcely be said to have proposed any individual as a model, although he bestowed so much untiring labour on the historian of the Peloponnesian war. He rather culled all that was valuable from the various styles of his great predecessors, working them up, and blending them into one harmonious whole: not, however, that there is such a uniformity or mannerism in his works as prevents him from applying himself with versatility to a variety of subjects; on the contrary, he seems to have had the power of carrying each individual style to perfection, and of adapting himself with equal excellence to each successive topic. In the general structure of many of his sentences, he resembles Thucydides; but he is more simple and perspicuous, and better calculated to be quickly comprehended by an audience. On the other hand, his clearness in narration, his elegance and purity of diction, and (to borrow a metaphor from a sister art) his correct keeping, remind the reader of Lysias. But the argumentative parts of the speeches of Lysias are often deficient in vigour; whereas earnestness, power, zeal, rapidity, and passion, all exemplified in plain, unornamented language, and a strain of close, business-like reasoning, are the distinctive characteristics of Demosthenes. The general tone of his oratory, indeed, was admirably adapted to an Athenian audience, constituted as it was of those whose habits of life were mechanical, and of those whom ambition or taste had led to the cultivation of literature. The former were captivated by sheer sense, urged with masculine force and inextinguishable spirit, and by the forcible application of plain truths; and yet there was enough of grace and variety to please more learned and fastidious auditors. "His style," as Hume well observes, "is rapid harmony, exactly adjusted to the sense: it is vehement reasoning, without any appearance of art: it is disdain, anger, boldness, freedom, involved in a continued stream of argument; and, of all human productions, the orations of Demosthenes present to us the models which approach the nearest to perfection." Another very remarkable excellence of Demosthenes is the collocation of his words. The arrangement of sentences in such a manner that their cadences should be harmonious, and, to a certain degree, rhythmical, was a study much in use among the great masters of Gre-

cian composition. Plato passed the latter years of his life in correcting his dialogues; and that very simplicity remarkable in the structure of the periods of Demosthenes is itself the result of art.—The question has often been raised as to the secret of the success of Demosthenes. How is it that he attained to his astonishing pre-eminence? How is it that, in a faculty which is common to the whole species, that of communicating our thoughts and feelings in language, the palm is conceded to him alone by the unanimous and willing consent of all nations and ages? And this universal approbation will appear the more extraordinary to a reader who for the first time peruses his unrivalled orations. They do not exhibit any of that ostentatious declamation, on which loosely hangs the fame of so many pretenders to eloquence. There appears no deep reflection to indicate a more than ordinary penetration, or any philosophical remarks to prove the extent of his acquaintance with the great moral writers of his country. He affects no learning, and he displays none. He aims at no elegance; he seeks no glaring ornaments; he rarely touches the heart with a soft or melting appeal, and when he does, it is only with an effect in which a third-rate artist would have surpassed him. He had no wit, no humour, no vivacity, in our acceptance of these terms, qualities which contribute so much to the formation of a modern orator. He wanted all these undeniable attributes of eloquence, and yet who rivals him?—The secret of his power is simple; it lies essentially in this, that his political principles were interwoven with his very spirit; they were not assumed to serve an interested purpose, to be laid aside when he descended from the Bema, and resumed when he sought to accomplish an object. No; they were deeply seated in his heart, and emanated from its profoundest depth. The more his country was environed by dangers, the more steady was his resolution. Nothing ever impaired the truth and integrity of his feelings, or weakened his generous conviction. It was his undeviating firmness, his disdain of all compromise, that made him the first of statesmen and orators; in this lay the substance of his power, the primary foundation of his superiority; the rest was merely secondary. The mystery of his mighty influence, then, lay in his honesty; and it is this that gave warmth and tone to his feelings, an energy to his language, and an impression to his manner, before which every imputation of insincerity must have immediately vanished.—We may hence perceive the meaning of Demosthenes himself, when, to one who asked him what was the first requisite in an orator, he merely replied, "*Delivery*" (*ὑπόκρισις*); and when asked what were the second and third requisites, gave the same answer as at first. (*Plut., Vit. X. Orat.*, p. 845.) His idea was this: a lifeless manner on the part of a public speaker, shows that his own feelings are not enlisted in the cause which he is advocating, and it is idle for him, therefore, to seek to make converts of others, when he has failed in making one of himself. On the other hand, when the tone of voice, the gesture, the look, the whole manner of the orator, display the powerful feelings that agitate him, his emotion is communicated to his hearers, and success is inevitable. It was not, therefore, mere "action" that Demosthenes required in an orator, an error into which some have fallen from a mistranslation of the Latin rhetorical term "*actio*," as employed by Cicero (*Brut.*, 37) in mentioning this incident; but it was an attention to the whole manner of delivery, the look, the tone, the every movement, as so many unerring indications of internal emotion, and of the honesty and sincerity of the speaker. (Compare *Quintilian, Inst. Or.*, 11, 3, *init.*)—A comparison has often been drawn between Demosthenes and Cicero; but by no writer has it been done more successfully than by the celebrated Longinus. "The sublimity of the one," he remarks, "consists in his abruptness, that of the other in his diffuseness. Our countryman (Demosthenes), from the force, the fire, the mighty vehemence with which he bears down all before him, may be compared to a tempest or thunderbolt; while Cicero, like a wide-spreading conflagration, devours and rolls onward in every direction, ever maintaining its destructive energy, and nourished and supported from time to time by the fuel of various kinds with which it is continually supplied in its progress." (*Longinus*, § 12.) Cicero's eloquence is like a consular triumph; he is himself the most conspicuous figure in the procession, which is swollen with the grandeur and riches of conquered provinces. Demosthenes is the terrible sweep of a vast body of cavalry. Cicero's oratory was local, fitted only to the audience; in Athens it would not have been tolerated. Demosthenes was for the whole earth, and at all times. In Rome he would have been as resistless as in Athens; and his eloquence would be as convincing now as it was in the popular assemblies of old. — Of the orations of Demosthenes we have sixty-one remaining, and sixty-five Introductions, or *προοίμια δημηγορικά*. In confining ourselves to the classification adopted by the ancient rhetoricians, we may arrange all these discourses under one of three heads. 1. Deliberative discourses (*λόγοι συμβουλεύτικοι*), treating of political topics, and delivered either before the senate or the assembly of the people. 2. Judicial speeches (*λόγοι δικάνικοι*), having for their object accusation or defence. 3. Studied or set speeches (*λόγοι ἐπιδεικτικοι*), intended to censure or praise.—Seventeen of the orations of Demosthenes belong to the first of these classes, forty-two to the second, and two to the third. (Compare *Becker, Demosthenes als Staatsmann und Redner, Halle*, 1815, 2 vols. 8vo.)—Of the seventeen discourses which compose the first class, five treat of various subjects connected with the republic, and twelve of the quarrels between the state and King Philip. Our limits, of course, allow an examination of only a few of these, that are most important in their character. Of the twelve harangues that turn upon the quarrels of the republic with King Philip, the first was pronounced in the first year of the 107th Olympiad, B.C. 352; the second, third, and fourth, in the fourth year of the same Olympiad, B.C. 349; the fifth in the second year of the 108th Olympiad, B.C 347; the sixth in the third of the same Olympiad. B.C. 346; the seventh in the first year of the 109th Olympiad, B.C. 344; the eighth in the second year of the same Olympiad, B.C. 343; the ninth in the third year of the same Olympiad, B.C. 342; the tenth and eleventh in the fourth year of the same Olympiad, B.C. 341; and the twelfth in the first year of the 110th Olympiad, B.C. 340.—The order here given is taken from Dionysius of Halicarnassus; but no manuscript and no editions observe it. The manuscripts give the 1st, 2d, 10th, and 11th *Philippics* of Dionysius by name, and regard his fifth as forming the conclusion of the first. They give the title of 2d, 3d, and 1st *Olynthiacs* to his 2d, 3d, and 4th. The remaining four (6th, 8th, 9th, 12th) have the following titles: "Of Peace," "Of Halonesus," "Of the Chersonese," and "On the letter of Philip." We will now speak of them in chronological order. 1st and 2d, Πρὸς Φιλίππον λόγος πρῶτος, "First Philippic." Demosthenes here exhorts his fellow-citizens to prosecute the war with the greatest vigour against Philip. This monarch had, after the defeat of the Phocians, assumed a threatening attitude, as if wishing to establish himself in their country. The discourse we are now considering has been divided into two parts, which, according to Dionysius of Halicarnassus, were pronounced at different times; but this opinion is contradicted by most critics.—3d, 4th, 5th, Ὀλυνθιακος Α. Β. Γ. The three Olynthiacs. They

object is to stimulate the Athenians to succour Olynthus, and prevent its falling into the hands of Philip. —6th. Περὶ τῆς εἰρήνης, "Of the Peace." Philip having obtained a seat in the council of the Amphictyons, Demosthenes advises his countrymen to preserve the peace with this prince. Libanius thinks that this discourse, though written by Demosthenes, was never delivered. Leland, Auger, Jacobs, and Bekker are, however, of a different opinion.—7th. Κατὰ Φιλίππου λόγος Β, the Second Philippic, pronounced after the return of Demosthenes from the Peloponnesus, where he had negotiated a peace between Sparta and Messenia.—8th. Περὶ τῆς Ἁλονήσου, "Of Halonesus," or, rather, of a letter of King Philip's, by which he makes a present to the Athenians of the isle of Halonesus, which he had taken from the pirates, and demands of the Athenians to share with them the office of protecting the seas. Demosthenes strenuously opposes so insulting an offer: it is, however, far from certain whether he ever pronounced such a discourse as this. Libanius says, that the ancient critics ascribed it to Hegesippus, the friend of Demosthenes. Suidas and the author of the Etymologicon Magnum agree with him. Valckenaer (*Diatr. de fragm. Eurip.*, p. 253), Larcher (*Mem. de l'Acad. des Inscr.*, &c., vol. 2, p. 243), and Bekker, also adopt this opinion: Jacobs (*Demosthenes Staatreden*, p. 378), after having stated the arguments on either side, pronounces no decision: Jacques de Tourreil (*Preface historique des Philippes de Demosthene*, p. 124) and Weiske (*Oratio de Haloneso*, &c. *Lubben.*, 1808, 4to) maintain that the speech is genuine.—9. Περὶ τῶν ἐν Χερρονήσῳ πραγμάτων, ἢ ὁ περὶ Διοπείθους, "Of the events in the Chersonese, or of Diopeithes." This general, sent at the head of a colony into the Chersonesus, had committed hostilities against the city of Cardia; the only one which Philip had reserved for himself in the conditions of peace. Diopeithes had even made an inroad into Macedonia. Philip insisted on his being punished: Demosthenes undertakes in this oration to justify the conduct of the Athenian commander.—10th. Κατὰ Φιλίππου λόγος Γ, the Third Philippic. The progress which Philip had made in Thrace, where he was preparing to lay siege to the cities of Perinthus and Byzantium, form the subject of this harangue. 11. Κατὰ Φιλίππου λόγος Δ, Fourth Philippic, pronounced at the time when Philip had raised the siege of Perinthus, in order to fall upon Byzantium. Valckenaer (*Or. de Phil.*, p. 250), Wolf (*ad Lept. Proleg.*, p. lx), and Bekker do not acknowledge this as a production of Demosthenes.—12. Ὁ πρὸς τὴν ἐπιστολὴν Φιλίππου λόγος, "On the letter of Philip." The letter of the king, to which this harangue refers, still exists. It contains many complaints, but no declaration of war. Taylor, Reiske, Valckenaer, and Bekker, consider this letter to be spurious.—We now come to the second class of the orations of Demosthenes, namely, those of a judicial nature; and here a distinction must be made between those which refer to affairs connected with the state, and those which relate to individual interests: in the former case, the procedure was called κατηγορία; in the second, δίκη; words which may be translated by "accusation" and "pleadings." Of the first species, we have twelve harangues remaining, the most important one of which is that entitled Περὶ στεφάνου, "*Concerning the Crown.*" Demosthenes had been twice crowned in the theatre during the Dionysiac festival; the first time, after the expulsion of the Macedonian garrisons from the island of Eubœa, and again after the alliance with the Thebans. In the 2d year of the 110th Olympiad, Ctesiphon, who was then president of the senate, had a decree passed by this body, that, if the people approved, Demosthenes should be crowned at the approaching Dionysiac festival, in the public theatre, as a recompense for the disinterested manner in which he had filled various offices, and for the services which he had never for a moment ceased to render the state. This matter had to be confirmed by a psephisma, or decree of the people; but, before it was brought before them, Æschines presented himself as the accuser of Ctesiphon. He charged him with having violated the laws in proposing to crown a public functionary before the latter had given an account of the manner in which he had discharged his office, and to crown him, too, in the theatre, instead of the senate-house or the Pnyx, where this could alone be done; finally, in having alleged what was false, for the purpose of favouring Demosthenes. He concluded by demanding that a fine of fifty talents be imposed upon Ctesiphon. The matter remained for some time pending, in consequence of the interruption which public business of all kinds met with during the embarrassments and troubles that succeeded the battle of Chæronea. When, however, the influence of the Macedonian party had, through the exertions of Antipater, gained the ascendancy in Athens, Æschines believed it to be the favourable moment for the revival of his accusation. It was brought forward, therefore, again, in the 3d year of the 112th Olympiad, which was eight years since the proposition of Ctesiphon had been made. Æschines thereupon pronounced his famous harangue, to which Demosthenes replied. This speech of Demosthenes is regarded, and justly so, not only as his chef-d'œuvre, but as the most perfect specimen that eloquence has ever produced. Such is the opinion of Dionysius of Halicarnassus (*De Comp. Verb.*—*Ed. Reiske*, *Op.*, vol. 5, p. 204), of Cicero (*Orat.*, § 133), and of Quintilian (*Inst. Or.*, 11, 1). Modern critics come to the same conclusion. It is said that after this discourse, Demosthenes no longer appeared as a public speaker. Ulpian, in his commentary on the oration respecting the crown, relates an anecdote, which has often been cited by those scholars who maintain that the Greek accents are anterior to the grammarians of Alexandrea. Demosthenes is endeavouring to fix the charge of bribery on Æschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling, and not their friend or guest. Of this assertion he declares his willingness to submit the truth to the judgment of the assembly. "I call thee," says the orator, "the hireling, first of Philip, and now of Alexander; and all these who are here present agree in opinion with me. If thou disbelievest it, ask them the question: but no, I will ask them myself.—Athenians, does Æschines appear to you in the light of a hireling or a friend of Alexander's?"—In putting this question, Demosthenes purposely commits a fault of accentuation: he places the accent improperly on the antepenultima, instead of the last syllable, of μισθωτός —in the words of Ulpian, ἐκὼν ἐβαρβάρισεν—in order to draw the attention of the people from the question to the pronunciation. This had the desired effect; the accurate ears of the Athenians were struck with the mistake; to correct it, they called out μισθωτός, μισθωτός ("a hireling! a hireling!") from every part of the assembly. Affecting to receive the word as the expression of their sentiments on the guilt of Æschines, he cries out, "Dost thou hear what they say?"—The simple pleadings (δίκαι) relative to matters of private interest, constitute the second class of judicial actions. Of these we have thirty remaining, which are as follows: 1. Discourses having relation to the proceedings instituted by Demosthenes against his guardians. They are five in number: of these, two are against Aphobus, and two against Onitor, his brother.—2. Λόγοι παραγράφικοι, or, as Cicero (*de Invent.*, 1, 8), calls them, *constitutiones translativæ*. The Roman orator remarks: "Cum causa ex eo pendet quod non aut is agere videtur quem oportet, aut non apud quos, quo tempore, qua lege, quo crimine, qua pœna opor

tet, translativa dicitur constitutio, quia actio translationis et commutationis indigere videtur. Atque harum aliquam in omne causæ genus incidere necesse est. Nam in quam rem non inciderit, in ea nihil esse potest controversiæ; quare eam ne causam quidem convenit putari." We have seven discourses of this class from the pen of Demosthenes, viz., against Zenothemis, against Apaturius, against Lacritus, against Phormion, against Pantænetus, against Nausimachus, and Xenopithæa.—3. Discourses relative to the rights of succession and to questions of dower. These are four in number: against Macartatus, against Leochares, against Spudias, against Bœtus for his mother's dowry. —4. Discourses in matters of commerce and of debt. These are three in number: against Calippus, against Nicostratus, against Timotheus.—5. Actions for indemnity and for damages (*βλάβη, αἰκία*). The discourses under this head are five in number: against Bœotus, against Olympiodorus, against Conon, against Dionysiodorus, against Callicles.—6. Actions for perjury: two discourses against Stephanus, and one against Euergus and Mnesibulus.—7. Three discourses on the subject of the *ἀντίδοσις*, or exchange of estates. According to the laws of Athens, if any person appointed to undergo any public charge, or *λειτουργία*, could find another who was richer than himself, and who was free from all duties, the informer was excused. But if the person thus substituted denied that he was the richer of the two, they then exchanged estates. The discourses under this head are the following: against Phœnippus, against Polycles, and respecting the crown of the trierarchia.—It would be useless to speak of each of these thirty pleadings: a few remarks on some of them must suffice. The five discourses which Demosthenes pronounced against his guardians contain valuable details respecting his youth, his fortune, the Athenian laws, &c. Aphobus, one of the guardians, was condemned to pay Demosthenes the sum of ten talents. It does not appear whether he brought the two other guardians to trial or not: it is probable that he settled the matter with them. These discourses have some resemblance to those of Isæus, his master.—The *paragraph* for Phormio against Apollodorus has furnished occasion for a reproach to the memory of Demosthenes. We are told by Plutarch (*Vit. Dem.*—vol. 4, p. 717, *ed. Reiske*), that Demosthenes "wrote an oration for Apollodorus, by which he carried his cause against the general Timotheus, in an action for debt to the public treasury; as also those others against Phormio and Stephanus, which formed a just exception against his character. For he composed likewise the oration which Phormio had pronounced against Apollodorus. This, therefore, was like furnishing the enemies with weapons out of the same shop."—The discourse against Macartatus respecting the succession of Hagnias is interesting from the circumstance of our having the defence of Macartatus by Isæus, and from our being thus able to compare the pupil with his former master.—It remains to speak of the third class of Demosthenes' orations, the *λόγοι ἐπιδεικτικοι*, "studied or set speeches." We have only two remaining, and these, very probably, are spurious. The one, *ἐπιτάφιος λόγος*, is an eloge on the Athenians who had perished at Chæronea: the other, *ἐρώτικος λόγος*, is written in praise of the beauty of the young Epicrates.—There are also *six letters* of Demosthenes, written by him during his exile: five of them are addressed to the people of Athens.—The best editions of the entire works of Demosthenes are, that of Reiske, in the *Corpus Oratorum Græcorum*, and that of Bekker, in the *Oratores Attici*, 10 vols., 8vo, *Oxon.*, 1828. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 224.—*Encyclop. Metropol.*, div. 2, vol. 1, p. 699, *seqq.*—*Recollections of an Irish Barrister, s. v. Demosth.*)—II. An Athenian general, son of Alcisthenes, who obtained considerable reputation during a part of the Peloponnesian war. When the Spartan monarch Agis made an inroad into Attica, Demosthenes, on his part, infested the coasts of the Peloponnesus, and seized upon and fortified the Messenian Pylos. This led to the affair of Sphacteria, in which he had a conspicuous, or, rather, the principal share. He was afterward sent with an armament to the relief of Nicias before Syracuse; but, by his precipitate measures there, brought defeat upon himself, and the consequent ruin of the whole expedition. Demosthenes and Nicias were both put to death while in prison, notwithstanding the endeavours of the Spartan commander Gylippus to save their lives. Another account, alluded to by Plutarch, makes them to have been stoned to death. (*Thucyd.*, 4, 3, *seqq.*—*Plut., Vit. Nic.*)—III. The father of the orator Demosthenes, a rich manufacturer of arms. (*Plut., Vit. Demosth.*)—IV. A Greek physician, a disciple of Alexander Philalethes, who obtained the same surname as his master, namely, Philalethes, or "*Lover of Truth.*" He flourished about the commencement of our era, and turned his attention particularly to diseases of the eye. We have some fragments remaining of his writings on this subject, which appear to have formed part of a work often cited by Galen, Oribasius, and Aëtius. (*Sprengel, Hist. de la Med.*, vol. 1, p. 458.—*Renauldin, in Biogr. Univ.*, vol. 11, p. 64.)

Deo (Δηώ), a name given to Ceres. According to the common account, it means "the finder" or "inventress," and alludes to the search for, and discovery of, her daughter, on the part of the goddess. (Compare *Eustath., ad Hom., Od.*, 11, 115.—*Apollon. Lex. Hom.*, p. 221, *ed. Toll.*) Knight, however, gives a different and much superior explanation. "Ceres, he observes, "was not a personification of the brute matter which composed the earth, but of the passive productive principle supposed to pervade it; which joined to the active, was held to be the cause of the organization and animation of its substance; whence arose her other Greek name, ΔΗΩ, the inventress.' (*Enquiry*, &c., § 36.)—Some etymologists are in favour of an Oriental derivation for the name. Thus, Sickler (*Hymn. ad Cer.*, p. 112) deduces it from the Hebrew *davah*, "to be feeble" or "afflicted," in allusion to the sorrow of Ceres for the loss of her daughter; or, as he explains it, the condition of the vegetable kingdom, when the quickening principle does not act. Schelling also makes Deo signify "the one that has become feeble and dejected with sorrow and fruit less search." (*Goth. der Samothrak.*, p. 13.—*Id. ib.* p. 57.—*Creuzer, Symbolik*, vol. 4, p. 275, *not.*) The term Δηώ occurs in the Homeric hymn to Ceres (v. 47, 211, 497), but is suspected by Hermann of being an interpolation. (*Hom., Hymn., ed. Herm.*—*Epist. ed.*, p. ci., *seq.*)

Deoine (Δηωΐνη), a name given by the Greek poets to Proserpina, as the daughter of Deo or Ceres. *Vid.* Deo. (*Callim., fragm.*, 48.—*Valck., ad loc.*)

Derbe, a city of Asia Minor, in Lycaonia, near Isauria. D'Anville places it in a district of Isauria called Antiochiana, agreeing with Ptolemy (p. 124) and Stephanus of Byzantium; but St. Luke (*Acts*, 14, 6) and Hierocles (p. 675) assign it to Lycaonia Derbe and the adjacent town of Lystra derive considerable interest from what befell St. Paul and Barnabas there on leaving Iconium. Stephanus reports, that this place was called by some Delbia, which, in the Lycaonian language, signified "the juniper." The same lexicographer describes it as a fortress and port of Isauria; but we ought, in his account, to substitute *λίμνη* for *λιμήν*, which would imply, that the town was situated near some one of the numerous lakes that are to be found in this part of Asia Minor. Derbe, as we learn from Strabo (569), was at one time the residence and capital of Antipater, the robber chieftain of Lyca

onia. Its name is supposed to have been derived from the word *Darb, a gate;* and here, perhaps, was one of the passes of Mount Taurus, as the name of *Alah dag* is yet given to the spot, signifying *the pass of the high mountains*. Colonel Leake thinks, that the ruins now called *Binbir-Klissa*, or the Thousand and One Churches, will perhaps be found to be those of Derbe: they have never yet, he adds, been visited, or at least described, by any modern traveller. (*Walpole's Memoirs*, vol. 2, p. 233.—*Leake's Asia Minor*, p. 101. —*Cramer's Asia Minor*, vol. 2, p. 68.)

Derbices, a nation of Upper Asia, whom Ptolemy (6, 10) places in Margiana, where the Oxus, according to him, empties into the Caspian; but Strabo (782) in Hyrcania. Larcher seeks to reconcile this discrepance by supposing, that, in Strabo's time, Margiana did not yet extend as far as the Caspian. Others place them on the southern and western shores of the Caspian. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 135.) Wahl, however, thinks that they occupied a part of what is now *Chorasan*. (*Vorder und Mittel-As.*, vol. 1, p. 562.) The most probable opinion is, that the Derbices dwelt not only around the Oxus and the shores of the Caspian, but that their territories extended also to the east as far as Bactriana. (*Bähr, ad Ctes., Pers.*, c. 6.—*Von Hammer, Wien. Jahrb.*, vol. 7, p. 253.)

Dercĕto and Dercĕtis, a goddess worshipped by the Syrians, and the same, in all probability, with Atargatis, the name Derceto or Dercetis itself being, apparently, a mere corruption from Atargatis. (*Vid.* Atargatis.)—According to Diodorus Siculus (2, 4) and Lucian (*de Syria Dea*, 14), her statues represented her as half woman, half fish, the female part being from the head to the loins. The Syrians of Ascalon, where Derceto had one of her temples, accounted for this peculiarity of form by the following legend. Derceto, it seems, having offended Venus, was inspired by the latter with a passion for a young priest, and, having become a mother, and being filled with shame at her own conduct, she put the young man to death, exposed the child in a lonely spot, and, throwing herself into the sea, became partially transformed into a fish. Hence the Syrians abstained from eating fish, and regarded them as something divine. The child was the famous Semiramis. (*Diod., l. c.*) Guigniaut makes the true form of the name Atargatis to have been *Addirdaga*, i. e., "the excellent" or "divine fish." The root is *dag*, "a fish," which we find inverted in *Atargatis* and *Derceto*, but plainly appearing in the Syrian name *Dagon*. Dupuis and others make the Syrian fish-worship to have had an astronomical basis, in which they are very probably correct. (*Origine des Cultes*, vol. 2, ch. 17.—*Guigniaut*, vol. 2, pt. 1, p. 35, *seqq.*)

Dertōna, a city of Liguria, about twenty miles to the west of Asta. According to Strabo (217), it was a considerable place. It was a Roman colony (*Plin.*, 3, 5), surnamed Iulia, as we learn from ancient inscriptions. The modern name is *Tortona*. (*Vell. Paterc.*, 1, 15.—*Cic., Ep. ad Fam.*, 11, 13.)

Dertōse, now *Tortosa*, a city of the Ilercaones in Spain, situate on the Iberus, a short distance above its mouth. Here was a bridge over the river, and along this route led the main military road to the southern parts of Spain, and the colonies established there. (*Ukert, Geogr.*, vol. 2, p. 418.—*Mannert, Geogr.*, vol. 1, p. 429.)

Deva, I. a city of the Cornavii in Britain. It lay on the river Seteia, or *Dee*, and was the station of the 20th legion. Devana is merely an error of the editions: the Greek form of the name in Ptolemy is Δηοῦα. (*Mannert, Geogr.*, vol. 2, p. 131.) It is now *Chester*.—II. A river of Britain, in the north, now the *Dee*, from which the cities of *Old* and *New Aberdeen*, the latter of which lies at its mouth, derive their name. (*Mannert, Geogr.*, vol. 2, p. 201.)—III. There was another river named Deva in Britain on the northwestern coast, which is also called *Dee*, and flows into *Wigtoun Bay*, the ancient Jona Æstuarium.

Deucalion, a prominent personage in the mythical traditions from which Greek history sprang. He is represented as the son of Prometheus and Clymene (*Schol. ad Pind., Ol.*, 9, 72), or of Prometheus and Pandora, and is sometimes called the father (*Thucyd.*, 1, 3), sometimes the brother of Hellen (*Schol. ad Apollon. Rh.*, 3, 1086), the reputed founder of the Greek nation. The seat of his authority was Thessaly, from which, according to general tradition, he was driven to Parnassus by a great deluge (*Apollod.*, 1, 7, 2), which, however, according to Aristotle (*Meteorol.*, 1, 14), occurred between Dodona and the Acheloüs. The Greek legend respecting this memorable event is as follows: Deucalion was married to Pyrrha, the daughter of Epimetheus and Pandora. When Jupiter designed to destroy the brazen race of men on account of their impiety, Deucalion, by the advice of his father, made himself an ark (*λάρνακα*), and, putting provisions into it, entered it with his wife Pyrrha. Jupiter then poured rain from heaven, and inundated the greater part of Greece, so that all the people, except a few who escaped to the lofty mountains, perished in the waves. At the same time, the mountains of Thessaly were burst through by the flood, and all Greece without the isthmus, as well as all the Peloponnesus, were overflowed. Deucalion was carried along the sea in his ark for nine days and nights, until he reached Mount Parnassus. By this time the rain had ceased, and, leaving his ark, he sacrificed to Jupiter "*Flight-giving*" (Φύξιος), who sent Hermes, desiring him to ask what he would. His request was to have the earth replenished with men. By the direction of Jupiter, thereupon, he and his wife flung stones behind them, and those which Deucalion cast became men, those thrown by Pyrrha women; and from this circumstance, say the Greeks, came the name for *people* (λαός from λᾶας, "*a stone.*"—*Apollod.*, 1, 7, 2).—This narrative, it may easily be seen, is of a very narrow and even unpoetic character. It restricts the general deluge to Greece Proper, perhaps originally to Thessaly (*Aristot., l. c.*); and it most incongruously represents others as having escaped as well as Deucalion; yet, at the same time, it intimates, that he and his wife alone had been preserved in the catastrophe. What is said of the brazen age is quite at variance with the narrative of Hesiod, and is a very clumsy attempt at connecting two perfectly independent and irreconcilable myths. The circumstance of the ark is thought by some to be borrowed from the Mosaic account, and to have been learned at Alexandrea, for we elsewhere find the dove noticed. "The mythologists," says Plutarch, "inform us, that a dove let fly out of the ark, was to Deucalion a sign of bad weather if it came in again, of good weather if it flew away." (*Plut., de solert. an.—Op., ed. Reiske*, vol. 10, p. 37.) The sacrifice and the appearance of Hermes also strongly remind us of Noah.—The Latin writers take a much nobler view of the deluge. According to them, it overspread the whole earth, and all animal life perished except Deucalion and Pyrrha, whom Ovid, who gives a very poetical account of this great catastrophe, conveys in a small boat to the summit of Parnassus; while others make Ætna or Athos the mountain which yielded them a refuge. (*Ovid, Met.*, 1, 253, *seqq.*—*Hygin., fab.*, 153.—*Serv. ad Virg., Eclog.*, 6, 41.) According to Ovid, they consulted the ancient oracle of Themis respecting the restoration of mankind, and received the following response: "Depart from the fane, veil your heads loosen your girded vestments, and cast behind you the great bones of your parent." (*Met.*, 1, 381, *seqq.*) They were at first horror-struck at such an act of impiety being enjoined upon them; but at length De-

zanon penetrated the sense of the oracle, the stones being, by a very natural figure, the bones of the earth. —Deucalion and Pyrrha are evidently pure beings of fiction, personifications of water and fire. The name *Deucalion* comes very probably from δεύω (whence δεύκης), *to wet*; while *Pyrrha* is evidently derived from πῦρ, *fire*. The meaning of the legend will then be, that when the passage through which the Peneus carries off the waters that run into the vale of Thessaly, which is on all sides shut in by lofty mountains, had been closed by some accident, they overflowed the whole of its surface, till the action of subterranean fire opened a way for them. According to this view of the subject, then, the deluge of Deucalion was merely a local one; and it was not until the time of Ptolemy Philadelphus, when the Hebrew Scriptures became known to the Greeks, that some features borrowed from the universal deluge of Noah were incorporated into the story of the Thessalian flood. (*Welcker, Tril.*, p. 549, *not.*—*Keightley's Mythology.*—*Clinton's Fasti Hellenici*, vol. 1, p. 43, *not.*) It is but fair to remark, however, that many modern writers regard the deluge of Deucalion as nothing else than a tradition of the great cataclysm of Noah, altered in some of its features, and placed by the Hellenes in the period which they also assigned to Deucalion, because he was regarded as the founder of their nation, and because his history is confounded with that of all the chiefs of the renewed nations. Such, in particular, is the opinion of the celebrated Cuvier. (*Theory of the Earth*, p. 145, *seqq.*, *Jameson's transl.*—*Ovid, ed. Lemaire*, vol. 3, p. xiii., *seqq.*)

Dīa, I. another name for the island of Naxos. (*Plin.*, 4, 12.)—II. An island not far from the northern shore of Crete. It is now *Standia*.

Diagŏras, I. a native of the island of Melos, and follower of Democritus. Having been sold as a captive in his youth, he was redeemed by Democritus, and trained up in the study of philosophy. He attached himself also to lyric poetry, and was much distinguished for his success in this branch of the art. His name, however, has been transmitted with infamy to posterity, as that of an avowed advocate for the rejection of all religious belief. It is expressly asserted by ancient writers, that when, in a particular instance, he saw a perjured person escape punishment, he publicly declared his disbelief of Divine Providence, and from that time spoke of the gods and all religious ceremonies with ridicule and contempt. He even attempted to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation. A price at last was set upon his head, and he fled to Corinth, where he died. He lived about 416 years before Christ. (*Cic., N. D.*, 1, 23.—*Id. ib.*, 3, 37.—*Val. Max.*, 1, 1, *ext.* 7.)—II. An athlete of Rhodes, who gained the prize in pugilism at the Olympic games, B.C. 462, Ol. 79. His victory was celebrated by Pindar, in an ode which is still extant (Olympiad 7), and which is said to have been inscribed in golden letters in the temple of the Lindian Minerva, at Rhodes. According to Pindar, he twice obtained the victory in the games of Rhodes, four times at the Isthmian, and was successful also at the Nemean and other contests. Aulus Gellius (3, 15) informs us, that he saw his three sons crowned on the same day at the Olympic games, and expired through joy. Bayle (*Dict., s. v.*) censures Pindar for prolix digression in the ode above referred to, and is censured in turn by Böckh: "*Baylius, Pindari quidem pessimus judex: nam hoc carmen, quod ob digressiones reprehendit, ita pulchre adornatum est, ut nihil vituperari queat.*" (*Böckh, ad Pind., Ol.*, 7, vol. 3, p. 167.)

Diamastigōsis, a festival at Sparta in honour of Diana Orthia. (*Vid.* Bomonicæ.)

Diāna (called by the Greeks Ἄρτεμις, *Artemis*), was the daughter of Jupiter and Latona, and sister of Apollo. She was the goddess of the chase; she also presided over the delivery of females. The sudden deaths of women were ascribed to her darts, as those of men were to the arrows of her brother, of whom she forms the exact counterpart. Diana was a spotless virgin: her chief joy was to speed like a Dorian maid over the hills, followed by a train of nymphs, in pursuit of the flying game. Callimachus thus relates the early history of the goddess. (*Hymn. ad Dian.*) Diana, while yet a child, as she sat on her father's knee, besought him to grant her permission to lead a life of perpetual virginity, to get a bow and arrows formed by the Cyclopes, and to devote herself to the chase. She farther asked for sixty Ocean-nymphs as her companions, and twenty nymphs from Amnisus in Crete as her attendants. Of towns and cities she required not more than one, satisfied with the mountains, which she never would leave, but to aid women in the pains of child birth. Her indulgent sire assented with a smile, and gave her not one, but thirty towns. She speeds to Crete, and thence to Ocean, and selects all her nymphs. On her return, she calls at Lipara on Vulcan and the Cyclopes, who immediately lay aside all their work to execute her orders. She now proceeds to Arcadia, where Pan, the chief god of that country, supplies her with dogs of an excellent breed. Mount Parrhasius then witnessed the first exploit of the huntress-goddess. Five deer, larger than bulls, with horns of gold, fed on the banks of the dark-pebbled Anaurus, at the foot of that hill; of these the goddess, unaided by her dogs, caught four, which she reserved to draw her chariot; the fifth, destined by Juno for the last labour of Hercules, bounded across the Keladon and escaped.—The adventures of Diana were not numerous. She turned Actæon into a stag for having unconsciously beheld her when bathing. Callisto was changed by her into a bear for a breach of maiden purity. Orion perished by her arrows. Along with her brother she destroyed the children of Niobe; and, in a fable later than Homer, she is said to have detained the Grecian fleet at Aulis, in consequence of Agamemnon's having killed a hind which was sacred to her, and to have required the sacrifice of his daughter Iphigenia. The Aloidæ, Otus and Ephialtes, sought in marriage Juno and Diana; the latter goddess, changing her form into a hind, sprang out between the two brothers, who, aiming their darts at the supposed beast, by her art pierced each other, and died.—If Diana or Artemis were merely one of the names under which the moon was worshipped, it need not surprise us to find her identified with Selene, with Hecate, and even with Proserpina, the goddess of the under world, and to be thence called the *three-formed* goddess, ruling as Selene in the sky, as Artemis or Diana on earth, as Hecate or Proserpina in Erebus. This will also give a very simple reason for her being the aider of women in labour. The moon was believed by the ancients to have great influence over growth in general (*Plin.*, 18, 30.—*Id.*, 2, 99.—*Id.*, 10, 54.—*Plut., de Is. e. Os.*, 41.—*Eudocia*, 11); and as, moreover, a woman's time was reckoned by moons, it was natural to conceive that the moon-goddess presided over the birth of children. (*Vid.* Lucina.)—On the other hand, sudden deaths were ascribed to the influence of Apollo and Diana. In the former case, this will be an allusion to the *coups de soleil*; in the latter, to the well-known unhealthy influence of the moon, in producing fevers, &c. Diana was also confounded with the goddess worshipped on the Tauric Chersonese, whose altars were stained with the blood of such unhappy strangers as were cast on that inhospitable shore. (*Herod.*, 4, 103.—*Eurip., Iph. in Taur.*) She was identified, too, with the goddess of nature adored at Ephesus, whose symbolical figure, by its multitude of breasts and heads of animals hung around it, denoted the fecundity of nature.—Diana is generally repre

sented as a healthy, strong, active maiden; handsome, but with no gentleness of expression. She wears the Cretan hunting-shoes (ἐνδρομίδες), and has her garment tucked up for speed. On her back she bears a quiver, and in her hand a bow or a hunting-spear. She is usually attended by a hound. Walker considers the mode in which this goddess is represented as an illustration of what he terms the locomotive system. (*Analysis of Beauty*, p. 220.)—The name *Artemis* seems identical with *ἀρτεμής*, *whole*, *uninjured*, and, therefore, *sound* and *pure*, probably with reference to the virginity of the goddess. Welcker, however, regards it as an epithet of the same nature with Opis and Nemesis, and says that it is ἄρι-Θέμις. (*Schwenk*, p. 263.) The name *Diana* comes from *Dia* or *Deiva Jana*, which became *Diajana* or *Deivjana*, and ultimately *Diana*. She was invoked as *Deiva Iana* in the Salian hymns. Varro makes *Iana* the same as *Luna*. (*R. R.*, 1, 37, 3.) Nigidius, however (*ap. Macrob., Sat.*, 1, 9), makes *Diana* come from *Iana* with D prefixed; while Lanzi deduces the name from the early Greek form TH ANA (i. e., *ἡ ἀνάσσα*, "*the queen*"), just as Apollo is called *ἄναξ*. (*Saggio di Lingua Etrusca*, vol. 1, p. 48, *not.*)—Mythologists are divided respecting the original nature of Apollo and Diana. The question is, whether they are to be regarded as physical or moral beings. Both classes of disputants agree that the latter is their character in the Homeric and Hesiodic poetry, where Apollo appears only as the god of prophecy, music, and archery, and Diana as his counterpart in this last office. Voss, therefore (with whom agree Wolf, Lobeck, Hermann, Völcker, Nitzsch, and Müller), maintains such to have been the original conception of these deities; while Heyne, Buttmann, Welcker, Creuzer, Guigniaut, and others, think that Apollo and Diana were, in their primitive character, the same with the sun and moon. This latter hypothesis is undoubtedly the more correct one of the two. (*Keightley's Mythology*, p. 128, *seqq.*) The references, in the discussion just alluded to, are as follows: *Voss, Mythol. Briefe*, vol. 2, p. 385.—*Id. ib.*, vol. 3, p. 53.—*Wolf, ad Il.*, 1, 43.—*Lobeck, Aglaoph.*, p. 79.—*Hermann, über das Wesen*, &c., p. 106, *seqq.*—*Völcker, Myth. der Iap.*, p. 309.—*Heyne, ad Il.*, 1, 50.—*Buttmann, Mythолog.*, vol. 1, p. 1, *seqq.*—*Welcker, Tril.*, p. 41, 65, 222.

Dianium Promontorium, a promontory and town of Hispania Tarraconensis, on the Mediterranean coast, opposite the Pityusæ Insulæ. The modern name of the town is *Denia*, and of the promontory, cape *St. Martin*. It was one of the three towns on this coast whose foundation was ascribed to the Massilians. It was called by them Artemisium, from the Greek name of Diana, who had a temple here which was much venerated. Sertorius made this the chief station for his fleet, in consequence of its favourable position for intercepting the vessels of the foe. Mela names the promontory Ferraria, without doubt from iron-works in its vicinity. (*Strab.*, 159.—*Mannert, Geogr.*, vol. 1, p. 423.—*Mela*, 2, 6.)

Diasia, a festival in honour of Jupiter at Athens. In ancient Attica, the four tribes under the government of Erichthonius derived their names from four divinities, Jupiter, Minerva, Neptune, and Vulcan. They were termed, accordingly, Διάς, Ἀθηναΐς, Ποσειδωνιάς, and Ἡφαιστιάς. The deities in question were the four great possessors of the Attic soil, and Jove was the first among them. At the outgoing of the month Anthesterion, all the citizens celebrated his festival under the name of Diasia; many, after the old fashion, offered him the fruits of their fields, while others sacrificed cattle. It was a state family-feast; the old idea of house and court not being forgotten in it. (*Creuzer, Symbolik*, vol. 2, p. 510.—*Wachsmuth, Alterthumsk.*, vol. 4, p. 25, *et* 139.—*Mitchell, ad Aristoph., Nub.*, 397.)

Dibio, a city of Gaul, in the territory of the Lingones, and now *Dijon*. It was founded, according to some authorities, by the Emperor Aurelian, while others make him merely to have fortified it anew. (*Greg. Turon.*, 3, 19.)

Dicæa, a town of Thrace in the territory of the Bistones, and to the southeast of the Bistonian marsh. (*Herod.*, 7, 109.—*Scylax*, p. 27.—*Strabo, Epit.*, 7, p. 331.) Dr. Clarke, in his travels, mentions the Bistonis Palus, and some ruins near it, which probably are to be identified with those of Dicæa. (*Clarke's Travels*, vol. 8, p. 65.)

Dicæarchia. *Vid.* Puteoli.

Dicæarchus, I. a native of Messana in Sicily. He was a scholar of Aristotle's, and is called a peripatetic philosopher by Cicero (*Off.*, 2, 5); but, though he wrote some works on philosophical subjects, he seems to have devoted his attention principally to geography and statistics. His chief philosophical work was two dialogues "on the Soul," each divided into three books, the one dialogue being supposed to have been held at Corinth, the other at Mytilene. In these he argued against the Platonic doctrines of the soul, and, indeed, altogether denied its existence. The greatest performance, however, of Dicæarchus was a treatise on the geography, politics, and manners of Greece, which he called Βίος Ἑλλάδος, "The Life of Greece" (a title imitated by Varro in his *Vita Populi Romani*).—All the philosophical writings of Dicæarchus are lost. His geographical works have shared the same fate, except a few fragments. We have remaining one hundred and fifty verses of his Ἀναγραφὴ τῆς Ἑλλάδος, or "*Description of Greece*," written in iambic trimeters; and also two fragments of the Βίος Ἑλλάδος, one containing a description of Bœotia and Attica, and another an account of Mount Pelion. It has been conjectured, with great appearance of truth, that the citations from Dicæarchus, in which his treatises on "Musical Contests," "on the Dionysian Contests," &c., are referred to, are drawn from his "Life of Greece," and that the grammarians have named them by the title of the subdivision to which these subjects belonged, instead of the leading title of the book. (*Näke, Rhein. Mus. for* 1833, p. 47.) Dicæarchus's maps were extant in the time of Cicero (*Ep. ad Att.*, 6, 2), but his geography was not much to be depended upon. (*Strab.*, 104.) Cicero was very fond of the writings of Dicæarchus, and speaks of him in terms of warm admiration. (*Ep. ad Att.*, 2, 2.) In one of the extant fragments Dicæarchus quotes Posidippus, and must therefore have been alive in 289 B.C.—The remains of this writer are given in the *Geographi Græci Minores* of Hudson, Gail, and Bernhardy. They were printed also (with the exception of the one respecting Pelion) in the collection of Stephens, *Paris*, 1590, and in the second volume of Gronovius's *Thesaurus Antiq. Græc.* Marx has given a new edition of them in Creuzer's *Meletemata*, vol. 3, p. 174, *seqq.*—II. A grammarian, a pupil of Aristarchus. (*Suid.*)

Dictæus Mons. *Vid.* Dicte.

Dictamnum Promontorium. *Vid.* Dictynnæum Promontorium.

Dictātor, the highest extraordinary magistrate in the Roman republic. Though the name obviously contains the element *dic* (from *dico*), it was doubted by the Roman writers, whether the title had reference to the mode of his nomination or his power. He was also called *Prætor Maximus*, and *Magister Populi*, and in Greek *διανύπατος*, or "double consul." After the expulsion of the kings, the consulship was established. The two consuls possessed the same power as the kings in the administration of the state and the command of the army, yet their authority was subject to some restrictions, and principally to the appeal that could be made from their decisions. The two consuls, possessing equal authority, often differed in their

views and opinions; a circumstance which necessarily caused jealousy and disunion, particularly in the command of the army when on active service. In extraordinary emergencies, therefore, the republic required a single magistrate, invested with ample authority. Such circumstances led to the establishment of the dictatorship. The first dictator was created about 253 A.U.C., or 501 B.C. (*Liv.*, 2, 18.) The dictator united in himself the power of the two consuls; and the authority of all the other magistrates, except that of the tribunes, ceased as soon as he was appointed. He possessed the whole administrative power of the state, and the command of the army without any restrictions. (*Dio Cass.*, according to *Zonaras*, 7, 13, where a reference to a lost book of Dio is given.—*Dion. Hal.*, 5, 70, *seqq.*) He had the power of life and death, and there was no appeal from his decision. This power, however, continued only for the space of six months, even although the business for which he had been created was not finished, and was never prolonged beyond that time except in extreme necessity, as in the case of Camillus, for Sylla and Cæsar usurped their perpetual dictatorship in contempt of the laws of their country. But the dictator usually resigned his command whenever he had effected the business for which he had been created: thus, Q. Cincinnatus and Mamercus Æmilius abdicated the dictatorship on the 16th day; Q. Servilius on the 8th day. Another check on the dictator's power was, that he could lay out none of the public money without the authority of the senate or the order of the people. He could not, moreover, leave Italy; a law which was only once violated, and that on account of the most urgent necessity, as, for example, in the first Punic war, when a dictator commanded in Sicily. (*Liv.*, *Epit.*, 19.) Neither was he allowed to ride on horseback without the permission of the people. The principal check, however, against a dictator's abuse of power was, that he might be called to an account for his conduct when he resigned his office. The dictator was not created by the suffrages of the people, as the other magistrates, but one of the consuls, by order of the senate, named as dictator whatever person of consular dignity he thought proper; and this he did, after having taken the auspices, usually in the dead of night. Sometimes the senate itself appointed the dictator, and in some instances he was elected by the comitia. The dictator was preceded by twenty-four lictors, with the *fasces* and *securis*, or, in other words, by as many as the two consuls together. The writers on Roman antiquities, and especially Dr. Adam, assert, that the dictator was attended by twenty-four lictors with the *fasces* and *securis* even in the city. In this they appear to have erred. Plutarch, indeed, tells us, in his life of Fabius, that the dictator was attended by twenty-four lictors; but, as Justus Lipsius observes, this statement is contradicted by higher authority; for we are told in the epitome of the 89th book of Livy, that Sylla, in assuming to himself twenty-four lictors, had done a thing entirely unprecedented: "*Sylla, dictator factus*, quod nemo quidem unquam fecerat, *cum fascibus viginti quatuor processit.*" —At first the dictator was taken only from the patrician order, but afterward (B.C. 356) from the plebeians also. After his appointment he nominated the master of the horse (*Magister Equitum*), who commanded under him. Sometimes, however, a master of the horse was pitched upon for the dictator by the senate, or by the order of the people. It was only when the state was menaced by a sudden danger from within or without that a dictator was nominated; but, in the course of time, a dictator was elected to preside at the elections in the comitia, when the consuls were abroad; and also on some other public solemnities. (*Liv.*, 7, 3.—*Id.*, 8, 18, *et* 23.) For one hundred and twenty years before Sylla, the creation of a dictator was disused, but in dangerous emergencies the consuls were armed with dictatorial power. This office, so respectable and illustrious in the first ages of the republic, became odious by the usurpations of Sylla and Cæsar; and, after the death of the latter, the Roman senate, on the motion of the consul Antony, passed a decree, which forbade a dictator's being ever after appointed at Rome. Augustus declined the office, though offered to him by the people (*Suet.*, *Aug.*, 52), and the title of dictator was never assumed by the emperors of Rome.—These are the received opinions as to the Roman dictators; but in Niebuhr's Roman History we find other views of the subject, to which we shall briefly advert. According to him, the dictatorship was of Latin origin, and was introduced from the Latins among the Romans. The object of the Roman dictatorship was to evade the Valerian laws, and to establish the power of the patricians over the plebeians; for the appeal granted by those laws was from the sentence of the consuls, not from that of the dictator The later Romans had but an indistinct knowledge of the dictatorship of the ancient constitution. Dio Cassius is in error when (without excepting the patricians) he asserts, that in no instance was there a right of appeal from the dictator, and that he could condemn knights and senators to death without trial. Dionysius is also in error when he says that the dictator decided on every measure according to his own pleasure. It is incorrect to suppose, that the appointment of the dictator in all cases rested with one of the consuls; for the conferring of kingly power (such as that of the dictator was) could never have been intrusted to a single person. The pontifical books have preserved so much as this, that the dictator was nominated by the senate, and that the nomination was approved by the people. As the plebeians increased in power, the dictatorship was seldom required, and then only for matters of less importance, and in such cases the nomination was left to the consuls. For a general sketch of the dictatorial power, consult *Creuzer, Rom. Antiq.*, p. 231, *seqq.*—*Niebuhr, Rom. Hist.*, vol. 1, p. 495, *seqq.*, *Cambr. transl.*

Dicte, a mountain of the island of Crete, now called *Sethia*, and also *Lasthi*, next in height to Mount Ida, and covered throughout a great part of the year with snow; whence it is denominated by Strabo, Pliny, and Ptolemy, "the White Mountain." (*Strabo*, 338.—Compare *Athenæus*, 9, p. 376.) It is commonly supposed to have obtained its name from Dictynna, a nymph of Crete, who is supposed first to have invented hunting-nets (δίκτυα), and to have been called Dictynna on that account, having been before named Britomartis. (*Callim.*, *Hymn. in Dian.*, v. 197.) Strabo, however, censures Callimachus for his false derivation of the name. According to another account, she plunged into the sea in order to avoid Minos, who pursued her, and was caught in a fisherman's net. This mountain was consecrated to Jupiter, and hence he was called *Dictæus*, as well as from a cave which was there, in which he had been concealed from Saturn. (*Virgil, Georg.*, 4, 149.) Crete was sometimes also styled by the poets *Dictæa arva*. (*Virg.*, *Æn.*, 3, 171.)

Dictynna, a nymph of Crete. (*Vid.* Dicte.)

Dictynnæum, or Dictamnum Promontorium, a promontory on the northern coast of the isle of Crete, towards the northwest. This promontory, answering to the Psacum Promontorium of Ptolemy, forms the termination of a chain called Tityrus by Strabo (499). On its summit was placed a celebrated temple of the nymph Britomartis or Dictynna. (*Diod. Sic.*, 5, 76. —*Mela*, 2, 7.) The site of the temple now bears the name of *Magny*. (*Cramer's Anc. Greece*, vol. 3, p 365.)

Dictys, I. a Cretan, said to have accompanied Idomeneus to the Trojan war, and to have written a histo

ry of that contest. This work, according to the account that has come down to us, was discovered in the reign of Nero, in a tomb near Cnossus, which was laid open by an earthquake. It was written in Phœnician, and translated into Greek by one Eupraxides or Praxis. The Greek translation has not reached our times, but we have remaining the Latin version of Q. Septimius, who lived in the time of the Emperor Dioclesian, and not in that of Constantine. Scioppius (*Paradox. Lit. Ep.*, 5) makes him to have been a contemporary of Cornelius Nepos, an assumption which the style of Septimius most clearly disproves. The work of Septimius contains the first five books, with an abridgment of the remainder.—The Phœnician part of this story has been very ably refuted by Perizonius, in his "*Dissertatio de Historia Belli Trojani, quæ Dictyos Cretensis nomen præfert, Græca.*" The real author was Eupraxides or Praxis, and the whole affair was got up to impose upon Nero, who was at that time on a visit to Achaia. What added to the deception was, that an earthquake did actually take place in Crete at this same period. (*Perizon., Diss.*, § 5.) Although this work does not merit the confidence which its fabricator wished to produce, it is still not without interest for those who pursue the study of antiquity, since it contains many things derived from books which no longer exist. The best edition is that of Smids, *Amst.*, 1702, in 4to and 8vo, with the preliminary dissertation of Perizonius. (*Fabric., Bibl. Lat.*, 1, 6, p. 111.—*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 465, *seq.*) —II. A brother of Polydectes, king of Seriphus, made monarch of the island, in place of the latter, by Perseus. (*Vid.* Danäe.)

Didia Lex, *de Sumptibus*, by Didius, A.U.C. 610. It limited the expense of entertainments, and the number of guests, and ordained that the sumptuary laws should be extended to all the Italians, and that not only the master of the feast, but also the guests, should incur a penalty for their offence. (*Macrob., Sat.*, 2, 13.)

Didius, Julianus, of a family originally from Mediolanum (*Milan*), and grandson of Salvius Julianus, a celebrated jurist, was born about A.D. 133. He was educated by Domitia Lucilla, the mother of Marcus Aurelius. Didius soon rose to important offices, was successively quæstor, prætor, and governor of Belgic Gaul, and, having defeated the Chauci, obtained the consulship. He was afterward sent as governor to Dalmatia, and next to Germania Inferior. Under Commodus he was governor of Bithynia: on his return to Rome he lived in luxury and debauchery, being enormously rich. After the murder of Pertinax, A.D. 193, the prætorians having put up the empire at auction, Didius proceeded to their camp, and bid against Sulpicianus, the father-in-law of Pertinax, who was to make his own bargain with the soldiers. Didius having bid highest, and having been proclaimed, was taken by the soldiers into Rome. The senate, with its usual servility, acknowledged him emperor, but the people openly showed their dissatisfaction, and loaded him with abuse and imprecations in the circus, when he assisted at the solemn games which were customary on the occasion of a new reign. He is said to have borne these insults with patience, and to have behaved altogether with great moderation during his short reign. Three generals, at the head of their respective legions, refused to acknowledge the nomination of the prætorians; Pescennius Niger, who commanded in the East; Septimius Severus, in Illyricum; and Claudius Albinus in Britain. Severus being proclaimed Augustus by his troops, marched upon Rome, and found no opposition upon the road, as the towns and garrisons all declared for him. The prætorians themselves forsook Didius, and the senate readily pronounced his abdication and proclaimed Severus emperor. A party of soldiers making their way into the palace, and disregarding the entreaties of Didius, who offered to renounce the empire, cut off his head. He had reigned only sixty-six days. (*Spartianus, Vit. Did. Jul.*—*Dio Cass., Epit Lib.*, 73.)

Dido (called also Elissa), was daughter of Belus II, king of Tyre, and sister of Pygmalion. According to Justin (18, 5), the Tyrians, on the death of Belus, gave the kingdom to Pygmalion, though still quite young, and Dido married Acerbas, her maternal uncle, who was priest of Hercules, an office next to that of king. Acerbas was possessed of great treasures, which, dreading Pygmalion's covetous disposition when the latter had attained to manhood, he deemed it prudent to conceal. Pygmalion, in order to obtain this wealth, assassinated him while officiating at the altar, and Dido, unwilling to remain in a spot which served but to renew her grief, quitted her brother's kingdom. The tyrant, to prevent her final escape with the treasures of Acerbas, despatched messengers to solicit her to return to Tyre. Dido apparently assented, but took the precaution, when embarking, to place in the vessel, in the presence of those whom Pygmalion had sent to her, several bales filled with sand, which she told them contained the treasures. When they were out at sea, she compelled her attendants to throw these bales into the sea; and then representing to those who had come from the monarch, the instant death that awaited them if they presented themselves before him without the expected treasures, and that a regard for their own safety should induce them to become her companions in search of some settlement, in which they might find shelter from the persecution of Pygmalion, she prevailed upon them to follow her fortunes. Large numbers of the chief men (*senatorum agmina*), with whom the time had previously been agreed upon, thereupon joined her party. She sailed first to Cyprus, where the priest of Jupiter and his whole family, in obedience to the will of the gods, added themselves to the expedition. Taking these along with her, and also eighty Cyprian maidens, whom she carried off from the shore of the island, she sailed in quest of new settlements, and landed on the coast of Africa. Not being allowed by the inhabitants a more extensive grant of land than what could be covered with a bull's hide, Dido evaded this jealous concession, by cutting the hide into small slips, and enclosing with them a large portion of ground. The space thus enclosed was hence called *Byrsa*, from the Greek Βύρσα, "*a hide.*" (*Vid.*, however, Byrsa.) Here the first settlement was made, and as the city gradually increased around, and Carthage arose, Byrsa became the citadel of the place. When the Phœnician colony had established itself, Iarbas, king of Mauritania, sought the hand of Dido in marriage, and threatened war in case of refusal. Her subjects thereupon importuning her to save them from this formidable enemy, she demanded three months for consideration. During this interval she caused a large pile to be erected, as if for the purpose of offering a propitiatory sacrifice to the manes of Acerbas, and, having ascended it, there plunged a dagger into her heart. This action procured for her, it is said, the name of *Dido*, or "heroine," her previous name having been Elissa. (But consult remarks at the close of this article.)—From this narrative of Justin's we find many deviations in Virgil. The poet assigns to Dido indiscriminately the name of Dido and Elissa. Acerbas is the Sichæus of Virgil; and the latter states that Pygmalion, after having slain Sichæus long concealed the deed from Dido: that it was revealed to her by the shade of Sichæus, who at the same time discovered to her the spot where his treasures were concealed, and urged her to seek her own safety in flight. Virgil sanctions the story, that the Carthaginians, when making a foundation for their city, dug up the head of a horse, which was regarded as a presage of future greatness; a story which Bochart

considers to have arisen from the word *Cacabe* (one of the names of Carthage), signifying also, in Punic, "the head of a horse." (*Geog. Sacr.*, col. 471, 583, 743.) But the point on which the Mantuan poet and the historians most essentially differ, is the manner of Dido's death. Virgil attributes this to grief on her being abandoned by Æneas, whom she had hospitably received when wrecked on her coast. Opinions vary also relative to the time of Dido's death; but it is generally agreed, that she lived some centuries later than the Trojan hero. Her subjects, after her death, paid her divine honours.—The whole question relative to Dido is discussed by Heyne in the first Excursus to the fourth Æneid. He divides the earlier history of Carthage into three epochs: the first commences fifty years before the taking of Troy; the second, 173 years after the former; and the third, 190 years still later. At the commencement of this third epoch he makes Dido to have flourished, and to have improved, not, however, to have founded, the city, which, in fact, existed long before.—On the episode of Dido, as introduced by Virgil into his Æneid, Dunlop (*History Rom. Lit.*, vol. 3, p. 167) has the following remarks: "Our poet has just so far availed himself of ancient traditions as to give probability to his narration, and to support it by the *prisca fides facto*. He wrote, however, at such a distance of time from the events which formed the groundwork of his poem, and the events themselves were so obscure, that he could depart from history without violating probability. Thus, it appears from chronology, that Dido lived many hundred years after the Trojan war; but the point was one of obscure antiquity, known perhaps to few readers, and not very precisely ascertained. Hence, so far was the violence offered to chronology from revolting his countrymen, that Ovid, who was so knowing in ancient histories and fables, wrote an heroic epistle as addressed by Dido to Æneas."—In giving the narrative of Dido, we have given also the etymology of the name, as assigned by some of the ancient writers. The derivation, however, appears to be an erroneous one. *Dido* neither denotes "the heroine," as Servius maintains (*ad Æn.*, 4, 36), and as we have already given it; nor "the man-slayer" (*ἀνδροφόνος*), as Eustathius pretends (compare *Bochart*, col. 746); nor "the wanderer" (*ἡ πλανῆτις*), as we find it stated in the Etymologicon Magnum. The name *Dido* means nothing more than "*the beloved*," whether the reference be to Baal or to her husband: "*amor, delicia ejus*, sive Baalis, sive mariti." (*Gesenius, Phœn. Mon.*, p. 406.) The other appellation, *Elissa* (more correctly, perhaps, *Elisa*), means "*the exulting*" or "*joyous one*" (*Gesen., l. c.*), and not, as Bochart makes it, "*the divine maiden*." (*Bochart, Geogr. Sacr.*, col. 472.)

Didymăon, an artist, mentioned in Virgil. (*Æn.*, 5, 359.) The name, of course, is imaginary.

Didўmus, a famous grammarian, the son of a seller of fish at Alexandrea, was born in the consulship of Antonius and Cicero, B.C. 63, and flourished in the reign of Augustus. Macrobius calls him the greatest grammarian of his own or any other time. (*Sat.*, 5, 22.) According to Athenæus (4, p. 139, *c.*), he published 3500 volumes, and had written so much that he was called "*the forgetter of books*" (*βιβλιολάθας*), for he often forgot what he had written himself; and also "*the man with brazen bowels*" (*χαλκέντερος*), from his unwearied industry. To judge from the specimens of his writings given by Athenæus, we need not much regret the loss of them. His criticisms were, according to Suidas, of the Aristarchean school. He wrote, among other things, an explanation of the Agamemnon of Ion (*Athen.*, 11, p. 418, *d.*); and also of the plays of Phrynichus (*Id.*, 9, p. 371, *f.*); several treatises against Juba, king of Mauretania (*Suid., s. v.* Ἰόβας); a book on the corruption of diction (*Athen.*, 9, p. 368, *b.*), &c. The *Scholia Minora* on Homer have been attributed to him, but incorrectly, for Didymus himself is quoted in these notes. The collection of proverbs extant under the name of Zenobius, was partly taken from a previous collection made by Didymus; and about sixty fragments of his fifteen books on agriculture are preserved in the collection of Cassianus Bassus.

Diespĭter, a name given to Jupiter as "the Father of Light." (*Vid.* Jupiter.)

Digentĭa, a small stream, watering the vale of Ustica, near the Tiburtine villa of Horace. It is celebrated by the poet for the refreshing coolness of its waters, and the beautiful scenery along its banks. The modern name is *La Licenza*. (*Horat., Epit.*, 1, 18, 104.)

Dinarchus, one of the ten Greek orators, for the explanation of whose orations Harpocration compiled his lexicon. He was a Corinthian by birth, but settled at Athens, and became intimate with Theophrastus and Demetrius Phalereus. Dionysius of Halicarnassus fixes his birth at B.C. 361. The time of his highest reputation was after the death of Alexander, when Demosthenes and other great orators were dead or banished. He seems to have got his living by writing speeches for those who were in want of them, and he carried on apparently a profitable business in this way. Having always been a friend to the aristocratical party, he was involved in a charge of conspiracy against the democracy, and withdrew to Chalcis in Eubœa. He was allowed to return to Athens by Demetrius Poliorcetes, after an absence of fifteen years. On his return, Dinarchus, who had brought all his money back with him, lodged with one Proxenus, an Athenian, a friend of his, who, however, if the story be true, proved to be a knave, and robbed the old man of his money, or, at least, colluded with the thieves. Dinarchus brought an action against him, and, for the first time in his life, made his appearance in a court of justice. The charge against Proxenus, which is drawn up with a kind of legal formality, is preserved by Dionysius of Halicarnassus. Of the numerous orations of Dinarchus, only three remain, and these are not entitled to any very high praise. One of them is against Demosthenes, touching the affair of Harpalus. Dionysius passes rather a severe judgment on Dinarchus. He considers him merely an imitator of Lysias, Hyperides, and Demosthenes, and though succeeding, to a certain extent, in copying the several styles of these three great orators, yet failing, as all copiers from models must fail, in that natural expression and charm which are the characteristics of originality. The extant orations of Dinarchus are found in the usual collections of the Attic orators. (*Dion. Hal., de Dinarch. Jud.*—*Op., ed. Reiske*, vol. 5, p. 629, *seqq.*)

Dindўmus or a (*orum*), I. a mountain of Galatia in Asia Minor, placed by Ptolemy southeast of Pessinus, while Strabo says that the city lay upon it. The latter writer names it Dindymus, which is generally followed by subsequent geographers. Mannert, however, considers the true name to have been Didymus, from the Greek *δίδυμος* (*twin*), and supposes this appellation to have been given to it from its double summit. One of these summits had the name of Agdistis; and on this, according to Pausanius, Atys was buried. Mannert makes Dindymus to have been at the northern extremity of a chain of mountains known by the name of Olympus, not to be confounded, however, with the mountain named Olympus near Prusa in Bithynia, nor with another Olympus in Galatia, on which the Tolistoboii collected their forces to resist the proconsul Manlius. The whole march of the Roman army, as described by Livy, shows that the last-mentioned mountain lay about ten geographical miles northwest of Ancyra. The goddess Cybele was worshipped at Pessinus and on Mount Dindymus, and hence wa

called *Dindymēne*. (*Mannert, Anc. Geogr.*, vol. 6, 3, 63.)—II. A mountain in the island of Cyzicus, and overhanging the city. It had on its summit a temple, said to have been erected by the Argonauts in honour of Cybele. (*Strabo*, 575.)

Dinia, a town of Gallia Narbonensis, and the capital of the Bodiontici. Its name is said to be of Celtic origin, being derived from *din*, *water*, and *ia*, *hot*, so called from the thermal waters at the distance of a quarter of a league from it. It is now *Digne*. (Compare *Mannert, Geogr.*, vol. 2, p. 106.)

Dinocrătes, a very celebrated Macedonian architect, who offered to cut Mount Athos into a statue of Alexander. (*Vid.* Athos, at the close of the article.) The monarch took him to Egypt, and employed him in several works of art. Ptolemy Philadelphus directed him to construct a temple for his queen Arsinoë, after her death; and the intention was to have the ceiling of loadstone, and the statue of iron, in order that the latter might appear to be suspended in the air. The death of the artist himself frustrated the undertaking. (*Pliny*, 34, 14.)

Dinostrătes, a famous mathematician of the Platonic school, the brother of Menechares, and disciple of Plato. Pursuing the steps of his brother, who amplified the theory of the conic sections, Dinostrates is said to have made many mathematical discoveries; but he is particularly distinguished as the inventor of the *quadratrix*. Montucla, however, observes, that there is some reason for ascribing the original invention of this curve to Hippias of Elea, an ingenious philosopher and geometer contemporary with Socrates. (*Proclus, Comment. in Eucl.*, 2, 4.—*Pappus, Coll. Math.*, 4, *prop.* 25.)

Dioclēa, a town of Dalmatia, the birthplace, according to some, of the Emperor Dioclesian. Its ruins are near the modern *Narenza*.

Diocletianopŏlis, a city of Macedonia, called so in honour of Dioclesian, and supposed by Mannert (*Geogr.*, vol. 7, p. 479) to have been identical with Pella.

Diocletiănus, Caius Valerius Jovius, a celebrated Roman emperor, born of an obscure family in Dalmatia, at the town of Dioclea or Doclea, from which town he derived his first name, which was probably Docles, afterward lengthened to the more harmonious Greek form of Diocles, and at length, after his accession to the empire, to the Roman form of Diocletianus. He likewise, on this occasion, assumed the patrician name of Valerius. Some, however, make him to have been born at Salona. His birth year also is differently given. The common account says 245 A.D., but other statements make him ten years older. He was first a common soldier, and by merit and success gradually rose to rank At the commencement of his career, and while he occupied some inferior post, it is said that a Druidess, in whose house he lodged, upbraided him with covetousness, to whom he jocosely replied, "I shall be more generous when I am emperor." "You are joking," replied the Druidess; "but I tell you, in good earnest, that you will attain to the empire after you have killed a boar." This circumstance is said to have occurred in the city of *Tongres*, and present bishopric of *Liege*.—Dioclesian served in Gaul, in Mœsia, under Probus, and was present at the campaign against the Persians, when Carus perished in so mysterious a manner. He commanded the household or imperial body-guard when young Numerianus, the son of Carus, was secretly put to death by Aper, his father-in-law, while travelling in a close litter on account of illness, on the return of the army from Persia. The death of Numerianus being discovered, after several days, by the soldiers, near Chalcedon, they arrested Aper, and proclaimed Dioclesian emperor, who, addressing the army from his tribunal in the camp, protested his innocence of the death of Numerianus, and then, upbraiding Aper for the crime, plunged his sword into his body. The new emperor observed to a friend that he had now "killed the boar," punning on the word Aper, which means a boar, and alluding to the prediction of the Druidess. Dioclesian, in fact, self-composed and strong-minded in other respects, was all his life an anxious believer in divination, which superstition led him probably to inflict summary punishment upon Aper with his own hands. He made his solemn entry into Nicomedia in September, 284 A.D., and afterward chose this town for his favourite residence. Carinus, the other son of Carus, having collected a force to oppose Dioclesian, the two armies met at Margium in Mœsia, where the soldiers of Carinus had the advantage at first, but Carinus himself having been slain by one of his own officers, both armies joined in acknowledging Dioclesian emperor, A.D. 285. Dioclesian was generous after his victory, and, contrary to the common practice, there were no executions, proscriptions, or confiscations of property, he even retained most of the officers of Carinus in their places. Dioclesian, on assuming the imperial power, found the empire assailed in various quarters, but his talents and energy soon succeeded in counteracting these evils. In the year 286, he chose his old friend Maximian, a brave, but rude and uncultivated soldier, as his colleague in the empire, and it is to the credit of both that the latter continued ever after faithful to Dioclesian, and willing to follow his advice. Maximian was stationed in Gaul, and on the German frontier, to repel invasion; Dioclesian resided chiefly in the East, to watch the Persians, though he appears to have visited Rome in the early part of his reign. After the lapse of a few years, Dioclesian thought it necessary, in consequence of invasions and revolts in different parts of the empire, to increase the number of his colleagues. On the 1st March, 292, or, according to some, 291, he appointed Galerius a Cæsar, and Maximian, at the same time, adopted, on his part, Constantius Chlorus. The two Cæsars repudiated their respective wives; Galerius married Valeria, Dioclesian's daughter, and Constantius married Theodora, daughter of Maximian. The two Cæsars remained subordinate to the two Augusti, though each of the four was intrusted with the administration of a part of the empire. Dioclesian kept to himself Asia and Egypt; Maximian had Italy and Africa; Galerius, Thrace and Illyricum; and Constantius, Gaul and Spain. But it was rather an administrative than a political division. At the head of the edicts of each prince were put the names of all four, beginning with that of Dioclesian. Dioclesian resorted to this arrangement probably as much for reasons of internal as of external policy. By fixing upon four colleagues, one in each of the great divisions of the empire, each having his army, and all mutually checking one another, Dioclesian put a stop to military insolence and anarchy. The empire was no longer put up for sale; this immediate and intolerable evil was effectually cured, though another danger remained, that of disputes and wars between the various sharers of the imperial power; still it was a small danger, and one which did not manifest itself so long as Dioclesian remained at the helm. Writers have been very free of their censure upon this emperor, for parcelling, as they call it, the empire; but this was the only chance there was of preventing its crumbling to pieces. Italy and Rome, in particular, lost by the change: they no longer monopolized the wealth and power of the world; but the other provinces gained by this.—The new Cæsars justified Dioclesian's expectations. Successful wars were waged in different quarters of the empire; and though Galerius at first met with a defeat from Narses, king of Persia, yet, in the following year, he gave the Persians a terrible overthrow. Nar

ties sued for peace, which was granted by Dioclesian, on condition of the Persians giving up all the territory on the right or western bank of the Tigris. This peace was concluded in 297, and lasted forty years. At the same time, Dioclesian marched into Egypt against Achillæus, whom he besieged in Alexandrea, which he took after a siege of eight months, when the usurper and his chief adherents were put to death. Dioclesian is said to have behaved on this occasion with unusual sternness, several towns of Egypt, among others Busiris and Coptos, being destroyed. For several years after this the empire enjoyed repose, and Dioclesian and his colleagues were chiefly employed in framing laws and administrative regulations, and in constructing forts on the frontiers. Dioclesian kept a splendid court at Nicomedia, which town he embellished with numerous structures. He, or rather Maximian by his order, caused the magnificent Thermæ at Rome to be built, the remains of which still bear Dioclesian's name, and which contained, besides the baths, a library, a museum, and other establishments.—In February, 303, Dioclesian issued an edict against the Christians, ordering their churches to be pulled down, their sacred books to be burned, and all Christians to be dismissed from offices civil or military; with other penalties, exclusive, however, of death. Various causes have been assigned for this measure. It is known that Galerius had always been hostile to the Christians, while Dioclesian had openly favoured them, and had employed them in his armies and about his person, and Eusebius speaks of the prosperity, security, and protection which they enjoyed under his reign. They had churches in most towns, and one at Nicomedia, in particular, under the eye of the emperor. Just before the edict was issued, Galerius had repaired to Nicomedia to induce Dioclesian to proscribe the Christians. He filled the emperor's mind with reports of conspiracies and seditions, and, aided by the artifices of the heathen priesthood, was at last but too successful. The barbarities that followed upon the issuing of the edict above referred to are utterly inconceivable. Malicious ingenuity was racked to the utmost to devise tortures for the persecuted followers of Jesus. For the space of ten years did this persecution rage with scarcely mitigated horrors; and such multitudes were massacred in all parts of the empire, that at last the imperial murderers ventured to erect a triumphal column, bearing the barbarously boastful, yet false inscription, that they had extinguished the Christian name and superstition, and restored the worship of the gods to its former purity and splendour. This was the last persecution under the Roman empire, and it has been called by the name of Dioclesian. But, as the persecution raged with most fury in the provinces subject to the rule of Galerius, and as he continued it for several years after Dioclesian's abdication, it might with more propriety be called the Galerian persecution.—In November, 303, Dioclesian repaired to Rome, where he and Maximian enjoyed the honour of a triumph, followed by festive games. This was the last triumph that Rome saw. The populace of that city complained of the economy of Dioclesian on that occasion, and so offended him by their jibes and sarcasms, that he left Rome abruptly, in the month of December, in very cold weather. A long illness ensued, which confined him at Nicomedia; and, soon after his recovery, he was visited by Galerius, who persuaded and almost forced him to abdicate. According to others, however, Dioclesian did it spontaneously. Setting off for Salona, in Dalmatia, he built himself, near this place, an extensive palace by the seashore, in which he lived for the rest of his life, respected by the other emperors, without cares and without regret. At the same time that Dioclesian abdicated at Nicomedia, Maximian, according to an agreement between them, performed a similar ceremony at Milan. Maximian retired to his seat in Lucania but, not being endowed with the firmness of Dioclesian, he tried some time after to recover his former power, and wrote to his old colleague to induce him to do the same. "Were you but to come to Salona," answered Dioclesian, "and see the vegetables which I raise in my garden with my own hands, you would no longer talk to me of empire." Dioclesian died in 313, surviving his abdication about nine years.—He ranks among the most distinguished emperors of Rome; his reign of twenty-one years being, upon the whole, prosperous for the empire and creditable to the Roman name. He was severe, but not wantonly cruel, and we ought to remember that mercy was not a Roman virtue. His conduct after his abdication shows that his was no common mind. The chief charge against him is his haughtiness in introducing the Oriental ceremonial of prostration into the Roman court. The Christian writers, and especially Lactantius, have spoken unfavourably of him; but Lactantius cannot be implicitly trusted. (*Eutrop.*, 9, 19, *seqq.*—*Aurel Vict.*, 39.—*Vopisc. Carin.*, 15.—*Paneg. Maxim.*—*Lactant., de mort. persec.*, 8, *et* 18.—*Euseb., Vit. Const.*, c. 18, &c.)

Diodōrus, I. an historian, surnamed Siculus, because born at Agyrium in Sicily, and the contemporary of Julius Cæsar and Augustus. Our principal data for the events of his life are derived from his own work. In early life he travelled into Asia, Africa, and Europe, and on his return established himself at Rome, where he published a general history, in forty books, under the title of Βιβλιοθήκη ἱστορική, or *Historical Library*. To this labour he consecrated thirty years of his life. The history comprehended a period of 1138 years, besides the time preceding the Trojan war, and was carried down to the end of Cæsar's Gallic war. His work was written after the death of Cæsar. The first six books were devoted to the fabulous history anterior to the war of Troy, and of these, the three former to the antiquities of barbarian states, the three latter to the archæology of the Greeks. But the historian, though treating of the fabulous history of the barbarians in the first three books, enters into an account of their manners and usages, and carries down the history of these nations to a point of time posterior to the Trojan war; thus, in the first book, he gives a sketch of Egyptian history from the reign of Menes to Amasis. In the eleven following books he detailed the different events which happened between the Trojan war and the death of Alexander the Great; and the remaining twenty-three books contained the history of the world down to the Gallic war and the conquest of Britain. We have only a small part remaining of this vast compilation, namely, the first five books, then from the 11th to the 20th, both inclusive, and finally fragments of the other books from the 6th to the 10th inclusive, and also of the last twenty. These rescued portions we owe to Eusebius, to John Malala, Syncellus, and other writers of the lower empire, who have cited them in the course of their works; but, above all, to the authors of the "Extracts respecting Embassies," and of the "Extracts respecting Virtues and Vices." We are indebted also for a part of them to the patriarch Photius, who has inserted in his Myriobiblon extracts from several of the books, from the 31st to the 33d, and from the 36th to the 38th and 40th. Important additions have also recently been made from MSS. in the Vatican Library. (As regards the sources whence Diodorus drew the materials of his work, consult the dissertation of Heyne, "*De fontibus hist. Diodori*," prefixed to the Bipont edition.)—A great advantage possessed by Diodorus over most of the ancient historians, is his indicating the order of time: though it must be acknowledged, at the same time, that his chronology offers occasional difficulties, and often needs reducing. Diodorus, who wrote at

Rome, and at a period when the dominion of this city extended over the greatest part of the civilized world, arranges his narrative in accordance with the Roman calendar and consular fasti: he frequently adds the names of the Athenian archons that were contemporaneous. Now, at the time when he wrote, the consuls entered on their office on the first of January, whereas, after the adoption of the cycle of Meton, B.C. 402, the Athenian archons commenced their terms about the middle of the year. Diodorus, however, limits himself to the mention of those archons that entered upon their duties in the course of the consular year, which forms the basis of his chronology: thus, the events which took place during the first six months of a year, ought to be referred to the archon mentioned by him in the preceding year. Nor is this all; the duration of the consulship was that of the Roman year, which, from a very early period, was made to consist of 365 days; while the duration of the archonship remained for a long time subject to the irregularity of the Athenian calendar and years, the latter being sometimes 354 days, at other times 384. Thus, to cite only a single instance, Diodorus places the death of Alexander the Great in the 4th year of the 113th Olympiad, a period with which the names of the consuls also indicated by him fully agree; whereas, by the name of the archon, he makes it to be the following year, the 1st of the 114th Olympiad. (Compare *Diod. Sic.*, 17, 113.—*Annales des Lagides, par M. Champollion Figeac*, vol. 1, p. 264.) We must carefully attend to this point in remodelling the chronology of Diodorus.—With regard to the historical value of the work itself, and the merits of the author, the most discrepant opinions have been entertained by modern writers. The Spanish scholar Vives called him a mere trifler; and Jean Bodin accused him, in no sparing terms, of ignorance and carelessness; while, on the other hand, he has been defended and extolled by many eminent critics as an accurate and able writer. The principal fault of Diodorus seems to have been the too great extent of his work. It was not possible for any man living in the time of Augustus to write an unexceptionable universal history. It is not, then, a matter of surprise, that Diodorus, who does not appear to have been a man of superior abilities, should have fallen into a number of particular errors, and should have placed too much reliance on authorities sometimes far from trustworthy. Wherever he speaks from his own observations, he may, perhaps, generally be relied upon; but when he is compiling from the writings of others, he has shown little judgment in the selection, and has, in many cases, proved himself incapable of discriminating between the fabulous and the true. We must not blame him for having given a Greek colouring to the manners of other nations which he describes, for it was the common practice of Greek writers to do so, and he has not erred so much in this respect as Dionysius of Halicarnassus. We are indebted to him, moreover, for many particulars which, but for him, we should never have known; and we must regret that we have lost the last, and probably the most valuable, portion of his works, as even by the fragments of them which remain we are enabled, in many places, to correct the errors of Livy. The style of Diodorus, though not very pure or elegant, is sufficiently perspicuous, and presents but few difficulties, except where the MSS. are defective, as is frequently the case. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 77, *seqq.*—*Niebuhr, Röm. Gesch.*, vol. 3, p. 190, *note* 297.) The best edition of Diodorus is that of Wesseling, *Amst.*, 2 vols. folio, 1746; reprinted at the Bipont press in 11 vols. 8vo, 1793, with dissertations by Heyne, and notes and disputations by Eyring.—II. A native of Caria, and disciple of the Megaric school. He was a great adept in that species of verbal combat which prevailed among the philosophers of his sect. It is said that a question was proposed to him in the presence of Ptolemy Soter, by Stilpo, one of his fraternity, which he required *time* to answer, and on this account he was ridiculed by Ptolemy, and denominated *Chronus* (Χρόνος). Mortified at this defeat, he wrote a book on the question, but nevertheless died of vexation. He is the reputed author of the famous sophism against motion. "If any body be moved, it is moved either in the place where it is, or in a place where it is not, for nothing can act or suffer where it is not, and therefore there is no such thing as motion." Diodorus was suitably rewarded for this brilliant discovery; having dislocated his shoulder, the surgeon who was sent for kept him for some time in torture, while he proved from the philosopher's own mode of reasoning that the bone could not have *moved* out of its place. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 253.)—III. A peripatetic philosopher, with whom the uninterrupted succession of the peripatetic school terminated. He was a native of Tyre, and a pupil of Critolaus. Mention is often made of him in the selections of Stobæus, and also in the works of Cicero. The sovereign good, according to Diodorus, was to live in a becoming manner, free from toil and care, τὸ ἀμοχθήτως καὶ καλῶς ζῆν, or, *vacare omni molestia cum honestate*, as Cicero expresses it. (*Acad.*, 2, 42.) —IV. An orator and epigrammatic poet, a native of Sardis. He was surnamed Zonas (Ζωνᾶς). He fought in Asia, and was contemporaneous with Mithradates the Great, against whom he was charged with conspiring. He defended himself successfully. Nine of his epigrams remain. (*Jacobs, Catal. Poet. Epigram. in Anthol.*, vol. 3, p. 883.—*Strab.*, 627.)—V. Another native of Sardis, who wrote historical works, odes, and epigrams. Strabo speaks of him as subsequent to the former, and a contemporary and friend of his own. (*Strab.*, 627.) We have one of his epigrams remaining. (*Jacobs, l. c.*)

Diogĕnes, I. a celebrated Cynic philosopher of Sinope. His father, who was a banker, was convicted of debasing the public coin, and was obliged to leave the country, or, according to another account, his father and himself were charged with this offence, and the former was thrown into prison, while the son escaped from the city and came to Athens. Here he attached himself, as a disciple, to Antisthenes, who was at the head of the Cynics. Antisthenes at first refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence, while you speak anything worth hearing. The philosopher was so much pleased with this reply, that he at once admitted him among his scholars. Diogenes perfectly adopted the principles and character of his master. Renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak; carried a wallet and a staff; made the porticoes and other public places his habitation; and depended upon casual contributions for his daily bread. A friend, whom he had desired to procure him a cell, not executing his order so soon as was expected, he took up his abode in a tub or large vessel in the Metroum. It is probable, however, that this was only a temporary expression of indignation and contempt, and that he did not make a tub the settled place of his residence. This famous tub is indeed celebrated by Juvenal; it is also ridiculed by Lucian, and mentioned by Seneca. But no notice is taken of so singular a circumstance by other ancient writers who have mentioned this philosopher; not even by Epictetus, who discourses at large concerning Diogenes, and relates many particulars respecting his manner of life. It may therefore be questioned whether this whole story is not to be ranked among the nu

merous tales which have been invented to expose the sect of the Cynics to ridicule. It cannot be doubted, however, that Diogenes practised the most hardy self-control and the most rigid abstinence; exposing himself to the utmost extremes of heat and cold, and living upon the simplest diet, casually supplied by the hand of charity. In his old age, sailing to Ægina, he was taken by pirates and carried to Crete, where he was exposed to sale in the public market. When the auctioneer asked him what he could do, he said, *I can govern men; therefore sell me to one who wants a master.* Xeniades, a wealthy Corinthian, happening at that instant to pass by, was struck with the singularity of his reply, and purchased him. On their arrival at Corinth, Xeniades gave him his freedom, and committed to him the education of his children and the direction of his domestic concerns. Diogenes executed this trust with so much judgment and fidelity, that Xeniades used to say that the gods had sent a good genius to his house. During his residence at Corinth, the interview between him and Alexander is said to have taken place. Plutarch relates, that Alexander, when at Corinth, receiving the congratulations of all ranks on being appointed to command the army of the Greeks against the Persians, missed Diogenes among the number, with whose character he was not acquainted. Curious to see one who had given so signal an instance of his haughty independence of spirit, Alexander went in search of him, and found him sitting in his tub in the sun. "*I am Alexander the Great,*" said the monarch; "*and I am Diogenes the Cynic,*" replied the philosopher. Alexander then requested that he would inform him what service he could render him: "*Stand from between me and the sun,*" said the Cynic. Alexander, struck with the reply, said to his friends who were ridiculing the whimsical singularity of the philosopher, "If I were not Alexander, I would wish to be Diogenes." This story is too good to be omitted, but there are several circumstances which in some degree diminish its credibility. It supposes Diogenes to have lived in his tub at Corinth, whereas it appears that he lived there in the house of Xeniades, and that, if he ever dwelt in a tub, he left it behind him at Athens. Alexander, moreover, was at this time scarcely 20 years old, and could not call himself Alexander the Great, for he did not receive this title till his Persian and Indian expedition, after which he never returned to Greece; yet the whole transaction supposes him elated with the pride of conquest. Diogenes, probably, was visited by Alexander, when the latter held the general assembly of the Greeks at Corinth, and was received by him with rudeness and incivility, which may have given rise to the whole story. The philosopher at this time would be about 70 years of age.—Various accounts are given concerning the manner and time of his death. It seems most probable that he died at Corinth, of mere decay, in the 90th year of his age, and in the 114th Olympiad. His friends contended for the honour of defraying the expenses of his funeral; but the magistrates settled the dispute by ordering him an interment at the public expense. A column of Parian marble, terminated by the figure of a dog, was raised over his tomb. His fellow townsmen of Sinope also erected brazen statues in memory of the philosopher. Diogenes left behind him no system of philosophy. After the example of his master, he was more attentive to practical than theoretical wisdom. The following are a few of the particular opinions ascribed to him. He thought exercise was indispensable, and able to effect anything; that there were two kinds of exercise, one of the mind, the other of the body, and that one of these was of no value without the other. By the cultivation of the mind, he did not mean the prosecution of any science, or the acquirement of any mental accomplishment; all such things he considered useless; but he intended such a cultivation of the mind as might serve to bring it into a healthy and virtuous state, and produce upon it an effect analogous to that which exercise produces upon the body. He adopted Plato's doctrine, that there should be a community of wives and children; and he held, with the Dorian lawgivers, that order (*κόσμος*) was the basis of civil government.—The freedom of remark in which Diogenes indulged, and which spared neither the rich and powerful, nor even the religious superstitions of the age, gave great offence; and the consequence was, that in his private life he suffered much obloquy, and was made the subject of ludicrous and disgraceful calumny. It is wholly incredible, that a man who is universally celebrated for his sobriety and contempt of pleasure, and who, for his vehement indignation against vice, and his bold attempts to reform the age in which he lived, has been represented by some of the most eminent philosophers as one endued with divine wisdom, should have been capable of committing the grossest indecencies. The tale which is related of him and the courtesan Lais is wholly inconsistent with chronology, for Lais must have been fourscore years old, and Diogenes seventy, when the circumstance is related to have taken place. The truth is, we are chiefly indebted for these stories to Athenæus, a writer who seems to have ransacked every corner of antiquity, and of his own invention too, for tales to the discredit of philosophy. (*Diog. Laertius, Vit. Diog.*—*Plutarch, Apopth.*—*Enfield, Hist. Philos.*, vol. 1, p. 305, *seqq.*)—II. A native of Apollonia in Crete, was a pupil of Anaximenes, and contemporary with Anaxagoras. Schleiermacher, however, who is followed by Schaubach, the editor of the fragments of Anaxagoras, affirms, from the internal evidence of the fragments of the two philosophers, that Diogenes preceded Anaxagoras. But Diogenes might have written before Anaxagoras, and yet have been his junior, as we know was the case with Empedocles. (*Aristot., Met.*, 1, 3, p. 843, *b.*) Diogenes followed Anaximander in making air the primal element of all things; but he carried his views farther, and regarded the universe as issuing from an intelligent principle, by which it was at once vivified and ordered, a rational as well as sensitive soul, but still without recognising any distinction between matter and mind. Diogenes wrote several books on Cosmology (*περὶ φύσεως*). The fragments which remain have been recently collected and edited by Panzerbeiter. (*Diog. Laert.*, 9, 9.—*Bayle, Hist. Dict., s. v.*—*Schleiermacher, Mem. Berlin. Acad.* for 1815.—*Philol. Museum*, vol. 1, p. 92.)—III. Laertius, so called from his native city, Laertes in Cilicia. He wrote the lives of the philosophers, in ten books, which are still extant. The period when he lived is not exactly known, but it is supposed to have been during the reigns of Septimius Severus and Caracalla. (Compare *Ionsius, de Script. Hist. Phil.*, lib. 3, c. 12, § 5. *seqq.*) Diogenes is thought to have belonged to the Epicurean sect. He divides all the Greek philosophers into two classes; those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: 1st. Plato and the Academics, down to Clitomachus: 2d. the Cynics down to Chrysippus: 3d. Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat of the Italic school.—The work of Dionysius is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers; and though the author is evidently a most unfit person for the task which he imposed

upon himself, and has shown very little judgment and discrimination in the execution of it, yet the book is extremely useful as a collection of facts, which we could not have learned from any other quarter, and is entertaining as a sort of *omniana* on the subject. The article on Epicurus is valuable, as containing some original letters of that philosopher, which comprise a pretty satisfactory epitome of the Epicurean doctrines, and are very useful to the readers of Lucretius. The best editions of Diogenes are, that of Meibomius, *Amst.*, 1692, 2 vols. 4to, and that of *Hubner*, *Lips.*, 1828, 2 vols. 8vo.

Diomedēæ Insulæ. *Vid.* Diomedis Insulæ.

Diomēdes, son of Tydeus and Deïphyle, was king of Ætolia, and one of the bravest of the Grecian chiefs in the Trojan war, ranking next to Achilles and Ajax. Homer represents him as one of the favourites of Minerva, and ascribes his many acts of valour to her protecting influence. Among his exploits, it is recorded of him that he engaged in single combat with Hector and Æneas; that he wounded Mars, Æneas, and Venus; and that, in concert with Ulysses, he carried off the horses of Rhesus, and the palladium; and procured the arrows of Philoctetes. (Sophocles, however, makes Ulysses to have been aided in this last-mentioned affair by Pyrrhus, son of Achilles.) Diomede was deprived of the affection of his wife Ægiale, through the wrath and vengeance of Venus, by whose influence, during his absence at the war, she had become attached to Cyllabarus, the son of Sthenelus. (But consult *Heyne*, *ad Apollod.*, 1, 8, 6, *et ad Hom.*, *Il.*, 5, 412.) Diomede was so afflicted at the enstrangement of Ægiale, that he abandoned Greece, and settled at the head of a colony, in Magna Græcia, where he founded a city, to which he gave the name of Argyripa; and married a daughter of Daunus, prince of the country. In the progress of his voyage to Italy, Diomede was shipwrecked on that part of the Libyan coast which was under the sway of Lycus, who, as was his usage towards all strangers, seized and confined him. He was, however, liberated by Callirhoë, the tyrant's daughter, who became so enamoured of him, that, upon his quitting the African shores, she put herself to death. Diomede, according to one account, died in Italy at a very advanced age; while another legend makes him to have been slain by his father-in-law Daunus. (*Tzetz.*, *ad Lycophr.*, 603, *seqq.*) His companions were so much afflicted by his death that they were changed into birds. Virgil, however, makes this transformation earlier in date, and to have taken place during the lifetime of Diomede. (*Æn.*, 11, 272.) He seems to have followed the tradition recorded by Ovid (*Met.*, 14, 457), that Agnon, one of Diomede's companions in his voyage from Troy, insulted Venus with contemptuous language, and that the goddess, in revenge, transformed not only Agnon, but many others of Diomede's followers into birds. These birds, according to Ovid, resembled swans; they chiefly frequented some neighbouring islands in the Adriatic, and were noted for their fondness for Greeks, and their aversion towards the natives of any other country. (*Vid.* Diomedis Insulæ.—Consult *Heyne*, *Excurs.*, 1, *ad Æn.*, 11, and *Lord Bacon's Fables of the Ancients*, *fab.* xviii.)—II. A king of the Bistones, in Thrace, son of Mars and Cyrene. His mares fed on human flesh. Hercules sailed to this quarter, having been ordered, as his eighth labour, to bring these mares to Mycenæ. The hero overcame the grooms of Diomede, and led the mares to the sea. The Bistones pursued with arms. Hercules, leaving the mares in charge of Abderus, one of his companions, went to engage the foe. Meantime the mares tore their keeper to pieces; and the hero, having defeated the Bistones and slain Diomede, built a city by the tomb of Abderus, which he called Abdera after him. Hercules brought the mares to Eurystheus, who turned them loose; and they strayed on to Mount Olympus, where they were destroyed by the wild beasts. (*Apollod.*, 2, 5, 8.—*Heyne*, *ad loc.*) Another account makes Hercules to have given Diomede to be devoured by his own mares; and Eurystheus to have consecrated them to Juno. (*Diod. Sic.*, 4, 15.)

Diomēdis Insulæ, certain small islands opposite the Sinus Urias, and at no great distance from the coast of Apulia. They are celebrated in mythology as connected with the legend of the transformation of Diomede's companions into birds. (*Vid.* Diomedes I., towards the close of the article.) (*Aristot.*, *de Mirab.*—*Lycophr.*, *Alex.*, v. 599.—*Ovid*, *Met.*, 14, 457.) Ancient writers differ as to their number. Strabo (284) recognises two; whereof one was inhabited, the other deserted. This is also the account of Pliny (3, 26, and 10, 44), who states, that one was called Diomedea, and the other Teutria. Ptolemy, however, reckons five, which is said to be the correct number, if we include in the group three barren rocks, which scarce deserve the name of islands. The island to which Pliny gives the name of Diomedea appears to have also borne the appellation of Tremitus, as we learn from Tacitus (*Ann.*, 4, 71), who informs us that it was the spot to which Augustus removed his abandoned daughter Julia, and where she terminated a life of infamy. Of these islands, the largest is now called *Isola San Domino*, the other *S. Nicolo*. (*Romanelli*, vol. 2, p. 296.—*Cramer's Anc. Italy*, vol. 2, p. 275.)

Dion, I. an illustrious inhabitant of Syracuse, who, deriving an ample inheritance from his father Hipparinus, became a disciple of Plato, invited to the court of Syracuse by the elder Dionysius. In consequence of the instructions of his master, he escaped being infected with the licentiousness of the capital, and he shared with his preceptor, at a subsequent period, in the persecutions inflicted by the son and successor of the tyrant. He was nearly connected with Dionysius by having married his daughter, and by his sister being one of his wives; and he was also much esteemed by him, so as to be employed on several embassies. At the accession of the younger Dionysius Plato was again, at Dion's request, invited to Syracuse. In order, however, to counteract his influence, the courtiers obtained the recall of Philistus, a man notorious for his adherence to arbitrary principles. This faction determined to supplant Dion, and availed themselves of a real or suppositious letter to fix on him the charge of treason. Dion, precluded from defence, was transported to Italy, and from thence proceeded to Greece, where he was received with great honour. Dionysius became jealous of his popularity in Greece, especially at Athens, stopped his remittances, confiscated his estates, and compelled his wife, who had been left at Syracuse as an hostage, to marry another person. Dion, incensed at this treatment, determined to expel the tyrant. Plato resisted his intentions; but, encouraged by other friends, he assembled a body of troops, and with a small force sailed to Sicily, took advantage of the absence of Dionysius in Italy, and freed the people from his control. Dionysius returned, but, after some conflicts, was compelled to escape to Italy. The austere and philosophic manners of Dion, however, soon lost him the favour of his fickle countrymen, and he was supplanted by Heraclides, a Syracusan exile, and obliged to make his retreat to Leontini. He afterward regained the ascendancy, and in a rash moment caused Heraclides to be assassinated. This robbed him ever after of his peace of mind. An Athenian, an intimate friend, formed a conspiracy against his life, and Dion was assassinated in the 55th year of his age, B.C. 354. His death was universally lamented by the Syracusans, and a monument was raised to his memory. (*Diod. Sic.*, 16, 6 *seqq.*—*Plut.*, *Vit. Dion.*—*Corn. Nep.*, *Vit. Dion.*)—II. Cassius Cocceianus, son of Cassius Apronianus

a Roman senator, was born A.D. 155, in Bithynia. His true name was Cassius, but he assumed the other two names, as being descended on the mother's side from Dion Chrysostom. Thus, though he was on his mother's side of Greek descent, and though, in his writings, he adopted the then prevailing language of his native province, namely, the Greek, he must nevertheless be considered as a Roman. Dio Cassius passed the greater part of his life in public employments. He was a senator under Commodus; governor of Smyrna after the death of Septimius Severus; for he had displeased this monarch, and held no office, consequently, during the life of the latter; and afterward consul, as also proconsul in Africa and Pannonia. Alexander Severus entertained the highest esteem for him, and made him consul for the second time, with himself, though the prætorian guards, irritated against him on account of his severity, had demanded his life. When advanced in years, he returned to his native country. Dion published a Roman history, in eighty books, the fruit of his researches and labours for the space of twenty-two years. It embraced a period of 983 years, extending from the arrival of Æneas in Italy, and the subsequent founding of Rome, to A.D. 229. Down to the time of Julius Cæsar, he only gives a summary of events; after this, he enters somewhat more into details; and from the time of Commodus he is very circumstantial in relating what passed under his own eyes. We have fragments remaining of the first 36 books: but there is a considerable portion of the 35th book, on the war of Lucullus against Mithradates, and of the 36th, on the war with the pirates, and the expedition of Pompey against the King of Pontus. The books that follow, to the 54th inclusive, are nearly all entire: they comprehend a period from B.C. 65 to B.C. 10, or from the eastern campaign of Pompey, and the death of Mithradates, to the death of Agrippa. The 55th book has a considerable gap in it. The 56th to the 60th, both included, which comprehend the period from A.D. 9 to A.D. 54, are complete, and contain the events from the defeat of Varus in Germany to the reign of Claudius. Of the following 20 books we have only fragments, and the meager abridgment of Xiphilinus. The 80th or last book comprehends the period from A.D. 222 to A.D. 229, in the reign of Alexander Severus. The abridgment of Xiphilinus, as now extant, commences with the 35th, and continues to the end of the 80th book. It is a very indifferent performance, and was made by order of the Emperor Michael Ducas: the abbreviator, Xiphilinus, was a monk of the eleventh century.—The fragments of the first 36 books, as now collected, are of three kinds. 1. *Fragmenta Valesiana:* such as were dispersed throughout various writers, scholiasts, grammarians, lexicographers, &c., and were collected by Henri de Valois. 2. *Fragmenta Peiresciana:* comprising large extracts, found in the section entitled "Of Virtues and Vices," in the great collection or portative library compiled by order of Constantine VI., Porphyrogenitus. The manuscript of this belonged to Peiresc. 3. The fragments of the first 34 books, preserved in the second section of the same work of Constantine's, entitled "Of Embassies." These are known under the name of *Fragmenta Ursiniana*, because the manuscript containing them was found in Sicily by Fulvio Orsini. 4. *Excerpta Vaticana*, by Mai, which contain fragments of books 1–35, and 61–80, and which have been published in the second volume of the *Scriptorum Nova Collectio*, p. 135, *seqq.* To these are added the fragments of an unknown continuator of Dion (p. 234–246), which go down to the time of Constantine. Other fragments from Dion belong chiefly to the first 35 books, also published in the same collection (p. 527, *seqq.*), were found by Mai in two Vatican MSS., which contain a sylloge or collection made by Maximus Planudes. The annals of Zonaras also contain numerous extracts from Dion. Dion has taken Polybius for his model; but the imitator is comparable with his original neither as respects arrangement and the distribution of materials, nor in soundness of views, and just and accurate reasoning. His style is generally clear, though there are occasionally obscure passages, where there appears to be no corruption of the text. His diligence is unquestionable, and, from his opportunities, he was well acquainted with the circumstances of the empire during the period for which he is a contemporary authority; and, indeed, we may assign a high value to his history of the whole period from the time of Augustus to his own age. Nor is his work without value for the earlier periods of Roman history, in which, though he has fallen into errors, like all the Greek and Roman writers who have handled the same obscure subject, he still enables us to correct some erroneous statements of Livy and Dionysius.—The best edition is that of Fabricius, completed by Reimar, *Hamb.*, 2 vols. folio, 1751. Not withstanding, however, the labours of these editors, a new critical edition is much wanted, both from the scarcity of the edition just mentioned, and the fact that the manuscripts have not been collated with sufficient care. The small Tauchnitz edition, 4 vols 16mo, contains all the fragments. A very useful edition appeared in 1824–1825, by Sturz, from the Leipsic press, 8 vols. 8vo, which some even prefer to the edition of Fabricius and Reimar. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 180, *seqq.*—*Hoffmann, Lex. Bibliograph.*, vol. 1. p. 250.)—III. Surnamed Chrysostomus, or the Golden-mouthed, on account of the beauty of his style, was a native of Prusa, in Bithynia, and a sophist and stoic. He was in Egypt when Vespasian, who had been proclaimed emperor by his own army, came there, and he was consulted by that prince on the proper course to be adopted under the circumstances. Dion had the candour, or, as some may think, the want of judgment, to advise him to restore the republic. Afterward he resided for years at Rome, till one of his friends having engaged in a conspiracy against Domitian, Dion, fearing for himself, fled to the modern Moldavia, where he remained till the tyrant's death, labouring for his subsistence with his own hands, and possessing no books but the Phædon of Plato, and Demosthenes' περὶ Παραπρεσβείας. Domitian having been assassinated, the legions quartered on the Danube were about to revolt, when Dion got upon an altar, and harangued them so effectually that they submitted to the decision of the senate. Dion was in high favour with Nerva and Trajan, and, when the latter triumphed after his Dacian victories, the orator sat in the emperor's car in the procession. He returned to Bithynia, where he spent the remainder of his life. Accusations of peculation and treason were brought against him, but rejected as frivolous. He died at an advanced age, but it is not known in what year. We have eighty orations attributed to him, which are very prettily written, but not of much intrinsic value. The best edition is that of Reiske, 2 vols. 8vo, *Lips.*, 1784 (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 210, *seqq.*)

DIONÆA, a surname of Venus, as the daughter of Dione.

DIÔNE, a nymph, daughter of Nereus and Doris. She was mother of Venus by Jupiter, according to Homer (*Il.*, 5, 370). Dione, according to Knight, is the female ΔΙΣ, or ΖΕΥΣ, and therefore associated with him in the most ancient temple of Greece at Dodona. (*Inquiry into the Symb. Lang.*, &c., § 43.—*Class. Journ.*, vol. 23, p. 234.—Compare *Buttmann, Mythologus*, vol. 1, p. 7, and *Constant, de la Religeon*, vol. 2, p. 335, *in notis.*)

DIONYSIA, festivals held in honour of the god Dionysus or Bacchus. The most important of these were held at Athens and in Attica; and these derive their importance from their being the occasion on which the

dramatic exhibitions of the Athenians took place. An account of these festivals, which were four in number, will be found under the article Theatrum, § 2.

Dionysias, a town of Egypt, situate at the south-western extremity of the Lake Mœris. It is now called *Beled-Kerun*, or, according to some, *Scobha*. (*Ptol.*)

Dionysopolis, I. a town of Lower Mœsia, in the vicinity of the Euxine Sea. Pliny says that it was also called Cruños, but Pomponius Mela (2, 2) makes Crunos the port of Dionysopolis. The modern name is *Dinysipoli*.—II. A city of India, supposed by Mannert to be the same with the modern *Nagar*, or *Nughr*, on the western bank of the river *Cow*. Mannert does not consider it to have been the same with the ancient city of Nyssa, but makes the position of the latter more to the north. (*Geogr.*, vol. 5, p. 142.)

Dionysius I., or the Elder, a celebrated tyrant of Syracuse, raised to that high rank from the station of a simple citizen, was born in this same city 430 B.C. He was son-in-law to Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms, and was killed in the action. Dionysius was dangerously wounded, but he recovered, and was afterward recalled. In time he procured himself to be nominated one of the generals, and, under pretence of raising a force sufficient to resist the Carthaginians, he obtained a decree for recalling all the exiles, to whom he gave arms. Being sent to the relief of Gela, then besieged by the Carthaginians, he effected nothing against the enemy, pretending that he was not seconded by the other commanders; and his friends suggested, that, in order to save the state, the supreme power ought to be confided to one man, reminding the people of the times of Gelon, who had defeated the Carthaginian host, and given peace to Sicily. The general assembly therefore proclaimed Dionysius supreme chief of the republic about 405 B.C., when he was twenty-five years of age. He increased the pay of the soldiers, enlisted new ones, and, under pretence of a conspiracy against his person, formed a guard of mercenaries. He then proceeded to the relief of Gela, but failed in the attack on the Carthaginian camp: he however penetrated into the town, the inhabitants of which he advised to leave it quietly in the night under the escort of his troops. On his retreat he persuaded those of Camarina to do the same. This raised suspicions among his troops, and a party of horsemen, riding on before the rest, raised, on their arrival at Syracuse, an insurrection against Dionysius, plundered his house, and treated his wife so cruelly that she died in consequence. Dionysius, with a chosen body, followed close after, set fire to the gate of Acradina, forced his way into the city, put to death the leaders of the revolt, and remained undisputed possessor of the supreme power. The Carthaginians, being afflicted by a pestilence, made proposals of peace, which were accepted by Dionysius, and he then applied himself to fortifying Syracuse, and especially the island of Ortygia, which he made his stronghold, and which he peopled entirely with his trusty partisans and mercenaries, by the aid of whom he put down several revolts. After reducing beneath his sway the towns of Leontini, Catana, and Naxus, he engaged in a new war with Carthage, in which he met with the most brilliant success, making himself master of numerous towns in Sicily, and becoming eventually feared both in Italy and Sicily, to the dominion of both of which countries he seems at one time to have aspired. In order to raise money, he allied himself with the Illyrians, and proposed to them the joint plunder of the temple of Delphi: the enterprise, however, failed. He then plundered several temples, such as that of Proserpina at Locri; and as he sailed back with the plunder, with a fair wind, he, who was a humourist in his way, observed to his friends, "You see how the immortal gods favour sacrilege." Having carried off a golden mantle from a statue of Jupiter, consecrated by Gelon out of the spoils of the Carthaginians, he replaced it by a woollen garment, saying that this was more suited to the vicissitudes of the seasons. He also took away a golden beard from Æsculapius, observing that it was not becoming for the son of a beardless father (Apollo) to make a display of his own beard. He likewise appropriated to himself the silver tables and golden vases and crowns in the temples, saying he would make use of the bounty of the gods. (*Cic., N. D.*, 3, 34.—*Ælian, V. H.*, 1, 20.) He also made a descent with a fleet on the coast of Etruria, and plundered the temple at Cære or Agylla of 1000 talents. With these resources he was preparing himself for a new expedition to Italy, when a fresh Carthaginian armament landed in Sicily, 383 B.C., and defeated Dionysius, whose brother Leptines fell in the battle. A peace followed, of which Carthage dictated the conditions. The boundary of the two states was fixed at the river Halycus, and Dionysius had to pay 1000 talents for the expenses of the war. This peace lasted fourteen years, during which Dionysius remained the undisturbed ruler of Syracuse, and one half of Sicily, with part of southern Italy. He sent colonies to the coasts of the Adriatic, and his fleets navigated both seas. Twice he sent assistance to his old ally, Sparta; once against the Athenians, 374 B.C., and again in 369, after the battle of Leuctra, when the Spartans were hard pressed by Epaminondas. Meantime the court of Dionysius was frequented by many distinguished men, philosophers, and poets. Plato is said to have been among the former, being invited by Dion, the brother-in-law of Dionysius; but the philosopher's declamations against tyranny led to his being sent away from Syracuse. The poets fared little better, as Dionysius himself aspired to poetical fame, for which, however, he was not so well qualified as for political success. Those who did not praise his verses were in danger of being led to prison. Dionysius twice sent some of his poems to be recited at the Olympic games, but they were hissed by the assembly. He was more successful at Athens. A tragedy of his obtained the prize, and the news of his success almost turned his brain. He had just concluded a fresh truce with the Carthaginians, after having made an unsuccessful attack on Lilybæum, at the expiration of the fourteen years' peace; and he now gave himself up to rejoicings and feastings for his poetical triumph. In a debauch with his friends, he ate and drank so intemperately that he fell senseless, and soon after died (some say he was poisoned by his physicians, at the instigation of his son), B.C. 367, in the 63d year of his age, having been tyrant of Syracuse thirty-eight years. After the death of his first wife, he married two wives at once, namely, Doris of Locri, and Aristæneta, daughter of Hipparinus, of Syracuse: by these women he had seven children, of whom Dionysius, his elder son by Doris, succeeded him in the sovereignty.—Dionysius was a clever statesman, and generally successful in his undertakings. He did much to strengthen and extend the power of Syracuse, and it was probably owing to him that all Sicily did not fall into the hands of the Carthaginians. He was unscrupulous, rapacious, and vindictive, but several of the stories stated of his cruelty and suspicious temper appear improbable, or at least exaggerated. The works of Philistus, who had written his life, and who is praised by Cicero, are lost. Diodorus, who is our principal remaining authority concerning Dionysius, lived nearly three centuries after, and was not a critical writer. The government of Dionysius, like that of many others who are styled tyrants in ancient history, was not a despotism; it resembled rather that of the first Medici, and other leaders of the Italian republics in the middle ages, or that of the stadtholders in Holland. The popular forms still remained, and we find Dionysius repeatedly convoking the assembly of the

people on important occasions, when full freedom of speech seems to have been allowed. (*Plut., Vit. Dion.*—*Diod. Sic.*, 13, 92, *seqq.*—*Id.*, 14, 7, *seqq.*, &c.) An account of the famous prison, or "Ear of Dionysius," will be found under the article Lautumiæ.—II. The second of that name, surnamed the Younger, was son of Dionysius I. by Doris. His father, whom he succeeded, had left the state in a prosperous condition, but young Dionysius had neither his abilities, nor his prudence and experience. He followed at first the advice of Dion, who, although a republican in principle, had remained faithful to his father, and who now endeavoured to direct the inexperienced son for the good of his country. For this purpose Dion invited his friend Plato to Syracuse about 364 B.C. Dionysius received the philosopher with great respect, and, in deference to his advice, reformed for a while his loose habits and the manners of his court. But a faction, headed by Philistus, who had always been a supporter of the tyranny of the elder Dionysius, succeeded in prejudicing the son against both Dion and Plato. Dion was exiled, under pretence that he had written privately to the senate of Carthage for the purpose of concluding a peace. Plato urgently demanded of Dionysius the recall of Dion, and, not being able to obtain it, he left Syracuse, after which Dionysius gave himself up to debauchery without restraint. Dion, meanwhile, was travelling through Greece, where his character gained him numerous friends. Dionysius, moved by jealousy, confiscated his property, and obliged his wife to marry another. Upon this, Dion collected a small force at Zacynthus, with which he sailed for Sicily, and entered Syracuse without resistance. Dionysius retired to the citadel in Ortygia, and, after some resistance, in which Philistus, his best supporter, was taken prisoner and put to death, he quitted Syracuse by sea and retired to Locri, the country of his mother, where he had connexions and friends. Dion having been treacherously murdered, several tyrants succeeded each other in Syracuse, until Dionysius himself came and retook it about B.C. 346. Instead, however, of improving by his ten years' exile, he had grown worse. Having, during the interval of his absence from Syracuse, usurped the supreme power in Locri, he had committed many atrocities, had put to death several citizens, and abused their wives and daughters. Upon his return to Syracuse, his cruelty and profligacy drove away a great number of people, who emigrated to various parts of Italy and Greece, while others joined Iketas, tyrant of Leontini, and a former friend of Dion. The latter sent messengers to Corinth to request assistance against Dionysius. The Corinthians appointed Timoleon leader of the expedition. This commander landed in Sicily B.C. 344, notwithstanding the opposition of the Carthaginians, and of Iketas, who acted a perfidious part on the occasion; he entered Syracuse, and soon after obliged Dionysius to surrender. Dionysius was sent to Corinth, where he spent the remainder of his life in the company of actors and low women; some say, that at one time he kept a school. Justin (21, 5) states, that he purposely affected low habits in order to disarm revenge, in that, being despised, he might no longer be feared or hated for his former tyranny. Several repartees are related of him in answer to those who taunted him upon his altered fortunes, which are not destitute of wit or wisdom. (*Plut., Vit. Dion.*—*Diod. Sic.*, 16, 5, *seqq.*)—III. Halicarnassensis or Halicarnassēus, an historian and critic, was born at Halicarnassus in the first century B.C. We know nothing of his history beyond what he has told us himself. He states, that he came to Italy at the termination of the civil war between Augustus and Antony (B.C. 29), and that he spent the following two-and-twenty years at Rome in learning the Latin language, and in collecting materials for his history. (*Antiq Rom.* 7, *seqq.*—Compare *Phot., Biblioth., cod.* 83.) The principal work of Dionysius is his *Roman Antiquities* (Ῥωμαϊκὴ Ἀρχαιολογία), which commenced with the early history of the people of Italy, and terminated with the beginning of the first Punic war, B.C. 265. It originally consisted of 20 books, of which the first ten remain entire. The eleventh breaks off in the year 312 B.C., but several fragments of the latter half of the history are preserved in the collection of Constantine Porphyrogenitus, and to these a valuable addition was made in 1816, by Mai, from an old MS. Besides, the first three books of Appian were founded entirely upon Dionysius; and Plutarch's biography of Camillus must also be considered as a compilation mostly taken from the Roman Antiquities, so that, perhaps, upon the whole, we have not lost much of his work. With regard to the trustworthiness and general value of Dionysius's history, considerable doubts may justly be entertained: for, though he has evidently written with much greater care than Livy, and has studied Cato and the old annalists more diligently than his Roman contemporary, yet he wrote with an object which at once invalidates his claim to be considered a veracious and impartial historian. Dionysius wrote for the Greeks, and his object was to relieve them from the mortification which they felt at being conquered by a race of barbarians, as they considered the Romans to be. And this he endeavoured to effect by twisting and forging testimonies, and botching up the old legends, so as to make out a *prima facie* proof of the Greek origin of the city of Rome; and he inserts arbitrarily a great number of set speeches, evidently composed for the same purpose. He indulges in a minuteness of detail, which, though it might be some proof of veracity in a contemporaneous history, is a palpable indication of want of faith in the case of an ancient history so obscure and uncertain as that of Rome. With all his study and research, Dionysius was so imperfectly acquainted with the Roman constitution, that he often misrepresents the plainest statements about it. (*Niebuhr, Rom. Hist.*, vol. 2, p. 13, *Cambr. transl.*) For instance, he thought the original constitution of Rome was a monarchical democracy, and he calls the curiæ the *demus* (δῆμος). He believed, when he wrote his second book, that the decrees of the people were enacted by the curiæ and confirmed by the senate (*Antiq.*, 2, 14), and not, as he afterward discovered, the converse. (*Antiq.*, 7, 38.) In a word, though the critical historian may be able to extract much that is of great importance for the early history of Rome from the garbled narrative and dull trifling of Dionysius, he cannot be regarded as a meritorious writer, or recommended to the student of ancient history as a faithful guide.—Dionysius also wrote a treatise on rhetoric; criticisms on the style of Thucydides, Lysias, Isocrates, Isæus, Dinarchus, Plato, and Demosthenes; a treatise on the arrangement of words, and some other short essays. His critical works are much more valuable than his history, and are, indeed, written with considerable power. The criticism on Dinarchus displays good sense and judgment, and shows the great pains which the author took to separate the genuine writings of the Attic orators from the fabrications which passed under their name. The best editions of Dionysius are, that of Hudson, *Oxon*, 1704 2 vols. fol and that of Reiske, *Lips.*, 1774–1777, 6 vols. 8vo Mai's fragments were first published at Milan in 1816 and reprinted the following year at Frankfort. They also appear in the second volume of Mai's *Nova Collectio*, Rome, 1827.—IV. The author of a Greek poem in 1186 hexameters, entitled Τῆς Οἰκουμένης Περιήγησις, "*A Description of the Habitable World.*" It is not clearly ascertained where he was born. The probability is, however, that he was a native of Charax, in Susiana It is uncertain, also, when he flourished; he belonged, however, according to the general opinion to the lat

ter part of the third or the beginning to the fourth century A.D. He derived from his poem the surname of Periegetes. This production of his has little merit as a work of imagination, and but feeble interest for the geographer. The commentary, however, of Eustathius upon it possesses some value from the miscellaneous information which is scattered throughout. There are two Latin translations of the poem, one by Rufus Festus Avienus, and the other by Priscian. The last and best edition of the Periegesis is that of Bernhardy, *Lips.*, 1828, 8vo, in the first volume of his *Geographi Græci Minores*. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 59.)—V. A Christian writer, called *Areopagita*, from his having been a member of the court of Areopagus at Athens. He was converted to Christianity by St. Paul's preaching. (*Acts*, 17, 34.) He is reported to have been the first bishop of Athens, being appointed to that office by the apostle Paul, and to have suffered martyrdom under Domitian. During the night of learning, a great number of writings were circulated under his name, which were collected together and printed at Cologne in 1536, and subsequently at Antwerp in 1634, and at Paris in 1646, 2 vols. fol. They have now, for a long time, been deemed spurious, although the learned differ in respect to the times and authors of the fabrication. The most probable reasoning, however, fixes them at the end of the fifth century. (*Suid.*—*Cave, Hist. Lit.*—*Lardner's Creed*, pt. 2.)—VI. Surnamed Exiguus, or the Little, on account of the smallness of his stature, was a Scythian monk of the sixth century, who became an abbot at Rome. Cassiodorus, who was his intimate friend, speaks highly of his learning and character. At the request of Stephen, bishop of Salona, he drew up a body of canons, entitled "*Collectio, sive Codex Canonum Ecclesiasticorum*," &c., translated from the Greek, containing the first 50 apostolical canons, as they are called, with those of the councils of Nice, Constantinople, Chalcedon, Sardis, and including 138 canons of certain African councils. He afterward drew up a collection of the decretals, and both are to be found in the *Bibliotheca Juris Canonici Veteris* of Justell. To this Dionysius some writers ascribe the mode of computing the time of Easter, attributed to Victorinus, and of dating from the birth of Christ. (*Cave's Hist. Lit.*—*Hutton's Math. Dict.*)—VII. A Greek poet and musician, the author of the words and music of three hymns, addressed to Calliope, Apollo, and Nemesis. They were published by Vincent Galilei, at Florence, in 1581; and again by Dr. Fell, at Oxford, in 1672, from a manuscript found among the papers of Archbishop Usher. It appears by these notes, that the music of the hymns in question was in the Lydian mode and diatonic genus. Galilei asserts that he had them from a Florentine gentleman, who copied them from an ancient Greek manuscript in the library of Cardinal St. Angelo at Rome, which manuscript also contained the treatises on music by Aristides, Quintilianus, and Bryennius, since published by Meibomius and Dr. Wallis. The Florentine and Oxford editions of these hymns exactly agree; and they have since also been printed in the fifth volume of the French Memoirs of the Academy of Inscriptions, &c. (*Burney's History of Music.*)

DIOPHANTUS, a mathematician of Alexandrea, who, according to the most received opinion, was contemporary with the Emperor Julian. This opinion is founded upon a passage of Abulpharadge, an Arabian author of the thirteenth century: he names, among the contemporaries of the Emperor Julian, Diophantes (for Diophantus), as the author of a celebrated work on algebra and arithmetic; and he is thought to have derived his information from an Arabic commentator on Diophantus, Muhammed al Buziani, who flourished about the end of the eleventh century. The passage of Abulpharadge, in the translation of Pococke, is as follows: "*Ex iis etiam Diophantes, cujus liber A, B, quem Algebram vocant, celebris est.*" According to Ideler, however (in a communication to Schulz), the Arabic text, when rendered into Latin, runs as follows. "*Cujus liber Ab-kismet de Algebra et Almokabala celebris est.*" The two words *Al-dgebr* and *Almokabala*, designate with the Arabians what we call algebra. The term *Kismet* means "division," but *Ab-Kismet* is unintelligible: it may, perhaps, be the Greek word for arithmetic (Ἀριθμητική), in a corrupt and mutilated state. Some critics, who attach no great weight to this testimony of the Arabian writer just referred to, declare that there is no reason whatever for fixing any precise period between B.C. 200 and A.D. 400. Diophantus is certainly later than the first of these dates since he cites Hypatia; he is anterior to the year 400 of our era, since, according to Suidas, the celebrated Hypatia, who perished A.D. 415, commented upon his writings. The reputation of Diophantus was so great among the ancients that they ranked him with Pythagoras and Euclid. From his epitaph in the Anthologia, which furnishes a kind of arithmetical problem, the following particulars of his life have been collected: viz., that he was married when thirty-three years old, and had a son five years after; that his son died at the age of forty-two, and that his father did not survive him above four years; whence it appears that Diophantus was eighty-four years old when he died. The problem amounts to this, viz., to find a number such that its sixth, twelfth, and seventh parts, with five, its half, and four, amount to the whole number; which is evidently eighty-four. Diophantus wrote a work entitled *Arithmetical Questions*, in thirteen books, of which only six remain. It would seem that in the fifteenth, and even at the beginning of the seventeenth, century all the thirteen books still existed. John Müller, known by the name of *Regio-montanus*, assures us that he saw a complete manuscript of the work; and, according to Bachet de Meziriac, Cardinal Perron also once possessed a complete copy. The arithmetic of Diophantus is not merely important for the study of the history of mathematics, from its making known the state of the exact sciences in the fourth century before the Christain era, but is interesting also to the mathematician himself, from its furnishing him with luminous methods for the resolution of analytical problems. We find in it, moreover, the first traces of that branch of the exact sciences called algebra. It is scarcely to be conceived, however, that, while the cumbrous machinery of common language constituted the sole instrument of investigation, the very curious conclusions which we find in this work could have resulted from the researches of one single mind. To suppose that Diophantus was the author of the analysis which bears his name is so contrary to all analogy with experience and the history of mental phenomena, as to be utterly impossible to admit. Still if we inquire into the history of this branch of analysis, and ask who were the predecessors to Diophantus, or whether they were Greeks or Hindus, no satisfactory answer can be given. We have also a second work of Diophantus on *Polygon Numbers* (Περὶ πολυγόνων ἀριθμῶν). He himself cites a third, under the title of Πορίσματα, or *Corollaries*. The best edition of Diophantus is that of Fermat, *Tolos.*, 1670, fol. It is a republication of that of Meziriac (*Paris*, 1621, fol.), with additions. A valuable translation of the Arithmetical Questions into German was published by Otto Schulz, *Berlin*, 1822, 8vo, to which is added Poselger's translation of the work on Polygon numbers. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 43, *seqq.*)

DIORES, a friend of Æneas, killed by Turnus. He had engaged in the games exhibited by Æneas on his father's tomb in Sicily. (*Virg., Æn.*, 5, 297; 12, 509.)

DIOSCORIDES, I. a disciple of Isocrates, who wrote. 1. A work on the government of Lacedæmon (Πολιτεία Λακεδαιμονίων); 2. Commentaries, or Historic Memoirs

(Ὑπομνήματα); and, 3. A treatise on the manners in Homer (Οἱ παρ' Ὁμήρῳ νόμοι). Athenæus, who cites the first two of these works, has preserved a long fragment of the last. It treats of the mode in which the Homeric heroes subsisted, and is extremely curious. (*Athenæus, Ep.*, 1, p. 8.—*Ed. Schweigh.*, vol. 1, p. 31.)—II. A poet of Alexandrea, some of whose epigrams are preserved in the Anthology (*ed. Jacobs*, vol. 1, p. 224, *seqq.*).—III. A native of Anazarbus in Cilicia, who lived, according to some, in the time of Antony and Cleopatra, while others place him in the reign of Nero. One circumstance in favour of the latter supposition is, that Pliny, who faithfully mentions the authors whence he borrows, does not once mention Dioscorides, although we find in the work of the former a great number of passages which appear to have been borrowed from the latter. This silence on the one hand, and conformity on the other, prove that Pliny and Dioscorides wrote nearly at the same period, and derived some of their materials from the same sources, particularly from the lost work of Sextius Niger. Dioscorides himself informs us, that, as a military man, he visited many countries. He received the surname of Phacas, from his having on his person a spot resembling a *lentil* (φακῆ). Dioscorides is the most celebrated herbalist of antiquity, and for sixteen or seventeen centuries there was nothing known that could be regarded as superior to his work Περὶ Ὕλης ἰατρικῆς, "*On the Materia Medica*," in five books. This is the more surprising, considering the real nature of this famous work. The author introduces no order into the arrangement of his matter, unless by consulting a similarity of sound in the names he gives his plants. Thus, *medium* was placed with *epimedium*, *althæa cannabina* with *cannabis*, *hippophæstum* (cnicus stellatus) with *hippophaë*, and so on. The mere separation of aromatic and gum-bearing trees, esculents and corn-plants, hardly forms an exception to this statement. Of many of his plants no description is given, but they are merely designated by a name. In others the descriptions are comparative, contradictory, or unintelligible. He employs the same word in different senses, and evidently attached no exactness to the terms he made use of. He described the same plant twice under the same name or different names; he was often notoriously careless, and he appears to have been very ready to state too much upon the authority of others. Nevertheless, his writings are extremely interesting, as showing the amount of Materia Medica knowledge in the author's day, and his descriptions are in many cases far from bad: but we must be careful not to look upon them as evidence of the state of botany at the same period; for Dioscorides has no pretensions to be ranked among the botanists of antiquity, considering that the writings of Theophrastus, four centuries earlier, show that botany had even at that time begun to be cultivated as a science distinct from the art of the herbalist.—It was only at last, when the rapidly increasing number of new plants, and the general advance in all branches of physical knowledge, compelled the moderns to admit that the vegetable kingdom might contain more things than were dreamed of by the Anazarbian philosopher, that the authority of Dioscorides ceased to be acknowledged.—Dioscorides, in his preface, criticises the authors who had treated of this subject before him: Iolas of Bithynia, and Heraclides of Tarentum, had neglected plants and metals; Crateras, the botanist (ῥιζοτόμος), and Andreas the physician, who had been regarded as the best writers on this subject, had nevertheless omitted many plants or roots; the disciples of Asclepiades, namely, Julius Bassus, Niceratus, Petronius, Sextius Niger, and Diodotus, had described very exactly what all the world knew, but had passed over in silence the sanative virtues of medicaments. He also states, in his preface, that his work is divided into five books. Photius, however, cites as a sixth and seventh book, two small treatises which have come down to us, the one on Alexipharmacs, and the other on Theriacs. The authenticity of these is doubted by critics; and yet not only are these two books found in manuscript, but the whole work is often arranged in a very different manner; being distributed sometimes into five, and at other times into seven, eight, or nine books. The text also has experienced various interpolations, which have in some degree been removed by the diligence and learning of later editors. Among these may be mentioned the synonyms for the names of the plants in the several chapters, which are taken from the ancient Egyptian, Dacian, and Celtic languages. These have been now placed at the end of the work, as they are generally supposed not to have come from the pen of Dioscorides. Many passages, too, have been discovered, which have been added to the text, being taken from authors of a later period, such as Aëtius, Oribasius, Constantinus Africanus, or else being translations from Pliny. Many transpositions, too, have been made in the text by copyists and possessors of manuscripts, with a view of introducing into the work an alphabetical arrangement. Besides the Alexipharmacs and Theriacs, there exists another work attributed to Dioscorides, and entitled Περὶ εὐπορίστων ἁπλῶν τε καὶ συνθέτων Φαρμάκων, "Of Simple and Compound Medicines which are easy to be prepared." It is divided into two books: the authenticity of the treatise, however, is extremely doubtful. Finally, we have a work entitled Περὶ Φαρμάκων ἐμπειρίας, "Of the Knowledge of Medicines." It is a species of alphabetical repertory of the works of Dioscorides and Stephen of Athens.—Dr. Alston affirms, that Dioscorides brought the Greek *Materia Medica* to perfection; or, at least, that it was never much improved afterward. "In him I have counted," he says, "above 90 minerals, 700 plants, and 168 animal substances, that is, 958 in all." "Even Galen," remarks Dr. Adams, "who is so parsimonious of praise, seldom mentions Dioscorides but in terms of high eulogy; and neither Galen nor Aëtius, Oribasius nor Paulus Ægineta, have made any material addition to the list of medical articles described by Dioscorides. The only fault with which his work is at all chargeable, is his attributing, in some instances, too many virtues to one and the same substance; and probably some which one cannot always admit to have been founded upon actual experience. On this ground Dr. Cullen founds a severe charge against the accuracy of our author; but, as the mania for exalting modern literature at the expense of the ancient was then at its height in Edinburgh, the opinion of such a critic ought to be received with considerable allowance, more especially as Cullen is constantly betraying his ignorance of the works which he depreciates."—The most celebrated MS. of Dioscorides is one at Vienna, illuminated with rude figures. It was sent by Busbequius, the Austrian ambassador at Constantinople, to Mathiolus, who quotes it under the name of the "Cantacuzene Codex," and it is believed to have been written in the sixth century. Copies of some of the figures were inserted by Dodœus in his *Historia Stirpium*, and others were engraved in the reign of the Empress Maria Theresa, under the inspection of Jaquin. Two impressions only of these plates have ever been taken off, as the work was not continued. One of them is now in the library of the Linnæan Society, the other with Sibthorp's collection at Oxford. They are of little importance, as the figures are of the rudest imaginable description. Another MS., of the ninth century, exists at Paris, and was used by Salmasius: this also is illustrated with figures, and has both Arabic and Coptic names introduced, on which account it is supposed to have been written in Egypt. Besides these, there is at Vienna a MS., believed to be still more ancient than that first mentioned; and three

otners are preserved at Leyden. The latest and best edition of Dioscorides is that of Sprengel, in the collection of Greek physicians by Kuhn, *Lips.*, 1829, 8vo. The folio edition by Saracenus (Sarassin) *Francof.*, 1598, is also a very good one. Sprengel's edition is improved by a collation of several MSS.—So far as European plants are in question, we may suppose that the means of illustrating Dioscorides are now nearly exhausted; but it is far otherwise with his Indian and Persian plants. Concerning the latter, it is probable that much may be learned from a study of the modern Materia Medica of India. When the Nestorians, in the fifth century, were driven into exile, they sought refuge among the Arabs, with whom they established their celebrated school of medicine, the ramifications of which extended into Persia and India, and laid the foundation of the present medical practice of the natives of those countries. In this way the Greek names of Dioscorides, altered, indeed, and adapted to the genius of the new countries, became introduced into the language of Persia, Arabia, and Hindustan, and have been handed down traditionally to the present day. Thus Dr. Royle has shown, by an examination of this sort of evidence, that the *calamos aromatikos* of Dioscorides is not a Gentian, as has been imagined; that *Nardos Indike* is unquestionably the *Nardostachys Jatamansi* of De Candolle, and that the *Lukion Indicon* was neither a Rhamnus nor a Lycium, but, as Prosper Alpinus long ago asserted, a Berberis. (*Encyc. Us. Knowl.*, vol. 9, p. 5.—*Schöll, Hist. Lit. Gr.*, vol. 5, p. 331, *seqq.*)

Dioscoridi Insula (Διοσκορίδου νῆσος, *Ptol.*), or Dioscorida (Διοσκορίδα, *Peripl.*, p. 17), an island situate at the south of the entrance of the Arabic Gulf, and now called *Socotora*. The aloes here produced are held in more estimation than those of Hadramaüt. The ancient name, observes Vincent (*Periplus of the Erythrean Sea*, p. 341.—*Commerce of the Ancients*, vol. 2), may have a Greek origin; but it has so near a name to Socotra or Zocotora, that it is much more likely to be a nautical corruption of an Arabic term, than the application of a Greek one. The island is near a hundred miles long, and thirty at its greatest breadth: it was inhabited only on the northern side in the age of Arrian, and the population there was very scanty, consisting of a mixture of Arabians, Indians, and Greeks, who had resorted hither for the purposes of commerce; while the remainder of the country was marshy and deserted. Marco Polo informs us, that in his time the inhabitants were Christians; and Al Edrissi confirms this, with the addition, that the Greeks were introduced there by Alexander at the request of Aristotle, in hopes of obtaining aloes. Cosmas Indicopleustes, on the other hand, says they were Greeks from Egypt (*ed. Montfauc.*, p. 179).

Dioscūri (Διόσκουροι), *or sons of Jupiter*, a name given to Castor and Pollux.

Dioscurĭas, a maritime town of Colchis, at the mouth of the small river Charus. It was afterward called Sebastopolis, and was, in the earliest ages, the port most frequented in Colchis by distant as well as neighbouring nations, speaking different languages; a circumstance that still distinguishes *Iskuriah*, which name is only a corruption of the ancient one. (*Mannert, Geogr.*, vol., 4, p. 370.) Arrian makes it to have been established by a colony of Milesians. Pomponius Mela, however, says that it was founded by Castor and Pollux, who made a voyage to Colchis, along with Jason, in the Argonautic expedition. (*Mela*, 1, 19.)

Diospŏlis I. Magna, a famous city of Egypt. (*Vid.* Thebæ.)—II. *Parva*, a city of Egypt, west of Tentyra, and on the western side of the Nile. It was the capital of the nome Diospolites. Pococke thought that the site of this place was in the vicinity of the village *Hou*, a supposition adopted by D'Anville, and also by the sçavans of the French expedition. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 376.)—III. A city of Palestine, called also Lydda. It was situate in an extensive plain, and is placed by the *Itiner. Hierosol.* (p. 60) thirty-two miles northwest of Jerusalem. It was destroyed by the Saracens, who at a later period built, about two geographical miles to the east of its site, the modern city of *Ramlat*. (*Abulfeda, Tab. Syr.*, p. 79.)

Dirææ, another name for the Furies. (*Vid.* Furiæ.)

Dirce, I. wife of Lycus, king of Thebes. She treated Antiope with great cruelty, and was put to death by Amphion and Zethus, Antiope's two sons. They tied her by the hair to a wild bull, and let the animal drag her until she was dead. After death she was changed into a fountain of the same name, near the city of Thebes. (*Vid.* Antiope.)—II. A fountain near Thebes, in Bœotia, the waters of which emptied into the Ismenus. Near it was the dwelling of Pindar. Sir W. Gell noticed a brook to the west of the Cadmea, by some Turkish tombs, which he considered to be the ancient Dirce. (*Cramer's Anc. Greece*, vol. 2, p. 230.)

Dis, a name given to Pluto. (*Vid.* Pluto.)

Dire or Dere (Δειρή, called by Ptolemy Δηρή), a promontory of Africa, over against the coast of Arabia, and at the narrowest part of the Sinus Arabicus, or *Red Sea*. From its appearance as it stretched along the coast, it received the appellation of Dire (Δειρή) or "the neck." The modern name is said to be *Bab-el-Mandeb*. According to Mannert, however, Dire is now *Ras-bel*, and the opposite promontory of Posidium is *Bab-el-Mandeb*. The city of Dire, or, as it was originally called, Berenice epi-Dires, stood upon a part of the promontory Dire. (*Mannert*, vol. 10, pt. 1, p. 59, *seqq.*)

Discordĭa, a malevolent deity, daughter of Nox, and sister to Nemesis, the Parcæ, and Death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her, that she threw into the midst of the festal assembly an apple all of gold, and having on it the inscription, "*Let the fairest take me.*" This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks. (*Vid.* Paris.) Discord is represented with a pale, ghastly look, her garment is torn, her eyes sparkle with fire, and in her bosom she has a concealed dagger. (*Lucian, Dial. Marin.*, 5.—*Virg., Æn.*, 8, 702.)

Dithyrambus, I. a name of Bacchus. (*Eurip., Bacchæ*, 526.) According to the old explanation, now deservedly rejected, it stood for διθύραμος, "*double-doored*," "*he who has passed through two doors*," as an allusion to the double birth of Bacchus. The quantity of the first syllable is an insuperable objection to this interpretation, and Welcker's answer to it (*Nachtrag.*, p. 192), that this deviation from the quantity of δίς arose from the necessities of the trochaic verse, falls to the ground at once, unless it can be shown not only that the metre of the dithyramb itself was trochaic, but also that it was necessary to introduce the name of the poem into the poem itself. (*Donaldson, Theatre of the Greeks*, p. 17, *not.*, 4th *ed.*)—II. The earliest species of choral poetry connected with the worship of Bacchus. The inventor of this species of hymn was as little known as the meaning of the name. It is attributed by Herodotus to Arion (1, 23); by others to Lasus (*Schol. ad Aristoph., Vesp.*, 1450. —*Suid., s. v.* Λάσος); and Archilochus, who lived long before either of them, mentions it by name (*Archil., frag.*, 38, *ed. Liebel.*) It was danced by a chorus of fifty men or boys around a blazing altar (*Schol. ad Pind., Olymp.*, 13, 26.—*Simonid., Epigr.*, 76); and hence it was also called the Cyclic chorus. The subjects were generally the birth of Bacchus, and his misfortunes. Indeed, unless we misunderstand

Plato's words (*Leg.*, 3, p. 700, *b.* Διονύσου γένεσις .... διθύραμβος λεγόμενος), the name of the song expressed as much. It was originally distinguished by a disorderly and enthusiastic wildness of tone, which, in the end, degenerated into turgidity and bombast. The music was Phrygian (therefore stirring and rapid), and the pipe its original accompaniment. From the more solemn festivities and systematic wildness of the dithyramb sprang tragedy; just as comedy came from the Phallic song.—Blomfield supposes an etymological connexion between the words ἴαμβος, θρίαμβος, and διθύραμβος, and thinks they are corruptions of Egyptian terms. (*Mus. Crit.*, vol. 2, p. 70.) It is more probable, however, that θρίαμβος and διθύραμβος came with the worship of Bacchus from India, and that *Dithyrambus* was not, as many think, the name of the god after it became the name of the song, but the reverse. Donaldson, however, opposes this last-mentioned supposition, and attempts also to give a new derivation to the term itself, but with little, if any success. (*Theatre of the Greeks*, p. 18, *not.*, 4th *ed.*)

Divitiăcus, a leading nobleman of the Ædui, who possessed great influence with Cæsar in consequence of his fidelity and attachment to the Romans. (*Cæs., B. G.*, 1, 3.—*Id. ib.*, 1, 41, &c.)

Dium, one of the principal cities of Macedonia, and not unfrequently the residence of its monarchs. It was situate, according to Livy (44, 6 and 7), at the foot of Mount Olympus, which leaves but the space of one mile from the sea; and half of this is occupied by marshes formed by the mouth of the river Baphyrus. Thucydides (4, 78) says it was the first Macedonian town which Brasidas entered on his march from Thessaly. This place suffered considerably during the Social war from an incursion of the Ætolians under their prætor Scopas, who levelled to the ground the walls, houses, and gymnasium, destroying the porches around the temple of Jupiter, an edifice of great celebrity, with the offerings and everything used in the festivals. (*Polyb.*, 4, 62.) It is evident, however, from Livy's account, that this damage had been repaired when the Romans occupied the town in the reign of Perseus. It was here that Philip assembled his army previous to the battle of Cynoscephalæ. (*Liv*, 33, 3.) Dium, at a later period, became a Roman colony. (*Ptol.*, p. 82.) Pliny terms it Colonia Diensis (4, 10). Some similarity in the name of this once flourishing city is apparent in that of a spot called *Standia*, which answers to Livy's description. Dr. Clarke, however, was not disposed to acquiesce in this opinion, and thought that it must have stood at *Katerina*. (*Travels—Greece, Egypt*, &c., vol. 7, p. 400, *seqq.*) He was most probably mistaken, as *Katerina*, or *Hateri*, which is the real name of the place, is doubtless the Hatera of the Tabula Theodosiana, one stage from Dium. (*Cramer's Ancient Greece*, vol. 1, p. 208.)

Divodūrum, the capital of the Mediomatrici, a people of Belgic Gaul, who were located along the Mosella or *Moselle*. Its name was afterward changed to that of the people itself, and is now *Metz*. (*Tacit., Hist.*, 1, 63.—*Amm. Marcell.*, 15, 27.)

Dodōna, I. a celebrated city and oracle of Epirus, situate most probably in the present valley of *Joannina*, but the exact position of which has never been ascertained. We are not assisted here by any accurate ancient traveller like Pausanias, nor have we any itineraries or faithful measurements of distances to guide us; all is vague and indefinite; and, even after a most careful comparison of all the various passages in which the name occurs, very different opinions may be entertained on the subject. Dionysius of Halicarnassus places it four days' journey from Buthrotum, and two from Ambracia. (*Antiq. Rom.*, 1, 5.) Colonel Leake makes it to have been situate at the southeastern extremity of the Lake of *Joannina*, near *Kastritza* (*Travels in Northern Greece*, vol. 4, p. 168, *seqq.*), and there are many reasons for believing that the Dodonean territory corresponded to the valley at the south of that sheet of water. It is true there is no mention of a lake in the neighbourhood of the ancient Dodona, but the place is described as surrounded by marshes, and it is not unlikely that the Lake of Joannina may have been increased in later times from the Katavothras in the country. (*Leake*, vol. 4, p. 189.) It is universally allowed, that the temple of Dodona owed its origin to the Pelasgi at a period much anterior to the Trojan war; since many writers represent it as existing in the time of Deucalion, and even of Inachus. (*Æsch., Prom. Vinct.*, v. 679.—*Dion. Hal., Ant. Rom.*, 1, 14.) Herodotus distinctly states, that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions (2, 52). Hence the title of *Pelasgic* assigned to Jupiter, to whom the temple was dedicated. (Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ.—*Iliad*, 16, 233.—Compare *Hesiod, ap. Strab.*, 7, 327.) Of the existence, however, of another oracle in Thessaly of the same name (*vid.* No. II.), no doubt can be entertained; and to this the prayer of Achilles, in Homer, probably had reference. —Setting aside the fables which Herodotus has transmitted to us respecting Dodona and its doves, to which he evidently attached no belief, his report of the affinity which existed between the service of this temple and that of Thebes in Egypt is deserving of our attention. It appears from this author, that in his time the service of the temple was performed by females; and he has recorded the names of the three priestesses who officiated when he visited Dodona (2, 55). Strabo, however, asserts, that these duties were originally allotted to men, from the circumstance of Homer's mention of the Selli as being attendant upon the gods. The term Selli was considered by many ancient writers to refer to a people of Pelasgic origin, whom they identified with the Helli (*Soph., Trach.*, v. 1160, *seqq.*—*Strabo*, 327.—*Eustath., ad Il.*, 16, v. 233.—*Schol ad Hom., l. c.*—*Aristot., Meteorol.*, 1, 14.—*Hesych. s. v.* Ἕλλοι), and also with the Tomuri. (*Eustath., ad Od.*, 16, 403.) The origin of the word Dodona seems not to have been ascertained, if we judge from the contradictory opinions transmitted to us by Steph. Byz. (*s. v.* Δωδώνη.—Compare remarks under No. II.) Nor are we better informed as to the nature and construction of the temple during the early age of Grecian history. The responses of the oracle were originally delivered from the sacred oak or beech. (*Soph., Trach.*, v. 173.—*Hesiod, ap. Schol. in Soph., Trachin.*) Its reputation was at first confined to the inhabitants of Epirus, Acarnania, Ætolia, and the western parts of Greece (*Pausan.*, 7, 21), but its fame was afterward extended over the whole of that country, and even to Asia, as we know that on one occasion the oracle was consulted by Crœsus. (*Herod.*, 1, 46.) The Bœotians were the only people who received the prophetic answers from the mouth of men; to all other nations they were always communicated by the priestesses of the temple. The reason of this exception is stated at length by Strabo (401), on the authority of Ephorus. (Compare *Procl., Chrestom., ap. Phot., Bibl.*, vol. 2, p. 321, *ed. Bekker.*) Dodona was the first station in Greece to which the offerings of the Hyperboreans were despatched, according to Herodotus; they arrived there from the Adriatic, and were thence passed on to the Maliac Gulf (4, 33). Among the several offerings presented to the temple by various nations, one dedicated by the Corcyreans is particularly noticed. It was a brazen figure placed over a caldron of the same metal; this statue held in its hand a whip, the lash of which consisted of three chains, each having an astragalus fastened to the end of it: these, when agitated by the wind, struck the caldron, and produced so continued a sound that 400 vibration-

could be counted before it ceased. Hence arose the various proverbs of the Dodonean caldron and the Corcyrean lash. (*Strabo, Compend.*, 7, p. 329.) Menander, in one of his plays, compared an old nurse's chatter to the endless sound of this kettle. (*Menand., Reliq., ed. Meinecke*, p. 27.) It was said by others, that the walls of the temple were composed of many caldrons, contiguous to each other, so that, striking upon one, the sound was conveyed to all the rest. But this account is not so much to be depended on as the other, which, according to Steph. Byz., rests on the authority of Polemo Periegetes, who seems to have written a very accurate description of the curiosities of the place; as also another person named Aristides.—We hear of the oracle of Dodona at the time of the Persian invasion (*Herodot.*, 9, 93), and again in the reign of Agesilaus, who consulted it previously to his expedition into Asia. (*Plut., Apophthegm. Lacon.*, p. 125.) It is stated by Diodorus Siculus (14, 13), that Lysander was accused openly of having offered to bribe the priestess. The oracle which warned the Molossian Alexander of his fate is well known from Livy (8, 24). From Demosthenes we learn, that the answers delivered from time to time to the Athenians were laid up in the public archives; and he himself appeals to their testimony on more than one occasion. At length, during the Social war, Dodona was, according to Polybius (4, 67), almost entirely destroyed in an irruption of the Ætolians, under their prætor Dorimachus, then at war with Epirus. "They set fire," says the historian, "to the porches, destroyed many of the offerings, and pulled down the sacred edifice." It is probable that the temple of Dodona never recovered from this disaster, as in Strabo's time there was scarcely any trace left of the oracle; but the town must still have existed, as it is mentioned by Hierocles among the cities of Epirus in the seventh century; and we hear of a bishop of Dodona in the council of Ephesus. (*Wessel., ad Hierocl., Synecd.*, p. 651.)—All accounts seem to agree that Dodona stood either on the declivity or at the foot of an elevated mountain called Tomarus or Tamarus. (*Strabo*, 328.) Hence the term Tomuri, supposed to be a contraction for Tomaruri (Τομαρούροι), or guardians of Tomarus, which was given to the priests of the temple. (*Strabo, l. c.*) In Callimachus (*Hymn. in Cer.*, 52) we find the name of the mountain written Tmarus (Τμάρος). This lofty mountain was farther remarkable for the number of streams which burst from its sides. (*Plin.*, 4, 1.) If, then, we had the means of distinguishing the modern chain which answers to the ancient Tomarus, we might easily discover the site of Dodona, but the whole of Epirus being covered with lofty mountains, it is not easy to ascertain even this point.—(For discussions on this interesting question, consult *Cramer's Anc. Greece*, vol. 1, p. 115, *seqq.*—*Wordsworth's Greece*, p. 247.—*Walpole's Collection*, vol. 2, p. 473.—*Hughes's Travels*, vol. 1, p. 511.)—II. A city and oracle of Thessaly. It has given rise to much controversy whether Homer (*Il.*, 2, 749) refers to this or the city of Epirus, and the scholiasts and commentators are divided in their opinions. Stephanus Byzantinus (*s. v.* Δωδώνη) enters fully into the discussion, and quotes passages from several writers on the antiquities of Thessaly, who all acknowledged a city named Dodona or Bodona in that country: whence the opinion has been entertained that the oracle of Jupiter was afterward transferred to Epirus. Strabo (441) seems to adopt this notion, and affirms, in one place, that the Thessalian Dodona was situated near the Titaresius. Elsewhere, however, he leads us to suppose that it stood near Scotussa, at the foot of Mount Ossa (9, p. 441). Ritter has some curious and learned speculations on this subject. According to this writer, the primitive form of the name was Bodona (Βωδώνη), and he traces the founding of Dodona to a sacerdotal colony from India, and establishes, when taken in connexion with various other parts of early Grecian history, the remarkable fact of the introduction of the *Budda*-worship into Greece along with the germes of civilization. The analogy between the root of the name Βωδώνη (*Bōd*), and that of the Hindu Budda (*Bud*), is sufficiently obvious. Ritter's work, however (*Vorhalle Europäischer Völkergeschichten vor Herodotus, um den Kaukasus und an den Gestaden des Pontus, Berlin*, 1820, 8vo), ought to be carefully perused in order to do justice to his learned and elaborate arguments. His object is to show, that the stream of civilization and religion flowed into the countries of Europe from the remote India, by pursuing a route through the vast regions of Scythia, and coming down into Europe by the shores of the Euxine.

Dodonæus, a surname of Jupiter from Dodona (Consult *Homer, Il.*, 16, 233.—Ζεῦ ἄνα, Δωδωναῖε, Πελασγικέ.—And compare remarks under the article Dodona.)

Dodonĭdes, the priestesses who gave oracles in the temple of Jupiter in Dodona. (*Vid.* Dodona.)

Dolabella, P. Cornelius, a Roman who married Tullia, the daughter of Cicero. His early profligacies and extravagances led him to join Cæsar at the beginning of his rebellion, as the natural patron of men of broken fortunes. He afterward fought under him at Pharsalia, distinguished himself by his revolutionary proceedings when tribune during Cæsar's absence in Egypt, and afterward went with him into Africa, and served under him through the whole of that campaign. On his return to Italy after Cæsar's final victory, he appears to have lived in a style of great magnificence and the excellence of his entertainments is recorded by Cicero, who, through him and one or two other friends maintained a friendly intercourse with the dominant party. He was nominated by Cæsar for the consulship a short time before the assassination of the latter, and, after Cæsar's death, assumed the office of consul himself, but went over to the side of the republic, and acted vigorously in its behalf. Subsequently, however, Antony drew him entirely away from the republican party by paying off for him a heavy load of debts. Leaving Rome in order to get possession of Syria against Cassius, he surprised Smyrna and put Trebonius to death, on which the senate declared him a public enemy. Having been pursued and defeated by Cassius, he destroyed himself.—Dolabella was a man of no virtue or principle. Cicero was compelled to have his daughter Tullia divorced from him. Still, however, the orator always kept up a fair intercourse with him, and endeavoured to use him as a check upon the designs of Antony, his colleague in the consulship. (*Cic., Phil.*, 2, 30.—*Id., Ep. ad Fam.*, 9, 16.—*Middleton, Life of Cicero*, vol. 2, p. 206, 224, 290, 343, &c., 8vo *ed.*)

Dolĭcha, I. a town of Thessaly, in the Perrhæbian district, to the southeast of Azorus. Here the consul Q. Marcius Philippus received a deputation from the Achæan league, at the head of which was Polybius, who accompanied the Roman army in their singular and perilous march through the defiles of Olympus into Pieria. (*Polyb., Excerpt.*, 28, 11.—*Liv.*, 42, 53.—*Id.*, 44, 2.)—II. A town of Syria, situate in the district Euphratensis, and northwest of Zeugma. The ancient name is preserved in that of *Doluc*, a castle on a chain of mountains, which, detached from Amanus, are prolonged towards the Euphrates. (*Abulfeda. Tab. Syr.*, p. 122.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 496.)

Dolon, a Trojan, the only son of the herald Eumedes, famed for swiftness of foot. When Hector was anxious to explore by night the Grecian camp, Dolon, induced by the promised reward of the chariot and horses of Achilles, undertook the enterprise. On his approach to the Grecian tents, he was met by

omede and Ulysses, who, on the part of the Greeks, had been despatched on a similar expedition. Dolon, having betrayed to them the situation and plans of the Trojans, was put to death by Diomede for his treachery. (*Hom., Il.*, 10, 314.—*Virg., Æn.*, 12, 349.)

Dolonci, a people of Thrace. (*Herodot.*, 6, 34.—*Vid.* Miltiades.)

Dolŏpes, a people of Thessaly, who appear to have been early established in that southeastern angle of Thessaly formed by the chain of Pindus, or rather Tymphrestus, on one side, and Mount Othrys, branching out of it, on the other. By the latter mountain they were separated from the Ænianes, who were in possession of the upper valley of the Sperchius; while to the west they bordered upon Phthiotis, with the inhabitants of which country they were connected as early as the siege of Troy. This we learn from Homer, who represents Phœnix, the Dolopian leader, as accompanying Achilles thither in the double capacity of preceptor and ally. (*Il.*, 9, 480.—*Pind., ap. Strab.*, 431.) The Dolopians, according to Pausanias and Harpocration, sent deputies to the Amphictyonic council. From Herodotus we learn, that they presented earth and water to Xerxes, and furnished some troops for the expedition undertaken by that monarch into Greece (7, 132 and 185). Xenophon, at a later period, enumerates them as subjects of Jason, tyrant of Pheræ. (*Hist. Gr.*, 6, 1.) Diodorus Siculus informs us that they took part in the Lamiac war (18, 11). We afterward find Dolopia a frequent subject of contention between the Ætolians, who had extended their dominion to the borders of this district, and the kings of Macedonia. Hence the frequent incursions made by the former people into this part of Thessaly when at war with the latter power. (*Liv.*, 31, 12.—*Id.*, 33, 34.—*Id.*, 36, 38.) Dolopia was finally conquered by Perseus, the last Macedonian monarch. The cantons of *Thaumako*, *Grituiano*, and part of *Agrapha*, may be supposed to occupy the situation ascribed by ancient writers to the country of the Dolopians. (*Cramer's Anc. Greece*, vol. 1, p. 416)

Domitia Lex, *de Sacerdotiis*, brought forward by Cn. Domitius Ahenobarbus, tribune of the commons, A.U.C. 650. It enacted that the *pontifices*, *augures*, and *decemviri sacris faciendis* should not be chosen by the sacerdotal colleges, but by the people. The *pontifex maximus* and *curio maximus* were always, in the first ages of the republic, chosen by the people. (*Cic., Rull.*, 2, 7.—*Liv.*, 25, 5.—*Id.*, 27, 8.)

Domitĭa Gens, a celebrated plebeian family, divided into two branches, that of the Calvini and that of the Ahenobarbi. The Calvini attained to the consular office A.U.C. 422, the Ahenobarbi in 562. The latter, at length, in the person of Nero, became invested with imperial power; but with this emperor perished the male line of the Domitii. Domitian only belonged to this family through his mother Domitia.

Domitia, I. Lepida, aunt of Nero, was accused of magic and put to death (A.D. 54) through the intrigues of Agrippina, who was jealous of her influence over Nero. (*Tacit., Ann.*, 12, 64, *seq.*)—II., or Domitilla, wife of Vespasian, by whom he had Titus and Domitian, and a daughter named Domitilla. She had been the mistress of a Roman knight, and passed for a freed woman; but she was declared of free birth on having been acknowledged by her father Flavius Liberalis, who held the situation of scribe to one of the quæstors. She died before Vespasian came to the throne. (*Sueton., Vit. Vespas.*, 3.)—III. Longina, daughter of the famous Corbulo, the general of Nero. She married Ælius Lamia, but was seduced by Domitian, and, after the birth of a daughter, publicly raised to the throne. Hardly, however, had the emperor elevated her to the station of Augusta, when his jealousy was alarmed by certain familiarities to which she admitted the pantomime Paris, and he drove her from his bed and palace. The ascendency which she had acquired, however over the vicious emperor, was too strong to be thus suddenly dissolved, and she was recalled to her former station. Domitia was concerned, it is thought, in the conspiracy by which the emperor lost his life. She died during the reign of Trajan. (*Sueton., Vit. Domit.*, 3.)

Domĭtiānus, Titus Flavius, the second son of Vespasian, born at Rome A.D. 51. Vespasian, well aware of his natural disposition, reposed no confidence in him during his whole reign. Domitian, however, accompanied his father and brother Titus in their triumph at the close of the Jewish war. Upon the death of Vespasian, he endeavoured to foment troubles in the empire, and share the succession with Titus. The latter, however, generously forgave him, treated him with great kindness, and made him his colleague in the consulship, always declaring to him that he intended him for his successor. Domitian is accused of hastening the death of Titus by poison; a charge, however, not warranted by the circumstances of Titus's death. The beginning of his reign was marked by moderation and a display of justice bordering upon severity. He affected great zeal for the reformation of public morals, and punished with death several persons guilty of adultery, as well as some vestals who had broken their vows. He completed several splendid buildings begun by Titus; among others, an odeum, or theatre for musical performances. The most important event of his reign was the conquest of Britain by Agricola; but Domitian grew jealous of that great commander's reputation, and recalled him to Rome. His suspicious temper and his pusillanimity made him afraid of every man who was distinguished either by birth and connexions, or by merit and popularity, and he mercilessly sacrificed many to his fears, while his avarice led him to put to death a number of wealthy persons for the sake of their property. The usual pretext for these murders was the charge of conspiracy or treason; and thus a numerous race of informers was created and maintained by this system of spoliation. His cruelty was united to a deep dissimulation, and in this particular he resembled Tiberius rather than Caligula or Nero. He either put to death or drove away from Rome the philosophers and men of letters; Epictetus was one of the exiled. He found, however, some flatterers among the poets, such as Martial, Silius Italicus, and Statius. The latter dedicated to him his *Thebāis* and *Achillēis*, and commemorated the events of his reign in his *Sylvæ*. But, in reality, the reign of Domitian was any other than favourable to the Roman arms, except in Britain. In Mœsia and Dacia, in Germany and Pannonia, the armies were defeated, and whole provinces lost. (*Tacitus, Vit. Agric.*, 41.) Domitian himself went twice into Mœsia to oppose the Dacians, but, after several defeats, he concluded a disgraceful peace with their king Decebalus, whom he acknowledged as sovereign, and to whom he agreed to pay tribute, which was afterward discontinued by Trajan. And yet Domitian made a pompous report of his victories to the senate, and assumed the honours of a triumph. In the same manner he triumphed over the Cotti and Sarmatians, which made Pliny the younger say, that the triumphs of Domitian were always evidence of some advantages gained by the enemies of Rome. In A.D. 95, Domitian assumed the consulship for the seventeenth time, together with Flavius Clemens, who had married Domitilla, a relative of the emperor. In that year a persecution of the Christians is recorded in the history of the Church; but it seems that it was not directed particularly against them, but against the Jews, with whom the Christians were then confounded by the Romans. Suetonius ascribes the proscriptions of the Jews, or those who lived after the manner of the Jews, and whom he styles "*improfessi*," to the rapacity of Domitian. Flavius Clemens and

his wife were among the victims. In the following year, A.D. 96, a conspiracy was formed against Domitian among the officers of his guards and several of his intimate friends, and his wife, the infamous Domitilla, herself is said to have participated in it. The immediate cause of it was his increasing suspicions, which threatened the life of every one around him, and which are said to have been stimulated by the predictions of astrologers and soothsayers, whom he was very ready to consult. He was killed in his apartments by several of the conspirators, after struggling with them for some time, in his 45th year, and in the fifteenth of his reign. On the news of his death, the senate assembled and elected M. Cocceius Nerva emperer.—The character of Domitian is represented by all ancient historians in the darkest colours, as being a compound of timidity and cruelty, of dissimulation and arrogance, of self-indulgence and stern severity towards others. He gave himself up to every excess, and plunged into the most degrading vices. Conceiving at last the mad idea of arrogating divine honours to himself, he assumed the titles of Lord and God, and claimed to be a son of Minerva. Soon after he had succeeded to the government, he indulged in that love of solitude, which pride and fear combined to render in a very short time the most confirmed of all his habits. In the beginning of his reign, says his biographer, he accustomed himself to spend several hours every day in the strictest privacy, employed frequently in nothing else than in catching flies, and piercing them with a sharp instrument. Hence the well-known remark made by Vibius Crispus, who, when asked whether there was any one with the emperor, replied, "*No, not even a fly.*" Domitian took a delight in inspiring others with terror; and Dio Cassius tells of a singular banquet, to which he invited the principal members of the senate and equestrian order, where everything wore the appearance of an intended execution. He once even convened the senate to determine in what way a large turbot should be cooked, whether whole or divided. And yet at one time, before his becoming emperor, Domitian had applied himself to literature, and he is said to have composed several poems and other works.—The senate, after his death, issued a decree that his name should be struck out of the Roman annals, and obliterated from every public monument. (*Tacit., Hist.*, 3, 59, *seqq.*—*Id. ib.*, 4, 2, *seqq.*—*Sueton., Vit. Domit.*—*Dio Cass.*, 67.—*Plin., Epist.*, 4, 11.—*Id., Paneg.*, 52, 6, &c.—*Juv., Sat.*, 4, 37, *seqq.*)

Domitilla. *Vid.* Domitia II.

Domitius, I. Ahenobarbus, the first of the Domitian family that bore the surname of Ahenobarbus, lived about the beginning of the sixth century from the founding of the city.—II. Cneius Ahenobarbus, son of the preceding, was plebeian ædile A.U.C. 558, B.C. 196; prætor A.U.C. 560; and consul A.U.C. 562. (*Liv.*, 33, 42.—*Id.*, 49, 35, &c.)—III. Cneius Ahenobarbus, was consul B.C. 122. He conquered Bituitus, general of the Arverni, slaying 20,000 and making 3000 prisoners. On his return to Rome he obtained a triumph.—IV. Lucius Ahenobarbus, was quæstor B.C. 66, and prætor some years after. In the year 54 B.C. he attained to the consulship. He and Lentulus were the first to oppose Cæsar in his invasion of Italy. Betrayed by his own troops into the hands of the conqueror at the capture of Corfinium, he received his liberty, and again raising a little army at his own expense, sustained a siege at Massilia. Escaping thence, we find him with Pompey in Macedonia, still the determined enemy of Cæsar, and finally he fell in the flight after the battle of Pharsalia. (*Cic., Ep. ad Fam.*, 8, 14.—*Id. ib.*, 16, 12.—*Id., Ep. ad Att.*, 1, &c.)—V. Cneius Ahenobarbus, son of the preceding, inherited all his father's hatred towards Cæsar. After the death of the latter, he joined the party of Brutus and Cassius. After the battle of Philippi he went over to the triumvirs, was pardoned, and, during the ensuing year, obtained the consulship, A.U.C. 722. Subsequently, however, he attached himself to Octavius against Antony, but died before he could render the former any service.—VI. Cneius Ahenobarbus, father of Nero, married Agrippina, the daughter of Germanicus, B.C. 28. He degraded his high birth by the ferocity of his character and the corruption of his morals. In early life he killed one of his freedmen, who would not drink as much as he wished him to do. He tore out also the eye of a Roman knight who displayed towards him a freedom of spirit that gave offence. Being accused before Claudius of treason, adultery, and other crimes, he only escaped by the death of that emperor. He used to say, that from himself and his wife there could only spring a monster deadly to the human race, a prediction fatally verified in Nero. (*Tacit., Ann.*, 4, 75.—*Id. ib.*, 6, 45, &c.)

Donātus, Ælius, I. a celebrated grammarian, born in the fourth century of our era, about A.D. 333. He was preceptor to St. Jerome, who speaks with great approbation of his talents, and of the manner in which he explained the comedies of Terence. Independent of his commentaries on Virgil and Terence, Donatus composed a treatise purely elementary, in which he treated of the eight parts of speech individually. This work was highly esteemed, and Diomedes the grammarian entertained so high an opinion of its merits, as subsequently to add it to his own work on Latin grammar. Some, though without the least authority, maintain that the commentaries of Donatus on Virgil and Terence are lost, and that those which at the present day bear his name are spurious. That on Virgil is very unimportant, it is true, and appears worthy neither of the author commented on, nor of the reputation of the grammarian to whom it is ascribed. But the commentary on Terence is extremely valuable. Some writers assign the commentary on Virgil not to Ælius Donatus, but to Claudius Tiberius Donatus. (Compare the remarks of Heyne on the life of Virgil by Donatus, vol. 1, p. 153, in notis.)—II. A bishop of Numidia, in the fourth century. According to some writers, he was the founder of the sect of Donatists, which grew out of a schism produced by the election of a bishop of Carthage. He was deposed and excommunicated in councils held at Rome and at Arles, in the years 313 and 314, but was for some time after supported by a party at home. What farther happened to him is not known.—III. A bishop of Carthage, chosen to that office in 316. He continued and supported the schism produced by his namesake, which led to a persecution under the Emperor Constans, in which the imperial arms finally prevailed, and Donatus died in exile about 355. According to St. Augustin, this prelate maintained an inequality of persons in the Trinity. (*Gorton's Biogr. Dict.*, vol 1, p. 653.

Donȳsa, an island in the Icarian Sea, one of the Sporades. It lay southeast of Icaria, and east of Patmos. The marble obtained from this island was green. It is thought to correspond to the modern *Raclia*. (Compare, as regards this island, the following authorities: *Tacit., Ann.*, 4, 30.—*Mela*, 2, 7.—*Plin.*, 4, 12.—*Steph. Byz., s. v.* Δονουσία.)

Dōres, the inhabitants of Doris. (*Vid.* Doris.)

Dorĭas, a river of India extra Gangem. Mannert makes it correspond to the small river *Pegu*. (*Geograph.*, vol. 5, pt. 1, p. 249 and 264.) Others, however, are in favour of the modern *Zançan*, the mouth of which is in the kingdom of *Tonquin*.

Dorĭon, a town of Messenia, where Thamyris the musician challenged the Muses to a trial of skill. Pausanias (4 33) notices this ancient town, of which he saw the ruins near a fountain named Achaia. Strabo, however, asserts that no such place was known t.

exist in his day, but that some identified it with an obscure town named Oluris, in the Messenian district of Aulon (350). This may have been the spot alluded to by Pausanias. Homer (*Il.*, 2, 594) assigns Dorium to the dominions of Nestor. Hesiod seems to have adopted a different tradition from other poets, since he removes the scene of the story of Thamyris to Dotium in Thessaly (*ap. Steph. Byz.*, *s. v.* Δώτιον.—*Plin.*, 4, 5).

Doris, a country of Greece, situate to the south of Thessaly, and separated from it by the range of Mount Œta. On the south it had the Locri Ozolæ. On the east it was parted from the Locri Epicnemidii by the Pindus, a branch of the Cephissus; and on the west from Ætolia by a part of the chain of Œta. Its territory was of small size, extending only about 40 miles in length. The country, though mountainous, had still several beautiful plains, and was very fruitful.—The Dorians were the most powerful of the Hellenic tribes, and derived their origin, as they pretended, from a mythic personage named Dorus, who is generally made the son of Hellen, though he is described as the son of Xuthus by Euripides (*Ion.*, 1590). Herodotus (1, 52) mentions five successive migrations of this race. Their first settlement was in Phthiotis, in the time of Deucalion; the next under Dorus, in Hestiæotis, at the foot of Ossa and Olympus; the third on Mount Pindus, after they had been expelled by the Cadmæans from Hestiæotis. In this settlement, says Herodotus, they were called the Macedonian people; and he elsewhere (8, 43) attributes to the Dorians a Macedonian origin; but there does not appear to be any real connexion between the Dorians and the Macedonians, who were of Illyrian origin (*Müller*, *Dorians*, vol. 1, p. 2), beyond this vicinity of abode. The fourth settlement of the Dorians, according to Herodotus, was in Dryopis (afterward called the Doric Tetrapolis); and their last migration was to the Peloponnesus. Another, and most remarkable expedition, not mentioned by Herodotus, was the voyage of a Dorian colony to Crete, which is stated to have taken place while they were in their second settlement, at the foot of Olympus (*Androm.*, *ap. Strab.*, 475); and Dorians are mentioned among the inhabitants of that island even by Homer (*Od.*, 19, 174). The eastern coast was the first part which they occupied. (*Staphylus*, *ap. Strab.*, 475). This early settlement in Crete must not be confounded with the two subsequent expeditions of the Dorians to that island, which took place after they were well settled in the Peloponnesus, the one from Laconia, under the guidance of Pollis and Delphus; the other from Argolis, under Althæmenes. The migration of the Dorians to the Peloponnesus, which is generally called "the return of the descendants of Hercules," is expressly stated to have occurred 80 years after the Trojan war, that is, in B.C. 1104. (*Thucyd.*, 1, 12.) The origin and nature of the connexion which subsisted between the Heraclidæ and the Dorians are involved in much obscurity. The Dorians were, from very early times, divided into three tribes, and the epithet "thrice divided" (τριχάϊκες) is applied to them by Homer in the passages referred to above. These three tribes were the Hyllæans, the Dymanes, and the Pamphylians. Now the two latter tribes are said to have been descended from Dymas and Pamphylus, the two sons of Ægimius, a mythical Doric king; and the first claimed a descent from Hyllus, the son of Hercules. An attempt has been made to show that the Hyllæans were of Doric origin, as well as the other two tribes. (*Müller*, *Dorians*, 1, chap. 3, sect. 2.) It is more natural, however, to infer from the traditions, as well as from the duplicate divinities of the Dorians, that the genuine Dorians were included in the two other tribes, and that the Heraclidæ were a powerful Achæan family, united with them in a similar manner, but by a stronger tie than the Ætolians under Oxylus, who are also said to have taken part in this expedition. The Heraclidæ, then, with their Ætolian and Dorian allies, crossed the Corinthian Gulf from Naupactus, invaded and subdued Elis, which was assigned to the Ætolian chieftain; and, bending their steps southward, conquered successively, and with greater or less difficulty, Messenia, Laconia, Argolis, Corinth, and Megaris. In Laconia they were joined by the Cadmæan clan of the Ægidæ, who assisted them in their tedious war with Amyclæ, and afterward took part in the colonies to Thera and Cyrene. This invasion, which so materially affected the destinies of Greece, was very similar in its character to the return of the Israelites to Palestine. The invaders, who, like the descendants of Abraham, brought their wives and children with them, though they, perhaps, did not completely abandon their last settlement, which was still called and considered Dorian (*Thucyd.*, 1, 107), numbered about 20,000 fighting men, on the highest estimate. (*Müller*, *Dorians*, 1, ch. 4, sect. 8.) They were therefore very inferior in number to the inhabitants of the countries which they conquered; but the superiority of their peculiar tactics ensured them an easy victory in the field, and they appear to have taken all the strong places either by a long blockade, or by some lucky surprise; for they were altogether unskilled in the art of taking walled towns. The government which the Dorians established in all the countries which they thus invaded and conquered, was, as might have been expected, very analogous to that which the Norman invasion introduced into England, namely, an aristocracy of conquest; for while the successful invaders remained on a footing of equality among themselves, all the old inhabitants of the country were reduced to an inferior condition, like the Saxons in England. They were called περίοικοι, or "dwellers around," a name corresponding to the Pfahlbürger, or "citizens of the Palisade," at Augsburg, who dwelt in the city suburbs, without the wall of the city; to the "pale" in Ireland before the time of James I.; to the people of the contado in Italy; and to the Fauxbourgeois in France. (*Niebuhr*, *Roman Hist.*, vol. 1, p 398, *Cambr. trans.*—*Arnold's Thucydides*, vol. 1, p. 626.) The usual name for a constitution in a Dorian state was "an order," or regulative principle (κόσμος), and this name appears to have arisen from the circumstance that the attention of the Dorian legislators was principally, if not solely, directed to the establishment of a system of military discipline, and to the encouragement of that strict subordination which is the result of it. The necessity of this was apparent, from the peculiar relation subsisting between the Dorians and their περίοικοι. It was by superior prowess and discipline that the former had acquired their rank, and it was only by a continuance of this superiority that they could hope to maintain themselves in the same position. The same occasion for strict discipline may also account for the extraordinary austerity which prevailed in most Dorian communities. The Dorian women enjoyed a degree of consideration unusual among the Greeks. The Syssitia or common tables, which were established in most Doric states, were designed to admonish those of the privileged class, that, living as they did in the midst of a conquered but numerous population, they must not consider themselves to have any individual existence, but must live only for the sake of their order. (Consult *Müller's Dorians*, *Eng. trans.*, *Oxford*, 1830, 2 vols. 8vo.—*Hermann*, *Lehrbuch der Griechischen Staatsalterthumer*, *Heidelb.*, 1836, translated *Oxford*, 1836.—*Lachmann*, *Spartanische Staatsverfassung*, *Breslau*, 1836.—*Encycl Us. Knowl.*, vol. 9, p. 89.)—II. A colony of the Dorians in Asia Minor, on the coast of Caria. On the arrival of the Dorians in Asia, they formed themselves into six independent states or small republics, which were confined within the bounds of as many cities

These were Lindus, Ialyssus, Camirus, Cos, Cnidus, and Halicarnassus. Other cities in the tract, called from them Doris, belonged to their confederacy; but the inhabitants of these six alone, as true and genuine Dorians, were admitted into the temple at Triope, where they exhibited solemn games in honour of Apollo Triopius. The prizes were tripods of brass, which the victors were obliged to consecrate to Apollo, and leave in the temple. When Agasicles of Halicarnassus won the prize, he transgressed this custom, and carried the tripod to his own house, on which account the city of Halicarnassus was ever afterward excluded from the Dorian confederacy. The Dorians were from that time known by the name of the five cities, or *Pentapolis*, and no longer by that of *Hexapolis*.—III. A goddess of the sea, daughter of Oceanus and Tethys. She married her brother Nereus, by whom she had 50 daughters called Nereides. Her name is often used to express the sea itself. (*Propert.*, 1, 17, 25.—*Virg.*, *Ecl.*, 10.—*Hesiod.*, *Theog.*)—IV. A female of Locri, in Italy, daughter of Xenetus, whom Dionysius the Elder, of Sicily, married the same day with Aristomache. (*Vid.* Dionysius.)

Doriscus, a plain in Thrace, near the mouth of the Hebrus, where, according to Herodotus (7, 59), Xerxes numbered his land forces, as he was marching upon Greece. The mode in which his officers ascertained the amount of his troops was this: they drew up in one place a body of 10,000 men; and making these stand together as compactly as possible, they traced a circle around them. Dismissing these, they enclosed the circle with a wall breast high; into this they introduced the army by bodies of 10,000 men each time. (*Vid.* Xerxes.)

Dorsennus, or more correctly Dossennus, a Roman comic poet, and writer of Atellane fables, who enjoyed no mean reputation as a popular dramatist. (Compare *Vossius, de Poet. Lat. incert. æt.*, c. 7, p. 84.) Horace makes mention of him (*Ep.*, 1, 2, 173.) He particularly excelled in drawing the characters of parasites; but, in consequence of the applause which these elicited from the lower orders, he would seem, from the censure of Horace, to have been tempted to go still farther, and push matters to extremes. The same poet also pleasantly alludes to his carelessness and negligence as a writer, by saying that he traversed the stage with his sock, or comic slipper, loose and untied. Seneca makes mention of the inscription on his tomb; from which epitaph some have inferred that he was distinguished as a moral writer. It ran as follows: "*Hospes resiste, et sophiam Dossenni lege.*" (*Senec.*, *Epist.*, 89, 6.—*Fabric.*, *Bibl. Lat.*, vol. 3, p. 238, *seqq.*)

Dorso, C. Fabius, a Roman, who, according to the old legend, when Rome was in the possession of the Gauls, issued from the Capitol, which was then besieged, to go and offer on Mons Quirinalis a stated sacrifice enjoined on the Fabian house. In the Gabine cincture, and bearing the sacred things in his hands, he descended from the Capitol and passed through the enemy without betraying the least signs of fear. When he had finished his sacrifice, he returned to the Capitol unmolested by the foe, who were astonished at his boldness, and did not obstruct his passage or molest his sacrifice. (*Liv.*, 5, 46.)

Dorus, a son of Hellen. (*Vid.* Doris.)

Dorylæum and Dorylæus, a city of Phrygia, now *Eski-shehr*, at the junction of the Bathys and Thymbris, two branches of the Sangarius, and on the confines of Bithynia. The plain of Dorylæum is often mentioned by the Byzantine historians as the place of assemblage of the armies of the Eastern empire in their wars against the Turks; and it is described by Anna Comnena as being the first extensive plain of Phrygia after crossing the ridges of Mount Olympus, and after passing Leucæ. For some remarks on the modern Eski-shehr, consult *Walpole's Collection*, vol. 2, p. 205.

Dōsōn, a surname of Antigonus III, because he promised and never performed; *δώσων*, in Greek, i. e., *about to give*; i. e., always promising. (*Vid.* Antigonus III.)

Draco, I. a celebrated Athenian legislator, who flourished about the 39th Olympiad, B.C. 621. Suidas tells us that he brought forward his code of laws in this year, and that he was then an old man. Aristotle (*Polit.*, 2, *sub fin.*) says, that Draco adapted his laws to the existing constitution, and that they contained nothing particular beyond the severity of their penalties. The slightest theft was punished capitally, as well as the most atrocious murder; and Demades remarked of his laws, that they were written with blood, and not with ink. (*Plut.*, *Vit. Sol.*, c. 17.) Draco, however, deserves credit as the first who introduced written laws at Athens, and it is probable that he improved the criminal courts, by his transfer of cases of bloodshed from the archon to the ephetæ (*Jul. Pollux*, 8, 124, *seq.*), since before his time the archons had a right of settling all cases arbitrarily, and without appeal; a right which they enjoyed in other cases until Solon's time. (*Bekker*, *Anecd. Græc.*, p. 449, l. 23.) It appears that there were some offences which he did not punish with death; for instance, loss of civil rights was the punishment of attempting to alter one of his laws. (*Demosth.*, *c. Aristocr.*, p. 714, *Bekk.*) Draco was an archon (*Pausan.*, 9, 36, 8), and, consequently, an Eupatrid: it is not, therefore, to be supposed, that his object was to favour the lower orders, through his code seems to have tended to abridge the power of the nobles. The Athenians, it is said, could not endure the rigour of his laws, and the legislator himself was obliged to withdraw to the island of Ægina. Here he was actually suffocated in the theatre beneath the number of cloaks and garments which the people of the island, according to the usual mode of expressing approbation among the Greeks, showered upon him. He was buried in the theatre. On the legislation of Draco in general, consult *Wachsmuth*, *Hellenische Alterthumsk*, 2, 1, p. 239, *seqq.*—*Encycl. Us. Knowl.*, vol. 9, p. 118.

Drancæ. *Vid.* Zarangæi.

Dravus, a river of Germany, rising in the Norican Alps. (*Plin.*, 3, 25.—*Strabo*, 314.) It traverses the southern parts of Noricum and Pannonia, running from west to east, and falls into the Danube near the city of Comacum, or *Erdent*. It is now the *Drave*. Ptolemy calls it the Darus. The Greek copyists frequently allowed themselves the license of altering names and adding remarks, which only tended to show their own ignorance. So, in the present instance, they state that this river, which Ptolemy calls Darus, is the same with that named Daris by the barbarians, or the modern *Drin*. The truth is, Ptolemy means the Dravus, and no other. (*Mannert*, *Geogr.*, vol. 3, p. 561.)

Drepănum, I. a town of Sicily, north of Lilybæum, and in the vicinity of Mount Eryx. Here Æneas, according to Virgil, lost his father Anchises. The more correct form of the name is Drepana (*τὰ Δρεπανά*). This place was founded in the beginning of the first Punic war by the Carthaginian commander Hamilcar, who removed hither the inhabitants of Eryx, and other places adjacent. (*Diod. Sic.*, 23, 9.) Drepanum and Lilybæum formed the two most important maritime cities held by the Carthaginians in Sicily. Off this place, near the Ægates Insulæ, was fought the famous naval battle between the Romans commanded by Lutatius Catulus, and the Carthaginians under Hanno. The Romans gained a decisive victory, which put an end to the first Punic war. Drepanum was so called from the curvature of the shore in its vicinity resembling a *scythe* (*δρέπανον*). It is now *Trapani* (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 384, *seqq.*)—II. A town of Bithynia, on the Sinus Astacenus, called by

Constantine the Great, Hellenopolis.—III. A promontory on the Sinus Arabicus, below Arsinoë: it is now *Ras-Zafrané*.

Drilo, a river of Illyricum, which falls into the Adriatic at Lissus. This is the largest of the Illyrian streams. Strabo (316) informs us, that it was navigable as far as the country of the Dardanii, which is a considerable distance from the sea, as they inhabited the southern part of what is now *Servia*. This river is formed principally by the junction of two others, the one distinguished in modern geography by the name of the white *Drino*, which rises in the chain of Mount Bertiscus (*Strabon., Chrestom. ap. Geogr. Min.*, vol. 2, p. 99); the other flows from the south, out of the great lake of *Ochrida*, the ancient Lychnitis Palus, and unites with the former after a course of nearly sixty miles: this is commonly termed the Black *Drino*. (*Cramer's Ancient Greece*, vol. 1, p. 41.)

Dromus Achillis, a promontory near the mouth of the Borysthenes. (*Strabo*, 307.—*Arrian, Peripl.*, p. 21.—*Peripl. Anonym.*, p. 8.—*Mela*, 2, 1.—*Plin.*, 4, 26.) According to the old geographers, Achilles, having entered the Euxine with a hostile fleet, after ravaging the coast, landed on this promontory, and exercised himself and his followers in *running* and other gymnastics sports. (*Mannert, Geogr.*, vol. 4, p. 234.) It is a low, sandy, and uninhabited neck of land, resembling somewhat a sword in its shape. Strabo evidently exceeds the true measurement, when he states it to be one thousand stadia. Pliny only makes it eighty miles. Its modern name is said to be *Kossa-Oscharigatsh*. (*Vid.* Leuce.)

Druentius and Druentia (ὁ Δρουέντιος, *Ptol.*—ὁ Δρουέντιας, *Strabo*), a river of Gaul, rising among the Alpes Cottiæ, north of Brigantio or *Briançon*. It falls into the Rhodanus or *Rhone*, about three miles below Avenio or *Avignon*, after a course of one hundred and eighty miles, and is now called the *Durance*. Is is an extremely rapid river, and below the modern town of *Sisteron* it has been found impracticable to throw a bridge over it. Its inundations are frequent and very destructive. (*Strab.*, 185.—*Mannert, Geogr.*, vol. 2, p. 78.)

Druĭdæ, the ministers of religion among the ancient Gauls and Britons. Britain, according to Cæsar, was the great school of the Druids, and their chief settlement was in the island called Mona by Tacitus, now *Anglesey*. The natives of Gaul and Germany, who wished to be thoroughly versed in the mysteries of Druidism, resorted to this island to complete their studies.—Many opinions have been formed respecting the origin of the name. The common derivation is from δρῦς, *an oak*, either from their inhabiting and teaching in forests, or, as Pliny states, because they never sacrificed but under an oak. But it is hard to imagine how the Druids should come to speak Greek. Some deduce the name from the old British word *dru* or *drew*, an oak, whence they take δρῦς to be derived. This last derivation receives considerable support from a passage in Diodorus Siculus (5, 31), who, speaking of the philosophers and priests of Gaul, the same with the Druids, says that they were called Σαρωνίδαι, a term which some of the commentators trace to the old Greek form σάρωνις (ιδος), *a hollow oak*. Wesseling, however, it must be acknowledged, condemns this reading, and is in favour of receiving into the text the form Δρονίδαι, where others read Σαρονίδαι. Among the many Oriental derivations which have been given, a favourite one is that from the Sanscrit term *Druwidh*, signifying *poor, indigent* In historical conformity with this derivation, it has been urged that, among the Hindus, we may observe in the Sanniassi the professional mendicant, while among the Druids poverty was rather a merit than a disgrace.—The arguments in favour of the Oriental origin of the Druids are deserving of great attention, although too numerous to be here all detailed. Diogenes Laertius and Aristotle class the Druids with the Chaldeans, Persian Magi, and Indians, in which they are followed by other writers. The deities of the Sanscrit school are closely to be traced in the names of the Druidical gods. The importance which the Druids attached to bulls and oxen forms another very striking mark of coincidence. The Druidical mysteries also are said by Davies to have been nearly parallel to the rites of Bhawanee and Eleusis. In the magic rod of the Druids we likewise discern the sacred staff of the Brahmins. Both possessed consecrated beads; both made almost endless lustrations; both wore linen tiaras: and Maurice remarks that the circle, Brahma's symbol, and the crescent, that of Siva, were both Druidical ornaments. So also there was a striking resemblance between the notion entertained by the Druids of a Supreme Being, and that found in the sacred writings of the Hindus.—The Druids formed a distinct caste, possessing the greatest authority, being the learned men and philosophers of the nation, and having also very great authority in the government of the state. Julius Cæsar has left more information concerning them than any other writer. According to him, they performed all public and private sacrifices, explained the doctrines of religion, distributed all kinds of rewards, administered justice at stated times, and determined the punishment which should be inflicted on offenders. Whoever opposed their decisions was excommunicated by them, and was thereby deprived of all share in public worship. They could even pronounce this curse against a whole people; and, in fact, their power had hardly any limits. They appointed the highest officers in all the cities, and these dared not undertake anything without their advice and direction. They were freed from taxes and all public burdens. Instruction in religious and all other kinds of knowledge, the art of war alone excepted, was intrusted entirely to them. They gave oral instruction in the form of verses, which often had a hidden meaning, and which, though amounting to many thousands, were committed to memory by their pupils. According to Cæsar, they believed in the immortality of the soul, and its transmigration through different bodies. They taught, moreover, the nature and motions of the heavenly bodies, the magnitude of the universe and the earth, the nature of things, and the power of the gods. They also practised astrology, magic, and soothsaying. According to Pliny, they were not ignorant of natural philosophy and physic. They had a wonderful reverence for the mistletoe, a parasitical plant, which grows, not from the earth, but on other plants, particularly the oak. This they looked upon as the holiest object in nature. They likewise esteemed the oak sacred. The Druids had a common superior, who was elected by a majority of votes from their own number, and who enjoyed his dignity for life. In their sacrifices, the Druids often immolated human victims. (*Cæs., B. G.*, 6, 13, *seqq.*—*Plin.*, 16, 44.) Cæsar states that the members of the Gallic nobility might alone enter the order of the Druids. Porphyry, on the other hand (*de Abstin.*, 4, 17), makes admission into this priesthood to have been open to all who could obtain the consent of their fellow-citizens. The severity, however, of a long and rigorous novitiate, occupying many years, would operate as an effectual barrier to the admission of many.—As regards the wisdom of which the Druids were the depositaries, it may be remarked, that, among all the early nations of antiquity, a sacerdotal caste of some kind or other appear, by observation of the stars and the phenomena of nature, to have formed for themselves a species of scientific religion, if it may be so termed, which was carefully treasured up by the sacred order, and rendered inaccessible to the people at large. Hence those oral traditions which were always confined to the limits of the sanctuary, and those sacred

books which were closed against the profane crowd. Such were, among the Etrurians, the Acherontic and ritual books of Tages, containing the precepts of agriculture, legislation, medicine, the rules of divination, of meteorology, of astrology, and also a system of metaphysics: such were, among the Egyptians, the books of Hermes Trismegistus; such are, among the Hindus, the Vedas, the Pouranas, the Angas, with their innumerable commentaries; and such was the sacred wisdom of the Gallic Druids.—The ablest work on the ancient Druids is the splendid and elaborate production of Mr. Higgins. (*The Celtic Druids, by Godfrey Higgins, Esq.*, F.S.A., 4*to*, *London.*) In this will be found a vast body of most interesting information respecting this ancient priesthood. "The Druids," observes Mr. Higgins, "held the same doctrine, in effect, with Pythagoras, the worship of one Supreme Being, a state of future rewards and punishments, the immortality of the soul, and a metempsychosis. These doctrines, their hatred of images, their circular temples open at the top, their worship of fire as the emblem of the Sun, their observation of the most ancient Tauric festival (when the Sun entered Taurus), their seventeen-letter alphabet, and their system of oral instruction, mark and characterize the Druid in every age and every country of the world, by whatever name the priests of the country may have been known." (*Celtic Druids*, p. 305.) The Druids exercised, as may well be imagined, great influence over the minds of their more ignorant countrymen. Tacitus (*Ann.*, 14, 30) speaks of the summary punishment inflicted upon them by Suetonius Paulinus, in the reign of Nero. The island of Mona was taken by the Roman troops with great slaughter of the foe, the sacred groves were cut down, and the Druids driven out. On the introduction of Christianity, the Druidical order gradually ceased, and the Druids themselves were regarded as enchanters by the early Christians.

Drusilla, I. Livia, a daughter of Germanicus and Agrippina, born at Augusta Treverorum (*Treves*) A.D. 15. She was far from inheriting the excellent qualities of her mother. Her own brother Caligula seduced her, and then gave her in marriage, at the age of seventeen, to Lucius Cassius Longinus, a man of consular rank. Subsequently, however, he took her away from her husband, and lived with her as his own spouse. This unhallowed connexion lasted until the death of Drusilla, A.D. 38, and at her decease Caligula abandoned himself to the most extravagant sorrow. Divine honours were rendered to her memory, and medals were struck in honour of her, with the title of Augusta. She was 23 years of age at the time of her death. (*Sueton., Vit. Calig.*, 24.) Dio Cassius calls the name of her husband Marcus Lepidus, differing in this from Suetonius. He may possibly refer to a second husband, who may have been given her, for form's sake, a short time before her death. (*Dio Cass.*, 59, 3.)—II. A daughter of Agrippa, king of Judæa, remarkable for her beauty. She was at first affianced to Epiphanes, son of Antiochus, king of Comagene. But, on his declining to submit to the rite of circumcision and to Judaize, the marriage was broken off. She was then given to Azizus, king of Emesa. Not long after, however, Drusilla renounced the religion of her fathers, abandoned her husband, and espoused Antonius Felix, a freedman of the Emperor Claudius, and brother to Pallas the freedman of Nero. This is the Felix who was governor of Judæa, and is mentioned in the Acts of the Apostles. Drusilla was with Felix at Cæsarea when St. Paul appeared before the latter. She had a son by her second husband, named Agrippa, who perished in the eruption of Vesuvius which took place during the reign of Titus. (*Joseph., Jud. Ant.*, 19, 9.—*Noldius, de Vita et gestis Herodum*, p. 463, *seqq.*)—Tacitus (*Hist.*, 5, 9) calls Drusilla the granddaughter of Cleopatra and Antony, making her, consequently, the daughter of Juba II., king of Mauritania. The Roman historian is in error, for Drusilla was of Jewish origin. And besides, history only assigns to Juba II. a son, named Ptolemy. (*Tôchon, in Biogr. Univ.*, vol. 12, p. 46.)

Drūsus, I. Claudius Nero, son of Tiberius Claudius Nero and of Livia, was born B.C. 38, three months after his mother's marriage with Augustus. He served early in the army, and was sent, in 17 B.C., with his brother Tiberius, against the Rhæti and Vindelici, who had made an irruption into Italy. He defeated the invaders, pursued them across the Alps, and reduced their country. Horace has celebrated this victory in one of his finest odes (4, 4). Drusus married Antonia Minor, daughter of Antony and Octavia, by whom he had Germanicus and Claudius, afterward emperor, and Livia or Livilla. In 14 B.C., being sent to quell an insurrection in Gaul, occasioned by the extortions of the Roman tax-gatherers, he succeeded by his conciliatory address. In the following year he attacked the Germans, and, carrying the war beyond the Rhine, he obtained a series of victories over the Sicambri, Cherusci, Catti, and Tencteri, and advanced as far as the Visurgis or *Weser*, for which the senate bestowed on him and his posterity the surname of Germanicus. In 9 B.C., Drusus was made consul with L. Quintius Crispinus. He was soon after sent by Augustus against the Germans, crossed the Visurgis, and advanced as far as the Albis or *Elbe*. He imposed a moderate tribute on the Frisians, consisting of a certain quantity of hides, which, being afterward aggravated by the extortion of his successors, caused a revolt in the reign of Tiberius. (*Tacit., Ann.*, 4, 72.) He caused a canal to be cut, for the purpose of uniting the *Rhine* to the *Yssel*, which was known long after by the name of *Fossa Drusi*; and he also began to raise dikes to prevent the inundations of the Rhine, which were completed by Paulinus Pompeius, in the reign of Nero. Drusus did not cross the Albis, probably because he thought that he had advanced already far enough: he retired towards the Rhine, but, before he reached that river, he died, at the age of thirty, in consequence, as it was reported, of his horse falling upon him, and fracturing his leg. (*Liv., Epit.*, 140.) Tiberius, who was sent for in haste, and found his brother expiring, accompanied his body to Rome, where his funeral was performed with the greatest solemnity. Both Augustus and Tiberius delivered orations in his praise. Drusus was much regretted by both the army and the Romans in general, who had formed great expectations from his manly and generous sentiments. (*Tacit., Ann.*, 1, 3, *seqq.*—*Id. ib.*, 2, 41.—*Id. ib.*, 4, 72, &c.—*Id. Hist.*, 5, 19, &c.—*Sueton., Vit. Aug.*, 94.—*Id., Vit. Tib.*, 7.—*Id., Vit. Claud.*, 1, &c.)—II. Cæsar, the son of the Emperor Tiberius by Vipsania daughter of Agrippa. He served with distinction in Pannonia and Illyricum, and was consul with his father, A.D. 21. In a quarrel he had with the imperial favourite Sejanus, he gave the latter a blow in the face. Sejanus, in revenge, seduced his wife Livia or Livilla, daughter of Drusus the elder and of Antonia; and the guilty pair got rid of Drusus by poison, which was administered by the eunuch Lygdus. The crime remained a secret for eight years, when it was discovered after the death of Sejanus, and Livia was put to death. (*Tacit., Ann.*, 1, 24, &c.—*Id. ib.*, 4, 3, *seqq.*)—III. Cæsar, son of Germanicus and Agrippina, and brother to Nero Cæsar and Caligula. He married Æmilia Lepida, who was induced by Sejanus to betray her husband. Deluded himself by the arts of that evil minister, he conspired against the life of his brother, Nero Cæsar, and was starved to death by order of Tiberius. (*Tacit., Ann.*, 4, 60.—*Id. ib.*, 6, 23, *seqq.*)—IV. M. Livius. (*Vid.* Livius.)

Dryădes, nymphs that presided over the woods The Dryades differed from the Hamadryades, in that

these latter were attached to some particular tree, with which they were born, and with which they died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the midst of them. For though δρῦς properly signifies an oak, it was also used for a tree in general. Oblations of milk, oil, and honey were offered to them, and sometimes the votaries sacrificed a goat. The derivation of the name Hamadryades is from ἅμα, "*at the same time*," and δρῦς, "*a tree*," for the reason given above. It is plain that δρῦς and the Germanic *tree* are the same word. Δρῦς has apparently this signification in *Il.*, 22, 126.—*Od.*, 19, 163.—*Herod.*, 7, 218.—*Soph.*, *Trach.*, 768. In Nonnus, δρῦς is constantly *tree*, and δουόεις, *wooden*. (*Keightley's Mythology*, p. 237, *not.*)

Drymæa, a town of Phocis, on the banks of the Cephissus, northeast of Elatea. (*Pausan.*, 10, 34.) It was burned and sacked by the Persians under Xerxes, as we are informed by Herodotus (8, 33). Its position is uncertain. Some antiquaries place it at *Dadi*, others at *Ogulnitza*. (Compare *Dodwell's Tour*, vol. 2, p. 135.—*Gell's Itin.*, p. 210.)

Dryŏpes, a people of Greece, in the vicinity of Mounts Œta and Parnassus. (*Herodot.*, 1, 56.—*Strabo*, 434.) Dicæarchus, however (v. 30), extends their territory as far as the Ambracian gulf. They were so called, it is supposed, from Dryope, the daughter of Eurypylus, or, according to the poets, from a nymph violated by Apollo. Others derive the name, however, from δρῦς, *an oak*, and ὄψ, *a voice*, on account of the number of oaks which grew about the mountains, and the rustling of their leaves. The inhabitants themselves, however, advocated their fabulous origin, and claimed to be the descendants of Apollo; and therefore Hercules, having overcome this people, carried them prisoners to Delphi, where he presented them to their divine progenitor, who commanded the hero to take them with him to the Peloponnesus. Hercules obeyed, and gave them a settlement there, near the Asinean and Hermionian territories: hence the Asineans came to be blended with, and to call themselves, Dryopes. According to Herodotus, however, they passed into Eubœa, and from thence into the Peloponnesus and Asia Minor (8, 73; 1, 146). It is worthy of remark, that Strabo ranks the Dryopes among those chiefly of Thracian origin, who had, from the earliest period, established themselves in the latter country, towards the southern shores of the Euxine. (*Strab.*, 586.)

Dubis, a river of Gallia, rising at the foot of Mount Jura, and, after a course of 50 miles, falling into the Arar or *Saone*, near Cabillonum, the modern *Chalons*. It is now the *Doubs* or *Doux*. (*Mannert, Geogr.*, vol. 3, pt. 1, p. 77.) The text of Cæsar (*B. G.*, 1, 38), where he makes mention of this river, is very corrupt, some MSS. reading *Adduabis*, others *Alduadubis*, and others again *Alduadusius*, *Adduadubis*, and *Alduasdubis*. Cellarius, following Valois (Valesius) and Vossius, gives *Dubis* as the true lection (*Geogr. Ant.*, vol. 1, p. 36), and this has been followed in the best editions. (Compare the remarks of Oberlinus, *ad Cæs.*, *l. c.*, as to the origin of the corruption.)

Dubris Portus, a port of Britain, supposed to be *Dover*. It was in the territory of the Cantii, and 14 miles from Durovernum. At Dubris, according to the Notitia Imperii, was a fortress, erected against the Saxon pirates. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 161.—*Cellarius, Geogr. Ant.*, vol. 1, p. 331.)

Duillia Lex, I. was brought forward by M. Duillius, a tribune, A.U.C. 304. It made it a capital crime to leave the Roman people without tribunes, or to create any new magistrate from whom there was no appeal. The punishment was scourging and beheading. (*Liv.*, 3, 55.)—II. Another, A.U.C. 392, to regulate what interest ought to be paid for money lent, and fixing it at one per cent.

Duillius Nepos, C. a Roman consul, the first who obtained a victory over the naval power of Carthage, B.C. 260. After his colleague Cn. Corn. Scipio had been taken at sea by the Carthaginians in the first Punic war, Duillius proceeded, with a newly-built Roman fleet, to Sicily, in quest of the enemy, whom he met near the Lipari Islands; and, by means of grappling-irons, so connected the ships of the Carthaginians with his own, that the contest became a sort of land-fight. By this unexpected manœuvre, he took eighty and destroyed thirteen of the Carthaginian fleet, and obtained a naval triumph, the first ever enjoyed at Rome. There were some medals struck in commemoration of this victory, and a column was erected on the occasion. This column (called *Columna Rostrata*, because adorned with beaks of ships) was, as Livy informs us, struck down by lightning during the interval between the second and third Punic wars. A new column was erected by the Emperor Claudius, and the inscription restored, though probably modernized. It was buried afterward amid the ruins of Rome, until at length, in 1565, its base, which contained the inscription, was dug up in the vicinity of the Capitol. So much, however, was defaced, that many of the letters were illegible. This inscription has been restored, on conjecture, by the learning of modern scholars. (Compare *Lipsius, Auctarium ad Inscript. Smetianas.—Ciaconius, Col. Rostr. Inscr. in Græv. Thes.*, vol. 4, p. 1811.)

Dulichĭum, the principal island in the group of the Echinades. Its name occurs more than once in the Odyssey as being well peopled and extensive. (*Od.* 1, 246; 16, 247.) Its situation, however, has never been determined by those who have commented on the poet; nor is it probable that much light can be thrown upon the subject at this distant period. Strabo (456), who has entered largely on the question, takes much pains to refute those who confounded it with Cephallenia, or considered it as a town of that island. He himself contends, that the Dolicha of his time, situated at the mouth of the Achelous, opposite to Œniadæ, and 100 stadia from Cape Araxus, was the real Dulichium. (Compare *Steph. Byz.*, *s. v.* Δουλίχιον.—*Eustath. ad Hom., Od.*, 1, 246.) But it is very doubtful whether this place was ever of sufficient consequence to apply to Homer's description of that island. Dodwell, who has made some judicious observations on this head, thinks that Dulichium may have been swallowed up by an earthquake; and mentions having been assured by some Greek sailors that there was, about two miles from Cephallenia, an immersed island, extending out for seven miles. (*Classical Tour*, vol. 1, p. 107, *seqq.*—*Cramer's Anc. Greece*, vol. 2, p. 27.)

Dumnŏrix, a powerful and ambitious chieftain of the Ædui, and brother to Divitiacus. He was disaffected towards Cæsar and the Romans, and, when the former was on the point of sailing for Britain, and had ordered Dumnorix to accompany him, the Æduan, on a sudden, marched away with the cavalry of his nation, and directed his course homeward. He was pursued and put to death. (*Cæs., B. G.*, 1, 3.—*Id. ib.*, 1, 20.—*Id. ib.*, 5, 6, *seq.*)

Durius, a river of Spain, rising in the chain of Mons Idubeda, near the sources of which are the ruins of ancient Numantia. (*Strabo*, 152.) Ptolemy (2, 5) calls it the Δωρίας, and Dio Cassius (37, 52) the Δώριος. It flowed to the west, through the territories of the Arevaci and Vaccæi, and formed a dividing line between the Lusitani and Vettones on the south, and the Callaici on the north. It empties into the Atlantic after a course of nearly 300 miles, but is navigable only seventy miles from its mouth, on account of the rapid current. Its modern name is the *Douro*. The sands of the Durius are spoken of by the ancients as being auriferous. (*Sil. Ital.*, 1, 234.) At the mouth

of this river stood Calle, commonly styled Portus Calles, from a corruption of which last comes the modern name of *Portugal*. (*Mannert, Geogr.*, vol. 1, p. 340.—*Ukert, Geogr.*, vol. 2, p. 290.)

Durocasses (called also Drocæ and Fanum Druidum), a city of the Eburovices, in Gallia Lugdunensis, southwest of Lutetia. In its vicinity was the principal residence of the Druids in Gaul. The modern name is *Dreux*. (*Cæs., B. G.*, 6, 13.—*Thuan., Hist.*, 34, *seq.*)

Durocortorum, the capital of the Remi, on the *Vesle*, one of the branches of the Axona or *Aisne*. It is now *Rheims*. (*Cæs., B. G.*, 6, 44.)

Dymæ, the last of the Achæan towns to the west, situate about forty stadia beyond the mouth of the Peyrus or Pirus. Pausanias states (7, 18), that its more ancient name was Palea. Strabo is of opinion, that the appellation of Dyme had reference to its western situation, with regard to the other cities of the province (*πασῶν δυσμικωτάτη, ἀφ' οὗ καὶ τοὔνομα*). He adds, that it was originally called Stratos. (*Strabo*, 387.) The epithet of Cauconis, applied to this city by the poet Antimachus, would lead to the supposition that it was once occupied by the ancient Caucones. (*Ap. Schol. Lycophron*, v. 589.) Dymæ is mentioned as one of the twelve towns of Achaia by Herodotus (1, 146). Its territory, from being contiguous to Elis and Ætolia, was frequently laid waste during the Social war by the armies of those countries then united. (*Cramer's Anc. Greece*, vol. 3, p. 71.)

Dyras, a river of Thessaly, twenty stadia beyond the Sperchius, said to have sprung from the ground in order to assist Hercules when burning on Oeta. (*Herodot.*, 7, 199.—*Strabo*, 428.)

Dyris, the name given to Mount Atlas by the neighbouring inhabitants. (*Ὄρος ἐστὶν, ὅπερ οἱ μὲν Ἕλληνες Ἄτλαντα καλοῦσιν, οἱ βάρβαροι δὲ Δύριν.—Strabo*, 825.) Mr. Hodgson, in a pamphlet on the affinities of the Berber languages, after observing that the Atlas chain of mountains was called by the ancient geographers, besides their common appellation, *Dyris* or *Dyrim*, and *Adderis* or *Aderim*, indulges in the following etymological remarks (p. 5, *seqq*). "These names appear to me to be nothing else than the Berber words *Athraer*, *Edhrarin*, which mean a mountain or mountains, differently corrupted from what they had been before they were changed to *Atlas*. *Adrar, Athraer, Edhrarin, Adderis*, or *Aderim*, are evidently the same word, with such variations as may naturally be expected when proper names pass from one language to another. There is surely not more, nor perhaps so much, difference between them as between *Antwerpen* and *Amberes* (the Spanish name for Antwerp), *Mechlin* and *Malines*, *Lugdunum* and *Lyons*, Ὀδυσσεύς and *Ulysses*, Καρχηδών and *Carthage*. And if the Romans or the Greeks changed *Adhrar* and *Edhrarin* into *Adderis*, or in the accusative *Adderim*, why from *Adderis* might they not have made *Adras*, *Atras*, or *Atlas*? The weight of probability, at least, seems to be in favour of this supposition." (*Transactions of the American Philosophical Society*, vol. 4, *new series*.)

Dyrrachium, now *Durazzo*, a city of Illyricum, previously called Epidamnus. (*Vid.* Epidamnus.)

E.

Eanus, a name of Janus among the ancient Latins. Cornificius, quoted by Macrobius (*Sat.*, 1, 9), maintained that Cicero (*N. D.*, 2, 27) meant this appellation, and not *Janus*, when he derived the name *ab eundo*.

Ebora, I. a city of Lusitania, to the south of the Tagus and north of the Anas, called also *Liberalitas Julia*. (*Plin.*, 4, 22.—*Mela*, 3, 1.) It is now *Evora*, the chief city of the province of *Alontejo*.—II. A fortress in Hispania Bætica, on the eastern bank of the Bætis. (*Mela*, 3, 1.)—III. A city of Hispania Tarraconensis, near the river Tamaris. It is supposed to coincide with the modern village of *Muros*, near the mouth of the *Tambre*. Others, however, are in favour of the harbour of *Obre*, at the mouth of the *Tamaro* (*Bischoff und Möller, Wörterb. der Geogr.*, p. 446.)

Eboracum, a city of Britain, in the territory of the Brigantes, now *York*. Eboracum was, next to Londinium or *London*, the most important city in the whole island. It formed a convenient post, and place of arms, for the Romans during the continual wars waged by them against the northern nations of Britain. Septimius Severus died here. The modern city can still show many vestiges of Roman power and magnificence. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 123.)

Ebudæ, the western isles of Britain, now *Hebrides* Ptolemy (2, 2) places them to the north of Hibernia, and makes them five in number. The name Ebudæ was borrowed by the Romans from the Greek appellation Ἑβοῦδαι. Two of the five properly bear the name of Ebudæ; the remaining three were called Maleus, Epidium, and Ricina. Pliny (4, 16) calls them all Hebrides Insulæ. "*Ebudes*," says Salmasius, "*Mela nullas recenset, et nullas Emodas Ptolemæus. Vix sane mihi dubium est, quin Emodæ, vel Emudæ, et Ebudæ eædem sint.*" (*Salmas. ad Solin.*, 1, 22.)

Eburones, I. a nation of Belgic Gaul, to the west of the Ubii and the Rhine, and to the south of the Menapii. Their territory corresponded to the present country of Liége (*le pays de Liége*). Under the conduct of Ambiorix they defeated Sabinus and Cotta, the lieutenants of Cæsar, having induced them to quit their winter-quarters, and then having attacked them on the route. Cæsar inflicted a terrible retaliation, desolating the country, and almost annihilating their race. The Tungri afterward took possession of the vacated seats of the Eburones. The capital of the Eburones was Aduatuca. This was rebuilt by the Tungri, and is now *Tongres*. (*Cæs., B. G.*, 2, 4, *seqq.*—*Id. ib.*, 5, 26, *seqq.*—*Id. ib.*, 6, 33.)

Ebusus (Ἔβουσος, *Gronov. ad Strab., ed Oxon.*, p 216.—Βοῦσος, *Dionys. Perieg.*), one of the Pityusæ, or Pine-islands, so named by the Greeks from the number of pine-trees which grew in them (*πίτυς, pinus*). The island of Ebusus was the largest of the number, and very fertile in the production of vines, olives, and large figs, which were exported to Rome and elsewhere. (Compare *Mela*, 2, 7.—*Plin.*, 3, 5. —*Id.*, 15, 9.—*Fest. Avien.*, v. 621.) It was famed also for its wool: but that no poisonous animal existed here is a mere fable of former days. Some of the ancient writers call it simply Pityusa. (*Diod. Sic.*, 5, 16.—Compare *Livy*, 28, 37, who, however, in another place (22, 20), names it Ebusus.) Agathemerus (*Geogr.*, 1, 5) speaks of the larger Pityusa in contradistinction to the smaller. It is about forty miles from the Mediterranean coast of Spain, and is now named, by a slight corruption, *Iviça*. It still produces abundance of corn, wine, oil, fruit, &c., and a great deal of salt is made in it by natural evaporation. Its size is 190 square miles; the population about 15,000. Diodorus (*l. c.*) compares this island, in point of size, with Corcyra. The chief place on the island was Ebusus, which had an excellent harbour, and was inhabited in part by Phœnicians. (*Diod. Sic.*, 5, 16.—*Sil. Ital.*, 3, 362.)

Ecbatana (*ōrum*), I. the capital of Media, situate, according to Diodorus (2, 3), about twelve stadia from Mount Orontes. The genuine orthography of the word appears to be Agbatana (Ἀγβάτανα). Stephanus of Byzantium says that this form Ἀγβάτανα was employed by Ctesias. Bähr, however, the latest editor of Ctesias, retains Ἐκβάτανα, not because he thinks it the true reading, but from a reluctance to change the form of the word in opposition to the MSS. But the same editor, in his Herodotus (1, 98), adopts Ἀγβάτανα with Wesseling, for here the MSS. favour it

Isidorus Characenus has 'Αποβάτανα, a manifest error. Reland (*Diss. Miscell.*, pt. 2, p. 107) deduces the name from the Persian *Ac*, "a lord" or "master," and *Abadan*, "a cultivated and inhabited place."—Ecbatana, being in a high and mountainous country, was a favourite residence of the Persian kings during summer, when the heat of Susa was almost insupportable. The Parthian kings also, at a later period, retired to it in the summer to avoid the excessive heat of Ctesiphon. According to Herodotus (1, 98), Ecbatana was built near the close of the eighteenth century B.C. by Dejoces, the founder of the Median monarchy. The book of Judith (1, 2) assigns the building of this city, or, rather, the erection of its citadel, to Arphaxad, in the twelfth year of the reign of Nebuchadnezzar, king of Assyria. Some writers make Arphaxad the same with Dejoces, while others identify him with Phraortes, the son of the latter, who might have repaired the city, or else made some additions to it.—Herodotus furnishes us with no hint whence we may infer the relative position of Ecbatana on the map of Media. His description of the fortress or citadel, however, is particular. "The Medes," he remarks, "in obedience to their king's command, built those spacious and massy fortifications now called Ecbatana, circle within circle, according to the following plan. Each inner circle overtops its outer neighbour by the height of the battlements alone. This was effected partly by the nature of the ground, a conical hill, and partly by the building itself. The number of the circles was seven; within the innermost were built the palace and the treasury. The circumference of the outermost wall and of the city of Athens may be regarded as nearly equal. The battlements of the first circle are white; of the second, black; of the third, scarlet; of the fourth, azure; of the fifth, orange. All these are brilliantly coloured with different paints. But the battlements of the sixth circle are silvered over, while those of the seventh are gilt. Dejoces constructed these walls around his palace for his own personal safety. But he ordered the people to erect their houses in a circle around the outward wall." (*Herod.*, 1, 98, *seq.*)—The Orientals, however, according to Diodorus Siculus, claimed a far more ancient origin for Ecbatana. They not only described it as the capital of the first Median monarchy, founded by Arbaces, but as existing prior to the era of the famed and fabulous Semiramis, who is said to have visited Ecbatana in the course of her royal journeys, and to have built there a magnificent palace. She also, with immense labour and expense, introduced abundance of excellent water into the city, which before had been badly supplied with it, and she effected this object by perforating the adjacent Mount Orontes, and forming a tunnel, fifteen feet broad, and forty feet high, through which she conveyed a lake-stream. (*Diod. Sic.*, 2, 13.) Ecbatana continued a splendid city under the Persian sway, the great king spending at this place the two hottest months of the year. (*Ælian, l. c.—Xen., l. c.*) The Macedonian conquest did not prove destructive to Ecbatana, as it had to the royal palace at Persepolis. Alexander deposited in Ecbatana the treasures taken from Persepolis and Pasargada, and one of the last acts of his life was a royal visit to the Median capital. Although not equally favoured by the Seleucidæ, it still retained the traces of its former grandeur; and Polybius has left on record a description of its state under Antiochus the Great, which shows that Ecbatana was still a splendid city, though it had been despoiled of many of its more costly decorations. (*Polyb.*, 10, *frag.* 4.) When the Seleucidæ were driven from Upper Asia, Ecbatana became the favourite summer residence of the Arsacidæ, and we have the authority of Tacitus to show, that, at the close of the first century, it still continued to be the Parthian capital. (*Tacit., Ann.*, 15, 31.) When the Persians, under the house of Sassan, A.D. 226, recovered the dominion of Upper Asia, Ecbatana, both as an ancient seat of empire and as a place situate far from the immediate scene of warfare between the Persians and the Romans, continued to be a favourite and secure place of residence. The natural bulwarks of Mount Zagros were never forced by the Roman legions, nor did the matrons of Ecbatana ever behold the smoke of a Roman camp. Consequently, we find, from Ammianus Marcellinus, that near the close of the fourth century, Ecbatana continued to be a great and a fortified city.—The site of Ecbatana has been a matter of dispute among modern scholars. Gibbon and Sir W. Jones are in favour of the present *Tabriz*. The claims, however, of this town are now completely set aside. Mr. Williams contends for *Ispahan*. (*Geography of Anc. Asia*, p. 10, *seqq.*) He is ably refuted, however, in the *Journal of Education* (No. 4, p. 305, *seqq.*) D'Anville, Mannert, and others declare for *Hammedan*, which is undoubtedly the true opinion. The route of commerce between the low country, in the neighbourhood of the ancient Seleucia, and the modern *Bagdad* and the high table-land of Iran, is determined by the physical character of the country, and has continued the same from the earliest recorded history of those countries to the present day. The places marked in the Itinerary of Isidorus Characenus, as lying in Seleucia and Ecbatana, are the places indicated by modern travellers as lying on the route between *Bagdad* and *Hammedan*.—Mr. Kinneir describes the climate of Hammedan as delightful during eight months of the year; but in winter the cold is excessive, and fuel with difficulty procured. Hammedan lies in a low plain at the foot of Mount *Elwund*, which belongs to the mountain-chain that forms the last step in the ascent from the lowlands of *Irak-Arabi* to the high table-land of Iran. The summit of Elwund is tipped with continual snow. (*Kinneir's Persia*, p. 126.)—II. A town of Syria, in Gallilæa Inferior, at the foot of Mount Carmel, supposed to coincide with the modern *Caiffa*. Here Cambyses gave himself a mortal wound as he was mounting his horse, and thus fulfilled the oracle which had warned him to beware of Ecbatana. (*Herod.*, 3, 64.)

Echidna, a monster sprung from the union of Chrysaor with Callirhoë, the daughter of Oceanus. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist. (*Hesiod. Theog.*, 297.)

Echinădes, islands formerly lying opposite the mouth of the Acheloüs, but which, in process of time, have for the most part become connected with the land by the alluvial deposites of the muddy waters of the river. These rocks, as they should rather be termed, were known to Homer, who mentions them as being inhabited, and as having sent a force to Troy under the command of Megas, a distinguished warrior of the Iliad. (*Il.*, 2, 625.) They are said by some geographers to be now called *Curzolari;* but this name belongs to certain small, *pointed* isles near them, called from their appearance *Oxiæ* ('Οξεῖαι) by the ancients. (*Cramer's Anc. Greece*, vol. 2, p. 26.)

Echinussa. *Vid.* Cimolus.

Echīon, one of the men who sprang from the dragon's teeth sown by Cadmus. He, along with four others, survived the conflict that ensued, and assisted Cadmus in building Thebes. The monarch gave him his daughter Agave in marriage, by whom he had Pentheus. After the death of Cadmus he reigned in Thebes. Hence the epithet "Echionean," applied by the poets to that city. (*Ovid, Met.*, 3, 311.—*Horat., Od.*, 4, 4, 64.)

Echionīdes, a patronymic given to Pentheus as descended from Echion. (*Ovid, Met.*, 3, 311.)

Echionius, an epithet applied to the city of Thebes, as founded by the aid of Echion. (*Ovid, Met.*, 3, 311.—*Horat., Od.*, 4, 4, 64.)

Echo, a daughter of the Air and Tellus, who chiefly resided in the vicinity of the Cephissus. She was once one of Juno's attendants; but, having offended that goddess by her deception, she was deprived, in a great measure, by her, of the power of speech. Juno declared, that in future she should have but little use of her tongue; and immediately she lost all power of doing any more than repeat the sounds which she heard. Echo happening to see the beautiful youth Narcissus, became deeply enamoured of him. But, her love being slighted, she pined away till nothing remained of her but her voice and bones. The former still exists, the latter were converted into stone. (*Ovid, Met.*, 3, 341, *seqq.*)

Ectenes, a people who, according to Pausanias, first inhabited the territory of Thebes, in Bœotia. Ogyges is said to have been their first king. They were exterminated by a plague, and succeeded by the Hyantes. (Compare *Strabo*, 401.—*Pausan.*, 9, 5.—*Lycophr.*, v. 433.)

Edessa, I. a city of Mesopotamia, in the district of Osroene, on the banks of a small river called Scirtus. It lay northeast of Zeugma, and southeast of Samosata, and, according to the Itin. Ant., nine geographical miles from the Euphrates and Zeugma (*ed. Wesseling*, p. 185). Procopius (*Pers.*, 2, 12) places it a day's journey from Batnæ; and an Arabian writer cited by Wesseling (*ad Itin. Ant., l. c.*), about six parasangs or four miles. Edessa is said to have been one of those numerous cities which were built by Seleucus Nicator, and was probably called after the city of the same name in Macedonia. It was once a place of great celebrity, and famous for a temple of the Syrian goddess, which was one of the richest in the world. During the intestine broils which greatly weakened the kingdom of Syria, Augurus or Abgarus seized on this city and its adjacent territory, which he erected into a kingdom, and transmitted the royal title to his posterity. We learn from St. Austin that our Saviour promised Abgarus that the city should be impregnable; and Euagrius (*Hist. Eccles.*, 4, 27) observes, that although this circumstance was not mentioned in our Lord's letter, still it was the common belief; which was much confirmed when Chosroes, king of Persia, after having set down before it, was obliged to raise the siege. This is all, however, a pious fable.—Edessa was called Callirhoë, from a fountain contained within it. (*Plin.*, 5, 24.) The sources of this fountain still remain, and the inhabitants have a tradition that this is the place where Abraham offered up his prayer previous to his intended sacrifice of Isaac. (Compare *Niebuhr*, vol. 2, p. 407.—*Tavernier*, lib. 2, c. 4.) In later times it was termed Roha, or, with the article of the Arabs, Orrhoa, and by abbreviation Orrha. This appellation would seem to have arisen from the circumstance of Edessa having been the capital of the district Osroene, or, as it was more probably called, Orrhoene. The modern name is *Orrhoa* or *Orfa*. (*Chron. Edess. in Assemanni Bibl. Orient.*, vol. 1, p. 388.) The Arabians revere the spot as the seat of learned men and of the purest Arabic. (*Abulpharag., Hist. Dynast.*, p. 16, *ed. Wesseling, ad loc.*)—II. A city of Macedonia, called also Ædessa and Ægæ, situate on the Via Egnatia, thirty miles west of Pella. According to Justin (7, 1) it was the city occupied by Caranus on his arrival in the country, and it continued apparently to be the capital of Macedonia, until the seat of government was transferred to Pella. Even after this event it remained the place of sepulture for the royal family, since we are told that Philip and Eurydice, the king and queen of Macedon, who had been put to death by Olympias, were buried here by Cassander. (*Athen.*, 4, 41.) Pausanias (1, 6) states, that Alexander was to have been interred here; and when Pyrrhus, king of Epirus, had taken and plundered the town, he left there a body of Gauls, who opened the royal tombs in hopes of finding treasure. It was here that Philip was assassinated by Pausanias while celebrating the marriage of his daughter Cleopatra with Alexander, king of Epirus. (*Diod. Sic.*, 16, 92.) It is uncertain which of the two appellations is the more ancient, Ægæ or Edessa; the latter form is always used by later writers. (*Hierocl. Synecd.*, p. 638.) It is generally agreed that the town called *Vodina*, situate on the river *Vistritza*, which issues from the Lake of *Ostrovo*, represents this ancient city; but it may be observed, that the name of *Bodena* appears to be as old as the Byzantine historians. (*Cedrenus*, vol. 2, p. 705.—*Glycas*, p. 309.) Dr. Clarke, in his travels (*Greece, Egypt*, &c., vol. 7, p. 434, *seqq.*), quotes a letter from Mr. Fiolt of Cambridge, who had visited *Vodina*, and which leaves no doubt as to its identity with Edessa. He says, "it is a delightful spot. There are sepulchres cut in the rock, which the superstitious inhabitants have never plundered, because they are afraid to go near them. I went into two, and saw the bodies in perfect repose, with some kinds of ornaments, and clothes, and vases. There is a beautiful inscription in the town. The fall of waters is magnificent." (*Cramer's Ancient Greece*, vol. 1, p. 226, *seqq.*)

Edetani, a people of Spain, south of the Iberus. They occupied what corresponds with the northern half of *Valencia*, and the southwestern corner of *Aragon*. (*Mannert, Geogr.*, vol. 1, p. 426.—*Ukert*, vol. 2, p. 413, *seqq.*)

Edoni or Edones, a people of Thrace, on the left bank of the Strymon. It appears from Thucydides (2, 99), that this Thracian clan once held possession of the right bank of the Strymon as far as Mygdonia, but that they were ejected by the Macedonians. The name of this tribe is often used by the poets to express the whole of the nation of which they formed a part. (*Soph., Ant.*, 955.—*Eur., Hec.*, 1153.)

Eetion, the father of Andromache, and king of Hypoplacian Thebe in Troas. (*Hom., Il.*, 6, 396.)—II. The commander of the Athenian fleet, conquered by the Macedonians under Clitus, near the Echinades (*Diod. Sic.*, 18, 15.)

Egeria, a nymph of Aricia in Italy, the spouse and instructress of Numa. (*Vid.* Numa.) Some regarded her as one of the Camœnæ. According to the old legend, when Numa died, Egeria melted away in tears into a fountain. Niebuhr places the grove of Egeria below *S. Balbina*, near the baths of Caracalla. (*Roman History*, vol. 1, p. 202, *Cambr. transl.*) Wagner, in a dissertation on this subject, is in favour of the valley of *Caffarella*, some few miles from the present gate of Saint Sebastian. (*Wagner, commentatio de Egeriæ fonte, et specu ejusque situ.—Marbourg*, 1824.)

Egesta. *Vid.* Ægesta.

Egnatia, a town of Apulia, on the coast, below Barium. It communicated its name to the consular way that followed the coast from Canusium to Brundisium. (*Strabo*, 282.) Its ruins are still apparent near the *Torre d'Agnazzo* and the town of *Monopoli*. (*Pratilli, Via Appia*, lib. 4, c. 16.—*Romanelli*, vol. 2, p. 143.) Pliny states (2, 107), that a certain stone was shown at Egnatia, which was said to possess the property of setting fire to wood that was placed upon it. It was this prodigy, seemingly, which afforded so much amusement to Horace (*Sat.*, 1, 5, 98), and from the expression *limine sacro* employed by the poet, the stone in question would appear to have been placed in the entrance of a temple, serving for an altar. What Horace, however, regarded as a mere trick, has been thought to have had more of reality about it than the poet supposed. Some commentators imagine that the stone was placed over a naphtha spring, with an aperture in it for the flame to pass through; a simple contrivance which the priests would not fail to turn

good account. So La Lande found in Italy, on a hill near *Pietra Mala*, not far from *Firenzuola*, flames breaking forth from the ground, the vapour from which resembled petroleum in smell. (*Voyage d'un François en Italie*, vol. 2, p. 134.—1765.) Compare also the remarks of Salmasius on the account given by Solinus of a volcanic hill near Agrigentum in Sicily. (*Solin.*, c. 5.—*Salmas., ad loc.*, p. 89, *seqq.*)

Eion, a port at the mouth of the Strymon, twenty-five stadia from Amphipolis, of which, according to Thucydides (4, 102), it formed the harbour. This historian affirms it to have been more ancient than Amphipolis. It was from Eion that Xerxes sailed to Asia, according to Herodotus, after the battle of Salamis. (*Herodot.*, 8, 118.) Boges was left in command of the town on the retreat of the Persian armies, and made a most gallant resistance when besieged by the Grecian forces under Cimon. On the total failure of all means of subsistence, he ordered a vast pile to be raised in the centre of the town, and having placed on it his wives, children, and domestics, he caused them to be slain; then, scattering everything of value in the Strymon, he threw himself on the burning pile and perished in the flames. (*Herodot.*, 7, 107.—*Thucyd.*, 1, 98.) After the capture of Amphipolis, the Spartans endeavoured to gain possession of Eion also, but in this design they were frustrated by the arrival of Thucydides with a squadron from Thasus, who repelled the attack. (*Thucyd.*, 4, 107.) Cleon afterward occupied Eion, and thither the remains of his army retreated after their defeat before Amphipolis. (*Thucyd.*, 5, 10.) This place is mentioned by Lycophron (v. 417). In the middle ages a Byzantine town was built on the site of Eion, which now bears the name of *Contessa*. (*Cramer's Ancient Greece*, vol. 1, p. 295, *seqq.*)

Elæa, the port of the city of Pergamus. According to some traditions, it had been founded after the siege of Troy, by the Athenians, under the command of Mnestheus. (*Strab.*, 622.) Elæa was distant 12 stadia from the mouth of the Caïcus, and 120 from Pergamus. (*Strab.*, 615.) The modern name is *Ialea* or *Lalea*. Smith places the ruins of this city at no great distance from *Clisiakevi*, on the road from Smyrna to *Berganat*. (*Account of the Seven Churches of Asia*, p. 7.—*Liv.*, 36, 43.—*Pausan.*, 9, 5.)

Elagabălus, I. the surname of the sun at Emesa.—II. The name of a Roman emperor. (*Vid.* Emesa and Heliogabalus.)

Elaphebŏlĭa, a festival in honour of Diana the Huntress. In the celebration a cake was made in the form of a deer, ἔλαφος, and offered to the goddess. It owed its institution to the following circumstance. When the Phocians had been severely defeated by the Thessalians, they resolved, by the persuasion of a certain Deïphantus, to raise a pile of combustible materials, and burn their wives, children, and effects, rather than submit to the enemy. This resolution was unanimously approved of by the women, who decreed Deïphantus a crown for his magnanimity. When everything was prepared, before they fired the pile, they engaged their enemies, and fought with such desperate fury, that they totally routed them, and obtained a complete victory. In commemoration of this unexpected success, this festival was instituted to Diana, and observed with the greatest solemnity. (*Athen.*, 14, p. 646, *e.*—*Castellanus, de Fest. Græc.*, p. 115.)

Elatēa, the most considerable and important of the Phocian cities after Delphi, situate, according to Pausanias (10, 34), one hundred and eighty stadia from Amphicæa, on a gently rising slope, above the plain watered by the Cephissus. It was captured and burned by the army of Xerxes (*Herodot.*, 8, 33), but, being afterward restored, it was occupied by Philip, father of Alexander, on his advance into Phocis to overawe the Athenians. The alarm and consternation produced at Athens by his approach is finely described by Demosthenes in his Oration *de Corona* (p. 284.—Compare *Æschin. in Ctes.*, p. 73.—*Strab.*, 424). Some years after, Elatea made a successful defence against the arms of Cassander. It was, however, reduced by Philip, son of Demetrius, who bribed the principal inhabitants (*Pausan., l. c.*) During the Macedonian war, this town was besieged by the Roman consul, T. Flamininus, and taken by assault. (*Liv.*, 32, 18, *seqq.*—*Polyb.*, 5, 26.—*Id.*, 18, 26.) An attack subsequently made on Elatea by Taxilus, general of Mithradates, was successfully repelled by the inhabitants; in consequence of which exploit they were declared free by the Roman senate. (*Pausan., l. c.*) Strabo speaks of its advantageous situation, which commanded the entrance into Phocis and Bœotia. Other passages relative to this place will be found in Plutarch (*Vit. Syll.*), Appian (*Bell. Mithrad.*), Theophrastus (*Hist Plant.*, 8, 8, 2), and Scylax (p. 23). Its ruins are to be seen on a site called *Elephta*, on the left bank of the Cephissus, and at the foot of some hills which unite with the chains of Cnemis and Œta. Sir W. Gell, in his Itinerary, notices the remains of the city walls, as well as those of the citadel, and the ruins of several temples (p. 216.—Compare *Dodwell*, vol. 2, p. 140). At the distance of about twenty stadia to the east was the temple of Minerva Cranæa, described by Pausanias: its remains were discovered by Sir W. Gell and Mr. Dodwell. (*Cramer's Ancient Greece*, vol. 2, p. 179.)

Elāver, a river of Gaul, rising in the same quarter with the Liger, and, after pursuing a course almost parallel with it, falling into this same stream below *Nevers*. It is now the *Allier*. (*Cæs., B. G.*, 8, 34 and 53.—*Mannert, Geogr.*, vol. 2, pt. 1, p. 119.)

Elĕa, a city of Lucania. (*Vid.* Velia.)

Electra, I. one of the Oceanides, wife of Atlas, and mother of Dardanus by Jupiter. (*Ovid, Fast.*, 4, 31.)—II. A daughter of Atlas and Pleione, and one of the Pleiades. (*Vid.* Pleiades.)—III. One of the daughters of Agamemnon. Upon the murder of her father, on his return from Troy, Electra rescued her brother Orestes, then quite young, from the fury of Ægisthus, by despatching him to the court of her uncle Strophius, king of Phocis. There Orestes formed the well-known attachment for his cousin Pylades, which, in the end, led to the marriage of Electra with that prince. According to one account, Electra had previously been compelled, by Ægisthus, to become the wife of a Mycenean rustic, who, having regarded her merely as a sacred deposite confided to him by the gods, restored her to Orestes on the return of that prince to Mycenæ, and on his accession to the throne of his ancestors. Electra became, by Pylades, the mother of two sons, Strophius and Medon. Her story has formed the basis of two plays, the one by Sophocles, the other by Euripides. (*Soph., Electr.*—*Eurip Electr.*)

Electrĭdes, islands fabled to have been in the Adriatic, off the mouths of the Padus or *Po*, and to have abounded with amber (*electrum*), whence their name. (*Vid.* Eridanus.)

Electrўon, son of Perseus and Andromeda, and king of Mycenæ. He was the father of Alcmena. Electryon undertook an expedition against the Teleboans in order to avenge the death of his sons, whom the sons of Taphius, king of the Teleboans, had slain in an encounter. Returning victorious, he was met by Amphitryon, and killed by an accidental blow. (*Apollod.*, 2, 4, 6.—*Vid.* Alcmena.)

Elēi, the people of Elis in Peloponnesus. (*Vid.* Elis.)

Elephantĭne, an island of Egypt, in the Nile, with a city of the same name, about a semi-stadium distant from Syene. Pliny (5, 9) calls it Elephantis Insula

It is of small size, being, according to the French measurement, 700 toises long and 200 broad. The island was remarkable for its fertility, and it is therefore easy to believe, that, in early ages, when, according to Manetho, Egypt was divided into several dynasties, one of these had its capital on this island. The cataracts of the Nile are not far distant, and hence Elephantine became the depôt for all the goods that were destined for the countries to the south, and that required land-carriage in this quarter in order to avoid the falls of the river. The Nile has here a very considerable breadth, and it is natural to suppose, that, on its entrance into Egypt, the inhabitants were desirous of ascertaining the rise of the stream at the period of its annual increase. Hence we find a Nilometer here, on the banks of the river. (*Strabo*, 817.) In the time of the Pharaohs, the garrison stationed on the frontiers against the Æthiopians had their head-quarters at Elephantine. In the Roman times, however, the frontiers were pushed farther to the south. In the fourth century, when all Egypt was strongly guarded, the first *Cohors Theodosiana* was stationed in this island, according to the *Notitia Imperii*.—It is surprising that merely the Greek name for this island has come down to us, since Herodotus was here during the Persian sway, when Grecian influence could by no means have been strong enough to supplant the original name by one which is evidently a mere translation of it. The modern name of Elephantine is *Gezyret Assuan*, "the Island of Syene." There are some ruins of great beauty remaining, and, in particular, a superb gate of granite, which formed the entrance of one of the porticoes of the temple of Cnepht. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 323, *seqq.*)

Elephantis, an impure poetess. Consult *Martial* (*Ep.*, 12, 43, 4), Suetonius (*Vit. Tib.*, 43), and the remarks of the commentators on each of these places.

Elephantophăgi, a people of Æthiopia. (Consult remarks under the article Æthiopia, page 72, col. 1.)

Eleusinĭa, a great festival observed every fourth year by the Celeans, Phliasians, as also by the Pheneatæ, Lacedæmonians, Parrhasians, and Cretans; but more particularly by the people of Athens every fifth year, at Eleusis in Attica, where it was said to have been introduced by Eumolpus, B.C. 1356. It was the most celebrated of all the religious ceremonies of Greece, whence it is often called, by way of eminence, *μυστήρια*, *the mysteries*. It was so superstitiously observed, that if any one ever revealed it, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death. This festival was sacred to Ceres and Proserpina; everything contained a mystery; and Ceres herself was known only by the name of *ἀχθεία*, from the *sorrow* (*ἄχθος*) which she suffered for the loss of her daughter. This mysterious secrecy was solemnly observed, and enjoined on all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy. As the benefits of expiation were so extensive, particular care was taken in examining the character of those who were presented for initiation. Such as were guilty of murder, though against their will, and such as were convicted of impiety or any heinous crime, were not admitted; and the Athenians suffered none to be initiated but those that were members of their city. This regulation, which compelled, according to the popular belief, Hercules, Castor, and Pollux to become citizens of Athens, was strictly observed in the first ages of the institution, but afterward all persons, barbarians excepted, were freely initiated. The festivals were divided into the greater and less mysteries. The less were instituted from the following circumstance: Hercules passed near Eleusis while the Athenians were celebrating the mysteries, and desired to be initiated. As this could not be done because he was a stranger, and as Eumolpus was unwilling to displease him on account of his great power, and the services which he had done to the Athenians, another festival was instituted without violating the laws. It was called *μικρά*, and Hercules was solemnly admitted to the celebration, and initiated. These minor mysteries were observed at Agræ near the Ilissus. The greater were celebrated at Eleusis, from which place Ceres has been called Eleusinia. In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agræ. This purification they performed by keeping themselves pure, chaste, and unpolluted during nine days, after which they came and offered sacrifices and prayers, wearing garlands of flowers, called *ἴσμερα* or *ἵμερα*, and having under their feet *Διὸς κώδιον*, *Jupiter's skin*, which was the skin of a victim offered to that god. The person who assisted was called *ὑδρανός*, from *ὕδωρ*, *water*, which was used at the purification; and they themselves were called *μῦσται*, *the initiated*. A year after the initiation at the less mysteries they sacrificed a sow to Ceres, and were admitted into the greater, and the secrets of the festivals were solemnly revealed to them, from which they were called *ἔφοροι* and *ἐπόπται*, *inspectors*. The institution was performed in the following manner; the candidates, crowned with myrtle, were admitted by night into a place called *μυστικὸς σηκός*, *the mystical temple*, a vast and stupendous building. As they entered the temple, they purified themselves by washing their hands in holy water, and received for admonition that they were to come with a mind pure and undefiled, without which the cleanliness of the body would be unacceptable. After this the holy mysteries were read to them from a large book called *πέτρωμα*, because made of *two stones*, *πέτραι*, fitly cemented together; and then the priest, called *ἱεροφάντης*, proposed to them certain questions, to which they readily answered. After this, strange and fearful objects presented themselves to their sight; the place often seemed to quake, and to appear suddenly resplendent with fire, and immediately covered with gloomy darkness and horror. Sometimes flashes of lightning appeared on every side. At other times thunder, hideous noises, and howlings were heard, and the trembling spectators were alarmed by sudden and dreadful apparitions. This was called *αὐτοψία*, *intuition*. When these ceremonies were ended, the word *κόγξ* was uttered by the officiating priest, which implied that all was ended, and that those present might retire. In the common text of Hesychius, the words *κόγξ ὄμπαξ* are said to have been uttered on this occasion (*Κόγξ, ὄμπαξ· ἐπιφώνημα τετελεσμένοις*), and various explanations have been attempted to be given. Wilford, for example, makes the words in question to have been *Κόγξ, Ὄμ, Πάξ*, and maintains that they are pure Sanscrit, and used this day by the Brahmins, at the conclusion of sacred rites! (*Asiatic Researches*, vol. 5, p. 297.) Münter, Creuzer, Ouvaroff, and others, have adopted the opinion of Wilford. (*Münter, Erklärung einer griech. Inschrift.*, p. 18.—*Creuzer, Symbolik*, vol 4, p. 573.—*Ouvaroff, Essai sur les*

Myst. d'Eleusis, p. 26, *seqq.*—*Schelling, über die Gottheit. von Samothrak*, p. 91.) The speculations of all these writers, as well as the opinion of Von Hammer, who derives the word Ὄμπαξ from the Persian *Cambaksch*, which denotes, according to him, "*voti sui compos*," have been very unceremoniously put to flight by Lobeck. This able and judicious critic has emended the text of Hesychius so as to read as follows: Κόγξ, ὁμοίως πάξ, ἐπιφώνημα τετελεσμένοις, and thus both κόγξ and πάξ are nothing more than mere terms of dismission. The former of these is borrowed from the language of the Athenian assemblies for voting. The pebble or ballot was dropped into the urn through a long conical tube; and as this tube was probably of some length, and the urn itself of considerable size, in order to enable several hundred persons to vote, the stone striking against the metal bottom made a sharp, loud noise. This sound the Athenians imitated by the monosyllable κόγξ. Hence the term κόγξ came to denote that all was ended, that the termination of an affair was reached; and hence Hesychius assimilates it to the form πάξ, which appears to have had the same force as the Latin interjection *pax*. (*Lobeck, Aglaophamus*, p. 776, *seqq.*—*Philol. Museum*, No. 2, p. 425, *not.*)—But to return to the mysteries: the garments in which the new-comers were initiated were held sacred, and of no less efficacy to avert evils than charms and incantations. From this circumstance, therefore, they were never left off before they were totally unfit for wear, after which they were appropriated for children, or dedicated to the goddess. The chief person that attended at the initiation was called ἱεροφάντης, *the revealer of sacred things*. He was a citizen of Athens, and held his office during life, though, among the Celeans and Phliasians, it was limited to the period of four years. He was obliged to devote himself totally to the service of the deities; and his life was to be chaste and single. The Hierophant had three attendants; the first was called δαδοῦχος, *torch-bearer*, and was permitted to marry; the second was called κῆρυξ, *a crier*; the third administered at the altar, and was called ὁ ἐπὶ βωμῷ. There were, besides these, other inferior officers, who took particular care that everything was performed according to custom. The first of these, called βασιλεύς, was one of the archons; he offered prayers and sacrifices, and took care that there was no indecency or irregularity during the celebration. Besides him there were four others, called ἐπιμεληταί, *curators*, elected by the people. One of them was chosen from the sacred family of the Eumolpidæ, the other was one of the Ceryces, and the rest were from among the citizens. There were also ten persons who assisted at this and every other festival, called ἱεροποιοί, because they *offered sacrifices*.—This festival was observed in the month Boedromion or September, and continued nine days, from the 15th till the 23d. During that time it was unlawful to arrest any man, or present any petition, on pain of forfeiting a thousand drachmas, or, according to others, on pain of death. It was also unlawful for those who were initiated to sit upon the cover of a well, to eat beans, mullets, or weazels. If any woman rode to Eleusis in a chariot, she was obliged, by an edict of Lycurgus, to pay 6000 drachmas. The design of this law was to destroy all distinction between the richer and poorer sort of citizens.—The first day of the celebration was called ἀγυρμός, *assembly*, as it might be said that the worshippers first met together. The second day was called ἅλαδε μῦσται, *to the sea, you that are initiated*, because they were commanded to purify themselves by bathing in the sea. On the third day sacrifices, and chiefly a mullet, were offered; as also barley from a field of Eleusis. These oblations were called Θύα, and held so sacred that the priests themselves were not, as in other sacrifices, permitted to partake of them. On the fourth day they made a solemn procession, in which the καλάθιον, *the basket of Ceres*, was carried about in a consecrated cart, while on every side the people shouted, χαῖρε, Δημῆτερ, *hail, Ceres!* After these followed women, called κιστοφόροι, who *carried baskets*, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy-boughs, certain cakes, &c. The fifth was called ἡ τῶν λαμπάδων ἡμέρα, *the torch-day*, because on the following night the people ran about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the largest in commemoration of the travels of the goddess, and of her lighting a torch at the flames of Mount Ætna. The sixth day was called Ἴακχος, from Iacchus, the son of Jupiter and Ceres, who accompanied his mother in her search after Proserpina, with a torch in his hand. From that circumstance his statue had a torch in its hand, and was carried in solemn procession from the Ceramicus to Eleusis. The statue, with those that accompanied it, called Ἰακχαγωγοί, was crowned with myrtle. In the way nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they issued from the city was called ἱερὰ ὁδός, *the sacred way*; the resting-place, ἱερὰ συκῆ, from a *fig-tree* which grew in the neighbourhood. They also stopped on a bridge over the Cephissus, where they derided those that passed by. After they had passed this bridge, they entered Eleusis by a place called μυστικὴ εἴσοδος, *the mystical entrance*. On the seventh day were sports, in which the victors were rewarded with a measure of barley, as that grain had been first sown in Eleusis. The eighth day was called Ἐπιδαυρίων ἡμέρα, because once Æsculapius, at his return from Epidaurus to Athens, was initiated by the repetition of the less mysteries. It became customary, therefore, to celebrate them a second time upon this, that such as had not hitherto been initiated might be lawfully admitted. The ninth and last day of the festival was called πλημοχόαι, *earthen vessels*, because it was usual to fill two such vessels with wine, one of which being placed towards the east, and the other towards the west, which, after the repetition of some mystical words, were both thrown down, and the wine being spilled on the ground, was offered as a libation. The Eleusinian mysteries lasted about eighteen hundred years, and were finally abolished by Theodosius the Great.—Various opinions, as may well be supposed, have been entertained by modern scholars respecting the nature and end of the Eleusinian mysteries. The following are some of the results of the inquiries of the learned and judicious Lobeck. (*Aglaophamus*, p. 3, *seqq.*)—In the very early ages of Greece and Italy, and probably of most countries, the inhabitants of the various independent districts into which they were divided had very little communication with each other, and a stranger was regarded as little better than an enemy. Each state had its favourite deities, under whose especial protection it was held to be, and these deities were propitiated by sacrifices and ceremonies, which were different in different places. It is farther to be recollected, that the Greeks believed their gods to be very little superior in moral qualities to themselves, and they feared that if promises of more splendid and abundant sacrifices and offerings were made to them, they might not be able to resist the temptation. As the best mode of escaping the calamity of being deserted by their patrons, they adopted the expedient of concealing their names, and of excluding strangers from their worship. Private families, in like manner, excluded their fellow-citizens from their family-sacrifices; and in those states where ancient aerolites and such like were preserved as national palladia, the sight of them was restricted to the magistrates and principal persons in the state. (*Aglaoph.*, p. 65, 273, 274.) We are to recollect, that

Eleusis and Athens were long independent of each other. (*Aglaoph.*, p. 214, 1351.—*Müller, Dorians*, vol. 1, p. 201.) The worship of Ceres and Proserpina was the national and secret religion of the Eleusinians, from which the Athenians were of course excluded, as well as all other Greeks. But when Eleusis was conquered, and the two states coalesced, the Athenians became participators in the worship of these deities; which, however, remained so long confined to them, as to have given rise to a proverb (Ἀττικοὶ τὰ Ἐλευσίνια), applied to those who met together in secret for the performance of any matter. (*Aglaoph.*, p. 271.) Gradually, with the advance of knowledge, and the decline of superstition and national illiberality, admission to witness the solemn rites celebrated each year at Eleusis was extended to all Greeks of either sex and of every rank, provided they came at the proper time, had committed no inexpiable offence, had performed the requisite previous ceremonies, and were introduced by an Athenian citizen. (*Aglaoph.*, p. 14, 28, 31.) These mysteries, as they were termed, were performed with a considerable degree of splendour, at the charge of the state, and under the superintendence of the magistrates; whence it follows, as a necessary consequence, that the rites could have contained nothing that was grossly immoral or indecent. (*Aglaoph.*, p. 116.) There does not appear to be any valid reason for supposing, as many do, that a public discourse on the origin of things and that of the gods, and on other high and important matters, was delivered by the Hierophant, whose name would rather seem to be derived from his *exhibiting the sacred things*, ancient statues probably of the goddesses, which were kept carefully covered up, and only shown on these solemn occasions. The delivery of a public discourse would, in fact, have been quite repugnant to the usages of the Greeks in their worship of the gods; and the evidence offered in support of this supposition is extremely feeble. But the singing of sacred hymns, in honour of the goddess, always formed a part of the service. (*Aglaoph.*, p. 63, 193.—*Müller, Prolegom.*, p. 250, *seq.*) The ancient writers are full of the praises of the Eleusinian mysteries, of the advantage of being *initiated*, i. e., admitted to participate in them, and of the favour of the gods in life, and the cheerful hopes in death, which were the consequence of it. Hence occasion has been taken to assert, that a system of religion little inferior to pure Christianity was taught in them. But these hopes, and this tranquillity of mind and favour of heaven, are easy to be accounted for without having recourse to so absurd a supposition. Every act performed in obedience to the will of Heaven is believed to draw down its favour on the performer. The Mussulman makes his pilgrimage to the Kaaba at Mecca, the Catholic to Loretto, Compostella, or elsewhere; and each is persuaded that, by having done so, he has secured the divine favour. (*Aglaoph.*, p. 70, *seq.*) So the Greek who was initiated at Eleusis (the mysteries of which place, owing to the fame in which Athens stood, and the splendour and magnificence with which they were performed, eclipsed all others) retained ever after a lively sense of the happiness which he had enjoyed, when admitted to view the interior of the illuminated temple, and the sacred relics which it contained, when, to his excited imagination, the very gods themselves seemed visibly to descend from their Olympian abodes, amid the solemn hymns of the officiating priests. Hence there naturally arose a persuasion, that the benign regards of the gods were bent upon him through after life; and, as man can never divest himself of the belief of his continued existence after death, a vivid hope of enjoying bliss in the life to come. It was evidently the principle already stated, of seeking to discover the causes of remarkable appearances, which gave origin to most of the ideas respecting the recondite sense of the actions and ceremonies which took place in the Eleusinian mysteries. The stranger, dazzled and awed by his own conception of the sacredness and importance of all he beheld, conceived that nothing there could be without some mysterious meaning. What this might be he inquired of the officiating ministers, who, as various passages in Herodotus and Pausanias show, were seldom without a legend or *Sacred Account* (ἱερὸς λόγος), as it was called, to explain the dress or ceremony, which owed, perhaps, its true origin to the caprice or sportive humour of a ruder period. Or if the initiated person was himself endowed with inventive power, he explained the appearances according, in general, to the system of philosophy which he himself had embraced. (*Aglaoph.*, p. 180, *seq.*) It was thus that Porphyry conceived the Hierophant to represent the Platonic Demiurgus or creator of the world; the torch-bearer (δᾳδοῦχος) the sun; the altar-man (ὁ ἐπὶ βωμῷ) the moon; the herald (κῆρυξ) Hermes; and the other ministers the inferior stars. These fancies of priests and philosophers have been formed by modern writers into a complete system, and Saint-Croix in particular describes the Eleusinian mysteries with as much minuteness as if he had been actually himself initiated. (Compare *Warburton's Div. Legation.—Saint-Croix, Recherches sur les Mystères*, &c.)—It is to be observed, in conclusion, with respect to the charges of impiety and immorality brought against the Eleusinian mysteries by some Fathers of the Church, that this arose from their confounding them with the Bacchic, Isiac, Mithraic, and other *private* mysteries, mostly imported from Asia, which were undoubtedly liable to that imputation. It must always be remembered, that those of Eleusis were *public*, and celebrated by the state. (*Aglaoph.*, p. 116, 197, 202, 1263.—*Müller, Proleg.*, p. 248, *seq.*—*Keightley's Mythology*, p. 181, *seqq.*)

Eleusis or Eleusin, I. an ancient city of Bœotia, which stood, according to tradition, near Copæ and the Lake Copaïs, and was, together with another ancient city, named Athenæ, inundated by the waters of that lake. (*Strab.*, 407.) Stephanus of Byzantium reports, that when Crates drained the waters which had overspread the plains, the city of Athenæ became visible (*s. v.* Ἀθῆναι). Compare *Müller, Gesch. Hellenisch. Stämme und Städte*, vol. 1, p. 57, *seqq.*—II. A city of Attica, equidistant from Megara and the Piræus, and famed for the celebration of the mysteries of Ceres. According to some writers, it derived its name from a hero, whom some affirmed to be the son of Mercury, but others of Ogyges. (*Pausan.*, 1, 38.—Compare *Aristid., Rhet. Eleus.*, vol. 1, p. 257.) Its origin is certainly of the highest antiquity, as it appears to have already existed in the time of Cecrops (*Strabo*, 387), but we are not informed by whom, or at what period, the worship of Ceres was introduced there. Eusebius places the building of the first temple in the reign of Pandion (*Chron.*, 2, p. 66); but, according to other authors, it is more ancient. (*Clem. Alex., Strom.*, 1, p. 381.—*Tatian, ad Græc.*, c. 61.) Celeus is said to have been king of Eleusis when Ceres first arrived there. (*Hom., Hymn. in Cer.*, 96.—*Id. ibid.*, 356.—*Id. ibid.*, 474.) Some etymologists suppose that Eleusis was so called, because Ceres, after traversing the whole world in pursuit of her daughter, *came* here (ἐλεύθω, *venio*), and ended her search. Diodorus Siculus (5, 69) makes the name Eleusis to have been given this city, as a monument to posterity, that corn and the art of cultivating it were brought from abroad into Attica; or, to use the words of the historian, "because the person who brought thither the seed of corn *came* from foreign parts." At one period Eleusis was powerful enough to contend with Athens for the sovereignty of Attica. This was in the time of Eumolpus. The controversy was ended by a treaty, wherein it was stipulated that Eleus

should yield to the control of Athens, but that the sacred rites of Ceres should be celebrated at the former city. Ceres and Triptolemus were both worshipped here with peculiar solemnity, and here also was shown the *Rarius Campus*, where Ceres was said to have first sown corn. (*Pausanias*, 1, 38.) Dodwell observes, that the soil, though arid, still produces abundant harvests (vol. 1, p. 583). The temple of Eleusis was burned by the Persian army, in the invasion of Attica (*Herod.*, 9, 65), but was rebuilt, under the administration of Pericles, by Ictinus, the architect of the Parthenon. (*Strabo*, 395.—*Plut.*, *Vit. Periclis.*) Strabo says, that the mystic cell of this celebrated edifice was capable of containing as many persons as a theatre. A portico was afterward added by Demetrius Phalereus, who employed for that purpose the architect Philo. This magnificent structure was entirely destroyed by Alaric A.D. 396 (*Eunap.*, *Vit. Soph.*, p. 75), and has ever since remained in ruins. Eleusis, though so considerable and important a place, was classed among the Attic demi. (*Strabo*, *l. c.*) It belonged to the tribe Hippothoontis. (*Steph. Byz.*, *s. v.* Ἐλευσίς.) Livy speaks of the citadel as being a fortress of some strength, comprised within the sacred precincts of the temple (31, 25.—Compare *Scylax*, *Periplus*, p. 21); and Dodwell observes (vol. 1, p. 584), that the acropolis was elevated upon a rocky ridge, which rises to the north of the temple of Ceres.—Eleusis, now called *Lessina*, is an inconsiderable village, inhabited by a few Albanian Christians. (*Chandler's Travels*, c. 42.) The colossal statue of the Eleusinian Ceres, the work of Phidias, after having suffered many mutilations, was brought over to England by Dr. Clarke and Mr. Cripps in 1801, and now stands in the vestibule of the University Library at Cambridge. The temple itself was subsequently cleared by Sir Wm. Gell. (*Cramer's Ancient Greece*, vol. 2, p. 360, *seqq.*)

Eleuthĕræ, a city of Attica, on the road from Eleusis to Platæa, which appears to have once belonged to Bœotia, but finally became included within the limits of Attica. (*Strabo*, 412.) Pausanias reports (1, 38), that the Eleutherians were not conquered by the Athenians, but voluntarily united themselves to that people, from their constant enmity to the Thebans. Bacchus is said to have been born in this town. (*Diod. Sic.*, 3, 65.) This ancient site probably corresponds with that now called *Gypto Castro*, where modern travellers have noticed the ruins of a considerable fortress situated on a steep rock, and apparently designed to protect the pass of Cithæron. (*Dodwell's Tour*, vol. 1, p. 283.—*Cramer's Ancient Greece*, vol 2, p. 407.)

Eleutherĭa, a festival celebrated at Platæa in honour of Jupiter Eleutherius, or the asserter of liberty, by delegates from almost all the cities of Greece. Its institution originated in this: after the victory obtained by the Grecians under Pausanias over Mardonius, the Persian general, in the vicinity of Platæa, an altar and statue were erected to Jupiter Eleutherius, who had freed the Greeks from the tyranny of the barbarians. It was farther agreed upon in a general assembly, by the advice of Aristides the Athenian, that deputies should be sent every fifth year from the different cities of Greece to celebrate the Eleutheria, or *festival of liberty*. The Platæans celebrated also an anniversary festival in memory of those who had lost their lives in that famous battle. The celebration was thus: at break of day a procession was made with a trumpeter at the head, sounding a signal for battle. After him followed chariots loaded with myrrh, garlands, and a black bull, and certain free young men, as no signs of servility were to appear during the solemnity, because they in whose honour the festival was instituted had died in the defence of their country. They carried libations of wine and milk in large-eared vessels, with jars of oil and precious ointments. Last of all appeared the chief magistrate, who, though not permitted at other times to touch iron, or wear garments of any colour but white, yet appeared clad in purple, and, taking a water-pot out of the city chamber, proceeded through the middle of the town with a sword in his hand, towards the sepulchres. There he drew water from a neighbouring spring, and washed and anointed the monuments; after which he sacrificed a bull upon a pile of wood, invoking Jupiter and Mercury, and inviting to the entertainment the souls of those happy heroes who had perished in the defence of their country. After this, he filled a bowl with wine, saying, "I drink to those who lost their lives in the defence of the liberties of Greece."—There was also a festival of the same name observed by the Samians in honour of the god of Love.—Slaves also, when they obtained their liberty, kept a holyday, which they called Eleutheria.

Eleuthĕro-Cilĭces, a name given to those of the Cilicians who had fled to the mountains when the Greek settlers established themselves in that country. The appellation, which means "Free Cilicians," has reference to their independent mode of life. The Greeks, however, connected a fable with this. According to them, when Myrina, queen of the Amazons, was spreading her conquests over Asia Minor, the Cilicians were the only people that voluntarily surrendered to her, and hence they were allowed to retain their freedom. (*Diod. Sic.*, 3, 55.) Xenophon also makes mention of the Cilician mountaineers (*Anab.*, 1, 2), and of their having cut to pieces some Greek troops, a part of those in the army of Cyrus, who had lost their way. Cicero came in contact with them during his government in Cilicia, and partially reduced them under the Roman sway, but they soon after became as free and independent as ever. (*Ep. ad Fam.*, 15, 4; *ad Att.*, 5, 20.)

Eleuthĕro-Lacōnes, a title conferred by Augustus on a considerable part of the Laconian nation, consisting of several maritime towns, for the zeal which the inhabitants had early testified in favour of the Romans. Enfranchisement and other privileges accompanied the title. (*Strabo*, 336.—*Pausan.*, 3, 21.)

Eleutheropŏlis, a city of Palestine, placed by the Itin. Ant. 24 miles northeast from Ascalon, and 20 miles southwest from Jerusalem. It was founded in the third century, but by whom is uncertain. (*Amm. Marcell.*, 23, 1.) Hence, owing to its late foundation, no mention of it occurs in Ptolemy or Josephus. In the days of Eusebius and Jerome, however, it was an important and flourishing city, and these writers estimate the distances and positions of places from this and Ælia or Jerusalem. St. Epiphanius was born here. (*Sozom.*, 6, 32.—Compare *Cellarius*, *Geogr. Ant.*, vol. 1, p. 490.)

Eleutho, a surname of Lucina, from her *coming*, when invoked, to the aid of women in labour. (*Pind.*, *Ol.*, 6, 72.)

Elicĭus, a surname of Jupiter, worshipped on Mount Aventine. The Romans gave him this name, according to Ovid (*Fast.*, 3, 328), because they believed that they could, by a set form of words, draw him down (*elicere*) from the sky, to inform them how to expiate prodigies, &c. M. Salverte, in his curious and learned work on the Occult Sciences of the Ancients (*Des Sciences Occultes, ou Essai sur la Magie*, &c., Paris, 1829, 2 vols. 8vo), takes up this subject of Jupiter Elicius, and seeks to connect it with a knowledge of the art of drawing down the electric fluid from the clouds. Medals and traditions are the grounds on which he rests. "M. La Boessière," he states, "mentions several medals which appear to have a reference to this subject. One described by M. Duchoul represents the temple of Juno, the goddess of the air: the roof which covers it is armed with pointed rods. An

other, described and engraved by Pellerin, bears the legend Jupiter Elicius; the god appears with the lightning in his hand; beneath is a man guiding a winged stag: but we must observe, that the authenticity of this medal is suspected. Finally, other medals cited by Duchoul, in his work on the Religion of the Romans, present the exergue; XV. *Viri Sacris Faciundis;* and bear a fish covered with points placed on a globe or on a patera. M. la Boessière thinks, that a fish or a globe, thus armed with points, was the conductor employed by Numa to withdraw from the clouds the electric fire. And, comparing the figure of this globe with that of a head covered with erect hair, he gives an ingenious and plausible explanation of the singular dialogue between Numa and Jupiter, related by Valerius Antias, and ridiculed by Arnobius (lib. 5.), probably without its being understood by either.—The history of the physical attainments of Numa deserves particular examination. At a period when lightning was occasioning continual injury, Numa, instructed by the nymph Egeria, sought a method of *appeasing the lightning* (*fulmen piare*); that is to say, in plain language, a way of rendering this meteor less destructive. He succeeded in intoxicating Faunus and Picus, whose names in this place probably denote only the priests of these Etruscan divinities; he learned from them the secret of making, without any danger, the thundering Jupiter descend upon earth, and immediately put it in execution. Since that period, Jupiter Elicius, or Jupiter who is made to descend, was adored in Rome. Here the veil of the mystery is transparent: to render the lightning less injurious, to make it, without danger, descend from the bosom of the clouds: and the effect and the end are common to the beautiful discovery of Franklin, and to that religious experiment which Numa frequently repeated with success. Tullus Hostilius was less fortunate. 'It is related,' says Livy, 'that this prince, in searching the memoirs left by Numa, found among them some instructions relative to the secret sacrifices offered to Jupiter Elicius. He attempted to repeat them; but in the preparations or in the celebration he deviated from the sacred rite. . . . Exposed to the anger of Jupiter, evoked by a defective ceremony (*sollicitati prava religione*), he was struck by the lightning and burned, together with his palace' (1, 31.—Compare *Plin.*, 2, 53.—*Id.*, 38, 4). An ancient annalist quoted by Pliny, expresses himself in a more explicit manner, and justifies the liberty we take in departing from the sense commonly given to the sentences of Livy by his translators. Guided by the books of Numa, Tullus undertook to evoke Jupiter by the aid of the same ceremonies which his predecessors had employed. Having departed from the prescribed rite, he was struck by the lightning and perished. (*Lucius Piso, ap. Plin.*, 28, 2.) For the words *rites* and *ceremonies*, substitute the words *physical process*, and we shall perceive that the fate of Tullus was that of Professor Reichmann. In 1753 this learned man was killed by the lightning, when repeating too incautiously the experiments of Franklin." (*Salverte*, vol. 2, p. 154.) The art thus veiled under the name of rites of Jupiter Elicius, and Ζεὺς καταιβάτης, M. Salverte considers as having been employed by the various imitators of thunder. Going back to the age of Prometheus, it affords an explanation of the fable of Salmoneus; it was employed by Zoroaster to kindle the sacred fire (*Dion Chrysost., Orat. Borysth.*), and perform, in the initiation of his followers, some of the miracles, of which a traditionary belief still exists in the East. It may be inferred, that in the time of Ctesias the same art was known in India, and that the Jews were not unacquainted with its effects would appear from some remarks of Michaelis cited by M. Salverte. He remarks, "1. That there is nothing to indicate that the lightning ever struck the temple of Jerusalem during the lapse of a thousand years. 2. That, according to the account of Josephus (*Bell. Jud.*, 5, 14), a forest of spikes with golden or gilt points, and very sharp, covered the roof of this temple; a remarkable feature of resemblance with the temple of Juno represented on the Roman medals. 3. That this roof communicated with the caverns in the hill of the temple, by means of metallic tubes, placed in connexion with the thick gilding that covered the whole exterior of the building. The points of the spikes there necessarily produced the effect of lightning-rods . . . . . How are we to suppose that it was only by chance they discharged so important a function; that the advantage received from it had not been calculated; that the spikes were erected in such great numbers only to prevent the birds from lodging upon and defiling the roof of the temple? Yet this is the sole utility which the historian Josephus attributes to them. His ignorance is an additional proof of the facility with which the higher branches of knowledge must be lost, so long as men, instead of forming them into an organized system of science, sought only an empirical art of operating wonders." (*Salverte*, vol. 2, p. 166.—*Foreign Quarterly*, No. 12, p. 449, *seqq.*)

Eliăci, a name given to the school of philosophy established by Phædo of Elis. (*Laert.*, 2, 106.) It was instituted after the Socratic model by Phædo of Elis, and was continued by Plistanus an Elian, and afterward by Menedemus of Eretria. (*Enfield's History of Philosophy*, vol. 1, p. 204.)

Elimēa or Elimiōtis, a region of Macedonia, to the east of Stymphalia. It was at one time independent, but was afterward conquered by the kings of Macedonia, and finally included by the Romans in the fourth division of that province. (*Thucyd.*, 2, 99.—*Liv.*, 45, 30.) Though a mountainous and barren tract, Elimea must have been a very important acquisition to the kings of Macedonia, from its situation with regard to Epirus and Thessaly, there being several passages leading directly into those provinces from Elimea. The mountains which separated Elimea from Thessaly were the Cambunii Montes of Livy (42, 53), which cross nearly at right angles the chain of Pindus to the west, and that of Olympus to the east. Ptolemy has assigned to the Elimiotæ a maritime situation on the coast of Illyria, which cannot be correct (p. 81), but elsewhere he places them in the interior of Macedonia (p. 83), and writes the name Elymiotæ. According to Stephanus of Byzantium, there was a town named Elimea or Elimeum, which tradition reported to have been founded by Elymas, a Tyrrhenian chief (*s. v.* Ἐλυμεία). Ptolemy calls it Elyma. Livy probably alludes to this city in his account of the expedition undertaken by Perseus against Stratus, when that prince assembled his forces and reviewed them at Elymea (43, 21). This capital of Elimiotis stood, perhaps, on the Haliacmon, not far from *Greuno*. (*Cramer's Ancient Greece*, vol. 1, p. 200, *seqq.*)

Elis, I. a district of the Peloponnesus, lying west of Arcadia. At the period of the Peloponnesian war, the name of Elis was applied to the whole of that northwestern portion of the peninsula situated between the rivers Larissus and Neda, which served to separate it from Achaia and Messenia. (*Strabo*, 336.) But in earlier times, this tract of country was divided into several districts or principalities, each occupied by a separate clan or people. Of these the Caucones were probably the most ancient, and also the most widely disseminated, since we find them occupying both extremities of the province, and extending even into Achaia. (*Strabo*, 342.) Strabo affirms, that, according to some authors, the whole of Elis once bore the name of Cauconia. Next to these were the Epei, who are placed by Homer (*Od.*, 15, 296) in the northern part of the province, and next to Achaia. Pausanias who seems to have regarded them as indigenous, derives their name from Epeus, son of Endymion, or

of the earliest sovereigns of the country; on his death his brother Ætolus succeeded to his crown; but, as he was shortly after forced to fly his country for an involuntary crime, the sovereignty devolved on Eleus, descended also from Endymion, who gave his name to the Elean people (5, 1). The former appellation, however, still continued to predominate, as we may infer from the poems of Homer, who mentions Elis as a district of the Epei, without ever naming the Elei. Strabo also states, that Elis did not become the capital of the country till after the Persian war, at which period it was formed into a city by the union of several smaller towns. Prior to the siege of Troy, the Epei are said to have been greatly reduced by their wars with Hercules, who conquered Augeas their king, and the Pylians commanded by Nestor. They subsequently, however, acquired a great accession of strength by the influx of a large colony from Ætolia, under the conduct of Oxylus, and their numbers were farther increased by a considerable detachment of the Dorians and Heraclidæ. (*Strabo*, 354.—*Pausan.*, 5, 3.) Iphitus, descended from Oxylus, and a contemporary of Lycurgus, re-established the Olympic games, which, though instituted, as it was said, by Hercules, had been interrupted for several years. (*Pausan.*, 5, 4.) The Pisatæ having remained masters of Olympia from the first celebration of the festival, long disputed its possession with the Eleans, but they were finally conquered, when the temple and presidency of the games fell into the hands of their rivals. The preponderance obtained by the latter is chiefly attributable to the assistance they derived from Sparta, in return for the aid afforded to that power in the Messenian war. From this period we may date the ascendency of Elis over all the other surrounding districts hitherto independent. It now comprised not only the country of the Epei and Caucones, which might be termed Elis Proper, but the territories of Pisa and Olympia, forming the ancient kingdom of Pelops, and the whole of Triphylia, which, according to Strabo's view of the Homeric geography, constituted the greater part of Nestor's dominions. (*Strabo*, 355.) The Eleans were present in all the engagements fought against the Persians, and, in the Peloponnesian war, zealously adhered to the Spartan confederacy, until the conclusion of the treaty after the battle of Amphipolis, when an open rupture took place between this people and the Lacedæmonians, in consequence of protection and countenance afforded by the latter to the inhabitants of Lepræum, who had revolted from them. (*Thucyd.*, 5, 31.) Such was the resentment of the Eleans on this occasion, that they imposed a heavy fine on the Lacedæmonians, and prohibited their taking part in the Olympic games. They also made war upon Sparta, in conjunction with the Mantineans, Argives, and Athenians; and it was not till after the unsuccessful battle of Mantinea that this confederacy was dissolved. (*Thucyd.*, 5, 81.) The Lacedæmonians, on the other hand, avenged those injuries by frequent incursions into the territory of Elis, the fertility of which presented an alluring prospect of booty to an invading army. They were beaten, however, at Olympia under the command of Agis (*Xen.*, *Hist. Gr.*, 3, 2, 16.—*Pausan.*, 5, 4); and again repulsed before the city of Elis, whither they had advanced under Pausanias, in the 3d year of the 94th Olympiad. (*Diod. Sic.*, 14, 17.) At length the Eleans, wearied with the continual incursions to which their country was exposed, since it furnished entire subsistence to the army of the enemy, gladly sued for peace, and renewed their ancient alliance with Sparta. (*Xen.*, *Hist. Gr.*, 3, 2.—*Pausan.*, *l. c.*) Not long after, however, we find them again in arms, together with the Bœotians and Argives, against that power. (*Xen.*, *Hist. Gr.*, 7, 2.) At the battle of Mantinea, they once more fought under the Spartan banners, jealousy of the rising ascendency obtained by the Thebans having led them to abandon their interests. (*Xen.*, *Hist. Gr.*, 7, 5, 1.) Pausanias writes, that when Philip acquired the dominion of Greece, the Eleans, who had suffered much from civil dissensions, joined the Macedonian alliance, but refused to fight against the Athenians and Thebans at Chæronea, and on the death of Alexander they united their arms with those of the other confederates, who carried on the war of Lamia against Antipater and the other commanders of the Macedonian forces. Some years after, Aristotimus, son of Damaretus, through the assistance of Antigonus Gonatas, usurped the sovereignty of Elis; but a conspiracy having been formed against him, he was slain at the altar of Jupiter Servator, whither he had fled for refuge. (*Pausan.*, 5, 4, 5.) During the Social war, the Eleans were the firmest allies of the Ætolians in the Peloponnesus; and though they were on more than one occasion basely deserted by that people, and sustained heavy losses in the field, as well as from the devastation of their territory and the capture of their towns, they could not be induced to desert their cause and join the Achæan league. (*Polyb.*, 4, 5, *seqq.*—*Id.*, 4, 59, *seqq.*—*Id.*, 4, 71, *seqq.*—*Id.*, 5, 17, *seqq.*) These events, described by Polybius, are the last in which the Eleans are mentioned as an independent people: for though they do not appear to have taken any part in the Achæan war, they were included with the rest of the Peloponnesus in the general decree, by which the whole of Greece was annexed to the Roman empire.—Elis was by far the most fertile and populous district of the Peloponnesus, and its inhabitants are described as fond of agriculture and rural pursuits. (*Polyb.*, 4, 73.) It is remarked by Pausanias (5, 5), that Elis was the only part of Greece in which the byssus was known to grow. Another extraordinary circumstance relative to this province was, that no mules were engendered in it, though they abounded in the adjoining countries. This phenomenon had been noticed before by Herodotus (4, 30), who reports that it was looked upon as resulting from the curse of Heaven.—Elis was divided into three districts, Elis Proper, Pisatis, and Triphylia. The first of these occupies the northern section of the country, and has already been alluded to: the second, or Pisatis, was that part of the Elean territory through which flowed the Alpheus after its junction with the Erymanthus. It derives its name from the city of Pisa: the third, or Triphylia formed the southern division. Some authors have derived the name of this portion of Elis from Triphylus an Arcadian prince. (*Polyb.*, 4, 77.) But others ascribe it with more probability to the circumstance of its inhabitants having sprung from *three* different *nations* (τρία φῦλα), the Epei, the Minyæ or Arcadians, and the Eleans. (*Strabo*, 337.—*Cramer's Ancient Greece*, vol. 3, p. 77, *seqq.*)—II. The capital of Elis, situated, as we learn from Strabo, on the Peneus, at the distance of 120 stadia from the sea. It was, like many other towns of Greece, at first composed of several detached villages, which, being united after the Persian war, formed one considerable city. It always, however, remained without walls; as it was deemed sacred, and under the immediate protection of the god whose festival was there solemnized. Hence, in early times, according to Ephorus, those troops which were obliged to traverse this country delivered up their arms on entering it, and received them again upon quitting the frontier. (*Ap. Strabo*, 357.—Compare *Xen.*, *Hist. Gr.*, 3, 2, 20.) But this primitive state of things was not of long duration: for we subsequently find the Elean territory as little respected as any other Grecian state by the powers at war with that republic; still the peace and tranquillity thus enjoyed for a time by the Eleans, together with the vast concourse of persons attracted by the Olympic games, greatly contributed to the prosperity and opulence of their city. The remains of Elis are now called *Palæopoli*, but they are

inconsiderable, neither are they interesting from their state of preservation. (Compare the remarks of *Chandler, Travels*, vol. 2, ch. 74.—*Dodwell*, vol. 2, p. 316.—*Gell, Itin. of the Morea*, p. 32.—*Cramer's Ancient Greece*, vol. 3, p. 88, *seqq.*)

Elissa, another name for Dido. (*Vid* Dido.)

Ellopĭa, a district of Eubœa, in the northern part of the island, in which Histiæa was situated. According to some, it derived its name from Ellops, a son of Ion, who settled here. (*Strab.*, 445.)

Elpinīce, a daughter of Miltiades. (*Vid.* Callias and Cimon.)

Elymāis, a province of Persia, lying to the south of Media, and forming the northern part of the larger district of Susiana. It derived its name from the Elymæi. These were originally seated in the north (*Polyb.*, 5, 44), but in process of time spread themselves over all the rest of Susiana, to the shores of the Persian Gulf. (*Strab.*, *Epit.*, 11, p. 1264, *ed. Oxon.*) Elymais, the metropolis of the province, was famed for a rich temple, which Antiochus Epiphanes attempted to plunder; he was beaten off, however, by the inhabitants. The temple was afterward plundered by one of the Parthian kings, who found in it, according to Strabo, 10,000 talents. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 158.)

Elymiōtis, a district of Macedonia, in the southwest, bordering on Thessaly and Epirus.

Elysĭi Campi, the abode of the blessed in another world, where they enjoyed all manner of the purest pleasures. In the Homeric mythology, the Elysian fields lay on the western margin of the earth, by the stream of Oceanus, and to them the mortal relatives of the king of the gods were transported, without tasting of death, to enjoy an immortality of bliss. (*Od.*, 4, 563, *seqq.*) In the time of Hesiod, the Elysian Plains had become the Isles of the Blessed, in the Western Ocean. (*Op. et D.*, 169.) Pindar, who has left a glowing description of Elysium, appears to reduce the number of these happy islands to one. (*Ol.*, 2, 129.) At a later day, a change of religious ideas ensued, brought about by the increase of geographical knowledge, and Elysium was moved down to the lower world, as the place of reward for the good. The poetical conceptions respecting Elysium made it a region blessed with perpetual spring, clothed with continual verdure, enamelled with flowers, shaded by pleasant groves, and refreshed by never-failing fountains. Here the righteous lived in perfect felicity, communing with each other, bathed in a flood of light proceeding from their own sun, and the sky at eve being lighted up by their own constellations: "*solemque suum, sua sidera norunt.*" (*Virg.*, *Æn.*, 6, 541.) Their employments below resembled those on earth, and whatever had warmly engaged their attention in the upper world, continued to be a source of virtuous enjoyment in the world below. (*Virg.*, *Æn.*, 6, 653.)

Emathĭa, the more ancient name of Macedonia. Polybius (*fragm.*, 24, 8) and Livy (40, 3) expressly assert, however, that Emathia was originally called Pæonia, though Homer certainly mentions them as two distinct countries. (*Cramer's Ancient Greece*, vol. 1, p. 226.)

Emerĭta Augusta, a town of Lusitania, below Norba Cæsarea, on the northern bank of the Anas. It is now *Merida*. (*Plin.*, 9, 41.)

Emĕsa, an ancient city of Syria, situate near the eastern bank of the Orontes, southeast of Epiphania. It was the birthplace of the Emperor Heliogabalus, and contained a famous temple of the Sun, in which Heliogabalus was priest. It is now called *Hems*, and is merely a large ruinous town, containing about 2000 inhabitants, though formerly a strong and populous city. (*Amm. Marcell.*, 26, 18.)

Emōdi Montes, part of a chain of mountains in Asia. Pliny (6, 16) states, that the Emodi Montes, and those of Imaus, Paropamisus, and Caucasus were connected together. That part of the chain which Alexander crossed in order to invade Bactriana was called Paropamisus, the more easterly continuation of the range was termed Emodi Montes, and its still farther continuation, even to the Eastern Ocean, was styled Imaus. (*Vid.* Imaus.)

Empedŏcles, a native of Agrigentum in Sicily, who flourished about 450 B.C. He was distinguished not only as a philosopher, but also for his knowledge of natural history and medicine, and as a poet and statesman. After the death of his father Meto, who was a wealthy citizen of Agrigentum, he acquired a great weight among his fellow-citizens by espousing the popular party and favouring democratic measures. His consequence in the state became at length so great, that he ventured to assume several of the distinctions of royalty, particularly a purple robe, a golden girdle, a Delphic crown, and a train of attendants, always retaining a grave and commanding aspect. The skill which he possessed in medicine and natural philosophy enabled him to perform many wonders, which he passed upon the superstitious and credulous multitude for miracles. He pretended to drive away noxious winds from his country, and thereby put a stop to epidemic diseases. He is said to have checked, by the power of music, the madness of a young man who was threatening his enemy with instant death; to have restored a woman to life who had lain breathless thirty days; and to have done many other things, equally astonishing, after the manner of Pythagoras. On account of all this, he was an object of universal admiration, so that when he came to the Olympic games the eyes of all the people were fixed upon him. Besides medical skill, Empedocles possessed poetical talents. The fragments of his verses are scattered throughout the ancient writers, and Fabricius is of opinion that he was the real author of that ancient fragment which bears the name of the "Golden Verses of Pythagoras." Gorgias of Leontini, the well-known orator, was his pupil, whence it may seem reasonable to infer, that Empedocles was also no inconsiderable master of the art of eloquence. According to the common account, he threw himself into the burning crater of Ætna, in order that, the manner of his death not being known, he might afterward pass for a god; but the secret was discovered by means of one of his brazen sandals, which was thrown out from the mountain in a subsequent eruption of the volcano. This story is rejected, however, as fictitious by Strabo and other judicious writers. The truth probably was, as Timæus relates, that, towards the close of his life, Empedocles went into Greece and never returned, whence the exact time and manner of his death remain unknown. According to Aristotle, he died at 60 years of age.—His masters in philosophy are variously given. By some, like the Eleatæ generally, he is called a Pythagorean, in consequence of a resemblance of doctrine in a few unessential points. But the principles of his theory evidently show that he belongs to the Eleatic school, though the statement which makes him a disciple of Parmenides rests apparently upon no better foundation than a comparison of their systems; as, in like manner, the common employment of the mechanical physiology has led to an opinion that he was a hearer of his contemporary Anaxagoras. Empedocles taught, that originally All was one. God eternal and at rest; a sphere and a mixture (*σφαῖρος*, *μίγμα*), without a vacuum, in which the elements of things were held together in undistinguishable confusion by love (*φιλία*), the primal force which unites the like to like. In a portion of this whole, however, or, as he expresses it, in the members of the Deity, strife (*νεῖκος*), the force which binds like to unlike, prevailed, and gave the elements a tendency to separate themselves, whereby the first become perceptible as such, although the separation

as not so complete but that each contained portions of the others. Hence arose the multiplicity of things. By the vivifying counteraction of love, organic life was produced, not, however, so perfect and so full of design as it now appears; but, at first, single limbs, then irregular combinations, till ultimately they received their present adjustments and perfection. But, as the forces of love and hate are constantly acting upon each other for generation or destruction, the present condition of things connot persist for ever, and the world which, properly, is not the All, but only the ordered part of it, will again be reduced to a chaotic unity, out of which a new system will be formed, and so on for ever. There is no real destruction of anything, but only a change of combinations.—Of the elements (which he seems to have been the first to exhibit as four distinct species of matter), fire, as the rarest and most powerful, he held to be the chief, and, consequently, the soul of all sentient and intellectual beings which issue from the central fire, or soul of the world. The soul migrates through animal and vegetable bodies in atonement for some guilt committed in its unembodied state, when it is a demon; of which he supposed that an infinite number existed. The seat of a demon, when in a human body, is the blood. Closely connected with this view of the objects of knowledge was his theory of human knowledge. In the impure separation of the elements, it is only the predominant one that the senses can apprehend; and, consequently, though man can know all the elements of the whole singly, he is unable to see them in their perfect unity, wherein consists their truth. Empedocles therefore rejects the testimony of the senses, and maintains that pure intellect alone can arrive at a knowledge of the truth. This is the attribute of the Deity; for man cannot overlook the work of love in all its extent; and the true unity is open only to itself. Hence he was led to distinguish between the world as presented to our senses (*κόσμος αἰσθητός*), and its type the intellectual world (*κόσμος νοητός*).—The fragments of Empedocles were published, with a commentary, by Sturz, *Lips.*, 1805, 8vo, and by Peyron, *Lips.*, 1810, 8vo. (*Enfield, Hist. Phil.*, vol. 1, p. 402.—*Encyc. Useful Knowl.*, vol. 9, p. 382.)

Emporĭæ, a country of Africa Propria, called also Byzacium, situate to the north of the Syrtis Minor. (*Polyb.*, 3, 23.) In it stood Leptis Minor, below Hadrumetum. This city is said to have paid to the Carthaginians a talent each day. It was, in fact, a very fruitful district; and Polybius says, that almost all the hopes of the Carthaginians depended on the revenue they drew from it. (Compare *Scylax*, p. 49.) To this were owing the anxiety and state jealousy of the Carthaginians, that the Romans should not sail beyond the Fair promontory which lay before Carthage, and become acquainted with a region which they might be tempted to conquer. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 160.)

Encelădus, one of the giants that warred against Jove. Minerva flung upon him, as he fled, the island of Sicily, where his motions caused, according to the poets, the eruptions of Ætna. (*Pind., Pyth.*, 8, 15.—*Id., Nem.*, 1, 100.—*Id. ib.*, 4, 40.—*Eurip., Ion*, 204, *seqq.*—*Apollod.*, 1, 6, 2.)

Endymĭon, the son of Aëthlius and Calyce. He led a colony of Æolians from Thessaly, and founded the city of Elis. Endymion, it is said, gained the love of the goddess Selene, or the Moon, and she bore him fifty daughters. (*Pausan.*, 5, 1.) Jove, as a favour, allowed him to live as long as he pleased (*Schol. ad Apoll. Rh.*, 4, 57); or, as others said, granted him the boon of perpetual sleep. The place of his repose was a cavern of Mount Latmus in Caria, and thither Selene used to repair to visit him. Some said he was made immortal for his righteousness; others, that, like Ixion, when raised to heaven, he aspired to the love of Juno, and was hurled to Erebus. (*Schol. ad Apoll Rh., l. c.*)—There can be very little doubt that this mysterious being was originally an object of worship, and that he was converted into a hero in the usual manner. The sire assigned to him is nothing more than a personification of the Olympic Games. His union with the moon, and their fifty daughters, will perhaps furnish a key to his true nature. In these daughters Böckh sees the fifty lunar months which formed the Olympic cycle of four years. In such case, Endymion would probably be the sun, who, with the moon, is the author of the months; or, supposing the myth anterior to the institution of the Olympic games, the daughters may have been the weeks of the year (the round number being employed as usual), of which the sun and moon are the parents. The conjunction of these bodies at the time of new moon is a matter of common observation. Endymion is perhaps the setting sun, who *goes into* (*ἐνδύει*) the sea, or, possibly, in the early myth, into the cavern where he meets the moon. (*Müller, Proleg.*, p. 223.—*Keightley's Mythology*, p. 439, *seqq.*) The rationalizers said, that Endymion was a hunter, who used to go to the chase at night, when the beasts came out to feed, and to sleep in a cavern during the day; and hence he was supposed to be always asleep. (*Schol. ad Apoll. Rh., l. c.*)

Enipeus, I. a river of Macedonia, in the district of Pieria, rising in Mount Olympus, and, though nearly dry in summer, becoming a considerable torrent in winter from the heavy rains. Its rugged and steep banks, which in some places attained a height of 300 feet, served for a long time as a defence to the Macedonian army under Perseus, when encamped on its left bank, until Paulus Æmilius, by sending a considerable detachment round the Perrhæbian mountains, threatened the rear of the enemy, and forced him to abandon his advantageous situation. (*Liv.*, 44, 8 and 35.—*Plut., Vit. Paul. Æmil.*) The modern name of this stream, according to Dr. Clarke, is *Malathria*. (*Travels—Greece, Egypt*, &c., vol. 7, p. 390.)—II. A river of Thessaly, flowing into the Apidanus, which afterward enters the Peneus. It rose in Mount Othrys (*Strabo*, 256), and flowed from Achaia, or the southwestern part of Phthiotis, as we learn from Thucydides (4, 78), who remarks that Brasidas was arrested in his march through Thessaly when about to cross the Enipeus. It is now called the river of *Goura*. Near the Enipeus, and not far from its junction with the Apidanus, was situate the city of Pharsalus. (*Cramer's Ancient Greece*, vol. 1, p. 399.)—III. A small river of Elis, flowing near the city of Salmone. (*Apollod.*, 1, 9, 8.) In Strabo's time it was called the Barnichius. (*Strab.*, 356.)

Enna, a city of Sicily, one of the most ancient seats of the Siculi, and celebrated over the whole island, not so much for its size and opulence, as for its being the principal centre of the worship of Ceres. The adjacent country was remarkable for its fertility; and in the plains of Enna Proserpina was sporting when Pluto carried her away to be mistress of the lower world. Here, too, she had Minerva and Diana for her youthful companions. (*Diod. Sic.*, 5, 3.) In the neighbourhood of the city was a cave, facing the north, through which the King of Hades is said to have driven his chariot as he was bearing off his prize. We have in this, no doubt, some old Siculan legend, appropriated by the Greeks to goddesses of their own mythology. Enna was regarded as the navel of Sicily (*ὀμφαλὸς Σικελίας.—Callim., Hymn. in Cer.*, v. 15—Compare *Cic. in Verr.*, 4, 48, *seqq.*), and here Ceres and Proserpina had one of their most sacred temples. In a political point of view Enna was never of any importance. From the hands of the Carthaginians it fell into those of the Romans, and subsequently, when about to abandon the latter and return to their

former masters, the inhabitants met with prompt and signal chastisement. (*Liv.*, 24, 38, *seqq.*) From this period the city gradually declined. The site of the ancient place is at present occupied by the modern *Castro Giovanni*, but nearly all traces of the blooming meads in its neighbourhood have disappeared. (For some account of the modern place and its vicinity, consult *Hoare's Classical Tour*, vol. 2, p. 247, *seqq.*)

Enneа Hodoi, a spot in Thrace, near which the city of Amphipolis was founded. It appears to have derived its name, which means "the Nine Ways," from the number of roads which met here from different parts of Thrace and Macedon. This supposition is confirmed by travellers who have explored the adjacent country, and who report, that all the principal communications between the coast and plains must have led through this pass. It was here, according to Herodotus (7, 114), that Xerxes and his army crossed the Strymon on bridges, after having offered a sacrifice of white horses to that river, and buried alive nine youths and maidens. (*Walpole's Collection*, p. 510. —*Cramer's Anc. Greece*, vol. 1, p. 292.)

Ennius, Quintus, a poet, who has generally received the distinguished appellation of the Father of Roman Song. He was born at Rudiæ, a town of Calabria, and lived from B.C. 239 to B.C. 169. (*Cic.*, *Brutus*, c. 18.—*Id.*, *de Senect.*, c. 5.) In his early youth he went to Sardinia; and, if Silius Italicus (12, 393) may be believed, he served in the Calabrian levies, which, in the year 216 B.C., followed Titus Manlius to the war which he waged in that island against the favourers of the Carthaginian cause. After the termination of the campaign, he continued to live for twelve years in Sardinia. Aurelius Victor says he taught Cato Greek in Sardinia ("*In prætura Sardiniam subegit, ubi ab Ennio Græcis literis institutus*"); but this is inconsistent with what is delivered by Cicero, that Cato did not acquire Greek till his old age. (*De Senect.*, c. 8.) Ennius was at last brought to Rome by Cato the Censor, who, in 204 B.C., visited Sardinia, on returning as quæstor from Africa. (*Corn. Nep.*, *Vit. Cat.*) At Rome he fixed his residence on the Aventine Hill, where he lived in a very frugal manner, having only a single maid as an attendant. (*Hieron.*, *Chron. Euseb.*, p. 37.) He instructed, however, the patrician youth in Greek, and acquired the friendship of many of the most illustrious men in the state. Being distinguished in arms as well as letters, he followed M. Fulvius Nobilior during his expedition to Ætolia (*Cic.*, *pro Archia*, c. 10.—*Id.*, *Tusc. Disp.*, 1, 2); and, in 185 B.C., he obtained the freedom of the city, through the favour of Quintus Fulvius Nobilior, the son of his former patron, Marcus. (*Cic.*, *Brutus*, c. 20.) He was also protected by the elder Scipio Africanus, whom he is said to have accompanied in most of his campaigns. (*Claudian*, *de Laud. Stilic.*, lib. 3, *præf.*) It is not easy, however, to see in what expeditions he could have attended this renowned general. Scipio's Spanish and African wars were concluded before Ennius was brought from Sardinia to Rome; and the campaign against Antiochus was commenced and terminated while he was serving under Fulvius Nobilior in Ætolia. In his old age he obtained the friendship of Scipio Nasica; and the degree of intimacy subsisting between them has been characterized by the well-known anecdote of their successively feigning to be from home. (*Cic.*, *de Orat.*, 2, 68.) He is said to have been intemperate in drinking (*Horat.*, *Epist.*, 1, 19, 7), which brought on the disease called *Morbus Articularis*, a disorder resembling the gout, of which he died at the age of seventy, just after he had exhibited his tragedy of Thyestes. (*Ser. Sammonicus*, *de Medicina*, c. 37.) The evils, however, of old age and indigence were supported by him, as we learn from Cicero, with such patience, and even cheerfulness, that one would almost have imagined he derived satisfaction from circumstances which are usually regarded as, of all others, the most dispiriting and oppressive. (*De Senect.*, c. 5.) The honours due to his character and talents were, as is frequently the case, reserved till after his death, when a bust of him was erected in the family tomb of the Scipios. (*Cic.*, *pro Arch.*, c. 9.—*Val. Max.*, 8, 15, 1.) In the days of Livy the bust still remained near that sepulchre, beyond the *Porta Capena*, along with the statues of Africanus and Scipio Asiaticus (*Liv.* 38, 56). The tomb was discovered in 1780, on a farm situated between the Via Appia and Via Latina. The slabs, which have been removed to the Vatican, contained several inscriptions, commemorating different persons of the Scipian family. There were neither statues nor any memorials remaining of Africanus himself or Asiaticus (*Bankes*, *Civil History of Rome*, vol. 1, p. 357.—*Hobhouse*, *Illustrations o Childe Harold*, p. 167); but a laurelled bust of Pepperino stone, which was found here, and which now stands on the sarcophagus of Scipio Barbatus in the Vatican, is supposed to be that of Ennius. (*Rome in the 19th Century*, *Letter* 36, vol. 2, p. 401, *Am. ed.* There is also still extant an epitaph, reported to have been written for himself (*Cic.*, *Tusc. Disp.*, 1, 15), strongly characteristic of that overweening conceit, and high estimation of his own talents, which are said to have formed a principal defect in his character:

"*Adspicite, O cives, senis Enni imaginis formam.*
Hic vestrum panxit maxima facta patrum.
Nemo me lacrymis decoret, nec funera fletu
Faxit—cur? volito vivus per ora virûm."

To judge by the fragments of his works which remain Ennius greatly surpassed his predecessors, not only in poetical genius, but in the art of versification. By his time, indeed, the best models of Greek composition had begun to be studied at Rome. Ennius particularly professed to have imitated Homer, and tried to persuade his countrymen that the soul and genius of that great poet had revived in him, through the medium of a peacock, according to the process of Pythagorean transmigration. From a passage in Lucretius (1, 118, *seqq.*), it would appear, that Ennius somewhere in his works had described a descent into hell, through which he feigned that the shade of Homer had conducted him in the same manner as Dante afterward chose Virgil for his mystagogue. Accordingly, we find in the works of Ennius innumerable imitations of the Iliad and Odyssey. It is, however, the Greek tragic writers whom he has chiefly imitated; and indeed it appears, from the fragments that remain, that all his plays were rather translations from the dramas of Sophocles and Euripides, on the same subjects which he has chosen, than original tragedies. They are founded on the old topics of Priam and Paris, Hector and Hecuba. Nor, although Ennius was the first writer who introduced satiric composition into Rome, are his pretensions, in this respect, to originality, very distinguished. He adapted the ancient satires of the Tuscan and Oscan stage to the closet, by refining their grossness, softening their asperity, and introducing railleries, borrowed from the Greek poets, with whom he was familiar. His satires thus appear to have been a species of *cento*, made up from passages of various poems, which, by slight alterations, were humorously or satirically applied, and chiefly to the delineation of character. The fragments which remain of those satires are too short and broken to allow us even to divine their subject. Quintilian mentions, that one of the satires contained a dialogue between Life and Death, contending with each other, a mode of composition suggested perhaps by the allegory of Prodicus. We are farther informed by Aulus Gellius (2, 29), that he introduced into another satire, with great skill and beauty, Æsop's fable of the Larks, now well known through the imitation of Fontaine (liv. 4,

ch. 22.—"*L'Alouette et ses petits avec le maitre d'un champ*"). It is certainly much to be regretted that we possess such scanty fragments of these productions, which would have been curious as the first attempts at a species of composition, which was carried to such perfection by succeeding Latin poets, and which has been regarded as almost peculiar to the Romans. The great work, however, of Ennius, and of which we have still considerable remains, was his Annals, or Metrical Chronicles, devoted to the celebration of Roman exploits, from the earliest periods to the conclusion of the Istrian war. These annals were written by our poet in his old age; at least Aulus Gellius informs us, on the authority of Varro, that the twelfth book was finished by him in his sixty-seventh year (17, 21). The annals of Ennius were partly founded on those ancient traditions and old heroic ballads, which Cicero, on the authority of Cato's *Origines*, mentions as having been sung at feasts by the guests, many centuries before the age of Cato, in praise of the heroes of Rome. Niebuhr has attempted to show, that all the memorable events of Roman history had been versified in ballads or metrical chronicles, in the Saturnian measure, before the time of Ennius; who, according to him, merely expressed in the Greek hexameter what his predecessors had delivered in a ruder strain, and then maliciously depreciated these ancient compositions, in order that he himself might be considered as the founder of Roman poetry. The chief work, according to Niebuhr, from which Ennius borrowed, was a romantic epopée, or chronicle, made up from these heroic ballads, about the end of the fourth century of Rome, commencing with the accession of Tarquinius, and ending with the battle of Regillus.—Ennius begins his Annals with an invocation of the nine Muses, and the account of a vision in which Homer had appeared to him, and related the story of the metamorphosis already mentioned. He afterward invokes a great number of the gods, and then proceeds to the history of the Alban kings, the dream of the Vestal virgin Ilia, which announced her pregnancy by Mars and the foundation of Rome. The reigns of the kings, and the contests of the republic with the neighbouring states previous to the Punic war, occupy the metrical annals to the end of the sixth book. It should be observed, in passing, that the Annals were not separated by Ennius himself into books; but were so divided, long after his death, by the grammarian Q. Vargunteius. (*Sueton., de Illustr. Gramm.*, c. 2.) Cicero, in his Brutus (c. 19), says that Ennius did not treat of the first Punic war, as Nævius had previously written on the same subject. P. Merula, however, who edited the fragments of Ennius, is of opinion that this passage of Cicero can only mean that he had not entered into much detail of its events, as he finds several lines in the seventh book which, he thinks, evidently apply to the first Carthaginian war, particularly the description of naval operations, and the building of the first fleet with which the Carthaginians were attacked by the Romans. In some of the editions of Ennius, the character of the friend and military adviser of Servilius, generally supposed to be intended as a portrait of the poet himself, is ranged under the seventh book. The eighth and ninth books of these Annals, which are much mutilated, detail the events of the second Carthaginian war in Italy and Africa. This was by much the most interesting part of the copious subject which Ennius had chosen, and a portion of it on which he would probably exert all the force of his genius, in order the more to honour his friend and patron Scipio Africanus. The tenth, eleventh, and twelfth books of the Annals of Ennius contain the war with Philip of Macedon. In the commencement of the thirteenth, Hannibal excites Antiochus to a war against the Romans. In the fourteenth book, the consul Scipio, in the prosecution of this contest, arrives at Ilium, which he thus apostrophizes:

"*O patria! O divûm domus Ilium, et incluta bello Pergama!*"

Different Latin writers extol the elegant lines of Ennius immediately following, in which the Roman soldiers, alluding to its magnificent revival in Rome, exclaim with enthusiasm, that Ilium could not be destroyed:

"*Quai neque Dardaneeis campeis potuere perire, Nec quom capta capei, nec quom combusta cremari,*"

a passage which has been closely imitated in the seventh book of Virgil (v. 294, *seqq.*). The fifteenth book relates the expedition of Fulvius Nobilior to Ætolia, which Ennius himself is said to have accompanied. In the two following books he prosecutes the Istrian war. The concluding, or eighteenth book, seems to have been in a great measure personal to the poet himself. Connected with his annals there is a poem of Ennius devoted to the celebration of the exploits of Scipio, in which occurs a much-admired description of the calm of evening, where the flow of the versification is finely modulated to the still and solemn imagery. Horace, in one of his odes (4, 8), strongly expresses the glory and honour which the Calabrian muse of Ennius had conferred on Scipio by this poem devoted to his praise.—The historical poems of Ennius appear to have been written without the introduction of much machinery or decorative fiction; and whether founded on ancient ballads or framed conformably to historical truth, they are obviously deficient in those embellishments of imagination which form the distinction between a poem and a metrical chronicle. In the subject which he had chosen, Ennius wanted the poetic advantages of distance in place or time. But though not master of a shell round which the passions would throng, or at the sound of which a whole people would fall prostrate, as at the first breath of Jubal's lyre, still the Annals of Ennius, as a national work, were highly gratifying to a proud, ambitious people, and, in consequence, continued long popular at Rome. They were highly relished in the days of Horace and Virgil; and as far down as the reign of Marcus Aurelius, they were recited in theatres and other public places for the amusement of the people. (*Aulus Gellius*, 18, 5.) The Romans, indeed, were so formed on his style, that Seneca called them *populus Ennianus*, an Ennian race, and said that both Cicero and Virgil were obliged, contrary to their own judgment, to employ antiquated terms, in compliance with the reigning prejudice. (*Aul. Gell.*, 12, 2.) From his example, too, added to the national character, the historical epic became in future times the great poetical resource of the Romans, who versified almost every important event in their history. Besides the Pharsalia of Lucan, and the Punica of Silius Italicus, which still survive, there were many works of this description which are now lost. Varro Attacinus chose as his subject Cæsar's war with the Sequani; Varius, the deeds of Augustus and Agrippa; Valgius Rufus, the battle of Actium; Albinovanus, the exploits of Germanicus; Cicero, those of Marius, and the events of his own consulship. —The poem of Ennius, entitled *Phagetica*, is curious; since one would hardly suppose that, in this early age, luxury had made such progress, that the culinary art should have been systematically or poetically treated. All that we know, however, of the manner in which it was prepared or served up, is from the *Apologia* of Apuleius. It was, as its name imports, a didactic poem on eatables, particularly fish. It is well known, that previous to the time of Ennius, this subject had been discussed, both in prose and verse, by various Greek authors, and was particularly detailed in the poem of Archestratus the Epicurean. It appears from

a passage of Apuleius, that the work of Ennius was a digest of all the previous books on this subject. The eleven lines which remain, and which have been preserved by Apuleius, mention the places where different sorts of fish are found in greatest perfection and abundance. Another poem of Ennius, entitled *Epicharmus*, was so called because it was translated from the Greek work of Epicharmus, the Pythagorean, on the Nature of Things, in the same manner as Plato gave the name of Timæus to the book which he translated from Timæus the Locrian. The fragments of this work of Ennius are so broken and corrupted, that it is impossible to follow the plan of his poem, or the system of philosophy which it inculcated. It appears, however, to have contained many speculations concerning the elements of which the world was primarily composed, and which, according to him, were water, earth, air, and fire (*Varro, R. R.*, 1, 4); as also with regard to the preservative powers of nature. Jupiter seems merely to have been considered by him as the air, the clouds, and the storm —Ennius, however, whose compositions thus appear to have been formed entirely on Greek originals, has not availed himself so successfully of these writings as Virgil has done of the works of Ennius himself. The prince of Latin poets has often condescended to imitate long passages, and sometimes to copy whole lines, from the Father of Roman Song. This has been shown, in a close comparison, by Macrobius, in his *Saturnalia* (6, 1, *seqq.*). Lucretius and Ovid have also frequently availed themselves of the works of Ennius. His description of the cutting of a forest, in order to fit out a fleet against the Carthaginians, in the seventh book, has been imitated by Statius in the tenth book of the Thebaïs. The passage in his sixth Satire, in which he has painted the happy situation of a parasite, compared with that of the master of a feast, is copied in Terence's Phormio (2, 2).—It appears, then, that Ennius occasionally produced verses of considerable harmony and beauty, and that his conceptions were frequently expressed with energy and spirit. It must be recollected, however, that the lines imitated by Virgil, and the other passages which are usually selected with reference to the imitation of the early bard by other poets, are very favourable specimens of his taste and genius. Many of his verses are harsh and defective in their mechanical construction; others are frigidly prosaic; and not a few are deformed with the most absurd conceits, not so much in the idea, as in a jingle of words and extravagant alliteration.—On the whole, the works of Ennius are rather pleasing and interesting, as the early blossoms of that poetry which afterward opened to such perfection, than estimable from their intrinsic beauty. But, whatever may have been the merit of the works of Ennius, of which we are now but incompetent judges, they were at least sufficiently various. Epic, dramatic, satiric, and didactic poetry were all successively attempted by him; and we also learn that he exercised himself in the lighter species of verse, as the epigram and acrostic. (*Cic., de Div.*, 2, 54.) For this novelty and exuberance it is not difficult to account. The fountains of Greek literature, as yet untasted in Latium, were open for his imitation. He stood in very different circumstances from those Greek bards who drew solely from the resources of their own genius; or from his successors in Latin poetry, who wrote after the best productions of Greece had become familiar to the Romans. He was thus placed in a situation in which he could enjoy all the popularity and applause due to originality, without undergoing the labour of invention, and might rapidly run with success through every mode of the lyre, without possessing any incredible diversity of genius.—Thus far we have spoken of the poetical productions of Ennius: but the most curious point connected with his literary history is his prose translation of the celebrated work of Euhemerus, entitled Ἱερὰ Ἀναγραφή. The translation, as well as the original work, is lost. Some fragments, however, have been saved by St. Augustine and Lactantius. It is clear, notwithstanding their observance of prodigies and religious ceremonies, that there prevailed a considerable spirit of free thinking among the Romans in the days of Ennius. This is exemplified, not merely by his translation of Euhemerus, and the definition of the nature of Jupiter in his Epicharmus, but by various passages in dramas adapted for public representation, and which deride the superstitions of augurs and soothsayers, as well as the false ideas entertained of the worshipped divinities. Polybius, too, who flourished shortly after Ennius, speaks of the fear of the gods and the inventions of augury merely as an excellent political engine, at the same time that he reprehends the rashness and absurdity of those who were endeavouring to extirpate such useful opinions.—The fragments of Ennius will be found in the *Fragmenta Veterum Poetarum Latinorum*, by Robert and Henry Stephens, *Paris*, 1564; in the *Fragmenta Veter. Tragic. Latin.*, by Scriverius, *L. Bat.*, 1620; in the *Opera et Fragmenta Veter. Poet. Lat.*, by Maittaire, *Lond.*, 1713 (vol. 2, p. 1456, *seqq.*); in the *Poetæ Scenici Latinorum* of Bothe, *Halberst*, 1823 (vol. 5, pt. 1, *Fragment. Tragic.*; pt. 2, *Fragm. Com.*); in the *Fragmenta Ennii* of Columna, *Neap.*, 1590, improved by Hesselius, *Amst.*, 1707, 4to, &c. (*Dunlop, Rom. Lit.*, vol. 1, p. 84, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 114.—*Id. ib.*, p. 142.—*Bähr, Gesch. Röm. Lit.*, p. 78, *seqq.*)

Entella, a city of Sicily, in the western quarter of the island, near the river Hypsa and northeast of Selinus. It was one of the three cities said to have been founded by Ægestes, a fable which clearly indicates the great antiquity at least of the place, and marks it as of Sicanian origin. We find it at one time under the power of Carthage, though with a free constitution. At a subsequent period it received a body of Campanian troops, which had been disbanded by Dionysius the elder, and it met with the same fate that all those cities encountered which had received the Campani within their walls; the male inhabitants were slaughtered, and the city became the property of these mercenaries. This change of masters, however, made no alteration in the affairs of Entella as far as its standing with Carthage was concerned: the Campani sided with the last-mentioned power as the former inhabitants had done, and were, in consequence, besieged by Dionysius, who finally captured the city. (*Diod. Sic.*, 14, 9.—*Id.*, 15, 73.—*Id.*, 16, 67.) We hear little of the place in later times. The ruins of the ancient city are still called *Entella*, and are situate to the east of *Poggio Reale*, near the modern river *Balici*. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 444.)

Entellus, a Sicilian, who, though advanced in years, entered the lists against the Trojan Dares, and conquered him in a pugilistic encounter. He had been, in earlier years, the friend and companion in arms of Eryx. (*Virg., Æn.*, 5, 387, *seqq.*)

Envalius (Ἐνυάλιος), a surname frequently given to Mars in the Iliad, and corresponding with the name Enyo (Ἐνυώ) given to Bellona. (*Hom., Il.*, 8, 264.—*Id. ib.*, 13, 519.—*Id. ib.*, 17, 259, &c.)

Enyo (Ἐνυώ), the daughter of Phorcys and Ceto, according to Hesiod (*Theog.*, 273). She was a war goddess, and one of the companions of Mars, and answers to the Bellona of the Romans. Some mythologists make her the sister, others the wife, of Mars. (*Vid.* Bellona.)

Eos (Ἠώς), the name of Aurora among the Greeks, whence the epithet *Eous* is applied to all the eastern parts of the world. (*Ovid, Fast.*, 3, 406; *A. A.*, 3, 537; 6, 478.—*Virg., G.*, 1, 288; 2, 115.)

Epaminondas, a Theban statesman and soldier, in whose praise, for both talents and virtue, there is a

remarkable concurrence of ancient writers. Nepos observes that, before Epaminondas was born, and after his death, Thebes was always in subjection to some other power: on the contrary, while he directed her councils, she was at the head of Greece. His public life extends from the restoration of democracy by Pelopidas and the other exiles, B.C. 379, to the battle of Mantinea, B.C. 362. In the conspiracy by which that revolution was effected he took no part, refusing to stain his hands with the blood of his countrymen; but thenceforward he became the prime mover of the Theban state. His policy was first directed to assert the right, and to secure the power to Thebes of controlling the other cities of Bœotia, several of which claimed to be independent. In this cause he ventured to engage his country, single handed, in war with the Spartans, who marched into Bœotia, B.C. 371, with a force superior to any which could be brought against them. The Theban generals were divided in opinion whether a battle should be risked; for to encounter the Lacedæmonians with inferior numbers was universally esteemed hopeless. Epaminondas prevailed with his colleagues to venture it; and devised on this occasion a new method of attack. Instead of joining battle along the whole line, he concentrated an overwhelming force on one point, directing the weaker part of his line to keep back. The Spartan right being broken and their king slain, the rest of the army found it necessary to abandon the field. This memorable battle was fought at Leuctra. The moral effect of it was much more important than the mere loss inflicted upon Sparta, for it overthrew the prescriptive superiority in arms claimed by that state ever since its reformation by Lycurgus. This brilliant success led Epaminondas to the second object of his policy, the overthrow of the supremacy of Sparta, and the substitution of Thebes as the leader of Greece in the democratic interest. In this hope a Theban army, under his command, marched into the Peloponnesus early in the winter, B.C. 369, and, in conjunction with the Eleans, Arcadians, and Argives, invaded and laid waste a large part of Laconia. Numbers of the Helots took that opportunity to shake off a most oppressive slavery; and Epaminondas struck a deadly blow at the power of Sparta, by establishing these descendants of the old Messenians on Mount Ithome in Messenia, as an independent state, and inviting their countrymen, scattered through Italy and Sicily, to return to their ancient patrimony. Numbers obeyed the call. This memorable event is known in history as the return of the Messenians, and two hundred years had elapsed since their expulsion. In 368 B.C., Epaminondas again led an army into the Peloponnesus; but, not fulfilling the expectations of the people, he was disgraced, and, according to Diodorus (15, 71), was ordered to serve in the ranks. In that capacity he is said to have saved the army in Thessaly, when entangled in dangers which threatened it with destruction; being required by the general voice to assume the command. He is not again heard of in a public capacity till B.C. 366, when he was sent to support the democratic interest in Achaia, and by his moderation and judgment brought that whole confederation over to the Theban alliance, without bloodshed or banishment. It soon became plain, however, that a mere change of masters, Thebes instead of Sparta, would be of no service to the Grecian states. Achaia first, then Elis, then Mantinea and great part of Arcadia, returned to the Lacedæmonian alliance. To check this defection, Epaminondas led an army into the Peloponnesus for the fourth time, B.C. 362. Joined by the Argives, Messenians, and part of the Arcadians, he entered Laconia, and endeavoured to take Sparta by surprise; but the vigilance of Agesilaus just frustrated his scheme. Epaminondas then marched against Mantinea, near which was fought the celebrated battle in which he fell. The disposition of his troops on this occasion was an improvement on that by which he had gained the battle of Leuctra, and would have had the same decisive success, but that, in the critical moment, when the Lacedæmonian line was just broken, he received a mortal wound. The Theban army was paralyzed by this misfortune; nothing was done to improve a victory which might have been made certain; and this battle, on which the expectation of all Greece waited, led to no important result. "Each party," says Xenophon, "claimed the victory, and neither gained any advantage: indecision, trouble, and confusion, more than ever before that battle, pervaded Greece."—Whether Epaminondas could much longer have upheld Thebes in the rank to which he had raised her, is very doubtful: without him she fell at once to her former obscurity. His character is certainly one of the fairest recorded in Greek history. His private life was moral and refined; his public conduct uninfluenced by personal ambition or by personal hatred. He was a sincere lover of his country; and if, in his schemes for her advancement, he was indifferent to the injury done to other members of the Grecian family, this is a fault from which, perhaps, no Greek statesman except Aristides was free. (*Xen., Hist. Gr.—Plut., Vit. Pelop.—Encycl. Us. Knowl.*, vol. 9, p. 466.)

EPĂPHUS, a son of Jupiter and Io. This mythological personage is the instrument by which Grecian vanity derived the rulers of more ancient countries from its own gods and princes. Epaphus, according to the legend, was born in Egypt, and married Memphis, the daughter of the Nile, by whom he had a daughter named Libya. The same fable made him the founder of Memphis. (*Æsch., Prom. Vinct.*, 850, *seqq.—Herod.*, 2, 153.—*Ovid, Met.*, 1, 699, *seqq.*) Libya bore to Neptune Agenor, the father of Cadmus and Europa, and also Belus, who had by another daughter of the Nile, named Auchinoë, two sons, Danaus and Ægyptus. (*Apollod.*, 2, 1, 4.) For some remarks on the name Epaphus, and on the whole legend, *vid.* Io.

EPĒI, a people of Elis. (*Vid.* Elis I.)

EPĒUS, son of Panopeus, was the fabricator of the famous wooden horse which proved the ruin of Troy. (*Virg., Æn.*, 2, 264.—*Justin*, 20, 2.—*Pausan.*, 10, 26.)

EPHĔSUS, a celebrated city of Ionia, near the mouth of the river Caÿster, called by Pliny (5, 29), "*Alterum lumen Asiæ.*" Mythology assigns, as its founders, Ephesus the son of the river Caÿster, and Cresus (Κρῆσος) a native of the soil. (*Pausan.*, 7, 2.) Another account makes it to have been settled by Ephesus, one of the Amazons. (*Steph. Byz., s. v.—Etymol. Mag., s. v.—Berkel, ad Steph. Byz., l. c.*) According to a third tradition, the place owed its origin to the Amazons, who were *permitted* to settle here by Hercules their conqueror. Hence the name of the city, Ἔφεσος, from ἐφεσις, *permission*. A fourth legend makes the Amazons, when pursued by Hercules and Theseus, to have fled for refuge to an altar of Diana, and supplicated the protection of the goddess, which she accordingly granted: (*καταφευγούσας ἐπί τινα βωμὸν Ἀρτέμιδος, δεῖσθαι σωτηρίας τυχεῖν, τὴν δὲ ἐφεῖναι αὐταῖς τὴν σωτηρίαν· ὅθεν Ἔφεσον κληθῆναι τὸ χωρίον, καὶ τὴν Ἀρτεμιν Ἐφεσίαν. Etym. Mag.*) It is curious to observe how the name of the Amazons mingles in with some of these traditions. (Consult remarks under that article.) If we follow the graver authority of Strabo (640), we will find a settlement to have been first made in this quarter by the Carians and Leleges. Androclus, the son of Codrus, came subsequently with a body of Ionian colonists. (*Pausan.*, 7, 2.) He protected the natives who had settled from devotion about the temple of Diana, and incorporated them with his followers; but expelled those who inhabited the town above, which the Carians and Lele

[illegible] Mount Prion. (*Pausan., l. c.*) It is recorded that Prion had, in former times, been called *Lepre Akte* (Λεπρὴ ἀκτή); and a part behind Prion was still called the Back of Lepre when Strabo wrote. Pliny (5, 29) enumerates other names for the city, such as Ortygia, Smyrna, Trachea, &c.—Lysimachus, wishing to protect Ephesus from the inundations to which it was yearly exposed by the overflowings of the Caÿster, built a city up on the mountain, and surrounded it with walls. The inhabitants were unwilling to remove into this, but a heavy rain falling, and Lysimachus stopping the drains and flooding their houses, they were glad to exchange. (*Strabo*, 640.) The port of Ephesus had originally a wide mouth, but foul with mud lodging in it from the Caÿster. Attalus Philadelphus and his architect were of opinion that, if the entrance were contracted, it would become deeper, and in time be capable of receiving ships of burden. But the slime, which had before been moved by the flux and reflux of the tide, and carried off, being stopped, the whole basin, quite to the mouth, was rendered shallow. This port is a morass, which communicates with the Caÿster, as might be expected, by a narrow mouth; and at the water's edge, near the ferry, as well as in other places, may be seen the wall intended to embank the stream, and give it force by confinement. The masonry is of that kind termed *incertum*, in which the stones are of various shapes, but nicely joined. The situation was so advantageous as to overbalance the inconveniences attending the port. The town increased daily, and under the Romans was considered the chief emporium of Asia this side of Taurus. In the arrangement of the provinces under the Eastern emperors it became the capital of the province of Asia. (*Hierocles*, p. 658.) Towards the end of the eleventh century, Ephesus experienced the same fate as Smyrna. A Turkish pirate, named Tangripanes, settled here. But the Greek admiral, John Ducas, defeated him in a bloody battle, and pursued the flying Turks up the Mæander to Polybotum. In 1306 it was among the places which suffered from the exactions of the Grand Duke Roger; and, two years after, it surrendered to Sultan Saysan, who to prevent future insurrections, removed most of the inhabitants to Tyriæum, where they were massacred. In the conflicts which desolated Asia Minor at a subsequent period, Ephesus was again a sufferer, and the city became at length reduced to a heap of ruins. The modern name is *Aiasaluk*, or, more properly, this is the appellation of a small village inhabited by a few Turkish families, standing chiefly on the south side of the castle hill, among bushes and ruins. The name is supposed to be a corruption of *Agios Theologos*, from the circumstance of a famous church of St. John the Divine having once stood near the spot. When Smith wrote in 1677, Ephesus was already "reduced to an inconsiderable number of cottages, wholly inhabited by Turks." Rycaut confirms this observation. "This place, where once Christianity so flourished as to be a mother church and the see of a metropolitan bishop, cannot now show one family of Christians: so hath the secret providence of God disposed affairs, too deep and mysterious for us to search into." From Chishull we learn that, in 1699, "the miserable remains of the church of Ephesus resided, not on the spot, but at a village called *Kirkingecui*." Tournefort, however, says there were thirty or forty Greek families; but as he wrote about the same time as Chishull, this is probably a mistake. Pococke, who visited Ephesus about 1740, says that there was not at that time a single Christian within two leagues round Ephesus. "I was at Ephesus in January, 1824," says Mr. Arundell; "the desolation was then complete; a Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in great measure accounted for this desertion." In the records of our religion Ephesus is ennobled as the burying-place of Timothy, the companion of St. Paul, and the first bishop of Ephesus, whose body was afterward translated to Constantinople by the founder of that city, or by his son Constantius, and placed with Saint Luke and Saint Andrew in the church of the apostles. The story of St. John the Divine was deformed in an early age with gross fiction; but he also was interred at Ephesus, and, as appears from one narration, on Mount Prion.—Ephesus was famed for its splendid temple of Diana. The statue of the goddess was regarded with peculiar veneration, and was believed by the vulgar to have fallen from the skies. It was never changed, though the temple had been more than once restored. This rude object of primeval worship was a block of wood, said by some to be of beech or elm, by others cedar, ebony, or vine, and attesting its very great antiquity by the fashion in which it had been formed. It was carved into the similitude of Diana, not as the elegant huntress, but an Egyptian hieroglyphic, which we call the goddess of nature, with many breasts, and the lower parts formed into an Hermæan statue, grotesquely ornamented, and discovering the feet beneath. It was gorgeously apparelled; the vest embroidered with emblems and symbolical devices; and, to prevent its tottering, a bar of metal, it is likely of gold, was placed under each hand. A veil or curtain, which was drawn up from the floor to the ceiling, hid it from view, except while service was performing in the temple. This image was preserved till the later ages in a shrine, on the embellishment of which mines of wealth were consumed. The priests of Diana suffered emasculation, and virgins were devoted to inviolable chastity. They were eligible only from the superior ranks, and enjoyed a great revenue, with privileges, the eventual abuse of which induced Augustus to restrain them. It may be imagined that many stories of her power and interposition were current and believed at Ephesus. A people convinced that the self-manifestations of their deity were real, could not easily be turned to a religion which did not pretend to a similar or equal intercourse with its divinity. And this is, perhaps, the true reason why, in the early ages of Christianity, a belief of supernatural interposition by the Panagia, or Virgin Mary, and by saints appearing in daily or nightly visions, was encouraged and inculcated. It helped by its currency to procure and confirm the credulous votary, to prevent or refute the cavils of the heathen, to exalt the new religion, and to deprive the established of its ideal superiority.—The address of the town clerk to the Ephesians: "Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image that fell down from Jupiter?" is curiously illustrated by an inscription found by Chandler near the aqueduct, commencing as follows: "Inasmuch as it is notorious that, not only among the Ephesians, but also everywhere among the Greek nations, temples are consecrated to her, and sacred portions," &c.—The reputation and the riches of their goddess had made the Ephesians desirous of providing for her a magnificent temple. The fortunate discovery of marble in Mount Prion gave them new vigour. The cities of Asia, so general was the esteem for the goddess, contributed largely; and Crœsus was at the expense of many of the columns. The spot chosen for it was a marsh, as most likely to preserve the structure free from gaps, and uninjured by earthquakes. The foundation was made with charcoal rammed, and with fleeces. The souterrain consumed immense quantities of marble. The edifice was exalted on a basement with ten steps. The architects were Ctesiphon of Crete and his son Metagenes, 541

B.C.; and their plan was continued by Demetrius, a priest of Diana; but the whole was completed by Daphnis of Miletus, and a citizen of Ephesus, the building having occupied 220 years. It was the first specimen of the Ionic style, in which the fluted column and capital with volutes were introduced. The whole length of the temple was 425 feet, and the breadth 220; with 127 columns of the Ionic order and Parian marble, each of a single shaft, and sixty feet high. These were donations from kings, according to Pliny (36, 14), but there is reason to doubt the correctness of the text where this assertion is made. Of these columns thirty-six were carved; and one of them, perhaps as a model, by Scopas. The temple had a double row of columns, fifteen on either side; and Vitruvius has not determined if it had a roof; probably over the cell only. The folding doors or gates had been continued four years in glue, and were made of cypress wood, which had been treasured up for four generations, highly polished. These were found by Mutianus as fresh and as beautiful 400 years after as when new. The ceiling was of cedar; and the steps for ascending the roof (of the cell?) of a single stem of a vine, which attested the durable nature of that wood. The dimensions of this great temple excite ideas of uncommon grandeur from mere massiveness; but the notices we collect of its internal ornament will increase our admiration. It was the repository in which the great artists of antiquity dedicated their most perfect works to posterity. Praxiteles and his son Cephisodorus adorned the shrine; Scopas contributed a statue of Hecate; Timarete, the daughter of Micon, the first female artist upon record, finished a picture of the goddess, the most ancient in Ephesus; and Parrhasius and Apelles employed their skill to embellish the walls. The excellence of these performances may be supposed to have been proportionate to their price; and a picture of Alexander grasping a thunderbolt, by the latter, was added to the superb collection at the expense of twenty talents of gold. This description, however, applies chiefly to the temple as it was rebuilt, after the earlier temple had been partially burned, perhaps the roof of timber only, by Herostratus, who chose that method to ensure to himself an immortal name, on the very night that Alexander the Great was born. Twenty years after, that magnificent prince, during his expedition against Persia, offered to appropriate his spoils to the restoration of it, if the Ephesians would consent to allow him the sole honour, and would place his name on the temple. They declined the proposal, however, with the flattering remark, that it was not right for one deity to erect a temple to another: national vanity was, however, the real ground of their refusal. The architect who superintended the erection of the new edifice was Dinocrates, of whose aid Alexander afterward availed himself in building Alexandrea. (*Vitruv.*, 2, *præf.*—Compare *Strabo*, 640.—*Plut.*, *Vit. Alex.*, 72.—*Plin.*, 7, 37.—*Solin.*, 40.) The extreme sanctity of the temple inspired universal awe and reverence. It was for many ages a repository of foreign and domestic treasure. There property, whether public or private, was secure amid all revolutions. The conduct of Xerxes was an example to subsequent conquerors, and the impiety of sacrilege was not extended to the Ephesian goddess. But Nero deviated from this rule. He removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered by the Goths from beyond the Danube in the time of Gallienus; a party under Raspa crossing the Hellespont and ravaging the country until compelled to retreat, when they carried off a prodigious booty. (*Treb. Pollio, in Gallien.*, c. 6.) The destruction of so illustrious an edifice deserved to have been carefully recorded by contemporary historians. We may conjecture that it followed the triumph of Christianity. The Ephesian reformers, when authorized by the imperial edicts, rejoiced in the opportunity of insulting Diana, and deemed it piety to demolish the very ruin of her habitation. When, under the auspices of Constantine and Theodosius, churches were erected, the pagan temples were despoiled of their ornaments, or accommodated to other worship. The immense dome of Santa Sophia now rises from the columns of green jasper which were originally placed in the temple of Diana, and were taken down and brought to Constantinople by order of Justinian. Two pillars in the great church at Pisa were also transported thence. The very site of this stupendous and celebrated edifice is even yet undetermined. The following are the principal data which may assist in fixing it. The distance between the site of the temple and the quarries on Mount Prion did not exceed 8000 feet, and no rising intervened, but the whole space was level plain. It was distinct from the city, at the distance of nearly a stadium; for Marc Antony allowing the sanctuary to reach somewhat more than a stadium from it, a part of the city was comprised within those limits. It was without the Magnesian gate, which Chandler supposes to be that next to Aiasaluc; and in the second century was joined to the city by Damianus, a sophist, who continued the way down to it through the Magnesian gate, by erecting a stoa or portico of marble, a stadium in length, inscribed with the name of his wife, and intended to prevent the absence of ministers when it rained. It was near the agora or market-place of the first city, besieged by Crœsus, though distant seven stadia, or a mile wanting half a quarter, from it. The monument of Androclus was shown in the second century near the road going from the temple of Diana by the Olympian towards the Magnesian gate. The ancient city was built on Tracheia, and by the Athenæum and Hypelæus. The Athenæum was without the new city of Lysimachus, and the fountain Hypelæus was near the sacred port. In the plain of Ephesus were anciently two lakes, formed partly by stagnant water from the river Selinus, which ran opposite the temple of Diana, probably from Mount Gallesus. Pliny says: "*Templum Dianæ complexi e diversis regionibus duo Selinuntes.*" It has been supposed, adds Chandler, that the souterrain by the morass or city-port, with two pieces of ancient wall, of square stone, by one of which is the entrance to it, are relics of the temple; but this was nearly in the centre of the city of Lysimachus; and Dallaway says, "Close upon the brink of the present morass, once covered by the sea, upon a rising ground, are accumulated walls of brick, faced with large slabs of marble, and of sufficient extent to encourage Tournefort and the English travellers in a conjecture that this structure was the far famed temple of Diana." Every circumstance of description, adds Arundell, accords with this spot, except the distance from the city wall; and among the fallen masonry are broken shafts of porphyry, twelve feet long and four in diameter, more complete and polished than others which surround them. Might not this have been the church dedicated by Justinian to St. John? The souterrain under the supposed site is said by Rycaut to have a descent of about thirty stairs, and by Van Egmont to be a very narrow and difficult passage, having spacious caverns, composed of amazingly large black stones. But these may as well have been the foundations of other ancient buildings as of the temple, and evidently Chandler does not agree in the opinion that this was the site: for he says, "the vaulted substructions by the stadium might, it is believed, furnish an area corresponding better, and more suited to receive the mighty fabric; which, however, it has been shown above, was in the plain, and distinct, though not remote, from the present city." Count Caylus, (*Memoires de Literature*, vol. 53) says: "Les fondations qui subsistent encore aujourd'hui, ne ressemblent

point à la description de Pline," &c., and he has no other mode of accounting for this difference, than by supposing it might have been rebuilt after the time of Pliny, perhaps in the reign of Gallienus, after it had been pillaged and burned by the Goths. Dallaway suggests, that the massive walls of, and adjoining to, the gymnasium may be those of the temple. The grandeur of its plan and dimensions, which are still marked by a long nave, finished by an arch of great expanse at either termination, seems to favour the pretensions of this edifice above those of the other. In various points of description they correspond, excepting that this was beyond the limits of the city walls; for the circumstance of having been washed by the sea applies equally to both ruins. But the Turks, from whose barbarous corruptions or analogous terms the real and more ancient name is in some instances to be collected, call this particular ruin "*Kislar Serai*," or the palace of virgins. The same name induced Dr. Pococke, when investigating Alexandrea Troas, to decide on a building as another temple of Diana. Perhaps the most probable solution of the difficulty will be, that the entire remains of the temple are buried under the soil. In the valley above Nolium is a fine Ionic column, evidently in its original situation, but of which not more than three or four feet are visible; the remainder is buried by the rapid accumulation of soil; and Mr. Cockerell calculates, that of the temple at Sardis 25 feet remain still covered with earth: the accumulation from the Cayster must be vastly greater and more rapid. The relative position of the temple with the Selinusian lakes would be in favour of a conjecture that it stood considerably lower down, and more towards the northeast than the spot usually assigned to it. This would agree better with the distance from the city, and its situation without the Magnesian gate, which can never be imagined to be that, as Chandler supposes, next to Aiasaluc. (*Arundell's Seven Churches of Asia*, p. 38, *seqq.*—*Hirt, Geschichte der Baukunst bei den Alten*, vol. 2, p. 60, *seqq.*)

Ephialtes, a giant, son of Aloeus. (*Vid.* Aloïdæ.)

Ephŏri (Ἔφοροι), a body of magistrates at Sparta, who were possessed of great privileges. The institution of this office is usually ascribed to Theopompus, the grandson of Charilaus the Proclid; but it has been inferred, from the existence of an ephoralty in other Dorian states before the time of Theopompus, and from its being apparently placed among the institutions of Lycurgus by Herodotus (1, 65) and Xenophon (*de Rep. Lac.*, 8, 3), that it was an ancient Dorian magistracy. Arnold supposes that the ephori, who were five in number, were coëval with the first settlement of the Dorians in Sparta, and were merely the municipal magistrates of the five hamlets which composed the city (*Müller, Dorians*, vol. 2, p. 550, *Eng. transl.*); but that afterward, when the Heraclidæ began to encroach upon the privileges of the other Dorians, and, it would seem, in the reign of Theopompus, who endeavoured to diminish the powers of the general assembly of the Spartan aristocracy, the Dorians, in the struggle which ensued, gained for the ephori an extension of authority, which placed them virtually at the head of the state, although the nominal sovereignty was still kept in the hands of the Heraclidæ. (*Arnold, ad Thucyd.*, 1, 87.—*Append.*, 2, vol. 1, p. 646.) Thus the ephori were popular magistrates, as far as the Dorians themselves were concerned, and were, in fact, the guardians of their rights from the encroachments of the kings; though they were, in relation to the Perioeci (Περίοικοι), the oppressive instruments of an overbearing aristocracy. (*Plato, de Leg.*, 4, p. 712, *d.*) The ephori were chosen in the autumn of every year; the first gave his name to the year. Every Spartan was eligible to the office, without any regard to age or wealth. They were empowered to fine whom they pleased, and exact immediate payment of the fine. They could suspend the functions of any other magistrate, and arrest and bring to trial even the kings. (*Xen., de Rep. Lac.*, 8, 4.) They presided and put the vote in the public assemblies (*Thucyd.*, 1, 87), and performed all the functions of sovereignty in receiving and dismissing embassies (*Xen., Hist. Gr.*, 2, 13, 19), treating with foreign states (*Herod.*, 9, 8), and sending out military expeditions (*Xen., Hist. Gr.*, 2, 4, 29). The king, when he commanded, was always attended by two of the ephori, who exercised a controlling power over his movements. (*Herod.*, 9, 76.) The ephori were murdered on their seats of justice by Cleomenes III., and their office was overthrown (*Plut., Vit. Cleom.*, c. 8), but they were restored by Antigonus Doson and the Achæans in 222 B.C. (*Polyb.*, 2, 70.—*Pausan.*, 2, 9, 2); and the office subsisted under the Roman dominion. (*Böckh, Corp. Inscript.*, 1, p. 604, *seqq.*) Some able remarks on this magistracy may be found in *Müller's Dorians*, vol. 2, p. 115, *seqq.*, and *Tittmann's Darstellung der Griech. Staatsverfass.*, p. 104, *seqq.* (*Encycl. Us. Knowl.*, vol. 9, p. 469.)

Ephŏrus, a Greek historian, born at Cyme in Æolis, 405 B.C. He survived the passage of Alexander into Asia (333 B.C.), which he mentioned in his history. (*Clem. Alex., Strom.* 1, p. 337, *a.*) He studied rhetoric under Isocrates, but with so little success, that, after he had returned from Athens, his father Demophilus sent him back to the rhetorician for fresh instruction. (*Plut., Vit. Isocr.*, p. 366, *ed. Wyttenb.*) Isocrates, perceiving his unfitness for public speaking, recommended him to turn his attention to historical composition (*Senec., de Tranq. An.*, c. 6); but his style was low and slovenly even in his histories, and Plutarch remarks upon the silliness of the set speeches which he introduced. (*Polit. Præcon.*, p. 803, *b.*) Polybius observes that, though in his account of naval matters he is sometimes happy, he always fails in describing battles by land, and was entirely ignorant of tactics. (*Excerpt. Vatican.*, p. 391.) Ephorus wrote, 1. *A History of Greece*, in thirty books, beginning with the siege of Troy, and terminating with the siege of Perinthus (340 B.C.). Part of the thirtieth book was written by his son Demophilus. (*Diod. Sic.*, 16, 14.) 2. *On Inventions*, in two books. 3. *On Goods and Ills*, in twenty-four books. 4. *On Remarkable Objects in various Countries*, in fifteen books. 5. *The Topography of Cyme.* 6. *On Diction.*—The fragments of these works have been collected by Marx, *Carlsruhe*, 1815. (*Encycl. Us. Knowl.*, vol. 9, p. 469,—*Schöll., Hist. Lit. Gr.*, vol. 2, p. 182.)

Ephyra, I. the ancient name of Corinth, which it received from a nymph of the same name, and hence *Ephyreus* is equivalent to "*Corinthius.*" (*Vid.* Corinthus.)—II. A city of Epirus, at the head of the bay or harbour called Glykys Limen. It is mentioned by Homer and other writers. Homer, in several passages of the Iliad and Odyssey, alludes to one or more cities of this name. The Ephyra, which was situated on the banks of the river Selleis (*Il.*, 2, 659), is positively ascribed by Strabo (338) to Elis in Peloponnesus, though he allows that many commentators on the poet were of opinion that he there adverted to the Thesprotian city of the same name. Eustathius observes on the verse above cited, that, as there were nine towns so called, it was no easy matter to ascertain to which reference was made. It seems probable, however, that the Ephyra, which is twice noticed in the Odyssey (1, 259, and 2, 328) as a land abounding in poisonous drugs, is the one in question, since it was evidently near Ithaca, and the river Selleis is not named in either of the passages. This city is also spoken of by Pindar (*Nem.*, 7, 53); from which passage we may infer, with Pausanias, that it was the capital of the ancient kings of Thesprotia, and where, on the attempt of Theseus and Pirithous to carry off

the wife of Aidoneus, they were both taken prisoners and detained. (*Pausan.*, 1, 17.—Compare *Apollodorus*, 2, 7.—*Diod. Sic.*, 4, 36.) It appears from Strabo (324) and other authorities, that this town afterward took the name of Cichyrus, but on what occasion we are not informed. Mr. Hughes, who has explored with great attention this part of Epirus, reports, "that the ruins of Ephyra are to be seen at no great distance from the Acherusian lake, near a deserted convent dedicated to St. John. Though the walls lie for the most part in a confused mass of ruins, they may be distinctly traced in a circular figure: those parts which remain perfect exhibiting a specimen of masonry apparently more rude even than Tiryns itself, though the blocks used are not of so large dimensions." (*Travels*, vol. 2, p. 312.—*Cramer's Ancient Greece*, vol. 1, p. 113, *seqq.*)

Epicharmus, the first Greek comic writer of whom we have any certain account. He was a Syracusan, either by birth or emigration. (*Theocritus, Epig.*, 17.) Some make him a native of Crastus, some of Cos (*Suidas*—*Eudocia*, p. 166); but all agree that he passed his life at Syracuse. It was about B.C. 500, Olymp. 70, 1, thirty-five years after Thespis began to exhibit, eleven years after the commencement of Phrynichus, and just before the appearance of Æschylus as a tragedian, that Epicharmus produced the first comedy properly so called. Before him this department of the drama was, as we have every reason to believe, nothing but a series of licentious songs and sarcastic episodes, without plot, connexion, or consistency. He gave to each exhibition one single and unbroken fable, and converted the loose interlocutions into regular dialogue. (*Aristot., Poet.*, 5, 5.) The subjects of his comedies, as we may infer from the extant titles of thirty-five of them, were partly parodies of mythological subjects, and, as such, not very different from the dialogue of the satyric drama, and partly political, and in this respect may have furnished a model for the dialogue of the Athenian comedy. Tragedy had, some years before the era of Epicharmus, begun to assume its staid and dignified character. The woes of heroes and the majesty of the gods had, under Phrynicus, become its favourite theme. The Sicilian poet seems to have been struck with the idea of exciting the mirth of his audience by the exhibition of some ludicrous matter dressed up in all the grave solemnity of the newly-invented art. Discarding, therefore, the low drolleries and scurrilous invectives of the ancient κωμῳδία, he opened a novel and less invidious source of amusement, by composing a set of burlesque dramas upon the usual tragic subjects. (*Athenæus*, 15, p. 698, *ed. Schweigh.*, vol. 5, p. 555.) They succeeded, and the turn thus given to comedy long continued; so that when it once more returned to personality and satire, as it afterward did, tragedy and tragic poets were the constant objects of its parody and ridicule. The great changes thus effected by Epicharmus justly entitled him to be called the *Inventor* of Comedy (*Theocritus, Epig.*, 17), though it is probable that Phormis or Phormus preceded him by a few Olympiads. (*Aristot., Poet.*, 3, 5.—*Athenæus*, 14, p. 652, *a.*) But his merits rest not here: he was distinguished for elegance of composition as well as originality of conception. Demetrius Phalereus (compare *Vossius, de Poet. Gr.*, 6, p. 31) says, that Epicharmus excelled in the choice and collocation of epithets: on which account the name of Ἐπιχάρμιος was given to his kind of style, making it proverbial for elegance and beauty. Aristotle (*Rhet.*, 3, 9) lays one fault to his charge as a writer, the employment of false antitheses. So many were his dramatic excellences, that Plato terms him the first of comic writers (*Theætetus*, p. 33), and in a later age and foreign country, Plautus chose him as his model. (*Horat., Epist.*, 2, 2, 58.) The plays of Epicharmus, to judge from the fragments still left us, abounded in apophthegms, little consistent with the character we might otherwise have entertained of their nature from our knowledge of the buffooneries whence the comedy sprung, and the writings of Aristophanes, his partially extant successor. But Epicharmus was a philosopher and a Pythagorean. (*Diog. Laert.*, 8, 78.) In the midst of merriment, he failed not to inculcate, in pithy gnomæ, the otherwise distasteful lessons of morality to the gay and thoughtless, and, sheltered by comic license, to utter offensive political truths, which, promulgated under any other circumstances, might have subjected the sage to the vengeance of a despotic government. We find Epicharmus still composing comedies B.C. 485 (*Suidas, s. v.* Ἐπίχ.); and again during the reign of Hiero, B.C. 477. (*Clinton, Fasti Hellenici, B.C.* 477.) He died at the age of ninety or ninety-seven years. Epicharmus is said by some authorities to have added the letters ξ, η, ψ, ω, to the Greek alphabet. (*Theatre of the Greeks*, 2*d ed.*, p. 162, *seqq.*—*Matthiæ, G. G.*, vol. 1, p. 13, *Blomfield's transl.*—Compare, however, *Thiersch's G. G., Sandford's transl.*, vol. 1, p. 25, *seqq.*)

Epictētus, an eminent Stoic philosopher, born in a servile condition at Hierapolis in Phrygia. The year of his birth is not known, nor are we able to make any very close approximation to it. He must have been born, however, before the end of Nero's reign, 68 A.D., else he could not have been more than twenty-one when Domitian published that edict against philosophers, in 89 A.D., in consequence of which Epictetus retired from Rome. At the age of twenty-one he was not likely to have attained sufficient notoriety to bring him within the operation of such an edict. Epictetus, then, was born most probably during one of the last eight years of Nero's reign. The names and condition of his parents are unknown: neither do we know how he came to be brought to Rome. But in this city he was for some time a slave to Epaphroditus, a freedman of Nero's, who had been one of his body-guard. An anecdote related by Origen, which illustrates the fortitude of Epictetus, would also show, if it were true, that Epaphroditus was a most cruel master. Epictetus, when his master was twisting his leg one day, smiled and quietly said, "You will break it;" and when he did break it, only observed, "Did I not tell you that you would do so?" (*Orig. c. Cels.*, 7, p. 368.) We are not told how or when Epictetus managed to effect his freedom; but he could not have been still a slave when he left Rome in consequence of an edict against philosophers. This event, the only one in his life the date of which we can assign, took place, as has been said, in the year 89 A.D., being the eighth year of Domitian's reign. Epictetus then retired to Nicopolis in Epirus, and it is a question whether he ever returned to Rome. The chief ground for believing that he did is a statement of Spartian (*Vit. Hadr.*, 16), that Epictetus lived on terms of intimacy with the Emperor Hadrian; while it is agreed, on the other hand, that there is no good evidence of any of his discourses having been delivered at Rome, but that they contain frequent mention of Nicopolis. This argument, however, is hardly sufficient to overthrow the express testimony of Spartian. We do not know when he died. Suidas says that he lived till the reign of Marcus Aurelius; but, though some support for this opinion is sought to be obtained from Themistius (*Or.*, 5, *ad Jovian. Imp.*), yet the authority of Aulus Gellius is strong on the other side, who, writing during the reign of the first Antonine, speaks of Epictetus, in two places, as being dead. (*Noct. Att.*, 2, 18.—*Ib.*, 17, 19.) Epictetus led a life of exemplary contentment, simplicity, and virtue, practising in all particulars the morality which he taught. He lived for a long while in a small hut, with no other furniture than a bed and lamp, and without an attend

ant; until he benevolently adopted a child whom a friend had been compelled by poverty to expose, and hired a nurse for its sake.—Epictetus was a teacher of the Stoic philosophy, and the chief of those who lived during the period of the Roman empire. His lessons were principally, if not solely, directed to practical morality. His favourite maxim, and that into which he resolved all practical morality, was "*bear and forbear*," *ἀνέχου καὶ ἀπέχου*. He appears to have differed from the Stoics on the subject of suicide. (*Arrian, Epict*, 1, 8.) We are told by Arrian, in his Preface to the "Discourses," that he was a powerful and exciting lecturer; and, according to Origen (*c. Cels.*, 7, *ad init.*), his style was superior to that of Plato. It is a proof of the estimation in which Epictetus was held, that, on his death, his lamp was purchased by some more eager than wise aspirant after philosophy for three thousand drachmas, or over five hundred dollars of our currency. (*Lucian, adv. Indoct. libr. ement*, vol. 8, p. 15, *ed Bip.*) Though it is said by Suidas that Epictetus wrote much, there is good reason to believe that he himself wrote nothing. His Discourses were taken down by his pupil Arrian, and published after his death in six books, of which four remain. The same Arrian compiled the Enchiridion, and wrote a life of Epictetus, which is lost. Some fragments have been preserved, however, by Stobæus. Simplicius has also left a commentary on his doctrine, in the Eclectic manner. The best edition of the remains of Epictetus is that of Schweighaeuser, 6 vols. 8vo, *Lips.*, 1799. The same editor has published the Enchiridion, together with the Tablet of Cebes, in a separate volume (*Lips.*, 1797, 8vo) There is an English version of the Enchiridion or Manual by Mrs. Carter. (*Fabric., Bibl. Græc., ed. Harles*, vol. 5, p. 64.—*Enfield, Hist. Philos.*, vol. 2, p. 121.—*Encycl. Us. Knowl.*, vol. 9, p. 471.)

Epicūrus, a celebrated philosopher, born in the year 341 B.C., seven years after the death of Plato. He was a native of the Island of Samos, whither his father had gone from Athens, in the year 352 B.C., among 2000 colonists then sent out by the Athenians. (*Strabo*, 638.) Yet he was an Athenian by right, belonging to the borough Gargettus, and to the tribe Ægeis. His father Neocles is said to have been a schoolmaster, and his mother Chæristrata to have practised arts of magic, in which it was afterward made a charge against Epicurus, that, when he was young, he assisted her. (*Diog. Laert.*, 10, 4.) Having passed his early years in Samos and Teos, he went to Athens at the age of eighteen. We are told that he had begun to study philosophy when only fourteen, having been incited thereto by a desire, which the teachers to whom he had applied had failed to satisfy, of understanding Hesiod's description of chaos; and that he began with the writings of Democritus. In Samos he is said to have received lessons from Pamphilus, a follower of Plato. (*Suid.—Cic., N. D.*, 1, 26.)—On the occasion of this his first visit to Athens, Epicurus stayed there for a very short time. He left it in consequence of the measures taken by Perdiccas after the death of Alexander the Great, and went to Colophon to join his father. In his 32d year, 310 B.C., he went to Mytilene, where he set up a school. Staying only one year at this latter place, he next proceeded to Lampsacus, where he taught for four years. He returned to Athens in the year 306 B.C., and now founded the school, which ever after was named from him the Epicurēan. He purchased a garden for 80 minæ (about 1400 dollars), wherein he might live with his disciples and deliver his lectures, and henceforth remained in Athens, with the exception only of two or three visits to his friends in Asia Minor, until his death, B.C. 270. The disease which brought him to his death was the stone. He was in his seventy-second year when he died, and he had then been settled in Athens as a teacher for 36 years. Epicurus is said by Diogenes Laertius (10, 9) to have had so many pupils that even whole cities could not contain them. Hearers came to him from distant places; very many from Lampsacus; and while men often deserted other schools to join that of Epicurus, there were only two instances, at most, of Epicurus being deserted for any other teacher. Epicurus and his pupils lived together in the garden of which we have spoken, in a state of friendship, which, as it is usually represented, could not be surpassed; abstaining from putting their property together and enjoying it in common, for the quaint yet significant reason that such a plan implied mutual distrust. The friendship subsisting between Epicurus and his pupils is commemorated by Cicero (*de Fin.*, 1, 20). In this garden, too, they lived in the most frugal and virtuous manner, though it was the delight of the enemies of Epicurus to represent it differently, and though Timocrates, who had once been his pupil, and had abandoned him, spread such stories as that Epicurus used to vomit twice a day after a surfeit, and that many immodest women were inmates of the garden. (*Vid.* Leontium.) An inscription over the gate of the garden told him who might be disposed to enter, that barley-cake and water would be the fare provided for him (*Senec., Ep*, 31); and such was the chastity of Epicurus, that one of his principal opponents, Chrysippus, endeavoured to account for it, so as to deny him any merit, by saying that he was without passions. (*Stob., Serm.*, 117.) Epicurus did not marry, in order that he might be able to prosecute philosophy without interruption. His most attached friends and pupils were Hermachus of Mytilene, whom he appointed by will to succeed him as master of the school; Metrodorus, who wrote several books in defence of his system, and Polyænus. Epicurus's three brothers, Neocles, Chæredemus, and Aristobulus, also followed his philosophy, as also one of his servants, Mys, whom at his death he made free Besides the garden in Athens, from which the followers of Epicurus, in succeeding time, came to be named the philosophers of the garden (*Juv., Sat.*, 13, 122.—*Id.*, 14, 319), Epicurus possessed a house in Melite, a village near Athens, to which he used often to retire with his friends. On his death he left this house, together with the garden, to Hermachus, as head of the school, to be left by him again to whosoever might be his successor.—In physics Epicurus trod pretty closely in the footsteps of Democritus; so much so, indeed, that he was accused of taking his atomic cosmology from that philosopher without acknowledgment. He made very few, and these unimportant, alterations. (*Cic., de Fin.*, 1, 6.) According to Epicurus, as also to Democritus and Leucippus before him, the universe consists of two parts, matter and space, or vacuum in which matter exists and moves; and all matter, of every kind and form, is reducible to certain indivisible particles or atoms, which are eternal. These atoms, moving, according to a natural tendency, straight downward, and also obliquely, have thereby come to form the different bodies which are found in the world, and which differ in kind and shape, according as the atoms are differently placed in respect to one another. It is clear that, in this system, a creator is dispensed with: and indeed Epicurus, here again following Democritus, set about to prove, in an *à priori* way, that this creator could not exist, inasmuch as nothing could arise out of nothing, any more than it could utterly perish and become nothing. The atoms have existed always, and always will exist; and all the various physical phenomena are brought about, from time to time, by their various motions.—It remains to speak of the Epicurean system of ethics. Setting out from the two facts that man is susceptible of pleasure and pain, and that he seeks the one and avoids the other, Epicurus propounded, that it is a man's duty to endeavour to increase to the utmost his pleasures, and diminish to

the utmost his pains; choosing that which tends to pleasure rather than that which tends to pain, and that which tends to a greater pleasure or to a lesser pain rather than that which tends respectively to a lesser pleasure or a greater pain. He used the terms pleasure and pain in the most comprehensive way, as including pleasure and pain of both mind and body; and he esteemed the pleasures and pains of the mind as incomparably greater than those of the body. Making, then, good and evil, or virtue and vice, depend on a tendency to increase pleasure and diminish pain, or the opposite, he arrived, as he easily might do, at the several virtues to be inculcated and vices to be denounced. And when he got thus far, even his adversaries had nothing to say against him. It is strange that they should have continued to revile the principle, no matter by what name it might be called, when they saw that it was a principle which led to truth.—The period in which Epicurus opened his school was peculiarly favourable. In the room of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of Stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, while it rendered every rigid scheme of philosophy, as well as all grossness of manners, unpopular, inclined the younger citizens to listen to a preceptor who smoothed the stern and wrinkled brow of philosophy, and, under the notion of conducting his followers to enjoyment in the bower of tranquillity, led them unawares into the path of moderation and virtue. Hence the popularity of his school. It cannot be denied, however, that, from the time when this philosopher appeared to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for everything corrupt in principle and infamous in character. The charges brought against Epicurus are, that he superseded all religious principles by dismissing the gods from the care of the world; that if he acknowledged their existence, it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he discovered great insolence and vanity in the disrespect with which he treated the memory of former philosophers, and the characters and persons of his contemporaries; and that both he and his disciples were addicted to the grossest sensuality. These accusations, too, have been not only the voice of common rumour, but more or less confirmed by men distinguished for their wisdom and virtue—Zeno, Cicero, Plutarch, Galen, and a long train of Christian fathers. With respect to the first charge, it certainly admits of no refutation. The doctrine of Epicurus concerning nature militated directly against the agency of a Supreme Being in the formation and government of the world; and his misconceptions with respect to mechanical motion, and the nature of divine happiness, led him to divest the Deity of some of his primary attributes. It does not, however, appear that he entirely denied the existence of superior powers. Cicero charges him with inconsistency in having written books concerning piety and the reverence due to the gods, and in maintaining that the gods ought to be worshipped, while he asserted that they had no concern in human affairs. That there was an inconsistency in this is obvious. But Epicurus professed, that the universal prevalence of the ideas of gods was sufficient to prove that they existed; and, thinking it necessary to derive these ideas, like all other ideas, from sensations, he imagined that the gods were beings of human form, hovering about in the air, and made known to men by the customary emanations. He believed that these gods were eternal, and supremely happy, living in a state of quiet, and meddling not with the affairs of the world. He contended that they were to be worshipped on account of the excellence of their nature, not because they could do men either good or harm. (*Cic., N. D.*, 1, 41.—*Sencc., de Benef.*, 4, 19.)—Our chief sources of information respecting the doctrines of Epicurus are, the 10th book of Diogenes Laertius, and the poem of Lucretius "*De Rerum Natura.*" Information is also furnished by the writings of Cicero, especially the "*De Finibus*" and the "*De Natura Deorum;*" by those of Seneca, and by the treatise of Plutarch entitled "Against Colotes." Epicurus, according to Diogenes Laertius, was a more voluminous writer than any other philosopher, having written as many as 300 volumes, in all of which he is said to have studiously avoided making quotations. All that now remains of his works are the Letters contained in the 10th book of Diogenes Laertius, and parts of two books of his treatise on Nature (*περὶ φύσεως*), which were discovered at Herculaneum. The last were published at Leipzig in 1818, being edited by Orelli. A critical edition of the first two letters was given by Schneider, at Leipzig, 1813. —The Epicurean school was carried on, after Hermachus, by Polystratus and many others, concerning whom nothing is known; and the doctrines which Epicurus had taught underwent few modifications. When introduced among the Romans, these doctrines, though very much opposed at first, were yet adopted by many distinguished men, as Lucretius, Atticus, Horace. Under the emperors, Pliny the Younger, and Lucian of Samosata, were Epicureans. (*Enfield, Hist Phil.*, vol. 1, p. 445, *seqq.*—*Encycl. Us. Knowl.*, vol. 9, p. 472.—*Good's Lucretius, Prolegom.*—*Id., Book of Nature*, vol. 1, p. 48, *seqq.*, &c.)

Epidamnus, a city of Illyricum, on the coast, north of Apollonia. Its foundation is universally ascribed to the Corcyreans, who, in compliment to Corinth, their metropolis, invited a citizen of that town to head their new colony. (*Thucyd.*, 1, 24.) But we are not informed what circumstances led to the change in its name from Epidamnus to that of Dyrrachium, by which it is more commonly known to the Latin writers. Some have thought that Epidamnus and Dyrrachium were two different towns, the latter of which was the emporium of the former. Others affirmed, that the Romans, considering the word Epidamnus to be of evil omen, called it Dyrrachium from the ruggedness of its situation. (*Appian, B. C.*, 2, 39.—*Pomp. Mel*, 2, 3. —*Plin*, *H. N.*, 3, 23.) It is pretty evident, however, that the word *Δυρράχιον* is of Greek, and not of Latin origin, for we find it used by the poet Euphorion of Chalcis in a verse preserved by Stephanus of Byzantium, *s. v. Δυρράχιον*. The fact seems to be, that the founders of Epidamnus gave the name of Dyrrachium or Dyrrhachium to the high and craggy peninsula on which they built their town. Strabo (316) certainly applies this appellation to the Chersonese, as does the poet Alexander cited by Stephanus, *s. v. Δυρράχιον*, and this, in time, may have usurped the place of the former name. It is probable, also, that the town called Dyrrachium did not exactly occupy the site of the ancient Epidamnus; indeed, this is plainly asserted by Pausanias (5, 10). Eusebius refers the foundation of Epidamnus to the second year of the 38th Olympiad, or about 625 B C. Periander was then tyrant of Corinth, and nearly at the same period Cyrene was founded by Battus. Placed at the entrance of the Hadriatic, in a situation most advantageous for commerce, which was also favoured by its relations with Corcyra and Corinth, Epidamnus early attained to a considerable degree of opulence and power. It possessed a treasury at Olympia (*Pausan.*, 6, 19), and its citizens vied with those of the most celebrated states of Greece in wealth and accomplishments. (*Herodot.*, 6, 127.) And though the jealousy of the neighbouring barbarians had often prompted them to disturb the peace of the rising colony, it successfully withstood all their attacks until

dissension and faction, that bane of the Grecian states, entailed upon the city their attendant evils, and so impaired its strength that it was forced to seek from the Corcyreans that aid against foreign as well as domestic enemies which its necessities required. The refusal of Corcyra compelled the Epidamnians to apply to Corinth, which gladly sought this opportunity of increasing its influence at the expense of that of Corcyra. A Corinthian force, together with a fresh supply of colonists, was accordingly despatched by land to the aid of Epidamnus, and contributed greatly to restore order and tranquillity. The Corcyreans, however, who were on no friendly terms with the Corinthians, could not brook this interference in the affairs of their colony; they also equipped a fleet, which, on its arrival at Epidamnus, summoned that town to receive back those citizens who had been banished, and to send away the Corinthian reinforcement. On the rejection of this proposal by the Epidamnians, the Corcyreans, in conjunction with the neighbouring Illyrians, besieged the town, and, after some days, compelled it to surrender. These are the events which Thucydides has related at length, from their intimate connexion with the origin of the Peloponnesian war. We know but little of the fortunes of Epidamnus from this period to its conquest by the Romans. Aristotle, in his Politics (5, 1), notices a change which took place in its constitution, from the government of magistrates called phylarchs to that of a senate. The character of its inhabitants, which was once virtuous and just, was also impaired by luxury and vice, if we may credit Plautus, who portrays them in his Menæchmi. (*Act.* 2, *Sc.* 1.) That Venus was particularly worshipped here we learn from Catullus (36, 11).—Dyrrachium became the scene of the contest between Cæsar and Pompey. The latter general, having been compelled to withdraw from Italy by his enterprising adversary, retired to Dyrrachium on the opposite coast of Illyria, and having collected all his forces round that city, determined to make a stand against the enemy. Cæsar soon followed him thither, having formed the bold design of blockading his adversary in his intrenched camp close to the town. This led to a series of operations, which are detailed at length by Cæsar himself; the success of which continued doubtful until Pompey at length forced his enemy to retire, and was thus enabled to transfer the seat of war into Thessaly. (*Cæs., B. C.*, 3, 41, *seqq.*—*Appian, B. C.*, 2, 40.) In addition to the strength of its situation, Dyrrachium was of importance to the Romans from its vicinity to Brundisium. Cicero landed there on his banishment from Italy, and speaks of the kindness he experienced from the inhabitants. (*Ep. ad Fam.*, 14, 1.) We learn, indeed, from Ælian (*V. H.*, 13, 16), that the laws of this city were particularly favourable to strangers. Dio Cassius observes, that Dyrrachium sided with Antony during the last civil wars of the republic; and thence it was that Augustus, after his victory, rewarded his soldiers with estates in its territory. The Byzantine historians speak of it as being still a considerable place in their time. (*Ann. Comnen.*, 1, 41. —*Cedren., Basil. Imp.*, p. 703.—*Niceph., Callist.*, 17, 3.) But it is now scarcely more than a village, which is rendered unhealthy by its proximity to some marshes. Its modern name is *Durazzo*. (*Cramer's Ancient Greece*, vol. 1, p. 49, *seqq.*)

Epidaurĭa, a festival at Athens in honour of Æsculapius.

Epidaurus, I. a city of Argolis, on the shores of the Saronic Gulf, opposite the island of Ægina. Its territory extended along the coast for the space of fifteen stadia, while towards the land it was encircled by lofty mountains, which contributed to its security. (*Strabo*, 374.) The more ancient appellation of this city was Epicarus; its founders having been Carians, as Aristotle reported, who were afterward joined by an Ionian colony from Attica (*ap. Strab., l. c.*). On the arrival of the Heraclidæ and Dorians, Epidaurus submitted to their arms, and received a colony from Argos under Deïphontes. (*Pausan.*, 2, 34.) It afterward contributed, as Herodotus informs us (1, 146, and 7, 99), to the foundation of several Dorian cities in Asia Minor. The constitution of Epidaurus was originally monarchical; in the time of Periander of Corinth, his father-in-law, Procles, was tyrant of Epidaurus. (*Herod.*, 3, 53.) Afterward the government was aristocratical; the chief magistrates being called Artynæ or Artyni, as at Argos (*Thucyd.*, 5, 47), and being the presidents of a council of one hundred and eighty. The common people were termed *Konipedes* (Κονιποδες) or dusty-feet, in allusion to their agricultural pursuits. (*Plut., Quæst. Gr.*, 1.) Epidaurus was the mother-city of Ægina and Cos, the former of which was once dependant upon it; afterward, however, the Æginetæ emancipated themselves from this state of vassalage, and, by means of their navy, did much injury to the Epidaurian territory. (*Herod.*, 5, 83.) The Epidaurians sent ten ships to Salamis, and 800 heavy-armed soldiers to Platæa. (*Herodot.*, 8, 1, and 9, 102.) They were the allies of Sparta during the Peloponnesian war (*Thucyd.*, 1, 105, and 2, 56), and successfully resisted the Argives, who besieged their city after the battle of Amphipolis. (*Thucyd.*, 5, 53, *seqq.*) During the Bœotian war they were still in alliance with Lacedæmon (*Xen., Hist. Gr.*, 4, 2, 16.—*Id.*, 7, 2, 2), but in the time of Aratus we find them united with the Achæan league. (*Polyb.*, 2, 5.) Epidaurus was still a flourishing city when Paulus Æmilius made the tour of Greece (*Liv.*, 45, 28.—*Polyb.*, 30, 15, 1); and Pausanias informs us, that many of its buildings were in good preservation when he visited Argolis, more than three centuries later.—Epidaurus was famed for having been, in the mythological legends of Greece, the natal place of Æsculapius; and it derived its greatest celebrity from a neighbouring temple to that god, which was the resort of all who needed his assistance. The temple of Æsculapius was situate at the upper end of a valley, about five miles from the city. In 293 B.C., it was so celebrated that, during a pestilence at Rome, a deputation was sent from this city to implore the aid of the Epidaurian god. (*Liv.*, 10, 47.) The temple was always crowded with invalids, and the priests, who were also physicians, contrived to keep up its reputation, for the walls were covered with tablets describing the cures which they had wrought, even in the time of Strabo. This sacred edifice had been raised on the spot where Æsculapius was supposed to have been born and educated. It was once richly decorated with offerings, but these had for the most part disappeared, either by open theft or secret plunder. The greatest depredator was Sylla, who appropriated the wealth deposited in this shrine to the purpose of defraying the expenses of his army in the war against Mithradates. (*Plut., Vit. Syll.—Diod. Sic., Excerpt.*, 406.)—Chandler states, that the site of this ancient city is now called *Epithauro;* but the traces are indistinct, and it has probably long been deserted. (*Travels*, vol. 2, p. 272.) Dodwell observed "several masses of ruin at the foot of a promontory, which are covered by the sea; also some Doric remains and Roman fragments, on that side which is towards the plain." (*Class. Tour*, vol. 2, p. 263.) The ruins of the temple of Æsculapius are to be seen on the spot now called *Gerao*, probably a corruption of Hieron. Near the temple was a remarkably beautiful theatre, built by Polyclitus. (*Pausan.*, 2, 27, 5.) This is now in better preservation than any other theatre in Greece, except that at Trametzus, near Ioannina, and was capable of containing 12,000 spectators. (*Leake's Morea*, vol 2, p. 423.—*Cramer's Ancient Greece*, vol. 3, p. 270.) —II. A town of Laconia, surnamed Limera, on the eastern coast, about 200 stadia from Epidelium. I

had been founded by the Argives, to whom, indeed, according to Herodotus, the whole of this coast, as far as the Malean promontory, once belonged. Apollodorus (*ap. Strab*, 368) pretended, that Limera was only a contraction for Limenera, by which allusion was made to the convenience of the harbour. The town was situate on an eminence near the sea, and contained, among other buildings, a celebrated temple of Æsculapius. The ruins of Epidaurus Limera are to be seen a little to the north of the modern *Monembasia*. (*Itin. of Morea*, p. 235.) Its site is now known by the name of *Palaio Embasia*. (*Cramer's Ancient Greece*, vol. 3, p. 201.)—III. A maritime city of Illyria, south of the river Naro. Mannert identifies it with the Arbona of Polybius (2, 11.—*Mannert, Geogr.*, vol. 7, p. 350).

Epidĭum, I. one of the Ebudæ Insulæ, supposed by Mannert to be the same with the modern *Ila*. (*Geogr.*, vol. 2, p. 231.)—II. A promontory of Caledonia, corresponding to the southern extremity of the peninsula of *Cantyre*. (*Mannert, Geogr.*, vol. 2, p. 204.)

Epigŏni (Ἐπίγονοι, *descendants*), the sons of the Grecian heroes who were killed in the first Theban war. (*Vid.* Polynices.) The war of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war resolved to avenge the death of their fathers. The god, when consulted, promised them victory, if led by Alcmæon, the son of Amphiaraus. Alcmæon accordingly took the command. Another account, however, given by Pausanias (9, 9, 2), makes Thersander, son of Polynices, to have been at the head of the expedition. The other leaders were Amphilochus, brother of Alcmæon; Ægialeus, son of Adrastus; Diomedes, of Tydeus; Promachus, of Parthenopæus; Sthenelus, of Capaneus; and Eurypylus, of Mecisteus. The Argives were assisted by the Messenians, Arcadians, Corinthians, and Megarians. The Thebans obtained aid from the neighbouring states. The invaders ravaged the villages about Thebes. A battle ensued, in which Laodamas, the son of Eteocles, slew Ægialeus, and fell himself by the spear of Alcmæon. The Thebans then fled; and, by the advice of Tiresias, they secretly left their city, which was entered and plundered by the Argives, and Thersander was placed on the throne.—With the exception of the events of the Trojan war and the return of the Greeks, nothing was so closely connected with the Iliad and Odyssey as the war of the Argives against Thebes, since many of the principal heroes of Greece, particularly Diomede and Sthenelus, were themselves among the conquerors of Thebes, and their fathers before them, a bolder and wilder race, had fought on the same spot, in a contest which, although unattended with victory, was still far from inglorious. Hence, also, reputed Homeric poems on the subject of this war were extant, which perhaps really bore a great affinity to the Homeric time and school. For we do not find, as in the other poems of the cycle, the name of one, or those of several later poets, placed in connexion with these compositions, but they are either attributed to Homer, as the earlier Greeks in general appear to have done; or if the authorship of Homer is doubted, they are usually attributed to no author at all. Thus the second part of the Thebais, which related to the exploits of the Epigoni, was, according to Pausanias (9, 9, 2), ascribed by some to Homer. The true reading in Pausanias, in the passage just referred to, is undoubtedly Καλλῖνος, and neither Καλαῖνος (more correctly Κάλαινος), as the common text has it, nor Καλλίμαχος, as Ruhnken conjectures (*ad Callim.*, vol. 1, p. 439, *ed. Ernest.*). This ancient elegiac poet, therefore, about the twentieth Olympiad, quoted the *Thebaid* as Homeric. The *Epigoni* was still commonly ascribed to Homer in the time of Herodotus (4, 32.—*Müller, Hist. Lit. Gr.*, p. 70, *seq.*).

Epimenĭdes, a Cretan, contemporary with Solon, born in the year 659 B.C., at Phæstus, in the island of Crete, according to some accounts, or at Cnossus according to others. Many marvellous tales are related of him. It is said, that going, by his father's order, in search of a sheep, he laid himself down in a cave, where he fell asleep, and slept for fifty years. He then made his appearance among his fellow-citizens with long hair and a flowing beard, and with a knowledge of medicine and natural history which then appeared more than human. Another idle story told of this Cretan is, that he had a power of sending his soul out of his body and recalling it at pleasure. It is added, that he had familiar intercourse with the gods, and possessed the power of prophecy. The event of his life for which he is best known, was his visit to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices. These rites were calculated, according to the spirit of the age, to allay the feuds and party dissensions which prevailed there; and, although what he enjoined was mostly of a religious nature (for instance, the sacrifice of a human victim, the consecration of a temple to the Eumenides, and of two altars to Hybris and Anaideia, the two evil powers which were exerting their influence on the Athenians), there can be little doubt but that his object was political, and that Solon's constitution would hardly have been accepted, had it not been recommended and sanctioned by some person, who, like Epimenides, claimed from men little less than the veneration due to a superior being. The Athenians wished to reward Epimenides with wealth and public honours, but he refused to accept any remuneration, and only demanded a branch of the sacred olive-tree, and a decree of perpetual friendship between Athens and his native city.—We probably owe most of the wonderful tales, relative to Epimenides, to the Cretans, who were, to a proverb, famous for their powers of invention. All that is credible concerning him is, that he was a man of superior talents, who pretended to have intercourse with the gods; and, to support his pretensions, lived in retirement upon the spontaneous productions of the earth, and practised various arts of imposture. Perhaps, in his hours of pretended inspiration, he had the art of appearing totally insensible and entranced, which would easily be mistaken, by ignorant spectators, for a power of dismissing and recalling his spirit. Epimenides is said to have lived, after his return to Crete, to the age of 157 years. Divine honours were paid him after his death by the superstitious Cretans. He has no other claims to be mentioned among philosophers, except that he composed a theogony, and other poems concerning religious mysteries. He wrote also a poem on the Argonautic expedition, and other works, which are entirely lost. His treatise on oracles and responses, mentioned by St. Jerome, is said to have been the work from which St. Paul quotes in the epistle to Titus (1, 12.—Consult *Heinrich. Epimenides aus Kreta, Leipz.*, 1801.—*Encycl. Us. Knowl.*, vol. 9, p. 476.—*Diog. Laert.*, 1, 109.—*Val. Max.*, 8, 13.—*Plin.*, 7, 52.—*Aristot., Rhet.*, 3, 9.—*Enfield's History of Philosophy*, vol. 1, p. 132, *seqq.*)

Epimētheus, a son of Iapetus and Clymene, one of the Oceanides. He inconsiderately married Pandora, by whom he had Pyrrha, the wife of Deucalion. The legend connected with his name will be found under the article Pandora.

Epimēthis, a patronymic of Pyrrha, the daughter of Epimetheus. (*Ovid, Met.*, 1, 390.)

Epiphanēa, I. a town of Cilicia Campestris, southeast of Anazarbus, and situate on the small river Carsus, near the range of Mount Amanus. It is now *Surfendkar*. (*Plin.*, 5, 27.)—II. A city of Syria, on the Orontes, below Apamea. Its Oriental and true name was Hamath, and it was reckoned by the people of the

East one of the most magnificent cities in the world, having been founded, as they imagined, by Hamath, one of the sons of Canaan. Allusion is frequently made to Hamath in the Old Testament. (Compare *Genesis*, 10, 18.—2 *Samuel*, 8, 9.—2 *Kings*, 48, 34. —*Jerem.*, 49, 23.—*Amos*, 6, 2.) Its name was changed to Epiphanea, in honour of Antiochus Epiphanes. It is now *Hama*, and was in modern times the seat of an Arabian dynasty, to which the geographer Abulfeda belonged. (*Abulfeda, Tab. Syr.*, p. 108.—*Pococke*, vol. 2, p. 210.—*Mannert*, vol. 6, pt. 1, p. 461.)

Epiphănes (*illustrious*), I. a surname of Antiochus IV., King of Syria.—II. A surname of Ptolemy V., King of Egypt.

Epiphanius, a bishop of Salamis in Cyprus, in the fourth century. He was born of Jewish parents, at a village called Besanducan, near Eleutheropolis, in Palestine, about A.D. 320, and appears to have been educated in Egypt, where he imbibed the principles of the Gnostics. At length he left those heretics, and, becoming an ascetic, returned to Palestine and adopted the discipline of St. Hilarion, the founder of monachism in that country. Epiphanius erected a monastery near the place of his birth, over which he presided till he was made bishop of Salamis in 367. Here he remained about 36 years, and composed most of his writings. In 391 he commenced a controversy with John, bishop of Jerusalem, relative to the Platonic doctrines of the learned and laborious Origen, against which he wrote and preached with implacable bitterness. John favoured Origen's views, but Epiphanius found in Theophilus, the violent bishop of Alexandrea, a worthy coadjutor, who, in 399, convened a council, and condemned all the works of Origen. Epiphanius himself then called a council in Cyprus, A.D. 401, and reiterated this condemnation, after which he wrote to St. Chrysostom, then bishop of Constantinople, requesting him to do the same. On finding this prelate disinclined to sanction his violent proceedings, he forthwith repaired to Constantinople, for the purpose of exciting the bishops of that diocese to join in executing the decrees which his Cyprian council had issued; but, having entered a church in the city in order to repeat his anathemas, he was forewarned by Chrysostom of the illegality of his conduct, and was obliged to desist. Exasperated at this disappointment, he applied to the imperial court for assistance, where he soon embroiled himself with the Empress Eudoxia; for, on the occasion of her asking him to pray for the young Theodosius, who was dangerously ill, he replied that her son should not die, provided she would not patronise the defenders of Origen. To this presumptuous message the empress indignantly answered, that her son's life was not in the power of Epiphanius, whose prayers were unable to save that of his own archdeacon, who had recently died. After thus vainly endeavouring to gratify his sectarian animosity, he resolved to return to Cyprus; but he died at sea on the passage, A.D. 403. The principal works of Epiphanius are, 1. Πανάριον, or a Treatise on Heresies, that is, peculiar sects (*αἱρέσεις*). This is the most important of his writings. It treats of eighty sects, from the time of Adam to the latter part of the 4th century. 2. Ἀνακεφαλαίωσις, or an Epitome of the Panarion. 3. Ἀγκυρωτόν, or a Discourse on the Faith, explaining the doctrine of the Trinity, Resurrection, &c. 4. A treatise on the ancient weights, measures, and coins of the Jews.—Epiphanius was an austere and superstitious ascetic, and, as a bitter controversialist, he often resorts to very false arguments for the refutation of heretics. That his inaccuracy and credulity were equal to his religious zeal, is apparent from his numerous mistakes in important historical facts, and his reliance on any false and foolish reports. Jerome, however, admires Epiphanius for his skill in the Hebrew, Syriac, Egyptian, Greek, and Latin languages, and accordingly styles him "Pentaglottus" (Πενταγλώττος), or the Five-tongued. But Scaliger calls him an ignorant man, who committed the greatest blunders, told the greatest falsehoods, and knew next to nothing about either Hebrew or Greek. Still his writings are of great value, as containing numerous citations from curious works which are no longer extant. The best edition of his works is that of Petavius, *Paris*, 2 vols. fol., 1622, and *Col.*, 1682. (*Du Pin, Bibl. Eccl.*, vol. 2.—*Cave's Lit. Hist.—Bayle, Dict., s. v.—Clarke's Succession of Sacred Literature.—Encyc. Useful Knowledge*, vol. 9, p. 477.)

Epipŏlæ, a piece of elevated and broken ground, sloping down towards the city of Syracuse, but precipitous on the other side. It received its name from the circumstance of its overlooking Syracuse. Hence Thucydides (6, 96) remarks, ὠνόμασται ὑπὸ τῶν Συρακουσίων, διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι, Ἐπιπολαί. (Consult *Göller, de Situ et Origine Syracusarum*, p. 53, *seqq.*)

Epīrus, a country to the west of Thessaly, lying along the Hadriatic. The Greek term ἤπειρος, which answers to the English word *mainland*, appears to have been applied at a very early period to that northwestern portion of Greece which is situated between the chain of Pindus and the Ionian Gulf, and between the Ceraunian Mountains and the river Acheloüs; this name being probably used to distinguish it from the large, populous, and wealthy island of Corcyra, which lay opposite to the coast. It appears that, in very ancient times, Acarnania was also included in the term, and in that case the name must have been used in opposition to all the islands lying along the coast. (*Strab.*, 453.—*Hom.*, *Od.*, 14, 100.) The ancient geography of Epirus was attended with great difficulties even in the time of Strabo. The country had not then recovered from the effects of the destruction caused by Paulus Æmilius in 167 B.C., who destroyed seventy towns, and reduced to slavery 150,000 of the inhabitants. (*Polyb.*, *ap. Strab.*, p. 322.—*Liv.*, 45, 34.—*Plut.*, *Vit. Paul. Æmil.*, c. 29.) After this the greater part of the country remained in a state of absolute desolation, and, where there were any inhabitants, they had nothing but villages and ruins to dwell in. (*Strab.*, 327.)—The inhabitants of Epirus were scarcely considered Hellenic. The population in early times had been Pelasgic. (*Strab.*, 221.)—The oracle at Dodona was always called Pelasgic, and many names of places in Epirus were also borne by the Pelasgic cities of the opposite coast of Italy. (*Niebuhr, Hist. Rom.*, vol. 1, p. 34.) But irruptions of Illyrians had barbarized the whole nation; and though Herodotus speaks of Thesprotia as a part of Hellas, he refers rather to its old condition, when it was a celebrated seat of the Pelasgians, than to its state at the time when he wrote his history. In their mode of cutting the hair, in their costume, and in their language, the Epirotes resembled the Macedonians, who were an Illyrian race. (*Strab.*, 327.) Theopompus (*ap. Strab.*, 323) divided the inhabitants of Epirus into fourteen different tribes, of which the most renowned were the Chaonians and Molossians, who successively maintained a preponderance in this country. The Molossians claimed descent from Molossus, son of Neoptolemus and Andromache. Tradition reported, that the son of Achilles, Neoptolemus, or Pyrrhus, as he is also called, having crossed from Thessaly into Epirus on his return from the siege of Troy, was induced, by the advice of an oracle, to settle in the latter country, where, having subjugated a considerable extent of territory, he transmitted his newly-formed kingdom to Molossus, his son by Andromache, from whom his subjects derived the name of Molossi. (*Pind.*, *Nem.*, 7, 56.) Scymnus of Chios conceives Pyrrhus to have been the son of Neoptolemus (v. 446). The history of Molossia is involved in great obscurity until the period of the

Persian invasion, when the name of Admetus, king of the Molossi, occurs from the circumstance of his having generously afforded shelter to Themistocles when in exile and pursued by his enemies, although the influence of that celebrated statesman had previously been exerted against him in some negotiations which he had carried on at Athens. The details of this interesting anecdote, as they are furnished by Thucydides, serve to prove the weakness as well as poverty of the Molossian chiefs compared with the leading powers of Greece at that time. (*Thucyd.*, 1, 136.) Admetus was succeeded by his son Tharypas or Tharymbas, who appears to have been a minor towards the beginning of the Peloponnesian war, when we find his subjects assisting the Ambraciots in their invasion of Acarnania. Thucydides, on that occasion, reports, that Sabylinthus, prince of Atintania, was guardian to Tharybas (2, 80). Tharybas is represented by Plutarch (*Vit. Pyrrh.*) as a wise and able monarch, and as encouraging science and literature. His successor is not known; but some years after we hear of a prince called Alcetas, who was dethroned by his subjects, but restored by Dionysius of Syracuse. (*Diod. Sic.*, 15, 13.—*Pausan.*, 1, 11.) Neoptolemus, his son, reigned but for a short time, and left the crown to his brother Arybas, together with the care of his children. Alexander, the eldest of these, succeeded his uncle, and was the first sovereign of Epirus who raised the character and fame of that country among foreign nations by his talents and valour. His sister Olympias had been married to Philip of Macedon, before his accession to the throne of Epirus; and the friendship thus cemented between the two monarchs was still farther strengthened by the union of Alexander with Cleopatra, the daughter of Philip. It was during the celebration of these nuptials at Edessa that the King of Macedon was assassinated. Alexander of Epirus seems to have been an ambitious prince, desirous of conquest and renown; and, though we have no certain information of the events which occurred during his reign, there is good reason for believing that he united the Chaonians, Thesprotians, and other Epirotic clans, together with the Molossians, under his sway; as we find the title of King of Epirus first assumed by him. (*Diod. Sic.*, 16, 72.—*Strabo*, 280.) Having been applied to by the Tarentines to aid them against the attacks of the Lucani and Brutii, he eagerly seized this opportunity of adding to his fame and enlarging his dominions. He therefore crossed over into Italy with a considerable force, and, had he been properly seconded by the Tarentines and the other colonies of Magna Græcia, the barbarians, after being defeated in several engagements, must have been conquered. But Alexander, being left to his own resources and exertions, was at length surrounded by the enemy, and slain near the fated walls of Pandosia, in the Brutian territory. (*Liv.*, 8, 24.—*Strabo*, 255.) On the death of Alexander the crown devolved on his cousin Æacides, the son of Arybas the former king, of whom little is known, except that, having raised an army to assist Olympias against Cassander, his soldiers mutinied and deposed him; not long after, however, he appears to have been reinstated. (*Diod. Sic.*, 19, 36.) His brother Alcetas, who succeeded him, was engaged in a war with Cassander, which proved unfortunate; for, being defeated, his dominions were overrun by the forces of his victorious enemy, and he himself was put to death by his rebellious subjects. (*Diod. Sic.*, 19, 36.) The name of Pyrrhus, who now ascended the throne, sheds a lustre on the annals of Epirus, and gives to its history an importance it never would otherwise have possessed. (*Vid.* Pyrrhus.) Alexander, the eldest son of Pyrrhus, succeeded his father, whom he sought to emulate by attempting afresh the conquest of Macedon. On this occasion Antigonus Gonatas was again vanquished and driven from his dominions. But Demetrius, his son, having raised another army, attacked Alexander, and presently compelled him to evacuate the Macedonian territory. (*Justin*, 26, 3.—*Frontin.*, *Strat.*, 3.) At the expiration of two other insignificant reigns, the royal line of the Æacidæ becoming extinct, the Epirots determined to adopt a republican form of government, which prevailed until the subjugation of Macedon by the Romans. Having been accused of favouring Perseus in the last Macedonian war, they became the objects of the bitterest vengeance of the Romans, who treated their unfortunate nation, as we have already remarked, with unexampled and detestable severity. Epirus, having lost its independence, was thenceforth annexed as a province to the Roman empire.—We may consider Epirus as bounded on the north by Illyria and part of Macedonia, from the Acroceraunian mountains to the central chain of Pindus. In this direction the river Aous would be the natural line of separation between these two countries. The Peravæi and Tymphæi, who occupied the upper valleys of that river, being generally looked upon as Epirotic tribes, while the Orestæ and Elymiotæ, contiguous to them on the north, were certainly included within the limits of Macedonia. On the side of Thessaly, Pindus formed another natural barrier, as far as the source of the river Arachthus, which served to part the Cassopæi and other Molossian clans from the country of the Athamanes. But as the republic of Ambracia, which occupied both banks of this river near its entrance into the Ambracian gulf, became a portion of Epirus after it ceased to enjoy a separate political existence, we must remove the southern boundary of this province to the vicinity of Argos and the territory of the Amphilochians. Epirus, though in many respects wild and mountainous, was esteemed a rich and fertile country. Its pastures produced the finest oxen, and horses unrivalled for their speed. It was also famous for a large breed of dogs, thence called Molossi; and modern travellers have noticed the size and ferocity of these dogs at the present day. Epirus corresponds to the Lower *Albania* of modern times. The following is the account given of the present aspect of the country by Malte-Brun. "The climate of Lower Albania is colder than that of Greece; the spring does not set in before the middle of March, and the heat of summer is oppressive in July and August: in these months many streams and rivers are drained, the grass and plants are withered. The vintage begins in September, and the heavy rains during December are succeeded in January by some days of frosty weather. (*Pouqueville*, vol. 2, p. 263, *seqq.*) The oak-trees, and there is almost every kind of them, arrive at great perfection: the plane, the cypress, and manniferous ash appear near the seacoast, beside the laurel and the lentisk; but the forests on Pindus consist chiefly of cedars, pine, larch, and chestnut-trees. (*Pouqueville*, vol. 2, p. 186 and 274.—*Id.*, vol. 4, p. 412.) Many of the mountains are arid and steril; such as are sufficiently watered are verdant, or covered with the wild vine and thick groups of elders; in spring their sides are covered with flowers; the violet, the narcissus, and hyacinth appear in the same profusion as in the mild districts of Italy. The inhabitants cultivate cotton and silk; but the olive, for want of proper care, does not yield an abundant harvest; the Amphilochian peach, the Arta nut, and the quince, grow in a wild state in the woods and uncultivated land. Epirus was once famous for its oxen; the breed was improved by King Pyrrhus (*Plin.*, 7, 44.—*Aristot.*, *Hist. An.*, 3, 16): it has now degenerated; they are small, stunted, and ill-shaped. The horses of the same country are still excellent." (*Malte-Brun*, *Geogr.*, vol. 6, p. 179, *Am. ed.*)

EPOREDŌRIX, I. a leading chieftain among the Æduans in Gaul. He commanded the forces of his country

men in their war with the Sequani, before Cæsar's arrival in Gaul. (*B. G.*, 7, 67.) He afterward went over to the side of Vercingetorix, in the great insurrection against the Roman power, but was taken prisoner by Cæsar. (*B. G.*, 7, 55.—*Ib.*, 63.—*Ib.*, 67.) —II. Another Æduan leader, mentioned by Cæsar. (*B. G.*, 7, 76.)

Epytĭdes, a patronymic given to Periphantes, the son of Epytus, and the companion of Ascanius. (*Virg., Æn.*, 5, 547.)

Equiria, a festival established at Rome by Romulus in honour of Mars, when horse-races and games were exhibited in the Campus Martius. It took place on the 27th of February. (*Varro, de L. L.*, 5, 3.—*Ovid, Fast.*, 2, 859.)

Equites, the name of an order in the Roman state. Their origin, according to the old tradition, was this: Romulus, having divided his subjects into three tribes, chose from each 100 young men, whom he destined to serve on horseback, and act as his body-guard. This body of cavalry was called the *Celeres*, and afterward the *Equites*. (*Dion. Hal.*, 2, 13.) Niebuhr supposes (*Rom. Hist.*, vol. 1, p. 325), that whereas *Patres* and *Patricii* were titles of honour for individuals, *Celeres* was the name of the whole class as distinguished from the rest of the nation. The three centuries of the *Celeres* were called by the same names as the three tribes of the patricians, namely, Ramnes, Tities, and Luceres. Their tribunes are spoken of as a college of priests (*Dion. Hal.*, 2, 64), and it appears that the tribes of the patricians had also tribunes. (*Dion. Hal.*, 2, 7.) Moreover, when it is said that Tarquinius Priscus made three new centuries, which he added to the former three, and that the whole went under the name of the *Sex Suffragia*, or the Six Equestrian Centuries, we cannot doubt that the alteration which he introduced was a constitutional, and not merely a military one; that, in fact, the centuries which he formed were, like the original three, tribes of houses; that his innovation was nothing but an extension of the political division of Rome under Romulus. (*Niebuhr, Rom. Hist.*, vol. 1, p. 391.) When Servius Tullius established the comitia of the centuries, he received the *Sex Suffragia*, which included all the patricians, into his first class, and to them he added twelve other equestrian centuries, made up of the richest of the plebeian order. (*Niebuhr*, vol. 1, p. 427.) The ancient writers appear to have laboured under some great confusion with regard to this arrangement. Livy (1, 43) makes a proper distinction between the twelve equestrian centuries created by Servius, and the six which existed before; but when he states (1, 36) that the cavalry in the reign of Tarquinius Priscus amounted to 1800, he appears to be antedating the origin of the eighteen equestrian centuries which formed part of the constitution of Servius. To the establishment of the Comitia Centuriata, the creation of a body of Equites, as a distinct order, seems to be due. The plan of Servius was, to a certain extent, identical with that of Solon. The object of both legislators was to break down the limits to which the old aristocracy was confined, and to set up an order of wealth by the side of the order of birth; not, however, that when a person could produce his 400,000 sesterces, he became *ipso facto* a knight, as was the case in after times. (*Hor., Epist.*, 1, 1, 57.) According to the Servian constitution, good birth or the sanction of the censors was necessary for gaining a place in the equestrian order. (*Polyb.*, 6, 20.—*Zonaras*, 7, 19.) When Cicero says (*De Repub.*, 2, 20) that Tarquinius established the equestrian order on the same footing as that on which it stood in his time, and also attributes to the same king the assigning of money to the equites for the purchase and keep of their horses, he is evidently inconsistent. In Tarquin's time, that is, before there was any plebeian order, it was natural enough that the poorer patricians, who were obliged to serve on horseback (just as the Ἱππεῖς at Athens were poorer class than the Πεντακοσιομέδιμνοι, *Plut., Vit. Sol.*, c. 18), should be furnished with the means for doing so. But the case was different with the equites, after the establishment of an order of wealth. A man might then be of equestrian rank, and yet have no horse assigned him. Thus, on the one hand, we find, at the time of the siege of Veii, a number of equites serving on horseback at their own expense (*Liv.*, 5, 7); and, on the contrary, L. Tarquitius, who was a patrician, was obliged to serve on foot from his poverty. (*Liv.*, 3, 27.) From this it appears probable that a certain sum was fixed, which it was not necessary for every *eques* to have, but the possessor of which was obliged to serve on horseback at his own expense if no horse could be given him by the public; and that those whose fortune fell short of this, were obliged to serve in the infantry under the same circumstances. The lieutenant of the dictator was called "the chief of the equites" (*magister equitum*); and although in later times he was appointed to this office by the dictator himself, it is probable, as Niebuhr conjectures (vol. 1, p. 559), that he was originally elected by the 12 centuries of plebeian equites, just as the dictator or *magister populi* was chosen by the *sex suffragia*, or, in other words, by the *populus* or patricians.—With regard to the functions of the equites, besides their military duties, they had to act as *judices* or jurymen under the Sempronian law: under the Servilian law the judices were chosen from the senate as well as from the equites: by the Glaucian law, the equites alone performed the office; and so on, by alternate changes, till the law of Aurelius Cotta, B.C. 70, by which the judices were chosen from the senators, equites, and tribuni ærarii.—The equites also farmed the public revenues. Those who were engaged in this business were called the *publicani;* and though Cicero, who was himself of the equestrian order, speaks of these farmers as "the flower of the Roman equites, the ornament of the state, the safeguard of the republic" (*pro Planc.*, 9), it appears that they were a set of detestable oppressors, who made themselves odious in all the provinces by their avarice and rapacity.—The equites, as may be inferred from what has been already said, gradually lost the marks of their distinctive origin, and became, as they were in the time of Cicero, for instance, an ordo or class of persons, as distinguished from the senate and the plebs. They had particular seats assigned them in the circus and theatre. The insignia of their rank, in addition to the horse, were a golden ring, and the *angustus clavus*, or narrow border of purple on their dress, as distinguished from the *latus clavus*, or broad band of the senators. The last two insignia seem to have remained after the former ceased to possess its original and distinctive character. (*Encycl. Us. Knowl.*, vol. 9, p. 492.)

Equus Tutĭcus, a town of Samnium, on the Appian Way, distant, according to the Itineraries, twenty-two ancient miles from Cluvia, which is itself ten miles northeast of Beneventum. (*Romanelli*, vol. 2, p. 331.) The term Tuticus is Oscan, equivalent to the Latin *Magnus*. (*Lanzi*, vol. 3, p. 608.) Much discussion has arisen among geographers as to the precise situation of this place. Cluverius was of opinion that it ought to be placed at *Ariano* (*Ital. Ant.*, 2, 12); others near *Ascoli* (*Pratilli, Via Appia*, lib. 4, c. 10); D'Anville at *Castel Franco* (*Annal. Geogr. de l'Ital.*, p. 218), which supposition is nearly correct, but the exact site, according to the report of local antiquaries, is occupied by the ancient church of St. Eleuterio, a martyr who is stated, in old ecclesiastical records, to have suffered at Æquum. This place is about five miles distant from *Ariano*, in a northerly direction. The branch of the Appian Way on which Equus Tuticus stood, runs nearly parallel with that which Horace seems to have followed in his well

known journey to Brundisium. He informs us, that he passed the first night after having left Beneventum at a villa close to Trivicum, a place situated among the mountains separating Samnium from Apulia. Horace, in speaking of Equus Tuticus, pleasantly alludes to the unmanageable nature of the name in verse: "*Mansuri oppidulo, quod versu dicere non est.*" (*Sat.*, 1, 5, 87.)

ERASISTRĂTUS, a physician of Iulis, in the island of Ceos, and grandson of Aristotle by a daughter of this philosopher's. (*Strabo*, 486.—*Steph. Byzan.*, *s. v.* Ἰουλίς.) After having frequented the schools of Chrysippus, Metrodorus, and Theophrastus, he passed some time at the court of Seleucus Nicator, where he gained great reputation by his discovering the secret malady which preyed upon the young Antiochus, the son of the king, who was in love with his mother-in-law, Queen Stratonice. (*Appian, Bell. Syr.*, c. 126.—*Lucian, de Dea Syr.*, c. 17.) It was at Alexandrea, however, that he principally practised. At last he refused altogether to visit the sick, and devoted himself entirely to the study of anatomy. The branches of this study which are indebted to him for new discoveries, are, among others, the doctrine of the functions of the brain, and that of the nervous system. He has immortalized himself by the discovery of the *viæ lacteæ*; and he would seem to have come very near that of the circulation of the blood. Comparative anatomy furnished him with the means of describing the brain much better than had ever been done before him. He also distinguished and gave names to the auricles of the heart. (*Galen, de Dogm. Hipp. et Plat.*, lib. 7, p. 311, *seqq.*—*Id., de Usu Part.*, lib. 8, p. 458.—*Id., de Administr. Anat.*, lib. 7, p. 184.—*Id., an Sanguis*, &c., p. 223.) A singular doctrine of Erasistratus is that of the πνεῦμα (*pneuma*), or the spiritual substance which, according to him, fills the arteries, which we inhale in respiration, which from the lungs makes its way into the arteries, and then becomes the vital principle of the human system. As long as this spirit moves about in the arteries, and the blood in the veins, man enjoys health: but when, from some cause or other, the veins become contracted, the blood then spreads into the arteries and becomes the source of maladies: it produces fever when it enters into some noble part or into the great artery; and inflammations when it is found in the less noble parts or in the extremities of the arteries. (*Galen, Comm.*, 1, *in lib. de Nat. Hum.*, p. 3.) Erasistratus rejected entirely blood-letting, as well as cathartics: he supplied their place with dieting, tepid bathing, vomiting, and exercise. In general, he was attached to simple remedies: he recognised what was subsequently termed *Idiosyncrasy*, or the peculiar constitution of different individuals, which makes the same remedy act differently on different persons. A few fragments of the writings of Erasistratus have been preserved by Galen. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 406, *seqq.*—*Sprengel, Hist. Med.*, vol. 1, p. 439, *seqq.*)

ERĂTO, one of the Muses, who presided over lyric, tender, and amorous poetry. She is said to have invented also hymns to the gods, and to have presided likewise over pantomimic dancing. Hence Ausonius says, "*Plectra gerens Erato saltat pede, carmine, vultu.*" (*Idyl. ult.*, v. 6.) She is represented as crowned with roses and myrtle, holding a lyre in her hand. She appears with a thoughtful, and sometimes with a gay and animated, look. (Compare *Müller, Archäol. der Kunst*, p. 594, *seqq.*)

ERATOSTHĔNES, a distinguished contemporary of Archimedes, born at Cyrene, B.C. 276. He possessed a variety of talents seldom united in the same individual, but not all in the same eminent degree. His mathematical, astronomical, and geographical labours are those which have rescued his name from oblivion. The Alexandrean school of sciences, which flourished under the first Ptolemies, had already produced Timochares and Aristyllus, whose solstitial observations, made probably by the shadows of a gnomon, and by the armillary circles imitative of those of the celestial vault, retained considerable credit for conturies afterward, though, from these methods of obesrvation, they must have been extremely rude and imperfect. Eratosthenes had not only the advantages arising from the instruments and observations of his predecessors, but the great Alexandrean library, which probably contained all the Phœnician, Chaldaic, Egyptian, and Greek learning of the time, was intrusted to his superintendence by the third Ptolemy (Euergetes) who invited him to Alexandrea; and we have proof, in the scattered fragments which remain to us of this great man, that these advantages were duly cultivated to his own fame and the progress of infant astronomy. The only work attributed to Eratosthenes which has come down to us entire, is en titled Καταστερισμοί (*Catasterismi*), and is merely a catalogue of the names of forty-four constellations, and the situations in each constellation of the principal stars, of which he enumerates nearly five hundred, but without one reference to astronomical measurement. We find Hipparchus quoted in it, and mention made of the motion of the pole, that of the polar star having been recognised by Pytheas. These circumstances, taken in conjunction with the vagueness of the descriptions, render its genuineness extremely doubtful; at all events, it is a work of little value. If Eratosthenes be really the author of the "Catasterismi," it must have been composed merely as a *vade mecum*, for we find him engaged in astronomical researches far more exact and more worthy of his genius. By his observations he determined, that the distance between the tropics, that is, twice the obliquity of the ecliptic, was $\frac{11}{83}$ of an entire circumference, or 47° 42′ 39″, which makes the obliquity to be 23° 51 19. 5″, nearly the same as that supposed by Hipparchus and Ptolemy. As the means of observation were at that time very imperfect, the instruments divided only to intervals of 10′, and corrections for the greater refraction at the winter solstice, for the diameter of the solar disc, &c., were then unknown, we must regard this conclusion as highly creditable to Eratosthenes. His next achievement was to measure the circumference of the earth. He knew that at Syene (the modern *Assouan*) the sun was vertical at noon in the summer solstice; while at Alexandrea, at the same moment, it was below the zenith by the fiftieth part of a circumference: the two places are nearly on the same meridian (error 2°). Neglecting the solar parallax, he concluded that the distance from Alexandrea to Syene is the fiftieth part of the circumference of the earth; this distance he estimated at five thousand stadia, which gives two hundred and fifty thousand stadia for the circumference. Thus Eratosthenes has the merit of pointing out a method for finding the circumference of the earth. But his data were not sufficiently exact, nor had he the means of measuring the distance from Alexandrea to Syene with sufficient precision.—Eratosthenes has been called a poet, and Scaliger, in his commentary on Manilius, gives some fragments of a poem attributed to him, entitled Ἑρμῆς (*Hermes*), one of which is a description of the terrestrial zones. It is not improbable that these are authentic.—That Eratosthenes was an excellent geometer we cannot doubt, from his still extant solution of the problem of two mean proportionals, preserved by Theon, and a lost treatise quoted by Pappus, "*De Locis ad Medietates*," on which Montucla has offered some conjectures. (*Hist. des Math.*, *an.* 7, p. 280.)—Eratosthenes appears to have been one of the first who attempted to form a system of geography His work on this subject, entitled Γεωγραφικά (*Geographica*), was divided into three books. The first con-

tained a history of geography, a critical notice of the authorities used by him, and the elements of physical geography. The second book treated of mathematical geography. The third contained the political or historical geography of the then known world. The whole work was accompanied with a map. The geography of Eratosthenes is lost; the fragments which remain have been chiefly preserved by Strabo, who was doubtless much indebted to them.—Eratosthenes also busied himself with chronology. Some remarks on his Greek chronology will be found in Clinton's *Fasti Hellenici* (vol. 1, p. 3.—*Ib.*, p. 408); and on his list of Theban kings in Rask's work on the Ancient Egyptian Chronology (*Altona*, 1830).—The properties of numbers attracted the attention of philosophers from the earliest period, and Eratosthenes also distinguished himself in this branch. He wrote a work on the "Duplication of the Cube," Κύβου διπλασιασμός, which we only know by a sketch that Eudoxus has given of it, in his treatise on the Sphere and Cylinder of Archimedes. Eratosthenes composed, also, another work in this department, entitled Κόσκινον, or "the Sieve," the object of which was to separate prime from composite numbers, a curious memoir on which was published by Horseley, in the "Philosophical Transactions," 1772.—Eratosthenes arrived at the age of eighty years, and then, becoming weary of life, died by voluntary starvation. (*Suid.*, *s. v.*) Montucla, with his usual naïveté, says, it would have been more philosophical to have awaited death "de pied ferme."—The best editions of the Catasterismi are that of Schaubach, with notes by Heyne, *Gött.*, 1795, and that of Matthiæ, in his Aratus, *Francof.*, 1817, 8vo. The fragments of Eratosthenes have been collected by Bernhardy, *Berol.*, 1822. (*Montucla*, *Hist. des Math.*, p. 239.—*Delambre*, *Hist. de l'Astron. Anc.*, p. 86.—*Encycl. Us. Knowl.*, vol. 9, p. 497.)

Erbessus, a strongly-fortified town of Sicily, northeast of Agrigentum, which the Romans made their principal place of arms in the siege of the last-mentioned city. It was soon after destroyed. (*Polyb.*, 1, 18.)—When mention is made, in other passages of the ancient writers, of Erbessa, we must, no doubt, refer it to the city of Herbessa, which lay nearer Syracuse. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 441.)

Erchĭa, one of the boroughs of Attica, and belonging to the tribe Ægeis. Its position has not been clearly ascertained. This was the native demus of Xenophon and Isocrates. (*Diog. Laert.*, 2, 48.)

Erĕbus, I. a deity of the lower world, sprung from Chaos. From him and his sister Nox (*Night*) came Æther and the Day. (*Hesiod*, *Theog.*, 123, *seqq.*)—II. A dark and gloomy region in the lower world, where all is dreary and cheerless. According to the Homeric notion, Erebus lay between the earth and Hades, beneath the latter of which was Tartarus. It was therefore not an abode of the departed, but merely a passage from the upper to the lower world. (*Heyne*, *ad Iliad*, 8, 368.—*Passow*, *Lex. Gr.*, *s. v.*) This mode of explaining is opposed, however, by some, though on no sufficient grounds. (*Keightley's Mythology*, p. 90.) Oriental scholars derive the name Erebus from the Hebrew *ereb*, evening.

Erechthēis, the well of salt water in the Acropolis at Athens. (*Vid.* Erechtheus.)

Erechtheus, one of the early Attic kings, said to have been the son of Pandion I., and the sixth in the series of monarchs of Attica. He was father of Cecrops II.—We have already given some remarks on the fabulous history of the Attic kings, under the article Cecrops. It may be added here, that Erechtheus in all probability was only a title of Neptune. This appears plainly, as far as such a point can be said to be plain, both from the etymology of the name and the testimony of ancient writers. Thus we have in Hesychius, Ἐρεχθεύς. Ποσειδῶν ἐν Ἀθήναις, and in the scholia of Tzetzes to Lycophron (v. 158), Ἐρεχθεύς, ὁ Ποσειδῶν ἢ ὁ Ζεὺς (παρὰ τὸ ἐρέχθω, τὸ κινῶ). Many other writers declare the identity of Neptune and Erechtheus. The Erechthēum of the Acropolis was contiguous to the temple of Minerva Polias, and its principal altar was dedicated to Neptune, "on which," Pausanias says (1, 26), "they also sacrificed to Erechtheus;" a very natural variation of the story, when it was forgotten that Neptune and Erechtheus were the same. Ἐρεχθεύς means "*the shaker*," and is equivalent to ἐνοσιχθών or ἐννοσίγαιος, the most frequent epithets of the god of the sea. That Erechtheus was really Neptune is farther evident from the circumstance, that the well of salt water in the Acropolis, which was said to be the memorial of the contest of Neptune with Minerva for the honour of being the tutelary deity of Athens, was called θάλασσα Ἐρεχθηΐς. (*Philol. Museum*, *No.* 5, p. 360.)

Erechthīdes, a name given to the Athenians, from their king Erechtheus. (*Ovid*, *Met.*, 7, 430.)

Eressus or Erĕsus (on coins the name is always written with one Σ), a city of Lesbos, situate on a hill, at the distance of twenty-eight stadia from Cape Sigrium. It derives celebrity from having given birth to Theophrastus. Phanias, another disciple of the great Stagirite, was likewise a native of this place. (*Strab.*, 616.—*Steph. Byz.*, *s. v.* Ἔρεσσος.) According to Archestratus, quoted by Athenæus, Eressus was famous for the excellence of its wheaten flour. The site yet preserves the name of *Eresso*. (*Pococke*, vol. 1, b. 3, c. 4.—*Cramer's Asia Minor*, vol. 1, p. 163.)

Eretrĭa, I. a town of the island of Eubœa, situate on the coast of the Euripus, southeast of Chalcis. It was said by some to have been founded by a colony from Triphylia in Peloponnesus; by others its origin was ascribed to a party of Athenians belonging to the demus of Eretria. (*Strabo*, 447.) The latter opinion is far more probable, as this city was doubtless of Ionic origin. (*Herodot.*, 8, 46.) We learn from Strabo, that Eretria was formerly called Melaneïs and Arotria; and that, at an early period, it had attained to a considerable degree of prosperity and power. The Eretrians had conquered the islands of Ceos, Teos, Tenos, and others. And in their festival of Diana, which was celebrated with great pomp and splendour, three thousand soldiers on foot, with six hundred cavalry, and sixty chariots, were often employed to attend the procession. (*Strabo*, 448.—Compare *Livy*, 35, 38.) Eretria, at this period, was frequently engaged in war with Chalcis; and Thucydides reports (1, 15), that on one occasion most of the Grecian states took part in the contest. The assistance which Eretria then received from the Milesians induced that city to co-operate with the Athenians in sending a fleet and troops to the support of the Ionians, who had revolted from Persia at the instigation of Aristagoras (*Herodot.*, 5, 99); by which measure it became exposed, in conjunction with Athens, to the vengeance of Darius. This monarch accordingly gave orders to his commanders, Datis and Artaphernes, to subdue both Eretria and Athens, and bring the inhabitants captive before him. Eretria was taken after six days' siege, and the captive inhabitants brought to Asia. They are said to have been in number only four hundred, among whom were ten women. The rest of the Eretrians escaped from the Persians among the rocks of the island. Darius treated the prisoners kindly, and settled them at Ardericca, in the district of Cissia. (*Herodot*, 6, 119.) According to Philostratus, they occupied the same spot at the beginning of the Christian era. Eretria recovered from the effects of this disaster, and was rebuilt soon after. We find it mentioned by Thucydides, towards the close of his history (8, 94), as revolting from Athens on the approach of a Spartan fleet under Hegesandridas, and mainly contributing to the success obtained by that commander. After the

death of Alexander, this city surrendered to Ptolemy, a general in the service of Antigonus (*Diod. Sic.*, 19, 78); and in the Macedonian war, to the combined fleets of the Romans, the Rhodians, and Atalus. (*Liv.*, 32, 16.) It was subsequently declared free, by order of the Roman senate. (*Polyb.*, 18, 28, *seqq.*) This place, as we learn from Athenæus, was noted for the excellence of its flour and bread. (*Sopat., Com. ap. Athen.*, 4, 50.) At one time it possessed a distinguished school of philosophy and dialectic, as we learn from Strabo (444.—Compare *Diog. Laert., Vit. Arces.*—*Plin.*, 4, 12.—*Steph. Byz., s. v.* Ἐρέτρια). The ruins of Eretria are still to be observed close to a headland which lies opposite to the mouth of the Asopus in Bœotia. D'Anville gives the modern name as *Gravilinais*. (*Cramer's Anc. Greece*, vol. 2, p. 136, *seqq.*) —II. A demus of Attica. (*Strabo*, 447.)—III. A town of Thessaly, near Pharsalus, and between that city and Pheræ. (*Polyb., fragm.*, 18, 3, 5.—*Liv.*, 33, 6.)

Erētum, a town of the Sabines, north of Nomentum and northeast of Fidenæ, and at no great distance from the Tiber. Its name frequently occurs in the Roman historians. The antiquity of the place is attested by Virgil (7, 711), who enumerates it in his list of the Sabine towns which sent aid to Turnus. It was subsequently the scene of many a contest between the Romans and Sabines, leagued with the Etruscans. (*Liv.*, 3, 29.—*Dion. Hal.*, 3, 59.) Hannibal, according to Cælius, the historian, when advancing by the Via Salaria towards Rome, to make a diversion in favour of Capua, turned off at Eretum to pillage the temple of Feronia. In Strabo's time Eretum appears to have been little more than a village. (*Strab.*, 228.) The modern *Rimane* is supposed to occupy the site of the ancient Eretum, and not *Monte Ritondo*, as was generally believed until the Abbé Chaupy pointed out the error. (*Desc. de la maison d'Horace*, vol. 3, p. 85.—*Nibby, delle Vie degli Antichi*, p. 89.—*Cramer's Anc. Italy*, vol. 1, p. 308.)

Erichthonius, one of the early Attic kings, and the immediate successor of Amphictyon. He was fabled to have been the offspring of Vulcan and Minerva, a legend which we have explained under the article Cecrops. (*Vid.* remarks at the close of that article.) Not inconsistent with this account is the other tradition, which ascribes to Erichthonius the honour of having been the first to yoke four horses to a car; a remarkable circumstance in the barren land of Attica, where the horse was reared with difficulty, and maintained at a considerable expense, and which was therefore the most expressive indication that could have been adopted, of the greater diffusion of wealth consequent on the successful cultivation of those arts and manufactures which began to flourish at this period. (*Wordsworth's Greece*, p. 95.)

Ericūsa, one of the Lipari isles, now *Varcusa*. (*Vid.* Æoliæ.)

Eridănus, a river of Italy, in Cisalpine Gaul, called also Padus, now the *Po*. D'Anville states, that the name Eridanus, though a term for the entire river, was specially applied to the Ostium Spineticum, or Spinetic mouth, which last received its name from a very ancient city in its vicinity, founded by the Greeks, and called Spina. Some writers consider the name Eridanus as coming, in fact, from a river in the north of Europe, the modern *Rodaun*, which flows into the *Vistula* near *Dantzic*. Here the Phœnicians and Carthaginians traded for amber, and their fear of rivalry in this lucrative trade induced them to keep the source of their traffic involved in so much obscurity, that it became, in time, the subject of poetic embellishment. The Rhodanus, or *Rhone*, is thought by some to have received its ancient name from this circumstance, being confounded by the Greeks, in the infancy of their geographical knowledge, with the true stream. This probably arose from amber being found among the Gallic nations, to whom it may have come by an over-land trade. In like manner, amber being obtained afterward in large quantities among the Veneti on the Adriatic, induced the Greeks to remove the Eridanus to this quarter, and identify it with the Po, off the mouth of which stream they placed their imaginary amber-islands, the Electrides. The Veneti obtained their amber in a similar way with the Gallic nations. Thus the true Eridanus, and the fable of Phaëthon also, both refer to a northern origin; and a curious subject of discussion arises with regard to the earlier climate of the regions bordering on the Baltic, for remarks on which, *vid.* Phaëthon. (*Cic. in Arat.*, 145.—*Claudian, de Cons. Hon.*, 6, 175.—*Ovid, Met.*, 2, 3.—*Pausan.*, 1, 3.—*Lucan*, 2, 409.—*Virg., G.*, 1, 482.)

Erigŏne, daughter of Icarius. Her father having been taught by Bacchus the culture of the grape, and having made wine, gave of it to some shepherds, who, thinking themselves poisoned by the draught, killed him. When they came to their senses, they buried him; and his daughter Erigone, being guided to the spot by her father's faithful hound Mæra, hung herself through grief. (*Apollod.*, 3, 14, 7.—*Hygin., fab.*, 130.) Jupiter translated the father and daughter, along with the faithful Mæra, to the skies: Icarius became *Boötes*; and Erigone, *Virgo*; while the hound was changed, according to Hyginus (*Poet. Astron.*, 2, 4), into *Procyon*; but, according to the scholiast on Germanicus (p. 128), into the *Canis Major*, which is therefore styled by Ovid (*Fast.*, 4, 939), "*Canis Icarius*." Propertius (2, 24, 24) calls the stars of the Greater Bear, "*Boves Icarii*." (*Ideler, Sternnamen*, p. 48.)

Erinna, I. a poetess, and the friend of Sappho. She flourished about the year 595 B.C. All that is known of her is contained in the following words of Eustathius (*ad Il.*, 2, p. 327). "Erinna was born in Lesbos, or in Rhodes, or in Teos, or in Telos, the little island near Cnidus. She was a poetess, and wrote a poem called 'the Distaff' (Ἠλακάτη) in the Æolic and Doric dialect: it consisted of 300 hexameter lines. She was the friend of Sappho, and died unmarried. It was thought that her verses rivalled those of Homer. She was only 19 years of age when she died." Chained by her mother to the spinning-wheel, Erinna had as yet known the charm of existence in imagination alone. She probably expressed in her poem the restless and aspiring thoughts which crowded on her youthful mind, as she pursued her monotonous work. We possess at the present day no fragments of Erinna. (*Müller, Hist. Græc. Lit.*, p. 180.)—II. A poetess mentioned by Eusebius under the year 354 B.C. This appears to be the same person who is spoken of by Pliny (34, 8), as having celebrated Myro in her poems. No fragments of her poetry remain. (*Encycl. Us. Knowl.*, vol. 9, p. 508.)

Erinnys, a name applied to the Furies, so that *Erinnyes* (Ἐριννύες) is equivalent to *Diræ*, or *Furiæ*. Müller makes the Greek term ἐρινύς indicate "a feeling of deep offence, of bitter displeasure, at the impious violation of our sacred rights, by those most bound to respect them." (*Müller, Eumen.*, p. 186.) This perfectly accords with the origin of the Erinnyes in the Theogony, and with those passages of the Homeric poems in which they are mentioned; for they are there invoked to avenge the breach of filial duty, and are named as the punishers of perjury. (*Hom., Il.*, 9, 454, 568.—*Id. ib.*, 19, 258.) Even beggars have their Erinnyes, that they may not be insulted with impunity (*Od.*, 17, 475); and when a horse has spoken, in violation of the order of nature, the Erinnyes deprive him of the power of repeating the act. (*Il.* 19, 418.) The Erinnyes, these personified feelings, may therefore be regarded as the maintainers of order both in the moral and natural world. There is, however, an

other view taken of these goddesses, in which they are only a form of Ceres and Proserpina, the great goddesses of the earth. For everything in nature having injurious as well as beneficial effects, the bounteous earth itself becomes grim, as it were, and displeased with mankind, and this is Ceres-Erinnys. In the Arcadian legends of this goddess, and in the concluding choruses of the Eumenides of Æschylus, may be discerned ideas of this nature. (*Müller, Eumen.*, p. 191, *seqq.*—*Keightley's Mythology*, p. 196, *seq.*)

Eriphyle, a sister of Adrastus, king of Argos, who married Amphiaraus. She was daughter of Talaus and Lysimache. (For an account of the legend connected with her name, consult the article Amphiaraus.)

Eris, the Greek name for the goddess of Discord. (*Vid* Discordia.)

Erisichthon, a Thessalian, son of Triops, who derided Ceres, and cut down her sacred grove. This impiety irritated the goddess, who afflicted him with continual hunger. This infliction gave occasion for the exercise of the filial piety and power of self-transformation of the daughter of Erisichthon, who, by her assuming various forms, enabled her father to sell her over and over again, and thus obtain the means of living after all his property was gone. (*Nicander, ap. Anton. Lib.*, 17.) He was driven at last by hunger to feed on his own limbs. (*Ovid, Met.*, 8, 738, *seqq.*—*Tzetz. ad Lycophr.*, 1393.—Compare the account of Callimachus, *H. in Cer.*, 32, *seqq.*)—This legend admits of a very simple explanation. Erisichthon is a name akin to *Erusibe* (ἐρυσίβη) or "*mildew*;" and Hellanicus (*ap. Athen.*, 10, p. 416) said that he was also called *Æthon* (Αἴθων) or "*burning*," from his insatiate hunger. The destructive mildew is therefore the enemy of Ceres, to whom, under the title of Erysibia, the Rhodians prayed to avert it. (*Müller, Prolegom.*, 162.—*Keightley's Mythology*, p. 177.)

Eros, the god of Love, the same with the Cupido of the Latins. This deity is unnoticed by Homer. In the Theogony (v. 120) he is one of the first of beings, and produced without parents. In the Orphic hymns he is the son of Kronos. (*Schol. ad Apoll. Rhod.*, 3, 26.) Sappho made him the offspring of Heaven and Earth (*Id. ib.*), while Simonides assigned him Venus and Mars for parents. (*Id. ib.*) In Olen's hymn to Ilithyia (*Pausan.*, 9, 27, 2), this goddess was termed the mother of Love; and Alcæus said, that "well-sandaled Iris bore Love to Zephyrus of golden locks" (*ap. Plut., Amat.*, 20).—The cosmogonic Eros of Hesiod is apparently a personification of the principle of attraction, on which the coherence of the material world depends. Nothing was more natural than to term Venus the mother of Love; but the reason for so calling Ilithyia, the goddess who presides over childbirth, is not equally apparent: it was possibly meant to express the increase of conjugal affection produced by the birth of children. The making Love the offspring of the Westwind and the Rainbow would seem to be only a poetic mode of expressing the well-known fact, that the Spring, the season in which they most prevail, is also that of Love. (*Theognis*, 1275.) In the bucolic and some of the Latin poets, the Loves are spoken of in the plural number, but no distinct offices are assigned them. (*Theocrit.*, 7, 96.—*Bion*, 1, *passim.*—*Horat., Od.*, 1, 19, 1.)—Thespiæ in Bœotia was the place in which Eros was most worshipped. The Thespians used to celebrate games in his honour on Mount Helicon. These were called Erotia. Eros had also altars at Athens and elsewhere. The god of love was usually represented as a plump-cheeked boy, rosy and naked, with light hair floating on his shoulders. He is always winged, and armed with a bow and arrows. Nonnus (7, 194) seems to represent his arrows as tipped with flowers. The arrows of Cama, the Hindu Eros, are thus pointed.—The adventures of Eros are not numerous. The most celebrated is that contained in the legend of Psyche. (*Vid.* Psyche. — *Keightley's Mythology*, p. 146, *seqq.*)

Erostratus. *Vid.* Herostratus.

Erycina, a surname of Venus, from Mount Eryx in Sicily, where she had a temple. The Erycinian Venus appears to have been the same with the Phœnician Astarte, whose worship was brought over by the latter people, and a temple erected to her on Mount Eryx. In confirmation of this, we learn from Diodorus Siculus, that the Carthaginians revered the Erycinian Venus equally as much as the natives themselves. (*Diod. Sic.*, 4, 83.)

Erymanthus, I. a mountain-chain in the northwest angle of Arcadia, celebrated in fable as the haunt of the savage boar destroyed by Hercules. (*Apollod.*, 2, 5, 3.—*Pausan.*, 8, 24.—*Homer, Od.*, 6, 102.) Apollonius places the Erymanthian monster in the wilds of Mount Lampia; but this mountain, as we learn from Pausanias (8, 24), was that part of the chain where the river Erymanthus took its rise. The modern name of Mount Erymanthus, one of the highest ridges in Greece, is *Olonos*. (*Itin. of the Morea*, p. 122.)—II. A river of Arcadia, descending from the mountain of the same name, and flowing near the town of Psophis. After receiving another small stream, called the Aroanius, it joins the Alpheus on the borders of Elis. The modern name of the Erymanthus is the *Dogana*. (*Cramer's Ancient Greece*, vol. 3, p. 320.)

Erythēa, an island off the coast of Iberia, in the Atlantic. It lay in the Sinus Gaditanus, or *Bay of Cadiz*, and was remarkable for its fertility. It was called by the inhabitants Junonis Insula; and by later writers, Aphrodisias. Here Geryon was said to have reigned; and the fertility of the island seems to have given rise to the fable of his oxen. *Vid.* Hercules and Geryon. (*Plin*, 4, 22.—*Mela*, 3, 6.) Many commentators have agreed to identify with Erythea the *Isla de Leon*. (Compare *Classical Journal*, vol. 3, p. 140.)—II. A daughter of Geryon. (*Pausanias*, 10, 37.)

Erythræ, one of the twelve cities of Ionia, situate near the coast, opposite Chios. (*Herodot.*, 1, 142.) Its founder was said to have been Erythrus, the son of Rhadamanthus, who established himself here with a body of Cretans, Carians, and Lycians. At a later period came Cleopus, son of Codrus, with an Ionian colony. (*Scylax*, p. 37.) The city did not lie exactly on the coast, but some little distance inland: it had a harbour on the coast named Kissus. (*Liv.*, 36, 43.) Erythræ was famous as the residence of one of the Sibyls at an early period, and in the time of Alexander we find another making her appearance here, with similar claims to prophetic inspiration. (*Strabo*, 643.) According to Pausanias (10, 12), the name of the elder Sibyl was Herophile. The same writer informs us, that there was at Erythræ a very ancient temple of Hercules (7, 5). Either this city had disappeared at the time Hierocles wrote, or else he means it under the name of Satrote (Σατρώτη), which he places near Clazomenæ, and which is mentioned by no other writer. (*Hierocles*, p. 660.) According to Tavernier (vol. 2, lett. 22), the modern *Gesme* (*Dschesme*) occupies the site of the ancient city: Chandler, however, found the old walls some distance to the north of this, with the name of *Rythre* still remaining. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 321, *seqq.*)

Erythræum Mare, a name applied by the Greeks to the whole ocean, extending from the coast of Ethiopia to the island of Taprobana, when their geographical knowledge of India was in its infancy. (*Vincent's Periplus*, p. 4.—*Commerce and Navigation of the Ancients*, vol. 2.) They derived the name from an ancient monarch who reigned along these coasts, by the name of Erythras, and believed that his grave was to be found in one of the adjacent islands. (*Wahl Asien*, p. 316 and 636.—*Agatharchidas*, p. 4, *Geogr*

Min., *ed. Hudson.*—*Ctesias*, *ed. Bähr*, p. 359.—*Curtius*, 8, 9, 14.) Afterward, when the Greeks learned the existence of an Indian Ocean, the term Erythræan Sea was applied merely to the sea below Arabia, and to the Arabian and Persian Gulfs. In this latter sense Strabo uses the name. Herodotus follows the old acceptation of the word, according to the opinion prevalent in his age. The appellation was probably derived from Edom (Esau), whose descendants were called Idumæans, and inhabited the northern parts of Arabia. (*Wahl*, *Asien*, p. 316.) They navigated upon the Red Sea and Persian Gulf, and also upon the Indian Ocean; and the Oriental name Idumæan signifying *red*, the sea of the Idumæans was called the Red Sea and the Erythræan Sea (Ἐρυθρὰ θάλασσα). *Vid.* Arabicus Sinus. (*Curtius*, 8, 9.—*Plin.*, 6, 23.—*Herodot.*, 1, 180, 189; 3, 93; 4, 37.—*Mela*, 3, 8.)

Eryx, I. a son of Butes and Venus, who, relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus. (*Virg.*, *Æn.*, 5, 402.)—II. A mountain of Sicily, at the western extremity of the island, and near the city of Drepanum. It was fabled to have received its name from Eryx, who was buried there. On its summit stood a famous temple of Venus Erycina (*vid.* Erycina), and on the western declivity was situated the town of Eryx, the approach to which from the plain was rocky and difficult. At the distance of 30 stadia stood the harbour of the same name. (*Polyb.*, 1, 55.—*Diod.*, 24., 1.—*Cic. in Ver.*, 2, 8.) The Phœnicians most probably were the founders of the place, and also of the temple; and the Erycinian Venus appears to be identified with the Astarte of the latter people. (Compare *Diod.*, 4, 83.) The native inhabitants in this quarter were called Elymi, and Eryx is said by some to have been their king. (*Diod.*, 4, 83.—*Virg.*, *Æn.*, 5, 759.—*Heyne*, *Excurs.* 2, *ad Æn.*, 5.—*Apollod.*, 1, 9.—*Id.*, 2, 5.—*Hygin.*, *fab.*, 260.) Virgil makes Æneas to have founded the temple: in this, however, he is contradicted by other authorities. Æneas, in fact, never was in Sicily, and therefore the whole is a mere fable. The town was destroyed by the Carthaginians in the time of Pyrrhus, who a short time previous had taken it by storm, and the inhabitants were removed to Drepanum. (*Diod.*, 22, 14.—*Id.*, 23, 9.) It soon, however, revived, owing to the celebrity of the adjacent temple. In the first Punic war it fell into the hands of the Romans (*Polyb.*, 1, 58.—*Id.*, 2, 7), but was surprised by Barcas, the Carthaginian commander, and the inhabitants who escaped the slaughter were again removed to Drepanum. (*Diod.*, 24, 2.) The place never recovered from this blow: the sanctity of the temple drew, indeed, new inhabitants around, but the city was never rebuilt. No traces of the temple remain at the present day. On the summit of the mountain, now called *St. Giuliano*, is an ancient castle, supposed to have been erected by the Saracens. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 383, *seqq.*)

Esquiliæ and Esquilīnus Mons, one of the seven hills of Rome, added to the city by Servius Tullius, who enclosed the greater part of it within the circuit of his walls, and built his palace upon it, which he continued to inhabit till the day of his death. We are informed by Varro (*L. L.*, 4, 8), that the Esquiline derived its name from the Latin word *excultus*; in proof of which he mentions, that Servius had planted on its summit several sacred groves, such as the Lucus Querquetulanus, Fagutalis, and Esquilinus. It was the most extensive of the seven hills, and was divided into two principal heights, which were called Cispius and Oppius. The Campus Esquilinus was granted by the senate as a burying-place for the poor, and stood without the Esquiline gate. As the vast number of bodies here deposited rendered the places adjoining very unhealthy, Augustus gave part of it to his favourite Mæcenas, who built there a magnificent residence, with extensive gardens, whence it became one of the most healthy situations of Rome. (*Horat.*, *Sat.*, 8, 10, *seqq.*—*Id.*, *Epod.*, 5, 100.) The Esquiline had the honour of giving birth to Julius Cæsar, who was born in that part of the Suburra which was situated on this hill. Here also were the residences of Virgil, of the younger Pliny; and here were situate a part of Nero's golden house, and the palace and baths of the Emperor Titus. The Esquiline, at the present day, is said to be the most covered with ruins, and the most deserted of the three eastern hills of Rome. (*Rome in the 19th Century*, vol. 1, p. 204, *Am. ed.*)

Essedŏnes, a people of Sarmatia Asiatica, to the east of the Palus Mæotis. Ptolemy, however, places them in Serica, and in Scythia extra Imaum; while Herodotus assigns them to the country of the Massagetæ, and Pliny to Sarmatia Europæa. (*Herod.*, 1, 201.—*Id.*, 4, 25.—*Plin.*, 6, 7.) Some writers seek to identify them with the *Cossacks of the Don.* (*Vid.* Issedones, and consult *Bischoff und Möller*, *Wörterb. der Geograph.*, p. 485.)

Estiæōtis, according to Strabo (430), that portion of Thessaly which lies near Pindus, and between that mountain and Upper Macedonia. The same writer elsewhere informs us (p. 437), that, according to some authorities, this district was originally the country of the Dorians, who certainly are stated by Herodotus (1, 56) and others to have once occupied the regions of Pindus; but that afterward it took the name of Estiæotis, from a district in Eubœa, so called, the inhabitants of which were transplanted into Thessaly by the Perrhæbi. (*Cramer's Anc. Greece*, vol. 1, p. 352.)

Eteŏcles, a son of Œdipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices that they should both share the kingdom, and reign alternately, each a year. Eteocles, by right of seniority, first ascended the throne; but, after the first year of his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. Polynices, resolving to punish so gross a violation of a solemn engagement, fled to the court of Adrastus, king of Argos, where he married Argia the daughter of that monarch; and, having prevailed upon Adrastus to espouse his cause, the latter undertook what was denominated the Theban war, twenty-seven years, as is said, before the Trojan one. Adrastus marched against Thebes with an army, of which he took the command, having with him seven celebrated chiefs, Tydeus, Amphiaraus, Capaneus, Parthenopæus, Hippomedon, Eteoclus son of Iphis, and Polynices. The Thebans who espoused the cause of Eteocles were, Melanippus and Ismarus, sons of Astacus, Polyphontes, Megareus, Lasthenes, and Hyperbius. All the Argive leaders, with the exception of Adrastus, fell before Thebes, Eteocles also being slain in single combat with Polynices. Ten years after the conclusion of this war arose that of the Epigoni, or the sons of the slain chieftains of Argos, who took up arms to avenge the death of their sires. (*Vid.* Epigoni.) Lists of the seven Argive commanders are given by Æschylus in his "Seven against Thebes;" by Euripides in his Phœnissæ and Supplices; and by Sophocles in his "Œdipus at Colonus." They all agree, except that in the Phœnissæ the name of Adrastus is substituted for that of Eteoclus. The tragic poets vary also in other particulars from each other. Euripides, whom we have followed as to the age of Eteocles, makes him the elder of the two brothers; but Sophocles, on the contrary, calls him the younger. (*Œd. Col.*, 1292.)

Eteŏclus one of the seven chiefs of the army of Adrastus, in his expedition against Thebes He was

killed by Megareus, the son of Creon, under the walls of Thebes. (*Apollod.*, 3, 6.)

Etesiæ (Ἐτησίαι), winds blowing every year (ἔτος) at a stated period, over the Ægean Sea. They came from the north, and are hence sometimes called Ἐτήσιοι βορέαι. The Etesian winds prevailed for forty days after the setting of the Dog-star. Arrian speaks of Etesian winds in the Indian Ocean, blowing from the south, by which he evidently means the *monsoons*. (*Arrian, Exp. Alex.*, 6, 21.—*Indic.*, 21.)

Etruria. *Vid.* Hetruria.

Evadne, a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames. (*Virg.*, *Æn.*, 6, 447.—*Propert.*, 1, 15, 21.—*Stat.*, *Theb.*, 12, 800.)

Evagŏras, I. a king of Salamis in the island of Cyprus, and a descendant of Teucer son of Telamon, the founder of that city. When Evagoras saw the light, the throne of Salamis was occupied by a Phœnician ruler, who had obtained it by treachery. This Phœnician was afterward slain by one of the leading chieftains of the country, who thereupon usurped the supreme power, and endeavoured to seize Evagoras, whose right to the throne was an obstacle in the way of his ambition. Evagoras fled to Soli in Cilicia, assembled there a small band of followers, returned to Cyprus, and, deposing the tyrant, mounted the throne of his ancestors. All this took place while the enfeebled empire of Persia was scarcely able to withstand the attacks of the victorious Greeks prior to the Peloponnesian war, and had therefore no time to attend to the affairs of Cyprus. Evagoras showed himself a wise and politic prince, and raised the glory of his native island to a much higher pitch than it had ever attained before. He became the patron also of arts and literature, and entertained at his court distinguished men of all nations. It was in his dominions that Conon, the Athenian general, sought refuge after the fatal battle of Ægos Potamos, and by his aid was enabled to prepare a fleet, which restored the naval ascendancy of his country. (*Isocr.*, *Evag.*, p. 200.—*Xen.*, *Hist. Gr.*, 2, 1, 19.—*Corn. Nep.*, *Vit. Con.*—*Diod. Sic.*, 14, 39.) Judging from the splendid panegyric passed upon his character by Isocrates, Evagoras was certainly a prince of rare and distinguished virtue and merit; and his fortune for a time kept pace with his shining qualities. Unfortunately, however, he met with reverses towards the close of his reign. Artaxerxes Mnemon attacked his power, after the peace of Antalcidas had left the Asiatic Greeks at the mercy of the Persian king. Evagoras was aided in his resistance to the Persian arms by Amasis of Egypt, and also secretly by the Athenians; but his efforts were unsuccessful, and he saw himself eventually compelled to renounce his authority over the other cities of Cyprus, and confine himself to Salamis, paying besides an annual tribute to Persia. He was assassinated by a eunuch, B.C. 374. His son Nicocles succeeded him. (*Diod. Sic.*, 15, 2, *seqq.*)—II. Grandson of the preceding. Being deprived of his possessions by his uncle Protagoras, he fled to Artaxerxes Ochus, by whose order he was put to death.

Evander, a son of the prophetess Carmenta, and king of Arcadia. An accidental murder obliged him to leave his country, and he came to Italy, where he drove the aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterward founded. (*Vid.* Italia.) He kindly received Hercules when he returned from the conquest of Geryon; and he was the first who raised him altars. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. (*Vid.* Pelasgi.) He was honoured as a god after death, and his subjects raised him an altar on Mount Aventine. (*Vid.* Cacus.—*Pausan.*, 8, 43.—*Liv.*, 1, 7.—*Sil. Ital.*, 7, 18.—*Ovid, Fast.*, 1, 500, 91.—*Virg.*, *Æn.*, 8, 100.)

Evarchus, a river of Asia Minor, flowing into the Euxine, to the southeast of Sinope. The name appears to have been changed in process of time to Evechus. It formed the ancient boundary between Paphlagonia and Cappadocia, or the White Syrians, who had spread themselves to the west of the Halys. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 11.)

Eubœa, a large and celebrated island, lying along the coast of Locris, Bœotia, and Attica. Its most ancient name, as we learn from Strabo (444), was Macris, which it obtained, as he affirms, from its great length in comparison with its breadth. Besides this, it was known at different times by the various appellations of Oche, Ellopia, Asopia, and Abantia. (*Strab.*, *l. c.*—*Plin.*, 4, 12.) The latter, which frequently occurs in the poets, was either derived from the Thracians, who had founded Abæ in Phocis, and thence crossed over into the island, or from a hero named Abas. (*Aristot.*, *ap. Strab.*, *l. c.*) Homer, as Strabo observes, though he designates the island by the name of Eubœa, always employs the appellation of Abantes to denote the inhabitants. (*Il.*, 2, 536.—*Ibid.*, 540.) The name of Eubœa originated traditionally from the passage of Io, who was even said to have given birth to Epaphus in this island. (*Hesiod*, *ap. Steph. Byz.*, *s. v.* Ἀβάντις.) Its inhabitants were among the earliest navigators of Greece, a circumstance which seems to confirm the notion preserved by Strabo, of its having been occupied, in distant ages, by a Phœnician colony. We hear also of the Pelasgi and Dryopes being settled there. (*Dion. Hal.*, 1, 25.—*Diod. Sic.*, 4, 37.) Herodotus affirms (1, 146), that the greatest part of the Ionian cities in Asia Minor had been colonized by the Abantes of Eubœa, who were not other wise, however, connected with the Ionians. This people also founded settlements, at an early period, in Illyria, Sicily, and Campania. (*Strabo*, 449.—*Pausan.*, 5, 22.) Eubœa, divided into a number of small independent republics, like the other states of Greece, presents no features for a common history. In fact, where each city requires a separate narrative, it is difficult to embody what belongs to them collectively in one general account. Its fertility and abundant resources appear at an early period to have attracted the attention of the Athenian people, and to have inspired them with the desire of acquiring a territory situated so near their own, and adequate to the supply of all their wants. After the expulsion of the Pisistratidæ, when the energy of the Athenian character had received a fresh impulse from the recovery of liberty, Athens readily availed itself of the pretence afforded by the Chalcidians, who occupied the principal city of the island, for invading Eubœa, these having assisted the Bœotians in the war then carrying on against that power. The Athenians, after defeating their nearest enemy, suddenly crossed the Euripus, and, having routed the forces of Chalcis, seized upon their territory, where they established four thousand of their own citizens as colonists. (*Herodot.*, 5, 77.) They were obliged, however, to evacuate this new acquisition, in order to defend their own country against a threatened attack of the Persian armament commanded by Datis and Artaphernes: nevertheless, they did not lose sight of the important advantages attending the possession of Eubœa. When the alarm created by the Persian invasion had subsided, the maritime states of Greece united themselves into a confederacy, of which Athens took the lead, and thus acquired an ascendency which proved so fatal to the liberties of those who

had unguardedly cemented that impolitic union. This was peculiarly the case with the Eubœan cities, since we learn from Thucydides (1, 114), that the whole island acknowledged the supremacy and sway of Athens prior to the Peloponnesian war; but neither that historian nor Herodotus has informed us precisely when, and in what manner, their subjugation was effected. On the Athenians being compelled, after their defeat at Coronea, to evacuate Bœotia, of which they had been for some time masters, the Eubœans took advantage of that circumstance to attempt emancipating themselves from a foreign yoke. But success did not attend their efforts. As soon as the news of the revolt had reached Athens, Pericles was despatched at the head of a considerable force to quell the insurrection, in which he succeeded so effectually, notwithstanding the frequent diversions made by the Peloponnesians in favour of the islanders, that they were reduced to a more abject state of subjection than ever (*Thucyd.*, 1, 114); and it was not till the unfortunate Sicilian expedition had compelled Athens to fight for existence rather than conquest, that the Eubœans ventured once more to assert their right to independence (*Thucyd.*, 8, 5); but such was the want of zeal and energy displayed by the Lacedæmonian government, that they obtained no aid from that quarter until nearly the termination of the twenty-first year of the war, when at length Hegesandridas, a Spartan admiral, came to their support, and gained a victory over the Athenian fleet; the Eretrians then openly revolted, and their example being quickly followed by the other towns, the whole of Eubœa recovered its independence. This island, however, derived but little advantage from the change which then took place. Each city, being left to its own direction, soon became a prey to faction and civil broil, which ended in a more complete slavery under the dominion of tyrants. Towards the commencement of the war between the Bœotians and Spartans, we are told by Diodorus (15, 30), that the Eubœans manifested a desire to place themselves once more under the protection of Athens. Another party, however, having declared in favour of the Thebans, a civil war ensued, which equally exhausted both factions, and forced them to make peace (16, 7). By the ability and judgment of Timotheus, the Athenian general, a preponderance of opinion was decidedly created in favour of that state (*Demosth., de Cor.*, p. 108.—*Æsch. contr. Ctes.*, p. 479.—*Mitford's Greece*, vol. 7, p. 384), which continued until overthrown by the arts and machinations of Philip. Phocion was empowered by the Macedonian government to take all the requisite measures for restoring tranquillity, and he obtained some important successes over the Eubœan forces; but it does not appear that much advantage was ultimately derived from his victory. After this period Eubœa became attached to the Macedonian interests, until it was once more restored to freedom by the Romans, who wrested it from Philip, the son of Demetrius. (*Liv.*, 34, 51.)—This island, according to Strabo (444), extends from the Maliac Gulf along the coast of Locris, Bœotia, and Attica, a distance of about one thousand two hundred stadia; its greatest breadth nowhere exceeds one hundred and fifty stadia. (Compare *Scylax*, p. 23.) "Torn from the coast of Bœotia," says Pliny, "it is separated by the Euripus, the breadth of which is so insignificant as to allow a bridge to be thrown across. Of its two southern promontories, Geræstus looks towards Attica, Caphareus towards the Hellespont; Cenæum fronts the north. In breadth this island never exceeds twenty miles, but it is nowhere less than two. Reaching from Attica to Thessaly, it extends for one hundred and twenty miles in length. Its circuit is three hundred and sixty-five. On the side of Caphareus it is two hundred and twenty-five miles from the Hellespont."—The abundance and fertility of this extensive island in ancient times are sufficiently attested by Herodotus, who compares it with Cyprus (5, 31), and also by Thucydides (7, 28, and 8, 96). Its opulence is also apparent from the designation and value affixed to the talent, so frequently referred to by classic writers under the name of Euboïcum. From Strabo we learn that it was subject to frequent earthquakes, which he ascribes to the subterranean cavities with which the whole island abounds (447). The modern name of Eubœa is *Negropont*, formed, by a series of corruptions, from the word Euripus, which designated the narrow channel separating the island from the Bœotian coast. (*Cramer's Ancient Greece*, vol. 2, p. 121, *seqq.*)

EUBOĬCUS, *belonging to Eubœa.* The epithet is also applied to Cumæ, because that city was built by a colony from Chalcis, a town of Eubœa. (*Ovid, Fast.*, 4, 257.—*Virg., Æn.*, 6, 2; 9, 710.)

EUBULĬDES, a native of Miletus, and successor of Euclid in the Megaric school. He was a strong opponent of Aristotle, and seized every opportunity of censuring his writings and calumniating his character. He introduced new subtleties into the art of disputation, several of which, though often mentioned as proof of great ingenuity, deserve only to be remembered as examples of egregious trifling. Of these sophistical modes of reasoning, called by Aristotle Eristic syllogisms, a few examples may suffice. 1. Of the sophism, called from the example, *The Lying:* if, when you speak the truth, you say, you lie, you lie: but you say you lie when you speak the truth; therefore, in speaking the truth, you lie. 2. *The Occult.* Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father, for it is your father who is veiled. 3. *Electra.* Electra, the daughter of Agamemnon, knew her brother and did not know him: she knew Orestes to be her brother, but she did not know that person to be her brother who was conversing with her. 4. *Sorites.* Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and if one grain be not a heap, it will be impossible to say what number of grains make a heap. 5. *The Horned.* You have what you have not lost; you have not lost horns; therefore you have horns.—In such high repute were these silly inventions for perplexing plain truth, that Chrysippus wrote six books on the first of these sophisms; and Philetas, a Coan, died of a consumption, which he contracted by the close study which he bestowed upon it. (*Diog. Laert.*, 7, § 196—*Enfield's History of Philosophy*, vol. 1, p. 199).

EUBŪLUS, a comic poet of Athens, born in the borough of Atarnea. He exhibited about B.C. 375. Eubulus, from his date, stood on the debateable ground between the first and second species of comedy; and to judge from the fragments in Athenæus, who quotes more than fifty of his comedies by name, he must have written plays of both sorts. He composed, in all, 104 comedies. (*Theatre of the Greeks*, p. 119, 4th *ed.*)

EUCHIR, I. a painter, related, as is said, to Dædalus, and who, according to Theophrastus (*ap. Plin.*, 7, 56), introduced painting into Greece. The name, in truth, however, is merely a figurative one for a skilful artist generally. (Εὔχειρ, "*skilful*," "*dexterous.*")—II. A modeller, styled also Euchirus (*Pausan.*, 6, 4, 2), and one of the most ancient. He and Eugrammus are said to have accompanied Demaratus in his flight from Corinth to Etruria. (*Plin.*, 35, 12, 43.) Here again both names are figurative.—III. An Athenian sculptor. He made a statue of Mercury, which was placed at Phenea. (*Pausanias*, 8, 14, 7.) Pliny (34, 8, 19) places him among those artists who excelled in forming brazen statues of combatants at the public games, armed men, huntsmen, &c. On this account, Thiersch correctly infers that he flourished in a later age (*Epoch.* 11, *Adnot.*, p. 33.)

EUCLĪDES, I. a native of Megara, founder of the Me-

garic or Eristic sect. Endowed by nature with a subtle and penetrating genius, he early applied himself to the study of philosophy. The writings of Parmenides first taught him the art of disputation. Hearing of the fame of Socrates, Euclid determined to attend upon his instructions, and for this purpose removed from Megara to Athens. Here he long remained a constant hearer and zealous disciple of the moral philosopher. And when, in consequence of the enmity which subsisted between the Athenians and Megareans, a decree was passed by the former, that any inhabitant of Megara who should be seen in Athens should forfeit his life, he frequently came to Athens by night, from the distance of about twenty miles, concealed in a long female cloak and veil, to visit his master. (*Aul. Gell.*, 6, 10.) Not finding his natural propensity to disputation sufficiently gratified in the tranquil method of philosophizing adopted by Socrates, he frequently engaged in the business and disputes of the civil courts. Socrates, who despised forensic contests, expressed some dissatisfaction with his pupil for indulging a fondness for controversy. (*Diog. Laert.*, 2, 30.) This circumstance probably proved the occasion of a separation between Euclid and his master; for we find him, after this time, at the head of a school in Megara (*Diog. Laert.*, 3, 6), in which his chief employment was to teach the art of disputation. Debates were conducted with so much vehemence among his pupils, that Timon said of Euclid, that he had carried the madness of contention from Athens to Megara. (*Diog. Laert.*, 6, 22.) That he was, however, capable of commanding his temper, appears from his reply to his brother, who, in a quarrel, had said, "Let me perish if I be not revenged on you:" "and let *me* perish," returned Euclid, "if I do not subdue your resentment by forbearance, and make you love me as much as ever."—In disputation, Euclid was averse to the analogical method of reasoning, and judged that legitimate argumentation consists in deducing fair conclusions from acknowledged premises. He held that there is one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no existence. The supreme good, according to Cicero, he defined to be, that which is always the same. In this doctrine, in which he followed the subtlety of Parmenides rather than the simplicity of Socrates, he seems to have considered good abstractedly as residing in the Deity; and to have maintained, that all things which exist are good by their participation of the first good, and, consequently, that there is, in the nature of things, no real evil.—It is said, that when Euclid was asked his opinion concerning the gods, he replied, "I know nothing more of them than this, that they hate inquisitive persons." If this apophthegm be justly ascribed to Euclid, it may serve to prove, either that he had learned, from the precepts of Socrates, to think soberly and respectfully concerning the Divine Nature, or that the fate of that good man had taught him caution in declaring his opinions. (*Enfield's History of Philosophy*, vol. 1, p. 198, *seqq.*)—II. A celebrated mathematician of Alexandrea, considered by some to have been a native of that city, though the more received opinion makes the place of his birth to have been unknown. He flourished B.C. 280, in the reign of Ptolemy Lagus, and was professor of mathematics in the capital of Egypt. His scholars were numerous, and among them was Ptolemy himself. It is related, that the monarch having inquired of Euclid if there was not some mode of learning mathematics less barbarous, and requiring less attention than the ordinary one, Euclid, though otherwise of an amiable character, dryly answered, that there was "no *royal road* to geometry." It is to this little incident that nearly all our knowledge of the particulars of his life is limited. Euclid was the first, in fact, who established a mathematical school at Alexandrea, and it existed and maintained its reputation till the Mohammedan conquest of Egypt. Many of the fundamental principles of the pure mathematics had been discovered by Thales, Pythagoras, and other predecessors of Euclid; but to him is due the merit of having given a systematic form to the science, especially that part of it which relates to geometry. He likewise studied the cognate sciences of Astronomy and Optics; and, according to Proclus, he was the author of "Elements," "Data," "An introduction to Harmony," "Phænomena," "Optics," "Catoptrics," a treatise "On the division of Surfaces," "Porisms," &c. His most valuable work, "The Elements of Geometry," has been repeatedly published. All his works extant were published at Oxford, 1703, folio, by the Savilian professor of astronomy, David Gregory. The edition of Peyrard, however, is entitled to the praise of being the best. It appeared at Paris in 1814 and some of the following years, in 3 vols. 4to. This edition is accompanied with a double translation, one in Latin and the other in French. M. Peyrard consulted a manuscript of the latter part of the ninth century, which had belonged to the Vatican library, and was at that time in the French capital. By the aid of this he was enabled to fill various *lacunæ*, and to re-establish various passages which had been altered in all the other manuscripts, and in all the editions anterior to his own. Hence Peyrard is the only one that has given a complete text of the "Elements" and "Data;" for the "Phænomena," and the other works of Euclid, are rejected by him as spurious.—For some remarks on Euclid, consult *Delambre, Hist. de l'Astron. Ancien.*, vol. 1, p. 49, *seqq.*, and the preface to Peyrard's edition.

Eudamĭdas, I. a son of Archidamus IV., brother to Agis IV. He succeeded to the Spartan throne, after his brother's death, B.C. 330. (*Pausan.*, 3, 10.)—II. A son of Archidamus, king of Sparta, who succeeded B.C. 268.

Eudocĭa, I. a Roman empress, wife to Theodosius the Younger. Her original name was Athenaïs, and she was the daughter of Leontius, an Athenian philosopher; but on her marriage she embraced Christianity, and received the baptismal name of Eudocia. She was a female of beauty and talent. She put into verse several books of the Old Testament, and wrote several paraphrases on some of the Jewish prophets, but became suspected by her husband of conjugal infidelity, and, being degraded, was allowed to seek a refuge in the Holy Land. Here she devoted herself to religious studies, but the jealousy of her suspicious husband still pursued her; and having learned that two priests, whom she had chosen as the companions of her exile, were accustomed to pay her frequent visits, and were loaded by her with presents, Theodosius sent Saturninus, one of the officers of his court, to Jerusalem, who put to death the two priests without even the formality of a trial. Irritated at this new insult, Eudocia caused Saturninus to be slain, a deed more likely to darken than avenge her innocence. The emperor contented himself with depriving her of all the badges of her rank, and reducing her to the condition of a private individual. She lived twenty years after this event, in the bitterest penitence, endeavouring to efface, by acts of piety, the crime which outraged honour had led her to commit. She died at the age of 67 years. (*Le Beau, Hist. du Bas-Empire*, vol. 7, p. 149.) The principal work, ascribed by some to Eudocia, is *Homerocentra* (Ὁμηρόκεντρα), or a life of our Saviour, in 2443 hexameters, formed from verses and hemisthics selected out of the poems of Homer. Others, however, make Pelagius, surnamed Patricius, who lived in the fifth century, its author. From a passage of Zonaras (*Annal.*, vol. 3, p. 37), a clew may be obtained for solving this difficulty. Pelagius would seem to have commenced the work in question, and Eudocia to have finished it. This princess has left, also, a

poem on the martyrdom of Cyprian. The best edition of the Homerocentra is that of Teucher, *Lips.*, 1798, 8vo.—II. The Younger, daughter of the preceding and of Theodosius II., married Valentinian III. After the assassination of her husband by Petronius Maximus, she was obliged to marry the usurper. Eudocia, out of indignation and revenge, called in Genseric, king of the Vandals, who came to Italy, plundered Rome, and carried Eudocia with him to Africa. Some years afterward she was sent back to Constantinople, where she died, A.D. 462.—III. The widow of Constantine Ducas, married Romanus Diogenes, an officer of distinction, A.D. 1068, and associated him with her on the throne. Three years after, Michael, her son, by means of a revolt, was proclaimed emperor, and caused his mother to be shut up in a convent, where she spent the rest of her life. She left a treatise on the genealogies of the gods and heroes, which displays an extensive acquaintance with the subject. It is printed in Villoison's *Anecdota Græca*, *Venet.*, 1781, 2 vols. 4to.

Eudoxus, I. a celebrated astronomer and geometrician, born at Cnidus, who flourished about 370 B.C. He studied geometry under Archytas, and afterward, in the course of his travels, went to Egypt, and was introduced to the notice of Nectanebis II., and by him to the Egyptian priests. He is highly celebrated for his skill in astronomy by the ancients, though none of his writings on this or any other branch of science are extant. The honour of bringing the celestial sphere and the regular astronomy from Egypt to Greece, belongs to him. After his return from Egypt, he taught astronomy and philosophy with great applause at Cyzicus, and afterward removed to Athens, where he opened a school, and was in such high repute as to be consulted on subjects of policy as well as science by deputies from all parts of Greece. Eudoxus is said, in fact, to have supported his school with so much reputation as to have excited the envy of even Plato himself. Proclus informs us, that Euclid very liberally borrowed from the elements of geometry composed by Eudoxus. Cicero calls him the greatest astronomer that ever lived; and we learn from Petronius, that he retired to the top of a very high mountain, that he might observe the celestial phenomena with more convenience than he could on a plain or in a crowded city. Strabo says, that the observatory of Eudoxus was at Cnidus. Vitruvius describes a sundial constructed by him. (*Diog. Laert.*, 8, 86, *seqq.*—*Cic.*, *de Div.*, 2, 42.—*Petron.*, *Arb.*, 88, 4.—*Strab.*, 119.—*Vitruv.*, 9, 9.) He died B.C. 352. His works are lost, but they served as materials to Aratus for the composition of his poem entitled the Phænomena. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 8.)—II. A native of Cyzicus, sent by Ptolemy VII., Euergetes, on a voyage to India, and, some years after, on a second voyage by Cleopatra, widow of that prince. It appears that he subsequently attempted the circumnavigation of Africa. (For an account of his movements, consult remarks under the article Africa, page 79, col. 2.)

Euemĕrus. *Vid.* Euhemerus.

Evenus, I. a name common to several epigrammatic poets, for some account of whom, consult *Jacobs*, *Catal. Poet. Epig.*—*Anthol. Græc.*, vol. 13, p. 893.—II. A river of Ætolia, rising, as Strabo (451) reports, in the country of the Bomienses, who occupied the northeast extremity of Ætolia. Ptolemy says (p. 87) that it flowed from Mount Callidromus, meaning the chain of Œta; which is sufficiently correct. Dicæarchus, with less truth, affirms that it rises in Mount Pindus. (*Stat.*, *Græc.*, v. 61.) According to Strabo, it does not flow at first through the ancient Curetis, which is the district of Pleuron, but more to the east, by Chalcis and Calydon, after which it turns to the west, towards the plains in which the ancient Pleuron was situated: and finally, proceeding in a southerly direction, falls into the sea. Its more ancient name was Lyconnas. (*Strabo*, *l. c.*—Compare *Apollodorus*, 1, 7, 8.) The Evenus is rendered celebrated in fable, from the story of Nessus, who was slain here by Hercules for offering violence to Deïanira. The modern name of the river is the *Fidari*. Near its mouth stood *Missolonghi*. (*Cramer's Anc. Greece*, vol. 2, p. 75.)

Euergĕtæ, a people of Upper Asia, whose true name was Ariaspæ. The Greeks called them Euergetæ, or *benefactors*, translating the Persian appellation which was added to their name, and which Freinshemius suspects, from Herodotus (8, 85), to have been *Orosangæ*. This title they are said to have received in return for succours afforded to the army of Cyrus, when it was suffering, in these regions, from cold and hunger. (*Curt.*, 7, 3.) They dwelt near the river Etymander, the modern *Hindmend* (*Arrian*, *Exp. Alex.*, 4, 6, 12), between Drangiana and Arachosia, and in the vicinity of the modern city of *Dercasp*, in whose name traces of the ancient one appear. (Compare *Schmieder*, *ad Curt.*, *l. c.*)

Euergĕtes, a surname, signifying *benefactor*, given to Ptolemy III. and IV. of Egypt, as also to some kings of Syria, Pontus, &c.

Euganĕi, an ancient nation of Italy, said to have once occupied all the country to which the Veneti, its subsequent possessors, communicated the name of Venetia. (*Liv.*, 1, 1.) Driven from their ancient abodes, they appear to have retired across the *Adige* (Athesis), and to have settled on the shores of the lakes Benacus and Isæus, and in the adjacent valleys. Pliny (5, 20) says, on the authority of Cato, that they held at one time thirty-four towns: these were admitted to the rights of Latin cities under Augustus. (*Cramer's Anc. Italy*, vol. 1, p. 74.)

Eugenius, I. a general who opposed Dioclesian, A.D. 290; but was slain the very same day at the gates of Antioch, while attempting to make himself master of that city.—II. A usurper in the reign of Theodosius the Great, of Gallic extraction, A.D. 392. He was defeated, taken prisoner, and put to death, after having held power for two years. (*Zosim.*, 4, 54, *seqq.*)

Euhemĕrus, a native of Messene, as is generally supposed, though, according to Brucker and others, he was of the island of Sicily. Being sent on a voyage of discovery by Cassander, king of Macedon, he came, as he himself stated, to an island called Panchaia, in the capital of which, Panara, he found a temple of the Triphylian Jupiter, where stood a column inscribed with a register of the births and deaths of many of the gods. Among these he specified Uranus, his sons Pan and Saturn, and his daughters Rhea and Ceres; as also Jupiter, Juno, and Neptune, who were the offspring of Saturn. Accordingly, the design of Euhemerus was to show, by investigating their actions, and recording the places of their births and burials, that the mythological deities were mere mortal men, raised to the rank of gods on account of the benefits which they had conferred upon mankind. Ennius translated this celebrated work of Euhemerus, which was entitled Ἱερὰ Ἀναγραφή. The translation, as well as the original work, excepting some fragments, is lost; but many particulars concerning Euhemerus, and the object of his history, are mentioned in a fragment of Diodorus Siculus, preserved by Eusebius. Some fragments have also been saved by St. Augustine; and long quotations have been made by Lactantius, in his treatise "*De Falsa Religione.*" This work was a covert attack on the established religion of the Greeks. Plutarch, who was associated with the priesthood, and all who were interested in the support of the popular creed, maintained that the whole work of Euhemerus, with the voyage to Panchaia, was an impudent fiction; and, in particular, it was urged, that no one except Euhemerus had ever seen or heard of

the land of Panchaia (*De Is. et Os.*): that the *Panchaia tellus* had been described in a flowery and poetical style, both by Diodorus Siculus and Virgil (*Georg.*, 2, 139), but not in such a manner as to determine its geographical position. The truth of the relation contained in the work of Euhemerus has been vindicated by modern writers, who have attempted to prove that Panchaia was an island of the Red Sea, which Euhemerus had actually visited in the course of his voyage. (*Mem. de l'Acad. des Inscrip.*, vol. 15.) But whether Euhemerus merely recorded what he had seen, or whether the whole book was not rather a device and contrivance of his own, it seems highly probable that the translation of Ennius gave rise to the belief of many Roman philosophers, who maintained or insinuated their conviction of the mortality of the gods, and whose writings have been so frequently appealed to by Farmer, in his able disquisition on the prevalence of the Worship of Human Spirits. (*Dunlop's Roman Literature*, vol. 1, p. 133.)

Euius, a surname of Bacchus, given him, according to the poets, by Jupiter, whom he was aiding in the contest with the giants. Jupiter was so delighted with his valour, that he called out to him, *εὖ υἱε*, "*Well done, oh son!*" Others suppose it to have originated from a cry of the Bacchantes, Εὐοῖ. (*Horat.*, *Od.*, 1, 18, 9; 2, 11, 17.)

Eulæus or Choaspes, a river of Persia, flowing near the city of Susa. The kings of Persia, according to Herodotus (1, 188), drank of no other; and, wherever they went, they were attended by a number of four-wheeled carriages, drawn by mules, in which the water of this river, being first boiled, was deposited in vessels of silver. Ælian relates (*V. H.*, 12, 40), that Xerxes, during his march into Greece, came to a desert place, and was exceedingly thirsty; his attendants with his baggage were at some distance, and proclamation was made, that whosoever had any of the water of the Choaspes should produce it for the use of the king. One person was found who possessed a small quantity, but it was quite putrid. Xerxes, however, drank it, and considered the person who supplied it as his friend and benefactor, since he must otherwise have perished with thirst.—Wahl (*Asien*, p. 736) derives the name Choaspes from the Persian *Khooh asp*, i. e., "strength of the mountain," "mountain-power," and considered it as applicable to all mountain-streams. The appellation of Eulæus, in Scripture *Ulai* (*Daniel*, 8, 2), is deduced by the same writer from the Pehlvi *Av halaéh*, i. e., "clear, pure water." D'Anville supposes the Choaspes to be the modern *Karoon;* but it is more probably the *Abzal*, which flows by the ruins which both Major Rennel and Mr. Kinneir have determined to be those of Susa.

Eumæus, son of Ctesius, king of Syros. He was carried off when quite young by Phœnician pirates, and sold to Laërtes, father of Ulysses, who brought him up carefully, and found in him a faithful follower and friend. Eumæus acted as the steward of Ulysses, and recognised his master, on the return of the latter, though after an absence of many years. (*Od.*, 14, 5, *seqq.*)

Eumēlus, I. a son of Admetus, king of Pheræ in Thessaly, by Alcestis, daughter of Pelias, and who married Iphthime the sister of Penelope. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the funeral games of Patroclus. (*Il.*, 2, 714.—*Id.*, 763, *seqq.*) —II. Son of Amphilytus, and one of the Corinthian line termed Bacchiadæ. He was the author of a history of Corinth in heroic verse. (*Pausan.*, 2, 1.) Eumelus joined Archias when the latter went to found Syracuse. (*Clem. Alex.*, *Strom.*, lib. 1, p. 398.) Eusebius makes him to have flourished in the third Olympiad. (*Larcher*, *Chron. Herod.*, vol. 7, p. 448, 515.)

Eumĕnes, I. a native of Cardia, a town of the Thracian Chersonese, and, though of humble birth, yet an important actor in the troubled times which followed the death of Alexander the Great. Being early taken into the service of Philip of Macedon, he served him for seven, and Alexander for thirteen years, in the confidential office of secretary. He also displayed great talent for military affairs through the Persian campaigns, and was one of Alexander's favourite and most esteemed officers. After Alexander's death, in the general division of his conquests, Cappadocia, Paphlagonia, and the coast of the Euxine, as far east as Trapezus, fell to Eumenes' share. This was an expectancy rather than a provision, for the Macedonian army had passed south of these countries in the march to Persia, and as yet they were unsubdued. Perdiccas, however, took arms to establish Eumenes in his new government, and did so at the expense of a single battle. To Perdiccas as regent, and, after his death, to the royal family of Macedon, Eumenes was a faithful ally through good and evil; indeed, he is the only one of Alexander's officers in whose conduct any appearance of gratitude or disinterestedness can be traced. When war broke out between Ptolemy and Perdiccas, B.C. 321, he was appointed by the latter to the chief command in Asia Minor, between Mount Taurus and the Hellespont (*Corn. Nep.*, *Vit. Eum.*), to resist the expected invasion of Antipater and Craterus. The latter he defeated; but the death of Perdiccas in Egypt threw the balance of power into Antipater's hands, who made a new allotment of the provinces, in which Eumenes was omitted, and Cappadocia given to another. The task of reducing him was assigned to Antigonus, about B.C. 320. The rest of his life was spent in open hostility to, or doubtful alliance with, Antigonus, by whom he was at last put to death, having been delivered up to the latter by a portion of his own army. Eumenes was an admirable partisan soldier, brave, full of resources, and of unbroken spirit. We have his life written by Plutarch and Cornelius Nepos. (Consult *Droysen*, *Geschichte der Nachfolger Alexanders*, *Hamb.*, 1836.) Those parts of Diodorus Siculus (lib. 18) which relate to him, and Plutarch's Life, will be read with pleasure by all who are fond of military adventure. (*Encycl. Us. Knowl.*, vol. 10, p 68.)—II. A king of Pergamus, the first of his name. He succeeded his uncle Philetærus on the throne, B.C. 263, and added much to the territory which he inherited from the latter, having even gained a victory, near Sardis, over Antiochus, son of Seleucus. After a reign of twenty-two years, he was succeeded by his cousin Attalus, whose father Attalus was the younger brother of Philetærus. The death of Eumenes was occasioned by his intemperate habits.—III. The second of the name, was son of Attalus I. He ascended the throne on his father's death, which took place at an advanced age, after a prosperous reign of 43 or 44 years. The new sovereign continuing to tread in his father's steps, and adhering to his policy, remained the firm friend of the Romans during all their wars against Antigonus and the kings of Macedonia, and received from them, in recompense of his fidelity and valuable assistance, all the territory conquered from Antiochus on this side of Mount Taurus. Prior to this period the territory of Pergamus did not extend beyond the gulfs of Elæa and Adramyttium. Waylaid by the hired assassins of Perses, king of Macedonia, he had nearly perished at Delphi (*Liv.*, 42 14, *seqq.*), and yet he is represented by the Roman historian as subsequently favouring the cause of the man who sought to destroy him, and of having thereby incurred the ill-will and anger of the Roman people. (*Liv.*, 44, 13.—*Id.*, 46, 1, *seqq.*) With that arrogant nation past services were reckoned as nothing, if they were not accompanied by the most abject and slavish dependance. The King of Pergamus employed himself, during the leisure which a profound peace now afforded him, in embellishing his capital, and patron-

sing the arts and sciences. The most lasting monument of his liberality in this respect was the great library which he founded, and which yielded only to that of Alexandrea in extent and value. (*Strab.*, 624.) It was from their being first used for writing in this library, that parchment skins were called "*Pergamenæ Chartæ.*" (*Varr., ap. Plin.*, 13, 11.) Plutarch informs us, that this vast collection, which consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (*Vit. Anton.*, c. 25.) Eumenes reigned 49 years, leaving an infant son, under the care of his brother Attalus, who administered affairs as regent for 21 years, with great success and renown. (*Vid.* Pergamus.)

EUMENĪA, a city of Phrygia, north of Peltæ, which probably derived its name from Eumenes, king of Pergamus. (*Steph. Byz., s. v.* Εὐμένεια.)

EUMENĬDES (*the kind goddesses*), a name given to the Erinnyes or Furies, goddesses whose business it was to avenge murder upon earth. They were also called *Semnæ* (Σεμναί) or "*venerated goddesses.*" The name Eumenides is commonly thought to have been used through a superstitious motive. (*Vid.* Furiæ.)

EUMENIDĬA, a festival in honour of the Eumenides or Furies. It was observed once a year with sacrifices and libations. At Athens none but freeborn citizens were allowed to participate in the solemnity, and of these, none but such as were of known virtue and integrity. (*Vid.* Eumenides.)

EUMOLPĬDÆ, a sacerdotal family or house, to which the priests of Ceres at Eleusis belonged. They claimed descent from the mythic Eumolpus. The Eumolpidæ had charge of the mysteries by hereditary right, and to this same sacerdotal line was expressly intrusted the celebration of the Thesmophoria. (*Vid* Eumolpus, and consult *Creuzer, Symbolik*, vol. 4, p. 355, 442, 482, *seqq.*)

EUMOLPUS, son of Neptune and Chione, daughter of Boreas and Orithyia. Chione, to conceal her weakness, threw the babe into the sea, to the protection of his father. Neptune took him to Æthiopia, and gave him to his daughter Benthesicyme to rear. When Eumolpus was grown up, the husband of Benthesicyme gave him one of his two daughters in marriage; but Eumolpus, attempting to offer violence to the sister of his wife, was forced to fly. He came with his son Ismarus to Tegyrius, a king of Thrace, who gave his daughter in marriage to Ismarus. But Eumolpus, being detected plotting against Tegyrius, was once more forced to fly, and came to Eleusis. Ismarus dying, Tegyrius became reconciled to Eumolpus, who returned to Thrace, and succeeded him in his kingdom. War breaking out between the Athenians and Eleusinians, the latter invoked the aid of their former guest. A contest ensued, and, according to the account given by Apollodorus (3, 15, 4), Eumolpus fell in battle against Erechtheus. Pausanias, however, states (1, 38, 3), that there fell in this conflict, on the one side Erechtheus, and on the other Immaradus, son of Eumolpus; and that the war was ended on the following terms: the Eleusinians were to acknowledge the power of Athens, but were to retain the rites of Ceres and Proserpina, and over these Eumolpus and the daughters of Celeus, king of Eleusis, were to preside. Other authorities, however, make the agreement to have been as follows: the descendants of Eumolpus were to enjoy the priestly office at Eleusis, while the descendants of Erechtheus were to occupy the Attic throne. (*Schol. mscr. Aristid. ad Panathen.*, p. 118.—*Creuzer, Symbolik*, vol. 4, p. 344, *not.*)—Here we find a physical myth in unison with an historical legend. It was a tradition in Attica, that the sacred family of the Eumolpidæ belonged to the mythic Thracians, whom we find sometimes on Helicon, sometimes in Thrace. The present legend, by making Eumolpus a son of the sea-god, and grandson of the north wind, and giving him a son named Ismarus, plainly intended to deduce the Eumolpidæ from Thrace, while the name Tegyrius would seem to point to Bœotia, where there was a town named Tegyra. (*Keightley's Mythology*, p. 383.)

EUNAPĬUS, a native of Sardis in Lydia. He flourished in the fourth century, and was a kinsman of the sophist Chrysanthus, at whose request he wrote the lives of the philosophers of his time. The work has been characterized by Brucker as a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition. Besides being a sophist, he was an historian, and practised physic. He wrote a history of the Cæsars from Claudius II. to Arcadius and Honorius, of which only a fragment remains. The lives of the philosophers was published with a Latin version by Junius, *Antv.*, 1568, and by Commelinus in 1596.

EUPĂTOR, a surname given to many of the Asiatic princes, particularly to Mithradates VII. of Pontus, and Antiochus V. of Syria.

EUPATORĬA, I. a town of Pontus, at the confluence of the Lycus and Iris. It was begun by Mithradates under the name Eupatoria, and received from Pompey, who finished it, the title of Magnopolis. (*Strab.*, 556.) Its site appears to correspond with that of the modern *Tchenikeh.* (*Mannert, Geogr.*, vol. 6, pt. 2. p. 471.)—II. A town in the northwestern part of the Tauric Chersonese, on the Sinus Carcinites. It was founded by one of the generals of Mithradates, and is supposed to answer to the modern *Koslof* or *Gosleve.* (*Mannert, Geogr.*, vol. 4, p. 294.)

EUPHĂES, succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began. He died B.C. 730. (*Pausan.*, 4, 5, 6.)

EUPHORBUS, a Trojan, son of Panthoüs, renowned for his valour; he wounded Patroclus, and was killed by Menelaus. (*Il.*, 17, 60.) Pausanias relates (2, 17) that in the temple of Juno, near Mycenæ, a votive shield was shown, said to be that of Euphorbus, suspended there by Menelaus. Pythagoras, who maintained the transmigration of souls, affirmed, that, in the time of the Trojan war, his soul had animated the body of Euphorbus; and as a proof of the truth of his assertion, he is said to have gone into the temple where the shield was hanging, and to have recognised and taken it down. Maximus Tyrius (28, p. 288, *ed. Dav.*) speaks of an inscription on the shield, which proved it to have been offered by Menelaus to Minerva. Ovid (*Met.*, 15, 160) lays the scene of the fable in the temple of Juno at Argos; while Tertullian (*de Anima*, p. 215) makes the shield to have been an offering at Delphi. Diogenes Laertius, finally, gives the temple of Apollo among the Branchidæ, near the city of Miletus, as the place where the wonder was worked (8, 4, *seq.*)

EUPHORĬON, I. a tragic poet of Athens, son of Æschylus. He conquered four times with posthumous tragedies of his father's composition, and also wrote several dramas himself. One of his victories is commemorated in the argument to the Medea of Euripides, where we are told that Euphorion was first, Sophocles second, and Euripides third with the Medea. Olymp. 87, 2, B.C. 431. (*Suid.*—*Theatre of the Greeks*, p. 95, 4th *ed.*)—II. An epic and epigrammatic poet, born at Chalcis in Eubœa, B.C. 276, and who became librarian to Antiochus the Great. He wrote various poems, entitled "Hesiod," "Alexander," "Arius," "Apollodorus," &c. His "Mopsopia" or "Miscellanies" (Μοψοπία ἢ ἄτακτα) was a collection, in five books, of fables and histories relative to Attica, a very learned work, but rivalling in obscurity the Cassandra of Lycophron. The fifth book bore the title of "*Chiliad*" (Χιλιάς), either because it consisted of a thousand verses, or because it contained the ancient oracles that referred to a period of a thousand years Perhaps, however, each of the five books con

amed a thousand verses, for the passage of Suidas respecting this writer is somewhat obscure and defective, and Eudoxia, in the "Garden of Violets," speaks of a fifth Chiliad, entitled Περὶ Χρησμῶν, "Of Oracles." Quintilian recommends the reading of this poet, and Virgil is said to have esteemed his productions very highly. A passage in the tenth Eclogue (v. 50, *seqq.*), and a remark made by Servius (*ad Eclog.*, 6, 72), have led Heyne to suppose, that C. Cornelius Gallus, the friend of Virgil, had translated Euphorion into Latin verse. This poet was one of the favourite authors of the Emperor Tiberius, one of those whom he imitated, and whose busts he placed in his library. The fragments of Euphorion were collected and published by Meineke, in his work "*De Euphoriomis Chalc. vita et scriptis*," *Gedani*, 1823, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 122.)

Euphrānor, an eminent statuary and painter of Corinth. He flourished about the 104th Olympiad, B.C. 362. Pliny gives an enumeration of his works. (*Plin.*, 35, 8, 19.—Compare *Pausan.*, 1, 3, 2, and the remarks of *Fuseli*, in his *Lecture on Ancient Painting*, p. 67.)

Euphrātes, I. a native of Oreus in Eubœa, and a disciple of Plato. He quitted Athens for the court of Perdiccas, king of Macedonia, with whom he became a favourite. After the death of this monarch he returned to his country, and headed a party against Philip, the successor of Perdiccas and father of Alexander. Being shut up, however, within the walls of Oreus, he put an end to his own life. According to some, he was killed by order of Parmenio.—II. A Stoic philosopher, and native of Alexandrea, who flourished in the second century. He was a friend of the philosopher Apollonius Tyaneus, who introduced him to Vespasian. Pliny the younger (*Epist.*, 1, 10) gives a very high character of him. When he found his strength worn out by disease and old age, he voluntarily put a period to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the Emperor Hadrian. (*Enfield, Hist. Philos.*, vol. 2, p. 119, *seqq.*)—III. One of the most considerable and best known rivers of Asia. The Euphrates rises near Arze, the modern *Erze-Roum*. Its source is among mountains, which Strabo makes to be a part of the most northern branch of Taurus. At first it is a very inconsiderable stream, and flows to the west, until, encountering the mountains of Cappadocia, it turns to the south, and, after flowing a short distance, receives its southern arm, a large river coming from the east, and rising in the southern declivity of the range of Mount Ararat. This southern arm of the Euphrates is the Arsanias, according to Mannert, and is the river D'Anville mentions as the Euphrates which the ten thousand crossed in their retreat (*Anab.*, 4, 5), and of which mention is made by Pliny in reference to the campaigns of Corbulo. The Euphrates, upon this accession of waters, becoming a very considerable stream, descends rapidly, in a bending course, nearly W.S.W. to the vicinity of Samosata. The range of Amanus here preventing its farther progress in this direction, it turns off to the S.E., a course which it next pursues, with some little variation, until it reaches Circesium. To the south of this place it enters the immense plains of *Sennar*; but, being repelled on the Arabian side by some sandy and calcareous heights, it is forced to run again to the S.E. and approach the Tigris. In proportion as these two rivers now approximate to one another, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near *Coma*. The river formed by their junction is called *Shat-al-Arab*, or the river of Arabia. It has three principal mouths, besides a small outlet; these occupy a space of thirty-six miles. The southernmost is the deepest, and freest in its current. Bars of sand, caused by the river, and which change in their form and situation, render the approach dangerous to the mariner. The tide, which rises above *Bassora*, and even beyond *Coma*, meeting with violence the downward course of the stream, raises its waters in the form of frothy billows.—Some of the ancients describe the Euphrates as losing itself in the lakes and marshes to the south of Babylon. (*Arrian*, 7, 7.—*Mela*, 3, 8.—*Plin.*, 5, 26.) Others consider the river formed by the union of the two as entitled to a continuation of the name of Euphrates. (*Strab.*, 2, p. 132; 15, p. 1060.) According to some, the Euphrates originally entered the sea as a separate river, the course of which the Arabs stopped up by a mound. (*Plin.*, 6, 27.) This last opinion has been in some measure revived by Niebuhr, who supposes that the canal of *Naar-Sares*, proceeding from the Euphrates on the north of Babylon, is continued without interruption to the sea. But uncertainty must always prevail with regard to this and other points connected with the Euphrates, both from the inundations of the river, which render this flat and moveable ground continually liable to change, as well as from the works of human labour. The whole length of the Euphrates, including the *Shat-al-Arab*, is 1147 English miles. Its name is the Greek form of the original appellation *Phrath*, which signifies *fruitful* or *fertilizing;* the prefix *eu*, being corrupted from the Oriental article. The Oriental name is sometimes also written *Perath*, as in *Gen.*, 2, 14, 15, 18, and *Joshua*, 1, 4. By the Arabians the river is called *Forat*. The epithet *fertilis* is applied to it by Lucan, Sallust, Solinus, and Cicero. The modern name of the Arsanias is *Morad-Siai*, or the waters of desire. (*Malte-Brun*, vol. 2, p. 100, *seqq.*, *Am. ed.*)

Euphrosȳne (*Joy*), one of the Graces, sister to Aglaia and Thalia. (*Pausan.*, 9, 35.)

Eupŏlis, a writer of the old comedy, was born at Athens about the year 446 B.C. (*Clinton, Fast. Hell.*, vol. 1, p. 63.) He was therefore a contemporary of Aristophanes, who, in all probability, was born a year or two after. Eupolis is supposed to have exhibited for the first time in B.C. 429. In B.C. 425 he was third with his Νουμηνίαι, when Cratinus was second, and Aristophanes first. In B.C. 421 he brought out his Μαρικᾶς and his Κόλακες; one at the Dionysia ἐν Ληναίοις, the other at those ἐν ἄστει; and in a similar way his Αὐτόλυκος and Ἀστρατευτοί the following year. (*Schol. in Aristoph., Nub.*, 552, 592.—*Athen.*, 5, p. 216.—*Schol. in Aristoph., Pac.*, 803.) The titles of more than twenty of his comedies have been collected by Meursius. A few fragments remain. Eupolis was a bold and severe satirist on the vices of his day and city. Persius (1, 124) terms him "*iratum*." (Compare *Horat., Sat.*, 1, 4, 1, *seqq.*) In the Μαρικᾶς he attacked Hyperbolus. (*Aristoph., Nubes*, 551.) In the Αὐτόλυκος he ridiculed the handsome pancratiast of that name; in the Ἀστράτευτοι, which was probably a pasquinade, he lashed the useless and cowardly citizens of Athens, and denounced Melanthus as an epicure. In the Βαπταί he inveighed against the effeminacy of his countrymen. (*Schol. in Aristoph., Pac.*, 808.) In his Λακεδαίμονες he assailed Cimon, accusing him, among other charges, of an unpatriotic bias towards everything Spartan. (Compare *Plutarch, Vit. Cim.*, c. 16, who says that this play had a great influence on the public feeling.) Aristophanes seems to have been on bad terms with Eupolis, whom he charges with having pillaged the materials for his Μαρικᾶς from the Ἱππῆς (*Nubes*, 551, *seqq.*), and with making scurrilous jokes on his premature baldness. (*Schol. ad Nub.*, 532.) Eupolis appears to have been a warm admirer of Pericles as a statesman and as a man (*Schol. ad Aristoph., Acharn.*, p. 794, *Dindorf*), as it was reasonable that such a comedian should be, if it

be true that he owed his unrestrained license of speech to the patronage of that celebrated minister. His death was generally ascribed to the vengeance of Alcibiades, whom he had lampooned, probably in the Βάπται. (*Cicero, ad Att.*, 6, 1.) By his orders, according to the common account, Eupolis was thrown overboard during the passage of the Athenian armament to Sicily (B.C. 415). Cicero, however, calls this story a vulgar error; since Eratosthenes, the Alexandrean librarian, had shown that several comedies were composed by Eupolis some time after the date assigned to this pseudo-assassination. His tomb, too, according to Pausanias, was erected on the banks of the Asopus by the Sicyonians, which makes it most probable that this was the place of his death. (*Theatre of the Greeks*, p. 102, *seq.*, 4*th ed.*)

Euripides, I. a celebrated Athenian tragic poet, son of Mnesarchus and Clito, of the borough Phlya, and the tribe Cecropis. (*Diog. Laert.*, 2, 45.—*Suidas, s. v.* Εὐριπ.—Compare the Life by Thom. Magister, and the anonymous Life published by Elmsley.) He was born Olymp. 75, 1, B.C. 480, in Salamis, on the very day of the Grecian victory near that island. (*Plut., Symp.*, 8, 1.) His mother Clito had been sent over to Salamis, with the other Athenian women, when Attica was given up to the invading army of Xerxes; and the name of the poet, which is formed like a patronymic from the Euripus, the scene of the first successful resistance to the Persian navy, shows that the minds of his parents were full of the stirring events of that momentous crisis. Aristophanes repeatedly imputes meanness of extraction, by the mother's side, to Euripides. (*Thesmoph.*, v. 386.—*Ibid.*, v. 455.—*Acharn.*, v. 478.—*Equit.*, v. 17.—*Ranæ*, v. 840.) He asserts that she was an herb-seller; and, according to Aulus Gellius (15, 20), Theophrastus confirms the comedian's sarcastic insinuations. Philochorus, on the contrary, in a work no longer extant, endeavoured to prove that the mother of our poet was a lady of noble ancestry. (*Suidas, s. v.* Εὐριπ.) Moschopulus also, in his life of Euripides, quotes this testimony of Philochorus. A presumptive argument in favour of the respectability of Euripides, in regard to birth, is given in Athenæus (10, p. 424), where he tells us Οἰνοχόουν τε παρὰ τοῖς ἀρχαίοις οἱ εὐγενέστατοι παῖδες· a fact which he instances in the son of Menelaus and in *Euripides*, who, according to Theophrastus, officiated, when a boy, as cup-bearer to a chorus composed of the most distinguished Athenians in the festival of the Delian Apollo. Whatever one or both his parents might *originally* have been, the costly education which the young Euripides received intimates a certain degree of wealth and consequence as *then* at least possessed by his family. The pupil of Anaxagoras, Protagoras, and Prodicus (an instructer so notorious for the extravagant terms which he demanded for his lessons), could not have been the son of persons at that time very mean or poor. It is most probable, therefore, that his father was a man of property, and made a marriage of disparagement. In early life we are told that his father made Euripides direct his attention chiefly to gymnastic exercises, and that, in his seventeenth year, he was crowned in the Eleusinian and Thesean contests. (*Aul. Gell.*, 15, 20.) The scholiast memoirs of Euripides ascribe this determination of the father to an oracle, which was given him when his wife was pregnant of the future dramatist, wherein he was assured that the child

—ἐς κλέος ἐσθλὸν ὀρούσει,
Καὶ στεφέων ἱερῶν γλυκερὴν χάριν ἀμφιβαλεῖται.

This he interpreted of gymnastic glory and garlands. It does not appear, however, that Euripides was ever actually a candidate in the Olympic games.—The genius of the young poet was not dormant while he was occupied in these mere bodily accomplishments; and even at this early age he is said to have attempted dramatic composition. (*Aul. Gell.*, 15, 20.) He seems to have also cultivated a natural taste for painting. (*Thom. Mag. in Vit.—Vit. Anonym.—Vit. Moschop.*) Some of his pictures were long afterward preserved at Megara. At length, quitting the gymnasium, he applied himself to philosophy and literature. Under the celebrated rhetorician Prodicus, one of the instructers of Pericles, he acquired that oratorical skill for which his dramas are so remarkably distinguished. It is on this account that Aristophanes tauntingly terms him ποιητὴν ῥηματίων δικανικῶν (*Pax.*, 534). He likewise repeatedly ridicules him for his ἀντιλογίαι, λογισμοί, and στροφαί (*Ranæ*, 775); his περιπατοί, σοφίσματα, &c. Quintilian, however, in comparing Sophocles with Euripides, strongly recommends the latter to the young pleader as an excellent instructer. Cicero, too, was a great admirer of Euripides, perhaps more particularly so for the oratorical excellence commended by Quintilian. He was no less a favourite with his brother Quintus. (*Ep. ad Fam.*, 16, 8.)—From Anaxagoras he imbibed those philosophical notions which are occasionally brought forward in his works. (Compare *Valckenaer, Diatrib.*, 4, 5, 6.—*Bouterweck, de Philosophia Euripidea*, published in *Miscell. Græc. Dramat.*, p. 163, *seqq.*, Grant, Cambridge.) Here, too, Pericles was his fellow-disciple. With Socrates, who had studied under the same master, Euripides was on terms of the closest intimacy, and from him he derived those moral gnomæ so frequently interwoven into his speeches and narrations. Indeed, Socrates was even suspected of largely assisting the tragedian in the composition of his plays.—Euripides began his public career as a dramatic writer, Olymp. 81, 2, B.C. 455, in the twenty-fifth year of his age. On this occasion he was the third with a play called the *Pleiades*. In Olymp. 84, 4, B.C. 441, he won the prize. In Olymp. 87, 2, B.C. 431, he was third with the *Medea*, the *Philoctetes*, the *Dictys*, and the *Theristæ*, a satyric drama. His competitors were Euphorion and Sophocles. He was first with the *Hippolytus*, Olymp. 88, 1, B.C. 428, the year of his master's (Anaxagoras's) death; second, Olymp. 91, 2, B.C. 415, with the *Alexander* (or *Paris*), the *Palamedes*, the *Troades*, and the *Sisyphus*, a satyric drama. It was in this contest that Xenocles was first. (*Ælian., V. H.*, 2, 8.) Two years after this the Athenians sustained the total loss of their armament before Syracuse. In his narration of this disaster, Plutarch gives an anecdote (*Vit. Nic.*), which, if true, bears a splendid testimony to the high reputation which Euripides then enjoyed. Those among the captives, he tells us, who could repeat any portion of that poet's works, were treated with kindness, and even set at liberty. The same author also informs us, that Euripides honoured the soldiers who had fallen in that siege with a funeral poem, two lines of which he has preserved. The *Andromeda* was exhibited Olymp. 92, 1, B.C. 412; the *Orestes*, Olymp. 93, 1, B.C. 408. Soon after this time the poet retired into Magnesia, and from thence into Macedonia, to the court of Archelaüs. As in the case of Æschylus, the motives for this self-exile are obscure and uncertain. We know, indeed, that Athens was by no means the most favourable residence for distinguished literary merit. The virulence of rivalry raged unchecked in a licentious democracy, and the caprice of a petulant multitude would not afford the most satisfactory patronage to a high-minded and talented man. Report, too, insinuates that Euripides was unhappy in his own family. His first wife, Melito, he divorced for adultery; and in his second, Chœrila, he was not more fortunate on the same score. To the poet's unhappiness in his matrimonial connexions Aristophanes refers in his *Ranæ* (v. 1045, *seqq.*). Envy and enmity among his fellow-citizens, infidelity and domestic vexations at home, would prove no small inducements to

the poet to accept the invitations of Archelaüs. Perhaps, too, a prosecution in which he became involved, on a charge of impiety, grounded upon a line in the Hippolytus (*Aristot.*, *Rhet.*, 3, 15), might have had some share in producing this determination to quit Athens; nor ought we to omit, that, in all likelihood, his political sentiments may have exposed him to continual danger. In Macedonia he is said to have written a play in honour of Archelaüs, and to have inscribed it with his patron's name, who was so much pleased with the manners and abilities of his guest as to appoint him one of his ministers. He composed in this same country also some other dramatic pieces, in one of which (the *Bacchæ*) he seems to have been inspired by the wild scenery of the land to which he had come. No farther particulars are recorded of Euripides, except a few apocryphal anecdotes and apophthegms. His death is said to have been, like that of Æschylus, in its nature extraordinary. Either from chance or malice, the aged dramatist was exposed, according to the common account, to the attack of some ferocious hounds, and by them so dreadfully mangled as to expire soon afterward, in his seventy-fifth year. This story, however, is clearly a fabrication, for Aristophanes in the Frogs would certainly have alluded to the manner of his death, had there been anything remarkable in it. He died B.C. 406, on the same day on which Dionysius assumed the tyranny. (*Clinton, Fast. Hellen.*, vol. 1, p. 81.) The Athenians entreated Archelaüs to send the body to the poet's native city for interment. The request was refused, and, with every demonstration of grief and respect, Euripides was buried at Pella. A cenotaph, however, was erected to his memory at Athens.—"If we consider Euripides by himself," observes Schlegel (vol. 1, p. 198, *seqq.*), "without any comparison with his predecessors; if we select many of his best pieces, and some single passages of others, we must bestow extraordinary praise upon him. On the other hand, if we view him in connexion with the history of his art; if in his pieces we always regard the whole, and particularly his object, as generally displayed in those which have come down to us, we cannot forbear blaming him strongly, and on many accounts. There are few writers of whom so much good and so much ill may be said with truth. His mind, to whose ingenuity there were no bounds, was exercised in every intellectual art; but this profusion of brilliant and amiable qualities was not governed in him by that elevated seriousness of disposition, or that vigorous and artist-like moderation, which we revere in Æschylus and Sophocles. He always strives to please alone, careless by what means. Hence he is so unequal to himself. He sometimes has passages overpoweringly beautiful, and at other times sinks into real lowness of style. With all his faults, he possesses astonishing ease, and a sort of fascinating charm.—We have some cutting sayings of Sophocles concerning Euripides, although the former was so void of all the jealousy of an artist that he mourned over the death of the latter; and, in a piece which he shortly after brought upon the stage, did not allow his actors the ornament of a garland. I hold myself justified in applying to Euripides particularly, those accusations of Plato against the tragic poets, that they gave up men too much to the power of the passions, and made them effeminate by putting immoderate lamentations into the mouths of their heroes, because their groundlessness would be too clear if referred to his predecessors. The jeering attacks of Aristophanes are well known, but have not always been properly estimated and understood. Aristotle brings forward many important causes for blame; and when he calls Euripides 'the most tragic of poets' (*Poet.*, 13, 10), he by no means ascribes to him the greatest perfection in the tragic art generally; but he means, by this phrase, the effect which is produced by unhappy catastrophes; since he immediately subjoins 'although he does not arrange the rest well.' Lastly, the scholiast on Euripides contains many short and solid critiques on single plays, among which may possibly be preserved the judgments of the Alexandrean critics, of whom Aristarchus, by his soundness and acuteness, deserved that his name should be proverbially used to signify a genuine critic. In Euripides we no longer find the essence of ancient tragedy pure and unmixed; its characteristic features are already partly effaced. These consist principally in the idea of destiny which reigns in them, in ideal representation, and the importance of the chorus. The idea of destiny had, indeed, come down to him from his predecessors as his inheritance, and a belief in it is inculcated by him, according to the custom of the tragedians; but still, in Euripides, destiny is seldom considered as the invisible spirit of all poetry, the fundamental thought of the tragic world. It will be found that this idea may be taken in a severe or mild point of view; and that the gloomy fearfulness of destiny, in the course of a whole trilogy, clears up, till it indicates a wise and good providence. Euripides, on the other hand, drew it from the regions of infinity, and, in his writings, inevitable necessity often degenerates into the caprice of chance. Hence he can no longer direct it to its proper aim, namely, that of elevating, by its contrast, the moral free-will of man. Very few of his pieces depend on a constant combat against the dictates of destiny, or an equally heroic subjection to them. His men, in general, suffer, because they must, and not because they are willing. The contrasted subordination of ideal loftiness of character and passion, which in Sophocles, as well as in the graphic art of the Greeks, we find observed in this order, are in him exactly reversed. In his plays passion is the most powerful; his secondary care is for character; and if these endeavours leave him sufficient room, he seeks now and then to bring in greatness and dignity, but more frequently amiability. The dramatis personæ of a tragedy cannot be all alike free from faults, as otherwise hardly any strife could take place among them, and consequently there could be no complication of plot. But Euripides has, according to the doctrine of Aristotle (*Poet.*, 15, 7.—*Ibid.*, 26, 31), frequently represented his personages as bad without any necessity; for example, Menelaus in the Orestes. Tradition, hallowed by popular belief, reported great crimes of many ancient heroes; but Euripides, from his own free choice, falsely imputes to them traits at once mean and malicious. More especially, it is by no means his object to represent the race of heroes as pre-eminent above the present one by their mighty stature, but he rather takes pains to fill up or to arch over the chasm between his contemporaries and that wondrous olden time, and secretly to espy the gods and heroes of the other side in their undress; against which sort of observation, as the saying goes, no man, however great, can be proof. His manner of representation, as it were, presumes to be intimate with them: it does not draw the supernatural and the fabulous into the circle of humanity, but into the limits of an imperfect individual. This is what Sophocles meant when he said that he himself represented men as they should be, Euripides as they were. Not as if his own characters could always be held up as patterns of irreproachable behaviour: his saying referred to their ideal loftiness of character and manners. It seems to be a design of Euripides always to remind his spectators, 'See, those beings were men; they had just such weaknesses, and acted from exactly the same motives that you do, that the meanest among you does.' Hence he paints with great delight the weak sides and moral failings of his personages; nay, more, he even makes them exhibit them in frank self-confessions. They frequently are not only mean, but boast of it as if it must be so.—In his dramas the chorus is generally

an unessential ornament; its songs are often altogether episodical, without reference to the action; more glittering than energetic or really inspired. 'The chorus,' says Aristotle (*Poet.*, 18, 21), 'must be considered as one of the actors, and as a part of the whole; it must endeavour to assist the others; not as Euripides, but as Sophocles, employs it.' The ancient comic writers enjoyed the privilege of sometimes making the chorus address the audience in their own name; this was called a Parabasis. Although it by no means belongs to tragedy, yet Euripides, according to the testimony of Julius Pollux, often employed it, and so far forgot himself in it, that, in the piece called '*The Daughters of Danaus*,' he made the chorus, consisting of women, use grammatical forms which belonged to the masculine gender alone. Thus our poet took away the internal essence of tragedy, and injured the beautiful symmetry of its exterior structure. He generally sacrifices the whole to parts, and in these, again, he rather seeks after extraneous attractions than genuine poetic beauty. In the music of the accompaniments he adopted all the innovations of which Timotheus was the author, and selected those measures which are most suitable to the effeminacy of his poetry. He acted in a similar way as regarded prosody; the construction of his verses is luxuriant, and approaches irregularity. This melting and unmanly turn would indubitably, on a close examination, show itself in the rhythm of his choruses. He everywhere superfluously brings in those merely corporeal charms, which Winckelmann calls a flattery of the coarse outward sense; everything which is stimulating or striking, or, in a word, which has a lively effect, without any real intrinsic value for the mind and the feelings. He strives after effect in a degree which cannot be conceded even to a dramatic poet. Thus, for example, he seldom lets any opportunity escape of having his personages seized with sudden and groundless terror; his old men always complain of the infirmities of old age, and are particularly given to mount, with tottering knees, the ascent from the orchestra to the stage, which frequently, too, represented the declivity of a mountain, while they lament their wretchedness. His object throughout is emotion, for the sake of which he not only offends against decorum, but sacrifices the connexion of his pieces. He is forcible in his delineations of misfortune; but he often lays claim to our pity, not for some internal pain of the soul, a pain too retiring in its nature, and borne in a manly manner, but for mere corporeal suffering. He likes to reduce his heroes to a state of beggary; makes them suffer hunger and want, and brings them on the stage with all the exterior signs of indigence, covered with rags, as Aristophanes so humorously throws in his teeth in the Acharnians (v. 410–448).—Euripides had visited the schools of the philosophers, and takes a pride in alluding to all sorts of philosophical theories; in my opinion, in a very imperfect manner, so that one cannot understand these instructions unless one knows them beforehand. He thinks it too vulgar to believe in the gods in the simple way of the common people, and therefore takes care, on every opportunity, to insinuate something of an allegorical meaning, and to give the world to understand what an equivocal sort of creed he has to boast of. We can distinguish in him a twofold personage: the poet, whose productions were dedicated to a religious solemnity, who stood under the protection of religion, and must therefore honour it on that account likewise, and the sophist, with philosophical pretensions, who, in the midst of the fabulous miracles connected with religion, from which he drew the subjects of his pieces, endeavoured to bring out his sceptical opinions and doubts. While on the one hand he shakes the foundations of religion, on the other hand he plays the part of a moralist; in order to become popular, he applies to the heroic ages what would hold good only of the social relations of his contemporaries. He strews up and down a multitude of moral maxims, in which he contradicts himself, that are generally trite and often entirely false. With all this ostentation of morality, the intention of his pieces, and the impression which, on the whole, they produce, is sometimes extremely immoral. It is related of him, that he made Bellerophon come on the stage with a contemptible panegyric on riches, in which he preferred them before every domestic joy; and said, at last, 'If Venus (who had the epithet of golden) shone like gold, she would indeed deserve the love of men.' (*Seneca, Epist.*, 115.) The audience, enraged at this, raised a great tumult, and were proceeding to stone the orator as well as the poet. Euripides, on this, rushed forward and exclaimed, 'Wait patiently till the end; he will fare accordingly.' Thus also he is said to have excused himself against the accusation, that his Ixion spoke too abominably and blasphemously, by replying, that, in return, he had not concluded the piece without making him revolve on the wheel. But this shift of poetic justice, to atone for the representation of wickedness, does not take place in all his dramas. The bad frequently escape; lies and other knavish tricks are openly taken into protection, especially when he falsely attributes to them noble motives. He has also great command of that treacherous sophistry of the passions which gives things only one appearance. The following verse (*Hippol.*, 608) is notorious for its apology for perjury; indeed, it seems to express what casuists call mental reservation:

'My tongue took an oath, but my mind is unsworn.'

In the connexion in which this verse is spoken, it may indeed be justified, as far as regards the reason for which Aristophanes ridicules it in so many ways; but still the formula is pernicious on account of the turn which may be given it. Another sentiment of Euripides (*Phœniss.*, 534), 'It is worth while committing injustice for the sake of empire, in other things it is proper to be just,' was continually in the mouth of Cæsar, in order to make a wrong application of it (*Sueton., Vit. Cæs.*, 30.—Compare *Cic., de Off.*, 3 21.)—Seductive enticements to the enjoyment of sensual love were another article of accusation against Euripides among the ancients. Thus, for example, it must excite our indignation when Hecuba, in order to stir up Agamemnon to punish Polymnestor, reminds him of the joys Cassandra had afforded him; who, having been taken in war, was his slave, according to the law of the heroic ages: she is willing to purchase revenge for a murdered son, by consenting to and ratifying the degradation of a daughter who is still alive. This poet was the first to take for the principal subject of a drama the wild passion of a Medea, or the unnatural love of a Phædra; as, otherwise, it may be easily understood, from the manners of the ancients, why love, which among them was far less ennobled by delicate feelings, played merely a subordinate part in their earlier tragedies. Notwithstanding the importance imparted to female characters, he is notorious for his hatred of women; and it cannot be denied, that he brings out a great multitude of sayings concerning the weaknesses of the female sex, and the superiority of men, as well as a great deal drawn from his experience in domestic relations, by which he doubtlessly intended to pay court to the men, who, although they did not compose the whole of the public to which he addressed himself, yet formed the most powerful portion of it. A cutting saying, as well as an epigram, of Sophocles (*Athen.*, 13, p. 558.—*Id. ib.*, p. 605), have been handed down to us, in which he explains the pretended hatred of Euripides for women by supposing that he had the opportunity of learning their frailty through his own unhallowed desires. In the whole of Euripides' method of delineating women, we may perceive indeed

great susceptibility even for the more lofty charms of womanly virtue, but no real respect.—That independent freedom in the method of treating the story, which was one of the privileges of the tragic art, frequently, in Euripides, degenerates into unbounded caprice. It is well known that the fables of Hyginus, which differ so much from the relations of other writers, are partly extracted from his pieces. As he often overturned what had hitherto been well known and generally received, he was obliged to use prologues, in which he announces the situation of affairs according to his acceptation, and makes known the course of events. (Compare the amusing scene in Aristophanes, *Ranæ*, 1177, *seqq.*, and Person's explanation of the employment of such prologues by Euripides, *Prælect. in Eurip.*, p. 8, *seqq.*) These prologues make the beginnings of the plays of Euripides very uniform; it has the appearance of great deficiency of art when somebody comes out and says, 'I am so and so; such and such things have already happened, and this is what is going to happen.' This method may be compared to the labels coming out of the mouths of the figures in old pictures, which can only be excused by the great simplicity of their antique style. But then, all the rest must harmonize with it, which is by no means the case with Euripides, whose personages discourse according to the newest fashion of the manners of his time. In his prologues, as well as in the dénoûement of his plots, he is very lavish of unmeaning appearances of gods, who are elevated above men only by being suspended in a machine, and might very easily be spared. He pushes to excess the method which the ancient tragic writers have of treating the action, by throwing everything into large masses, with repose and motion following at stated intervals. At one time he unreasonably prolongs, with too great fondness for vivacity of dialogue, that change of speakers at every verse which was usual even with his predecessors, in which questions and answers, or reproaches and replies, are shot to and fro like darts; and this he sometimes does so arbitrarily, that half of the lines might be dispensed with. At another time he pours forth long, endless speeches; he endeavours to show his skill as an orator in its utmost brilliancy, by ingenious syllogisms, or by exciting pity. Many of his scenes resemble a suit at law, in which two persons, who are the parties opposed to one another, or sometimes in the presence of a third person as judge, do not confine themselves to what their present situation requires; but, beginning their story at the most remote period, accuse their adversary and justify themselves, doing all this with those turns which are familiar to pleaders, and frequently with those which are usual among sycophants. Thus the poet attempted to make his poetry entertaining to the Athenians by its resemblance to their daily and favourite pursuit, carrying on and deciding, or at least listening to, lawsuits. On this account Quintilian particularly recommends him to the young orator, who may learn more by studying him than the older tragedians; an opinion marked with his usual accuracy. But it is easy to see that such a recommendation conveys no high eulogium, since eloquence may indeed find place in the drama when it is suitable to the capacity and object of the person who is speaking; but when rhetoric steps into the place of the immediate expression of the soul, it is no longer poetical.—The style of Euripides is, on the whole, not compressed enough, although it presents us with some very happily-drawn pictures and ingenious turns of language; it has neither the dignity and energy of Æschylus, nor the chaste grace of Sophocles. In his expressions he frequently aims at the extraordinary and strange, and, on the other hand, loses himself in commonplace; and too often the tone of his speeches becomes quite every-day, and descends from the height of the buskin to level ground. For these reasons, as well as on account of his almost ludicrous delineation of many characteristic peculiarities (such as the clumsy deportment of Pentheus in a female garb, when befooled by Bacchus (*Bacchæ*, v. 782, *seqq.*), or the greediness of Hercules (*Alcestis*, v. 764, *seqq.*), and his boisterous demands on the hospitality of Admetus), Euripides was a forerunner of the new comedy; for which he has an evident inclination, since, under the names belonging to the age of heroes, he frequently paints real personages of his own time. Menander also expressed an extraordinary admiration for him, and declared himself to be his scholar; and there is a fragment of Philemon, full of such extravagant admiration of him that it almost seems to be intended as a jest. 'If the dead,' he says, or makes one of his personages say, 'really possessed sensation, as some suppose, I would hang myself in order to see Euripides.' The sentiments of the more ancient Aristophanes, his contemporary, form a striking contrast to the veneration which the later comic writers had for him. Aristophanes reproaches or banters him for his lowering the dignity of tragedy, by exhibiting so many heroes as whining and tattered beggars (*Ranæ*, v. 841, 1063.—*Acharn.*, 395, *seqq.*—*Pax*, v. 147); by introducing the vulgar affairs of ordinary life (*Ranæ*, v. 959); by the sonorous unmeaningness of his choral odes, and the feebleness of his verses (*Ranæ*, v. 1300, *seqq.*—*Pax*, v. 532); and by the loquacity of all his personages, however low their rank or unsuitable their character might be. He charges his dramas with an immoral tendency (*Ranæ*, v. 850, 1043, 1068.—*Nubes*, v. 1371), and himself with contempt for the gods and fondness for newfangled doctrines. (*Ranæ*, v. 887, *seqq.*) He laughs at his affectation of philosophy and rhetoric. (*Ranæ*, v. 815, 826, 966, 970, 1073, 1076.) Aristophanes, indeed, persecutes him indefatigably and inexorably; he was ordained to be, as it were, his perpetual scourge, that none of his vagaries in morals or in art might remain uncensured. Although Aristophanes, as a comic dramatist, is, by means of his parodies, the foe of the tragic poets in general, yet he nowhere attacks Sophocles; and even in the places in which he fastens on the weak side of Æschylus, his reverence for him is manifest, and he everywhere opposes his gigantic proportions to the petty ingenuity of Euripides. He has laid open, with immense understanding and inexhaustible wit, his sophistical subtlety, his rhetorical and philosophical pretensions, his immorality and seductive effeminacy, and the merely sensual emotions he excites. As modern judges of art have for the most part esteemed Aristophanes to be nothing better than an extravagant and slanderous buffoon, and, moreover, have not understood the art of translating the humourous dress he gives subjects into the truths which lie at the bottom, they have attached but little importance to his opinion.—After all that has gone before, we must not lose sight of the fact, that Euripides was yet a Greek, and a contemporary, too, of many of the greatest men that Greece possessed in politics, philosophy, history, and the graphic art. If, when compared with his predecessors, he stands far below them, when compared with many moderns he is far superior to them. He is particularly strong in the representation of a distempered and erring mind, given up to its passions to a degree of phrensy. (*Longinus*, 15, 3.) He is excellent when the subject leads principally to emotion, and has no higher claims; and still more on occasions when even moral beauty demands pathos. Few of his pieces are without single passages that are charmingly beautiful. Take him altogether, it is by no means my intention to deny that he possesses extraordinary talents; I only maintain that they were not united to a disposition honouring the rigour of moral principles and the holiness of religious feelings above everything else." (*Theatre of the Greeks*, 2d *ed.*, p. 133, *seqq.*)—Of the 120 dramas which Euripides is said to have composed,

we have remaining at the present day only eighteen tragedies and one satyric piece. The following are the titles and subjects: 1. Ἑκάβη, *Hecuba.* The sacrifice of Polyxena, whom the Greeks immolate to the manes of Achilles, and the vengeance which Hecuba, doubly unfortunate in having been reduced to captivity and deprived of her children, takes upon Polymnestor, the murderer of her son Polydorus, form the subject of this tragedy. The scene is laid in the Grecian camp in the Thracian Chersonese. The shade of Polydorus, whose body remains without the rites of sepulture, has the prologue assigned it. Ennius and L. Accius, and in modern times Erasmus of Rotterdam, have translated this play into Latin verse. Ludovico Dolce has given an Italian version of it; several passages have been rendered into French by La Harpe; Racine owes to it some fine verses in his Andromache and Iphigenia, and Voltaire has imitated some parts in his Mérope.—2. Ὀρέστης, *Orestes.* The scene of this play is laid at Argos, the seventh day after the murder of Clytemnestra. It is on this day that the people, in full assembly, are to sit in judgment upon Orestes and Electra. The only hope of the accused is in Menelaus, who has just arrived; but this prince, who secretly aims at the succession, stirs up the people in private to pronounce sentence of condemnation against the parricides. The sentence is accordingly pronounced, but the execution of it is left to the culprits themselves. They meditate taking vengeance by slaying Helen; but this princess is saved by the intervention of Apollo, who brings about a double marriage, by uniting Orestes with Hermione, the daughter of Helen, and Electra with Pylades. This dénoûement is unworthy of the tragedy. The piece, moreover, is full of comic and satiric traits. Some commentators think they recognise the portrait of Socrates in that of the simple and virtuous citizen who, in the assembly of the people, undertakes the defence of Orestes. This play is ascribed by some to Euripides the younger, nephew of the former.—3. Φοινίσσαι, *Phœnissæ.* The subject of this piece is the death of Eteocles and Polynices. The chorus is composed of young *Phœnician females*, sent, according to the custom established by Agenor, to the city of Thebes, in order to be consecrated to the service of the temple at Delphi. The prologue is assigned to Jocasta. Grotius regards the Phœnissæ as the chef-d'œuvre of Euripides: a more elevated and heroic tone prevails throughout it than is to be found in any other of his pieces. The subject of the Phœnissæ is that also of the Thebais of Seneca. Statius has likewise imitated it in his epic poem, and Rotrou in the first two acts of his Antigone.—4. Μήδεια, *Medea.* The vengeance taken by Medea on the ungrateful Jason, to whom she has sacrificed all, and who, on his arrival at Corinth, abandons her for a royal bride, forms the subject of this tragedy. What constitutes the principal charm of the piece is the simplicity and clearness of the action, and the force and natural cast of the characters. The exposition of the play is made in a monologue by the nurse; the chorus is composed of Corinthian females, a circumstance which does not fail to give an air of great improbability to this portion of the plot. It is said that Euripides gave to the world two editions of this tragedy, and that, in the first, the children of Medea were put to death by the Corinthians, while in the second, which has come down to us, it is their mother herself who slays them. According to this hypothesis, the 1378th verse and those immediately following, in which Medea says that she will impose on Corinth, contemptuously styled by her the land of Sisyphus, an expiatory festival for this crime, have been retained by mistake in the revision in which they should have disappeared. Medea has no expiation to demand of the Corinthians, if they are not guilty of the murder of her sons. (Compare *Böttiger, de Medea Euripidea*, &c.—*Matthiæ, Misc.*, vol. I, p. 1, *seqq.*—*Böckh, Græcæ Tragœdiæ Principum num ea quæ supersunt genuina*, &c., p. 165.) Ælian informs us (*V. H.*, 5, 21), that the Corinthians prevailed upon Euripides to alter the tradition in question: he makes no mention, however, of any change in the piece itself According to others, they purchased this compliance for the sum of five talents. The subject of the Medea was a favourite one with the dramatic writers of former times, and has proved no less so with the moderns. Among the former may be mentioned Neophron of Sicyonia, Ennius, Pacuvius, Accius, Ovid, and Seneca; among the latter, Ludovico Dolce, Glover, Corneille, &c.—5. Ἱππόλυτος στεφανοφόρος, *Hippolytus Coronifer*, "Hippolytus wearing a crown." The subject of this tragedy is the same with that which Racine has taken for the basis of his Phèdre, a subject eminently tragical. It presents to our view a female, a feeble-minded woman, the victim of the resentment of Venus, who has inspired her with a criminal passion. An object of horror to him whom she loves, and not daring to reveal her own shame, she dies, after having engaged Theseus, by her misrepresentations, to become the destroyer of his own son. The title of this tragedy is probably derived from the crown which Hippolytus offers to Diana. Euripides at first gave it the name of Ἱππόλυτος καλυπτόμενος. He afterward retouched it, and, changing the catastrophe and the title, reproduced it in the year that Pericles died. It gained the prize over the pieces of Iophon and Ion, which had competed with it in the contest. It is sometimes cited under the title of the Phædra, and the celebrated chef-d'œuvre of Racine is an imitation of it, as well as the tragedy of Seneca, which last, however, rather merits the name of a parody. A comparison between the Hippolytus of Euripides and the Phèdre of Racine, is given by Louis Racine, in the *Memoires de l'Academie des Inscrip. et Belles-Lettres*, vol. 8, p. 300; and by the Abbé Batteux in the same collection, vol. 42, p. 452. Consult also the work of Aug. Wilhelm Schlegel, *Paris*, 1805, 8vo, "*Comparaison entre la Phedre de Racine et celle d'Euripide.*"—6. Ἄλκηστις, *Alcestis.* The subject of this tragedy is moral and affecting. It is a wife who dies for the sake of prolonging her husband's existence. Its object is to show, that conjugal affection and an observance of the rites of hospitality are not suffered to go without their reward. Hercules, whom Admetus had kindly received while unfortunate, having learned that Alcestis, the wife of the monarch, had consummated her mournful sacrifice, seeks her in the shades, and restores her to her husband. In this piece, as in some others of Euripides, the introduction of comic traits into a tragic subject is open to just criticism. Although the character of Hercules is interesting and well-drawn, and though the play, in general, offers many beauties, it is, notwithstanding, regarded as one of the most feeble productions of our author.—7. Ἀνδρομάχη, *Andromache.* The death of the son of Achilles, whom Orestes slays, after having carried off from him Hermione, forms the subject of the piece. The scene is laid in Thetidium, a city of Thessaly, near Pharsalus. Some have pretended, that the aim of Euripides in writing this tragedy was to render odious the law of the Athenians which permitted bigamy. (Consult *Reflexions sur l'Andromaque d'Euripide et sur l'Andromaque de Racine, par Louis Racine*, in the *Mem. de l'Acad des Inscrip.*, &c., vol. 10, p. 311.) Racine, in the preface to his *Andromaque*, holds the following language in relation to the mode of treating the subject which he has adopted in his own piece "Andromaque, dans Euripide, craint pour la vie de Molossus, qui est un fils qu'elle a eu de Pyrrhus, et qu'Hermione veut faire mourir avec sa mère. Mais ici il ne s'agit point de Molossus. Andromaque ne connoit pas d'autre mari qu'Hector, ni d'autre fils qu'Astyanax. J'ai cru en cela me conformer à l'idée

que nous avons maintenant de cette princesse. La plupart de ceux qui ont entendu parler d'Andromaque ne la connoissent que pour la veuve d'Hector, et pour la mère d'Astyanax. On ne croit pas qu'elle doive aimer un autre mari ni un autre fils ; et je doute que les larmes d'Andromaque eussent fait sur l'esprit de mes spectateurs l'impression qu'elles ont faite, si elles avoient coulé pour un autre fils que celui qu'elle avoit d'Hector." It is easy to perceive from this how much the French poet has ennobled by the change the character of his heroine.—8. Ἱκέτιδες, *Supplices*, "The Female Suppliants." The scene of this tragedy is laid in front of the temple of Ceres at Eleusis, whither the Argive females, whose husbands have perished before Thebes, have followed their king Adrastus, in the hope of engaging Theseus to take up arms in their behalf, and obtain the rites of sepulture for their dead, whose bodies were withheld by the Thebans. Theseus yields to their request and promises his assistance. In exhibiting this play the third year of the 90th Olympiad, the fourteenth of the Peloponnesian war, Euripides wished, it is said, to detach the Argives from the Spartan cause. His attempt, however, failed, and the treaty was signed by which Mantinea was sacrificed to the ambition of Lacedæmon. The exposition of this piece has not the same fault as the rest: it is imposing and splendid, and made without the intervention of an actual prologue; for the monologue by which Æthra, the mother of Theseus, makes known the subject of the piece, is a prayer addressed to Ceres, in which the recital naturally finds a place.—9. Ἰφιγένεια ἡ ἐν Αὐλίδι, *Iphigenia in Aulide*, "Iphigenia at Aulis." The subject of this tragedy is the intended sacrifice of Iphigenia, and her rescue by Diana, who substitutes another victim. It is the only one of the plays of Euripides that has no prologue, for it is well known that the *Rhesus*, which is also deficient in this respect, had one formerly. Hence Musgrave has conjectured that the present play had also once a prologue, in which the exposition of the piece was made by Diana; and Ælian (*Hist. An.*, 7, 39) cites a passage of the Iphigenia which we do not now find in it, and which could only have been pronounced by Diana; it announces what she intends to do for the purpose of saving Iphigenia. Eichstädt, however, and Böckh, maintain, that the Iphigenia which we at present have could not have been furnished with a prologue, since, if it had been, this prologue ought to have contained the recital which is put in the mouth of Agamemnon at verse 49, *seqq.* Hence Böckh concludes, that there were two tragedies with this name, one written by Euripides and having a prologue, the other composed by Euripides the younger, and which is also the one that we now possess. (*Eichstädt, de Dram. Græcorum Comico-Satyrico*, p. 99.—*Böckh, Græcæ Tragœdiæ Principum*, &c., p. 216.—Consult also *Bremi, Philolog. Beyträge aus der Schweiz*, p. 143, and *Jacobs, Zusätze zu Sulzer*, vol. 5, pt. 2, p. 401.) Racine has made the story of Iphigenia the subject of one of his chefs-d'œuvre. (Consult the *Comparaison de l'Iphigenie d'Euripide avec l'Iphigenie de Racine, par Louis Racine*, in the *Mem. de l'Acad. des Inscrip.*, &c., vol. 8, p. 288.) It has also been treated by Ludovico Dolce and by Rotrou.—10. Ἰφιγένεια ἡ ἐν Ταύροις, *Iphigenia in Tauride*, "Iphigenia in Tauris." The daughter of Agamemnon, rescued by Diana from the knife of the sacrificer, and transported to Tauris, there serves the goddess as a priestess in her temple. Orestes has been cast on the inhospitable shores of this country, along with his friend Pylades, and by the laws of Tauris they must be sacrificed to Diana. Recognised by his sister at the fatal moment, Orestes conducts her back to their common country. A monologue by Iphigenia occupies the place of a prologue and exposition. The scene where Iphigenia and her brother became known to each other is of a deep and touching interest: nevertheless, Guimond de la Touche is said, in this respect, to have surpassed his model. —11. Τρῳάδες, *Troades*, "The Trojan females." The action of this piece is prior to that of the Hecuba. The scene is laid in the Grecian camp, under the walls of Troy, which has fallen into the hands of the foe. A body of female captives have been distributed by lot among the victors. Agamemnon has reserved Cassandra for himself; Polyxena has been immolated to the manes of Achilles; Andromache has fallen to Neoptolemus, Hecuba to Ulysses. The object of the poet is to show us in Hecuba a mother bowed down by misfortune. The Greeks destroy Astyanax, and his mangled body is brought in to the mother of Hector, his own parent being by this time carried away in the train of Neoptolemus. Ilium is then given as a prey to the flames. This succession of horrors passes in mournful review before the eyes of the spectator; yet there is no unity of action to constitute a subject for the piece, and consequently the play has no dénoûement. Neptune appears in the prologue. Seneca and M. de Chateaubrun have imitated this tragedy.—12. Βάκχαι, *Bacchæ*, "The female Bacchanalians." The arrival of Bacchus at Thebes and the death of Pentheus, who is torn in pieces by his mother and sister—such is the subject of this piece, in which Bacchus opens the scene and makes himself known to the spectators. Brumoy regards this as a satyric drama; in this, however, he is mistaken, as the chorus of satyrs can never be dispensed with in such compositions. The action of the *Bacchæ* is very defective: it is a succession of rich paintings, of tragic situations, of brilliant verses, connected together by a very feeble interest. The spectacle which this tragedy presented must have been at once imposing and well calculated to keep alive curiosity. (Compare the remarks of Prevost, *Examen de la tragédie des Bacchantes*, in the *Theatre des Grecs*, by *Raoul-Rochette*, vol. 9, p. 376.) There is some probability for supposing that we have this play in a second edition.—13. Ἡρακλεῖδαι, *Heraclidæ*. The descendants of Hercules, persecuted by Eurystheus, flee for refuge to Athens, and implore the protection of that city. The Athenians lend aid, and Eurystheus becomes the victim of the vengeance he was about bringing upon them. Iolas, an old companion of Hercules, explains the subject to the spectators. The poet manages to impart an air of great interest to the piece.—14. Ἑλένη, *Helena*. The scene is laid in Egypt, where Menelaus, after the destruction of Troy, finds Helen, who had been detained there by Proteus, king of that country, when Paris wished to convey her to Ilium. Euripides follows in this the account of Herodotus, to which he adds some particulars of his own that border on romance. The action passes at the isle of Pharos, where Theoclymenus, the son and successor of Proteus, keeps Helen in custody with the view of espousing her. She employs a stratagem in order to escape from his power. The dénoûement of this piece resembles that of the Iphigenia in Tauris.—15. Ἴων, *Ion*. Ion, son of Apollo and Creüsa, daughter of Erechtheus, king of Athens, has been brought up among the priests at Delphi. The design of Apollo is to make him pass for the son of Xuthus, who has married Creüsa. The interest of the piece consists in the double danger which Creüsa and Ion run; the former of being slain by Ion, and the latter of perishing by the poison prepared for him by a mother who is ignorant of his being her son. The play, however, is somewhat complicated, and has need of a long exposition, which is assigned to Mercury. The scene is laid at the entrance of Apollo's temple in Delphi, a place expressly chosen in order to give to the spectacle an air of pomp and solemnity. A religious tone, full of gravity and softness, pervades the whole piece. There is much resemblance between this tragedy and the *Athalie* of Racine.—16. Ἡρακλῆς μαινόμενος,

Hercules furens. After having killed, in his phrensy, his wife and children, Hercules proceeds to submit himself to certain expiatory ceremonies, and to seek repose at Athens. Amphitryon appears in the prologue: the scene is laid at Thebes.—17. Ἠλέκτρα, *Electra.* The subject of this piece has been treated also by Æschylus and Sophocles, but by each in his peculiar way. Euripides transfers the scene from the palace of Ægisthus to the country near Argos: the exposition of the play is made by a cultivator, to whom Electra has been compelled to give her hand, but who has taken no advantage of this, and has respected in her the daughter of a royal line. On comparing Euripides with Sophocles, we will find him inferior to the latter in the manner of treating the subject: he has succeeded, however, in embellishing it with interesting episodes.—18. Ῥῆσος, *Rhesus.* A subject derived from the tenth book of the Iliad. Some able critics have proved that this piece was never written by Euripides. (Consult *Dissertation sur la tragédie de Rhesus, par Hardion*, in the *Mem. de l'Acad. des Inscr. et Belles-Lettres*, vol. 10, p. 323.—*Valckenaer, Diatribe Euripidea*, c. 9, *seqq.*—*Beck's Euripides*, vol. 3, p. 444, *seqq.*, &c.)—19. Φαέθων, *Phaëthon.* Of this play we have about eighty verses remaining. Clymene, the mother of Phaëthon, is the wife of Merops, king of the Ethiopians, and Phaëthon passes for the son of this prince. The young man, having conceived some doubts respecting his origin, addresses himself to the Sun. The catastrophe, which cost him his life, is well known. In the tragedy of Euripides, the body of her son is brought to Clymene, at the very moment when Merops is occupied with the care of procuring for him a bride.—20. Δανάη, *Danaë.* Of this play we have the commencement alone, unless the sixty-five verses, which commonly pass for a part of the prologue, are rather to be considered as the production of some imitator, who has proceeded no farther in his attempt to ape the style of Euripides. This last is the hypothesis of Wolf. (*Litt. Anal.*, vol. 2, p. 394.)—The ancient writers cite also a poem of Euripides, to which we have already alluded, under the title of Επικήδειον, "Funeral hymn," on the death of Nicias and Demosthenes, as well as of the other Athenians who perished in the disastrous expedition against Syracuse. We possess also two Epigrams of Euripides, each consisting of four verses, one of which has been preserved for us in the Anthology, and the other in Athenæus. There have also come down to us five letters, ascribed to Euripides, and written with sufficient purity and simplicity of style to warrant the belief that they are genuine productions. (Compare the remarks of Beck in his edition of the poet—vol. 7, *ed. Glasg.*, p. 720.)—Of the numerous fragments of Euripides that have reached us, it seems unnecessary here to speak. The only production worth mentioning, after those already noticed, is the satyric drama entitled *Cyclops* (Κύκλωψ). The Greek satyric drama must not be confounded with the satire of the Romans, from which it was totally distinct. (*Bentley on Phalaris*, p. 246, *ed. Lond.*, 1816.) It was a novel and mixed kind of play, first exhibited by Pratinas, probably at a period not long subsequent to Olymp. 70, 2, B.C. 499. (*Theatre of the Greeks*, 2d *ed.*, p. 113.) The poet, borrowing from tragedy its external form and mythological materials, added a chorus of satyrs, with their lively songs, gestures, and movements. This species of composition quickly obtained great celebrity. The tragic poets, in compliance with the humour of their auditors, deemed it advisable to combine this ludicrous exhibition with their graver pieces. One satyric drama was added to each tragic trilogy, as long as the custom of contending with a series of plays, and not with single pieces, continued. Æschylus, Sophocles, and Euripides were all distinguished satyric composers; and in the Cyclops of the latter we possess the only extant specimen of this singular exhibition. Notwithstanding, however, its burlesque ingredients, the tragic character was so far preserved in the satyric play, that the subject appears to have been always historical, and the action partly serious, though with a fortunate catastrophe. No less than tragedy and comedy, the satyric drama had its peculiar and appropriate stage decorations, representing woods, caves, mountains, and other diversities of the sylvan landscape. Satyrs old and young, with Silenus in his various ages, were distinguished from one another by the variety of their grotesque masks, crowned with long, shaggy goat's hair; while the Satyrs were negligently clad in skins of beasts, and the Sileni decorated with garlands of flowers skilfully woven. The satyr-parts, too, appear to have been sometimes acted by pantomimic performers, moving on a kind of stilts, to give more completely the appearance of goat's legs. The choral dance, it is hardly necessary to remark, was thoroughly rustic, peculiarly lively, and quite opposite in character to the solemn and impressive movements which accompanied the serious tragedy. (Compare *Casaubon, de Sat. Poes.*, 1, 5.) The fable of the Cyclops of Euripides is drawn from the Odyssey. The subject is Ulysses depriving Polyphemus of his eye, after having intoxicated him with wine. In order to connect with the story a chorus of satyrs, the poet has recourse to the following expedient. He supposes that Silenus, and his sons, the Satyrs, in seeking over every sea for Bacchus, whom pirates have carried away, have been shipwrecked on the coast of Sicily, where they have fallen into the hands of Polyphemus. The Cyclops has made slaves of them, and has compelled them to tend his sheep. Ulysses, having been cast on the same coast, and having been, in like manner, made captive by Polyphemus, finds in these satyrs a willing band of accomplices. They league with him against their master, but their excessive cowardice renders them very useless auxiliaries. They profit, however, by his victory, and embark along with him.—Among the numerous editions of Euripides which have issued from the press, the following are particularly worthy of notice: that of Beck, commenced by Morus, *Lips.*, 1778–88, 3 vols. 4to: that of Musgrave, *Oxon.*, 1778, 4 vols. 4to: that of Matthiæ, *Lips.*, 1813-37, 10 vols. 8vo.; and the variorum Glasgow edition, 1820, 9 vols. 8vo.—Of the separate plays, the best editions are those of Porson, Brunck, Valckenaer, Monk, &c. The Diatribe of Valckenaer (*Diatribe in Euripidis perditorum dramatum reliquias*, *Lugd. Bat.*, 1767, 4to) is a choice piece of criticism, and contains some happy corrections of the text of the fragments. It is an excellent work for those who wish to be acquainted with the philosophical opinions of Euripides, and with the peculiar character of his style, as distinguished from that of Sophocles.—II. A nephew of the preceding (*Suid., s. v.—Böckh, de Trag. Græc.*, xiv. and xviii.), commonly styled Euripides Junior. He was a dramatic poet, like his uncle, and exhibited, besides his own compositions, several plays of the latter, then dead; one of these gained the prize. Böckh and others suspect that he reproduced the *Iphigenia in Aulis*, and perhaps the *Palamedes.* (*Vid.* preceding article.) To this Euripides is ascribed, by Suidas, an edition of Homer. (*Theatre of the Greeks*, 2d *ed.*, p. 158.)

Eurīpus, a narrow strait, dividing Eubœa from the main land of Greece, and supposed to have been formed by an earthquake, or some other convulsion of nature, which tore Eubœa from the Bœotian coast. (*Eurip., ap. Strab.*, 60.) Several of the ancients have reported, that the tide in this strait ebbed and flowed seven times in the day, and as many times during the night, and that the current was so strong as to arrest the progress of ships in full sail. (*Pomp. Mela*, 2, 7.—*Strabo*, 55.—*Id.*, 403.—*Plin*, 2, 100.) According to the popular account, Aristotle drowned himself here out of

chagrin, from not being able to account for so unusual a motion of the water. The story, however, is devoid of foundation. (*Vid.* Aristoteles.)—From this rapid movement of the current, the Euripus derived its ancient name (*εὖ, bene,* and *βίπτω, jacio*). Livy's account of this strait appears the most rational. "A more dangerous station for a fleet," observes this writer, "can hardly be found; besides that the winds rush down suddenly and with great fury from the high mountains on each side, the strait itself of the Euripus does not ebb and flow seven times a day, at stated hours, as report says; but the current changing irregularly, like the wind, from one point to another, is hurried along like a torrent tumbling from a steep mountain; so that, night or day, ships can never lie quiet." (*Liv.*, 28, 6.) The straits are now called, by a corruption of the ancient name, the straits of *Negropont*. Hobhouse visited the Euripus, and the account given by this intelligent traveller of its appearance in our own days is deserving of being cited. "What I witnessed of the Euripus was, that the stream flows with violence, like a mill-race, under the bridges, and that a strong eddy is observable on that side from which it is about to run, about a hundred yards above the bridges; the current, however, not being at all apparent at a greater distance, either to the south or north. Yet the ebbing and flowing are said to be visible at ten or a dozen leagues distance, at each side of the strait, by marks shown of the rising and falling of the water in several small bays on both coasts. The depth of the stream is very inconsiderable, not much more than four feet. The account which Wheler copied from the Jesuit Babin, respecting the changes of the Euripus, and which he collected on the spot, though not from his personal experience, he not being long enough in the place, was, that it was subject to the same laws as the tides of the ocean for eighteen days of every moon, and was irregular, having twelve, thirteen, or fourteen flowings and ebbings for the other eleven days; that is, that it was regular for the three last days of the old moon and the eight first of the new, then irregular for five days, regular again for the next seven, and irregular for the other six. The water seldom rose to two feet, and usually not above one; and, contrary to the ocean, it flowed towards the sea, and ebbed towards the main land of Thessaly, northward. On the irregular days it rose for half an hour, and fell for three quarters; but, when regular, was six hours in each direction, losing an hour a day. It did not appear to be influenced by the wind. A Greek of Athens, who had resided three years at Egripo, told me that he considered the changes to depend chiefly on the wind, which, owing to the high lands in the vicinity of the strait, is particularly variable in this place. The two great gulfs, for so they may be called, at the north and south of the strait, which present a large surface to every storm that blows, and receive the whole force of the Archipelago, communicate with each other at this narrow shallow channel; so that the Euripus may be a sort of barometer, indicative of every change, and of whatever rising and falling of the tide, not visible in the open expanse of waters there may be in these seas. I did not, however, see any marks of the water being ever higher at one time than at another. The Greek had observed also, that, when the wind was north or south, that is, either up or down the strait, the alteration took place only four times in the twenty-four hours; but that, when it was from the east, and blew strongly over the mountains behind Egripo, the refluxes took place more frequently, ten or twelve times; and that, in particular, immediately before the full of the moon, the turbulence and eddies, as well as the rapidity of the stream, were very much increased. There was never, at any season, any certain rule with respect either to the period or the number of changes. Those of the ancients who inquired into this phænomenon were aware, that the story of the Euripus changing its course always seven times during the day was unfounded; and the account given of it by Livy (28, 6) corresponds, in some measure, with that of my Athenian informant. The bridge which anciently connected the main land and the island was considerably longer than that which at present serves the same purpose We are informed, that the strait was made more narrow by a dike, which the inhabitants of Chalcis constructed to lessen the passage; and it is by no means improbable, that the whole of the flat on which the fortified part of Egripo now stands, and which is surrounded on the land side by a wide marsh, was formerly covered by the waters of the Euripus." (*Hobhouse's Journey*, vol. 1, *Lett.* 29, p. 372, *seqq.*, *Am. ed.*)

Eurōpa, I. one of the three main divisions of the ancient world. With the northern parts of this the ancients were very slightly acquainted, viz., what are now *Prussia*, *Sweden*, *Denmark*, *Norway*, and *Russia* They applied to this quarter the general name of Scandinavia, and thought it consisted of a number of islands. From the Portuguese cape, denominated by mariners the *Rock* of *Lisbon*, to the *Uralian* Mountains, the length of modern Europe may be reckoned at about 3300 British miles, and from Cape *Nord*, in Danish Lapland, to Cape *Matapan*, the southern extremity of the Morea, it may be about 2350. As regards the limits of Europe, it may be remarked, that the chain of the Ural Mountains, the river of the same name, the Caspian Sea, and the lowest level of the isthmus between it and the Sea of Azof (a level indicated by the course of the Manytch and the Kuma), are boundaries between Europe and Asia in the part in which they are contiguous. That frontier ends at the Tanaïs or Don, which for a short space terminates the two continents. The remaining limits are more easily determined; they are the Sea of Azof, the Black Sea, the Bosporus, the Propontis, and the Hellespont. The line is taken across the Archipelago; Tenedos, Mytilene, Chios, Samos, Nicaria, Cos, and Rhodes, belong to Asia; Naxos, Stampalia, and Scarpanto, to Europe. The Mediterranean divides Africa and Europe; but it is not ascertained whether Malta, Gozo, Comino, Lampedosa, and Linosa are African or European islands. The Canaries, Madeira, and the Azores are, in a physical poin of view, appendages of Africa, being parts of a submarine continuation from the chain of Atlas.—With respect to the name of Europe, it must be confessed that its etymology is altogether uncertain. Bochart derives the word from the Phœnician *Ur-appa*, which he makes equivalent to the Greek *λευκοπρόσωπος*, "of a white or fair aspect;" and considers it as applying not only to the sister of Cadmus, but also to the Continent of Europe, from the fairer visages and complexions of its inhabitants: "*quia Europæi Africanos candore faciei multum superant.*" (*Geogr. Sacr.*, 4, 33, col. 298.) M. Court de Gebelin, on the other hand, deduces the name from the Phœnician *Wrab*, i. e., "West," as indicating the country lying in that direction with reference to Asia. His explanation, however, of the mode in which the same appellation came to be applied to the lunar divinity, is far less plausible: "Ce nom ne convint pas moins à la Lune; car on ne la voit que le soir; et lorsqu'on commence à l'apercevoir à la Néomenie, c'est toujours au couchant: d'ailleurs n'est elle pas la Reine de la Nuit? elle fut donc appellee avec raison Europe." (*Monde Primtif*, vol. 1, p 250.)—As regards the progress of geographical discovery, it may be remarked, that the earliest notices of Europe are in the writings of the Greeks, who inhabited the southeastern corner of the continent. From this country the geographical knowledge of Europe extended by degrees to the west and north. Homer was acquainted with the countries round the Ægean Sea or *Archipelago*. He had also a pretty accurate general notion respecting those which lie on the south

coast of the Black Sea; but what he says about the countries west of Greece, on the shores of the Mediterranean, is a mixture of fable and truth, in which the fabulous part prevails. It would seem that, in his age, these seas were not yet visited by his countrymen, and that he obtained his knowledge from the Phœnicians, who had probably for some time sailed to these regions, but who, according to the common policy of trading nations, spread abroad false accounts of these unknown countries, in order to deter other nations from following their track, and participating in the advantages of this distant commerce. It is probable, also, that the Phœnicians long excluded the Greeks from the navigation of the Mediterranean; for when the latter began to form settlements beyond their native country, they first occupied the shores of the Ægean, and afterward those of the Black Sea. As the European shores of this last-mentioned sea are not well adapted for agriculture, except a comparatively small tract of the peninsula of Crimea, their early settlements were mostly on the Asiatic coasts, and, consequently, little addition was made by these colonies to the geographical knowledge of Europe. But the navigation of the Phœnicians was checked in the middle of the sixth century before Christ, apparently by their being subjugated by the Persians. About this time, also, the Greeks began to form settlements in the southern parts of Italy and on the island of Sicily, and to navigate the Mediterranean Sea to its full extent. Accordingly, we find that, in the time of Herodotus (450 B.C.), not only the countries on each side of the Mediterranean, and the northern shores of the Black Sea, were pretty well known to the Greeks, but that, following the track of the Phœnicians, they ventured to pass the Columns of Hercules, and to sail as far as the Cassiterides, or Tin Islands, by which name the Scilly Isles and a part of Cornwall must be understood. It is even reported, that some of their navigators sailed through the English Channel and entered the North Sea, and perhaps even the Baltic. It must be observed, however, that Herodotus professes himself totally unacquainted with the islands called Cassiterides (3, 115), and Strabo (p. 104, &c.) expresses a very unfavourable opinion of the alleged northern voyages of Pytheas. Thus a considerable part of the coasts of Europe was discovered, while the interior remained almost unknown. When the Romans began their conquests, this deficiency was partly filled up. The conquest of Italy was followed by that of Spain and the southern parts of Gaul, and, not long afterward, Sicily, Greece, and Macedonia were added. Cæsar conquered Gaul and the countries west of the Rhine, together with the districts lying between the different arms by which that river enters the sea. His two expeditions into Britain made known also, in some measure, the nature of that island and the character of its inhabitants. Thus, in the course of little more than two hundred years, the interior of all those countries was discovered, the shores of which had been previously known. In the mean time, nothing was added to the knowledge of the coasts, the Greeks having lost their spirit of discovery by sea along with their liberty, and the Romans not being inclined to naval enterprise. After the establishment of imperial power at Rome, the conquests of the Romans went on at a much slower rate, and the boundaries of the empire soon became stationary. This circumstance must be chiefly attributed to the nature of the countries which were contiguous to those boundaries. The regions north of the Danube are mostly plains, and at that time were only inhabited by wandering nations, who could not be subjected to a regular government. Such, at least, are the countries extending between the Carpathian mountains and the Black Sea, and therefore the conquest of Dacia by Trajan was of short continuance and speedily abandoned. The countries between the Alps and the Danube were soon added to the empire; but as the nations who inhabited the tracts north of that river had not given up a wandering life, they were enabled to elude the Roman yoke. The most important addition to the empire and to geographical knowledge was the conquest of England during the first century after Christ, to which, in the following century, the south of Scotland was added. Nothing seems to have been added afterward. The Geography of Ptolemy contains a considerable number of names of nations, places, and rivers in those countries which were not subjected to the Romans. Probably they were obtained from natives and from Roman traders, who had ventured to penetrate beyond the boundaries of the empire. But these brief notices are very vague, and in most cases it is very difficult to determine what places and persons are indicated. (*Encycl. Us. Knowl.*, vol. 10, p. 79.)—II. A daughter of Agenor (called by some Phœnix) king of Phœnicia. Jupiter, becoming enamoured of her, according to the old legend, changed himself into a beautiful white bull, and approached her, "breathing saffron from his mouth," as she was gathering flowers with her companions in a mead near the seashore. Europa, delighted with the tameness and beauty of the animal, caressed him, crowned him with flowers, and at length ventured to mount on his back. The disguised god immediately made off with his lovely burden, plunged into the sea, and swam with Europa to the Island of Crete, landing not far from Gortyna. Here he resumed his own form, and beneath a plane-tree caressed the trembling maid. The offspring of their union were Minos, Rhadamanthus, and Sarpedon. Asterius, king of Crete, espoused Europa subsequently, and reared her sons. (*Apollod.*, 3, 1.—*Hes.*, *et Bacchyl.*, *ap. Schol. ad Il.*, 12, 292.—*Mosch.*, *Id.*, 2.—*Ovid*, *Met.*, 2, 833, *seqq.*—*Id.*, *Fast.*, 5, 605.—*Keightley's Mythology*, p. 455.) The fable of Europa is made by the mythological expounders of the old school to rest on an historical basis. In this they are decidedly wrong. Instead of perceiving that this and other legends of mythology bear only an analogy to the truth, that they are false when understood literally, but frequently true when interpreted metaphorically, they have taken them as narratives of real facts, embellished by credulity or a poetical imagination, and, having struck out the wonders, they took the *caput mortuum* which remained for real history. Thus, in the present instance, the foundation of the story of Europa is said to have been, that a commander of a Cretan vessel, either himself named Taurus, or whose vessel bore that title, carried off the Phœnician princess Europa, daughter of Agenor, from the city of Tyre: others again make her to have been borne away by some Cretan merchants, whose ship had the emblem of a white bull, and who intended her as a prize for their king Asterius, who had assumed the name of Jupiter! (Consult *Banier's Mythology*, vol. 3, p. 400, *seqq.*) The truth is, however, that Europa was nothing more than the lunar divinity or the moon. In order to make this more apparent, let us review the whole ground of this singular fable. We find the legend of Jupiter and Europa known already to Homer (*Il.*, 14, 321) and Hesiod. (*Schol. ad Il.*, 12, 397.) The old genealogical poet Asius (*Pausan.*, 7, 4), and the Logographers Pherecydes (*ed. Sturz*, p. 111) and Hellanicus (p. 65), found already, in their time, a rich fund of materials in this fabulous legend. What Apollodorus, in particular, gives (3, 1), appears to have been taken from these writers. Antimachus and Anticlides are named as having written on this same subject (*Schol. ad Apoll. Rhod.*, 2, 178), but more especially Eumelus (*Schol. ad. Il.*, 6, 130) and Stesichorus. (*Schol. ad Eurip.*, *Phœn.*, v. 674.—Compare *Fragm. Stesich.*, *ed. Suchfort*, p. 13.) Amid such a number of writers, it is no wonder if the topic proved

sufficiently attractive to occupy the attention of many of the later Greek and Roman authors. Hence we find it reappearing, after some lapse of time, in Moschus (*Idyll.*, 2), Lucian (*Dial. Mar.—Opp.*, vol. 2, p. 125, *ed. Bip.*), and Achilles Tatius (*de Am. Clit. et Leuc.*, 1, 1.—Compare also *Anacreon, Od.*, 35.—*Horat., Od.*, 3, 27.—*Ovid, Met.*, 2, 833.—*Id., Fast.*, 5, 605.—*Germanici Arat. Phæn.*, 533.)—The ancient writers themselves attempt an explanation of the fable, with which the mythological expounders of later days are in full accordance, as we have already observed. Thus Palæphatus (p. 72, *ed. Fisch.*) makes the individual who carried off Europa to have been called Taurus (compare *Tzetzes, ad Lycophr.*, v. 1299, and *Meursius*, p. 250), and Julius Pollux says (*Onomast.*, 1, 83) the ship in which she was carried away had a bull for its *παράσημον*. If there be any ancient fable which requires, in its explanation, a careful separating of the earlier and original portions from what is of later addition, it is this of Europa. If we follow the narrative of Apollodorus, we will find the legend dividing itself into two distinct parts; the carrying off of Europa, and the search made for her by Cadmus, Cilix, &c. These two portions, however, are not necessarily connected with each other, as evidently appears from the former of the two having alone been handled by many writers.—What, now, were the ideas entertained by the earlier mythologists on the subject of this fable? Homer, in the well-known passage (*Il.*, 14, 315) where he speaks of the reunion of Jupiter and Juno on Mount Ida, merely mentions the daughter of Phœnix as having been one of the objects of Jupiter's love. This, most probably, was the earliest form of the legend; at least the bearing away of Europa by that deity appears to have been a later addition. According to Acusilaus (*ap. Apollod.*, 2, 5, 7), it was a real bull that brought Europa to Crete; and, according to another authority, the animal was selected by Neptune for this purpose, and was sent to Sidon by Jupiter, for the purpose of carrying off the maiden (*Nigidius, ap. Schol. ad Germ. Arat. Phæn., ed. Buhle*, 2, p. 55), for which service he was afterward placed among the stars. (*Eurip., Phryx. ap. Eratosth., cat.* 14.—*Theognis, Schol. ad Arat.*, p. 48, *ed. Buhle.—Hygin., Poet. Astr.*, 21.) It is easy to perceive, that this mythus loses all its meaning the moment this bull becomes the transformed Jupiter. (Compare *Gruber's Lexicon*, 2, p. 9.) We find, it is true, that even as early a writer as Hesiod is acquainted with the metamorphosis of Jupiter into a bull (*Schol. ad Hom., Il.*, 12, 397, *ed. Ald.*, 1521, p. 215), but this only shows at how early a period the addition to which we allude was made to the original fable. The germe of that fable, however, still remained, and was, in effect, simply this, Jove indulged his passion with Europa in Crete. The elucidation of the mythus mainly depends upon the clearing up of another question: what means the term Europa *primitively*, a land or a person? The former of these interpretations can in no way whatever be the true one. Homer and Hesiod, to whom Europa is known as the daughter of Phœnix, have no acquaintance with *Asia* and *Europe* as *parts of the world*. The Asian meadow or field (Ἄσιος λειμών) in Homer (*Iliad*, 2, 461), is merely a small tract of land in the vicinity of the Caÿster. The name of Asia only began to be more extensively applied as the interior of Lower Asia began to be better known to the Greeks. (Compare *Hermann, ad Hymn. in Apoll.*, 250.) Europe, as a land, is entirely unknown to Homer: the first traces of the name are found in the Hymn to Apollo (v. 250, *seqq.*, and 290, *seqq.*), where it is used in opposition to the Peloponnesus and the islands, and seems to indicate the remaining portion of what was subsequently called Hellas. It is more than probable that the appellation itself originated in Lower Asia. Compare the remarks of Buttmann, "*Ueber die mythische Verbindung von Griechenland mit Asien*," in the Memoirs of the Berlin Academy for 1818, p. 219, *seqq.*) In Euripides (*Iph. in Taur.*, v. 627), the epithet *εὐρωπός* occurs in the sense of "dark," and with this the explanation of Hesychius coincides: Εὐρώπη, *χώρα τῆς δύσεως, ἡ σκοτεινή*. The name Europe, then, will have been given by the Asiatics to the country which lay west of them, towards the *evening* (Ereb) sun, or the quarter of *darkness*. At what period this appellation was extended to the whole continent cannot now be ascertained (*Ukert's Geogr.*, vol. 2, p. 210); as, however, Pherecydes already divided the earth into two hemispheres (*Schol ad Apoll. Rhod.*, 4, 1396), placing Europe in the north, and Asia, including Africa, in the south, we may suppose this arrangement to have been generally received about the time of the Logographers. Now it is manifest, from what has just been stated, that the original mythus of Europa had no symbolical reference whatever to the continent of that name. Before, however, proceeding farther in the examination of this fable, it becomes important to consider the lineage assigned to the female in question. Homer (*Il.*, 14, 321) names her as the daughter of Phœnix; so also Hesiod, Bacchylides (*Schol. Didymi, ed. Ald.*, 1521, p. 215), Asius (*Pausan.*, 7, 4), and Moschus (*Idyll.*, 2, 40). With the Logographers a discrepance presents itself. Some regard her as a daughter of Agenor, others still as the offspring of Phœnix (*Schol. ad Apoll. Rhod.*, 3, 1186): that the former of these two accounts, however, is the more commonly-received one, appears in the extracts from the Logographers as made by Apollodorus (3, 1). In the original mythus, therefore, Europa is the daughter of Phœnix, in the later and altered legend she is the child of Agenor. Phœnix now, according to the custom observed in similar fables, of naming a land after its first monarch, becomes the king of Phœnicia, and hence the leading idea involved in the legend, that Europa came from Phœnicia. Let us now turn our attention more immediately to the being and person of Europa. The first passage that arrests our notice is one occurring in the treatise on the "Syrian Goddess," ascribed to Lucian (*Opp., ed. Bip.*, vol. 9, p. 87.) "There is in Phœnicia," says the writer, "another large temple also, which is in the possession of the Sidonians, and which, as they say, is the temple of Astarte. Astarte I suppose to be the same with the moon. As, however, one of the priests told me, it was the temple of Europa, the sister of Cadmus. This daughter of King Agenor was honoured with a temple after her disappearance; and they have a sacred tradition (*λόγον ἱερόν*) respecting her, that, being very beautiful, she was beloved by Jupiter, who changed himself into a bull and carried her away into Crete. I heard this also from other Phœnicians; and, moreover, the Sidonian money has represented on it Europa sitting upon the back of a bull, that is, of Jupiter. They do not all agree, however, in making the temple to be that of Europa." In the case of so early a worship as that connected with the Sidonian temple, it is no wonder if the accounts of later days exhibit some discrepances. According to the more common statement, the temple was that of Astarte, whom the writer just quoted makes identical with the moon. Creuzer has shown with great ability (*Symbolik*, vol. 2, p. 65), that the greater part of the Syro-Phœnician goddesses conveyed the idea of the humid, receiving, fruit-yielding Earth, and the impregnated and in turn impregnating Moon. This last idea shows itself very clearly in the attributes of the Phœnician Astarte. Not only is she regarded by Lucian and others (*Selden, de Diis Syr.*, p. 244) as identical with Selene, but she is even styled, on that account, the Queen of Heaven (*Jerem.*, 7, 17); and the etymology given by Herodian, though of no value in itself, yet is of importance to the present discussion as showing the union of idea with re-

spect to Selene and Astarte. (*Φοίνικες δὲ Ἀστροάρχην ὀνομάζουσι, σελήνην εἶναι θέλοντες. Herodian*, 5, 6, 10.) This goddess had the principal seat of her worship in Sidon. (2 *Kings*, 23, 13.) As lunar goddess, Astarte had, among her other symbols, some of the attributes of the bull; she wore, says Sanchoniathon (*ap. Euseb., Præp. Evang.*, 1, 10), the hide of a bull as an ornament for the head when she wandered over the earth. In all the physico-religious systems of Lower Asia there existed a great uniformity in the leading principles (*Creuzer, Symbolik*, vol. 2, p. 11, *seqq.*), and throughout a large portion of this country the worship of the moon was firmly established. Without stopping to discover any traces of this in the Phrygian rites, or in those of the goddess of Comana, it will be sufficient to refer to Artemis Tauropolos, who would seem, in many respects, to have been the same with the Phœnician Astarte. (Compare *Creuzer, Symbolik*, vol. 4, p. 199.—*Millin, Galerie Myth.*, vol. 1, pl. 34, Nr. 121.) It is curious to observe, moreover, that Artemis Tauropolos was worshipped on the shores of the Persian Gulf, the primitive seat of the Phœnician race. (*Eustath. ad Dionys. Perieg.*, 609.—Compare *Dupuis, Memoires de l'instit. nat., an. XII., Litt. et b. arts*, vol. 5, p. 11.) Nor should we omit to notice, that, from the researches of Creuzer, the worship of Diana Luna would appear to have extended not only along the Persian Gulf, but also in various parts of middle Asia; and that the symbolical mode of representing this goddess was a female figure riding on a bull, with a crescent-shaped veil over her head. Such is the way in which she appears on a medal of the Island Icaria (*Harduin, de Num. Antiq.*, p. 217), where this worship also prevailed. (*Strab.*, 638.) It is extremely probable, that some early statue of Diana Luna, represented in precisely the same posture as the figure on the Icarian medal, gave rise to the mythus of the carrying away of Europa by a bull; and thus Europa belongs, as an imaginary personage, to the cycle of the lunar worship. To place this in a still clearer light, let us turn our attention to the testimony afforded by ancient works of art. Achilles Tatius (p. 10.—Compare *Plin.*, 36, 10) saw, in the Sidonian temple of Astarte, among the sacred offerings, a painting which had for its subject the carrying off of Europa. The description of this differs only in some collateral points from that of a painting preserved to us in the tomb of the Nasonii, of which Belloir makes mention. (*Picturæ Antiquæ sepulchri Nasoniorum in via Flaminia.—Græv., Thes. Ant. Rom.*, vol. 12, p. 1059.) The scene is laid on the shore near Sidon: the bull hastens with his lovely burden over the waves, and the playmates of Europa stand lost in astonishment and grief. The bearing away of Europa is the subject also of many sculptured stones that have come down to us. (Consult *Montfaucon, Ant. Expl.*, vol. 1, pl. 19, Nr. 4.—*Gori, Museum. Florent.*, vol. 1, tab. 56, Nr. 9.—*Augustini Gemmæ, ed. Gron.*, tab. 185.—*Gemme Antiche*, p. 2, tab. 27.—*Winckelmann, Catal. de Stosch.*, p. 57.—*Thesaurus Brandenb.*, p. 195.)—Even the name Europa itself has reference to this female's identity with the moon. It is derived, most probably, from εὐρύωψ, "broad-visaged," and alludes to the appearance of the moon when at its full. Her mother's name, moreover, is Τηλεφάσσα, "she that enlightens from afar." In Crete she subsequently marries Ἀστέριος, "the Starry," and gives birth to Minos, which connects her name with that of Pasiphaë (Πασιφάη), "she that enlightens all."—The conclusion, then, to which we would come, is this, that the legend of Europa relates to the introduction of the lunar worship, by Phœnician colonists, into Crete. (*Höck's Kreta*, vol. 1, p. 83, *seqq.*)—The identity of Europa and the Moon is also recognised by Knight. (*Inquiry into the Symb. Lang.*, &c.—*Class. Journ.*, vol. 25, p. 247.) His words are as follows: "It is in the character of the destroying attribute, that Diana is called ΤΑΥΡΟΠΟΛΑ, and ΒΟΩΝ ΕΛΑΤΕΙΑ, in allusion to her being borne or drawn by bulls; and it is probable that some such symbolical composition gave rise to the fable of Jupiter and Europa; for it appears that, in Phœnicia, Europa and Astarte were only different titles for the same personage, who was the deity of the Moon; comprehending both the Diana and Celestial Venus of the Greeks."—III. A district of Macedonia in which was situate the town of Europus. Some geographers make it to have been a part of Thrace; but without any good reason. It was also called Europia. (*Vid.* Europus.)

Eurōpus, a town of Macedonia, situate, according to Pliny (4, 10), on the river Axius, and in the district of Emathia. Ptolemy does not ascribe it to this district, however, but to one which he calls Matia (p. 84). But, according to Pliny, there was another Europus situated on the river Rhœdias (perhaps Ludias), of which Strabo also speaks. (*Strabo*, 327.)

Eurōtas, I. a river of Laconia, and the largest in the Peloponnesus. It rises in Arcadia, near Asea, a little to the southwest of Tegea, and, after running a short distance, disappears under ground. On the opposite side of the mountains which separate Arcadia from Laconia, it reappears in the latter country, in the district of Belmina. It then traverses that province, and passes by Sparta to Helos, near which town it empties into the sea. (*Strabo*, 342.—*Dionys. Perieg.*, v. 411.) The Eurotas flowed to the east of Sparta, as we are informed by Polybius; its stream was full and rapid, and could seldom be forded. Eurotas, the third king after Lelex, enlarged and regulated its bed, drew a canal from it, drained the neighbouring country, and, from feelings of gratitude on the part of his subjects, had his name given to the stream. (*Pausan.*, 3, 1.) The modern name is *Basilipotamo* (pronounced *Vasilipotamo*), and signifying the royal river, in allusion to certain petty princes, dependant upon the eastern emperors, who possessed a small kingdom in this quarter during the middle ages. (*Mannert, Geogr.*, vol. 8, p. 595.) Dodwell, however, states that the most common appellation for the Eurotas at the present day is *Iri*. (*Class. Tour*, vol 2, p. 409.)—II. A river of Thessaly, called also Titaresius, rising in Mount Titarus, a branch of Olympus, and falling into the Peneus, a little above the vale of Tempe. Its modern name is the *Saranta Poros* Its having been called Eurotas as well as Titaresius is stated by various authorities. (Compare *Strabo, Epit.* 7, p. 329, and the author of the Sibylline verses, 3, p. 227.) Although, however, the Titaresius fell into the Peneus, the waters of the two rivers did not mingle; as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance, which floated like oil on the surface. Hence the fabulous account of its being a branch of the infernal Styx. (*Strabo*, 441.—*Hom., Il.*, 2, 751.—*Cramer's Anc. Greece*, vol. 1, p. 369.)

Eurus, a wind blowing from the southeast. It was sometimes called by the Latin writers Vulturnus. (*Senec., Quæst. Nat.*, 5, 16.) Those, however, who recognised only four winds, made Eurus the East wind, and attempted to confirm this opinion by a fictitious derivation of the name, making Εὖρος indicate *ἀπὸ τῆς ἓω ῥέων*, "blowing from the east," i. e., the point of the heavens where Aurora first appears.

Eurȳlus, a Trojan, son of Opheltius, and one of the followers of Æneas. Virgil has immortalized the inseparable friendship between him and Nisus. (*Vid* Nisus.)

Eurybătes, I. a herald of Agamemnon, in the Trojan war, who, with Talthybius, took Briseïs away from Achilles, under the orders of that monarch. (*Hom., Il.*, 1, 320.)—II. A herald of Ulysses. (*Hom Il.*, 2, 184.)

Eurybiădes, a Spartan, commander of the combined Grecian fleet at the battles of Artemisium and Salamis. He was appointed to this office, although Sparta sent only ten ships, by the desire of the allies, who refused to obey an Athenian. (*Herod.*, 8, 3.—*Bähr, ad loc.*) An allusion to the famous scene between Eurybiades and Themistocles will be found under the latter article. (*Vid.* Themistocles.)

Eurydice, I. the wife of Amyntas, king of Macedonia. She had, by her husband Alexander, Perdiccas and Philip, and one daughter called Euryone, who was married to Ptolemy Alorites. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity, had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates, the Athenian general, for protection. The manner of her death is unknown. (*C. Nep., Vit. Iphicl.*, 3.)—II. A daughter of Antipater, and the wife of Ptolemy I. of Egypt, by whom she had several children. After the death of Alexander the Great, she proceeded to Alexandrea for the purpose of rejoining her husband, and she brought with her Berenice, her niece, who proved the source of all her misfortunes. For Berenice inspired Ptolemy with so strong a passion, that he took her as his second wife, and allowed himself to be controlled entirely by her influence. Eurydice and her children retired to the court of Seleucus, king of Syria. One of her daughters subsequently married Agathocles, son of Lysimachus; and another, Demetrius Poliorcetes. Ptolemy Ceraunus, the eldest of her sons, seized upon the kingdom of Macedonia. Eurydice followed him to that country, and contributed to conciliate towards him the minds of the Macedonians, through the respect which they entertained for the memory of her father Antipater. Ptolemy Ceraunus having been slain, B.C. 280, in a battle against the Gauls, Macedonia was delivered up to the ravages of these barbarians, and Eurydice fled for protection to the city of Cassandrea. In order to attach the inhabitants more strongly to her interests, she gave them their freedom; and they, through gratitude, established a festival called after her *Eurydicea*. The rest of her history is not known. —III. A daughter of Amyntas and Cynane. Her previous name was Adea, afterward changed to Eurydice. (*Arrian, ap. Phot., cod.*, 92—vol. 1, p. 70, *ed. Bekker.*) She married Aridæus, the half-brother of Alexander, and for some time, through the aid of Cassander, defended Macedonia against Polysperchon and Olympias. Having been forsaken, at length, by her own troops, she fell into the hands of Olympias, together with her husband. Both were put to death by that queen. (*Justin*, 14, 5.)—IV. Wife of Orpheus. As she fled before Aristæus she was bitten by a serpent in the grass, and died of the wound. Her disconsolate husband determined to descend to the lower world, to endeavour to procure her restoration to life. Pluto and Proserpina listened to his prayer; and Eurydice was allowed to return, on the express condition that Orpheus should not look back upon her till they were arrived in the regions of day. Fearing that she might not be following him, the anxious husband looked back, and thereby lost her. (*Vid.* Orpheus.)

Eurymĕdon, a river of Pamphylia, in Asia Minor, rising in the chain of Mount Taurus, and, after passing the city of Aspendus, falling into the Mediterranean below that place. (*Scylax*, p. 40.—*Mela*, 1, 14.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 124.) Near it the Persians were defeated by the Athenians under Cimon, B.C. 470, in both a naval and land fight. The Persian ships were drawn up at the mouth of the river, to the number of 350, or, as some affirm, 600; but, on the first attack, they fled to the shore and were stranded. Cimon then landed his forces, and, after a severe engagement, routed the enemy, and took their camp and baggage. (*Plut., Vit. Cim.*—*Thucyd.*, 1, 100.) This signal victory annihilated the Persian navy. The Eurymedon is now the *Capri-sou*, and appears to have undergone considerable changes since ancient times, for the bar at the mouth is now so shallow as to be impassable to boats that draw more than one foot of water. (*Cramer's Asia Minor*, vol. 2, p. 281.)

Eurÿphon, a Cnidian physician, a contemporary of Hippocrates, but probably older in years, since he is deemed the author of the Cnidian aphorisms which are quoted by Hippocrates. (*Galen, Comment. in Hipp de victu acut.*, p. 43.)

Eurÿpon, a king of Sparta, son of Soüs. According to Pausanias (3, 7), his reign was so glorious a one, that his descendants were called from him *Eurypontidæ*, although the family belonged to the Proclidæ. Plutarch, however (*Vit. Lycurg.*, c. 2), says that the change of name was owing to Eurypon's having relaxed the strictness of kingly government, and inclined to the interests of the people. (Consult *Valckenaer, ad Theocrit. Adoniaz.*, p. 271.)

Eurysthĕnes, a son of Aristodemus, who reigned conjointly with his twin-brother Procles at Sparta. It was not known which of the two was born first; the mother, who wished to see both her sons raised on the throne, refused to declare it; and they were both appointed kings of Sparta by order of the oracle of Delphi, B.C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenidæ*, and those of Procles, *Proclidæ*. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis, who succeeded him. His descendants were called *Agidæ*. There sat on the throne of Sparta 31 kings of the family of Eurysthenes, and only 24 of the Proclidæ. The former were the more illustrious. (*Herodot.*, 4, 147; 6, 52.-*Pausan.*, 3, 1.—*C. Nep., Vit. Ages.*)

Eurysthenidæ. *Vid.* Eurysthenes.

Eurystheus, a king of Argos and Mycenæ, son of Sthenelus and Nicippe the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules, the son of Alcmena, as the younger of the two was doomed by order of Jupiter to be subservient to the will of the other. (*Vid.* Alcmena.) The right thus obtained was cruelly exercised by Eurystheus, and led to the performance of the twelve celebrated labours of Hercules. The success of the hero in achieving these so alarmed Eurystheus, that he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. Apollodorus says that it was a vessel of brass (*πίθον χαλκοῦν, Apollod.*, 2, 5, 1), which he constructed secretly under ground. It appears, in fact, to have been a subterraneous chamber, covered within with plates of brass. The remains of the treasury of Atreus at Mycenæ indicate a building of a similar description, the nails which probably served to fasten plates of this metal to the walls still appearing. These nails consist of 88 parts of copper and 12 of tin. A similar explanation may be given of the brazen temple of Minerva at Sparta. *Vid.* Chalcioecus. (*Gell's Itinerary* p. 33.) After Hercules had been translated to the skies, Eurystheus persecuted his children, and threatened with war Ceyx, king of Trachis, at whose court they had taken shelter. They thereupon fled to Ath

ons, and received protection from the inhabitants, who refused to deliver them up to Eurystheus. A war ensued, in which Eurystheus and his five sons were slain, the former by the hand of Hyllus, son of Hercules. The head of the monarch was sent to Alcmena, who dug out the eyes with a weaving-shuttle. (*Apollod.*, 2, 8, 1, where for *κερκίσι* we are to read *κερκίδι*.) Other accounts of his end, however, are given by other writers. (*Eurip.*, *Heraclid.*, 928, *seqq.* — Compare *Isocr.*, *Paneg.*, 15.)

Eurytis (*ĭdos*), a patronymic of Iole, daughter of Eurytus. (*Ovid*, *Met.*, 9, 395.)

Eurytus, a monarch of Œchalia, who taught Hercules the use of the bow. (*Apollod.*, 2, 4, 9.—*Heyne*, *ad loc.*) He offered his daughter Iole to him who should surpass himself and his sons in archery. Hercules conquered, but Eurytus refused to give his daughter to the hero, who therefore put him and his sons to death, and led away Iole captive. (*Apollod.*, 2, 6, 1.—*Id.*, 2, 7, 7.)

Eusebius Pamphili, I. one of the most distinguished among the earlier Christian writers, and the friend of Constantine, was born in Palestine, probably at Cæsarea, about 264 A.D. He pursued his studies at Antioch, and is believed to have received holy orders from Agapius, bishop of Cæsarea. After having been ordained presbyter, he set up a school in his native city, and formed an intimate acquaintance with Pamphilus, bishop of Cæsarea, who suffered martyrdom under Galerius, A.D. 309, and in memory of whose friendship he added to his name the term *Pamphili*, i. e., "(the friend) of Pamphilus." After the martyrdom of his friend he removed to Tyre, and thence to Egypt, where he himself was imprisoned. On his return from Egypt, he succeeded Agapius in the see of Cæsarea, A.D. 315. In common with many other bishops of Palestine, he at first espoused the cause of Arius; but at the council of Nice, in 325, where the Emperor Constantine assigned to Eusebius the office of opening the session of the assembly, the opinions of the heresiarch were condemned. He is said, however, to have raised some objections to the words "consubstantial with the Father," as applied to the Son in the Nicene creed. His intimacy with his namesake Eusebius, bishop of Nicomedia, who openly espoused the cause of Arius, led him also to favour the same, and to use his influence with the emperor for the purpose of reinstating Arius in the church, in defiance of the opposition of Athanasius. The party to which he attached himself were called Eusebians, from their leader Eusebius of Nicomedia, and they seem to have acted in a great degree through hostility towards Athanasius and his supporters, as they did not, as yet, openly advocate the objectionable tenets of Arius, who had himself apparently submitted to the decrees of the council of Nice. Eusebius afterward, in 330, assisted at the council of Antioch, where the Arians triumphed, and he was present at the council of Tyre in 335, and joined those bishops who censured the proceedings of Athanasius, the great champion of orthodoxy. Eusebius was deputed by this council to defend before Constantine the judgment which they had passed against Athanasius; and he appears to have used his influence with the emperor to have Athanasius banished. The part which he took in this unfortunate controversy caused him to be stigmatized as an Arian, though it appears that he fully admitted the divinity of Christ; and all that his accusers can prove is, that he believed there was a certain subordination among the persons of the Trinity. He was much in favour with Constantine, with whom he maintained an epistolary correspondence, many specimens of which he has inserted in his life of that prince. He died soon after his imperial patron, in 339 or 340. Eusebius was one of the most learned men of his time. "It appears from his works," says Tillemont, "that he had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Europe, and Africa." Though his industrious researches render his writings valuable, they are defective in judgment and accuracy. All the studies of Eusebius were directed towards the religion which he professed, and if he cultivated chronology, it was with the view of establishing on a solid basis the confidence to which the historical books of the Old Testament present so fair a claim. He displayed the fruits of his researches in a *Chronicle*, or *Universal History* (Παντοδαπὴ ἱστορία), divided into two books. In the first of these, to which he gave the name of *Chronography* (Χρονογραφία), he relates the origin and the history of all nations and empires, from the creation of the world down to 325 A.D. He pursues an ethnographic order, devoting a particular section to each people. The duration of the reigns of princes was fixed in it, and the author entered into details on certain events. In this first portion of the work, Eusebius introduced extracts from various historical writers whose productions are lost, such as Alexander Polyhistor, Berosus, Amydenus, Manetho, &c. The second part, entitled "*Chronical Canon*" (Χρονικὸς Κανών), consisted of synchronistic tables, giving, by periods of ten years each, the names of sovereigns, and the principal events which had taken place, from the call of Abraham (B.C. 2017). In compiling this part of his labours Eusebius availed himself of the Chronography of Sextus Julius Africanus, which he inserted almost entire in his Canon, completing it by the aid of Manetho, Josephus, and other historians. This he continued also to his own times. We possess a Latin translation of this chronicle, made by St. Jerome: it is not, after all, however, a simple version, since this father continued the dates down to the year 378, and made several changes also in the first part of the work. The Greek text itself is lost; and though George Syncellus has inserted many fragments of it in his Chronicle, and Eusebius himself has done the same in his *Præparatio Evangelica*, the remembrance of this original text was so far lost, that doubts began to be entertained whether that of the first book had ever existed, some critics being persuaded that Eusebius had written no other chronological work besides his *Canon*. Joseph Scaliger, however, undertook to reconstruct the first book of the work, by uniting all the fragments scattered throughout the writings of the various authors to whom allusion has been made. The whole subject has at length been cleared up in our own days, and all uncertainty on this point has been put completely to rest. In 1792, an Armenian of Constantinople, named Georgius Johannis, discovered an Armenian translation of the entire work. He made a copy of this, and transmitted it in 1794 to Dr. Zohrab at Venice. The precise date of the manuscript in question is unknown, but as the version is mentioned by Moses of Chorene, it ought to be as old at least as the fifth century. The first book of the Chronicle of Eusebius, with which we are made acquainted through the medium of this translation, is preceded by a preface, in which the author gives an account of the plan and difficulty of his undertaking. It is divided into forty-eight chapters, of which the first twenty-two embrace the chronology of the Chaldæans, Assyrians, Medes, Lydians, Persians, Hebrews, and Egyptians, comprehending under the latter head the dynasty of the Ptolemies. Almost all that these chapters contain existed already in Syncellus and in the Præparatio Evangelica; and hence we have not been very great gainers by the discovery of the Armenian version, as far as this portion of it is concerned. According to M. Raoul-Rochette (*Journal des Savans*, 1819, p. 545), the remaining chapters, from the twenty-third to the forty-eighth, are devoted to the chronology of the Greeks and Romans, down to the time of Julius Cæsar, and he has promised to communicate to the world whatever he may find there-

in sufficiently novel in its nature to merit such notice. An account of the Armenian version is also given by Saint Martin (*Journal des Savans*, 1820, p. 106). The conclusion to which the last-mentioned writer arrives, is as follows: that the great advantages expected to have been derived from the version to which we are referring, must be graduated much lower than they originally were; and yet, at the same time, that this discovery is of sufficient importance to merit honourable mention, since it gives a great degree of certainty to many particulars, of which we were before put in possession relative to ancient history, and renders incontestable the authority of the Greek fragments published by Scaliger.—Eusebius was also the author of an Ecclesiastical History (Ἐκκλησιαστικὴ ἱστορία), in ten books, from the origin of Christianity down to A.D. 324, a year which immediately preceded the triumph of the Catholic church over Arianism. This work contains no express history of church dogmas. The author proposed to himself a different object, which he specifies in the first book. It was to make known the succession of the apostles, and the individuals who, placed at the head of the different churches, distinguished themselves by their firmness and apostolic virtues, or who defended the word of God by their writings; to make mention of the persons who had endeavoured to propagate false doctrines; to describe the misfortunes and sufferings that had befallen the Jewish nation, as a punishment for their rejection of the Saviour; as well as the persecutions to which the faithful had been exposed, and the triumph procured for Christianity by the Emperor Constantine. A secondary object which Eusebius had in view, although he does not expressly mention it, was to transmit to posterity literary notices of those writers who had treated before him of detached portions of the sacred history. What he proposed to himself, however, was less to instruct and edify the faithful, than to place in the hands of the Gentiles a work which might induce them to renounce the errors of their religious systems and the prejudices of education. One is tempted, at least, to ascribe this intention to him, when we call to mind that his work contains a number of things known to every Christian reader; such as, for example, all that relates to the person of our Saviour, and the authenticity of the sacred writings; and also when we consider the skill he has displayed in placing in a prominent point of view the claims of Christianity, without, at the same time, making any direct attack on the absurdities of paganism. As Eusebius makes no mention of the troubles occasioned in the church by the doctrines of Arianism, it has been concluded that his history was not continued by him during the last sixteen years of his life (for he lived until 340); but that, being brought down by him to an epoch anterior to the council of Nice, it was concluded in 324. In support of this opinion it may be remarked, that Paulinus, the bishop, to whom he addresses himself at the commencement of the tenth book, was dead in 325. (Consult *Haake, de Byzantinarum rerum scriptoribus liber*, *Lips.*, 1677, 4to, pt. 1, c. 1, § 222.) In general, Eusebius may be called a moderate, impartial, and judicious writer. His history was translated into Latin by Rufinus, a priest of Aquileia, in the fourth century: he has made, however, retrenchments as well as additions, and has added a supplement in two books, which extends to the death of Theodosius the Great. This supplement was, in turn, translated into Greek by Gelasius of Cyzicus, about 476. Fabricius (*Bibl. Græc*, vol. 8, p. 445) says, that the work of Rufinus was translated by St. Cyrill of Jerusalem, and he refers to Photius as his authority for this assertion. The patriarch of Constantinople speaks of this translation from hearsay, for he never saw it: indeed, it never could have existed; since St. Cyrill died in 386, and the supplement of Rufinus appeared subsequent to 395. The Latin translation of Rufinus still exists, but the Greek version of his supplement is lost. Nicephorus Callistus, a compiler of the fourteenth century, has incorporated into his ecclesiastical history the greater part of that of Eusebius.—The other works of Eusebius which have relation to the department of ecclesiastical history are the following: Περὶ τῶν ἐν Παλαιστίνῃ μαρτυρησάντων, "Of those who suffered martyrdom in Palestine." The period referred to is the persecution of Dioclesian and Maximin, from 303 to 309.—Λόγος τριακονταετηρικός, "Thirty-year discourse," i. e., an Eloge on Constantine, pronounced in the *thirtieth year* of his reign, A.D. 335.—Περὶ τοῦ κατὰ θεὸν βίου τοῦ μακαρίου Κωνσταντίνου τοῦ Βασιλέως. A life of Constantine, in four books. It is rather an eloge than a biographical sketch.—Τῶν ἀρχαίων μαρτύρων συναγωγή, "A Collection of Ancient Martyrs." This work is lost, but many fragments have been preserved by the legendary writers of subsequent ages.—A life of Pamphilus, of which there remains a solitary fragment.—Περὶ τῶν κατὰ διαφόρους καιροὺς ἐν διαφόροις πόλεσιν ἀθλησάντων ἁγίων μαρτύρων, "Of the holy martyrs that have contended for the faith at various times and in various places."—We now come to another work of Eusebius, which forms the principal one of his theological writings. This is his Εὐαγγελικῆς ἀποδείξεως προπαρασκευή, or "*Præparatio Evangelica*." This work, though its subject is one entirely sacred in its nature, yet contains a great number of valuable notices respecting the mythology of the pagan nations, and the philosophy of the Greeks in particular. We find in it, also, numerous passages taken from more than four hundred profane writers, and in this list are many whose productions are lost for us. The *Preparatio Evangelica* is addressed to Theodotus, bishop of Laodicea, and is divided into fifteen books. To prepare his readers for a demonstration of evangelical truths by reasons purely philosophical, and, by collecting together a crowd of passages drawn from profane authors, to show how far superior Christianity is to all the systems of the pagan world—such is the object of Eusebius in the work we are considering. In the first six books he proves the futility of the heathen doctrines; the nine following ones develop the motives which have induced the followers of Christianity to prefer to them the Jewish system of theology as contained in the Old Testament. In the *first* book Eusebius gives the traditions of the Greeks respecting the origin of the world. He then directs his attention to the Phœnician theology, and it is on this occasion that he gives the celebrated fragment of Sanchoniathon. In the *second* book he examines the religious doctrines of the Egyptians, as given by Manetho; and those of the Greeks after Diodorus Siculus, Euhemerus, and St. Clement of Alexandrea. He undertakes to show that the Platonic was as inconsistent and defective as the popular theology, and that even the Romans themselves rejected the allegorical interpretations which the Greeks gave to their own mythological legends. The *third* book shows how vain and nugatory have been the efforts of those writers who have attempted to explain the Egyptian and Grecian fables on physical and moral principles. The *fourth* and *fifth* books continue this demonstration, and seek to prove that the objects of worship and sacrifice among the Greeks were the demons whom our Saviour drove from the world. The *sixth* book refutes the pagan doctrine of destiny, and that relative to the influence supposed to be exercised by the heavenly bodies on human actions. In the *seventh* the excellence of the religious system of the Jews is demonstrated, and the nature of this system explained. In the *eighth* book the sources of this religion are pointed out, and in this part of his work Eusebius gives, after Aristeas, the history of the Septuagint, or Greek version of the Old Testament. In

the following books, down to the thirteenth inclusive, the author undertakes to show, that the Greek writers have derived from the Sacred volume whatever they have taught of valuable or good in matters of philosophy: such, according to him, is the case especially with Plato. The *fourteenth* and *fifteenth* books labour to prove, that in the philosophical opinions of the Greeks there reign evident contradictions; that the majority of these opinions have no better foundation than mere hypothesis, and swarm with errors.—We must not omit another work of our author's, entitled, Περὶ τῶν τοπικῶν Ὀνομάτων ἐν τῇ θείᾳ γραφῇ, "Of the places mentioned in the sacred writings." It was in two books. The second book, which treats of Palestine, has alone reached us; we have it in Greek, and also in a Latin version by St. Jerome. The version would be preferable to the original, by reason of the corrections which Jerome made in the work, from his intimate acquaintance with the country, if it had not reached us in a very corrupt state.—The best editions of the work on chronology are, that of Scaliger, *Lugd. Bat.*, 1659, fol., and that of Mai and Zohrab, *Mediolan.*, 1818, 4to: the best editions of the Ecclesiastical History are, that of H. Stephens, *Paris*, 1544, fol., reprinted with the Latin version of Christophorson, at *Geneva*, 1612; and that of Heinichen, *Lips.*, 1827, 1 vol. 8vo. The life of Constantine accompanies the first of these.—The best edition of the Præparatio Evangelica is that of Vigier, *Paris*, 1628, fol., reprinted at *Leipzig*, 1688, fol.—II. A native of Emesa, surnamed Pittacus, slain in 554 by order of the Emperor Gallus, and to whom Ammianus Marcellinus (14, 7) gives the title of "*concitatus orator.*" —III. A native of Myndus, in Caria, a contemporary of the preceding. Eunapius makes mention of him in the life of Maximus; and, according to Wyttenbach (*Eunap., ed. Boissonade*, p. 171), he is the same with a third Eusebius, of whom Stobæus has left us two fragments.

Eustathius, I. archbishop of Thessalonica, flourished in the 12th century under the emperors Manuel, Alexius, and Andronicus Comnenus. He is celebrated for his erudition as a grammarian, and is especially known as a commentator on Homer and Dionysius the geographer. It must be confessed, however, that in the former of these commentaries he is largely indebted to the Deipnosophistæ of Athenæus, and Schweighaeuser holds the following strong language relative to the extent of these obligations (*Præf. ad. Athen.*, p. xix.): "*In Eustathii in Homerum Commentariis Athenæus noster a capite ad calcem* (*verissime dixeris*) *utramque paginam facit: adeoque est incredibilis et pæne infinitus locorum numerus, quibus doctus ille præsul ex uno Athenæi fonte hortulos suos irrigavit, ut sæpe etiam notissimorum nobilissimorumque auctorum, quorum ubivis obvia ipsa scripta sunt, unius ejusdem Athenæi verbis produxerit testimonia; utque, nisi de viri doctrina aliunde satis constaret, subinde propemodum videri ille posset e solo Naucratica Deipnosophista sapuisse.*" (Compare the note of the same editor, and *Fabricius, Bibl. Græc.*, vol. 1, p. 316, *seqq.*) The commentary of Eustathius was united to the edition of Homer which appeared at *Rome* in 1542, 1548, 1550, in 3 vols. folio: and was reprinted at *Bâle* in 1560, also in 3 vols. folio. The latest edition is the Leipzig one of 1825--30, 6 vols. 4to; for that of Politus, undertaken in 1730, with a Latin version, was never finished. The three volumes of it which appeared at Florence, 1730–35, in folio, extend only to the end of the fifth book of the Iliad. Müller and Baumgarten-Crusius have performed a valuable service for the student, in publishing extracts from Eustathius along with the text of the Iliad and Odyssey. (Compare the Memoir of Andrès on the Commentary of Eustathius, and the various translations which have been made of it; *Mem. della Reg. Academia Ercolanense*, vol. 1, p. 97, Naples, 1822—*Bulletin des Sciences Historiques*, vol. 4, p. 337, *seqq.*) The commentary on Dionysius is less valuable, from the scanty nature, most probably, of the materials employed. A commentary on Pindar is lost. Some unpublished letters of the archbishop's are to be found in the public libraries of Europe.—II. A native of Egypt, called by some Eumathius, and styled in one manuscript Πρωτονοβιλίσσιμος καὶ μέγας χαρτοφύλαξ, "Protonobilissimus and great archivist." He was the author of a romance, entitled, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν δρᾶμα, "Hysmine and Hysminias." It is a cold, flat, and lifeless performance. The work has been twice published; first at *Paris*, 1618, in 8vo, with the version, and under the care, of Gaulmin; and again by Teucher, *Lips.*, 1792. This last contains merely the text and the version of Gaulmin, without either preface or notes.—III. An ancient jurist, who has left a work on Prescriptions, entitled, Περὶ τῶν χρονικῶν διαστημάτων, "Of intervals of time." It was published by Cujas in the 1st volume of his works, *Bâle*, 1561, 8vo; in Greek and Latin, by Schard, in the collection of Löwenklau, vol. 2, and at *Leipzig*, in 1791, 8vo, by Teucher.

Euterpe, one of the Muses. She presided over music, and is generally represented as holding two flutes. To her was ascribed by the poets the invention of the tragic chorus. Ausonius says of her, "*Dulciloquos calamos Euterpe flatibus urget.*" (*Idyll. ult.*, 4.) The name means "the well-delighting one," from *εὖ*, *well*, and *τέρπω*, *to delight*. (*Vid.* Musæ.)

Euthycrates, a sculptor of Sicyon, son and pupil of Lysippus, flourished in Olymp. 120. He was peculiarly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was borne on a chariot by four horses. (*Plin.*, 34, 8.) As regards the last of these subjects, however, consult the remarks of Sillig, where a new reading in the text of Pliny is suggested. (*Sillig, Dict. Art., s. v.*)

Eutrapelus ("the rallier," *εὐτράπελος*), an epithet given to P. Volumnius, a Roman, on account of his wit and pleasantry. (*Horat., Epist.*, 1, 18, 31.) Having forgotten to put his surname or title of Eutrapelus to a letter he wrote to Cicero, the orator tells him he fancied it came from Volumnius the senator, but was undeceived by the *eutrapelia* (*εὐτραπελία*), "the spirit and vivacity," which it displayed. (Compare *Ernesti, Clav. Cic. Ind. Hist., s. v.* Volumnius, and *Ind. Græc., s. v. εὐτραπελία*, from which it would appear that the *εὐτραπελία* of Volumnius was rather a "*mimica et scurrilis facetia.*")

Eutropius, I. a Latin historian of the 4th century. He bore arms under Julian in his expedition against the Parthians, as he himself informs us (9, 16), and is thought to have risen to senatorian rank. Suidas makes him of Italian origin, while some modern writers, on the other hand, advance the hypothesis that he was a native of Gaul, or, at least, had possessions in the neighbourhood of Auch, and was identical with the Eutropius to whom some of the letters of Symmachus are addressed. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 161, *seqq.*—Compare the remarks of Tzschucke on the life of Eutropius, prefixed to his edition.) The manuscripts give him the title of *Vir Cl.*, which may stand either for *Vir Clarissimus* or *Vir Consularis*, but which in either sense indicates an advancement to some of the highest offices in the state. He wrote several works, of which the only one remaining is an abridgment of the Roman History in ten books. It is a brief and dry outline, without either elegance or ornament, yet containing certain facts which are nowhere else mentioned. The work commences with the foundation of the city, and is carried on to the death of Jovian, A.D 364. At the close of this work, Eutropius announces his intention of continuing the narrative in a more cle-

vated style, inasmuch as he will have to treat of great personages still living; "*quia ad inclytos principes venerandosque perventum est.*" It does not appear that he ever carried this plan into execution. The best edition is that of Tzschucke, *Lips.*, 1797, 8vo.—II. A eunuch and minister of the Emperor Arcadius, who rose by base and infamous practices from the vilest condition to the highest pitch of opulence and power. He was probably a native of Asia, was made chamberlain to the emperor in the year 395, and, after the fall of Rufinus, succeeded that minister in the confidence of his master, and rose to unlimited authority. He even was created consul, a disgrace to Rome never before equalled. An insult offered to the empress was the cause of his overthrow; and he was sent into perpetual exile to Cyprus. He was soon afterward, however, brought back on another charge; and, after being condemned, was beheaded A.D. 399. (*Zosim.*, 5, 10.—*Id.*, 5, 18, &c.)

Euxīnus Pontus. *Vid.* Pontus Euxinus.

Exampæus, a fountain which, according to Herodotus, flows into the Hypanis, where the river is four days' journey from the sea, and renders its waters bitter, that before were sweet. Herodotus places this fountain in the country of the ploughing Scythians, and of the Alazones. It takes, he adds, the name of the place where it springs, which, in the Scythian tongue, is Exampæus, corresponding in Greek to *ἱεραὶ ὁδοί*, or "*the sacred ways.*" (*Herodot.*, 4, 52.)

F.

Fabăris, now *Farfa*, a river of Italy, in the territory of the Sabines, called also Farfaris. (*Virg.*, *Æn.*, 7, 715.)

Fabĭa Gens, a numerous and powerful patrician house of ancient Rome, which became subdivided into several families or branches, distinguished by their respective cognomina, such as Fabii Maximi, Fabii Ambusti, Fabii Vibulani, &c. Pliny says that the name of this house arose from the circumstance of its founders having excelled in the culture of the bean (*faba*), the early Romans having been remarkable for their attachment to agricultural pursuits. (*Plin.*, 18, 3.) According to Festus, however, the Fabii traced their origin to Hercules (*Fest.*, *s. v. Fabii*), and their name, therefore, is thought to have come rather from the Etrurian term *Fabu* or *Fabiu*, which Passeri makes equivalent to "august" or "venerable." (*Tab. Eugubin*, vii., *lin.* 22.) But this etymology is less probable, since the Fabii are said, by the ordinary authorities, to have been of Sabine origin, and to have settled on the Quirinal from the time of the earliest Roman kings. After the expulsion of the Tarquinii, the Fabian, as one of the older houses, exercised considerable influence in the senate. Cæso Fabius, being quæstor with L. Valerius, impeached Spurius Cassius, B.C. 486, A.U.C. 268, and had him executed. It has been noted as a remarkable fact, that, for seven consecutive years from that time, one of the two annual consulships was filled by three brothers Fabii in rotation. Niebuhr has particularly investigated this period of Roman history, and speculated on the causes of this long retention of office by the Fabii, as connected with the struggle then pending between the patricians and plebeians, and the attempt of the former to monopolize the elections. (*Rom. Hist.*, vol. 2, p. 174, *seqq.*) One of the three brothers, Q. Fabius Vibulanus, fell in battle against the Veientes in the year of Rome 274. In the following year, under the consulship of Cæso Fabius and Titus Virginius, the whole house of the Fabii proposed to leave Rome, and settle on the borders of the territory of Veii, in order to take the war against the Veientes entirely into their own hands. After performing solemn sacrifices, they left Rome in a body, mustering 306 patricians, besides their families, clients, and freedmen, and encamped on the banks of the Cremera in sight of Veii. There they fortified themselves, and maintained for nearly two years a harassing warfare against the Veientes and other people of Etruria. At last, in one of their predatory incursions, they fell into an ambuscade, and, fighting desperately, were all exterminated. (*Livy*, 2, 48, *seqq.*) Dionysius of Halicarnassus gives also another account of this disaster, which he considers less credible. According to this latter form of the legend, the 306 Fabii set off for Rome, in order to offer up a sacrifice in the chapel of their house. As they went to perform a pious ceremony, they proceeded without arms or warlike array. The Etrurians, however, knowing their road, placed troops in ambush, and, falling on the Fabii, cut them to pieces. (Consult the remarks of Dionysius, 9, 19, and of Niebuhr, *Rom. Hist.*, vol. 2, p. 200.) It is said that one only of the Fabii escaped this massacre, having been left quite young at Rome. (*Liv.*, 2, 50.—*Dion. Hal.*, 9, 22.) His name was Q. Fabius Vibulanus, and he became the parent stock of all the subsequent Fabii. He was repeatedly consul, and was afterward one of the decemviri with Appius Claudius for two consecutive years, in which office he disgraced himself by his connivance at the oppressions of his colleague, which caused the fall of the decemvirate. (*Vid.* Decemviri.)

Fabia Lex, I. *de ambitu*, was to circumscribe the number of *Sectatores* or attendants which were allowed to candidates in canvassing for some high office. It was proposed, but did not pass. (*Cic. pro Muren.*, 34.) The *Sectatores*, who always attended candidates, were distinguished from the *Salutatores*, who only waited on them at their houses in the morning, and then went away; and from the *Deductores*, who went down with them to the Forum and Campus Marcius.—II. There was another law of the same name, enacted against kidnapping, or stealing away and retaining freemen or slaves. The punishment of this offence, at first, was a fine, but afterward to be sent to the mines; and for buying or selling a freeborn citizen, death. (*Cic. pro Rab.*, 3.—*Ep. ad Quint. Fr.*, 1, 2.)

Fabĭa, a vestal virgin, sister to Terentia, Cicero's wife. She was accused of criminal intercourse with Catiline, and brought to trial in consequence, but was defended by Cicero and acquitted. (*Middleton's Life of Cicero*, vol. 1, p. 139.)

Fabĭi. *Vid.* Fabia Gens.

Fabĭus, I. M. Ambustus, was consul A.U.C. 393, and again several times after. He fought against the Hernici and the Tarquinians, and left several sons.—II. Q. Maximus Rullianus, son of the preceding, attacked and defeated the Samnites, A.U.C. 429, in the absence and against the orders of his commanding officer, the Dictator Papirius, who would have brought him to punishment for disobedience, but was prevented by the intercession of the soldiers and the people. This Fabius was five times consul, and dictator twice. He triumphed over the Samnites, Marsi, Gauls, and Etrurians. His son, Q. Fabius Gurges, was thrice consul, and was grandfather of Q. Fabius Maximus Verrucosus, one of the most celebrated generals of Rome.—III. Q. Maximus Verrucosus, the celebrated opponent of Hannibal. He is said to have been called Verrucosus from a wart on his lip, *verruca* being the Latin name for "a wart." In his first consulship he triumphed over the Ligurians. After the victory of Hannibal at the Lake Trasymenus, he was named Prodictator by the unanimous voice of the people, and was intrusted with the preservation of the republic. The system which he adopted to check the advance of Hannibal is well known. By a succession of skilful movements, marches, and countermarches, always choosing good defensive positions, he harassed his antagonist, who could never draw him into ground favourable for his attack, while Fabius watched every op-

portunity of availing himself of any error or neglect on the part of the Carthaginians. This mode of warfare, which was new to the Romans, acquired for Fabius the name of *Cunctator* or "delayer," and was censured by the young, the rash, and the ignorant; but it probably was the means of saving Rome from ruin. Minucius, who shared with Fabius the command of the army, having imprudently engaged Hannibal, was saved from total destruction by the timely assistance of the dictator. In the following year, however, A.U.C. 536, Fabius being recalled to Rome, the command of the army was intrusted to the consul Terentius Varro, who rushed imprudently to battle, and the defeat at Cannæ made manifest the wisdom of the dictator's previous caution. Fabius was chosen consul the next year, and was again employed in keeping Hannibal in check. In A.U.C. 543, being consul for the fifth time, he retook Tarentum by stratagem, after which he narrowly escaped being caught himself in a snare by Hannibal near Metapontum. (*Liv.*, 27, 15, *seq.*) When, some years after, the question was discussed in the senate, of sending Scipio with an army into Africa, Fabius opposed it, saying that Italy ought first to be rid of Hannibal. Fabius died some time after at a very advanced age. His son, called likewise Quintus Fabius Maximus, who had also been consul, died before him. His grandson Quintus Fabius Maximus Servilianus, being proconsul, fought against Viriathus in Spain, and concluded with him an honourable peace. (*Livy, Epit.*, 54.) He was afterward consul repeatedly, and also censor. He wrote Annals, which are quoted by Macrobius. (*Sat.*, 1, 16.) His brother by adoption, Quintus Fabius Maximus Æmilianus, the son of Paulus Æmilius (*Liv.*, 45, 41), was consul A.U.C. 609, and was the father of Fabius, called Allobrogicus, who subdued not only the Allobroges, but also the people of southern Gaul, which he reduced into a Roman province, called from that time Provincia. Quintus Fabius Maximus, a grandson of Fabius Maximus Servilianus, served in Spain under Julius Cæsar, and was made consul A.U.C. 709. Two of his sons or nephews were consuls in succession under Augustus. There was also a Fabius consul under Tiberius. Panvinius and others have reckoned that, during a period of about five centuries, from the time of the first Fabius who is mentioned as consul, to the reign of Tiberius, forty-eight consulships, seven dictatorships, eight censorships, seven augurships, besides the offices of master of the horse and military tribune with consular power, were filled by individuals of the Fabian house. It could also boast of thirteen triumphs and two ovations. (*Augustinus de Familiis Romanorum.—Encycl. Us. Knowl.*, vol. 10, p. 151.)—IV. A loquacious personage alluded to by Horace (*Sat.*, 1, 1, 14).—V. Pictor, the first Roman who wrote an historical account of his country. This historian, called by Livy *scriptorum antiquissimus*, appears to have been wretchedly qualified for the labour he had undertaken, either in point of judgment, fidelity, or research; and to his carelessness and inaccuracy, more than even to the loss of monuments, may be attributed the painful uncertainty which to this day hangs over the early ages of Roman history. Fabius lived in the time of the second Punic war. The family received its *cognomen* from Caius Fabius, who, having resided in Etruria, and there acquired some knowledge of the fine arts, *painted* with figures the temple of *Salus*, in the year of the city 450. The historian was grandson of the painter. He served in the second Punic war, and was present at the battle of Trasymenus. After the defeat at Cannæ, he was sent by the senate to inquire from the oracle at Delphi what would be the issue of the war, and to learn by what supplications the wrath of the gods might be appeased. His annals commenced with the foundation of the city and the antiquities of Italy, and brought down the series of Roman affairs to the author's own time, that is, to the end of the second Punic war. We are informed by Dionysius of Halicarnassus, that, for the great proportion of the events which preceded his own age, Fabius Pictor had no better authority than vulgar tradition. He probably found, that, if he had confined himself to what was certain in these early times, his history would have become dry, insipid, and incomplete. This may have induced him to adopt the fables, which the Greek historians had invented concerning the origin of Rome, and to insert whatever he found in family traditions, however contradictory or uncertain. Dionysius has also given us many examples of his improbable narratives, his inconsistencies, his negligence in investigating the truth of what he relates as facts, and his inaccuracy in chronology. In particular, as we are told by Plutarch in his life of Romulus, Fabius followed an obscure Greek author, Diocles the Peparethian, in his account of the foundation of Rome, and from this tainted source have flowed all the stories concerning Mars, the Vestal, the Wolf, Romulus, and Remus. He is even guilty of inaccurate and prejudiced statements in relation to the affairs of his own time; and Polybius, who flourished shortly after those times, and was at pains to inform himself accurately concerning all the events of the second Punic war, apologizes for quoting Fabius on one occasion as an authority, and, at the same time, strongly expresses his opinion of his violations of truth and his gross inconsistencies. The account here given of this writer is rather confirmed by the few fragments that remain of his work, which are trifling and childish in the extreme. (*Dunlop's Hist. Rom. Lit.*, vol. 1, p. 117, *seqq.*)

FABRATERIA, a town of Latium, on the river Liris, and near its junction with the Trerus. The modern name is *Falvaterra*. This town appears at first to have belonged to the Volsci, but as early as 424 A.U.C. it placed itself under the protection of Rome. (*Liv.*, 8, 19.)

FABRICIUS, Caius, surnamed Luscinus, was consul for the first time in the year 471 of Rome, 283 B.C., when he triumphed over the Boii and Etrurians. After the defeat of the Romans, under the consul Lævinus, by Pyrrhus (B.C. 281), Fabricius was sent by the senate as legate to the king, to treat for the ransom of the prisoners, or, according to others, to propose terms of peace. Pyrrhus is said to have endeavoured to bribe him by large offers, which Fabricius, poor as he was, rejected with scorn, to the great admiration of the king. Fabricius being again consul, B.C. 279, was sent against Pyrrhus, who was then encamped near Tarentum. The physician of the king is said to have come secretly to the Roman camp, and to have proposed to Fabricius to poison his master for a bribe. The consul, indignant at this, had him put in fetters, and sent back to Pyrrhus, on whom this instance of Roman integrity made a strong impression. Pyrrhus soon after sailed for Sicily, whither he was called by the Syracusans, then hard pressed by the Carthaginians. Fabricius, having defeated the Samnites, Lucanians, and Brutii, who had joined Pyrrhus against Rome, triumphed over these nations. Pyrrhus afterward returning to Italy, was finally defeated and driven away by M. Curius Dentatus, B.C. 276. Two years after, Fabricius being consul for the third time, with Claudius Cinna for his colleague, ambassadors came from King Ptolemy of Egypt to contract an alliance with Rome.—Several instances are related of the extreme frugality and simplicity which marked the manners of Fabricius. When censor, he dismissed from the senate P. Cornelius Rufinus, who had been twice consul, and had also held the dictatorship, because he had in his possession ten pounds' weight of silver plate. Fabricius died poor, and the senate was obliged to make provision for his daughters. (*Plut., Vit. Pyrrh.—Liv., Epit.*, 13 *et* 14.—*Enc. Us. Knowl.*, v. 10, p. 153

Fæsŭlæ, now *Fiesoli*, a town of Italy, in Etruria, southeast of Pistoria, whence it is said the augurs passed to Rome. Catiline made it a place of arms. The Goths, when they entered Italy under the consulate of Stilicho and Aurelian, A.D. 400, were defeated in its vicinity. (*Cic. pro Mur.*, 24.—*Sil. Ital.*, 8, 478. *Sallust, Cat.*, 27.)

Falcidia Lex, proposed by the tribune Falcidius, A.U.C. 713, enacted that the testator should leave at least the fourth part of his fortune to the person whom he named his heir. (*Dio Cass.*, 48, 33.)

Falerĭa, a town of Picenum, southwest of Firmum, now *Falleroni*. (*Plin.*, 3, 13.)

Faleriī (or *ium*), a city of Etruria, southwest of Fescennium, and the capital of the ancient Falisci, so well known from their connexion with the early history of Rome. Much uncertainty seems to have existed respecting the ancient site of this place; but it is now well ascertained that it occupied the position of the present *Civita Castellana*. Cluver, and after him Holstenius (*ad Steph. Byz.*, p. 67), have satisfactorily established this point. The doubt seems to have originated in the notion that there was a city named Faliscum, as well as Falerii. (*Strabo*, 226.) The situation of the ancient Falerii is made to agree with that of *Civita Castellana*, from the language of Plutarch (*Vit. Camill.*) and Zonaras (*Ann.*, 2), who both describe it as placed on a lofty summit; and the latter states that the old town was destroyed, and a new one built at the foot of the hill. This fact is confirmed by the identity of the new Falerii with the church of *St. Maria Falari*, on the track of the Flaminian way, where the Itineraries place that city. We learn, too, from Pliny (3, 5), that Falerii became a colony under the name of Falisca, a circumstance which sufficiently reconciles the apparent contradiction in the accounts of this city. (*Front., de Col.*, p. 130.) Falerii, according to Dionysius of Halicarnassus (1, 21), belonged at first to the Siculi; but these were succeeded by the Pelasgi, to whom the Greek form of its name is doubtless to be ascribed, as well as the temple and rites of the Argive Juno, and other indications of a Grecian origin which were observed by that historian, and with which Ovid, who had married a lady of this city, seems also to have been struck, though he has followed the less authentic tradition, which ascribed the foundation of Falerii to Halesus, son of Agamemnon. (*Am.*, 3, 13.—*Fast.*, 4, 73.) The early wars of the Falisci with Rome are chiefly detailed in the fifth book of Livy, where the celebrated story of Camillus and the schoolmaster of Falerii occurs. When the Roman commander was besieging this place, the schoolmaster of the city (since the higher classes of Falerii had a public one for the common education of their children) committed a most disgraceful and treacherous act. Having led his scholars forth, day after day, under pretence of taking exercise, and each time farther from the city walls, he at last suddenly brought them within reach of the Roman outposts, and surrendered them all to Camillus. Indignant at the baseness of the deed, the Roman general ordered his lictors to strip the delinquent, tie his hands behind him, and supply the boys with rods and scourges to punish the traitor, and whip him into the city. This generous act on the part of Camillus produced so strong an impression on the minds of the inhabitants, that they immediately sent ambassadors to treat of a surrender (*Liv.* 5, 27.—Compare *Val. Max.*, 6, 5.—*Front., Strat.*, 5, 4). It was not, however, till the third year after the first Punic war that this people was finally reduced. (*Polybius*, 1, 65.—*Livy, Epit.*, 19.—*Oros.*, 4, 11.) The waters of the Faliscan territory were supposed, like those of the Clitumnus, to have the peculiar property of communicating a white colour to cattle. (*Plin.*, 2, 103.—*Cramer's Anc. Italy*, vol. 1, p. 226.)

Falernus Ager, a part of Italy famed for its wine. Few portions of the Italian peninsula were unfriendly to the vine, but it flourished most in that tract of the southwestern coast to which, from its extraordinary fertility and delightful climate, the name of Campania Felix was given. Some doubt concerning the extent of the appellation seems to exist; but Pliny and Strabo confine it to the level country reaching from Sinuessa to the promontory of *Sorrento*, and including the Campi Laborini, from whence the present name of *Terra di Lavoro* has arisen. In ancient times, indeed, the hills by which the surface is diversified seem to have been one continued vineyard. Falernus is spoken of by Florus as a mountain, and Martial describes it under the same title; but Pliny, Polybius, and others, denominate it a field or territory (*ager*); and, as the best growths were styled indiscriminately *Massicum* and *Falernum* (*vinum*), it is thought that Massicus was the proper appellation of the hills which arose from the Falernian plain. The truth seems to be, that the choicest wines were produced on the southern declivities of the range of hills which commence in the neighbourhood of ancient Sinuessa, and extend to a considerable distance inland, and which may have taken their general name from the town or district of Falernus; but the most conspicuous or the best exposed among them may have been the Massic; and as, in process of time, several inferior growths were confounded under the common denomination of Falernian, correct writers would choose that epithet which most accurately denoted the finest vintage. If we are to judge, however, by the analogy of modern names, the question of locality will be quickly decided, as the mountain which is generally allowed to point to the site of ancient Sinuessa is still known by the name of *Monte Massico*. Pliny's account of the wines of Campania is the most circumstantial. (*Plin.*, 14, 6.) "Augustus, and most of the leading men of his time," observes this writer, "gave the preference to the Setine wine that was grown in the vineyards above Forum Appii, as being of all kinds the least calculated to injure the stomach. Formerly the Cæcuban wine, which came from the poplar marshes of Amyclæ, was most esteemed, but it has lost its repute through the negligence of the growers, and partly from the limited extent of the vineyards, which have been nearly destroyed by the navigable canal begun by Nero from Avernus to Ostia. The second rank used to be assigned to the growths of the Falernian territory, and among them chiefly to the Faustianum. The territory of Falernus begins from the Campanian bridge, on the left hand, as you go to Urbana. The Faustian vineyards are situate about 4 miles from the village, in the vicinity of Cediæ, which village is six miles from Sinuessa. The wines produced on this soil owe their celebrity to the great care and attention bestowed on their manufacture; but latterly they have somewhat degenerated, owing to the rapacity of the farmers, who are usually more intent upon the quantity than the quality of their vintage. They continue, however, in the greatest esteem, and are, perhaps, the strongest of all wines, as they burn when approached by a flame. There are three kinds, the dry, the light, and the sweet Falernian. The grapes of which the wine is made are unpleasant to the taste." From this and other accounts, it appears that the Falernian wine was strong and durable; so rough in its recent state as not to be drunk with pleasure, and requiring to be kept many years before it grew mellow. Horace calls it a fiery wine; Persius, *indomitum*, i. e., possessing very heady qualities. According to Galen, the best was that from 10 to 20 years; after this period it became bitter. Among the wines of the present day, *Xeres* and *Madeira* most closely approximate to the Falernian of old, though the difference is still very considerable, since the ancient wines of Italy and Greec

were usually mixed with certain quantities of pitch, aromatic herbs, sea-water, &c., which must have communicated to them a taste that we, at least, should consider very unpalatable. Among the ancient, and especially the Greek wines, it was no uncommon thing for an age of more than 20 years to leave nothing in the vessel but a thick and bitter mixture, arising, no doubt, from the substances with which the wine had been medicated. We have an exception, however, to this, in the wine made in Italy during the consulship of Opimius, A.U.C. 633, which was to be met with in the time of Pliny, nearly 200 years after. This may have been owing to the peculiar qualities of that vintage, since we are informed that, in consequence of the great warmth of the summer in that year, all the productions of the earth attained an extraordinary degree of perfection. *Vid.* Cæcubus Ager. (*Henderson's History of ancient and modern Wines*, p. 81, *seqq.*)

Fălisci, a people of Etruria. (*Vid.* Falerii.)

Faliscus Gratius. *Vid.* Gratius.

Fannĭa Lex, *de Sumptibus*, enacted A.U.C. 588. It limited the expenses of one day, at festivals, to 100 *asses*, whence the law is called by Lucilius *Centussis;* on ten other days every month to 30, and on all other days to 10 asses: also, that no other fowl should be served up except one hen, and that not fattened for the purpose. (*Aul. Gell.*, 2, 24.—*Macrob.*, *Sat.*, 2, 13.)

Fannius, an inferior poet, ridiculed by Horace (*Sat.*, 1, 4, 21). It seems the legacy-hunters of the day carried his writings and bust to the library of the Palatine Apollo, a compliment only paid to productions of merit. The satirist remarks, that this was *unasked for* on the part of Fannius (*ultro delatis capsis et imagine*); an expression of double import, since *ultro* may also contain a sly allusion to the absence of all mental exertion on the part of the poet. (*Schol. et Heindorf, ad Horat., l. c.*)

Fanum Vacūnæ, a temple of Vacuna, in the vicinity of Horace's Sabine villa. (*Hor., Ep.*, 1, 10, 49.) It is supposed to have stood on the summit of *Rocca Giovane.*

Farfăris. *Vid.* Fabaris.

Fauna, a goddess of the Latins. According to the old Roman legends, by which all the Italian deities were originally mortals, she was the daughter of Picus, and the sister and wife of Faunus. One account makes her to have never left her bower, or let herself be seen of men; and to have been deified for this reason, becoming identical with the Bona Dea, and no man being allowed to enter her temple. (*Macrob.*, 1, 12.) According to another tradition, she was not only remarkable for her modesty, but also for her extensive and varied knowledge. Having, however, on one occasion, made free with the contents of a jar of wine, she was beaten to death by her husband with myrtle-twigs! Repenting, however, soon after of the deed, he bestowed on her divine honours. Hence, in the celebration of her sacred rites, myrtle boughs were carefully excluded; nor was any wine allowed to be brought, under that name, into her temple; but it was called "honey," and the vessel containing it also was termed *mellarium* (scil. *vas*), i. e., "a honey-jar." (Consult *Macrob.*, *Sat.*, 1, 12, and *Spangenberg, de Vet. Lat. Relig. Domest.*, p. 64, where other versions of the story are given.) Fauna is said to have given oracles from her temple after death, which circumstance, according to some, affords an etymology for the name *Fatua* or *Fatuella*, which was often borne by her (from *fari*, "to declare"). A different explanation, however, is given in Macrobius (*Labeo, ap. Macrob., Sat.*, 1, 12).—There can be little doubt but that Fauna is identical not only with the Bona Dea, but with Terra, Tellus, and Ops; in other words, with the Earth personified. (*Macrob., l. c.*) The name appears to come from φάω, φαύω, connected with which are φαύσκω and φαίνω, "*to bring forth into the light*," "*to cause to appear.*" (*Creuzer, Symbolik*, vol. 1, p. 51, *not.*—*Spangenberg, l. c.*)

Faunālĭa, festivals at Rome in honour of Faunus. They were celebrated on the 13th of February, or the ides of the month. On this same day occurred the slaughter of the Fabii. (*Ovid, Fast.*, 2, 193, *segg.*) There was another festival of the same name, which was celebrated on the nones (5th) of December. (*Horat., Od.*, 3, 18.)

Fauni, certain deities of the country, represented as having the legs, feet, and ears of goats, and the rest of the body human. The peasants offered them a lamb or a kid with great solemnity. When the spring brought back new life to the fields, the vivid imagination of the ancient poets saw them animated by the presence of these frolic divinities, and hence, no doubt, the origin of their name, from the Greek φάω or φαύω ("*to show forth*," "*to display to the view*"), the Fauns being, if the expression be allowed, the rays of the genial spring-light personified. (*Creuzer, Symbolik*, vol. 2, p. 921.)—The Fauns of the Latin mythology are somewhat analogous to the Satyrs of the Greeks. There are points, however, in which the ancient artists made them differ as to appearance. The Fauns are generally represented as young and frolic of mien; their faces are round, expressive of merriment, and not without an occasional mixture of mischief. The Satyrs, on the contrary, bear strong resemblance to different quadrupeds; their faces and figures partake of the ape, the ram, or the goat; they have sometimes goats' legs, but always either goats' or horses' tails. (*Flaxman, Lectures on Sculpture*, p. 152.) According to Lanzi, there is, in general, in the lower limbs of the Faun, more of the goat, in those of the Satyr more of the horse. (*Vasi*, p. 98, *seqq.*—Compare *Visconti, Mus. Pio-Clement.*, vol. 3, p. 54, *seq.*—*Virg., G.*, 1, 10.—*Ovid, Met.*, 6, 392.)

Faunus, a rural deity of the ancient Latins, resembling the Grecian Pan, to whom he is not very dissimilar in name, and with whom he was often identified (*Ovid, Fast.*, 2, 424.—*Id. ib.*, 4, 650.—*Horat., Od.* 1, 17, 1.) Indeed, some writers think that his worship was originally Pelasgic, and was brought by this race from Arcadia, the well-known centre of the worship of Pan. (Compare *Creuzer, Symbolik*, vol. 3, p. 203.) Faunus was held to have the power of telling the future. (*Ovid, l. c.*—*Virg., Æn.*, 7, 81, *seq.*) In later times he was mortalized, like all the other Italian gods, and was said to have been a just and brave king, greatly devoted to agriculture, the son of Picus and father of Latinus. (*Virg., Æn.*, 7, 47.—*Probus, Geor.*, 1, 10.) Like Pan, too, he was multiplied; and as there were Pans, so we also meet abundant mention of Fauns. (*Vid.* Fauni.) The poets gave to Faunus the same personal attributes as they did to the Fauns, making his shape half human, half that of a goat. As Fauna was nothing more than the Earth (*Vid.* Fauna), so Faunus appears to be the same with Tellumo. (*Spangenberg, de Vet. Lat. Rel. Dom.*, p. 63.—*Heyne, Excurs.*, 5, *ad Æn.*, 7.—*Ruperti, ad Juv.*, 8, 131.—*Antias, ap. Arnob adv. gent.*, 5, 1, p. 483.—*Creuzer's Symbolik*, vol. 3, p. 203.)

Favorīnus. *Vid.* Phavorinus.

Fausta, I. daughter of Sylla, married Milo the friend of Cicero. She disgraced herself by a criminal affair with the historian Sallust. (*Horat., Sat.*, 1, 2, 41.—*Schol. Cruq. et Acr., ad loc.*)—II. Daughter of Maximian, and wife of Constantine the Great. When her father wished her to join him in a plot for assassinating her husband, she discovered the whole affair to the latter. After exercising the most complete ascendancy over the mind of her husband, she was eventually put to death by him, on his discovering the falsity of a charge which she had made against Crispus, the son of Constantine by a previous marriage. (*Amm. Mar*

vol., 14, 1.—*Crevier, Hist. des Emp. Rom.*, vol. 6, p. 356.)

Faustīna, I. Annia Galeria, daughter of Annius Verus, prefect of Rome. She married Antoninus before his adoption by Hadrian, and died in the third year of her husband's reign, 36 years of age. She was notorious for her licentiousness, and yet her husband appeared blind to her frailties, and after her death even accorded unto her divine honours. Her effigy appears on a large number of medals. (*Dio Cass.*, 17, 30.—*Capitol., Vit. Anton. P., c.* 3.)—II. Annia, or the Younger, daughter of the preceding, married her cousin Marcus Aurelius, and died A.D. 176, in a village of Cappadocia, at the foot of Mount Taurus, on her husband's return from Syria. She is represented by Dio Cassius and Capitolinus as even more profligate in her conduct than her mother; and yet Marcus, in his Meditations (1, 17), extols her obedience, simplicity, and affection. Her daughter Lucilla married Lucius Verus, whom Marcus Aurelius associated with him in the empire, and her son Commodus succeeded his father as emperor. (*Capitol., Vit. Ant. Phil.*, c. 19.) Marchand (*Mercure de France*, 1745) and Wieland have attempted to clear this princess of the imputations against her character. (*Encyclop. Use. Knowledge*, vol. 10, p. 209.)

Faustĭtas, a goddess among the Romans, supposed to preside over cattle, and the productions of the seasons generally. *Faustitas* is frequently equivalent to the *Felicitas Temporum* of the Roman medals. (*Horat., Od.*, 4, 5, 17.)

Faustŭlus, the name of the shepherd who, in the old Roman legend, found Romulus and Remus getting suckled by the she-wolf. He took both the children to his home and brought them up. (*Vid.* Romulus, and Roma.)

Februalĭa, a feast at Rome of purification and atonement, in the month of February: it continued for 12 days. The month of February, which, together with January, was added by Numa to the ten months constituting the year of Romulus, derived its name from this general expiatory festival, the people being then purified (*februati*) from the sins of the whole year. (*Ovid, Fast.*, 2, 19.) Some, however, deduce the name *Februarius* from the old Latin word *fiber*, mentioned by Varro (*L. L.*, 4, 13), and meaning the "end" or "extremity" of anything, whence comes the term *fimbria*, "the hem or edge of a garment." In this sense, therefore, February will have been so called from its having been the last month in the earlier Roman year. (*Nork, Etymol. Handwört.*, vol. 1, p. 338.)

Felix, M. Antonius, I. a Roman governor of Judæa, who succeeded in office Cumanus, after the latter had been exiled for malversation. (*Josephus, Ant. Jud.*, 20, 6.) He was the brother of the freedman Pallas, the favourite of Claudius. On reaching his government, A.D. 53, Felix became enamoured of the beautiful Drusilla, daughter of Agrippa, at that time married to Azizus, king of Emesa; and by dint of magnificent promises, and through the intervention of a reputed sorcerer named Simon, he succeeded in detaching her from her husband, and in making her his own wife. Josephus charges this governor (*Ant. Jud.*, 20, 8) with having caused the assassination of the high-priest Jonathas, to whom, in a great measure, he owed his place. Felix, it seems, wished to rid himself of one who was continually remonstrating with him about the oppression of his government. And yet the Roman governor proved in one instance of considerable benefit to those under his charge, by delivering them from the robbers who had previously infested their country. (*Joseph., l. c.*) It was before this Felix that St. Paul appeared at Cæsarea, on that memorable occasion when the startling subjects discussed by the apostle made the corrupt Roman tremble on his judgment-seat. (*Acts*, 24, 25.) Two years after, this Felix was succeeded by Porcius Festus, and left Paul still in prison, in order to please the Jews. The latter, however, sent a deputation to Rome to accuse him of various malpractices, but he was screened from punishment by the influence of his brother Pallas with Nero, who had succeeded Claudius on the imperial throne. (*Joseph., Ant. Jud.*, 20, 8.)—II. A native of Rome, who succeeded Dionysius the Calabrian as bishop of that city, A.D. 271, and suffered martyrdom in 275. He was succeeded by Eutychianus, bishop of Luna. There is extant an epistle of Felix to Maximus, bishop of Alexandrea, against Paul of Samosata.—III. A bishop of Rome, the second of the name in the list of Popes, though some call him Felix III., on account of an anti-pope who assumed the title of Felix II. in the schism against Liberius (A.D. 355–66). He succeeded Simplicius A.D. 483. Felix had a dispute, upon questions of ecclesiastical supremacy, with Acacius, bishop of Constantinople, who was supported by the emperor and most of the eastern clergy, in consequence of which a schism ensued between the Greek and Latin churches. Felix died A.D. 492, and was succeeded by Gelasius I. He was canonized by the Romish church. (Consult *Moreri, Dict. Hist.*, vol. 2, p. 503.)

Felsīna, an Etrurian city in Gallia Cisalpina, afterward called Bononia, and now *Bologna*. Pliny (3, 15) makes it to have been the principal seat of the Tuscans; but this must be understood to apply only with reference to the cities founded by that nation north of the Apennines. Bononia received a Roman colony 653 A.U.C. (*Liv.*, 37, 57.—*Vell. Paterc.*, 1, 15.) Frequent mention of this city is made in the civil wars. (*Cic., Ep. ad Fam.*, 11, 13.—*Id. ib.*, 12, 5. —*Appian*, 4, 2.) As it had suffered considerably during this period, it was restored and aggrandized by Augustus after the battle of Actium, and continued to rank high among the great cities of Italy. (*Tacit., Hist.*, 2, 53.—*Strabo*, 216.—*Pomp. Mel.*, 2, 4.—*Cramer's Ancient Italy*, vol. 1, p. 88.)

Feltrĭa, a town of Italy, now *Feltre*, in the district of Venetia. It was the capital of the small community called Feltrini.

Fenestella, a Roman historian, who lived in the time of Augustus. Pliny and Eusebius place his death in the sixth year of the reign of Tiberius, A.D. 21. Fenestella wrote an historical work entitled *Annales*, from which Asconius Pedianus has derived many materials in his Commentaries on Cicero's Orations. Of this work only fragments remain. Another production, "*De Sacerdotiis et Magistratibus Romanorum*," is sometimes attributed to him, but incorrectly. It is from the pen of Fiocchi (*Floccus*), a native of Florence, and was written at the commencement of the 14th century. Fenestella was seventy years old at the time of his death. (*Voss., de Hist. Lat.*, 1, 19.—*Funcc. de Viril. æt. L. L.*, p. 2, c. 5, 8.—*Madvig, de Ascon. Pedian.*, p. 64.) The fragments of Fenestella's Annals are given, among others, by Havercamp, in his edition of Sallust, vol. 2, p. 385. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 412.)

Feralĭa, a festival at Rome of the Dii Manes, on the 21st of February, but, according to Ovid, on the 17th. Festus derives the word from *fero*, on account of a repast *carried* to the sepulchres of relations and friends on that occasion, or from *ferio*, on account of the victims sacrificed. Vossius observes, that the Romans termed death *fera*, *cruel*, and that the word *feralia* might arise thence. (Compare, however, the remarks of *Nork, Etymol., Handwört.*, vol. 1, p. 341, *s. v. feriæ*.) It continued for 11 days, during which time presents were carried to the graves of the deceased, marriages were forbidden, and the temples of the gods were shut. Friends and relations also kept, after the celebration, a feast of peace and love, for settling differences and quarrels among one another if any such existed. It was universally believed that

the manes of departed friends came and hovered over their graves, and feasted upon the offerings which the hand of piety and affection had prepared for them. In the case of the poor these offerings were plain and simple, consisting generally of a few grains of salt, flour mixed with wine, scattered violets, &c. The wealthy, however, offered up sumptuous banquets. (*Ovid, Fast.*, 2, 535, *seqq.*—*Kirchmann, de Funeribus*, p. 560.)

Ferentīnum, I, a town of Etruria, southeast of Vulsinii, now *Ferenti*. From Vitruvius, who speaks of some valuable stone-quarries in its neighbourhood (2, 7), we collect that it was a municipium. The Emperor Otho's family was of this city. (*Suet., Vit. Oth.*, 1.—*Sext., Aur. Vict.*—*Tacit., Hist.*, 2, 50.—Compare *Ann.*, 15, 33.)—II. A town of Latium, about eight miles beyond Anagnia, on the Via Latina, now *Ferentino*. It appears to have belonged originally to the Volsci, but was taken from them by the Romans and given to the Hernici. (*Liv.*, 4, 51.) It subsequently fell into the hands of the Samnites. (*Liv.*, 10, 34.—Compare *Steph. Byz., s. v.*—*Cramer's Anc. Italy*, vol. 2, p. 80, *seqq.*)

Ferentum, or, more properly, Forentum, as Pliny (3, 11) writes it, a town of Apulia, about eight miles to the southeast of Venusia, and on the other side of Mount Vultur. It is now *Forenza*. (*Horat., Od.*, 3, 4, 15.—*Diod. Sic.*, 19, 65.)

Feretrĭus, an appellation of Jupiter among the Romans, who was so called from the *feretrum*, a frame supporting the *spolia opima*, dedicated to him by Romulus, after the defeat of the Cæninenses, and the death of their king. This derivation, however, is opposed by some, who think it better to derive the term from the Latin *ferire, to smite*. This is the opinion of Plutarch, and he adds, that Romulus had prayed to Jupiter that he might have power to smite his adversary and kill him. (*Liv.*, 1, 10.—*Plut., Vit. Rom.*)

Ferĭæ Latīnæ, the Latin Holydays. (*Vid.* Latinæ.)

Feronĭa, a goddess worshipped with great solemnity by both the Sabines and Latins, but more especially the former. She is commonly ranked among the rural divinities. Feronia had a temple at the foot of Mount Soracte, and in her grove around this temple great markets used to be held during the time of her festival. Her priests at this place used to walk unhurt on burning coals. (*Dion. Hal.*, 3, 32.—*Strab.*, 226.—*Heyne, ad Virg., Æn.*, 7, 800.—*Fabretti, Inscript.*, p. 452.) She had also a temple, grove, and fount near Anxur, and in this temple manumitted slaves went through certain formalities to complete their freedom, such as cutting off and consecrating the hair of their head, and putting on a pileus or cap. (*Liv.*, 32, 1.—*Serv. ad Virg., Æn.*, 7, 564.) Flowers and first-fruits were the offerings to her, and the interpretation of her name given in Greek was *Flowerbearing* or *Garland-loving*, while some rendered it Persephone (Proserpina). Thus Dionysius of Halicarnassus remarks, *ἱερόν ἐστι . . . θεᾶς Φερωνείας ὀνομαζομένης, ἣν οἱ μεταφράζοντες εἰς τὴν Ἑλλάδα γλῶσσαν οἱ μὲν Ἀνθηφόρον, οἱ δὲ Φιλοστέφανον, οἱ δὲ Φερσεφόνην καλοῦσιν.* (*Dion. Hal.*, 3, 32, where for *Φερωνείας* we must evidently read *Φερωνίας*, to suit the text in another part of Dionysius, 2, 49, as also the quantity given by the Latin poets.) Feronia was also said to have been called Juno Virgo (*Serv. ad Æn.*, 7, 799); but this, according to Spangenberg, is a mere error, arising from the Sabine form of the name (Heronia) being confounded with the Greek appellation for Juno (Hera). (*Spangenberg, de Vet. Lat. Rel. Dom.*, p. 48.) In the vicinity of the temple of Feronia, at Soracte, was another to the god Soranus, and the worship of these two divinities was connected, in a measure, by common ceremonies. Hence Müller compares these two divinities with the Mania and Mantus of the Etrurians. (*Müller, Etrusk.* vol. 2, p. 65.)

Fescennĭa (*iorum*) or Fescennium, a city of Etruria, east of the Ciminian Lake, and near the Tiber It seems to have occupied the site of the modern *Gallese*. Dionysius of Halicarnassus informs us (1, 21) that this place was first possessed by the Siculi, who were afterward expelled by the Pelasgi; and he adds, that some slight indications of the occupation of this city by the latter people might still be observed in his day. It is on this account, probably, that Solinus (c. 8) says, it was founded by the Argives. Fescennium is quoted in the annals of Latin poetry for the nuptial songs, called Carmina Fescennina, to which, according to Festus, it gave its name. (Compare *Pliny*, 15, 22.) The Fescennine verses, however, derive their appellation, according to others, from the obscene deity Fascinus, whom it was their object to propitiate. Traces of these gross effusions were to be found at Rome even in the latest periods of the empire, more particularly in the couplets which the young men sang at the nuptials of their friends, and the songs of the soldiers who followed the triumphal car of the general. The origin of the Fescennine verses is to be traced to the rude hilarity attendant upon the celebration of harvest. They were, therefore, in their primitive character, a sort of rustic dialogue spoken extempore, in which the actors exposed before their audience the failings and vices of their adversaries, and, by a satirical humour and merriment, endeavoured to raise the laughter of the company. They would seem to have speedily run into excess, since one of the laws of the Twelve Tables prohibits this license under pain of death; a punishment afterward commuted for beating with sticks. (Consult *Henrichs, Versus ludicri in Romanorum Cæsares priores olim compositi, Halæ*, 1810, p. 6.)

Festus, I. Sextus Pomponius (or, according to others, Pompeius), a grammarian, supposed to have lived during the latter half of the third century. He made an abridgment, in alphabetical order, of the large work of Verrius Flaccus, on the signification of Words ("*De Verborum Significatione*"). This abridgment has been divided by editors into 20 books, each of which contains a letter. Festus has passed over in silence those words which Verrius had declared obsolete, and he intended, it would seem, to have treated of them in a separate work. Sometimes he does not coincide in the opinions of Verrius, and on these occasions he gives his own views of the subject matter The abridgment of Festus is one of the most useful books we possess for acquiring an accurate knowledge of the Latin tongue; it has experienced, however, in some respects, an unhappy lot. It existed entire down to the 8th century, when Paul Winifred conceived the idea of making a small and meager extract from it. This compilation henceforward supplanted the original work in the libraries of the day, and the latter was so far lost to modern times that but a single manuscript was found of it, and this an imperfect one, commencing with the letter M. (*Dacier, Præf. ad Fest.*) Aldus Manucius, into whose hands the manuscript fell, amalgamated its contents with the labours of Paul Winifrid, and made one work of them, which he printed in 1513, at the end of the *Cornucopiæ de Perotto*. Another individual, whose name is unknown, made a similar union, but more complete than that of Aldus: the work of this latter was published in 1560 by Antonio Agostina, bishop of Lerida who afterward became archbishop of Saragossa. Other fragments of Festus were found in the library of Cardinal Farnèse; they were published by Fulvius Ursinus, at Rome, in 1581. The best editions are, that of Dacier (*In Usum Delphini*), Paris, 4to, 1681, that of C. O. Muller, 4to, *Leips.*, 1839, and that of Lindemann, in the *Corpus Grammaticorum*

Latinorum Veterum, vol. 2, 4to, *Lips*, 1832.—II. Porcius, governor of Judæa after Felix, whom the Jews solicited to condemn St. Paul or to order him up to Jerusalem. The apostle's appeal to Cæsar (the Emperor Nero) frustrated the intentions of both Festus and the Jews. (*Acts*, 25, 1, *seqq.*)

Fidrēnus, a small stream of Latium, running into the Liris, and forming before its junction a small island. This island belonged to Cicero, and is the spot where the scene is laid of his dialogues with Atticus and his brother Quintus on legislation. He describes it in the opening of the book as the property and residence of his ancestors, who had lived there for many generations; he himself was born there, A.U.C. 646. The Fibrenus, in another passage of the second book, is mentioned as remarkable for the coldness of its waters. The river is now called *Fiume della Posta*: the island has taken the name of *S. Domenico Abate*. (*Romanelli*, vol. 3, p. 366, *seqq.*—*Cramer's Ancient Italy*, vol. 2, p. 113.)

Ficulĕa or Ficulnea, a town of Latium, beyond Mount Sacer, to the north of Rome. Cicero had a villa there, and the road that led to the town was called *Ficulnensis*, afterward *Nomentana Via*. (*Cic., Att.*, 12, 34.—*Liv.*, 1, 38; 3, 52.) It is supposed by Nibby to have stood at *Monte Gentile*, about nine miles from Rome. (*Delle Vie degli Antichi*, p. 94.)

Fidēnæ, a town of the Sabines, between four and five miles from Rome. It was at first a colony of Alba (*Dion. Hal.*, 2, 54), but fell subsequently into the hands of the Etrurians, or more probably the people of Veii. Fidenæ, according to Dionysius (2, 23), was conquered by Romulus soon after the death of Tatius; he represents it as being at that period a large and populous town. It made several attempts to emancipate itself from the Roman yoke, sometimes with the aid of the Etruscans, at others in conjunction with the Sabines. Its last revolt occurred A.U.C. 329, when the dictator Æmilius Mamercus, after having vanquished the Fidenates in the field, stormed their city, which was abandoned to the licentiousness of his soldiery. (*Liv.*, 4, 9.) From this time we hear only of Fidenæ as a deserted place, with a few country-seats in its vicinity. (*Strabo*, 226.—*Cic., de Leg. Agr.*, 2, 25.—*Horat., Epist.*, 1, 2, 7.) In the reign of Tiberius a terrible disaster occurred here by the fall of a wooden amphitheatre, during a show of gladiators, by which accident 50,000 persons, as Tacitus reports (*Ann.*, 4, 62), or 20,000, according to Suetonius (*Tib.*, 40), were killed or wounded. From the passage of Tacitus here cited, it appears that Fidenæ had risen again to the rank of a municipal town. (Compare *Juvenal*, 10, 99.) The distance of five miles, which ancient writers reckon between Rome and Fidenæ, and the remains of antiquity which are yet to be seen there, fix the site of this place near *Castel Giubileo*. (*Nibby, Viaggio Antiq.*, vol. 1, p. 85.—*Cramer's Anc. Italy*, vol. 1, p. 302.)

Fidĭus Dius, a Roman deity, whose name often occurs in adjurations. The expression *Me dius fidius*, which is found so frequently in the Roman classics, has been variously explained. Festus makes *dius fidius* to be put for Διὸς *filius*, the son of Jupiter, i. e., Hercules; he cites, at the same time, other opinions, as that it is the same with swearing *per divi fidem* or *per diurni temporis* (i. e., *diei*) *fidem*. All these etymologies, however, are decidedly erroneous. A passage in Plautus (*Asin.*, 1, 1, 8) furnishes a safer guide, which is as follows: "*Per dium fidium quæris; jurato mihi video necesse esse eloqui, quidquid roges.*" From this passage we may fairly infer, that, in the phrase under consideration, *dius* is the same as *deus* or *divus*, and *fidius* an adjective formed from *fides*. Hence *dius fidius*, "the god of honour," or "of good faith," will be the same as the Ζεὺς πίστιος of the Greeks; and, if we follow the authority of Varro, identical with the Sabine Sancus and Roman Hercules. (*Varro, L. L.*, 4, 10.)

Firmum, a city of Picenum, about five miles from the sea, below the river Tinna. It was called Firmum Picenum, and was so termed probably to distinguish it from some other city of the same name, now unknown. (*Mich. Catalani, Orig. e Antich. Fermane*, pt. 2, p. 32.) It was colonized, as Velleius Paterculus informs us (1, 14), towards the beginning of the first Punic war. Ancient inscriptions give it the name of Colonia Augusta Firma. The modern town of *Fermo* is yet a place of some note in the *Marca d'Ancona*; and the *Porto di Fermo* answers to the Castellum Firmanorum of Pliny (3, 13.—*Cramer's Ancient Italy*, vol. 1, p. 283).

Firmus or Firmĭus, one of those ephemeral Roman emperors known in history by the name of tyrants, because they were usurpers of empire under legitimate sovereigns. He was born in Seleucia in Syria, and owned extensive possessions in Egypt. Urged on by the impetuosity and love of change peculiar to the Egyptian Greeks, he seized upon Alexandrea, and assumed the title of Augustus, one of his objects being to aid the cause of Zenobia, who had already been conquered by Aurelian, but whose power was still not completely overthrown. Aurelian marched against Firmus with his usual rapidity, defeated him, took him prisoner, and inflicted on him the punishment of the cross. Firmus is described as having been of extraordinary stature and strength of body. His aspect was so forbidding that he obtained in derision the surname of Cyclops. (*Vopisc., Vit. Firm.*)

Fiscellus, that part of the chain of the Apennines which separates the Sabines from Picenum. (*Plin.*, 3, 12.) Mount Fiscellus was reported by Varro to be the only spot in Italy in which wild goats were to be found. (*Varro, R. R.*, 2, 1.)

Flaccus, I. a poet. (*Vid.* Valerius.)—II. Verrius, a grammarian, tutor to the two grandsons of Augustus, and author of a work entitled "*De Verborum Significatione.*" (*Vid.* Festus, I.)—III. One of the names of Horace. (*Vid.* Horatius.)

Flaminĭa Via, one of the Roman roads. It was constructed by C. Flaminius when censor (A.U.C. 533, B.C. 221), and was carried, in the first instance, from Rome to Narnia; whence it branched off in two directions, to Mevania and Spoletum, uniting, however, again at Fulginia. From this place it continued its course to Nuceria, and was there divided a second time, one branch striking off through Picenum to Ancona; whence it followed the coast to Fanum Fortunæ; here it met the other branch, which passed the Apennines more to the north, and descended upon the sea by the pass of Petra Pertusa and Forum Sempronii. These two roads, thus reunited, terminated at Ariminum. (*Cramer's Anc. Italy*, vol. 1, p. 292.)

Flaminĭus, C. Nepos, was consul A.U.C. 531 and 537 (B.C. 223 and 217). Having been sent this latter year against Hannibal, his impetuous character urged him to hazard the battle of the Lake Trasymenus, in which conflict he was slain, with the greater part of his army. (*Liv.*, 22, 3.—*Flor.*, 2, 6.—*Val. Max.*, 1, 6.)

Flaminīnus, Titus Quintius, was made consul B.C. 198, before he was thirty years of age, and had the province of Macedonia assigned to him, with the charge of continuing the war against Philip, which had now lasted for two years, without any definite success on the part of the Romans. In his first campaign he drove Philip from the banks of the Aoüs, and, among other important movements, succeeded in detaching the Achæans from the Macedonian alliance. In the following year Flamininus, being confirmed by the senate in his command as proconsul, before commencing hostilities afresh, held a conference with Philip on the coast of the Maliac Gulf, and allowed him to send ambassadors to Rome to negotiate a peace. These negotiations, however, proving fruitless, Flamininus marched into Thessaly, where Philip had taken up a position,

and totally defeated him in the battle of Cynoscephalæ, in a spot broken by small hills, between Pheræ and Larissa. The Macedonians lost 8000 killed and 5000 prisoners. After granting peace to the Macedonian monarch on severe and humiliating terms, Flamininus was continued in his command for another year, B.C. 196, to see these conditions executed. In that year, at the meeting of the Isthmian Games, where multitudes had assembled from every part of Greece, Flamininus caused a crier to proclaim, "that the senate and people of Rome, and their commander Titus Quintius, having subdued Philip and the Macedonians, restored the Corinthians, Phocians, Locrians, Eubœans, Thessalians, Achæans, &c., to their freedom and independence, and to the enjoyment of their own laws." Bursts of acclamation followed this announcement, and the crowd pressed forward to express their gratitude to Flamininus, whose conduct throughout these memorable transactions was marked by a wisdom, moderation, and liberality seldom found united in a victorious Roman general. He was thus the means of protracting the independence of the Greek states for half a century longer. In the following year, B.C. 195, Flamininus was intrusted with the war against Nabis, tyrant of Lacedæmon, who had treacherously seized on the city of Argos. The Roman commander marched into Laconia, and laid siege to Sparta, but he met with a brave resistance, and at last agreed to grant peace to Nabis, on condition that he should give up Argos and all the other places which he had usurped, and restore their lands to the descendants of the Messenians. His motives for granting peace to Nabis were, he said, partly to prevent the destruction of one of the most illustrious of the Greek cities, and partly the great preparations which Antiochus, king of Syria, was then making on the coast of Asia. Livy suggests, as another probable reason, that Flamininus wished to terminate the war himself, and not to give time to a new consul to supersede him and reap the honours of the victory. The senate confirmed the peace with Nabis, and in the following year, 194 B.C., Flamininus, having settled the affairs of Greece, prepared to return to Italy. Having repaired to Corinth, where deputations from all the Grecian cities had assembled, he took a friendly leave of them, withdrew his garrisons from all their cities, and left them to the enjoyment of their own freedom. On returning to Italy, both he and his soldiers were received with great demonstrations of joy, and the senate decreed him a triumph for three days. Before the car of Flamininus, in the celebration of this triumph, appeared, among the hostages, Demetrius son of Philip, and Armenes son of Nabis, and in the rear followed the Roman prisoners, who had been sold as slaves to the Greeks by Hannibal during the second Punic war, and whose liberation Flamininus had obtained from the gratitude of the Grecian states. The Achæans alone are said to have liberated 1200, for whom they paid 100 talents as compensation-money to their masters. Altogether, there was never, perhaps, a Roman triumph so satisfactory as this to all parties, and so little offensive to the feelings of humanity. In the year 183 B.C., Flamininus was sent to Prusias, king of Bithynia, upon the ungracious mission of demanding the person of Hannibal, then in his old age, and a refugee at the court of Prusias. The monarch was prevailed upon to violate the claims of hospitality, but the Carthaginian prevented his treachery by destroying himself with poison. In the year 168 B.C., Flamininus was made augur, in the room of C. Claudius deceased. (*Liv.*, 45, 44.) After this he is no longer mentioned in history. (*Plut.*, *Vit. Flamin.*) —II. Lucius, brother of the preceding, commanded the Roman fleet during the first campaign of Quintius, and scoured the coasts of Eubœa, Corinth, and other districts at that time allied or subject to the King of Macedonia. He was afterward expelled from the senate by Cato, when censor, for having put to death a Gallic prisoner to gratify a minion of his. (*Plut.*, *Vit Flamin.*)

Flanatĭcus Sinus, a gulf lying between Istria and Liburnia, in the Adriatic. It was also called Polaticus Sinus, from the town of Pola in its vicinity. The name Flanaticus was derived from the adjacent town of Flano. The modern appellation is the Gulf of *Quarnaro*. (*Plin.*, 3, 19.)

Flano, a town on the Illyrian side of the Sinus Flanaticus, and giving name to the gulf. (*Steph. Byz.*, *s. v.*) The modern name is *Fiannona*.

Flevus, a canal intersecting the country of the Frisii, made by Drusus. This in time expanded to such a degree as to form a considerable lake or lagune whose issue to the sea was fortified by a castle bearing the same name. This lagune, having been, in progress of time, much increased by the sea, assumed the name of *Zuyder Zee*, or the Southern Sea; and of several channels which afford entrance to the ocean, that named *Vlie* indicates the genuine egress of the Flevus. (*Tacit.*, *Ann.*, 2, 6; 4, 72.—*Plin.*, 4, 15.—*Mela*, 3, 2.)

Flōra, the goddess of flowers. She was a very ancient Italian deity, being one of those said to have been worshipped by Tatius. Her festival was termed *Floralia*, and was celebrated at the end of April and beginning of May. It greatly degenerated, however, in the course of time, and became so offensive to purity as not to bear the presence of virtuous characters. The story of Cato the Censor in relation to this festival, is well known. (*Val. Max*, 2, 10.) The Romans, who in general displayed very little elegance of imagination in the origins which they invented for their deities, said that Flora had been a courtesan, who, having acquired immense wealth (at Rome in the early days of the republic!), left it to the Roman people, on condition of their always celebrating her birthday with feasts. (*Plut.*, *Quæst. Rom.*, 35. —*Lactant.*, 1, 24.) Flora being an ancient, original Latin deity, was addressed by the honorific title of *Mater*, "Mother." (*Cic. in Verr.*, 5, 14.—*Lucret.*, 5, 738.—*Keightley*, *ad Ov.*, *Fast.*, 5, 183, *seqq.*—*Id.*, *Mythology*, p. 540.)—II. A name assumed by a courtesan at Rome. (*Plut.*, *Vit. Pomp.*)

Floralĭa, games in honour of Flora at Rome. (*Vid.* Flora.)

Florentĭa, a town of Etruria, on the river Arnus, now *Florence*, or, as the Italians call the name, *Firenze*. It has no pretensions to a foundation of great antiquity, as we find no mention made of it before the time of Cæsar, by whom Frontinus says it was colonized; unless we think, with Cluverius, that the town called Fluentia by Florus (1, 2), and mentioned with many other distinguished cities, as having severely suffered in the civil wars of Sylla and Marius, might be identified with it. However that may be, we find distinct mention made of Florentia in the reign of Tiberius; when, as Tacitus informs us, the inhabitants of that city petitioned that the waters of the Clanis, a river which was very injurious from its perpetual inundations, might be carried off into the Arnus. (*Tac.*, *Ann.*, 1, 79.—Compare *Plin.*, 3, 5.) At a later period this city was destroyed by Totila, and rebuilt by Charlemagne. (*Cramer's Anc. Italy*, vol. 1, p. 183.)

Flōrus, I. L. Annæus, a Latin historian, born, according to the common opinion, in Spain, but, as others maintain, in Gaul, and who wrote in the reign of Trajan. He was still living in the time of Hadrian, and is perhaps the same individual to whom, according to Spartianus, this emperor addressed some sportive verses. By some critics also he is regarded as the author of the *Pervigilium Veneris*. A modern philologist, Titze, has attempted to prove that the historian Florus lived in the time of Augustus, and that he is identical with the Lucius Iunius Florus to whom Hor

ace has addressed two of his epistles. It is true that some manuscripts give the historian the name of Julius; in order, however, to admit the hypothesis of Titze, we must regard as interpolated a passage of the Prœmium of Florus, where mention is made of Trajan. (Consult the work of Titze, "*De Epitome rerum Romanarum, quæ sub nomine Lucii Annæi, sive Flori, Senecæ fertur, ætate probabilissima, vero auctore, operis antiqui forma*," Lincii, 1804, 8vo.) Florus has left us an abridgment of Roman History, entitled "*Epitome de gestis Romanorum*," divided into four books. It commences with the origin of Rome, and extends to A.U.C. 725, when Augustus closed the temple of Janus, a ceremony which had not taken place for 206 years previous. This work is an extract not merely from Livy, but from many other ancient historians, no part of whose works any longer remain. It is less a history than an eulogium on the Roman people, written with elegance, but, at the same time, in an oratorical style, and not without affectation. Oftentimes facts are merely hinted at, events are passed over with a flourish of rhetoric; while the declamatory tone which everywhere prevails, and the concise and sententious phrases in which he is fond of indulging, impart an air of coldness to his writings, and render them monotonous, and sometimes obscure. Florus likewise commits many errors of a geographical nature, and on many occasions is defective in point of chronology. His text has reached us in a very corrupt state, and abounds with interpolations.—Some manuscripts give to the author of this work the name of Seneca: in fact, a branch of the Annæan family bore the name of Seneca; and there is even reason to believe that this family took indiscriminately the surname of Seneca or Florus. (Consult *Wernsdorff, Poët. Lat. Min.*, vol. 3, p. 452.) From this title, as given by certain manuscripts, and from a passage of Lactantius, some critics have concluded that the Epitome is the work of Seneca the philosopher. Lactantius (*Inst. divin.*, 7, 15) says, that Seneca divided the history of the Roman people into four periods; that of infancy, youth, manhood, and old age. This division occurs also in Florus, but in no other writer of antiquity, which would tend to strengthen the opinion that Lactantius has cited Florus under the name of Seneca. To this, however, it may be objected, that, though Florus adopts four periods or divisions in his work, his arrangement is not exactly the same with that mentioned by Lactantius; besides, Florus might have borrowed from Seneca. The best edition of Florus is that of Duker, *Lugd. Bat.*, 1722, and 1744, 2 vols. 8vo. The edition of Fischer is also valuable, *Lips.*, 1760, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 389, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 452, *seqq.*)—II. A young Roman, the friend of Horace, who accompanied Tiberius in his expedition into Dalmatia (A.U.C. 731), and subsequently into Armenia (A.U.C. 734). Horace addresses two epistles to him (1, 3, and 2, 2). Some make him the same with Florus the historian. (Consult preceding article.)

Fons Solis. *Vid.* Ammon.

Fontēius, Capĭto, I. an intimate friend of Horace, and who, in the conference at Brundisium, acted for Antony, while Mæcenas had charge of the interests of Octavius. (*Horat., Sat.*, 1, 5, 32.)—II. A Roman who raised commotions in Germany during the reign of Galba. He was put to death by the lieutenants stationed there, before even orders reached them from home. (*Tacit., Hist.*, 1, 7.)

Formiæ, a town of Latium, to the northeast of Caieta. It was a place of great antiquity, and is looked upon by the most ancient writers as the abode and capital of the Læstrygones, of which Homer speaks in the Odyssey, and where his hero met with so inhospitable a reception. The description of the place, however, is so indefinite, though it may agree in the principal features, that, unless the consenting voice of antiquity had fixed upon this spot as the scene of Ulysses' disaster, we could have had no clew for discovering in Formiæ the seat of these savage cannibals. Every one, however, is at liberty to indulge his fancy with the supposition that the harbour which Homer describes was actually that of *Gaeta* (the ancient Formiæ), and he may there recognise in it the towering rocks, the prominent shores, and the narrow entrance. (*Odyss.*, 10, 80.—*Eustace's Classical Tour*, vol. 2, p. 367.) According to Strabo (233), Formiæ was a Laconian colony, and its first appellation was Hormiæ, in allusion to the excellent anchorage which its port afforded to vessels. (Compare *Plin.*, 3, 5.) This place, however is chiefly interesting from having been long a favourite residence of Cicero, and finally the scene of the tragica event which terminated his existence. He sometimes talks of his retreat here as his Caietan villa (*Ep. ad Att.*, 1, 2, and 3), but more commonly terms it his Formianum. He appears to have resided there during the most turbulent part of the civil war between Cæsar and Pompey; for, in one of his letters to Atticus (7, 8), he mentions a long conference he held with the latter at this place, and from which he inferred that no alternative was left but that of war. In the reign of Augustus we find Formiæ distinguished as the birthplace and residence of Mamurra, a Roman senator of enormous wealth: hence the appellation by which Horace designates it in the narrative of his journey to Brundisium, "*In* Mamurrarum *lassi deinde* urbe *manemus*," &c. (*Sat.*, 1, 5, 37.) The retirement and ease which this delightful spot afforded is well described by Martial (*Ep.*, 10, 30). The Formian hills are often extolled for the superior wine which they produced. (*Horat., Od.*, 1, 20.—*Id. ibid.*, 3, 16.) The modern name of Formiæ is *Mola di Gaeta*. (*Cramer's Ancient Italy*, vol. 2, p. 125.)

Formiānum, a villa of Cicero near Formiæ, near which the orator was assassinated. (*Vid.* Formiæ.)

Formĭo, a small river of Venetia, now the *Risano*, considered before the reign of Augustus as the boundary of Italy towards its northeastern extremity; but, when Histria was included in Cisalpine Gaul, this limit was removed to the little river Arsia. (*Plin.*, 3, 18.)

Fortūna (in Greek Τύχη), the Goddess of Fortune, or that unseen power which was believed to exercise such arbitrary dominion over human affairs. By Hesiod and by one of the Homeridæ (*Theog.*, 260.—*Hom., Hymn. ad Cer.*, 420) she is classed among the Ocean nymphs. Pindar in one place (*Ol.*, 13, 1) calls her "the child of Jupiter Eleutherius;" elsewhere he says that she is one of the Destinies. (*Frag., Incert.*, 75.) Alcman called her the sister of Law and Persuasion, and daughter of Forethought (Προμήθεια.—*Ap. Plut. de Fort. Rom.*, 4). In her temple at Thebes Fortune held Wealth (Πλοῦτος) in her arms, whether as mother or nurse was uncertain. (*Pausan.*, 9, 16.) The image of this goddess made by Bupalus for the people of Smyrna had a hemisphere (πόλος) on its head, and a horn of Amalthæa in its hand. (*Pausan.*, 4, 30, 6.—Compare *Siebelis, ad Pausan.*, 2, 10, 4.) The Goddess Fortune was, however, of much greater importance in the eyes of the Italians than in those of the Greeks. Under the name of Nortia she was adored in Etruria. She was also worshipped at Antium, where she had a splendid temple, at Præneste, and elsewhere. At Rome there were two temples to her, both ascribed to Servius Tullius, the one of *Bona* or *Virgo Fortuna*, the other of *Fors Fortuna*. (*Ovid, Fast.*, 6, 569, *seqq.*—*Keightley, ad loc.*—*Id., Mythology*, p. 202, 533.)

Fortunātæ Insulæ, islands lying off the western coast of Africa, and deriving their name from their remarkable beauty, and the abundance of all things desirable which they were supposed to contain. Their climate was one continual spring; their soil was covered

with eternal verdure, and bloomed with the richest flowers; while the productions of earth were poured forth spontaneously in the utmost profusion. The legend of the Island of the Blessed in the Western Ocean may possibly have given rise to the tale of the Fortunate Islands. (*Vid.* Elysium.)—Many at the present day regard the Fortunate Islands of antiquity as geographical realities. Some make them identical with the *Canaries*, and this opinion is grounded upon the situation and temperature of those islands, and the delicious fruits which they produce. (*Plin.*, 6, 32.—*Diod. Sic.*, 5, 19.)

Fŏrum Romānum, *Vetus* vel *Magnum*, a large open space between the Capitoline and Palatine Hills, called until lately *Campo Vaccino*, or the Cow-field, or market. The Italians, however, have grown ashamed of so vulgar a name, and have restored to the place its ancient appellation of Forum Romanum. It is now a mere open space, strewed for the most part with ruins. It is collected from Livy (1, 12) and Dionysius of Halicarnassus (2, 66), that the Forum was situate between the Capitoline and Palatine Hills; and from Vitruvius we learn that its shape was that of a rectangle, the length of which exceeded the breadth by one third. From these data, which agree with other incidental circumstances, it is generally thought that the four angles of the Roman forum were formed by the arch of Severus at the foot of the Capitol; the Fabian arch, at the termination of the Via Sacra; the church of *St. Theodore*, at the foot of the Palatine; and that of the *Consolazione*, below the Capitol. Here the assemblies of the people used generally to be held, and here also justice was administered, and public business transacted. It was formed by Romulus, and surrounded with porticoes, shops, and buildings by Tarquinius Priscus. (*Liv.*, 1, 35.—*Dion. Hal.*, 3, 67.) Around the Forum were built spacious halls, called Basilicæ, where courts of justice might sit, and other public business be transacted. The present surface of the Forum is from fifteen to twenty feet above its ancient level.—There was only one Forum under the republic; Cæsar added another; Augustus a third; a fourth was begun by Domitian, and finished by Nerva, after whom it was named. But the most splendid was that of Trajan, adorned with the spoils he had taken in war. Besides these, there were various *fora* or places where commodities were sold.

Forum, a name given in Roman geography to many places where there was either a public market, or where the prætor held his court (*Forum sive Conventus*); of these the most important were: I. Forum, a town of Latium, on the Appian Way, about twenty-three miles from Aricia, and sixteen from Tres Tabernæ. It is mentioned by St. Paul in the account of his journey to Rome (*Acts*, 28, 15), and is also well known as Horace's second resting-place in his journey to Brundisium. Holstenius and Corradini agree in fixing the position of Forum Appii at *Casarillo di Santa Maria*. But D'Anville, from an exact computation of distances and relative positions, inclines to place it at *Borgo Lungo*, near *Treponti*, on the present road (*Anal. Geogr. de l'Italie*, p. 186); and he would seem to be correct, especially as it appears clear from Horace, that here it was usual to embark on a canal, which ran parallel to the Via Appia, and which was called Decennovium, its length being nineteen miles. (*Procop., Rer. Got.*, 1, 2.) Vestiges of this canal may still be traced a little beyond *Borgo Lungo*. It must be observed, too, that the name of this modern place agrees very well with the idea which Horace gives us of Forum Appii.—II. Allieni, a town of Gallia Cisalpina, mentioned by Tacitus (*Hist.*, 3, 6). Cluverius conceives, with considerable probability, that this ancient town occupied the present site of *Ferrara*, that modern name being evidently a corruption of Forum Allieni, contracted to Forum Arrii.—III. Aurelii, a town of Etruria, now *Montalto* (*Cic., Cat.*, 1, 9.)—IV. Claudii, another in Etruria, now *Oriolo*.—V. Cornelii, another, now *Imola*, in the Pope's dominions. (*Pliny*, 3, 16.—*Cic., Ep. ad Fam.*, 12, 5.)—VI. Domitii, a town of Gaul, now *Frontignan*, in Languedoc.—VII. Flaminii, a town of Umbria, now *San Giovane*. (*Plin.*, 3, 14.)—VIII. Gallorum, a town of Gallia Togata, now *Castel Franco*, in the Bolognese. (*Cic., Ep. ad Fam.*, 10, 30.)—IX. Julii, a town of Venetia, called *Forajuliensis urbs*, now *Friuli*.—X. Julii, a town of Gallia Narbonensis, now *Frejus*, in Provence. (*Cic., Ep. ad Fam.*, 10, 17.)

Fosi, a people of Germany, lying north of the Cherusci, along the Visurgis or *Weser*. They shared the fate of the Cherusci when the Langobardi conquered the latter people. They are supposed to have been a branch of the Cherusci. (*Mannert, Geogr.*, vol. 3, p. 175, 208.)

Fossa, I. the straits of *Bonifacio*, between Corsica and Sardinia, called also Taphros. (*Plin.*, 3, 6.)—II. Drusi, a canal eight miles in length, opened by Drusus from the Rhine to the Yssel. (*Vid.* Drusus, I.)—III. Philistina, one of the mouths of the Po, now the *Po grande*. It is spoken of as a very considerable canal, having seven arms or cuts, called *Septem Maria*, or *Fossiones Philistinæ*. These were drawn off from it to the sea. The works in question were undertaken by the Tuscans, for the purpose of draining the marshy grounds about Hadria. Mazocchi sees in the term *Philistinæ* traces of a reference to Phœnicia. (*Mazocch., Dissert. Corton.*, vol. 3, *diss.* 1, *diatr.* 1, *de sette Mari.*)

Fossiones Philistīnæ. *Vid.* Fossa, III.

Franci, a confederation of Germanic tribes, which first appeared on the stage of history in the last quarter of the second century of our era. As the Franks are first mentioned during the reign of the philosophic and pacific Antonine, Mannert concludes that their confederation was not the result of hostile aggression from Rome, but of internal wars; and these wars he conceives to have been chiefly of self-defence against the Saxon confederation, which, occupying the north of Germany, sought to extend itself westward to the Rhine. The Germans lying between the Saxons and that river found it necessary to unite in order to resist their northen invaders, and did so successfully under their new name of Franks. (*Geschichte der alten Deutschen, besonders der Franken*, p. 79, *seqq.*) Various etymologies have been assigned to this appellation: some deduce it from the German term *frank*, meaning "free," and indicating a race of *Freemen*; others from the *francisca*, a favourite weapon of this people; but Luden, in his *Geschichte des Teutschen Volkes* (Gotha, 1825–30), derives the name from the word *wrangen*, still used in Lower Saxony for "to fight" or "brawl" (compare the English "wrangle"); whence the epithet might mean quarrelsome, or, perhaps, bold warriors. The Franks soon became powerful enough to act on the offensive, and, crossing the Rhine to meet other foes, they spread their devastations from the banks of that river to the foot of the Pyrenees: nor were they stopped by these mountains. Spain, in turn, was overrun; and, when the exhausted country no longer supplied a variety of plunder, the Franks seized on some vessels and transported themselves into Mauritania. They were afterward driven out of Gaul by the Roman arms, and from the reign of Probus (A.D. 277) to that of Honorius, seem to have contented themselves with occasional irruptions. They obtained a permanent footing in Gaul during the last years of the reign of Honorius. About the year 500, Clovis, or Chlodwig (his proper Teutonic name), by reducing the several Frank principalities under his own sceptre, and conquering the last remnant of the western Roman empire in Gaul, is held to have founded the French monarchy. His Frank kingdom

was, nevertheless, by no means commensurate with modern France, consisting of merely the northern German provinces on probably both banks of the Rhine, of the present kingdom of the Netherlands, and of so much of France as lies north of the Loire, with the exception of Brittany, where large bodies of Britons, expelled from their insular home by the Saxons, had established themselves, and long maintained their independence. Of the southern half of France, the larger part, situated to the west of the Rhone, was included in the Visigothic kingdom of Spain; while the provinces to the east of that river were held, together with Savoy and Switzerland, by the Burgundians. Chlodwig attacked both. Against the Burgundians he effected little or nothing, but he was more successful against their western neighbours. Assisted by the hatred which the Catholic natives entertained towards their Arian master, he, before his death, reduced the Visigothic dominions in Gaul to the single province of Languedoc, incorporating all the rest in his Frank realm. His sons and grandsons, in time, not only subdued Burgundy, but brought many German states, as the Thuringians, Allemans, and Bavarians, into complete feudal subjection. (*Foreign Quarterly Review*, No. 13, p. 169, *seqq.*)

Fregellæ, a city of Latium, situate near the Liris, and close to the Via Latina, as appears from the mention of a station called Fregellanum in the Itineraries which describe that route. Fregellæ is stated by Strabo (238) to have been once a place of some consequence, and the capital of a considerable district. It was taken by the Romans A.U.C. 427. After suffering from Pyrrhus, and subsequently from Hannibal, this place attained to so considerable a degree of importance and prosperity as to suppose that it could compete even with Rome; its inhabitants revolted, and probably under circumstances peculiarly offensive to the Romans. L. Opimius was ordered to reduce the Fregellani. Their town was immediately besieged, and, after a vigorous resistance, was taken through the treachery of Numitorius Pullus, one of their own citizens, whose name has been handed down to us by Cicero. (*De Fin.*, 5, 22.—*Phil.*, 3, 6.) Fregellæ was on this occasion destroyed, the discontented state of the allies of Rome at that period probably rendering such severe measures necessary. (*Liv.*, *Epit.*, 60.—*Rhet. ad Her.*, 4, 9.—*Vell. Paterc.*, 2, 6.—*Val. Max.*, 2, 8.) In Strabo's time the condition of this city was little better than that of a village, to which the neighbouring population resorted at certain periods for religious purposes. Its ruins, according to Cluverius, are to be seen at *Ceperano*, a small town on the right of the *Garigliano*. (*Ital. Ant.*, vol. 1, p. 1036.—Compare *Holst. ad Steph. Byz.*, p. 220, and *De Chaupy*, vol. 3, p. 474.) A more modern writer, however, fixes this ancient site at *S. Giovanni Incarico*, about three miles farther down the river. (*Pasquale Cayro, Citta del Lazio*, vol. 1.—*Romanelli*, vol. 3, p. 380.—*Cramer's Ancient Italy*, vol. 2, p. 111.)

Frentāni, a people of Italy, on the Adriatic coast, east of Samnium and northwest of Apulia, who received their name from the river Frento, now *Fortore*, which runs through the eastern part of their country, and falls into the Adriatic opposite the islands of Diomede. The Frentani appear to have possessed a separate political existence, independent of the Samnitic confederacy, though we are assured that they derived their descent from that warlike and populous race. (*Strabo*, 241.) Their history, in other respects, bears a close resemblance to that of the neighbouring tribes, the Vestini, Peligni, and Marrucini. Together with these, the Frentani, as Livy reports, voluntarily submitted to the Romans, and sent deputies to obtain a treaty from that power, which was readily granted. (*Liv.*, 9, 45.) We find the Frentani also numbered with the Marsi, Marrucini, and Vestini, by Polybius, as the allies of Rome before the invasion of Hannibal (2, 24). From Plutarch we learn, that they distinguished themselves in the war against Pyrrhus (*Vit Pyrrh.*—Compare *Florus*, 1, 18), and it appears that they faithfully adhered to the Roman cause throughout the whole of the second Punic war. Appian is the only author who has particularly mentioned the Frentani, as having joined the coalition of the petty states of central Italy against Rome (*Civ. Bell.*, 1, 39), but even without the authority of this writer we could not doubt that this people would unite in support of the common cause with the surrounding states, to whom they were bound by consanguinity and other political ties. Whatever may have been their former extent of territory, we find it restricted by the geographers of the Augustan age to the tract of country lying between the mouths of the Aternus and Tifernus, which separated it from the Marrucini to the north, and from Apulia to the south. (*Mela*, 2, 4.—*Plin.*, 3, 11, *seqq.*—*Ptol.*, p. 66.) Though it extended also into the interior towards Samnium, and the sources of the rivers just mentioned, the few cities of the Frentani with which we are acquainted appear to have been situated on the coast. (*Cramer's Ancient Italy*, vol. 2, p. 254, *seqq.*)

Frisĭi, a people of Germany, having for their boundaries the eastern mouth of the Rhine on the west, the ocean on the north, the Amisia or *Ems* on the east, and the Vechta or *Vecht* on the south. They occupied, consequently, what answers at the present day to *West Friesland*, *Groningen*, and the northern angle of *Ober-Yssel*, together with the islands which lie partly to the north in the ocean, and partly to the eastern mouth of the Rhine. Pliny and Tacitus (*Ann.*, 1, 60.—*Ib.*, 4, 72, &c.) name this people Frisii; Ptolemy and Dio Cassius, Φρίσσιοι and Φρείσιοι (*Ptol.*, 2, 11.—*Dio Cass.*, 54, 32); but by later writers they are styled Φρίσσονες (*Procop.*, 4, 20), *Frisiones* (*Chronic. Moisiac.*, 797), *Frisones* (*Paul. Warnefr., de Gest. Longob.*, 6, 37), &c. From a very early period the Frisii appear to have been on friendly terms with the Romans. Drusus not only marched unimpeded through their territory and entered their harbour with his fleet, but also received from them the most active assistance, not as from a conquered people, but allies. They aided also Germanicus. Their enmity to the Cherusci would seem to have been the real motive of their friendship with the Romans. At a subsequent period, however, they discovered the true nature of the alliance which the latter had formed with them, and fell an easy prey to their conquering arms. (*Mannert, Geogr.*, vol. 3, p. 272.)

Frontīnus, Sex. Jul., a Latin writer, born of a plebeian family (*Poleni, Vit. Front.*, 1, *seqq.*), but who attained, by his integrity, valour, and intelligence, to some of the highest offices of the state. In A.D. 70 he was prætor, but abdicated this office to please Domitian, who wished to add it to the dignity of consul, with which he himself was already invested. (Compare *Tacitus, Hist.*, 4, 39.—*Suetonius, Domit.*, 1.) Five years after Frontinus obtained the command of Britain, and was intrusted with the subjugation of the Silures; which would seem to indicate that he had been consul in A.D. 74, though the *Fasti Consulares*, which are not, however, very complete as regards the *consules suffecti*, make no mention of him. He accomplished the object of his mission, notwithstanding the difficulties of the enterprise. Agricola, the father-in-law of Tacitus, was appointed his successor. Under Nerva he received the consulship a second time, A.D. 97, and was appointed the same year *Curator Aquarum*, or general superintendent of the waters and aqueducts of the capital, and in this capacity brought the waters of the Anio to Rome by means of a splendid aqueduct. He died about A.D. 106, and filled, at the time of his death, the office of augur, in which

he was succeeded by Pliny. Frontinus wrote a work on the Roman aqueducts, and another on military stratagems. The former of these, to which the copyists of the middle ages have given the barbarous title of "*De aquæductibus urbis Romæ Commentarius*," is written in an easy style, but without the least elegance. It is important, however, for archæology, since we find in it a detailed history of those remarkable monuments, the aqueducts of Rome. As regards the title of the work, it may be remarked, that the term *aquæductus* does not appear in the treatise itself: and an old edition gives as the superscription, "*De Aquis, quæ in Urbem influunt, libellus mirabilis.*" The other work, entitled "*Stratagematicon libri IV.*," is partly of a military and partly of an historical character; it is a mere compilation, sometimes written with great negligence, especially in the historical part. Still, even in an historical point of view, the work is not without interest, since it contains some particulars which are not to be found in the other historians that have come down to us. To Frontinus are ascribed other productions, which are, however, of a later age. One is entitled "*De Re Agraria*," or "*De Agrorum Qualitate*;" the others, "*De Limitibus*" and "*De Coloniis.*" The last two are merely fragments, and their authors lived after the time of the Antonines, who are mentioned in them. The best edition of Frontinus is that of Oudendorp, *Lugd. Bat.*, 1779, 8vo. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 471, *seqq.*)

Fronto, I. a Latin writer, born at Cirta, in Africa, of an Italian family. After studying in his own country, he came to Rome in the reign of Hadrian, and acquired great reputation as a rhetorician and grammarian. Antoninus Pius appointed him preceptor to his two adopted sons Marcus Aurelius and Lucius Verus, whose confidence and affection he gained, as is proved by their letters. After being consul, Fronto was appointed to a government in Asia, which his bad health prevented him from filling. His learning and his instructive conversation are mentioned with praise by Aulus Gellius, the historian Appian, and others of his contemporaries. He died in the reign of Marcus Aurelius, at an advanced age. (*Klügling, Suppl. ad. Harles. Notit. Brev.*, p. 320.—*Mai, Comment. præv.*, § iv., *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 595.) —Until of late years we had nothing of Fronto's works, except fragments of his treatise "*De Differentia Verborum*," being a vocabulary of the so-called synonyms. But in 1815, Angelo Mai having discovered in the Ambrosian Library at Milan a palimpsest MS., on which had been originally written some letters of Fronto to his two pupils, deciphered the text wherever the writing was not entirely obliterated, and published it with notes. It happened, by singular good fortune, that Mai, being some years after appointed librarian of the Vatican, discovered in another palimpsest volume another part of Fronto's letters, with the answers of Marcus Aurelius and Verus. Both the volumes came originally from the monastery of St. Columbanus, at Bobbio, the monks having written them over with the Acts of the First Council of Chalcedon. It happened, that one of the volumes was transferred to Milan, and the other to Rome. Mai published the whole in a new edition, entitled, "*M. Cornelii Frontonis et M. Aurelii imperatoris epistulæ; L. Veri et Antonini Pii et Appiani epistularum reliquiæ: Fragmenta Frontonis et Scripta Grammatica*, 8vo, *Rom.*, 1823." These letters are very valuable, as throwing additional light on the age of the Antonines, confirming what we know of the excellent character of Marcus Aurelius, and also showing his colleague Verus in a more favourable light than he had been viewed in before. The affectionate manner in which both emperors continue to address their former preceptor is very touching. Two or three short epistles of Antoninus Pius are also interesting. There are, besides, many letters of Fronto to various friends, a few of which are in Greek. (*Encycl. Us. Knowl.*, vol. 10, p. 498.)—II. A native of Emesa, a rhetorician, who lived at Rome in the time of Alexander Severus. He taught eloquence also at Athens, and was the rival of the first Philostratus. The critic Longinus was his nephew. He wrote various works, of which only a few fragments remain. (*Suid.*—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 204.)

Frusĭno, a city of Latium, now *Frosinone*, situate on the river Cosa. (*Strabo*, 238.) This place was deprived by Rome of its territory for having incited the Hernici to war, A.U.C. 450. Frontinus names it among the colonies, and Festus among the præfecturæ.

Fucĭnus, a lake of Italy, in the country of the Marsi, now sometimes called *Lago Fucino*, but more commonly *Lago di Celano*. It is of considerable extent, being not less than forty miles in circumference. As it was subject to inundation (*Strabo*, 241), Julius Cæsar, it appears, had intended to find a vent for its waters (*Sueton., Vit. Cæs.*, 44), but this design was not carried into execution till the reign of Claudius. After a continued labour of three years, during which 30,000 men were constantly employed, a canal of three miles in length was carried through a mountain from the lake to the river Liris. On its completion, the splendid but sanguinary show of a real *naumachia* was exhibited on the lake in the presence of Claudius and Agrippina, and a numerous retinue, while the surrounding hills were thronged with the population of the neighbouring country. The reader will find these events fully detailed in Suetonius (*Vit. Claud.*, 20), Tacitus (*Annal.*, 12, 56), and Dio Cassius (60, 11). Hadrian afterward is said to have repaired this work of Claudius. (*Æl., Spart., Vit. Hadr.*) Considerable remains of this undertaking of Claudius are yet to be seen between *Avezzano* and *Lugo*. (Consult *Fabretti, Dissert. de Emissario Lacus Fucini.*—*Romanelli*, vol. 3, p. 194.—*Cramer's Ancient Italy*, vol. 1, p. 328.)

Fulvĭa Gens, an illustrious family at Rome, the branches of which were those of Curvus, Nobilior, Flaccus, Pætinus, Maximus, Centumalus, &c.

Fulvĭa, I. a female of good family, but licentious principles. She disclosed to Cicero the details of the conspiracy of Catiline, which she had learned from Quintus Curius. (*Sall., Cat.*, c. 23.)—II. A bold, ambitious woman, at first the wife of Clodius the turbulent tribune, and, after his death, of Marcus Antonius the triumvir. She first came into notice on the assassination of Clodius, when, having caused the corpse to be brought into the vestibule of her dwelling, and having assembled the populace, she caused, by her tears and language, a violent sedition. Some years after this, on having become the spouse of Antony, she took an active part in the proscriptions of her husband, and is said to have even sacrificed to her own vengeance several individuals who had given her offence. After the head of Cicero was brought to Antony, she took it on her knees, broke forth into cowardly insult of the character of the deceased, and then, with fiendish malice, pierced the tongue with her golden bodkin. Having been left at Rome by Antony during the war against Brutus and Cassius, she became all powerful in that city, named the prætors at her own pleasure, sold the government of the provinces, and even decreed a triumph to Lucius, the brother of Antony, who had no claim whatever to one. When, after the battle of Philippi, Antony had passed into the East to regulate affairs in that quarter, Fulvia, irritated by his intercourse with Cleopatra, tried to induce Octavius to take up arms against him. Not succeeding in this, she took them up against Octavius himself, in conjunction with her brother-in-law Lucius, who now professed open opposition to the illegal power of the Triumvirate. After very bold and

spirited efforts, however, on her part, she was besieged with her brother-in-law at Perusia, and compelled to surrender to the power of Octavius. Fulvia, after this, retired to Greece, and rejoined her husband, but was coldly received by him. She died at Sicyon, A.U.C. 712, through chagrin and wounded pride, as was believed, at her husband's attachment to Cleopatra. (*Vell. Paterc.*, 2, 74.—*Plut., Vit. Ant.*—*Id., Vit. Cic.*)

Fulvius, I. L. Curvus, was consul A.U.C. 432, B.C. 320, and six years after master of the horse to the dictator L. Æmilius. (*Liv.*, 8, 38.—*Id.*, 9, 21) —II. M. Curvus Pætinus, was consul in place of T. Minucius, A.U.C. 449, B.C. 305. He took the city of Bovianum, in the country of the Samnites. (*Liv.*, 9, 44.)—III. Cn. Pætinus, was consul A.U.C. 454, B.C. 300. He gained a memorable victory over the Samnites near Bovianum, and enjoyed a triumph. Three years after he carried on successful operations in Etruria in quality of proprætor. (*Liv.*, 9, 44.—*Id.*, 15, 91.)—IV. S. Pætinus Nobilior, was consul A.U.C. 499, B.C. 255, along with Æmilius Paulus Lepidus. These two commanders sailed for Africa after the overthrow of Regulus by the Carthaginians, gained a naval victory, compelled the foe to raise the siege of Clypea, and carried off an immense booty from the Carthaginian territories. They were shipwrecked, however, on their return to Italy, and of 200 vessels only 80 were saved.—V. Q. Flaccus, was consul A.U.C. 517, 530, 542, and 545 (B.C. 237, 224, 212, and 209.) He defeated Hanno near Bovianum, and laid siege to Capua, which surrendered to him after the lapse of a year. The conquered were treated with great cruelty. (*Vid.* Capua.) Some time subsequent to this, he marched against the Hirpini, Lucanians, and other nations of Italy, who, alarmed at the severities inflicted on Capua, surrendered to him the garrisons which had been placed in their cities by Hannibal. (*Livy*, 23, 21.—*Id.*, 24, 29.—*Id.*, 25, 2.)—VI. M. Nobilior, was prætor in Spain A.U.C. 588, B.C. 196, and carried the Roman arms to the Tagus, making himself master also of Toletum (*Toledo*), up to that period deemed impregnable. Having obtained the consulship, A.U.C. 565, he was intrusted with the war in Greece, during which he took Ambracia, traversed Epirus as conqueror, and reduced to submission the island of Cephallenia. Two years after this he was accused before the senate of having maltreated the allies of the Roman people, but was acquitted of the charge, and received the honour of a triumph. In the year 573 he was elected censor along with Æmilius Lepidus, his bitter foe. Apprehending injury to the state from their known enmity, the leading men of the senate adjured both individuals to lay aside their differences for the good of their country. A reconciliation accordingly took place, and nothing occurred to disturb these friendly feelings during the rest of their joint magistracy. Fulvius raised many public structures, a basilica, a forum, &c. He also constructed a port at the mouth of the Tiber. (*Liv.*, 33, 42.—*Id.*, 35, 7.—*Id.*, 20, 22, &c.)—VII. Q. Flaccus, was prætor A.U.C. 573, B.C. 181. He took, in this capacity, the city of Urbicua in Farther Spain, and defeated the Celtiberi in the battle of Ebura, killing in this and in another encounter 35,000 men. On his return to Rome he received a triumph, and in the same year (575) the consulship. In A.U.C. 580 he was elected censor along with Posthumius Albinus. These two censors were the first that paved the streets of Rome, B.C. 174. The next year he built a temple to Fortune, and, to adorn it, carried off a large portion of the marble tiles from the temple of the Lacinian Juno in Lower Italy. (*Vid.* Lacinium.) The senate compelled him to restore these. The popular account made him to have been deprived of reason for this act of sacrilege. (*Liv.*, 39, 56 *et* 40.—*Id.*, 40, 16.—*Vell. Paterc.*, 1, 10.)—VIII. M. Flaccus, was consul A.U.C. 629, B.C. 125. He seconded the projects of Tiberius Gracchus to obtain for the states of Italy the rights of citizenship. Being afterward sent against the Gauls, he defeated them, and obtained a triumph. Four years subsequently he became involved in the seditious movements of the Gracchi relative to the agrarian law, and perished in an affray which arose. (*Vid.* Gracchus.)

Fundānus, a lake near Fundi in Italy, which discharges itself into the Mediterranean. (*Tacit., Hist.*, 3, 69.) According to Pliny, the Lacus Fundanus was originally called Amyclanus, from the city of Amyclæ in its vicinity. (*Plin.*, 14, 6.)

Fundi, a town of Latium, on the Appian Way, near the Lacus Fundanus, and not far from Caieta. It is now *Fondi*. The first mention of this place in history occurs at the end of the Latin war, A.U.C. 417, when, with the exception of the right of voting, it obtained the privileges of a Roman city, for having allowed a free passage to the Roman troops in their march into Campania. (*Liv.*, 8, 14.) Not long after, however, the Fundani incurred the displeasure of the senate for having secretly aided the city of Privernum in a hostile incursion into the Roman territory, but, by a timely submission, they escaped the threatened vengeance. Fundi received the right of voting A.U.C. 564, and its citizens were enrolled in the Æmilian tribe. (*Liv.*, 38, 36.) It was subsequently colonized by the veteran soldiers of Augustus. Horace's description of the ridiculous importance assumed by the prætor of Fundi will be in the recollection of most readers. (*Sat.*, 1, 5, 34, *seqq.*—*Cramer's Anc. Italy*, vol. 2, p. 122.)

Furĭa Lex, *de Testamentis*, by C. Furius the tribune. It forbade any person to leave as a legacy more than a thousand *asses*, and that he who took more should pay fourfold. By the laws of the twelve tables, one might leave what legacies he pleased. (*Cic., Verr.*, 1, 42.)

Furĭæ, the Furies, called also *Diræ* and *Eumenides*. These goddesses are frequently named by Homer, but he says nothing of their origin. In the Theogony, they spring from the blood of Uranus, when mutilated by his son Saturn, whose own children they are according to Empedocles; while Æschylus and Sophocles call them the children of Night. (*Æsch., Eumen.*, 317, 413.—*Soph., Œd. Col.*, 40, 106.) The Orphic Hymns assign them the rulers of Erebus for parents. (*Hymn.*, 70.) In the time of the Alexandrean writers, the Furies, like the Fates, were three in number, and were named Alecto (*Unceasing*), Megæra (*Envier* or *Denier*), and Tisiphone (*Blood-avenger*). The Furies were worshipped at Athens as the *revered* (σεμναί) goddesses; and at Sicyon as the *kind* (Εὐμενίδες) deities. It is generally thought that both of these appellations were propitiatory ones, and meant to appease. Müller, however, is of opinion, that the term Eumenides, as applied to the Furies, is connected with old religious ideas, according to which, death and ruin, as well as life and welfare, were supposed to emanate from one and the same source. (*Müller, Eumenid.*, p. 204.)—The external representation of these goddesses, in the play of Æschylus called after them, is founded entirely on the fearful aspect of their ideal nature. In their exterior configuration the poet seems to have drawn a good deal on his own invention; for the earlier bards had no definite image of these goddesses before their eyes; and though there were in their temple at Athens old carved images of the *Semnæ*, still their figure could not be adapted to dramatic purposes. From the Gorgons Æschylus borrowed the snaky hair of the Furies. He took, no doubt, from these also the pendent tongue, red with the lapped gore, and the grinning mouth, which regularly characterizes the Gorgon head in ancient works of art. The long pendent tongue, moreover, is most likely the main type

ey which their resemblance to hounds was expressed. (*Müller, Eumenid.*, p. 216, *seq.*) According to the more common mode of delineating the Furies, they are represented as brandishing each a torch in one hand, and a scourge of snakes in the other.—For some remarks on the term Erinnyes, consult that article. (*Keightley's Mythology*, p. 196.)

Furĭi, a family which migrated from Medullia in Latium, and came to settle at Rome under Romulus, and was admitted among the patricians. Camillus was of this family, and it was he who first raised it to distinction. (*Plut., Vit. Camill.*)

Furīna, an early Latin goddess, whose name, in the time of Varro, was hardly known to a few. (*Varro, L. L.*, 5, 3.) There was a sacred grove of this goddess beyond the Tiber (in which Caius Gracchus was slain), and this, with the similitude of the name, led Cicero and others to identify Furina with the Furies. (*Cic., N. D.*, 3, 18.—*Plut., Vit. C. Gracch.*, c. 17. —*Martian, de Nupt.*, 2, 40.) The Furinalia were celebrated on the 25th July. (*Keightley's Mythology*, p. 540, *seq.*)

Furĭus, M. Bibaculus, a Latin poet of Cremona, who wrote annals in Iambic verse. (*Quintil.*, 10, 1, 96.) Horace ridicules him as a turgid and bombastic writer. (*Sat.*, 2, 5, 39, *seqq.*)

Fuscus, Aristĭus, a friend of Horace, as conspicuous for integrity as for learning and abilities. The poet addressed to him the 22d Ode of the First Book, and also the 10th Epistle, 1st Book.

Fusia Lex, I. passed A.U.C. 690, ordained that, in the Comitia Tributa, the different kinds of people in each tribe should vote separately, that thus the sentiments of each rank might be known.—II. Caninia, another enacted A.U.C. 751, to check the manumission of slaves; limiting this manumission to a certain number, proportioned to the whole amount of slaves which one possessed; from two to ten, the half; from ten to thirty, the third; from thirty to a hundred, the fourth part; but not above a hundred, whatever was the number. (*Heinecc., Antiq. Rom.*, 1, 7, 1.—*Blair, on Slavery among the Romans*, p. 174.)

G.

Gabæ, a city of Persia, in the province of Persis, placed by Ptolemy southeast of Pasargada, on the confines of Carmania. Mannert makes it coincide with the modern *Darabgherd.* (*Geogr.*, vol. 5, pt. 2, p. 530, *seqq.*)—II. A city of Sogdiana, southwest of Cyreschata. D'Anville supposes it to be the modern *Kauos;* Mannert, on the contrary, is in favour of the modern *Rabas*, on the river *Kressel*, north of *Samarcand.* (*Geogr.*, vol. 4, p. 460, 489.) Gabæ was one of the first places to which the exploits of Alexander gave celebrity in this country. It is the same with the Gabaza of Curtius. (*Quint. Curt.*, 8, 4, 1.)

Gabĭi, I. a town of the Sabines, near the Via Salaria, and not far from Cures. Its site is now called *Grotte di Torri*, or simply *Torri.* (*Galetti, Gabio, antica citta di Sabina, scoperta ov' è ora Torri, ovvero le Grotte di Torri, Roma*, 4to, 1757.)—II. An ancient city of Latium, somewhat to the northwest of Tusculum, and beyond the little river Veresis, (*Strabo*, 239.) which corresponds, as is thought, to the modern *l'Osa.* Strabo mentions that it was on the Via Prænestina, and about 100 stadia from Rome. Dionysius of Halicarnassus gives the same distance (4, 53); and Appian places it midway between Rome and Præneste. (*Bell. Civ.*, 5, 23.) The Itineraries reckon twelve miles from Rome to this town. These data enabled Holstenius and Fabretti to fix the position of Gabii with sufficient accuracy at a place called *l'Osteria del Pantano;* and this opinion was satisfactorily confirmed by the discoveries made here in 1792, under the direction of Gavin Hamilton, on an estate of Prince Borghese, known by the name of *Pantano dei Griffi.* (*Visconti, Monumenti Gabini, Roma*, 1792.—*Nibby, Viaggio Antiq.*, vol. 1, p. 235.) Gabii is said to have been one of the numerous colonies founded by Alba (*Dion. Hal.*, 4, 53), and an obscure tradition represented it as the place in which Romulus and Remus were brought up. (*Dion. Hal.*, 1, 84.—*Plut., Vit. Rom.*) The artful manner in which Tarquinius Superbus obtained possession of Gabii, after he had failed in the attempt by force of arms, is well known, as recorded by Livy (1, 58, *seqq.*—*Dion. Hal.*, 4, 53). The treachery of Sextus Tarquinius did not remain unpunished; for, after the expulsion of his family from Rome, he fell at Gabii, a victim to his tyranny and oppression. (*Liv.*, 1, 60.) According to the same historian, the Gauls received their final defeat from Camillus near this city (5, 49). This place suffered so much during the civil wars, that it became entirely ruined and deserted. We learn, however, from several monuments discovered in the excavations already referred to, that Gabii was raised from this state of ruin and desolation under Antoninus and Commodus, and that it became a thriving town. (*Visconti, Monumenti Gabini.*) In its more flourishing days, Juno seems to have been held in peculiar honour at Gabii, and the remains of her temple are said to be still visible on the site of that city. (*Nibby, Viaggio Antiquario*, vol. 1, p. 236.) The inhabitants of Gabii had a peculiar mode of folding or girding the toga, in order to give more freedom to the person when in motion. In this mode of wearing the toga, which was called the *Cinctus Gabinus*, or "Gabine Cincture," the lappet was thrown back over the left shoulder, and brought round under the right arm to the breast; so that it girded the individual, and made the toga shorter and closer. According to Servius (*ad Virg., Æn.*, 7, 612), the inhabitants of Gabii, while engaged in sacrificing, were suddenly attacked by the enemy, whereupon, not having time to array themselves in arms, they tucked up their togas in this manner, and advanced to meet the foe. Virgil (*Æn.*, 7, 612) represents the Roman consul thus arrayed when he opens the gates of the temple of Janus; and in this garb the Decii devoted themselves to death. (*Cramer's Anc. Italy*, vol. 2, p. 50.)

Gabīna, the name of Juno, worshipped at Gabii. (*Virg., Æn.*, 7, 682.—*Vid.* Gabii, II.)

Gabinĭa Lex, I. *de Comitiis*, proposed by A. Gabinius, the tribune, A.U.C. 614. It required, that, in the public assemblies for electing magistrates, the votes should be given by ballots, and not *viva voce.* (*Cic., de Leg.*, 3, 16.)—II. Another, brought forward by A. Gabinius the tribune, A.U.C. 685. It granted Pompey the power of carrying on the war against the pirates during three years, and of obliging all kings, governors, and states to supply him with all the necessaries he wanted, over all the Mediterranean Sea, and in the maritime provinces as far as 400 stadia from the sea. (*Cic., pro Leg. Man.*, 17.—*Dio Cass.*, 36, 7.)—III. Another, *de Usura*, by Aul. Gabinius the tribune, A.U.C. 685. It ordained that no action should be granted for the recovery of any money borrowed upon small interest to be lent upon larger. This was a usual practice at Rome, which obtained the name of *versuram facere.* Compare the remarks of *Heineccius, Rom. Ant.*, 3, 15, 14, p. 548, *ed. Haubold.*

Gabinĭus, I. Aulus, the author of what were termed, from him, the Gabinian Laws, attached himself at first to Sylla, and afterward to Pompey. When tribune of the commons, B.C. 69, he proposed a law giving Pompey almost absolute control over the coasts of the Mediterranean, together with the command of the sea itself, for the purpose of suppressing the Cilician pirates. The leading men in the state endeavoured, but in vain, to prevent the passage of this law. They succeeded, however, in thwarting Gabinius' wish to

go as one of Pompey's lieutenants, although the latter expressly asked for him as such. Gabinius very probably was recompensed by Pompey in some other way, since, according to Cicero, he was so needy at the time, and so corrupt in principle, that, had this law not been passed, he would have turned pirate himself. Having obtained the consulship, B.C. 58, he took part with Clodius against Cicero, and powerfully contributed to the exile of the latter. The next year he obtained the government of Syria. Judæa, which was comprised in this province, was at that period a scene of trouble, owing to the rival claims of Hyrcanus and Aristobulus to the throne. Gabinius defeated Aristobulus in a great battle near Jerusalem, and then wrote home to the senate, and claimed a thanksgiving for his victory. This was refused him, and he was ordered to return. Disobeying the authority of the senate, he continued in command, and acted in the most arbitrary and oppressive manner. He even had the hardihood to march into Egypt, thus violating a positive law by making war beyond the boundaries of his own province. His object in passing into this country was to reinstate Ptolemy, which he successfully effected, after two victories over his rebellious subjects. The senate, highly incensed at his conduct, ordered him at last to return home and defend himself. Having obeyed this mandate, he was immediately accused of high treason. The interest of Cæsar and Pompey, however, obtained his acquittal. He was immediately after accused of extortion, and was less successful, notwithstanding the same powerful influence was exerted in his behalf; and even Cicero himself, yielding to the solicitations of Pompey, actually appeared as his advocate. Gabinius was condemned to perpetual banishment. After an exile of some years he was recalled by Cæsar, and remained thenceforth attached to the party of the latter. Subsequently to the battle of Pharsalia, he was sent into Illyricum with some newly levied-legions, but his army was almost destroyed, in several encounters, by the barbarians, and he was compelled to shut himself up in Salona, where he died of a malady brought on by chagrin at his discomfiture. His death happened about A.U.C. 707. (*Cic., pro Dom.*, 9.—*Id., pro Leg. Man.*, 17.—*Id., Phil.*, 14, 8.—*Plut., Vit. Pomp.*—*Id., Vit. Cic.*, &c.)—II. A Roman general under Claudius, about A.D. 31, who gained some successes over the Germans.

Gabīnus *Cinctus*. *Vid.* Gabii.

Gades (*ium*), Gadis (*is*), and Gadīra, a flourishing commercial city of Spain, at the mouth of one of the arms of the Bætis, now *Cadiz*. It was founded by a Phœnician colony about 1500 B.C., according to some; others, however, make its foundation coeval with that of Utica, and this last to have been 287 years before Carthage. Its name in Phœnician was Gaddir, and signified a hedge or limit, as it was thought that here were the western limits of the world. Thus Pliny (4, 36) remarks, "*Pœni Gaddir, ita Punica lingua septum significante*," and Solinus (c. 23), "*Quam Tyrii, a Rubro profecti mari, Erythream, Pœni lingua sua Gaddir, id est sepem, nominarunt.*"—The Greek name is Γάδειρα, and hence we have in Hesychius, Γάδειρα· τὰ περιφράγματα, Φοίνικες. (Compare the Hebrew form *Gedērah*, which Gesenius defines *a place surrounded with a wall*, into which the shepherds drove their flocks by night, for security against wild animals. Consult also *Gesenius, Geschichte der Hebraischen Sprache und Schrift*, p 227.) It was situate on a small island of the same name, which was separated from the main land by a strait only one stadium wide. This island is said to have abounded at an early period with wild olive-trees, and to have been hence named Cotinūsa (Κοτινοῦσα), not by the early inhabitants of the land, however, as some of the ancient writers thought, but by the Greeks; for the appellation is a Grecian one. Near it lay the small island Erythea, called by the inhabitants Juno's island. (*Vid.* Erythea.) Gades came into the power of the Carthaginians in the first Punic war, and in the second surrendered itself voluntarily to the Romans. From Julius Cæsar it received the name and privileges of a Roman colony; and in a later age it was styled Augusta Julia Gaditana. Hercules, surnamed *Gaditanus*, had here a celebrated temple. (*Plin., l. c.—Flor.*, 2, 17.—*Liv.*, 28, 37.—*Justin.*, 44, 5.)

Gaditānus Sinus, now the *Bay of Cadiz*.

Gaditānum Fretum, now the *Straits of Gibraltar*. (*Vid.* Abyla and Calpe.)

Gætŭlĭa, a country of Africa, south of Numidia, and now answering in some degree to *Biledulgerid*, or the region of locusts. Its situation and limits are not properly ascertained, and, indeed, do not seem to have been always the same. Isidorus (c. 9) gives a curious account of the origin of the Gætuli: "*Gætuli Getæ dicuntur fuisse, qui ingenti agmine a locis suis navibus conscendentes loca Syrtium in Libya occupaverunt: et, quia ex Getis venerant, derivato nomine Gætuli cognominati sunt.*" This statement is very properly refuted by the president Des Brosses; but he himself assigns an etymology just as uncertain, namely, from the Phœnician term *Geth*, "a flock," on the supposition that they were a shepherd-race. (*Flor.*, 4, 12.—*Mela*, 1, 4.—*Plin.*, 5, 1.—*Id.*, 21, 13, &c.)

Gaius (*vid.* remarks under Caius), one of the Roman classical jurists, whose works entitle him to a place among the great writers on law, such as Papinian, Paulus, and Ulpian. Nothing is known of the personal history of Gaius beyond the probable fact that he wrote under Antoninus Pius and Aurelius. His works were largely used in the compilation of the "Digest" or "Pandects," which contain extracts from his writings under various heads. The "Institutions" of Gaius were probably the earliest attempt to present a sketch of the Roman law in the form of an elementary text-book. This work continued in general use till the compilation of the Institutes of Justinian, which were not only mainly based on the Institutions of Gaius, but, like this earlier work, were divided into four books, with the same general distribution of the subject-matter as that adopted by him. The Institutions of Gaius appear to have been neglected after the promulgation of Justinian's compilation, and were finally lost. All that remained was the detached pieces collected in the Digest, and what could be gathered from the "Breviarium Alaricianum," as the code of the Visigoths is sometimes called. But in 1816, Niebuhr discovered a manuscript in the library of the chapter of Verona, which he ascertained to be a treatise on the Roman law, and which Savigny, founding his opinion on the specimens published by Niebuhr, conjectured to be the Institutions of Gaius. This conjecture was soon fully confirmed, though the MS. has no author's name on it. Göschen, Bekker, and Hollweg undertook to examine and copy this MS., an edition of which appeared at Berlin in 1820, by the first of these scholars. To form some idea of the labour necessary to decipher this MS., and of the patient perseverance of those who undertook this formidable task, the reader is referred to the report of Göschen to the Academy of Berlin, Nov. 6th, 1817. A second examination of this MS. was made by Bluhme, and a new edition of the Institutions was published by Göschen, at Berlin, in 1824, which presents us with an exact copy of the MS., with all its deficiencies, and contains a most copious list of all the abbreviations used by the copyist of Gaius.—The Institutions of Gaius form one of the most valuable additions that have been made in modern times to our knowledge of the Roman law. The fourth book is particularly useful for the information which it contains on actions and the forms of pro-

dure. The style of Gaius, like that of all the classical Roman jurists, is perspicuous and yet concise. One of the most useful editions is that by Klenze and Böcking (Berlin, 1829), which contains the Institutions of Gaius and Justinian, so arranged as to present a parallelism, and to furnish a proof, if any yet were wanting, that the MS. of Verona is the genuine work of Gaius. (*Encycl. Us. Knowl.*, vol. 11, p. 34. —Consult Göschen, or the "*Res Quotidianæ*" of Gaius, in the *Zeitschrift für Geschichtliche Rechtwissenschaft, Berlin*, 1815, and *Hugo, Lehrbuch der Gesch. des Röm. Rechts.*)

Galanthis, a servant-maid of Alcmena, whose sagacity eased the sufferings of her mistress. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina, who immediately repaired to the dwelling of Alcmena, and, in the form of an aged female, sat near the door with her feet crossed and fingers joined. In this posture she uttered some magical words, which served to prolong the sufferings of Alcmena. Alcmena had already passed some days in the most excruciating torments, when Galanthis began to suspect the jealousy of Juno; and concluded that the female, who continued at the door always in the same posture, was the instrument of the anger of the goddess. Influenced by these suspicions, Galanthis ran out of the house, and with a countenance expressive of joy, she informed the aged stranger that her mistress had just brought forth. Lucina, at these words, rose from her posture, and that instant Alcmena was safely delivered. The laugh which Galanthis raised upon this, made Lucina suspect that she had been deceived. She seized Galanthis by the hair, threw her on the ground, and transformed her into a weasel. (*Ovid, Met.*, 9, 306, *seqq.*)—This whole fable is connected with a legend prevalent among the Thebans, that, when Alcmena was suffering from the pangs of parturition, a weasel (γαλῆ) ran by and terrified her by its sudden appearance, and that the terror thus excited eased her throes and produced a happy delivery. (*Ælian, V. H.*, 12, 5.) Hence the weasel was highly revered by the Thebans, and was called by them the nurse of Hercules. (*Clem. Alex., Protr.*, p. 25, 6.)

Galătæ, the inhabitants of Galatia. (*Vid.* Galatia.)

Galătēa and Galathæa, a sea-nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The union, however, of the two lovers was destroyed by the jealousy of Polyphemus, who crushed his rival with a fragment of rock, which he rolled on him from an overhanging height. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a stream. (*Ovid, Met.*, 13, 789.—*Virg., Æn.*, 9, 103.)

Galatĭa or Gallogræcĭa, a country of Asia Minor, lying south of Paphlagonia, west of Pontus, and northeast of Phrygia. (*Vid.* Gallo-Græcia.)

Galba, I. Sergius, an orator anterior to Cicero. While holding the government of Spain, he treacherously murdered 30,000 Lusitanians. Having been accused for this by Cato the Censor, he was about to be condemned, when he wrought upon the feelings of the people by embracing before them his two sons, still quite young. This saved him. (*Cic., Orat.*, 1, 53.)—II. Servius Sulpitius, a celebrated Roman lawyer, father of the emperor.—III. Servius Sulpitius, born in the reign of Augustus, of a patrician family, served with distinction in Germany, was afterward proconsul, first in Africa, and subsequently in Hispania Tarraconensis, in which office he gained a reputation for justice and moderation. He was still in Spain when Julius Vindex, the proconsul of Celtic Gaul, rose against Nero. Galba joined Vindex, and Otho, governor of Lusitania, followed his example. The assembled multitudes saluted Galba as emperor and Augustus; but he declared that he was only acting as the lieutenant of the senate and people of Rome, in order to put an end to the disgraceful tyranny of Nero. The prætorian guards soon after, having revolted against Nero, proclaimed Galba, and the senate acknowledged him as emperor. Galba hastened from Spain to Rome, where he began by calling to account those favourites of Nero who had enriched themselves by proscriptions and confiscations, and by the senseless prodigality of that prince; but it was found that most of them had already dissipated their ill-gotten wealth. Galba, or, rather, his confidants who governed him, then proceeded against the purchasers of their property, and confiscations became again the order of the day. The new emperor, at the same time, exercised great parsimony in his administration, and endeavoured to enforce a strict discipline among the soldiers, who had been used to the prodigality and license of the previous reign. Being past seventy years of age, Galba, on this and other accounts, soon became the object of popular dislike and ridicule, his favourites were hated, and revolts against him broke out in various quarters, several of which were put down and punished severely. Galba thought of strengthening himself by adopting Piso Licinianus, a young patrician of considerable personal merit, as Cæsar and his successor; upon which Otho, who had expected to be the object of his choice, formed a conspiracy among the guards, who proclaimed him emperor. Galba, unable to walk, caused himself to be carried in a litter, hoping to suppress the mutiny; but, at the appearance of Otho's armed partisans, his followers left him, and even the litter-bearers threw the old man down and ran away. Some of the legionaries came up and put Galba to death after a reign of only seven months, counting from the time of Nero's death, A.D. 68. Galba was 72 years old when he was taken off. He was succeeded by Otho, but only for a short time, as Vitellius superseded him, and Vespasian soon after superseded Vitellius. (*Sueton., Vit. Galb.—Tacit., Hist.*, 1, 4, *seqq.* —*Dio Cass.*, 63, 29.—*Id.*, 64, 1, *seqq.*)

Galēnus, Claudĭus, a celebrated physician, born at Pergamus about 131 A.D. His father, an able architect and good mathematician, gave him a liberal education. His anatomical and medical studies were commenced under Satyrus, a celebrated anatomist; Stratonicus, a disciple of the Hippocratic school; and Æschrion, a follower of the Empirics. After the death of his father he travelled to Alexandrea, at that time the most famous school of medicine in the world. His studies were so zealously and successfully pursued, that he was publicly invited to return to his native country. At the age of 34 he settled himself at Rome, when his celebrity became so great from the success of his practice, and more especially from his great knowledge of anatomy, that he quickly drew upon himself the jealousy of all the Roman physicians. He became physician to the Emperor Marcus Aurelius. At the solicitation, also, of many philosophers and men of rank, he commenced a course of lectures on Anatomy; but the jealousy of his rivals quickly compelled him to discontinue them, and eventually to leave Rome entirely. Many particulars of his life may be gathered from his own writings; we are unacquainted, however, with the period of his return home, as well as that of his death. All that we can learn is merely that he was still living in the reign of Septimius Severus.—Galen was a most prolific writer. Though a portion of his works were lost by the conflagration of his dwelling, or have been destroyed by the lapse of time, still we have the following productions of his surviving and in print. 1. Eighty-two treatises, the genuineness of

which is now well established. 2. Eighteen of rather doubtful origin. 3. Nineteen fragments, more or less extensive in size. 4. Eighteen commentaries on the works of Hippocrates.—To these published works must be added thirty or forty treatises or parts of treatises, which still exist in manuscript in the public libraries of Europe. The number of works that are lost, among which were fifty that treated on medical subjects, is supposed to have been one hundred and sixty-eight.—The instruction which Galen had received in the principles of the different sects of medical philosophy, had given him an acquaintance with the various errors of each, and he speaks of them at all times in the language of no measured contempt. The school which was founded by himself may justly merit the title of Eclectic, for its doctrines were a mixture of the philosophy of Plato, of the physics and logic of Aristotle, and of the practical knowledge of Hippocrates. On many occasions he expresses himself strongly on the superiority of theory to mere empiricism; but upon those matters which do not admit of being objects of experience, such as the nature of the soul, he confesses his ignorance, and his inability to give any plausible explanation.—Among the productions of Galen that are of a philosophical character, may be enumerated the following: A treatise "On the best Doctrine" against Phavorinus; a dissertation "On the opinions of Hippocrates and Plato;" "a commentary on the Timæus of Plato," and several pieces "On Dialectics." Galen has been frequently censured for impiety; but his Demonstration of Divine Wisdom from the structure of the human body, in his treatise "On the uses of the parts of the human body," is a sufficient refutation of this calumny.—The following sketch of the professional character of this celebrated physician is given by Dr. Adams. "Galen, to whom medicine, and every science allied to it, are under so great obligations, was a man skilled in all philosophy, a profound reasoner, an ardent admirer of truth, a worthy member of society, and a distinguished ornament of his profession. Though, according to his own account, unambitious of fame, he acquired a name which for fourteen centuries was above every other name in his profession, and even now stands pre-eminently illustrious. We shall give a hasty sketch of his merits in the different branches of medical science to which he directed his attention. Wisely judging that an acquaintance with the minute structure of the human body was an indispensable preparation to a knowledge of its derangements, he devoted himself ardently to the study of anatomy, in which his works evince that he was eminently skilled. In his *Administrationes Anatomicæ* particularly, almost every bone and process of bone, every twig of nerve, every ramification of bloodvessel, every viscus, muscle, and gland, with which modern anatomists are acquainted, are described by him with a degree of minuteness which will surprise those who entertain a mean opinion of the Galenical anatomy. Vesalius, indeed, a zealot for human dissection in the days of the Emperor Charles the Fifth, strenuously attacks the accuracy of his anatomical descriptions; and as he was constantly on the lookout for mistakes, he is no doubt sometimes successful in attaining the object of his search; but, in other instances, while endeavouring to set Galen right, he only goes wrong himself. For example, he finds fault with Galen for saying that the fourth ventricle of the brain is lined by a membrane; but it is now well ascertained that here Galen was right, while his censurer was wrong. In fact, the justness of Vesalius' strictures has been too easily acquiesced in, although most of them had been previously rebutted by the learned Eustachius.—Galen's treatise '*De usu Partium*' is replete with accurate anatomical descriptions, ingenious physiological theory, and sound theology, and in all these respects need not fear a comparison with our Paley's work on natural theology Throughout, as the learned Mr. Harris has well remarked, he, in imitation of Aristotle, inculcates, with irresistible strength of argument, the great doctrine of *Final Causes*, maintaining, in opposition to the Epicureans, that Means do not lead to Ends, but Ends to Means. As to his Physiology, it is in general founded upon careful dissection, accurate experiment, and philosophical induction; so that, in most instances where it has been departed from, subsequent experience has shown the correctness of its doctrines. Thus the distribution of the nerves into nerves of sensation and nerves of muscular motion, and the distinction between the characters of the cerebral and spinal nerves, although clearly pointed out by him, and acquiesced in by Oribasius, Theophilus, and Nemesius among his countrymen, and by Rhazes, Serapion, Avicenna, Avenzoar, and Averrhoes among the Arabians; nay, though admitted by his modern rival Vesalius, were overlooked or denied by subsequent physiologists, until the doctrine was lately revived by an intelligent lecturer on anatomy in London. In the hands of several English and French experimentalists, this theory has undergone different modifications; but I will venture to predict, that, when time has deprived it of the charm of novelty, the additions and alterations which have been made by modern hands upon the ancient doctrine, will be found to be rather blemishes than improvements. With regard to the functions of the arteries and veins, Galen's views must be admitted to be not very distinctly defined; but has the celebrated theory of Harvey removed all the difficulties, and cleared away all the obscurity, which hung over this important department of physiology? Let the following declaration, by one of the most distinguished among the present physiologists of France, be taken as a test of the degree of precision which now prevails upon this subject: 'Il n'existe pas deux ouvrages de Physiologie, deux traités de Medicine, où la circulation soit decrite et considerée dans le même manière.' (*Magendre. Jour. de Phys.*) At all events, it is clear that Galen had the merit of establishing two important facts regarding the function of the arteries; first, that they contain blood, and not vapour or gas, as mentioned by Erasistratus; and, secondly, that it is the expansion or diastole of the artery which is the cause of the influx of the blood, and not the influx of the blood which is the cause of the expansion of the artery. The former of these facts Harvey himself does him the justice of allowing that he maintained; and a late French physiologist, Dumas, compliments him for having held the latter opinion, although it is at variance with Harvey's views respecting the circulation. In his work on the *Natural Faculties* he has expressed fully his sentiments upon a subject which is still far from being cleared up; but it is remarkable, that very lately a theory has been advanced, which corresponds, in a great degree, with the doctrine advocated by Galen. I allude to Dutrochet's famous theory of the Endosmose and Exosmose, which powers, if I mistake not, are but different names for the Attractive and Expulsive Faculties of Galen.—Operative Surgery is the department of his profession which is least indebted to him; and yet even here he has left some monuments of his boldness and ingenuity. He has described minutely an operation performed by him upon the chest of a young man, by which he perforated the breast-bone, and laid bare the heart, in order to give vent to a collection of matter seated in the thorax. The subject of Ulcers is handled by him very scientifically in his book *De Methodo Medendi*. It is to be remarked, that his definitions and divisions of ulcers are the same as those adopted by one of our best English writers on this subject, Mr. Benjamin Bell. His *Commentaries on Hippocrates* show his acquaintance with Fractures and Dislocations.—*Of Hygiene, or the Art of Preserving Health*, he treated at great length in a work consisting of six books.—His treatise *De Fac-*

ultate Alimentorum contains very important observations on the nature of aliments, and furnishes an exposition of his opinion on the subject of Dietetics. It need not fear a comparison with the work lately published on Diet by Dr. Paris. I do not state this in disparagement of the latter, whom I esteem to be a very judicious authority, but to intimate my opinion that we have not advanced much in the knowledge of this branch since the time of Galen.—Of most diseases he has treated either fully or cursorily in some part or other of his works, but upon the whole he has given no comprehensive treatise upon the practice of physic. His most complete treatises are those entitled *De Curatione, ad Glauconem*, and the *Ratio Curandi*.—The Materia Medica and Pharmacy appear to have been the objects of his particular study, and both are handled by him in several of his works. Though his list of medicinal articles, taken from the vegetable kingdom, be less numerous than that of Dioscorides, he has described more animal and mineral substances. His treatise *De Medicinis secundum locos* contains a copious list of pharmaceutical preparations; and that part of it on Compositions for the Eyes might, I am convinced, be consulted with advantage by the oculists of the present day.—Of all his works, none was long so much studied and commented upon as the one entitled *Ars Medica*, respecting which Kühn remarks: '*Est is in Galeni libris, quem grata erga tantum virum posteritas æstimavit longe maximi, quem omnes scholæ explicabant, quem medici diurna nocturnaque manu versabant, quem legisse debebant ceu librum Galeni maxime authenticum omnes, cujusque puncta debebant explicare, speciminis causâ prius, quam licentiam praxeos medicæ exercendæ consequerentur.*' Of a treatise long so celebrated, and now so little known, it is scarcely safe to express an opinion, lest we should be reduced to the alternative of either reproaching antiquity for want of sense, or modern times for want of discernment. At all events, however, we may venture to affirm, that, if the Doctrine of the Temperaments have any foundation in nature, no one had ever studied them more attentively, or described them with greater precision, than Galen has done in this treatise.—In several works he gives an elaborate system of the Arterial Pulses, which, as usual with his doctrines, was taken up by all subsequent writers; and abridged expositions of it may be found in Philaretus, Paulus Ægineta, Actuarius, Rhazes, and Avicenna. The reader may find some candid remarks upon it in Borden's Physiology, who, although an advocate for a new system, gives not an unfair statement of the system of Galen."—The best edition of Galen is that of Kühn, 19 vols. 8vo, *Lips.*, 1821–1830.

Galērius, a Roman emperor. (*Vid.* Maximianus.)

Galēsus, I. now *Galeso*, a river of Calabria, flowing into the bay of Tarentum. The poets have celebrated it for the shady groves in its neighbourhood, and the fine sheep which fed on its fertile banks, whose fleeces were said to be rendered soft by bathing in the stream. (*Martial, Ep.*, 2, 43; 4, 28.—*Virg., G.*, 4, 126.—*Horat., Od.*, 2, 6, 10.)—II. A rich inhabitant of Latium, killed as he attempted to make a reconciliation between the Trojans and Rutulians, when Ascanius had killed the favourite stag of Tyrrheus, which was the prelude of all the enmities between the hostile nations. (*Virg., Æn.*, 7, 535.)

Galilæa, a celebrated country of Palestine, forming the northern division. Josephus (*Bell. Jud.*, 3, 3) divides it into Upper and Lower, and he states that the limits of Galilee were, on the south, Samaris and Scythopolis to the flood of Jordan. It contained four tribes, Issachar, Zebulon, Naphthali, and Asher; a part also of Dan, and part of Peræa, or the country beyond Jordan. Upper Galilee was mountainous, and was called Galilee of the Gentiles, from the heathen nations established there who were enabled, by the mountainous nature of the country, to maintain themselves against all invaders. Strabo enumerates among its inhabitants, Egyptians, Arabians, and Phœnicians. (*Strab.*, 760.) Lower Galilee, which contained the tribes of Zebulon and Asher, was adjacent to the Sea of Tiberias or Lake of Gennesareth. Galilee, according to Josephus, was very populous, contained 204 cities and towns, and paid 200 talents in tribute. Its principal city was Cæsarea Philippi. The inhabitants of Galilæa were very industrious, and, being bold and intrepid soldiers, they bravely resisted the nations around them. The Jews of Judæa regarded them with much contempt. Their language was a corrupt and unpolished dialect of Syriac, with a mixture of other languages. It was probably this corrupt dialect that led to the detection of Peter as one of Christ's disciples. (*Mark*, 14, 70.) Our Saviour was called a Galilean (*Matt.*, 26, 69), because he was brought up at Nazareth, a city of Galilæa; and as his apostles were mostly, if not all, natives of this province, they also are called Galileans and "men of Galilee." (*Acts*, 1, 11.) This country was most honoured by our Saviour's presence. To this part Joseph and Mary returned with him from Egypt; here he lived till he was thirty years of age, and was baptized by John; hither he returned after his baptism and temptation; and in this province was his place of residence when he commenced his ministry. The population being very great, he had more opportunities of doing good here than in any other portion; on which account, probably, he made it his principal abode. After his resurrection he directed his apostles to come to Galilee to converse with him. (*Matt.*, 28, 7.—Consult, in relation to this country, the following parts of Scripture: *Josh.*, 20, 7, and 21, 32.—1 *Kings*, 9, 11.—2 *Kings*, 15, 29.—1 *Chron.*, 6, 76—*Isaiah*, 9, 1.—*Matt.*, 2, 22; 3, 13; 4, 12.—*Luke* 4, 14.—*John*, 7, 41.—*Acts*, 5, 37, and 10, 37.)

Galli, I. a warlike race of antiquity. (*Vid.* Gallia.)—II. A name borne by the priests of Cybele (*Vid.* Cybele.)

Gallia, an extensive and populous country of Europe, bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus or *Rhine*, on the east by the Rhenus and the Alps, and on the south by the Pyrenees. The greatest breadth was 600 English miles, but much diminished towards each extremity, and its length was from 480 to 620 miles. It was therefore more extensive than modern France before the Revolution, though inferior to the kingdom under Napoleon, which was 650 miles long from east to west, and 560 broad from north to south. Gaul was originally divided among the three great nations of the Belgæ, the Celtæ, and the Aquitani. The Romans called the inhabitants of this country by one general name, Galli, while the Greeks styled them Celtæ. The Greeks called the country itself Galatia, Celtica (Κελτική), and Celto-Galatia; the last for distinction' sake from Galatia in Asia Minor. Of the three great nations of Gaul, the Celtæ were the most extensive and indigenous, and the Belgæ the bravest. The Celtæ extended from the Sequana or *Seine* in the north, to the Garumna or *Garonne* in the south. Above the Celtæ lay the Belgæ, between the *Seine* and *Lower Rhine*. They were intermixed with Germanic tribes. The Aquitani lay between the *Garonne* and Pyrenees, and were intermingled with Spanish tribes. These three great divisions, however, were subsequently altered by Augustus, B.C. 27, who extended Aquitania into Celtica as far as the Liger or *Loire*; the remainder of Celtica above the Liger was called Gallia Lugdunensis, from the colony of Lugdunum, *Lyons*; and the rest of Celtica towards the Rhine was added to the Belgæ under the title of Belgica; lastly, the south of Gaul, which, from having been the first provinces possessed by the Romans, had

been styled Gallia Provincia, was distinguished by the name of Narbonensis, from the city of Narbo or *Narbonne*. This province was anciently called also Gallia Braccata, from the *braccæ* or under-garments worn by the inhabitants; while Gallia Celtica was styled Comata, from the long hair worn by the natives. These four great provinces, in later ages, were called the four Gauls, and subdivided into 17 others.

1. *General remarks on the Gallic race.*

As far back as we can penetrate into the history of the West, we find the race of the Gauls occupying that part of the continent comprehended between the Rhine, the Alps, the Mediterranean, the Pyrenees, and the Ocean, as well as the two great islands situate to the northwest, opposite the mouths of the Rhine and Seine. Of these two islands, the one nearer the continent was called *Alb-in*, "White Island." (*Alb* signifies "high" and "white:" *inn*, contracted from *innis*, means "island."—Compare the remark of Pliny, 14, 16, "*Albion insula, sic dicta ab albis rupibus quas mare alluit.*") The other island bore the name of *Er-in*, "Isle of the West" (from *Eir* or *Iar*, "the west"). The continental territory received the special appellation of *Galltachd*, "Land of the Galls." The term *Gaeltachd*, or, more correctly, *Gaidhealtachd*, is still applied to the highlands of Scotland. From this word the Greeks formed Γαλατία (*Galatia*), and from this latter the generic name of Γαλάται. The Romans proceeded by an inverse method, and from the generic term *Galli* deduced the geographical denomination *Gallia*. The population of Gaul was divided into families or tribes, forming among themselves many distinct communities or nations. These nations generally assumed names deduced from some feature of the country in which they dwelt, or from some peculiarity in their social state. Oftentimes they united together, in their turn, and formed confederations or leagues. Such were the confederations of the Celtæ, Ædui, Armorici, Arverni, &c.—The Gaul was robust and of tall stature. His complexion was fair, his eyes blue, his hair of a blond or chestnut colour, to which he endeavoured to give a red or flaming hue by certain applications. (*Plin.*, 28, 12.—*Martial*, 8, 33.) The hair itself was worn long, at one time floating on the shoulders, at another gathered up and confined on the top of the head. (*Diod. Sic.*, 5, 28.) The beard was allowed to grow by the people at large; the nobles, on the other hand, removed it from the face, excepting the upper lip, where they wore thick mustaches. (*Diod. Sic.*, *l. c.*) The attire common to all the tribes consisted of pantaloons or *braccæ* (braca, bracca, braga; *brykan* in Cymraig; *bragu* in Armoric). These were of striped materials. (In Celtic *breac* means "a stripe.") They wore also a short cloak, having sleeves, likewise formed of striped materials, and descending to the middle of the thigh. (*Strabo*, 196.) Over this was thrown a short cloak or sagum (*sae*, Armoric.—Compare *Isidor.*, *Origin.*, 19, 24), striped like the shirt, or else adorned with flowers and other ornamental work, and, among the rich, superbly embroidered with silver and gold. (*Virg.*, *Æn.*, 8, 660.—*Sil. Ital.*, 4, 152.—*Diod. Sic.*, 5, 28.) It covered the back and shoulders, and was secured under the chin by a clasp of metal. The lower classes, however, wore in place of it the skin of some animal, or else a thick and coarse woollen covering, called, in the Gallo-Kimric dialects, *linn* or *lenn*. (In Armoric *len* means "a covering;" and in Gaelic *lein* signifies "a soldier's cloak."—Compare the Latin *læna* and the Greek λαῖνα and χλαῖνα.)—The Gauls possessed a strong taste for personal decoration: it was customary with the rich and powerful to adorn themselves with a profusion of collars, bracelets, and rings of gold. (*Strabo*, 196.)—The offensive arms of the nation were, at first, hatchets and knives of stone; arrows pointed with flint or shells; clubs; spears hardened in the fire, and named *gaïs* (in Latin *gæsum*, in Greek γαισόν and γαισός); and others called *cateïes*, which they hurled all on fire against the enemy. (In Gaelic, *gathteth*, pronounced *ga-tè*, signifies "a fiery dart.") Foreign traffic, however, made them acquainted, in process of time, with arms of iron, as well as with the art of manufacturing them for themselves from the copper and iron of their own mines. Among the arms of metal which thenceforward came into use, may be mentioned the long sabre of iron or copper, and a pike resembling our halberds, the wound inflicted by which was considered mortal. For a long time the Transalpine, as well as the Cisalpine, warriors of the Gallic race had rejected the use of defensive armour as inconsistent with true courage; and, for a long period, an absurd point of honour had induced them even to strip off their vestments, and engage naked with the foe. This prejudice, however, the fruit of an ostentatious feeling natural to the race, was almost entirely effaced in the second century. The numerous relations formed between the Gauls and the Massiliots, Italians, and Carthaginians, had at first spread a taste for armour, as a personal decoration, among the Gallic tribes; in a short time the conviction of its utility was superadded; and the military costume of Rome and Greece, adopted on the banks of the Loire, the Rhone, and the Saône, formed a singular combination with the ancient array of the Gaul. To a helmet of metal, of greater or less value according to the fortune of the warrior, were attached the horns of an elk, buffalo, or stag; while for the rich there was a headpiece representing some bird or savage beast; the whole being surmounted by a bunch of plumes, which gave to the warrior a gigantic appearance. (*Diod. Sic.*, 5, 28.) Similar figures were attached to their bucklers, which were long, quadrangular, and painted with the brightest colours. These representations served as devices for the warriors; they were emblems by means of which each one sought to characterize himself or strike terror into the foe. (Compare *Vegetius*, 2, 18.—*Sil. Ital.*, 4, 148.)—A buckler and casque after this model; a cuirass of wrought metal, after the Greek and Roman fashion, or a coat of mail formed of iron rings, after the manner of Gaul (*Varro, L. L.*, 4, 20); an enormous sabre hanging on the right thigh, and suspended by chains of iron or brass from a belt glittering with gold and silver, and adorned with coral; a collar, bracelets, rings of gold around the arm and on the middle finger (*Plin.*, 33, 1); pantaloons; a sagum hanging from the shoulders; in fine, long red mustaches; such were the martial equipments and such the appearance of an Arvernian, Æduan, or Biturigan noble.—Hardy, daring, impetuous, born, as it were, for martial enterprises, the Gallic race possessed, at the same time, an ingenious and active turn of mind. They were not slow in equalling their Phœnician and Grecian instructers in the art of mining. The same superiority to which the Spaniards had attained in tempering steel, the Gauls acquired in the preparation of brass. Antiquity assigns to them the honour of various useful inventions, which had hitherto escaped the earlier civilization of the East and of Italy. The process of tinning was discovered by the Bituriges; that of veneering by the Ædui. (*Plin.*, 34, 17.) The dyes, too, of Gaul were not without reputation. (*Plin.*, 8, 48.) In agriculture, the wheel-plough and boulter were Gallic discoveries. (*Plin.*, 18, 18.—*Id. ibid.*, 18, 11.) With the Gauls, too, originated the employment of marl for enriching the soil. (*Plin.*, 18, 6, *seqq.*) The cheeses of Mount *Lozere*, among the Gabali; those of Nemausus; and two kinds made among the Alps, became, in time, much sought after by the inhabitants of Italy (*Plin.*, 11, 49); although the Italians generally ascribed to the Gallic cheeses a savour of too acid a nature and somewhat medicinal. (*Plin.*

c.) The Gauls also prepared various kinds of fermented drinks; such as barley-beer, called *cerevisia* (*Plin.*, 22, 15.—In old French, *Cervoise;* in Cymraig, *Cwrv.*); and likewise another kind of beer, made from corn, and in which honey, cumin, and other ingredients were mingled. (*Posidon.*, *ap Athen.*, 4, 13.) The froth of beer was employed as a means for leavening bread: it was used also as a cosmetic, and the Gallic females frequently applied it to the visage, under the belief that it imparted a freshness to the complexion. (*Plin.*, 22, 25.) As regarded wine, it was to foreign traders that the Gauls and Ligurians were indebted for its use; and it was from the Greeks of Massilia that they learned the process of making it, as well as the culture of the vine.—The dwellings of the Gauls, spacious and of a round form, were constructed of posts and hurdles, and covered with clay both within and without; a large roof, composed of oak-shingles and stubble, or of straw cut and kneaded with clay, covered the whole. (*Strabo*, 196.—*Vitruv.*, 1, 1.) —Gaul contained both open villages and cities: the latter, surrounded by walls, were defended by a system of fortification, of which we find no example elsewhere. Cæsar gives the following description of these ramparts (*B. G.*, 7, 23). "Straight beams, placed lengthwise at equal intervals, and two feet distant from each other, are laid along the ground. These are mortised together on the inside, and covered deep with earth; but the intervals are stopped in front with large stones. These being fixed and cemented together, another range is put over, the same distance being preserved, and the beams not touching each other, but intermitting at equal spaces, and each bound close together by a single row of stones. In this manner the whole work is intermixed till the wall is raised to its full height. By this means the work, from its appearance and variety, is not displeasing to the eye; the beams and stones being placed alternate, and keeping their own places in exact right lines: and besides, it is of great advantage in the defence of cities; for it is secured by the stone from fire, and from the battering-ram by the wood, which, consisting of entire beams, forty feet long, for the most part mortised on the inside, could neither be forced in nor torn asunder."—Such would seem to have been the fortifications of the cities in the civilized and populous part of Gaul. To the north and east, among the more savage tribes, there were no cities properly so called; the inhabitants resided for the most part in large enclosures, formed of trunks of trees, and calculated to repel by these rude intrenchments the assaults of a disciplined as well as undisciplined foe.—Besides his habitation in the city, the rich Gaul generally possessed another in the country, amid thick forests and on the banks of some river. (*Cæs.*, *B. G.*, 6, 30.) Here, during the heat of summer, he reposed from the fatigues of war; but he brought along with him, at the same time, all his equipments and retinue, his arms, his horses, his esquires. In the midst of the storms of faction and the civil dissensions, which marked the history of Gaul in the first and second centuries, these precautions were anything else but superfluous.

2. *General habits of the Gallic race.*

It was, as we have already remarked, in war, and in the arts applicable to war, that the genius of the Gauls displayed itself to most advantage. This people made war a regular profession, while the management of arms became their favourite employment. To have a fine martial mien, to retain for a long period strength and agility of body, was not only a point of honour for individuals, but a duty to the state. At regular intervals, the young men went to measure their size by a girdle deposited with the chief of the village, and those whose corpulence exceeded the official standard were severely reprimanded as idle and intemperate persons, and were, besides, punished with a heavy fine. (*Strabo*, 196.)—In preparing for foreign expeditions, a chieftain of acknowledged valour generally formed a small army around him, consisting, for the most part, of adventurers and volunteers who had flocked to his standard: these were to share with him whatever booty might be obtained. In internal wars, however, or defensive ones of any importance, levies of men were forcibly made; and severe punishments were inflicted on the refractory, such as the loss of noses, ears, an eye, or some one of the limbs (*Cæs.*, *B. G.*, 7, 4.) If any dangerous conjuncture occurred; if the honour or safety of the state were about to be compromised, then the supreme chief convened an armed counsel (*Cæs.*, *B. G.*, 5, 66). This was the proclamation of alarm. All persons able to bear arms, from the youth to him advanced in years, were compelled to assemble at the place and day indicated, for the purpose of deliberating on the situation of the country, of electing a chief, and of discussing the plan of the campaign. It was expressly provided by law, that the individual who came last to the place of rendezvous should be cruelly tortured in the presence of the assembled multitude. (*Cæs.*, *B. G.*, 5, 66.) This form of convocation was of rare occurrence; it was only resorted to in the last extremity, and more frequently in the democratic cities than in those where the aristocracy had the preponderance. Neither infirmities nor age freed the Gallic noble from the necessity of accepting or sueing for military commands. Oftentimes were seen, at the head of the forces, chieftains hoary and almost enfeebled by age, who could even scarcely retain their seats on the steed which supported them. (*Hirt.*, *B. G.*, 8, 12.) This people would have believed that they dishonoured their aged warriors by making them die elsewhere than on the field of battle.—To the fierce vivacity of the attack and to the violence of the first shock, were reduced nearly all the military tactics of the Gauls, on level ground and in pitched battle. In the mountainous regions, on the other hand, and especially in the vast and thick forests of the north, war had a close resemblance to the chase: it was prosecuted in small parties, by ambuscades and all sorts of stratagems; and dogs, trained up to pursue men, tracked out, and aided in conquering the foe. These dogs, equally serviceable for the chase and for war, were obtained from Belgic Gaul and from Britain. (*Strabo*, 196. —*Sil. Ital.*, 10, 77.—*Ovid*, *Met.*, 1, 533.—*Martial*, 3, 47.) A Gallic army generally carried along with it a multitude of chariots for the baggage, which embarrassed its march. (*Hirt.*, *B. G.*, 8, 14.—*Cæs.*, *B. G.*, 1, 51.) Each warrior bore a bundle of straw, put up like a sack, on which he was accustomed to sit in the encampment, or even in the line of battle while waiting the signal to engage. (*Hirt.*, *B. G.*, 8, 15.)—The Gauls, like other nations, for a long period were in the habit of killing their prisoners of war, either by crucifixion, or by tying them to trees as a mark for their weapons, or by consigning them to the flames amid horrid rites. Long prior, however, to the second century of our era, these barbarous practices were laid aside, and the captives of transalpine nations had nothing to fear but servitude. Another custom, not less savage, that of cutting off the heads of their slain enemies on the field of battle, was not slower in disappearing. It was long a settled rule in all wars, that the victorious army should possess itself of such trophies as these; the common soldiers fixed them on the points of their spears, the horsemen wore them suspended by the hair from the poitrels of their steeds; and in this way the conquerors returned to their homes, making the air resound with their triumphal acclamations. (*Strabo*, 197.) Each one then hastened to nail up these hideous testimonials of his valour to the gate of his dwelling; and, as the same thing was

none with the trophies of the chase, a Gallic village bore no faint resemblance to a large charnel-house. Carefully embalmed, and saturated with oil of cedar, the heads of hostile chieftains and of famous warriors were deposited in large coffers, and arranged by their possessor according to the date of acquisition. (*Strabo*, 198.) This was the book, in which the young Gallic warrior loved to study the exploits of his forefathers; and each generation, as it passed onward, strove to add to the contents. To part, for money, with the head of a foe, acquired either by one's own exertions or those of his ancestors, was regarded as the height of baseness, and would have fixed a lasting stain on him who should have been guilty of the deed. Many even boasted of having refused, when offered by the relations or countrymen of the deceased, an equal weight of gold for a head thus obtained. (*Diod. Sic.*, 5, 29.) Sometimes the scull, cleansed and set in gold or silver, served as a cup in the temples, or circulated in the festivities of the banquet, and the guests drank out of it to the glory of the victor and the triumphs of their country. These fierce and brutal manners prevailed for a long period over the whole of Gaul. Civilization, in its onward march, abolished them by degrees, until, at the commencement of the second century, they were confined to the savage tribes of the North and West. It was there that Posidonius found them still existing in all their vigour. The sight of so many human heads, disfigured by outrages, and blackened by the air and the rain, at first excited in his bosom the mingled emotions of horror and disgust: "however," adds the stoic traveller, with great naïveté, "my eyes became gradually accustomed to the view." (*Strabo*, 198.)—The Gauls affected, as more manly in its character, a strong and rough tone of voice (*Diod. Sic.*, 5, 31), to which, moreover, their harsh and guttural idioms greatly contributed. They conversed but little, and by means of short and concise phrases, which the constant use of metaphors and hyperboles rendered obscure and almost unintelligible to strangers. (*Diod. Sic., l. c.*) But, when once animated by dispute, or incited by something that was calculated to interest or arouse, at the head of armies or in political assemblies, they expressed themselves with surprising copiousness and fluency, and the habit in which they indulged, of employing figurative language, furnished them, on such occasions, with a thousand lively and picturesque images, either for exalting their own merit or putting down an opponent.—The Gauls, in general, were accused of drinking to excess; a habit which took its rise both in the grossness of their manners and in the wants of a cold and humid climate. The Massilian and Italian traders were not slow in furnishing the necessary aliment for the indulgence of this baneful vice. Cargoes of wine found their way, by means of the navigable rivers, into the very heart of the country. The tempting beverage was also conveyed over land in wagons (*Diod. Sic.*, 5, 26), and in various quarters regular establishments were opened for vending the article. To these places the Gauls flocked from every part, and gave, in exchange for the wines of the south, their metals, peltries, grain, cattle, and slaves. So lucrative was this traffic to the vender, that oftentimes a young slave could be procured for a jar of the inebriating liquor. (*Diod. Sic.*, 5, 26.) About the first century, however, of our era, this vice began gradually to disappear from among the higher classes, and to be confined to the lower orders, at least with the nations of the south and east.—Milk and the flesh of animals, especially that of swine, formed the principal aliment of the Gauls. A curious account of their repasts, traced by one who had often sat with them at table, is given by Posidonius (*Ap. Athen.*, 4, 13). After an excessive indulgence in the pleasures of the banquet, they loved to seize their arms and defy each other to the combat. At first it was a mere sportive encounter; but, if either party chanced to be wounded, passion got so far the better of them, that, unless separated by their friends, they continued to engage till one or the other of them was slain. So far, indeed, did they carry their contempt of death and their ostentatious display of courage, that they might be seen agreeing, for a certain sum of money or for so many measures of wine, to let themselves be slain by others; mounted on some elevated place, they distributed the liquor or gold among their most intimate friends, and then reclining on their bucklers, presented their throats to the steel. (*Posidonius, ap. Athen.*, 4, 13.) Others made it a point of honour not to retire from their dwellings when falling in upon them, nor from the flames, nor from the tides of ocean and the inundations of rivers; and it is to these foolish bravadoes that the Gauls owed their fabulous renown of being an impious race, who lived in open war with nature, who drew the sword against the waves, and discharged the arrow at the tempest.—The working of mines, and certain monopolies enjoyed by the heads of tribes, had placed in the hands of some individuals enormous capitals; hence the reputation for opulence which Gaul enjoyed at the period of the Roman invasion, and even still later. It was the Peru of the ancient world. The riches of Gaul even passed into a proverb. (*Cic., Phil.*, 12.—*Josephus*, 2, 28.—*Plut., Vit. Cæs.*—*Suet., Cæs.*, &c.) The sight of the various articles in use among the people at large, both plated and tinned, whether for domestic use or for war, such as utensils for cooking, arms, harness for horses, yokes for mules, and even sometimes entire chariots (*Florus*, 3, 2), could not fail to inspire the first travellers into this country with an exaggerated idea of its wealth, and contributed, no doubt, to spread a romantic colouring over the accounts that were given of it. To this was added the lavish prodigality of the Gallic chieftains, who freely spent the resources of their families, and also those of their dependants, for the purpose of attaining to office or securing the favour of the multitude. Posidonius makes mention of a certain Luern or Luer (Λουέρνιος, *Posidon., ap. Athen.*, 4, 13.—Λουέριος, *Strabo*, 191), king of the Arverni, who caused a shower of gold and silver to descend upon the crowd as often as he appeared in public. He also gave entertainments in a rude style of barbarian magnificence; a large space of ground was enclosed for the purpose, and cisterns were dug in it, which were filled with wine, mead, and beer. (*Posidon., l. c.*)—Properly speaking, there was no domestic union or family intercourse among the Gallic nations; the females were held in that dependance and servitude which denotes a very imperfect condition of the social state. The husband had the power of life and death over his wife as well as over his offspring. When a person of high rank suddenly died, and the cause of his decease was not clearly ascertained, his wife or wives (for polygamy was practised among the rich) were seized and put to the torture; if the least suspicion was excited of their having been privy to his death, the unfortunate victims perished in the midst of the flames, after the most frightful punishments. (*Cæs., B. G.*, 6, 19.) A custom, however, which prevailed in this country about the commencement of our era, shows that even then the condition of females had undergone some degree of melioration: this was the community of goods between husband and wife. Whatever sum the husband received with his wife as a dowry, the same amount he added to it from his own resources; a common stock was thus formed, the interest or profits resulting from which were preserved, and the whole fell to the lot of the surviver. The children remained under the care of their mother until the age of puberty; a father would have blushed to allow his son to appear publicly

in his presence, before the latter could wield a sabre and make a figure on the list of warriors. (*Cæs., B. G.*, 6, 18.)—Among some nations of Belgic Gaul, where the Rhine was an object of superstitious adoration, a whimsical custom prevailed; the river was made the means of testing the fidelity of the conjugal state. When a husband had doubts respecting his paternity, he took the new-born infant, placed it on a board, and exposed it to the current of the stream. If the plank and its helpless burden floated safely upon the waters, the result was deemed favourable, and all the father's suspicions were dissipated. If, on the contrary, the plank began to sink, the infant perished, and the parent's suspicions were confirmed. (*Julian, Epist.*, 15, *ad Maxim. philos.—Id., Orat.*, 2, *in Constant. imp.—Anthol. Gr.*, 1, 43, 1.)

3. *Civil and Religious Institutions of the Gauls.*

Two privileged orders ruled in Gaul over the rest of the population: the priests and nobles. The people at large were divided into two classes, the inhabitants of the country and the residents of cities. The former of these constituted the tribes or clients appertaining to noble families. The client cultivated his patron's domains, followed his standard in war, and was bound to defend him with his life. To abandon his patron in the hour of peril was regarded as the blackest of crimes. The residents of cities, on the other hand, found themselves beyond the control of this system of clientship, and, consequently, enjoyed greater freedom. Below the mass of the people were the slaves, who do not appear, however, to have been at any time very numerous. The two privileged orders of which we have just made mention, imposed each in its turn a heavy yoke of despotism upon Gaul; and the government of this country may be divided into three distinct forms, prevailing at three distinct intervals of time; that of the priests, or a theocracy; that of the chieftains of tribes, or a military aristocracy; and that, finally, of the popular constitutions, founded on the principle of free choice by a majority of voters.—When we examine attentively the character of the facts relative to the religious belief of Gaul, we are led to acknowledge the existence of two classes of ideas, two systems of symbols and superstitions entirely distinct from each other; in a word, two religions: one, altogether sensible in its character, based on the adoration of natural phenomena, and recalling by its forms much of the polytheism of Greece; the other, founded on a material, metaphysical, mysterious, and sacerdotal pantheism, presenting the most astonishing conformity with the religions of the East. This latter has received the name of Druidism, from the Druids, who were its first founders and priests; the other system has been called the Gallic Polytheism. Even if no other testimony existed to prove the priority of the latter, in point of time, to Druidism, the natural and invariable progress of religious ideas among all the nations of the globe would tend to establish the fact. It is not so, however. The old and valuable traditions of the Cymric race attribute to this people, in the most formal and exclusive manner, the introduction of the Druidical doctrines into Gaul and Britain, as well as the organization of sovereign priesthood. According to these traditions, it was the chief of the first invasion, Hu, Heus, or Hesus, surnamed "the powerful," who implanted in this territory, which had been conquered by his horde, the religious and political system of Druidism. A warrior, a priest, and a legislator during his life, Hesus enjoyed, besides this, a privilege common to all founders of theocracies: he became a god after death. If the question be now put, how Druidism arose among the Cymric race, and from what source originated those striking points of resemblance between its fundamental doctrines and those of the secret religions of the East, between many of its ceremonies and those practised in Samothrace, in Asia, and in India, we find no light thrown upon this subject by history. Neither the facts collected by foreign writers, nor any national traditions, furnish us with a positive solution of the difficulty. It may be reasonably conjectured, however, that the Cymri, during their long sojourn either in Asia or on the borders of Asia and Europe, were initiated into religious ideas and institutions, which, circulating at that time from one people to another, eventually spread themselves over all the eastern quarter of the world. Druidism, introduced into Gaul by conquest, organized itself in the domains of the conquerors with greater energy than it had ever done elsewhere; and after it had converted to its dogmas the whole Gallic population, and probably a portion of the Ligures, it continued to have, in the midst of the Cymri, in Armorica, and in Britain, its most powerful colleges of priests and its most secret mysteries. The empire of Druidism, however, did not completely stifle that religion of nature which prevailed before its introduction in Britain and Gaul. Every wise and mysterious system of religion tolerates a fetichism more or less gross in its character, and calculated to take hold of and keep alive the superstition of the multitude; and this fetichism it seeks to hold always stationary. Stationary it therefore remained in the island of Britain. In Gaul, therefore, in the eastern and southern sections of the country, where Druidism had not been imposed by arms, although it had become the ruling religion, the early national form of worship preserved more independence, even under the ministry of the Druids who had constituted themselves its priests. It continued, then, to be here cultivated, and, following the progressive march of civilization and intelligence, it gradually elevated itself from the rudeness of mere fetichism to religious conceptions which became more and more elevated in character. Thus the immediate adoration of brute matter, of natural agents and phenomena, such as stones, trees (*Max. Tyr.*, 38), winds, and, in particular, the terrible blast denominated *Kirk* or *Circius* (*Senec., Quæst. Nat.*, 5, 17), lakes, rivers (*Posidon., ap. Strab.*, 188.—*Oros.*, 4, 16.—*Greg. Turon., de Glor. confess.*, c. 5), thunder, the sun, &c., gave place, in process of time, to the abstract notion of spirits or divinities regulating these phenomena, and imprinting a will on these agents. Hence we have, in a later age, the god *Tarann*, the spirit of the thunder (*Lucan, Pharsal.*, 1, 466.—*Torann* in Gaelic, and *Tarann* in Cymraig and Armoric, mean "thunder"); the god *Pennin*, the deity of the Alps (*Liv.*, 21, 38); the goddess *Arduinna*, presiding divinity over the forest of Ardennes, and numerous others. By a still farther effort of abstraction, the general powers of nature, that of the human soul, and even of civil society, were also deified. *Tarann* became the god of the skies, the mover of the universe, the supreme judge who hurled his angry thunder at mortals. The sun, under the name of *Bel* and *Belen* (*Auson., Carm.*, 2, *de Profess. Burdigal.*—*Tertull., Apoll.*, c. 24.—*Herodian*, 8, 3), became a beneficent deity, causing salutary plants to spring up and presiding over medicine. *Heus* or *Hesus*, notwithstanding his Druidic origin, took a station in the polytheism of Gaul, as the god of war and conquests; this was probably an intercalation of the Druids. In the Cymric traditions Heus has the character of chief deity, the supreme being. (*Davies, Welsh Archæol.*, p. 110.) The genius of commerce also received the adoration of the Gauls under the name of *Tuetates* (*Lactant., Div. Inst.*, 1, 21.—*Min. Felix*, c. 30); he was regarded as the inventor of all arts and the protector of routes. The manual arts had also their particular divinities. In fine, the symbol of the liberal arts, of eloquence, and of poesy, was deified under the form of an old man, armed like the Grecian Hercules with a club and bow but whom his captives gayly followed, attached by th

ear to chains of gold and amber, which proceeded from his mouth. He was named Ogmius. (*Lucian, Herc.* — *Opp., ed. Bip.*, vol. 7, p. 312. — Compare *Ritter, Vorhalle*, p. 368, *seqq.*)—Coincidences of so striking a nature with their own mythology could not fail to surprise Roman observers, nor was it difficult for them to discover, as they thought, all their own gods in the polytheism of Gaul. Cæsar consequently informs us, that they acknowledged among their divinities Mercury, Apollo, Mars, Jupiter, and Minerva. "Mercury," observes this writer, "is the deity whom they chiefly adore: they have many images of him: they account him the inventor of arts; their guide in travelling and journeys; and imagine that he has a very great influence over trade and merchandise. After him they adore Apollo, Mars, Jupiter, and Minerva, of whom they have the same opinion with other nations: that Apollo averts diseases; that Minerva first introduced needlework and manufactures; that Jupiter holds the supreme power of the heavens; that Mars presides over war. To him, whenever they have determined on going to battle, they usually devote the spoil they have taken." (*Cæs., B. G.*, 6, 17.)—This resemblance between the two systems of religion changed into identity when Gaul, subjected to the dominion of Rome, had felt for some years the influence of Roman ideas. It was then that the Gallic polytheism, honoured and favoured by the emperors, ended its career by becoming totally merged in the polytheism of Italy; while, on the other hand, Druidism, its mysteries, its doctrine, and its priesthood, were cruelly proscribed, and extinguished amid streams of blood.

4. *Origin of the Gauls.*

The question to be considered here is this, whether there existed a Gallic family distinct from the other families of nations in the West, and whether it was divided into two races. The proofs which we shall adduce in favour of the affirmative are of three kinds: 1st, philological, deduced from an examination of the primitive languages of the west of Europe: 2d, historical, drawn from the Greek and Roman writers: 3d, likewise historical, deduced from national traditions among the Gauls.

I. *Proofs drawn from an examination of languages.*

In the countries of Europe, called by the ancients *Transalpine Gaul* and *Britain*, embracing, at the present day, France, Switzerland, the Low Countries, and the British Isles, various languages are spoken, which all, however, range themselves under two great classes: one, that of the languages of the South, draws its origin from the Latin, and embraces all the dialects of the Romans and French; the other, that of the Northern languages, is descended from the ancient Teutonic or German, and prevails in a part of Switzerland and the Low Countries, in England, and in the lowlands of Scotland. Now we know historically that the Latin language was introduced into Gaul by the Roman arms; we know, also, that the Teutonic languages, spoken in Gaul and in Britain, may be in like manner traced to the conquests of the Teutonic or German tribes: these two main languages, therefore, introduced from without, are strangers to the primitive population, that is to say, to the population which occupied the countries in question anterior to these conquests. But in the midst of so many new-Latin and new-Teutonic dialects, we find in some parts of France and Britain the remains of primitive languages, completely distinct from the two great classes of which we have just made mention. Of these, France contains two, the *Basque*, spoken in the western Pyrenees, and the *Bas-Breton*, more extensively spread not long ago, but at present confined to the extremity of ancient Armorica. Britain likewise possesses two, the *Welsh*, spoken in the principality of Wales, and called by those who speak it the *Cymraig*; and the Gaëlic, used in the highlands of Scotland and in Ireland. History gives us no information relative to these original languages, whether they were introduced into the countries where they are spoken posterior to the Roman and German conquests; neither does it furnish us with any grounds for surmising by whom they might have been so introduced: we are led, therefore, to regard them as anterior to these conquests, and, consequently, as belonging to the primitive population. The question of antiquity being thus disposed of, two other inquiries present themselves. 1. Did these languages belong to the same people or to different ones? 2. Have we any historical proofs that they were spoken anterior to the establishment of the Romans, and, consequently, of the Germans, and in what portions of territory? We will attempt to solve these two questions by examining each of these languages in succession; and first, we will remark, that the Bas-Breton attaching itself very closely to the Cymraig, the original idioms, of which we are speaking, are reduced in fact to three. 1. The *Basque*. 2. The *Gaëlic* or *Gallic*. 3. The *Cymraig* or *Cymric*.

1. *Of the Basque Language.*

This language, called *Euscara* by the people who speak it, is used in some cantons in the southeast of France and northeast of Spain, on both sides of the Pyrenees: the singularity of its radicals and its grammatical construction distinguish it no less from the Cymric and Gallic tongues, than from the derivatives of the Latin and Teutonic. Its antiquity cannot be doubted, when we see that it has furnished the oldest appellations for the rivers, mountains, cities, and tribes of ancient Spain. Its great extension is no less certain. The learned researches of Humboldt have discovered its imprint in the geographical nomenclature of almost the whole of Spain, especially the eastern and southern provinces. (*Humboldt, Prüfung der Untersuchungen über die Urbewohner Hispaniens, vermittelst der Vaskischen Sprache, Berlin*, 1821.) In Gaul, the province called Aquitania by the Romans, and comprehended between the Pyrenees and the course of the Garonne, presents also, in its earliest geography, numerous traces of this language. Similar traces may be found, more altered and of rarer occurrence, it is true, along the Mediterranean, between the Oriental Pyrenees and the Arno, in the region called by the ancients Liguria, Celto-Liguria, and Ibero-Liguria. A large number of names of men, dignities, and institutions, mentioned in history as belonging to the Iberians, or else to the Aquitani, are easily explained by the aid of the Basque language. From all this we may deduce the legitimate presumption that the Basque is a remnant of the ancient Spanish or Iberian language, and the population who speak it at the present day are a fragment of the Iberian race. 2. That this race, in language at least, had nothing in common with the nations speaking the Gaelic and Cymric. 3. That they occupied, in Gaul, the two great cantons of Aquitania and Gallic Liguria.

2. *Of the Gaelic or Gallic tongue.*

The Gaelic or Gallic, according to the mode of pronouncing the name, is spoken in the highlands of Scotland, in Ireland, the Hebrides, and the Isle of Man. There is no trace of any other idiom having been in use previously in these quarters, since most of the denominations of places, communities, and individuals belong exclusively to this language. If we follow its vestiges by means of geographical and historical nomenclatures, we will find that the Gaelic has prevailed in the whole of the lowlands of Scotland and in England, whence it appears to have been driven out by the Cymric tongue: we may recognise it also

in a portion of the south, and in all the east of Gaul, in upper Italy, in Illyria, and in central and western Spain. It is the eastern and southern provinces, however, of Gaul that bear the most evident marks of the passage of this tongue. It is only by the aid of a Gaelic glossary that we can discover the signification of geographical names, dignities, institutions, individuals, &c., belonging to the primitive population of this country. Still farther, the *patois* of the east and south of France at the present day swarms with words that are strangers to the Latin, and which are discovered to be taken from the Gaelic tongue. From these facts we may deduce the following inferences: 1. that the race which spoke Gaelic, in distant ages, occupied the British isles and Gaul, and that from this centre the language spread itself over many cantons of Italy, Spain, and Illyria. 2. That it preceded in Britain the race which spoke the Cymric.

3. *Of the Cymric tongue.*

That part of Britain which is called the country or principality of Wales, is inhabited, as is well known, by a people who bear in their mother-tongue the name of *Cymri* or *Kymri;* and from the most distant period they have known no other. Authentic literary monuments attest that this language, the *Cymraig* or *Cymric*, was cultivated with great éclat about the sixth century of our era, not only within the actual limits of the principality of Wales, but along the whole western coast of England, while the Anglo-Saxons, a Germanic population, occupied by conquest the centre and the east. An examination of the geographical and historical nomenclatures of Britain, anterior to the arrival of its German invaders, proves also, that, before this epoch, the Cymric prevailed throughout the whole southern part of the island, where it had succeeded to the Gaelic, which had been banished to the north. We have already stated, that the Bas-Breton, or Armoric tongue, spoken in a part of Brittany, was a Cymric dialect. The intermixture of a great number of Latin and French words has altered, it is true, the aspect of this dialect; yet historical monuments bear full testimony to the fact, that, about the fifth century, it was almost identically the same with that of the island of Britain, since the natives of this island, who fled to Armorica to escape from the Anglo-Saxons, found in this latter country, it is said, a people who spoke the same language with themselves. (*Adelung, Mithradates*, vol. 2, p. 157.) The names, moreover, drawn from geography and history, clearly show, that this idiom was spoken anterior to the fifth century in the whole of the west and north of Gaul. This tract of country then, as well as the southern portion of the isle of Britain, must have been anciently peopled by the race that spoke the Cymric tongue. But what is the generic name of this race? Is it the *Armorican?*—Is it the *Breton?*—*Armorican*, which signifies "maritime," is a local, not a generic, appellation; while, on the other hand, *Breton* appears to have been nothing more than the name of a particular tribe. We will adopt then, provisorily, as the true name of this race, that of *Cymri*, which from the sixth century has served to designate it in the isle of Britain.—As regards the two idioms of the Cymric and Gaelic, it may not be amiss to state the following general particulars. The basis of both is undoubtedly the same, and both spring from some common tongue. By the side, however, of this striking similitude in the roots and in the general system of the composition of words, we cannot fail to observe great discrepances in the grammatical structure, discrepances essential in their character, and which constitute two distinct languages, two separate tongues, though sisters to each other, and not two dialects of the same tongue. It should also be remarked, that the Gallic and the Cymric belong to that great family of languages, the source of which is connected by philologists with the Sanscrit, the ancient and sacred idiom of India.

Having completed our examination of the languages in question, we may deduce from this review of them the following historical inferences. 1. An Iberian population, distinct from the Gallic, inhabited several cantons in the south of Gaul, under the names of *Aquitani* and *Ligures*. 2. The Gallic population, properly so called, was divided into Galli and Cymri. 3. The Galli had preceded the Cymri on the soil of Britain, and probably also on that of Gaul. 4. The Galli and the Cymri formed two races, belonging to one and the same human family.

II. *Proofs drawn from the Greek and Roman historians.*

1. *Gallic Nations beyond the Alps.*

Cæsar acknowledges throughout the whole extent of Gaul, with the single exception of the province of Narbonne, three nations, "differing in language, institutions, and laws: the Aquitani, dwelling between the Pyrenees and the Garonne; the Belgæ, occupying the northern parts of the country, from the Rhine to the Marne and Seine; and the Galli, called also Celtæ, established in the central quarter of the land." He gives to these three communities, taken collectively, the general name of Galli, which in this case is nothing more than a mere geographical designation. Strabo adopts the division of Cæsar, but with an important change. In place of limiting the Belgæ, as Cæsar does, to the course of the Sein, he adds to them, under the name of *paroceanites*, or *maritime* (*παρωκεανίτων*), all the tribes established between the mouth of this river and that of the Loire, and known in Gallic geography by the appellation of *Armoricans*, which equally signifies "maritime," and of which the term *paroceanites* appears to be merely a Greek translation. This arrangement of Strabo's merits the greater attention, not only because that great geographer was well acquainted with the Roman authors who had written upon Gaul, but also derived much information from the travels of Posidonius, and the labours of the learned among the people of Massilia or Marseilles. These two opinions, however, relative to the Belgæ, may be easily reconciled, as we shall see in the sequel. The geographers of a later period, Mela, Pliny, Ptolemy, &c., either conform to the ethnographic division given by Cæsar, or to the one traced by Augustus after the reduction of Gaul to a Roman province. In all this the Narbonnaise is not comprehended: now, we find in the ancient writers that it contained, besides the Celtæ or Galli, Ligurians, *strangers to the Gauls* (*ἑτεροεθνεῖς.—Strab.*, 137), and also Phocean Greeks, who composed the population of Massilia and its dependencies.—There existed then, in the indigenous population of Gaul, four different branches: 1. The *Aquitani;* 2. The *Ligures;* 3 The *Galli* or *Celtæ;* 4. The *Belgæ*.—We will consider each of these in succession.

1. *The Aquitani.*

"The Aquitani," observes Strabo (189.—*Id.*, 176), "differ essentially from the Gallic race, not only in language, but also in physical conformation: they resemble the Iberians more than they do the Gauls." He adds, that the contrast afforded by two Gallic nations confined within the limits of Aquitania, made the distinctive features of the race we are considering the more apparent. According to Cæsar, the Aquitani had, besides a peculiar dialect, institutions of a peculiar and separate character. Now, historical facts show that these institutions bore, for the most part, the stamp of the Iberian character; that the national dress was Iberian; that there existed stronger ties of amity and alliance between the Aquitanian and Iberian tribes,

than between the former and the Gauls, who were separated from them merely by the Garonne ; in fine, that their virtues and their vices were assimilated in the closest manner to that standard of good and evil qualities which appears to have constituted the moral type of the Iberian race. We find, then, a concordance between the proofs drawn from history and those deduced from an examination of languages : the Aquitani were, beyond doubt, an Iberian population.

2. *Ligures.*

The Ligures, whom the Greeks call Ligyes, are designated by Strabo as strangers to Gaul. Sextus Avienus, whose labours were based upon documents which had been left by the Carthaginians, and who, consequently, must have been put in possession of much valuable matter connected with the ancient history of Iberia, places the primitive seats of the Iberi in the southwest of Spain, whence, after a long succession of conflicts, the invasion of the conquering Celts had compelled them to remove. (*Avien.*, v. 132, *seqq.*) Stephanus of Byzantium also places in the southwest of Spain, near Tartessus, a city of the Ligures, which he calls *Ligystiné* (Λιγυστινή). Thucydides subsequently shows us the Ligures, expelled from the southwestern part of the peninsula, arriving on the eastern borders of the Sicoris or *Sègre*, and driving away in their turn the nation of the Sicani. (*Thucyd.*, 6, 2.) He does not give this as a simple tradition, but as an incontestible fact. Ephorus and Philistus of Syracuse held the same language in their writings, and Strabo believes that the Sicani were originally Iberians. The Sicani, driven from their country, forced their way through the eastern passes of the Pyrenees, traversed the Mediterranean shore of Gaul, and entered Italy. The Ligures must have followed them, since we find the latter nearly at the same time spread over the whole Gallic and Italian coasts, from the Pyrenees as far as the Arno. We know, by the unanimous testimony of the ancient writers, that the west and the centre of Spain had been conquered by the Celtæ or Galli ; but we are uninformed as to the period when this took place. The movements of the Sicani and Ligures show us that the invasion was made by the western passes of the Pyrenees, and that the Iberian tribes, driven back on the eastern coast, began to move onward into Gaul and even Italy. They furnish us also with an approximation to the date when this took place : the Sicani, expelled from Italy, as they had been from Spain, seized upon the island of Sicily about the year 1400 B.C. (*Freret, Œuvr. compl.*, vol. 4, p. 200), which places the irruption of the Celtæ into Iberia about the sixteenth century before the Christian era.—Although, after what has been said, the Iberian origin of the Ligures appears to be placed beyond the reach of doubt, it must nevertheless be acknowledged, that their manners did not bear so strong an Iberian stamp as those of the Aquitani : the reason would seem to be, that they did not preserve themselves from foreign intermixture. History tells us of powerful Celtic tribes intermingled with them in Celto-Liguria, between the Alps and the Rhone ; at a still later period, Ibero-Liguria, between the Rhone and Spain, was subjugated almost entirely by a people who were total strangers to the Ligures, and who bore the name of Volcæ. The date of this invasion of the Volcæ into Ibero-Liguria (now *Languedoc*) cannot be fixed with any precision. The most ancient recitals, whether mythological or historical, and the peripluses down to that of Scylax, which appears to have been written about 350 B.C., make mention only of the Ligures, Elesyces, Bebryces, and Sodes, in the whole canton ; the Elesyces are even represented as a powerful nation, whose capital Narbo (now *Narbonne*) flourished in commerce and in arms. About the year 281, the Volcæ Tectosages, inhabiting what is now upper Languedoc, are rendered conspicuous all of a sudden, and for the first time, by an expedition which they sent into Greece. (*Justin*, 24, 4.— *Strabo*, 187.) About the year 218, at the time of Hannibal's passage, the Volcæ Arecomici, inhabiting lower Languedoc, are also cited (*Liv.*, 21, 26) as a numerous people, giving the law throughout all the surrounding country. It is, then, between 340 and 281 that we must place the arrival of the Volcæ and the conquest of Ibero-Liguria.—The manuscripts of Cæsar, in speaking of the Volcæ, have indifferently *Volcæ* or *Volgæ*. Ausonius (*Clar. Urb. Narb.*, 9) informs us, that the primitive name of the Tectosages was *Bolgæ* ; and Cicero (*Pro M. Fonteio.—Dom. Boug., Rec. des Hist.*, &c., p. 656) calls them Belgæ. Saint Jerome relates, that the idiom of their colonies established in Galatia in Asia Minor, was still in his time the same with that of Trèves, the capital of the Belgæ, and Saint Jerome had travelled both in Gaul and the East. (*Hieron.*, l. 2, *Comment. Epist. ad Galat.*, c. 3.) After this, it is hardly permitted us to doubt but that the Volcæ were Belgæ, or, rather, that these two names were one and the same ; and the details of their history, for they played an important part in the affairs of Gaul, furnish numerous proofs in support of their Belgic origin. We must therefore separate this people from the Ligurian population, with which they have nothing in common.—In conclusion, we infer, that the Ligures were Iberians ; a second accordance of history with philological inductions.—We have therefore remaining only the Galli or Celtæ, and the Belgæ, as containing the elements of the Gallic population properly so called.

3. *Celtæ.*

There is no necessity whatever for our demonstrating the identity of the Celtæ and Galli ; it is given as fully established, by all the ancient writers. The signification, however, of the term *Celt* is a subject open to inquiry. Cæsar informs us (*B. G.*, 1, 1), that it is drawn from the language of the Gauls : and, in fact, it does indeed belong to the present Gallic idiom, in which *ceilt* and *ceiltach* mean "an inhabitant of the forests." This signification leads to the presumption that the name was a local one, and was applied either to a tribe, or to a confederation of tribes, occupying certain cantons ; and that it consequently had a special and restricted meaning. Indeed, the great Gallic confederations were for the most part local. The testimony of Strabo may be cited in support of this hypothesis. The geographer informs us, that the Gauls of the province of Narbonne were formerly called Celtæ ; and that the Greeks, particularly the Massiliots, entering into commercial relations with them before becoming acquainted with the other nations of Gaul, erroneously took their name as the common appellation for the whole Gallic race. (*Strab.*, 189.) Some, and Ephorus among the rest, even extended it beyond the limits of Gaul, and made of it a geographical denomination for all the races of the West (*Strab.*, 34.) Notwithstanding, however, these erroneous ideas, which throw much obscurity over the accounts of the Greek writers, many authors of this nation speak of the Celtæ in the special and limited sense which accords with the opinion of Strabo. Polybius (3, 37) places them "around Narbo;" Diodorus Siculus (5, 32), "above Massilia, in the interior of the country, between the Alps and Pyrenees ;" Aristotle (*Gen. Anim.*, 2, 8), "above Iberia ;" Dionysius Periegetes, "beyond the sources of the Po" (v. 280). Finally, Eustathius, in his commentary on the last-mentioned writer, revives the vulgar error, which attributes to the whole of Gaul the name of a single canton. Vague though they are, these designations appear clearly to specify the country situate between the Ligurian frontier to the east, the Garonne to the south, the plateau

of the Arvernian Mountains to the west, and the ocean to the north: all this tract, and the coast likewise of the Mediterranean, so unproductive and arid at the present day, were for a long time covered with dense forests. (*Liv.*, 5, 34.) Plutarch places also between the Alps and the Pyrenees, in the earliest ages, a people called Celtorii. (*Vit. Camill.*) This race is thought by some to have formed part of the league or confederation of the Celtæ, for *tor* signifies "elevated," and also "a mountain," and hence *Celtor* is supposed to designate an inhabitant of the woody mountains. Thus it would seem that the Celtic confederation, in the time of its greatest power, was subdivided into Celts of the plain and Celts of the mountain. Historians unanimously inform us, that it was the Celts who conquered the west and the centre of Spain; and, in fact, we find their name attached to great masses of the Gallo-Iberian population, such as the Celt-Iberi, a mixture of Celts and Iberians, who occupied the centre of the peninsula; and the Celtici, who had seized upon the northwest. It is easy to perceive that the invasion must have commenced with the Gallic tribes nearest the Pyrenees. The Celtic confederation, however, did not alone accomplish this conquest; other Gallic tribes either accompanied or followed them: witness, for example, the people established in what is now Gallicia, and was anciently denominated Galloecia, and who, as is well known, belonged to the general Gallic race. Thus much for Spain.—As for upper Italy, though twice inundated by transalpine nations, it presents no trace of the name of Celt: no tribe, no territory, no river, recalls their peculiar appellation. Everywhere and on every occasion we meet merely with the general name of Gauls. The word Celtæ became known to the Romans only at a late period.—As to the assertion of Cæsar, that the Gauls were called in their own language Celtæ, it is possible that the Roman commander, more occupied with combating the Gauls than studying their language and institutions, and finding, in effect, that the word *Celt* was Gallic, and recognised by the Gauls for one of their national denominations, may, without farther investigation, have concluded that the two terms were synonymous. It is possible, too, that the Gauls of the eastern and central sections may have adopted, in their commercial and political relations with the Greeks, a name by which the latter were accustomed to designate them; just as we see, in our own days, some of the tribes of America and Africa, accepting, under similar circumstances, appellations which are either quite inexact or else totally erroneous.—From what has thus far been remarked, it would seem to follow, 1. That the name *Celt* had, among the Gauls, a limited and local application. 2. That the confederation of the tribes denominated Celtic dwelt in part among the Ligures, in part between the Cevennes and the Garonne, and along the Arvernian plateau and the ocean. 3. That the Celtic confederation exhausted its strength in the invasion and conquest of Spain, and took no share consequently in two successive invasions of Italy.

4. *Belgæ.*

The Belgæ are unanimously acknowledged by the ancient writers as forming part of the Gallic race. The word Belgæ belongs to the Cymric idiom, in which, under the form *Belgiaidd*, the radical of which is *Belg*, it signifies "warlike." It would seem, then, that this was not a generic appellation, but a title of some military expedition, some armed confederation. It is a stranger to the present Gaelic dialect (for *bolg*, "a sack," has nothing to do with the present inquiry), but not to the national traditions of the Gaelic race, as still existing, in which the *Bolg* or *Fir-Bolg* play an important part, as conquerors come from the mouths of the Rhine into ancient Ireland. The name of Belgæ was unknown to the Greek writers; it appears, indeed, to have been comparatively recent in Gaul, when contrasted with that of the Celtæ, Ligures, &c. The Belgæ had established themselves in Britain on the southern coast of the island, in the midst of the Breton race, who were not of Gallic origin; for the Gallic race were by this time driven to the north, beyond the Frith of Forth. Neither Cæsar nor Tacitus has remarked any difference of origin or language between these Bretons and the Belgæ. The names of individuals, moreover, as well as those of a local nature in the cantons occupied by the two races, belong to one and the same language, the Cymric. In Gaul Cæsar has given the Seine and Marne as the southern limits of the Belgæ. Strabo adds to this Belgica another which he calls *Paroceanite* or *Maritime*, and which comprehends the tribes situate to the west, between the mouth of the Seine and that of the Loire, that is to say, the tribes which Cæsar and the other Roman writers call *Armorican*, from a Gaelic term which signifies "*maritime.*" The testimony of Cæsar is undoubtedly hard to be contested in what relates to Gaul. On the other hand, however, Strabo was acquainted with the writings of the Massiliots, he had studied the works of Posidonius, that celebrated Greek, who had traversed Gaul, in the time of Marius, as a man of learning and a philosopher. There must, of necessity, have been a great many points of resemblance between the Armorican tribes and the Belgæ to induce Posidonius and Strabo to declare them members of one and the same race; and, on the other hand, there must have been some very marked differences which could lead Cæsar to make two distinct nations of them. An examination of historical facts shows us the Armorican tribes united in a sort of political and independent confederation, but, in the event of wars and general alliances, uniting themselves more willingly to the Belgæ than to the race of the Gauls. Again, a philological investigation proves that the same language was spoken in Belgica in the time of Cæsar as in that of Strabo. We may hence boldly conclude, that the Armoricans and the Belgæ were two communities or confederations of the same race, which had arrived in Gaul at two different periods: we may also infer still farther: 1. That the north and west of Gaul, and the south of Britain, were peopled by one and the same race, forming the second branch of the Gallic population properly so called: 2. That the language of this race was one, the fragments of which are preserved in two cantons of ancient Armorica and in the island of Britain: 3. That the generic name of the race is entirely unknown to us, as far as history is concerned; but that philology gives it to us under the form of Cymri.

2. *Gallic Nations of Italy.*

The most credible of the learned Romans who handled the subject of early Italian history, recognised two distinct conquests of upper Italy by nations which had migrated from ancient Gaul. The first of these inroads they carried back to the earliest periods in the history of the West; and they designated these first transalpine conquerors by the appellation of "Old Gauls," *Veteres Galli*, to distinguish them from the transalpine invaders who achieved the second conquest. This latter conquest, being the more recent of the two, is the better known. It commenced in the year 587 B.C., under the conduct of the Biturigan Bellovesus, and it was continued by the successive invasions of four other bands, during the space of sixty-six years.—*First conquest.* These Old Gauls, according to the ancient writers, were the ancestors of the Umbrians. Cornelius Bocchus, the freedman of Sylla, is cited by Solinus (c. 8) as having fully established this point. This was also the opinion maintained by Gnipho, the preceptor of Julius Cæsar, and who, born in Cisalpin Gaul, had probably directed his careful attention to the history of his own nation. Isidorus likewise adopted

it (*Orig.*, 9, 2); as did also Solinus and Servius. The Greek writers also followed in the same train, with few exceptions, notwithstanding an etymology very popular in Greece, which made the word Umbrian (Ombrian) to be derived from Ὄμβρος, "a shower," "rain," because the nation in question had, according to some, escaped from a deluge. The Umbrians were regarded as one of the most ancient nations of Italy. (*Plin.*, 2, 14.—*Florus*, 1, 17.) After long and bloody conflicts, they drove the Siculi from the country around the Po. Now, as the Siculi passed into Sicily about 1364 B.C., the Umbrian invasion may have taken place in the course of the 15th century. They became a very powerful race, and their sway extended from the upper to the lower sea, as far south as the mouths of the Tiber and Trento. The Etrurian power eventually put an end to their wide-spread dominion. The words *Umbri*, *Ombri*, and *Ombrici*, by which the Romans and the Greeks designated this people, would seem to have been nothing else but the Gaelic *Ambra* or *Amhra*, which signifies "valiant," "noble;" and to have been appropriated to itself as a military title by some invading horde.—The geographical division established by the Umbrians is not only in conformity with the customs of the Gallic race, but belongs to their very language. Umbria was divided into three provinces: *Oll-Ombria*, or "High Umbria," which comprised the mountainous country between the Apennines and the Ionian Sea: *Is-Ombria*, or "Low Umbria," which embraced the country around the Po: and *Vil-Ombria*, or "Umbria along the shore," which last, at a later period, became Etruria. Although the Etrurian influence produced a rapid change in the language, religion, and social order of the Umbrians, there still were preserved among the mountaineers of Oll-Ombria some remarkable traces of the character and customs of the Gauls: for example, the gæsum or *gaïs*, a weapon both in its invention and name pointing to a Gallic origin, was always the national javelin of the Umbrian peasant. (*Liv.*, 9, 36.) The Umbrians, who had been dispersed by the Etrurian conquerors, were received as brothers on the banks of the Saône and among the Helvetian tribes, where they perpetuated their name of Insubres (Isombres). "*Insubres*," observes Livy, "*pagus Æduorum*" (5, 23). Others found a hospitable reception among the Ligurians of the Maritime Alps (*Plin.*, 3, 17, *seqq.*), and carried thither their name of Ambrones. This alone can explain a point which has occasioned much perplexity to historians, and has given rise to numerous contradictory theories; how, namely, a tribe of Alpine Ligurians, and another of Helvetii, warring against each other under the respective banners of the Romans and the Cimbri, found, to their great astonishment, that they had each the same name and the same war-cry. (*Plut.*, *Vit. Mar.*)—From what has been said, it would seem to result, that upper Italy was conquered in the 15th century before our era by a confederation of Gallic tribes bearing the name of Ambra or Ambrones.—*Second conquest.* The first invasion had been made *en masse*, with something of order, and by a single confederation; the second was successive and tumultuous. During the space of sixty-six years, Gaul poured her population upon Italy by the Maritime, the Graian, and the Pennine Alps. If we bear in mind that, about the same epoch (B.C. 587), an emigration not less considerable took place from Gaul to Illyria, under the conduct of Sigovesus, we cannot but believe that these great movements were the result of causes far more serious than those mentioned by Livy (5, 34). Gaul, in fact, presents at this period the aspect of a country deeply agitated by some violent commotion.—But of what elements were these bands composed, which descended from the Alps to seize upon upper Italy? Livy makes them to have come from Celtica, that is, from the domains of the Gauls, the forces conducted by Bellovesus and Elitovius; and the enumeration of the tribes which formed this expedition, such as they are given by Polybius, proves, in fact, that the first wave belonged to the Gallic population.—Every one has heard of the famous combat between T. Manlius Torquatus and a Gaul of gigantic stature. True or false, the incident was very popular at Rome: it became a subject for the painter's skill; and the head of the Gaul, making horrible grimaces, figured as a sign for a banker's shop in the Roman forum. This sign, rounded into the form of a buckler, bore the name of *Scutum Cimbricum*. It existed at Rome in the year of the city 586, and 168 before our era. (Compare *Reinesius*, p. 342.) The word *Cimbricum* is here employed as synonymous with *Gallicum*.—At a later period, when the invasion of the Cimbri from the north renewed in Italy the terror of this name, the victorious commander of Rome caused a buckler to be adorned with this ancient device. The shield of Marius, according to Cicero (*de Or.*, 2, 66), had depicted on it a Gaul, with cheeks hanging down, and projecting tongue.—The term *Cimbri*, then, designated one of the branches of the Gallic population, and this branch had colonies in Gallia Cispadana: we have ascertained, however, the previous existence of Gallic colonies in Gallia Transpadana: the Gallic population, then, of Italy was divided into two distinct branches, the *Galli* and the *Cimbri* or *Kimbri*.

3. *Gauls beyond the Rhine.*

First branch.

We have spoken of a double series of emigrations, commenced B.C. 587, under the conduct of Bellovesus and Sigovesus. Livy informs us, that the expedition of Sigovesus set out from Celtica, and that its leader was a nephew of the Biturigan Ambigatus, who reigned over the whole country; which means that Sigovesus and his followers were Gauls. The same historian adds, that they directed their course towards the Hercynian forest (5, 34). This designation is a very vague one; but we know from Trogus Pompeius, who, being born in Gaul, drew his information from more exact and precise traditions, that these Gauls established themselves in Pannonia and Illyria. (*Justin*, 24, 4.) Ancient historians and geographers show us, in fact, a multitude of Gallic or Gallo-Illyrian communities spread between the Danube, the Adriatic, and the frontiers of Epirus, Macedonia, and Thrace. Among the number of these are the *Carni*, inhabiting the *Alpes Carnicæ*, to the east of the great Alpine chain (compare the Celtic *Carn*, "a rock"); the *Taurisci*, a purely Gallic race (compare the Celtic *Taur* or *Tor*, "elevated," "a mountain."—*Strabo*, 293); the *Iapodes* (*Strabo*, 313), a Gallo-Illyrian race occupying the valleys of Carinthia and Styria; the *Scordisci*, dwelling around Mount Scordus, whose power was feared even by the Romans. The frequent recurrence of terminations in *dunn*, *mag*, *dur*, &c., the names of mountains, such as *Alpius* and *Albius*; the country called *Albania*; in fine, a great number of Gallic words, found even at the present day in the Albanian tongue, are so many proofs of the Gauls having at one time or other taken up their residence in this country.

Second branch.

Historical testimonies, remounting to the time of Alexander the Great, attest the existence of a people called *Cimmerii* or *Cimbri*, on the borders of the Northern Ocean, in the present peninsula of Jutland. In the first place, critics acknowledge the identity of the names *Cimmerii* and *Cimbri*, conformed as they are, the one to the genius of the Greek, the other to that of the Latin tongue. (*Strabo*, 203.) The most ancient writer that makes mention of the Cimbri is Philemon: according to him, they called their ocean *Mori-Marusa*, i. e., "Dead Sea," as far as the promontory

Rubeas; beyond this they styled it *Cronium.* (*Plin.*, 4, 13.) These two names are easily explained by the Cymric language: *mar* there signifies "sea;" *marw*, "to die;" *marwsis*, "death;" and *crwnn*, "congealed," "frozen:" in Gaelic, *croin* has the same force: *Murchroinn* is "the frozen sea." (*Adelung*, *älteste Gesch. der Teutschen*, p. 48.—*Toland's several pieces*, pt. 1, p. 150.)—Ephorus, who lived about the same period, knew the Cimbri, and gives them the name of Celts; but in his geographical system, this very vague denomination designates at the same time a Gaul and an inhabitant of Western Europe. (*Strabo*, 203.) When, between the years 113 and 101 before our era, a deluge of Cimbri poured its desolating fury on Gaul, Spain, and Italy, the belief was general, that they came from the extremities of the West, from the frozen regions bordering on the Northern Ocean, from the Cimbric Chersonese, from the shores of the Cimbric Thetis. (*Florus*, 3, 3.—*Polyæn.*, 8, 10.—*Ammian. Marcell.*, 31, 5.—*Claudian, Bell. Get.*, v. 638.—*Plut., Vit. Mar.*) In the time of Augustus, the Cimbri occupied a portion of Jutland, and they acknowledged themselves to be the descendants of those who, in a preceding age, had committed so many ravages. Alarmed at the conquests of the Romans beyond the Rhine, and supposing that their object was to inflict vengeance upon them for the inroad of their ancestors, they sent an embassy to the emperor to supplicate for pardon. (*Strabo*, 292.) Strabo and Mela (3, 3) place these Cimbri to the north of the Elbe. Tacitus found them there in his own time. (*Germ.*, c. 37.) Pliny gives a much more extensive signification to this name of Cimbri; he would seem to make it a generic term. He not only, for example, recognises the Cimbri of the present Jutland, but he speaks also of the Mediterranean Cimbri (4, 3) in the vicinity of the Rhine, comprehending, under this common appellation, various tribes which in other writers bear widely different names. These Cimbri, inhabiting Jutland and the countries round about, were generally regarded as Gauls, that is to say, as belonging to one of the two races which then held possession of Gaul. Cicero, in speaking of the great invasion of Cimbri, says in many places that Marius had conquered the Gauls. In like manner, Sallust (*Bell. Jug.*, c. 114) makes Cæpio, who was defeated by the Cimbri, to have been so by Gauls. Most of the subsequent writers hold the same language: finally, the Cimbric buckler of Marius bore the figure of a Gaul. To this we may add, that *Ceso-rix*, *Boïo-rix*, &c., names of chieftains in the Cimbric army, are to all appearance Gallic appellations.—When we read the details of this terrible invasion, we are struck with the promptitude and facility with which the Cimbri and Belgæ came to an understanding and arranged matters among themselves, while all the calamities of the inroad appear to have fallen on central and southern Gaul. Cæsar informs us, that the Belgæ vigorously sustained the first shock of the invaders, and arrested the torrent on their frontiers. This may all have been so; but we see them almost immediately after entering into an agreement with each other. The Belgæ cede to the invaders one of their fortresses, Aduaticum, in which to deposite their baggage; and the Cimbri, on their part, leave as a guard for their baggage, which contained all their riches, a body of only six thousand men, and continue on their way; they must have been well assured, then, of the fidelity of the Belgæ. After the overthrow of the Cimbri in Italy, the garrison of Aduaticum still remain in possession of the fortress and its territory, and become a Belgic tribe. When the Cimbri wish to attack the province of Narbonne, they make an alliance with the Volcæ Tectosages, a Belgic colony, while their proposals are rejected by the other Gallic tribes. These facts, and many others that might be adduced, prove, that if there were a community of origin and language between the Cimbri and one of the races that dwelt in Gaul, it was more likely the race of which the Belgæ formed a part than any of the Gallic ones. A remark of Tacitus sheds a new light on the subject. He states, that the Æstii, a community dwelling in the vicinity of the Cimbri, on the shores of the Baltic, and in all probability belonging to the Cimbric race, spoke a language approximating closely to the insular Breton ("*linguæ Britannicæ propior*," *Tac., Germ.*, c. 45). Now we have seen that the language of the Bretons was also that of the Belgæ and of the Armoric tribes.—All the ancient historians attribute to a Gallic army the invasion of Greece, in the years 279 and 280 B.C. Appian (*Bell. Illyr.*, 4) calls these Gauls Cimbri.—Again, the Gallic nations, whether pure, or intermingled with Sarmatian and German tribes, were numerous on the northern bank of the lower Danube and in the vicinity: the most famous of all, that of the Bastarnæ (*Tac., Germ.*, c. 46.—*Plin.*, 4, 12.—*Liv.*, 34, 26.—*Id.*, 30, 50, *seqq.*—*Polyb., excerpt., leg.* 62), intermingled probably with Sarmatians, dwelt between the Black Sea and the Carpathian Mountains. Mithradates, wishing to form a powerful league against Rome, addressed himself to this powerful nation. "He sent," says Justin (38, 3), "ambassadors to the *Cimbri*, Sarmatæ, and Bastarnæ." It is evident, that the Cimbri of Jutland cannot here be meant, separated as they were from the King of Pontus by the whole extent of the Continent of Europe, but those Cimbri who dwelt in the vicinity of the Bastarnæ and Sarmatæ, and on whom had been reflected the glory gained by their brethren in Gaul and in Noricum. The existence of Cimbric nations, extending at various intervals from the lower Danube as far as the Elbe, would seem to establish the fact, that all the country between the Pontus Euxinus and the Ocean, following the courses of the rivers, was possessed by the race of the Cimbri anterior to the increase and development of the Germanic race.

Proofs drawn from National Traditions.

There are few persons at the present day who have not heard of those curious monuments, as well in prose as in verse, which compose the literature of the Welsh or Cymri, and which go back, almost without interruption, from the 16th to the 6th century of our era: a literature not less remarkable for the originality of its forms, than for the light which it throws upon the early history of the Cymri. Contested at first with the greatest obstinacy by a spirit of criticism alike superficial and contemptuous, the authenticity of these ancient records is now established beyond the possibility of doubt. (Consult *Myvyrian, Archæology of Wales.*—*Turner, Authenticity of the ancient British poems*, &c.) From the national traditions detailed in these early effusions, the following results may be established. 1. The duality of the two races is recognised by the Triads: the *Gwyddelad* (Gauls) who inhabit *Alben* are regarded as a stranger and hostile people. (*Trioeddynys Prydain*, n. 41.—*Archæol. of Wales*, vol. 2.)—2. The identity of the Armorican Belgæ with the Cymric Britons is also recognised; the Armorican tribes are there designated as deriving their origin from the primitive race of the Cymri, and holding communication with them by the aid of one and the same language. (*Trioed.*, 5.)—3. The Triads make the race of the Cymri to have come from that part of the land of *Haf* (the country of summer or of the south) called *Deffrobani*, and where at present is Constantinople. (These words, "and where at present is Constantinople," appear to be the addition of some copyist; still they are not without value, as being founded on the traditions of the country.) "They arrived at the *foggy sea*" (the German Ocean), "and proceeded thence to Britain and the country of *Lydau*" (Armorica), "where they settled." (*Trioedd.*, n. 4.) The bard Taliessin

simply says, that the Cymri came from Asia. (*Welsh Archæol.*, vol. 1, p. 76.) The Triads and Druidic bards agree in many particulars respecting the settlement of the Cymri on their arrival in Western Europe. It was *Hu, the powerful*, who conducted them: a priest, a warrior, a legislator, and, after death, a god, he united in himself all the attributes requisite for the chief of a theocracy. Now we know that a part of the Gallic race was long subject to the theocratic government of the Druids. This name of *Hu* was not unknown to the Greeks and Romans, who give the appellation of *Heus* and *Hesus* to one of the deities of Druidism.—The Irish have also their national traditions, but so confused and evidently fabulous, that it would be improper to employ them on the present occasion. They contain, however, one thing which ought not to be omitted here, the mention of a people termed *Bolg* (*Fir-Bolg*), who came from the borders of the Rhine and conquered the south of Ireland. It is not difficult to recognise in these strangers a colony of the Belgic Cymri, though nothing probable is stated respecting their history or their settlement.—Ammianus Marcellinus (15, 9), or rather Timagenes, whom he appears to be quoting, gives an ancient tradition of the Gallic Druids concerning the origin of the nations of Gaul. This tradition stated, that a part of the Gallic population was indigenous, but that another part had come from far distant islands and countries beyond the Rhine, whence they had been driven by frequent wars and by inundations of the sea.—We find, then, in the traditional history of the Gauls, as well as in the testimony of foreign writers, and in the characters of the languages spoken throughout the country, the fact well established of the division of the Gallic family into two distinct branches or races.

General Conclusions.

1. The Aquitani and Ligures, though inhabitants of Gaul, were not of Gallic blood, but belonged to the Iberian stock.

2. The nations of Gallic blood were divided into two branches, the *Galli* and the *Cymri*. The relationship of these two branches to each other is confirmed by their idioms, their manners and customs, and their national characters in general. It becomes still more apparent, however, when we compare with them the other communities that dwelt in their vicinity, namely, the Iberians, the Italians, and the Germans. And yet there exists a sufficient diversity in their respective manners, idioms, and moral characters, to authorize us to trace a line of demarcation between these two branches, which is warranted also as well by their national traditions as by the testimony of history.

3. The origin of the Gallic race belongs to the East. Their language, their traditions, their history, in fine, point to Asia as the cradle of their nation. (*Thierry, Histoire des Gaulois*, vol. 1, *Introd.*, p. xii.–lxviii.) At what period, however, they left their parent-home and commenced their migration to the West, is beyond the reach of positive history. On this point we are left in a great measure to our own conjectures, although Linguistic, or the science of comparative philology, furnishes us with aids to the prosecution of this inquiry, by no means unimportant in their character. One thing, at least, is certain, from an attentive examination of the Celtic language, that the race who spoke this tongue came first into the West, and in all probability was the first too that separated from the parent stock. This circumstance, perhaps, may serve to explain why the Celtic idioms, along with the greatest richness in Indo-European radicals, display a less complete system of grammatical forms than most other branches of the same great family of languages; whether it be that, at the time of the Celtic separation from home, these grammatical forms had not yet reached their full number and development, or, what is more probable, that a longer period of separation, than in the case of other races, has exercised a more injurious effect. Whichever of the two be the correct opinion, it is nevertheless apparent, that the analogies between the Celtic and Sanscrit carry us back to a period the earliest that we can reach by the aid of comparative philology, and furnish us hence with most important data for ascertaining, to what degree of development the mother-tongue itself had attained before the separation in question took place. Thus, for example, an examination of the Celtic idioms appears conclusively to show, that, at the time when this separation took place, the mother-tongue possessed already an entire system of euphonic laws, which the Sanscrit has preserved the best of any Indo-European tongue, and which it has, in fact, preserved so well, that certain anomalies of the Celtic still find their explanation in the euphonic rules of the sacred language of India. (*Pictet, de l'Affinité des Langues Celtiques avec le Sanscrit*, p. 172.)

General History of Gaul.

The history of Gaul divides itself naturally into four periods. The first of these comprises the movements of the Gallic tribes while yet in their Nomadic state. None of the races of the West ever passed through a more agitated or brilliant career. Their course embraced Europe, Asia, and Africa; their name is recorded with terror in the annals of almost every nation. They burned Rome; they wrested Macedonia from the veteran legions of Alexander; they forced Thermopylæ and pillaged Delphi; they then proceeded to pitch their tents on the plains of the Troad, in the public places of Miletus, on the borders of the Sangarius, and those of the Nile; they besieged Carthage, menaced Memphis, and numbered among their tributaries the most powerful monarchs of the East; they founded in upper Italy a powerful empire, and in the bosom of Phrygia they reared another empire, that of Galatia, which for a long time exercised its sway over the whole of Lower Asia.—During the second period, that of their sedentary state, we see the gradual development of social, religious, and political institutions, conformable to their peculiar character as a people; institutions original in their nature; a civilization full of movement and of life, of which Transalpine Gaul offers the purest and most complete model. One might say, in following the animated scenes of this picture, that the theocracy of India, the feudal system of the middle ages, and the Athenian democracy, had met on the same soil for the purpose of contending with each other and reigning by turns. Soon this civilization undergoes a change; foreign elements are introduced, brought in by commerce, by the relations of neighbourhood, by reaction from subjugated nations. Hence arose multiplied and often whimsical combinations. In Italy it is the Roman influence that exerts itself on the manners and institutions of the Gauls; in the south of Gaul it is that of the Massiliots; while in Phrygia we have a most singular compound of Gallic, Grecian, and Phrygian civilization.—To this succeeds the third period in the history of the Gallic race, that of national struggles and subjugation. By a singular coincidence, it is always by the Roman sword that the power of the Gallic tribes is destined to fall; in proportion as the Roman dominion extends, that of the Gauls recedes and declines. It would seem, indeed, that the victors and the vanquished, in the battle on the banks of the Allia, followed each other over the whole earth to decide the ancient quarrel of the Capitol. In Italy, the Cisalpine Gauls were reduced, but only after two centuries of obstinate resistance. When the rest of Asia had submitted to the yoke, the Galatæ still defended against Rome the independence of the East. Gau eventually fell, but through complete exhaustion, after

a century of partial conflicts and nine years of general war under Cæsar. In fine, the names of Caractacus and Galgacus shed a splendour on the last and ineffectual efforts of British freedom. It is everywhere an unequal conflict between ardent and undisciplined valour on the one hand, and cool and steady perseverance on the other.—The fourth period comprehends the organization of Gaul into a Roman province, and the gradual assimilation of transalpine manners to the customs and institutions of Italy; a work commenced by Augustus and completed by Claudius. (*Thierry, Histoire des Gaulois*, vol. 1, *Introd.*, p. vi., *seqq.*)

Gallia Cisalpīna, Gaul this side of the Alps, with reference to Rome, a name given to the northern part of Italy, as occupied by the Gallic tribes which had poured over the Alps into this extensive tract of country. Livy assigns to these migrations of the Gauls as early a date as the reign of Tarquinius Priscus, that is, about 600 B.C. Having securely established themselves in their new possessions, they proceeded to make farther inroads into various parts of Italy, and thus came into contact with the forces of Rome. More than two hundred years had elapsed from the time of their first invasion, when they totally defeated the Roman army on the banks of the Allia, and became masters of Rome itself. The defence of the Capitol and the exploits of Camillus (*Liv.*, 5, 47, *seqq.*), or, rather, if Polybius be correct (2, 18), the gold of the vanquished, and the dangers which threatened the Gauls at home, preserved the state. From that time, the Gauls, though they continued, by frequent incursions, to threaten, and even ravage, the territory of Rome, could make no impression on that power. Though leagued with the Samnites and Etruscans, they were almost always unsuccessful. Defeated at Sentium in Umbria, near the Lake Vadimonis in Etruria, and in a still more decisive action near the port of Telamo in the same province (*Polyb.*, 2, 19, *seqq.*), they soon found themselves forced to contend, not for conquest, but for existence. The same ill success, however, attended their efforts in their own territory. The progress of the Roman arms was irresistible; the Gauls were beaten back from the Adriatic to the Po, from the Po to the Alps, and soon beheld Roman colonies established and flourishing in many of the towns which had so lately been theirs. Notwithstanding these successive disasters, their spirit, though curbed, was still unsubdued; and when the enterprise of Hannibal afforded them an opportunity of retrieving their losses and wreaking their vengeance on the foe, they eagerly embraced it. It is to their zealous co-operation that Polybius ascribes in a great degree the primary success of that expedition. By the efficient aid which they afforded Hannibal, he was enabled to commence operations immediately after he had set foot in Italy, and to follow up his early success with promptitude and vigour. (*Polybius*, 3, 66.) As long as that great commander maintained his ground and gave employment to all the forces of the enemy, the Gauls remained unmolested, and enjoyed their former freedom, without being much burdened by a war which was waged at a considerable distance from their borders. But when the tide of success had again changed in favour of Rome, and the defeat of Hasdrubal, together with other disasters, had paralyzed the efforts of Carthage, they once more saw their frontiers menaced; Gaul still offered some resistance, even after that humbled power had been obliged to sue for peace; but it was weak and unavailing; and about twelve years after the termination of the second Punic war, it was brought under entire subjection, and became a Roman province. (*Carli, Antichita Italiche*, vol. 2, p. 5.) Under this denomination it continued to receive various accessions of territory, as the Romans extended their dominions towards the Alps, till it comprised the whole of that portion of Italy which lies between those mountains and the rivers Magra and Rubicon. It was sometimes known by the name of Gallia Togata (*Mela*, 2, 4.—*Plin.*, 3, 14), to distinguish it from Transalpine Gaul, to which the name of Gallia Comata was applied. (*Cic.*, *Phil.*, 8, 9.) This latter name refers to the Gallic custom of wearing the *hair* long. The epithet Togata alludes to the circumstance of the rights of citizenship having been conferred on the natives of the country. The towns of Cisalpine Gaul obtained the privileges of Latin cities, and, consequently, the right of wearing the Roman *toga*, by a law of Pompeius Strabo (*Ascon. com. in Or. in Pison.*, p. 490), about 665 A.U.C.—According to Polybius, Cisalpine Gaul was included in the figure of a triangle, which had the Alps and Apennines for two of its sides, and the Adriatic, as far as the city of Sena Gallica, for the base. This is, however, but a rough sketch, which requires a more accurate delineation. The following limits will be found sufficiently correct to answer every purpose. The river Orgus, *Orca*, will define the frontier of Cisalpine Gaul to the northwest, as far as its junction with the *Po*, which river will then serve as a boundary on the side of Liguria, till it receives the *Tidone* on its right bank. Along this small stream we may trace the western limit, up to its source in the Apennines, and the southern along that chain to the river Rubicon. To the north, a line drawn nearly parallel with the Alps across the great Italian lakes will serve to separate Gaul from Rhætia and other Alpine districts. The Athesis, *Adige*, from the point where it meets that line, and subsequently the *Po*, will distinguish it on the east and south from Venetia, and the Adriatic will close the last side of this irregular figure. The character which is given us of this portion of Italy by the writers of antiquity is that of the most fertile and productive country imaginable. Polybius describes it as abounding in wine, corn, and every kind of grain. Innumerable herds of swine, both for public and private supply, were bred in its forests; and such was the abundance of provisions of every kind, that travellers when at an inn did not find it necessary to agree on the price of any article which they required, but paid so much for the whole amount of what was furnished them; and this charge, at the highest, did not exceed half a Roman *as*. (*Polyb.*, 2, 15.) As a proof of the richness of this country, Strabo remarks, that it surpassed all the rest of Italy in the number of large and opulent towns which it contained. The wool grown here was of the finest and softest quality; and so abundant was the supply of wine, that the wooden vessels in which it was commonly stowed were of the size of houses. (*Strabo*, 218.) Lastly, Cicero styles it the flower of Italy, the support of the empire of the Roman people, the ornament of its dignity. (*Phil.*, 3, 5.—*Cramer's Ancient Italy*, vol. 1, p. 40, *seqq.*)

Gallĭenus, Publius Licinius, son of the Emperor Valerian, was made Cæsar, and colleague to his father, A.D. 253. He defeated, in a great battle near Mediolanum (*Milan*), the Alemanni and other northern tribes, which had made an irruption into Upper Italy, and gave evidence on that occasion of his personal bravery and abilities. He was also well-informed in literature, and was both an orator and a poet. When Valerian was taken prisoner by the Persians, A.D. 260, Gallienus took the reins of government, and was acknowledged as Augustus. He appears to have given himself up to debauchery and the company of profligate persons, neglecting the interests of the empire, and taking no pains to effect the release of his father from his hard captivity, in which he died. The barbarians attacked the empire on every side, revolts broke out in various provinces, where several commanders assumed the title of emperor, while Gallienus was loitering at Rome with his favourites. Yet now and then he seemed to awaken from his torpor, at the news of the advance of the

invaders; and, putting himself at the head of the legions, he defeated Ingenus, who had usurped the imperial title in Illyricum. But he disgraced his victory by horrible cruelties. Meantime Probus, Aurelianus, and other able commanders, were strenuously supporting the honour of the Roman arms in the East, where Odenatus, prince of Palmyra, acted as a useful ally to the Romans against the Persians. Usurpers arose in Egypt, in the Gauls, in Thrace, in almost every province of the empire, from which circumstance this period has been styled the reign of the thirty tyrants. At last Aureolus, a man of obscure birth, some say a Dacian shepherd originally, but a brave soldier, was proclaimed emperor by the troops in Illyricum, entered Italy, took possession of Mediolanum, and even marched against Rome while Gallienus was absent. Gallienus returned quickly, repulsed Aureolus, and defeated him in a great battle, near the Addua, after which the usurper shut himself up in Mediolanum. Here he was besieged by Gallienus; but, during the siege, the emperor was murdered by some conspirators. (*Aurel. Vict.*, c. 33.—*Eutrop.*, 9, 8.—*Zonaras*, 12, 24, *seqq.*)

Gallinarĭa Sylva, a wood in Campania, near Liternum, that furnished timber for the fleet with which Sextus Pompeius infested the coasts of the Mediterranean. (*Strabo*, 243.) Juvenal mentions the spot as a noted haunt of robbers and assassins. (*Sat.*, 3, 305.) Cicero leads us to suppose that this wood lay on the road from Sinuessa to Naples. (*Ad Fam.*, 9, 23.) It is now called *Pineta di Castel Volturno.* (*Pratilli della Via Appia*, p. 183.)

Gallogræcia or Galatĭa, an extensive country of Asia Minor, occupied by a horde of Gauls. This region being merely a dismembered portion of ancient Phrygia, it will only be necessary here, in inquiring into its former history, to account for its being occupied by the Gauls or Gallo-Græci, from whom its new appellations were derived. We collect from Polybius and Livy (the latter of whom, however, only copies from the former), that this Asiatic colony was, in fact, but a detachment of those vast hordes which had wandered from Gaul under the conduct of Brennus, and with which that leader had invaded Greece. On their arrival in Dardania, a dispute arose between some of the chiefs and the principal commander, when the discontented troops, to the number of 20,000, determined to abandon the main body, and seek their fortunes elsewhere, under the direction of Leonorius and Lutarius. They traversed the plains of Thrace, and, encamping near Byzantium, were for a time the bane and terror of the citizens, by the devastations they committed, and the galling tribute they imposed. At length, however, tempted by the beautiful aspect of the shores of Asia, and the reputed wealth and fertility of that country, they were easily induced to listen to the offers of Nicomedes, king of Bithynia, for entering into his service. They accordingly crossed the Bosporus, and having joined the troops of Nicomedes, were of great assistance to him in his wars with Zibœtes. They now obtained a firm footing in Asia Minor; and, though not more than 20,000 men, and of these not more than one half furnished with arms, they spread alarm and consternation throughout the peninsula, and compelled whole provinces and even empires to pay them tribute. They even proceeded to divide the whole of Asia Minor among their three tribes, allotting to each a portion on which it was to levy impositions. The Hellespont was assigned to the Trocmi, Æolis and Ionia to the Tolistoboii, and the interior of the peninsula to the Tectosages. The settled abode, however, of the three tribes was in the country between the Sangarius and Halys, which they had seized, without resistance or difficulty, from the unwarlike Phrygians. As their numbers increased, they became more formidable, and also more imperious in their exactions; so that at length even the kings of Syria thought it prudent to comply with their demands. Attalus, king of Pergamus, was the only sovereign who had the resolution to refuse at length to submit to this ignominious extortion. He met the barbarians in the field, and, seconded by the bravery of his troops, obtained a victory over these Gallo-Græci, as they were now called, from their intermixture with the Greeks of Phrygia and Bithynia. (*Liv.*, 38, 16.) Prusias, king of Bithynia, not long after, cut to pieces another body of Gauls, and freed the Hellespont from their depredations. (*Polyb.*, 5, 111.) These, however, were only partial advantages, and the Gauls remained the terror and tyrants of Asia Minor, so says, at least, the Roman historian, till the war with Antiochus brought the Roman armies into Asia. The victory of Magnesia having driven that monarch across the range of Taurus, there remained the Gallo-Græci only between the Romans and the entire possession of the peninsula. There wanted but a slight pretext to justify an invasion of these barbarous hordes in their own fastnesses. It was asserted that they had aided Antiochus in the campaign which had just terminated; and on this pretence war was declared against them, and the consul Manlius was ordered to march into their country, and reduce them by force of arms. That general, being joined by Attalus, brother of Eumenes, king of Pergamus, with a select body of troops, defeated the Tolistoboii and Trocmi with prodigious slaughter, and by a victory over the Tectosages, no less decisive than the former, terminated the war; the small remnant of the Gauls being content to sue for peace on any conditions. The Roman senate, satisfied with having broken the power of the Gallo-Græci, allowed them to retain possession of their country, on condition of giving no offence to Eumenes, king of Pergamus, who might be considered as their lieutenant in Asia, and forsaking their former wandering and marauding habits. Previously, as Strabo informs us, the whole of Galatia had been divided into four parts, each governed by a separate chief named tetrarch. Each tetrarch had under him a judge and military commander, who appointed two lieutenants. These collectively had the power of assembling the general council, which met in a spot called Drynemetum, and consisted of 300 members. This assembly decided only criminal cases: all other business was transacted by the tetrarchs and judges. Subsequently the number of tetrarchs was reduced to three, and finally to one. The latter change was made by the Romans in favour of Deiotarus, who had rendered their arms essential service in the Mithradatic war (*Appian, Bell. Mithr.*, 114), and who is so often mentioned by Cicero in terms of the greatest esteem and friendship. (*Vid.* Deiotarus.) On his death, which took place at an advanced age, part of his principality was annexed to Paphlagonia and Pontus under Polemo; and part to the dominions of Amyntas, chief of Lycaonia. On the demise of the latter, the whole of Galatia came into the possession of the Romans, and formed one province of their vast empire. (*Strab.*, 566.—*Plin.*, 5, 32.)—Though intermixed with Greeks, the Galatæans retained throughout their original tongue, since we are assured by St. Jerome that in his day they spoke the same language as the Treviri in Gaul. (*Prolegom. in Epist. ad Galatas.*) Neither did they entirely lose their original simplicity of manners; for Cicero, in his defence of Deiotarus (c. 9), praises him as an extensive cultivator and breeder of cattle. Less effeminate also and debased by superstition than the natives of Phrygia, they were more ready to embrace the tidings of salvation brought to them by the great Apostle of the Gentiles. The ecclesiastical notices assign sixteen bishoprics to Galatia, under two divisions; one called Galatia *Consularis*, the other *Salutaris*. (*Hieroc.*, p. 696.)—No ancient geographer has laid down with accuracy the

limits of Gallo-Græcia. It is known generally, that to the west it bordered upon Phrygia Epictetus, and a portion of Bithynia, north of the Sangarius: on the north it ranged along the Bithynian and Paphlagonian chains, till it met the Halys, which separated it from Cappadocia towards the east: on the south it was contiguous to Lycaonia and part of Pisidia, till it met again the Phrygian frontier, somewhere between the sources of the Sangarius and Alander on the north. (*Cramer's Asia Minor*, vol. 2, p. 79, *seqq.*)

Gallus, I. Caius or Cnæus Sulpitius, was consul B.C. 166. His name is honourably connected with the history of ancient science, since he may be regarded as the first individual among the Romans that turned his attention to astronomical studies. Livy states, that, when a tribune in the army of Paulus Æmilius in Macedon, he foretold an eclipse of the moon, first to the consul, and then, with his leave, to the Roman army. The eclipse took place on the evening before the great battle of Pydna, and the Romans, being prepared for it, were under no alarm, while their opponents were terrified, and deemed it an omen of the fall of their king Perses. (*Liv.*, 44, 37.—Compare *Cic.*, *de Senect.*, 16.) The date of this eclipse was 168 B.C. Now as the tables of Hipparchus only began with 162 B.C., Gallus must have availed himself of some (probably Oriental) mode earlier than that of Hipparchus, but which has not come down to us. A passage in Pliny (2, 19) would seem to have reference to a work composed by Gallus, which may have been a treatise on eclipses, and such, indeed, is the opinion of Hardouin (*Ad Plin.*, *l. c.*). Cicero praises the astronomical knowledge of Gallus (*de Senect.*, 16), and Livy, Valerius Maximus, and Frontinus have not forgotten his name. He is said to have repudiated his wife because she appeared on one occasion in public without a veil. (*Val. Max.*, 6, 3, 10.)—II. Cornelius, a distinguished Roman, ranked among the chief of the Latin elegiac writers, and compared by Quintilian with Tibullus, Propertius, and Ovid. He was born of poor and ignoble parents, A.U.C. 685. Forum Julii is said to have been the place of his birth (*Chron. Euseb.*), but there were two towns of that name within the boundaries of the Roman empire. The one, since called *Friuli*, lay within the district of that name; the other (now *Frejus*, in Provence) was situate on the southern coast of the Roman province of Gallia Narbonensis. Some writers have fixed on the former as the birthplace of Gallus (*Hist. Lit. Aquileiensis*, lib. 1, 8. —*Liruti*, *Notiz. dell' Vite ed Opere de Let. de Friuli*, vol. 1, p. 2.—*Tiraboschi*, vol. 1, pt. 1, lib. 3, 1), but a greater number have maintained that he was a native of Frejus. (*Hist. Litt. de la France, par les Benedictins.* —*Fuhrmann*, *Handbuch*, &c., p. 286.—*Harles*, *Introd. in Not. Lit. Rom.*, vol. 1, p. 333.—*Müller*, *Einleitung*, vol. 2, p. 232.) The Eusebian chronicle is the authority which places his birth at Forum Julii; but, owing to a corruption in some of the manuscripts of that chronicle, Forum Livii being substituted in its room, a few writers have supposed that he was born at that town, now *Forli*, in the Romagna. (*Flavius Blondus*, *Ital. Illustrata.*—*Morgagni*, *Opusc. Miscell.*) From the obscurity of his birth and of his original situation, little is known concerning the early years of Gallus. He is first mentioned in history as accompanying Octavius when he marched to Rome, after the battle of Modena, to demand the consulship. He had soon so far ingratiated himself with this leader, that we find him among the number of his advisers after the battle of Philippi, and counselling him, along with Mæcenas, to write in gentle terms to the senate, with assurances that he would offer no violence to the city, but would regulate all things with clemency and moderation. On the partition of the lands which followed the defeat of Brutus, Gallus was appointed to collect, from the cantons on the banks of the Po, a tribute which had been imposed on the inhabitants in place of depriving them of their lands. When the young triumvir became the undisputed master of the western half of the Roman empire, he raised Gallus to the highest honours of the state; and when he meditated the appropriation of the eastern half likewise, he invested him with an important military command. After the battle of Actium, he was opposed to Antony in person on the invasion of Egypt; and while Augustus took possession of Pelusium, its eastern key, Gallus was employed to make himself master of Parætonium, which was considered its western barrier. Gallus proved eminently successful in this enterprise. He thwarted all the attempts of Antony to shake the fidelity of the soldiers, many of whom had at one time served under that leader; and by a skilful stratagem he surprised and destroyed a number of vessels which belonged to his adversary. When Augustus, having at length encamped near Alexandrea, received intelligence that Antony had laid violent hands on himself, he despatched Proculeius to the city, in order, if possible, to save the treasures and get Cleopatra alive into his power. But she refused to confer with this emissary otherwise than from within the monument she had constructed, Proculeius standing without the gate, which was strongly barred. Having heard her proposals and observed the situation of the place, Proculeius returned and made his report to Augustus. It was then that Gallus undertook to perform a part still more perfidious and despicable. He advanced to the gate of the monument, and contrived to lengthen out a conference with the queen, till Proculeius, in the mean while, having fixed his scaling-ladders to the walls, entered the tower by one of the windows, and then descended to the gate where Cleopatra was discoursing with his coadjutor. She immediately turned round from Gallus, and, seeing that she was thus surprised, attempted to stab herself, but Proculeius wrested the dagger from her hands.—Egypt having been reduced to complete submission, its conqueror directed his whole attention towards the administration of its internal affairs. Its importance as the granary from which Italy derived the chief supplies of corn, its wealth, its population, and the levity of its inhabitants, all contributed to render this recent acquisition a subject of much care and solicitude to Augustus. He considered it inexpedient to allow any native assembly or council to meet. He even thought it dangerous to permit any authority to be exercised over this realm by the Roman senate; and he accordingly took into his own hands the whole administration, which, on his return to Rome, he determined to devolve on a viceroy, supported by a great military force stationed in different parts of the kingdom. Gallus was the person whom he first invested with this prefecture; and his long-tried fidelity, his attachment to his master, and his talent for conciliation, gave every prospect of a government which would be exercised with advantage to the prince who trusted him, and the people who were confided to his care; and so long as he acted under the direction of Augustus, he manifested no defect either in capacity or zeal. He opened new conduits from the Nile, and caused the old channels to be cleared; he restored the vigour of the laws, protected commerce, and encouraged arts; and he founded another Alexandrean library, the former magnificent collection of books having been in part destroyed by fire in the time of Julius Cæsar. By these means Egypt for a while enjoyed, under the government of Gallus, a prosperity and happiness to which she had long been a stranger during the sway of the Ptolemies. But the termination of the rule of this first prefect of Egypt did not correspond with its auspicious commencement. Elated with power, he soon forgot the respect that was due to his benefactor. He ascribed everything to his own merit, erecting statues to himself

throughout all Egypt, and engraving a record of his exploits on the pyramids. In unguarded hours, and when under the influence of the double intoxication of prosperity and wine, he applied to his master the most opprobrious and insulting expressions. (*Dio Cass.*, 53, 23.) Indiscretion and vanity were quickly followed by acts of misgovernment and rapine. He plundered the ancient city of Thebes, and stripped it of its principal ornaments (*Ammianus Marcell.*, 16, 4), and he is even said, though on no very certain authority, to have filled up the measure of his offences by conspiring against the life of the emperor. In consequence of his misconduct, and of those unguarded expressions, which were probably conveyed to his master, with exaggeration, by some false friend or enemy, he was recalled in the fifth year of his government; and immediately after his return to Rome, one of his most intimate friends, called Largus, stood forth as his accuser. Augustus, in the mean while, forbade him his presence; and the charges, which now multiplied from every quarter, were brought before the senate. Though Gallus had many friends among the poets, he had few among the senators. No one could refuse verses to Gallus, but a fair hearing was probably denied him. He was sentenced to perpetual exile, and his whole property was confiscated. (*Dio Cass.*, 53, 23.) Unable to endure the humiliation, which presented such a contrast to his former brilliant fortune, he terminated his existence by a voluntary death. This sad conclusion to his once prosperous career took place A.U.C. 727, when he was in the forty-third year of his age. Augustus is said to have mourned the death which his severity had thus occasioned; and Suetonius, in the life of that emperor (c. 66), has described the feelings which he expressed on receiving intelligence of his melancholy fate. But his sorrow probably was not sincere; and, if we may believe Donatus, he ungenerously carried his resentment so far beyond the tomb, as to command Virgil to expunge an eulogy on Gallus, which he had introduced near the conclusion of the Georgics, and to substitute in its place the story of Aristæus and the bees, which, however beautiful in itself, does not compensate for the loss of the poet's delineation of an eminent friend, by whom he was warmly patronised, and whom, in return, he warmly loved.—The guilt or the misfortunes of Gallus as a statesman have been long since forgotten, and he is now remembered only as a distinguished patron of learning, and as an elegant poet. Gallus was the friend of Pollio and Mæcenas, and rivalled them, through life, as an eminent promoter of the interests of literature. He protected Parthenius Nicenus, a Greek author, who had been brought to Rome during the Mithradatic war, and who inscribed to him his collection of amorous mythological stories, entitled Περὶ ἐρωτικῶν παθημάτων, declaring, in his dedication, that he addressed the work to Gallus, as likely to furnish incidents which might be employed by him in the poems he was then writing. But Gallus is best known to posterity as the patron of Virgil, whom he introduced to the notice of Mæcenas, and as also instrumental in obtaining for him restitution of his farm, after the partition of the lands among the soldiery. (*Probus, Vit. Virg.*) In gratitude for these and other favours conferred on him, the Mantuan bard has introduced an elegant compliment to Gallus in the sixth eclogue, and has devoted the tenth to the celebration of his passion for Lycoris. The real name of this female is said to have been Cytheris. (*Servius, ad Virg., Eclog.*, 10.) She was an actress of Mimes, who to exquisite beauty joined all the accomplishments of her profession. Besides having engaged the affections of Gallus, she had captivated Antony, and is said in her earlier years to have touched the heart of Brutus. The passion of Gallus may be supposed to have been at its height when Virgil wrote his tenth eclogue, A.U.C. 716, at which period Gallus was about thirty years of age. At this time Cytheris had forsaken him for a rival, who was then engaged in a military expedition on the other side of the Alps, and she had even accompanied her new lover to that inhospitable region.—The elegies of Gallus consisted of four books, but they have now all perished; they were held, however, in high estimation so long as they survived. Ovid speaks of Tibullus as the successor of Gallus, and as his companion in the Elysian fields (*Am.*, 3, 9); and he oftener than once alludes to the extensive celebrity which his verses had procured for him as well as to his mistress. (*Am.*, 1, 15.) Quintilian ranks him as an elegiac poet with Tibullus and Propertius, though he thinks his style was somewhat harsher than that of either. Besides the four books of elegies, Gallus translated or imitated from the Greek of Euphorion a poem on the Grynean grove, written in the manner of Hesiod. He likewise translated from the same Euphorion a number of ancient mythological fables, such as the stories of Scylla and Philomela. Gallus also wrote a number of epigrams.—The four elegies, which were first published in the year 1500 by Pomponius Gauricus, as the work of Cornelius Gallus, are generally supposed to have been written by Maximianus Gallus, who lived in the reign of Anastasius. They are chiefly filled with complaints of the miseries and deprivations of extreme old age, a theme not likely to be chosen by Gallus, who died at the age of forty-two. Aldus Manutius, the son of Paullus, published another elegy, under the name of Asinius Gallus, the son of Pollio, whom he appears to have confounded with Cornelius Gallus. Though superior to the others in point of poetical style, it has no better claims to authenticity. (*Dunlop, Hist. Rom. Lit.*, vol. 3, p. 429, *seqq.*) The best edition of the pieces and fragments attributed to Gallus is that of Wernsdorff in the *Poetæ Latini Minores*.—III. Ælius, the first and the only Roman that ever penetrated with an army into the interior of Arabia. He was of equestrian rank, and was appointed by Augustus imperial procurator in Egypt. The Arabians of that day had accumulated great riches by the trade with India. This excited the cupidity of the Romans, and Ælius Gallus was sent to subdue them. The expedition, however, signally failed, in consequence of the treachery of Syllæus, the commander of the Arabian auxiliaries who formed part of the Roman force. This leader, influenced by patriotic motives, guided the army of the invaders into sandy deserts, from which they were glad to retreat with considerable loss. The fleet, in like manner, which accompanied the expedition, was led into shoals where a large number of vessels were lost. Syllæus paid for his patriotic treachery with his life. An account of the whole affair is given by Strabo, who was the intimate friend of Gallus. (*Strab.*, 779, *seqq.*) Pliny and Dio Cassius also furnish us with information on this subject which is not contained in the narrative of Strabo. (*Dio Cass.*, 53, 29.) Great difficulty arises, however, in attempting to adopt the accounts which we thus obtain with the state of geographical knowledge at the present day (Consult *Gossellin, Recherches*, vol. 2, p. 116.—*De Sacy, Mem. de l'Acad. des Inscr.*, &c., vol. 48, p. 511. —*Mannert, Geogr.*, vol. 6, p. 116, *seqq.*) Valesius (Valois), Burmann, and Simson have noticed the error of Casaubon (*ad Strab., l. c.*), who confounds this Ælius Gallus with Cornelius Gallus the poet.—IV. Flavius Claudius Constantinus, brother of the Emperor Julian, and nephew to Constantine the Great. In 351 A.D., Constantius, the son of Constantine, granted him the dignity of Cæsar, and sent him to Antioch. But the power with which he was invested called forth nothing but vice, and Constantius having recalled him A.D. 354, caused him to be put to death in prison, in the age of twenty-nine.

Gangarĭdæ, a people near the mouths of the Ganges. Ptolemy assigns them a capital, called Ganga Regia, on the western side of the Ganges, which D'Anville places in latitude 24° 50′, and makes the site to coincide with that of *Raji-mohol*. The Gangaridæ were allies of the Prasii, who lay nearer the Indus towards the northwest. The united forces of these two nations awaited the army of Alexander on the other side of the Hyphasis; but report made them so formidable for numbers and valour, that the wearied and alarmed Macedonians refused to cross the stream, in spite of all the efforts and remonstrances of their king. (*Justin*, 12, 8.—*Curt.*, 9, 2.—*Virg.*, *Æn.*, 3, 27.)

Ganges, a famous river of India, which, in the language of Hindustan, is called *Padda*, and is also named *Burra Gonga*, or the Great River, and *Gonga*, or the river, by way of eminence; and hence the European name of the stream is derived. The Sanscrit name of the Ganges (*Padda*) signifies *foot*, because the Brahmins, in their fabulous legends, make the river to flow from the foot of Beschan, who is the same with Vischnou, or the preserving deity. This great stream, together with the Burrampooter, whose twin-sister it has not unaptly been denominated, has its source in the vast mountains of Thibet. It seeks the plains of Hindustan by the west, and pursues the early part of its course through rugged valleys and defiles. After wandering about eight hundred miles through these mountainous regions, it issues forth a deity to the superstitious yet gladdened Hindu. This river was unknown to Herodotus, as he does not mention it, though it became famous in a century afterward. Its source was for a long period involved in obscurity. A survey, however, has been recently made by the British-Indian government, and it has been found to issue in a small stream, under the name of *Bhagirathy*, from under a mass of perpetual snow, accumulated on the southern side of the *Himmaleh* Mountains, between 31° and 32° north latitude, and 78° and 79° east longitude. It is computed to be 1500 miles in length, and at five hundred miles from its mouth is, during the rainy season, four miles broad and sixty feet deep. Its principal tributaries are the *Jumna*, the *Gogra*, and the *Burrampooter*. The whole number of streams which flow into it are eleven. About two hundred miles from the sea, the Delta of the Ganges commences by the dividing of the river. Two branches, the *Cossimbazzar* and the *Iellinghy*, are given off to the west. These unite to form the *Hoogley*, or *Bhagirathy*, on which the port of *Calcutta* is situated. It is the only branch commonly navigated by ships, and in some years it is not navigable for two or three months. The only secondary branch which is at all navigable for boats, is the *Chandah* River. That part of the Delta which borders on the sea is composed of a labyrinth of creeks and rivers, called the *Sunderbunds*, with numerous islands, covered with the profuse and rank vegetation called jungle, affording haunts to numerous tigers. These branches occupy an extent of two hundred miles along shore. The Ganges rises fifteen feet by the end of June, owing to the heavy rains. The remainder of its rise, which is in all thirty-two feet, is occasioned by the rains which fall in Bengal. By the end of July, all the lower parts of the country adjoining the Ganges, as well as the Burrampooter, are overflowed for a width of one hundred miles, nothing appearing but villages, trees, and the sites of some places that have been deserted. The line of the Ganges which lies between *Gangotree*, or the source of the leading stream, and *Sagor* island, below *Calcutta*, is held particularly sacred. The main body, which goes east to join the *Brahmapootra*, is not regarded with equal veneration. Wherever the river happens to run from east to north, contrary to its usual direction, it is considered peculiarly holy. The places most superstitiously revered are the junctions of rivers, called *Prayags*, the principal of which is that of the *Jumna* with the Ganges at *Allahabad*. In the British courts of justice, the water of the Ganges is used for swearing Hindus, as the Koran is for Mohammedans, and the Gospel for Christians. (*Malte-Brun, Geogr.*, vol. 3, p. 18, *seqq.*)

Gangetĭcus Sinus, now the *Bay of Bengal*, into which the Ganges falls.

Ganymēdes, son of Tros and of Callirhoë daughter of the Scamander. He was remarkable for his beauty, and on this account, according to the legend, was carried off to Olympus by an eagle, to be the cup-bearer of Jove, who gave Tros, as a compensation, some horses of the Olympian breed. (*Hom.*, *Il.*, 5, 265, *seq.*—*Id. ib.*, 20, 234, *seq.*—*Hom.*, *Hymn*, 4, 202.) One of the Cyclic poets (*ap. Schol. ad Eurip.*, *Orest.*, 1390) said, that Jupiter gave Laomedon a golden vine for Ganymede. The son of Tros succeeded Hebe as cup-bearer of the skies. (*Vid.* Hebe.) They who wish to give an historical aspect to this legend, make Ganymedes to have been carried off by Tantalus. The truth is, however, that the fable of Ganymedes, according to Knight, seems to have arisen from some symbolical composition, representing the act of fructifying nature, attended by Power and Wisdom: and this composition would appear to have been at first misunderstood, and afterward misrepresented in poetical fiction. For the lines in the Iliad alluding to it are, as Knight maintains, spurious; and, according to Pindar, the most orthodox, perhaps, of all the poets, Ganymede was not the son of Tros, but a mighty genius or deity, who regulated or caused the overflowings of the Nile by the motion of his feet. (*Schol. in Arat. Phænom.*, v. 282.) His being, therefore, the cup-bearer of Jupiter, means no more than that he was the distributor of the waters between heaven and earth, and, consequently, a distinct personification of that attribute of Jupiter, which is otherwise signified by the epithet Pluvius. Hence he is only another modification of the same personification as Attis, Adonis, and Bacchus; who are all occasionally represented holding the patera or cup; which is also given, with the cornucopiæ, to their subordinate emanations, the local genii: of which many small figures in brass are extant. (*Inquiry into the Symb. Lang.*, &c., § 121. —*Class. Journ.*, vol. 25, p. 42.)

Garamantes (sing. *Garamas*), a people of Africa, south of Fazania, deriving their name from the city of Garama, now *Garmes*. They were slightly known to the Romans under Augustus, in whose time some claim was made to a triumph over them, on which account they are mentioned by Virgil. (*Virg.*, *Æn.*, 4, 198; 6, 795.—*Lucan*, 4, 334.—*Plin.*, 5, 8.—*Sil. Ital.*, 1, 142; 11, 181.)

Garamantis, a nymph, mother of Iarbas, by Jupiter. (*Virg.*, *Æn.*, 4, 198.)

Gargānus, a mountain of Apulia, terminating in a bold promontory of the same name (Garganum Promontorium), now *Punta di Viesti*. Strabo (284) seems to have considered the whole of that extensive neck of land, lying between the bay of *Rodi* and that of *Manfredonia*, as the Garganum Promontorium, for he describes it as running out to sea for the space of 300 stadia, or 37 miles. Scylax seems to refer to this mountain under the name of Arion. (*Periplus*, p. 5.) Frequent allusion is made to this celebrated ridge and headland by the Latin poets, especially on account of its fine groves of oaks. (*Horat.*, *Od.*, 2, 9.—*Id.*, *Ep.*, 2, 1, 200.—*Sil. Ital.*, 8, 630.—*Lucan*, 5, 378.)

Gargaphĭa, a valley near Platæa, with a fountain of the same name, where Actæon was torn to pieces by his dogs. (*Ovid*, *Met.*, 3, 156.) The fountain of Gargaphia was situate about a mile and a half distant

from Platæa, on Mount Cithæron, towards the Athenian frontier. (*Gell, Itin.*, p. 112.)

Gargărus (plur. *a, orum*), one of the summits of Ida, the roots of which formed the promontory of Lectum. It is generally supposed to have been the highest peak of the range, but this honour must be assigned to the ancient Cotylus. (*Hobhouse's Travels*, Lett. 42.) On Gargarus was a town named Gargara. (*Strabo*, 621.) Dr. Hunt gives an interesting account of his ascent of Gargarus. He found the summit covered with snow, and mentions the following particular relative to its ancient name. "I have ventured to record a circumstance which proves on how fanciful a foundation etymological reasonings are founded. Our guide, when he pointed expressively to the snow on the top of the mountain, repeated the words *Gar, gar*, 'Snow, snow,' in which an enthusiastic topographer of the Iliad would easily have traced the ancient name of Gargarus." (*Walpole's Memoirs*, vol. 1, p. 122.—Compare, in relation to Gargarus, *Clarke's Travels, Greece, Egypt*, &c., vol. 3, p. 166)

Gargettus, a demus or borough of the tribe Ægeïs in Attica, where Eurystheus is said to have been buried. (*Steph. Byz., s. v.—Strabo*, 377.) It was the birthplace of Epicurus. (*Diog. Laert.*, 10, 1.) The modern *Krabato* is supposed to occupy its site. (*Stuart's Ant. of Ath.*, 3, p. 16.—*Spon.*, vol. 2, p. 104.—*Gell's Itin.*, p. 75.)

Garumna, now the *Garonne*, a river of Gaul, which rises in the valley of *Arran*, to the south of *Bertrand*, among the Pyrenees, and falls into the Oceanus Cantabricus, or *Bay of Biscay*. The general course of this river, which extends to about 250 miles, is northwest. After its junction with the Duranius or *Dordogne*, below Burdegala or *Bourdeaux*, it assumes the name of *Gironde*. According to Julius Cæsar's division of Gallia, the Garumna was the boundary of Aquitania, and separated that district from Gallia Celtica. This river is navigable to Tolosa or *Toulouse*, and communicates with the Mediterranean by means of the canal of Louis XIV., about 180 miles long, made through *Languedoc*. (*Mela*, 3, 2.—*Mannert, Geogr.*, vol. 2, p. 117.)

Gaugamēla, a village of Assyria, in the district of Aturia, and about 500 stadia from Arbela. (*Arrian*, 6, 1.) The battle between Alexander and Darius took place near this spot; but, as Arbela was a considerable town, the Greeks chose to distinguish the conflict by the name of the latter. Gaugamela is said to have signified, in Persian, "*the house of the camel*," and to have been so called because Darius, the son of Hystaspes, having escaped upon his camel across the deserts of Scythia, when retreating from the latter country, placed the animal here, and appointed the revenue of certain villages for its maintenance. (*Plut., Vit. Alex.*, c. 31.)

Gaulus, I. a small island adjacent to Melite or *Malta*, now called *Gozo*. (*Plin.*, 3, 8.)—II. Another below the south shore of Crete, now called *Gozo* of *Candia*, for distinction' sake from *Gozo* of *Malta*.

Gaurus, a ridge of mountains bordering on Lake Avernus, and now called *Monte Barbaro*. It was famous for its wines. (*Lucan*, 2, 665, *seqq.*—*Sil. Ital.*, 8, 534.—*Stat. Silv.*, 3, 5, 99.)

Gaza, one of the five Philistine satrapies or principalities, situate towards the southern extremity of Canaan, about 16 miles south of Ascalon (*Itin. Ant.*, p. 150), and a small distance from the Mediterranean. Its port was called Gazæorum Portus. As the name of the city of Gaza appears in the first book of Moses (10, 18), Mela must of course be mistaken, who says it is of Persian origin, and states that Cambyses made this place his chief magazine in the expedition against Egypt. (*Mela*, 1, 11.) It was, however, an important and strongly-fortified place, as being situate so near the borders of that country. Alexander took and destroyed it, after it had made a powerful resistance for the space of two months. (*Arrian*, 2, 27.—*Quintus Curtius*, 4, 6.) Antiochus the Great sacked it, and it was several times taken from the Syrians by the Maccabees. (*Polyb., excerpt. Vales.—Maccab.*, 1, 11, 61.—*Josephus, Ant. Jud.*, 13, 21.) It was afterward subjected to new losses, so that St. Luke states (*Acts*, 8, 26) that it was, in his time, a desert place. Erasmus Schmid, Beza, and Le Moyne, however, following the Syriac version, refer the word ἔρημος, in the original, not to Gaza, but to the way leading towards it. They are refuted by Reland. Strabo notices "Gaza, the desert," which agrees with the Acts. The place was called Constantia afterward. It is now termed by the Arabs *Rassa*, with a strong guttural expression. The ancient name in Hebrew signifies *strong*. (Compare *Mannert, Geogr.*, vol. 6, pt. 1, p. 263.)

Gebenna or Cevenna, now *Cevennes*, a chain of mountains in Gaul, which separated the Helvii from the Arverni, in that part of the Roman province corresponding to the modern *Languedoc*. The Pyrenees join the Cevennes, these last the Vosges, which in their turn unite with Jura to the south, and form the Ardennes to the north. The name Cebenna appears to contain the Celtic radical *Pen* or *Ben*, "a summit," so that the name probably meant "the lofty range." (*Malte-Brun, Geogr.*, vol. 4, p. 389, *Brussels ed.*)

Gedrosĭa, a sandy and barren province of Persia, south and southeast of Carmania, and lying along the Mare Erythræum. It is now called *Mekran*. In passing through this country, the army of Alexander underwent very great hardships, from want of water and provisions, and from columns of moving sand. Its principal city was Pura, now *Fohrea*. (*Strabo*, 720.—*Arrian*, 6, 23, *seqq.*) Wahl compares the name Gedrosia with the Persian *dshiaaduruscht*, "rough," "stormy," "boisterous," from the boisterous and stormy waves that beat upon its coast. (*Vorder und Mittel-Asien*, p. 585.)

Gĕla, I. a river of Sicily, to the east of the Himera, and falling into the sea on the southeastern coast, near the city of the same name. The appellation Gela is said to have been given to it from the icy coldness of its waters, the term *gela* (compare the Latin *gelu*) having the meaning of "ice" in the languages of the Opici and Siculi. (*Steph. Byz., s. v.*) Virgil applies the epithet *immanis* to Gela, meaning, according to some, the city, or, as others think, the river. The former opinion is the more correct one. The city was termed by the poet "immanis" ("*of monster-symbol*"), in allusion to the Minotaur on its coins. Those, however, who refer the epithet to the river, make it signify "cruel," i. e., perilous, and consider it as alluding to the numerous whirlpools in this stream, whence Ovid remarks, "*Et te vorticibus non adeunde Gela.*" (*Fast.*, 4, 470.—*Virg., Æn.*, 3, 702.) The modern name of the Gela is, according to Cluverius, the *Ghiozzo*, or "Icy river."—II. A city of Sicily, on the southeastern coast, a short distance from the sea and from the mouth of the river of the same name. (*Vid.* Gela, I.) It was founded by a joint colony from Crete and from Lindus in the island of Rhodes, 45 years after the foundation of Syracuse. (*Herod.*, 7, 153.—*Thucyd.*, 6, 4.) Gela became one of the most powerful of the Grecian colonies in Sicily, and, 108 years after its own foundation, it colonized Agrigentum. This state of prosperity continued until the time of Gelon, who removed a large part of its inhabitants to Syracuse. After this it sank in importance, and never recovered its former power, but received another blow at a later period, when Dionysius the elder, being unable to save the place from the Carthaginians, carried off all the people to his capital (*Vid.* Dionysius I.) The Geloans subsequently returned to their city, but only to encounter new re

fortunes. Agathocles, suspecting the inhabitants of favouring the Carthaginians, suddenly made himself master of Gela, put to death 4000 of the wealthiest citizens, confiscated their property, and placed a garrison in the city. The final blow was at last received from its own colony Agrigentum. Phintias, tyrant of this latter place, wishing to perpetuate his name, built the small but commodious city of Phintias, called after himself, and transferred to it all the inhabitants of Gela. From this period, therefore, 404 years after its foundation, the city of Gela ceased to exist. On a part of the ancient site stands the modern *Terra Nova*. The plains around Gela (*Campi Geloi*) were famed for their fertility and beauty. (*Diod. Sic.*, 11, 25.—*Id.*, 13, 98.—*Id.*, 19, 108.—*Id.*, 20, 31.—*Id.*, 22, 2.—*Strabo*, 418.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 345.)

Gellius, Aulus (or, as some manuscripts give the name, Agellius), a Latin grammarian, born at Rome in the early part of the second century, and who died at the beginning of the reign of Marcus Aurelius. We have but few particulars of his life. We know that he studied rhetoric under Cornelius Fronto at Rome, and philosophy under Phavorinus at Athens, and that, on his return to Rome, while still at an early age, he was made one of the centumviri or judges in civil causes. (*Noct. Att.*, 14, 2.) Gellius has left behind him one work entitled *Noctes Atticæ*, "Attic Nights." It was written, as he informs us in the preface, during the winter evenings in Attica, to amuse his children in their hours of relaxation. It appears, from his own account, that he had been accustomed to keep a commonplace book, in which he entered whatever he heard in conversation, or met with in his private reading, that appeared worthy of remembrance. In composing his "*Noctes Atticæ*" he seems merely to have copied the contents of his commonplace book, with a little alteration in the language, but without any attempt at classification or arrangement. The work contains anecdotes and arguments, scraps of history and pieces of poetry, and dissertations on various points in philosophy, geometry, and grammar. Amid much that is trifling and puerile, we obtain information on many subjects relating to antiquity, of which we must otherwise have been ignorant. It is divided into twenty books, which are still extant, excepting the eighth and the beginning of the seventh. He mentions, in the conclusion of his preface, his intention of continuing the work, which he probably, however, never carried into effect.—The style of Aulus Gellius is in general negligent and incorrect. In his eagerness to imitate the old writers, he is often carried too far, and introduces too many forms of expression from the earlier comic poets, whom he seems most anxious to take for his models in this respect. That he invented, however, any new terms himself seems hardly credible. The best editions of Aulus Gellius are, that of Gronovius, *Lugd. Bat.*, 1706, 4to, and that of Lion, *Göttingen.*, 1824, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 310.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 718.)

Gelon, a native of Gela in Sicily, who rose from the station of a private citizen to be supreme ruler of Gela and Syracuse. He was descended from an ancient family, which originally came from Telos, an island off the coast of Caria, and settled at Gela, when it was first colonized by the Rhodians. During the time that Hippocrates reigned at Gela (B.C. 498–491), Gelon was appointed commander of the cavalry, and greatly distinguished himself in the various wars which Hippocrates carried on against the Grecian cities in Sicily. On the death of Hippocrates, who fell in battle against the Siculi, Gelon seized the supreme power, B.C. 491. Soon afterward a more splendid prize fell in his way. The nobles and landholders (*γάμοροι*) of Syracuse, who had been driven from the city by an insurrection of their slaves, supported by the rest of the people, applied to Gelon for assistance. This crafty prince, gladly availing himself of the opportunity of extending his dominions, marched to Syracuse, into which he was admitted by the popular party (B.C. 485), who had not the means of resisting so formidable an opponent. (*Herodot.*, 7, 154, *seq.*) Having thus become master of Syracuse, he appointed his brother Hiero governor of Gela, and exerted all his endeavours to promote the prosperity of his new acquisition. In order to increase the population of Syracuse, he destroyed Camarina, and removed all its inhabitants, together with a great number of the citizens of Gela, to his favourite city. By his various conquests and his great abilities, he became a very powerful monarch; and therefore, when the Greeks expected the invasion of Xerxes, ambassadors were sent by them to Syracuse, to secure, if possible, his assistance in the war. Gelon promised to send to their aid two hundred triremes, twenty thousand heavy-armed troops, two thousand cavalry, and six thousand light-armed troops, provided the supreme command were given to him. This offer being indignantly rejected by the Lacedæmonian and Athenian ambassadors, Gelon sent, according to Herodotus, an individual named Cadmus to Delphi, with great treasures, and with orders to present them to Xerxes if he proved victorious in the coming war. (*Herod.*, 7, 157–164.) This statement, however, was denied by the Syracusans, who said that Gelon would have assisted the Greeks, if he had not been prevented by an invasion of the Carthaginians, with a force amounting to three hundred thousand men, under the command of Hamilcar. This great army was entirely defeated near Himera by Gelon, and Theron monarch of Agrigentum, on the same day, according to Herodotus, on which the battle of Salamis was fought. (*Herod.*, 7, 165, *seqq.*) An account of this expedition is also given by Diodorus Siculus (11, 21), who states, that the battle between Gelon and the Carthaginians was fought on the same day as that at Thermopylæ. There seems, indeed, to have been a regular understanding between Xerxes and the Carthaginians, in accordance with which the latter were to attack the Greeks in Sicily, while the Persian monarch was to move down upon Attica and the Peloponnesus.—Gelon appears to have used with moderation the power which he had acquired by violence, and to have endeared himself to the Syracusans by the equity of his government, and by the encouragement he gave to commerce and the fine arts. We are informed by Plutarch, that posterity remembered with gratitude the virtues and abilities of Gelon, and that the Syracusans would not allow his statues to be destroyed together with those of the other tyrants, when Timoleon became master of the city. (*Plut., Vit. Timol.*) He died B.C. 478, and was succeeded by his brother Hiero. (*Aristot., Polit.*, 5, 12.—*Encycl. Us. Knowl.*, vol. 11, p. 108.)

Gelōi, the inhabitants of Gela. (*Virg., Æn.*, 3, 701.)

Gelōnes and Gelōni, a people of Scythia, included by Herodotus (4, 108) among the Budini. The historian speaks of their wooden city called Gelonus, and makes them to have been originally a Grecian race, who transplanted themselves from the trading ports of Greece and settled among the Budini, where they used a language partly Scythian and partly Grecian. This account, however, appears very unsatisfactory. It is better to refer the Geloni to that curious chain which connects the earlier history of Grecian civilization with the regions of the remote East, by means of sacerdotal colonies scattered throughout the wilds of Scythia. (Compare the remarks of Ritter, *Vorhalle*, p. 266.)

Gemoniæ Scalæ, steps at Rome, near the prison called Tullianum, down which the bodies of those who had been executed in prison were thrown into the Fo

rum, to be exposed to the gaze of the multitude. (*Val. Max.*, 6, 9.—*Liv.*, 38, 59.)

Genābum, a town of the Aureliani, on the Ligeris or *Loire*, which ran through it. It was afterward called Aureliani, from the name of the people, and is now *Orleans*. (*Cæs., B. C.*, 7, 3.—*Lucan*, 1, 440.)

Genauni, a people of Vindelicia. (*Vid* Brenni.)

Genĕva, a city of the Allobroges, at the western extremity of the Lacus Lemanus or *Lake of Geneva*, on the south bank of the Rhodanus or *Rhone*. The modern name is the same as the ancient. (*Cæs., B. G.*, 1, 6.)

Genserĭc (more correctly Geiserich), king of the Vandals, was the illegitimate brother of Gonderic, whom he succeeded A.D. 429. In the same year he left Spain, which had been partly conquered by the Vandals, and crossed over into Africa, at the solicitation of Boniface, governor of that province, who had been induced, by the arts of his rival Aetius, to rebel against Valentinian III., emperor of the West. Boniface soon repented of the step he had taken, and advanced to meet the invader. But his repentance came too late. The Moors joined the standard of Genseric, and the powerful sect of the Donatists, who had been cruelly persecuted by the Catholics, assisted him against their oppressors. Boniface was defeated, and obliged to retire into Hippo Regius, where he remained till he obtained a fresh supply of troops. Having ventured upon a second battle, and being again defeated, he abandoned the province to the barbarians, and sailed away to Italy. A peace was concluded between Genseric and the Emperor of the West, by which all Africa to the west of Carthage was ceded to the Vandals. This, however, did not long continue, and the city of Carthage was taken by the Vandals, by surprise, A.D. 439. The Emperors of the West and East made great preparations for the recovery of the province, but an alliance which Genseric made with Attila, king of the Huns, effectually secured him against their attempts. Genseric's next object was the formation of a naval power: an immense number of ships were built, and his fleets ravaged the shores of Sicily and Italy. Invited by the Empress Eudoxia, he sailed up the Tiber, A.D. 455, and permitted his soldiers, for the space of fourteen days, to pillage Rome. In A.D. 460 he destroyed the fleet which the Emperor Majorian had collected for the invasion of Africa; and, as his power increased, his ravages became more extensive. The island of Sardinia was conquered, and Spain, Italy, Sicily, Greece, Egypt, and Asia Minor were plundered every year by the Vandal pirates. Leo, the emperor of the East, at last resolved to make a vigorous effort for the recovery of Africa. A great army was assembled, and the command was given to Basilicus. He landed at Bona, and at first met with considerable success, but was at length obliged to retire from the province. After this victory Genseric met with no farther opposition, but remained undisturbed master of the sea till his death, which happened A.D. 477. He was succeeded by his son Hunneric. Genseric was an Arian, and is said to have persecuted the Catholics with great cruelty. (*Procop., de Bell. Vand.*—*Gibbon, Decline and Fall*, c. 33–36.)

Gentĭus, king of the Illyrians, sold his services to Perses, king of Macedonia, for ten talents, and threw into prison the Roman ambassadors. He was addicted to intemperance, and hated by his subjects. The prætor Anicius conquered him in the space of twenty or thirty days, and led Gentius himself, his wife, brother, and children in triumph at Rome. (*Liv.*, 43, 19, *seqq.*)

Genŭa, now *Genoa*, a celebrated town of Liguria. In the second Punic war, Genua, then a celebrated emporium, took part with the Romans, and was, in consequence, plundered and burned by Mago the Carthaginian. (*Liv.*, 28, 46.) It was afterward rebuilt by the Romans (*Liv.*, 30, 1), and was made a municipium. A curious fact, illustrative of the history of Genua, was brought to light by the discovery of a brazen tablet, in 1506, near the city. This monument informs us, that a dispute having arisen between the Genuatæ and Veiturii, on the subject of their respective boundaries, commissioners were appointed by the Roman senate, A.U.C. 636, to settle the limits of the two territories; and the tablet gives the result of their labours. In the time of Strabo, Genua seems to have been a place of considerable trade, particularly in timber, which was brought from the mountains, where it grew to a great size. Some of it, being richly veined, was used for making tables, which were thought scarcely inferior to those of cedar-wood. Other commodities were cattle, skins, and honey, which the Ligurians exchanged for oil and Italian wine, none being grown on their coast.—In later times we find the name written Janua, from an idea that it was founded by Janus, which Cluver justly rejects as absurd. (*Ital. Ant.*, vol. 1, p. 70.—*Cramer's Ancient Italy*, vol. 1, p. 25, *seqq.*)

Genucĭa Lex, proposed by the tribune Genucius, A.U.C. 411, that no one should enjoy the same office twice within ten years, nor be invested with two offices in one year. (*Liv.*, 7, 42.)

Genūsus, a river of Illyricum. Cellarius places it to the south of the Apsus and north of Apollonia; but Kruse and others make it the same with the Panyasus of Ptolemy, to the south of Dyrrhachium. The modern name, if Cellarius be correct, is the *Semno* or *Siomini*. Kruse, however, makes it the *Iscumi*. (*Bischoff und Möller, Wörterb.*, p. 551.)

Geoponĭca (Γεωπονικά), or "a treatise on Agriculture" (from *γέα, γῆ*, "*the earth*," and *πονέω*, "*to bestow labour upon*"), the title of a compilation, in Greek, of precepts on rural economy, extracted from ancient writers. The compiler, in his procœmium, shows that he was living at Constantinople, and dedicated his work to the Emperor Constantine, "a successor of Constantine, the first Christian emperor," stating that he wrote it in compliance with his desire, and praising him for his zeal for science and philosophy, and also for his philanthropic disposition. The emperor here meant is supposed by some to have been Constantine Porphyrogenitus, and the compilation is generally ascribed to Cassianus Bassus, a native of Bithynia, who, however, is stated by others to have lived some centuries before the time of Porphyrogenitus. The question respecting the authorship of the Geoponica has excited much discussion, and Needham, in his edition of the work (*Cantab.*, 1704), has treated the subject at great length. The work is divided into twenty books, which are subdivided into short chapters, explaining the various processes of cultivation adapted to various soils and crops, and the rural labours suited to the different seasons of the year; together with directions for sowing the various kinds of corn and pulse; for training the vine, and the art of wine-making, upon which the author is very diffuse. He also treats of olive-plantations and oil-making, of orchards and fruit-trees, of evergreens, of kitchen-gardens, of the insects and reptiles that are injurious to plants, of the economy of the poultry-yard, of the horse, the ass, and the camel; of horned cattle, sheep, goats, pigs, &c., and the care they require; of the method of salting meat; and, lastly, of the various kinds of fishes. Every chapter is inscribed with the name of the author from whom it is taken, and the compiler gives, at the beginning of the first book, a list of the principal authorities. Other authors besides these are quoted in the course of the work. Two or three chapters are inscribed with the name of Cassianus, who speaks of himself in them as a native o Maratonymus in Bithynia, where he had an estate (*Geopon.*, 5, 6, *et* 36.) The work is curious, as giving a course of ancient agriculture, collected from the most approved authorities then extant. The best edi-

tion of the Geoponica is that of Niclas, *Lips.*, 1781, 4 vols. 8vo. (*Encycl. Us. Knowl.*, vol. 11, p. 156.—*Schöll, Gesch. Griech. Litt.*, vol. 3, p. 439.)

GEORGĪCA, the title of Virgil's poem on husbandry. (*Vid.* Virgilius.)

GERÆSTUS, a promontory of Eubœa, terminating the island to the southwest. It is now Cape *Mantelo.* (*Homer, Od.*, 3, 176.—*Eurip., Orest.*, v. 992.) There was a well-frequented haven near the promontory. (*Plin.*, 4, 12.—*Steph. Byz., s. v.*)

GERGIS or GERGĪTHA, a city of Dardania in Troas, a settlement of the ancient Teucri, and, consequently, a town of very great antiquity. (*Herod.*, 5, 122. —*Id.*, 7, 43.) Cephalo, an early historian, who is cited by Dionysius of Halicarnassus, Athenæus, and others as having written a history of Troy, was a native of this place. (*Dion. Hal., A. R.*, 1, p. 180.—*Athen.*, 9, p. 393.—*Strab.*, 589.—*Steph. Byz., s. v.* Ἀρίσβη, Τραικός.) Gergis, according to Xenophon, was a place of strength, having an acropolis and very lofty walls, and one of the chief towns held by Mania, the Dardanian princess. (*Xen., Hist. Gr.*, 3, 1, 12.) It had a temple sacred to Apollo Gergithius, and was said to have given birth to the sibyl, who is sometimes called Erythræa, from Erythræ, a small place on Mount Ida (*Dion. Hal.*, 1, 55), and at others Gergithia. In confirmation of this fact, it was observed that the coins of this city had the effigy of the prophetess impressed upon them. (*Phlegon, ap. Steph. Byz., s. v.* Τέργις.) Some of these coins are still extant, and accord with the testimony of Phlegon. They are thus described by numismatic writers: "Caput muliebre adversum laureatum cum stola ad collum R. TEP. Sphinx alata sedens Æ, 3." (*Sestini, Lett. Numism.*, t. 1, p. 88.) It appears from Strabo that Gergitha having been taken by Attalus, king of Pergamus, he removed the inhabtants to the sources of the Caïcus, where he founded a new town of the same name. (*Strab.*, 616.) The Romans, according to Livy, made over the territory of the old town to the Ilienses (38, 39). Herodotus, in describing Xerxes' march along the Hellespont, states that he had the town of Dardanus on his left, and Gergitha on the right; it is evident, therefore, that the latter must have been situated inland, and towards Mount Ida. (*Herod.*, 7, 43.—*Cramer's Asia Minor*, vol. 1, p. 84, *seqq.*)

GERGOVĬA, a strong town and fortress of Gaul, belonging to the Arverni. It was situate on a very high mountain, and of difficult access on all sides. It is now *Gergovie.* (*Cæs., B. G.*, 7, 9.)

GERMANĬA. The word Germania was employed by the Romans to designate a country of greater extent than modern Germany. They included under this name all the nations of Europe east of the Rhine and north of the Danube, bounded on the north by the German Ocean and the Baltic, including Denmark and the neighbouring islands, and on the east by the Sarmatians and Dacians. It is difficult, however, to ascertain how far Germany stretched to the East. According to Strabo (289), Germanic tribes dwelt nearly as far as the mouths of the Borysthenes (or *Dnieper*). The northern and northeastern parts of Gaul were also known under the name of Germany in the time of the Roman emperors, after the province of Belgica had been subdivided into *Germania Prima* and *Germania Secunda.*

1. *Origin of the Germanic nations.*

The origin of the Germanic nations is involved in uncertainty. The inhabitants of the beautiful regions of Italy, who had never known a rougher country, could hardly believe that any nation had deserted its native soil to dwell in the forests of Germany, where severe cold prevailed for the greater part of the year, and where, even in summer, impenetrable forests prevented the genial rays of the sun from reaching the ground. They thought that the Germans must have lived there from the beginning, and therefore called them *indigenæ*, or "natives of the soil." (*Tacit., de Mor. Germ.*, 2.) Modern inquiries, however, have traced the descent of the Germanic race from the inhabitants of Asia; since it is now indisputably established that the Teutonic dialects belong to one great family with the Latin, the Greek, the Sanscrit, and the other languages of the Indo-Germanic chain. Von Hammer calls the Germans a Bactriano Median nation. He makes the name *Germani* or *Sermani*, in its primitive import, to have meant those who followed the worship of Buddha, and hence the Germans, according to him, are that ancient and primitive race who came down from the mountains of Upper Asia, the cradle of the human species, and, spreading themselves over the low country more to the south, gave origin to the Persian and other early nations. Hence the name *Dschermania* applied in early times to all that tract of country which lay to the north of the Oxus. The land of Erman, therefore, which was situate beyond this river, and which corresponds to the modern *Chorasin*, is made by Von Hammer the native home of the Germanic race, and the Germans themselves are, as he informs us, called *Dschermani*, their primitive name, by the Oriental writers down to the fourteenth century. (*Von Hammer, Wien. Jahrb.*, vol. 2, p. 319.—Compare vol. 9, p. 39.) Another remarkable circumstance is, that, besides the name referred to, that of the modern *Prussians* may be found under its primitive form in the Persian tongue. We have there the term *Pruschan* or *Peruschan*, in the sense of "a people." In Meninski (1, p. 533) we have *Berussan* and *Beruschan*, in the sense of "*communitas ejusdem religionis*," while, in Ferghengi Schuuri, *Peruschan* or *Poruschan* more than once occurs. (Vol. 1, B. 182, *V. l. Z.* and *S.* 183, *e. Z.*) Even the name *Sachsen* or *Sassen* (Saxons) is to be found in the Persian tongue, under the form *Sassan*, as indicating not only the last dynasty of the Persian empire (the Sassanides), but also those acquainted with the doctrines of the Dessatin, the old Persian dialect of which is far more nearly related to the Gothic than the modern Persian to the German. In the Oriental histories, moreover, mention is made of the dynasty of the sons of Boia, in whom we may easily recognise the progenitors of the Boii; while traces of the name of the Catti may be found in that of *Kat*, in Chorasin. (*Fergh. Schuuri*, B. 231.) The Getæ, too, frequently appear under the appellation of the *Dschete* in the history of Timour; and finally, the name of the *Franks* has been traced to the Persian *Ferheng*, "reason" or "understanding." (*Von Hammer*, in *Kruse's Archiv. der Germanischen Völkerstamme*, hft. 2, p. 124, *seqq.*) Even as early as the time of Herodotus, the name of the Γερμάνιοι (*Germanii*) appears among the ancient Persian tribes (*Herod.*, 1, 125), while the analogies between the Persian and German are so striking as to have excited the attention of every intelligent scholar Von Hammer has promised to show remarkable affinities between upward of 4000 German and Persian words. (*Archiv.*, p. 126, *not.*) And, besides all this, an ancient Georgian MS. of laws, recently brought to light, proves conclusively, that the Georgian nation had among them *ordeals* precisely similar to those of the early Germans, and also the same judicial forms of proceeding, and the same system of satisfactions to be paid in cases of homicide, according to the rank of the party slain. (*Annal. de legislat. et de Jurisprudence, Nro.* 40, *Paris*, 1829. — Compare, on the general question of German and Persian affinities, *Adelung, Mithradates*, vol. 1, p. 278, *seqq.* — *Id. ib.*, vol. 2, p. 170, *seqq.* — *Ritter, Erdkunde*, vol. 2, p. 674. — *Id. Vorhalle*, p. 307.—*Norberg, de Orig. Germ.*, p. 591.—*Link, Urwelt*, p. 170. — *Pfister, Gesch. der Deutsch.* vol. 1, p. 24, *seqq.*, p. 519, *seqq.*) Now, if these prem

ses be true, and they are acknowledged to be so by every scholar who has examined them, the commonly-received derivation of the name *Germani* falls to the ground. The advocates for this etymology maintain, that the appellation in question comes from *wer*, "war," and *mann*, "a man," and that "*Germani*" therefore means "men of war" or "warriors," the Roman alphabet, in consequence of its not having any *w*, converting this letter into a soft *g*. They refer also to Tacitus, who states, that the Tungri first assumed this name on crossing the Rhine, and that it gradually spread over the whole nation. (*De Mor. Germ.*, 2.) Others again assert, that the term is of Celtic origin, and was first applied by the Gauls to their German conquerors, and they deduce it from the Celtic *gerr*, "war," and *mann*, "a man." (*Lemaire, Ind. Geogr., ad Cæs., s. v.*, p. 269.) The true origin of the name, however, as has already been remarked, must be sought in the remote East.—There was also another national name which the Germans applied to themselves, and that was *Teutones*. In this we recognise at once the root of the modern term *Deutsche* or *Teutsche;* and the appellation would seem to have come from the old German word *Diet*, "a people," and to have been used as a name for the whole German race, considered as forming but one people, though divided into many independent tribes. (*Klemm, Germ. Alterthumsk.*, p. 79.)

2. *Geographical acquaintance with Ancient Germany.*

The Greeks and Romans had very little knowledge of Germany before the time of Julius Cæsar, who met with several Germanic tribes in Gaul, and crossed the Rhine on two occasions, rather with the view of preventing their incursions into Gaul, than of making any permanent conquests. His acquaintance was, however, limited to those tribes which dwelt on the banks of the Rhine. Under the early Roman emperors many of these tribes were subdued, and the country west of the Visurgis (or *Weser*) was frequently traversed by the Roman armies. But at no period had the Romans any accurate knowledge of the country east of this river; and it is therefore difficult to fix with certainty the position of the German tribes, particularly as the Germans were a nomade people. Some parts of Germany were inhabited by the Gauls, who were, according to Cæsar (*B. G.*, 6, 24), the more warlike nation in early times. Tacitus, at a later day, divides the Germans into three great tribes, which were subdivided into many smaller ones: 1. the Ingævones, bordering on the ocean. 2. Herminones, inhabiting the central parts. 3. Istævones, including all the others. Pliny (4, 14) makes five divisions: 1. Vindili, including the Burgundiones, Varini, Carini, and Gullones. 2. Ingævones, including the Cimbri, Teutones, and Chauci. 3. Istævones, near the Rhine, including the midland Cimbri. 4. Herminones, inhabiting the central parts, including the Suevi, Hermunduri, Catti, and Cherusci. 5. Peucini and Bastarnæ, bordering on the Dacians.

3. *Manners and Customs of the Ancient Germans.*

Our principal information on this subject is derived from Tacitus, who wrote a separate treatise on the manners and customs of the Germanic tribes, entitled "*De Situ, Moribus, et Populis Germaniæ.*" Occasional notices and scattered hints are also found in the works of other ancient authors, particularly in the Gallic commentaries of Cæsar.—A nation free from any foreign intermixture (say the Roman writers), as is proved by their peculiar national physiognomy, inhabits the country beyond the Rhine, with fierce blue eyes, deep yellow hair, a robust frame, and a gigantic height; inured to cold and hunger, but not to thirst and heat, warlike, honest, faithful, friendly and unsuspicious towards friends, but towards enemies cunning and dissembling; scorning every restraint, considering independence as the most precious of all things, and therefore ready to give up life rather than liberty. Unacquainted with the arts of civilization, ignorant of agriculture and of the use of metals and letters, the German lives in his forests and pastures, supported by the chase, and the produce of his herds and flocks; his life being divided between inaction, sensual pleasures and great hardships. In time of peace, sleep and idleness, by day and night, are the sole pleasure of the indolent, discontented warrior, who longs for war, and manly, dangerous adventures. Till these arrive, he surrenders himself, with all the passion of unrestrained nature, to drinking and gaming. A beverage, prepared with little art from wheat and barley, indemnifies him for the absence of the juice of the grape, which nature has denied him, and exhilarates his noisy feasts. His personal liberty is not too precious to be staked on the cast of a die; and, faithful to his word, he suffers himself to be fettered, without resistance, by the lucky winner, and sold into distant slavery. The form of government, in the greater part of Germany, is democratic. The German obeys general and positive laws less than the casual ascendancy of birth or valour, of eloquence or superstitious reverence. On the shores of the Baltic there are several tribes which acknowledge the authority of kings, without, however, resigning the natural rights of man. Mutual protection forming the tie which unites the Germans, the necessity was early felt of rendering individual opinion subject to that of the majority; and these few rude outlines of political society are sufficient for a nation destitute of high ambition. The youth, born of free parents and ripened to manhood, is conducted into the general assembly of his countrymen, furnished with the shield and spear, and received as an equal and worthy member of their warlike republic. These assemblies, consisting of men able to bear arms, and belonging to the same tribe, are summoned at fixed periods or on sudden emergencies. The free vote of the members of these councils decides on public offences, the election of magistrates, on war or peace. For though the leaders are allowed to discuss all subjects previously, yet the right of deciding and executing is solely with the people. Impatient of delay, and obeying the impulse of their passions, without regard to justice or policy, the Germans are quick in adopting resolutions. Their applause or dissatisfaction is announced by the clashing of their arms or by a murmur. In times of danger a leader is chosen, to whom several tribes submit. The most valiant is selected for this purpose, to lead his countrymen more by his example than his authority. As soon as the danger is past, his authority, reluctantly borne by his free-minded countrymen, ceases. In times of peace, no other superior is known than the princes, who are chosen in the assemblies to distribute justice, or compose differences in their respective districts. Every prince has a guard and a council of 100 persons. Although the Romans called several German princes *kings*, yet these rulers had not so much as the right of punishing a freeman with death, or imprisonment, or blows. A nation to which every kind of restraint was thus odious, and which acknowledged no authority, respected no obligations but those which they imposed upon themselves. To leaders of approved valour the noblest youths voluntarily devoted their arms and services; and as the former vied with each other in assembling the bravest companions around them, so the latter contended for the favour of their leaders. It was the duty of the leader to be the first in courage in the hour of danger, and the duty of his companions not to be inferior to him. To survive his fall was an indelible disgrace to his companions, for it was their most sacred duty to defend his person, and to heighten his glory by their own deeds. The leader fought for victory, his companions, for their

leader. Valour was the grace of man, chastity the virtue of woman The primitive nations of German origin attached something of a sacred character to the female sex. Polygamy was only permitted to the princes as a means of extending their connexions; divorce was forbidden rather by a sense of propriety than by law. Adultery was considered an inexpiable crime, and was, therefore, very rare. Seduction was not to be excused on any consideration. The religious notions of this race could not but be rude and imperfect. The sun and moon, fire and earth, were their deities, whom they worshipped, with some imaginary beings to whom they ascribed the direction of the most important circumstances of life, and whose will the priests pretended to divine by secret arts. Their temples were caverns, rendered sacred by the veneration of many generations. The ordeals so famous in the middle ages were considered by them infallible in all dubious cases. Religion afforded the most powerful means for inflaming their courage. The sacred standards, preserved in the dark recesses of consecrated caverns, were raised on the field of battle, and their enemies were devoted, with dreadful imprecations, to the gods of war and thunder. The valiant only enjoyed the favour of the gods; a warlike life, and death in battle, were considered as the surest means of attaining the joys of the other world, where the heroes were rejoiced by the relation of their deeds, while sitting around the festal table, and quaffing beer out of large horns or the sculls of their enemies. But the glory which the priests promised after death was conferred by the bards on earth. They celebrated in the battle and at the triumphal feasts the glorious heroes of past days, the ancestors of the brave who listened to their simple but fiery strains, and were inspired by them with contempt of death, and kindled to glorious deeds

4. *History of Ancient Germany.*

The Romans first became acquainted with the ancient Germans in B.C. 113, when they appeared under the name of Teutones and Cimbri, on the confines of the Roman dominion, and then moving south, carried the terror of their arms over Gaul and part of Northern Italy, until overthrown by Marius and Catulus (103 and 101 B.C.). When Julius Cæsar had established himself in Gaul, he became acquainted with a nation then designated by the name of Germans. Ariovistus, the leader of the nation, which had previously inhabited the banks of the Danube, attempted to establish himself in Gaul, but, being defeated by Cæsar, he was obliged to flee beyond the Rhine. Of the fugitives who returned over the Rhine, the nation of the Marcomanni seems to have been formed. Cæsar crossed the Rhine twice; not with the view of making conquests in that wilderness, but to secure Gaul against the destructive irruptions of the barbarians. He even enlisted Germans in his army, first against the Gauls, then against Pompey. He obtained an accurate knowledge of those tribes only that lived nearest to the Rhine, as the Ubii, Sygambri, Usipetes, and Tencteri. The rest of Germany, he was told, was inhabited by the Suevi, who were divided into 100 districts, each of which annually sent 1000 men in quest of booty. They lived more by hunting and pasture than by agriculture, held their fields in common, and prevented the approach of foreign nations by devastating their borders. This account is true, if it is applied to the Germans in general, and if by the 100 districts are understood different tribes.—The civil wars diverted the attention of the Romans from Germany. The confederacy of the Sygambri made inroads into Gaul with impunity, and Agrippa transferred the Ubii, who were hard pressed by them, to the west side of the Rhine. But the Sygambri having defeated Lollius, the legate of Augustus (A.U C. 739), the emperor himself hastened to the Rhine, erected fortifications along the banks of this river to oppose the progress of the enemy, and gave his stepson Drusus the chief command against them. This general was victorious in several expeditions, and advanced as far as the Elbe. He died A.U.C 745. Tiberius, after him, held the chief command on the Rhine during two years, and exercised more cunning than force against the Germans. He induced them to enter the Roman service. The bodyguard of Augustus was composed of Germans, and the Cheruscan Arminius was raised to the dignity of knight. From 740 to 755, different Roman generals commanded in those regions. Tiberius, having received the chief command a second time (A.U.C. 756), advanced to the Elbe; and the Romans would probably have succeeded in making Germany a Roman province, but for the imprudence of his successor, Quintilius Varus, by which all the advantages which had been previously gained were lost. His violent measures for changing the manners and customs of the Germans produced a general conspiracy, headed by the Cheruscan Arminius, who had received his education in Rome. Decoyed with three legions into the forest of Teutoberg, Varus was attacked and destroyed with his army. A few fugitives only were saved by the legate Asprenas, who was stationed with three legions in the vicinity of Cologne. The consequence of this victory, gained by the Germans A.D. 9, was the loss of all the Roman possessions beyond the Rhine; the fortress of Aliso, built by Drusus, was destroyed. The Cherusci then became the principal nation of Germany. Four years after, the Romans, under the command of Germanicus, made a new expedition against the Germans; but, notwithstanding the valour and military skill of the young hero, he did not succeed in re-establishing the Roman dominion. The Romans then renounced the project of subjugating the Germans, whose invasions they easily repelled, and against any serious attacks from whom they were secured by the internal dissensions which had arisen in Germany. Maroboduus, who had been educated at the court of Augustus, had united, partly by persuasion and partly by force, several Suevian tribes into a coalition, which is known under the name of the Marcomannic confederacy. At the head of this powerful league, he attacked the great kingdom of the Boii, in the southern part of Bohemia and Franconia, conquered it, and founded a formidable state, whose authority extended over the Marcomanni, Hermunduri, Quadi, Longobardi, and Semnones, and which was able to send 70,000 fighting men into the field. Augustus had ordered Tiberius, with twelve legions, to attack Maroboduus and destroy his power; but a general rebellion in Dalmatia obliged him to conclude a disadvantageous peace. The disasters which afterward befell the Romans in the west of Germany, prevented them from renewing their attempts against the Marcomanni, who ventured to make frequent incursions into the southern parts of Germany. Two powerful nations, therefore, now existed in Germany, the Marcomanni and the Cherusci, who, however, soon became engaged in disputes. On the one hand, the Longobardi and Semnones, disgusted with the oppressions of Maroboduus, deserted his confederacy and joined the Cherusci; and, on the other, Inguiomerus, the uncle of Arminius, having become jealous of his nephew, went over to Maroboduus. After the war between the two rivals had been carried on for a considerable time, according to the rules of the military art, which Arminius and Maroboduus had learned in the school of the Romans, the victory at last remained with the Cherusci. Tiberius, instead of assisting Maroboduus, who had solicited his help, instigated Catualda, king of the Goths, to fall upon him, forced him to leave his country, and to seek refuge with the Romans. Catualda, however, soon experienced the same fate from the Hermunduri, who now

appear as the principal tribe among the Marcomanni. The Cherusci, after the loss of their great leader, Arminius, A.D. 21, fell from their high rank among the German nations. Weakened by internal dissensions, they finally received a king from Rome, by the name of Italicus, who was the last descendant of Arminius. During his reign they quarrelled with their confederates, the Longobardi, and sunk to an insignificant tribe on the south side of the Hercynian forest. On the other hand, the Catti, who lived in the western part of Germany, rose into importance. The Frisians rebelled on account of a tribute imposed upon them by the Romans, and were with difficulty overpowered; while the Catti, on the Upper Rhine, made repeated assaults on the Roman fortresses on the opposite bank. Their pride, however, was humbled by Galba, who compelled them to abandon the country between the Lahn, the Maine, and the Rhine, which was distributed among Roman veterans. Eighteen years later a dispute arose between the Hermunduri and Catti, on account of the salt-springs of the Franconian Saale. Meanwhile the numerous companions of Maroboduus and Catualda, having settled on the north of the Danube, between the rivers Gran and Morava, had founded under Vannius, whom they had received as king from the Romans, a new kingdom, which began to grow oppressive to the neighbouring tribes. Although Vannius had entered into an alliance with the Sarmatian Iazygæ, he was overpowered by the united arms of the Hermunduri, Lygii, and western Quadi (A.D. 50), and was compelled to fly for refuge to the Romans. His son-in-law, Sido, was now at the head of the government. He was a friend of the Romans, and rendered important services to Vespasian. In the West, the power of the Romans was shaken by the Batavi, so that they maintained themselves with the greatest difficulty. A war now broke out, that was terminated only with the downfall of Rome. The Suevi, being attacked by the Lygii, asked for assistance from Domitian, who sent them 100 horsemen. Such paltry succours only offended the Suevi. Entering into an alliance with the Iazygæ, in Dacia, they threatened Pannonia. Domitian was defeated. Nerva checked them, and Trajan gained a complete victory over them. But, from the time of Antoninus the philosopher, the flames of war continued to blaze in those regions. The Roman empire was perpetually harassed, on two sides by the barbarians, on one side by a number of small tribes, who, pressed by the Goths, were forced to invade Dacia in quest of new habitations. The southern regions were assigned to them in order to pacify them. But a war of more moment was carried on against Rome on the other side, by the united forces of the Marcomanni, Hermunduri, and Quadi, which is commonly called the Marcomannic war. Marcus Aurelius fought against them to the end of his life, and Commodus bought a peace, A.D. 180. Meantime the Catti devastated Gaul and Rhætia, the Cherusci forced the Longobardi back to the Elbe. A.D. 220, new barbarians appeared in Dacia, the Visigoths, Gepidæ, and Heruli, and waged war against the Romans. At the same time, in the reign of Caracalla, a new confederacy appeared in the southern part of Germany, the Alemanni, consisting of Istævonian tribes. Rome, in order to defend its provinces against them, erected the famous *Vallum Romanorum*, the ruins of which are still visible from Iaxthausen to Ehringen. But the power of the Romans sank more and more, partly by the incessant struggle against the barbarians, partly by internal agitations. At the time when the Roman power had been weakened by civil wars, in the frequent military revolutions during the government of the emperors, the Franks forced their way as far as Spain, and in the reign of the Emperor Probus they also conquered the island of the Batavi. Thus the Franks and Alemanni were now the most powerful German nations. Under Julian, the former lost the island of the Batavi, which was conquered by the Saxons, and the latter were humbled by the armies of Rome. But this was Rome's last victory. In the beginning of the 5th century, barbarians assailed the Roman empire on all sides. The Vandals, Suevi, and Alans occupied Gaul and Spain. The Burgundians followed them to Gaul, the Visigoths to Italy and Spain; the Burgundians were followed by the Franks, the Visigoths by the Ostrogoths, and these by the Longobardi. Thus began those migrations of the innumerable hosts, that spread themselves from the North and East over all Europe, subduing everything in their course. This event is called the great migration of the nations. (*Encyclopædia Americana*, vol. 5, p. 452, *seqq.*)

GERMANĬCUS CÆSAR, the eldest son of Drusus Nero Germanicus, and of Antonia the younger, born B.C. 14. He was the nephew of Tiberius and brother of Claudius, afterward emperor. Augustus, on adopting Tiberius, made the latter adopt his nephew Germanicus. At the age of twenty Germanicus served with distinction in Dalmatia, and afterward in Pannonia, and, on his return to Rome, obtained the honours of a triumph. He married Agrippina the elder, granddaughter of Augustus, by whom he had nine children, among others Caligula, and Agrippina the younger, the mother of Nero. In A.D. 12, Germanicus was made consul, and soon after he was sent by Augustus to command the legions on the Rhine. On the news of the death of Augustus, some of the legions mutinied, while Germanicus was absent collecting the revenue in Gaul. He hastened back to the camp, and found it one scene of tumult and confusion. The young soldiers demanded an increase of pay, the veterans their discharge. They had already driven the centurions out of the camp. Some offered their assistance to raise Germanicus to the supreme power, but he rejected their offers with horror, and left his judgment-seat, heedless of the clamour and threats of the mutineers. Having retired with a few friends to his tent, after some consultation on the danger to the empire if the hostile Germans should take advantage of the confusion caused by this sedition of the troops, he determined upon exhibiting to the soldiers fictitious letters of Tiberius, which granted most of their demands, and, the better to appease them, he disbursed to them immediately a considerable sum by way of bounty. He found still greater difficulty, however, in quelling a second mutiny, which broke out on the arrival of legates from the senate, who brought to Germanicus his promotion to the rank of proconsul. The soldiers suspected that they came with orders for their punishment, and the camp became again a scene of confusion. Germanicus ordered his wife Agrippina, with her son Caius Caligula, attended by other officers' wives and children, to leave the camp, as being no longer a place of safety for them. This sight affected and mortified the soldiers, who begged their commander to revoke the order, to punish the guilty, and to march against the enemy. They then began to inflict summary execution on the ringleaders of the mutiny, without waiting for the sanction of their general. A similar scene took place in the camp of two other legions, which were stationed in another part of the country, under the orders of Cæcina. Availing himself of the state of excitement on the part of the soldiers, Germanicus crossed the Rhine, attacked the Marsi, the Bructeri, and other German tribes, and routed them with great slaughter. The following year he defeated the Catti, and, after having burned their city of Mattium (according to Mannert, *Marpurg*), he victoriously returned over the Rhine. Here some deputies of Segestes appeared before him, soliciting, in the name of their master, his assistance against Arminius, the son-in-law of Segestes, by whom the latter was be

nieged. Germanicus hastened to his rescue, delivered him, and made Thusnelda, wife of Arminius, prisoner. Arminius then prepared for war, and Germanicus collected his forces on the Amisia or *Ems*. A battle ensued. The Roman legions were already receding, when Germanicus renewed the attack with fresh troops, and thus happily averted the rout that threatened him. Arminius retreated, and Germanicus was content to regain the banks of the *Ems*, and retire with honour from a contest which his army could no longer sustain. After having lost another part of his troops during his retreat, by a violent storm, which wrecked the vessels in which they were embarked, he reached the mouths of the Rhine with a feeble remnant of his army, and employed the winter in making new preparations for war against the Germans. He built a fleet of one thousand vessels, in order to avoid the difficult route by land through forests and morasses, and landed at the mouth of the *Ems*. Proceeding thence towards the Visurgis or *Weser*, he found the Cherusci assembled on the opposite bank, with the intention of contesting the passage. Nevertheless, he effected it, and fought a battle which began at daybreak, and terminated to the advantage of the Romans. On the succeeding day the Germans renewed the contest with fury, and carried disorder into the ranks of the Romans, but Germanicus maintained possession of the field. The Germans returned into their forests. Germanicus re-embarked, and, after having experienced a terrible storm, by which part of his fleet was dissipated, went into winter-quarters, but not until he had made another incursion into the territory of the Marsi. Meantime Tiberius wrote repeatedly to his nephew, that he had earned enough of glory in Germany, and that he ought to return to Rome to enjoy the triumph which he had merited. Germanicus asked for another year to complete the subjugation of Germany, but Tiberius, who felt jealous of the glory of his nephew, and of his popularity with the troops, remained inflexible, and Germanicus was obliged to return to Rome, where he triumphed in the following year, A.D. 17. The year after, he was consul for the second time with Tiberius himself, and was sent to the East, where serious disturbances had broken out, with most extensive powers. But Tiberius took care to have a watch over him, by placing in the government of Syria Cnæus Piso, a violent and ambitious man, who seems to have been well qualified for his mission, as he annoyed Germanicus in every possible way, and his wife Plancina seconded him in his purpose. The frank and open nature of Germanicus was no match for the wily intrigues of his enemies. After making peace with Artabanus, king of the Parthians, and calming other disturbances in the East, Germanicus fell ill at Antioch, and, after lingering for some time, died, plainly expressing to his wife and friends around him that he was the victim of the wickedness of Piso and Plancina, meaning most probably that some slow poison had been administered to him. His wife Agrippina, with her son Caius and her other children, returned to Rome with the ashes of her husband. Germanicus was generally and deeply regretted. Like his father Drusus, he was, while living, an object of hope to the Romans. He died A.D. 19, in the thirty-fourth year of his age. Germanicus has been praised for his sincerity, his kind nature, his disinterestedness, and his love of information, which he exhibited in his travels in Greece and Egypt. His military talents appear to have been of a high order. And yet, in the midst of warlike operations, he still found leisure for literary pursuits, and favoured the world with two Greek comedies, some epigrams, and a translation of Aratus into Latin verse. The translation has come down to us in part. (*Vid.* Aratus I.—*Tacit., Ann.*, 1, 31, *seqq.*—*Id., Ann.*, 2, 5—*Id. ib.*, 2, 53, *seqq.*—*Dio Cass.*, 57, 5, *seqq.*)

Germanii, one of the ancient tribes of Persia. (*Herod.*, 1, 125.) This circumstance forms an important argument in the question respecting the affinity between the early Germanic and Persian races. (Consult remarks under the article Germania, § 1.)

Geronthræ, a town of Laconia, to the north of Helos, founded by the Achæans long before the invasion of the Dorians and the Heraclidæ, and subsequently colonized by the latter. When Pausanias visited Laconia, he found Geronthræ in possession of the Eleuthero-Lacones. It contained a temple and grove of Mars, and another temple of Apollo. This ancient town is supposed to have been situated near the village of *Hieraki*, where there are some vestiges. (*Pausan.*, 3, 22.—*Cramer's Anc. Greece*, vol. 3, p. 218.)

Gerra, I. a city of Arabia Deserta, on the Sinus Persicus. It was enriched by commerce, and the principal articles of trade were the perfumes brought from the Sabæi, sent up the Euphrates to Thapsacus, and across the desert to Petra. (*Plin.*, 6, 28.—*Schol. ad Nicand., Alexiph.*, v. 107.) This city, for the construction of whose houses and ramparts stones of salt were used, appears to be represented by that now named *El-Katif*.—II. A city of Ægyptus Inferior, or lower Egypt, in the eastern quarter, about eight miles from Pelusium. Now probably *Maseli*.—III. A city of Syria, in the district of Cyrrhestica, between Bethammaria and Arimara, and near the Euphrates. Now *Suruk*.—IV. According to Ptolemy, a city on the Island Meninx, in the Syrtis Minor, west of the city of Meninx. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Gerrhi, a people of Scythia, in whose country the Borysthenes rises. The kings of Scythia were buried in their territories. (*Herodot.*, 4, 71.)

Gerrhus, a river of Scythia, which, according to Herodotus (4, 56), separated from the Borysthenes, near the place as far as which that river was first known. It flowed towards the sea, dividing the territories of the Herdsmen from those of the Royal Scythians, and then fell into the Hypacris. D'Anville makes it the same with the modern *Molosznijawodi*. Rennell, however, inclines in favour of the *Tasczenac*. (*Geogr. of Herodotus*, p. 71.)

Geryon, Geryoneus, and Geryones, a celebrated monster, born from the union of Chrysaor with Callirhoë. He had the bodies of three men united: they cohered above, but below the loins they were divided into three. He lived in the island of Erythea, in the Sinus Gaditanus. Geryon was the possessor of remarkable oxen. They were of a purple hue, and were guarded by a herdsman named Eurytion, and by the two-headed dog Orthos, the progeny of Echidna and Typhon. The tenth labour of Hercules was to bring the oxen of Geryon from the island where they were pastured. Having reached Erythea in the golden cup of the Sun-god, he passed the night on Mount Abas. The dog Orthos, discovering him, flew at him, but Hercules struck him with his club, and killed Eurytion who came up to his aid. Menœtius, who kept in the same place the oxen of Hades, having informed Geryon of what had happened, the latter pursued and overtook Hercules as he was driving the cattle along the river Anthemus. Geryon there attacked him, but was slain by his arrows; and Hercules, placing the oxen in the cup, brought them over to the Continent. (*Vid.* Hercules, where an explanation is given of the whole legend respecting the hero, and consult *Apollod.*, 2, 5, 10.)—According to some ancient writers, the oxen of Geryon were brought, not from the island of Erythea, but from Acarnania. Consult on this subject the remarks of Creuzer (*Hist. Græc. Antiquiss. Fragm.*, p. 51, not.).

Gessoriacum, a town of the Morini, in Gaul; it was afterward named Bononia, or Bolonia, and is now *Boulogne*. It appears to be the same with the *Morinorum Portus Britannicus* of Pliny (4, *extr.*). Man

neit makes it identical with the *Portus Icius* or *Itius*. *Mela*, 3, 2.—*Sueton., Vit. Claud.*, 17.—*Eutrop.*, 9, 8.—*Zosim.*, 6, 2.)

Geta, Antonius, younger son of the Emperor Septimius Severus, was born A.D. 190, and made Cæsar and colleague with his father and brother, A.D. 208. The most remarkable circumstance recorded of him is the dissimilarity of his disposition to that of his father and brother, who were both cruel, while Geta was distinguished by his mildness and affability. He is said to have several times reproved his brother Caracalla for his proneness to shed blood, in consequence of which he incurred his mortal hatred. When Severus died at Eboracum (*York*), A.D. 211, he named his two sons as his joint successors in the empire. The soldiers, who were much attached to Geta, withstood all the insinuations of Caracalla, who wished to reign alone, and insisted upon swearing allegiance to both emperors together. After a short and unsuccessful campaign, the two brothers, with their mother Julia, proceeded to Rome, where, after performing the funeral rites of their father, they divided the imperial palace between them, and at one time thought of dividing the empire likewise. Geta, who was fond of tranquillity, proposed to take Asia and Egypt, and to reside at Antioch or Alexandrea; but the Empress Julia with tears deprecated the partition, saying that she could not bear to part from either of her sons. After repeated attempts of Caracalla to murder Geta, he feigned a wish to be reconciled to his brother, and invited him to a conference in their mother's apartment. Geta unsuspectingly went, and was stabbed by some centurions whom Caracalla had concealed for the purpose. His mother Julia tried to shield him, but they murdered him in her arms, and she was stained by his blood, and wounded in one of her hands. This happened A.D. 212. After the murder Caracalla began a fearful proscription of all the friends of Geta, and also of those who lamented his death on public grounds. (*Spartian., Vit. Get.*—*Herodian*, 4, 1, *seqq.*—*Dio Cass.*, 77, 2, *seqq.*)

Getæ, the name of a northern tribe mentioned in Roman history, inhabiting the country on both banks of the Danube near its æstuary, and along the western shores of the Euxine. Those who lived south of the Danube were brought into a kind of subjection to Rome in the time of Augustus (*Dio Cass.*, 51); and their country, called Scythia Parva, and also Pontus, is well known, under the latter name, through the poems which Ovid, in his exile, wrote from Tomi, the place of his residence. He gives in many passages a dismal account of the appearance and manners of the Getæ, especially in elegies seventh and tenth of the fifth book of his *Tristia*. The maritime parts of the country had been in former times colonized by the Greeks, and this may account for the partial civilization of the Getæ south of the Danube, while their brethren north of the same river remained in a state of barbarism and independence. The Getæ are described by Herodotus (4, 93) as living in his time south of the Ister (Danube). He calls them the bravest of the Thracians. The Goths are supposed to have had a common origin with the Getæ. (*Plin.*, 4, 11.—*Mela*, 2, 2.—*Jornand., de Regn. Success.*, p. 50, *seq.*)

Gigantes, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; while Hyginus calls them sons of Tartarus and Terra. They are represented as of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyes, had fifty heads and one hundred arms. The giants are fabled by the poets to have made war upon the gods. The scene of the conflict is said to have been the peninsula of Pallene; and with the aid of Hercules the gods subdued their formidable foes. The principal champions on the side of the giants were Porphyrion, Alcyoneus, and Enceladus, on the last of whom Minerva flung the island of Sicily, where his motions cause the eruptions of Ætna. (*Pind., Pyth.*, 8, 15.—*Id., Nem.*, 1, 100.—*Apollod.*, 1, 6.)—It is said that Earth, enraged at the destruction of the giants, brought forth the huge Typhon to contend with the gods. The stature of this monster reached the sky; fire flashed from his eyes; he hurled glowing rocks with loud cries and hissing against heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled to Egypt, and concealed themselves under the forms of various animals. Jupiter, however, after a severe conflict, overcame him, and placed him beneath Ætna. (*Pind., Pyth.*, 1, 29, *seqq.*—*Id., frag. Epinic.*, 5.—*Æsch., Prom. V.*, 351, *seqq.*) The flight of the gods into Egypt is a bungling attempt at connecting the Greek mythology with the animal worship of that country. (*Keightley's Mythology*, p. 262, *seq.*) The giants appear to have been nothing more than the energies of nature personified, and the conflict between them and the gods must allude to some tremendous convulsion of nature in very early times. (*Vid.* Lectonia, and compare *Hermann und Creuzer, Briefe*, &c., p. 164.)—As regards the general question, respecting the possible existence in former days of a gigantic race, it need only be observed, that, if their structure be supposed to have been similar to that of the rest of our species, they must have been mere creatures of poetic imagination; they could not have existed. It is found that the bones of the human body are invariably hollow, and, consequently, well calculated to resist external violence. Had they been solid, they would have proved too heavy a burden for man to bear. But this hollowness, while it is admirably well fitted for the purpose which has just been mentioned, and likewise subserves many other important ends in the animal economy, is not by any means well adapted for supporting a heavy superincumbent weight; on the contrary, it renders the bone weaker, in this respect, than if the latter had been solid. The inference from all this is very plain. Man never was intended by his Maker for a gigantic being, since his limbs could not, in that event, have supported him; and, if giants ever did exist, they must necessarily have been crushed by their own weight. Or, had their bones been made solid, the weight of their limbs would have been so enormous, that these lofty beings must have remained as immoveable as statues. That many of our species have attained a very large size is indisputable, but the world has never seen giants; and in all those cases where the bones of giants are said to have been dug up from the earth, the remains thus discovered have been found to be merely those of some extinct species of the larger kind of animals. A simple mode of life, abundance of nutritious food, and a salubrious atmosphere, give to all organic beings large and graceful forms. The term giant, as used in scripture, originates in an error of translation. In our version of holy writ six different Hebrew words are rendered by the same term *giants*, whereas they merely mean, in general, persons of great courage, wickedness, &c., and not men of enormous stature, as is commonly supposed. Thus, too, when Nimrod is styled in the Greek version a giant before the Lord, nothing more is meant than that he was a man of extensive power.

Gindes. *Vid.* Gyndes.

Gir, a river of Africa, which Ptolemy delineates as equal in length to the Niger, the course of each being probably about 1000 British miles. It ran from east to west, until lost in the same lake, marsh, or desert as the Niger. The Arabian geographer Edrisi seems to indicate the *Ghir* when he speaks of the Nile of the negroes as running to the west, and being lost in an inland sea, in which was the island Ulil. Some have supposed the Gir of Ptolemy to be the river of *Bornou*,

or *Wad-al-Gazel*, which, joining another considerable river flowing from *Kuku*, discharges itself into the Nubia Palus or *Kangra*, and it is so delineated in Rennell's map; but others, seemingly with better reason, apprehend the Gir of Ptolemy to be the *Bahr-Kulla* of Browne, in his history of Africa.

Gladiatorii Ludi, combats originally exhibited at the grave of deceased persons at Rome. They were first introduced there by the Bruti, upon the death of their father, A.U.C. 490, and they thus formed originally a kind of funeral sacrifice, the shades of the dead being supposed to be propitiated with blood. For some time after this they were exhibited only on such occasions. Subsequently, however, the magistrates, to entertain the people, gave shows of gladiators at the Saturnalia and the festival of Minerva. Incredible numbers of men were destroyed in this manner. After the triumph of Trajan over the Dacians, spectacles of this kind were exhibited for 123 days, in which 10,000 gladiators fought. Gladiators were kept and maintained in schools by persons called *lanistæ*, who purchased and trained them. The whole number under one *lanista* was called *familia*. Gladiators were at first composed of captives and slaves, or of condemned malefactors. But afterward also freeborn citizens, induced by hire or by inclination, fought on the arena; some even of noble birth; and, what is still more wonderful, women of rank, and dwarfs. When there were to be any shows, handbills were circulated to give notice to the people, and to mention the place, number, time, and every circumstance requisite to be known. When they were first brought upon the *arena*, they walked round the place with great pomp and solemnity, and after that they were matched in equal pairs with great nicety. They first had a skirmish with wooden foils, called *rudes* or *arma lusoria*. After this the effective weapons, such as swords, daggers, &c., called *arma decretoria*, were given them, and the signal for the engagement was given by the sound of a trumpet. As they had all previously bound themselves to contend till the last, the fight was bloody and obstinate; and when one signified his submission by surrendering his arms, the victor was not permitted to grant him his life without the leave and approbation of the multitude. This was done by pressing down their thumbs, with the hands clenched. On the contrary, if the people wished him slain, they turned their thumbs upward. The first of these signs was called *pollicem premere*; the second, *pollicem vertere* The combats of gladiators were sometimes different, either in weapons or dress, whence they were generally distinguished into the following orders. The *secutores* were armed with a sword and buckler, to keep off the net of their antagonists, the *retiarii*. These last endeavoured to throw their net over the head of their opponent, and in that manner to entangle him, and prevent him from striking. If this did not succeed, they betook themselves to flight. Their dress was a short coat, with a hat tied under the chin with broad riband. They bore a trident in their left hand. The *Threces*, originally Thracians, were armed with a falchion and small round shield. The *myrmillones*, called also *Galli*, from their Gallic dress, were much the same as the *secutores*. They were, like them, armed with a sword, and on the top of their headpiece they wore the figure of a fish embossed, called *ὁρμυρος*, whence their name. The *hoplomachi* were completely armed from head to foot, as their name implies. The *Samnites*, armed after the manner of the Samnites, wore a large shield, broad at the top, and growing more narrow at the bottom, more conveniently to defend the upper parts of the body. The *essedarii* generally fought from the *essedum*, or chariot used by the ancient Gauls and Britons. The *andabatæ*, *ἀναβάται*, fought on horseback, with a helmet that covered and defended their faces and eyes. Hence *andabatarum more pugnare* is to fight blindfolded. The *meridiani* engaged in the afternoon. The *postulatitii* were men of great skill and experience, and such as were generally produced by the emperors. The *fiscales* were maintained out of the emperor's treasury, *fiscus*. The *dimachæri* fought with two swords in their hands, whence their name. After these cruel exhibitions had been continued for the amusement of the Roman populace, they were abolished by Constantine the Great, near 600 years from their first institution. They were, however, revived under the reign of Constantius and his two successors, but Honorius for ever put an end to these cruel barbarities.

Glauce, I. a daughter of Creon, king of Corinth, called also Creüsa, married to Jason after his separation from Medea.—II. A fountain at Corinth, which was said to have received its name from Glauce, who threw herself into it in order to be freed from the enchantments of Medea. (*Pausan.*, 2, 3.)

Glaucus, I. son of Hippolochus, and grandson of Bellerophon. He was, with Sarpedon, leader of the Lycian auxiliaries of King Priam. Upon the discovery made on the field of battle by him and Diomede, that their grandfathers, Bellerophon, king of Ephyre or Corinth, and Œneus, king of Ætolia, had been remarkable for their friendship, they mutually agreed to exchange their armour, that of Glaucus being of gold, and that of Diomede of brass. Hence arose the proverb, "It is the exchange of Glaucus and Diomede," to denote inequality in things presented or exchanged Glaucus was slain by Ajax. (*Hom., Il.*, 6, 119, *seqq.*—*Virg., Æn.*, 6, 483.)—II. A sea deity, probably only another form of Poseidon or Neptune, whose son he is, according to some accounts. (*Euanthes, ap. Athen.*, 7, p. 296.) Like the marine gods in general, he had the gift of prophecy; and we find him appearing to the Argonauts (*Apoll. Rh.*, 1, 1310, *seq.*), and to Menelaus (*Eurip., Orest.*, 356, *scqq.*), and telling them what had happened, or what was to happen. In later times, sailors were continually making reports of his soothsaying. (*Pausan.*, 9, 22.) Some said that he dwelt with the Nereïdes at Delos, where he gave responses to all who sought them. (*Aristot., ap. Athen., l. c.*) According to others, he visited each year all the isles and coasts, with a train of monsters of the deep (*κήτεα*), and, unseen, foretold in the Æolic dialect all kinds of evil. The fishermen watched for his approach, and endeavoured by fastings, prayer, and fumigations to avert the ruin with which his prophecy menaced the fruits and cattle. At times he was seen among the waves, and his body appeared covered with muscles, seaweed, and stones. He was heard evermore to lament his fate in not being able to die. (*Plat., Rep.*, 10, 611.—*Schol., ad loc.*)—This last circumstance refers to the common pragmatic history of Glaucus. He was a fisherman, it is said (*Pausan., l. c.—Ovid, Met.*, 13, 904, *seqq.*), of Anthedon, in Bœotia. Observing one day the fish which he had caught and thrown on the grass to bite it, and then to jump into the sea, his curiosity excited him to taste it also. Immediately on his doing so he followed their example, and thus became a sea-god. Another account made him to have obtained his immortality by tasting the grass, which had revived a hare he had run down in Ætolia. (*Nicand., ap. Athen., l. c.*) He was also said to have built and steered the Argo, and to have been made a god of the sea by Jupiter during the voyage. (*Possis, ap. Athen., l. c.*) An account of the story of his love for Scylla will be found under the latter article. (*Keightley's Mythology*, p. 248, *seqq.*)—III. A son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, born at Potniæ, a village of Bœotia. According to one account, he restrained his mares from having intercourse with the steeds; upon which Venus inspired the former with such fury, that they tore his body to pieces as he re-

turned from the games which Adrastus had celebrated in honour of his father. Another version of the story makes them to have run mad after eating a certain plant at Potniæ. (*Etymol. Mag.*, *s. v.* Ποτνιάδες.—*Hygin.*, *fab.*, 250.—*Virgil*, *Georg.*, 3, 268.—*Heyne*, *ad Virg.*, *l. c.*—*Palæph.*, *de Incred.*, c. 26.—*Schol. ad Eurip.*, *Phœn.*, 1141.)—IV. A son of Minos and Pasiphaë, who, pursuing, when a child, a mouse, fell into a vessel of honey and was smothered. His father, ignorant of his fate, consulted the oracle to know where he was, and received for answer that there was a three-coloured cow in his herd, and that he who could best tell what she was like, could restore his son to life. The soothsayers were all assembled, and Polyidus, the son of Coiranus, said that her colour was that of the berry of the brier, green, red, and, lastly, black. Minos thereupon desired him to find his son; and Polyidus, by his skill in divination, discovered where he was. Minos then ordered him to restore him to life; and, on his declaring his incapacity so to do, shut him up in a chamber with the body of his child. While here, the soothsayer saw a serpent approach the body, and he struck and killed it. Another immediately appeared, and seeing the first one dead, retired, and came back soon after with a plant in its mouth, and laid it on the dead one, which instantly came to life. Polyidus, by employing the same herb, recovered the child. Minos, before he let him depart, insisted on his communicating his art to Glaucus. He did so; but, as he was taking leave, he desired his pupil to spit into his mouth. Glaucus obeyed, and lost the memory of all he had learned. (*Apollod.*, 3, 3, 1.—*Tzetz.*, *ad Lyc.*, 811.) Hyginus makes him to have been restored to life by Æsculapius. (*Hygin.*, *Poet. Astron.*, 2, 14.)

Glaucus Sinus, a gulf of Lycia, at the head of which stood the city of Telmissus or *Macri*, whence in ancient times the gulf was sometimes also called Sinus Telmissius, and whence comes likewise its modern name, Gulf of *Macri*.

Glota or Clota, a river of Britain, now the *Clyde*, falling into the Glota Æstuarium, or *Frith of Clyde*.

Gnatia, a town of Apulia, the same as Egnatia, the name being merely shortened by dropping the initial vowel. (*Vid.* Egnatia.)

Gnidus. *Vid.* Cnidus.

Gnossus. *Vid.* Cnosus.

Gobryas, a Persian, one of the seven noblemen who conspired against the usurper Smerdis. (*Vid.* Darius.)

Gomphi, a city of Thessaly, of considerable strength and importance, and the key of the country on the side of Epirus. It was situate on the borders of the Athamanes, and was occupied by that people not long before the battle of Cynoscephalæ. When Cæsar entered Thessaly, after his joining Domitius at Ægitium, the inhabitants of Gomphi, aware of his failure at Dyrrhachium, closed their gates against him; the walls, however, were presently scaled, notwithstanding their great height, and the town was given up to plunder. In his account of this event, Cæsar describes Gomphi as a large and opulent city. (*Bell. Civ.*, 3, 80.—Compare *Appian*, *B. C.*, 2, 64.) The Greek geographer Meletius places it on the modern site of *Stagous*, or *Kalabachi* as it is called by the Turks (*Geogr.*, p. 338); but Pouqueville was informed that its ruins were to be seen at a place called *Cleïsoura*, not far from *Stagous*. (Vol. 3, p. 339.)

Gonatas, one of the Antigoni. (*Vid.* Gonni.)

Gonni, a town of Thessaly, twenty miles from Larissa, according to Livy (36, 10), and close to the entrance of the gorge of Tempe. It was strongly fortified by Perses in his first campaign against the Romans, who made no attempt to render themselves masters of this key of Macedonia. (*Liv.*, 42, 54.) Antigonus, surnamed Gonatas, was probably born here, since Stephanus of Byzantium gives it as the ethnic derivative of Gonni. The scholiast on Lycophron (v. 904), in commenting on a passage of the poet where this town is alluded to, says it was also called Gonussa. (*Cramer's Ancient Greece*, vol. 1, p. 380.)

Gordiæi, mountains in Armenia, where the Tigris rises.

Gordianus, I., Marcus Antoninus Africanus, born during the reign of the first Antonine, of one of the most illustrious and wealthy families of Rome, made himself very popular during his quæstorship by his munificence, and the large sums which he spent in providing games and other amusements for the people. He also cultivated literature, and wrote several poems, among others one in which he celebrated the virtues of the two Antonines. Being intrusted with the government of several provinces, he conducted himself in such a manner as to gain universal approbation. He was proconsul of Africa A.D. 237. When an insurrection broke out in that province against Maximinus, on account of his exactions, and the insurgents saluted Gordianus as emperor, he prayed earnestly to be excused, on account of his age, being then past eighty, and to be allowed to die in peace; but the insurgents threatening to kill him if he refused, he accepted the perilous dignity, naming his son Gordianus as his colleague, and both made their solemn entry into Carthage amid universal applause. The senate cheerfully confirmed the election, proclaiming the two Gordiani as emperors, and declaring Maximinus and his son to be enemies to their country. Meantime, however, Capellianus, governor of Mauritania, collected troops in favour of Maximinus, and marched against Carthage. The younger Gordianus came out to oppose him, but was defeated and killed, and his aged father, on learning the sad tidings, strangled himself. Their reign had not lasted two months altogether, yet they were greatly regretted, on account of their personal qualities, and the hopes which the people had founded on them. (*Capitol.*, *Vit. Gordian. Tr.*)—II. M. Antonius Africanus, son of Gordianus, was instructed by Serenus Samonicus, who left him his library, which consisted of 62,000 volumes. He was well informed, and wrote several works, but was intemperate in his pleasures, which latter circumstance seems to have recommended him to the favour of the Emperor Heliogabalus. Alexander Severus advanced him subsequently to the consulship. He afterward passed into Africa as lieutenant to his father, and, when the latter was elevated to the throne, shared that dignity with him. But, after a reign of not quite two months, he fell in battle at the age of forty-six, against Capellianus, a partisan of Maximinus. (*Vid.* Gordianus, I.—*Capitolinus*, *Vit. Gordian. Tr.*)—III. Marcus Antoninus Pius, grandson, on the mother's side, of the elder Gordianus, and nephew of Gordianus the younger, was twelve years of age when he was proclaimed Cæsar by general acclamation of the people of Rome, after the news had arrived of the death of the two Gordiani in Africa. The senate named him colleague of the two new emperors Maximus and Balbinus, but in the following year (A.D. 238, according to Blair and other chronologers) a mutiny of the prætorian soldiers took place at Rome, Balbinus and Maximus were murdered, and the boy Gordianus was proclaimed emperor. His disposition was kind and amiable, but at the beginning of his reign he trusted to the insinuations of a certain Maurus and other freedmen of the palace, who abused his confidence, and committed many acts of injustice. In the second year of his reign a revolt broke out in Africa, where a certain Sabinianus was proclaimed emperor, but the insurrection was soon put down by the governor of Mauritania. In the following year, Gordianus being consul with Claudius Pompeianus, married Furia Sabina Tranquillina, daughter of Misitheus, a man of the greatest personal merit, who

was then placed at the head of the emperor's guards. Misitheus disclosed to Gordianus the disgraceful conduct of Maurus and his friends, who were immediately deprived of their offices and driven away from court. From that moment Gordianus placed implicit trust in his father-in-law, on whom the senate conferred the title of "Guardian of the Republic." In the next year, news came to Rome that the Persians under Sapor had invaded Mesopotamia, had occupied Nisibis and Carrhæ, entered Syria, and, according to Capitolinus, had taken Antioch. Gordianus, resolving to march in person against this formidable enemy, opened the temple of Janus, according to an ancient custom which had been long disused, and, setting out from Rome at the head of a choice army, took his way by Illyricum and Mœsia, where he defeated the Goths and Sarmatians, and drove them beyond the Danube. In the plains of Thrace, however, he encountered another tribe, the Alani, from whom he experienced a check; but they having also retired towards the north, Gordianus crossed the Hellespont, and landed in Asia, whence he proceeded into Syria, delivered Antioch, defeated the Persians in several battles, retook Nisibis and Carrhæ, and drove Sapor back to his own dominions. The senate voted him a triumph, and also a statue to Misitheus, to whose advice much of the success of Gordianus was attributed. Unfortunately, however, that wise counsellor died the following year, not without suspicions of foul play being raised against Philippus, an officer of the guards, who succeeded him in the command. In the year after, A.D 244, Gordianus advanced into the Persian territory, and defeated Sapor on the banks of the Chaboras; but while he was preparing to pursue him, the traitor Philippus, who had contrived to spread discontent among the soldiers by attributing their privations to the inexperience of a boyish emperor, was proclaimed by the army his colleague in the empire. Gordianus consented, but soon after was murdered by the ambitious Philippus. A monument was raised to him by the soldiers, with an inscription, at a place called Zaitha, twenty miles east of the town of Circesium, not far from the left bank of the Euphrates, which continued to be seen until it was destroyed by Licinius, who claimed to be a descendant of Philippus. Gordianus was about twenty years old when he died. His body, according to Eutropius, was carried to Rome, and he was numbered among the gods. His short reign was a prosperous one for Rome. (*Capitol., Vit. Gord. Tert.—Herodian*, 7, 10, *seqq.—Id.*, 8, 6, *seqq.—Eutrop.*, 9, 2.)

Gordĭum, a city of Galatia in Asia Minor, on the river Sangarius, a little to the east of Pessinus. Here was preserved the famous Gordian knot which Alexander cut. (*Vid.* Gordius.) This place changed its name in the reign of Augustus to Juliopolis, which was given it by Cleo, a leader of some predatory bands in this quarter. After the battle of Actium, he declared for Augustus; and being thus left in safe possession of this city, which was his birthplace, changed its name out of compliment to the memory of Cæsar. (*Justin*, 11, 7.—*Liv.*, 38, 18.—*Curt.*, 3, 1.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 72.)

Gordius, a Phrygian, who, though originally a peasant, was raised to the throne. During a sedition, the Phrygians consulted the oracle, and were told that all their troubles would cease as soon as they chose for their king the first man they met going to the temple of Jupiter mounted on a chariot. Gordius was the object of their choice, and he immediately consecrated his chariot in the temple of Jupiter. The knot which tied the yoke to the draught-tree was made in such an artful manner, that the ends of the cord could not be perceived. From this circumstance, a report was soon spread that the empire of Asia was promised by the oracle to him that could untie the Gordian knot. Alexander, in his conquest of Asia, passed by Gordium; and as he wished to leave nothing undone which might inspire his soldiers with courage, and make his enemies believe that he was born to conquer Asia, he cut the knot with his sword, and from that circumstance asserted that the oracle was really fulfilled, and that his claims to universal empire were fully justified. (*Justin*, 11, 7.—*Curt.*, 3, 1.)

Gorgĭas, a celebrated statesman, orator, and sophist, born at Leontini in Sicily, whence he was surnamed Leontinus. He flourished in the fifth century before the Christian era, during the most brilliant period of the literary activity of Greece, and has been immortalized by the dialogue of Plato which bears his name. The dates of his birth and death are alike uncertain, but the number of his years far outran the ordinary length of human existence, and, in the different statements, ranges between 100 and 109. Whatever may have been the speculative errors of Gorgias, his long life was remarkable for an undeviating practice of virtue and temperance, which secured to his last days the full possession of his faculties, and imparted cheerfulness and resignation in the hour of death. According to Eusebius, Gorgias flourished in the 86th Olympiad, and came to Athens Olymp. 88, 2, or B.C. 427, to seek assistance for his native city, the independence of which was menaced by its powerful neighbour Syracuse. In this mission he justified the opinion which his townsmen had formed of his talents for business and political sagacity, and, upon its successful termination, withdrew from public life and returned to Athens, which, as the centre of the mental activity of Greece, offered a wide field for the display of his intellectual powers and acquirements. He did not, however, take up his residence permanently in that city, but divided his time between it and Larissa in Thessaly, where he is said to have died shortly before or after the death of Socrates. To the 84th Olympiad is assigned the publication of his philosophical work entitled "*Of the Non-Being, or of Nature*" (*περὶ τοῦ μὴ ὄντος, ἢ περὶ φύσεως*), in which, according to the extracts from it in the pseudo-Aristotelian work "*De Xenophane, Zenone, et Gorgia*," and in Sextus Empiricus, he purposes to show: 1. that absolutely nothing exists: 2. that even if anything subsists, it cannot be known: and, 3. that even if aught subsists and can be known, it cannot be expressed and communicated to others. In the arguments, however, by which he sought to establish these positions, and, generally speaking, in his physical doctrines, Gorgias deferred, in some measure, to the testimony of sense, which the stricter Eleatics rejected absolutely, as inadequate and contradictory. On this account, although the usual statement which directly styles him the disciple of Empedocles is erroneous, it is probable that he drew from the writings of that philosopher his acquaintance with the physiology of the Eleatic school. Subsequently it would appear that Gorgias devoted himself entirely to the practice and teaching of rhetoric, and in this career his professional labours seem to have been attended with both honour and profit. According to Cicero (*de Orat.*, 1, 22.—*Ib.*, 3, 32), he was the first who engaged to deliver impromptu a public discourse upon any given subject. These oratorical displays were characterized by the poetical ornament and elegance of the language, and the antithetical structure of the sentences, rather than by the depth and vigour of the thought; and the coldness of his eloquence soon passed into a proverb among the ancients. As a teacher of rhetoric, Gorgias is said to have first introduced numbers into prose, and to have attached much importance to antitheses both in individual words and in the members of a sentence. (Consult *Hardion. Dissert.*, 11.—*Mem. de l'Acad. des. Inscr.*, &c., vol 19, p. 204.) It is said, that after a display of eloquence made by him at the Olympic and Pythian Games

golden statue was erected to him at Delphi. —Besides some fragments, there are still extant two entire orations ascribed to him, entitled respectively, "*The Encomium of Helen*," and "*The Apology of Palamedes*," two tasteless and insipid compositions, which may, however, not be the works of Gorgias. On this point consult *Foss*, "*De Gorgia Leontino Commentatio*," Hal., 1828, who denies their authenticity, which is maintained, on the other hand, by *Schonhörn*, "*De Authentia Declamationum quæ Gorgiæ Leontini nomine extant*," Bresl., 1826. (*Plat., Hipp. Maj.*, p.282.—*Id., Gorg.*—*Dion. Hal., Jud. de Lys.*, 3, p.458, *ed. Reiske.*—*Diogenes Laert.*, 8, 58.—*Sext., Emp. adv. Math.*, 7, 65.—*Clinton, Fast. Hell.*, vol. 1, p. 377. —*Preller, Hist. Philos.*, p. 134, *seqq.*—*Schöll, Gesch. Gr. Litt.*, vol. 1, p. 363.)

Gorgo, I. wife of Leonidas, king of Sparta. A fine repartee of hers is given by Plutarch. When a stranger female observed to her, "You Spartan women are the only ones that rule men," she replied, "True, for we are the only ones that give birth to men." (*Plut., Lacon. Apophth.*, p. 227.)—II. The capital of the Chorasmii in Bactriana. It is supposed to correspond to the modern *Urghenz*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 567.)

Gorgŏnes, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, and who were all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, they had wings of gold, their hands were of brass, their body was covered with impenetrable scales, their teeth were as long as the tusks of a wild boar, and they turned to stone all those on whom they fixed their eyes. (*Apollod.*, 2, 4, 2.—*Tzetz., ad Lyc.*, 838.)—Homer speaks of an object of terror which he calls Gorgo, and the Gorgonian head. He places the former on the shield of Agamemnon (*Il.*, 11, 36), and, when describing Hector eager for slaughter, he says that he had "the eyes of Gorgo and of man-destroying Ares." (*Il.*, 8, 348.) The Gorgeian head was on the ægis of Jupiter (*Il.*, 5, 741), and the hero of the Odyssey fears to remain in Erebus, lest Proserpina should send out "the Gorgeian head of the dire monster" against him. (*Od.*, 11, 633.) Æschylus calls the Gorgons the "three sisters of the Graiæ, winged, serpent-fleeced, hateful to man, whom no one can look on and retain the breath of existence." (*Prom. V.*, 804, *seqq.*) The Gorgons and Graiæ are always mentioned together; and it was while the Graiæ were handing to one another their single eye (*Vid.* Phorcydes) that Perseus intercepted it; and, having thus blinded the guards, was enabled to come on the Gorgons unperceived. (For an account of the legend of Perseus and Medusa, consult each of those articles.) According to R. P. Knight, the Gorgon, or Medusa, in the centre of Minerva's ægis, appears to have been a symbol of the Moon (*Orph. in Clem. Alex., Strom.*, lib. 5, p. 675); exhibited sometimes with the character and expression of the destroying, and sometimes with those of the generative or preserving, attribute; the former of which is expressed by the title of Gorgo, and the latter by that of Medusa. It is sometimes represented with serpents, and sometimes with fish, in the hair; and occasionally with almost every symbol of the passive generative or productive power; it being the female personification of the Disk, by which almost all the nations of antiquity represented the sun; and this female personification was the symbol of the Moon. (*Inquiry into the Symb. Lang.*, &c., § 179.—*Class. Journal*, vol. 26, p. 46.)—Hermann, however, with more probability, makes both the Graiæ and Gorgons to be merely personifications of the terrors of the sea, the former denoting the *white*-crested waves that dash against the rocks on the coast; the latter, the *strong* billows of the *wide* open main. (*Herm., Opusc.*, vol. 2, p. 179, *seq.*) He therefore makes Stheno equivalent to *Valeria*, "the powerful;" Euryale to *Latiroova*, "the wide-rolling;" and Medusa to *Guberna*, "the directress," from her ruling the course of the billows. And he adds, in farther explanation, "*nam et vis undarum semper manet eadem, et fluctuatio: cursus autem mutatur, ventis, annive tempestatibus mutatis.*" Hesiod, therefore, who places the Gorgons in Oceanic isles (*Theog.*, 274, *seqq.*), is more consistent with the early legend than later poets, who almost all assign the Gorgons a dwelling-place in some part or other of Libya. Hence there is great probability in Völcker's reading of Κυρήνης for Κισθήνης in Æschylus (*Prom. V.*, 799.—*Keightley's Mythology*, p. 252, *seqq.*)

Gortys or Gortynia, I. a city of Crete, next to Cnossus in splendour and importance. Strabo writes, that these two cities had in early times entered into a league, which enabled them to reduce nearly the whole of Crete under their subjection; subsequently, however, dissensions having arisen between them, they were constantly engaged in hostilities. Homer speaks of Gortys as a place of great strength (*Il.*, 2, 646), with a territory extending to the sea. (*Od.*, 3, 293.) From other authors we learn that it stood in a plain, watered by the river Lethæus, and at a distance of ninety stadia from the Libyan Sea, on which were situate its two havens, Lebena and Metallum. Formerly this city was of very considerable size, since Strabo reckons its circuit at fifty stadia; but when he wrote it was very much diminished. He adds, that Ptolemy Philopator had begun to enclose it with fresh walls; but the work was not carried on for more than eight stadia. (*Strabo*, 478.)—According to the Arcadian traditions, it had been founded by Gortys, the son of Tegeates; a fact which was, however, denied by the Cretans, who affirmed that Gortys was the son of Rhadamanthus. (*Pausan.*, 8, 1.—Compare *Steph. Byz., s. v.*) It was most probably a Pelasgic city, since, according to Stephanus, it once bore the appellation of Larissa. Apollo was especially revered here, whence he is sometimes called Gortynius. (*Anton., Lib.*, 25.) Jupiter was also worshipped in this place under the title of Hecatombæus. The ruins of this ancient city have been visited by Tournefort, Pococke, and still more recently by Mr. Cockerell, who observed the remains of a theatre and other considerable vestiges. He likewise explored some remarkable excavations near the town, consisting of numerous chambers and galleries, which have been supposed to belong to the celebrated Cretan labyrinth, though this is generally stated to have been situated at Cnosus.—As regards the form of the ancient name, consult remarks under the article Cortona. (*Cramer's Ancient Greece*, vol. 3, p. 383.)—II. A town of Arcadia, near the river Gortynius, and southeast of Heræa. It was distinguished for its temple of Pentelic marble dedicated to Æsculapius. The statue of the god, as well as that of Hygieia, were by Scopas. (*Pausan.*, 8, 28.) The site of Gortys is now called *Atchicolo Castro*.

Gothi, a powerful northern nation, who acted an important part in the overthrow of the Roman empire. The name "*Gothi*," or Goths, appears first in history in the third century, and it was then used by the Roman writers as synonymous with the more ancient one of Getæ, a people who lived on the banks of the lower Danube, near the shores of the Euxine. The Greek writers generally considered the Getæ or Goths as a Scythian tribe. There has been much discussion on the question whether the Getæ or Goths came originally from Scandinavia, or migrated thither from Asia. The old Scandinavian tradition in the Edda makes their chief, Odin or Woden, to have come from the banks of the Dniester to the shores of the Baltic many centuries before the Christian era (*vid* Odinus), and it is to Asia, therefore, that we must look as the native country of the Gothic, or, rather, Teutonic, race. (Consult remarks under the article Germania, § 1.)

About the middle of the third century of our era, the Goths are recorded to have crossed the Dniester, and to have devastated Dacia and Thrace. The Emperor Decius lost his life in opposing them in Mœsia (A.D. 251), after which his successor Gallus induced them by money to withdraw again to their old dwellings on the Dniester. They then seem to have spread eastward, and to have occupied the country about the Cimmerian Bosporus, whence they sailed across the Euxine, occupied Trebisond, and ravaged Bithynia. In the year 269 they landed in Macedonia, but were defeated by the Emperor Claudius II. Three years after, Aurelian gave up Dacia to a tribe of Goths, who are believed to have been the Visigoths or Western Goths, while those who ravaged Asia Minor were the Ostrogoths or Eastern Goths. This distinction of the race into two grand divisions appears about this time. Under Constantine I. the Goths from Dacia invaded Illyricum, but were repelled. Constantine II. afterward allowed a part of them to settle in Mœsia, who seem to have soon after embraced Christianity, as it was for them that Ulphilas translated the Scriptures, about the middle of the 4th century, into the dialect called Mæso-Gothic. About the year 375, the Huns, coming from the East, fell upon the Ostrogoths, and drove them upon the Visigoths, who were living north of the Danube. The latter, being hard pressed, implored permission of the Roman commander to be allowed to cross that river, and take shelter on the territory of the empire. The Emperor Valens consented, and a vast multitude of them were allowed to settle in Mœsia, but soon afterward they quarrelled with the Roman authorities, invaded Thrace, and defeated and killed Valens, who came to oppose them. From that time they exercised great influence over the Byzantine court, either as allies and mercenaries, or as formidable enemies. Towards the end of the 4th century, Alaric, being chosen king of the Visigoths, invaded Northern Italy, but was defeated by Stilicho near Verona. He came again, however, about two years after, and took and plundered Rome. His successor Ataulphus made peace with the empire, and repaired to the south of Gaul, where the Visigoths founded a kingdom, from which they afterward passed into Spain, where a Visigothic dynasty reigned for more than two centuries till it was conquered by the Moors. Meanwhile the Ostrogoths or Eastern Goths, who had settled in Pannonia, after the destruction of the kingdom of the Huns, extended their dominion over Noricum, Rhætia, and Illyricum, and about the year 489 they invaded Italy, under their king Theodoric, and defeated Odoacer, king of the Heruli, who had assumed the title of King of Italy, a title which Theodoric then took for himself, with the consent of the Eastern emperor. Theodoric was a great prince: his reign was a period of rest for Italy, and his wise administration did much towards healing the wounds of that country. But his successors degenerated, and the Gothic dominion over Italy lasted only till 544, when it was overthrown by Narses, the general of Justinian. From this time the Goths figure no longer as a power in the history of Western Europe, except in Spain. We find, however, their name perpetuated long after in Scandinavia, where a kingdom of Gothia existed until the 12th century, distinct from Sweden Proper, until both crowns were united on the head of Charles Swerkerson, A.D. 1161, who assumed the title of King of the Swedes and the Goths, which his successors bear to this day.—On the early history of the Goths, consult Jornandes, "*De Getarum sive Gothorum Origine et Rebus Gestis*;" Isidorus, "*Chronicon Gothorum*;" and Procopius, "*De Bello Gothico*." The first two, however, are not to be trusted implicitly when they treat of the remote genealogy and origin of the Gothic race. (*Encycl. Us. Knowl.*, vol. 11, p. 328, *seq.*)

Gracchus, I. Tiberius Sempronius, the father of the Gracchi, married Cornelia, daughter of Scipio Africanus the Elder. He died while his sons were young, having twice filled the office of consul, and, according to Plutarch, obtained two triumphs. After the death of her husband, Cornelia refused all offers of marriage, and devoted herself to the charge and education of her children, who, as Plutarch tells us, were less the inheritors of manly virtue by being sprung from the noblest blood in Rome, than they were its possessors from the careful nurture of their mother Cornelia. (*Plut., Vit. Gracch.*)—II. Tiberius, elder son of the preceding, was born B.C. 163. His mother was the celebrated Cornelia, daughter of the elder Africanus. Tiberius served his first campaign in Africa under his uncle Scipio, and having obtained the office of consul's quæstor, we find him next under Mancinus, the unfortunate commander in the Numantine war. His name, which the Numantines respected from remembering his father's virtues, is said to have procured the terms under which Mancinus obtained safety for his army; but the senate, on his return, was so much displeased at the unfavourable nature of these conditions, that they resolved on giving up all the principal officers to the Numantines. By the good-will, however, of the popular assembly, influenced, as it would seem, by the soldiers and their connexions in the lower classes, it was decided to send Mancinus as the real criminal, and to spare the other officers for the sake of Gracchus. Treatment of this nature was likely to rouse Gracchus against the senate, and make him the friend of the poor; and accordingly, in three years afterward, we find him beginning his short career as a political agitator. He was elected tribune of the commons B.C. 128, and immediately began to attempt the revival of the Licinian Rogations. (*Vid.* Agrariæ Leges.) In so doing he appears to have had in view the two grand principles which that law involved, namely, the employment of freemen in cultivating the soil in preference to slaves, and especially the more generally recognised principle of the equitable division of the public land. Three commissioners were appointed to superintend the working of the new law, which Gracchus had proposed, if we may trust Plutarch, with the approval of some of the most eminent persons of the times, among whom were Mucius Scævola and Crassus the orator. Such general interest was excited by the question, that crowds arrived from all parts of the country to support either side; and there appeared no doubt which way the matter would go when left to the tribes. The aristocracy, however, secured the veto of M. Octavius, one of the tribunes, and thereby quashed the proceedings whenever the law was brought on, which violent mode of opposition led Gracchus to exercise his veto on other questions, stop the supplies, and throw the government into the most complete helplessness. Thus far the contest had been lawful; but at this juncture, Gracchus, irritated by continual opposition, invited Octavius to propose his (Gracchus') ejection from the office of tribune; and on his refusal, pleading the utter uselessness of two men so different in sentiment holding the same office, he put the question to the tribes that Octavius be ejected. When the first seventeen out of the thirty-five tribes had voted for it, Gracchus again implored him to resign; and, on his entreaty proving unsuccessful, polled another tribe, constituting a majority, and sent his officers to drag Octavius from the tribune's chair. The Agrarian law was forthwith passed; and Gracchus himself, his brother Caius, and his father-in-law Appius Claudius, were appointed the commissioners. But the senate, to show their opinion of the whole proceeding, withheld from him the usual allowance of a public officer, giving only about one shilling a day. While things were in this state, the dominions and treasures of Attalus, king of Pergamus, were by him bequeathed to

the Roman people; and, to enhance his own popularity, Gracchus proposed to divide the treasure among the recipients of land under the new law, to enable them to stock their farms; and to commit the management of the kingdom of Pergamus to the popular assembly. This brought matters to a greater pitch of distrust than ever. Gracchus was accused by one senator of aspiring to tyranny, and by another of having violated the sanctity of the tribunitian office in deposing Octavius. On this point Gracchus strove to justify himself before the people, but his opponent seemed to have gained an advantage so great as to induce him to postpone the assembly. When at last he did make his defence, it rested, if Plutarch is correct, on false analogies, and on avoiding the question of the inviolability of a public officer. At this juncture Gracchus seems to have trembled for that popularity which alone preserved him from impeachment; and, lest it should fail, endeavoured to secure his own re-election to the office of tribune. The other party had demurred as to his eligibility to the office two years in succession, and on the day of election this point occupied the assembly till nightfall. Next morning, accompanied by a crowd of partisans, he went to the Capitol; and, on hearing that the senate had determined to oppose him by force, armed his followers with staves, and prepared to clear the Capitol. At this juncture, Scipio Nasica, having in vain called on the consul to take measures for the safety of the state, issued from the temple of Faith, where the senate had assembled, followed by the whole nobility of Rome, awed the mob into flight, seized their weapons, and attacked all who fell in their way. About three hundred fell, and among the slain was Gracchus, who was killed by repeated blows on the head, B.C. 133. (*Plut., Vit. Tib. Gracch.*)—III. Caius, was nine years younger than his brother Tiberius, and at his death was left with Appius Claudius as commissioner for carrying out the Agrarian law. By the death of Appius, and of Tiberius' successor, Licinius Crassus, the commission became composed of Fulvius Flaccus, Papirius Carbo, and himself; but he refrained from taking any part in public affairs for more than ten years after the death of Tiberius. During this time the provisions of his brother's law were being carried out by Carbo and Flaccus; but he does not seem to have begun his career as an independent political leader until the year 123 B.C., when, on his return from Sardinia, where he had been for two years, he was elected tribune of the commons. His first act was to propose two laws, one of which, directed against the degraded tribune Octavius, disqualified all who had been thus degraded from holding any magistracy; and the other, having in view Pompilius, a prominent opponent of the popular party, denounced the banishment of a Roman citizen without trial as a violation of the Roman laws. The first was never carried through; to the latter was added a third, by which Pompilius was banished from Italy, or, according to technical phraseology, interdicted from fire and water These measures of offence were followed by others, by which he aimed at establishing his own popularity. One of these was a poor-law, by which a monthly distribution of corn was made to the people at an almost nominal price. The effect of this law was to make the population of Rome paupers, and to attract all Italy to partake of the bounty. Next came organic changes, as they would now be called; and of these the most important was the transference of the judicial power from the senators, wholly or in part, to the equestrian order. This measure, according to Cicero, worked well; but, in taking his opinion, we must remember his partiality to the equites, and add to this the fact that his eulogiums occur in an advocate's speech. (*In Verr. Act.*, 1.) Gracchus now possessed unlimited power with the populace; and, at the end of the year, not more than ten candidates having started for the office of tribune, he was again elected. His second tribuneship was mostly employed in passing laws respecting the colonies, in which matter the aristocratical agent, Livius Drusus, outdid him; and, having won the confidence of the people by his apparent disinterestedness, ventured (being himself a tribune) to interpose his veto on one of Gracchus' measures. The appointment of Gracchus, soon after, to the office of commissioner for planting a colony near Carthage took him away from the scenes of his popularity; and, soon after his return, a proposal was made to repeal the very law which he had been engaged in carrying out, relative to the colony in Africa. This law was not his own measure, but that of one Rubrius, another of the tribunes, and was one of those enactments which had weaned from Gracchus the favour of the people, it having been represented by his opponents as an impious act to build again the walls of Carthage, which Scipio had solemnly devoted to perpetual desolation. Gracchus was now a private man, his second tribuneship having expired; but yet, as such, he opposed the proposition to repeal, and, unfortunately for himself, united with M. Fulvius Flaccus, one of the commissioners of the agrarian law, and a man whose character was respected by no party in the republic. The reputation of Gracchus had already suffered from his connexion with Fulvius; and now he took part with him in designs which can be considered as nothing less than treasonable. Charging the senate with spreading false reports, in order to alarm the religious scruples of the people, the two popular leaders assembled a numerous body of their partisans, armed with daggers, and, being thus prepared for violence, they proceeded to the Capitol, where the people were to meet in order to decide on the repeal of the law of Rubrius. Here, before the business of the day was yet begun, a private citizen, who happened to be engaged in offering a sacrifice, was murdered by the partisans of Fulvius and Gracchus, for some words or gestures which they regarded as insulting. This outrage excited a general alarm; the assembly broke up in consternation; and the popular leaders, after trying in vain to gain a hearing from the people, while they disclaimed the violence committed by their followers, had no other course left than to withdraw to their own homes. There they concerted plans of resistance, which, however they might believe them to be justified on the plea of self-defence, were rightly considered by the bulk of the people as an open rebellion against the government of their country. The consul Opimius, exaggerating, perhaps, the alarm which he felt from the late outrage, hastily summoned the senate together; the body of the murdered man was exposed to the view of the people, and the Capitol was secured by break of day with an armed force. The senate, being informed by Opimius of the state of affairs, proceeded to invest him with absolute power to act in defence of the commonwealth, in the usual form of a resolution, "that the consul should provide for the safety of the republic." At the same time Gracchus and Fulvius were summoned to appear before the senate, to answer for the murder laid to their charge. Instead of obeying, they occupied the Aventine Hill with a body of their partisans in arms, and invited the slaves to join them, promising them their freedom. Opimius, followed by the senators and the members of the equestrian order, who, with their dependants, had armed themselves by his directions, and accompanied by a body of regular soldiers, advanced against the rebels, who had made two fruitless attempts at negotiation, by sending to the consul the son of Fulvius. In the mean time the conduct of Caius Gracchus was that of a man irresolute in the course which he pursued, and with too much regard for his country to engage heartily in the criminal attempt into which he had suffered

himself to be drawn. He had left his house, it is said, in his ordinary dress; he had been urgent with Fulvius to propose terms of accommodation to the senate; and now, when the Aventine was attacked, he took personally no part in the action. The contest, indeed, was soon over; the rebels were presently dispersed; Fulvius was dragged from the place to which he had fled for refuge, and was put to death; while Gracchus, finding himself closely pursued, fled across the Tiber, and, taking shelter in a grove sacred to the Furies (more correctly, perhaps, to the goddess Furina), was killed, at his own desire, by a single servant who had accompanied his flight. His head, together with that of Fulvius, was cut off and carried to the consul, in order to obtain the price which had been set upon both by a proclamation issued at the beginning of the engagement; and the bodies, as well as those of all who had perished on the same side, were thrown into the river. In addition to this, the houses of Gracchus and Fulvius were given up to plunder, their property was confiscated, and even the wife of Gracchus was deprived of her own jointure. It is said that in this sedition there perished altogether of the partisans of the popular leaders about 3000, partly in the action, and partly by summary executions afterward, under the consul's orders.—The career of the two Gracchi was, in many respects, so similar, and the circumstances of their death bore so much resemblance to each other, that it is not wonderful if historians should have comprehended both the brothers under one common judgment, and have pronounced in common their acquittal or their condemnation. But the conduct of Caius admits of far less excuse than that of Tiberius; and his death was the deserved punishment of rebellion, while that of his brother was an unjustifiable murder. The character of Caius is by no means as stainless as his brother's; he was more of a popular leader, and much less of a patriot than Tiberius; the one was injured by power, but the other seems from the beginning to have aimed at little else. The elder brother was head of a party which owed its existence to his principles as a politician. The younger took the lead in that party when it had been regularly formed, and, in his eagerness to obtain that post, he regulated his conduct by his wishes. The death of Tiberius may, as we have already remarked, be justly called a murder; that of Caius, or that which he would have suffered had not the slave prevented it, was nothing more than an execution under martial law. (*Plut., Vit. C. Gracch.*—*Encycl. Metropol.*, div. 3, vol. 2, p. 97, *seqq.*)—IV. Sempronius, a Roman nobleman, banished to Cercina, an island off the coast of Africa, for his adulterous intercourse with Julia, the daughter of Augustus. After an exile of 14 years, he was put to death by a party of soldiers sent for that purpose by Tiberius. (*Tacit., Ann.*, 1, 53.)

Gradīvus, an appellation for Mars among the Romans, the etymology of which is quite uncertain. The common derivation is from *gradior*, "to advance," i. e., against the foe. There appears to be some analogy in its formation to that of the Sanscrit *Mahadeva*, i. e., "magnus deus." (*Pott, Etymol. Forsch.*, p. lvii.)

Græcĭa, the country of Greece. (*Vid.* Hellas.)

Græcia Magna. *Vid.* Magna Græcia.

Graiæ. *Vid.* Phorcydes.

Grampĭus Mons, a mountain of Caledonia, forming one of a large range of mountains extending from east to west through almost the whole breadth of modern *Scotland*, from *Loch Lomond* to *Stonehaven*. The range is now called the *Grampian Hills*, and the name is derived from the Mons Grampius, which is mentioned by Tacitus as the spot where Galgacus waited the approach of Agricola, and where was fought the battle so fatal to the brave Caledonians. To the Grampian chain belong *Ben Lomond*, 3262 feet high; *Ben Ledy*, 3009; *Ben More*, 3903; *Ben Lawers*, its chief summit, 4015, &c.

Granicus, a river of Mysia, in Asia Minor, which, according to Demetrius of Scepsis, had its source in Mount Cotylus, belonging to the chain of Ida. (*Strab.*, 602.) It flowed through the Adrastean plain, and emptied into the Propontis, to the west of Cyzicus. This stream, or, more correctly speaking, mountain torrent, is celebrated in history on account of the signal victory gained on its banks by Alexander the Great over the Persian army, B.C. 334. (*Arrian, Exp. Al.*, 1, 13.—*Plut., Vit. Alex.*, c. 24.) The Granicus is the river of *Demotiko* mentioned by Chishull (*Travels in Turkey*, p. 60), and not, as some maintain, the *Ousvola*. (*Cramer's Asia Minor*, vol. 1, p. 35, *seq.*)

Gratĭæ, in Greek Charites (Χάριτες), are represented in classical mythology as three young and beautiful sisters, the attendants of Venus. Their names were Aglaia (*Splendour*), Euphrosyne (*Joy*), and Thalia (*Pleasure*). The Lacedæmonians had only two, whom they called Kleta or Klyta, and Phaënne, and a temple in honour of them existed in the time of Pausanias, between Sparta and Amyclæ (3, 18; 9, 35). Some poets name Pasithea as one of the Graces. Nonnus gives their names as Pasithea, Peitho, and Aglaia. (*Dionys.*, 24, 263.)—The idea of the Graces was, according to some, a symbolical personification: Aglaia represented the harmony and splendour of the creation; Euphrosyne, cheerfulness and mirth; and Thalia, feasts and dances. In short, they were an æsthetic conception of all that is beautiful and attractive in the physical as well as in the social world. According to Hesiod (*Theog.*, 907), the Graces were the offspring of Jupiter and Eurynome the daughter of Ocean. Antimachus, on the other hand, made them the daughters of Helius and Ægle. Some, again, called them the children of Bacchus and Venus. Their worship is said to have originated in Bœotia, and Orchomenus, in this country, was its chief seat. The introduction of this worship was ascribed to Eteocles, the son of the river Cephissus. The Graces were at all times, in the creed of Greece, the goddesses presiding over social enjoyment, the banquet, the dance, and all that tended to inspire gayety and cheerfulness. (*Pind., Ol.*, 14, 7, *seqq.*) They are represented as dancing together, or else standing with their arms entwined. They were originally depicted as clothed, but afterward the artists represented them as nude. In the ordinary position of the Graces, two face the observer, while the central one has her look averted. This some fancifully explain as follows: on receiving gifts from friends we ought to be thrice thankful; first, when the gift is conferred; secondly, when away from the party who has conferred them; and, thirdly, when returning the favour! (*Millin, Gall. Mythol., s. v.*—*Keightley's Mythology*, p. 192.)

Gratiānus, I. eldest son of Valentinian I., succeeded, after his father's death, A.D. 375, to a share of the Western Empire, having for his portion Gaul, Spain, and Britain. His brother, Valentinian II., then an infant under five years of age, had Italy, Illyricum, and Africa, under the guardianship, however, of Gratianus, who was therefore, in reality, ruler of all the West. His uncle Valens had the empire of the East. Gratianus began his reign by punishing severely various prefects and other officers who had committed acts of oppression and cruelty during his father's reign. At the same time, through some insidious charges, Count Theodosius, father of Theodosius the Great, and one of the most illustrious men of his age, was beheaded at Carthage. In the year 378 Valens perished in the battle of Adrianople against the Goths, and Gratianus, who was hastening to his assistance, was hardly able to save Constantinople from falling into the hands of the enemy. In consequence of the death of his uncle, Gratianus, finding himself ruler of the whole Roman

empire during the minority of his brother Valentinian, called to him young Theodosius, who had distinguished himself in the Roman armies, but had retired into Spain after his father's death. Gratianus appointed him his colleague, a choice equally creditable to both and fortunate for the empire, and gave him the provinces of the East. Gratianus returned to Italy, and resided for some time at Mediolanum (*Milan*), where he became intimate with St. Ambrose. He was obliged, however, soon after to hasten to Illyricum, to the assistance of Theodosius, and he repelled the Goths, who were threatening Thrace. Thence he was obliged to hasten to the banks of the Rhine, to fight the Alemanni and other barbarians. Having returned to Mediolanum in the year 381, he had to defend the frontiers of Italy from other tribes, who were advancing on the side of Rhætia. Gratianus enacted several wise laws, by one of which he checked mendicity, which had spread to an alarming extent in Italy. He also showed himself stern and unyielding towards the remains of the heathen worship. At Rome he overthrew the altar of Victory, which had continued to exist; he confiscated the property attached to it, as well as all that which belonged to the other priests and the vestals. He also refused to assume the title and insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the empire; and although the senators, who, for the most part, were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees. In the year 383, a certain Maximus revolted in Britain, and was proclaimed emperor by the soldiers, to whom he promised to re-establish the temples and the old religion of the empire. He invaded Gaul, where he found numerous partisans. Gratianus, who was then, according to some, on the Rhine, advanced to meet him, but was forsaken by most of his troops, and obliged to hasten towards Italy. Orosius and others, however, state that the emperor received the news of the revolt while in Italy, and that he hurried across the Alps with a small retinue as far as Lugdunum (*Lyons*). All, however, agree in saying that he was seized at Lugdunum, and put to death by the partisans of Maximus. He was little more than 24 years of age, and had reigned about eight years. Historians agree in praising him for his justice and kindness, and his zeal for the public good; and Ammianus Marcellinus, who is not liable to the charge of partiality towards the Christians, adds, that, had he lived longer, he would have rivalled the best emperors of ancient Rome. (*Le Beau, Bas-Empire*, vol. 2, p. 492, *seqq.* — *Encycl. Us. Knowl.*, vol. 10, p. 365.)

Gratius Faliscus, a Latin poet, contemporary with Ovid, by whom he is once mentioned (*Ep. ex Ponto*, 4, ult. 33). He wrote a poem on hunting, entitled *Cynegetica*, of which we have 540 verses remaining. From the silence, however, preserved respecting him by the writers after his time, we may fairly infer that his poem remained in great obscurity, and was only rarely copied: hence we have but one manuscript of it remaining. The production in question is not without merit; still, however, it is somewhat dry. The style is, in general, pure. The best edition is that of Wernsdorff, in the *Poetæ Latini Minores*. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 204.)

Gregorius, I. surnamed Thaumaturgus, or *Wonder-worker*, from the miracles which he pretended to perform. Before his conversion to Christianity, he was known by the name of Theodorus. He was born at Neo-Cæsarea, and was a disciple of Origen, from whom he imbibed the principles of the Christian faith. He was afterward made bishop of his native city, and is said to have left only seventeen idolaters in his diocese, where he had found only seventeen Christians. Of his works there are extant, a panegyrical oration on his master Origen upon leaving his school, a canonical epistle, and some other treatises in Greek, the best edition of which is that of Paris, fol., 1622.—II. Surnamed Nazianzenus (of Nazianzus), a celebrated father of the church, was born in the early part of the fourth century, at Arianzus, a village near the town of Nazianzus in Cappadocia, of which his father was bishop. He studied first at Cæsarea in Cappadocia, afterward at Alexandrea, and lastly at Athens, where he became the friend and companion of Basilius, and where he also met Julian, afterward emperor. At a subsequent period he joined Basilius, who had retired to a solitude in Pontus during the reign of Julian. When Basilius was made archbishop of Cæsarea, he appointed his friend bishop of Zazime, a place of which Gregory gives a dismal account, and which he soon after left to join his father, and assist him in the administration of the church of Nazianzus. He there made himself known for his eloquence in the orations which he addressed to his father's flock. These compositions are remarkable for a certain poetical turn of imagery, and for their mild, persuasive tone. Above all things, he preaches peace and conciliation; peace to the clergy, agitated by the spirit of controversy; peace to the people of Nazianzus, distracted by sedition; peace to the imperial governor, who had come to chastise the town, and whose wrath he endeavours to disarm by appealing to the God of mercy. In an age of sectarian intolerance he showed himself tolerant. He had suffered with his brethren from Arian persecution under the reign of Valens; and after that emperor had taken by violence all the churches of Constantinople from the orthodox or Nicæans, the inhabitants, who had remained attached to that faith, looking about for a man of superior merit and of tried courage to be their bishop, applied to Gregory, who had left Nazianzus after his father's death and had retired into Isauria. Gregory came to Constantinople and took the direction of a private chapel, which he named Anastasia, and whither his eloquence soon attracted a numerous congregation, to the great mortification of the Arians. Theodosius having assumed the reins of government and triumphed over his enemies, declared himself in favour of the orthodox communion, retook the churches which the Arians had seized, and came himself with soldiers to drive them from Santa Sophia, an act which Gregory says looked like the taking of a citadel by storm. Gregory being now recognised as metropolitan, did not retaliate upon the Arians for the past persecutions, but endeavoured to reclaim them by mildness and persuasion. In the midst of the pomp of the imperial court he retained his former habits of simplicity and frugality. His conduct soon drew upon him the dislike of the courtiers and of the fanatical zealots. Theodosius convoked a council of all the bishops of the East, to regulate matters concerning the vacant or disputed sees, which had been for many years in possession of the Arians. The council at first acknowledged Gregory as archbishop, but soon after factions arose in the bosom of the assembly, which disputed his title to the see, and stigmatized his charity towards the now persecuted Arians as lukewarmness in the faith. Gregory, averse to strife, offered his resignation, which the emperor readily accepted. Having assembled the people and the fathers of the council, to the number of one hundred and fifty, in the church of St. Sophia, he delivered his farewell sermon, which is a fine specimen of pulpit eloquence. After recapitulating the tenour of his past life, his trials, the proofs of attachment he had given to the orthodox faith in the midst of dangers and persecution, he replies to the charge of not having avenged that persecution, upon those who were now persecuted in their turn, by observing, that to forego the opportunity of revenging ourselves upon a fallen enemy is the greatest of all tri-

umphs. He then pleads guilty to the charge of not keeping up the splendour of his office by a luxurious table and a magnificent retinue, saying that he was not aware that the ministers of the sanctuary were to vie in pomp with the consuls and commanders of armies. After rebuking the ambition and rivalry of his colleagues, which he compares to the factions of the circus, he terminates by taking an affectionate leave of all those around him, and of the places dear to his memory. This valedictory address is a touching specimen of the pathetic style, dignified and unmixed with querulousness. The orator salutes for the last time the splendid temple in which he is speaking, and then turns towards his humble but beloved chapel of Anastasia, to the choirs of virgins and matrons, of widows and orphans, so often gathered there to hear his voice; and he mentions the short-hand writers who used to note down his words. He next bids "farewell to kings and their palaces, and to the courtiers and servants of kings; faithful, I trust, to your master, but for the most part faithless towards God; farewell to the sovereign city, the friend of Christ, but yet open to correction and repentance; farewell to the Eastern and Western world, for whose sake I have striven, and for whose sake I am now slighted." He concludes with recommending his flock to the guardian angels of peace, in hopes of hearing from the place of his retirement that it is daily growing in wisdom and virtue. (*S. Gregorii Nazianzeni, Opera, Orat.* 32, *ed. Billy.*) This oration was delivered in June, A.D. 381, and a few days after Gregory was on his way to his native Cappadocia. Arrived at Cæsarea, he delivered an impressive funeral oration to the memory of his friend Basilius, who had died there some time before, in which he recalls to mind their juvenile studies at Athens, their long intimacy, and the events of their checkered lives (*Orat.* 20). After paying this last tribute to the memory of his friend, he withdrew to his native Arianzus, where he spent the latter years of his life, far from the turmoil of courts and councils, busy in the cultivation of his garden and in writing poetry, a favourite occupation with him from his youth. Gregory died A.D. 389. Most of his poems are religious meditations. Occasionally the poet attempts to dive into the mysterious destiny of man, and sometimes appears lost in uncertainty and doubt as to the object of human existence; but he recovers himself to do homage to the Almighty wisdom whose secrets will become revealed in another sphere. The adept in the philosophy of ancient Greece is here seen striving with the submissive Christian convert. St. Jerome and Suidas say that Gregory wrote no less than thirty thousand lines of poetry. Some of his poems were published in the edition of his works by the Abbé de Billy, Paris, 1609–11, which contains also his orations and epistles; twenty more poems, under the title of "Carmina Cygnea," were afterward published by Tollius, in his "Insignia Itinerarii Italici," 4to, Utrecht, 1696; and Muratori discovered, and published in his "Anecdota Græca," Padua, 1709, a number of Gregory's epigrams. Of his orations some few turn upon dogmas, especially on that of the Trinity, but most of them are upon morality. He is a soberer writer than his successor Chrysostom, and has more of the calm, impressive eloquence of conviction. He and his friend Basilius brought the oratorical arts of ancient Greece into the service of Christian preaching, and one of Gregory's greatest complaints against Julian is, that that emperor had forbidden Christians the study of Greek literature. In his two orations against Julian he somewhat departs from his usual style, and assumed that of a powerful invective in reply to the panegyrics of Libanius, Eunapius, and other admirers of that emperor. Gregory of Nazianzus has been styled the "Theologian of the Eastern Church:" he might, with as much truth, be styled its most poetical writer. (*Suidas, s. v.—Encycl. Us. Knowl.*, vol. 2, p. 442 *seqq.*)—III. A bishop of Nyssa, in Cappadocia, the brother of Basilius. He distinguished himself in the Arian controversy, and died A.D. 396.—IV. *Corinthius*, archbishop of Corinth in the twelfth century. He is chiefly known by his work on dialects (Περὶ διαλέκτων), the best edition of which is that of Schäfer, *Lips.*, 1811, 8vo.

GRUDII, a people of Gallia Belgica, to the northwest of, and tributary to, the Nervii. Traces of their name remain, according to D'Anville, in *la terre de Groude*, above *l'Ecluse*, towards the north, in a part of the country called *Lat-Sand*. Turpin de Crissé is wrong in making the country of the Grudii answer to that of *Bruges*. (*Cæs., B. G.*, 5, 39.—*Lemaire, Ind. Geogr ad Cæs.*, p. 272.)

GRYLLUS, a son of Xenophon, who killed Epaminondas, and was himself slain, at the battle of Mantinea, B.C. 363. His father was offering a sacrifice when he received the news of his death, and he threw down the garland which was on his head, but replaced it when he heard that the enemy's general had fallen by his hands. (*Ælian, V. H.*, 3, 3.)—Such is the common account. The variations of tradition, however, as to the hand by which Epaminondas fell, prove the importance which his contemporaries attached to that event. Among the claimants, besides the son of Xenophon, were a Spartan, and a Locrian of Amphissa. The Spartan's descendants became a privileged family. The Locrian's received heroic honours from the Phocians. But the Athenians, and the Thebans themselves, assigned the deed to Gryllus, and he was honoured by the Mantineans with a public funeral and statue, and by his fellow-citizens with a conspicuous place in a painting of the battle, representing him in the act of giving the mortal wound. Yet, as he served in the Athenian cavalry, it is difficult to understand how he could have encountered Epaminondas, who was at the head of the Theban infantry. (*Thirlwall's Greece*, vol. 5, p. 151.)

GRYNĒUM or GRYNĒA, one of the twelve cities of Æolis, situate on the coast of Lydia, near the northern confines, and northwest of Cumæ or Cyme. It was celebrated for the worship of Apollo, who thence derived the surname of *Grynēus*. (*Virg., Eclog.*, 6, 72.—*Æn.*, 4, 345.) The temple of the god was remarkable for its size, and for the beauty of the white marble of which it was built. (*Strabo*, 622.) Kruse makes the site of the ancient place correspond with the modern *Clisselik*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 577.)

GRYPHES, more correctly GRYPES (Γρυπές), griffons, certain animals which, according to Herodotus (3, 116), guarded the gold found in the vicinity of the Arimaspians, a Scythian race, from the attempts of that people to possess themselves of it. (*Vid.* Arimaspi.) Herodotus makes only a passing allusion to the contests between the griffons and Arimaspians, because probably he attached little, if any, belief to it. Ctesias, however, is more diffuse. (*Ind.*, § 12.—Compare *Ælian, N. A.*, 4, 27.—*Plin.*, 7, 2.) The question respecting the Arimaspians has already been discussed. (*Vid.* Arimaspi.) With regard to the griffons, much diversity of opinion prevails among modern scholars. Von Veltheim thinks the story refers to the washing of gold in the desert of Cobi. He supposes this to have been done by slaves for the monarchs of northern India, and the spot to have been carefully guarded by armed men and fierce dogs, the most alarming tales having been at the same time spread concerning these regions, in order to keep off adventurers (*Von den goldgrabenden Ameisen und Greifen der Alten.—Vermischte Aufs.*, vol. 2, p. 267, *seqq.*) Wahl takes the griffons to be a nation in the northeastern part of Upper Asia, and identical with the Rhipæi. He assigns them for a habitation the range of Mount *Altai*

and regards them as having practised mining in Upper Asia. Hence, according to him, the gold of the griffons is nothing more than the gold obtained from mines. (*Eruoeschr. von Ost.*, p. 488, *seqq.*) Malte-Brun remarks, that in the mountains where the Indus rises, and where there are gold-mines, eagles and vultures of an enormous size are found, which may have given rise to the fable respecting the griffons. (*Neuvell., Annal. des Voyag.*, vol. 2, p. 380, *seqq.*) Rhode seeks to identify the griffons with the *Dews*, or evil genii of Persian mythology (*Heilige Sage*, p. 227, *seq.*), for which he is justly censured by Von Hammer (*Wien. Jahrb.*, vol. 9, p. 53); and Wilford, with as little probability, refers the account of the griffons to that of the fabled bird of Vischnu, named *Garonda*. (*Asiat. Researches*, vol. 14, p. 373.)—As regards the name γρύψ itself, it evidently comes from the Persian *gereifen*, "to seize" (compare the German *greifen*), the root of which, *greif*, has a strong analogy to γρύψ. (*Tychsen, ap. Heeren, Ideen*, vol. 1, pt. 2, p. 386.—*Bähr, ad Herod.*, 3, 116, *Excurs.*, 5.)

Gyărus, a small island of the Archipelago, classed by Stephanus of Byzantium among the Sporades, but belonging rather to the Cyclades. It lay southwest of Andros, off the coast of Attica. So wretched and poor was this barren rock, being inhabited only by a few fishermen, that they deputed one of their number to wait upon Augustus, then at Corinth, after the battle of Actium, to petition that their taxes, which amounted to 150 drachmæ (about 25 dollars), might be diminished, as they were unable to raise more than 100. (*Strab.*, 485.) This island became subsequently notorious, as the spot to which criminals or suspected persons were banished by order of the Roman emperors. (*Juv., Sat.*, 1, 73.—*Id., Sat.*, 10, 70.—*Tacit.*, 3, 68.) The modern name is *Ghioura*. (*Cramer's Anc. Greece*, vol. 3, p. 412.)

Gyas, I. one of the companions of Æneas, who distinguished himself at the games exhibited after the death of Anchises in Sicily. (*Virg., Æn.*, 5, 118.)—II. A Rutulian, son of Melampus, killed by Æneas in Italy. (*Id.*, 10, 318.)

Gyges (Γύγης), more correctly Gyes (Γύης), a son of Cœlus and Terra, represented as having a hundred hands. He, with his brothers, made war against the gods, and was afterward punished in Tartarus. (*Vid.* Cottus.)

Gyges, a Lydian, to whom Candaules, king of the country, showed his wife with her person exposed. The latter was so incensed, although she concealed her anger at the time, that, calling Gyges afterward into her presence, she gave him his choice either to submit to instant death, or to slay her husband. Gyges chose the latter alternative, married the queen, and ascended the vacant throne, about 718 years before the Christian era. He was the first of the Mermnadæ who reigned in Lydia. He reigned 38 years, and distinguished himself by the presents which he made to the oracle of Delphi. (*Herodot.*, 1, 8, *seqq.*) The wife of Candaules above mentioned was called Nyssia according to Hephæstion.—The story of Rosamund, queen of the Lombards, as related by Gibbon, bears an exact resemblance to this of Candaules. (Compare *Schlosser, Weltgeschichte*, vol. 2, pt. 1, p. 82.)—Plato relates a curious legend respecting this Gyges, which differs essentially from the account given by Herodotus. He makes him to have been originally one of the shepherds of Candaules, and to have descended into a chasm, formed by heavy rains and an earthquake in the quarter where he was pasturing his flocks. In this chasm he discovered many wonderful things, and particularly a brazen horse having doors in it, through which he looked, and saw within a corpse of more than mortal size, having a golden ring on its finger. This ring he took off and reascended to the surface of the earth. Attending, after this, a meeting of his fellow-shepherds, who used to assemble once a month for the purpose of transmitting an account of their flocks to the king, he accidentally discovered that, when he turned the bezil of the ring inward towards himself, he became invisible, and when he turned it outward, again visible. Upon this, having caused himself to be chosen in the number of those who were sent on this occasion to the king, he murdered the monarch, with the aid of the queen, whom he previously corrupted, and ascended the throne of Lydia. (*Plat. de Repub.*, 2, p. 359, *seq.*—Compare *Cic., de Off.*, 3, 9.)

Gylippus, a Lacedæmonian, sent, B.C. 414, by his countrymen to assist Syracuse against the Athenians, which he effected by the overthrow of Nicias and Demosthenes. He afterward joined Lysander off Athens, and aided him by his advice in the capture of that city. Lysander sent him to Lacedæmon with the money and spoils which had been taken, the former amounting to 1500 talents. But Gylippus, unable to resist the temptation, unsewed the bottom of the bags, thus leaving the seals untouched at the top, and abstracted 300 talents. His theft, however, was discovered by means of the memorandum contained in each bag, and to avoid punishment he went into voluntary exile (*Plut., Vit. Nic.—Diod. Sic.*, 13, 106.)

Gymnesiæ. *Vid.* Baleares.

Gymnosophistæ (Γυμνοσοφισταί), or "naked wise men," a name given by the Greek writers to a certain class of Indian ascetics belonging to the caste of the Brahmins, and who, in accordance with the prevalent belief, thought that, by subjecting the body to sufferings and privations, and by withdrawing from all intercourse with mankind, they could effect a reunion of the spiritual nature of man with the divine essence. Most of these ascetics dispensed almost entirely with the use of clothes, and many of them went entirely naked. Hence the name applied to them by the Greeks. It is expressly commanded in the laws of Manu (6, 2, 3), that a Brahmin, when his children have attained maturity, should retire from the world, and take refuge in a forest. He is required to spend his time in studying the Vedas and in performing penances, for the purpose of "uniting his soul with the divine spirit." (*Manu*, 6, 29.) Many of these hermits appear in former times to have studied the abstract sciences with great success; and they have always been considered by the orthodox Hindus as the wisest and holiest of mankind. (Consult the *Bhagavad Gîtâ*, a philosophical poem, forming an episode to the Mahâbhârata, which has been translated into English by Wilkins, *Lond.*, 1787, and into Latin by *Schlegel*, who also edited the Sanscrit text, *Bonn*, 1823.) The Gymnosophists often burned themselves alive, as Calanus did in the presence of Alexander. (*Arrian, Exp. Al.*, 7, 18.—*Plut., Vit. Alex.*, c. 65, *seqq.*—*Diod. Sic.*, 17, 107.)

Gyndes, now *Zeindeh*, a river of Assyria, falling into the Tigris. When Cyrus marched against Babylon, his army was stopped by this river, in which one of the sacred horses was drowned. This so irritated the monarch, that he ordered the river to be divided into 360 different channels by his army, so that after this division it hardly reached the knee. (*Herod.*, 1, 189.) This portrait of Cyrus seems a little overcharged. The hatred which the Greeks bore the Persians is sufficiently known. The motive of Cyrus for thus treating the Gyndes could not be such as is described by Herodotus. That which happened to the sacred horse might make him apprehend a similar fate for the rest of his army, and compel him to divert the river into a great number of canals in order to render it fordable. The Gyndes, at the present day, has reassumed its course to the Tigris, and its entrance into that river is called *Foum-el-Saleh*, or the river of peace in Arabic. The name given it by the Turks in the place whence it issues, is *Kara-Sou*, or the black river

Gythĕum, the port of Sparta, about 40 stadia from Las (*Pausan.*, 3, 24), and 240 from Sparta itself. (*Strabo*, 363.) Pliny says it was the nearest point to embark from for the island of Crete (4, 5). Gytheum was taken by the Athenians under Tolmidas, who burnt the docks before the Peloponnesian war. (*Diodorus Sic.*, 11, 84.) It was also attacked by the Thebans in their first invasion of Laconia, for three days, but without success. (*Xen., Hist. Gr.*, 6, 5, 32.) It was afterward besieged by the Roman army under the command of T. Q. Flamininus and his brother Lucius, and compelled to surrender. Livy says it was a stiong and populous town, and well provided with the means of resistance (34, 29). On the renewal of the war, it was, however, retaken by Nabis. (*Liv.*, 35, 26.—Compare *Polyb.*, 2, 69.) The Gytheatæ pretended that their city had been built by Hercules and Apollo, whose statues were placed in the forum. Polybius states (5, 19), that the port, distant 30 stadia from the city itself, was both commodious and secure. Strabo remarks, that it was an artificial haven. Gytheum stood a little to the north of the present town of *Marathonisi*. The site is now called *Palæopoli*, but no habitation is left upon it. (*Cramer's Anc. Greece*, vol 3, p. 192, *seqq.*)

H.

Hades (ᾅδης), the place of departed spirits, according to the Grecian mythology; from *a*, *not*, and εἴδω, *to see*, as denoting the lower or invisible world. Its divisions were Elysium and Tartarus, the respective abodes of the good and bad. In the Homeric times, however, this arrangement formed no part of the popular creed. The prevalent belief was merely as follows; that the souls of the departed, with the exception of those who had personally offended against the gods, were occupied in the lower world with the unreal performance of the same actions that had formed their chief objects of pursuit in the regions of day. All the other accompaniments of the fable, the judges, the tribunals, the trials of the dead, &c., are merely posthomeric additions. (*Constant, de la Religion*, vol. 3, p. 383.) As regards the analogy between the terms *hades* and our English word *hell*, it may be remarked, that the latter, in its primitive signification, perfectly corresponded to the former. For, at first, it denoted only what was secret or concealed; and it is found, moreover, with little variation of form, and precisely with the same meaning, in all the Teutonic dialects. (Compare *Junius's Gothic Glossary*, subjoined to the Codex Argenteus, on the word *herlyan;* and the *Diversions of Purley*, vol. 2, p. 377, ed. 1829.) With regard to the situation of *hades*, it seems always to have been conceived, by both Jews and pagans, as in the lower parts of the earth, near its centre, as we should term it, or its foundation (according to the notion of the Hebrews, who knew nothing of its spherical figure), and answering in depth to the visible heavens in height. (Compare, on this whole subject, *Campbell's Gospels*, vol. 1, p, 272, *seqq.*, *Disc.* 6, pt. 2.)

Hadrānum, a town of Sicily, near Mount Ætna, having in its vicinity a river of the name of Hadranus. (*Steph. Byz.*, *s. v.*) It was founded by Dionysius. (*Diod. Sic.*, 14, 38.—Compare *Silius Italicus*, 14, 250.)

Hadrĭanus (Publius Ælius), I. a Roman emperor, born at Rome A.D. 76. He lost his father when ten years of age, and had for his guardians Trajan, who was his relation, and Cornelius Tatianus, a Roman knight. His parent's name was Ælius Hadrianus Afer, and it is conjectured that the surname of Afer was given the latter because he had been governor of Africa, and that he is the same with the Hadrianus who put the martyr Leontius to death at Tripolis, in the reign of Vespasian. (*Bayle, Hist. Dict.*, *s. v.*, vol. 5, p. 670.) Hadrian's father was Trajan's first cousin; for he was the son of Ulpia, the sister of Marcus Ulpius Trajanus, the Emperor Trajan's father. (Compare *Tzschucke, ad Eutrop.*, s. 6.) Hadrian began very early to serve in the army, and was tribune of a legion before Domitian's death. The forces in Lower Mœsia chose him to congratulate Trajan upon his being adopted by Nerva, and it was he that acquainted Trajan with the first news of Nerva's death. He regained the emperor's favour, which he had almost entirely lost by his extravagant expenses and the debts which he had in consequence incurred, and married the grand niece of this prince, Sabina, chiefly through the aid of Plotina the empress. His subsequent rise was rapid, and he was the companion of Trajan in most of his expeditions. He particularly distinguished himself in the war against the Dacians, and was successively appointed prætor, governor of Pannonia, and consul. The orations he composed for Trajan increased his credit. (*Spartian., Vit. Hadr.*) After the siege of Atra, in Arabia, Trajan left him in command of his army, and when he found his death approaching, adopted him, although the reality of this adoption is disputed by some authorities, who attribute his elevation to the intrigues and good offices of Plotina. (*Dio Cass.*, c. 69, vol. 2, p. 1148, *ed. Reimar.—Spartian., Vit. Hadr.*, c. 4, p 45.—*Bayle, Hist. Dict.*, *s. v.* Plotina, vol. 8, p. 433. On the death of Trajan he assumed the reins of government, with the concurrence of the Syrian army; and the senate readily ratified the act. The first care of Hadrian was to make a peace with the Persians, and to restore all the provinces just taken from them, making the Euphrates the boundary of the Roman empire. He had then to turn his attention to certain revolts and insurrections in Egypt, Libya, and Palestine; and, after quickly concluding a peace with the Parthians, returned to Rome, A.D. 118. The senate decreed him a triumph, and honoured him with the title of Father of his Country; but he refused both, and required that Trajan's image should triumph. He sought popularity by a repeal of fifteen years accumulation of arrears of public debt, by a vast reduction of taxation generally, and by immense largesses to the people. He was less generous to certain senators accused of a plot against him, four of whom, although of consular rank and intimates of Trajan, he caused to be put to death. A year after his return to Rome, Hadrian marched against the Alani, the Sarmatians, and the Dacians, but showed a greater desire to make peace with these barbarians than to extend the progress of the Roman arms. This policy has been attributed to envy of the fame of his warlike predecessor; but a due consideration of the subsequent history of the empire will amply justify him against the imputation; for it had reached an extent which rendered all increase to its limits a source of weakness rather than of strength. Hadrian was an active prince and a great traveller, visiting every province in the empire, not simply to indulge his curiosity, but to inspect the administration of government, repress abuses, erect and repair public edifices, and exercise all the vigilance of personal examination. In A.D. 120, he passed over from Gaul to Britain, where he caused a wall to be built from the mouth of the Tyne to Solway Frith, in order to secure the Roman provinces from the incursions of the Caledonians. (Consult *Hutton's Roman Wall, Lond.*, 1802.) Like Trajan, he lived familiarly with his friends, but was much more suspicious, and could not repose in them the same confidence. When at Rome he cultivated all kinds of literature, conversing with learned men, and giving and receiving information in their society, but not without occasionally displaying an unbecoming jealousy and caprice. Hadrian had again to visit the East to repress the Parthians, who paid little regard to treaties

On his return he passed the winter at Athens, and was initiated in the Eleusinian mysteries. He published no edict against the Christians, yet they nevertheless endured considerable persecution, until, upon the remonstrance of Quadratus, bishop of Athens, and Aristides, an eminent Christian, he ordered the persecution to cease; but no credit is due to the unauthorized assertion of Lampridius, that he thought of building a temple to our Saviour. His treatment of the Jews, on the other hand, was extremely severe, though ample provocation had been given by that turbulent nation. They had raised disturbances towards the end of Trajan's reign, which were not completely quelled until the second year of Hadrian. But now a more formidable insurrection broke out under Barcochebas ("Son of a Star"), who, though a robber by profession, had given himself out for the Messiah. It required a war of three years to reduce the revolted Jews to complete subjection, and after this was accomplished, there was scarcely any indignity that was not inflicted on the conquered nation. Jerusalem was rebuilt under the new title of Ælia Capitolina, uniting the family name of the emperor with the Roman surname of Jupiter, and in the execution of his plan Hadrian studiously profaned all the places which had been most revered by both Jews and Christians, whom he seems on this occasion to have purposely confounded together. He built a temple in honour of Jupiter Capitolinus upon the mountain where had stood that of the true God; he placed a hog of marble upon the gate of the city which looked towards Bethlehem; he erected in the place where Jesus was crucified a statue of Venus; and in that where he rose from the dead one of Jupiter; in the grotto of Bethlehem, where our Saviour was born, he established the worship of Adonis. The Jews were also forbidden the very sight of Jerusalem, which they were not permitted to enter but on one day in the year, the anniversary of the destruction of the city. After the conclusion of the Jewish war Hadrian returned to Italy, where a lingering illness put a stop to his unsettled mode of life, and eventually terminated his existence. Having no children of his own, Hadrian first adopted for his successor L. Ceronius Commodus, more generally known by the name of Verus, to which last he prefixed that of Ælius after his adoption by the emperor. Verus, however, who was remarkable for nothing but his excessive effeminacy and debauched mode of life, died soon after, and Hadrian made a second selection in the person of the virtuous Antoninus. (*Vid.* Antoninus Pius.) Hadrian died not long after at Baiæ, A.D. 136, in the 63d year of his age and 22d of his reign. His disorder was the dropsy, from which disease his sufferings were so great as apparently to affect his reason. The character of this monarch presents a strange mixture of virtues and vices. If he cultivated literature and courted the society of the learned, he yet occasionally displayed towards them a degree of jealousy and caprice altogether unworthy of his station and abilities. If he was, in general, a just and able ruler, yet there were times when he showed himself revengeful, suspicious, and cruel. His treatment of his wife Sabina does no honour to his memory, his disgraceful predilection for Antinoüs loads it with infamy; nor does his excessive superstition, to which even that favourite fell a victim, entitle him to any other than feelings of contempt. The better portion of the Romans appear to have formed a just estimate of his character long before his death, and it was with difficulty that Antoninus could obtain from the senate the usual compliment of having him ranked among the gods. Their dread of the soldiery, by whom Hadrian was greatly beloved, appears to have conquered their reluctance. Hadrian wrote several works. He was fond of entering the lists against the poets, philosophers, and orators of the day, and Photius mentions several declamations of the emperor's, written for such occasions, as still existing in his time, and not devoid of elegance. Hadrian composed a history of his own times, which he published under the name of his freedman Phlegon, and Dorotheus the grammarian made at a subsequent period a collection of his decisions and rescripts. All that we have of his productions at the present day are, a fragment of a work on military operations, entitled Ἐπιτήδευμα, and an epigrammatic address to his soul, written a short time before his death, and as remarkable for its elegance as its scepticism. It is as follows:

"*Animula, vagula, blandula,*
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos?"

(*Pausanias*, 1, 18.—*Id.*, 8, 9.—*Aurel. Vict.*—*Capitol.*, *Vit. Anton.*, c. 2.—*Euseb.*, *Chron.*, p. 281, *seqq.*, *ed. Maii et Zohrabi.*—*Id.*, *Hist. Eccles.*, 4, 6.)—II. A philosopher of Tyre, who studied under Herodes, and taught eloquence after him at Athens. He was also secretary to the Emperor Commodus. (Ἀντιγραφεὺς τῶν ἐπιστολῶν.) He died at Rome after having attained the age of 80 years. We have only some fragments remaining of the works of this writer, which cause no regret for what are lost. They are found in the *Excerpta* of Allatius, and at the end of Orellius's edition of Philo of Byzantium. (*Schöll*, *Hist. Litt. Grecque*, vol. 4, p. 233.)

Hadriaticum Mare. *Vid.* Adriaticum.

Hæmon, a son of Creon king of Thebes. According to Apollodorus (3, 5, 8), he was devoured by the Sphinx. The tragic writers, however, assigned him a different fate. (*Vid.* Antigone.)

Hæmonia, one of the earlier appellations of Thessaly, and supposed to be derived from the name of an ancient monarch Hæmon. (*Strabo*, 443.) Other writers give the name less correctly without the initial aspirate. (*Stephanus Byz.*, *s. v.*—*ed. Berkel*, p. 63.) In Brunck's edition of Apollonius Rhodius, the true form is given in both the text and scholia. It is more than probable, that the name Hæmonia was brought in by the Pelasgi; and to this same race, no doubt, must the appellation of Hæmus, given to the northern boundary of Thrace, be in strictness attributed. (*Vid.* Hæmus.)

Hæmus, a chain of mountains forming the northern boundary of Thrace, and separating it from Mœsia. The ancients had such an idea of the elevation of this chain, that Pomponius Mela (2, 2) affirms that the Euxine and Hadriatic could be seen from it at the same time. Polybius also makes the same assertion, but this Strabo (313) expressly contradicts. The historian, however, is doubtless correct in another remark of his, that the chain of Hæmus is higher than that of the Alps. Livy relates (40, 22), that Philip, king of Macedonia, having heard it reported that from the summit of Hæmus could be seen at once the Euxine, the Adriatic, the Danube, and the Alps, determined to ascend the mountain, in order to take a view, as it were, of the approaching scene of action between himself and the Romans. He was three days in reaching the summit, after a difficult and toilsome march; the weather, however, proved unfavourable for the view. Pliny (4, 2) makes Hæmus six miles high. It is remarkable that Herodotus should have taken no notice of it in his mention of the expedition of Darius against the Scythians, though it must have presented so formidable a barrier to the army of that monarch. He speaks of it, however, on another occasion (4, 49). According to Stephanus of Byzantium (p. 64, *ed. Berk.*), the mountain derived its name from Hæmus, or Æmus, a son of Boreas and Orithyia

Apollodorus, however (6, 3), says the chain was called Hæmus from *αἷμα*, "blood," because Typhon having been chased hither by Jupiter, waged battle in this place against the monarch of the skies, and covered the mountain with his blood. (Compare the remark of Heyne, *ad Apollod., l. c.*, where this etymology is stated to be the offspring of later ages.) The true root is found in the Sanscrit *Hema*, which connects together the names of *Imaus*, *Himmala*, *Hæmus*, *Hymettus*, in ancient geography, and the appellation *Himmel*, given to various mountains in Saxony, Jutland, and elsewhere. (*Creuzer, Symbolik*, vol. 1, 536.—*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 135.—*Götting. Gel. auz.*, 1815, No. 36, p. 357.) This root *Hema*, otherwise written *Himeras*, *Imos*, *Jenna*, &c., appears to carry with it the idea of height (compare the German *himmel*, "heaven"), and also that of a snowy or wintry elevation. (Compare the Latin *hiems* and the Greek *χεῖμα*.—*Klaproth, Memoires relatifs a l'Asie*, vol. 1, p. 432.)—The length of the chain of Hæmus is not less remarkable than its height, extending for 500 miles; one end resting on the Gulf of Venice, and the other on the Black Sea. The modern name is *Balcan*, which signifies a difficult defile; and it is properly divided into high and low, the latter advancing on each side, like outworks before the great natural rampart. (*Walsh's Journey from Constantinople to England*, p. 104, *Am. ed.*) The passage of the Balcan by the Russian forces, in their conflict with the Mussulman power, has excited great interest and called forth considerable applause. From the remarks, however, of a very recent traveller, it would appear that the undertaking was anything but difficult. (*Keppel's Journey across the Balcan*, vol. 1, p. 301.)

Halēsus, I. an Argive, who, after the murder of Agamemnon by Clytemnestra and Ægisthus, settled in Italy, in the vicinity of Mons Massacus, a mountain of Campania. At the head of the Aurunci and Osci, he assisted Turnus against Æneas, but fell by the hand of Pallas. (*Virg., Æn.*, 7, 724.—*Id. ib.*, 10, 532.) Halesus is said by Virgil to have been the son of a soothsayer, who foretold the fate of his child; and, in order to avert this, if possible, brought him up in the woods. The epithet *Agamemnonius*, therefore, which Virgil applies to him (*Æn.*, 7, 724), and which some suppose has reference to his being the son of Agamemnon, is merely used by the poet to denote the pretended origin of his race. (*Heyne, Excurs.*, 8, *ad Æn.*, 7.)—II. or Hales (Ἅλης, -εντος), a river of Asia Minor, running near the city of Colophon, and said to have the coldest water of all the streams of Asia. (*Plin.*, 5, 29.) It took its rise in Mount Gallesus or Gallesium, and fell into the Sinus Ephesius. (*Strab.*, 642.—*Cramer's Asia Minor*, vol. 1, p. 359.)

Haliacmon, a large and rapid stream of Macedonia, flowing into the sea a short distance below Pydna. It rises in the chain of mountains called Cambunii, or by Ptolemy Canalovii, on the northern confines of Thessaly. The modern name of this river is *Inidge-Carason*, or *Jenicora*, according to Dr. Brown, who must have crossed it in its course through Elimæa. (*Travels*, p. 46. So also the editors of the French Strabo, vol. 3, p. 124.) Dr. Clarke calls it *Inje-Mauro*. The epitomist of Strabo (7, p. 330) seems to place the Haliacmon soon after Dium, as does also Ptolemy (p. 82). This is, however, an error, which apparently misled Dr. Holland, who imagined he had forded this stream about two miles beyond *Katima*; but what he speaks of is probably the Baphyrus of Livy and Pausanias (vol. 2, p. 31). According to Cæsar (*B. C.*, 3, 36), it formed the line of demarcation between Macedonia and Thessaly. (*Cramer's Ancient Greece*, vol. 1, p. 217.)

Haliartus, I. a son of Thersander, said to have founded the city of Haliartus in Bœotia. He was adopted by Athamas, though he did not succeed him, but gave up the throne willingly to Presbon, grandson of this prince. (*Pausan.*, 9, 34.)—II. A city of Bœotia, situate, according to Strabo, on the lower shore of the Copaïc lake, and near the mouth of the Permessus, which flows from Helicon. The epithet of *ποιήεντα* is attached to this city by Homer (*Il.*, 2, 503.—*Hymn. in Apoll.*, 243), from the numerous meadows and marshes in its vicinity, on the side of Orchomenus. (*Strab.*, 407.) Pausanias affirms that Haliartus was the only Bœotian city which did not favour the Persians, for which reason its territory was ravaged with fire and sword by their army (9, 32). Haliartus, having favoured the cause of Perseus, king of Macedonia, was besieged by the Romans, under the command of the prætor Lucretius, and, though obstinately defended, was taken by assault, sacked, and utterly destroyed, the inhabitants being sold and their territory given to the Athenians. (*Liv.*, 42, 53.—*Polyb.*, 30, 18.—*Strab.*, 411.) The remains of Haliartus, according to Dodwell (vol. 1, p. 248), are situated about fifteen miles from Lebadea, and at nearly an equal distance from Thebes. The place is now called *Mikrokouza*. Sir W. Gell says, "The ruins of Haliartus lie just below the village of *Mazi*, on the road from Thebes to Lebadea." (*Itinerary*, p. 124.)

Halias, a district of Argolis, so called apparently from the fisheries established along the coast, and lying between Hermione and Cape Scyllæum. Its territory was twice ravaged by the Athenians during the Peloponnesian war. (*Thucyd.*, 2, 56.—*Id.*, 4, 45.) The name of *Aliki* is still attached to a spot situated a little to the east of *Castri*. (*Pouqueville*, vol. 4, p. 255.)

Halicarnassus, the principal city of Caria, situate on the northern shore of the Sinus Ceramicus. It was founded by a Doric colony from Trœzene, in Argolis, according to Strabo (656). These were joined afterward by some Argives, headed by Melas and Arenanias. (*Vitruv.*, 2, 8.—Compare *Pausan.*, 2, 30.) Herodotus, however, only recognises the former colonists (7, 99). This city, on account of its origin, had naturally been included in the Dorian confederation, which consisted originally of six states. But Agasicles, a citizen of Halicarnassus, having, contrary to prescribed custom, carried off the tripod assigned to him in the games celebrated in honour of the Triopian Apollo, instead of dedicating it to the god, the other five cities, in consequence of this offence, determined to exclude Halicarnassus from any participation in these festivities, which amounted, in fact, to an exclusion from the Dorian confederacy, which thenceforth was named Pentapolis. (*Herod.*, 1, 144.) Not long after this event, Halicarnassus may be supposed to have lost its independence, Lygdamis, one of the principal citizens, having usurped the authority. He was succeeded by his daughter Artemisia, of whom Herodotus has made such honourable mention in his history. (*Vid.* Artemisia, I.) This princess, in all probability, transmitted the sovereign power to her son, named Lygdamis, like his natural grandfather; and it was during his reign that Herodotus, unwilling to see his native city under the denomination of a despot, abandoned it for Samos, where he completed his studies. Subsequent to this period we have little knowledge of what occurred in Halicarnassus; but from Thucydides (2, 9) we learn that Caria and Doris were tributary to Athens, and Halicarnassus itself is mentioned, towards the close of his history, as being in the hands of her troops (8, 42). Somewhat later we find it subject to princes of Carian extraction. The first of these was Hecatomnus, who had three sons, Mausolus, Hidrieus, and Pixodarus; and two daughters, Artemisia and Ada, who married the two elder brothers. Mausolus succeeded his father on the throne of Caria, and, dying without offspring, left the crown to his sister and consort Artemisia. She erected to his memory the splendid mausoleum, or tomb called after his name. (*Vid.*

Mausoleum.) Artemisia, dying of grief for the loss of her husband, was succeeded by Hidrieus, who, having no issue, left the crown to his wife Ada. But Pixodarus, the youngest of Hecatomnus' sons, formed a party against her, and, with the assistance of Orontobates, a Persian satrap, succeeded in expelling her from Halicarnassus. Orontobates, having married the daughter of Pixodarus, remained, on the death of the latter, in possession of Halicarnassus. It was at this period that Alexander arrived with his forces in Caria, and laid siege to the city. It was a long and severe one, owing to the natural strength of the place, and the number and description of the troops which defended it, under the command of Memnon, the best general in the Persian service. Alexander, however, eventually took the place, razed it to the ground, and restored Ada to the sovereignty of Caria. Halicarnassus was afterward rebuilt, and, to compensate for its losses, had six towns annexed to it. (*Plin.*, 6, 29.) The citadel of this place was named Salmacis, from the fountain celebrated in Ovid (*Met.*, 4, 11). According to Scylax, there were two ports at Halicarnassus, protected by the little island Arconnesus. Halicarnassus could boast of having produced Herodotus, Dionysius, and Heraclitus the poet. It appears to have suffered in the Mithradatic war, and to have been restored to a great degree of its former prosperity by Cicero's brother Quintus. (*Ep. ad Q. Fratr.*, 1, 8.)—The ruins of Halicarnassus exist at *Boudroun*, and Captain Beaufort has given a plan of the harbour and the Turkish town, with the adjacent coast. (*Beaufort's Karamania*, p. 95, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 176, *seqq.*) Dr. Clarke, quoting from Walpole's MS. journal, remarks, that *Budrun* is a corruption, through Petrumi, as the Turks write it, from Pietro, referring to the fort or castle of San Pietro (*castellum Sancti Petri*), which corresponds to the ancient citadel. (*Travels*, vol. 3, p. 256, *seqq.*)

Halicyæ, (Ἁλικύαι), a town of Sicily, between Eatella and Lilybæum. The modern name is *Saleme*. (*Steph. Byz.*, *s. v.*—*Diod. Sic.*, 14, 55.)

Halirrhothius, a son of Neptune and Euryte, who committed an outrage on Alcippe, daughter of Mars, and was, in consequence, slain by that deity. Neptune summoned Mars to trial for the murder of his son. The cause was heard before the twelve gods, sitting as judges, on the Areopagus at Athens; which hill derived its name (Ἄρειος πάγος, "*Hill of Mars*") from this circumstance. The trial ended in the acquittal of the accused deity. (*Apollod.*, 3, 14.—*Schol. ad Eurip.*, *Orest.*, 1665.) Meier considers Ἄρειος equivalent here to *φονικός*. (*Rhein. Mus.*, 2, p. 266.)

Halmydessus. *Vid.* Salmydessus.

Halonnesus, a small island at the opening of the Sinus Thermaïcus, and northeast of Scopelus. It is celebrated in history as having been a subject of contention between Philip the son of Amyntas, and the Athenians; on which occasion one of their orators composed an harangue, which is to be found in the works of Demosthenes, and has been ascribed by some to that celebrated orator. (*Orat.* 7, *Demosth.*, p. 75.—*Strab.*, 435.—*Pomp. Mel.*, 2, 7.) It is now called *Chelidromi*. (*Cramer's Anc. Greece*, vol. 1, p. 451.)

Halys, a celebrated river of Asia Minor, rising on the confines of Pontus and Armenia Minor, and which, after flowing westwardly through Cappadocia to the borders of Phrygia, turns to the northwest, and enters the Euxine some distance to the northwest of Amisus. Herodotus (1, 72) and Strabo (546) both speak of its rising in the region we have mentioned, and pursuing the route described. Pliny (5, 2), however, makes it rise in a far different quarter, viz., in the southern part of Cataonia, near Tyana, at the foot of the chain of Mount Taurus. Larcher (*Hist. d'Herod.*, vol. 8, p. 239.—*Table Geogr.*) and others seek to reconcile these opposite statements, by giving the Halys two branches, an eastern and a southern one. This, however, merely increases the difficulty; for why should Strabo, a native of Amasea, be ignorant of the course of a river so near his native city? and why does he make no mention of the southern Halys, when he describes the very ground over which it is supposed to have flowed? Mannert (*Geogr.*, vol. 6, pt. 2, p. 455) thinks, that this southern arm is the river which Tavernier calls the *Jekel Ermak*, or green river, which D'Anville, on the contrary, makes the modern name of the ancient Iris. The modern name of the Halys is the *Kizil Ermak*, or red river. According to Strabo (546), the ancient name of the river is owing to its passage in its course by some salt-works. This, however, is a mere arbitrary derivation, and so, in fact, Eustathius evinces, who states that the river was called Halys by those who derived its name from *salt*; by others, however, Alys. (*Eustath.*, *ad Dion. Perieg.*, v. 784.) This river formed the western boundary of the dominions of Crœsus, with which was connected a famous oracle. (*Vid.* Crœsus.)

Hamadryades. *Vid.* Nymphæ.

Hamilcar (for the orthography and derivation of the name, consult remarks at the end of the article), I. a Carthaginian general, son of Mago, or, according to others, of Hanno, conquered by Gelon, in Sicily, the same day that Xerxes was defeated at Salamis. Herodotus (7, 165) states, that he was never seen either living or dead, after the battle in which his army was defeated. According to Polyænus, however (1 27, 2), Gelon destroyed him by a stratagem while sacrificing.—II. Surnamed Rhodanus, a Carthaginian general of considerable talent. Perceiving his fellow-citizens to be greatly disquieted at the projects of Alexander of Macedon, he betook himself to that prince, in order, if possible, to penetrate his designs, and give his countrymen timely notice of them. After the death of that monarch he returned to Carthage, where he was put to death, on false pretensions of treason, as the recompense of his devotion to his country. (*Justin*, 21, 5.)—III. A Carthaginian general, in the time of Agathocles, tyrant of Sicily. He came to the succour of Syracuse when besieged by this usurper. Being gained over, however, by the gold of Agathocles, he prevailed on the Syracusans to make peace, and favoured by his inaction the schemes of the tyrant. The Carthaginian senate condemned him to lose his head, but he died at Syracuse, B.C. 311, before the sentence could be made public. (*Justin*, 22, 2.)—IV. The son of Giscon, a Carthaginian general, sent into Sicily about 311 B.C., to oppose the progress of Agathocles. On his arrival he gained a victory, which opened to him the gates of several large cities. In attempting to make himself master of Syracuse, during the absence of Agathocles in Africa, he was taken prisoner and put to death, B.C. 309.—V. Surnamed Barcas, the leader of the popular party at Carthage, was appointed in the eighteenth year of the first Punic war (B.C. 247) to the command of the Carthaginian forces. We possess no particulars respecting his early life or the time of his birth; but we learn from Nepos (*Vit. Hamil.*, c. 1) that he was very young when he obtained the command. He ravaged with his fleet the coast of the Brutii and the Epizephyrian Locrians, and afterward seized upon a strong fortress in Sicily, which was situated between Eryx and Panormus. In this place he continued for some years, with very little support from the Carthaginian government; and, although the Romans were masters of almost the whole of the island, they were unable to dislodge him. He frequently ravaged the southern coasts of Italy as far as Cumæ, and defeated the Roman troops in Sicily. On one occasion he took Eryx, which he held till the conclusion of the war. The Romans at length fitted out a fleet to cut off all communication between Hamilcar and Carthage; the Carthaginian fleet sent to his

assistance was defeated by the Roman consul Lutatius Catulus, B.C. 241, and the Carthaginians were obliged to sue for peace. This was granted by the Romans; and Hamilcar led his troops from Eryx to Lilybæum, whence they were conveyed to Africa. But a new danger awaited Carthage. The Carthaginian treasury was exhausted; and it was proposed to the troops that they should relinquish a part of the pay which was due to them. The soldiers rejected the proposal, appointed two of their number, Spendius and Matho, commanders, and proceeded to enforce their demands. Being joined by many of the native tribes of Africa, they defeated Hanno, the Carthaginian general sent against them, and brought Carthage to the brink of ruin. In these desperate circumstances Hamilcar was appointed to the command, and at length succeeded in subduing them after the war had lasted three years and four months. After the end of this war Hamilcar was sent into Spain, B.C. 238. He remained in Spain nearly nine years, during which time he extended the dominion of Carthage over the southern and eastern parts of that country. He fell in a battle against the natives, B.C. 229. The abilities of Hamilcar were of the highest order; and he directed all the energies of his mind to diminish the power of Rome. Polybius states his belief (*lib.* 3), that his administration would soon have produced another war with the Romans, if he had not been prevented by the disorders in which his country was involved through the war of the mercenaries. Hamilcar was succeeded in his command in Spain by his son-in-law Hasdrubal, who must not be confounded with Hasdrubal the brother of Hannibal. He carried on the conquests of Hamilcar, and reduced almost the whole of the country south of the Iberus, which river was fixed by a treaty between the Carthaginians and the Romans, B.C. 226, as the frontier of the Carthaginian dominions. Hasdrubal was murdered in his tent by a Gaul, B.C. 221, after holding the command eight years. (*Polyb.*, 1, 2.—*Corn. Nep., vit. Hamilc.*, c. 3.—*Encycl. Useful Knowl.*, vol. 12, p. 25.)—VI. A Carthaginian general, son of Bomilcar, conquered by the Scipios (B.C. 215) when besieging Ilitingis, in Hispania Bætica, along with Hasdrubal and Mago. He is supposed by some to be the same with the Hamilcar who, fifteen years after, at the head of a body of Gauls, took and sacked Placentia, and was defeated and slain before Cremona. Others affirm, that he was taken prisoner three years later in a battle fought near the Mincius, and served to adorn the victory of the conqueror. (*Liv.*, 23, 49.—*Id.*, 31, 10.—*Id.*, 32, 23.—*Plin.*, 3, 1.)—The name *Hamilcar* was equivalent in Punic to "(quem) *donavit Milcar.*" The true orthography is with the initial aspirate. Consult *Heins., ad Sil. Ital.*, 1, 39.—*Drakenb., ad Liv.*, 21, 1.—*Gesenius, Phœn. Mon.*, p. 407.—The interpretation given by Hamaker (*diatr.* 47) to the name Hamilcar is rejected by Gesenius (*l. c.*)

Hannibal (equivalent in Punic to "*gratia Baalis*"), son of Hamilcar Barcas (*vid.* Hamilcar V.), was born B.C. 247. At the age of nine he accompanied his father to Spain, who, previous to his departure, took his son to the altar, and, placing his hand on the victim, made him swear that he would never be a friend to the Romans. It does not appear how long Hannibal remained in Spain, but he was at a very early age associated with Hasdrubal, who succeeded his father in the command of the Carthaginian army in that country. On the death of Hasdrubal, B.C. 221, he obtained the undivided command of the army, and quickly conquered the Olcades, Vaccæans, Carpesians, and the other Spanish tribes that had not been subdued by Hasdrubal. The inhabitants of Saguntum, alarmed at his success, sent messengers to Rome to inform the Romans of their danger. A Roman embassy was accordingly sent to Hannibal, who was passing the winter at New Carthage, to announce to him that the independence of Saguntum was guarantied by a treaty between the Carthaginians and Romans (concluded B.C. 226), and that they should consider any injury done to the Saguntines as a declaration of war against themselves. Hannibal, however, paid no regard to this remonstrance. More than twenty years had elapsed since the termination of the first Punic war, during which period the Carthaginians had recovered their strength, and had obtained possession of the greater part of Spain; and the favourable opportunity had arrived for renewing the war with the Romans. In B.C. 219, Hannibal took Saguntum, after a siege of eight months, and employed the winter in making preparations for the invasion of Italy. He first provided for the security of Africa and Spain by leaving an army of about 16,000 men in each country; the army in Africa consisted principally of Spanish troops, and that in Spain of Africans, under the command of his brother Hasdrubal. He had already received promise of support from the Gauls who inhabited the north of Italy, and who were anxious to deliver themselves from the Roman dominion. Having thus made every necessary preparation, he set out from New Carthage late in the spring of B.C. 218, with an army of 80,000 foot and 12,000 horse. In his march from the Iberus to the Pyrenees he was opposed by a great number of the native tribes, but they were quickly defeated, though with loss. Before crossing the Pyrenees, he left Hanno to secure his recent conquests with a detachment from his own army of 11,000 men. He sent back the same number of Spanish troops to their own cities, and with an army now reduced to 50,000 foot and 9000 horse, he advanced to the Rhone. Meantime, two Roman armies had been levied; one, commanded by the consul P. Cornelius Scipio, was intended to oppose Hannibal in Spain; and a second, under the consul T. Sempronius, was designed for the invasion of Africa. The departure of Scipio was delayed by a revolt of the Boian and Insubrian Gauls, against whom the army was sent which had been intended for the invasion of Spain, under the command of one of the prætors. Scipio was therefore obliged to remain in Rome till a new army could be raised. When the forces were ready, he sailed with them to the Rhone, and anchored in the eastern mouth of the river; being persuaded that Hannibal must still be at a considerable distance from him, as the country through which he had to march was difficult, and inhabited by many warlike tribes. Hannibal, however, quickly surmounted all these obstacles, crossed the Rhone, though not without some opposition from the Gauls, and continued his march up the left bank of the river. Scipio did not arrive at the place where the Carthaginians had crossed the river till three days afterward; and, despairing of overtaking them, he sailed back to Italy with the intention of meeting Hannibal when he should descend from the Alps. Scipio sent his brother Cnæus into Spain, with the greater part of the troops, to oppose Hasdrubal. Hannibal continued his march up the Rhone till he came to the Isara. Marching along that river, he crossed the Alps, descended into the valley of the Dora Baltea, and followed the course of the river till he arrived in the territories of the Insubrian Gauls. (The particular route will be given at the close of this article.)—Hannibal completed his march from New Carthage to Italy in five months, during which he lost a great number of men, especially in his passage over the Alps. According to a statement engraved by his order on a column at Lacinium, in the country of the Brutii, which Polybius saw, his army was reduced to 12,000 Africans, 8000 Spaniards, and 6000 cavalry when he arrived in the territories of the Insubrian Gauls. After remaining some time in the territories of the Insubrians to recruit his army, he marched southward, and encountered P. Cornelius Scipio on the right bank of the river Ticinus. In the

battle which ensued the Romans were defeated, and Scipio, with the remainder of the army, retreating along the left bank of the Po, crossed the river before Hannibal could overtake him, and encamped near Placentia. He afterward retreated more to the south, and intrenched himself strongly on the right bank of the Trebia, where he waited for the arrival of the army under the other consul T. Sempronius. Sempronius had already crossed over into Sicily with the intention of sailing to Africa, when he was recalled to join his colleague. After the union of the two armies, Sempronius determined, against the advice of Scipio, to risk another battle. The skill and fortune of Hannibal again prevailed; the Romans were entirely defeated, and the troops which survived took refuge in the fortified cities. In consequence of these victories, the whole of Cisalpine Gaul fell into the hands of Hannibal; and the Gauls, who, on his first arrival, were prevented from joining him by the presence of Scipio's army in their country, now eagerly assisted him with men and supplies. In the following year, B.C. 217, the Romans made great preparations to oppose their formidable enemy. Two new armies were levied; one was posted at Arretium, under the command of the consul Flaminius, and the other at Ariminum, under the consul Servilius. Hannibal determined to attack Flaminius first. In his march southward through the swamps of the basin of the Arnus, his army suffered greatly, and he himself lost the sight of one eye. After resting his troops for a short time in the neighbourhood of Fæsulæ, he marched past Arretium, ravaging the country as he went, with the view of drawing out Flaminius to a battle. Flaminius, who appears to have been a rash, headstrong man, hastily followed Hannibal; and, being attacked in the basin of the Lake Trasimenus, was completely defeated by the Carthaginians, who were posted on the mountains which encircled the valley. Three or four days after Hannibal cut off a detachment of Roman cavalry, amounting to 4000 men, which had been sent by Servilius to assist his colleague. Hannibal appears to have entertained hopes of overthrowing the Roman dominion, and to have expected that the other states of Italy would take up arms against Rome, in order to recover their independence. To conciliate the affections of the Italians, he dismissed without ransom all the prisoners whom he took in battle; and, to give them an opportunity of joining his army, he marched slowly along the eastern side of the peninsula, through Umbria and Picenum, into Apulia; but he did not meet with that co-operation which he appears to have expected. After the defeat of Flaminius, Q. Fabius Maximus was appointed dictator, and a defensive system of warfare was adopted by the Romans till the end of the year. In the following year, B.C. 216, the Romans resolved upon another battle. An army of 80,000 foot and 6000 horse was raised, which was commanded by the consuls L. Æmilius Paulus and C. Terentius Varro. The Carthaginian army now amounted to 40,000 foot and 10,000 horse. The armies were encamped in the neighbourhood of Cannæ in Apulia. In the battle which was fought near this place, the Romans were defeated with dreadful carnage, and with a loss which, as stated by Polybius, is quite incredible; the whole of the infantry engaged in battle, amounting to 70,000, was destroyed, with the exception of 3000 men, who escaped to the neighbouring cities, and also all the cavalry, with the exception of 300 belonging to the allies, and 70 that escaped with Varro. A detachment of 10,000 foot, which had been sent to surprise the Carthaginian camp, was obliged to surrender as prisoners. The consul L. Æmilius, and the two consuls of the former year, Servilius and Attilius, were also among the slain. Hannibal lost only 4000 Gauls, 1500 Africans and Spaniards, and 200 horse. This victory placed the whole of Lower Italy in the power of Hannibal, but it was not followed by such important results as might have been expected. Capua and most of the cities of Campania espoused his cause, but the majority of the Italian states continued firm to Rome. The defensive system was now strictly adopted by the Romans, and Hannibal was unable to make any active exertions for the farther conquest of Italy till he received a reinforcement of troops. He was in hopes of obtaining support from Philip of Macedon and from the Syracusans, with both of whom he formed an alliance; but the Romans found means to keep Philip employed in Greece, and Syracuse was besieged and taken by Marcellus, B.C. 214–12. In addition to this, Capua was taken by the Romans, B.C. 211. Hannibal was therefore obliged to depend upon the Carthaginians for help, and Hasdrubal was accordingly ordered to march from Spain to his assistance. Cnæus Scipio, as already observed, was left in Spain to oppose Hannibal. He was afterward joined by P. Cornelius Scipio, and the war was carried on with various success for many years, till at length the Roman army was entirely defeated by Hasdrubal, B.C. 212. Both the Scipios fell in the battle. Hasdrubal was now preparing to join his brother, but was prevented by the arrival of young P. Cornelius Scipio in Spain, B.C. 210, who quickly recovered what the Romans had lost. In B.C. 210 he took New Carthage; and it was not till B.C. 207, when the Carthaginians had lost almost all their dominions in Spain, that Hasdrubal set out to join his brother in Italy. He crossed the Alps without meeting with any opposition from the Gauls, and arrived at Placentia before the Romans were aware that he had entered Italy. After besieging this town without success, he continued his march southward; but, before he could effect a junction with Hannibal, he was attacked by the consuls C. Claudius Nero and M. Livius, on the banks of the Metaurus in Umbria; his army was cut to pieces, and he himself fell in the battle. This misfortune obliged Hannibal to act on the defensive; and from this time till his departure from Italy, B.C. 203, he was confined to Bruttium; but, by his superior military skill, he maintained his army in a hostile country without any assistance from his government at home. After effecting the conquest of Spain, Scipio passed over into Africa to carry the war into the enemy's country, B.C. 204. With the assistance of Masinissa, a Numidian prince, he gained two victories over the Carthaginians, who hastily recalled their great commander from Italy to defend his native state. Hannibal landed at Septis, and advanced near Zama, five days' journey from Carthage towards the west. Here he was entirely defeated by Scipio, B.C. 202; 20,000 Carthaginians fell in the battle, and an equal number were taken prisoners. The Carthaginians were obliged to sue for peace, and thus ended the second Punic war, B.C. 201. After the conclusion of the war, Hannibal vigorously applied himself to correct the abuses which existed in the Carthaginian government. He reduced the power of the perpetual judges (as Livy, 23, 46, calls them), and provided for the proper collection of the public revenue, which had been embezzled. He was supported by the people in these reforms; but he incurred the enmity of many powerful men, who represented to the Romans that he was endeavouring to persuade his countrymen to join Antiochus, king of Syria, in a war against them. A Roman embassy was consequently sent to Carthage, to demand the punishment of Hannibal as a disturber of the public peace; but Hannibal, aware that he should not be able to resist his enemies supported by the Roman power, escaped from the city and sailed to Tyre. From Tyre he went to Ephesus to join Antiochus, B.C. 196, and contributed to fix him in his determination to make war against the Romans. If Hannibal's advice as to

the conduct of the war had been followed, the result of the contest might have been different; but he was only employed in a subordinate command, and had no opportunity for the exertion of his great military talents. At the conclusion of this war Hannibal was obliged to seek refuge at the court of Prusias, king of Bithynia, where he remained about five years, and on one occasion obtained a victory over Eumenes, king of Pergamus. But the Romans appear to have been uneasy as long as their once formidable enemy was alive. An embassy was sent to demand him of Prusias, who, being afraid of offending the Romans, agreed to give him up. To avoid falling into the hands of his ungenerous enemies, Hannibal destroyed himself by poison at Nicomedia in Bithynia, B.C. 183, in the sixty-fifth year of his age. The personal character of Hannibal is only known to us from the events of his public life, and even these have not been commemorated by any historian of his own country; but we cannot read the history of these campaigns, of which we have here presented a mere outline, even in the narrative of his enemies, without admiring his great abilities and courage. Polybius remarks (*lib.* xi.), "How wonderful is it, that in a course of sixteen years, during which he maintained the war in Italy, he should never once dismiss his army from the field, and yet be able, like a good governor, to keep in subjection so great a multitude, and to confine them within the bounds of their duty, so that they never mutinied against him nor quarrelled among themsevles. Though his army was composed of people of various countries, of Africans, Spaniards, Gauls, Carthaginians, Italians, and Greeks —men who had different laws, different customs, and different language, and, in a word, nothing among them that was common—yet, so dexterous was his management, that, notwithstanding this great diversity, he forced all of them to acknowledge one authority, and to yield obedience to one command. And this, too, he effected in the midst of very various fortune. How high as well as just an opinion must these things convey to us of his ability in war. It may be affirmed with confidence, that if he had first tried his strength in the other parts of the world, and had come last to attack the Romans, he could scarcely have failed in any part of his design." (*Polyb.*, 3.—*Ib.*, 7, 8, 9.—*Ib.*, 14, 16.—*Livy*, 21–39.—*Nepos*, *Vit. Hannib.*—*Encycl. Us. Knowl.*, vol. 12, p. 40, *seq.*)

The passage of the Alps by Hannibal has already been alluded to in the course of the present article. Before concluding the biography of the Carthaginian general, it may not be amiss to direct the student's attention more particularly to this point. "This wonderful undertaking," observes a recent writer, "would naturally have attracted great notice, if considered only with reference to its general consequences, and to its particular effects on the great contest carried on between Rome and Carthage; for this march, which carried the war from a distant province to the very gates of the former, totally changed the character of the struggle, and compelled the Romans to fight for existence instead of territory. These events, however, are not the only causes which have thrown so much interest on the passage of the Alps by Hannibal; for the doubt and uncertainty which have existed, even from very remote times, as to the road by which the passage was effected; the numerous and distinguished writers who have declared themselves on different sides of the question; the variation between the two great historians of the transactions of those times, Polybius and Livy; all these things united have involved the subject in difficulties which have increased its importance, and which have long exercised many able writers in vain attempts to elucidate them. The relation of Polybius, who lived very soon after the transactions which he describes, and who had himself examined the country for the purpose of writing his history, would naturally appear the most authentic, on account of its early date, as well as of the internal evidence which it bears of the truth. Unfortunately, Polybius was writing to Greeks, and was therefore, as he himself tells them, not anxious to introduce into his narrative names of places and of countries in which they were little interested, and which, if inserted, would rather have injured than assisted the unity of his story. In consequence of this, although he has been remarkably careful in giving us the distances performed by the Carthaginian army in their march from the Pyrenees to the plains of Italy, as well as the time in which they were completed, he has been generally sparing of his proper names, and he has not positively stated in terms the name of that passage of the Alps through which Hannibal marched. Now, though the distances (which are positive), and the general description of the country, and the names of the nations (when these latter are mentioned) which the army passed through, afford sufficient data to prove beyond all doubt that Hannibal passed by the *Alpis Graia*, or Little St. Bernard; yet, as this is not expressly stated, Livy, who, without acknowledgment, has borrowed the greater part of his own narrative from Polybius, has asserted that he went over the *Alpis Cottia*, or Mont Genevre; and as Livy is much more read than Polybius, his account has obtained much more credit than it deserves, and has been considered as almost decisive of the question. It has been particularly adopted by almost all the French writers upon the subject, and though they differ from each other as to the road which the army took to arrive at that passage, and, farther, though the account itself is absolutely inconsistent in many parts, yet the authority of so great a name has almost set criticism at defiance, and his commentators have endeavoured to reconcile his contradictions as well as they were able. It was evident, however, to those who were in the habit of looking a little deeper than the surface, that Livy's account, which, even when taken by itself, was far from satisfactory, was, when compared with that of Polybius, with which it had been generally supposed to agree, very different in its conclusion; and this variation between them was so decided, that it was quite impossible that both could be right. Gibbon was so much struck with this variation, as well as with the respective characters of the two authors as historians, that he would have given up Livy at once, had he not been unable, from his ignorance of the passage alluded to by Polybius, to decide the question in favour of the latter. The opinion of Gibbon appears also to have been very much influenced by that of D'Anville, an authority to be respected above all others for wonderful accuracy and depth of research in matters relating to ancient topography. D'Anville, however, is guided in his opinion by the idea that the guides of Hannibal were Taurini, a mistake which is the more extraordinary as Livy himself (21, 29) states them to be Boii. Mr. Holdsworth, who had devoted much of his time and attention to subjects of this nature (*Spence's Anecdotes of Men and Books*), appears to have detected Livy's inconsistencies as well as Gibbon, and to have been of opinion that the army crossed the Alps to the north of the Mont Genevre; but as he was, as well as Gibbon, unacquainted with the passage of the Little St. Bernard, he was unable to fix upon the exact spot. It is to General Melville that the literary world has been indebted, in later times, for the suggestion of this latter pass; and it is by this suggestion that a question so long doubtful has received a most satisfactory explanation. This gentleman, on his return from the West Indies, where he had held a high military command, turned his whole attention to the investigation of the military antiquities of the Romans, and for this purpose spent some years in travelling over France, Italy, and Germany, and examined with great attention the countries which had been the

scenes of the most celebrated battles and events recorded in Roman history From his thorough knowledge of Polybius, he was early struck with the great authority that his narrative carried with it, and he determined, if possible, to set at rest the much agitated question of the passage of the Alps by Hannibal. As he perceived that no perusal of the historian, however close and attentive, no critical sagacity and discernment, could alone enable him to arrive at the truth, unless he verified the observations of his author on the same ground, and compared his descriptions with the same scenes as those which that author had himself visited and examined, the general surveyed attentively all the known passages of the Alps, and more particularly those which were best known to the ancients. The result of all these observations was a firm conviction that the passage of the Little St. Bernard was that by which Hannibal had crossed over into Italy, both as being most probable in itself, and also as agreeing beyond all comparison more closely than any other with the description given by Polybius. The general must be looked upon as the first who has solved the problem in history. It is not, indeed, meant that he was absolutely the first who made the Carthaginian army penetrate by that pass into Italy, since the oldest authority on this point, that of Cœlius Antipater, represents it as having taken that route ; but it is affirmed that he was the first to revive an opinion concerning that passage, which, although existing in full force in the traditions of the country itself, appears to have been long laid aside as forgotten, and to have rested that opinion on arguments the most solid and plausible. General Melville never published any account of his observations, and they would most probably have been lost to the world, had he not found in M. De Luc, of Geneva, nephew of the late distinguished philosopher of that name, a person eminently qualified to undertake the task which he himself declined, and even materially to improve upon his labours. The very able and learned work which that gentleman published at Geneva in 1818, entitled *Histoire du Passage des Alpes par Annibal*, contains a very full and clear report of the observations of General Melville, supported by arguments and by evidence entirely original, and which must be admitted by every candid and judicious inquirer to be clear and conclusive. A second edition of this work was published in 1825, considerably augmented." (*Dissertation on the Passage of Hannibal over the Alps, by Wickham and Cramer, pref.*, p. xi., *seqq.*) In the work here quoted, the route which Hannibal is conceived to have taken is stated as follows : after crossing the Pyrenees at Bellegarde, he went to Nismes, through Perpignan, Narbonne, Beziers, and Montpellier, as nearly as possible in the exact track of the great Roman road. From Nismes he marched to the Rhone, which he crossed at Roquemaure, and then went up the river to Vienne, or possibly a little higher. From thence, marching across the flat country of Dauphiny in order to avoid the angle which the river makes at Lyons, he rejoined it at St. Genis d'Aouste. He then crossed the Mont du Chat to Chambery, joined the Isere at Montureillan, ascended it as far as Scez, crossed the Little St. Bernard, and descended upon Aosta and Ivrea by the banks of the Doria Baltea. After halting for some time at Ivrea, he marched upon Turin, which he took, and then prepared himself for ulterior operations against the Romans (*pref.*, p. xxii., *seq.*). The Alpis Graia, or Little St. Bernard, forms, it should be remembered, the communication between the valley of the Isere and that of Aosta. It is situated a little to the south of Mont Blanc, and is the most northerly of the passages of that division of the Alps which runs from north to south. In corroboration of the theory which assigns the Little St. Bernard as the route of Hannibal, may be cited a very able article on the subject, which appeared in the Edinburgh Review for November, 1825. This theory, however, has been attacked in a recent publication (*Hannibal's Passage of the Alps, by a Member of the University of Cambridge*), the author of which contends for the passage over Monte Viso, where the Maritime Alps terminate. His arguments are far from conclusive. The passage by Mont Cenis has also found many advocates, the most distinguished of whom is Mannert. This learned scholar, in the introductory chapter to his Geography of Ancient Italy, in which he gives an account of the Alps and the various passes by which they were formerly traversed, expresses his belief that Hannibal crossed the great chain by the route of Mont Cenis. In forming his opinion, he appears to have been solely guided, and no doubt most judiciously, by the narrative of Polybius ; and he professes to have found the distances, as given in the best modern maps, accurately agreeing with the statement of the Greek historian. This fact is open to dispute ; for, although the route of the Mont Cenis deviates at first very little from that on which the theory respecting the Little St. Bernard is founded, yet the immediate descent upon Turin shortens the total distance very considerably, and it will be impossible to make up 150 miles from the first ascent of the Alps to the descent at Susa, without very much overrating the actual distances. Moreover, it cannot be conceded to the learned professor, that the plains of Italy can be seen from the summit of Mont Cenis, and from thence only. It is most certain that he has been misinformed on this point, though it has also been maintained by others. Even De Saussure, who ascended the Roche Michel far above the Hospice of the Grande Croix, could not perceive the plains from that elevated summit. The Roche Melon is the only point in this vicinity from which it is possible to have a view of Piedmont ; but it is not accessible from the Grande Croix, or any point in the road of Mont Cenis. (*Wickham and Cramer*, p. 173, *seqq.*, 2d ed.)—It remains to say a few words on the opinion of Napoleon on this subject, as stated in his "*Notes sur l'ouvrage intitulé Considerations sur l'Art de la Guerre,*" in the second volume of his *Melanges Historiques*. In these notes he gives a very concise account of the road which he conceives Hannibal to have taken, and which is as follows : he crossed the Rhone a little below Orange, and in four days reached either the confluence of the Rhone and Isere, or that of the Drac and Isere, settled the affairs of the two brothers, and then, after six days' march, arrived, on the former supposition, at Montureillan, and from thence, in nine days, at Susa, by the passage of Mont Cenis ; or, in the latter case, if he arrived at Grenoble at the end of the four days he would reach St. Jean de Maurienne in six days, and Susa in nine days more ; from Susa he marched upon Turin, and, after the capture of the city, he advanced to Milan. The reasoning by which Napoleon supports his hypothesis, is principally founded on what the French call "la raison de la guerre," that is, Hannibal did this because, as a military man, he ought to have done it ; and, if we were discussing prospective operations, there is no doubt that the opinion of so great a general as Napoleon would be almost conclusive ; but, in reasoning upon the past, the elements of the discussion are as open to civil as to military writers, and the former are quite as capable of conducting an argument logically as the latter. Napoleon has been guilty of several inaccuracies in his statement, and his argument is conducted in that decided manner which bears down all opposition, and which supposes that whatever he says must be right. He asserts that both Polybius and Livy state the army to have arrived, in the first instance, at Turin, and he loses sight altogether of the detailed narration of Polybius. The author upon whose work he is commenting adopts the passage of the Little St. Bernard, which Napoleon

refuses o believe, because Hannibal must have been early acquainted with the retreat of the Romans towards their fleet, and would not, in that case, have marched to the north. The explanation of all this may be found in Napoleon's own words: "La marche d'Annibal depuis Collioure jusqu'a Turin a été toute simple; elle a été celle d'un voyageur; il a pris la route la plus courte." Hardly so, since the road by Mont Genevre was shorter than that by Mont Cenis, as he himself allows, a few pages before. In a word, if we had no historical details to guide us, Napoleon would probably be right; but as we profess to be guided by those details, and as, from his omitting to notice the greater part of them, he appears either to have been ignorant of them, or to have been unable to make them agree with his hypothesis, we must come to the conclusion, that what he says rests upon no proof, and is to be merely considered as the opinion of a great general upon an hypothetical case. (*Wickham and Cramer*, p. 188, *seqq.*)

HANNO (meaning in Punic "*merciful*" or "*mild*"), I. a commander sent by the Carthaginians on a voyage of colonization and discovery along the Atlantic coast of Africa. This expedition is generally supposed to have taken place about 570 B.C. Gail, however, places it between 633 and 530 B.C. (*Geogr. Gr. Min.*, vol. 1, p. 82.) On his return to Carthage, Hanno deposited an account of his voyage in the temple of Saturn. A translation of this account from the Punic into the Greek tongue, has come down to us; and its authenticity, attacked by Dodwell, has been defended by Bougainville (*Mem. Acad. des Inscr.*, &c., vol. 26, 26), Falconer, and others. Gail also declares in its favour, though he admits that the narrative may, and probably does, contain many wilful deviations from the truth, in accordance with the jealous policy of the Carthaginians in misleading other nations by erroneous statements. The title of the Greek work is as follows: Ἀννωνος, Καρχηδονίων βασιλέως, Περίπλους τῶν ὑπὲρ τὰς Ἡρακλέους στήλας Λιβυκῶν τῆς γῆς μερῶν, ὃν καὶ ἀνέθηκεν ἐν τῷ τοῦ Κρόνου τεμένει. "The Voyage of Hanno, commander of the Carthaginians, round the parts of Libya beyond the Pillars of Hercules, which he deposited in the temple of Saturn." With regard to the extent of coast actually explored by this expedition, some remarks have been offered in another article (*vid.* Africa, col. 2, p. 80); it remains but to give an English version of the Periplus itself. —"It was decreed by the Carthaginians," begins the narrative, "that Hanno should undertake a voyage beyond the Pillars of Hercules, and found Libyphœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessaries. When we had passed the Pillars on our voyage, and had sailed beyond them for two days, we founded the first city, which we named Thymiaterium. Below it lay an extensive plain. Proceeding thence towards the west, we came to Soloeis, a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune; and again proceeded for the space of half a day towards the coast, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts were feeding. Having passed the lake about a day's sail, we founded cities near the sea, called Caricontcos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus, which flows from Libya. On its banks the Lixitæ, a shepherd tribe, were feeding flocks, among whom we continued some time on friendly terms. Beyond the Lixitæ dwell the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which they say the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ, men of various appearances, whom the Lixitæ described as swifter in running than horses. Having procured interpreters from them, we coasted along a desert country towards the south two days. Thence we proceeded towards the east the course of a day. Here we found, in a recess of a certain bay, a small island, containing a circle of five stadia, where we settled a colony, and called it Cerne. We judged from our voyage that this place lay in a direct line with Carthage; for the length of our voyage from Carthage to the Pillars was equal to that from the Pillars to Cerne. We then came to a lake, which we reached by sailing up a large river called Chretes This lake had three islands, larger than Cerne; from which, proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence, we came to another river, that was large and broad, and full of crocodiles and river horses; whence returning back we came again to Cerne. Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach, but fled from us. Their language was not intelligible even to the Lixitæ who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these mountains for two days, we came to an immense opening of the sea; on each side of which, towards the continent, was a plain; from which we saw by night fire arising at intervals in all directions, either more or less. Having taken in water there, we sailed forward five days near the land, until we came to a large bay, which our interpreters informed us was called the Western Horn. In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the daytime except trees; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes, and streams of fire supplied from it fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified; and passing on for four days, we discovered at night a country full of fire In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill called the Chariot of the Gods. On the third day after our departure thence, having sailed by those streams of fire, we arrived at a bay called the Southern Horn; at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were however taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail farther on, our provisions having failed us."—The streams of fire alluded to by Hanno are conjectured to have been nothing more than the burning of the dry herbage; a practice which takes place, more or less, in every country situated in the warm climates, and where vegetation is also rank. Its taking the appearance of a *river of fire*, running into the sea, is accounted for from the more abundant herbage of the valleys or ravines; which, as Bruce observes, are shaded by their depth, and remain green the longest. Consequently, being the last burned, the fire

will, at that period, be confined to the hollow parts of the country only; and, when fired from above, will have the appearance of rivers of fire running towards the sea. The adventure of the hairy women presents much less difficulty than did the others; since it is well known that a species of ape or baboon, agreeing in description with those of Hanno, is found in the quarter referred to, which appears to have been near Sierra Leone. Nor did the interpreters call them *women*, but *gorillæ*: meaning no doubt to describe apes, and not human creatures possessing the gift of speech. (*Rennell, Geogr. of Herodotus*, p. 720, *seqq.*)—II. A Carthaginian commander, who aspired to the sovereignty in his native city. His design was discovered, and he thereupon retired to a fortress, with 20,000 armed slaves, but was taken and put to death, with his son and all his relations. (*Justin*, 21, 4.)—III. A commander of the Carthaginian forces in Sicily along with Bomilcar (B.C. 310). He was defeated by Agathocles, although he had 45,000 men under his orders, and his opponent only about 14,000. (*Justin*, 22, 6.)—IV. A Carthaginian commander, defeated by the Romans near the Ægades Insulæ (B.C. 242). On his return home he was put to death.—V. A leader of the faction at Carthage, opposed to the Barca family. He voted for surrendering Hannibal to the foe, after the ruin of Saguntum, and also for refusing succours to that commander after the battle of Cannæ. (*Liv.*, 21, 3.—*Id.*, 23, 12.)—VI. A Carthaginian, who, wishing to pass for a god, trained up some birds, who were taught by him to repeat the words, "Hanno is a god." He only succeeded in rendering himself ridiculous. (*Ælian, Var. Hist.*, 15, 32.)

Harmodĭus, an Athenian, who, together with Aristogĭton, became the cause of the overthrow of the Pisistratidæ. The names of Harmodius and Aristogiton have been immortalized by the ignorant or prejudiced gratitude of the Athenians: in any other history they would perhaps have been consigned to oblivion, and would certainly never have become the themes of panegyric. Aristogiton was a citizen of the middle rank; Harmodius a youth distinguished by the comeliness of his person. They were both sprung from a house supposed to have been of Phœnician origin, were perhaps remotely allied to one another by blood, and were united by ties of the closest intimacy. The youth had received an outrage from Hipparchus, which, in a better state of society, would have been deemed the grossest that could have been offered him: it roused, however, not so much the resentment as the fears of his friend, lest Hipparchus should abuse his power, to repeat and aggravate the insult. But Hipparchus, whose pride had been wounded by the conduct of Harmodius, contented himself with a less direct mode of revenge; an affront aimed not at his person, but at the honour of his family. By his orders, the sister of Harmodius was invited to take part in a procession, as bearer of one of the sacred vessels. When, however, she presented herself in her festal dress, she was publicly rejected, and dismissed as unworthy of the honour. This insult stung Harmodius to the quick, and kindled the indignation of Aristogiton. They resolved not only to wash it out with the blood of the offender, but to engage in the desperate enterprise, which had already been suggested by different motives to the thoughts of Aristogiton, of overthrowing the ruling dynasty. They communicated their plan to a few friends, who promised their assistance; but they hoped that, as soon as the first blow should be struck, they would be joined by numbers, who would joyfully seize the opportunity of recovering their freedom. The conspirators fixed on the festival of the Panathenæa as the most convenient season for effecting their purpose. This festival was celebrated with a procession, in which the citizens marched armed with spears and shields, and was the only occasion on which, in time of peace, they could assemble under arms without exciting suspicion. It was agreed that Harmodius and Aristogiton should give the signal by stabbing Hippias, while their friends kept off his guards, and that they should trust to the general disposition in favour of liberty for the farther success of their undertaking. When the day came, the conspirators armed themselves with daggers, which they concealed in the myrtle-boughs that were carried on this occasion. But while Hippias, surrounded by his guards, was in the suburb called the Ceramicus, directing the order of the procession, one of the conspirators was observed to go up to him, for he was easy of access to all, and to enter into familiar conversation with him. The two friends, on seeing this, concluded that they were betrayed, and that they had no hope left but of revenge. They instantly rushed into the city, and, meeting Hipparchus, killed him before his guards could come up to his assistance. They however arrived in time to avenge his death on Harmodius: Aristogiton escaped for the moment through the crowd, but was afterward taken. When the news was brought to Hippias, instead of proceeding to the scene of his brother's murder, he advanced with a composed countenance towards the armed procession, which was yet ignorant of the event, and, as if he had some grave discourse to address to them, desired them to lay aside their weapons, and meet him at an appointed place. He then ordered his guards to seize the arms, and to search every one for those which he might have concealed upon his person. All who were found with daggers were arrested, together with those whom, on any other grounds, he suspected of disaffection. The fate of Aristogiton may be easily imagined: he was put to death, according to some authors, after torture had been applied, to wring from him the names of his accomplices. It is said that he avenged himself by accusing the truest friends of Hippias, and that a girl of low condition, named Leæna, whose only crime was to have been the object of his affection, underwent the like treatment. She was afterward celebrated for the constancy with which she endured the most cruel torments. (*Herod.*, 5, 55.—*Id.*, 7, 123.—*Thucyd.*, 1, 20.—*Schol., ad loc.*—*Id.*, 6, 54, *seqq.*)—After the expulsion of Hippias, the fortunate tyrannicides received almost heroic honours. Statues were erected to them at the public expense. Their names never ceased to be repeated with affectionate admiration in the convivial songs of Athens, which assigned them a place in the islands of the Blessed, by the side of Achilles and Tydides (*Athenæus*, 15, p. 695); and when an orator wished to suggest the idea of the highest merit and of the noblest services to the cause of liberty, he never failed to remind his hearers of Harmodius and Aristogiton. No slave was ever called by their names. Plutarch has preserved a smart reply of Antipho, the orator, to Dionysius the elder, of Syracuse. The latter had put the question, which was the finest kind of brass? "That," replied Antipho, "of which the statues of Harmodius and Aristogiton were made." He lost his life in consequence. (*Plut., Vit. X., Orat.*, p. 833.) It is probable enough, that much of this enthusiasm was spurious and artificial, as well as misplaced. (*Thirlwall's Greece*, vol. 2, p. 67, *seqq.*)

Harmonĭa, a daughter of Mars and Venus, who married Cadmus. (*Hesiod, Theog.*, 937.) The genealogy of Harmonia has evidently all the appearance of a physical myth; for, from Love and Strife (i. e., attraction and repulsion) arises the order or *harmony* of the universe. (*Plut., de Is. et Os.*, 48.—*Arist., Pol.*, 2, 6.—*Welcker, Kret. Col.*, p. 40.)

Harpăgus, a general of Cyrus. He revolted from Astyages, who had cruelly caused him, without his knowing it, to eat the flesh of his son, because he had disobeyed his orders in not putting to death the infant Cyrus. (*Vid.* remarks under the article Cyrus.)

Harpălus, I. an early and favoured friend of Alexander the Great. Having been left at Babylon as satrap of the province, and treasurer of a more considerable portion of the empire, he abused his trust so grossly, that, on the king's return, he was compelled to flee through fear of punishment. He was accompanied by six thousand soldiers, and with these he landed in Laconia, in the hope, it may be supposed, of engaging the Lacedæmonians to renew their opposition to Alexander. Failing there of support, he left his army and went to Athens as a suppliant, but carrying with him money to a large amount. His cause was taken up by many eminent orators hostile to Alexander; and Demosthenes himself, who had at first held back, was prevailed upon to espouse it. It failed, however; the Athenians adhered to the existing treaties; and Harpalus, being obliged to quit Athens, carried his troops into Crete, where he perished by assassination. It was said that his gold had been largely distributed among his Athenian supporters, and a prosecution was instituted against Demosthenes and his associates, as having been bribed to miscounsel the people. They were convicted before the Areopagus; and Demosthenes, being fined in the sum of 50 talents (about 53,000 dollars), withdrew to Ægina. (*Vid.* Demosthenes.—*Diod. Sic.*, 17, 108, *seqq.*)—II. An astronomer of Greece, who flourished about 400 B.C. He corrected the cycle of Cleostratus. This alteration, from a revolution of eight to one of nine years, was, in the fourth year of the eighty-second Olympiad, again improved by Meton, who increased the cycle to a period of nineteen years. (*Vid.* Meton.— *L'Art de verifier les Dates*, vol. 3, p. 133.)

Harpălÿce, the daughter of Harpalycus, king of Thrace. Her mother died when she was but a child, and her father fed her with the milk of cows and mares, and inured her to martial exercises, intending her for his successor in the kingdom. When her father's kingdom was invaded by Neoptolemus, the son of Achilles, she repelled and defeated the enemy with manly courage. The death of her father, which happened in a sedition, rendered her disconsolate; she fled the society of mankind, and lived in the forests upon plunder and rapine. Every attempt to secure her proved fruitless, till her great swiftness was overcome by intercepting her with a net. After her death the people of the country disputed their respective right to the possessions she had acquired by rapine, and games were subsequently instituted as an expiation for her death. (*Hygin., fab.*, 193.—*Virg., Æn.*, 1, 321.)

Harpocrătes, an Egyptian divinity, represented as holding one finger on the lips, and thence commonly denominated the God of Silence. The name Harpocrates is said to designate the infant Horus, and to mean "Horus with soft or delicate feet" (*Har-phonkrates, Har-phoch-rat, Har-pokrat*). The god who bore this appellation was confounded, at a later period probably, with another earlier and superior deity, *Phtah-Sokari*, the infant Phtah, equally surnamed *Pokrat.* (Compare *Jablonski, Panth.*, 1, p. 245, *seqq.*— *Creuzer's Symbolik, par Guigniaut*, vol. 1, pt. 2, p. 808.) Porphyry (*de antro Nymph.*) informs us, that the Egyptians worshipped, under the symbol of silence, the source of all things, and that hence came the mysterious statue of Harpocrates, with the finger on the mouth. (*Plut., de Is. et Os.*, p. 378.—*Constant, de la Religion*, vol. 3, p. 78.)

Harpocratĭon, Valerius, a grammarian of Alexandrea, supposed by some to be the same with the one that instructed L. Verus in Greek; while others take him to be identical with the Harpocration of whom mention is made in a letter of Libanius to Aristænetus. He was the author of a Lexicon, derived principally from the ten Attic orators, and entitled, on that account, Λεξικὸν τῶν δέκα ῥητόρων. It is a very useful work. Harpocration composed also another work, entitled "A collection of flowers," or Anthology, Ἀνθηρῶν συναγωγή, which has not reached us. The latest edition of the Lexicon is that published at Leipsic in 1824, 2 vols. 8vo, by an anonymous editor. Many places in Harpocration are corrected by Toup (*Emendationes in Suidam, etc.*, vol. 4, *ed. Burgess*), and by Schleusner (*Observ. in Harp. Lex.—Friedemann und Seebode's Miscell. Crit.*, vol. 2, pt. 4, p. 744, *seqq.*).

Harpўiæ, winged monsters, who had female faces, and the bodies, wings, and claws of birds. They were three in number, *Aëllo, Ocypête*, and *Celæno* daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calaïs. (*Vid.* Phineus.) They emitted a noisome stench, and polluted whatever they touched. Virgil introduces them into the Æneid, as plundering the table of Æneas and his companions, when that hero touched at the Strophades; and makes Celæno, one of their number, predict to the Trojan leader the calamities that await him. (*Æn.*, 3, 210, *seqq.*)—The Harpies are nothing more, in fact, than personifications of the storm-winds, and they appear clearly as such in the poems of Homer and Hesiod. The former says nothing of their shape or parentage; the latter says that they were sisters of Iris, daughters of Thaumas and Electra, swift as birds or as the blasts of wind. (*Theog.*, 267.) Their names, according to him, are *Aëllo* and *Ocypete.* Homer says, that Xanthus and Balius, the steeds of Achilles, were the offspring of Zephyrus by the harpy *Podarge* (*Swift-foot*). Virgil gives Celæno as the name of the third of these monsters.—To the vivid imagination of the Greeks, the terrors of the storm were intimately associated with the idea of powerful and active demons directing its blasts. Hence the names bestowed on these fabulous creations. Thus we have the Harpies or "*Snatchers*," from ἁρπάζω, in allusion to the storm-winds seizing a vessel and hurrying it away from its course: so also the individual appellations of the three, *Aello*, "a tempest;" *Ocypete*, "swift-flyer;" and *Celæno*, "gloom." The mixed form commonly assigned them was the addition of a later age. (On the subject of the Harpies, compare *Salmas., ad dedic. Stat. Regill.*, p. 96, 241. —*Spanheim, de usu et præs., num.* 1, p. 260, *seqq.*— *Huschke, de Vasculo Locris, invento*, p. 17.—*Creuzer, Comment. Herodot.*, p. 346, *seqq.*) M. Le Clerc has a curious though unfounded theory respecting the Harpies. He supposes them to have been a swarm of locusts, which, after they had laid waste Bithynia and Paphlagonia, produced a famine there. According to him, the word *arba*, of which he maintains that of *harpy* is formed, signifies a *locust;* and as the north wind rid the country of them, having driven them as far as the Ionian Sea, where they perished, it was fabled that the sons of Boreas had put them to flight. Among many other objections to this explanation, it may suffice to urge but one here, namely, that the scene of the adventure of King Phineus is placed by the poets in Thrace never in Asia. (*Vid.* Argonautæ.)

Haruspĭces, called also Extispĭces, a class of priests at Rome, who examined the victims and their entrails (*exta*), and thence derived omens respecting the future. They divined also from the flame, smoke, and other circumstances attending the sacrifice. If the victim came to the altar without resistance, stood there quietly, fell by one stroke, bled freely, &c., these were favourable signs. If, on the other hand, the victim struggled, or broke away from those who were leading it; if any part of the entrails were wanting, or if they fell from the hand of the officiating priest; if the liver were double; if no heart appeared, &c.; all these were ominous of evil. It will easily be perceived from this how wide a door was left for imposition; and hence probably one reason why the

haruspices were not esteemed so honourable as the augurs. When Julius Cæsar admitted one of them, Ruspina, into the senate, Cicero represents it as an indignity to that order. Their art was called *Haruspicina*, or *Haruspicum disciplina*, and was derived from Etruria, whence *haruspices* were often sent for to Rome during the earlier periods of her history. They sometimes also came from the East: thus we have in Juvenal, "*Armenius vel Commagenus haruspex*" (6, 549). The college of the *haruspices* was instituted by Romulus, according to the popular belief. Of what number it consisted is uncertain.—The ordinary derivation of the terms *haruspices* and *extispices* makes the former come from *ara*, "an altar," and *specio*, "to examine" or "observe;" and the latter from *exta*, "the entrails" of the victim, and *specio*. Donatus, however (*ad Terent., Phorm.*, 4, 28), gives a different etymology for *Haruspex*, namely, from *haruga* (the name of *hostia*, a victim) and *specio*. That the name itself is not an Etrurian one, appears very evidently from the *Inscriptio Bilinguis*, found at Pisaurum, in which the words *haruspex fulguriator* are rendered into Tuscan by *netmfif trutnft phruntac*. (*Müller, Etrusker, vol.* 2, p. 13, *in notis.*) A critic in the *Halle Alg. Lit. Zeit.*, 1824 (vol. 3, p. 45), condemns the derivation from *haruga*, and deduces the name *haruspex* from a Tuscan word *here*, which he makes equivalent to *Isacra*, or the Greek term ἱερός. In inscriptions, *arespex* and *arrespex* also occur. (Compare *Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 467, *seqq.*).

Hasdrŭbal (meaning in Punic "(whose) *help* (is) *Baal*"), I. a Carthaginian general, son of Mago, who succeeded to the titles and glory of his father. It was under his conduct that the Carthaginians carried the war into Sardinia. He received a wound in that island which caused his death, B.C. 420. (*Justin*, 19, 1.) —II. Son of the preceding, made war upon the Numidians, and freed Carthage from the tribute she had been compelled to pay for being permitted to establish herself on the coast of Africa. (*Justin*, 19, 2.)—III. A son of Hanno, sent into Sicily at the head of a powerful army to oppose the Romans. He was defeated by Metellus, the Roman proconsul, B.C. 251. Hasdrubal fled to Lilybœum, but was condemned to death by his countrymen at home. (*Id. ibid.*)—IV. Son-in-law of Hamilcar, distinguished himself under the orders of that general in the war with Numidia. On the the death of his father-in-law he was appointed commander, and carried on military operations in Spain during eight years. He reduced the greater part of this country, and governed it with wisdom and prudence. He founded Carthago Nova (*Carthagena*). The Romans, wishing to put a stop to his successes, made a treaty with Carthage, by which the latter bound herself not to carry her arms beyond the Iberus. Hasdrubal faithfully observed the terms of this compact. He was slain, B.C. 220, by a slave whose master he had put to death. (*Liv.*, 21, 2.—*Polyb.*, 2, 1.—*Id.*, 3, 12.—*Id.*, 2, 13.—*Id.*, 10, 10.)—V. Son of Hamilcar, brought from Spain large reinforcements for his brother Hannibal. He crossed the barrier of the Alps, and arrived in Italy, but the consuls Livius Salinator and Claudius Nero, having intercepted the letters which he had written to Hannibal, apprizing him of his arrival, attacked him near the river Metaurus, and gave him a complete defeat, B.C. 208. Hasdrubal fell in the battle, with 56,000 of his troops. The Romans lost about 8000 men, and made 5400 prisoners. The head of Hasdrubal was severed from his body, and was thrown a few days after into the camp of Hannibal. Before attempting to enter Italy by land, Hasdrubal attempted to cross the sea from Spain, but was defeated by the Roman governor of Sardinia. (*Liv.*, 21, 23. —*Polyb.*, 11, 1.)—VI. A Carthaginian commander, son of Giscon, who commanded the forces of his country in Spain during the time of Hannibal. Being seconded by Syphax, he afterward carried on the war against the Romans in Africa, but was defeated by Scipio. He died B.C. 206. (*Liv.*, 24, 41.—*Id.*, 29, 35.—*Id.*, 30, 5.)—VII. A Carthaginian, surnamed "Kid" (*Lat.* Hœdus), an opponent of the Barca faction. He advised his countrymen to make peace with the Romans, and censured the ironical laugh of Hannibal in the Carthaginian senate, after the peace was concluded.—VIII. A Carthaginian general, who, during the siege of Carthage by the Romans, commanded an army of 20,000 men without the walls, with which he kept constantly harassing the besiegers. Being compelled at last to take refuge with his forces within the city, he took command of the place, and for a long time bravely withstood the attacks of the Romans. After the capture of the city, he retired with the Roman deserters, who had no quarters to expect, into the temple of Æsculapius in the citadel, resolved to bury himself under its ruins, taking with him, at the same time, his wife and two young sons. At length, however, having secretly left the temple, he threw himself at the feet of Scipio, and supplicated for life. Scipio granted his request, and showed him as a suppliant to the deserters in the temple. These desperate men, after venting against him a torrent of reproaches, set fire to the temple, and perished amid the flames. His wife, when the fire was kindling, displayed herself on the walls of the building in the richest attire she was at the moment able to assume, and, having upbraided her husband for his cowardice, slew her two sons, and threw herself, with them, into the burning pile. (*Appian, Bell. Pun.*, 131.)

Hebe, the goddess of Youth (Ἥβη), a daughter of Jupiter and Juno. Her parentage is not mentioned in the Iliad. Ovid calls her the step-daughter of Jupiter, in allusion to the fable which made Juno to have conceived her after eating of lettuce. (*Ov., Met.*, 9, 416.) In Olympus she appears as a kind of maid-servant; she hands round the nectar at the banquets of the gods (*Il.*, 4, 2.—*Heyne, ad loc.*); she makes ready the chariot of Juno (*Il.*, 5, 722), and she bathes and dresses Mars, when his wound has been cured. (*Il.*, 5, 905.) This last, however, was not a servile office, since the daughter of Nestor renders it to Telemachus. (*Od.*, 3, 464.) When Hercules was translated to the skies, Hebe was given to him in marriage; a beautiful fiction, by which the venerated sun-god was united to immortal youth. According to the vulgar fable, Hebe was dismissed from her office of cup-bearer in the skies, and superseded by Ganymedes, because she had fallen in an awkward and unbecoming manner while handing around, on one occasion, the nectar to the gods. Homer, however, merely says that Ganymedes was carried off by the gods to be their cup-bearer (*Il.*, 20, 234), while in another part (4, 2) he represents Hebe as still ministering to the gods. At Phlius, in the Peloponnesus, a goddess was worshipped, whom the ancient Phliasians, according to Pausanias, call Ganymēdē (Γανυμήδη), but in his time she was named Hebe. (*Pausan.*, 2, 13.) Strabo says, that Hebe was worshipped at Phlius and Sicyon under the name of Dia. In the arts, Hebe is represented with the cup in which she presents the nectar, under the figure of a charming young girl, her dress adorned with roses, and wearing a wreath of flowers. An eagle often stands by her, as at the side of Ganymedes, which she is caressing. (*Keightley's Mythology*, p. 111.—*Müller, Archæol. der Kunst*, p. 625.)

Hebrus, a large river of Thrace, and one of the most considerable in Europe. It rises in the central chain that separates the plains of Thrace from the great valley of the Danube. Thucydides says (2, 96) that it takes its source in Mount Scomius, and Plin

(4, 11) in Mount Rhodope. After receiving several tributary streams, it falls into the Ægean, near the city of Ænus. An estuary, which it forms at its mouth, was known to Herodotus by the name of Stentoris Palus (Στεντορίδος Λίμνη—7, 58.—Compare *Plin.*, 4, 11). The Hebrus is now called the *Maritza*. Dr. Clarke found the *Maritza* a broad and muddy stream, much swollen by rains. (*Travels*, vol. 8, p. 94, *London ed.*) Plutarch (*de Fluv.*) states, that this river once bore the name of Rhombus; and there grew upon its banks, perhaps the identical plant now constituting a principal part of the commerce of the country; being then used, as it is now, for its intoxicating qualities. It is, moreover, related of the Hebrus by Pliny (33, 4), that its sands were auriferous; and Belon has confirmed this observation, by stating that the inhabitants annually collected the sand for the gold it contained. (*Observat. en Grece*, p. 63, *Paris*, 1555.) According to the ancient mythologists, after Orpheus had been torn in pieces by the Thracian Bacchantes, his head and lyre were cast into the Hebrus, and, being carried down that river to the sea, were borne by the waves to Methymna, in the island of Lesbos. The Methymneans buried the head of the unfortunate bard, and suspended the lyre in the temple of Apollo. (*Ovid, Met.*, 11, 55.—*Philarg. ad Virg., Georg.*, 4, 523.—*Eustath. in Dionys.*, v. 536.—*Hygin., Astron. Poet.*, 2, 7.) Servius adds, that the head was at one time carried to the bank of the river, and that a serpent thereupon sought to devour it, but was changed into stone. (*ad Virg., Georg., l. c.*) Dr. Clarke thinks, that this part of the old legend may have originated in an appearance presented by one of those extraneous fossils called *Serpent-stones* or *Ammonitæ*, found near this river. (*Travels*, vol. 8, p. 100, *Lond. ed.*) At the junction of the Hebrus with the Tonsus and Ardiscus, Orestes is said to have purified himself from his mother's blood. (*Vid.* Orestias.)

Hecalesĭa, a festival at Athens, in honour of Jupiter Hecalesius. It was instituted by Theseus, in commemoration of the kindness of Hecale towards him, when he was going on his enterprise against the Macedonian bull. This Hecale was an aged female, according to the common account, while others referred the name to one of the borough towns of the Leontian tribe in Attica. (*Steph. Byz.*, *s. v.*—*Plut., Vit. Thes.*—*Castellanus, de Fest. Græc.*, p. 108.)

Hecătæ Fanum, a celebrated temple sacred to Hecate, near Stratonicea in Caria. (*Strabo*, 660.)

Hecatæus, I. a native of Miletus. We learn from Suidas, *s. v.* Ἑκαταῖος, that his father's name was Hegesander; that he flourished about the sixty-fifth Olympiad, during the reign of Darius, who succeeded Cambyses; that he was a scholar of Protagoras, and the first who composed a history in prose; and that Herodotus was much indebted to his writings. Under the word Ἑλλάνικος, Suidas says that Hecatæus flourished during the Persian wars. This account is in part confirmed by Herodotus, who tells us that, when Aristagoras planned the revolt of the Ionian cities from Darius (5, 36), Hecatæus, in the first instance, condemned the enterprise; and afterward (5, 125), when the unfortunate events of the war had demonstrated the wisdom of his former opinion, he recommended Aristagoras, in case he found himself under the necessity of quitting Ionia, to fortify some strong position in the island of Leros, and there to remain quiet until a favourable opportunity occurred of reoccupying Miletus. We learn also from Herodotus (2, 143), that Hecatæus had visited Egypt. According to Diogenes Laertius, Protagoras flourished in the eighty-fourth Olympiad; consequently Hecatæus could not have been his scholar, as Suidas supposes. The Abbé Sevin (*Mem. de l'Acad. des Inscr.*, vol. 6, p. 472) has two conjectures on this point; he suggests that we should either read Pythagoras instead of Protagoras, or that Suidas has, by mistake, said of the Milesian Hecatæus what was true of another Hecatæus, a native of Teos. Vossius, from misunderstanding a passage in Diogenes, erroneously conceives our Hecatæus to have been a scholar of Heraclitus. (*De Hist. Græc.*, p. 439.) As regards the assertion of Suidas, alluded to above, that Hecatæus was the first prose-writer, it may be remarked, that the lexicographer is not altogether consistent on this point. He asserts, in another place, that, in the opinion of some persons, Cadmus was the first that wrote in Greek prose. Under the word Φερεκύδης, he divides the honour of being the first prose-writer between Cadmus and Pherecydes. Pliny (2, 59,) makes Cadmus the first who wrote in prose; but in another passage (7, 56) we find the following: "*Prosam orationem condere Pherecydes Syrius instituit, Cyri regis ætate, historiam Cadmus Milesius.*" Cadmus, after all, appears best entitled to the honour of having been the earliest Grecian prose-writer.—But to return to Hecatæus; the references to his works are numerous, and show that he was a very voluminous writer. Suidas tells us that he wrote a history; Strabo (17) mentions it. It is also referred to by Stephanus under the words Δίνη and Φάλαννα, and by the scholiast on Apollonius Rhodius (1, 551). Hecatæus also wrote a genealogical work; it contained several books, the first and second of which are mentioned by Stephanus (*s. v.* Μελία.—*s. v.* Ἀμφαναί.—*s. v.* Χαδιστία); the second by Harpocration (*s. v.* ἀδελφίζειν); the third by Athenæus (2, p. 148); the fourth by Stephanus (*s. v.* Μύγισοι.—*s. v.* Τρεμίλη). We have the testimony of Strabo, that Hecatæus was one of the earliest writers on geographical subjects. Agathemerus (p. 2, *ed. Huds.*) says, that Hecatæus corrected a map of the world which had been delineated by Anaximander. Ammianus Marcellinus also (22, 8) mentions him as a writer on geographical subjects. (*Mus. Crit.*, vol. 1, p. 88, *seqq.*) Whether the treatises which we find quoted in various writers, under the titles of Εὐρώπης περιόδος, Ἀσίας περιήγησις, Λιβύης περιήγησις, Αἰγύπτου περιήγησις, were distinct works, or parts of his larger geographical work, cannot now be ascertained. The remark of Suidas has already been cited at the commencement of this article, that Herodotus was much indebted to the writings of Hecatæus, and it has been supposed that the very particular account which the latter gave, in his work on Egypt, of the history of Thebes, was the reason that Herodotus says comparatively so little on this interesting topic. (*Creuzer, Symbolik*, vol. 1, p. 240.) Dionysius of Halicarnassus praises the simplicity and clearness which distinguished the style of Hecatæus. The fragments of this writer that have reached our times were collected by Creuzer, and published in his *Historicorum Græcorum Antiquiss. Fragmenta*, 8vo, *Heidelb.*, 1806. A separate edition of them, to which is appended the Periplus of Scylax, was given in 1831, 8vo, by Klausen, from the Berlin press. (*Hoffmann, Lex. Bibliogr.*, vol. 2, p. 334.)—II. A native of Abdera, who accompanied Alexander the Great into Asia. He was a disciple of Pyrrho, the head of the Sceptic school. He wrote a work on the Antiquities of the Jews, cited, under the title Περὶ Ἰουδαίων βιβλίον, by Origen (*Contra Cels.*, 1, p. 13), and under that of Ἰουδαίων ἱστορία by Eusebius. (*Præp. Ev.*, lib. 3, p. 239, *ed. R. Steph.*) It is from this work that Photius has preserved for us an interesting extract, with which, however, he credits Hecatæus of Miletus. Clemens Alexandrinus (*Strom.*, 5, p. 717, *ed. Potter*) speaks of a work of Hecatæus's on Abraham and Egypt, which is probably the same with the one just mentioned. Scaliger (*Epist.* 115), Eichhorn (*Bibl. der Biblischen Lit.*, vol. 5, pt. 3, p. 431), and others, have thought that this work or these works, of which Josephus and Photius (after Diodorus) have preserved an extract

must be referred to the Hellenistic Jews, as a fabrication of theirs. Sainte-Croix, on the other hand, undertakes to support their authenticity. (*Examen des Historiens d'Alexandre-le-Grand*, p. 558.) It appears, however, that Hecatæus of Abdera actually wrote a work on Egypt, for Diodorus Siculus (1, 47) and Plutarch (*De Is. et Os.*, p. 143, *ed. Wyttenb.*—*ed. Reiske*, vol. 7, p. 392) both cite it. The fragments of Hecatæus of Abdera were published by Zorn, Altona, 1730, 8vo, and are given in part also by Creuzer, in his *Hist. Græc. Antiquiss. Fragm.*, p. 28, *seqq.*— III. A native of Teos, supposed to have flourished about the ninetieth Olympiad. Compare the remarks of Creuzer, (*Hist. Gr. Ant. Fragm.*, p. 6, *seqq.*)—IV. A native of Eretria, who wrote Περὶ Νόστων, "On the wanderings of the Grecian chieftains returning from Troy." He is mentioned also by Plutarch among the historians of Alexander. (*Schöll, Hist. Litt. Gr.*, vol. 4, p. 133.)

Hecăte (Ἑκάτη), the name of a goddess in the Grecian mythology. In the Theogony of Hesiod (v. 411), this deity is made the daughter of Perses and Asteria. Bacchylides speaks of her as the daughter of Night, while Musæus gave her Jupiter as a sire in place of Perses. (*Schol. ad Apoll. Rh.*, 3, 467.) Others again made her the offspring of the Olympian king by Pheræa, the daughter of Æolus (*Tzetz., ad Lyc.*, 1180), or by Ceres (*Schol. ad Theocrit.*, 2, 12). According to Pherecydes, her sire was Aristæus. (*Schol. ad Apoll. Rh., l. c.*) It is said in the Theogony (412, *seqq.*), that Hecate was highly honoured by Jupiter, who allowed her to exercise extensive power over land and sea, and to share in all the honours enjoyed by the children of Heaven and Earth. She rewards sacrifice and prayer to her with prosperity. She presides over the deliberations of the popular assembly, over war, and the administration of justice. She gives success in wrestling and horse-racing. The fisherman prays to her and Neptune; the herdsman to her and Hermes; for she can increase and diminish at her will. Though an only child (in contrast to Apollo and Diana, who have similar power), she is honoured with all power among the immortals, and is, by the appointment of Jupiter, the rearer of children, whom she has brought to see the light of day.—This passage, however, is plainly an interpolation in the Theogony, with which it is not in harmony. It has all the appearance of being an Orphic composition, and is, perhaps, the work of the notorious forger Onomacritus. (*Göttling, ad loc.*—*Thiersch, über Hesiodus*, p. 24.—*Keightley's Mythology*, p. 66.)—Hecate is evidently a stranger-divinity in the mythology of the Greeks. It would appear that she was one of the hurtful class of deities, transported by Hesiod, or his interpolator, into the Grecian mythology, and placed behind the popular divinities of the day, as a being of earlier existence. Hence the remark of the bard, that Jupiter respected all the prerogatives which Hecate had enjoyed previous to his ascending the throne of his father. Indeed, the sphere which the poet assigns her, places her out of the reach of all contact with the acting divinities of the day. She is mentioned neither in the Iliad nor Odyssey, and the attributes assigned her in the more recent poem of the Argonauts are the same with those of Proserpina in Homer. (*Creuzer, Symbolik*, vol. 1, p. 158.—*Id.*, 2, 120.—*Goerres, Mytheng.*, vol. 1, p. 254.—*Hermann, Handb. der Myth.*, vol. 2, p. 45.) Jablonski (*Panth. Ægypt.*) regards Hecate as the same with the Egyptian Tithrambo. Her action upon nature, her diversified attributes, her innumerable functions, are a mixture of physical, allegorical, and philosophical traditions respecting the fusion of the elements and the generation of beings. Hecate was the night, and, by an extension of this idea, the primitive night, the primary cause or parent of all things. She was the moon, and hence were connected with her all those accessary ideas which are grouped around that of the moon: she is the goddess that troubles the reason of men, the goddess that presides over nocturnal ceremonies, and, consequently, over magic; hence her identity with Diana for the Grecian mythology, with Isis for the Egyptian; and hence also all her cosmogonical attributes, assigned to Isis in Egypt. (*Constant, de la Religion*, vol. 4, p. 139, *in notis.*)—As regards the etymology of her name, it may be remarked, that the most probable one seems to be that which deduces it from the Greek *ἑκάτη*, the feminine of *ἑκατος*, denoting either "her that operates from afar," or "her that removes or drives off." (*Creuzer, Symbolik*, vol. 2, p. 124.) Expiatory sacrifices were offered to this goddess on the thirtieth of every month, in which eggs and young dogs formed the principal objects. The remains of these animals and of the other offerings, together with a large quantity of all sorts of comestibles, were exposed in the cross-roads, and called the "Supper of Hecate" (Ἑκάτης δεῖπνον). The poorer class and the Cynics seized upon these viands with an eagerness that passed among the ancients as a mark of extreme indigence, or the lowest degree of baseness. (Compare the note of Hemsterhuis, *ad Lucian. Dial. Mort.*, 1.—*Op., ed. Bip.*, vol. 2, p. 397, *seqq.*) Her statues were in general dog-headed, and were set up at Athens and elsewhere, in the marketplaces and at cross-roads. It is probable, indeed, that the dog-headed form was the ancient and mystic one of Hecate, and that under which she was worshipped in the mysteries of Samothrace, where dogs were immolated in her honour. Hecate had also her mysteries, celebrated at Ægina, and the establishment of which was ascribed to Orpheus. Another name of this goddess was *Brimo* (from *βρέμω*, "*to roar*"). This seems to have been chiefly employed to denote her terrific appearance, especially when she came summoned by magic arts. Apollonius of Rhodes (*Arg.*, 3, 1214, *seqq.*) describes her as having her head surrounded by serpents, twining through branches of oak, while torches flamed in her hands, and the infernal dogs howled around. Lucian's "liar of the first magnitude," Eucrates, gives a most terrific description of her appearance. (*Philopseud.*, 22, *seqq.*) In this character she was also sometimes called Empusa. (*Eudocia*, 147.) These, however, were evidently late ideas and fictions. (*Keightley's Mythology*, p. 67.)

Hecatomboia, a festival celebrated in honour of Juno by the Argives and people of Ægina. It received its name from *ἑκατόν* and *βοῦς*, being a sacrifice of a hundred oxen, which were always offered to the goddess, and the flesh distributed among the poorest citizens. There were also public games, first instituted by Archinus, a king of Argos, in which the prize was a shield of brass with a crown of myrtle.—There was also an anniversary sacrifice called by this name in Laconia, and offered for the preservation of the 100 cities which once flourished in that country.

Hecatomphŏnĭa (from *ἑκατόν*, "*a hundred*," and *φονεύω*, "*to kill*"), a solemn sacrifice offered by the Messenians to Jupiter when any of them had killed a hundred enemies. Aristomenes is said to have offered up this sacrifice three times in the course of the Messenian wars against Sparta. (*Pausan.*, 4, 19.)

Hecatompŏlis, an epithet given to Crete, from the hundred cities which it once contained. (*Hom., Il.*, 2, 649.) The same epithet was also applied to Laconia. (*Strabo*, 362.—*Steph. Byz., s. v.* Ἀμύκλαι.) The greater part of these, however, were probably, like the demi of Attica, not larger than villages. (*Vid* Laconia.)

Hecatompўlos, I. an epithet applied to Thebes in Egypt, on account of its hundred gates. (*Vid.* remarks under the article Thebæ, I.)—II. The metropolis of Parthia, and royal residence of the Arsacidæ, situate

in the district of Comisene, and southwest part of the province of Parthiene. The name is of Grecian origin, probably a translation of the native term, and has a figurative allusion to the numerous routes which diverge from this place to the adjacent country. D'Anville makes it correspond with the modern *Demegan*. (*Plin.*, 6, 15.—*Curt.*, 6, 2.—*Ammian. Marcell.*, 23, 24.—*Polyb.*, 10, 25.—*Diod. Sic.*, 17, 25.)

Hecatonnēsi, small islands between Lesbos and Asia. They derived their names, according to Strabo (13), from ἑκατος, an epithet of Apollo, that deity being particularly worshipped along the continent of Asia, off which they lay. It seems more probable, however, that they had their name from ἑκατόν, *a hundred*, and were called so from their great number, which is about forty or over. And Herodotus, in fact, writes the name Ἑκατὸν Νῆσοι (1, 151). The modern appellation is *Musco-Nisi*. (*Cramer's Asia Minor*, vol. 1, p. 165.)

Hector, son of Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache, daughter of Eëtion, by whom he became the father of Astyanax. Hector was appointed commander of all the Trojan forces, and for a long period proved the bulwark of his native city. He was not only the bravest and most powerful, but also the most amiable, of his countrymen, and particularly distinguished himself in his conflicts with Ajax, Diomede, and many other of the most formidable leaders. The fates had decreed that Troy should never be destroyed as long as Hector lived. The Greeks, therefore, after the death of Patroclus, who had fallen by Hector's hand, made a powerful effort under the command of Achilles; and, by the intervention of Minerva, who assumed the form of Deïphobus, and urged Hector to encounter the Grecian chief, contrary to the remonstrances of Priam and Hecuba, their effort was crowned with success. Hector fell, and his death accomplished the overthrow of his father's kingdom. The dead body of the Trojan warrior was attached to the chariot of Achilles, and insultingly dragged away to the Grecian fleet; and thrice every day, for the space of twelve days, was it also dragged by the victor around the tomb of Patroclus. (*Il.*, 22, 399, *seqq.*—*Ib.*, 24, 14, *seqq.*) During all this time, the corpse of Hector was shielded from dogs and birds, and preserved from corruption, by the united care of Venus and Apollo. (*Il.*, 23, 185, *seqq.*) The body was at last ransomed by Priam, who went in person, for this purpose, to the tent of Achilles. Splendid obsequies were rendered to the deceased, and with these the action of the Iliad terminates.—Virgil makes Achilles to have dragged the corpse of Hector thrice round the walls of Troy. (*Æn.*, 1, 483.) Homer, however, is silent on this point. According to the latter, Hector fled thrice round the city-walls before engaging with Achilles; and, after he was slain, his body was immediately attached to the car of the victor, and dragged away to the ships. (*Il.*, 22, 399.) The incident, therefore, alluded to by Virgil must have been borrowed from some one of the Cyclic bards, or some tragic poet, for these, it is well known, allowed themselves great license in diversifying and altering the features of the ancient heroic legends. (*Heyne, Excurs.*, 18, *ad Virg., Æn.*, 1.—*Wernsdorff, ad Epit. Il. in Poet. Lat. Min.*, vol. 4, p. 742.)

Hecŭba (Ἑκάβη), daughter of Dymas, a Phrygian prince, or, according to others, of Cisseus, a Thracian king, while others, again, made her the daughter of the river-god Sangarius and Metope, was the second wife of Priam, king of Troy. (*Apollod.*, 3, 12, 6.) She bore him nineteen children (*Il.*, 24, 496), of whom the chief were Hector, Paris, Deïphobus, Helenus, Troïlus, Polites, Polydorus, Cassandra, Creüsa, and Polyxena. When she was pregnant of Paris, she dreamed that she brought into the world a burning torch, which reduced her husband's palace and all Troy to ashes. On her telling this dream to Priam, he sent for his son Æsacus, by a former wife Arisbe, the daughter of Merops, who had been reared and taught to interpret dreams by his grandfather. Æsacus declared, that the child would be the ruin of his country, and recommended to expose it. As soon as born, the babe was given to a servant to be left on Ida to perish; but the attempt proved a fruitless one, and the prediction of the soothsayer was fulfilled. (*Vid.* Paris.) After the ruin of Troy and the death of Priam, Hecuba fell to the lot of Ulysses, and she embarked with the conquerors for Greece. The fleet, however, was detained off the coast of the Thracian Chersonese by the appearance of the spectre of Achilles on the summit of his tomb, demanding to be honoured with a new offering. Polyxena was, in consequenec, torn from Hecuba and immolated by Neoptolemus on the grave of his sire. The grief of the mother was increased by the sight of the dead body of her son Polydorus, washed upon the shore, who had been cruelly slain by Polymestor, king of Thrace, to whose care Priam had consigned him. Bent on revenge, Hecuba managed, by artifice, to get Polymestor and his two children in her power, and, by the aid of her fellow-captives, she effected the murder of his sons, and then put out the eyes of the father. (*Vid.* Polydorus, Polymestor.) This act drew upon her the vengeance of the Thracians: they assailed her with darts and showers of stones; and, in the act of biting a stone with impotent rage, she was suddenly metamorphosed into a dog. (*Ovid, Met.*, 13, 429, *seqq.*)—Hyginus says, that she threw herself into the sea (*fab.* 111), while Servius states, that she was changed into a dog when on the point of casting herself into the waters. (*ad Æn.*, 3, 6.—Consult *Schol. ad Eurip., Hec.*, 1259.—*Tzetz., Chil.*, 111, 74.—*Schol. ad Juv., Sat.*, 10, 271.—*Plaut., Menæch.*, 1.—*Heyne, ad Apollod.*, 3, 12, 5.)

Hegēmon, a native of Thasos, and author of satyric dramas in the age of Alcibiades. This distinguished individual was his friend, and managed to get him freed from an accusation that had been brought against him. A piece of this poet, entitled *Gigantomachia*, was getting represented when the news arrived of the defeat of Nicias in Sicily. This Hegemon bore the appellation of *Phace* (φακῆ, "a lentil"), conferred on him as a nickname. He wrote also a comedy entitled *Philinna*. (*Böckh, Staatsh. der Athener*, vol. 1, p. 435.—*Schöll, Gesch. Griech. Lit.*, vol. 1, p. 269, 290.)

Hegesĭnax, a Greek writer, a native of Alexandrea-Troas, and contemporary with Antiochus the Great, by whom he was patronised. He was the author of an historical work; and indulged also in poetic composition, having written a poem entitled τὰ Τρωϊκά, "*Trojan Affairs*." Some ascribed to him the "Cyprian Epic." He was likewise a writer of tragedies; and, according to Athenæus, from whom all these particulars are obtained, was also a tragic actor, having improved and strengthened his voice, which was naturally weak, by abstaining for eighteen years from eating figs. (*Athen.*, 3, p. 80, *d.*—*Id.*, 4, p. 155, *b.*—*Id.*, 9, p. 393, *d.*)

Hegesĭas, I. a Cyclic poet, born at Salamis, in the island of Cyprus, and, according to some, the author of the Cyprian Epic. (*Vid.* Stasinus.)—II. A native of Magnesia, who wrote an historical work on the companions in arms of Alexander the Great. His style was loaded with puerile ornaments, and betrayed a total want of taste. (*Dion. Hal., de Struct. Orat.*, c. 18.) He wrote also some discourses, which are lost. The ancients regarded him as the parent of that species of eloquence denominated the Asiatic, which had taken the place of the simple and elegant Attic. (Compare *Quintil., Inst. Or.*, 12, 10.)—III. A philosopher surnamed Πεισιθάνατος, or "Advocate of Death." He pushed the principles of the Cyrenaïc sect, to

which he belonged, even to absurdity, and, by the force of consequences, came to a result directly opposite to that of the founder of the school. From the position that pleasure is the sovereign good, he deduced the inference that man cannot be truly happy, since, as his body is exposed to too many evils, of which the soul also partakes, he cannot attain to the sovereign good: hence it follows that death is more desirable than life. Hegesias upheld this doctrine with so much ability and success, that many of his auditors, on leaving his lectures, put an end to their existence. Ptolemy I. judged it necessary to send him into exile. (*Schöll, Hist. Litt. Gr.*, vol. 3, p. 249.)

Hegesippus, I. an historian, mentioned by Dionysius of Halicarnassus (*Ant. Rom.*, 1, 49 *et* 72). He wrote on the antiquities of Pallene, a peninsula of Thrace, where Æneas was supposed to have taken refuge after the capture of Troy. He made the Trojan chief to have ended his days here.—II. A comic poet, a native of Tarentum, surnamed Crobylus (Κρωβύλος), or "Toupee," from his peculiar manner of wearing his hair. His pieces have not reached us: we have eight epigrams ascribed to him, which are remarkable for their simplicity.—III. An ecclesiastical historian, by birth a Jew, and educated in the religion of his fathers. He was afterward converted to Christianity, and became bishop of Rome about the year 177, where he died in the reign of the Emperor Commodus, about the year 180. He was the author of an ecclesiastical history, from the period of our Saviour's death down to his own time, which, according to Eusebius, contained a faithful relation of the apostolic preaching, written in a very simple style. The principal value of the existing fragments, which have been preserved for us by Eusebius and Photius, arises from the testimony that may be deduced from scriptural passages quoted in them in favour of the genuineness of the books of the New Testament. There has been ascribed to Hegesippus a history of the destruction of Jerusalem, written in Latin, under the title of "*De Bello Judaico et urbis Hierosolymitanæ excidio historia.*" It is not, however, by Hegesippus; and appears, indeed, to be nothing more than a somewhat enlarged translation of Josephus. A Milan manuscript ascribes it to St. Ambrose, and perhaps correctly, since there is a great conformity between its style and that of the prelate just mentioned. The fragments of the ecclesiastical history of Hegisippus were published at Oxford in 1698, in the 2d volume of Grabe's *Spicileg. ss. Patrum*, p. 205; in the 2d volume of Halloix's work "*De Scriptorum Oriental. vitis*," p. 703; and in Galland's *Biblioth. Gr. Lat. Vet. Patr., Venet.*, 1788, fol., vol. 2, p. 59.

Helĕna, the most beautiful woman of her age. There are different accounts of her birth and parentage. The common, and probably the most ancient, one is, that she was the daughter of Leda by Jupiter, who took the form of a white swan. According to the Cyprian Epic, she was the offspring of Jupiter and Nemesis, who had long fled the pursuit of the god, and, to elude him, had taken the form of all kinds of animals. (*Athen.*, 8, p. 334.) At length, while she was under that of a goose, the god became a swan, and she laid an egg, which was found by a shepherd in the woods. He brought it to Leda, who laid it up in a coffer, and in due time Helena was produced from it. (*Apollod.*, 3, 10, 4.) Hesiod, on the other hand, calls Helena the daughter of Oceanus and Tethys. (*Schol. ad Pind., Nem.*, 10, 150.) In the Iliad, Helena is termed "begotten of Jupiter" (*Il.*, 3, 418); and she calls Castor and Pollux "her own brothers, whom one mother bore with her." (*Il.*, 3, 238.) In the Odyssey these are expressly called the sons of Tyndarus. This, however, does not prove that Helena was held to be his daughter.—The beauty of Helena was proverbial. She was so renowned, indeed, for her personal attractions, even in her infancy, that Theseus, in company with his friend Pirithoüs, carried her off, when only a child, from a festival at which they saw her dancing in the temple of Diana Orthia. It was agreed, during their flight, that he who should, by lot, become possessor of the prize, should assist in procuring a wife for the other. The lot fell to Theseus, and he accordingly conveyed Helen to Aphidnæ, and there placed her under the care of his mother Æthra till she should have attained to years of maturity. From this retreat, however, her brothers, Castor and Pollux, recovered her by force of arms, and restored her to her family. According to Pausanias, however, she was of nubile years when carried off by Theseus, and became by him the mother of a daughter, who was given to Clytemnestra to rear. (*Pausan.*, 2, 22.)—Among the most celebrated of the young princes of Greece, who, from the reputation of her personal charms, subsequently became her suiters, were, Ulysses, son of Laertes; Antilochus, son of Nestor; Sthenelus, son of Capaneus; Diomedes, son of Tydeus; Amphilochus, son of Cteatus; Meges, son of Phileus; Agapenor, son of Ancæus; Thalpius, son of Eurytus; Mnestheus, son of Peteus; Schedius, son of Epistrophus; Polyxenus, son of Agasthenes: Amphilochus, son of Amphiaraus; Ascalaphus and Ialmus, sons of the god Mars; Ajax, son of Oïleus; Eumelus, son of Admetus; Polypœtes, son of Pirithoüs; Elpenor, son of Chalcodon; Podalirius and Machaon, sons of Æsculapius; Leontus, son of Coronus; Philoctetes, son of Pæan; Protesilaus, son of Iphiclus; Eurypylus, son of Evemon; Ajax and Teucer, sons of Telamon; Patroclus, son of Menœtius; Menelaüs, son of Atreus; Thoas, Idomeneus, and Merion. Tyndarus was rather alarmed than pleased at the sight of so great a number of illustrious princes, who eagerly solicited each to become his son-in-law. He knew that he could not prefer one without displeasing all the rest, and from this perplexity he was at last extricated by the artifice of Ulysses, who began to be already known in Greece by his prudence and sagacity. This prince, who clearly saw that his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to free Tyndarus from all his difficulties if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suiters, that they would approve of the uninfluenced choice which Helen should make of one among them, and engage to unite together to defend her person and character, if ever any attempts were made to carry her off from her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaüs, and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam, king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaüs; but, taking advantage of the temporary absence of the latter in Crete, corrupted the fidelity of Helen, and persuaded her to flee with him to Troy. Menelaüs, returning from Crete, assembled the Grecian princes, and reminded them of their solemn promises. They resolved to make war against the Trojans; but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented her restoration, and the Greeks returned home without receiving the satisfaction they required. Soon after their return, their combined forces assembled and sailed for the coast of Asia.—When Paris had been slain, in the ninth year of the war, Helen married Deïphobus, son of Priam; but, on the capture of the city, betrayed him into the hands of Menelaüs, through a wish of ingratiating herself into the favour of her former husband. On her return to Greece, Helen lived many

ears with Menelaüs, who forgave her infidelity; but, upon his death, she was driven from the Peloponnesus by Megapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband, Tlepolemus, had been killed in the Trojan war, and she therefore resolved upon revenge. While Helen one day retired to bathe in the river, Polyxo disguised her attendants in the habits of Furies, and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterward commemorated, and the crime of Polyxo expiated, by the temple which the Rhodians raised to Helena Dendritis, or Helena "*tied to a tree.*"—There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaüs, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the King of Egypt. In spite of this assertion, the Greeks besieged the city, and took it after ten years' siege; and Menelaüs, visiting Egypt as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken upon unjust grounds. Herodotus adds, that, in his opinion, Homer was acquainted with these circumstances, but did not think them so well calculated as the popular legend for the basis of an epic poem. (*Herod.*, 2, 112, 116, *seqq.*)—It was fabled, that, after death, Helen was united in marriage with Achilles, in the island of Leuce, in the Euxine, where she bore him a son named Euphorion. (*Pausanias*, 3, 19.—*Conon*, 18.—*Ptol.*, *Hephæst.*, 4.) Nothing, however, can be more uncertain than the whole history of Helen. The account of Herodotus has been already given in the course of this article. According to Euripides (*Helena*, 25, *seqq.*), Juno, piqued at beholding Venus bear away the prize of beauty, caused Mercury to carry away the true Helen from Greece to Egypt, and gave Paris a phantom in her stead. After the destruction of Troy, the phantom bears witness to the innocence of Helen, a storm carries Menelaüs to the coast of Egypt, and he there regains possession of his bride. Others pretend that Helen never married Menelaüs; that she preferred Paris to all the princes that sought her in marriage; and that Menelaüs, irritated at this, raised an army against Troy. Some writers think they see, in these conflicting and varying statements, a confirmation of the opinion entertained by many, that the ancient quarrel of Hercules and Laomedon, and the violence offered to Hesione, the daughter of that monarch, and not the carrying off of Helen, were the causes of the Trojan war. Others treat the story of the oath exacted from the suiters with very little ceremony, and make the Grecian princes to have followed Agamemnon to the field as their liege lord, and as standing at the head of the Achæan race, to whom therefore they, as commanding the several divisions and tribes of that race, were bound to render service. But the more we consider the history of Helen, the greater will be the difficulties that arise. It seems strange indeed, supposing the common account to be true, that so many cities and states should combine to regain her when she went away voluntarily with Paris, and that not a single hamlet should rise in her favour when she was forcibly carried away by Theseus. Again, the beauty of Helen is often mentioned by the poet. The very elders of Troy, when they saw her pass by, could not help expressing their admiration. (*Il.*, 3, 158.) Agamemnon promises to Achilles the choice of twenty female captives, the fairest after Helen. (*Il.*, 9, 140.) By this he strongly intimates the superiority of her charms. But if there were the least truth in the history of this personage and in the chronology of the times, she must have been at this period a very old woman. For her brothers were in the Argonautic expedition, and in a state of complete manhood. One of them is mentioned as contending in fight with Amycus, the Bebrycian, a person of an common stature and strength: his opponent, therefore, could not have been a stripling. We cannot well allow less than twenty-five years for his time of life. Now, from the Argonautic expedition to the taking of Troy, there were, according to Scaliger (*Animadv. in Euseb.*, p. 46), seventy-nine years. If, then, we add to these her age at the time of the Argonauts, which we have presumed to have been twenty-five years, it makes her no less than a hundred and four in the last year of the siege. Or if we allow her to have been only twenty at the time of the expedition, still she will prove *sufficiently old to have been Hecuba's mother.* Hence Seneca says very truly (*Epist.*, 384), when he is treating of the priority of Hesiod and Homer, "*Utrum major ætate fuerit Homerus an Hesiodus, non magis ad rem pertinet quam scire, an minor Hecuba fuerit quam Helena; et quare tam male tulerit ætatem.*" Petavius makes the interval between this celebrated expedition and the fall of Troy of the same extent as Scaliger. (*Rationale Temp.*, p. 290, *seqq.*) The former he places in the year 3451 of the Julian period, and the latter in 3530. The difference in both is 79. To these, if we add 25 for her age at that era, it will amount to 104. After the seduction of Helen by Paris, the Grecians are said to have been ten years in preparing for the war, and ten years in carrying it on. This agrees with the account given by Helen of herself in the last year of the siege, which was the twentieth from her first arrival from Sparta. (*Il.*, 24, 75.) If we then add these twenty years to the seventy-nine, and likewise twenty-five for her age at the time of the Argonautic expedition, it will make her still older than she was estimated above, and increase her years to 124. Telemachus, the son of Ulysses, is said to have seen her at Sparta ten years afterward, and she is represented even then to have been as beautiful as Diana (*Od.*, 4, 122), though at that time, if these computations are true, she must have been 134 years old. These things are past all belief. Another difficulty will be found in the history of those princes, who, according to the common account, formed the grand confederacy in order to recover her, if she should at any time be stolen away. They are said to have been for the most part her suiters, who bound themselves by an oath to unite for that purpose whenever they should be called upon. At what time of life may we suppose Helen to have been, when these engagements were made in her favour, in consequence of her superior beauty? We may reasonably conclude she was about her twentieth or twenty-fifth year; and her suiters could not well be younger. But, at this rate, the principal leaders of the Grecians at the siege of Troy must have been 100 years old. But the contrary is evinced in every part of the poem, wherever these heroes are introduced. Still farther; it has been mentioned, that, before the seduction of Helen by Paris, she was said to have been stolen from her father's house by Theseus; and we are told by some writers that she was then but seven years old. This has been said in order to lower the time of her birth, that she may not appear so old in the last year of the war. But this is a poor expedient, which in some degree remedies one evil, but, at the same time, creates another. How can it be conceived that a king of Athens should betake himself to Sparta, in order to run away with a child seven years old? and how could she, at that age, have been officiating at the altar of Diana Orthia? This leads to another circumstance equally incredible. For if she were so young, her brothers must have been precisely

of the same age; for one, if not both, was hatched from the same egg. Yet these children, so little past their infant state, are said to have pursued Theseus, and to have regained their sister. They must have been sturdy urchins, and little short of the sons of Aloeus. (Consult, on this whole subject, *Bryant, Dissertation on the War of Troy*, p. 9, *seqq.*)—It is more than probable, indeed, that the whole legend relative to Helen was originally a religious and allegorical myth. The remarkable circumstance of her two brothers living and dying alternately, leads at once to a suspicion of their being personifications of natural powers and objects. This is confirmed by the names in the myth, all of which seem to refer to light or its opposite. Thus Leda differs little from Leto, and may therefore be regarded as *darkness*. She is married to Tyndarus, a name which seems to belong to a family of words relating to *light, flame*, or *heat* (*Vid.* Tyndarus); her children by him or Jupiter, that is, by Jupiter-Tyndarus, *the bright god*, are Helena, *Brightness* (ἕλα, "*light*"); Castor, *Adorner*, (κάζω, "*to adorn*"); and Polydeukes, *Dewful* (δεύω, δευκής). In Helen, therefore, we have only another form of *Selene*; the *Adorner* is a very appropriate term for the day, the light of which adorns all nature; and nothing can be more apparent than the suitableness of *Dewful* to the night. (*Keightley's Mythology*, p. 432.)—II. (commonly known in ecclesiastical history by the name of St. Helena), the first wife of Constantius Chlorus, was born of obscure parents, in a village called Drepanum, in Bithynia, which was afterward raised by her son Constantine to the rank of a city, under the name of Helenopolis. Her husband Constantius, on being made Cæsar by Dioclesian and Maximian (A.D. 292), repudiated Helena, and married Theodora, daughter of Maximian. Helena withdrew into retirement until her son Constantine, having become emperor, called his mother to court, and gave her the title of Augusta. He also supplied her with large sums of money, which she employed in building and endowing churches, and in relieving the poor. About A.D. 325 she set out on a pilgrimage to Palestine, and, having explored the site of Jerusalem, she thought that she had discovered the sepulchre of Jesus, and also the cross on which he died. The identity of the cross which she found has been, of course, much doubted: she, however, built a church on the spot, supposed to be that of the Sepulchre, which has continued to be venerated by that name to the present day. She also built a church at Bethlehem, in honour of the nativity of our Saviour. From Palestine she rejoined her son at Nicomedia, in Bithynia, where she expired, in the year 327, at a very advanced age. She is numbered by the Roman church among the saints. (*Euseb., Vit. Const.*—*Hübner, de Crucis Dominicæ per Helenam inventione*, Helmstädt, 1724.)—III. A deserted and rugged island in the Ægean, opposite to Thorikos, and extending from that parallel to Sunium. It received its name from the circumstance of Paris's having landed on it, as was said, in company with Helena, when they were fleeing from Sparta. (*Plin.*, 4, 12.—*Mela*, 2, 7.) Strabo, who follows Artemidorus, conceived it was the Cranæ of Homer. (*Il.*, 3, 444.) Pliny calls it Macris. The modern name is *Macronisi*.

Helĕnus, an eminent soothsayer, son of Priam and Hecuba, and the only one of their sons who survived the siege of Troy. He was so chagrined, according to some, at having failed to obtain Helen in marriage after the death of Paris, that he retired to Mount Ida, and was there, by the advice of Calchas, surprised and carried away to the Grecian camp by Ulysses. Among other predictions, Helenus declared that Troy could not be taken unless Philoctetes could be prevailed on to quit his retreat and repair to the siege. After the destruction of Troy, he, together with Andromache, fell to the share of Pyrrhus, whose favour he conciliated by deterring him from sailing with the rest of the Greeks, who (he foretold) would be exposed to a severe tempest on leaving the Trojan shore. Pyrrhus not only manifested his gratitude by giving him Andromache in marriage, but nominated him his successor in the kingdom of Epirus, to the exclusion of his son Molossus, who did not ascend the throne until after the death of Helenus. A son named Cestrinus was the offspring of the union of Helenus with Andromache. (*Virg., Æn.*, 3, 294, *seqq.*—Consult the authorities quoted by Heyne, *Excurs.* 10, *ad Æn.*, 3.)

Heliădes, I. the daughters of the Sun and Clymene. They were three in number, Lampetie, Phaëtusa, and Lampethusa; or seven, according to Hyginus, Merope, Helie, Ægle, Lampetie, Phœbe, Æthe ria, and Dioxippe. They were so afflicted at the death of their brother Phaëthon (*Vid.* Phaëthon), that they were changed by the gods into poplars, and their tears into amber, on the banks of the river Po. (*Ovid, Met.*, 2, 340.—*Hygin., fab.*, 154.)—II. Children of the Sun and the nymph Rhodus. They were seven in number, and were fabled to have been the first inhabitants of the island of Rhodes. (*Vid.* Rhodus.)

Heliastæ, a name given to the judges of the most numerous tribunal at Athens. (*Harpocr.*, p. 138.—*Bekk., Anecd. Gr.*, p. 310, 32.) Of all the courts which took cognizance of civil affairs, the Ἡλιαία was the most celebrated and frequented. It derived its name, *ἀπὸ τοῦ ἁλίζεσθαι*, from the *thronging* of the people; or, according to others, *ἀπὸ τοῦ ἡλίου*, from the *sun*, because it was in an open place, and exposed to the sun's rays. (*Dorv., ad Charit.*, p. 242.) The judges, or, rather, jurymen of the Heliæa, amounted in all to 6000, being citizens of above thirty years of age, selected annually by the nine archons and their secretary; probably 600 from each tribe. The Heliastæ, however, seldom all met, being formed into ten divisions, the complement of each of which was strictly 500, although it varied according to circumstances; sometimes diminishing to 200 or 400, while on other occasions it appears to have been raised to 1000 or 1500, by the union of two or three divisions. The 1000, therefore, to make up the full 6000, must have acted as supernumeraries. (*Wachsmuth, Hellen. Alterthumsk.*, vol. 2, pt. 1, p. 314.) Every one to whose lot it fell to serve as juryman, received, after taking the oath, a tablet inscribed with his name, and the number of the division to which he was to belong during the year. On the morning of every court day, recourse was again had to lots, to decide in which court the divisions should respectively sit for that day.—For other particulars, consult *Hermann, Polit. Antiq.*, p. 265.—*Tittmann, Darstell. der Gr. Staatsverf.*, p. 213, *seqq.*

Helĭce, I. another name for the *Ursa Major*, or "Greater Bear." (*Vid.* Arctos.)—II. One of the chief cities of Achaia, situate on the shore of the Sinus Corinthiacus, near Bura. (*Herod.*, 1, 46.) It was celebrated for the temple and worship of Neptune, thence called Heliconius. Here also the general meeting of the Ionians was convened, while yet in the possession of Ægialus, and the festival which then took place is supposed to have resembled that of the Panionia, which they instituted afterward in Asia Minor. (*Pausan.*, 7, 24.—*Strab.*, 384.) A prodigious influx of the sea, caused by a violent earthquake, overwhelmed and completely destroyed Helice two years before the battle of Leuctra, B.C. 373. The details of this catastrophe will be found in Pausanias (7, 24) and Ælian (*Hist. Anim.*, 11, 19). It was said, that some vestiges of the submerged city were to be seen long after the terrible event had taken place. (*Ovid, Met.*, 15, 293.) Eratosthenes, as Strabo reports, beheld the site of this ancient city, and he was assured by mariners that the bronze statue of Neptune was still visible beneath the waters, holding an hippocampe, or sea-horse

in his hand, and that it formed a dangerous shoal for their vessels. Heraclides, of Pontus, relates that this disaster, which took place in his time, occurred during the night; the town, and all that lay between it and the sea, a distance of twelve stadia, being inundated in an instant. Two thousand workmen were afterward sent by the Achæans to recover the dead bodies, but without success. The same writer affirmed, that this inundation was commonly attributed to divine vengeance, in consequence of the inhabitants of Helice having obstinately refused to deliver up the statue of Neptune and a model of the Temple to the Ionians after they had settled in Asia Minor. (*ap. Strab.*, 385.—Compare the remarks of *Bernhardy, Eratosthenica*, p. 84.—*Diod. Sic.*, 15, 49.—*Pausan.*, 7, 24.—*Ælian, H. A.*, 11, 19.) Seneca affirms, that Callisthenes the philosopher, who was put to death by Alexander the Great, wrote a voluminous work on the destruction of Helice (9, 23.—Compare *Aristot., de Mund.*, c. 4.—*Polyb.*, 2, 41). Pausanias informs us, that there was still a small village of the same name close to the sea, and forty stadia from Ægium. (*Cramer's Ancient Greece*, vol. 3, p. 61.)

Helĭcon, a famous mountain in Bœotia, near the Gulf of Corinth. It was sacred to Apollo and the Muses, who were thence called Heliconiades. This mountain was famed for the purity of its air, the abundance of its waters, its fertile valleys, the goodness of its shades, and the beauty of the venerable trees which clothed its sides. Strabo (409) affirms, that Helicon nearly equals in height Mount Parnassus, and retains its snow during a great part of the year. Pausanias observes (9, 28), that no mountain of Greece produces such a variety of plants and shrubs, though none of a poisonous nature; on the contrary, several have the property of counteracting the effects produced by the sting or bite of venomous reptiles. On the summit was the grove of the Muses, where these divinities had their statues, and where also were statues of Apollo and Mercury, of Bacchus by Lysippus, of Orpheus, and of famous poets and musicians. (*Pausan.*, 9, 30.) A little below the grove was the fountain of Aganippe. The source Hippocrene was about twenty stadia above the grove; it is said to have burst forth when Pegasus struck his foot into the ground. (*Pausan.*, 9, 31.—*Strab.*, 9, 410.) These two springs supplied two small rivers named Olmius and Permessus, which, after uniting their waters, flowed into the lake Copaïs, near Haliartus. Hesiod makes mention of these his favourite haunts in the opening of his Theogonia. The modern name of Helicon is *Palæovouni* or *Zagora*. The latter is the more general appellation: the name of Palæovouni is more correctly applied to that part of the mountain which is near the modern village Kakosia, that stands on the site of ancient Thisbe. (*Cramer's Ancient Greece*, vol. 2, p. 204.—Compare *Dodwell, Tour*, vol. 1, p. 260.)—II. A river of Macedonia, near Dium, the same, according to Pausanias (9, 30), with the Baphyrus. The same author informs us, that, after flowing for a distance of seventy-five stadia, it loses itself under ground for the space of twenty-two stadia; it is navigable on its reappearance, and is then called Baphyrus. According to Dr. Clarke, it is now known as the *Mauro nero*. (*Cramer's Anc. Greece*, vol. 1, p. 209.)

Heliconiădes, a name given to the Muses, from their fabled residence on Mount Helicon, which was sacred to them. (*Lucret.*, 3, 1050.)

Heliodōrus, I. a Greek poet, sixteen hexameters of whose are cited by Stobæus (*Serm.*, 98), containing a description of that part of Campania situate between the Lucrine Lake and Puteoli, and where Cicero had a country residence. The verses in question make particular mention of certain mineral waters at the foot of Mount Gyarus, reputed to have a salutary effect in cases of ophthalmia. Now, as these waters were discovered a short time after the death of Cicero, when the villa of the orator had come into the possession of Antistius Vetus (*Plin.*, 31, 1), the poet Heliodorus must have been subsequent to Cicero's time, while, on the other hand, the elegance of his description forbids his being placed lower than the first or second century of our era. Some suppose him to have been the same with the rhetorician Heliodorus mentioned by Horace (*Sat.*, 1, 5, 2), as one of the companions of his journey to Brundisium. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 65, *seqq.*)—II. An Athenian physician, of whom Galen makes mention (*De Antid.*, 2, p. 77, *ed. Ald.*), and who also wrote a didactic poem, under the title of Ἀπολυτικά, "justification," of which Galen cites seven hexameters. The fragment preserved by Stobæus, and alluded to in the preceding article, might have belonged, perhaps, to this Heliodorus, and not to the individual mentioned under No. I. (Compare *Meineke, Comment. misc. fasc.*, 1, *Halæ*, 1822, p. 36, and also the addenda to that work.)—III. A native of Larissa, who has left us a treatise on optics, under the title of Κεφάλαια τῶν Ὀπτικῶν, which is scarcely anything more than an abridgment of the optical work ascribed to Euclid. He cites the optics of Ptolemy. The time when he flourished is uncertain; from the manner, however, in which he speaks of Tiberius, it is probable that he lived a long time after that emperor. Oribasius has preserved for us a fragment of another work of Heliodorus's, entitled Περὶ διαφορᾶς καταρτισμῶν. This fragment treats of the κοχλίας, a machine for drawing water furnished with a screw. Some MSS call this writer Damianus Heliodorus. The best edition is that of Bartholini, *Paris*, 1657, 4to. The work also appears in the *Opuscula Mythologica, Ethica et Physica*, of Gale, *Cantabr.*, 1670, 12mo.—IV. A Greek romance-writer, who was born at Emesa in Phœnicia, and flourished under the Emperors Theodosius and Arcadius at the close of the fourth century. He was raised to the dignity of a bishop of Tricca in Thessaly (*Socrates, Hist. Eccles.*), and is supposed to have written an Iambic poem on Alchymy, entitled, Περὶ τῆς τῶν φιλοσόφων μυστικῆς τέχνης, "On the occult science of the philosophers." It contains 169 verses. The authorship of this poem is assigned to Heliodorus by Georgius Cedrenus (compare Amyot's remarks in his French translation of the Æthiopica); but, notwithstanding the testimony of Cedrenus, this point has never been clearly ascertained. Heliodorus is better known as the author of a Greek romance, entitled, Αἰθιοπικά, being the history of Theagenes and Chariclea, the latter a daughter of a king of Æthiopia. It is in ten books. This work was unknown in the West until a soldier of Anspach, under the Margrave Casimir of Brandenburgh, assisting at the pillage of the library of Matthias Corvinus, at Buda, in 1526, being attracted by the rich binding of a manuscript, carried it off. He sold the prize afterward to Vincent Obsopæus, who published it at Basle in 1534. This was the celebrated romance of Heliodorus. "Until this period," observes Huet, in his treatise on the origin of romances, "nothing had been seen better conceived, or better executed, than these adventures of Theagenes and Chariclea. Nothing can be more chaste than their loves, in which the author's own virtuous mind assists the religion of Christianity, which he professed, in diffusing over the whole work that air of *honnêteté*, in which almost all the earlier romances are deficient. The incidents are numerous, novel, probable, and skilfully unfolded. The denoûement is admirable; it is natural; it grows out of the subject, and is in the highest degree touching and pathetic." Schöll (*Hist. Litt. Gr.*, vol. 6, p. 229) remarks, that "the romance of Heliodorus is well conceived, and wrought up with great power; the episodes are to the purpose, and the characters and manners of the personages skilfully sustained." "No one can doubt"

observes Villemain, "that Heliodorus, when he wrote the work, was at least initiated in Christian sentiments. This is felt by a kind of moral purity which contrasts strongly with the habitual license of the Greek fables; and the style even, as the learned Coray remarks, contains many expressions familiar to the ecclesiastical writers. This style is pure, polished, symmetrical; and the language of love receives a character of delicacy and reserve, which is very rare among the writers of antiquity." It must not be disguised, however, that Huet, a courtier of Louis XIV., and the contemporary and admirer of Mademoiselle de Scudery, judged after the models of romance which were fashionable in his own century. Poetry, battles, captivities, and recognitions fill up the piece; there is no picture of the mind, no history of the character carried on with the development of the action. The incidents point to no particular era of society, although the learned in history may perceive, from the tone of sentiment throughout, that the struggle had commenced between the pure and lofty spirit of Christianity and the grossness of pagan idolatry. Egypt, as Villemain remarks, is neither ancient Egypt, nor the Egypt of the Ptolemies, nor the Egypt of the Romans. Athens is neither Athens free nor Athens conquered: in short, there is no individuality either in the places or persons; and the vague pictures of the French romances of the seventeenth century give scarcely a caricatured idea of the model from which they were drawn.—It may not be amiss to mention here an incident relative to the poet Racine and the work of Heliodorus which we have been considering. When Racine was at Port Royal learning Greek, his imagination almost smothered to death by the dry erudition of the pious fathers, he laid hold instinctively on the romance of Heliodorus, as the only prop by which he might be preserved for his high destiny, even then, perhaps, shadowed dimly forth in his youthful mind. A tale of love, however, surprised in the hands of a Christian boy, filled his instructers with horror, and the book was seized and thrown into the fire. Another and another copy met the same fate; and poor Racine, thus excluded from the benefits of the common typographical art, printed the romance on his memory. A first love, wooed by stealth, and won in difficulty and danger, is always among the last to loose her hold on the affections; and Racine, in riper age, often fondly recurred to his forbidden studies at Port Royal. From early youth, his son tells us, he had conceived an extraordinary passion for Heliodorus; he admired both his style and the wonderful art with which the fable is conducted. —In the ecclesiastical history of Nicephorus Calistus, a story is told of Heliodorus, which, if true, would exhibit, on the part of the Thessalian church, somewhat of the fanatical spirit which in Scotland expelled Home from the administration of the altar. Some young persons having fallen into peril through the reading of such works, it was ordered by the provincial council, that all books whose tendency it might be to incite the rising generation to love, should be burned, and their authors, if ecclesiastics, deprived of their dignities. Heliodorus, rejecting the alternative which was offered him of suppressing his romance, lost his bishopric. This story, however, is nothing more than a mere romance itself, as Bayle has shown, by proving that the requisition to suppress it could neither have been given nor refused at a time when the work was spread over all Greece. (*Foreign Quarterly Review, No.* 9, p. 125, *seqq.*)—Various editions have been published of the romance of Heliodorus. The best is that of Coray, *Paris*, 1804, 2 vols. 8vo. The edition of Mitscherlich, *Argent*, 1798, 2 vols. 8vo, forming part of his *Erotici Græci*, is not held in much estimation.

Heliogabălus or Elagabălus, I. a deity among the Phœnicians. This deity, according to Capitolinus (*Vit. Macrin.*, c. 9) and Aurelius Victor, was the Sun. Lampridius, however (*Vit. Heiog.*, c. 1), fluctuates between the Sun and Jupiter, while Spartianus (*Vit. Caracall.*, c. 11) leaves it uncertain. The orthography of the name is also disputed, some writing it Elagabalus, others Eleagabalus and Alagabalus. Scaliger (*ad Euseb.*, p. 212) makes the name of this divinity equivalent to the Hebrew *Elah-Gebal.*, i. e., "*Gebalitarum Deus.*" (Consult, for other etymologies of the term, the remarks of *Hamaker, Miscell. Phœnic.*, p. 119, *seqq.*) Herodian gives us an accurate description of the form under which this deity was worshipped (5, 3, 10, *seqq.*); he also informs us that by this appellation the Sun was meant, and that the deity in question was revered not only by the Syrians, but that the native satraps and barbarian kings were accustomed to send splendid presents to his shrine. According to Herodian, the god Heliogabalus was worshipped under the form of a large black stone, round below, and terminating above in a point; in other words, of a conical shape. This description is confirmed by the medals of Emesa, the principal seat of his worship, on which the conical stone is represented. So also, on the medals of Antoninus Pius, struck in this same city, an eagle appears perched on a cone. (*Mionnet., Rec. de Med.*, vol. 5, p. 227, *seqq.*) The same thing appears on medals of Caracalla (*Id.*, p. 229, *n.* 608), and on one (*n.* 607), an eagle with expanded wings stands before a conical stone in the middle of a hexastyle temple.—II. M. Aurelius Antoninus, a Roman emperor. He was the grandson of Mæsa, sister to the Empress Julia, the wife of Septimius Severus. Mæsa had two daughters, Soæmis or Semiamira, the mother of the subject of this article, and Mammæa, mother of Alexander Severus. The true name of Heliogabalus was Varius Avitus Bassianus, and he was reported to have been the illegitimate son of Caracalla. He was born at Antioch, A.D. 204. Mæsa took care of his infancy, and placed him, when five years of age, in the temple of the Sun at Emesa, to be educated as a priest; and through her influence he was made, while yet a boy, high-priest of the Sun. That divinity was called in Syria Helagabal or Elagabal, whence the young Varius assumed the name of Heliogabalus or Elagabalus. After the death of Caracalla and the elevation of Macrinus, the latter having incurred by his severity the dislike of the soldiers, Mæsa availed herself of this feeling to induce the officers to rise in favour of her grandson, whom she presented to them as the son of the murdered Caracalla. Heliogabalus, who was then in his fifteenth year, was proclaimed emperor by the legion stationed at Emesa. Having put himself at their head, he was attacked by Macrinus, who at first had the advantage; but he and his mother Soæmis, with great spirit, brought the soldiers again to the charge, and defeated Macrinus, who was overtaken in his flight and put to death, A.D. 218. Heliogabalus, having entered Antioch, wrote a letter to the senate, professing to take for his model Marcus Aurelius Antoninus, a name revered at Rome; and he also assumed that emperor's name. The senate acknowledged him, and he set out for Rome, but tarried several months on his way amid festivities and amusements, and at last stopped at Nicomedia for the winter. In the following year he arrived at Rome, and began a career of debauchery, extravagance, and cruelty, which lasted the remaining three years of his reign, and the disgusting details of which are given by Lampridius, Herodian, and Dio Cassius. Some critics have imagined, especially from the shortness of his reign, that there must be some exaggeration in these accounts, for he could hardly have done, in so short a time, all the mischief that is attributed to him. That he was extremely dissolute, and totally unfit for reigning, is certain; and this is not to be wondered at, from his previous Eastern education, his extreme youth, the corrupt example of his mother, his

sudden elevation, and the general profligacy of the times. He surrounded himself with gladiators, actors, and other base favourites, who made an unworthy use of their influence. He married several wives, among others a Vestal. The imperial palace became a scene of debauch and open prostitution. Heliogabalus, being attached to the superstitions of the East, raised a temple on the Palatine Hill to the Syrian god whose name he bore, and plundered the temples of the Roman gods to enrich his own. He put to death many senators; he established a senate of women, under the presidency of his mother Soæmis, which body decided all questions relative to female dresses, visits, precedences, amusements, &c. He wore his pontifical vest as high-priest of the Sun, with a rich tiara on his head. His grandmother Mæsa, seeing his folly, thought of conciliating the Romans by associating with him, as Cæsar, his younger cousin, Alexander Severus, who soon became a favourite with the people. Heliogabalus, who had consented to the association, became afterward jealous of his cousin, and wished to deprive him of his honours, but he could not obtain the consent of the senate. His next measure was to spread the report of Alexander's death, which produced an insurrection among the prætorians. And Heliogabalus, having repaired to the camp to quell the mutiny, was murdered, together with his mother and favourites, and his body was thrown into the Tiber, A.D. 222. He was succeeded by Alexander Severus. Heliogabalus was eighteen years of age at the time of his death, and had reigned three years, nine months, and four days. (*Lamprid., Vit. Heliogab.—Herodian*, 5, 3, *seqq.—Dio Cass.*, 78, 30, *seqq.—Id.*, 79, 1, *seqq.*)

Heliŏpŏlis, a famous city of Egypt, situate a little to the east of the apex of the Delta, not far from modern *Cairo*. (*Strab.*, 805.) In Hebrew it is styled On or Aun. (*Well's Sacred Geography, s. v.—Excurs.*, 560.—Compare the remarks of *Cellarius, Geog. Antiq.*, vol. 1, p. 802.) In the Septuagint it is called Heliopolis (Ἡλιόπολις), or the city of the Sun. (*Schleusner, Lex. Vet. Test.*, vol. 2, p. 20, *ed. Glasg.*—In *Jeremiah*, xliii., 13, "*Beth Shemim*," i. e., *Domus Solis.*) Herodotus also mentions it by this name, and speaks of its inhabitants as being the wisest and most ingenious of all the Egyptians (2, 3.—Compare *Nic. Damascenus, in Euseb., Præp. Evang.*, 9, 16). According to Berosus, this was the city of Moses. It was, in fact, a place of resort for all the Greeks who visited Egypt for instruction. Hither came Herodotus, Plato, Eudoxus, and others, and imbibed much of the learning which they afterward disseminated among their own countrymen. Plato, in particular, resided here three years. The city was built, according to Strabo (*l. c.*), on a long, artificial mound of earth, so as to be out of the reach of the inundations of the Nile. It had an oracle of Apollo, and a famous temple of the Sun. In this temple was fed and adored the sacred ox Mnevis, as Apis was at Memphis. This city was laid waste with fire and sword by Cambyses, and its college of priests all slaughtered. Strabo saw it in a deserted state, and shorn of all its splendour. Heliopolis was famed also for its fountain of excellent water, which still remains, and gave rise to the subsequent Arabic name of the place, *Ain Shems*, or the fountain of the sun. The modern name is *Matarea*, or cool water. For some valuable remarks on the site of the ancient Heliopolis, in opposition to Larcher and Bryant, consult *Clarke's Travels*, vol. 5, *præf.*, xv., *seqq.*, and p. 140, *in notis*. Larcher erroneously pretends, that Heliopolis was situate within the Delta, and that *Matarea* stands on the site of an insignificant town of the same name, which has been confounded with the more ancient city. A solitary obelisk is all that remains at the present day of this once celebrated place. Other monuments, however, exist no doubt around this pillar, concealed only by a thin superficies of soil. For a description of this obelisk, consult the work of the learned traveller just mentioned, vol. 5, p. 143.—II. A celebrated city of Syria, southwest of Emesa, on the opposite side of the Orontes. Its Grecian name, Heliopolis (Ἡλιούπολις), "City of the Sun," is merely a translation of the native term *Baalbeck*, which appellation the ruins at the present day retain. Heliopolis was famed for its temple of the Sun, erected by Antoninus Pius (*Malala, Chron.*, 11, p. 119), and the ruins of this celebrated pile still attest its former magnificence. Venus was also revered in this city, and its maidens were therefore said to be the fairest in the land. (*Expositio Mundi*, &c., *Genev.*, p. 14.)

Helĭum, a name given to the mouth of the Maese in Germany. (*Plin.*, 4, 15.)

Helĭus (Ἥλιος), the Greek name of the Sun or Apollo.

Hellanĭcus, a Greek historian, a native of Mytilene, who flourished about 460 B.C. He wrote an account of various countries, both Grecian and Barbarian, in which he availed himself of the labours of Hecatæus and Hippys. Various productions of his are referred to by the ancient writers, under the titles of Αἰγυπτιακά, Αἰολικά, Ἀργολικά, &c. In order to arrange his narratives in chronological order, he made use of the catalogue of the priestesses of Juno at Argos, deposited in the temple at Sicyon. This is the first attempt that we find of the employment of chronology in history.—According to the ordinary derivation of this name, from Ἑλλάς, "*Greece*," and νίκη, "*victory*," the penult ought to be long. As, however, Hellanicus was of Æolic origin, it is more than probable, as Sturz remarks, that his name is the Æolic form merely of Ἑλληνικός, and hence has the penult short. Lobeck (*ad Phryn.*, p. 670) opposes this, however, and derives the name from Ἑλλάς and νίκη, as above, citing at the same time Tzetzes (*Posthom.*, 778), with whom it occurs as a fourth Epitrite (— — — ⏑). And hence Passow (*Lex. Gr.*) considers the penult doubtful. The opinion of Sturz, however, seems more deserving of being followed.—The fragments which remain of the writings of Hellanicus were published by Sturz in 1787, *Lips.*, 8vo; and a second edition in 1826. They are given also in the *Museum Criticum*, vol. 2, p. 90, *seqq.*, *Cambr.*, 1826.

Hellas, a term first applied to a city and region of Thessaly, in the district of Phthiotis, but afterward extended to all Thessaly, and finally made a general appellation for the whole of Greece. "It is universally acknowledged," observes Cramer, "that the name of Hellas, which afterward served to designate the whole of what we now call Greece, was originally applied to a particular district of Thessaly. At that early period, as we are assured by Thucydides, the common denomination of Hellenes had not yet been received in that wide acceptation which was afterward attached to it, but each separate district enjoyed its distinctive appellation, derived mostly from the clan by which it was held, or from the chieftain who was regarded as the parent of the race. In proof of this assertion, the historian appeals to Homer, who, though much later than the siege of Troy, never applies a common term to the Greeks in general, but calls them Danai, Argivi, and Achæi. The opinion thus advanced by Thucydides finds support in Apollodorus, who states, that when Homer mentions the Hellenes, we must understand him as referring to a people who occupied a particular district in Thessaly. The same writer observes, that it is only from the time of Hesiod and Archilochus that we hear of the Panhellenes." (*Apollod., ap. Strab.*, 370.) It is true that the word occurs in our present copies of Homer, as in *Il.*, 2, 530, but Aristarchus and other critics rejected it as spurious. (*Schol. ad Il., l. c.*) From Strabo, however, we learn that this was a disputed point; and he himself seems

inclined to imagine that Homer did not assign to the word Ἑλλας so limited a signification as Thucydides supposed. But, whatever may be thought of the testimony of Homer in regard to this question, we can have no doubt as to the extension which the terms Ἑλλας and Ἑλληνες acquired in the time of Herodotus, Scylax, and Thucydides. Scylax, whose age is disputed, but of whom we may safely affirm that he wrote about the time of the Peloponnesian war, includes under Hellas all the country situated south of the Ambracian gulf and the Peneus. (*Peripl.*, p. 12, *et* 25.) Herodotus extends its limits still farther north, by taking in Thesprotia (2, 56), or, at least, that part of it which is south of the river Acheron (8, 47). But it is more usual to exclude Epirus from Græcia Propria, and to place its northwestern extremity at Ambracia, on the Ionian Sea, while Mount Homole, near the mouth of the Peneus, was looked upon as forming its boundary on the opposite side. This coincides with the statement of Scylax, and also with that of Dicæarchus in his descriptions of Greece (v. 31, *seqq.*) The name Græcia, whence that of Greece has descended unto us, was given to this country by the Romans. It comes from the Græci, one of the ancient tribes of Epirus (*Aristot.*, *Meteor.*, 1, 14), who never became of any historical importance, but whose name must at some period have been extensively spread on the western coast, since the inhabitants of Italy appear to have known the country at first under this name.

1. *History of Greece from the earliest times to the Trojan War.*

The people whom we call Greeks (the Hellenes) were not the earliest inhabitants of the country. Among the names of the many tribes which are said to have occupied the land previous to the Hellenes, the most celebrated is that of the *Pelasgi*, who appear to have been settled in most parts of Greece, and from whom a considerable part of the Greek population was probably descended. The Caucones, Leleges, and other barbarous tribes, who also inhabited Greece, are all regarded by a modern writer (*Thirlwall, History of Greece*, vol. 1, p. 32–61) as parts of the Pelasgic nation. He remarks, "that the name Pelasgians was a general one, like that of Saxons, Franks, or Alemanni, and that each of the Pelasgian tribes had also one peculiar to itself." All these tribes, however, were obliged to submit to the power of the Hellenes, who eventually spread over the greater part of Greece. Their original seat was, according to Aristotle (*Meteor.*, 1, 14), near Dodona, in Epirus, but they first appeared in the south of Thessaly about B.C. 1384, according to the received chronology. In accordance with the common method of the Greeks, of inventing names to account for the origin of nations, the Hellenes are represented as descended from Hellen, who had three sons, Dorus, Xuthus, and Æolus. Achæus and Ion are represented as the sons of Xuthus; and from these four, Dorus, Æolus, Achæus, and Ion, the *Dorians*, *Æolians*, *Achæans*, and *Ionians* were descended, who formed the four tribes into which the Hellenic nation was for many centuries divided, and who were distinguished from each other by many peculiarities in language and institutions. At the same time that the Hellenic race was spreading itself over the whole land, numerous colonies from the East are said to have settled in Greece, and to their influence many writers have attributed the civilization of the inhabitants. Thus we read of Egyptian colonies in Argos and Attica, of a Phœnician colony at Thebes in Bœotia, and of a Mysian colony led by Pelops, from whom the southern part of Greece derived its name of Peloponnesus. The very existence of these colonies has been doubted by some writers; but, though the evidence of each one individually is perhaps not sufficient to satisfy a critical inquirer, yet the uniform tradition of the Greeks authorizes us in the belief, that Greece did in early times receive colonies from the East; a supposition which is not in itself improbable, considering the proximity of the Asiatic coast. The time which elapsed from the appearance of the Hellenes in Thessaly to the siege of Troy is usually known by the name of the *Heroic Age*. Whatever opinion we may form of the Homeric poems, it can hardly be doubted that they present a correct picture of the manners and customs of the age in which the poet lived, which, in all probability, differed little from the manners and customs of the Heroic Age. The state of society described by Homer very much resembled that which existed in Europe during the feudal ages. No great power had yet arisen in Greece; it was divided into a number of small states, governed by hereditary chiefs, whose power was limited by a martial aristocracy. Piracy was an honourable occupation, and war the delight of noble souls. Thucydides informs us (1, 4), that the commencement of Grecian civilization is to be dated from the reign of Minos of Crete, who acquired a naval power and cleared the Ægean Sea of pirates. Among the most celebrated heroes of this period were Bellerophon and Perseus, whose adventures were laid in the East; Theseus, the king of Athens, and Hercules. Tradition also preserved the account of expeditions undertaken by several chiefs united together, such as that of the *Argonauts*, of the *Seven against Thebes*, and of the Siege of Troy, B.C. 1184.

2. *From the Siege of Troy to the Commencement of the Persian wars*, B.C. 500.

We learn from Thucydides (1, 12), that the population of Greece was in a very unsettled state for some time after the Trojan war. Of the various migrations which appear to have taken place, the most important in their consequences were those of the Bœotians from Thessaly into the country afterward called Bœotia and of the Dorians into Peloponnesus, the former in the sixtieth and the latter in the eightieth year after the Trojan war. About the same period the western coast of Asia Minor was colonized by the Greeks. The ancient inhabitants of Bœotia, who had been driven out of their homes by the invasion of the Bœotians, together with some Æolians, whence it has acquired the name of the Æolian migration, left Bœotia B.C. 1124, and settled in Lesbos and the northwestern corner of Asia Minor. They were followed by the Ionians in B.C. 1040, who, having been driven from their abode on the Corinthian Gulf, had taken refuge in Attica, whence they emigrated to Asia Minor and settled on the Lydian coast. The southwestern part of the coast of Asia Minor was also colonized about the same period by Dorians. The number of Greek colonies, considering the extent of the mother country, was very great; and the readiness with which the Greeks left their homes to settle in foreign parts forms a characteristic feature in their national character. In the seventh century before Christ the Greek colonies took another direction: Cyrene, in Africa, was founded by the inhabitants of Thera, and the coasts of Sicily and the southern part of Italy became studded with so many Greek cities, that it acquired the surname of the Great, or Greater, Greece.—The two states of Greece which attained the greatest historical celebrity were Sparta and Athens. The power of Athens was of later growth; but Sparta had, from the time of the Dorian conquest, taken the lead among the Peloponnesian states, a position which she maintained by the conquest of the fertile country of Messenia, B.C. 688. Her superiority was probably owing to the nature of her political institutions, which are said to have been fixed on a firm basis by her celebrated lawgiver Lycurgus, B.C. 884. At the head of the polity were two hereditary chiefs, but their power was greatly lim-

ted by a jealous aristocracy. Her territories were also increased by the conquest of Tegea in Arcadia. Athens only rose to importance in the century preceding the Persian wars; but even in this period her power was not more than a match for the little states of Megaris and Ægina. The city was long harassed by intestine commotions till the time of Solon, B.C. 594, who was chosen by his fellow-citizens to frame a new constitution and a new code of laws, to which much of the future greatness of Athens must be ascribed. We have already seen that the kingly form of government was prevalent in the Heroic Age. But, during the period that elapsed between the Trojan war and the Persian invasion, hereditary political power was abolished in almost all the Greek states, with the exception of Sparta, and a republican form of government established in its stead. In studying the history of the Greeks, we must bear in mind that almost every city formed an independent state, and that, with the exception of Athens and Sparta, which exacted obedience from the other towns of Attica and Laconia respectively, there was hardly any state which possessed more than a few miles of territory. Frequent wars between each other were the almost unavoidable consequence of the existence of so many small states nearly equal in power. The evils which arose from this state of things were partly remedied by the influence of the Amphictyonic council, and by the religious games and festivals which were held at stated periods in different parts of Greece, and during the celebration of which no wars were carried on. In the sixth century before the Christian era Greece rapidly advanced in knowledge and civilization. Literature and the fine arts were already cultivated in Athens under the auspices of Pisistratus and his sons; and the products of remote countries were introduced into Greece by the merchants of Corinth and Ægina.

3. *From the Commencement of the Persian Wars to the Death of Philip of Macedon*, B.C. 336.

This was the most splendid period of Grecian history. The Greeks, in their resistance to the Persians, and the part they took in the burning of Sardis, B.C. 499, drew upon them the vengeance of Darius. After the reduction of the Asiatic Greeks, a Persian army was sent into Attica, but was entirely defeated at Marathon, B.C. 490, by the Athenians under Miltiades. Ten years afterward the whole power of the Persian empire was directed against Greece; an immense army, led in person by Xerxes, advanced as far as Attica, and received the submission of almost all the Grecian states, with the exception of Athens and Sparta. But this expedition also failed; the Persian fleet was destroyed in the battles of Artemisium and Salamis; and the land forces were entirely defeated in the following year, B.C. 479, at Platæa in Bœotia. Sparta had, previous to the Persian invasion, been regarded by the other Greeks as the first power in Greece, and accordingly she obtained the supreme command of the army and fleet in the Persian war. But, during the course of this war, the Athenians had made greater sacrifices and had shown a greater degree of courage and patriotism. After the battle of Platæa a confederacy was formed by the Grecian states for carrying on the war against the Persians. Sparta was at first placed at the head of it; but the allies, disgusted with the tyranny of Pausanias, the Spartan commander, gave the supremacy to Athens. The allies, who consisted of the inhabitants of the islands and coasts of the Ægean Sea, were to furnish contributions in money and ships, and the delicate task of assessing the amount which each state was to pay was assigned to Aristides. The yearly contribution was settled at 460 talents, about $485,500, and Delos was chosen as the common treasury. The Athenians, under the command of Cimon, carried on the war vigorously, defeated the Persian fleets, and plundered the maritime provinces of the Persian empire. During this period the power of Athens rapidly increased; she possessed a succession of distinguished statesmen, Themistocles, Aristides, Cimon, and Pericles, who all contributed to the advancement of her power, though differing in their political views. Her maritime greatness was founded by Themistocles, her revenues were increased by Pericles, and her general prosperity, in connexion with other causes, tended to produce a greater degree of refinement than existed in any other part of Greece. Literature was cultivated, and the arts of architecture and sculpture, which were employed to ornament the city, were carried to a degree of excellence that has never since been surpassed. While Athens was advancing in power, Sparta had to maintain a war against the Messenians, who again revolted, and were joined by a great number of the Spartan slaves (B.C. 464–455). But, though Sparta made no efforts during this period to restrain the Athenian power, it was not because she wanted the will, but the means. These, however, were soon furnished by the Athenians themselves, who began to treat the allied states with great tyranny, and to regard them as subjects, not as independent states in alliance. The tribute was raised from 460 to 600 talents, the treasury was removed from Delos to Athens, and the decision of all important suits was referred to the Athenian courts. When any state withdrew from the alliance, its citizens were considered by the Athenians as rebels, and immediately reduced to subjection. The dependant states, anxious to throw off the Athenian dominion, entreated the assistance of Sparta, and thus, in conjunction with other causes, arose the war between Sparta and Athens, which lasted for twenty-seven years (B. C. 431–404), and is usually known as the Peloponnesian war. It terminated by again placing Sparta at the head of the Grecian states. Soon after the conclusion of this war, Sparta engaged in a contest with the Persian empire, which lasted from B.C. 400 to 394. The splendid successes which Agesilaus, the Spartan king, obtained over the Persian troops in Asia Minor, and the manifest weakness of the Persian empire, which had been already shown by the retreat of the ten thousand Greeks from the heart of the Persian empire, appear to have induced Agesilaus to entertain the design of overthrowing the Persian monarchy; but he was obliged to return to his native country to defend it against a powerful confederacy, which had been formed by the Corinthians, Thebans, Argives, Athenians, and Thessalians, for the purpose of throwing off the Spartan dominion. The confederates were not, however, successful in their attempt; and the Spartan supremacy was again secured for a brief period by a general peace, made B.C. 387, usually known by the name of the peace of Antalcidas. Ten years afterward the rupture between Thebes and Sparta began, which led to a general war in Greece, and for a short time placed Thebes at the head of the Grecian states. The greatness of Thebes was principally owing to the wisdom and valour of two of her citizens, *Pelopidas* and *Epaminondas*. After the death of Epaminondas at the battle of Mantinea, B.C. 362, Thebes again sunk to its former obscurity. The Spartan supremacy was however destroyed by this war, and her power still more humbled by the restoration of Messenia to independence, B.C. 369. From the conclusion of this war to the reign of Philip of Macedon Greece remained without any ruling power. It is only necessary here to mention the part which Philip took in the *sacred war*, which lasted ten years (B.C. 356–346), in which he appeared as the defender of the Amphictyonic council, and which terminated by the conquest of the Phocians. The Athenians, urged on by Demosthenes, made an al

liance with the Thebans for the purpose of resisting Philip; but their defeat at Chæronea, B.C. 388, secured for the Macedonian king the supremacy of Greece. In the same year a congress of Grecian states was held at Corinth, in which Philip was chosen generalissimo of the Greeks in a projected war against the Persian empire; but his assassination in B.C. 336 caused this enterprise to devolve on his son Alexander.

4 *From the Accession of Alexander the Great to the Roman Conquest*, B.C. 146.

The conquests of Alexander extended the Grecian influence over the greater part of Asia west of the Indus. After his death the dominion of the East was contested by his generals, and two powerful empires were permanently established; that of the Ptolemies in Egypt and the Seleucidæ in Syria. The dominions of the early Syrian kings embraced the greater part of western Asia; but their empire was soon divided into various independent kingdoms, such as that of Bactria, Pergamus, &c., in all of which the Greek language was spoken, not merely at court, but to a considerable extent in the cities. From the death of Alexander to the Roman conquest, Macedon remained the ruling power in Greece. The Ætolian and Achæan leagues were formed, the former B.C. 284, the latter B.C. 281, for the purpose of resisting the Macedonian kings. Macedonia was conquered by the Romans B.C. 197, and the Greek states declared independent. This, however, was merely nominal; they only exchanged the rule of the Macedonian kings for that of the Roman people; and in B.C. 146, Greece was reduced to the form of a Roman province, called Achaia, though certain cities, such as Athens, Delphi, &c., were allowed to have the rank of free towns. The history of Greece, from this period, forms part of the Roman empire. It was overrun by the Goths in A.D. 267, and again in A.D. 398, under Alaric; and, after being occupied by the Crusaders and Venetians, at last fell into the hands of the Turks, on the conquest of Constantinople; from whom, with the exception of Macedonia, Thessaly, and Epirus, it is now again liberated. (*Encycl. Us. Knowl.*, vol. 12, p. 426, *seqq.*)

Helle, a daughter of Athamas and Nephele, sister to Phrixus. She and her brother Phrixus, in order to avoid the cruel persecution of their stepmother Ino, fled from Thessaly on the back of a golden fleeced ram, which transported them through the air. They proceeded safely till they came to the sea between the promontory of Sigæum and the Chersonese, into which Helle fell, and it was named from her Hellespontus (*Helle's Sea*). Phrixus proceeded on his way to Colchis. (*Vid.* Athamas, Argonautæ, Phrixus.) The tomb of Helle was placed, according to Herodotus, on the shores of the Chersonese, near Cardia. (*Herod.*, 7, 58.)

Hellen, the fabled son of Deucalion and Pyrrha, and progenitor of the Hellenic race. (*Vid.* Hellas, § 1, *History of Greece, from the earliest times to the Trojan war.*)

Hellēnes (Ἕλληνες), the general name of the Grecian race. It was first borne by the tribes that came in from the north, at an early period, and eventually spread themselves over the whole of Greece. Their original seat was, according to Aristotle (*Meteor.*, 1, 14), near Dodona, in Epirus; but they first appeared in the south of Thessaly, about B.C. 1384, according to the common chronology. (*Vid.* Hellas, § 1, *History of Greece, from the earliest times to the Trojan war.*)

Hellespontus, now the *Dardanelles*, a narrow strait between Asia and Europe, near the Propontis, which received its name, it is said, from Helle, who was drowned there in her voyage to Colchis. (*Vid.* Helle.) Its modern name of Dardanelles is supposed to come from the ancient Dardania in its vicinity. Homer's epithet of πλατύς, "*broad*," applied to so narrow a strait (*Il.*, 7, 86.—Compare *Il.*, 17, 432.—*Od.*, 24, 82.—*Æschyl., Pers.*, 880), has given rise to much discussion, and is one of those points which have a bearing on the long-agitated question respecting the site of Troy. Hobhouse undertakes to explain the seeming inconsistency of Homer's term, by showing that the Hellespont should be considered as extending down to the promontory of Lectum, the northern boundary of Æolia, and that the whole line of coast to this point from Abydus, was considered by Strabo as being the shores of the Hellespont, not of the Ægean. (*Journey, Let.* 42.—Vol. 2, p. 206, *seqq.*, *Am. ed.*) The same writer observes, with regard to the breadth of the Hellespont, that it nowhere seems to be less than a mile across; and yet the ancient measurements give only seven stadia, or eight hundred and seventy-five paces. Walpole, on the other hand, as cited by Clarke (*Travels*, vol. 3, p. 91, *in notis*, *Eng. ed.*), assigns to the epithet πλατύς the meaning of "*salt*," or "*brackish*," referring, in support of this conjecture, to Aristotle (*Meteorol.*, 2, 3.—*Op.*, *ed. Duval*, vol. 1, p. 556, *D. et E.*), who uses it three times in this sense, and to Hesychius. (Compare *Herod.*, 2, 108, and *Schweigh., ad loc.*) This, however, is at best a very forced explanation. Homer appears to consider the Hellespont rather as a mighty river than a winding arm of the sea; and hence πλατύς, "*broad*," becomes no inappropriate term, more especially if we take into the connexion the analogous epithets of ἀγάῤῥοος ("*rapidly-flowing*"), and ἀπείρων ("*boundless*"), which are elsewhere applied by him to the same Hellespont. (*Il.*, 2, 845.—*Il.*, 24, 545.) Casaubon, in his commentary on Athenæus, adduces the passage quoted above by Walpole, together with one or two others, likewise from Aristotle, in favour of πλατύς meaning "*salt*;" and a critic in the Edinburgh Review (vol. 21, p. 136), whom Blomfield quaintly designates as "*censor quidam semidoctus*," seeks to advocate the same opinion. It has few if any advocates, however, at the present day. (Consult *Blomf.*, *Gloss. ad Æsch.*, *Pers.*, 880. —Some scholars suppose, that when Homer speaks of the "broad Hellespont," he actually means the northern part of the Ægean. Thus, Heyne observes, "Homer always places the camp on the Hellespont, in the more extensive signification of that term, as meaning the northern part of the Ægean Sea (*Il.*, 18, 150; 24, 346.—*Od.*, 24, 82.—*Il.*, 7, 86, &c.), and hence should be derived the explanation of the epithets πλατύς and ἀπείρων." (*Beschreib., der Eb. von Troja*, p. 250.) —Whether the denomination Hellespont was derived from Ἑλλάς, Greece at large (*Pind., Pyth.*, 7, 7.—*Id. ibid.*, 10, 29), or from Ἑλλάς, the province or city (*Strab.*, 431), or from Helle, according to the popular legend, cannot now be ascertained.—Stephanus of Byzantium (p. 232, *ed. Berkel*) says the earlier name of the Hellespont was the Borysthenes (Βορυσθένης). (Compare *Ritter, Vorhalle*, p. 174.) Perhaps a careful investigation of the subject would lead to the conclusion, that Homer gives the name of Hellespont to the whole Propontis. (*Classical Journal*, vol. 16, p. 64.)—The Hellespont is celebrated for the love and death of Leander. (*Vid.* Hero, and Leander, and the remarks under the latter article). It is famed also for the bridge of boats which Xerxes built over it when he invaded Greece. (*Vid.* remarks under the article Abydus, I.)

Hellopĭa, a district of Eubœa, in which Histiæa was situated. (*Strab.*, 445.—Compare *Herodot.*, 8, 23.)

Helōrus, I. a river of Sicily, near the southern extremity of the island, now the *Abiso*. It is mentioned by several of the ancient poets, on account of the remarkably fertile country through which it flows. (*Virg., Æn.*, 3, 659.—*Ovid, Fast.*, 4, 487, &c.) Silius Italicus (14, 270) gives it the epithet of *clamosus*,

referring either to the noise of its waters in the numerous caverns found along its banks, or to the laments occasioned by its inundations of the neighbourhood. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 340.)—II. A town of Sicily, near the mouth of the river Helorus. (*Steph. Byz., s. v.* Ἕλωρος.) Pliny speaks of it, however, as a mere castle or fortified post, with a good fishery attached to it. But it was, in truth, a very ancient city, and very probably a place of some importance before the arrival of the Greeks. The adjacent country was very fertile and beautiful. Hence Ovid (*l. c.*) speaks of the "Helorian Tempe," and Diodorus Siculus (13, 19) of the Ἑλώριον πεδίον, "Helorian plain." Compare also Virgil (*l. c.*), "*Præpingue solum stagnantis Helori.*" The remains of this city are called *Muri Ucci.*

Helos, I. a town of Laconia, on the left bank of the Eurotas, and not far from the mouth of that river. It was said to have owed its origin to Helius, the son of Perseus. The inhabitants of this town, having revolted against the Dorians and Heraclidæ, were reduced to slavery, and called Helots, which name was afterward extended to the various people who were held in bondage by the Spartans. (*Pausan.*, 3, 20.) Ephorus, as cited by Strabo (364), makes Agis to have reduced the Helots to subjection; but Pausanias (3, 2) speaks of a much later reduction of the place. To reconcile the statements of these two writers, we must suppose, that, at the subjugation of Helos by Agis, about 200 years before, some of the inhabitants had been suffered to remain, and that, at the time mentioned by Pausanias, they were finally destroyed or removed. Helos itself remained to the time of Thucydides (4, 54) and of Xenophon (*Hist. Gr.*, 6, 5, 32): perhaps a fortress on the coast. (*Clinton, Fasti Hellenici*, 2*d ed.*, p. 405, *note z.*) Polybius says (5, 19, 8; 20, 12), that the district of Helos was the most extensive and fertile part of Laconia; but the coast was marshy. In Strabo's time Helos was only a village, and some years later Pausanias informs us it was in ruins. In Lapie's map the vestiges of Helos are placed at *Tsyli*, about five miles from the Eurotas, and Sir W. Gell observes that the marsh of Helos is to the east of the mouth of that river. (*Gell's Itin. of the Morea, p.* 233.—*Cramer's Ancient Greece*, vol. 3, p. 193, *seqq.*)

Helōtæ (Εἵλωται), and Helōtes (Εἵλωτες), the Helots or bondsmen of the Spartans. The common account, observes Müller (*Dorians*, vol. 2, p. 30, *Eng. trans.*—Vol. 2, p. 33, *German work*), of the origin of this class is, that the inhabitants of the maritime town of Helos were reduced by Sparta to this state of degradation, after an insurrection against the Dorians already established in power. This explanation, however, rests merely on an etymology, and that by no means probable, since such a Gentile name as Εἵλως (which seems to be the more ancient form) cannot by any method of formation have been derived from Ἕλος. The word Εἵλως is probably a derivative from Ἕλω in a passive sense, and consequently means "*a prisoner.*" This derivation was known in ancient times. (Compare *Schol., Plat., Alcib.*, 1, p. 78, and *Lennep, Etymol.*, p. 257.) Perhaps the word signifies those who were taken after having resisted to the uttermost. It appears to me, however, that they were an aboriginal race, which was subdued at a very early period, and which immediately passed over as slaves to the Doric conquerors. In speaking of the condition of the Helots, we will consider their political rights and their personal treatment under different heads, though in fact the two subjects are very nearly connected. The first were doubtless exactly defined by law and custom, though the expressions made use of by ancient authors are frequently vague and ambiguous. "They were," says Ephorus (*ap. Strab.*, 365), "in a certain point of view, public slaves. Their possessor could neither liberate them, nor sell them beyond the borders." From this it is evident that they were considered as belonging properly to the state, which to a certain degree permitted them to be possessed by, and apportioned them out to, individuals, reserving to itself the power of enfranchising them. But to sell them out of the country was not in the power even of the state; and, to the best of our knowledge, such an event never occurred. It is, upon the whole, most probable, that individuals had no power to sell them at all, as they belonged chiefly to the landed property, and this was unalienable. On these lands they had certain fixed dwellings of their own, and particular services and payments were prescribed to them. They paid as rent a fixed measure of corn; not, however, like the Periœci, to the state, but to their masters. As this quantity had been definitively settled at a very early period (to raise the amount being forbidden under heavy imprecations), the Helots were the persons who profited by a good, and lost by a bad, harvest, which must have been to them an encouragement to industry and good husbandry; a motive which would have been wanting if the profit and loss had merely affected the landlords. And by this means, as is proved by the accounts respecting the Spartan agriculture, a careful management of the cultivation of the soil was kept up. By means of the rich produce of the lands, and in part by plunder obtained in war, they collected a considerable property, to the attainment of which almost every access was closed to the Spartans. The cultivation of the land, however, was not the only duty of the Helots; they also attended upon their masters at the public meals, who, according to the Lacedæmonian principle of a community of property, mutually lent them to one another. (*Xen., Rep. Lac.*, 6, 3.—*Aristot., Pol.*, 2, 2, 5.) A large number of them was also employed by the state in public works. In the field the Helots never served as Hoplitæ, except in extraordinary cases, and then it was the general practice afterward to give them their liberty. (Compare *Thucyd.*, 7, 19, and 4, 80.) On other occasions they attended the regular army as light-armed troops (ψιλοί); and that their numbers were very considerable may be seen from the battle of Platæa, in which 5000 Spartans were attended by 35,000 Helots. Although they did not share the honour of the heavy-armed soldiers, they were in turn exposed to a less degree of danger. For, while the former, in close rank, received the onset of the enemy with spear and shield, the Helots, armed only with their sling and javelin, were in a moment either before or behind the ranks, as Tyrtæus accurately describes the relative duties of the light-armed soldier (γύμνης) and the Hoplite. Sparta, in her better days, is never recorded to have unnecessarily sacrificed the lives of her Helots. A certain number of them was allotted to each Spartan (*Herodot.*, 9, 28.—*Thucyd.*, 3, 8); at the battle of Platæa this number was seven. Those who were assigned to a single master were probably called ἀμπίτταρες. Of these, however, one in particular was the *servant* (θεράπων) of his master, as in the story of the blind Spartan, who was conducted by his Helot into the thickest of the battle of Thermopylæ, and, while the latter fled, fell with the other heroes. (*Herod.*, 7, 229.) It appears that the other Helots were in the field placed more immediately under the command of the king than the rest of the army. (*Herod.*, 6, 80 *et* 81.) In the fleet they composed the large mass of the sailors (*Xen., Hist. Gr.*, 7, 1, 12), in which service at Athens the inferior citizens and slaves were employed. It is a matter of much greater difficulty to form a clear notion of the treatment of the Helots, and of their manner of life; for the rhetorical spirit with which later historians have embellished their philanthropic views, joined to our own ignorance, has been productive of much confusion and misconception. Myron of Priene, in his romance

on the Messenian war, drew a very dark picture of Sparta, and endeavoured at the end to rouse the feelings of his readers by a description of the fate which the conquered underwent. "The Helots," says he (*ap. Athen.*, 14, p. 657, *D.*), "perform for the Spartans every ignominious service. They are compelled to wear a cap of dog's skin (*κυνῆ*), to have a covering of sheep's skin (*διφθέρα*), and are severely beaten every year without having committed any fault, in order that they may never forget they are slaves. In addition to this, those among them who, either by their stature or their beauty, raise themselves above the condition of a slave, are condemned to death, and the masters who do not destroy the most manly of them are liable to punishment." The partiality and ignorance of this writer are evident from his very first statement. The Helots wore the leathern cap with a broad band, and the covering of sheep's skin, simply because it was the original dress of the natives, which, moreover, the Arcadians had retained from ancient usage. (*Sophocles, Inachus, ap. Schol., Aristoph., av.* 1203.—*Valck., ad Theocrit. Adoniaz.*, p. 345.) Laertes, the father of Ulysses, when he assumed the character of a peasant, is also represented as wearing a cap of goat's skin. (*Od.*, 24, 230.) The truth is, that the ancients made a distinction between town and country costume. Hence, when the tyrants of Sicyon wished to accustom the unemployed people, whose numbers they dreaded, to a country life, they forced them to wear the *κατωνάκη*, which had underneath a lining of fur. (*Pollux*, 7, 4, 68.) Thus also Theognis describes the countrymen of Megara as clothed with dressed skins, and dwelling around the town like frightened deer. The diphthera of the Helots, therefore, signified nothing more humiliating and degrading than their employment in agricultural labour. Now, since Myron purposely misrepresented this circumstance, it is very probable that his other objections are founded in error; nor can misrepresentations of this political state, which was unknown to the later Greeks, and particularly to writers, have been uncommon. Plutarch, for example, relates that the Helots were compelled to intoxicate themselves, and to perform indecent dances, as a warning to the Spartan youth; but common sense is opposed to so absurd a mode of education. Is it possible that the Spartans should have so degraded the men whom they appointed as tutors over their children? Female Helots also discharged the office of nurse in the royal palaces, and doubtless obtained all the affection with which the attendants of early youth were honoured in ancient times. It is, however, certain that the Doric laws did not bind servants to strict temperance; and hence examples of drunkenness among them might have served as a means of recommending sobriety. It was also an established regulation, that the national songs and dances of Sparta were forbidden to the Helots, who, on the other hand, had some extravagant and lascivious dances peculiar to themselves, which may have given rise to the above report. But are we not labouring in vain to soften the bad impression of Myron's account, since the fearful word *crypteia* is of itself sufficient to show the unhappy fate of the Helots and the cruelty of their masters? By this word is generally understood a chase of the Helots, annually undertaken at a fixed time by the youth of Sparta, who either assassinated them by night, or massacred them formally in open day, in order to lessen their numbers and weaken their power. Isocrates speaks of this institution in a very confused manner, and from mere report. Aristotle, however, as well as Heraclides of Pontus, attribute it to Lycurgus, and represent it as a war which the Ephori themselves, on entering upon their yearly office, proclaimed against the Helots. Thus it was a regularly legalized massacre, and the more barbarous as its periodical arrival could be foreseen by its unhappy victims. And yet were not these Helots, who in many districts lived entirely alone, united by despair for the sake of common protection, and did they not every year kindle a most bloody and determined war throughout the whole of Laconia? Such are the inextricable difficulties in which we are involved by giving credit to the received accounts: the solution of which is, in my opinion, to be found in the speech of Megillus the Spartan, in the laws of Plato, who is there celebrating the manner of inuring his countrymen to hardships. "There is also among us," he says, "what is called the *crypteia* (*κρυπτεία*), the pain of undergoing which is scarcely credible. It consists in going barefoot on stones, in enduring the privations of the camp, performing menial offices without a servant, and wandering night and day throughout the whole country." The same is more clearly expressed in another passage (6, p. 763, *B.*), where the philosopher settles, that in his state sixty agronomi or phylarchs should each choose twelve young men from the age of twenty-five to thirty, and send them as guards in succession through the several districts, in order to inspect the fortresses, roads, and public buildings in the country; for which purpose they should have power to make free use of the slaves. During this time they were to live sparingly, to minister to their own wants, and range through the whole country in arms without intermission, both in winter and summer. These persons were to be called *κρυπτοί* or *ἀγορανόμοι*. Can it be supposed that Plato would have here used the name of *crypteia*, if it signified a secret murder of the Helots, or, rather, if there were not an exact agreement in essentials between the institution which he proposed and that in existence at Sparta, although the latter was perhaps one of greater hardship and severity? The youth of Sparta were also sent out under certain officers, partly for the purpose of training them to hardships, partly of inspecting the territory of Sparta, which was of considerable extent, and who kept, we may suppose, a strict watch upon the Helots, who, living by themselves, and entirely separated from their masters, must have been for that reason more formidable to Sparta. We must allow that oppression and severity were not sufficiently provided against; only the aim of the custom was wholly different; though perhaps it was reckoned by Thucydides (4, 80) among those institutions which, as he says, were established for the purpose of keeping a watch over the Helots. It is hardly necessary to remark, that this established institution of the *crypteia* was in no way connected with those measures to which Sparta thought herself compelled in hazardous circumstances to resort. Thucydides leaves us to guess the fate of the 2000 Helots, who, after having been destined for the field, suddenly disappeared. It was the curse of this bondage (which Plato terms the hardest in Greece), that the slaves abandoned their masters when they stood in greatest need of their assistance; and hence the Spartans were even compelled to stipulate in treaties for aid against their own subjects. (*Thucyd.*, 1, 118.—*Id.*, 5, 14.—Compare *Aristot., Pol.*, 2, 6, 2).—A more favourable side of the Spartan system of bondage is, that a legal way to liberty and citizenship stood open to the Helots. The many intermediate steps seem to prove the existence of a regular mode of transition from the one rank to the other. The Helots who were esteemed worthy of an especial confidence were called *ἀργεῖοι*; the *ἀφέται* were probably released from all service. The *δεσποσυναῦται*, who served in the fleets, resembled probably the freedmen of Attica, who were called the *outdwellers* (*οἱ χωρὶς οἰκοῦντες*). When they received their liberty, they also obtained permission to dwell where they wished (*Thucyd.*, 5, 34.—*Id.*, 4, 80), and probably, at the same time, a portion of land was granted them without the lot of their former masters. After they had been in possession of liberty for som

time, they appear to have been called *Neodamodes* (*Thucyd.*, 7, 58), the number of whom soon came near to that of the citizens. (*Plut., Vit. Ages.*, 6.) The *Mothones* or *Mothaces* were Helots, who, being brought up together with the young Spartans, obtained freedom without the rights of citizenship. (*Athenæus*, 6, p. 271 *E.*)—The number of the Helots may be determined with sufficient accuracy from the account of the army at Platæa. We find that there were present in this battle 5000 Spartans, 35,000 Helots, and 10,000 Perioeci. The whole number of Spartans that bore arms amounted on another occasion to 8000, which, according to the same proportion, would give 56,000 for the number of Helots capable of bearing arms, and for the whole population about 224,000. If, then, the state of Sparta possessed 9000 lots (*κλῆροι*), there were twenty male Helots to each, and there remained 44,000 for the service of the state and of individuals. (*Müller, Dorians*, vol. 2, p. 30, *seqq.*, *Eng. trans.*—vol. 2, p. 33, German work.)

Helvetĭi, a nation of Gaul, conquered by Cæsar. Their country is generally supposed to have answered to modern *Switzerland;* but ancient Helvetia was of less extent than modern *Switzerland*, being bounded on the north by the Rhenus and Lacus Brigantinus, or *Lake of Constance;* on the south by the Rhodanus and the Lacus Lemanus, or *Lake of Geneva;* and on the west by Mons Jura. (*Cæs., B. G.*, 1, &c.—*Tacit., Hist.*, 1, 67 *et* 69.)

Helvĭi, a people of Gaul, north of the Arecomici, on the western bank of the Rhodanus. The mountain range of Cebenna (*Cevennes*) separated them from the Arverni. Their territory answers to what is now the Diocese of *Viviers*, and some traces of their capital, Alba Augusta, exist at the present day in the village of *Alps*. (*Cæs., B. G.*, 7, 7, *seqq.*—*Lemaire, Ind. Geogr., ad Cæs., s. v.*)

Henĕti, a people of Paphlagonia, along the coast of the Euxine, of whom there was an old tradition that they had migrated to the north of Italy, near the mouths of the Padus or *Po*, where they became the forefathers of the Veneti. (*Scymn., Ch.*, v. 388, *seq.*—*Strab.*, 543.—*Id.*, 608.) Virgil makes Antenor to have led the colony from Asia, after the destruction of Troy, and to have settled near the little river Timavus, which flows into the head waters of the Adriatic. The whole legend, however, is purely fabulous. The Heneti never came to Italy, and the Veneti in the latter country were of northern, perhaps German, descent. (*Vid.* Veneti.) The whole question respecting the Heneti is discussed by Heyne. (*Excurs., ad Æn.*, 1, 242.—*Excurs.*, vii., *de Timav. fluv.*)

Heniŏchi, a people of Asiatic Sarmatia, near Colchis, who were said to have been descended from Amphytus and Telchius, the charioteers (*ἡνίοχοι*) of Castor and Pollux. (*Mela*, 1, 19.—*Id.*, 6, 5.—*Strab.*, 490.) This account is, of course, a mere fable, arising out of some accidental resemblance between the *true name* of this people and the Greek term *ἡνίοχοι*. The Heniochi are mentioned by the ancient writers as bold and skilful pirates. (*Plin.*, 6, 4.—*Mela, l. c.*—*Vell. Paterc.*, 2, 40.—*Amm. Marcell.*, 22, 15.—*Solin.*, c. 15.)

Hephæstĭa, I. one of the two principal towns in the island of Lemnos, the other being Myrina. (*Herod.*, 7, 140.—*Steph. Byz., s. v.* Ἡφαιστία).—II. A festival at Athens, celebrated annually, in honour of Vulcan (Ἥφαιστος). On this occasion there was a race with torches, called *ἀγὼν λαμπαδοῦχος*, from the altar of Prometheus in the Academia to the city gates. The competitors were young men, three in number, one of whom being chosen by lot to take his turn first, took a lighted torch in his hand and began his course. If the torch was extinguished before he arrived at the goal, he made way for the second competitor, and gave up the torch to him. If the second in like manner failed, he made way for the third. If none performed the feat, a new race on the part of new competitors took place. If any of the contending parties, through fear of extinguishing the torch by too violent a motion, relaxed his pace, the spectators used to strike him with the palms of their hands, in order to urge him on. (*Pausan.*, 1, 30.—*Schol. ad Aristoph., Ran.*, 131.) There are several beautiful allusions to this torch-race in the ancient writers, who usually compare it to the changing scenes and vicissitudes of life, the generations of men succeeding one another, and the passage from life to death. The most striking of these occurs in Lucretius (2, 75, *seqq.*—Compare *Plato, Leg.*, 6, p. 776).

Hephæstĭădes, a name applied to the Lipari Islands, from the Volcanic character of the group. The appellation is a Greek one, and comes from Ἥφαιστος (Hephæstus), the Greek name for Vulcan, the god of fire. (*Plin.*, 3, 9.—*Vid.* Lipara, Strongyle, and Æoliæ Insulæ.)

Hephæstĭon, I. a grammarian of Alexandrea, one of the preceptors of the Emperor Verus (*Capitol., Vit. Ver.*, c. 2), and who consequently flourished about the middle of the second century. He has left us a Treatise on Greek metres, entitled Ἐγχειρίδιον περὶ μέτρων, containing a large portion of all that we are acquainted with on this subject. The best edition is that of Gaisford, *Oxon.*, 1810, 8vo. The English editor has joined to it the Chrestomathia of Proclus.—II. A native of Thebes, whose age is uncertain. He wrote on astrological subjects. We have some parts of a work of his on the names and powers of the signs of the Zodiac (Ἀποτελεσματικὰ περὶ τῆς ιϐ′ μορίων ὀνομασίας καὶ δυνάμεως). We have also some hexameters by him on the signs under which certain countries or certain cities are situated. They are part of a work entitled Περὶ τῶν καταρχῶν. The fragments on the signs of the zodiac are given by Camerarius in his astrological collection; the hexameters by Iriarte, *Cat Cod. MSS. Gr. Bibl. Matrit.*, vol. 1, p. 244. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 47, *seqq.*)—III. A native of Macedonia, and intimate friend of Alexander the Great. He accompanied the latter in his eastern expedition, and held an important command under him. Alexander, in speaking of the intimacy that subsisted between them, used to say that Craterus was the friend of the king, but Hephæstion the friend of Alexander. After a long succession of faithful and arduous services, Hephæstion was seized with a fever at Ecbatana, B.C. 324, and died on the seventh day of his illness. His malady has been ascribed by some writers to excessive drinking; but the hardships which he had undergone only a short time previous, and the continual change of climate, would be sufficient of themselves to break down his strength. Alexander was presiding at the games on the seventh day of Hephæstion's illness, and the stadium was full of spectators, when a messenger brought intelligence that Hephæstion's malady had assumed a very alarming character. The monarch hurried away, but his friend was dead before he arrived.—The following passage from Arrian affords some curious information on this subject, and shows also from what a mass of contradictory matter the historian had to select his facts.—"Various writers have given various accounts of Alexander's sorrow on the occasion of Hephæstion's death. All agree that it was excessive; but his actions are differently described, as the writers were biased by affection or hostility to Hephæstion, or even to Alexander. Some, who have described his conduct as frantic and outrageous, regard all his extravagant deeds and words on the loss of his dearest friend as honourable to his feelings, while others deem them degrading, and unworthy of a king and of Alexander. Some write, that for the remainder of that day he lay lamenting upon the body of his friend, which he would not quit until he was

torn away by his companions; others, that he remained there for a day and a night. Others, again, write, that he hanged the physician Glaucias; because, according to one statement, he gave him wrong medicine; according to another, because he stood by, and allowed his patient to fill himself with wine. I think it probable, that he cut off his hair in memory of the dead, both for other reasons, and from emulation of Achilles, whom from his childhood he had chosen for his model. But those who write that Alexander drove the hearse which conveyed the body, state what is incredible. Nor are they more entitled to belief who say that he destroyed the temple of Æsculapius at Ecbatana. Almost all agree, however, that he ordered Hephæstion to be honoured with the minor religious ceremonies due to deified heroes. Some say that he consulted Ammon, whether he might not sacrifice to Hephæstion as to a god, and that the answer forbade him. All agree in the following facts: that for three days he tasted no food, nor permitted any attention to his person, but lay down either lamenting or mournfully silent; that he ordered a funeral pile to be constructed at an expense of 10,000 talents (some say more); that all his barbarian subjects were ordered to go into mourning; and that several of the king's companions, in order to pay their court, dedicated themselves and their arms to the deceased." (*Arrian, Exp. Al.*, 7, 14.—*Williams's Life of Alexander*, p. 324.)

Hephæstium, a name given to a region in the extremity of Lycia, near Phaselis, from which fire issued when a burning torch was applied to the surface. This was owing to the naphtha with which the soil was impregnated. (*Seneca, Epist.*, 79.—*Plin.*, 2, 106.—Compare *Photius, Cod.*, 73, p. 146.—*Vid.* Chimæra, and remarks under that article.)

Heptapylos, a surname of Thebes in Bœotia, from its seven gates.

Hera (Ἥρα), the name of Juno among the Greeks. (*Vid.* Juno.)

Heraclēa, a name given to more than forty towns in Europe, Asia, Africa, and the islands of the Mediterranean. They are supposed to have derived this appellation from the Greek name of Hercules, Ἡρακλῆς, and to have either been built in honour of him, or placed under his protection. The most famous of these places were:

1. *In Greece.*

I. A city of Elis, near the centre of the province, to the southeast of Pisa, near the confluence of the Cytherus and Alpheus.—II. A city of Acarnania, on the shore of the Ionian Sea, and opposite the island of Carnus.—III. A city of Epirus, on the confines of Athamania and Molossis, and near the sources of the Aras.—IV. Lyncestis, a town of Macedonia, at the foot of the Candavian Mountains, on the confines of Illyria. Its ruins still retain the name of *Erekli.* (*French Strabo*, vol. 3, p. 102.) Mention is made of this town in Cæsar. (*B. Civ.*, 3, 79.—Compare *Ptol.*, p. 83.—*Strabo*, 322.)—V. Sintica, the principal town of the Sinti in Thrace. (*Livy*, 45, 29.) We are informed by Livy (40, 24), that Demetrius, the son of Philip, was here imprisoned and murdered. Mannert thinks it the same with the Heraclea built by Amyntas, the brother of Philip. The Table Itinerary assigns a distance of fifty miles between Philippi and Heraclea Sintica: we know also from Hierocles (p. 639), that it was situated near the Strymon, as he terms it Heraclea Strymonis.—VI. Trachinia, a town of Thessaly, founded by the Lacedæmonians, and a colony from Trachis, about 426 B.C., in the sixth year of the Peloponnesian war. (*Thucyd.*, 3, 92.) It was distant about sixty stadia from Thermopylæ, and twenty from the sea. Jason, tyrant of Pheræ, took possession of this city at one period, and caused the walls to be pulled down. (*Xen., Hist. Gr.*, 6, 4, 27.) Heraclea, however, again arose from its ruins, and became a flourishing city under the Ætolians, who sometimes held their general council within its walls. (*Liv.*, 25, 5.) It was taken by the Roman consul, Acilius Glabrio, after a long and obstinate siege. (*Liv.*, 37, 24.—*Polyb.*, 10, 42.—*Plin.*, 4, 7.) Sir W. Gell observed the vestiges of this city on a high flat, on the roots of Mount Œta. (*Itin.*, p. 241.)

2. *In Italy, Gaul, &c.*

VII. A city of Lucania in Italy, and situate between the Aciris and Siris. It was founded by the Tarentini after the destruction of the ancient city of Siris, which stood at the mouth of the latter river (B.C. 428). This city is rendered remarkable in history, as having been the seat of the general council of the Greek states. Antiquaries seem agreed in fixing its site at *Policoro.* (*Strabo*, 263.—*Diod. Sic.*, 12, 36.)—VIII. A city of Campania, more commonly known by the name of Herculaneum.—IX. Caccabana, a city on the confines of Italy and Gaul, in Narbonensis Secunda. It was situate on the coast, to the south of Forum Julii.—X. Minoa, a city of Sicily on the southern coast, northeast of Agrigentum, at the mouth of the river Camicus. It was founded by Minos when he pursued Dædalus hither, and was subsequently called Heraclea from Hercules, after his victory over Eryx: so at least said the fables of the day. Some authorities make the original name to have been Macara, and Minos to have been, not the founder, but the conqueror of the place. (*Mela*, 2, 7.—*Liv.*, 34, 35.—*Cic., de Jur. Sic.*, c. 50.—*Polyb.*, 1, 25.—*Diod. Sic.*, 16, 11.) Among the ruins of the present day stands a tower called *Torre de Capo Bianco*, a portion of which fell recently into the sea.

3. *In Asia, Egypt, &c.*

XI. Pontica (Ἡράκλεια Πόντου, *Ptol.*), a city on the coast of Bithynia, about twelve stadia from the river Lycus. It was founded by a colony of Megarians, strengthened by some Tanagreans from Bœotia the numbers of the former, however, so predominated, that the city was in general considered as Doric. (*Arrian, Peripl.*, p. 14.—*Müller, Dorians*, vol. 1, p. 140. *Eng. transl.*) This place was famed for its naval power and its consequence among the Asiatic states, and a sketch of its history is presented to us in the Fragments of Memnon, collected by Photius. (*Cod.*, 214.) Memnon composed a history of the tyrants who reigned at Heraclea during a space of eighty-four years; but we have only now the abridgment of Photius, which is confirmed by incidental notices contained in Aristotle. (*Polit.*, 6, 5.)—Some traces of the ancient name are still apparent in the modern *Erekli.* (*Cramer's Asia Minor*, vol. 1, p. 205.)—XII. A city of Æolis, at the entrance of the Gulf of Adramyttium, opposite Mytilene.—XIII. A city in southern Æolis, on the seacoast, near Cumæ.—XIV. A city of Caria, on the seacoast, near the mouth of the river Latmus, between Miletus and Priene. (*Ptol.*, 5, 10.) It was called, for distinction' sake from other places of the same name, Heraclea Latmi. The site corresponds nearly with the village of *Oufa Bafi.* (*Cramer's Asia Minor*, vol. 1, p. 393.)—XV. A city of Syria, in the district of Cyrrhestica, northwest of Hierapolis, and northeast of Berœa, near the confines of Comagene.—XVI. A city of Lower Egypt, situate in the Delta, to the northeast of the Canopic mouth of the Nile.—XVII. or Heracleopolis Magna, a city of Egypt, in the Heracleotic nome, of which it was the capital. The ichneumon was worshipped here. (*Strab.*, 812.)—XVIII. or Heracleopolis Parva, a city of Egypt, southwest of Pelusium, within the limits of the Delta. The ruins are now called *Delbom.* (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Heraclēum, I. a town of Macedonia, half way between Dium and Tempe. (*Liv.*, 44, 8.) It corro-

sponds to the modern *Litochoi*. (*Cramer's Ancient Greece*, vol. 1, p. 206.)—II. A promontory of Pontus, now *Tscherschembi*. There was a harbour near it, called also Heracleum. (*Arrian, Peripl.*, p. 16.)—III. A place on the coast of Colchis, near the mouth of the river Cianesus. (*Plin.*, 6, 5.)—IV. A city on the northern coast of Crete; north of Cnosus, and properly its harbour. The modern *Cartero* seems to correspond to it. (*Strabo*, 476.—*Plin.*, 4, 12.)—V. A city of Pontus, 360 stadia from the mouth of the Iris, and forty stadia west of the Thermodon. (*Arrian, Peripl.*)—VI. A city on the eastern coast of the Chersonesus Taurica, now *Arabat*. (*Ptolemy.*)—VII. Promontorium, a promontory of Sarmatia Asiatica, on the Pontus Euxinus, near the country of the Henochi.

Heraclīdæ, a name given in ancient history to a powerful Achæan race or family, the fabled descendants of Hercules. According to the unanimous account of the ancient writers, the children of Hercules, after the death of that hero, being persecuted by Eurystheus, took refuge in Attica, and there defeated and slew the tyrant. When their enemy had fallen, they resumed possession of their birthright in the Peloponnesus; but they had not long enjoyed the fruits of their victory, before a pestilence, in which they recognised the finger of Heaven, drove them again into exile. Attica again afforded them a retreat. When their hopes had revived, an ambiguous oracle encouraged them to believe, that, after they had reaped their third harvest, they should find a prosperous passage through the isthmus into the land of their fathers. But, at the entrance of the Peloponnesus, they were met by the united forces of the Achæans, Ionians, and Arcadians. Their leader Hyllus, the eldest son of Hercules, proposed to decide the quarrel by single combat; and Echemus, king of Tegea, was selected by the Peloponnesian confederates as their champion. Hyllus fell; and the Heraclidæ were bound by the terms of the agreement to abandon their enterprise for a hundred years. Yet both Cleodæus, son of Hyllus, and his grandson Aristomachus, renewed his attempt with no better fortune. After Aristomachus had fallen in battle, the ambiguous oracle was explained to his sons Aristodemus, Temenus, and Cresphontes; and they were assured, that the time, the third generation, had now come, when they should accomplish their return; not, however, as they had expected, over the guarded isthmus, but across the mouth of the western gulf, where the opposite shores are parted by a channel only a few furlongs broad. Thus encouraged, with the aid of the Dorians, Ætolians, and Locrians, they crossed the straits, vanquished Tisamenus, son of Orestes, and divided the fairest portion of the Peloponnesus among them. (*Vid.* Doris.)—The belief that the Dorians were led to the conquest of the Peloponnesus by princes of Achæan blood, the rightful heirs of its ancient kings, has the authority of all antiquity on its side. It had become current so early as the days of Hesiod; and it was received not only among the Dorians themselves, but among foreign nations. The protection afforded by the Athenians to the Heraclidæ against Eurystheus, continued to the latest times to be one of the favourite themes of the Attic poets and orators; and the precise district that had been assigned for the abode of the exiles was pointed out by tradition. The weak and unsettled state of the Dorians, in the earliest periods of their history, renders it probable that they were always willing to receive foreigners among them, who came recommended by illustrious birth, wealth, or merit. Nevertheless, possible as this is, the truth of the story has been questioned, on grounds that are certainly not light or arbitrary, if they do not outweigh all that has been alleged in its support. What is said to have happened might have been invented, and the occasion and motives for the fabrication may be conceived still more easily than the truth of the fact; for such facts in the early history of Greece were undoubtedly much less common than such fictions. It is much less probable, that the origin of the Dorian tribes, as of all similar political forms which a nation has assumed in the earliest period of existence, should have been distinctly remembered, than that it should have been forgotten, and have been then attributed to imaginary persons. (*Thirlwall's History of Greece*, vol. 1, p. 255, *seqq.*)—The theory of Müller, which is referred to in the preceding remarks, makes the Heraclidæ to have been hereditary princes of the Doric race, descended from a Dorian Hercules; and it attempts to show, that the story of the Heraclidæ being descended from the Argive Hercules, who performed the commands of Eurystheus, was not invented until after the conquest of the Peloponnesus. (*Müller's Dorians* vol. 1, p. 57, *Eng. transl.*—But consult remarks under the article Doris.)

Heraclīdes, a name common to numerous individuals:

1. *Magistrates*, &c.

I. A Greek, minister of Seuthes, king of Thrace, who promised, and afterward refused, succours to the ten thousand during their retreat. (*Xen., Anab.*, 7, 3, 15.)—II. A governor of Delphi, B.C. 360. The temple was pillaged by the Phocians during his magistracy. (*Pausan.*, 10, 2.)—III. A Syracusan of high birth, who united himself to Dion for the purpose of overthrowing the younger Dionysius. He was appointed admiral through the influence of Dion, but abused his power in corrupting the people, and in encouraging a spirit of mutiny and dissatisfaction. After various instances of lenity and forgiveness on the part of Dion towards this individual, the friends of the former, finding that, as long as Heraclides existed, his turbulent and factious spirit would produce disorder in the state, broke into his house and put him to death. (*Plut., Vit. Dion.*)—IV. An individual who governed Syracuse along with Agathocles and Sosicrates, B.C. 317.—V. A son of Agathocles, slain by his father's soldiers. (*Justin*, 22, 5.)—VI. The murderer of Cotys, I. (*Demosth., contr. Arist.*)—VII. Commander of the garrison sent to Athens by Demetrius, after his capture of that city.—VIII. A native of Tarentum, minister of Philip V. of Macedon. He drew down upon himself the hatred of the people by his wicked conduct, and was finally disgraced.—IX. A young Syracusan of high birth, who brought on the naval conflict in which the Syracusans were completely victorious over the Athenians, B.C. 414. (*Plut., Vit. Nic.*)

2. *Philosophers, Authors*, &c.

X. Surnamed Ponticus, a native of Heraclea Pontica, and not, as some maintain, of Sinope, was of rich parentage. Having travelled into Greece for the purpose of devoting himself to the study of philosophy, he became one of the auditors of Speusippus; or, according to Suidas, of Plato himself. He afterward attached himself to Aristotle, and Diogenes Laertius ranks him among the Peripatetics. Following the example of this last-mentioned school, he piqued himself on a great variety of knowledge; he wrote on subjects of all kinds, and even composed a tragedy, which he published under the name of Thespis. He was always attired with much elegance, which made the Athenians change his name, in sport, from Ποντικός to Πομπικός ("Ostentatious"). Diogenes Laertius informs us that he had reared a domestic serpent in secret, and when about to die, besought his friends to conceal his body, and let the serpent occupy its place. The artifice, however, was discovered; the serpent, having become alarmed at some noise made in the house, fled from it before the philosopher had breathed his last

This story, however, is entitled to little, if any credit, as well as another related by the same Suidas, of the Pythia's having been bribed by Heraclides, and having, in consequence, directed the people of Heraclea, during a period of famine, to present a crown of gold to him, and to decree him funeral honours after death. We have remaining of this writer some portions of a work of his on the constitutions of various states (*περὶ Πολιτειῶν*), which Coray thinks is an abridgment of Aristotle's larger work on this subject. These extracts, which have several times been appended to editions of various history and to other collections, were given separately with a Latin translation, another in German, and with notes, by Köhler, *Halæ*, 1804, 8vo. The best edition, however, is that of Coray, which follows Ælian in the first volume of the Bibliotheca Græca, *Paris*, 1805, 8vo. We have also, under the name of Heraclides, a treatise on the Allegories of Homer (*Ἀλληγορικαὶ Ὁμηρικαί*). It is not, however, by the individual of whom we have just been speaking; but is merely an extract from the Stoic doctrines on this subject. The latest edition of this work is that of Schow, *Götting.*, 1782, 8vo. A new and more correct edition was expected from Hase, based on a MS. more complete than any preceding one, and which he had discovered in the Royal Library at Paris; but none has ever appeared. (*Biogr. Univ.*, vol. 20, p. 214.)—XI. A native of Tarentum, celebrated for his medical knowledge. He wrote on the Materia Medica, on poisons, and on the virtues of plants. His works are lost. (*Fabr., Bibl. Gr.*, vol. 13, p. 77.—Compare *Schweigh., ad Athen. Ind. Auct.*, vol. 9, p. 121, *seqq.*) He appears to have flourished about the 126th Olympiad, or B.C. 276. We have a dissertation on this writer by *Kühn* (*Opusc. Acad., Lips.*, 8vo, vol. 2, p. 150, *seqq.*).—XII. A native of Cyme in Æolis, whose work on the Persians (*Περσικά*) is mentioned in Athenæus (2, p. 48, *c.*—*Id.*, 4, p. 145, *a.*—Consult *Schweigh., ad Athen. Ind. Auct.*, vol. 9, p. 120.)—XIII. Surnamed Ponticus Junior, a writer who flourished during the first century of our era. (*Athen.*, 14, p. 649, *c.*—*Schweigh., ad loc.*)—XIV. A Macedonian painter, who lived at the time of the overthrow of the Macedonian empire. He at first painted ships. On the defeat and captivity of Perses he retired to Athens, according to Pliny, which would be 168 B.C. The same writer also states, that he attained to a degree of reputation, but was yet entitled to only a cursory mention. (*Plin.*, 35, 11.)—XV. An Ephesian sculptor, son of Agasias, who made, in conjunction with Harmatius, the statue of Mars now in the Paris Museum. His age is uncertain. (*Clarac, Descr. des Antiques du Musée Royal*, nr. 411, p. 173.)

Heraclītus, a native of Ephesus, was surnamed "*the Naturalist*" (*ὁ φυσικός*), and belongs to the dynamical school of the Ionian philosophy. He is said to have been born about 500 B.C., and, according to Aristotle, died in the sixtieth year of his age. The title he assumed of "*self-taught*" (*αὐτοδίδακτος*), refutes at once the claims of the various masters whom he is said to have had, and the distinguished position that he held in political life attests the wealth and lustre of his descent. The gloomy haughtiness and melancholy of his temperament led him to despise all human pursuits, and he expressed unqualified contempt as well for the political sagacity of his fellow-citizens as for the speculations of all other philosophers, which had mere learning, and not wisdom, for their object. It is utterly untrue, therefore, though commonly related of him, that he was continually shedding tears on account of the vices and follies of mankind, and the story is as little entitled to sober belief as that of the perpetually-laughing Democritus. Of the work of Heraclitus "*On Nature*" (*περὶ φύσεως*), the difficulty of which obtained for him the surname of *σκοτεινός*, or "*the obscure*" many fragments are still extant, and exhibit a broken and concise style, hinting at rather than explaining his opinions, which are often conveyed in mythical and half oracular images. On this account he well compares himself to the Sibyl, "who," he says, "speaking with inspired mouth, smileless, inornate, and unperfumed, pierces through centuries by the power of the gods." According to Heraclitus, the end of wisdom is to discover the ground and principle of all things. This principle, which is an eternal, ever-living unity, and pervades and is in all phenomena, he called *fire*. By this term, however, Heraclitus understood, not the elemental fire or flame, which he held to be the very excess of fire, but a warm and dry vapour; which, therefore, as air, is not distinct from the soul or vital energy, and which, as guiding and directing the mundane development, is endued with wisdom and intelligence. This supreme and perfect force of life is obviously without limit to its activity; consequently, nothing that it forms can remain fixed; all is constantly in a process of formation. This he has thus figuratively expressed: "No one has ever been twice on the same stream." Nay, the passenger himself is without identity: "On the same stream we do and we do not embark; for we are and we are not."—The vitality of the rational fire has in it a tendency to contraries, whereby it is made to pass from gratification to want, and from want to gratification, and in fixed periods it alternates between a swifter and a slower flux. Now these opposite tendencies meet together in determinate order, and, by the inequality or equality of the forces, occasion the phenomena of life and death. The quietude of death, however, is a mere semblance, which exists only for the senses of man. For man, in his folly, forms a truth of his own, whereas it is only the universal reason that is really cognizant of the truth. Lastly, the rational principle, which governs the whole moral and physical world, is also the law of the individual; whatever, therefore, is, is the wisest and the best—and "it is not for man's welfare that his wishes should be fulfilled—sickness makes health pleasant, as hunger does gratification, and labour rest."—The physical doctrines of Heraclitus form no inconsiderable portion of the eclectic system of the later Stoics; and, in times still more recent, there is much in the theories of Schelling and Hegel that presents a striking though general resemblance thereto.—According to the ancient writers, neither critics nor philosophers were able to explain his productions, on account of their extreme obscurity; and they remained in the temple of Diana at Ephesus, where he himself had deposited them, for the use of the learned, until they were made public by Crates, or, as Tatian relates the matter (*adv. Græc.*, p. 143), til. the poet Euripides, who frequented the temple of Diana, committing the doctrines and precepts of Heraclitus to memory, accurately repeated them. From the fragments of this work, as preserved by Sextus Empiricus, it appears to have been written in prose, which makes Tatian's account less credible. Heraclitus is said to have eventually shunned intercourse with the world, and devoted himself to retirement and meditation. His place of residence was a mountainous retreat, and his food the produce of the earth. This diet and mode of life at length occasioned a dropsy for which he could obtain no relief by medical advice. It seems that the philosopher, who was always fond of enigmatical language, proposed the following question to the physicians: "Is it possible to bring dryness out of moisture?" and upon their answering in the negative, in place of stating his case more plainly to them, he turned his own physician, and attempted to effect a cure by placing himself in the sun, and causing a slave to cover his body with the dung of cattle. The experiment proved, as may easily be imagined, to be anything but a successful one.—The fragments of Heraclitus have been collected from Plutarch, Sto-

œus, Clemens of Alexandrea, and Sextus Empiricus, and explained by Schleiermacher, in Wolf and Buttmann's *Museum der Alterthumswissenschaft*, vol. 1, p. 313–533.—Consult also *Brandis, Handbuch der Geschichte der Griechisch. und Röm. Philos., Berlin*, 1835.—*Ritter's History of Ancient Philosophy*, vol. 1, p. 230, *seqq., Eng. transl.*—*Encycl. Us. Knowl.*, vol. 12, p. 137.)

Heræa, I. a city of Arcadia, on the slope of a hill rising gently above the right bank of the Alpheus, and near the frontiers of Elis, which frequently disputed its possession with Arcadia. (*Xen., Hist. Gr.*, 6, 5, 22.) Before the Cleomenic war, this town had joined the Achæan league, but was then taken by the Ætolians, and recaptured by Antigonus Doson, who restored it to the Achæans. (*Polyb.*, 2, 54.—*Id.*, 4, 77.—*Liv.*, 28, 7.) In Strabo's time Heræa was greatly reduced; but when Pausanias visited Arcadia it appears to have recovered from this state of decay. (*Pausan.*, 8, 26.—Compare *Thucyd.*, 5, 67.) Stephanus remarks, that this place was also known by the name of Sologorgus (*s. v.* Ἡραία). Its site is now occupied by the village of *Agiani*. (*Gell, Itin.*, p. 113.)—II. A festival at Argos in honour of Juno, who was the patroness of that city. It was also observed by the colonies of the Argives, which had been planted at Samos and Ægina. There were always two processions to the temple of the goddess without the city walls. The first was of the men in armour, the second of the women, among whom the priestess, a woman of the first rank, was drawn in a chariot by white oxen. The Argives always reckoned their year from her priesthood, as the Athenians from their archons, or the Romans from their consuls. When they came to the temple of the goddess, they offered a hecatomb of oxen. Hence the sacrifice is often called ἑκατόμβοια, and sometimes λέχερνα, from λέχος, *a bed*, because Juno presided over marriage, births, &c. There was a festival of the same name in Elis, celebrated every fifth year, at which sixteen matrons wove a garment for the goddess.

Heræum, I. a temple and grove of Juno, situate about forty stadia from Argos, and ten from Mycenæ. The structure was embellished with a lofty statue of Juno, made of ivory and gold; a golden peacock, enriched with precious stones, and other equally splendid ornaments.—II. A large and magnificent temple of Juno in the island of Samos, built by the architect Rhœcus, who is said to have invented the art of casting in brass. (*Pausan.*, 8, 14.—*Herod.*, 3, 60.—*Plin.*, 35, 12.)

Herculanĕum, a city of Campania, on the coast, and not far from Neapolis. Cicero writes the name Herculanum (*ad Att.*, 7, 3). The situation of this place is no longer doubtful since the discovery of its ruins. Cluverius was right in his correction of the Tabula Theodosiana, which reckoned twelve miles between this place and Neapolis instead of six, though he removed it too far from *Portici* when he assigned to it the position of *Torre del Greco*. Nothing is known respecting the origin of Herculaneum, except that fabulous accounts ascribed its foundation to Hercules on his return from Spain. (*Dion. Hal.*, 1, 44.) It may be inferred, however, from a passage in Strabo, that this town was of great antiquity. It may be reasonably conjectured, too, that Herculaneum was a Greek city, but that its name was altered to suit the Latin or Oscan pronunciation. At first it was only a fortress, which was successively occupied by the Osci, Tyrrheni, Pelasgi, Samnites, and lastly by the Romans. Being situated close to the sea, on elevated ground, it was exposed to the southwest wind, and from that circumstance was reckoned particularly healthy. (*Strabo*, 247.) We learn from Velleius Paterculus, that Herculaneum suffered considerably during the civil wars. (Compare *Florus*, 1, 16.) This place is mentioned also by Mela (2, 4), and by Silius, a more ancient writer than any of the former; he is quoted by Nonius Marcellus (*De Indiscr. Gen., v. Fluvius*). Ovid likewise notices it under the name of "*Urbem Herculeam.*" (*Met.*, 15, 711.) Herculaneum, according to the common account, was overwhelmed by an eruption of Vesuvius in the first year of the reign of Titus, A.D. 79. Pompeii, which stood near, shared the same fate. It is probable, however that the subversion of Herculaneum was not sudden, but progressive, since Seneca mentions a partial demolition which it sustained from an earthquake. (*Nat Quæst.*, 6, 1.) After being buried for more than sixteen hundred years, these cities were accidentally discovered: Herculaneum in 1713, by labourers digging for a well; and Pompeii forty years after. It appears that Herculaneum is in no part less than seventy feet, and in some parts one hundred and twelve feet below the surface of the ground, while Pompeii is buried ten or twelve feet deep, more or less. Sir W. Hamilton thinks, that the matter which covers the city of Herculaneum is not the produce of a single eruption, but that the matter of six eruptions has taken its course over that with which the town is covered, and which was the cause of its destruction. Many valuable remains of antiquity, such as busts, manuscripts, &c., have been recovered from the ruins of this ancient city, and form the most curious museum in the world. They are all preserved at *Portici*, and the engravings taken from them have been munificently presented to the different learned bodies of Europe. The plan also of many of the public buildings has been laid out, and especially that of the theatre. Sir W. Hamilton thinks, that the matter which first issued from Vesuvius and covered Herculaneum was in the state of liquid mud, and that this has been the means of preserving the pictures, busts, and other relics, which otherwise must have been either entirely destroyed by the red-hot lava, or else have become one solid body along with it when cooled. In illustration of this remark, we may cite the following from a periodical work. (*Edinburgh Review*, vol. 45, p. 304.) "An enormous quantity of aqueous vapour is exhaled in every volcanic eruption, which, being condensed by the cold in the regions of the atmosphere beyond the reach of the volcano's heat, falls down again in the form of rain, and, when it mixes with the clouds of ashes, it forms that compound which has been sometimes mistaken for an actual eruption of mud from the crater. It was such a compound as this that overwhelmed Herculaneum, and it is found to consolidate very speedily into a hard, compact substance." Among the excavations at Herculaneum, in the remains of a house supposed to have belonged to L. Piso, was found a great number of volumes of burned *papyrus*. Many of these papyri, as they have since been generally termed, were destroyed by the workmen; but as soon as it was known that they were the remnants of ancient manuscripts, their development became an object of no common interest to the learned world. Father Piaggi invented a machine for unrolling them, which has been described by several writers. When we reflect on the number of valuable works which have been lost since the period when Herculaneum was destroyed, we ought not to be surprised at the sanguine expectations which, upon the first discovery of the MSS., were entertained, of adding some important acquisitions to the treasures of ancient literature which we already possess. The lost books of Livy, and the comedies of Menander, presented themselves to the imagination of almost every scholar. Each, indeed, anticipated, according to his taste, the mental pleasures and the literary labours which awaited him. These enthusiastic hopes were perhaps too suddenly repressed, as they had been too easily excited. The first papyrus which was opened contained a treatise

upon music, by Philodemus the Epicurean. It was in vain that Mazocchi and Rosini wrote their learned comments on this dull performance: the sedative was too strong; and the curiosity which had been so suddenly awakened, was as quickly lulled to repose. A few men of letters, indeed, lamented that no farther search was made for some happier subjects, on which learned industry might have been employed; but the time, the difficulty, and the expense which such an enterprise required, and the uncertainty of producing anything valuable, had apparently discouraged and disgusted the academicians of Portici. Things were in this state when the Prince of Wales, afterward George IV., proposed to the Neapolitan government to defray the expenses of unrolling, deciphering, and publishing the manuscripts. This offer was accepted by the court of Naples; and it was consequently judged necessary by his royal highness to select a proper person to superintend the undertaking. The reputation of Mr. Hayter as a classical scholar justified his appointment to the place which the munificence of the prince, and his taste for literature, had created. This gentleman arrived at Naples in the beginning of the year 1802, and was nominated one of the directors for the development of the manuscripts. During a period of several years, the workmen continued to open a great number of the papyri. Many, indeed, of these frail substances were destroyed, and had crumbled into dust under the slightest touch of the operator. When the French invaded the kingdom of Naples in the year 1806, Mr. Hayter was compelled to retire to Sicily. It is to be deeply regretted that all the papyri were left behind. (*Quarterly Review*, vol. 3, p. 2.) An account of more recent operations, including the interesting experiments of Sir Humphrey Davy, will be found in the latest edition of the Encyclopedia Britannica, under the article Herculaneum.

Hercŭles, a celebrated hero, son of Jupiter and Alcmena, who, after death, was ranked among the gods, and received divine honours. His reputed father was Amphitryon, son of Alcæus, who, having accidentally killed his father-in-law Electryon, was compelled to leave Mycenæ and take refuge in Thebes, where Hercules was born. While yet a mere infant, or, according to others, before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified at the sight of the serpents, boldly seized them in both his hands, and squeezed them to death, while his brother Iphiclus alarmed the house with his shrieks. (*Vid.* Iphiclus.) He was early instructed in the liberal arts, and Castor, the son of Tyndarus, taught him the use of arms, Eurytus how to shoot with a bow and arrows, Autolycus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing. Like the rest of his illustrious contemporaries, he soon after became the pupil of the centaur Chiron. In the 18th year of his age, he resolved to deliver the neighbourhood of Mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father, and which laid waste the adjacent country. After he had destroyed the lion, he delivered his country from the annual tribute of a hundred oxen which it paid to Erginus. (*Vid.* Erginus.) Such public services became universally known; and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules, by the will of Jupiter, was subjected to the power of Eurystheus (*vid.* Eurystheus), and obliged to obey him in every respect, Eurystheus, acquainted with his successes and rising power, ordered him to appear at Mycenæ and perform the labours which, by priority of birth, he was empowered to impose upon him. Hercules refused; and Juno, to punish his disobedience, rendered him delirious, so that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. (*Vid.* Megara.) When he recovered his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself and retired for some time from the society of men. He afterward consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that, after he had achieved the most celebrated labours, he should be translated to the gods. So plain and expressive an answer determined him to go to Mycenæ, and to bear with fortitude whatever gods or men imposed upon him. Eurystheus, seeing the hero totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the twelve labours of Hercules. The favour of the gods had completely armed him when he undertook his labours. He had received a sword from Mercury, a bow from Apollo, a golden breastplate from Vulcan, horses from Neptune, a robe from Minerva. He himself cut his club in the Nemean wood. The first labour imposed upon Hercules by Eurystheus was to kill the lion of Nemea, which ravaged the country near Mycenæ. The hero, unable to destroy him with his arrows, boldly attacked him with his club, pursued him to his den, and, after a close and sharp engagement, choked him to death. He carried the dead beast on his shoulders to Mycenæ, and ever after clothed himself with the skin. Eurystheus was so astonished at the sight of the beast and at the courage of Hercules, that he ordered him never to enter the gates of the city when he returned from his expeditions, but to wait for his orders without the walls. He even made himself a brazen subterranean apartment, into which he retired whenever Hercules returned. (*Vid.* Chalcioecus and Eurystheus.)—The second labour of Hercules was to destroy the Lernæan hydra, which abode in the marsh of Lerna, whence it used to come out on the land, and kill the cattle and ravage the country. This hydra had a huge body, with nine heads, eight of them mortal, and one in the middle immortal. Hercules mounted his chariot, which was driven by Iolaus, son of Iphiclus, and, on coming to Lerna, he stopped the horses and went in quest of the hydra, which he found on a rising ground, near the springs of Amymone, where its hole was. He shot at the animal with fiery darts till he made it come out; and he then grasped and held it, while it twisted itself about his legs. The hero crushed its heads with his club, but to no purpose; for, when one was crushed, two sprang up in its stead. A huge crab also aided the hydra, and bit the feet of Hercules. He killed the crab, and then called upon Iolaus to come to his assistance. Iolaus immediately set fire to the neighbouring wood, and with the flaming brands searing the necks of the hydra as the heads were cut off, effectually checked their growth. Having thus got rid of the mortal heads, Hercules cut off the immortal one and buried it, setting a heavy stone on the top of it, in the road leading from Lerna to Eleus. He cut the body of the hydra into pieces, and dipped his arrows in its gall, which made their wounds incurable. Eurystheus, however, denied that this was to be reckoned among the twelve labours, since he had not destroyed the hydra alone, but with the assistance of Iolaus.—He was ordered, in his third labour, to bring, alive and unhurt, into the presence of Eurystheus, a stag, famous for its incredible swiftness and golden horns. This celebrated animal frequented the neighbourhood of Œnoë, and Hercules was employed for a whole year continually pursuing it. When at last the animal was tired with the chase, she took refuge in Mount Artemisium, then fled to the river Ladon, and, as she was about to cross the stream, Hercules struck

ner with an arrow, caught her, put her on his shoulder, and was going with his burden through Arcadia, when he met Diana and Apollo. The goddess took the hind from him, and reproached him for violating her sacred animal. But the hero excusing himself on the plea of necessity, and laying the blame on Eurystheus, Diana was mollified, and allowed him to take the hind alive to Mycenæ.—The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus. In this expedition he destroyed the Centaurs (*vid.* Centauri and Chiron), and then caught the boar by driving him from his lair with loud cries, and chasing him into a snow-drift, where he seized and bound him, and then took him to Mycenæ. Eurystheus was so frightened at the sight of the boar, that, according to Diodorus, he hid himself in his brazen apartment for several days.—In his fifth labour Hercules was ordered to cleanse the stables of Augeas, where numerous oxen had been confined for many years. (*Vid.* Augeas.)—For his sixth labour he was ordered to kill the carnivorous birds which ravaged the country near the Lake Stymphalus in Arcadia. While Hercules was deliberating how he should scare them, Minerva brought him brazen rattles from Vulcan. He took his station on a neighbouring hill, and sounded the rattles: the birds, terrified, rose in the air, and he then shot them with his arrows.—In his seventh labour he brought alive into Peloponnesus a prodigious wild bull, which laid waste the island of Crete.—He then let him go, and the bull roved over Sparta and Arcadia, and, crossing the isthmus, came to Marathon in Attica, where he did infinite mischief to the inhabitants.—In his eighth labour he was employed in obtaining the mares of Diomedes, the Thracian king, which fed on human flesh. (*Vid.* Diomedes II.)—For his ninth labour he was commanded to obtain the girdle of the queen of the Amazons. (*Vid.* Hippolyta.)—In his tenth labour he killed the monster Geryon, king of Erythea, and brought his oxen to Eurystheus, who sacrificed them to Juno. (*Vid.* Geryon.)—The eleventh labour was to obtain the apples from the garden of the Hesperides. (*Vid.* Hesperides.)—The twelfth, and last, and most dangerous of his labours, was to bring upon earth the three-headed dog Cerberus. When preparing for this expedition, Hercules went to Eumolpus at Eleusis, desirous of being initiated; but he could not be admitted, as he had not been purified of the blood of the centaurs. Eumolpus, however, purified him, and he then saw the mysteries; after which he proceeded to the Tænarian promontory in Laconia, where was the entrance to the lower world, and went down to it, accompanied by Mercury and Minerva. The moment the shades saw him they fled away in terror, all but Meleager and Medusa the Gorgon. (*Od.*, 11, 633.) He was drawing his sword on the latter, when Mercury reminded him that she was a mere phantom. Near the gates of the palace of Hades he found Theseus and Pirithoüs, who had attempted to carry off Proserpina, and had, in consequence, been fixed on an enchanted rock by the offended monarch of Erebus. When they saw Hercules, they stretched forth their hands, hoping to be relieved by his might. He took Theseus by the hand and raised him up; but when he would do the same for Pirithoüs, the earth quaked, and he left him. He then, after several other acts of prowess, asked Pluto to give him Cerberus; and the god consented, provided he would take him without using any weapons. He found him at the gates of Acheron; and protected only by his corslet and lion's skin, he flung his arms about his head, and, grasping him by the neck, made him submit, though the dragon in his tail bit him severely. He brought him through Trœzene to Eurystheus, and, when he had shown him, took him back to the lower world.—Besides these arduous labours, which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord, equally great and celebrated (*Vid.* Cacus, Antæus, Busiris, Eryx, &c.), and he had also, according to some, accompanied the Argonauts to Colchis before he delivered himself up to the King of Mycenæ. Wishing after this to marry again, having given Megara to Iolaus, and hearing that Eurytus, king of Œchalia, had declared, that he would give his daughter Iole to him who should overcome himself and his sons in shooting with the bow, he went thither and won the victory, but did not obtain the promised prize. Iphitus, the eldest son, was for giving his sister to Hercules, but Eurytus and his other sons refused, lest he should destroy her children, if she had any, as he had done those of Megara. Shortly afterward, the oxen of Eurytus being stolen by Autolycus, his suspicions fell on Hercules. Iphitus, who gave no credit to the charge, betook himself to that hero, and besought him to join in the search for the lost oxen. Hercules promised to do so, and entertained him; but, falling into madness, he precipitated Iphitus from the walls of Tiryns. In order to be purified of this murder, he went to Neleus, who, being a friend of Eurytus, refused to comply with his desire. Hercules then proceeded to Amyclæ, where he was purified by Deïphobus, the son of Hippolytus. But he fell, notwithstanding, into a severe malady on account of the murder of Iphitus; and, going to Delphi to seek relief, he was refused a response by the Pythia. In his rage at her denial he went to plunder the temple, and, taking the tripod, was about establishing an oracle for himself, when Apollo came to oppose him; but Jupiter hurled a thunderbolt between the combatants, and put an end to the contest. Hercules now received a response, that his malady would be removed if he let himself be sold for three years as a slave, and gave the purchase-money to Eurytus as a compensation for the loss of his son. Accordingly, in obedience to the oracle, he was conducted by Mercury to Lydia, and there sold to Omphale, the queen of the country. (*Vid.* Omphale.) The purchase-money (three talents, it is said) was offered to Eurytus, but he refused to accept it. When the term of this servitude had expired, he prepared, being now relieved of his disease, to take vengeance on Laomedon, for having refused the promised reward for delivering Hesione. (*Vid.* Hippolyta and Laomedon.) After succeeding in this enterprise, and slaying Laomedon, he collected an army and marched against and slew Augeas and his sons. Elis was the scene of this warfare, and here, when victory had declared for him, he established the Olympic games, raised an altar to Pelops, and built altars also to the twelve great deities. After the conquest of Elis he marched against Pylos, took the city, and killed Neleus and all his sons, except Nestor, who was living with the Gerenians. (*Il.*, 11, 689.) He is said also to have wounded Pluto and Juno, as they were aiding the Pylians. Some time after this, Hercules went to Calydon, where he sought the hand of Deïanira, the daughter of Œneus. He had to contend for her with the river-god Achelous, who turned himself into a bull, in which form one of his horns was broken off by the victorious hero. (*Vid.* Acheloüs.)—One day, at the table of Œneus, as Eunomus, son of Architeles, was, according to custom, pouring water on the hands of the guests, Hercules happening unawares to swing his hand suddenly, struck the boy and killed him. As it was evidently an accident, the father forgave the death of his son; but Hercules resolved to banish himself, agreeably to the law in such cases, and he set out with his wife for Trachis, the realm of his friend Ceyx. On his journey to this quarter the affair of Nessus took place. (*Vid.* Deïanira and Nessus.) While residing with Ceyx, he aided Ægimius, king of the Dorians, against whom the Lapithæ, under the command of Coronus, had made war, on account of a dispute respecting boundaries. As he was passing, on a subsequent occasion, by

the temple of Apollo at Pagasæ, he was opposed by Cycnus, the son of Mars, who was in the habit of plundering those that brought the sacrifices to Delphi. Cycnus fell in the combat; and when Mars, who had witnessed the fate of his son, would avenge him, he received a wound in the thigh from the spear of the hero. Returning to Trachis, Hercules collected an army, and made war on Eurytus, king of Œchalia, whom he killed, together with his sons, and, plundering the town, led away Iole as a captive. At the Eubœan promontory Cænæum he raised an altar to Jupiter, and, wishing to offer a sacrifice, sent to Ceyx for a splendid robe to wear. Deïanira, hearing about Iole from the messenger, and fearing the effect of her charms on the heart of her husband, resolved to try the efficacy of the philtre of Nessus (*vid.* Deïanira), and tinged with it the tunic that was sent. Hercules, suspecting nothing, put on the fatal garment, and prepared to offer sacrifice. At first he felt no effect from it; but when it warmed, the venom of the hydra began to consume his flesh. In his fury, he caught Lichas, the ill-fated bearer of the tunic, by the foot, and hurled him into the sea. He attempted to tear off the tunic, but it adhered closely to his skin, and the flesh came away with it. In this wretched state he got on shipboard, where Deïanira, on hearing the consequences of what she had done, hanged herself; and Hercules, charging Hyllus, his eldest son by her, to marry Iole when he was of sufficient age, had himself carried to the summit of Mount Œta, and there causing a pyre to be erected, ascended it, and directed his followers to set it on fire. But no one would venture to obey; till Pœas, happening to arrive there in search of his stray cattle, complied with the desire of the hero, and received his bow and arrows as his reward. While the pyre was blazing, a thunder-cloud conveyed the sufferer to heaven, where he was endowed with immortality; and, being reconciled to Juno, he espoused her daughter Hebe, by whom he had two children, Alexiares (*Aider-in-war*) and Anicetus (*Unsubdued*). The legend of Hercules is given in full detail by Apollodorus (2, 4, 8, *seqq.*). Other authorities on the subject are as follows: *Diod. Sic.*, 4, 9, *seqq.*—*Theocrit., Idyll.*, 25.—*Pind., Ol.*, 3, 55.—*Theocrit., Idyll.*, 7, 149.—*Pherecydes, ap. Schol. ad Apoll. Rhod.*, 2, 1054.—*Il.*, 8, 867.—*Pherecyd., ap. Schol. ad Od.*, 21, 23.—*Hesiod., Scut. Herc.*—*Ovid, Met.*, 9, 165, *et* 217.—*Soph., Trachin.*—Homer arms Hercules with a bow and arrows. (*Il.*, 5, 393.—*Od.*, 8, 224.) Hesiod describes him with shield and spear. Pisander and Stesichorus were the first who gave him the club and lion's skin. (*Athenæus*, 12, p. 513.)—The mythology of Hercules is of a very mixed character in the form in which it has come down to us. There is in it the identification of one or more Grecian heroes with Melcarth, the sun-god of the Phœnicians. Hence we find Hercules so frequently represented as the sun-god, and his twelve labours regarded as the passage of the sun through the twelve signs of the zodiac. He is the powerful planet which animates and imparts fecundity to the universe, whose divinity has been honoured in every quarter by temples and altars, and consecrated in the religious strains of all nations. From Meroë in Ethiopia, and Thebes in Upper Egypt, even to Britain, and the icy regions of Scythia; from the ancient Taprobana and Palibothra in India, to Cadiz and the shores of the Atlantic; from the forests of Germany to the burning sands of Africa; everywhere, in short, where the benefits of the luminary of day are experienced, there we find established the name and worship of a Hercules. Many ages before the period when Alcmena is said to have lived, and the pretended Tyrinthian hero to have performed his wonderful exploits, Egypt and Phœnicia, which certainly did not borrow their divinities from Greece, had raised temples to the Sun, under a name analogous to that of

Hercules, and had carried his worship to the isle of Thasus and to Gades. Here was consecrated a temple to the year, and to the months which divided it into twelve parts, that is, to the twelve labours or victories which conducted Hercules to immortality. It is under the name of Hercules Astrochyton (Ἀστροχίτων), or the god clothed with a mantle of stars, that the poet Nonnus designates the Sun, adored by the Tyrians. (*Dionys.*, 40, 415.—*Ibid.*, 375.) "He is the same god," observes the poet, "whom different nations adore under a multitude of different names: Belus on the banks of the Euphrates, Ammon in Libya, Apis at Memphis, Saturn in Arabia, Jupiter in Assyria, Serapis in Egypt, Helios among the Babylonians, Apollo at Delphi, Æsculapius throughout Greece," &c. Martianus Capella, in his hymn to the Sun, as also Ausonius (*Epigr.*, 2, 4) and Macrobius (*Sat.*, 1, 20), confirm the fact of this multiplicity of names given to a single star. The Egyptians, according to Plutarch (*De Is. et Os.*, p. 367.—*Op., ed. Reiske*, vol. 7, p. 449), thought that Hercules had his seat in the Sun, and that he travelled with it around the moon. The author of the hymns ascribed to Orpheus, fixes still more strongly the identity of Hercules with the Sun. He calls Hercules "the god who produced time, whose forms vary, the father of all things, and destroyer of all. He is the god who brings back by turns Aurora and the night, and who, moving onward from east to west, runs through the career of his twelve labours, the valiant Titan, who chases away maladies, and delivers man from the evils which afflict him." (*Orph., Hymn.*, 12.—*ed. Herm.*, p. 272, *seq.*) The Phœnicians, it is said, preserved a tradition among them, that Hercules was the Sun, and that his twelve labours indicated the sun's passage through the twelve signs. Porphyry, who was born in Phœnicia, assures us that they there gave the name of Hercules to the sun, and that the fable of the twelve labours represents the sun's annual path in the heavens (*ap. Euseb., Præp. Ev.*, 3, 11) In like manner the scholiast on Hesiod remarks, "the zodiac, in which the sun performs his annual course, is the true career which Hercules traverses in the fable of the twelve labours; and his marriage with Hebe, the goddess of youth, whom he espoused after he had ended his labours, denotes the renewal of the year at the end of each solar revolution." (*J. Diaconus, Schol. ad Hes., Theog.*, p. 165.) Among the different epochs at which the year in ancient times commenced among different nations, that of the summer solstice was one of the most remarkable. It was at this period that the Greeks fixed the celebration of their Olympic game, the establishment of which is attributed to Hercules. (*Corsini, Fast. Att.*, vol. 2, p. 235.) It was the origin of the most ancient era of the Greeks.—If we fix from this point the departure of the sun on his annual career, and compare the progress of that luminary through the signs of the zodiac with the twelve labours of Hercules, altering somewhat the order in which they are handed down to us, a very striking coincidence is instantly observed. A few examples will be adduced. In the first month the sun passes into the sign *Leo;* and in his first labour Hercules slew the Nemean lion. Hence, too, the legend, that the Nemean lion had fallen from the skies, and that it was produced in the regions bordering on the sphere of the moon. (*Tatian, Contr. Gent.*, p. 164.) In the second month the sun enters the sign *Virgo*, when the constellation of the Hydra sets; and in his second labour Hercules destroyed the Lernæan hydra. It should also be remarked, that the head of the celestial hydra rises with the constellation Cancer, or the Crab, and hence the fable that Hercules was annoyed by a crab in his conflict with the hydra. (*Cynesius Calv.*, p. 64.) The hydra, moreover, is remarkable among the constellations for its great length; its head rising, as has just been remarked, with Cancer; its body be-

ing extended under the sign Leo, and only ending at the later degrees of the sign Virgo. On this is based the fable of the continual reappearance of the monster's heads; the constellation being of so great a length, that the stars of one part reappear after the sun has passed onward to another part, and while the stars of this latter part are merged in the solar fires. In the third month the sun enters the sign *Libra*, at the beginning of autumn, when the constellation of the centaur rises, represented as bearing a wine-skin full of liquor, and a thyrsus adorned with vine-leaves and grapes. Bayer represents him in his tables with a thyrsus in one hand and a flask of wine in the other. (*Uran., tabl.*, 41.) The Alphonsine tables depict him with a cup or goblet in his hand. (*Tab., Alph.*, p. 209.) At this same period, what is termed by some astronomers the constellation of the boar rises in the evening; and in his third labour Hercules, after being hospitably entertained by a centaur, encountered and slew the other centaurs who fought for a cask of wine: he slew also in this labour the Erymanthian boar. In the fourth month the sun enters the sign of *Scorpio*, when Cassiopeia rises, a constellation in which anciently a stag was represented; and in his fourth labour Hercules caught the famous stag with golden horns and brazen feet. It is said also to have breathed fire from its nostrils. (*Quint. Smyrn.*, 6, 226.) The horns of gold and the breathing of flames are traits that harmonize well with a constellation studded with blazing stars, and which, in the summer season, unites itself to the solstitial fires of the sun, by rising in the evening with its spouse Cepheus. In the fifth month the sun enters the sign *Sagittarius*, consecrated to Diana, who had a temple at Stymphalus, in which were seen the birds called Stymphalides. At this same time rise the three birds; namely, the constellations of the vulture, swan, and eagle pierced with the arrows of Hercules; and in his fifth labour Hercules destroyed the birds near Lake Stymphalus, which are represented as three in number on the medals of Perinthus. (*Med. du Cardin. Alban.*, vol. 2, p. 70, n. 1.) In the sixth month the sun passes into the sign *Capricornus*, who was, according to some, a grandson of the luminary. At this period the stream which flows from Aquarius sets; its source is between the hands of Aristæus, son of the river Peneus. In his sixth labour Hercules cleansed, by means of the Peneus, the stables of Augeas, son of Phœbus. Augeas is made by some to have been a son of Nycteus, a name which bears an evident reference to the night (*νύξ*), and which contains, therefore, in the present instance, an allusion to the long nights of the winter solstice. In the seventh month the sun passes into the sign *Aquarius*. The constellation of the Lyre, or celestial vulture, now sets, which is placed by the side of the constellation called Prometheus, and at this same period the celestial bull, called the bull of Pasiphaë, the bull of Marathon, in fine, the bull of Europa, passes the meridian. In his seventh labour, Hercules brings alive into the Peloponnesus a wild bull, which laid waste the island of Crete. He slays also the vulture that preyed upon the liver of Prometheus. It is to be remarked that, as the constellation sets at this period, Hercules is said to have *killed* that bird; whereas the bull, which crosses the meridian merely, is made to have been brought *alive* into Greece. The bull in question was also fabled to have vomited flames (*Au. Gell.*, 1, 1), an evident allusion to the celestial bull which glitters with a thousand fires. It is at the close of this seventh labour, and under the same title with it, that Hercules is supposed to have arrived in Elis, mounted on the steed Arion, and to have established there the Olympic games on the banks of the Alpheus. Now, when the sun passes into the sign Aquarius, he comes into that quarter of the heavens which is marked by the full moon from year to year. The full moon of the summer-solstice was the period for celebrating the Olympic Games; and hence the poets, observing the phenomenon of the full moon during every year in the sign of Aquarius, ascribed to Hercules the institution of these games, of which Aquarius, by its union with the full moon, was every year the symbol. In the immediate vicinity of Aquarius, moreover, we find the constellation Pegasus identical with the fabled steed Arion. Hence the fable of Hercules having come on this latter animal to the land of Elis. In the eighth month the sun enters into the sign *Pisces*, when the celestial horse rises in the morning, known by the name of Pegasus and Arion, as we have just remarked; and in his eighth labour Hercules overcame and carried off the horses of Diomede. Eurystheus consecrated these steeds to Juno, to whom, in the division of the zodiac among the twelve great gods, the sign Aquarius was given as her peculiar domain; and it is worthy of remark, that the Thracian Diomede is fabled to have been the son of Cyrene, who was also the mother of Aristæus, and that this last personage is supposed by many to have been the same with Aquarius. In the ninth month the sun passes into the sign *Aries*, sacred to Mars, which all the ancient authors who have written on astronomy make to be the same with the ram of the golden fleece. When the sun enters into this sign, the celestial ship, called Argo, rises in the evening. At this same period Cassiopeia and Andromeda set. Andromeda is remarkable for many beautiful stars, one of which is called her girdle. Hyginus makes this girdle consist of three stars. Aratus designates it particularly by the name of *ζώνη*. Now, in his ninth labour, Hercules, according to one version of the legend, embarked on board the Argo in quest of the golden fleece; he contends with the female warriors, and takes from Hippolyta, their queen, the daughter of Mars, a famous girdle. He also rescues Hesione from a sea-monster, as Perseus did Andromeda. In the tenth month the sun enters into the sign *Taurus*. The constellation of Orion, who was fabled to have pursued, through love, the Pleiades, or daughters of Atlas, now sets: the herdsman, or conductor of the oxen of Icarus, also sets, as does likewise the river Eridanus. At this period, too, the Pleiades rise, and the she-goat fabled to have been the spouse of Faunus. Now, in his tenth labour, Hercules restores to their father the seven Pleiades, whose beauty and wisdom had inspired with love Busiris, king of Egypt, and who, wishing to become master of their persons, had sent pirates to carry them off. He slew also Busiris, who is here identical with Orion. In this same labour he bore away from Spain the oxen of Geryon, and arrived in Italy, where he overcame Cacus, and was hospitably received by Faunus. In the eleventh month the sun passes into the sign of *Gemini*. This period is marked by the setting of Procyon, and the cosmical rising of the dog-star. The constellation of the Swan also rises in the evening. In his eleventh labour, Hercules conquers Cerberus, the dog of Hades. He triumphs also over Cycnus (Swan), and at the very time, too, according to Hesiod (*Scut. Herc.*, 393), when the dog-star begins to parch the fields, and the cicada announces the summer by its song. It is to be remarked, moreover, that the constellation of the Swan gave rise, in a different legend, to the fable of the amour of Leda and Jove, and the birth of the *twin*-brothers Castor and Pollux. (*Eratosth.*, c. 25.) In the twelfth month the sun enters the sign *Cancer*, the last of the twelve commencing with Leo. The constellations of the river and the centaur set, that of Hercules Ingeniculus also descends towards the western regions, or those of *Hesperia*, followed by the dragon of the pole, the guardian of the golden apples of the Hesperides, whose head he crushes with his foot. In his twelfth labour, Hercules travelled to Hesperia in quest of the golden fruit, guarded by the dragon. After this he prepares

to offer up a solemn sacrifice, and clothes himself in a robe dipped in the blood of the *Centaur*, whom he had slain in crossing a *river*. The robe takes fire, and the hero perishes amid the flames, but only to resume his youth in the heavens, and become a partaker of immortality. The Centaur thus terminates the mortal career of Hercules; and in like manner the new annual period commences with the passage of the sun into Leo, marked by a group of stars in the morning, which glitter like the flames that issued from the vestment of Nessus.—If Hercules be regarded as having actually existed, nothing can be more monstrous, nothing more at variance with every principle of chronology, nothing more replete with contradictions, than the adventures of such an individual as poetry makes him to have been. But, considered as the luminary that gives light and life to the world, as the god who impregnates all nature with his fertilizing rays, every part of the legend teems with animation and beauty, and is marked by a pleasing and perfect harmony. The sun of the summer solstice is here represented with all the attributes of that strength which he has acquired at this season of the year. He enters proudly on his course, in obedience to the eternal order of nature. It is no longer the sign Leo that he traverses; he combats a fearful lion which ravages the plains. The Hydra is the second monster that opposes the hero, and the constellation in the heavens becomes a fearful animal on earth, to which the language of poetry assigns a hundred heads, with the power of reproducing them as they are crushed by the weapon of the hero. All the obstacles that array themselves against the illustrious champion are gifted with some quality or attribute that exceeds the bounds of nature: the horses of Diomede feed on human fesh; the females rise above the timidity of their sex, and become formidable heroines; the apples of the Hesperides are of gold; the stag has brazen hoofs; the dog of Hades bristles with serpents; everything, even down to the very crab, is formidable; for everything is great in nature, and must, therefore, be equally so in the various symbols that are used to designate her various powers. (Consult, on this whole subject, the remarks of *Dupuis*, *Origine de tous les Cultes*, vol. 2, p. 168, *seqq.*—*Abrégé*, p. 116, *seqq.*) The conclusion to which we have here arrived, will appear still plainer if we take a hasty sketch of the Oriental origin of the fable of Hercules, and its passage from the East into the countries of the West. And it will be seen that the Greeks, in conformity with their national character, appropriated to themselves, and gave a human form to, an Oriental deity; and that, metamorphosing the stranger-god into a Grecian hero, they took delight in making him an ideal type of that heroic courage and might which triumphs over every obstacle. Hercules, the invincible Hercules, has strong analogies with the Persian Mithras, the type of the unconquered sun. (*Creuzer*, *Symbolik*, *par Guigniaut*, vol. 1, p. 376, &c.) Mithras, Perseus, and Hercules the descendant of Perseus, connect together the two families of Belus, that of Asia and that of Egypt. According to the Greek genealogies, the son of Amphitryon and Alcmena was of Egyptian blood both on the father's and mother's side, while he was descended by Perseus from Belus, the solar god. (Consult the tables of genealogy, *X*, *Xa*, and *Xb*, at the end of Heyne's Apollodorus.) But, added the tradition, the figure of Amphitryon only served as a mask to the king of gods and men when he wished to give birth to Hercules. The origin of the latter, then, was mediately and immediately divine, and we have a son of Jupiter in the Hellenic Hercules, as well as in the Sem-Hercules of Egypt. But, in every other respect, what a difference between the two. Herodotus, full of the ideas imbibed from the national poems on Hercules, the illustrious chief of the heroic races of Greece, arrives in Egypt. There he finds a Hercules quite different from the one with which he is familiar. In vain does he endeavour to reconcile the mythic legends of Greece with the foreign dogmas that he encounters. After a scrupulous examination, and imploring the favour of the gods of his country, he declares that the name *Herakles* is originally from Egypt, not from Greece. Hercules with the Egyptians was the sun of the spring in all his force, an idea to which his very name alluded, which was in the Egyptian tongue *Sem*, *Som*, or *Djom*, "the Strong." Sem-Herakles passed for a god of the second class in Egypt. He was the type of the divine power, appearing with glory at the period of the spring, after having conquered the gloomy winter. He was the sun traversing his celestial career, contending against the numerous obstacles with which his path is supposed to be strewed, and obtaining by his immortal vigour a prize worthy of his numerous triumphs. On the monuments of Egypt he was seen traversing the fields of air in the bark of the star of day (*Plut.*, *de Is. et Os.*, p. 506, *ed. Wyttenb.*); at other times the phœnix was placed in his hand, as a pledge of eternal victory, and a symbol of the great year, to which the renewal of each solar year was supposed to allude.—From the Egyptian let us pass to the Phœnician Hercules. Here he was denominated Melkarth, and belonged to the line of Bel or Baal, called Cronos by the Greeks. (*Creuzer*, *Symbolik*, *par Guigniaut*, vol. 3, p. 15.) Melkarth was the tutelary divinity of the powerful city of Tyre, and the Tyrian navigators spread his worship from island to island, and from shore to shore, even to the farthest west, even to Gades, where a flame burned continually in his temple, as at Olympia on the altar of Jupiter. (*Heeren*, *Ideen*, vol. 1, p. 2, *seqq.*) His name signified, according to some, "the king of the city;" according to others, and with greater probability, "the powerful king" (*Bochart*, *Geogr Sacr.*, 2, 2.—*Selden*, *de D. S.*, 1, 6), an idea closely analogous to that intended to be conveyed by the Egyptian appellation Sem. The King of the City, or the powerful King, was a true incarnation of the sun. He was the sun of spring, growing gradually more and more powerful as it mounts to the skies, sending rains upon the earth, and causing the seed to shoot forth from the ground. Hence the Phœnicians regarded him as the god of harvests and of the table, the god who brings joy in his train. (*Nonnus*, *Dionys.*, 40, 418.) A mercantile and commercial people, they also made him (in a still more special sense, perhaps) the protector of commerce and colonies. It is to this idea that many seek to refer the etymology of the Greek and Latin names Herakles and Hercules. Thus, some assign as the root the Phœnician or Hebrew term *Harkel*, "circuitor," "mercator" (*Munter*, *Relig. der Carthag.*, p. 41, ed. 2), but which applies equally well to the sun moving along in his celestial career (*ὑπερίων*). Others write the name *Archles*, which recalls the old Latin or Etrurian *Ercle*, *Hercole*. (*Bellermann*, 1, 22.) The perilous and fertilizing course of the sun in the heavens may, in fact, have passed for a natural type of those adventurous courses by land and sea which enriched the hardy navigators of Phœnicia; and beyond a doubt the mythus of Hercules borrowed more than one incident from their distant expeditions. The ancient nations had a custom of loading with chains the statues of their gods, when the state was menaced with danger, in order to prevent their flight. Among the Phœnicians, the idol Melkarth was almost constantly chained. In the same manner, the nations of Italy chained their Saturn every year until the tenth month, and at his festival in December they gave him his freedom. (*Macrob.*, *Sat.*, 1, 8.) The fundamental idea of this symbolical usage was originally the same among all these nations, though afterward differently expressed, and variously modified in various systems of religion. In the infantine conceptions of the earliest times, it was believed that the course of the

run could be retarded by chaining his image, and accelerated by removing the fetters. Hence, in this way, they wished to represent his strength and his weakness.—The worship of Hercules prevailed also in Phrygia. Hercules, according to Eusebius (*Chron*, 1, p. 26.—*Bochart, Geogr. Sacr.*, p. 472), here bore the name of *Diodas*, or, as the Latin version gives it, *Desanaüs*, which last Vossius makes equivalent to "strong," "powerful," an idea conveyed also by the Tyrian appellation of *Melkarth*. (*Voss, de Idolol.*, 1, 22.)—As a colony from Tyre had carried the worship of Hercules into Bœotia by the way of Thasus, so another colony conveyed it to the Ionians of lower Asia. At Erythræ, on the coast of Ionia, was to be seen a statue of Hercules, of an aspect completely Egyptian. The worship of the god was here celebrated by certain Thracian females, because the females of the country were said to have refused to make to the god an offering of their locks on his arrival at Erythræ. (*Pausan.*, 7, 5.) The females of Byblos sacrificed to Adonis their locks and their chastity at one and the same time, and it is probable that the worship of Hercules was not more exempt, in various parts of the ancient world, from the same dissolute offerings. In Lydia, particularly, it seems to have been marked by an almost delirious sensuality. Married and unmarried females prostituted themselves at the festival of the god. (*Herodot.*, 1, 93.—Compare *Clearch.*, *ap. Athen.*, 12, p. 416, ed. *Schweigh.*) The two sexes changed their respective characters; and tradition reported that Hercules himself had given an example of this, when, assuming the vestments and occupation of a female, he subjected himself to the service of the voluptuous Omphale. (*Creuzer, Fragm. Hist. Antiq.*, p. 187.) The Lydian Hercules was named Sandon, after the robe dyed with sandyx, in which Omphale had arrayed him, and which the females of the country imitated in celebrating his licentious worship. (*I. Laurent. Lydus, de Mag. Rom.*, 3, 64, p. 268.) This Sandon reappears in the Cilician Sandacus, subjected to his male companion Pharnaces, as the Lydian Hercules was to Omphale. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 179.) We find here, as in the religion of Phœnicia, the same opposition, the same alternation of strength and weakness, of voluptuousness and courage. Hercules with Omphale, is the solar god descended into the *omphalos*, or "navel" of the world, amid the signs of the southern hemisphere; and it was the festival of this powerful star, enervated in some degree at the period of the winter solstice, which the Lydian people celebrated by the changing of the vestments of the weaker and the stronger sex.—The fable of Hercules Melampyges and the Cercopes has a similar reference. According to Diodorus Siculus (4, 31), the Cercopes dwelt in the vicinity of Ephesus, and ravaged the country far and wide, while Hercules led a life of pleasure and servitude in the arms of Omphale. In vain had their mother warned them to beware of the powerful hero: they contemned her exhortations, and Melampyges, in consequence, was sent to chastise them. He soon brought them to the queen, loaded with chains. A different tradition places the Cercopes in the islands that face the coast of Campania. Jupiter, says the legend, being involved in war with the Titans, came to these islands to demand aid from the people called Arimi. But the Arimi, after having promised him assistance, refused to fulfil that promise, and trifled with the god. As a punishment for this conduct, Jove changed them into monkeys, or, according to others, into stones, and from this period the isles of Inarime and Prochyta have taken the name of *Pithecusæ*, or "Monkey Islands." (Πιθηκοῦσαι, from πίθηκος, "a monkey.") We have here the Cercopes, both in Asia Minor and in the volcanic islands of Campania. The meaning of the fable is evident. The Lydian Hercules is the sun, pale and feeble at the period of the winter solstice, which in some sense turns his back upon the earth, and shows his obscurer parts. (Compare the *literal* meaning of Μελάμπυγος, and the note of Guigniaut, vol. 3, p. 182.) As long as the solar god abandons himself to an inglorious life, and divides his attention between the pleasures and the servile employments of women, that is, during the entire winter solstice, the Cercopes, who are the divisions of this period of languor, crowd around and insult him with impunity. But no sooner does the approach of the vernal equinox reinvigorate the solar luminary, than Hercules, coming forth from degrading repose, attacks and subjugates his revilers. Jupiter, placed in opposition to the same creatures, so full of artifice and so fair a symbol of it, may equally be explained in an astronomical and calendary sense. This god was the sun of suns; the supreme force that combats, subdues, and dissipates whatever tends to obscure the light and disturb the harmony of the universe. The Cercopes are here opposed to him in the same manner as in other legends the Titans.—It may be as well, before leaving this part of the subject, to remark, that the monkey, and also various other animals or natural objects, consecrated in public worship both among the Egyptians and elsewhere, were regarded as having a direct and permanent relation to the stars, their revolutions, and the periods of the year. Apes appear to have been honoured with a species of worship, not only in India and Egypt, but also along the northern coast of Africa, perhaps even at Carthage itself. (*Guigniaut*, vol. 3, p. 183.)—Hercules, according to the traditions of Lydia, became the father, in this country, by a female slave, perhaps the same with Omphale, of the chief of a new dynasty of kings. The dynasty preceding this had in like manner for its founder a chieftain of the name of Atys, homonymous with the solar god of Phrygia and Lydia. The second royal race was that of the Heraclidæ, or rather of the Candaulidæ; for, according to some, the Lydian Hercules was named Candaules. (*Hesych.*, *s. v.* Κανδαύλης.) This name recalls to mind the last monarch of the race, who, like his divine progenitor, fell into the snare laid for him by an artful woman, and, still more unfortunate than he, lost at one and the same time his throne and his life. (*Herodot.*, 1, 12.) Without speaking of the marvellous incidents with which the later accounts of this work are adorned, such, for example, as the magic ring of Gyges, the narrative of Herodotus alone evidently shows a mythic side in the whole history of the kings of Lydia: the very fall of the monarchy is related with accompanying circumstances that bear the imprint of old religious symbols. If King Meles, said the legend, had carried the lion, which one of his concubines brought forth, all around the walls of Sardis, that city never would have fallen into the hands of Cyrus. (*Herodot.*, 1, 84.) We have here a royal lion, born of a young female, in the family of the Heraclidæ; and the lion was always a symbol of the valiant and victorious Hercules, an emblem of the sun in its protecting force. It remained the sacred attribute of the monarchs of Lydia. Among the rich offerings which Crœsus sent to the temple of Apollo at Delphi, the principal one was a golden lion. (*Herodot.*, 1, 50.) Even Sardis itself was, as the very name denoted, the city of the year, and, under this appellation, consecrated to the god who directed the movements of the year. (*Xanthus, ap. I. Lyd. de Mens.*, p. 42.) It was the city of Hercules, as the Egyptian Thebes was the city of Ammon; Babylon, the city of Belus; Ecbatana, with its walls of seven different colours, the city of the planets.—India had also her Hercules, if we credit the ancient writers, though their accounts are of a date comparatively recent. He was named *Dorsanes* or *Dosanes* (*Hesychius, s. v.* Δορσ.—*Alberti, ad loc.*), an appellation which recalls the *Desanaus* of Phrygia. The account

given by Megasthenes (*ap. Arrian, Ind.*, c. 8, *seqq.*), is in many respects so very similar to that which has already been stated with regard to the Lydian Hercules, as to lead to the belief that the legends of Lower Asia had emanated in some degree from the plains of the Indian peninsula. The Rama of Hindustan, with his warlike apes, reminds us, under various striking aspects, of Hercules and the Cercopes.—The religion of Hercules, passing from the East like the god whom it was intended to commemorate, made its way to the farthest limits of the then known West. The Phœnicians, and after them the Carthaginians, extended on every side the worship of Melkarth, the divine protector of their colonies. It was from them that the nations of Spain, after those of Africa, learned to revere his name; and, not content with placing his columns at the entrance of the Atlantic, the Phœnician Hercules undertook, on this vast extent of ocean, long and perilous expeditions. Pursuing also another direction, he crossed the barriers of the Pyrenees and the Alps: he and his descendants founded numerous cities, both in Gaul and in the countries adjacent to it. He was here styled *Deusoniensis*, an appellation which again recalls that of *Desanaüs*. Indeed, the occidental mythology seems here to correspond in every particular with that of the East. The cup of the sun, in which Hercules traverses the ocean for the purpose of reaching the isle of Erythea, represents the marvellous cup of the Persian Dschemschid. Under the empire of the latter, no corruption or decay of any kind prevailed; and the columns of wood in the temple of Hercules at Gadès were never carious. The Dschemschid of Persia and the Sem of Egypt gave health to their votaries; the Romans recognised the same power in their victorious Hercules. (*I. Lyd. de Mens.*, p. 92) Rome herself counted among her citizens certain individuals who claimed to be his descendants. The heroic family of the Fabii, for example, traced their origin to the son of Alcmena. (*Plut., Vit. Fab. Max.*, c. 1.) The Latins, as well as the Lydians, assigned various concubines to this powerful deity, among whom are mentioned Fauna, and Acca Larentia, the nurse of Romulus. (*Macer, ap. Macrob., Sat.*, 1, 10.—*August., de Civ. Dei*, 6, 7.) Thus, then, at the same time that we find even in the West the traces of a sensual worship rendered to Hercules, we see reproduced that peculiar tendency, so prevalent in the East, of making heroes and kings the descendants of the divine sun; the children of that victorious and beneficent star, which continually brings us both the day and the year as the prizes of his glorious combats. And, indeed, what idea can be more natural than this? Is not the sun himself a powerful king, a hero, placed in a situation of continual combat with the shades of darkness and with the evil spirits to which they give birth? His numerous adversaries, in the career of the zodiac which he traverses, are principally the signs of winter. The solemn rites offered to him, such as the games celebrated at Chemmis and Olympia; the chains with which the statue of the Tyrian Hercules was loaded; the circle of female figures surrounding his statue at Sardis, were intended to represent the alternations of strength and weakness, of victory and defeat, which mark the course of this courageous wrestler of the year, whose very death is a triumph. Hence, among the numerous incarnations of the star of day, the warlike spirit of the earlier nations of antiquity would, in order to propose it as an example to chiefs and monarchs, give a preference to that one which represented the sun under the character that we have just been considering. Nor could the heads of communities have a nobler model. If their origin was regarded as divine, it imposed upon them the obligation of a continual struggle, in order to render manifest to all eyes the principle of light, of strength, and of goodness, which they were supposed to have within them. Besides, it was on the solar year, and its several subdivisions and periods, that the ordinances of the earliest social state were based. In maintaining this sacred order, they only imitated the god of the year, at once the author of it and of their race. It is for these reasons that we find, throughout all antiquity, a solar hero at the head of royal dynasties. This solar hero is Hercules, who is everywhere found to be the same personage, though under different appellations.—In *Greece*, the painful and protracted delivery of Alcmena, the mother of Hercules, already announces the god of light, destined to struggle painfully against the powers of darkness. Ilithyia herself, the light coming forth from the bosom of night, sits with folded arms before the door of Amphitryon, and the courageous mother is a prey to cruel pangs until the cause of her anguish is removed by the artifice of Galanthis. (*Vid.* Alcmena.) Long did Juno, according to the early traditions, put every obstacle in the way of the birth of the hero. (*Il.*, 19, 119.) This hostile power persecutes the son after the mother, and her obstinate hatred becomes the means that enable him to develop in all its splendour the divine power with which he is endowed. Thus the oracle gave him the name of *Herakles* (Ἡρακλῆς), because by means of *Juno* (Ἥρα) he was destined to gain immortal *glory* (κλέος), and live in the praises of posterity. (*Diod. Sic.*, 4, 10.—*Schol. ad Pind., Ol.*, 6, 115.—Compare *Macrobius, Sat.*, 1, 20, who makes Hercules *the glory of Hera*, or the lower air, the native darkness of which is illumined by the sun.) False as this etymology undoubtedly is, it still proves that the Greeks themselves attached to their Hercules the fundamental idea of a hero constantly at variance with a contrary power. As regards the name itself, it may be remarked, that it is most probably of Oriental origin, though various attempts have been made by different scholars to trace it to a Grecian source. The Latin *Hercules*, (*Hercole, Ercle*) is, to all appearance, a more ancient form than the Greek Ἡρακλῆς. (*Lennep, Etymol. L. G.*, p. 245.—*Lanzi, Saggio di Ling. Etrusca*, vol. 2, p. 206, *seqq.*) Hermann considers Hercules as virtue personified, and carrying off glory and praise (Ἡρακλῆς, ὃς ἤρατο κλέος. *Briefe über Homer und Hesiod*, p. 20), while Knight gives to the fable of the hero a physical basis, borrowed from the worship of the sun ("*the glorifier of the earth*," from ἔρα and κλέος.—*Enquiry into Symb. Lang.*, § 130). For other theories relative to Hercules, consult *Müller, Dorians*, b. 2, c. 11, *seq.*, and *Buttmann, Mythologus*, vol. 1, p. 246, *seqq.*

Herculĕum, I. Promontorium, a promontory in the Bruttiorum Ager, forming the most southern angle of Italy to the east, now *Capo Spartivento*. (*Strabo*, 259.—*Cluver., Ital. Antiq.*, 2, p. 1300.—*Romanelli*, vol. 1, p. 140.)—II. Fretum, the strait which forms the communication between the Atlantic and Mediterranean. (*Vid.* Abila, Calpe, and Herculis Columnæ.)

Hercŭlis, I. Columnæ, or Columns of Hercules, a name given to Calpe and Abila, or *Gibraltar* on the Spanish, and Cape *Serra* on the African, shore of the straits. Hercules was fabled to have placed them there as monuments of his progress westward, and beyond which no mortal could pass. (*Vid.* Calpe, Abila, and Mediterraneum Mare.)—II. Monæci Portus, or Arx Herculis Monæci, a town and harbour of Liguria, near Nicæa. The surname of Monæcus, given to Hercules, who was worshipped here, shows, as Strabo observes, the Greek origin of this place. Fabulous accounts attributed its foundation to Hercules himself. (*Am. Marcell.*, 15.) The harbour is well described by Lucan (1, 405). It is now *Monaco*.—III. Liburni Portus now *Livorno* or *Leghorn*, a part of Etruria, below the mouth of the Arnus. Cicero calls it Portus Herculis Labronis (*ad Quint. Fratr.*, 2, 6).—IV. Portus, a harbour of Etruria, now *Porto d'Ercole*. It was situate

between Arminia and Incitaria, and served as a port to the city of Cosa. It was one of the principal stations for the Roman fleets on the lower sea. (*Liv.*, 22, 11. —*Id.*, 30, 39.)

Hercynĭa, a very extensive forest of Germany, the breadth of which, according to Cæsar, was nine days' journey, while its length exceeded sixty. It extended from the territories of the Helvetii, Nemetes, and Rauraci, along the Danube to the country of the Daci and Anartes. Then turning to the north, it spread over many large tracts of land, and is said to have contained many animals unknown in other countries, of which Cæsar describes two or three kinds. Cæsar, following the Greek geographers (*Arist.*, *Meteor.*, 1, 13.—Compare *Apoll. Rhod.*, 4, 140), confounds all the forests and all the mountains of Central Germany under the name of *Hercynia Silva*. This vague tradition was propagated among the Roman geographical writers, nor could either Pliny or Tacitus form a more exact idea of its extent. (*Plin.*, 4, 12.—*Tac.*, *Germ.*, 28 and 30.) Ptolemy had obtained more positive information on the subject: besides his Mount Abnoba, he distinguished the Hartz Forest under the name of Melibocus, &c. On the country's becoming more inhabited, the grounds were gradually cleared, and but few vestiges of the ancient forest remain in modern times. These now go by particular names, as the *Black Forest*, which separates Alsace from Swabia; the *Steyger* in Franconia; the *Spissard* on the Mayn; the *Thuringer* in Thuringia; *Hessewald* in the duchy of Cleves; the *Bohemerwald*, which encompasses Bohemia, and was in the middle ages called Hercynia Silva; and the *Hartz* Forest in Lunenburgh. Some of the German writers at the present day derive the ancient name from the term *hart, high;* others suppose it to come from *hartz, resin*, and consider the old name as remaining in the present *Hartz* Forest. (*Malte-Brun, Precis.*, &c., vol. 1, p. 108, *Brussels ed.* —*Mannert, Geogr.*, vol. 3, p. 410.)

Herennĭus, I. Senecio, a native of Spain, and a senator and quæstor at Rome under Domitian. His contempt for public honours, his virtuous character, and his admiration of Helvidius Priscus, whose life he wrote, rendered him odious to the emperor, and caused him to be accused of high treason. He was condemned to death, and his work burned by the public executioner. (*Tac.*, *Vit. Agric.*, c. 3.—*Plin.*, *Ep.*, 3, 33.) —II. The father of Pontius the Samnite commander, who advised his son either to give freedom to the Romans ensnared at the Caudine Pass, or to exterminate them all. (*Livy*, 9, 1, *seqq.*)—III. Caius, a Roman, to whom the treatise on rhetoric, ascribed by some to Cicero, is addressed. The treatise in question is generally regarded as not having been written by the Roman orator, but either by Antonius Gnipho or Q. Cornificius. (Consult on this point the remarks of Schutz, in his edition of Cicero, vol. 1, p. lv., *seqq.*, and those of Le Clerc, in his more recent edition, *Paris*, 1827, vol. 1, pt. 2, p. 1, *seqq.*)

Hermæ, statues of Mercury, which the Athenians had in the vestibules of their dwellings. They were made like terminal figures of stones, of a cubical form, and surmounted with a head of Mercury. (*Vid.* Mercurius.)

Hermæa, a festival celebrated at Cydonia, in the island of Crete, at which the slaves enjoyed complete freedom, and were waited upon by their masters. (*Ephorus, ap. Athen.*, 6, p. 263, *f.*—*Carystius, ap. eund.*, 14, p. 639.—*Höck, Kreta*, vol. 3, p. 39.)

Hermæum, I. Promontorium, or Promontory of Mercury (Ἑρμῆς, *Mercurius*), on the southern shore of Crete, between the Promontory Criu Metopon and Phœnix.—II. A promontory of Sardinia, on the western shore, a little to the north of Bosa, now *Capo della Cacca.*—III. A promontory of Africa, in the district Zeugitana, now *Cape Bon.* (*Polyb.*, 1, 29.—*Plin.*, 5, 4.—*Mela*, 1, 7.—*Liv.*, 29, 27.)

Hermaphrodītus, a son of Mercury (Ἑρμῆς) and Venus (Ἀφροδίτη), the fable relative to whom and the nymph Salmacis may be found in Ovid (*Met.*, 4, 285, *seqq.*). It is evidently copied after some Eastern legend, although the Grecian spirit has moulded it into a more pleasing form, perhaps, than was possessed by its original. The doctrine of androgynous divinities lies at the very foundation of the earliest pagan worship. The union of the two sexes was regarded by the early priesthoods as a symbol of the generation of the universe, and hence originated those strange types and still stranger ceremonies, which, conceived at first in a pure and simple spirit, became eventually the source of so much licentiousness and indecency. The early believer was taught by his religious instructer, that, before the creation, the productive power existed alone in the immensity of space. When the process of creation commenced, this power divided itself into two portions, and discharged the functions of an active and a passive being, a male and a female. Hence arose the beauteous frame of the universe. This is the doctrine, in particular, of the Hindu Vedas, and it is explicitly established in the Manara-Dharma-Sastra, and also in the laws of Menou. The Adonis of Syria (*Creuzer, Symbolik*, vol. 2, p. 12); the Adagoüs of Phrygia (*Herodotus*, 1, 105.—*Creuzer*, 1, 150); the Phtha and Neith of Egypt; the Mithras of Persia (*Jul. Firmicus*, p. 1, *seqq.*—*Goerres*, vol. 1, p. 254); the Freya of Scandinavia (*Goerres*, vol. 2, p. 574); the Cenrezi of Thibet (*Wagner*, p. 199); the Brama, Schiva, Vishnou, and Krishna, of India (*Roger, Pagan. In.*, 2, 2.—*Paulin., Syst. Brahman.*, p. 195.—*Porphyr., in Stob. Eclog. Phys.*, 1, 4.—*Bagavadam. Wagner*, p. 167.—*Bhagavat Geta*, &c.); the Moon among various nations of Asia (*Spartian., Vit. Caracall.*, c. 7.—*Casaubon, ad loc.*); all these objects of adoration reunited the two sexes, and, by a consequence of this symbolical idea, the priests changed their ordinary vestments, and assumed those of the other sex in the ceremonies instituted in honour of these gods, for the purpose of expressing their double nature. How different from all this is the Grecian legend! and yet its origin is one and the same.

Hermathēna, a sort of statue, raised on a square pedestal, in which the attributes of Mercury (Ἑρμῆς) and Minerva (Ἀθήνη) were blended. (Consult the remarks under the preceding article; and *Creuzer, Symbolik*, vol. 2, p. 750.) M. Spon gives various figures of Hermathenæ. (*Recherch. Curieuses de l'Antiq.*, p. 93.)

Hermes (Ἑρμῆς), I. the name of Mercury among the Greeks. (*Vid.* Mercurius I.)—II. Trismegistus. (*Vid.* Mercurius II.)

Hermesiănax, a poet of Colophon, who flourished in the time of Philip and his son Alexander. He composed three books of elegies, and entitled the collection *Leontium* (Λεόντιον), in honour of his mistress, who is the same, perhaps, with the one connected with the history of Epicurus and his disciple Metrodorus. Athenæus has preserved for us a fragment of nearly a hundred verses of this poet, which makes us regret what we have lost. This fragment was published in 1782, by Ruhnken, in an appendix to his *Epistola Critica*, 2, p. 283. It was also edited by Weston, *Lond.*, 1784, 8vo. and by Ilgen, in his *Opuscula Varia, Erfort.*, 1797, 8vo, vol. 1, p. 248, *seqq.* The best edition, however, is that of Hermann, 1828, 4to, in his *Program. Acad. in memoriam I. A. Ernesti, Lips* (Consult *Hoffmann, Lex. Bibliogr.*, vol. 2, p. 353.)

Hermĭas, a Christian writer towards the close of the second century, and a native of Galatia, who has left us a short but elegant discourse in ridicule of the pagan philosophers, entitled Διασυρμὸς τῶν ἔξω φιλοσόφων It appears to be an imitation of a discourse of Tatian's, but it is an imitation by a man of spirit and ability. He ridicules the want of harmony that prevails among the systems of the Greek philosophers, which is th

cause of all their speculations being crowned with no positive result. He is accused by some critics of putting nothing in the place of the edifice which he has destroyed by his sarcasms. Such, however, was not the end he had proposed to himself. It was sufficient for him to show that the systems of ancient philosophy were untenable. The one which was to occupy its place they had only to seek for, and Hermas points it out to them without naming it. This treatise was published by Seiber, *Basil*, 1533, 8vo, and with the notes of Wolf in Morell's *Compend. de Orig. Vet. Phil., Basil*, 1580, 8vo. It is found also in the *Auctar. Biblioth. Patrum, Paris*, 1624; and in the Oxford edition of Tatian, 8vo, 1700. The best edition, however, is that of Dommerich, *Hal.*, 1774, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 213.—*Lardner, Credibility of Gospel History*, pt. 2, vol. 2, p. 555.)

Hermiōne, I. more correctly Harmonia, daughter of Mars and Venus, and wife of Cadmus. (*Vid.* Harmonia.)—II. Daughter of Menelaüs and Helen. She was privately engaged to her cousin Orestes, the son of Agamemnon; but her father, on his return from Troy, being ignorant of this, gave her in marriage to Pyrrhus, otherwise called Neoptolemus. After the murder of that prince (*vid.* Pyrrhus), she married Orestes, and received the kingdom of Sparta as her dowry. (*Virg., Æn.*, 3, 327, *seqq.*—*Heyne, Excurs.*, 12, *ad Virg., Æn.*, 3.—*Eurip., Androm.*)—III. A city of Argolis, on the southern coast, opposite Hydrea. It was founded, according to Herodotus (8, 43), by the Dryopes, whom Hercules and the Melians had expelled from the banks of the Sperchius and the valley of Œta. Pausanias describes this city as situate on a hill of moderate height, and surrounded by walls. It contained, among others, a temple of Ceres, the sanctuary of which afforded an inviolable refuge to supplicants, whence arose the proverb *ἀνθ' Ἑρμιόνης*, "as safe an asylum as that of Hermione." Not far from this structure was a cave, supposed to communicate with the infernal regions. It was probably owing to this speedy descent to Orcus, that the Hermionians, as Strabo informs us, omitted to put a piece of money in the mouths of their dead. (*Strab.*, 373.—*Callim., ap. Etym. Mag., s. v.* Δανάκης.) Lasus, an early poet of some note, said to have been the instructer of Pindar, was a native of Hermione. We are informed by Sir W. Gell, that the ruins of this place are to be seen on the promontory below *Kastri*, a town inhabited by Albanians, nearly opposite to the island of Hydra. (*Itin. of the Morea*, p. 199.) Pausanias affirms (2, 34), that Hermione originally stood at the distance of four stadia from the site it occupied in his day, and, though the inhabitants had long removed to the new city, there yet remained several edifices to mark the spot. (*Cramer's Anc. Greece*, vol. 3, p. 258, *seq.*)

Hermiŏnes, one of the three great divisions of the Germanic tribes, according to Tacitus (*Germ.*, c. 2), and occupying the central parts of the country. Mannert is of opinion, that a tribe or division of the name Hermiones never in fact existed, but that this appellation originated from the early legend of Greece respecting the fabulous land Hermionia, remarkable for its productions, and placed by the early writers in the distant regions of the north. The Romans, borrowing this fable from the Greeks, imagined that they had found Hermionia in the regions of Germany. (Compare *Mela*, 3, 3.—*Mannert, Geog.*, vol. 3, p. 146.)

Hermionĭcus Sinus, a bay on the coast of Argolis, near Hermione. (*Strab.*, 335.) It is now the Gulf of *Castri*.

Hermodōrus, a philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the ten tables of laws which had been collected in Greece. (*Cic., Tusc.*, 5, 36.) "An ancient tradition mentions," observes Niebuhr, "as an auxiliary to the Decemviri, in this code, Hermodorus, an Ephesian, the friend of the sage Heraclitus, whom his fellow-citizens had banished because he filled them with shame, and they desired to be all on an equality in profligacy of conduct. (*Menag., ad Diog. Laert.*, 9, c. 2.) It cannot, indeed, be well explained, how this story could have been invented, for which nothing but a celebrated name could have given occasion, while that of Hermodorus appears to have been known to the Greeks themselves only by the saying of his friend. On this ground, the naming of the statue, which was inscribed as his at Rome, may pass for genuine. But if ever he lived there, honoured by, and useful to, his contemporaries, the legislators, it does not therefore follow, that, by his council, many of the Greek laws were transferred to the Twelve Tables which are lost to us. The Romans adhered too tenaciously to their own hereditary laws, to exchange them for any foreign institution; and the difference between them and the Grecians was so great, that the sage Hermodorus could not have suggested an imitation." (*Niebuhr's Roman History*, vol. 2, p. 111, *Walter's transl.*)

Hermogĕnes, a celebrated sophist, a native of Tarsus, who flourished under M. Aurelius Antoninus. He was remarkable for the precocity of his intellect. At the age of fifteen he openly professed his art in the presence of the emperor, and excited his astonishment by the ability and eloquence which he displayed. This rapid growth, however, of the mental powers, was succeeded by as rapid a decline, and, at the age of twenty-five, he lost his memory to such a degree as to be incapable of pursuing his usual avocations. In this sad condition he lingered to an advanced age. It is said that, on opening his body after death, his heart was found of an enormous size, and covered with hair. He left a work on Rhetoric, which was introduced into the Grecian schools, and continued to be a *text-book* in the rhetorical art until the decline of the latter. Two editions of the entire work were published, one in 1614, 8vo, by Laurentius, *Colon. Allobrog.*; the other in 1799, 4to, by an anonymous editor (Σ. Β. Δ.). There have been several editions of parts of the work, for which consult Hoffmann (*Lex. Bibliogr.*, vol. 2, p. 355, *seqq.*).—II. A lawyer in the age of Constantine, who, together with Gregorius or Gregorianus, made a collection of the constitutions or edicts of the emperor. Gregorius comprehended in his collection the laws published from Hadrian to Constantine; Hermogenes compiled a supplement to the work. This collection, though made without public authority, was yet cited in courts of law. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 215, *seqq.*)

Hermolāus, a young Macedonian nobleman, and one of the royal pages of Alexander the Great. In the heat of a boar-hunt on one occasion, he forgot his duty, and slew the animal, perhaps unfairly (for the laws of the chase have in all ages and climes been very arbitrary), certainly in such a way as to interfere with the royal sport. The page was, in consequence, deprived of his horse, and ordered to be flogged. Incensed at the indignity thus offered him, he resolved to efface it in the blood of his sovereign, and for this purpose formed a conspiracy with some of his brother-pages, as well as other individuals. The plot, however, was discovered, and the culprits were stoned to death. Hermolaus, in his defence, insisted that the tyranny and drunken revelries of Alexander were more than could be tolerated by freemen. (*Arrian, Exp. Al.*, 4, 13, *seqq.*)

Hermopŏlis, or the city of Hermes (Mercury), the name of two towns of Egypt. The first was in the Delta, east of the Canopic branch of the Nile, and northeast of Andropolis. For distinction' sake, the epithet Μικρά (*Parva*) was added to its name. Ptolemy makes it the chief city of the nome in which Alexandrea was situate. (*Mannert, Geog.*, vol. 10, pt. 1, p

698.) Its position corresponds with that of the modern *Demenhur*. The second was termed Μεγάλη (*Magna*), or the great, and was situate in the Heptanomis, on the western bank of the Nile, opposite Antinoopolis. It is spoken of as a large city by Ammianus Marcellinus (22, 16). The inhabitants worshipped the Cynocephalus, or dog-headed deity Anubis. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 397.) The name of the place is now *Ashmuneim*.

Hermundūri, the first of the Hermionic tribes in Germany. They were a great and powerful nation, and lay to the east and northeast of the Allemanni. Tacitus says, that in process of time they became allies to the Romans, who distinguished them above the other Germans by peculiar privileges. (*Germ.*, c. 41.) Mannert makes them a branch of the great Suevic race. (*Geogr.*, vol. 3, p. 201.)

Hermus, a considerable river of Asia Minor, rising, according to Strabo (626), in Mount Dindymus, in Phrygia, and flowing through the northern part of Lydia until it falls into the Ægæan. Pliny, however, makes its source to have been near Dorylæum in Phrygia. (*Plin.*, 5, 31.) It received in its course the rivers Pactolus, Hyllus, called also Phrygius, and other less celebrated streams, and discharged itself into the sea between Phocæa and Smyrna. (*Strab., l. c.*—*Herod.*, 1, 80.—*Arrian, Exp. Al.*, 5, 5.) The plains which this river watered were termed the plains of Hermus, and the gulf into which it discharged itself was anciently called the Hermæan Gulf; but when Theseus, according to some accounts, a person of distinction in Thessaly, migrated hither, and founded a town on this gulf called Smyrna after his wife (*Vit. Hom.*, c. 2), the gulf was termed Smyrnæus Sinus, or Gulf of Smyrna, a name which it still retains. The sands of the Hermus were said to be auriferous, a circumstance for which it was probably indebted to the Pactolus. (*Virg., Georg.*, 2, 136.)—The modern name of this fine river is the *Sarabat*. (*Cramer's Asia Minor*, vol. 1, p. 336.)

Hernĭci, a people of New Latium, bordering on the Æqui and Marsi. (*Strabo*, 231.) It was maintained by some authors, that they derived their name from the rocky nature of their country; *herna*, in the Sabine language, signifying a rock. (*Serv., ad Æn.*, 7, 682.) Others were of opinion, that they were so called from Hernicus, a Pelasgic chief; and Macrobius (*Sat.*, 5, 18) thinks that Virgil alluded to that origin when he described this people as going to battle with one leg bare. The former etymology, however, is more probable, and would also lead us to infer that the Hernici, as well as the Æqui and Marsi, were descended from the Sabines, or generally from the Oscan race. There is nothing in the history of this petty nation which possesses any peculiar interest, or distinguishes them from their equally hardy and warlike neighbours. It is merely an account of the same ineffectual struggle to resist the systematic and overwhelming preponderance of Rome, and of the same final submission to her transcendent genius and fortune. It may be remarked, that it was upon the occasion of a debate on the division of some lands conquered from the Hernici, that the celebrated agrarian law was first brought forward (A.U.C. 268.—*Liv.*, 2, 41.—*Dion. Hal.*, 8, 69). The last effort made by this people to assert their independence was about the year 447 A.U.C.; but it was neither long nor vigorous, though resolved upon unanimously by a general council of all their cities. (*Liv.*, 9, 43.—*Cramer's Ancient Italy*, vol. 2, p. 78, *seqq.*)

Hero, I. a beautiful priestess of Venus at Sestus, attached to Leander, a youth of Abydos, who every night escaped from the vigilance of his family, and swam across the Hellespont, while Hero, in Sestus, directed his course by holding a burning torch on the top of a high tower. Leander, however, was at last rowned in a tempestuous night, as he attempted his usual course, and Hero, in despair, threw herself down from her tower and perished in the sea. Musæus, a Greek poet of the fifth century of our era, made this story the subject of a pleasing little poem that has come down to us. (*Vid.* Musæus III.) Ovid devotes two of his Heroïdes to this same theme. (*Her. Ep.*, 18 *et* 19.) As regards the feat of Leander in swimming across the Hellespont nightly, consult remarks under the article Leander.—II. The name of two writers on mechanical subjects. (*Vid.* Heron.)

Herōdes, I. surnamed the *Great* and *Ascalonita*, second son of Antipater the Idumæan, was born B.C. 71, at Ascalon, in Judæa. At the age of twenty-five he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers, and the execution of their leader, with several of his comrades. He was summoned before the Sanhedrim for having done this by his own authority, and having put these men to death without a trial; but, through the strength of his party and the zeal of his friends, he escaped censure. He at first embraced the party of Brutus and Cassius; but, after their death, reconciled himself to Antony, who appointed him and Phasael tetrarchs of Judæa. In B.C. 40 the Parthians invaded Judæa, and placed Antigonus on the throne, making Hyrcanus and Phasael prisoners. Herod escaped to Rome, where, by the influence of Antony, he was appointed King of the Jews. But the Roman generals in Syria assisted him very feebly, and it was not till the end of the year 38 B.C. that Jerusalem was taken by Sossius. The commencement of Herod's reign dates from the following year. In the year 38 he had married Mariamne, the granddaughter of Hyrcanus, hoping to strengthen his power by this match with the Asmonæan family, which was very popular in Judæa. On ascending the throne Herod appointed Ananel of Babylon high-priest, to the exclusion of Aristobulus, the brother of Mariamne. But he soon found himself compelled, by the entreaties of Mariamne and the artifices of her mother Alexandra, to depose Ananel, and appoint Aristobulus in his place. Not long after, however, Aristobulus was secretly put to death by the command of Herod. Alexandra having informed Cleopatra of the murder, Herod was summoned to answer the accusation before Antony, whom he pacified by liberal bribes. When setting out to meet Antony, he had commanded his brother Joseph to put Mariamne to death in case he should be condemned, that she might not fall into Antony's power. Finding, on his return, that his brother had revealed this order to Mariamne, Herod put him to death. In the civil war between Octavius and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabians, whom he defeated. After the battle of Actium, he went to meet Octavius at Rhodes; having first put to death Hyrcanus, who had been released by the Parthians, and had placed himself under Herod's protection some years before. He also imprisoned Mariamne and Alexandra, commanding their keepers to kill them upon receiving intelligence of his death. Octavius, however, received him kindly, and reinstated him in his kingdom. On his return, Mariamne reproached him with his intentions towards her, which she had again discovered. This led to an estrangement between Herod and his queen, which was artfully increased by his sister Salome; till, on one occasion, enraged at a new affront he had received from Mariamne, Herod assembled some of his friends and accused her of adultery. She was condemned and executed. After her death Herod suffered the deepest remorse, and shut himself up in Samaria, where he was seized with a sickness which nearly proved fatal. In the year 26 B.C. he put to death the sons of Babas, the last princes of the Asmonæar family. He now openly disregarded the Jewish law and introduced Roman cus-

toms, a conduct which increased the hatred of the people towards him, and he particularly shocked their prejudices by erecting a stately theatre and an amphitheatre in Jerusalem, in the latter of which he celebrated games in honour of Augustus. Ten men conspired against his life, but were detected and executed with the greatest cruelty. To secure himself against rebellion, he fortified Samaria, which he named Sebaste (equivalent to the Latin Augusta), and he built Cæsarea and other cities and fortresses. In the year 17 B.C. he began to rebuild the temple at Jerusalem. The work was completed in eight years, but the decorations were not finished for many years after. (*John*, 2, 20.) Herod's power and territories continued to increase, but the latter part of his reign was disturbed by the most violent dissensions in his family, of which a minute account is given by Josephus. He died in March, B.C. 4, in the thirty-fourth year of his reign, and the seventieth of his age. Josephus relates, that, shortly before his death, he shut up many of the principal men of the Jewish nation in the Hippodrome, commanding his sister Salome to put them to death as soon as he expired, that he might not want mourners. They were released, however, by Salome upon Herod's death.—The birth of our Saviour took place in the last year of Herod's reign, four years earlier than the era from which the common system of chronology dates the years A.D. (*Joseph., Ant. Jud.*, 14, 17, *seqq.*—*Id. ib.*, 15, 1, *seqq.*—*Id. ib.*, 16, 1, *seqq.*—*Id., Bell. Jud.*, 1, 17, &c.—*Noldius, de Vita et Gestis Herodum*, § 7.) It was Herod of whom Augustus said, after he had heard of the former's having put to death his own sons, Alexander and Aristobulus, that he would rather be Herod's hog (*ὗν*) than his son (*υἱόν*), punning upon the similarity of the two terms, and alluding at the same time to the aversion with which the hog was regarded by the Jews. (*Macrob., Sat.*, 2, 4.)—II. Antipas, a son of Herod the Great, whom his father, in his first will, declared his successor in the kingdom, but to whom he afterward gave merely the office of tetrarch over Galilee and Peræa, while he appointed his other son Archelaus king of Judæa. Antipas, after being confirmed in these territories by Augustus, married the daughter of Aretas, king of Arabia. He divorced her, however, A.D. 33, that he might marry his sister-in-law Herodias, the wife of his brother Philip, who was still living. John the Baptist, exclaiming against this incest, was seized, and subsequently beheaded. Afterward, A.D. 39, Herodias, being jealous of the prosperity of her brother Agrippa, who, from a private person, had become King of Judæa, persuaded her husband Herod Antipas to visit Rome, and to desire the same dignity from Tiberius. Agrippa, being apprized of his design, wrote to the emperor, accusing Antipas of being implicated in the affair of Sejanus, upon which he was banished to Lugdunum, in Gaul. This is that Antipas who, being at Jerusalem at the time of our Saviour's suffering, ridiculed Jesus, whom Pilate had sent to him, dressed him in mock attire, and sent him back to the Roman governor as a king whose ambition gave him no umbrage. The year of his death is unknown, though it is certain that he and Herodias ended their days in exile, according to Josephus, in Spain. (*Noldius, de Vita et Gestis Herodum*, § 37.)—III. Agrippa, I. son of Aristobulus, and grandson of Herod the Great. (*Vid.* Agrippa V.)—IV. Agrippa, II. son of the preceding. (*Vid.* Agrippa VI.)—V. Atticus. (*Vid.* Atticus II.)

Herodianus, I. a Greek historian, who flourished during the first part of the third century of our era, and died about A.D. 240, at the age of seventy years. Few particulars of his life are known, and even his native place has not been clearly ascertained, though generally supposed to have been Alexandrea. He filled various honourable stations, both in the service of the emperors and in that of the state. (Compare b. 1, c. 4 of his history.) The tone of moderation which everywhere shows itself in his writings, would seem to indicate that his life had been as peaceful as his character; and we may conjecture, from a remark which he makes at the commencement of his work, that it was at an advanced age, and in the bosom of a pleasing retreat, that, collecting together the reminiscences of a long life, and the valuable fruits of his experience, he wrote the history of those emperors whose reigns he had seen and whose persons he had approached. This history, divided into eight books, commences with the death of Marcus Aurelius, and is carried down to the accession of Gordian III., embracing, from A.D. 180 to 238, a period of fifty-eight years, under seventeen princes who reigned either successively or conjointly. This period, though short, was a most eventful one in the annals of the empire, on account of the numerous and violent changes in the persons who held the sovereign power, and also with respect to the domestic and foreign wars, the depravity of manners, and the public calamities which characterized the age. The series of emperors which the history of Herodian embraces, comprises Commodus, Pertinax, Julian, Niger and Albinus, Severus, Caracalla and Geta, Macrinus, Heliogabalus, Alexander Severus, Maximinus, the two Gordiani, and Balbinus. We perceive from this the importance of Herodian's work, forming, as it does, a grave and almost solitary chronicle of this portion of Roman history; for the writers of the Augustan history, who lived long after him, hardly do more than copy his narrative, and, when they deviate from him, merit, in general, a far less degree of confidence This is a testimony rendered in his favour even by Julius Capitolinus himself, who (*Vit. Albin.*, c. 12) invites his readers, if desirous of more lengthened details, to seek for them in Marius Maximus or Herodian, who, adds he, are equally distinguished by their accuracy and fidelity. And yet it is on the authority of the same Capitolinus that many modern critics have grounded their charge against Herodian, of having been too partial to Maximinus, and too severe on Alexander Severus. (*Jul. Cap., Vit. Max.*, c. 13.) From this charge, however, Herodian has been successfully defended by Isaac Casaubon and the Abbé de Mongault.—The style of Herodian is plain and unaffected, and his narrative in general seems written in a spirit of sincerity, but it has no claims to philosophy or critical art. The harangues which he has inserted in his narrative are elegant, but they want simplicity. His greatest fault is having neglected chronology.—Among the editions of Herodian may be mentioned that of Irmisch, *Lips.*, 1789, 5 vols. 8vo, and that of Bekker, *Berol.*, 1826, 8vo. The former is remarkable for its excessive load of commentary; the latter, which contains merely the text and various readings, presents the latest and best text of the historian.—Politian gave to the world in 1490 a Latin version of Herodian, remarkable for its elegance rather than fidelity, and dedicated it to Innocent VIII. He was liberally rewarded by the pontiff. (*Politian, Epist.*, 8, 1–5.) It is ascertained, however, now, that he merely corrected the version of Omnibonus Vincentius. (Consult *Tiraboschi*, vol. 6, pt. 2, p. 339.—*Heeren, Gesch. der Class. Lit. in Mittelalter.*, vol. 2, p. 301, *seq.*, *Gött ting.*, 1822.—*Schöll. Hist. Lit. Gr.*, vol. 4, p. 192.—*Biogr. Univ.*, vol. 20, p. 273, *seqq.*)—II. A grammarian of Alexandrea, often confounded with the historian above mentioned. He was a son of the celebrated Apollonius Dyscolus, and flourished in the second century of the Christian era. He dedicated to the Emperor Marcus Aurelius his general grammar, of which we have only some unpublished and abridged extracts remaining. We have also some fragments of other works; and Pierson has given in his edition of Mœris a treatise of the same writer on the choice of

words, entitled Philetærus. The treatise published by Valckenaer, at the end of his Ammonius, on barbarisms and solecisms, and the name of the author of which that scholar did not know, was discovered by Villoison to have been written by this same Herodian. Other minor productions of his are given by the last-mentioned scholar, in his *Anecdota*, and by Hermann in his treatise *De Emendanda ratione G. G.*—Consult the remarks of Hase, as given by Schöll (*Hist. Lit. Gr.*, vol. 5, p. 25).

Herodōtus, I. a celebrated Greek historian, born at Halicarnassus, B.C. 484. (*Larcher, Vie d'Herod.*, p. 1.—*Clinton's Fasti Hellenici*, vol. 1, p. 29, 2*d ed.*) He was of Dorian extraction, and of a distinguished family. (*Suidas, s. v.* Ἡρόδ.) Panyasis, an eminent poet, whom some ranked next to Homer (*Suidas, s. v.* Πανύσ.), while others place him after Hesiod and Antimachus, was his uncle either by the mother's or father's side. Herodotus is regarded by many as the father of profane history, and Cicero (*Leg.*, 1, 1) calls him "*historiæ patrem*:" by this, however, nothing more must be meant, than that he is the first profane historian whose work is distinguished for its finished form, and has come down to us entire. Thus Cicero himself, on another occasion, speaks of him as the first "*qui princeps genus hoc* (scribendi) *ornavit*" (*De Orat.*, 2, 13); while Dionysius of Halicarnassus has given us a list of many historical writers who preceded him. (Consult *Creuzer, Fragm. Hist. Antiq. Heidelb.*, 1826, 8vo.) The facts of his life are few and doubtful, except so far as we can collect them from his own works. Not liking the government of Lygdamis, who was tyrant of Halicarnassus, Herodotus retired for a season to the island of Samos, where he is said to have cultivated the Ionic dialect of the Greek, which was the language there prevalent. Before he was thirty years of age he joined in an attempt, which proved successful, to expel Lygdamis. But the banishment of the tyrant did not give tranquillity to Halicarnassus, and Herodotus, who himself had become an object of dislike, again left his native country, and joined, as it is said, a colony which the Athenians sent to Thurium in Southern Italy, B.C. 443. He is said to have died in Thurium, and to have been buried in the Agora.—Herodotus presents himself to our consideration in two points; as a traveller and observer, and as an historian. The extent of his travels may be ascertained pretty clearly from his History; but the order in which he visited each place, and the time of visiting, cannot be determined. The story of his reading his work at the Olympic games, on which occasion he is said to have received universal applause, and to have had the names of the nine Muses given to the nine books of his History, has been well discussed by Dahlmann, and we may perhaps say disproved. (*Herodot., aus seinem Büche, sein Leben*, Altona, 1823.) The story is founded upon a small piece by Lucian, entitled "Herodotus or Aëtion," which apparently was not intended by the writer himself as an historical truth; and, in addition to this, Herodotus was only about twenty-eight years old (*Suid., s. v.* Θουκυδίδης) when he is said to have read to the assembled Greeks at Olympia a work which was the result of most extensive travelling and research, and which bears in every part of it evident marks of the hand of a man of mature age. The Olympic recitation is not even alluded to by Plutarch, in his treatise on the "Malignity of Herodotus." At a later period Herodotus read his History, as we are informed by Plutarch and Eusebius, at the Panathenæan festival at Athens, and the Athenians are said to have presented him with the sum of ten talents for the manner in which he had spoken of the deeds of their nation. The account of this second recitation may be true.—With a simplicity which characterizes his whole work, Herodotus makes no display of the great extent of his travels. He frequently avoids saying in express terms that he was at a place, but he uses words which are as conclusive as any positive statement. He describes a thing as standing behind the door (2, 182), or on the right hand as you enter a temple (1, 51); or he was told something by a person in a particular place (2, 28); or he uses other words equally significant. In Africa he visited Egypt, from the coast of the Mediterranean to Elephantine, the southern extremity of the country (2, 29); and he travelled westward as far as Cyrene (2, 32, 181), and probably farther. In Asia he visited Tyre, Babylon, Ecbatana (1, 98), and probably Susa (5, 52, *seqq.*; 6, 119). He also travelled to various parts of Asia Minor, and probably went as far as Colchis (2, 104). In Europe he visited a large part of the country along the Black Sea, between the mouths of the Danube and the Crimea, and went some distance into the interior. He seems to have examined the line of the march of Xerxes from the Hellespont to Attica, and certainly had seen numerous places on this route. He was well acquainted with Athens (1, 98; 5, 77), and also with Delphi, Dodona, Olympia, Delos, and many other places in Greece. That he had visited some parts of Southern Italy is clear from his work (4, 99; 5, 44). The mention of these places is sufficient to show that he must have seen many more. So wide and varied a field of observation has rarely been presented to a traveller, and still more rarely to any historian, either of ancient or modern times; and, if we cannot affirm that the author undertook his travels with a view to collect materials for his great work, a supposition which is far from improbable, it is certain that, without such advantages, he could never have written it, and that his travels must have suggested much inquiry, and supplied many valuable facts, which afterward found a place in his History. The nine books of Herodotus contain a great variety of matter, the unity of which is not perceived till the whole work has been thoroughly examined; and for this reason, on a first perusal, the History is seldom well understood. But the subject of his History was conceived by the author both clearly and comprehensively His aim was to combine a general history of the Greeks and the barbarians (that is, those not Greeks) with the history of the wars between the Greeks and Persians. Accordingly, in the execution of his main task, he traces the course of events from the time when the Lydian kingdom of Crœsus fell before the arms of Cyrus, the founder of the Persian monarchy (B.C. 546), to the capture of Sestus (B.C. 478), an event which crowned the triumph of the Greeks over the Persians. The great subject of his work, which is comprised within the space of 68 years, not more than the ordinary term of human life, advances, with a regular progress and truly dramatic development, from the first weak and divided efforts of the Greeks to resist Asiatic numbers, to their union as a nation, and their final triumph in the memorable battles of Thermopylæ, Salamis, and Platæa. But with this subject, which has a complete unity, well maintained from its commencement to its close, the author has interwoven, conformably to his general purpose, and by way of occasional digression, sketches of the various people and countries which he had visited in his wide-extended travels. The more we contemplate the difficulty of thus combining a kind of universal history with a substantial and distinct narrative, the more we admire, not the art of the historian (for such, in the proper sense of the term, he could not well possess), but that happy power of bringing together and arranging his materials, which was the result of the fulness of his information, the distinctness of his knowledge, and the clear conception of his subject These numerous digressions are among the most valuable parts of his work; and, if they had been omitted or lost, barren indeed would have been our investigation into the field of ancient history, over which the labors

of one man now throws a clear and steady light.—The style of Herodotus is simple, pleasing, and generally perspicuous; often highly poetical both in expression and sentiment. But it bears evident marks of belonging to a period when prose composition had not yet become a subject of art. His sentences are often ill-constructed and hang loosely together; but his clear comprehension of his own meaning, and the sterling worth of his matter, have saved him from the reproach of diffuseness and incoherence. His acquirements were apparently the result of his own experience. In physical knowledge he was certainly behind the science of his day. He had, no doubt, reflected on political questions; but he seems to have formed his opinions mainly from what he himself had observed. To pure philosophical speculations he had no inclination, and there is not a trace of such in his writings. He had a strong religious feeling bordering on superstition, though even here he could clearly distinguish the gross and absurd from that which was decorous. He seems to have viewed the manners and customs of all nations in a more truly philosophical way than many so-called philosophers, considering them as various forms of social existence under which happiness might be found. He treats with decent respect the religious observances of every nation; a decisive proof, if any were wanting, of his great good sense.—That Herodotus was not duly appreciated by all his countrymen, and that in modern times his wonderful stories have been the subject of merriment to the half-learned, who measure his experience by their own ignorance, we merely notice, without thinking it necessary to say more. The incidental confirmations of his veracity, which have been accumulating of late years on all sides, and our more exact knowledge of the countries which he visited, enable us to appreciate him better than many of the Greeks themselves could do; and it cannot now be denied, that a sound and comprehensive study of antiquity must be based upon a thorough knowledge of the work of Herodotus.—Plutarch accused Herodotus of partiality, and composed a treatise on what he termed the "malignity" of this writer (*περὶ τῆς Ἡροδότου κακοηθείας*), taxing him with injustice towards the Thebans, Corinthians, and Greeks in general; but the whole affair is a weak and frivolous one. The historian has also found two new antagonists in more recent times. MM. Chahan de Cirbied and F. Martin, authors of a work entitled "*Recherches Curieuses sur l'historie ancienne de l'Asie*," drawn from Oriental manuscripts in the "Bibliothèque du Roi" (*Paris*, 1806), oppose to him the testimony of Mar-Ibas-Cadina, a Syrian, and the secretary of Valasarces, king of Armenia. This writer pretends to have found in the archives of Nineveh a Greek translation, made by order of Alexander the Great, of a Chaldean work of very remote antiquity. The history of Mar-Ibas-Cadina no longer exists, but it was the source whence Moses of Chorene in the fifth century, and John Catholicos in the tenth, drew the materials for their respective works. This attack, however, on the credibility of the Greek writer, is undeserving of any serious consideration, more especially as the French editors themselves, just mentioned, confess that Mar-Ibas-Cadina deals largely in fable.—A life of Homer is commonly ascribed to Herodotus, and appears in most editions of his history; but it is now deemed suppositious. The three best editions of Herodotus are, that of Wesseling, *Amst.*, 1763, fol.; that of Schweighaeuser, *Argent*, 1816, 6 vols. 8vo; and that of Bähr, *Lips.*, 1830–35, 4 vols. 8vo. The edition of Schweighaeuser has a "Lexicon Herodoteum," forming a seventh volume, which is a useful aid to students, though far from being complete. Some time after the appearance of Schweighaeuser's Herodotus, Gaisford collated anew the Sancroft MS. (one of the best manuscripts of the historian), and published an edition from the Oxford press, in 1824; but the result of the collation has added nothing of any value to Schweighaeuser's text. The edition of Bähr is, perhaps, the most useful of the three. It contains an excellent body of notes, many of them selected from the writings of Creuzer, especially from his "Commentationes Herodoteæ," and refers constantly to the most recent speculations of the German scholars on the different topics discussed by Herodotus. There is also a French translation of the history by Larcher, *Paris*, 1802, 9 vols. 8vo, of great fidelity, and highly esteemed for its very valuable commentary. Very important aid may likewise be obtained by the student from Rennell's and Niebuhr's respective dissertations on the geography of Herodotus. A reprint of the former appeared from the London press in 1830, 2 vols. 8vo; and a translation of the latter from the German was published at Oxford, 1830, 8vo. (*Encycl. Us. Knowl.*, vol. 12, p. 163, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 140, *seqq.*)—II. The author of an ancient glossary on Hippocrates, supposed by some to have been the same with Herodotus of Tarsus (No. III.). Others think that the glossary in question is merely intended as a collection of words found in the history of Herodotus of Halicarnassus, and that it has been incorporated with the works of Hippocrates for no other reason than because this physician wrote in the Ionic dialect, and many terms occur both in his works and in the history of Herodotus. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 6.)—III. A physician of Tarsus, of the empiric school, and successor to Menodotus of Nicomedia. A work of his, entitled "The Physician," is mentioned by Galen (*Sect. 2, Comment. in vi. Epid. Hippocr. text.*, 42).

Herōes (Ἥρωες), the plural of Heros (Ἥρως), a name given by the Greeks to a class of persons supposed to be intermediate between gods and men, and usually of divine descent on at least one side. Such were worshipped with divine honours by those cities and races of men which claimed them as their fathers or ancestors. This divine origin, however, was not essential: thus Philippus of Crotona, who fell in the battle against the Phœnicians and Egestæans, was made a hero for his beauty; a herōum or shrine was built on the spot where he was buried, and sacrifices were offered to him. (*Herod.*, 5, 47.) At a later age, Aratus and Brasidas were worshipped as heroes at Sicyon and Amphipolis respectively; and the Athenians slain at Marathon received similar honours. Concerning these last, legends were current, which show that a supernatural and mythological character was really ascribed to them, and they, probably, were the latest of the Greeks to whom such a character was attributed. The Heroic Age, properly so called, appears, however, to have terminated with the immediate descendants of the Greeks who returned from Troy, and to have extended backward for an uncertain length of time, estimated by Thirlwall at six generations, or about 200 years. This is the fourth or Heroic Age of Hesiod, in which Jupiter "made the divine brood of heroes, better and braver than the third or brazen race." (*Op., et D.*, 157.) These were the princes and warriors of mythological history, such as Theseus, Perseus, and those who fought at the sieges of Thebes and Troy. In Homer, the word Hero occurs frequently, but in quite a different sense: it is applied collectively to the whole body of fighters, Argeii, Danai, and Achæi, without reference to individuals of peculiar merit; and, indeed, often appears to be used for little more than an expletive, when *he*, or *the man*, or *the warrior*, would have done equally well. Indeed, the application of the word is not even limited to warriors, but is extended to heralds, wise counsellors, kings, &c. It has been suggested, with considerable plausibility, that the word originally denoted the members of those roving bands who in the earliest times overran Greece, issuing from

the south of Thessaly, and giving extension to the name, first of Achæans, and afterward of Hellenes, as we learn from the legends in Pausanias and Thucydides; so that in the same sense the Normans who colonized Italy, or the Saxons who settled in England, might justly be called heroes. The root of the word seems to be *her*, whence come the Latin and German forms of *herus* and *herr* ("master"); *vir*, *virtus*, &c. The Sanscrit word *sūra* appears to contain the same element as "*heros*."—The promiscuous (or Homeric) use of the word "*hero*" disappeared in the age succeeding the Homeric poems. It seems probable that the Hellenic invasion, commonly called the return of the Heraclidæ, put an end to it. The new conquerors of Southern Greece do not seem themselves to have borne or used the title; and afterward, when they or their descendants looked back to the warlike legends of the earlier race who had borne the title, the lays, exploits, and legends were called heroic; and from the combined effect of poetical exaggeration, reverence for antiquity, and traditions of national descent, the more modern use of the word arose, carrying with it notions of mythical dignity, and of superiority to the later races of mankind. The custom of showing respect or affection by making precious offerings, and celebrating costly sacrifices at the tombs of the dead; the imaginative temper of the Greeks, which, as it loved to ascribe a divine genealogy to the great, was equally willing to admit them to a share of the divine nature and enjoyments after death; and the love of magnifying past ages, common to all nations, will sufficiently explain the change of earthly leaders into protecting genii or dæmons, who were believed to be immortal, invisible, though frequenting the earth, powerful to bestow good or evil, and therefore to be appeased or propitiated like the gods themselves. In the age of Hesiod, as is evident from the passage above referred to, the day of heroes was past, and they were already invested with their mythological character, which appears to furnish one among other reasons for believing him to have lived after the Homeric age. (*Thirlwall's Greece*, vol. 1, p. 123, *seqq.*—*Philological Museum*, No. 4, p. 72, *seqq.*—*Encycl. Us. Knowl.*, vol. 12, p. 160, *seq.*)

Heron or Hero, I. a native of Alexandrea, and disciple of Ctesibius flourished about 217 B.C. He was celebrated as a mechanician, and invented the hydraulic clock, and the machine called "the fountain of Hero." He must have enjoyed a high reputation, since he is mentioned by Gregory Nazianzen with Euclid and Ptolemy. He is now, however, principally known by some fragments of his writings on mechanics, which are to be found in the "*Mathematici Veteres*," published at Paris in 1693. His extant writings are, 1. "On the Machine called the *Chiroballistra*" (Χειροβαλλίστρας κατασκευὴ καὶ συμμετρία). This is found in the "Mathematici Veteres" already cited. —2. *Barulcus* (Βαροῦλκος), a treatise on the raising of heavy weights, which is mentioned by Pappus, and was found by Golius in Arabic. A translation of it into German, by Burgman, was published in the *Comment. Goett.*, 7, 77.—3. *Belopoeica* (Βελοποιϊκά), a treatise on the manufacture of darts, published by Baldi, with an account of Hero, at *Augsburg*, in 1616, and also in the *Math. Vet.*—4. *On Pneumatic Machines* (Πνευματικά). In this work is the first and only notice among the ancient writers of the application of steam as a moving power. (*Stuart's History of the Steam-Engine*, 4to.) It was published by Commandine at Urbino in 1575, and at Amsterdam in 1680, and also in the *Math. Vet.*, with the additions of Aleotti, who had previously published an Italian version at Bologna in 1542, and at Ferrara in 1589.—5. *On the Construction of Automata* (περὶ Αὐτοματοποιητικῶν), contained in the *Math. Vet.*—6. *On Dioptrics*, from which Heliodorus, a mathematician who flourished after the commencement of the Christian era, has left an extract, and of which a MS exists in the Strasburg library. Other works of Hero, now lost, are mentioned by Pappus, Eutocius, Heliodorus, &c. (*Schmidt, Heronis Alexandrini Vita Scripta et quædam inventa, Helmstad.*, 1714, 4to.)—II. Commonly called the Younger, is supposed to have flourished during the reign of the Emperor Heraclius, which commenced A.D. 610. He also wrote on mechanical and mathematical subjects. His native country is uncertain. In a work attributed to him (On Geodesy), he states, that the precession of the equinoxes had produced seven degrees of effect since the time of Ptolemy, so that he must have been about 500 years later than Ptolemy. He is generally placed, however, as already remarked, under the reign of Heraclius. The writings of Hero the Younger are, 1. A book "*On Machines of War*" (Πολιορκητικά), edited in Latin by Barocius, *Venice*, 1572, together with, 2. A book of "*Geodesy*," a term then meaning practical geometry.—3. "*On the Attack and Defence of Towns*," printed in the *Math. Vet.*—4. A book "*On Military Tactics*," said by Lambecius to exist in MS. in the library at Vienna.—5. *On the Terms in Geometry*, printed at *Strasburg*, 1571, and also edited by Hasenbalg, *Stralsund*, 1826, 4to, with notes.—6. *Geometrical Extracts*, printed by the Benedictines, in the first volume of the *Analecta Græca*, *Paris*, 1688, from a copious MS. in the royal library at Paris.—7. A geometrical manuscript, stated by Lambecius to be in the library at Vienna.—III. A mathematician, who flourished about the middle of the 5th century, and was the teacher of Proclus. None of his works have reached us.

Heroöpŏlis, a city of Egypt, about equidistant from Pelusium, the apex of the Delta, and the city of Arsinoë, on the extremity of the western branch of the Sinus Arabicus. It gave to that branch the name of Sinus Heroöpolites, now *Bahr-Assuez*. It was a city of comparatively recent origin, founded by the Greeks for commercial purposes; and its very name, which Pliny translates by *Heroum Oppidum*, shows the Grecian origin of the place. Stephanus of Byzantium, however, asserts that the previous name of the city was Hæmos (Αἷμος), because Typhon was here wounded by lightning, and his *blood* gushed forth upon the ground. Hæmos is a Grecian name as well as Heroöpolis, and the Egyptian fable must therefore have been invented after the foundation of the place by the Greeks. Heroöpolis remained a place of importance as long as the canal of Ptolemy formed one of the channels of communication in this quarter. It belonged, however, to no nome, but, like Arsinoë, was a separate establishment. It sunk with the canal, and the ruins are said to be no longer visible, being buried probably beneath the sand. (*Mannert, Geogr.*, vol 10, pt. 2, p. 516, *seqq.*)

Herophĭlus, a celebrated physician, a native of Chalcedon, of the family of the Asclepiades, and a disciple of Praxagoras. Galen, indeed, has called him a Carthaginian; but in the book entitled "Introduction," which is ascribed to Galen, he is said to be of Chalcedon. Herophilus lived under Ptolemy Soter, and was contemporary with the philosopher Diodorus, and with the celebrated physician Erasistratus, with whose name his own is commonly associated in the history of anatomical science. As a physician, Herophilus is mentioned with praise by both the ancient and the early modern writers. Cicero, Plutarch, and Pliny, in particular, praise him. Galen says that he carried anatomy to the highest degree of perfection. (*De dissec. matric.*, p. 211.—*De dogm. Hipp. et Plat.*, lib. 8, p. 318.) With such zeal, indeed, did Herophilus pursue this science, that he is said to have dissected 700 subjects, and it was against him and Erasistratus that the very improbable charge was first made, of having frequently opened living criminals, that they

might discover the secret springs of life. (*Celsus, Præf.*) From the peculiar advantages which the school of Alexandrea presented by this authorized dissection of the human body, it gained, and for many centuries preserved, the first reputation for medical education, so that Ammianus Marcellinus, who lived about 650 years after its establishment, says, that it was sufficient to secure credit to any physician if he could say that he had studied at Alexandrea. (*Amm. Marc.*, 22, 16.) Herophilus made great discoveries in anatomy, and Fallopius calls him the evangelist of anatomists. (*Fallop., Observ.*, p. 395.) He is to be regarded as the inventor of pathological anatomy, having been the first that thought of opening the bodies of men after death, in order to ascertain the nature of the malady which had caused their dissolution. His principal discoveries have reference to the nervous system, which he acknowledged as the seat of the sensations. (*Galen, de loc. affect.*, lib. 3, p. 282.—*Ruffus, de appellat part. corp. hum.*, lib. 2, p. 65.) He first determined that the nerves are not connected with the membranes that cover the brain, but with the brain itself, though as yet the distinction of the nerves from the tendons and other white tissues had not been made out The description which Herophilus gave of the brain itself was far superior to those of previous authors. He discovered the arachnoid membrane, and showed that it lined the ventricles, which he supposed were the seat of the soul; and the chief meeting of the sinuses, into which the veins of the brain pour their blood, still bears the name of *torcular Herophili*. He noticed the lacteals, though he was not aware of their use. He pointed out that the first division of the intestinal canal is never more than the breadth of twelve fingers in length, and from this fact proposed for it a name, the Latin form of which (*duodenum*) is still applied to it. He described with great exactness the organ of sight, and gave to its various membranes the names which have still, in a great measure, remained to them. He operated on the cataract by extracting the crystalline humour. The ancient physicians praise his descriptions of the *os hyoïdes*, which he called παραστάτης, of the liver, and of the parts of generation. (*Ruffus, l. c.*, p. 37.—*Galen, de Administr. Anat.*, lib. 6, p. 172.) Herophilus was the first, also, that had just notions respecting the pulse, of which his master, Praxagoras, had taught him some of the value, as a means of discriminating diseases. (*Galen, de diff. puls.*, lib. 2, p. 24.—*Plin.*, 11, 37.—*Id.*, 29, 1.) He does not appear to have drawn many pathological conclusions from his knowledge of the healthy structure. It was he, however, who first showed that paralysis is the result, not of a vitiated state of the humours, as was previously imagined, but of an affection of the nervous system. Herophilus seems to have founded a school which took its name from him. He is supposed to have been the first that commented on the aphorisms of Hippocrates. His commentary exists in manuscript in the Ambrosian library at Milan. All his other works, among which was one on respiration, are lost. (*Sprengel, Hist. de la Med.*, vol. 1, p. 433, *seqq.*)

Herostrătus, less correctly Erostrătus, the incendiary who set fire to the famous temple of Diana at Ephesus. When put to the torture, he confessed that his only object was to gain himself a name among posterity. The states-general of Asia endeavoured, very foolishly, to prevent this, by ordering that his name should never be mentioned; but the natural consequence was, that it is mentioned by all contemporary historians, and has reached even our own time, in full accordance with the wishes of the man who bore it. (*Plut., Alex.*, c. 3.—*Cic., N. D.*, 2, 27.—*Val. Max.*, 8, 14.—*Strab.*, 640.—*Vid.* Ephesus.)

Herse, a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, and entreated her good offices in his suit. These she promised on condition of receiving a large quantity of gold, and drove him out of the palace until he should have given it. Minerva, incensed at her cupidity, and provoked with her also for other causes, sent Envy to fill her bosom with that baneful passion. Unable thereupon to endure the idea of her sister's felicity, she sat down at the door, determined not to permit the god to enter. Mercury, provoked by her obstinacy, changed her into a black stone. Herse became the mother of Cephalus. (*Ovid, Met.*, 2, 708, *seqq.*—*Apollod.*, 3, 14.—*Vid.* Cecrops.)

Hersilĭa, one of the Sabine females carried away by the Romans at the celebration of the Consualia. She was given to Romulus as a spouse, and, after his death, became herself a divinity, under the name of Hora (*Youth*). The common reading, Ora, is wrong (Consult *Gierig, ad Ovid, Met.*, 14, 851.)

Hertha, a goddess worshipped by the ancient Germans, and, according to Tacitus (*Germ.*, c. 40), the same with the earth. ("*Hertham, id est, Terram matrem, colunt.*") She was supposed to take part in human affairs, and even sometimes to come among mortals. She had a sacred grove in an island of the ocean, and a chariot, covered with a veil, standing in the grove and consecrated to her service. Whenever it was known that the goddess had descended into this her sanctuary, her car was got ready, cows were yoked to it, and the deity was carried around in the covered vehicle. Festivity reigned in every place which the goddess honoured with her presence: wars ceased, arms were laid aside, and peace and harmony prevailed, until the priest declared that the goddess was sated with human converse, and once more enclosed her within the temple. (*Tacit., ibid.*) The very name Hertha, and its close resemblance to our English word *Earth*, proves Tacitus to be right in making Hertha and the Earth identical. (Compare the Anglo-Saxon *Hearth*, i. e., "Earth.") The island mentioned by Tacitus is supposed by many to have been that of Rugen, in the Baltic, while others have sought for it in the Northern Ocean. Certain traditions in the island of Rugen seem to favour the former opinion. (Consult *Voyage dans l'isle de Rugen, par Zollner*, and *Panckoucke's Germany of Tacitus*, p. 204, *in notis.*)

Herŭli, a barbarian race, who attacked the Roman empire on its decline. Their first appearance was on the shores of the Black Sea. They were subsequently defeated by the Ostrogoths; but, after the death of Attila, they founded a powerful empire on the Danube. According to Jornandes (*De Reb. Get.*), they first dwelt in Scandinavia, and, being driven thence by the Danes, wandered eastward as far as the Palus Mæotis, and settled in that neighbourhood. They continued making frequent incursions into the empire until the reign of Anastasius, when great numbers of them were cut off by the Lombards, and the rest migrated to the West. They began to invade the empire about A.D. 526. (*Paul. Warnef., de Gest. Longob.*, 1, 20.—*Procop., Bell. Goth.*, 2, 11.) The Heruli made themselves masters, at one time, of Rome itself, under their king Odoacer, and from this period, A.D. 476, is dated the fall of the Western Empire.

Hesiŏdus (Ἡσίοδος), a celebrated Grecian poet, commonly supposed to have been born at Cumæ or Cyme, in Æolis, and to have been brought, at an early age, to Ascra in Bœotia. (*Schöll, Gesch. Griech. Lit.*, vol. 1, p. 130.—*Lil. Gyrald., Vit. Hes.*) Göttling, however, has shown very clearly, from the poet's own words (*Op. et D.*, 648, *seq.*), that he must have been born at Ascra. His father, it seems, had migrated from Cyme to Ascra in consequence of his poverty, and resided at the latter place for some time, though without obtaining the rights of a citizen. Still, however, he left at his death a considerable property to his two sons, Hesiod, and a younger brother named Per

ses. The brothers divided the inheritance; but Perses, by means of bribes to the judges, contrived to defraud his elder brother. Hesiod thereupon migrated to Orchomenus, as Göttling supposes, and the harsh epithets which he applies to his native village (*Op. et D.*, 637, *seq.*) were, in all probability, prompted by resentment at the wrong which he had suffered from the Ascrean judges, in relation to the division of his patrimony. (*Göttling*, *Præf. ad Hes.*, p. iv.) From a passage in the proëm to the Theogony, it has been inferred that Hesiod was literally a shepherd, and tended his flocks on the side of Helicon; and this supposition, though directly at variance with the statement of Pausanias, who makes him a priest of the Muses on Mount Helicon, seems decidedly the most rational one. He was evidently born in an humble station, and was himself engaged in rural pursuits; and this perfectly accords with the subject of the poem which was unanimously ascribed to him, namely, the Works and Days, which is a collection of reflections and precepts relating to husbandry, and the regulation of a rural household. The only additional fact that can be gathered from Hesiod's writings is, that he passed into the island of Eubœa, on occasion of a poetical contest at Chalcis, which formed part of the funeral games instituted in honour of Amphidamas: that he obtained a tripod as the prize, and consecrated it to the Muses of Helicon. This latter passage, however, is suspected by Guietus and Wolf; but it seems to have formed a part of the poem from time immemorial; and it may not be unreasonable to infer its authenticity from the tradition respecting an imaginary contest between Homer and Hesiod. That the passage should have been raised on the basis of the tradition is impossible, because, in that case, it is obvious that the name of Homer would have appeared in the verses; but it is highly probable that the tradition was built on the passage. If the passage be a forgery, it is a forgery without any ostensible purpose; it is a mere gratuitous imposture which tends to nothing; and it seems impossible that any person should take the trouble of foisting supposititious lines into Hesiod's poem, for the barren object of inducing a belief that he had won a poetical prize from *somebody*. This nullity of purpose could not but strike those who, being themselves willing to believe that Homer was the competitor at Chalcis, were anxious for proofs to convince others: and hence an interpolation of this very passage has been practised; which alone shows that, if a forgery, it was an unmeaning and useless forgery. For the verse, "Victor in song a tripod bore away," it has been attempted to substitute, "Victor in song o'er Homer the divine." Connected with the same design of making Homer and Hesiod contemporaries, is an imposture on a large scale, which professes to be an historical account of the contest between Homer and Hesiod, and which appears to be erected on the above tradition as related by Plutarch; for it is evident, from a passage in the work itself, that it was not composed till the time of the Emperor Hadrian. As to the tradition of this imaginary meeting, for which not a shadow of evidence appears in Hesiod's own writings, Robinson offers a very probable conjecture: that it originated in a coincidence between this passage of the work and a passage in one of Homer's hymns, where the writer supplicates Venus to grant him the victory in *some* approaching contest.—The following account is given as to the manner of Hesiod's death. Hesiod is said to have consulted the oracle of Delphi as to his future destinies, and the Pythia directed him, in reply, to shun the grove of Nemean Jupiter, since there death awaited him. There were at Argos a temple and a brazen statue of Nemean Jove; and Hesiod, believing this to be the fatal spot, directed his course to Œnoë, a town of the Locri; but the ambiguity of the oracle had deceived him, for this place also, by obscure report, was sacred to Nemean Jupiter. He was here the guest of two brothers. It happened that their sister Ctemene was violated in the night time by the person who had accompanied Hesiod, and hung herself in consequence of the outrage. This man they accordingly slew; and, suspecting the connivance of Hesiod, killed him also, and threw his body into the sea. The murder is said to have been detected by the sagacity of Hesiod's dog; by some it is related that his corpse was brought to the shore by a company of dolphins, at the moment that the people were celebrating the festival of Neptune. The body of Hesiod was recognised, the houses of the murderers were razed to the foundation, and the murderers themselves cast into the sea. Another account states them to have been consumed by lightning; a third, to have been overtaken by a tempest while escaping to Crete in a fishing-boat, and to have perished in the wreck. In truth, the summary justice which these brothers executed on the man whom they honestly supposed to be the accomplice of their sister's dishonour, was not of a nature to call for miraculous interference; but the fable displays the sacredness attached by Grecian enthusiasm to the poet's character.—The only works that remain under the name of Hesiod are, 1. Ἔργα καὶ Ἡμέραι ("*Works and Days*"); 2. Θεογονία (*A "Theogony"*); 3. Ἀσπὶς Ἡρακλέους ("*The Shield of Hercules*").—The "Works and Days" (which, according to Pausanias, the Bœotians regarded as the only genuine production of Hesiod), is so entirely occupied with the events of common life, that the author would not seem to have been a poet by profession, as Homer was described by the ancients, but some Bœotian husbandman, whose mind had been so forcibly moved by peculiar circumstances as to give a poetical tone to the whole course of his thoughts and feelings. The poem consists of advice given by Hesiod to his brother Perses, on subjects relating for the most part to agriculture and the general conduct of life. The object of the first portion of the poem is to improve the character and habits of Perses, to deter him from seeking riches by litigation, and to incite him to a life of labour, as the only source of permanent prosperity. Mythical narratives, fables, descriptions, and moral apophthegms, partly of a proverbial kind, are ingeniously chosen and combined, so as to illustrate and enforce the principal idea.—In the second part Hesiod shows Perses the succession in which his labours must follow, if he determines to lead a life of industry. But as the poet's object was not to describe the charms of a country life, but to teach all the means of honest gain which were then open to the Ascræan countryman, he next proceeds, after having completed the subject of husbandry, to treat with equal detail that of *navigation*. Here we perceive how, in the time of Hesiod, the Bœotian farmer himself shipped the overplus of his corn and wine, and transported it to countries where these products were less abundant. All these precepts relating to the works of industry interrupt somewhat suddenly the succession of economical rules for the management of a family. The poet now speaks of the time of life when a man should marry, and how he should look out for a wife. He then especially recommends to all to bear in mind that the immortal gods watch over the actions of men; in all intercourse with others to keep the tongue from idle and provoking words, and to preserve a certain purity and care in the commonest occurrences of every-day life. At the same time, he gives many curious precepts, which resemble sacerdotal rules, with respect to the decorum to be observed in acts of worship, and which, moreover, have much in common with the symbolic rules of the Pythagoreans, that ascribed a deep and spiritual import to many unimportant acts of ordinary life. Of a very similar nature is the last part of the poem, which treats of the days on which it is expedient or inexpedient to do this or that

business. These precepts, which do not relate to particular seasons of the year, but to the course of each lunar month, are exclusively of a superstitious character, and are in great part connected with the different worships which were celebrated upon these days: but our knowledge is far too insufficient to explain them all.—One thing must be very evident to all who read the "Works and Days," that in its present state it shows a want of purpose and of unity too great to be accounted for otherwise than on the supposition of its fragmentary nature. Ulrici considers the moral and the agricultural instruction as genuine; the story of Prometheus, and that of the Five Ages, as much altered from their original Hesiodic form; and the description of Winter as latest of all. (*Ulrici, Geschichte der Hellen. Dichtkunst*, vol. 1, p. 360.)—The "Theogony" is perhaps the work which, whether genuine or not, most emphatically expresses the feeling which is supposed to have given rise to the Hieratic school. It consists, as its name expresses, of an account of the origin of the world, including the birth of the gods, and makes use of numerous personifications. This has given rise to a theory, that the old histories of creation, from which Hesiod drew without understanding them, were in fact philosophical, and not mythological, speculations; so that the names which in after times were applied to persons, had originally belonged only to qualities, attributes, &c., and that the inventor had carefully excluded all personal agency from his system. Thus much we may safely assert respecting the "Theogony," that it points out one important feature in the Greek character, and one which, when that character arrived at maturity, produced results, of which the Theogony is at best but a feeble promise; we mean that speculative tendency which lies at the root of Greek philosophy.—Even as early as the time of Pausanias (8, 18, and 9, 31), it was doubted whether Hesiod was actually the author of this poem. According to a learned German critic, it is a species of *mélange*, formed by the union of several poems on the same subject, and which has been effected by the same copyists or grammarians. Such is the theory of Hermann, who has advanced this hypothesis in a letter addressed to Ilgen, and which the latter has placed at the head of his edition of Homer's Hymns. Hermann thinks that he has discovered *seven* different exordia, composed of the following verses: the *first*, of verses 1, 22–24, 26–52; the *second*, of verses 1–4, 11–21; the *third*, of verses 1, 2, 5–21, 75–93; the *fourth*, of verses 1, 53–64, 68–74; the *fifth*, of verses 1, 53–61, 65, 66; in the *sixth*, the 60th and 61st verses were immediately followed by the 67th; the *seventh*, of verses 1, 94–103.—The Theogony is interesting as being the most ancient monument that we have of the Greek mythology. When we consider it as a poem, we find no composition of ancient times so stamped with a rude simplicity of character. It is without luminous order of arrangement, abounds with dry and insipid details, and only by snatches, as it were, rises to any extraordinary elevation of fancy. It exhibits that crude irregularity, and that mixture of meanness and grandeur, which characterize a strong but uncultivated genius. The censure of Quintilian, that "Hesiod rarely rises, and a great part of him is occupied in mere names," is confessedly merited. Considered, however, as a general critique, the judgment which Quintilian pronounces on Hesiod is liable to objection. The sentence just quoted refers plainly to the Theogony alone: while the following seems exclusively applicable to the Works and Days: "yet he is distinguished by useful sentences of morality, and a commendable sweetness of diction and expression, and he deserves the palm in the middle style of writing." The Battle of the Gods, however, cannot surely be classed among the specimens of the middle style. This passage, together with the combat of Jupiter and Typhoëus, astonishes the reader by sudden bursts of enthusiasm, for which the prolix and nerveless narrative of the general poem had little prepared him. Milton has borrowed some images from these descriptions: and the arming of the Messiah for battle is obviously imitated from the magnificent picture of Jupiter summoning all the terrors of his omnipotence for the extirpation of the Titans. (*Elton's Hesiod*, p. 16.)—We have also, under the name of Hesiod, a fragment of a poem entitled the Heroogony, or the genealogy and history of the demi-gods. To this poem some unknown rhapsodist has attached a piece on the combat between Hercules and Cycnus, containing a description of the hero's shield. It is from this part that the fragment in question bears the title of the "Shield of Hercules" (Ἀσπὶς Ἡρακλέους). Modern critics think that to the Heroogony of Hesiod belonged two works which are cited by the ancients, the one under the title of "Catalogue of Women" (*Κατάλογος γυναικῶν*), giving the history of those mortal females who had become the mothers of demi-gods; and the other under the title of the "*Great Eoeæ*" (Μεγάλαι Ἠοῖαι), so named because the history of each female or heroine mentioned therein commenced with the words *ἢ, οἵη* (*or, such as*). Any inquiry into the character and extent of the *Eoeæ* is rendered very difficult by the obscurity which rests upon the relation of this poem to the *Catalogue of Women*. For this latter poem is sometimes stated to be the same with the Eoeæ; and, for example, the fragment on Alcmena, which, from its beginning, manifestly belongs to the Eoeæ, is in the scholia to Hesiod placed in the fourth book of the Catalogue: sometimes, again, the two poems are distinguished, and the statements of the Eoeæ and the Catalogue are opposed to each other. (*Schol. ad Apoll. Rhod.*, 2, 181.) We are compelled to suppose, therefore, that originally the Eoeæ and Catalogue were different in plan and subject, only that both were especially dedicated to the celebration of women of the heroic age, and that this then caused the compilation of a version, in which both poems were moulded together into one whole.—Hesiod wrote in the Ionic dialect, with some Æolisms intermingled. We have scholia on his poems by Proclus, John Tzetzes, Moschopulus, and John Protospatharius. We have to regret the loss of the commentary upon him by Aristophanes of Byzantium.—The latest and best editions of Hesiod are, that of Dindorf, *Lips.*, 1825, 8vo, and that of Göttling (in the Bibliotheca Græca), *Gothæ et Erfordiæ*, 1831, 8vo. (*Müller's Hist. Lit. Gr.—Libr. Us. Knowl.*, p. 77, *seqq.*)

Hesione, a daughter of Laomedon, king of Troy, by Strymno (called also Placia or Leucippe), daughter of the river-god Scamander. When Apollo and Neptune, after having erected the walls of Troy, had been refused by Laomedon the stipulated remuneration, Apollo wreaked his vengeance by the infliction of a pestilence; and Neptune sent a sea-monster which ravaged the coasts of the country, making its appearance with every full tide. The oracle being consulted, declared that there would be no deliverance from these calamities, until Laomedon should expose his own daughter Hesione as a prey to the monster. The monarch accordingly exposed her, having attached her person to the rocks on the seashore. Hercules, while returning in his vessel from the Euxine, with the girdle of the Amazon, saw the princess in this situation, and offered to deliver her if Laomedon would give him the mares which Jupiter had presented to Tros in exchange for his son Ganymedes. Laomedon assented, and Hercules slew the monster and delivered Hesione; but the faithless Trojan refused to keep his word, and the hero sailed away, threatening to return and make war on Troy. Some time after this, when Hercules had accomplished all his labours, and had also completed the term of his servitude with Omphale, he resolved to

take his long-threatened vengeance on Laomedon. He accordingly collected a fleet of eighteen fifty-oared vessels (Homer, *Il.*, 5, 641, says six), manned by a valiant band of volunteer warriors, and, sailing to Ilium, took the city, having been powerfully aided by his friend and follower Telamon. Hercules slew with his arrows Laomedon and all his sons except Podarces, who had advised his father to give the stipulated reward to the hero for the destruction of the monster. He then gave Hesione to Telamon as a reward of his valour, and allowed her to choose one among the captives to be set at liberty. When she had fixed upon her brother Podarces, Hercules replied that he must first be made a slave, and then she might give something for him and redeem him. She took her golden veil off her head, and with it bought him, and hence he was afterward named Priamus (*Purchased*) instead of Podarces (*Swift-foot*). Hesione was taken to Greece by Telamon, where she became the mother of Teucer. (*Apollod.*, 2, 5, 9, *seqq.*—*Id.*, 2, 6, 4.—*Keightley's Mythology*, p. 359, 365.)

Hesperia, a name applied by the poets to Italy, as lying to the west of Greece. It is of Greek origin (Ἑσπερία), and is derived from ἑσπέρα, "*evening*," so that *Hesperia* properly means "the evening-land," i. e., the western region. (*Virg.*, *Æn.*, 1, 530.—*Id. ib.*, 569.—*Ovid*, *Met.*, 2, 458.—*Lucan*, 1, 224.) It is also, though less frequently, applied to Spain, as lying west of Italy. (*Horat.*, *Od.*, 1, 36, 4.—*Lucan*, 4, 14.)

Hesperides, or "the Western Maidens," three celebrated nymphs, whose genealogy is differently given by various writers. According to Hesiod (*Theog.*, 215), they were the daughters of Night, without a father. Diodorus, on the other hand, makes them to have had for their parents Atlas and Hesperis daughter of Hesperus (*Diod. Sic.*, 4, 27), an account which is followed by Milton in his Comus (v. 981). Others, however, to assimilate them to their neighbours the Graiæ and Gorgons, call the Hesperides the offspring of Phorcys and Ceto. (*Schol. ad Apoll. Rh.*, 4, 1399.) Apollonius gives their names as Ægle, Hespera, and Erytheïs (4, 1427), while Apollodorus, who increases the number to four, calls them Ægle, Erythea, Hestia, and Arethusa. (*Apollod.*, 2, 5, 11.) Hesiod makes them to have dwelt "beyond the bright ocean," opposite to where Atlas stood supporting the heavens (*Theog.*, 518), and when Atlas had been fixed as a mountain in the extremity of Libya, the dwelling of the Hesperides was usually placed in his vicinity, though some set it in the country of the Hyperboreans. (*Apollod.*, *l. c.*)—According to the legend, when the bridal of Jupiter and Juno took place, the different deities came with nuptial presents for the latter, and among them the goddess of Earth, with branches having golden apples growing on them ("*Terram venisse ferentem aurea mala cum ramis.*" *Hygin.*, *Poet. Astron.*, 2, 3.) Juno, greatly admiring these, begged of Earth to plant them in her gardens, which extended as far as Mount Atlas ("*qui erant usque ad Atlantem montem.*" *Hygin.*, *l. c.*) The Hesperides, or daughters of Atlas, were directed to watch these trees; but, as they were somewhat remiss in discharging this duty, and frequently plucked off the apples themselves, Juno sent thither a large serpent to guard the precious fruit. This monster was the offspring of Typhon and Echidna, and had a hundred heads, so that it never slept. (*Hygin.*, *l. c.*) According to Pisander, the name of the reptile was Ladon. (*Schol. ad Apoll. Rh.*, 4, 1396.)—One of the tasks imposed upon Hercules by Eurystheus was to bring him some of this golden fruit. On his way in quest of it, Hercules came to the river Eridanus, and to the nymphs, the daughters of Jupiter and Themis, and inquired of them where the apples were to be obtained. They directed him to Nereus, whom he found asleep; and, in spite of his numerous changes of form, he bound and held him fast until he had mentioned where the golden apples were. Having obtained this information, Hercules went on to Tartessus, and, crossing over to Libya, proceeded on his way until he came to Irassa, near the lake Tritonis, where Antæus reigned. After destroying this opponent (*vid.* Antæus) he visited Egypt, and slew Busiris, the monarch of that land. (*Vid.* Busiris.) He then roamed through Arabia, and after this over the mountains of Libya, which he cleared of savage beasts. Reaching then the eastern course of the ocean, he was accommodated, as in the adventure against Geryon, with the radiant cup of the Sun god, in which he crossed to the opposite side. He now came to where Prometheus lay chained, and, moved by his entreaties, shot the bird that preyed upon his liver. Prometheus, out of gratitude, warned him not to go himself to take the golden apples, but to send Atlas for them, and, in the mean time, to support the heavens in his stead. The hero did as desired, and Atlas, at his request, went and obtained three apples from the Hesperides; but he said he would take them himself to Eurystheus, and that Hercules might continue to support the heavens. At the suggestion of Prometheus, the hero feigned assent, but begged Atlas to hold the heavens again until he had made a pad (σπείραν) to put on his head. Atlas threw down the apples and resumed his burden, and Hercules picked them up and went his way. (*Pherecyd.*, *ap Schol.*, *l. c.*—*Apollod.*, *l. c.*) Another account, however, made Hercules to have killed the serpent, and to have taken the apples himself. (*Eurip.*, *Herc. Fur.*, 394., *seqq.*—*Apollod.*, *l. c.*) The hero brought the apples to Eurystheus, who returned them to him, and he then gave them to Minerva. The goddess carried them back to the garden of the Hesperides. (*Apollod.*, *l. c.*—*Keightley's Mythology*, p. 251, 361, *seqq.*)—The explanation given to this fable by some of the pragmatisers is dull enough: the Hesperides, say they, were the daughters of Hesperus, a Milesian, who dwelt in Caria. This Hesperus had sheep with very fine fleeces, and so remarkably beautiful in every respect that they were called, by a figure of speech, "*golden.*" Hercules, having chanced to espy these valuable animals, as they were feeding on one occasion near the shore, under the care of a shepherd named Draco (δράκων, "*snake*"), drove them on board of his ship, along with their keeper, Hesperus being dead at the time, and his daughters inheriting his possessions. Now, continue these expounders, since the same word in Greek (μῆλα) means both "*sheep*" and "*apples*," the fable of the golden fruit eventually took its rise! (*Palæphat.*, c. 19.—Compare *Varro*, *R. R.*, 2, 1, 6.—*Diod. Sic.*, 4, 27.)—Dupuis, who makes Hercules to have been the Sun, and refers his twelve labours to the passage of that luminary through the signs of the zodiac, explains the fable of the Hesperides as follows. In the twelfth month, making the first coincide with Leo, the sun enters the sign Cancer. At this period the constellation of Hercules Ingeniculus descends towards the western regions, called Hesperia, followed by the polar dragon, the guardian of the apples of the Hesperides. On the celestial sphere Hercules tramples the dragon under foot, which falls towards him as it sets. Hence the fable. (Compare remarks under the article Hercules.)—The gardens of the Hesperides are placed by those geographical writers who seek to convert a fable into reality, in the neighbourhood of the ancient Berenice, now *Bengazi*, in Cyrenaïca, on the Mediterranean coast of Africa. A modern traveller, Captain Beechey, has given us some curious information on this point. He remarks (p. 316, *seqq.*), that some very singular pits or chasms, of natural formation, were discovered by him in the neighbourhood of *Bengazi*. "They consist of a level surface of excellent soil, several hundred feet in ex-

tent, enclosed within steep, and, for the most part, perpendicular, sides of solid rock, rising sometimes to a height of sixty or seventy feet, or more, before they reach the level of the plain in which they are situated. The soil at the bottom of these chasms appears to have been washed down from the plain above by the heavy rains, and is frequently cultivated by the Arabs; so that a person, in walking over the country where they exist, comes suddenly upon a beautiful orchard or garden, blooming in secret, and in the greatest luxuriance, at a considerable depth beneath his feet, and defended on all sides by walls of solid rock, so as to be at first sight apparently inaccessible. The effect of these secluded little spots, protected, as it were, from the intrusion of mankind, by the steepness and depth of the barriers which enclose them, is singular and pleasing in the extreme; they reminded us of some of those secluded retreats which we read of in fairy legends or tales. It was impossible to walk along the edge of these precipices, looking everywhere for some part less abrupt than the rest, by which we might descend into the gardens beneath, without calling to mind the description given by Scylax of the far-famed gardens of the Hesperides."—It has been supposed by many, and among the rest by Gossellin and Pacho, that the Hesperian gardens of the ancients were nothing more than some of those verdant caves which stud the Libyan desert, and which, from their concealed and inaccessible position, their unknown origin, and their striking contrast to the surrounding waste, might well suggest the idea of a terrestrial paradise, and become the types of the still fairer creations of poetic fable. Possibly, therefore, supposing the fable to rest on a real basis, the first of these Elysian groves may have been at the extremity of Cyrenaïca mentioned by Beechey, and the original idea of the legend may have been taken from a subterranean garden of the above description.—The garden of the Hesperides is stated by Scylax (p. 46) to have been an enclosed spot of ten stadia each way, filled with thickly-planted fruit-trees of various kinds, and inaccessible on all sides. It was situated at six hundred and twenty stadia (fifty geographical miles) from the port of Barce; and this agrees precisely with that of the place described by Captain Beechey from Ptolemata. The testimony of Pliny (5, 5) is very decided in fixing the site of the Hesperides in the neighbourhood of Berenice. "Not far from the city" (Berenice), "is the river Lethon, and the sacred grove where the gardens of the Hesperides are said to be situated. We do not mean," remarks Captain B., "to point out any *one* of these subterranean gardens as that which is described in the passage above quoted from Scylax; for we know of no one which will correspond, in point of extent, to the garden which that author has mentioned. All those which we saw were considerably less than the fifth of a mile in diameter (the measurement given by Scylax); and the places of this nature which would best agree with the dimensions, are now filled with water sufficiently fresh to be drinkable, and take the form of romantic little lakes. Scarcely any two of the gardens we met with were, however, of the same depth or extent; and we have no reason to conclude that, because we saw none which were large enough to be fixed upon for the garden of the Hesperides, there is therefore no place of the dimensions required; particularly as the singular formation alluded to continues to the foot of the Cyrenaic chain, which is fourteen miles distant in the nearest parts from Berenice." (Compare *Edinb. Rev.*, n. 95, p. 228.)

Hesperĭdum Insulæ, are generally thought to correspond with the *Cape de Verd* islands; but, as these are too far from the coast, they possibly may have been rather the small islands called *Bissagos*, lying a little above *Sierra Leone*. In these, some place the gardens of the Hesperides, which others will have to be on the Continent. Consult remarks under the preceding article.

Hesperis, I. daughter of Hesperus She married Atlas, her father's brother, and became mother of the Hesperides, according to one legend. (*Diod. Sic.*, 4, 27.)—II. A city of Cyrenaïca. (*Vid.* Berenice IX.)

Hesperĭum Cornu (Ἑσπερίου κέρας), a promontory on the western coast of Africa; according to Mannert the present Cape *Verd*. It is mentioned in the periplus of Hanno. Rennell, however, makes the Western Horn to have been a bay and not a promontory, and identifies it with the modern bay or gulf of *Bissago*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 531.—*Rennell, Geogr. of Herod.*, vol. 2, p. 424.)

Hesperĭus Sinus, a bay on the western coast of Africa, and now the bay or gulf of *Bissago*. Consult preceding article.

Hesperus, I. son of Iapetus and Asia, and brother of Atlas. He became the father of Hesperis, who married her uncle Atlas, from which union, according to one account, sprang the Hesperides. Hesperus, like Atlas, was fabled by some to have been a great astronomer, and when ascending Mount Atlas, on one occasion, for the purpose of making his observations, was blown away by a tempest and no more seen. Divine honours were accordingly rendered to him, and the evening star was called after his name. (*Diod. Sic.*, 3, 59.) By some he is termed the son of Atlas, as, for example, by Diodorus in the passage just cited; and yet the same writer, with the contradiction that usually marks ancient fables, elsewhere calls him the brother of Atlas (4, 27.—Consult *Wesseling, ad Diod. Sic.*, 3, 59).—Another version of the story makes Hesperus to have been the son of Aurora and Cephalus, and so remarkable for beauty as to have contested the palm with Venus, from which circumstance the beautiful star of eve was called after him, and the name of Venus was also given to the same planet. (*Hygin., Poet. Astron.*, 2, 42.—*Eratosth., Catast.*, c. 44.)—II. A name given to the star of evening. (Consult preceding article.) The same planet, when it appeared as the morning star, was called *Phosphorus* (Φωσφόρος) and *Lucifer*, both appellations meaning "the bearer of light." (*Hygin., l. c.*—*Catull.*, 62, 34, *seqq.*—*Serv., ad Virg., Georg.*, 1, 250.—*Id., ad Virg., Æn.*, 8, 590.—*Muncker, ad Hygin., fab.*, 65.—*Van Staveren, ad eund. loc.*) Pythagoras is said to have first pointed out the identity of Hesperus and Lucifer. (*Menag., ad Diog. Laert.*, 8, 14.)—Radloff has written a curious work on the planets Hesperus and Phaëthon, and on their having been respectively *shattered* by coming in collision with some comet or other heavenly body. He makes the present planet Venus to be but a portion of the original star, and among other learned and curious arguments in support of his singular position, refers to the well-known passage of Scripture as illustrating the tradition of the great event: "How art thou fallen, Lucifer, star of the morning!" (*Radloff, Zertrümmerung der grossen Planeten Hesperus und Phaëthon, Berlin*, 1823.)

Hesus, a deity among the Gauls, the same as the Mars of the Romans. (*Lucan*, 1, 445.) Lactantius (*Div. Inst.*, 1, 21) writes the name *Heusus*. Compare the *Hu-Cadarn* ("Hu the powerful") in the traditions and ballads of the Welsh. The god Hesus or Heusus, in the polytheism of Gaul, was probably an intercalation of the Druids. (Consult remarks under the article Gallia, p. 534, col. 2.)

Hesychĭus, I. an Egyptian bishop, mentioned by St. Jerome as having published a critical edition of the Septuagint in the third century. It was introduced into the churches of this country; and Jerome usually cites it under the title of *Exemplar Alexandrinum*.—II. A lexicographer of Alexandrea, who lived, according to the common opinion, towards the close of the fourth century. The question still remains undecided

whether the glossary which has reached us under the name of this writer be really his, or whether it be not merely an abridgment of his work. What has inclined some to favour the latter opinion is the circumstance of the citations being omitted. Others think, and with some appearance of reason, that this lexicon was originally a small volume, and that the numerous biblical glosses which are at present found in it have been intercalated by the copyists, who have taken the remarks made in the margin by the possessors of manuscripts for portions of the text itself. However this may be, the work of Hesychius is very important towards acquiring a full knowledge of the Greek language. It has preserved for us a large number of passages from poets, orators, historians, and physicians, whose works are lost. Hesychius explains, moreover, various words that depart from the ordinary usage of the Greek tongue, as well as terms used in sacrifices, gymnastic encounters, &c. And yet it must be acknowledged that his text is in a most corrupt state, and that when he is a solitary witness his testimony ought to be received with caution. (*Mus. Crit.*, vol. 1, p. 503.) The work, in fact, has all the appearance of rough notes, put down in the course of reading, rather than of a finished production. It was not known until the sixteenth century. Only one MS., in the library of St. Mark, at Venice, is said to be preserved, and that is full of abbreviations, and has many erasures; which accounts for the great corruption of the text, in spite of the labours of many able editors. It appears, however, that in the seventeenth century there existed a second manuscript in the Florence library. (*Ebert's Bibliogr. Lexicon*, vol. 1, p. 772.)—The best edition of Hesychius is that of Alberti, completed by Ruhnken, *Lugd. Bat.*, 1746–1776, 2 vols. fol. It is to be regretted, however, that Alberti could not avail himself of the valuable MS. notes of Bentley on this lexicographer.—The *editio princeps* of Hesychius was published by the elder Aldus, *Venice*, 1514, fol., under the care of Marcus Musurus. The manuscript followed was the Venice one. This, however, being, as we have already remarked, very difficult to decipher, and in other respects extremely inaccurate, Musurus took great pains to correct and restore it. This is often done with intelligence and success; but often also he deceives himself in his corrections, and in general treats his original in too arbitrary a manner. Schow, of Copenhagen, being at Venice, collated the manuscript with the edition of Alberti, and took note of all the variations. He published this collation at Leipsic, 1792, 8vo, under the title, "*Hesychii Lexicon ex cod. Ms. bibliothecæ S. Marci restitutum, et ab omnibus Musuri correctionibus repurgatum.*" By the help of this volume, the possessor of any edition of Hesychius, for they are all based upon this manuscript, can make the necessary corrections. The glosses, taken from the Scriptures, that are found in Hesychius, were collected and published by J. C. G. Ernesti, *Lips.*, 1785, 8vo. We may regard as the second volume of this production the work published by Ernesti in 1786, 8vo, under the title, "*Suidæ et Phavorini Glossæ sacræ*," in which are found two hundred and twenty-nine glosses of Hesychius, forgotten in the first volume. To this may be joined the work of Schleusner, *Observat. in Suid. et Hesych.*, *Wittemb.*, 1810, 4to. Among the subsidiary works that illustrate Hesychius, may be mentioned Toup's Emendations (*Toupii Emendationes in Suidam et Hesychium, Oxon.*, 1790, 4 vols. 8vo), and the Dissertation of Ranke (*De Lexici Hesychiani vera origine et genuina forma commentatio, Lips.*, 1831, 8vo).—III. A native of Miletus, surnamed, by reason of the office with which he was invested, *Illustris* ("Illustrious"). He is supposed to have lived under the emperors Justin and Justinian, and was the author of a chronicle (Ἱστορικὸν ὡς ἐν συνόψει κοσμικῆς ἱστορίας), from Belus king of Assyria to the end of the reign of Anastasius I. This work, embracing the history of 1190 years, was divided into six sections or epochs (*τμήματα*), viz., 1. Events anterior to the Trojan war. 2. From this latter period to the building of Rome. 3. From the building of Rome to the abolition of royalty in that city. 4. From the latter period to the death of Julius Cæsar. 5. From the death of Cæsar to the reign of Constantine the Great. 6. From the latter period to the death of Anastasius I. The last section, of which we have a valuable fragment remaining, entitled Πάτρια Κωνσταντινουπόλεως ("Of the origin of Constantinople"), served as an aid to George Codinus in his description of this city. Hesychius also composed Memoirs on the reign of Justinian the elder (Ἑτέρα βίβλος, ἐν ᾗ περιέχεται τὰ Ἰουστίνου πραχθέντα). This work has entirely perished. The fragment of Hesychius, mentioned above, has been published under the name of Codinus by Douza, *Heidelb.*, 1596, 8vo. Hesychius also wrote an Onomasticon, or Table of Men distinguished in the various branches of knowledge (Πίναξ τῶν ἐν παιδείᾳ ὀνομαστῶν), of which Suidas professes to have availed himself. We have likewise, under the name of Hesychius, a small work entitled Περὶ τῶν παιδείᾳ διαλαμψάντων σοφῶν, "Of Philosophers celebrated for their learning." It is nothing more than a very careless compilation either from Diogenes Laertius, or from the lost Onomasticon of the writer whom we are at present considering. It contains, however, some things which are not found elsewhere, and this serves to stamp a certain value on the work. The latest and best edition of these two works is that of Orellius, *Lips.*, 1820, 8vo.—IV. A native of Jerusalem, who died about 428 A.D. He was a priest, and wrote an ecclesiastical history, which is lost.—V. This name was also borne by many other ecclesiastics, among whom are reckoned several martyrs. (Consult *Fabricius, Bibl. Græc.*, lib. 5, c. 5, and the *Prolegomena* to Alberti's edition of the Lexicon of Hesychius.)

Hetruria (more commonly Etruria), a celebrated country of Italy, lying to the west and north of the Tiber. Of all the nations of Italy, none appear to have such claims on our notice as that of the Etrurians. The origin of this nation, however, was involved in a degree of uncertainty at the time when the earliest of our ancient historians wrote, which was hardly to have been expected, considering their extended dominion, their immemorial possession of an alphabet, the existence among them of a sacerdotal caste, and their acknowledged superiority in civilization to all their European contemporaries except the Greeks. Their subsequent history is chiefly known from their connexion with other nations; for, never having cultivated their language so as to attain to the possession of a literature, their writings have long since perished; and what they recorded on brass or marble is far less intelligible than the hieroglyphics of Egypt. Even in ancient times it was a disputed question whether the Etrurians were Pelasgi from Greece, or Lydians from Asia, or indigenous in Italy. According to Herodotus (1, 94), the Lydians ought to be considered as the parent stock of the Etrurian nation. The former had a tradition among them, that a great famine arose in Lydia during the reign of Atys, one of their earliest kings. When it had lasted for several years, it was at length determined that the nation should divide itself into two parts, under the respective command of Lydus and Tyrrhenus, the two sons of Atys, one of which was to migrate, and the other to remain in Lydia. It fell to the lot of Tyrrhenus to abandon Lydia with the people under his charge. He accordingly equipped a fleet at Smyrna, and set sail in quest of a country to settle in; when, after passing by various countries and nations, he finally arrived among the Umbri, in Italy, where he founded several cities, which the people, who, from

him were called Tyrrhenians, occupied up to the time of Herodotus. If we divest the Lydian tradition of some marvellous circumstances which are attached to it, particularly those that relate to the famine, which may be fairly charged to Oriental hyperbole, there still remains the record of an important event, which, considering the character of the historian who has handed it down to us, and the geographical information he possessed, is certainly entitled to our attention if it does not recommend itself to our belief. The greatest argument, however, in favour of this tradition, must be allowed to consist in the weight of testimony which can be collected in support of it from the writers of antiquity, especially those of Rome, who, with few exceptions, seem to concur in admitting the fact of the Lydian colony. (Consult *Virg.*, *Æn.*, 8, 479, *et pass.*—*Catull.*, 31, 13.—*Horat.*, *Sat.*, 1, 6.—*Stat. Silv.*, 1, 2.—*Id.*, 4, 4.—*Senec.*, *ad Helv.*—*Justin*, 20, 1.—*Val. Max.*, 2, 4.—*Plut.*, *Vit. Rom.*—*Pliny*, 3, 5.) —Strabo, who has entered more fully into the discussion of the Tyrrhenian origin, does not seem to entertain any doubt of the event which we are now considering, and he quotes Anticlides, an historian of some authority, who reports that the first Pelasgi settled in the islands of Imbros and Lemnos, and that some of them sailed with Tyrrhenus, the son of Atys, to Italy. (*Strabo*, 219.) In short, the presumption would appear so strong in favour of this popular account of the origin of the Tyrrheni, that we might consider the question to be decided, were not our attention called to the opposite side by some weighty objections, advanced long since by Dionysius of Halicarnassus, and farther strongly urged by some modern critics of great reputation and learning. Dionysius seems to stand alone among the writers of antiquity as invalidating the facts recorded by Herodotus; and though his own explanation of the origin of the Tyrrhenians is evidently inconsistent and unsatisfactory, still it must be owned that his arguments tend greatly to discredit the colony of the Lydian Tyrrhenus. He maintains, in the first place, that it is fabulous, from the silence on so important an event of Xanthus the historian of Lydia, a writer of great research and authority, and more ancient than Herodotus. Xanthus acknowledges no Lydian prince of the name of Tyrrhenus; the sons of Atys, according to him, were Lydus and Torybus, who both remained in Asia. Again, Dionysius asserts that there was no resemblance to be discovered either in the religion, customs, or language of the Lydians and Tuscans; and, lastly, from the discrepance to be observed in the various statements of the genealogy of Tyrrhenus and the period of his migration, he feels justified in rejecting that event as a mere fiction. (*Ant. Rom.*, 1, 30.) The advocates of Herodotus, however, have not been intimidated by these arguments, but have endeavoured to prove their insufficiency. Among these may be reckoned Ryckius (*de primis Italiæ colonis*, c. 6); Bishop Cumberland (*Connexion of the Greek and Roman Antiquities. Tract.* 7, c. 2); Dempster (*Etrur. Regal.*, 1, 4); Larcher (*Hist. d'Herod.*, vol. 1, *p.*); and Lanzi (*Saggio*, &c., vol. 2, p. 102). On the other hand, the reasons advanced by the Greek historian have appeared convincing to some eminent critics, such as Cluverius (*Ital. Antiq.*, vol. 1, lib. 1, c. 1); Freret (*Mem. de l'Acad.*, vol. 18, p. 97); and Heyne (*Comment., &c., Nov. Soc. Gott.*, vol. 3, p. 39); who have, besides, added other objections to those already started. At length, in 1826, the Academy of Sciences at Berlin, by proposing the Etruscans as the subject of a prize essay, showed their opinion that the time was come when the scattered notices of the ancient writers should be combined with the discoveries in Etruscan antiquities which the last century brought to light, and the historical truth separated from the mass of contradictory theories beneath which successive writers had buried it. Professor K. O. Müller, whose essay obtained the prize, had already distinguished himself by his *Orchomenus und die Minyer* ("Orchomenus and the Minyans"), and *Dorier* ("The Dorians"), two works in which an extraordinary extent of reading in archæology and ancient literature is united to great sagacity in reconstructing from its fragments the ruined edifice of early Greek history. The dissertation on the Etrurians forms in every respect a suitable accompaniment to these.—We have already remarked, that even in ancient times it was a disputed question, whether the Etruscans were Pelasgi from Greece, or Lydians from Asia, or indigenous in Italy; and that the moderns had added more than an equal number to the hypotheses of the ancients. Thus some have supposed that the Etrurians might be descended from the Egyptians (*Bonarotti, ad Monum.*); others, from the Canaanites (*Maffei, Ragion. delli Itali primitivi*, p. 218, *seqq.*—*Mazocchi, Comment. in Tab. Heracl.*, p. 15, &c.); others, from the Phœnicians (*Swinton, de Ling. Etruriæ regalis Vernacula, Oxon.*, 1738); others again contended for their Celtic origin (*Pelloutier, Hist. des Celtes*, lib. 1, p. 178.—*Bardetti, dei primi abit. d'Ital.*, vol. 1). Freret ascribed it to the Raeti (*Mem. de l'Acad.*, &c., vol. 18); Hervas to the ancient Cantabri (*Idea del Universo*, vol. 17, c. 4); while some again gave up all hope of arriving at any certain conclusion in this puzzling question, and seemed to consider it as one of those historical problems which must for ever remain without a solution. Müller's theory appears ingenious and plausible. He admits a primitive population of Etruria, whom he calls, after Dionysius, the *Rasenæ*, on whose origin he does not decide, but thinks there are grounds for assuming, that these were mingled with a body of Pelasgian colonists from the coast of Lydia. We find in Greece a people bearing the name of Pelasgian Tyrrheni, driven from Bœotia by the Dorian migration, appearing as fugitives in Athens, and thence betaking themselves to Lemnos, Imbros, and Samothrace, where, as well as on Mount Athos, they remained in the historic times. The name Tyrrhenian is applied to the Etrurians in Hesiod (*Theog.*, 1015), and, in the Homeric hymn to Bacchus, to this people of the Ægean. That they were not the Tyrrhenians of Italy by whom the god was carried off is evident; the pirates intended to carry him to Egypt or to Cyprus, not to Italy; and from other sources it appears that the mythus was a Naxian legend. Ovid (*Met.*, 3, 577, *seqq.*) relates it at great length, and represents the Tyrrhenians as Mæonians. Now, on the coast of Mæonia or Lydia there was a place named Τύρρα, from which Müller deduces the name Tyrrhenian; in all probability radically the same with Torrhebian, the name borne by the southern district of Lydia. He is inclined, however, to consider the people, to whom, from their occupation of Τύρρα, the name Tyrrhenian was given, not as Lydians, but as Pelasgians, who settled for a time on this part of the coast, and having thence acquired their name, and made it notorious by their piracies in the Ægean, migrated first to the Malean promontory, and then to Etruria. In deriving them, however, immediately from the Pelasgians who came from Attica to Lemnos and Imbros, and thence to Lydia, he seems to embarrass his hypothesis with an unnecessary difficulty. He himself makes the worship of the phallic Hermes to be characteristic of the Pelasgi in Attica and the islands; yet of this he admits that hardly a trace is to be found in the Etrurian religion. It is remarkable how late is the application of the name Pelasgian to the Tyrrhenians. Herodotus not only never calls them so, but even by referring to the Crestonians, who live *above the Tyrrhenians*, for a proof of what the Pelasgic language was, he seems to imply that the Tyrrhenians themselves were, in his view, not Pelasgians; else why not take them at once for his illustration? No

ancient author describes the Tyrrhenians of Lydia as Pelasgians from Attica and the islands. The genealogy of Herodotus from the Lydian authors makes Tyrrhenus a son of Atys, king of Lydia; in that given in Dionysius without the author's name, Lydus and Tyrrhenus are brothers; in that of Xanthus the brothers are called Lydus and Torybus or Torrhubus, i. e., according to Müller, Tyrrhenus. Whichever of these we argue from, it appears very improbable that the lineage of a band of Pelasgian pirates, who had settled on the coasts of Lydia, should have been carried up to the ancient kings or gods of the country; and that, too, not by the Greeks, but by the Lydians themselves. We cannot, therefore, avoid the conclusion, that the Tyrrhenians were much more intimately connected with the Lydian population than Müller's account of hem supposes. Niebuhr makes the Mœonians (the Homeric name for the Lydians) to be Pelasgians, arguing from the name of their stronghold, Larissa, which is found in all countries occupied by Pelasgians; Müller represents them as wholly different, alleging that no ancient author calls the Mœonians Pelasgians. This is true; but they make the Tyrrhenians Mœonians and also Pelasgians, and therefore imply, though they do not assert, the identity of the people who bore these three names. The whole coast of Asia Minor appears to have been occupied by the Pelasgi, or nations differing from them only in name. Menecrates (*ap. Strab.*, 571) related, that the Pelasgi had occupied the whole of Ionia, from Mycale northward, and the adjacent islands; the Carians, the Leleges, and the Caucones, the Trojans, and Mysians, were of the same race, and also allied to the Lydians, as appears from the genealogy given by Herodotus (1, 171). The Greeks themselves attribute the Pelasgic population of Asia Minor to colonies sent from Greece or from the islands; but their accounts of colonies before the Homeric age, being founded on no contemporary authority, must generally be regarded as historical hypotheses, chiefly grounded upon similarity of names, which may often be more rationally explained from other causes. It is, however, by no means probable that the Lydians were wholly a Pelasgic people. The phenomena of the history of Asia Minor are most easily solved by the supposition that a nation of Syrian origin was mingled in its two principal districts, Lydia and Phrygia, with another nearly allied to the Greeks. The Mosaic genealogy of nations (*Gen.*, 10, 22) assigns a Semitic origin to the Lydians; while it refers most of the tribes of Asia Minor, along with the Greeks, to the stock of Japheth. The mythology of Lydia, the basis, as usual, of its dynasties of kings, betrays its Syrian as well as Grecian affinities. Their deities Ἄττης or Ἄτυς (the same as Πάπας, *Hes.*), and Mã, father and mother, have probably given their name to the Atyades and the Mœonians; and their worship is clearly the same with that of the Syrian goddess, who was variously denominated Atargatis, Derceto, Semiramis, Rhea, Juno, and Venus. The chief seat of her worship at Hierapolis, was the resort of the people of Asia Minor; and Ascalon, in Phœnicia, appears to have been considered as a colony of the Lydians (*Steph. Byz.*, *s. v.*) for no other reason than that the traditions of the great goddess were in a peculiar manner connected with this place. In the list of the kings of Troy, whose names are generally of Grecian etymology, the Oriental name of Assaracus points to a mixture of Oriental mythology; and this remark is still more applicable to the genealogy of the Heraclid kings of Lydia, in which Greek and Assyrian personages are so strongly mixed, Hercules, Alcæus, Belus, Ninus, Agron. (*Herod.*, 1, 7.) If, then, the Lydians were a people partly Asiatic, partly allied to the Greeks, there is really no contradiction between those historians who call the Tyrrhenians Lydians, and those who speak of Tyrrhenian Pelasgians. The settlement of the Tyrrhenians at Mala, on their progress from Lydia to Italy, rests on very slight grounds. A passage, namely, in the commentator Lactantius or Lutatius on Statius (*Theb.*, 4, 224), who calls the inventor of the Tyrrhenian trumpet Maleus; but the resemblance between the Tuscan and the Lydian or Phrygian music, really adds considerable weight to the other arguments in favour of the Oriental colonization of Etruria. The musical instrument of the Greeks, in the heroic and Homeric age, was the lyre; the flute was unknown, or, at least, not in use. It has been long since remarked that Homer mentions the *αὐλός* only in two passages (*Il.*, 10,13; 18, 495). In the first of these he is describing the nightly noise of the *Trojan* camp, and the Villoison scholiast observes, that these instruments were known only to the Barbarians. This observation, though limited, is not contradicted by the other passage, in which youths are represented as dancing at a wedding to the sound of *lyres and flutes*. To say nothing of the suspicions which have been entertained, that the description of the shield of Achilles, of which this is a part, is not of the same age with the rest of the Iliad, it is very possible that the Greeks of Ionia may have employed the flute-players of Lydia or Phrygia at their festivities; or, should it be supposed that in the days of Homer the use of the flute was familiar to the Ionians themselves, the entire absence of all mention of it in the Odyssey shows that in Greece itself it had not yet been introduced. It came in there along with the worship of Bacchus, which, whatever may have been its remoter origin, certainly passed from Lydia and Phrygia to Thrace, and thence into southern Greece, devouring with its stormy music the feebler notes of the lyre. The double flute, of which the left hand played a treble to the bass of the right hand, is mentioned by Herodotus (1, 7) under the name of *αὐλὸς ἀνδρεῖος* and *γυναικεῖος*, as used by the Lydians in war. Now the double flute, as we know both from ancient authors and from monuments (*Inghirami, Monumenti Etruschi*, pt. 3, pl. 20; pt. 2, pl. 96), was in use among the Etrurians; and the Romans not only borrowed their flute-music from them, but generally employed at sacrifices and festive dances a Tuscan flute-player. (Compare *Virg.*, *Georg.*, 2,193. —*Ovid*, *A A.*, 1, 111.) It is very improbable that such a coincidence between the Etruscan and Asiatic customs should be accidental; and no more probable explanation of it can be given than that the Tyrrhenians were really a colony of Pelasgi from Lydia. They were probably not numerous, compared with the Rasenæ, whom they found in possession of the country; and hence, though some of their arts were communicated to the nation among whom they settled, they were soon so completely absorbed in it, that the language of Etruria bore no traces either of a Greek or a Lydian mixture. The adoption of a story of a Lydian origin by no means requires that we should reject the accounts of migrations of Pelasgi from Thessaly, and from the opposite shore of the Adriatic to the mouths of the Po, which we find in other writers on Etrurian history. Professor Müller thus sums up this part of his researches: "It remains, then, that we regard the Tuscan nation as an original and peculiar people of Italy; their language is widely different from the Greek; the names of their gods are not those which we find among the earliest Greeks whom we call Pelasgi, and which passed from them to the Hellenes; there is much, too, in the doctrine of their priests entirely foreign to the Greek theology. But it appears to have been the fate of this nation, which never displayed any independent civilization, but only adopted that of the Greeks, to have been indebted for its first impulse towards improvement to a Greek, or, at best, half-Greek tribe. The Tuscans themselves, in their native legends, referred their polity and civili-

nation to the maritime town Tarquinii, and the hero Tarchon, both probably only variations of the name Tyrrheni. Here it was that the much-dreaded Pelasgians of Lydia landed and settled, bringing with them the arts they had acquired at home or on their way. For the first time the barbarous land saw men covered with brass array themselves for battle to the sound of the trumpet; here first they heard the loud sound of the Lydo-Phrygian flute accompanying the sacrifice, and perhaps witnessed for the first time the rapid course of the fifty-oared ship. As the legend, in its propagation from mouth to mouth, swells beyond all bounds, the whole glory of the Tuscan name, even that which did not properly belong to the colonists, attached itself to the name of Tarchon, the disciple of Tages, as the author of a new and better era in the history of Etruria. The neighbouring Umbrians and Latins named the nation, which from this time began to increase and diffuse itself, not from the primitive inhabitants, but from these new settlers. For since, in the Eugubine tables, *Trusce* occurs along with *Tuscom* and *Tuscer*, it is impossible not to conclude, that from the root TUR have been formed *Trusicus*, *Truscus*, *Tuscus*; as from the root OP, *Opscus* and *Oscus*; so that Τυῤῥηνοί or Τυρσηνοί, and *Tusci*, are only the Asiatic and Italic forms of one and the same name." (*Etrusker*, vol. 1, p. 100.) The time of such a colonization can, of course, only be fixed by approximation. Müller supposes it to have coincided with the Ionic migration, and to have been occasioned by it. The Umbrians were powerful in the land of which the new colonists took possession, and long wars must have been carried on with them before they were dispossessed of the three hundred towns which Pliny (3, 19) says they once held in the country afterward called Etruria. To the south the Etrurians extended themselves to the banks of the Tiber, and even beyond it into Latium, as the name of Tusculum proves. According to their own traditions, the same Tarchon who founded the twelve cities of Etruria led a colony across the Apennines and founded twelve other cities. Of such a tradition, the historian can receive no more than the fact, that Etruria, in the valley of the Po, was colonized from the southern Etruria. Bologna, anciently Felsina, which stands where the Apennines descend into the fertile plains which border the Po, was probably the first of these colonies, as it is called by Pliny (3, 20), "*princeps quondam Etruriæ*:" the names of most of the others are uncertain. A stone, with an Etruscan inscription, has been found (*Lanzi*, vol. 2, p. 649) as far to the westward as Alessandria. Atria and Spina, near the mouth of the Po, were certainly Tuscan cities, and very important from their commerce with the Adriatic; but the foundation of both was claimed for the Pelasgians of Thessaly or the followers of Diomede. The same story of twelve colonies is repeated in reference to the settlement of the Etruscans in Campania. Müller supposes these to be really colonies from Etruria, in opposition to the opinion of Niebuhr, who thinks they were founded by Pelasgian Tyrrhenians, confounded with the Etruscans from identity of name. At all events, the amount of Etruscan population in Campania cannot have been great, since the Oscan language, not the Etruscan, prevailed there; and not a single Etruscan inscription has been found in this whole district. This land of luxurious indulgence appears to have exerted its usual influence on the Etruscans, and they yielded the possession of it with little resistance to the Samnites, who poured down from the hills on the fertile plains of Campania. In their Italian settlement, the Tyrrhenians appear to have retained long the practice of piracy, which had made their name notorious in the Grecian seas; indeed, it is sometimes difficult to decide whether the imputation falls on the Etruscans or the Tyrrhenians of the Ægean. Possessing harbours on both seas, they maintained the command of both, and made themselves formidable not only to merchant ships by their corsairs, but to the naval powers by their armaments. To their predominance in the lower sea, Müller attributes the circumstance, that the Greeks, while they had numerous colonies on the eastern and southern coasts of Sicily, had only one, Himera, on the north, as late as the age of Thucydides. Indeed, the dread of the Etruscans long prevented the Greeks from passing the straits of Rhegium with their ships; and it was not till the rise of the naval power of the Phocians that either the Adriatic or Tyrrhene seas were well explored by them. Rivalry soon followed; both nations endeavoured to possess themselves of Corsica; and the Etruscans, being joined by the Carthaginians, fought a desperate battle with their Phocian antagonists, in which victory ultimately sided with the latter. They were equally unfortunate in their naval wars with the Dorians of Cnidos and Rhodes, who had made a settlement on the island of Lipara. In the time of Pausanias, a consecrated offering of the Liparean was seen at Delphi, made from the spoils of the Tyrrhenians. Another trophy of the victory of the Greeks over them has been brought to light in our own times. In the year 474 B.C., the people of Cumæ, in Campania, being engaged in war with the Tyrrhenians, called in the aid of Hiero, tyrant of Syracuse, by whom they were totally defeated; and Greece, as Pindar says (*Pyth.*, 1, 72), was delivered from slavery. In 1817, a brazen helmet was discovered among the ruins of Olympia, with an inscription to the following effect: "Hiero, son of Dinomeus, and the Syracusans (consecrate) to Jupiter, Tyrrhenian (arms) from Cumæ." Two other helmets without inscriptions, but no doubt part of the same votive offering, were found at the same time. (*Boeckh, Corp. Inscript.*, 1, 34.—*Id. ad Pind.*, vol. 1, p. 224.)—In opposition to the theory of Müller, however, another one has been advocated, with his usual ability and learning, by the celebrated Niebuhr. He makes the name Tyrseni or Tyrreni, in Italy, to have belonged originally and properly to the Pelasgian population, and the Etruscans to have come in from the Rhetian Alps, and to have conquered the previous inhabitants. These new-comers he makes to have been the *Rasenæ* of Dionysius, whereas Müller, it will be remembered, considers the Rasenæ to have formed the primitive population of the land, and to have been conquered by the Tyrrheni. In reply to the question that very naturally presents itself, why, if the Etruscans were a foreign and distinct race, the Greek writers, nevertheless, invariably called them *Tyrseni*, and Etruria *Tyrsenia*, Niebuhr remarks, that the Etruscans had no more title to the name of Tyrsenians, than the English to that of Britons, or the Spanish Creoles to that of Mexicans or Peruvians: the strange name was acquired in all these cases, according to him, in precisely the same way. The whole theory is undoubtedly a very plausible one; but the difficulties with which it is encumbered are so numerous, that we cannot hesitate to yield an assent to the more rational view taken by Müller of this interesting but difficult subject. (Consult *Niebuhr, Rom. Hist.*, vol. 1, p. 82, *seqq.*, and 89, ed. 2, p. 38 and 108, ed. 3.—*Hist. of Rome*, p. 78, *Libr. Us Knowl.*)

Domestic Manners, National Character, &c., of the Etrurians.

It is not an easy task to paint the domestic manners and national character of a people who have transmitted no living image of themselves to posterity in literary compositions. The basis of the national prosperity of the Etrurians was agriculture, to which their soil and climate were well adapted, and which has always flourished in Tuscany, when the beneficence of

nature has not been counteracted by misgovernment and absurd legislation. But Etruria was not, like Campania, a land of spontaneous fertility; the industry and ingenuity of man were required to adapt cultivation to the various qualities of the land, and to curb the inundations of the Po in the provinces on the Adriatic. Their primitive manners were simple; the distaff of Tanaquil was long preserved in the temple of Sancus at Rome; and a passage of Juvenal (6, 288) seems to imply, that in domestic industry and virtue there was a close resemblance between the Tuscan and the Roman nations in early times. Their extensive conquests, and bold and skilful navigation, are a sufficient proof of the energy of their national character. But when commerce and conquests in Southern Italy had placed in their reach the means of indulgence, they seized upon them with the avidity of a half-barbarous people: and luxury, instead of being the handmaid of refinement and elegance, ministered to vain splendour and sensual voluptuousness. Diodorus (5, 40) describes, from Posidonius, their tables loaded twice a day (which, to abstemious Greeks, seemed the excess of gluttony), their embroidered draperies, their drinking-vessels of gold and silver, and their hosts of slaves. Athenæus gives much darker shades to his picture of the corruption of manners produced by wealth expended wholly in the gratification of the senses. That the epithets of *pinguis* and *obesus*, which the Romans applied to the Etruscans, were not wholly suggested by national malice, is evident from the recumbent figures on the covers of the sarcophagi. From the Etruscans the Romans borrowed their combats of gladiators. It should seem, however, that the horrible practice of introducing them at banquets belonged chiefly to the Etrurians of Campania, and especially to Capua; the focus of all the vices which spring from luxury, neither softened by humanity nor refined by taste. Of the Etrurian music we have spoken in mentioning the proofs of their Lydian origin. It was almost the only branch of art in which invention is attributed to them by the ancients; and even here the invention related only to the instrument; we read of no *mood* ascribed to them. Their celebrity, both in this and the plastic art, was owing, in a great measure, to their being the neighbours of a people whose genius was so decidedly averse from both as that of the Romans; who, till they became acquainted with the Greeks, derived all the decorative part of their system of public and private life from the Etrurians. We have no historical means of determining whether the Etrurians borrowed from the Greeks their successive improvements in sculpture and statuary, or proceeded in an independent track: the fact which we shall have to produce respecting their alphabet, renders the former supposition more probable. If this communication existed, it was only to a certain point: the Tuscan style in art always bore a resemblance to that of Egypt, and their most perfect works had that rigidity, and want of varied and living expression, which characterized Grecian sculpture before Phidias had fired his imagination with Homer's description of Jupiter and Minerva, or Praxiteles had imbodied in marble his vision of the Queen of Beauty. In all that department of art, or the contrary, in which mechanism without mind may attain perfection, the Etrurians were little inferior to the Greeks themselves. An Athenian poet (*ap. Athen.*, 1, 28) celebrated their works in metal as the best of their kind; alluding probably to their drinking-vessels and lamps, candelabra and tripods. The religion of the Greeks lent a powerful aid in perfecting the plastic art; that of the Etrurians, as far as it was peculiar to them, had nothing to impregnate the native fancy of the artist, or to exalt his conceptions to sublimity. They appear to have held an opinion, which we find both in the Northern and Hindu theology, that the gods themselves were like the system ver which they presided, the effects of a power exerted only at long intervals in the production of being, and absorbing into itself all that it had produced, to create again. The symbols of this power were the *Dii involuti* of Etrurian theology, whose names were unknown, and who were not objects of popular worship; of them Jupiter himself asked counsel: the *Dii Consantes*, twelve in number, six of either sex, presided over the existing order of things, and received homage and sacrifice. Their intervention in human affairs was chiefly manifested in omens of impending evil, to be averted by gloomy, and often cruel expiations. If morality may have gained something by the Etrurian religion's having furnished nothing answering to the sportive, but licentious mythology of the Greeks, poetry and art undoubtedly suffered. The same want of lively and cheerful imagination characterized their doctrine of the immortality of the soul: their subterranean world was a Tartarus without an Elysium. Nowhere was superstition reduced so completely to system. The regions of the heavens were divided and subdivided according to the Etrurian discipline, that every portent might have its accurate interpretation; the phenomena of the atmosphere, especially thunder and lightning, were observed and classed with a minuteness which might have furnished the rudiments of a science, had the observers been philosophers instead of priests; but which, in fact, only augmented the subservience of the multitude to those who claimed the exclusive knowledge of the methods by which the gods might be propitiated. It is unnecessary to say that philosophy, in the Grecian sense of the word, free speculation on man, nature, and providence, combining its results into a system, was unknown in Etruria. Some practical knowledge of the laws of nature cannot be denied to a people who executed such works in architecture and hydraulics as the Etruscans; but we are not aware that the discovery or demonstration of a single scientific truth can be claimed for them. The form of the Etrurian government, in which the same order were both aristocracy and priesthood, effectually prevented the mind of the nation from expending itself in its natural growth. To the *Lucumones*, an hereditary nobility, Tages revealed the religious usages which the people were to observe; and they kept to themselves the knowledge of this system, with the power of applying it as they thought best for perpetuating their own monopoly. In their civil capacity, the Lucumones formed the ruling body in all the cities of Etruria. In earlier times we read of kings, not of the whole country, but of separate states, whose power, no doubt, was greatly narrowed by that of the aristocracy; but they disappear after a time altogether, as from the Grecian and Roman history; while no body corresponding to the *plebs* arose to represent the popular element of the constitution. It is difficult to fix the exact relation of the great body of the ruling caste. Müller inclines to the opinion, that the cultivators of the soil were chiefly bondsmen to the land-owners, as the Penestæ in Thessaly, and the Helots in Sparta. That such a class existed in Etruria is certain; that it includes so large a proportion of the people is not probable; and the only argument adduced in support of it is the very doubtful assumption that the clients at Rome were bondsmen of the patricians. Unquestionably the Etrurian aristocracy kept the lower orders in political subjection, and the nation was thus prevented from rising to that eminence to which it might have attained; but its general prosperity is a proof that the government was not tyrannically exercised. The spirit of democracy appears not even to have stirred, so as to awaken the fears of the ruling caste, and lead them to severity. The insurrections of which we read are especially attributed to the slaves. Etruria was fertile in corn, especially in *spelt*, the *far* or *ador* of the Romans; of which the meal furnished the *puls*,

which was the ancient food of the inhabitants of all this part of Italy; and agriculture formed the most honourable occupation. The iron-mines of Ilva, now Elba, and others on the mainland of Etruria connected with them, furnished a richer supply, and of a purer quality than any other in the ancient world; the same island produced the copper for their coinage, and for their works in brass.

Works of Art, Antiquities, &c., of the Etrurians.

Enough remains of Etruscan art to justify what ancient authors have said of the population, wealth, and luxury of this people. The walls of their cities rarely exhibit that gigantic species of dike-building which has been called the Cyclopean architecture, and which is found in Asia Minor, in the Peloponnesus, and the remains of the ancient towns of Latium and Samnium. Micali considers the walls of Cosa as the only specimen in Etruria of the Cyclopean manner; but if the criterion be the use of polygonal masses of stone without cement, instead of parallelopipedal, the plate (*pl.* 12) which he has given of the gate and wall of Signium (Segni) shows that it partakes of the character of this class. But, in general, they built their walls, as may be seen at Volterra, Populonia, and Rusellæ, of vast blocks of parallelopipedal form, which their own weight retained in their places, without the use of mortar. The gate of Segni, before mentioned, shows something of the earliest attempt at constructing an arch, by the gradual approximation of the stones which form the sides. Etruria does not exhibit any specimens of the mode of building practised in the treasuries of Atreus and Minyas, in which the walls of a circular building converge so as to meet at the top in the form of a beehive. A recent traveller, Della Marmora, has discovered several of this kind in the island of Sardinia. We are indebted for by far the most numerous of our Etruscan antiquities to the care with which this people provided themselves with durable places of sepulture, and their custom of interring with the body various articles of metal and of clay. To the opening of the *hypogea* of Volterra, we owe the revival of this branch of antiquarian lore. Some of these repositories belonged to ancient towns, whose existence might have been unknown but for the necropolis which marks their vicinity. Inghirami has given an interesting account (*Ser.* 4) of two of these; one at Castellaccio, not far from Viterbo, the other at Orchia, about fourteen miles to the southwest of that city. Castellaccio was the Castellum Axium mentioned by Cicero in his oration for Cæcina (c. 7), the site of which Cluverius declared to be unknown. The traces of the walls themselves are very visible in the large oblong blocks of peperino joined without cement, and convex outward, in the usual style of the old Etruscan fortifications. The steep banks of the stream, being composed of a tufo easily wrought, have been hewn out for nearly a mile into grotto-sepulchres, the face of the rock being cut into the representation of a doorway, while the real entrance to the hypogeum is below, and closed with large stones. Examples of this kind of sepulchre are found in Persia, in Palestine, and in Asia Minor (*Walpole's Memoirs*, vol. 1, p. 231; vol. 2, p. 206, 524); but in these the entrance is by the sculptured portal, which in the Etrurian sepulchres served only as an ornament. The architecture of these tombs is evidently of an age when the Greek embellishments had become known in Etruria; but the shortness of the pillars, the length of the intercolumniation, and the heaviness of the upper parts, agree very well with the character which Vitruvius (3, 3) gives to the Tuscan buildings, "*Varicæ, baricephalæ et humiles et latæ.*" As time has not spared a single public edifice of the Etrurians, it is only by means of their sepulchres, or the representations of their buildings in paintings and bas-reliefs, that we can judge what their architecture really was; and even here we find very few traces of it. (*Muller, Etrusker*, vol. 2, p 24.) It is nearly allied to the Doric, and not properly a distinct order; whether so allied in consequence of the affinity of the Etrurians and Greeks, or borrowed by the former, and varied to adapt it to edifices of wood, as theirs commonly were, appears doubtful. Within these sepulchral chambers were disposed cinerary urns of stone, sometimes ranged around the sides on the ground; sometimes on an amphitheatre of steps; and sometimes in niches, like the Roman columbaria. Instances of bodies interred without burning are very rare. The urns themselves are commonly of tufo or alabaster, and of an oblong form, about two feet in length, and of the same height, including the cover, on which the recumbent figure of the deceased is often carved. In the sepulchres of Volterra, urns of baked earth are very rare, stone being there abundant; in those of Chusium and Montepulciano they are common. The urns of baked clay were meant to contain ashes, and must not be confounded with the *fictile vases* which are very commonly found in the Etrurian sepulchres. As they were first discovered in Etruria, the name of Etruscan was given to them, and continued to be used after it was known that they were found more abundantly in the sepulchres of Magna Græcia, and even in Attica and the islands of the Ægean. That the custom of depositing them in sepulchres, for whatever purpose, was common to Etruria and to the south of Italy, is certain; but there is no reason to suppose that it originated in Etruria, or that those which are found in Campanian or Sicilian sepulchres are of Etrurian manufacture. On the contrary, it is probable that those found in Etruria are the production of Greek artists; their subject, their style of painting and design, are completely Greek; and though the Etruscans have inscribed every other work of art with their own characters, no painted vase has yet been found with any other than a Greek inscription. The single exception found probably at Volterra, and mentioned by Inghirami (*Ser.* 5, *Tab.* 55, *N.* 8), is Greek both in its style and its words. The ancients frequently celebrate the pottery of the Etrurians, but do not attribute to them any particular skill in painting them. The vases of Arretium, so frequently mentioned in the classics, are of quite a different kind from those found in sepulchres; fragments of them abound in the neighbourhood of Arezzo, and Inghirami has engraved some of them. They are of very fine clay, of a bright red colour, and with figures in relief, modelled after Greek patterns probably, but with Latin inscriptions. Statues of the gods in clay, of Tuscan fabric, were the chief ornaments of the Roman temples in the earliest times. (*Juv.*, 11, 115.) Every collection of antiquities contains specimens of what are called Etruscan *pateræ*, very generally found with the urns and vases in the sepulchral chambers. They are shallow disks of brass, frequently without any concavity, but bordered by a rim slightly raised, and having a handle of the same metal. On the disk are generally engraved scenes of mythological and heroic history, with legends in the heroic character; a circumstance which has rendered them peculiarly important to the antiquary for comparing the Etruscan mythology with the Greek. It seems singular that the name of *patera* should ever have been applied to them; far from being suitable for drinking-vessels, they could not even hold the small quantity of wine necessary for a libation; and, wherever a libation is represented on ancient monuments, it is performed with a vessel, comparatively shallow, indeed, as its name implies, but very different from an Etruscan patera, and always without a handle, except in some unskilful restorations. Inghirami, who has published two series of these antiquities, contends at great length against the common name, and calls them *specchi mis-*

tci. That they were really mirrors we have little doubt; Inghirami easily finds a mystical meaning for everything belonging to them. The metal of which they are invariably composed, brass, alludes to the firmament, conceived by the ancients to be a χαλκοβατὲς δῶ, "spread out like a molten mirror" (*Job*, xxvii., 18); their circular form to the perfection of which this figure is an emblem. If they had happened to be oval, he would still have been at no loss, for he explains the usually elliptical forms of the fictile vases as alluding o that deterioration of its nature which the soul undergoes when it enters into union with the body. As many articles of female ornament have been found in sepulchres—fibulæ, hair-bodkins, collars, bracelets—it is an obvious conjecture, that the mirrors were a real part of the toilet of the deceased, consigned to the same grave with her; on the principle that what was most used and valued in life should be the companion in death. Yet to this supposition it is an objection, that the slight convexity which some of them have is on the polished side, a circumstance which, as it would interfere with their use as real mirrors, suggests that they may have been emblematical of the sacerdotal office borne by the female with whom they were interred.

Etrurian Language and Literature.

The literature of the Etrurians presents the singular phenomenon of an alphabet perfectly deciphered, along with a language completely unintelligible. Such a combination is so strange, that we find more than one writer alleging that the language is Greek, and appealing in proof to the alphabet, without suspecting the want of connexion between premises and conclusions. When the Eugubine tables were discovered in 1444, they were supposed to be in the Egyptian character; Reinesius suspected them to be Punic; and, though they gradually acquired the name of Etruscan, the real force of the letters was not discovered till 1732, when Bourguet ascertained it by comparing the two tables which are in the Latin character with one in the Etruscan, which he had happily divined to be nearly equivalent in sense. Gori, a few years later, published his alphabet, which, in all important points, has been confirmed by subsequent inquiries: the great improvement made in it by Lanzi was, that he detected a Σ in the letter M, which till then had been taken for an *m*. The principles of Greek paleography have been lately established, on a more solid basis than before, by Böckh; and by the help of these and the labours of his predecessors, Müller has arrived at the conclusion, that the Etruscan alphabet has not been derived immediately from the Phœnicians, but from the Greeks. Very few forms occur in it which are not found in the early Greek inscriptions: while, on the other hand, it does not contain some of those which the Greeks retained a considerable time after they received them from the Phœnicians; and, again, the Etruscans have some letters which the Greeks added to their Phœnician alphabet. Other Etruscan letters have never yet been found in any Greek inscription, so that it is impossible to point out any specific age or form of the Greek alphabet which the Etruscans may be supposed to have adopted once for all. The Phrygian inscription from the tomb of Midas (*Walpole*, vol. 2, p. 207) bears no closer resemblance to the Etruscan than other very old Greek inscriptions: in the Carian inscription (*Ib.*, p. 530) there are many letters which differ from the Etruscan. The letters B, Γ, Δ do not appear to have had any corresponding sounds in the Etruscan language, and the first and last never occur. Γ is found in the form C, in which it appears on the coins of Magna Græcia. The digamma F occurs both in this form and in that of ⊐, which is found in Greek inscriptions and on coins; they had also for the same sound the character 8, for which a circular square with crossing lines is also used, as in the oldest Greek inscriptions. It is remarkable that the Etruscan F, in proper names, always answers to the Latin V, as Fufi to Vibius, Felethri to Volaterra, Menarfe to Minerva; whence Müller (vol. 2, p. 300) takes occasion to dispute the opinion of Bishop Marsh, that the Latin F represented the digamma, observing that it is only before R that the digamma becomes F. The same character was also used for H and Th. So that there seems in fact to have been one letter for the labial, dental, and guttural aspirate. The vowel O appears to have been unknown to the Tuscan language; for Q they used *chf* and *cf*. Of the Greek forms V and Y, which both occur on early monuments, they have chiefly used the former, but not exclusively. For X they have the form which is frequent in Bœotian inscriptions, resembling an inverted anchor; for Ξ a double cross; Ψ, Z, and the long vowels H and Ω, are unknown to their alphabet. With very few exceptions, their writing is from right to left; and as this mode had been departed from by the Greeks in their earliest extant inscriptions, which may, perhaps, ascend to the fortieth Olympiad (620 B.C.), it seems reasonable to admit that the introduction of writing into Etruria was something earlier. Demaratus, who is said to have brought both painting and letters from Corinth, if really expelled by Cypselus, must have lived about the thirtieth Olympiad. A more recent character, which is commonly found in sepulchral inscriptions, seems to have been introduced about the end of the third century after the building of Rome; at which time, according to Müller (vol. 2, p. 301), the Latin alphabet was also formed; but from the Greek, not from the Etruscan. The Umbrians appear to have adopted the Etruscan alphabet, though their language was essentially different, and more resembling the Oscan than the Latin. The Oscan alphabet also appears to have been borrowed from the Etruscan, not immediately from the Greek. It is difficult to say when the Etruscan character fell into entire disuse; the style of ornament on some of the urns on which it is found refers them to the times of the Roman empire. The language of Etruria never having been polished by the influence of literature (for its histories were probably mere chronicles, and its theological writings, liturgies and manuals of a gloomy superstition), remained harsh to the ear and uncouth to the eye. Such combinations of letters as *aplc*, *srancxl*, *thunchulthl* (*Müller*, vol. 2, p. 288), can scarcely have been pronounced at all without the intervention of a short vowel, after the manner of the Oriental languages. In regard to the interpretation of the language, it must be acknowledged, that all the labour which has hitherto been bestowed upon it, though valuable for its collateral results, has been nearly fruitless in respect to its direct object. When Lanzi, abandoning the former method of Oriental and Northern etymology, endeavoured to explain the Etruscan from the Pelasgic, it was natural to expect a more favourable issue: a close affinity, if not identity, of the two nations, was maintained by many of the ancients, and the alphabets were visibly the same. For many years after the appearance of his *Saggio di Lingua Etrusca* (3 vols. 8vo, 1789), his explanations were generally acquiesced in, and made the basis of other etymological speculations. But, when time had been given for examination, it could not but be perceived that his modes of proceeding were too arbitrary to warrant confidence; that he could produce no evidence of the actual existence of many of the words and forms which he supposed to be Greek, in order to identify them with the Etruscan; and that other monuments, discovered since his time, could not be in any way explained by his system. Niebuhr, in his Roman history, avers that, among all the Etruscan words of which explanations have been pretended, only two, *avil ril* ("*vixit annos*"), seem to have been really explained; and of these Müller assures us (vol. 1, p. 64), and apparently with good rea-

son, that *anil* ("*ævum*") signifies, not *vixit*, but *ætatis*. Müller's observations on this subject are particularly deserving of attention at the present moment, when extravagant expectations appear to be entertained of the enlargement of our historical knowledge by the comparison of languages. "We might give much ampler information, if, after Lanzi's method, we sought in the monuments of the Etruscan language for single sounds resembling the Greek and Latin; and, persuaded that similar sounds must have a similar meaning, endeavoured to explain all that could not be brought to agree by an arbitrary prosthesis, epenthesis, paragoge, and similar cheap expedients. Without blaming the learned Italian, in whose time the most eminent literati had very confused ideas of the formation of language, we may maintain that his leading principle, that analogy is the character only of cultivated languages, and that the ruder any language is, the greater liberty might be taken in the use of it, is entirely false. This may justify us for having paid so little regard to etymologies, which, as they are arbitrary in themselves, suppose an arbitrary character in the language to which they are applied. If we use only genuine monuments, and require a certain evidence for every explanation of a root or a grammatical form, our apparent knowledge of the Etruscan language shrinks almost to nothing. It is not probable that the application of the still existing remains of the languages of the north and northwest of Europe should have those beneficial results for our knowledge of the Etruscan which some appear to anticipate. The Germans and Celts are originally divided from the nations on the Mediterranean by their locality in a very marked manner; they only gradually approach these and come into collision with them; and, even though the languages of both nations may belong to that great family which, from time immemorial, has diffused itself through Europe and Asia, yet they have distinct peculiarities, which we have no reason to believe are found in those of Italy. The fundamental and indelible characteristic of the Celtic languages seems to be, that they mark grammatical forms by aspirations and other changes of the *initial* consonants; a thing not practised in any other European language, but found in all branches of the Celtic, Welsh, Cornish, Gælic, Irish, and *Bas Breton*. This mutability of the consonants is a circumstance which must be perceptible, even in a small number of written remains, and which could not well have escaped us had the Etruscan been the Celtic. The Iberian family, once widely diffused on the shores of the Mediterranean, may have dwelt in close vicinity to the Etruscans; but the remains of its language in the Basque are completely different from those of the rest of Europe, and its grammar shows so little affinity with what we know of the Etruscan as to afford very slight support to the opinion of the affinity of the two nations. What may have been the relation of the Tuscan to the extinct Ligurian, or to the language of those Alpine tribes whose names alone are preserved in history, is a question respecting which we have not even a glimmering of knowledge." (*Müller, Etrusker*, vol. 1, p. 64, *seqq.*—*Edinburgh Review*, vol. 50, p. 372–396.)

HIBERNIA. *Vid.* Ierne.

HIERAPŌLIS, I. a city of Syria near the Euphrates, south of Zeugma. It derived its Greek name (*Holy City*) from the circumstance of the Syrian goddess Atergatis being worshipped there. By the Syrians it was called Bambyce or Mabog. With the introduction of Christianity, its reputation and prosperity of course declined. Constantine, it is true, made it the capital of the newly-erected province of Euphratesia; but this proved of little avail. It suffered much during subsequent reigns from the inroads of the Persians. It is now *Mambedsch* or *Bambig*, a deserted place, with many parts of the ancient wall standing. (*Mannert, Geogr.*, vol. 3, pt. 1, p. 510.)—II. A city in the southwestern angle of Phrygia, near the confines of Lydia, and northwest of Laodicea. This city was celebrated for its warm springs. (*Strabo*, 629.—*Dio Cass.*, 68, 27.—*Pliny*, 5, 32.) The waters of Hierapolis were remarkable for their petrifying or stalactital properties, and Chandler affirms, that a cliff near the ancient town was one entire incrustation. (*Travels in Asia Minor*, p. 287.) Besides this singular property, the waters of this town possessed, in a remarkable degree, that of serving for the purposes of the dyer. (*Strabo*, 630.) It is now called by the Turks *Pambuk-Kalassi*, or the Castle of Cotton, because the neighbouring rocks resemble that substance in their whiteness, a colour produced by the stalactital incrustations already alluded to. (*Chandler*, p. 290. —*Cramer's Asia Minor*, vol. 2, p. 37, *seq.*)

HIERĪCHUS (gen. *-untis*; in Greek Ἱεριχοῦς, gen *-οῦντος*.) *Vid.* Jericho.

HIERO, I. succeeded his brother Gelon, as tyrant or ruler of Syracuse, B.C. 478. He committed many acts of violence, encouraged spies, and kept a mercenary guard around his person. He was ambitious of extending his dominion, and his attempts proved successful. After the death of Theron, prince of Agrigentum, Hiero defeated his son Thrasydæus, who was soon after expelled by his countrymen. He took Naxus and Catana, and, having driven away the inhabitants from both towns, he replaced them by Syracusan and Peloponnesian colonists. He changed the name of Catana to Ætna, and he himself assumed the title of Ætnæus (Αἰτναῖος). Having joined his fleet to that of the people of Cumæ, he succeeded in clearing the Tyrrhenian Sea of the Etruscan and other pirates who infested it. His chariots repeatedly won the prize at the Olympic games, and his success on those occasions formed the theme of some of the odes of Pindar, who was his guest and friend. Æschylus, Simonides, Bacchylides, and Epicharmus were also well received at the court of Hiero, who was fond of the society of learned men. Hiero died at Catana, B.C. 476, and was succeeded by his brother Thrasybulus, who had all his faults without any of his good qualities, and was at last driven away by the Syracusans, who restored the government to the commonwealth. (*Diod. Sic.*, 11, 48, *seqq.*) Ælian gives Hiero credit for a much better character than Diodorus; probably because the latter part of his reign, after he had firmly established his authority, was better than the commencement. (*Ælian*, 9, 1.)—II. The second of the name, son of Hierocles, a wealty citizen of Syracuse, and a descendant of Gelon, distinguished himself in early life by his brilliant qualities, and served with distinction also under Pyrrhus in his Sicilian campaigns. After Pyrrhus had suddenly abandoned Sicily, the Syracusans found themselves threatened on one side by the Carthaginians, and on the other by the Mamertines, a band of Campanian mercenaries, who had treacherously taken possession of Messana. The Syracusan troops, being in want of a trusty leader, chose Hiero by acclamation, and the senate and citizens, after some demur, ratified the choice, B.C. 275. After various successful operations against the Mamertines, Hiero returned to Syracuse, where, through the influence of Leptines, his father-in-law, a leading man among the aristocratic party, he was proclaimed king, B.C. 270. Shortly after, the Mamertines at Messana quarrelled with the Carthaginians, who had managed to introduce a garrison into the citadel, and drove them out, upon which the Carthaginians invited Hiero to join his forces to theirs, in order to drive the Mamertines out of Sicily. Hiero having assented, encamped under the walls of Messana on one side, and the Carthaginians fixed their camp on the other, while their squadron guarded the strait. The Mamertines, meanwhile, had applied to the Romans

for assistance, claiming a common origin with them, as being descended from Mars, called Mamers or Mamertus in the Oscan language; and Rome eagerly seized this opportunity of obtaining a footing in Sicily. The consul Appius Claudius marched to Rhegium, and, having contrived to pass the strait in the night unobserved by the Carthaginian cruisers, he surprised Hiero's camp, routed the soldiers, and obliged the monarch himself to seek safety in flight. The consul next attacked the Carthaginian camp with the same success, and this was the beginning of the first Punic War, 265 B.C. In the following year the Romans took Tauromenium and Catana, and advanced to the walls of Syracuse, when Hiero sued for peace, which he obtained on condition of paying 100 talents of silver, and supplying the Roman army with provisions. He punctually fulfilled his engagements, remaining faithful to Rome during the whole of the war, and by his supplies was of great service to the Roman armies, especially during the long sieges of Agrigentum and Lilybæum. Hiero was included in the peace between Rome and Carthage, by which his territories were secured to him, and he remained in friendship with both states. He even assisted Carthage at a very critical moment, by sending her supplies of provisions during the war which she had to sustain against her mercenaries. The period of peace which elapsed between the end of the first and the beginning of the second Punic wars, from 241 to 218 B.C, was most glorious for Hiero, and most prosperous for Syracuse. Commerce and agriculture flourished, and wealth and population increased to an extraordinary degree. Hiero paid particular attention to the administration of the finances, and made wise regulations for the collection of the tithe or tax on land, which remained in force throughout Sicily long after his time, and are mentioned with praise by Cicero as the *Lex Hieronica*. (*Cic. in Verr.*, 2 *et* 3.) Hiero introduced the custom of letting the tax to farm every year by auction. He embellished and strengthened Syracuse, and built large ships, one of which, if we are to trust the account given of it by Athenæus (5, p. 206), was of most extraordinary dimensions and magnificence. This ship he sent as a present to Ptolemy Philadelphus. Archimedes lived under Hiero's reign. When the second Punic war broke out, Hiero continued true to his Roman alliance, and, after the Trasymenian defeat, he sent a fleet to Ostia with provisions and other gifts, and a body of light troops to the assistance of Rome. He lived to see the battle of Cannæ, after which his son Gelon embraced the part of the Carthaginians. Gelon, however, died, not without suspicion of violence, and Hiero himself, being past ninety years of age, ended his days soon after (B.C. 216), leaving the crown to his grandson Hieronymus. With Hiero the prosperity and independence of Syracuse may be said to have expired. (*Liv.*, lib. 22 *et* 23.—*Polyb.*, lib. 7.—*Encycl. Us. Knowl.*, vol. 12, p. 195.)

HIERŎCLES, I. a rhetorician of Alabanda, in Caria, who lived in the beginning of the first century before the Christian era. He excelled in what Cicero termed the Asiatic style of eloquence. (*Cic., de Orat.*, 2, 23.—*Id., Brut.*, c. 95.)—II. A lawyer, who wrote a work on veterinary medicine, addressed to Cassianus Bassus, of which three chapters are preserved in the sixteenth book of the "Geoponica." (*Vid.* Geoponica.)—III. Surnamed the grammarian, for distinction' sake from the philosopher of the same name, a Greek writer supposed to have been contemporary with Justinian, but of whom one thing at least is certain, that he was anterior to the tenth century. He composed, under the title of Συνέκδημος ("Travelling Companion"), a description of the sixty-four provinces that formed the Byzantine empire, and of the nine hundred and thirty-five cities situate in them. The best edition is that of Wesseling, in the Itineraria Veterum Rom., *Amst.*, 1735, 4to.—IV. A new Platonist, who flourished at Alexandrea about the middle of the fifth century. He has left us a commentary "on the Golden Verses of Pythagoras," and a treatise "on Providence, Destiny, and Free-will." The end of Hierocles is to show the agreement which exists in respect of these doctrines between Plato and Aristotle; to refute the systems of Epicurus and the Stoics; to confound those who pretend to read the decrees of destiny in the nativities of men, or who believe that the determinations of Providence may be influenced by enchantments or mystic ceremonies; those, in fine, who have the misfortune to deny an existing Providence. We have only extracts from this latter work made by Photius, and an abridgement by an unknown hand. Stobæus has preserved for us some fragments of a work of Hierocles on the worship of the gods (Πῶς τοῖς Θεοῖς χρηστέον), or, rather, a chapter belonging to some large work which treated of various points of ethics. The same Stobæus has preserved fragments of other productions of Hierocles, "On Justice," "On the Conduct due towards Parents," "On Marriage," "On Fraternal Love," &c. There exists also, under the name of Hierocles, a collection of insipid Facetiæ (Ἀστεῖα), containing an account of the ridiculous actions and sayings of book-learned men and pedants. In all likelihood, however, it was written by some other individual of the same name, and not by the philosopher.—The best edition of the Commentary on the Golden Verses, and of the Fragments, &c., is that of Needham, *Lond.*, 1709, 8vo. The editor, however, has made some rash emendations, which diminish the value of the work. The edition of Pearson, *Lond.*, 1654, 8vo, is also a very good one. The best separate edition of the Commentary is that of Ashton and Warren, *Lond.*, 1742, 8vo, and of the *Facetiæ*, that of Schier, *Lips.*, 1750–1768, 8vo.—V. A prefect of Bithynia, and afterward of Alexandrea, who is said by Lactantius to have been the principal adviser of the persecution of the Christians in the reign of Diocletian. (*Lactant., Inst. Div.*, 5. 2.—*Id., de Morte Persec.*, c. 17.) He also wrote two works against Christianity, entitled Λόγοι φιλαλήθεις πρὸς τοὺς Χριστιανούς ("*Truth-loving words to the Christians*"), in which, according to Lactantius, he endeavoured to show that the Scriptures overthrow themselves by the contradictions with which they abound. He also reviled Paul, and Peter, and the other disciples, as propagators of falsehood. He endeavoured to destroy the effect of our Saviour's miracles, though he did not deny the truth of them; and he aimed to show, that like things, or even greater, had been done by Apollonius of Tyana. (*Lactant., Inst. Div.*, 5, 2, *seq.*)

HIERONĪCA LEX. *Vid.* Hiero II.

HIERONŸMUS, I. grandson of Hiero II., monarch of Syracuse, succeeded him on the throne at the age of fifteen (B.C. 216). He was left by Hiero under the guardianship of several individuals, among whom was Andronorus, his aunt's husband, who, seconded by other courtiers, and with the view of monopolizing the confidence of the young king, indulged him in all his caprices and follies. The court of Syracuse, which, under Hiero, was orderly and respectable, soon became as profligate as it had been under the younger Dionysius. Andronorus persuaded Hieronymus, against the dying injunctions of his grandfather, to forsake the Roman alliance for that of Carthage, and messengers for that purpose were sent to Hannibal in Italy, and also to the senate of Carthage, which gladly agreed to an alliance with Syracuse, in order to effect a diversion against the Romans. War being at length declared by Rome, Hieronymus took the field with 15,000 men; but a conspiracy broke out among the soldiers, and he was murdered after a reign of about thirteen months. On the news of this, a popular insurrection took place at Syracuse; the daughters and

grand-daughters of Hiero were murdered, and royalty was abolished. But the people were distracted by factions, and by the mercenaries in their pay, and revolution succeeded revolution, until two adventurers of Syracusan extraction, but natives of Carthage, who had been sent by Hannibal to keep in countenance the Carthaginian party in Syracuse, became possessed of the chief power, and so provoked the Roman commander Marcellus that he laid siege to and took Syracuse. (*Vid.* Syracusæ.—*Diod. Sic., fragm.*, lib. 26, vol. 9, p. 369, *ed. Bip.*—*Liv.*, 24, 4.—*Id.*, 24, 7, *seqq.*)—II. A native of Cardia, in the Thracian Chersonese. He was one of the companions of Alexander the Great, and after his death attached himself to Eumenes. Made prisoner in the battle in which that chieftain was betrayed by his own followers, he was kindly treated by Antigonus, and entered into his service. This prince intrusted him with the government of Cœlesyria and Phœnicia, and charged him with an expedition, the object of which was to seize upon the country around the Lake Asphaltites. The expedition did not succeed, owing to the opposition of the neighbouring Arabs, who supported themselves by vending the bitumen obtained from the lake. After the defeat of Antigonus at the battle of Ipsus, and his death, Hieronymus remained faithful to his son Demetrius. At a later period he entered into the service of Pyrrhus, king of Epirus, and accompanied him in his Italian campaign. He survived this prince, and attained the age of 104 years. The principal work of Hieronymus, and that on which his reputation was founded, was entitled Ἱστορικὰ Ὑπομνήματα ("Historic Memoirs"). In this production he developed the movements which followed the death of Alexander, the cabals and jealousies of the principal officers, the bloody wars to which their ambitious views gave rise, the destruction of the royal house of Macedonia, and the birth of the new monarchies which dismembered the empire of Alexander. The ancients, however, accused him of having been influenced too much by the hatred he bore to Seleucus, Cassander, Ptolemy, but above all to Lysimachus, by whose orders Cardia, his native city, had been destroyed. They charge him also with partiality towards Eumenes, Antigonus, and Pyrrhus. A particular worthy of remark, and one which makes us regret more earnestly the loss of Hieronymus's work, is, that he is the first Greek writer who entered into any details on the origin and antiquities of Rome; the war of Pyrrhus with the republic afforded him probably an occasion for this. Diodorus Siculus derived considerable aid from the commentaries of Hieronymus, as did Plutarch also in his life of Eumenes (Consult *Recherches sur la vie et sur les ouvrages de Jerome de Cardie, par l'Abbé Sevin.*—*Mem. de l'Acad. des Inscr.*, &c., vol. 18, p. 20.—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 204, *seqq.*)—III. A peripatetic philosopher, born in the island of Rhodes, towards the close of the third century B.C. Cicero praises his ability, but doubts the propriety of his being ranked under the peripatetic sect, since he placed the *summum bonum* in freedom from painful emotion, a doctrine belonging to the Epicurean school. (*Cic., de Fin.*, 5, 5.)—IV. A celebrated father of the church, better known by the English form of his name, St. Jerome, and accounted the most learned of all the Latin fathers. He was born of Christian parents, A.D. 331, on the confines of Pannonia and Dalmatia, at the town of Stridon or Stridonium. His father, who was a man of rank and property, sent him to Rome for education, where he was placed under the grammarian Donatus, known for his commentaries upon Virgil and Terence. He had also masters in rhetoric, Hebrew, and divinity, in which he made a great progress. After travelling through France and Italy, he gave up friends and worldly pursuits to seek retirement in the East, and eventually reached Jerusalem, whence he proceeded to Antioch. Here he endured a severe attack of illness, on his recovery from which he wandered through several towns and districts in search of a retreat to his mind, which he found in a frightful desert of Syria, scarcely inhabited by anything but wild beasts, and a few human beings little less ferocious. He was in his thirty-first year when he entered on this life, in which he spent four years, occupied in an intense study of the Scriptures, until his health began to be affected by this application and ascetic discipline. He then repaired to Antioch, where he was ordained a presbyter in 378 by Paulinus. He soon after visited Constantinople, in order to avail himself of the advice and instruction of Gregory Nazianzen; and, on his return, accompanied Paulinus to Rome, where his merit and learning soon made him known to Pope Damasus, who appointed him his secretary, and also director to the Roman ladies who had devoted themselves to a religious life. During his residence at Rome he lodged at the house of a matron of the name of Paula, a woman of rank and fortune, who afterward followed him with her daughters into the East. This event exposed him to some scandal from his opponents the Origenists, and to more merited censure from the relations and friends of the many weak females whom he thus encouraged in their desertion of their proper duties, and in the misapplication of their wealth to the support of useless or pernicious institutions. On the death of Damasus, finding his situation at Rome an uneasy one, Sericius, the successor of Damasus, not having the same esteem for him that Damasus had, he determined to return to the East, and accordingly embarked, in 385, with a great number of monks and females whom he had induced to embrace the monastic life. He touched at Cyprus, where he visited Epiphanius, and, arriving at Antioch, proceeded thence to Jerusalem, and afterward to Egypt, where, to his great grief, he found the tenets of Origen almost universally prevalent. He at length settled at Bethlehem, where the wealthy and devout Paula founded four monasteries, three for females, and one for males under Jerome. Here he pursued his studies with great ardour, and wrote many of his best treatises; and in these occupations he might have peaceably closed his days, but for his detestation of the opinions of Origen, which involved him in the most acrimonious controversy for many years with John, bishop of Jerusalem, his former friend Rufinus of Aquileia, and Jovinian an Italian monk. In the year 410, when Rome was besieged by the Goths, he afforded an asylum to many who fled from that city to Jerusalem, but was very careful to exclude all whom he deemed tinctured with heresy. He died A.D. 422, in the ninety-first year of his age. —Many of the writings of Jerome have come down to us. Several of them are merely controversial; but there are others of a more sterling and lasting value. These are, his Treatise on the Lives and Writings of the elder Christian Fathers, and his Commentaries on the Prophetical Books of the Old Testament, on the Gospel of St. Matthew, and several of St. Paul's Epistles. But what may be regarded as his greatest work is a translation of the Books of both the Old and New Testament into Latin, which translation has been always highly valued in the Latin Church, and is that known by the name of the Vulgate. It is a question among the learned, how far, and whether at all, he imbodied an older Italic version in his translation. It was the first effort at bringing the Scriptures within the reach of the great multitude, who knew no other language but the Latin. It was a great and noble work, which ought to place its author high among the benefactors of mankind. Bishop Warburton says of Jerome, that "he is the only Father who can be called a critic on the sacred writings, or who followed a just or reasonable method of criticising."—The first printed edition of the entire works of Jerome, as far as these hav

reached us, appeared at Basle, from the press of Froben, under the care of Erasmus, 1516, 9 vols. fol. Many subsequent editions have been published at Lyons, Rome, Paris, and Antwerp, but the best is that of Vallarsi, *Verona*, 1734–1742, 11 vols. fol., and *Venet.* 1766, *seqq.*, *ann.*, 11 vols. 4to. (*Bähr, Gesch. Röm. Lit.*—*Die Christlich-Römische Theologie*, p. 165, *seqq.*)

HIEROSOLŸMA (neut. plur.) (Jerusalem), a celebrated city of Palestine, the capital of Judæa. The history of Abraham mentions, that Melchizedek, king of Salem, came forth to meet him when he returned from the slaughter of the kings (*Gen.*, 14, 18), and it has been generally supposed, that this Salem was the original of the city which we are now considering. It is more certain, however, that, when the Israelites entered Canaan, they found the place in the occupation of the Jebusites, a tribe descended from Jebus, a son of Canaan, and the city then bore the name of Jebus or Jebusi. (*Josh.* 15, 63.—*Id.*, 18, 28.—Consult *Reland, Palæst.*, p. 834.) The lower city was taken and burned by the children of Judah (*Jud.* 1, 8) after the death of Joshua; but the Jebusites had so strongly fortified themselves in the upper city, on Mount Zion, that they maintained themselves in possession of it till the time of David. That monarch, after his seven years' rule over Judah in Hebron, became king of all Israel, on which he expelled the Jebusites from Mount Zion, and established here the metropolis of his kingdom. The city now took the name of Jerusalem, a term which denotes *the abode*, or (according to another derivation), *the people, of peace.* (Consult *Reland*, p. 833.—*Gesenius, Hebr. Lex., s. v.*) The Septuagint version gives Ἱερουσαλήμ as the form of the name, while by the Greek and Roman writers the place is called Hierosolyma. At present this city is known throughout Western Asia by the Arabic name of *El-Kads*, which signifies "*holiness.*" (*Vid.* Cadytis.)—Jerusalem was built on several hills, the largest of which was Mount Sion, which formed the southern part of the city. A valley towards the north separated this from Acra, the second or lower city, on the east of which was Mount Moriah, the site of the temple of Solomon. Northeast of Mount Moriah was the Mount of Olives, on the south was the valley of Hinnom, and at the north Mount Calvary, the scene of our Lord's crucifixion. Passing over the history of this celebrated city, so fully detailed in the sacred volume, we come to the memorable period of its capture and destruction by Titus. The date of this event was the 8th of September, A.D. 70. During this siege and capture 1,100,000 persons are said to have perished, and 97,000 to have been made prisoners, and afterward either sold for slaves, or wantonly exposed for the sport of their insolent victors to the fury of wild beasts. In fact, the population, not of Jerusalem alone, but that of the adjacent districts, many who had taken refuge in the city, more who had assembled for the feast of unleavened bread, had been shut up by the sudden formation of the siege. The ardent zeal of the Jewish nation for their holy city and temple soon caused both to be again rebuilt; but fresh commotions compelled the Emperor Hadrian to interfere, and ordain that no Jew should remain in, or even approach near Jerusalem, on pain of death. On the ruins of their temple the same emperor caused a temple in honour of Jupiter Capitolinus to be erected, and the image of a hog to be cut in stone over the gate leading to Bethlehem, as a standing insult to the religious feelings of this unfortunate people. The name of the city was also changed to Ælia Capitolina, the first part of the name alluding to the family of the Roman emperor. The more peaceful Christians were permitted, however, to establish themselves within the walls, and Ælia became the seat of a flourishing church and bishopric. This latter name became afterward the ordinary name of the city, and Jerusalem became nearly obsolete. Upon the ascension to the throne, however, of the Christian emperors, the name revived. Jerusalem, thus restored, was much less in compass than the ancient city, Mount Sion and Bezetha being excluded.—The following description of Jerusalem, as it appeared just before the siege by Titus, is given by Milman. (*History of the Jews*, vol. 3, p. 17, *seqq.*) "Jerusalem, at this period, was fortified by three walls, in all those parts where it was not surrounded by abrupt and impassable ravines; there it had but one. Not that these walls stood one within the other, each in a narrower circle running round the whole city; but each of the inner walls defended one of the several quarters into which the city was divided, or, it might be almost said, one of the separate cities. Since the days in which David had built his capital on the rugged heights of Sion, great alterations had taken place at Jerusalem. That eminence was still occupied by the upper city; but, in addition, first the hill of Moriah was taken in, on which the temple stood then Acra, which was originally, although a part of the same ridge, separated by a deep chasm from Moriah. This chasm was almost entirely filled up, and the top of Acra levelled by the Asmonean princes, so that Acra and Moriah were united, though on the side of Acra the temple presented a formidable front, connected by several bridges or causeways with the lower city. To the south the height of Sion, the upper city, was separated from the lower by a ravine, which ran right through Jerusalem, called the Tyropœon, or the valley of the cheesemongers; at the edge of this ravine, on both sides, the streets suddenly broke off. though the walls in some places must have crossed it, and it was bridged in more than one place. To the north extended a considerable suburb called Bezetha, or the new city. The first or outer wall encompassed Bezetha. Agrippa the First had intended to make this wall of extraordinary strength; but he had desisted from the work on the interference of the Romans, who seem to have foreseen that this refractory city would hereafter force them to take up arms against it. Had this wall been built according to the plan of Agrippa, the city, in the opinion of Josephus, would have been impregnable. This wall began at the tower of Hippicos, which stood, it seems, on a point at the extreme corner of Mount Sion: it must have crossed the western mouth of the valley of Tyropœon, and run directly north to the tower of Psephina, proved clearly by D'Anville to have been what was called during the crusades Castel Pisano. The wall then bore towards the monument of Helena, ran by the royal caverns to the Fuller's monument, and was carried into the valley of Kedron or Jehoshaphat, where it joined the old or inner wall under the temple. The wall, however it fell short of Agrippa's design, was of considerable strength. The stones were thirty-five feet long, so solid as not easily to be shaken by battering engines, or undermined. The wall was seventeen and a half feet broad. It had only been carried to the same height by Agrippa, but it had been hastily run up by the Jews to thirty-five feet; on its top stood battlements three and a half feet high, and pinnacles five and three fourths; so the whole was nearly forty five feet high. The second wall began at a gate in the old or inner one, called Gennath, the gate of the gardens; it intersected the lower city, and, having struck northward for some distance, turned to the east and joined the northwest corner of the tower of Antonia. The Antonia stood at the northwest corner of the temple, and was separated from Bezetha by a deep ditch, which probably protected the whole northern front of the temple as well as of the Antonia. The old or inner wall was that of Sion. Starting from the southwestern porticoes of the temple to which it was united, it ran along the ridge of the Tyropœon, passed first the Xys

tus, then the council house, and abutted on the tower Hippicus, whence the northern wall sprang. The old wall then ran southward through Bethso to the gate of the Essenes, all along the ridge of the Valley of Hinnom, above the pool of Siloam, then eastward again to the Pool of Solomon, so on through Opha, probably a deep glen: it then joined the eastern portico of the temple. Thus there were, it might seem, four distinct towns, each requiring a separate siege. The capture of the first wall only opened Bezetha; the fortifications of the northern part of the temple, the Antonia, and the second wall, still defended the other quarters. The second wall forced, only a part of the lower city was won; the strong rock-built citadel of Antonia and the temple on one hand, and Sion on the other, were not the least weakened. The whole circuit of these walls was guarded with towers, built of the same solid masonry with the rest of the walls. They were thirty-five feet broad and thirty-five high; but above this height were lofty chambers, and above those again upper rooms, and large tanks to receive the rain-water. Broad flights of steps led up to them. Ninety of these towers stood in the first wall, fourteen in the second, and sixty in the third. The intervals between the towers were about three hundred and fifty feet. The whole circuit of the city, according to Josephus, was thirty-three stadia, rather more than four miles. The most magnificent of all these towers was that of Psephina, opposite to which Titus encamped. It was one hundred and twenty-two and a half feet high, and commanded a noble view of the whole country of Judæa, to the border of Arabia, and to the sea: it was an octagon. Answering to this was the tower Hippicus, and following the old wall stood those of Phasælis and Mariamne, built by Herod, and named after his wife, and his brother, and friend. These were stupendous even as works of Herod. Hippicus was square; forty-three and three fourths feet each way. The whole height of the tower was one hundred and forty feet; the tower itself fifty-two and a half, a deep tank or reservoir thirty-five, two stories of chambers forty-three and three fourths, battlements and pinnacles eight and three fourths. Phasælis was a solid square of seventy feet. It was surrounded by a portico seventeen and a half feet high, defended by breastworks and bulwarks, and above the portico was another tower, divided into lofty chambers and baths. It was more richly ornamented than the rest with battlements and pinnacles, so that its whole height was above one hundred and sixty-seven feet. It looked from a distance like the tall pharos of Alexandrea. Mariamne, though not equal in elevation, was more luxuriously fitted up; it was built of solid wall thirty-five feet high, and of the same width: on the whole, with the upper chambers, it was about seventy-six and three fourths feet high. These lofty towers appeared still higher from their situation. They were built on the old wall, which ran along the steep brow of Sion. The masonry was perfect: they were built of white marble, cut in blocks thirty-five feet long, seventeen and a half wide, eight and one fourth high, so fitted that the towers seemed hewn out of the solid quarry." A description of the fortress Antonia is given under that article. "High above the whole city rose the temple, uniting the commanding strength of a citadel with the splendour of a sacred edifice. According to Josephus, the esplanade on which it stood had been considerably enlarged by the accumulation of fresh soil since the days of Solomon, particularly on the north side. It now covered a square of a furlong on each side. Solomon had faced the precipitous sides of the rock on the east, and perhaps the south, with huge blocks of stone; the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than three hundred cubits, five hundred and twenty-five feet, but their whole height was not seen excepting on the eastern and perhaps the southern sides, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were seventy feet square. On this gigantic foundation ran, on each front, a strong and lofty wall without, within a spacious double portico or cloister 52½ feet broad, supported by 162 columns, which upheld a ceiling of cedar, of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling whiteness, 43¾ feet high. On the south side the portico or cloister was triple. This quadrangle had but one gate to the east, one to the north, two to the south, four to the west; one of these led to the palace, one to the city, one at the corner to the Antonia, one down towards the gardens. The open courts were paved with various inlaid marbles. Between this outer court of the Gentiles and the second court of the Israelites ran rails of stone, but of beautiful workmanship, rather more than five feet high. Along these, at regular intervals, stood pillars, with inscriptions in Hebrew, Greek, and Latin, warning all strangers, and Jews who were unclean, from entering into the Holy Court beyond. An ascent of fourteen steps led to a terrace 17½ feet wide, beyond which rose the wall of the inner court. This wall appeared on the outside 70 feet, or the inside 43¾; for, besides the ascent of 14 steps to the terrace, there were five more up to the gates. The inner court had no gate or opening to the west, but four on the north, and four on the south, two to the east, one of which was for the women, for whom a portion of the inner court was set apart, and beyond which they might not advance; to this they had access likewise by one of the northern and one of the southern gates, which were set apart for their use. Around this court ran another splendid range of porticoes or cloisters; the columns were quite equal in beauty and workmanship, though not in size, to those of the outer portico. Nine of these gates, or, rather, gateway towers, were richly adorned with gold and silver, on the doors, the door-posts, and the lintels. The doors of each of the nine gates were 52½ feet high, and half that breadth. Within, the gateways were 52½ feet wide and deep, with rooms on each side, so that the whole looked like lofty towers: the height from the base to the summit was 70 feet. Each gateway had two lofty pillars 21 feet in circumference. But what excited the greatest admiration was the tenth, usually called the beautiful, gate of the temple. It was of Corinthian brass of the finest workmanship. The height of the beautiful gate was 87½, its doors 70 feet. The father of Tiberius Alexander had sheeted these gates with gold and silver; his apostate son was to witness their ruin by the plundering hands and fiery torches of his Roman friends. Within this quadrangle there was a farther separation, a low wall which divided the priests from the Israelites: near this stood the great brazen altar. Beyond, the temple itself reared its glittering front. The great porch or propylon, according to the design of the last, or Herod's temple, extended to a much greater width than the temple itself: in addition to the former width of 105 feet, it had two wings of 35 each, making in the whole 175. The great gate of this last quadrangle, to which there was an ascent of twelve steps, was called that of Nicanor. The gateway tower was 132½ high, 43½ wide; it had no doors, but the frontispiece was covered with gold, and through its spacious arch was seen the golden gate of the temple, glittering with the same precious metal, with large plates of which it was sheeted all over. Over this gate hung the celebrated golden vine. This extraordinary piece of workmanship had bunches, according to Josephus, as large as a man. The Rabbins add, that, 'like a true natural vine, it grew greater and greater; men would be offering; some, gold to make a leaf; some, a grape; some,

a bunch: and these were hung up upon it; and so it was increasing continually.' The temple itself, excepting in the extension of the wings of the propylon, was probably the same in its dimensions and distribution with that of Solomon. It contained the same holy treasures, if not of equal magnificence, yet, by the zeal of successive ages, the frequent plunder to which it had been exposed was constantly replaced; and within, the golden candlestick spread out its flowering branches, the golden table supported the shew-bread, and the altar of incense flamed with its costly perfume. The roof of the temple had been set all over, on the outside, with sharp golden spikes, to prevent the birds from settling on and defiling the roof" (vid., however, remarks under the article Elicius), "and the gates were still sheeted with plates of the same splendid metal. At a distance the whole temple looked literally like a mount of snow, fretted with golden pinnacles." (*Milman, History of the Jews*, vol. 3, p. 22, *seqq.*)—Jerusalem, in more modern times, has not ceased to be an object of inviting interest to the traveller. About the year 705 of our era, it was visited by Arculfus, from whose report Adamnam composed a narrative, which was received with considerable approbation. Eighty years later, Willibald, a Saxon, undertook the same journey. In Jerusalem he saw all that Arculfus had seen; but he previously visited the tomb of the seven sleepers, and the cave in which St. John wrote the Apocalypse. Bernard proceeded to Palestine in the year 878. The crusades, however, threw open the holy places to the eyes of all Europe; and, accordingly, so long as a Christian king swayed the sceptre in the capital of Judæa, the merit of individual pilgrimage was greatly diminished. But no sooner had the warlike Saracens recovered possession of Jerusalem, than the wonted difficulty and danger returned. In 1331, William de Bouldesell ventured on an expedition into Arabia and Palestine, of which some account has been published. A hundred years afterward, Bertrandon de la Broquiere sailed from Venice to Jaffa. At Jerusalem he found the Christians reduced to a state of the most cruel thraldom. At Damascus they were treated with equal severity. The beginning of the 17th century witnessed a higher order of travellers, who, from such a mixture of motives as might actuate either a pilgrim or an antiquary, undertook the perilous tour of the Holy Land. Among these, one of the most distinguished was George Sandys, who commenced his peregrinations in the year 1610. He was succeeded by Doubdan, Cheron, Thevenot, Gonzales, Morison, Maundrell, and Pococke. Of the more recent travellers, however, the most interesting and intelligent is Dr. Clarke. "We had not been prepared," remarks this writer, describing his approach to the ancient capital of Judæa, "for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis; presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour." Dr. Clarke entered, however, by the Damascus gate. He confesses that there is no other point of view in which the city is seen to so much advantage, as the one from which he beheld it, the summit of a hill at about an hour's distance. In the celebrated prospect from the Mount of Olives, the city lies too low, and has too much the character of a bird's-eye view, with the formality of a topographical plan. Travellers of a still later date consider Dr. Clarke's description as overcharged. But it must be remembered that he was fortunate in catching his first view of Jerusalem under the illusion of a brilliant evening sunshine. Jerusalem is said to be of an irregular shape, approaching to a square; and to be surrounded by a high, embattled wall, built, for the most part, of the common stone of the country, which is a compact limestone. The site of the ancient city is so unequivocally marked by its natural boundaries on the three sides, where there are ravines, that there can be no difficulty, except with regard to its extent in a northern direction; and this may be ascertained with sufficient accuracy from the minute description given by Josephus. (*Bell. Jud.*, 5, 4.)

Hilleviones, a people of Scandinavia. According to Pliny (4, 13), they occupied the only known part of this country. Among the various names of countries and people reported by Jornandes, we still find, observes D'Anville, *Hallin;* and that which is contiguous to the province of Skane is still called *Halland*. Some erroneously place the Hilleviones in the country answering, at the present day, to *Blekingen* and *Schonen*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 615.)

Himera, I. a river of Sicily, falling into the upper or Tuscan Sea, to the east of Panormus; now, according to Mannert, *Fiume di S. Leonardo;* but, according to others, *Fiume Grande*. The city of Himera stood a short distance to the west of its mouth.—II. Another river of Sicily, larger than the former. It rises in the same quarter with it, but pursues an opposite course, to the south, and falls into the Mediterranean near Phintia, and to the west of Gela. The modern name is *Fiume Salso*. This river separated, at one time, the Carthaginian from the Syracusan dependancies in Sicily.—III. A city of Sicily, near the mouth of a river of the same name, on the northern coast. It was founded, according to Thucydides (6, 5) and Scymnus of Chios (*v.* 288, *seqq.*), by a colony of Chalcidians from Zankle. Strabo, however, ascribes its origin to the Zankleans at Mylæ. (*Strab.*, 272.) In this he is wrong, as Mylæ was not an independent place, but entirely under the control of Zankle as its parent city, and therefore not allowed to trade and colonize at pleasure. Strabo's error appears to have arisen from a misconception of a passage in Thucydides. That historian informs us (6, 5) that Himera had some Dorian inhabitants also from Syracuse, consisting of some of the expelled party of the Myletidæ (Μυλητίδαι): Strabo, very probably, mistakes these, from their name, for inhabitants of Mylæ.—Himera came, we know not under what circumstances, into the power of Theron of Agrigentum. Subsequently, however, it attempted to shake off this yoke, and offered to surrender itself to Hiero of Syracuse. This latter apprized Theron of the fact, and the enraged tyrant caused many of the citizens to be executed. To prevent, however, the city's suffering from this loss of the inhabitants, he established in it a number of Dorians and other Greeks, and from this time the remark of Thucydides applies, who informs us that the inhabitants of Himera spoke a middle dialect between the Dorian and Chalcidian, but that the written institutions were in the Chalcidian dialect. Himera was destroyed by the Carthaginians, 240 years after its founding, and never recovered from the blow. (*Diod. Sic.*, 11, 48.) The Carthaginians subsequently established a number of the old inhabitants in the new city of Thermæ, in the immediate vicinity of Himera This spot was remarkable for its warm baths. The ruins of Thermæ are now called *Termini*. (*Mannert, Geogr.*, vol. 9, p. 403, *seqq.*)

Himilco (equivalent in Punic to *gratia Milcaris* "the favour of Milcar"), the name of several Carthaginians. I. A Carthaginian commander, who is said by Pliny (2, 67) to have been contemporary with Hanno the navigator. He was sent by his government to explore the northwestern coast of Europe. A few fragments of this voyage are preserved by Avienus (*Ora Marit.*, 1, 90), in which the Hiberni and Albioni are mentioned, and also a promontory, Oestrymnis

and islands called Oestrymnides, which are usually considered to be Cornwall and the Scilly Islands. (*Gossellin, Recherches*, vol. 4, p. 162, *seqq.*)—II. A Carthaginian, who commanded in the wars with Dionysius I., tyrant of Syracuse, B.C. 405–368. Himilco was an able and successful general. He took Gela, Messana, and many other cities in Sicily, and at length besieged Syracuse by sea and land, but he was defeated by Dionysius, who burned most of the Carthaginian vessels. (*Diod. Sic.*, lib. 13 *et* 14.)—III. A supporter of the Barca party at Carthage. (*Liv.*, 13, 12.)—He was sent by the Carthaginian government to oppose Marcellus in Sicily. (*Liv.*, 24, 35, *seqq.*—*Id.*, 25, 23, *seqq.*)

Hipparchus, I. a son of Pisistratus, who, together with his brother Hippias, succeeded his father as tyrant of Athens. An account of their government will be found under the article Hippias. Hipparchus was assassinated by Harmodius and Aristogiton, for an account of which affair, consult remarks under the article Harmodius.—II. The first astronomer on record who really made systematic observations, and left behind him a digested body of astronomical science. He was a native of Nicæa in Bithynia, and flourished between the 154th and 163d Olympiads, or between 160 and 125 B.C., as appears from his having made astronomical observations during that interval. He resided some time in the island of Rhodes, where he continued the astronomical observations which he had probably commenced in Bithynia; and hence he has been called by some authors the Bithynian, and by others the Rhodian, and some even suppose two astronomers of the same name, which is certainly incorrect. Hipparchus is also supposed to have made observations at Alexandrea; but Delambre, comparing together such passages as Ptolemy has preserved on the subject, is of opinion that Hipparchus never speaks of Alexandrea as of the place in which he resided, and this conclusion of the French astronomer is probably correct. The period of his death is not known. He was the author of a commentary on the Phænomena of Aratus, published by Peter Victorius at Florence, in 1567; and also by Petavius, with a Latin version and notes, in his Uranologia. He also wrote treatises on the nature of the fixed stars; on the motion of the moon: and others no longer extant. Hipparchus has been highly praised both by the ancients and moderns. Pliny the Elder styles him "the confidant of nature," on account of the importance of his discoveries; and M. Bailly has bestowed on him the title of the "patriarch of astronomy." He treated that science with a philosophical spirit, of which there are no traces before his time. He considered the subject in a general point of view; examined the received opinions; passed in review the truths previously ascertained, and exhibited the method of reducing them so far into a system as to connect them with each other. He was the first who noticed the precession of the equinoxes, or that very slow motion of the fixed stars from west to east, by which they perform an apparent revolution in a great number of years. He observed and calculated eclipses; discovered the equation of time, the parallax, and the geometrical mensuration of distances; and he thus laid the solid foundations of geographical and trigonometrical science. The result of his labours in the observation of the fixed stars, has been preserved by Ptolemy, who has inserted the catalogue of Hipparchus in his Almagest. As regards the general merits of Hipparchus, consult the work of Marcoz, *Astronomie Solaire d'Hipparque, Paris*, 1828, 8vo; the account given by Delambre, in the *Biographie Universelle* (vol. 20, p. 398, *seqq.*), and the preface of the same writer to his "History of Ancient Astronomy," in which work will be found the most complete account of the labours of Hipparchus. (*Histoire de l'Astronomie Ancienne, par M. Delambre, Paris*, 1817, 2 tom. 4to.) The bias of Delambre appears to be, to add to Hipparchus some of the fame which has been generally considered due to Ptolemy, and in support of this opinion he advances some forcible arguments.—The titles of the writings attributed to Hipparchus, on whom Ptolemy has fixed the epithets of *φιλόπονος καὶ φιλαλήθης* ("a lover of labour and of truth"), have been collected by Fabricius, and are to be found in Weidler, as follows: 1. *περὶ τῶν ἁπλανῶν ἀναγραφαί*; 2. *περὶ μεγεθῶν καὶ ἀποστημάτων*; 3. *De XII. signorum ascensione*; 4. *περὶ τῆς κατὰ πλάτος μηνιαίας τῆς σελήνης κινήσεως*; 5. *περί μηνιαίου χρόνου*; 6. *περὶ ἐνιαυσίου μεγέθους*; 7. *περὶ τῆς μεταπτώσεως τῶν τροπικῶν καὶ ἰσημερινῶν σημείων*; 8. *Adversus Eratosthenis Geographiam*; 9. *Τῶν Ἀράτου καὶ Εὐδόξου φαινομένων ἐξηγήσεων βιβλία γ'.*—The only one of these which has come down to us, is the last and least important, of which we have already spoken. Hipparchus also wrote a work, according to Achilles Tatius, on eclipses of the sun; and there is also recorded a work with the following title: *Ἡ τῶν συνανατολῶν πραγματεία.* (*Encycl. Us. Knowl.*, vol. 12, p. 240, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 3, p. 376, *seqq.*)—III. A Pythagorean philosopher, an extract from a work of whose on "*Tranquillity of Soul*" (*περὶ εὐθυμίας*) has been preserved for us by Stobæus. It may be found in the *Opuscula Mythologica, Ethica, et Physica*, edited by Gale, *Cantab.*, 1670, 12mo.

Hippăsus, a native of Metapontum, and follower of the Pythagorean doctrine. He is said to have excelled in the application of mathematical principles to music, statics, and mensuration. In common with others of the same sect, he held that fire was the originating cause of all things. He taught also that the universe is finite, is always changing, and undergoes a periodical conflagration. (*Diog. Laert.*, 8.)

Hippĭas, a son of Pisistratus, who, together with his two brothers, Hipparchus and Thessalus, succeeded their father, without any opposition, in the government of Athens. The authority of Thucydides (6, 54) seems sufficient to prove, that Hippias was the eldest, though his reasons are not of themselves convincing, and the current opinion, in his own day, gave the priority to Hipparchus. As the eldest, Hippias would take his father's place at the head of affairs; but the three brothers appear to have lived in great unanimity together, and to have co-operated with little outward distinction in the administration of the state. Their characters are described as very different from each other. Hippias seems to have possessed the largest share of the qualities of a statesman. Hipparchus inherited his father's literary taste; but he was addicted to pleasure, and perhaps to amusements not becoming the dignity of his station. (*Athenæus*, 12, p. 533.) Indeed, Hippias also would seem to have been open to the same charge. (*Athen.*, *l. c.*) Thessalus, the youngest brother, is said to have been a high-spirited youth, which is all the information that we possess concerning him. The successors of Pisistratus for some years trod in his steps and prosecuted his plans. They seem to have directed their attention to promote the internal prosperity of the country, and the cultivation of letters and the arts. One of their expedients for the latter purpose, the credit of which seems to have belonged principally to Hipparchus, was to erect a number of Hermæ, or stone busts of Mercury, along the side of the roads leading from the capital, inscribed on one side with an account of the distance which it marked, on the other with a moral sentence in verse, probably the composition of Hipparchus himself, though he often received the first poets of the age under his roof. To him also is ascribed the establishment of the order in which the Homeric poems continued in after times to be publicly recited at the Panathenaic festival. The brothers imitated the sage policy of their father, in dropping the show of power as much as was

consistent with a prudent regard to securing the substance. They kept up a standing force of foreign mercenaries, but they made no change in the laws or the forms of the constitution, only taking care to fill the most important offices with their own friends. They even reduced the tax imposed by Pisistratus to a twentieth, and, without laying on any fresh burdens, provided for the exigences of the state, and continued the great works which their father had begun. The language of a later writer (the author of the *Hipparchus*, p. 229), who speaks of their dominion as having recalled the happiness of the golden age, seems almost justified by the sober praise of Thucydides, when he says that these tyrants most diligently cultivated virtue and wisdom. The country was flourishing, the people, if not perfectly contented, were certainly not impatient of the yoke, and their rule seemed likely to last for at least another generation, when an event occurred which changed at once the whole aspect of the government, and led to its premature overthrow. This was the affair of Harmodius and Aristogiton, in which Hipparchus lost his life, and the particulars of which have been given under a different article. (*Vid.* Harmodius.) Previous to this occurrence, Hippias had shown himself a mild, affable, and beneficent ruler, but he now became a suspicious, stern, and cruel tyrant, who regarded all his subjects as secret enemies, and, instead of attempting to conciliate them, aimed only at cowing them by rigour. He was now threatened not only by the discontent of the people at home, but by the machinations of powerful enemies from without. The banished Alcmæonidæ, with the aid of the oracle at Delphi, induced the Lacedæmonians to espouse their cause, and Hippias was compelled to leave Attica in the fourth year after his brother's death. Having set sail for Asia, he fixed his residence for a time in his hereditary principality of Sigeum. The Spartans, subsequently repenting of what they had done, sent for Hippias, and, on his arrival, summoned a congress of deputies from their Peloponnesian allies, and proposed, as the only means of curbing the growing insolence of the Athenian people, to unite their forces and compel Athens to receive her former ruler. All, however, with one accord, loudly exclaimed against the proposition of Sparta, and Hippias soon after returned to Sigeum, whence he proceeded to the court of Darius Hystaspis. Here he remained for many years; and when the expedition of Datis and Artaphernes took place, an expedition which he himself had strenuously urged, he guided the barbarian armament against his country, and the Persian fleet, by his advice, came to anchor in the bay of Marathon.—The subsequent history of Hippias is involved in uncertainty. Thucydides (6, 59) merely says that he was present at the battle of Marathon, without informing us whether he lost his life there or not. (Compare *Herodotus*, 6, 107.) Justin (2, 9) states that he was killed in the fight, and Cicero (*Ep. ad Att.*, 9, 10) confirms this. Suidas, however, informs us, that Hippias fled to Lemnos, where, falling sick, he died, the blood issuing from his eyes. (Consult *Larcher, ad Herod.*, 6, 117.)

Hippo, I. Regius (Ἵππων Βασιλικός), a city of Africa, in that part of Numidia called the western province. It was situate near the sea, on a bay in the vicinity of the promontory of Hippi. It was called Hippo Regius, not only in opposition to Hippo Zarytus mentioned below, but also from its having been one of the royal cities of the Numidian kings. The place was of Tyrian origin. Of this city St. Augustine was bishop. The ruins are spread at the present day over the neck of land that lies between the rivers *Boojemah* and *Seibouse*. Near the ancient site is a town named *Bona*.—II. Zarytus, a town of Africa, on the coast to the west of Utica. It was thus termed to distinguish it from the one above mentioned, and the name is said to have reference to its situation among artificial canals, which afforded the sea an entrance to a navigable lagune adjacent. Some of the Greek writers corrupted the appellation Zarytus into Διάρρυτος, in which the same idea is endeavoured to be expressed. The modern name is *Beni-Zert*, which, according to Shaw, signifies "the son of the canal." (*Mannert, Geogr.*, vol. 10, pt, 2, p. 298.)

Hippocentauri (Ἱπποκένταυροι), fabulous animals, partly human, partly resembling the horse. They are the same with the Centauri. (*Vid.* Centauri.)

Hippocrates, a celebrated physician, born in the island of Cos. The particulars of his life, as far as they have reached us, are few in number. His contemporaries have commended him in the highest terms for his consummate skill and his profound acquaintance with the medical art; but they have left us little information relative to the man himself. Hippocrates, too, in those of his writings, the authenticity of which no one contests, enters into very few details respecting his long and honourable career. The Greek writer, who, under the name of Soranus, has transmitted to us some biographical information concerning this eminent physician, relates, that the father of Hippocrates was named Heraclides, and deduced his descent, through a long line of progenitors, from Æsculapius himself. On the side of his mother, who was named Praxithe, he was fabled to be a descendant of Hercules. In other words, he belonged to the race or family of the Asclepiades, who, from time immemorial, had devoted themselves exclusively to the service of the god of medicine and the cultivation of the medical art. It appears, from the table of Meibomius (*Comment. in Hipp jusjur.*), that he was the seventeenth in order of the pretended descendants of Æsculapius, his uncle Hippocrates I. being the fifteenth. The birth of Hippocrates II., or the Great, is fixed by Soranus in the first year of the eighteenth Olympiad, B.C. 460: consequently, he was contemporary with Socrates and Plato, a little younger than the former, and a little older than the latter. His name began to be illustrious during the Peloponnesian war.—After having received at Cos his first professional instruction from his father Heraclides, Hippocrates went to study at Athens under Herodicus of Selymbria. He had also for one of his masters the sophist Gorgias. Some authors pretend that he was also a disciple of Democritus; it is even said that he conceived so high an esteem for this philosopher, as to show it by writing his works in the Ionic dialect, though he himself was a Dorian. It would seem, however, from an examination of his writings, that Hippocrates preferred the doctrines of Heraclitus to those of Democritus.—After the death of his father he travelled over many countries, according to the custom of the physicians and philosophers of his time; and finally established himself in Thessaly, whence some have called him "the Thessalian." Soranus informs us, that Hippocrates lived at the court of Perdiccas, king of Macedonia, and that he cured this prince of a consumption caused by a violent passion which he had conceived for his mother-in-law Phila. This fact is not, indeed, in contradiction of chronology; but what gives it a suspicious appearance is, that a story almost similar is related by the ancient writers as having happened at the court of Seleucus Nicator. (*Vid.* Erasistratus.) It is possible, however, that Hippocrates may have passed some time with Perdiccas; for he states that he had observed many maladies in the cities of Pella, Olynthus, and Acanthus, situate in Macedonia. He appears also to have sojourned for a while in Thrace, for he frequently mentions, in his accounts of epidemic disorders, the Thracian cities of Abdera, Datus, Doriscus, Ænos, Cardia, and the isle of Thasos. It is equally probable that he travelled in Scythia and the countries immediately contiguous to the kingdom of Pontus and the

Palus Mæotis, because the description he gives of the manners and mode of life of the Scythians is extremely exact and faithful. According to Soranus, the cities of Athens and Abdera owed to Hippocrates the benefit of having been delivered from a plague which had caused great ravages. It is uncertain whether the frightful epidemic is here meant which desolated Athens during the Peloponnesian war, and which Thucydides has so faithfully described, or some other malady; for the historian, who was an eyewitness of the ravages of the disease, makes no mention of Hippocrates. However this may be, the Athenians, grateful for the services which this distinguished physician had rendered, either in delivering them from a pestilential scourge, or in publishing valuable works on the art of preserving life, or in refusing the solicitations of the enemies of Greece, decreed that he should be initiated into the mysteries of Ceres, should be gifted with a golden crown, should enjoy the rights of citizenship, should be supported all his days at the public expense in the Prytaneum, and, finally, that all the children born in Cos, the native island of Hippocrates, might come and pass their youth at Athens, where they would be reated as if offspring of Athenian citizens. According to Galen, it was by kindling large fires, and burning everywhere aromatic substances, that Hippocrates succeeded in arresting the pestilence at Athens. The reputation of this eminent physician extended far and wide, and Artaxerxes Longimanus even sent for him to stop the progress of a malady which was committing great ravages among the forces of that monarch. Hippocrates declined the offer and the splendid presents that accompanied it; and Artaxerxes endeavoured to accomplish his object by menacing the inhabitants of Cos, but in vain. Though the correspondence which took place on this point between Hippocrates and the satrap Hystanes, and which has reached our days, must be regarded as altogether unauthentic, yet it appears that credit was given to the story by ancient writers, two of whom, Galen and Plutarch, relate the circumstance. Stobæus also makes mention of it, but commits, at the same time, an anachronism in giving the name of the monarch as Xerxes, and not Artaxerxes. Certain Arabian authors affirm, that, in the course of his travels, Hippocrates spent some time at Damascus; there is no authority, however, for this, and the assertion is altogether destitute of probability. An individual named Andreas or Andron, who lived under Ptolemy Philopator, and who was a disciple of Herophilus, undertook, nearly three centuries after the death of Hippocrates, to assign a very disgraceful motive for the travels of this physician. He says that Hippocrates was compelled to flee for having set fire to the library at Cnidus, after having copied the best medical works contained in it. Tzetzes, agreeing in this accusation, states that it was the library at Cos which became a prey to the flames; and Pliny, without charging Hippocrates with the deed, and without speaking of any library, reduces the loss to that of a few votive tablets, which were consumed together with the temple of Æsculapius. The discrepance of these statements alone is sufficient to show the falsity of the accusation. Besides, all contemporaneous history is silent on the subject; nor would Plato have shown so much esteem for the physician of Cos, nor Athens and Greece, in general, have rendered him so many and so high honours, had he been guilty of the disgraceful crime alleged against him. The name of Hippocrates is still held in veneration by the natives of Cos (*Stan-Co*), and they show a small building which they pretend was the house that he inhabited. Hippocrates passed the latter years of his life in Thessaly, at Larissa in particular, as well as at Cranon, Pheræ, Tricca, and Melibœa, as appears from many observations made by him relative to the maladies of these different cities. The period of his death is unknown. Soranus affirms, that he ended his long and brilliant career in his 85th or 90th year, according to some; in his hundredth year, according to others: and some even give 109 years as the extent of his existence. The number of works ascribed to Hippocrates is very considerable; they are made by some to amount to eighty: those, however, about the authenticity of which there is no doubt, reduce themselves to a very few. Palladius, a physician of the 6th century of the present era, who wrote scholia on the treatise of Hippocrates respecting fractures, points out eleven works of this physician as alone authentic. One thousand years after, two learned men turned their attention to a critical review of the works of Hippocrates; these were Hieronymus Mercurialis, a celebrated physician and philologist of the 16th century, and a native of Portugal, Louis de Lemos. These two scholars conceived the idea, at the same period, of classifying the works of Hippocrates. The Paduan professor established four categories of them: 1. Works in which the doctrine and style of this distinguished physician plainly present themselves, and which are therefore manifestly authentic. 2. Works written by Hippocrates, but published by his sons and disciples. 3. Works composed by the sons and disciples of Hippocrates, but which are in conformity with his doctrine. 4. Works, the very contents of which are not in accordance with his doctrine. (*Censura Operum Hippocratis, Venet.*, 1583, 4to.) Lemos, after having critically examined all the works ascribed to Hippocrates, acknowledges only nineteen as authentic. (*De Optima prædicandi ratione item judicii operum magni Hippocratis liber unus, Salamanticæ*, 1585, 12mo.) When, in the 18th century, the critical art, long neglected, was at last made to rest on sure principles, the works of Hippocrates were again subjected to rigorous investigation. The celebrated Haller, on reprinting a Latin translation of these works, discussed their authenticity, and allowed only fifteen treatises to be genuine. Two other German physicians, MM. Gruner and Grimm (*Hippokrates Werke, aus dem Gr.—Censura librorum Hippocratensium, Vratislav*, 1772, 8vo), of distinguished reputaton, employed themselves in researches, the object of which was to distinguish what was authentic from what was falsely ascribed to the father of medicine. In pursuing this examination, they combined the testimonies of ancient writers with the internal characters of the works themselves. The result is, that, according to Gruner, there exist but ten authentic works of Hippocrates, while Grimm makes the number still less. Linck, a professor at Berlin, comes to a bolder conclusion. He maintains, that the works of Hippocrates, as they are called, are a mere collection of pieces by different authors, who all lived before the period when the medical art flourished at Alexandrea. A full list of the works of Hippocrates is given by Schöll (*Hist. Lit. Gr.*, vol. 3, p. 19, *seqq.*). The best edition of all the works is that of Fœsius, *Francof.*, 1595, fol., reprinted at several subsequent periods, and, with the glossaries, at Geneva, in 1657, fol. The edition of Kühn, in the Collection of the Greek Medical Writers (*Lips.*, 1825–1827, 3 vols. 8vo), is also a good one. In 1815 M. de Mercy commenced a valuable edition of select works of Hippocrates, with a French translation and commentary. The learned Coray also published a translation in French of the treatise on Airs, Waters, and Places, at *Paris*, 1801, in 2 vols. 8vo, enriched with critical, historical, and medical notes.—"Of all the medical authors," observes Dr. Adams, "of ancient, and, I believe I may add, of modern times, no one deserves to be so frequently in the hands of the student of medicine as Hippocrates; for his works not only contain an invaluable treasure of practical facts, but likewise abound in precepts inculcating propriety of conduct

and purity of morals. In his *Oath*, he exacts from those who enter on the profession a solemn promise never to indulge in libertine practices, nor to degrade their art by applying it to any criminal purposes. In his other works he is at great pains to inculcate the necessity of attention to address and apparel; and gives particular directions to assist in forming a correct prognostic. With regard to his descriptions of the phenomena of disease, one may venture to affirm, that even at the present day they are perfectly unrivalled. As a guide to practice, he may be followed with great confidence; for his indications are always derived from personal observation, and his principles are never founded on vague hypothesis. Indeed, as an intelligent American author, Dr. Hosack, remarks, his professional researches were conducted according to the true principles of the Baconian philosophy; and his late editor, Kühn, relates, that a zealot for the Brunonian theory of medicine was convinced of its being untenable by an attentive perusal of the works of Hippocrates. His treatment of acute diseases may be instanced as being so complete that the experience of more than two thousand years has scarcely improved upon it. Nay, in some instances, the correctness of his views outstripped those of succeeding ages, and we now only begin to recognise the propriety of them. Thus, in acute attacks of anasarca, he approved of bloodletting, which is a mode of practice now ascertained to be highly beneficial in such cases, but against which great and unfounded prejudices have existed, not only in modern times, but even as far back as the days of Galen, who found great difficulty in enforcing the treatment recommended by Hippocrates. In his work on Airs, Places, and Waters, he has treated of the effects of the seasons and of situation on the human form, with a degree of accuracy which has never been equalled. His Epidemics contain circumstantial reports of febrile cases highly calculated to illustrate the causes, symptoms, and treatments of these diseases. Though he has not treated of the capital operations of Surgery, which, if practised at all in his day, most probably did not come within his province, he has given an account of Fractures and Dislocations, to which little has been added by the experience of after ages. He has also left many important remarks upon the treatment of wounds and ulcers, and the American author alluded to above ventures to assert, that the surgeons of the present day might derive an important lesson from him on the use of the Actual Cautery. The following aphorism points out the class of diseases to which he considered this mode of practice applicable. 'Those complaints which medicines will not cure, iron will cure; what iron will not cure, fire will cure; what fire will not cure are utterly incurable.' In his treatise on the Sacred Disease, he has shown himself superior to the superstition of his age; for he maintains that the epilepsy is not occasioned by demoniacal influence, but by actual disease of the brain; and he mentions, what is now well known to be the fact, that when the brains of sheep or goats that are affected with this complaint are opened, they are found to contain water. Of the anatomical treatises attributed to him it is unnecessary to say anything, as it appears highly probable that all, or most of them, at least, are not genuine. Dr. Alston counted, in his Materia Medica, 36 mineral, 300 vegetable, and 150 animal substances; in all 586, and he could not pretend to have overlooked none. Hippocrates appears to have been profoundly skilled in the principles of the Ionian philosophy, of which he has left several curious samples. He has treated likewise both of animal and vegetable physiology; and Aristotle and Theophrastus are said to have profited by his labours in this department of natural science."

Hippocrēne, a fountain of Bœotia, on Mount Helicon, sacred to the Muses. It was fabled to have burst forth from the ground when Pegasus struck his hoof into the side of the mountain; and hence the name applied to it, Ἱπποκρήνη or Ἱπποὐκρήνη, i. e., "*the horse's fountain*," from ἵππος (genitive ἵππου), "*horse*," and κρήνη, "*a fountain*." (*Strab.*, 410. - *Pausan.*, 9, 31.)

Hippodamīa, I. a daughter of Œnomaus, king of Pisa, in Elis, who married Pelops, son of Tantalus (*Vid.* Pelops, where the full legend is given.)—II. A daughter of Adrastus, king of Argos, who married Pirithoüs, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the violent conduct of the Centaurs, which led to their conflict with the Lapithæ. (*Vid.* Centauri, Lapithæ.)

Hippolўte, I. a queen of the Amazons. She was mistress of the belt of Mars, as a token of her exceeding all the Amazons in valour. This belt Eurystheus coveted for his daughter Admeta, and he ordered Hercules to bring it to him. The hero, having drawn together some volunteers, among whom were Theseus, Castor, and Pollux, reached, after some incidental adventures, the haven of Themiscyra, where Hippolyta came to inquire the cause of his arrival; and, on hearing it, promised to give him her girdle. But Juno, taking the form of an Amazon, went and persuaded the rest that the strangers were carrying off their queen. They instantly armed, mounted their horses, and came down to the ship. Hercules, thereupon, thinking that Hippolyta had acted treacherously, slew her, and, taking her belt, made sail homeward. (*Apollod.*, 2, 5, 9.—*Diod. Sic.*, 4, 16.) Another account made Theseus to have received Hippolyta in marriage from Hercules, and to have become, by her, the father of Hippolytus. (Compare *Heyne, ad Apollod., l. c.*)—II. The wife of Acastus, who falsely accused Peleus, while at her husband's court, of dishonourable conduct. (*Vid.* Acastus.)

Hippolўtus, I. a son of Theseus and Hippolyte, or, according to others, of Theseus and Antiope. Theseus, after the death of his first wife, married Phædra, the daughter of Minos, and sister of Ariadne. This princess was seized with a violent affection for the son of the Amazon, an affection produced by the wrath of Venus against Hippolytus, for neglecting her divinity, and for devoting himself solely to the service of Diana; or else against Phædra as the daughter of Pasiphaë. During the absence of Theseus, the queen made advances to her step-son, which were indignantly rejected by the virtuous youth. Filled with fear and hate, on the return of her husband she accused his innocent son of an attempt on her honour. Without giving the youth an opportunity of clearing himself, the blinded monarch, calling to mind that Neptune had promised him the accomplishment of any three wishes that he might form, cursed and implored destruction on his son from the god. As Hippolytus, leaving Trœzene, was driving his chariot along the seashore, a monster, sent by Neptune from the deep, terrified his horses; they burst away in fury, heedless of their driver, dashed the chariot to pieces, and dragged along Hippolytus, entangled in the reins, till life abandoned him. Phædra ended her days by her own hand; and Theseus, when too late, learned the innocence of his son. Euripides has founded a tragedy on this subject, but the legend assumes a somewhat different shape with him. According to the plot of the piece, Phædra hangs herself in despair when she finds that she is slighted by her step-son, and Theseus, on his return from abroad, finds, when taking down her corpse, a writing attached to it, in which Phædra accused Hippolytus of having attempted her honour.—According to another legend, Æsculapius restored Hippolytus to life, and Diana transported him, under the name of Virbius, to Italy, where he was worshipped in the grove of Aricia. (*Vid.* Virbius.—*Apollod.*, 3, 10, 3.

—*Heyne, ad loc.*—*Ovid, Met.*, 15, 492, *seqq.*—*Virg., Æn.*, 7, 761, *seqq.*—Consult *Buttmann, Mythologus*, vol. 2, p. 145, *seq.*)

Hippomĕdon, a son of Nisimachus and Mythidice; was one of the seven chiefs that went against Thebes He was killed by Ismarus, son of Acastus. (*Apollod.*, 3, 6.—*Pausan.*, 2, 36.)

Hippomĕnes, son of Megareus, was, according to some authorities, the successful suiter of Atalanta. (*Vid.* Atalanta, and consult *Heyne, ad Apollod.*, 3, 9, 2, and the authorities there cited.)

Hippomolgi, or, more correctly, Hippemolgi (Ἱππημολγοί), a people of Scythia, who, as the name imports, lived on the milk of mares. (*Dionys. Perieg.*, 309.—*Bernhardy, ad loc.*)

Hippōna, a goddess who presided over horses. Her statues were placed in horses' stables. (*Juv.*, 8, 157. —Consult *Ruperti, ad loc.*, who gives *Epona* as the reading demanded by the line.)

Hippōnax, a Greek poet, who flourished about the 60th Olympiad, or 540 B.C. He was born at Ephesus, and was compelled by the tyrants Athenagoras and Comas to quit his home, and to establish himself in another Ionian city, Clazomenæ. This political persecution (which affords a presumption of his vehement love of liberty) probably laid the foundation for some of the bitterness and disgust with which he regarded mankind. Precisely the same fierce and indignant scorn, which found an utterance in the iambics of Archilochus, is ascribed to Hipponax. What the family of Lycambes was to Archilochus, Bupalus (a sculptor belonging to a family of Chios, which had produced several generations of artists) was to Hipponax. He had made his small, meager, and ugly person the subject of caricature; an insult which Hipponax avenged in the bitterest and most pungent iambics, of which some remains are extant. In this instance, also, the satirist is said to have caused his enemy to hang himself. The satire of Hipponax, however, was not concentrated so entirely on certain individuals. From existing fragments it appears rather to have been founded on a general view of life, taken, however, on its ridiculous and grotesque side. His language is filled with words taken from common life, such as the names of articles of food and clothing, and of ordinary utensils, current among the working people. He evidently strives to make his iambics local pictures, full of freshness, nature, and homely truth. For this purpose, the change which Hipponax devised in the iambic metre was as felicitous as it was bold. He crippled the rapid, agile gait of the iambus, by transforming the last foot from an iambic into a spondee, contrary to the fundamental principle of the whole mode of versification. The metre, thus maimed and stripped of its beauty and regularity, was a perfectly appropriate rhythmical form for the delineation of such pictures of intellectual deformity as Hipponax delighted in. Iambics of this kind (called choliambics, or trimeter scazons) are still more cumbrous and halting when the fifth foot is also a spondee; which, indeed, according to the original structure, is not forbidden. These were called *broken-backed* (ischiorrhogic) iambics, and a grammarian (*ap Tyrwhitt, Dissert. de Babrio*, p. 17) settles the dispute (which, according to ancient testimony, was so hard to decide), how far the innovation of this kind of verse ought to be ascribed to Hipponax, and how far to another iambographer, Ananius, by pronouncing, that Ananius invented the ischiorrhogic variety, and Hipponax the common scazon. It appears, however, from the fragments attributed to him, that Hipponax sometimes used the spondee in the fifth place. In the same manner, and with the same effect, these poets also changed the trochaic tetrameter by regularly lengthening the penultimate short syllable. Some remains of this kind are extant. Hipponax likewise composed pure trimeters in the style of Archilochus; but there is no conclusive evidence that he mixed them with scazons. Ananius has hardly any individual character in literary history distinct from that of Hipponax. In Alexandrea their poems seem to have been regarded as forming one collection; and thus the criterion by which to determine whether a particular passage belonged to the one or the other, was often lost or never existed. Hence, in the uncertainty which is the true author, the same verse is occasionally ascribed to both (as in Athenæus, 14, p. 625, *c.*) The few fragments which are attributed with certainty to Ananius are so completely in the tone of Hipponax, that it would be a vain labour to attempt to point out any characteristic difference.—The fragments of Hipponax and Ananius were edited by Welcker, *Götting.*, 1817, 4to. (*Müller, Hist. Græc. Lit.*, p. 141, *seqq.*—*Philological Museum*, vol. 1, p. 281.)

Hipponĭum, called also Vibo Valentia, a town of Italy, on the western coast of the territory of the Brutii, southwest from Scylacium. According to Strabo (56) it was founded by the Epizephyrian Locri. We learn from Diodorus (14 107; 15, 24), that not long afterward it was destroyed by Dionysius the elder, who transplanted the inhabitants to Syracuse. It was restored, however, by the Carthaginians, who were then at war with that prince. Subsequently it fell into the hands of the Brutii, together with all the Greek settlements on the coast. (*Strab., l. c.*) About 297 B.C., Agathocles, tyrant of Sicily, seized upon the harbour of Hipponium, which he fortified, and even succeeded in obtaining possession of the town for a short period. He was soon, however, compelled by the Brutii to relinquish it, together with the port. (*Diod. Sic., Excerpt.*, 21, 8.—*Strab., l. c.*) This city became a colony of the Romans, A.U.C. 560, and took the name of Vibo Valentia. (*Liv.*, 35, 40.) Antiquaries and topographers are generally of opinion that the modern town of *Monte Leone* represents the ancient Hipponium, and they recognise its haven in the present harbour of *Bivona*. (*Cramer's Anc. Italy*, vol. 2, p. 420.)

Hippopŏdes, a people of Scythia, who were fabled to have *horses' feet* (ἵππου πόδας), whence their name. The Hippopodes are mentioned by Dionysius Periegetes, Mela, Pliny, and St. Augustine. The truth appears to be, that they had this appellation given them on account of their swiftness of foot. (*Dionys. Perieg.*, 310.—*Mela*, 3, 6, 83.)

Hira or Alexandrĕa, now *Mesjid-ali*, or *Mehamali*, a town of Asia in Babylonia, situate on a lake, a short distance from the western bank of the Euphrates. It was the residence of a dynasty of princes who aided the Persians and Parthians against the Romans. They are called in history by the general name of Alamundari, after the term Al-Mondar, common to many of these princes at the fall of their dynasty under the Mohammedan power. The body of Ali was here interred; and hence, from the sepulchre of the calif, came the modern name. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 615.)

Hirpīni, a people of Italy, who formed a part of the Samnites, and were situate to the south of Samnium Proper. As the term *Hirpus* signified in the Samnite dialect a wolf, they are said to have been thus called from their having followed the tracks of these animals in migrating to this quarter. Towards the end of the second Punic war they began to be distinguished from the rest of the Samnites. Their territory comprehended the towns of Beneventum, Caudium, Abellinum, and Compsa. (*Cramer's Anc. Italy*, vol. 2, p. 248.)

Hirtĭus Aulus, a Roman of a distinguished family. He applied himself in early life to the study of rhetoric, and spoke on several occasions with great success. He followed Cæsar in the war against the Gauls, and merited the esteem of that great captain. On his re-

turn from this expedition, he eagerly courted the friendship of Cicero, and accompanied him in his retreat to Tusculum. Here he exercised himself in declamation, under the eyes of this illustrious orator, who speaks highly of his talents in many of his letters, and particularly in that addressed to Volumnius (8, 32). Cicero sent Hirtius to Cæsar, on the return of the latter from Africa, with the view of bringing about a reconciliation with the dictator, whom the orator had offended by the freedom of some of his discourses. Hirtius, either from affection or gratitude, was always attached to the party of Cæsar; but after the death of the dictator, he declared against Antony.—Being created consul elect along with C. Vibius Pansa, he fell sick soon after his election, and Cicero informs us (*Phil.*, 37), that the people testified the warmest concern in his recovery. Hirtius was scarcely restored to health, when he set out with his colleague to attack Antony, who was besieging Brutus in Mutina, now Modena. They gained a victory over Antony, near the city, B.C. 43; but Hirtius fell in the battle, and Pansa died a few days after of his wounds. The report was spread abroad, that Octavius had caused the two consuls to be poisoned in order to appropriate to himself all the glory of the day. (*Sueton.*, *Vit. Aug.*, 11.)—It cannot be affirmed with any degree of certainty that Hirtius was the author of the continuation of Cæsar's Commentaries which commonly goes by his name. Even as far back as the time of Suetonius, great difference of opinion prevailed on this point; some, according to that writer, attributing the continuation in question to Oppius, and others to Hirtius: the latter opinion, however, has, in general, gained the ascendancy. This continuation forms the eighth book of the Gallic war. The author addresses himself, in a letter, to Balbus, in which he apologizes for having presumed to terminate a work so perfect in its nature, that Cæsar seems to have had in view, in composing it, not so much the collecting together of materials, as the leaving a model of composition to historical writers. We learn by the same letter, that the book on the Alexandrine War, and that on the African War, proceeded from the same pen; and these three works, in a style at once simple and elegant, do not appear unworthy of the friend of Cæsar and Cicero. We have also, under the name of Hirtius, a book on the Spanish War, so inferior to the preceding that judicious critics regard it as the mere journal of a soldier, who was an eyewitness of the events which he relates. (*Biogr. Univ.*, vol. 20, p. 423, *seqq.*—*Bähr*, *Gesch. Röm. Lit*, vol. 1, p. 360.)

Hispălis, a famous city of Spain, situate on the Bætis, and corresponding to the modern *Seville*. Mannert thinks that it was the same as the ancient Tartessus. (*Geogr.*, vol. 1, p. 312.) The name is supposed to be of Phœnician origin, and, according to Isidorus, has reference to the city's being founded on *piles* or *stakes* of wood, on account of the insecurity of the ground where it stood. (*Isidor.*, *lib. etymol.*, 15, 1.) Some ascribe the origin of the place to Hercules; probably, however, it was a Phœnician colony. It was a place of great commerce, the Bætis being navigable in ancient times for the largest ships up to the city. Now, however, vessels drawing more than ten feet of water are compelled to unload eight miles below the town, and the largest vessels stop at the mouth of the river. When Hispalis became a Roman colony, the name was changed to Julia Romulensis. (*Cæs.*, *B. C.*, 2, 18.—*Id.*, *Bell. Hisp.*, 27, 35, *seqq.* *Isidor*, *Chron. Goth.*, p. 168.—*Id.*, *Chron. Vand.*, p. 176.—*Id.*, *Hist. Suev.*, p. 180.—*Plin.*, 3, 1.)

Hispania, an extensive country, forming a kind of peninsula, in the southwest of Europe. It was bounded on the north by the Pyrenees and Sinus Cantabricus or *Bay of Biscay*, on the west by the Atlantic, on the south by the Atlantic, Fretum Herculeum or *Straits of Gibraltar*, and the Mediterranean, which last bounds it also on the east. Many conjectures have been formed concerning the origin of the name *Hispania*. Bochart (*Geogr. Sacr.*—*Phaleg.*, 3, 7) derives its name from the Phœnician (or Hebrew) *saphan*, "a rabbit," from the vast numbers of those animals which the country was found by the early Phœnician colonists to contain. (Compare *Catullus*, 37, 18.—*Varro*, *R. R.*, 3, 12.—*Ælian*, *de An.*, 13, 15.—*Plin.*, 8, 29, &c.—*Bochart*, *Geogr. Sacr. Canaan.*, 1, 35.) Others deduce the name in question from the Phœnician *span*, "concealed," and consider it as referring to the circumstance of the country's being little known at an early period to the Phœnician traders. Neither of these etymologies is of much value, though the former is certainly the better of the two. It would seem to have been adopted by the Romans, as appears from a medal of Hadrian, on which Spain is represented by the figure of a woman with a rabbit at her side. (*Flores*, *Medalles de Espania*, vol. 1, p. 109.) The Romans borrowed the name Hispania, appending their own termination to it, from the Phœnicians, through whom they first became acquainted with the country. The Greeks called it Iberia, but attached at different periods different ideas to the name. Up to the time of the Achæan league and their more intimate acquaintance with the Romans, they understood by this name all the seacoast from the Pillars of Hercules to the mouth even of the Rhodanus or *Rhone* in Gaul. (*Scylax*, p. 1, *seqq.*—*Scymnus Chius*, v. 198.—*Polybius*, 3, 37.—*Strabo*, 116.—*Mannert*, *Geogr.*, vol. 1, p. 233.) The coast of Spain on the Atlantic they called Tartessis. (*Scymnus Chius*, v. 164, v. 198.—*Herod.*, 1, 163.) The interior of the country they termed Celtice (Κελτική), a name which they applied, in fact, to the whole northwestern part of Europe. (*Aristot.*, *de Mundo.*—*Opp.*, *ed. Duval*, vol. 1, p. 850.) The Greeks in after ages understood by Iberia the whole of Spain. The name Iberia is derived from the Iberi, of whom the Greeks had heard as one of the most powerful nations of the country. The origin of the ancient population of Spain is altogether uncertain. Some suppose that a colony first settled on the shores of this country from the island of Atlantis; an assumption as probable as the opinion supported by several Spanish authors, that the first inhabitants were descended from Tubal, a son of Noah, who landed in Spain twenty-two centuries before the Christian era. The Iberi, according to the ancient writers, were divided into six tribes; the Cynetes, Gletes, Tartessii, Elbysinii, Mastieni, and Calpiani. (*Herodori*, *fragm. ap. Const. Porphyrog. de adm. Imp.*, 2, 23.—Compare *Steph. Byz.*, *ed. Berkel*, p. 408.—*Ukert*, *Geogr.*, vol. 2, pt. 1, p. 252.) Diodorus Siculus (5, 31, *seqq.*) mentions the invasion of Spain by the Celts. The Iberi made war against them for a long time, but, after an obstinate resistance on the part of the natives, the two people entered into an agreement, according to which they were to possess the country in common, bear the same name, and remain for ever united; such, says the same historian, was the origin of the Celtiberi in Spain. These warlike people, continues Diodorus, were equally formidable as cavalry and infantry; for, when the horse had broken the enemy's ranks, the men dismounted and fought on foot. Their dress consisted of a *sagum*, or coarse woollen mantle; they wore greaves made of hair, an iron helmet adorned with a red feather, a round buckler, and a broad two-edged sword, of so fine a temper as to pierce through the enemy's armour. Although they boasted of cleanliness both in their nourishment and their dress, it was not unusual for them to wash their teeth and bodies with urine, a custom which they considered favourable to health. Their habitual drink was a sort of hydromel; wine was brought into the country by foreign merchants. The land was equally distributed, and the harvests were divided

among all the citizens; the law punished with death the person who appropriated more than his just share. They were hospitable; nay, they considered it a special favour to entertain a stranger, being convinced that the presence of a foreigner called down the protection of the gods on the family that received him. They sacrificed human victims to their divinities, and the priests pretended to read future events in the palpitating entrails. At every full moon, according to Strabo, they celebrated the festival of a god without a name; from this circumstance, their religion has been considered a corrupt deism.—The Phœnicians were the first people who established colonies on the coast of Spain: Tartessus was perhaps the most ancient; at a later period they founded Gades, now Cadiz, on the isle of Leon. They carried on there a very lucrative trade, inasmuch as it was unknown to other nations; but, in time, the Rhodians, the Samians, the Phocæans, and other Greeks established factories on different parts of the coast. Carthage had been founded by the Phœnicians; but the inhabitants, regardless of their connexion with that people, took possession of the Phœnician stations, and conquered the whole of maritime Spain. The government of these republicans was still less supportable: the Carthaginians were unable to form any friendly intercourse with the Spaniards in the interior; their rapine and cruelty excited the indignation of the natives. The ruin of Carthage paved the way to new invaders, and Spain was considered a Roman province two centuries before the Christian era. Those who had been the allies became masters of the Spaniards, and the manners, customs, and even language of the conquerors were introduced into the peninsula. But Rome paid dearly for her conquest; the north, or the present Old Castile, Aragon, and Catalonia, were constantly in a state of revolt: the mountaineers shook off the yoke, and it was not before the reign of Augustus that the country was wholly subdued. The peninsula was then divided into *Hispania Citerior* and *Ulterior*. Hispania Citerior was also called Tarraconensis, from Tarraco, its capital, and extended from the foot of the Pyrenees to the mouth of the Durius or *Douro*, on the Atlantic shore; comprehending all the north of Spain, together with the south as far as a line drawn below Carthago Nova or *Carthagena*, and continued in an oblique direction to Salamantica or *Salamanca*, on the Durius. Hispania Ulterior was divided into two provinces; Bætica, on the south of Spain, between the Anas or *Gaudiana*, and Citerior, and above it Lusitania, corresponding in a great degree, though not entirely, to modern *Portugal*. In the age of Dioclesian and Constantine, Tarraconensis was subdivided into a province towards the limits of Bætica, and adjacent to the Mediterranean, called Carthaginiensis, from its chief city Carthago Nova, and another, north of Lusitania, called Gallæcia from the Callaici. The province of Lusitania was partly peopled by the Cynetes or Cynesii, the earliest inhabitants of *Algarve*. The Celtici possessed the land between the *Guadiana* (Anas) and the Tagus. The country round the mountains of *Gredos* belonged to the Vettones, a people that passed from a state of inactivity and repose to the vicissitudes and hardships of war. The Lusitani, a nation of freebooters, were settled in the middle of *Estremadura:* they were distinguished by their activity and patience of fatigue; their food was flour and sweet acorns; beer was their common beverage. They were swift in the race; they had a martial dance, which the men danced while they advanced to battle.—The part of Bætica near the Mediterranean was peopled by the Bastuli Pœni. The Turduli inhabited the shores of the ocean, near the mouth of the Bætis. The Bæturi dwelt on the Montes Mariani, and the Turdetani inhabited the southern declivities of the Sierra d'Aracena. The last people, more enlightened than any other in Bætica, were skilled in different kinds of industry long before their neighbours. When the Phœnicians arrived on their coasts, silver was so common among them that their ordinary utensils were made of it. What was afterward done by the Spaniards in America was then done by the Phœnicians in Spain: they exchanged iron and other articles of little value for silver; nay, if ancient authors can be credited, they not only loaded their ships with the same metal, but if their anchors at any time gave way, others of silver were used in their places.—The people in Gallæcia, a subdivision of Tarraconensis, were, the Artabri, who derived their name from the promontory of Artabrum, now Cape Finisterre; the Bracari, whose chief town was Bracara, the present Braga; and, lastly, the Lucences, the capital of whose country was Lucus Augusti, now Lugo. These tribes and some others formed the nation of the Callaici or Callæci, who, according to the ancients, had no religious notions. The Astures, now the Asturians, inhabited the banks of the Asturis, or the country on the east of the Gallæcian mountains. Their capital was Asturica Augusta, now Astorga. The Vaccæi, the least barbarous of the Celtiberians, cultivated the country on the east of the Astures. The fierce Cantabri occupied *Biscay* and part of *Asturias:* it was customary for two to mount on the same horse when they went to battle. The Vascones, the ancestors of the present Gascons, were settled on the north of the Iberus or Ebro. The Jacetani were scattered over the Pyrenæan declivities of *Aragon*. The brave Ilergetes resided in the country round *Lerida*. As to the country on the east of these tribes, the whole of Catalonia was peopled by the Ceretani, Indigetes, Ausetani, Cosetani, and others. The lands on the south of the *Ebro* were inhabited by the Arevaci and Pelendones; the former were so called from the river Areva; they were settled in the neighbourhood of *Arevola*, and in the province of *Segovia:* the latter possessed the high plains of *Soria* and *Moncayo*. The space between the mountains of Albaracino and the river was peopled by the Edetani, one of the most powerful tribes of Spain. The Ilercaones, who were not less formidable, inhabited an extensive district between the upper Jucar and the lower Ebro. The country of the Carpetani, or the space from the Guadiana to the Somo-Sierra, forms at present the archiepiscopal see of Toledo. The people on the south of the last were the Oretani, between the Guadiana and the Montes Mariani; and the Olcades, a small tribe near the confluence of the Gabriel and Jucar. Carthaginiensis, a subdivision of Tarraconensis, was inhabited by two tribes: the Bastitani, in the centre of Murcia, who often made incursions into Bætica; and the Contestani, who possessed the two banks of the Segura, near the shores of the Mediterranean, from Cape Palos to the Jucar.—In time of peace, says Diodorus Siculus, the Iberi and Lusitani amused themselves in a lively and light dance, which required much activity. The ancient writer alludes, perhaps, to the fandango, a dance of which the origin is unknown. An assembly, composed of old Celtiberians, was held every year; it was part of their duty to examine what the women had made with their own hands within the twelvemonth, and to her whose work the assembly thought the best a reward was given. An ancient author mentions that singular custom, and adds, that corpulency was considered a reproach by the same people; for, in order to preserve their bodies light and active, the men were measured every year by a cincture of a certain breadth, and some sort of punishment was inflicted on those who had become too large. (*Nic. Damasc., frag. ap. Const. Porphyrog.*) The age for marriage was fixed by law; the girls chose their husbands from among the young warriors, and the best means of obtaining the preference was to present the fair one with the head of an enemy slain in battle.

Strabo enters into some details concerning the dress of the ancient Spaniards. The Lusitani covered themselves with black mantles, because their sheep were mostly of that colour. The Celtiberian women wore iron collars, with rods of the same metal rising behind, and bent in front; to these rods was attached the veil, their usual ornament. Others wore a sort of broad turban, and some twisted their hair round a small ring about a foot above the head, and from the ring was appended a black veil. Lastly, a shining forehead was considered a great beauty; on that account they pulled out their hair and rubbed their brows with oil.—The different tribes were confounded while the Romans oppressed the country; but, in the beginning of the fifth century, the Suevi, Vandals, and Visigoths invaded the Peninsula, and, mixing with the Celts and Iberians, produced the different races which the physiologist still observes in Spain. The first-mentioned people, or Suevi, descended the Durius or *Duero* under the conduct of Ermeric, and chose Braga for the capital of their kingdom. Genseric led his Vandals to the centre of the peninsula, and fixed his residence at Toletum or Toledo; but fifteen years had not elapsed after the settlement of the barbarous horde, when Theodoric, conquered by Clovis, abandoned Tolosa or Toulouse, penetrated into Spain, and compelled the Vandals to fly into Africa. During the short period that the Vandals remained in the country, the ancient province of Bætica was called Vandalousia, and all the country, from the Ebro to the Straits of Gibraltar, submitted to them. The ancient Celtiberians, who had so long resisted the Romans, made then no struggle for liberty or independence; they yielded without resistance to their new masters. Powers and privileges were the portion of the Gothic race, and the title of *hijo del Goda*, or the son of the Goth, which the Spaniards changed into *hidalgo*, became the title of a noble or a free and powerful man among a people of slaves. A number of petty and almost independent states were formed by the chiefs of the conquering tribes; but the barons or freemen acknowledged a liege lord. Spain and Portugal were thus divided, and the feudal system was thus established. Among the Visigoths, however, the crown was not hereditary, or, at least, the law of regular succession was often set at defiance by usurpers. The sovereign authority was limited by the assemblies of the great vassals, some of whom were very powerful; indeed, the Count Julian, to avenge himself on King Roderic for an outrage committed on his daughter, delivered Spain to the Mohammedan yoke. (*Malte-Brun, Geog.*, vol. 8, p. 18, *seqq.*, *Am. ed.*)

Histiæa. *Vid.* Oreus.

Histiæotis. *Vid.* Estiæotis.

Histiæus, a tyrant of Miletus, who, when the Scythians had almost persuaded the Ionian princes to destroy the bridge over the Ister, in order that the Persian army might perish, opposed the plan, and induced them to abandon the design. His argument was, that if the Persian army were destroyed, and the power of Darius brought to an end, a popular government would be established in every Ionian city, and the tyrants expelled. He was held in high estimation on this account by Darius, and rewarded with a grant of land in Thrace. But Megabyzus having convinced the king that it was bad policy to permit a Grecian settlement in Thrace, Darius induced Histiæus, who was already founding a city there, to come to Susa, having allured him by magnificent promises. Here he was detained under various pretences, the king being afraid of his influence and turbulent spirit at home. Histiæus, tired of this restraint, urged, by means of secret messengers, his nephew Aristagoras to effect a revolt of the Ionians. This was done, and Histiæus was sent by Darius to stop the revolt. Availing himself of the earliest opportunity of escape, he passed over to the side of the Greeks, and eventually obtained the command of a small squadron of eight triremes with which he sailed to Byzantium. But the subjugation of Ionia by the arms of Persia was soon effected, and Histiæus himself did not long survive the misery he had brought upon his countrymen. Having made a descent on the Persian territory, for the purpose of reaping the harvest in the vale of the Caïcus, he was surprised and routed by Harpagus, a Persian commander, who happened to be at hand with a considerable force; and, being taken prisener, was led to Artaphernes, the king's satrap in that quarter, who ordered him to be crucified, and sent his head to Susa. (*Herodot.*, 4, 137.—*Id.*, 5, 11, *seqq.*—*Thirlwall's Greece*, vol. 2, p. 222, *seq.*)

Homērus, a celebrated Greek poet, whose life is involved in great obscurity. The only accounts which have been preserved on this subject are a few popular traditions, together with conjectures of the grammarians founded on inferences from different passages of his poems; yet even these, if examined with patience and candour, furnish some materials for arriving at probable results. With regard to the native country of Homer, the traditions do not differ so much as might at first view appear to be the case. Although seven cities contended for the honour of having given birth to the great poet, the claims of many of them were only *indirect*. Thus the Athenians only laid claim to Homer from their having been the founders of Smyrna, as is clearly expressed in the epigram on Pisistratus contained in Bekker's Anecdota (vol. 2, p. 768), and the opinion of Aristarchus, the Alexandrean critic, which admitted their claim, was probably qualified with the same explanation. This opinion is briefly stated by the pseudo-Plutarch (*Vit. Hom.*, 2, 2). Even Chios cannot establish its right to be considered as the original source of the Homeric poetry, although the claims of this Ionic island are supported by the high authority of the lyric poet Simonides (*ap. Pseudo-Plutarch*, 2, 2.) It is true that in Chios lived the race of the Homeridæ, who, from the analogy of other *γένη*, or races, are to be considered not as a family, but as a society of persons, who followed the same art, and therefore worshipped the same gods, and placed at their head a hero, from whom they derived their name. (*Niebuhr, Rom. Hist.*, vol. 1, note 747.) A member of this house of Homeridæ was probably "the blind poet," who, in the Homeric hymn to Apollo, relates of himself, that he dwelt on the rocky Chios, whence he crossed to Delos for the festival of the Ionians and the contests of the poets, and whom Thucydides (3, 104) took for Homer himself; a supposition which at least shows that this great historian considered Chios as the dwelling-place of Homer. But, notwithstanding the ascertained existence of this clan of Homeridæ at Chios; nay, if we even, with Thucydides, take the blind man of the hymn for Homer himself, it would not follow that Chios was the *birthplace* of Homer; indeed, the ancient writers have reconciled these accounts by representing Homer as having, in his wanderings, touched at Chios, and afterwerd fixed his residence there. A notion of this kind is evidently implied in Pindar's statements, who in one place called Homer a Smyrnean by origin, in another a Chian and Smyrnean. (*Böckh, Pind., Fragm. inc.*, 86.) The same idea is also indicated in the passage of an orator incidentally cited by Aristotle; which says, that the Chians greatly honoured Homer, although he was not a citizen. (*Aristot., Rhet.*, 2, 23.) On the other hand, the opinion that Homer was a Smyrnean not only appears to have been the prevalent belief in the flourishing times of Greece, but is supported by the two following considerations: first, the important fact that it appears in the form of a popular legend, a *mythus*, the divine poet being called a son of a nymph, Critheïs, and the Smyrnean river Meles; secondly,

that, by assuming Smyrna as the central point of Homer's life and celebrity, the claims of all the other cities which rest on good authority, may be explained and reconciled in a simple and natural manner.—If one may venture to follow the faint light afforded by the dawnings of tradition, and by the memorials that have come down to us relative to the origin of the bard, the following may be considered as the sum of our inquiries. Homer was an Ionian, belonging to one of the families which went from Ephesus to Smyrna, at a time when Æolians and Achæans composed the chief part of the population of the city, and when, moreover, their hereditary traditions respecting the expedition of the Greeks against Troy excited the greatest interest; whence he reconciles, in his poetical capacity, the conflict of the contending races, inasmuch as he treats an Achæan subject with the elegance and geniality of an Ionian. But when Smyrna drove out the Ionians, it deprived itself of this poetical renown; and the settlement of the Homeridæ in Chios was, in all probability, a consequence of the expulsion of the Ionians from Smyrna. It may, moreover, be observed, that, according to this account, founded on the history of the colonies of Asia Minor, the time of Homer would fall a few generations after the Ionic migration to Asia; and with this determination the best testimonies of antiquity agree. Such are the computations of Herodotus, who places Homer, with Hesiod, 400 years before his time (*Herod.*, 2, 53), and that of the Alexandrean chronologists, who place him 100 years after the Ionic migration, 60 years before the legislation of Lycurgus (*Apollod., Fragm.*, 1, p. 410, *ed. Heyne*); although the variety of opinions on this subject, which prevailed among the learned writers of antiquity, cannot be reduced within these limits.—It is said by Tatian (*Fabr., Bibl. Gr.*, 2, 1, 3), that Theagenes of Rhegium, in the time of Cambyses, Stesimbrotus the Thasian, Antimachus the Colophonian, Herodotus of Halicarnassus, Dionysius the Olynthian, Ephorus of Cumæ, Philochorus the Athenian, Metaclides and Chamæleon the Peripatetics, and Zenodotus, Aristophanes, Callimachus, Crates, Eratosthenes, Aristarchus, and Apollodorus, the grammarians, all wrote concerning the poetry, the birth, and the age of Homer. Of the works of all these authors nothing now remains, with the nominal exception of a life of Homer attributed to Herodotus, but which, as well on account of its minute and fabulous details, as of the inconsistency of a statement in it with the undoubted language of Herodotus, is now almost universally considered as spurious. Such as it is, however, the life of Homer is a very ancient compilation, and the text from which all subsequent stories have been taken or altered. There is a short life of Homer, also, bearing the name of Plutarch, but which is, like the former, generally condemned as a forgery; a forgery, however, of this unusual nature, that there is reason to believe it more ancient than its supposed author. Thus Quintilian (10, 1) and Seneca (*Ep.*, 88), both more ancient than Plutarch, seem clearly aware of this life of Homer. Some account of the common traditions about Homer will probably be looked for here, and the story will explain the origin of several epithets which are frequently applied to him, and the meaning of many allusions to be met with in the Greek and Latin writers.—There is, then, a general agreement that the name of Homer's mother was Critheïs; but the accounts differ a good deal as to his father. Ephorus says (*pseud-Plutarch, Vit. Hom.*) that there were three brothers, natives of Cumæ, Atelles, Mæon, and Dius; that Dius, being in debt, migrated to Ascra in Bœotia, and there became the father of Hesiod by his wife Pycimede; that Atelles died in Cumæ, having appointed his brother Mæon guardian of his daughter Critheïs; that Critheïs, becoming with child by her uncle, was given in marriage to Phemius, a native of Smyrna, and a schoolmaster in that city, and that, in due time afterward, while she was in or near the baths on the river Meles, she gave birth to a child who was called Melesigenes from this circumstance. Aristotle relates (*pseud-Plut., V. H.*), that a young woman of the island of Ios, being with child by a dæmon or genius, a familiar of the Muses, fled to the coast, where she was seized by pirates, who presented her as a gift to Mæon, king of the Lydians, at that time resident in, and ruler over, Smyrna. Mæon married her; she, Critheïs, gave birth to Melesigenes, as before mentioned, and upon her death, soon after, Mæon brought up the child as his own. Here we have an origin of the two epithets or appellations Melesigenes and Mæonides. Ephorus says (*pseud-Plut., V. H.*) he was called Homer (Ὅμηρος) when he became blind, the Ionians so styling blind men, because they were *followers* of a guide (ὁμηρεύων). Aristotle's account is, that the Lydians being pressed by the Æolians, and resolved to abandon Smyrna, made a proclamation, that whoever wished to follow them should go out of the city, and that thereupon Melesigenes said he would *follow* or *accompany* them (ὁμηρεῖν); upon which he acquired the name of Homer. Another derivation of the name is from ὁ μὴ ὁρῶν, *one not seeing;* as to which notion of blindness, Paterculus says, that whoever thinks Homer was born blind must needs be blind himself in all his senses. It was said also that he was so called from ὁ μῆρος (the thigh), because he had some marks on his thigh to denote his illegitimacy. In the life of Homer by Proclus, the story is, that the poet was delivered up by the people of Smyrna to those of Chios as a *pledge* or *hostage* (ὅμηρος) on the conclusion of a truce. The derivation that favours the theories both of Wolfe and Heyne is from ὁμοῦ εἴρειν, "*to speak together*," or from ὁμηρεῖν, "*to assemble together*." Ilgen derives the name from ὁμοῦ, "*together*," and ἁρω, "*to fit*," whence comes ὁμηρεύειν, synonymous with ὑπαείδειν, and hence Ὅμηρος means, according to him, a poet who accompanies the lyre with his voice, "*cantor qui citharam pulsans ὑπὸ καλὸν ἀείδει.*" The stories proceed in general to state that Homer himself became a schoolmaster and poet of great celebrity at Smyrna, and remained till Mentes, a foreign merchant, induced him to travel. That the author or authors of the Iliad and Odyssey must have travelled pretty extensively for those times, is unquestionable; for, besides the accurate knowledge of Greece proper displayed in the Catalogue, it is clear that the poet had a familiar acquaintance with the islands both in the Ægean and Ionian seas, the coast of Asia Minor from the Hellespont indefinitely southward, Crete, Cyprus, and Egypt; and possessed also distinct information with respect to Libya, Caria, and Phrygia. In his travels Homer visited Ithaca, and there became subject to a disease of the eyes, which afterward terminated in total blindness. From this island he is said to have gone to Italy and even to Spain; but there is no sign in either of the two poems of any knowledge westward of the Ionian Sea. Wherever he went, Homer recited his verses, which were universally admired except at Smyrna, where he was a prophet in his own country. At Phocæa, a schoolmaster of the name of Thestorides obtained from Homer a copy of his poetry, and then sailed to Chios and recited the Homeric verses as his own. Homer followed, was rescued by Glaucus, a goatherd, from the attack of his dogs, and brought by him to Bolissus, a town in Chios, where he resided a long time in possession of wealth and a splendid reputation. Thestorides left the island upon Homer's arrival. According to Herodotus, he died at Ios, on his way to Athens, and was buried near the seashore. Proclus says he died in consequence of falling over a stone. Plutarch tells a very different story. He preserves two responses of an oracle to Homer, in both of which he was cautioned to beware of the young men's riddle, and re

rates that the poet, being on his voyage to Thebes, to attend a musical or poetical contest at the feast of Saturn in that city, landed in the island of Io, and, while sitting on a rock by the seashore, observed some young fishermen in a boat; that Homer asked them if they had anything (*εἴ τι ἔχοιεν*), and that the young wags, who, having had no sport, had been diligently catching, and killing as many as they could catch, of certain personal companions of a race not even yet extinct, answered, "as many as we caught we left; as many as we could not catch we carry with us." The catastrophe is, that Homer, being utterly unable to guess the meaning of this riddle, broke his heart out of pure vexation, and that the inhabitants of the island buried him with great magnificence.—There has been as much doubt and controversy about the age of Homer as about himself and his poems. According to the argument of Wood (*Essay on the Original Genius, &c., of Homer*), Haller (*Heyne, Excurs.* 4, *ad Il.*, 24), and Mitford (*History of Greece*, c. 1), he lived about the middle of the ninth century before Christ; which date agrees exactly with the conjecture of Herodotus, who wrote B.C. 444, and is founded on the assumption that Homer must have lived before the return of the Heraclidæ into Peloponnesus, an event which took place within eighty years after the Trojan war. The Newtonian calculation is also adopted, which fixes the capture of Troy as low as B.C. 904. The argument is based upon the great improbability that Homer, so minute as he is in his descriptions of Greece, and so full of the histories of the reigning dynasties in its various districts, should never notice so very remarkable an occurrence as the almost total abolition of the kingly government throughout Greece, and the substitution of the republican form in its stead. Now this national revolution was coincident with, or immediately consequent on, the return of the descendants of Hercules. It is said, also, that the poet mentions the grandchildren of Æneas as reigning in Troy, in the prophecy of Neptune in the Iliad (20, 308), and that, in another speech of Juno's, he seems to intimate the insecure state of the chief existing dynasties of the race of Pelops; and it is inferred from this, that he flourished during the third generation, or upward of sixty years after the destruction of Troy. Upon this argument Heyne remarks (*Excurs., ad Il.*, 24), that, in the first place, a poet who was celebrating heroes of the Pelopid race had no occasion to notice a revolution by which their families were expatriated and their kingdoms abolished; and next, which seems an insurmountable objection, that the Ionic migration took place sixty years *later* than the return of the Heraclidæ; yet that Homer was an Ionian, and a resident in, or at least perfectly conversant with, Ionian Asia, is admitted on all hands, and is indeed incontestable; and as he never notices this migration, though it was certainly a very remarkable event, and one which he must have known, he may just as well, for other or the same reasons, have been silent on the subject of a revolution by which that migration was caused. The Arundelian marbles place Homer B.C. 907, the Ionian migration B.C. 1044, the return of the Heraclidæ B.C. 1104, and the capture of Troy B.C. 1184. Heyne approves of this calculation, as, upon the whole, the most consistent with all the authorities; but it is at variance with Newton's Chronology, and is therefore a calculation, of the exactness of which we can never feel confident.—The vicissitudes to which Homer's reputation and influence have been subject, deserves notice. From the first known collection of the Iliad and Odyssey in the time of the Pisistratidæ to the promulgation of Christianity, the love and reverence with which the name of Homer was regarded went on constantly increasing, till at last public games were instituted in his honour, statues dedicated, temples erected, and sacrifices offered to him as a divinity. There were such temples at Smyrna, Chios, and Alexandrea; and, according to Ælian (*V. H.*, 9, 15), the Argives sacrificed to, and invoked the names and presence of Apollo and Homer together. But about the beginning of the second century of the Christian era, when the struggle between the old and new religion was warm and active, the tide turned. "Heathenism," says Pope (*Essay on Homer*), "was then to be destroyed, and Homer appeared the father of it, whose fictions were at once the belief of the pagan religion, and the objections of Christianity against it. He became, therefore, deeply involved in the question, and not with that honour which hitherto attended him, but as a criminal who had drawn the world into folly. He was, on the one hand (*Just. Mart., admon. ad gentes*), accused of having formed fables upon the works of Moses; as the rebellion of the Giants from the building of Babel, and the casting of Ate out of Heaven from the fall of Lucifer. He was exposed, on the other hand, for those which he is said to invent, as when Arnobius (*adv. gentes*, lib. 7) cries out, 'This is the man who wounded your Venus, imprisoned your Mars, who freed even your Jupiter by Briareus, and who finds authority for all your vices,' &c Mankind were derided (*Tertull., Apollod.*, c. 14) for whatever he had hitherto made them believe; and Plato (*Arnobius, ib.—Euseb., Præp. Evang.*, 14, 10), who expelled him his commonwealth, has, of all the philosophers, found the best quarter from the fathers for passing that sentence. His finest beauties began to take a new appearance of pernicious qualities; and because they might be considered as allurements to fancy, or supports to those errors with which they were mingled, they were to be depreciated while the contest of faith was in being. It was hence that the reading of them was discouraged, that we hear Rufinus accusing St. Jerome of it, and that St. Augustin (*Confess.*, 1, 14) rejects him as the grand master of fable; though indeed the *dulcissime vanus* which he applies to Homer, looks but like a fondling manner of parting with him. Those days are past; and, happily for us, the obnoxious poems have weathered the storms of zeal which *might* have destroyed them. Homer will have no temples, nor games, nor sacrifices in Christendom; but his statue is yet to be seen in the palaces of kings, and his name will remain in honour among the nations to the world's end. He stands, by prescription, alone and aloof on Parnassus, where it is not possible *now* that any human genius should stand with him, the father and the prince of all heroic poets, the boast and the glory of his own Greece, and the love and the admiration of all mankind." (*Müller, Hist. Greek Lit.*, p. 41, *seqq.*—*Coleridge, Introduction to the Study of the Greek Classic Poets*, pt. 1, p. 57, *seqq.*)—This Homer, then (of the circumstances of whose life we know so little that may be relied upon), was the person who gave epic poetry its first great impulse. Before his time, in general, only single actions and adventures were celebrated in short lays. The heroic mythology had prepared the way for the poets by grouping the deeds of the principal heroes into large masses, so that they had a natural connexion with each other, and referred to some common fundamental notion. Now, as the general features of the more considerable legendary collections were known, the poet before the time of Homer had the advantage of being able to narrate any one action of Hercules, or of one of the Argive champions against Thebes, or of the Achæans against Troy; and, at the same time, of being certain that the scope and purport of the action (namely, the elevation of Hercules to the gods, and the fated destruction of Thebes and Troy) would be present to the minds of his hearers, and that the individual adventure would thus be viewed in its proper connexion Thus, doubtless, for a long time, the bards were satisfied with illustrating single points of the heroic mythol

ogy with brief epic lays; such as in later times were produced by several poets of the school of Hesiod. It was also possible, if it were desired, to form from them longer series of adventures of the same hero; but they always remained a collection of independent poems on the same subject, and never attained to that unity of character and composition which constitutes one poem. It was an entirely *new* phenomenon, which could not fail to make the greatest impression, when a poet selected a subject of the heroic tradition, which (besides its connexion with the other parts of the same legendary circle) had in itself the means of awakening a lively interest and of satisfying the mind; and, at the same time, admitted of such a development, that the principal personages could be represented as acting each with a peculiar and individual character, without obscuring the chief hero and the main action of the poem. One legendary subject of this extent and interest Homer found in the *Anger of Achilles*, and another in the *Return of Ulysses*. The former of these gave birth to the *Iliad*, the latter to the *Odyssey*. Of the character of these two poems we will treat in separate articles (*vid.* Ilias, Odyssea). Our attention will now be directed to other parts of the main subject.

Origin and Preservation of the Homeric Poems.

Whether the Homeric poems were in reality the work of a single bard or not, their intrinsic merit, and, consequently, their rank in Greek literature, must remain the same, and be equally a worthy object of studious inquiry. The decision of that question cannot in the slightest degree affect our estimate of their quality. Whether *all* the poems that are now attributed to Homer were his production; whether the Iliad and the Odyssey, both, or one of them only, can lay claim to such parentage; or whether, lastly, any such person as Homer, or, indeed, any individual author of the poem ever existed, whichever of these propositions be true, it seems to be a matter of little importance to those whose object it is not to spell the inscriptions on mouldering monuments, but to inhale the breath of ancient grandeur and beauty amid the undoubted ruins of the great. The Iliad and the Odyssey exist; we have them in our hands; and we should not set them the less in honour though we were to doubt the impress of any Homer's hand, any more than we should cease to reverence the genius or the ruins of Rome, because shepherds or worse may have laid the first stone of her walls. It is this very excellence, however, of the Homeric poetry, and the apparent peculiarity of the instance, together with the celebrity of the controversy, to which the scepticism of some modern scholars has given birth, that compels us to devote a portion of this article to a notice of the points in question. No trace appears of any doubt having ever been entertained of the personal existence of Homer, as the author of the Iliad, till the close of the 17th and beginning of the 18th century, when two French writers, Hedelin and Perrault, first suggested the outlines of a theory respecting the composition of that poem, which has since been developed with so much learning and talent by Heyne, Wolfe, and others, that its original authors are now almost forgotten. The substance of this theory is, that, whether any such person as Homer lived or not, the Iliad was not composed entirely by him or by any other individual, but is a compilation, methodized indeed and arranged by successive editors, but still a compilation of minstrelsies, the works of various poets in the heroic age, all having one common theme and direction, the wars of Troy, and the exploits of the several Grecian chiefs engaged in them. Wolfe, in particular, believed that the *verses* now constituting the Iliad, were written (we should rather say *made* or *invented*) by one Homer, but in short rhapsodies, unconnected purposely with each other, and that they were put together as after mentioned. Much of his argument, however, of the impossibility of one man having *composed* the Iliad in form as we now have it, applies to the theory just stated. Bentley expressed an opinion similar to Wolfe's on the history and compilation of the Iliad. "Homer wrote a sequel of songs and rhapsodies to be sung by himself, for small earnings and good cheer, at festivals and other days of merriment: the Iliad he made for the men, and the Odyssey for the other sex. These loose songs were not collected together in the form of an Epic poem till about 500 years after." (*Letter to N. N., by Phileleuth. Lipsiens.*, § 7.) One of the main arguments insisted upon by those who deny the existence of a Homer, and the unity, consequently, of the Iliad and Odyssey, is the question of writing. It is said that the art of writing, and the use of manageable writing materials, were entirely, or all but entirely, unknown in Greece and the islands at the supposed date of the composition of the Iliad; that, if so, this poem could not have been committed to writing during the time of such its composition; that, in a question of comparative probabilities like this, it is a much grosser improbability that even the single Iliad, amounting, after all curtailments and expungings, to upward of 15,000 lines, should have been actually conceived and perfected in the brain of one man, with no other help but his own or others' memory, than that it should be, in fact, the result of the labours of several distinct authors; that, if the Odyssey be counted, the improbability is doubled; that if we add, upon the authority of Thucydides and Aristotle, the Hymns and Margites, not to say the Batrachomyomachia, that which was improbable becomes absolutely impossible; that all that has been so often said as to the fact of as many lines or more having been committed to memory, is beside the point in question, which is not whether 15,000 or 30,000 lines may not be learned by heart from a book or manuscript, but whether one man can *compose* a poem of that length, which, rightly or not, shall be thought to be a perfect model of symmetry and consistency of parts, without the aid of writing materials; that, admitting the superior probability of such a thing in a primitive age, we know nothing analogous to such a case, and that it so transcends the common limits of intellectual power, as, at the least, to merit, with as much justice as the opposite opinion, the character of improbability.—When it is considered that throughout the Homeric Poems, though they appear to embrace the whole circle of the knowledge then possessed by the Greeks, and enter into so many details on the arts of life, only one ambiguous allusion occurs to any kind of writing (*Il.*, 6, 169), it is scarcely possible to avoid the conclusion, that the art, though known, was still in its infancy, and was very rarely practised. But the very poems from which this conclusion has been drawn would seem to overthrow it, if it should be admitted that they were originally committed to writing; for they would then seem to afford the strongest proof, that, at the time of their composition, the art had made very considerable progress, and that there was no want, either of materials or of skill, to prevent it from coming into common use. Hence the original form of these poems becomes a question of great historical as well as literary importance. The Greeks themselves almost universally, and the earliest writers the most unanimously, believed them both to have been the work of the same author, who, though nothing was known of his life, or even his birthplace, was commonly held to have been an Asiatic Greek. The doubt whether his poems were written from the first, seems hardly to have been seriously entertained by any of the ancients, and in modern times it has been grounded chiefly on the difficulty of reconciling such a fact with the very low degree in which the art of writing is supposed to have been cul

tivated in the Homeric age. It has likewise been urged, that the structure of the Homeric verses furnishes a decisive proof, that the state of the Greek language, at the time when these poems were written, was different from that in which they must have been composed. And by others it has been thought inconsistent with the law of continual change, to which all languages are subject, that the form in which these works now appear should differ so slightly as it does from that of the Greek literature, if it really belonged to the early period in which they were first recited. These difficulties are, it must be owned, in a great measure removed by the hypothesis that each poem is an aggregate of parts composed by different authors; for then the poet's memory might not be too severely taxed in retaining his work during its progress, and might be aided by more frequent recitations. But this hypothesis has been met by a number of objections, some of which are not very easily satisfied. The original unity of each poem is maintained by arguments derived partly from the uniformity of the poetical character, and partly from the apparent singleness of plan which each of them exhibits. Even those who do not think it necessary to suppose an original unity of design in the Iliad, still conceive that all its parts are stamped with the style of the same author. (*Clinton, Fast. Hellen.*, vol. 3, p. 375, 379.) But with others, from the time of Aristotle to our own day, the plan itself has been an object of the warmest admiration; and it is still contended, that the intimate coherence of the parts is such as to exclude the hypothesis of a multiplicity of authors. (*Vid.* Ilias.) If the parts out of which the Iliad or the Odyssey was formed are supposed to have been at first wholly independent of each other, the supposition that they could have been so pieced together as to assume their present appearance is involved in almost insurmountable difficulties. For how, it may be asked, did the different poets in each instance happen to confine themselves to the same circle of subjects, as to the battles before Troy, and the return of Ulysses? Must we suppose, with a modern critic (*Hermann, Wiener-Jahrbücher*, vol. 54), that in the Iliad and Odyssey we see the joint labours of several bards, who drew their subjects from an earlier Iliad and an earlier Odyssey, which contained no more than short narratives of the same events, but yet had gained such celebrity for their author, that the greatest poets of the succeeding period were forced to adopt his name, and to content themselves with filling up his outline? This would be an expedient only to be resorted to in the last emergency. Or must we adopt the form which this hypothesis, by giving it a different turn, has been made by others to assume, that the Iliad and Odyssey, after the main event in each had formed the subject of a shorter poem, grew under the hands of successive poets, who, guided in part by popular tradition, supplied what had been left wanting by their predecessors, until in each case the curiosity of their hearers had been gratified by a finished whole? (*Thirlwall's Greece*, vol. 1, p. 246.) This supposition is involved in still greater difficulty than the former, for we have here a race of bards, who, though living at different periods, and though the language was, during all this time, undergoing changes of some kind or other, yet write all of them in a manner so similar, and display so few, if any, discrepances, that their various productions, when collected together, wear all the appearance of a poem by a single bard.—According to every hypothesis, the origin of the Homeric poetry is wrapped in mystery; as must be the case with the beginning of a new period, when that which precedes it is very obscure. And it would certainly be no unparalleled or surprising coincidence, if the production of a great work, which formed the most momentous epoch in the history of Greek literature, should have concurred with either the first introduction, or a new application of the most important of all inventions. Still, however, we are not driven to the necessity of adopting such a view of the subject. It is true, we are perpetually met with difficulties in endeavouring to form a notion of the manner in which these great epic poems were composed, at a time anterior to the use of writing. But these difficulties arise much more from our own ignorance of the period, and our own incapability of conceiving a creation of the mind without those appliances of which the use has become to us a second nature, than in the general laws of the human intellect. Who can determine how many thousand verses a person, thoroughly impregnated with his subject, and absorbed in the contemplation of it, might produce in a year, and confide to the faithful memory of disciples, devoted to their master and his art? Wherever a creative genius has appeared, it has met with persons of congenial taste, and has found assistants, by whose means it has completed astonishing works in a comparatively short period of time. Thus the old bard may have been followed by a number of younger minstrels, to whom it was both a pleasure and a duty to collect and diffuse the honey which flowed from his lips. But it is at least certain, that it would be unintelligible how these great epics were composed, unless there had been *occasions* on which they actually appeared in their integrity, and could charm an attentive hearer with the full force and effect of a complete poem. Without a connected and continuous recitation, they were not finished works; they were mere disjointed fragments, which might, by *possibility*, form a whole. But where were there meals or festivals long enough for such recitations? What attention, it has been asked, could be sufficiently sustained, in order to follow so many thousand verses?—If, however, the Athenians could at *one* festival hear in succession about nine tragedies, three satyric dramas, and as many comedies, without ever thinking that it might be better to distribute this enjoyment over the whole year, why should not the Greeks of earlier times have been able to listen to the Iliad and Odyssey, and perhaps other poems, at the same festival? At a later date, indeed, when the rhapsodist was rivalled by the player on the lyre, the dithyrambic minstrel, and by many other kinds of poetry and music, these latter necessarily abridged the time allowed to the epic reciter; but, in early times, when the epic style reigned without a competitor, it would have received an undivided attention. Let us beware of measuring, by our loose and desultory reading, the intension of mind with which a people enthusiastically devoted to such enjoyments, hung with delight on the flowing strains of the minstrel. In short, there was a time (and the Iliad and Odyssey are the records of it) when the Greek people, not indeed at meals, but at festivals, and under the patronage of their hereditary princes, heard and enjoyed these and other less excellent poems as they were intended to be heard and enjoyed, namely, as *complete wholes*. Whether they were at this early period ever recited for a prize, and in competition with others, is doubtful, though there is nothing improbable in the supposition. But when the conflux of rhapsodists to the contests became perpetually greater; when, at the same time, more weight was laid on the art of the reciter than on the beauty of the well-known poem which he recited; and when, lastly, in addition to the rhapsodizing, a number of other musical and poetical performances claimed a place, then the rhapsodists were permitted to repeat separate parts of poems, in which they hoped to excel; and the Iliad and Odyssey (as they had not yet been reduced to writing) existed for a time only as *scattered* and *unconnected fragments*. (*Wolf's Prolegomena*, p. cxliii.) And we are still indebted to the regulator of the contest of rhapsodists at the Panathenæa (whether it was Solon or Pisistratus) for having

compelled the rhapsodists to follow one another, according to the order of the poem, and for having thus restored these great works, which were falling into fragments, to their pristine integrity. It is indeed true, that some arbitrary additions may have been made to them at this period; which, however, we can only hope to be able to distinguish from the rest of the poem, by first coming to some general agreement as to the original form and subsequent destiny of the Homeric compositions. (*Müller, Hist. Gr. Lit.*, p. 62, *seq.*)

Introduction of the Homeric Poems into Greece.

Two different accounts are given on this head. 1. First, it is said that Lycurgus, the Spartan legislator, met with the poems of Homer during his travels in Asia, and, being charmed with them, carried them with him by some means, and in some shape or other, back to his native city. The authority for this is a passage of a fragment of Heraclides Ponticus, in which he says that Lycurgus, "having procured the poetry of Homer from the descendants of Creophylus, first introduced it into the Peloponnesus." Ælian (*V. H.*, 13, 14) repeats this with advantage: "Lycurgus the Spartan first carried the poetry of Homer *in a mass* into Greece." Plutarch (*Vit. Lycurg.*) finishes off the story in his usual manner. "There (in Asia) Lycurgus first fell in with the poems of Homer, probably in the keeping of the descendants of Cleophylus; he *wrote* them out eagerly, and collected them together for the purpose of bringing them hither into Greece; for there was already at that time an obscure rumour of these verses among the Greeks, but some few only possessed some scattered fragments of this poetry, which were circulated in a chance manner. Lycurgus had the principal hand in making it known." This Creophylus or Cleophylus, a Samian, is said to have been Homer's host in Samos, and a poet himself. The nucleus of fact in this story may probably consist in this; that Lycurgus became more acquainted with the Homeric verses among the Ionian rhapsodists, and succeeded in introducing, by means of his own or others' memory, some connected portions of them into Western Greece. That he *wrote* them all out is, as we may see, so far as the original authority goes, due to the ingenious biographer alone. But the better founded account of the introduction, or, at least, of the formal collection of the Homeric verses, though not inconsistent with the other, is, that, after Solon had directed that the rhapsodists should, upon public occasions, recite in a certain order of poetical narration, and not confusedly, the end before the beginning, as had been the previous practice, Pisistratus, with the help of a large body of the most celebrated poets of his age, made a regular collection of the different rhapsodies which passed under Homer's name, committed them all to writing, and arranged them very much in the *series* in which we now possess them. The division of the rhapsodies into books corresponding with the letters of the Greek alphabet, was probably the work of the Alexandrean critics many centuries afterward. Now the authorities for attributing this primary reduction into form to Pisistratus, are numerous and express, and a few quotations from them will be the most satisfactory way of putting the student in possession of the opinions of the ancients upon this subject.—"Who," says Cicero, "was more learned in that age, or whose eloquence is reported to have been more refined by literature than that of Pisistratus, who is said first to have disposed the books of Homer, which were before confused, in the order in which we now have them?" (*Cic., de Orat.*, 3, 34.)—"Pisistratus," observes Pausanias, "collected the verses of Homer, which were dispersed, and retained in different places by memory." (*Pausanias*, 7, 26.)—"Afterward," remarks Ælian, "Pisistratus, having collected the verses, set out the Iliad and Odyssey." (*Ælian V. H.*, 13, 14.)—"We praise Pisistratus," observes Libanius, "for his collection of the verses made by Homer." (*Liban., Pan. in Iul.*, vol. 1, p. 170, *ed. Reiske.*)—"The poetry of the Iliad," says Eustathius, "is one continuous body throughout, and well fitted together; but they who put it together, under the direction, as is said, of Pisistratus," &c. (*Wolf, Prolegom.*, p. cxliii., *in not.*)—That this collection was made with the assistance, and probably by the principal operation of the contemporary poets, rests also upon good authority. Pausanias, in speaking of v. 573, in the second book of the Iliad, says that Pisistratus, or some one of his associates, had changed the name through ignorance. "Afterward," remarks Suidas, "this poetry was put together and set in order by many persons, and in particular by Pisistratus." (*Suid., s. v.* Ὅμηρος.) The great poets with whom Pisistratus lived in friendship, and of whose aid he is supposed to have availed himself on this occasion, were Orpheus of Crotona, said to be the author of the Argonautics, Onomacritus the Athenian, Simonides, and Anacreon. In the dialogue called Hipparchus, attributed to Plato, it is said, indeed, of the younger son of Pisistratus of that name, "that he executed many other excellent works, and particularly he brought the verses of Homer into this country, and compelled the rhapsodists at the Panathenaic festival to go through them all in order, one taking up the other, in the same manner that they do now." There seems, however, no great inconsistency in these statements. They may very reasonably be reconciled, by supposing that this great work of collecting and arranging the scattered verses of the Homeric rhapsodists was begun in an imperfect manner by Solon, principally executed by Pisistratus and his friends, and finished under Hipparchus. This will embrace about eighty years from the date of Solon's law, B.C. 594, to the death of Hipparchus, B.C. 513. It must be remembered, however, that, although the Homeric rhapsodies were undoubtedly committed to writing, and reduced into a certain form and order of composition, in the age of the Pisistratidæ, the ancient and national practice of recitation still continued in honour, and for a considerable time afterward was, perhaps, the only mode by which those poems were popularly known. But it may readily be believed, that, in proportion as written copies became multiplied, a power of, and taste for, reading generated, and a literature, in the narrow sense of the word, created, this practice of publicly reciting national poetry, which was as congenial as it was indispensable to a primitive and unlettered people, would gradually sink in estimation, become degraded in character, and finally fall into complete disuse. This we find to have been precisely the case from about the year B.C. 430, till the age of the Alexandrean critics, under the polite and civilized government of the Ptolemies. The old manner of reciting was no doubt very histrionic; but after the formation of a regular theatre, and the composition of formal dramas in the time of Æschylus, the heroic verses of the Homeric age must have seemed very unfit vehicles of, or accompaniments to, scenic effect of any kind. In this interval, therefore, are to be placed a third and last race of rhapsodists, now no longer the fellow-poets and congenial interpreters of their originals, but, in general, a low and ignorant sort of men, who were acceptable only to the meanest of the people. Xenophon (*Sympos.*, 3) and Plato (*Ion, passim*) bear abundant testimony to the contempt with which they were regarded, though the object of the latter in the Ion or Ionian was probably to sketch a true and exalted picture of the duty and the character of a genuine rhapsodist. There were many editions, or Διορθώσεις, as they were called, of the Iliad, after this primary one by the Pisistratidæ. We read of one by Antimachus

a poet of Colophon; and of another very celebrated one by Aristotle, which edition Alexander is said to have himself corrected and kept in a very precious casket, taken among the spoils of the camp of Darius. This edition was called ἡ ἐκ τοῦ νάρθηκος. The editions by any known individual were called αἱ κατ' ἄνδρα, to distinguish them from several editions existing in different cities, but not attributed to any particular editors. These latter were called αἱ κατὰ πόλεις, or αἱ ἐκ πόλεων. The Massiliotic, Chian, Argive, Sinopic, Cyprian, and Cretan are mentioned. There are three other names very conspicuous among the multitude of critics, and commentators, and editors of the Iliad in subsequent times; these are Zenodotus, Aristophanes, the inventor of accents, and Aristarchus. This last celebrated man lived in the reign of Ptolemy Philometor, B.C. 150, and, after a collation of all the copies then existing, he published a new edition, or Διόρθωσις, of the Iliad, divided into books, the text of which, according to the general opinion of critics, has finally prevailed as the genuine diction of Homer. (*Coleridge, Introduction*, &c., p. 37–55.) In the preface to Gronovius' Thesaurus (vol. 5), there is a particular and curious account of the manner in which Pisistratus put together the poems of Homer. It is taken from the Commentary of Diomedes Scholasticus on the grammar of Dionysius the Thracian, and was first published in the original Greek by Bekker, in the second vol. of his *Anecdota Græca* (p. 767, *seqq.*). It is in substance as follows: The poems of Homer were in a fragmentary state, in different hands. One man had a hundred verses; another two hundred; a third a thousand, &c. Thereupon Pisistratus, not being able to find the poems entire, proclaimed all over Greece, that whoever brought to him verses of Homer, should receive so much for each line. All who brought any received the promised reward, even those who brought lines which he had already obtained from others. Sometimes people brought him verses of their own for those of Homer, now marked with an obelus (τοὺς νῦν ὀβελιζομένους). After having thus made a collection, he employed 72 grammarians to put together the verses of Homer in the manner they thought best. After each had separately arranged the verses, he brought them all together, and made each show to the whole his own particular work. Having all in a body examined carefully and impartially, they with one accord gave the preference to the compositions of Aristarchus and Zenodotus, and determined still farther, that the former had made the better one of the two. (*Bekker, Anec. Græc., l. c.*)

Iliad and Odyssey.

For an account of these two poems, and the discussions connected with them, consult the articles *Ilias* and *Odyssea*. The remainder of our remarks on the present occasion will be confined to a brief consideration of a few minor productions that are commonly attributed to Homer.

1. *Margites.*

This poem, which was a satire upon some strenuous blockhead, as the name implies, does not now exist; but it was so famous in former times that it seems proper to select it for a slight notice from among the score of lost works attributed to the hand of Homer. It is said by Harpocration that Callimachus admired the Margites, and Dio Chrysostom says (*Diss.* 53) that Zeno the philosopher wrote a commentary on it. A genuine verse, taken from this poem, is well known:

Πόλλ' ἠπίστατο ἔργα, κακῶς δ'ἠπίστατο πάντα.

"*For much he knew, but everything knew ill.*"

Two other lines in the same strain are preserved by Aristotle, and one less peculiar is found in the scholiast to the Birds of Aristophanes (v. 914). By others, however, the Margites was attributed to Pigres; and Knight is of opinion, from the use of the augment in the few lines still preserved, that it was the work of an Athenian earlier than the time of Xerxes, but long after the lowest time of the composition of the Iliad. (*Coleridge, Introduction*, &c., p 180.)

2. *Batrachomyomachia.*

"The Battle of the Frogs and Mice" is a short mock-heroic poem of ancient date. The text varies in different editions, and is obviously disturbed and corrupt to a great degree. It is commonly said to have been a juvenile essay of Homer's genius; but others have attributed it to the same Pigres mentioned above, whose reputation for humour seems to have invited the appropriation of any piece of ancient wit, the author of which was uncertain. So little did the Greeks, before the era of the Ptolemies, know or care about that department of criticism which is employed in determining the genuineness of ancient writings. As to this little poem being a youthful prolusion of Homer's, it seems sufficient to say, that from the beginning to the end it is a plain and palpable parody, not only of the general spirit, but of numerous passages of the Iliad itself; and, even if no such intention to parody were discoverable in it, the objection would still remain, that, to suppose a work of mere burlesque to be the primary effort of poetry in a simple age, seems to reverse that order in the development of national taste, which the history of every other people in Europe and of many in Asia has almost ascertained to be a law of the human mind. It is in a state of society much more refined and permanent than that described in the Iliad, that any popularity would attend such a ridicule of war and the gods as is contained in this poem; and the fact of there having existed three other poems of the same kind, attributed for aught we can see, with as much reason to Homer is a strong inducement to believe that none of them were in reality of the Homeric age. Knight infers from the usage of the word δέλτος, as a writing tablet, instead of διφθέρα or a skin, which, according to Herodotus (5, 58), was the material employed by the Asiatic Greeks for that purpose, that this poem was another offspring of Attic ingenuity; and, generally, that the familiar mention of the cock (v. 191) is a strong argument against so ancient a date for its composition.

3. *Hymns.*

The Homeric Hymns, including the hymn to Ceres and the fragment to Bacchus, which were discovered in the last century at Moscow, and edited by Ruhnken, amount to thirty-three; but with the exception of those to Apollo, Mercury, Venus, and Ceres, they are so short as not to consist of more than about three hundred and fifty lines in all. Almost all modern critics, with the eminent exception of Hermann, deny that any of these hymns belong to Homer. Nevertheless, it is certain that they are of high antiquity, and were commonly attributed by the ancients to Homer with almost as much confidence as the Iliad and Odyssey. Thucydides (3, 104) quotes a passage from the Hymn to Apollo, and alleges the authority of Homer, whom he expressly takes to be the writer, to prove an historical remark; and Diodorus Siculus (3, 66; 4, 2), Pausanias (2, 4), and many other ancient authors, cite different verses from these hymns, and always treat them as genuine Homeric remains. On the other hand, in the Life under the name of Plutarch, nothing is allowed to be genuine but the Iliad and Odyssey; Athenæus (1, 19) suspects one of the Homeridæ or Homeric rhapsodists to be the author of the Hymn to Apollo; and the scholiast to Pindar (*Nem.* 2) testifies that one Cynæthus, a Chian rhapsodist, who flourished

in great reputation at Syracuse about 500 B.C., was supposed by many to be the real Homer of this particular poem. One thing, however, is certain, that these hymns are extremely ancient, and it is probable that some of them only yield to the Iliad and Odyssey in remoteness of date. They vary in character and poetical merit; but there is scarcely one among them that has not something to interest us, and they have all of them, in a greater or less degree, that simple Homeric liveliness which never fails to charm us wherever we meet with it.

4. Epigrams.

Under the title of Epigrams are classed a few verses on different subjects, chiefly addresses to cities or private individuals. There is one short hymn to Neptune which seems out of its place here. In the fourth epigram, Homer is represented as speaking of his blindness and his itinerant life. As regards the general character of the Greek Epigram, it may here be remarked, that it is so far from being the same with, or even like to, the Epigram of modern times, that sometimes it is completely the reverse. In general, the songs in Shakspeare, Ben Jonson, Waller, and, where he writes with simplicity, in Moore, give a better notion of the Greek Epigrams than any other species of modern composition.

5. Fragments.

The Fragments, as they are called, consist of a few scattered lines which are said to have been formerly found in the Iliad, the Odyssey, and the other supposed works of Homer, and to have been omitted as spurious or dropped by chance from their ostensible context. Besides these, there are some passages from the Little Iliad, and a string of verses taken from Homer's answers in the old work, called the Contests of Homer and Hesiod. (*Coleridge, Introduction*, &c., p. 235.)

Conclusion.

Since the Homeric question was first agitated by Wolf and Heyne, it has been placed on a very different footing by the labours of more recent scholars. The student may consult with advantage the following works: *Nitzsch, de Historia Homeri Meletemata.—Kreuser, Vorfragen über Homeros.—Id., Homerische Rhapsoden.— Müller, Homerische Vorschule. — Heinecke, Homer und Lycurg.—Knight, Prolegomena ad Homerum. — London Quarterly Review, No.* 87. — *Müller's* Review of Nitzsch's work, in the *Göttingen, Gel. Anzeigen*, for Febr., 1831.—Hermann's remarks in the *Wiener Jahrbücher*, vol. 54.—*Hug, Erfindung der Buchstabenschrift.*—An argument which confines itself to the writings of Wolf and Heyne, can now add but little to our means of forming a judgment on the Homeric question, and must keep some of its most important elements out of sight. (*Thirlwall's Greece*, vol. 1, p 248, *in notis.*)—The best edition of the Iliad is that of Heyne, *Lips.*, 1802–1822, 9 vols. 8vo. The most popular edition of the entire works is that of Clarke, improved by Ernesti, *Lips.*, 1759, 1824, *Glasg.*, 1814, 5 vols. 8vo. The most critical one, however, is that of Wolf, *Lips.*, 1804–1807, 4 vols. 12mo. A good edition of the Odyssey is still needed, though the want may in a great measure be supplied by the excellent commentary of Nitzsch, *Hannov.*, 1826–1831, 2 vols. 8vo.—II. A poet, surnamed, for distinction' sake, the Younger. He was a native of Hierapolis in Caria, and flourished under Ptolemy Philadelphus. Homer the Younger formed one of the Tragic Pleiades. (*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 41.)

Homonăda, a strong fortress of Cilicia Trachea, on the confines of Isauria. This place Mannert makes to belong to Pisidia. (*Geogr.*, vol. 6, pt. 2, p. 166.)

The Homonadenses were a wild and plundering people, and greatly infested the neighbouring country. They were subdued, however, by the Roman commander Quirinus, who blocked up the passages of the mountains, and reduced them by famine. D'Anville was of opinion, that Homonada was represented by the fortress of *Ermenak*, situate near the sources of the *Giuk-sou*; and this locality has been adopted by Gossellin and others. (*French Strabo*, vol. 4, pt. 2, p. 100.) But Col. Leake, in his map, supposes *Ermenak* to be Philadelphia. (*Cramer's Asia Minor*, vol. 2, p. 333.)

Honorius, son of Theodosius the Great, and younger brother of Arcadius, was born at Constantinople A.D. 384. After the death of his father in 395, Honorius had for his share the Empire of the West, under the guardianship of Stilicho, a distinguished general of the imperial armies, and fixed his residence at Milan. For several years after, Stilicho was the real sovereign of the West; and he also endeavoured to extend his sway over the territories of Arcadius in the East, under the pretence of defending them against the Goths. He gave his daughter Maria in marriage to Honorius, and recovered the province of Africa, which had revolted. About A.D. 400, the Goths and the Huns, under Alaric and Radagaisus, invaded Italy, but were repelled by Stilicho. In the year 402, Alaric came again into Italy, and spread alarm as far as Rome, when Stilicho hastily collected an army, with which he met Alaric at Pollentia, on the banks of the Tanarus, completely defeated him, and compelled him to recross the Noric Alps. After this victory Honorius repaired to Rome with Stilicho, where they were both received with great applause. On that occasion Honorius abolished by a decree the fights of gladiators, and he also forbade, under penalty of death, all sacrifices and offerings to the pagan gods, and ordered their statues to be destroyed. In the year 404 Honorius left Rome for Ravenna, where he established his court, making it the seat of his empire, like another Rome, in consequence of which, the province in which Ravenna is situated assumed the name of Romania, Romaniola, and afterward *Romagna*, which last it retains to this day. In the following year Radagaisus again invaded Italy with a large force of barbarians, but was completely defeated, and put to death by Stilicho, in the mountains near Fæsulæ in Etruria. In the next year, the Vandals, the Alani, the Alemanni, and other barbarians, crossed the Rhine and invaded Gaul. A soldier, named Constantine, revolted in Britain, usurped the imperial power, and, having passed over into Gaul, established his dominion over part of it, and was acknowledged by Honorius as his colleague, with the title of Augustus. Stilicho now began to be suspected of having an understanding with the barbarians, and especially with Alaric, to whom he advised the emperor to pay a tribute of 4000 pounds' weight of gold. Honorius, in consequence, gave an order for his death, which was executed at Ravenna, in August of the year 408. Historians are divided concerning the fact of Stilicho's treason. Zosimus and the poet Claudian consider it a calumny. His death, however, was fatal to the empire, of which he was the only remaining support. Alaric again invaded Italy, besieged Rome, and at last took it, and proclaimed the prefect Attalus emperor. Honorius meantime remained inactive, and shut up within Ravenna. The continued indecision and bad faith of Honorius, or, rather, of his favourites, brought Alaric again before Rome, which was this time plundered by the invader (A.D. 410). After Alaric's death, his son Ataulphus married Placidia, sister of Honorius, and took possession of Spain. The rest of the reign of Honorius was a succession of calamities. The Empire of the West was now falling to pieces on every side; and in the midst of the universal ruin, Hono-

rius died of the dropsy at Ravenna, in August, 423, leaving no issue. (*Gibbon, Decline and Fall*, c. 29, *seqq.—Encycl. Us. Knowl.*, vol. 12, p. 281.)

HORAPOLLO, or HORUS APOLLO, a grammarian of Alexandrea, according to Suidas, in the time of the Roman emperor Theodosius. He taught, first in his native city, and afterward in Constantinople, and wrote, under the title of Τεμενικά, a work on consecrated places. Several other writers of this name are mentioned by Suidas, by Stephanus of Byzantium (*s. v.* Φενέβηθις), by Photius (p. 536, *ed. Bekker*), and by Eustathius (*ad Od.* 4). It is doubtful to which one of the whole number a treatise which has come down to us on Egyptian Hieroglyphics is to be ascribed. According to the inscription that is found in most MSS., the work was originally written in Egyptian, and translated into Greek by a person named Philip. But, whatever opinion we may form respecting the author, it is evident that the work could not have been written before the Christian era, since it contains allusions to the philosophical tenets of the Gnostics. Its merits are differently estimated. The object of the writer appears to have been, not to furnish a key to the Hieroglyphic system, but to explain the emblems and attributes of the gods. Champollion, and Leemans in his edition of the work, are disposed to attribute greater importance to it than former critics had been willing to allow. The best edition is that of Leemans, *Amst.*, 1834, 8vo. Previous to the appearance of this, the best edition was that of De Pauw, *Traj. ad Rhen.*, 1727, 4to.

HORÆ (Ὧραι), the Seasons or Hours, who had charge of the gates of Heaven. Hesiod says that they were the daughters of Jupiter and Themis; and he names them Eunomia (*Order*), Dike (*Justice*), and Eirene (*Peace*). "They watch," adds the poet, "over the works of mortal man" (ἔργ' ὡραίοισι καταθνητοῖσι βροτοῖσι.—*Theog.*, 903). By an unknown poet (*ap. Stobæum.—Lobeck, Aglaoph.*, p. 600), the Horæ are called the daughters of Time; and by late poets they were named the children of the year, and their number was increased to twelve. (*Nonnus*, 11, 486.—*Id.*, 12, 17.) Some made them seven or ten in number. (*Hygin., fab.*, 183.)—The Horæ seem to have been originally regarded as presiding over the three seasons into which the ancient Greeks divided the year. (*Welcker, Tril.*, p. 500, *not.*) As the day was similarly divided (*Il.*, 21, 111), they came to be regarded as presiding over its parts also; and when it was farther subdivided into *hours*, these minor parts were placed under their charge, and were named from them. (*Quint., Smyrn.*, 2, 595.—*Nonnus, l. c.*) Order and regularity being their prevailing attributes, the transition was easy from the natural to the moral world; and the guardian goddesses of the seasons were regarded as presiding over law, justice, and peace, the great producers of order and harmony among men. (*Keightley's Mythology*, p. 190, *seq.*)

HORATIA, the sister of the Horatii, killed by her surviving brother for deploring the death of her betrothed, one of the Curiatii, and for reproaching him with the deed by which she had lost her lover. (*Vid.* Horatius II.)

HORATIUS, I. QUINTUS FLACCUS, a celebrated Roman poet, born at Venusia or Venusium, December 8th, B.C. 65, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus. (*Od.*, 3, 21, 1.—*Epod.*, 13, 6.) His father, who was a freedman of the Horatian family, had gained considerable property as a *coactor*, a name applied to the servant of the money-brokers, who attended at sales at auction, and collected the money from the purchasers. (*Serm.*, 1, 6, 6.) With these gains he purchased a farm in the neighbourhood of Venusia, on the banks of the Aufidus. In this place Horace appears to have lived until his eleventh or twelfth year, when his father, dissatisfied with the country school of Flavius (*Serm.*, 1, 6, 72), removed with his son to Rome, where he was placed under the care of a celebrated teacher, Orbilius Pupillus, of Beneventum, whose life has been written by Suetonius. (*De Illustr. Gramm.*, c. 9.) After studying the ancient Latin poets (*Epist.*, 2, 1, 70, *seq.*), Horace acquired the Greek language. (*Epist.*, 2, 2, 41, *seq.*) He also enjoyed, during the course of his education, the advice and assistance of his father, who appears to have been a sensible man, and who is mentioned by his son with the greatest esteem and respect. (*Serm.*, 1, 4, 105, *seqq.*; 1, 6, 76, *seqq.*) It is probable that, soon after he had assumed the *toga virilis*, at the age of seventeen, he went to Athens to pursue his studies (*Epist.*, 2, 2, 43), where he appears to have remained till the breaking out of the civil war during the second triumvirate. In this contest he joined the army of Brutus, was promoted to the rank of military tribune (*Serm.*, 1, 6, 48), and was present at the battle of Philippi, his flight from which he compares to a similar act on the part of the Greek poet Alcæus. (*Od.*, 2, 7, 9.) Though the life of Horace was spared, his paternal property at Venusia was confiscated (*Epist.*, 2, 2, 49), and he repaired to Rome, with the hope of obtaining a living by his literary exertions. Some of his poems attracted the notice of Virgil and Varius, who introduced him to Mæcenas, and the liberality of the minister quickly relieved the poet from all pecuniary difficulties. From this eventful epoch for our bard, the current of his life flowed on in smooth and gentle course. Satisfied with the competency which the kindness of his patron had bestowed, Horace declined the offers made him by Augustus, to take him into his service as private secretary, and steadily resisted the temptation thus held out of rising to opulence and political consideration; advantages which, to one of his philosophical temperament, would have been dearly purchased by the sacrifice of his independence. For that he was independent in the noblest sense of the word, in freedom of thought and action, is evidenced by that beautiful epistle to Mæcenas, in which he states, that if the favour of his patron is to be secured by a slavish renunciation of his own habits and feelings, he will at once say, Farewell to fortune, and welcome poverty! (*Epist.*, 1, 7.)—Not long after his introduction to Mæcenas the journey to Brundisium took place, and the gift of his Sabine estate soon followed. Rendered independent by the bounty of Mæcenas, high in the favour of Augustus, courted by the proudest patricians of Rome, and blessed in the friendship of his brother poets, Virgil, Tibullus, and Varius, it is difficult to conceive a state of more perfect temporal felicity than Horace must have enjoyed. This happiness was first sensibly interrupted by the death of Virgil, which was shortly succeeded by that of Tibullus. These losses must have sunk deeply into his mind. The solemn thoughts and grave studies which, in the first epistle of his first book, he declares shall henceforward occupy his time, were, if we may judge from the second epistle of the second book, addressed to Julius Florus, confirmed by those sad warnings of the frail tenure of existence. The severest blow, however, which Horace had to encounter, was inflicted by the dissolution of his early friend and best patron Mæcenas. He had declared that he could never survive the loss of one who was "part of his soul" (*Od.*, 2, 17, 5), and his prediction was verified. The death of the poet occurred only a few weeks after that of his friend, on the 27th of November, B.C. 8, when he had nearly completed his 58th year, and his remains were deposited next to those of Mæcenas, at the extremity of the Esquiline Hill.—When at Rome, Horace resided in a small and plainly-furnished mansion on the Esquiline. When he left the capital, he either betook himself to his Sabine farm or his villa at Tibur, the modern *Tivoli*. When in the country, as the whim seized

him, he would either study hard or be luxuriously idle. The country was the place where his heart abode, and here he displayed all the kindness of his disposition. At times reclining under the shade of a spreading tree, by the side of some "bubbling runnel," he would temper his Massic with the cooling lymph; at others he would handle the spade and mattock, and delight in the good-humoured jokes of his country neighbours when they laughed at him, with his little punchy figure, puffing and blowing at the unwonted work. But his suppers here were the chief scene of his enjoyment. He would then collect around him the patriarchs of the neighbourhood, listen to their homely but practical wisdom, and participate in the merriment of his slaves seated around the blazing fire. Well and truly might he exclaim, "*Noctes cœnæque Deûm!*"—The character of Horace is as clearly developed in his writings, as the manner in which he passed his time, or the locality of his favourite haunts. Good sense was the distinguishing characteristic of his intellect; tenderness that of his heart. He acknowledged no master in philosophy, and his boast was not a vain one. Although leaning to the tenets of Epicurus, the "*summum bonum*" of Horace soared far above selfishness. His happiness centred not in self, but was reflected from that of others. Culling what was best from each sect, he ridiculed unsparingly the vague theories of all; and, notwithstanding his shafts were chiefly directed against the Stoics, he assented to the loftier and better part of their doctrine, the superintendence of the divinity over the ways of man. Like those of every other mortal, the sterling qualities of Horace were mixed with baser alloy. His philosophy could not preserve him, even at the age of fifty, from the weaknesses of a boy, and he did not escape unsullied by the vices of the time. These frailties apart, we recognise in Horace all the amenities, and most of the virtues, which adorn humanity.—The productions of Horace are divided into *Odes*, *Epodes*, *Satires*, and *Epistles*. The Odes, which for the most part are little more than translations or imitations of the Greek poets, are generally written in a very artificial manner, and seldom depict the stronger and more powerful feelings of human nature. The best are those in which the poet describes the pleasures of a country life, or touches on the beauties of nature, for which he had the most lively perception and the most exquisite relish: nor yet, at the same time, are his lyrical productions altogether without those touches which excite our warmer sympathies. But if we were to name those qualities in which Horace most excels, we should mention his strong good sense, his clear judgment, and the purity of his taste.—The best edition of Horace is that of Döring, *Lips.*, 1803, 1815, 1828, 2 vols. 8vo, reprinted at the London press, and also at Oxford, 1838, in one volume 8vo.—Many critics have maintained that each ode, each satire, &c., was published separately by the poet. But Bentley, in the preface to his edition of the poet's works, argues, from the words of Suetonius, the practice of other Latin poets, and the expressions of Horace himself, that his works were originally published in books, in the order in which they now appear. Consult on this subject the "*Horatius Restitutus*" of Tate, *Cambr.*, 1832; 2d ed., 1837. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 220, *seqq.*—*Quarterly Review*, No. 124.—*Encycl. Us. Knowl.*, vol. 12, p. 290.)—II. The name of three brave Roman twin-brothers, who fought, according to the old Roman legends, against the Curiatii, three Alban twin-brothers, about 667 years before the commencement of our era. Mutual acts of violence committed by the citizens of Rome and Alba had given rise to a war. The armies were drawn up against each other at the Fossa Cluilia, where it was agreed to avert a battle by a combat of three brothers on either side, namely, the Horatii and Curiatii, whose mothers were sisters. Every one will perceive that we have here types of the two nations regarded as sisters, and of the three tribes in each. In the first onset, two of the Horatii were slain by their opponents; but the third brother, by joining address to valour, obtained a victory over all his antagonists. Pretending to fly from the field of battle, he separated the three Curiatii, and then, attacking them one by one, slew them successively. As he returned triumphant to the city, his sister Horatia, who had been betrothed to one of the Curiatii, met and reproached her brother bitterly for having slain her intended husband. Horatius, incensed at this, stabbed his sister to the heart. He was tried and acquitted. (*Liv.*, 1, 26.)

Horesti, a people of Scotland, mentioned by Tacitus. In Agricola's time, they seem to have been the inhabitants of what is now *Angus*. They were probably incorporated with, or subdued by, the Vacomagi, before Ptolemy wrote his geography. Mannert places them near the *Frith of Tay*. (*Tacit., Vit Agric.*, 38.)

Hortensĭa, daughter of the orator Hortensius, and who would seem to have inherited a portion of her father's eloquence. When the members of the second triumvirate had imposed a heavy tax upon the Roman matrons, and no one of the other sex dared to espouse their cause, Hortensia appeared as their advocate, and made so able a speech that a large portion of the burden was removed. (*Val. Max.*, 8, 3, 3.) This harangue was extant in Quintilian's time, who speaks of it with encomiums. Freinshemius has adumbrated it from Appian in his Supplement to Livy. (*Quintil.*, 1, 1, 6.—*Freinsh., Suppl. Liv.*, 122, 44, *seq.*)

Hortensĭus, Quintus, a celebrated orator, who began to distinguish himself by his eloquence in the Roman forum at the age of nineteen. He was born of a plebeian family, A.U.C. 640, eight years before Cicero. He served at first as a common soldier, and afterward as military tribune, in the Social war. In the contest between Marius and Sylla he remained neuter, and was one of the twenty quæstors established by Sylla, A.U.C. 674. He afterward obtained in succession the offices of ædile, prætor, and consul, the last of these A.U.C. 685. As an orator he for a long time balanced the reputation of Cicero; but, as his orations are lost, we can only judge of him by the account which his rival gives of his abilities. "Nature had given him," says Cicero, in his Brutus (c. 88), "so happy a memory, that he never had need of committing to writing any discourse which he had meditated, while, after his opponent had finished speaking, he could recall, word by word, not only what the other had said, but also the authorities which had been cited against himself. His industry was indefatigable. He never let a day pass without speaking in the forum, or preparing himself to appear on the morrow; oftentimes he did both. He excelled particularly in the art of dividing his subject, and in then reuniting it in a luminous manner, calling in, at the same time, even some of the arguments which had been urged against him. His diction was noble, elegant, and rich; his voice strong and pleasing; his gestures carefully studied." The eloquence of Hortensius would seem, in fact, to have been of that showy species called Asiatic, which flourished in the Greek colonies of Asia Minor, and was infinitely more florid and ornamental than the oratory of Athens, or even of Rhodes, being full of brilliant thoughts and of sparkling expressions. This glowing style of rhetoric, though deficient in solidity and weight, was not unsuitable in a young man; and, being farther recommended by a beautiful cadence of periods, met with the utmost applause. But Hortensius, as he advanced in life, did not correct this exuberance, nor adopt a chaster eloquence; and this luxury and glitter of phraseology, which, even in his earliest years, had occasionally excited ridicule or disgust among the graver fathers of the senatorial order, being totally in

consistent with his advanced age and consular dignity, which required something more serious and composed, his reputation in consequence diminished with increase of years. Besides, from his declining health and strength, which greatly failed in his latter years, he may not have been able to give full effect to that showy species of rhetoric in which he indulged. A constant toothache and swelling in the jaws greatly impaired his powers of elocution and utterance, and became at length so severe as to accelerate his end. A few months, however, before his death, which happened in 703, he pleaded for his nephew Messala, who was accused of illegal canvassing, and who was acquitted more in consequence of the astonishing exertions of his advocate than the justice of his cause. So unfavourable, indeed, was his case esteemed, that, however much the speech of Hortensius had been admired, he was received, on entering the theatre of Curio on the following day, with loud clamours and hisses, which were the more remarked as he had never met with similar treatment in the whole course of his forensic career. (*Cic., Ep. ad Fam.*, 8, 2.) The speech, however, revived all the ancient admiration of the public for his oratorical talents, and convinced them that, had he possessed the same perseverance as Cicero, he would not have ranked second to that orator. The speeches of Hortensius, as has already been mentioned, lost part of their effect by the orator's advance in years, but they suffered still more by being transferred to writing. As his chief excellence consisted in action and delivery, his writings were much inferior to what was expected from the high fame which he had enjoyed; and accordingly, after death, he retained little of that esteem which he had so abundantly possessed during life. (*Quint., Inst. Orat.*, 11, 3.) It appears from Macrobius, that he was much ridiculed by his contemporaries on account of his affected gestures. In pleading, his hands were constantly in motion, whence he was often attacked by his adversaries in the forum for resembling an actor; and on one occasion he received from his opponent the appellation of *Dionysia*, which was the name of a celebrated dancing girl. (*Aulus Gellius*, 1, 8.) Æsopus and Roscius frequently attended his pleadings to catch his gestures and imitate them on the stage. (*Val. Max.*, 8, 10.) Such, indeed, was his exertion in action, that it was commonly said that it could not be determined whether people went to hear or to see him. Like Demosthenes, he chose and put on his dress with the most studied care and neatness. He is said not only to have prepared his gestures, but also to have adjusted the plaits of his gown before a mirror when about to issue forth to the forum; and to have taken no less care in arranging them than in moulding the periods of his discourse. He so tucked up his gown that the folds did not fall by chance, but were formed with great care by help of a knot carefully tied, and concealed by the plies of his robe, which apparently flowed carelessly around him. (*Macrobius, Sat.*, 3, 13.) Macrobius also records a story of his instituting an action of damages against a person who had jostled him while walking in this elaborate dress, and had ruffled his toga when he was about to appear in public with his drapery adjusted according to the happiest arrangement; an anecdote which, whether true or false, shows by its currency the opinion entertained of his finical attention to everything that concerned the elegance of his attire, or the gracefulness of his figure and attitudes. This appears to have been the only blemish in his oratorical character; and the only stain on his moral conduct was his practice of corrupting the judges of the causes in which he was employed, a practice which must be in a great measure imputed to the defects of the judicial system at Rome; for, whatever might be the excellence of the Roman laws, nothing could be worse than the procedure under which they were administered.—Hortensius was, from A.U.C. 666 till 679, a space of thirteen years, at the head of the Roman bar; and being, in consequence, engaged during that long period on one side or other in every cause of importance, he soon amassed a prodigious fortune. He lived, too, with a magnificence corresponding to his wealth. His house at Rome, which was splendidly furnished, formed the centre of the chief imperial palace, which increased from the time of Augustus to that of Nero, till it nearly covered the whole Palatine Mount, and branched over other hills. Besides his mansion in the capital, he possessed sumptuous villas at Tusculum, Bauli, and Laurentum, where he was accustomed to give the most elegant and expensive entertainments. His olive plantations he is said to have regularly moistened and bedewed with wine; and, on one occasion, during the hearing of an important cause in which he was engaged along with Cicero, he begged the latter to change with him the previously arranged order of pleading, as he was obliged to go to the country to pour wine on a favourite *platanus*, which grew near his Tusculan villa (*Macrob., Sat.*, 3, 13.) Notwithstanding this profusion, his heir found not less than 10,000 casks of wine in his cellar after his death. (*Plin.*, 14, 14.) Besides his taste for wine and fondness for plantations, he indulged in a passion for pictures and fish-ponds. At his Tusculan villa he built a hall for the reception of a painting of the expedition of the Argonauts, by the painter Cydias, which cost the enormous sum of 144,000 sesterces. At his country seat near Bauli, on the seashore, he vied with Lucullus and Philippus in the extent of his fish-ponds, which were constructed at immense cost, and so formed that the tide flowed into them. (*Varro, R. R.*, 3, 3.) Yet such was his luxury, and reluctance to diminish his supply, that, when he gave entertainments at Bauli, he generally sent to the neighbouring town of Puteoli to buy fish for supper. (*Id.*, 3, 17.) He had a vast number of fishermen in his service, and paid so much attention to the feeding of his fish, that he had always ready a large stock of small fish to be devoured by the great ones. It was with the utmost difficulty he could be prevailed upon to part with any of them; and Varro declares that a friend could more easily get his chariot-mules out of his stable than a mullet from his ponds. He was more anxious about the welfare of his fish than the health of his slaves, and less solicitous that a sick servant might not take what was unfit for him, than that his fish might not drink water which was unwholesome. It is even said (*Plin.*, 9, 55) that he was so passionately fond of a particular lamprey as to shed tears for its untimely death. At his Laurentan villa Hortensius had a wooded park of fifty acres, encompassed with a wall. This enclosure he called a nursery of wild beasts, all of which came for their provender at a certain hour on the blowing of a horn: an exhibition with which he was accustomed to amuse the guests who visited him here. Varro mentions an entertainment where those invited supped on an eminence, called a Triclinium, in this sylvan park. During the repast, Hortensius summoned his Orpheus, who, having come with his musical instruments, and being ordered to display his talents, blew a trumpet, when such a multitude of deer, boars, and other quadrupeds rushed to the spot from all quarters, that the sight appeared to the delighted spectators as beautiful as the courses with wild animals in the great circus of the Ædiles. (*Dunlop. Hist. Rom. Lit.*, vol. 2, p. 222, *seqq.*)

Horus, a son of Isis and Osiris, and one of the deities of Egypt. Horus is the sun at the summer solstice. From the month of April until this season of the year, Typhon was said to bear sway, with his attendant band of heats and maladies: the earth was parched gloomy, and desolate. Horus thereupon recalls his father Osiris from the lower world, he revives the parent

in the son, he avenges him on Typhon: the solstitial sun brings back the Nile from the bottom of Egypt, where it had appeared to be sleeping the sleep of death; the waters spread themselves over the land, everything receives new life; contagious maladies, hurtful reptiles, parching heats which had engendered them, all disappear before the conqueror of Typhon; through him nature revives, and Egypt resumes her fertility.—Horus was the deity of Apollinopolis Magna (*Edfou*), where he had a magnificent temple. The Greeks compared him to their Apollo. He is the conqueror of Typhon, as Apollo is of Python, and Crishna of the serpent Caliya. (*Creuzer, Symbolik*, vol. 2, p. 276.—*Creuzer, par Guigniaut*, vol. 1, p. 400.—Compare the remarks of *Jomard*, in the "*Description de l'Egypte—Antiq.*," vol. 1, p. 26, *seqq.*)

Hostilia, a village on the Padus, or *Po*, now *Ostiglia*, in the vicinity of Cremona. (*Tacit., Ann.*, 2, 40.)

Hostius, a Roman poet, contemporary with Lucilius the satirist. He wrote a poem on the Istrian war, which took place 576 A.U.C., or B.C. 178. Some fragments of this have reached our time. Hostius wrote also metrical annals, after the manner of Ennius. (*Weichert, de Hostio poeta, ejusque carm. reliquiis, Commentatio*, p. 1–18.) Some make him to have been the father, others the grandfather, of the Cynthia of Propertius. (Consult *Brouckhus., ad Propert., Eleg.*, 3, 18, 8.)

Hunni, one of the barbarian nations that invaded the Roman empire. The first ancient author who makes mention of the Huns is Dionysius Periegetes. This geographer, who wrote probably about 30 years before our era, names four nations, which, in the order of his narrative, followed from north to south along the western shores of the Caspian Sea, viz., the Scythians, the Huns (Οὖννοι), the Caspians, and the Albanians. Eratosthenes, cited by Strabo, places these nations in the same order; but, in place of Huns, he calls the second Οὐίτιοι, *Huitii*, who were probably the Hunnic tribe farthest to the west. Ptolemy, who lived about the middle of the third century, placed the Huns (Χοῦνοι) between the Bastarnæ and Roxolani, consequently on the two banks of the Borysthenes. The Armenian historians know this people under the denomination of *Hounk*, and place them to the north of Caucasus, between the Wolga and the Don. Hence they call the defile of Derbend the "Rampart of the Huns." In the geographical work falsely attributed to Moses of Chorene, the following passage occurs: "The Massagetæ dwell as far as the Caspian Sea, where is the branch of Mount Caucasus that contains the rampart of Tarpant (Derbend) and a wonderful tower built in the sea: to the north are the Huns within the city of Varkatchan, and others besides." Moses of Chorene relates, in his Armenian history, the wars which Tiridates the Great, who reigned from 259 to 312, sustained against certain northern nations that had made an irruption into Armenia. This prince attacked and defeated them, slew their king, and pursued them into the country of the Hounk (Huns). Zonaras states, that, according to some, the Emperor Carus was slain (A.D. 283) in an expedition against the Huns. From all that has been stated, we see clearly that this people were already known before their invasion of Europe, and that, when Ammianus Marcellinus speaks of them as a nation "little known to the ancients," he is not to be considered as meaning that there was *no* knowledge of them prior to A.D. 376. "They live," remarks the same writer, "beyond the Palus Mæotis, on the borders of the Icy Sea. They are marked by extreme ferocity of manners. As soon as a child is born, they cut deep incisions into its cheeks, in order that the scars thus formed may prevent, at a later period, the first growth of the beard from appearing. They reach an advanced age without having any beard, and they are as deformed as eunuchs. They are of squat figures, and have strong limbs and large heads. Their figure is a remarkable one; they are bent to such a degree that one would almost fancy them to be brute beasts moving on two legs, or those rudely carved pillars which are used to support bridges, and which are cut into some resemblance to a human form." Zosimus, who wrote about a century after the first inroad of the Huns into Europe, supposes them to be identical with the royal Scythians of Herodotus. Jornandes gives a fabulous account of their origin from some sorceresses who had united themselves with the impure spirits of the desert. He describes them as a race which showed no other resemblance to the human species than what the use of the faculty of speech afforded. The portrait of these barbarians will be complete, if we add to it the description given by Sidonius Apollinaris, in 472 (2, 245, *seqq.*). The terror which these barbarians occasioned, contributed, no doubt, in a very great degree, to heighten the picture which the ancient writers just mentioned have given us of their personal deformity. We must also take into consideration the following circumstance: The various hordes of barbarians, such as the Lombards, Goths, Vandals, and others, which made inroads into the Roman empire before the invasion of the Huns, were of the Indo-Germanic race; their physiognomy, therefore, did not differ much from that of the European nations already known to the Greeks and Romans. On a sudden the Huns presented themselves, belonging clearly to a different race, and whose figures and personal appearance generally, in themselves far from pleasing, were rendered still more disagreeable to the eye by artificial means. The sudden presence of such a race could not but produce an alarming impression; and hence the writers of that day can hardly find expressions strong enough to depict, amid the terror by which they were surrounded, the repulsive deformity of this new swarm of conquerors; they endeavour to improve, the one upon the other, in placing before their readers the most frightful traits of savage portraiture.—As regards the origin of the Hunnic race, it must be confessed that great uncertainty has for a long time prevailed. Some have seen in them the progenitors of the Mogul and Calmuc Tartars of the present day, without having any better foundation for this opinion than vague descriptions of the forms of the Huns. These writers ought to have reflected that the descriptions in question would apply equally well to a large number of the races of northern Asia, to the Vogoules, the Samoiedes, the Toungouses, and others. De Guignes, on the other hand, traces up the Huns to a nomadic and powerful race which infested the borders of China, and who are called by the historians of this country *Hioung nou*. The simple resemblance of names has caused this theory to wear a plausible appearance, but Klaproth fully establishes its fallacy. This writer, in following as his guides the Byzantine historians, makes the Huns to have been of the same origin with the Avares, and to have been a branch of the Oriental Finns, and the progenitors of the present Vougoules. (*Klaproth, Tableaux Historiques de l'Asie*, p. 246.)—The history of the Huns, in its more important features, is as follows: In 374 they quitted their settlements on the Wolga and Palus Mæotis, under the conduct of their monarch Balamir, and subjected the Akatsires, who, according to the statement of Priscus, had a common origin with them. Reunited to this people, they attacked the Alani, called Tanaïtæ from their dwelling on the banks of the Tanaïs or *Don*. The Alani, being conquered, made common cause with the Huns, and in 376 the united hordes invaded the country of the Ostrogoths. Hermanrich, the king of this latter people, met with a total defeat, and killed himself in despair. His suc

cessor Vithimir endeavoured in vain to make head against the victors; he was slain in battle, and the Ostrogoths were dispersed. The Visigoths, to the number of 200,000 combatants, retreated before them, and obtained permission of the Emperor Valens to cross the Danube and retire into Thrace. In 380 Balamir or Balamber desolated the Roman provinces and destroyed numerous cities. Their farther ravages, however, were bought off by an annual tribute until 442, when, under Attila and Bleda, sons of Moundzoukh, they ravaged Thrace and Illyria, and Theodosius II. was compelled to fly for refuge into Asia, and to conclude from that country a shameful peace with the invaders. In 444 Attila became sole monarch, and in 447 entered at the head of an immense army into the countries subject to the Eastern empire, and advanced to the very gates of Constantinople. The armies of Theodosius II. were everywhere defeated, and a fresh tribute alone saved the capital of the East. The death of Theodosius, which happened in 450, appeared to Attila to offer a new opportunity for farther exactions; but Marcian, the new emperor, refused to listen to his demands; and Attila, finding menaces ineffectual, began to seek various pretexts for carrying the war into the West. He penetrated into Gaul and ravaged various parts of the country, but was defeated in the battle of Chalons-sur-Marne. Notwithstanding, however, this overthrow, he soon made an irruption into Italy, ravaged Cisalpine Gaul, took Aquileia, and pillaged Milan and Pavia. He died this same year (453), on the night of his nuptials. The power of the Huns fell with Attila, and the nation was soon after dispersed. A portion of them settled in the country which from them was called Hungary. Some authors state, that the race of the ancient Huns were all cut off in the long war waged against them by Charlemagne, and that the country was afterward peopled by the neighbouring nations, to whom the present Hungarians owe their origin. But other and more accurate authors make the Hungarians of the present day to be descended from the ancient Huns mingled with other races. The personal appearance of the Huns does not, it is true, favour this idea; but the Finnic tribe, which formed the germe of the Hungarian nation, becoming intermingled in the course of time with Turkish, Slavonic, and Germanic races, may be said to have almost totally changed its external characteristics. The language of the present Hungarians, too, is composed of Finnic, Turkish, Slavonic, and German elements. (*Klaproth, Tableaux Historiques*, &c., p. 247, *seqq.*)

Hyacinthĭa, a festival, celebrated for three days in the summer of each year, at Amyclæ, in honour of Apollo and his unhappy favourite Hyacinthus. (*Vid.* Hyacinthus.) Müller gives strong reasons for supposing that the Hyacinthia were originally a festival of Ceres. (*Dorians*, vol. 1, p. 373.)

Hyacinthus, a beautiful youth of Amyclæ, beloved by Apollo. He was playing one day at discus-throwing with the god, when the latter made a great cast, and Hyacinthus running too eagerly to take up the discus, it rebounded and struck him in the face. The god, unable to save his life, changed him into the flower which was named from him, and on whose petals Grecian fancy saw traced *αἰ*, *αἰ*, the notes of grief. (*Ovid, Met.*, 10, 162, *seqq.*—*Apollod.*, 1, 3, 3.—*Id.*, 3, 10, 3.—*Eurip., Hel.*, 1489, *seq.*)—Other versions of the legend say that Zephyrus (*the West Wind*), enraged at Hyacinthus' having preferred Apollo to himself, blew the discus, when flung by Apollo, against the head of the youth, and so killed him. (*Eudocia*, 408.—*Nonnus*, 10, 253, *seq.*—*Id.*, 29, 95, *seq.*—*Lucian, D. D.*, 14.—*Keightley's Mythology*, p. 120.)

Hyădes, according to some, the daughters of Atlas and sisters of the Pleiades. The best accounts, however, make them to have been the nymphs of Dodona, unto whom Jupiter confided the nurture of Bacchus. (Consult *Guigniaut*, vol. 3, p. 68.) Pherecydes gives their names as Ambrosia, Coronis, Eudora, Dione, Æsula, and Polyxo. (*Pherecyd., ap. Schol., Il.*, 18, 486.) Hesiod, on the other hand, calls them Phæsula, Coronis, Cleea, Phæo, and Eudora. (*Ap. Schol. aa Arat., Phæn.*, 172.) The Hyades went about with their divine charge, communicating his discovery to mankind, until, being chased with him into the sea by Lycurgus, Jupiter, in compassion, raised them to the skies and transformed them into stars. (*Pherecyd., l. c.*) According to the more common legend, however, the Hyades, having lost their brother Hyas, who was killed by a bear or lion, or, as Timæus says, by an asp, were so disconsolate at his death, that they pined away and died; and after death they were changed into stars. (*Hygin., fab.*, 192.—*Muncker, ad loc.*)—The stars called Hyades (Ὑάδες) derived their name from *ὗω*, "*to make wet*," "*to rain*," because their setting, at both the evening and morning twilight, was for the Greeks and Romans a sure presage of wet and stormy weather, these two periods falling respectively in the latter half of April and November. (*Ideler, Sternnamen*, p. 139.) On this basis, therefore, both the above legends respecting the Hyades were erected by the poets. In the case of the nymphs of Dodona, the Hyades become the type of the humid principle, the nurturer of vegetation; while in the later fable, the raindrops that accompany the setting of the Hyades are the tears of the dying daughters of Atlas. Hence Horace, with a double allusion to both fable and physical phenomena, calls the stars in question "*tristes Hyadas*." (*Od.*, 1, 3, 14.)—The Roman writers sometimes call these stars by the name of *Suculæ*, "little swine," for which singularly inelegant epithet Pliny assigns as singular a derivation. According to this writer, the Roman farmers mistook the etymology of the Greek name Hyades, and deduced it, not from *ὗειν*, "*to rain*," but from *ὗς*, gen. *ὑός*, "*a sow*." (*Plin.*, 18, 26.) The reason for this amusing derivation appears to have been, because the continual rains at the setting of the Hyades made the roads so miry, that these stars seemed to delight in dirt like swine! Isidorus derives the term *Suculæ* from *succus*, in the sense of "moisture" or "wet" ("*a succo et pluviis*."—*Isid., Orig.*, 3, 70), an etymology which has found its way into many modern works. Some grammarians, again, sought to derive the name Hyades from the Greek Υ (upsilon), in consequence of the resemblance which the cluster of stars bears to that letter. (*Schol. ad Il., l. c.*)—The Hyades, in the celestial sphere, are at the head of the Bull (*ἐπὶ τοῦ βουκράνου*). The number of the stars composing the constellation are variously given. Thales comprehended under this name only the two stars *α* and *ε*; Euripides, in his Phaëthon, made the number to be three; Achæus gave four; Hesiod five; and Pherecydes, who must have included the horns of the Bull, numbered seven. (*Schol. ad Arat., l. c.*) The scholiast on the Iliad, however, gives only the names of six Hyades, when quoting from the same Pherecydes, the name of one having probably been dropped by him; for the Atlantides were commonly reckoned as amounting to fourteen, namely, seven Pleiades and seven Hyades.—The names of the Hyades, as given by Hyginus, are evidently in some degree corrupted, and in emending the text we ought to employ the scholia on Homer (*Il.*, 18, 486), especially those from the Venetian MS., together with the remarks of Valckenaer (*ad Ammon.*, p. 207, *seqq.*—*Buttmann, Bemerk. zu Ideler*, p. 315.)

Hyampeia, one of the two lofty rocks which rose perpendicularly from behind Delphi, and obtained for Parnassus the epithet of *δικόρυφος*, or the two-headed. (*Eurip., Phœn.*, 234.—*Herodot.*, 8, 39.) The other was called Naupleia. It was from these elevated crags that culprits and sacrilegious criminals were

hurled by the Delphians, and in this manner the unfortunate Æsop was barbarously murdered. (*Plut., de Ser. Num. Vind.*—*Diod. Sic.*, 16, 523.—*Cramer's Anc. Greece*, vol. 2, p. 170.)

Hyampŏlis, a town in the northern extremity of Phocis, and one of the most ancient places in that territory. It was said to have been founded by the Hyantes, one of the earliest tribes of Greece. (*Strabo*, 423.) Herodotus places Hyampolis near a defile leading towards Thermopylæ, where, as he reports, the Phocians gained a victory over the Thessalians, who had invaded their territory. (*Herod.*, 8, 28.) He informs us elsewhere that it was afterward taken and destroyed by the Persians. (*Herodot.*, 8, 33.) Diodorus states, that the Bœotians defeated the Phocians on one occasion near Hyampolis, and Xenophon affirms that its citadel was taken by Jason of Pheræ. (*Diod. Sic.*, 6, 4.) The whole town was afterward destroyed by Philip and the Amphictyons. (*Pausan.*, 10, 37.) Both Pliny (4, 7) and Ptolemy (p. 87) erroneously ascribe this ancient city to Bœotia. The ruins of Hyampolis may be seen near the village of *Bogdana*, upon a little eminence at the junction of three valleys. (*Gell's Itin.*, p. 223.—*Cramer's Anc. Greece*, vol. 2, p. 184, *seqq.*)

Hyantes, the name of an ancient people of Bœotia, who succeeded the Ectenes in the possession of that country when the latter were exterminated by a plague. (*Strabo*, 401.—*Pausan.*, 9, 5.) Ovid applies the epithet *Hyantius* to Actæon, as equivalent to *Bœotus*. (*Met.*, 3, 147.)

Hyantis, an ancient name of Bœotia, from the Hyantes. (*Vid.* Hyantes.)

Hyas, the son of Atlas, and brother of the Atlantides. He was extremely fond of hunting, and lost his life in an encounter with a bear or lion, or, as Timæus relates, from the bite of an asp. (*Hygin., fab.*, 192.—*Munck., ad loc.*—*Vid.* Hyades.)

Hybla, I. the name of three towns in Sicily; Hybla *Major*, *Minor*, and *Parva*. The first was situate near the south of Mount Ætna, on a hill of the same name with the city; near it ran the river Simæthus. This was the Hybla so famous in antiquity for its honey and bees. (*Steph. Byz., s. v.*—*Pausan.*, 5, 23.)—II. The second place was called also Heræa; it was situate in the southern part of Sicily, and is placed in the itinerary of Antonine on the route from Agrigentum to Syracuse. On D'Anville's map it is north of Camarina. This is now *Calata Girone*. (*Liv.*, 24, 30.—*Steph. Byz., s. v.*)—III. The last place was a maritime one on the eastern coast of Sicily, above Syracuse. It was also denominated Galaotis, but more frequently Megara, whence the gulf to the south of it was called Megarensis Sinus. (*Plin.*, 3, 8.—*Diod. Sic.*, 4, 80.)

Hydaspes, a river of India, and one of the tributaries of the Indus. D'Anville makes it to be the modern *Shantrou;* Mannert is in favour of the *Behut*. The true modern name, however, is the *Ilhum* or *Ihylum*. As regards the variety of appellations given to this stream in both ancient and modern writers (no less than twelve in number), consult *Vincent, Voyage of Nearchus*, p. 91, *seq.*—*Ancient Commerce*, vol. 1, p. 91.

Hydra, a celebrated monster, which infested the Lernean marsh and its vicinity. It was destroyed by Hercules in his second labour. (*Vid.* Hercules, where a full account is given.)

Hydraōtes, a tributary to the Indus, now the *Ravee*. Strabo and Quintus Curtius call it the Hyarotes, while Ptolemy styles it the Rhuadis. The Sanscrit name is *Irawutti*. (Consult *Vincent, Voyage of Nearchus*, p. 98.—*Ancient Commerce*, vol. 1, p. 98.)

Hydrophorĭa, a festival observed at Athens, so called ἀπὸ τοῦ φορεῖν ὕδωρ, *from carrying water*. It was celebrated in commemoration of those who perished in the deluge. (*Plut., Vit Syll.*—*Suid., s. v.*—*Theopomp., ap. Schol. ad Arist., Acharn.*, 1075.) There was also another festival of the same name, which is said to have originated in the island of Ægina, when the Argonauts landed there for water. A friendly contest took place between the crews of the different vessels, as to who should display the most speed in carrying water to the ships. (*Apollod.*, 1, 9, 26.—*Apoll. Rh.*, 4, 1766.—*Muller, Æginetica*, p. 24, *n. v.*)

Hydruntum and Hydrus (Ὑδροῦς, gen. Ὑδροῦντος), 1. a port and city of Calabria, 50 miles south of Brundisium. It was a place of some note as early as the time of Scylax, who names it in his Periplus (p. 5). It was deemed the nearest point of Italy to Greece, the distance being only 50 miles, and the passage might be effected in five hours. (*Cic., Ep. ad Att.*, 15, 21.) This circumstance led Pyrrhus, as it is said, to form the project of uniting the two coasts by a bridge thrown across from Hydruntum to Apollonia. (*Plin.*, 3, 11.) In Strabo's time, Hydruntum was only a small town, though its harbour was still frequented. (*Strabo*, 281.) Stephanus Byzantinus records a tradition, from which it would appear that Hydruntum was founded by some Cretans. The modern name is *Otranto*. (*Cramer's Anc. Italy*, vol. 2, p. 309.)—II. A small river running close to Hydruntum. It is now the *Idro*. (*Lucan*, 5, 374.)

Hygeia, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. She was commonly worshipped in the same temple with Æsculapius. Her statue, moreover, was often placed by the side of that of Apollo, who then derived from her a surname. So also, on the Acropolis at Athens, her statue stood near that of Minerva, who was hence called Minerva-Hygeia. (*Pausan.*, 1, 23.)—Hygeia was usually represented holding a cup in one hand, and a serpent in the other, which twines round her arm and drinks from the cup. The long robe in which she is attired, as well as the serpent which she holds, sufficiently distinguish her from Hebe, who is also represented holding a cup. (*Vollmer, Wörterb. der Mythol.*, p. 899.)

Hygīnus Caius Julius (written also Higinus, Hygenus, Yginus, or Iginus), a celebrated grammarian. He is mentioned by Suetonius as a native of Spain, though some have supposed him an Alexandrean, and to have been brought to Rome after the capture of that city by Cæsar. Hyginus was a freedman of Augustus Cæsar's, and was placed by that emperor over the library on the Palatine Hill. He also gave instruction to numerous pupils. Hyginus was intimately acquainted with Ovid and other literary characters of the day, and was said to be the imitator of Cornelius Alexander, a Greek grammarian. Some suppose him to have been the faithless friend of whom Ovid complains in his Ibis. His works, which were numerous, are frequently quoted by the ancients with great respect. The principal ones appear to have been: 1. *De Urbibus Italicis:* 2. *De Trojanis Familiis:* 3. *De Claris Viris:* 4. *De Proprietatibus Deorum:* 5. *De Diis Penatibus:* 6. A Commentary on Virgil: 7. A Treatise on Agriculture.—These works are all lost. Those which are extant, and are ascribed to Hyginus, were probably written by another individual of the same name. These are: 1. *Fabularum Liber*, a collection of 277 fables, taken for the most part from Grecian sources, and embracing all the most important legends of antiquity. It is written in a very inferior style, but is still of great importance for the mythologist. 2. *Poeticôn Astronomicôn*. This, like the previous work, is in prose, and consists of four books, being partly astronomical and mathematical, partly mythological and philosophical in its character, since it gives the origin of the Catasterisms according to the legends of the poets. The proëm of the work is addressed to a certain Quintus Fabius, in whom some, without any sufficient reason whatsoever, pre

tend to recognise Q. Fabius Quintilianus. This work also is written in a careless and inferior manner, and yet is very important for obtaining a knowledge of ancient astronomy, and for a correct understanding of the poets. The principal source, whence the writer obtained his materials, was, according to Salmasius (*de Ann. Climact.*, p. 594), the Greek Sphæra (Σφαῖρα) of Nigidius; but, according to Scaliger (*Jos. Scal. ad Manil.*, 1, p. 33.—*Id.*, *ad Euseb.*, p. 10), he drew them from Eratosthenes and others.—An examination of the style and character of these two works will leave no doubt on our mind that the author of them was not the celebrated grammarian of the Augustan age; but that these were written at a later period. Many regard the Fables as a selection made from several earlier works, by a grammarian of a later day, probably Avianus, whose name Barth thought he had discovered in one of the MSS. (*Barth, Advers.*, 10, 12.—*Id.*, 10, 20.) Scheffer places the writer, about whose name, Hyginus, there cannot well be any doubt, in the age of the Antonines. (*De Hygini Script. fabul. ætate atque stylo.*) Muncker thinks that many parts are taken from the earlier Hyginus, and that the rest is the production of a very inferior writer. (*Munck., Præf. ad Hygin.*, ††††, *seqq.*) N. Heinsius makes the compiler of the work to have lived under Theodosius the younger; and Van Staveren regards the collection as having been made at a late period, with the name of an ancient grammarian prefixed to it. (*Præf. ad Auct. Mythogr., sub fin.*) Niebuhr, finally, thinks that a mythological fragment found by him (*Fragmentum de rebus Thebanis mythologicis*) formed part of the work out of which, by the aid of numerous additions, the two productions that now go by the name of Hyginus appear to have originated. (*Cic., Orat. pro Rabir.*, &c., *Fragm.*, p. 105, *seqq.*, *Rom.*, 1820, 8vo.) The best editions of Hyginus are: that of Muncker, *Amst.*, 1681, 2 vols. 8vo. and that of Van Staveren, *Lugd. Bat., et Amst.*, 1742, 4to. (*Bähr, Gesch. Rom. Lit.*, vol. 1, p. 712, *seqq.*)

Hylactor, one of Actæon's dogs, named from his barking (ὑλακτῶ, "*to bark*").

Hylas, I. a son of Theodamas, king of Mysia, and of Menodice, who accompanied Hercules in the Argo. On the coast of Mysia the Argonauts stopped to obtain a supply of water, and Hylas having gone for some, was seized and kept by the nymphs of the stream into which he dipped his urn. Hercules went in quest of him, and in the midst of his unavailing search was left behind by the Argo. (*Apollod.*, 1, 9, 19.—*Apoll. Rh.*, 1, 1207, *seq.*—*Munck., ad Anton. Lib.*, 26.—*Sturz, ad Hellanic. fragm.*, p. 111.)—It was an ancient custom of the Bithynians to lament in the burning days of midsummer, and call out of the well, into which they fabled he had fallen, a god named Hylas. The Maryandinians lamented and sought Bormos, and the Phrygians Lityorses, with dirges, in a similar manner. This usage of the Bithynians was adopted into their mythology by the Greek inhabitants of Cius, near which the scene of the fable was laid, and it was connected in the manner just narrated with the Argonautic expeditions, and the history of Hercules. (*Müller, Orchom.*, p. 293.—*Id.*, *Dorians*, vol. 1, p. 367, 457.)—II. A river of Bithynia, flowing into the Sinus Cianus, near the town of Cius, and to the southwest of the lake Ascanius and the city of Nicæa. The inhabitants of Cius celebrated yearly a festival in honour of Hylas, who was carried off by the nymphs, as is above mentioned, in the neighbourhood of this river. The river was named after him. At this celebration it was usual to call with loud cries upon Hylas. (*Plin.*, 5, 32.) Consult remarks under the article Hylas, I.

Hyllus, I. a son of Hercules and Dejanira, who, after his father's death, married Iole. According to the common legend, he was persecuted, as his father had been, by Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, killed with his own hand Eurystheus, and sent his head to Alcmena, his grandmother. Some time after he attempted to recover the Peloponnesus with the other Heraclidæ, but was killed in single combat by Echemus, king of Arcadia. (*Vid.* Heraclidæ, Hercules.—*Herodot.*, 7, 204, &c.—*Ovid, Met.*, 9, 279.—II. A river of Lydia, which falls into the Hermus. It is mentioned by Homer (*Il.*, 20, 392). Strabo states that it was named in his time the Phrygius. Pliny, however, distinguishes between the Hyllus and the Phryx or Phrygius (5, 29); and, if he is correct, it is probable that, in his opinion, the Hyllus was the river of Thyatira; but the Phrygius, the larger branch, which comes from the northeast, and rises in the hills of the ancient Phrygia Epictetus. (*Cramer's Asia Minor*, vol. 1, p. 428.)

Hymenæus and Hymen, the god of marriage, was said to be the offspring of the muse Urania, but the name of his sire was unknown. (*Catullus*, 61, 2.—*Nonnus*, 33, 67.) Those who take a less sublime view of the sanctity of marriage, give him Bacchus and Venus for parents. (*Servius, ad Æn.*, 4, 127.) He was invoked at marriage festivals. (*Eurip., Troad.*, 310.—*Catull., l. c.*) By the Latin poets he is presented to us arrayed in a yellow robe, his temples wreathed with the fragrant plant amaracus, his locks dropping perfume, and the nuptial torch in his hand. (*Catull., l. c.*—*Ovid, Her.*, 20, 157, *seqq.*—*Id.*, *Met.*, 10, 1, *seq.*)

Hymettus, a mountain of Attica, southeast of Athens, and celebrated for its excellent honey. According to Hobhouse, Hymettus approaches to within three miles of Athens, and is divided into two ranges, the first running from east-northeast to southwest, and the second forming an obtuse angle with the first, and having a direction from west-northwest to east-southeast. One of these summits was named Hymettus, the other Anydros, or the dry Hymettus. (*Theophr., de Sign. Pl.*, p. 419, *Heins.*) The first is now called *Trelo Vouni*, the second *Lambra Vouni*. The modern name of Hymettus (*Trelo Vouni*) means "the Mad Mountain." This singular appellation is accounted for, from the circumstance of its having been translated from the Italian *Monte Matto*, which is nothing else than an unmeaning corruption of Mons Hymettus. The same writer states, that Hymettus is neither a high nor a picturesque mountain, but a flat ridge of bare rocks. The sides about half way up are covered with brown shrubs and heath, whose flowers scent the air with delicious perfume. The honey of Hymettus is still held in high repute at Athens, being distinguished by a superior flavour and a peculiar aromatic odour, which plants in this vicinity also possess. (*Hobhouse's Journey*, vol. 1, p. 320.) Herodotus affirms that the Pelasgi, who, in the course of their wanderings, had settled in Attica, occupied a district situated under Mount Hymettus: from this, however, they were expelled in consequence, as Hecatæus affirmed, of the jealousy entertained by the Athenians of the superior skill exhibited by these strangers in the culture of land (6, 137). Some ruins, indicative of the site of an ancient town near the monastery of *Syriani*, at the foot of *Trelo Vouni*, have been thought to correspond with this old settlement of the Pelasgi, apparently called Larissa. (*Strabo*, p. 440.—*Gell's Itinerary*, p. 94.—*Kruse, Hellas*, vol. 1, p. 294.—*Cramer's Anc. Greece*, vol. 2, p. 391.)

Hypănis, I. a river of European Scythia, now called *Bog*, which falls into the Borysthenes, after a southeast course of about 400 miles, and with it into the Euxine. (*Herod.*, 4, 52.)—II. A river of Asia, rising in Mount Caucasus, and falling into the Palus Mæotis. (*Vid.* Vardanus.)

Hypăta, the principal town of the Ænianes, in Thessaly, on the river Sperchius. Livy mentions it as being in the possession of the Ætolians, and as a place where their national council was frequently convened (36, 14). Its women were celebrated for their skill in magic. (*Apul., Met.*, 1, p. 104.—*Theophr., Hist. Plant.*, 9, 2.) Hypata was still a city of note in the time of Hierocles (p. 642). Its ruins are to be seen on the site called *Castritza*, near the modern *Patragick*, which represents probably the Neæ Patræ of the Byzantine historians. (*Nicephorus Gregor.*, 4, p. 67.—*Cramer's Ancient Greece*, vol. 1, p. 447.)

Hypatĭa, a female mathematician of Alexandrea, daughter of Theon, and still more celebrated than her father. She was born about the end of the fourth century. Endowed with a rare penetration of mind, she joined to this so great a degree of ardour in the path of self-instruction, as to consecrate to study her entire days and a large portion of the night. She applied herself in particular to the philosophy of Plato, whose sentiments she preferred to those of Aristotle. Following the example of these great men, she resolved to add to her information by travelling; and, having reached Athens, attended there the lectures of the ablest instructers. On her return to her native city, she was invited by the magistrates to give lessons in philosophy, and Alexandrea beheld a female succeed to that long line of illustrious teachers which had rendered its school one of the most celebrated in the world. She was an Eclectic; but the exact sciences formed the basis of all her instructions, and she applied their demonstrations to the principles of the speculative sciences. Hence she was the first who introduced a rigorous method into the teaching of philosophy. She numbered among her disciples many celebrated men, among others Synesius, afterward bishop of Ptolemaïs, who preserved during his whole life the most friendly feelings towards her, although she constantly refused to become a convert to Christianity. Hypatia united to the endowments of mind many of the attractions and all the virtues of her sex. Her dress was remarkable for its extreme simplicity; her conduct was always above suspicion; and she knew well how to restrain within the bounds of respect those of her auditors who felt the influence of her personal charms. All idea of marriage was constantly rejected by her as threatening to interfere with her devotion to her favourite studies. Merit so rare, and qualities of so high an order, could not fail to excite jealousy. Orestes, governor of Alexandrea, admired the talents of Hypatia, and frequently had recourse to her for advice. He was desirous of repressing the too ardent zeal of St. Cyrill, who saw in Hypatia one of the principal supports of paganism. The partisans of the bishop, on their side, beheld in the measures of the governor the result of the counsels of Hypatia; the most seditious of their number, having at their head an ecclesiastic named Peter, seized upon Hypatia as she was proceeding to her school, forced her to descend from her chariot, and dragged her into a neighbouring church, where, stripped of her vestments, she was put to death by her brutal foes. Her body was then torn to pieces, and the palpitating members were dragged through the streets and finally consigned to the flames. This deplorable event took place in the month of March, A.D. 415.—The works of Hypatia were lost in the burning of the Alexandrean library. In the number of these were, a Commentary on Diophantus, an Astronomical Canon, and a Commentary on the Conics of Apollonius of Perga. The very names of her other productions are lost. The letter published by Lupus, in his *Collect. Var. Epist.*, is evidently supposititious, since it contains mention of the condemnation of Nestorius, which was posterior to the death of Hypatia. In the works of Synesius, published by Petavius (1633, fol.), are found seven of the letters written by that prelate to Hypatia; but we have to regret the loss of her answers, which would have thrown much light on the subject matter of the epistles in question. The Greek Anthology contains an epigram in praise of Hypatia, attributed to Paulus Silentiarius. For farther information relative to this celebrated female, consult Menage, *Hist. Mulier. Philosophor.*, p. 52, *seqq.*; a *Dissertation* of *Desvignoles*, in the *Bibl. German.*, vol. 3; and a *Letter* of the *Abbé Goujet*, in the fifth and sixth volumes of the *Continuation des Memoires de Literature*, by Desmolets. Socrates Scholasticus also gives us some account of her method of instruction. (*Hist. Eccles.*, 7, 15.)

Hyperboreĭ, a name given by the ancient writers to a nation supposed to dwell in a remote quarter of the world, *beyond* the wind *Boreas*, or the region where, in the popular belief, this wind was supposed to begin to blow. Hence they were thought to live in a delightful climate, and in the enjoyment of every blessing, and to attain also to an incredible age, even to a thousand years. (*Pind., Ol.*, 3, 55.—*Pherenicus, ap. Schol. ad Pind., l. c.*)—The term Hyperborean has given rise to various opinions. Pelloutier makes the people in question to have been the Celtic tribes near the Alps and Danube. Pliny places them beyond the Rhipean mountains and the northeast wind, "*ultra aquilonis initia.*" Mention is made of them in several passages of Pindar; and the scholiast on the 8th Olympiad, v. 63, observes, *εἰς Ὑπερβορέους, ἔνθα Ἴστρος τὰς πηγὰς ἔχει, to the Hyperboreans, where the Ister has its rise.* Protarchus, who is quoted by Stephanus of Byzantium under the word Ὑπερβόρεοι, states, that the Alps and Rhipean Mountains were the same, and that all the nations dwelling at the foot of this chain were called Hyperboreans. It would appear from these and other authorities (an enumeration of most of which is made by Spanheim, *ad Callim., Hymn. in Del.*, v. 281), that the term Hyperborean was applied by the ancient writers to every nation situated much to the north. But whence arise the highly coloured descriptions which the ancients have left us of these same Hyperboreans? It surely could not be, that rude and barbarous tribes gave occasion to those beautiful pictures of human felicity on which the poets of former days delighted to dwell. "On sweet and fragrant herbs they feed, amid verdant and grassy pastures, and drink ambrosial dew, divine potation; all resplendent alike in coeval youth, a placid serenity for ever smiles on their brows, and lightens in their eyes; the consequence of a just temperament of mind and disposition, both in the parents and in the sons, disposing them to do what is just and to speak what is wise. Neither diseases nor wasting old age infest this holy people; but, without labour, without war, they continue to live happily, and to escape the vengeance of the cruel Nemesis." Thus sang Orpheus and Pindar. If an opinion might be ventured, it would be this, that all the traditions respecting the Hyperborean race which are found scattered among the works of the ancient writers, point to an early and central seat of civilization, whence learning and the arts of social life diverged over the world. Shall we place this seat of primitive refinement in the north? But, it may be replied, the earliest historical accounts which we have of those regions represent them as plunged in the deepest barbarism. The answer is an easy one. Ages of refinement may have rolled away, and been succeeded by ages of ignorance. Who will venture to say, that the northern regions of Europe must not, at an early period, have enjoyed a milder climate, when the vast quantities of amber found in the environs of the Baltic clearly show that the forests, now imbedded in the earth, in which amber is produced, could not have yielded this substance if a very elevated temperature had not prevailed there. We will abandon, however, this argu-

men', strong as it is, and pursue the inquiry on other and clearer grounds. The term Hyperborean means a nation or people who dwell beyond the wind Boreas. The name Boreas is properly applied by the Greeks to the wind which blows from the north-northeast (*Passow, Lex., s. v.*), and is the same with the Aquilo of the Latins. Of this latter wind Pliny remarks, "*flat inter Septentrionem et Ortum solstitialem ;*" and Forcellini (*Lex. Tot. Lat.*) observes, that it is often confounded with, and mistaken for, the north. The term Hyperborei, then, if we consider its true meaning, refers to a people dwelling far to the northeast of the Greeks, and will lead us at once to the plains of central Asia, the cradle of our race. Here it was that man existed in primeval virtue and happiness, and here were enjoyed those blessings of existence, the remembrance of which was carried, by the various tribes that successively migrated from this common home, into every quarter of the earth. Hence it is that, even among the Oriental nations, so many traces are found of their origin being derived from some country to the north. Adelung has adopted the opinion which assigns central Asia as the original seat of the human species, and has mentioned a variety of considerations in support of it. He observes, that the central plains of Asia being the highest region in the globe, must have been the first to emerge from the universal ocean, and, therefore, first became capable of affording a habitable dwelling to terrestrial animals and to the human species : hence, as the subsiding waters gradually gave up the lower regions to be the abode of life, they may have descended, and spread themselves successively over their new acquisitions. The desert of Kobi, which is the summit of the central steppe, is the most elevated ridge in the globe. From its vicinity the great rivers of Asia take their rise, and flow towards the four cardinal points. The Selinga, the Ob, the Irtish, the Lena, and the Jenisei, send their water to the Frozen Ocean ; the Iaik flows towards the setting sun ; the Amu and Hoang-ho, and the Indus, Ganges, and Burrampooter, towards the east and south. On the declivities of these high lands are the plains of Thibet, lower than the frozen region of Kobi, where many fertile tracts are well fitted to become the early seat of animated nature. Here are found not only the vine, the olive, rice, the legumina, and other plants, on which man has in all ages depended, in a great measure, for his sustenance, but all those animals run wild upon these mountains, which he has tamed and led with him over the whole earth ; as the ox, the horse, the ass, the sheep, the goat, the camel, the hog, the dog, the cat, and even the gentle reindeer, which accompanies him to the icy polar tracts. In Cashmere, plants, animals, and men exist in the greatest physical perfection. A number of arguments are suggested in favour of this opinion. Bailly has referred the origin of the arts and sciences, of astronomy and of the old lunar zodiac, as well as of the discovery of the planets, to the most northerly tract of Asia. His attachment to Buffon's hypothesis of the central fire, and the gradual refrigeration of the earth, has driven him, indeed, to the banks of the Frozen Ocean ; but his arguments apply more naturally to the centre of Asia. In our Scriptures, moreover, the second origin of mankind is referred to a mountainous region eastward of Shinar, and the ancient books of the Hindoos fix the cradle of our race in the same quarter. The Hindu paradise is on Mount Meru, which is on the confines of Cashmere and Thibet. (*Müller, Univ. Hist.*, vol. 4, p. 19, *not.*)

Hyperĕa, a fountain of Thessaly, placed by some in the vicinity of Argos Pelasgicum, while others think that it was near Pheræ. (*Strabo*, 432.—*Heyne, ad Hom., Il.*, 6, 457.—*Cramer's Anc. Greece*, vol. 1, p. 395.)

Hyperesĭa, the more ancient name of Ægira in Achaia. Pausanias (7, 26) relates a story which accounts for the subsequent change of name. The Ionians, who had colonized the city, being attacked by a superior number of Sicyonians, collected a great many goats, and, having tied fagots to their horns, set them on fire, when the enemy, conceiving the besieged to have received re-enforcements, hastily withdrew. From these goats, *ἀπὸ τῶν αἰγῶν*, Hyperesia took the name of Ægira, though its former appellation, as Pausanias remarks, never fell into total disuse. (*Pausan., l. c.*—*Cramer's Anc. Greece*, vol. 3, p. 57, *seq.*)

Hyperĭdes, a celebrated Athenian orator, contemporary with Demosthenes. After having completed his education, he employed himself in writing orations and pleadings for others, until he was of an age that qualified him for the practice of the bar. In entering on his political career, he attached himself, like Demosthenes, to the party opposed to Philip, king of Macedonia, and was sent, along with Ephialtes, on a secret mission to the court of Persia, the territories of which were equally threatened by Philip, to procure aid against that ambitious and powerful prince. When Eubœa was in fear of an invasion by Philip, and while the Athenians were wasting their time in idle deliberations, Hyperides prevailed upon the richer citizens to unite with him in immediately equipping forty vessels, two of which were armed at his own expense. He was engaged also in the expedition which the Athenians sent to the aid of Byzantium, under the orders of Phocion. When news reached Athens of the disastrous battle of Chæronea, Hyperides mounted the tribune, and proposed that their wives, children, and gods should be placed for safe keeping in the Piræus ; that the exiles should be recalled ; that their rights should be restored to those citizens who had been deprived of them ; that the sojourners should be admitted to the rank of citizens ; that liberty should be granted to the slaves ; and that all classes should take up arms in defence of their country. These measures were adopted, and to them the republic owed the honourable peace which it subsequently obtained. When this danger was passed, Hyperides was attacked by Aristogiton, who accused him of having violated, by the decree just mentioned, all the fundamental laws of the republic. Hyperides defended himself in a celebrated speech, in which he declared, that, dazzled by the Macedonian arms, he was unable to see the laws ; and he gained his cause. He was one of the two orators whom Alexander wished to have delivered into his hands after the destruction of Thebes ; but the anger of the monarch was appeased by Demades, and Hyperides remained in his country. He was one of the small number whom the gold of Harpalus could not gain over ; and hence it is that he became the accuser of Demosthenes, who had suffered himself to be corrupted. We find Hyperides subsequently pronouncing the funeral oration over Leosthenes, who fell in the Lamiac war, and which the ancients considered one of the best of its kind. After the defeat of his countrymen he was exiled from Athens. He retired first to Ægina, where he became reconciled to Demosthenes. Pursued, however, by the Macedonians, he took refuge in the temple of Neptune at Hermione. From this asylum he was torn by Archias, who was charged with the infamous mission of delivering up to Antipater the Athenian orators by whom his schemes had been opposed. Antipater caused his tongue to be cut out, and put him to death, B.C. 322. His body, which had been left without burial, was carried off by his relatives, and interred in Attica.—Hyperides is regarded as the third in order of the Athenian orators, or the first after Demosthenes and Æschines. Cicero, however, places him immediately after Demosthenes, and almost on the same level. Dionysius of Halicarnassus praises the strength, the simplicity, the order, and the method of his orations (*ed. Reiske*, vol. 2, p.

643). Dio Chrysostom appears to have given him the preference over all orators with the exception of Æschines. (*Or.*, 18, *ed. Reiske*, p. 372.) Unfortunately, there exists no oration which we can with certainty ascribe to Hyperides, and by which we might be enabled to form for ourselves some idea of his merits and style. Libanius believes him to have been the author of a harangue which is found among those of Demosthenes, and entitled Περὶ τῶν πρὸς Ἀλέξανδρον συνθήκων, "On the conventions with Alexander." Reiske is incorrect in assigning to him one of the two orations against Aristogiton, found among the works of Demosthenes. (*Schöll. Histoire de la Litterature Gr.*, vol. 2, p. 220.)

Hyperĭon, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon. (*Theog.*, 371, *seq.*) In Homer, Hyperion is identical with the Sun. (*Il.*, 19, 398.—Compare, however, *Il.*, 6, 513.) It is very probable that Ὑπερίων is the contraction of Ὑπεριονίων. (*Passow, Lex., s. v.—Völcker, Hom. Geogr.*, p. 26.) The interpretation given by the ancients to the name, as denoting "him that moves above," seems liable to little objection. Hermann renders it *Tollo*, as a substantive: "*Post hos videmus, Ὑπερίονα et Ἰαπετόν, Tollinem et Mersium.*" (*Opusc.*, vol. 2, p. 175.—*Keightley's Mythology*, p. 52, *seq.*)

Hypermnestra, one of the fifty daughters of Danaus, who married Lynceus, son of Ægyptus. She disobeyed her father's bloody commands, who had ordered her to murder her husband the first night of her nuptials, and suffered Lynceus to escape unhurt. Her father, at first, in his anger at her disobedience, put her into close confinement. Relenting, however, after some time, he gave his consent to her union with Lynceus. (*Vid.* Danaïdes.)

Hyphāsis, a tributary of the Indus, now the *Beypasha*, or, as it is more commonly written, *Beyah*. The ancient name is variously given. In Arrian it is Ὕπασις and Ὕφασις; in Diodorus (17, 93) and in Strabo, Ὕπανις (Hypanis). Pliny (6, 17) gives the form Hypasis. This river was the limit of Alexander's conquests, and he erected altars on its banks in memory of his expedition. Some writers erroneously give the modern name of the Hyphasis as the *Setledje*. (*Vincent's Voyage of Nearchus*, p. 101.)

Hypsa, now *Belici*, a river of Sicily falling into the Crinisus. (*Sil. Ital.*, 14, 228.)

Hypsĭcles, an astronomer of Alexandrea, who flourished under Ptolemy Physcon, about 146 B.C. He is considered by some to have been the author of the 14th and 15th books which are appended to Euclid's Elements; though others strenuously deny this. No one, however, disputes his claim to a small work entitled Ἀναφορική, in which he gives a method, far from exact, of calculating the risings of each sign or portion of the ecliptic. Hypsicles was nearly contemporary with Hipparchus, who was the first that gave an exact solution to this problem. He may have been ignorant of the discoveries of Hipparchus, and this may serve to excuse him; but it is hard to conceive why his treatise called *Anaphorice*, to which we have just alluded, should have been included in the collection entitled the "Little Astronomer," which formed a text-book in the Alexandrean schools preparatory to the reading of the astronomy of Ptolemy. It was idle to show the pupil a very vicious solution of an easy problem, which they would subsequently find solved in the work itself of Ptolemy. (*Biographie Univ.*, vol. 21, p. 137.)

Hypsipўle, daughter of Thoas and queen of Lemnos. The Lemnian women, it is said, having offended Venus, the goddess, in revenge, caused them to become personally disagreeable to their husbands, so that the latter preferred the society of their female captives. Incensed at this neglect, the Lemnian wives murdered their husbands. Hypsipyle alone saved her father, whom she kept concealed. About a twelvemonth after this event, the Argonauts touched at Lemnos. The women, taking them for their enemies the Thracians, came down in arms to oppose their landing; but, on ascertaining who they were, they retired and held a council, in which, on the advice of Hypsipyle's nurse, it was decided that they should invite them to land, and take this occasion of having offspring. The Argonauts accepted the invitation, Hercules alone refusing to quit the vessel. They gave themselves up to joy and festivity, till, on the remonstrance of that hero, they tore themselves away from the Lemnian fair ones, and once more handled their oars. When her countrywomen subsequently found that Hypsipyle had saved the life of her father, they sold her into slavery, and she fell into the hands of Lycurgus, king of Nemea, who made her nurse to his infant son Opheltes. As the army of Adrastus was on its march against Thebes, it came to Nemea, and, being in want of water, Hypsipyle undertook to guide them to a spring. She left the child Opheltes lying on the grass, where a serpent found and killed him. Amphiaraus augured ill-luck from this event, and called the child Archemorus (*Fate-Beginner*), as indicative of the evils which were to befall the chiefs. They then celebrated funeral games in his honour. Lycurgus endeavoured to avenge the death of his child; but Hypsipyle was screened from his resentment by Adrastus and the other chieftains. (*Apollod.*, 1, 9, 17.—*Id.*, 3, 6, 4.—*Hygin., fab.*, 15, 74, &c.)

Hyrcanĭa, a large country of Asia, situate to the south of the eastern part of the Caspian Sea. This country was mountainous, covered with forests, and inaccessible to cavalry. Under Alexander's successors, Hyrcania was restricted to narrow limits; Nisæa and Margiana, which were previously portions of it, being converted into a separate province; during the Parthian rule, these two became an appendage to Parthiene; for, under the feeble Seleuco-Syrian kings, the northern nomades, called the Parthians, had pressed onward and founded a large kingdom. Hyrcania, now restricted, contained the north of *Comis*, the east of *Masanderan*, the country now called *Corcan* or *Jorjan* (*Dshiordshian*), and the west of the province of *Chorasan*. The name Hyrcania is said to denote a waste and uncultivated country. (*Wahl, Vorder und Mittel Asien*, p. 551.)

Hyrcānum Mare, the southeastern part of the Caspian, lying along the shores of Hyrcania. (*Vid.* Caspium Mare.)

Hyrcānus, I. John, high-priest and prince of the Jewish nation, succeeded his father Simon Maccabæus, who had been treacherously slain by the orders of Ptolemæus, his son-in-law. Hyrcanus commenced his reign by punishing the assassin, whereupon Ptolemæus applied for aid to Antiochus, king of Syria, who laid siege to Jerusalem and compelled Hyrcanus to pay him tribute. At the death of Antiochus, however, he profited by the troubles of Syria to effect the deliverance of his country from this foreign yoke. He took several cities in Judæa, subjugated the Idumæans, demolished the temple at Gerazim, and made himself master of Samaria. He died not long after, B.C. 106 —II. The eldest son of Alexander I., succeeded his father in the high-priesthood, B.C. 78. Aristobulus his brother, disputed the crown with him, on the death of Alexandra, their mother, and proved victorious, B.C. 66. Hyrcanus, reduced to the simple office of the priesthood, had recourse to Aretas, king of Arabia, who besieged Aristobulus in the temple. Scaurus, the lieutenant of Pompey, however, whom Aristobulus had engaged in his interests, compelled Aretas to raise the siege, and Hyrcanus was forced to content himself with the office of high-priest. He was put to death by Herod, at the age of 80 years, B.C. 30, on his at

tempting to take refuge once more among the Arabians. (*Jahn's Hist. Hebrew Com.*, p. 307 and 345.)

Hyreium, a town of Apulia, also called Uria. (*Vid.* Uria.)

Hyrĭa, I. a city of Apulia, in the more northern part of the Iapygian peninsula, between Brundisium and Tarentum. It is now *Oria*, and would seem to have been a place of great antiquity, since its foundation is ascribed by Herodotus to some Cretans, that formed part of an expedition to avenge the death of Minos, who had perished in Sicily, whither he went in pursuit of Dædalus. (*Herod.*, 7, 171.) Strabo, in his description of Iapygia, does not fail to cite this passage of Herodotus, but he seems undetermined whether to recognise the town founded by the Cretans in that of Thyræi or in that of Veretum. By the first, which he mentions as placed in the centre of the isthmus, and formerly the capital of the country, he seems to designate *Oria* (*Strab.*, 282). It is probable the word Thyræi is corrupt; for elsewhere Strabo calls it Uria, and describes it as standing on the Appian Way, between Brundisium and Tarentum, as above remarked. (*Cramer's Ancient Italy*, vol. 2, p. 310.)—II. A town of Bœotia, in the vicinity of Aulis. (*Hom., Il.*, 2, 496.—*Strab.*, 404.)

Hyrieus, I. an Arcadian monarch, for whom Agamedes and Trophonius constructed a treasury. (*Vid.* Agamedes.)—II. A peasant of Hyria in Bœotia, whose name is connected with the legend of the birth of Orion. (*Vid.* Orion.)

Hyrtăcus, a Trojan, father to Nisus, one of the companions of Æneas. (*Virg., Æn.*, 9, 177, 406.) Hence the patronymic of *Hyrtacides* applied to Nisus. (*Æn.*, 9, 176.—Compare *Hom., Il.*, 2, 837, *seq.*)—The same patronymic form is applied by Virgil to Hippocoon. (*Æn.*, 5, 492.)

Hysĭa, I. a town of Bœotia, at the foot of Cithæron, and to the east of Platæa. It was in ruins in the time of Pausanias (9, 2). The vestiges of this place should be looked for near the village of Platonia, said to be one mile from Platæa, according to Sir W. Gell. (*Itin.*, p. 112.)—II. A small town of Argolis, not far from the village of Cenchreæ, and on the road from Argos to Tegea in Arcadia. It was destroyed by the Lacedæmonians in the Peloponnesian war. (*Thucyd.*, 5, 83.)

Hystaspes, a noble Persian, of the family of the Achæmenides. His son Darius reigned in Persia after the murder of the usurper Smerdis.—As regards the meaning of the name Hystaspes, consult remarks under the article Darius, page 416, col. 2, line 20.

I.

Iacchus, a surname of Dionysus or the Grecian Bacchus, as indicative of his being the son of Ceres, and not, according to the common legend, of Semele. In accordance with this idea, Bochart makes it of Phœnician origin, and signifying an infant at the breast. (*Geogr. Sacr.*, 1, 18.) A similar definition is found in Suidas (*s. v.* Ἴακχος). Sophocles represents the young god on the breast of the Eleusinian Ceres. (*Antig.*, 132.) Lucretius (4, 1162) gives Ceres the epithet of *Mainmosa*. Orpheus, cited by Clemens Alexandrinus (*Admon. ad Gent.—Op., ed. Morell.*, p 13), also speaks of Iacchus as a child at the breast of Ceres. According to the Athenian traditions, Ceres was nursing Bacchus when she came to Attica in search of Proserpina. A great number of ancient monuments represent Ceres with Iacchus or Bacchus at her breast. (*Winckelmann, Mon Ined.*, vol. 1, p. 28, 68, 71.) Iacchus was also called κούρος, a name which the Greeks gave to infant deities. (*Salmas., ad Inscr. Her. Attic. et Reg. de Ann. climact.*, p. 556, *seqq.*—*Sainte-Croix, Mysteres du Paganisme*, vol. 1, p. 199.) Demetrius (Δημήτριος) was also a surname of Bacchus. (*Sainte-Croix, ib.*, p. 200.) Ceres was called κουροτροφος, "nourisher of the young." She has been represented with two children, one at each breast, and holding a horn of plenty. Bochart cites the mystic van of Iacchus as a proof of the correctness of this interpretation. This van is called in Greek Λίκνος, a word which not only denotes a van, but also the swaddling clothes of children. According to Hesychius (*s. v.* Λικνῖτης), the epithet Liknites, given to Bacchus, comes from λίκνος in the sense of swaddling clothes. In the hymn to Jupiter by Callimachus (v. 48), Adrastea envelops him in swaddling clothes of gold after his birth, and to denote this the word λίκνος is employed. An old glossary renders λίκνος by *incunabulum*. It would seem also that there is a close analogy between the name Iacchus and the Oriental *Iao*, the great appellation for the deity; from which both *Jehova* and *Jovis* would appear to have sprung. *Iacchus*, moreover, is the parent form of the Greek *Bacchus*, the difference being merely a variation in dialect Moor, in his *Hindoo Pantheon* (4to, *Lond.*, 1810), assigns the name Iaccheo to the Hindu Iswara or Bacchus, and makes it equivalent to "lord of the Iacchi," or followers of that god. (*Edinb. Rev.*, vol. 17, p. 317.)

Ialysus, a town of the island of Rhodes, 80 stadia from the city of Rhodes. Its vicinity to the capital proved so injurious to its growth, that it became reduced in Strabo's time to a mere village. (*Strabo*, 655.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 227.)

Iambe, a servant-maid of Metanira, wife of Celeus, king of Eleusis, who succeeded by her tricks in making Ceres smile when the goddess was full of distress at the loss of her daughter. (*Apollod.*, 1, 5, 1.)

Iamblĭchus, I. an ancient philosopher, a native of Syria, and educated at Babylon. Upon Trajan's conquest of Assyria he was reduced to slavery, but, recovering his liberty, he afterward flourished under the Emperor Antoninus. He had learned the Greek language, and wrote it with facility. He composed a romance in this language, entitled Ἱστορίαι Βαβυλωνιακαί, and turning on the loves of Rhodane and Sinonis. (Compare *Chardon de la Rochette, Melanges*, vol. 1, p. 18.) It consisted of sixteen books, from which Photius has left us an extract. Some have pretended, that a manuscript of this work, which had belonged to Meibomius, passed in 1752 into the library of the younger Burmann. Its existence, however, is very uncertain. A fragment was preserved by Leo Allatius, accompanied with his own Latin version, in his selections from the MSS. of Greek rhetoricians and sophists, Rome, 1641, in 8vo.—II. A native of Chalcis in Syria, who flourished about the beginning of the fourth century. He was a disciple of Porphyry's, and, pursuing the route traced by Porphyry and Plotinus, he carried the doctrines of the new-Platonics to the last degree of absurdity. Inferior to these two philosophers in talents and erudition, without having made any important discovery, or thrown any more light upon the new-Platonic school, he nevertheless attained to great celebrity. The air of superior sanctity which he knew so well how to assume, the fame of his pretended miracles, his zealous efforts for the preservation of paganism, the use which he made for this end of the new-Platonic doctrines, and perhaps the lucky coincidence of his having lived at the very period when a new religion was supplanting the old; in fine, the admiration conceived for him by the Emperor Julian, and which that emperor expressed by the most exaggerated praise; all these circumstances combined were the cause of this individual's arriving, in spite of his moderate abilities, to a degree of reputation far superior to that of any of his predecessors. Plotinus and Porphyry were enthusiasts; Iamblichus, however, was a mere impostor; and we want no better proof of this than the recital which has been handed down to us of those pretended miracles that acquired for him the

name of a performer of miracles and a divine personage. His merit as a writer is entitled to little if any notice. He compiled, he copied, he mingled the ideas of others with his own conceptions; nor was he always capable of imparting clearness or method to his compositions. But he declared himself the protector of mythology and paganism; he strove to preserve them by working miracles in their behalf; he overthrew the barrier which enlightened philosophy had placed between religion and superstition; he amalgamated into one system all that various nations had imagined, in popular belief, of demons, angels, and spirits; and, in order to give this work of folly a philosophic appearance, he attached it to the doctrine of Plato. The *intuitive perception* of the divine nature, by means of *ecstasy*, had appeared to Plotinus and Porphyry the most sublime point to which the mind of man could elevate itself; this, however, was not sufficient for Iamblichus; he must have a *theurgy*, or that species of direct communication with gods and spirits, which takes place, not from man's raising himself to the level of these supernatural intelligences, but because, yielding to the power of certain formulæ and ceremonies, they are compelled to descend unto mortals and execute their commands.—We have no edition of the entire works of Iamblichus, and must therefore consider his productions separately. 1. *Life of Pythagoras.* (Περὶ τοῦ Πυθαγορικοῦ βίου, or, as it is named in some manuscripts, Λόγος πρῶτος, περὶ τῆς Πυθαγορικῆς αἱρέσεως. *Book First: Of the Pythagorean Sect.*) It was, in fact, the commencement of a work in ten books. Although a most wretched compilation, and most clumsily put together, it is nevertheless instructive, from the information it affords respecting the opinions of Pythagoras, and because the sources whence Iamblichus and Porphyry drew no longer exist for us. The best edition of this work, including the life of Pythagoras by Porphyry, and that preserved by Plotinus, is Kiessling's, Lips., 1815, 2 vols. 8vo.—2. *Second Book, Of Pythagorean explanations, including an exhortation to Philosophy.* (Πυθαγορείων ὑπομνημάτων λόγος δεύτερος, περιέχων τοὺς προτρεπτικοὺς λόγους εἰς φιλοσοφίαν.) This work formed a continuation of the preceding, and is the second book of the great compilation treating of Pythagoras. In it we find many passages from Plato; or, rather, one third of the work is made up of extracts taken from the dialogues of that writer; and Iamblichus has reunited them with so little skill and with so much negligence, that he often forgets to make the necessary changes in the tenses of verbs, in order to adapt one passage to another. Sometimes traces of the Platonic dialogue are even allowed to remain. The most interesting part is the last chapter, which gives an explanation of thirty-nine symbols of Pythagoras. This work is also contained in Kiessling's edition of the life.—3. *Of common Mathematical Science* (Περὶ κοινῆς μαθηματικῆς ἐπιστήμης), or, third book of the great work on the philosophy of Pythagoras. It is important, by reason of the fragments from the ancient Pythagoreans, such as Philolaus and Archytas, which it contains. These fragments are written in the Doric dialect, which furnishes an argument in favour of their authenticity. This work, of which fragments were only known at an early period, was published entire for the first time by Villoison, in his *Anecdota Græca*, vol. 2, p. 188, *seqq.*, and reprinted by Friis, with a translation, at Copenhagen, 1790, 4to. A future editor will find various readings, from a manuscript of Zeitz, as given by Kiessling in his edition of the life of Pythagoras.—4. *On the Introduction to the Arithmetic of Nicomachus.* (Περὶ τῆς Νικομάχου ἀριθμητικῆς εἰσαγωγῆς.) We have only one edition of this work, that of Tennulius, *Davent.*, 1667–8, 2 vols. 4to. Kiessling's life of Pythagoras contains manuscript readings for this work also.—5. *Theology of Numbers.* (Τὰ Θεολογούμενα τῆς ἀριθμητικῆς.) On the different speculations in which the ancient theological and philosophical writers indulged relative to the force of numbers. This work does not bear the name of Iamblichus in the manuscripts, but Gale (*ad Iambl. de Myst. Ægypt.*, p. 201) and Fabricius (*Bibl. Gr.*, vol. 5, p. 639, *ed. Harles.*) agree in ascribing it to him. It is certain that Iamblichus wrote a work under this title, which made the sixth book of his great compilation respecting Pythagoras. This work has only been twice printed, once at Paris, 1543, 4to, and again by Wechel, at Leipzig, 1817, 8vo, with the notes of Ast.—6. Porphyry had addressed a letter to an Egyptian named Anebo, full of questions relative to the nature of gods and demons. We have an answer to this epistle, written by Abammon Magister (Ἀβάμμων Διδάσκαλος); and, according to a scholium found in many manuscripts, Proclus declared that it was Iamblichus who disguised himself under this name. The title of the work is as follows: Ἀβάμμωνος Διδασκάλου πρὸς τὴν Πορφυρίου πρὸς Ἀνεβὼ ἐπιστολὴν ἀπόκρισις, καὶ τῶν ἐν αὐτῇ ἀπορημάτων λύσεις, i. e., "Answer of Abammon the Master to the letter of Porphyry addressed to Anebo, and the solution of the questions which it contained." It is often, however, cited under the shorter title of "Mysteries of the Egyptians." The work is full of theurgic and extravagant ideas, and Egyptian theology. Meiners thinks that this work was not written by Iamblichus; but his reasons for this opinion, drawn from the inequality of the style and the contradictions contained in the work, have been refuted by Tennemann. (*Comment. Soc. Scient. Götting.*, vol. 4, p. 59.—*Tennemann, Gesch. der Phil.*, vol. 6, p. 248.) There is only one complete edition of this work, by Gale, *Oxon.*, 1678, fol.—Iamblichus wrote also a work on idols or statues (περὶ Ἀγαλμάτων), to prove that idols were filled with the presence of the divinities whom they represented. We only know it through the refutation of John Philoponus, and what we do know of it is very limited. Iamblichus composed also a treatise on the soul (περὶ ψυχῆς), of which Stobæus has preserved very copious extracts. These are the more valuable, as Iamblichus gives in them the opinions of various philosophers, without troubling us with his own. The same compiler has preserved several fragments of the letters of Iamblichus. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 144, *seqq.*)

Iamĭdæ, certain prophets among the Greeks, descended from Iamus, a son of Apollo, who received the gift of prophecy from his father, and which remained among his posterity. (*Pausan.*, 6, 2.)

Janĭcŭlum, a hill of Rome, across the Tiber, and connected with the city by means of the Sublician bridge. It was the most favourable place for taking a view of the Roman capital; and from its sparkling sands it obtained the name of Mons Aureus, now by corruption *Montorio*. There was an ancient tradition, that Janus, king of the Aborigines, contemporary with Saturn, who then inhabited the Capitoline Hill, founded a city opposite to the residence of Saturn, and, dying, left his name to the hill on which he had built. (*Virg.*, *Æn.*, 8, 355, *seqq.*—*Serv.*, *ad loc.*) The Janiculum therefore comprised the site of the church of *S. Pietro in Montorio*, and the present *Corsini gardens*. As Ancus Marcius joined it to the Aventine by a bridge and a wall, lest an enemy should make it a citadel for attack, it is natural to conclude that the first wall would enclose the bridge, and run up to the summit, which it was desirable to preserve from the possession of an enemy; on the other hand, since nothing more was to be effected than the defence of the city, it is also deducible, that his walls would only enclose a narrow space of territory, extending from near the Pons Sublicius, or *Ponte Orazio*, to the *Montorio*, and descending again to the river at the *Ponte Rotto*; for the island did not exist in those days. (*Dion. Hal.*,

3, 45.) Such a circuit of wall would at once defend the passage of the Tiber, and cover the three important hills of the city.—The summit of the Janiculum was seen from the Comitia, and also from the place of popular assemblies in the Campus Martius. At the earliest period of the republic, when the Romans were surrounded by foes, and feared lest, while they held these assemblies, the enemy might come upon them unawares, they placed some of their citizens upon the Janiculum to guard the spot, and to watch for the safety of the state; a standard was erected upon the top of the hill, and the removal thereof was a signal for the assembly immediately to dissolve, for that the enemy was near. (*Dio Cassius*, 37, 28.) This act, which had its origin in utility to the commonwealth, afterward dwindled into a mere ceremony; it was, however, made subservient to the designs of factious citizens in those times when there was no danger to the city but from its intestine discords; and the taking down of the standard on the Janiculum more than once put a stop to public proceedings at the Comitia. (*Burgess, Topography and Antiquities of Rome*, vol. 1, p. 67, *seqq.*)

JANUS, an ancient Italian deity, usually represented with two faces, one before and one behind, and hence called *Bifrons* and *Biceps*. Sometimes he is represented with four faces, and is thence denominated *Quadrifrons*. Janus was invoked at the commencement of most actions; even in the worship of the other gods, the votary began by offering wine and incense to him. (*Ovid, Fast.*, 1, 171.) The first month in the year was named after him; and under the title of Matutinus he was regarded as the opener of the day. (*Horat., Serm.*, 2, 6, 20, *seq.*) Hence he had charge of the gates of heaven, and hence, too, all gates (*januæ*) on earth were called after him, and supposed to be under his care. In this way some explain his double visage, because every door looks two ways; and thus he, the heavenly porter, can watch the east and west without turning. (*Ovid, Fast.*, 1, 140.) His four visages, on the other hand, when he is so represented, indicate the four seasons of the year.—His temples at Rome were numerous. In war time, the gates of the principal one, that of Janus Quirinus, were always open; in peace they were closed, to retain wars within (*Ovid, Fast.*, 1, 124); but they were shut only once between the reign of Numa and that of Augustus, namely, at the close of the first Punic war. Augustus closed them after he had given repose to the Roman world. The temples of Janus Quadrifrons were built with four equal sides, each side containing a door and three windows. The four doors were emblematic of the four seasons of the year, while the three windows on a side represented the three months in each season. Janus was usually represented as holding a key in his left hand and a staff in the other. He was called by different names, such as *Consivius* (from *consero*), because he presided over generation and production; *Quirinus*, because presiding over war; and *Clusius* and *Patulcius* (from *cludo* and *pateo*), or the "shutter" and "opener," with reference to his having charge of gates.—After Ennius had introduced Euhemerism into Rome, Janus shared the fate of the other deities, and became a mortal king, famed for his uprightness, and dwelling on the Janiculum. He was said to have received Saturn when the latter fled to Italy; and he also married his own sister Camesa or Camasane. (*Macrob., Sat.*, 1, 7.—*Lydus, de Mens.*, 4, 1.—*Athenæus*, 15, p. 692.)—The following remarks, though in part anticipated, may serve to throw some light upon the mythological history of Janus. Janus occupies a place among the first class of Etrurian divinities, and is in many respects identified with the Tina of that nation. (*Varro, ap. Augustin. de Civ. Dei*, 7, 10.—*Proclus, Hymn. in Hec. et Janum.*) His origin is to be traced back to the mythology of India. Janus, with his wife and sister Camasane, half fish and half human being, as sometimes represented, can only be explained by a comparison with the avatars, the descents or incarnations of the Hindu deities. (Compare the incarnation of Vishnou in a fish, and the legend of the Babylonian Oannes and Syrian Atergatis.)—Viewed in another way, the name *Janus* or *Djanus* assimilates itself very closely to that of *Diana*. These two appellations resolve themselves into the simple form *Dia*, or the goddess by way of excellence; and this Dia belongs in common to the religions of Samothrace and Attica. She is the Pelasgic Ceres, frequently found under this denomination in the songs of the *Fratres Arvales*. (*Marini, Atti*, &c., p. 23, *seqq.*—*Creuzer, ad Cic. de N. D.*, 3, 22.)—While the Jupiter of Dodona was penetrating into Italy and Latium, with his spouse Dione (the same as Juno), Dia-Diana and Janus arrived, by another route, in Etruria, from the borders of Pontus and the isle of Samothrace. From this view of the subject it would appear, that Jupiter and Janus were originally distinct from each other, but subsequently more or less amalgamated. The system of Dodona and that of Samothrace, the Latin system and that of the Etrurians, based on ideas mutually analogous, united, but did not become completely blended, with each other.—On the soil of Italy Janus appears at one time as a king of ancient days, at another as a hero who had rendered his name conspicuous by great labours and by religious institutions (*Arnob., adv. Gen.*, 3, p. 147.—*Lyd., de Mens.*, p. 57, *ed. Schow.*), at another, again, as a god of nature. At first he is called the *Heavens*, according to the Etrurian doctrine. (*Lyd., ibid.*, p. 146, *ed. Roeth.*) He is the year personified, and his symbols contain an allusion either to the number of the months or to that of the days of the year. The month, called after him January, formed from the time of Numa the commencement of the religious year of the Romans. On the first day of this month was presented to Janus what was called the *Janual*, an offering consisting of wine and fruits. On this same day the image of the god was crowned with laurel, the consul ascended in solemn procession to the Capitol, and small presents were made to one another by friends. By virtue of his title of god of nature, Janus is represented as holding a key: he holds this as the god who presides over gates and openings. He opens the course of the year in the heavens; and every gate upon earth, even to those of private dwellings, is under his superintending care. (*Spanheim, ad Callim., Hymn. in Cer.*, 45.—*Lydus, de Mens.*, p. 55, 144.) This attribute, indeed, is given him in a sense of a more or less elevated nature. It designates him at one time as the genius who presides over the goods of the year, and who dispenses them to mortals; who holds the key of fertilizing sources, of refreshing streams: at another time it typifies him as the master and sovereign of nature in general, the guardian of the whole universe, of the heaven, the earth, and the sea. (*Ov., Fast.*, 1, 117.) As holder of the key, Janus took the name of Clusius; as charged with the care of the world, he is styled Curiatius. (*Lyd., de Mens.*, p. 55, 144.) Thus, under these and similar points of view, Janus reveals himself to us as exactly similar to the gods of the year in the Egyptian, Persian, and Phœnician mythologies. Like Osiris, Sem-Heracles, Dschemschid, and others, he represents the year personified in its development through the twelve signs of the zodiac, with its exaltation and its fall, and with all the plenitude of its gifts. And as the career of the year is also that of the souls which traverse in their migrations the constellations of the zodiac, Janus, as well as the other great gods of nature, becomes the guide of souls. Similar in every respect to Osiris-Serapis, he is called, like him, the *Sun;* and the gate of the east, as well as that of the west, becomes at once

ius peculiar care. (*Lutat., ap. Lyd.*, p. 57. Identifying Janus with the Sun, we ought not to be surprised at finding the Moon called *Jana* in Varro. (*R. R.*, 1, 37, 3, *ed. Schneid.*—Compare *Scaliger, de vet. ann. Rom. in Græv. Thes.*, 8, p. 311.) In like manner, as the lunar goddess is styled *Deiva Jana* (*Deina, Diana*), so the Salian hymns invoke the solar god under the name of *Deivos Janos*, contracted into *Dianus* or *Djanus*. Nigidius (*ap. Macrob., Sat.*, 1, 9) says expressly, "*Apollinem Janum esse, Dianamque Janam, apposita d litera.*" Buttmann, regarding *Janus* and *Jana* as the solar and lunar deities respectively, discovers in these ancient Italian appellations the Ζάν and Ζανώ of the Greeks, or, rather, the ancient and originally Oriental name of the Divinity, *Jah, Jao, Jova, Jovis*, whence *Jom* or *Yum*, "the day." (*Mythologus*, vol. 2, p. 73.)—Janus also assimilates himself to the Persian Mithras, and becomes the mediator between mortals and immortals. He bears the prayers of men to the feet of the great deities. (*Caius Bassus, ap. Lyd.*, p. 57, 146.) It is in reference to this that some explain his double visage, turned at one and the same time towards both heaven and earth. Others, however, give to the representation of Janus with two faces an explanation purely historical, and consider it as alluding either to the emigration of Saturn or Janus, come by sea from Greece into Italy; or to the settling of the latter among the barbarous nations of Italy, and the establishment of agriculture. (*Plut., Quæst. Rom.*, 22, p. 269, vol. 2, p. 100, *ed. Wytt.—Serv., ad Virg., Æn.*, 1, 294; 7, 607; 8, 357.—*Ov., Fast.*, 1, 299.) The national tradition of the Romans referred it to the alliance between Romulus and Tatius and the blending of the two nations. (Compare *Lanzi, Saggio*, vol. 2, p. 94.—*Eckhel, Doctr. Vet. Num.*, vol. 5, p. 14, *seqq.*)—Similar figures with a double face are found on medals of Etruria, Syracuse, and Athens: Cecrops, for example, was so represented. It is certainly most rational to suppose, that this mode of representing was purely allegorical in every case. It recalls to mind the figures, not less strange and significant, of the Hindoo divinities: Janus, with four faces (*Quadrifrons.—Serv., ad Virg., Æn.*, 8, 607—*Augustin. de Civ. Dei*, 7, 4), is identical in appearance with the Brahma of India.—As the gods who preside over nature and the year, in the Oriental systems, raise themselves to the higher office of gods of time, eternity, and infinity, so also it seems to have happened with the western Janus. He is called the inspector of time, and then *Time* itself; in a cosmogonical sense he passes for *Chaos*. (*Lyd., de Mens.*, p. 57.) Under these two points of view he is distinct from Jupiter, the supreme ruler and the universal regulator of things, in that Janus had specially under his control the beginning and the end. (*Cic., de N. D.*, 2, 27.) In the higher doctrine, however, all distinction between the two disappears. As *Clusius* or bearer of the key, Janus was the monarch of the universe, and Greece had no divinity that could be at all compared with him. (*Ov., Fast.*, 1, 90.) In the solemn ceremonies and religious songs of the old Romans, he figured as inaugurator, and even bore the name. (*Initiator.—Augustin. de Civ. Dei*, 4, 11.) At the festivals of the great gods he had the first sacrifice offered to him. (*Cic., de N. D.*, 2, 27.) He was called the *Father* (*Brisson, de Formul.*, 1, p. 45.—*Marini, Atti*, 2, p. 365), and the Salii invoked him in their hymns as the *god of gods*. ("*Deorum Deus.*"—*Macrob., Sat.*, 1, 9.—Compare *Gutberleth, de Saliis*, c. 20.) This god of gods they named also *Janes* or *Eanus*, while they themselves assumed the name of *Janes* or *Eani*, in accordance with the ancient usage which so often assimilated the priests to their divinities. (*Vossius, Inst. Orat.*, 4, 1, 7.) These appellations, *Janes* and *Eanus*, remind us of Cicero's derivation from *eundo*, i. e., from the old Greek and Latin verb *io*. (*N. D.*, 2 27.) The Romans also invoked Janus when they made a lustration or consecration of their fields. (*Cato, R. R.*, p. 92, *ed. Schneider.*)—But why multiply proofs to show that the Etrurian priesthood conceived and taught its dogmas in the true spirit, and under the very forms of Oriental mythology? In Etruria, as in the East, a series of gods spring from a supreme being, and are reflected in their turn in a dynasty of kings or chiefs, their children, their heirs, and the imitators of their actions. Janus, the first monarch, founds cities, rears ramparts, erects gates; become a hero, he consecrates sanctuaries, institutes religious worship, fixes the sacred year, and arranges all civil ordinances. This son of the gods is no less the Sun moving through his annual career, opening with his powerful key the reservoirs of the empire of waters, giving drink to men and animals, drying up the earth, and ripening the fruit by his vivifying rays, presiding at once over the rising and setting, and guarding the two gates of heaven as the chief of the army of the stars.—He was invoked also in war; and when the gate of his temple on earth was opened, it was the signal for battles; when closed, it became the pledge of peace. For Janus is the god that opens the new year in the spring, the period when warlike movements and campaigns begin: it is he that opens at this season the career of combats, to which he summons warriors, and to whom he becomes a guide and an example. Hence his names of *Patulcius* and *Clusius*. He is the defender, the combatant by way of excellence, the great *Quirinus* (a name derived from the Sabine word *curis*, "a spear"), and the senate could find no appellation more glorious to bestow on the valiant Romulus after he had disappeared from the earth. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 430, *seqq.*)—II. In the Roman forum, by the side of the temple of Janus, there were three arches or arcades dedicated to Janus, standing at some distance apart, and forming by their line of direction a kind of street (for, strictly speaking, there were no streets in the forum). The central one of these arches was the usual rendezvous of brokers and money-lenders, and was termed *medius Janus*, while the other two were denominated, from their respective positions, *summus Janus*, and *infimus* or *imus Janus*. (*Horat., Serm.*, 2, 3, 18.)

Iapĕtus, a son of Cœlus and Terra, and one of the Titans. According to the Theogony (v. 507, *seq.*), he married Clymene, a daughter of Oceanus, by whom he became the father of four sons, Atlas, Menœtius, Prometheus, and Epimetheus. Some authorities made him to have espoused Æthra (*Timæus, ap. Schol. ad Il.*, 18, 486), others Asia, others again Libya: these last two refer to the abodes of Prometheus and Atlas.—We find Iapetus frequently joined with Kronus, apart, as it were, from the other Titans; and it is worthy of notice, that, in the Theogony, the account of Iapetus and his progeny immediately succeeds that of Saturn and the gods sprung from him. These circumstances, combined with the plain meaning of the names of his children, lead to the conclusion of Iapetus being intended to represent the origin of the human race. Buttmann, however, sees in Iapetus and Japhet, not a son of Noah, but the Supreme Being himself (*Ja, Jao*, and *pet, petos, petor*, the Sanscrit *piter*, i. e., *pater*, "father"), and identical with the Ζεὺς πατήρ, or *Jupiter*, of the western nations. (*Mythologus* vol. 1. p. 224.)

Iapўdes or Iapōdes, a people of Illyricum, to the south of Istria, whose territory would appear, from Virgil (*Georg.*, 3, 474), to have reached at one time to the banks of the river Timavus. They occupied an extent of coast of more than one thousand stadia, from the river Arsia, which separated them from the Istri, to the neighbourhood of *Zara*, a district which forms

part of the present *Morlachia*. In the interior, their territory was spread along Mount Albius, which forms the extremity of the great Alpine chain, and rises to a considerable elevation. On the other side of this mountain it stretched towards the Danube, on the confines of Pannonia. The Iapydes were a people of warlike spirit, and were not reduced until the time of Augustus. (*Strab.*, 315.—*App., Illyr.*, 18.) Their principal town was Metulum, which was taken by that emperor after an obstinate defence. (*App., Illyr.*, 19.) Its site remains at present unknown. (*Cramer's Anc. Greece*, vol. 1, p. 33.)

Iapygĭa, a division of Italy, forming what is called the heel. It was called also Messapia, and contained two nations, the Calabri on the northeast, and the Salentini on the southwest side. The name of Iapygia was not known to the Romans, except as an appellation borrowed from the Greeks, to whom it was familiar. Among the many traditions current with the latter people may be reckoned their derivation of this name from Iapyx, the son of Dædalus. (*Strab.*, 279. —*Plin.*, 3, 11.) This story, however, belongs rather to fable than to history. We have no positive evidence regarding the origin of the Iapyges, but their existence on these shores prior to the arrival of any Grecian colony is recognised by the earliest writers of that nation, such as Herodotus (7, 170) and Hellanicus of Lesbos (*ap. Dion. Hal.*, 1, 22). Thucydides evidently considered them as barbarians (7, 33), as well as Scylax, in his Periplus (p. 5), and Pausanias (10, 1); and this, in fact, is the idea which we must form of this people, whether we look upon them as descended from an Umbrian, Oscan, or Illyrian race, or from an intermixture of these earliest Italian tribes.—Very little is known of the language of this people; but, from a curious old inscription found near Otranto, and first published by Galateo, in his history of Iapygia, it appears to have been a mixture of Greek and Oscan. (*Lanzi*, vol. 3, p. 620.—*Romanelli*, vol. 2, p. 51.) It may also be noticed, that the name of the Iapyges appears in one of the Eugubian tables under the form *Iapuscom*, which might lead us to suppose that some connexion once existed between this people and the Umbri. (*Lanzi*, vol. 3, p. 663.—*Cramer's Anc. Italy*, vol. 2, p. 302.)

Iăpygĭum, or Sallentinum, Promontorium (*Sallust, ap. Serv. ad Æn.*, 3, 400), a famous promontory of Italy, at the southern extremity of Iapygia, now *Capo di Leuca*. When the art of navigation was yet in its infancy, this great headland presented a conspicuous landmark to mariners bound from the ports of Greece to Sicily, of which they always availed themselves. The fleets of Athens, after having circumnavigated the Peloponnesus, are represented on this passage as usually making for Corcyra, whence they steered straight across to the promontory, and then coasted along the south of Italy for the remainder of their voyage. (*Thucyd.*, 6, 30.) There seems, indeed, to have been a sort of haven here, capable of affording shelter to vessels in tempestuous weather. (*Thucyd.*, 6, 44.) Strabo describes this promontory as defining, together with the Ceraunian Mountains, the line of separation between the Adriatic and Ionian Seas, while it formed, with the opposite Cape of Lacinium, the entrance to the Tarentine Gulf; the distance in both cases being 700 stadia. (*Strab.*, 281.—*Cramer's Anc. Italy*, vol. 2, p. 315.)

Iapygum Tria Promontoria, three capes on the coast of Magna Græcia, to the south of the Lacinian promontory. They are now called *Capo delle Castello, Capo Rizzuto*, and *Capo della Nave*. (*Cramer's Anc. Italy*, vol. 2, p. 397.)

Iapyx, I. a son of Dædalus, who was fabled to have given name to Iapygia in Lower Italy. (Consult remarks under the article Iapygia.)—II. A name given to the west-northwest wind. It was so called from Iapygia, in Lower Italy, which country lay partly in the line of its direction. It is the same with the Ἀργέστης of the Greeks, and was the most favourable wind for sailing from Brundisium towards the southern parts of Greece. (*Hor., Od.*, 1, 3, 4.)

Iarbas, a son of Jupiter and Garamantis, king of Gætulia. (*Vid.* Dido.)

Iasĭdes, a patronymic given to Palinurus, as descended from a person of the name of Iasius. (*Virg., Æn.*, 5, 843.)

Iasĭon or Iăsus, a son of Jupiter and Electra, one of the Atlantides (*Hellanicus, ap. Schol. ad Od.*, 5, 125), while others made him a son of Minos or Kratos and the nymph Phronia. (*Schol. ad Od., l. c.—Schol. ad Theocrit., Id.*, 3, 50.) He is said to have had by Ceres a son named Plutus (*Wealth*), whereupon Jupiter, offended at the connexion, struck the mortal lover with his thunder. (*Hom., Od.*, 5, 125.) Hesiod makes Crete the scene of this event. (*Theog.*, 969.) Iasion is also named as the father of the swift-footed Atalanta (*Vid.* Atalanta.)—We have here an agricultural legend. Iasion is made the offspring of Force and Prudence. (Κράτος and Φρονία.—*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 325.) In other words, strength, or courage in enduring labour, and prudence, or skill in the application of that strength, excite the instinctive powers of the earth, causing famine to disappear, nourishing the human race, and rendering them healthy and vigorous. Hence the name of Iasion, "*he that saves*" (ἰάομαι) from evil. (Compare remarks under the article Trophonius.)

Iăsis, a name given to Atalanta, daughter of Iasus.

Jāson, I. a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson, the son of Cretheus, and Tyro, the daughter of Salmoneus. Tyro, before her union with Cretheus, the son of Æolus, had two sons, Pelias and Neleus, by Neptune. Æson was king of Iolcos, but was dethroned by Pelias. The latter also sought the life of Jason; and, to save him, his parents gave out that he was dead, and, meantime, conveyed him by night to the cave of the centaur Chiron, to whose care they committed him. (*Apollod.*, 1, 9, 16.—*Apoll. Rh.*, 1, 10.—*Hygin., fab.*, 12, 13.) An oracle had told Pelias to beware of the "*one-sandaled man*," but during many years none such appeared to disturb his repose. At length, when Jason had attained the age of twenty, he proceeded, unknown to Chiron, to Iolcos, in order to claim the rights of his family. He bore, says the Theban poet, two spears; he wore the close-fitting Magnesian dress, and a pard skin to throw off the rain, and his long unshorn locks waved on his back. In his journey he was stopped by the inundation of the river Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the stream he lost one of his sandals, and on his arrival at Iolcos, the singularity of his dress and the fairness of his complexion attracted the notice of the people, and drew a crowd around him in the market-place. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolcos with one foot bare and the other shod, the appearance of Jason, who had lost one of his sandals, alarmed him. He asked him who he was, and Jason mildly answered his question, telling him he was come to demand the kingdom of his fathers. He then went into the house of his parent Æson, by whom he was joyfully recognised. On the intelligence of the arrival of Jason, his uncles Pheres and Amythaon, with their sons Admetus and Melampus, hastened to Iolcos. Five days they feasted and enjoyed themselves; on the sixth Jason disclosed to them his wishes, and went, accompanied by them, to the dwelling of Pelias, who at once proposed to resign the kingdom, retaining the herds and pastures, at the

same time stimulating Jason to the expedition of the golden fleece. (*Pind., Pyth.*, 4, 193, *seqq.*)—Another account is, that Pelias, being about to offer a sacrifice on the seashore to his father Neptune, invited all his subjects. Jason, who was ploughing on the other side of the Anaurus, crossed that stream to come to it, and in so doing lost one of his sandals. It is said that Juno, out of enmity to Pelias, who had neglected to sacrifice to her, took the form of an old woman, and asked Jason to carry her over, which caused him to leave one of his sandals in the mud. Her object was to give occasion for Medea's coming to Iolcos and destroying Pelias. When Pelias perceived Jason with but one sandal, he saw the accomplishment of the oracle, and, sending for him next day, asked him what *he* would do, if he had the power, had it been predicted to him that he should be slain by one of his citizens. Jason replied, that he would order him to go and fetch the golden fleece. Pelias took him at his word, and imposed the task upon Jason himself. (*Pherecydes, ap. Schol. ad Pind., Pyth.*, 4, 133.)—An account of the celebrated expedition which Jason in consequence undertook, will be found under a different article. (*Vid.* Argonautæ.)—During the absence of Jason, Pelias had driven the father and mother of the hero to self-destruction, and had put to death their remaining child. Desirous of revenge, Jason, after he had delivered the fleece to Pelias, entreated Medea to exercise her art in his behalf. He sailed with his companions to the Isthmus of Corinth, and there dedicated the Argo to Neptune; and Medea, shortly afterward, ingratiated herself with the daughters of Pelias, and, by vaunting her art of restoring youth, and proving it by cutting up an old ram, and putting the pieces into a pot, whence issued a bleating lamb, she persuaded them to treat their father in the same manner, and then refused to restore him to youth. Acastus, son of Pelias, thereupon drove Jason and Medea from Iolcos, and they retired to Corinth, where they lived happily for ten years, till Jason, wishing to marry Glauce or Creüsa, the daughter of Creon, king of that place, put away Medea. The Colchian princess, enraged at the ingratitude of her husband, sent a poisoned robe and crown as gifts to the bride, by which the latter, together with her father Creon, miserably perished. Medea then killed her own children, mounted a chariot drawn by winged serpents, and fled to Athens, where she married King Ægeus, by whom she had a son named Medus. But, being detected in an attempt to destroy Theseus, she fled from Athens with her son. Medus conquered several barbarous tribes, and also the country which he named Media after himself, and finally fell in battle against the Indians. Medea, returning unknown to Colchis, found that her father Æetes had been robbed of his throne by her brother Perses. She restored him, and deprived the usurper of life.—The narrative here given is taken from Apollodorus, who seems to have adhered closely to the versions of the legend found in the Attic tragedians. The accounts of others will now be stated. In the Theogony, Medea is classed with the goddesses who honoured mortal men with their love. Jason made her his spouse, and she bore to "the shepherd of the people" a son named Medus, whom Chiron reared in the mountains, and "the will of great Jove was accomplished." (*Theog.*, 992, *seqq.*) It is evident, therefore, that this poet supposed Jason to have reigned at Iolcos after his return from his great adventure.—According to the poem of the Nostoi, Medea restored Æson to youth (*Argum. Eurip., Medeæ.—Ovid, Met.*, 7, 159, *seqq.*), while Simonides and Pherecydes say that she effected this change in Jason himself (*Arg. Eur., Med.*); and Æschylus, that she thus renewed the Hyades, the nurses of Bacchus, and their husbands. (*Arg. Eur., Med.—Ovid, Met.* 7, 294, *seqq.*)—Jason is said to have put an end to his life after the tragic fate of his children; or, as another account has it, when the Argo was falling to pieces with time, Medea persuaded him to sleep under the prow, and it fell on him and killed him. (*Arg. Eurip., Med.*) Medea herself, we are told, became the bride of Achilles in the Elysian fields. (*Ibycus et Simonides, ap. Schol. ad Apoll. Rh.*, 4, 815. —*Keightley's Mythology*, p. 307, *seqq.*—For remarks on the whole Argonautic legend, consult the article Argonautæ.)—II. A tyrant of Thessaly, born at Pheræ, and descended from one of the richest and most distinguished families of that city. He usurped the supreme power in his native place while still quite young, about 375 B.C.; reduced nearly all Thessaly under his sway; and caused himself to be invested with the title of generalissimo, which soon became, in his hands, only another name for monarch of the country. The success which attended his other expeditions also, against the Dolopes, the Phocians, &c.; his alliances with Athens, Macedon, and Thebes; in fine, his rare military talents, imboldened him to think of undertaking some enterprise against Persia; but, before he could put these schemes into operation, he was assassinated while celebrating some public games at Pheræ, in the third year of his reign. Jason was a popular tyrant among his immediate subjects. He cultivated letters and the oratorical art, and was intimate with Isocrates, and Gorgias of Leontini. He had contracted a friendship also with Timotheus, the son of Conon, and went himself to Athens to save him from a capital accusation.—III. A native of Cyrene, an abridgment of a work of whose, on the exploits of the Maccabees, is given in the second section of the book of Maccabees. St. Augustine speaks of this abridgment as of a work which the Church had placed in the Canon, by reason of the histories of the martyrs which it contains. St. Jerome, however, says the contrary. The councils of Carthage in 397, and of Trent, have declared it canonical. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 431.)—IV. A native of Argos, who flourished during the second century. He wrote a work on Greece, in four books, comprehending the earlier times of the nation, the wars against the Persians, the exploits of Alexander, the actions of Antipater, and ending with the capture of Athens. He composed also a treatise on the Temples (or, as others render it, Sacrifices) of Alexander, Περὶ τῶν Ἀλεξάνδρου ἱερῶν. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 172.—*Voss., Hist. Gr.*, 1, 10, p. 62.—*Athenæi Op., ed. Schweigh.*, vol. 9, p. 136, *Ind. Auct.*)—V. A Rhodian, grandson of Posidonius, who succeeded his grandfather in the Stoic school of his native island. His works have not reached us.

Iasonium Promontorium, a promontory of Pontus, northeast of Polemonium. It was so called from the ship Argo having anchored in its vicinity. (*Xen., Anab.*, 6, 2, 1.) It is also mentioned by Strabo (548), and it preserves evident vestiges of the ancient appellation in that of *Iasoun.* (*Cramer's Asia Minor*, vol. 1, p. 273.)

Iassicus Sinus, a gulf of Caria, deriving its name from the city of Iassus, situate at its head. It is now called *Assem-Kalessi.* (*Thucyd.*, 8, 26.)

Iassus, a city of Asia Minor, situate on a small island very near the coast of Caria, and giving to the adjacent bay the name of Sinus Iassicus. It was a rich and flourishing city, and the inhabitants were chiefly occupied with fisheries along the adjacent coasts. It is now in ruins, though many vestiges remain of it. The name of the place is *Assem.* (*Plin.*, 5, 28.—*Liv.*, 32, 33; 37, 17.)

Iaxartes, a large river of Asia, rising in the chain of Mons Imaus, and flowing into the *Sea of Aral*, after a course of 1682 English miles. It is now the *Sir*, or *Sir Darjah.* Ptolemy makes it flow into the Caspian, as he was unacquainted with the existence of the Sea of Aral. Herodotus, long before, had called the Iax-

artes by the name of Araxes, and confounded it with the Oxus (1, 204, *seqq.*). Rennell, after quoting the passage just referred to, remarks as follows: "In this description the Iaxartes and Oxus appear to be confounded together (Herodotus had perhaps heard certain particulars of both rivers, but might refer them to one only), for there are circumstances that may be applied to each respectively, although most of them are applicable only to the former. It may be observed, that Herodotus mentions only one large river in this part of the empire of Cyrus; that is, the river which separates it from the Massagetæ, and which was undoubtedly the Iaxartes; for there is no question that Sogdia was included in the empire of Cyrus, and it lay between the Oxus and Iaxartes. The Oxus, therefore, has no distinct place in the geography of our author, although a river of much greater bulk and importance than the Iaxartes. But that the Oxus was intended, when he says that the larger stream continued its even course to the Caspian, appears probable; although the numerous branches that formed the large islands, and were afterward lost in bogs and marshes, agrees rather with the description of the *Aral* lake, and lower part of the *Sir*." (*Geography of Herodotus*, vol. 1, p. 270, *seqq.*, ed. 1830.)—With regard to the tribe of the Iaxartæ, and the origin of the name Iaxartes, the same writer observes as follows: "Ptolemy mentions the Iaxartæ: placing them along the northern bank of the Iaxartes, throughout the lower half of its course. These, consequently, occupy the place of the Massagetæ of Herodotus and Arrian, and of the Sacæ of Strabo. Ptolemy may possibly have named them arbitrarily; but as there is a remnant of a tribe named *Sartes*, now existing between the Oxus and Iaxartes, and which are reported to be the remains of the ancient inhabitants of the country, it is possible that this was one of the tribes of the Massagetæ or Sacæ; while Iaxartæ may have been the true name in the country itself, and very probably gave name to the river Iaxartes at that period; of which *Sir* and *Sirt*, which are in use at present, may be the remains. Ammianus speaks of the Iaxartæ as a tribe, and of good account, in lib. xxiii." (*Geogr. of Herod.*, vol. 2, p. 295, *seqq.*)—It is generally supposed that the Greeks in the time of Alexander were guilty of an error in confounding this river with the Tanaïs. Klaproth, however, shows that the name Tanaïs was common to both the Iaxartes and the modern Don, a people of the same race occupying at that time the banks of both streams, and using for both an appellation, the root of which (*dan*, *tan*, or *don*) has a general reference to water. (Consult remarks under the article Tanaïs.—*Klaproth, Tableaux Historiques de l'Asie*, p. 181.)

Iazyges, a people of Scythia. Of these there were the Iazyges Mæotæ, who occupied the northern coast of the Palus Mæotis; the Iazyges Metanastæ (*Ptol.*, —Compare *Cellarius*, *Geogr.*, vol. 2, p. 83), who inhabited the angular territory formed by the Tibiscus, the Danube, and Dacia; they lived in the vicinity of Dacia, and are called by Pliny Sarmates. The Iazyges Basilii, or Royal (*Ovid, Ep. ex. Pont.*, 1, 2, 79.—*Id., Trist.*, 2, 191), were a people of Sarmatia, joined by Strabo to the Iazyges on the coast of the Euxine, between the Tyras and the Borysthenes. Ptolemy speaks only of the Metanastæ, who were probably the most considerable of the three. The territory of this latter people was, towards the decline of the empire, occupied by the Vandals, and afterward became a part of the empire of the Goths. About the year 350 they were expelled by the Huns. It has since formed a part of *Hungary*, and of the *Bannat* of *Temeswar*. According to some writers, the Iazyges were the ancestors of the *Iatwinges*, whom the Polish authors call also *Pollexiani*. (*Balbi, Introduction a l'Atlas Ethnogr.*, &c., vol. 1, p. 188.)

Iberia, I. a country of Asia, bounded on the west by Colchis, on the north by Mount Caucasus, on the east by Albania, and on the south by Armenia. It answers now to *Imeriti*, *Georgia*, the country of the *Gurians*, &c. The name of Imeriti is an evident derivation from the ancient one. The Cyrus, or *Kur*, flowed through Iberia. Ptolemy enumerates several towns of this country, such as Agiuna, Vasæda, Varica, &c. The Iberians were allies of Mithradates, and were therefore attacked by Pompey, who defeated them in a great battle, and took many prisoners. Plutarch makes the number of slain to have been not less than nine thousand, and that of the prisoners ten thousand. (*Vit. Pomp.*) The same writer states, that the Iberians had never been subject to the Medes or to the Persians; they had escaped even the Macedonian yoke, because Alexander was obliged to quit Hyrcania in haste. (*Plin.*, 6, 4.—*Id.*, 10, 3.—*Strab.*, 499.—*Ptol.*, 5, 11.—*Socrat., Hist.*, 1, 26.—*Sozom.*, 2, 7.)—II. One of the ancient names of Spain, derived from the river Iberus. Consult remarks under the article Hispania.

Iberi, a powerful nation of Spain, situate along the Iberus, and who, mingling with Celtic tribes, took the name of Celtiberi. (Consult remarks under the article Hispania.)

Iberus, I. one of the largest rivers in Spain. It rises in what was once the country of the Cantabri, from the ancient Fons Iberus, in the valley of *Reynosa*, near the town of Juliobriga, and flows with a south-eastern course into the Mediterranean Sea, a little distance above the Tenebrium Promontorium, passing, not far from its mouth, the city of Dertosa, now *Tortosa*. The chain of Mons Idubeda, by which it runs for a great part of its course, prevents it from taking a western course along with the other rivers of Spain. It is now the *Ebro*, and is in general very rapid and unfit for navigation, being full of rocks and shoals, and hence the Spanish government have been compelled to cut a canal parallel to the river from *Tudela* to *Sastaga*. The deposites which the river carries to the Mediterranean have formed a considerable delta at its embouchure, and it has been necessary to cut a canal, in order that vessels may ascend to the small town of *Amposta*, below *Tortosa*. (*Malte-Brun*, vol. 8, p. 10, *Am. ed.*) This river was made the boundary between the Carthaginian and Roman possessions in Spain after the close of the first Punic war. (*Lucan*, 4, 335.—*Plin.*, 3, 3.—*Mela*, 2, 6.—*Liv.*, 21, 5.) —II. A river of Iberia in Asia, flowing from Mount Caucasus into the Cyrus, probably the modern *Iora*.

Ibis, a lost poem of the poet Callimachus, in which he bitterly satirizes the ingratitude of his pupil the poet Apollonius. (*Vid.* Callimachus.) Ovid also wrote a poem under the same title, in imitation of Callimachus. This latter has come down to us, and is thought to be directed against Hyginus, a false friend of the poet's (*Vid.* Ovidius.)

Ibycus, a lyric poet, a native of Rhegium, who flourished about B.C. 528. Rhegium was peopled partly by Ionians from Chalcis, partly by Dorians from the Peloponnesus, the latter of whom were a superior class. The peculiar dialect formed in Rhegium had some influence on the poems of Ibycus, although these were in general written in an epic dialect with a Doric tinge, like the poems of Stesichorus. Ibycus was a wandering poet, as is intimated by the story of his death, which will be given below; but his travels were not, like those of Stesichorus, confined to Sicily. He passed a part of his time in Samos with Polycrates, whence the flourishing period of this bard may be fixed as we have already given it. In consequence of the peculiar style of poetry which was admired at the court of Polycrates, Ibycus could not here compose solemn hymns to the gods, but had to accommodate his Dorian cithara, as he was best able, to the strains

of Anacreon. Accordingly, it is probable that the poetry of Ibycus was first turned mainly to erotic subjects during his residence in the court of the tyrant of Samos; and that his glowing love-songs, which formed his chief title to fame in antiquity, were composed at this period. But that the poetical style of Ibycus resembled that of Stesichorus, is proved by the fact, that the ancient critics often doubted to which of the two a particular idea or expression belonged. (Compare *Athenæus*, 4, p. 172, *d.*—*Schol. Ven. ad Il.*, 24, 259. —*Hesych.*, *s. v. βρυαλίκται.*—*Schol. ad Aristoph. Av.*, 1302.—*Schol. Vratislav. ad Pind.*, *Ol.* 9, 128. —*Etymol. Gud.*, *s. v. ἀτερπνος*, p. 98, 31.) The metres of Ibycus also resemble those of Stesichorus, being in general dactylic series, connected together into verses of different lengths, but sometimes so long that they are to be called systems rather than verses. Besides these, Ibycus frequently used logaœdic verses of a soft or languid character; and, in general, his rhythms are less stately and dignified, and more suited to the expression of passion, than those of Stesichorus. Hence the effeminate poet Agathon is represented by Aristophanes as appealing to Ibycus with Anacreon and Alcæus, who had made music more sweet, and had worn many-coloured fillets (in the Oriental fashion), and led the Ionic dance. The subjects of the poems of Ibycus appear also to have had a strong affinity with those of Stesichorus; and so many particular accounts of mythological stories, especially relating to the heroic period, are cited from his poems, that it seems as if he too had written long poems on the Trojan war, the expedition of the Argonauts, and other similar subjects. The erotic poetry, however, of Ibycus is most celebrated, and those productions breathed a fervour of passion far exceeding that expressed in any similar pieces throughout the whole range of Grecian literature. The death of the poet is said to have been as follows: he was assailed and murdered by robbers, and at the moment of his death, he implored some cranes that were flying over head to avenge his fate. Some time after, as the murderers were in the market-place, one of them observed some cranes in the air, and remarked to his companions, *αἱ Ἰβύκου ἕκδικοι πάρεισιν!* "*Here are the avengers of Ibycus!*" These words and the recent murder of Ibycus excited suspicion; the assassins were seized, and, being put to the torture, confessed their guilt. (*Müller, Hist. Gr. Lit.*, p. 205, *seqq.*)

Icaria, an island of the Ægean, near Samos, and, according to Strabo, eighty stadia due west from Ampelos, the western promontory of the latter. Pliny (4, 12) makes the distance greater, but he probably measures from the harbour at the western extremity. Mythology deduced the name of this island from Icarus, son of Dædalus, whose body was washed upon its shores after the unfortunate termination of his flight. Bochart, however, inclines towards a Phœnician derivation, and assigns, as the etymology of the name, *I-caure*, i. e., "insula piscium," *the island of fish.* In support of this explanation, he refers to Athenæus (1, 24), Stephanus Byzantinus, and others, according to whom one of the early Greek names of the island was *Ichthyoessa* (*Ἰχθυόεσσα*), i. e., "abounding in fish." (*Geogr. Sacr.*, 1, 8, *sub fin.*)—Icaria was of small extent, being long but narrow. In Strabo's time it was thinly inhabited, and the Samians used it principally for the pasturage of their cattle. The modern name is *Nicaria.* The island at the present day is said to abound in timber, but to be otherwise steril; and to be inhabited by a few Greeks, very poor, and very proud of their pretended descent from the imperial line of Constantine. (*Georgirenes, Descrip. de Samos, Nicaria*, &c., p. 304.)

Icaris and Icariōtis, a name given to Penelope, as daughter of Icarius.

Icarium Mare, a part of the Ægean Sea near the islands of Myconus and Gyarus. The ancient mythologists deduce the name from Icarus, who fell into it and was drowned. But compare remarks under the article Icaria.

Icarius, I. an Athenian, father of Erigone. Having been taught by Bacchus the culture of the vine, he gave some of the juice of the grape to certain shepherds, who, thinking themselves poisoned, killed him. When they came to their senses they buried him; and his daughter Erigone, being shown the spot by his faithful dog Mæra, hung herself through grief. (*Apollod.*, 3, 14, 7.—*Hygin., fab.*, 130.) Icarius was fabled to have been changed after death into the constellation Boötes, Erigone into Virgo, while Mæra became the star Canis. (*Vid.* Erigone.)—II. A son of Œbalus of Lacedæmon. He gave his daughter Penelope in marriage to Ulysses, king of Ithaca, but he was so tenderly attached to her that he wished her husband to settle at Lacedæmon. Ulysses refused; and when he saw the earnest petitions of Icarius, he told Penelope, as they were going to embark, that she might choose freely either to follow him to Ithaca or to remain with her father. Penelope blushed in silence, and covered her head with her veil. Icarius, upon this, permitted his daughter to go to Ithaca, and immediately erected a temple to the goddess of modesty, on the spot where Penelope had covered her blushes with her veil.

Icarus, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos. His flight being too high proved fatal to him; for the sun melted the wax which cemented his wings, and he fell into that part of the Ægean Sea which was called after his name. (*Vid.* Icarium Mare; and consult also remarks under the article Dædalus.)

Icēni, a people of Britain, north of the Trinobantes. They inhabited what answers now to the counties of *Suffolk*, *Norfolk*, *Cambridge*, and *Huntingdon.* This nation is called by several different names, as Simeni by Ptolemy, Cenimagni by Cæsar, &c. They at first submitted to the Roman power, but afterward revolting in the reign of Claudius, were defeated in a great battle by Ostorius Scapula, the second Roman governor of Britain, A.D. 50, and reduced to a state of subjection. They again revolted under the command of the famous Boadicea, but were entirely defeated with great slaughter by Suetonius Paulinus, A.D. 61, and totally subjugated. Their capital was Venta Icenorum, now *Caister*, about three miles from *Norwich.* (*Tacit.*, 12, 31.—*Cæs., B. G.*, 5, 21.—*Cellarii, Geogr. Ant.*, vol. 2, p. 339.)

Ichnæ, I. a town of Macedonia, placed by Herodotus in Botiæa, and situated probably at the mouth of the Ludias. (*Herod.*, 7, 123.—Compare *Mela*, 2, 3. —*Plin.*, 4, 10.) From other authors, cited by Stephanus, it appears that the name was sometimes written Achne.—II. A city of Thessaly, near Phyllus, and in the district of Phthiotis. The goddess Themis was especially revered here. (*Strab.*, 435.—*Hom., Hymn. in Apoll.*, 94.)

Ichnūsa, an ancient name of Sardinia, which it received from its likeness to a human foot. *Ἰχνοῦσα*, from *ἴχνος, vestigium.* (*Pausan.*, 10, 17.—*Plin.*, 3, 7.—*Sil. Ital.*, 12, 881.) It was also called Sandaliotis, from its resemblance to a sandal (*σανδάλιον*). Ritter, however, indulges in some very learned and curious speculations to prove that the name Ichnusa refers, not to the shape of the island, but to the establishment in it, at an early period, of the religion of the Sun. And, in support of this position, he avails himself very skilfully of the various accounts of the prints of human footsteps as found in different parts of the ancient world. (*Vorhalle*, p. 351, *seqq.*)

Ichthyophăgi, a name given by the Greek geographers to several tribes of barbarians in different parts

of the ancient world, and which indicates a people "living on fish." I. A people of Gedrosia, on the coast of the Mare Erythræum. (*Plin.*, 6, 23.—*Arrian*, 6, 28.—*Id.*, *Ind.*, 26.)—II. A people in the northeastern part of Arabia Felix, along the coast of the Sinus Persicus.—III. A people of Troglodítica, according to Strabo, southwest of the island Tapozos; probably near the straits of Diræ, or *Bab-el-Mandeb*. According to the Peutinger Table, they dwelt between Albus Portus and Berenice.

Ichthyophagōrum Sinus, a bay on the northeastern coast of Arabia Felix.

Iconĭum, a very ancient city of Asia Minor, and during the Persian dominion the easternmost city of Phrygia. (*Xen.*, *Anab.*, 1, 2.) At a later period it became and continued the capital of Lycaonia. It was never a very important place: Strabo (568) calls it a *πολίχνιον*, "small city." Pliny, it is true, gives it the appellation of *urbs celeberrima*, but this merely refers to its being the head of a tetrarchy of fourteen cities. (*Plin.*, 5, 27.) Strabo praises the activity of the inhabitants and the fruitfulness of the surrounding country. The Greeks, according to their wonted custom, brought their own mythology to bear on the name of this place, without at all caring for the fact that the city was called Iconium long before any of their nation had penetrated into inner Asia. They deduced the appellation from *εἰκόνιον* ("a small image"), and then no difficulty presented itself as to the mode of explaining it. According to some, Prometheus and Minerva were ordered by Jupiter, in order to replenish the earth after the deluge of Deucalion, to make human forms of clay, and to inspire them with the breath of life by calling in the aid of the winds. The scene of this was the vicinity of Iconium, whence the place received its name. (*Steph. Byz.*, *s. v.* *Ἰκόνιον*.) This etymology, however, had but few supporters; another and a more popular one prevailed, though of later date than the former, since Strabo and his contemporaries knew nothing of it. According to this last, Perseus here raised a column with an image of Medusa upon it, and hence the name of the place. (*Eustath.*, *Schol. in Dionys. Perieg.*, v. 856.) When Constantine the Great found statues of Perseus and Andromeda at Iconium, and caused them to be transported to Constantinople, this discovery only served to confirm the previous tradition in the minds, not only of the neighbouring communities, but also of the Byzantines themselves. (*Antiq. Constant.*, l. 2 *et* 6.—*Bandurii*, *Imp. Orient.*, vol. 1, p. 24, 106.) It created no difficulty whatever that the name of Iconium commenced, not with the diphthong Ει, but the single I. Stephanus (*l. c.*) asserts, that the name ought to be written with the initial diphthong, and it is, in fact, so written by Eustathius and the Byzantine historians. (*Εἰκόνιον* —*Chron. Alexandrin.*, *Cedrenus.*) Eckhel also cites medals on which this orthography is given; but other and earlier ones have the true form, and the grammarian Chœroboscus observes, that the first syllable of the name was pronounced short by Menander. (*Cod. Barocc.*, 50, f. 134.)—The most interesting circumstances connected with the history of Iconium, are those which relate to St. Paul's preaching there, towards the commencement of his apostolical mission to the Gentiles. (*Acts*, 13, 51, *seqq.*)—Under the Byzantine emperors frequent mention is made of this city; but it had been wrested from them, first by the Saracens, and afterward by the Turks, who made it the capital of an empire, the sovereigns of which took the title of Sultans of Iconium. They were constantly engaged in hostilities with the Greek emperors and the crusaders, with various success; and they must be considered as having laid the foundation of the Ottoman power in Asia Minor, which commenced under Osman Oglou and his descendants, on the termination of the Iconian dynasty, towards the beginning of the fourteenth century.—This place has been included in the domains of the Grand Seignior, under the name of *Konia*, ever since the time of Bajazet, who finally extirpated the Ameers of Caramania. It is the residence of a pacha. Col. Leake gives the following account of its present state: "The circumference of the walls of Konia is between two and three miles, beyond which are suburbs not much less populous than the town itself. The walls, strong and lofty, and flanked with square towers, which at the gates are built close together, are of the time of the Seljukian kings, who seem to have taken considerable pains to exhibit the Greek inscriptions, and the remains of architecture and sculpture belonging to the ancient Iconium, which they made use of in building the walls. The town, suburbs, and gardens around are plentifully supplied with water from streams which flow from some hills to the westward, and which to the northeast join a lake varying in size according to the season of the year. In the town carpets are manufactured, and they tan and dye blue and yellow leather. Cotton, wool, hides, and a few of the other raw materials, which enrich the superior industry and skill of the manufacturers of Europe, are sent to Smyrna by the caravans." (*Journal of a Tour in Asia Minor*, p. 48.) Col. Leake travelled in this country in 1800. Mr. Browne, who passed through in 1802, says, that "the scanty population and shapeless mud-hovels of Konia, the abode of poverty and wretchedness, are strongly contrasted with what still remains of the spacious and lofty walls of the Greek city." (*Walpole's Memoirs*, &c., vol. 2, p. 121.) "The modern city," says Capt. Kinneir, "has an imposing appearance, from the number and size of the mosques, colleges, and other public buildings; but these stately edifices are crumbling into ruins, while the houses of the inhabitants consist of a mixture of small huts built of sun-dried brick, and wretched hovels thatched with reeds." The same traveller also gives an interesting description of the antiquities of the place. He makes the present number of inhabitants about 80,000, principally Turks, with only a small proportion of Christians.

Ida, I. a chain of mountains in Troas, or, more correctly speaking, a mountainous region, extending in its greatest length from the promontory of Lectum to Zelea, and in breadth from the Hellespont to the neighbourhood of Adramyttium; so that it occupied by its ridges and ramifications the whole of the tract anciently called Phrygia Minor. Among a number of ridges or ranges and irregular masses of mountains of which it is composed, there are three ridges that are superior in point of elevation to the rest, and one of them eminently so. From their relative positions to each other, they may be compared collectively, in point of form, to the Greek *Delta*; the head or northeastern angle of which approaches the Hellespont, near the site of the ancient Dardanus; and the two lower angles approach the promontory of Lectum on the one hand, and Adramyttium on the other. The loftiest of these ridges is that which forms the right or eastern side of the Δ; extending southeastward between the Hellespont and the head of the gulf of Adramyttium, and terminating in the lofty summit of Gargarus, which overtops, in every distant view, the great body of Ida, like a dome over the body of a temple. The second ridge, forming the left of the Δ, runs parallel to the coast of the Ægean Sea, from north to south, at the distance of six or seven miles. Its commencement in the north is, like that of Ida, near the Hellespont, and it extends far on towards the promontory of Lectum. In a general view from the west it appears to extend to the promontory itself; although, in reality, it is separated from it by a wide valley, through which flows the *Touzla* or Salt River. The third ridge, forming the basis of the Δ, extends along the southern coast of the Lesser Phrygia, from the summit of Mount Gargarus

to the promontory of Lectum, diminishing in altitude as it proceeds towards the latter. Mr. Hawkins says that this ridge is not inferior in height to that which faces the plain of Troy. Herodotus, Xenophon, and Strabo evidently design by Ida the ridge towards Troy; or at least they exclude Gargarus. The former, in describing the march of Xerxes northward from Pergamus, Thebes, and Antandros, to Ilium, makes the Persian monarch leave Ida "on his left hand" (7, 42), that is, to the west. Now the summit of Gargarus being little short of an English mile in altitude, what should have induced Xerxes to lead his army over such a ridge, when he might have gone a straighter and smoother road by avoiding it, and when, after all, he must of necessity have crossed the western ridge also in order to arrive at Ilium?—Again, Xenophon says (*Anab.*, 7), that in his way (southward) from Ilium through Antandros to Adramyttium, he crossed Mount Ida. Of course it must have been the western and southern ranges, as is done at present by those who travel from the Dardanelles to *Adramyt* or Adramyttium. Strabo unquestionably refers the ideas of Demetrius respecting the mountains of Cotylus (i. e., Gargarus) and its views to the Trojan Ida; never supposing that the lofty mountain over Antandros and Gargara was Cotylus, the highest point of Ida, whence Demetrius derives the fountains of the Scamander, the Æsepus, and the Granicus. Strabo concluded that all these rivers sprang from that chain of Ida bordering on the Trojan plain which he had in view from the seacoast; and which, it appears, was the only Ida known to him. (*Rennell's Observations on the Topography of Troy*, p. 17, *seqq.*)—Ida was remarkable for its thick forests and excellent timber. Its name is thought to be derived from the circumstance of its being covered with woods, ἴδηαι κατηρεφής, as Herodotus says of a part of Media (1, 110). It was the source of many streams (*Hom., Il.*, 12, 19), and on Ida also Paris adjudged to Venus the prize of beauty.—II. The highest and most celebrated mountain of Crete, rising nearly in the centre of the island. According to Strabo, it was 600 stadia in circuit, and around its base were many large and flourishing cities. (*Strab.*, 475.—Compare *Dionys. Periēg.*, v. 501.) The summit, named Panacra, was especially sacred to Jove. (*Callim., Hymn. in Jov.*, 50.) Here Jove was fabled to have been educated by the Corybantes, who on that account were called Idæi. The modern name of the mountain is *Psiloriti*. (*Cramer's Anc. Greece*, vol. 3, p. 381.)

Idæa, the surname of Cybele, because she was worshipped on Mount Ida. (*Lucr.*, 2, 611.)

Idæi Dactyli, priests of Cybele, who, according to Ephorus (*ap. Diod. Sic.*, 5, 64.—*Fragm., ed. Marx*, p. 176), were so called from Ida, the mountain of Phrygia, where they had their abode. The poets and mythologists vary much in their accounts of this class of individuals. Some make them to have been the sons of Jupiter and the nymph Ida; others confound them with the Curetes or Corybantes; while others, again, make the Curetes their offspring. The same diversity of opinion exists as to their number. Some make them to have been only five (*Pausan.*, 5, 7), and hence they suppose them to have been called Dactyli, from the analogy between their number and that of the fingers (δάκτυλοι) on each hand. Others make the number much larger. Pherecydes, one of the early Grecian historians, spoke of 20 Idæi Dactyli placed on the right, and of 32 on the left, all children of Ida, all workers in iron, and, moreover, expert in sorcery. (*Schol. ad Apoll. Rh.*, 1, 1129.—*Pherecyd., fragm., ed Sturz.*, p. 146.) Hellanicus pretended that the Dactyli on the right were occupied with breaking the charm formed by those on the left. In one thing all the ancient authorities agree, namely, that the Idæi Dactyli first taught mankind the art of working iron and copper. (*Clem. Alex., Strom.*, 1, p. 420.) The Chronicle of Paros places the date of this discovery under the reign of Pandion, king of Athens, that is to say, 1432 years before the Christian era. (*Marm., Oxon. Epoch.*, 11.) Strabo informs us, that, according to some ancient writers, the Curetes and the Corybantes were the offspring of the Idæi Dactyli; that 100 men, the first inhabitants of Crete, were called by this latter name; that these begat nine Curetes, and that each one of these nine begat in his turn ten sons, named Idæi Dactyli like their grandfathers. (*Strabo*, 473, *seqq.*) Strabo remarks on this occasion, with great good sense, that early antiquity was accustomed to throw the garb of fable around many notions based in reality on the nature of things. An ingenious antiquary of modern times, struck by the truth of this remark, first calls our attention to the metrical sense of δάκτυλος (*finger*), and then adds, with every appearance of reason, that the numbers 100, 9, and 10 applied to the Dactyli and the Curetes, belong probably to some arithmetical or physical theory. As to the name Dactyli itself, whether we must seek its etymology in the number of fingers on each hand, or else in the idea of measure, and, consequently, of cadence, equally derived from the movement of the fingers, and identical, besides, with the idea of number, still it is thought that, in forging iron by the aid of their hands and fingers, the Dactyli observed at first a species of *dactylic* rhythm, and that these forgers were the first that applied the dance to this same rhythm; from all which arose their peculiar name. (*Jomard, sur le Système Métrique des anciens Egyptiens.—Descript. de l'Egypte, Antiquités, Memoires*, vol. 1, p. 744, *seqq.*)

Idalium, a height and grove of Cyprus, near the promontory of Pedalium. It was the favourite abode of Venus, hence called Idalia, and here, too, Adonis was killed by the tooth of the boar. Virgil speaks of this hill or mountain under the name of *Idalium* (*Æn.* 1, 681), and shortly after makes mention of the groves of *Idalia* (1, 693). By this last is meant the entire region (Ἰδαλία χώρα.—*Heyne, ad Virg., l. c.*). On another occasion (*Æn.*, 10, 86), he speaks of a city named Idalium. (Compare *Theocritus*, 15, 101. Γολγώς τε καὶ Ἰδάλιον.—*Steph. Byz., s. v.*) The city or town of Idalium is passed over in silence by the ancient geographical writers. It is first referred to by the later scholiasts. (*Serv., ad Virg., Æn.*, 1, 681 *Schol. ad Theocrit.*, 15, 101.) It no doubt existed from an early period, but was too insignificant to excite attention. D'Anville is inclined to make the modern *Dalin* correspond to the ancient grove and city. Idalium is said to signify literally, "the place of the goddess," in the Phœnician tongue. (*Bochart, Geogr. Sacr.*, lib. 1, c. 3, p. 356.—Compare *Gale's Court of the Gentiles*, as cited by Clarke, *Travels*, vol. 4, p. 36, *Lond. ed.*, 1817.)

Idas, a son of Aphareus, famous for his valour. He was among the Argonauts, and married Marpessa, the daughter of Evenus, king of Ætolia. Marpessa was carried away by Apollo, and Idas pursued him, and obliged him to restore her. (*Vid.* Marpessa.) According to Apollodorus, Idas, with his brother Lynceus, associated with Pollux and Castor to carry away some flocks; but, when they had obtained a sufficient quantity of plunder, they refused to divide it into equal shares. This provoked the sons of Leda; Lynceus was killed by Castor, and Idas, to revenge his brother's death, immediately slew Castor, and in his turn perished by the hand of Pollux. According to Pausanias, the quarrel between the sons of Leda and those of Aphareus arose from a different cause. Idas and Lynceus, as they say, were going to celebrate their nuptials with Phœbe and Hilæra, the two daughters of Leucippus; but Castor and Pollux, who had been invited to partake the common festivity, carried off the brides, and Idas and Lynceus

fell in the attempt to recover their wives. (*Hygin.*, *fab.*, 14, 100, &c.—*Ovid*, *Fast.*, 5, 700.—*Pausan.*, 4, 2; 5, 18.—*Apollod.*, 3, 11, 2.)

Idistavīsus, a plain of Germany, where Germanicus defeated Arminius. The name appears to have some affinity to the German word *wiese*, signifying "a meadow." Mannert supposes the field of battle to have been on the east of the *Weser*, south of the city of *Minden*. (*Mannert*, *Anc. Geogr.*, vol. 3, p. 85.—*Tacit.*, *Ann.*, 2, 16.)

Idmon, I. son of Apollo and Asteria, was the prophet of the Argonauts. He was killed in hunting a wild boar in Bithynia, and received a magnificent funeral. He had predicted the time and manner of his death. (*Apollod.*, 1, 9.—II. A dyer of Colophon, father to Arachne. (*Ovid*, *Met.*, 6, 8.)

Idomeneus (four syllables), I. succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war with a fleet of 90 ships. During this celebrated contest he rendered himself conspicuous by his valour. At his return he made a vow to Neptune, in a dangerous tempest, that if he escaped from the fury of the seas and storms, he would offer to the god whatever living creature first presented itself to his eye on the Cretan shore. This was no other than his own son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the god, but the inhumanity and rashness of his sacrifice rendered him so odious in the eyes of his subjects, that he left Crete, and went abroad in quest of a settlement. He came to Italy, and founded a city on the coast of Calabria, which he called Sallentia. (*Vid.* Sallentini.) He died at an advanced age, after he had the satisfaction of seeing his new kingdom flourish and his subjects happy. According to the Greek scholiast on Lycophron (v. 1218), Idomeneus, during his absence in the Trojan war, intrusted the management of his kingdom to Leucos, to whom he promised his daughter Clisithere in marriage at his return. Leucos at first governed with moderation; but he was persuaded by Nauplius, king of Eubœa, to put to death Meda, the wife of his master, with her daughter Clisithere, and to seize the kingdom. After these violent measures, he strengthened himself on the throne of Crete; and Idomeneus, at his return, found it impossible to expel the usurper. (*Ovid*, *Met.*, 13, 358.—*Hygin.*, *fab.*, 92.—*Hom.*, *Il.*, 11, &c.—*Pausan.*, 5, 25.—*Virg.*, *Æn.*, 3, 122.)—II. A Greek historian of Lampsacus, in the age of Epicurus. He wrote a history of Samothrace.

Idothĕa, a daughter of Prœtus, king of Argos. She was cured of insanity, along with her sisters, by Melampus. (*Vid.* Prœtides.)

Idubĕda, a range of mountains in Spain, commencing among the Cantabri, and extending nearly in a southeastern direction through Spain until it terminates on the Mediterranean coast, near Saguntum, which lay at its foot. Such, at least, is its extent, according to Strabo. Ptolemy, however, gives merely a part of it, from Cæsar Augusta, or *Saragossa*, to Saguntum. (*Strab.*, 161.—*Mannert*, *Geogr.*, vol. 1, p. 406.)

Idumæa, a country of Asia, on the confines of Palestine and Arabia, or, rather, comprehending parts of each, having Egypt on the west, and Arabia Petræa on the south and east. Its extent varied at different periods of time. Esau or Edom, from whom it derived its name, and his descendants, settled along the mountains of Sein, on the east and south of the Dead Sea, whence they spread themselves by degrees, through the western part of Arabia Petræa, and quite to the Mediterranean. In the time of Moses, Joshua, and even of the Jewish kings, they were hemmed in by the Dead Sea on one side, and the Sinus Ælanitis on the other. But the Idumæa of the New Testament applies only to a small part adjoining Judæa on the south, and including even a portion of that country which was taken possession of by the Edomites or Idumæans, while the land lay unoccupied during the Babylonian captivity. The capital of this country was Hebron, which had formerly been the metropolis of the tribe of Judah. These Idumæans were so reduced by the Maccabees, that, in order to retain their possessions, they consented to embrace Judaism, and their territory became incorporated with Judæa; although, in the time of our Saviour, it still retained its former name of Idumæa. Strabo divides it into Eastern and Southern Idumæa, with reference to its situation from Palestine. The capital of the former was Bozra or *Bossra*, and of the latter, Petra or *Jacktael*. Idumæa was famous for its palm-trees. (*Virg.*, *Geogr.*, 3, 12.) The country in general was hot, dry, mountainous, and in some parts barren. It is now inhabited by some tribes of wild Arabs. (*Plin.*, 5, 13.—*Juv.*, *Sat.*, 8, 160.—*Stat.*, *Sylv.*, 5, 2.—*Mart.*, 10, 50.—*Joseph.*, *Ant. Jud.*, 2, 1.—*Id.*, *Bell. Jud.*, 4, 30.)

Ienysus, a city of Syria, not far from Gaza. The modern village of *Kan-Jones* marks the ancient site. (*Herod.*, 3, 5.—*Rennell*, *Geogr. Herod.*, vol. 1, p. 342, *ed.* 1830.)

Jericho (in Greek Ἰεριχοῦς, gen. -οῦντος), a city of Judæa, in the tribe of Benjamin, about seven leagues to the northeast of Jerusalem, and two from the river Jordan. Jericho was the first city of Canaan taken by Joshua, who destroyed it. A new city was afterward built by Hiel of Bethel, but it would seem that before the time of Hiel there was another Jericho built near the site of the old. The situation of this city is said (2 *Kings*, 2, 19) to have been very pleasant, but "the water naught and the ground barren;" when Elisha, at the entreaty of the inhabitants, "healed the water," and rendered it wholesome and abundant. It is probable that, before this miracle of Elisha, the only water which supplied the city and adjoining plain was both scanty and bad; so that the inhabitants were destitute of this essential and fertilizing element, and the soil was consequently parched and barren. The place which is by nearly all authorities considered to be the same with Jericho, is a mean and miserable village called *Rieha* or *Rihha*, situated in a plain about three leagues wide, surrounded by barren mountains, and about three miles from the Jordan. But the true site of ancient Jericho may be proved to have been about four miles higher up the valley, on the west of Rihha, and not far from its commencement on this side, at the foot of the mountains. Here Mr. Buckingham found a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, which seemed to mark the place of enclosing walls, now worn into mounds. Besides which, the foundations of other walls in detached pieces, portions of ruined buildings of an indefinable nature, shafts of columns, &c., were seen scattered about over the widely-extended heaps of this ruined city, which seemed to cover a surface of square miles. These remains, nothing of which kind is to be found at Rihha, may be considered as sufficient to determine the position of ancient Jericho; besides which, to remove all doubt upon the subject, they agree exactly with the required distance from Jerusalem on one side, and the Jordan on the other, as given by Josephus, who makes it 150 furlongs from the former, and 60 from the latter. The plain of Jericho extends eastward to the Jordan, and is nearly enclosed on all sides by barren and rugged mountains. This circumstance, with the lowness of its level, renders it extremely hot; so much so as to enable the palm-tree to flourish, which is not the case in any other part of Judæa. Jericho itself was indeed always celebrated for the abundant growth of this tree, which obtained for it the name of "the city of palm-trees." (*Deut.*, 34, 3.—*Judges*, 1, 16; 3, 13.) Josephus says, that in his time the

neighbouring country abounded in thick groves of these trees, together with the tree which afforded the balm or balsam of Gilead. At present, however, there is not a tree of any kind, either palm or balsam, and scarcely any verdure or bushes, to be seen about the site of this deserted city. But the desolation with which it's ruins are surrounded is rather to be ascribed, according to Mr. Buckingham, to the cessation of the usual agricultural labours on the soil, and the want of a distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, than to any change in the climate or the soil; an observation which may be extended to many parts of the Holy Land. (*Mansford's Scripture Gazetteer*, p. 208, *seqq.*)

Ierne, one of the ancient names of *Ireland*. Pytheas, who, to his own personal acquaintance with this quarter of the globe, added much information respecting it, which he had obtained from the early inhabitants of Gades in Spain, is the first who calls Ireland by the name of Ierne (ἡ Ἰέρνη). From Aristotle, a contemporary of his, we learn that what are now England and Ireland were then denominated Βρετανικαὶ νῆσοι. (*De Mundo*, c. 3.) In Cæsar's commentaries a change of appellation appears. England is there styled Britannia, and Ireland, Hibernia. (*B. G.*, 5, 12, &c.) The idea very naturally suggests itself, that Cæsar may have given this name to the latter island of his own accord, for the purpose of denoting the severity of its climate, and that the meaning of the term is nothing more than *Winter-land*. Such a supposition, however, although it may wear a plausible appearance, seems to have no foundation whatever in fact. It is more than probable that Cæsar gives the name as he heard it from others, without associating with it any idea of cold. He merely places the island to the west of Britain. It was Strabo who made it lie far to the north, and, in consequence of this error, first gave rise to the opinion, if any such were ever in reality entertained, that the climate of Ireland was cold and rigorous. But a question here presents itself, whether Ierne or Hibernia be the true appellation of this island. The latter, we believe, will, on examination, appear entitled to the preference. It is more than probable that Pytheas received the name Ierne from the mouths of the neighbouring nations, contracted from Hibernia. This supposition would approach to certainty, if we possessed any means of substantiating as a fact, that the appellation Hiberni, which is given to the inhabitants of the island, was used in the old accounts respecting it, and not first introduced by so late a writer as Avienus. A strong argument may be deduced, however, from what appears to have been the ancient pronunciation of the word Hibernia. The consonant *b* may have been softened down so as to resemble *ou* in sound, a change far from uncommon; and hence Hibernia would be pronounced as if written Ἰουερνία, whence Ierne may very easily have been formed. (Consult remarks under the article Iuverna.) The modern name Erin, which is sometimes applied to Ireland, is an evident derivation from Ierne, if not itself the ancient Erse root of that term. Ireland was known at a very early period to the ancient mariners of southern Europe, by the appellation of the Holy Island. This remarkable title leads to the suspicion that the primitive seat of the Druidical system of worship may have been in Ireland. Cæsar, it is true, found Druids in Gaul, but he states, at the same time, that they were always sent to complete their religious education in Britain; and we shall perceive, if we compare later authorities, that the sanctuary of the Druids was not in Britain itself, but in the island of *Anglesea*, between which and the adjacent coast of Ireland the distance across is only 85 miles. Had the Romans extended their inquiries on this subject to Ireland itself, we should evidently have received such accounts from them as would have substantiated what has just been advanced. As regards the early population of this island, it may, we believe, be safely assumed as a fact, that the northern half of the country was peopled by the Scoti; not only because in later years we find Scoti in this quarter as well as on the Isle of Man, but because even at the present day the Erse language is not completely obliterated in some of the northern provinces. The southern half of the island seems to have had a Celtic population. It is a very curious fact, however, that the names of many places in ancient Ireland, as given by Ptolemy, bear no resemblance whatever either to Scottish or Celtic appellations. This has given rise to various theories, and, in particular, to one which favours the idea of migrations from the Spanish peninsula. Tacitus considers the Silures in Britain as of Spanish origin; but this supposition is merely grounded on an accidental resemblance in some national customs. Inquiries have been made in modern days into the Basque language, which is supposed to contain traces of the ancient Iberian, but no analogy has been discovered between it and the modern Irish. The Roman arms never reached Ireland, although merchants of that nation often visited its coasts. From the accounts of the latter, Ptolemy obtained materials for his map of this island. It is worthy of remark, that this geographer does not name a single place in northern Scotland, whereas, in the same quarter of the sister island, he mentions as many as 10 cities, one of them of considerable size, and three others of the number situate on the coast. Is not this a proof that Ireland, at this early period, had attained a considerable degree of civilization? A barbarous people never found cities on the coast. In addition to what has thus far been remarked, it may be stated that Herodotus was equally ignorant of Ireland and Britain. Eratosthenes gives a general and rude outline of the latter, but knew nothing of the former. Strabo had some knowledge, though very imperfect, of both. Pliny's information, with regard to both Britain and Ireland, greatly surpasses that of his predecessors. Diodorus Siculus calls the latter Iris or Irin, and copies a foolish story of the natives being cannibals. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 33, *seqq.*)

Jerusalem, the capital of Judæa. (*Vid.* Hierosolyma.)

Igilgĭlis, a town of Mauretania Cæsariensis, west of the mouth of the river Ampsagas, and north of Cirta. It is now *Gigeri* or *Jigel*. (*Pliny*, 5, 2.—*Amm. Marcell.*, 29, 5.)

Igilĭum, now *Giglio*, an island of Italy, near the coast of Etruria, off the promontory of Argentarius. The thick woods of this island served as a place of refuge for a great number of Romans, who fled from the sack of Rome by Attila. (*Mela*, 2, 7.—*Rutilius, It. I.*, 325.)

Ignatĭus, a martyr who suffered at Rome during the third persecution of the Christians. He was a Syrian by birth, and an immediate disciple of St. John the Evangelist, who, in the 67th year of the Christian era, committed the church at Antioch to his pastoral superintendence, as successor to Euodius. Over this bishopric he presided for upward of 40 years, when the Emperor Trajan, after his triumph over the Dacians, entering the city, exercised many severities towards those who professed the Christian faith, and summoned the prelate himself before him, on which occasion Ignatius conducted himself with such boldness in the imperial presence, that he was forthwith sent to Rome, and ordered to be exposed in the amphitheatre to the fury of wild beasts. This dreadful death he underwent with great fortitude, having availed himself of the interval between his sentence and its execution to strengthen, by his exhortations, the faith of the Roman converts. After his decease, which took place A.D. 107, or, accord

ing to some accounts, A.D. 116, his remains were carried to Antioch for interment.—If, as some suppose, Ignatius was not one of the little children whom Jesus took up in his arms and blessed, it is certain that he conversed familiarly with the apostles, and was perfectly acquainted with their doctrine. Of his works there remain seven epistles, edited in 1645 by Archbishop Usher, republished by Cotelerius in 1672, in his collection of the writings of the apostolical fathers; and again printed in 1697 at Amsterdam, with notes, and the commentaries of Usher and Pearson. An English translation of them, from the pen of Archbishop Wake, is to be found among the works of that prelate. There are some other letters of minor importance, which, though the question of their authenticity has met with supporters, are generally considered to have been attributed to him on insufficient authority.—II. A patriarch of Constantinople, about the middle of the ninth century. He was son to the Emperor Michael Curopalata, and on the deposition of his father assumed the ecclesiastical habit. The uncompromising firmness which he displayed after his elevation to the patriarchal chair in 847, in subjecting Bardas, a court-favourite, to the censures of the church, on account of an incestuous connexion, caused him to undergo a temporary deprivation of office. Under Basil, however, he was restored to his former dignity, and presided in his capacity of patriarch at the eighth general council. His death took place about the year 878. (*Gorton's Biogr. Dict.*, vol. 2, p. 162.)

Iguvĭum, a city of Umbria, on the Via Flaminia, to the south of Tifernum, and at the foot of the main chain of the Apennines. It is now *Eugubbio*, or, as it is more commonly called, *Gubbio*. Iguvium was a municipal town; and, as it would seem from the importance attached to its possession by Cæsar when he invaded Italy, a place of some consequence. (*Cæs., Bell. Civ.*, 1, 2.—Compare *Cic. ad Att.*, 7, 13.—*Plin.*, 3, 14.) This city has acquired great celebrity in modern times, from the discovery of some interesting monuments in its vicinity, in the year 1440. These consist of several bronze tablets covered with inscriptions, some of which are in Umbrian, others in Latin characters. They have been made the subject of many a learned dissertation by modern literati. The most recent work on the subject is by Grotefend, entitled *Rudimenta Linguæ Umbricæ*, 4to, *Hannov.*, 1835–39.

Ilba or Ilva, an island of the Tyrrhene Sea, off the coast of Etruria, and about ten miles from the promontory of Populonium. It was early celebrated for its rich iron mines; but by whom they were first discovered and worked is uncertain, as they are said to exhibit the marks of labours carried on for an incalculable time. (*Pini, Osserv. Mineral. sulla miniera di ferro di Rio*, &c., 1777, 8vo.—*Lettre sur l'histoire naturelle de l'sle d'Elbe, par Koestlin, Vienne*, 1780, 8vo.) It even seems to have been a popular belief among the ancients, that the metallic substance was constantly renewed. (*Aristot., de Mir.*, p. 1158.—*Strab.*, 223.—*Plin.*, 34, 14.) It is probable that the Phœnicians were the first to make known the mineral riches of this island, and that it was from them the Tyrrheni learned to estimate its value, which may have held out to them no small inducement for settling on a coast otherwise deficient in natural advantages. It is to the latter people that we ought to trace the name of Æthalia, given to this island by the Greeks, and which the latter derived from *αἴθω* (*to burn*), in allusion to the number of forges on the island. According to Polybius (*ap. Steph. Byz.*), the same appellation was given to Lemnos, a Tyrrhenian settlement in early times. Ilva is now *Elba*. (*Cramer's Anc. Italy*, vol. 1, p. 210.)

Ilercaŏnes, a Spanish tribe, east of the Edetani, on both sides of the Iberus, near its mouth. Dertosa (now *Tortosa*) and Tarraco (now *Tarragona*) were two of their towns. (*Ukert, Geogr.*, vol. 2, p. 418.)

Ilerda, the capital city of the Ilergetes in Spain, situate on the Sicoris or *Segre*, a tributary of the Iberus. (*Strabo*, 161.) The situation of this place, near the foot of the Pyrenees, exposed it incessantly to the horrors of war, from the time that the Romans began to penerate into Spain. It was celebrated for the resistance it made against Cæsar, under the lieutenants of Pompey, Afranius and Petreius, who were, however, finally defeated. (*Cæs., B. Civ.*, 1, 61.—*Flor.*, 4, 12.—*Appian, B. Civ.*, 2, 42.) In the reign of Gallienus it was almost entirely destroyed by the barbarians, who, migrating from Germany, ravaged the western parts of the empire. It is now Lerida in Catalonia. (*Auson., Epist. ad Paullin.*, 26, 59.—*Id., Profess.*, 23, 4.—*Ukert, Geogr.*, vol. 2, p. 451.)

Ilergētes. *Vid.* Ilerda.

Ilĭa, otherwise called Rhea Silvia, daughter of Numitor, king of Alba, was appointed one of the vestal virgins by Amulius, after the latter had wrested from his brother Numitor the kingdom of Alba. Amulius made his niece a vestal to prevent her having any offspring, the vestals being bound to perpetual chastity. Mars, however, according to the old legend, overpowered the timid maiden in the sacred grove, whither she had gone to draw water from a spring for the service of the temple. She became the mother of Romulus and Remus, and, according to one account, was buried alive on the banks of the Tiber. Ennius, however, as cited by Porphyrion (*ad Hor., Od.*, 1, 2, 17), makes her to have been cast into the Tiber, previous to which she had become the bride of the Anio. Horace, on the contrary, speaks of her as having married the god of the Tiber. Servius (*ad Æn.*, 1, 274) alludes to this version of the fable as adopted by Horace and others. Acron also, in his scholia on the passage in Horace just cited, speaks of Ilia as having married the god of the Tiber. According to the account which he gives, Ilia was buried on the bank of the Anio, and the river, having overflowed its borders, carried her remains down to the Tiber; hence she was said to have espoused the deity of the last-mentioned stream.

Ilĭas, a celebrated poem composed by Homer, upon the Trojan war, which delineates the wrath of Achilles, and all the calamities which befell the Greeks, from the refusal of that hero to appear in the field of battle. It finishes with the funeral rites of Hector, whom Achilles had sacrificed to the shade of his friend Patroclus, and is divided into twenty-four books.—Modern critics differ very much in opinion with regard to the proper termination of the Iliad. Wolf and Heyne, with others, think that there is an excess of two books, and that the death of Hector is the true end of the poem. The 23d and 24th books, therefore, they consider as the work of another author. Granville Penn, however, has undertaken to show (*Primary Argument of the Iliad, Lond.*, 1821), that the poem is to be taken as a whole, and that its primary and governing argument is the sure and irresistible power of the divine will over the most resolute and determined will of man, exemplified in the death and burial of Hector, by the instrumentality of Achilles, as the immediate preliminary to the destruction of Troy.—The following observations on the unity and general character of the Iliad, taken from an able critique in the Quarterly Review (No. 87, p. 147, *seqq.*), may be read with advantage by the student. "Does the Iliad appear to have been cast, whole and perfect, in one mould, by the vivifying energy of its original creator, or does it bear undeniable marks of its being an assemblage of unconnected parts, blended together, or fused into one mass by a different and more recent compiler?—We cannot but think the universal admiration of its unity by the better, the poetic age of Greece, almost conclusive testimony to its original uniform composition. It was

not till the age of the grammarians that its primitive integrity was called in question; nor is it injustice to assert, that the minute and analytical spirit of a grammarian is not the best qualification, for the profound feeling, the comprehensive conception of an harmonious whole. The most exquisite anatomist may be no judge of the symmetry of the human frame, and we would take the opinion of Chantrey or Westmacott on the proportions and general beauty of a form rather than that of Mr. Brodie or Sir Astley Cooper.—There is some truth, though some malicious exaggeration, in the lines of Pope:

'*The critic eye, that microscope of wit,*
Sees hairs and pores, examines bit by bit:
How parts relate to parts, or they to whole;
The body's harmony, the beaming soul;
Are things which Kuster, Burman, Wasse, shall see,
When man's whole frame is obvious to a flea.'

—We would not comprehend, under this sweeping denunciation, men of genius as well as critical sagacity, such as Heyne and Wolf, still less those of the highest poetic feeling, who, both in this and other countries, are converts to their system. Yet there is a sort of contagion in literary as well as religious scepticism; we like, in scholarship, to be on the stronger side, and the very names of Bentley, Wolf, and Heyne would sweep a host of followers into their train. In the authors of a paradox, criticism, like jealousy, furnishes the food which it grows on; and it is astonishing, when once possessed with a favourite opinion, how it draws 'from trifles confirmation strong,' and overlooks the most glaring objections; while, if the new doctrine once forces its way into general notice, ardent proselytes crowd in from all quarters, until that which was at first a timid and doubtful heresy, becomes a standard article of the scholar's creed, from which it requires courage to dissent. Such to us appears to have been the fate of the hypotheses before us. —For, in the first place, it seems that many of the objections to the original unity of the poem apply with equal force to the Pisistratid compilation. It is, for instance, quite as likely, that in the heat of composition the bard should have forgotten something; that, for example, owing to *his* obliviousness, the Pylæmenes, whom he had slain outright in the fifth book, should revive, gallantly fighting, in the thirteenth; and thus, in a different way from the warrior of the Italian poet:

'*Andare combattendo, ed esser morto.*'

The slow and cautious compiler is even less likely to have made such an oversight than the rapid and inventive poet; and, by-the-way, Sancho Panza's wife's name *is* changed, through Cervantes' forgetfulness of such trifles, in the second part of Don Quixote; but no such *lapsus* can be alleged against the spurious continuator of the romance, Avellenada. Nor, secondly, will any critical reader of Homer pretend that we possess the Homeric poems entire and uninterpolated. That they were, at one period of their history, recited in broken fragments; that the wandering rhapsodists would not scruple to insert occasionally verses of their own; that certain long and irrelevant passages of coarser texture may have thus been interwoven into the rich tissue of the work—all these points will readily be conceded: but while these admissions explain almost every discrepance of composition and anomaly of language and versification, they leave the main question, the unity of the original design, entirely untouched.—We will hazard one more observation before we venture to throw down our glove in defence of the suspected unity of the Iliad. If, on Heyne's supposition (for the objection does not strictly apply to that of Wolf), the Iliad was compiled from scattered fragments of ancient poetry in the age of the Pisistratidæ, it is surely unaccountable that, considering the whole of the Trojan war must have been a favourite subject with these wandering bards, all the more valuable part of this poetry should easily combine into a plan, embracing only so short a period of these ten years of splendid Grecian enterprise. Had not one of these numerous Homers touched with Homeric life and truth any of the other great poetical events which preceded, or the still more striking incidents which followed the wrath of Achilles and the death of Hector—the destruction of the city, for instance—the midnight devastation of ancient Ilium? We are far from asserting that many passages of the Iliad—as the adventures of Diomed, the night enterprise of Diomed and Ulysses, with the death of Rhesus—necessarily belong to that period of the war; it is *possible* that *they* may have been inlaid into the work by a later and a foreign hand; but it is somewhat incredible that the compilers should have been able to condense the whole of the nobler Homeric poetry into the plan of the Iliad and Odyssey; and if they rejected any passages of equal merit, what became of them? Did they form the poems of Arctinus, Stasinus, and Lesches? were they left to be moulded up in the Cyclic poems? But how immeasurably inferior, by the general consent of Greece, was all the rest of their epic poetry to the Iliad and Odyssey! It is probable that the better passages in the poem of Quintus Calaber are borrowed, or but slightly modified, from the Cyclic poets; but how rarely do we recognise the clear, the free, the Homeric life and energy of the two great poems! But we must go farther. To us, we boldly confess, the fable of the Iliad is, if not its greatest, among its greatest perfections: the more we study it, like a vast and various yet still uniform building, the more it assumes a distinct relation of parts, a more admirable consonance in its general effect: it is not the simple unity of the single figure, as in the Odyssey, but it is the more daring complexity of the historical design, the grouping of a multitude of figures, subordinate to the principal, which appears the more lofty from the comparative height of those around him. The greatness of Achilles in the Iliad is not that of Teneriffe, rising alone from the level surface of the ocean, but rather that of Atlas, the loftiest peak of a gradually ascending chain; he is surrounded by giants, yet still *collo supereminet omnes*. Much of the difficulty has arisen from seeking in the Iliad a kind of technical unity, foreign to the character and at variance with the object of the primitive epopee: it is a unity, as a French critic, La Motte, long ago remarked, of interest. Mr. Coleridge has sensibly observed, 'it may well, indeed, be doubted whether the alleged difficulty is not entirely the critic's own creation; whether the presumption of the necessity for a pre-arranged plan, exactly commensurate with the extent of the poem, is not founded on a misconception of the history and character of early heroic poetry.' The question is not, whether the whole fable is strictly comprised within the brief proposition of the subject, in the simple exordium, but whether the hearer's mind is carried on with constant and unfailing excitement; whether, if the bard had stopped short of the termination of his poem, he would not have left a feeling of dissatisfaction on the mind; at least, whether every event, even to the lamentations over the body of Hector, does not flow so naturally from the main design, and seem so completely to carry us on in an unbroken state of suspense and intense curiosity, that even to the last verse we are almost inclined to regret that the strain breaks off too soon:

"*The angel ended, and in Adam's ear*
So charming left his voice, that he a while
Thought him still speaking."

It is much to be desired, that, as the χωρίζοντες, the

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dividers of the Iliad, have zealously sought out every apparent discrepance and contradiction in the several parts of the poem, some diligent student, on the other side, would examine into all the fine and delicate allusions between the most remote parts—the preparations in one book for events which are developed in another—the slight prophetic anticipations of what is to come, and the equally evanescent references to the past—those inartificial and undesigned touches which indisputably indicate that the same mind has been perpetually at work in a subtler manner than is conceivable in a more recent compiler. This has been done in a few instances by M. Lange, in his fervent vindication of the unity of the Iliad, addressed to the celebrated Goethe; in more by Mr. Knight, who has applied himself to obviating the objections of Heyne, but still not so fully or so perfectly as, we are persuaded, might be done. It is obviously impossible for us, in our limited space, to attempt an investigation at once so minute and so extensive, nor can we find room for more than a brief and rapid outline of that unity of interest which appears to us to combine the several books of the Iliad, if not into one preconceived and predistributed whole, yet into one continuous story; in which, however the main object be at times suspended, and apparently almost lost sight of, it rises again before us, and asserts its predominant importance, while all the other parts of the design, however prominent and in bold relief, recede and acknowledge their due subordination to that which is the central, the great leading figure of the majestic group. The general design of the Iliad, then, was to celebrate the glory of the Grecian chieftains at the most eventful period of the war before Troy; the especial object, the pre-eminent glory of the great Thessalian chieftain, during this at the same time the most important crisis of his life. The first book shows us at once who is to be what is vulgarly called the hero of the poem: Achilles stands forth as the assertor of the power of the gods—the avenger of the injured priesthood—taking the lead with the acknowledged superiority due to his valour, bearding the sovereign of men, the great monarch, who commands the expedition. Wronged by Agamemnon, so as to enlist the generous sympathies on his side, yet without any disparagement to the dignity of his character, he recedes into inaction, but it is an inaction which more forcibly enthrals our interest. In another respect, nothing shows the good fortune, or, rather, the excellent judgment of the poet, so much as this dignified secession through so large a part of this poem. Had Achilles been brought more frequently forward, he must have been successfully resisted, and thus his pre-eminent valour have been disparaged; or the poet must have constantly raised up antagonists more and more valiant and formidable, in the same manner as the romancers are obliged, in order to keep up the fame of their Amadis or Esplandian, to go on creating more tall, and monstrous, and many-headed giants, till they have exhausted all imaginable dimensions, and all calculable multiplication of heads and arms. The endless diversity of his adventures permits Ulysses, in the Odyssey, to be constantly on the scene. His character rises with the dangers to which he is exposed, for he contends with the elements and the gods. Achilles could scarcely be in danger, for his antagonists must almost always be men. It is surprising how much the sameness of war is varied in the Iliad, but this chiefly arises from its fluctuations, which could scarcely have taken place in the presence of Achilles, without lowering his transcendent powers. Yet, though he recedes, Achilles is not lost to our sight; like the image of Brutus in the Roman procession, his absence, particularly as on every opportunity some allusion is made to his superior valour, power, or even beauty and swiftness, rivets our attention. In the mean time, the occasion is seized for displaying the prowess of the other great chieftains; they are led forth in succession, exhibiting splendid valour and enterprise, but still are found wanting in the hour of trial; the gallantry of Diomed, the spirit of Menelaüs, the heavy brute force of Ajax, the obstinate courage of Idomeneus—even the power and craft of the deities, are employed in vain to arrest the still advancing, still conquering forces of Hector and the Trojans, till at last they are thundering before the outworks of the camp, and forcing their way into its precincts. Not that the progress of Trojan success is rapid and continuous; the war fluctuates with the utmost variety of fortune; the hope and fear of the hearer is in a constant state of excitement, lest Hector should fall by a meaner hand, and, notwithstanding the proud secession of Achilles, Greece maintain her uninterrupted superiority. Still, on the whole, Jove is inexorable; the tide of Trojan success swells onward to its height; Patroclus, in the arms of Achilles, arrests it for a time, but in vain; it recoils with redoubled fury; up to the instant, the turning point of the poem, the tremendous crisis for which the whole Iliad has hitherto been, as it were, a skilful prelude; when, unarmed and naked, Achilles, with his voice alone, and by the majesty of his appearance, blazing with the manifest terrors of the deity, arrests at once and throws back the tide of victory; and from that moment the safety, the triumph of Greece, are secure, the fate of Hector and of Troy sealed for ever. This passage, as expressive of human energy, mingled with the mysterious awe attendant on a being environed by the gods, is the most sublime in the whole range of poetry. (*Il.*, 18, 245.) The only parallel to this unrivalled passage is the crisis or turning point in the fortunes of the Odyssey, when Ulysses throws off at once his base disguise, leaps on the threshold, and rains his terrible arrows among the cowering suiters. There is the same mingling of the supernatural as Ulysses tries his bow.—These two passages we have never read and compared, without feeling, however from all other reasons sceptics as to the single authorship of the two great poems, an inward and almost irresistible conviction of the identity of mind from which they sprang—this convergence, as it were, of the whole interest to a single point, and that point—that *περιπέτεια*, as the Greek critics would call it—brought out with such intense and transcendent energy, the whole power of the leading character condensed, and bursting forth in one unrivalled effort. Each seems too original to be an imitation, and though apparently of the same master, of that master by no means servilely copying himself.—On no part of the Iliad has so much been written as on the armour framed by Vulcan, more especially on the shield of Achilles. We would only point out the singular felicity of its position, as a quiet relief and resting-place between the first sudden breaking forth of the unarmed Achilles, and his more prepared and final going out to battle; two passages which, if they had followed too close upon each other, would have injured the distinctness and completeness of each. Of the final going forth of Achilles to battle, his irresistible prowess, his conflict with the River God, and his immediate superiority over the appalled and flying Hector, nothing need be said, but that it fully equals the high-wrought expectations excited by the whole previous preparation. That single trumpet-sound, which preluded with its terrific blast, grows into the most awful din of martial sound that ever was awakened by the animating power of poet.—Even the last two books, if we suppose the main object of the poet to be the glory of the great Thessalian hero, with only such regard to the unity of his fable as that it should never cease to interest, are by no means superfluous. The religious influence which funeral rites held over the minds of the Greeks, and the opportunity of displaying Achilles in the interchange of free and noble courtesy, as liberal as he was valiant, might well

tempo the poet, assured of his hearer's profound sympathy, to prolong the strain. The last book, unnecessary as it seems to the development of the wrath of Achilles, yet has always appeared to us still more remarkably conducive to the real though remote design of the Iliad. We have before observed, that the premature and preadvanced mind of the poet seems to have delighted in relieving the savage conflict with traits of milder manners; and the generous conduct of Achilles, and his touching respect for the aged Priam, might almost seem as a prophetic apology to a gentler age for the barbarity with which the poet might think it necessary to satisfy the implacable spirit of vengeance which prevailed among his own warlike compeers. Hector dragged at the car of his insulting conqueror was for the fierce and martial vulgar, for the carousing chieftain, scarcely less savage than the Northman, delighted only by his dark Sagas; Hector's body, preserved by the care of the gods, restored with honour to Priam, lamented by the desolate women, for the heart of the poet himself, and for the few congenial spirits which could enter into his own more chastened tone of feeling.—Still, in all this there is nothing of the elaborate art of a later age; it is not a skilful compiler, arranging his materials so as to produce the most striking effect: the design and the filling up appear to us to be evidently of the same hand; there is the most perfect harmony in the plan, the expression, the versification; and we cannot, by any effort, bring ourselves to suppose that the separate passages, which form the main interest of the poem, the splendid bursts, or more pathetic episodes, were originally composed without any view to their general effect; in short, that a whole race of Homers struck out, as it were by accident, all these glorious living fragments, which lay in a kind of unformed chaos, till a later and almost mightier Homer commanded them to take form, and combine themselves into a connected and harmonious whole.—There is another very curious fact, on which we do not think, though it was perceived by both Wolf and Heyne, that sufficient stress has been laid—the perfect consistency of the characters in the separate parts of the poem. It is quite conceivable that there should have been a sort of conventional character assigned to different heroes by the minstrels of elder Greece. To take Mr. Coleridge's illustration of the ballads on Robin Hood; in all of these bold Robin is still the same frank, careless, daring, generous, half-comic adventurer: so Achilles may have been by prescription,

Impiger, iracundus, inexorabilis, acer;

Ajax heavy and obstinate, Ulysses light and subtle; but can we thus account for the finer and more delicate touches of character, the sort of natural consistencies which perpetually identify the hero, or even the female of one book, with the same person in another? —Take, for instance, that of Helen, perhaps the most difficult to draw, certainly drawn with the most admirable success. She is, observes Mr. Coleridge, 'a genuine lady, graceful in motion and speech, noble in her associations, full of remorse for a fault, for which higher powers seem responsible, yet graceful and affectionate towards those with whom that fault had connected her.' Helen first appears in the third book, in which it is difficult to admire too much the admiration of her beauty extorted from the old men, who are sitting τετρίγεσσιν ἐοικότες

Οὐ νέμεσις, Τρῶας καὶ ἐϋκνήμιδας Ἀχαιούς
Τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
Αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
(*Il.*, 3, 156, *seqq.*)

No wonder such celestial charms
For nine long years have set the world in arms.
What winning graces! what majestic mien!
She moves a goddess and she looks a queen.

Nothing can equal this, except the modesty with which she alludes to her own shame; the courteous respect with which she is treated by Priam and Antenor; the touching remembrance of her home and of her brothers; and the tender emotions excited by the reminiscences which flow from the history of almost each successive warrior as she describes them to Priam.—In the same book, we find her soon after reproaching the recreant Paris; yet, under the irresistible influence of the goddess, yielding to his embraces in that well known passage, over which Pope has thrown a voluptuous colouring foreign to the chaster simplicity of the original.—The companion to the first lovely picture is the interview between Hector and Helen, in book vi., l. 343, when she addresses her brother.—We turn to the close of the poem, and find the lamentation of Helen over the body of Hector, which we concur with Mr. Coleridge in considering almost the sweetest passage of the poem. But beautiful as it is in itself as an insulated fragment, how much does it gain in pathetic tenderness, when we detect its manifest allusions to the two earlier scenes to which we have referred above! —Compare all these, and then consider whether it is possible to suppose that the Helen of the Iliad sprung from different minds, or even from the same mind, not full of the preconcerted design of one great poem. Could even Simonides, if Simonides assisted in the work of compilation, have imagined, or so dexterously inserted, these natural allusions?"—For some very able remarks on this same subject, consult *Müller, History of Grecian Literature*, p. 48, *seqq.*

Ilienses, a people of Sardinia, fabled to have been descended from some Trojans who came to that island after the fall of Troy. They were driven into the mountains by Libyan colonies, and here, according to Pausanias (10, 17), the name Ἰλιεῖς existed even in his time. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 475.)

Iliŏne, the eldest daughter of Priam, who married Polymnestor, king of Thrace. (*Virg., Æn.*, 1, 657. —Consult *Heyne, Excurs., ad loc.*)

Ilissus, a small stream rising to the northeast of Athens, and from which that city was principally supplied with water. It loses itself, after a course of a few miles, in the marshes to the south of the place. From the beautiful passage in which Plato alludes to it (*Phædrus*, p. 229), it appears to have been at that period a perennial stream, whereas now it is almost always dry, its waters being either drawn off to irrigate the neighbouring gardens, or to supply the artificial fountains of Athens. The modern name is *Ilisse* (*Leake's Topogr.*, p. 49.)

Ilithyia, a goddess who presided over childbirth, and who was the same in the Greek mythology with the Juno Lucina of the Romans. In the Iliad (11 270) mention is made of Ilithyiæ in the plural, and they are called the daughters of Juno. In two other parts, however, of the same poem (16, 187, and 19, 103), the term Ilithyia occurs in the singular. In the Odyssey (19, 188) and in Hesiod (*Theog.*, 922) the number is reduced to one. We also meet with but one Ilithyia in Pindar (*Ol.*, 6, 72.—*Nem.*, 7, 1), and the subsequent poets in general.—It is not by any means an improbable supposition, that Ilithyia was originally a moon-goddess, and that the name signifies "*light wanderer*," from ἔλη, "*light*," and ϑύω, "*to move rapidly.*" (*Welcker, Kret. Kol.*, p. 11, 19) The moon was believed by the ancients to have great influence over growth in general; and as, moreover, a woman's time was reckoned by moons, it was natural to conceive that the moon-goddess presided over the birth of children. (*Keightley's Mythology*, p. 193, *seq.*)

Ilium or Ilion, I. another name for the city of Troy, or, more properly, the true one, since Troja, the appellation given to the place by the Roman writers, was, strictly speaking, the name of the district. (*Vid.*

Troja.—II. Novum, a city of the Troad, the site of which is not to be confounded with that of Troy. Whatever traces might remain of the ruins of the city of Priam, after it had been sacked and burned by the Greeks, these soon disappeared, as Strabo assures us, by their being employed in the construction of Sigæum, and other towns founded by the Æolians, who came from Lesbos, and occupied nearly the whole of Troas. The first attempt made to restore the town of Troy was by some Astypalæans, who, having first settled at Rhœteum, built, near the Simoïs, a town which they called Polium, but which subsisted only a short time; the spot, however, still retained the name of Polisma when Strabo wrote. Some time after, a more advantageous site was selected in the neighbourhood, and a town, consisting at first of a few habitations and a temple, was built under the protection of the kings of Lydia, the then sovereigns of the country. This became a rising place; and, in order to ensure the prosperity of the colony, and to enhance its celebrity, the inhabitants boldly affirmed that their town actually stood on the site of ancient Troy, that city having never been actually destroyed by the Greeks. There were not wanting writers who propagated this falsehood, in order to flatter the vanity of the citizens (*Strabo*, 601); and when Xerxes passed through Troas on his way to the Hellespont, the pretensions of New Ilium were so firmly established, that the Persian monarch, when he visited their acropolis, and offered there an immense sacrifice to Minerva, actually thought that he had seen and honoured the farfamed city of Priam. (*Herod.*, 7, 42.) In the treaty made with the successor of Xerxes, Ilium was recognised as a Greek city, and its independence was secured; but the peace of Antalcidas restored it again to Persia. On the arrival of Alexander in Asia Minor (*Arrian, Exp. Al.*, 1, 11, 12), or, as some say, after the battle of the Granicus (*Strab.*, 593), that prince visited Ilium, and, after offering a sacrifice to Minerva in the citadel, deposited his arms there, and received others, said to have been preserved in the temple from the time of the siege of Troy. He farther granted several rights and privileges to the Ilienses, and promised to erect a more splendid edifice, and to institute games in honour of Minerva; but his death prevented the execution of these designs. (*Arrian, l. c.*—*Strab., l. c.*) Lysimachus, however, to whose share Troas fell on the division of Alexander's empire, undertook to execute what had been planned by the deceased monarch. He enclosed the city within a wall, which was forty stadia in circumference; he also increased the population by removing thither the inhabitants of several neighbouring towns. (*Strabo*, 593.) At a subsequent period Ilium farther experienced the favour and protection of the kings of Pergamus; and the Romans, on achieving the conquest of Asia Minor, sought to extend their popularity, by securing the independence of a city from which they pretended to derive their origin, and added to its territory the towns of Rhœteum and Gergitha. (*Livy*, 37, 37.—*Id.*, 38, 29.) And yet it would appear, that at that time Ilium was far from being a flourishing city, since Demetrius of Scepsis, who visited it about the same period, affirmed that it was in a ruinous state, many of the houses having fallen into decay for want of tiling (*ap. Strab., l. c.*). During the civil wars between Sylla and Cinna, Ilium was besieged and taken by assault by Fimbria, a partisan of the latter. This general gave it up to plunder, butchered the inhabitants, and finally destroyed it by fire. Not long after, however, Sylla arrived in Asia, defeated Fimbria, who fell by his own hand, restored Ilium to the surviving inhabitants, reinstated them in their possessions, and restored the walls and public edifices. (*Appian, Bell. Mithr.*, c. 53.—*Plut., Vit. Syll.*—*Strab.*, 594.) After the battle of Pharsalia, Ilium was visited by Julius Cæsar, who explored, if we may believe Lucan, all the monuments and localities which claimed any interest from their connexion with the poem of Homer. (*Phars.*, 9, 961.) Cæsar, in consequence of his visit, and his pretended descent from Iulus, conceded fresh grants to the Ilienses; he also instituted those games to which Virgil has alluded in the Æneid, and which the Romans called "*Ludi Trojani.*" (*Æn.*, 5, 602.—*Suet., Vit. Cæs.*, c. 39.—*Dio Cass.*, 43, 23.) We trace the history of this place also during the times of the emperors. It preserved its privileges and freedom under Trajan, as we learn from Pliny, who styles it, "*Ilium immune, unde omnis claritas*" (5, 30). It subsisted under Dioclesian, and it is even said that Constantine had entertained, at one time, serious thoughts of transferring thither the seat of empire. (*Sozom., Hist. Eccles.*, 2, 3.—*Zosim.*, 2, 34.) The last records we have of its existence are derived from Hierocles (*Synecd.*, p. 663), the Itineraries, and the notices of Greek bishops under the Byzantine empire. It became afterward exposed to the ravages of the Saracens and other barbarians, who depopulated the Hellespont and Troad; it sunk beneath their repeated attacks, and became a heap of ruins. The surrounding villages are yet filled with inscriptions, and fragments of buildings and monuments, which attest its former splendour and magnificence. According to the account of a modern traveller, who has minutely explored the whole of Troas, New Ilium occupied a gently rising hill about seventy feet high, above the adjacent plain, in which the waters of the *Tumbrek-tchai* and *Kamar-sou* form some marshes. The Turks call the site of New Ilium *Hissardjick*, or *Eski Kalafatli*. (*Choiseul Gouffier*, vol. 2, pt. 3, p. 381.—*Barker Webb, Osservazioni intorno l'Argo Trojano, Bibl Ital., No.* 67, *Luglio*, 1821.) New Ilium was twenty-one miles form Abydus, and about eleven miles from Dardanus. (*Strab.*, 591.—*Itin., Anton.*, p. 334.) —We must be careful, as has already been remarked, not to confound the site of New Ilium with that of the city of Priam, an error into which many careless travellers have fallen. (*Cramer's Asia Minor*, vol. 1, p. 104, *seqq.*)

Illiberis or Eliberi, a city of Gallia Narbonensis, south of Ruscino, and in the territory of the Sardones, the same probably with the Volcæ Tectosages. It was a flourishing place when Hannibal passed through on his march into Italy, and here he established a garrison. It sunk in importance afterward, until Constantine almost rebuilt it, and called it, in memory of his mother Helena, *Helenensis civitas*. In this place Magnentius slew Constans, and here Constantine died in a castle built by himself. It is now *Elne*. (*Mela*, 2, 5.)

Illicis, a city of the Contestani in Spain, northeast of Carthago Nova. Now *Elche*. (*Mela*, 2, 6.—*Plin.*, 3, 3.)

Illicitanus Sinus, a bay on the southeast coast of Spain, extending from Carthago Nova to the Dianium Promontorium. It is now the bay of *Alicante*. (*Mela*, 2, 6.)

Illiturgis, Iliturgis, or Iliturgi, a city of Spain, not far from Castulo and Mentesa, and five days' march from Carthago Nova. It was situate near the Bætis, on a steep and rugged rock, and was called in Roman times Forum Iulium. Appian calls it Ilurgia (*Bell. Hisp.*, c. 32), and it is the same also, no doubt, with the Ilurgis of Ptolemy (2, 4), and the Ilurgea of Stephanus of Byzantium. The place was destroyed by Scipio B.C. 210 (*Liv.*, 28, 19), but was soon afterward repeopled. The site of the ancient place is near the modern *Andujar*, where the church of *St Potenciana* stands. (*Ukert, Geogr.*, vol. 2, p. 380.)

Illyricum, Illyris, and Illyria, a country bordering on the Adriatic Sea, opposite Italy. The name of Illyrians, however, appears to have been common

to the numerous tribes which were anciently in possession of the countries situated to the west of Macedonia, and which extended along the coast of the Adriatic from the confines of Italy and Istria to the borders of Epirus. Still farther north, and more inland, we find them occupying the great valleys of the *Saave* and *Drave*, which were only terminated by the junction of those streams with the Danube. This large tract of country, under the Roman emperors, constituted the provinces of Illyricum and Pannonia.—Antiquity has thrown but little light on the origin of the Illyrians; nor are we acquainted with the language and customs of the barbarous hordes of which the great body of the nation was composed. Their warlike habits, however, and the peculiar practice of puncturing their bodies, which is mentioned by Strabo as being also in use among the Thracians, might lead us to connect them with that widely-extended people. (*Strabo*, 315.) It appears evident, that they were a totally different race from the Celts, as Strabo carefully distinguishes them from the Gallic tribes which were incorporated with them. (*Strabo*, 313.) Appian, indeed, seems to ascribe a common origin to the Illyrians and Celts, for he states that Illyrius and Celtus were two brothers, sons of Polyphemus and Galatea, who migrated from Sicily, and became the progenitors of the two nations which bore their names (*Bell. Illyr.*, 2); but this account is evidently too fabulous to be relied on. It is not unlikely that the Illyrians contributed to the early population of Italy. The Liburni, who were undoubtedly a part of this nation, had formed settlements on the Italian shore of the Adriatic at a very remote period. The Veneti, moreover, were, according to the most probable account, Illyrians. But, though so widely dispersed, this great nation is but little noticed in history until the Romans made war upon it, in consequence of some acts of piracy committed on their traders. Previous to that time, we hear occasionally of the Illyrians as connected with the affairs of Macedonia; for instance, in the expedition undertaken by Perdiccas, in conjunction with Brasidas, against the Lyncestæ, which failed principally from the support afforded to the latter by a powerful body of Illyrian troops. (*Thucyd.*, 4, 125.) They were frequently engaged in hostilities with the princes of Macedonia, to whom their warlike spirit rendered them formidable neighbours. This was the case more especially while under the government of Bardylis, who is known to have been a powerful and renowned chief, though we are not positively acquainted with the extent of his dominions, nor over what tribes he presided. Philip at length gained a decisive victory over this king, who lost his life in the action, and thus a check was given to the rising power of the Illyrians. Alexander was likewise successful in a war he waged against Clytus, the son of Bardylis, and Glaucias, king of the Taulantii. The Illyrians, however, still asserted their independence against the kings of Macedon, and were not subdued till they were involved in the common fate of nations by the victorious arms of the Romans. The conquest of Illyria led the way to the first interference of Rome in the affairs of Greece; and Polybius, from that circumstance, has entered at some length into the account of the events which then took place. He informs us, that about this period, 520 A.U.C., the Illyrians on the coast had become formidable from their maritime power and the extent of their depredations. They were governed by Agron, son of Pleurastus, whose forces had obtained several victories over the Ætolians, Epirots, and Achæans. On his death, the empire devolved upon his queen Teuta, a woman of an active and daring mind, who openly sanctioned, and even encouraged the acts of violence committed by her subjects. Among those who suffered by these lawless pirates were some traders of Italy, on whose account satisfaction was demanded by the Roman senate. So far, however, from making any concessions, Teuta proceeded to a still greater outrage, by causing one of the Roman deputies to be put to death. The senate was not slow in avenging these injuries; a powerful armament was fitted out, under the command of two consuls, who speedily reduced the principal fortress held by Teuta, and compelled that haughty queen to sue for peace. (*Polyb.*, 2, 12.—*Appian, Bell. Illyr.*, 7.) At a still later period, the Illyrians, under their king Gentius, were again engaged in a war with the Romans, if the act of taking possession of an unresisting country may be so called. Gentius had been accused of favouring the cause of Perseus of Macedon, and of being secretly in league with him. His territory was therefore invaded by the prætor Anicius, and in thirty days it was subjugated by the Roman army. Gentius himself, with all his family, fell into the hands of the enemy, and was sent to Rome to grace the prætor's triumph. (*Liv.*, 44, 31.—*Appian, Bell. Illyr.*, 9.) Illyria then became a Roman province, and was divided into three portions; but it received afterward a considerable accession of territory on the reduction of the Dalmatians, Iapydes, and other petty nations by Augustus, these being included from that period within its boundaries. So widely, indeed, were the frontiers of Illyricum extended under the Roman emperors, that they were made to comprise the great districts of Noricum, Pannonia, and Mœsia. (*Appian, Bell. Illyr.*, 6.—*Cramer's Anc. Greece*, vol. 1, p. 29.)

Ilus, the fourth king of Troy, was the son of Tros and of Callirhoë, the daughter of the Scamander. He married Eurydice, the daughter of Adrastus, king of Argos, and became by her the father of Themis (the grandmother of Æneas) and of Laomedon, the predecessor of Priam. Ilus embellished Troy, which had been so called from his father Tros, and gave to it the name of Ilium. According to tradition, it was he who received from Jupiter the Palladium, and who, in the wars which had been excited by the animosity of Tantalus and Tros, made an attempt to rescue this statue from the flames, in which the temple of Minerva was wrapped, although he was aware that the city would be impregnable as long as it remained within the walls. For this misplaced zeal, he was, at the moment, struck with blindness by the goddess, but was subsequently restored to sight. (*Apollod.*, 3, 12, 3.)

Imăus, the name of a large chain of mountains, which in a part of its course divided, according to the ancients, the vast region of Scythia into Scythia intra Imaum and Scythia extra Imaum. It is, in fact, merely a continuation of the great Tauric range. That part of the range over which Alexander crossed, and whence the Indus springs, was called Paropamisus. Farther on were the Emodi Montes, giving rise to the Ganges; and still farther to the east the range of Imaus, extending to the Eastern Ocean. Imaus is generally thought to answer to the *Himalaya* Mountains of *Thibet*; strictly speaking, however, this name belongs to the Emodi Montes; and Imaus, in the early part of its course, is the modern *Mustag*, or the chain which branches off to the northwest from the centre of the *Himalaya* range. The word *Himalaya* is Sanscrit, and is compounded of *hima*, "snow," and *alaya*, "an abode." (*Wilson's Sanscrit Dict.*) The former of these Sanscrit roots gives rise also to the name Imaus and Emodus among the ancients, and it also brings to mind the *Hæmus* of Thrace, the *Hymettus* of Attica, the *Mons Imœus* of Italy, and the different mountains called *Himmel* in Saxony, Jutland, and other countries. It is the radix, also, of the German word *himmel*, denoting heaven.—As the chain of Imaus proceeds on to the east, it ceases to be characterized as snowy, and, in separating the region of Scythia into its two divisions, answers to the modern range of *Altai*. It is only of late that the height of

the Himalaya Mountains on the north of India has been appreciated. In 1802, Col. Crawford made some measurements, which gave a much greater altitude to these mountains than had ever before been suspected; and Col. Colebrook, from the plains of Rhohilcund, made a series of observations which gave a height of 22,000 feet. Lieut. Webb, in his journey to the source of the Ganges, executed measurements on the peak of Iamunayatari, which gave upward of 25,000 feet. The same officer, in a subsequent journey, confirmed his former observations. This conclusion was objected to, on account of a difference of opinion respecting the allowance which ought to be made, for the deviation of the light from a straight direction, on which all conclusions drawn from the measurement of angles must depend. In a subsequent journey, however, this same officer confirmed his conclusions by additional measurements, and by observing the fall of the mercury in the barometer at those heights which he himself visited. It was found by these last observations that the line of perpetual snow does not begin till at least 17,000 feet above the level of the sea, and that the banks of the *Setledge*, at an elevation of nearly 15,000 feet, afforded pasturage for cattle, and yielded excellent crops of mountain-wheat. This mild temperature, however, at so great a height, is confined to the northern side of the chain. This probably depends on the greater height of the whole territory on the northern side, in consequence of which, the heat which the earth receives from the solar rays, and which warms the air immediately superincumbent, is not so much expanded by the time the ascending air reaches these greater elevations, as in that which has ascended from a much lower country. Mr. Frazer, in a later journey, inferred that the loftiest peaks of the Himalaya range varied from 18,000 to 23,000 feet; but he had no instruments for measuring altitudes, and no barometer, and he probably did not make the due allowance for the extraordinary height of the snow-line. The point, however, is now at last settled. The Himalaya Mountains far exceed the *Andes* in elevation; *Chimborazo*, the highest of the latter, being only 21,470 feet above the level of the sea, while *Ghosa Cote*, in the *Dhawalaghiri* range, attains to an elevation of 28,000 feet, and is the highest known land on the surface of the globe.

Imbracĭdes, a patronymic given to Asius, as son of Imbrasus. (*Virg.*, *Æn.*, 10, 123.)

Imbrasĭdes, a patronymic given to Glaucus and Lades, as sons of Imbrasus. (*Virg.*, *Æn.*, 12, 343.)

Imbros, an island of the Ægean, 22 miles east of Lemnos, according to Pliny (4, 12), and now called *Imbro*. Like Lemnos, it was at an early period the seat of the Pelasgi, who worshipped the Cabiri and Mercury by the name of Imbramus. (*Steph. Byz.*, *s. v.* Ἴμβρος.) Imbros is generally mentioned by Homer in conjunction with Lemnos. (*Hymn. in Apoll.*, 36.—*Ib.*, 13, 32.) It was first conquered by the Persians (*Herod.*, 5, 27), and afterward by the Athenians, who derived from thence excellent darters and targeteers. (*Thucyd.*, 4, 28.) There was a town probably of the same name with the island, the ruins of which are to be seen at a place called *Castro*. (*Cramer's Anc. Greece*, vol. 1, p. 342.)

Inachĭdæ, the name of the first eight successors of Inachus on the throne of Argos.

Inachĭdes, a patronymic of Epaphus, as grandson of Inachus. (*Ovid*, *Met.*, 1, 704.)

Inăchis, a patronymic of Io, as daughter of Inachus. (*Ovid*, *Fast.*, 1, 454.)

Inăchus, I. a son of Oceanus and Tethys, father of Io. He was said to have founded the kingdom of Argos, and was succeeded by his son Phoroneus, B.C. 1807. Inachus is said, in the old legend, to have given his name to the principal river of Argolis. Hence probably he was described as the son of Oceanus, the common parent of all rivers. They who make Inachus to have come into Greece from beyond the sea, regard his name as a Greek form for the Oriental term *Enak*, denoting "great" or "powerful," and this last as the root of the Greek ἄναξ, "a king." The foreign origin of Inachus, however, or, rather, his actual existence, is very problematical.—According to the mythological writers, Inachus became the father of Io by his sister, the ocean-nymph Melia. (*Apollod.*, 2, 1, 1.—*Heyne*, *ad loc.*)—II. A river of Argolis, flowing at the foot of the Acropolis of Argos, and emptying into the bay of Nauplia. Its real source was in Mount Lyrceius, on the confines of Arcadia; but the poets, who delighted in fiction, imagined it to be a branch of the Inachus of Amphilochia, which, after mingling with the Acheloüs, passed under ground, and reappeared in Argolis. (*Strabo*, 271.—*Id.*, 370.) According to Dodwell (vol. 2, p. 223), the bed of this river is a short way to the northeast of Argos. It is usually dry, but supplied with casual floods after hard rains, and the melting of snow on the surrounding mountains. It rises about ten miles from Argos, at a place called *Mushi*, in the way to Tripolitza in Arcadia. In the winter it sometimes descends from the mountains in a rolling mass, when it does considerable damage to the town. It is now called *Xeria*, which means *dry*. (*Cramer's Anc. Greece*, vol. 3, p. 245.)—III. A river of the Amphilochian district in Acarnania. There were phenomena connected with the description given by ancient geographers of its course, which have led to a doubt of its real existence. It is from Strabo more especially that we collect this information. Speaking of the submarine passage of the Alpheus, and its pretended junction with the waters of Arethusa, he says a similar fable was related of the Inachus, which, flowing from Mount Lacmon, in the chain of Pindus, united its waters with the Acheloüs, and, passing under the sea, finally reached Argos, in the Peloponnesus. Such was the account of Sophocles, as appears from the passage quoted by the geographer, probably from the play of Inachus. (Compare Oxford Strabo, vol. 1, p. 391, *in notis*.) Strabo, however, regards this as an invention of the poets, and says that Hecatæus was better informed on the subject, when he affirmed that the Inachus of the Amphilochians was a different river from that of the Peloponnesian Argos. According to this ancient geographical writer, the former stream flowed from Mount Lacmus; whence also the Æas, or Aoüs, derived its source, and fell into the Acheloüs, having, like the Amphilochian Argos, received its appellation from Amphilochus. (*Strab.*, 271.) This account is sufficiently intelligible: and, in order to identify the Inachus of Hecatæus with the modern river which corresponds with it, we have only to search in modern maps for a stream which rises close to the Aoüs or *Voioussa*, and, flowing south, joins the Acheloüs in the territory of the ancient Amphilochi. Now this description answers precisely to that of a river which is commonly looked upon as the Acheloüs itself, but which would seem, in fact, to be the Inachus, since it agrees so well with the account given by Hecatæus; and it should be observed, that Thucydides places the source of the Acheloüs in that part of Pindus which belonged to the Dolopes, a Thessalian people, who occupied the southeastern portion of the chain. (*Thucyd.*, 3, 102.) Modern maps, indeed, point out a river coming from this direction, and uniting with the Inachus, which, though a more considerable stream, was not regarded as the main branch of the river. Strabo elsewhere repeats what he has said of the junction of the Inachus and Acheloüs. (*Strab.*, 327.) But in another passage he quotes a writer whose report of the Inachus differed materially, since he represented it as traversing the district of Amphilochia, and falling into the gulf. This was the statement

madeby Ephorus (*ap. Strab.*, 326), and it has led some modern geographers and critics, in order to reconcile these two contradictory accounts, to suppose that there was a stream which, branching off from the Achelous, fell into the Ambracian Gulf near Argos. This is more particularly the hypothesis of D'Anville; but modern travellers assure us that there is no such river near the ruins of Argos (*Holland's Travels*, vol. 2, p. 225); and, in fact, it is impossible that any stream should there separate from the Acheloüs, on account of the Amphilochian Mountains, which divide the valley of that river from the Gulf of *Arta*. Mannert considers the small river *Krikeli* to be the representative of the Inachus (*Geogr.*, vol. 8, p. 65), but this is a mere orrent, which descends from the mountains above the gulf, and can have no connexion with Mount Lacmus or the Achelous. All ancient anthorities agree in deriving the Inachus from the chain of Pindus. (*Cramer's Anc. Greece*, vol. 2, p. 40, *seqq.*)

Inarĭme, an island off the coast of Campania, otherwise called Ænaria and Pithecusa. Under an extinguished volcano, in the middle of this island, Jupiter was fabled to have confined the giant Typhœus. (Consult remarks under the articles Ænaria and Arima.) Heyne thinks that some one of the early Latin poets, in translating the Iliad into the Roman tongue, misunderstood Homer's *εἰν Ἀρίμοις*, and rendered it by *Inarime* or *Inarima;* and that the fable of Typhœus, travelling westward, was assigned to Ænaria or Pithecusa as a volcanic situation. (*Heyne, Excurs. ad Virg., Æn.*, 9, 715.)

Inărus, a son of Psammeticus (*Thucyd.*, 1, 104), king of that part of Libya which borders upon Egypt. Sallying forth from Marea, he drew over the greater part of Egypt to revolt from Artaxerxes, the Persian emperor, and, becoming himself their ruler, called in the Athenians to his assistance, who happened to be engaged in an expedition against Cyprus, with two hundred ships of their own and their allies. The enterprise at first was eminently successful, and the whole of Egypt fell under the power of the invaders and their ally. Eventually, however, the Persian arms triumphed, and Inarus, being taken by treachery, was crucified. (*Thucyd.*, 1, 109; 1, 110.) Herodotus and Ctesias say he was crucified, *ἐπὶ τριοὶ σταυροῖς*, which might more properly be termed impalement. Bloomfield (*ad Thucyd., l. c.*) thinks that he was of the ancient royal family of Egypt, and descended from the Psammeticus who died B.C. 617. It is not improbable, he adds, that, on Apries being put to death by his chief minister Amasis, his son, or some near relation, established himself among the Libyans bordering on Egypt, from whom descended this Psammeticus.

India, an extensive country of Asia, divided by Ptolemy and the ancient geographers into India intra Gangem and India extra Gangem, or India on this side, and India beyond, the Ganges. The first division answers to the modern *Hindustan;* the latter to the *Birman Empire*, and the dominions of *Pegu, Siam, Laos, Cambodia, Cochin China, Tonquin*, and *Malacca*.—Commerce between India and the western nations of Asia appears to have been carried on from the earliest historical times. The spicery, which the company of Ishmaelites mentioned in Genesis (37, 25) were carrying into Egypt, must in all probability have been the produce of India; and in the 30th chapter of Exodus, where an enumeration is made of various spices and perfumes, cinnamon and cassia are expressly mentioned, which must have come from India, or the islands in the Indian Archipelago. It has been thought by many, that the Egyptians must have used Indian spices in embalming their dead; and Diodorus Siculus says (1, 91), that cinnamon was actually employed by this people for that purpose. The spice trade appears to have been carried on by means of the Arabs, who brought the produce of India from the modern Sinde, or the Malabar coast, to Hadramaut in the southwestern part of Arabia, or to Gerra on the Persian Gulf, from which place it was carried by means of caravans to Petra, where it was purchased by Phœnician merchants. A great quantity of Indian articles was also brought from the Persian Gulf up the Euphrates as far as Circesium or Thapsacus, and thence carried across the Syrian desert into Phœnicia. Europe was thus supplied with the produce of India by means of the Phœnicians; but we cannot assent to the opinion of Robertson (*Historical Disquisition on India*), that Phœnician ships sailed to India; for there is no reason for believing that the Phœnicians had any harbours at the head of the Red Sea, as Robertson supposes, but, on the contrary, the Idumæans remained independent till the time of David and Solomon; and in the 27th chapter of Ezekiel, which contains a list of the nations that traded with Tyre, we can discover none of an Indian origin; but the names of the Arabian tribes are specified which supplied the Phœnicians with the products of India (v. 19, 22). The conquest of Idumæa by David gave the Jews possession of the harbour of Ezion-geber on the Red Sea, from which ships sailed to Ophir, bringing "gold and silver, ivory, apes, and peacocks." (1 *Kings*, 2, 28.—*Ib.*, 10, 11, 22.) Considerable variety of opinion prevails respecting Ophir; but it is most probable that it was an emporium of the African and Indian trade in Arabia. The Arabian merchants procured the gold from Africa, and the ivory, apes, and peacocks from India. The Hebrew words in this passage appear to be derived from the Sanscrit. In the troubles which followed the death of Solomon, the trade with Ophir was probably neglected; and till the foundation of Alexandrea the trade with India was carried on by the Arabians in the way already mentioned. The produce of India was also imported into Greece by the Phœnicians in very early times. Many of the Greek names of the Indian articles are evidently derived from the Sanscrit. Thus, the Greek word for pepper (*πέπερι, pepperi*) comes from the Sanscrit *pippalî:* the Greek word for emerald is *σμάραγδος* or *μάραγδος* (*smaragdos, maragdos*), from the Sanscrit *marakata:* the *βυσσίνη σινδών* (*byssinê sindôn*), "fine linen" or "muslin," mentioned by Herodotus (2, 86; 7, 181), seems to be derived from *Sindhu*, the Sanscrit name of the river Indus: the produce of the cotton-plant, called in Greek *κάρπασος* (*karpasos*), comes from the Sanscrit *karpâsa*, a word which we also find in the Hebrew (*karpas.—Esther*, 1, 6), and it was probably introduced into Greece, together with the commodity, by the Phœnician traders. That this was the case with the word cinnamon, Herodotus (3, 111) informs us. The term cinnamon (in Greek *κιννάμωμον* or *κίνναμον*, *cinnamomum, cinnamon;* in Hebrew *kinnamon*) is not found in Sanscrit; the Sanscrit term for this article is *gudha tvach*, "sweet bark." The word cinnamon appears to be derived from the Cingalese *kakyn nama*, "sweet wood," of which the Sanscrit is probably a translation. We are not, however, surprised at missing the Sanscrit word for this article, since the languages in Southern India have no affinity with the Sanscrit. Tin also appears to have been from early times an article of exportation from India. The Greek term for tin, *κασσίτερος* (*kassiteros*), which occurs even in Homer, is evidently the same as the Sanscrit *kastîra*. It is usually considered that the Greeks obtained their tin, by means of the Phœnicians, from the *Scilly Islands* or *Cornwall;* but there is no direct proof of this; and it appears probable, from the Sanscrit derivation of the word, that the Greeks originally obtained their tin from India.—The western nations of Asia appear to have had no connexion with India, except in the way of commerce, till the time of Darius Hystaspis, 521 B.C. The tales which Diodo

rus relates respecting the invasion of India by Sesostris and Semiramis, cannot be estimated as historical facts. The same remark may perhaps apply to the alliance which, according to Xenophon, in his Cyropædia (6, 2, 1), Cyrus made with a king of India. But, in the reign of Darius Hystaspis, Herodotus informs us (4, 44), that Scylax of Caryanda was sent by the Persians to explore the course of the Indus; that he set out for the city Caspatyrus, and the Pactyican country (*Pakti?*) in the northern part of India; that he sailed down the Indus until he arrived at its mouth, and thence across the Indian Sea to the Arabian Gulf, and that this voyage occupied 30 months. Darius also, it is said, subdued the Indians and formed them into a satrapy, the tribute of which amounted to 360 talents of gold. (*Herod.*, 3, 94.) The extent of the Persian empire in India cannot be ascertained with any degree of certainty. The Persians appear to have included under the name of Indians many tribes dwelling to the west of the Indus; it seems doubtful whether they ever had any dominion east of the Indus; and it is nearly certain that their authority did not extend beyond the *Penjab*.—The knowledge which the Greeks possessed respecting India, previous to the time of Alexander, was derived from the Persians. We do not find the name of Indian or Hindu in ancient Sanscrit works; but the country east of the Indus has been known under this name by the western nations of Asia from the earliest times. In the Zend and Pehlvi languages it is called *Heando*, and in the Hebrew *Hoddu* (*Esther*, 1, 1), which is evidently the same as the Hend of the Persian and Arabic geographers. The first mention of the Indians in a Greek author is in the "Supplices" of Æschylus (v. 287); but no Greek writer gives us any information concerning them till the time of Herodotus. We may collect from the account of this historian a description of three distinct tribes of Indians: one dwelling in the north, near the city Caspatyrus, and the Pactyican country, resembling the Bactrians in their customs and mode of life. The second tribe or tribes evidently did not live under Brahminical laws; some of them dwelt in the marshes formed by the Indus, and subsisted by fishing; others, called Padæi, with whom we may probably class the Calantiæ or Calatiæ, were wild and barbarous tribes, such as exist at present in the mountains of the *Deccan*. The third class, who are described as subsisting on the spontaneous produce of the earth, and never killing any living thing, are more likely to have been genuine Hindus. (*Herod.*, 3, 98, *seqq.*) Herodotus had heard of some of the natural productions of Hindustan, such as the cotton-plant and the bamboo; but his knowledge was very limited.—Ctesias, who lived at the court of Artaxerxes Mnemon for many years, has given us a fuller account than Herodotus of the manners and customs of the Indians, and of the natural productions of the country. He had heard of the war-elephants, and describes the parrot, the monkey, cochineal, &c.—The expedition of Alexander into India, B.C. 326, first gave the Greeks a correct idea of the western parts of this country. Alexander did not advance farther east than the Hyphasis; but he followed the course of the Indus to the ocean, and afterward sent Nearchus to explore the coast of the Indian Ocean as far as the Persian Gulf. The Penjab was inhabited, at the time of Alexander's invasion, by many independent nations, who were as distinguished for their courage as their lescendants the Rajpoots. Though the Macedonians did not penetrate farther east than the Hyphasis, report reached them of the Prasii, a powerful people on the banks of the Ganges, whose king was prepared to resist Alexander with an immense army. After the death of Alexander, Seleucus made war against Sandrocottus, king of the Prasii, and was the first Greek who advanced as far as the Ganges. This Sandrocottus, called Sandracoptus by Athenæus (*Epit.*, 1, 32), is probably the same as the Chandragupta of the Hindus (Consult *Sir W. Jones, in Asiatic Researches*, vol. 4, p. 11.—*Wilson's Theatre of the Hindus*, vol. 2, p. 127, *seqq.*, 2d ed.—*Schlegel, Indische Bibliothek*, vol. 1, p. 246.) Sandrocottus is represented as king of the Gangaridæ and Prasii, who are probably one and the same people, Gangaridæ being the name given to them by the Greeks, and signifying merely the people in the neighbourhood of the Ganges, and Prasii being the Hindu name, the same as the Prachi (i. e., 'eastern country") of the Sanscrit writers. Seleucus remained only a short time in the country of the Prasii, but his expedition was the means of giving the Greeks a more correct knowledge of the eastern part of India than they had hitherto possessed; since Megasthenes, and afterward Daimachus, resided for many years as ambassadors of the Syrian monarchs at Palibothra (in Sanscrit, Pataliputra), the capital of the Prasii From the work which Megasthenes wrote on India, later writers, even in the time of the Roman emperors, such as Strabo and Arrian, appear to have derived their principal knowledge of the country. The Seleucidæ probably lost all influence at Palibothra after the death of Seleucus Nicator, B.C. 281; though we have a brief notice in Polybius (11, 34) of an expedition which Antiochus the Great made into India, and of a treaty which he concluded with a king Sophagasenus (in Sanscrit, probably, Subhagasêna, i. e., "the leader of a fortunate army"), whereby the Indian king was bound to supply him with a certain number of war elephants. The Greek kingdom of Bactria, which was founded by Theodotus or Diodotus, a lieutenant of the Syrian monarchs, and which lasted about 120 years, appears to have comprised a considerable portion of northern India.—After the foundation of Alexandrea, the Indian trade was almost entirely carried on by the merchants of that city; few ships, however, appear to have sailed from Alexandrea till the discovery of the monsoons by Hippalus; and the Arabians supplied Alexandrea, as they had previously done the Phœnicians, with the produce of India. The monsoons must have become known to European navigators about the middle of the first century of our era, since they are not mentioned by Strabo, but were well known in the time of Pliny. Pliny has given us (6, 23) an interesting account of the trade between India and Alexandrea, as it existed in his own time. We learn from him that the ships of the Alexandrean merchants set sail from Berenice, a port of the Red Sea, and arrived, in about 30 days, at Ocelis or Carre, in Arabia. Thence they sailed by the wind Hippalus (the southwest monsoon), in 40 days, to Muziris (Mangalore), the first emporium in India, which was not much frequented, on account of the pirates in the neighbourhood. The port at which the ships usually stayed was that of Barace (at the mouth, probably, of the Nelisuram river). After remaining in India till the beginning of December or January, they sailed back to the Red Sea, met with the wind Africus or Auster (south or southwest wind), and thus arrived at Berenice in less than a twelvemonth from the time they set out. The same author informs us, that the Indian articles were carried from Berenice to Coptos, a distance of 258 Roman miles, on camels; and that the different halting-places were determined by the wells. From Coptos, which was united to the Nile by a canal, the goods were conveyed down the river to Alexandrea.—We have another account of the Indian trade, written by Arrian, who lived, in all probability, in the first century of the Christian era, and certainly not later than the second. Arrian had been in India himself, and describes in a small Greek treatise, entitled "the Periplus of the Erythrean Sea," the coast from the Red Sea to the western parts of India; and also gives a list of the most important exports and

imports. According to this account, the two principal ports in India were Barygaza on the northwestern, and Barace or Nelcynda on the southwestern coast. To Barygaza (the modern *Baroach*, on the river *Nerbudda*) goods were brought from Ozene (*Oujein*), Plithana (*Pultaneh*), and Tagara (*Deoghur*). But Barace or Nelcynda seems, from the account of Pliny and Arrian, to have been the principal emporium of the Indian trade. The Roman ships appear to have seldom sailed beyond this point; and the produce of countries farther east was brought to Barace by the native merchants. The knowledge which the Romans possessed of India beyond Cape *Comorin* was exceedingly vague and defective. Strabo describes the Ganges as flowing into the sea by one mouth; and though Pliny gives a long list of Indian nations, which had not been previously mentioned by any Greek or Roman writers, we have no satisfactory account of any part of India, except the description of the western coast by Arrian. Ptolemy, who lived about 100 years later than Pliny, appears to have derived his information from the Alexandrean merchants, who only sailed to the Malabar coast, and could not, therefore, have any accurate knowledge of the eastern parts of India, and still less of the countries beyond the Ganges; still, however, he is the earliest writer who attempts to describe the countries to the east of this stream. There is great difficulty in determining the position of any of the places enumerated by him, in consequence of the great error he made in the form of the peninsula, which he has made to stretch in its length from west to east instead of from north to south; a mistake the more extraordinary, since all preceding writers on India with whom we are acquainted had given the general shape of the peninsula with tolerable accuracy.—The Romans never extended their conquests as far as India, nor visited the country except for the purposes of commerce. But the increase of the trade between Alexandrea and India seems to have produced in the Indian princes a desire to obtain some farther information concerning the western nations. We read of embassies to Augustus Cæsar, sent by Pandion and Porus, and also of an embassy from the isle of Ceylon to the Emperor Claudius. Bohlen, in his work on the Indians (vol. 1, p. 70), doubts whether these embassies were sent; but as they are both mentioned by contemporary writers, the former by Strabo and the latter by Pliny, we can hardly question the truth of their statements. We may form some idea of the magnitude of the Indian trade under the emperors by the account of Pliny (6, 23), who informs us, that the Roman world was drained every year of at least 50 millions of sesterces (upward of 1,900,000 dollars) for the purchase of Indian commodities. The profit upon this trade must have been immense, if we are to believe the statements of Pliny, that Indian articles were sold at Rome at 100 per cent. above their cost price. The articles imported by the Alexandrean merchants were chiefly precious stones, spices, perfumes, and silk. It has usually been considered, that the last article was imported into India from China; but there are strong reasons for believing that the silkworm has been reared in India from very early times. Mr. Colebrooke, in his "Essay on Hindu Classes" (*Miscellaneous Essays*, vol. 2, p. 185), informs us, that the class of silk-twisters and feeders of silkworms is mentioned in an ancient Sanscrit work; in addition to which, it may be remarked, that silk is known throughout the Archipelago by its Sanscrit name *sûtra*. (*Marsden's Malay Dictionary, s. v. sûtra.*) Those who wish for farther information on the articles of commerce, both imported and exported by the Alexandrean merchants, may consult with advantage the Appendix to Dr. Vincent's "Periplus of the Erythrean Sea," in which he has given an alphabetical list, accompanied with many explanations, of the exports and imports of the Indian trade, which are enumerated in the Digest, and in Arrian's "Periplus of the Erythrean Sea."—We have no farther account of the trade between Alexandrea and India till the time of the Emperor Justinian, during whose reign an Alexandrean merchant of the name of Cosmas, who had made several voyages to India, but who afterward turned monk, published a work, still extant, entitled "Christian Topography," in which he gives us several particulars respecting the Indian trade. But his knowledge of India is not more extensive than that of Arrian, for the Alexandrean merchants continued to visit merely the Malabar coast, to which the produce of the country farther east was brought by native merchants, as in the time of Arrian. Alexandrea continued to supply the nations of Europe with Indian articles till the discovery of the passage round the Cape of Good Hope by Vasco de Gama in 1498. But the western nations of Asia were principally supplied by the merchants of Basora, which was founded by the Calif Omar near the mouth of the Euphrates, and which soon became one of the most flourishing commercial cities of the East. In addition to which it must be recollected, that a land-trade, conducted by means of caravans, which passed through the central countries of Asia, existed from very early times between India and the western nations of Asia. (*Encycl. Useful Knowl.*, vol. 12, p. 222, *seqq.*)

History of India from the earliest times to the Mohammedan Conquest.

The materials for the history of this period are very few and unsatisfactory. The only ancient history written in the Sanscrit language which the researches of modern scholars have been able to obtain, is a chronicle of the kings of Cashmere, entitled "Raja Taringini," of which an abstract was given by Abulfazl in the "Ayin-i-Akbery." The original Sanscrit was obtained for the first time by English scholars in the present century, and was published at Calcutta in the year 1835. An interesting account of the work is given by Professor Wilson, in the 15th volume of the "Asiatic Researches." But, though this volume throws considerable light upon the early history of Cashmere, it gives us little information respecting the early history of Hindustan. The existence of this chronicle, however, is sufficient to disprove the assertion which some persons have made, that the Hindus possessed no native history prior to the Mohammedan conquest; and it may be hoped that similar works may be obtained by the researches of modern scholars. We may also expect to obtain farther information by a more diligent examination of the various inscriptions which exist on public buildings in all parts of Hindustan, though the majority of such inscriptions relate to a period subsequent to the Mohammedan conquest. The Brahmins profess to give a history of the ancient kingdoms of Hindustan, with the names of the monarchs who successively reigned over them, and the principal events of their reigns. But their accounts are derived from the legendary tales of the Puranas, a class of compositions very similar to the Greek Theogonies; and although these, and especially the two great epic poems, the "Ramayana" and "Mahabharata," are exceedingly valuable for the information they give us respecting the religion, civilization, and customs of the ancient Hindus, they cannot be regarded as authorities for historical events.—The invariable tradition of the Hindus points to the northern parts of Hindustan as the original abode of their race, and of the Brahminical faith and laws. It appears probable, both from the tradition of the Hindus and from the similarity of the Sanscrit to the Zend, Greek, and Latin languages, that the nation from which the genuine Hindus are descended must at some period have inhabited the plains of Central Asia, from

which they emigrated into the northern part of Hindustan. Heeren and other writers have supposed, that the Brahmins, and perhaps the Kshatriyas and Vaisyas, were a race of northern conquerors, who subdued the Sudras, the original inhabitants of the country. But, whatever opinion may be entertained respecting the origin of this people, it is evident that the Hindus themselves never regarded the southern part of the peninsula as forming part of *Aryavarta*, or "the holy land," the name of the country inhabited by genuine Hindus. Aryavarta was bounded on the north by the Himalaya, and on the south by the Vindhya Mountains (*Manu*, 6, 21–24); the boundaries on the east and west cannot be so easily ascertained. In this country, and especially in the eastern part, there existed great and powerful empires, at least a thousand years before the Christian era (the probable date of the Ramayana and Mahabharata), which had made great progress in knowledge, civilization, and the fine arts, and of which the ancient literature of the Sanscrit languages is an imperishable memorial. According to Hindu tradition, two empires only existed in the most ancient times, of which the capitals were Ayodhya or *Oude*, and Pratishthana or *Vitora*. The kings of these cities, who are respectively denominated children of the Sun and of the Moon, are supposed to have been the lineal descendants of Satyavrata, the seventh Manu, during whose life all living creatures, with the exception of himself and his family, were destroyed by a general deluge. Another kingdom was afterward established at Magadha or *Bahar*, by Jarasaudha, appointed governor of the province by a sovereign of the Lunar race. A list of these kings is given by Sir William Jones, in his "Essay on the Chronology of the Hindus." (*Asiat. Research.*, vol. 2, p. 111, *seq.*, 8vo ed.)—The kings of Ayodhya appear to have conquered the Deccan, and to have introduced the Brahminical faith and laws into the southern part of the peninsula. Such, at least, appears to be the meaning of the Ramayana, according to which, Rama, an incarnation of Vishnu, and the son of the king of Ayodhya, penetrates to the extremity of the peninsula, and conquers the giants of Lauka (*Ceylon*). This is in accordance with all the traditions of the peninsula, which recognise a period when the inhabitants were not Hindus. We have no means of ascertaining whether these conquests by the monarchs of Ayodhya were permanent; but we know that, in the time of Arrian and Pliny, the Brahminical faith prevailed in the southern part of the peninsula, since all the principal places mentioned by these writers have Sanscrit names. We learn from tradition, and from historical records extant in the Tamul language (Wilson's *Descriptive Catalogue of the Oriental MSS. collected by the late Lieutenant-col. Mackenzie.*—Taylor's *Orienial Historical MSS. in the Tamul language*, 2 vols. 4to, *Madras*, 1835), that three kingdoms acquired, in early times, great political importance in the southern part of the Deccan. These were named Pandya, Chola, and Chera, and are all said to have been founded by natives of Ayodhya, who colonized the Deccan with Hindus from the north. Pandya was the most powerful of these kingdoms: it was bounded on the north by the river *Velar*, on the west by the *Ghauts*, though in early times it extended as far as the Malabar coast, and on the south and east by the sea. Its principal town was *Madura*. The antiquity of this kingdom is confirmed by Pliny, Arrian, and Ptolemy, who all mention Pandion as a king who reigned in the south of the peninsula. The Brahminical colonists appear to have settled principally in the southern parts of the Deccan: the native traditions represent the northern parts as inhabited by savage races till a much later period. This is in accordance with the accounts of the Greek writers. The names of the places on the upper part of the eastern and western coasts are not Sanscrit. The modern *Concan* is described by both Arrian and Pliny as the pirate coast; and the coast of the modern *Orissa* is said by Arrian to have been inhabited by a savage race called Kirrhadæ, who appear to be identical with the Kiratas of the Sanscrit writers, and who are represented to have been a race of savage foresters.—The accounts of the Greeks who accompanied Alexander, and more particularly that of Megasthenes, give us, as we have already shown, some information respecting the northern part of Hindustan in the third and fourth centuries before the Christian era. But hardly anything is known of the history of Hindustan from this period to the time of the Mohammedan conquest. There are only a very few historical events of which we can speak with any degree of certainty. After the overthrow of the Greek kingdom of Bactria by the Tartars, B.C. 126, the Tartars (called by the Greeks Scythians, and by the Hindus Sakas) overran the greater part of the northwestern provinces of Hindustan, which remained in their possession till the reign of Vicramaditya I., B.C. 56, who, after adding numerous provinces to his empire, drove the Tartars beyond the Indus. This sovereign, whose date is pretty well ascertained, since the years of the Samvat era are counted from his reign, resided at Ayodhya and Canoj, and had dominion over almost the whole of northern Hindustan, from Cashmere to the Ganges. He gave great encouragement to learning and the fine arts, and his name is still cherished by the Hindus as one of their greatest and wisest princes. He fell in a battle against Salivahana, raja of the Deccan. We also read of two other sovereigns of the same name: Vicramaditya II., A.D. 191, and Vicramaditya III., A.D. 441. The most interesting event in this period of Hindu history is the persecution of the Buddhists, and their final expulsion from Hindustan. It is difficult to conceive the reasons that induced the Hindu sovereigns, after so long a period of toleration, to aid the Brahmins in this persecution; more especially as the Jains, a sect strikingly resembling the Buddhists, were tolerated in all parts of Hindustan.—Christianity is said to have been introduced into Hindustan in the first century; according to some accounts, by the apostle Thomas; and, according to others, by the apostle Bartholomew. But there is very little dependance to be placed upon these statements. The first Christians who were settled in any number in Hindustan appear to have been Nestorians, who settled on the Malabar coast for the purposes of commerce. Nestorius lived in the middle of the fifth century; and in the sixth century we learn from Cosmas that Christian churches were established in the most important cities on the Malabar coast, and that the priests were ordained by the Archbishop of Seleucia, and were subject to his jurisdiction. When Vasco de Gama arrived at Cochin, on the Malabar coast, he was surprised to find a great number of Christians, who inhabited the interior of Travancore and Malabar, and who had more than a hundred churches. But these Christians appear to have been the descendants of those Nestorians who emigrated to Hindustan in the fifth and sixth centuries, since there is no reason for believing that any Hindus were converted by their means to the Christian religion. (*Encycl. Us. Knowl.*, vol. 12, p 224, *seqq.*)

INDUS, a celebrated river of India, falling, after a course of 1300 miles, into the Indian Ocean. The sources of this river have not yet been fully explored. Its commencement is fixed, by the most probable conjecture, in the northern declivity of the *Calias* branch of the *Himalaya* Mountains, about lat. 31° 20′ N., and long. 80° 30′ E., within a few miles of the source of the *Setledge*, and in a territory under the dominion of China. Its name in Sanscrit is *Sindh* or *Hindh*, an appellation which it receives from its blue colour. Under the name Sindus it was known even to the Ro-

mans, besides its more common appellation of Indus. In lat. 28° 28′, the Indus is joined by five rivers, the ancient names of which, as given by the Greek writers, are, the Hydaspes, Acesines, Hydraotes, Hyphasis, and Xeradrus. These five rivers obtained for the province which they watered the Greek name of Pentapotamia, analogous to which is the modern appellation of *Pendjab*, given to the same region, and signifying in Persian "the country of the five rivers." (Consult *Lassen, Comment. de Pentapot. Indica*, 4to, *Bonnæ*, 1827.—*Beck, Allgemeines Repertorium*, vol. 1, pt. 2, p. 112.) The Xeradrus, now the *Setledge*, is the longest of the five rivers just mentioned, and the longest stream also within the *Himalaya* range, between the Indus and the *Burrampooter*. The union of all the five rivers into one, before they reach the Indus, was a point in geography maintained by Ptolemy; but, owing to the obscurity of modern accounts, promoted by the splittings of the Indus, and the frequent approximation of streams running in parallel courses, we had been taught to regard this as a specimen of that author's deficiency of information, till very recent and more minute inquiries have re-established that questioned point, and, along with it, the merited credit of the ancient geographer. The five rivers form one great stream, called by the natives in this quarter the *Cherraub;* but in the other countries of India it is known by the name of *Punjund*. The united stream then flows on between 40 and 50 miles, until it joins the Indus at *Mittun Cote*. The mouths of the Indus Ptolemy makes seven in number; Mannert gives them as follows, commencing on the west: Sagapa, now the river *Pitty;* Sinthos, now the *Darraway;* Aureum Ostium, now the *Ritchel;* Chariphus, now the *Fetty;* Sapara, Sabala, and Lonibare, of which last three he professes to know nothing with certainty. According, however, to other and more recent authorities, the Indus enters the sea in one volume, the lateral streams being absorbed by the sand without reaching the ocean. It gives off an easterly branch called the *Fullalee*, but this returns its waters to the Indus at a lower point, forming in its circuit the island on which *Hyderabad* stands. (*Malte-Brun, Geogr.*, vol. 3, p. 13, *Am. ed.*)

Ino, daughter of Cadmus and Harmonia. (*Vid.* Athamas.)

Inōpus, a river of Delos, watering the plain in which the town of Delos stood. (*Strab.*, 485.—*Callim., H. in Del.*, 206.)

Inōus, a patronymic given to the god Palæmon, as son of Ino. (*Virg., Æn.*, 5, 823.)

Insŭbres (in Greek Ἰσομβροι), the most numerous as well as the most powerful tribe of the Cisalpine Gauls, according to Polybius (2, 17). It would appear indeed from Ptolemy (p. 64) that their dominion extended at one time over the Libicii, another powerful Gallic tribe in their vicinity; but their territory, properly speaking, seems to have been defined by the rivers Ticinus and Addua. The Insubres took a very active part in the Gallic wars against the Romans, and zealously co-operated with Hannibal in his invasion of Italy. (*Polyb.*, 2, 40.) They are stated by Livy (5, 34) to have founded their capital Mediolanum (now *Milan*) on their first arrival in Italy, and to have given it that name from a place so called in the territory of the Ædui in Gaul. (*Plin.*, 3, 17.—*Ptol.*, p. 63.—Consult remarks under the article Gallia, page 531, col. 1.)

Insŭla Sacra, an island formed at the mouth of the Tiber, by the separation of the two branches of that river. (*Procopius, Rer. Got.*, 1.—*Rutil. Itin.*, 1, 169.)

Intemelĭum or Albium Intemelium, the capital of the Intemelii. (*Vid* Albium II.)

Interamna, I. a city of Umbria, so called from its being situated between two branches (*inter amnes*) of the river Nar. (*Varro, L. L.*, 4, 5.) Hence also the inhabitants of the place were known as the Interamnates Nartes, to distinguish them from those of Interamna on the Liris. (*Plin.*, 3, 14.) If an ancient inscription cited by Cluverius (*Ital. Ant.*, vol. 1, p. 635) be genuine, Interamna, now represented by the well-known town of *Terni*, was founded in the reign of Numa, or about 80 years after Rome. It is noted afterward as one of the most distinguished cities of municipal rank in Italy. This circumstance, however, did not save it from the calamities of civil war during the disastrous struggle between Sylla and Marius. (*Florus*, 3, 21.) The plains around Interamna, which were watered by the Nar, are represented as the most productive in Italy (*Tacit., Ann.*, 1, 69); and Pliny assures us (18, 28), that the meadows were cut four times in the year. Interamna is commonly supposed to have been the birthplace of the historian Tacitus, and also of the emperor of the same name. (*Cramer's Anc. Italy*, vol. 1, p. 276.)—II. A city of Picenum, in the territory of the Prætutii; hence called, for distinction' sake, Prætutiana. (*Ptol.*, p. 62.) It is now *Teramo*, situate between the small rivers *Vizziola* and *Tordino*. (*Romanelli, Antica Topografia*, &c., pt. 3, p. 298, *seqq.*)—III. A city of New Latium, situate on the Liris, and between that river and the small stream now called *Sogne*, but the ancient name of which Strabo, who states the fact, has not mentioned. It was usually called Interamna ad Lirim, for distinction' sake from the other cities of the same name. According to Livy (9, 28) it was colonized A.U.C. 440, and defended itself successfully against the Samnites, who made an attack upon it soon after. (*Liv.*, 10, 36.) Interamna is mentioned again by the same historian (26, 9) when describing Hannibal's march from Capua to Rome. We find its name subsequently among those of the refractory colonies of that war. (*Liv.*, 27, 9.) Pliny informs us that the Interamnates were surnamed Lirinates and Succasini. (*Plin.*, 3, 5.) Cluverius imagined that *Ponte Corvo* occupied the site of Interamna; but its situation agrees more nearly with that of a place called Terame Castrume, in old records, and the name of which is evidently a corruption of Interamna. (*Cramer's Anc. It.*, vol. 2, p. 117.)

Inŭi Castrum. *Vid.* Castrum II.

Io, daughter of Iasus, or, as the dramatic writers said, of Inachus, was priestess of Juno at Argos, and, unhappily for her, was beloved by Jupiter. When this god found that his conduct had exposed him to the suspicions of Juno, he changed Io into a white cow, and declared with an oath to his spouse that he had been guilty of no infidelity. The goddess, affecting to believe him, asked the cow of him as a present; and, on obtaining her, set the "all-seeing Argus" to watch her. (*Vid.* Argus.) He accordingly bound her to an olive-tree in the grove of Mycenæ, and there kept guard over her. Jupiter, pitying her situation, directed Mercury to steal her away. The god of ingenious devices made the attempt; but, as a vulture always gave Argus warning of his projects, he found it impossible to succeed. Nothing then remaining but open force, Mercury killed Argus with a stone, and hence obtained the appellation of *Argus-slayer* (Ἀργειφόντης). The vengeance of Juno was, however, not yet satiated; and she sent a gad-fly to torment Io, who fled over the whole world from its pursuits. She swam through the Ionian Sea, which was fabled to have hence derived its name from her. She then roamed over the plains of Illyria, ascended Mount Hæmus, and crossed the Thracian strait, thence named the Bosporus (*vid.* Bosporus), she rambled on through Scythia and the country of the Cimmerians, and, after wandering over various regions of Europe and Asia, arrived at last on the banks of the Nile, where she assumed her original form, and bore to Jupiter a son named Epaphus. (*Vid.* Epaphus.)—The legend of Io would not appear to have attracted so much of the attention of the earlier poets

as might have been expected. Homer never alludes to it, unless his employment of the term Ἀργειφόντης (*Argeiphontes*) is to be regarded as intimating a knowledge of Io. It is also doubtful whether she was one of the heroines of the Eoeæ. Her story, however, was noticed in the Ægimius, where it was said that her father's name was Peirên, that her keeper Argus had four eyes, and that the island of Eubœa derived its name from her. (*Apollod.*, 2, 1, 3.—*Schol. ad Eurip., Phœn.*, 1132.—*Steph. Byz., s. v.* Ἀβαντίς.) Pherecydes said that Juno placed an eye in the back of Argus's neck, and deprived him of sleep, and then set him as a guard over Io. (*Ap. Schol. ad Eurip., l. c.*) Æschylus introduces Io into his "Prometheus Bound," and he also relates her story in his "Suppliants."—When the Greeks first settled in Egypt, and saw the statues of Isis with cow's horns, they, in their usual manner, inferred that she was their own Io, with whose name hers had a slight similarity. At Memphis they afterward beheld the worship of the holy bull Apis, and naturally supposing the bull-god to be the son of the cow-goddess, they formed from him a son for their Io, whose name was the occasion of a new legend relative to the mode by which she was restored to her pristine form. (*Müller, Proleg.*, p. 183, *seq.*—*Keightley's Mythology*, p. 406, *seqq.*)—The whole story of Io is an agricultural legend, and admits of an easy explanation. Io, whether considered as the offspring of Iasus (the favourite of Ceres) or of Peirên (the "experimenter" or "tryer"), is a type of early agriculture, progressing gradually by the aid of slow and painful experience. Jupiter represents the firmament, the genial source of light and life; Juno, on the other hand, is the type of the atmosphere, with its stormy and capricious changes. Early agriculture suffers from these changes, which impede more or less the fostering influence of the pure firmament that lies beyond, and hence man has to watch with incessant and sleepless care over the labours of primitive husbandry. This ever-watchful superintendence is typified by Argus with his countless eyes, save that in the legend he becomes an instrument of punishment in the hands of Juno. If we turn to the version of the fable as given in the Ægimius, the meaning of the whole story becomes still plainer, for here the four eyes of Argus are types of the four seasons, while the name Eubœa contains a direct reference to success in agriculture. Argus, continues the legend, was slain by Mercury, and Io was then left free to wander over the whole earth. Now, as Mercury was the god of language and the inventor of letters, what is this but saying, that when rules and precepts of agriculture were introduced, first orally and then in writing, mankind were released from that ever-watching care which early husbandry had required from them, and agriculture, now reduced to a regular system, went forth in freedom and spread itself among the nations?—Again, in Egypt Io finds at last a resting-place; here she assumes her original form, and here brings forth Epaphus as the offspring of Jove. What is this but saying that agriculture was carried to perfection in the fertile land of the Nile, and that here it was *touched* (ἐπὶ and ἁφάω) by the true generative influence from on high, and brought forth in the richest abundance?—Still farther, the eyes of Argus, we are told, were transferred by Juno to the plumage of her favourite bird; and the peacock, it is well known, gives sure indications, by its cry, of changes about to take place in the atmosphere, and is in this respect, therefore, intimately connected with the operations of husbandry. We see, too, from this, why, since Juno is the type of the atmosphere, the peacock was considered as sacred to the goddess. (*Vid.* Juno.)—From what has been said, it would seem that the name Io is to be deduced from ΙΩ (εἶμι), "*to go*," as indicative of vegetation going forth from the bosom of the earth.

Ιοβάτες, a king of Lycia, father of Sthenobœa, the wife of Prœtus, king of Argos. (*Vid.* Bellerophon.)

Jocasta, a daughter of Menœceus, who married Laius, king of Thebes, by whom she had Œdipus. She was afterward united to her son Œdipus without knowing who he was, and had by him Eteocles, Polynices, Ismene, and Antigone. She hung herself on discovering that Œdipus was her own offspring. (*Vid.* Laius, and Œdipus.)

Iolāus, a son of Iphiclus, king of Thessaly, who assisted Hercules in conquering the Hydra. (*Vid.* Hydra, and Hercules.)

Iolcos, a town of Thessaly, in the district of Magnesia, at the head of the Pelasgicus Sinus, and northeast of Demetrias. It was celebrated in the heroic age as the birthplace of Jason and his ancestors. Iolcos was situated at the foot of Mount Pelion, according to Pindar (*Nem.*, 4, 87), and near the small river Anaurus, in which Jason is said to have lost his sandal. (*Apoll. Rhod.*, 1, 48.) Strabo affirms that civil dissensions and tyrannical government hastened the downfall of this place, which was once a powerful city; but its ruin was finally completed by the foundation of Demetrias in its immediate vicinity. In his time the town no longer existed, but the neighbouring shore still retained the name of Iolcos. (*Strab.*, 436.—Compare *Liv.*, 43, 12.—*Scylax*, p. 25.—*Steph. Byz., s. v.* Ἰωλκός.—*Plin.*, 4, 9.) The poets make the ship Argo to have set sail from Iolcos; this, however, must either be understood as referring the fact to Aphetæ, or else by Iolcos they mean the adjacent coast. (*Cramer's Anc. Greece*, vol. 1, p. 428.)

Iōle, a daughter of Eurytus, king of Œchalia. (*Vid.* Hercules, page 598, col. 2.)

Ion, I. the fabled son of Xuthus, and reputed progenitor of the Ionian race. (*Vid.* Iones.)—II. A tragic poet, a native of Chios, and surnamed Xuthus. He began to exhibit Ol. 82, 2, B.C. 451. The number of his dramas is variously estimated at from twelve to forty. Bentley has collected the names of eleven. (*Epist. ad Mill. Chron. I. Malal. subj.*) The same great critic has also shown that this Ion was a person of birth and fortune, distinct from Ion Ephesius, a mere begging rhapsodist. Besides tragedies, Ion composed dithyrambs, elegies, &c. His elegies are quoted by Athenæus (10, p. 436), as also his Ἐπιδημίαι, a work giving an account of all the visits paid by celebrated men to Chios. (*Athenæus*, 3, p. 93.) Ion also composed several works in prose, some of them on philosophical subjects. Though he did not exhibit till after Euripides had commenced his dramatic career, and though he was, like that poet, a friend of Socrates (*Diog. Laert.*, 2, 23), we should be inclined to infer, from his having written dithyrambs, that he belonged to an earlier age of the dramatic art, and that his plays were free from the corruptions which Euripides had introduced into Greek tragedy: it is, indeed, likely that a foreigner would copy rather from the old models than from modern innovations. Ion was so delighted with being decreed victor on one occasion, that he presented each citizen with a vase of Chian pottery. (*Athen.*, 1, p. 4.) We gather from a joke of Aristophanes, on a word taken from one of his dithyrambs, that Ion died before the exhibition of the *Pax*, B.C. 419. (*Pax*, v. 833.—*Theatre of the Greeks*, p. 92. 4th ed.)

Iones, one of the main original races of Greece. The origin of the Ionians is involved in great obscurity. The name occurs in the Iliad but once, and in the form "Iaones" (*Il.*, 13, 685); but not many years after the war of Troy, the Ionians appear as settled in Attica, and also in the northern part of the Peloponnesus, along the coast of the Corinthian Gulf. Herodotus (8, 44) says, that the Athenians were originally Pelasgi, but that after Ion, the son of Xuthus, became the leader of the forces of the Athenians, the people

received the name of Ionians. It appears probable that the Ionians, like the Æolians, were a conquering tribe from the mountains of Thessaly, and that at an unknown period they migrated southward, and settled in Attica and part of the Peloponnesus, probably mixing with the native Pelasgi. The genealogy of Ion, the reputed son of Xuthus, seems to be a legend under which is veiled the early history of the Ionian occupation of Attica. Euripides, in order to flatter the Athenians, makes Ion the son of Apollo. Whatever may be the historical origin of the Ionian name, Athenians and Ionians came to be considered as one and the same people. In the Peloponnesus the Ionians occupied the northern coast of the peninsula, which was then called Ionia, and also Ægialæan Ionia, and the sea which separates the Peloponnesus from Southern Italy assumed the name of Ionian Sea, a circumstance which would seem to indicate the extent and prevalence of the Ionian name. This appellation of Ionian Sea was retained among the later Greeks and the Romans, and is perpetuated to the present day among the Italians. When the Dorians invaded the Peloponnesus, about 1100 years B.C., the Achæi, being driven thence, gathered towards the north, and took possession of Ionia, which thenceforth was known by the name of Achaia. The Ionians of the Peloponnesus, in consequence of this, migrated to Attica, whence, being straitened for space, and perhaps, also, harassed by the Dorians, they resolved to seek their fortune beyond the sea, under the guidance of Neleus and Androclus, the two younger sons of Codrus, the last king of Athens. This was the great Ionic migration, as it is called. The emigrants consisted of natives of Attica, as well as of Ionian fugitives from the Peloponnesus, and a motley band from other parts of Greece. (*Herod.*, 1, 146.) But this migration can, perhaps, hardly be considered as one single event: there seem to have been many and various migrations of Ionians, some of which were probably anterior to the Dorian conquest. (*Encycl. Us. Knowl.*, vol. 13, p. 13, *seq.*)—For the history of the Ionic colonies in Asia Minor, consult the article Ionia.—We have already remarked, that the origin of the name Ionian is altogether uncertain. It is generally thought to come from the Hebrew *Iavan* or (if pronounced with the quiescent *vau*) *Ion;* and in like manner the Hellenes are thought to be the same with *Elisa*, in the sacred writings, more especially their country Hellas. Hence Bochart makes Iavan, the son of Iaphet, the ancestor of the Ions. The Persians, moreover, would seem to have called the Greeks by a similar appellation. Thus, in Aristophanes (*Acharn.*, v. 104), a Persian, who speaks broken Greek, is introduced, expressing himself as follows: *οὐ λῆψι χρῦσο χαννόπρωκτ' Ἰαοναῦ*, and the scholiast remarks, with reference to the last word, *Ἰαοναῦ ἀντὶ τοῦ Ἀθηναῖε . . . . . ὡς πάντας τοὺς Ἕλληνας οἱ βάρβαροι ἐκάλουν.* In the Coptic, also, the Greeks are styled, by a name quite analogous, OΘEININ, as at the end of the Rosetta inscription. (*Akerblad, sur l'inscrip. Egypt. de Rosette.*—*Kruse, Hellas*, vol. 1, p, 2, *in notis.*) They, however, who favour such etymologies, should first determine whether the Hebrew is to be regarded as the primitive language or not; since, if the latter be the case, the names that are given in Hebrew scripture to the early rulers and leaders in the family of Noah, are mere translations from the primitive tongue, and certainly can form no sure basis for the erection even of the slightest superstructure of etymology.

Ionĭa, a district of Asia Minor, where Ionians from Attica settled, about 1050 B.C. This beautiful and fertile country extended from the river Hermus, along the shore of the Ægean Sea, to Miletus, and the temple of the Branchidæ, on the promontory of Posideum. Its southern limit, however, probably varied at different times, since some made Ionia reach to the Sinus Iassius. Strabo makes the circuit of Ionia 3430 stadia. (*Strab.*, 632.—Compare *Tzschucke, ad uc.*) The breadth is nowhere given. Nothing, indeed, could be more irregular in point of form; it consisting, as it would appear, of small districts around the different cities and towns, save only the great peninsula of Erythræ, &c., and the islands of Samos and Chios.—Ionia, or the Ionian league, originally consisted of twelve cities of considerable note, with many other towns of minor importance; besides a thirteenth city, Smyrna, afterward wrested from the Æolians. The names of the cities, beginning from the north, are Phocæa, Smyrna, Clazomenæ, Erythræ, Chios, Teos, Lebedus, Colophon, Ephesus, Priene, Samos, Myus, and Miletus. Others of less note were Temnus, Leuce, Metropolis, Myonnesus, and Latmus. The Ionian confederation appears to have been mainly united by a common religious worship, and by the celebration of a periodic festival; and it seems that the deputies of the several cities only met in times of great difficulty. The place of assembly was the Panionium, at the foot of Mount Mycale, where a temple, built on neutral ground, was dedicated to Neptune. In the old Ionia (afterward called Achaia) Neptune was also the national deity, and his temple continued at Helice till that city was submerged. That the settlers in Asia should retain their national worship is a circumstance perfectly in accordance with the history of colonization, and confirmatory, if confirmation were needed, of the European origin of the Ionians of Asia. We have no materials for a history of these cities of Ionia as a political community, and no reason for supposing that their political union came near the exact notion of a federation, as some have conjectured.—In almost every one of the Ionian cities there were two parties, aristocratic and democratic, and the Persian kings or their satraps generally favoured the former; and thus it happened that most of the Greek cities in Asia came to be ruled by tyrants, or individuals who possessed the sovereign power.—The Ionian cities remained independent of a foreign yoke, however, until the time of Crœsus, by whom they were finally subdued. From the Lydian they passed to the Persian sway, their conquerors, however, in both instances leaving them their own forms of government, and merely subjecting them to the payment of tribute. To the Persian succeeded the Macedonian dominion, and to this last the Roman yoke. Sylla reduced them beneath the Roman power, and treated them, together with other Asiatic cities, with great severity, on account of the murder of so many thousand Romans, whom they had inhumanly put to death in compliance with the orders of Mithradates. Ephesus was treated with the greatest rigour, Sylla having suffered his soldiers to live there at discretion, and obliged the inhabitants to pay every officer fifty drachmæ, and every soldier sixteen denarii a day. The whole sum which the revolted cities of Asia paid Sylla was 20,000 talents, near four millions sterling. This was a most fatal blow, from which they never recovered. Ionia, at a later period, was totally devastated by the Saracens, so that few vestiges of ancient civilization remain. Its inhabitants were considered effeminate and voluptuous, but, at the same time, highly amiable. Their dialect partook of their character. The arts and sciences flourished in this happy country, particularly those which contribute to embellish life. The Asiatic Greeks became the teachers and examples of the European Greeks. Homer the poet, and Parrhasius the painter, were Ionians. The Ionic column proves the delicacy of their taste. (*Encyclop. Americ.*, vol. 7, p. 53.) A notice of the principal sites on the coast is given by Leake (*Journal*, p. 260, *seqq.*—Compare *Rennell, Geography of Western Asia*, vol. 2, p. 1, *seqq.*).—II. An ancient name given to Hellas or Achaia, because it was for some time the residence of the Ionians. (Consult remarks under the article Iones.)

Ionĭum Mare, a name given to that part of the Mediterranean which separates the Peloponnesus from Southern Italy. It was fabled to have received its appellation from the wanderings of Io in this quarter. (*Vid.* Io.) The more correct explanation, however, deduces the name from that of the great Ionic race. (*Vid.* Iones.) The statements of the ancient writers respecting the situation and extent of the Ionian Sea are very fluctuating and uncertain. Scylax (p. 11) makes it the same with the Adriatic; and he may be correct in so doing, since, according to Herodotus, the true and ancient name of the Adriatic was the Ionian Gulf (6, 127). Both the Adriatic and Ionian gulfs end, according to Scylax, at the straits near Hydruntum (p. 5). Of the Ionian Sea he says nothing; Herodotus, however, makes it extend as far south as the Peloponnesus. Thucydides keeps up the distinction just alluded to, calling the Adriatic by the name of the Ionian Gulf (being probably as ignorant as Herodotus of any other appellation for this arm of the sea), and styling the rest, as far as the western coast of Greece, the Ionian Sea (1, 24). In later times a change of appellation took place. The limits of the Adriatic were extended as far as the southern coast of Italy and the western shores of Greece, and the Ionian Gulf was considered to be now only a part of it. Eustathius asserts (*ad Dionys. Perieg.*, v. 92), that the more accurate writers of his day maintained this distinction. Hence the remark of Ptolemy is rendered intelligible, who makes the Adriatic Sea extend along the whole western coast of Greece down to the southernmost extremity of the Peloponnesus. (*Mannert, Geogr.*, vol. 9, p. 12.)

Iŏphon, the son of Sophocles, is described by Aristophanes (*Ran.*, 73, *seqq.*) as a man whose powers were, at the time of his father's death, not yet sufficiently proved to enable a critic to determine his literary rank. He appears, however, to have been a creditable dramatist, and gained the second prize in 428 B.C., when Euripides was first and Ion third. (*Arg. ad Eurip., Hippol.—Theatre of the Greeks*, p. 94, *seq.*, 4th ed.)

Joppa, an ancient city of Palestine, situate on the coast, to the northwest of Jerusalem, and to the south of Cæsarea. In the Old Testament it is called Japho (*Joshua*, 19, 46.—2 *Chron*, 2, 16.—*Jonah*, 1, 3). It was the only harbour possessed by the Jews, and the wood for the temple, which was cut on Mount Lebanon, was brought in floats to Joppa, thence to be sent to Jerusalem. It subsequently became a Phœnician city, and fell under the power of the kings of Syria, until the Maccabees conquered it, and restored it to their nation. The Jews, not being a commercial people, made no use of Joppa as a place of trade; and hence it became a retreat for pirates. (*Strabo*, 759.) Under the Roman power the pirates were made to disappear. In the middle ages Joppa changed its name to *Jaffa* or *Yaffa*. (*Abulfed., Tab. Syr.*, p. 80.)—Joppa was made by the ancient mythologists the scene of the fable of Andromeda, and here Cepheus was said to have reigned. (*Strabo, l. c.*) Pliny (9, 5) even gravely informs us, that M. Scaurus brought away from this place to Rome the bones of the sea-monster to which the princess had been exposed, and which were of a remarkable size. They were probably the remains of a large whale. The Jews saw in them the bones of the whale that had swallowed Jonah; the Greeks, on the other hand, connected them with one of the legends of their fanciful mythology.—Joppa was the place of landing for the western pilgrims, and here the promised pardons commenced. It possesses still, in times of peace, a considerable commerce with the places in its vicinity, and is well inhabited, chiefly by Arabs. Mr. Wilson says the harbour is rocky and dangerous, and difficult of access; in which state it has been since the time of Josephus, who says that a more dangerous situation for vessels cannot be imagined. The same traveller estimates the present population at 5000. The place is distinguished for its fruits, and the watermelons that grow here are said to be superior to those of any other country. Mr. Buckingham says, "that Jaffa, as it is now seen, is seated on a promontory jutting out into the sea, and rising to the height of about 150 feet above its level." (*Mannert, Geogr.*, vol. 6, pt. 1, p. 256.)

Jordānes, a famous river of Palestine, which, according to Josephus, had its source in the lake of Phiala, about ten miles north of Cæsarea Philippi. This origin of the river was ascertained by Philip the tetrarch, who made the experiment of throwing some chaff or straw into the lake, which came out where the river emerges from the ground, after having run about 120 furlongs beneath the surface of the earth. Mannert deems this story fabulous, and makes the river rise in Mount Paneas. The Talmudists say that the Jordan rises out of the cave of Paneas. They assert, moreover, that Leshem is Paneas. Leshem was subdued by the Danites, and Jeroboam placed one of his golden calves in Dan, which is at the springs of Jordan. Josephus says that the springs of Jordan rise from under the temple of the golden calf. Possibly this temple might stand on a hill, so convenient and proper for such an edifice, that the temple of Augustus was afterward built upon it. Burckhardt, however, says that it rises about four miles northeast from Cæsarea Philippi, in the plain, near a hill called Tel-el-kadi. There are, he says, two springs near each other, one smaller than the other, whose waters unite immediately below. Both sources are on level ground, among rocks of what Burckhardt calls tufwacke. The larger source immediately forms a river 12 or 15 yards wide, which rushes rapidly over a stony bed into the lower plain. It is soon after joined by the river of Paneas, or Cæsarea Philippi, which was on the northeast of the city. Over the source of this river is a perpendicular rock, in which several niches have been cut to receive statues, the largest of which is above a spacious cavern, beneath which the river rises. This niche, the editor of Burckhardt conjectures, contained a statue of Pan, whence the name of Paneas given to the city, and of Πανεῖον to the cavern. Seetzen differs from Burckhardt in making the spring of the river Hasbeia, which rises half a league to the west of Hasbeia, and which, he says, forms the branch of the Jordan, to be the proper head of that river. A few miles below their junction, the united rivers, now a considerable stream, enter the small lake of *Houle*, the ancient Samochonitis or Merom, into which several other streams from the mountains discharge themselves; some of them, perhaps, having equal claims to the honour of forming the Jordan with those above mentioned. So that, in truth, the Lake of *Houle* may best be considered as the real source of the river. After quitting this small lake, the river runs a course of about 12 miles to the Lake Tabaria, the ancient Sea of Tiberias or Galilee, maintaining, as some travellers report, a distinct current in the centre, through its whole length, without mingling its waters with those of the lake. But when it is recollected that this is 15 miles in length, and in some parts nine in breadth, such a fact is scarcely credible. From this lake the river flows about 70 miles more, through the *Ghor*, or valley of Jordan, the ancient Aulon, until it is finally lost in the Dead Sea. Its whole course is about 100 miles in a straight line by the map; perhaps 150, computing by the windings of its channel. The Jordan, it appears, anciently overflowed (as it probably does sometimes now) in the first month, which answers to our March: as it was at this time that the armies enumerated in 1 Chron., 12, passed the Jordan to David at Ziklag, "when it had overflowed all its banks." This was, in fact, the time when the frequent rains and the melting of the snows

on the mountains at its source would be most likely to occasion such an inundation. Travellers have given different accounts of this celebrated stream. Maundrell assigns it a breadth of 20 yards; but represents it as deep, and so rapid that a man could not swim against the current. Volney calls it from 60 to 80 feet between the two principal lakes, and 10 or 12 feet deep; but makes it 60 paces at its embouchure; Chateaubriand, about the same point, 50 paces, and six or seven feet deep close to the shore. Dr. Shaw computed its breadth at 30 yards, and its depth at nine feet; and that it daily discharges 6,090,000 tons of water into the Dead Sea. Burckhardt, who crossed it higher up, calls it 80 paces broad, and three feet deep; but this was in the middle of summer. Mr. Buckingham, who visited it in the month of January, 1816, states it to be little more at the part where he crossed it, which was a short distance above the parallel of Jericho, than 25 yards in breadth, and so shallow as to be easily forded by the horses. At another point, higher up in its course, he describes it as 120 feet broad. From a mean of these and other accounts, its average width may be computed at 30 yards. It rolls so powerful a volume of water into the Dead Sea, that the strongest and most expert swimmer would be foiled in any attempt to swim across it at its point of entrance: he must inevitably be hurried down by the stream into the lake. The banks of the Jordan are in many places covered with bushes, reeds, tamarisks, willows, oleanders, &c., which form an asylum for various wild animals, who here concealed themselves till the swelling of the river drove them from their coverts. To this Jeremiah alludes (49, 19). Previously to the destruction of the four cities of the plain, it is probable that the Jordan flowed to the Red Sea, through the valley of Ghor or Arabia.—The etymology of its name has been variously assigned. It is thought by some to come from the Hebrew *jarden*, a descent, from its rapid descent through that country. Another class of etymologists deduce its name from the Hebrew and Syriac, importing the *caldron of judgment*. Others make it come from *Jor*, a spring, and *Dan*, a small town near its source; and a third class deduce it from *Jor* and *Dan*, two rivulets. It most probably derives its name from *Yar-Dan*, "the river of Dan," near which city it takes its rise. The Arabs call it *Arden* or *Harden*, the Persians *Aerdun*, and the Arabian geographer Edrisi, *Zacchar*, or swelling. (*Mansford's Scripture Gazetteer*, p. 251.)

Jornandes or (as he is called in the *Analecta* of Mabillon) Jordanes, a Goth by birth, secretary to one of the kings of the Alans, and, as some believe, afterward bishop of Ravenna. In the year 552 of our era he wrote a history of the Goths (*Re Rebus Geticis*). This is merely an abridgment of the history of Cassiodorus, and is written without judgment and with great partiality. He composed also a work entitled *De regnorum et temporum successione*, or a Roman history from Romulus to Augustus. It is only a copy of the history of Florus, but with such alterations and additions, however, as to enable us sometimes to correct by means of it the text of the Roman historian. (*Schöll, Hist. Lit. Lat.*, vol. 3, p. 177.)

Ios, an island in the Ægean Sea, to the north of Thera. Here, according to some accounts, Homer was interred. (*Strab.*, 484.—*Plin.*, 4, 12.) It was also said, that the poet's mother was a native of this island. (*Steph. Byz.*, *s. v.* Ἰος.) The modern name is *Nio*, for which Bondelmonti assigns a totally false derivation, since it merely comes from a Romaic corruption. (*Bondelm.*, *Ins. Archipel.*, p. 99, *ed. De Sinner.*)

Josephus, Flavius, a celebrated Jew, son of Mathias, a priest, born in Jerusalem. The date of his birth is A.D. 37. He was a man of illustrious race, lineally descended from a priestly family, the first of the twenty-four courses, an eminent distinction. By his mother's side he traced his genealogy up to the Asmonean princes. He grew up with a high reputation for early intelligence and memory. At fourteen years old (he is his own biographer) he was so fond of letters, that the chief priests used to meet at his father's house to put to him difficult questions of the law. At sixteen he determined to acquaint himself with the three prevailing sects, those of the Pharisees, Sadducees, and Essenes For though he had led for some time a hardy, diligent, and studious life, he did not consider himself yet sufficiently acquainted with the character of each sect to decide which he should follow. Having heard that a certain Essene named Banus was leading in the desert the life of a hermit, making his raiment from the trees and his food from the fruits of the earth, practising cold ablutions at all seasons, and, in short, using every means of mortification to increase his sanctity, Josephus, ambitious of emulating the fame of such an example of holy seclusion, joined him in his cell. But three years of this ascetic life tamed his zealous ambition; he grew weary of the desert, abandoned his great example of painful devotion, and returned to the city at the age of nineteen. There he joined the sect of the Pharisees. In his twenty-sixth year he undertook a voyage to Rome, in order to make interest in favour of certain priests, who had been sent there to answer some unimportant charge by Felix. On his voyage he was shipwrecked and in great danger. His ship foundered in the Adriatic, six hundred of the crew and passengers were cast into the sea, eighty contrived to swim, and were taken up by a ship from Cyrene. They arrived at Puteoli, the usual landing-place, and Josephus, making acquaintance with one Aliturus, an actor, a Jew by birth, and from his profession in high credit with the Empress Poppæa, he obtained the release of the prisoners, as well as valuable presents from Poppæa, and returned home. During all this time he had studied diligently and made himself master of the Greek language, which few of his countrymen could write, still fewer speak with a correct pronunciation. On his return home he found the Jews on the point of revolting against the power of Rome. After vainly endeavouring to oppose this rash determination, he at last joined their cause, and held various commands in the Jewish army. At Jotapata, in Galilee, he signalized his military abilities in supporting a siege of forty-seven days against Vespasian and Titus, in a small town of Judea. During the siege and capture, 40,000 men fell on the side of the Jews; none were spared but women and children; and the number of captives amounted only to 1200, so faithfully had the Roman soldiery executed their orders of destruction. Josephus saved his life by flying into a cave, where forty of his countrymen had also taken refuge. He dissuaded them from committing suicide, and, when they had all drawn lots to kill one another, Josephus, with one other, remained the last, and surrendered themselves to Vespasian. He gained the conqueror's esteem by foretelling that he would become one day the master of the Roman empire. (*Joseph. Vit.*, § 75.—*Milman's History of the Jews.*, vol. 2, p. 253, *segq.*)—Vossius (*Hist. Gr.*, 2, 8) thinks that Josephus, who, like all the rest of his nation, expected at this period the coming of the Messiah, applied to Vespasian the prophecies which announced the advent of our Saviour. He remarks that Josephus might have been the more sincere in so doing, as Jerusalem was not besieged. His prophecy having been accomplished two years afterward, he obtained his freedom and took the prænomen of Flavius, to indicate that he regarded himself as the freedman of the emperor. Josephus was present during the whole siege of Jerusalem, endeavouring to persuade his countrymen to capitulate. Whether he seriously considered resistance impossible, or, as he

pretends, recognising the hand of God and the accomplishment of the prophecies in the ruin of his country, he esteemed it impious as well as vain; whether he was actuated by the baser motive of self-interest, or the more generous desire of being of service to his miserable countrymen, he was by no means held in the same estimation by the Roman army as by Titus. They thought a traitor to his country might be a traitor to them; and they were apt to lay all their losses to his charge, as if he kept up secret intelligence with the besieged. On the capture of the city, Titus offered him any boon he would request. He chose the sacred books, and the lives of his brother and fifty friends. He was afterward permitted to select 190 of his friends and relatives from the multitude who were shut up in the Temple to be sold for slaves. The estate of Josephus lying within the Roman encampment, Titus assigned him other lands in lieu of it. Vespasian also conferred on him a considerable property in land. Josephus lived afterward at Rome, in high favour with Vespasian, Titus, and Domitian. The latter punished certain Jews and a eunuch, the tutor of his son, who had falsely accused him; exempted his estate from tribute, and advanced him to high honour. He was a great favourite with the Empress Domitia. The time of his death is uncertain; he was certainly alive at the end of the first century, and probably at the beginning of the second. After his surrender he had married a captive in Cæsarea, but, in obedience, it may be presumed, to the law which prohibited such marriages to a man of priestly line, he discarded her, and married again in Alexandrea. By his Alexandrean wife Josephus had three sons; one only, Hyrcanus, lived to maturity. Dissatisfied with this wife's conduct, he divorced her also, and married a Cretan woman, from a Jewish family, of the first rank and opulence in the island, and of admirable virtue.—At Rome Josephus first wrote the *History of the Jewish War* (Ἰουδαϊκὴ ἱστορία περὶ ἁλώσεως), in the Syro-Chaldaic tongue, for the use of his own countrymen in the East, particularly those beyond the Euphrates. He afterward translated the work into Greek, for the benefit of the Western Jews and the Romans. Both King Agrippa and Titus bore testimony to its accuracy. The latter ordered it to be placed in the public library, and signed it with his own hands as an authentic memorial of the times. This work was translated into Latin in the fifth century by Rufinus of Aquileia, or rather by Cassiodorus. (*Muratori, Antiq. Ital.*, vol. 3, p. 920.) Many years afterward, about A.D. 93, Josephus published his great work on the *Antiquities of the Jews* (Ἰουδαϊκὴ Ἀρχαιολογία), in twenty books. It forms a history of the chosen people from the creation to the reign of the Emperor Nero. Josephus did not write this work for the use of his countrymen, nor even for the Hellenistic Jews: his object was to make his nation better known to the Greeks and Romans, and to remove the contempt in which it was accustomed to be held. The books of the Old Testament, and, where these failed, traditions and other historical monuments, were the sources whence he drew the materials for his work; but, in making use of these, he allowed himself an unpardonable license, in removing from his narrative all that the religion of the Jews regarded as most worthy of veneration, in order not to shock the prejudices of the nations to whom he wrote. He not only treats the books of the Old Testament as if they were mere human compositions, in explaining, enlarging, and commenting upon them, and thus destroying the native and noble simplicity and pathos which renders the perusal of the sacred volume so full of attraction; but he allows himself the liberty of often adding to the recital of an event circumstances which change its entire nature. In every part of the work in question, he represents his countrymen in a point of view calculated to conciliate the esteem of the masters of the world. Notwithstanding all this, however, the Antiquities of Josephus are extremely interesting, as affording us a faithful picture of Jewish manners in the time of the historian, and as filling up a void in ancient history of four centuries between the last books of the Old Testament and those of the New. With a view similar to that which dictated the work just mentioned, Josephus wrote an answer to Apion, a celebrated grammarian of Egypt (*vid.* Apion, No. II.), who had given currency to many of the ancient fictions of Egyptian tradition concerning the Jews. He likewise published his own life, in answer to the statements of his old antagonist, Justus of Tiberias, who had sent forth a history of the war, written in Greek with considerable elegance. At what time he died is uncertain; history loses sight of him in his fifty-sixth or fifty-seventh year. A work entitled Εἰς Μακκαβαίους λόγος, ἢ περὶ αὐτοκράτορος λογισμοῦ, has been erroneously ascribed to Josephus. In some editions of the Scriptures it appears under the appellation of the Fourth Book of Maccabees. A fragment also, on the *Cause of the Universe* (περὶ τοῦ παντός), preserved by John Philoponus, a Christian writer of the seventh century, has been incorrectly attributed to Josephus.—Before leaving the biography of this writer, we must say a few words relative to a famous passage in the Jewish Antiquities concerning our Saviour. It occurs in the third chapter of the eighteenth book (*Jos., Op., ed. Hav.*, vol. 1, p. 161), and is as follows: "At this time there exists Jesus, a wise man, if it be allowed us to call him a man; for he performed wonderful works, and instructed those who receive the truth with joy. He thus drew to him many Jews and many of the Greeks. He was the Christ. Pilate having punished him with crucifixion on the accusation of our leading men, those who had loved him before still remained faithful to him. For on the third day he appeared unto them, living anew, just as the prophets of God had announced, who had predicted of him ten thousand other miraculous things. The nation of Christians, named after him, continues even to the present day." This passage, placed in the middle of a work written by a zealous Jew, has all the appearance of a marginal gloss which has found its way into the text: it is *too long* and *too short* to have formed a part of the original text. It is too long to have come from the pen of an infidel, and it is too short to have been written by a Christian. St. Justin, Tertullian, and St. Chrysostom have made no use of it in their disputes with the Jews; and neither Origen nor Photius make any mention of it. Eusebius, who lived before some of the writers just named, is the first who adduces it. These circumstances have sufficed to attach suspicion to it in the eyes of some critics, and especially of Richard Simon (under the name of *Sainjore*, in the *Bibliothèque ou Recueil de diverses pièces critiques, Amst.*, 1708, 8vo, vol. 2, ch. 2) and the historian Gibbon. On the other hand, Henri de Valois (*ad Euseb.*, p. 16, 20), Huet, bishop of Avranches (*Demonstr. Evang.*, p. 27), Isaac Vossius (*De* LXX. *Interpr.*, p. 161), and others, have defended its authenticity. Lambecius (*Biblioth. Vindob.*, vol. 8, p. 5), who advocates the same side, has pretended that the words of Josephus ought to be considered as expressing contempt for our Saviour, although, in order not to offend either party, the historian has concealed his real meaning in equivocal terms. However paradoxical this last opinion may seem, it has assumed an air of considerable probability, in consequence of a slight correction in the text and punctuation which has been proposed by Knittel, a German scholar. (*Neue kritiken über das weltberuhmte Zeugniss des alten Juden Flavius Josephus von Jesu Christo, Braunschw.*, 1799, 4to.) A celebrated Protestant divine, Godfrey Less, after having carefully and c

kally examined both sides of the question, has pronounced the passage to be suppositious, and adds, that the silence of the historian respecting our Saviour and the miracles which he wrought, affords a far more eloquent testimony in favour of the truth of our Redeemer's mission than the most laboured statement could have yielded, especially when we consider that the father of Josephus, one of the priests of Jerusalem, could not but have known our Saviour, and since Josephus himself lived in the midst of the apostles. Had the latter been able, he would have refuted the whole history of our Saviour's mission and works. His silence is conclusive in their favour. The efforts of deistical writers, therefore, to invalidate the authenticity of this remarkable passage, have literally recoiled upon themselves, and Christianity has achieved a triumph with the very arms of infidelity. (*Disputatio super Josephi de Christo Testimon., Gött.*, 1781, 4to.—Compare *Olshausen, Historiæ Eccles. Vet. præcip. monumenta, Berol.*, 1820, 8vo, and *Paulus*, in the *Heidelb. Jahrb.*, 1820, p. 733, as also *Böhmert, Ueber des Flav. Joseph. Zeugniss von Christo, Leipz.*, 1823, 8vo.)—The best editions of the works of Josephus are Hudson's, 2 vols. fol., *Oxon.*, 1720, and Havercamp's, 2 vols. fol., *Amst.*, 1726. A new edition, however, is much wanted. Oberthür commenced one, of which three volumes appeared, embracing the text of Havercamp with the Latin version, in the 8vo form. The editor had promised a commentary, in which was to be contained the result of his own researches, and of those of others made at his request in the principal libraries of Europe. The edition was to be accompanied also by a Lexicon of Josephus, in which the language of this writer would be compared with that of Philo, of the Alexandrean school, and of the writers of the New Testament. His death prevented the completing of his design, and the edition still remains imperfect. In 1825–1827, a 12mo edition, in 6 vols., appeared from the Leipsic press, under the editorial care of Richter. The text, however, is merely a reprint of that of Hudson and Havercamp. (*Hoffmann, Lex. Bibliogr.*, vol. 2, p. 588.—*Schöll, Gesch. der Griech. Lit.*, vol. 2, p. 383, *seqq.*)

Jovĭanus, Flavius Claudius, born A.D. 331, was the son of Veronianus, of an illustrious family of Mœsia, who had filled important offices under Constantine. Jovianus served in the army of Julian, in his unlucky expedition against the Persians; and when that emperor was killed, A.D. 363, the soldiers proclaimed him his successor. His first task was to save the army, which was surrounded by the Persians, and in great distress for provisions. After repelling repeated attacks of the enemy, he willingly listened to proposals for peace, which were, that the Romans should give up the conquests of former emperors westward of the Tigris, and as far as the city of Nisibis, which was still in their hands, but was included in the territory to be given up to Persia, and that, moreover, they should render no assistance to the king of Armenia, then at war with the Persians. These conditions, however offensive to Roman pride, Jovian was obliged to submit to, as his soldiers were in the utmost destitution. It is a remarkable instance of the Roman notions of political honesty, that Eutropius reproaches Jovian, not so much with having given up the territory of the empire, as with having observed so humiliating a treaty after he had come out of his dangerous position, instead of renewing the war, as the Romans had constantly done on former occasions. Jovian delivered Nisibis to the Persians, the inhabitants withdrawing to Amida, which became, after this, the chief Roman town in Mesopotamia. On his arrival at Antioch, Jovian, who was of the Christian faith, revoked the edicts of Julian against the Christians. He also supported the orthodox or Nicene creed against the Arians, and he showed his favour to the bishops who had previously suffered from the Arians, and especially to Athanasius, who visited him at Antioch. Having been acknowledged over the whole empire, Jovian, after staying some months at Antioch, set off during the winter to Constantinople, and, on his way, paid funeral honours to Julian's remains at Tarsus. He continued his journey in very severe cold, of which several of his attendants died. At Ancyra he assumed the consular dignity; but, a few days after, being at a place called Dadastana, in Galatia, he was found dead in his bed, having been suffocated, as some say, by the vapour of charcoal burning in his room; according to others, by the steam of the plaster with which it had been newly laid; while others, again, suspected him of having been poisoned or killed by some of his guards. He died on the 16th of February, A.D. 364, being 33 years of age, after a reign of only seven months. The army proclaimed Valentinianus as his successor. (*Amm. Marcell.*, 25, 5, *seqq.*—*Le Beau, Hist. du Bas-Empire*, vol. 2, p. 186, *seqq.*)

Jovīnus, born of an illustrious family of Gaul, assumed the imperial title under the weak reign of Honorius, and, placing himself at the head of a mixed army of Burgundians, Alemanni, Alani, &c., took possession of part of Gaul, A.D. 411. Ataulphus, king of the Visigoths, offered to join Jovinus, and share Gaul between them; but the latter having declined his alliance, Ataulphus made peace with Honorius, attacked and defeated Jovinus, and, having taken him prisoner, delivered him to Dardanus, prefect of Gaul, who had him put to death at Narbo (*Narbonne*), A.D. 412. (*Jornand., de Reb. Get.*, c. 32, *seqq.*—*Olympiod.*—*Idac. fast. Chron.*—*Greg. Tur.*, 2, 9.—*Tillem., Honor., art.* 48.)

Iphĭcles, a son of Amphitryon and Alcmena, born at the same birth with Hercules. The children were but eight months old, when Juno sent two huge serpents into the chamber to devour them. Iphicles alarmed the house by his cries, but Hercules raised himself up on his feet, caught the two monsters by the throat, and strangled them. (*Pind., Nem.*, 1, 49, *seq.*—*Theocr., Idyll.*, 24.—*Apollod.*, 2, 4.) Iphicles, on attaining to manhood, was slain in battle during the expedition against the sons of Hippocoon, who had beaten to death Œonus, the son of Licymnius. (*Pausan.*, 3, 15, 4.)

Iphĭclus, a king of Phylace in Phthiotis, whose name is connected with one of the legends relative to Melampus. (*Vid.* Melampus.)

Iphicrătes, an Athenian general, of low origin, but distinguished abilities. He was most remarkable for a happy innovation upon the ancient routine of Greek tactics, which he introduced in the course of that general war which was ended B.C. 387, by the peace of Antalcidas. This, like most improvements upon the earlier mode of warfare, consisted in looking, for each individual soldier, rather to the means of offence than protection. Iphicrates laid aside the very weighty panoply which the regular infantry, composed of Greek citizens, had always worn, and substituted a light target for the large buckler, and a quilted jacket for the coat of mail; at the same time he doubled the length of the sword, usually worn thick and short, and increased in the same, or, by some accounts, in a greater proportion, the length of the spear. It appears that the troops whom he thus armed and disciplined (not Athenian citizens, who would hardly have submitted to the necessary discipline, but mercenaries following his standard, like the Free Companions of the middle ages) also carried missile javelins; and that their favourite mode of attack was to venture within throw of the heavy column, the weight of whose charge they could not have resisted, trusting in their individual agility to baffle pursuit. When once the close order of the column was broken, its individual soldiers were overmatched by the longer weapons and unencum-

bered movements of the lighter infantry. In this way Iphicrates and his targeteers (peltastæ), as they were called, gained so many successes, that the Peloponnesian infantry dared not encounter them, except the Lacedæmonians, who said, in scoff, that their allies feared the targeteers as children fear hobgoblins They were themselves, however, taught the value of this new force, B.C. 392, when Iphicrates waylaid and cut off nearly the whole of a Lacedæmonian battalion. The loss in men was of no great amount; but that heavy-armed Lacedæmonians should be defeated by light-armed mercenaries was a marvel to Greece, and a severe blow to the national reputation and vanity of Sparta. Accordingly, this action raised the credit of Iphicrates extremely high. He commanded afterward in the Hellespont, B.C. 389; in Egypt, at the request of the Persians, B.C. 374; relieved Corcyra in 373, and served with reputation on other less important occasions. We have a life of this commander by Cornelius Nepos. (*Xen., Hist. Gr.*, 4, 5, 13.—*Id. ib.*, 4, 8, 34, *seqq.*—*Id. ib.*, 6, 2, 13.—*Diod. Sic.*, 15, 41.—*Id.*, 15, 44.—*Id.*, 16, 85.—*Corn. Nep., Vit. Iphicr.*)

Iphigenĭa, a daughter of Agamemnon and Clytemnestra. The Grecian fleet against Troy had assembled at Aulis; but Agamemnon, having killed a deer in the chase, boasted that he was superior in skill to Diana, and the offended goddess sent adverse winds to detain the fleet. According to another account, the stag itself had been a favourite one of Diana's. Calchas thereupon announced, that the wrath of the goddess could only be appeased by the sacrifice of Iphigenia, the daughter of the offender, and the father, though most reluctant, was compelled to obey. The maiden was accordingly obtained from her mother Clytemnestra, under the pretence of being wanted for a union with Achilles; and, having reached the Grecian camp, was on the point of being sacrificed, when Diana, moved with pity, snatched her away, leaving a hind in her place. The goddess carried her to Tauris, where she became a priestess in her temple. It was the custom at Tauris to sacrifice all strangers to Diana; and many had been thus immolated under the ministration of Iphigenia, when Orestes and his friend Pylades chanced to come thither, in obedience to the oracle at Delphi, which had enjoined upon the son of Agamemnon to convey to Argos the statue of the Tauric Diana. When Orestes and Pylades were brought as victims to the altar, Iphigenia, perceiving them to be Greeks, offered to spare the life of one of them, provided he would convey a letter for her to Greece. This occasioned a contest between them, which should sacrifice himself for the other, and it was ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter: a discovery was the consequence; and Iphigenia accordingly contrived to carry off the statue of Diana, and to accompany her brother and Pylades into Greece.—The story of Iphigenia has been made by Euripides the subject of two plays, in which, of course, several variations from the common legend are introduced.—The name and story of Iphigenia are unnoticed by Homer. Iphigenia is probably a mere epithet of Diana. She is the same with the Diana-Orthia of Sparta, at whose altars the boys were scourged. It was probably this rite that caused Iphigenia to be identified with the "Virgin," to whom human victims were offered by the Tauri. (*Herod.*, 4, 103.) The story of Iphigenia would seem to have been then invented to account for the similarity. Müller thinks that Lemnos was the original mythic Tauris, whence the name was transferred to the Euxine. (*Dorians*, vol. 1, p. 397, *seqq.*) The Homeric name of Iphigenia is Iphianassa. (*Hom., Il.*, 9, 144, *seq.*—*Heyne, ad loc.*—Compare *Lucretius*, 1, 86.)

Iphītus, I. a son of Eurytus, king of Œchalia. (*Vid.* Hercules, p. 598, col. 2.)—II. A king of Elis, son of Praxonides, in the age of Lycurgus. He re-

established the Olympic games 470 years after their first institution, or B.C. 884. It was not, however, until 108 years after this (B.C. 776) that the custom was introduced of inscribing in the gymnasium at Olympia the names of those who had borne off the prize in the stadium. The first whose name was thus inscribed was Corœbus. (*L'Art de vérifier les Dates*, vol. 3, p. 167.—*Picot, Tabl. Chronol.*, vol. 1, p. 322.)

Ipsus, a city of Phrygia, near Synnada, in the plains adjacent to which was fought the great battle between Antigonus and his son Demetrius on the one side, and the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, on the other. We have no detailed account of this decisive conflict, in which Antigonus lost all his conquests and his life. The reader may consult Plutarch in his life of Pyrrhus, Appian in his history of Syria, and the mutilated narrative of Diodorus, as the best authorities to be procured. Little, however, is to be gained from them respecting the position of Ipsus. Hierocles (p. 677) and the Acts of Councils afford evidence of its having been the see of a Christian bishop in the seventh and eighth centuries.—"The site of Ipsus," observes Rennell, "is unknown. It is said to have been *near* Synnada, and there are certainly the remains of several ancient towns and cities on the great road leading from Synnada towards the Bosporus, and one of them within a few miles of Synnada, to the N.W.; but it may be doubted whether Ipsus lay on that side of Synnada. The contending armies approached each other along the great road that led from Syria and Cilicia, through the centre of Asia Minor, towards Synnada; but whether they met to the north or south of that city is not known. A town named *Sakli*, and also *Seleukter* (probably from its ancient name of Seleucia), is situated on the continuation of the great road, at about 25 miles from Synnada, to the southward, and precisely at the point of separation of the roads leading to Ephesus and to Byzantium, in coming from Syria. If Seleucus founded any city on occasion of his victory, one might suspect that the field of battle was near, or at, Sakli, from the above circumstance. No point was more likely for the opposing army from the west to have taken post at, than at the meeting of these roads, by which they commanded the passage through a plentiful valley, shut up by ridges of hills on both sides; the line of communication as well in modern as in ancient times." (*Geography of Western Asia*, vol. 2, p. 145, *seqq.*)

Ira, I. a city of Messenia, in the north, towards the confines of Elis, and near the river Cyparissus, commonly supposed by some to have been one of the cities promised by Agamemnon to Achilles, if the latter would become reconciled to him. This is incorrect, as Homer names the place to which Agamemnon alludes Ἴρη, and not Εἶρα. Agamemnon promised Achilles seven cities of Messenia, of which Ire (not Ira) was one, and the poet describes all seven as lying near the sea, whereas Ira was inland. (*Hom., Il.*, 9, 150.) This place is famous in history as having supported a siege of eleven years against the Lacedæmonians. Its capture, B.C. 671, put an end to the second Messenian war. (*Strab.*, 360.—*Steph. Byz., s. v.* Ἴρη.) We are informed by Sir W. Gell, that "there are some ruins near a village called *Kakoletri*, on the left bank of the Neda, which some think those of Ira, the capital of Messenia, in the time of Aristomenes." (*Itin*, p. 84.)—II. A city of Messenia, on the eastern shore of the Messenian Gulf, supposed to be the same with Abia. (*Vid.* Abia.)

Irenæus, a native of Greece, disciple of Polycarp, and bishop of Lyons, in France. The time of his birth, and the precise place of his nativity, cannot be satisfactorily ascertained. Dodwell refers his birth to the reign of Nerva, A.D. 97, and thinks that he did not outlive the year 190. Grabe dates his birth abou

the year 108. Dupin says that he was born a little before the year 140, and died a martyr in 202. On the martyrdom of Photinus, his predecessor in the see of Lyons, Irenæus, who had been a distinguished member of the church in that quarter, was appointed his successor in the diocese, A.D. 174, and presided in that capacity at two councils held at Lyons, in one of which the Gnostic heresy was condemned, and in another the Quartodecimani. He also went to Rome, and disputed there publicly with Valentinus, Florinus, and Blastus, against whose opinions he afterward wrote with much zeal and ability. He wrote on different subjects; but, as what remains is in Latin, some supposed he composed in that language, and not in Greek. Fragments of his works in Greek are, however, preserved, which prove that his style was simple, though clear and often animated. His opinions concerning the soul are curious. He suffered martyrdom about A.D. 202. From the silence of Tertullian, Eusebius, and others, concerning the manner of his death, Cave, Basnage, and Dodwell have inferred that he did not die by martyrdom, but in the ordinary course of nature. With these Lardner coincides. The best edition of his works is that of Grabe, Oxon., fol., 1702. Dodwell published a series of six essays on the writings of this father of the church, which he illustrates by many historical references and remarks.

Irēsus, a beautiful country in Libya, not far from Cyrene. When Battus, in obedience to the oracle, was seeking a place for a settlement, the Libyans, who were his guides, managed so as to lead him through it by night. Milton calls the name Irassa, for which he has the authority of Pindar. (*Pind., Pyth.*, 9, 185.—*Herod.*, 4, 158, *seqq.*)

Iris, I. the goddess of the rainbow. Homer gives not the slightest hint of who her parents were; Hesiod, however, makes her the daughter of Thaumas (*Wonder*), by the ocean-nymph Electra (*Brightness*), no unapt parentage for the brilliant and wonder-exciting bow of the skies. (*Theog.*, 265.) The office of Iris in the Iliad is to act as the messenger of the king and queen of Olympus; a duty which Mercury performs in the Odyssey, in which poem there is not any mention made of Iris. There is little mention, also, of the goddess in the subsequent Greek poets; but, whenever she is spoken of, she appears quite distinct from the celestial phenomenon of the same name. In Callimachus (*H. in Del.*, 216, *seq.*) and the Latin poets, Iris is appropriated to the service of Juno; and by these last she is invariably (and we may even say clumsily) confounded with the rainbow. According to the lyric poet Alcæus, who is followed by Nonnus, Iris was by Zephyrus the mother of Love. (*Alcæus, ap. Plut., Amator.*, 20.—*Nonnus*, 31, 110, *seq.*) Homer styles Iris "*gold-winged*" (*Il.*, 8, 398.—*Ib.*, 9, 185), the only line in the poet which makes against Voss's theory, that none of Homer's gods were winged. (*Mytholog. Briefe*, vol. 1, *Br.* 12, *seqq.*) The name Iris (Ἶρις) is usually derived from εἴρω, ἐρῶ, "*to say*," an etymology which suits the office of the goddess, and which accords with the view taken of the rainbow in the Book of Genesis. Hermann, however, renders *Iris* by the Latin term *Sertia*, from εἴρω, "*to unite*," the rainbow being formed of seven united or blended colours: "Ἶρις, *Sertia, quod ex septem coloribus conserta est.*" (*Opusc.*, vol. 2, p. 179.—*Keightley's Mythology*, p. 200.)—II. A river of Pontus, rising on the confines of Armenia Minor, and flowing into the sea southeast of Amisus. It receives many tributaries, and near the end of its course passes through the district of Phanarœa. The Turks call it the *Tokatlu*, and near its mouth it is more usually styled *Jekil-Ermak*, or the *Green River*. "It has been a prevalent opinion among geographers, both ancient and modern," observes Rennell (*Geography of Western Asia*, vol. 1, p. 269), "that the Iris made a course to the eastward of north, from Amasea to the Sinus Amisenus Ptolemy allows N. 20° E. and 64 miles in distance Dr. Howell allows northeast-by-north in his map; D'Anville north exactly." The same writer has the following ingenious conjecture respecting the origin of its ancient name. "M. D'Anville says that its name is *Jekil-Ermak*, or the *Green* River. Tournefort tells us that the *Carmili* River (the same with the Lycus, the larger branch) was of a deep *red* colour, from that of the soil. May it not be, that, if the river was *red* at some seasons, and *green* (or fancied to be so) at others, this may have occasioned the name of Iris, from the Greeks?" (*Geography of Western Asia*, vol. 1, p. 356.)

Irus, a beggar of Ithaca, remarkable for his large stature and his excessive gluttony. His original name was Arnæus, but he received that of Irus, as being the messenger of the suiters of Penelope. (Ἶρος, κατὰ τὸν ποιητὴν, παρὰ τὸ εἴρω, τὸ λέγω καὶ ἀπαγγέλλω. *Eustath. ad Od.*, 18, 6.) Irus attempted to obstruct the entrance of Ulysses into the palace, under the mean disguise assumed by the latter on his return home, and in presence of the whole court challenged him to fight. Ulysses immediately brought him to the ground with a single blow. (*Od.*, 18, 1, *seqq.*)

Is, a city about eight days' journey from Babylon, according to Herodotus, near which flows a river of the same name, which empties into the Euphrates With the current of this river, adds the historian, particles of bitumen descended towards Babylon, by means of which its walls were constructed. There are some curious fountains, says Rennell, near *Hit*, a town on the Euphrates, about 128 miles above Hillah, reckoning the distance along the banks of the Euphrates. This distance answers to eight ordinary journeys of a caravan of 16 miles direct. There can be no doubt that this *Hit* is the Is of Herodotus, which should have been written It. (*Rennell, Geography of Herodotus*, vol. 1, p. 461, ed. 1830.)

Isadas, a young Spartan, who, when Epaminondas and the Thebans had attacked Lacedæmon, and the city was in danger of falling into their hands, rushed forth from his dwelling in a state of nudity, and newly anointed with oil, having nothing but a spear in one hand and a sword in the other, and in this condition contended valiantly against the foe. The Ephori honoured him with a chaplet for his gallant achievement, but, at the same time, fined him 1000 drachmas for having dared to appear without his armour. (*Plut., Vit. Ages.*) This story is introduced by Bludgell, in his paper upon "The mixture of virtue and vice in the human character." (*Spectator, No.* 564.)

Isæus, an orator of Chalcis, in Eubœa, who came to Athens, and became there the pupil of Lysias, and soon after the master of Demosthenes. (*Clinton, Fasti Hellenici*, 2d ed., p. 117.) Dionysius of Halicarnassus could not ascertain the time of his birth or death. So much as this, however, appears certain, that the vigour of his talent belonged to the period after the Peloponnesian war, and that he lived to see the time of King Philip. His style bears a great resemblance to that of Lysias. He is elegant and vigorous; but Dionysius of Halicarnassus does not find in him the simplicity of the other. He understands better than Lysias the art of arranging the several parts of a discourse, but he is less natural. When we read the exposition of a speech of Lysias, nothing appears artificial therein: on the contrary, everything is studied in the orations of Isæus. "One would believe Lysias," adds Dionysius, "though he were stating what was false; one cannot, without some feeling of distrust, assent to Isæus, even when he speaks the truth." Again: "Lysias seems to aim at truth, but Isæus to follow art: the one strives to please, the other to produce effect." Dionysius farther remarks, that, in his opinion, with Isæus originated that vigour and energy of style (ὅτι

ρσεως) which his pupil Demosthenes carried to perfection. (*Dion. Hal., de Isæo judicium.—Op., ed Reiske*, vol. 5. p. 613, *seqq.*)—So far as the extant specimens of Isæus enable us to form an opinion, this judgment appears to be just. The perspicuity and artless simplicity of the style of Lysias are admirable; but, on reading Isæus, we feel that we have to do with a subtle disputant and a close reasoner, whose arguments are strong and pointed, but have too much the appearance of studied effect, and for that reason often fail to convince.—The author of the life of Isæus, attributed to Plutarch, mentions sixty-four orations of his, fifty of which were allowed to be genuine. At present there are only eleven extant, all of which are of the forensic class, and all treat of matters relating to wills, and the succession to the property of testators or persons intestate, or to disputes originating in such matters. These orations are valuable for the insight they give us into the laws of Athens as to the disposition of property by will and in cases of intestacy, and also as to many of the forms of procedure.—The best edition of the text of Isæus is by Bekker, forming part of the *Oratores Attici* (1822–1823, 8vo, *Berol.—Orat. Att.*, vol. 3.) The most useful edition, however, is that of Schömann, *Gryphisw.*, 1831, 8vo. Sir W. Jones has given a valuable translation of Isæus. It appeared in 1779. His version, however, extends only to ten of the orations, the eleventh having been discovered since. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 215.)—II. A native of Assyria, likewise an orator, who came to Rome A.D. 17. He is greatly commended by Pliny the younger, who observes that he always spoke extempore, and that his language was marked by elegance, unlaboured ease, and great correctness. (*Plin., Ep.*, 2, 3.)

Isāpis, a river of Umbria. Its ordinary name was the Sapis. (*Strab.*, 216.—*Ptol.*, p. 64.) Its modern appellation is the *Savio*. It rose not far from Sarsina, and fell into the Adriatic to the northwest of the Rubicon. (*Lucan*, 2, 406.)

Isar and Isāra, I. now the *Isère*, a river of Gaul, where Fabius routed the Allobroges. It rose in the Graian Alps, and fell into the Rhodanus near Valentia, the modern *Valence*.—II. Another, called the *Oise*, which falls into the Seine below Paris. The Celtic name of Briva Isaræ, a place on this river, has been translated into *Pont-Oise*.

Isaura (*æ* or *orum*), the capital of Isauria, near the confines of Phrygia. Strabo and Stephanus of Byzantium use the term as a plural one (τὰ Ἴσαυρα); Ammianus Marcellinus, however, makes it of the first declension (14, 8). It was a strong and rich place, and its inhabitants appear to have acquired their wealth, in a great degree, by plundering the neighbouring regions. The city was attacked by the Macedonians under Perdiccas, the inhabitants having put to death the governor set over the province by Alexander. After a brave resistance, the Isaurians destroyed themselves and their city by fire. The conquerors are said to have obtained much gold and silver from the ruins of the place. (*Diod. Sic.*, 18, 22.) During the contentions between Alexander's successors, the neighbouring mountaineers rebuilt the capital, and commenced plundering anew until they were reduced by Servilius, hence styled Isauricus, and the city was again destroyed. A new Isaura was afterward built by Amyntas, king of Galatia, in the vicinity of the old city, and the stones of this last were employed in its construction. (*Strab.*, 591.) This new Isaura appears to have existed until the third century, when Trebellianus made it his residence, and raised here the standard of revolt. He was slain, and Isaura was probably again destroyed, since, according to Ammianus, its remains were in his time scarcely perceptible. (*Amm. Marcell., l. c.—Treb. Pollio*, 30 *Tyranni*, c. 25.) D'Anville places the old capital near a lake, about whose existence, however, the ancients are silent; the modern name he makes *Ber-Shehir*. New Isaura he places on another lake southeast of the former, and terms it *Sub-Shehr*. Mannert opposes this position of the last, and is in favour of *Seri-Serail*, a small village east-northeast of Iconium. (*Mannert, Anc. Geogr.*, vol. 6, part 2, p 188.)

Isauria, a country of Asia Minor, north of, and adjacent to, Pisidia. The inhabitants were a wild race, remarkable for the violence and rapine which they exercised against their neighbours. P. Servilius derived from his reduction of this people the surname of Isauricus. A conformity in the aspect of the country, which was rough and mountainous, caused Cilicia Trachea, in a subsequent age, to have the name of Isauria extended to it, and it is thus denominated in the notices of the eastern empire. "With respect to Isauria," observes Rennell, "Strabo is not so explicit as might have been wished; but the subject, perhaps, was not well known to him. He no doubt regards Isauria as a province or a part of Pisidia at large: and mentions its two capitals, the old and the new. But then he speaks of the expedition of Servilius, which was sent to one of those cities, as a transaction connected with the modern or maritime Isauria; that is, Cilicia Trachea. This may, perhaps, be explained by the circumstance of Servilius being at the time proconsul of Cilicia, and the expedition being prepared and sent forth from Caycus, in that country, as a convenient point of outset. But Strabo describes Cilicia Trachea under its proper name, and fixes its boundary westward at Coracesium, on the seacoast; and therefore seems to have had no idea of any other Isauria than that which lay inland. The Isauria of Pliny includes both the original province of that name, lying north of Taurus, and also Cilicia Trachea, which had been added to the other; possibly from the date of the above-mentioned expedition of Servilius. About a century and a half had elapsed between the time of Servilius and Pliny; and great changes had probably taken place in the arrangement of boundaries of countries so lately acquired. In later times, the name of Isauria seems to have become appropriate to Cilicia Trachea. Ammianus Marcellinus wrote at so much later a period, that one can hardly allow his description to apply to *ancient* geography. He describes Isauria as a *maritime* country absolutely; and perhaps the original Isauria was not known by that name, but merged into the larger province of Pisidia." (*Geography of Western Asia*, vol. 2, p. 73, *seqq.*)

Isauricus, a surname of P. Servilius, from his conquests over the Isaurians. (*Ovid, Fast.*, 1, 594.—*Cic., Att.*, 5, 21.—*Vid.* Isaura and Isauria.)

Isidōrus, I. a native of Charax, near the mouth of the Tigris, who published in the reign of Caligula a "Description of Parthia." (Παρθίας περιηγητικόν.) It no longer exists; but we have a work remaining, which appears to be an extract from it, and is entitled Σταθμοὶ Παρθικοί, "*Parthian Halting-places*." This work gives a list of the eighteen provinces into which the Parthian empire was divided, with the principal places in each province, and the distances between each town. The list was probably taken from official records, such as appear, from the list of provinces, &c., in Herodotus, to have been kept in the ancient Persian empire. The production just referred to has been printed in the second volume of Hudson's "*Geographiæ veteris Scriptores Græci Minores*," with a dissertation by Dodwell. There is also a memoir on Isidorus by Sainte-Croix, in the 50th volume of the *Mem. de l'Acad. des Inscr.*, &c.—II. A native of Ægæ, an epigrammatic poet, some of whose productions are preserved in the Anthology. (*Jacobs, Anthol. Gr.*, vol. 3, p. 177; vol. 10, p. 329.)—III. An epigrammatic poet, a native of Bolbitine in Egypt. (*Jacobs, Anthol. Gr.*, vol. 10, p. 332.)—IV. A native of Miletus, a Greek architect of the sixth century

who, together, with Anthemius, was employed by Justinian, emperor of the east, to erect the church of St. Sophia at Constantinople. Anthemius merely laid the foundation of the edifice, and was then arrested by the hand of death, A.D. 534. Isidorus was charged with the completion of this structure. This church is a square building, with a hemispherical cupola in the centre, and its summit 400 feet from the pavement below. This edifice, which was considered the most magnificent monument of the age, was scarcely finished before the cupola was thrown down by an earthquake. But Justinian had it immediately rebuilt. On the taking of Constantinople by the Turks, the church of St. Sophia was appropriated to the worship of the Mohammedan conquerors.—V. A New Platonist, a native of Gaza, who succeeded Hegias in the chair of Athens, in the fifth century, or, rather, at the beginning of the sixth. He was a zealous follower of Proclus, but deficient in talent and erudition, and, consequently, soon made way for Zenodotus as his successor. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 116.) —VI. A native of Pelusium, a saint in the Roman Catholic calendar, and one of the most celebrated of the disciples of Chrysostom. He lived in the fifth century, professed the monastic life from his youth, and composed some thousand epistles, of which two thousand and twelve remain, in five books, and are deemed valuable, especially for the information which they contain in relation to points of discipline and for practical rules. The best edition is that of Schottus, *Paris*, 1638, fol. In 1738, Heumann attacked the authenticity of a part of these epistles, in a tract entitled "*Epistolæ Isidori Pelusiotæ maximam partem confectæ*," &c.—VII. Another saint in the Roman Catholic calendar, and a distinguished Spanish prelate towards the beginning of the seventh century, when he succeeded his brother Leander in the see of Seville. Hence he is commonly called *Isidorus Hispalensis*, "Isidore of Seville." He was, however, a native of Carthago Nova (*Carthagena*), of which his father Severianus was governor. He presided in a council held in that city, A.D. 619; and at the fourth national council, A.D. 633, in which numerous regulations were by his influence adopted, in order to reform ecclesiastical discipline in Spain. He was well acquainted with Greek and Hebrew, and was considered by the council of Toledo as the most learned man of his age. The style of his works, however, is not very clear, and his judgment appears to have been very defective. He died A.D. 636.—Isidorus was the author of many works, chiefly, however, compilations. His principal production is entitled "Twenty Books of Origins and Etymologies" (*Originum sive Etymologiarum Libri* XX.). Death prevented him from finishing this, and it was completed by his friend Braulio, bishop of Saragossa. It contains far more than the title would seem to promise, and is, in fact, a species of encyclopædia, or a summary of all the sciences cultivated at that period. The *first* book is divided into forty-three chapters, of which the first thirty-eight explain terms connected with grammar. The remaining five have reference to matters connected with history. The *second* book is devoted principally to rhetorical subjects; it contains also an introduction to philosophy, and a system of Dialectics after Porphyry, Aristotle, and Victorinus. The *third* book treats of arithmetic, music, and astronomy. The *fourth* book is devoted to medicine. The *fifth* book contains jurisprudence and chronology; together with a species of historical summary, terminating at the sixth year of the reign of Heraclius. In the *sixth* book, the author occupies himself with the Bible, with libraries and manuscripts; he speaks of canons, of gospels, and councils; he then explains the paschal cycle, the calendar, and the festivals of the church. The *seventh* and *eighth* books treat of God, of angels and men, of faith, of heresies, of pagan philosophers of sibyls, of magicians, and of the gods of the heathen. The *ninth* book has for its subjects the different languages spoken among men, names of communities, official dignities, relationships, affinities, marriages. The *last ten* books explain and define a large number of words, the origin of which is not generally known. In these etymologies the author has no doubt committed a number of errors, neither has he displayed much critical acumen in many of his remarks; yet, notwithstanding these defects, his work is valuable on account of the extracts from lost works which it contains, and because it serves to show to what state of advancement each of the sciences of which it treats had attained among the ancients. Isidorus was also the author of a work entitled "*De Differentiis sive proprietate verborum*," in three books. The first of these is taken from Agrœtius and other ancient grammarians; the second treats "*de differentiis spiritualibus*." The third, more complete than the first, is arranged in alphabetical order. We have also various glossaries ascribed to Isidorus, of which has been formed a *liber glossarum*. A small glossary, containing grammatical terms in Greek and Latin, was published for the first time by Heusinger, in his second edition of Mallius Theodorus.—We have to mention also a *Chronicle* by Isidorus, from the beginning of the world to the fifth year of the reign of Heraclius, A.D. 615. It is derived from ancient chronicles, and contains likewise some new details respecting the period in which it was composed. It is sometimes cited under the following titles: "*De Temporibus*;" "*Abbreviator Temporum*;" "*De Sex mundi ætatibus*;" "*Imago Mundi*." Isidorus wrote also two abridged histories of the Germanic tribes that settled in Spain during the fifth century; one entitled "*De historia, sive Chronicon Gothorum*;" and the other, "*Chronicon breve regum Visigothorum*." The first is followed by an appendix on the Vandals and Suevi. Other works of Isidorus are as follows: "A Treatise on Ecclesiastical Writers;" "Sentences;" "Commentaries on the Historical Books of the Old Testament;" "Scriptural Allegories;" "A Book of Poems, or Prolegomena to the Scriptures;" "A Treatise on Ecclesiastical Discipline," in which he mentions seven prayers of the sacrifice still to be found in the Mosarabic mass, which is the ancient Spanish liturgy, of which Isidorus was the principal author. A collection of canons, attributed to this Isidorus, were by a later priest of the same name, Isidore of Seville, who is more admired by later churchmen for learning than discrimination, and is frequently ranked among musical writers, much being said by him on the introduction of music into the church, in his divine offices. The best edition of the works of Isidorus is that of Arevali, Romæ, 1797–1803, 2 vols. fol. The best edition of the *Origines* is that of Otto, forming the third volume of Lindemann's *Corpus Grammaticorum Latinorum*, *Lips.*, 1833, 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 180, *seqq.*—*Id. ib.*, vol. 3, p. 333.)

Isis, one of the chief deities of the Egyptians, and the sister and spouse of Osiris. She was said to have first taught men the art of cultivating corn, and was regarded as the goddess of fecundity. Hence the cow was sacred to her. The annual festival of Isis in Egypt lasted eight days, during which a general purification took place. The priests of the goddess were bound to observe perpetual chastity; their heads were shaved, and they went barefoot. This deity was often represented as a woman with the horns of a cow. She also appears with the lotus on her head and the sistrum in her hand; and in some instances her head is seen covered with a hood. Heads of Isis are frequent ornaments of Egyptian capitals on the pillars of the temples.—As the worship of Isis passed into foreign lands, it assumed a foreign character and many foreign

attributes, as we see from the Greek and Roman writers. Sometimes she is represented like Diana of Ephesus, the universal mother, with a number of breasts. The mysterious rites of Isis were probably in their origin symbolical: on one of her statues was this inscription, "I am all that has been or that shall be; no mortal has hitherto taken off my veil."—But the Isiac rites, transplanted to Italy, became a cloak for licentiousness, and they were repeatedly forbidden at Rome. Tiberius caused the images of Isis to be thrown into the Tiber; but the worship subsequently revived, and Juvenal speaks of it in an indignant strain. —The Isiac Table in the Turin Museum, which is supposed to represent the mysteries of Isis, has been judged by Champollion to be the work of an uninitiated artist, little acquainted with the true worship of the goddess, and probably of the age of Hadrian. (Consult Plutarch's *treatise on Isis and Osiris*, *ed. Wyttenb.*, vol. 2, p. 441.—*Herod.*, 2, 41, *seqq.*—*Pausan.*, 2, 13, 7.—*Id.*, 10, 32, 13.)—The legend of Isis and Osiris may be found in full detail in Creuzer (*Symbolik*, vol. 1, p. 258, *seqq.*). On comparing the different explanations given by Plutarch and other ancient writers, it will appear that Osiris is the type of the active, generating, and beneficent force of nature and the elements; Isis, on the contrary, is the passive force, the power of conceiving and bringing forth into life in the sublunary world. Osiris was particularly adored in the sun, whose rays vivify and impart new warmth to the earth, and who, on his annual return in the spring, appears to create anew all organic bodies. He was adored also in the Nile, the cause of Egyptian fertility. Isis was the earth, or sublunary nature in general; or, in a more confined sense, the soil of Egypt inundated by the Nile, the principle of all fecundity, the goddess of generation and production. United to one another, Osiris and Isis typify the universal Being, the soul of nature, the Pantheus of the Orphic verses. (*Symbolik*, *par Guigniaut*, vol. 1, pt. 2, p. 806.)—In accordance with this general view of the subject are the remarks of Knight: "Isis was the same with the goddess of generation, except that by the later Egyptians the personification was still more generalized, so as to comprehend universal nature; whence Apuleius invokes her by the names of Eleusinian Ceres, Celestial Venus, and Proserpina; and she answers him by a general explanation of these titles. 'I am,' says she, 'Nature, the parent of things, the sovereign of the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly gods and goddesses, the queen of the shades, the uniform countenance; who dispose with my rod the numerous lights of heaven, the salubrious breezes of the sea, and the mournful silence of the dead; whose single deity the whole world venerates in many forms, with various rites and many names. The Egyptians, skilled in ancient lore, worship me with proper ceremonies, and call me by my true name, Queen Isis.'" (*Apul.*, *Met.*, 11, p. 257.) This universal character of the goddess appears, however, to have been subsequent to the Macedonian conquest, when a new modification of the ancient systems of religion and philosophy took place at Alexandrea, and spread itself gradually over the world. The statues of this Isis are of a composition and form quite different from those of the ancient Egyptian goddess; and all that we have seen are of Greek or Roman sculpture. The original Egyptian figure of Isis is merely the animal symbol of the cow humanized, with the addition of the serpent disc, or some other accessory emblem: but the Greek and Roman figures of her are infinitely varied, to signify by various symbols the various attributes of universal nature. In this character she is confounded with the personifications of Fortune and Victory, which are, in reality, no other than those of Providence, and, therefore, occasionally decked with all the attributes of universal power. The allegorical tales of the loves and misfortunes of Isis and Osiris are an exact counterpart of those of Venus and Adonis (*Suid.*, *s. v.* διαγνώμων), which signify the alternate exertion of the generative and destructive attributes. (*Enquiry into the Symb. Lang.*, &c., § 118, 119.) The Disa or Isa of the north was represented by a conic figure enveloped in a net, similar to the cortina of Apollo on the medals of Cos, Chersonesus in Crete, Neapolis in Italy, and the Syrian kings; but, instead of having the serpent coiled round it as in the first, or some symbol or figure of Apollo placed upon it as in the rest, it is terminated by a human head. (*Ol. Rudbeck*, *Atlant.*, vol. 2, c. 5, p. 219.) This goddess is unquestionably the Isis whom the ancient Suevi, according to Tacitus, worshipped (*Germ.*, c. 9); for the initial letter of the first name appears to be an article or prefix joined to it; and the Egyptian Isis was occasionally represented enveloped in a net, exactly as the Scandinavian goddess was at Upsal. (*Isiac Table*, and *Ol. Rudbeck*, *Atlant.*, p. 209.) This goddess is delineated on the sacred drums of the Laplanders, accompanied by a child, similar to the Horus of the Egyptians, who so often appears in the lap of Isis on the religious monuments of that people. The ancient Muscovites also worshipped a sacred group, composed of an old woman with one male child in her lap, and another standing by her, which probably represented Isis and her offspring. They had likewise another idol, called the golden heifer, which seems to have been the animal-symbol of the same personage. (*Ol. Rudbeck*, *Atlant.*, p. 512, *seqq.*—*Ib.*, p. 280.—*Knight*, *Enquiry into the Symb. Lang.*, § 195.) For some speculations on the name of Isis, Jablonski may be consulted. (*Panth. Ægypt.*, 2, 29.—*Id. Opusc.*, 1, *s. v.*) Isis received, as is well known, the names of "Lady," "Mistress," "Mother," "Nurse," &c., common to many other Egyptian deities. Her favourite name, however, is "*Myrionyma*," or "She that has ten thousand names." Creuzer finds an analogy between the Egyptian Osiris and Isis, and the Hindu *Isa* and *Isani* or *Isi*; and this analogy displays itself not only in their respective attributes and offices, but also in the meaning of their names; they are the "Lord" and "Lady," two titles of almost all great popular divinities among the pagan nations both of ancient and modern times. The different forms of the Egyptian year, and the successive efforts made to correct the calendar, could not fail to produce considerable variations in the legend of Isis and Osiris, which had itself been founded originally on a normal period. In this way, perhaps, we may explain the double death of Osiris, and regard it as typifying those variations that were the necessary result of the vague state of the year. The principal festivals of Egypt, moreover, established, like those of most other nations, after the natural epochs of the year, found at once in the popular mythology their commentary and their sanction. The most solemn one of these, called the *festival* (the lamentations) *of Isis*, or the *disappearance* (death) *of Osiris*, commenced on the 17th of the month Athyr, or the 13th of November, according to Plutarch: it was a festival of mourning and tears. (*Plut.*, *de Is. et Os.*, c. 39, 69, p. 501, 549, *ed. Wyttenb.*—*Creuzer*, *Comment. Herod.*, p. 120, *seqq.*) Towards the winter solstice was celebrated the *finding of Osiris*; and on the seventh of Tybi, or the second of January, the *arrival of Isis from Phœnicia*. A few days after, the festival of *Osiris found* (a second time) united the cries of gladness on the part of all Egypt to the pure joy experienced by Isis herself. The festival of *grain-sowing* and that of the *burial of Osiris*; the festival of his *resurrection*, at the period when the young blade of grain began to show itself out of the ground; the pregnancy of Isis, the birth of Harpocrates, to whom were offered the first fruits of the approaching

harvest; the festival of the Pamylia; all these fell in a great period embracing the one half of the year, from the autumnal equinox to that of the spring, at the commencement of which latter season was celebrated the feast of the purification of Isis. A little before this the Egyptians solemnized, at the new moon of Phamenoth (March), the *entrance of Osiris into the Moon*, which planet he was believed to fecundate, that it might, in its turn, fecundate the earth. (*Plut., Ib.*) Finally, on the 30th of Epiphi (24th of July), the festival of the *birth of Horus* took place (of Horus the representative of Osiris, the conqueror of Typhon), in the second great period, extending from the month Pharmuthi (27th of March) to Thoth (29th of August), when the year recommenced. (*Creuzer, Symbolik*, note 3, *Guigniaut*, vol. 1, pt. 2, p. 801.)

Ismărus (Ismara, *plur.*), a mountain of Thrace near the mouth of the Hebrus, covered with vineyards. This part of Thrace was famous for its wines. Ulysses, in the Odyssey, is made to speak in commendation of some wine given him by Maron, the priest of Apollo. Ismarus was situated in the territory of the Cicones, whose capital was also called by the same name. Homer (*Od.*, 1, 40) makes Ulysses to have taken and plundered this city; but the natives coming down from the interior in great force, he was driven off with severe loss both of men and ships. Ismarus is only known to later writers as a mountain celebrated for its wine, which indeed Homer himself alludes to in another passage. (*Od.*, 1, 197.—*Virg., Georg.*, 2, 37.)

Ismēne, I. a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon for giving burial to her brother Polynices, against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being punished along with her. (*Soph., Antig.—Apollod.*, 3, 5.)—II. A daughter of the river Asopus, who married the hundred-eyed Argus, by whom she had Iasus. (*Apollod.*, 2, 1.)

Ismenĭas, I. a celebrated musician of Thebes. When he was taken prisoner by the Scythians, Atheas, the king of the country, observed, that he liked the neighing of his horse better than all the music of Ismenias. (*Plut. in Apophth.*)—II. A Theban general, sent to Persia on an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid performing an act which would render him degraded in the eyes of his countrymen, and yet, at the same time, not to offend against the customs of Persia. When he was introduced he dropped his ring, and the motion he made to recover it from the ground being mistaken for the required homage, Ismenias had a satisfactory audience of the monarch. (*Ælian, V. H.*, 1, 21.)

Ismēnus, I. a son of Apollo and Melia, one of the Nereides, who gave his name to a river of Bœotia, near Thebes.—II. A river of Bœotia, in the immediate vicinity of Thebes, at the foot of a hill. It was sacred to Apollo, hence called Ismenius, who had a temple here. (*Pind., Pyth.*, 11, 6.—*Soph., Œd. Tyr.*, 19.) The Ismenus is more frequently alluded to in conjunction with the celebrated fountain of Dirce. (*Eurip., Bacch.*, 5.—*Id., Phœn.*, 830.—*Herc., Fur.*, 572.—*Ib.*, 781.—*Pind., Isthm.*, 6, 108.) Dodwell observes, that the Ismenus has less pretensions to the title of a river than the Athenian Ilissus, for it has no water except after heavy rains, when it becomes a torrent, and rushes into the Lake of *Hylika*, about four miles west of Thebes. (*Tour*, vol. 2, p. 268.) Sir. W. Gell states that it is usually dry, from its being made to furnish water to several fountains. (*Cramer's Anc. Greece*, vol. 2, p. 229, *seqq.*)

Isocrătes, a distinguished orator, or, rather, oratorical writer, born at Athens, B.C. 436. His principal teachers were Gorgias, Prodicus and Tisias. On account of his weak voice and natural timidity, he was reluctant to speak in public; but he applied himself with the greatest ardour to instruction in the art of eloquence and preparing orations for others. His success as a rhetorical instructer was most brilliant. He taught at both Chios and Athens, and some of the greatest orators of Greece, such as Isæus, Lycurgus, Hyperides, and, according to some accounts, Demosthenes, formed themselves in his school. Hence Cicero compares this school of his to the wooden horse at Troy: since the latter contained the most famous chieftains of the Greeks, the former the leaders in eloquence. (*De Orat.*, 2, 22.) Although he never filled any public station, yet he rendered himself useful to his country by the discourses which he published on various topics of a political character. He is said to have charged one thousand drachmæ (nearly 180 dollars) for a complete course of oratorical instruction, and to have said to some one who found fault with the largeness of the amount, that he would willingly give ten thousand drachmæ to any one who should impart to him the self-confidence and the command of voice requisite in a public orator. The orations of Isocrates were either sent to the persons to whom they were addressed, for their private perusal, or they were intrusted to others to deliver in public. He is said to have delivered only one himself. Isocrates treated of great moral and political questions, and his views are distinguished by a regard for virtue, and an aversion to all meanness and injustice. In his childhood Isocrates was the companion of Plato, and they remained friends during their whole lives. He had a great veneration for Socrates. After the death of that distinguished philosopher, which filled his scholars with fear and horror, he alone had the courage to appear in mourning. He gave another proof of his courage by publicly defending Theramenes, who had been proscribed by the thirty tyrants. Isocrates was particularly distinguished for a polished style and an harmonious construction of his sentences. In Cicero's opinion, it was he who first gave to prose writing its due rhythm. The art of Isocrates is always apparent, a circumstance which, of itself, diminishes in some degree the effect of his writings, and is almost inconsistent with vigour and force. The address to Demonicus, for example, is an almost uninterrupted series of antitheses. Though he falls far below the great orator of Athens, Isocrates is still a perfect master in the style which he has adopted, and has well merited the high encomiums of Dionysius of Halicarnassus for the noble spirit and the rectitude of purpose which pervade all his writings. The composition, revision, and repeated polishing of his speeches occupied so much time that he published little. His celebrated "Panegyrical Oration," for example, is said to have occupied him ten whole years.—The politics of Isocrates were conciliatory. He was a friend of peace: he repeatedly exhorted the Greeks to concord among themselves, and to turn their arms against their common enemies, the Persians. He addressed Philip of Macedon in a similar strain, after his peace with Athens (B.C. 346), exhorting him to reconcile the states of Greece, and to unite their forces against Persia. He kept up a correspondence with Philip, and two of his epistles to that prince are still extant, as well as one which he wrote to the then youthful Alexander, congratulating him on his proficiency in his studies. Though no violent partisan, he proved, however, a warm-hearted patriot; for, on receiving the news of the battle of Chæronea, he refused to take food for several days, and thus closed his long and honourable career at the age of ninety-eight, B.C. 338.—In Plutarch's time sixty orations went under his name, not half of which were, however, deemed genuine. Twenty-one now remain. Of these, the most remarkable

is the discourse entitled Πανηγυρικός, *Panegyricus*, or "Panegyrical Oration," i. e., a discourse pronounced before the assembled people. The *Panegyric* of Isocrates was delivered at the Olympic games, and was written in the time of the Lacedæmonian ascendancy. He exhorts the Lacedæmonians and Athenians to vie with each other in a noble emulation, and to unite their forces in an expedition against Asia; and he descants eloquently on the merits and glories of the Athenian commonwealth, on the services it had rendered to Greece, and on its high intellectual cultivation; while he defends it from the charges, urged by its enemies, of tyranny by sea, and of oppression towards its colonies. Among the other twenty discourses of Isocrates, there are three of the parenetic or moral kind: 1. Πρὸς Δημόνικον, "*Discourse addressed to Demonicus*," the son of Hipponicus, who, with his brother Callias, belonged to the highest class of Athenian citizens. It consists of moral precepts for the conduct of life and the regulation of the deportment of the young. Many critics have thought that this piece, abounding with excellent morality, and resembling an epistle rather than a discourse, is not the work of the Athenian Isocrates, but of one of two other orators of the same name, of whom mention is made by the ancient writers, namely, Isocrates of Apollonia, or Heraclea in Pontus, who was a disciple of the Athenian philosopher; and Isocrates the friend of Dionysius of Halicarnassus. One thing is certain, that Harpocration cites a discourse of the Apollonian Isocrates, under the title of Παραίνεσις πρὸς Δημόνικον, and it is not probable that the master and his disciple would have written exhortations addressed to the same individual. As regards the third Isocrates just mentioned, it is very doubtful whether he ever existed.—2. Πρὸς Νικόκλεα, *Discourse addressed to Nicocles* II., son of Evagoras, and prince of Salamis in Cyprus, on the art of reigning.—3. Νικοκλῆς, *Nicocles*, a discourse composed for this prince, to be pronounced by him, and treating of the duties of subjects towards their sovereigns. Nicocles is said to have presented Isocrates, in return, with twenty talents. This piece is sometimes cited under the name of the *Cyprian Discourse*, Κύπριος λόγος. Five other discourses of Isocrates are of the deliberative kind. 1. The Panegyric, of which we have already spoken.—2. Φίλιππος, or Πρὸς Φίλιππον, "*Discourse addressed to Philip of Macedon*," to induce him to act as mediator between the Greek cities, and to make war against Persia.—3. Ἀρχίδαμος, *Archidamus*. Under the name of this prince, who afterward ascended the throne of Sparta, the orator endeavours to persuade the Lacedæmonians, after the battle of Mantinea, not to relinquish Messenia.—4 Ἀρειοπαγιτικός, *Areopagiticus*. One of the best discourses of Isocrates. In it he counsels the Athenians to re-establish the constitution of Solon, as modified by Clisthenes.—5. Περὶ εἰρήνης, ἢ συμμαχικός, "*Of Peace*," or, "*Respecting the Allies*." In this discourse, pronounced after the commencement of the social war, Isocrates advises the Athenians to make peace with the inhabitants of Chios, Rhodes, and Byzantium. We have also four discourses by this writer that fall under the head of *éloges* (ἐγκωμιαστικοί): viz., 1. Εὐαγόρας, *Evagoras* A funeral oration on Evagoras, king of Cyprus, and father of Nicocles, who had been assassinated, Ol. 101, 3.—2. Ἑλένης ἐγκώμιον, *Eloge on Helen*, a piece full of pleasing digressions.—3. Βούσιρις, *Busiris*. The Grecian mythology speaks of this son of Neptune and Lysianassa, who reigned in Egypt, and introduced into that country human sacrifices. Hercules delivered the earth from this monster. The sophist Polycrates had written on Busiris; Isocrates, who hated him because he had published an accusation of Socrates, wished, in treating of the same subject, to mortify the sophist and make his work a failure.—4. Παναθηναϊκός, *Panathenaicus*. An éloge on the Athenians; one of the best pieces of Isocrates, but which has reached us in a defective state.—We have likewise from the pen of Isocrates eight discourses of a legal nature, or λόγοι δικανικοι.—1. Πλαταϊκός, Complaint of the inhabitants of *Platæa* against the Thebans.—2. Περὶ τῆς ἀντιδόσεως, "*Of the exchanging of property with another*." According to the Athenian laws, the three hundred richest citizens were obliged to equip triremes, furnish the commonwealth with necessary supplies of money, &c. If any person appointed to undergo one of these duties could find another citizen of better substance than himself who was not on the list, then the informer was excused and the other put in his place. If the person named, however, denied that he was the richer of the two, then they exchanged estates. Isocrates, having acquired great riches, had twice to undergo this species of prosecution. The first time he was defended by his adopted son Alphareus, and gained his cause; the second time he was attacked by a certain Lysimachus, was unsuccessful in his defence, and compelled to equip a trireme. The present discourse was delivered by Isocrates on this latter occasion. It has reached us in an imperfect state, but has been completed in our own days by the discoveries of a modern scholar, Moustoxydes.—3. Περὶ τοῦ ζεύγους. A pleading respecting a team of horses, pronounced for the son of Alcibiades.—4. Τραπεζιτικός, a pleading against the banker Pasion, pronounced by the son of Sopæus, who had confided a sum of money to his care. Pasion had denied the deposite.—5. Παραγραφικὸς πρὸς Καλλίμαχον. An "*actio translativa*" against Callimachus.—6. Αἰγινητικός, a pleading pronounced at Ægina in a matter of succession.—7. Κατὰ τοῦ Λοχίτου, a pleading against Lochites for personal violence against a certain individual whose name is not given. We have only the second part of this discourse.—8. Ἀμάρτυρος, or Πρὸς Εὐθύνουν ὑπὲρ Νικίου, "*Pleading for Nicias against Euthynus*." The latter was a faithless depositary, who reckoned on the impossibility of proving a certain deposite through want of witnesses to the transaction.—We have finally a discourse of Isocrates against the Sophists (κατὰ τῶν σοφιστῶν), which must be placed in a class by itself. There was also a work on Rhetoric composed by him, more commonly called a Τέχνη, "*Theory*." Cicero states that he was unable to procure this work (*De Invent.*, 2, 2): it is cited, however, by Quintilian (*Inst. Or.*, 3, 1, *et* 14.)—The best edition of the Greek text is that of Bekker, forming part of his *Oratores Attici*. (*Berol.*, 1822–1823, 8vo.—*Orat. Att.*, vol. 2.) The two most useful editions are, that of Lange, *Hal.*, 1803, 8vo, and that of Coray, *Paris*, 1807, 8vo, forming the second volume of the Βιβλιοθήκη Ἑλληνική. This last is based upon a MS. brought from Italy to France, which is the earliest one extant of our author. Coray's edition is accompanied with very learned notes, and may, upon the whole, be regarded as the *editio optima*. The editions of Battie, *Cantab.*, 1729, 2 vols. 8vo, and of Auger, *Paris*, 1782, 3 vols. 8vo, are not remarkable, especially the latter, for a very accurate text. Auger's work abounds with typographical errors, and he is also charged with a careless collating of MSS. The best edition of the *Panegyricus* is that of Morus and Spohn, with the notes and additions of Baiter, *Lips.*, 1831, 8vo. In the preface of this edition (p. xxxi), there are some very just remarks on the Greek text of Bekker.—We have already alluded to the completing of the oration Περὶ ἀντιδόσεως, by Moustoxydes. This scholar found a perfect MS. of the discourse in question in the Ambrosian Library at Milan, and published an edition of the entire piece in 1812 at Milan. It is, however, very inaccurately

printed. A more correct edition was published by Orellius, in 1814, 8vo, with a double commentary, critical and philological, in German; and also a smaller edition, containing merely the Greek text with various readings. These two editions are more accurate than that of Milan. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 208, *seqq.*—*Hoffmann, Lex. Bibliograph.*, vol. 2, p. 620.)

Issa, one of the smallest of the Dalmatian islands, but the best known in history. It is mentioned by Scylax as a Greek colony (p. 8), which, according to Scymnus of Chios, was sent from Syracuse (v. 412). Issa is often alluded to by Polybius in his account of the Illyrian war. It was attacked by Teuta; but the siege was raised on the appearance of the Roman fleet, and the inhabitants immediately placed themselves under the protection of that power. (*Appian, Illyr.*, 7.—*Polyb.*, 2, 11.) It became afterward a constant station for the Roman galleys in their wars with the kings of Macedon. (*Liv.*, 43, 9.) In Cæsar's time the town appears to have been very flourishing, for it is styled "*nobilissimum earum regionum oppidum*" (*B. Alex.*, 47), and Pliny informs us that the inhabitants were Roman citizens. (*Plin.*, 3, 21.) Athenæus states that the wine of this island was much esteemed (1, 22). Its present name is *Lissa*. (*Cramer's Anc. Greece*, vol. 1, p. 44.)

Issĕdŏnes, the principal nation in Serica, whose metropolis was Sera, now *Kant-schu*, in the Chinese province of *Shen-Si*, without the great wall. This city has been erroneously confounded with Pekin, the capital of China, which is 300 leagues distant. They had also two towns, both called Issedon, but distinguished by the epithets of Serica and Scythica. (*Ptol.*—*Bischoff und Müller, Wörterb. der Geogr.*, p. 649.)

Issus, a town of Cilicia Campestris, at the foot of the main chain of Amanus, and nearly at the centre of the head of the gulf to which it gave its name (Issicus Sinus). Xenophon describes Issus (Ἴσσοι, in the plural) as a considerable town in his time. Cyrus remained here three days, and was joined by his fleet from the Peloponnesus. These ships anchored close to the shore, where Cyrus had his quarters. (*Anab.*, 1, 4.—Compare *Arrian, Exp. Alex.*, 2, 7.—*Diod. Sic.*, 17, 32.) Issus was famous for the victory gained here by Alexander over Darius. The error on the part of the Persian monarch was in selecting so contracted a spot for a pitched battle. The breadth of the plain of Issus, between the sea and the mountains, appears from Callisthenes, quoted by Polybius, not to exceed fourteen stadia, less than two miles, a space very inadequate for the manœuvres of so large an army as that of Darius. The ground was, besides, broken, and intersected by many ravines and torrents which descended from the mountains. The principal one of these, and which is frequently mentioned in the narrative of this momentous battle, is the Pinarus. The two armies were at first drawn up on opposite banks of this stream; Darius on the side of Issus, Alexander towards Syria. A clear notion of the whole affair may be obtained from the narratives of Arrian, Curtius, and Plutarch, and from the critical remarks of Polybius on the statement of Callisthenes. The town of Issus, in Strabo's time, was only a small place with a port. (*Strab.*, 676.) Stephanus says it was called Nicopolis, in consequence of the victory gained by Alexander (*s. v.* Ἴσσος). Strabo, however, speaks of Nicopolis as a distinct place from Issus. Cicero reports that, during his expedition against the mountaineers of Amanus, he occupied Issus for some days. (*Ep. ad Att.*, 5, 20.) Issus was also remarkable, at a later day, for the defeat of Niger by Severus. The modern *Aiasse* appears to correspond to the site of the ancient town. (*Cramer's Asia Minor*, vol. 2, p. 359, *seqq.*—Compare *Rennell, Geography of Western Asia*, vol. 2, p. 94.)

Ister, I. a native of Cyrene, who flourished under Ptolemy III. of Egypt. Suidas makes him to have been a disciple of Callimachus. Besides his Ἀττικά, in sixteen books, he left a number of other works, on Egypt, Argolis, Elis, &c. A few fragments only remain, which were collected and published with those of Demon, another historian, by Siebelis and Lenz, *Lips.*, 1812, 8vo.—II. The name of the eastern part of the Danube, after its junction with the Savus or *Saave*. The term is evidently of Teutonic or German origin (*Osten*, "east").

Isthmĭa, sacred games among the Greeks, which received their name from the Isthmus of Corinth, where they were observed. They were instituted in honour of Melicertes, who was changed into a sea-deity when his mother Ino had thrown herself into the sea with him in her arms. After they had been celebrated for some time with great regularity, an interruption took place, at the expiration of which they were re-established by Theseus in honour of Neptune. These games were celebrated every five years. (*Alex. ab Alex., Gen. D.*, 5, 8.) When Corinth was destroyed by Mummius, the Roman general, they were still observed with the usual solemnity, and the Sicyonians were intrusted with the superintendence, which had been before one of the privileges of the ruined Corinthians. Combats of every kind were exhibited, and the victors were rewarded with garlands of pine leaves. Some time after the custom was changed, and the victor received a crown of dry and withered parsley. At a subsequent period, however, the pine again was adopted. (Consult, for the reason of these changes, the remarks of *Plutarch, Sympos.*, 5, 3.—*Op., ed. Reiske*, vol. 8, p. 687, *seqq.*)

Isthmus, a small neck of land which joins a country to another, and prevents the sea from making them separate, such as that of Corinth, called often the Isthmus by way of eminence, which joins Peloponnesus to Greece. (*Vid.* Corinthi Isthmus.)

Istrĭa or Histria, a peninsula lying to the west of Liburnia, and bounded on the south and west by the Adriatic. It was anciently a part of Illyricum. Its circuit and shape are accurately described and defined by Strabo (314) and Pliny (3, 19). Little is known respecting the origin of the people: but an old geographer describes them as a nation of Thracian race (*Scymn. Ch., Perieg.*, 390), and this opinion seems at least to have probability in its favour. There is little to interest in the account of the wars waged by the Romans against this insignificant people; it is to be found in Livy (41, 1, *seqq.*): they were completely subjugated A.U.C. 575. Augustus included Istria in Cisalpine Gaul, or rather Italy, removing the limit of the latter country from the river Formio (*Risano*) to the little river Arsia. (*Plin.*, 3, 18.) The Greeks, in their fanciful mythology, derived the name of Istria from that of the Ister or Danube; they conveyed the Argonauts from the Euxine into the Ister, and then, by an unheard-of communication between this river and the Adriatic, launched their heroes into the waters of the latter. (*Scylax, Peripl.*, p. 6.—*Strabo*, 46.—*Aristot., Hist. Anim.*, 8, 13.) Not satisfied, however, with these wonders, they affirmed that a band of Colchians, sent in pursuit of Jason and Medea, followed the same course, and, wearied by a fruitless search, rested in Istria, and finally settled on its shores. (*Pomp. Mel.*, 2, 3.) This strange error no longer prevailed in the time of Strabo, when Istria had become known to the Romans, and formed part of their vast empire. (*Cramer's Ancient Italy*, vol. 1, p. 134, *seqq.*)

Istropŏlis, a city of Thrace, situate on the coast of the Euxine, below the mouth of the Ister, where a lagune or salt lake, called Halmyris, formed by an arm of the Danube, has its issue into the sea. It appears to be succeeded at the present day by a place called

Kara-Kermon, or "the black fortress." Istropolis is said to have been founded by a Milesian colony. (*Plin.*, 4, 11.)

ITABYRĬUS, a mountain of Galilæa Inferior, near the southern limits of the tribe of Zebulon, and southeast from Carmel. According to Josephus (*Bell. Jud.*, 4, 6), it was 30 stadia high, and had on its summit a plain of 26 stadia in extent. Its modern name is *Thabor*. This mountain is supposed by some to have been the scene of our Saviour's transfiguration. Jerome, Cyrill, and other writers, are in favour of the position, but it is opposed by Reland (*Palæstin.*, p. 247). The name Thabor or Tabor, which was also the ancient one among the natives, appears to be derived from the Hebrew *tabbor*, "a height" or "summit." (*Reland, l. c.*) The Greek writers call it Θαβῶρ and Ἀταβύριον (or Ἰταβύριον) ὄρος. (Compare the *Jupiter Atabyrius* of Rhodes and Agrigentum, and the remarks of *Ritter*, *Vorhalle*, p. 339.) On the summit of this mountain was situate a fortified town called Atabyrion. (*Polyb.*, 5, 70.—*Vid.* Atabyrion.) Mount Thabor is situate two leagues southeast of Nazareth, rising out of the great plain of Esdraelon, at its eastern side. Its figure is that of a truncated cone, and its elevation, according to Buckingham, about 1000 feet; but, from the circumstance mentioned by Burckhardt, of thick clouds resting on it in the morning in summer, and his being an hour in ascending it, it may perhaps be considered as higher than Buckingham supposed, though, from the same time occupied in the ascent, not more than 400 or 500 feet, or from 1400 to 1500 in all. It is represented as entirely calcareous. Dr. Richardson describes it as a dark-looking, insulated conical mountain, rising like a tower to a considerable height above those around it. On the summit is a plain about a mile in circumference, which shows the remains of the ancient fortress mentioned above. The view from this spot is said to be one of the finest in the country.

ITALĬA, a celebrated country of Europe, bounded on the north by the Alps, on the south by the Ionian Sea, on the northeast by the Adriatic or Mare Superum, and on the southwest by the Mare Tyrrhenum or Inferum. It was called Hesperia by the Greeks, from its western situation in relation to Greece (*Virg.*, *Æn.*, 1, 530), and received also from the Latin poets the appellation of Ausonia (*Virg.*, *Æn.*, 7, 54), Saturnia (*Virg.*, *Georg.*, 2, 173), and Œnotria. The name Italia some writers deduce from Italus, a chief of the Œnotri or Siculi (*Antioch. Syrac.*, *ap. Dion. Hal.*, 1, 2.—*Thucyd.*, 6, 2). Others sought the origin of the term in the Greek word *ἰταλός*, or the Latin *vitulus*, which corresponds to it (*Varro*, *R. R.*, 2, 5. —*Dion. Hal.*, 1, 35); and others again make the name to have belonged originally to a small canton in Calabria, and to have become gradually common to the whole country. The ancients differed from us in their application of names to countries. They regarded the name as belonging to the people, not to the land itself; and in this they were more correct than we are, who call nations after the countries they inhabit. Asia Minor, for example, was an appellation unknown to the earlier classic writers, and only began to come into use after the country had fallen into the hands of the Romans. Previous to this, the different nations which peopled that peninsula had their respective names, and were known by these. In the same way, a general name for what we now term Italy was not originally thought of. When the Greeks became first acquainted with this country, they observed it to be peopled with several distinct nations, as they thought; and hence we find it divided by them about the time of Aristotle into six countries or regions, Ausonia or Opica, Tyrrhenia, Iapygia, Ombria, Liguria, and Henetia. Thucydides, for instance, in speaking of Cumæ says that it is situate in Opica; and Aristotle, cited by Dionysius of Halicarnassus, includes Latium a part of this same Opica. As regards the origin of the name Italia, the truth appears to be this: the appellation was first given by the early Greeks to what is now denominated *Calabria ulterior*, or to the southern extremity of the boot which is confined between the Sinus Terinæus (Gulf of *St. Euphemia*) and the Sinus Scyllacius (Gulf of *Squillace*). Such, at least, is the account of Aristotle (*Polit.*, 7, 10) and Strabo (254). This was not done because the name was in strictness confined to that section of the country, but because the Greeks knew at that early period very little, comparatively speaking, of the interior, and were as yet ignorant of the fact, that most of the numerous nations which peopled the Italian peninsula were the descendants of one common race, the Itali who originally were spread over the whole land, even to the foot of the Alps. The nations in the south of Italy, with whom the Greeks first became acquainted, were found by them to be descended from the Itali, or, rather, they found this name in general use among them: hence they called their section of the country by the name of Italia. As their knowledge of the interior became more enlarged, other branches of the same great race were successively discovered, and the name Italia thus gradually progressed in its application until it reached the southern limits of Cisalpine Gaul. To this latter country the name of Gallia Cisalpina was originally given, because it was peopled principally by Gauls, who had settled in these parts, and dislodged the ancient inhabitants. In confirmation of what has just been advanced, we find that, in the time of Antiochus, a son of Xenophanes, who lived about the 320th year of Rome, and a little anterior to Thucydides, the appellation Italia was given to a part of Italy which lay south of a line drawn from the small river Laus to Metapontum. (*Dion. Hal.*, 1, p. 59.) Towards the end of the fifth century of Rome, it designated all the countries south of the Tiber and Æsis. At length, in the pages of Polybius, who wrote about the 600th year of Rome, we find the name in question given to all Italy up to the foot of the Alps. The including of Cisalpine Gaul under this appellation was an act of policy on the part of the second triumvirate, who were afraid lest, if it remained a province, some future proconsul might imitate Cæsar, and overthrow with his legions the authority of the republic. At a still later period, Augustus divided Italy into eleven regions, and extended its limits on the northeast as far as Pola, thus comprehending Istria. It is somewhat remarkable, that the name Italia, after having gradually extended to the Alps, should at a subsequent epoch be limited in its application to the northern parts alone. When the Emperor Maximian, towards the close of the third century of the Christian era, transferred his residence to Milan, the usage prevailed in the West of giving the name of Italy exclusively to the five provinces of Emilia, Liguria, Flaminia, Venetia, and Istria. It was in this sense that the kings of the Lombards were styled monarchs of Italy.—As regards the other names sometimes applied to Italy, it may be observed, that they are, in strictness, names only of particular parts, extended by poetic usage to the whole country. Thus Œnotria properly applies to a part of the southeastern coast, and was given by the Greeks to this portion of the country, from the numerous vines which grew there, the name importing "wine-land." Thus, too, Saturnia in fact belongs to one of the hills of Rome, &c.—Italy may be divided into three parts, the northern, or Gallia Cisalpina; the middle, or Italia Propria; and the southern, or Magna Græcia. Its principal states were Gallia Cisalpina, Etruria, Umbria, Picenum, Latium, Campania, Samnium and Hirpini, Apulia, Calabria, Lucania, and Brutiorum Ager. Originally the whole of Italy appears to have been peopled by one common race, the Itali, who were

spread from the Alps to the southernmost extremity of the land. This position receives very strong support from the fact that the name Italus was in general use among the various nations of the Italian peninsula. In the language of fable it was the appellation of an ancient monarch. We find mention made of a King Italus among the Ausones and Opici, and likewise among the Morgetes, Siculi, and Sabini. We find, moreover, all these early tribes using one common dialect, the Oscan. Now, that such a being as Italus ever existed, appears extremely improbable; and still more so the assertion that Italy was named after this ancient king. Daily experience proves that countries are called after the nations who inhabit them; and few, if any, examples can be adduced of nations taking an appellation from their rulers. In the present case it appears scarcely credible. We know of no period when the different Italian tribes were under the control of a single ruler, and yet each have their Italus. Was there a monarch of this name in every district of Italy? and, still more, did each separate community form the resolution of deriving from their respective monarch a name for themselves and the region they inhabited, so that, finally, the common name for the whole land became Italia? Either supposition is absurd.—The name Italus, then, was the generic name of the whole race, and the land was called after it, each community being known at the same time by a specific and peculiar appellation, as Latini, Umbri, &c. The fact of the universal prevalence of the Oscan tongue is strongly corroborative of what has just been advanced. But, it may be contended, no proof exists that any king named Italus was acknowledged by the traditions of the Tusci or Umbri. The answer is an easy one. Antiquity makes mention of these as the progenitors of the Latini, among whom a King Italus appears; and Scymnus records an old authority, which makes the Umbri to have been descended from Latinus, the son of Ulysses and Circe. That these two nations, moreover, spoke a language based on the old Italic or Oscan form of speech, was discovered by the Romans in the case of the Rhæti, a branch of the former, who had retired to the Alps upon the invasion of the Gauls. The original population of Italy then was composed of the Itali. To these came various nations, which we shall now enumerate in the order of history. The earliest of these new-comers appear to have been the Illyrian tribes, and, in particular, the Liburni, who may, with truth, be regarded as the earliest of European navigators. They extended themselves along the coast of the Adriatic as far as Iapygia. Next in the order of time were the Veneti, a branch of the great Sclavonic race (*vid.* Veneti), who settled between the mouths of the Po and the Illyrian Alps. Were they the earliest possessors of this part of Italy, or did they expel the Tuscan Euganei? All is uncertainty. Of the origin of the great Etrurian nation, we have already spoken under the article Hetruria. The Siculi, who appear to have been the original inhabitants of Latium, and who were subsequently driven out and retired to Sicily (*vid.* Siculi), are falsely considered by some to have been of Iberian origin. A fourth people, however, who actually came into Italy, were the Greeks. Before the time of the Trojan war there are no traces of any such emigration; but after the termination of that contest, accident threw many of the returning bands upon the Italian coast. We find them in Apulia, on the Sinus Tarentinus in Œnotria, at Pisæ, and in Latium as the chief part of the population of Alba Longa. Their language, the Æolic Greek, for they were principally Achæi, operating upon the old Italic or Oscan tongue, then prevalent in Latium, and becoming blended, at the same time, with many peculiarities and forms of Pelasgic origin, gave rise to the Latin tongue. Trojan female captives were brought along with them by the Greeks, but no Trojan men, nor any prince named Æneas ever set foot in the Italian peninsula. The last ancient people who formed settlements at any early period in Italy were the Gauls. They entered during the reign of Tarquinius Priscus, and successive hordes made their appearance under the following kings. They seized upon what was called, from them, Cisalpine Gaul, and one division of them, the Senones, even penetrated far into the centre of Italy. They were finally subdued by the Romans, more through the want of union than of valour.—On the subject, however, of the origin of the Latin tongue, a very plausible theory was started by Jäkel, which assigns it to the German (*Der Germanische Ursprung der Lateinischen Sprache*, &c., *Breslau*, 1831.) He makes the Latin to be mainly and essentially the dialect of a Teutonic race, that migrated from Germany into Italy by the way of the Tyrol, at a period vastly more remote than that to which Roman history reaches. The germe of this theory, however, is found in Funccius (*De Origine et Pueritia, L. L.*, p. 64, c. 5. *De Matre Linguæ Latinæ Germanica.*)—Ancient geographers appear to have entertained different ideas of the figure of Italy. Polybius considered it, in its general form, as being like a triangle, of which the two seas meeting at the promontory of Cocinthus (*Capo di Stilo*) as the vortex, formed the sides, and the Alps the base. (*Polyb.*, 2, 14.) But Strabo is more exact in his delineation, and observes, that its shape bears more resemblance to a quadrilateral than a triangular figure, with its outline rather irregular than rectilineal. (*Strabo*, 5, 210.) Pliny describes it in shape as similar to an elongated oak-leaf, and terminating in a crescent, the horns of which would be the promontories of Leucopetra (*Capo delle Armi*) and Lacinium (*Capo delle Colonne*). According to Pliny (3, 5), the length of Italy, from Augusta Prætoria (*Aosta*), at the foot of the Alps, to Rhegium, the other extremity, was 1020 miles; but this distance was to be estimated, not in a direct line, but by the great road which passed through Rome and Capua. The real geographical distance, according to the best maps, would scarcely furnish 600 modern Italian miles of 60 to the degree, which are equal to about 700 ancient Roman miles. The same writer estimates its breadth from the Varus to the Arsia at 410 miles; between the mouths of the Tiber and Aternus at 136 miles; in the narrowest part, between the Sinus Scyllacius and Sinus Terinæus, at 20 miles. The little lake of Cutiliæ, near Reate (*Rieti*) in the Sabine country, was considered as the umbilicus or centre of Italy. (*Plin.*, 3, 12.)—It might be expected that the classical authors of Rome would dwell with fondness on the peculiar advantages enjoyed by their favoured country. Accordingly, we find a variety of passages, which Cluverius has collected in his fifth chapter (*De Natura cœli solique Italici ac laudibus ejus*), where the happy qualities of its soil and climate, the variety and abundance of its productions, the resources of every kind which it possesses, are proudly and eloquently displayed. Those that seem principally deserving of notice are the following: *Plin.*, 36, 13.—*Virg.*, *Georg.*, 2, 136, *seqq.*—*Dion. Hal.*, *Ant Rom.*, 1, 36.

Climate of Ancient Italy.

It has been thought by several modern writers that the climate and temperature of Italy have undergone some change during the lapse of ages, and that it was anciently colder in winter than it is at the present day. (*Du Bos, Reflex.*, vol. 2, p. 298.—*L'Abbé Longuerue, cited by Gibbon, Misc. Works*, vol. 3, p. 245.) In the examination of this question, it is impossible not to consider the somewhat analogous condition of America at this day. Boston is in the same latitude with Rome, but the severity of its winter far exceeds not that of Rome only, but of Paris and London. Allowing that

the peninsular form of Italy must at all times have had an effect in softening the climate, still the woods and marshes of Cisalpine Gaul, and the perpetual snows of the Alps, far more extensive than at present, owing to the then uncultivated and uncleared state of Switzerland and Germany, could not but have been felt even in the neighbourhood of Rome. Besides, even on the Apennines, and in Etruria and Latium, the forests occupied a far greater space than in modern times; this would increase the quantity of rain, and, consequently, the volume of water in the rivers; the floods would be greater and more numerous, and, before man's dominion had completely subdued the whole country, there would be large accumulations of water in the low grounds, which would still farther increase the coldness of the atmosphere. The language of ancient writers, on the whole, favours the same conclusion, that the Roman winter, in their days, was more severe than it is at present. It is by no means easy to know what weight is to be given to the language of the poets, nor how far particular descriptions or expressions may have been occasioned by peculiar local circumstances. The statement of the younger Pliny (*Epist.*, 2, 17), that the bay-tree would rarely live through the winter without shelter, either at Rome or at his own villa at Lanuvium, if taken absolutely, would prove too much; for, although the bay is less hardy than some other evergreens, yet how can it be conceived that a climate in which the olive would flourish could be too severe for the bay? There must either have been some local peculiarity of winds or soil which the tree did not like, or else the fact, as is sometimes the case, must have been too hastily assumed; and men were afraid, from long custom, to leave the bay unprotected in the winter, although, in fact, they might have done it with safety. Yet the elder Pliny (17, 2) speaks of long snows being useful to the corn, which shows that he is not speaking of the mountains; and a long snow lying in the valleys of central or southern Italy would surely be a very unheard-of phenomenon now. Again: the freezing of the rivers, as spoken of by Virgil and Horace, is an image of winter which could not, we think, naturally suggest itself to Italian poets of the present day, at any point to the south of the Apennines. Other arguments to the same effect may be seen in a paper by Daines Barrington, in the 58th volume of the Philosophical Transactions. Gibbon, too, after stating the arguments on both sides of the question, comes to the same conclusion. (*Misc. Works, l. c.*) He quotes, however, the Abbé de Longuerue as saying that the Tiber was frozen in the bitter winter of 1709.—Again: the olive, which cannot bear a continuance of severe cold, was not introduced into Italy till long after the vine: Fenestella asserted, that its cultivation was unknown as late as the reign of Tarquinius Priscus (*Plin.*, 15, 1); and such was the notion entertained of the cold of all inland countries, that Theophrastus (*Plin.*, 15, 1) held it impossible to cultivate the olive at the distance of more than 400 stadia from the sea. But the cold of winter is perfectly consistent with great heat in the summer. The vine is cultivated with success on the Rhine, in the latitude of Devonshire and Cornwall, although the winter at Coblentz and Bonn is far more severe than it is in Westmoreland; and evergreens will flourish through the winter in the Westmoreland valleys far better than on the Rhine or in the heart of France. The summer heat of Italy was probably much the same in ancient times as it is at present, except that there were a greater number of spots where shade and verdure might be found, and where its violence, therefore, was more endurable. But the difference between the temperature of summer and winter may be safely assumed to have been much greater than it is now, notwithstanding the arguments of Eustace and several other travellers. (*Arnold, History of Rome*, vol. 1, p. 499, *seqq.*)

The Malaria in Ancient and Modern Times.

It now becomes a question, whether the greater cold of the winter, and the greater extent of wood and of undrained waters which existed in the time of the Romans, may not have had a favourable influence in mitigating that malaria which is at the present day the curse of so many parts of Italy, and particularly of the immediate neighbourhood of Rome. One thing is certain, that the Campagna of Rome, which is now almost a desert, must, at a remote period, have been full of independent cities; and although the greater part of these had perished long before the fourth century of Rome, yet even then there existed Ostia, Laurentum, Ardea, and Antium on one side, and Veii and Cære on the other, in situations which are now regarded as uninhabitable during the summer months; and all the lands of the Romans on which they, like the old Athenians, for the most part resided regularly, lie within the present range of the malaria. Some have supposed, that, although the climate was the same as it is now, yet the Romans were enabled to escape from its influence, and their safety has been ascribed to their practice of wearing woollen next to the skin instead of linen or cotton. But, not to notice other objections to this notion, it is enough to say that the Romans regarded unhealthy situations with the same apprehension as their modern descendants. (*Cato, R. R.*, 2.—*Varro, R. R.*, 1, 4.—*Id.*, 5, 3, 5.—*Id.*, 5, 3, 12.)—On the other hand, Cicero (*de Repub.*, 2, 6) and Livy (7, 38) both speak of the immediate neighbourhood of Rome as unhealthy; but, at the same time, they extol the positive healthiness of the city itself; ascribing it to the hills, which are at once airy themselves, and offer a screen to the low grounds from the heat of the sun. It is true, that one of the most unhealthy parts of modern Rome, the Piazza di Spagna and the slope of the Pincian Hill above it, was not within the limits of the ancient city, yet the praise of the healthiness of Rome must be understood rather comparatively with that of the immediate neighbourhood than positively. Rome, in the summer months, cannot be called healthy, even as compared with the other great cities of Italy, much less if the standard be taken from Berlin or from London. Again: the neighbourhood of Rome is characterized by Livy as "a pestilential and parched soil." The latter epithet is worthy of notice, because the favourite opinion has been, that the malaria is connected with marshes and moisture. But it is precisely here that we may find the explanation of the spread of the malaria in modern times. Even in spring nothing can less resemble a marsh than the present aspect of the Campagna. It is far more like the down country of Dorsetshire, and, as the summer advances, it may well be called a dry and parched district. But this is exactly the character of the plains of Estremadura, where the British forces suffered so grievously from malaria fever in the autumn of 1809. In short, abundant experience has proved, that when the surface of the ground is wet, the malaria poison is far less noxious than when all appearance of moisture on the surface is gone, and the damp makes its way into the atmosphere from a considerable depth under ground. If, then, more rain fell in the Campagna formerly than now; if the streams were fuller of water, and their course more rapid; above all, if, owing to the uncleared state of central Europe, and the greater abundance of wood in Italy itself, the summer heats set in later, and were less intense, and more often relieved by violent storms of rain, there is every reason to believe that the Campagna must have been far healthier than at present; and that precisely in proportion to the clearing and cultivation of central Europe, to the felling of the woods in Italy itself, the consequent decrease in the quantity of rain, the shrinking of the streams, and the disappearance of the wa-

ter from the surface, has been the increased unhealthiness of the country, and the more extended range of the malaria. (*Arnold's History of Rome*, vol. 1, p. 501, *seqq.*)

Italĭca, I. the capital of the Peligni in Italy. (*Vid.* Corfinium.)—II. A city of Spain, north of Hispalis, and situate on the western side of the river Bætis. (*Strabo*, 141.—*Oros.*, 5, 23.) It was founded by Publius Scipio in the second Punic war, who placed here the old soldiers whom age had incapacitated from the performance of military service. (*Appian, B. Hisp.*, c. 38.—*Cæs., B. Civ.*, 2, 20.) It was the birthplace of the Emperor Trajan, and is supposed to correspond with *Sevilla la Vieja*, about a league distant from the city of *Seville*. (*Surita, ad It. Ant.*, p. 413, 432.—*Florez, Esp. S. F.*, 12, p. 227.—*Ukert, Geogr.*, vol. 2, p. 372.)

Italĭcus, a poet. (*Vid.* Silius Italicus.)

Itălus, a fabled monarch of early Italy. (Consult remarks under the article Italia, page 693, col. 1.)

Ithăca, a celebrated island in the Ionian Sea, northeast of Cephallenia. It lies directly south of Leucadia, from which it is distant about six miles. The extent of this celebrated island, as given by ancient authorities, does not correspond with modern computation. Dicæarchus describes it as narrow, and measuring eighty stadia, meaning probably in length (*Græc. Stat.*, v. 51), but Strabo (455) affirms, in circumference, which is very wide of the truth, since it is not less than thirty miles in circuit, or, according to Pliny (4, 12), twenty-five. Its length is nearly seventeen miles, but its breadth not more than four. Ithaca is well known as the native island of Ulysses. Eustathius asserts (*ad Il.*, 2, 632) that it derived its name from the hero Ithacus, who is mentioned by Homer (*Od.*, 17, 207). That it was throughout rugged and mountainous we learn from more than one passage of the Odyssey, but especially from the fourth book, v. 605, *seqq.*—It is evident, from several passages of the same poem, that there was also a city named Ithaca, probably the capital of the island, and the residence of Ulysses (3, 80). Its ruins are generally identified with those crowning the summit of the hill of *Aito*. (*Dodwell*, vol. 1, p. 66.) "The Venetian geographers," observes Sir William Gell, "have in a great degree contributed to raise doubts concerning the identity of the modern with the ancient Ithaca, by giving in their charts the name of *Val di Compare* to this island. That name, however, is totally unknown in the country, where the isle is invariably called *Ithaca* by the upper ranks, and *Theaki* by the vulgar. It has been asserted in the north of Europe, that Ithaca is too inconsiderable a rock to have produced any contingent of ships which could entitle its king to so much consideration among the neighbouring isles; yet the unrivalled excellence of its port has in modern times created a fleet of 50 vessels of all denominations, which trade to every part of the Mediterranean, and from which four might be selected capable of transporting the whole army of Ulysses to the shores of Asia." The same writer makes the population of the island 8000. It is said to contain sixty-six square miles. (*Gell's Geography and Antiquities of Ithaca*, p. 30.)

Ithacesiæ, I. three islands opposite Vibo, on the coast of Bruttium. They are thought to answer to the modern *Braces*, *Praca*, and *Torricella*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 651.)—II. Baiæ is called by Silius Italicus "*sedes Ithacesia Baii*," because founded by Baius, the pilot of Ulysses, according to the poetic legends of antiquity. (*Sil. Ital.*, 8, 539.—Compare *Lycophron, Cassand.*, 694.—*Tzetzes, ad loc.*)

Ithōme, I. a town of Thessaly, in the vicinity of Metropolis. It is conceived by some modern travellers to have been situated on one of the summits now occupied by the singular convents of *Meteora*. (*Holland's Travels*, vol. 1, 349.—*Pouqueville*, vol. 3, p 334.) Cramer, however, thinks it ought to be looked for to the north of the Peneus, near *Ardam* and *Petchouri*.—II. A fortress of Messenia, on a mountain of the same name. It was celebrated for the long and obstinate defence (ten years) which the Messenians there made against the Spartans in their last revolt. The mountain was said to have derived its name from Ithome, one of the nymphs that nourished Jupiter. On the summit was the temple of Jupiter Ithomatas, to whom the mountain was especially dedicated. Strabo compares the Messenian Acropolis to Acrocorinthus, being situated, like that citadel, on a lofty and steep mountain, enclosed by fortified lines which connected it with the town. Hence they were justly deemed the two strongest places in the Peloponnesus. When Philip, the son of Demetrius, was planning the conquest of the peninsula with Demetrius of Pharos, the latter advised him to seize first the horns of the heifer, which would secure to him possession of the animal. By these enigmatical expressions he designated the Peloponnesus, and the two bulwarks above mentioned (*Strab.*, 361.—*Polyb.*, 7, 11.) Scylax says Ithome was eighty stadia from the sea. (*Peripl.*, p. 16.)

Itius Portus, a harbour of Gaul, whence Cæsar set sail for Britain. Cæsar describes it no farther than by saying, that from it there was the most convenient passage to Britain, the distance being about 30 miles. (*B. G.*, 5, 2.) *Calais*, *Boulogne*, and *Etaples* have each their respective advocates for the honour of being the Itius Portus of antiquity. The weight of authority, however, is in favour of *Witsand* or *Vissan;* and with this opinion D'Anville coincides. Cæsar landed at Portus Lemanis or *Lymne*, a little below Dover. For a long time this was the principal crossing-place. In a later age, however, the preference was given to Gessoriacum or *Boulogne* in Gaul, and Rutupiæ or *Richborough* in Britain. Lemaire, however, is in favour of making the Itius Portus identical with Gessoriacum, as others had been before him. (*Ind. Geogr. ad Cæs.*, *B. G.*, p. 291.)

Itūnæ, Æstuarium, now *Solway Firth*, in Scotland.

Ituræa, a country of Palestine, so called from Itur or Jetur, one of the sons of Ishmael, who settled in it; but whose posterity were either driven out or subdued by the Amorites, when it is supposed to have formed part of the kingdom of Bashan, and subsequently of the half tribe of Manasseh east of Jordan; but, as it was situated beyond the southern border of Mount Hermon, called the *Djebel Heish*, this is doubtful. It lay on the northeastern side of the land of Israel, between it and the territory of Damascus or Syria; and is supposed to have been the same country at present known by the name of *Djedour*, on the east of the *Djebel Heish*, between Damascus and the Lake of Tiberias. The Itureans being subdued by Aristobulus, the high-priest and governor of the Jews, B.C. 106, were forced by him to embrace the Jewish religion, and were at the same time incorporated into the state. Philip, one of the sons of Herod the Great, was tetrarch or governor of this country when John the Baptist commenced his ministry. (*Plin.*, 5, 23.—*Joseph., Ant. Jud.*, 13, 19.—*Epiphan., Hæres.*, 19.—*Luke*, 3, 1.)

ItyS, son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens. He was killed by his mother when he was about six years old, and served up before his father. He was changed, according to one account, into a pheasant, his mother into a swallow, and his father into an owl. (*Vid.* Philomela.—*Ovid, Met.*, 6, 620.—*Amor.*, 2, 14, 29.—*Horat., Od.*, 4, 12.)

Juba, I. a son of Hiempsal, king of Numidia, succeeded his father about 50 B.C. He was a warm supporter of the senatorial party and Pompey, being

moved, it is said, to this course by a gross insult which, in his youth, he had received from Cæsar. He gained, B.C. 49, a great victory over Curio, Cæsar's lieutenant in Africa. After the battle of Pharsalia and the death of Pompey, he continued steady to his cause; and when Cæsar invaded Africa, B.C. 46, he supported Scipio and Cato with all his power, and in the first instance reduced the dictator to much difficulty. The battle of Thapsus, however, turned the scale in Cæsar's favour. Juba fled, and, finding that his subjects would not receive him, put an end to his life in despair, along with Petreius. (*Vid.* Petreius.) His connexion with Cato has suggested the underplot of Addison's tragedy. (*Plut., Vit. Pomp.—Id., Vit. Cæs. —Flor.*, 4, 12.—*Sueton., Vit. Jul.*, 35.—*Lucan*, 4, 690.—*Paterc.*, 2, 54.)—II. The second of the name, was son of the preceding. He was carried to Rome by Cæsar, kindly treated, and well and learnedly educated. He gained the friendship, and fought in the cause, of Augustus, who gave him the kingdom of Mauritania, his paternal kingdom of Numidia having been erected into a Roman province. Juba cultivated diligently the arts of peace, was beloved by his subjects, and had a high reputation for learning. He wrote, in Greek, of Arabia, with observations on its natural history; of Assyria; of Rome; of painting and painters; of theatres; of the qualities of animals; on the source of the Nile, &c., all which are now lost. Juba married Cleopatra, the daughter of Antony and Cleopatra, queen of Egypt. Strabo, in his sixth book, speaks of Juba as living, and in his seventeenth and last book as then just dead. This would probably fix his death about A.D. 17. (*Clinton, Fast. Hellen.*, vol. 2, p. 551, *in notis.—Phot., Cod.*, 161.—*Athenæus*, 8, p. 343, *e.*—*Plut., Mor.*, p. 269, *c.*, &c.—Consult the dissertation of the Abbé Sevin, *Sur la Vie et les Ouvrages de Juba*, in the *Mem. de l'Acad. des Inscr.*, &c., vol. 4, p. 457, *seqq.*)

Judæa, a province of Palestine, forming the southern division. It did not assume the name of Judæa until after the return of the Jews from the Babylonian captivity; though it had been denominated, long before, the kingdom of Judæa, in opposition to that of Israel. After the return, the tribe of Judah settled first at Jerusalem; but afterward, spreading gradually over the whole country, they gave it the name of Judæa. Judæa, being the seat of religion and government, claimed many privileges. It was not lawful to intercalate the year out of Judæa, while they might do it in that country. Nor was the sheaf of first-fruits of the barley to be brought from any other district than Judæa, and as near as possible to Jerusalem. The extent of this remarkable country has varied at different times, according to the nature of the government which it has enjoyed or been compelled to acknowledge. When it was first occupied by the Israelites, the land of Canaan, properly so called, was confined between the shores of the Mediterranean and the western bank of the Jordan; the breadth at no part exceeding fifty miles, while the length hardly amounted to three times that space. At a later period, the arms of David and of his immediate successor carried the boundaries of the kingdom to the Euphrates and Orontes on the one hand, and in an opposite direction to the remotest confines of Edom and Moab. The population, as might be expected, has undergone a similar variation. It is true, that no particular in ancient history is liable to a better founded suspicion, than the numerical statements which respect nations and armies; for pride and fear have in their turn contributed not a little to exaggerate in rival countries the amount of persons capable of taking a share in the field of battle. Proceeding on the usual grounds of calculation, we must infer, from the number of warriors whom Moses conducted through the desert, that the Hebrew people, when they crossed the Jordan, did not fall short of two millions; while, from the facts recorded in the book of Samuel, we may conclude with greater confidence that the enrolment made under the direction of Joab must have returned a gross population of five millions and a half. The present aspect of Palestine, under an administration where everything decays and nothing is renewed, can afford no just criterion of the accuracy of such statements. Hasty observers have indeed pronounced, that a hilly country, destitute of great rivers, could not, even under the most skilful management, supply food for so many mouths But this precipitate conclusion has been vigorously combated by the most competent judges, who have taken pains to estimate the produce of a soil, under the fertilizing influence of a sun which may be regarded as almost tropical, and of a well-regulated irrigation, which the Syrians knew how to practise with the greatest success. Canaan, it must be admitted, could not be compared to Egypt in respect to corn. There is no Nile to scatter the riches of an inexhaustible fecundity over its valleys and plains. Still it was not without reason that Moses described it as "a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (*Deuteron.*, 8, 7, *seqq.*) The reports of the latest travellers confirm the accuracy of the picture drawn by this divine legislator. Near Jericho the wild olives continue to bear berries of a large size, which give the finest oil. In places subjected to irrigation, the same field, after a crop of wheat in May, produces pulse in autumn. Several of the trees are continually bearing flowers and fruit at the same time, in all their stages. The mulberry, planted in straight rows in the open field, is festooned by the tendrils of the vine. If this vegetation seems to languish or become extinct during the extreme heats—if in the mountains it is at all seasons detached and interrupted—such exceptions to the general luxuriance are not to be ascribed simply to the general character of all hot climates, but also to the state of barbarism in which the great mass of the present population is immersed. Even in our day, some remains are to be found of the walls which the ancient cultivators built to support the soil on the declivities of the mountains; the form of the cisterns in which they collected the rain-water; and traces of the canals by which this water was distributed over the fields. These labours necessarily created a prodigious fertility under an ardent sun, where a little moisture was the only requisite to revive the vegetable world. The accounts given by native writers respecting the productive qualities of Judæa are not in any degree opposed even by the present aspect of the country. The case is exactly the same with some islands in the Archipelago; a tract from which a hundred individuals can hardly draw a scanty subsistence, formerly maintained thousands in affluence. Moses might justly say that Canaan abounded in milk and honey. The flocks of the Arabs still find in it a luxuriant pasture, while the bees deposite in the holes of the rocks their delicious stores, which are sometimes seen flowing down the surface. The opinions just stated in regard to the fertility of ancient Palestine, receive an ample confirmation from the Roman historians, to whom, as a part of their extensive empire, it was intimately known. Tacitus especially (*Hist.*, 5, 6), in language which he appears to have formed for his own use, describes its natural qualities with the utmost precision, and, as is his manner, suggests rather than specifies a catalogue of productions, the accuracy of which is verified by the latest observations. The soil is rich, and the atmosphere dry; the country yields all the fruits

which are known in Italy, besides balm and dates. But it has never been denied that there is a remarkable difference between the two sides of the ridge which forms the central chain of Judæa. On the western acclivity, the soil rises from the sea towards the elevated ground in four distinct terraces, which are covered with an unfading verdure. The shore is lined with mastic-trees, palms, and prickly pears. Higher up, the vines, the olives, and the sycamores amply repay the labour of the cultivator; natural groves arise, consisting of evergreen oaks, cypresses, andrachnes, and turpentines. The face of the earth is embellished with the rosemary, the cytisus, and the hyacinth. In a word, the vegetation of these mountains has been compared to that of Crete. European visiters have dined under the shade of a lemon-tree as large as one of our strongest oaks, and have seen sycamores, the foliage of which was sufficient to cover thirty persons, along with their horses and camels. On the eastern side, however, the scanty coating of mould yields a less magnificent crop. From the summit of the hills a desert stretches along to the Lake Asphaltites, presenting nothing but stones and ashes, and a few thorny shrubs. The sides of the mountains enlarge, and assume an aspect at once more grand and more barren. By little and little, the scanty vegetation languishes and dies; even mosses disappear, and a red, burning hue succeeds to the whiteness of the rocks. In the centre of this amphitheatre there is an arid basin, enclosed on all sides with summits scattered over with a yellow-coloured pebble, and affording a single aperture to the east, through which the surface of the Dead Sea and the distant hills of Arabia present themselves to the eye. In the midst of this country of stones, encircled by a wall, we perceive extensive ruins, stunted cypresses, bushes of the aloe and prickly pear, while some huts of the meanest order, resembling whitewashed sepulchres, are spread over the desolated mass. This spot is Jerusalem. (*Belon, Observations*, &c., p. 140.—*Hasselquist, Travels*, p. 56.—*Shultze's Travels*, vol. 2, p. 86.)—This melancholy delineation, which was suggested by the state of the Jewish metropolis in the third century, is not quite inapplicable at the present hour. The scenery of external nature is the same, and the general aspect of the venerable city is very little changed. But as beauty is strictly a relative term, and is everywhere greatly affected by association, we must not be surprised when we read in the works of Eastern authors the high encomiums which are lavished upon the vicinity of the holy capital. Abulfeda, for example, maintains, not only that Palestine is the most fertile part of Syria, but also that the neighbourhood of Jerusalem is one of the most fertile districts of Palestine. In his eye, the vines, the fig-trees, and the olive-groves, with which the limestone cliffs of Judæa were once covered, identified themselves with the richest returns of agricultural wealth, and more than compensated for the absence of those spreading fields, waving with corn, which are necessary to convey to the mind of a European the ideas of fruitfulness, comfort, and abundance.—Following the enlightened narrative of Malte-Brun, the reader will find that southward of Damascus, the point where the modern Palestine may be said to begin, are the countries called by the Romans Auranitis and Gaulonitis, consisting of one extensive and noble plain, bounded on the north by Hermon or Djibel-el-Sheik, on the southwest by Djibel-Edjlan, and on the east by Haouran. In all these countries there is not a single stream which retains its water in summer. The most of the villages have their pond or reservoir, which they fill from one of the wadi or brooks during the rainy season. Of all these districts, Haouran is the most celebrated for the culture of wheat. Nothing can exceed in grandeur the extensive undulations of their fields, moving like the waves of the ocean in the wind. Bothin, or Batanea, on the other hand, contains nothing except calcareous mountains, where there are vast caverns, in which the Arabian shepherds live like the ancient Troglodytes. Here a modern traveller, Dr. Seetzen, discovered, in the year 1816, the magnificent ruins of Gerasa, now called Djerash, where three temples, two superb amphitheatres of marble, and hundreds of columns still remain, among other monuments of Roman power. But by far the finest thing that he saw was a long street, bordered on each side with a splendid colonnade of Corinthian architecture, and terminating in an open space of a semicircular form, surrounded with sixty Ionic pillars. In the same neighbourhood, the ancient Gilead is distinguished by a forest of stately oaks, which supply wealth and employment to the inhabitants. Peræa presents on its numerous terraces a mixture of vines, olives, and pomegranates. Karak-Moab, the capital of a district corresponding to that of the primitive Moabites, still meets the eye, but is not to be confounded with another town of a similar name in the Stony Arabia. (*Seetzen.—Annales des Voyages*, vol. 1, p. 398—*Correspondence de M. Zach*, p. 425.)—The countries now described lie on the eastern side of the river Jordan. But the same stream, in the upper part of its course, forms the boundary between Gaulonitis and the fertile Galilee, which is identical with the modern district of Szaffad. This town, which is remarkable for the beauty of its situation amid groves of myrtle, is supposed to be the ancient Bethulia, which was besieged by Holofernes. Tabaria, an insignificant place, occupies the site of Tiberias, which gave its name to the lake more generally known by that of Genesareth, or the Sea of Galilee; but industry has now deserted its borders, and the fisherman with his skiff and his nets no longer animates the surface of its waters. Nazareth still retains some portion of its former consequence. Six miles farther south stands the hill of Thabor, sometimes denominated Itabyrius, presenting a pyramid of verdure crowned with olives and sycamores. From the top of this mountain, the reputed scene of the transfiguration, we look down on the river Jordan, the Lake of Genesareth, and the Mediterranean Sea. (*Maundrell*, p. 60.)—Galilee, says Chateaubriand (*Itin.*, 2, 132), would be a paradise were it inhabited by an industrious people under an enlightened government. Vine-stocks are to be seen here a foot and a half in diameter, forming, by their twining branches, vast arches and extensive ceilings of verdure. A cluster of grapes, two or three feet in length, will give an abundant supper to a whole family. The plains of Esdraelon are occupied by Arab tribes, around whose brown tents the sheep and lambs gambol to the sound of the reed, which at nightfall calls them home. —Proceeding from Galilee towards the metropolis, we enter the land of Samaria, comprehending the modern districts of Areta and Nablous. In the former we find the remains of Cesarea; and on the Gulf of St. Jean d'Acre stands the town of Caypha, where there is a good anchorage for ships. On the southwest of this gulf extends a chain of mountains, which terminates in the promontory of Carmel, a name famous in the annals of our religion. There Elijah proved by miracles the divinity of his mission; and there, in the middle ages of the church, resided thousands of Christian devotees, who sought a refuge for their piety in the caves of the rocks. Then the mountain was wholly covered with chapels and gardens, whereas at the present day nothing is to be seen but scattered ruins amid forests of oak and olives, the bright verdure being only relieved by the whiteness of the calcareous cliffs over which they are suspended. The heights of Carmel, it has been frequently remarked, enjoy a pure and enlivening atmosphere, while the lower grounds of Samaria and Galilee are obscured

by the densest fogs.—The Shechem of the Scriptures, successively known by the names of Neapolis and *Nablous*, still contains a considerable population, although its dwellings are mean and its inhabitants poor. The ruins of Samaria itself are now covered with orchards; and the people of the district, who have forgotten their native dialect, as well, perhaps, as their angry disputes with the Jews, continue to worship the Deity on the verdant slopes of Gerizim.—Palestine, agreeably to the modern acceptation of the term, embraces the country of the ancient Philistines, the most formidable enemies of the Hebrew tribes prior to the reign of David. Besides Gaza, the chief town, we recognise the celebrated port of Jaffa or Yaffa, corresponding to the Joppa mentioned in the sacred writings. Repeatedly fortified and dismantled, this famous harbour has presented such a variety of appearances, that the description given of it in one age has hardly ever been found to apply to its condition in the very next. Bethlehem, where the divine Messias was born, is a large village inhabited promiscuously by Christians and Mussulmans, who agree in nothing but their detestation of the tyranny by which they are both unmercifully oppressed. The locality of the sacred manger is occupied by an elegant church, ornamented by the pious offerings of all the nations of Europe. It is not our intention to enter into a more minute discussion of those old traditions, by which the particular places rendered sacred by the Redeemer's presence are still marked out for the veneration of the faithful. They present much vagueness, mingled with no small portion of unquestionable truth. At all events, we must not regard them in the same light in which we are compelled to view the story that claims for Hebron the possession of Abraham's tomb, and attracts on this account the veneration both of Nazarenes and Moslems.—To the northeast of Jerusalem, in the large and fertile valley called El-Gaur, and watered by the Jordan, we find the village of *Rieha*, near the ancient Jericho, denominated by Moses the City of Palms. This is a name to which it is still entitled; but the groves of opobalsamum, or balm of Mecca, have long disappeared; nor is the neighbourhood any longer adorned with those singular flowers known among the Crusaders by the familiar appellation of Jericho roses. A little farther south two rough and barren chains of hills encompass with their dark steeps a long basin formed in a clay soil mixed with bitumen and rock-salt. The water contained in this hollow is impregnated with a solution of different saline substances, having lime, magnesia, and soda for their base, partially neutralized with muriatic and sulphuric acid. The salt which it yields by evaporation is about one fourth of its weight. The bituminous matter rises from time to time from the bottom of the lake, floats on the surface, and is thrown out on the shores, where it is gathered for various purposes. (*Vid.* Mare Mortuum.)—This brief outline of the geographical limits and physical character of the Holy Land must suffice here. Details much more ample are to be found in numerous works, whose authors, fascinated by the interesting recollections which almost every object in Palestine is fitted to suggest, have endeavoured to transfer to the minds of their readers the profound impressions which they themselves experienced from a personal review of ancient scenes and monuments. But we purposely refrain from the minute description to which the subject so naturally invites us, because, by pursuing such a course as this, we would be unavoidably led into a train of local particularities, while setting forth the actual condition of the country and of its venerable remains. However, we supply, in the following table, the means of comparing the division or distribution of Canaan among the twelve tribes, with that which was afterward adopted by the Romans.

Ancient Canaanitish Division.	Israelitish Division.	Roman Division.
Sidonians,	Tribe of Asher (in Libanus)	Upper Galilee
Unknown,	Naphtali (northwest of the Lake of Genesareth)	
Perizzites,	Zebulun (west of that lake)	Lower Galilee.
The same,	Issachar (Valley of Esdraelon, Mount Tabor)	
Hivites,	Half tribe of Manasseh (Dora and Cesarea)	Samaria.
The same,	Ephraim (Shechem, Samaria)	
Jebusites,	Benjamin (Jericho, Jerusalem)	Judæa.
Amorites, Hittites,	Judah (Hebron, Judæa proper)	
Philistines,	Simeon (southwest of Judah) Dan (Joppa)	
Moabites,	Reuben (Heshbon, Peræa)	Peræa.
Ammonites, Gilead,	Gad (Decapolis, Ammonitis)	
Kingdom of Bashan,	Half tribe of Manasseh (Gaulonitis, Batanea)	

In a pastoral country, such as that beyond the river Jordan especially, where the desert in most parts bordered upon the cultivated soil, the limits of the several possessions could not at all times be distinctly marked. It is well known, besides, that the native inhabitants were never entirely expelled by the victorious Hebrews, but that they retained, in some instances by force, and in others by treaty, a considerable portion of land within the borders of all the tribes: a fact which is connected with many of the defections and troubles into which the Israelites subsequently fell. (*Russell's Palestine*, p. 26, *seqq.*)

JUGURTHA, the illegitimate son of Manastabal, by a concubine, and grandson of Masinissa. He was brought up under the care of his uncle Micipsa, king of Numidia, who educated him along with his two sons. As, however, Jugurtha was of an ambitious and aspiring disposition, Micipsa sent him, when grown up, with a body of troops, to join Scipio Æmilianus in his war against Numantia in Spain, hoping to lose, by the chances of war, a youth who might otherwise, at some subsequent period, threaten the tranquillity of his children. His hopes, however, were frustrated. Jugurtha so distinguished himself as to become a great favourite with Scipio, who, at the conclusion of the war, sent him back to Africa with strong recommendations to Micipsa. Micipsa then adopted him, and declared him joint heir with his own two sons Adherbal and Hiempsal. After Micipsa's death (B.C. 118), Jugurtha, aspiring to the undivided possession of the kingdom, effected the murder of Hiempsal, and obliged Adherbal to escape to Rome, where he appealed to the senate. Jugurtha, however, found means to bribe many of the senators, and a commission was sent to Africa, in order to divide Numidia between the two princes. The commission gave the best portion to Jugurtha, who, not long after their departure, invaded the territory of his cousin, defeated him, besieged him in Cirta, and, having obliged him to surrender, put him to a cruel death; and this almost under the eyes of Scaurus and others, whom the Roman senate had sent as umpires between the two rivals (B.C. 112). This news caused great irritation at Rome, and war was declared against Jugurtha. After some fighting,

however, he obtained from the consul Calpurnius, under the most favourable conditions, the quiet possession of the usurped kingdom. But this treaty was not ratified at Rome; Calpurnius was recalled, and the new consul Posthumius Albinus was appointed to the command in Africa. Meanwhile Jugurtha, being summoned, appeared at Rome; but as he then succeeded in bribing several of the senators, and also Bæbius, a tribune of the people, no judgment was given. Imboldened by this success, he thereupon caused Massiva, son of his uncle Gulussa, whom he suspected of aiming at the kingdom, to be assassinated in the Roman capital. The crime was fixed upon him; but as he was under the public guarantee, the senate, instead of bringing him to trial, ordered him to leave Rome immediately. It was while departing from the city on this occasion that he is said to have uttered those memorable words against the corruption of the Roman capital which are recorded in the pages of Sallust: "*Ah, venal city, and destined quickly to perish, if it could but find a purchaser!*" Posthumius was now sent to his province in Africa, to prosecute the war; but he soon returned to Rome without having effected anything, leaving the army under the command of his brother Aulus Posthumius, who allowed himself to be surprised in his camp by Jugurtha, to whom he surrendered; and his troops, having passed under the yoke, evacuated Numidia. The new consul Metellus, arriving soon after with fresh troops, carried on the war with great vigour, and, being himself above temptation, reduced Jugurtha to the last extremity. Caius Marius was serving as lieutenant to Metellus, and in the year B.C. 107, supplanted him in the command. Jugurtha, meantime, having allied himself with Bocchus, king of Mauritania, gave full employment to the Romans. Marius took the town of Capsa, and in a hard-contested battle defeated the two kings. Bocchus now made offers of peace, and Marius sent to him his quæstor Sylla, who, after much negotiation, induced the Mauritanian king to give up Jugurtha into the hands of the Romans, as the price of his own peace and security. Jugurtha followed in chains with his two sons, the triumph of Marius, after which he was thrown into a subterraneous dungeon, where he was starved to death, or, according to others, was strangled. His sons were sent to Venusia, where they lived in obscurity. The war against Jugurtha lasted five years; it ended B.C. 106, and has been immortalized by the pen of Sallust. (*Sall., Bell. Jug.—Plut., Vit. Mar.*) "It is said," observes Plutarch, "that when Jugurtha was led before the car of the conqueror, he lost his senses. After the triumph he was thrown into prison, where, in their haste to strip him, some tore his robe off his back, and others, catching eagerly at his pendants, pulled off the tips of his ears along with them. When he was thrust down naked into the dungeon, all confused, he said, with a frantic smile, 'Heavens! how cold is this bath of yours!' There, having struggled for six days with extreme hunger, and to the last hour labouring for the preservation of life, he came to such an end as his crimes deserved." (*Plut., Vit. Mar.*)

Julĭa Lex, I. *Agraria*, proposed by Julius Cæsar in his first consulship, A.U.C. 694. Its object was to distribute the lands of Campania and Stella to 20,000 poor citizens, who had three children or more. (*Cic., Ep. ad Att.*, 2, 16.—*Vell. Paterc.*, 2, 44.)—II. Another by the same, entitled *de Publicanis*, about remitting to the farmers-general a third part of what they had stipulated to pay. (*Cic., pro Planc.*, 16.—*Suet., Vit. Jul.*, 20)—III. Another by the same, for the ratification of all Pompey's acts in Asia. (*Suet., l. c.*)—IV. Another by the same, *de Provinciis ordinandis*. This was an improvement on the Cornelian law about the provinces, and ordained that those who had been prætors should not command a province above one year, and those who had been consuls not above two years. It also ordained that Achaia, Thessaly, Athens, and, in fact, all Greece, should be free, and should use their own laws. (*Cic., Phil.*, 1, 8.—*Id. in Pis.*, 16.—*Dio Cass.*, 43, 25.)—V. Another by the same, *de Judicibus*, ordering the *Judices* to be chosen from the senators and equites, and not from the *tribuni ærarii*. (*Sueton., Vit. Jul.*, 41.—*Cic., Phil.*, 1, 9.)—VI. Another by the same, *de Repetundis*, very severe against extortion. It is said to have contained above 100 heads. (*Cic., Ep. ad Fam.*, 8, 7.—*Suet., Vit. Jul.*, 43.)—VII. Another by the same, *de liberis proscriptorum*, that the children of those proscribed by Sylla should be admitted to enjoy preferments. (*Sueton., Vit. Jul.*, 41.)—VIII. Another by the same. This was a sumptuary law. It allowed an expenditure of 200 sesterces on the *dies profesti*, 300 on the Calends, nones, ides, and some other festivals; 1000 at marriage feasts, and similar extraordinary entertainments. Gellius ascribes this law to Augustus, but it seems to have been enacted in succession by both Cæsar and him. By an edict of Augustus or Tiberius, the allowance for an entertainment was raised, in proportion to its solemnity, from 300 to 2000 sesterces. (*Aulus Gellius*, 2, 24.—*Dio Cass.*, 54, 2.)—IX. Another by Augustus, concerning marriage, entitled *de Maritandis Ordinibus*. (*Vid.* Papia-Poppæa Lex.)—X. Another by the same, *de adulteriis*, punishing adultery.—XI. Another, *de tutoribus*, by the same. It enacted that guardians should be appointed for orphans in the provinces, as at Rome, by the Atilian Law. (*Just., Inst. Atil. Tut.*)

Julĭa, I. a daughter of Julius Cæsar by Cornelia, celebrated for her beauty and the virtues of her character. She had been affianced to Servilius Cæpio, and was on the point of being given to him in marriage, when her father bestowed her upon Pompey. (*Plut., Vit. Pomp.*, 47.—*Appian, Bel. Civ.*, 1, 14.) Julia possessed great influence both over her father and husband, and, as long as she lived, prevented any outbreak between them. Her sudden death, however, in childbed, severed the tie that had in some degree bound Pompey to his father-in-law, and no private considerations any longer existed to allay the jealousies and animosities which political disputes might enkindle between them. The amiable character of Julia, and her constant affection for her husband, gained for her the general regard of the people; and this they testified by insisting on celebrating her funeral in the Campus Martius, a compliment scarcely ever paid to any woman before. It is said that Pompey had always loved her tenderly, and the purity and happiness of his domestic life is one of the most delightful points in his character. (*Sueton., Vit. Jul.*, 21.—*Id. ib.*, 26.—*Id. ib.*, 84.)—II. The sister of Julius Cæsar. She married M. Attius Balbus, and became by him the mother of Octavia Minor and Augustus. (*Sueton., Vit. Jul.*, 74.—*Id., Vit. Aug.*, 4.—*Id. ib.*, 8.)—III. The aunt of Julius Cæsar. At her decease, her nephew pronounced an eulogy over her remains from the rostra. (*Sueton., Vit. Jul.*, 6.)—IV. The daughter of Augustus by his first wife Scribonia. As he had no children by Livia, whom he had subsequently espoused, Julia remained sole heiress of the emperor, and the choice of her husband became a matter of great importance. She was first married to her cousin Claudius Marcellus, the nephew of Augustus by his sister Octavia (*Tacit., Ann.*, 1, 3.—*Sueton., Vit. Aug.*, 63), and the individual celebrated by Virgil in those famous lines of the sixth Æneid, for which Octavia so largely rewarded him. But Marcellus dying young and without children, Augustus selected for the second husband of his daughter his oldest friend and most useful adherent, M. Vipsanius Agrippa. This marriage seemed to answer all the wishes of Augustus, for Julia became the mother of five children, Caius, Lu-

ctus, Julia, Agrippina, and Agrippa Postumus. Agrippa died A.U.C. 741, and Julia was married, for the third time, to Tiberius Claudius Nero, the son of Livia, and afterward emperor. Tiberius subsequently, for whatever reasons, thought proper to withdraw from Rome to the island of Rhodes, where he lived in the greatest retirement. During his absence, his wife Julia was guilty of such gross infidelities towards him, that Augustus himself divorced her in the name of his son-in-law, and banished her to the island of Pandataria, off the Campanian coast, where she was closely confined for some time, and treated with the greatest rigour; nor would Augustus ever forgive her, or receive her again into his presence, although he afterward removed her from Pandataria to Rhegium, and somewhat softened the severity of her treatment. When her husband Tiberius ascended the throne, she was again severely dealt with, and finally died of ill-treatment and starvation (*ὑπὸ κακουχίας καὶ λιμοῦ.—Zonaras*, p. 548.—*Sueton., Vit. Aug.*, 63.—*Id., Vit. Aug.*, 65.—*Id., Vit. Tib.*, 7.—*Id. ib.*, 50.—*Tacit., Ann.*, 1, 53.)—V. The grand-daughter of Augustus, and daughter of Agrippa and Julia (IV). She was married to L. Paulus, but, imitating the licentious conduct of her mother, she was banished by Augustus for her adulterous practices to the island of Tremitus, off the coast of Apulia, where she continued to live for the space of 20 years, and where at last she terminated her existence. (*Tacit., Ann.*, 4, 71.)—VI. A daughter of Drusus Cæsar, the son of Tiberius, by Livia or Livilla, the daughter of Nero Claudius Drusus. She was married first to Nero Cæsar, son of Germanicus and Agrippina, and afterward to Rubellius Blandus. She was cut off by the intrigues of Messalina, A.U.C. 796. (*Tacit., Ann.*, 3, 29.—*Id. ib.*, 6, 27.—*Id. ib.*, 13, 19.)—VII. Daughter of Caligula and Milonia Cæsonia. Her frantic father carried her to the temples of all the goddesses, and dedicated her to Minerva, as to the patroness of her education. She discovered in her infancy strong indications of the cruelty that branded both her parents. She suffered death with her mother after the assassination of Caligula. (*Sueton., Vit. Calig.*, 25.—*Id. ib.*, 59.)—VIII. A Syrian female, daughter of Bassianus, priest of the Sun. She became the wife of Severus before his advancement to the throne, and after the death of his first consort. The superstitious Roman was determined, it seems, in his choice, by hearing that Julia had been born with a royal nativity; in other words, that she was destined to be the wife of a sovereign prince. (*Spartian., Vit. Sev.*, 3, *seqq.*) Her full name was Julia Domna (*Salmas., ad Spart., Vit. Sev.*, 20), the latter part of it not being contracted, as some suppose, from Domina, but being the actual surname of a family. (*Tristan, Comment. Hist.*, vol. 2, p. 119, *seqq.*—*Menag., Amæn. Jur.*, c. 25.) Julia is said to have been a female of cultivated mind and considerable literary attainments. She applied herself also to the study of philosophy, and employed a large portion of her time in listening to, and taking part in, the disputations of philosophers and sophists. Hence Philostratus calls her *φιλόσοφος Ἰουλία*. (*Vit. Sophist.—Philisc.—Op., ed. Morell*, p. 617.) She disgraced herself, however, by her adulterous practices, and is even said to have conspired on one occasion against the life of her own husband. (*Spart., Vit. Sev.*, 18.) Julia became by Severus the mother of Caracalla and Geta, the latter of whom was slain in her arms by the orders of his brother, in which struggle she herself was wounded. To increase, if possible, the anguish she must naturally have felt on this occasion, the brutal Caracalla ordered her to suppress every token of grief. (*Spart., Vit. Ge*', 5.) After the death of Caracalla and the accession of Macrinus, she put an end to her existence by starvation, her death being hastened by a cancer on the bosom, which she had purposely irritated by a blow. (*Dio Cass.*, 78, 23.) On the nature of her death, as well as on the question of her incestuous union with Caracalla, consult the remarks of *Bayle, Hist. Dict.*, vol. 6, p. 448, *seqq., in notis.*

Julianus, Flavius Claudius, son of Julius Constantius, brother of Constantine the Great, was born A.D. 331. After Constantine's death, the soldiers massacred the brothers, nephews, and other relatives of that prince, in order that the empire should pass undisputed to his sons. (*Vid.* Constantius.) Two only escaped from this butchery, Julian, then six years old, and his half-brother Gallus, then thirteen years of age. Marcus, bishop of Arethusa, is said to have concealed them in a church. After a time, Constantius exiled Gallus into Ionia, and intrusted Julian to the care of Eusebius, bishop of Nicomedia. Julian was instructed in Greek literature by Mardonius, a learned eunuch, who had been teacher to his mother Basilina. At the age of fourteen or fifteen he was sent to join his brother Gallus at Macellum, a castle in Cappadocia, where they were treated as princes, but closely watched. The youths were taught the Scriptures, and were even ordained lecturers, and in that capacity publicly read the Bible in the church of Nicomedia. It appears that Constantius had the intention of making a priest of Julian, who had no inclination for that profession, and who is supposed to have already secretly abandoned the belief in the Christian doctrines. The death of Constans and Constantine having left Constantius the sole master of the Roman world, that emperor, who was childless, sent for Gallus in March, A.D. 351, and created him Cæsar, and he allowed Julian to return to Constantinople to finish his studies. There Julian met with the sophist Libanius, who afterward became his friend and favourite. Constantius soon after again banished Julian to Nicomedia, where he became acquainted with some Platonic philosophers, who initiated him into their doctrines. He afterward obtained leave to proceed to Athens, where he devoted himself entirely to study. After the tragical death of Gallus in 355, Julian, who had again, for a time, awakened the jealous suspicions of his cousin, was recalled to court by the influence of the Empress Eusebia, his constant patroness, when Constantius named him Cæsar, and gave him the government of Gaul (which was then devastated by the German tribes), together with his sister Helena to wife. Julian made four campaigns against the Germans, in which he displayed great skill and valour, and freed Gaul from the barbarians, whom he pursued across the Rhine. He spent the winters at Lutetia (*Paris*), and became as much esteemed for his equitable and wise administration as for his military success. Constantius, always suspicious, ordered Julian to send him back some of the best legions in Gaul, to be employed against the Persians. When the time for marching came (A.D. 360), Julian assembled the legions at Lutetia, and there bade them an affectionate farewell, when an insurrection broke out among the soldiers, who saluted him as Augustus. Julian immediately sent messengers to Constantius to deprecate his wrath, but the death of the emperor happening at the time, left the throne open for him, A.D. 361. He proceeded to Constantinople, where, being proclaimed emperor in December of the same year, he reformed the pomp and prodigality of the household, issued several wise edicts, corrected many abuses, and established a court at Chalcedon, to investigate the conduct of those who had abused their influence under the preceding reign. Unfortunately, some innocent men were confounded with the guilty, among others Ursulus, whose condemnation Ammianus deplores (22, 3). On assuming the purple, Julian had openly professed the old religion of Rome, and had sacrificed as high-priest to the gods; and though, at the same time, he had issued

an edict of universal toleration, he soon showed a marked hostility to the Christians: he took the revenues from the churches, and ordered that those who had assisted in pulling down the heathen temples should rebuild them. This was the signal for a fearful reaction and persecution against the Christians in the provinces, where many were imprisoned, tormented, and even put to death. Julian restrained or punished some of these disorders, but with no very zealous hand. There was evidently a determined struggle throughout the empire between the old and the new religion, and Julian wished for the triumph of the former. He forbade the Christians to read, or teach others, the works of the ancient classic writers, saying that, as they rejected the gods, they ought not to avail themselves of the learning and genius of those who believed in them. (*Juliani Op., Epist.*, 42, *ed. Spanh.*) He also forbade their filling any office, civil or military, and subjected them to other disabilities and humiliations. Julian has been called "*the Apostate*;" but it seems very doubtful whether, at any period of his life after his boyhood, he had been a Christian in heart. The bad example of the court of Constantius, and the schisms and persecutions that broke out in the bosom of the church, may have turned him against religion itself, while his vanity, of which he had a considerable share, and which was stimulated by the praises of the sophists, made him probably consider himself as destined to revive both the old religion and the glories of the empire. That he was no believer in the vulgar mythological fables is evident from his writings, especially the piece called "the Cæsars;" and yet he possessed great zeal for the heathen divinities, and he wrote orations in praise of the mother of the gods and the sun. Making every allowance for the difficulties of his position and the effect of early impressions, he may be fairly charged with a want of candour and of justice, and with much affectation bordering upon hypocrisy. If we choose to discard the invectives of Gregory of Nazianzus, of Cyril, and of Jerome, we may be allowed, at least, to judge him by the narrative of Ammianus, and by his own works, and the result is not favourable to his moral rectitude or his sobriety of judgment. A very learned and very temperate modern writer, Cardinal Gerdil, in his "*Considerations sur Julien*," in the 10th volume of his works, has so judged him; he has founded his opinion, not on the fathers, but on the accounts of Julian's panegyrists, Libanius and other heathen writers.—Julian, having resolved on carrying on the war against the Persians, repaired to Antioch, where he resided for several months. His neglected attire, his uncombed beard, and the philosophical austerity of his habits, drew upon him the sarcasms of the corrupt population of that city. The emperor revenged himself by writing a satire against them, called Μισοπώγων (*Misopōgon*), and, what was worse, by giving them a rapacious governor.—It was during his residence at Antioch that Julian undertook to aim what he thought would prove a deadly blow to Christianity. An order was issued for rebuilding the temple of Jerusalem; the Jews were invited from all the provinces of the empire, to assemble on the holy mountain of their fathers, and a bold attempt was thus made to falsify the language of ancient prophecy, and annul, if we may venture so to speak, the decree which had been pronounced by the Almighty against his once chosen, but now rejected, people. The accomplishment of this daring and impious scheme was intrusted to Alypius, who had been governor of Britain, and every effort was made to ensure its success, as well on the part of the "imperial sophist" as on that of the Jews themselves. But the attempt was an unavailing one, and was signally and miraculously interrupted. Few historical facts, indeed, rest on graver and more abundant testimony. The narratives of Gregory of Nazianzus and of Rufinus are confirmed in the fullest manner by Ammianus Marcellinus, himself a heathen writer. "When Alypius," observes Ammianus, "was plying the work vigorously, and the governor of the province was lending his aid, fearful globes of fire, bursting forth repeatedly from the earth close to the foundations, scorched the workmen, and rendered the place, after frequent trials on their part, quite inaccessible." (*Amm. Marcellinus*, 23, 1.—Compare *Rufin.*, 10, 37.—*Cassiod.*, 6, 43.—*Greg. Nazianz., Orat.*, 4.—*Chrysostom, Homil.*, 3, *adv. Jud.*—*Socrates*, 3, 20.—*Sozomen*, 5, 22.—*Theodoretus*, 3, 15.) The Jewish rabbis, in their annals, attest the same fact; and even Basnage, though a determined enemy to such miracles, is nevertheless compelled, when speaking of this Jewish testimony, to remark, "*Cet aveu des Rabins est d'autant plus considérable qu'il est injurieux à la nation, et que ces messieurs ne sont pas accoutumés à copier les ouvrages des Chrétiens*" (*Hist. des Juifs*, liv. 6.) "This specious and splendid miracle," as Gibbon sneeringly terms it, has given rise to much diversity of opinion in modern times. Warburton strenuously advocates its authenticity, and most of the sounder theologians agree with him in this opinion. Lardner, however, doubts its truth. (*Jewish and Heathen Testimonies*, vol. 4, p. 47, *seqq.*) More sceptical writers speak of inflammable air, which had long been pent up in the vault under the temple-mountain, igniting and bursting forth on a sudden. (Consult *Michaëlis, Götting. Mag.*, 1783, page 772.) Salverte promptly settles the whole affair by supposing that it was merely the explosion of a mine, which had been prepared by the Christians! (*Des Sciences Occultes*, vol. 2, p. 224.)—Let us now return to Julian. Having set off at length from Antioch on his Persian expedition, with a brilliant army reckoned at sixty-five thousand men, he crossed the Euphrates, took several fortified towns of Mesopotamia, then crossed the Tigris, and made himself master of Ctesphon. Here his progress ended. The close Roman legions were harassed on all sides by the light cavalry of the Persians, and reduced to great distress for want of provisions. Still they presented a formidable front to the enemy, and Sapor, the Persian king, was inclined to come to terms, when, in the course of an attack made upon the Roman army while on its march Julian, whom the heat of the weather had induced to lay aside his cuirass, received a mortal wound in his side from a javelin. Being carried to his tent, he expired the following night (June 26th, A.D. 363). He died with perfect calmness and composure, surrounded by his friends, conversing on philosophical subjects, and expressing his satisfaction at his own past conduct since he had been at the head of the empire. His remains were carried to Tarsus in Cilicia, according to his directions, and his successor Jovian erected a monument to his memory. Such was the end of Julian, in the 32d year of his age, after a reign of one year and about eight months from the death of Constantius. (*Encycl. Us. Knowl.*, vol. 13, p. 144, *seq.*—*Gibbon, Decline and Fall*, c. 21, *seqq.*)—It is still a very common tradition, that when Julian felt himself wounded, he caught in the hollow of his hand some of the blood that issued from his side, and, flinging it in the air, exclaimed, "*Take thy fill, Galilean, thou hast conquered me, but still do I renounce thee!*" and that, after having thus blasphemed against our Saviour, he indulged in a thousand imprecations against his own gods, by whom he saw himself abandoned. (Compare *Sozom.*, 6, 2.) The whole is a mere fable. Equally undeserving of credit is another account, that Julian, having been placed, after receiving his wound, on the banks of a river, wished to precipitate himself into its waters, that he might pass away from the eyes of men, and be regarded as an immortal.—Julian had many brilliant, and some amiable qualities; his morals were pure, and even austere; his faults were chiefly

those of judgment, probably influenced by the impressions of early youth, an ardent and somewhat mystic imagination, and the flattery of those around him. Of all the writers of antiquity who have depicted the character of Julian, Ammianus Marcellinus appears to be the one who has done it with the most truth. This historian renders justice to the eminent qualities of Julian, without, at the same time, concealing his defects. The perfect impartiality, the candour and frankness of this soldier, merit equal confidence both when he praises and condemns. As a writer, Julian deserves praise for the purity and eloquence of his style. It is apparent from his works that he had read all the classical authors, for they are filled with allusions to passages of these authors, to their opinions, and to images and expressions employed by them. These allusions give sometimes to the writings of Julian a certain obscurity, because many of the productions to which he refers no longer exist. To most extensive reading he united much talent and much vigour of imagination. Morals, metaphysics, and theology, the last of which is with him nothing more than a species of allegorical metaphysics, were the subjects of which he treated in preference.—The works left by Julian are of three classes. 1. *Harangues.* 2. *Satires.* 3. *Letters.*—With the exception merely of the fragments preserved by St. Cyrill and Socrates, we have lost the work *Against the Christians and against their creed.* The Emperor Julian adopted every means by which, without openly persecuting Christianity, he might degrade it, and cause its followers to fall into contempt. A philosopher himself, he believed that there existed no surer mode of restoring paganism, at the expense of the new religion, than by attacking the latter through the means of a work full of strong arguments, and in which satire also should not be spared. A man of letters, he wanted not a large portion of self-complacency and conceit; and it appeared to him, that no one was more proper to be the author of such a work, than he who had studied the spirit of the two contending systems of religion, and who had publicly declared himself the patron of a form of worship fast sinking into oblivion, and the enemy of a religion, to the triumph of which he should have reflected that the safety of his own family was intimately attached. Such, no doubt, were the reasons which induced Julian to enter the lists against Christianity. He wrote his work during the winter evenings which he spent at Antioch, in the last year of his life. Surrounded by pagan philosophers, who expected from this prince the complete re-establishment of the religion of their fathers, with which, in their blindness, they connected the renovation of the splendour and power of the Roman empire, the imperial author was encouraged by their suffrages, and no doubt aided by their abilities. Apollinarius of Laodicea repelled the attack of Julian by the arms of reason alone; exposing, in a treatise which he wrote "on Truth," the dogmas of the heathen philosophers respecting Deity, and that, too, without at all calling in the Holy Scriptures to the aid of his argument. This work of Apollinarius must have been composed in a very short time after the appearance of the emperor's treatise, since Julian appears to have read it before he quitted Antioch, March 5th, A.D. 363. Julian pretended to contemn his opponent, and wrote to certain bishops of the church this paltry *jeu de mots:* Ἀνέγνων, ἔγνων, κατέγνων, "I have read, comprehended, condemned it." To this one of them, probably St. Basil, replied, Ἀνέγνως, ἀλλ' οὐκ ἔγνως· εἰ γὰρ ἔγνως, οὐκ ἂν κατέγνως, "Thou hast read, but not comprehended it; for if thou hadst comprehended it thou wouldst not have condemned it." Fifty years, however, elapsed before the work of Julian was completely refuted by productions carefully composed, and which entered into a detail of the sophisms which had been advanced against Christianity and the character of its Divine founder. Either the subject was considered, in the interval, as completely exhausted, or else the dreadful catastrophe which terminated the life of Julian and which was viewed as a punishment inflicted by Divine vengeance, had caused his writings to fall into neglect. After the period of time above alluded to, Philip of Side, St. Cyrill of Alexandrea, and Theodoret, undertook the task of completely prostrating the arguments of the "apostate emperor," and it is to the work of St. Cyrill that we owe our knowledge of a part of that of Julian. From this refutation, which bears the following title, Ὑπὲρ τῆς τῶν Χριστιανῶν ἐναγοῦς θρησκείας, πρὸς τὰ τοῦ ἐν ἀθέοις Ἰουλιανοῦ, "*Of the holy religion of the Christians, in reply to the writings of the impious Julian,*" we learn that it was divided into seven books, each of small extent; and that the first three bore this title: Ἀναστροφὴ τῶν Εὐαγγελίων, "*The Overthrow of the Gospels.*" These are the only ones which St. Cyrill has taken the trouble to refute. It is not difficult to perceive that an adroit sophist, such as Julian was, could easily give to his work a specious appearance, calculated to impose on weak and shallow minds, especially when the author himself was surrounded by all the adventitious circumstances of rank and power. The mode adopted by Julian, of appearing to draw his arguments against Christianity from the Scriptures themselves, gives an air of candour and credibility to a work; but it requires no great acumen to show, that Julian either did not understand, or else affected to misunderstand, the doctrines which he combated; and that he has perverted facts and denied indubitable truths. The success which his work would no doubt have had if his life had been prolonged, would only have been due to the talent which he possessed in wielding the arms of ridicule; arms the more dangerous, because the wounds which they inflict never cicatrize, and because malevolence, taking pleasure in believing what is false, closes its eyes against the truth when the latter undertakes to destroy that falsity. It was by the aid of the refutation of St Cyrill, mentioned above, that the Marquis d'Argens undertook in the 18th century to restore the lost work of Julian. It was published in Greek and French, at *Berlin*, 1764, in 8vo, and reprinted in the same city in 1767. Had the object of this individual been to manifest to the world the errors of the Roman infidel, and to teach the pretended philosophers of the day how little philosophy has to advance that is worthy of reliance when religion is the theme, his undertaking would have been a laudable one. But such was not the end which the Marquis d'Argens had in view. If he did not dare to declare openly for Julian, he yet could find a thousand reasons for excusing his conduct. The consequence has been, that the production of D'Argens has been attacked by two German scholars, and the latter of the two has combated with so much success the sophisms and falsities in question, that, after having read the two works, every unprejudiced mind will acknowledge that the production of the French philosopher has been completely refuted. The first of the German writers just alluded to, *G. F. Meier*, published his work in 1764, at Halle, in 8vo, under the following title: "*Beurtheilung der Betrachtungen des herrn Marquis v. Argens, über den Kaiser Julian;*" the other, *W. Crichton*, who was subsequently a clergyman at Königsberg, entitled his production, "*Betrachtungen über des Kaiser Julian Abfall von der Christlichen Religion, und Vertheidigung des Heidenthums,*" *Halle*, 1765, 8vo.—We will now pass to an enumeration of the works of Julian that have come down to our own times. 1. Ἐγκώμιον πρὸς τὸν Αὐτοκράτορα Κωνστάντιον, "*Eloge on the Emperor Constantius.*" 2. Περὶ τῶν αὐτοκράτορος πράξεων, ἢ περὶ βασιλείας, "*Of the actions of an emperor, or of government.*" 3. Ἐγκώμιον Εὐσεβίας τῆς Βασιλίδος, "*Eloge on the Empress Eusebia*"

These three productions were composed by Julian in his youth, when he was striving to conciliate the favour of Constantius, on whom his fortunes depended. They contain some fine thoughts, and are written with more simplicity than one would expect in compositions at this period. In the *first* of these harangues, Julian had to pronounce a eulogy on one who had been the murderer of his father, of his brother, in a word, as he himself says on another occasion, the executioner of his family, and his personal enemy. It was a theme worthy the pliant and fertile genius of the artful Julian, but just decorated with the title of Cæsar by that very Constantius who had on other occasions sought for pretexts to destroy him. To dissemble, then, the faults of this prince, and to exaggerate his good qualities, in such a panegyric, would be the aim proposed to himself by the writer; and yet, it must in justice be remarked, that, with some exceptions, the character of Constantius, as drawn by Julian, coincides in its general features with that delineated by the historians of the time. In the *second* harangue, written probably after he had resided some years in Gaul, Julian but ill conceals his inclination towards paganism. He openly professes in this piece the doctrine of Plato and the heathen philosophers, and constantly affects to substitute the plural form "gods" for the singular "God." The *third* of these discourses, addressed to the princess to whom Julian owed his life and his dignity of Cæsar, is too profusely adorned, and burdened, as it were, with erudition.—4. Εἰς τὸν Βασιλέα Ἥλιον, "*In honour of the Sun, the monarch.*" A discourse addressed to the prefect Sallustius.—5. Εἰς τὴν μητέρα θεῶν, "*In Honour of the Mother of the Gods.*" These two productions are full of enthusiasm, and are written in a species of poetical prose. They contain many allegorical allusions, which to us can only appear frigid and ridiculous. In the system of Julian, the world existed from all eternity; but there existed at the same time a succession of causes, the principal one of which was the Being who subsisted of himself, the Being supremely good, the primary sun: the other causes or principles, namely, the intelligent world without any sun, and the visible sun, were produced from the primary cause, but necessarily and from all eternity: Cybele, or the mother of the gods, belongs to the third generative principle, and appears to identify herself with it; Attis or Gallus is an attribute of this principle, and consequently of Cybele; and seems, moreover, to make part of the fifth body, which is the soul of the sun and the soul of the universe. Such was the ridiculous jargon which the "*wise*" and "*philosophic*" Julian preferred to the revelations of Christianity! According to the account of Libanius, Julian employed only a single night in the composition of each of these two discourses: both were written A.D. 362; the second at Pessinus in Phrygia, whither Julian had gone to re-establish the worship of Cybele.—6. Εἰς τοὺς ἀπαιδεύτους Κύνας, "*Against the ignorant Cynics.*"—7. Πρὸς Ἡράκλειον κυνικὸν, περὶ τοῦ πῶς κυνιστέον, καὶ εἰ πρέπει τῷ κυνὶ μύθους πλάττειν, "*Unto the Cynic Heraclius; how one ought to be a Cynic, and whether it is becoming in a Cynic to compose fables.*" In these two discourses or memoirs Julian defines the idea which, according to him, ought to be entertained of the philosophy of Diogenes. He blames the false cynics of his time for openly divulging things of a sacred nature. The second discourse contains some very curious materials for history. Under pretence of showing to Heraclius how one may introduce a fable into a discourse of a serious nature, the writer has inserted an allegorical narrative, which is, in fact, the history of Constantine, of his sons, and his nephew.—8. Ἐπὶ τῇ ἐξόδῳ τοῦ ἀγαθωτάτου Σαλλουστίου παραμυθητικός, "*Consolation on the departure of the excellent Sallustius.*" This prefect of Gaul, the friend and adviser of Julian, had been recalled by Constantius, who wished to deprive his cousin of the aid that was to be derived from his great information and experience, and to which the jealousy of the emperor attributed the successes of the young prince. The farewell which Julian takes of his friend is interesting and affecting, and does honour to his feelings: he puts it in the mouth of Pericles compelled to part from Anaxagoras.—9. "*Memoir addressed to the philosopher Themistius.*" This morceau, to which the philosopher has given the form of a letter, has no title: the editors of Julian, however, have separated it, on account of its length, from the other letters of this prince. Themistius had felicitated Julian on his nomination as Cæsar; and foreseeing, no doubt, that the young prince would succeed to the empire, had traced for him the line of his duty, and laid before him what the world expected at his hands. Julian replies to this letter with the greatest ability and moderation.—10. Manifesto against the Emperor Constantius, in the form of *a letter to the senate and people of Athens.* Julian addresses, as he says, his justification for taking up arms against Constantius, to the people of Athens, on account of the love of justice exhibited by them in ancient times. It is a piece extremely important in an historical point of view, since Julian, no longer caring for his cousin, exposes the crimes and weaknesses of this emperor. The letter appears to have been written a short time previous to the death of Constantius.—11. A long fragment of a letter to a pagan pontiff, containing instructions relative to the duties to be performed towards the ministers of paganism, of whom Julian, by virtue of his imperial station, was sovereign pontiff. This letter appears to have been written during his stay at Antioch. Setting aside the slanders which this piece contains against the Christians, it may be regarded as well deserving a perusal.—12. Καίσαρες, ἢ Συμπόσιον, "*The Cæsars, or the Banquet.*" This is one of the most talented productions of Julian, and, if we throw out of consideration the impious allusions which it contains, one of the most agreeable effusions of antiquity. It is a faithful and true picture of the virtues and vices of the predecessors of Julian. The plan of the work is as follows. He relates to a friend a story in the form of a dialogue, after the manner of Lucian. Romulus, named Quirinus after his apotheosis, gives a feast at the Saturnalia, and invites all the gods to it. Wishing, at the same time, to regale the Cæsars, he causes a separate table to be set for them below the moon, in the upper region of the air. The tyrants, who would have disgraced the society of gods and men, are thrown headlong, by the inexorable Nemesis, into the Tartarean abyss. The rest of the Cæsars advance to their seats, and, as they pass, they undergo the scrutiny and remarks of Silenus. A controversy arises about the first place, which all the gods adjudge to Marcus Aurelius. This recital affords Julian an opportunity of painting the character of his uncle, the Emperor Constantine, whom he represents as an effeminate man and a debauchee.—13. Ἀντιοχικὸς, ἢ Μισοπώγων, "*The inhabitant of Antioch, or the Beard-hater.*" In this satire, filled with pleasantries of a forced character, Julian avenges himself on the people of Antioch, who had amused themselves with the philosophic costume which he affected. He draws, in a pleasant manner, his own portrait, describing his own figure, his beard, and his unpolished manners; and while he makes an ironical confession of his own faults, he indulges in a severe satire on the licentious and effeminate manners of Antioch The work betrays marks of the precipitation with which it was composed; for it is full of repetitions.—We have also ninety letters of Julian: these are not treatises of a philosophical or moral nature, to which the epistolary form has been given; they are genuine letters, written in the course of correspondence with others; though occasionally

a rescript or decision given by Julian as sovereign is found among them. These letters are interesting from the light which they shed on the character of the prince, and on some of the events of the day. The 43d is an ordinance by which public instruction is forbidden to the Christians. Among the correspondents of Julian, they to whom the greater number of letters is addressed are the sophist Libanius, and the New-Platonist Iamblichus, for whom Julian professed a great veneration.—The best edition of the *Cæsars* of Julian is that of Heusinger, *Gothæ*, 1736, 8vo. It contains the text corrected by MSS., a Latin and a French translation, and a selection of notes from previous commentators. The edition of Harless, *Erlang.*, 1785, 8vo, is also held in estimation. The best edition of the entire works is that of Spanheim, *Lips.*, 1696, fol. None of the editions of the works of Julian contain, however, all his letters. To those in the edition of Spanheim, we must add the letters given by Muratori, in his Anecdota Græca, *Patavii*, 1709, 4to. Fabricius inserted these in his *Bibliotheca Græca*, vol. 7, p. 84 (vol. 6, p. 734 of the new edition). This scholar also made known eleven other letters, in his *Lux salutaris Evangelii, Hamb.*, 1731. These form altogether a collection of seventeen epistles, which may be found in the third volume of the works of Julian, translated by Tourlet, Paris, 1821, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 188, *seqq.*)

Julii or Julia Gens, a celebrated Roman family, which pretended to trace its origin to the mythic Iulus, son of Æneas. Its principal branch was that of the Libos, which, about the close of the fifth century of Rome, took the name of Cæsar. (*Vid.* Cæsar.)

Juliomagus, a city of Gaul, the capital of the Andecavi, situate on a tributary of the Liger or *Loire*, near its junction with that river, and to the northeast of Namnetes or *Nantz*. It was afterward called Andecavi, from the name of the people, and is now *Angers*. (*Vid.* Andecavi.)

Juliopolis, a city of Galatia. (*Vid.* Gordium.)

Iulis, the chief town of the island of Ceos, situate on a hill about 25 stadia from the sea, and which is probably represented by the modern *Zea*, which gives its name to the island. (Note to the French Strabo, vol. 4, p. 164, from a MS. tour of Villoison.) It was the birthplace of two of the greatest lyric poets of Greece, Simonides and his nephew Bacchylides; also of Erasistratus the physician, and Ariston the Peripatetic philosopher. (*Strabo*, 486.) It is said that the laws of this town decreed that every man, on reaching his sixtieth year, should destroy himself by poison, in order to leave to others a sufficient maintenance. This ordinance is said to have been first promulgated when the town was besieged by the Athenians. (*Strabo, l. c.—Heracl., Pont. Polit. fragm.*, 9.—*Ælian., V. H.*, 3, 37.—*Cramer's Anc. Greece*, vol. 3, p. 402.)

Julius, I. Cæsar. (*Vid.* Cæsar.)—II. Agricola, a governor of Britain. (*Vid.* Agricola.)—III. Obsequens. (*Vid.* Obsequens.)—IV. Solinus, a writer. (*Vid.* Solinus.)—V. Titianus, a writer. (*Vid.* Titianus.)—VI. Africanus, a chronologer. (*Vid.* Africanus I.)—VII. Pollux, a grammarian of Naucratis, in Egypt. (*Vid.* Pollux.)

Iulus, I. the name of Ascanius, the son of Æneas. (*Vid.* Ascanius.)—II. A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest. (*Dion. Hal.*, 1, 70.)—III. A son of Antony the triumvir, and Fulvia. (*Vid.* Antonius VII.)

Junia Lex, I. a law proposed by M. Junius Pennus, a tribune, and passed A.U.C. 627, about expelling foreigners from the city.—II. Another, by M. Junius Silanus, the consul, A.U.C. 644, about diminishing the number of campaigns which soldiers should serve.—III. *Licinia*, or *Junia et Licinia*, enforcing the Didian law about expenditure by severer penalties.—IV. *Norbana*, by L. Junius Norbanus, the consul, A.U.C. 771, that slaves who had been manumitted in any of the less solemn ways should not obtain the full rights of Roman citizens, but only those of the Latins who were transplanted into colonies. (*Plin., Ep.*, 10, 105.)

Juno, a Roman divinity, identical with the Grecian Hera, and to be considered, therefore, in one and the same article with the latter. In Homer, this goddess is one of the children of Saturn and Rhea, and the sister and wife of Jupiter. When the latter placed his sire in Tartarus, Rhea committed Juno to the care of Oceanus and Tethys, by whom she was nurtured in their grotto-palace. (*Il.*, 14, 202, *seq.*) Hesiod, who gives her the same parents, says that she was the last spouse of Jove. (*Theog.*, 921.) According to the Argive legend, Jupiter effected his union with Juno by assuming first the form of a cuckoo. (*Schol. ad Theocr.*, 15, 64.—*Pausan.*, 2, 17.) In the Iliad (for she does not appear in the Odyssey), Juno, as the queen of Jupiter, shares in his honours. The god is represented as a little in awe of her tongue, yet daunting her by his menaces. On one occasion he reminds her, how once, when she had raised a storm, which drove his son Hercules out of his course at sea, he tied her hands together, and suspended her with anvils at her feet between heaven and earth (*Il.*, 15, 18, *seqq.*); and when her son Vulcan would aid her, he flung him down from Olympus. (*Il.*, 1, 590, *seqq.*—Compare *Il.*, 15, 22.) In this poem the goddess appears dwelling in peace and harmony with Latona, Dione, Themis, and their children: later poets speak much, however, of the persecution which Latona underwent from the enmity of Juno, who also visited with severe inflictions Io, Semele, Alcmena, and other favourites of Jove. The children of Jupiter and Juno were Mars, Hebe, and the Ilithyiæ, to whom some add the Graces. (*Coluth., Rapt. Hel.*, 88, 173.) Vulcan was the progeny of Juno without a sire; she was also said by some to have given origin to the monster Typhon. (*Hom., Hymn.*, 2, 127, *seqq.*) In the mythic cycles of Bacchus and Hercules, Juno acts a prominent part as the persecutor of those heroes, on account of their being the offspring of Jupiter by mortal mothers. In like manner, as the goddess of Argos, she is active in the cause of the Achæi in the war of Troy. In the Argonautic cycle she is the protecting deity of the adventurous Jason. There is, in fact, no one of the Olympian deities more decidedly Grecian in feeling and character than Juno.—The chief seats of her worship were Argos, Samos, and Platæa. She was also honoured at Sparta, Corinth, Corcyra, and other places. The victims offered to her were kine, ewe-lambs, and sows. The willow, the pomegranate, the dittany, the lily, were her sacred plants. Among birds, the cuckoo, and afterward the peacock, were appropriated to the Olympian queen. (*Vid.* Argus, and consult remarks under the article Io.) The peacock is an Indian bird, and, according to Theophrastus, was introduced into Greece from the East. Its Persian name at the present day is *Taous*. (Compare the Greek ταῶς.) Peafowl were first introduced into Samos; and being birds that gave indications, by their cry, of a change of weather, they were consecrated to Juno, and the legend was gradually spread, that Samos was their native place.—The marriage of Jupiter and Juno was viewed as the pattern of those of mankind, and the goddess was held to preside over the nuptial league. Hence she was surnamed the *Yoker* (Ζυγία), the *Consecrator* (Τελεία), the *Marriage-Goddess* (Γαμηλία.—*Pronuba.*)—Juno was represented by Polycletus as seated on a throne, holding in one hand a pomegranate, the emblem of fecundity, in the other a sceptre, with a cuckoo on its top. Her air is dignified and matronly, her forehead broad, her eyes large, and

ner arms finely formed. She is attired in a tunic and mantle.—The term Ἥρα is evidently the feminine of Ἥρως, anciently Ἧρος, and thus they answer to each other as the Latin *Herus* and *Hera*, and the German *Herr* and *Herrin*, and therefore signified *master* and *mistress*.—The name JUNO, on the other hand, is evidently derived from the Greek ΔΙΩΝΗ, the female ΔΙΣ or ΖΕΥΣ.—The quarrels of Jupiter and Juno in the Homeric mythology are evidently mere physical allegories, Jupiter denoting the æther or upper regions of air, and Juno the lower strata, or our atmosphere. Hence the discord and strife that so often prevail between the king and queen of Olympus, the master and mistress of the universe, are merely so many types of the storms that disturb our atmosphere, and the ever-varying changes that characterize the latter are plainly indicated by the capricious and quick-changing temper of the spouse of Jove. At a later period, however, a new element appears to have entered into the mythology of Juno. The Earth, as the recipient of fertilizing showers from the atmosphere, became in a manner identified with the spouse of Father Æther; and we find Juno, now resembling in many of her attributes both Cybele and Ceres, appearing at one time as Earth, at another as the passive productive principle. Hence the consecration of the cow to Juno, just as, in the religion of the ancient Germans, the cow was assigned to the service of the goddess Hertha or Earth. At Argos, the chariot in which the priestess of Juno rode was drawn by oxen. (*Herod.*, 1, 31.) Cows were also sacred to the Egyptian Isis, the goddess of fertility, and who resembles in some of her attributes the Grecian Ceres. (*Knight, Enquiry into the Symb. Lang.*, &c., § 36.—*Classical Journ.*, vol. 23, p. 227.—*Keightley's Mythology*, p. 96, *seqq.*—*Constant, de la Religion*, vol. 1, p. 198.)

Junonia, one of the Canary islands, or Insulæ Fortunatæ. It is now *Palma*. (*Plin.*, 6, 32.)

Junonis Promontorium, a promontory of Spain, on the Atlantic side of the Straits of Gibraltar. It is now *Cape Trafalgar*. (*Mela*, 2, 6.)

Jupiter, the supreme Roman deity, identical with the Grecian Ζεύς (*Zeus*).—Jupiter was the eldest son of Saturn and Rhea. He and his brothers, Neptune and Pluto, divided the world by lot between them, and the portion which fell to him was the "extensive heaven in air and clouds." (*Il.*, 13, 355.) All the aërial phenomena, such as thunder and lightning, wind, clouds, snow, and rainbows, are therefore ascribed to him, and he sends them either as signs and warnings, or to punish the transgressions of man, especially the perversions of law and justice, of which he is the fountain. (*Il.*, 1, 238, *seqq.*) Jupiter is called the "father of men and gods;" his power over both is represented as supreme, and his will is fate. Earthly monarchs obtain their authority from him (*Il.*, 2, 197, 205); they are but his vicegerents, and are distinguished by epithets derived from his name; such as *Jove-sprung* (Διογενής), *Jove-reared* (Διοτρεφής), *Jove-beloved* (Διόφιλος). In his palace on Olympus, Jove lives like a Grecian prince in the midst of his family: altercations and quarrels occur between him and his queen, Juno; and though, in general, kind and affectionate to his children, he occasionally menaces or treats them with rigour.—In the Odyssey, the character of this god is, agreeably to the more moral tone of that poem, of a higher and more dignified order. No indecent altercations occur; both gods and men submit to his power without a murmur, yet he is anxious to show the equity of his decrees and to "justify his ways." (*Od.*, 1, 32.)—The Theogony of Hesiod represents Jupiter as the last-born child of Saturn and Rhea, and, according to it, the supreme power was freely conferred on him by his brothers, and he thus became the acknowledged head of the Olympian gods, the objects of Grecian worship. (For his warfare with the Titans and Giants *vid.* Titanes and Gigantes.)—Though Homer name the parents of nearly all the gods who appear in hi poems, and it follows thence that they must hav been born in some definite places, he never indicate any spot of earth as the natal place of any of his de ities. A very ancient tradition, however (for it oc curs in Hesiod), made the isle of Crete the birthplac of the monarch of Olympus. According to this tradi tion, Rhea, when about to be delivered of Jupiter, re tired to a cavern near Lyctus or Cnosus in Crete She there brought forth her babe, whom the Melian nymphs received in their arms. Adrastea rocked him in a golden cradle; he was fed with honey and the milk of the goat Amalthea, while the Curetes danced abou him, clashing their arms, to prevent his cries from reaching the ears of Saturn. (*Callim., Hymn. in Jov* —*Vid.* Rhea, and Saturnus.) According to another account, the infant deity was fed on ambrosia, brough by pigeons from the streams of Ocean, and on nectar, which an eagle drew each day with his beak from a rock. (*Athenæus*, 11, p. 490.) This legend was gradually pragmatized; Jupiter became a mortal king of Crete; and not merely the cave in which he was reared, but the tomb which contained his remains, was shown by the "lying Cretans." (Κρῆτες ἀεὶ ψεῦσται. *Callim, H. in Jov*, v. 8.—Compare *St. Paul, Ep. ad Tit.*, 1, 12.)—The Arcadians, on the other hand, asserted that Jupiter first saw the light among their mountains, and made Rhea to have brought him forth amid the thickets of Parrhasion.—All, therefore, that we can collect with safety from these accounts is, that the worship of the Dictæan Jupiter in Crete, and of the Lycæan Jupiter in Arcadia (for he was reared, said the Arcadians, in a cavern of Mount Lycæus), was of the most remote antiquity, and that thence, when the Euhemeristic principle began to creep in among the Greeks, each people supposed the deity to have been born among themselves. The Cretan legend must, however, be regarded as the most ancient, for the Arcadians evidently attempted to transfer the names of places in it to their own country.—In the Theogony, the celestial progeny of Jove are enumerated in the following order. (*Theog.*, 886, *seq.*) Jupiter first espoused Metis (*Prudence*), who exceeded gods and men in knowledge. But Heaven and Earth having told him that her first child, a maid, would equal him in strength and counsel, and her second, a son, would be king of gods and men, he cajoled her when she was pregnant, and swallowed her; and, after a time, the goddess Minerva sprang from his head. He then married Themis, who bore him the Seasons and Fates. The ocean-nymph Eurynome next produced him the Graces. Ceres then became by him the mother of Proserpina; Mnemosyne of the Muses; and Latona of Apollo and Diana. His last spouse was Juno, who bore him Mars, Hebe, and Ilithyia.—According to Homer (*Il.*, 5, 370, *seq.*), Venus was the daughter of Jupiter and Dione. The Theogony farther says, that Maia, the daughter of Atlas, bore him Hermes (*Theog.*, 938). A later fable stated that Asteria, the sister of Latona, flying the love of Jupiter, flung herself from heaven down to the sea, and became the island afterward known by the name of Delos.—Mortal women also bore a numerous progeny to the monarch of the sky, and every species of transmutation and disguise was employed by him to further his views. (*Vid.* Alcmena, Antiope, Callisto, Danaë, Europa, Leda, &c.) The various fables of which the monarch of the gods thus became the subject, and which, while they derogate from his character of sovereign deity, have little, if anything, to recommend them on the score of moral purity, lose all their grossness if we regard them merely as so many allegories, which typify the great generative power of the universe displaying itself in a variety of ways, and un

der the greatest diversity of forms.—It was the habit of the Greeks to appropriate particular plants and animals to the service of their deities. There was generally some reason for this, founded on physical or moral grounds, or on both. Nothing could be more natural than to assign the oak (*φηγός, quercus æsculus*), the monarch of trees, to the celestial king, whose ancient oracle, moreover, was in the oak-woods of Dodona. In like manner, the eagle was evidently the bird best suited to his service. The celebrated Ægis, the shield which sent forth thunder, lightning, and darkness, and struck terror into mortal hearts, was formed for Jupiter by Vulcan. In Homer we see it sometimes borne by Apollo (*Il.*, 15, 508) and sometimes by Minerva (*Il.*, 5, 738.—*Od.*, 22, 297).—The most famous temple of Jupiter was at Olympia in Elis, where, every fourth year, the Olympic Games were celebrated in his honour; he had also a splendid fane in the island of Ægina. But, though there were few deities less honoured with temples and statues, all the inhabitants of Hellas conspired in the duty of doing homage to the sovereign of the gods. His great oracle was at Dodona, where, even in the Pelasgian period, the Selli announced his will and the secrets of futurity. (*Il.*, 16, 233.)—Jupiter was represented by artists as the model of dignity and majesty of mien; his countenance grave but mild. He is seated on a throne, and grasping his sceptre and thunder. The eagle is standing beside the throne.—An inquiry, of which the object should be to select and unite all the parts of the Greek mythology that have reference to natural phenomena and the changes of the seasons, although it has never been regularly undertaken, would doubtless show, that the earliest religion of the Greeks was founded on the same notions as the chief part of the religions of the East, particularly of that part of the East which was nearest to Greece, namely, Asia Minor. The Greek mind, however, even in this the earliest of its productions, appears richer and more various in its forms, and, at the same time, to take a loftier and wider range, than is the case in the religion of the Oriental neighbours of the Greeks, the Phrygians, Lydians, and Syrians. In the religion of these nations, the combination and contrast of two beings (Baal and Astarte), the one male, representing the productive, and the other female, representing the passive and nutritive powers of Nature; and the alternation of two states, namely, the strength and vigour, and the weakness and death, of the male personification of Nature, the first of which was celebrated with vehement joy, the latter with excessive lamentation, recur in a perpetual cycle, that must have wearied and stupified the mind. The Grecian worship of Nature, on the other hand, in all the various forms which it assumed in different quarters, places *one* Deity, as the highest of all, at the head of the entire system, the God of *heaven* and *light*, the Father *Æther* of the Latin poets. That this is the true meaning of the name *Zeus* (Jupiter) is shown by the occurrence of the same root (DIU), with the same signification, even in the Sanscrit, and by the preservation of several of its derivatives, which remained in common use both in Greek and Latin, all containing the notion of *Heaven* and *Day*. The root DIU is most clearly seen in the oblique cases of Zeus, ΔιFός, ΔιFί, in which the U has passed into the consonant form F (Digamma); whereas in Ζεύς, as in other Greek words, the sound DI has passed into Z, and the vowel has been lengthened. In the Latin *Jovis* (*Iuve* in Umbrian) the D has been lost before I, which, however, is preserved in many other derivatives of the same root, as, *dies*, *dium*.—With this god of the heavens, who dwells in the pure expanse of ether, is associated, though not as a being of the same rank, a goddess worshipped under the name of Hera or Juno. The marriage of Zeus with this divinity was regarded as a sacred solemnity, and typified the union of heaven and earth in the fertilizing rains. Besides this goddess, other beings are associated on one side with the Supreme God, who are personifications of certain of his energies; powerful deities, who carry the influence of light over the earth, and destroy the opposing powers of darkness and confusion: such as Minerva, born from the head of her father, in the height of the heavens; and Apollo, the pure and shining god of a worship belonging to other races, but who, even in his original form, was a god of light. On the other side are deities allied with the earth, and dwelling in her dark recesses; and as all life appears not only to spring from the earth, but to return to that whence it sprung, these deities are, for the most part, also connected with death; as Hermes or Mercury, who brings up the treasures of fruitfulness from the depth of the earth, and the child, now lost and now recovered by her mother Ceres, Proserpina (Cora) the goddess both of flourishing and of decaying nature. It was natural to expect that the element of water (Neptune or Poseidon) should also be introduced into this assemblage of the personified powers of Nature, and should be peculiarly combined with the goddess of the Earth: and that fire (Vulcan or Hephæstus) should be represented as a powerful principle, derived from heaven and having dominion on the earth, and be closely allied with the goddess who sprang from the head of the god of the heavens. Other deities are less important and necessary parts of this same system, as Venus (Aphrodite), whose worship was evidently, for the most part, propagated over Greece from Cyprus and Cythera, by the influence of Syrophœnician tribes. As a singular being, however, in the assembly of the Greek divinities, stands the changeable god of flourishing, decaying, and renovated Nature, Bacchus or Dionysus, whose alternate joys and sufferings, and marvellous adventures, show a strong resemblance to the form which religious notions assumed in Asia Minor. Introduced by the Thracians (a tribe which spread from the north of Greece into the interior of the country), and not, like the gods of Olympus, recognised by all the races of the Greeks, Bacchus always remained to a certain degree estranged from the rest of the gods, although his attributes had evidently most affinity with those of Ceres and Proserpina. But in this isolated position Bacchus exercises an important influence on the spirit of the Greek nation, and both in sculpture and poetry gave rise to a class of feelings, which agree in displaying more powerful emotions of the mind, a bolder flight of the imagination, and more acute sensations of pain and pleasure, than were exhibited on occasions where this influence did not operate. In like manner, the Homeric Poems (which instruct us not merely by their direct statements, but also by their indirect allusions; not only by what they *say*, but also by what they do *not* say), when attentively considered, clearly show how this ancient religion of nature sank into the shade as compared with the salient and conspicuous forms of the deities of the heroic age. The gods who dwell on Olympus scarcely appear at all in connexion with natural phenomena. Zeus chiefly exercises his power as a ruler and king; although he is still designated (by epithets doubtless of high antiquity) as the god of the ether and the storms; as in much later times the old picturesque expression was used, "What is Zeus doing?" for "What kind of weather is it?" In the Homeric conception of Minerva and Apollo, there is no trace of any reference of these deities to their earlier attributes. Vulcan also has passed, from the powerful god of fire in heaven and on earth, into a laborious smith and worker of metals, who performs his duty by making armour and weapons for the other gods and their favourite heroes. As to Mercury, there are some stories in which he is represented as giving fruitfulness to cattle, in his capacity of the rural god of Arcadia; from which, by means of various meta-

morphoses, he is transmuted into the messenger of Zeus and the servant of the gods. (*Müller, Hist. Gr. Lit.*, p. 13, *seqq.*)

Jura, a chain of mountains, which, extending from the Rhodanus or *Rhone* to the Rhenus or *Rhine*, separated Helvetia from the territory of the Sequani. The name is said to be in Celtic, *Jou-rag*, and to signify *the domain of God* or *Jupiter*. The most elevated parts of the chain are the *Dole*, 5082 feet above the level of the sea; the *Mont Tendre*, 5170; and the *Reculet* (the summit of the *Thoiry*), 5196. (*Plin.*, 3, 4.—*Cæs., B. C.*, 1, 2.—*Ptol.*, 2, 9.)

Justinianus, Flavius, born near Sardica in Mœsia, A.D. 482 or 483, of obscure parents, was nephew by his mother's side to Justinus, afterward emperor. The elevation of his uncle to the imperial throne, A.D. 518, decided the fortune of Justinian, who, having been educated at Constantinople, had given proofs of considerable capacity and application. Justinus was ignorant and old, and the advice and exertions of his nephew were of great service to him during the nine years of his reign. He adopted Justinian as his colleague, and at length, a few months before his death, feeling that his end was approaching, he crowned him in presence of the patriarch and senators, and made over the imperial authority to him, in April, 527. Justinian was then in his 45th year, and he reigned above 38 years, till November, 565, when he died. His long reign forms a remarkable epoch in the history of the world. Although himself unwarlike, yet, by means of his able generals, Belisarius and Narses, he completely defeated the Vandals and the Goths, and reunited Italy and Africa to the empire. Justinian was the last emperor of Constantinople, who, by his dominion over the whole of Italy, reunited in some measure the two principal portions of the ancient empire of the Cæsars. On the side of the East, his arms repelled the inroads of Chosroes, and conquered Colchis; and the Negus, or king of Abyssinia, entered into an alliance with him. On the Danubian frontier, the Gepidæ, Langobardi, Bulgarians, and other hordes, were either kept in check or repulsed. The wars of his reign are related by Procopius and Agathias.—Justinian must be viewed also as an administrator and legislator of his vast empire. In the first capacity he did some good and much harm. He was both profuse and penurious; personally inclined to justice, he often overlooked, through weakness, the injustice of subalterns; he established monopolies of certain branches of industry and commerce, and increased the taxes. But he introduced the rearing of silkworms into Europe, and the numerous edifices which he raised (*vid.* Isidorus IV.), and the towns which he repaired or fortified, attest his love for the arts, and his anxiety for the security and welfare of his dominions. Procopius ("*De ædificiis Domini Justiniani*") gives a notice of the towns, churches (St. Sophia among the rest), convents, bridges, roads, walls, and fortifications constructed or repaired during his reign. The same Procopius, however, wrote a secret history (Ἀνέκδοτα) of the court and reign of Justinian, and his wife Theodora, both of whom he paints in the darkest colours. Theodora, indeed, was an unprincipled woman, with some abilities, who exercised, till her death in 548, a great influence over the mind of Justinian, and many acts of oppression and cruelty were committed by her orders. But yet the Anecdota of Procopius cannot be implicitly trusted, as many of his charges are evidently misrepresentations or malignant exaggerations.—Justinian was easy of access, patient of hearing, courteous and affable in discourse, and perfect master of his temper. In the conspiracies against his authority and person, he often showed both justice and clemency. He excelled in the private virtues of chastity and temperance; his meals were short and frugal; on solemn fast he contented himself with water and vegetables, and he frequently passed two days and as many nights without tasting any food. He allowed himself little time for sleep, and was always up before the morning light. His restless application to business and to study, as well as the extent of his learning, have been attested even by his enemies (Ἀνέκδοτα, c. 8, 13). He was, or professed to be, a poet and philosopher, a lawyer and theologian, a musician and architect; but the brightest ornament of his reign is the compilation of Roman law, which has immortalized his name, and an account of which will be found under the article *Tribonianus*. Unfortunately, his love of theological controversy led him to interfere with the consciences of his subjects, and his penal enactments against Jews and heretics display a spirit of mischievous intolerance which has ever since afforded a dangerous authority for religious persecution.—Justinian died at 83 years of age, on the 14th of November, 565, leaving no children. He was succeeded by his nephew Justinus IV. (*Ludewig, Vita Justiniani Magni.* —*Gibbon, Decline and Fall*, c. 40, *seqq.*)—II. The second of the name, was son of Constantine III., and lineal descendant of the Emperor Heraclius. He succeeded his father on the throne of Constantinople, A.D. 685, but his reign, which lasted ten years, was marked chiefly by wars with the Saracens, and by the exactions and oppressions of his ministers. At last, his general Leontius drove him from the throne, and, having caused his nose to be cut off, banished him to the Crimea, A.D. 695. Leontius, however, was soon after deposed himself, and banished by Tiberius Apsimerus, who reigned for seven years. Meantime Justinian had escaped from the Crimea and married the daughter of the Kakan, or King of the Gazari, a tribe of Turks; and he afterward, with the assistance of the Bulgarians, entered Constantinople, and put to a cruel death both Leontius and Tiberius, along with many others. He ordered, also, many of the principal people of Ravenna to be put to death. At last Justinian was dethroned and killed by Philippus Bardanes, A.D. 711. (*Encycl. Us. Knowl.*, vol. 13, p. 166.)

Justinus, I. M. Junianus, or, as he is named in some manuscripts, M. Justinus Frontinus, a Latin historian, generally supposed to have flourished in the age of the Antonines. The chief reason for assigning him to this period is the dedication of his work, addressed to Marcus Aurelius. Many critics, however, regard the line in the manuscripts which expresses this dedication as an addition by some ignorant copyist, who had confounded this writer with Justinus the Martyr. Nothing is known of the particulars of Justin's life He made an epitome of, or, rather, a selection of extracts from, the historical work of Trogus Pompeius. This epitome is entitled, "*Historiarum Philippicarum et totius mundi originum, et terræ situs, ex Trogo Pompeio excerptarum libri XLIV. a Nino ad Cæsarem Augustum.*" In making his extracts, Justin gave the preference to those facts and those passages which he considered peculiarly interesting. (Compare his own words: "*Omissis his quæ nec cognoscendi voluptate jucunda, nec exemplo erant necessaria.*" Other events are only mentioned briefly, and by way of transition. Chronology is entirely neglected in the work of Justin, as in the greater part of the ancient writers. Justin is deficient in judgment and sagacity. His style is correct, simple, and elegant, but unequal; it is far preferable, however, to that of Florus. The best editions are, that of Gronovius, *L. Bat.*, 1719, 8vo; of Hearne, *Oxon.*, 1705, 8vo; of Fischer *Lips.*, 1757, 8vo; and of Wetzel, *Leign.*, 1817, 8vo. —The value of Justin's history chiefly depends on the circumstance of Trogus's work having been compiled from some of the best of the ancient historical writers, such as Theopompus, Herodotus, Ctesias, Hieronymus of Cardia, Timæus, Phylarchus, Polybius, Posidonius, &c. (Compare *Gatterer, vom Plan des Tro-*

gus, &c.—*Hist. Bibl.*, vol. 3, p. 118.—*Borhek, Magazin fur Erklärung, d. Gr u. R.*, vol. 1, p. 180.—*Koch, Proleg. ad Theopomp. Chium., Lips.*, 1804, p. 13.—*Heyne, de Trogi Pompeii ejusque epitomatoris Justini fontibus*, &c., *Comment. Soc. Reg. Götting.*, vol. 15, p. 183, *seqq.*) In order that the student may be better enabled to appreciate the extent of Trogus's labours, we will now proceed to sketch an outline of his work, as far as it has been determined by the researches of modern scholars. *Book* 1. History of the Assyrian, Median, and Persian empires, down to the reign of Darius, son of Hystaspes. *Book* 2. Digression respecting the Scythians, Amazons, and Athenians; the kings of Athens, the legislation of Solon, the tyranny of the Pisistratidæ, the expulsion of this family, and the war with Persia which ensued, the battle of Marathon, the history of Xerxes and of his contests with the Greeks. *Book* 3. The accession of Artaxerxes. Digression respecting the Lacedæmonians, the legislation of Lycurgus, and the first Messenian war. Commencement of the Peloponnesian war. *Book* 4. Continuation of the Peloponnesian war, expedition to Sicily. Digression respecting Sicily. *Book* 5. Close of the Peloponnesian war. The thirty tyrants, and their expulsion by Thrasybulus. The expedition of the younger Cyrus, and the retreat of the Ten Thousand. *Book* 6. The expeditions of Dercyllidas and Agesilaus into Asia. The Theban war. The peace of Antalcidas. The exploits of Epaminondas. Philip of Macedon begins to interfere in the affairs of Greece. —In these first six books, which are to be regarded as a kind of introduction to the history of the Macedonian Empire, the true object of Trogus, his principal guide was Theopompus. He has also occasionally availed himself of the aid of Herodotus and Ctesias, and even of that of the mythographers.—*Book* 7. Digression respecting the condition of Macedonia anterior to the reign of Philip. *Book* 8. History of Philip and of the Sacred War. *Book* 9. End of the history of Philip. *Book* 10. Continuation and end of the Persian history, under Artaxerxes Mnemon, Ochus, and Darius Codomanus.—In these four books Trogus appears to have merely translated Theopompus.—*Book* 11. History of Alexander the Great, from his accession to the throne until the death of Darius. *Book* 12. Occurrences in Greece during the absence of Alexander: expeditions of this prince into Hyrcania and India. His death.—In these two books, no fact would appear to have been stated that is not also contained in other works which have reached us.—*Books* 13, 14, 15. History of the wars between the generals of Alexander the Great, down to the death of Cassander. *Book* 16. Continuation of the history of Macedonia to the accession of Lysimachus.—This part of Justin's history is so imperfect, that we find it impossible to divine the sources whence Trogus derived his materials. It has been supposed, however, that the digressions on Cyrene (13, 7) and Heraclea (16, 4) are obtained from Theopompus, and that the episode on India (15, 4) is from Megasthenes. *Book* 17. History of Lysimachus. Digression respecting Epirus before the time of Pyrrhus.—As Justin shows himself, in this book, very partial towards Seleucus, and the reverse towards Lysimachus, it has been conjectured that Hieronymus of Cardia was the guide of Trogus in this part of the original work.—*Book* 18. Wars of Pyrrhus in Italy and Sicily. Digression respecting the ancient history of Carthage. *Book* 19. Wars of the Carthaginians in Sicily. *Book* 20. Dionysius of Syracuse transfers the theatre of the war to Magna Græcia. Digression respecting Metapontum. *Book* 21. History of Dionysius the younger. *Books* 22 and 23. History of Agathocles.—These six books of Justin are very important; they embrace nearly all that we know respecting the Carthaginians before their collision with the Romans. The parts that relate to Syracuse and Magna Græcia, Trogus appears to have taken from Theopompus, and, by way of supplement, from Timæus: this latter, for example, seems to have furnished the materials for the history of Agathocles. —*Book* 24. Continuation of the history of Macedonia. Invasion of the Gauls under Brennus. *Book* 25. Antigonus Gonatas, king of Macedonia. Establishment of the Gauls in Bithynia. *Book* 26. Continuation of the history of Macedonia. *Book* 27. Seleucus, king of Syria. *Book* 28. Continuation of the history of Macedonia to the accession of Philip. *Book* 29. War of Philip with the Romans.—In these six books Phylarchus has been the principal authority of Trogus.—*Book* 30. Continuation of the Macedonian war. Alliance of the Ætolians with Antiochus the Great. *Book* 31. Hannibal prevails on Antiochus to make war against the Romans. War in Syria. *Book* 32. Death of Philopœmen. War of the Romans with Perseus. Death of Hannibal. *Book* 33. Fall of the Macedonian empire. *Book* 34. Achæan war. Continuation of the history of Syria. *Book* 35. Demetrius I. and II., kings of Syria.—These six books are taken from Polybius. *Book* 36. Continuation of the history of the kings of Syria. Digression respecting the Jews. The kingdom of Pergamus becomes a Roman province. *Book* 37. History of Mithradates the Great. *Book* 38. Continuation of the history of Mithradates. Ptolemy Physcon, king of Egypt. Continuation of the history of Demetrius, king of Syria. *Book* 39. Continuation of the history of Syria and Egypt. *Book* 40. End of the kingdom of Syria. *Book* 41. History of the Parthians. *Book* 42. Continuation of the history of the Parthians. History of Armenia.—On comparing the contents of these six books with the fragments of Posidonius of Rhodes that have been preserved by Athenæus, it would appear that this historian has here been the guide of Trogus. Posidonius, who was a friend of Trogus's, had published a history of the period that had intervened between the destruction of Corinth and the fall of the kingdom of Syria. It was a large work in fifty-two books. The digression respecting the Jews is full of confusion: it is well known what erroneous ideas were prevalent concerning this people in the time of Augustus, and even at the period when Tacitus wrote; but one is surprised to find that Justin was not able to rectify the mistakes of his original.—*Book* 43. Earlier history of Rome and Massilia. In the latter part of this book Diocles the Peparethian furnished the materials. *Book* 44. History of Spain, derived most probably from Posidonius. —Such appear to have been, in general, the authorities followed by Trogus, and, consequently, by his abbreviator Justin. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 139, *seqq.*—*Bähr, Gesch. der Röm. Lit.*, p. 299, *seqq.*)—II. Surnamed the Martyr, one of the earliest and most learned writers of the Christian church. He was the son of Priscus, a Greek by nation, and was born at Flavia Neapolis, anciently called Sichem, a city of Samaria in Palestine, towards the close of the first century. He was educated in the pagan religion, and, after studying in Egypt, became a Platonist, until, in the year 132, he was led, by the instructions of a zealous and able Christian, to embrace the religion of the Gospel. He subsequently went to Rome in the beginning of the reign of Antoninus Pius, and drew up his first apology for Christianity at a time when the Christians were suffering rather from popular fury than from the bearing upon them of the regular authority of the state, and it prevailed so far as to obtain for them some favourable concessions from the emperor. He was also equally zealous in opposing alleged heretics, and particularly Marcion, against whom he wrote and published a book. He not long after visited the East, and at Ephesus had a conference with Tryphon, a learned Jew, to prove that Jesus was the Messiah, an account of which conference he gives us in

his "Dialogue with Tryphon." On his return to Rome he had frequent disputes with Crescens, a Cynic philosopher, in consequence of whose calumnies he published his second apology, which seems to have been presented to the Emperor Marcus Aurelius, A.D. 162. It produced so little effect, that when Crescens preferred against him a formal charge of impiety for neglecting the pagan rites, he was condemned to be scourged and then beheaded, which sentence was put into execution A.D. 164, in the seventy-fourth or seventy-fifth year of his age. It was eminently as a martyr or witness that Justin suffered; for he might have saved his life had he consented to join in a sacrifice to the heathen deities. Hence with his name has descended the addition of "The Martyr," a distinction which, in a later age, was given to Peter, one of the Protestant sufferers for the truth. Justin Martyr is spoken of in high terms of praise by the ancient Christian writers, and was certainly a zealous and able advocate of Christianity, but mixed up its doctrines with too much of his early Platonism. He was the first father of the church who, regarding philosophy and revealed religion as having emanated from the same source, wished to establish between them an intimate union. Justin was of opinion that Plato had derived his doctrine, if not from the Sacred Writings of the Jews, at least from the works of others who were acquainted with these writings, and hence he concluded that the system and the tenets of Plato could be easily brought back to, and united with, the principles of Christianity. All other systems of philosophy, however, except the Platonic, he utterly rejected, and more particularly that of the Cynics. Even in the Platonic scheme he combated one point, which is in direct opposition to revelation, the doctrine of the eternal duration of the world. There are several valuable editions of his works, the best of which are, that of Maran, *Paris*, 1742, fol., and that of Oberthür, *Wurtzburgh*, 1777, 3 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 212.)—III. The first, also called the "Elder," an emperor of the East, born A.D. 450, of Thracian origin. He abandoned the employment of a shepherd for the profession of arms, and, passing through the several military gradations, attained eventually to the highest dignities of the empire. On the death of Anastasius (A D. 516) he held the command of the imperial guards, and was commissioned by Amantius to distribute a sum of money among the soldiers, in order to secure the elevation of one of the creatures of the former. Justin did this, but in his own name, and was in consequence himself proclaimed emperor. Justin was sixty-eight years of age when he ascended the throne. Being himself uninformed in civil affairs, he relied for the despatch of the business of the state on the quæstor Proclus, a faithful servant, and on his own nephew Justinian, who had acquired a great ascendancy over his uncle. By Justinian's advice, a reconciliation was effected between the Greek and the Roman churches, A.D. 520. The murder of Vitalianus, who had been raised to the consulship, but was stabbed at a banquet, casts a dark shade upon the character of both Justin and Justinian. In other respects Justin is represented by historians as honest and equitable, though rude and distrustful. After a reign of nine years, being afflicted by an incurable wound, and having become weak in mind and body, Justin abdicated in favour of his nephew, and died soon after, in A.D. 527.—IV. The second, surnamed the "Younger," an emperor of the East, succeeded his uncle Justinian, A.D. 565. His reign was an unfortunate one. The Langobardi, under their king Alboin, who is supposed to have been invited by Narses, invaded Italy by the Julian Alps, A.D. 568, and in a few years all Northern Italy was lost to the Byzantine emperor. The provinces of Asia were likewise overrun by the Persians. Internal discontent, moreover, prevailed in the capital and provinces, owing to the malversations of the governors and magistrates, and Justin himself, deprived by infirmity of the use of his feet, and confined to the palace, was not able to repress abuses and infuse vigour into the administration. Feeling at last his impotence, he chose Tiberius, the captain of the guards, as his successor, A.D. 578. The choice was a good one, and the conduct of Tiberius fully justified Justin's discernment. Justin lived four years after his abdication, in quiet retirement, and died in the year 578. (*Encycl. Us. Knowl.*, vol. 13, p. 166.)

Jutes, an old Teutonic or Scandinavian tribe, which, in the fifth century of our era, appear to have been settled in the northern part of the Chersonesus Cimbrica, which is still called, after their name, *Jutland*. Mannert thinks that they were a colony from the opposite coast of Scandinavia, of the same race as the Guthi or Gutæ mentioned by Ptolemy. The first Germanic invaders of Britain, after the departure of the Romans, were Jutes, who, under their leaders Hengist and Horsa (A.D. 445), landed in the isle of Thanet, and settled in Kent. The Saxons, under Ella, came A.D. 477, and the Angles did not come until the following century. (*Mannert, Geogr.*, vol. 3, p. 288.)

Juturna, a water-nymph in the Italian mythology. Her fountain was near the Numicius, and its waters, owing to her name (from *juvo*, "*to assist*"), were held to be very salubrious: the sick drank them (*Varro, L. L.*, 4, p. 21), and the Romans used them in their sacrifices. A temple was built to Juturna in the Campus Martius, and there was a festival named the Juturnalia. (*Serv. ad Virg.*, 12, 139.— *Ovid, Fast.*, 1, 464.) Virgil, as usual, Euhemerizing the old Italian deities, makes Juturna the sister of Turnus. She was, he says, violated by Jupiter, and made by him, in recompense, a goddess of the lakes and streams. (*Æn.*, 12, 139.—*Keightley's Mythology*, p. 542.)

Juvenālis, Decius Junius (or, according to some, Decĭmus Junius), was a celebrated Roman satirist. His birthplace, on no very sure grounds, is said to have been Aquinum, and he is supposed to have been born somewhere about A.D. 40, under Caligula, and to have died turned of 80, under the Emperor Hadrian But few particulars of his life are known, and for these we are indebted to a short biographical sketch ascribed to Suetonius. This notice, however, is found in so corrupt a state in the MSS. as to have given rise to interpretations directly at variance with each other. Without stopping to inquire into the discussions which have thus been excited, we will proceed to lay before the student the results at which the best and most recent critics have arrived. Juvenal's birth was far from elevated. The author of his life doubts whether he was the son or merely the foster-son of a rich freedman. From the period of his birth till he had attained the age of forty, nothing more is known of him than that he continued to perfect himself in the study of eloquence by declaiming, according to the practice of those days: yet more for his own amusement than from any intention to prepare himself either for the schools or the courts of law. About this time he seems to have discovered his true bent, and betaken himself to poetry. Domitian was now at the head of the government, and showed symptoms of reviving that system of favouritism which had nearly ruined the empire under Claudius, by his unbounded partiality for a young pantomime dancer of the name of Paris. Against this minion Juvenal seems to have directed the first shafts of that satire which was destined to make the most powerful vices tremble, and shake the masters of the world on their thrones. He composed a satire on the influence of Paris with considerable success, but dared not publish it, though it was secretly handed about among his friends. Hence Quintilian, who wrote A.D. 92, makes no mention of Ju-

venal among the Latin satirists; although it has been supposed that he had him in view in the passage where he remarks, "we possess at the present day some distinguished ones, whom we will name hereafter." (*Inst. Or.*, 10, 1.) It was under Trajan that Juvenal wrote the greater part of his satires: the thirteenth and fifteenth were composed under Hadrian, when the author was in his 79th year. Then for the first time he recited his works in public, and met with the most unbounded admiration. The seventh satire, however, involved him in trouble. It was the one he had first composed, and in it the poet had lashed the pantomime Paris, the favourite of Domitian. Hadrian, who had suffered a comedian of the day to acquire a great ascendancy over him, believed that the poet meant to reflect upon this weakness of his, and resolved to have revenge. Under pretext, therefore, of honouring the old man, he named him prefect of a legion stationed at Syene, in Egypt; according to others, at Pentapolis, in Libya; or, according to others again, he was sent to one of the Oases, an ordinary abode of exiles. He died a few years after, in this honourable exile.—We have sixteen satires from the pen of Juvenal. In some editions they are divided into five books, of which the first contains five satires; the second one; the third three; the fourth three; and the fifth four. If we may judge of the character of a writer from his works, Juvenal was a man of rigid probity, and worthy of living in a better and purer age. His satires everywhere breathe a love of virtue and abhorrence of vice. Differing widely in this respect from Persius, he does not give himself up to the principles of one particular school of philosophy; he paints, on the contrary, in strong and glowing colours, the hypocrisy and the vices of the pretended philosophers of his time, and especially of the Stoic sect, to whose failings Persius had shut his eyes. He differs, moreover, from this last-mentioned satirist in not borrowing from the schools of philosophy the arms with which he attacked their failings: he found these abundantly supplied by the resources of his own genius, by the experience which a long acquaintance with the world had gained for him, and by the indignation which warmed his bosom on contemplating the gross corruption of the times. His genius in some respect resembled that of Horace, but a long-established habit of familiarity with rhetorical subjects produced an influence on his general manner, which is infinitely graver than that of the friend of Mæcenas. Horace laughs at the follies of his age; Juvenal glows with indignation at the vices of his own. The former passes rapidly from one topic to another, and seems, as it were, led onward by his subject; Juvenal, on the contrary, follows a regular and methodical plan; he treats his subject according to the rules of the oratorical art, and is careful never to lose the thread of his discourse. The distinctive character of Juvenal's satire is a passionate hatred of, and an inexorable severity towards vice, and on this theme he never indulges in pleasantry; neither does any digression ever lead him off from the object which he has in view. It is this manner that gives to the satires of Juvenal a certain appearance of dryness, which form a direct contrast to the agreeable variety that pervades the satires of Horace. A circumstance extremely favourable to the literary reputation of Juvenal is to be found in the fact, of his not having dared to publish his satires until an advanced period of life. Hence he was enabled to revise and retouch them, to purify his taste, and to calm the fiery spirit which animated his earlier efforts by the sober judgment of maturer years. Juvenal is said to have spent much time in attendance on the schools of the rhetoricians, and the effect of this, in an age not remarkable for purity of taste, may be observed, perhaps, in a tendency to hyperbolical inflation of both thought and style, which would soon betray a writer of less power into the ridiculous. From this his wit, command of language, and force and fulness of thought, completely preserve him: still, perhaps, he would produce more effect if the effort to do his utmost were less apparent.—The writings of Juvenal are addressed to the encouragement of virtue no less than to the chastisement of vice; and parts of them have been recommended by Christian divines as admirable storehouses of moral precepts. Still they lie open to the objection of descending so minutely into the details of vice, as to minister food as well as physic to the depraved mind. To the scholar they are invaluable for the information which they supply concerning private life among the Romans. The best editions of Juvenal are, that of Ruperti, *Lips.*, 1819, 2 vols. 8vo, and that of Lemaire, *Paris*, 1823, 3 vols. 8vo. The latter, indeed, may be regarded as the *Editio Optima*. An enumeration of the previous editions will be found in the Prolegomena appended to the last volume of Lemaire's work.

JUVENTAS, a goddess at Rome, who presided over youth and vigour. She is the same as the Hebe of the Greeks. The altar of Juventas stood in the vestibule of the temple of Minerva. (*Dion. Hal.*, 3, 69.) There was a temple of this goddess in which a registry was kept of the names of the young men who were of the military age. (*Dion. Hal.*, 4, 15.)

JUVERNĬA (Ἰουερνία), a name for Ireland, found among the Greek writers. (*Agathem.*, 2, 4.—*Ptol.*, 2, 2.) In the various names of Ireland, as known to the classic writers, namely, Iris, Iernis, Juvernis, Juvernia, Hibernia, &c., the radical *Ir* or *Eri*, by which it is still known to its own natives, is plainly traceable. It is customary among the Irish to indicate a country by the prefix *Hy* or *Hua*, sometimes written O, as in the case of proper names, signifying, literally, "the (dwelling of the) sons or family of," such as *Hy-Mania*, *Hy-Tuirtre*, *Hy-Brazil*, &c. In adding this prefix to names beginning with a vowel, it is optional to insert a consonant to prevent the concurrence of open sounds; thus, *Hy-n-Each* means the country of the descendants of Each or Æacus. Again, this prefix requires the genitive, which in *Eri* is *Erin*, and thus all variations of the name, from the *Iris* of Diodorus Siculus, and the *Ir-land* or *Ire-land* of modern times, to the *Iernis* (*Hy-Ernis*) of the Orphic poems, and the *Hibernia* (*Hy-b-Ernia*) of the Latin writers, would seem to be accounted for. (*Vid.* Hibernia.)

IXĪON, the son of Antion or Peision, or, according to some, of Phlegyas. Others, again, gave him the god Mars for a sire. He obtained the hand of Dia, the daughter of Deïoneus, having, according to the usage of the heroic ages, promised his father-in-law large nuptial gifts; but he did not keep his engagement, and Deïoneus seized his horses and detained them as a pledge. Ixion then sent to say that the gifts were ready if he would come to fetch them. Deïoneus accordingly came, but his treacherous son-in-law had prepared in his house a pit filled with fire, and covered over with bits of wood and with dust, into which the unsuspecting prince fell and perished. After this deed Ixion became deranged, and the atrocity of the crime was such that neither gods nor men would absolve him, till at length Jupiter took pity on him and purified him, and admitted him to his residence and table on Olympus. But, incapable of good, Ixion cast an eye of desire on the wife of his benefactor. Juno thereupon, in concert with her lord, formed a cloud in the likeness of herself, which Ixion embraced. He boasted of his good fortune, and Jupiter precipitated him into Erebus, where Mercury fixed him with brazen bands to an ever-revolving fiery wheel. (*Pind., Pyth.*, 2, 39, *seqq.*—*Schol. ad Pind., Pyth.*, 2, 39.—*Hygin., fab.*, 62.)—This myth is probably of great antiquity, as the customs on which it is founded only prevailed in the heroic age. Its chief object seems to have been to inspire horror for the violation of the duties of hos

pitanty on the part of those who, having committed homicide, were admitted to the house and table of the prince, who consented to perform the rites by which the guilt of the offender was supposed to be removed. The extremest case is given, by making Ixion, that is, the *Suppliant*, and the first shedder of kindred blood, as he is expressly called (the Cain of Greece), act with such base ingratitude towards the king of the gods himself, who, according to the simple earnestness of early mythology, is represented, like an earthly prince, receiving his suppliant into his house or at his board. The punishment inflicted was suited to the offence, and calculated to strike with awe the minds of the hearers.—(*Keightley's Mythology*, p. 314, *seq.*)

L.

Labărum, the sacred banner or standard, borne before the Roman emperors in war from the time of Constantine. It is described as a long pike intersected by a transverse beam. A silken veil, of a purple colour, hung down from the beam, and was adorned with precious stones, and curiously inwrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which enclosed the mysterious monogram at once expressive of the figure of the cross, and the two initial letters (X and P) of the name of Christ. (*Lipsius, de Cruce*, lib. 3, c. 15.) The safety of the Labarum was intrusted to fifty guards of approved valour and fidelity. Their station was marked by honours and emoluments; and some fortunate accidents soon introduced an opinion, that, as long as the guard of the Labarum were engaged in the execution of the office, they were secure and invulnerable among the darts of the enemy. In the second civil war Licinius felt and dreaded the power of this consecrated banner, the sight of which, in the distress of battle, animated the soldiers of Constantine with an invincible enthusiasm, and scattered terror and dismay through the adverse legions. Eusebius (*Vit. Const.*, l. 2, c. 7, *seqq.*) introduces the Labarum before the Italian expedition of Constantine; but his narrative seems to indicate that it was never shown at the head of an army till Constantine, above ten years afterward, declared himself the enemy of Licinius and the deliverer of the church. The Christian emperors, who respected the example of Constantine, displayed in all their military expeditions the standard of the cross; but when the degenerate successors of Theodosius had ceased to appear in person at the head of their armies, the Labarum was deposited as a venerable but useless relic in the palace of Constantinople. Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed the monogram of Christ in the midst of the ensigns of Rome. The solemn epithets of "safety of the republic," "glory of the army," "restoration of public happiness," are equally applicable to the religious and military trophies; and there is still extant a medal of the Emperor Constantius, where the standard of the Labarum is accompanied with these memorable words, "*By this sign thou shalt conquer.*"—The history of this standard is a remarkable one. A contemporary writer (Cæcilius) affirms, that in the night which preceded the last battle against Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ; that he executed the commands of Heaven, and that his valour and obedience were rewarded by a decisive victory at the Milvian bridge. The dream of Constantine may be naturally explained either by the enthusiasm or the policy of the emperor. While his anxiety for the approaching day, which must decide the fate of the empire, was suspended by a short and interrupted slumber, the revered form of our Saviour and the well-known symbol of his religion might forcibly offer themselves to the active fancy of a prince who reverenced the name, and had, perhaps, secretly implored the power, of the God of the Christians. As readily, on the other hand, might a consummate statesman indulge himself in the use of one of those military stratagems, one of those pious frauds, which Philip and Sertorius had employed with such art and effect. The account given by Eusebius, however, is different from this. According to his statement, Constantine is reported to have seen with his own eyes the luminous trophy of the cross placed above the meridian sun, and inscribed with the following words in Greek, "*By this, conquer.*" This appearance in the sky astonished the whole army, as well as the emperor himself, who was yet undetermined in the choice of a religion; but his astonishment was converted into faith by the vision of the ensuing night. Our Saviour appeared before his eyes, and displayed the same celestial sign of the cross, directing Constantine to frame a similar standard, and to march, with an assurance of victory, against Maxentius and all his enemies. (*Gibbon, Decline and Fall*, ch. 20, vol. 3, p. 256, *seqq.*)—The form of the Labarum and monogram may be seen, as we have already said, on the medals of the Flavian family. The etymology of the term itself has given rise to many conflicting opinions. Some derive the name from *labor;* others, from *εὐλάβεια*, "reverence;" others, from *λαμβάνειν*, "to take;" and others, again, from *λάφυρα*, "spoils." A writer in the Classical Journal assigns the following derivation; he makes *Labarum* to be, like S. P. Q. R., only a *notatio*, or combination of initials to represent an equal number of terms; and thus, L. A. B. A. R. V. M. will stand for "*Legionum aquila Byzantium antiquâ Româ urbe mutavit.*" (*Class. Journ.*, vol. 4, p. 233.)

Labdacĭdes, a name given to Œdipus as descended from Labdacus.

Labdăcus, a son of Polydorus by Nycteïs, the daughter of Nycteus, king of Thebes. His father and mother died during his childhood, and he was left to the care of Nycteus, who, at his death, left his kingdom in the hands of Lycus, with orders to restore it to Labdacus as soon as of age. On succeeding to the throne, Labdacus, like Pentheus, opposed himself to the religion of Bacchus, and underwent a similar fate He was father to Laïus, and his descendants were called Labdacidæ. (*Vid.* Laïus.)

Labdălon, a hill near Syracuse, forming part of Epipolæ. It was fortified by the Athenians in their contest with Syracuse. (*Thucyd.*, 6, 97.—Compare *Göller, de Situ et Origine Syracusarum*, p. 53, *seqq.*)

Labeātes, a people of Dalmatia, in the lower part, whose territory constituted the principal portion of the dominions of Gentius. His capital was Scodra. In the country of the Labeates was the Labeatus Palus, now the *Lake of Scutari*. (*Liv.*, 43, 19.—*Id.*, 44, 31.—*Plin.*, 3, 22.)

Labĕo, a surname common to several distinguished Roman families, such as the Asconii, Antistii, Atinii, Cethegi, &c. It is derived from *labium*, and denotes literally one who is thick-lipped. (*Charis.*, 1, p. 79.—*Putsch., ex Verr. Flacc.*) Among the individuals who bore this name, the following were the most noted. I. Antistius. (*Vid.* Antistius Labeo.)—II. Q. Fabius, was distinguished as a commander, but was regarded as devoid of generosity and good faith towards the vanquished. He obtained a naval victory over the Cretans, and enjoyed the honours of a triumph. In the year 183 B.C. he was created consul along with Cl. Marcellus, and commanded the army stationed in Liguria. Cicero relates a curious anecdote of his want of principle, when chosen umpire between the inhabitants of Neapolis and Nola, on the subject of their respective boundaries. (*Off.*, 1, 10.) It is

aid also that Labeo, having gained a victory over Antiochus, compelled him to consent to cede unto the Romans the one half of his fleet, and that, taking advantage of the equivocal meaning of the words in the treaty, he caused all the vessels to be sawed in two (*Val. Max.*, 7, 3.) Labeo is said to have been of a literary turn, and to have aided Terence in the composition of his comedies. (*Vid.* Terentius.)—III. Attius, a wretched poet in the time of Perseus. He is ridiculed by the latter on account of a wretched version which he had made of the Iliad, but which, nevertheless, had found favour with Nero and his courtiers. (*Pers., Sat.*, 1, 50.—*Schol., ad loc.*)

Laberĭus, Decimus, a Roman knight of respectable character and family, who was famed for his talent in writing mimes, in the composition of which fanciful productions he occasionally amused himself. He was at length requested by Julius Cæsar to appear on the stage, and act the mimes which he had sketched or written. (*Macrob., Sat.*, 2, 7.) Laberius was sixty years of age when this occurrence took place. Aware that the entreaties of a perpetual dictator are nearly equivalent to commands, he reluctantly complied; but, in the prologue to the first piece which he acted, he complained bitterly to the audience of the degradation to which he had been subjected. The whole prologue, consisting of twenty-nine lines, which have been preserved by Macrobius, is written in a fine vein of poetry, and with all the high spirit of a Roman citizen. It breathes in every verse the most bitter and indignant feelings of wounded pride, and highly exalts our opinion of the man, who, yielding to an irresistible power, preserves his dignity while performing a part which he despised. It is difficult to conceive how, in this frame of mind, he could assume the jocund and unrestrained gayety of a mime, or how the Roman people could relish so painful a spectacle. He is said, however, to have represented the feigned character with inimitable grace and spirit. But in the course of his performance he could not refrain from expressing strong sentiments of freedom and detestation of tyranny. In one of the scenes he personated a Syrian slave; and, while escaping from the lash of his master, he exclaimed,

"*Porro, Quirites, libertatem perdidimus;*"

and shortly after he added,

"*Necesse est multos timeat quem multi timent,*"

on which the whole audience turned their eyes towards Cæsar, who was present in the theatre. (*Macrob., l. c.*) It was not merely to entertain the people, who would have been as well amused with the representation of any other actor; nor to wound the private feeling of Laberius, that Cæsar forced him on the stage. His sole object was to degrade the Roman knighthood, to subdue their spirit of independence and honour, and to strike the people with a sense of his unlimited sway. This policy formed part of the same system which afterward led him to persuade a senator to combat among the ranks of gladiators. Though Laberius complied with the wishes of Cæsar in exhibiting himself on the stage, and acquitted himself with ability as a mimetic actor, it would appear that the dictator had been hurt and offended by the freedoms which he used in the course of the representation, and, either on this or some subsequent occasion, bestowed the dramatic crown on Publius Syrus in preference to the Roman knight. Laberius submitted with good grace to this fresh humiliation; he pretended to regard it merely as the ordinary chance of theatric competition. He did not long survive, however, this double mortification, but retired from Rome, and died at Puteoli about ten months after the assassination of Cæsar. (*Chron. Euseb., ad Olymp.* 184.) The titles and a few fragments of forty-three of the Mimes of Laberius are still extant; but, excepting the prologue already referred to, these remains are too inconsiderable an detached to enable us to judge of their subject o merits. It would appear that he occasionally drama tized the passing follies or absurd occurrences of th day; for Cicero, writing to the lawyer Trebonius who expected to accompany Cæsar from Gaul to Britain, tells him he had better return to Rome quickly, as a longer pursuit to no purpose would be so ridiculous a circumstance, that it would hardly escape the drollery of that arch fellow Laberius. (*Ep. ad Fam.*, 7, 11.) According to Aulus Gellius (16, 7), Laberius had taken too much license in inventing words; and that author also gives various examples of his use of obsolete expressions, or such as are only employed by the lowest dregs of the people. (*Dunlop's Roman Literature*, vol. 1, p. 552, *seqq.*)

Labīcum, a town of Italy, about fifteen miles from Rome, between the Via Prænestina and the Via Latina. (*Strabo*, 237.) A great difference of opinion, however, exists as to its actual site. Cluverius erroneously supposes it to coincide with the modern *Zagarolo*. Holstenius, after a careful examination of the subject, decides in favour of the height on which the modern town of *Colonna* stands (*ad Steph. Byz.*, p 194), and his opinion is strengthened by the discovery of several inscriptions near *Colonna*, in which mention is made of Labicum. (*Cramer, Anc. It.*, vol. 2, p. 75.)

Labiēnus, I. one of Cæsar's lieutenants in the Gallic war. In the beginning of the civil war he left Cæsar for Pompey (*B. Civ.*, 3, 13), escaped from the battle of Pharsalia, and was killed in that at Munda (*B. Hisp.*, c. 31.) Labienus appears to have parted with almost all his former success on abandoning the side of his old commander. A detailed biography of this officer is given in the *Biographie Universelle* (vol. 23, p. 22, *seqq.*)—II. A son of the preceding, who inherited all his father's hatred to the party of Cæsar After the defeat of Brutus and Cassius, he refused to submit to the triumvirs, and retired to Parthia, where he was invested with a military command, and proved very serviceable to his new allies in their contests with the Romans. He was made prisoner in Cilicia, and probably put to death. Labienus caused medals to be struck, having on the obverse his head, with this legend, *Q. Labienus Parthicus Imper.*, and, on the reverse, a horse caparisoned after the Parthian manner. (*Rasche, Lex. Rei Numism.*, vol. 4, col. 1402.)

Labrădeus, a surname of Jupiter in Caria. The name was derived, according to Plutarch, from λάβρυς, the Lydian term for a hatchet, which the statue of Jove held in its hand, and which had been offered up by Arselis of Mylassa from the spoils of Candaules, king of Lydia. (*Plut., Quæst. Gr.*, p. 301.—*Op., ed. Reiske*, vol. 7, p. 205.)

Labrōnis Portus, or Portus Herculis Liburni, a harbour of Etruria, below the mouth of the Arnus. It is now *Livorno*, or, as we pronounce the name, *Leghorn*. Cicero calls it Portus Labronis (*ad Q. frat.*, 2, 6.—Compare *Zos., Ann.*, 5), but the other is the more usual appellation.

Labynētus, a king of Babylon, mentioned by Herodotus (1, 74). He is supposed to have been the same with Nebuchodonosor. (*Wesseling et Bähr ad Herod., l. c.*)

Labyrinthus, a name given to a species of structure, full of intricate passages and windings, so that, when once entered, it is next to impossible for an individual to extricate himself without the assistance of a guide. The origin of the term will be considered at the close of the article. There were four very famous labyrinths among the ancients, one in Egypt, near the Lake Mœris, another in Crete, a third at Lemnos, and a fourth near Clusium in Italy.—I. *The Egyptian.* This was situate in Lower Egypt, near Lake Mœris, and in the vicinity of Arsinoë or Crocodilopolis. The accounts which the ancient writers

give of it are very different from each other. Herodotus, who saw the structure itself, assigns to it twelve courts. (*Herod.*, 2, 148.) Pliny, whose description is much more highly coloured and marvellous than the former's, makes the number sixteen (*Plin.*, 36, 19); while Strabo, who, like Herodotus, beheld the very structure, gives the number of courts as twenty-seven. (*Strab.*, 810.) The following imperfect sketch, drawn from these different sources, may give some idea of the magnitude and nature of this singular structure. A large edifice, divided, most probably, into twelve separate palaces, stretched along with a succession of splendid apartments, spacious halls, &c., the whole adorned with columns, gigantic statues, richly carved hieroglyphics, and every other appendage of Egyptian art. With the north side of the structure were connected six courts, and the same number with the southern. These were open places surrounded by lofty walls, and paved with large slabs of stone. Around these courts ran a vast number of the most intricate passages, lower than the corresponding parts of the main building; and around all these again was thrown a large wall, affording only one entrance into the labyrinth; while at the other end, where the labyrinth terminated, was a pyramid forty fathoms high, with large figures carved on it, and a subterraneous way leading within. According to Herodotus, the whole structure contained 3000 chambers, 1500 above ground, and as many below. The historian informs us, that he went through all the rooms above the surface of the earth, but that he was not allowed by the Egyptians who kept the place to examine the subterraneous apartments, because in these were the bodies of the sacred crocodiles, and of the kings who had built the labyrinth. "The upper part, however," remarks the historian, "which I carefully viewed, seems to surpass the art of men; for the passages through the buildings, and the variety of windings, afforded me a thousand occasions of wonder, as I passed from a hall to a chamber, and from the chamber to other buildings, and from chambers into halls. All the roofs and walls within are of stone, but the walls are farther adorned with figures of sculpture. The halls are surrounded with pillars of white stone, very closely fitted." —According to Herodotus, the labyrinth was built by twelve kings, who at one time reigned over Egypt, and it was intended as a public monument of their common reign. (*Herod.*, 2, 148.) Others make it to have been constructed by Psammeticus alone, who was one of the twelve; others, again, by Ismandes or Petosuchis. Mannert assigns it to Memnon. Opinions are also divided as to the object of this singular structure. Some regard it as a burial-place for the kings and sacred crocodiles, an opinion very prevalent among the ancients. Others view it as a kind of Egyptian Pantheon. Others, again, make it to have been a place of assembly for the deputies sent by each of the twelve nomes of Egypt (consult article Egyptus, p. 37, col. 1); while another class think that the Egyptian mysteries were celebrated here. All these opinions, however, yield in ingenuity and acumen to that of Gatterer. (*Weltgesch.*, vol. 1, p. 50, *seqq.*) According to this writer, the labyrinth was an architectural-symbolical representation of the zodiac, and the course of the sun through the same. The twelve palaces are the twelve zodiacal signs; the one half of the building above ground, and the other below, is a symbol of the course of the sun above and below the horizon; while the 3000 chambers in the whole structure have a symbolical reference to the precession of the equinoxes. The Egyptians reckoned, not by tropical or solar, but by sidereal, years. The difference between the two, which depends on the precession of the equinoxes, the Egyptian astronomers made too small; since they reckoned the precession at one degree in every 100 years, which is at the rate of only 46″ per year. Hence in 3000 years it amounts to 30 degrees, or exactly one celestial sign; so that the 3000 chambers of the labyrinth indicated symbolically the precession of the equinoxes for each sign of the zodiac, or, in astrological phraseology, the change of dwelling on the part of the gods, and their advance to a new palace or abode. Still farther, as the full period of the wandering of the soul from the body amounted to exactly 3000 years, the 3000 chambers of the labyrinth had also a symbolical reference to this particular article of Egyptian faith.—(For other views on this interesting subject, consult *Zoega, de Obelisc.*, p. 418, *not.* 10. —*Beck, Anleit. zu Weltgesch.*, vol. 1, p. 721.—*Larcher, ad Herod., l. c.*—*Bähr, ad Herod., l. c.*—*Id., Excurs. X., ad Herod.*, vol. 1, p. 918, *seqq.*—*Descript. de l'Egypte Anc.*, vol. 2, ch. 17, sect. 3, p. 32, *seqq.*—*Mannert, Geogr.*, vol. 10, pt. 1, p. 430.—*Letronne, in Nouv: Ann. des Voyages, par Eyriè et Malte-Brun*, vol. 6, p. 133, *seqq.*)—As regards the name *Labyrinth* itself, much diversity of opinion exists. They who make it a term of Grecian origin, derive it *ἀπὸ τοῦ μὴ λαβεῖν θύραν*, from its difficulty of egress; or from *λάβω*, "*to seize*" or "*confine*," with reference to the Cretan labyrinth. Others, finding in Manetho that an Egyptian king, named Lachares or Labaris, had erected the structure in question, make the term labyrinth equivalent to "*the abode of Labaris.* (*Beck, l. c.*—*Jablonsk., Voc. Ægypt.*, p. 123.—*Te Water, ad loc.*, p. 125, *not. r.*) Jablonski himself, adopting the opinion that the labyrinth was the work of many kings in succession, makes the name signify "*the work of many*," or "*of a great multitude*," and thinks that the labourers employed on it were Israelites. The latest etymology is that of Sickler, who makes the name labyrinth equivalent to the Hebrew *Lavah-Biranith*, i. e., "*cohæsit arx*," for *cohærens arx*, "the connected fortress or palace!" (*Handbuch, der Alt. Geogr.*, p. 797.)—The position of the Egyptian labyrinth is clearly indicated by the words of Herodotus, *ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος*, "*a little above the Lake Mœris*," so that D'Anville is evidently in error when he speaks of two labyrinths in Egypt. Zoega thinks that Paul Lucas discovered in 1714 the remains of the ancient labyrinth at *Kesr-Caron* (*de Obelisc.*, p. 418, *not.* 10.—*Paul. Luc., Voyage en* 1714, vol. 2, p. 262). This, however, is erroneous. The ruins at *Kesr-Caron* are merely those of some temples. (*Descrip. de l'Egypte An., l. c.*) It is more probable that the remains of the labyrinth must be sought for near the village of *Haouârah*, where a canal joins the Lake Mœris, and where a pyramid is still to be seen. Vast piles of rubbish are here to be seen, and the destruction is supposed to be owing to the Arabs, who may have thought that treasures were concealed under ground here. (*Ritter, Erdkunde*, vol. 1, p. 810, *seqq.*—*Revue Francaise*, 1829, *Janv.*, p. 70.—*Von Hammer, Wien. Jahrb.*, vol. 45 (1829), p. 31.)—II. For an account of the Cretan, Etrurian, and Lemnian labyrinths, consult the articles *Minotaurus*, *Porsenna*, and *Lemnos* respectively.

Lacedæmon, I. a son of Jupiter and Taÿgeta the daughter of Atlas, who married Sparta, the daughter of Eurotas, by whom he had Amyclas and Eurydice, the wife of Acrisius. He was the first who introduced the worship of the Graces into Laconia, and who built them a temple. From Lacedæmon and his wife the capital of Laconia was called Lacedæmon and Sparta. (*Apollod.*, 3, 10.—*Hygin., fab.*, 155.)—II. A city of Peloponnesus, the capital of Laconia, called also Sparta. (*Vid.* Sparta.)

Lacedæmonii and Lacedæmŏnes, the inhabitants of Lacedæmon. (*Vid.* Lacedæmon and Sparta.)

Lachĕsis, one of the Parcæ. (*Vid.* Parcæ.)

Lacinĭa, a surname of Juno, from her temple at Lacinium in Italy.

Lacinĭum Promontorium, a celebrated promontory

of Magna Græcia, in the territory of the Brutii, a few miles to the south of Crotona, which runs out for some distance into the sea, and with the opposite Iapygian promontory encloses the Gulf of Tarentum. (*Strabo*, 261.—*Scylax, Peripl.*, p. 4.) Its modern names are *Capo delle Colonne* (Cape of the Columns), and *Capo Nao* (Cape of the Temple), from the remains of the temple of Juno Lacinia, which are still visible on its summit. (*Romanelli*, vol. 1, p. 195.)—This celebrated edifice, remarkable for its great antiquity, the magnificence of its decorations, and the veneration with which it was regarded, was surrounded by a thick grove of trees, in the midst of which were spacious meadows, where numerous herds and flocks were pastured in perfect security, as they were accounted sacred. From the profits accruing out of the sale of these cattle, which were destined for sacrifices, it was said that a column of solid gold was erected and consecrated to the goddess. (*Liv.*, 24, 3.—*Cic. de Div.*, 1, 24.) On the festival of Juno, which was celebrated annually, an immense concourse of the inhabitants of all the Italian Greek cities assembled here, and a grand display of the most rare and precious productions of art and nature was exhibited. (*Aristot., de Mirab.*—*Athenæus*, 12, 10.) Among other splendid pictures with which this temple was adorned, the famous Helen of Zeuxis was more particularly admired.—History has not acquainted us with the founders of this consecrated pile. According to Diodorus Siculus (4, 24), some ascribed its origin to Hercules. This sanctuary was respected by Pyrrhus, as well as by Hannibal; the latter caused an inscription in Greek and Punic characters to be deposited there, recording the number of his troops, and their several victories and achievements. (*Polyb.*, 3, 33 and 36.) But several years afterward it sustained great injury from Fulvius Flaccus, a censor, who caused a great portion of the roof, which was covered with marble, to be removed, for the purpose of adorning a temple of Fortune constructed by him at Rome. Such an outcry was raised against this act of impiety, that orders were issued by the senate that everything should be restored to its former state; but this could not be effected, no architect being found of sufficient skill to replace the marble tiles according to their original position. (*Liv.*, 42, 3.—*Val. Max.*, 1, 1.)—From the ruins of this celebrated edifice, it is evident that it was of the early Doric style, with fluted pillars, broader at the base than at the capital. It measured about 132 yards in length and 66 in breadth; and, as it faced the east, its principal entrance opened to the west. (*Swinburne's Travels*, vol. 1, p. 32.—*Voyage de Reidesel*, p. 151.) It is to be regretted that no excavations have been hitherto made on this spot, as it is very probable they would be attended with satisfactory results. (*Cramer's Anc. Italy*, vol. 2, p. 395, *seqq.*)

Lacobrĭga, I. a town of Spain, near the Sacrum Promontorium, now *Lagoa*. (*Mela*, 3, 1.—*Ukert, Geogr.*, vol. 2, p. 387.)—II. A town of Spain, among the Vaccæi, now *Lobera*. (*Plin.*, 3, 4.)

Laconĭca, called by the Roman writers Laconĭa, a country of Peloponnesus, situate at its southern extremity, having Messenia on the west, and Arcadia and Argolis on the north. The extent of Laconia from east to west, where it reached farthest, was 1° 45′, but it became narrower towards the north, and its extent from north to south was about 50 miles. As the southern parts were encompassed by the sea, and the east and northeast parts by the Sinus Argolicus, it had a great number of promontories, the chief of which were those of Malea and Tænarus, now Capes *Malio* and *Matapan*. The seacoast of Laconia was furnished with a considerable number of seaports, towns, and commodious harbours, the chief of which were Trinassus, Acria, Gythium, and Epidaurus. The Laconian coasts were famous for yielding a shellfish, whence was obtained a beautiful purple dye, inferior only to that which was brought from the Red Sea and Phœnicia. The mountains of Laconia were numerous: the most famous was Taÿgetus. Its principal river was the Eurotas, on which stood the capital, Sparta or Lacedæmon. The soil was very rich, especially in the low grounds, and, being well watered, was excellent for pasture; but the number of its mountains and hills prevented its being tilled so well as it might otherwise have been. Among the animals of the country may be enumerated wild and tame goats, wild boars, deer, and excellent hounds. A blackish green marble (probably basalt) was obtained at Tænarus.—(For an outline of Spartan history, consult remarks under the article Sparta.)

Lactantĭus, I. Lucius Cœlius (or Cæcilius Firmianus), an eminent father of the church, according to some a native of Africa, while others make him to have been born at Firmium in Italy. The former is most likely, as he studied rhetoric at Sicca, a city of Africa, under Arnobius, and attained so high a reputation by a production called *Symposium*, or "the Banquet," that, when Dioclesian entertained a design to render Nicomedia a rival to Rome, he appointed Lactantius to teach rhetoric in that city. It is by some supposed that he was originally a pagan, and converted, when young, to the Christian faith; but Lardner thinks otherwise; and that he was a Christian during the persecution of Dioclesian is unquestionable. It appears that, owing to the unprofitableness of his profession, or other causes, he lived in very narrow circumstances, which it is, however, reasonable to conclude were amended when appointed by the Emperor Constantine Latin preceptor to his son Crispus, after whose untimely death he appears to have been again neglected. Little more is known of his personal history, except that he lived to an advanced age, but the exact time of his death is not recorded. As a Christian writer, Lactantius is thought to treat divinity too philosophically; but, at the same time, he is deemed the most eloquent of all the early ecclesiastical authors, and his Latinity has acquired him the title of the Christian Cicero. His principal object was to expose the errors and contradictions of pagan writers on the subjects of theology and morals, and thereby to establish the credit and authority of the Christian religion, and his works are written with much purity and elegance of style, and discover great erudition. The testimony, indeed, to his learning, eloquence, and piety, is most abundant. Le Clerc calls him the most eloquent of the Latin fathers; and Du Pin places his style almost on a level with Cicero's. Many writers, however, value his rhetoric more than his theology. He has been charged, among other errors, with Manichæism, from which Lardner takes great pains to defend him. Middleton has shown, in his "Free Enquiry," that Lactantius was not free from the credulity with which many of the early Christian writers are chargeable. Several material defects, moreover, must be remarked in this writer. He frequently quotes and commends spurious writings as if they were genuine, and makes use of sophistical and puerile reasonings. Examples of this may be seen in what he has advanced concerning the pre-existence of souls, the millennium, the coming of Elias, and many other topics in theology. Upon the subject of morals Lactantius has occasionally said excellent things; but they are mixed with others, injudicious, trifling, or extravagant. He maintains that war is in all cases unlawful, because it is a violation of the commandment, "Thou shalt not kill." He censures navigation and foreign merchandise, condemns all kinds of usury, and falls into other absurdities on moral topics. We must not, however, omit to remark, to the credit of Lactantius, his acknowledgment, that when Pythagoras and Plato visited barbarous nations in order to inform themselves concern-

ing their sacred doctrines and rites, they did not become acquainted with the Hebrews; an observation which, had it been earlier admitted, might have prevented many mistakes in the history of philosophy. As a proof, moreover, that Lactantius, notwithstanding all his defects, was capable of thinking justly and liberally, we may refer to an excellent passage in which he strenuously asserts the right of private judgment in religion, and calls upon all men to employ their understandings in a free inquiry after the truth. (*Instit. Div.*, 2, 7.) We have five prose works remaining of this father of the church: 1. *De Officio Dei*, an apology for Divine Providence against the Epicureans, drawn principally from the miraculous construction of the human frame.—2. *De morte Persecutorum*, a history of the persecutors of Christianity from Nero to Dioclesian. The object of the writer is to show, by the violent deaths which all the persecutors of Christianity experienced, that God punished their crimes. This work has been preserved to us in a single manuscript, from which it was published by Baluze. Nourry has maintained that it is not a work of Lactantius, but of a certain Lucius Cæcilius, an imaginary being, who owes his existence merely to the mutilated title of a manuscript.—3. The principal work of Lactantius is entitled *Divinæ Institutiones*, and is divided into seven books. It was written in reply to two heathens, who wrote against Christianity at the beginning of Dioclesian's persecution. The date of the composition of the work cannot be exactly fixed. Basnage, Du Pin, and others, place it about A.D. 320; Cave and Lardner about A.D. 306. Lardner states the arguments on both sides; and, on the whole, the latter opinion seems the more probable. Of this treatise he published an abridgment,—4, entitled *Epitome Institutionum*. A great portion of this was already lost in the days of St. Jerome; Pfoff, a professor of Tubingen, discovered the entire abridgment in a very ancient manuscript of the Turin library.—5. *De ira Dei*. In this work Lactantius examines the question, whether we can attribute anger to the Deity, and decides in the affirmative. The "Banquet" of Lactantius has not reached us. Some ancient manuscripts assign to this father the authorship of a poem, entitled, "*De Phœnice*," but many of the ablest modern critics regard it as a spurious production. It consists of 170 verses, and turns upon the well-known fable of the Phœnix, which the early Christians regarded as an emblem of the resurrection. The editors of Lactantius have also joined to his works two other poems, one on the passover, "*De Pascha*," and the other on our Saviour's passion, "*De Passione Domini*." These poems, however, were written by Verrantius Fortunatus, a poet of the sixteenth century. A collection also of enigmas, in verse, has been assigned by some to Lactantius, but incorrectly. Complete editions of the works of Lactantius were published by Heumann, at Göttingen, in 1736 (the preface to this contains a catalogue of former editions), and by the Abbé Langlet, *Paris*, 2 vols. 4to, 1748. (*Schöll, Hist. Lit. Rom.*, vol. 4, p. 26, *seqq.*—*Id.*, vol. 3, p. 54.—*Bähr, Gesch. Röm. Lit.*, p. 124, 128, 248, 416, 484.)—II. Placidus, a grammarian, who flourished about 550 A.D. (*Sax. Onomast.*, vol. 2, p. 45) He was the author of *Argumenta Metamorphoseon Ovidii*, in prose. (*Müller, V. S.*, p. 139.—*Muncker, Præf. ad Fulgent. in Mythogr. Lat.*)

Lacȳdes, a philosopher of Cyrene, who filled the chair of the Platonic school at Athens after the death of Arcesilaus. He assumed this office in the 4th year of the 134th Olympiad. He is said to have been the founder of a new school, not because he introduced any new doctrines, but because he changed the place of instruction, and held his school in the garden of Attalus, still, however, within the limits of the Academic grove. He died of a palsy, occasioned by excessive drinking, in the second year of the 141st Olympiad. (*Diog. Laert.*, 4, 59, *seqq.*—*Ælian, V. H.*, 2, 41.—*Athenæus*, 10, 50.)

Ladon, I. a small stream of Elis, flowing into the Peneus, and passing by Pylos. (*Pausan.*, 6, 22.) In modern maps it is called the *Derviche* or *Tcheliber*.—II. A river of Arcadia, rising near the village of Lycuria, between the Peneus and Clitor. It was accounted the most beautiful stream in Greece. It is now called, according to Dodwell (vol. 2, p. 442), *Kephalo-Brusi*, a general name in Romaic for any abundant source of water. He describes it as gurgling in continual eruptions from the ground, and immediately forming a fine, rapid river. (*Pausan.*, 8, 20.—*Dionys. Perieg.*, v. 417.—*Ovid, Met.*, 1, 702.—*Id., Fast.*, 5, 89.—*Cramer's Ancient Greece*, vol. 3, p. 317, *seqq.*)

Lælĭus, I. C., surnamed *Nepos*, an eminent Roman commander, accompanied the elder Africanus into Spain, and had the command of the fleet assigned him, which was to co-operate with the land forces. He contributed to the reduction of Carthago Nova, and was highly honoured by Scipio, both for his services on this occasion, and also for his judicious conduct in appeasing a commotion produced by the rivalry that prevailed between the land and naval forces of the Romans. (*Liv.*, 25, 48.) He was afterward sent to Rome to give an account of the successes which had attended the arms of the republic. After the close of the Spanish war, Lælius was despatched by Scipio to the court of Syphax, to sound that prince, and engage him to form an alliance with the Romans. The following year (A.U.C. 548, B.C. 206), Asdrubal, the son of Giscon, having renewed the war in Spain, Lælius was despatched to oppose him, and nearly succeeded in making himself master of Gades. In A.U.C. 549, B.C. 205, he was directed by Scipio to make a descent on the coast of Africa, which he effected, and obtained an immense booty. In the course of this war he surprised the camp of Syphax during the night, in conjunction with Masinissa, set fire to it, pursued and overtook the prince himself, and made him prisoner. He conducted Syphax to Rome, and then hastened to rejoin Scipio, and share his glory and his dangers. Lælius was elected prætor A.U.C. 557, B.C. 197, and obtained the government of Sicily. He afterward stood candidate for the consulship, but was defeated by private intrigues, and did not attain to that office until A.U.C. 564, B.C. 190. After his election to the consulship, Lælius had some difficulties with his colleague, L. Cornelius Scipio, respecting the division of the provinces. They both desired the government of Greece; but the senate, to whom the question was left, decided in favour of Scipio, and Lælius was obliged to be satisfied with a government in Italy. In discharging the duties of this, he repeopled Cremona and Placentia, which had been ruined by wars and contagious disorders. History, after this, makes no farther mention of him. It was from the narratives of Lælius that Polybius wrote his account of the campaigns of Scipio in Spain and Africa. (*Polyb.*, 10, 11.—*Liv.*, 26, 42, *seqq.*—*Id.*, 27, 7, *seqq.*—*Id.*, 29, 1, *seqq.*)—II. Surnamed *Sapiens*, was son of the preceding. He studied philosophy in early life under Diogenes the Stoic and Panætius, and learned, from these two eminent philosophers, to contemn the allurements of pleasure, and to cherish an ardent love for wisdom and virtue. Turning his attention after this to the profession of the bar, he took a high rank among the orators of his time. His eloquence is described by Cicero as mild and persuasive, although he was negligent in point of style, and too fond of employing antiquated terms. (*Cic., Brut.*, 21, *seqq.*) Lælius accompanied his friend, the younger Africanus, to the siege of Carthage, where he signalized his valour. After the destruction of this celebrated city, he was sent as prætor into Spain, and there broke the power

of the chieftain Viriathus. (*Cic., Off.*, 2, 11.) He was afterward elected into the college of augurs, B.C. 118, and defeated before the comitia the proposition of L. Crassus, to deprive the senate of the power of electing the members of the augural college, and to transfer this right to the people. Cicero (*N. D.*, 3, 43) calls the speech which he delivered on this occasion "*oratiuncula aureola.*" Bribery and intrigue frustrated for some time his applications for the consulship, notwithstanding the efforts of Scipio in his behalf, until B.C. 140, when his merit triumphed over every obstacle. He was consul with C Servilius Cæpio, and conducted himself in this high office with a moderation well calculated to conciliate all minds. Still, however, he could not obtain a re-election, a circumstance to which Cicero alludes, who blames the people for depriving themselves of the services of so wise a magistrate. (*Cic., Tusc.*, 5, 19.) Lælius lived a country life, and, when there, divided his time between study and agriculture. He appears to have been of a cheerful and equable temper, and to have looked with philosophic calmness on both the favours and the frowns of fortune. Hence Horace (*Serm.*, 2, 1, 72) alludes to the "*mitis sapientia Lælii.*" He numbered among his friends Pacuvius and Terence, and it was thought that, in conjunction with Scipio, he aided Terence in the composition of his dramas. (But consult the article Terentius.) The friendship that subsisted between Lælius and Scipio was celebrated throughout Rome, and it was this which induced Cicero to place the name of the former at the head of his beautiful dialogue "*De Amicitia,*" the interlocutors in which are Lælius and his two sons-in-law, C. Fannius and Q. Mutius Scævola. Quintilian mentions a daughter of Lælius who was celebrated for her eloquence. (*Quint.*, 1, 1, 6.)

Laertes, I. king of Ithaca and father of Ulysses. He was one of the Argonauts. He ceded the crown to his son and retired to the country, where he spent his time in the cultivation of the earth. Ulysses found him thus employed on his return, enfeebled by age and sorrow. (*Vid.* Ulysses.)—II. A town and harbour of Cilicia, on the confines of Pamphylia, and west of Selinus. Strabo makes it to have been a fortified post on a hill, with a harbour below (669). It was the birthplace of Diogenes Laertius. (*Vid.* Diogenes III.)

Laertĭus, Diogenes, a Greek writer. (*Vid.* Diogenes III.)

Læstrygŏnes, a gigantic and andrephagous race, mentioned by Homer in his description of the wanderings of Ulysses. The country of the Læstrygones, according to the poet, lay very far to the west, since Ulysses, when driven from the island of Æolus, sailed on farther for six days and nights, at the end of which time he reached the land of the Læstrygonians. Many expounders of mythology, therefore, place the Læstrygones in Sicily. But for this there is no good reason whatever, since Homer makes this race and that of the Cyclopes to dwell at a wide distance from each other. Equally fabulous is the account given by some of the ancient writers, that a colony of Læstrygones passed over into Italy with Lamus at their head, and built the city of Formiæ. When once the respective situations of Circe's island and that of Æolus were thought to have been ascertained, it became no very difficult matter to advance a step farther, and, as the Læstrygones lay, according to Homer, between these two islands, to make Formiæ on the Italian coast a city of that people. Formiæ was, however, in truth, of Pelasgic origin, and seems to have owed a large portion of its prosperity to a Spartan colony. The name appears to come from the Greek Ὀρμαί, and to have denoted a good harbour. (*Mannert, Geogr.*, vol. 4, p. 11, *seqq.*)—Unlike the Cyclopes, the Læstrygones lived in the social state. Their king was named Antiphates, their town was called Læstrygonia or Telepylus (it is uncertain which), and a fountain near it Artakia. Such was the state of things, according to Homer, when Ulysses came to this quarter in the course of his wanderings. There was a port at a little distance from the city, which all the ships of Ulysses, but the one in which he himself was, entered. A herald, with two other persons, was then sent to the city. They met the daughter of Antiphates at the fountain Artakia, and were by her directed to her father's house. On entering it they were terrified at the sight of his wife, who was "as large as the top of a mountain." She instantly called her husband from the market-place, who seized one of them, and killed and dressed him for dinner. The other two made their escape, pursued by the Læstrygones, who with huge rocks destroyed all the ships and their crews which were within the harbour, the vessel of Ulysses, which had not entered, alone escaping. (*Hom., Od.*, 10, 81, *seqq.*)

Lætoria Lex, I. ordered that the plebeian magistrates should be elected at the Comitia Tributa: passed A.U.C. 292.—II. Another, passed A.U.C. 497, against the defrauding of minors. By this law the years of minority were limited to twenty-five, and no one below that age could make a legal bargain (*Heinecc., Ant. Rom., ed. Haubold*, p. 197, *seq.*)

Lævīnus, I. P. Valerius, was consul A.U.C. 472, B.C. 280, and was charged with the conduct of the war against Pyrrhus and the Tarentines. The rapidity of his advance into Southern Italy induced Pyrrhus to offer him terms of accommodation, and to propose himself as an umpire between the Tarentines and Romans. Lævinus made answer to the monarch's envoy, that the Romans neither wished his master for an arbitrator, nor feared him as an enemy. A bloody battle ensued near Heraclea, which Pyrrhus eventually gained by means of his elephants, these monstrous animals having never before been encountered by the Romans. This was the action after which Pyrrhus exclaimed, that another such victory would prove his ruin. Lævinus, not disheartened by his ill success, sent to Rome for fresh levies, and, having received two legions, set out in pursuit of Pyrrhus, who was advancing against Rome, and by a forced march saved Capua from falling into his hands. (*Vid.* Pyrrhus.)—II. M. Valerius, of a consular family, obtained the prætorship A.U.C. 540, B.C. 214, and commanded a fleet stationed near Brundisium, in the Ionian Sea. Having heard of some warlike movement on the part of Philip, king of Macedonia, he advanced against that prince, gained various successes over him, and, detaching the Ætolians from his side, concluded a treaty with them, which gave the Romans their first firm foothold in Greece. In A.U.C. 544, B.C. 210, he was elected consul, though absent, and obtained the government of Italy, which he exchanged with his colleague M. Marcellus, at the instance of the senate, for that of Sicily. Before setting out for his government, he distinguished himself at Rome by his patriotic conduct. There being a scarcity of money in the public treasury, and a supply of rowers being required for the fleet, it was proposed that private persons should, as on former occasions, in proportion to their fortunes and stations, supply rowers with pay and subsistence for thirty days. This measure exciting much murmuring and ill will among the people, and a sedition being apprehended, Lævinus recommended to the senate that the rich should first set an example, and contribute to the common fund all their superfluous wealth. The scheme was received with the warmest approbation; and so great was the ardour on the part of the rich to bring in their gold and silver to the treasury, that the commissioners were not able to receive, nor the clerks to enter, the contributions. (*Livy*, 26, 36.) As soon as Lævinus reached Sicily he began the siege of Agrigentum, the only important city which

still held out for the Carthaginians. Its reduction brought with it the submission of the whole of Sicily to the Roman arms. Having been continued in command for another year, he collected all his naval forces, made a descent on the coast of Africa, and, encountering on his return the Carthaginian fleet, gained a splendid naval victory. He was afterward deputed to visit the court of Attalus, king of Pergamus, and obtain the statue of Cybele. (*Vid.* Cybele.) In A.U.C. 553, B.C. 201, Lævinus was sent as proprætor to Macedonia, against King Philip; but he died the following year. His sons Publius and Marcus celebrated funeral games in honour of their father, which were continued for the space of four days. (*Liv.*, 24, 10, *seqq.*—*Id.*, 24, 40, *seqq.*—*Id.*, 26, 40, *seqq.*—*Id.*, 29, 11.—*Id.*, 31, 3.—*Id.*, 31, 50.)—III. P. Valerius, a descendant of the preceding, despised at Rome for his vices. (*Horat., Serm.*, 1, 3, 12.—*Schol., ad loc.*)

Lagus, a Macedonian, father of Ptolemy I., of Egypt (Consult remarks at the beginning of the article Ptolemæus I.)

Lagūsa, I. an island in the Sinus Glaucus, near the northern coast of Lycia, now *Panagia di Cordialissa*, or, according to some, *Christiana*.—II. or Lagussæ, an island, or, more properly, a cluster of islands off the coast of Troas, to the north of Tenedos, now *Taochan Adasi*. (*Plin.*, 5, 31.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 676.)

Laïădes, a patronymic of Œdipus, son of Laïus. (*Ovid, Met.*, 6, *fab.* 18.)

Laïs, I. the most celebrated hetærist of Greece. She was born at Hyccara in Sicily, and was made captive when her native city was taken by the Athenians, in the course of the expedition against Syracuse, and was conveyed to Athens. She was at this time seven years of age, and the property of a common soldier. Having been subsequently sold by her first owner, she was conveyed by her purchaser to Corinth, at that period the most dissolute city of Greece, where, after the lapse of a few years, she became one of those females who consecrated themselves in that city to the service of Venus. (*Vid.* Corinthus, towards the close of the article.) The fame of her extraordinary beauty drew together strangers from every part of Greece, while the extravagance of her demands gave rise to the well-known proverb, that "it was not for every one to go to Corinth." (Οὐ παντὸς ἀνδρὸς ἐς Κόρινθόν ἐσθ' ὁ πλοῦς. *Erasm., Chil.*, col. 131. —"*Non cuivis homini contingit adire Corinthum.*" *Horat., Epist.*, 1, 17, 36.) Pausanias speaks of a tomb of Laïs at Corinth, near the temple of Venus Melænis, on which was placed a stone lioness, holding a ram with her front paws, an evident allusion to the unprincipled rapacity of the hetærist. The same writer makes mention also of a tomb of Laïs in Thessaly, whither, according to one account, she had gone, through attachment for a youth named Hippostratus; and the females of which country, dreading her evil influence, had assassinated her in the temple of Venus. —Numismatical writers refer to certain coins of ancient Corinth, which have on one side a lioness holding down a ram, and on the other a female head; and they think that these were struck in honour of Laïs, the female head being intended as her portrait. (Consult *Visconti, Iconogr. Gr.*, vol. 1, p. 411.) A full account of Laïs is given by Bayle (*Dict. Hist., s. v.*). —II. Another hetærist, often confounded with the former, but who lived fifty or sixty years later. She was the daughter of a Corinthian hetærist attached to Alcibiades. It is to this latter Laïs that we must refer the anecdote related of Demosthenes. (Consult *l'Histoire de Laïs, par B. Le Gouz de Gerland, Paris*, 1756, 12mo. Some writers, refuted by Bayle, make this Laïs to have been a daughter of Alcibiades. Others, misled by an equivocal expression of Paulmier de Grantemesnil (Palmerius—*Exercitat.*, p. 268), have taken her for the daughter of the first Laïs; an error into which Brunck has also fallen (*ad Aristoph. Plut.*, 179).

Laïus, a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus, till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the cruelties which Antiope had suffered. (*Vid.* Antiope.) On the death of Amphion, Laïus succeeded to the throne of Thebes, and married the daughter of Menœceus, called by Homer Epicasta, by others Jocasta. An oracle, however, warned him against having children, declaring that he would meet his death from the hands of a son, and Laïus, in consequence, long refrained from becoming a father. At length, having indulged too freely in wine on a festal occasion he forgot his previous resolution, and Jocasta brought forth a son. The child, as soon as born, was delivered by the father to his herdsman, to expose on Mount Cithæron. The herdsman, moved by compassion, gave the babe, according to one account (*Soph., Œd. T.*, 1038), to a neatherd belonging to Polybus, king of Corinth; or, as others say (*Eurip., Phœn.*, 28), the grooms of Polybus found the infant after it had been exposed, and brought it to the wife of Polybus, who, being childless, reared it as her own, and named it Œdipus, on account of its *swollen feet* (from οἰδέω, *to swell*, and πούς, *a foot*), for Laïus, previous to the exposure of the child, had pierced its ancles with a thong. Many years afterward, Laïus, being on his way to Delphi, to learn tidings respecting the child which he had caused to be exposed, whether it had perished or not, and being accompanied only by his herald Polyphontes, met in a narrow road in Phocis a young man also travelling in the direction of the oracle. This was Œdipus, who was anxious to ascertain his true parentage from the god. When the chariot of Laïus overtook Œdipus, who was on foot, the driver ordered the young man to retire from the path, and make way for one of royal blood. On his refusal a contest ensued, in which Œdipus slew the herald and his own father, both the latter and his son being ignorant of each other. The body of Laïus was found and honourably buried by Damasistratus, king of Platæa; and Creon, the son of Menœceus, ascended the throne of Thebes. The account here given, which is from Euripides, differs in some respects from other versions of the legend. Sophocles makes Œdipus to have met his father after having consulted the oracle. (*Soph., Œd. T.*, 780, *seqq.*—Compare *Apollod.*, 3, 5, 7.—*Diod. Sic.*, 4, 64.—*Eudoc.*, 3, 12.)

Lalăge, I. a young female beloved by Horace. (*Od.*, 1, 22, 23.)—II. A slave of Cynthia's. (*Propert.*, 4, 7, 45.)

Lamăchus, a son of Xenophanes, sent into Sicily with Nicias. He was killed B.C. 414, before Syracuse. Lamachus is alluded to by Aristophanes in his play of the Acharnenses, and with some degree of ridicule. That he was a man of high courage, the compliments directly and indirectly paid to him by the same poet (*Thesm.*, 841.—*Acharn.*, 1073, *et Voss, ad loc.*), sufficiently indicate. From an important trust, also, that was reposed in him by Pericles (*Plut., Vit. Pericl.*, c. 20), it should seem, that he was considered by that great statesman a man of talent as well as of courage. If the outward merits of Lamachus had imposed upon the penetration of Pericles, they had not on that of Aristophanes: *he* saw more froth than substance, more of show than solid worth, in the young soldier; a disposition for the distinctions and emoluments which are to be derived from soldiership, but no evidence of those high talents which constitute a really great captain. That the dramatist had formed a more correct estimate of the powers of Lamachus than the contemporary statesman, the comparatively

sma.. figure which he afterward made in history sufficiently proves. (*Mitchell, ad Aristoph., Acharn.*, 510.)

Lambrus or Lamber, a river of Cisalpine Gaul, issuing from the Eupilis Lacus, and falling into the Olona, one of the tributaries of the Po. It is now the *Lambro* or *Lambrone*. (*Plin.*, 3, 19.)

Lamia, a city of Thessaly situate inland from the head waters of the Sinus Maliacus, and, according to Strabo (433), about thirty stadia from the Sperchius. It is celebrated in history as the principal scene of the war which was carried on between the Macedonians under Antipater, and the Athenians, with other confederate Greeks, commanded by Leosthenes; from which circumstance it is generally known by the name of the Lamiac war. Antipater, having been defeated in the first instance, retired to Lamia, where he was besieged by the allies; but he afterward contrived to escape from this place, and retire to the north of Thessaly. Soon after, with the assistance of the army of Craterus, brought for that purpose from Asia, he gave battle to and defeated his opponents at Cranon, and compelled them to sue for peace. This was granted them on severe terms. The Athenians were required to pay the same tribute as before, to receive a Macedonian garrison, defray the expenses of the war, and deliver up their orators, whose appeals to the feelings of the Athenian people had always occasioned so much difficulty for the Macedonians. Demosthenes and Hyperides were particularly aimed at. (*Vid.* Demosthenes and Hyperides.)—Livy reports (27, 30) that Philip, the son of Demetrius, twice defeated the Ætolians, supported by Attalus and some Roman troops, near this place. Antiochus was afterward received there with acclamations. (*Livy*, 35, 43.) The place was subsequently retaken by the Romans. (*Liv.*, 37, 5.—*Polyb., Excerpt.*, 20, 11, *seqq.*—*Pliny*, 4, 7.) According to Dr. Holland (vol. 2, p. 107), there is very little doubt that the site of *Zeitoun* corresponds with that of the ancient Lamia.—II. Ælius, a Roman of distinguished family, claiming descent from Lamus, the most ancient monarch of the Læstrygones. He signalized himself in the war with the Cantabri as one of the lieutenants of Augustus. (*Horat., Od.*, 3, 17.)—III. The mistress of Demetrius Poliorcetes, who rendered herself celebrated by her extravagances, her intrigues, and her ascendancy over that prince. (*Plut., Vit. Demetr.*—*Ælian, V. H.*, 1, 13.)

Lamiæ, fabulous monsters, commonly represented with the head and breast of a female, and the body of a serpent. According to some, they changed their forms at pleasure, and, when about to ensnare their prey, assumed such appearances as were most seductive and calculated to please. The blood of young persons was believed to possess peculiar attractions for them, and for the purpose of quaffing this they were wont to take the form of a beautiful female. The Lamiæ possessed also another means of accomplishing their object. This was a species of hissing sound emitted by them, so soothing and attractive in its nature, that persons found themselves irresistibly allured by it. When not in disguise, and when they had sated their horrid appetites, their form was hideous, their visages glowed like fire, their bodies were besmeared with blood, and their feet appeared of iron or of lead. Sometimes they showed themselves completely blind, at other times they had a single eye, either in the forehead or on one side of the visage. The popular belief made them frequent Africa and Thessaly, in both of which countries they watched along the main roads, and seized upon unwary travellers.—The fable of Queen Lamia has some analogy to this fiction, and both, in all probability, owe their origin to one and the same source. Lamia, according to Diodorus Siculus and other ancient authorities, was a queen of Africa, remarkable for beauty, who, on account of her cruel disposition, was eventually transformed into a wild beast. Having lost, it seems, her own children by the hand of death, she sought to console her sorrow by seizing the children of her subjects from their mothers' arms, and causing them to be slain. Hence the transformation inflicted upon her by the gods. (*Diod. Sic.*, 20, 41.—Compare *Schol. ad Aristoph., Pac.*, 757.—*Casaub., ad Strab.*, 36.—*Wesseling, ad Diod., l. c.*) The Lamiæ figured extensively in the nursery-legends of antiquity, and their names and attributes were standing objects of terror to the young. (*Diod., l. c.*—Compare *Horat., Ep. ad Pis.*, 340.—*Vid.* Lemures.)

Lampĕdo, I. a Lacedæmonian female, wife of Archidamus II., king of Sparta, and mother of Agis. She was celebrated as being the daughter, wife, sister, and mother of a king.—II. A queen of the Amazons. (*Justin*, 2, 4.)

Lampĕtĭa, I. a daughter of Helios (the Sun-god) and Neæra. She, with her sister Phaëthusa, took care of the flocks and herds of her father, in the island of Thrinakia. There were seven flocks of sheep and as many herds of oxen, fifty animals in each flock and herd. They neither bred nor died. Ulysses, in the course of his wanderings, came to this island, which both Tiresias and Circe had strictly charged him to shun. On discovering that it was Thrinakia, the hero was desirous of obeying the injunctions he had received; but as it was evening when he arrived, his companions forced him to consent to their landing, and passing the night there. They promised to depart in the morning, and took an oath to abstain from the cattle of the sun. During the night a violent storm came on, and for an entire month afterward a strong southeast wind blew, which confined them to the island. When their provisions were exhausted, they lived on such birds and fish as they could catch. At length, while Ulysses was sleeping, Eurylochus prevailed on the rest to slaughter some of the sacred oxen in sacrifice to the gods, and to vow, by way of amends, a temple to Helios. Ulysses, on awakening, was filled with horror at what they had done; and the displeasure of the gods was soon manifested by prodigies; for the hides crept along the ground, and the flesh lowed on the spits. Still they fed for six days on the sacred cattle; on the seventh the storm lulled, and they left the island; but, as soon as they had lost sight of land, a terrible west wind, accompanied by thunder, lightning, and pitchy darkness, came on. Jupiter struck the ship with a thunderbolt: it went to pieces, and all were drowned except Ulysses. (*Od.*, 12, 260, *seqq.*)—II. or Lampetie, one of the Heliades, or sisters of Phaëthon. (*Ovid, Met.*, 2, 349.)

Lampridĭus, Ælius, a Latin historian, who flourished in the early part of the fourth century, under Dioclesian and Constantine the Great. Of his works there are extant the lives of the emperors Antoninus, Marcus Aurelius, Lucius Verus, Pertinax, Albinus, Macrinus, &c. The life of Alexander Severus, which, according to the Palatine manuscript, is the work of Spartianus, has been by some authorities ascribed to him. The lives are to be found in the collection of the "*Historiæ Augustæ Scriptores*," 2 vols. 8vo, 1671 Some critics consider Lampridius as identical with Spartianus. (Consult *Voss., de Hist. Lat.*, 2, 7.—*Fabric., Bibl. Lat.*, 3, p. 93, *note a.*—*Saxii Onomast.*, vol. 1, p. 38.) The style and management of Lampridius will not allow him a place among historians of a superior class, yet he is valuable for his facts. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 341.)

Lampsăcus, a city of Mysia in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and northeast of Abydos. The early name of the spot where Lampsacus stood was Pityusa, from the number of *pine-trees* which grew there (πίτυς, *a pine-tree*). A Phocæan colony is said to have found-

ed this city and given it its name, being directed by the oracle to settle wherever they saw lightning first. This took place in the district Pityusa, and hence the name of the city, from λάμπω, *to shine forth*. (*Mela*, 1, 19.—*Etym. Mag.*—*Holsten.*, *ad Steph. Byz.*, p. 508.) Strabo calls Lampsacus a Milesian colony: very probably it was only enlarged by a colony from Miletus. (*Strab.*, 588.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 518.) Another account, however, makes the city to have existed prior to the arrival of the Phocæans, and merely the name to have been changed by them. They aided, according to this version of the story, a king of the Bebryces, named Mandro, against the neighbouring barbarians, and were persuaded by him to occupy a part of his territory. Their successes in war, however, and the spoils they had obtained, excited the envy of the Bebrycians, and the Phocæans would have been secretly destroyed, had not Lampsace, the king's daughter, apprized them of the plot. Out of gratitude to her, they called the city Lampsacus, having destroyed the former inhabitants. (*Polyæn.*, 8, 37.—*Steph. Byz.*, *s. v.*) The neighbouring country was termed *Abarnis* or *Abarnus*, because Venus, who here was delivered of Priapus, was so disgusted with his appearance, that she disowned him (ἀπηρνεῖτο) for her offspring. (*Steph. Byz.*, *s. v.* Ἄβαρνος. —*Holstenius, ad Steph. Byz.*, *l. c.*) Priapus was the chief deity of the place. His temple there was the asylum of lewdness and debauchery; and hence the epithet *Lampsacius* is used to express immodesty and wantonness. Alexander resolved to destroy the city on account of the vices of its inhabitants, or more probably for its firm adherence to the interest of Persia. It was, however, saved from ruin by the artifice of Anaximenes. (*Vid.* Anaximenes.) The name of *Lamsaki* is still attached to a small town, near which Lampsacus probably stood, as *Lamsaki* itself contains no remains or vestiges of antiquity. A modern traveller assures us besides, that "its wine, once so celebrated, is now among the worst that is made in this part of Anatolia." (*Sibthorpe*, in *Walpole's Collection*, vol. 1, p. 91.)

Lămus, I. a fabled king of the Læstrygones, said to have founded Formiæ. (*Vid.* Læstrygones.) The Lamian family at Rome pretended to claim descent from him. (*Horat.*, *Od.*, 3, 17.)—II. A son of Hercules and Omphale, fabled to have succeeded his mother on the throne of Lydia.—III. A river in the western part of Cilicia Campestris, now the *Lamas*. It gave to the adjacent district the name of Lamotis. (*Cramer's Asia Minor*, vol. 2, p. 338.)

Lancĭa, the name of two towns in Lusitania, distinguished by the appellations of Oppidana and Transcudana. The first was on the frontiers of the Lusitani, near the sources of the river Munda or *Mondego*. It is now *La Guarda*. The latter lay to the east of the former, and is now *Ciudad Rodrigo*. It was called Transcudana, because it lay beyond the Cuda. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 679.)

Langobardi, a people of Germany, located by most writers on the Albis or *Elbe*, and the Viadrus or *Oder*, in part of what is now called *Brandenburg*. According to the account, however, of Paulus Diaconus, himself one of this nation, they originally came from Scandinavia, under the name of Wilini, and were called by the German nations *Long Beards*, from their appearance. (*Paul. Diac.*, *sive Warnefrid, de Gest. Longob.*, 1, 9.) The German term *Lang Baerdt*, Latinized, became Langobardi. They seem to have settled on the Elbe, probably in the eastern part of the duchy of *Lunenburg*. They are the same with the Lombards who overran Italy in a later age. (*Mannert, Anc. Geogr.*, vol. 3, p. 179.—*Leo, Entwickelung der Verf. der Lombardischen Städte, Hamburg*, 1824, 8vo.)

Lanuvĭum, a town of Latium, about sixteen miles from Rome, situate, according to Strabo, to the right of the Appian Way, and on a hill commanding an extensive prospect towards Antium and the sea. There is no very early mention of Lanuvium in Roman history; but the title of "*urbs fidelissima*," given to it by Livy (6, 21), indicates that it very soon sought the protection of the rising city. It is noticed, however, previous to this period, as the place to which M. Volscius Fictor, whose false testimony had caused the banishment of Cæso Quinctius, retired into exile. (*Liv.*, 3, 29.) Lanuvium did not always remain attached to Rome, but took part in the Latin wars with the neighbouring cities against that power. The confederates were, however, routed near the river Astura, not far from Antium (*Liv.*, 8, 13); and this defeat was soon followed by the subjugation of the whole of Latium. Lanuvium seems to have been treated with more moderation than the other Latin towns; for, instead of being punished, the inhabitants were made Roman citizens, and their privileges and sacred rights were preserved, on condition that the temple and worship of Juno Sospita, which were held in great veneration in their city, should be common to the Romans also. (*Liv.*, 8, 14.) It then became a municipium; and it remained ever after faithful to the Romans, particularly in the second Punic war, as we learn from Livy (26, 8) and Silius Italicus (8, 361; 13, 364).—Lanuvium and its district had the honour of giving birth to several distinguished characters in the annals of Rome. Milo, the antagonist of Clodius, was a native of this place, and was on his way thither to create a priest, probably of Juno, in virtue of his office of dictator of the city, when he met Clodius on the Appian Way, and the rencounter took place which ended in the death of the latter. (*Cic.*, *pro Mil.*, c. 10.) The famous comedian Roscius was likewise born near Lanuvium. (*Cic.*, *de Div.*, 1, 36.—*Id.*, *N. D.*, 1, 28.) We learn also from Jul. Capitolinus and Æl. Lampridius, that the three Antonines were born here.—The ruins of Lanuvium still bear the name of *Civita Lavinia*, or *Città della Vigna*. (*Cramer's Anc. Italy*, vol 2, p. 27, *seqq.*)

Laocŏon, a son of Priam and Hecuba, or, according to others, of Antenor, and a priest of Apollo during the Trojan war. While offering, in the exercise of his sarcedotal functions, a bullock to render Neptune propitious to the Trojans, two enormous serpents issued from the sea, and, having first destroyed his two sons, whom he vainly endeavoured to save, attacked Laocoon himself, and, winding themselves round his body, crushed him to death in their folds. This dreadful punishment was inflicted by the goddess Minerva, for the part Laocoon had taken in endeavouring to dissuade the Trojans from admitting into Troy the famous, and, as it afterward proved to them, fatal wooden horse, which the crafty Greeks had consecrated to Minerva. (*Virgil, Æneid*, 2, 40, *seqq.*) Virgil, in speaking of Laocoon, employs the words "*ductus Neptuno sorte sarcedos*" (*Æn.*, 2, 201). This merely means, as above stated, that, although a priest of Apollo, he had been chosen by lot to propitiate Neptune with a sacrifice. (*Heyne, ad loc.*)—An enduring celebrity has been gained for the story of Laocoon, from its forming the subject of one of the most remarkable groups in sculpture which time has spared to us. It represents the agonized father and his youthful sons, one on each side of him, writhing and expiring in the complicated folds of the serpents. The figures are naked, the drapery that is introduced being only used to support and fill up the composition. This superb work of art, which Pliny describes inaccurately as consisting of only a single block of marble (for, in spite of this mistake, there seems to be no doubt, in the opinion of the learned, that this is the identical group alluded to by that writer), originally decorated the baths of Titus, among the ruins of which it was found in the year 1506. The names of the

sculptors who executed it are also recorded. They are Agesander, Polydorus, and Athenodorus, natives of Rhodes. Pliny (36, 5) says, "Laocoon, which is in the palace (*domo*) of the Emperor Titus, is a work to be preferred to all others either in painting or sculpture. Those great artists, Agesander, and Polydorus, and Athenodorus, Rhodians, executed the principal figure (*eum*), and the sons, and the wonderful folds of the serpents, out of one block of marble."—There has been much difference of opinion among antiquaries on several points connected with this group: first, as to the date of the artists; Winckelmann contending that they are of a good period of Grecian art, and as early as Lysippus. A considerably later date, however, is now attributed to them. The next question discussed has been, whether the sculptor was indebted for the subject to Virgil's fine description (*Æn.*, 2, 200, *seqq.*), or whether the poet was indebted to the artist. With respect to date, the most careful consideration seems to fix these sculptors as late as the early emperors; and Lessing, whose work on the Laocoon deserves the attention of all who take an interest in the philosophy and capabilities of art, believes they lived in the reign of Titus. With regard to the subject, it is most probable that the story, being well known, offered advantages for illustration to the sculptor, as it did for description to the poet. As Virgil's priest was habited in his robes during the exercise of his priestly functions, and the group under consideration is entirely naked, the argument is additionally strengthened against the assumption that the artist borrowed from the poet. It is more natural to believe that each drew from a common source, and treated the subject in the way best adapted to the different arts they exercised; the sculptor's object being concentration of effect, the poet's amplification and brilliant description.—This group is justly considered, by all competent judges, to be a master-piece of art. It combines, in its class, all that sculpture requires, and, we may say, admits of, and may truly be studied as a canon. The subject is of the most affecting and interesting kind; and the expression in every part of the figures reaches, but does not exceed, the limits of propriety. Intense mental suffering is portrayed in the countenances, while the physical strength of all the three figures is evidently sinking under the irresistible power of the huge reptiles wreathed around their exhausted limbs. One son, in whose side a serpent has fixed his deadly fangs, seems to be fainting; the other, not yet bitten, tries (and the futility of the attempt is faithfully shown) to disengage one foot from the serpent's embrace. The father, Laocoon, himself, is mighty in his sufferings: every muscle is in extreme action, and his hands and feet are convulsed with painful energy. Yet there is nothing frightful, disgusting, or contrary to beauty in the countenance. Suffering is faithfully and strongly depicted there, but it is rather the exhibition of mental anguish than of the repulsive and undignified contortions of mere physical pain. The whole of this figure displays the most intimate knowledge of anatomy and of outward form; the latter selected with care, and freed from any vulgarity of common individual nature: indeed, the single figure of Laocoon may be fairly referred to, as one of the finest specimens existing of that combination of truth and beauty, which is so essential to the production of perfect sculpture, and which can alone ensure for it lasting admiration. The youths are of a smaller standard than the proportion of the father; a liberty hardly justifiable, but taken, probably, with the view of heightening the effect of the principal figure. The right arm of Laocoon is a restoration, but so ably done, though only in plaster, that the deficiency is said to be scarcely a blemish. It is not certain what modern artist has the merit of this restoration, though it is thought that the arm it now bears was the plaster-model of Michael Angelo, who was charged with the task of adding a marble arm, but left the one which he had destined for this object unfinished, in a fit of despair. Some antiquarians have thought that the original action of the arm was not extended, but that this limb was bent back towards the head; and they have supported their hypothesis by the fact of there being a rough and broken surface where they think the hand, or perhaps a fold of the serpent, may have come in contact with the hair. (*Encycl. Us. Knowl.*, vol. 13, p. 323, *seq.*—*Heyne, Antiq. Auff.*, vol. 2, p. 34, *seqq.*—*Winckelmann, Werke.*, vol. 6, p. 101, *seqq.*—*Id.*, vol. 5, p. 105.—*Id.*, vol. 7, p. 189.—*Id.*, vol. 5, p. 250.—*Lessing, Laocoon*, § 5, p. 76, &c.)

Laodamīa, I. a daughter of Acastus and Astydamia, and wife of Protesilaus. (*Vid.* Protesilaus.) When she received intelligence of the death of her husband in the Trojan war, she caused an image of him to be formed, which she would never allow to be out of her sight. Her father ordered the image to be burned, that her thoughts might be diverted from her loss; but Laodamia threw herself into the flames, and perished along with it. Thence probably the tradition adopted by some poets, that the gods restored life to Protesilaus for three hours, and that this hero, finding the decree irreversible, by which he was to return to the shades below, prevailed on Laodamia to accompany him thither. She was also called Phylacēa. (*Virg.*, *Æn.*, 6, 447.—*Ovid*, *Her.*, 13.—*Hygin.*, *fab.*, 104.)—II. A daughter of Bellerophon by Achemone, the daughter of King Iobates. She had a son by Jupiter, called Sarpedon. (*Vid.* Sarpedon.)

Laodĭcē, I. a daughter of Priam and Hecuba, became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen, and had by him a son named Munitus. She afterward married Telephus, and, on his desertion of her at the time he abandoned the Trojan cause, she became the wife of Helicaon, the son of Antenor. The rest of her story is variously related. Some make her, after the capture of Troy, to have thown herself from the summit of a rocky ravine when pursued by the Greeks; others, to have been swallowed up by the earth in accordance with her own prayer; and others again, to have been recognised by Acamas, when Troy was taken, and to have returned with him to Greece. (*Tzetz.*, *ad Lycophr.*, 314, 495.)—II. One of the three daughters of Agamemnon, called also Electra. (*Vid.* Electra.)—III. The wife of Antiochus, one of Philip's officers, and mother of Seleucus Nicator. (Consult *Justin*, 15, 4.)—IV. The sister and wife of Antiochus Theos, by whom she became the mother of Seleucus Callinicus and Antiochus Hierax. (*Justin*, 27, 9.)—V. A daughter of Mithradates, king of Pontus. She married Antiochus the Great, king of Syria.—VI. The sister and wife of Mithradates Eupator (Consult *Justin*, 37, 8.)—VII. Wife of Ariarathes V., king of Cappadocia. (*Vid.* Ariarathes V.)

Laodicēa, I. a city of Phrygia, in the southwestern angle of the country. It was situate on the river Lycus (hence called Λαοδίκεια ἐπὶ Λύκῳ, *Laodicea ad Lycum*), and stood on the borders of Phrygia, Caria, and Lydia. Its situation coincides exactly with that of Cydrara mentioned by Herodotus (7, 30.—*Vid* Cydrara). Pliny, however (5, 29), makes its early name to have been Diospolis, changed subsequently to Rhoas. It contained three boundary stones, as being on the borders of three provinces, and hence is commonly called by the ecclesiastical writers Trimetaria. Its name of Laodicea was given to it by Antiochus Theos, in honour of his wife Laodice. He reestablished it. (*Steph. Byz.*, *s. v.*) Under the Romans it became a very flourishing commercial city. It is supposed to have been destroyed during the inroad of Timur Leng, A.D. 1402. (*Ducas*, p. 42,

seqq.—*Chalcond.*, p. 85.) The ruins of Laodicea are now called by the Turks *Eski Hissar*. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 131.—*Leake's Journal*, p. 154, *seqq.*)—II. Scabiosa, a city of Syria, southwest of Emesa and of the Orontes. It is sometimes, though erroneously, styled Cabiosa. The epithet Scabiosa must have reference to the leprosy, or some cutaneous complaint, very prevalent here in the time of the Roman power. Its previous name under the Greeks was Λαοδίκεια ἡ πρὸς Λιβάνῳ, *Laodicea ad Libanum* (*Strabo*, 753.—*Plin.*, 5, 23), and it must have been situate, therefore, near the northeastern part of the chain of Libanus, in the plain Marsyas, which Pococke (2, p. 204) mentions, though he is silent respecting its ancient name. Its site must be looked for to the west of the modern *Hasseiah*, a day's journey to the southwest of the modern *Hems*, the ancient Emesa. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 428.)—III. A maritime city of Syria, on an eminence near the coast, called, for distinction' sake, Λαοδίκεια ἐπὶ τῇ θαλάττῃ, *Laodicea ad Mare*. (*Strab.*, 751.—*Plin.*, 21, 5.) It was built by Seleucus Nicator, and named in honour of his mother; and Strabo ranks it among the four principal cities of the country. (Compare *Appian, B. Syr.*, c. 27.) The fruitfulness of the adjacent country, and the quantity of good wine made in this quarter, which furnished a great article of trade with Alexandrea, were the chief reasons that induced Seleucus to found this city. Laodicea may, in fact, be regarded as the harbour of Antiochia. The ancient writers praise its excellent port, and it would seem, even at the present day, to show traces of the works constructed to give security and convenience to the harbour. (*Pococke*, 2, p. 287.—*Walpole's Memoirs*, vol. 2, p. 138.) In the civil war after Cæsar's death, Dolabella stood a long siege in this place; it was finally taken, and suffered severely. (*Dio Cass.*, 47, 30.—*Appian, B. Civ.*, 4, 62.) Hence Antony declared it independent, and freed it from all tribute. (*Appian, B. Civ.*, 5, 7.) It again suffered from Pescennius Niger (*Malala, Chron.*, 11, p. 125), and therefore his more successful competitor Severus did all in his power to restore it to its former condition. Among other favours shown it, he made the place a colony with the *Jus Italicum*. (*Ulpian*, l. 50, *Digest. Tit.*, 15, *de censibus.*) The modern name is *Ladikiè*. The modern city suffered severely from an earthquake in 1797, the greater part of the buildings having been thrown down. These have been rebuilt, though less substantially than before. Scarcely any wine is now made here, and few vines are planted. (*Walpole's Memoirs*, vol. 2, p. 138.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 450.)—IV. Combusta (ἡ Κατακεκαυμένη), a city of Asia Minor or Lycaonia, northwest of Iconium. Its name is supposed to be owing to the frequent breaking forth of subterranean fires in the vicinity. Strabo mentions this as peculiarly the case in the parts of Phrygia to the west of Laodicea, which were hence termed Catacecaumene (Κατακεκαυμένη. — *Strabo*, 579). The place itself was unimportant, and would only seem to have been mentioned by Strabo and Pliny from the circumstance of its having been situated on the great road from the western coast through Melitene to the Euphrates. Leake (*Journal*, p. 25) gives the modern name as *Yorgán Ladik*, and speaks of numerous fragments of ancient architecture found there.—V. A city of Media, on the confines of Persia. (*Pliny*, 6, 26.)—VI. A city of Mesopotamia, near Seleucia. (*Pliny*, 4, 26.)

Laomĕdon, son of Ilus, king of Troy, married Strymo, the daughter of the Scamander, by whom he had Tithonus, Lampus, Clitius, Hicetaon, Podarces (afterward called Priam), and Hesione, together with two other daughters. He had also, by the nymph Calybe, a son named Bucolion. (*Il.*, 6, 23.) The two deities Apollo and Neptune, having been condemned by Jupiter to be subservient for one year to the will o Laomedon, contracted to build a wall around Troy for a stipulated sum. When, however, this labour was accomplished, Laomedon refused to pay the amount agreed on, and dismissed the two deities, threatening to cut off their ears. He even menaced to tie Apollo hand and foot, and transport him to the distant islands. (*Il.*, 21, 441.) To punish him. Apollo sent a pestilence, and Neptune a flood bearing a huge sea-monster, which carried off all the people to be found in the plain.—For the rest of his story, consult the article Hesione.

Laomedontēus, an epithet applied to the Trojans from their king Laomedon. (*Virg., Æn.*, 4, 542; 7, 105; 8, 18.)

Laomedontĭădæ, a patronymic given to the Trojans, from Laomedon their king. (*Virg., Æn.*, 3, 248.)

Laphystĭum, a mountain in Bœotia, about twenty stadia to the north of Coronea, on which Jupiter had a temple, whence he was called *Laphystius*. It was here that Athamas prepared to immolate Phrixus and Helle, whom Jupiter saved by sending them a golden ram. (*Pausan.*, 9, 34.)

Lapĭthæ, a tribe or people of Thessaly, whose contest with the Centaurs forms a conspicuous legend in classical mythology. (*Vid.* Centauri, where a full account is given.)

Lara or Larunda, one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and her loquacity, which her parents long endeavoured to correct, but in vain. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the infernal regions. The god violated her by the way, and she became the mother of the Lares. (*Vid.* Lares.—*Ovid, Fast.*, 2, 585, *seqq.*)

Lăres, gods of inferior power at Rome, of human origin, who presided over houses and families. There were various classes of them, such as Lares *Urbani*, to preside over the cities; *Familiares*, over houses; *Rustici*, over the country; *Compitales*, over crossways; *Marini*, over the sea; *Viales*, over the roads, &c. If we closely examine into the nature of the Penates and that of the Lares, we will readily perceive why the former have a higher rank assigned them in the hierarchy of the Genii than the latter. In fact, the Penates were originally gods; they were the powers of nature personified; powers, the wonderful and mysterious action of which produces and upholds whatever is necessary to life, to the common good, to the prosperity of individuals and families; whatever, in fine, the human species cannot bestow upon itself. The case is quite different with the Lares. These were originally human beings themselves; men like unto us in every respect, who lived upon the earth, and who, becoming pure spirits after death, loved still to hover round the dwelling which they once inhabited, to watch over its safety, and to guard it with as much care as the faithful dog does the possessions of its master. Having once partaken of our mortal condition, they know the better from what quarter danger is wont to menace, and what assistance to render to those whose situation was once in every respect their own. They keep off, therefore, danger from without, while the Penates, residing in the interior of the dwelling, pour forth benefits upon its inmates with bountiful hands. The fundamental idea on which rests the doctrine of the Lares, is intimately connected with all the psychology and pneumatology of the ancient Italians. According to Apuleius (*De Genio Socrat.*, vol. 2, p. 237, *ed. Bip.*), the demons which once had inhabited, as souls, human bodies, were called *Lemures*: this name therefore designated, in general, the spirit separated from the body. Such a spirit, if it adopted its posterity; i it took possession, with favourable power, of the abode of its children, was called *Lar familiaris*. If

or the contrary, by reason of the faults committed in life, it found in the grave no resting-place, it appeared to men as a phantom; inoffensive to the good, but terrible to the wicked. Its name was in that case *Larva*. (*Festus*, p. 200, *ed. Dacier.*—*Bulenger, de Prodig.*, 4, 20.—*Græv., Thes. Antiq. Rom.*, 5, p. 480, *seqq.*) As, however, there was no way of precisely ascertaining what had been the lot of a deceased person, whether he had become, for example, a *Lar* or a *Larva*, it was customary to give to the dead the general appellation of *Manes*. (*Deus Manis.*) Varro, in a more extended sense, if we credit Arnobius, regarded the Lares, at one time, as identical with the Manes, the tutelary genii of the living and the dead; at another time, as gods and heroes roaming in the air; and at another, again, as spirits or souls separated from bodies, as Lemures or Larvæ. The mother of the Lares was called Lara or Larunda. (*Arnobius, adv. Gent.*, 3, 41.—*Macrob., Sat.*, 1, 7.—*Marini, gli Atti.*, 2, p. 373.) This conception of the Lares, as the souls of fathers and of forefathers, protectors of their children, and watching over the safety of their descendants, necessarily gave rise to the custom of burying the dead within the dwelling. (*Serv., ad Virg., Æn.*, 5, 64.—*Id., ad Æn.*, 6, 152.—*Isidor., Orig.*, 15, 11.—*Zoega, de Obelisc.*, p. 269.) Men wished to have near them these tutelary genii, in order to be certain of their assistance and support. In process of time, however, this custom was prohibited at Rome by the laws of the Twelve Tables. (*Cic., de Leg.*, 2, 23.) It was general in early Greece, and among the primitive population of Italy. (*Plat., Min.*, p. 254, *ed. Bekker.*)—The meaning attached to the word *Lar* being of itself extremely general, had among the ancients different acceptations. (Compare *Müller, de Diis Romanorum Laribus et Penatibus*, p. 60.) Analogous to the demons (or genii) and heroes of the Greeks, the Lares, pure spirits, invisible masters and protectors, and everywhere present, limited, as little as the Penates, their domain to the domestic hearth. The Etrurians, and the Romans after them, had their *Lares publici* and *Lares privati*. (*Hempel., de Diis Laribus*, p. xxiv., *seqq.*) The Lares were supposed to assist at all gatherings together of men, at all public assemblies or reunions, in all transactions of men, in all the most important affairs of the state as well as of individuals. Born in the house, in the bosom of the family, the notion of Lares went forth by little and little; extended itself to the streets, to the public ways; above all, to the cross-roads, where the peril was greater for passengers, and where assistance was more immediately necessary. From this it extended itself to communities, to entire cities, and even to whole countries. Hence the numerous classes of the Lares and their various denominations, such as *viales, ruales, compitales, grundiles, hostiles*, &c. If each individual had his *Lar*, his genius, his guardian spirit, even the infant at the breast; so entire families, and whole races and nations, were equally under the protection of one of these tutelar deities. Here the Lares became in some degree confounded with the Heroes, that is, with the spirits of those who, having deserved well of their country while on earth, continued to watch over and protect it from that mansion in the skies to which their merits had exalted them. It would seem, too, that at times, the worship of these public Lares, like that of the public Penates, was not without some striking resemblance to that rendered to the great national divinities. The proof that the Lares were not always clearly distinguished from the gods, or, at least, were closely assimilated to the demons and heroes, is found in an ancient inscription: "The Lares, powerful in heaven" (*Lares Coilo potentes*), that is, most probably, inhabiting the region of the air, where they exercised their power. (*Græv., Thes.*, 5, p. 686, *seqq.*—*Spanheim, de Vesta*, &c.)—All that the house contained was confided to the superintending care of these vigilant genii: they were set as a watch over all things large and small, and hence the name of *Præstites*, which is sometimes given them. (*Ovid, Fast.*, 5, 128, 132.) Hence the dog was the natural symbol of the Lares; an image of this animal was placed by the side of their statues, or else these were covered with the skin of a dog. (*Creuzer, Comment. Herod.*, 1, p. 239.)—The ordinary altar on which sacrifices were offered to the Lares was the domestic hearth. The victims consisted of a hog (*Horat., Od.*, 3, 23) or a fowl; sometimes, with the rich, of a young steer; to them were also presented the first of all the fruits of the season, and libations of wine were poured out. In all the family repasts, the first thing done was to cast a portion of all the viands into the fire that burned on the hearth, in honour of the Lares. In the form of marriage, called *coëmtio*, the bride always threw a piece of money on the hearth to the Lares of her family, and deposited another in the neighbouring cross-road, in order to obtain admission, as it were, into the dwelling of her husband. (*Non. Marc. de propr. Serm.*, c. 12, p. 784, *ed. Gothofred.*) Young persons, after their fifteenth year, consecrated to the Lares the bulla which they had worn from infancy. (*Pers., Sat.*, 5, 31.) Soldiers, when their time of service was once ended, dedicated to these powerful genii the arms with which they had fought the battles of their country. (*Ovid, Trist.*, 4, 8, 21.) Captives and slaves restored to freedom consecrated to the Lares the fetters from which they had just been freed. (*Horat., Sat.*, 1, 5.) Before undertaking a journey, or after a successful return, homage was paid to these deities, their protection was implored, or thanks were rendered for their guardian care. (*Ovid, Trist.*, 1, 3, 33.—*Müller, de Diis Rom. Lar. et Penat.*, p. 70.—*Ev. Otto, de Diis vialibus*, c. 9.) The new master of a house crowned the Lares, in order to render them propitious; a custom which was of the most universal nature, and which was perpetuated to the latest times. (*Plaut., Trinum.*, 1, 2, 1.—*Creuzer, Comment. Herod.*, 1, p. 235.) The proper place for worshipping the Lares, and where their images stood, was called *Lararium*, a sort of domestic chapel in the Atrium, where were also to be seen the images and busts of the family ancestors. The rich had often two *Lararia*, one large and the other small; they had also "Masters of the Lares," and "Decurios of the Lares," namely, slaves specially charged with the care of these domestic chapels and the images of their divinities. As to the poor, their Lares had to be content with the simple hearth, where honours not less simple were paid to them. (For farther details respecting the *Lararia*, consult *Guther., de Veteri jure Pontificio*, 3, 10.—*Græv., Thes.*, 5, p. 139.)—Certain public festivals were also celebrated in honour of the Lares, called *Lararia* and *Compitalia*. The period for their celebration fell in the month of December, a little after that of the Saturnalia. On this occasion the Lares were worshipped as propitious deities: hence these festivals were marked by a gay and joyful character, and thus formed a direct contrast to the gloomy *Lemuria*. The *Compitalia*, dedicated to the *Lares Compitales*, were celebrated in the open air, in the cross-roads (*ubi viæ competunt, in compitis.—Dio. Hal.*, 4, 14.—*Aul. Gell., N. A.*, 10, 24.—*Sixcama in Fastos Calend. Rom.—Græv., Thes.*, 8, p. 69, &c.); the day of their celebration was not fixed. They were introduced at Rome by Servius Tullius, who left to the senate the care of determining the period when they should be held. In early times, children were immolated to the goddess Mania, the mother, according to some, of the Lares, to propitiate her favour for the protection of the family. This barbarous rite was subsequently abolished, and little balls of wool were hung up in the stead of human offerings at the gates

of dwellings. Macrobius (*Sat.*, 1, 7) informs us, that it was Junius Brutus who, after the expulsion of the Tarquins, introduced a new form of sacrifice, by virtue of which, heads of garlic and poppies were offered up in place of human heads, *ut, pro capitibus, capitibus supplicaretur*, in accordance with the oracle of Apollo. Every family, during these festivals, brought a cake for an offering; slaves enjoyed a perfect equality with their masters, as on the Saturnalia; and it was slaves, not free men, that assisted the priests in the sacrifices offered up on this occasion to the tutelary genii of the ways. (*Dion. Hal.*, 4 —*Cic., ad Att.*, 7, 7.—*Horat., Od.*, 3, 17, 14, and *Mitscherlich, ad Horat., l. c.*) In case of death in a family, a sacrifice of sheep was offered up to the family Lares. (*Cic., de Leg.*, 2, 22, 55, where we must read, with Görenz, *vervecibus.—Marini, Atti*, &c., 1, p. 373.)—As regards the forms under which the Lares were represented, it may be observed, that it differed often but little from that of the Penates. Thus, on the coins of the Cæsian family, they are represented as two young men, seated, their heads covered with helmets, and holding spears in their hands, while a dog watches at their feet. Sometimes, as we have already remarked, the heads of the Lares are represented as covered with, or their mantle as formed of, the skin of a dog. At other times we find the Lares resembling naked children, with the bulla hanging from the neck, and always accompanied by the attribute of the dog. (*Creuzer, Symbolik, par Guigniaut*, vol. 2, pt. 1, p. 416, *seqq.*)

Larīnum, a town of Apulia, which appears to have belonged once to the Frentani, from the name of Larinates Frentani attached to its inhabitants by Pliny (3, 12). It was situate on the road which led from Picenum into Apulia. (*Liv.*, 22, 18.) Its ruins, which are said to be considerable, occupy the site called *Larina Vecchio.* (*Romanelli*, vol. 3, p. 20.)

Larissa, I. a town of Syria, on the western side of the Orontes, southeast of Apamea. It was either founded or else re-established by Seleucus Nicator. (*Appian, B. Syr.*, c. 57.) Pliny calls the inhabitants Larissæi (5, 23). The city appears to have made no figure in history. Its true Oriental name would seem to have been *Sizara*, or something closely resembling it. Stephanus Byzantinus (*s. v.*) gives Sizara (Σίζαρα) as the Syriac name of the place, and Abulfeda (*Tab. Syr.*, p. 110) and other Arabian writers speak of a fortress in this quarter named *Schaizar* or *Sjaizar.* (Compare *Schultens, Index ad Vitam Saladini, s. v. Siajzarum.*)—II. A town of Lydia, in the Caystrian field, and territory of Ephesus. It had a famous temple of Apollo. Larissa was situate near Mount Tmolus, 180 stadia from Ephesus, and 30 stadia from Tralles, on the northern side of the Messogis. The adjacent country produced very good wine. (*Strabo*, 620.) —III. A town on the coast of Troas, north of Colonæ and Alexandrea Troas. Whether it is the same with the place assigned by Homer to the Pelasgi (*Il.*, 2, 841) is uncertain. Strabo, however, decides in favour of the Larissa below Cumæ. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 465.)—IV. A town of Æolis, in Asia Minor, to the southeast of Cyme, and on the northern bank of the Hermus. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 394.) It is supposed by Strabo to have been the same with the Larissa mentioned by Homer (*Il.*, 2, 841), and was called by the Æolians, after it was taken by them from the Pelasgi, Phriconis, for distinction' sake from the other Larissas. Cyme was also named Phriconis. (*Strabo*, 621.) Another appellation given to the place was *Larissa Ægyptiaca*, because it was said to have been one of the towns which Cyrus the elder gave to the Egyptians who had come over to him from the army of Crœsus. (*Xen., Cyrop.*, 7, 1, 45.—Compare *Hist. Gr.*, 3, 1, 7.) In Strabo's time the place was uninhabited.—V. A city of Assyria, on the banks of the Tigris. The ten thousand found it deserted and in ruins. Xenophon states that it had been once inhabited by the Medes. (*Anab.*, 3, 4, 7.) Bochart (*Geogr. Sacr.*, 4, 23) considers it identical with the city mentioned in Genesis (10, 12) under the name of Resen; but Michaelis opposes this. (*Spicileg. Geogr. Hebr.*, vol. 1, p. 247)—VI. An ancient and flourishing city of Thessaly, on the river Peneus, to the northeast of Pharsalus. It is not mentioned by Homer, unless, indeed, the Argos Pelasgicum of the poet is to be identified with it (*Il.*, 2, 681), and this notion would not be entirely groundless if, as Strabo (440) informs us, there was once a city named Argos close to Larissa. The same geographer has enumerated all the ancient towns of the latter name, and we may collect from his researches that it was peculiar to the Pelasgi, since all the countries in which it was found had at different periods been occupied by that people. (Compare *Dion. Hal.*, 1, 21.) This city was placed in that most fertile part of the province which had been occupied by the Perrhæbi, who were partly expelled by Larissæans, while the rest were kept in close subjection, and rendered tributary. According to Aristotle, the constitution of this city was democratical. Its magistrates were elected by the people, and considered themselves as dependant on their favour. (*Aristot., de Rep.*, 5, 6.) This fact will account for the support which the Athenians derived from the republic of Larissa during the Peloponnesian war. (*Thucyd.*, 2, 32.) The Aleuadæ, mentioned by Herodotus as princes of Thessaly at the time of the Persian invasion, were natives of this city. (*Herod.*, 9, 58.) Diodorus Siculus (16, 61) informs us, that the citadel of Larissa was a place of great strength. Though the territory of this city was rich and fertile, it was subject to great losses, caused by the inundations of the Peneus. (*Strabo*, 440.—*Plin.*, 4, 8.—*Hierocl., Synecdem.*, p. 642.) Dr. Clarke states that he could discover no ruins at *Larissa*, which still retains the ancient name; but that the inhabitants gave the name of Old Larissa to a Palæo Castro, which is situated upon some very high rocks, at four hours' distance towards the east (vol. 7, p. 339). Dr. Holland and Mr. Dodwell are, however, of opinion, that the modern Larissa stands upon the remains of the ancient city. (*Holland's Travels*, p. 390.—*Dodwell's Tour*, vol. 2, p. 100.—*Cramer's Anc. Greece*, vol. 1, p. 385, *seqq.*)—VII. Cremaste, so called from the steepness of its situation, a city of Thessaly in the district Phthiotis, and south of Phthiotic Thebe. It lay in the domains of Achilles, and it is probably from that circumstance that Virgil gives him the title of *Larissæus*, unless this epithet is a general one for *Thessalicus.* Dodwell thought he discovered the ruins of this place at about three quarters of an hour's distance from the village of *Gradista* (vol. 2, p. 81.—Compare *Gell's Itinerary of Greece*, p. 252.)—VIII. An old town of the Pelasgi in Attica, near Mount Hymettus. Some ruins, indicative of the site of an ancient town near the monastery of *Syriani*, at the foot of Mount *Trelo Vouni*, have been thought to correspond with this ancient Pelasgic settlement. (*Strabo*, 440.)—IX. A town on the confines of Elis and Achaia. (*Xen., Hist. Gr.*, 3, 2, 17.)—X. The acropolis of Argos, deriving its name, as was said, from Larissa, daughter of Pelasgus. It was also called Aspis. (*Plut., Vit. Cleom —Cramer's Anc. Greece*, vol. 3, p. 244.)

Larissæus, an epithet applied by Virgil (*Æn.*, 2, 197; 11, 404) to Achilles, either with reference to the town of Larissa Cremaste, which lay within his dominions (*vid.* Larissa VII.), or as equivalent generally to *Thessalicus.* Heyne prefers the latter interpretation (*ad Æn.*, 2, 197).

Larissus, a river of Achaia, forming the line of separation between that country and Elis. (*Pausan.*, 7, 17.—*Plin.*, 4, 5.) Strabo informs us that it flowed

from Mount Scollis, which Homer (*Il.*, 11, 757) designates by the name of "Olenian rock." (*Strabo*, 387.) The modern name of this river is *Risso* or *Mana*. (*Cramer's Anc. Greece*, vol. 3, p. 73.)

Larĭus, Lacus, a lake of Cisalpine Gaul, north of the Padus, and east of the Lacus Verbanus. The name Larius is supposed to have been of Etrurian origin. Whatever truth, however, there may have been in this conjecture, there is no mention of the name prior to the time of Polybius, who, as Strabo (209) reports, estimated its length at 300 stadia and its breadth at 30, or 38 miles by 4. Servius says that Cato reckoned 60 miles from one extremity to the other, and the real distance, including the Lake of *Chiavenna*, is not short of that measurement; so that Virgil (*Georg.*, 2, 159) seems justified in saying, "*Anne lacus tantos? te Lari maxime*—" The younger Pliny had two villas on this lake, which he describes (*Epist.*, 9, 7). The one which he calls his Tragedy stood probably at *Bellagio*, as from thence the view extends over both arms of the lake. The intermitting fountain, of which he gives an account (4, 20), still exists under the name of *Pliniana*. This lake receives the Addua or *Adda*, which again emerges from it, and pursues its course to the Po. The modern name is *Lago di Como*, from the modern *Como*, the ancient Comum. The surrounding country is highly picturesque, being covered with vineyards, interspersed with beautiful villas, and skirted by lofty mountains. A headland, running boldly into the lake at its southern end, causes it to branch off into two arms, at the extremity of the western one of which the town of *Como* is situate.

Lars or Lartes Tolumnĭus, a king of the Veientes, slain in battle by Cornelius Cossus. (*Vid.* Spolia Opima.—*Liv.*, 4, 17.—*Id.*, 4, 19.)

Lartĭus Florus, I. T., a consul, who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B.C. 498. (*Liv.*, 2, 18.)—II. Spurius, one of the three Romans who withstood the fury of Porsenna's army at the head of a bridge while the communication was cutting down behind them. His companions were Cocles and Herminius. (*Vid.* Cocles.—*Liv.*, 2, 10, 18.—*Dionys. H.*—*Val. Max.*, 3, 2.)

Larvæ, a name given to the wicked spirits and apparitions which, according to the notions of the Romans, issued from their graves in the night, and came to terrify the world. (Consult remarks under the article Lares.)

Lasus, a celebrated dithyrambic poet, born at Hermione in Argolis, and, according to some authorities, the instructer of Pindar. (*Thom. Mag.*, *Vit. Pind.*) He was contemporary with Simonides (*Aristoph.*, *Vesp.*, 1401.—*Schol.*, *Vesp.*, 1402), and flourished in the reign of Hipparchus at Athens (*Herod.*, 7, 6), and in the reign of Darius. (*Schol.*, *Vesp.*, 1401.) He was the first that introduced the dithyrambic measure into the celebrations at the Olympic games. The poet Archilochus, however, who was much older than Lasus, uses the word Dithyrambus in two verses cited by Athenæus (p. 628), so that Lasus could not have been the inventor of this species of measure. (*Bentley, Diss. on Phalaris*, p. 254, ed. 1816.)

Latinæ Feriæ, or Latin Holydays, a festival among the Romans. It was originally the solemn meeting of the cantons of Latium, and afterward, on the overthrow of the Latin republic, was converted into a Roman celebration. At first the Romans took part in it, as members of the Latin confederacy, into which they had entered by virtue of an old treaty, made A.U.C. 261, which placed the thirty cities of Latium on a perfect equality with the Romans. The place for holding the festival was the Alban Mount; and, so long as Latium had a dictator, none but he could offer a sacrifice there, and preside at the holydays. He sacrificed on behalf of the Romans likewise, as they did in the temple of Diana on the Aventine, for themselves and the Latins. Tarquinius Priscus assumed the presidency on the Alban Mount, as it was subsequently exercised by the chief magistrates of Rome, after the dissolution of the Latin state; but the opinion that Tarquinius instituted the festival is quite erroneous, as its antiquity is proved to have been far higher. Like the Greek festivals, this Latin one ensured a sacred truce. It lasted four days. The consuls always celebrated the Latin Holydays before they set out to their provinces; and if they had not been rightly performed, or if anything had been omitted, it was necessary that they should be repeated. (Consult on this whole subject *Niebuhr*, *Rom. Hist.*, vol. 2, p. 16, *seqq.*, *Eng. transl.*)

Latīni, the inhabitants of Latium. (*Vid.* Latium.)

Latīnus, I. a son of Faunus by Marica, king of the Aborigines in Italy, who from him were called Latini. He married Amata, by whom he had a son and a daughter. The son died in his infancy, and the daughter, called Lavinia, was secretly promised in marriage by her mother to Turnus, king of the Rutuli, one of her most powerful admirers. The gods opposed this union, and the oracles declared that Lavinia must become the wife of a foreign prince. The arrival of Æneas in Italy seemed favourable to the realization of this prediction, and Latinus was prompted to become the friend and ally of the Trojan prince, and to offer him his daughter in marriage. Turnus, upon this, declared war against the king and Æneas, but lost his life in battle by the hand of the latter, who thereupon received Lavinia as his spouse. Latinus died soon after, and Æneas succeeded him on the throne of Latium. So says the fabulous legend. (*Vid.* Æneas.—*Virg.*, *Æn.*, 9, &c.—*Ovid*, *Met.*, 13, &c.; *Fast.*, 2, &c.—*Dion. Hal.*, 1, 13.—*Liv.*, 1, 1, &c.—*Justin*, 43, 1.)—II. A son of Sylvius Æneas, surnamed also Sylvius. He was the fifth king of the Latins, and succeeded his father. (*Dion. Hal.*, 1, 15.)

Latium, a country of Italy, lying south of Etruria from which it was separated by the Tiber.—The earliest records of Italian history, as we are assured by Dionysius of Halicarnassus (1, 9), represented the plains of Latium as first inhabited by the Siculi, a people of obscure origin, but who would be entitled to our notice from the circumstance above mentioned, even had they not acquired additional historical importance from their subsequent migration to the celebrated island from them named Sicily. (*Vid.* Siculi.) Ancient writers do not seem agreed as to the name of the people who compelled the Siculi to abandon Latium. Dionysius informs us, that Philistus ascribed their expulsion to the Umbri and Pelasgi. Thucydides refers the same event to the Opici; while Antiochus of Syracuse, a still more ancient writer, represents the Siculi as flying from the Œnotri. Notwithstanding this apparent discrepance, it is pretty evident, that under these different names of Umbri, Opici, and Œnotri, the same people are designated whom Dionysius and the Roman historians usually term Aborigines. (*Ant. Rom.*, 1, 10.) The Aborigines, intermixing with several Pelasgic colonies, occupied Latium, and soon formed themselves into the several communities of Latini, Rutuli, Hernici, and Volsci, even prior to the Trojan war and the supposed arrival of Æneas.—The name of Prisci Latini was first given to certain cities of Latium, supposed to have been colonized by Latinus Sylvius, one of the kings of Alba, but most of which were afterward conquered and destroyed by Ancus Marcius and Tarquinius Priscus. (*Liv.*, 1, 3.) In the reign of Tarquinius Superbus we find the Latin nation united under the form of a confederate republic, and acknowledging that ambitious prince as the protector of their league. (*Liv.*, 1, 50.) After the expulsion of the tyrant from Rome, we are told that the Latins, who favoured his cause,

experienced a total defeat near the Lake Regillus, and were obliged to sue for peace. (*Dion. Hal.*, 6, 18.) According to this historian, the Latins received the thanks of the Roman senate, some years afterward, for having taken no advantage of the disturbances at Rome, which finally led to the secession of the people to Mons Sacer, and for having, on the contrary, offered every assistance in their power on that occasion; he adds also that a perpetual league was formed at that time between the Romans and the Latins. However, about 143 years afterward, we find the latter openly rebelling, and refusing to supply the usual quota of troops which they had agreed to furnish as allies of Rome. Their bold demand, which was urged through L. Annius Setinus, in the Roman senate, that one of the consuls at least should be chosen out of their nation, led to an open rupture. A war followed, which was rendered remarkable from the circumstances of the execution of the young Manlius by order of his father, and the devotion of Decius. After having been defeated in several encounters, the Latins were reduced to subjection, with the exception of a few towns, which experienced greater lenity, and Latium thenceforth ceased to be an independent state. (*Liv.*, 8, 14.—*Plin.*, 34, 5.) At that time the rights of Roman citizens had been granted to a few only of the Latin cities; but at a later period the Gracchi sought to level all such distinctions between the Latins and the Romans. This measure, however, was not carried. The Social war followed; and though the confederates were finally conquered, after a long and desperate contest, the senate thought it advisable to decree, that all the Latin cities which had not taken part with the allies should enjoy the rights of Roman citizens. Many of these towns were, however, deprived of their privileges by Sylla; and it was not till the close of the republic that the Latins were admitted generally to participate in all the rights and immunities enjoyed by the Quirites. (*Suet., Vit. Jul.*, 8.—*Ascon., Ped. in Pis.*, p. 490.—On the *Jus Latii* and *Jus Italicum*, consult *Lipsius, ad Tacit., Ann.*, 11, 24.—*Panvin., Comm. Reip. Rom.*, 3, p. 329.—*Spanheim, Orb. Rom.*, 1, 16.)—The name of Latium was at first given to that portion of Italy only which extends from the mouth of the Tiber to the Circæan promontory, a distance of about 50 miles along the coast; but subsequently this latter boundary was removed to the river Liris, whence arose the distinction of *Latium Antiquum* and *Novum*. (*Strabo*, 231.—*Plin.*, 3, 5.) At a still later period, the southern boundary of Latium was extended from the Liris to the mouth of the river Vulturnus and the Massic hills. (*Cramer's Anc. Italy*, vol. 2, p. 1, *seqq.*)

Latmus, a mountain of Caria, near Miletus. It was famous as having been the scene of the fable of Endymion. (*Vid.* Endymion.) In the vicinity of this mountain stood the city of Heraclea, commonly termed Ἡράκλεια ἡ ὑπὸ Λατμοῦ, "Heraclea below, or at the foot of, Latmus." The mountain gave to the adjacent bay the name of Latmicus Sinus. (*Mela*, 1, 17.—*Plin.*, 5, 29.)

Latobrĭgi, a people of Belgic Gaul, in the vicinity of the Tulingi, Rauraci, and Helvetii, whose country lay on the banks of the Rhine, about 90 miles to the west of the Lacus Brigantinus, or *Lake of Constance*. If they are the nation called by Ptolemy Latobici, they must have changed their settlements before that geographer wrote, as he includes their territories in Pannonia near Noricum. (*Cæs., B. G.*, 1, 2.—*Id. ib.*, 3, 1.)

Latomiæ. *Vid.* Lautumiæ.

Latōna (in Greek Lēto), was the daughter of the Titans Cœus and Phœbe. In Homer she appears as one of the wives of Jupiter, and there occur no traces of enmity between her and Juno. (*Il.*, 21, 499.) Later poets, however, fable much about the persecution she underwent from that goddess, an account of which will be found near the commencement of the article Apollo. Her children by Jupiter were Apollo and Diana.—While wandering from place to place with her offspring, Latona, says a legend most prettily told by Ovid (*Metamorph.*, 6, 313, *seqq.*), arrived in Lycia. The sun was shining fiercely, and the goddess was parched with thirst. She saw a pool and knelt down at it to drink. Some clowns, who were there cutting sedge and rushes, refused to allow her to slake her thirst. In vain the goddess entreated, representing that water was common to all, and appealing to their compassion for her babes. The brutes were insensible: they not only mocked at her distress, but jumped into and muddied the water. The goddess, though the most gentle of her race, was roused to indignation: she raised her hand to heaven, and cried, "May you live for ever in that pool!" Her wish was instantly accomplished, and the churls were turned into frogs.—Niobe, the daughter of Tantalus and wife of Amphion, proud of her numerous offspring, ventured to set herself before Latona; the offended goddess called upon her children, Apollo and Diana, and soon Niobe was, by the arrows of those deities, made a childless mother, and became stiffened into stone with grief. (*Vid.* Niobe.)—Tityus, the son of Earth, or of Jupiter and Elara, happened to see Latona one time as she was going to Delphi (Pytho) Inflamed with love, he attempted to offer her violence. The goddess called her children to her aid, and he soon lay slain by their arrows. His punishment did not cease with life, but vultures preyed upon his liver in Erebus. (*Vid.* Tityus.)—The Greeks personified night under the title of ΑΗΤΩ or Latona, and ΒΑΥΒΩ; the one signifying *oblivion*, and the other *sleep* or *quietude* (*Plutarch, ap. Euseb., Præp. Evang.*, 3, 1.—*Hesych., s. v.* Βαυβῶ); both of which were meant to express the unmoved tranquillity prevailing through the infinite variety of unknown darkness that preceded the creation or first emanation of light. Hence she was said to have been the first wife of Jupiter (*Odyss.*, 11, 579), the mother of Apollo and Diana, or the sun and moon, and the nurse of the earth and the stars. The Egyptians differed a little from the Greeks, and supposed her to be the nurse and grandmother of Horus and Bubastis, their Apollo and Diana (*Herod.*, 2, 156), in which they agree more exactly with the ancient naturalists, who held that heat was nourished by the humidity of night. (*Macrob., Sat.*, 1, 23.) Her symbol was the Mygale or Mus Araneus, anciently supposed to be blind (*Plut., Sympos.*, 4, p. 670.—*Anton., Liberal. Fab.*, 28); but she is usually represented upon the monuments of ancient art under the form of a large and comely woman, with a veil upon her head. This veil, in painting, was always black: and in gems the artists generally availed themselves of a dark-coloured vein in the stone to express it; it being the same as that which was usually thrown over the symbol of the generative attribute to signify the nutritive power of night fostering the productive power of the pervading spirit; whence Priapus is called in the poets *black-cloaked*. (*Mosch., Epitaph. Bion.*, 27.) The veil is often stellated. (*Knight, Inquiry into the Symb. Lang.*, &c., § 87.—*Class. Journ.*, vol. 24 p. 214.)

Latopŏlis, a city of Egypt in the Thebaid, between Thebes and Apollinopolis Magna. It derived its Greek name from the fish Latos worshipped there, which was regarded as the largest of all the fishes of the Nile. (*Athenæus*, 7, 17.—*Strabo*, 816.) The later writers drop the term πόλις (polis), and call the place merely Laton (Λάτων, Hierocles), and therefore, in the *Itin. Anton.* and *Notitia Imperii*, the ablative form *Lato* occurs. The modern *Esne* occupies the site of Latopolis, and is an important place in the caravan trade from *Darfur* and the more southern regions. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 331.)

Laverna, a Roman divinity, the patron-goddess of thieves, who were anciently called *Laverniones* (*Festus, s. v.*), and of all, in general, who practised artifice and fraud. (*Horat., Epist.*, 1, 16, 60.) At Rome she had an altar by the temple of Tellus, near the gate which was called from her the gate of Laverna. (*Varro, L. L.*, 4, p. 45.) There was also a temple of this goddess near Famiæ. (*Cic., Ep. ad Att.*, 7, 8.) Her name is probably derived from *lateo*, significatory of *darkness* or *obscurity*. (Compare the change of *t* and *v* in *τίλλω* and *vello*; *θέλω* and *volo*; *κλιτύς* and *clivus*, &c.—*Keightley's Mythology*, p. 529.—Consult *Mem. Acad. des Inscript.*, &c., vol. 7, p. 77, "*De la Deesse Laverne.*")

Lavernium, a temple of Laverna, near Formiæ. (*Cic., Att.*, 7, 8.)

Lavinia, a daughter of King Latinus and Amata, promised by her mother in marriage to Turnus, but given eventually to Æneas. (*Vid.* Latinus.) At her husband's death she was left pregnant, and being fearful of Ascanius, her step-son, she fled into the woods, where she brought forth a son called Æneas Sylvius. (*Virg., Æn.*, 6, 7.—*Ovid, Met.*, 14, 507.—*Liv.*, 1, 1.)

Lavinium, a city of Latium, situate on the river Numicius, near the coast, and to the west of Ardea. It was said to have been founded by Æneas, on his marriage with the daughter of Latinus (*Dion. Hal.*, 1, 45.—*Liv.*, 1, 1); this story, however, would go but little towards proving the existence of such a town, if it were not actually enumerated among the cities of Latium by Strabo and other authors, as well as by the Itineraries. Plutarch notices it as the place in which Tatius, the colleague of Romulus, was assassinated. (*Vit. Rom.*) Strabo mentions that Lavinium had a temple consecrated to Venus, which was common to all the Latins. (*Strabo*, 232.) The inhabitants are styled by Pliny (3, 5) Laviniates Ilienses. Lavinium and Laurentum were latterly united under the name of Lauro-Lavinium. (*Front. de Col.—Symmachus*, 1, 65.—*Vulp., Vet. Lat.*, 10, 6.) Various opinions have been entertained by antiquaries relative to the site which ought to be assigned to Lavinium. Cluverius placed it near the church of *St. Petronella* (*Ital. Ant.*, 2, p. 894); Holstenius on the hill called *Monte di Livano* (*ad Steph. Byz.*, p. 175); but more recent topographers concur in fixing it at a place called *Practica*, about three miles from the coast. (*Vulp., Vet. Lat.*, 10, 1.—*Nibby, Viaggio Antiquario*, vol. 2, p. 265.—*Cramer's Anc. Italy*, vol. 2, p. 19.)

Laureacum, a fortified town of Noricum Ripense, the station of a Roman fleet on the Danube, and the headquarters of the second legion. (*Notit., Imp. Occident.*) It lay to the east of the junction of the Œnus and Danube. The modern village of *Lohr* stands near the site of this place, a short distance to the north of the present city of *Ens*. (*Mannert, Geogr.*, vol. 3, p. 637.)

Laurentes Agri, the country in the neighbourhood of Laurentum. (*Tibull.*, 2, 5, 41.)

Laurentia. *Vid.* Acca.

Laurentum, the capital of Latium, about sixteen miles below Ostia, following the coast, and near the spot now called *Paterno*. (*Vulp., Vet. Lat.*, 10, 1.—*Nibby, Viaggio Antiq.*, vol. 2, p. 313.) Cluverius and Holstenius are both wrong in assigning to Laurentum the position of *San Lorenzo*. Of the existence of this city, whatever may be thought of Æneas and the Trojan colony, there can be no doubt: without going so far back as to Saturn and Picus, it may be asserted, that the origin of Laurentum was most ancient, since it is mentioned among the maritime cities of Latium, in the first treaties between Rome and Carthage, recorded by Polybius (3, 22). Though Laurentum joined the Latin league in behalf of Tarquin, and shared in the defeat at the Lake Regillus (*Dion. Hal.*, 5, 61), it seems afterward to have been firmly attached to the Roman interests. (*Liv.*, 8, 9.) Of its subsequent history we know but little; Lucan represents it as having fallen into ruins and become deserted, in consequence of the civil wars (7, 394). At a later period, however, Laurentum appears to have been restored under the name of Lauro-Lavinium: a new city having been formed, as it is supposed, by the union of Laurentum and Lavinium (*Front., de Col.—Symmachus*, 1, 65.—*Vulp., Vet. Lat.*, 10, 6.) The district of Laurentum must have been of a very woody and marshy nature. The Silva Laurentina is noticed by Julius Obsequens (*de Prod.*), and by Herodian (1, 12), the latter of whom reports, that the Emperor Commodus was ordered to this part of the country by his physicians, on account of the laurel-groves which grew there, the shade of which was considered as particularly salutary. It is from this tree that Laurentum is supposed to have derived its name. The marshes of Laurentum were famous for the number and size of the wild boars which they bred in their reedy pastures. (*Virg., Æn.*, 7, 59.—*Id. ibid.*, 10, 707.—*Hor., Sat.*, 2, 4.—*Martial*, 9, 49.) However unfavourable, as a place of residence, Laurentum may be thought at the present day, on account of the *malaria* which prevails there, it appears to have been considered as far from unhealthy by the Romans. We are told that Scipio and Lælius, when released from the cares of business, often resorted to this neighbourhood, and amused themselves by gathering shells on the shore. (*Val. Max.*, 8, 8.—*Cic., de Orat.*, 2, 22.) Pliny the Younger says Laurentum was much frequented by the Roman nobles in winter; and so numerous were their villas, that they presented more the appearance of a city than detached dwellings. Every lover of antiquity is acquainted with the elegant and minute description he gives of his own retreat. (*Ep.*, 2, 17.) Hortensius, the celebrated orator, and the rival of Cicero, had also a villa in this neighbourhood. (*Varro, R. R.*, 3, 13.—*Cramer's Anc. Italy*, vol. 2, p. 16, *seqq.*)

Laurium, a range of hills, extending from that part of the Attic coast which lay near Azenia, below the Astypalæa Promontorium, to the promontory of Sunium, and from thence to the neighbourhood of Prasiæ on the eastern coast. This tract was celebrated for its silver mines. Herodotus informs us, that the produce of these mines was shared among the Athenians, each of whom received ten drachmæ; but we are not informed whether this division took place annually. Themistocles, however, during the war with Ægina, advised them to apply this money to the construction of 200 galleys; a measure which contributed, in a great degree, to the naval ascendancy of the Athenians. (*Herod.*, 7, 144.) Thucydides reports, that the Lacedæmonian army, in their second invasion of Attica, advanced in this direction as far as Laurium (2, 55). The produce of the mines had already much diminished in the time of Xenophon. (*Mem.*, 3, 6, 5.) We collect from his account that they then were farmed by private persons, who paid a certain sum to the republic in proportion to the quantity of ore they extracted; but he strongly urged the government to take the works into their own hands, conceiving that they would bring a great accession of revenue to the state. (*De Prov.*, p. 293, *ed. Steph.*) These private establishments were called *ἐργαστήρια ἐν τοῖς ἀργυρείοις*. (*Æschin. in Timarch.*, p. 14.) Nicias is said to have employed at one time 1000 slaves in the mines. (*Xen., l. c.—Plut., Vit. Nic.—Andocid., de Myst.—Diod. Sic.*, 5, 37.) Strabo informs us, that the metallic veins were nearly exhausted when he wrote: a considerable quantity of silver, however, was extracted from the old scoriæ, as the ancient miners were not much skilled in the art of smelting the ore. (*Strabo*, 399.)—The mines themselves were called Laureia or Lauria: and the district Lauriotice. Hon-

house (*Travels*, vol. 1, p. 417, *Lond. ed.*) describes Laurium as a high and abrupt hill, covered with pine-trees and abounding with marble. Stewart also recognised in *Legrina* and *Lagriona*, near Sunium, the name Laurion, which has also evidently been preserved in the names Lauronoris, Mauronoris, Maurononise (Λαύριον ὄρος). According to his statement, it is an uneven range of hills full of exhausted mines and scoriæ. (*Antiq. of Attica*, vol. 3, p. 13.) Mr. Hawkins, in his survey of this part of the Attic coast, discovered many veins of the argentiferous lead ore, with which the country seems to abound; he observed traces of the silver-mines not far beyond *Keratia*. The site of the smelting furnaces may be traced to the southward of *Thorico* for some miles, immense quantities of scoriæ occurring there. These were probably placed near the seacoast for the convenience of fuel, which it soon became necessary to import. (*Walpole's Memoirs*, vol. 1, p. 430.—*Gell's Itinerary*, p. 79.—*Dodwell's Tour*, vol. 1, p. 358.)—The mines at Laurium were worked either by shafts (*φρέατα*, *putei*) or adits (*ὑπόνομοι*, *cunei*); and by neither of these two modes of working did they, in the time of Xenophon, arrive at the termination of the ore (*Xen.*, *de Vectig.*, 24, 6). For the chambering of the mines timber was probably imported by sea (*Demosth. in Mid.*, p. 568, 17), which, according to Pliny (33, 21), was the case also in Spain. Hobhouse mentions (*l. c.*) that one or two shafts have been discovered in a small shrubby plain not far from the sea, on the eastern coast; and he states also that a specimen of ore, lately found, was shown to him at Athens. If the hole which Chandler (*Travels*, c. 30) saw upon Mount Hymettus was really, as he conjectures, a shaft, it follows that some, at least, had a considerable width, for the circular opening was of more than forty feet in diameter; at the bottom of the hole two narrow passages led into the hill in opposite directions. It was also the practice, according to Vitruvius, to make large hollows in the silver mines (7, 7). The pillars which were left standing for the support of the overlying mountain were called *ὄρμοι*, and more commonly *μεσοκρινεῖς* (*Plut.*, *Vit. X.*, *Orat.*—*Op.*, vol. 6, p. 256, *ed. Hutt.*—*Pollux*, 3, 87.—*Id.*, 7, 98), as they, at the same time, served for the divisions between the different compartments, or, as they were called, workshops. As these pillars contained ore, the proprietors were tempted by their avarice to remove them, although by law they were strictly prohibited from doing so; in the time of the orator Lycurgus, the wealthy Diphilus was condemned to death for this offence. (*Vit. X.*, *Orat.*, *l. c.*) The opening of new mines was called *καινοτομία*, and on account of the great risk and expense, no one would willingly undertake it. If the speculator was successful, he was amply remunerated for his undertaking; if unsuccessful, he lost all his trouble and expense; on which account Xenophon proposed to form companies for this purpose. The ancients speak in general terms of the unwholesome evaporations from silver-mines (*Casaub.*, *ad Strab.*, 101), and the noxious atmosphere of those in Attica is particularly mentioned (*Xen.*, *Mem.*, 3, 6, 12.—*Plut.*, *Comp. Nic. et Crass. init.*), although the Greeks as well as the Romans were acquainted with the use of shafts for ventilation, which the former called *ψυχαγώγια*. (*Lex. Seg.*, p. 317.) In what manner the water was withdrawn from the mines we are not informed; it is, however, probable that the Greeks made use of the same artificial means as the Romans. (Consult *Reitemeier*, *Art of Mining*, &c., *among the Ancients*, p. 114, of the German work.) The removal of the one appears to have been performed partly by machinery and partly by men, as was the case in Egypt and Spain, in which latter country the younger slaves brought the ore through the adits to the surface of the soil; whether, however, the miners in Attica used leather bags for this purpose, and were on that account called *bag-carriers* (*ψυλακοφόροι*), is, to say the least, uncertain; for, according to the grammarians, these bags contained their food. (*Pollux*, 7, 100.—*Id.*, 10, 149.—*Hesych.*, *s. v.*) The stamping of the ore at the founderies, in order to facilitate its separation from the useless parts of the stone, was generally performed in stone mortars with iron pestles. In this manner the Egyptians reduced the gold ore to the size of a vetch, then ground it in handmills and washed it on separate planks, after water had been poured over it; which is the account given by a Hippocratean writer of the treatment of gold ore. (*Diod. Sic.*, 13, 12.—*Agatharch.*, *ap. Phot.*, p. 1342.—*Hippocrates*, *de victus rat.*, 1, 4.) In Spain it was bruised in the same manner, and then, if Pliny does not invert the proper order, first washed, and afterward calcined and pounded. Even the quicksilver ore, from which cinnabar was prepared, was similarly treated; that is, first burned off, in which operation a part of the quicksilver flowed off, and then pounded with iron pestles, ground, and washed. (*Plin.*, 33, 21.) In Greece, the labourers in the founderies made use of a sieve for washing the comminuted ore, and it is mentioned among the implements of the miners by the appropriate name *σάλαξ*. (*Poll.*, 7, 97.) This method of treating ore was not only in use in ancient times, but it was the only one employed either during the middle ages or in more recent times, until the discovery of stamp works. (*Beckman's History of Inventions*, vol. 1, pt. 5, num. 3.—*Reitemeier*, p. 121, *seqq.*) Of the art of smelting in the founderies of Laurium, nothing definite is known. That the Athenians made use of the bellows and charcoal is not improbable; the latter, indeed, may be fairly inferred, from the account of the charcoal-sellers, or, rather, charcoal-burners, from which business a large portion of the Acharnians in particular derived their livelihood The art of smelting among the ancients was so imperfect, that even in the time of Strabo, when it had received considerable improvements, there was still no profit to be gained by extracting silver from lead ore, in which it was present in small proportions; and the early Athenians had, in comparison with their successors (who were themselves not the most perfect masters of chymistry), so slight a knowledge of the management of ore, that, according to the same writer, not only was that which had been thrown away as stone subsequently used, but the old scoriæ were again employed for the purpose of extracting silver. (*Strab.*, 399.) According to Pliny (33, 31), the ancients could not smelt any silver without some mixture of lead (*plumbum nigrum*) or gray lead (*galena*, *molybdæna*); he appears, however, only to mean ores in which the silver was combined with some metal to which it has a less powerful affinity than to lead. At Laurium it was not necessary, at least in many places, to add any lead, it being already present in the ores. Pliny states in general terms the manner in which argentiferous lead ores were treated (34, 47), and there can be no doubt that this was the method adopted in Attica. According to his account, the ore was first melted down to stannum, a composition of pure silver and lead; then this material was brought to the refining oven, where the silver was separated, and the lead appeared half glazed in the form of litharge, which, as well as gray lead, the ancients call galena and molybdena: this last substance was afterward cooled, and the lead (*plumbum nigrum*, *μόλυβδος*, to distinguish it from tin, *plumbum album*, or *candidum*, *κασσίτερος*) was produced. (*Boeckh's Dissertation on the Mines of Laurium*, *Comment. Acad. Berol.*, *an.* 1814 *et* 1815, p. 89.—*Boeckh's Public Economy of Athens*, vol. 2, p. 415, *seqq.*)

LAURON, a town of Spain, towards the eastern limits of Bætica, and not far from the sea, probably among the Bastitani. It has been supposed by some to be

the modern *Liria*, five leagues from Valentia. It was this city of which Sertorius made himself master in the face of Pompey's army; and in its vicinity, at a subsequent period, Cneius Pompeius, son of Pompey the Great, was slain after the battle of Munda. (*Plut., Vit. Sert.—Oros.*, 5, 23.—*Florus*, 4, 2.—*Cæs., Bell. Hisp.*, c. 37.)

Laüs, I. a river of Lucania, now *Lao*, running into the Sinus Laüs, or Gulf of *Policastro*, at the southern extremity of the province. At its mouth stood the city of Laüs.—II. A city at the southern extremity of Lucania, at the mouth of the river Laüs, and on the gulf of the same name. It was a colony of Sybarites (*Herod.*, 6, 20.—*Strab.*, 253), but beyond this fact we are very little acquainted with its history. Strabo reports, that the allied Greeks met with a signal defeat in the neighbourhood of this place from the Lucanians. These were probably the Posidoniatæ, and the other colonists on this coast, and we may conjecture that this disaster led to the downfall of their several towns. In Pliny's time Laüs no longer existed. (*Plin.*, 3, 5.—*Ptol.*, p. 67.) Cluverius identified its site with the present *Laino* (*Ital. Ant.*, 2, p. 1262); but later topographers have justly observed, that this town is fourteen miles from the sea, whereas the Table Itinerary evidently marks the position of Laüs near the coast. It is more probable, therefore, that *Scalea* represents this ancient city. (*Romanelli*, vol. 1, p. 383.)

Laus Pompeia, a town of Cisalpine Gaul, next in importance to Mediolanum, and situate to the southeast of that place, near the river Lambrus. It was founded, as Pliny reports, by the Boii (3, 17), and afterward probably colonized by Pompeius Strabo, father of the great Pompey. In a letter of Cicero to his brother, it is simply called Laus (2, 15). Its position answers to that of *Lodi Vecchio*, which, having been destroyed by the Milanese, the Emperor Barbarossa caused the new town of *Lodi* to be built at the distance of three miles from the ancient site. (*Cramer's Anc. Italy*, vol. 1, p. 53.)

Lautumiæ or Latomiæ, a name properly denoting a quarry, and derived from the Greek λᾶας, "*a stone*," and τέμνω, "*to cut*" or "*quarry*." This appellation was particularly applied to certain quarries near Syracuse, one of which still bears the name of "The Ear of Dionysius," because it is said to have been used by that tyrant for a prison, and to have been so constructed that all the sounds uttered in it converged to and united in one particular point, termed, in consequence, the tympanum. This point communicated with an apartment, where Dionysius placed himself, and thus overheard all that was said by his unsuspecting captives. Such is the popular opinion respecting this place, an opinion which has no other support save the narratives of travellers and the accounts of some modern historians, who have been equally misled by vulgar tradition. There is no doubt, however, but that these quarries actually served as places of imprisonment, and Cicero reproaches Verres with having employed them for this purpose in the case of Roman citizens. (*Cic. in Verr.*, 5, 27.) Ælian informs us, that some of the workmen in the quarries near Syracuse remained so long there as to marry and rear families in them, and that some of their children, having never before seen a city, were terrified on their coming to Syracuse, and beholding for the first time horses and oxen. (*Ælian, V. H.*, 12, 44.)

Leander, a youth of Abydos, beloved by Hero. The story of his fate will be found under the latter article. (*Vid.* Hero.)—The following remarks relate to his alleged feat of swimming across the Hellespont and returning the same night. "It was the custom," observes Hobhouse, "for those who would cross from Abydos to Sestos to incline a mile out of the direct line, and those making the contrary voyage were obliged to have recourse to a similar plan, in order to take advantage of the current. Leander, therefore, had a perilous adventure to perform, who swam at least four miles to meet Hero, and returned the same distance the same night. It is very possible, however, to swim across the Hellespont without being the rival or having the motive of Leander. My fellow-traveller (Lord Byron) was determined to attempt it." (*Hobhouse's Journey*, vol. 2, p. 218, *Am. ed.*) It appears, from what follows, that Lord Byron failed in his first attempt, owing to the strength of the current, after he and the friend who accompanied him had been in the water an hour, and found themselves in the middle of the strait, about a mile and a half below the castles. A second attempt was more successful; Lord Byron was in the water one hour and ten minutes, his companion, Mr. Ekenhead, five minutes less. Lord Byron represents the current as very strong and the water cold; he states, however, that they were not fatigued, though a little chilled, and performed the feat with little difficulty. The strait between the castles Mr. Hobhouse makes a mile and a quarter, and yet it took four boatmen five minutes to pull them from point to point. All this tends to throw a great deal of doubt upon the feat of Leander, who could hardly have been a more expert swimmer than Lord Byron, and who, besides, had a longer course to pursue. Consult Lord Byron's own account (*Moore's Life of Byron*, vol. 2, p. 308, *seqq.*), and Mr. Turner's remarks appended to the volume just cited, p. 560.

Lebadēa, a city of Bœotia, west of Coronea, built on a plain adjacent to the small river Hercyne. It derived its name from Lebadus, an Athenian, having previously been called Midea. This city was celebrated in antiquity for the oracle of Trophonius, situated in a cave above the town, into which those who consulted the Fates were obliged to descend, after performing various ceremonies, which are accurately detailed by Pausanias, who also gives a minute description of the sacred cavern (9, 39). The oracle was already in considerable repute in the time of Crœsus, who consulted it (*Herod.*, 1, 46), as did also Mardonius. (*Id.*, 8, 134.) The victory of Leuctra was said to have been predicted by Trophonius, and a solemn assembly was in consequence held at Lebadea, after the action, to return thanks. This was known, however, to have been an artifice of Epaminondas. (*Diod. Sic.*, 15, 53.) Strabo calls the presiding deity Jupiter Trophonius (*Strab.*, 413), and so does Livy (45, 28), who says the shrine was visited by Paulus Æmilius after his victory over Perseus. The geographer Dicæarchus, as we are informed by Athenæus (13, p. 594, *e*), wrote a full account of the oracle. The modern town of *Libadea* stands near the site of the ancient city: the castle occupies the site of the Acropolis. (*Dodwell*, vol. 1, p. 217.—*Gell's Itin.*, p. 178.—*Clarke's Travels*, vol. 7, p. 168, *Lond. ed.*—*Cramer's Anc. Greece*, vol. 2, p. 240.)

Lebĕdus (Λέβεδος), one of the twelve cities of Ionia, northwest of Colophon, on the coast. It was at first a flourishing city, but upon the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sank greatly in importance. (*Pausan.*, 1, 9.—*Strabo*, 632.) In the time of Horace it was deserted and in ruins. It would seem to have been subsequently restored, as Hierocles, in the seventh century, speaks of it as a place then in existence. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 316.)

Lechæum, that part of Corinth which was situated on the Sinus Corinthiacus, being distant from the city about 12 stadia, and connected with it by means of two long walls. (*Strabo*, 380.—*Xen., Hist. Gr.*, 4, 5, 11.) It was the great emporium of Corinthian traffic with the western parts of Greece, as well as with Italy and Sicily. (*Strab., l. c.—Polyb.*, 5, 24.—*Id.*, 5, 24, 12.—*Liv.*, 32, 23.) According to Sir W. Gell,

"Lechæum is thirty-five minutes distant from Corinth, and consists of about six houses, magazines, and a custom-house. East of it, the remains of the port are yet visible at a place where the sea runs up a channel into the fields. Near it are the remains of a modern Venetian fort." (*Itin. of the Morea*, p. 205.)

Lectonĭa. Ancient traditions, as well as physical observations, point out the former existence of the land of Lectonia, which would seem to have occupied a part of the space now filled by the Grecian Sea. An earthquake probably broke down its foundations, and the whole was finally submerged under the waves. Perhaps this event happened when the sea, which was formerly extended over the Scythian plains, forced its way through the Bosporus, and precipitated itself into the basin of the Mediterranean. (Compare remarks under the articles *Cyaneæ* and *Mediterraneum Mare*.) The numerous islands of the Archipelago appear to be the remains of Lectonia, and this tract of land probably facilitated the passage of the first colonists out of Asia into our part of the world. It was the opinion of Pallas that the Euxine and Caspian Seas, as well as the Lake Aral and several others, are the remains of an extensive sea, which covered a great part of the north of Asia. This conjecture of Pallas, which was drawn from his observations in Siberia, has been confirmed by Klaproth's survey of the country northward of Mount Caucasus. Lastly, M. de Choiseul Gouffier adds, that a great part of Moldavia, Wallachia, and Besarabia bears evident traces of having been formed by the sea. It has often been conjectured that the opening of the Bosporus was the occasion of the draining of this ocean in the midst of Europe and Asia. The memory of this disruption of the two continents was preserved in the traditions of Greece. Strabo (49), Pliny (2, 90), and Diodorus Siculus (5, 47), have collected the ancient memorials which existed of so striking a catastrophe. The truth of the story, however, has been placed on more secure grounds by physical observations on the districts in the vicinity of the Bosporus. (Consult Dr. Clarke's Travels, and particularly a Mémoire by M. de Choiseul Gouffier in the *Mems. de l'Institut. Royal de France*, 1815, in which the author has collected much curious information on this subject.) It appears that the catastrophe was produced by the operation of volcanoes, the fires of which were still burning in the era of the Argonautic voyage, and enter into the poetical descriptions of Apollonius and Valerius Flaccus. According to the false Orpheus, Neptune, being angry with Jupiter, struck the land of Lectonia with his golden trident, and submerged it in the sea, forming islands of many of its scattered fragments. There seems to be some resemblance between the name Lectonia and Lycaonia, but then we must refer the latter term, not to a portion of Asia Minor, but to the northern regions of the globe. Thus we have in Ovid (*Fast.*, 3, 793) the expression "*Lycaonia Arctos*," in the same poet (*Trist.*, 32, 2) "*Lycaonia sub axe*," and in Claudian (*Cons. Mall. Theod.*, 299) "*Lycaonia astra*." By the northern regions of the globe, however, Italy and Greece can easily be meant, since they were both referred by the ancients to the countries of the North. (*Müller's Univer. History*, vol. 1, p. 32, *in notis*.—*Ukert, Geographie der Griechen und Römer*, vol. 1, p. 346.—*Hermann in Orph., Arg.*, 1274.)

Lectum, a promontory of Troas, below the island of Tenedos, now Cape *Baba*. It formed the northern limit, in the time of the eastern empire, of the province of Asia, as it was termed, which commenced near the Mæander, and extended along the coast upward to Lectum. Dr. Clarke speaks of this promontory as follows: "Thence we sailed to the promontory of Lectum, now Cape *Baba*, at the mouth of the Adramyttian Gulf: the southwestern extremity of that chain of mountains of which Gargarus is the summit. This cape presents a high and bold cliff, on whose steep acclivity the little town of *Baba* appears, as though stuck within a nook. It is famous for the manufacture of knives and poniards: their blades are distinguished in Turkey by the name of *Baba Leeks*." (*Travels*, vol. 3, p. 224, *seqq.*, *Lond. ed.*) A very accurate view of the promontory is given in *Gell's Topography of Troy*, p. 21. The place was called *Baba* from a dervish (*Baba*) buried there, who always gave the Turks intelligence when any rovers were in the neighbouring seas. (*Clarke, l. c., in notis.—Egmont and Heyman's Travels*, vol. 1, p. 162.)

Leda, a daughter of King Thestius and Eurythemis, who married Tyndarus, king of Sparta. According to the common account, she became, by Jupiter (who assumed for that purpose the form of a swan), the mother of Pollux and Helen, and by her own husband, the parent of Castor and Clytemnestra. Two eggs, it seems, were brought forth by her, from which, respectively, came the children just named; Pollux and Helen being in one, and Castor and Clytemnestra in the other. Other versions, however, are given of the legend, for which consult the articles Castor and Helena.

Ledæa, an epithet given to Hermione, &c., as related to Leda. (*Virg.*, *Æn.*, 3, 328.)

Ledus, now *Lez*, a river of Gaul, near the modern Montpelier. (*Mela*, 2, 5.)

Legĭo *septima gemina*, a Roman military colony in Spain among the Astures, northeast of Asturica. It is now *Leon*. (*Itin. Ant.*, p. 395.—*Ptolemy*, 2, 6.) Ptolemy calls it Legio Septima Germanorum. (*Ukert, Geogr.*, vol. 2, p. 441.)

Lelaps or Lælaps, I. a dog that never failed to seize and conquer whatever animal it was ordered to pursue. It was given to Procris by Diana, and Procris reconciled herself to her husband by presenting him with this valuable animal. According to some, Procris had received it from Minos, as a reward for the dangerous wounds of which she had cured him. (*Hygin., fab.*, 28.—*Ovid, Met.*, 7, 771.)—II. One of Actæon's dogs.

Lelegēis, a name applied to Miletus, because once possessed by the Leleges. (*Plin.*, 5, 29.)

Lelĕges, an ancient race, whose history is involved in great obscurity, in consequence of the various and almost contradictory traditions which exist concerning them; according to which, they are on the one hand represented as among the earliest inhabitants of Greece, while on the other they are said to be the same people as the Carians. Herodotus states (1, 171) that the Carians, who originally inhabited the islands of the Ægean Sea, were known by the name of Leleges before they emigrated to Asia Minor; and according to Pausanias (7, 2, 4), the Leleges formed only a part of the Carian nation. The Leleges appear, from numerous traditions, to have inhabited the islands of the Ægean Sea and the western coasts of Asia Minor from a very early period. In Homer they are represented as the allies of the Trojans; and their king Altes is said to have been the father-in-law of Priam. (*Il.*, 20, 96.—*Ib.*, 21, 86.) They are said to have founded the temple of Juno in Samos (*Athenæus*, 15, p. 672), and Strabo informs us that they once inhabited, together with the Carians, the whole of Ionia. (*Strab.*, 331.)—On the other hand, in the numerous traditions respecting them in the north of Greece we find no connexion between them and the Carians. According to Aristotle (quoted by Strabo, 332), they inhabited parts of Acarnania, Ætolia, Opuntian Locris, Leucas, and Bœotia. In the south of Greece we again meet with the same confusion in the traditions of Megara respecting the Leleges and the Carians. Car is said to have been one of the most ancient kings of Megara, and to have been succeeded in the royal power, after the lapse of twelve generations, by Lelex, a foreigner from Egypt. (*Pausan.*, 1, 39, 4, *seq.*

Pylus, the grandson of this Lelex, is said to have led a colony of Megarian Leleges into Messenia, where he founded the city of Pylus. (*Pausan.*, 4, 36, 1.) The Lacedæmonian traditions, on the contrary, represent the Leleges as the original inhabitants of Laconia. (*Pausan.*, 3, 1, 1.)—It can scarcely be doubted, from the numerous traditions on the subject, that the Leleges were in some manner closely connected with the Carians. (*Vid.* Caria.) The most probable supposition is, that the Leleges were a people of Pelasgian race, a portion of whom emigrated at a very early period from the continent of Greece to the islands of the Ægean Sea, where they became connected with the Carians (who were a portion, probably, of the same great family), and subsequently joined them in their descent upon Asia Minor. (*Thirlwall's History of Greece*, vol. 1, p. 44.—*Philological Museum*, No. 1, *s. v.* Ancæus.—*Encycl. Us. Knowl.*, vol. 13, p. 417.)

Lelex, an Egyptian, said to have come with a colony to Megara, and to have attained to kingly power there. (*Pausan.*, 1, 39, 4.—*Vid.* Leleges.)

Lemānis Portus, or *Lymne*, a harbour of Britain, a little below Dover, where Cæsar is thought to have landed on his first expedition to that island, having set out from the Portus Itius in Gaul, a little south of *Calais*. (*Vid.* Itius Portus.)

Lemannus Lacus, a lake of Gaul, in the southwest angle of the territory of the Helvetii, and separating them in this quarter from the Allobroges. It is now the *Lake of Geneva*. This is a most beautiful expanse of water in the form of a crescent, the concave side of which is upward of 45 miles long. Its greatest breadth is about 12 miles. It never wholly freezes over in the severest winters, and it rises about ten feet in summer, by the melting of the snows on the Alps. Besides the Rhone, which traverses its whole length, it receives the waters of forty other streams. (*Lucan*, 1, 396.—*Mela*, 2, 5.—*Cæs.*, *B. G.*, 1, 2.—*Id. ib.*, 1, 8.—*Id. ib.*, 3, 1.)

Lemnos, an island in the Ægean Sea, between Tenedos, Imbros, and Samothrace. According to Pliny (4, 12) it was 87 miles from Mount Athos; but there must be an error in the MSS. of that author, for the distance is not forty miles from the extreme point of the Acrothoan Cape to the nearest headland of Lemnos. (Compare remarks under the article Athos.) Lemnos is known in ancient mythology as the spot on which Vulcan fell, after being hurled down from heaven, and where he established his forges. A volcano, which once was burning on the island, may have afforded ground for the fable. A story is also recorded by Herodotus and other ancient writers of the women of Lemnos having murdered all the men. (*Vid.* Hypsipyle.) Homer states that the earliest inhabitants of this island were the Sintians, a Thracian tribe (*Il.*, 1, 593.—*Strabo*, *Exc.*, 7, p. 331), whence Apollonius Rhodius terms it Σιντήϊδα Λῆμνον (1, 608.—Compare *Schol. Thucyd.*, 2, 98.—*Steph. Byz.*, *s. v.* Λῆμνος.) To these succeeded the Tyrrhenian Pelasgi, who had been driven out of Attica. They are said to have afterward stolen some Athenian women from Brauron, and carried them to Lemnos; and it is also said, that the children of these women having despised their half-brethren, born of Pelasgian women, the Pelasgi took the resolution of murdering both the Athenian women and their offspring. In consequence of these atrocities, Lemnos had a bad name among the ancient Greeks. (Consult *Erasm.*, *Chil. col.*, 297, *s. v.* Λήμνιον κακόν.) Lemnos was still in the possession of these Pelasgi when it was invaded and conquered by Otanes, a Persian general. (*Herod.*, 5, 26.) But on his death it is probable that the island again recovered its independence; for we know that, subsequent to this event, Miltiades conquered it for Athens, and expelled those Pelasgi who refused to submit to his authority. (*Herod.*, 6, 140.) During the Peloponnesian war Lemnos remained in the possession of Athens, and furnished that state with its best light-armed troops. (*Thucyd.*, 4, 28.—*Id.*, 7, 57.) Pliny speaks of a remarkable labyrinth which existed in this island, and of which some vestiges were still to be seen in his time. He says it had massive gates, so well poised that a child could throw them open, and one hundred and fifty columns, and was adorned with numerous statues, being even more extensive and splendid than those of Crete or Egypt (36, 13). Modern travellers have in vain attempted to discover any trace of this great work. Dr. Hunt says (1, p 61), "we could only hear a confused account of a subterranean staircase in an uninhabited part of the island called Pouniah." This spot the Dr. visited; but he was of opinion that those ruins have no relation to the labyrinth mentioned by Pliny. He conceives them rather to belong to Hephæstia.—Lemnos contained a remarkable volcano, called Mosychlus, from which fire was seen to blaze forth, according to a fragment of the poet Antimachus, preserved by the scholiast on Nicander (*ad. Ther.*, 472). This volcanic appearance will account for the ancient name of Æthalia, which Lemnos is said to have borne in distant ages. (*Polyb.*, *ap. Steph. Byz.*, *s. v.* Αἰθάλη.) "The whole island," says Dr. Hunt, "bears the strongest marks of the appearance of volcanic fire; the rocks in many parts are like burned and vitrified scoriæ of furnaces." (*Walpole's Memoirs*, vol. 1, p. 59.—*Cramer's Anc. Greece*, vol. 1, p. 338.) Sonnini, also, before this, remarked respecting this island, that internal fires were very probably still burning there, for he met with a spring of hot water which had been brought to supply baths, and with another of aluminous water. The priests of Lemnos were reckoned famous for the cure of wounds, and the efficacy of their skill depended, it is said, upon the quality of a species of red earth found in the island, called *Lemnian earth*. This the ancients thought a sovereign remedy against poisons and the bites of serpents, but it is now held in little or no esteem in Europe, although the Greeks and Turks still believe it to possess wonderful medicinal properties. It is dug out of a hill in the island with great ceremony and at particular times, in presence of the Turkish sandjack or governor, and of the Greek clergy, and is shaped into little balls and stamped with the governor's seal, whence it has derived the name of *terra sigillata* ("sealed earth"). The governor makes a traffic of it, and sends it to Constantinople and other places. It is also used for tanning leather. The modern name of Lemnos is *Stalimene*. (*Cramer's Anc. Greece*, vol. 1, p. 338.)

Lemovīces, I. a people of Celtic Gaul, subsequently incorporated into Aquitania. They were situated to the south of the Bituriges Cubi and to the west of the Arverni. Their capital was Augustoritum, afterward called Lemovices, now *Limoges*, in the department *de la Haute-Vienne*. (*Cæs.*, *B. G.*, 7, 4.)—II. A people of Gaul, forming part of the Armoric nations, and lying to the east and northeast of the Osismii. (*Cæs.*, *B. G.*, 7, 75.) Some scholars, however, with great probability, suppose that the text of Cæsar, where mention is made of them, requires correction, and that for *Lemovices* we ought to read *Leonices*. (Consult *Lemaire*, *Ind. Geogr.*, *ad Cæs.*, p. 295.)

Lemŭres, a name given by the Romans to the spirits of the departed, also called *Manes*. If beneficent, they were termed *Lares*; if hurtful, *Larvæ*. (*Vid.* Lares, p. 721, col. 2, near the end.)—Solemn rites were celebrated in honour of the Lemures, called *Lemuria*. They began on the night of the 9th May, and were continued for three nights, not successively, but alternately during six days. Midnight was the time for their celebration. The master

of the house then arose, and went barefoot, through the darkness, to a fountain, where he washed his hands. He proceeded to it in silence, making merely a slight noise with his fingers, to drive away the shades that might be gathering around. After he had washed his hands three times, he returned, casting behind him at the same time some black figs which he carried in his mouth, and uttering in a low tone the following words: "With these figs do I ransom myself and my family." He repeated these same words nine times, with the same formalities, and without looking behind. Then, after a short interval of silence, he exclaimed with a loud voice, striking at the same time on a brazen vessel, "Paternal Manes, Lemures, deities of the lower world, depart from this abode." Fires were immediately kindled in every part of the mansion, and the ceremony ended. During the time for celebrating these rites the temples were closed, and no one could be united in marriage. (*Ovid, Fast.*, 5, 421, *seqq.*—*Pers., Sat.*, 5, 185.—*Horat., Epist.*, 2, 2, 209.)

Lenæus, a surname of Bacchus, from *ληνός, a vine-press.* (*Vid.* Bacchus, and also Theatrum, § 2, *Dramatic Contests.*)

Lentŭlus, a family name of one of the most ancient and distinguished branches of the *Gens Cornelia.* The appellation is said to have been derived from the circumstance of one of the line having been born with a wart on his visage, shaped like a lentil (*lens*, gen. *lentis*). It is more probable, however, that the appellation arose from some peculiar skill displayed by the founder of the family in the culture of the lentil.—The most eminent or best known of the Lentuli were the following: I. L. Cornelius, was consul A.U.C. 427, B.C. 327, and cleared Umbria of the brigands that infested it. He was present, six years afterward, at the disastrous affair of the Furcæ Caudinæ, and was one of those who exhorted the Roman consuls to submit to the humiliating conditions offered by the Samnites, in order to save the whole army. (*Liv.*, 8, 22, *seqq.*—*Id.*, 9, 4.)—II. P. Cornelius, surnamed Sura, a Roman nobleman, grandson of P. Cornelius Lentulus, who had been *Princeps Senatus.* He married Julia, sister of L. Julius Cæsar, after the death of her first husband, M. Antonius Creticus, to whom she had borne M. Antonius the triumvir. Lentulus was a man of talents, but extremely corrupt in his private character. The interest of his family and the affability of his manners, proceeding from a love of popularity, raised him through the usual gradations of public honours to the office of consul, which he obtained B.C. 73, in conjunction with Cn. Aufidius Orestis. Expelled subsequently from the senate on account of his immoral conduct, he had procured the prætorship, the usual step for being restored to that body, when Catiline formed his design of subverting the government. Poverty, the natural consequence of excessive dissipation, added to immoderate vanity and extravagant ambition, induced him to join in the conspiracy. The soothsayers easily persuaded him that he was the third member of the Cornelian house, destined by the Fates to enjoy the supreme power at Rome, Cinna and Sylla having both attained to that elevation. His schemes, however, all proved abortive: he was arrested, along with others of the conspirators, by the orders of Cicero, who was then in the consulship, and having been brought before a full senate, was condemned to death, and strangled in prison. Plutarch informs us that he received the name of *Sura* from the following circumstance. He had wasted a large sum of money in his quæstorship under Sylla, and the latter, enraged at his conduct, demanded a statement of his accounts in the senate. Lentulus thereupon, with the utmost indifference, declared he had no accounts to produce, and contemptuously presented the calf (*sura*) of his leg. Among the Romans, and particularly among the boys, the player at tennis who missed his stroke presented the calf of his leg, to receive as a punishment a certain number of blows upon it. Lentulus, in allusion to that game, acted in this manner, which accounts for the surname, or, rather, nickname of *Sura.* (*Sall., Bell. Cat.*—*Plut., Vit. Cic.*)—III. P. Cornelius, surnamed Spinther, held the office of curule ædile B.C. 65, when Cicero and Antonius were consuls. His great wealth enabled him to display a magnificence in the celebration of the games which surpassed what had ever before been seen at Rome. In the year 59 B.C. he was proprætor of Hispania Citerior. He was elected consul with Q. Cæcilius Metellus Nepos, and procured, with others, the recall of Cicero from banishment. In the civil war he attached himself to the side of Pompey, and, having been taken prisoner, was brought before Cæsar at Corfinium, and set at liberty. He fought in the battle of Pharsalia, and fled to Rhodes; but the Rhodians refused him protection. Nothing farther is known respecting him. According to Valerius Maximus, he received the surname of Spinther from his resemblance to a comedian of that name. (*Val. Max.*, 9, 14, 4.—*Cic., Off.*, 2, 16.—*Id., ad Quir. post. Red.*, 5.—*Id., Ep. ad Fam.*, 13, 48, &c.)—IV. Cn. Gætulicus, was consul A.D. 26, and was put to death by Caligula on a charge of conspiracy. (*Dio Cass.*, 59, 22.—*Sueton., Vit. Claud.*, 9.) He was distinguished as an historical and a poetical writer. (*Voss., Hist. Lat.*, 1, 25.—*Crus. ad Sueton., Vit. Calig.*, 8.)

Leo, I. a philosopher or astronomer of Constantinople, in the first half of the ninth century. He is spoken of in high terms by the Byzantine writers. One of his numerous pupils having been taken prisoner by the Arabians and conducted to Bagdad, astonished, it is said, the Caliph Al-Mamoun by the extent of his astronomical knowledge. The surprise of the Mussulman prince was, however, greatly increased when he learned that his captive was merely a scholar; but it reached its height when he was informed that the preceptor from whom he imbibed his learning was living in obscurity at Constantinople. The caliph immediately invited Leo to leave a country where his merits found no reward, and come to a court where the sciences were honoured. Leo dared not, however, leave the capital of the East for such a purpose, without first obtaining the permission of the reigning emperor. The monarch, who was Theophilus, refused to give his assent, but bestowed many appointments on the hitherto neglected astronomer, and gave him the use of a church for his public lectures, which had before been delivered in a mere hut. The caliph then addressed a remarkable letter to Theophilus, requesting him to allow Leo to spend only a short time with him, and promising him, in return, a large sum of money, and a lasting peace and alliance. Theophilus persisted in his refusal, but opened, at the same time, a public school for Leo in one of the imperial palaces, assigned to him the instruction of the youth of the capital, and loaded him with honours and privileges. He was subsequently appointed to the archbishopric of Thessalonica; but, being a decided enemy to images, was compelled to abandon his see when the heresy of the Iconoclasts was condemned, A.D. 849. He returned upon this to Constantinople, and resumed his former station of professor of astronomy. As he has left no work behind him, we can form no opinion of his scientific merits; for the reputation which his pupil gained at the court of Bagdad, and the eulogiums bestowed on Leo himself by the Byzantine writers, ought not to carry any very great weight with them. It should be remarked, however, that Cæsar Bardas, wishing to revive the sciences at Constantinople, allowed himself to be directed in this enterprise by the advice of Leo. (*Le Beau, Histoire du Bas-Empire*, vol. 7, p. 69, *seqq.*—Vol. 7, p. 136.—*Schöll, Hist.*

Lit. Gr., vol. 7, p. 58.)—II. An historical writer, surnamed the Carian, who published a continuation of Theophanes. His work, which extends from A.D. 813 to 949, is entitled Χρονογραφία τὰ τῶν νέων βασιλέων περιέχουσα, "*Chronicle of the late emperors.*" We have an edition of this work by Combefis, *Paris*, 1655, fol.—III. Surnamed the Deacon (Διάκονος), born about A.D. 950, at Cœlæ, a village of Ionia at the foot of Mount Tmolus. He was attached, by virtue of his office of Διάκονος, to the court of the Greek emperors, which is nearly all that we know of his personal history. He wrote, in ten books, a history of the emperors Romanus II. the younger, Nicephorus Phocas, and John Zimisces, that is, of the years included between 959 and 975. His object in composing this work was to give a *histoire raisonnée* of the events which took place under his own eyes. Such an undertaking, however, was beyond his strength. His style is neither elegant nor clear, and we are often startled at the introduction of Latin words in a Greek garb. His work abounds with specimens of false eloquence and bad taste: occasionally, however, we meet with agreeable and pleasing details. The best edition at present is that of Hase, *Paris*, 1819, folio. The work will form a part, however, of the new edition of Byzantine writers now in a course of publication.—IV. Magentenus or Magentinus, a metropolitan of Mytilene, flourished about 1340 A.D. He wrote commentaries on the works of Aristotle "On Interpretation," and the "first Analytics." The first of these commentaries is given in the Aldine collection of the Peripatetic writers, 1503; the second at the end of the Venice edition (1536) of John Philoponus. —V. The First, surnamed the Great, an emperor of the East, born in Thrace of an obscure family, and who owed his advancement through the various gradations of the Roman army to the powerful favour of Aspar, a Gothic chief who commanded the auxiliaries, and his son Ardaburius. Leo was in command of a body of troops encamped at Selymbria, when his ambitious protectors made him ascend the throne left vacant by the death of the virtuous Marcian. The senate confirmed this choice; and Leo was acknowledged as emperor at the head of the forces, Feb. 7, A.D. 457, and crowned by Anatolius, patriarch of Constantinople. It is believed to have been the first example given of this sacred sanction in the elevation of a monarch to the throne. Aspar soon perceived that Leo would not long support the yoke imposed upon him. A quarrel arose between them relative to the party of the Eutychians who had massacred their bishop and appointed another in his stead. Aspar espoused the cause of the latter, but Leo drove him from his see, and nominated an orthodox prelate to the vacant place. Leo had already before this obtained some signal successes over the barbarians, and had restored peace to the empire of the East. He wished also to put an end to the troubles of the Western Empire, torn by the ambition and fury of Ricimer, desolated by Genseric, and governed by mere phantoms of emperors. Genseric braved the menaces of Leo. The latter, whose armies had just repelled the Huns, and slain one of the sons of Attila, united all his forces, and sent them into Africa against the Vandal prince; but the inexperience, or, according to Procopius, the treachery of Basiliscus saved Genseric, and the Roman army returned ingloriously home. Aspar and his son were suspected of having contributed by their intrigues to bring about these reverses, and Leo, wearied out with their audacity, determined to put an end to it. Afraid, however, of their power, he spread a snare for them unworthy of a monarch; he flattered Aspar with the hope of a union between Patricola, a son of the latter, and Ariadne, daughter of the emperor. A report of this intended match, purposely circulated abroad, excited the indignation of the populace, who hated the family of Aspar on account of their Arian principles. A sedition ensued. Aspar and his sons were compelled to fly for refuge to the church of St. Euphemia, and were only induced to quit this asylum on the urgent invitations of Leo, confirmed by oaths, for them to come to the royal palace. The moment they arrived there, Aspar and Ardaburius were beheaded. The Arians, enraged at the loss of their protector, incited Ricimer to trouble anew the repose of the West, and prevailed upon the Goths to attack Constantinople. The environs of the capital were in consequence laid waste for the space of two years by these barbarian invaders, until Leo succeeded in driving them off and concluding a peace. He died A.D. 474, leaving the empire to the young Leo, the son of his daughter Ariadne and of Zeno, an Isaurian, whom he had made a patrician and captain of his guards, in order to balance the power of Aspar. He had first vainly endeavoured to fix the succession upon Zeno himself. Leo has preserved the reputation of an active, enlightened, and vigilant monarch, who neglected nothing that had a tendency to promote the welfare of his subjects. He promulgated wise laws, and gave the example of moderation and economy which had been so long needed in the state. He is not exempt, however, from the charge of avarice, and of weakness also, in allowing the ambition of Aspar to go so long unpunished. (*Biogr. Univ.*, vol. 24, p. 135.)—VI. The second, called also the Younger, grandson of Leo I., and son of Ariadne and Zeno. He was declared Augustus at the moment of his grandfather's death. Although scarcely four years old at the period of his elevation, this choice was, notwithstanding, very agreeable to the people, who detested Zeno on account of his Arian tenets and his Isaurian origin. Verina, however, the widow of the deceased emperor, and Ariadne, the wife of Zeno, neglected neither intrigues nor seductive arts to conciliate for Zeno the favour of the populace. When all difficulties were believed to be removed, Ariadne conducted the young Leo to the hippodrome, and placed him on an elevated throne. There the child, a feeble tool in the hands of two ambitious females, called Zeno to him, and, placing the crown on the head of the latter, named him his colleague in the empire. Leo died soon after, having been poisoned, as was supposed, by Zeno, his own father, after a reign of about ten months. (*Biogr. Univ.*, vol. 24, p. 136.) —VII. The third, surnamed the Isaurian, born in Isauria of a mean family, and originally a dealer in cattle. His true name was Conon. A prediction made to him by some Jews, who declared that his fortune would be a brilliant one if he changed his name and took up the profession of arms, induced him to enter on a new career. He served at first as a private soldier in the army of Justinian II. Here his zeal, and some services which he had rendered, attracted the notice of the emperor, who received him into his guards, and raised him rapidly to the highest stations. Justinian having at length begun to entertain fears of his ambition, sent him on a dangerous expedition against the tribes of Caucasus. After having signalized his valour and military skill in the execution of this order, Leo returned to Constantinople, and Anastasius, who was now on the throne, appointed him to the command of the troops in Asia. On receiving intelligence of the deposition of Anastasius, Leo refused to acknowledge Theodosius III., whom the revolted fleet had proclaimed emperor. The Saracens, who were then ravaging the empire, excited Leo to seize upon the sceptre, having promised to aid him with all their forces. He had great need of prudence and address for managing these dangerous allies. Obliged alternately to deceive and to intimidate them, he found at last a fit moment for marching on Constantinople, where Theodosius yielded up the throne to him

with scarcely any resistance. Leo was crowned emperor March 25, A.D. 717. The Saracens, whom he had amused by false pretences, now advanced to the capital, and besieged it by sea and land. In this extremity Leo redoubled his exertions and courage, and, after long and obstinate conflicts, he succeeded in repelling his dangerous assailants. In 719, an attempt on the part of Anastasius to regain the throne failed through the activity of Leo, and the unsuccessful aspirant lost his head. He sustained also, with varied success, the repeated attacks of the Saracens in Sicily, Italy, and Sardinia. So many services rendered to the empire would have placed Leo in the rank of great monarchs, had not his fondness for theological quarrels, too common in those ages of ignorance, involved him in long and dangerous collisions. He espoused the cause of the Iconoclasts, and his severity drove many of the inhabitants into open rebellion. After a stormy conflict, marked by the most cruel persecutions, Leo died, A.D. 741, leaving the throne to his son Constantine Copronymus. (*Biogr. Univ.*, vol. 24, p. 136, *seqq.*)—VIII. The fourth, an emperor of the east, the son of Constantine Copronymus. He ascended the throne A.D. 775, and died A.D. 780, after an unimportant reign.—IX. The fifth, surnamed the Armenian, an emperor of the East, who rose from an obscure station to the throne. He succeeded the emperor Michael Rhangabe, whom the soldiers rejected in a mutiny secretly fomented by the ambitious Leo. His reign continued for seven years and a half, and was remarkable for the rigid military discipline introduced by him into the civil government. He was an Iconoclast, but his religious inconstancy obtained for him, in fact, the name of Chameleon. He was slain by a band of conspirators at the very foot of the altar, during the morning celebration of the festival of Christmas. (*Gibbon, Decline and Fall*, c. 48.)—X. The sixth, surnamed the Philosopher, an emperor of the East. He was the son of Eudoxia, wife of Basil I. The irregularities of his mother have left some doubt relative to his legitimacy; he was acknowledged, however, by Basil, as his son and successor. Already at the age of 19 years, the young prince had made himself beloved by all the empire. Santabaren, however, the favourite of Basil, an artful and dangerous man, irritated at the contempt and hatred which Leo testified for him, sought every means to destroy him, and at last succeeded in having him cast into prison on suspicion of plotting against his father's life. A cruel punishment at first threatened him; but the parent relented, and his son, being allowed to justify his conduct, was restored to all his former honours. A little while after, the death of Basil left Leo master of the Eastern empire. He ascended the throne with his brother Alexander in 886; but the latter, given up to his pleasures, abandoned to Leo the whole care of the government. Perhaps the effeminacy and licentiousness of Alexander obtained for Leo, by the mere force of flattering comparison, the title of Philosopher, which his life in no degree justified. Scarcely had he ascended the throne when he deposed Photius, the celebrated patriarch, who was secretly connected with Santabaren in the plot for his destruction. Santabaren himself underwent a cruel punishment, and was then driven into exile. Leo reigned weakly, and the ill success of his generals against the Bulgarians obliged him to submit to such terms of peace as those barbarians pleased to propose. A total defeat of his fleet by the Saracens also took place a short time before his death, which happened A.D. 911, after a reign of 25 years. "The name of Leo VI. has been dignified," observes Gibbon, "with the title of *Philosopher*, and the union of the prince and the sage, of the active and the speculative virtues, would indeed constitute the perfection of human nature But the claims of Leo are far short of this ideal excellence. Did he reduce his passions and appetites under the dominion of reason? His life was spent in the pomp of the palace, in the society of his wives and concubines: and even the clemency which he showed, and the peace which he strove to preserve, must be imputed to the softness and indolence of his character. Did he subdue his prejudices and those of his subjects? His mind was tinged with the most puerile superstition; the influence of the clergy, and the errors of the people, were consecrated by his laws, and the oracles of Leo, which reveal, in prophetic style, the fates of the empire, are founded on the arts of astrology and divination. If we still inquire the reason of his sage appellation, it can only be replied, that the son of Basil was less ignorant than the greater part of his contemporaries in church and state; that his education had been directed by the learned Photius; and that several books of profane and ecclesiastical science were composed by the pen or in the name of the imperial philosopher. But the reputation of his philosophy and religion was overthrown by a domestic vice, the repetition of his nuptials." (*Decline and Fall*, c. 48.) He was four times married, and had a son by each of these unions, but he lost three of his children successively at an early age. He left the empire to Constantine, his son by Zoe, his fourth wife.—We have remaining seventeen predictions or oracles of this pretended prophet, written in iambic verse. Rutgersius published the first sixteen, to which Leunclavius added the seventeenth, up to that time unedited. Leo also retouched and reduced to a better form the body of law commenced by Basil, and which took the name of Βασιλικαὶ διατάξεις, "*Imperial Constitutions*" or "*Basilicæ*." He also promulgated various new ordinances, Ἐπανορθωτικαὶ καθάρσεις, in which he corrected and modified the Justinian code. Of these 113 remain. We owe to his orders, likewise, the composition of an Ἐκλογή, or abridgment of Roman law, promulgated in his name and that of Constantine his son, who was then associated with him in the empire. Leo's principal work is that on *Military Tactics*, containing the elements of this branch of the military art: Τῶν ἐν πολέμοις τακτικῶν σύντομος παράδοσις, or Πολεμικῶν παρασκευῶν διάταξις. It is a compilation from the works of Arrian, Ælian, and especially Onesander, and contains some curious illustrations of the state of military knowledge in his day. The best edition is that of Meursius, *Lugd. Bat.*, 1612, 4to. It was translated into French by Maizeroi, *Paris*, 1771, 2 vols. 8vo. The libraries of Florence and of the Vatican are thought to contain many other military, and likewise some religious works, of this same emperor. (*Biographie Universelle*, vol. 24, p. 141, *seqq.*)

Leochares, an Athenian statuary and sculptor, mentioned by Pliny (34, 8, 19) as having flourished in the 102d Olympiad. He built the Mausoleum, in connexion with Scopas, Bryaxes, and Timotheus, to whom some add Praxiteles. (*Plin.*, 36, 5, 4.—*Vitruv.*, VII., *Præf.*, s. 13.) A list of his works is given by Sillig, from ancient authorities. (*Dict. Art., s. v.*)

Leonatus, one of the generals of Alexander. On the death of that monarch he was appointed to the charge of Phrygia Minor, which lay along the Hellespont. Not long after, on being directed by Perdiccas to establish Eumenes in the kingdom of Cappadocia, he communicated to the latter a plan which he had in view of seizing upon Macedonia. Eumenes immediately divulged this to Perdiccas. The plan thus formed by Leonatus was based upon his assisting Antipater in the Lamian war. Accordingly, though both Eumenes and Perdiccas knew his real instructions, he crossed over with a body of forces into Europe, and brought succour to Antipater against the confederate Greeks; but his ambitious designs were

frustrated by his being slain in battle. (*Plut., Vit. Alex.—Id., Vit. Phoc.—Id., Vit. Eum.*)

Leonīdas, I. a celebrated king of Lacedæmon, of the family of the Eurysthenidæ, sent by his countrymen to maintain the pass of Thermopylæ against the invading army of Xerxes, B.C. 480. A full narrative of the whole affair, together with an examination of the ancient statements on this subject, will be found under the article Thermopylæ.—II. Son of Cleonymus, of the line of the Agidæ, succeeded Areus II. on the throne of Sparta, B.C. 257. Agis, his colleague in the sovereignty, having resolved to restore the institutions of Lycurgus to their former vigour, Leonidas opposed his views, and became the main support of those who were inclined to a relaxation of ancient strictness. He was convicted, however, of having transgressed the laws, and was obliged to yield the supreme power to Cleombrotus, his son-in-law. Not long after he was re-established on the Spartan throne, and avenged the affront which he had received at the hands of Agis, by impeaching him and effecting his condemnation. (*Pausan.*, 2, 9.—*Id.*, 3, 6.)—III. A native of Alexandrea, who flourished at Rome as a grammarian towards the close of the first century of the Christian era. He wrote, among other things, epigrams denominated *ἰσόψηφα*, arranged in such a manner, that the numerical value of all the letters composing any one distich is equal to that of the letters of any other. He was very probably the inventor of this learned species of trifling. (*Schöll, Hist. Lit.*, vol. 4, p. 50.—Compare *Jacobs, Catal. Poet. Epigramm., s. v.*)—IV. A native of Tarentum, who flourished about 275 B.C. He has left behind a hundred epigrams in the Doric dialect, and which belong to the best of those that have been preserved for us. (*Jacobs, Catal. Poet. Epigramm., s. v.*)

Leontīni, a town of Sicily, situate about five miles from the seashore, on the south of Catana, between two small streams, the Lissus and Terias. The place is sometimes called by modern writers Leontium; this, however, is not only a deviation from Thucydides, who always uses the form *Λεοντῖνοι*, but, in fact, is employed by no ancient author except Ptolemy; and Cluverius there suspects the reading to be a corruption for *Λεοντῖνον*. (*Bloomfield, ad Thucyd.*, 6, 3.) It was founded by a colony of Chalcideans from Eubœa, who had come to the island but six years before, and had then settled Naxos, near Mount Taurus, where Tauromenium was afterward founded. That they should have settled Leontini only six years after their own colonization may indeed seem strange; but it may be accounted for from the superior fertility of the plain of Leontini, which has ever been accounted the richest tract in Sicily; for the very same reason they soon afterward settled Catana. (*Thucyd., l. c.—Bloomf., ad loc.*) The Siculi were in possession of the territory where Leontini was founded prior to the arrival of the colony, and were driven out by force of arms. Leontini for a time continued flourishing and powerful, but eventually sank under the superior power and prosperity of Syracuse. Its quarrel with this last-mentioned city led to the unfortunate expedition of the Athenians, whose aid Leontini had solicited. The city ultimately fell under the Syracusan power. The celebrated Gorgias was a native of this place. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 301, *seqq.*)

Leontĭum, an Athenian female, originally an hetærist, although afterward, as Gassendi maintains, the wife of Metrodorus, the most eminent friend and disciple of Epicurus. Many slanders were circulated respecting her intercourse with the philosopher and his followers. She herself composed works on philosophy. (*Diog. Laert.*, 10, 7.—*Plut., non posse suav. v. Sec. Epic.*, 4, 16.—*Cic., N. D.*, 1, 33.) A detailed biography of Leontium may be found in the *Biographie Universelle* (vol. 24, p 170.—Compare *Ritter, Hist. Philos.*, vol. 3, p. 402). Of the other hetærists who frequented the garden of Epicurus, it may be supposed that they were only brought to the common meals in accordance with the custom of the day. (*Ritter, l. c.*)

Leosthĕnes, I. one of the last successful generals of Athens. He was of the party of Demosthenes, and the violence of his harangues in favour of democracy drew the well-known reproof from Phocion: "Young man, thy words are like the cypress, tall and large, but they bear no fruit." He had, however, gained reputation enough to be chosen leader of a large body of mercenary soldiers, returned from Asia shortly before the death of Alexander, who, on that event being known, were taken openly into the pay of the republic. His first exploit was the defeat of the Bœotians near Platæa. After this he took post at Pylæ, to prevent the entrance of Antipater into Greece, defeated him, and shut him up in Lamia, a town of Thessaly, to which he laid siege; and from that siege the Lamian war has its name. Leosthenes, however, was killed in the course of it; and after his death success deserted the Athenian arms. He left a high reputation; and his picture, painted by Arcesilaus, is mentioned by Pausanias (1, 1) as one of the objects in the Piræus worthy of notice. (*Diod. Sic.*, 18, 9.—*Id.*, 18, 11, *seqq.*)—II. An Athenian commander, condemned to death, B.C. 361, for being defeated by Alexander of Pheræ. (*Diod. Sic.*, 15, 95.)

Leotychĭdes, I. a king of Sparta, son of Menares, of the line of the Proclidæ. He ascended the throne B.C. 491, a few years before the invasion of Greece by the Persians, and succeeded to Demaratus. Having been appointed, along with Xanthippus the Athenian, to the command of the Grecian fleet, he gained, in conjunction with his colleague, the celebrated victory of Mycale. He afterward sailed along the coast of Asia Minor, causing the inhabitants to revolt, and received into alliance with the Greeks the Ionians and Samians, who, in the battle of Mycale, had been the first to declare in favour of their ancient allies. Some years after this, Leotychides having been sent into Thessaly against the Aleuadæ, suffered himself to be influenced by their presents, and retired without having gained any advantage. He was accused on his return, and, not deeming himself safe at Lacedæmon, he took refuge at Tegea, in the temple of Minerva Alea (499 B.C.). Zeuxidamus, his son, being dead, Archidamus, his grandson, was placed on the throne. Leotychides died at Tegea 467 B.C. (*Herod.*, 6, 65.—*Id.*, 8, 131.—*Id.*, 9, 197.)—II. Son of Agis, king of Sparta. He passed, however, most commonly for the son of Alcibiades, whom Agis had received into his abode when exiled from Athens. Although Agis had formally recognised his legitimacy, it was nevertheless disputed, and Lysander eventually succeeded in having Agesilaus his brother appointed king in his place. (*Corn. Nep., Vit. Ages.—Pausan.*, 3, 8.)

Lepĭda, I. Æmilia, daughter of Manius Lepidus, and wife of Drusus Cæsar. She was engaged in an adulterous intercourse with Sejanus, and was s .born ed by that ambitious and profligate minister to become the accuser of her own husband to Tiberius. Notwithstanding her crimes, she was protected during her father's life, but, being afterward made a subject of attack by the informers of the day, she put an end to her own existence. (*Tacit., Ann.*, 4, 20.—*Id.*, 6, 40.)—II. A Roman female, who reckoned among her ancestors Pompey and Sylla. She was accused by her husband Sulpicius of adultery, poisoning, and treasonable conduct, and was condemned to exile, notwithstanding the interest which the people testified in her behalf. (*Tacit., Ann.*, 3, 22.)—III. Domitia, daughter of Drusus and Antonia. She was grand-niece of Augustus, and aunt of Nero, who destroyed her by poison. (*Tacit Ann.*, 13, 19.)—IV. Domitia, daugh

ter of Antonia the younger, by Lucius Domitius Ænobarbus. She was the wife of Valerius Messala, and mother of Messalina, and is described as having been a woman of debauched and profligate manners, and of a violent and impetuous spirit. In point of beauty and vice, she was the rival of Agrippina, Nero's mother. She was condemned to death through the influence of the same Agrippina. (*Tacit., Ann.*, 11, 37.—*Id., Ann.*, 12, 64.—*Sueton., Vit. Claud.*, 26.—*Id., Vit. Ner.*, 7.)

Lepĭdi, the name of one of the most distinguished families of the patrician gens, or house, of the Æmilii. The individuals most worthy of notice in this family are the following: I. M. Æmilius Lepidus, was sent as an ambassador to Ptolemy, king of Ægypt, at the close of the second Punic war, B.C. 201. (*Polyb.*, 16, 34.—*Liv.*, 31, 2.—Compare *Tacitus, Ann.*, 2, 67.) He obtained the consulship B.C. 187 (*Liv.*, 39, 5.—*Polyb.*, 23, 1), and again in B.C. 175. In B.C. 179 he was elected Pontifex Maximus and Censor. (*Liv.*, 40, 42.—*Aul. Gell.*, 12, 8.) He was also Princeps Senatus six times. (*Liv., Epit.*, 48.) He died B.C. 150.—II. M. Æmilius Lepidus, was prætor B.C. 81; after which he obtained the province of Sicily. (*Cic. in Verr.*, 3, 91.) In his consulship, B.C. 78, he endeavoured to rescind the measures of Sylla, but was driven out of Italy by his colleague Quintus Catulus and by Pompey, and retired to Sardinia, where he died the following year, while making preparations for a renewal of the war. (*Appian, Bell. Civ.*, 1, 105.—*Liv., Epit.*, 90.—*Plut., Vit. Pomp.*, 16.)—III. M. Æmilius Lepidus, the triumvir, son of the preceding, was ædile B.C. 52, and prætor B.C. 49, in which year Cæsar came to an open rupture with the senatorian party. Lepidus, from his first entrance into public life, opposed the party of the senate; and though he does not appear to have possessed any of the talent and energy of character by which Antony was distinguished, yet his great riches and extensive family connexions made him an important accession to the popular cause. On the first expedition of Cæsar into Spain, Lepidus was left in charge of the city, though the military command of Italy was intrusted to Antony. During Cæsar's absence, Lepidus proposed the law by which the former was created dictator. In the following year, B.C. 48, he obtained the province of Hispania Citerior, with the title of proconsul; and in B.C. 46 was made consul along with Cæsar, and at the same time his master of the horse, an appointment which again gave him the chief power in Rome during the absence of the dictator in the African war. In B.C. 44 he was again made master of the horse, and appointed to the provinces of Gallia Narbonensis and Hispania Citerior; but he did not immediately leave Rome, and was probably in the senate house when Cæsar was assassinated. After the death of Cæsar, Lepidus was courted by both parties; and the senate, on the motion of Cicero, decreed that an equestrian statue should be erected to him, in any part of the city he might fix upon. Lepidus promised to assist the senate; but, at the same time, carried on a secret negotiation with Antony. On his arrival in his province, being ordered by the senate to join Decimus Brutus, he at length found it necessary to throw off the mask; and, instead of obeying their commands, united his forces with those of Antony. In the autumn of this year, B.C. 43, the celebrated triumvirate was established between Antony, Lepidus, and Octavius (Augustus); and in the division of the provinces, Lepidus received the whole of Spain and Gallia Narbonensis. The conduct of the war against Brutus and Cassius was assigned to Antony and Augustus; while the charge of the city was intrusted to Lepidus, who was again elected consul (B.C. 43). After the defeat of Brutus and Cassius, Antony and Augustus found themselves sufficiently powerful to act contrary to the advice and wishes of Lepidus; and, in the new division of the provinces which was made after the battle of Philippi, Spain and Gallia Narbonensis were taken from Lepidus, and Africa was given to him in their stead. Lepidus had now lost all real authority in the management of public affairs; but he was again included in the triumvirate, when it was renewed B.C. 37. In the following year he was summoned from Africa to assist Augustus in Sicily against Sextus Pompeius; and he landed with a large army, by means of which he endeavoured to regain his lost power, and make himself independent of Augustus. But in this attempt he completely failed. Being deserted by his own troops, he was obliged to implore the mercy of Augustus, who spared his life, and allowed him to retain his private property and the dignity of Pontifex Maximus, which he had obtained on the death of Julius Cæsar, but deprived him of his province and triumvirate, and banished him, according to Suetonius, to Circeii. (*Sueton., Vit. Aug.*, 16.) After the battle of Actium, his son formed a conspiracy for the assassination of Augustus on his return from the East, which was discovered by Mæcenas; and Lepidus, having incurred the suspicion of his former colleague, repaired to Rome, where he was treated, according to Dio Cassius, with studied insult and contempt. (*Encycl. Us. Knowl.*, vol. 13, p. 438.)—IV. A companion of Caligula in his career of debauchery. The prince made him marry his sister Drusilla, and gave him hopes of being named as successor to the empire. Lepidus, however, who would seem to have reckoned but little, after all, on the promises of the emperor, conspired against him. The conspiracy was detected, and cost its author his life. He is supposed by some to have been the son of Julia, grand-daughter of Augustus, and consequently cousin-german to Caligula. (*Tacit., Ann.*, 14, 2.)—V. A poet of an uncertain period, a poem of whose, entitled *Philodexios*, was published by Aldus Manutius at *Lucca*, 1588.

Lepontĭi, a people of the Alps, near the source of the Rhone, on the south of that river. The Lepontine Alps separated Italy from the Helvetii. The Lepontii are known to have inhabited that part of the Alps which lies between the *Great St. Bernard* and *St. Gothard*. (*Cæs., B. Gall.*, 4, 10.—*Plin.*, 3, 20.—*Strabo*, 204.)

Leptĭnes, I. a son of Hermocrates, and brother of Dionysius the Elder. He was sent against Mago, general of the Carthaginians, with the whole fleet of the tyrant, B.C. 396. At first he gained some advantages, but having separated himself too much from the main body of the fleet, he was surrounded by the enemy, and lost a large number of his vessels. After having remained for some time in a state of disgrace, he recovered the favour of the tyrant, and married his daughter. He commanded the left wing at the battle of Cronium (B.C. 383), where he fell fighting valiantly. His fall occasioned the defeat of the army. (*Diod. Sic.*, 14, 48.—*Id.*, 14, 60.—*Id.*, 15, 17.)—II. A Syracusan, who, in conjunction with Callipus, took the city of Rhegium, occupied by the troops of Dionysius the Younger (351 B.C.). He was subsequently in the number of those who massacred this same Callipus, to avenge the death of Dion. (*Diod. Sic.*, 16, 45.)—III. A tyrant of Apollonia and other cities of Sicily, taken by Timoleon (B.C. 342), and exiled to Corinth. (*Diod. Sic.*, 16, 72.)—IV. An Athenian orator, who proposed that certain immunities from the burdensome offices of choragus, gymnasiarch, and hestiator, which used to be allowed to meritorious citizens, should be taken away. A law was passed in accordance with this. Demosthenes attacked it and procured its abrogation.—V. A Syrian, general of Demetrius, who put to death at Laodicea, Octavius, a commissioner whom the Romans had sent into the

East to arrange the affairs of Syria. He was sent to Rome, to be delivered up along with Isocrates, who was also a party to the murder, but the senate refused to receive him. (*Diod. Sic., fragm.*, lib. 31.—*Op., ed. Bip.*, vol. 10, p. 29, *seqq.*)

Leptis, the name of two cities in Africa, distinguished by the epithets of Μεγάλη (*Magna*) and Μικρά (*Parva* or *Minor*).—I. The first was situate towards the great Syrtis, at the southeast extremity of the district of Tripolis. Leptis Magna was founded by the Phœnicians, and ranked next to Carthage and Utica among their maritime cities. Under the Romans it was signalized, as Sallust informs us, by its fidelity and obedience. On the occupation of Africa by the Vandals, its fortifications appear to have been destroyed; but they were probably restored under Justinian, when the city became the residence of the prefect Sergius. It was finally demolished by the Saracens; after which it appears to have been wholly abandoned, and its remains, according to Leo Africanus, were employed in the construction of the modern Tripoli. The modern name is *Lebida*. An account of the remains of the ancient city will be found in *Beechy's Travels*, p. 74, *seqq.*, and in the *Modern Traveller*, pt. 49, p. 61. Capt. Beechy describes the country around *Lebida* as beautiful and highly productive. (*Mela*, 1, 7.—*Plin.*, 5, 4.—*Strab.*, 574.)—II. The latter was in the district of Byzacium or Emporiæ, about 18 miles below Hadrumetum, on the coast. It is now *Lempta*. It paid a talent a day to the Carthaginians as tribute. (*Vid.* Emporiæ.) The Phœnicians, according to Sallust, were its founders. (*Lucan*, 2, 251.—*Plin.*, 5, 19.—*Sallust, Jug.*, 77.—*Mela*, 1, 8.)

Lerĭna or Planasĭa, a small island in the Mediterranean, on the coast of Gallia Narbonensis, south of Nicæa. It is now *St. Marguerite*. Strabo gives it the name of Planasia, from its shape. (*Tacit., Ann.*, 1, 3.)

Lerna, a small lake in Argolis, near the western coast of the Sinus Argolicus, rendered celebrated by the fable of the many-headed hydra slain by Hercules, and connected also with the legend of the Danaïdes, who flung into its waters the heads of their murdered husbands. (*Vid.* Hercules, Hydra, and Danaïdes.) The Lernæan Lake was formed by several sources, which discharged themselves into its basin. Minerva is said to have purified the daughters of Danaus by means of its waters; which circumstance subsequently gave rise to certain mystic rites called Lernæa, instituted, as Pausanias affirms, by Philammon, son of Apollo and father of Thamyris, in honour of Ceres. (*Pausan.*, 2, 37.—*Strab.*, 371.—*Cramer's Ancient Greece*, vol. 3, p. 237.)

Leros, a small island off the coast of Caria, and forming one of the cluster called Sporades. (*Plin.*, 5, 31.) It was peopled from Miletus, and very probably belonged to that city. Strabo gives its inhabitants a character for dishonesty. (*Strab.*, 635.)

Lesbos, now *Metelin*, an island of the Ægean, lying off the coast of Mysia, at the entrance of the Gulf of Adramyttium. It was first settled by a body of Pelasgi, who, under the conduct of Xanthus their king, having been driven from Argos, passed from Lycia into this island, then called Issa, and named by them Pelasgia. Seven generations after this, and a short time subsequent to the deluge of Deucalion, Macareus passed from Attica, then denominated Ionia, with a colony to this island. From him it received the name of Macarea. Lesbus, an Æolian, joined himself to this colony, married the daughter of Macareus, who was called Methymne, and gave his own name to the island after the death of his father-in-law. The elder daughter of Macareus was named Mytilene; her name was given to the capital of the whole island. This is said to have taken place two generations before the Trojan war. Homer speaks of the island under the name of Lesbos, as being well inhabited. Other, and perhaps more accurate accounts, make the Æolians to have led colonies into the island for the first time, 130 years after the Trojan war. Herodotus makes five Æolian cities in Lesbos. Pliny mentions other names besides those already given, which seem, however, to have been merely general appellations, denoting some circumstance or feature in the island, as *Himerte*, the wished-for, *Lasia*, the woody, &c. The island contained forests of beech, cypress, and fir trees. It yielded marble of a common quality, and the plains abounded in grain. Warm springs were also found; agates and precious stones. (*Pococke*, vol. 2, pt. 2, p. 20.) The most profitable production was wine, which was preferred in many countries to all the other Greek wines. To the present day, the oil and figs of Lesbos are accounted the best in the Archipelago. The island anciently contained nine cities, for the most part in a flourishing condition; among them Mytilene, Pyrrha, Methymna, Arisba, Eressus, and Antissa: at present 120 villages are enumerated. From an insignificant monarchy, Lesbos first became a powerful democracy. The Lesbians then made great conquests on the Continent, and in the former territory of Troy, and even resisted the Athenians themselves. Lesbos was next disturbed by the Samians, and afterward by the Persians, to whom it was finally obliged to submit. After the battle of Mycale, it shook off the Persian yoke, and became the ally of Athens. During the Peloponnesian war, it separated more than once from Athens, but was always reduced to obedience. A distinguished citizen of Mytilene, exasperated that several rich inhabitants had refused his sons their daughters in marriage, publicly accused the city of an intention to conclude a league with the Lacedæmonians, by which false accusation he induced the Athenians to send a fleet against Lesbos. (*Aristot., de Rep.*, 5, 4.) The nearest cities, Methymna excepted, armed in defence of their capital, but were overpowered, the walls of Mytilene were demolished, and a thousand of the richest inhabitants put to death. The territory of Methymna alone was spared. The island itself was divided into 3000 parts, of which 300 were devoted to the service of the gods, and the rest divided among the Athenians, by whom they were rented to the ancient proprietors. (*Thucyd.*, 3, 50.) The cities of Lesbos, nevertheless, soon rebelled again.—The Lesbians were notorious for their dissolute manners, and the whole island was regarded as the abode of pleasure and licentiousness. At the same time they had the reputation of the highest refinement, and of the most distinguished intellectual cultivation. Poetry and music made great progress here. The Lesbian school of music was highly celebrated, and is fabled to have had the following origin: When Orpheus was torn to pieces by the Bacchantes, his head and lyre were thrown into the Thracian river Hebrus, and both were cast by the waves on the shores of Lesbos, near Methymna. Meanwhile harmonious sounds were emitted by the mouth of Orpheus, accompanied by the lyre, the strings of the latter being moved by the breath of the wind. The Methymneans, therefore, buried the head, and suspended the lyre in the temple of Apollo; and, as a recompense for this, the god bestowed upon them a talent for music, and the successful culture of this and the sister art of poetry. (*Hygin., Poet. Astron.*, 2, 7.) In reality, Lesbos produced musicians superior to all the other musicians of Greece. Among these the most distinguished were Arion and Terpander. Alcæus and Sappho, moreover, were esteemed among the first in lyric poetry. Pittacus, Theophrastus, Theophanes, Hellanicus, Myrtilus, &c., were also natives of this island.—A variety of hills, clad with vines and olive-trees, rise round the numer

ous bays of this island. The mountains of the interior are covered with mastic, turpentine-trees, pines of Aleppo, and the cistus. Rivulets flow under the shades of the plane-tree. The island contains at present about 25,000 inhabitants. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 433.—*Barthelemy, Voyage d'Anacharsis*, vol. 2, p. 59, *seqq*, 12mo ed.—*Encyclop. Americ.*, vol. 7, p. 516.—*Malte-Brun*, vol. 2, p. 85, *seqq*.)

Lesbus or Lesbos, a son of Lapithus, grandson of Æolus, who married Methymna, daughter of Macareus. He succeeded his father-in-law, and gave his name to the island over which he reigned. (*Vid.* Lesbos.)

Lesches, a Cyclic bard, a native of Mytilene, or Pyrrha, in the island of Lesbos, and considerably later than Arctinus. The best authorities concur in placing him in the time of Archilochus, or about the 18th Olympiad (B.C. 708–704). Hence the account which we find in ancient authors, of a contest between Arctinus and Lesches, can only mean that the latter competed with the earlier poet in treating the same subjects. His poem, which was attributed by many to Homer, and, besides, to very different authors, was called the *Little Iliad* (Ἰλιὰς Μικρά), and was clearly intended as a supplement to the great Iliad. We learn from Aristotle (*Poet.*, c. 23, *ad fin.*, *ed. Bekk.*—c. 38, *ed. Tyrwh.*) that it comprised the events before the fall of Troy, the fate of Ajax, the exploits of Philoctetes, Neoptolemus, and Ulysses, which led to the taking of the city, as well as the account of the destruction of Troy itself; which statement is confirmed by numerous fragments. The last part of this (like the first part of the poem of Arctinus) was called the *Destruction of Troy:* from which Pausanias makes several quotations, with reference to the sacking of Troy, and the partition and carrying away of the prisoners. It is evident, from his citations, that Lesches, in many important events (for example, the death of Priam, the end of Astyanax, and the fate of Æneas, whom he represents Neoptolemus as taking to Pharsalus), followed quite different traditions from those of Arctinus. The connexion of the several events was necessarily loose and superficial, and without any unity of subject. Hence, according to Aristotle, while the Iliad and Odyssey only furnished materials for *one* tragedy each, more than *eight* might be formed out of the Little Iliad. (*K. O. Müller, Hist. Gr. Lit.*, p. 66.—*C. G. Müller, de Lesche Poëta.*)

Lēthe, I. one of the rivers of the lower world, the waters of which possessed the property of causing a total forgetfulness of the past. Hence the name, from the Greek λήθη (*lethē*), signifying "*forgetfulness*" or "*oblivion.*" The shades of the dead drank a draught of the waters of Lethe, when entering on the joys of Elysium, and ceased to remember the troubles and sorrows of life.—II. A river of Spain. Its true name, however, was the Limius, according to Ptolemy, or, according to Pliny (4, 34), the Limia. Strabo styles it the Belion. It was in the territory of the Calliaci, a little below the Minius. Its name, Lethe (or, as it should be rather termed, ὁ τῆς λήθης, the river of forgetfulness), was given to it from the circumstance of the Celtæ and Turduli, who had gone on an expedition with united forces, losing here their common commander, becoming disunited, forgetting the object of their expedition, and returning to their respective homes. There was so much superstitious dread attached to this stream, that Brutus, in his expedition against the Calliaci, could with great difficulty induce his soldiers to cross. (*Ukert, Geogr.*, vol. 2, p. 297.)

Leuca, a town of Italy, in Messapia, near the Iapygian promontory. It was in the country of the Salentini. The ancient name remains in the modern appellation of the Iapygian promontory, and also in the name of a church dedicated to the Virgin, under the title of *S. Maria di Leuca.* (*D'Anville, Anal. Geogr. de l'Italie*, p. 233.)

Leucæ, a town of Ionia, west of the mouth of the Hermus, at the entrance of the Smyrnæus Sinus. It was situate on a promontory, which, according to Pliny (5, 29), was anciently an island. Near this place, Andronicus, the pretender to the crown of Pergamus, was defeated by the Roman consul Crassus. (*Mela*, 1, 17.—*Mannert, Geogr.*, vol. 6, pt. 3 p. 338.)

Leucas or Leucadia, an island in the Ionian Sea, off the coast of Acarnania. It once formed part of the continent, but was afterward separated from the mainland by a narrow cut, and became an island. The modern name is *Santa Maura.* In Homer's time it was still joined to the mainland, since he calls it Ἀκτὴν Ἠπείροιο, in opposition to Ithaca and Cephallenia. (*Od.*, 24, 377.—Compare *Strabo*, 451.)—Scylax also affirms "that it had been connected formerly with the continent of Acarnania." It was first called Epileucadii, and extends towards the Leucadian promontory. The Acarnanians being in a state of faction, received a thousand colonists from Corinth. These occupied the country which is now an island, the isthmus having been dug through. (*Peripl.*, p. 13.—Compare *Scymnus, Ch.*, v. 464.—*Plut., Vit. Themist.*) Strabo informs us, that this Corinthian colony came from the settlements of Ambracia and Anactorium; and he ascribes to it the cutting of the channel of Dioryctus, as it is commonly called (*l. c.*). This work, however, must have been posterior to the time of Thucydides, for he describes the Peloponnesian fleet as having been conveyed across the isthmus on more than one occasion (3, 80; 4, 8). Livy, speaking of Leucas, says, that in his time it was an island, but in the Macedonian war it had been a peninsula (33, 17). Pliny reports, that it was once a peninsula called Neritos; and, after it had been divided from the mainland, was reunited to it by means of the sand which accumulated in the passage. The cut itself, three stadia in length, was, as we have already said, called Dioryctus (4, 2.—*Polyb.*, 5, 5). Strabo says that in his time it was crossed by a bridge. (*Strab.*, 452.) Dodwell states (vol. 1, p. 50), that the canal of Santa Maura is fordable at the present day in still weather. The remains of a bridge are seen, which joined it to the continent, and which was built by the Turks when they had possession of the island.—The capital of the island was Leucas. Livy (33, 17) describes it as situated on the strait itself. It rested, according to him, on a hill looking towards Acarnania and the east. Thucydides (3, 94) likewise states, that the town was situate within the isthmus, as also Strabo (*l. c.*), who adds, that the Corinthians removed it to its situation on the strait from Nericum. Dr. Holland (vol. 2, p. 91) speaks of the ruins of an ancient city about two miles to the south of the modern town.—The island was famous for a promontory at its southwestern extremity, called Leucate. It was celebrated in antiquity for being the lover's leap, and is said by Strabo to have derived its name from the *white* colour of the rock. Sappho is said to have been the first to try the remedy of the leap, when enamoured of Phaon. (*Menand., ap. Strab., l. c.*—*Ovid, Her.*, 15, 165.) Artemisia, queen of Caria, so celebrated by Herodotus, perished, according to some accounts, in this fatal trial. (*Ptol., Hephæst., ap. Phot.*, p. 491.—Consult *Hardion, Diss. sur le saut de Leucade.*, *Mém. de l'Acad. des Inscr.*, vol. 7, p. 254.) Virgil represents this cape as dangerous to mariners. (*Æn.*, 3, 274; 8, 676.) Sir W. Gell describes it as a white and perpendicular cliff of considerable elevation, and has given a beautiful representation of it in one of the plates appended to his work

on the *Geography and Antiquities of Ithaca.* On the summit of the promontory was a temple of Apollo. Strabo states a curious custom which prevailed, of casting down a criminal from this precipice every year, on the festival of the god; and adds, that, in order to break his fall, they attached to him birds of all kinds. If he reached the water alive, he was picked up by boats stationed there, and allowed to depart from the territories of Leucadia. (*Strab.*, 452.—*Cic.*, *Tusc. Q.*, 4, 18.—*Cramer's Anc. Greece*, vol. 2, p. 13, *seqq.*)

Leucăte, a promontory at the southwestern extremity of Leucas. (*Vid.* Leucas.)

Leuce, an island in the Euxine Sea, near the mouth of the Borysthenes. It is probable that it was the same with the westernmost extremity of the Dromos Achillis, which was formed into an island by a small arm of the sea, and lay facing the mouth of the Borysthenes; now named *Tentra.* It derived its name from its white sandy shores. (*Mannert, Geogr.*, vol. 4, p. 235.) According to the poets, the souls of the ancient heroes were placed here as in the Elysian fields, and enjoyed perpetual felicity. Here, too, the shade of Achilles is fabled to have been united to that of Helen. (*Vid.* Helena I.)

Leuci, I. a people in the southeastern quarter of Gallia Belgica, and to the south of the Mediomatrici. Lucan speaks of them, in conjunction with the Remi, as very expert with the sling (1, 424). Their territory extended from the Matrona to the Mosella, and corresponds to the northeastern part of the department of the Upper *Marne*, and to the southern part of the department of the *Meuse* and *Meurthe*, or, in other words, to the country around *Toul.* (*Cæs., B. G.*, 2, 14.—*Tacit., Hist.*, 1, 64.—*Plin.*, 4, 17.)—II. Montes (Λευκὰ ὄρη), mountains in the western part of the island of Crete, to the south of Cydonia; now *Alprovoana.* (*Strabo*, 475.)

Leucippus, I. a celebrated philosopher, of whose native country and preceptor little is known with certainty. Diogenes Laertius (9, 30) makes him to have been a native of Elea, and a disciple of Zeno, the Eleatic philosopher: he refers, however, at the same time, to other opinions, which assigned, respectively, Abdera and Miletus as his birthplace. (Compare *Tennemann, Gesch. der Phil.*, vol. 1, p. 257.) He wrote a treatise concerning nature, now lost (*Pseud. Orig. Phil.*, c. 12, p. 88.—*Fabr., Bibl. Gr.*, vol. 1, p. 778), from which the ancients probably collected what they relate concerning his tenets. Dissatisfied with the metaphysical subtleties by which the former philosophers of the Eleatic school had confounded all evidence from the senses, Leucippus and his follower Democritus determined, if possible, to discover a system more consonant to nature and reason. Leaving behind them the whole train of fanciful conceptions, numbers, ideas, proportions, qualities, and elementary forms, in which philosophers had hitherto taken refuge, as the asylum of ignorance, they resolved to examine the real constitutions of the material world, and to inquire into the mechanical properties of bodies, that from these they might, if possible, deduce some certain knowledge of natural causes, and hence be able to account for natural appearances. Their great object was, to restore the alliance between reason and the senses, which metaphysical subtleties had dissolved. For this purpose they introduced the doctrine of indivisible atoms, possessing within themselves a principle of motion. Several other philosophers before this time had indeed considered matter as divisible into indefinitely small particles, particularly Anaxagoras, Empedocles, and Heraclitus; but Leucippus and Democritus were the first who taught, that these particles were originally destitute of all qualities except figure and motion, and therefore may justly be reckoned the authors of the atomic philosophy. The following summary of the doctrine of Leucippus will exhibit the infant state of this system, and, at the same time, sufficiently expose its absurdities. The universe, which is infinite, is in part a *plenum* and in part a *vacuum.* The *plenum* contains innumerable corpuscles or atoms, of various figures, which, falling into the vacuum, struck against each other; and hence arose a variety of curvilinear motions, which continued till at length atoms of similar forms met together, and bodies were produced. The primary atoms being specifically of equal weight, and not being able, on account of their multitude, to move in circles, the smaller rose to the exterior parts of the vacuum, while the larger, entangling themselves, formed a spherical shell, which revolved about its centre, and which included within itself all kinds of bodies. This central mass was gradually increased by a perpetual accession of particles from the surrounding shell, till at last the earth was formed. (*Diog. Laert., l. c.*—*Theodoret, Serm.*, 4.—*Cic., N. D.*, 1, 42.—*Plut., de Plac. Phil.*, 2, 7.—*Id. ibid.*, 3, 12.) In the mean time, the spherical shell was continually supplied with new bodies, which, in its revolution, it gathered up from without. Of the particles thus collected in the spherical shell, some in their combination formed humid masses, which, by their circular motion, gradually became dry, and were at length ignited and became stars. The sun was formed in the same manner, in the exterior surface of the shell; and the moon in its interior surface. In this manner the world was formed, and, by an inversion of the process, it will at length be dissolved. (*Diog. Laert., l. c.*—*Pseud. Orig. Phil., l. c.*—*Enfield's History of Philosophy*, vol. 1, p. 421, *seqq.*—*Tennemann, Gesch. der Phil.*, vol. 1, p. 258, *seqq.*)—II. A brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins, Castor and Pollux, as they were going to celebrate their nuptials with Lynceus and Idas. (*Ovid, Fast.*, 5, 701.—*Apollod.*, 3, 10, &c.—*Pausan.*, 3, 17.)

Leucopĕtra, a cape of Italy, in the territory of the Brutii, and regarded by all ancient writers on the geography of that country as the termination of the Apennines. Strabo (259) asserts that it was distant fifty stadia from Rhegium; but this computation ill accords with that of Pliny (3, 10), who removes it twelve miles thence. (Compare *Cic., Phil.*, 1, 3.—*Mela*, 2, 4.) The error probably lies in the text of the Greek geographer, as there is no cape which corresponds with the distance he specifies. Topographers are not agreed as to the modern point of land which answers to Leucopetra; some fixing it at *Capo Pittaro* (*D'Anville, Anal. Geogr. de l'Ital.*, p. 261), others at the *Punta della Saetta* (*Grimaldi, Annal. del. Regn. di Nap.*, vol. 1, *Introd.*, c. 28.—*Romanelli*, vol. 1, p. 97), and others at the *Capo dell' Armi.* The latter opinion seems more compatible with the statement of Pliny and is also the most generally credited. (*Cluverius, Ital. Antiq.*, vol. 2, p. 1299.—*Holsten., ad Steph. Byz.*, p. 302.—*Cellar., Geogr. Ant.*, l. 2, c. 9.—*Notes to the French Strabo, l. c.*—*Cramer's Ancient Italy*, vol. 2, p. 433.)

Leucŏphrys, an ancient name of Tenedos, given to it probably from the appearance made by the summits of its chalk-hills. (*Pausan.*, 10, 14.—*Mannert, Geogr.*, vol. 6, pl. 3, p. 510.)

Leucosĭa, a small island in the Sinus Pæstanus. It was said to have derived its name from one of the Sirens. (*Lycophron*, v. 722, *seqq.*—*Strabo*, 252.) Dionysius (1, 53) calls it Leucasia. It is now known by the name of *Licosa* (*Cluv., Ital. Antiq.*, vol. 2, p. 1259), and sometimes by that of *Isola piana.* (*Vid. Zannoni's Map of the Kingdom of Naples.*) It was once probably inhabited, as several vestiges of buildings were discovered there in 1696. (*Antonin., della*

Lucan., p. 2, disc. 8.—*Cramer's Anc. Italy*, vol. 2, p. 369.)

Leucosyrii, the Greek form of a name applied by the Persians to the Cappadocians, and signifying *White Syrians*. (*Herod.*, 1, 72.—*Id.*, 5, 45.—*Id.*, 7, 72.—*Strabo*, 543.) The Persians called the Cappadocians by this appellation, because they considered them to be a branch of the great Syrian nation, from the resemblance of their language, customs, and religion, and because they found that they possessed a *fairer* complexion than their swarthy brethren of the south. The Greek colonies on the coast of Pontus received this name from the Persians, and expressed it by the forms of their own language, but, in its application, restricted it to the inhabitants of the mountainous country lying along the coast, from the Promontorium Jasonium in the east, to the mouth of the Halys in the west, while they called the people in the interior of the country by the name of Cappadocians. The Leucosyrii became in time blended into one people with the Paphlagonians. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 329, *seqq.*)

Leucothĕa, I. the name given to Ino after she had been transformed into a sea-goddess. Both she and her son Palæmon were held powerful to save from shipwreck, and were invoked by mariners. The name Leucothea is supposed to be derived from the *white* waves *running* rapidly on (*λευκός*, *white*, and *θέω*, *to run*).—II. A daughter of Orchamus, dishonoured by Apollo, and buried alive by her incensed father. The god caused the frankincense shrub to spring up from her grave. (*Ovid, Met.*, 4, 196, *seqq.*)

Leuctra, a small town of Bœotia, southeast of Thespiæ, and west of Platæa, famous for the victory which Epaminondas, the Theban general, obtained over the superior force of Cleombrotus, king of Sparta, on the 8th of July, B.C. 371. (*Pausan.*, 9, 13.) In this famous battle 4000 Spartans were killed, with their king Cleombrotus, and no more than 300 Thebans. From that time the Spartans lost the empire of Greece, which they had held for so many years. The Theban army consisted at most of 6000 men, whereas that of the enemy was at least thrice that number, including the allies. But Epaminondas trusted most to his cavalry, in which he had much advantage both as to quality and good management; the wealthy Lacedæmonians alone keeping horses at that time, which made their cavalry most wretched, both as to ill-fed, undisciplined steeds and unskilful riders. Other deficiencies he endeavoured to supply by the disposition of his men, who were drawn up fifty deep, while the Spartans were but twelve. When the Thebans had gained the victory and killed Cleombrotus, the Spartans renewed the fight to recover their king's body, and in this object the Theban general wisely chose to gratify them rather than hazard the success of another onset.—According to Strabo (414), Leuctra was situate on the road from Thespiæ to Platææ, and, according to Xenophon (*Hist. Gr.*, 6, 4), in the territory of the former. An oracle had predicted that the Spartans would sustain a severe loss in this place, because some of their youths had violated two maidens of Leuctra, who afterward destroyed themselves. (*Pausan.*, 9, 13, *seqq.*—*Plutarch, Vit. Epam.*—*Xen., Hist. Gr., l. c.*) The spot still retains in some degree its ancient name, *Leuca*, pronounced *Lefka*. Dr. Clarke noticed here several tombs and the remains of an ancient fortress upon a lofty conical hill. The ground in the plain is for a considerable space covered with immense fragments of marble and stone. (*Clarke's Travels*, vol. 7, p. 110, *Lond. ed.*—Compare *Dodwell*, vol. 1, p. 261.—*Cramer's Anc. Greece*, vol. 2, p. 212.)

Leuctrum, I. a town of Messenia, on the coast, sixty stadia from Cardamyle. (*Pausan.*, 4, 26.) In consequence of its frontier situation, it became a source of dispute between the Messenians and Lacedæmonians. Philip, the son of Amyntas, who acted as umpire, awarded the place to the Messenians. (*Strab.*, 361.) It is called Leuctra by Thucydides (5, 54) and Xenophon. The latter informs us it was situated above the promontory of Malea. (*Hist. Gr.*, 6, 5.) It was said to have been founded by Pelops. (*Strab.*, 360.) The ancient site is still distinguished by the name of *Leutro*.—II. A small town of Achaia, on the Sinus Corinthiacus, above Ægium, and in the vicinity of Rhypæ, on which latter place it was dependant. (*Pausan.*, 7, 24.)—III. A town of Arcadia, below Megalopolis. (*Pausan.*, 8, 27.) It is perhaps *Leontari*, near which Sir W. Gell remarked the site of a small ancient city. (*Itin. of the Morea*, p. 138.)

Lexovii, a people of Gaul in Lugdunensis Secunda, near the mouth of the Sequana, and on its left banks. Their capital was Noviomagus, now *Lisieux*. (*Cæs., B. G.*, 3, 9.—*Itin. Ant.*, 385.)

Libanius, a celebrated sophist of Antioch, in the age of the Emperor Julian, born A.D. 314, of a good family. At the age of fifteen he frequented a school of certain sophists, of whom he speaks with great contempt in his Biography, calling them *εἴδωλα σοφιστῶν*. Brought back to the true path of learning by a more intelligent preceptor, he studied with ardour the finest models of antiquity. He continued his studies during four months at Athens, and afterward at Constantinople, where the grammarian Nicocles, one of the instructers of Julian, and the sophist Bemarchius, were his teachers. Having failed in his expectation of obtaining a chair at Athens, he began to profess eloquence, or the sophistic art, at Constantinople. His success was brilliant, but excited the envy of his contemporaries. Bemarchius, in particular, having been worsted by him in an oratorical contest, to which he had challenged his former pupil, had recourse to a vile calumny for the purpose of effecting his destruction. He charged him with sorcery, and represented him as a man covered with vices. The prefect of the city lent a favourable ear to the charge, and Libanius was in consequence compelled to leave Constantinople (A.D. 346). He retired to Nicæa, and from this place he went to Nicomedia, where he obtained great celebrity as an instructer. He calls the five years which he spent there in the society of his friend Aristænetus, the spring time of his life. Recalled at length to Constantinople, he found a new prefect there, who became the protector of his enemies and the persecutor of himself. Disgusted at this state of things, and not daring to accept a chair at Athens, which had been offered him, he obtained permission from Cæsar Gallus to return for four months to his native city. This prince having been slain in 354, Libanius passed the rest of his days at Antioch, where he had numerous disciples. The Emperor Julian, who, before his expedition into Persia, knew him only by his writings, was his constant admirer. He named him quæstor, and addressed many letters to him, the last of which, written during his expedition against the Persians, has come down to us. The death of Julian was a double loss for Libanius; it took away a protector, who had shielded him from the attacks of calumny; and it caused to vanish the hopes which he had entertained of witnessing the re-establishment of paganism. Under the reign of Valens, Libanius was exposed anew to the persecution of his enemies, and was charged with being engaged in a plot against the tranquillity of the state. He succeeded, however, in establishing his innocence. He would even appear to have gained the good-will of the monarch, for he composed a panegyric upon him, and addressed to him an harangue, in which he requested a confirmation of the law that awarded to natural children a share of the father's property at his death. This law interested him personally, from the circumstance

of his having natural children of his own. If it be true that he lived to the time of Arcadius, he must have attained to more than 90 years of age.—Besides his Progymnasmata, Libanius has left harangues, declamations, Μελέται (discourses on imaginary subjects), stories, and letters on various points of morality, politics, and literature. All these pieces are well written, and though the style of Libanius is open to the charge of too much study and elaborate care, we may notwithstanding pronounce him the greatest orator that Constantinople ever produced. Gibbon, therefore, would seem to have judged him altogether too harshly, when he characterizes his writings as, for the most part, "the vain and idle compositions of an orator who cultivated the science of words; and the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war and the Athenian commonwealth." (*Decline and Fall*, c. 24.) It is no little glory for this sophist to have been the preceptor of St. Basil and St. Chrysostom, and of having been connected in intimate friendship, notwithstanding the opposition of their religious sentiments, with these two pillars of the church. —Libanius, as we have already remarked, was a pagan, and attached to the religion of his fathers. His tolerance forms a singular contrast with the persecuting zeal of the Christians of his time; and a remarkable proof of this may be seen in one of his epistles. (*Ep.*, 730, p. 349, *ed. Wolf.*)—Among the writings of Libanius may be mentioned his *Progymnasmata* (*Præexercitationes*), or Examples of Rhetorical Exercises (Προγυμνασμάτων παραδείγματα), divided into thirteen sections, and each one containing a model of one particular kind. Among the *Discourses* or *Harangues* of Libanius are many which were never pronounced, and which were not even intended to be delivered in public: they partake less of the nature of discourses than of memoirs, or, rather, moral dissertations. One of them is a biographical sketch of Libanius, written by himself, at the age of 60 years, unless there be some mistake in the number, and retouched by him when about 70 years. It forms the most interesting production of his pen. Another of these pieces is entitled Μονῳδιά, and is a Lament on the death of Julian. Libanius does not pretend to conceal, in this discourse, that one ground of his deploring the death of the monarch, is the triumph of Christianity which would result therefrom. A third is a discourse addressed to Theodosius on the preservation of the temples and idols of paganism. A fragment of this discourse was discovered by Mai, in 1823, in some of the Vatican MSS. A fourth is entitled Ὑπὲρ τῶν Ἱερῶν, "*Respecting the Temples.*" In this discourse, pronounced or written about A.D. 390, Libanius entreats the Emperor Theodosius to set bounds to the fanaticism of the monks, who were destroying the temples of paganism, especially those in the country, and to order the bishops not to connive at these excesses.—The *Declamations*, or exercises on imaginary subjects, exceed forty in number. Some idea may be formed of their nature by the titles of a few: "Discourse of Menelaus, addressed to the Trojans, and demanding back his spouse." "Discourse of Achilles, in answer to Ulysses, when the latter was sent by Agamemnon to propose a reconciliation." "Discourse of a parasite who deplores the loss of a dinner," &c.—A very interesting part of the works of Libanius is his epistolary correspondence. There are more than 2000 letters written by him, and the number of persons to whom they are addressed exceeds 550. There are among these some illustrious names, such as the Emperor Julian, and his uncle, who bore the same name, governors of provinces, generals, literary men, &c. There are also among his correspondents some fathers of the church, such as St. Athanasius, St Basil, St. Gregory of Nyssa, St. John Chrysostom, &c. As to the subjects of these letters, there are many, it must be confessed, of a very uninteresting nature, containing, for example, mere compliments, recommendations, or the recital of domestic affairs. A large number, however, have claims on our attention by the beauty of the ideas and sentences, the importance of the subject matter, and the historical illustrations which they have preserved for us.—We have also from his pen *Arguments to the Speeches of Demosthenes.*—There is no *complete* edition of the works of Libanius. The best edition of the *Discourses* and *Declamations* is that of Reiske, published by his widow ("*præfata est Ernestina Christina Reiske*"), *Lips.*, 1791–1797, 4 vols. 8vo. A quarto edition, put forth by Reiske himself in 1784, was interrupted by his death, after only the first volume had appeared. Still, however, a good edition is much wanted, as Reiske's has neither historical introductions, commentary, nor even tables, and is, moreover, burdened with the inaccurate version of Morell. The most numerous collection of the Letters will be found in the edition of J. C. Wolf, *Amst.*, 1738, fol (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 159, *seqq.*)

Libănus, a chain of mountains in Syria, deriving their name from their *white* colour (*Relandi, Palæstina*, p. 311), the eastern part in particular being covered with continual snow. (*Jer.*, 18, 14.) Some make the range commence from Mons Amanus, on the confines of Cilicia, and give the general name of Libanus to the entire chain of mountains running thence to the south; it is more accurate, however, to make it begin near Aradus in Phœnicia, and, after forming the northern boundary of that country, run to the south, and end near Sidon. There are, however, several parallel chains, four of which, towards the west, have the general name of Libanus applied to them, while another parallel chain to the east was called by the Greeks Antilibanus. Between Libanus and Antilibanus is a long valley called Cœle Syria, or the hollow Syria. Libanus, then, is composed of four chains or enclosures of mountains, which rise one upon the other; the first is very rich in grain and fruits; the second is barren; the third, though higher than this, enjoys perpetual spring, the trees being always green, and the orchards full of fruit. It is so beautiful that some have called it a terrestrial paradise. The fourth is very high, so that it is almost always covered with snow, and is uninhabitable by reason of the great cold. Volney states that the snow remains on Libanus all the year round towards the northeast, where it is sheltered from the sea-winds and the rays of the sun. Maundrell found that part of the mountain-range which he crossed, and which, in all probability, was by no means the highest, covered with deep snow in the month of May. Dr. Clarke, in the month of July, saw some of the eastern summits of Lebanon, or Antilibanus, near Damascus, covered with snow, not lying in patches, as is common in the summer season with mountains which border on the line of perpetual congelation, but do not quite reach it, but with "that perfect, white, smooth, and velvet-like appearance which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire." At the time this observation was made, the thermometer, in an elevated situation near the Sea of Tiberias, stood at 102½ in the shade. Sir Frederic Henniker passed over snow in July; and Ali Bey describes the same eastern ridge as covered with snow in September. We know little of the absolute height, and less of the mineralogy, of these mountains. Burckhardt describes Lebanon as composed of primitive limestone; but, as he found fossil-shells on the summit, it more probably consists either of transition or mountain limestone. If so, it must be considered as one of the highest points at which either of these sub-

stances is found.—Of the noble cedars which once adorned the upper part of this mountain, but few now remain, and those much decayed. Burckhardt, who crossed Mount Libanus in 1810, counted about 36 large ones, 50 of middle size, and about 300 smaller and young ones; but more might exist in other parts of the mountain. The wine, especially that made about the convent of Canobin, still preserves its ancient celebrity; and is reported by travellers, more particularly by Rouwolff, Le Bruyn, and De la Roque, to be of the most exquisite kind for flavour and fragrance.—The rains which fall in the lower regions of Lebanon, and the melting of the snows in the upper ones, furnish an abundance of perennial streams, which are alluded to by Solomon. (*Song*, 4, 15.) On the declivities of the mountain grew the vines that furnished the rich and fragrant wines which Hosea (14, 7) celebrated, and which may still be obtained by proper culture. The snow of Lebanon was probably transported to a distance, for the purpose of cooling wine and other liquors. Solomon speaks of the cold of snow in the time of harvest (*Prov.*, 25, 13), which could be obtained nowhere in Judæa nearer than Lebanon. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 341.—*Mansford's Scripture Gazetteer*, p. 314, *seqq.*)

Liber, the name of an ancient Italian deity, identified with the Grecian Dionysus or Bacchus. His festival, named Liberalia, was celebrated on the 17th March, when the young men assumed the *toga virilis* or *libera*. (*Varro, L. L.*, 5, p. 55.—*Ovid, Fast.*, 3, 713, *seqq.*) When the worship of Ceres and Proserpina was introduced at Rome, Proserpina was named Libera, and the conjoined deities were honoured as Ceres, Liber, and Libera. The name Liber is commonly derived from *liber*, "free," and is referred to the influence of wine in freeing from care. Others, however, prefer deducing it from *libo*, "to pour forth," and make Liber to be the god of productiveness effected by moisture. (*Keightley's Mythology*, p. 517.)

Libĕra, a name given to Proserpina among the Romans. (*Vid.* Liber.)

Liberalĭa, a festival celebrated annually in honour of Liber, the Roman Bacchus. It took place on the 17th of March. (*Vid.* Liber.)

Libertas, the Goddess of Freedom, the same with the Eleutheria of the Greeks. Hyginus makes her the daughter of Jupiter and Juno. (*Præf.*, p. 10, *ed. Munck.*) Tiberius Gracchus is said to have erected the first temple to her at Rome, on the Aventine Hill, and it was here that the archives of the state were deposited. The goddess was represented as a Roman matron, arrayed in white, holding in one hand a broken sceptre, and in the other a pike surmounted by a *pileus* or cap: at her feet lay a cat, an animal that is an enemy to all restraint. The cap alluded to the Roman custom of putting one on the heads of slaves when manumitted. (*Liv.*, 24, 16.—*Id.*, 25, 7.—*Ovid, Trist.*, 3, 1, 72.—*Plut., Vit. Gracch.*)

Libēthra, I. a city of Macedonia, situate, according to Pausanias (9, 30), on the declivity of Olympus, and not far from the tomb of Orpheus. An oracle declared, that when the sun beheld the bones of the poet, the city should be destroyed by a boar (ὑπὸ συός). The inhabitants of Libethra ridiculed the prophecy as a thing impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named Sus, being prodigiously swollen, rushed down with violence from Mount Olympus upon Libethra, overthrowing the walls and all the public and private edifices, and every living creature in its furious course. Whether Libethra recovered from the devastation occasioned by this inundation is not stated in any writer, but its name occurs in Livy as a town in the vicinity of Dium before the battle of Pydna (44, 5). Strabo also alludes to Libethra when speaking of Mount Helicon, and remarks, that several places around that mountain attested the former existence of the Thracians of Pieria in the Bœotian districts. (*Strab.*, 409.—*Id.*, 471.) From these passages it would seem that the name of Libethrius was given to the summit of Olympus which stood above the town. Hence the muses were surnamed Libethrides as well as Pierides. (*Virg., Eclog.*, 7, 21.—*Cramer's Anc. Greece*, vol. 1, p. 210.)—II. A fountain of Thessaly, on Mount Homole, in the district of Magnesia, at the northern extremity. (*Plin.*, 4, 9.—*Mela*, 2, 3.)

Libethrĭdes, a name given to the Muses. (Consult remarks under Libethra, I., towards the end of the article. *Vid.* also Libethrius.)

Libethrĭus, I. a mountain of Bœotia, forty stadia to the south of Coronea, and forming one of the summits of Helicon. It was dedicated to the Muses, and the nymphs called Libethrides. (*Pausan.*, 9, 34.—*Strabo*, 409.)—II. A fountain on Mount Libethrius.

Libitīna, a goddess at Rome presiding over funerals. In her temple were sold all things requisite for them. By an institution ascribed to Servius Tullius, a piece of money was paid her for every one who died, and the name of the deceased entered in a book called *Libitinæ ratio*. (*Dion. Hal.*, 4, 15.—*Sueton., Vit. Ner.*, 39.) The object of this custom was to ascertain the number of deaths annually. Libitina and Venus were regarded as one and the same deity, because, says Plutarch, the same goddess superintends birth and death. It would be more correct, however, to say that we have here a union of the power which creates with that which destroys. (*Plut., Quæst. Rom.*, 23.)

Libon, an architect of Elis, who built the temple of Olympian Jove, in the sacred grove Altis, out of the proceeds of the spoil taken from the Pisæans and some other people (*Pausan.*, 5, 10, 2.) This temple was built in the Doric style; and it must have been erected about Olymp. 84 (B.C. 444–440), since in Olymp. 85, 4, Phidias commenced his statue of the Olympian Jupiter, and it can scarcely be maintained that the temple was built long before the statue was undertaken. (*Sillig, Dict. Art., s. v.*)

Libophœnīces, the inhabitants of the district Byzacium, in Africa Propria. Their name indicates that they were a mixture of Libyans and Phœnicians. The Libophœnices are a proof of the policy pursued by the Phœnician and Carthaginian settlers, in admitting the natives to a participation in some of the rights of citizenship. Carthage itself was in this sense a Libophœnician city Polybius often speaks of the Libophœnices. Diodorus Siculus, however, gives a more particular account of them, as well as the information that the cities on the coast were alone strictly included in this denomination. (*Diod. Sic*, 20, 55.) Pliny limits the appellation to the cities on the coast of Byzacium (5, 4). It ought to be extended, however, to other parts also of the African coast.

Liburnĭa, a province of Illyricum, along the Adriatic, over against Italy, having Dalmatia on the south, and Istria on the north. *Zara*, anciently Iadera, and afterward Diodora, was once its capital. The ruins of Burnum, the Liburnia of Strabo, are to be seen on the right hand of the Titius or *Kerka*, in the desert of *Bukoviza*. The Liburnians were an Illyrian tribe, and their country now answers to part of Croatia. They appear to have been a maritime people from the earliest times; and the Greeks, who colonized Corcyra, are said, on their arrival in that island, to have found it in their possession. (*Strabo*, 270.) Scylax seems to distinguish the Liburni from the Illyrians, restricting probably the latter appellation to that part of the nation which was situate more to the south, and was better known to the Greeks. The same writer alludes to the sovereignty of the Liburni as not excluding females; a fact which appears to have reference to the

history of Teuta, and might serve to prove that this geographical compilation is not so ancient as many have supposed. (*Scylax*, p. 7.) Strabo asserts, that the Liburni extended along the coast for upward of 1500 stadia. (*Strab.*, 315.) According to Pliny (3, 13), they once occupied a considerable extent of territory on the coast of Picenum, and he speaks of Truentum as the only remaining establishment of theirs, in his day, in this quarter of Italy. It is chiefly on this information of Pliny that Freret has grounded his system of the Illyrian colonies in Italy. He conceives that these Liburni, as well as all the others, came by land. But it would be more natural to suppose that the Liburni, as a maritime people, had crossed over from the opposite coast of Dalmatia. (*Mém. de l'Acad. des Inscr.*, &c., vol. 18, p. 75.—*Cramer's Anc. Italy*, vol. 1, p. 285.) The galleys of the Liburnians were remarkable for their light construction and swiftness, and it was to ships of this kind that Augustus was in a great measure indebted for his victory over Antony at Actium. (*Dio Cass.*, 29, 32.) Hence, after that time, the name of *naves Liburnæ* was given to all quick-sailing vessels, and few ships were built but of that construction. (*Veget.*, 4, 33.) The Liburnians were a stout, able-bodied race, and were much employed at Rome as porters, and sedan or litter-carriers. Hence Martial, in describing the pleasures of a country-life (1, 50), exclaims, "*procul horridus Liburnus.*" Compare *Juvenal*, 3, 240.—*Boettiger, Sabina, oder Morgenscenen*, &c., *Sc.* 8, p. 193.

Liburnĭdes, islands off the coast of Liburnia, said to amount to the number of forty. The name originated with the Greek geographers. (*Strab.*, 315.)

Liburnus, a chain of mountains near Apulia, crossed by Hannibal in his march from Samnium and the Peligni into Apulia. It is stated that, before he arrived in the latter province, he crossed this chain; which probably answers to the branch of the Apennines bordering on the valley of the Tifernus to the north, and known by the name of *Monte della Serra.* (*Polyb.*, 3, 101.—*Romanelli*, vol. 3, p. 20.—*Cramer's Anc. Italy*, vol. 2, p. 270.)

Libўa, I. a daughter of Epaphus and Cassiopeia, who became mother of Agenor and Belus by Neptune. (*Apolod.*, 2, 1; 3, 1.—*Pausan.*, 1, 44.)—II. The name given by the Greek and Roman poets to what was otherwise called Africa. In a more restricted sense, the name has been applied to that part of Africa which contained the two countries of Cyrenaïca and Marmarica, together with a very extensive region in the interior, of which little, if anything, was known, and which was generally styled Libya Interior. (*Vid.* Africa.)

Libўcum Mare, that part of the Mediterranean which lies along the coast of Libya, extending eastward as far as the island of Crete. (*Mela*, 1, 4.—*Strab.*, 247.)

Libyssa, a small village of Bithynia, west of Nicomedia, and near the shores of the Sinus Astacenus. It is rendered memorable for containing the tomb of Hannibal, whence, no doubt, its name. (*Plut., Vit. Flamin.—Ammian. Marcell.*, 22, 9.—*Eutrop.*, 4, 11.—*Plin.*, 5, 32.) It is thought to answer to the modern *Gebisse* or *Dschebize.* If, however, Pococke be correct (vol. 3, l. 2, c. 18) in making *Gebisse* 24 English miles from Pontichium or *Pantik*, we ought rather to decide in favour of the *Diacibe* or *Diacibiza* of the middle ages (*Sozom., Hist. Eccles.*, 6, 14), which lies on the same coast, nearer Pontichium. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 585, *seqq.*)

Licātes, a people of Vindelicia, on the eastern bank of the Licus, in the modern *Oberdonaukreis*, to the northeast of *Füssen.* (*Plin.*, 3, 20.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 698.)

Lichădes, small islands near Cæneum, a promontory of Eubœa, called so from Lichas. (*Vid.* Lichas.) They were three in number, Caresa, Phocaria, and Scarphia. They are thought to answer to the modern *Ponticonesi.* (*Ovid, Met.*, 9, 165, 217.)

Lichas, the ill-fated bearer of the poisoned tunic from Deïanira to Hercules. In the paroxysm of fury occasioned by the venom of the hydra, the hero caught Lichas by the foot and hurled him into the sea from the summit of Œta. (*Ovid, Met.*, 9, 165, 217.—Compare *Milton, P. L.*, 2, 545.) He was changed by the compassion of the gods into one of a group of small islands, which hence derived their name. (*Vid.* Lichades.)

Licinĭa Lex. (Consult remarks under the article Licinius I.)

Licinĭa, I. daughter of P. Licinius Crassus, and wife of Caius Gracchus. (*Plut., Vit. Gracch.*)—II. The wife of Mæcenas. She was sister to Proculeius, and bore also the name of Terentia. She is thought to be alluded to by Horace (*Od.*, 2, 12, 13) under the name of Licymnia. (*Bentley, ad Horat., l. c.*—Compare remarks under the article Mæcenas.)

Licinĭus, I. C. Licinius Stolo, of a distinguished plebeian family at Rome, was made tribune of the commons, together with his friend L. Sextius Lateranus, in the year 375 B.C. These tribunes brought forward three "rogations," that is to say, bills or projects of laws, for the comitia or assembly of the tribes to decide upon: 1. That in future no more military tribunes should be appointed, but two annual consuls, as formerly, and that one of the two should always be a plebeian. The occasional appointment of military tribunes, part of whom might be chosen from the plebeians, was a device of the senate to prevent the plebeians from obtaining access to the consulship.—2. To deduct from the capital of all existing debts, from one citizen to another, the sums which had been paid by the debtor as interest, and the remaining principal to be discharged in three years by three equal payments. This seems, according to our modern notions of money-transactions, a very summary, and not very honest, way of settling standing engagements; but if we carry ourselves back to that remote period of Roman society, and take into consideration the enormous rate of interest demanded, the necessities of the poorer citizens, who were called from their homes and fields to fight the battles of their country, and had no means of supporting their families during the interval except the ruinous one of borrowing money from the wealthy, who were mostly patricians, and also the fearful power which the law gave to the creditor over the debtor, and the atrocious manner in which that power was used, or abused, in many instances, such as those reported by Livy (2, 23; 6, 14; 8, 28), we shall judge more dispassionately of the proposition of Licinius.—3. The third rogation has been a subject of much perplexity to modern inquirers. Its object, as briefly expressed by Livy, was, that no one should possess (*possideret*) more than 500 *jugera* (about 333 acres) of land; and until lately it has been literally understood, by most readers of Roman history, as fixing a maximum to private property. But Beaufort, and more lately Heyne, Niebuhr, and Savigny, have shown, that the limitation referred to the holding of land belonging to the *ager publicus*, or public domain of the state. It appears that most of the large estates possessed by the patricians must have been portions of this public domain, which consisted of lands conquered at various times from the surrounding nations. This land the patricians had occupied, cultivated, and held as tenants at will, they and their descendants paying to the state a tenth of all grain, a fifth on the produce of plantations and vineyards, and a certain tax per head of cattle grazing on the public pasture. This was the kind of *possession* which the Licinian rogation proposed to limit and regulate. Licinius proposed, that all who had more than

500 *jugera* should be made to give up the surplus, which was to be distributed among those who had no property, and that in future every citizen was to be entitled to a share of newly-conquered land, with the same restriction, and subject to the same duties. This might be considered as a bill for the better distribution of plunder among those engaged in a plundering expedition, for the land thus acquired and distributed cannot be compared to real property as held throughout Europe in our own day; and this reflection may perhaps serve to moderate somewhat the warmth of our sympathy in reading of the complaints of the Roman plebeians concerning the unequal distribution of land, which had been, in fact, taken by violence from a third party, the other nations of Italy, who were the real sufferers. —The patricians, who had, till then, the best share of the common plunder, opposed to the utmost the passage of these three laws. The contest lasted during ten whole years, during which the republic at one time fell into a kind of anarchy. Camillus also, at one period, was appointed dictator, as a last expedient on the part of the nobility, and in that capacity stopped the voting at the Comitia Tributa, by threatening to summon the people to the Campus Martius, and to enlist and march them into the field. At last, however, the three rogations passed into law. Sextius Lateranus, the colleague of Licinius, the first plebeian consul, was chosen for the next year, 365 B.C., together with a patrician, L. Æmilius Mamercinus. The senate, however, refused to confirm the election of Sextius, and the plebeians were preparing for a new secession and other fearful threatenings of a civil war, when Camillus interposed, and an arrangement was made, that, while the patricians conceded the consulship to the plebeians, the latter should leave to the patricians the prætorship, which was then for the first time separated from the consulship. Thus was peace restored. Licinius, the great mover of this change in the Roman constitution, was raised to the consulship 363 B.C., but nothing remarkable is recorded of him while in that office. In the year 356 B.C., under the consulship of C. Marcius Rutilus and C. Manlius Imperiosus, we find Licinius charged and convicted before the prætor of a breach of his own agrarian law, and fined 10,000 asses. It seems that he possessed 1000 *jugera*, one half of which he held in the name of his son, whom he had emancipated for the purpose. After this we hear no more of C. Licinius Stolo. (*Encycl. Us. Knowl.*, vol. 13, p. 464, *seq.*—*Liv.*, lib. 6 *et* 7.—*Niebuhr, Röm. Gesch.*, vol. 3, p. 1, *seqq.*—*Val. Max.*, 8, 6. —*Savigny, Das Recht des Besitzes*, p. 175.)—II. Muræna. (*Vid.* Muræna.)—III. Varro Muræna, a brother of Proculeius, who conspired against Augustus with Fannius Cæpio, and suffered for his crime. Horace addressed to him his 10th ode, book 2.—IV. C. Flavius Valerius, a Roman emperor. A sketch of his history will be found incorporated with that of Constantine. (*Vid.* Constantinus.)

Licĭnus, a Roman barber, made a senator by Julius Cæsar merely because he bitterly hated Pompey. Compare the language of the scholiast (*ad Horat., Ep. ad Pis.*, 301): "*Quod odisset Pompeium, a Cæsare senator factus dicitur.*"

Ligarĭus, Q., was at first a lieutenant of C. Considius, proconsul of Africa, and afterward succeeded him in that province. He sided with the republican party against Cæsar, and was condemned to exile. His brothers at Rome solicited his recall, but their application was opposed by Tubero, who openly accused Ligarius before the dictator. Cicero appeared as the advocate for Ligarius, and his speech on the occasion has come down to us. This oration was pronounced after Cæsar, having vanquished Pompey in Thessaly, and destroyed the remains of the republican party in Africa, assumed the supreme administration of affairs at Rome. Merciful as the conqueror appeared, he was understood to be much exasperated against those who, after the rout at Pharsalia, had renewed the war in Africa. Ligarius, when on the point of obtaining his pardon, was formally accused by his old enemy Tubero of having borne arms in that contest. The dictator himself presided at the trial of this cause, much prejudiced against Ligarius, as was known from his having previously declared that his resolution was fixed, and was not to be altered by the charms of eloquence. Cicero, however, overcame his prepossessions, and extorted from him a pardon. The countenance of Cæsar, it is said, changed as Cicero proceeded in his speech; but when he touched on the battle of Pharsalia, and described Tubero as seeking his life amid the ranks of the army, he was so agitated that his body trembled, and the papers which he held dropped from his hand. The oration of Tubero against Ligarius was extant in Quintilian's time, and probably explained the circumstances which induced a man who had fought so keenly against Cæsar at Pharsalia to undertake the prosecution of Ligarius. (*Plut., Vit Cic.*—*Dunlop's Roman Lit.*, vol. 2, p. 317, *Lond. ed.*)

Liger or Ligĕris, now the *Loire*, the largest river of Gaul; it rises in Mons Cebenna or *Cevennes*, and for the first half of its course runs directly north, then turns to the west, and falls into the Atlantic between the territories of the Pictones and Namnetes. (*Cæs., B. G.*, 3, 9.—*Id. ibid.*, 7, 5.—*Auson., Mosell.*, v. 461. —*Lucan*, 1, 439.)

Ligŭres, the inhabitants of Liguria. (*Vid.* Liguria.)

Liguria, a country of Cisalpine Gaul, lying along the shores of the Sinus Ligusticus or Gulf of *Genoa*, having the Varus on the west, and the Macra on the southeast, and bounded on the north by the Alps. The Ligures, termed Λίγυρες and Αιγυστῖνοι by the Greeks (*Strabo*, 203.—*Polyb.*, 2, 16), appear to have been a numerous and powerful people, extending, in the days of their greatest strength, along the shores of the Mediterranean, from the mouth of the Rhodanus to the river Arnus, reaching also into the interior of Gaul and the valleys of the Maritime Alps. According to some accounts, they had penetrated to the west as far as the borders of Spain. (*Thucyd.*, 6, 2.—*Scyl., Peripl.*, p. 4.) Of the origin of this people we have no positive information; but there is good reason for supposing that they were Celts, though Strabo (128) distinguishes them from the Gauls. The story which is told by Plutarch of the Ligurians in the army of Marius, acknowledging the Ambrones as belonging to the same stock with themselves; the affinity of the term Ligur to the Celtic Lly-gour or Lly-gor, together with other words, evidently belonging to the same root, which Cluverius has collected (*Ital. Ant.*, vol. 1, p. 50), may be considered as plausible grounds at least for the support of such an opinion. Though the period of their settlement in Italy cannot be determined, we may safely affirm that it was very remote, since the Tyrrheni, themselves a very ancient people, on their arrival in Italy, found them occupying a portion of what was afterward called Etruria, and, after a long struggle, succeeded in expelling them. (*Lycophr.*, v. 1354.) The Greeks, who were unacquainted with the real situation of Liguria, made that country the scene of some of their earliest and most poetical fictions. The passage of Hercules (*Æsch., Prom., Sol. ap. Strab.*, 183) and the story of Cycnus were identified with it. (*Virg., Æn.*, 10, 185.) And it is not improbable, that the fable of Phaëthon's sisters shedding tears of amber, a substance which the Greeks called Lingurium (*Strabo*, 202), had its origin in the country which produced that substance, and gave it its name. (*Millin, Voyage en Italie*, vol. 2, p. 336.) Herodotus was better acquainted with the Ligurians (5, 9), and mentions them as forming part of the mercenary forces of Carthage, in its wars against the Greeks of Sicily (7, 165). The conquest of Liguria by the Romans was not effected

nil long after the second Punic war. The Ligurians had joined Hannibal with a considerable force soon after his arrival (*Polyb.*, 3, 60), a circumstance of itself sufficient to provoke hostilities on the part of the conquerors; but there was another reason which rendered the subjugation of Liguria extremely desirable. It afforded the easiest communication with Gaul and Spain over the Maritime Alps, an object in itself of the greatest importance. The Ligurians long and obstinately resisted their invaders, when the rest of Italy had been subjugated for many years. The Romans could only obtain a free passage along their shore of twelve stadia from the coast (*Strabo*, 180); nor was it till the Ligurians, after a war of eighty years' duration, had been driven from every hold in their mountains, and whole tribes had even been carried out of the country, that they could be said to be finally conquered. (*Liv.*, 40, 38.—*Id.*, 41, 12.)—The Ligurian character does not appear to have been held in much esteem by antiquity; while it allows them all the hardihood and courage usual with mountaineers (*Cic.*, *Agr.*, 2, 35.—*Virg.*, *Georg.*, 2, 168), qualities which were even shared in an uncommon degree by the weaker sex (*Diod. Sic.*, 5, 39), it taxes them too plainly with craft and deceit to be misunderstood. (*Virg.*, *Æn.*, 11, 700.—*Servius*, *ad loc.*—*Claudian*, *Idyl.*, 12.) According to the statement of Polybius (2, 16), the boundaries of the Ligurians in Italy seem to have been the Maritime Alps to the northwest, to the south the river Arnus; but in the time of Augustus this latter boundary was removed northward to the river Macra. (*Plin.*, 3, 5.) To the north and northeast, the Ligurians ranged along the Alps as far as the river Orgus (*Orca*), which separated the Taurini, the last of their nation on that side, from the Cisalpine Gauls: south of the Po they bordered on the Anamanni and Boii, also belonging to this last-mentioned people. (*Cramer's Ancient Italy*, vol. 1, p. 19, *seqq.*)

Ligustĭcus Sinus, a gulf forming the upper part of the Mare Tyrrhenum. It is now the *Gulf of Genoa*. (*Flor.*, 3, 6.) It is also called Ligusticum Mare. (*Colum.*, 8, 2.—*Plin.*, 3, 6, 20.)

Ligўes, a people of Asia, mentioned by Herodotus (7, 72). The historian informs us, that the Ligyes, the Matieni, the Mariandyni, and the Cappadocians had the same kind of arms, and that the Ligyes, Mariandyni, and Cappadocians, as forming part of the army of Xerxes, were under the same commander. Larcher infers from all this, that the nations here mentioned were contiguous to each other, and that the Ligyes were to the east of the Mariandyni and Cappadocians, and to the northeast of the Matieni. The Ligyes were reduced in point of numbers in the time of Herodotus, but had been at an earlier period a powerful tribe; and we are even informed by Eustathius (*ad Dionys. Perieg.*, 76), that, according to Lycophron, a portion of the Ligyes had once inhabited a part of Colchis, and that Cytæa was a Ligyan city. (*Larcher*, *Hist. d'Herod.*, vol. 8, p. 301, *seqq.*, *Table Geogr.*) On the subject of the Ligyes generally, as a very early people, consult the remarks of Bernhardy (*ad Dion. Perieg.*, *l. c.*—*Geogr. Gr. Min.*, vol. 1, p. 543.)

Lilybæum, I. a city of Sicily on the western coast, south of Drepanum, and near a famous cape called also Lilybæum, now *Cape Boeo*. (*Diod. Sic.*, 13, 54.) It was the principal fortress of the Carthaginians in Sicily, and was founded by them about the 106th Olympiad (*Diod. Sic.*, 22, 14), as a stronghold in this quarter against Dionysius of Syracuse. It received as a part of its population the remaining inhabitants of Motya, which place had been taken by Dionysius. The strength of its fortifications was evinced in the war with Pyrrhus. All the other Carthaginian cities in Sicily had yielded to his arms; Lilybæum alone made a successful resistance, and, after three months of close investment, he was compelled to raise the siege. (*Diod.*, *l. c.*) In the course of the first Punic war, Carthage felt more than once that the preservation of her power in Sicily depended upon Lilybæum, since she could always send with the greatest ease to this quarter the necessary supplies by sea, and could always find in it an easy entrance into the very heart of the island. If the Romans, too, became masters of Lilybæum, they would have, what they wanted throughout the whole war, a safe harbour on the western and southern coasts of the island, whence they could easily threaten Carthage herself. (*Polyb.*, 1, 41.) The moment, therefore, the Carthaginians perceived that the Romans were about to attack this place, they made every possible exertion to render it secure. The number of the inhabitants was increased by accessions from Selinus, and a strong body of troops was added to the garrison. (*Polyb.*, 1, 42, *seqq.*) The resistance made by the place was effectual, and the Romans only obtained possession of Lilybæum by the conditions of the peace which brought the whole of Sicily under their power. From this time the Romans watched with the greatest care so important a city, repelled all the subsequent attacks of the Carthaginians, who made the greatest exertions to repossess themselves of the place, and used it as the harbour whence their fleets sailed for the reduction of Carthage. In a later age, Cicero calls it "*splendidissima civitas*" (*in Verr.*, 5). The modern town of *Marsala* occupies the southern half of the ancient city. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 376, *seqq.*)—II. The western one of the three famous capes of Sicily, now *Cape Boeo*. The earlier Greeks were not acquainted with this headland, as they rarely navigated along this part of the Sicilian coast; neither did they make any settlements near it. The name first occurs in the false Orpheus (*Argon.*, v. 1248). In a later age it was mentioned by every geographer, not so much from anything remarkable in its appearance, as from its forming the westernmost extremity of Sicily. It is not a mountain-promontory, but a low, flat point of land, rendered dangerous to vessels by its sandbanks and concealed rocks. Lilybæum was the nearest point to Carthage, and the ancient writers inform us, that vessels could be seen from it sailing out of the harbour of that city. (*Strabo*, 267.—*Plin.*, 7, 21.—*Ælian*, *Var. Hist.*, 11, 13.) The distance, 30 geographical miles, shows the story to be false. Polybius gives the cape a northwest direction: this is true, however, only as regards the harbour of Lilybæum. The cape itself stretches directly to the west. (*Mannert*, *Geogr.*, vol. 9, pt. 2, p. 375, *seqq.*)

Limōnum, a town of Gallia Aquitanica, in the territory of the Pictones. It was subsequently called Pictavi, and is now *Poitiers*. (*Cæs.*, *B. G.*, 8, 26.)

Lindum, a town of Britain, the capital of the Coritani, and on the main road from Londinium to Eboracum. (*Cellar.*, *Geogr. Ant.*, vol. 2, p. 341.) It is now *Lincoln*. Mannert supposes it to have been a Roman colony, and deduces the modern name from *Lindi Colonia*. (*Geography*, vol. 2, pt. 2, p. 149.) Bede writes the name *Lindi-collina*. (*Hist. Eccles.*, 2, 16.)

Lindus, a city in the island of Rhodes, near the middle of the eastern coast. It was the old capital of the island before Rhodes was built, and is said to have been founded by the Heliades. Others made Tlepolemus its first settler (*Strabo*, 654), and others, again, assigned its foundation to Danaus. (*Strab.*, *l. c.*—*Diod. Sic.*, 5, 58.) Lindus is one of the three cities alluded to by Homer (*Il.*, 2, 668). Notice of it also occurs in the Parian Chronicle. It contained a very ancient and famous temple of Minerva, hence called the Lindian, built, according to a tradition, by the Danaïdes. (*Strab.*, *l. c.*) The statue of the goddess was a shapeless stone. (*Callim.*, *ap. Euseb.*, *Præp. Ev.*, 3, 8.)

Pindar's Seventh Olympic Ode, in honour of Diagoras the Rhodian, was consecrated in this temple, being inscribed in letters of gold. (*Schol. ad Pind., Ol.*, 7, *init.*) Here also was a temple of Hercules, the worship connected with which consisted, according to Lactantius (1, 21), in revilings and execration ("*maledictis et exsecratione celebrantur, eaque pro violatis habent, si quando inter solemnes ritus vel imprudenti alicui exciderit lonum verbum*"). This temple contained a painting of the god by Parrhasius. (*Athenæus*, 12, p. 543.) There were several other pictures by the same celebrated master at Lindus, inscribed with his name. (*Athen.*, 15, p. 687.) This place was also famous for having produced Cleobulus, one of the Seven Sages of Greece; and also Chares (or Cares) and Laches, the artists who designed and completed the Colossus. A mistake, highly characteristic of his ignorance in classical matters, was committed by Voltaire, respecting this famous statue: it is mentioned by Mentelle, in a note to the article Lindus, *Encyclopedie Methodique*. Voltaire, having read *Indian* for *Lindian*, relates that the Colossus was cast by an *Indian!*—Lindus was the port resorted to by the fleets of Egypt and Tyre before the founding of Rhodes.—A small town, with a citadel, retaining the name of *Lindo*, still occupies the site of the ancient city. Savary says (*Letters on Greece*, p. 96, *Eng. transl.*) that the ruins of the temple of Minerva are still visible on an eminence near the sea. The ruins at Lindo are said to be very numerous. (*Clarke's Travels*, vol. 3, p. 281, *Lond. ed.*—*Tavernier, Voyage*, vol. 1, c. 74.)

Lingŏnes, I. a people of Gaul, whose territories included Vogesus, *Vosges*, and, consequently, the sources of the rivers Mosa or *Meuse* and Matrona or *Marne*. Their chief city was Andomadunum, afterward Lingones, now *Langres*, and their territory corresponded to the modern department *de la Haute-Marne*. (*Cæs., B. G.*, 1, 26.)—II. A Gallic tribe in Gallia Cisalpina, occupying the extreme northeastern portion of Gallia Cispadana. They were a branch of the Transalpine Lingones. Polybius is the only author who has pointed out the district occupied by this people in Italy (2, 17). Appian characterizes the Lingones generally as the fiercest and wildest of the Gauls. (*Bell. Gall., fragm.*)

Lĭnus, said to have been a native of Chalcis, a son of Apollo and Terpsichore; according to others, the offspring of Amphimarus and Urania; and according to others, again, of Mercury and Urania. (*Suid., s. v.* Λίνος.—*Hes., fragm. ap. Eustath.*, p. 1163.—*Conon.*, c. 19.—*Heyne, ad Apollod.*, 1, 3, 1.) Apollodorus makes him a brother of Orpheus (1, 3, 2; 2, 4, 9). He was fabled to have been the instructer of Hercules in music, and to have been killed by the latter in a fit of passion, being struck on the head with a lyre. His tragical death was the subject of a solemn festival at Thebes. (Consult *Hauptmann, Prolus. de Lino, Geræ*, 1760, and the notes of *Burette* on *Plutarch's Dialogue on Music, Mem. de l'Acad. des Inscriptions*, &c., vol. 10, p. 195.) Stobæus has preserved twelve pretended verses of this poet: they have reference to the famous proposition of the Eleatic school, adopted subsequently by the New-Platonists and New-Pythagoreans: Ἐκ παντὸς δὲ τὰ πάντα, καὶ ἐκ πάντων πᾶν ἐστι —"*The whole has been engendered by the whole.*" These verses, however, were fabricated in a later age. In the Discourses of Stobæus (*Eclog.*, 1, 11) there are two other verses on the divine power. According to Archbishop Usher, Linus flourished about 1280 B.C., and he is mentioned by Eusebius among the poets who wrote before the time of Moses. Diodorus Siculus tells us, from Dionysius of Mytilene, the historian, who was contemporary with Cicero, that Linus was the first among the Greeks that invented verse and music, as Cadmus first taught them the use of letters (3, 66). The same writer likewise attributes to him an account of the exploits of the first Bacchus, and a treatise upon the Greek mythology, written in Pelasgian characters, which were also those used by Orpheus, and by Pronapides, the preceptor of Homer. Diodorus says likewise, that he added the string lichanos to the Mercurian lyre, and assigns to him the invention of rhythm and melody, which Suidas, who regards him as the most ancient of poets, confirms. He is said by many ancient writers to have had several disciples of great renown, among whom were Hercules, Thamyris, and Orpheus.—Thus much for the ordinary learning connected with the name of Linus. The following remarks, however, will be found, we think, to contain a far more correct view of the subject. Among the plaintive songs of the early Greek husbandmen is to be numbered the one called *Linus*, mentioned by Homer (*Il.*, 18, 569), the melancholy character of which is shown by its fuller names, Αἴλινος and Οἰτόλινος (literally, "*Alas, Linus!*" and "*Death of Linus*"). It was frequently sung in Greece, according to Homer, at the grape-picking. According to a fragment of Hesiod (*ap. Eustath.*, p. 1163—*fragm.* 1, *ed. Gaisf.*), all singers and players on the cithara lament at feasts and dances Linus, the beloved son of Urania, and call on Linus at the beginning and the end, which probably means that the song of lamentation began and ended with the exclamation Αἰ Λίνε. Linus was originally the subject of the song, the person whose fate was bewailed in it; and there were many districts in Greece (for example, Thebes, Chalcis, and Argos) in which tombs of Linus were shown. This Linus evidently belongs to a class of deities or demigods, of which many instances occur in the religions of Greece and Asia Minor; boys of extraordinary beauty, and in the flower of youth, who are supposed to have been drowned, or devoured by raging dogs, or destroyed by wild beasts, and whose death is lamented in the harvest or other periods of the hot season. It is obvious that these cannot have been the real persons whose death excited so general a sympathy, although the fables which were offered in explanation of these customs often speak of youths of royal blood, who were carried off in the prime of their life. The real object of lamentation was the tender beauty of spring destroyed by the summer heat, and other phenomena of the same kind, which the imagination of these early times invested with a personal form, and represented as gods, or beings of a divine nature. According to the very remarkable and explicit tradition of the Argives, Linus was a youth, who, having sprung from a divine origin, grew up with the shepherds among the lambs, and was torn in pieces by wild dogs; whence arose the festival of the lambs, at which many dogs were slain. Doubtless this festival was celebrated during the greatest heat, at the time of the constellation Sirius, the emblem of which, among the Greeks, was, from the earliest times, a raging dog. It was a natural confusion of the tradition, that Linus should afterward become a minstrel, one of the earliest bards of Greece, who begins a contest with Apollo himself, and overcomes Hercules in playing on the cithara; even, however, in this character Linus meets his death, and we must probably assume that his fate was mentioned in the ancient song. In Homer the Linus is represented as sung by a boy, who plays at the same time on the harp, an accompaniment usually mentioned with this song; the young men and women who bear the grapes from the vineyard follow him, moving onward with a measured step, and uttering a shrill cry, in which probably the chief stress was laid on the exclamation αἴ λίνε. That this shrill cry (called by Homer ἰυγμός) was not necessarily a joyful strain, will be admitted by any one who has heard the ἰυγμός of the Swiss peasants, with its sad and plaintive notes resounding from hill to hill. (*Müller, Gr. Lit.*, p. 17, *seqq.*)

Lipăra, the largest and most important island in the group of the *Æoliæ Insulæ*, or *Lipari Islands*. Its original name was Melīgunis (Μελιγουνίς.—*Callim., H. in Dian.*, 49), and it was uninhabited until Liparus, son of King Auson, having been driven out by his brethren, came hither with a body of followers, colonized the island, and founded a city. Both the island and city then took the name of Lipara. He colonized also some other islands of the group. (*Strabo*, 275.—*Diod. Sic.*, 5, 7.) The original inhabitants, therefore, according to this tradition, were natives of Italy. The Greeks, however, contributed their part also to the ancient legend, and made Æolus come to this same quarter with a body of companions, and receive in marriage Cyane, the daughter of Liparus. Æolus now assumed the government, and established his aged father-in-law once more on the soil of Italy, in the territory of Surrentum, where the latter continued to reign until his death.—Leaving mythic, we now come to real, history. In the 50th Olympiad (B.C. 577–574), a colony of Cnidians, along with many Rhodians and Carians, settled in Lipara. They had previously established themselves on the western coast of Sicily, but had been driven out by the Elymæi and Phœnicians. From this period Lipara was regarded as a Doric colony (*Scymn., Ch.*, 261.) The inhabitants began to be powerful at sea, having been compelled to defend their commerce against the Tyrrhenian pirates, whom they worsted in several encounters. Eventually, however, they followed the bad example set them by their maritime neighbours, and became pirates themselves. (*Liv.*, 5, 28.) When the Carthaginians were striving for the possession of Sicily, they perceived the importance of Lipara as a naval station, and accordingly made it their own. During the first Punic war it fell into the hands of the Romans.—The *Lipari* isles obtain their modern name from the ancient Lipara. They were anciently called *Æoliæ Insulæ*, from having been fabled to be ruled over by Æolus, god of the winds; and they were also styled *Vulcaniæ Insulæ*, from their volcanic nature, on which was based the fable of Vulcan's having forges in Strongyle, one of the group, besides his smithy in Ætna. The ancients knew them to be volcanic, but did not narrowly examine them; this has been reserved for modern philosophers. The Lipari isles are commonly reckoned seven in number, and Lipari is the largest of these, being 19½ Italian miles in circuit. This island is peculiarly valuable to the naturalist, from the number and beauty of its volcanic products. According to Diodorus, all the Æolian isles were subject to great irruptions of fire, and their craters were visible in his time. (*Vid.* Strongyle.—*Plin.*, 3, 9.—*Mela*, 2, 7.—*Jornand., de Regn. Succ.*, p. 29.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 459, *seqq.*)

Liris, now *Garigliano*, a river of Campania, which it separated from Latium, after the southern boundary of the latter had been removed from the Circæan promontory. (*Vid.* Latium.) It falls into the sea near Minturnæ. According to Strabo, its more ancient name was Κλάνις: according to Pliny, Glanis. (*Strabo*, 233.—*Pliny*, 3, 5.) Its source is in the country of the Marsi, west of the Lacus Fucinus. This river is particularly noticed by the poets for the sluggishness of its stream. (*Horat., Od.*, 1, 31.—*Sil. Ital.*, 4, 348.) In the vicinity of Minturnæ the Pontine marshended, in which Marius hid himself, and whence was dragged with a rope round his neck to the prison of Minturnæ. (*Vid.* Marius.)

Lissus, a city of Illyria, near the mouth of the Drilo. According to Diodorus Siculus (15, 13), it was colonized by some Syracusans in the time of Dionysius the Elder. It fell subsequently, however, into the hands of the Illyrians, who retained it with the consent of the Romans, after they had concluded a peace with Teuta. (*Polyb.*, 2, 12.) Not many years intervened before Philip of Macedon, having surprised the Acrolissus, its citadel, compelled the town to surrender. An interesting account of this expedition is to be found in the Fragments of Polybius (8, 15). We are not informed by what means the Illyrians recovered possession of Lissus, but Livy speaks of it as belonging to Gentius (44, 30). Cæsar, who has frequent occasion to mention this city during the progress of the civil war carried on by him in Illyria, informs us, that he had previously stationed there a considerable body of Roman citizens, who readily delivered up the town on the appearance of his forces (*B. Civ.*, 3, 29.) The situation of the ancient Lissus can hardly be identified with the modern *Alessio*, which is more inland, and may rather answer to Acrolissus. (*Cramer's Anc. Greece*, vol. 1, p. 43.)

Lista, the old capital of the Aborigines, in the country afterward settled by the Sabines. It was 24 stadia from Tiora, that is, three miles lower down in the valley of the *Salto*. The town was surprised by the Sabines in an expedition by night, and the inhabitants were driven out. (*Dion. Hal.*, 1, 14.)

Liternum, a town of Italy, in Campania, west of Atella, and north of Cumæ. Its situation has been disputed; but antiquaries seem now agreed in fixing the site of the town at a place called *Torre di Patria*. The difficulty arose chiefly from the mention of a river of the same name by some of the ancient writers. (*Strabo*, 243.—*Liv.*, 32, 29.) This river can be no other than that which rises in the Apennines above Nola, and, flowing at no great distance from Acerræ, discharges its waters into the sea near Liternum. This stream is apt to stagnate near its entrance into the sea, and to form marshes anciently known as the Palus Literna, now *Lago di Patria*. Liternum became a Roman colony in the same year with Vulturnum. (*Liv.*, 34, 45.) It was recolonized by Augustus, and ranked among the præfecturæ. (*Front., de Col.*—*Festus.*) That Scipio Africanus retired here in disgust at the injustice of his countrymen, seems a fact too well attested to be called into question; but whether he really closed his existence here, as far as we can collect from Livy's account, may be deemed uncertain: his tomb and statue were to be seen both at Liternum, and in the family vault of the Scipios, which was discovered some years ago outside the Porta Capena. (*Liv.*, 38, 51.) Strabo (243) certainly seems to imply that he spent the remainder of his life at Liternum, and also makes mention of his tomb there. According to Valerius Maximus (5, 3, 2), Scipio himself had caused to be engraved on it this inscription,

INGRATA. PATRIA. NE. OSSA. QVIDEM. MEA. HABES.,

which would be decisive of the question. It is not improbable that the little hamlet of *Patria*, which is supposed to stand on the site of Scipio's villa, is indebted for its name to this circumstance. Seneca gives an interesting description of a visit he made to the remains of the villa, and of the reflections to which it gave rise, in a letter to one of his friends. (*Ep.*, 86.) Pliny asserts that there were to be seen in his day, near Liternum, some olive-trees and myrtles said to have been planted by the illustrious exile. (*Plin.*, 16, 44.—*Cramer's Anc. Italy.*, vol. 2, p. 145, *seqq.*)

Livĭa, I. Drusilla (Livia Drusilla Augusta, or Livia Augusta), a celebrated Roman female of the Claudian line, and daughter of Livius Drusillus Claudianus, was born B.C. 59. She married Tiberius Claudius Nero, and when her husband was compelled to flee from Italy in consequence of the troubles connected with the civil war (*vid.* Claudius II.), she accompanied him, first to Sicily, and afterward to Greece. In this latter country they were kindly received by the

Lacedæmonians, whom she subsequently recompensed for the asylum they had afforded her. To rare personal attractions Livia added the charms of a cultivated intellect; and when it was again safe for her husband and herself to return to Rome, she soon drew upon her the notice of Augustus, who demanded her from her husband. Tiberius dared not refuse; and Augustus, having repudiated his own wife Scribonia, made Livia his spouse. She had already borne two sons to her first husband, namely, Tiberius, who was afterward emperor, and Drusus Germanicus; but what rendered the affair most disreputable, was the circumstance of her being six months gone in pregnancy at the time of her union with Augustus. This child, the only one she had after her marriage with the emperor, died almost at the moment of its birth. Livia was twenty years of age when she was thus called to share the empire of the world; and, availing herself skilfully of the influence which she soon acquired over the mind of Augustus, she began to concert her plans for securing the succession to her own son Tiberius. With this view, she was suspected of having caused the death of the young Marcellus, who might have proved an obstacle to her ambitious views, though it must be confessed that there is no positive testimony which would seem to justify the suspicion. She soon lost her own son Drusus Germanicus; but she did not imitate Octavia, who had actually wearied out Augustus by the excess of her sorrow: on the contrary, she lent an ear to the consolations of the philosopher Areus, and testified her gratitude to Augustus for the honours he had decreed to the memory of her son. In all this, no doubt, there was much of dissimulation, even if we make the fullest allowance for the feelings of a parent. After the premature death of the two sons of Julia, Livia hastened to call her own son Tiberius from his retirement in the island of Rhodes, and prevailed upon Augustus to adopt him, along with Agrippa Posthumus, the last of the family of the Cæsars. Her next care was to exclude this same Agrippa from the succession, an object which she easily effected by means of secret calumnies; and when now the path to the throne stood open for Tiberius, she is said by some to have hastened the end of Augustus himself, by means of poisoned figs which she had given him to eat, and which brought on an attack of dysentery. Be this, however, as it may, it is at least certain that she had the entire control of his last moments. Everything that passed within the walls of the dwelling where he lay was concealed by her with the utmost care. Hasty messengers were sent after Tiberius to recall him instantly to the death-bed of the emperor; and with so much secrecy was the whole affair shrouded, that, although it was given out that Tiberius found his adopted father still alive (*Sueton., Vit. Aug.*, 97, *seqq.*), and had a long and affectionate interview with him, yet Tacitus informs us, that it was never clearly ascertained whether these stories were not mere fabrications; and whether Augustus was not, in reality, already dead when Tiberius arrived at Nola. By a singular clause in his will, Augustus adopted Livia herself, directing her to take the name of Julia Augusta, and made her joint sharer in the inheritance with her son. The latter, however, showed but little gratitude to his parent, to whom he was in every sense indebted for his elevation. When the senate wished to decree new honours to her, he opposed the step; he never consulted her about public affairs, a thing which Augustus was always accustomed to do; and yet, at the same time, he took care to conceal his ingratitude under the most studied respect. At length, however, an open rupture ensued, which continued until the period of her death. Livia died at Rome, at the age of 86 years. Her funeral was celebrated without any kind of display, and her great-grandson Caligula pronounced her funeral eulogium, which was almost the only honour then rendered to her memory. Her will was never executed; and it was not until Claudius, whom she had never liked, ascended the throne, that divine honours were caused by him to be decreed unto her. Livia appears to have been a woman of strong mind, and she is said to have been always consulted by Augustus on public affairs, and often to have given him the most judicious advice. That she was an ambitious woman is most evident; and possibly, in the furtherance of her views, she may have been a guilty one. The conduct of Tiberius, indeed, towards her, might be explained in this way, since, by one of those strange contradictions that sometimes present themselves even in the character of the most vicious, he may have been aware of all her secret arts for his own advancement, and, though so largely benefited thereby, may have cherished a secret detestation for the very individual to whom he owed his elevation. (*Sueton., Vit. Aug.*—*Id., Vit. Tib.*—*Tacit., Ann.*, 5, 1.—*Vell. Paterc.*, 2, 75.)—II. or Livilla, daughter of Nero Claudius Drusus, by his wife Antonia the Younger, was sister to Germanicus, and grand-daughter of the Empress Livia. Her first husband was Caius, the son of Agrippa; after his death, when still quite young, she married Drusus the son of Tiberius. Sejanus seduced her affections from the latter. Engaged in a career of adultery with that flagitious minister, she hoped to rise with her paramour to the imperial dignity, and with this view conspired against her husband. Her guilt being afterward fully detected, she was put to death by order of Tiberius. (*Sueton., Vit. Tib.*, 62.—*Tacit., Ann.*, 4, 3, *et* 40.—*Id. ib.*, 6, 2.)—III. Orestilla, called by Dio Cassius (59, 8) Cornelia Orestina. She was on the point of marrying C. Calpurnius Piso, when Caligula, enamoured of her beauty, carried her off from the very midst of the nuptial ceremonies, and in a few days after repudiated her. She was subsequently condemned by him to exile. (*Sueton., Vit. Calig.*, 25.—*Dio Cass., l. c.*)

Liviæ Leges, proposed by M. Livius Drusus, a tribune, A.U.C. 662, about transplanting colonies to different parts of Italy and Sicily, and granting corn to poor citizens at a low price; also, that the *judices* should be chosen indiscriminately from the senators and equites, and that the allied states of Italy should be admitted to the freedom of the city. Drusus was a man of great eloquence and of the most upright intentions; but, endeavouring to reconcile those whose interests were diametrically opposite, he was crushed in the attempt, being murdered by an unknown assassin in his own house, upon his return from the forum, amid a number of clients and friends. No inquiry was made about his death. The states of Italy considered this event as the signal of a revolt, and endeavoured to extort by force what they could not obtain voluntarily. Above 300,000 men fell in the contest in the space of two years. At last the Romans, although upon the whole they had the advantage, were obliged to grant the freedom of the city, first to the allies, and afterward to all the states of Italy. (*Vell. Paterc.*, 2, 13, *seqq.*—*Flor.*, 3, 18.)

Livius, I. Andronicus, a dramatic poet who flourished at Rome about 240 years before the Christian era. He was a native of Magna Græcia, and, when his country was finally subdued by the Romans, was made captive and brought to Rome (B.C. 267). It is generally believed that he there became the slave, and afterward the freedman, of Livius Salinator, from whom he derived one of his names; but these facts do not seem to rest on any authority more ancient than the Eusebian Chronicle. (*Hieron. in Euseb., Chron.*, p. 37.—*Scaliger, Thes. Temp., ed. Amstel.*, 1658.) The precise period of his death is uncertain; but in Cicero's dialogue *de Senectute*, Cato is introduced saying that he had seen old Livius while he was him

self a youth (c. 14). Now Cato was born B.C. 235, and since the period of youth among the Romans was considered as commencing at fifteen, it may be presumed that the existence of Livius was at least protracted till B.C. 220. It has been frequently said that he lived till the year B.C. 208, A.U.C. 546, because Livy (27, 37) mentions, that a hymn composed by this ancient poet was publicly sung in that year, to avert the disasters threatened by an alarming prodigy; but the historian does not declare that it was written for the occasion, or even recently before. Festus, however, informs us (*s. v. Scribas*), that the Romans paid distinguished honour to Livius, in consequence of the success which attended their arms in the second Punic war, after the public recitation of a hymn which he had composed.—Livius wrote both tragedies and comedies. The earliest play of his was represented B.C. 240, A.U.C. 514, about a year after the termination of the first Punic war. Like Thespis, and most other dramatists in the commencement of the theatrical art, Livius was an actor, and for a considerable time the sole performer of his own pieces. Afterward, however, his voice failing, in consequence of the audience insisting on a repetition of favourite passages, he introduced a boy, who relieved him by declaiming the recitative part in concert with the flute, while he himself executed the corresponding gesticulations in the monologues, and, in parts where high exertion was required, only employing his own voice in the conversational and less elevated scenes.—"Hence," observes Livy (7, 2), "the practice arose of dividing the representation between two actors, and of reciting, as it were, to the gesture and action of the comedian. Thenceforth the custom so far prevailed, that the comedians never uttered anything except the verses of the dialogue." And this system, apparently so well calculated to destroy all theatrical illusion, continued, under certain modifications, to subsist on the Roman stage during the most refined periods of taste and literature. The popularity of Livius increasing from these performances, as well as from a propitiatory hymn he had composed, and which had been followed by great public success, a building was assigned to him on the Aventine Hill. This edifice was partly converted into a theatre, and was also inhabited by a troop of players, for whom Livius wrote his pieces, and frequently acted along with them. (*Festus, s. v. Scribas.*) It has been disputed whether the first drama represented by Livius Andronicus at Rome was a tragedy or comedy. (*Osann., Analect. Crit.*, c. 13.) However this may be, it appears from the names which have been preserved of his plays, that he wrote, as we have already said, both tragedies and comedies. These titles, which have been collected by Fabricius and other writers, are *Achilles, Adonis, Ægisthus, Ajax, Andromeda, Antiopa, Centauri, Equus Trojanus, Helena, Hermione, Ino, Lydius, Protesilaodamia, Serenus, Tereus, Teucer, Virgo.* (*Bibl. Lat.*, vol. 3, l. 4, c. 1.) Such names also evince, that most of his dramas were translated or imitated from the works of his countrymen of Magna Græcia, or from the great tragedians of Greece. Thus, Æschylus wrote a tragedy on the subject of Ægisthus: there is still a play of Sophocles extant by the name of Ajax, and he is known to have written an Andromeda: Stobæus mentions the Antiopa of Euripides: four Greek dramatists, Sophocles, Euripides, Anaxandrides, and Philætus, composed tragedies on the subject of Tereus; and Epicharmus, as well as others, chose for their comedies the story of the Sirens.—Little, however except the titles, remain to us of the dramas of Livius. The longest passage we possess, in connexion, is four lines from the tragedy of Ino, forming part of a hymn to Diana, recited by the chorus, and containing a poetical and animated exhortation to a person about to proceed to the chase. This passage testifies the vast improvement effected by Livius on the Latin tongue; and, indeed, the polish of the language, and metrical correctness of these hexameter lines, have led to a suspicion that they are not the production of a period so ancient as the age of Livius, or, at least, that they have been modernized by some later hand. (*Jos. Scaliger, Lect. Auson.* — *Osann., Analect. Crit.*, p. 36.) Some verses in the *Carmen de Arte Metrica* of Terentianus Maurus are the chief authority for these hexameters being by Livius. As the verses in the chorus of the Ino are the only passage among the fragments of Livius from which a connected meaning can be elicited, we must take our opinion of his poetical merits from those who judged of them while his writings were yet wholly extant. Cicero has pronounced an unfavourable decision, declaring that they were scarcely worthy a second perusal. (*Brutus*, c. 18.) They long, however, continued popular in Rome, and were read by the youth in schools even during the Augustan age of poetry. It is evident, indeed, that at that period of Roman literature there was a good deal of what corresponds with modern black-letter taste, and which led to the inordinate admiration of the works of Livius, and the bitter complaints of Horace, that they should be extolled as perfect, or held up by old pedants to the imitation of youth, in an age when so much better models existed. (*Hor., Epist.*, 2, 1.) But, although Livius may have been too much read in the schools, and too much admired in an age which could boast of models so greatly superior, he is at least entitled to praise as the first inventor among the Romans of a species of poetry which was afterward carried by them to much higher perfection. By translating the Odyssey, too, into Latin verse, he adopted the means, which, of all others, was most likely to foster the infant literature of his country, as he thus presented it with an image of the most pure and perfect taste, and, at the same time, with those wild and romantic adventures, which are best suited to attract the sympathy and interest of a half-civilized nation. This happy influence could not be prevented even by the use of the rugged Saturnian verses, which led Cicero to compare the translation of Livius to the ancient statues that might be attributed to Dædalus. (*Brutus*, c. 18.—*Dunlop's Rom. Lit.*, vol. 1, p. 66, *seqq.*, *Lond. ed.*)—II. M. Salinator, obtained the consulship B.C. 219, and again in 207. During his first term of office he carried on a successful war in Illyricum; during the second he had for his colleague Claudius Nero. Livius and Nero were personal enemies, but the interests of their common country reunited them for a time in the bonds of friendship. They marched together against Hasdrubal, and gained the victory at the Metaurus in Umbria. Livius received the honours of a triumph for this exploit, and his colleague only an ovation, although the former insisted that his colleague was entitled to the same distinctions with himself. Three years after he was censor with the same Nero, and caused an unpopular tax to be levied on salt, whence he obtained the soubriquet of *Salinator* (from *salinæ*, "salt-works"). The old enmity between Livius and Nero broke out afresh in their censorship, as Livy (29, 37) informs us. (*Liv.*, 27, 34.—*Id.*, 28, 9, *seqq.*—*Id.*, 29, 5, &c.)—III. Drusus, a tribune. (*Vid.* Liviæ Leges.)—IV. Titus, a celebrated historian. He was born at Patavium, the modern *Padua*, of a consular family, in the year of Rome 695, B.C. 59. Titus Livius Optimus was the first of the Livian family that came to Rome; and from him was descended Caius Livius, the father of the historian. (*Zarabella, Storia della gente Livia.*) Livy seems to have received his early instruction in his native city. But, though his education was provincial, he was taught all the useful learning of his age; and it has been conjectured, from several passages of his history, and the general colour

of his style, that he had acquired some superfluous accomplishments in a school of declamation. (*Monboddo, Origin and Progress of Language*, vol. 5, b. 1, c. 1.) It would appear, that he remained at Patavium during the whole period of the civil dissensions, proscriptions, and violations of property which followed the assassination of Cæsar. It has been even maintained by some writers, that he commenced his great work at Patavium ere he visited the capital. (*Kruse, de Fide Livii, Lips.*, 1811.) But through the whole of the first Decade, which is the part they suppose he had written before coming to Rome, he speaks concerning the localities of the city, its customs, judicial forms, and religious ceremonies, as one who was actually on the spot, and had ocular proof of all he relates. At whatever time he came to Rome, it is evident that he commenced his history between the years 725 and 730 A.U.C., or B.C. 29 and 24; for in the first book (c. 19) he mentions, that, at the period when he wrote, the temple of Janus had been twice shut since the reign of Numa, once after the first Punic war, and again in his own time by Augustus. Now this temple never had been closed by Augustus till 725, so that the passage could not have been written prior to that year; and it could not have been written subsequently to 730, because in that year Augustus again shut the temple, and Livy, of course, must have then said that it had been three times, and not twice, closed since the age of Numa. Soon after his arrival at Rome, he composed some dialogues on philosophical and political questions (*Seneca, Epist.*, 100), which he addressed to Augustus. These dialogues, which are now lost, procured for him the favour of the emperor, who gave him free access to all those archives and records of the state which might be serviceable in the prosecution of the historical researches in which he was employed. He allotted him apartments in his own palace, and sometimes even condescended to afford explanations, that facilitated the right understanding of documents which were important to his investigations. Livy appears, indeed, to have been on intimate terms with Augustus, who used, according to Tacitus (*Ann.*, 4, 34), to call him a "Pompeian," on account of the praises which he bestowed on Pompey's party. It appears that Livy availed himself of the good graces of the emperor only for the purpose of facilitating the historical researches in which he was engaged. We do not hear that he accepted any pecuniary favours, or even held any public employment. It has been conjectured by some writers, from a passage in Suetonius (*Vit. Claud.*, 41), that he had for a short time superintended the education of Claudius, who afterward succeeded to the empire. (*Gibbon's Misc. Works*, vol. 4, p. 425.) But, though the expressions scarcely authorize this inference, they prove that, at Livy's suggestion, Claudius undertook in his youth to write a history of Rome from the death of Julius Cæsar, and thus acquired the habits of historical composition, which he continued after his accession; being better qualified, as Gibbon remarks, to record great actions than to perform them. —Livy continued for nearly 20 years to be closely occupied in the composition of his history. During this long period his chief residence was at Rome, or in its immediate vicinity; but he occasionally retired to Naples, that he might there arrange with leisure and tranquillity the materials he had amassed in the capital. (*Funccius, de Virili Ætate Ling. Lat.*, pars 2, c. 4.) He also paid frequent visits to his native city, where he was invariably received with distinguished honours. Though Livy's great work was not finished till the year 745 A.U.C., B.C. 9, he had previously published parts of it, from time to time, by which means he early acquired a high reputation with his countrymen, who considered him as holding the same rank among their historians that Virgil occupied among their poets, and Cicero among their orators. His fame reached even the remotest extremities of the Roman empire. An inhabitant of Gades was so struck with his illustrious character, that he travelled all the way from that city to Rome on purpose to see him, and, having gratified his curiosity, straightway returned home. (*Plin., Ep.*, 2, 3.) Livy continued to reside at Rome till the death of Augustus. On the accession of Tiberius he returned to Patavium, where he survived five years longer, and at length died at the place of his birth, in A.U.C. 770, A.D. 17, and in the 76th year of his age.—Livy is supposed to have been twice married. By one of his wives he left several daughters and a son, to whom he addressed an epistle or short treatise on the subject of rhetoric, in which, while delivering his opinion concerning the authors most proper to be read by youth, he says, that they ought first to study Demosthenes and Cicero, and next such writers as most closely resembled these excellent orators. (*Quint., Inst. Or.*, 10, 1.) After his death, statues were erected to Livy at Rome; for we learn from Suetonius that the mad Caligula had nearly ordered that all his images, as well as those of Virgil, should be removed from the public libraries. His more rational subjects, nevertheless, regarded Livy as the only historian that had yet appeared, whose dignity of sentiment and majesty of expression rendered him worthy to record the story of the Roman republic.—The work of Livy comprehended the whole history of Rome, from its foundation to the death of Drusus, the brother of Tiberius, which happened in the year B.C. 9. It consisted of 142 books; but of these, as is well known, only 35, with some fragments of others, are now extant. The first ten books, which are still remaining, and which have been termed the first *Decade*, bring down the history from the arrival of Æneas in Italy to B.C. 293, or to within a few years of the commencement of the war with Pyrrhus. An *hiatus* of the following ten books, or second *Decade*, deprives us of the interesting expedition of Pyrrhus, who landed in Italy in order to succour the Tarentines, the discomfiture at length sustained by that enterprising monarch, the final subjugation of Magna Græcia, and the first Punic war. The narrative recommences at the twenty-first book, with the second Carthaginian contest, B.C. 218, in which Hannibal invaded Italy, and it continues with little interruption till the end of the forty-fifth book, or the period when the Romans resolved on the destruction of Carthage, and began the third war which they waged against that ill-fated city; thus comprehending in one unbroken narration the complete history of the great struggle in which Hannibal and Scipio were the chief antagonists, the campaigns in Macedon against Philip, those against his successor Perseus, and the contest with Antiochus, king of Syria. Still, however, it must be admitted, that the most valuable portion of Livy's history has perished. The commencement of those dissensions which ended in the subversion of the liberties of Rome, and the motives by which the actors on the great political stage were influenced, would have given scope for more interesting reflection and more philosophic deduction than details of the wars with the Sabines and Samnites, or even of those with the Carthaginians and Greeks. Stronger reliance might also have been placed on this portion of the history than on that by which it was preceded. The author's account of the civil wars of Marius and Sylla, of Pompey and Cæsar, may have been derived from those who were eye-witnesses of these destructive contests, and he himself was living an impartial and intelligent observer of all the subsequent events which history recorded. Both Lord Bolingbroke and Gibbon have declared that they would willingly give up what we now possess of Livy on the terms of recovering what we have lost. (*Gibbon's*

Misc. Works, vol. 4, p. 427.)—In addition, then, to the first ten books of Livy's history, we have from the 21st to the 45th books, both inclusive; though from the 40th to the 45th they are full of lacunæ. We possess also some fragments, and among them one of the 91st book, discovered in 1772, in a palimpsest manuscript in the Vatican library. This last-mentioned fragment was first published by Bruns (*Hamburg*, 1773), and afterward by Kreyssig (*Chemnitz*, 1807). There also exist brief epitomes of the lost books, as well as of those which have come down to us. They have been frequently supposed, though without sufficient reason, to have been compiled by Florus. We have, however, only epitomes of 140 books; but it has been satisfactorily shown by Sigonius and Drakenborch (*ad Liv., Epit.*, 136), that the epitomes of the 136th and 137th books have been lost, and that the epitome of the 136th book, as it is called, is in reality the epitome of the 138th.—With the aid of this collection of epitomes, and that of other ancient writers, both Greek and Latin, Freinshemius, a learned German scholar of the 17th century, composed a collection of supplements to replace the books that are lost. He has imitated admirably the style and general manner of Livy, and has displayed great care and accuracy in citing his authorities.—Many hopes have been entertained, at various periods, of recovering the lost books of Livy's work, but they appear at last to have been put to rest. Erpenius and others stated once that there was a translation of them in Arabic, but none such has ever been discovered.—Tacitus (*Ann.*, 4, 34) and Seneca (*Suasor.*, 7), among the later Roman writers, speak in the highest terms of the beauty of Livy's style, and of the fidelity of his history; praises which have been constantly repeated by modern writers. But, while most will be ready to admit that his style is eloquent, his narrative clear, and his powers of description great and striking, it can scarcely be denied that he was deficient in the first and most important requisites of a faithful historian, a love of truth, diligence and care in consulting authorities, and a patient and pains-taking examination of conflicting testimonies. Livy made very little use even of such inscriptions and public documents as were within his reach. He appeals, indeed, to the treaty of Spurius Cassius with the Latins, engraven on a column of brass (2, 33); but in the notable instance of the inscription on the Spolia Opima of Cornelius Cossus, preserved in the temple of Jupiter Feretrius, which was at variance with the received Fasti (or register of magistrates) and the common accounts of historians, he does not appear to have had the curiosity to examine the monument itself, but is content with repeating the report of Augustus Cæsar (4, 20). This is one of the few passages in which he descends to a critical comparison of evidence and authorities; and it will serve as a proof how little expert he was in that art of an historian, and how little he valued its results: for, though in his digression he professes to believe in the superior authority of the inscription, in the main course of his narrative he follows the beaten track of writers who had gone before him. He makes no mention of other monuments which we know to have existed; the brazen column in the temple of the Aventine Diana, on which was engraven the treaty of Servius Tullius with the Latins, with the names of the tribes who were members of the league (*Dion. Hal.*, 4, 26); the treaty of Tarquinius Superbus with Gabii, written on a bull's hide, and preserved in the temple of Dius Fidius (*Dion. Hal.*, 4, 59); a treaty with the Sabines, in the time of the kings (*Hor., Epist.*, 2, 1, 25); the treaty with Carthage in the first year of the republic (*Polyb.*, 3, 22) (and here his negligence is without excuse; for, even though the document itself might have perished before his time, he could have found the translation of it in Polybius, if he had consulted him before he began to narrate the Punic wars); and, finally, the treaty with Porsenna, which was known to Pliny (34, 14). He does not, therefore, found his narrative upon contemporary records, but avowedly draws his materials from the works of earlier annalists, such as Fabius Pictor, Calpurnius Piso, Valerius Antias, Licinius Macer, Ælius Tubero, and reposes upon their authority. As long as his guides agree in the main points of their story, he follows them without fear or doubt. When they openly contradict each other, especially on questions of names or dates, then he sometimes honestly confesses the difficulty, and acknowledges in general terms the uncertainty of the history of the first centuries of the city. But very many discrepances less flagrant, and even some as important as those which he has specified, he passes over without notice; and yet we know with certainty that they existed, because they appear in the narrative of Dionysius, who drew from the same authorities as Livy. But, though the course of his narrative is sometimes checked by the conflict of external testimony, he is never induced to pause, or doubt, by any internal difficulty, any inconsistency or contradiction, or perplexity in the received story. Nothing less than a miracle is too strange for his acquiescence. It is evident that he has bestowed no labour upon examining the probability of the events which he relates, or investigating their connexion as causes and effects.—There are also sufficient proofs that he wrote hastily and even carelessly. He sometimes mentions incidentally, in a subsequent part of his history, circumstances which he has omitted in their proper place. Thus it is only by his remarks on the proposal for communicating the dignities of pontiff and augur to the plebeians (10, 6) that we learn from him that Ramnes, Tatienses, and Luceres were names of the ancient tribes. He sometimes repeats (35, 21 and 39), sometimes contradicts himself (30, 22, and 34, 44). It is an instance and proof of both his carelessness and his want of familiarity with the antiquities of his country, that, though he expressly informs us that till a very short time before the capture of the city, the Roman way of fighting was in close phalanx, with long spears, yet in no description of a batile does he allude to such tactics, but commonly uses of the older times the terms which relate to the more modern structure of the Roman army We cannot, therefore, feel assured that he always represented accurately the statements of the older annalists from whom he takes his materials.—Any errors, however, which might arise from these causes, would be single and detached, could bear but a very small ratio to the bulk of the history, and would not affect its general spirit. But the very tone and manner of Livy's work, however great may be his powers of description, however lucid his style of narrative, however much he may dazzle the imagination or interest the feelings of his readers, are a warning against implicit belief. He excelled in narration and in the eloquent expression of excited feelings, and he obviously delighted in the exercise of his genius. In reporting the traditions of the early ages of Rome, he seems less desirous to ascertain the truth than to array the popular story in the most attractive garb. He is not so much an historian as a poet. As the history advances and the truth of facts is better ascertained, he is of course compelled to record them with greater fidelity; but still his whole work is a triumphal celebration of the heroic spirit and military glory of Rome. Here, then, is a disturbing force which has borne him away from the strict line of historical truth. To this desire of exalting the glory of his country (and, no doubt, to a similar impulse actuating those from whom he copied) we must ascribe the singular phenomena which appear on the face of the history, that,

in perpetual wars with the surrounding states, the Romans were never defeated in the open field (9, 19); that when they were distressed, it was always by pestilence, or famine, or sedition; and that, at such seasons, their enemies abstained from attacking them; that they gained victory after victory without subduing their opponents; that taken cities reappear in the power of their original possessors; that consuls and dictators triumph in succession over nations that are still able to supply subjects for new triumphs to new consuls and new dictators; that slaughters, which must have exhausted any state of ancient Italy, diminished not the number of their perpetually-renovated adversaries. To this passion for extolling the military reputation of Rome we owe the comparative neglect of the less popular and less ostentatious subjects of domestic history. Every war and triumph of which any memorial, true or false, existed, is scrupulously registered; but the original constitution of the state, the division of its citizens, the several rights, the contests between the orders, the constitution of the general or partial assemblies of the people, the powers of the magistrates; the laws, the jurisprudence, their progressive melioration; these are subjects on which our information is vague, scanty, and ill-connected. It is evident, that to the mind of Livy they possessed comparatively little interest; and that on these matters, to say the least, he did not exert himself to correct the errors or supply the defects of the writers who preceded him. He was satisfied if from a popular commotion he could extract the materials of an eloquent speech. It is a sufficient proof that on this most important portion of Roman history he was really ignorant, that, with all his powers of language, he does not convey clear and vivid ideas to the minds of his readers. Who has risen from the perusal of the early books of Livy with the distinct notion of a client or of an agrarian law? (*Malden, History of Rome*, p. 39, *seqq.*)—Inexperienced, too, in military affairs, numerous blunders have been attributed to him in relation to encampments, circumvallations, sieges, and warlike operations of all kinds. (*Casaubon, Præf. ad Polyb.—Folard, Comment.—Niebuhr, Röm. Gesch.*, vol. 2, p. 499, 514.) He did not, like Polybius, visit the regions which had been the theatre of the great events which he commemorates, and hence arise many mistakes in geography, and much confusion with regard to the situation of cities and the boundaries of districts. (*Lachmann, de Fontibus Hist. Liv.*, p. 106.) "Considered in this point of view," says Gibbon, "Livy appears merely as a man of letters, little acquainted with the art of war, and careless in point of geography." (*Misc. Works*, vol. 5, p. 371.)—We have already spoken of the style of Livy. One point, however, connected with this part of the subject remains to be noticed. That fastidious critic and envious detractor of his literary contemporaries, Asinius Pollio, had said that there was a certain *Patavinity* in the style of Livy; by which he meant to convey an idea that there was something in his expressions which bespoke a citizen of Patavium, and which would not have appeared in the style of a native of Rome. (*Quint., Inst. Or.*, 8, 1.) It is evident, from the passage of Quintilian just referred to, where this criticism of Pollio's is recorded, that it applied entirely to provincial words or phrases, not altogether consonant to the refined urbanity of Rome, which could not so easily be communicated to strangers as the freedom of the city. The opinion of Beni, who supposed that, because the Patavians were all staunch republicans, the Patavinity of Livy must have consisted in his political partiality to the faction of Pompey, appears to be entirely erroneous; for such principles would not have been blamed by Pollio, who rather affected old republican sentiments, and extolled the Pompeians. (*Tacit., Annal.*, 4, 34.) The notion adopted by Budæus (*De Philosophia*, fol. 22), who thinks that Livy's Patavinity lay in his enmity to the Gauls, who were the natural foes of the Patavians, and often ravaged their territories, is equally without foundation. Nor is the conjecture of Barthius and Le Vayer, that it consisted in an undue partiality for his native district, much more successful. Morhof, which was no difficult task, has refuted all these theories (*De Patavinitate Liviana liber*); and, justly believing that the Patavinity of which Livy was accused was solely exhibited in style, he has entered into an elaborate discussion concerning what defect or blemish was implied in the word Patavinity. Some, as he informs us, have thought, with Laurentius Pignorius (*Origine Paduane*, c. 17), that it appeared in a certain orthography peculiar to the Patavians, as *sibe* for *sibi*, *quase* for *quasi*. Ptolemæus Flavius thinks that it lay in the diffuseness of style to which, this author says, the Patavians, both ancient and modern, have been addicted in all their compositions. (*Centuria Conjectaneorum*, c. 45.) This is the opinion which seems, on the whole, to be adopted by Morhof himself, and by Funccius; and it is founded on Pollio's having affected an admiration of that succinct and jejune mode of composition, which was erroneously considered as approaching the Attic taste, and which Brutus and Calvus employed in oratory, in opposition to the more copious style of eloquence exercised by Cicero and Hortensius. Pollio himself would probably have been puzzled to define his precise notion of Patavinity: but it is most probable that it applied to some peculiarities of expression which were the remains of the ancient dialect of Italy. It appears, though this is a subject of controversy, that there was a refined and vulgar idiom at Rome, and the difference would be still wider between the urban and provincial tongues. The boast of the former was to be free from everything rustic or foreign, and to possess a certain undefinable purity, simplicity, and grace. It was either in a want of this charm, or in some provincial expressions, that Patavinity must have consisted, if, indeed, its existence in the work of Livy was not altogether imaginary on the part of Pollio. But neither Erasmus, who has repeated the censure, nor any other writer, has pointed out an example of Patavinity. Few of the great Latin authors were Romans by birth. The only names of which the capital can boast are those of Lucretius, Cæsar, and Varro. Were all the other poets, orators, and historians free from provincial idioms; and did Livy alone retain Patavinity? He was older, indeed, when he first visited the capital, than Horace or Ovid, but he was not so far advanced in life as Virgil or Catullus when they first found their way to Rome from Mantua and Verona. (*Dunlop's Roman Literature*, vol. 3, p. 469, *seqq.*)—The best editions of Livy are, that of Crevier, *Paris*, 1735–41, 4to, 6 vols.; Drakenborch, *Amst.*, 1738–46, 4to, 7 vols.; Ruddimann, *Edin.*, 1751, 12mo, 4 vols.; Ernesti, *Lips.*, 1769–1804, 8vo, 4 vols.; Stroth, improved by Doering, *Gothæ*, 1796–1813, 12mo, 7 vols.; Ruperti, *Götting.*, 1807–1809, 6 vols. 8vo; and that of Lemaire, *Paris*, 1822–1825, 12 vols. 8vo.

Locri, I. a people of Greece. The Greeks comprehended under the name of Locri three tribes of the same people, which, though distinct from each other in territory as well as in nominal designation, were doubtless derived from a common stock. These were the Locri Ozolæ, the Epicnemidii, and Opuntii. A colony of the last named tribe, who at an early period had settled on the shores of Magna Græcia, were distinguished by the name of Epizephyrii, or Western Locri. The Epicnemidian and Opuntian Locri alone appear to have been known to Homer, as he makes no mention of the Ozolæ; whence we might conclude that they were not so ancient as the rest of the nation. The earliest and most authentic accounts concur in ascribing the origin of this people to the Leleges. (*Aristot., ap*

Strab, 321.—*Hesiod., ap. eund.*—*Scym., Ch.*, 590.—*Dicæarch.*, v. 71.) The *Locri Ozolæ* occupied a narrow tract of country, situated on the northern shore of the Corinthian Gulf, commencing at the Ætolian Rhium, and terminating near Crissa. To the west and north they adjoined the Ætolians, and partly also, in the latter direction, the Dorians, while to the east they bordered on the district of Delphi, belonging to Phocis. They are said to have been a colony from the more celebrated Locrians of the east (*Strabo*, 427.—*Eustath., ad Il.*, 2, 531), and their name, according to fabulous accounts, was derived from some fetid springs (ὄζω, *oleo*) near the hill of Taphius or Taphiassus, situated on their coast, and beneath which it was reported that the centaur Nessus had been entombed. (*Strab.*, 426.—*Plut., Quæst. Græc.*, 15.—*Myrsil., Lesb., ap. Antigon. Paradox.*, 129.) Other explanations of the name are given under the article Ozolæ.—Thucydides represents them as a wild, uncivilized race, and addicted from the earliest period to theft and rapine (1, 5). In the Peloponnesian war they appear to have sided with the Athenians, as the latter held possession of Naupactus, their principal town and harbour, probably from enmity to the Ætolians, who had espoused the cause of the Peloponnesians. (*Thucyd.*, 3, 95.)—The *Epicnemidian Locri*, whom we must next describe, occupied a small district immediately adjoining Thermopylæ, and confined between Mount Cnemis, a branch of Œta, whence they derived their name, and the sea of Eubœa. (*Strabo*, 416, 425.—*Eustath., ad Dionys. Perieg.*, v. 426.) Homer classes them with the Opuntii, under the general name of Locri. (*Il.*, 2, 535.) They derived their name of Epicnemidii from their situation in the vicinity of Mount Cnemis.—The *Opuntian Locri* follow after the Epicnemidii: they occupied a line of coast of about fifteen miles, beginning a little south of Cnemides, and extending to the town of Halæ, on the frontiers of Bœotia. Inland their territory reached to the Phocian towns of Hyampolis and Abæ. This people derived their name from the city of Opus, their metropolis. (*Strabo*, 425.—*Cramer's Anc. Greece*, vol. 2, p. 104.)—II. A people of Magna Græcia, originally a colony of the Locri Opuntii from Greece. They first settled near the promontory of Zephyrium, at the lower extremity of Bruttium, on the Ionian Sea, and hence obtained the appellation of Epizephyrii, by which they were distinguished from the Locri of Greece. Here they built the city of Locri. They removed, however, from this position three or four years afterward, and built another city on a height named Mount Esopis. Strabo, however, makes the Locri who settled in Bruttium to have been a division of the Ozolæ from the Crissæan Gulf, and remarks, that Ephorus was incorrect in ascribing the settlement to the Locri Opuntii; but it is certain that this opinion of Ephorus seems to be supported by the testimony of many other writers, and therefore is generally preferred by modern critics. (*Mazzoch. in Tab. Heracl. diatr.*, 1, c. 5.—*Heyne, Opusc. Acad.*, vol. 2, p. 46.—*Id., ad Virg., Æn.*, 3, 399.) We derive some curious information relative to the origin of the Epizephyrian Locri from Polybius, who acquaints us, that, from his having been the means of obtaining for this city a remission of heavy contributions on more than one occasion, he had contracted a feeling of kindness and partiality towards its inhabitants, which they, on the other hand, repaid by every mark of gratitude and attention. His frequent residence among them enabled him, as he states, to inquire minutely into their laws and institutions, so much admired by antiquity as the work of the celebrated lawgiver Zaleucus; and also into the early history, as well as origin, of their city. To the latter point he had paid the greater attention, from the obloquy and calumny which Timæus, the Sicilian historian, had heaped upon Aristotle, in his endeavour to refute what he deemed his false representation of that event. The great philosopher, in his work on the Italian republics, stated, that the colony which founded the Epizephyrian city was formed principally by slaves, who, during the absence of their masters, had carried off their wives. This assertion, which called forth the invective of Timæus, was, however, supported by Polybius on the authority of the Locri themselves; from whom he learned, that all their nobility was to be referred to the female part of their community, who had accompanied their ancestors from Greece, and were descended from the most illustrious families of their metropolis; and that, so far from having derived their polity and customs from that quarter, as the Sicilian historian pretended, they had borrowed many of the rites and usages of the Siculi, who were in possession of the country at the time of their arrival, and whom they afterward expelled. (*Polyb., fragm.*, 12, 5.)—But it was to the institutions of their great legislator Zaleucus that this city was mainly indebted for its prosperity and fame. His laws, which, according to the assertion of Demosthenes, continued in full force for the space of 200 years (*Orat. in Timocr.*), are said to have been a judicious selection from the Cretan, Lacedæmonian, and Areopagitic codes, to which were, however, added several original enactments; among these, that is noticed as particularly deserving of commendation by which every offence had its peculiar penalty attached to it; whereas, in other systems of legislation, punishment was awarded according to the arbitrary decision of the judge. The Thurians, who afterward adopted the code of Zaleucus, injured its simplicity by their additions, in which too much attention was paid to minute points and matters of detail. (*Ephor., ap. Strab.*, 260.—Compare *Plat., de Leg.*, 1, p. 638.—*Diod. Sic.*, 12, 20.—*Athen.*, 10, 7.—*Cic., de Leg.*, 2, 6.) The situation of the ancient city of Locri has not been hitherto determined with accuracy, though the most judicious antiquarians and travellers agree in fixing it in the vicinity of *Gerace*. (*Barr.*, l. 3, 9.—*Cluver., It. Ant.*, vol. 2, p. 1301.—*Romanelli*, vol. 1, p. 151.) This modern town stands on a hill, which is probably the Mons Esopis of Strabo, and where the citadel was doubtless placed. But the name of *Pagliapoli*, which is attached to some considerable ruins below *Gerace*, naturally leads to the supposition that this was the site of the Epizephyrian Locri. (*Reidesel, Voyage dans la Grande Grece*, p. 140.—*Swinburne's Travels*, p. 340.) D'Anville removed it too far to the south when he supposed it to accord with the *Motta di Brurrano*. (*Cramer, l. c.*) Niebuhr states the curious fact, that there is still remaining at the present day, in the district of ancient Locri, a population that speaks Greek, and he cites in support of this assertion the testimony of Count Zurlo, an Italian noble. (*Roman History*, vol. 1, p. 51, *in notis.*—*Cramer's Ancient Italy*, vol. 2, p. 404, *seqq.*)

Locusta, a notorious female poisoner at Rome during the first century of our era. She poisoned Claudius by order of Agrippina, and Britannicus by order of Nero. The latter loaded her with presents after the perpetration of the deed, and actually placed learners under her, in order that her art might be perpetuated. She was put to death by Galba. (*Tacit., Ann.* 12, 66.—*Id. ib.*, 13, 15.—*Sueton, Vit. Ner.*, 33.—*Juv., Sat.*, 1, 71.)

Locutius. *Vid.* Aius.

Lollia Paullina, grand-daughter of Lollius Paullinus, who made himself so infamous by his rapacity in the provinces. She married C. Memmius, a man of consular rank, but was taken from him by Caligula, who made her his own wife, but soon after repudiated her. (*Sueton., Vit. Calig.*, 25.—*Dio Cass*, 59, 12.) She afterward, on the death of Messalina, aspired to a union with Claudius, but was put to death through

the influence of Agrippina. (*Sueton., Vit. Claud.*, 26. —*Tacit., Ann.*, 12, 22.)

Lollius, I. M. Lollius Palicanus, a Roman nobleman in the time of Augustus, who gave him (A.U.C. 728, B.C. 26) the government of Galatia, with the title of proprætor. He acquitted himself so well in this office, that the emperor, in order to recompense his services, named him consul, in 732, with L. Aurelius Lepidus. Being sent in 737 to engage the Germans, who had made an irruption into Gaul, he had the misfortune, after some successes, to experience a defeat, known in history by the appellation of *clades Lolliana*, and in which he lost the eagle of the fifth legion. It appears, however, that he was able to repair the disaster, and regain the confidence of Augustus, for this monarch chose him, about A.U.C. 751, B.C. 3, to accompany his grandson Caius Cæsar (afterward the Emperor Caligula) into the East, as a kind of director of his youth ("*veluti moderator juventæ.*" *Vell. Paterc.*, 2, 102). In the course of this mission, he became guilty of the greatest depredations, and formed secret plots, which were disclosed to Caius Cæsar by the king of the Parthians. Lollius died suddenly a few days after this, leaving behind him immense riches, but a most odious memory. (*Pliny*, 9, 35, 57.) Whether his end was voluntary or otherwise, Velleius Paterculus (*l. c.*) declares himself unable to decide. Horace addressed to him one of his odes (the ninth of the fourth book) in the year of his consulship with Lepidus, but died seven or eight years before Lollius had disgraced himself by his conduct in the East. (Compare *Sanadon, ad Horat., l. c.*)—II. A son of the preceding, to whom Horace addressed two of his epistles (the second and eighteenth of the first book). He was the eldest son of M. Lollius Palicanus, and is therefore styled by Horace *Maxime* (*scil. natu*). Several modern scholars, such as Torrentius, Baxter, Dacier, Glandorp (*Onomast.*, p. 547), and Moreri (*Dict. Hist.*, vol. 4, p. 192), make Horace, in the epistle just referred to, address Lollius the father, not the son. This, however, violates chronology, since it appears from *Epist.* 2, that the person to whom it is inscribed was quite a young man. The other side of the question is advocated by Noris (*ad Cenotaph. Pis*, 2, 14, p. 255), Bayle (*Dict. Hist., s. v.*), Masson (*Vit. Hor.*, p. 265), and among the editors of Horace by Sanadon, Gesner, Döring, &c. The epithet *maxime*, as employed by Horace, has also given rise to considerable discussion. Torrentius, Dacier, and many other commentators, refer it to the mental qualities of the individual; while Scaliger, Marcilius, Meibomius, Vanderbourg, and others, consider *Maxime* a family or proper name. The authority, however, which has been cited from Gruter (638, 2), to substantiate this last opinion, is fully opposed by chronological arguments. (Consult *Obbarius, ad Horat., l. c.*) Besides, the distinctive family name of the Lollii was *Palicanus*, or, as it is written on coins, *Palikanus*. (Compare *Burmann, ad Quintil.*, 4, 2.—*Ernesti, Clav. Cic., s. v. Palikanus.*—*Val. Max.*, 3, 8, 3.—*Ellendt, ad Cic., Brut.*, p. 162.—*Rasche, Lex. Rei Num.*, vol. 4, col. 1815.)

Londinium (*Ptol.* Λονδίνιον.—Less correctly Londinum), a city of the Trinobantes, in Britain, now *London*. The place appears to have had a very remote antiquity, and already existed in the time of Cæsar, though, in consequence of his march being in a different direction, it remained unknown to him. Tacitus (*Ann.*, 14, 33) speaks of it as a place of great commerce, and, indeed, its favourable situation for trade must have given the place a very early origin. Its later name was Augusta Trinobantum, in honour, probably, of some Roman empress. (Compare Ammianus Marcellinus, 27, 8. "*Lundinium, vetus oppidum, quod Augustam posteritas appellavit.*") Bede styles it *Lundonia*, and also *Civitas Lundonia* (2, 4, 7; 2, 3). Ancient Londinium is generally thought to have occupied that part of the modern city which lies on the north of the Thames, near the tower of London. As, however, Ptolemy assigns Londinium to the Cantii, many have been led to decide in favour of the borough of *Southwark*, on the south side of the river, or, rather, to the part immediately west of this, especially as here many remains of antiquity have been found. It is most probable, however, that the ancient city lay on both sides of the stream, so that Ptolemy might assign it as well to the Trinobantes and Atrebatii as to the Cantii. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 146.)

Longimanus, a surname of Artaxerxes I., in Greek Μακρόχειρ. Plutarch states that this appellation was given him because his right hand was longer than his left; but Strabo says that he was so called from the extraordinary length of his arms, which, on his standing upright, could reach his knees.—(*Strab.*, 735.) He makes him to have been, in other respects, one of the handsomest of men (*κάλλιστον ἀνθρώπων.—Vid.* Artaxerxes I.)

Longinus, a celebrated Greek critic and rhetorical writer, who flourished during the reigns of Flavius Claudius and Aurelian. (*Photius, Cod.* 265, p. 1470. —*Georg. Syncell., Chron.*, p. 384.) The place of his birth is uncertain. Some make him to have been a native of Palmyra (*Seller., Ant. Palmyr.*, p. 288), others of Emesa in Syria (*Gabr., de Petra.—Holsten., Vit. Porphyr.*, c. 5), and others, again, as for example Langbaen, of Pamphylia, confounding him with Dionysius of Phaselis. The most probable opinion is that which regards him as an Athenian. (*Jons., Hist. Phil.*, 3, 14.—*Ruhnken, Vit. Long.*, § 3.) It is of Longinus that Eunapius first made the remark which has been so often repeated in similar cases; he called him *a living library and a walking study.* (Βιβλιοθήκη τις ἐμψυχος καὶ περιπατοῦν Μουσεῖον.—*Eunap., in Vit. Porph.*, p. 7, *ed. Boissonade.*) Longinus himself informs us, in the preface to his work Περὶ τέλους, preserved by Porphyry in the life of Plotinus, p. 127, that, from an early age, he travelled much in company with his parents, surveyed many regions, and made himself acquainted with all the individuals, distinguished in philosophy, whom his various journeyings thus threw in his way. He became the pupil of Ammonius Saccas at Alexandrea, and also of Origen, a disciple of Ammonius, not to be confounded, however, with Origen, the famous Christian writer. He was a genuine Platonist, as appears not only from his works, or, rather, the fragments of his works, that have come down to us, but also from the commentaries on Plato composed by him, and of which Olympiodorus and Proclus make mention. (*Ruhnken, Vit. Long.*, § 6.) The loss of these commentaries is the more to be regretted by us, as it would appear that Longinus directed his attention to the style as well as the doctrines of Plato. After having completed his course of study and preparation, Longinus opened a school at Athens, giving instruction not merely in the oratorical art, but in criticism and also in philosophy. (*Ruhnken, Vit. Long.*, § 9.) Here he numbered the celebrated Porphyry among his disciples, whose Syrian name Malech he changed into Porphyrius of synonymous import. (*Eunap., in Vit. Porph.*, p. 13.) After having spent a large portion of his life at Athens in the instruction of youth and the composition of numerous works, Longinus visited the East, either to transact some business at Emesa, or to spend a short time with certain relations of his who dwelt there. It was on this occasion that he became known to Zenobia, the celebrated Queen of Palmyra, who engaged his services as her preceptor in Greek. (*Vopiscus, Vit. Aurel.*, 30.) He was subsequently appointed her minister, and aided her with his counsels. Longinus is said, in his new capacity, to have induced Zenobia to shake off the Roman yoke, and to have dictated the proud and spirited letter which she sent to the Emperor Aurelian (c. 30). This letter so

irritated the Roman emperor, that, having shortly after made himself master of Palmyra, he caused Longinus to be put to death (A.D. 273). Zenobia, overcome by the terrors of impending destruction, became from a heroine a mere woman, and sought to propitiate the forgiveness of her conqueror by imputing the whole blame of the war to the counsels of Longinus. (*Zosimus*, 1, 56.) The spirit of the minister, however, rose in proportion to the danger, and he met his fate with all the calmness of a true philosopher.—The principal work of Longinus is his treatise Περὶ Ὕψους ("*On the Sublime*," or, more accurately, perhaps, "On elevation of thought and language"). This is one of the most celebrated productions of antiquity, and is probably the fragment of a much larger work. There is, however, some doubt whether this treatise was in reality written by him. Modern editors have given the name of the author of the work as "Dionysius Longinus," but in the best manuscripts it is said to be written "by Dionysius *or* Longinus" (Διονυσίου ἢ Λογγίνου), and in the Florence manuscript by an anonymous author. Suidas says, that the name of the counsellor of Zenobia was Longinus Cassius. Some critics have conjectured that this treatise was written by Dionysius of Halicarnassus or by Dionysius of Pergamum, who is mentioned by Strabo (625) as a distinguished teacher of rhetoric; but the difference of style between this work and the acknowledged works of Dionysius of Halicarnassus, renders this conjecture very improbable; and as to the other Dionysius, the conjecture has no foundation. (Consult *Remarks on the supposed Dionysius Longinus*, &c., *London*, 1826, 8vo.) The author of the treatise on the Sublime, whoever he may have been, develops in it, with a truly philosophical spirit, the nature of sublimity in thought and expression. He establishes the laws for its use, and illustrates these by examples, which constitute, at the same time, an ingenious critique upon the highest productions of antiquity. The style of the work is animated and correct; though critics think that they discover in it forms of expression which could not have been employed prior to the third century, and which stand in direct opposition to the theory of Amati, this scholar making the work to have been composed in the age of Augustus. Ruhnken thought he discovered, in reading Apsines, a Greek rhetorician, all the lost work of Longinus on Rhetoric excepting the first chapter. He found it intermingled with the work of the former, and recognised it by its style. He pronounces it not inferior to the treatise on the Sublime. A communication on this subject was transmitted by him to the editor of a French periodical, "*Bibliotheque des Sciences et des Beaux-Arts*," and appeared in 1765 (vol. 24, pt. 1, p. 273). The accuracy of Ruhnken's opinion, however, in assigning the fragment in question to the critic Longinus, is far from being generally acceded to. Weiske gives a portion of the fragment, with a Latin version, in his edition of Longinus, but can find no similarity between it and the general style and manner of Longinus. His decision is evidently a correct one. (*Weiske, Præf. ad ed. Long.*, p. xxiv.) The best edition of the treatise Περὶ Ὕψους is that of Weiske, *Lips.*, 1809, 8vo, reprinted at London, 1820.—An enumeration of the works of Longinus, as far they can be ascertained, is given by Ruhnken, in his dissertation on the Life and Writings of Longinus, published under the fictitious name of Schardam, and reprinted in Weiske's edition (p. LXIX., *seqq.*) The list is as follows: 1. Οἱ Φιλόλογοι, or, more correctly, perhaps, Φιλόλογοι ὁμιλίαι. (*Weiske, ad Ruhnk., Vit. Long.*, p. LVI., *in notis.*) It was a work in more than twenty books, and was devoted to a critical examination of the writers of antiquity.—2. Περὶ τοῦ κατὰ Μειδίου ("*On the Oration of Demosthenes against Midias*").—3. Ἀπορήματα Ὁμηρικά ("*Homeric Difficulties*, i. e., an examination of difficult points relative to the writings of Homer).—4. Εἰ φιλόσοφος Ὅμηρος ("*Whether Homer was a Philosopher*").—5. Προβλήματα Ὁμήρου καὶ λύσεις ("*Homeric Problems, and their Solutions*").—6. Τίνα παρὰ τὰς ἱστορίας οἱ γραμματικοὶ ὡς ἱστορικὰ ἐξηγοῦνται ("*What things contrary to history grammarians state as if they were in accordance with it*").—7. Περὶ τῶν παρ' Ὁμήρῳ πολλὰ σημαινουσῶν λέξεων ("*On words in Homer that have various significations*").—8. Ἀττικῶν λέξεων ἐκδόσεις β' ("*A Lexicon of Attic forms of expression*").—9. Λέξεις Ἀντιμάχου καὶ Ἡρακλέωνος ("*Peculiar forms of expression in Antimachus and Heracleon*"). The grammarians called by the name of Λέξεις those words which were remarkable for any peculiarity of form or signification. Antimachus and Heracleon were two poets.—10. Περὶ ἐθνικῶν ("*On names of Nations.*" Gentile nouns).—11. Σχόλια εἰς τὸ τοῦ Ἡφαιστίωνος ἐγχειρίδιον ("*Scholia on the Manual of Hephæstion*").—12. Περὶ συνθέσεως λόγων ("*On the Arrangement of Words*").—13. Τέχνη ῥητορική ("*Art of Rhetoric*").—14. Εἰς τὴν ῥητορικὴν Ἑρμογένους ("*On the Rhetoric of Hermogenes*").—15. Περὶ Ὕψους.—16. Περὶ ἀρχῶν ("*On the Beginning of Things*") —17. Περὶ τέλους ("*De finibus bonorum et malorum*").—18. Περὶ ὁρμῆς ("*On Instinct*").—19. Ἐπιστολὴ πρὸς τὸν Ἀμέλιον ("*Letter to Amelius*").—20. Περὶ τῆς κατὰ Πλάτωνα δικαιοσύνης ("*On the Platonic definition of just Conduct*").—21. Περὶ τῶν ἰδεῶν ("*On Ideas*"). There appear to have been two treatises with this title, one against Plotinus, and the other against Porphyry.—22. Περὶ ψυχῆς ("*On the Soul*").—23. Ὀδαίναθος ("*Odænathus.*" An eloge on Odænathus, the deceased husband of Zenobia).—24. Commentaries on Plato. (Compare the remarks of Toup, *ad fragm.*, VIII.—*Long.*, p. 545, *ed. Weiske*, p. 367, *ed. Toup.*)—II. C. Cassius Longinus, a friend of Antony the orator, and distinguished for his acquaintance with historical, legal, and antiquarian topics. (*Cic., Or.*, 1, 60.—*Ernesti, Clav. Cic., s. v.*)

LONGOBARDI. *Vid.* Langobardi.

LONGUS, a Greek writer, author of a prose romance entitled Ποιμενικὰ τὰ κατὰ Δάφνιν καὶ Χλόην ("*Pastorals relative to Daphnis and Chloe*"), but more commonly cited as the Ποιμενικά ("*Pastorals*") of Longus, or the Δάφνις καὶ Χλόη ("*Daphnis and Chloe*"). The period when he lived is uncertain, and he is neither named by Suidas nor any ancient writer. Perhaps an author of this name never existed; nor is the matter rendered at all clearer by the circumstance of *Longus* being a Latin, not a Greek, word. Harless, in fact, supposes that the name originated in a mistake. The celebrated Florence manuscript has no author's name whatever. The title runs simply Λεσβιακῶν ἐρωτικῶν λόγοι δ', the last word of which may have been taken by a copyist for the name of the romancer. All writers agree in assigning to the "Daphnis and Chloe" a date subsequent to the Ethiopics of Heliodorus, but some misapprehension has existed among the superficially learned with regard to the evidence of the style The French version of Amyot, deformed as a translation, but beautiful as an original composition by its naïveté, had given the general reader an idea that the simplicity of the subject was reflected in the language of the original. The fact, however, is precisely the reverse. The diction of Longus, as Villemain remarks, "is curiously elegant, ingeniously concise, and richly symmetrical." The art of composition was never more laboriously or more skilfully applied; every word is placed in its proper position with the most delicate care; the adaptation of terms, the relation even of sounds, are all so skilfully adjusted, as to make the same writer observe, that the effect of the whole is rather *coquettish* than graceful. This very care, however, this laborious elegance, instead of identifying the author, as on a hasty glance it would seem to do, with the classic

ages of antiquity, proclaims the sophis. The singular circumstance is, that neither Suidas nor Photius so much as allude to the work or name the author, which, unaccountable as it may appear, would almost induce us to imagine, in spite of the thing being pronounced "impossible" by Villemain, that the romance really was produced in the midst of the bad taste and wearisome scholastics of the eighth century. The imitations mentioned by Courier rather tend to strengthen this suspicion than otherwise; for if the work were really pillaged by Achilles Tatius, Xenophon of Ephesus, Nicetas Eugenianus, Eumathius, and the whole host of scribblers from the second century downward, this would prove incontestably that it was intimately and popularly known: and why all the writers and critics of so vast a space of time should have conspired to preserve an inviolable silence on the subject, to conceal the author's name, to refrain from the slightest allusion to his piece, is utterly beyond comprehension. We must confess, that it does require some stretch of faith to believe that a Longus was produced in the eighth century, a period which affords no name better known than that of the chronicle-maker Syncellus. But, if this were granted, it would be easy to imagine that such a man would be acquainted with the literature of his language from the earliest times, and more especially with those productions of romantic fiction which he was destined to imitate and surpass. Moreover, without a particle of invention himself, and gifted rather with an ingenious industry directed by an acquired and fastidious taste, than with natural grace and power, he would be thrown upon these for his resources: he would gather even from the weeds of the garden of literature those minute events which would become visible to the eye only when collected and arranged in his cell; and the future examiner, by a natural mistake, would trace the theft to the poor rather than to the rich, just as we may say of the pulpy end of the grass-flower, it tastes or smells of honey, and not of the fragrant stores of the bee, they taste or smell of the grass-flower. — "Daphnis and Chloe" is the romance, *par excellence*, of physical love. It is a history of the senses rather than of the mind, a picture of the development of the instincts rather than of the sentiments. In this point of view it is absolutely original; and the subject, pleasing, indeed, in its nature, but dangerous and seductive to the youthful imagination, becomes, when treated by the masterly and seldom indelicate pen of Longus, philosophically interesting. Unlike the sensual vulgarities of modern Europe, which can only betray the heart by brutalizing the mind, there is a charm about its freedom, a purity in its very ignorance of virtue. Vice is advocated by no sophistry, palliated by no seductions of circumstances, and punished by no sufferings. Vice, in fact, does not exist, unless ignorance be a crime and love an impurity. Daphnis and Chloe have been brought up together, free denizens of the fields, and groves, and streams of the Lesbian paradise; their eyes have rested from infancy on the same objects; their ideas have been formed by the same train of circumstances; their tastes, feelings, habits, all have sprung from the same root, and grown under the same influence. Their hearts understand each other; the poetry of nature has entered their souls, and is reflected in their eyes; but poor, at least in the wealth of the world and its acquirements, humble in station, solitary, and ignorant, sentiment finds no passage into language, and no voice but the voice of nature is heard in their hearts. "Paul and Virginia" is nothing more than "Daphnis and Chloe," delineated by a refined and cultivated mind, and spiritualized and purified by the influence of Christianity. Taking the difference of time, climate, knowledge, and faith into account, the parallel is complete. If St. Pierre had made his lovers shepherds in the isl- and of Lesbos, under a pagan regime, his work, instead of being one of the most exquisite and delightful of all modern productions, would have been a tissue of metaphysical mechanism and absurdity. Even in the faults of the two works there is a striking analogy. The infidelity committed by Daphnis arises from his ignorance to a point of exaggeration, which is absolutely repulsive; while the unbounded and extravagant modesty of Virginia in the catastrophe, in the hands of any other writer than St. Pierre, would have surprised the reader into a smile. "The expressions of Longus," says Hubert, "are full of fire and vivacity, he produces wit or spirit; his pictures are agreeable, and his images arranged with skill. The characters are carefully sustained; the episodes grow out of the story; and the passions and sentiments are depicted with a delicacy sufficiently in keeping with pastoral simplicity, but not always with the rules of romance. Probability is almost never violated, except in the machinery which is employed without discretion, and which injures the denouement of the piece, in other respects good and agreeable." (*Foreign Quarterly*, No. 9, p. 133, *seqq.*)—The best editions of Longus are, that of Boden, *Lips.*, 1777, 8vo; Villoison, *Paris.* 1778, 2 vols. 8vo; Schæfer, *Lips.*, 1803, 12mo; and that of Courier, re-edited by De Sinner. *Paris*, 1829, 8vo. Courier's text contains the fragment which fills up the hiatus in p. 13, *ed. Villoison*, and p. 15, *ed. Schaffer*. It was copied from a Florentine manuscript, and first published at Rome in 1810, by Courier, then an artillery officer in the French service. The fragment first appeared separately, but was soon after inserted into an edition of the whole romance by the same scholar. The manuscript is the same from which Charlton, Xenophon Ephesius, and De Furia's Æsopean Fables have been published; and it contains also Longus, four books of Achilles Tatius, and several Opuscula enumerated by De Furia, p. xxxii xxxvii., *ed. Lips.*, 1810.

Lōtis, a nymph, daughter of Neptune, pursued by Priapus, and who escaped from him by being changed into the aquatic lotus. (*Ovid, Met.*, 9, 348.)

Lotophăgi, a people on the coast of Africa, near the Syrtes. They received this name from their living upon the lotus. Ulysses visited their country at his return from the Trojan war. (*Hom., Od.*, 9, 94.) Homer says, that whoever ate of the lotus lost all wish of returning home, and became desirous of remaining in the land that produced it. Compare Herodotus (4, 177). According to Rennell, the location of the Lotophagi merely on the coast of Africa arose from the want of a more extended knowledge of the countries bordering on the desert, on the part of the ancient writers. He states that the tribes who inhabit these countries, and whose manners are in any degree known to us, eat universally of this fruit. The shrub or tree that bears the lotus fruit is disseminated over the edge of the Great Desert, from the coast of Cyrene, round by Tripolis and Africa Propria, to the borders of the Atlantic, the Senegal, and the Niger. (*Geography of Herodotus*, vol. 2, p. 289, *seqq., ed.* 1830.) It is well known, remarks this same writer, that a great difference of opinion has prevailed among the moderns concerning what the ancients intended by the *lotus:* for the history of it, as it has come down to us, is mixed with fable, from having previously passed through the hands of the poets. But of the *existence* of a fruit, which, although growing spontaneously, furnished the popular food of tribes or nations, there is no kind of doubt, as it is mentioned by various authors of credit, and among the rest by Polybius, who appears to have seen it in the proper country of the Lotophagi. There appear, however, to have been two distinct species of lotus designated by the term, because Herodotus and Pliny, in particular, describe a marked difference between them; the one being as

aquatic plant whose root and seeds were eaten in Egypt: the other the fruit of a shrub or small tree, on the sandy coast of Libya. Herodotus, in speaking of the Libyan lotus (4, 177), says, that the fruit of the lotus is of the size of the mastic, and sweet like the date, and that of it a kind of wine is made. Pliny (13, 17) describes two different kinds of lotus, the one found near the Syrtes, the other in Egypt. The former he describes from Cornelius Nepos as the fruit of a tree; in size ordinarily as big as a bean, and of a yellow colour, sweet and pleasant to the taste. The fruit was bruised, and made into a kind of paste or dough, and then stored up for food. Moreover, a kind of wine was made from it, resembling mead, but which would not keep many days. Pliny adds, that "armies, in marching through that part of Africa, have subsisted on the lotus." Perhaps this may refer to the army of Balbus, which the same writer informs us (5, 5) had penetrated to Gadamis and Fezzan. Polybius, who had himself seen the lotus on the coast of Libya, says, that it is the fruit of a shrub, which is rough and armed with prickles, and in foliage resembles the rhamnus. That when ripe it is of the size of a round olive; has a purple tinge, and contains a hard but small stone; that it is bruised or pounded, and laid by for use, and that its flavour approaches to that of figs or dates. And, finally, that a kind of wine is made from it, by expression, and diluted with water; that it affords a good beverage, but will not keep more than ten days. (*Polyb., apud Athen.*, 14, p. 65.) The lotus has also been described by several modern travellers, such as Shaw, Desfontaines, Park, and Beechy. Shaw says (vol. 1, p. 263) that the lotus is the *seedra* of the Arabs; that it is a species of *ziziphus* or *jujeb*; and that the fruit tastes somewhat like gingerbread. When fresh, it is of a bright yellow. Park's description, however, is the most perfect of all. "They are small farinaceous berries, of a yellow colour and delicious taste. The natives convert them into a sort of bread, by exposing them some days to the sun, and afterward pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which, when dried in the sun, resemble in colour and flavour the sweetest gingerbread. The stones are afterward put into a vessel of water and shaken about, so as to separate the meal which may still adhere to them: this communicates a sweet and agreeable taste to the water, and, with the addition of a little pounded millet, forms a pleasant gruel called *fondi*, which is the common breakfast in many parts of Ladamar during the months of February and March. The fruit is collected by spreading a cloth upon the ground and beating the branches with a stick" (p. 99).

Luca, a city of Etruria, northeast of Pisæ, on the river Auser or *Serchio*. It still preserves its situation and name. It is mentioned for the first time by Livy, as the place to which Tiberius Gracchus retired after the unfortunate campaign on the Trebia (21, 59). The same writer states it to have been colonized A.U.C. 575 (41, 13.—*Vell. Paterc.*, 1, 15). Cæsar frequently made Luca his headquarters during his command in the two Gauls. (*Cic., Ep. ad Fam.*, 1, 9.—*Suet., Cæs.*, 24.) It is also mentioned by Strabo (217.—Compare *Plin.*, 3, 5.—*Ptol.*, p. 61).

Lucāni, the inhabitants of Lucania. (*Vid.* Lucania.)

Lucānĭa, a country of Magna Græcia, below Apulia. It was occupied, in common with the other provinces of southern Italy, by numerous Greek colonies. The native race of the Lucani were numerous and warlike, and said to be of Samnitic origin. These, as their numbers increased, gradually advanced from the interior to the coast, and were soon engaged in hostilities with the Greeks, who, unable to make good their defence, gradually retreated; thus allowing their hardy and restless foes to obtain possession of all the settlements on the western coast. These aggressions of the Lucani were for a season checked by the valour and ability of Alexander, king of Epirus; but upon his death they renewed their inroads with increased confidence and success, making themselves masters of Thurii, Metapontum, Heraclea, with several other towns, and finally reducing the Grecian league to an empty name, with only the shadow of its former brilliancy and power. Such was the state of things when the Romans appeared on the scene. The Lucani unable to make any effectual resistance after Pyrrhus had withdrawn his forces from Italy, submitted to the victors. The war with Hannibal, carried on for so many years in this extremity of Italy, completed its desolation and ruin; for, with the exception of a few towns restored and colonized by the Romans, this once flourishing tract of country became a dreary waste, retaining only the ruins of deserted cities, as mournful relics of the late abodes of wisdom and genius.—Lucania, considered as a Roman province, was separated from Apulia by the Bradanus, and a line drawn from that river to the Silarus; which latter stream served also for a boundary on the side of Campania. To the southwest the river Laos divided the Lucani from the Bruttii, as did also the Crathis to the southeast. (*Strabo*, 255.—*Cramer's Anc. Italy*, vol. 2, p. 347.)

Lucānus, M. Annæus, a Latin poet, born A.D. 38, at Corduba, in Spain, where his family, originally from Italy, had been settled for several generations, and where some of its members had filled public offices. (*Suet., Vit. Lucan.*—*Fabr., Bib. Lat.*, vol. 2, p. 141.) His father, Annæus Mela, was a Roman knight, and enjoyed great consideration in the province. Lucan was named after Annæus Lucanus, his maternal grandfather, who was distinguished for his eloquence. His father was also the youngest brother of Seneca the philosopher. At a very early age Lucan was sent to Rome, where he received his education. Rhemnius Palæmon and Flavius Virginius were his teachers in grammar and eloquence. The principles of the Stoic philosophy were taught him by Annæus Cornutus, a Greek philosopher, who instructed at Rome until Nero, offended at his opinions and language, banished him to an island. Lucan's talent for poetry developed itself at an early period; he was accustomed to declaim in Greek and Latin verse when only fourteen years of age. Having completed his education at Athens, he was placed by Seneca, his paternal uncle, who had charge at that time of the youth of Nero, around the person of the young prince. Nero soon became attached to Lucan, and raised him to the dignity of an augur and quæstor before he had reached the proper age for either of these offices. During his magistracy Lucan exhibited to the populace a magnificent show of gladiators. The folly of Nero, who pretended to be a great poet, and the vanity of Lucan, who would not yield the palm to any competitor, soon embroiled the two friends. Nero offended the young and presumptuous aspirant by abruptly quitting, on one occasion, an assembly in which the latter was reciting one of his poetical productions. Lucan sought to avenge this affront by presenting himself in another assembly as a competitor against the prince. We hardly know which to admire the more, the boldness of Lucan, who believed the poetical art about to be degraded, if a bad piece, though composed by a prince, should receive the crown; or the courage of the judges, who decreed the prize to a subject who had dared to compete with his master. The vengeance of Nero was not slow in overtaking the imprudent poet: it wounded him in the most sensible part, for he was commanded to abstain in future from declaiming in public. Without being unjust towards the memory of Lucan, we may attribute to the hatred which from this time

he conceived against Nero, the part that he subsequently took in the conspiracy of Piso: but it were to be wished that he could in any way be defended from a reproach which Tacitus makes against him, and which has affixed an indelible stigma to his name. It is said that, deceived by a promise of pardon in case he should discover his accomplices, and wishing to propitiate the favour of Nero, who had destroyed his own mother, by incurring in like manner, in his turn, the guilt of parricide, he declared that his mother Anicia was a party in the conspiracy. The admirers of Lucan have suggested, that this tale was invented by Nero or his flatterers, to heap odium on the character of a poet from a contest with whom he had brought away nothing but disgrace. Unfortunately, however, for the correctness of this assertion, it may be alleged in reply, that Tacitus, a close scrutinizer into the artifices of tyranny, relates the charge without expressing the least doubt as to its truth. (*Ann.*, 15, 56.) But, however this may be, the cowardly complaisance of the poet, if he were really guilty of the conduct ascribed to him, could not prove of any avail; he was merely permitted to choose the manner of his death. He caused his veins to be opened, and died with a degree of courage that formed a strange contrast to the pusillanimity in which, but a moment before, he had indulged. It is even said, that, feeling himself enfeebled by the loss of blood, he recited four verses which, in his Pharsalia (3, 639–42), he had put into the mouth of a dying soldier. He perished A.D. 65, at the age of 27 years. Although accused of being an accomplice, his mother was not involved in his disgrace. Lucan left a young widow, whose character and merits are praised by both Martial and Statius. She was named Polla Argentaria, and is reckoned by Sidonius Apollinaris (2, 10) among the number of those celebrated females whose counsels and taste have been of great use to their husbands in the composition of their works. • The various poems of Lucan, his "Combat of Hector and Achilles," which he composed at the age of twelve years; his "Description of the burning of Rome;" his "Saturnalia;" his tragedy of "Medea," left unfinished by him, have all perished. We have remaining only one poem, the "*Pharsalia*," or the war between Cæsar and Pompey. It is comprised in ten books; but, since the tenth breaks off abruptly in the middle of a narrative, it is probable that some part has been lost, or that the poet had not finished the work at the time of his death. The first book opens with the most extravagant adulation of Nero, in which the poet even exceeds the base subserviency of the poets of the age of Augustus. The Pharsalia contains many vigorous and animated descriptions, and the speeches are characterized by considerable rhetorical merit, but the language is often inflated, and the expressions are extremely laboured and artificial. The poem is also deficient in that truth to nature, and in those appeals to the feelings and the imagination, which excite the sympathy of every class of readers. Still, great allowance must be made for the youth of the author, who, if he had lived longer, would probably have cured himself of those faults and defects which are now so conspicuous in his poem.—The Pharsalia cannot be regarded as an epic poem, since both poetic invention and machinery, which form the very soul of the epopée, are altogether wanting in it. The event on which the action is based was not sufficiently far removed from Lucan's own times to permit him to indulge his imagination in adorning it with fictions. The poem should rather be called an historical one. —The principal defect in the Pharsalia, admitting that it is nothing more than an historic poem, is the want of unity of action. One cannot perceive, on reading the work, what is the object which the poet had in view, what is the point to which everything ought to tend. Is it the momentary triumph of freedom, in the fall of Cæsar, which Lucan has wished to celebrate? Or was it his intention to paint in vivid colours the disastrous consequences of civil discord? Or did he wish to dilate on some moral or political virtue? Great uncertainty accompanies all these questions. It is true, the poem being probably left unfinished, it becomes proportionably more difficult to pronounce upon its object; but, at the same time, this object ought to be so clearly indicated in every part of the poem, as to form, as it were, its very soul, and to be the pivot around which everything should turn. Faithful to the laws of history, far different in their character from those of the epopée, Lucan does not, in the commencement of his poem, transport us at once into the midst of affairs; he goes back to the origin of the civil war between Cæsar and Pompey, and follows events in chronological order. His principal heroes are Pompey, Cæsar, Cato, and Brutus. But we may charge the poet with not having fully succeeded in the delineation of their characters, and with producing sometimes a different impression upon his readers from that which he intended to effect. The character of Pompey is exalted, even at the expense of historical truth; that of Cæsar is treated with injustice; and yet, notwithstanding all this, Lucan has failed in making the former interesting, and Cæsar, in spite of the poet, is the true hero of the Pharsalia; he is the centre of action, the soul of events: we have him constantly before our eyes, while we only see and hear of Pompey in the exaggerated eulogiums lavished upon him by the poet. But it is principally in his digressions, in the numerous descriptions with which he adorns his narrative, some of which, at the same time, afford proofs of distinguished talent, that Lucan betrays a want of judgment and of good taste, the immediate results of his youth, and of his imitation of models selected from the school of Alexandrea. Erudition often supplies the place of variety; and the brilliant conceits brought into vogue by his uncle Seneca, together with the maxims of the Porch, to which he was attached, are made to stand in lieu of that enthusiasm and dignity which form two of the principal features of epic composition. His versification, too, wants the elegance and the melody of Virgil's.—Besides the Pharsalia, several critics, among whom are Joseph Scaliger and Vossius, have ascribed to Lucan a poem in 261 verses, which has come down to us, and which contains a eulogium on Calpurnius Piso, the same who conspired against Nero. Barthius thinks that this production formed one of a collection of fugitive pieces published by Lucan under the title of *Silvæ*; but other critics, among whom may be cited Fabricius and Wernsdorff, have clearly shown that Lucan cannot be regarded as the author of the poem. The expressions employed by its author to indicate the lowness of his origin and the scantiness of his fortune, do not apply with any correctness to Lucan, descended as he was from a good family, and rich as well in his own as in the property brought him by his wife. It is assigned with more propriety to Saleius Bassus, a friend of Lucan's. —The best editions of Lucan are, that of Cortius, *Lips.*, 1726, 8vo, re-edited and completed by Weber, *Lips.*, 1828, 2 vols. 8vo; Oudendorp, *Lugd. Bat.*, 1728, 2 vols; Burmann, *Lugd. Bat.*, 1740, 4to; Lemaire, *Paris*, 1830–1832, 3 vols. 8vo, and that of Weise, *Quedlinb.*, 1835, 8vo. The edition published at Glasgow (1816, 8vo), with the notes of Bentley and Grotius, is also a good one. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 286, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 94, *seqq.*)—II. Ocellus, a Lucanian philosopher. (*Vid.* Ocellus.)

Lucĕrĭa, a city of Apulia, about twelve miles to the west of Arpi. It was a place of great antiquity, and was said to have been founded by Diomede

whose offerings to Minerva were still to be seen in the temple of that goddess in the time of Strabo (294). Luceria was the first Apulian city which the Romans appear to have been solicitous to possess; and though it was long an object of contention with the Samnites, they finally secured their conquest and sent a colony there, A.U.C. 440. (*Liv.*, 9, 2.—*Diod. Sic.*, 18.—*Vell. Paterc.*, 1, 14.) We find Luceria afterward enumerated among those cities which remained most firm in their allegiance to Rome during the invasion of Hannibal. (*Liv.*, 27, 10.—*Polyb.*, 3, 88.) In the civil wars of Pompey and Cæsar, Luceria is mentioned by Cicero as a place which the former was anxious to retain, and where he invited Cicero to join him. (*Ep. ad Att.*, 8, 1.—*Cæs., Bell. Civ.*, 1, 24.) It seems to have been noted for the excellence of its wool, a property, indeed, which, according to Strabo (234), was common to the whole of Apulia. This place still retains its ancient site under the modern name of *Lucera*. (*Cramer's Anc. Italy*, vol. 2, p. 285, *seqq.*)

Lucĕres, the third of the three original tribes at Rome. These three original tribes were the Ramnenses or Ramnes, the Tatienses or Titienses, and the Luceres. (*Vid.* Roma.)

Lucĭānus, a celebrated Greek writer, born at Samosata in Syria. The period when he flourished is uncertain. Suidas, who is the only ancient writer that makes mention of him, informs us that he lived in the time of Trajan, and also before that prince (*λέγεται δὲ γενέσθαι ἐπὶ τοῦ Καίσαρος Τραϊανοῦ, καὶ ἐπέκεινα*). This, however, Vossius denies to be correct. (*Hist. Gr.*, 2, 15.) The same Suidas also states, that, after having followed the profession of an advocate at Antioch with little success, he turned his attention to literary composition; and that he was finally torn to pieces by dogs, which this writer considers a well-merited punishment for his impiety in attacking the Christian religion. Lucian himself, however (*Reviv.*, § 29), assigns as the reason for his quitting the profession of an advocate, his disgust at the fraud and chicanery of the lawyers of the day; and as for the story of his death, we may safely pronounce it a pious falsehood. In a dissertation on Isidorus of Charax, Dodwell endeavours to prove that Lucian was born A.D. 135; which will coincide, in some degree, with the opinion of Hemsterhuys, who (*Præf. ad Jul. Poll.*) places him under the Antonines and Commodus. Vossius also (*l. c.*) makes him a contemporary of Athenæus, who lived under Marcus Aurelius, and Isonius (*Script. Hist. Phil*, 3, 10, p. 60) inclines to the same opinion, considering him as contemporary with Demonax, who flourished under Antoninus Pius and his successor. Reitz (*De Ætate*, &c., *Luciani*, p. 63.—*Op., ed. Hemst.*, vol. 1), agreeing in opinion with Hemsterhuys, places him under the Antonines and Commodus, and makes him to have lived from 120 B.C. until 200.—Destined at first, by his father, who was in humble circumstances, to the profession of a sculptor, he was placed with that view under the instruction of his uncle. But, becoming soon disgusted with the employment, he turned his attention to literature, and travelled into Asia Minor and Greece, in the latter of which countries he was present, according to the computation of Dodwell, at the celebration of the 233d, 234th, and 235th Olympiads (A.D. 157, 161, 165), answering to the 22d, 26th, and 30th years of his age. In his 29th year he appears to have heard historical lectures in Ionia. His principal place of residence while in this country was the city of Ephesus. Whether Lucian entered upon the profession of an advocate before or after this period is not clearly ascertained: the latter is perhaps the more correct opinion. Antioch was the scene of his labours in this new vocation; but he soon became disgusted with forensic pursuits, and turned his attention to others of a more purely rhetorical nature. Eloquence applied to sophistic declamations and improvisaziones, if we may be allowed the expression, opened at this time the surest path to fortune and fame. The sophists were constantly engaged in travelling to and fro among the great cities they announced a discourse as an itinerant musician at the present day would announce a concert; and people flocked from all quarters to hear and see them, and to pay liberally for the harmonious and polished periods with which their ears were gratified. Lucian yielded to the fashion of the day, and abandoned the bar for the tribune. He again directed his thoughts to travel, and visited Asia, Greece, and particularly Gaul, in which last-mentioned country he settled for a time as a teacher of rhetoric, and soon obtained great celebrity and a numerous school. He appears to have remained in Gaul till he was about forty, when he gave up the profession of rhetoric, after having acquired considerable wealth. On his return from Gaul he visited Italy, and paints in vivid colours, in his "Nigrinus," the corruption of the capital. During the remainder of his life we find him travelling about from place to place, and visiting successively Macedonia, Cappadocia, Paphlagonia, and Bithynia. The greater part of his time, however, was passed in Athens, where he lived on terms of the greatest intimacy with Demonax, a philosopher of great celebrity. Having here made the study of man his particular object, we find him embracing no one of the systems then in vogue, but following, as far as he could be said to have followed any sect, the tenets of the school of Epicurus. In his old age he obtained from Marcus Aurelius an honourable employment in Egypt. Some make him to have been placed over a part of this province; but it appears more probable that he was appointed register to one of the higher tribunals. He died at a very advanced age.—What distinguishes Lucian as a writer is a genius eminently satirical, a brilliancy of thought, and a larger share of humour than any other author of antiquity, with the exception, perhaps, of Aristophanes and Horace. His irony spares no folly and no prejudice on the part of his contemporaries, but wages against their failings a continual warfare. The writings of Lucian very rarely betray any marks of the decline of taste which characterized the period in which he is said to have lived. His style, formed by the study of the best models, and especially of Aristophanes, would never lead us to suspect that he was a native of the distant province of northern Syria: it is as pure, as elegant, and as Attic as if he had flourished in the classic periods of Grecian literature, and the defects of the age in which he lived merely show themselves in the desire to coin new expressions, and to divert others from their more ancient and legitimate meaning; faults from which he has not been able to save himself, although he ridicules them in one of his own productions, the "Lexiphanes." Neither has he been always able to resist the inclination of adorning his style with the tinsel of quotations and phrases borrowed from the ancient poets and historians, and frequently misplaced. The greater part of his productions have the dialogue form; but they are not, like the dialogues of Plato, dissertations put into the mouth of interlocutors, merely to destroy the monotonous uniformity of a continued discourse. The dialogues of Lucian are true conversations; they are in every sense dramatic. He says himself (*Δὶς κατηγ.*, c. 33) that he has restored dialogue to earth, after it had been lost in the regions of the clouds; and that, despoiling it of its tragic garb, he has brought it in contact with pleasantry and the comic muse.—The subjects on which he treats are various and interesting: history, philosophy, and all the sciences furnish him with materials. Lucian may, in fact, be regarded as the Aristophanes of his age, and, like the great comic poet, he had recourse to raillery and satire to accomplish the

great object he had in view. This object was, to expose all kinds of delusion, fanaticism, and imposture; the quackery and imposition of the priests, the folly and absurdity of the superstitious, and especially the solemn nonsense, the prating insolence, and the immoral lives of the philosophical charlatans of his age. His study was human nature in all its varieties, and the age in which he lived furnished ample materials for his observation. Many of his pictures, though drawn from the circumstances of his own times, are true for every age and country. If he sometimes discloses the follies and vices of mankind too freely, and occasionally uses expressions which are revolting to our ideas of morality, it should be recollected that every author ought to be judged by the age in which he lived, and not by a standard of religion and morality which was unknown to the writer. The character of Lucian's mind was decidedly practical: he was not disposed to believe anything without sufficient evidence of its truth; and nothing that was ridiculous or absurd escaped his raillery and sarcasm. The tales of the poets respecting the attributes and exploits of the gods, which were still firmly believed by the common people of his age, were especially the objects of his satire and ridicule in his dialogues between the gods, and in many other of his works; and that he should have attacked the Christians in common with the false systems of the pagan religion, will not appear surprising to any one who considers that Lucian probably never took the trouble to inquire into the doctrines of a religion which was almost universally despised in his time by the higher orders of society.—The greater part, if not all, of the dialogues of Lucian appear to have been written after his return from Gaul and while he was residing at Athens; but most of his other pieces were probably written during the time that he taught rhetoric in the former country.—Our limits, of course, will not allow an examination of the numerous writings of Lucian. We will content ourselves with noticing merely one piece, partly on account of its peculiar character, which has made it a subject of frequent reference, and partly because the general opinion of scholars at the present day is adverse to its being regarded as one of the productions of Lucian. It is the *Φιλόπατρις, ἢ διδασκόμενος* ("*The lover of his country, or the student*"). The author of this piece, whoever he was, ridicules, after the manner of Lucian, the absurdities of the Greek mythology; but his satire has, in fact, no other end than to serve as an introduction to an unsparing attack on the Christians: they are represented as wicked men, continually offering up prayers for the evil of the state. The authenticity of this piece has been much disputed. Mention is made in it of events, which some place under Nero or even under Claudius, others under Trajan or Marcus Aurelius, and some under Julian. The first of these, as, for example, Theodore Marcilius, think, in consequence, that the author of the piece lived during the first century. What appears to favour this opinion is a passage in which the writer alludes, without naming him, to St. Paul, or even, according to the Socinian Crell, to our Saviour himself. Some orthodox theologians have shown themselves favourably inclined to this system, because in a passage of the dialogue the question of the Trinity is openly stated, and they have taken this as a proof that this doctrine was taught prior to the council of Nice. Marcilius, however, is mistaken. Artemidorus, author of the Oneirocritica, is cited in the Philopatris: it is true, critics are not agreed as to the period when this writer flourished, but in any event he cannot be placed lower than Hadrian. In the dialogue under consideration, so strong a resemblance to the other works of Lucian is perceptible, there occur so many phrases and forms of expression which are familiar to him, that, if it be not the work of Lucian himself, it could only have been composed by some writer that came after him. Huet and Gesner have found in it a much more accurate acquaintance with Christianity than we can suppose Lucian to have possessed, after having read his Peregrinus. Schöll, following the side espoused by Gesner, takes the Philopatris to have been the work of a man who, after having been initiated into the mysteries of Christianity, had renounced the gospel, not to return to paganism, but to throw himself into the arms of incredulity. The tone which pervades it betrays the bitterness of an apostate. — We have remaining, besides his other works, fifty *Epigrams* ascribed to Lucian. The greater part are of that hyperbolic cast which was so much in vogue during the first centuries of the Christian era. Lucian, however, has not carried this kind of poetry to that point of extravagance to which later writers pushed it. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 243, *seqq.*) The best editions of Lucian are, that of Hemsterhuys, completed by Reitz, *Amst.*, 1730–36, 4 vols. 4to, edited in a more complete manner by Gesner, *Amst.*, 1743, 3 vols. 4to, and to which must be added, although of inferior value, the *Lexicon Lucianeum* of C. R. Reitz, brother to the former, *Ultraj.*, 1746, 4to; that of the Bipont editors, in 10 vols. 8vo, a reprint of the preceding, but containing, besides, the various readings of six manuscripts in the library of the king of France, collected by *M. Belin de Ballu*; and that of Lehmann, *Lips.*, 1822–1831, 8vo, of which 9 volumes have thus far appeared. This last edition, however, is much disfigured by typographical errors. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 32.)

Lucifer, the name of the planet Venus, or morning star. It is called *Lucifer* when appearing in the morning before the sun; but when it follows it, and appears some time after its setting, it is called *Hesperus*. (*Vid.* Hesperus.)

Lucilius, I. C., a Roman knight, born at Suessa, a town in the Auruncian territory, A.U.C. 605, B.C. 149. He was descended of a good family, and was grand-uncle, by the mother's side, to Pompey the Great. In early youth he served at the siege of Numantia, in the same camp with Marius and Jugurtha, under the younger Africanus, whose friendship and protection he had thus the good fortune to acquire. (*Vell. Paterc.*, 2, 9.) On his return to Rome from his Spanish campaign, he dwelt in the house which had been built at the public expense, and had been inhabited by Seleucus Philopator, prince of Syria, while he resided in his youth as an hostage at Rome. (*Ascon. Pedian., in Cic., contr. L. Pis.*) Lucilius continued to live on terms of the closest intimacy with the brave Scipio and the wise Lælius. (*Horat., Serm.*, 2, 1, 71.) These powerful protectors enabled him to satirize the vicious without restraint or fear of punishment. In his writings he drew a genuine picture of himself, acknowledged his faults, made a frank confession of his inclinations, gave an account of his adventures, and, in short, exhibited a true and spirited representation of his whole life. Fresh from business or pleasure, he seized his pen while his fancy was yet warm and his passions were still awake, as elated with success or depressed with disappointment. All these feelings or incidents he faithfully related, and made his remarks on them with the utmost freedom. (*Horat., Serm.*, 2, 1, 30.) Unfortunately, however, his writings are so mutilated, that few particulars of his life and manners can be gleaned from them. Little farther is known concerning him than that he died at Naples, but at what age has been much disputed. Eusebius and most other writers have fixed it at 45, which, as he was born in A.U.C. 605, would be in the 651st year of the city. But Dacier and Bayle assert that he must have been much older, as he speaks in his Satires of the Licinian law against exorbitant expenditure at entertainments, which was not promulgated till B.C. 97 or 9[illegible] (A.U.C. 657 or 658). The expression, moreover, "[illegible]

plied by Horace to Lucilius (*Serm.*, 2, 1, 34), namely, *senex* or "old," seems to imply, as Clinton has remarked (*Fast. Hell.*, vol, 2, p. 135), that he lived to a later date.—The period at which Lucilius wrote was favourable to satiric composition. There was a struggle existing between the old and new manners, and the freedom of speaking and writing, though restrained, had not yet been totally checked by law. Lucilius lived with a people among whom luxury and corruption were advancing with fearful rapidity, but among whom some virtuous citizens were anxious to stem the tide which threatened to overwhelm their countrymen. His satires, therefore, were adapted to please those stanch "*laudatores temporis acti*" who stood up for ancient manners and discipline. The freedom with which he attacked the vices of his contemporaries, without sparing individuals, the strength of colouring with which his pictures were charged, the weight and asperity of the reproaches with which he loaded those who had exposed themselves to his ridicule or indignation, had nothing revolting in an age when no consideration compelled to those forbearances necessary under different forms of society or government. By the time, too, in which he began to write, the Romans, though yet far from the polish of the Augustan age, had become familiar with the delicate and cutting irony of the Greek comedies, of which the more ancient Roman satirists had no conception. Lucilius chiefly applied himself to the imitation of these dramatic productions, and caught, it is said, much of their fire and spirit. The Roman language likewise had grown more refined in his age, and was thus more capable of receiving the Grecian beauties of style. Nor did Lucilius, like his predecessors, mix iambic with trochaic verses. Twenty books of his satires, from the commencement, were in hexameter verse, and the rest, with the exception of the thirtieth, in iambics or trochaics. His object, too, seems to have been bolder and more extensive than that of his predecessors, and was not so much to excite laughter or ridicule as to correct and chastise vice. Lucilius thus bestowed on satiric composition such additional grace and regularity that he is declared by Horace to have been the first among the Romans who wrote satire in verse. But, although he may have greatly improved this sort of writing, it does not follow that his satires are to be considered as a different species from those of Ennius, a light in which they have been regarded by Casaubon and Ruperti; "for," as Dryden has remarked, "it would thence follow that the satires of Horace are wholly different from those of Lucilius, because Horace has not less surpassed Lucilius in the elegance of his writing, than Lucilius surpassed Ennius in the turn and ornament of his." The satires of Lucilius extended to not fewer than thirty books, but whether they were so divided by the poet himself, or by some grammarian who lived shortly after him, is uncertain. He was reputed, however, to be a voluminous author, and has been satirized by Horace for his hurried copiousness and facility. Of the thirty books there are only fragments extant; but these are so numerous, that, though they do not capacitate us for catching the full spirit of the poet, we perceive something of his manner. His merits, too, have been so much canvassed by ancient writers, who judged of them while his works were yet entire, that their discussion enables us in some measure to appreciate his poetical claims. It would appear that he had great vivacity and humour, uncommon command of language, intimate knowledge of life and manners, and considerable acquaintance with the Grecian masters. Virtue appeared in his draughts in native dignity, and he exhibited his distinguished friends, Scipio and Lælius, in the most amiable light. At the same time, it was impossible to portray anything more powerful than the sketches of his vicious characters. His rogue, glutton, and courtesan are drawn in strong, not to say coarse, colours. He had, however, much of the old Roman humour, that celebrated but undefined *urbanitas*, which indeed he possessed in so eminent a degree, that Pliny says it began with Lucilius in composition (*Præf. Hist. Nat.*), while Cicero declares that he carried it to the highest perfection, and that it almost expired with him. But the chief characteristic of Lucilius was his vehement and cutting satire. Macrobius (*Sat.*, 3, 16) calls him "*Acer et violentus poeta*," and the well-known lines of Juvenal, who relates how he made the guilty tremble with his pen, as much as if he had pursued them sword in hand, have fixed his character as a determined and inexorable persecutor of vice. His Latin is admitted on all hands to have been sufficiently pure (*Aul. Gell.*, 18, 5.—*Horat.*, *Sat.*, 1, 10), but his versification was rugged and prosaic. Horace, while he allows that he was more polished than his contemporaries, calls his muse "*pedestris*," talks repeatedly of the looseness of his measures, "*incomposito pede currere versus*," and compares his whole poetry to a muddy and troubled stream. Quintilian does not entirely coincide with this opinion of Horace; for, while blaming those who considered him as the greatest of poets, which some persons still did in the age of Domitian, he says, "*Ego quantum ab illis, tantum ab Horatio dissentio, qui Lucilium fluere lutulentum, et esse aliquid quod tollere possis, putat.*" (*Inst. Or.*, 10, 1.) The author of the books *Rhetoricorum*, addressed to Herennius, and which were at one time ascribed to Cicero, mentions, as a singular awkwardness in the construction of his lines, the disjunction of words, which, according to proper and natural arrangement, ought to have been placed together, as,

"*Has res ad te scriptas* Luci *misimus Aeli.*"

Nay, what is still worse, it would appear from Asconius that he had sometimes barbarously separated the syllables of a word,

"*Villa* Lucani—*mox potieris* aco."

As to the learning of Lucilius, the opinions of antiquity are different; and even those of the same author often appear somewhat contradictory on this point. Quintilian says that there is "*Eruditio in eo mira.*" Cicero, in his treatise *De Finibus*, calls his learning "*Mediocris*;" though afterward, in the person of Crassus, in his treatise *De Oratore*, he twice terms him "*doctus*" (1, 16; 2, 6). Dacier suspects that Quintilian was led to consider Lucilius as learned, from the pedantic intermixture of Greek words in his compositions, a practice which seems to have excited the applause of his contemporaries, and also of his numerous admirers in the Augustan age, for which they have been severely ridiculed by Horace, who always warmly opposed himself to the excessive popularity of Lucilius during that golden period of literature. It is not unlikely that there may have been something of political spleen in the admiration expressed for Lucilius during the age of Augustus, and something of courtly complaisance in the attempts of Horace to counteract it. Augustus had extended the law of the twelve tables respecting libels, and the people who found themselves thus abridged of the liberty of satirizing the great by name, might not improbably seek to avenge themselves by an overstrained attachment to the works of a poet, who, living, as they would insinuate, in better times, practised without fear what he enjoyed without restraint. (*Gifford's Juvenal, Præf.*, p. 43.) Some motive of this sort doubtless weighed with the Romans of the age of Augustus, since much of the satire of Lucilius must have been unintelligible, or, at least, uninteresting to them. Great part of his compositions appear to have been rather a series of libels than legitimate satire, being occupied with virulent attacks on contemporary citizens of Rome. Douza, who has collected and edited all that remains of the satires of Lucilius, mentions the

names of not less than sixteen individuals who are attacked by name in the course even of these fragments, among whom are Quintus Opimius, the conqueror of Liguria, Cæcilius Metellus, whose victories acquired for him the surname of Macedonicus, and Cornelius Lupus, at that time *Princeps Senatus*. Lucilius was equally severe on contemporary and preceding authors: Ennius, Pacuvius, and Accius having been alternately satirized by him. (*Aul. Gell.*, 17, 21.) In all this he indulged with impunity (*Horat., Sat.*, 2, 1); but he did not escape so well from a player whom he had ventured to censure, and who took his revenge by exposing Lucilius on the stage. The poet prosecuted the actor, and the cause was carried on with much warmth on both sides before the prætor, who finally acquitted the player (*Rhet., ad Herren.*, 2, 13).—Lucilius, however, did not confine himself to attacking vicious mortals. In the first book of his satires he appears to have declared war on the false gods of Olympus, whose plurality he denied, and ridiculed the simplicity of the people, who bestowed on an infinity of gods the venerable name of father, which should be reserved for one.—Of many books of the Satires such small fragments remain, that it is impossible to conjecture their subjects. Even in those books of which there are a greater number of fragments extant, they are so disjointed that it is as difficult to put them legibly together as the scattered leaves of the Sibyl; and the labour of Douza, who has been the most successful in arranging the broken lines, is by many considered as but a conjectural and philological sport. Those few passages, however, which are in any degree entire, show great force of satire.—Besides satirizing the wicked, under which category he probably classed all his enemies, Lucilius also employed his pen in praise of the brave and virtuous. He wrote, as we learn from Horace, a panegyric on Scipio Africanus; but whether the elder or younger, is not certain. Lucilius was also author of a comedy entitled *Nummularia*, of which only one line remains; but we are informed by Porphyrion, the scholiast on Horace, that the plot turned on Pythias, a female slave, tricking her master Simo out of a sum of money, with which to portion his daughter. (*Dunlop's Roman Literature*, vol. 1, p. 393, *seqq.*) Douza's edition of the fragments of Lucilius was published in 1593, *Lugd. Bat.*, 4to: a later but inferior edition, *cura fratrum Vulpiorum*, appeared in 1713, *Patav.* Lemaire has subjoined a reprint of Douza's Lucilius to the third volume of his edition of Juvenal and Persius, *Paris*, 1830.—II. An epigrammatic poet in the age of Nero. We have more than one hundred of his epigrams remaining. Wernsdorff assigns to him the poem entitled *Ætna*, commonly supposed to have been written by Cornelius Severus. (*Poet. Lat. Min.*, vol. 4, pt. 2, p. 3, *seqq.*)

Lucilla, daughter of the Emperor Marcus Aurelius and of Faustina, was born A.D. 146. At the age of seventeen she was given in marriage to Lucius Verus, at that time commanding the Roman armies in Syria. Verus came as far as Ephesus to meet her, and the union was celebrated in this city; but, habituated to debauchery, Verus soon relapsed into his former mode of life; and Lucilla, finding herself neglected, took a woman's revenge, and entered on a career of similar profligacy. Returning subsequently with her husband to Rome, she caused him to be poisoned there; and afterward, in accordance with her father's directions, contracted a second union with Claudius Pompeianus, an aged senator, of great merit and probity. Her licentious conduct, however, underwent no change, and she was banished to the island of Capreæ by her brother Commodus, against whom she had formed a conspiracy. Not long after, Commodus sent a centurion to her place of exile, who put her to death, in the 38th year of her age, A.D. 184. She had by her marriage with her second husband a son named Lætus Pompeianus, put to death by order of Caracalla, and a daughter. (*Dio Cass.*, 71, 1.—*Id.*, 72, 4.—*Jul. Capitol., Vit. Aurel.*, 7.—*Id., Vit. Ver.*)

Lucīna, a surname of Juno, as the goddess who presided over the delivery of females. She was probably so called from bringing children into the *light*. (*Lucina*, from *lux, lucis*, "*light*."—*Vid.* Juno.)

Lucretĭa, a celebrated Roman female, daughter of Lucretius, and wife of Collatinus. Her name is connected in the old legend with the overthrow of kingly power at Rome, and the story is related as follows: Tarquinius Superbus waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium. The city was very strong by both nature and art, and made a protracted resistance. The Roman army lay encamped around the walls, in order to reduce it by hunger, since they could not by direct force While lying half idle here, the princes of the Tarquin family, and their kinsmen Brutus and Collatinus, happening to feast together, began, in their gayety, to boast each of the beauty and virtue of his wife. Collatinus extolled his spouse Lucretia as beyond all rivalry. On a sudden they resolved to ride to Rome, and decide the dispute by ascertaining which of the respective ladies was spending her time in the most becoming and laudable manner. They found the wives of the king's sons entertaining other ladies with a costly banquet. They then rode on to Collatia; and, though it was near midnight, they found Lucretia, with her handmaids around her, working at the loom. It was admitted that Lucretia was the most worthy lady; and they returned to the camp at Ardea. But the beauty and virtue of Lucretia had excited in the base heart of Sextus Tarquinius the fire of lawless passion. After a few days he returned to Collatia, where he was hospitably entertained by Lucretia as a kinsman of her husband. At midnight, however, he secretly entered her chamber; and, when persuasion was ineffectual, he threatened to kill her and one of her male slaves, and, laying the body by her side, to declare to Collatinus that he had slain her in the act of adultery. The dread of a disgrace to her memory, from which there could be no possible mode of effacing the stain, produced a result which the fear of death could not have done; a result not unnatural in a heathen, who might dread the disgrace of a crime more than its commission, but which shows the conventional morality and virtue of the times, how ill-founded and almost weakly sentimental in even that boasted instance of female virtue.—Having accomplished his wicked purpose, Sextus returned to the camp. Immediately after his departure, Lucretia sent for her husband and father. Collatinus came from the camp accompanied by Brutus, and her father Lucretius from the city, along with Publius Valerius. They found Lucretia sitting on her bed, weeping and inconsolable. In brief terms she told what had befallen her, required of them the pledge of their right hands, that they would avenge her injuries, and then, drawing a knife from under her robe, stabbed herself to the heart and died. Her husband and father burst into a loud cry of agony; but Brutus, snatching the weapon from the wound, held it up, and swore, by the chaste and noble blood which stained it, that he would pursue to the uttermost Tarquinius and all his accursed race, and thenceforward suffer no man to be king at Rome. He then gave the bloody knife to her husband, her father, and Valerius, and called on them to take the same oath. Brutus thus became at once the leader of the enterprise. They bore the body of Lucretia to the market-place. There Brutus addressed the people and aroused them to vengeance. Part remained to guard the town, and part proceeded with Brutus to Rome. Their coming raised a tumult, and drew together great numbers of the citizens. Brutus, availing himself of his rank and authority as tribune of the Celeres or captain of the knights, summoned the people

to the Forum, and proceeded to relate the bloody deed which the villany of Sextus Tarquinius had caused. Nor did he content himself with that, but set before them, in the most animated manner, the cruelty, tyranny, and oppression of Tarquinius himself; the guilty manner in which he obtained the kingdom, the violent means he had used to retain it, and the unjust repeal of all the laws of Servius Tullius, by which he had robbed them of their liberties. By this means he wrought so effectually upon the feelings of the people, that they passed a decree abolishing the kingly power itself, and banishing for ever Lucius Tarquinius Superbus, and his wife and children. (*Liv.*, 1, 57, *seqq.*—*Dion. Hal.*, 4, 15.) The story of Lucretia is very ingeniously discussed by Verri, and the conclusion at which he apparently arrives is rather unfavourable than otherwise to her character. (*Notti Romane*, vol. 1, p. 171, *seqq.*—Compare *Augustin., Civ. D.*, 1, 19, p. 68, as cited by Bayle, *Dict. Hist., s. v.*) In all likelihood, however, the whole story is false, and was merely invented in a later age, to account for the overthrow of kingly power at Rome.

Lucretĭlis, a mountain range in the country of the Sabines, amid the windings of which lay the farm of Horace. It is now *Monte Libretti*. (*Horat., Od.*, 1, 17, 1.—Compare the description given by Eustace, *Classical Tour*, vol. 2, p. 247, *seq.*)

Lucretĭus, I. Titus Lucretius Carus, a celebrated Roman writer. Of his life very little is known, and even the year of his birth is uncertain. According to the chronicle of Eusebius, he was born A.U.C. 658, B.C. 96, being thus nine years younger than Cicero, and two or three years younger than Cæsar. To judge from his style, he would be supposed older than either; but this, as appears from the example of Sallust, is no certain test, as his archaisms may have arisen from the imitation of ancient writers, and we know that he was a fond admirer of Ennius. A taste for Greek philosophy had been excited at Rome to a considerable extent some time previous to this era, and Lucretius was sent, with other young Romans of rank, to study at Athens. The different schools of philosophy in that city seem, about this period, to have been frequented according as they received a temporary fashion from the comparative abilities of the professors who presided over them. Cicero, for example, who had attended the Epicurean school at Athens, and who became himself an academic, intrusted his son to the care of Cratippus, a peripatetic philosopher. After the death of its great founder, the school of Epicurus had for some time declined in Greece; but, at the period when Lucretius was sent to Athens, it had again revived under the patronage of L. Memmius, whose son was a fellow-student of Lucretius, as were also Cicero, his brother Quintus, Cassius, and Pomponius Atticus. At the time when frequented by these illustrious youths, the gardens of Epicurus were superintended by Zeno and Phædrus, both of whom, but particularly the latter, have been honoured with the panegyric of Cicero. One of the dearest, perhaps the dearest friend of Lucretius, was this Memmius, who had been his schoolfellow, and whom, it is supposed, he accompanied to Bithynia, when appointed to the government of that province. (*Good's Lucretius, Præf.*, p. xxxvi.) The poem *De Rerum Natura*, if not undertaken at the request of Memmius, was doubtless much encouraged by him; and Lucretius, in a dedication expressed in terms of manly and eloquent courtesy, very different from the servile adulation of some of his great successors, tells him that the hoped-for pleasure of his sweet friendship was what enabled him to endure any toils or vigils. The life of the poet was short, but happily was sufficiently prolonged to enable him to complete his poem, though perhaps not to give some portions of it their last polish. According to Eusebius, he died in the 44th year of his age, by his own hands, in a paroxysm of insanity produced by a philtre, which Lucretia, his wife or mistress, had given him, with no design of depriving him of life or reason, but to renew or increase his passion. Others suppose that his mental alienation proceeded from melancholy, on account of the calamities of his country and the exile of Memmius, circumstances which were calculated deeply to affect his mind. There seems no reason to doubt the melancholy fact that he perished by his own hand. The poem of Lucretius, *De Rerum Natura*, which he composed during the lucid intervals of his malady, is, as the name imports, philosophic and didactic, in the strictest acceptation of these terms, and contains a full exposition of the theological, physical, and moral system of Epicurus. It has been remarked by an able writer, "that all the religious systems of the ancient pagan world were naturally perishable, from the quantity of false opinions, and vicious habits and ceremonies that were attached to them." (*Turner, Hist. of the Anglo-Saxons*, vol. 3, p. 311.) He observes even of the barbarous Anglo-Saxons, that, "as the nation advanced in its active intellect, it began to be dissatisfied with its mythology. Many indications exist of this spreading alienation, which prepared the northern mind for the reception of the nobler truths of Christianity (*ibid.*, p. 356). A secret incredulity of this sort seems to have been long nourished in Greece, and appears to have been imported into Rome with its philosophy and literature. The more pure and simple religion of early Rome was quickly corrupted, and the multitude of ideal and heterogeneous beings which superstition introduced into the Roman worship led to its rejection. (*Pliny*, 2, 7.) This infidelity is very obvious in the writings of Ennius, who translated Euhemerus' work on the Deification of human spirits, while Plautus dramatized the vices of the father of the gods and tutelary deity of Rome. The doctrine of materialism was introduced at Rome during the age of Scipio and Lælius (*Cic., de Am.*, 4), and perhaps no stronger proof of its rapid progress and prevalence can be given, than that Cæsar, though a priest, and ultimately Pontifex Maximus, boldly declared in the senate that death is the end of all things, and that beyond it there is neither hope nor joy. (*Sallust, Cat.*, 51.) This state of the public mind was calculated to give a fashion to the system of Epicurus. According to this distinguished philosopher, the chief good of man is pleasure, of which the elements consist in having a body free from pain, and a mind tranquil and exempt from perturbation. Of this tranquillity there are, according to Epicurus, as expounded by Lucretius, two chief enemies, superstition or slavish fear of the gods, and the dread of death (2, 43, *seqq.*). In order to oppose these two foes to happiness, he endeavours, in the first place, to show that the world was formed by a fortuitous concourse of atoms, and that the gods, who, according to the popular mythology, were constantly interposing, take no concern whatever in human affairs. We do injustice to Epicurus when we estimate his tenets by the refined and exalted ideas of a philosophy purified by faith, without considering the superstitious and polluted notions prevalent in his time. With respect to the other great leading tenet of Lucretius and his master, the mortality of the soul, still greater injustice is done to the philosopher and the poet. It is affirmed, and justly, by a great apostle, that "life and immortality have been brought to light by the gospel;" and yet an author, who lived before this dawn, is reviled because he asserts that the natural arguments for the immortality of the soul, afforded by the analogies of nature or principle of moral retribution, are weak and inconclusive. In fact, however, it is not by the truth of the system or general philosophical views in a poem (for which no one consults it) that its value is to be estimated; since a poetical work may be

highly moral on account of its details, even when its systematic scope is erroneous or apparently dangerous. Notwithstanding passages which seem to echo Spinozism, and almost justify crime, the *Essay on Man* is rightly considered as the most moral production of the most moral among the English poets. In like manner, where shall we find exhortations more eloquent than those of Lucretius against ambition and cruelty, and luxury and lust; against all the dishonest pleasures of the body, and all the turbulent pleasures of the mind?—In versifying the philosophical system of Epicurus, Lucretius appears to have taken Empedocles as a model. All the old Grecian bards of whom we have any account prior to Homer, as Orpheus, Linus, and Musæus, are said to have written poems on the dryest and most difficult philosophical questions, as cosmogony or the generation of the world. The ancients evidently considered philosophic poetry as of the highest kind, and its themes are invariably placed in the mouths of their divinest songsters. Whether Lucretius may have been indebted to any such ancient poems, still extant in his age, or to the subsequent productions of Palæphatus the Athenian, Antiochus, or Eratosthenes, who, as Suidas informs us, wrote poems on the structure of the world, it is impossible now to determine; but he seems to have availed himself considerably of the work of Empedocles. The poem of that philosopher, entitled *περὶ φύσεως*, and inscribed to his pupil Pausanias, was chiefly illustrative of the Pythagorean philosophy, in which he had been initiated. Aristotle speaks on the subject of the merits of Empedocles in a manner which does not seem to be perfectly consistent (*ap. Eichstädt, Lucret.*, p. lxxxvii., ci., cii., *ed. Lips.*, 1801), but we know that his poem was sufficiently celebrated to be publicly recited at the Olympic games along with the works of Homer. His philosophical system was different from that of Lucretius; but he had discussed almost all the subjects on which the Roman bard afterward expatiated. In particular, Lucretius appears to have derived from his predecessor his notion of the original generation of man from the teeming earth; the production, at the beginning of the world, of a variety of defective monsters, which were not allowed to multiply their kinds; the distribution of animals according to the prevalence of one or other of the four elements over the rest in their composition; the vicissitudes of matter between life and inanimate substance; and the leading doctrine, "*mortem nihil ad nos pertinere*," because absolute insensibility is the consequence of dissolution. If Lucretius has in any way benefited by the works of Empedocles, he has, in return, been most lavish and eloquent in his commendations. One of the most delightful features in the character of the Latin poet, is the glow of admiration with which he writes of his illustrious predecessors. His eulogium of the Sicilian philosopher, which he has so happily combined with that of the country which gave him birth, affords a beautiful example of his manner of infusing into everything poetic sweetness. Ennius had translated into Latin verse the Greek poem of Epicharmus, which, from the fragments preserved, appears to have contained many speculations with regard to the productive elements of which the world is composed, as also concerning the preservative powers of nature. To the works of Ennius our poet seems to have been indebted, partly as a model for enriching the still scanty Latin language with new terms, and partly as a treasury or storehouse of words already provided. Him too he celebrates with the most ardent and unfeigned enthusiasm. These writers, Empedocles and Ennius, were probably Lucretius' chief guides; and, though the most original of the Latin poets, many of his finest passages may be traced to the Greeks. The beautiful lamentation,

"*Nam jam non domus accipiet te læta, neque uxor,*
Optuma, nec dulcis occurrent oscula nati
Præripere, et tacita pectus dulcedine tangunt,"

is said to be translated from a dirge chanted at Athenian funerals; and the passage where he represents the feigned tortures of hell as but the workings of a guilty and unquiet spirit, is versified from an oration of Æschines against Timarchus. Notwithstanding, indeed, the nature of the subject, which gave the poet little opportunity for those descriptions of the passions and feelings which generally form the chief charm in poetry, Lucretius has succeeded in imparting to his didactic and philosophical work much of the real spirit of poetry; and if he had chosen a subject which would have afforded him greater scope for the exercise of his powers, he might have been ranked among the first of poets. Even in the work which has come down to us, we find many passages which are not equalled by the best lines of any Latin poet, and which, for vigour of conception and splendour of diction, will bear a comparison with the best efforts of the poets of any age or country. In no writer does the Latin language display its majesty and stately grandeur so effectively as in Lucretius. There is a power and an energy in his descriptions that we rarely meet with in the Latin poets; and no one who has read his invocation to Venus, at the beginning of the poem, or his delineation of the Demon of Superstition and of the sacrifice of Iphigenia, that come after; or his beautiful picture of the busy pursuits of men, at the commencement of the second book, or the progress of the arts and sciences in the fifth, or his description of the plague which desolated Athens during the Peloponnesian war, at the close of the sixth, can refuse to allow Lucretius a high rank among the poets of antiquity. In the first and second books he chiefly expounds the cosmogony, or physical part of his system; a system which had originally been founded by Leucippus, and from his time had been successively improved by Democritus and Epicurus. He establishes in these books his two great principles, that nothing can be made from nothing, and that nothing can ever be annihilated or return to nothing; and that there is in the universe a void or space in which atoms interact. These atoms he believes to be the original component parts of all matter, as well as of animal life; and the modification or arrangement of such corpuscles occasions, according to him, the whole difference in substances. It cannot be denied, that in these two books particularly (but the observation is in some degree applicable to the whole poem), there are many barren tracts, many physiological, meteorological, and geological details, which are at once too incorrect for the philosophical, and too dry and abstract for the general reader. It is wonderful, however, how he contrives, by the beauty of his images, to give a picturesque colouring and illustration to the most unpromising topics. In spite, however, of the power of Lucretius, it was impossible, from the very nature of his subject, but that some portions would prove altogether unsusceptible of poetic embellishment. Yet it may be doubted whether these intractable passages, by the charms of contrast, do not add, like deserts to oases in their bosom, an additional deliciousness in proportion to their own sterility. The philosophical analysis, too, employed by Lucretius, impresses the mind with the conviction that the poet is a profound thinker, and adds great force to his moral reflections. It is his bold and fearless manner, however, that most of all produces a powerful effect. While in other writers the eulogy of virtue seems in some sort to partake of the nature of a sermon, to be a conventional language, and words of course, we listen to Lucretius as to one who will fearlessly speak out; who has shut his ears to the murmurs of Acheron; and who, if he eulogizes

virtue, extols her because her charms are real.—One thing very remarkable in this great poet is the admirable clearness and closeness of his reasoning. He repeatedly values himself not a little on the circumstance that, with an intractable subject, and a language not yet accommodated to philosophical subjects, and scanty in terms of physical as well as metaphysical science, he was able to give so much clearness to his arguments; and this object it is generally admitted that he has accomplished, with little or no sacrifice of pure Latinity.—The two leading tenets of Epicurus, concerning the formation of the world and the mortality of the soul, are established by Lucretius in the first three books. A great portion of the fourth book may be considered as episodical. Having explained the nature of primordial atoms, and of the soul, which is formed from the finest of them, he announces that there are certain images (*rerum simulacra*) or effluvia which are constantly thrown off from the surface of whatever exists. On this hypothesis he accounts for all our external senses; and he applies it also to the theory of dreams, in which whatever images have occupied the senses during day most readily recur. The principal subject of the fifth book, a composition unrivalled in energy and richness of language, in full and genuine sublimity, is the origin and laws of the visible world, with those of its inhabitants. The poet presents us with a grand representation of Chaos, and the most magnificent account of the creation that ever flowed from mortal pen. In consequence of their ignorance and superstitions, the Roman people were rendered perpetual slaves of the most idle and unfounded terrors. In order to counteract these popular prejudices, and to heal the constant disquietudes that accompanied them, Lucretius proceeds, in the sixth book, to account for a variety of extraordinary phenomena, both in the heavens and on the earth, which at first view seemed to deviate from the usual laws of nature. Having discussed the various theories formed to account for electricity, water-spouts, hurricanes, the rainbow, and volcanoes, he lastly considers the origin of pestilential and endemic disorders. This introduces the celebrated account of the plague, which ravaged Athens during the Peloponnesian war, with which Lucretius concludes this book and his magnificent poem. "In this narrative," says a late translator of Lucretius, "the true genius of poetry is perhaps more powerfully and triumphantly exhibited than in any other poem that was ever written. Lucretius has ventured on one of the most uncouth and repressing subjects to the muses that can possibly be brought forward, the history and symptoms of a disease, and this disease accompanied with circumstances naturally the most nauseous and indelicate. It was a subject altogether new to numerical composition; and he had to strive with all the pedantry of technical terms, and all the abstruseness of a science in which he does not appear to have been professionally initiated. He strove, however, and he conquered. In language the most captivating and nervous, and with ideas the most precise and appropriate, he has given us the entire history of this tremendous pestilence. The description of the symptoms, and also the various circumstances of horror and distress attending this dreadful scourge, have been derived from Thucydides, who furnished the facts with great accuracy, having been himself a spectator and a sufferer under this calamity. His narrative is esteemed an elaborate and complete performance; and to the faithful yet elegant detail of the Greek historian, the Roman bard has added all that was necessary to convert the description into poetry."—In the whole history of Roman taste and criticism, nothing appears so extraordinary as the slight mention that is made of Lucretius by succeeding Latin authors; and, when mentioned, the coldness with which he is spoken of by all Roman critics and poets, with the exception of Ovid. Perhaps the spirit of free thinking which pervaded his writings rendered it unsafe to extol even his poetical talents; or perhaps, and this is the more probable supposition, the nature of his subject, and the little taste which the Romans in general manifested for speculations like those of Lucretius, may account for his poetry being estimated below its real merits.—The doctrines of Lucretius, particularly that which impugns the superintending care of Providence, were first formally opposed by the Stoic Manilius, in his Astronomic poem. In modern times, his whole philosophical system has been refuted in the long and elaborate poem of the Cardinal Polignac, entitled "*Anti-Lucretius, sive de Deo et Natura.*" This enormous work, though incomplete, consists of nine books, of about 1300 lines each, and the whole is addressed to Quintius, an atheist, who corresponds to the Lorenzo of the *Night Thoughts*. Descartes is the Epicurus of the poem, and the subject of many heavy panegyrics. In the philosophical part of his subject, the cardinal has sometimes refuted at too great length propositions which were manifestly absurd; at others, he has impugned demonstrated truths, and the moral system of Lucretius he throughout has grossly misunderstood. But he has rendered ample justice to his poetical merit; and, in giving a compendium of the subject of his great antagonist's poem, he has caught some share of the poetical spirit with which his predecessor was inspired. (*Dunlop's Roman Literature*, vol. 1, p. 416, *seqq.*)—The work of Lucretius, like that of Virgil, had not received the finishing hand of its author at the period of his death. The tradition that Cicero revised it and gave it to the public, does not rest on any authority more ancient than that of Eusebius; and, had the story been true, it would probably have been mentioned in some part of Cicero's voluminous writings, or those of the early critics. Eichstädt, while he denies the revisal by Cicero, is of opinion that it had been corrected by some critic or grammarian; and that thus two manuscripts, differing in many respects from each other, had descended to posterity, the one as it came from the hand of the poet, and the other as amended by the reviser. The opinion, however, though advocated with much learning and ingenuity, is an untenable one.—The best editions of Lucretius are, that of Lambinus, *Paris*, 1564, 1570, 4to, with a very useful commentary; Creech, *Oxon.*, 1695, 8vo, often reprinted; Havercamp, *Lugd. Bat.*, 1725, 2 vols. 4to; Wakefield, *Lond.*, 1796, 4to, 3 vols., and *Glasg.*, 1813, 8vo, 4 vols.; and that of Forbiger *Lips.*, 1828 12mo. A good edition, however, is still much wanted, as Wakefield's is at best an unsatisfactory performance, and Eichstädt's has never been completed.—II. Spurius Lucretius Tricipitinus, the father of Lucretia, was chosen as colleague in the consulship to Poplicola, to supply the place of Brutus, who had fallen in battle. He died, however, soon after his election, and M. Horatius was appointed to finish the year. (*Liv.*, 1, 58.—*Id.*, 2, 8.)

LUCRĪNUS, a lake in Italy, near Cumæ, on the coast of Campania. According to Dio Cassius (48, 50), there were three lakes in this quarter lying one behind the other. The outermost was called Tyrrhenus, the middle one Lucrinus, and the innermost Avernus. The Lucrine was shut in from the outermost lake or bay by a dike raised across the narrow inlet. This work, according to Strabo, was eight stadia in length, and of a chariot's breadth: tradition ascribed it to Hercules. (*Strab.*, 245.) Agrippa cut a communication between these lakes and the sea, and built at the opening, but between and uniting the Lucrine and Avernian lakes, the famous Julian Harbour. The object in doing this chiefly was to procure a place along the coast fit for exercising and training a body

of seamen previous to the contest with Sextus Pompeius. (*Sueton., Vit. Aug.*, 16.—*Vell. Paterc.*, 2, 79.—Compare *Virgil, Georg.*, 2, 161.—*Horat., Ep. ad Pis.*, 63.) The woods, also, which surrounded Avernus in particular, were cut down, and, the stagnant vapour being thus dissipated, the vicinity was rendered healthy. By this operation much land was reclaimed, which before had been covered by these lakes, an outlet being afforded to their waters into the sea. The shores of the Lucrine lake were famous for oysters. In the year 1538, an earthquake formed a hill, called *Monte Nuovo*, near two miles in circumference, and 200 feet high, consisting of lava, burned stones, scoria, &c., which left no appearance of a lake, but a morass, filled with grass and rushes. (*Cramer's Anc. Italy*, vol. 2, p. 159.)

Lucullus, Lucius Licinius, descended from a distinguished Roman family, was born about B.C. 115, and served under Sylla in the Marsian war. Sylla had a very high opinion of the talents and integrity of Lucullus, and employed him, though he was very young, in many important enterprises. While the former was besieging Athens (B.C. 87), Lucullus was sent into Egypt and Africa to collect a fleet; and, after the conclusion of the war with Mithradates, he was left in Asia to collect the money which Sylla had imposed upon the conquered states. So great, indeed, was the regard which Sylla had for him, that he dedicated his commentaries to him, and, in his last will, made him guardian to his son. In B.C. 74 Lucullus was elected consul, and was appointed to the command of the war against Mithradates. During the following eight years he was entirely engaged in conducting this war; and, in a series of brilliant campaigns, completely defeated Mithradates, and his powerful son-in-law Tigranes. In B.C. 73 he overcame Mithradates at Cyzicus, on the Propontis; and in the following year again conquered him at Cabiri, on the borders of Pontus and Armenia. In B.C. 69 he marched into Armenia against Tigranes, who had espoused the cause of his father-in-law, and completely defeated his forces near Tigranocerta. He followed up his victory by the capture of this place, and in the following year took also Nisibis, in the northern part of Mesopotamia; but he was not able to derive all the advantage he might have done from his victories, in consequence of the mutinous disposition of his soldiers. Lucullus never appears to have been a favourite with his troops; and their disaffection was increased by the acts of Clodius, whose sister Lucullus had married. The popular party at home were not slow in attacking a general who had been the personal friend of Sylla, and who was known to be a powerful supporter of the patrician party. They accused him of protracting the war, on account of the facilities it afforded him of acquiring wealth; and eventually carried a measure by which he was removed from the command, and succeeded by Pompey, B.C. 66.—The senate, according to Plutarch, had looked forward to Lucullus as likely to prove a most powerful supporter of the patrician order: but in this they were disappointed; for, on his return to Rome, he took no part in public affairs, but passed the remainder of his life in retirement. The immense fortune which he had amassed during his command in Asia he employed in the erection of most magnificent villas near Naples and Tusculum: and he lived in a style of magnificence and luxury which appears to have astonished even the most wealthy of his contemporaries. Lucullus was a man of refined taste and liberal education: he wrote in his youth the history of the Marsian war in Greek (*Plut., Vit. Lucull.*, c. 1.—Compare *Cic., Ep. ad Att.*, 1, 12), and was a warm supporter of learning and the arts. His houses were decorated with the most costly paintings and statues, and his library, which he had collected at an immense expense, was open to all learned men. He lived on intimate terms with Cicero, who has highly praised his learning, and has inscribed one of his books with the name of his friend, namely, the 4th book of his "Academic Questions," in which he makes Lucullus define the philosophical opinions of the Old Academy.—It is said that, during the latter years of his life, Lucullus lost his senses, and that his brother had the care of his estate. He died in his 67th or 68th year. We have a life of him by Plutarch (*Plut., Vit. Lucull.—Appian, Bell. Mithrad.—Encyct. Us. Knowl.*, vol. 14, p. 192.)

Lucŭmo, the title applied to the hereditary chiefs who ruled over each of the twelve independent tribes of the Etrurian nation. It would seem also to have been given to the eldest sons of noble families, who, by their right of primogeniture, would have a fairer claim to public offices and the honours of the state. (*Müller, Etrusker*, vol. 1, p. 356.) The original Etrurian term was *Lauchme*, and hence among the Latin writers we sometimes meet with the form *Lucmo*, as in Propertius (4, 1, 29). Niebuhr thinks that the words *Lucumo* and *Luceres* may be both referred in etymology to *Luger*, the old German for "a seer," and may have had reference originally to divining by auspices, a privilege reserved for the rulers of the state and the heads of houses. (*Rom. Hist.*, vol. 1, p. 242, *Walter's transl.*)

Ludi, I. *Apollinares*, games in honour of Apollo, celebrated annually at Rome on the fifth of July, and for several days thereafter. They were instituted during the second Punic war, for the purpose of propitiating success, and at first had no fixed time of celebration, until this was determined by a law which P. Licinius Varus, the city prætor, had passed. After this they were held, as above mentioned, in July. (*Liv.*, 25, 12.—*Id.*, 27, 23.—*Manut., ad Cic., Ep. ad Att.*, 1, 16.)—II. *Cereales*, called also simply *Cerealia*, a festival in honour of Ceres, accompanied with public games in the circus, at which the people sat arrayed in white, and during and immediately before which the greatest abstemiousness was enjoined. The injunction was removed at nightfall. The celebration took place on the 9th of April. (*Aul. Gell.*, 18, 2, *seqq.—Plaut., Aulul.*, 2, 6, 5.)—III. *Magni* or *Romani*, celebrated in honour of Jupiter, Juno, and Minerva. They were the most famous of the Roman games. (*Cic. in Verr.*, 7, 14.)—IV. *Megalenses*, called also simply *Megalesia*, celebrated in honour of Cybele, or the *great* mother of the gods. Hence the name from μεγάλη (fem. of μέγας), "*great*," an epithet applied to Cybele (μεγάλη μήτηρ, "*great mother*"). They were instituted towards the end of the second Punic war, when the statue of the goddess was brought from Pessinus to Rome. (*Liv.*, 29, 14.) Ovid makes the time of celebration the 4th of April, (*Fast.*, 4, 179); but Livy mentions the 12th of the same month. (*Liv.*, 29, 14.) The statement of Ovid is generally considered the more correct.

Lugdunensis Gallia, a part of Gaul, which received its name from Lugdunum, the capital city of the province. (Consult the article Gallia, p. 530, col. 2, near the end.)

Lugdūnum, I. a city of Gaul, situate near the confluence of the Rhodanus or *Rhone*, and the Arar or *Saône*. (*Plin.*, 4, 18.) It was one of the places conquered by Cæsar, and, a short time after his death, Munatius Plancus received orders from the Roman senate to re-assemble at Lugdunum the inhabitants of Vienna or *Vienne*, who had been driven out of their city by the Allobroges. (*Dio Cass.*, 46, 50.) In a little while it became very powerful, so that Strabo (192) says, it was not inferior to Narbo or *Narbonne* with respect to the number of inhabitants. The ancient city did not occupy exactly the same spot as the modern one, but lay on the west side of the Rhone

and Saône, while the chief part of modern *Lyons* is on the east side, at the very confluence of the two streams. At the extremity of the point of land formed by the two streams, and, of course, precisely corresponding with the southern extremity of the modern city, stood the famous altar erected by sixty Gallic nations in honour of Augustus. (*Liv., Epit.*, 137.—*Strabo, l. c.*) At Lugdunum was established the gold and silver coinage of the province, and from this city, as a centre, the main roads diverged to all parts of Gaul. (*Strab., l. c.*) In the third century it declined in importance, on account of the vicinity and rapid growth of Arelate and Narbo. Lugdunum is said by Strabo to have been situate at the foot of a hill. In Celtic, *dun* signifies "a hill," and from this comes the Latin termination *dunum*. The earlier name is said by Dio Cassius (*l. c.*) to have been Lugudunum (Λουγούδουνον). Plutarch (*de Fluviis*, p. 1151.—*Op., ed. Reiske*, vol. 10, p. 732) derives the name from Λοῦγος, the Celtic, according to him, for "a raven," and δοῦνος, "a hill," and explains this etymology by the tradition of a flock of ravens having appeared to the first settlers Momorus and Atepomarus, when building on a hill in obedience to an oracle. (Compare *Reimar, ad Dion. Cass., l. c.—Reiske, ad Plut., l. c.*—For other etymologies of the name of this city, consult *Merula, Cosmogr.*, p. 2, l. 3, c. 24.—*Vossius, Hist. Græc.*, p. 346.)—II. A city of the Batavi, in Germania Inferior, now *Leyden*. The modern name is said to be derived from that of Leithis, which it took in the middle ages. (*Mannert, Geogr.*, vol. 2, p. 241.)

Lūna, I. (*the Moon*). *Vid.* Selene.—II. A city of Etruria, in the northwestern angle of the country, situate on the coast, and remarkable for its beautiful and capacious harbour. The modern name of this harbour is *Golfo di Spazzia*. Before the new division under Augustus, Luna had formed part of Liguria; and its harbour, situate on the north side of the Macra, certainly was in that province. Cluverius contends that this ancient city occupied the site of the modern *Lerici*; especially as Strabo (222) and Mela (2, 4) seem to place it on that bank of the Macra; but the ruins which now bear the name of *Luni*, a little below *Sarzana*, and the denomination of *Lunigiana* applied to the adjacent district, together with the authority of Ptolemy (p. 61) and Pliny (3, 5), leave no doubt as to the true position of Luna. The harbour of Luna was chiefly resorted to by the Romans as a rendezvous for the fleets which they sent to Spain. (*Liv.*, 34, 8.—*Id.*, 39, 21.) Strabo says it contained, in fact, several ports, and was worthy of a nation which so long ruled the sea. The town itself was deserted in the time of Lucan (1, 586). Luna was very famous for its white marbles, which now take their name from the neighbouring town of *Carrara*. (*Strab., l. c.—Plin.*, 36, 5.) Pliny speaks of the wine and cheese made in the neighbourhood of Luna (14, 16); the latter were sometimes so large as to weigh one thousand pounds. (*Id.*, 11, 42.—*Martial, Epigr.*, 13, 27.) Inscriptions give Luna the title of a Roman municipium. (*Cramer's Italy*, vol. 1, p. 171, *seqq.*)

Lupa (*a she-wolf*), an animal held in great veneration at Rome, because Romulus and Remus were fabled to have been suckled by one. (*Vid.* Romulus.)

Lupercal, a cave at the foot of the Palatine Hill, consecrated by Evander to the god Pan, who was surnamed Lupercus by the Latins, as protecting the flocks from wolves (*lupos arcens*). Such at least is the common derivation of the name. (*Arnob.*, 4, 3.—*Serv., ad Æn.*, 8, 343.—*Justin*, 43, 1.) Others, however, deduced the term, according to Quintilian, from *luo* and *capra*, by a transposition of letters in the case of the latter word, because they sacrificed in the cave above mentioned a goat (*caprum luebant*), and purified the city with the skin of the animal cut into thongs (*Quint.*, 1, 5, *sub fin.*—*Vid.* Lupercalia.)

Lupercalĭa, a yearly festival, observed at Rome the 15th of February, in honour of the god Pan, and said to have been instituted by Evander. (*Vid.* Luperci.)

Luperci, the priests of Pan. (*Vid.* Lupercal.) On the festival of this god, which was termed Lupercalia, a goat was sacrificed, and the skin of the victim was cut up into thongs. Thereupon the Luperci, in a state of nudity, except having a girdle of goat's skin around their loins, and holding these thongs in their hands, ran up and down the city, striking with the thongs all whom they met, particularly married women, who were thence supposed to be rendered prolific. (*Serv., ad Virg., Æn.*, 8, 343.—*Ovid, Fast.*, 2, 427.—*Id. ib.*, 5, 101.) There were three companies of Luperci; two of ancient date, called *Fabiani* and *Quintiliani*, from Fabius and Quintilius, who had been at one time at their head; and a third order called *Julii*, instituted in honour of Julius Cæsar, at the head of which was Antony; and therefore, as the leader of this, he went, on the festival of the Lupercalia, although consul, almost naked into the *Forum Julium*, attended by his lictors, and having made a harangue before the people, he, according to concert, as it is believed, presented a royal diadem to Cæsar, who was sitting there arrayed in his triumphal robes. A murmur ran throughout the multitude, but it was instantly changed into loud applause when Cæsar rejected the proffered ornament, and persisted in his refusal, although Antony threw himself at his feet, imploring him, in the name of the Roman people, to accept it. (*Cic., Phil.*, 2, 31, 43.—*Dio Cass.*, 45, 31.—*Id.*, 46, 5.—*Sueton., Vit Jul.*, 79.—*Plut., Vit. Cæs.*)

Lupercus, or Sulpicius Lupercus Servastus Junior a poet, who appears to have lived during the latter periods of the western empire. He has left an elegy "*on Cupidity*," and a sapphic ode "*on Old Age*." (*Wernsdorff, Poet. Lat. Min.*, vol. 3, p. 235.) He is supposed by some to have been also the author of a small poem "*on the Advantages of a Private Life*" found in the Anthology of Burmann (vol. 1, p. 508).

Lupia or Lippia, I. a small river in Germany, falling into the Rhine, now the *Lippe*. It is in modern Westphalia. (*Mela*, 3, 3.—*Vell. Paterc.*, 2, 105.)—II. A town of Italy, southwest of Brundisium, now *Lecce*, the modern capital of the territory of Otranto. (*Plin.*, 3, 11.—*Mela*, 2, 4.)

Lupus, I. a native of Messana in Sicily, who wrote a poem on the return of Menelaus and Helen to Sparta. He is mentioned by Ovid (*ex Pont.*, 4, 16.—Compare *Mongitor., Bibl. Sicul.*, 1, p. 24).—II. P. Rutilius Lupus, a powerful but unprincipled Roman nobleman, lashed by Lucilius in his satires. (*Pers., Sat.*, 1, 115.—Compare *Liv., Epit.*, 73.—*Jul., Obsequens*, 115.)

Lusitanĭa, a part of ancient Hispania, on the Atlantic coast. The name must be taken in two senses. All the old writers, whom Strabo also follows, understood by the term merely the territories of the Lusitani, and these were comprehended between the Durius and the Tagus, and extended in breadth from the ocean to the most eastern limits of the modern kingdom of Portugal. (*Strabo*, 152.) The Lusitani in time intermingled with the Spanish tribes in their vicinity, as, for example, with the Vettones, Calliaci, &c., on which account the name of Lusitania was extended to the territories of these tribes, and, finally, under this name became also included some tracts of country south of the Tagus. This is the first sense in which the term Lusitania must be taken, comprising, namely, the territories of the Lusitani, the Calliaci, the Vettones, and some lands south of the Tagus. The Romans, after the conquest of the country, made a new arrangement of the several tribes. The territories of the Calliaci, lying north of the Durius, they included in Hispania Tarraconensis, but, as equivalent, they added to Lu-

ultania all the country south of the Tagus, and west of the lower part of the Anas, as far as the sea. According to this arrangement, Lusitania was bounded on the south by a part of the Atlantic, from the mouth of the Anas to the Sacrum Promontorium or *Cape St. Vincent;* on the west by the Atlantic; on the north by the Durius; and on the east by a line drawn from the latter river, a little west of the modern city of *Toro*, in a southeastern direction to the Anas, touching it about eight miles west of *Merida*, the ancient Emerita Augusta. The modern kingdom of Portugal, therefore, is in length larger than ancient Lusitania, since it comprehends two provinces beyond the Durius, *Entre Douro y Minho* and *Tras los Montes*, and since it has the Minius or *Minho* for its northern boundary, but from west to east it is much smaller than Lusitania. The latter embraced also *Salamanca*, the greater part of *Estremadura*, and the western extremity of *Toledo*. The most southern part of Lusitania was called Cuneus, or the wedge (*vid.* Cuneus), and is now termed *Algarve*, from the Arabic *Al-garb*, or the west. Its extreme promontory was called Sacrum. (*Vid.* Sacrum Promontorium.—*Mannert, Geogr.*, vol. 1, p. 327.)

Lutetĭa, a town of Belgic Gaul, on an island in the Sequana or Seine, and the capital of the Parisii. Hence it is often called *Lutetia Parisiorum.* (*Cæs., B. G.*, 7, 7.) It was at first a place of little consequence, but under the emperors it became a city of importance, and the *Notitia Imperii* (c. 65) speaks of it as the gathering-place for the seamen on the river. In this passage, too, the name *Parisii*, as applied to the city itself, first appears. At Lutetia, Julian the Apostate was saluted emperor by his soldiers. He had here his usual winter-quarters. The city began to increase in importance under the first French kings, and was extended to the two banks of the river, the island being connected with them by bridges. It is now *Paris*, the capital of France.—The ancient name of the place is variously written. Thus we have Lotitia Parisiorum (*Ann. Prudent. Trec., ann.* 842), and Loticia Parisiorum (*Ann.* 1, *ann.* 845), &c. (*Mannert, Geogr.*, vol. 2, p. 168.)

Lyæus, a surname of Bacchus, as loosing from care (Λυαῖος, from λύω, "*to loosen*" or "*free.*"—*Vid.* Liber).

Lycabettus, a mountain near Athens. Plato says (*in Crit.*) that it was opposite the Pnyx; and Antigonus Carystius relates a fabulous story, which would lead us to imagine that it was close to the Acropolis. (*Hist. Mirab.*, 12.) Statius alludes to its olive plantations. (*Theb.*, 631.—*Leake's Topogr.*, p. 70.—*Cramer's Anc. Greece*, vol. 2, p. 335.)

Lycæa, I. festivals in Arcadia in honour of Pan, or the Lycæan Jove. They were the same in origin as the Lupercalia of the Romans.—II. A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves.

Lycæus, a mountain in the southwestern angle of Arcadia, deriving great celebrity from the worship of Jupiter, who, as the Arcadians contended, was born on its summit. Here an altar had been erected to the god, and sacrifices were performed in the open air. The temenus was inaccessible to living creatures, since, if any entered within its precincts, they died within the space of a year. It was also said, that within this hallowed spot no shadows were projected from the bodies of animals. Pausanias affirms, that nearly the whole of Peloponnesus might be seen from this elevated point. (*Pausan.*, 8, 28.—Compare *Strab.*, 388.) Mount Lycæus was also sacred to Pan, whose temple was surrounded by a thick grove. Contiguous to this were the stadium and hippodrome in which the Lycæan games were performed. (*Pausan., l. c.*—*Theocr., Idyl.*, 1, 123.—*Virgil, Georg.*, 1, 16.) Mr. Dodwell, who gives an animated description of the view he beheld from Mount Lycæus, states that the modern name is *Tetragi*. The remains of the altar of Jupiter are yet visible on the summit. (*Classical Tour*, vol. 2, p. 392.—*Cramer's Anc. Greece*, vol. 3, p. 336.)

Lycambes, the father of Neobule. He promised his daughter in marriage to the poet Archilochus, but afterward refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus; he wrote a bitter invective against Lycambes and his daughter, who hung themselves in despair. (*Horat., Epod.*, 6, 13.—*Ovid, ib.*, 52.) Such is the common account. The story, however, appears to have been invented after the days of Archilochus; and one of the scholiasts on Horace remarks, that Neobule did not destroy herself on account of any injurious verses on the part of Archilochus, but out of despair at the death of her father. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 201.)

Lycāon, an early king of Arcadia, son of Pelasgus. He built Lycosura, on Mount Lycæus, and established the Lycæan festival in honour of Jove. Pausanias makes him contemporary with Cecrops (8, 2). His whole history, however, appears to be mythic, as will presently appear. According to the legend given by Apollodorus (3, 8, 1), Lycaon became, by different wives, the father of fifty sons; and, according to another account, mentioned by the same writer, the parent of one daughter, Callisto. Both Lycaon and his sons were notorious for their cruel and impious conduct, and Jupiter, in order to satisfy himself of the truth of the reports that reached him, disguised himself as a poor man and sought their hospitality. To entertain the stranger they slaughtered a boy, and, mingling his flesh with that of the victims, set it before their guest. The god, in indignation and horror at the barbarous act, overturned the *table* (whence the place derived its future name of Trapezus), and struck with lightning the godless father and sons, with the exception of Nyctimus, whom Earth, raising her hands and grasping the right hand of Jupiter, saved from the wrath of the avenging deity. According to another account, Jupiter destroyed the dwelling of Lycaon with lightning, and turned its master into a wolf The deluge of Deucalion, which shortly afterward occurred, is ascribed to the impiety of the sons of Lycaon. (*Apollod., l. c.*—*Ovid, Met.*, 1, 216, *seqq.*—*Hygin., Poet. Astron.*, 2, 4.—*Id., Fab.*, 176.—*Tzetz., ad Lycophr.*, 481.)—It has been conjectured, that Jupiter Lycæus was in Arcadia what Apollo Lycius was elsewhere; and that the true root in both cases was ΛΥΚΗ (*lux*), "light." The similarity of sound most probably gave occasion to the legends of wolves, of which animal there were many in Arcadia. In this case Lycaon would be only another name for Jupiter, to whom he raised an altar, and he could not therefore have been described as impious in the primitive legend. The opposition between his name and that of Nyctimus strongly confirms this hypothesis. It may indeed be said, that Jupiter derived his appellation from the mountain; but against this it is to be observed, that there was an eminence in the territory of Cyrene or Barce, in Libya, dedicated to Jupiter Lycæus. (*Herod.*, 4, 205.—*Keightley's Mythology*, p. 424, *seq.*—*Schwenck, Andeutung*, p. 40.)

Lycaonĭa, a district of Asia Minor, forming the southeastern quarter of Phrygia. The origin of its name and of its inhabitants, the Lycaones, is lost in obscurity. The Greeks asserted that Lycaon of Arcadia, in obedience to the commands of an oracle, founded a city here, and gave his name to the nation and country; this, however, is mere fable. According to others, it derived its name from λύκος, *a wolf*, the country abounding with these animals. Our first acquaintance with this region is in the relation of the expedition of the younger Cyrus. "The ridges lying

to the northward of *Konia* (Iconium) and *Erkle* (Archalla)," observes Leake, "form the district described by Strabo as the cold and naked downs of Lycaonia, which furnished pasture to numerous sheep and wild asses, and where was no water except in very deep wells. As the limits of Lycaonia are defined by Strabo (568) and by Artemidorus, whom he quotes, to have been between Philomelium and Tyriæum on the west, and Coropassus and Garsabora on the east (which last place was 960 stadia from Tyriæum, 120 from Coropassus, and 680 from Mazaca), we have the exact extent of the Lycaonian hills intended by the geographer. Branching from the great range of Taurus, near Philomelium, and separating the plain of Laodicea from that of Iconium, they skirted the great valley which lies to the southeastward of the latter city, as far as Archalla (*Erkle*), comprehending a part of the mountains of Hassan Daghi. It would seem that the depopulation of this country, which rapidly followed the decline of the Roman power and the irruption of the Eastern barbarians, had left some remains of the vast flocks of Amyntas, mentioned by Strabo, in undisturbed possession of the Lycaonian hills to a very late period: for Hadji Khalfa, who describes the want of wood and water on these hills, adds that there was a breed of wild sheep on the mountain of Fudul Baba, above Ismil, and a tomb of the saint from whom the mountain receives its name; and that sacrifices were offered at the tomb by all those who hunted the wild sheep, and who were taught to believe that they should be visited with the displeasure of heaven if they dared to kill more than two of these animals at a time. Hadji Khalfa lived in the middle of the 17th century." (*Leake's Journal*, p. 67, *seqq.*) With respect to its physical geography, Lycaonia was, like Isauria, included in a vast basin, formed by Taurus and its branches. (*Rennell, Geography of Western Asia*, vol. 2, p. 99.) Towards the east, the Lycaonians bordered on Cappadocia, from which they were separated by the Halys; while towards the south they extended themselves from the frontiers of Cilicia to the country of the Pisidians. Between them and the latter people there seems to have been considerable affinity of character, and probably of blood; both nations, perhaps, being originally sprung from the ancient Solymi. Subsequently, however, they would appear to have become distinguished from one another by the various increments which each received from the nations in their immediate vicinity. Thus, while the Pisidians were intermixed with the Carians, Lycians, and Phrygians, the Lycaonians received colonists probably from Cappadocia, Cilicia, Pamphylia, Phrygia, and Galatia; at the same time, both, in common with all the nations of Asia Minor, had no small proportion of Greek settlers in their principal towns. It is a curious fact, which we derive from the New Testament (*Acts*, 14, 11), that the Lycaonians had a peculiar dialect, which therefore must have differed from the Pisidian language; but even that, as we know from Strabo (631), was a distinct tongue from that of the ancient Solymi. It is, however, very probable, that the Lycaonian idiom was only a mixture of these and the Phrygian language. (*Jablonski, de Ling. Lycaon., Opusc.*, vol. 3, p. 8.—*Cramer's Asia Minor*, vol. 2, p. 63.)

Lycastus, an ancient town of Crete, in the vicinity of Gnossus, by the inhabitants of which place it was destroyed. Strabo, who mentions this fact, states that in his time it had entirely disappeared. (*Strab.*, 479.) Polybius informs us (23, 15), that the Lycastian district was afterward wrested from the Cnosians by the Gortynians, who gave it to the neighbouring town of Rhaucus. (*Cramer's Anc. Greece*, vol. 3, p. 370.)

Lycēum (Λύκειον), a sacred enclosure at Athens, dedicated to Apollo, where the polemarch originally kept his court. It was decorated with fountains, plantations, and buildings, by Pisistratus, Pericles, and Lycurgus, and became the usual place of exercise for the Athenian youths who devoted themselves to military pursuits. (*Pausan.*, 1, 19.—*Xen., Hipparch.*—*Harpocrat. et Suid., s. v.*) Nor was it less frequented by philosophers, and those addicted to retirement and study. We know that it was more especially the favourite walk of Aristotle and his followers, who thence obtained the name of Peripatetics. (*Cic., Acad. Quæst.*, 1, 4.) Here was the fountain of the hero Panops (*Plat., Lys.*, p. 203), and a plane-tree of great size and beauty, mentioned by Theophrastus. (*Hist. Pl.*, 1, 11.—Compare *Plat., Phædr.*, p. 229.) The position commonly assigned to the Lyceum is on the right bank of the Ilissus, and nearly opposite to the church of *Petros Stauromenos*, which is supposed to correspond with the temple of Diana Agrotera, on the other side of the river. (*Cramer's Anc. Greece*, vol. 2, p. 340.)

Lychnĭdus, a city of Illyricum, situate in the interior, on a lake from which the Drino rises. Its foundation is ascribed by a writer in the Greek Anthology to Cadmus. (*Christod., epigr.* 3.) We hear of its being constantly in the occupation of the Romans during the war with Perseus, king of Macedon (*Liv.*, 43, 9), and from its position on the frontier it must have always been a place of importance. This was more especially the case after the construction of the great Egnatian Way, which passed through it. (*Polyb., ap. Strab.*, 327.) It appears to have been still a large and populous town under the Greek emperors. Procopius relates, that it was nearly destroyed by an earthquake, which overthrew Corinth and several other cities in the reign of Justinian. (*Hist. Arch.*, 18.—Compare *Malch., Sophist. Excerpt.*, p. 64.) It is the opinion of Palmerius, who has treated most fully of the history of Lychnidus in his description of ancient Greece, that this town was replaced by *Achrida*, once the capital of the Bulgarians; and, according to some writers of the Byzantine empire, also the native place of Justinian, and erected by him into an archbishopric, under the name of Justiniana Prima. This opinion of the learned critic has been adopted by the generality of writers on comparative geography. (*Græc. Ant. Descript.*, p. 498.—*Wesseling, ad Itin.*, p. 652.—*Mannert, Geogr.*, vol. 7, p. 415.) Cramer, however, shows very conclusively that the modern *Ochrida* (as it is now called) does not coincide with the ancient Lychnidus, but that the ruins of the latter place are still apparent near the monastery of *St. Naum* (*Pouqueville*, vol. 3, p. 49), on the eastern shore of the lake, and about fourteen miles south of *Ochrida*. (*Cramer's Anc. Greece*, vol. 1, p. 71, *seqq.*)

Lychnītis Palus, a lake of Illyria, on which Lychnidus was situate. It was formed principally by the waters of what is now the black *Drino*, and was a considerable expanse of water, about 20 miles in length and 8 in breadth. Diodorus informs us, that Philip, son of Amyntas, extended his conquests in Illyria, as far as this lake (16, 8). Strabo says it abounded in fish, which were salted for the use of the inhabitants. (*Strabo*, 327.) He also mentions several other lakes in the vicinity which were equally productive. (*Cramer's Anc. Greece*, vol. 1, p. 74.)

Lycĭa, a country of Asia Minor, in the south, bounded on the northeast by Pamphylia, on the west and northwest by the Carians, and on the north by Phrygia and Pisidia. The country was first named Milyas, and its earliest inhabitants seem to have been the Solymi. Sarpedon, however, being driven from Crete by his brother Minos, came hither with a colony, and drove the Solymi into the interior, with whom, however, they had still to wage a continual warfare. (*Hom., Il.*, 6, 180.—*Id. ibid.*, 10, 430.—*Id. ibid.*, 12, 30.) The new-comers took the name of Termilæ, as Herodotus writes it (1

173), or Tremilæ, as others give it. (*Steph. Byz., s. v. Τρεμίλαι.*) Afterward, Lycus, driven from Athens by his brother Ægeus, retired to the Termilæ, where he was well received by Sarpedon, and gave, it is said, the appellation of Lycia to the country, and Lycii to the people, from his own name. In the Homeric poems the country is always called Lycia, and the Solymi are mentioned as a warlike people, against whom Bellerophon is sent to fight by the King of Lycia. (*Il.*, 6, 184.) The Solymi, however, disappeared from history after Homer's time, and the name Milyas remained for ever afterward applied to the region commencing in the north of Lycia, and extending into Phrygia and Pisidia. Into this region the Solymi had been driven, and here they remained under the appellation of Milyæ, though the name Solymi still continued in Mount Solyma, on the northeastern coast. This mountain, called at present *Takhatlu*, rises to the height of 7800 feet. From this time, in fact, they were reckoned as occupying a part of Pisidia, and having nothing more to do with Lycia. On D'Anville's map, however, they retain the name of Solymi. According to the ancients, Lycia was the last maritime country within Taurus. It did not extend eastward to the inner part of the Gulf of Pamphylia, but was separated from that country and its gulf by the southern arm of Taurus, whose bold and steep descent to the shore caused it to receive the name of Climax. This southern arm of Taurus is so lofty as to be generally covered with snow, and by its course, presenting itself across the line of the navigation along shore, forms a conspicuous landmark, particularly from the eastward. From its general fertility, the natural strength of the country, and the goodness of its harbours, Lycia was one of the richest and most populous countries of Asia in proportion to its extent. The products were wine, wheat, cedar-wood, beautiful plane-trees, a sort of delicate sponge, and fine officinal chalk. It is recorded, to the honour of the inhabitants, that they never committed acts of piracy like those of Cilicia and other quarters. The Lycians appear to have possessed considerable power in early times; and were almost the only people west of the Halys who were not subdued by Crœsus. (*Herod.*, 1, 28.) They made also an obstinate resistance to Harpagus, the general of Cyrus, but were eventually conquered. (*Herod.*, 1, 176.) They supplied Xerxes with fifty ships in his expedition against Greece. (*Herod.*, 7, 92.) After the downfall of the Persian empire, they continued subject to the Seleucidæ till the overthrow of Antiochus by the Romans, when their country, as well as Caria, was granted by the conquerors to the Rhodians; but their freedom was afterward again secured to them by the Romans (*Polyb.*, 30, 5), who allowed them to retain their own laws and their political constitution, which is highly praised by Strabo (665), and, in his opinion, prevented them from falling into the piratical practices of their neighbours, the Pamphylians and Cilicians. According to this account, the government was a kind of federation, consisting of 23 cities, which sent deputies to an assembly, in which a governor was chosen for the whole of Lycia, as well as judges and other inferior magistrates. All matters relating to the government of the country were discussed in this assembly. The six principal cities, Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, had three votes each, other cities two votes each, and the least important places only one each. In consequence of dissensions among the different cities, this constitution was abolished by the Emperor Claudius (*Sueton., Vit. Claud.*, 25.—Compare *Vit. Vesp.*), and the country united to the province of Pamphylia. (*Dio Cass.*, 60, 17.—*Encycl. Us. Knowl.*, vol. 14, p. 210.—*Cramer's Asia Minor*, vol. 2, p. 242, *seq.*) The interior of Lycia was entirely unknown to Europeans until the visit of Mr. Fellows in 1838, who travelled over a large portion of it. According to this individual, the country is erroneously represented in all the maps, and there are no mountains of any importance in the interior. The coast, however, is surrounded by lofty mountains, which rise in many places to a great height. (*Encycl. Us. Knowl.*, vol. 14, p. 210.)—It was at Patara in Lycia that Apollo had a famous temple and oracle, and there he was fabled to pass the winter months, and the summer at Delos, whence the epithet *hiberna* applied to Lycia by Virgil (*Æn.*, 4, 143.—*Heyne, ad loc.*).

Lycimnĭa, a female alluded to by Horace, and thought by Bentley to be the same with Terentia, the wife of Mæcenas. (*Horat., Od.*, 2, 12, 13.—*Bentley, ad loc.*)

Lycĭus, a surname of Apollo, given to that deity as the god of light, and derived from the old form ΛΥΚΗ, "*light*," to which we may also trace the Latin *lux*. (Compare remarks under the article Lycaon.) According to the common but erroneous opinion, Apollo was called "Lycius" because worshipped with peculiar honours at Patara in Lycia. (*Vid.* Patara.)

Lycomēdes, a king of Scyros, an island in the Ægean Sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in female attire to prevent his going to the Trojan war, where she knew he must perish. (*Vid.* Achilles.) Lycomedes rendered himself infamous for his treachery to Theseus, who had implored his protection when driven from the throne of Athens by the usurper Mnestheus. Lycomedes, as it is reported, either envious of the fame of his illustrious guest, or bribed by the emissaries of Mnestheus, led Theseus to an elevated place on pretence of showing him the extent of his dominions, and perfidiously threw him down a precipice, where he was killed. According to another account, however, his fall was accidental. (*Plut., Vit. Thes.*—*Pausan.*, 1, 17; 7, 4.—*Apollod.*, 3, 13.)

Lycon, an Athenian, who flourished about 405 B.C., and who, together with Anytus and Melitus, was concerned in the prosecution instituted against Socrates. (*Vid.* Socrates.)—II. A Peripatetic philosopher, a native of Troas, and the pupil and successor of Strato of Lampsacus. He flourished about 270 B.C., and was for forty years the head of the Peripatetic school at Athens. He succeeded Strato at the date just mentioned; and enjoyed also the friendship of Attabus and Eumenes. (*Diog. Laert.*, 5, 66.—*Athenæus*, 12, p. 546.) Lycon appears to have been the author of a treatise on the sovereign good. His eloquence induced his friends to change his name from Lycon to Glykon (*γλυκύς, sweet*). Cicero calls him "*oratione locupletem, rebus ipis jejuniorem*" (*De Fin.*, 5, 5).

Lycŏphron, I. a son of Periander, king of Corinth. The murder of his mother Melissa by his father had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel to his own family. This resolution was strengthened by the advice of Procles, his maternal uncle, and Periander at last banished to Corcyra a son whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But, when the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra only on promise that Periander would come and dwell there while he remained the master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left that island. (*Herod.*, 3, 51.)—II. A native of Chalcis, in Eubœa, the son of Socles, and adopted by the historian Lycus of Rhegium, was a poet and grammarian at the court of Ptolemy Philadelphus from B.C. 280 to B.C. 250

where he formed one of the seven poets known by the name of the Tragic Pleiades. (*Vid.* Alexandrina Schola, towards the end of that article.) He is said by Ovid to have been killed by an arrow. (*Ibis*, 531.) Lycophron wrote a large number of tragedies, the titles of many of which are preserved by Suidas. Only one production of his, however, has come down to us, a poem classed by the ancients under the head of *tragic*, but more correctly by the moderns under that of *Lyric* verse. This poem of Lycophron's is called the *Alexandra* or *Cassandra*. It is a monologue, in 1474 verses, in which the Trojan princess Cassandra predicts to Priam the overthrow of Ilium, and the misfortunes that await the actors in the Trojan war. The work is written in Iambic verse, and has no pretensions to any poetical merit; but, at the same time, it forms an inexhaustible mine of grammatical, historical, and mythological erudition. Cassandra, in the course of her predictions, goes back to the earliest times, and descends afterward to the reign of Alexander of Macedon. There are many digressions, but all contain valuable facts, drawn from the history and mythology of other nations. The poet has purposely enveloped his poem with the deepest obscurity, so much so that it has been styled τὸ σκοτεινὸν ποίημα, "*the dark poem.*" There is no artifice to which he does not resort to prevent his being clearly understood. He never calls any one by his true name, but designates him by some circumstances or event in his history. He abounds with unusual constructions, separates words which should be united, uses strange terms (as, for example, κέλωρ, ἶνις, ἄμναμος, and φίτυμα, in place of υἱός); forms the most singular compounds (such as ἀθεσμόλεκτρος, αἰνοβάκχευτος), and indulges also in some of the boldest metaphors. The Alexandrean grammarians amassed a vast collection of materials for the elucidation of what must have appeared to them an admirable production. Tzetzes has made a compilation from their commentaries, and has thus preserved for us a part at least of those illustrations, without which the poem, after the lapse of more than 2000 years, would be unintelligible. He has refuted also the opinion that Lycophron was not the author of the poem. The loss of Lycophron's dramatic pieces is hardly to be regretted, if we can form any opinion of his poetic merits from the production to which we have just referred. A work, however, which he wrote *on Comedy* (περὶ Κωμῳδίας), and which must have been of considerable extent, since Athenæus quotes from the 9th book of it, would have proved, no doubt, a valuable accession to our list of ancient productions, since on this subject the learning of Lycophron must have had full scope allowed it. The best editions of Lycophron are, that printed at Basle, 1546, fol., enriched with the Greek commentary of Tzetzes; that of Canter, 8vo, apud Commelin., 1596; that of Potter, fol., *Oxon.*, 1702, and that of Bachmann, *Lips.*, 1828, 2 vols. 8vo. The last will be found to be most complete and useful, since it contains, among other *subsidia*, the Greek paraphrase. Bachmann also published, in 1828, in the second volume of his *Anecdota Græca*, a *Lexicon Lycophroneum*, previously unedited, containing a very ancient collection of scholia. (*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 47, *seqq.*)

Lycopŏlis (Λύκων πόλις), or the "city of wolves," a city of Upper Egypt, on the western side of the Nile, northwest of Antæopolis. It derived its name from the circumstance of extraordinary worship being paid here to wolves, which, according to Diodorus Siculus, drove back the Ethiopians when they invaded Egypt, and pursued them to Elephantina. (*Diod. Sic.*, 1, 88.) Pliny merely writes the name Lycon as that of the city (5, 9), and Hierocles Λίκων. D'Anville, and, after him, the French *savans* who accompanied Bonaparte to Egypt, place the site of ancient Lycopolis near the modern *Syut*. Mannert, however, decides in favour of the vicinity of *Manfaluth*, coinciding in this with Pococke. (*Geogr.*, vol. 10, pt. 1, p. 387.)

Lycorēa, I. one of the earliest names of Parnassus. The modern name of the mountain is *Liakoura*. (*Dodwell, Tour*, vol. 1, p. 189.)—II. A small town on one of the highest summits of Parnassus. (*Strabo*, 423.—*Pausan.*, 10, 6.) It appears to have been a place of the highest antiquity since it is stated by the Arundelian marbles to have been once the residence of Deucalion. Strabo also affirms that it was more ancient than Delphi. (*Strab.*, 418.—Compare *Pausan., l. c.*—*Steph. Byz., s. v.*—*Etym. Mag., s. v.*—*Schol. ad Apollon., Arg.*, 1, 1490.—*Schol. ad Pind., Ol.*, 9, 68.) Among other etymologies, Pausanias states, that the neighbouring people fled to it during the deluge of Deucalion, being led thither by the howling of *wolves* (λύκων). Dodwell was informed that there was a village called *Liakoura* about three hours from *Castri* (Delphi), which was deserted in winter on account of the snow, the inhabitants then descending to the neighbouring villages. Some of the peasants of *Liakoura* informed him that their village possessed considerable remains of antiquity. (*Dodwell, l. c.*—*Cramer's Anc. Greece*, vol. 2, p. 161.)

Lycōris, a female to whom Gallus, the friend of Virgil, was attached. (Consult remarks on page 545, col. 1, near the end.)

Lycormas, the more ancient name of the Evenus. (*Strab.*, 451.)

Lycosūra, a town of Arcadia, on the slope of Mount Lycæus, regarded by Pausanias (8, 38) as the most ancient city in the world: it still contained some few inhabitants when he made the tour of Arcadia. Dodwell is inclined to identify its position with that of *Agios Giorgios*, near the village of *Stala*, where there are walls and other remains which manifest signs of the remotest antiquity. (*Tour*, vol. 2, p. 395.) Gell, in his *Itinerary of the Morea* (p. 101), after having spoken of *Delli Hussan* in the road from *Smano* to *Karitena*, adds as follows: "We descend again towards the Alpheus. This is the road which Pausanias seems to have taken to Lycorma, which must have been either on the remarkable peak called *Sourias* to *Castro*, or almost on the summit of *Diaphorte* (Lycæus), near the hippodrome, where are the ruins of a fortification." The same writer remarks (*Narrative of a Journey in the Morea*, p. 124), "the peaked summit, called *Sourias* to *Castro*, is probably the ancient Lycorma." (*Siebelis, ad Pausan.*, 8, 38.—*Cramer's Anc. Greece*, vol. 3, p. 336.)

Lyctus, one of the most considerable cities of Crete, situate apparently to the northeast of Præsus, and at no great distance from the sea, since Strabo assigns to it the haven of Chersonesus. It was already an important city in the days of Homer and Hesiod; and Idomeneus, who was a native of the place, obtains from it, in Virgil (*Æn.*, 3, 401), the epithet of Lyctius. (Compare *Homer, Il.*, 2, 647; 17, 610.) According to Hesiod (*Theog.*, 477), Jupiter was brought up in Mount Ægæus, near Lyctus. We are informed by Aristotle (*Polit.*, 2, 8) that Lyctus subsequently received a Lacedæmonian colony (compare *Polyb.*, 4, 54), and we learn from Diodorus Siculus that it was indebted to the same people for assistance against the mercenary troops which Phalæcus, the Phocian general, had led into Crete after the termination of the Sacred war (16, 62). The Lyctians, at a still later period, were engaged in frequent hostilities with the republic of Gnossus, and succeeded in creating a formidable party in the island against that city. But the Gnossians, having taken advantage of their absence on a distant expedition, surprised Lyctus and utterly destroyed it. The Lyctians, on their return, were so disheartened by this unexpected calamity, that they abandoned at once their ancient abodes, and withdrew to the city of Lampe, where they were kindly and hos-

pitably received. According to Polybius, they afterward recovered their city, with the aid of the Gortynians, who gave them a place named Diatonium, which they had taken from the Cnosians (23, 15; 24, 53). Strabo also speaks of Lyctus as existing in his time (*Strab.*, 479), and elsewhere he states that it was eighty stadia from the Libyan Sea. (*Strab.*, 476.) The ruins of Lyctus were placed by D'Anville at *Lassiti*; but the exact site, according to the latest maps, lies to the northwest of that place, and is called *Panagia Cardiotissa*. (*Cramer's Anc. Greece*, vol. 3, p. 388, *seqq.*)

Lycurgus, I. a king of Thrace, who, when Bacchus was passing through his country, assailed him so furiously that the god was obliged to take refuge with Thetis. Bacchus avenged himself by driving Lycurgus mad, and the latter thereupon killed his own son Dryas with a blow of an axe, taking him for a vine-branch. The land became, in consequence, steril; and his subjects, having been informed by an oracle that it would not regain its fertility until the monarch was put to death, bound Lycurgus, and left him on Mount Pangæus, where he was destroyed by wild horses. (*Apollod.*, 3, 5, 1.)—II. An Athenian orator, was one of the warmest supporters of the democratical party in the contest with Philip of Macedon. The time of his birth is uncertain, but he was older than Demosthenes (*Liban., Arg. Aristogit.*); and if his father was put to death by order of the thirty tyrants (*Vit. X. Orat.*, p. 841, *B*), he must have been born previous to B.C. 404. But the words of the biographer are, as Clinton has justly remarked, ambiguous (*Fast. Hell.*, vol. 2, p. 151), and may imply that it was his grandfather who was put to death by the thirty. Lycurgus is said to have derived instruction from Plato and Isocrates. He took an active part in the management of public affairs, and was one of the Athenian ambassadors who succeeded (B.C. 343) in counteracting the designs of Philip against Ambracia and the Peloponnesus. (*Demosth., Phil.*, 3, p. 129, *ed. Reiske.*) He filled the office of treasurer of the public revenue for three periods of five years, that is, according to the ancient idiom, twelve years (*Diod. Sic.*, 16, 88); and was noted for the integrity and ability with which he discharged the duties of his office. Böckh (*Public Econ. of Athens*, vol. 2, p. 183, *Eng. trans.*) considers that Lycurgus was the only statesman of antiquity who had a real knowledge of the management of finance. He raised the revenue to twelve hundred talents, and also erected, during his administration, many public buildings, and completed the docks, the armory, the theatre of Bacchus, and the Panathenaic course. So great confidence was placed in the honesty of Lycurgus, that many citizens confided to his custody large sums; and, shortly before his death, he had the accounts of his public administration engraved on stone, and set up in a part of the wrestling-school. An inscription, preserved to the present day, containing some accounts of a manager of the public revenue, is supposed by Böckh to be a part of the accounts of Lycurgus. (*Publ. Econ. of Ath.*, vol. 1, p. 264.—*Corp. Inscript. Græc.*, vol. 1, p. 250, No. 157.) After the battle of Chæronea (B.C. 388), Lycurgus conducted the accusation against the Athenian general Lysicles. He was one of the orators demanded by Alexander after the destruction of Thebes (B.C. 335). He died about B.C. 323, and was buried in the Academia. (*Pausan.*, 1, 29, 15.) Fifteen years after his death, upon the ascendancy of the democratical party, a decree was passed by the Athenian people that public honours should be paid to Lycurgus; a brazen statue of him was erected in the Ceramicus, which was seen by Pausanias (1, 8, 3), and the representative of his family was allowed the privilege of dining in the Prytaneum. This decree, which was proposed by Stratocles, has come down to us at the end of the "Lives of the Ten Orators." Lycurgus is said to have published fifteen orations (*Vit. X. Orat.*, p. 843, *C.*—*Phot., Cod.*, 268), of which only one has come down to us. This oration, which was delivered B.C. 330, is an accusation of Leocrates (*Κατὰ Λεωκράτους*), an Athenian citizen, for abandoning Athens after the battle of Chæronea, and settling in another Grecian state. The eloquence of Lycurgus is greatly praised by Diodorus Siculus (16, 88), but is justly characterized by Dionysius of Halicarnassus as deficient in ease and elegance (vol. 5, p. 433, *ed. Reiske*). The best editions of Lycurgus are, by Taylor, who published it with the oration of Demosthenes against Midias, *Cantab.*, 1743, 8vo; Osann, *Jen.*, 1821, 8vo; Pinzger, *Lips.*, 1824, 8vo; and Blume, *Sund.*, 1828, 8vo.—The best text, however, is that of Bekker, in his "Oratores Attici." The oration of Lycurgus is also found in the collections of Reiske and Dobson. (*Encycl. Us. Knowl.*, vol. 14, p. 212.—*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 68, *seq.*)—III. A celebrated Spartan lawgiver, generally supposed to have been the son of King Eunomus. The poet Simonides, however, following a different genealogy, called him the son of Prytanis, who is commonly believed to have been the father of Eunomus. The chronological discrepances in the accounts of Lycurgus, which struck Plutarch as singularly great, do not, on closer inspection, appear very considerable. Xenophon, indeed, in a passage where it is his object to magnify the antiquity of the laws of Sparta, mentions a tradition or opinion, that Lycurgus was a contemporary of the Heraclidæ. (*Rep. Lac.*, 10, 8.) This, however, ought not, perhaps, to be interpreted more literally than the language of Aristotle in one of his extant works, where he might seem to suppose that the lawgiver lived after the close of the Messenian wars. (*Polit.*, 2, 9.) The great mass of evidence, including that of Aristotle and Thucydides, fixes his legislation in the ninth century before our era; and the variations within this period, if not merely apparent, are unimportant.—But to return to the immediate history of Lycurgus. Eunomus, his father, is said to have been killed in a fray which he was endeavouring to quell, and was succeeded by his eldest son Polydectes, who, shortly after, dying childless, left his brother Lycurgus apparently entitled to the crown. But, as his brother's widow was soon discovered to be pregnant, he declared his purpose of resigning his dignity if she should give birth to an heir. The ambitious queen, however, if we may believe a piece of court-scandal reported by Plutarch, put his virtue to a severe test. She secretly sent proposals to him, of securing him on the throne, on condition of sharing it with him, by destroying the embryo hopes of Sparta. Stifling his indignation, he affected to embrace her offer; but, as if tender of her health, bade her do no violence to the course of nature: "The infant, when born, might be easily despatched." As the time drew near, he placed trusty attendants around her person, with orders, if she should be delivered of a son, to bring the child immediately to him. He happened to be sitting at table with the magistrates when his servants came in with the newborn prince. Taking the infant from their arms, he placed it on the royal seat, and, in the presence of the company, proclaimed it King of Sparta, and named it Charilaus, to express the joy which the event diffused among the people. Though proof against so strong a temptation as that which has just been described, Lycurgus nevertheless had the weakness, it seems, to shrink from a vile suspicion. Alarmed lest the calumnies propagated by the incensed queen-mother and her kinsmen, who charged him with a design against the life of his nephew, might chance to be seemingly confirmed by the untimely death of Charilaus, he determined, instead of staying to exercise his authority for the benefit of the young king and of the state, to withdraw beyond the reach of slander

till the maturity of his ward and the birth of an heir should have removed every pretext for such imputations. Thus the prime of his life, notwithstanding the regret, and the repeated invitations of his countrymen, was spent in voluntary exile, which, however, he employed in maturing a plan, already conceived, for remedying the evils under which Sparta had long laboured, by a great change in its constitution and laws. With this view he visited many foreign lands, observed their institutions and manners, and conversed with their sages. Crete and the laws of Minos are said to have been the main object of his study, and a Cretan poet one of his instructers in the art of legislation. But the Egyptian priests likewise claimed him as their disciple; and reports were not wanting among the later Spartans, that he had penetrated as far as India, and had sat at the feet of the Bramins. On his return he found the disorders of the state aggravated, and the need of a reform more generally felt. Having strengthened his authority with the sanction of the Delphic oracle, which declared his wisdom to transcend the common level of humanity, and having secured the aid of a numerous party among the leading men, who took up arms to support him, he successively procured the enactment of a series of solemn ordinances or compacts (*Rhetras*), by which the civil and military constitution of the commonwealth, the distribution of property, the education of the citizens, the rules of their daily intercourse and of their domestic life, were to be fixed on a hallowed and immutable basis. Many of these regulations roused a violent opposition, which even threatened the life of Lycurgus; but his fortitude and patience finally triumphed over all obstacles, and he lived to see his great idea, unfolded in all its beauty, begin its steady course, bearing on its front the marks of immortal vigour. His last action was to sacrifice himself to the perpetuity of his work. He set out on a journey to Delphi, after having bound his countrymen by an oath to make no change in the laws before his return. When the last seal had been set to his institutions by the oracle, which foretold that Sparta should flourish as long as she adhered to them, having transmitted this prediction to his fellow-citizens, he resolved, in order that they might never be discharged from their oath, to die in a foreign land. The place and manner of his death are veiled in an obscurity befitting the character of the hero: the sacred soils of Delphi, of Crete, and of Elis, all claimed his tomb: the Spartans honoured him, to the latest times, with a temple and yearly sacrifices, as a god.—Such are the outlines of a story, which is too familiar to be cast away as an empty fiction, even if it should be admitted that no part of it can bear the scrutiny of a rigorous criticism. But the main question is, whether the view which it presents of the character of Lycurgus as a statesman is substantially correct: and in this respect we should certainly be led to regard him in a very different light, if it should appear that the institutions which he is supposed to have collected with so much labour, and to have founded with so much difficulty, were in existence long before his birth; and not only in Crete, but in Sparta; nor in Sparta only, but in other Grecian states. And this we believe to have been the case with every important part of these institutions. As to most of those, indeed, which were common to Crete and Sparta, it seems scarcely to admit a doubt, and is equally evident, whether we acknowledge or deny that some settlements of the Dorians in Crete preceded the conquest of Peloponnesus. It was at Lyctus, a Laconian colony, as Aristotle informs us, that the institutions which Lycurgus was supposed to have taken for his model flourished longest in their original purity: and hence some of the ancients contended that they were transferred from Laconia to Crete; an argument which Ephorus thought to confute, by remarking, that Lycurgus lived five generations later than Athæmenes, who founded one of the Dorian colonies in the island. But, unless we imagine that each of these colonies produced its Minos or its Lycurgus, we must conclude that they merely retained what they brought with them from the mother country. Whether they found the same system established already in Crete, depends on the question whether a part of its population was already Dorian. On any other view, the general adoption of the laws of Minos in the Dorian cities of Crete, and the tenacity with which Lyctus adhered to them, are facts unexplained and difficult to understand. The contemplation of the Spartan institutions themselves seems to justify the conclusion, that they were not so much a work of human art and forethought as a form of society, originally congenial to the character of the Dorian people, and to the situation in which they were placed by their new conquests; and in its leading features not even peculiar to this, or to any single branch of the Hellenic nation. This view of the subject may seem scarcely to leave room for the intervention of Lycurgus, and to throw some doubt on his individual existence: so that Hellanicus, who made no mention of him, and referred his institutions to Eurysthenes and Procles, would appear to have been much more correctly informed, or to have had a much clearer insight into the truth than the later historians, who ascribed everything Spartan to the more celebrated lawgiver. But, remarkable as this variation is, it cannot be allowed to outweigh the concurrent testimony of the other ancient writers; from which we at least conclude, that Lycurgus was not an imaginary or symbolical person, but one whose name marks an important epoch in the history of his country. Through all the conflicting accounts of his life, we may distinguish one fact, which is unanimously attested, and seems independent of all minuter discrepances—that by him Sparta was delivered from the evils of anarchy or misrule, and that from this date she began a long period of tranquillity and order. (*Thirlwall's History of Greece*, vol. 1, p. 293, *seqq.*)—For an account of the legislation of Lycurgus, consult the article Sparta.

Lycus, a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government during the minority of Labdacus, the son of the daughter of Nycteus. (*Vid.* Antiope.)

Lydĭa, a country of Asia Minor, situate between the waters of the Hermus and Mæander, to the north and south, while to the east it was conterminous with the greater Phrygia. Within these limits was included the kingdom of the Lydian monarchs, before the conquests of Crœsus and of his ancestors had spread that name and dominion from the coast of Caria to the Euxine, and from the Mæander to the Halys. The celebrity of Crœsus, and his wealth and power, have certainly conferred on this part of Asia Minor a greater interest than any other portion of that extensive country possesses, Troas perhaps excepted; and we become naturally anxious to ascend from this state of opulence and dominion to the primitive and ruder period from which it drew its existence. In this inquiry, however, we are unfortunately little likely to succeed; the clew which real history affords us for tracing the fortunes of Lydia through the several dynasties soon fails, and we are left to the false and perplexing directions which fable and legendary stories supply. The sum of what we have is this: that Lydia, or that portion of Asia Minor already specified, appears to have been governed, for a much greater space of time than any other part of that country, by a line of sovereigns, broken, it is true, into several dynasties, but continuing without interruption, it seems, for several centuries, and thus affording evidence of the higher civilization and prosperity of their empire.—Our sources of information respecting the history of Lydia are almost entirely derived from Herodotus, and the high

name which he bears doubtless attaches great respectability to his testimony; but as we have no opportunity of weighing his authenticity on this particular subject, from being unacquainted with the sources whence he drew his information, and also from having no parallel historian with whom to compare his account, it is evident we cannot place such dependance on his Lydian history as on that of Egypt, Babylon, and Persia. Our suspicions, of course, will be increased, if we find that the circumstances he relates are incredible in themselves, and at variance also with other authorities. Time has unfortunately deprived us of the Lydian annals of Xanthus, a native of the country, somewhat anterior to Herodotus, and whose accounts were held in great estimation for accuracy and fidelity by sound judges (*Dion. Hal., Rom. Ant.*, 1, 30.—*Strab.*, 579, 628, 680, &c.); but from incidental fragments preserved by later writers we are led to infer, that he had frequently adopted traditions materially differing from those which Herodotus followed, and that his history also, as might be expected, contained several important facts unknown to the latter, or which it did not enter into the plan of his work to insert.—The general account which we gather from Herodotus respecting the origin of the Lydian nation, is this: he states that the country known in his time, by the name of Lydia, was previously called Mæonia, and the people Mæones. (*Herodotus*, 1, 7.—*Id.*, 7, 74.) This seems confirmed by Homer, who nowhere mentions the Lydians, but numbers the Mæonian forces among the allies of Priam, and assigns to them a country which is plainly the Lydia of subsequent writers. (*Il.*, 2, 864, *seqq.*) Herodotus further states, that the name of the Lydians was derived from Lydus, a son of Atys, one of the earliest sovereigns of the country, and in this particular he closely agrees with Dionysius of Halicarnassus, however he may differ from him in other considerable points. But the period to be assigned to this Lydus is a subject likely to baffle for ever the researches of the ablest chronologist. Herodotus informs us, that, after a number of generations, which he does not pretend to reckon, the crown passed from the line of Lydus, son of Atys, to that of Hercules. This hero, it is said, had a son by a slave of Iardanus, who was then apparently sovereign of Lydia; and this son, succeeding to the throne by the command of an oracle, became the author of a new dynasty, which reigned through two-and-twenty generations, and during the space of 505 years. (*Herod.*, 1, 7.) The introduction of the name of Hercules indicates at once that we have shifted our ground from history to mythology and fiction. The doubts and suspicions which now arise are rather increased than lessened on inspecting the list of the lineal descendants of Hercules who reigned at Sardis. Well might Scaliger exclaim with astonishment when he saw the names of Ninus and Belus following almost immediately after that of Hercules their ancestor. (*Scal., Can. Isagog.*, lib. 3, p. 327.) It has been supposed that these names imply some distant connexion between the Lydian dynasty of the Heraclidæ and the Assyrian empire; and there are some curious traditions preserved, apparently by Xanthus, in his history of Lydia, which go some way towards supporting this hypothesis. It is probable that the original population of Lydia came from Syria and Palestine, and the Scriptural name of Lud or Ludim may have some connexion with this. In such a case we shall be no longer surprised to find Ninus and Belus among the sovereigns of the country. But whatever connexion may have existed between the Lydians and the nations to the east of the Euphrates, and from whatever quarter the original population may have come, it is evident that the Lydians in the time of Herodotus were no longer the earlier inhabitants of the ancient Mæonia. They had come from Thrace and Macedon with the Phrygians, Carians, and Mysians, and were much intermingled with the Pelasgi, Leleges, Caucones, and other primitive tribes.—We now come to a period when the records of Lydia are more sure and faithful. Candaules, whom the Greeks named Myrsilus, was the last sovereign of the Heraclid dynasty. He was assassinated, as Herodotus relates, by his queen and Gyges. The latter succeeded to the vacant throne, and became the founder of a new line of kings. Under his reign it is probable that the mines of Tmolus and other parts of Lydia were first brought into activity. This would account for the fabulous stories which are related respecting him and his extraordinary wealth. (*Cic., Off.*, 3, 9.) Under this sovereign, the Lydian empire had already made considerable progress in several districts of Asia Minor. Its sway extended over a great part of Mysia, Troas, and the shores of the Hellespont (*Strabo*, 590), and before his death Gyges had succeeded in annexing to his dominions the cities of Colophon and Magnesia. (*Herod.*, 1, 14.—*Nic. Damasc., Excerpt.*) After Gyges came, in succession, Ardys, Sadyattes, Alyattes, and Crœsus. With Crœsus ended the line of the Mermnadæ, and Lydia became, on his dethronement, annexed by Cyrus to the Persian empire. (*Vid.* Crœsus.) The Lydians had previously been a warlike people, but from this time they degenerated totally, and became the most voluptuous and effeminate of men. (*Herod.*, 1, 79.—*Id.*, 1, 155, *seqq.*—*Athenæus*, 2, p. 515, *seq.*) They were celebrated for their skill in music and other arts, and are said to have invented games, and to have been the first to coin money. (*Athenæus*, 14, p. 617, 634.—*Id.*, 10, p. 432.—*Herod.*, 1, 94.) The conquest of Lydia, so far from really increasing the power of the Persians, tended rather to weaken it, by softening their manners, and rendering them as effeminate as the subjects of Crœsus; a contagion from which the Ionians had already suffered. The great wealth and fertility of the country have always caused it to be considered the most valuable portion of Asia Minor, and its government was probably the highest mark of distinction and trust which the King of Persia could bestow upon a subject. In the division of the empire made by Darius, the Lydians and some small tribes, apparently of Mæonian origin, together with the Mysians, formed the second satrapy, and paid into the royal treasury the yearly sum of 500 talents. (*Herod.*, 3, 90.) Sardis was the residence of the satrap, who appears rather to have been the king's lieutenant in lower Asia, and superior to the other governors. Lydia, somewhat later, became the principal seat of the power usurped by the younger Cyrus, and, after his overthrow, was committed to the government of his enemy Tissaphernes. (*Xen., Anab.*, 1, 1.—*Id., Hist. Gr.*, 1, 5.—*Id. ib.*, 3, 1.) After the death of Alexander we find it subject for a time to Antigonus; then to Achæus, who caused himself to be declared king at Sardis, but was subsequently conquered and put to death by Antiochus. (*Polyb.*, 5, 57, 4.) Lydia, after the defeat of the latter sovereign by the Romans at Magnesia, was annexed by them to the dominions of Eumenes. (*Liv.*, 38, 39.) At a later period it formed a principal part of the pro-consular province of Asia (*Plin.*, 5, 29), and still retained its name through all the vicissitudes of the Byzantine empire, when it finally passed under the dominion of the Turks, who now call its northern portion *Saroukhan*, and the southern *Aidin*. (*Cramer's Asia Minor*, vol. 1, p. 413, *seqq.*)—As regards the question respecting the Lydian origin of the Etrurian civilization, consult the article Hetruria.

Lydus, I. a son of Atys, from whom Lydia is said by Herodotus to have derived its name. (*Vid.* Lydia.)—II. Johannes Laurentius, a native of Philadelphia in Lydia (whence his name Lydus), was born A.D. 490. He filled various civil offices in the palace of the Greek

emperors at Constantinople, and under Justinian he attained to the rank of *Cornicularius*. He was regarded as a man of erudition, and a good writer both in prose and verse. Among other productions, he composed a work on the *Roman Magistrates*, Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας. This work, important for the light which it throws on Roman antiquities, was regarded as lost, until Choiseul-Gouffier, French ambassador at Constantinople, and the celebrated Villoison, discovered, in 1784, a manuscript of it in the library of Prince Constantine Morusi. This manuscript, which is of the 10th century, belongs to the King of France, Morusi having presented it to Choiseul-Gouffier, who, after the death of Villoison, directed Fuss and Hase to edit it. Their edition appeared in 1812, with a learned commentary on the life and writings of Lydus by Hase. To this must be added the critical epistle of Fuss to Hase, *Bonnæ*, 1821. Niebuhr calls the work of Lydus a new and rich source of Roman history. Another work of Lydus's was entitled Περὶ διοσημειῶν, "*On Prodigies.*" In this he has collected together all that was known in the days of Justinian of the science of augury, as practised by the Tuscans and Romans. The work is only known by an abridgment in Latin, made by the "Venerable Bede," and by two fragments in Greek, published, the one under the title of Ἐφήμερος βροντοσκοπία, "*Thunder for each day*," and the other under that of Περὶ σεισμῶν, "*Concerning Earthquakes.*" The first of these is merely a translation of a passage extracted from the work of P. Nigidius Figulus, the contemporary of Cicero. The treatise on prodigies itself, however, is not lost, but exists, though in a mutilated state, in the same manuscript of Choiseul-Gouffier from which the work on magistrates was made known to the learned world. We have also a third fragment, a species of Calendar, but only in a Latin translation.—The fragment Ἐφήμερος βροντοσκοπία was published among the *Variæ Lectiones* of Ruigersius, *Lugd. Bat.*, 1618, 4to, p. 247, and that Περὶ σεισμῶν by Schow, in his edition of Lydus's work Περὶ μηνῶν. The Calendar is given in the *Uranologium* of Petavius, *Paris*, 1630, fol., p. 94. In 1823, Hase published the work itself on Prodigies, from the manuscript just mentioned. Lastly, we have a work by Lydus, "*On the Months*," Περὶ μηνῶν. The main work itself is lost, but there exist two abridgments, one by an unknown hand, the other by Maximus Planudes. It contains many particulars relative to the mythology and antiquities of the Greeks and Romans. It was originally published by Schow, *Lips.*, 1794, and has since been edited by Rœther, *Lips.*, 1827. The best edition of Lydus is by Bekker, *Bonn*, 1837, and forms part of the "*Corpus Scriptorum Historiæ Byzantinæ.*"

Lygdămis or Lygdămus, I. a Naxian, who aided Pisistratus in recovering his authority at Athens, and received as a recompense the government of his native island. (*Herod.*, 1, 61, 64.)—II. The father of Artemisia, the celebrated Queen of Halicarnassus. (*Herod.*, 7, 99.)—III. A tyrant of Caria, son of Pisindelis, who reigned in the time of Herodotus at Halicarnassus. He put to death the poet Panyasis. Herodotus fled from his native city in order to avoid his tyranny, and afterward aided in deposing him. (*Vid.* Herodotus.)

Lygyes. *Vid.* Liguria.

Lynceus, I. (two syllables), son of Aphareus, was among the hunters of the Caledonian boar, and was also one of the Argonauts. According to the old legend, he was so sharp-sighted as to have been able to see through the earth, and also to distinguish objects at the distance of many miles. He was slain by Pollux. (*Vid.* Castor.)—Palæphatus (*de Incred.*, c. 10) has explained the fable of Lynceus' seeing objects beneath the earth, by supposing him to have been the first who carried on the operation of mining, and that, descending with a lamp, he thus saw things under the ground. Pliny assigns the following reason for Lynceus being fabled to be so keen-sighted. "*Novissimam vero primamque* (*Lunam*) *eadem die vel nocte, nullo alio in signo quam Ariete, conspici; id quoque paucis mortalium contigit. Et inde fama cernendi Lynceo.*" (*Plin.*, 2, 17.)—II. One of the fifty sons of Ægyptus. He obtained Hypermnestra for his bride, and was the only one of the fifty whose life was spared by his spouse. (*Vid.* Danaus and Hypermnestra.)

Lyrnessus, I. a city of Troas, mentioned by Homer, and situate to the south of Adramyttium. It disappeared along with Thebe, and left no trace of its existence beyond the celebrity which the Iliad has conferred upon it. Pliny asserts, that it stood on the banks of the little river Evenus, whence, as we learn from Strabo (614), the Adramytteni derived their supply of water. (Compare *Plin.*, 5, 32.) In Strabo's time, the vestiges of both Thebe and Lyrnessus were still pointed out to travellers; the one at a distance of sixty stadia to the north, the other eighty stadia to the south of Adramyttium. (*Strab.*, 612.—*Cramer's Asia Minor*, vol. 1, p. 129.)—II. A town of Pamphylia, between Phaselis and Attalea, on the coast. It was founded, as Callisthenes affirmed, by the Cilicians of Troas, who quitted their country and settled on the Pamphylian coast. (*Strab.*, 667.) The Stadiasmus has a place in the same interval, named Lyrnas, which is probably the Lyrnessus of Strabo. It is said to retain the name of *Ernatia*. (*Cramer's Asia Minor*, vol. 2, p. 278.)

Lysander, I. a Spartan, who rose to eminence towards the end of the Peloponnesian war, and was placed in command of the Lacedæmonian troops, on the coast of Asia Minor, B.C. 407. Having about him little of the old Spartan severity, and being ready to sacrifice that personal and national pride and inflexibility, which were the peculiar characteristics of the Spartan institutions, to personal or national interests, he gained in an unusual degree the regard and confidence of his Persian allies. This he used to the best advantage, by seizing a favourable moment to obtain from the younger Cyrus, the Persian viceroy in Asia Minor, in place of any personal advantage, the addition of an obolus daily (somewhat more than two cents of our money) to every seaman in the Peloponnesian fleet. During his year's command he defeated the Athenian fleet commanded by Antiochus, as lieutenant of Alcibiades, at Notium. In September, B.C. 406, he was superseded by Callicratidas, who was defeated and slain in the memorable battle of Arginusæ. The allies then petitioned that Lysander might be reappointed. It was contrary to Spartan law to intrust a fleet twice to the same person; but this difficulty was evaded, by nominating another individual as commander-in-chief, and sending Lysander as lieutenant with the command in Asia. He soon justified the preference by gaining the decisive victory of Ægospotamos, in the Hellespont, where 170 Athenian ships were taken. This, in effect, finished the war. Receiving, as he went, the submission of her allies, Lysander proceeded leisurely to Athens, and blockaded her ports, while the Spartan kings marched into Attica and invested the city, which, unassaulted, was reduced by the sure process of famine. The capitulation being settled, B.C. 404, Lysander had the proud satisfaction of entering as victor the Pirœus or harbour of Athens, which had been unviolated by the presence of an enemy since the Persian invasion. His services and reputation gained for him corresponding weight at Sparta; and, on occasion of the contested succession, his influence was powerful in raising Agesilaus to the throne. He accompanied that eminent statesman and soldier during his first campaign in Asia, where his popularity and renown threw his superior into the shade; and an estrangement resulted, in which Lysander con-

quered himself with temper and wisdom. About B.C. 396 he returned to Sparta. In the following year, on occasion of a quarrel with Thebes, he was sent into Phocis to collect contingents from the northern allies, a task for which his name and popularity rendered him peculiarly fit. Having done this, and being on his way to join the Lacedæmonian army, he was surprised and slain by the Thebans at Haliartus in Bœotia. The force which he had collected was dispersed, and the war at once came to an end, with no credit to the Lacedæmonians, B.C. 395.—It is said that, urged by ambitious hopes, he meditated a scheme for abolishing the hereditary right of the descendants of Hercules, and rendering the Spartan throne elective, and that he had tampered largely with different oracles to promote his scheme. Xenophon, however, a contemporary historian, makes no mention of this rumour. The subject has been discussed by Thirlwall, in an Appendix to the fourth volume of his History of Greece. This writer thinks that Lysander actually formed such a project; and that the same motive which induced the Spartan government to hush up the affair, would certainly have led Xenophon carefully to avoid all allusion to it. (*Hist. of Gr.*, vol. 4, p. 461.)—We have a Life of Lysander from Plutarch, and another from Nepos. (*Plut., Vit. Lys.—Nep., Vit. Lys.—Xen., Hist. Gr.—Enc. Us. Knowl.*, vol. 14, p. 227.)—II. One of the ephori in the reign of Agis.—III. A grandson of Lysander. (*Pausan.*, 3, 6.)

Lysĭas, one of the ten Athenian orators, was born at Athens B.C. 458. His father Cephalus was a native of Syracuse, who settled at Athens during the time of Pericles. Cephalus was a person of considerable wealth, and lived on intimate terms with Pericles and Socrates; and his house is the supposed scene of the celebrated dialogues relative to Plato's Republic. Lysias, at the age of fifteen, went to Thurii in Italy, with his brother Polemarchus, at the first foundation of the colony. Here he remained for thirty-two years; but, in consequence of his supporting the Athenian interests, he was obliged to leave Italy after the failure of the Athenian expedition to Sicily. He returned to Athens B.C. 411, and carried on, in partnership with his brother Polemarchus, an extensive manufactory of shields, in which they employed as many as 120 slaves. Their wealth excited the cupidity of the thirty tyrants; their house was attacked one evening by an armed force while Lysias was entertaining a few friends at supper; their property was seized, and Polemarchus was taken to prison, where he was shortly after executed (B.C. 404). Lysias, by bribing some of the soldiers, escaped to the Piræus, and sailed thence to Megara. He has given us a graphic account of his escape in his oration against Eratosthenes, who had been one of the thirty tyrants. Lysias actively assisted Thrasybulus in his enterprise against the Thirty; he supplied him with a large sum of money from his own resources and those of his friends, and hired a considerable body of soldiers at his own expense. In return for these services Thrasybulus proposed a decree, by which the rights of citizenship should be conferred upon Lysias; but, in consequence of some informality, this decree was never carried into effect. He was, however, allowed the peculiar privileges which were sometimes granted to resident aliens (namely, ἰσοτέλεια). Lysias appears to have died about B.C. 378.—The author of the Life of Lysias attributed to Plutarch mentions 425 orations of his, 230 of which were allowed to be genuine. There remain only 34, which are all forensic, and remarkable for the method which reigns in them. The purity, the perspicuity, the grace and simplicity which characterize the orations of Lysias, would have raised him to the highest rank in the art had they been coupled with the force and energy of Demosthenes. His style is elegant without being overloaded with ornament, and always preserves its tone. In the art of narration, Dionysius of Halicarnassus considers him superior to all orators in being distinct, probable, and persuasive; but, at the same time, admits that his composition is better adapted to private litigation than to important causes. The text of his harangues, as we now have it, is extremely corrupt. His masterpiece is the funeral oration in honour of those Athenians, who, having been sent to the aid of the Corinthians under the command of Iphicrates, perished in battle. Lysias is said to have delivered only one of the orations which he wrote. According to Suidas and other ancient writers, he also wrote some treatises on the art of Oratory, which art he is said by Cicero (*Brut.*, 12) to have taught, and also discourses on love. There is still extant a treatise on love which bears the name of Lysias, and which has been edited by Haenish, *Lips.*, 1827; but this work evidently belongs to a much later period in Greek literature. The best edition of Lysias, for the text, is that of Bekker, in his *Oratores Attici.* Useful editions have also been published by Taylor, 8vo, *Cantab.*, 1740; Auger, 2 vols. 8vo, *Paris*, 1783; Reiske, in the *Corpus Oratorum Græcorum, Lips.*, 1772, 2 vols. 8vo; and Dobson, in the *Oratores Attici, Lond.*, 1828, 2 vols. 8vo. (*Encycl. Us. Knowl.*, vol. 14, p. 228.—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 207.)

Lysimachĭa, I. a city in the Thracian Chersonese, founded by Lysimachus, near the site of Cardia, then fast declining in prosperity, and the inhabitants of which latter place were transferred hither by him. (*Diod. Sic.*, 20, 29.—*Scymn., Ch.*, 702.) On his death Lysimachia fell successively into the hands of Seleucus, and Ptolemy, and Philip of Macedon. (*Polyb.*, 18, 34.) It afterward suffered considerably from the attacks of the Thracians, and was nearly in ruins when it was restored by Antiochus, king of Syria. (*Liv.*, 33, 38.—*Polyb.*, 23, 34.) On the defeat of that monarch by the Romans, it was bestowed by them on Eumenes, king of Pergamus. (*Polyb.*, 22, 5.) Lysimachia continued to exist in the time of Pliny (4, 11), and still later, in the time of Justinian. (*Amm. Marcell.*, 22, 8.—*Procop., de ædif.*, 4, 10.) But in the middle ages the name was lost in that of Hexamilion, a fortress constructed probably out of its ruins, and so called, doubtless, from the width of the isthmus on which Lysimachia had stood. (*Mannert, Geogr.*, vol. 7, 202.—*Cramer's Anc. Greece*, vol. 1, p. 326.)—II. A town of Ætolia, near a lake named Hydra, and between Arsinoë and Pleuron. (*Strabo*, 460.)

Lysimăchus, one of the officers of Alexander the Great, was born of an illustrious Macedonian family. (*Justin*, 15, 3.) In the general distribution of the provinces or satrapies among the chief Macedonian officers after the death of Alexander, Lysimachus received Thrace and the neighbouring countries. It was not, however, without difficulty that he obtained possession of the province which had been assigned him: he was vigorously opposed by Seuthes, king of Thrace, and other native princes, and it was some time before his power was firmly established in that country. In B.C. 314 he joined Cassander, Ptolemy, and Seleucus, in their endeavour to check the power of Antigonus; but he does not appear to have been able to take an active part against Antigonus, in consequence of the revolt of many Thracian tribes, who had been excited by the latter to make war upon him. The peace which was made between the contending parties, B.C. 311, lasted only for a short time; and the war was continued, with various success, till the conquests of Demetrius, the son of Antigonus, in Greece, roused the confederates to make more vigorous exertions; and Lysimachus accordingly marched into Asia Minor, where he took several places, and acquired immense plunder. Antigonus hastened to meet him, but could not force him to a battle. In the following year, Lysimachus, having formed a junction with the forces of Seleucus and the other confederates, met Antigonus at Ipsus, in

Phrygia, where a bloody battle was fought, in which Antigonus was slain and his army totally defeated. The dominions of Antigonus were divided among the conquerors, and Lysimachus obtained the northwestern part of Asia Minor. He shortly after married Arsinoë, the sister of Ptolemy, king of Egypt, although his eldest son Agathocles had already married Lysandra, the half sister of Arsinoë. In B.C. 286 he obtained possession of the throne of Macedon, and obliged Pyrrhus, king of Epirus, who had laid claims to that country, to retire to his native dominions. Hitherto the career of Lysimachus appears to have been a fortunate one, but the latter part of his life was imbittered by family dissensions and intestine commotions. Arsinoë, fearful lest her children should be exposed, after the death of her husband, to the violence of Agathocles, persuaded Lysimachus to put him to death. Agathocles had been an able and successful general; he was also a great favourite with the people, who deeply resented his death; and Lysimachus found himself involved in almost open war with his own subjects. Lysandra, the widow of Agathocles, fled to Babylon, and entreated Seleucus to make war against Lysimachus. The Syrian king was willing enough to take advantage of the troubled state of his rival's kingdom; but Lysimachus, anticipating his intentions, marched into Asia, and fell in a battle with the forces of Seleucus, in the seventieth year of his age according to Appian (*Bell. Syr.*, c. 64), or in his seventy-fourth according to Justin (17, 1.—Compare *Plut., Vit. Demetr.—Justin.—Pausan.*, 1, 9, *seq.*). The town of Lysimachia was founded by this monarch. (*Vid.* Lysimachia.—*Encycl. Us. Knowl.*, vol. 14, p. 228.)

Lysippus, I. a celebrated sculptor and statuary, born at Sicyon, and placed by Pliny in the 114th Olympiad, B.C. 324. He was contemporary, therefore, with Alexander the Great. Lysippus was at first a worker in brass, and then applied himself to the art of painting, until his talent and inclinations led him to fix upon the profession of a sculptor. He was particularly distinguished for his statues in bronze, which are said to have been superior to all other works of a similar kind. He introduced great improvements into his art, by making the head smaller, and giving the body a more easy and natural position, than was usual in the works of his predecessors. Pliny informs us, that his statues were admired, among other things, for the beautiful manner in which the hair was always executed. (*Plin.*, 34, 8.) Lysippus is said to have been self-taught, and to have attained his excellence by studying nature alone. His talents were appreciated by his contemporaries; the different cities of Greece were anxious to obtain his works; and Alexander is reported to have said, that no one should paint him but Apelles, and no one represent him in bronze except Lysippus. (*Plin.*, 7, 37.—*Cic., Ep. ad Fam.*, 5, 12.) His reputation survived his death; many of his most valuable works were brought to Rome, in which city they were held in so much esteem, that Tiberius is said to have almost excited an insurrection by removing a statue of Lysippus, called Apoxyomenos, from the warm baths of Agrippa to his own palace.—Lysippus is said to have executed 610 statues, all of the greatest merit (*Plin.*, 34, 7), many of which were colossal figures. Pliny, Pausanias, Strabo, and Vitruvius have preserved long lists of his works; of which the most celebrated appear to have been, various statues of Alexander, executed at different periods of his life; a group of equestrian statues of those Greeks who fell at the battle of the Granicus; the Sun drawn in a chariot by four horses, at Rhodes; a colossal statue at Tarentum; a statue of Hercules, at Alyzia in Acarnania, which was afterward removed to Rome; and a statue of Opportunity (καιρός), represented as a youth, with wings on his ankles, on the point of flying from the earth.—Among the numerous pupils of Lysippus, the most celebrated was Chares, who executed the Colossus at Rhodes. (*Junius, de Pict. Vet. Catal.*, p. 109, *seqq.*—*Sillig, Dict. Art., s. v.*—*Encycl. Us. Knowl.*, vol. 14, p. 228, *seq.*)—II. A painter, whose country is uncertain, but who appears to have been acquainted with the art of enamelling; for on one of his pictures kept at Ægina, there was inscribed the word ἐνέκαεν. (*Plin.*, 35, 11.—*Sillig, Dict. Art., s. v.*)

Lysis, a native of Tarentum, and member of the Pythagorean sect. He and Philolaus were the only two disciples of Pythagoras who escaped the destruction of the school of Crotona. Lysis upon this retired to Thebes, where he ended his days, and where he is said to have had the illustrious Epaminondas for a pupil. It is difficult, however, to reconcile this fact with the established chronology, although it is vouched for by the best writers. Epaminondas was born 412 B.C.; and, supposing that Lysis was only 20 years old at the death of Pythagoras, he must have been 120 years of age when Epaminondas was first old enough to profit by his instruction. In making this calculation we suppose that Pythagoras died B.C. 496. The anachronism, however, becomes still more glaring, if, with Nauze and Freret, we fix the birth of Pythagoras at B.C. 460. Supposing, on the other hand, that this philosopher was born B.C. 576, which is the other extreme, Lysis must still have been 105 years old when Epaminondas was 16. It is better, therefore, to suppose that there were two Pythagoreans named Lysis, who have been confounded by the ancient writers.—To Lysis are ascribed by some the "Golden Verses" of Pythagoras. (*Burette, Mem. de l'Acad. des Inscr.*, &c., vol. 13, p. 226.) He wrote a commentary on the doctrine of his master, and also a letter to Hipparchus of Tarentum, reproaching him for his indiscretion in having divulged the secrets of their common master. This latter production has come down to us, and may be found among the Greek epistles collected by Aldus, and also among the Pythagorean fragments in Casaubon's edition of Diogenes Laertius. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 304.) Many of the MSS. and early editions of Nepos (*Vit. Epam.*, c. 2), give the reading *Lysiam* instead of *Lysim*, on which variation consult the notes of Bos and Fischer.

Lysistratus, a statuary of Sicyon, who flourished in the 114th Olympiad. He was the brother of the celebrated Lysippus. (*Plin.*, 35, 12, 44.) He is said to have been the first artist that made use of gypsum moulds for wax casts. (*Plin., l. c.*)

Lystra, a city of Asia Minor, placed by Ptolemy in Isauria; but, according to Pliny, Hierocles, and the Acts of the Apostles, it belonged to Lycaonia. It was in the vicinity of Derbe. Leake has the following remarks relative to its site, which go to confirm the opinion of Ptolemy: "Lystra appears to have been nearer than Derbe to Iconium; for St. Paul, leaving that city, proceeds first to Lystra and thence to Derbe, and in like manner returns to Lystra, to Iconium, and to Antiochia of Pisidia. And this seems to agree with the arrangement of Ptolemy, who places Lystra in Isauria, and near Isaura, which seems evidently to have occupied some part of the valley of *Sidy Shehr* or *Bey-Shehr*. Under the Greek empire, Homonada, Isaura, and Lystra, as well as Derbe and Laranda, were all included in the consular province of Lycaonia, and were bishoprics of the metropolitan see of Iconium. The similarity of names induced me first to believe that Lystra was situated at the modern *Illisera*; but we find, as well in the civil arrangement of the cities in Hierocles, as in two ecclesiastical lists in the *Notitia Episcopatuum*, that Lystra and Ilistra were distinct places. I am inclined to think that the vestiges of Lystra may be sought for, with the greatest probability of success, at or near *Wiran Khatoun* or *Khatoun Serai*, about 30 miles to the southward of Iconium." (*Journal*, p. 102.)

M.

Macæ, I. a people of Africa who occupied the coast to the northwest of and near the Greater Syrtis. They are thought to have been the same with those named Syrtites by Pliny. Herodotus states that they had a curious custom of leaving only a tuft of hair in the centre of their head, carefully shaving the rest, and that, when they went to war, they used the skins of ostriches instead of shields (4, 175). The river Cinyps flowed through their territory. (Compare *Diod. Sic.*, 3, 48.)—II. A people of Arabia Deserta, on a projection of land where the Sinus Persicus is narrowest. Ptolemy calls the promontory Assabo: its modern name, however, Cape *Mussendon*, bears some faint resemblance to that of the Macæ. (*Bischoff und Möller, Wörterb. der Geogr., s. v.*)

Macăris, an ancient name of Crete.

Macedonĭa, a country of Europe, lying to the west of Thrace, and north and northeast of Thessaly. The boundaries of this country varied at different times. When Strabo wrote, Macedonia included a considerable part of Illyria and Thrace; but Macedonia Proper may be considered as separated from Thessaly, on the south, by the Cambunian Mountains; from Illyria, on the west, by the great mountain chain called Scardus and Bernus, and which, under the name of Pindus, also separates Thessaly from Epirus; from Mœsia, on the north, by the mountains called Orbelus and Scomius, which run at right angles to Scardus; and from Thrace, on the east, by the river Strymon. The Macedonia of Herodotus, however, was still more limited, as is afterward mentioned. Macedonia Proper, as defined above, is watered by three rivers of considerable size, the Axius, Lydias, and Haliacmon, all which flow into the Sinus Thermaïcus, the modern Gulf of *Saloniki*. The whole of the district on the seacoast, and to a considerable distance into the interior, between the Axius and the Haliacmon, is very low and marshy.—The origin and early history of the Macedonians are involved in much obscurity. Some moderns have attempted, against all probability, to derive the name from the Kittim mentioned in the old Testament (*Gen.* 10, 4.—*Numb.* 24, 24.—*Jer.* 2, 10.—*Ezek.* 27, 6.—*Dan.* 11, 30). This opinion appears to have arisen, in part, from the description of the country inhabited by the Kittim, which is supposed to answer to Macedonia; but still more from the fact, that, in the book of Maccabees, Alexander the Great is said to have come from the land of Cheittieim (*ἐκ τῆς γῆς Χειττιείμ*, 1 *Macc.* 1, 1), and Perses is called king of the Kittians (*Κιττιέων*, 1 *Macc.* 8, 5).—In inquiring into the early history of the Macedonians, two questions, which are frequently confounded, ought to be carefully kept distinct, namely, the origin of the Macedonian people, and that of the Macedonian monarchy under the Temenidæ; for, while there is abundant reason for believing that the Macedonian princes were descended from an Hellenic race, it appears probable that the Macedonians themselves were an Illyrian people, though the country must also have been inhabited in very early times by many Hellenic tribes. The Greeks themselves always regarded the Macedonians as barbarians, that is, as a people not of Hellenic origin; and the similarity of the manners and customs, as well as the languages, as far as they are known, of the early Macedonians and Illyrians, appear to establish the identity of the two nations. In the time of Herodotus, the name of *Macedonis* comprehended only the country to the south and west of the Lydias, for he observes that Macedonis was separated from Bottiæis by the united mouth of the Lydias and Haliacmon (*Herod.*, 7, 127). How far inland Herodotus conceived that Macedonia extended, does not appear from his narrative.—According to many ancient writers, Macedonia was anciently called Emathia (*Plin.*, 4, 17.—*Justin*, 7, 1.—*Aul. Gell.*, 14, 6); but we also find traces of the name Macedonians, from the earliest times, under the ancient forms of Macetæ (*Μακέται*), and Macedni (*Μακεδνοί*). They appear to have dwelt originally in the southwestern part of Macedonia, near Mount Pindus. Herodotus says that the Dorians dwelling under Pindus were called Macedonians (1, 56.—Compare 8, 43); and, although it may for many reasons be doubted whether the Macedonians had any particular connexion with the Dorians, it may be inferred, from the statement of Herodotus, that the Macedonians once dwelt at the foot of Pindus, whence they emigrated in a northeasterly direction.—The origin of the Macedonian dynasty is a subject of some intricacy and dispute. There is one point, however, on which all the ancient authorities agree; namely, that the royal family of that country was of the race of the Temenidæ of Argos. The difference of opinion principally regards the individual of that family to whom the honour of founding this monarchy is to be ascribed. The account of Herodotus seems most worthy of being received. According to this writer, three brothers named Gavanes, Aëropus, and Perdiccas, descended from Temenus, left Argos, their native place, in quest of fortune, and, arriving in Illyria, passed thence into Upper Macedonia, where, after experiencing some singular adventures, which Herodotus details, they at length succeeded in acquiring possession of a principality, which devolved on Perdiccas, the youngest of the brothers, who is therefore considered, both by Herodotus (8, 137) and Thucydides (2, 99), as the founder of the Macedonian dynasty. These writers have also recorded the names of the successors of this prince, though there is little to interest the reader in their history.—Before the time of Philip, father of Alexander, all the country beyond the river Strymon, and even the Macedonian peninsula from Amphipolis to Thessalonica, belonged to Thrace, and Pæonia likewise on the north. Philip conquered this peninsula, and all the country to the river Nessus and Mount Rhodope; as also Pæonia and Illyria beyond Lake Lychnitis. Thus the widest limits of Macedonia were from the Ægean Sea to the Ionian, where the Drino formed its boundary. The provinces of Macedonia in the time of Philip amounted to nineteen. Macedonia first became powerful under this monarch, who, taking advantage of the strength of the country and the warlike disposition of the inhabitants, reduced Greece, which was distracted by intestine broils, in the battle of Chæronea. His son Alexander subdued Asia, and by an uninterrupted series of victories for ten successive years, made Macedonia, in a short time, the mistress of half the world. After his death, this immense empire was divided. Macedonia received anew its ancient limits, and, after several battles, lost its dominion over Greece. The alliance of Philip II. with Carthage, during the second Punic war, gave occasion to this catastrophe. The Romans delayed their revenge for a season; but, Philip having laid siege to Athens, the Athenians called the Romans to their aid; the latter declared war against Macedonia; Philip was compelled to sue for peace, to surrender his vessels, to reduce his army to 500 men, and defray the expenses of the war. Perseus, the successor of Philip, having taken up arms against Rome, was totally defeated at Pydna by Paulus Æmilius, and the Romans took possession of the country. Indignant at their oppression, the Macedonian nobility and the whole nation rebelled under Andriscus; but, after a long struggle, they were overcome by Quintus Cæcilius, surnamed, from his conquest, Macedonicus; the nobility were exiled, and the country became a Roman province B.C. 148. It is very difficult, however, to determine the boundaries of this Roman province of

Macedonia. According to the "Epitomizer" of Strabo (lib. 7), it was bounded by the Adriatic on the west; on the north by the mountains of Scardus, Orbelus, Rhodope, and Hæmus; on the south by the Via Egnatia; while on the east it extended as far as Cypsela and the mouth of the Hebrus. But this statement with respect to the southern boundary of Macedonia cannot be correct, since we know that the province of Macedonia was bounded on the south by that of Achaia; and although it is extremely difficult, if not impossible, to fix the precise boundaries of these provinces, yet it does not appear that Achaia extended farther north than the south of Thessaly.—Macedonia now forms part of Turkey in Europe, under the name of *Makedonia* or *Filiba Vilajeti*, and contains about 700,000 inhabitants, consisting of Walachians, Turks, Greeks, and Albanians. The southeastern part is under the pacha of Saloniki; the northern under beys or agas, or forms free communities. The capital Saloniki, the ancient Thessalonica, is a commercial town, and contains 70,000 inhabitants.—Ancient Macedonia was a mountainous and woody region, the riches of which consisted chiefly in mines of gold and silver; the coasts, however, produced corn, wine, oil, and fruits. Modern Macedonia is said to possess a soil more fruitful than the richest plains of Sicily, and there are few districts in the world so fertile as the coast of Athos or the ancient Chalcidice. The land in the valleys of Panomi and Cassandria, when grazed by the lightest plough, yields, it is said, a more abundant harvest than the finest fields in the department between the Eure and the Loire, or the granary of France; if the wheat in its green state be not browsed by sheep or cut with the scythe, it perishes by too much luxuriance. Macedonia is also famous for its cotton and tobacco, and its wines are some of them equal to those of Burgundy. (*Malte-Brun, Geogr*, vol. 6, p. 156, *seqq.*, *Eng. transl.* —*Cramer's Anc. Greece*, vol. 1, p. 164, *seqq.*—*Encycl. Us. Knowl.*, vol. 14, p. 241.)—For a list of the ancient kings of Macedonia, with remarks on their reign, consult *Clinton's Fasti Hellenici*, p. 221, *seqq.*, 2*d ed.*

Macer, I. a Latin poet, a native of Verona. He was the author of a poem on birds, entitled *Ornithogonia*, and of another on snakes, under the title of *Theriaca*. This last was an imitation, in some degree, of the Theriaca of Nicander. (*Quint., Inst. Or.*, 10, 1, 56.—*Spalding, ad Quint., Inst. Or.*, 6, 3, 96.) We have no remains of either of these works. The poem *De Herbarum virtutibus*, commonly ascribed to him, is now regarded as a production of the middle ages. (*Gyrald., Dial.*, 4, p. 217, *seqq.*—*Broukhus., ad Tibull.*, p. 274.—*Veesenmyer, Bibliogr. Analekt.*, p. 84.)—II. A friend of Ovid's, who wrote a continuation of the Iliad, and also an *Antehomerica*. He has been frequently confounded with the preceding, but flourished, in truth, at a later period. The former died in Asia, B.C. 17. (Compare the remarks of *Wernsdorff, Poet. Lat. Min.*, vol. 4, p. 579, *seqq.*)

Machanīdas, a powerful tyrant of Sparta, whose views at one time extended to the subjugation of all Peloponnesus. He was defeated and slain by Philopœmen in battle near Mantinea. (*Plut., Vit. Philop.*)

Machāon, a celebrated physician, son of Æsculapius, and brother to Podalirius. He went to the Trojan war, where his skill in surgery and the healing art proved of great service to his countrymen. Machaon was one of those shut up in the wooden horse, and is by some supposed to have fallen on the night that Troy was taken. He received divine honours after death, and had a temple erected to him. (*Hom., Il.*, 2, 731.—*Virg., Æn.*, 2, 263.)—Schwenck derives the name from the old verb *μάχω*, the root of *μηχανή*, and makes it denote one who is skilful with the hand. (*Andeut.*, p. 206.) "Machaon," observes the President Goguet (*Origin of Laws*, &c., vol. 2, p. 267, *Eng. transl.*), "was himself a very able physician. He was a soldier as well as a physician. He was wounded dangerously in the shoulder in a sally which the Trojans had made. Nestor immediately brought him back to his tent. Scarce are they entered there, before Machaon took a drink mixed with wine, in which they had put the scrapings of cheese and barley-flour. (*Il.*, 11, 506, *seqq.*) What ill effects must not this mixture produce, since wine alone is very opposite to the healing of wounds! The meats which Machaon afterward used (*Il.*, 11, 629) do not appear in any way proper for the state in which he found himself. In another part of the Iliad (4, 218) Menelaus is wounded with an arrow: they make Machaon immediately come to heal him. The son of Æsculapius, after having considered the wound, sucks the blood, and puts on it a dressing to appease the pain. Homer does not specify what entered into that dressing. It was only composed, according to all appearances, of some bitter roots. This conjecture is founded on the following circumstance: in the description which the poet gives of the healing of such a wound, he says expressly that they applied to the wound the juice of a bitter herb bruised (11, 845). It appears that this was the only remedy which they knew. The virtue of these plants is to be styptic." To what is here said may be added the remarks of an eminent physician of our own country. "It appears that the practice of Machaon and Podalirius was very much confined to the removal of the darts and arrows with which wounds had been inflicted, and afterward to the application of fomentations and styptics to the wounded parts; for, when the heroes recorded by Homer were in other respects severely injured, as in the case of Æneas, whose thigh-bone was broken by a stone thrown by Diomede, he makes no mention of any other than supernatural means employed for their relief." (*Hosack's Medica. Essays*, vol. 1, p. 38.)

Macra, a river flowing from the Apennines, and dividing Liguria from Etruria, now the *Magra*. (*Lucan*, 2, 426.—*Liv.*, 39, 32.) The Arnus formed the southern boundary of Liguria until the reign of Augustus. (*Plin.*, 3, 5.)

Macrianus, Titus Fulvius Julius, a Roman, who, from a private soldier, rose to the highest command in the army, and proclaimed himself emperor when Valerian had been made prisoner by the Persians, A.D. 260. He is one of the so-called "thirty tyrants" of later Roman history, but appears to have been, as far as we can judge from his brief period of authority, an able prince. Macrianus was proclaimed emperor along with his two sons Macrianus (Junior) and Quietus. When he had supported his dignity for a year in the eastern parts of the world, Macrianus marched towards Rome to crush Gallienus, who had been proclaimed emperor. He was defeated in Illyricum by the lieutenant of Gallienus, and put to death with his elder son, A.D. 262. (*Treb. Poll., Vit. Macrian.*)

Macrinus, I. M. Opilius Severus, a native of Mauritania, was prætorian prefect under Caracalla, whom he accompanied in his expedition against the Parthians, and caused to be murdered on the march. Macrinus was immediately proclaimed emperor by the army, A.D. 217, and his son Diadumenianus, who was at Antioch, was made Cæsar; both elections were confirmed by the senate. Macrinus, after a battle with the Parthians near Nisibis, concluded peace with them. On his return to Antioch he reformed many abuses introduced by Caracalla. But his excessive severity displeased the soldiers, and an insurrection, excited by Mœsa, the aunt of Caracalla, broke out against Macrinus, who, being defeated near Antioch, fled as far as Chalcedon, where he was arrested and put to death, A.D. 218, after a reign of about 14 months. His son Diadumenianus shared his fate. He was succeeded by Heliogabalus. (*Jul. Capitol., Vit Macrin.*

—*Herodian*, 4, 12, 2, *seqq.*)—II. A friend of the poet Persius, to whom his second satire is inscribed. They had been fellow-students under Servilius Numanus. (*Lemaire, ad Pers., Sat.*, 2, 1.)

Macrobii, a people of Æthiopia, highly celebrated in antiquity, and whom Herodotus has copiously described. An expedition was undertaken against them by Cambyses, and in this way they have obtained a name in history. A rumour of the vast quantity of gold which they possessed determined Cambyses to march against them. He sent, however, beforehand some spies into their country, from the nation of the Ichthyophagi, as they understood their language. The accounts, which the neighbouring people gave, represented the Macrobii as a tall and beautiful race, who had their own laws and institutions, and elected the tallest among them to the dignity of king. The Ichthyophagi, on asking the monarch of the Macrobians, to whom they brought presents as if ambassadors from Cambyses, for what length of time his subjects lived, were told for the space of 120 years, and sometimes longer. Hence the name given them by the Greek writers of Macrobii (Μακρόβιοι, "*long-lived*"). Gold was the metal in commonest use among them, even for the fetters of their prisoners. Herodotus adds, that Cambyses, on the return of his spies, immediately marched against the Macrobii, but was compelled to return, from want of provisions, before he had proceeded a fifth part of the way. (*Herod.*, 3, 17, *seqq.*)—Bruce takes the Macrobii for a tribe of the *Shangallas*, dwelling in the lower part of the gold countries, *Cuba* and *Nuba*, on both sides of the Nile, to the north of *Fazukla*. (*Travels*, vol. 2, p. 554, *seqq.*) Heeren, however, more correctly thinks, that the people in question are to be sought for farther south, in another region. None of the Shangallas, that we know of, live in cities, or have reached that degree of civilization imputed to the Macrobii. He thinks it probable, therefore, that the Macrobii of Herodotus should be sought for on the coast, or in one of the ports of *Adel*, and in the vicinity of Cape *Guardefui*. This would place them in the country of the *Somaulies*, who are, perhaps, their descendants. (*Heeren, Ideen*, vol. 2, pt. 1, p. 333, *seqq.*)

Macrobius, I. a Latin writer, who flourished in the first half of the fifth century, under Theodosius the Younger. His full name is Aurelius Macrobius Ambrosius Theodosius. (*Funcc., de veget. L. L. senect.*, 4, 27.—*Fabric., Bib. Lat.*, vol. 3, p. 180.) As he was not a Roman by birth, and seeks in this an excuse for his Latin style (*Sat.*, 1, 1), he has been regarded by some critics as a native of Greece. (*Fabric., l. c., in notis.*) In the manuscripts he bears the title of *Vir Consularis et illustris;* and from this some have concluded, that he is the same with the Macrobius mentioned in a law of the Theodosian code (lib. 6, tit. 8) as *Præfectus sacri cubiculi*, or chamberlain of the royal bedchamber. Other critics have remarked, however, that this office was commonly given to eunuchs, and that Macrobius the writer had a son. It is also uncertain whether Macrobius was a Christian or not. The supposition that he held the office of chamberlain under a Christian emperor has been the chief, or, perhaps, the only ground for imagining him to have been a Christian, since the language of his writings and the interlocutors in the dialogues are entirely heathen. (Consult *Mahul, Dissertation sur la Vie*, &c., *de Macrobe.—Class. Journ.*, vol. 20, p. 110.)—The works of Macrobius are three in number: 1. *Commentariorum in Somnium Scipionis libri duo.* This work is addressed to his son Eustathius. Besides an explanatory view of the *Somnium Scipionis* of Cicero, it contains much information respecting the opinions of the later Platonists on the laws which govern the earth and the other parts of the universe. There is a Greek version by Maxumus Planudes, which was first published, from the MS in the King's Library at Paris, by Hess, *Hal.*, 1833, 8vo. Some critics have thought that the commentary we have just been considering ought to be regarded as a part of the second work of this writer, of which we are going to speak, and from which it has been detached through the carelessness of the early editors. There seems no good reason for this opinion.—2. *Saturnalium conviviorum libri septem.* Likewise addressed to his son. This is a compilation after the manner of the Attic Nights of Aulus Gellius: it has, however, the dialogue form, and is supposed to be the transcript of a conversation which took place at table during the celebration of the Saturnalia. The principal interlocutors are a certain Vectius Prætextatus, Q. Aurelius Symmachus and his brother Flavianus, Cæcinna Decius Albinus, Avienus, a physician, a grammarian, &c. It contains discussions of a great variety of historical and mythological topics, explanations of many passages of ancient authors, remarks on the manners and customs of the Romans, &c. An idea of the general nature of the work may be formed from the titles of some of the chapters: *Of the origin of some Roman words.—Of the origin of the Saturnalia.—Of the Roman year and its divisions.—Proof that all the gods of fable were originally symbols of the sun.—Of Cicero's bons mots.—Of Augustus.—Of Julia.—Details on the luxury of the Romans.—Observations on the Æneid, and a comparison between Virgil and Homer —Why those who turn round are attacked with vertigoes.—Why women have softer voices than men.—Why shame makes one blush.—Why bodies plunged in water appear larger than they really are*, &c. Many things in Macrobius are drawn from Aulus Gellius, and some from Plutarch.—3. The third work of Macrobius treated of the difference between the Greek and Latin languages, and also of their analogy: *De differentiis et societatibus Græci Latinique Verbi.* We have only an extract from this, made by one Joannes, supposed to be the same with the celebrated Joannes Scotus, who lived in the time of Charles the Bald. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 322, *seqq.—Bähr, Gesch. Röm. Lit.*, p. 724, *seqq.*) The best edition of Macrobius is that of Gronovius, *Lugd. Bat.*, 1670, 8vo. The edition of Zeune, *Lips.*, 1774, 8vo, has a very faulty text, but very useful and extensive notes. The text is a careless reprint of that of Gronovius. The Bipont edition, 1788, 2 vols. 8vo, has no notes, but a very correct text. The Notitia Literaria prefixed is also very useful.—II. An ecclesiastical writer, who lived in the sixth century. He was at first a priest of the Catholic church in Africa, but afterward made common cause with the Donatists. We have a fragment remaining of a letter of his to the people of Carthage, but nothing exists of a treatise which he wrote while yet belonging to the orthodox persuasion, entitled "*Ad confessores et virgines.*"

Macrones, a nation of Asia, occupying the northern parts of Armenia, probably between the town of Arze and the coast of the Euxine. They are mentioned in the Anabasis as one of the nations through whose territories the Greeks marched. The Macrones are called Macrocephali by Scylax (p. 33), but Pliny seems to distinguish them as two different people (6, 4). Herodotus informs us that the Macrones used circumcision, having, as they themselves reported, derived the practice from the Colchians. (*Herod.*, 2, 104.) The natural inference to be drawn from this passage is, that the Macrones were of Colchian origin. Strabo affirms, that this people were in his time no longer called by their ancient appellation, but were named Sanni (*Strab.*, 548); and Eustathius, who confirms this statement, writes the word Tzani, according to the more modern Greek orthography (*ad Dionys. Perieg.*, 766). Cramer thinks, that the modern name of *Djanik* is a corruption of Sannice. (*Asia Minor*, vol. 1, p. 286.)

Madaura, a city of Numidia, near Tagaste, and northwest of Sicca. It appears to have been a place of some importance, and, in the *Notitia Numidiæ*, Prudentius Metaurensis is named as its bishop. It is commonly regarded as the birthplace of Apuleius, though Mannert is in favour of the Roman colony *Ad Medera*. No traces of Madaura remain. In an inscription of Gruter's (p. 600, n. 10), the name of the city is given as Medaura. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 321.)

Mæander, a river of Asia Minor, rising near Celænæ in Phrygia, and, after forming the common boundary between Lydia and Caria, falling into the Ægean below the promontory of Mycale. It was remarkable for the winding nature of its course (σκολιὸς ὢν ἐς ὑπερβολήν.—*Strabo*, 577), and hence all obliquities or windings took the name of Mæander. (*Strab., l. c.*) It received the waters of various streams, the Marsyas, Orgas, &c., but was not remarkable for its size as far as regarded breadth, though a deep river, and fordable only in a few places in the early part of its course. According to Xenophon (*Anab.*, 1, 2), the Mæander rose in the palace of Cyrus, flowing from thence through his park and the city of Celænæ. In the vicinity rose the Marsyas, which formed a junction with the Mæander in the suburb of Celænæ, where afterward stood the city of Apamea. (Compare the remarks of Leake, *Tour*, p. 158, *seqq.*) According to Strabo (663), the common boundary of Caria and Phrygia, on the Mæander, was at Carura. After the river had reached Lydia and Caria, it widened, and entered upon what the ancients denominated the plain of the Mæander, which extended from the borders of Phrygia to the sea, nearly 100 miles. This plain varied in breadth from 5 to 10 miles, and was ornamented with a number of fine cities and towns. Great changes have taken place on the coast, at the mouth of the Mæander, by the great deposition of mud and earth in the course of ages: changes that have so completely altered the face of things as described by the ancients, that the first of modern geographers was totally misled in his estimate of the ancient geography, by attempting to reconcile it with the modern, on the ground of the imperfect descriptions of it in the ancient books. D'Anville had no conception that the Gulf of Latmus received the Mæander, but supposed a considerable space to exist between them. Nor was he aware that the gulf itself no longer existed; that its wide opening to the sea was closed up by alluvions; and that the island of Lade, so often mentioned as a rendezvous in the history of the naval warfare of ancient times, had become a part of the main land, rising, like the rock of Dumbarton, from the marshy soil; and, moreover, that the inner part of the gulf was transformed into a fresh-water lake. The mud of the Mæander, having been deposited across the southeast arm of the gulf, formed its upper part into a lake; which soon became fresh, when the access of the sea-water was barred out, as it receives a great quantity of land waters from the surrounding mountains. It is named the Lake of *Bafi*, from a town at the southeast corner: it is about 12 miles in length, and from 3 to 5 in breadth. Chandler represents the water as insipid and not drinkable. The modern name of the Mæander is *Minder*. (*Rennell, Geogr. of Western Asia*, vol. 2, p. 30, *seqq.*) Mr. Turner describes the Mæander in a part of its course as about seventy feet wide, and having a current towards the sea of about a mile an hour: he observes, however, that this must be much more rapid, when the streams, formed by rain and melted snow, pour into it from the mountains. He describes the water as very thick and muddy; and the mud in particular at the bank as extremely deep. (*Tour in the Levant*, vol. 3, p. 96.)

Mæatæ, a people in the north of Britain, near the *allum Severi* or wall of Severus, comprising the Otadeni, Gadeni, Selgovæ, Novantæ, and Damnii. (*Dio Cass.*, 76, 12.)

Mæcēnas, Caius Cilnius, was descended, it is said, from Elbius Volterrenus, one of the Lucumones of Etruria, who fell in the battle at the lake Vadimonis, A.U.C. 445, which finally brought his country under total subjection to the Romans. His immediate ancestors were Roman knights, who, having been at length incorporated into the state, held high commands in the army (*Horat., Sat.*, 1, 6, 3), and Mæcenas would never consent to leave their class to be enrolled among the senators: but he was proud (as may be conjectured from its frequent mention by the poets) of his supposed descent from the old Etrurian princes. It is not known in what year he was born, or in what manner he spent his youth; but Meibomius (*Mæcenas, L. Bat.*, 1653, 4to) conjectures that he was educated at Apollonia, along with Augustus and Agrippa; and that this formed the commencement of their memorable friendship. He is not mentioned in the history of his country till we hear of his accompanying Augustus to Rome after the battle of Mutina. He was also with him at Philippi, and attended him during the whole course of the naval wars against Sextus Pompey, except when he was sent at intervals to Rome, in order by his presence to quell those disturbances, which, during this period, frequently broke out in the capital. In the battle of Actium he commanded the light Liburnian galleys, which so greatly contributed to gain the victory for Augustus, and he gave chase with them to Antony when he fled after the galley of Cleopatra. During the absence of Augustus in Egypt, Mæcenas, in virtue of his office of prefect, was intrusted with the chief administration of affairs in Italy, and particularly with the civil government of the capital. (*Pedo Albinov., Epiced. Mæcen.*) After Augustus had returned from Egypt without a rival, and the affairs of the empire proceeded in a regular course, Mæcenas shared with Agrippa the favour and confidence of his sovereign. While Agrippa was intrusted with affairs requiring activity, gravity, and force, those which were to be accomplished by persuasion and address were committed to Mæcenas. The advice which he gave to Augustus in the celebrated consultation with regard to his proposed resignation of the empire, was preferred to that of Agrippa: Mæcenas having justly represented that it would not be for the advantage of Rome to be left without a head to the government, as the vast empire now required a single chief to maintain peace and order; that Augustus had already advanced too far to recede with safety; and that, if divested of absolute power, he would speedily fall a victim to the resentment of the friends or relatives of those whom he had formerly sacrificed to his own security. (*Dio Cassius*, 52, 14, *seqq.*) Having agreed to retain the government, Augustus asked and obtained from Mæcenas a general plan for its administration. His minister laid down for him rules regarding the reformation of the senate, the nomination of magistrates, the collection of taxes, the establishment of schools, the government of provinces, the levy of troops, the equalization of weights and measures, the suppression of tumultuous assemblies, and the support of religious observances. His measures on all these points, as detailed by Dio Cassius, show consummate political wisdom, and knowledge in the science of government. Mæcenas had often mediated between Antony and Augustus, and healed the mutual wounds which their ambition inflicted. But when his master had at length triumphed in the contest, the great object of his attention was to secure the permanence of the government. For this purpose he had spies in all corners, to pry into every assembly, and to watch the motions of the people. By these means the imprudent plots of Lepidus (*Vell. Paterc.*, 2, 88) and Muræna were discovered and suppressed without danger

or disturbance; and at length no conspiracies were formed. At the same time, and with a similar object, he did all in his power to render the administration of Augustus moderate and just; and, as he perfectly understood all the weaknesses and virtues of his character, he easily bent his disposition to the side of mercy. While he himself, as prefect of the city, had retained the capital in admirable order and subjection, he was yet remarkable for the mildness with which he exercised this important office, to which belonged the management of all civil affairs in the absence of the emperor, the regulation of buildings, provisions, and commerce, and the cognizance of all crimes committed within a hundred miles of the capital. Seneca, who is by no means favourable, in other respects, to the character of Mæcenas, allows him a full tribute of praise for his clemency and mildness. (*Epist.*, 114.) So sensible was Augustus of the benefits which his government derived from the counsels and wise administration of Mæcenas, and such was his high opinion of his sagacity, fidelity, and secrecy, that everything which concerned him, whether political or domestic, was confided to this minister. Such, too, were the terms of intimacy on which they lived, that the emperor, when he fell sick, always made himself be carried to the house of Mæcenas; so difficult was it to find repose in the habitation of a prince! During the most important and arduous periods of his administration, and while exercising an almost unremitting assiduity, Mæcenas had still the appearance of being sunk in sloth and luxury. Though he could exert himself with the utmost activity and vigilance when these were required, yet in his hours of freedom he indulged himself in as much ease and softness as the most delicate lady in Rome. (*Vell. Paterc.*, 2, 88.) He was moderate in his desires of wealth or honours; he was probably indolent and voluptuous by nature and inclination; and he rather wished to exhibit than conceal his faults. The air of effeminate ease which he ever assumed, was perhaps good policy in reference both to the prince and people. Neither could be jealous of a minister who was apparently so careless and indifferent, and who seemed occupied chiefly with his magnificent villas and costly furniture. He usually came abroad with a negligent gait and in a loose garb. When he went to the theatre, forum, or senate, his ungirt robe trailed on the ground, and he wore a little cloak, with a hood like a fugitive slave in a pantomime. Instead of being followed by lictors or tribunes, he appeared in all public places attended by two eunuchs. (*Senec.*, *Epist.*, 114.) He possessed a magnificent and spacious villa on the Esquiline Hill, to which a tower adjoined remarkable for its height. The gardens of Mæcenas, which surrounded the villa, were among the most delightful in Rome or its vicinity. Here, seated in the cool shade of his green spreading trees, whence the most musical birds constantly warbled their harmonious notes, he was accustomed to linger, and pay at idle hours his court to the muses. Being fond of change and singularity, the style of Mæcenas's entertainments varied. They were sometimes profuse and magnificent, at others elegant and private; but they were always inimitable in point of taste and fancy. He was the first person who introduced at Rome the luxury of young mule's flesh; his table was served with the most delicious wines, among which was one of Italian growth and most exquisite flavour, called from his name *Mæcenatianum* (*Plin.*, 8, 43); and hence, too, the luxurious Trimalchio, who is the *Magister Convivii* in the Satyricon of Petronius Arbiter, is called *Mæcenatianus*, from his imitating the style of Mæcenas's entertainments. (*Plin.*, 14, 6.) His sumptuous board was thronged with parasites, whom he also frequently carried about to sup with his friends, and his house was filled by musicians, buffoons, and actors of mimes or pantomimes, with Bathyllus at their head. These were strangely intermingled in his palace with tribunes, clerks, and lictors. But there, too, were Horace, and Varius, and Valgius, and Virgil! Of these distinguished poets, and of many other literary men, Mæcenas was, during his whole life, the patron, protector, and friend. Desert in learning never failed, in course of time, to obtain from him its due reward; and his friendship, when once procured, continued steady to the last. Among the distinguished men who frequented the house of Mæcenas, a constant harmony seems to have subsisted. They never occasioned uneasiness to each other; they were neither jealous nor envious of the favour and felicity which their rivals enjoyed. The noblest and most affluent of the number were without insolence, and the most learned without presumption. Merit, in whatever shape it appeared, occupied an honourable and unmolested station. Mæcenas is better known to posterity as a patron of literature than as an author; but, living in a poetical court, and surrounded with poets, it was almost impossible that he should have avoided the contagion of versification. He wrote a tragedy called *Octavia*, a poem entitled *De Cultu*, and some Phalæcian and Galliambic verses. All these have perished except a few fragments cited by Seneca and the ancient grammarians. To judge from these extracts, their loss is not much to be regretted; and it is a curious problem in the literary history of Rome, that one who read with delight the works of Virgil and Horace, should himself have written in a style so obscure and affected. The effeminacy of his manners appears to have tainted his language: though his ideas were sometimes happy, his style was loose, florid, and luxuriant (*Senec.*, *Epist.*, 19): and he always aimed at winding up his periods with some turn of thought or expression which he considered elegant or striking. These conceits were called by Augustus his *calamistri*: and in one of that emperor's letters, which is preserved in Macrobius, he parodies the luxuriant and sparkling style affected by his minister. Mæcenas continued to govern the state, to patronise good poets, and write bad verses, for a period of twenty years. During this long space of time, the only interruption to his felicity was the conduct of his wife Terentia. This beautiful but capricious woman was the sister of Proculeius, so eminent for his fraternal love (*Horat.*, *Od.*, 2, 2, 5), as also of Licinius Muræna, who conspired against Augustus. The extravagance and bad temper of this fantastical yet lovely female, were sources of perpetual chagrin and uneasiness to her husband. Though his existence was imbittered by her folly and caprice, he continued, during his whole life, to be the dupe of the passion which he entertained for her. He could neither live with nor without her; he quarrelled with her and was reconciled almost every day, and put her away one moment to take her back the next; which has led Seneca to remark, that he was married a thousand times, yet never had but one wife. Terentia vied in personal charms with the Empress Livia, and is said to have gained the affections of Augustus. The umbrage Mæcenas took at the attentions paid by his master to Terentia, is assigned by Dio Cassius as the chief cause of that decline of imperial favour which Mæcenas experienced about four years previous to his death. For, although he was still treated externally with the highest consideration, though he retained all the outward show of grandeur and interest, and still continued to make a yearly present to the emperor on the anniversary of his birthday, he was no longer consulted in state affairs as a favourite or confidant. Others have supposed that it was not the intrigue of Augustus with Terentia which diminished his influence, but a discovery made by the emperor, that he had revealed to his wife some circumstances

concerning the conspiracy in which her brother Muræna had been engaged. Suetonius informs us, that he had felt some displeasure on that account; but Muræna's plot was discovered in the year 732, and the decline of Mæcenas's political power cannot be placed earlier than 738. The disgust conceived by masters when they have given all, and by favourites who have nothing more to receive, or are satiated with honours, may partly account for the coldness which arose between Augustus and his minister. But the declining health of Mæcenas, and his natural indolence, increasing by the advance of years, afforded of themselves sufficient cause for his gradual retirement from public affairs. His constitution, which was naturally weak, had been impaired by effeminacy and luxurious living. He had laboured from his youth under a perpetual fever (*Plin.*, 7, 51); and for many years before his death he suffered much from wakefulness, which was greatly aggravated by his domestic chagrins. Mæcenas was fond of life and enjoyment; and of life even without enjoyment. Hence he anxiously resorted to different remedies for the cure or relief of this distressing malady. Wine, soft music sounding at a distance, and various other contrivances, were tried in vain. At length, Antonius Musa, the imperial physician, who had saved the life of Augustus, but accelerated the death of Marcellus, obtained for him some alleviation of his complaint by means of the distant murmurings of falling water. The sound was artificially procured at his villa on the Esquiline Hill. During this stage of his complaint, however, Mæcenas resided principally in his villa at Tibur, situated on the banks of the Anio, and near its celebrated cascades. This was indeed a spot to which Morpheus might have sent his kindest dreams; and the pure air of Tibur, with the streams tumbling into the valley through the arches of the villa, did bestow on the worn-out and sleepless courtier some few moments of repose. But all these resources at length failed. The nervous and feverish disorder with which Mæcenas was afflicted increased so dreadfully, that for three years before his death he never closed his eyes. In his last will, he recommended Horace, in the most affectionate terms, to the protection of the emperor: "*Horatii Flacci, ut mei, memor esto.*" He died in 745, in the same year with Horace, and was buried in his own gardens on the Esquiline Hill. He left no child, and in Mæcenas terminated the line of the ancient Etrurian princes. But he bequeathed to posterity a name, immortal as the arts of which he had been through life the generous protector, and which is deeply inscribed on monuments that can only be destroyed by some calamity fatal to civilization. Mæcenas had nominated Augustus as his heir, and the emperor thus became possessed of the Tiburtine villa, which had formed the principal residence of the minister during the close of his life, and in which the monarch passed a great part of the concluding years of his reign. The death of his old favourite revived all the esteem which Augustus had once entertained for him; and, many years afterward, when stung with regret at having divulged the shame of his daughter Julia and punished her offence, he acknowledged his irreparable loss by exclaiming, that he would have been prevented from acting such a part had Mæcenas been still alive. So difficult was it to repair the loss of one man, though he had millions of subjects under his obedience. "His legions," says Seneca, "being cut to pieces, he recruited his troops—his fleets, destroyed by storms, were soon refitted—public edifices, consumed by the flames, were rebuilt with greater magnificence; but he could find no one capable of discharging the offices which had been held by Mæcenas with equal integrity and ability." (*Dunlop's Roman Literature*, vol. 3, p. 26, *seqq*, *Lond. ed.*)

Mædi, a people of Thrace, above the Palus Bistonis, noticed by Thucydides in his narrative of the expedition of Sitalces into Macedonia, but of whom Herodotus seems to have had no knowledge. (*Thucyd.*, 2, 98.)

Mælius, a Roman, slain by Ahala, master of the horse to the dictator Cincinnatus, for aspiring to supreme power. (*Liv.*, 4, 13, *seqq.*)

Mænades (Μαινάδες), a name applied to the Bacchantes or priestesses of Bacchus, and alluding to their phrensied movements. It is derived from μαίνομαι, "*to rave.*"

Mænalus (*plur.* Mænala), I. a mountain in the south-southeastern part of Arcadia, sacred to the god Pan, and considered, on account of its excellent pastures, to be one of the favourite haunts of that rural deity. (*Theocr.*, *Idyl.*, 1, 123.—*Virg.*, *Georg.*, 1, 17. —*Ovid*, *Met.*, 1, 216.) The modern name is *Roino*. Dodwell says that its height is considerable, and that, like the other Peloponnesian mountains of the first order, it is characterized by intersecting glens and valleys, watered by numerous rivulets, and cultivated with sylvan scenery. It is not, however, as he remarks, to be compared with Taygetus either for grandeur or beauty. Mænalus extends far to the northeast, bounding the western side of the plains of Mantinea and Orchomenus, and occupying a tract of country anciently called Mainalia (*Pausan.*, 8, 9), to which the Delphic oracle gives the epithet of "cold" (δυσχείμερος.—*Pausan.*, *l. c.*—*Dodwell*, vol. 2, p. 418).—II. A town of Arcadia, in the vicinity of Mount Mænalus, which took its name, according to Pausanias (8, 3), from one of the sons of Lycaon, its founder. It was in ruins in the time of Pausanias, and its situation has not been clearly investigated by modern travellers. (*Dodwell*, vol. 2, p. 418.)

Mænus or Mœnus, a river of Germany, falling into the Rhine at Moguntiacum (*Mayence* or *Mainz*), and now the *Main*. The Romans first became acquainted with it on getting possession of Moguntiacum. Ptolemy makes no mention of this river, but would seem to have been acquainted with its sources. It is worthy of remark, that the inhabitants on the Main, in the vicinity of Wurtzburg, still call the river, after the Roman fashion, the *Mön*. The name Mænus is a later form than the other. (*Eumen.*, *Paneg. Const.*, c. 13. —*Mannert*, *Geogr.*, vol. 3, p. 423.)

Mæonia. *Vid.* Lydia.—The Etrurians, supposed to have derived their civilization, or, according to others, to have sprung, from a Lydian colony, are often called *Mœonidæ* (*Virg.*, *Æn.*, 11, 759), and the Lake Trasymenus in their country is styled by Silius Italicus *Mœonius Lacus*. (*Sil. Ital.*, 15, 35.)

Mæonides, a surname of Homer, in allusion to his supposed Lydian or Mæonian origin. (*Vid.* Homerus.)

Mæonis, I. an epithet applied to Omphale as queen of Lydia or Mæonia. (*Ovid*, *Fast.*, 2, 310, 352.)—II. The same epithet is also applied to Arachne as a native of Lydia. (*Id.*, *Met.*, 6, 103.)

Mæotæ, a general name for the tribes dwelling along the Palus Mœotis. (*Plin*, 4, 12.—*Strab.*, 495.) Mela (1, 2) uses the epithet *Mœotici*, and Vopiscus calls them *Mœotidæ*.

Mæotis Palus, or *Sea of Azof*, a large marshy lake between Europe and Asia, northeast of the Euxine, and connected with it by the Cimmerian Bosporus, or Straits of *Jenicali*. It is formed by the Tanais (*Don*) and other rivers. Its waters are brackish; they are well stored with fish, but are shallow to a great distance from the banks. No rock has been observed in any part of it. The surface is about twelve inches higher in spring than in the rest of the year. (*Malte Brun*, vol. 6, p. 405, *Am. ed.*)—The Palus Mœotis is said by Herodotus to have been also called *Mœetis* (ἡ Μαιῆτίς τε καλέεται.—4, 86, 45), and the *Mother of the Pontus Euxinus* (ἡ Μήτηρ τοῦ Πόντου.—4, 86). This name, *Mœctis*, is the earlier and general form.

(Compare *Wesseling, ad Herod.*, 4, 45)—We have here a curious link in the chain connecting the early religion of India with that of the countries to the west. The leading idea appears to be one of a cosmogonical nature, and to refer to the action of the humid principle as the generating cause of all things. Hence the Aphrodite of the Greeks, rising from the bosom of the waters (*ἀναδυομένη.—Ἀφροδίτη παντογενής. Orpheus, H.*, 54, *ed. Herm.*), or, in other words, the great Mother of all (*Μήτηρ*). She is the *Μούθ* (*Terra Mater*) of the Egyptians, the same with their Isis. (*Creuzer, Symbol.*, vol. 1, p. 354); the *Μώτ* (*Mot*) of Sanchoniathon (*limus, aut aquosæ mixtionis putredo.—Bochart, Geogr. Sacr.*, 2, 2, p. 705); the *Χάος* of Hesiod (*Theog.*, 123); the *Μήτης*, to whom a temple was erected in the vicinity of the Hypanis and Borysthenes (*Herod.*, 4, 53.—*Wess., ad loc.*); the *γῆ μήτηρ*, the primitive slime (*Creuzer, Symbol.*, vol. 4, p. 329); the *Μήτηρ, ἡ πρεσβυτάτη πᾶσα* (*Hesych., ed. Alberti*, p. 597); the *Μῆτις* of Hesiod and of the Orphic poets (*Orpheus, Argon., ed. Herm. Aposp.*, 6, 19, n., p. 461); and the *Maῖa* of the Doric dialect (*Iambl., Vit. Pythag., ed. Kiessling*, p. 114, 56).—The root of this word is to be found in the Sanscrit. (Compare Hesychius, *Maῖ, μέγα. Ἰνδοί.*) Mana-Mai (*Magna Mater*) is worshipped at the present day by the Buddhists in Nepaul. (*Kirkpatrick, Account of Nepaul*, &c., p. 114.)—The worship of the great mother (*χθονίη μήτηρ βασιλεία.—Orpheus, Hymn.*, 49, 4, *ed. Herm.*, p. 313); the mother of gods and nurse of all things (*θεῶν μήτηρ, τροφὸς πάντων.—Orpheus, Hymn.*, 26 *et* 27, *ed. Herm.*, p. 286, *seqq.*); the Metis whom Jove espoused as his first consort, after the conflict with the Titans (*Hesiod, Theog.*, 886), appears to have spread from east to west, and one of the early seats of this worship to have been in the vicinity of the Palus Mæotis, whose slimy waters were regarded as a type of that primitive slime from whose teeming bosom the world was supposed to have been formed. (*Ritter's Vorhalle*, p. 57.—*Id. ibid.*, p. 161, *seqq.*)

Mæsĭa Sylva, a forest in Etruria, southwest from Veii. It originally belonged to this city, but was taken by Ancus Marcius. (*Liv*, 1, 33.) Pliny reports that it abounded with dormice. (*Plin.*, 8, 58.)

Mævĭus, a miserable poet of the Augustan age, who, along with Bavius, frequently attacked the productions of Virgil, Horace, and other distinguished writers of the day. They are both held up to ridicule in turn by Virgil and Horace, and owe the preservation of their names to this circumstance alone. (*Virg., Eclog.*, 3, 90.—*Voss, ad loc.—Servius, ad Virg., Georg.*, 1, 210.—*Horat., Epod.*, 10, 2.—*Weichert, de obtrect. Horat.*, p. 12.—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 125)

Magetobrĭa, a city of Gaul, the situation of which has given rise to much discussion. Some place it near Binga, below Moguntia; and they found this opinion on the opening lines in the poem of Ausonius upon the Mosella. D'Anville, however, and subsequent writers, discover traces of the ancient name in the spot called at the present day *la Moigte de Broie*, at the confluence of the Arar and Ogno, near a village named *Pontailler*, which belonged formerly to Burgundy. This opinion is confirmed by an inscription found in this quarter on the fragment of an urn, dug up, along with other articles, in 1802. The inscription is MAGETOB. (*Cæs., B. G.*, 1, 31.—*Lemaire, Ind. Geogr., ad Cæs., s. v.*)

Magi, the name of the priests among the Medes and Persians, and whose order is said to have been founded by Zoroaster. The Magi formed one of the six tribes into which the Medes were originally divided (*Herod.*, 1, 101); but, on the downfall of the Median empire, they continued to retain at the court of their conquerors a great degree of power and authority. It would appear, however, that they did not witness with indifference the sovereignty pass from the Medes to the Persians; and it was probably owing to the intrigues of the whole order, that a conspiracy was formed to deprive Cambyses of the throne, by representing one of their number as Smerdis, the son of Cyrus, who had been previously put to death by his brother. Herodotus, who has given the history of this conspiracy at length, evidently regarded it as a plot, on the part of the Magi, to restore the sovereignty to the Medes, since he represents Cambyses on his deathbed, as conjuring the Persians to prevent the Medes from again obtaining the supremacy. (*Herod.*, 3, 65.) And the Persians themselves must have looked upon it in the same light, since, after the discovery of the conspiracy, and the murder of the pretended Smerdis by Darius Hystaspis and his companions, a general massacre of the Magi ensued, the memory of which event was annually preserved by a festival called "the Slaughter of the Magi" (*Μαγοφόνια*), during which none of the Magi were allowed to appear in public. (*Herod.*, 3, 79.—*Ctes., Pers.*, c. 15.) This event, however, does not appear to have impaired their influence and authority; for they are represented by Herodotus, in his account of the Persian religion, as the only recognised ministers of the national worship (1, 132).—The learning of the Magi was connected with astrology and enchantment, in which they were so celebrated that their name was applied to all orders of magicians and enchanters. Thus, the Septuagint translates the Chaldee *Ashap* by the word *Magus* (*Μάγος.—Dan.*, 1, 20.—*Id.*, 2, 2, 27.—Compare *Acts*, 13, 6, 8). The word was also applied to designate any men celebrated for wisdom; whence the wise men of the East, who came to see the infant Saviour, are called simply Magi. (*Matth.* 2, 1.) It would appear from a passage in Jeremiah (39, 3), that the Babylonian priests were also called Magi; if at least the interpretation of *Rab-Mag*, "chief of the Magi," be correct. (*Gesenius, Hebr. Lex., s. v. Mag.*) The etymology of the word is doubtful. In Persian the name of priest is *mugh*; and it is not improbable, as Gesenius has conjectured, that the term may be connected with the root meaning "*great*," which we have in the Greek *μέγ-ας*; the Latin *mag-is* and *mag-nus*; the Persian *mih*; and the Sanscrit *mah-at*. It is a curious fact, that the Hindu grammarians derive *mah-at* from a verb *mah*, signifying "to worship." (*Wilson's Sanscrit Dict., s. v. Mah-at.—Encycl. Us. Knowl.*, vol. 14, p. 280, *seq.*)—The Magi were divided into three classes: the first consisted of the inferior priests, who conducted the ordinary ceremonies of religion; the second presided over the sacred fire; the third was the *Archimagus* or high-priest, who possessed supreme authority over the whole order. They had three kinds of temples; first, common oratories, in which the people performed their devotions, and where the sacred fire was kept only in lamps; next, public temples, with altars, on which the fire was kept continually burning, where the higher order of Magi directed the public devotions, and the people assembled; and, lastly, the grand seat of the Archimagus, which was visited by the people at certain seasons with peculiar solemnity, and to which it was deemed an indispensable duty for every one to repair, at least once in his life. This principal temple was erected, it is said, by Zoroaster, in the city of Bactra (the modern *Balk*), and remained till the seventh century, when the followers of Zoroaster, being driven by the Mohammedans into Carmania, another building of the same kind was raised, to which those who still adhered to the old Magian religion resorted. They were divided into several sects; but this division probably rather respected the mode of conducting the offices of religion than religious tenets. No images or statues were permitted in the Magian worship. Hence, when Xerxes found idols in the Grecian temples, he, by the advice of the Magi, set them on fire, saying that the

gods, to whom all things are open, are not to be confined within the walls of a temple. The account which Diogenes Laertius gives of the Magi is this (1, 6, *seqq.*): "They are employed in worshipping the gods by prayers and sacrifices, as if their worship alone would be accepted; they teach their doctrine concerning the nature and origin of the gods, whom they think to be fire, earth, and water; they reject the use of pictures and images, and reprobate the opinion that the gods are male and female; they discourse to the people concerning justice; they think it impious to consume dead bodies with fire; they allow of marriage between mother and son; they practise divination and prophecy, pretending that the gods appear to them; they forbid the use of ornaments in dress; they clothe themselves in a white robe; they make use of the ground as their bed, of herbs, cheese, and bread for food, and of a reed for their staff." And Strabo relates, that there were in Cappadocia a great number of Magi, who were called *Pyrethi*, or worshippers of fire, and many temples of the Persian gods, in the midst of which were altars, attended by priests, who daily renewed the sacred fire, accompanying the ceremony with music. The religious system of the Magi was materially improved by Zoroaster. Plutarch, speaking of his doctrine (*Is. et Os.*, p. 369.—*Op., ed. Reiske*, vol. 7, p. 468), says: "Some maintain, that neither is the world governed by blind chance without intelligence, nor is there one mind alone at the head of the universe; but since good and evil are blended, and nature produces nothing unmixed, we are to conceive, not that there is one storekeeper, who, after the manner of a host, dispenses adulterated liquors to his guests, but that there are in nature two opposite powers, counteracting each other's operations, the one accomplishing good designs, the other evil. To the better power Zoroaster gave the name of Oromasdes, to the worse that of Arimanius; and affirmed that, of sensible objects, the former most resembled light, the latter darkness. He also taught that Mithras was a divinity, who acted as a moderator between them, whence he was called by the Persians the Mediator." After relating several fabulous tales concerning the contests between the good and evil demon, Plutarch, still reciting the doctrines of Zoroaster, proceeds: "The fated time is approaching in which Arimanius himself shall be utterly destroyed; in which the surface of the earth shall become a perfect plain, and all men shall speak one language, and live happily together in one society." He adds, on the authority of Theopompus, "It is the opinion of the Magi, that each of these gods shall subdue and be subdued by turns, for six thousand years, but that, at last, the evil principle shall perish, and men shall live in happiness, neither needing food nor yielding a shadow; the God who directs these things taking his repose for a time, which, though it may seem long to man, is but short." Diogenes Laertius (*l. c.*), after Hecatæus, gives it as the doctrine of Zoroaster, that the gods (meaning, doubtless, those of whom he last speaks, Oromasdes and Arimanius) were derived beings.—It will appear probable, from a comparison of these with other authorities, that Zoroaster, adopting the principle commonly held by the ancients, that from nothing, nothing can be produced, conceived light, or those spiritual substances which partake of the active nature of fire and darkness, or the impenetrable, opaque, and passive mass of matter, to be emanations from one eternal source; that to derived substances he gave the names, already applied by the Magi to the causes of good and evil, Oromasdes and Arimanius; and that the first fountain of being, or the supreme divinity, he called Mithras. These active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil; but that, through the mediation or intervention of the Supreme Being, the contest would at last terminate in favour of the good principle. (*Enfield's History of Philosophy*, vol. 1, p. 63, *seqq.*)

Magna Græcĭa or Major Græcĭa (*Liv.*, 31, 7.—*Justin*, 20, 2), an appellation used to designate the southern part of Italy, in consequence of the numerous and flourishing colonies which were founded by the Greeks in that part of the country. There is some difficulty in determining how far this name extended, but it does not appear to have been applied to the country beyond Cumæ and Neapolis; and some geographers have even thought, though without sufficient reasons, that it was confined to the colonies on the Gulf of Tarentum. Pliny apparently considers Magna Græcia to begin at the Locri Epizephyrii (3, 15); but Strabo (175) even includes the Grecian towns of Sicily under this name. The time when the name of Magna Græcia (Μεγάλη Ἑλλάς) was first applied to the south of Italy is uncertain. It does not occur, as far as we are aware, in the early Greek writers, such as Herodotus, Thucydides, &c., but it is used by Polybius (2, 39), and succeeding Greek and Roman writers. Taking the name in the widest signification which is given to it by Strabo, Magna Græcia may be justly considered as an appropriate name; since it contained many cities far superior in size and population to any in Greece itself. The most important of these were, Tarentum, founded by the Lacedæmonians; Sybaris, Crotona, and Metapontum, by the Achæans; Locri Epizephyrii, by the Locrians; and Rhegium, by the Chalcidians; and in Sicily, Syracuse, founded by the Corinthians; Gela, by the Cretans and Rhodians; and Agrigentum, by the inhabitants of Gela. (*Encycl. Us. Knowl.*, vol. 14, p. 283.—Compare *Cramer's Anc. Italy*, vol. 2, p. 339.)

Magna Mater, a name given to Cybele. (*Vid* Cybele, Pessinus, and Ludi Megalesii.)

Magnentĭus, a German by birth, who, from being a private soldier, rose to the head of the Roman empire in the West. He was at first a prisoner of war, but, to free himself from chains, he joined the Roman troops, and became distinguished for valour. He was commander of the Jovian and Herculean bands, stationed to guard the banks of the Rhine at the time when Constans I. had incurred the contempt of the army by his indolence and voluptuousness, and having revolted against that prince, and caused him to be killed near the Pyrenees, A.D. 350, he proclaimed himself Emperor of the West. At Rome he acted with great tyranny, and by his extortions was enabled to keep in pay a large army to support his usurped authority. So formidable, indeed, did he appear, that Constantius, emperor of the East, and brother of the deceased Constans, offered him peace, with the possession of Gaul, Spain, and Britain, but his offer was rejected. A war ensued, and Magnentius was totally defeated. He fled to Aquileia, and afterward obtained a victory over the van of the pursuing army at Ticinum. Another defeat, however, soon followed, and Magnentius took refuge in Lugdunum (*Lyons*). Here his own soldiers, who had accompanied him in his flight, surrounded the house in which he was, and sought to get possession of his person and deliver him up to the conqueror; but he prevented this by despatching himself with his own sword, after having slain several of his relations and friends who were around him. (*Le Beau, Hist. du Bas-Empire*, vol. 1, p. 354 *seq.*)

Magnesĭa, I. a city of Lydia, described by Strabo (14, 647) as situate in a plain, at the foot of a mountain called Thorax, and not far from the Mæander Hence, for distinction' sake from Magnesia near Mount Sipylus, it was usually styled "*Magnesia at the Mæander*" (Μαγνησία ἐπὶ Μαιάνδρῳ). In its immediate neighbourhood flowed the small stream Lethæus, which issued from Mount Pactyas lying to the north, and joined the Mæander not far from this place. Mag-

nesia, according to Pliny (5, 29), was fifteen miles, according to Artemidorus (*ap. Strab.*, 663), 120 stadia, from Ephesus. Strabo makes it a city of Æolian origin, which is not contradicted by another statement of the same writer, when he makes the Magnetes to have been descended from the Delphians who occupied the Montes Didymi of Thessaly.—Magnesia was sacked by the Cimmerians during their inroads into Asia Minor. It was afterward held by the Milesians, and was one of the cities assigned, for his support, to Themistocles, by the King of Persia. The modern *Ghiuzel-hissar* (Beautiful Castle) had been generally thought to occupy the site of the ancient Magnesia. M. Barbié du Bocage, however, in the notes to his translation of Chandler, gave convincing reasons for thinking that *Ghiuzel-hissar* occupied the position of Tralles; but it was not until Mr. Hamilton explored the ruins of Magnesia at *Inekbazar*, and discovered the remains of the celebrated temple of Diana Leucophryene, that the question could be considered as satisfactorily determined in favour of the latter place. (*Leake's Journal*, p. 242, *seqq.*)—II. A city in the northern part of Lydia, southeast of Cumæ, and in the immediate vicinity of the Hermus. It lay close to the foot of Mount Sipylus, and hence, for distinction' sake from the other Magnesia, was called "*Magnesia near Sipylus*" (Μαγνησία πρὸς Σιπύλῳ). Its founder is not known, nor its earlier history. It was first brought into notice by the battle fought in its neighbourhood between Antiochus and the Romans (187 B.C.). It was not a place of much importance under the Roman dominion, as the main road from Pergamus to Sardis passed on one side of it. At the close of the Mithradatic war the Romans gave it its freedom. It was frequently injured by earthquakes, and was one of the twelve cities destroyed by the earthquake in the reign of Tiberius, which that emperor, however, quickly rebuilt. (*Tacit., Ann.*, 2, 47.—*Plin.*, 2, 84.) It became afterward the seat of a bishopric. The modern name is *Magnisa*. (*Tavernier*, 1, 7.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 373.)—III. A district of Thessaly. The Greeks gave the name of Magnesia to that narrow portion of Thessaly which is confined between the Peneus and Pagasæan Bay to the north and south, and between the chain of Ossa and the sea on the west and east (*Strabo*, 441,—*Scyl., Peripl.*, p. 24.—*Pliny*, 4, 9.) The people of this district were called Magnetes, and appear to have been in possession of it from the remotest period. (*Hom., Il.*, 2, 756.—*Pind., Pyth.*, 4, 140 -*Id., Nem.*, 5, 50.) They are also universally allowed to have formed part of the Amphictyonic body. (*Æschin., de fals. leg.*, p. 122.—*Pausan.*, 10, 8.—*Harpocrat., s. v.* Ἀμφικτύονες.) The Magnesians submitted to Xerxes, giving earth and water in token of subjection. (*Herod.*, 7, 132.) Thucydides leads us to suppose they were in his time dependant on the Thessalians (2, 10). They passed with the rest of that nation under the dominion of the kings of Macedon who succeeded Alexander, and were declared free by the Romans after the battle of Cynoscephalæ. (*Polyb., Excerpt.*, 18, 29, 5.—*Livy*, 33, 32.) Their government was then republican, affairs being directed by a general council, and a chief magistrate called Magnetarch. (*Liv.*, 34, 31.—*Strab.*, 9, 442.—*Xen., Anab.*, 6, 1.—*Cramer's Anc. Greece*, vol. 1, p. 419, *seqq.*)—IV. A city of Magnesia, on the coast, opposite the island of Sciathus. It was conquered by Philip, son of Amyntas. (*Cramer's Anc. Greece*, vol. 1, p. 427.)

Mago, I. a Carthaginian admiral, who gained a naval victory over Leptines, the commander of Dionysius the elder, off Catana, in which the latter lost 100 vessels, and more than 20,000 men. (*Diod. Sic.*, 14, 90.) Some years after this we find him at the head of a land force, endeavouring to make head against Dionysius in person; but, being defeated, he was compelled to take shelter in the neighbouring town of Abacænum. (*Diod. Sic.*, 14, 90.) Being subsequently placed at the head of another expedition into Sicily, he met with equal ill success. (*Diod. Sic.*, 14, 95.) He fell at last in battle against Dionysius, B.C. 383. (*Diod. Sic.*, 15, 15.)—II. Son of the preceding, succeeded him in the command of the Carthaginian fleet B.C. 383. He defeated Dionysius in a great battle, in which the latter lost more than 14,000 men, and compelled him to sue for peace and pay 1000 talents to the Carthaginians. A considerable time after this, he came, at the head of 150 vessels, with 60,000 men, to take possession of Syracuse, which was, according to agreement, delivered up to him by Icetes, excepting the citadel, which was held by the forces of Timoleon. No final advantage, however, accrued to Carthage; for Mago, suspecting treachery on the part of his new ally, and having long wished for a pretence to depart, weighed anchor on a sudden and sailed back to Africa, "shamefully and unaccountably," says Plutarch, "suffering Sicily to slip out of his hands." (*Plut., Vit. Timol.*)—III. Grandfather of the great Hannibal. He succeeded Mago in the command of the Carthaginian fleet, and made himself conspicuous for the rigid discipline which he introduced. The Carthaginian senate, fearing lest Pyrrhus might quit Italy in order to seize upon Sicily, sent Mago, at the head of 120 vessels, to offer aid to the Romans, in order that the King of Epirus might find sufficient employment for his arms in Italy. The offer, however, was declined. Mago was succeeded by his two sons Hasdrubal and Hamilcar. (*Justin*, 18, 2, *seqq.*—*Id.*, 19, 1.)—IV. Son of Hamilcar and brother of Hannibal. He commanded an ambuscade at the battle of Trebia (*Liv.*, 21, 54), and was also present at the battle of Cannæ, B.C. 216. Having been sent to Carthage to carry the news of the latter victory, he is said to have poured out in the vestibule of the senate-house the golden rings obtained from the fingers of the Roman knights who had fallen in the battle. These, when measured, filled, according to the common account, three modii and a half; though Livy, with true national feeling, states that there was another and more correct tradition, which made the rings to have filled not much more than a single modius. (*Liv.*, 23, 12.) The modius contained a little over one gallon, three quarts dry measure. Mago was subsequently sent into Spain, where he was defeated by the Scipios at Iliturgis (*Liv.*, 23, 49), but he afterward joined his forces with those of Asdrubal the son of Gisgo, and defeated and slew Publius Scipio. At a later period, he was himself again defeated along with Hanno, Asdrubal's successor, by Silanus, the lieutenant of Scipio. (*Livy*, 28, 2.) On fleeing to Gades, he was ordered by the Carthaginian senate to cross over with a fleet to Sicily, and carry succours to Hannibal. He conceived thereupon the bold design of seizing upon Carthago Nova as he sailed along. Failing, however, in this, he was obliged to stop at the Balearic Islands in order to procure new levies. Here he made himself master of the smaller island of the two (the modern *Minorca*), and fortified and gave his name to the harbour. (*Vid.* Magonis Portus.) The following summer Mago landed on the coast of Liguria, with 12,000 foot and 200 horse, took Genua by surprise, and made himself master also of the harbour and town of Savo, and was soon at the head of a numerous army, by the junction of a powerful body of Gauls and Ligurians with his forces. Held, however, in check by the consul Cethegus, who prevented him from uniting with Hannibal, he turned his arms in a different direction, and penetrated into Insubria, but he was severely wounded in battle with the Romans. He reached, however, Liguria by an able retreat, and there met an order from the senate at home, requiring him to return immediately to Carthage, then menaced

by Scipio. He embarked his troops and set sail, but died of his wound at the island of Sardinia, B.C. 203. (*Liv.*, 30, 18.) Cornelius Nepos differs from other writers as to the manner of his death, and says that he either perished by shipwreck or was murdered by his servants. (*Nep., Vit. Hannib.*, c. 8.)—V. A Carthaginian who wrote a work on agriculture in the Punic tongue, which was translated into Latin by order of the Roman senate. It was in twenty-eight books according to Varro. The latter informs us also, that it was translated into Greek by Cassius Dionysius of Utica, who made twenty books of it; and that it was still farther condensed by Diophanes of Bithynia, who brought it down to six books. (*Varro, De R. R.*, 1, 1.)

Magon, a river of India falling into the Ganges. According to Mannert, the modern name is the *Ramgonga*. (*Geogr.*, vol. 5, pt. 1, p. 92.)

Maharbal, a Carthaginian officer in the army of Hannibal, appointed to carry on the siege of Saguntum when Hannibal marched against the Cretani and Carpetani. (*Liv.*, 21, 12.) After the battle of the Lake Trasymenus in Italy, he was sent in pursuit of the flying Romans. (*Liv.*, 22, 6.) At the battle of Cannæ he commanded the cavalry, and strenuously advised Hannibal, after the latter had gained his decisive victory, to march at once upon Rome. (*Liv.*, 22, 51.—*Id.*, 23, 18.)

Maia, daughter of Atlas and Pleione, and the mother of Mercury by Jupiter. She was one of the Pleiades; and the brightest of the number, according to some authorities: others, however, more correctly make Halcyone the most luminous. (*Vid.* Pleiades, and consult *Ideler, Sternnamen*, p. 146.)

Majorianus, Julius Valerius, grandson of the Majorianus who was master of the horse in Illyria during the reign of Theodosius. He distinguished himself early as a brave commander under Aëtius, and at the death of the latter he rose to such distinction that he was elected Emperor of the West in the room of Avitus, whom he compelled to resign the imperial dignity in 457. He was assassinated by Ricimer, one of his generals, after a reign of four years and a half, at Dertona in Liguria. (*Pierer, Lex. Univ.*, vol. 13, p. 98.)

Malea, I. a promontory in the southeastern part of the island of Lesbos, now Cape *St. Marie*.—II. A celebrated promontory of the Peloponnesus, forming the extreme point to the southeast, and separating the Laconic from the Argolic Gulf. Strabo reckons 670 stadia from thence to Tænarus, including the sinuosities of the coast. Cape Malea was considered by the ancients the most dangerous point in the circumnavigation of the peninsula, even as early as the days of Homer. (*Od.*, 1, 80; 3, 286.) Hence arose the proverbial expression, "After doubling Cape Malea forget your country." (*Strab.*, 378.—*Eustath., ad Od.*, p. 1468.—Compare *Herod.*, 4. 179.—*Thucyd.*, 4, 53.—*Scyl.*, p. 17.) It is now usually called Cape *St. Angelo*, but sometimes Cape *Malio*. (*Cramer's Ancient Greece*, vol. 3, p. 196.)—III. A city of Phthiotis. (*Vid.* Malia.)

Maleventum, the ancient name of Beneventum. (*Liv.*, 9, 27.)

Malĭa, the chief city of the Malienses, in the district of Phthiotis in Thessaly, from which they probably derived their name. (*Steph. Byz., s. v.* Μαλιεύς.) It was near the head-waters of the Sinus Maliacus, now the Gulf of *Zeitoun*.

Maliăcus Sinus, a gulf of Thessaly, running up in a northwest direction from the northern shore of Eubœa, and on one side of which is the Pass of Thermopylæ. It is noticed by several writers of antiquity, such as Herodotus (4, 33), Thucydides (3, 96), and Strabo (432). It now takes its name from the neighbouring city of *Zeitoun*. It should be observed that Livy, who often terms it the Maliacus Sinus (27, 30; 31, 46), elsewhere uses the appellation of Æniänum Sinus (38, 5), which he has borrowed from Polybius (10, 42.—*Steph. Byz., s. v. Αἰνία.—Cramer's Anc. Greece*, vol. 1, p. 435).

Malienses or Malii, the most southern tribe of Thessaly. They are called by the Attic writers Μηλιεῖς, Melians, but in their own Doric dialect Μαλιεῖς. Scylax, indeed, seems to make a distinction between the Μηλιεῖς and Μαλιεῖς, which is to be found in no other author. Palmerius (*ad Scyl.*, p. 32) considers the whole passage to be corrupt. The Malians occupied principally the shores of the gulf to which they communicated their name, extending as far as the narrowest part of the Straits of Thermopylæ, and to the valley of the Sperchius, a little above its entrance into the sea. (*Herod.*, 7, 198.) They are admitted by Æschines, Pausanias, and Harpocration, in their lists of the Amphictyonic states; which was naturally to be expected, as this celebrated assembly had always been held in their country. The Melians offered earth and water to Xerxes in token of submission. (*Herod.*, 7, 132.) According to Herodotus, their country was chiefly flat: in some parts the plains were extensive, in others narrow, being confined on one side by the Maliac Gulf, and towards the land by the lofty and inaccessible mountains of Trachinia. (*Cramer's Anc Greece*, vol. 1, p. 435.)

Malli, a people in the southwestern part of India intra Gangem, along the banks of the Hydraotes. (*Strabo*, 699.) It was in attacking a fortress of the Malli that Alexander was severely wounded. (*Plut., Vit. Alex.*) The territory of this people would seem in some degree to correspond to the modern province or soobah of *Moultan*. (*Vincent's Voyage of Nearchus*, p. 130.)

Mallos, a town of Cilicia Campestris, eastward from the river Pyramus; now a small village called *Malo*. (*Mela*, 1, 13.—*Curt.*, 3, 7.—*Lucan*, 3, 225.)

Malthinus, a name occurring in Horace (*Serm.*, 1, 2, 27). It was thought very effeminate among the Romans to appear in public with the tunic carelessly or loosely girded. For this Mæcenas was blamed; and the question arises, whether Horace means, under the character of Malthinus, to portray his patron, or whether the reference is merely one of a general nature. Opinions, of course, are divided on this subject. At first view, it appears hardly probable that the poet would embrace such an opportunity, or adopt such a mode, of censuring his friend and benefactor, one to whom he owed so large a share of his own elevation. And yet, when we take into consideration all the circumstances of the case, the respective characters of the bard and his patron, as well as the sincere and manly nature of the intimacy which existed between them, it would seem as if this very way of attacking the foibles of Mæcenas was the result of a genuine friendship, the applying a desperate remedy to a disgraceful failing. But, it will be asked, does not the presence of *stulti* in the text militate against this idea? We answer, by no means, if the term be taken in a softened sense. Bothe regards it here as equivalent merely to "*quicunque imprudenter aut inepte agunt*," and this explanation derives support from the following line of *Afranius* (*ap. Isidor.*, 10, *litt. S.*): "*Ego stultum met existumo, fatuum esse non opinor.*" In addition to what is here stated, we may observe, that the very name of *Malthinus*, as indicating an effeminate person, may contain a covert allusion to Mæcenas, whose general habits in this respect were known to all. The word is derived either from the Greek μάλθων, or from the old Latin term *maltha*, equivalent to *mollis*, and used, according to Nonius, by Lucilius.

Mamertīna, a name of Messana in Sicily. (*Vid* Mamertini.—*Martial*, 13, *ep.* 117.—*Strab.* 7.)

Mamertīni, a band of Campanian mercenaries, originally employed in Sicily by Agathocles. After having

been established for some time at Syracuse, a tumult arose between them and the citizens, in consequence of their being deprived of the right of voting at the election of magistrates, which they had previously enjoyed. The sedition was at last quelled by the interference of some of the elderly and most influential citizens, and the Mamertines agreed to leave Syracuse and return to Italy. Having reached the Sicilian straits, they were hospitably received by the inhabitants of Messana; but, repaying this kindness by the basest ingratitude, they rose upon the Messanians by night, slew the males, took the females to wife, and called the city Mamertina. (*Diod. Sic., fragm.*, lib. 21.) This conduct on the part of the Mamertines led eventually to the first Punic War. (*Vid.* Punicum Bellum.)—The origin of the name Mamertini is said to have been as follows. It was customary with the Oscan nations of Italy, in time of famine or any other misfortune, to seek to propitiate the favour of the gods by consecrating to them not only all the productions of the earth during a certain year, but also all the male children born during that same space of time. Mamers or Mars being their tutelary deity, they called these children after him when they had attained maturity, and, under the general and customary name of Mamertini, sent them away to seek new abodes. (*Vid.* Mamertium.)

Mamertium, a town of the Bruttii, northeast of Rhegium. It appears to have been originally founded by a band of Campanian mercenaries, who derived their name from Mamers, the Oscan Mars, and are known to have afterward served under Agathocles and other princes of Sicily. (*Vid.* Mamertini.) Barrio and other native antiquaries have identified this ancient town with the site of *Martorana;* but this place, which is situated between *Nicastro* and *Cosenza*, seems too distant from Locri and Rhegium to accord with Strabo's description. (*Strab.*, 261.) The majority of modern topographers, with Cluverius at their head, place it at *Oppido*, an episcopal see, situate above *Reggio* and *Gerace*, and where old coins appertaining to the Mamertini are said to have been discovered. (*Cramer's Anc. Italy*, vol. 2, p. 438.)

Mamilia Lex, *de limitibus*, ordained that there should be an uncultivated space of five feet broad left between farms, and if any dispute happened about this matter, that a single arbiter should be appointed by the prætor to determine it. The law of the twelve tables required three arbiters.—This law was proposed by C. Mamilius Tuninus, A.U.C. 642, who had been consul in 514 A.U.C. (Consult *Ernesti, Index Leg. ad Cic., s. v. Mamilia.— Goerenz, ad Cic., de Leg.*, 1, 21.)

Mamurius Veturius, an artificer in the reign of Numa. When the *Ancile* or sacred shield fell from heaven, the monarch showed it to all the Roman artists, and ordered them to exert all their skill, and make eleven other shields exactly resembling it. All declined the attempt, however, except Mamurius, who was so successful in the imitation, and made the other eleven so like unto it, that not even Numa himself could distinguish the copies from the original. (*Vid.* Ancile and Salii.) Mamurius asked for no other reward but that his name might be mentioned in the hymn of the Salii, as they bore along these sacred shields in procession. (*Plut., Vit. Num.—Ovid, Fast.*, 3, 392.)

Mamurra, a native of Formiæ, of obscure origin. He served under Julius Cæsar in Gaul, as *Præfectus fabrorum*, and rose so high in favour with him, that Cæsar permitted him to enrich himself at the expense of the Gauls in any way he was able. Mamurra, in consequence, became possessed of enormous wealth, and returned to Rome with his ill-gotten riches. Here he displayed so little modesty and reserve in the employment of his fortune, as to have been the first Roman that incrusted his entire house with marble. This structure was situate on the Cœlian Hill. We have two epigrams of Catullus against him, in which he is severely handled. Horace also alludes to him with sly ridicule in one of his satires (1, 5, 87.) He calls Formiæ "*Mamurrarum urbs*," the city of the Lamian line being here named after a race of whom nothing was known. (*Vid.* Formiæ.)

Mancinus, C. Hostilius, a Roman consul, who, though at the head of 30,000 men, was defeated and stripped of his camp by only 4000 Numantines. (*Liv., Epit.*, 55.) The remnant of the Roman army was allowed to retire, upon their making a treaty of peace with the Numantians, but the senate refused to ratify the treaty, and ordered Mancinus to be delivered up to the enemy; but they refused to receive him. Mancinus thereupon returned to Rome, and was reinstated in his rights of a citizen, contrary to the opinion of the tribune P. Rutilius, who asserted that he could not enjoy the right of returning to his country, called by the Romans *jus postliminii*. (*Cic., de Orat.*—Compare *Cic., de Off.*, 3, 50.—*Flor.*, 2, 18.—*Id.*, 3, 14.—*Vell. Paterc.*, 2, 1.—*Duker, ad Flor., l. c.*)

Mandane, a daughter of King Astyages, and mother of Cyrus the elder. (*Vid.* Astyages.)

Mandela, a village in the country of the Sabines, near Horace's farm. The poet alludes to its cold mountain atmosphere. It is now perhaps *Bardela*. (*Horat., Ep.*, 1, 18, 105.)

Manduбii, a people of Celtic Gaul, clients of the Ædui, whose chief city was Alesia, now Alise. Their territory answered to what is now the department *de la Côte d'or*. (*Lemaire, Ind. Geogr., ad Cæs., s. v.*)

Manduria, a city of Apulia, nearly half way between Brundisium and Tarentum. It still retains its ancient name. This otherwise obscure town has acquired some interest in history from having witnessed the death of Archidamus, king of Sparta, the son of Agesilaus. He had been summoned by the Tarentines to aid them against the Messapians and Lucanians, but even his bravery was insufficient to subdue their foes. He fell in the conflict, and his body, as Plutarch relates, remained in possession of the enemy, notwithstanding the large offers made by the Tarentines to recover it. This is said to have been the only instance in which a Spartan king was debarred the rites of burial. (*Plut., Vit. Agid.—Athen.*, 12, 9.—*Strabo*, 280.) Manduria was taken by the Romans in the second Punic war. (*Liv.*, 27, 15.) A curious well is described by Pliny as existing near this town. According to his account, its water always maintained the same level, whatever quantity was added to or taken from it. (*Plin.*, 2, 103.) This phenomenon may still be observed at the present day. (*Swinburne's Travels*, vol. 1, p. 222.)

Manethо (Μάνεθος, Μανετῶ, Μαναίθων, Μανεθῶν), a celebrated Egyptian writer, a native of Diospolis, who is said to have lived in the time of Ptolemy Philadelphus, at Mende or Heliopolis, and to have been a man of great learning and wisdom. (*Ælian, de An.*, 10, 16.) He belonged to the priest-caste, and was himself a priest, and interpreter or recorder of religious usages, and of the sacred, and probably, also, historical writings, with the title of Ἱερογραμματεύς. It appears probable, however, that there were more than one individual of this name; and it is therefore doubtful whether all the works which were attributed by ancient writers to Manetho, were in reality written by the Manetho who lived in the reign of Ptolemy Philadelphus. Manetho wrote a history of Egypt (Αἰγυπτιακά) in three books, in which he gave an account of this country from the earliest times to the death of Darius Codomanus, the last king of Persia. There is every reason for supposing that this was written by the Manetho who lived under Philadelphus. Considerable fragments are preserved in the treatise of Jose-

phus against Apion; but still greater portions in the "Chronicles" of George Syncellus, a monk of the ninth century. The "Chronicles" of Syncellus were principally compiled from the "Chronicles" of Julius Africanus and from Eusebius, both of whom made great use of Manetho's "History." The work of Africanus is lost; and we only possess a Latin version of that of Eusebius, which was translated out of the Armenian version of the Greek text preserved at Constantinople. Manetho indicates as his principal sources of information certain ancient Egyptian chronicles, and also, if Syncellus has rightly comprehended his meaning, the inscriptions which Thoth, or the first Hermes, had traced, according to him, in the sacred language, on columns. We say, if Syncellus has rightly comprehended him, because it appears that the passage, in which Manetho speaks of the columns of Egypt, has not been taken from his history of Egypt, but from another work of a mystic character, entitled Sothis. The inscriptions just referred to, as having been written in the sacred dialect, Agathodæmon, son of the second Hermes, and father of Taut, had translated into the vulgar dialect, and placed among the writings deposited in the sanctuary of a temple. Manetho gives the list of thirty dynasties or successions of kings who reigned in the same city; for thus are we to understand the word *dynasty*, which, in Manetho, is not synonymous with *reigning family*. Hence some of his dynasties are composed of several families. The thirty-one lists of Manetho contain the names of 113 kings, who, according to them, reigned in Egypt during the space of 4465 years. As we cannot reconcile this long duration of the Egyptian monarchy with the chronology of the Scriptures, some writers have hence taken occasion to throw discredit on Manetho, and have placed him in the class of fabulous historians. (Compare, in particular, *Petav., Doctr. Temp.*, lib. 9, c. 15.) A circumstance, however, which would seem to claim for this historian some degree of confidence is, that the succession of kings, as given by him, does not by any means correspond to the pretensions of the more ancient priests of Egypt, who enumerated to Herodotus a list of monarchs which would make the duration of the kingdom of Egypt exceed 30,000 years! We know also, from Josephus, that Manetho corrected many things in Herodotus which betrayed a want of exactness. Larcher accuses Manetho of having been a mere flatterer of the Ptolemies. (*Hist. d'Herod.*, vol. 7, p. 323.) But the latter has found a defender in M. Dubois-Aymé. (*Description de l'Egypte*, vol. 1, p. 301.) Other and more equitable critics, such as Calvisius, Usher, and Capellus, have endeavoured to reconcile the chronology of Manetho with that of the Scriptures, by rejecting as fabulous merely the first fourteen, fifteen, or sixteen dynasties. Marsham, however, was the first to accomplish this end, and that, too, without retrenching any part of Manetho's catalogue. (*Chronicus Canon Ægyptiacus, Hebraicus, Græcus, Lond.*, 1672, fol.) He has made it appear, that the first seventeen dynasties of Manetho might have reigned simultaneously in different parts of Egypt, and that thus the interval of time between Menes (whom Marsham believes to have been Ham, the son of Noah), and the end of the reign of Amasis, is only 1819 years. Two great men of the 17th century, Newton and Bossuet, have approved of the system of Marsham: and yet it would certainly seem to be faulty, in placing, contrary to all probability, the commencement of the Egyptian monarchy immediately after the deluge, and in limiting to 1400 years the period that elapsed between Menes and Sesostris. To remove these inconveniences, Pezron, giving the preference to the chronology of the Septuagint, modified the system of Manetho, by reckoning 2619 years from Menes to Nectanebus, the last king of the 30th dynasty of Manetho. He places Menes 648 years after the deluge, at the epoch of Debora. Whichever of these systems may be the true one, it would seem that even though the chronology of Manetho presents some difficulties, we ought not for that reason to refuse him all confidence as an historian. As Cambyses had destroyed, or transported into Persia, the ancient documents of Egyptian history, it is more than probable that the priests of Egypt replaced them by new chronicles, in which they must necessarily have committed, without intending it, some very great errors. It is from these erroneous sources that Manetho would appear to have drawn, in good faith, his means of information. It is no easy matter, however, after all, to ascertain the real value of Manetho's "History," in the form in which it has come down to us. The reader may judge of the use that has been made of it for Egyptian chronology, by referring to Rask's *Alte Ægyptische Zeitrechnung* (*Altona*, 1830); to the works of Champollion, Wilkinson's *Topography of Thebes*, and the other authorities which will be indicated by a reference to these works. (*Encycl. Us. Knowl.*, vol. 14, p. 379.)—Besides this work, Manetho wrote some others, which are lost. These were, 1. Ἱερὰ Βίβλος ("*Sacred Book*"), treating of Egyptian theology.—2. Βίβλος τῆς Σώθεως ("*Book of Sothis*"), an astronomical, or, rather, astrological work, addressed to Ptolemy Philadelphus.—3. Φυσικῶν ἐπιτομή ("*Epitome of Physics*").—4. A poem, in six cantos, which has come down to us under the title of Ἀποτελεσματικά, and treats of the influence of the stars. It is evidently the production of a much later age, as Holstenius thought, and as Tyrwhitt has demonstrated. (Compare *Heyne, Opusc. Acad.*, vol. 1, p. 95.) Among the works published by the credulous Nanni, of Viterbo, there is a Latin one ascribed to Manetho, and entitled "*De Regibus Ægypti.*"—The fragments of Manetho have been collected by Joseph Scaliger, and published in his treatise "*De Emendatione Temporum.*" (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 215, *seqq.*) The Ἀποτελεσματικά were first edited by Gronovius, *Lugd. Bat.*, 1608, 4to. There is a later edition, by Axtius and Rigler, *Colon.*, 1832, 8vo. In Ruperti's and Schlichthorst's "*Neues Magazin für Schullehrer,*" *Götting.*, 1793 (vol. 2, pt. 1, p. 90, *seqq.*), there is a dissertation of Ziegler's on the Ἀποτελεσματικά, in which he undertakes to show that this poem was written after the time of Augustus. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 76.)

Manilĭa Lex, I. by Manilius the tribune, A.U.C. 687, for conferring on Pompey the charge of the war against Mithradates. Its passage was supported by Cicero, who was then prætor, and also by Julius Cæsar, but from different views. (*Vid.* Pompeius.)—II. Another, by the same, that freedmen might vote in all the tribes, whereas formerly they voted in some one of the four city tribes only. This law, however, did not pass. (*Cic., pro Muræn.*, 23.—*Ernesti, Ind. Lex., s. v.*)

Manilĭus, I. Marcus or Caius, a Latin poet, known only by his poem entitled *Astronomica*, in five books. The manuscripts do not agree about the name of this poet; some of them calling him Manlius, others Mallius. Bentley believed him to have been born in Asia. Two reasons led him to entertain this opinion; the strange construction which appears in some of the verses of Manilius, and the improbability that, at the period when this poet appeared, the Romans paid any great attention to the phenomena of the heavens and the lessons of astrology. It is true, the fourth book of the poem contains two verses (the 41st and 776th) in which Manilius speaks of Rome as *his city*; but these two lines are boldly declared by the great English critic to be interpolated. He endeavours to make it appear that the author of the Astronomica is neither the astrologer Manilius of whom Pliny speaks (35, 17), nor the mathematician of the same name, of whom, on

another occasion, he makes mention (36, 10). Bentley believes that the poet is to be placed in the age of Augustus; but he has no other ground for this belief than the observation which he has made, that Manilius never uses the genitive termination *ii* (*auxilii*, *ingenii*, *imperii*, &c.), but the contracted form in *i* (*auxilî*, *ingenî*), which marks a writer of the Augustan age. Propertius among the poets first used the form in *ii*. —The poem of Manilius is unfinished. The five books which are extant treat principally of the fixed stars; but the poet promises, in many parts of his work, to give an account of the planets. The language is in many instances marked by great purity, many poetic beauties appear, and the whole betrays no inconsiderable degree of talent in managing a subject of so dry and forbidding a nature. It appears from many parts of the work that Manilius was a stanch adherent of the Stoic philosophy. The best editions are, that of Bentley, *Lond.*, 1739, 4to, and that of Stoeber, *Argent.*, 1767, 8vo. (*Schöll, Lit. Romaine*, vol. 1, p. 276.)—II. An epigrammatic poet, one of whose epigrams is cited by Varro. (*Anth. Lat.*, vol. 1, p. 673.)—III. Manius, a Roman consul, A.U.C. 605. He left a work on the Civil Law, and another entitled *Manilii Monumenta*. (*Schöll, Lit. Rom.*, vol. 1, p. 182.)

Manlius, the name of one of the most illustrious patrician *gentes* of Rome. Those most worthy of notice are: I. Marcus Manlius Capitolinus, who was consul B.C. 390 (*Liv.*, 5, 31), and was the means of preserving the Capitol when it was nearly taken by the Gauls (*Liv.*, 5, 47), from which exploit he received the surname of Capitolinus. He afterward became a warm supporter of the popular party against his own order, and particularly distinguished himself by the liberality with which he assisted those who were in debt. He publicly sold one of his most valuable estates, and declared that, as long as he had a single pound, he would not allow any Roman to be carried into bondage for debt. In consequence of his opposition to the patrician order, he was accused of aiming at kingly power. The circumstances attending his trial and death are involved in much obscurity. It would appear that he was accused before the centuries and acquitted; and that afterward, seeing that the patrician order were bent on his destruction, he seized upon the Capitol and prepared to defend it by arms. In consequence of this, Camillus, his personal enemy, was appointed dictator, and the curiæ (i. e., the patrician assembly) condemned him to death. According to Livy, who implies that Manlius did not take up arms, he was thrown down from the Tarpeian rock by the tribunes; but Niebuhr supposes, from a fragment of Dio Cassius (lib. 31), compared with the narrative of Zonaras (7, 24), that he was treacherously pushed down from the rock by a slave, who had been hired for that purpose by the patrician party. (*Rom. Hist.*, vol. 2, p. 610, *seq.*, *Eng. transl.*) The house which Manlius had occupied was razed to the ground; and the Manlian gens resolved that none of its patrician members should again bear the name of Marcus. Manlius was put to death B.C. 381.—II. Titus Manlius Capitolinus Torquatus, was son of L. Manlius surnamed Imperiosus, who was dictator B.C. 361. When his father Lucius was accused by the tribune Pomponius, on account of his cruelty towards the soldiers under his command, and also for keeping his son Titus among his slaves in the country, Titus is said to have obtained admittance to the house of Pomponius shortly before the trial, and to have compelled him, under fear of death, to swear that he would drop the prosecution against his father. This instance of filial affection is said to have operated so strongly in his favour, that he was appointed in the same year, B.C. 359, one of the military tribunes. (*Liv.*, 7, 4, *seq.*—*Cic.*, *de Off.*, 3, 31.) In the following year Manlius distinguished himself by slaying, in single combat, a Gaul of gigantic size, on the banks of the Anio. In consequence of his taking a chain (*torques*) from the dead body of his opponent, he received the surname of Torquatus. (*Liv.*, 7, 10.) Manlius filled the office of dictator twice, and in both instances before he had been elected consul: once in order to conduct the war against the Cærites, B.C. 351; and the second time in order to preside at the comitia for the election of consuls, B.C. 346. (*Liv.*, 7, 19, *seqq.*) Manlius was consul at least three times. (*Cic.*, *de Off.*, 3, 31.) In his third consulship he defeated the Latins, who had formed a powerful confederacy against the Romans. In this same campaign he put his own son to death for having engaged in single combat with one of the enemy contrary to his orders. (*Liv.*, 8, 5, *seqq.*)—III. Titus Manlius Torquatus, was consul B.C. 235, and obtained a triumph on account of his conquests in Sardinia. (*Vell. Paterc.*, 2, 38.—*Eutrop.*, 3, 3.) In his second consulship, B.C. 224, he conquered the Gauls. (*Polyb.*, 2, 31.) He opposed the ransom of the prisoners who had been taken at the battle of Cannæ. (*Liv.*, 22, 60.) In B.C. 215 he defeated the Carthaginians in Sardinia (*Liv.*, 23, 34, *seqq.*), and in 212 was an unsuccessful candidate for the office of Pontifex Maximus. (*Liv.*, 25, 5.) In 211 he was again elected consul, but declined the honour on account of the weakness of his eyes. (*Liv.*, 26, 22.) In 208 he was appointed dictator in order to hold the comitia. (*Liv.*, 27, 33.) The temple of Janus was closed during the first consulship of Manlius. (*Liv.*, 1, 19.—*Vell. Paterc.*, 2, 38.)—IV. Cneius Manlius Vulso, was consul B.C. 189, and appointed to the command of the war against the Gauls in Galatia, whom he entirely subdued. An account of this war is given by Livy (38, 12, *seqq.*) and Polybius (22, 16, *seqq.*). After remaining in Asia the following year as proconsul, he led his army home through Thrace, where he was attacked by the inhabitants in a narrow defile, and plundered of part of his booty. He obtained a triumph B.C. 186, though not without some difficulty. (*Liv.*, 39, 6.—*Encycl. Us. Knowl.*, vol. 14, p. 385, *seq.*)

Mannus, the son of the German god Tuiston, of whom that nation believed themselves descendants. (*Tacit.*, *G.*, 2.) The god Tuiston evidently marks the stem-name of the Germans (Tuistones, Teutones, Deutschen), and from him comes forth the *Man* of the race, i. e., the Teutonic race itself. (Compare *Mannert, Geschichte der alten Deutschen*, p. 2.)

Mantinēa, one of the most ancient and celebrated cities of Arcadia, said to have been founded by Mantineus, son of Lycaon. It was situate near the centre of the eastern frontier, at the foot of Mount Artemisius, on the banks of the little river Ophis (*Pausan.*, 8, 8), and was at first composed of four or five hamlets; but these were afterward collected into one city (*Xen.*, *Hist. Gr.*, 5, 2, 6, *seqq.*—*Strab.*, 337), which became the largest and most populous in Arcadia previous to the founding of Megalopolis. (*Polyb.*, 2, 56.) The Mantineans had early acquired celebrity for the wisdom of their political institutions (*Polyb.*, 6, 43, 1), and when the Cyreneans were distracted by factions, they were advised by an oracle to apply to that people for an arbiter to settle their differences. Their request was granted, and accordingly Demonax, one of the principal citizens of Mantinea, was sent to remodel their government. (*Herod.*, 4, 161.) The Mantineans fought at Thermopylæ, but arrived too late to share in the victory of Platæa, a circumstance which, according to Herodotus (9, 77), produced so much vexation, that upon their return home they banished their commanders. In the Peloponnesian war they espoused the Lacedæmonian cause; but having taken offence at the conclusion of the treaty between that people and the Athenians after the battle of Amphipolis, they were in-

duced to form an alliance with Argos and Elis, with which confederates they finally made war against Sparta. (*Thucyd.*, b, 29, *seqq.*) In the battle which was fought on their territory, they obtained at first a decided advantage against the Lacedæmonian troops opposed to them; but the left wing of the allied army having been routed, they were in their turn vigorously attacked, and forced to give way with heavy loss. (*Thucyd.*, 5, 66.) This ill success led to the dissolution of the confederacy, and induced the Mantineans, not long after, to renew their former alliance with Sparta (*Thucyd.*, 5, 78), to which they adhered until the peace of Antalcidas. At this period the Lacedæmonians, bent on strengthening their power in the peninsula to the utmost, peremptorily ordered the Mantineans to pull down their walls, or to prepare for war, as the thirty years' truce agreed upon between the two states had now expired. On their refusal to comply with this unjust and arbitrary demand, a Spartan army entered the Mantinean territory, and laid siege to the city. The inhabitants defended themselves with vigour, and might have held out successfully, had not Agesipolis caused the waters of the river Ophis to be diverted from their channel, and directed against the walls of the town, which, being of brick, were easily demolished. By this Mantinea fell into the hands of the Spartans, who destroyed the fortifications, and compelled the inhabitants to change their constitution from a democracy to an oligarchy, and to separate, as formerly, into four townships. (*Xen., Hist. Gr.*, 5, 2, 7.—*Pausan.*, 8, 8.—*Polyb.*, 4, 27.) After the battle of Leuctra, however, the Mantineans, under the protection of Thebes, again united their population and refortified their city, notwithstanding the opposition of the Lacedæmonians. (*Xen., Hist. Gr.*, 5, 5.) Mantinea acquired additional celebrity from the great but undecisive battle fought in its plains between the Bœotians and Spartans, in which Epaminondas terminated his glorious career (B.C. 362); and it continued to be one of the leading cities of Arcadia till it joined the Achæan league, when it fell for a short time into the hands of the Ætolians and Cleomenes, but was recovered by Aratus four years before the battle of Sellasia. (*Polybius*, 4, 8, 4.) The Mantineans having, however, again joined the enemies of the Achæans, they treacherously put the garrison of the latter to the sword. (*Polyb.*, 2, 58, 4.) This perfidious conduct drew down upon them the vengeance of Antigonus Doson and the Achæans, who, making themselves masters of the city, gave it up to plunder, and sold all the free population as slaves; a chastisement which Polybius considered as scarcely equal to their offence, though its cruelty had been set forth in strong colours by the historian Phylarchus. The name of the city was now changed to Antigonea, in compliment to Antigonus Doson. We learn also from Pausanias, that the Mantineans had merited the protection of Augustus from having espoused his cause against Marc Antony. Their town still continued to flourish as late as the time of Hadrian, who abolished the name of Antigonea and restored its ancient appellation.—The site of the famous battle of Mantinea was about thirty stadia from the city, on the road to Pallantium, near a wood named Pelagus. The tomb of Epaminondas had been erected on the spot where he breathed his last: it consisted originally of one pillar only, surmounted by a shield and a Bœotian inscription; but another pillar was afterward added by the Emperor Hadrian. (*Pausan.*, 8, 11.)—The ruins of Mantinea are pointed out to modern travellers on the site now called *Palæopoli*. (*Gell's Itin. of the Morea*, p. 141.—*Dodwell*, vol. 2, p. 422.—*Cramer's Ancient Greece*, vol. 3, p. 300, *seqq.*)

Mantinōrum Oppidum, a town of Corsica, placed by Ptolemy directly east of the mouth of the river Volerius, where was a bay which now answers to that of *S. Fiorenzo*. Hence the modern *Bastia* will correspond to the ancient town, for it lies directly east of the bay just mentioned. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 519.)

Manto, a daughter of the prophet Tiresias, endowed with the gift of prophecy. She was made prisoner by the Argives when the city of Thebes fell into their hands; and as she was the worthiest part of the booty, the conquerors sent her to Apollo, the god of Delphi, as the most valuable present they could make. Manto, often called Daphne, remained for some time at Delphi, where she gave oracles. From Delphi, in obedience to the oracle, she came to Claros in Ionia, where she established an oracle of Apollo. Here she married Rhakius, the sovereign of the country, by whom she had a son called Mopsus. Manto afterward visited Italy, where she married Tiberinus, the king of Alba, or, as the poets mention, the god of the river Tiber. From this marriage sprang Ocnus, who built a town in the neighbourhood, which, in honour of his mother, he called Mantua. (*Schol. ad Apoll. Rhod.*, 1, 308.—*Pausan.*, 7, 3.—*Tzetz., ad Lycophr.*, 980. —*Virg., Æn.*, 10, 199, *seqq.*—*Heyne, Excurs.*, 1, *ad Æn.*, 10.—*Müller, Etrusk.*, vol. 1, p 138.) The Italian legend about Mantua evidently owed its origin to similarity of name. (*Keightley, Mythol.*, p. 345, *in not.*)

Mantŭa, a city of Gallia Cisalpina, situate on an island in the Mincius, southeast of Brixia, and south of the lake Benacus. It is supposed to date its foundation long before the arrival of the Gauls in Italy. Virgil tells us it was of Tuscan origin, and derived its name from the prophetess Manto, the daughter of Tiresias. (*Æn.*, 10, 199, *seqq.*—Compare the remarks of Müller on this passage, *Etrusker*, vol. 1, p. 138, *in not.*) Whatever of poetical invention there may have been in the origin thus ascribed to Mantua, there can be no doubt of its having been a town of considerable note among the Etrurians, when they were in possession of that part of Italy where it was situated. The position of the ancient place was not different from that which the modern Mantua at present occupies. That it was not a place of any great size in Virgil's time may be collected from what the poet himself says of it. (*Eclog.*, 1, 20.) Strabo (213) classes it with Brixia, Bergomum, and Comum, but Martial attaches to it the epithet of "*parva*" (14, 193). Its vicinity to Cremona was an unhappy circumstance to Mantua; for, as the territory of the former city was not found sufficient to contain the veteran soldiers of Augustus, among whom it had been divided, the deficiency was supplied from the neighbouring lands of the latter; a loss most feelingly deplored by Virgil, though he was fortunate enough to escape from the effects of this oppressive measure. (*Georg.*, 2, 198.—*Eclog.*, 9, 27; 1, 47.) We are informed by the grammarian Donatus, in his Life of Virgil, that this great poet was born at Andes, a village near Mantua. (*Cramer's Anc. Italy*, vol. 1, p. 67, *seqq.*)

Marăthon, a town of Attica, northeast of Athens, and not far from the coast. It was said to have been named from the hero Marathos (*Plut., Vit. Thes.*—*Suid., s. v.* Μαραθών), and was already a place of note in the days of Homer. (*Od.*, 7, 81.) From the scholiast of Sophocles (*Œd. Col.*, 1047), who quotes Philochorus on the Tetrapolis, we learn that it possessed a temple consecrated to the Pythian Apollo. Demosthenes reports that the sacred galley was kept on this coast, and that on one occasion it was captured by Philip. (*Phil.*, 1, p. 49.) Eurystheus was said to have been defeated here by Iolaus and the Heraclidæ (*Strab.*, 377), and Theseus to have here destroyed a bull by which the country was infested. (*Plut., Vit. Thes.* —*Strab.*, 399.) Marathon, however, is most famous for the victory obtained by the Greeks over the Persians in the plain in its immediate vicinity. The Persian army was commanded by Datis and Artaphernes

while the Athenians, who had eleven generals including the polemarch, were for the day under the orders of Miltiades. According to Cornelius Nepos (*Vit. Miltiad.*), the Persians were a hundred thousand effective foot and ten thousand horse; yet Plato, meaning probably to include the seamen and the various multitude of attendants upon Asiatic troops, calls the whole armament five hundred thousand; and Trogus Pompeius, according to his epitomizer Justin (2, 9), did not scruple to add a hundred thousand more. These writers, however, did not perceive that, by encumbering the Persians with such useless and unmanageable crowds, they were not heightening, but diminishing, the glory of the conquerors. The Athenians numbered six-and-forty different nations in the barbarian host; and the Ethiopian arrows, remains of which are still found at Marathon, seem to attest the fact that Darius drew troops from the remotest provinces of the empire. Yet our calculations must be kept down by the remark, that the whole invading army was transported over the sea, according to Herodotus, in 600 ships. This, on the footing which he fixes elsewhere, of 200 men to each trireme, would give 120,000: and we ought probably to consider this as the utmost limit to which the numbers of the invaders can reasonably be carried. Those of the Athenians, including the Platæans, are uniformly rated at about 10,000. It is possible that the number of the tribes had some share in grounding this tradition: it probably falls short of the truth, and certainly does not take the slaves into account, who served most likely as light-armed troops. When all these allowances are made, the numerical inequality will be reduced to a proportion of five to one. —It is remarkable, that, though Herodotus represents the Persians as induced to land at Marathon with a view to the operations of their calvary, he does not say a word either of its movements in the battle, or of any cause that prevented them. It seems not to have come into action; but perhaps he could not learn by what means it was kept motionless. Yet there was a tradition on the subject, probably of some antiquity, which appears to have assumed various forms, one of which was adopted by Nepos, who relates, that Miltiades protected his flanks from the enemy's cavalry by an abattis: a fact which it may be thought Herodotus could scarcely have passed over in silence if it had been known to him, but which might have been the foundation of a very obscure account of the matter, which is given by another author. In the explanation of the proverb, *χωρὶς ἱππεῖς* (*Suidas.—Cent.*, 14, 73, *Schott*), we read, that when Datis invaded Attica, the Ionians got upon the trees (?), and made signals to the Athenians that the cavalry had gone away (*ὡς εἶεν χωρὶς οἱ ἱππεῖς*), and that Miltiades, on learning its retreat, joined battle and gained the victory; which was the origin of the proverb, *ἐπὶ τῶν τὴν τάξιν διαλυόντων*. (*Thirlwall's Greece*, vol. 2, p. 241, *seq.*)—The Persians lost in all six thousand four hundred men. Of the Athenians only one hundred and ninety-two fell; but among them were the polemarch Callimachus; Stesibius, one of the ten generals; Cynægirus, brother of the poet Æschylus, and other men of rank, who had been earnest to set an example of valour on this trying occasion. Cornelius Nepos observes that Marathon was ten miles from Athens; but as, in fact, it is nearly double that distance, it is probable that we ought to read twenty instead of ten. Pausanias affirms it was half way from Athens to Carystus in Eubœa. In the plain was erected the tumulus of those Athenians who fell in the battle, their names being inscribed on sepulchral pillars. Another tumulus was raised for the Platæans and the slaves.—Still, however, after the defeat at Marathon, the Persian armament was very formidable; nor was Athens immediately, by its glorious victory, delivered from the danger of that subversion with which it had been threatened. The Persian commanders, doubling the promontory of Sunium, coasted along the southern shore of Attica, not without hope of carrying that city by a sudden assault. But Miltiades made a rapid march with a large part of his forces; and when the Persians arrived off the port of Phalerus, they saw an Athenian army encamped on the hill of Cynosarges which overlooks it. They cast anchor, but, without attempting anything, weighed again and steered for Asia.—Marathon, which still preserves its ancient name, is situated, according to a modern traveller, "at the northwestern extremity of a valley, which opens towards the southeast into the great plain in which the battle was fought. This extends along the coast from the northeast to the southwest. At the extremity and near the sea is seen the conspicuous tomb raised over the bodies of the Athenians who fell in the battle; and close to the coast upon the right is a marsh, wherein the remains of trophies and marble monuments are yet visible." (*Clarke's Travels*, vol. 7, p. 23, *Lond. ed.*) From a memoir of Col. Squire, inserted in *Walpole's Memoirs* (vol. 1, p. 328), we farther learn, that "the land bordering on the Bay of Marathon is an uninterrupted plain about two miles and a half in width, and bounded by rocky, difficult heights, which enclose it at either extremity. About the centre of the bay a small stream, which flows from the upper part of the valley of Marathon, discharges itself into the sea by three shallow channels. A narrow rocky point, projecting from the shore, forms the northeast part of the bay, close to which is a salt stream connected with a shallow lake and a great extent of marsh land. The village of Marathon is rather more than three miles from the sea. Towards the middle of the plain may be seen a large tumulus of earth, twenty-five feet in height, resembling those on the plain of Troy." (*Cramer's Anc. Greece*, vol. 2, p. 385, *seqq.*)

MARCELLA, I. daughter of Claudius Marcellus by his wife Octavia, and sister to Marcus Marcellus. She was first married to Apuleius, and afterward to Valerius Messala. (*Sueton., Vit. Aug.*, 53.)—II. The younger, daughter of Claudius Marcellus by his wife Octavia, and sister of the preceding. She was first married to M. Vipsanius Agrippa, and afterward to M. Julius Antonius. (*Sueton., Vit. Aug.*, 63.)

MARCELLĪNUS, AMMIĀNUS, the last Latin writer that merits the title of an historian. He was born at Antioch, and lived under Justinian and his successors down to the reign of Valentinian II. A large portion of his life was spent in military service in the Roman armies. He performed campaigns in Gaul, Germany, and Mesopotamia, and accompanied Julian on his expedition against the Persians. The modesty of Ammianus, which gives us but little information relative to himself, prevents us from determining what rank he held in the army, or what employment he pursued after quitting the profession of arms. It appears that he was invested with the dignity of *Comes rei privatæ*: we find, in fact, in the Theodosian Code (l. xli., *de appellat.*), a rescript of the emperors Gratian, Valentinian, and Theodosius, addressed to a certain Ammianus, who is decorated with this title. He died at Rome subsequent to A.D. 390. It was probably in this city that, at the age of fifty years, he composed his history of the Roman emperors, which he entitled "*Rerum gestarum libri* xxxi." It commenced with the accession of Nerva, A.D. 96, and consequently at the period where the history of Tacitus terminated. It is not known whether Ammianus pretended to write a continuation of that history, or if any other motive induced him to select the time when this historian brought his work to a close. It is very probable that he had no intention whatever of continuing Tacitus, as he not only does not mention him, although he cites Sallust and other Roman writers, but also as his work shows no imitation whatever of the peculiar manner

of Tacitus. The history of Ammianus proceeds as far as 378 A.D. It embraced, consequently, a period of 282 years; but the first thirteen books, which contained a sketch of the history of 256 years (from 96 to 352), are lost, and we have only the last eighteen. These eighteen, however, form the most important part of the labours of Ammianus. In the first thirteen books he merely arranged materials from writers who had gone before him; although it must be acknowledged, that even this part would have been interesting for us, as many of the works from which he selected are now lost. In the eighteen books, however, that remain to us, and which it is more than probable the copyists transcribed separately from the rest, Ammianus relates the events which occurred during his own time. As he often took an active part in these, or, at least, was an eyewitness of most of them, he relates them in the first person: when he details what did not pass under his immediate inspection, he is careful to obtain the requisite information from those who are acquainted with the subject, and who took part in the matter that is related: he does not pretend, however, to give a complete history of his time, and he passes in silence over events respecting which he has neither accurate information nor positive documents. This part of his work, therefore, is less a history than what we would call at the present day memoirs of his time. Ammianus Marcellinus was a well-informed man, and possessed of great good sense and excellent judgment. No writer was ever more entitled to praise for candour and impartiality. He understood well the art of clearly showing the connexion of events, and of painting in striking colours the characters of those individuals whom he introduces into his narrative. In a word, he would in all probability have been an accomplished historian had his lot been cast in a more favourable age. Had he lived in the golden period of Roman literature, the study of good models and the society of enlightened men would have perfected his historic talent, and have formed his style in a purer mould. The latter would not, as is too often the case in Ammianus, have been destitute of that simplicity which constitutes one of the great beauties of historical narrative, nor overloaded with ornaments and disfigured by turgid and barbarous forms of expression. These faults, however, in the style of Ammianus, find an excuse in the circumstances of his case. He was a stranger, and wrote in a language not his own, neither did the busy life which he had led in camps permit him to cultivate the talent for writing which nature had bestowed upon him. His good qualities are his own; his defects are those of the times; and, in spite of these defects, his style is conspicuous among all the writers who were contemporary with him for a purity to which they could not attain.—Ammianus Marcellinus is the last pagan historian; for, notwithstanding all that some maintain to the contrary, we have no certain proof of his having been a Christian. A public man, enriched with the experience acquired amid the scenes of an active life, he relates the events connected with the new religion introduced by Constantine with sang-froid and impartiality, and perhaps with the indifference of a man who knew how to raise himself to a point of view where he could perceive naught but masses and results. He blames with equal frankness the anti-christian mysticism of Julian, and the religious intolerance of Constantius and his bishops. He speaks with respect both of the doctrines of Christianity and the ceremonies of paganism. A remarkable passage occurs in the sixteenth chapter of the twenty-first book. After having painted the bitterness of character and the cruelties of Constantius, the historian adds: "*Christianam religionem absolutam et simplicem anili superstitione confundens; in qua scrutanda perplexius, quam componenda gravius, excitavit discidia plurima; quæ progressa fusius aluit concertatione verborum: ut ea tervis antistitum jumentis publicis ultro citroque discurrentibus, per synodos, quas appellant, dum ritum omnem ad suum trahere conantur arbitrium, res vehiculariæ succideret nervos.*" On another occasion (22, 11), blaming the conduct of a bishop, he remarks: "*Professionis suæ oblitus, quæ nihil nisi justum sua det et lene, ad delatorum ausa feralia desciscebat.*"—The narrative of Ammianus is often interrupted by geographical and physical digressions. The latter show, as might be expected, a very slight acquaintance with principles; but the descriptions of countries which he had himself seen are extremely valuable. He is one of the principal sources that we have for the geography and history of ancient Germany, a country in which he passed a great number of years. We find in him also some excellent observations on the luxury and courts of the Roman emperors, on the vices which prevailed there, and on the manners in general of the great. Gibbon (c. 26) candidly avows his obligations to this writer; and from the period when he can no longer derive materials from Ammianus, the work of the English historian loses a great portion of its previous interest. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 164, *seqq.*—*Fuhrman, Handbuch der Class. Lit.*, vol. 2, p. 880, *seqq.*)—The best edition of Ammianus Marcellinus is that of Gronovius, *Lugd. Bat.*, 1693, 4to. The edition of Wagner, completed by Erfurdt, *Lips.*, 1808, 3 vols. 8vo, is also valuable.

Marcellus, I. Marcus Claudius, born of a Roman consular family, after passing through the offices of ædile and quæstor, was made consul B.C. 224. The Transpadane Gauls having declared war against Rome, Marcellus marched against them, defeated them near Acerræ, on the Addua, killed their king Viridomarus, and bore off his arms, the "*spolia opima*," which were exhibited in his triumph. At the beginning of the second Punic war, Marcellus was sent into Sicily as prætor, to administer the Roman part of the island, and had also the task of keeping the Syracusans firm in their alliance with Rome. After the battle of Cannæ, he was recalled to Italy to oppose Hannibal. Having taken the command of the relics of the Roman forces in Apulia, he kept Hannibal in check and defended Nola. In the year 214 B.C., being again consul, he took Casilinum by surprise. He was next sent to Sicily, where Syracuse had declared against Rome. After a siege of nearly three years, the city was taken 212 B.C., and Marcellus returned to Rome with the rich spoils. It was on occasion of the taking of Syracuse that the celebrated Archimedes lost his life. Marcellus did not, however, obtain a triumph, but only an ovation, as the war in Sicily was not entirely terminated. In the year 210 he was again chosen consul, and had the direction of the war against Hannibal in Apulia, when he took the town of Salapia, and fought several partial engagements with the Carthaginians, without any definite result. In the following year he continued in command of the army, and fought a battle against Hannibal at Canusium, in which the Romans were defeated and fled. On the following day Marcellus renewed the fight and defeated the Carthaginians, upon which Hannibal withdrew to the mountains of the Bruttii. In the next year, B.C. 208, Marcellus was elected consul for the fifth time with T. Quintus Crispinus. He continued to carry on the war against Hannibal, when, being encamped near Venusia, he rashly ventured out, fell into an ambuscade of advanced posts, and was slain, in the 60th year of his age. Hannibal, according to some authorities, caused his body to be burned with military honours, and sent the ashes in a silver urn to his son. According to others, however, he did not even bestow upon the corpse the ordinary rites of burial. (*Plut., Vit. Marcell.*) Marcellus was one of the most distinguished Roman commanders

during the second Punic war, and was accustomed to be called the sword of the Romans, as Fabius was denominated their shield. We have a life of him by Plutarch.—II. Marcus Claudius, held the consulship with Servius Sulpicius, B.C. 51. He was remarkable for his attachment to republican principles, and his uncompromising hostility towards Cæsar; and it was he who proposed to the senate to recall that commander from his province in Gaul. After the battle of Pharsalia, Marcellus went into voluntary exile, and was not pardoned by Cæsar until some considerable interval had elapsed, and then only at the earnest intercession of the senate. It was on this occasion that Cicero delivered his speech of thanks to Cæsar. Marcellus, however, did not long survive to enjoy the pardon thus obtained, having been assassinated by an adherent of his, P. Magius Cilo. He was then on his return to Italy. The cause that prompted Cilo to the act is not known. Cicero conjectures that the latter, oppressed with debts, and apprehending some trouble on that score in case of his return, had been urging Marcellus, who was surety for some part of them, to furnish him with money to pay the whole, and that, on receiving a denial, he was provoked to the madness of killing his patron. (*Cic., Ep. ad Att.*, 13, 10.—Compare *Ep. ad Fam.*, 4, 12.) According to others, however, he was prompted to the deed by seeing other friends more highly favoured by Marcellus than himself. (*Val. Max.*, 9, 11.) After stabbing his patron, Cilo slew himself.—III. Marcus Claudius, commonly known as the "Young Marcellus," was the son of Octavia the sister of Augustus, and consequently the nephew of the latter. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of 18, universally regretted on account of the excellence of his private character. Virgil has immortalized his memory by the beautiful lines at the close of the sixth book of the Æneid, and which are said to have drawn from Octavia so munificent a recompense. (*Vid.* Virgilius.) Livia was suspected, though without reason, it would seem, of having made away with Marcellus, who was an obstacle to the advancement of her son Tiberius. The more ostensible cause of his death was the injudicious application of the cold bath by the physician Antonius Musa. (*Vid.* Musa.)

Marciāna, a sister of the Emperor Trajan, who, on account of her public and private virtues and her amiable disposition, was declared Augusta and empress by her brother. She died A.D. 113.

Marcianopŏlis, a city of Mœsia Inferior, to the west of Odessus, founded by Trajan, and named in honour of his sister Marciana. (*Amm. Marcell.*, 27, 4.—*Jornand., Get.*, c. 16.) It soon became an important place in consequence of its lying on the main road from Constantinople to the Ister, and of its being the place where preparations were made for all the expeditions against the barbarians in this quarter. When the Bulgarians formed a kingdom out of what was previously Mœsia, Marcianopolis became the capital, under the name of *Pristhlaba* (Πριστθλάβα.—*Anna Comn.*, p. 194) or *Preslaw*. It still retains this name, and also that of *Eski Stamboul* with the Turks: the modern Greek inhabitants, however, call it *Marcenopoli*. According to the *Itin. Ant.* (p. 228.—Compare *Theopylact.*, 7, 2), Marcianopolis was 18 miles to the west of Odessus. (*Mannert, Geogr.*, vol. 7, p. 138.)

Marcĭanus, I. a native of Thrace, born of obscure parents, towards the end of the fourth century. He entered the army, and rose gradually by his merit to high rank, and was made a senator by Theodosius II. When Theodosius died (A.D. 450), his sister Pulcheria, then 52 years old, offered her hand to Marcianus, who was near 60, because she thought him capable of bearing the crown with dignity, and with advantage to the state. Marcianus married her, and was proclaimed emperor. His reign, which lasted little more than six years, was peaceful, and his administration was equitable and firm. He refused to pay to Attila the tribute to which Theodosius had submitted. In the year 455, Marcianus acknowledged Avitus as Emperor of the West. Marcianus died in 457; his wife Pulcheria had died before him. He was succeeded by Leo I. (*Encycl. Us. Knowl.*, vol. 14, p. 412.)—II. Capella. (*Vid.* Capella.)

Marcomanni, a nation of Germany, in the south-eastern part of the country. According to some authorities, their original seats were in Moravia, whence, on being hard pressed by the Romans, they retired into what is now Bohemia. (*Vell. Paterc.*, 2, 108. —*Mannert, Geogr.*, vol. 3, p. 110.) Other writers, however, such as Cluver, Adelung, Mascov, &c., make them to have lived between the Maine and Neckar, previous to their departure for Bohemia.—They were subdued by the emperors Trajan and Antoninus. Their name denotes "*border men*," i. e., men of the marches. (*Mannert, Geogr.*, vol. 3, p. 382, *seqq.*)

Marcus, a prænomen common to many of the Romans. (*Vid.* Æmilius, Lepidus, &c.)

Mardi, I. a people of Asia, near the northern frontiers of Media, or rather of Matiene, which formed part of Media. (*Strabo*, 524.—*Tzschucke, ad Strab., l. c.*, vol. 4, p. 550.—*Quint. Curt.*, 5, 5.)—II. A tribe of the Persians, according to Herodotus (1, 125), but, according to other writers, a distinct race in their immediate neighbourhood. (*Arrian, Hist. Ind.*, 40.) They are represented as a plundering race. (*Arrian, l. c.*)—III. A nation dwelling to the south of Bactriana, and to the north of the chain of Paropamisus. Pliny (6, 16) says they extended from Caucasus to Bactriana, in which he evidently followed the historians of Alexander, who, out of flattery to that prince, called the Paropamisus by the name of Caucasus. As regards these three nations, consult the remarks of Larcher (*Hist. d'Herod.*—*Table Geogr.*, vol. 8, p. 317, *seqq.*).

Mardonĭus, a general of Xerxes, who, after the defeat of his master at Thermopylæ and Salamis, was left in Greece with an army of 300,000 chosen men, to subdue the country, and reduce it under the power of Persia. His operations were rendered useless by the courage and vigilance of the Greeks; and in a battle at Platæa, Mardonius was defeated and left among the slain, B.C. 479. He had been commander of the armies of Darius in Europe, and it was chiefly by his advice that Xerxes invaded Greece. He was son-in-law of Darius. (*Vid.* Darius I., where some other particulars are given respecting him.)

Mare Mortuum, an extensive and most interesting piece of water, in Judæa, about 70 miles long and 20 broad. It was anciently called the "*Sea of the Plain*" (*Deut.* 3, 17; 4, 19), from its situation in the great hollow or plain of the Jordan; the "*Salt Sea*" (*Deut.* 3, 17.—*Josh.* 15, 5), from the extreme saltness of its waters; and the "*East Sea*" (*Ezek.* 47, 18.—*Joel* 2, 20), from its situation relative to Judæa, and in contradistinction to the West Sea, or Mediterranean. It is likewise called by Josephus, and by the Greek and Latin writers generally, *Lacus Asphaltites*, from the *bitumen* (ἄσφαλτος) found in it; and the "*Dead Sea*," its more frequent modern appellation, from the belief that no living creature can exist in its saline and sulphureous waters. It is at present known in Syria by the names of *Almotanah* and *Bahar Loth*; and occupies what may be considered as the southern extremity of the vale of Jordan. This sea, so important and so often mentioned in sacred history, still bears the most unequivocal marks of the catastrophe of which it has been the site. It differs, indeed, so essentially in situation and proper-

ties from every other piece of water in the known world, that it is a wonder it has not been the subject of more frequent and extensive observation. Its depth seems to be altogether unknown; and it is only of late that a boat has navigated its surface. Towards its southern extremity, however, in a contracted part of the lake, is a ford, about six miles over, made use of by the Arabs: in the middle of which they report the water to be warm, indicating the presence of warm springs beneath. In general, towards the shore it is shallow; and it rises and falls with the seasons, and with the quantity of water carried into it by seven streams, which fall into this their common receptacle, the chief of which is the Jordan. It also appears either to be on the increase, or to be lower in some years than in others, whence those travellers are to be credited who assert that they have beheld the ruins of the cities either exposed or ingulfed beneath the waters. Troilo and D'Arvieux attest that they observed fragments of wall, &c. Josephus remarks, that one might still see there "the shadows of the five cities" (*πέντε μὲν πολέων σκιάς*), leaving it somewhat uncertain what he means by this figurative language. (*Bell. Jud.*, 4, 8, 4.) Strabo gives a circumference of 60 stadia to the ruins of Sodom, according to the traditions of the neighbouring communities (*ὥστε πιστεύειν τοῖς ὑρυλλουμένοις ὑπὸ τῶν ἐγχωρίων, ὡς ἄρα ὠκοῦντό ποτε τρισκαίδεκα πόλεις ἐνταῦθα, ὧν τῆς μητροπολέως, Σοδόμων, σώζοιτο κύκλος ἑξήκοντά που σταδίων.—Strab.*, 764). Two aged and respectable inhabitants of Jerusalem told Maundrell that they had once been able to see some part of these ruins; that they were near the shore, and the water so shallow at the time, that they, together with some Frenchmen, went into it, and found several pillars and other fragments of buildings. These several authorities are too weighty to be despised; and we may collect from them some support to the opinion, that, at the destruction of the guilty cities, they were not entirely overwhelmed with the waters, but remained more or less exposed to view, as monuments of the judgments of God; and that, from the slow increase of the waters through a period of nearly 4000 years, they have gradually receded from our sight, and are now only to be seen through the water, if seen at all, after seasons of long-continued drought. The water now covering these ruins occupies what was formerly the Vale of Siddim; a rich and fruitful valley, in which stood the five cities, called the cities of the plain, namely, Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar. The first four of these were destroyed, while the latter, being "a little city," was preserved at the intercession of Lot; to which he fled for refuge from the impending catastrophe, and where he remained in safety during its accomplishment. Naturalists have indulged themselves in many speculations as to the manner in which this destruction took place, and the immediate causes engaged in effecting it; as if this were necessary for our faith. It is probable, however, that in this instance, as in most others, the Almighty called in the aid of second causes for the accomplishment of his purpose. The most reasonable explanation of such causes is founded on what is said in *Gen.*, 14, 10, of the soil of the Vale of Siddim, that it was "full of slime pits," or, more properly, pits of bitumen, for thus the word is rendered in the Septuagint. Now it is probable that in this instance, as in that of the flood, the inhabitants of the offending cities were involved in destruction, which met them on all sides, from above and below; that the earth opened its fountains of lava or pitch ignited by subterraneous combustion, while a fiery shower from above expedited and ensured their utter destruction. Whatever the means employed might have been, they were evidently confined in a remarkable manner to the devoted district; as Lot found safety in Zoar, although only a few miles distant, and within the precincts of the plain itself. This circumstance seems to show sufficiently that the country was not destroyed by an earthquake, as supposed by some, which would scarcely have been so partial in its effects. There is also a passage (*Gen.*, 19, 28) which favours very much the above opinion respecting the combustion of the soil; where it is said that Abraham got up early in the morning, and "looked towards Sodom and Gomorrah, and towards all the land of the plain, and behold, and lo, the smoke of the country *went up* as the smoke of a furnace." The character of this catastrophe approaches nearest to that of a volcanic eruption: an opinion which is supported by the physical structure of the soil of the neighbourhood both before and since; the bituminous nature of the soil as described in Genesis (14, 10); the occasional eruptions of flame and smoke so late as the first century, as attested by Josephus; and the hot springs and volcanic substances, consisting of lava, sulphur, pumice, and basalt, still found in the vicinity of the lake, as described by Volney, Burckhardt, Buckingham, and other travellers. We know not the character of the soil beneath the surface; the figure, material, and stratification of the mountains: whether a crater or craters are to be found on them, and, if so, whether they have emitted any streams of lava, and what was their direction. All this, and much more in this interesting neighbourhood, remains to be explored by the experienced eye of a geologist. In the absence, however, of such information, it may be surmised that the cities could not have been buried beneath a shower of ashes from a mountain-crater, after the manner of Herculaneum and Pompeii, as this would be incompatible with the testimony of those who have witnessed the exposed remains of the cities, as well as with the account which represents the plain itself as burning, not the neighbouring mountains. Nor could they have been overwhelmed by a torrent of lava: for besides that this mode is liable to the objection already urged of totally obliterating the cities, the ordinary progress of a lava would not have been equal to the design, as it is never so rapid as not to give ample time for escape. The catastrophe might still, however, have been of a volcanic character, but the vale itself, or some part of it, must have been a crater; which, vomiting forth, not a vitreous and sluggish lava, but a far more liquid and diffusive stream from the bituminous stores beneath, involved the miserable inhabitants on all side, from the earth and from the air, in a deluge of fire. Before this event, the vale of Siddim was a rich and fertile valley; a continuation of that of the Jordan; through which the river took its course southward. Here we are assisted by the investigations of Burckhardt, who, although he had not an opportunity of personally examining the spot, obtained very satisfactory information, that, at the southern extremity of the lake, there is an opening leading into the Valley of *El Ghor;* which, with its southern continuation, termed *El Araba*, both inspected by Burckhardt himself, descends uninterruptedly to the Ælanitic Gulf of the Red Sea; which it joins at *Akaba*, the site of the ancient Ezion-geber. This Burckhardt supposes to be the prolongation of the ancient channel of the Jordan, which discharged itself into the sea before its absorption in the expanded Lake of Sodom. This is extremely probable: and there cannot be a more interesting country in the world than this, to be made the subject of an intelligent and accurate geological survey. We may, however, from what we know, infer thus much: that before the face of the country was changed by the judgment which fell upon it, the ground now covered by the waters of the Dead Sea was an extensive valley, called the Vale of Siddim, on which stood the five cities, and through which the Jordan flowed in its course to the sea. That it flowed *through* the vale may be inferred from the great fertility of the latter; that it passed *beyond* it, is

equally to be inferred from the want of space over which the water could expand itself to be exhausted by evaporation. But the discovery of the opening on the southern border of the lake, and the inclined valley leading thence to the sea, have rendered these inferences almost conclusive. We may then, and must in fact, refer the origin of the lake to the epoch in question, when the combustion of the soil, or of its substrata, occasioned a subsidence of the level of the valley, by which the river was arrested in its course, and a basin formed to receive its waters. These gradually spread themselves over its surface, and would no doubt soon have filled it, and resumed the ancient channel to the southward, had not their increase been retarded by the process of evaporation, which advanced in an increasing ratio as the expanse of water grew wider and wider. The newly-formed lake would thus continue to extend itself, until the supply of water from the streams, and the consumption by evaporation, arrived at a balance. When this took place, or whether it has even yet taken place, cannot be known; at least without such observations as have not yet been made. That it has not long been the case may be inferred from the disappearance of the ruins which were visible two centuries ago.—The water of this sea is far more salt than that of the ocean; containing one fourth part of its weight of saline contents in a state of perfect desiccation, and forty-one parts in a hundred in a state of simple crystallization: that is to say, a hundred pounds by weight of water will yield forty-one pounds of salts; while the proportion of saline contents in the water of the Atlantic is not more than 1-27th part in a state of dryness, and about six pounds of salts in a hundred of the water. The specific gravity of the water is 1.211: that of common water being 1000. A vial of it having been brought to England by Mr. Gordon of Clunie, at the request of Sir Joseph Banks, was analyzed by Dr. Marcet, who gives the following results: "This water is perfectly transparent, and does not deposite any crystals on standing in close vessels. Its taste is peculiarly bitter, saline, and pungent. Solutions of silver produce from it a very copious precipitate, showing the presence of marine acid. Oxalic acid instantly discovers lime in the water. The lime being separated, both caustic and carbonated alkalies readily throw down a magnesian precipitate. Solutions of barytes produce a cloud, showing the existence of sulphuric acid. No alumine can be discovered in the water by the delicate test of succinic acid combined with ammonia. A small quantity of pulverized sea salt being added to a few drops of the water, cold and undiluted, the salt was readily dissolved with the assistance of a gentle trituration, showing that the Dead Sea is not saturated with common salt. None of the coloured infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric, were in the least altered by the water." The result of Dr. Marcet's analysis gives the following contents in 100 grains of the water:

Muriate of Lime	3.920 grains.
Muriate of Magnesia	10.246 "
Muriate of Soda	10.360 "
Sulphate of Lime	0.054 "
	24.580

Dr. Madden, a recent traveller, brought home with him a bottle of the same water, which, on being analyzed, was found to contain the following substances:

Chloride of Soda, with a trace of Bromine	9.55
Chloride of Magnesium	5.28
Chloride of Calcium	3.05
Sulphate of Lime	1.34
	19.22

The traveller last mentioned gives us the following account of a visit which he paid to the Dead Sea. "About six in the morning I reached the shore, and, much against the advice of my excellent guides, I resolved on having a bathe. I was desirous of ascertaining the truth of the assertion, that 'nothing sinks in the Dead Sea.' I swam a considerable distance from the shore, and about four yards from the beach I was beyond my depth. The water was the coldest I ever felt, and the taste of it the most detestable; it was that of a solution of nitre, mixed with an infusion of quassia. Its buoyancy I found to be far greater than that of any sea I ever swam in, not excepting the Euxine, which is extremely salt. I could lie like a log of wood on the surface, without stirring hand or foot, as long as I chose; but, with a good deal of exertion, I could just dive sufficiently deep to cover all my body, when I was again thrown on the surface, in spite of my endeavours to descend lower. On coming out, the wounds on my feet, which had been previously made, pained me excessively; the poisonous quality of the waters irritated the abraded skin, and ultimately made an ulcer of every wound, which confined me fifteen days in Jerusalem, and became so troublesome in Alexandrea, that my medical attendant was apprehensive of gangrene." Dr. Madden is convinced that no living creature can be found in the Dead Sea; and, to try whether there were any fish in it, he spent two hours in fishing. The surface of the sea, according to him, is covered with a thin pellicle of asphaltum, which issues from the fissure of the rock adjoining it. On coming out of the water he found his body covered with it, and likewise with an incrustation of salt, almost the thickness of a sixpence. The rugged aspect of the mountains, the deep ravines, and the jagged rocks, all prove that the surrounding country has once been the scene of some terrible convulsion of nature. "I have no hesitation," says Dr. Madden, "in stating my belief, that the sea which occupies the site of Sodom and Gomorrah, Admah, Zeboim, and Segor, covers the crater of a volcano." We have said that this traveller was convinced that no living creature could be found in the Dead Sea: Chateaubriand, however, states that, hearing a noise on the lake at midnight, he was told by the Bethlemists that it proceeded from legions of small fish, which come and leap about near the shore. Maundrell also observed, among the pebbles on the bank, shells which had once contained fish. The traveller last mentioned also saw birds flying about and over the sea with impunity, which contradicts the common belief that birds fell dead in flying over it. The Dead Sea is situate between two ridges of mountains; of which those on the eastern or Arabian side are the highest and most rocky, and have much the appearance of a black perpendicular wall, throwing a dark and lengthened shadow over the water of the sea. (*Mansford's Scripture Gazetteer*, p. 123, *seqq.*) We shall close the present article with the following remarks of Dr. Clarke, which have been already in some degree anticipated. "The atmosphere was remarkably clear and serene; but we saw none of those clouds of smoke which, by some writers, are said to exhale from the surface of the lake. Everything about it was in the highest degree grand and awful. Its desolate, although majestic features, are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. 'Beautiful fruit,' say they, 'grows upon its shores, which is no sooner touched than it becomes dust and ashes.' In addition to its physical horrors, the region around is said to be more perilous, owing to the ferocious tribes wandering upon the shores of the lake, than any other part of the Holy Land. A passion for the marvellous has thus affixed, for ages, false characteristics to the sublimest associations of natural scenery in the whole

world; for, although it be now known that the waters of this lake, instead of proving destructive of animal life, swarm with myriads of fishes (*Chateaubriand*, vol. 1, p. 411, *Lond.*, 1811); that, instead of falling victims to its exhalations, certain birds make it their peculiar resort (*Maundrell*, p. 84, *Oxf.*, 1721); that shells abound upon its shores; that the pretended fruit containing ashes is as natural and admirable a production of nature as the rest of the vegetable kingdom, being the fruit of the *Solanum Melangena*, the inside of which, when the fruit is attacked by an insect (*Tenthredo*), turns to dust, while the skin remains entire and of a beautiful colour; notwithstanding all these and other facts are well established, yet even the latest authors by whom it is mentioned continue to fill their descriptions with imaginary horrors.—Reland, in his account of the *Lacus Asphaltites* (*Palæst.*, vol. 1, p. 238), after inserting copious extracts from Galen concerning the properties and quality of the water, and its natural history, proceeds to account for the strange fables that have prevailed with regard to its deadly influence, by showing that certain of the ancients confounded this lake with another, bearing the same appellation of Asphaltites, near Babylon; and that they attributed to it qualities which properly belonged to the Babylonian waters. An account of the properties of the Babylonian lake occurs in the writings of Vitruvius (8, 3), of Pliny (35, 15), of Athenæus (2, 5), and of Xiphilinus (p. 252). From their various testimony it is evident, that all the phenomena supposed to belong to the Lake Asphaltites near Babylon, were, from the similarity of their names, ultimately considered as the natural characteristics of the Judæan lake, the two Asphaltites being confounded." (*Clarke's Travels*, vol. 4, p. 399, *Lond. ed.*)

Mareōtis, a lake of Egypt, in the immediate vicinity of Alexandrea. Its earlier name was Marēa (*ἡ Μαρεία λίμνη*); the later Greeks gave it the appellation of Mareotis (*Μαρεῶτις*). The first writer that makes mention of it is Scylax (p. 44). "Pharos," says he, "is an uninhabited island, with a good harbour, but destitute of water. This last is obtained from the neighbouring lake Maria (*ἐκ τῆς Μαρίας λίμνης ὑδρεύονται.*") The same writer informs us, that in very early times canals were cut connecting this lake with the Nile, and thus furnishing it with a constant supply of fresh water. The Lake Mareotis first rose into importance after the founding of Alexandrea. From this period it is mentioned by all the geographical writers, but the most particular description is given by Strabo (799). "The Lake Marea," says Strabo, "is more than 150 stadia in breadth, and not quite 300 in length. It extends on the west as far as the fortress called Chersonesus, which is 70 stadia from Alexandrea. It contains eight islands, and all the country around is well inhabited." In another part (p. 793) he informs us, that many canals connected this lake with the Nile, and that thus, in the summer season, when the lake would otherwise have been low, the inundation of the Nile afforded it an abundant supply of water, and rendered the neighbouring country, and Alexandrea in particular, extremely healthy; since, otherwise, had the waters of the lake been diminished by the summer heats, the sun would have acted on the mud left uncovered along the banks, and would have produced pestilence. Of these canals he remarks, on another occasion (p. 803), that many of them struck the Nile between Gynæcopolis and Momemphis. Along the canals connecting the river with the lake was the merchandise transported to Alexandrea, to be conveyed thence into the Mediterranean Sea.—The country around the lake was remarkable for its fertility. The principal product was wine. It was a light, sweetish white wine, with a delicate perfume, of easy digestion, and not apt to affect the head; though the allusion in Horace (*Od.*, 1, 37, 14) to its influence on the mind of Cleopatra, unless it be mere poetic exaggeration, would seem to imply that it had not always preserved its innocuous quality. It has been suggested by some critics, that the Mareotic wine did not come from the vicinity of the Lake Mareotis, but from a canton of this name in Epirus. This opinion rests for support on a passage in Herodotus (2, 77), where it is stated that there were no vines in Egypt, and that the people drank a kind of beer in its stead (*οἶνῳ δ'ἐκ κριθέων πεποιημένῳ διαχρέωνται· οἱ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἄμπελοι*). Malte-Brun successfully combats this assertion, and shows, by very clear proofs, that, under the Greeks and Romans, Egypt produced various kinds of wine. As regards the culture of the vine previous to the dominion of these foreign powers, it appears very manifest, from the paintings in the tombs throughout the Thebaïd, and other parts of the country, that it was far from being unknown. Some of these paintings represent the whole process of the vintage. In the Sacred writings also (*Numb.* 20, 5) there is a very plain allusion to the vines of Egypt. We must either, therefore, consider the remark of Herodotus incorrect, or refer it to a part of the country merely. Perhaps, as the vines were planted on the edge of the desert, above the level of the inundation, and not in Egypt properly so called, the veracity of the historian may in this way be saved. Unless this latter mode of explaning the difficulty be adopted, he will be found to contradict himself, since it is stated in the 168th chapter of the same book, that the caste of warriors in Egypt received individually four measures of wine, *οἴνου τέσσαρας ἀρυστῆρας*. (Compare *Bulletin des Sciences Historiques*, &c., vol. 4, p. 77, *seqq.*)—The modern name of Lake Mareotis is *Mairout*. For many ages after the Greek and Roman dominion in Egypt, it was dried up; for, though the bed is lower than the surface of the ocean, there is not sufficient rain to keep up any lake in the country in opposition to the force of perpetual evaporation. But in 1801, the English, in order to circumscribe more effectually the communications which the French army in the city of Alexandrea maintained with the surrounding country, cut across the walls of the old canal which had formed a dike, separating this low ground from Lake *Maadie*, or the Lake of Aboukir, on the east. In consequence of this easy operation, the water had a sudden fall of six feet, and the Lake Mareotis which had so long disappeared, and the site of which had been occupied partly by salt marshes, partly by cultivated lands, and even villages, resumed its ancient extent. The inhabitants of the villages were obliged to fly, and bewail from a distance the annihilation of their gardens and dwellings. This modern inundation of the sea is indeed much more extensive than the ancient Lake Mareotis, occupying probably four times its extent. (*Malte-Brun, Geogr.*, vol. 4, p. 32, *Am. ed.*)

Margiāna, a country of Asia, lying along the river Margus, from which it derived its name. According to Ptolemy, it was bounded on the west by Parthiene, on the north by the Oxus, on the east by Bactriana, and on the south by Asia and the Sariphian mountains. It now answers to the northern part of *Chorasan*. (Compare *Plin.*, 6, 16.—*Strabo*, 515.) Strabo speaks in strong terms of the fertility of Margiana, and states that it took two men to clasp the lower part of the stem of the vines with their arms. (*Strab.*, 73.)

Margītes, the title of one of the minor poems ascribed to Homer. (*Vid.* Homerus, p. 642, col. 1.)

Margus, I. a river in Mœsia Superior, rising from Mount Orbelus, and falling into the Danube to the west of Viminacium. It is now the *Morawa*.—II. A river of Margiana, falling into the Oxus northwest of Nisea. It is now the *Mariab*. (*Plin.*, 6, 16.)

Mariāba, I. a city of the Calingii, in the southeastern part of Arabia Felix, 13 miles northeast of

Muza; now *Marcb.*—II. A city of the Sabæi, in Arabia Felix. (*Plin.*, 6, 28.)

Marĭa Lex, I. by C. Marius, when tribune, A.U.C. 634. It ordained that the passages, called *pontes*, by which the people passed to give their votes at the *comitia*, should be narrower, in order that there might be no crowding there, and that no persons might take their stand there to impede or disturb the voters. (*Cic., Leg.*, 3, 17.)—II. Maria Porcia, so called because proposed by two tribunes, Marius and Porcius. It was passed A.U.C.691, and ordained that those commanders should be punished who, in order to obtain a triumph, wrote to the senate a false account of the number of the enemy slain in battle, or of the citizens that were missing; and that, when commanders returned to the city, they should swear before the city quæstors to the truth of the account which they had sent. (*Val. Max.*, 2, 8, 1.)

Mariāna Fossa, a canal cut by Marius from the river Rhone, through the Campus Lapideus, into the Lake Mastramela. It was probably near the modern *Martigues*. (*Mela*, 2, 5.—*Plin.*, 3, 4.)

Mariandўni, a people of Bithynia, to the east of the river Sangarius. They were of uncertain origin; but, since they differed neither in language nor in customs materially from the Bithynians, they might justly be considered as part of the same great Thracian stock. (*Strab.*, 542.) That they were barbarous is allowed by all; and Theopompus, whose authority is referred to by Strabo, reported, that when the Megarians founded Heraclea in their territory, they easily subjected the Mariandyni, and reduced them to a state of abject slavery, similar to that of the Mnotæ in Crete, and the Penestæ in Thessaly. (*Strab., l. c.—Posidon., ap. Athen.*, 6, p. 263.—*Athen.*, 14, p. 620.)

Marīca, I. a nymph of the river Liris, who had a grove near Minturnæ, into which, if anything was brought, it was not lawful to take it out again. (*Plut., Vit. Marii*, 39.) According to some authorities, she was the same with Circe. (*Lactant., de Fals. Rel.*, 1, 21.) Virgil, however, makes her the wife of Faunus, and mother of Latinus. (*Æn.*, 7, 47.—*Serv., ad loc.*)

Marīnus, a native of Tyre, who flourished in the second century of the Christian era, a short time before Ptolemy. An account of his work on Mathematical Geography will be given under the article Ptolemæus.

Marīsus, a river of Dacia which falls into the Tibiscus; now the *Marosch.* (*Strabo.—Jornand., de Reb. Get.*, p. 102)

Marĭus, Caius, a celebrated Roman, was born of humble parents, at or in the neighbourhood of Arpinum, about B.C. 157. He served at the siege of Numantia, B.C. 134, under Scipio Africanus, together with Jugurtha, where he highly distinguished himself. He received great marks of honour from Scipio, who used frequently to invite him to his table; and when, one evening at supper, Scipio was asked where they should find so great a general when he was gone, he is said to have replied, placing his hand upon the shoulder of Marius, "Here, perhaps." In B.C. 119 he was elected tribune of the commons, through the influence of Cæcilius Metellus, according to Plutarch, but more probably in consequence of the fame he had acquired in the Numantine war. In this office he showed himself, as he did throughout the whole course of his life, a most determined enemy of the patrician order, and one who was not easily to be put down by the threats and opposition of his enemies. Having proposed a law to prevent illegal voting at elections, the senate passed a decree that the law should not be put to the vote in the popular assembly, and summoned Marius before them to answer for his conduct. Marius not only appeared, but threatened to commit the consuls to prison if they did not repeal the decree; and when Metellus continued to support it, he commanded him to be led away to prison. Marius obtained the prætorship with great difficulty, in consequence of the violent opposition of the patrician order, who accused him of having obtained the office by means of bribery. At the expiration of his prætorship the province of Spain was assigned to him, which he cleared of robbers. On his return to Rome he was anxious to obtain the consulship; but he did not venture to become a candidate for many years after. He continued, however, to rise in public opinion, and appears about this time to have married Julia, one of the Julian family, who was aunt to the celebrated Julius Cæsar. In B.C. 109 he accompanied Metellus into Africa, in the capacity of *legatus*; and by his prudence and courage in the war with Jugurtha, he added greatly to his military reputation. His friends took advantage of his increasing popularity at Rome to persuade the people that the war with Jugurtha would never be concluded until the command was given to Marius. This led to an open rupture between him and Metellus; and it was with the greatest difficulty that the latter allowed his lieutenant Marius leave of absence to go to Rome in order to stand for the consulship. Marius was, however, successful; he obtained the consulship B.C. 107, and the command of the Jugurthine war. On his arrival in Africa he prosecuted the war with the greatest vigour; and in the following year (B.C. 106) obtained possession of the person of Jugurtha, who was treacherously given up by Bocchus to his quæstor Sylla. Marius remained in Africa during the next year (B.C. 105), in which the consul Manlius and the proconsul Cæpio were defeated by the Teutones and Cimbri, with the prodigious loss, according to Livy (*Epit.*, 67), of 80,000 soldiers, besides 40,000 camp followers. The news of their defeat caused the greatest consternation at Rome, especially as the Teutones and Cimbri threatened the immediate invasion of Italy; and Marius was accordingly elected consul in his absence, without any opposition even from the patrician party, as the only man in the state who was able to save it from impending ruin. He entered upon his second consulship B.C. 104, and enjoyed a triumph for his victories over Jugurtha; but, in consequence of the threatened invasion of Italy having been deferred by an irruption of the Cimbri into Spain, he was again chosen consul in the two following years (B.C. 103, 102). In the fourth consulship of Marius (B.C. 102), the Cimbri, having been defeated by the Celtiberi in Spain, returned to Gaul, and resolved to invade Italy in two divisions; the one consisting of the Teutones and Ambrones (a Gallic people), through Gallia Narbonensis; and the other, comprising the Cimbri, by way of Noricum. Marius defeated the Teutones and Ambrones near Aquæ Sextiæ (now *Aix*) in Gaul; but Catulus, who was stationed at the foot of the Alps to oppose the passage of the Cimbri, retreated first to the other side of the Athesis (now the *Adige*), and afterward quitted this position also, without waiting for the enemy's attack. In the following year (B.C. 101), Marius, who was again elected consul for the fifth time, joined his forces with those of Catulus, and entirely defeated the Cimbri in the plain of Vercellæ (now *Vercelli*), situate to the north of the Po, near the Sessites. In these two battles the Teutones and Ambrones are said to have lost the incredible number of 290,000 men (200,000 slain, and 90,000 taken prisoners); and the Cimbri 200,000 men (140,000 slain, and 60,000 taken prisoners). (*Liv., Epit.*, 68.) Marius again became a candidate for the consulship for the following year, but, now that the fear of the Gallic invasion was removed, he was opposed by the whole strength of the patrician party. He nevertheless obtained the consulship, in great part owing to the exertions of Satur

ninus, the tribune, who is described as a man that scrupled at the commission of no crime to accomplish his object. The events of the sixth consulship of Marius, which are some of the most important in this period of Roman history, are imperfectly narrated by historians. It appears that an agrarian law, proposed by Saturninus, and supported by Marius and one of the prætors named Glaucia, was carried, notwithstanding the most violent opposition of the patrician party; and that Metellus Numidicus was driven into exile, in consequence of refusing to take the oath of conforming to the law. When the election of consuls for the ensuing year came on, Memmius, who opposed Glaucia as a candidate for the office, was murdered by order of Saturninus; and the senate, perceiving the city to be in a state of anarchy, passed the usual decree, "that the consuls should take care that the republic received no injury," by which almost absolute power was vested in those magistrates. Marius, unable or unwilling to protect his old friends, besieged Saturninus and Glaucia, who had seized upon the Capitol. They surrendered to Marius on the promise that their lives should be spared, but they were all immediately put to death. It appears probable that Marius, after the blow which had been given to the popular party by the surrender of Saturninus and Glaucia, would not have been able to save their lives, even if he had made the attempt. At the expiration of his consulship, Marius left Rome, to avoid witnessing the triumph of the patrician party in the return of his old enemy Metellus, whose sentence of banishment was repealed after the death of Saturninus. According to Plutarch, he went to Cappadocia and Galatia, under the pretence of offering a sacrifice which he had vowed to Cybele, but with the real object of exciting Mithradates to war, in order that he might be again employed in military affairs, since he did not obtain much distinction in peace. In B.C. 90 the Marsian or Social war broke out, in which both Marius and Sylla were employed as *legati* to the two consuls. Marius gained several victories over the enemy, but he no longer possessed that activity and energy which had distinguished him in his earlier years; and disgusted, it is said, with the increasing reputation of Sylla, he resigned his command before the conclusion of the war. The Marsian war had scarcely been brought to an end, before the civil war broke out between Marius and Sylla. The command of the Mithradatic war had been assigned to the latter, who was now consul (B.C. 88); but Marius used every effort to wrest it from him, and is said by Plutarch to have gone every day to the Campus Martius, and to have performed his exercises with the young men, although he was now in his 70th year, and very corpulent, in order to show that he was not incapacitated by age. He was warmly supported by P. Sulpicius, the tribune, who possessed great property and influence; and a law was eventually passed, that the command should be taken from Sylla and given to Marius. Sylla was with the army at the time, besieging Nola; but, as soon as he heard of the law which had been passed, he marched to Rome, and Marius and his adherents were obliged to flee from the city. After wandering through many parts of Italy, Marius escaped with the greatest difficulty to Africa; but he had no sooner landed at Carthage than Sextilius, the governor of the province, sent word to him, that, unless he quitted Africa, he should treat him as a public enemy. "Go and tell him," replied the wanderer, "that you have seen the exile Marius sitting on the ruins of Carthage." But, in the following year (B.C. 87), during the absence of Sylla, who had gone to Greece to oppose Archelaus, Marius returned to Italy in order to join the consul Cinna, who, in his attempt to abrogate the laws of Sylla, had been driven from Rome by his colleague Octavius, supported by the patrician party. Shortly afterward, Marius and Cinna entered the city at the head of a large army, and a general massacre of the opposite party ensued.—Marius always appears to have been of a fierce and unrelenting temper; and the sufferings he had lately undergone, which at his time of life must have greatly impaired his health, tended to exasperate him more than ever against the party which had opposed and thwarted him during the whole of his life. All the leaders of the patrician party who were unable to escape from Rome, were put to death. Lutatius Catulus, who had been the colleague of Marius in the war with the Cimbri, destroyed himself to avoid assassination; and among the numerous illustrious patricians that fell were C. and L. Julius Cæsar, and the celebrated orator M. Antonius, who is so frequently praised by Cicero, and is one of the principal speakers in the dialogue "De Oratore." Marius and Cinna declared themselves consuls for the ensuing year (B.C. 86), without even holding the comitia; but Marius died of a fever in the beginning of the year, on the 17th day of his consulship according to Plutarch (*Vit. Mar.*, c. 46), or the 13th according to Livy (*Epit.* 80).—The character of Marius is chiefly known to us from his life by Plutarch, who appears to have taken his account from the "Memoirs of Sylla," the inveterate enemy of Marius. It cannot be denied, that, after his return from exile, Marius was guilty of the greatest cruelties; but even these were surpassed by the atrocities of Sylla; and we should not be doing justice to Marius if we ascribed to him during the whole of his life the character which he displayed in his seventh consulship. "I have seen," says Plutarch, "the statue of Marius at Ravenna, in Gaul, which expresses in a remarkable manner his sternness and severity. Since he was naturally robust and warlike, and more acquainted with the arts of war than those of peace, he was fierce and haughty when in authority. It is said that he never learned Greek, and that he would not make use of that language on any serious occasion; as if it were ridiculous to learn the language of a people who were subject to others. If he could have been persuaded to pay his court to the Grecian Muses and Graces, he would not, after bearing so many honourable offices, and performing so many glorious exploits, have crowned the whole by a most savage and infamous old age, in consequence of his yielding to anger, ill-timed ambition, and insatiable avarice." (*Plut., Vit. Mar.—Sall., Bell. Jug.—Encycl. Us. Knowl.*, vol. 14, p. 420, *seq.*)—II. Son of the preceding, resembled his father in private character, and was equally fierce and vindictive. He seized upon the consulship at the age of 27, and put to death numbers of his political opponents. Defeated subsequently by Sylla, he fled to Prænestе, where he slew himself. (*Plut., Vit. Mar.*)—III. Mercator, an ecclesiastical writer, the antagonist of Celestius and Nestorius, who flourished between 425 and 450 A.D. His country is not exactly known: some believe him to have been a native of Apulia; others, of some other province of Lower Italy; and others, again, of Africa. It appears that he was not a priest. He has left behind him a number of works, or, rather, translations from the Greek, consisting of pieces relative to the heresies of Pelagius and Nestorius, of extracts from the works of the latter, refutations of his doctrine, errors of Theodorus and Mopsuestus, acts of synods held against heretics, &c. Marius Mercator was the disciple and friend of St. Augustine. His works were edited by Garner, *Paris*, 1673, 2 vols. fol., and by Baluze, *Paris*, 1684.—IV. Marcus Aurelius Marius Augustus, was originally an armourer or blacksmith in Gaul. He afterward turned his attention to a military life, and soon raised himself, by his merit, to the highest stations. After the death of Victorinus the younger, the

army elected Marius emperor. It is generally supposed that the Empress Victorina contributed to his elevation, with the hope of preserving her own authority; but this is denied by some modern writers, who maintain that she took part in the conspiracy which deprived Marius of his crown and life. (*De Boze, Dissertation sur un médaillon de Tetricus.—Mem. de l'Acad. des Inscr.*, vol. 26.) He reigned only three days, and was slain by a soldier to whom he had refused some favour, and who, in stabbing him, exclaimed, "Take it—it was thou thyself that forged it." Marius was remarkable for personal strength, of which historians give some accounts that are evidently fabulous. (*Treb. Pollio, Trigint. Tyrann.—Vit. Marii.*)

Marmarĭca, a country of Africa, to the east of Cyrenaïca, lying along the Mediterranean shore. It forms at present a part of the district of *Barca*. The inhabitants were a roving race, and remarkable for their skill in taming serpents. (*Sil. Ital.*, 3, 300.) The ancient Marmarica was a region much less highly favoured by nature than Cyrenaïca. According to Della Cella (p. 182, *seqq.*), the general features of the country, however, are similar to those of the region last mentioned. "We wound our way," says this traveller, "among wild and rugged mountains, frequently enlivened by groups of evergreens; among which the cypress, arbutus, Phœnician juniper, gigantic myrtle, carob, and laurel, were most abundant; and as they form no long and uniform woods, but are scattered about in a variety of forms and groups among the rocks, they are very picturesque ornaments of the scenery. The ground is throughout broken and irregular, and does not slope down into pastures, as in Cyrenaïca; but the privation of that agreeable feature has its compensation, for the want of grasslands secures this district from the incursions of the vagabond hordes in its neighbourhood. The woody and elevated nature of this country affords frequent and copious springs of clear and most delicious water.—This tract of border country is, as in former times, the resort of all the thieves, miscreants, and malcontents of the two governments of Tripoli and Egypt. Pitching their tents in the neighbourhood of the Bay of Bomba, they make incursions into the adjacent districts, and pillage all who have the misfortune to fall in their way. They are ever on the watch for the caravans and pilgrims who traverse this country on their way to Mecca; and this is the only route used by the people of Morocco, above all others the most fervently devoted to their prophet."—M. Pacho speaks of the general aspect of Marmarica in still less favourable terms. The soil, he says, is rocky, of a yellowish-gray colour, and depends for its fertility solely on the copious rains. The country presents none of those verdant groves of laurel and myrtle which crown the mountains and overshadow the valleys of the Pentapolis. The singing-birds, vainly seeking foliage and shelter, flee from this naked region; only birds of prey, the eagle, the hawk, and the vulture, appear in numerous flights, their sinister screams rendering the solitude more frightful. The jackal, the hyena, the jerboa, the hare, and the gazelle, are the wild animals which chiefly abound; and the existence of man is indicated merely by the bleating of distant flocks, and the dark tent of the Arab. Yet this country also exhibits traces of having once been occupied by a civilized and even numerous population, and there are marks of the extraordinary exertions which were made to supply the deficiency of water. Canals of irrigation cross the plain in every direction, and even wind up the sides of the hills. The ancient cisterns are numerous; they are frequently divided into several chambers, adorned with pillars, and coated with a cement harder than stone. But the monuments of Marmarica possess none of the elegant and classic character of those of Cyrene, being ruder, and more in the Egyptian style. (*Pacho, Voyage dans la Marmarique*, p. 63, *seqq.*) The inhabitants of this region are entirely Bedouins, chiefly of the great tribe of Welled Ali, and are supposed by M. Pacho not to exceed 38,000. (*Modern Traveller*, pt. 50, p. 182, *seqq.*)

Marmarĭdæ, the inhabitants of Marmarica.

Marmarĭum, a place in the immediate vicinity of Carystus, in Eubœa, which furnished the valuable marble for which Carystus was famed. A temple was erected here to Apollo Marmarus. Marmarium was exactly opposite to Halæ Araphenides in Attica. (*Strabo*, 446.—*Cramer's Anc. Greece*, vol. 2, p. 142.)

Maro. *Vid.* Virgilius.

Maron, I. a priest of Apollo in Thrace, near Maronea. (*Hom., Od.*, 9, 197.)—II. A follower of Osiris, well acquainted with the art of rearing the vine. (*Diod. Sic.*, 1, 18.) Athenæus (1, 25) makes him a follower of Bacchus. He was fabled to have been the founder of Maronea in Thrace. (Consult *Wesseling's note, ad Diod., l. c.*)

Maronēa, a town of Thrace, southeast of the Bistonis Palus, on the coast. It was a place of some note, and is mentioned by Herodotus (7, 109), Scylax (p. 27), Strabo (*Epit.*, 7, p. 331), and several other writers. Diodorus Siculus (1, 18) reports that it was founded by Maron, a follower of Osiris (*vid.* Maron), but Scymnus affirms (v. 675) that it was a colony of Chios. Pliny states that the more ancient name was Ortagurea (4, 11). The same writer extols the excellence of its wine (14, 4), whence a comic writer, quoted by Athenæus (8, 44), styled it a tavern. Maronea, taken in the first Macedonian war by Philip, king of Macedon (*Liv.*, 31, 16), and his retaining possession of it, was subsequently made a cause of complaint against him at Rome (39, 24). According to Mela, it was situated near a small river named Schœnus. Its ruins are still called *Marogna*. (*Cramer's Anc. Greece*, vol. 1, p. 313.)

Marpessa, daughter of Evenus, was beloved by Apollo, whose suit was favoured by her father. Idas, another applicant for her hand, having obtained a winged chariot from Neptune, carried off the apparently not reluctant maid. Her father pursued the fugitives, but, coming to the river Lycormas, and finding his progress stopped by it, he slew his horses and cast himself into the stream, which from him derived its name Evenus. Meantime Apollo met and took the fair prize from Idas. The matter being referred to Jupiter, he allowed the maiden to choose for herself; whereupon, fearing that when she grew old Apollo would desert her, she wisely chose to match with her equal, and gave her hand to her mortal lover. (*Apollod.*, 1, 1, 7.—*Schol. ad Il.*, 9, 557.—*Keightley's Mythology*, p. 119, *seq.*)

Marpēsus, I. a town of Troas, to the north of the Scamander, and to the west of Troja Vetus. (*Tibull.*, 2, 5, 67)—II. or Marpessa (Μάρπησσα), a mountain in the island of Paros, containing the quarries whence the famous Parian marble was obtained. Hence the expresssion of Virgil, *Marpesia cautes* (*Æn.*, 6, 471.—Compare *Plin.*, 36, 4.—*Jornand., de Reb. Get.*, p. 88) This mountain was situate to the west of the harbour of Marmora. Dr. Clarke gives *Capresso* as the modern name. (*Travels*, vol. 6, p. 134, *Lond. ed.*)

Marrucīni, a people of Italy, occupying a narrow slip of territory on the right bank of the river Aternus, between the Vestini to the north and the Frentani to the south, and between the Peligni and the sea towards the east and west. Cato derived their origin from the Marsi (*ap. Priscian.*, c. 8). Like that people, they were accounted a hardy and warlike race, and with them they made common cause against the tyranny of Rome. An idea may be formed of the population and force of the several petty nations in this quarter of

Italy, from a statement of Polybius (2, 24), where that historian, in enumerating the different contingents which the allies of the Romans were able to furnish about the time of the second Punic war, estimates that of the Marsi, Marrucini, Vestini, and Frentani, at 20,000 foot and 4000 horse. The only city of note which we find ascribed to the Marrucini, is Teate, now *Chieti*, on the right bank of the Aternus. (*Cramer's Anc. Italy*, vol. 1, p. 339.)

Marruvium, I. a town of the Sabines, answering to the modern *Morro Vecchio*.—II. The capital of the Marsi, situate on the eastern shore of the Lacus Fucinus, and corresponding to the modern *San Benedetto*. (*Strabo*, 241.—*Plin.*, 3, 12.—*Cramer's Anc. Italy*, vol. 1, p. 328.)

Mars (in Greek Ἄρης), the god of war, about whose parentage different accounts are given. Homer (*Il.*, 5, 892, *seqq.*) and Hesiod (*Theog.*, 922) make him to have been the offspring of Jupiter and Juno. Others say that he was the son of Enyo or Bellona. (*Schol. ad Il., l. c.*) Ovid, however, gives a different version of the fable. According to this poet, Juno wished to become a mother by herself, just as Jupiter had become a father in the case of Minerva. On applying to Flora for aid in the accomplishment of her design, the latter directed her to pluck a certain flower which grew near the city of Olenus, the touch of which would make her instantly a mother. Juno obeyed, and straightway conceived the god Mars. (*Ovid, Fast.*, 5, 227, *seqq.*)—The delight of Mars was in war and strife; yet his wild fury was always forced to yield to the skill and prudence of Minerva, guided by whom Diomede, in the Iliad, wounds and drives him from the battle (*Il.*, 5, 855); and in the conflict of the gods (*Il.*, 21, 391), this goddess strikes him to the earth with a stone. To give an idea of his huge size and strength, the poet says, in the former case, that he roared as loud as nine or ten thousand men; and in the latter, that he covered seven plethra of ground. Terror and Fear (Δεῖμός and Φόβος), the sons of Mars, and Strife (Ἔρις), his sister, accompany him to the field when he seeks the battle. (*Il.*, 4, 440.) Another of his companions is Enyo (Ἐννώ), the daughter of Phorcys and Ceto, according to Hesiod (*Theog.*, 273), a war-goddess answering to the Bellona of the Romans. The name Enyalius, which is frequently given to him in the Iliad, corresponds with hers.—The figurative language, which expresses origin and resemblance by terms of paternity, gave a mortal progeny to Mars. As a person who came by sea was figuratively called a son of Neptune, so a valiant warrior was termed *a son*, or, as it is sometimes expressed by Homer, *a branch* or *shoot of Mars* (ὄζος Ἄρηος). But the only tale of his amours related at any length by the poets, is that in the case of Venus. (*Hom., Od.*, 8, 266, *seqq.*—*Ovid, A. A.*, 2, 561.) This tale is an evident interpolation in the Odyssey, where it occurs. Its date is uncertain; though the language, the ideas, and the state of society which it supposes, might almost lead us to assign its origin to a comparatively late period. It is generally supposed to be a physical myth, or, rather, a combination of two such myths; for beauty might naturally have been made the spouse of the god, from whose workshop proceeded so many elegant productions of art; and, as we are about to show, another physical view might have led to the union of Mars and Venus. Hesiod, for example, says (*Theog.*, 937) that Harmonia (*Order*) was the daughter of Mars and Venus. This has evidently all the appearance of a physical myth, for from Love and Strife (i. e., attraction and repulsion), arises the *order* or *harmony* of the universe. (*Plut., de Is. et Os.*, 48.—*Aristot., Pol.*, 2, 6.—*Welcker, Kret. Kol.*, 40.) Terror and Fear are also said by Hesiod (*Theog.*, 934) to have been the offspring of Mars and Venus, of whose union with Vulcan (to whom he gives a different spouse) he seems to have known nothing. In the Iliad we may observe that Mars and Venus are spoken of as brother and sister, much in the same manner as Apollo and Diana. (*Il.*, 5, 359, *seq.*—*Ib.*, 21, 416, *seqq.*)—The best known of the children of this god by mortal women were Ascalaphus and Ialmenus, Œnomaus, king of Pisa, Diomedes of Thrace, Cycnus, Phlegyas, Dryas, Parthenopæus, and Tereus. He was also said to be the sire of Meleager and other hero-princes of Ætolia. The temples and images of Mars were not numerous. He was represented as a warrior, of a severe and menacing air, dressed in the heroic style, with a cuirass on, and a round Argive shield on his arm. His arms are sometimes borne by his attendants. (*Keightley's Mythology*, p. 104, *seqq.*)

Marsăci, a people of Gallia Belgica, of German origin, and belonging to the great tribe of the Istævones. According to Wilhelm (*Germanien und seine Bewohner, Weimar*, 1823), they occupied the islands between the mouths of the *Mæse* and *Scheld*. Wersebe, however (*über die Völker des Alten Teutschlands, Hannover*, 1826), makes their territory correspond to the modern province of *Utrecht*. They are mentioned by Tacitus (*Hist.*, 4, 56) and Pliny (4, 29).

Marsi, I. a people in the northwestern part of Germany, belonging to the great tribe of the Istævones. They appear to have been originally settled on both banks of the *Lippe*, whence they spread south to the Tenchtheri. Weakened by the Roman arms, they retired into the interior of Germany, and from this period disappeared from history. (*Mannert, Geogr.*, vol. 3, p. 168.)—II. A nation of Italy, whose territory lay to the northeast of Latium, and southeast of the county of the Sabines. Though inconsiderable as a people they are yet entitled to honourable notice in the page of history, for their hardihood and warlike spirit. Their origin, like that of many other Italian tribes, is enveloped in obscurity and fiction. A certain Phrygian, named Marsyas, is said to have been the founder of their race (*Solin.*, 8); by others Marsus, the son of Circe (*Plin.*, 7, 2), and hence they are represented as enchanters, whose potent spells deprived the viper of its venom, or cured the hurt which it might have caused. (*Virg., Æn.*, 7, 750.—*Sil. Ital.*, 8, 497.)—We do not find the Marsi engaged in war with Rome before A.U.C. 445, when they were defeated and forced to sue for peace. (*Livy*, 9, 41.) Six years after they again assumed a hostile character, but with as little success; they were beaten in the field, and lost several of their fortresses. (*Liv.*, 10, 3.) From that time we find them the firm and stanch allies of Rome, and contributing by their valour to her triumphs, till her haughty and domineering spirit compelled them and most of the other neighbouring people to seek, by force of arms, for that redress of their wrongs, and that concession of privileges and immunities, to which they were justly entitled, but which was not to be granted to their entreaties. In the war which ensued, and which, from that circumstance, is called the Marsic as well as Social War, the Marsi were the first to take the field under their leader Silus Pompædius, A.U.C. 661. Though often defeated, the perseverance of the allies was at last crowned with success, by the grant of those immunities which they may be said to have extorted from the Roman senate, A.U.C. 665. (*Strabo*, 241.—*Vell. Paterc.*, 2, 16.—*Appian, Bell. Civ.*, 1, 39.—*Liv., Epit.*, 72.) The valour of the Marsi is sufficiently indicated by the proverbial saying which Appian records (*Bell. Civ.*, 1, 46), "that there was no triumph to be obtained either over the Marsi or without their aid: οὔτε κατὰ Μάρσων, οὔτε ἄνευ Μάρσων, γενέσθαι θρίαμβον." (*Cramer's Anc. Italy*, vol. 1, p. 325, *seqq.*)

Marsyas, I. a satyr of Phrygia, son of Olympus, who, having found the pipe which Minerva, for fear of injuring her beauty, had thrown away, contended with

Apollo for the palm in musical skill. The Muses were the umpires, and it was agreed that the victor might do what he pleased with the vanquished. Marsyas lost, and Apollo flayed him alive for his temerity. The tears of the nymphs and rural deities for the fate of their companion gave origin, it was fabled, to the stream which bore his name; and his skin was said to have been hung up in the cave whence the waters of the river flowed. (*Apollod.*, 1, 4, 2.—*Pausan.*, 2, 7, 9.—*Plut., de Fluv.*, 10.—*Hygin., fab.*, 165.—*Ovid, Met.*, 6, 382, *seqq.*—*Xen., Anab.*, 1, 2, 8.)—It seems, according to the ancient mythological writers, that, in the contest above alluded to, Apollo played at first a simple air on his instrument; but Marsyas, taking up his pipe, struck the audience so much with the novelty of its tone and the art of his performance, that he seemed to be heard with more pleasure than his rival. Having agreed upon a second trial of skill, it is said that the performance of Apollo, by his accompanying the lyre with his voice, was allowed greatly to excel that of Marsyas upon the pipe alone. Marsyas with indignation protested against the decision of his judges, urging that he had not been fairly vanquished according to the rules stipulated, because the dispute was concerning the excellence of their respective instruments, not their voices; and that it was unjust to employ two arts against one. Apollo denied that he had taken any unfair advantage, since Marsyas had used both his mouth and fingers in playing on his instrument, so that if he was denied the use of his voice, he would be still more disqualified for the contention. On a third trial Marsyas was again vanquished, and met with the fate already mentioned. (*Diod. Sic.*, 3, 58.)—The whole fable, however, admits of a very rational explanation. The pipe as cast away by Minerva, and Marsyas as punished by Apollo, are intended merely to denote the preference given, at some particular period, by some particular Grecian race, with whom the myth originated, to the music of the lyre over that of the pipe, or, in other words, to the *Citharoedic* over the *Auletic* art. The double pipe was a Phrygian or Asiatic invention, and ascribed to a certain Marsyas. (*Diod. Sic.*, 3, 58.) The music of this instrument was generally used in celebrating the wild and enthusiastic rites of Cybele. Hence we may explain the remark of Diodorus, that Marsyas was a companion and follower of Cybele (ἑκουσίως αὐτῇ παρακολουθεῖν καὶ συμπλανᾶσθαι, 3, 58). Subsequently, the wildness of the Bacchanalian celebrations became intermingled with the phrensied delirium that characterized the procession and the rites of Cybele. The double pipe came now to be employed in the orgies of Bacchus. The worship of this god spread over Greece, and with it was disseminated the knowledge of this instrument. To the new species of music thus introduced was opposed the old and national melody of the lyre; or, in the language of mythology, Apollo, the inventor and improver of the lyre, engaged in a stubborn conflict with Marsyas, the representative of the double pipe. Apollo conquers; that is, the pipe was long regarded by the Greeks as a barbarian instrument, and banished from the hymns and festivals of the gods: it could only find admittance into the festivals of the vintage, in the Bacchanalian orgies, and in the chorus of the drama. (*Wieland, Attisches Museum*, vol. 1, p 311, *seqq.*)—A statue of Marsyas, representing him in the act of being flayed, stood in the Roman forum, in front of the rostra. The story of Marsyas, understood in its literal sense, presents a remarkable instance of well-merited punishment inflicted on reckless presumption; and as this feeling is nearly allied to, if not actually identified with, that arrogant and ungovernable spirit which formed the besetting sin of the ancient democracies, we need not wonder that, in many of the cities of antiquity, it was customary to erect a group of Apollo and Marsyas, in the vicinity of their courts of justice, both to indicate the punishment which such conduct merited, and to denote the omnipotence of the law. Servius (*ad Virg., Æn.*, 4, 58) alludes to the custom of which we have just made mention. His explanation, however, shows that he only half understood the nature of the allegory: "*Marsyas per civitates in foro positus libertatis indicium est.*"—II. A river of Phrygia, rising, according to Xenophon, in a cavern under the Acropolis of Celænæ, and falling into the Mæander. (*Anab.*, 1, 2, 8.) Here, as the same writer informs us, Apollo contended with Marsyas, and hung up the skin of his vanquished antagonist in the cavern whence the river flowed. The following remarks of Mr. Leake appear worthy of insertion. "According to Xenophon, the Mæander rose in the palace of Cyrus, flowing thence through his park and the city of Celænæ: and the sources of the Marsyas were at the palace of the King of Persia, in a lofty situation under the Acropolis of Celænæ. From Arrian (1, 29) and Quintius Curtius (3, 1) we learn, that the citadel was upon a high and precipitous hill, and that the Marsyas fell from its fountains over the rocks with a great noise: from Herodotus (7, 26) it appears, that the same river was from this circumstance called Catarrhactes; and from Strabo (578), that a lake on the mountain above Celænæ was the reputed source both of the Marsyas, which rose in the ancient city, and of the Mæander. Comparing these authorities with Livy (38, 38), who probably copied his account from Polybius; with Pliny (5, 29); with Maximus Tyrius (8, 8); and with the existing coins of Apamea, it may be inferred, that a lake or pool on the summit of a mountain which rose above Celænæ, and which was called Celænæ or Signia, was the reputed source of the Marsyas and Mæander; but that, in fact, the two rivers issued from different parts of the mountain below the lake; that the lake was named Aulocrene, as producing reeds well adapted for flutes, and that it gave the name of Aulocrenis to a valley extending for ten miles from the lake to the eastward; that the source of the Marsyas was in a cavern on the side of a mountain in the ancient agora of Celænæ, and that the Marsyas and Mæander, both of which flowed through Celænæ, united a little below the ancient site." (*Leake's Journal*, p. 158, *seqq.*)—III. A river of Caria, mentioned by Herodotus (5, 118) as flowing from the country of Idrias into the Mæander. Idrias was one of the earlier names of the city which, under the Macedonians, assumed the name of Stratonicea. The Marsyas of Herodotus is supposed, therefore, to be the same with the modern *Tshina*. (*Barbié du Bocage.—Voyage de Chandler*, vol. 2, p. 252.—*Leake's Journal*, p. 234.)—IV. A native of Pella, brother of Antigonus. He wrote, in ten books, a *History of the Kings of Macedon*, from the origin of the monarchy to the founding of Alexandrea; and also a work on the *Education of Alexander*, with which prince he had been brought up. The loss of both these works, but particularly the latter, is much to be regretted. Marsyas is also named among the grammarians, and Suidas calls him γραμματοδιδάσκαλος, "a master of a school." (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 207.)

Martĭa or Marcia Aqua, a name given to the water conveyed to the city by one of the Roman aqueducts. This water was considered the most wholesome of any brought to Rome. The history of the Marcian aqueduct is as follows: Previous to its erection, the Romans obtained their supply of water from the Aqua Appia and Anio Vetus. At the end, however, of 127 years after the erection of the two last-mentioned aqueducts, their channels had become decayed, and much of their water was abstracted by the fraud of private individuals. The prætor Quintus Marcius Rex was thereupon appointed by the senate to repair the injuries sustained by the old aqueducts; in addition to which, he also constructed a new one.

which was ever after called from him the Aqua Marcia. Pliny, however, states that the Aqua Marcia was first conveyed to Rome by Ancus Marcius; and that Quintus Marcius Rex merely re-established the conduits. The same writer informs us that the earlier name of the water was Saufeia. (*Plin.*, 31, 24.)—The Marcian water was obtained from the little river Pitonius, now *Giovenco*. This stream entered the Lacus Fucinus on the northeast side, and was said not to mix its waters, the coldest known, with those of the lake. According to the same popular account, it afterward emerged by a subterranean duct near Tibur, and became the Aqua Marcia. (*Cramer's Anc. It.*, vol. 1, p. 327.—*Burgess, Antiq. of Rome*, vol. 2, p. 328.)

Martialis, Marcus Valerius, a Latin epigrammatic poet, born at Bilbilis in Spain, about A.D. 40. Rader fixes his birth at A.D. 43; while Masson (*Vit. Plin.*, p. 112) makes him not to have died before A.D. 101.—Very few particulars of his life are ascertained, and even these are principally collected from his own writings. He was destined originally for the bar, but showed little disposition to apply himself to such a career. In order to complete his education, Martial was sent to Rome. It was at the age of about twenty-two years, and in the sixth year of Nero's reign, that he established himself in the capital. Here he gave himself up entirely to poetry, which he made a means of subsistence, for he was compelled to live by his own exertions. Titus and Domitian both favoured him, and the latter bestowed on him the rank of an *eques* and the office of a tribune, granting to him at the same time all the privileges connected with the *Jus trium liberorum*. After having passed thirty-five years at Rome, he felt desirous of visiting his native country. Pliny the younger supplied him with the necessary means for travelling. Having reached Spain, he there, according to some critics, married a rich female named Marcella, who had possessions on the Bilbilis or *Salon*, and lived many years in the enjoyment of conjugal happiness. The conclusion, however, to be drawn from his writings rather favours the supposition that such an union did not take place. Martial was acquainted with most of his literary contemporaries, Juvenal, Quintilian, Pliny the younger, and others, as appears from his own writings. (*Ep.*, 2, 90; 12, 18, &c.)—We have about 1200 epigrams from the pen of Martial: they form fourteen books, of which the last two are entitled *Xenia* and *Apophoreta* respectively, from the circumstance of their containing mottoes or devices to be affixed to presents offered to his friends, or distributed at the Saturnalia and other festivals. These fourteen books are preceded by one under the title of *Spectacula*, containing epigrams or small pieces on the spectacles given by Titus and Domitian. These are not all productions of Martial; but it is very possible that he may have made and published the collection.—The greater part of Martial's epigrams are of a different kind from those of Catullus. They approach more nearly to the modern idea of epigram, for they terminate with a point for which the author reserves all the edge and bitterness of his satire. Among the numerous epigrams which Martial has left behind him, there are some that are excellent; of the collection as a whole, however, we may say, in the words of the poet himself (1, 17): "*Sunt bona, sunt quædam mediocria, sunt mala plura.*" Many of these epigrams have lost their point for us, who are ignorant of the circumstances to which they allude. A large portion, moreover, are disgustingly obscene. Besides the epigrams which form the collection here referred to, there are others ascribed to Martial, which Burmann has inserted in his Anthology, vol. 1, p. 237, 340, 470, 471.—The best editions of Martial are, that of Rader, *Ingolst.*, 1602, 1611, fol., *et Mogunt.*, 1627; that of Scriverius, *Lugd. Bat.*, 12mo, 1619; that of Smidsius, *Amst*, 8vo, 1701; and that of Lemaire, 2 vols. 8vo, *Paris* (*Schöll, Hist. Lit. Rom.*, vol. 2 p. 349.)

Marullus, a tribune of whom Plutarch makes mention in his life of Julius Cæsar. Marullus and another of his colleagues, named Flavius, when the statues of Cæsar were seen adorned with royal diadems, went and tore them off. They also found out the persons who had saluted Cæsar king, and committed them to prison. The people followed with joyful acclamations, calling the tribunes Brutuses; but Cæsar, highly irritated, deposed them from office. (*Plut., Vit. Cæs.*)

Masæsylii or Massæsyli, a people in the western part of Numidia, on the coast, between the river Mulucha and the promontory Masylibum or Musulubium. (*Polyb.*, 3, 33.—*Dionys. Perieg.*, 187.—*Sallust, Jugurth.*, c. 92.—*Liv.*, 28, 17.) They were under the dominion of Syphax. The promontory of Tretum, now *Sebda-Kuz*, or *the Seven Capes*, separated this nation from the Massyli, or subjects of Masinissa.

Masca or Mascas, a river of Mesopotamia, falling into the Euphrates, and having at its mouth the city Corsote, which it surrounded in a circular course. Mannert, after a review of the several authorities which have a bearing on the subject, charges D'Anville with an error in placing the Masca too far to the west of Anatho, and in fixing this latter place at too great a distance from the Chaboras, since Isidorus makes the intervening space only 29 miles, whereas, on D'Anville's chart, it is 35 geographical miles. D'Anville also is alleged to err in giving the Euphrates too large a bend to the southwest of Anatho. The river Masca is termed by Ptolemy the Saocoras. Mannert thinks that the Masca was nothing more than a canal from the Euphrates. (*Mannert, Anc. Geogr.*, vol. 5, p. 323.)

Masinissa, king of Numidia, was the son of Gulæ, who reigned among the Massyli in the eastern portion of that country. (*Liv.*, 24, 48, *seq.*) Masinissa was educated at Carthage, and became, though still quite young, enamoured of Sophonisba, daughter of Hasdrubal, who promised him her hand. Urged on by his passion, and wishing, moreover, to signalize himself by some deed of renown, the young prince prevailed upon his father to declare against Rome and in favour of Carthage. This was at the commencement of the second Punic war, and Masinissa was only seventeen years of age, but even then gave great promise of future eminence. (*Liv.*, 24, 49.) Having attacked Syphax, another monarch, reigning over the western part of Numidia, and then in alliance with the Romans, he gained over him two great victories, and afterward, passing the straits, united his forces with those of the Carthaginians in Spain. Hannibal was at that time carrying all before him in Italy, while Hasdrubal his brother was defending Spain. Not long after his arrival, Masinissa contributed essentially to the entire defeat of Cneus and Publius Scipio, by charging the Roman army with his Numidian horse, B.C. 212; but, after some other less successful campaigns, both he and his allies were compelled to yield to the superior ability of the young Scipio, afterward surnamed Africanus, and to abandon to him almost the whole of the peninsula. Having retreated towards the frontiers of Bætica, the Carthaginians were reduced to the greatest extremity, when Scipio made prisoner of Massiva, the nephew of Masinissa, and sent him back to his uncle loaded with presents. The hostility of Masinissa towards the Romans immediately changed into the warmest admiration: he had a secret conference with Scipio near Gades, which was eventually followed by his complete defection from the Carthaginian cause. It is more than probable that the Numidian prince was long before secretly disposed to this step, in consequence of the bad faith of Hasdrubal, who had offered his daughter Sophonisba in

marriage to Syphax However this might have been, Masinissa, before declaring openly against Carthage, made a secret treaty with the Romans, and advised Scipio, it is said, to carry the war into Africa. Returning to this country himself, he found his kingdom a prey to usurpers, his father and elder brother having both died during his absence. With the aid, however, of Bocchus, king of Mauretania, he obtained possession of his hereditary throne, and would have enjoyed it peaceably, if the Carthaginians, irritated at his now open avowal for the Romans, had not incited Syphax to make war upon him. Defeated and stripped of his dominions, Masinissa was compelled to take refuge near the Syrtis Minor, where he defended himself until the arrival of Scipio. The aspect of affairs immediately changed, and Masinissa, by his valour and skill, contributed greatly to the victory gained by Scipio over Hasdrubal and Syphax. Having been sent with Lælius in pursuit of the vanquished, he penetrated, after a march of fifteen days, to the very heart of his rival's kingdom, gained a battle against him, made himself master of Cirta, the capital of Syphax, and found in it Sophonisba, to whom, as we have said, he had been attached in early youth. The charms of the daughter of Hasdrubal proved too powerful for the Numidian king, and he married her at once, in the hope of rescuing her from slavery, since she belonged to the Romans by the right of conquest. This imprudent union, however, with a captive whose hatred towards Rome was so deep-rooted, could not but prove displeasing to Scipio, and Masinissa was severely reproved in private by the Roman commander. The Numidian, in his despair, sent a cup of poison to his bride, who drank it off with the utmost heroism. (*Liv.*, 30, 15.) To console him for his loss, Scipio bestowed upon Masinissa the title of king and a crown of gold, and heaped upon him other honours; and these distinctions, together with the hope of soon seeing himself master of all Numidia, caused the ambitious monarch to forget the death of Sophonisba. Constantly attached to the fortunes of Scipio, Masinissa fought on his side at the battle of Zama, defeated the left wing of the enemy, and, though severely wounded, nevertheless went in pursuit of Hannibal himself, in the hope of crowning his exploits by the capture of this celebrated commander. Scipio, before leaving Africa, established Masinissa in his hereditary possessions, and added to these, with the authority of the senate, all that had belonged to Syphax in Numidia. Master now of the whole country from Mauretania to Cyrene, and become the most powerful prince in Africa, Masinissa profited by the leisure which peace afforded him, and exerted himself in introducing among his semi-barbarous subjects the blessings of civilization. Neither age, however, nor the tranquil possession of so extensive a territory, could damp his ardour for conquest. Imboldened by his relations with Rome, he violated the treaties subsisting between himself and the Carthaginians, and, although in his ninetieth year, placed himself at the head of a powerful army and marched into the territories of Carthage. He was preparing for a general action when Scipio Æmilianus arrived at his camp, having come from Spain to visit him. Masinissa received the young Roman with distinguished honours, alluded with tears to his old benefactor Africanus, and afterward caused the élite of his troops to pass in review before the son of Paulus Æmilius. The young Scipio was most struck, however, by the activity and address of the monarch himself, whose physical powers seemed but little impaired by age, who still performed all the exercises of youth, and mounted and rode his steed with all the spirit of earlier years. On the morrow Scipio was the witness of one of the greatest conflicts that had ever taken place in Africa, which, after having been maintained for a long time on both sides with the utmost obstinacy, was decided at last in favour of Masinissa. A second battle, equally disastrous for Carthage, soon followed, and peace was concluded on such terms as it pleased Masinissa to dictate. Not long after this the third Punic war broke out; but the Numidian monarch did not live to see the downfall of Carthage, having expired a short time before its capture, at the age of ninety-seven, and after a reign of sixty years. Masinissa was remarkable for his abstemious mode of life, which, joined to his habits of constant exercise, enabled him to enjoy so protracted an existence. He left fifty-four sons, only three of whom, Micipsa, Gulussa, and Mastanabal, were legitimate. Scipio, who had been requested to do so by Masinissa, divided the kingdom among these three, and assigned considerable revenues to the others. (*Liv.*, lib. 24, 25, 28, &c. —*Polyb.*, lib. 11, 14, 15, &c.—*Biogr. Univ.*, vol. 27 p. 364, *seqq.*)

Massagĕtæ, a nation of Scythia, placed by the ancient writers to the east of the river Iaxartes. The Macedonians sought for the Massagetæ in the northern regions of Asia, judging from the history of Cyrus's expedition against these barbarians, by which some definiteness was given to the position which they occupied. They missed, indeed, the true Massagetæ, but the term became a general one for the northern nations of Asia, like that of Scythians. Larcher considers the term Massagetæ equivalent probably to "Eastern Getæ." (*Hist. d'Herodote*, vol. 8, p. 323, *Table Geographique.*) According to Herodotus, the Massagetæ occupied a level tract of country to the east of the Caspian. (*Herod.*, 1, 201.) Halling takes the Massagetæ for Alans, and refers to Ammianus Marcellinus (23, 14; 31, 2) in support of his opinion. (*Wien-Iahrb.*, 63, p. 131.) Gatterer, on the other hand, thinks that they occupied the present country of the *Kirgish Tatars.* (*Comment. Soc. Gött.*, 14, p. 9.—*Bähr, ad Herod., l. c.*)

Massæsўli. *Vid.* Masæsylii.

Massĭcus, Mons, a range of hills in Campania, famous for the wines produced there. Consult remarks under the article Falernus, near the beginning (p. 515, col. 2).

Massilĭa, by the Greeks called Massalia (Μασσαλία), a celebrated colony of the Phocæans, on the Mediterranean coast of Gaul, now *Marseille.* The period of its settlement appears to have been very remote. Scymnus of Chios (v. 210), Livy (5, 34), and Eusebius, agree in placing it in the 45th Olympiad, during the reign of Tarquinius Priscus. Their common authority appears to have been Timæus; at least Scymnus mentions him.—The circumstances connected with the founding of Massilia will be seen under the article Phocæa. The natives endeavoured to prevent the establishment of this colony, but, according to Livy (5, 34), the Phocæans were enabled to make an effectual resistance, and to fortify their position, by the aid of a body of Gauls. (Compare the account of *Justin*, 43, 3, 4.) Massilia soon became a powerful and flourishing city, and famed for its extensive commerce. It engaged in frequent contests with Carthage, its maritime rival, and sent out many colonies, from Emporiæ in Spain as far as Monœcus in Italy. (*Strabo*, 180.) The most prosperous period in the history of Massilia would seem to have been the interval from the fall of Carthage to the commencement of the contest between Cæsar and Pompey. This city was always the firm ally of Rome. The origin of its friendship with the Romans is not clearly ascertained: Justin, or, rather, Trogus Pompeius (43, 3), dates it from the reign of Tarquinius Priscus, but this appears deserving of no credit. (*Mannert, Geogr.*, vol. 2, p. 83, *seqq.*) It is more than probable, that the friendship in question began about the end of the first Punic war. Before this war we hear nothing of the Massilians in Roman history, and

previous to the commencement of the second Punic contest we find them the allies of the Romans. (*Liv.*, 21, 20.) The political importance of this city received a severe check in the civil war between Cæsar and Pompey, in consequence of its attachment to the party of the latter. It had to sustain a severe siege, in which its fleet was destroyed, and, after surrendering, to pay a heavy exaction. (*Cæs., Bell. Civ.*, 2, 22.) The conqueror, it is true, left the city the title of freedom, but its power and former importance were gone. The downfall of its political consequence, however, was succeeded by distinguished eminence in another point of view, and already, in the days of Augustus, Massilia began to be famous as a school of the sciences, and the rival of Athens. Even in a much later age, though surrounded by barbarous tribes, she continued to enjoy her literary rank, and was also remarkable for the culture of philosophy and the healing art. Massilia remained a flourishing city until the inroads of the barbarians and the subjugation by them of nearly the whole of southern Gaul. The government of the place was a well-regulated aristocracy. (*Mannert, Geogr.*, vol. 2, p. 81, *seqq.*)

Massȳli, a people of Numidia, to the east of the Massæsyli and Cape Tretum. They were the subjects of Masinissa. (*Liv.*, 24, 48.—*Polyb.*, 3, 33.—*Sil. Ital.*, 16, 170.)

Matīnum, a city of Messapia or Iapygia, southeast of Callipolis. Near it was the Mons Matinus. It was here, according to Horace, that the celebrated philosopher, Archytas of Tarentum, was interred, when cast on shore after shipwreck. (*Od.*, 1, 28.) This region was famed for its bees and honey. The modern *Matinata* seems to mark the site of the ancient city. (*Cramer's Anc. Italy*, vol. 2, p. 277.)

Matrŏna, a river of Gaul, now the *Marne*, which formed part of the ancient boundary between Gallia Belgica and Gallia Celtica. It takes its rise at *Langres*, runs northwest to *Chalons*, then westward, passes by *Meaux*, becomes navigable at *Vitry*, and at *Charenton*, a little above *Paris*, falls into the Sequana or *Seine*, after a course of about 92 leagues (*Cæs., B. C.*, 1, 1.—*Auson., Mosel.*, v. 461.—*Ammian. Marcell.*, 15, 27.—*Sidon., Panegyr. Marjorian.*, 208.)

Matronalĭa, a festival celebrated at Rome on the Calends, or first of March, and on this same occasion presents used to be given by husbands to their wives. The day is said to have been kept sacred in remembrance chiefly of the reconciliation between the Romans and the Sabines. On this same day, also, a temple had been dedicated by the Roman ladies to Juno Lucina, on the Esquiline Hill, and here they presented their annual offerings. (*Ovid, Fast.*, 3, 170, *seqq.*) From this last-mentioned circumstance, and particularly from a part of the passage last referred to (v. 235, *seqq.*), the true reason of the celebration may perhaps be inferred. Ovid speaks of offerings of flowers made on this occasion to Juno.

Mattĭaci, a nation in the western quarter of Germany: according to Wilhelm (*Germanien und seine Bewohner, Weimar*, 1823), a branch of the Catti, between the *Lahn* and *Maine*, in the country between *Mayence* and *Coblenz*; but, according to Kruse, lying between the Maine, the Taunus, and the Rhine (*Archiv. für alte Geogr.*). The Aquæ Mattiacæ correspond to the modern *Wiesbaden*. (*Ammian. Marcell.*, 29, 20.)

Matūta, a deity among the Romans, the same as the Leucothoë of the Greeks. (*Vid.* Ino and Leucothoë.)

Mavors, a name of Mars. (*Vid.* Mars.)

Maurī, the inhabitants of Mauritania. Bochart derives the name from *Mahur*, or, as an elision of gutturals is very common in the Oriental languages, from *Maur* i. e., one from the west, or an occidentalist, Mauritania being west of Carthage and Phœnicia (*Geogr. Sacr.*, 1, 25.—*Op.*, vol. 2, c. 496.)

Mauritanĭa, a country of Africa, on the Mediterranean, now the empire of *Fez* and *Morocco*. It was bounded on the north by the Straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Gætulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bocchus the betrayer of Jugurtha, bounded by the river Muluchа or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fez*; but, in the time of the Emperor Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called Tingitana, from its principal city Tingis, or *Old Tangier*, on the west of the straits. (*Plin.*, 5, 1.—*Cæs., Bell. Civ.*, 1, 6.—*Id., Bell. Afric.*, 22.—*Mela*, 1, 5.—*Id.*, 3, 10.—*Vid.* Mauri, and Maurusii.)

Maurus Terentiānus, a Latin grammarian, generally supposed to have been an African by birth. The time when he flourished has been made a matter of dispute. Vossius supposes him to have been the same Terentianus who is addressed by Martial as the prefect of Syene in Egypt. (*Ep.*, 1, 87.) Terentianus declares himself a contemporary of Septimius Serenus, which latter poet Wernsdorff refers to the age of Vespasian. (*Poet. Lat. Min.*, vol. 2, p. 249.) He at all events lived during or before the time of St. Augustine, since he is mentioned by the latter in terms of the highest respect. (*De Civ. Dei*, 6, 2.—*De Util. Cred.*, c. 17.) Terentianus, when advanced in life, wrote a poem on letters, syllables, feet, and metres ("*De Literis, Syllabis, Pedibus et Metris Carmen*"), in which these dry topics are handled with all the art of which they are susceptible. This poem is extremely useful for a knowledge of Latin Prosody: the author unites in it example and precept, by employing, for the explanation of the various metres, verses written in the very measures of which he treats.—The most recent editions of the poem in question are, that of Santen, completed by Van Lennep, *Traj. ad Rhen.*, 1825, and that of Lachmann, *Lips.*, 1836. It is given also among the Latin grammarians, *ed. Putsch.*, p. 2383, *seqq.*, and in the *Corpus Poetarum* of Maittaire.

Maurusĭi, a poetical name for the people of Mauritania.

Mausōlus, a prince of Caria, the brother and husband of Artemisia. His death was deeply lamented by the latter, who caused a splendid monument to be erected to his memory. (*Vid.* Artemisia I., Halicarnassus, and Mausoleum.)

Mausolēum, I. (Μαυσωλεῖον, *scil.* μνημεῖον, "*the tomb of Mausolus*"), a magnificent monumental structure, raised by Artemisia in memory of her husband Mausōlus, king of Caria in the city of Halicarnassus, B.C. 352. Of this monument, once reckoned among the wonders of the world, no remains now exist; but, from Pliny's description (36, 5), it appears to have been nearly square in its plan, measuring 113 feet on its sides, and 93 on each of its ends or fronts, and to have been decorated with a peristyle of 36 columns (supposed by Hardouin to have been 60 feet high or more), above which the structure was carried up in a pyramidal form, and surmounted at its apex by a marble quadriga executed by Pythis, who, according to Vitruvius, was joint architect with Satyrus in the building. It was farther decorated with sculptures and reliefs by Scopas, Bryaxis, Timotheus, and Leochares. The entire height was 140 feet.—II. The Mausoleum erected at Babylon by Alexander the Great, in honour of Hephæstion, appears to have been still more magnificent, and somewhat extravagant in its decorations, as far as can be gathered from the account given of it by Diodorus Siculus (17, 115). It

was adorned below by gilded rostra or beaks of 240 ships, and every successive tier or story was enriched with a profusion of sculpture, representing various animals, fighting centaurs, and other figures, all of which were gilded; and on the summit were statues of sirens, made hollow, in order that the singers who chanted the funeral dirge might be concealed within them.—III. The Mausoleum of Augustus at Rome was a structure of great magnitude and grandeur, and circular in plan. It stood in the Campus Martius, where remains of it yet exist in the two concentric circles forming the first and second stories of the building, and the vaulted chambers between, which supported the first or lowest terrace. Of these terraces there were three; consequently, four stages in the building, gradually decreasing in diameter, the uppermost of which was crowned with a colossal statue of the emperor. The terraces themselves were planted with trees. From traces of something of the kind that yet remain, it is conjectured that there was originally an advanced portico attached to the building, in the same manner as that of the Pantheon, though considerably smaller in proportion to the rest of the plan, as it could not have been carried up higher than the first stage of the building. According to Hirt's representation of it, in his "*Baukunst bei den Alten*," it was a Corinthian hexastyle, advanced one intercolumn before the side-walls connecting it with the circular edifice behind it.—IV. The Mausoleum of Hadrian was also of great magnitude and grandeur, and, like the preceding, circular in plan. It is now converted into the Castle of St. Angelo, in which shape it is familiar to almost every one. This is a work of most massy construction, and originally presented an unbroken circular mass of building, erected upon a larger square basement, lofty in itself, yet of moderate height in proportion to the superstructure, the latter being about twice as high as the former. This nearly solid rotunda, which was originally coated with white marble, had on its summit numerous fine statues, which were broken to pieces and the fragments hurled down by the soldiers of Belisarius upon the Goths, who attempted to take the building by storm. Neither are any remains now left of the uppermost stage of the edifice, which assumed the form of a circular peripteral temple, whose diameter was about one third of the larger circle. According to tradition, its peristyle consisted of the twenty-four beautiful marble Corinthian columns which afterward decorated the Basilica of *San Paolo fuori delle Mura* (partially destroyed some few years ago by fire, but now nearly restored); and its tholus or dome was surmounted by a colossal pine-apple in bronze, now placed in the gardens of the Vatican. (*Encycl. Us. Knowl.*, vol. 15, p. 21.)

Maxentius, Marcus Aurelius Valerius, son of Maximianus, the colleague of Dioclesian in the empire, was living in obscurity, when, after his father's abdication, and the elevation of Constantine to the rank of Cæsar, he became envious of the latter, and dissatisfied with the neglect which he experienced from Galerius. Accordingly, he stirred up a revolt among the prætorian soldiers at Rome, and was proclaimed emperor A.D. 306. Galerius, who was then in the East, sent orders to Severus Cæsar, who had the command of Italy, to march from Mediolanum to Rome with all his forces, and put down the insurrection. In the mean time, Maximianus, who lived in retirement in Campania, came to Rome, and was proclaimed emperor and colleague with his son, A.D. 307. Severus, on arriving with his troops near Rome, was deserted by most of his officers and soldiers, who had formerly served under Maximianus, and were still attached to their old general. Upon this he retired to Ravenna, which he soon after surrendered to Maximianus, on being promised his life and liberty; but Maximianus put him to death. The latter then proceeded to Gaul, to form an alliance with Constantius, leaving Maxentius at Rome. Galerius soon after arrived in Italy with an army; but, not finding himself strong enough to attack Maxentius in Rome, and fearing the same fate as that of Severus, he made a precipitate retreat. Maximianus, returning to Rome, reigned for some months together with his son, but afterward quarrelled with him, and took refuge with Galerius, who acknowledged him as emperor. There were then no less than six emperors; Galerius, Maximianus, Constantine, Maxentius, Licinius, and Maximinus Daza. In the following year, A.D. 309, Maxentius was proclaimed consul at Rome, together with his son, M. Aurelius Romulus, who, in the ensuing year, was accidentally drowned in the Tiber. Maxentius possessed Italy and Africa; but Africa revolted, and the soldiers proclaimed as emperor an adventurer of the name of Alexander, who reigned at Carthage for three years. In the year 311, Maxentius sent an expedition to Africa, defeated and killed Alexander, and burned Carthage. Proud of his success, for which he enjoyed a triumph, Maxentius made great preparations to attack Constantine, with whom he had till then preserved the appearance of friendship. Constantine moved from Gaul into Italy, advanced to Rome, and defeated Maxentius, who was drowned in attempting to swim his horse across the Tiber, A.D. 312. (*Encycl. Us. Knowledge*, vol. 15, p. 22.)

Maximianus I., Marcus Valerius, a native of Pannonia, born of obscure parents. He served in the Roman armies with distinction, and was named by Dioclesian his colleague in the empire, A.D. 286. The remainder of his life is given under Diocletianus, Constantinus, and Maxentius. He was put to death by Constantine, at Massilia, for having conspired against his life (A.D. 310.)—II. Galerius Valerius, was surnamed Armentarius on account of his having been a herdsman in his youth. The events of his life are narrated under Diocletianus, Constantius, and Constantinus. According to historians, he died A.D. 311, of a loathsome disease, which was considered by his contemporaries and himself as a punishment from heaven for his persecution of the Christians. (*Encycl. Us. Knowl.*, vol. 15, p. 23.)

Maximinus, I. Caius Julius Verus, was originally a Thracian shepherd. He was of gigantic size and great bodily strength, and, having entered the Roman army under Septimius Severus, was rapidly advanced for his bravery. Alexander Severus gave him the command of a new legion raised in Pannonia, at the head of which he followed Alexander in his campaign against the Germans, when, the army being encamped on the banks of the Rhine, he conspired against his sovereign, and induced some of his companions to murder him in his tent, as well as his mother Mammæa, A.D. 235. Maximinus, being proclaimed emperor, named his son, also called Maximinus, Cæsar and his colleague in the empire. He continued the war against the Germans, and devastated a large tract of country beyond the Rhine; after which he repaired to Illyricum to fight the Dacians and Sarmatians. But his cruelty and rapacity raised enemies against him in various parts of the empire. The province of Africa revolted, and proclaimed Gordianus, who was soon after acknowledged by the senate and people of Rome, A.D. 237. But Capellianus, governor of Mauritania for Maximinus, defeated Gordianus and his son, who both fell in the struggle, after a nominal reign of little more than a month. Rome was in consternation at the news, expecting the vengeance of Maximinus. The senate proclaimed as emperors Clodius Pupienus Maximus and Decimus Cælius Albinus; but the people insisted upon a nephew of the younger Gordianus, a boy twelve years of age, being associated with them.

Maximus marched out of Rome with troops to oppose Maximinus, who had laid siege to Aquileia. The latter, however, experienced a brave resistance from the garrison and people of that city, which excited still more his natural cruelty, and the soldiers, becoming weary of him, mutinied and killed both him and his son, A.D. 238. Maximinus, the father, then 65 years old, was a ferocious soldier and nothing else, and wonderful tales are related of his voracity, and the quantity of food and drink which he swallowed daily. His son is said to have been a handsome but arrogant youth. (*Jul. Capitol., Vit. Maxim.—Encycl. Us. Knowl.*, vol. 15, p. 23.)—II. Daia or Daza, an Illyrian peasant, served in the Roman armies, and was raised by Galerius, who was his relative, to the rank of military tribune, and lastly to the dignity of Cæsar, A.D. 303, at the time of the abdication of Dioclesian and Maximian, when he had for his share the government of Syria and Egypt. After the death of Galerius, A.D. 311, Maximinus and Licinius divided his dominions between them, and Maximinus obtained the whole of the Asiatic provinces. Both he and Licinius behaved ungratefully towards the family of Galerius, their common benefactor. Valeria, the daughter of Dioclesian and widow of Galerius, having escaped from Licinius into the dominions of Maximinus, the latter offered to marry her, and, on her refusal, banished her, with her mother, to the deserts of Syria. He persecuted the Christians, and made war against the Armenians. A new war having broken out between Licinius and Maximinus, the latter advanced as far as Adrianopolis, but was defeated, fled into Asia, and died of poison at Tarsus, A.D. 313. (*Encycl. Us. Knowl.*, vol. 15, p. 24.)

Maximus, I. Magnus, a native of Spain, who proclaimed himself emperor A.D. 383. The unpopularity of Gratian favoured his usurpation, and he was acknowledged by the troops. Gratian marched against him, but he was defeated, and soon after assassinated. Maximus refused the honours of burial to the remains of Gratian; and, when he had made himself master of Britain, Gaul, and Spain, he sent ambassadors into the East, and demanded of the Emperor Theodosius to acknowledge him as his associate on the throne. Theodosius endeavoured to amuse and delay him, but Maximus resolved to enforce his claim by arms, and, crossing the Alps, made himself master of Italy. Theodosius, however, marched against and besieged him in Aquileia, where he was betrayed by his own soldiers, and put to death, A.D. 383.—II. Petronius, a Roman senator, twice consul, and of patrician origin. He caused the Emperor Valentinian III. to be assassinated, and ascended the throne, but was stoned to death, and his body thrown into the Tiber by his own soldiers, A.D. 455, after a reign of only 77 days. (*Procop., Bell. Vand.—Sidon., Apoll.*, 1, 23.)—III. Tyrius, a native of Tyre, distinguished for his eloquence, and who obtained some degree of celebrity also as a philosopher of the New-Platonic school. According to Suidas, he lived under Commodus; but, according to Eusebius and Syncellus, under Antoninus Pius. The accounts of these chronologers may be reconciled by supposing that Maximus flourished under Antoninus, and reached the time of Commodus. Joseph Scaliger believed that Maximus was one of the instructors of Marcus Aurelius; and that emperor, in fact, mentions a Maximus among his preceptors; but this individual was Claudius Maximus, as we learn from a passage in Capitolinus. (*Vit. Anton., Phil.*, c. 3.) Although he was frequently at Rome, Maximus Tyrius probably spent the greater part of his time in Greece. We have from him, under the title of *Discourses* (or *Dissertations*), Λόγοι (or Διαλέξεις), forty-one treatises or essays on various subjects of a philosophical, moral, and literary nature. That he possessed the most captivating powers of eloquence, sufficiently appears from these elegant productions; but they are of little merit on the score of ideas. They are, for the most part, written upon Platonic principles, but sometimes lean towards scepticism. The following may serve as a specimen of the topics discussed by this writer. *Of God, according to Plato's idea.—If we must return Injury for Injury.—How we may distinguish a Friend from a Flatterer.—That an Active is better than a Contemplative Life.* (The contrary position is maintained in another discourse.)—*That the Farmer is more useful to a State than the Soldier.—Whether the Liberal Arts contribute to Virtue—Of the End of Philosophy.—That there is no greater Good than a good Man.—Of the Demon of Socrates.—Of the beneficial Effects of adverse Fortune.—Whether the Maladies of the Body or the Mind be more severe.*—The best edition of Maximus Tyrius is that of Davis, *Lond.*, 1740, 4to, enriched with some excellent observations by Markland. It had been preceded by a smaller edition in 8vo, *Cantab.*, 1703, also by Davis. The larger edition was reprinted at Leipsic in 1774, in 2 vols. 8vo, under the editorial care of Reiske. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 286, *seqq.*)—IV. A native of Ephesus, and philosopher of the New-Platonic school. According to Eunapius (p. 86, *seqq.*), he was, through the recommendation of his master Ædesius, appointed by Constantius preceptor to Julian. According to the Christian historians, however, he introduced himself to Julian, during his Asiatic expedition, at Nicomedia. By accommodating his predictions to the wishes and hopes of the emperor, and by other parasitical arts, he gained entire possession of his confidence. The courtiers, as usual, followed the example of their master, and Maximus was daily loaded with new honours. He accompanied Julian in his expedition into Persia, and there, by the assistance of divination and flattery, persuaded him that he would rival Alexander in the glory of conquest. The event, however, proved as unfortunate to the philosopher as to the hero; for, Julian being slain by a wound received in battle, after the short reign of Jovian Maximus fell under the displeasure of the emperors Valentinian and Valens, and, for the imaginary crime of magic, underwent a long course of confinement and suffering, which was not the less truly persecution because they were inflicted upon a pagan. At last Maximus was sent into his native country, and there fell a sacrifice to the cruelty of the proconsul Festus. (*Ammian. Marcell.*, 29, 1.—*Socr., Hist. Eccles.*, 3, 1.—*Enfield's History of Philosophy*, vol. 2, p. 70, *seqq.*)—V. An ecclesiastical writer, at first chief secretary to the Emperor Heraclius, and afterward abbot of a monastery at Chrysopolis, near Constantinople. The Greek church has numbered him among the confessors, from his having resisted all the attempts that were made to draw him over to the Monothelites, for which he was banished to Colchis, where he died A.D. 662. Among other works, we have from him a species of Anthology, divided into 71 chapters, and entitled κεφάλαια Θεολογικὰ, ἤτοι ἐκλογαὶ ἐκ διαφόρων βιβλίων τῶν τε καθ' ἡμᾶς καὶ τῶν ϑύραθεν. It differs from the Anthology of Stobæus in containing selections also from the scriptures and from ecclesiastical writers. The works of Maximus were edited by Combefis, *Paris*, 1675, 2 vols. fol.—VI. An ecclesiastical writer, a bishop of Turin (*Augusta Taurinorum*), who died subsequently to 465 A.D. He was one of the most eloquent speakers of the Western Church. Many of his homilies remain.

Mazaca. *Vid.* Cæsarea ad Argæum.

Mazăcæ, a people of Sarmatia, in the vicinity of the Palus Mæotis. (*Plin.*, 6, 7.)

Mazices, a people of Mauritania Cæsariensis, also called, by some writers, Mazyes, and Machmes (*Steph. Byz., s. v.—Ammian. Marcell.*, 29, 25.—*Suet., Ner.*, c. 31.)

Mεᾶτæ, a people in the north of Britain, near the Vallum Severi. They are the same with the Mæatæ.

Medēa, daughter of Æëtes, king of Colchis, and famed for her skill in sorcery and enchantment. When Jason came to Colchis in quest of the golden fleece, she aided him in obtaining it, and then fled with him in the Argo to Greece. (*Vid.* Argonautæ.) Here she displayed her magic skill in the case of Æson, whom she restored from the decrepitude of age to the bloom of early youth. In order to effect this change, she is said by the poets to have drawn off all the blood from his veins, and then to have filled them with the juices of certain herbs. This sudden renovation of the parent of Jason so wrought upon the daughters of Pelias, that they entreated Medea to perform the same act for their aged father. The Colchian princess eagerly availed herself of this opportunity to avenge the wrongs which Pelias had done to Jason, and, in order to pique still more the curiosity of his daughters, she is said to have cut to pieces an old ram, and then, boiling the parts in a caldron, to have caused a young lamb to come forth from it. The daughters of Pelias thereupon slew their father, and boiled his flesh in a caldron; but Medea refused to perform the requisite ceremonies; and, in order to avoid the punishment she had a right to expect for this cruel deed, fled with Jason to Corinth.—According to another account, however, Medea did not restore Æson to youth, he having been driven by Pelias, before the return of Jason, to the act of self-destruction. (*Vid.* Æson.)—After residing for some time at Corinth, Medea found herself deserted by Jason, who espoused the daughter of Creon, the Corinthian king. Taking, thereupon, summary vengeance on her rival, and having destroyed her two sons whom she had by Jason (*vid.* Jason), Medea mounted a chariot drawn by winged serpents and fled to Athens, where she had by King Ægeus a son named Medus. Being detected, however, in an attempt to destroy Theseus (*vid.* Theseus), she fled from Athens with her son. Medus conquered several barbarous tribes, and also, say the poets, the country which he named Media after himself; and he finally fell in battle with the Indians. Medea, returning unknown to Colchis, found that her father Æëtes had been robbed of his throne by her brother Perses. She restored him, and deprived the usurper of life.—Neither Jason nor Medea can be well regarded as a real historical personage. (Compare remarks at the close of the article Jason.) Whether the former, whose name is nearly identical with Iasion, Iasios, Iasos, is merely a personification of the Ionian race (Ἰάονες), or, in reference to a myth to be noticed in the sequel, signifies the *healing*, *atoning* god or hero, may be doubted. Medea, however, seems to be plainly only another form of Juno, and to have been separated from her in a way of which many instances occur in ancient legends. She is the *counselling* (μῆδος) goddess; and in the history of Jason we find Juno always acting in this capacity towards him, who, as Homer says, "*was very dear to her*" (*Od.*, 12, 72); an obscure hint, perhaps, of the love of Jason and Medea. Medea, also, always acts a friendly part; and it seems highly probable that the atrocities related of her are pure fictions of the Attic dramatists. (*Müller, Orchom.*, p. 68.) The bringing of Jason and Medea to Corinth seems also to indicate a connexion between the latter and Juno, who was worshipped there under the title of Acræa, and the graves of the children of Medea were in the temple of this goddess. It was an annual custom at Corinth, that seven youths and as many maidens, children of the most distinguished citizens, clad in black, with their hair shorn, should go to this temple, and, singing mournful hymns, offer sacrifices to appease the deity. The cause assigned for this rite was as follows. Medea reigned at Corinth; but the people, disdaining to be governed by an enchantress, conspired against her, and resolved to put her children (seven of each sex) to death. The children fled to the temple of Juno, but were pursued and slain at the altar. The anger of heaven was manifested by a plague, and, by the advice of an oracle, the expiatory rite just mentioned was instituted. (*Parmeniscus, ap. Schol ad Eurip., Med.*, 9, 275.—*Pausan.*, 2, 3, 7.) It was even said that the Corinthians, by a bribe of five talents, induced Euripides to lay the guilt of the murder of her children on Medea herself. (*Schol., l. c.*) There was also a tradition that Medea resided at Corinth, and that she caused a famine to cease by sacrificing to Ceres and the Lemnian nymphs, and that Jupiter made love to her, but she would not hearken to his suit, fearing the anger of Juno, who therefore rewarded her by making her children immortal; a thing she had vainly attempted to do herself, by hiding them in the temple of the goddess, whose priestess she probably was in this myth. (*Schol. ad Pind., Ol.*, 13, 74.—*Pausan.*, 2, 3, 11.) It is also remarkable, that the only place besides Corinth in which there were legends of Medea was Corcyra, an island which had been colonized by the Corinthians. Æëtes himself was, according to Eumelus (*ap. Schol. ad Pind., l. c.*), the son of Helius and Antiope, and born at Ephyra or Corinth, which his sire gave to him; but he committed it to the charge of Bunus, and went to Colchis. It would thus appear, that the whole myth of Æëtes and Medea is derived from the worship of the Sun and Juno at Corinth. (*Keightley's Mythology*, p. 310, *seqq.*)

Media, a country of Upper Asia, the boundaries of which are difficult to determine, as they differed at various times. In the time of Strabo, it was divided into Great Media and Atropatene. Great Media, which is a high table-land, is said by all ancient writers to have had a good climate and a fertile soil; an account which is fully confirmed by modern travellers. It was separated on the west and southwest from the low country, watered by the Tigris and Euphrates, by a range of mountains known to the ancients under the name of Zagros and Parachoatras. Xenophon, however, appears to include in Media all the country between the Tigris and Mount Zagrus. (*Anab.*, 2, 4, 27.) On the east it was bounded by a desert and the Caspian Mountains (the modern *Elburz* range), and on the north and northwest by the Cadusii, Atropatene, and the Matieni, thus answering, for the most part, to the modern *Irak Ajemi*. Atropatene, on the other hand, which corresponds to the modern *Azerbijan*, extended as far north as the Araxes (now *Aras*). It was much less fertile than Great Media, and does not appear to have been included in the Media of Herodotus. It derived its name from Atropates, who successfully opposed the Macedonians, and established an independent monarchy, which continued till the time of Strabo, notwithstanding its proximity to the Armenian and Parthian dominions. The principal town of Great Media was Agbatana or Ecbatana, the summer residence of the Persian kings. (*Vid.* Ecbatana.) In Great Media also was the Nisæan plain, celebrated for its breed of horses, which were considered in ancient times the best in Asia. Arrian informs us, that there were 50,000 horses reared in this plain in the time of Alexander, and that there were formerly as many as 150,000. (*Herod.*, 3, 106.—*Id.*, 7, 40.—*Arrian, Exp. Al.*, 7, 13.—*Strabo*, 525.—*Ammian. Marcell.*, 23, 6.) The mountainous country in the southwestern part of Great Media was inhabited by several warlike tribes, who maintained their independence against the Persian monarchy. Strabo mentions four tribes in particular; the Mardi, bordering on the northwest of Persis; the Uxii and Elymæi, east of Susiana; and the Cossæi, south of Great Media. The King of Persia was obliged to pass through the country of the latter whenever he visited Ecbatana, and could only obtain a free passage by the payment of a considerable sum of

money. The Cossæi were defeated by Alexander, but they never appear to have been completely subdued by the Macedonians.—According to Herodotus (1, 101), the Medes were originally divided into six tribes, the Busæ, Paretaceni, Struchates, Arizanti, Budii, and Magi. They were originally called Arii (*Herod.*, 7, 62); which word appears to contain the same root as Ar-tæi, the ancient name of the Persians. (*Herod.*, 7, 61.) It is not improbable that this name was originally applied to most of the Indo-Germanic nations. Tacitus speaks of the Arii as one of the most powerful of the German tribes (*Germ.*, 43); and India proper is called in the most ancient Sanscrit works, *Arrya-varta*, "holy land." The same name was retained in the province of Ariana, and is still employed in the East as the proper name of Persia, namely, *Iran.* (*Vid.* Aria.)—Media originally formed part of the Assyrian empire, but its history as an independent kingdom is given so differently by Herodotus and Ctesias, as to render it probable that the narrative of Ctesias must refer to a different dynasty in Eastern Asia. Ctesias makes the Median monarchy last 282 years; and, as Media was conquered by Cyrus about B.C. 560, it follows that the Median monarchy would commence, according to his account, about B.C. 842. Herodotus, on the contrary, assigns to the Median monarchy a period of 128 years, which, including the 28 years during which the Scythians had possession of the country, would place the commencement of the Median monarchy B.C. 716. The founder of this monarchy was Arbaces, according to Ctesias, who reckons eight kings from him to Astyages. According to the account of Herodotus, however, there were four kings of Media: 1. Dejoces, who reigned B.C. 716–657. —2. Phraortes, B.C. 657–635, greatly extended the Median empire, subdued the Persians and many other nations, but fell in an expedition against the Assyrians of Ninus (Nineveh).—3. Cyaxares, B.C. 635–595, completely organized the military force of the empire, and extended its boundaries as far west as the Halys. In an expedition against Nineveh, he was defeated by the Scythians, who had made an irruption into Southern Asia, and was deprived of his kingdom for 28 years. After the expulsion of the Scythians, he took Nineveh, and subdued the Assyrian empire, with the exception of the Babylonian district (Βαβυλωνίης μοίρης).—4. Astyages, B.C. 595–560, who was dethroned by his grandson Cyrus, and Media reduced to a Persian province. The history of the rise of the Persian monarchy is related differently by Xenophon, who also makes a fifth Median king, Cyaxares II., succeed Astyages.—The Medes revolted during the reign of Darius II., the father of the younger Cyrus, about B.C. 408, but were again subdued. (*Herod.*, 1, 130.—*Xen., Hist. Gr.*, 1, 2, 19.) They do not appear, after this time, to have made any farther attempt at recovering their independence. On the downfall of the Persian empire they formed a part of the kingdom of the Seleucidæ, and were subsequently subject to the Parthians. (*Encycl. Us. Knowl.*, vol. 15, p. 54.)

Mediolānum, I. a city of Cisalpine Gaul, among the Insubres, now *Milan.* According to Livy (5, 34), it was founded by the Insubres, and called by them Mediolanum, from a place of the same name among the Ædui in Gaul. (Compare *Pliny*, 3, 17.—*Ptol.*, p. 63.) This city is named for the first time in history by Polybius (2, 34), in his account of the Gallic wars. The capture of it by Cn. Scipio and Marcellus was followed by the submission of the Insubres themselves. (*Oros.*, 4, 13.—*Plut., Vit. Marcell.*) It was situate on a small river, now the *Olona*, in a beautiful plain between the Ticinus or *Tesino*, and the Addua or *Adda.* In the vicinity of this city, to the west, D'Anville and others locate the Raudii Campi, where Marius defeated the Cimbri; but Mannert places them near Verona. In Strabo's time, Mediolanum was considered a most flourishing city. (*Strabo*, 213.—Compare *Tacit., Hist.*, 1, 70.—*Suet., Aug.*, c. 20.—*Plin. Ep.*, 4, 13.) But its splendour seems to have been greatest in the time of Ausonius, who flourished towards the end of the fourth century, and who assigns it the rank of the sixth city in the Roman empire. Procopius, who wrote a century and a half later, speaks of Mediolanum as one of the first cities of the west, and as inferior only to Rome in population and extent. (*Rer. Got.*, 2, 8.) In it was also established the gold and silver coinage of the north of Italy. At a later period, the frequent inroads of the barbarians of the north compelled the emperors to select, as a place of arms, some city nearer the scene of action than Rome was. The choice fell on Mediolanum. Here, too, Maximian resigned the imperial diadem (*Eutrop.*, 9, 27), and the famous St. Ambrose established the see of a bishopric. Although subsequently plundered by Attila (*Jornandes*, c. 42), it soon revived, and under Odoacer became the imperial residence. In its vicinity was fought the battle which put Theodoric, king of the Ostrogoths, in possession of Italy, and Mediolanum under this prince became second only to Rome. (*Procop., Rer. Got.*, 2, 8.) It met with its downfall, however, when, having sided with Belisarius, and having been besieged by the Goths and Burgundians, it was taken by the latter, and 300,000 of the inhabitants, according to Procopius, were put to the sword (2, 21). It never, after this severe blow, regained its former eminence, although in the middle ages it became a flourishing and opulent place of trade. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 167, *seqq.*—*Cramer's Anc. Italy*, vol. 1, p. 51.)—II. A town of the Gugerni in Germania Inferior, corresponding, as is thought by Cluver and Cellarius, to the present village of *Moyland.*—III. A city in Mœsia Superior. (*Cod. Theod.*, l. 8, *de jur. fisc.*)—IV. A town of the Ordovices in Britain, near the present town of *Ellesmeere.*

Mediomatrĭci, a people of Gallia Belgica on the Mosella or *Moselle.* The Treviri were their neighbours on the north. Their chief town was Divodurum, afterward Mediomatrici, now *Metz.* They were a powerful nation previous to their reduction by the Romans, and their territory corresponded to what is now *le pays Messin.* (*Cæs., B. G.*, 4, 10.—*Plin.*, 4, 17 —*Tacit., Ann.*, 1, 63.—*Id., Hist.*, 4, 70.)

Mediterrănĕum Mare (or *Midland Sea*), the Mediterranean, a sea between the Straits of Gibraltar to the west and the Dardanelles and Syria to the east. It was anciently called "The Sea," or "The Great Sea," by the Jews. The Greeks, on the other hand, do not seem to have had any general name for it. Herodotus calls it "this sea" (1, 185); and Strabo, "the sea within the columns," that is, within the Straits of Gibraltar (*Strab.*, 491). Mela calls the whole sea "*mare nostrum*," "our sea," and observes that different parts had their several names. Pliny appears to have no general appellation for it. The term Mediterranean is not applied to this sea by any classical Latin writer, but, instead of *Mediterraneum*, they use *internum*, or else, with Mela, call it *nostrum.* We will return to this subject at the close of the article.—The Mediterranean is comprised between the parallels of 30° 15′ and 45° 50′, and the meridians of 5° 30′ W. and 36° 10′ E. The distance from Gibraltar to the farthest shore of Syria is 2000 miles, and the narrowest part from Sicily to Africa is 79 miles across. Including the islands, it occupies an area of 734,000 square miles. On the shores of this sea have been transacted the most important events in the history of mankind, and its character seems to mark it as the theatre best adapted to the complete and rapid civilization of the race. From the great diversity of soil and productions, under a varied and favourable climate, the colonists, from whatever points they first proceeded, would soon acquire those different habits under which their

several energies and capabilities would be developed. The comparative shortness of the distances of the several places, rendering navigation easy and pleasant in small and imperfect vessels, would, by facilitating intercourse from an early period, tend to diffuse and promote civilization; while commerce, by bringing together men of different habits, manners, and languages, and thus circulating practical information, would supply the materials for the perfection of the arts and sciences.—The navigation of the Mediterranean must no doubt be of very early date. The story of Minos destroying pirates (*Thucyd.*, 1, 4) takes for granted the fact, that there must have been merchant vessels carrying something worth plundering from the earliest recorded period. If, with Strabo, we allow the accuracy of Homer's descriptions, it by no means follows that the Greeks knew everything that could have been known to every other nation at that time; and the stories told of the jealousy with which the Phœnicians and Carthaginians guarded their discoveries, prove at least that geographical knowledge was not common property: and with regard to these very nations, the knowledge which the Greeks could have had of them, among other barbarians, must have been inferior to that which we possess in the minute accuracy of the Scriptures alone. The story of Utica having been established 130 years before Carthage, proves a regular communication between this place and Syria, a distance of upward of 1200 miles; and we may conclude that occasional voyages of that enterprising people had already extended the bounds of knowledge far beyond these limits. If the precise time of the discovery of places, lying, as it were, in the thoroughfare of this sea, is so uncertain, the history of the places in the deep bays of the northern shores must be still more obscure: we shall therefore give at once a slight sketch of the geography of this sea from Strabo, who wrote in the first century of our era.—The stadium adopted by Strabo was that of Eratosthenes, 700 stadia making 1° of latitude or longitude on the equator, or 60 nautical miles; hence a stadium is 0.0857 of a nautical mile, the mile being about 6082 feet. The Mediterranean was divided into three basins: the first comprised the sea between the Columns of Hercules and Sicily; the second, between Sicily and Rhodes; the third, between Rhodes and the shores of Syria. Strabo supposed that the parallel of latitude of 36½° passed through the Sacred Promontory (Cape *St. Vincent*) between the Pillars of Hercules, dividing this part of the Mediterranean in the middle of its breadth, which was believed by navigators to be 5000 stadia, or 428½ nautical miles, from the Gulf of Lyons to the shores of Africa, but which measures only 330. The sea here, however, lies altogether to the north of this parallel; and hence, as the configuration of the European shores seems to have been tolerably good, the coast of Africa must have been proportionably distorted. This parallel was carried through the straits of Sicily, Rhodes, and the Gulf of Issus, now the Gulf of *Scanderoon*. In consequence of the above supposition, he placed Massilia (*Marseille*) to the southward instead of the northward of Byzantium. He supposed Sardinia and Corsica to lie northwest and southeast instead of north and south, and made the distance of Sardinia from the coast of Africa 2400 stadia, or 206 miles instead of 100, which is the true distance. From the Columns of Hercules to the Straits of Sicily he considers to be 12,000 stadia, or 1028 miles: it is only about 800. From Pachynum (Cape *Passaro*) to the western extremity of Crete he reckoned 4500 stadia, or 386 miles; it measures 400: and he supposed the length of Crete 2000 stadia, or 171 miles, the true length being 140. He supposed that a line drawn through Byzantium, the middle of the Propontis, the Hellespont, and along the capes of the coast of Asia Minor, would coincide with the meridian: this error placed Byzantium too far to the north, and not far enough to the east. From Alexandrea to the east end of Crete he considered 3000 stadia, or 257 miles: it measures about 290. From Alexandrea to Rhodes he made 3600 stadia, or 308 miles: it measures 320.—Many of the latitudes given by Strabo are very near, that is, within 10′; those of Massilia and Byzantium excepted, the former being 3° 43′ too little, and the latter 2° 16′ too much. The longitudes, which were all at that time referred to the Sacred Promontory as the first meridian, and the extreme western point, as was believed, of the known world, are without exception too small; that of Carthage, the nearest to the truth, being 1° 9′, and Alexandrea, the most erroneous, 6° 40′ too small. (*Encycl. Useful Knowl.*, vol. 15, p. 59, *seqq.*)—The Mediterranean Sea afforded a very frequent topic of consideration to the ancient writers. Democritus, Diogenes, and others, maintained that its waters kept constantly decreasing, and would eventually all disappear. Aristotle (*Meteor.*, 2, 3) held to the opinion, that the Mediterranean had at one time covered a large part of Africa and Egypt, and had extended inland as far as the temple of Jupiter Ammon. This doctrine was maintained also by Xanthus the Lydian, Strabo, and Eratosthenes. The ancients appear to have been led to this conclusion by observing in various parts of Africa and Egypt manifest traces and indications of the sea. They found here shells, pebbles evidently rounded or worn smooth by the action of water, incrustations of salt, and many salt lakes. Some of these appearances were particularly frequent on the route through the desert to the temple of Ammon. (*Herod.*, 2, 12.—*Plut., de Is. et Os.*—*Strab.*, 809.—*Mela*, 1, 6.—*Solin.*, 26.—*Seidel., ad Eratosth., fragm.*, p. 28.) The ancient writers maintained, that the temple and oracle of Ammon never could have become so famous if the only approach to them had always been over vast and dangerous deserts. They insisted that the Oases had all originally been islands in the earlier and more widely extended Mediterranean. In this remote period, according to them, there existed as yet no communication between the Pontus Euxinus and Mediterranean Sea (*vid.* Lectonia), nor between the latter and the Atlantic. The isthmus connecting Arabia with Egypt was under water, and Eratosthenes believed that Menelaus had sailed over this narrow passage, which is now the Isthmus of *Suez*. When the waters of the Euxine forced a passage into the Mediterranean (*vid.* Cyaneæ), the great influx of water opened another outlet for itself through what were called by the ancients the Pillars of Hercules, Spain and Africa having been previously joined. In this tremendous convulsion the ancient land of Lectonia is thought to have been inundated, and to have sunk in the sea, leaving merely the islands of the Archipelago, its mountain-tops, to attest its former existence. According to Diodorus Siculus (5, 47), the inhabitants of Samothrace had a tradition that a great part of their island, as well as of Asia, was ravaged and laid under water by this inundation, and that, in fishing near their island, fragments of temples and other buildings were frequently rescued from the waves. (Compare *Diod. Sic.*, 5, 82.—*Strab.*, 85.—*Plat., de Leg.*, 3, p. 677, *Opp., ed. Bip.*, vol. 8, p. 106.—*Plin.*, 2, 80.—*Philon., de Mund. non corrupt.*, p. 959.—*Lyell's Principles of Geology*, vol. 1, p. 25, *seqq.*)—Before bringing the present article to a close, it may not be amiss to enter more fully into one part of the subject, on which we merely touched at the commencement, the different appellations, namely, which have been given to this sea. Herodotus, as we have already remarked, calls it "this sea," *τήνδε τὴν θάλασσαν* (4, 39.—Compare *Aristot., Meteor.*, 2, 2.—*Appian, Schweigh. ad Præf.*, c. 1.—*Wesseling. ad Diod. Sic.*, 4, 18). Polybius, *ἡ ἐσω θάλασσα* (3

39.—Compare *Aristot., de Mundo*, c. 3.—*Gellius, N. A.*, 10, 7.) Diodorus Siculus, *ἡ καθ' ἡμᾶς θάλασσα* (4, 18.—Compare *Polyb.*, 3, 37.—*Strab.*, 83.—*Appian, Bell. Mithradat.*, c. 93.—*Maximus Tyrius*, 14, 2). Maximus Tyrius, *ἡ δεῦρο θάλασσα* (41, 1). Strabo, *ἡ ἐντὸς θάλασσα.* (Compare *Marc. Heracl., Peripl.*, p. 65.—*Agathem.*, 2, 4.) Aristotle, *ἡ ἐντὸς Ἡρακλείων στηλῶν θάλασσα* (*Meteor.*, 2, 1.—Compare *Dion. Hal.*, 1, 3.—*Plut., Vit. Pomp.*, c. 25). The Latin writers in general, as we have already said, give it the appellation of *Nostrum Mare* (*Sallust., Jug.*, c. 17.—*Mela*, 1, 1, 5.—*Liv.*, 26, 4.—*Cæs., B. G.*, 5, 1. *Avien., Or. Marit.*, v. 56.—Compare *Duker, ad Flor.*, 3, 6, 9.—*Cort. ad Sallust., B. Jug.*, c. 18). Pliny styles it *Mare internum* (3, *proem.*, c. 5). Florus, *Mare intestinum* (4, 2). Later writers, not classical, have *Mare Mediterraneum.* (*Solin.*, c. 22.) Isidorus gives the following explanation of th s name: "*Quia per mediam terram usque ad Orientem perfunditur, Europam et Africam Asiamque disterminans.*" (*Orig.*, 13, 13.—Compare *Priscian., Perieg.*, 52.) Orosius says, "*Mare nostrum quod Magnum generaliter dicimus;*" and Isidorus remarks, "*quia cetera maria in comparatione ejus minora sunt.*" (*Oros.*, 1, 2.—*Isid., Orig.*, 13, 16.—Compare *Hardouin, ad Plin.*, 9, 18. —*Burmann, ad Val. Flacc., Arg.*, 1, 50.) According to Polybius (3, 42), that part of the Mediterranean which lay between the Pillars of Hercules and the Rhone was called *Σαρδόνιον πέλαγος*, while Aristotle calls the part between the Pillars and Sardinia *Σαρδονικός* (*Meteor.*, 2, 1.—*Id., de Mund.*, 3.—*Eratosth., ap. Plin.*, 3, 10). Strabo gives the part between the Pillars and the Pyrenees the name of *Ἰβηρικὸν πέλαγος* (122.—Compare *Agathem.*, 1, 3.—*Dionys. Perieg.*, v. 69.—*Niceph. Blem., ed. Spohn.*, p. 3). Pliny remarks, "*Hispanum mare, quatenus Hispanias alluit; ab aliis Ibericum aut Balearicum*" (3, 2.—*Id. ibid*, 4, 34.—Compare *Solin.*, c. 23.—*Ampel.*, c. 7.—*Ptol.*, 2, 6). According to Zonaras (*Annal.*, 8, p. 406), the sea to the east of the Pyrenees was called the *Sea of the Bebrycians.* (Compare *Markland., ad Max. Tyr.*, 32, 3.—*Ukert's Geogr.*, vol. 2, p. 247, *seqq., in notis.*)

Meditrīna, the goddess of healing, whose festival, called *Meditrinalia*, was celebrated at Rome and throughout Latium on the 5th day before the Ides of October. (Compare the Ancient Calendar given by *Gruter*, p. 133.) On this occasion new and old wine were poured out in libation, and tasted, "*medicamenti causa.*" Compare the explanatory remarks of Festus: "*Meditrinalia dicta hac de causa. Mos erat Latinis populis, quo die quis primum gustaret mustum, dicere ominis gratia,* 'vetus novum vinum bibo: veteri novo morbo medeor.' *A quibus verbis Meditrinæ deæ nomen captum, ejusque sacra Meditrinalia dicta sunt.*" (*Festus, s. v.*—Consult *Dacier, ad loc.*)

Medŏci, a people of Venetia, in Cisalpine Gaul, noticed only by Strabo (216). From the affinity which their name bears to that of the Meduacus or *Brenta*, it seems reasonable to place them near the source of that river, and in the district of *Bassano.* (*Cramer's Anc. Italy*, vol. 1, p. 125.)

Medŏcus or Meduăcus, I. Major, a river of Venetia, now the *Brenta.*—II. Minor, a river of Venetia, now the *Bachiglione.*—Both these rivers rise in the territory of the Euganei, and fall into the Adriatic below Venice. Patavium was situate between these two streams, but nearer the Medoacus Minor. (*Plin.*, 3, 16.—*Liv.*, 10, 2.)

Medobrīga, a city of Lusitania, southwest of Norba Cæsarea; now *Marvao*, on the confines of Portugal. (*Cæs., Bell. Afric.*, c. 48.)

Medon, son of Codrus, the 17th and last king of Athens, was the first of the perpetual archons. He held the office for life, and transmitted it to his posterity; but still it would appear that, within the house of the Medontidæ, the succession was determined by the choice of the nobles. It is added, that the archon at this period, though holding the office for life, was nevertheless deemed a responsible magistrate, which implies that those who elected had the power of deposing him; and, consequently, though the range of his functions may not have been narrower than that of the king's, he was more subject to control in the exercise of them. This indirect kind of sway, however, did not satisfy the more ambitious spirits; and we find them steadily, though gradually, advancing to wards the accomplishment of their final object—a complete and equal participation of the sovereignty. After twelve perpetual archonships, ending with that of Alcmæon, the duration of the office was limited to ten years; and through the guilt or calamity of Hippomanes, the fourth decennial archon, the house of Medon was deprived of its privilege, and the supreme magistracy was thrown open to the whole body of the nobles. This change was speedily followed by one much more important: the archonship was reduced to a single year; and, at the same time, its branches were severed, and were distributed among nine new magistrates. (*Vid.* Archontes.—*Thirlwall's History of Greece*, vol. 2, p. 16.—Compare *Clinton, Fast. Hell.*, vol. 1, p. ix., *seqq.*)

Meduăcus. *Vid.* Medoacus.

Meduāna, a river of Gallia Belgica, flowing into the Ligeris or *Loire.* Now the *Mayenne.* (*Lucan*, 1, 438.—*Theod. Aurel.*, 4, carm. 6.)

Medus, I. a river of Persis, falling into the Rogo manes; now the *Abi-Kuren.* (*Strabo*, 729.)—By the *Medum flumen* in Horace (*Od.*, 2, 9, 21) is meant the Euphrates.—II. A son of Ægeus and Medea, who was fabled to have given name to Media, in Upper Asia. (*Vid.* Medea.)

Medūsa, one of the three Gorgons, daughter of Phorcys and Ceto, and the only one of the number that was not immortal. (*Apollod.*, 2, 4, 2.) According to one legend, Medusa was remarkable for personal beauty, and captivated by her charms the monarch of the sea. Minerva, however, incensed at their having converted her sanctuary into a place of meeting, changed the beautiful locks of Medusa into serpents, and made her in other respects hideous to the view. Some accounts make this punishment to have befallen her because she presumed to vie in personal attractions with Minerva, and to consider her tresses as far superior to the locks of the former. (*Serv., ad Virg., Æn.*, 6, 289.) Apollodorus, however, gives the Gorgons snaky tresses from their birth. (*Vid* Gorgones.)—Medusa had, in common with her sisters, the power of converting every object into stone on which she fixed her eyes. Perseus slew her (*vid.* Perseus), and cut off her head; and the blood that flowed from it produced, say the poets, the serpents of Africa, since Perseus, on his return, winged his way over that country with the Gorgon's head. The conqueror gave the head to the goddess Minerva, who placed it in the centre of her ægis or shield. (*Vid.* Ægis.)

Megæra, one of the Furies. (*Vid.* Furiæ.)

Megalesĭa, games in honour of Cybele. (*Vid* Ludi Megalenses.)

Megalĭa or Megaris, a small island in the Bay of Naples, near Neapolis, on which the Castle *del Oro* now stands. (*Plin.*, 3, 6.—*Colum., R. R.*, 10.)

Megalopŏlis, the most recent of all the Arcadian cities, and also the most extensive, situate in the southern part of Arcadia, in a wide and fertile plain watered by the Helissus, which flowed from the central parts of Arcadia, and nearly divided the town into two equal parts. Pausanias informs us, that the Arcadians, having, by the advice of Epaminondas, resolved on laying the foundations of a city, which was to be the capital of their nation, deputed ten commissioners, selected from the principal states, to make the

necessary arrangements for conducting the new colony. (*Pausan.*, 8, 27.) This event took place in the 102d Olympiad, or 370–1 B.C. The territory assigned to Megalopolis was extensive, since it reached as far as the little states of Orchomenus and Caphyæ on the northeast, while to the south and southwest it adjoined Laconia and Messenia. (*Pausan.*, 8, 25.) Diodorus affirms, that the city contained about 15,000 men capable of bearing arms, according to which calculation we may compute the whole population at 65,000. (*Diod. Sic.*, 18, 70.) The Megalopolitans experienced no molestation from the Lacedæmonians as long as Thebes was able to protect them; but, on the decline of that city, and when it also became engaged in the sacred war against the Phocians, they were assailed by the Spartans, who endeavoured to obtain possession of their town; these attacks, however, were easily repelled by the aid of the Argives and Messenians (*Pausan.*, 8, 37.) To the Athenians the Megalopolitans were likewise indebted for their protection against the attempts of Sparta, as well as for their assistance in settling some dissensions in their republic, which had led to the secession of several townships that originally contributed to the foundation of the city. (*Demosth., Orat. pro Megalop.*, p. 202.) In order to strengthen themselves still farther against the Lacedæmonians, they formed an alliance with Philip, son of Amyntas, who conciliated the favour of the Arcadians not only towards himself, but towards all his successors. (*Pausan.*, 8, 27.—*Polyb.*, 2, 48.) On the death of Alexander, Megalopolis had to defend itself against the army of Polysperchon, who was engaged in war with Cassander. This general vigorously assaulted the city, but, owing to the bravery of the inhabitants, headed by Damis, who had served under Alexander, his attacks were constantly repulsed. (*Diod. Sic.*, 18, 70.) Subsequently we find Megalopolis governed by tyrants, the first of whom was Aristodemus of Phigalea, whose excellent character obtained for him the surname of Χρηστός. Under his reign the Spartans again invaded Megalopolis, but were defeated after an obstinate conflict; Acrotatus, the son of Cleomenes, who commanded the army, being among the slain. (*Pausan.*, 8, 27.) Some time after the death of Aristodemus, the sovereignty was again usurped by Lydiades, a man of ignoble birth, but of worthy character, since he voluntarily abdicated his authority for the benefit of his countrymen, in order that he might unite them with the Achæan confederacy. (*Pausan.*, 8, 27.—*Polyb.*, 2, 44.) At this period Megalopolis was assailed for the third time by the Spartans; who, having defeated the inhabitants, laid siege to the city, of which they would have made themselves masters but for a violent wind, which overthrew and demolished their engines. (*Pausan.*, 8, 27.) Not long, however, after this failure, Cleomenes, the son of Leonidas, in violation of the existing treaty, surprised the Megalopolitans by night, and, putting to the sword all who offered any resistance, destroyed the city. Philopœmen, with a considerable part of the population, escaped into Messenia. (*Polyb.*, 2, 55.—*Pausan.*, 8, 27.) Megalopolis was restored by the Achæans after the battle of Sellasia; but it never again rose to its former flourishing condition. The virtues and talents of its great general Philopœmen added materially to its celebrity and influence in the Achæan councils, and after his death its fame was upheld by the abilities of Lycortas and Polybius, who trod in the steps of their gifted countryman, and were worthy of sharing in the lustre which he had reflected on his native city. (*Pausan.*, 8, 49.—*Polyb.*, 2, 40. —*Id.*, 10, 24.—*Id.*, 24, 9.—*Plut., Vit. Philopœm.*) In the time of Polybius, Megalopolis was fifty stadia in circumference, but its population was only equal to half that of Sparta; and when Strabo wrote, it was so reduced that a comic poet was justified in saying, Ἐρημία μεγάλη ἐστὶν ἡ Μεγαλόπολις. (*Strabo*, 388 —The village of *Sinano* has been built on the site, and amid the ruins of Megalopolis. (*Dodwell, Tour*, vol. 2, p. 375.—*Pouqueville, Voyage de la Grece*, vol. 5, p. 494.) Dodwell says that *Sinano*, which consists of an aga's *pyrgo* and a few cottages, is situated "just without the ancient walls." Pouqueville, however, makes the distance one mile between *Sinano* and the ruins of Megalopolis. The former is undoubtedly the more accurate statement. *Leondari* has been erroneously regarded by some as occupying the site of this ancient city. (*Cramer's Anc. Greece*, vol. 3, p. 329, *seqq.*)

MEGANĪRA, the wife of Celeus, king of Eleusis in Attica. She was mother of Triptolemus, to whom Ceres taught agriculture. Meganira received divine honours after death, and had an altar raised to her near the fountain where Ceres had first been seen when she arrived in Attica. (*Pausan.*, 1, 39.)

MEGĂRA, a daughter of Creon, king of Thebes, given in marriage to Hercules, because he had delivered the Thebans from the tribute they had bound themselves to pay to the Orchomenians. Subsequently, having been rendered insane by Juno, Hercules threw into the fire the children of whom he had become the father by Megara. (*Apollod.*, 2, 4, 12.) He afterward gave her in marriage to Iolaüs. (*Apollod.*, 2, 6, 1.)

MEGĂRA (gen. *-æ*; and also, as a neuter plural, *-a, -orum:* in Greek, τὰ Μέγαρα), a city of Greece, the capital of a district called Megaris, about 210 stadia northwest of Athens. It was situate at the foot of two hills, on each of which stood a citadel: these were named Caria and Alcathoüs. It was connected with the port of Nisæa by two walls, the length of which was about eight stadia (*Thucyd.*, 4, 66), or eighteen according to Strabo (391). They were erected by the Athenians, at the time that the Megareans placed themselves under their protection. (*Thucyd.*, 1, 103.) The distance from Athens, as has been already stated, was 210 stadia. (*Procop., Bell. Vand.*, 1, 1.) Dio Chrysostom calls it a day's journey. (*Orat.*, 6.) Modern travellers reckon eight hours. (*Dodwell*, vol. 2, p. 177.) The writer just referred to states that Megara is now but a miserable place; the houses small, and flat roofed. One only of the hills is occupied by the modern town; but on the other, which is the more eastern of the two, are some remains of the ancient walls, which appear to have been massive and of great strength. Not any of the numerous temples described by Pausanias can now be identified with certainty. Altogether, there are few places in Greece where the ancient monuments have so totally disappeared. (*Dodwell*, vol. 2, p. 177.—Compare *Gell's Itin.*, p. 16.)—Tradition, as Pausanias affirms, represented Megara as already existing under that name in the time of Car, the son of Phoroneus; while others have derived it from Megarus, a Bœotian chief, and son of Apollo or Neptune. (*Pausan.*, 1, 39.—*Steph. Byz.*, *s. v.* Μέγαρα.) Car was succeeded by Lelex, who, as was reported, came from Egypt, and transmitted his name to the ancient race of the Leleges, whom we thus trace from the Acheloüs to the shores of the Saronic Gulf. Lelex was followed by Cleson, and Pylas, who abdicated his crown in favour of Pandion, the son of Cecrops, king of Athens, by which event Megaris became annexed to the latter state. (*Pausan.*, 1, 39.) Nisus, the son of Pandion, received Megaris as his share of his father's dominions. (*Strabo*, 392.) The history of this prince and his daughter Scylla, as also the capture of Megara by Minos, are found in all the mythological writers of Greece; but Pausanias observes (1, 39) that these accounts were disowned by the Megareans. Nisus is said to have founded Nisæa, the port of Megara; whence the inhabitants of that city were surnamed Nisæi, to distinguish them from the Megareans of Sicily, their colonists. (*Theocr., Idyll.*, 12.

27.) The walls of Megara, which had been destroyed by Minos, were rebuilt by Alcathoüs, the son of Pelops, who came from Elis. (*Pausan.*, 1, 41.) In this undertaking, Apollo was said to have assisted him. (*Theogn.*, 771.—*Ovid, Met.*, 8, 14.) Hyperion, the son of Agamemnon, according to Pausanias, was the last sovereign of Megara; after his death, the government, by the advice of an oracle, became democratical. (*Pausan.*, 1, 43.) As a republic, however, it remained still subject to Athens. Strabo indeed affirms, that, till the reign of Codrus, Megaris had always been included within the limits of Attica; and he thus accounts for Homer's making no special mention of its inhabitants, from his comprehending them with the Athenians under the general denomination of Ionians. (*Strab.*, 392.) In the reign of Codrus, Megara was wrested from the Athenians by a Peloponnesian force; and a colony having been established there by the Corinthians and Messenians, it ceased to be considered as of Ionian origin, but thenceforth became a Dorian city, both in its language and political institutions. The pillar, also, which marked the boundaries of Ionia and the Peloponnesus, was on that occasion destroyed. (*Strab.*, 393.—*Pausan.*, 1, 39.—The scholiast on Pindar (*Nem.* 7) informs us, that the Corinthians, at this early period, considering Megara as their colony, exercised a sort of jurisdiction over the city. Not long after, however, Theagenes, one of its citizens, usurped the sovereign power, by the same method, apparently, which was afterward adopted by Pisistratus at Athens. (*Aristot.*, *Rhet.*, 1, 2.—*Id.*, *Polit.*, 5, 5.—*Thucyd.*, 1, 126.) He was finally expelled by his countrymen; after which event a moderate republican form of government was established, though afterward it degenerated into a violent democracy. (*Plut.*, *Quæst. Gr.*, 18.) This should probably be considered as the period of Megara's greatest prosperity, since it then founded the cities of Selymbria, Mesembria, and Byzantium, on the shores of the Euxine, and Megara Hyblæa in Sicily. (*Strabo*, 319.) It was at this time also that its inhabitants were engaged in war with the Athenians for the possession of Salamis, which, after an obstinate contest, finally remained in the hands of the latter. (*Pausan.*, 1, 40.—*Strabo*, 394.) The Megareans fought at Artemisium with twenty ships, and at Salamis with the same number. (*Herod.*, 8, 1, 45.) They also gained some advantage over the Persians under Mardonius, in an inroad which he made into their territory (*Pausan.*, 1, 40); and, lastly, they sent 3000 soldiers to Platæa, who deserved well of their country in the memorable battle fought in its plains. (*Herod.*, 9, 21.—*Plut.*, *de defect. Orac.*, p. 186.) After the Persian war, we find Megara engaged in hostilities with Corinth, and renouncing the Peloponnesian confederacy to ally itself with Athens. (*Thucyd.*, 1, 103.—*Diod. Sic.*, 2, 60.) This state of things was not, however, of long duration; for the Corinthians, after effecting a reconciliation with the oligarchical party in Megara, persuaded the inhabitants to declare against the Athenians who garrisoned their city. These were presently attacked and put to the sword, with the exception of a small number who escaped to Nisæa. (*Thucyd.*, 1, 114.) The Athenians, justly incensed at this treacherous conduct, renounced all intercourse with the Megareans, and issued a decree excluding them from their ports and markets; a measure which appears to have been severely felt by the latter, and was made a pretence for war on the part of their Peloponnesian allies. (*Thucyd.*, 1, 67, 139.) Megara was, during the Peloponnesian war, exposed, with the other cities of Greece, to the tumults and factions engendered by violent party spirit. The partisans of the democracy favoured, it is true, the Peloponnesian cause; but, dreading the efforts of the adverse faction, which might naturally look for support from the Lacedæmonians in restoring the government to the form of an oligarchy, they formed a plan of giving up the city to the Athenians in the seventh year of the war. An Athenian force was accordingly despatched, which appeared suddenly before Nisæa, the port of Megara, and, having cut off the Peloponnesian troops which garrisoned the place, compelled them to surrender. Megara itself would also have fallen into their hands, if Brasidas had not at this juncture arrived with a Spartan army before the walls of that city, where he was presently joined by the Bœotians and other allies. On his arrival, the Athenians, not feeling sufficiently strong to hazard an action, withdrew to Nisæa, and, after leaving a garrison in that port, returned to Athens. The leaders of the democratical party in Megara, now fearing that a reaction would ensue, voluntarily quitted the city, which then returned to an oligarchical form of government. (*Thucyd.*, 4, 66, *seqq.*) From this period we hear but little of Megara in Grecian history; but we are told that its citizens remained undisturbed by the contest in which their more powerful neighbours were engaged, and in the tranquil enjoyment of their independence. "The Megareans," says Isocrates, "from a small and scanty commence ment, having neither harbours nor mines, but cultivating rocks, nevertheless possess the largest houses of any people in Greece; and though they have but a small force, and are placed between the Peloponnesians, the Thebans, and our own city, yet they retain their independence and live in peace" (*de Pace*, p. 183).—Philosophy also flourished in this city, Euclid, a disciple of Socrates, having founded there a school of some celebrity, known by the name of the Megaric sect. (*Strab.*, 393.—*Cic.*, *Orat.*, 3, 17.—*Id.*, *Acad.*, 2, 42.) —Plutarch reports, that the Megareans offered to make Alexander the Great a citizen of their town, an honour which that prince was inclined to ridicule, though they asserted it had never been granted to any foreigner except Hercules. (*Plut.*, *de Monarch.*, p. 238.) After the death of that monarch, Megara fell successively into the hands of Demetrius Poliorcetes, Ptolemy Soter, and Demetrius, son of Antigonus Gonatas, by whom, according to Plutarch, the city was destroyed (*de Instit. Puer.*, p. 3); but, as Pausanias mentions a war waged by the Megareans against Thebes, in which they were assisted by the Achæans, we may infer that it was subsequently restored (8, 50), and we know that it was taken by the Romans under Metellus (*Pausan.*, 7, 15) and Calenus. (*Plut.*, *Vit. Brut.*) Strabo also affirms (393), that Megara still existed in his time, though much reduced, as we are assured by Sulpicius, in the well-known passage of his letter to Cicero (*ad Fam.*, 4, 5). "*Post me erat Ægina, ante Megara, dextra Piræus, sinistra Corinthus; quæ oppida quodam tempore florentissima fuerunt, nunc prostrata et diruta ante occulos jacent.*" Pausanias affirms, that Megara was the only city of Greece which was not restored by Hadrian, in consequence of its inhabitants having murdered Anthemocritus, the Athenian herald 1, 36). Alaric completed the destruction of this once flourishing city. (*Procop.*, *Bell. Vand.*, 1, 1.—*Cramer's Anc. Greece*, vol. 2, p. 424, *seqq.*)—II. A city of Sicily, founded by a colony from Megara in Greece. (*Vid.* Hybla, III.)

Megăris, a small territory of Greece, lying to the west and northwest of Attica. Its capital was Megara. (*Vid.* Megara; under which head an historical sketch is given.) It was separated from Bœotia, on the north, by the range of Mount Cithæron; and from Attica by the high land which descends from the northwest boundary of the latter country, and terminates, on the west side of the bay of Eleusis, in two summits, formerly called Kerata, or the Horns, and now *Kandili*. Megaris was divided from the Corinthian territory on the west by the Onean range of mountains, through which there were only two roads from Corinth into Megaris: one of these, called

the Scironian Pass, which is the steep escarpment of the mountains that terminate on the coast of the Saronic Gulf, passed by Crommyon (*Strabo*, 391); and along the side of the escarpment was the direct road from Corinth to Athens. This road was made wide enough, by the Emperor Hadrian, for two vehicles abreast (*Pausan.*, 1, 40, 10), but at present it only admits a single vehicle, except in a few places (*Thiersch, De l'Etat Actuel de la Grece*, 2, p. 32); yet the road, on the whole, is in good condition. The other road, following the coast of the Corinthian Gulf, crossed the Geranean Mountains, which belong to the Oneian range, and led to Pegæ, on the Corinthian Gulf, and thence into Bœotia.—The extreme breadth of Megaris, from Pegæ to Nisæa on the Corinthian Gulf, is reckoned by Strabo at 120 stadia; and the area of the country is calculated by Mr. Clinton, from Arrowsmith's map, at 720 square miles. (*Fast. Hell.*, vol. 2, p. 385.) Megaris is a rugged and mountainous territory, and contains only one plain of small extent, in which the capital Megara was situated. The rocks are chiefly, if not entirely, calcareous. The country is very deficient in springs. (*Encycl. Us. Knowl.*, vol. 15, p. 64.)

Megasthĕnes, a Greek historian and geographical writer in the age of Seleucus Nicator, king of Syria, about 300 years before Christ. He was sent by Seleucus to Palibothra in India, to renew and confirm a previous treaty with Sandrocottus, monarch of the Prasii. He remained there many years, and after his return he wrote, under the title of *Indica* (Ἰνδικά), an account of whatever he had seen or heard during his travels. His work is lost; but Strabo, Arrian, and Ælian have preserved some fragments of it. He was the first who made the western nations acquainted with the countries beyond the Ganges, and with the manners of their inhabitants. Strabo has on several occasions expressed an unfavourable opinion of the trustworthiness of Megasthenes; but still it is quite certain, that the work of the latter contained much valuable information, which was then entirely new to the Greeks. Megasthenes gave the first account of Taprobane or *Ceylon*. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 383.)

Mela, Pomponius, a geographical writer, the first Latin author of a general work on this subject, and who flourished during the reign of the Emperor Claudius. He was born in Spain, of an illustrious Roman family, the Pomponii, who pretended to trace up their lineage to Numa. Some critics have thought that Mela only belonged to this family by adoption, and that he was that third son of the rhetorician Marcus Seneca to whom this writer dedicated his works; while others are inclined to regard him as the grandson of Seneca the philosopher. (Consult *Tzschucke, Diss. de Pomp. Mel.*, c. 1.) In either of these cases, however, the word Annæus would most probably have been added to his name.—There is reason to believe that his true name was not Mela, but Mella. (Compare *Voss., de Hist. Lat.*, 1, 25.—*Fabricius, Bibl. Lat.*, 2, 8, p. 75, *seqq.*—*Saxe, Onomast.*, 1, p. 243.—*Tzschucke, Diss. de Pomp. Mel.*) Pomponius Mela names his native city in one passage of his work (2, 6), but the text unfortunately is so corrupt, that it is uncertain whether we ought to read *Tingentera, Melaria, Tartessus*, or *Tingisbera*. He lived, as has been already remarked, under the Emperor Claudius, for the passage (3, 6) in which he speaks of a triumph which the emperor was upon the point of celebrating over the Britons, can only apply to that monarch. Pomponius Mela was the author of a geographical outline or abridgment, entitled "*De Situ Orbis*," or, as some manuscripts read, "*De Chorographia*." This work is divided into three books. After having spoken of the world in general, and given a sketch of the geography of Asia, Europe, and Africa, the writer commences his more particular description with this latter country. Mauritania, as being the westernmost quarter, is treated of first; from this he proceeds in an eastern direction, traverses Numidia, Africa Propria, and Cyrenaïca, and then describes Egypt, which latter country he regards as forming part of Asia. From Egypt he passes into Arabia, Syria, Fœnicia, Cilicia, and the different provinces of Asia Minor.—The *second book* opens with European Scythia. Mela then treats of Thrace, Macedonia, and Greece. He next passes into Illyria, and from Illyria into Italy. From Italy he proceeds to Gaul, and from Gaul to Spain. He finally describes the isles of the Mediterranean.—In the *third book* he returns to Spain, of which he had in the previous book described merely the westernmost part; he then gives an account of the Atlantic coast of Gaul, which conducts him to Germany, and from Germany he passes to Sarmatia and to the extremity of Scythia. Having thus gone round our hemisphere, he next gives an account of the islands in the Northern Ocean, of the Eastern Ocean, of India, and of the Red Sea, including under the last-mentioned appellation the Arabian and Persian Gulfs. He next passes to Ethiopia, and concludes his work by a description of the sea which washes the western shores of Africa.—Mela did not, like Strabo, actually visit a large portion of the countries which he describes: he has followed, however, though often without citing them, the best Greek and Roman authorities, and, above all, the geographical writings of Eratosthenes: he has consulted and followed these authorities with judgment and care, and has admitted into his work only a comparatively small number of fables, which must be set down to the account of the age in which he lived, when great ignorance still prevailed in relation to some of the simplest laws of nature. The style of his narrative is marked by conciseness and precision; he has been successful, at the same time, in avoiding the dryness of a mere nomenclature, by intermingling agreeable descriptions, physical discussions, and notices of remarkable events of which the places that he describes have been the theatre. His work, however, is not exempt from errors: sometimes, from not paying sufficient attention to the periods when the writers whom he follows respectively flourished, he describes things as existing which had ceased to exist; various omissions also occur in the course of his work; no mention, for example, is made of Cannæ, Munda, Pharsalia, Leuctra, and Mantinea, all famous in the annals of warfare; nor of Ecbatana and Persepolis, the capitals of great empires, nor of Jerusalem, to which so high a religious importance is attached; nor of Stagira, the native place of one of the greatest philosophers of antiquity. Like Strabo, he considers the earth as penetrated by four great inlets of the ocean, of which the Mediterranean, the Red Sea, and the Persian Gulf were three; the fourth was the Caspian Sea. This singular error as to the Caspian is the more remarkable, when contrasted with the fact that Herodotus knew the Caspian to be a lake. (*Herod.*, 1, 203.—*Strabo*, 121.—*Mela*, 1, 1.—*Id.*, 3, 6.)—The best editions of Mela are, that of Gronovius, *Lugd. Bat.*, 1685, 8vo, frequently reprinted, and that of Tzschucke, *Lips.*, 1807, 7 vols. 8vo (in 3).

Melampus, I. a celebrated soothsayer of Argos, son of Amythaon and Idomene, and famed also for skill in the healing art. His father resided at Pylos, but he himself lived in the country near that place. Before his house stood an oak-tree, in a hole of which abode some serpents. His servants finding these animals, killed the old ones, whose bodies Melampus burned, but he saved and reared the young ones. As he was sleeping one day, these serpents, which were now grown to full size, came, and getting each on one of his shoulders, licked his ears with their tongues

He awoke in some terror; and, to his astonishment, found that he understood the voices of the birds which were flying around him; and, learning from their tongues the future, he was enabled to declare it to mankind. Meeting Apollo on the banks of the Alpheus, he was taught by him the art of reading futurity in the entrails of victims, and he thus became an excellent soothsayer. (*Apollod.*, 1, 9, 11.—*Schol. ad Apoll. Rhod.*, 1, 118) Meanwhile, his brother Bias fell in love with Pero, the daughter of Neleus. As the hand of this beautiful maiden was sought by most of the neighbouring princes, her father declared that he would give her only to him, who should bring him from Thessaly the cows of his mother Tyro, which Iphiclus of Phylace detained, and which he guarded by means of a dog whom neither man nor beast could venture to approach. Bias, relying on the aid of his brother, undertook the adventure. Melampus, previously declaring that he knew he should be caught and confined for a year, but then get the cattle, set out for Phylace. Every thing fell out as he said.—The herdsman of Iphiclus took him, and he was thrown into prison, where he was attended by a man and a woman. The man served him well, the woman badly. Towards the end of the year he heard the worms in the timber conversing with one another. One asked how much of the beam was now gnawed through; the others replied that there was little remaining. Melampus immediately desired to be removed to some other place; the man took up the bed at the head, the woman at the foot, Melampus himself at the middle. They had not got quite out of the house, when the roof fell in and killed the woman. This coming to the ears of Iphiclus, he inquired, and learned that Melampus was a soothsayer or *Mantis*. He therefore, being childless, consulted him about having offspring. Melampus agreed to tell him on condition of his giving him the cows. The seer, on Iphiclus assenting to his terms, then sacrificed an ox to Jupiter, and, having divided it, called all the birds to the feast. All came but the vulture; but no one of them was able to tell how Iphiclus might have children. They therefore brought the vulture, who gave the requisite information. Iphiclus became the father of a son named Podarces; and Melampus drove the kine to Pylos, whereupon Pero was given to his brother. (*Od.*, 11, 287.—*Schol., ad loc.*—*Od.*, 15, 225.—*Apollod.*, 1, 9, 11.—*Schol. ad Theocr.*, 3, 43.)—Melampus was also famous for the cure of the daughters of Prœtus, who were afflicted with insanity. For an account of this legend, consult the article Prœtides. (*Keightley's Mythology*, p. 436, *seq.*)—II. A writer on divination, who lived in the time of Ptolemy Philadelphus. He was the author of a treatise entitled Μαντικὴ περὶ παλμῶν, "*Divination from vibrations of the muscles*," and of another styled Περὶ ἐλαιὼν τοῦ σώματος, "*Art of divining from marks on the body.*" We have only fragments remaining of these two works. The library at Vienna contains another work of this same writer's, in manuscript, on the *Art of predicting from the phases of the moon.* The fragments of Melampus were edited by Perusius, at the end of his Ælian, *Romæ*, 1545, 4to, and subsequently by Sylburgius, who, in his edition of Aristotle, reunited them to the physiognomical works of that philosopher. They are to be found also in the *Scriptores Physiognomiæ Veteres* of Franz, *Altenb.*, 1780, 8vo.

Melampўges, an epithet applied to Hercules in the Greek mythology, and connecting him with the legend of the Cercopes. These last, according to Diodorus Siculus (4, 31), dwelt in the vicinity of Ephesus, and ravaged the country far and wide, while Hercules was leading with Omphale a life of voluptuous repose. Their mother had cautioned them against one to whom the name Melampyges should apply, but they disregarded her warning, and the hero, having at length been roused from his inactivity, proceeded against them by order of Omphale, and, having overcome them, brought them to her in chains.—A different tradition placed the Cercopes in the islands facing the coast of Campania. Jupiter, according to this latter account, being engaged in his war with the Titans, came to these islands to demand succours of the Arimi. The people promised him their aid, but afterward made sport of him, whereupon the irritated deity changed them into apes (πίθηκοι), and from that period the islands of Inarime and Prochyta were called Pithecusæ (Πιθηκοῦσαι, from πίθηκος.—*Vid.*, however, another explanation under the article Pithecusæ.)—The legend of the Cercopes appears to be an astronomical one. The Lydian Hercules is the sun, pale and enfeebled at the winter solstice, and which in some sense may be said to turn its obscurer parts upon the earth; while the Cercopes, as symbols of this period of languor, crowd around and insult him. On the approach, however, of the vernal equinox, the god resumes his former energies and subjugates his foes. In like manner Jupiter, the sun of suns, overcomes and dissipates all things that tend to obscure the light and disturb the repose of the universe. (*Guigniaut*, vol. 2, p. 181.)

Melanchlæni, a people near the Cimmerian Bosporus, so called from their black garments. Mannert conjectures them to have been the progenitors of the modern Russians. By later writers they are called Rhoxolani. (*Mannert, Geogr.*, vol. 4, p. 134, 167.)

Melanippĭdes, I. a lyric poet, who flourished about 500 B.C. He was either, as some suppose, a native of the island of Melos, or, as others think, of the city of Miletus.—II. A poet, who lived about 446 B.C., at the court of Perdiccas II., king of Macedonia. He was the grandson of the former. Various poems are ascribed to these two individuals, and it is a difficult matter to make a division between them. They composed dithyrambics, epopees, elegies, and songs. The younger Melanippides is placed by Plutarch in the number of those who corrupted the ancient music by the novelties which they introduced. He also composed some tragedies. (*Schöll, Hist. Lit. Gr.* vol. 1, p. 289.)

Melanippus, a son of Astacus, one of the Theban chiefs who defended the gates of Thebes against the army of Adrastus, king of Argos. He was opposed by Tydeus, whom he wounded mortally. As Tydeus lay expiring, Minerva hastened to him with a remedy which she had obtained from Jupiter, and which would make him immortal; but Amphiaraus, who hated Tydeus as the chief cause of the war, perceiving what the goddess was about, cut off the head of Melanippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid. (*Bacchyl., ap. Schol. ad Aristoph., Av.*, 1536.—*Eurip., Frag. Meleag.*, 18.—*Keightley's Mythology*, p. 479.)

Melanthĭus, I. an Athenian tragic poet, of inferior reputation, a contemporary of Aristophanes. He was afflicted with the leprosy, to which the comic poet alludes in the *Aves* (*v.* 151). In the *Pax* (v. 974) he is ridiculed for his gluttony.—II. A painter, whose native country is uncertain. He was a contemporary of Apelles, and received, in connexion with him, the instructions of Pamphilus in the art of painting. (*Plin.*, 35, 10, 36.) Quintilian particularly mentions his skill in the designs of his pictures; and Pliny observes, that he was one of those painters who, with only four colours, produced pieces worthy of immortality. Even Apelles conceded to him the palm in the arrangement or grouping of his figures. (*Plin., l. c.*) That his pictures were held in high estimation, is evident from

the circumstance that Aratus, no mean judge of works of art, collected from every quarter the productions of Melanthius along with those of Pamphilus, and made a present of them to Ptolemy III., king of Egypt. (*Plut., Vit. Arat.*, c. 21.) He left a treatise on Painting, a fragment of which has been preserved by Diogenes Laertius (4, 18), and of which Pliny availed himself in writing the 30th book of his Natural History. (*Sillig, Dict Art., s. v.*)

Melanthus, a son of Andropompus, whose ancestors were kings of Pylos, in Messenia. Having been driven by the Heraclidæ from his paternal kingdom, he came to Athens, where Thymoetes, monarch of Attica, gave him a friendly reception. Some time after this, the Bœotians, under Xanthus, having invaded Attica, Thymoetes marched forth to meet them. Xanthus thereupon proposed to decide the issue of the war by single combat, but Thymoetes shrank from the risk, whereupon Melanthus came forward and accepted the challenge. By a stratagem, famous in after ages, he diverted the attention of his adversary, and slew him as he turned to look at the ally whom Melanthus affected to see behind him. The victor was rewarded with the kingdom, which Thymoetes had forfeited by his pusillanimity, and which now passed for ever from the house of Erechtheus. Melanthus transmitted the crown to his son Codrus. (*Pausan.*, 2, 18.—*Thirlwall's Greece*, vol. 1, p. 274.)

Melas (gen. -æ), I. a deep gulf formed by the Thracian coast on the northwest, and the shore of the Chersonese on the southeast; its appellation in modern geography is the Gulf of *Saros*.—II. A river of Thrace, now the *Cavatcha*, emptying into the Sinus Melas at its northeastern extremity. (*Herod.*, 7, 58.—*Liv.*, 38, 40.—*Plin.*, 4, 11.)—III. A river of Thessaly, in the vicinity of the town of Trachis. (*Herod.*, 7, 199.—*Liv.*, 37, 24.)—IV. A small river of Bœotia, near Orchomenus, emptying into the Lake Copaïs. (*Pausan.*, 9, 38.) Plutarch says that it rose close to the city, and very soon became navigable, but that part of it was lost in the marshes, while the remainder joined the Cephissus. (*Vit. Syll.—Strab.*, 415.) Pliny remarks of its waters, that they had the property of dying the fleeces of sheep black (2, 103). In the marshes formed near the junction of this river with the Cephissus grew the reeds so much esteemed by the ancient Greeks for making pipes and other wind-instruments. (*Pindar, Pyth.*, 12, 42.—*Cramer's Anc. Greece*, vol. 2, p. 249.)—V. A river of Cappadocia, rising near Cæsarea ad Argæum, and falling into the Euphrates near the city of Melitene. Schillinger (*Reise.*, p. 68) calls it the *Gensin*; but on D'Anville's map it bears in the beginning of its course the name of *Koremoz*, and near its mouth that of *Kirkghedid*. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 296.)—VI. A river of Pamphylia, rising in the range of Mount Taurus, to the west of Homonada, and running into the sea between Side and Coracesium. (*Strabo*, 667.) It formed originally the boundary between Pamphylia and Cilicia. (*Plin.*, 5, 27.) According to Leake, there can be no doubt that the Melas is the river now called *Menavgát-su*, for Zosimus (5, 16) and Mela (1, 14) agree in showing its proximity to Side. Strabo, Mela, and the Stadiasmus, all place it to the eastward of Side, and the distance of 50 stadia in the Stadiasmus between the Melas and Side is precisely that which occurs between the ruins of Side and the mouth of the river of Menavgat. (*Leake's Tour*, p. 196.)

Meldæ or Meldorum urbs, a city of Gaul, now *Meaux*. (*Cæs., B. G.*, 5, 5.—*Plin.*, 4, 13.)

Meleăger, I. a celebrated hero of antiquity, son of Œneus, king of Ætolia, by Althæa, daughter of Thestius. When he was seven days old, the Moiræ or Fates came to the dwelling of his parents, and declared that when the billet which was burning on the hearth should be consumed, the babe would die. Althæa, on hearing this, snatched the billet from the fire, and laid it carefully away in a coffer. The fame of Meleager increased with his years; he signalized himself in the Argonautic expedition, and subsequently in the Calydonian boar-hunt. Of this latter event there appear to have been two legends, an earlier and a later one. The former appears to have been a tale of great antiquity, and is commemorated in the Iliad (9, 527). According to this version of the story, Œneus, in the celebration of his harvest-home feast (*θαλύσια*), had treated Diana with neglect, and the goddess took vengeance upon him by sending a wild boar of surpassing size and strength to ravage the territory of Calydon. Hunters and dogs were collected from all sides, and the boar was, with the loss of several lives, at length destroyed. A quarrel arose, however, between the Curetes and Ætolians about the head and hide, and a war was the consequence. As long as Meleager fought, the Curetes had the worst of it, and could not keep the field; but when, enraged at his mother Althæa, he remained with his wife the fair Cleopatra, and abstained from the war, noise and clamour rose about the gates, and the towers of Calydon were shaken by the victorious Curetes: for Althæa, grieved at the fate of her brother, who had fallen in the fight, had with tears invoked Pluto and Proserpina to send death to her son. The elders of the Ætolians supplicated Meleager: they sent the priests of the gods to entreat him to come forth and defend them; they offered him a piece of land (*τέμενος*) of his own selection. His aged father Œneus ascended to his chamber and implored him, his sisters and his mother supplicated him, but in vain. He remained inexorable, till his very chamber was shaken, when the Curetes had mounted the towers and set fire to the town. Then his wife besought him with tears, picturing to him the evils of a captured town, the slaughter of the men, the dragging away into captivity of the women and children. Moved by this last appeal, he arrayed himself in arms, went forth and repelled the enemy; but, not having done it out of regard for them, the Ætolians did not give him the proffered recompense.—Such is the more ancient form of the legend, in which it would appear that the Ætolians of Calydon and the Curetes of Pleuron alone took part in the hunt. In after times, when the vanity of the different states of Greece made them send their national heroes to every war and expedition of the mythic ages, it underwent various modifications. Meleager, it is said (*Nicand., ap. Anton. Lib.*, 2.—*Apollod.*, 1, 8, 2.—*Ovid, Met.*, 8, 270, *seqq.*—*Hygin., fab.*, 181, 5), invited all the heroes of Greece to the hunt of the boar, proposing the hide of the animal as the prize of whoever should slay him. Of the Ætolians there were Meleager, and Dryas son of Mars; of the Curetes, the sons of Thestius; Idas and Lynceus, sons of Aphareus, came from Messene; Castor and Pollux, sons of Jupiter and Leda, from Laconia; Atalanta, daughter of Iasus, and Ancæus and Cepheus, sons of Lycurgus, from Arcadia; Amphiaraus, son of Oïcles, from Argos; Telamon, son of Æacus, from Salamis; Theseus, son of Ægeus, from Athens; Iphicles, son of Amphitryon, from Thebes; Peleus, son of Æacus, and Eurytion, son of Actor, from Phthia; Jason, son of Æson, from Iolcos; Admetus, son of Pheres, from Pheræ; and Pirithoüs, son of Ixion, from Larissa.—These chiefs were entertained during nine days in the house of Œneus. On the tenth, Cepheus and Ancæus, and some others, refused to hunt in company with a maiden; but Meleager, who was in love with Atalanta, obliged them to give over their opposition. The hunt began; Ancæus and Cepheus speedily met their fate from the tusks of the boar: Peleus accidentally killed Eurytion: Atalanta, with an arrow, gave the monster the first wound; Amphiaraus shot him in the eye; and

Meleager ran him through the flanks and killed him. He presented the skin and head to Atalanta; but the sons of Thestius, his two uncles, offended at this preference of a woman, took the skin from her, saying that it fell to them of right, on account of their family, if Meleager resigned his claim to it. Meleager, in a rage, killed them, and restored the skin to Atalanta. Althæa, on hearing of the death of her brothers, influenced by resentment for their loss, took from its place of concealment the billet, on which depended the existence of Meleager, and cast it into the flames. As it consumed, the vigour of Meleager wasted away; and when it was reduced to ashes, his life terminated. Repenting, when too late, of what she had done, Althæa put an end to her own life. Cleopatra died of grief; and the sisters of Meleager, who would not be comforted in their affliction, were, by the compassion of the gods, all but Gorgo and Deïanira, changed into birds called Meleagrides.—There was another tradition, according to which Meleager was slain by Apollo, the protecting deity of the Curetes. (*Pausan.*, 10, 31, 3.—*Keightley's Mythology*, p. 321, *seqq.*)—II. A Greek poet, a native of Gadara in Cœlesyria, and either contemporary with Antipater, or a very short time subsequent to him. He composed several works of a satirical character, which we find quoted under the following titles: 1. Συμπόσιον, "*The Banquet.*"—2. Λεκίθου καὶ φακῆς σύγκρισις, "*A mixture of yolks of eggs and beans.*"—3. Χάριτες, "*The Graces.*" Jacobs, however, thinks that the whole collection of his satires may have been rather entitled Χάριτες. (*Animadv. in Anthol.*, 1, 1.—*Prolegom.*, p. xxxviii)—III. Another poet, who has left about 130 epigrams. They are marked by purity of diction and by feeling, but they betray, at the same time, something of that sophistic subtlety which characterized his age. Occasionally we meet with words rather too boldly compounded. Meleager was the first who made a collection of epigrams, or an anthology. He entitled it Στέφανος, "*The Crown.*" It contained a selection of the best pieces of forty-six poets, arranged in alphabetical order according to the names of the authors. This compilation is lost. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 45, 55.)

Meleagrĭdes, the sisters of Meleager, daughters of Œneus and Althæa. They were so disconsolate at the death of their brother Meleager, that they refused all aliment, and were changed into birds called Meleagrides. The youngest of these sisters, Gorgo and Deïanira, who had been married, alone escaped this metamorphosis. (*Apollod.*, 1, 8.—*Ovid, Met.*, 8, 540.)

Meles (*etis*), a river of Asia Minor, near Smyrna. Some of the ancients supposed that Homer was born on the banks of this river, from which circumstance they call him *Melesigĕnes*. They also showed a cave, where it was said that Homer had composed his verses. (*Pausan.*, 7, 5.) Chandler informs us that he searched for this cavern, and succeeded in discovering it above the aqueduct of the Meles. It is about four feet wide, the roof of a huge rock, cracked and slanting, the sides and bottom sandy. Beyond it is a passage cut, leading into a kind of well. (*Travels in Asia Minor*, p. 91.) According to the same traveller, the Meles, at the present day, is shallow in summer, not covering its rocky bed; but, winding in the deep valley behind the castle of Smyrna, it murmurs among the evergreens, and receives many rills from the slopes; after turning an overshot mill or two, it approaches the gardens without the town, where it branches out into small canals, and is divided and subdivided into still smaller currents, until it is absorbed, or reaches the sea, in ditches, unlike a river. In winter, however, after heavy rains, or the melting of snow on the mountains, it swells into a torrent rapid and deep, often not fordable without danger; and it then finds its way into the inner bay, where the ancient city stood (*Chandler's Travels*, p. 76, *seqq.*)

Melesigĕnes or Melesigĕna, a name given to Homer. (*Vid.* Meles and Homerus.)

Melibœa, I. a town of Thessaly, in the district of Estiæotis, near Ithome. (*Liv.*, 36, 13.)—II. A city of Thessaly, in the district of Magnesia. According to Livy (44, 13), it stood at the base of Mount Ossa, in that part which stretches towards the plains of Thessaly, above Demetrias. Homer assigns it to the domains of Philoctetes (*Il.*, 2, 716), hence called "*Melibœus dux*" by Virgil. (*Æn.*, 3, 401.) Melibœa was attacked in the Macedonian war by M. Popilius, a Roman commander, at the head of five thousand men; but the garrison being re-enforced by a detachment from the army of Perseus, the enterprise was abandoned. (*Livy, l. c.*) We know from Apollonius (*Arg.*, 1, 592) that it was a maritime town. (*Cramer's Anc. Greece*, vol. 1, p. 423.) According to Pouqueville (*Voyage*, vol. 3, p. 404), the village of *Daoukli* indicates the site of the ancient Melibœa. (Compare *Paul Lucas's* map, appended to his Travels, 1704.)

Melicerta or Melicertes, a son of Athamas and Ino. He was saved by his mother from the fury of his father, who prepared to dash him against a wall as he had done his brother Learchus. The mother was so terrified that she threw herself into the sea, with Melicerta in her arms. Neptune had compassion on Ino and her son, and changed them both into sea deities. Ino was called Leucothoë or Matuta, and Melicerta was known among the Greeks by the name of Palæmon, and among the Latins by that of Portumnus (*Vid.* Leucothoë and Ino. — *Apollod.*, 1, 9; 3, 4.—*Pausan.*, 1, 44.—*Ovid, Met.*, 4, 529.)

Meligūnis, one of the earlier names of Lipara. (*Vid.* Lipara.)

Melii. *Vid.* Malii.

Melissa, I. a daughter of Melissus, king of Crete, who, with her sister Amalthæa, fed Jupiter with the milk of goats. According to the account quoted by Lactantius, she was appointed by her father the first priestess of Cybele. (*Lactant.*, 1, 22.)—II. A nymph, who first discovered the means of obtaining honey through the aid of bees. She was fabled to have been herself changed into one of these little creatures. (*Columell.*, 9, 2.)—III. One of the Oceanides, who married Inachus, by whom she had Phoroneus and Ægialus.—IV. A daughter of Procles, who married Periander, the son of Cypselus, by whom, in her pregnancy, she was killed with a blow of his foot, by the false accusation of his concubines. (*Diog. Laert.*, 1, 100.—*Herod.*, 3, 50.—*Bähr, ad Herod., l. c.*—*Pausan.*, 1, 28.)

Melissus, a philosopher of Samos, of the Eleatic sect, who flourished about 440 B.C. He was a disciple of Parmenides, to whose doctrines he closely adhered. As a public man, he was conversant with affairs of state, and acquired great influence among his countrymen, who had a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay; that the changes which it seems to suffer are only illusions of our senses, and that we ought not to lay down anything positive concerning the gods, since our knowledge of them is so uncertain. Themistocles is said to have been one of his pupils. (*Enfield's History of Philosophy*, vol. 1, p. 418, *seqq.*)

Melĭta, I. an island in the Mediterranean, sixty miles southeast of Sicily, now *Malta*. It is first mentioned by Scylax (p. 50), but is considered by him as

belonging to Africa, from its having Punic inhabitants, and being no farther from Africa than from Sicily. The earlier Greek historians do not mention it, since it was regarded as a Carthaginian island, and lay without their historical limits. Diodorus Siculus is the first that gives us any account of it. "There are," he says, "over against that part of Sicily which lies to the south, three islands at a distance in the sea, each of which has a town and safe ports for ships overtaken by tempests. The first, called Melite, is about 800 stadia from Syracuse, and has several excellent harbours. The inhabitants are very rich, inasmuch as they exercise many trades, and, in particular, manufacture cloths remarkable for their softness and fineness. Their houses are large, and splendidly ornamented with projections and stucco (γείσοις καὶ κονιάμασι). The island is a colony of the Phœnicians, who, trading to the Western Ocean, use it as a place of refuge, because it has excellent ports, and lies in the midst of the sea. Next to this island is another named Gaulus (*Gozo*), with convenient harbours, which is also a colony of Phœnicians." (*Diod. Sic.*, 5, 12.) Malta is said to have been subsequently occupied by the Greeks; but, however this may be, the Carthaginians obtained possession of it B.C. 402. In the first Punic war it was plundered by the Roman consul Attilius. (*Orosius*, 4, 8.) In the second Punic war it surrendered to the Romans, and was regarded henceforth as an appendage to the province of Sicily. Its commerce declined under its new masters, and the island became a not unfrequent haunt of pirates. It appears, however, that its temple of Juno was rich enough to be an object of plunder to the rapacious Verres when he was prætor of Sicily. (*Cic. in Verr.*, 4, 46.) The linen cloth of Malta was considered an article of luxury at Rome. After the division of the Roman empire at the death of Constantine, this island was included in the share allotted to Constantius. It fell subsequently into the hands of the Goths, who were expelled by Belisarius, A.D. 533. The Arabs conquered it in 870, and though it was recovered, and held by the Eastern empire for the space of 34 years, it was retaken by the Arabs, and the Greek inhabitants were exterminated. In 1120, Count Roger, the Norman conqueror of Sicily, took possession of Malta and expelled the Arabs. Malta was thus again attached to the island of Sicily, and it became subject to the different dynasties which successively governed that island. In 1516, Sicily, with the Maltese islands, passed to the Emperor Charles V., as heir to the crown of Arragon. On the 4th March, 1530, Charles granted to the Knights of St. John, who had been recently expelled from Rhodes by the Turks, the ownership of all the castles, fortresses, and isles of Tripoli, Malta, and Gozo, with complete jurisdiction. The sovereignty of Malta was by this grant, in effect, surrendered to the knights, though the form of tenure from the crown of Sicily was maintained by the reservation of the annual payment of a falcon by the same to the King of Sicily or his viceroy. It was soon fortified by the knights, and underwent several memorable sieges. In 1798, Bonaparte took possession of it on his expedition to Egypt; and in 1800, the French garrison was obliged by famine to capitulate to a British force. In 1814, the possession of it was confirmed to Great Britain by the treaty of Paris.—The cotton manufactories of Malta have been celebrated for many ages, and would seem to trace their origin to the times of the Phœnicians. The soil consists of a thin covering of earth on a soft, calcareous rock, and is increased by breaking up the surface of the stone into a sort of gravel, and mixing it through the earth. It is no uncommon thing, however, for soil to be transported from Sicily, especially when a proprietor wishes to make a new garden; a fact that could hardly be inferred from the number and excellent flavour of the Maltese oranges, from its beautiful roses, and the exhalations of a thousand flowers.—The city of Melita, the ancient capital, lay some distance inland, where *Citta Pinto* is at present situated.—Two questions are connected with this island. The first relates to the voyage of St. Paul, which will be considered under Melita II.; the other is of a more trivial nature, namely, which island, this or the Illyrian Melita (now *Meleda*), furnished the *Catuli Melitæi*, so much esteemed by the Roman ladies. Pliny, on the authority of Callimachus and Stephanus of Byzantium, pronounces in favour of *Meleda*, Strabo of *Malta* (280).—II. An island in the Adriatic, northwest of Epidaurus, and lying off the coast of Dalmatia. Its modern name is *Meleda*.—The question has often been agitated, whether it was on this island, or Melita (now *Malta*) below Sicily, that St. Paul was shipwrecked. (*Acts*, 27 and 28.) Upon a fair review of the whole subject, it will be found that the Illyrian island presents the better claim to this distinction. The following reasons may be alleged in favour of this side of the question: 1. The vessel, when lost, was in "Adria," the Adriatic Gulf, which cannot by any geographical contrivance be made to extend, as some would wish to have it, to the coast of Africa.—2. The island on which the Apostle was wrecked was an obscure one in the Adriatic sea, formerly called Melita, and now known by the name of *Meleda*. This island lies confessedly in the Adriatic, off the coast of Illyricum; it lies, too, nearer the mouth of the Adriatic than any other island of that sea, and would, of course, be more likely to receive the wreck of any vessel that would be driven by tempests to that quarter.—3. *Meleda* is situate, moreover, nearly N.W. by N. of the southwest promontory of Crete, and nearly in the direction of a storm from the southeast quarter.—4. The manner likewise in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (*Malta*) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. (*Orat. in Verr.*, 4, 18, 46.) Malta, according to Diodorus Siculus (5, 1), was furnished with many and very good harbours, and the inhabitants were very rich; for it was full of all sorts of artificers, among whom were excellent weavers of fine linen. The houses were stately and beautiful, and the inhabitants, a colony of Phœnicians, famous for the extent and lucrative nature of their commerce. It is difficult to suppose that a place of this description could be meant by such an expression as "an island called Melita;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous." But the Adriatic Melita perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo in such a way as perfectly corresponds with the expression of the apostle.—5. Father Giorgi, an ecclesiastic of Melita Adriatica, who has written on this subject, suggests, very properly, that as there are now no serpents in Malta, and as it should seem there were none in the time of Pliny, there never were any there, the country being dry and rocky, and not affording shelter or proper nourishment for animals of this description. But Meleda abounds with these reptiles, being woody and damp, and favourable to their way of life and propagation.—6. The disease with which the father of Publius was affected (dysentery combined with fever, probably intermittent) affords a presumptive evidence of the nature of the island. Such a place as Malta, dry, and rocky, and remarkably healthy, was not likely to produce such a disease, which is almost peculiar to moist situations and stagnant waters, but might well suit a country woody and damp, and, probably for want of draining, exposed to the putrid effluvia of confined moisture.—7. It has been alleged, however, in favour

ot *Malta's* having been the island in question, that, had *Meleda* been the one, St. Paul would not have *called at Syracuse* in his way to Rhegium, "which is so far out of the track," says a writer who advocates this opinion, "that no example can be produced in the history of navigation of any ship going so far out of her course, except it was driven by a violent tempest." This argument tends principally to show that the writer had a very incorrect idea of the relative situations of the places to which he refers. The ship which carried St. Paul from the Adriatic to Rhegium would not deviate from its course more than half a day's sail by touching at Syracuse; and the delay so occasioned would probably be but a few hours more than it would have been had they proceeded to Syracuse in their way to the Straits of Messina from Malta. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandrea, from which place it must have been originally intended that the ship should commence her voyage to Puteoli; and in this course *the calling at Syracuse* would have been the smallest deviation possible.—8. Again, supposing the ship to have come from *Malta*, it must have been on account of some business, probably commercial, that they touched at Syracuse in their way to Puteoli, as Malta is scarcely more than one day and night's sail from Syracuse: whereas there might be some reasons respecting the voyage, had the ship come from Meleda, which is more than five times that distance, and probably a more uncertain navigation.—9. As regards the wind Euroclydon, it may be observed, that the word evidently implies a southeast wind. It is composed of Εὖρος, *the southeast wind*, and κλυδών, *a wave*, an addition highly expressive of the character and effects of this wind, but probably chiefly applied to it when it became typhonic or tempestuous. Typhon is described by Pliny (2, 48) as *præcipuo navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens.* The course of the wind from the southeast would impel the ship towards the island of Crete, though not so directly but that they might weather it, as they in fact did, and got clear, though it appears they encountered some risk of being wrecked when running under, or to the south of, the island of Clauda or Gaudos, which lies opposite to the port of Phœnice, the place where they proposed to winter. A circumstance occurs in this part of the narrative which creates some difficulty. They who navigated the ship were apprehensive of falling among the Syrtes, which lay on the coast of Africa, nearly to the southwest of the western point of Crete. But we should consider that this danger lay only in the fears of the mariners, who, knowing the Syrtes to be the great terror of those seas, and probably not being able to ascertain from what quarter the wind blew, neither sun nor stars having been visible for several days, and as these violent typhonic Levanters are apt to change their direction, might entertain apprehensions that they might be cast on these dangerous quicksands. The event, however, proved that the place of their danger was mistaken. (*Classical Journal*, vol. 19, p. 212, *seqq.*—*Hale's Analysis of Chronology*, vol. 1, p. 464, *seqq.*, *ed. 2d*, 1830.)

Melitēne, a district of Asia Minor, in the southeastern part of Armenia Minor, and lying along the right bank of the Euphrates. The soil was fertile, and yielded fruits of every kind; in this respect differing from the rest of Cappadocia, of which Armenia Minor was a part. The chief product was oil, and a wine called Monarites, which equalled the best of Grecian growth. (*Strab.*, 535.—*Plin.*, 6, 3.) Its capital was Melitene, now *Malatie*, on a branch of the river Melas. (*Plin.*, 5, 24.—*Steph. Byz.*, *s. v.*—*Procop.*, *de Ædif.*, 3, 5.)

Melĭtus, one of the accusers of Socrates. After he had prevailed, and Socrates had been ignominiously put to death, the Athenians repented of their severity to the philosopher. Melitus was condemned to death; and Anytus, another of the accusers, to escape a similar fate, went into voluntary exile. (*Diog. Lært.*, 2.)

Melius or Mælius, Spurius, a Roman knight, suspected of aiming at kingly power, in consequence of his uncommon liberality in supplying the populace with corn. He was summoned by the dictator L. Q. Cincinnatus to appear before him; and, having refused so to do, was slain on the spot by Ahala, the master of the horse. (*Liv.*, 4, 13, *seqq.*—*Vid.* Æquimelium.)

Mella or Mela, a small river of Cisalpine Gaul, near Brixia. It retains its ancient name. (*Virg.*, *Georg.*, 4, 278.—*Catullus*, 66, 32.)

Melos, now *Milo*, an island in the Ægean Sea, forming one of the group of the Cyclades. It was situate, according to Strabo (84), about 700 stadia to the southeast of Cape Scyllæum, and nearly as many, in a northeastern direction, from the Dictynnæan promontory in Crete. It was first inhabited by Phœnicians (*Steph. Byz.*, *s. v.* Μῆλος), and afterward colonized by Lacedæmon, nearly 700 years, as Thucydides relates, before the Peloponnesian war. This island adhered to the interest of that state against the Athenians, and successfully resisted at first an attempt made by the latter to reduce it. (*Thucyd.*, 3, 91.) But some years after, the Athenians returned with a greater force; and, on the rejection of all their overtures, in a conference which the historian has preserved to us, they proceeded to besiege the principal town, which they at length captured after a brave and obstinate resistance. Having thus gained possession of the city, they, with a degree of barbarity peculiar to that age, put all the males to death, enslaved the women and children, and sent 500 colonists into the island. (*Cramer's Anc. Greece*, vol. 3, p. 404.)

Melpes, a river of Lucania, flowing into the sea to the southeast of the promontory of Palinurus. (*Plin.*, 3, 5.) It is now the *Molpa*, and is probably the same stream which Lycophron (v. 1083) calls the Membles.

Melpomĕne, one of the Muses, daughter of Jupiter and Mnemosyne. Her name is derived from μέλπομαι, "*to celebrate in song.*" She presided over tragedy, of which the poets made her the inventress. Hence the language of Ausonius, "*Melpomene tragico proclamat moesta boatu.*" (*Auson.*, *Idyll. ult.*, v. 2.) She was commonly represented as veiled, and holding in her hand a tragic mask. Her instrument was the lyre. Melpomene became, by the river-god Acheloüs, the mother of the Sirens. (*Vid.* Musæ.)

Memmia (more correctly Remmia) Lex, a law, by whom proposed, or in what year, is uncertain. It ordained, that an accusation should not be admitted against those who were absent in the service of the public. (*Val. Max.*, 3, 7, 9.—*Suet.*, *Vit. Jul.*, 23); and if any one was convicted of false accusation, that he should be branded on the forehead with a letter, probably K, as anciently the name of this crime was written KALUMNIA.—As regards the correct form of the name of this law, consult *Heineccius*, *Ant. Rom.*, p. 731, *ed. Haubold.*

Memmii, the name of one of the branches of an old plebeian house, who were themselves subdivided into the families of the Galli and Gemelli. The most remarkable of the Memmii were the following.—I. C. Memmius Gallus, was prætor B.C. 176 and 170, and afterward ambassador to the Ætolians.—II. C. Memmius Gallus, son of the preceding, was tribune of the commons, and a bold and popular speaker. It was he who induced the people to summon Jugurtha, king of Numidia, to Rome, in order to expose, if possible, by his means, the corruption of the Roman nobility. (*Vid.* Jugurtha.) He was afterward elected consul, B.C. 100, but was assassinated by Glaucia, a dis

appointed candidate. (*Vid.* Marius.)—III. L. Memmius Gemellus, was tribune of the commons B.C. 64, and prætor B.C. 59, in which latter capacity he had the government of Bithynia. He was distinguished as an orator and poet, and was the friend and patron of Catullus and Lucretius, the latter of whom dedicated his poem to him. Cicero describes him as a man of great literary acquirements, and well acquainted with the Grecian language and literature. (*Brut.*, 70.) The same writer, however, represents him elsewhere as a man of licentious habits. (*Ep. ad Att.*, 1, 18.) He was an opponent of Cæsar's, and was driven into exile by means of the latter, on the charge of bribery in suing for the consulship, and also of extortion in the province of Bithynia. He died in exile. (*Cic., Ep. ad Fam.*, 13, 1.—*Manut., ad loc.*—*Id., Ep. ad Att.*, 6, 1.—*Ernesti, Ind. Hist., s. v.*)

Memnon, I. a personage frequently mentioned by the Greek writers. He is first spoken of in the Odyssey as the son of Eos, or the morning, as a hero remarkable for his beauty, and as the vanquisher of Antilochus (4, 188; 11, 521). Hesiod calls him the King of the Ethiopians, and represents him as the son of Tithonus. (*Theog.*, 986.) He is supposed to have fought against the Greeks in the Trojan war, and to have been slain by Achilles. In the Ψυχοστασία, a lost drama of Æschylus, the dead body of Memnon is carried away by his mother Eos. (*Fragm. No.* 261, *ed. Dindorf.*) He is represented by most Greek writers as King of the Ethiopians, but he is also said to have been connected with Persia. According to Diodorus (2, 22), Tithonus, the father of Memnon, governed Persia, at the time of the Trojan war, as the viceroy of Teutamus, the Assyrian king; and Memnon erected at Susa the palace which was afterward known by the name of Memnonium. Diodorus also adds, that the Ethiopians claimed Memnon as a native of their country. Pausanias combines the two accounts: he represents Memnon as king of the Ethiopians, but also says that he came to Troy from Susa, and not from Ethiopia, subduing all the nations in his way. (*Pausan.*, 10, 31, 6.—*Id.*, 1, 42, 2.) Æschylus also, according to Strabo, spoke of the Cissian, that is, Susian, parentage of Memnon (*Strabo*, 720): and Herodotus mentions the palace at Susa, called Memnonia, and also says, that the city itself was sometimes described by the same name. (*Herod.*, 5, 53, *seq.*—*Id.*, 7, 151.) The great majority of Greek writers agree in tracing the origin of Memnon to Egypt or Ethiopia; and it is not improbable that the name of Memnon was not known in Susa till after the Persian conquest of Egypt, and that the buildings there called Memnonian by the Greeks were, in name, at least, the representative of those in Egypt. The partial deciphering of the Egyptian proper names affords us sufficient reason for believing, with Pausanias (1, 42, 2), that the Memnon of the Greeks may be identified with the Egyptian Phamenoph, Phamenoth, Amenophis, or Amenothph, of which name the Greek one is probably only a corruption. Phamenoph is said to mean "the guardian of the city of Ammon," or "devoted to Ammon," "belonging to Ammon."—Memnon, then, must be regarded as one of the early heroes or kings of Egypt, whose fame reached Greece in very early times. In the eighteenth dynasty of Manetho the name of Amenophis occurs, with this remark: "This is he who is supposed to be the Memnon and the vocal stone." He is Amenophis II., and the son of Thutmosis, who is said to have driven the shepherds out of Egypt.—As regards the vocal statue of Memnon, consult the article Memnonium II. (*Encycl. Us. Knowl.*, vol. 15, p. 88, *seq.*)—II. A native of Rhodes, the brother of the wife of Artabazus satrap of Lower Phrygia. He was advanced, together with his brother Mentor, to offices of great trust and power by Darius Ochus, king of Persia. We are ignorant of the time of Memnon's birth, but he is mentioned by Demosthenes as a young man in B.C. 352. (*Aristocrat.*, p. 672.) Memnon possessed great military talents, and was intrusted by Darius Codomannus, the last king of Persia, on the invasion of Asia by Alexander, with an extensive command in Western Asia; but his plans were thwarted and opposed by the satraps, and it was contrary to his advice that the Persians offered battle to the Macedonians at the Granicus. After the defeat of the Persians on this occasion, Memnon was appointed to the chief command in Western Asia, as the only general who was able to oppose the Macedonians. He first retired to Miletus, and afterward withdrew to Halicarnassus in Caria, which he defended against Alexander, and only abandoned it at last when it was no longer possible to hold out. After the fall of Halicarnassus, Memnon entered into negotiations with the Lacedæmonians, with the view of attacking Macedonia. He was now completely master of the sea, and proceeded to subdue the islands in the Ægean. He took Chios, and obtained possession of the whole of Lesbos, with the exception of Mytilene, before which place he died, B.C. 333. The loss of Memnon was fatal to the Persian cause: if he had lived, he would probably have invaded Macedonia, and thus have compelled Alexander to give up his prospects of Asiatic conquest, in order to defend his own dominions. (*Arrian, Exp. Al.*, 1, 20, *seqq.*—*Id. ib.*, 2, 1, *seqq.*—*Diod. Sic.*, 16, 52.—*Id.*, 17, 23, *seqq.*—*Encycl. Us. Knowl.*, vol. 15, p. 89.)—III. A native of Heraclea Pontica, in Bithynia, generally regarded as contemporary with Augustus, but who, in the opinion of some critics, ought to be placed in a later period. He wrote a history of his native city, and of the tyrants who had ruled over it, in twenty-four books. Photius has preserved for us an abridgment, or, rather, an extract from the 9th to the 16th book; for already, in his time, the first eight, as also the last eight books, were lost; and it is precisely from this circumstance that we are unable to fix the period when the history terminated, and which would give us some idea of the time when the author flourished. The extracts preserved by Photius are more interesting from the fact of Memnon's speaking, in the course of them, by way of digression, of other nations and communities with whom his townsmen had at any time political intercourse or relations. These extracts extend from the first year of the 104th Olympiad (B.C. 364) to B.C. 46.—The latest and best edition of the fragments of Memnon is that of Orellius, *Lips.*, 1816, 8vo, containing fragments of the works of other writers of Heraclea. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 105.)

Memnonium, I. the citadel of Susa. The city also bore the epithet of "Memnonian." (*Herod.*, 5, 54; 7, 151.—Compare remarks under the article Memnon I.)—II. A splendid structure at Thebes, in Egypt, on the western side of the river. The ruins of the Memnonium are regarded at the present day as perhaps the most ancient in Thebes. This beautiful relic of antiquity looks to the east, and is fronted by a vast propylæon, of which 234 feet in length are still remaining. The main edifice has been about 200 feet wide and 600 feet long, containing six courts and chambers, passing from side to side, with about 160 columns thirty feet high. All the sidewalks have been broken down, and the materials of which they were composed carried away; nothing remaining but a portion of the colonnade and the inner chambers, to testify to the traveller what a noble structure once occupied this interesting spot. Champollion considers the Memnonium to be the same with the tomb of Osymandias, described by Diodorus Siculus (1, 47). In the Memnonium is still to be seen the statue of Osymandias. It is pronounced to be by far the finest relic of art which the place contains, and to have been once its brightest ornament, though at present it is thrown down from its pedestal, laid prostrate on the

ground, and shattered into a thousand pieces. It is about 26 feet broad between the shoulders, 54 feet round the chest, and 13 feet from the shoulder to the elbow. There are on the back and on both arms hieroglyphical tablets, extremely well executed, which identify this enormous statue with the hero whose achievements are sculptured on the walls of the temple. This figure has sometimes been confounded with that which bears the name of Memnon, and which has so long been celebrated for its vocal qualities. The latter, however, is one of the two statues vulgarly called Shama and Dama, which stand a little distance from *Medinet Abou* towards the Nile. These, we are told, are nearly equal in magnitude, being about 52 feet in height. The thrones on which they respectively rest are 30 feet long, 18 broad, and between seven and eight feet high. They are placed about 40 feet asunder; are in a line with each other, and look towards the east, directly opposite to the temple of Luxor. If there be any difference of size, the southern one is the smaller. It appears to be of one entire stone. The face, arms, and front of the body have suffered so much from studied violence, that not a feature of the countenance remains. The head-dress is beautifully wrought, as are also the shoulders, which, with the back, continue quite uninjured The massy hair projects from behind the ears like that of the sphinx. The sides of the throne are highly ornamented with the elegant device of two bearded figures tying the stem of the flexible lotus round the ligula. The colossus is in a sitting posture, with the hands resting on the knees. The other statue, which stands on the north side, appears to be that of the vocal Memnon. It presents the same attitude as its companion. This famous statue was said to utter, when it was struck by the first beams of the sun, a sound like the snapping asunder of a musical string. (*Pausan.*, 1, 42, 3.) Cambyses, who spared not the Egyptian god Apis, suspecting some imposture, broke the statue from the head to the middle of the body, but discovered nothing. Strabo (816), who visited the spot in a later age, states that he saw two colossal figures, one of them erect, and the other broken off from above, and the fragments lying on the ground. He adds, however, a tradition, that this had been occasioned by an earthquake. The geographer says that he and Ælius Gallus, with many other friends and a large number of soldiers, were standing by these statues early in the morning, when they heard a certain sound, but could not determine whether it came from the colossus, or the base, or from the surrounding multitude. He mentions also that it was a current belief that the sound came from that part of the statue which remained on the base. Pliny and Tacitus mention the sound produced from the statue without having themselves heard it (*Plin.*, 36, 11.—*Tacit., Ann.*, 2, 61.—Compare *Juvenal*, 15, 5), and Lucian informs us that Demetrius went on purpose to Ægypt to see the pyramids and Memnon's statue, from which a voice proceeded at the rising of the sun. (*Toxaris*, 6, 27.) It was a general persuasion, indeed, among the Egyptians as well as others, that before Cambyses broke this colossus, it uttered the seven mysterious vowels. What characterizes, however, in a particular degree, the statue of vocal celebrity, is the inscriptions, both in Greek and Latin, in verse and prose, with which its legs are covered. Most of these inscriptions belong to the period of the early Roman emperors, and all attest that the writers had heard the heavenly voice of Memnon at the first dawn of day. Translations of two of these inscriptions follow: "*I, Publius Balbinus, heard the divine voice of Memnon or Phamenoph. I came in company with the Empress Sabina, at the first hour of the sun's course, the 15th year of the reign of Hadrian, the 24th day of Athyr, the 25th of the month of November.*" The other inscription is as follows: "*I write after having heard Memnon.—Cambyses hath wounded me, a stone cut into an image of the Sun-king. I had formerly the sweet voice of Memnon, but Cambyses has deprived me of the accents which express joy and grief.—You relate grievous things. Your voice is now obscure. O wretched statue! I deplore your fate.*" (*American Quarterly Review*, No. 9, p. 32.—Compare *Champollion, Précis du Système Hieroglyphique*, vol. 1, p. 236.) It will be perceived, from the first of these inscriptions, that Memnon, as we have already remarked in a previous article (Memnon I.), is made identical with the Egyptian Phamenoph; and, in fact, the hieroglyphic legend on the statue, as deciphered by Champollion, shows it to have been the effigy of Amenophis. There is some difficulty, however, notwithstanding these inscriptions, in identifying this statue with the one described by Strabo and Pausanias. These writers say that the upper part had in their time fallen down or been broken off; but at present the upper part exists in its proper position, though not in a single piece, being adapted to the lower portion of the body by courses of the common sandstone used so generally in the buildings of Thebes. Heeren conjectures that the broken statue might have been repaired after the time of Strabo.—Of the fact that the statue of Memnon uttered sounds when the sun shone upon it, there can be no doubt: as to the mode, however, in which this was effected, great diversity of opinion exists. It has been thought by some, that the priests of Thebes might have fabricated, by mechanical art, a kind of speaking head, the springs of which were so arranged that it sent forth sounds at the rising of the sun. Such an explanation, however, is altogether unsatisfactory; the circumstances of the case are directly against it. The more generally received opinion ascribes the sound to some peculiar property in the stone itself, of which the Egyptian priests artfully took advantage, though in what way is quite uncertain. Alexander Humboldt speaks of certain sounds that are heard to proceed from the rocks on the banks of the Oronoko, in South America, at sunrise: these he attributed to *confined air* making its escape from crevices or caverns, where the difference of the internal and external temperature is considerable. The French *savans* attest to their having heard such sounds at Carnak, on the east bank of the Nile; and hence it has been conjectured that the priests, who had observed this phenomenon, took advantage of their knowledge, and contrived, by what means we know not, to make the credulous believe that a similar sound proceeded from the colossal statue of Phamenoph. (*British Museum, Egypt. Antiq.*, vol. 1, p. 266.) Mr. Wilkinson, however, in his work on the "Topography of Thebes" (*Lond.*, 1835), gives a far more satisfactory solution of the difficulty. "The sound which this statue uttered," observed this writer, "was said to resemble the breaking of a harp-string, or, according to the preferable authority of a witness, a metallic ring (one of the inscriptions says, 'like brass when struck'), and the memory of its daily performance is still retained in the traditional appellation of *Salamat*, 'salutations,' by the modern inhabitants of Thebes. In the lap of the statue is a stone, which, on being struck, emits a metallic sound, that might still be made use of to deceive a visiter who was predisposed to believe in its powers; and from its position, and a square space cut in the block behind, as if to admit a person who might thus lie concealed from the most scrutinous observer in the plain below, it seems to have been used after the restoration of the statue; and another similar recess exists beneath the present site of this stone, which might have been intended for the same purpose when the statue was in its mutilated state. Mr. Burton and I first remarked the metallic sound of this

stone in the lap of the statue in the year 1824, and conjectured that it might have been used to deceive the Roman visiters; but the nature of the sound, which did not agree with the accounts given by antient authors, seemed to present an insuperable objection. In a subsequent visit to Thebes in 1830, on again examining the statue and its inscriptions, I found that one Ballilla had compared it to the striking of brass; and feeling convinced that this authority was more decisive than the vague accounts of those writers who had never heard it, I determined on posting some peasants below and ascending myself to the lap of the statue, with a view of hearing from them the impression made by the sound. Having struck the sonorous block with a small hammer, I inquired what they heard, and their answer, *Ente betidrob e'nahás*, 'You are striking brass,' convinced me that the sound was the same that deceived the Romans, and led Strabo to observe that it appeared to him as the effect of a slight *blow*." (*Wilkinson's Topography of Thebes*, p. 36, *seq.*)—The head of the colossal Memnon in the British Museum has no claim to be considered the vocal Memnon described by Strabo, Tacitus, and Pausanias. The height of the figure to which the head belongs was about 24 feet when entire. There is also an entire colossal Memnon in the British Museum 9 feet 6½ inches high, which is a copy of the great Memnon at Thebes. (*Hamilton's Ægyptiaca.—Philological Museum*, No. 4, art. *Memnon.—Encycl. Us. Knowl.*, vol. 15, p. 88, *seqq.*)

Memphis, a famous city of Egypt, on the left side of the Nile. Concerning the epoch of its foundation and its precise situation, writers are not agreed. With regard to its position, it would seem, from a review of all the authorities which bear upon the subject, that Memphis stood about 15 miles south of the Apex of the Delta: this, at least, is D'Anville's opinion. Herodotus (2, 99) assigns the founding of Memphis to Menes, and Diodorus (1, 50) to Uchoreus. From the account given by the former of these writers, it would seem that the Nile originally ran nearer the Libyan mountains, and that Menes, having erected a large dam about a hundred stadia south of the spot where Memphis afterward stood, caused the river to pursue a more easterly course. After he had thus diverted the current of the stream, he built Memphis within the ancient bed of the Nile. The great embankment was always an object of attention, and Herodotus states that under the Persian dominion it was annually repaired; for if the river had at any time broken through the bank, the whole city would have been inundated. In Memphis the same Menes erected a magnificent temple to Vulcan or Phtha. (*Herod., l. c.*) What Herodotus partly saw and partly learned from the lips of the priests relative to this city, Diodorus confirms (1, 50). He, too, speaks of the large embankment, of a vast and deep excavation which received the water of the river, and which, encircling the city, excep in the quarter where the mound was constructed, rendered it secure against any hostile attack. He differs from Herodotus, however, in making, as has already been remarked, Uchoreus to have been its founder. On this point, indeed, there appears to have been a great diversity of opinion among the ancient writers, for we find the building of Memphis assigned also to Epaphus (*Schol., in Stat., Theb.*, 4, 737) and to Apis. (*Syncellus*, p. 149.—Compare *Wesseling, ad Diod. Sic., l. c.*) It is more than probable, that the Egyptian priests themselves were possessed of no definite information on this head, and that Memphis was the capital of Lower Egypt, as Thebes was of Upper Egypt, at a very early period, when the land was under the sway of many contemporaneous monarchs. When, however, the whole country was united under one king, the royal residence would seem to have been transferred to Memphis, in order to enjoy, probably, the cool breezes from the sea, and Thebes would then appear to have declined in importance. The circuit of Memphis is given by Diodorus at 150 stadia, from which it would seem that it was still larger in compass than the city of Thebes. Memphis is supposed to have suffered much in the invasion of Cambyses. It was adorned and beautified, however, under the Ptolemies; and, about the time of our Saviour, was the second city of Egypt, Alexandrea being the capital: but its decay had already begun. Strabo, who visited it about this time, describes the temple of Vulcan, another of Venus, and a third of Osiris, where the Apis, a sacred bull, was worshipped (*vid.* Apis); and also a Serapeum and a large circus. But many of its palaces were in ruins; an immense colossus, formed of a single stone, lay in front of the circus; and among a number of sphinxes near the Serapeum, some were covered with sand to the middle of the body, and others were so nearly buried as to leave only their heads visible—melancholy and certain presages of its future fate. In the seventh century the Saracen or Arabian conquest of Egypt occurred. Memphis was not indeed destroyed by the victors, yet it had to supply abundant materials for the new capital of *Cairo*, as a view of this latter place even at the present day conclusively proves. From this period Memphis fell gradually to ruin; and though Benjamin of Tudela, in the twelfth century found it still in part standing, yet the process of dilapidation was actively carried on, and most of the former inhabitants had taken up their residence in the new capital of Cairo. This latter city he calls "New Misraim," and Memphis "Old Misraim" (c. 21). The first modern traveller who seems to have discovered the true site of Memphis is Fourmont (*Description des ruines d'Heliopolis et de Memphis, Paris*, 1755, 8vo). The whole subject is now clearly elucidated by the researches of the French in Egypt. The ruins of the ancient city extend, on the western side of the Nile, for more than one geographical mile in a southern direction from *Old Cairo*. In the vicinity of Saccara is to be seen the spot where once stood the temple of Vulcan. The village which occupies a part of the site of Memphis is called by Fourmont *Manuf*, while more modern authorities name it *Myt-Rahyneh*. Both are, in fact, right: along the side of Memphis many villages rise, but the largest masses of ruins show themselves principally at *Myt-Rahyneh*, on the southern side of the city.—The following description of Memphis, as it appeared in the twelfth century, is from an Oriental writer. (*Abdollatif's Abridgment of Edrisi*, translated by *De Sacy.—Encyclopædia Metropolitana*, art. *Egypt.*) "Among the monuments of the power and genius of the ancients are the remains still extant in old Misr or Memphis. That city, a little above Fostat, in the province of Djizeh, was inhabited by the Pharaohs, and is the ancient capital of the kingdom of Egypt. Such it continued to be until ruined by Bokhtnasr (Nebuchadnezzar); but many years afterward, when Alexander had built Iskanderiyeh (Alexandrea), this latter place was made the metropolis of Egypt, and retained that pre-eminence till the Moslems conquered the country under Amru-ebn-el-Aasi, who transferred the seat of government to Fostat. At last El Moezz came from the west and built El Cahirah (Cairo), which has ever since been the royal place of residence.—But let us return to the description of Menuf, also called old Misr. Notwithstanding the vast extent of this city, the remote period at which it was built, the change of dynasties to which it has been subjected, the attempts made by various nations to destroy even the vestiges, and to obliterate every trace of it, by removing the stones and materials of which it was formed—ruining its houses and defacing its sculptures—notwithstanding all this, combined with what more than four thou

sand years must have done towards its destruction, there are yet found in it works so wonderful that they confound even a reflecting mind, and are such as the most eloquent would not be able to describe. The more you consider them, the more does your astonishment increase; and the more you look at them, the more pleasure you experience. Every idea which they suggest immediately gives birth to some other still more novel and unexpected; and as soon as you imagine that you have traced out their full scope, you discover that there is something still greater behind." Among the works here alluded to, he specifies a monolithic temple similar to the one mentioned by Herodotus, adorned with curious sculptures. He next expatiates upon the idols found among the ruins, not less remarkable for the beauty of their forms, the exactness of their proportions, and perfect resemblance to nature, than for their truly astonishing dimensions. We measured one of them, he says, which, without including the pedestal, was 45 feet in length, 15 feet from side to side, and from back to front in the same proportion. It was of one block of red granite, covered with a coating of red varnish, the antiquity of which seemed only to increase its lustre. The ruins of Memphis, in his time, extended to the distance of half a day's journey in every direction. But so rapidly has the work of destruction proceeded since the twelfth century, that few points have been more debated by modern travellers than the site of this celebrated metropolis. The investigations of the French, as nas already been remarked, appear to have decided the question. "At *Myt-Rahyneh* (Metrahainé), one league from Saccara, we found," says General Dugna, "so many blocks of granite covered with hieroglyphics and sculptures around and within an esplanade three leagues in circumference, enclosed by heaps of rubbish, that we were convinced these must be the ruins of Memphis. The sight of some fragments of one of those colossusses, which Herodotus says were erected by Sesostris at the entrance of the temple of Vulcan, would, indeed, have been sufficient to dispel our doubts had any remained. The wrist of this colossus shows that it must have been 45 feet high." (*Russell's Egypt*, p. 216, *seqq.*)—Memphis is thought by many to have been the Noph of Scripture. (*Isaiah*, 19, 13.—*Jer.*, 2, 16.—*Ezek.*, 30, 13–16.)

Menander (Μένανδρος), I. a celebrated comic poet of Athens, born B.C. 342. According to Suidas, he was the son of Diopithes and Hegistraté, was cross-eyed, and yet clear-headed enough (στραβὸς τὰς ὄψεις ὀξὺς δὲ τὸν νοῦν). His father was at this time commander of the forces stationed by the Athenians at the Hellespont, and must therefore have been a man of some consequence. Alexis, the comic poet, was his uncle and instructer in the drama. (*Proleg., Aristoph.*, p. 30.) Theophrastus was his tutor in philosophy and literature, and he may have derived from the latter the knowledge of character for which he was so eminent. (*Diog. Laert.*, 5, 36.) The merit of his pieces obtained for him the title of Chief of the New Comedy. His compositions were remarkable for their elegance, refined wit, and knowledge of human nature. In his 21st year he brought out the Ὀργή, his first drama. (*Proleg., Aristoph.*, p. xxx.) He lived 29 years more, dying B.C. 292, after having composed 105 plays, according to some authorities (*Apollod., ap. Aul. Gell.*, 17, 4), and according to others 108. (*Suidas.*—γέγραφε κωμῳδίας ρή.) He gained the prize, however, only eight times, notwithstanding the number of his productions, and although he was the most admired writer of his time. One hundred and fifteen titles of comedies ascribed to him have come down to us; but it is clear, of course, that all these are not correctly attributed to him. (*Fabric., Biblioth. Gr.*, vol. 2, p. 460, 468, *ed. Harles.*) Menander is said to have been drowned while bathing in the harbour of Piræus, and a line in the Ibis of Ovid is supposed by some to allude to this: "*Comicus ut mediis perit dum nabat in undis.*" (*Ib.*, 591.) According to another account, he drowned himself because his rival Philemon obtained the prize in a dramatic contest.—All antiquity agrees in praise of Menander. We learn from Ovid that all his plots turned on love, and that in his time the plays of Menander were common children's books. (*Ovid, Trist.*, 2, 370.) Julius Cæsar called Terence a "*dimidiatus Menander*," or "halved Menander," having reference to his professed imitation of the Athenian dramatist. Terence, indeed, was but a translator of his dramas. Plutarch preferred Menander to Aristophanes, and Dio Chrysostom ranked him above all the writers of the Old Comedy. Quintilian (10, 1, 69) gives him unqualified praise as a delineator of manners. From these notices, from the plays of Terence, and from an awkward compliment passed upon him by Aristophanes the grammarian, we may infer that Menander was an admirable painter of real life. He was a man, however, of licentious principles; and his effeminate and immoral habits, and that carelessness in his verses which subjected him to the charge of plagiarism, or, at least, of copying, all point to the man of fashion rather than the imaginative poet. It has been observed that there is very little of the humorous in the fragments of Menander which remain; but we cannot judge of a play by fragments. Sheridan's plays, if reduced to the same state, would be open to a similar charge, although he is perhaps the most witty writer of any age or country. The essential aim of the comedy of manners is to excite interest and smiles, not laughter. The plays of Menander were probably very simple in dramatic action. Terence did not keep to this simplicity, but, as he tells us himself, added to the main plot some subordinate one taken from a different piece of Menander; thus making, as he says, one piece out of two. Between the time of Aristophanes and that of Menander, a great change must have taken place in the Athenian character, which, in all probability, was mainly brought about by the change in the political condition of the Athenian state. The spirit of the people had declined from the noble patriotism which characterized the plays of Aristophanes at a time when Athens was struggling for supremacy in Greece; and, in the time of Menander, Macedonian influence had nearly extinguished the spirit that once animated the conquerors of Marathon and Platæa. Manners probably had not changed for the better in Athens; though the obscenity and ribaldry of Aristophanes would no longer have been tolerated. The transition from coarseness of expression to a decent propriety of language marks the history of literature in every country. Thus the personal satire and the coarseness, which characterized the old comedy, were no longer adapted to the age and circumstances in which Menander lived, and there remained nothing for him to attempt as a dramatist but the new species of comedy, in which, by the unanimous judgment of all antiquity, he attained to the highest excellence.—The fragments of Menander are principally preserved in Athenæus, Stobæus, and the Greek lexicographers and grammarians. They were published along with those of Philemon by Le Clerc (Clericus), in 1709, 8vo. This edition, executed with very little care, gave occasion to a very disgraceful literary warfare, in which Bentley, Burmann, Gronovius, De Pauw, and D'Orville took an active part. (*Fabric., Bibl. Gr.*, vol. 2, p. 457, *ed. Harles.*) The best edition is that of Meineke, *Berol.*, 1823, 8vo.—It seems possible that some of the plays of Menander may yet exist; at least there is evidence to the fact of some of the plays having been in existence in the seventeenth century. (*Encyclop. Us. Knowl.*, vol. 15, p. 92.—*Theatre of the Greeks*, 4th ed., p. 122.)—II. A native of Laodicea, who lived

about 270 B.C He was the author of a treatise Περὶ Ἐπιδεικτικῶν, "*Concerning discourses delivered for mere display.*" — III. Surnamed "Protector," a Greek writer, who lived at Constantinople during the latter half of the sixth century. He was one of the emperor's body-guard, whence he derived the name of "Protector." (*Cod. Theodos.*, 6, 24.) He wrote a history of the Eastern empire, from A.D. 559 to A.D. 582, in eight books, of which considerable extracts have been preserved in the "*Eclogæ Legationum*," attributed to Constantine Porphyrogenitus. The best edition of Menander is by Bekker and Niebuhr, *Bonn.*, 1830, together with the fragments of Dexippus, Eunapius, Patricius, &c. (*Encycl. Us. Knowl.*, vol. 15, p. 92.)

Menapĭi, I. a powerful tribe of Belgic Gaul, occupying originally all the country between the Rhenus and Mosa (*Rhine* and *Meuse*) as far nearly as the territory of *Julich*. In Cæsar's time they had even possessions on the eastern side of the Rhine, until driven thence by the German tribes. (*Cæs., B. G.*, 4, 4.) At a later period they removed from the banks of the Rhine, when the Ubii and Sigambri, from Germany, established themselves on the western bank of the river. From a passage in Tacitus (*Hist.*, 4, 28), it appears that the territory of this tribe was subsequently to be found along the lower *Meuse*. They had a fortress on this last-mentioned stream, whose name of Castellum still subsists in *Kessel*. In Cæsar's days the Menapii had no city, but lived after the German fashion, in the woods and among the fens. (*Mannert, Geogr.*, vol. 2, pt. 1, p. 201.)—II. A Gallic tribe who migrated into Hibernia (*Ireland*), and settled in part of the modern province of *Leinster*. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 218.)

Menas, a freedman of Pompey the Great, noted for frequently changing sides in the war between Sextus Pompeius and the triumvirs. He first deserted the party of Sextus, under whom he held an important naval command, and went over to Augustus: then he returned to his former side; and again abandoned it and joined the forces of the enemy. (Compare *Appian, B. C.*, 5, 78, *seqq.*) The historian just quoted applies to him the very appropriate title of παλιμπροδότης. Horace has been thought to allude to him in his 4th Epode; but this opinion, though countenanced by the earlier commentators, has been rejected by more recent scholars. (*Döring, ad Horat., Epod.*, 4, 1*rg.*)

Mendes, a city of Egypt, in the Delta Parvum, northeast of Sebennytus, and near the coast. It was the chief city of, and gave name to, the Mendesian nome. From it also the Mendesian mouth of the Nile (Ostium Mendesium), now the canal of *Achmun*, derived its appellation. The goat was here an object of adoration, and Herodotus states (2, 46) that both this animal and the god Pan were called in the Egyptian language *Mendes*. Pan was worshipped at this place with the visage and feet of a goat; though what the Greek writers here call Pan answers more correctly to the deity Priapus, or the generative attribute considered abstractedly. At Mendes, female goats were also held sacred. The fable of Jupiter having been suckled by a goat probably arose from some emblematic composition, the true explanation of which was known only to the initiated.—The city of Mendes gradually disappeared from history, and in its immediate vicinity rose the city of Thmuis, where the goat was still worshipped as at Mendes.—Jablonski (*Panth. Ægypt.*, 1, 2, 7) makes *Mendes* signify "*fertile*" or "*prolific*," and regards it as expressive of the fertilizing and productive energies of nature, especially of the sun. In like manner, we find it stated that *Thmuis* in the Egyptian tongue also signified "*a goat*," (*Hieron., ad Jovin.*, 2, 6.) Lacroze, on the contrary, makes *Thmuis* equivalent to "the city of Lions." Jablonski (*Voc.*, p. 89, *seqq.*) inclines to the former of these explanations; while Champollion, on his side, seeks to overthrow both, by giving Thmuis the meaning of "island" (*L'Egypte sous les Pharaons*, vol. 2, p. 119. — Compare *Creuzer, Symbolik*, vol. 1, p. 476.—*Knight, Inquiry into the Symb. Lang.*, &c., § 191.—*Class. Journ.*, vol. 26, p. 265.)—The ruins of Mendes are in the neighbourhood of the modern town of *Achmun*. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 579.)

Menĕcles, a native of Barce in Cyrenaïca, who wrote an historical work on the Athenians. Harpocration and the scholiast on Aristophanes are in doubt whether to assign this production to Menecles, or to a certain Callistratus. The scholiast on Pindar (*Pyth.*, 4, 10) has preserved a fragment from a work of Menecles, which relates to Battus, the founder of Cyrene. It is supposed to be taken from the Λιβυκά of this writer. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 225.)

Menecrătes, I. a native of Elæa, in Æolis, contemporary with Hecatæus. Strabo cites his work "*On the origin of cities*" (περὶ κτίσεων), and his "*Description of the Hellespont*" (Ἑλλησποντιακὴ περίοδος). —II. Tiberius Claudius, a physician in the reign of Tiberius, and a resident at Rome. Galen makes mention of him, and speaks also of several of his preparations. He was the inventor of the diachylon, a species of plaster much used even in modern times (*Galen, de Compos. Medic.*, 5, p. 228), and also of a preparation called ἐκδόριος, composed of escharotic substances. (*Id. ib.*) An inscription given by Montfaucon informs us that he was imperial physician, and that he composed 155 works. (*Montfaucon, suppl.*, vol. 3, pt. 4.—*Sprengel, Hist. Med.*, vol. 2, p. 50, *seq.*)—III. A physician, a native of Syracuse, who became extremely vain in consequence of his success in curing epilepsies. He assumed, in consequence, the appellation of Jupiter, as the dispenser of life unto others, while he gave the names of other deities to the individuals whom he had cured, and always had some of them following him as minor gods throughout the cities of Greece. He is said to have stipulated for this service on their part before he undertook to cure them. In a letter which he wrote to Philip of Macedon, he employed the following language: "*Menecrates, Jupiter* (ὁ Ζεύς) *to Philip, the king of the Macedonians, success*" (εὖ πράττειν). The reply of the Macedonian monarch was characteristic: "*Philip to Menecrates, a sound mind* (ὑγιαίνειν)*: I advise thee to betake thyself to Anticyra.*"—The same king played off, on one occasion, a good practical joke on this crazy disciple of Æsculapius. Having invited him to a splendid banquet, he seated him apart from the other guests, and placed before him a censer containing frankincense. The fumes of this were his only portion of the feast, while the rest of the company banqueted on more substantial food. Menecrates at first was delighted at the compliment, but the cravings of hunger soon convinced him that he was still a mortal, and he abruptly left the apartment, complaining of having been insulted by the king. (*Athenæus*, 7, p. 289.—*Ælian, V. H.*, 12, 51.) Plutarch makes Menecrates to have written the letter in question to Agesilaus, king of Sparta (*Apophth. Reg. et Duc.*), but incorrectly according to Perizonius. (*Perizon., ad Æl., l. c.*)

Menedēmus, I. a Greek philosopher, a native of Eretria, who flourished towards the close of the fourth century before Christ. Though nobly descended, he was obliged, through poverty, to submit to a mechanical employment, either as a tent-maker or mason. He formed an early acquaintance with Asclepiades, who was a fellow-labourer with him in the same occupation. Having resolved to devote themselves to philosophy, they abandoned their mean employment and went to Athens, where Plato presided in the Academy. It was soon observed that these strangers had no visi-

ble means of subsistence, and, according to a law of Solon's, they were cited before the court of Areopagus, to give an account of the manner in which they were supported. The master of one of the public prisons was, at their request, sent for, and attested, that every night these two youths went among the criminals, and, by grinding with them, earned two drachmas, which enabled them to spend the day in the study of philosophy. The magistrates, struck with admiration at such an extraordinary proof of an indefatigable thirst after knowledge, dismissed them with high applause, and presented them with two hundred drachmas. (*Athenæus*, 4, p. 168.) They met with several other friends, who liberally supplied them with whatever was necessary to enable them to prosecute their studies. By the advice of his friend, and probably in his society, Menedemus went from Athens to Megara, to attend upon the instructions of Stilpo. He expressed his approbation of the manner in which this philosopher taught, by giving him the appellation of "the Liberal." He next visited Elis, where he became a disciple of Phædo, and afterward his successor. Transferring the Eliac school from Elis to his native city, he gave it the name of Eretrian. In his school he neglected those forms which were commonly observed in places of this kind; his hearers were not, as usual, placed on circular benches around him; but every one attended him in whatever posture he pleased, standing, walking, or sitting. At first Menedemus was received by the Eretrians with contempt, and, on account of the vehemence with which he disputed, he was often branded with the appellation of cur and madman. But afterward he rose into high esteem, and was intrusted with a public office, to which was affixed an annual stipend of 200 talents. He discharged the trust with fidelity and reputation, but would only accept a fourth part of the salary. He was afterward sent as ambassador to Ptolemy, Lysander, and Demetrius, and did his countrymen several important services. Antigonus entertained a personal respect for him, and professed himself one of his disciples. His intimacy with this prince made the Eretrians suspect him of a design to betray their city to Antigonus. To save himself, he fled to Antigonus, and soon after died, in the 84th year of his age. It is thought he precipitated his death by abstaining from food, being oppressed with grief at the ingratitude of his countrymen, and on being unable to persuade Antigonus to restore the lost liberties of his country. (*Diog. Laert.*, 2, § 125, *seqq.*—*Enfield's History of Philosophy*, vol. 1, p. 204, *seqq.*)—II. A native of Lampsacus, in whom the spirit of the Cynic sect degenerated into downright madness. Dressed in a black cloak, with an Arcadian cap upon his head, on which were drawn the figures of the twelve signs of the zodiac, with tragic buskins on his legs, with a long beard, and with an ashen staff in his hand, he went about like a maniac, saying that he was a spirit, returned from the lower world to admonish the living. He lived in the reign of Antigonus, king of Macedon. (*Diog. Laert.*, 6, § 102.—*Suid.*, *s. v. φαός*.—*Enfield's History of Philosophy*, vol. 1, p. 314.)

Menelāi Portus (*Μενελάου λιμήν*, *Herod.*, 4, 169), a harbour on the Mediterranean coast of Africa, in Cyrenaïca, and between the city of Cyrene and Egypt. It was fabled to have derived its name from Menelaus, who, on fleeing from Egypt, landed upon this coast. (*Strab.*, 1195.—*Scylax*, p. 45.—*Corn. Nep.*, *Vit. Ages.*, 17.—*Mannert, Geogr.*, vol. 10, pt. 2, p. 86.)

Menelaïum (or Menelai Mons), a range of hills on the left bank of the Eurotas, stretching to the south-east of the city, and rising abruptly from the river. Polybius (5, 22) says these hills were remarkably high (*διαφερόντως ὑψηλούς*), but modern travellers assure us that this is not the case, and that they are mere hillocks when compared to Taygetus (*Dodwell*, vol. 2, p. 409.—*Gell, Itin. of the Morea*, p. 222), so that perhaps we should read, in the text of Polybius, *οὐ διαφερόντως ὑψηλούς*. (*Cramer's Anc. Greece*, vol. 3, p. 210.)

Menelāus, king of Sparta, and brother of Agamemnon. He was the son of Plisthenes; but his father dying young, and his mother Aërope having been taken in marriage by Atreus, her father-in-law, both Menelaus and Agamemnon received the common name of Atridæ, as if they had been the sons of Atreus. After the murder of Atreus, Thyestes his brother ascended the throne, and compelled Menelaus and Agamemnon to flee from Argolis. They found an asylum, first with Polyphides, king of Sicyon, and then with Œneus, king of Calydon. From the latter court they proceeded to Sparta, where Menelaus became the successful candidate for the hand of Helen (*Vid.* Helena); and, at the death of his father-in-law, succeeded to the vacant throne. His conjugal felicity, however, was not destined to be of long continuance. Paris, the son of Priam, king of Troy, came on a visit to Sparta, accompanied by Æneas. Here he was hospitably entertained by Menelaus. The Trojan prince, at the banquet, bestowed gifts on his fair hostess Helen, and shortly after Menelaus sailed to Crete, directing his queen to entertain the guests as long as they stayed. Venus, however, inspired Paris and Helen with mutual love, and, filling a vessel with the property of Menelaus, they fled from Sparta during his absence. A tempest sent by Juno drove them to Sidon, which city Paris took and plundered, and, sailing thence to Ilium, he there celebrated his union with Helen. Menelaus, being informed by Iris of what had occurred, returned home and consulted with his brother Agamemnon, king of Mycenæ, about an expedition to Ilium; he then repaired to Nestor at Pylos, and, going through Greece, they assembled the chieftains for the war, all of them having been bound, as is said, by an oath to lend such aid whenever it might be demanded of them.—After the destruction of Troy (*vid.* Troja) and the recovery of Helen (*vid.* Helena and Deiphobus), Menelaus, who had commanded the Spartan forces in that memorable war, kept company with Nestor, on his return to Greece, until they reached the promontory of Sunium in Attica. Apollo here slew Phrontis, the pilot of Menelaus' ship, and the latter was obliged to stay and bury him. Having performed the funeral rites, he again put to sea; but, as he approached Cape Malea, Jupiter sent forth a storm, which drove some of his vessels to Crete, where they went to pieces against the rocks. Five, on board of one of which was Menelaus himself, were carried by the wind and waves to Egypt. (*Od.*, 3, 276, *seqq.*) During the eight years of his absence, Menelaus visited all the adjacent coasts, Cyprus, Phœnicia, Egypt, the Ethiopians, Sidonians, and Erembians, and also Libya (*Od.*, 4, 81, *seqq.*), where the lambs are born horned, and the sheep yean three times a year, and milk, cheese, and flesh are in the utmost abundance, for king and shepherd alike. In these various countries he collected much wealth; but, leaving Egypt on his voyage homeward, he neglected offering sacrifices to the gods, and was, in consequence, detained by want of wind at the isle of Pharos. They were here twenty days, and their stock of provisions were nearly exhausted, when Menelaus was informed of what he ought to do by Proteus, whom he had caught for that purpose by the advice of the sea-nymph Idothea. Having offered due sacrifices to the immortal gods, a favourable wind was sent, which speedily carried him homeward; and he arrived in his native country on the very day that Orestes was giving the funeral-feast for his mother and Ægisthus, whom he had slain. (*Od.*, 4, 351, *seqq.*) Such is the narrative of Homer. Helena, according to this same poet, was the companion of all the wanderings of

Menalaus; but the Egyptian priests pretended that Paris was driven by adverse winds to Egypt, where Proteus, who was then king, learning the truth, kept Helena and dismissed Paris; that the Greeks would not believe the Trojans, that she was not in their city, till they had taken it; and that then Menelaus sailed to Egypt, where his wife was restored to him. (*Herod.*, 2, 113, *seqq.*—*Vid.* Helena.—*Keightley's Mythology*, p. 492, *seqq.*)—As regards the reconciliation of Menelaus and Helen, Virgil follows the account which makes the latter to have ingratiated herself into the favour of her first husband by betraying Deïphobus into his hands on the night when Troy was taken. (*Æn.*, 6, 494, *seqq.*—Compare *Quint. Col.*, 13, 354, *seqq.*—*Dict. Cret.*, 5, 116.)

Menenius, I. Agrippa, a celebrated Roman, who obtained the consulship B.C. 501, and who afterward prevailed upon the people, when they had seceded to the Mons Sacer, to return to the city. He related on this occasion the well-known fable of the stomach and the limbs. (*Liv.*, 2, 16.—*Id.*, 2, 32.)—II. Titus, son of the preceding, was chosen consul with C. Horatius, B.C. 475, when he was defeated by the Tusci, and being called to an account by the tribunes for this failure, was sentenced to pay a heavy fine. He died of grief soon after. (*Liv.*, 51, *seqq.*)

Menes, the first king mentioned as having reigned over Egypt, and who is supposed to have lived above 2000 B.C., about the time fixed by biblical chronologists for the foundation of the kingdom of Assyria by Nimrod, and corresponding also with the era of the Chinese emperor Yao, with whom the historical period of China begins. All inquiries concerning the history of nations previous to this epoch are mere speculations unsupported by evidence. The records of the Egyptian priests, as handed down to us by Herodotus, Manetho, Eratosthenes, and others, place the era of Menes several thousand years farther back, reckoning a great number of kings and dynasties after him, with remarks on the gigantic stature of some of the kings, and on their wonderful exploits, and other characteristics of mystical and confused tradition. (Consult *Eusebius, Chron. Canon., ed. Maii et Zohrab., Mediol.*, 1818.) It has been conjectured that several of Manetho's dynasties were not successive, but contemporaneous, reigning over various parts of the country. From the time of Menes, however, something like a chronological series has been made out by Champollion, Wilkinson, and other Egyptian chronologists, partly from the list of Manetho, and partly from the Phonetic inscriptions on the monuments of the country.—Menes, it is said by some (*Herod.*, 2, 99), built the city of Memphis, and, in the prosecution of his work, stopped the course of the Nile near it, by constructing a causeway several miles broad, and caused it to run through the mountains. (*Vid.* Nilus.) Diodorus Siculus, however (1, 50), assigns the foundation of Memphis to Uchoreus. Bishop Clayton contends that Menes was not the first king of Egypt, but that he only transferred the seat of empire from Thebes to Memphis. (*Vid.* remarks under the article Memphis.) Zoega finds an analogy between the names *Menes* and *Mnevis;* to which may be added those of the Indian *Menu* and the Cretan *Minos*, to say nothing of the German *Mannus*. (*Zoega, de Obelisc.*, p. 11.)

Menesthĕi Portus, a harbour not far from Gades, on the coast of Spain, in the territory of Bætica. An oracle of Menestheus was said to have been in or near the place. The modern *Puerto de Santa Maria* is thought to correspond to the ancient spot. (*Ukert, Geogr.*, vol. 2, p. 342.)

Menestheus or Mnestheus, a son of Peteus, and great-grandson of Erechtheus, who so insinuated himself into the favour of the people of Athens, that, during the long absence of Theseus, who was engaged in performing his various adventures, he was elected king. The lawful monarch, at his return home, was expelled, and Menestheus established his usurpation by his popular manners and great moderation. As he had been one of Helen's suiters, he went to the Trojan war at the head of the people of Athens, and died on his return in the island of Melos. He was succeeded by Demophoön, the son of Theseus. (*Plut., Vit. Thes.*)

Meninx, or Lotophagītis Insula, an island off the coast of Africa, in the vicinity of the Syrtis Minor, and forming part of its southern side. Its name of *Lotophagitis* (Λωτοφαγῖτις) or *Lotophagorum insula* (Λωτοφάγων νῆσος) was given it by the Greeks, from the belief that in this quarter was to be placed Homer's land of the Lotophagi; and, in fact, both the island itself, and also the adjacent country along the coast of the Syrtis, produced abundance of this sweet and tempting fruit. (*Herod.*, 2, 92.—*Id.*, 4, 177.—*Polyb.*, 12, 2.—*Eustath. ad Hom., Od.*, 10, 84, p. 1616.) In our editions of Scylax, the island is called Brachion (Βραχείων), a manifest interpolation, which has found its way into the text from the note or gloss of some individual, who wished to convey the information that there were many shallows in the neighbourhood. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 144.)—The island fell into the hands of the Romans during the first Punic war, and then, for the first time, we learn that the true name, and the one used among the natives themselves, was Meninx (Μήνιγξ.—*Polyb.*, 1, 39.—Compare *Dionys. Perieg.*, v. 480). From this time forward, Meninx remained the more usual appellation among the geographical writers.—Strabo (834) informs us that the chief city bore the same name with the island. Pliny (5, 4) speaks of the city of Meninx towards Africa, and of another named Thoar. Ptolemy likewise mentions two cities, Meninx and Gerra, the former of which he places to the northeast, and the latter to the southwest. It is more than probable, that the chief city of the island was not called Meninx, but only received this name from those who traded thither, and that the true appellation was Girba, which was given at a later period to the whole island. (*Aurel. Vict., Epit.*, c. 31. "*Creati in insula Meninge, quæ nunc Girba dicitur.*") The Arabs still give it the name of *Gerbo* or *Zerbi*.—Meninx was famed for its purple dye, obtained from the shellfish along its shores, and Pliny ranks it next in value to the Tyrian.

Menippus, a cynic philosopher, born at Sinope in Asia Minor, but whose family were originally from Gadara, in Palestine. According to an authority cited by Diogenes Laertius, he was at first a slave, but afterward obtained his freedom by purchase, and eventually succeeded, by dint of money, in obtaining citizenship at Thebes. Here he pursued the employment of a money-lender or usurer, and obtained from this circumstance the appellation of Ἡμεροδανειστής ("*one who lends money at daily interest*"). Having been defrauded, and having lost, in consequence, all his property, he hung himself in despair. Menippus was the author of several works, and his satiric style was imitated by Varro. (*Vid.* remarks on the Menippean Satire, under the article Varro.) Among other productions, he wrote a piece entitled Διογένους πρᾶσις, "*The Sale of Diogenes*," and another called Νεκυία, "*Necromancy*." It is thought by some, that this latter performance suggested to some imitator of Lucian the idea of composing the "*Menippus, or Oracle of the Dead*," which is found among the works of the native of Samosata. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 363.)

Mennis, a city of Assyria, in the district of Adiabene, to the south of Arbela. The adjacent country abounded with bitumen. Mannert supposes it to have been near the modern *Dus-Churmalu*. (*Mannert, Geogr.*, vol. 5, p. 453.) Curtius calls it Memnium (5, 1).

Menodŏtus, a physician of the empiric school, born

at Nicomedia. He was a disciple of Antiochus of Laodicea in Lycia, and lived during the reigns of Trajan and Hadrian. Sextus Empiricus ranks him among the Sceptics. (*Pyrrhon. hypotyp.*, 1, 222, p. 57.) He banished analogy from the Empiric system, and substituted what was called epilogism. The hatred which he bore towards the dogmatists was so great, that he never designated them by any other but the most derisory epithets, such as τριβωνικοί, "*old-routine-men*;" ὁρμυλέοντες, "*furious lions*;" ὁρμυμώρους, "*contemptible fools*," &c. (*Galen, de subfig. empir.*, c. 9, p. 65.—*Sprengel, Hist. Med.*, vol. 1, p. 494.)

Menœceus (three syllables), the father of Jocasta

Menœtes, I. the pilot of the ship Gyas, at the naval games exhibited by Æneas at the anniversary of his father's death. He was thrown into the sea by his commander for having so unskilfully steered his vessel as to prevent his obtaining the prize in the contest. He saved himself by swimming to a rock. (*Virg.*, *Æn.*, 5, 161.)—II. An Arcadian, killed by Turnus in the war of Æneas. (*Id.*, 12, 517.)

Menœtiădes. *Vid.* Menœtius.

Menœtius, a son of Actor and Ægina after her amour with Jupiter. He left his mother and went to Opus, where he had, by Sthenele, Patroclus, often called from him *Menœtiades*. Menœtius was one of the Argonauts. (*Apollod.*, 3, 14.—*Hom.*, *Il.*, 1, 307.—*Hygin.*, *fab.*, 97.)

Menon, a Thessalian commander in the expedition of Cyrus the Younger against his brother Artaxerxes. He commanded the left wing in the battle of Cunaxa. He was entrapped along with the other generals after the battle by Tissaphernes, but was not put to death with them. Xenophon states that he lived an entire year after having had some personal punishment inflicted, and then met with an end of his existence. (*Anab.*, 2, 6, 29.) Diodorus states that he was not punished with the other generals, because it was thought that he was inclined to betray the Greeks, and he was therefore allowed to escape unhurt. (*Diod. Sic.*, 14, 27.) Marcellinus, in his life of Thucydides, accuses Xenophon of calumniating Menon, on account of his enmity towards Plato, who was a friend of Menon. (*Vit. Thucyd.*, p. 14, *ed. Bip.*—*Schneider, ad Xen.*, *Anab.*, *loc. cit.*)

Mentor, I. one of the most faithful friends of Ulysses, and the person to whom, before his departure for Troy, he consigned the charge of his domestic affairs. Minerva assumed his form and voice in her exhortation to Telemachus, not to degenerate from the valour and wisdom of his sire. (*Od.*, 2, 268.) The goddess, under the same form, accompanied him to Pylos. (*Od.*, 3, 21, *seqq.*)—II. A very eminent engraver on silver, whose country is uncertain. He flourished before the burning of the temple at Ephesus, in B.C. 356, as several of his productions were consumed in this conflagration. (*Plin.*, 32, 12, 55.—*Martial, Ep.*, 3, 41.—*Sillig, Dict. Art., s. v.*)

Mera or Mæra, a dog of Icarius, who by his cries showed Erigone where her murdered father had been thrown. Immediately after this discovery the daughter hung herself in despair, and the dog pined away, and was made a constellation in the heavens, known by the name of Canis. (*Ovid, Met.*, 7, 363.—*Hygin.*, *fab.*, 130.—*Ælian, H. A.*, 7, 28.)

Mercurii Promontorium, the same with the Hermæum Promontorium. A promontory of Africa, on the coast of Zeugitana, now Cape *Bon*.

Mercurius, I. a celebrated god of antiquity, called Hermes (Ἑρμῆς) by the Greeks. Homer and Hesiod, however, style him Hermeias (Ἑρμείας); and wherever the form Ἑρμῆς occurs in these poets, the passage may be regarded as an interpolation. Mercury was the messenger of the gods, and of Jupiter in particular; he was the god of speech, of eloquence; the patron of orators, of merchants, of all dishonest persons, and particularly thieves, of travellers, and of shepherds. He also presided over highways and crossways, and conducted the souls of the dead to the world below. The Greeks ascribed to their Hermes the invention of the lyre, of letters, of commerce, and of gymnastic exercises, and they placed his birth either on Mount Cerycius in Bœotia, or on Mount Cyllene in Arcadia. In the Iliad he is called the son of Jupiter (24, 333), but his mother is unnoticed. In the later legends, however, he is styled the offspring of Jupiter and Maia. His infancy was intrusted to the Seasons or Horæ; but he had hardly been laid in his cradle, when he gave a proof of his skill in abstracting the property of others, by stealing away the oxen of Admetus, which Apollo was tending on the banks of the Amphrysus. He displayed his thievish propensities on other occasions also, by depriving Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of the implements of his art. It was his dexterity that recommended him to the notice of the gods, and that procured for him the office of cup-bearer to Jupiter, in which station he was succeeded by Hebe. Jupiter presented him with a winged cap (*petasus*), winged sandals (*talaria*), and a short sword (*harpe*) bent like a scythe. This last he lent on one occasion to Perseus, to enable him to destroy the Gorgon Medusa. (*Vid.* Perseus and Gorgones.) By means of his cap and sandals he was enabled to go into whatever part of the universe he pleased with the greatest celerity, and, besides, he was permitted to make himself invisible, and to assume whatever shape he pleased. He was the ambassador and plenipotentiary of the gods, and was concerned in all alliances and treaties. He was the confidant of Jupiter also in his erotic relations with the fair ones of earth, and was often set to watch and baffle the jealous schemes of Juno. After inventing the lyre, he gave it to Apollo, and received from him in exchange the "golden three-leafed rod," the giver of wealth and riches. (*Vid.* Caduceus.) In the wars of the giants against the gods, Mercury showed himself brave, spirited, and active.—He delivered Mars from the long confinement which he had suffered from the Aloidæ; he tied Ixion to his wheel in the infernal regions; he destroyed the hundred-eyed Argus; he sold Hercules to Omphale, the queen of Lydia; he conducted Priam to the tent of Achilles, to redeem the body of his son Hector; and he carried the infant Bacchus to the nymphs of Nysa. Mercury had many surnames and epithets. He was called Cyllenius, Caduceator, Argiphontes (or the slayer of Argos), Chthonius (or the god who guides the dead to the world below), Agoneus (or the god who presides over gymnastic exercises), &c. He was father of Autolycus, by Chione; Myrtilius, by Cleobula; Libys, by Libya; Echion and Eurytus, by Antianira; Cephalus, by Creüsa; Prylis, by Issa; Hermaphroditus, by Venus; Eudorus, by Polimela, &c. The Roman merchants yearly celebrated a festival on the 13th of May, in honour of Mercury, in a temple near the Circus Maximus. A pregnant sow was then sacrificed, and sometimes a calf, and particularly the tongues of animals were offered. After the votaries had sprinkled themselves with lustral water, they offered prayers to the divinity, and entreated him to be favourable to them, and to forgive whatever dishonest means they had employed in the acquisition of gain.—Mercury is usually represented with a *chlamys* or cloak neatly arranged on his person, with his *petasus* or winged cap, and the *talaria* or winged sandals. In his hand he bears his *caduceus* or staff, with two serpents twined about it, and which sometimes has wings at its extremity. The more ancient statues of Mercury were nothing more than wooden posts, with a rude head and a pointed beard carved on them. They were set up on the roads and

wotpaths, and in the fields and gardens. The Hermæ were pillars of stone; and the heads of some other deity at times took the place of that of Hermes; such were the Hermathenæ, Hermeracles, and others. The veneration in which these Hermæ were held by the Athenians may be inferred from the odium excited against Alcibiades when suspected of having disfigured these images.—Hermes or Mercury may be regarded as in some degree a personification of the Egyptian priesthood. It is in this sense, therefore, that he was regarded as the confidant of the gods, their messenger, the interpreter of their decrees, the genius who presided over science, the conducter of souls; elevated indeed above the human race, but the minister and the agent of celestial natures. He was designated by the name Thot. According to Jablonski (*Panth. Ægypt.*, 5, 5, 2), the word *Thot*, *Theyt*, *Thayt*, or *Thoyt*, signified in the Egyptian language an assembly, and more particularly one composed of sages and educated persons, the sacerdotal college of a city or temple. Thus the collective priesthood of Egypt, personified and considered as unity, was represented by an imaginary being, to whom was ascribed the invention of language and writing, which he had brought from the skies and imparted to man, as well as the origin of geometry, arithmetic, astronomy, medicine, music, rhythm: the institution of religion, sacred processions, the introduction of gymnastic exercises, and, finally, the less indispensable, though not less valuable, arts of architecture, sculpture, and painting. So many volumes were attributed to him, that no human being could possibly have composed them. (*Fabric.*, *Biblioth. Græc.*, 1, 12, 85–94.) To him was even accorded the honour of discoveries made long subsequent to his appearance on earth. All the successive improvements in astronomy, and, generally speaking, the labours of every age, became his peculiar property, and added to his glory. In this way, the names of individuals were lost in the numerous order of priests, and the merit which each one had acquired by his observations and labours turned to the advantage of the whole sacerdotal association, in being ascribed to its tutelary genius; a genius who, by his double figure, indicated the necessity of a double doctrine, of which the more important part was to be confined exclusively to the priests. An individual of this order, therefore, found his only recompense in the reputation which he obtained for the entire caste. To these leading attributes of Thoth was joined another, that of protector of commerce; and this, in like manner, was intended to express the influence of the priesthood on commercial enterprises. Our limits will not permit any farther development of the various ideas which, besides those already mentioned, were combined in the imaginary character of Hermes: his identity, namely, with Sirius, the star which served as the precursor of the inundation of the Nile, and the terrestrial symbol of which was the gazelle, that flies to the desert on the rising of the stream; his rank in demonology, as the father of spirits and guide of the dead; his quality of incarnate godhead, subject to death; and his cosmogonical alliance with the generative fire, the light, the source of all knowledge, and with water, the principle of all fecundity. It is surprising, however, to observe how strangely the Grecian spirit modified the Egyptian Hermes, to produce the Hermes or Mercury of Hellenic mythology. The Grecian Hermes is quite a different being from the Egyptian. He neither presides over the sciences, over writing, over medicine, nor over astronomy. He has not composed any divine works containing the germe and elements of these several departments of knowledge. The interpreter of the gods in Egypt, he is in Greece only their messenger; and it is by virtue of this latter title that he preserves his wings, which were among the Egyptians merely an astronomical symbol For the shackles on the feet of Saturn serve to explain the wings of Mercury. Saturn is represented in this state, because it requires thirty years nearly to complete its revolution round the sun; while Mercury has wings, because this planet accomplishes the same revolution in little less than three months. Again, if, in memory of the directions given by the priests of Ammon to the caravans that traversed the desert, the Egyptian Hermes becomes the protector of commerce, the Greeks managed to deprive this peculiar attribute of all its gravity. With them Hermes or Mercury, by a ludicrous analogy, is made the god of fraud and falsehood. Is this a reaction of the Grecian spirit against the pretensions of a sacerdotal order, and one which preserves, at the same time, a reminiscence of what the Egyptian Hermes was?—It is worthy of remark, moreover, how, even when all the sacerdotal attributes of this deity have disappeared from the popular belief, they again appear in the mystic portion of the early Greek religion which the Orphic and Homeric hymns have preserved to us. The Hermes of these hymns has nothing in common with the Hermes of the Iliad, or even of the Odyssey. At one time he recalls to our minds all the peculiar qualities of the Egyptian Hermes, at another the strange legends of the Hindoo avatars. The difference between the sacerdotal and the Greek Hermes becomes very perceptible among the Romans. This people first received the sacerdotal Hermes, whose worship had been brought into Etruria by the Pelasgi previous to the time of Homer; and as the earlier Hermes was represented by a column (*Jablonski*, *Panth. Ægypt.*, 5, 5, 15), he became with them the god Terminus. When, however, the Romans were made acquainted with the twelve great deities of the Athenians, they adopted the Grecian Hermes under the name of Mercury, preserving at the same time the remembrance of their previous traditions. (Compare *Constant, de la Religion*, vol. 2, p. 122, *in notis*, *ibid.*, p. 409.—*Creuzer's Symbolik, par Guigniaut*, vol. 1, pt. 1, p. 453, *id.*, pt. 2, p. 851.)—II. Trismegistus, a celebrated Egyptian priest and philosopher. Manetho distinguishes him from the first Hermes or Thot, and says of him (*ap. Syncell.*, p. 40), that from engraved tables of stone, which had been buried in the earth, he translated the sacred characters written by the first Mercury, and wrote the explanations in books, which were deposited in the Egyptian temples. He calls him the son of Agathodæmon, and adds, that to him are ascribed the restoration of the wisdom taught by the first Mercury, and the revival of geometry, arithmetic, and the arts among the Egyptians. The written monuments of the first Hermes having been lost or neglected in certain civil revolutions or natural calamities, the second Hermes recovered them, and made use of them as means of establishing his authority. (*Herod.*, 2, 82.—*Marsham*, *Chron.*, p. 241.—*Clem. Alex.*, *Strom.*, 5, p. 242.) By an ingenious interpretation of the symbols inscribed upon the ancient columns, he impressed the sacred sanction of antiquity upon his own institutions; and, to perpetuate their influence upon the minds of the people, he committed the columns, with his own interpretations, to the care of the priesthood. Hence he obtained a high degree of respect among the people, and was long revered as the restorer of learning. From the tables of the first Hermes he is said to have written, as commentaries and explanations, an incredible number of books. It has been asserted that he was the author of more than 20,000 volumes, which treated of universal principles, of the nature and orders of celestial beings, of astrology, medicine, and other topics. For an account of his pretended works, consult the article Trismegistus.

Meriŏnes, son of Molus, a Cretan prince, and of Melphidis. He had been among the suitors of Helen, and was therefore bound to join in the common cause

against Troy. Meriones assisted Idomeneus in the conduct of the Cretan troops, under the character of charioteer, and not only distinguished himself by his valour, but, at the funeral games in honour of Patroclus, he obtained the prize for archery. (*Il.*, 2, 651; 4, 264; 5, 59, &c.)

Mermnădæ, the name of a dynasty of kings in Lydia, of whom Gyges was the first. The line ended with Crœsus. They claimed descent from Hercules. (*Vid.* Lydia.)

Merŏe, according to the ancient writers, an island and state of Ethiopia. Herodotus only mentions the city of Meroë. All other writers, however, describe Meroë as an island, with a city of the same name. It was situated between the Astaboras and Astapus. "The Astaboras," says Agatharchides, "which flows through Ethiopia, unites its stream with the greater Nile, and thereby forms the island of Meroë by flowing round it. (*Huds., Geogr. Min.*, 1, p. 37.) Strabo is still more precise. "The Nile," says this geographer, "receives two great rivers, which run from the east out of some lakes, and encompass the great island of Meroë. One is called the Astaboras, which flows on the eastern side; the other the Astapus. Seven hundred stadia above the junction of the Nile and the Astaboras is the city of Meroë, bearing the same name as the island." (*Strab.*, 786.) A glance at the map, remarks Heeren (*Ideen*, vol. 4, p. 397; vol. 1, p. 385, *Oxford transl.*), will immediately show where the ancient Meroë may be found. The Astaboras, which flows round it on the eastern side, is the present *Atbar* or *Tacazze;* the Astapus, which bounds it on the left, and runs parallel with the Nile, is the *Bahr el Abiad*, or *White River*. From these and other statements, Heeren comes to the following conclusions: *First:* that the ancient island of Meroë is the present province of *Atbar*, between the river of the same name, or the *Tacazze*, on the right, and the White stream and the Nile on the left. The point where the island begins is at the junction of the *Tacazze* and the Nile; in the south it is enclosed by a branch of the above-mentioned river, the *Waldubba*, and a branch of the Nile, the *Bahad*, whose sources are nearly in the same district, although they flow in different directions. It lies between 13° and 18° N. lat. In recent times a great part is included in the kingdom of *Sennaar*, while the southern part belongs to Abyssinia. — *Secondly:* Meroë was, therefore, an extensive district, surrounded by rivers; whose superficial contents exceeded those of Sicily rather more than one half. It cannot be called an island in the strictest sense of the word, because, although it is very nearly, it is not completely enclosed by rivers; but it was taken for an island of the Nile, because, as Pliny (5, 9) expressly observes, the various rivers which flow round it were all considered as branches of that stream. It becomes, moreover, as we are told by Bruce, a complete island in the rainy season, in consequence of the overflowing of the river.—*Thirdly:* Upon this island stood the city of the same name. It is impossible, from the statements of Herodotus, to determine precisely its site. Fortunately, other writers give us more assistance. According to Eratosthenes (*ap. Strab., l. c.*), it lay 700 stadia (about 80 English miles) above the junction of the *Tacazze* or Astaboras and the Nile. Pliny (6, 29), following the statements of those whom Nero had sent to explore it, reckons 70 *milliaria* (63 English miles); and adds the important fact, that near it, in the river on the right side going up stream, is the small island Tadu, which serves the city as a port. From this it may be concluded with certainty, that the city of Meroë was not on the *Tacazze*, as might otherwise be conjectured from the names of those rivers being so unsettled, but on the proper Nile; and its situation, notwithstanding the little difference between Pliny and Eratosthenes, may be determined with the nicest accuracy by the small island just mentioned, which Bruce has not omitted to note upon his map. The ancient city of Meroë then stood a little below the present *Shendy*, under 17° N. lat., 54° E. long. Bruce saw its ruins from a distance. What Bruce and Burckhardt, however, only saw at a distance and hastily, has now been carefully examined by later travellers, especially Caillaud, and placed before our eyes by their drawings. But, although it is probable that the true site of Meroë has here been indicated, yet it is proper to remark, that antiquaries have differed on the subject: some considering the ruins of Mount Berkel, considerably farther down the river, to point to the spot. (*Edinb. Review*, vol. 41, p. 181.) Mount Berkel is situated in *Dar Sheyga*, near a village called *Merawe*, at about 18° 31′ N. lat., and the ruins are nearly of equal extent with those near Shendy. The circumstance of the name Merawe has doubtless led partly to this idea, but the argument is rendered null by the fact mentioned by Caillaud, that a place not far from Shendy, covered with remains of ancient buildings, is called *El Meraouy*, and similar names are by no means uncommon in many of the provinces of the Nile. The ruins at Mount Berkel, according to Caillaud, are probably those of Napata, originally the second city, and latterly the capital, of Ethiopia. (*Long's Anc. Geogr.*, p. 78.) The site of the ancient city of Meroë is still indicated by the remains of a few temples, and of many other edifices of sandstone. The whole extent, according to Caillaud, amounts to nearly 4000 feet. The plain allowed sufficient room for a much larger city, and that the city itself was larger than what is here stated cannot for a moment be doubted.

1. *Religion of Meroë.*

From the observations of travellers who have carefully examined the ruins of Meroë, we arrive at the important deduction, that this region was once inhabited by a people equally as far advanced in refinement as the Egyptians, and whose style of architecture and religious ceremonies, as portrayed on the remains of that architecture, bear a close resemblance to those of Egypt. All this becomes extremely interesting when we call to mind what is stated by many of the ancient writers, that Meroë was the cradle of the religious and political institutions of Egypt: that here the arts and sciences arose; that here hieroglyphic writing was discovered; and that temples and pyramids had already sprung up in this quarter, while Egypt still remained ignorant of their existence. It stands as an incontrovertible fact, remarks Heeren (*Ideen*, vol. 4, p. 419; vol. 1, p. 406, *Oxford transl.*), that, besides the pastoral and hunting tribes, which led a nomade life to the west of the Nile, and still more to the east, as far as the Arabian Gulf, there existed a cultivated people near this stream, in the valley through which it flows, who had fixed abodes, built cities, temples, and sepulchres, and whose remains even now, after the lapse of so many centuries, still excite our astonishment. It may farther be stated as a certainty, that the civilization of this people was, in an especial manner, connected with their religion; that is, with the worship of certain deities. The remains of their foundation prove this too clearly for any doubt to be entertained on the subject. This religion, upon the whole, is not uncertain. It was the worship of Ammon and his kindred gods. The circle of these deities was very nearly of the same extent as that of Olympus among the Greeks; it might, possibly, be somewhat larger. It became extended by the appearance of the same deity in different relations, and consequently with changed attributes, especially with different head-ornaments, and also under various forms. Without digressing into a detailed

description of particular deities, we may venture a step farther, adds the same writer, without fear of contradiction, and assert that this worship had its origin in natural religion connected with agriculture. The great works of nature were revered accordingly as they promoted or regarded and hindered this. It seems natural that the sun and moon, so far as they determined the seasons and the year, the Nile and the earth as sources of fruitfulness, the sandy deserts as the opposers of it, should all be personified. One thing is remarkable, namely, that of all the representations of Nubia yet known, there is not one which, according to our notions, is offensive to decency. But this worship had, besides, as we know with certainty, a second element, oracles. Ammon was the original oracle-god of Africa: if afterward, as was the case in Egypt, other deities delivered oracles, yet they were of his race, of his kindred. Even beyond Egypt we hear of the oracles of Ammon. "The only gods worshipped in Meroë," says Herodotus (2, 29), "are Zeus and Dionysos" (which he himself explains to be Ammon and Osiris). "They also have an oracle of Ammon, and undertake their expeditions when and how the god commands." How these oracles were delivered we learn partly from history, partly from representations on monuments. In the sanctuary stands a ship; upon it many holy vessels; but, above all, in the midst a portable tabernacle, surrounded with curtains, which may be drawn back. In this is an image of the god, set, according to Diodorus (2, 199), in precious stones; nevertheless, according to one account, it could have no human shape. (*Curtius*, 4, 7. "*Umbilico similis.*") This statement of Curtius, however, is incorrect, not only because contradicted by the passage just quoted from Diodorus, but also because we see on one of the common monuments a complete portrait of Ammon.—The ship in the great temples seems to have been very magnificent. Sesostris presented one to the temple of Ammon at Thebes, made of cedar, the inside of cedar and the outside of gold. (*Diod.*, 1, 57.) The same was hung about with silver goblets. When the oracle was to be consulted, it was carried around by a body of priests in procession, and from certain movements, either of the god or of the ship, both of which the priests had well under their command, the omens were gathered, according to which the high-priest then delivered the oracle. This ship is often represented, both upon the Nubian and Egyptian monuments, sometimes standing still, and sometimes carried in procession; but never anywhere except in the innermost sanctuary, which was its resting-place. Upon the Nubian monuments hitherto made known we discover this in two places; at Asseboa and Derar, and on each twice. Those of Asseboa are both standing. In one the tabernacle is veiled, but upon the other it is without a curtain. (*Gau*, plate xlv., *B.*) Ammon appears in the same sitting upon a couch; before him an altar with gifts. (*Gau*, plate xlv., *A.*) Upon one the king is kneeling before the ship at his devotions; in the other he is coming towards it with an offering of frankincense. In the sanctuary of the rock monument at Derar we also discover it twice. Once in procession, borne by a number of priests (*Gau*, plate li., *C.*); the tabernacle is veiled, the king meets it, bringing frankincense: the other time at rest. (*Ibid.*, plate lii.) These processions are not only seen upon the great Egyptian temples at Philæ, Elephantis, and Thebes, but also in the great Oasis. (*Description de l'Egypte*, pl. xiii., xxxvii., lxix.) These oracles were certainly the main support of this religion; and if we connect with them the local features of the countries, it will at once throw a strong light upon its origin. Fertility is here, as well as in Egypt, confined to the borders of the Nile. At a very short distance from it the desert begins. How could it, then, be otherwise than that crowds of men should congregate on the borders of the stream where the *dhourra*, almost the only corn here cultivated, would grow? And if they could satisfy their first cravings with the produce of this scanty space, was not the rise of a natural religion, referring to it, just what might be expected? Add to all this, however, another circumstance highly important. Meroë was, besides, the chief mart for the trade of these regions. It was the grand emporium of the caravan trade between Ethiopia, the north of Africa, and Egypt, as well as of Arabia Felix and even India. (*Heeren, Ideen*, vol. 4, p. 423; vol. 1, p 411, *Oxford transl.*)

2. *Government and General History of Meroe.*

Meroë, according to the accounts of the ancient writers, was a city which had its settled constitution and laws, its ruler and government. But the form of this state was one which we too often find among the kingdoms of these southern regions; it was a hierarchy: the government was in the hands of a race or caste of priests, who chose from among themselves a king. Diodorus's account of them, which is the most extensive and accurate that we have, is here given. "The laws of the Ethiopians," says he, speaking of Meroë (3, 5), "differ in many respects from those of other nations, but in none so much as in the election of their kings, which is thus managed. The priests select the most distinguished of their own order, and upon whichever of these the god (Jupiter Ammon) fixes, as he is carried in procession, he is acknowledged king by the people; who then fall down and adore him as a god, because he is placed over the government by the choice of the gods. The person thus selected immediately enjoys all the prerogatives which are conceded to him by the laws, in respect to his mode of life; but he can neither reward nor punish any one beyond what the usages of their forefathers and the laws allow. It is a custom among them to inflict upon no subject the sentence of death, even though he should be legally condemned to that punishment; but they send to the malefactor one of the servants of justice, who bears the symbol of death. When the criminal sees this, he goes immediately to his own house, and deprives himself of life. The Greek custom of escaping punishment by flight into a neighbouring country is not there permitted. It is said that the mother of one who would have attempted this strangled him with her own girdle, in order to save her family from that greater ignominy. But the most remarkable of all their institutions is that which relates to the death of the king. The priests at Meroë, for example, who attend to the service of the gods, and hold the highest rank, send a messenger to the king with an order to die. They make known to him that the gods command this, and that mortals should not withdraw from their decrees; and perhaps added such reasons as could not be controverted by weak understandings, prejudiced by custom, and unable to oppose anything thereto." Thus far Diodorus. The government continued in this original state till the period of the second Ptolemy, and its catastrophe is not less remarkable than its foundation. By its increased intercourse with Egypt, the light of Grecian philosophy penetrated into the interior of Africa. Ergamenes, at that time king of Meroë, tired of being priest-ridden, fell upon the priests in their sanctuary, put them to death, and became effectually a sovereign. (*Diodorus*, 3, 6.)—Of the history of this state previous to the revolution just mentioned, but very scanty information has been preserved; but yet enough to show its high antiquity and its early aggrandizement Pliny tells us (6, 35) that "Ethiopia was ruined by its wars with Egypt, which it sometimes subdued and sometimes served; it was powerful and illustrious ever as far back as the Trojan war, when Memnon reigned

At the time of his sovereignty," he continues, "Meroe is said to have contained 250,000 soldiers and 400,000 artificers. They still reckon there forty-five kings." Though these accounts lose themselves in the darkness of tradition, yet we may, by tracing history upward, discover some certain chronological data. In the Persian period Meroë was certainly free and independent, and an important state; otherwise Cambyses would hardly have made so great preparations for his unfortunate expedition. (*Herod.*, 2, 25.) The statement of Strabo, according to which Cambyses reached Meroë, may perhaps be brought to accord with that of Herodotus, if we understand him to mean northern Meroë, near Mount Berkel.—During the last dynasty of the Pharaohs at Saïs, under Psammetichus and his successors, the kingdom of Meroë not only resisted his yoke, although his son Psammis undertook an expedition against Ethiopia; but we have an important fact, which gives a clew to the extent of the empire at that time towards the south; the emigration of the Egyptian warrior-caste. These migrated towards Meroë, whose ruler assigned them dwellings about the sources of the Nile, in the province of *Gojam*, whose restless inhabitants were expelled their country. (*Herod.*, 2, 30.) The dominions of the ruler of Meroë, therefore, certainly reached so far at that time, though his authority on the borders fluctuated in consequence of the pastoral hordes roving thereabout, and could only be fixed by colonies. Let us go a century farther back, between 800 and 700 B.C., and we shall mount to the flourishing periods of this empire, contemporaneous with the divided kingdoms of Israel and Judah; especially with the reign of Hezekiah, and the time of Isaiah, 750–700, where we shall consequently have a light from the Jewish annals, and the oracles of the prophets, in connexion with Herodotus. This is the period in which the three mighty rulers, Sabaco, Seuechus, and Tarhaco started up as conquerors, and directed their weapons against Egypt, which, at least Upper Egypt, became an easy prey, from the unfortunate troubles preceding the dodecarchy having just taken place. According to Eusebius (*Chron.*, vol. 2, p. 181.—Compare *Marsham*, p. 435), Sabaco reigned twelve, Seuechus also twelve, and Tarhaco twenty years: but by Herodotus, who only mentions Sabaco, to whom he gives a reign of fifty years, this name seems to designate the whole dynasty, which not unfrequently follows that of its founder. Herodotus expressly says that he had quitted Egypt at the command of his oracle in Ethiopia (2, 137, *seqq.*). It may therefore be seen, by the example of this conqueror, how great their dependance must have been, in their native country, upon the oracle of Ammon, when even the absent monarch, as ruler of a conquered state, yielded obedience to it. Sabaco, however, is not represented by him as a barbarian or tyrant, but as a benefactor to the community by the construction of dams. The chronology of Seuechus and Tarhaco is determined by the Jewish history. Seuechus was the contemporary of Hosea, king of Israel, whose reign ended in 722, and of Salmanassar (2 *Kings*, 17, 4; 19, 9). Tarhaco was the contemporary of his successor Sennacherib, and deterred him, in the year 714 B.C., from the invasion of Egypt merely by the rumour of his advance against him. (2 *Kings*, 19, 9.) His name, however, does not seem to have been unknown to the Greeks. Eratosthenes (*ap. Strabo*, 680) mentions him as a conqueror who had penetrated into Europe, and as far as the Pillars of Hercules; that is, as a great conqueror. Certainly, therefore, the kingdom of Meroë must have ranked about this time as an important state. And we shall find this to be the case if we go about 200 years farther back, to the time of Asa, the great-grandson of Solomon, but who nevertheless mounted the throne of Judah within twenty years after his grandsire's death, 951 B.C. Against him, it is said in the Jewish annals, went out Zerah, the Ethiopian, with a host of a hundred thousand men and three hundred chariots. (2 *Chron.*, 14, 9.) Although this number signifies nothing more than a mighty army, it yet affords a proof of the mightiness of the empire, which at that time probably comprised Arabia Felix; but the chariots of war, which were never in use in Arabia, prove that the passage refers to Ethiopia. Zerah's expedition took place in the early part of Asa's reign; consequently, about 950 B.C.; and as such an empire could not be quite a new one, we are led by undoubted historical statements up to the period of Solomon, about 1000 B.C.; and, as this comes near to the Trojan period, Pliny's statements, though only resting on mythi, obtain historical weight. Farther back than this, the annals of history are silent; but the monuments now begin to speak, and confirm that high antiquity which general opinion and the traditions of Meroë attribute to this state. The name of Ramesses or Sesostris has already been found upon many of the Nubian monuments, and that he was the conqueror of Ethiopia is known from history. (*Herod.*, 2, 110.—*Strabo*, 791.) The period in which he flourished cannot be placed later than 1500 years before the Christian era. But the name of Thutmosis, belonging to the preceding dynasty, has also been found in Nubia, and that assuredly upon one of the most ancient monuments of Armada. But in this sculpture, as well as in the procession, representing the victory over Ethiopia in the offering of the booty, there appears a degree of civilization which shows an acquaintance with the peaceful arts; they must consequently be attributed to a nation that had long been formed. We thus approach the Mosaic period, in which the Jewish traditions ascribe the conquest of Meroë to no less a person than Moses himself. (*Joseph., Ant. Jud.*, 2, 10.) The traditions of the Egyptian priesthood also agree in this, that Meroë, in Ethiopia, laid the foundation of the most ancient states. In a state whose government differed so widely from anything that we have been accustomed to, it is reasonable to suppose that the same would happen with regard to the people or subjects. We cannot expect a picture here that will bear any similitude to the civilized nations of Europe. Meroë rather resembled in appearance the larger states of interior Africa at the present day; a number of small nations, of the most opposite habits and manners—some with, and some without settled abodes—form there what is called an empire; although the general political band which holds them together appears loose, and is often scarcely perceptible. In Meroë this band was of a twofold nature; religion, that is, a certain worship, principally resting upon oracles, and commerce; unquestionably the strongest chains by which barbarians could be fettered, except forcible subjugation. The rites of that religion, connected with oracles, satisfied the curious and superstitious, as did trade the cravings of their sensual appetites. Eratosthenes has handed us down an accurate picture of the inhabitants of Meroë in his time (*ap. Strab.*, 821). According to his account, the island comprised a variety of people, of whom some followed agriculture, some a nomade, pastoral life, and others hunting; all of them choosing that which was best adapted to the district in which they lived. (*Heeren, Ideen*, vol. 4, p. 433; *Oxford transl.*, vol. 1, p. 420.)

3. *Commerce of Meroë.*

The ruling priest-caste in Meroë seem to have sent out colonies, who carried along with them the service of their gods, and became the founders of states. One of these colonies, according to the express testimony of Herodotus (2, 42), was Ammonium in the Libyan desert, which had not merely a temple and an oracle, but probably formed a state in which the priest-caste, as in Meroë, continued a ruling race, and chose a king

from their own body. Ammonium served as a resting-place for the caravans passing from northern Africa to Meroë. Another still earlier settlement of this kind was very probably Thebes in Upper Egypt. The circumstance of a town flourishing to such an extent in the midst of a desert, of the same worship of Ammon, of the all-powerful priest-caste, and its permanent connexion with Meroë (united with which it founded Ammonium), conjoined with the express assertion of the Ethiopians that they were the founders (*Diod.*, 3, 3), gives to this idea a degree of probability bordering on certainty. The whole aspect of the circumstances connected with this wide-spread priest-caste gains a clearer light, if we consider Ammonium, Thebes, and Meroë the chief places of the African caravan trade; in this view of the subject, the darkness of Ægypto-Ethiopian antiquity is cleared up, as in the hands of this priest-caste the southern caravan trade was placed, and they founded the proud temples and palaces along the banks of the Nile, and the great trading edifices, which served their gods for sanctuaries, themselves for dwellings, and their caravans for places of rest. To this caste, the states of Meroë and Upper Egypt very probably owed their foundation; except, indeed, that Egypt was much more exposed to the crowding in of foreign relations from Asia, than Meroë, separated as this last was from other countries by deserts, seas, and mountains. The close connexion, in high antiquity, between Ethiopia and upper Egypt, is shown by the circumstance that the oldest Egyptian states derived their origin partly from Abyssinia; that Thebes and Meroë founded, in common, a colony in Libya; that Ethiopian conquerors several times advanced into Egypt, and, on the other hand, that Egyptian kings undertook expeditions to Ethiopia; that in both countries a similar worship, similar manners and customs, and similar symbolical writing were found; and that the discontented soldier-caste, when offended by Psammetichus, emigrated into Ethiopia. By the Ethiopians Egypt was likewise profusely supplied with the productions of the southern countries. Where else, indeed, could it have obtained those aromatics and spices with which so many thousands of its dead were annually embalmed? Whence those perfumes which burned upon its altars? Whence that immense quantity of cotton in which the inhabitants clothed themselves, and which Egypt itself furnished but sparingly? Whence, again, that early report in Egypt of the Ethiopian gold-countries, which Cambyses sought after, and lost half his army in the fruitless speculation? Whence the quantity of ivory and ebony which adorned the oldest works of art of the Greeks as well as of the Hebrews? Whence, especially, that early extension of the Ethiopian name, which shines in the traditionary history of so many nations, and which the Jewish poets as well as the oldest Greek bards have celebrated? Whence all this, if the deserts which bordered on Ethiopia had always kept the inhabitants isolated from those of more northern countries?—At a later period, in the time of Ptolemy I., it is astonishing how completely that able prince had established the trade between his own country, India, Ethiopia, and Arabia. The series of magnificent and similar monuments, interrupted on the frontiers of Egypt, near Elephantine, and recommencing on the southern side of the African desert, at Mount Berkel, and especially at Meroë, to be continued to Axum and Azab, certainly denote a people of similar civilization and activity. Meroë was the first fertile country after crossing the Libyan desert, and formed a natural resting-place for the northern caravans. It was likewise the natural mart for the productions of inner Africa, which were brought for the use of the northern portion, and was reckoned the outermost of the countries which produced gold, while by the navigable rivers surrounding it on all sides, it had a ready communication with the more southern countries (*Diod.*, 1, 33). As ready, owing to the moderate distance, was its connexion with Arabia Felix; and so long as Yemen remained in possession of the Arabian and Indian trade, Meroë was the natural market-place for the Arabian and Indian wares in Africa. The route which led in antiquity from Meroë to the Arabian Gulf and Yemen, is not designated by any historian: the commerce between those nations being indicated only by monumental traces which the hand of time has not been able to destroy. Immediately between Meroë and the gulf are situated the ruins of Axum, and at the termination of the route, on the coast opposite to Arabia Felix, are those of Azab or Saba. Heeren, from whom the above ideas are principally borrowed, deduces the following conclusions from a review of the entire subject.—1. That in the earlier ages, a commercial intercourse existed here between the countries of southern Asia and Africa; between India and Arabia, Ethiopia, Libya, and Egypt, which was founded upon their mutual necessities, and became the parent of the civilization of these nations.—2. That the principal seat of this international commerce was Meroë; and its chief route is distinguished by a chain of ruins reaching from the shores of the Indian Ocean to the Mediterranean: Axum and Azab being links in this chain between Arabia Felix and Meroë; Thebes and Ammonium between Meroë, Egypt, and Carthage.—3. That chief places for trade were at the same time settlements of that priest-caste, which, as the ruling tribe, had its chief residence at Meroë, and sent out colonies thence, who became builders of towns and temples, and, at the same time, founders of new states.—The conductors of this caravan trade in Africa, as in Asia, were the Nomadic shepherd-nations. Men accustomed to fixed residences and to dwellings in towns were not adapted for the restless caravan-life, especially on account of the attention necessary for the camels, and for the loading and unloading of wares. It was better suited to Nomadic nations. In the case of the Carthaginian caravans, we know that they were managed by the Nomadic Lotophagi and Nasamones, as the caravans were by the Midianites and Edomites in Arabia: this is historically proved, and it is probable that it was the case on the great commercial road from Ammonium to Azab, as similar Nomadic tribes are still found on the coast of the Arabian Gulf.—Meroë had mines not only of silver and gold, but also of copper and even of iron itself. (*Diod.*, 1, 33.)

4. *Influence of Meroë on Egyptian civilization.*

Everything seems to favour the supposition that Meroë gave religion and the arts of civilized life to the valley of the Nile. The following are some of the principal arguments in support of this opinion: 1. The concurrent testimony of the ancient writers.—2. The progress of civilization in Egypt from south to north; for the Delta, the part of Egypt contiguous to Arabia, appears to have been originally uninhabitable, except a small space about the extremities of the marsh; and history asserts that the inhabitants of upper Egypt descended and drained the country.—3. The improbability that an Arabian colony would have crossed Syria from Babylon to Suez, and wandered so far south as Thebes to found its first settlement.—4. The radical difference between the Coptic and Arabic languages, which existed even in the days of Abraham. (*Murray, Appendix to Bruce*, book 2, p. 479.) —5. The trade from the straits of Babelmandel by Azab, Axum, Meroë, and Upper Egypt. If this trade be as old as from the remarks previously made it would seem to be, we may consider Ethiopia as one of the first seats of international trade, or, in other words, of civilization; for an exchange of wares would lead to an exchange of ideas, and this recipro

ual communication would necessarily give rise to moral and intellectual improvement.—6. The curious fact, that the images of some of the Egyptian gods were at certain times conveyed up the Nile, from their temples to others in Ethiopia; and, after the conclusion of a festival, were brought back again into Egypt. (*Eustath., ad Il.*, 1, 424.)—7. The very remarkable character of some of the Egyptian paintings, in which black (or, more correctly, dark-coloured) men are represented in the costume of priests, as conferring on certain red figures, similarly habited, the instruments and symbols of the sacerdotal office. "This singular representation," says Mr. Hamilton, "which is often repeated in all the Egyptian temples, but only here at Philæ and at Elephantine with this distinction of colour, may very naturally be supposed to commemorate the transmission of religious fables and the social institutions from the tawny Ethiopians to the comparatively fair Egyptians."—8. Other paintings of nearly the same purport. In the temple of Philæ, the sculptures frequently depict two persons, who equally represent the characters and symbols of Osiris, and two persons equally answering to those of Isis; but in both cases one is invariably much older than the other, and appears to be the superior divinity. Mr. Hamilton conjectures that such figures represent the communication of religious rites from Ethiopia to Egypt, and the inferiority of the Egyptian Osiris. In these delineations there is a very marked and positive distinction between the dark figures and those of fairer complexion; the former are most frequently conferring the symbols of divinity and sovereignty on the other.—9. The very interesting fact recorded by Diodorus, namely, that the knowledge of picture-writing in Ethiopia was not a privilege confined solely to the caste of priests as in Egypt, but that every one might attain it as freely as they might in Egypt the writing in common use. A proof at once of the earlier use of picture-writing, or hieroglyphics, in Meroë than in Egypt, and also of its being applied to the purposes of trade. —10. The more ancient form of the pyramid, approaching that of the primeval mound, occurs more to the south than the rectilinear form. Thus the pyramids of *Saccára* are older in form than those of *Djiza*, another proof of architecture's having come in from the countries to the south. (*Clarke's Travels*, vol. 5, p. 220, *Lond. ed.*)—From this body of evidence, then, we come to the conclusion, that the same race which ruled in Ethiopia and Meroë spread themselves by colonies, in the first instance, to Upper Egypt; that these latter colonies, in consequence of their great prosperity, became in their turn the parents of others; and as in all this they followed the course of the river, there gradually became founded a succession of colonies in the valley of the Nile, which, according to the usual custom of the ancient world, were probably, at first, independent of each other, and therefore formed just so many little states. Though, with the promulgation of their religion, either that of Ammon himself, or of his kindred deities and temple-companions, after whom even the settlements were named, the extension of trade was the principal motive which tempted colonists from Meroë to the countries beyond the desert; yet there were many other causes, such as the fertility of the land, and the facility of making the rude native tribes subservient to themselves, which, in a period of tranquillity, must have promoted the prosperity and accelerated the gradual progress of this colonization. The advantages which a large stream offers, by facilitating the means of communication, are so great, that it is a common occurrence in the history of the world to see civilization spreading on their banks. The shores of the Euphrates and Tigris, of the Indus and Ganges, of the Kiangh and Hoangho, afford us as plain proofs of this as the banks of the Nile. (*Heeren, Ideen*, vol. 5, p. 109, *seqq.*; *Oxford transl.*, vol. 2, p. 110.)—As to the origin of the civilization of Meroë itself, all is complete uncertainty; though it is generally supposed to have been derived from the plains of India. The reader may consult on this subject the work of *Von Bohlen, Das alte Indien, mit besonderer Rucksicht auf Ægypten*, vol. 1, p. 119, *seqq.*

Merŏpe, 1. one of the Pleiades. She married Sisyphus, son of Æolus, before her transformation into a star; and it was fabled that, in the constellation of the Pleiades, Merope appears less luminous than her sister-stars, through shame at having been the only one of the number that had wedded a mortal. Other mythologists relate the same of Electra. Schwenck sees in the union of Merope with Sisyphus a symbolical allusion to Corinthian navigation. (*Schwenck, Skizzen*, p. 19.—Compare *Welcker, Æsch., Tril.*, p. 555.—*Id. ib.*, p. 573.)—II. A daughter of Cypselus, who married Cresphontes, king of Messenia, by whom she had three children. Her husband and two of her children were murdered by Polyphontes. The murderer wished her to marry him, and she would have been obliged to comply had not Epytus or Telephontes, her third son, avenged his father's death by assassinating Polyphontes. (*Apollod.*, 2, 6.—*Pausan.*, 4, 3.)

Merops, a king of the island of Cos, who married Clymene, one of the Oceanides. He was changed into an eagle, and placed among the constellations. (*Ovid. Met.*, 1, 763.)

Meros, a mountain of India sacred to Jupiter. It is said to have been in the neighbourhood of Nysa, and to have been named from the circumstance of Bacchus's being enclosed in the thigh (*μηρός*) of Jupiter. This attempt at etymology, however, is characteristic of the Grecian spirit, which found traces of their nation and language in every quarter of the world. The mountain in question is the famous *Meru* of Indian mythology. (*Creuzer's Symbolik*, vol. 1, p. 537.)

Mesembrĭa, a maritime town of Thrace, east of the mouth of the Nessus, now *Mesevria* or *Mesera*. According to Herodotus (7, 108), it was a settlement of the Samothracians.—Von Humboldt notices the terminations of *magus*, *briga*, and *briva*, appended to the names of towns, as undoubtedly Celtic. He refers to the same source the termination *bria*, which is met with in the geography of Thrace, as, for example, in the cities of Selymbria and Mesembria. He thinks that the Basque *iri* and *uri* are also connected with this; and that we can go no farther than to say that there was an old root *bri* or *bro*, expressing land, habitation, settlement, with which the Teutonic *burg* and the Greek *πύργος* may have been originally connected. In the Welsh and Breton languages, *bro* is still, he says, not only a cultivated field, but generally a country or district; and the scholiast on Juvenal (*Sat.*, 8, 234) explains the name of Allobroges as signifying strangers, men from another land, "*quoniam* broga *Galli* agrum *dicunt*; alla *autem* aliud." (*Vid.*, however, Allobroges.—*Arnold's Rome*, p. xxii.)

Mesēne, I. an island in the Tigris, where Apamea was built. It is now *Digel*. (*Strab., in Huds., G. M.*, 2, p. 146.—*Plin.*, 6, 31.—*Steph. Byz.*, p. 91, n. 8.)—II. Another, enclosed between the canal of *Basra* and the Pasitigris, and which is called in the Oriental writers *Perat-Miscan*, or "the Mesene of the Euphrates," to distinguish it from the Mesene of the Tigris. The term *Mesene* is a Greek one, and refers to land enclosed *between* two streams. (*Philostorgius*, 3, 7.—*Cellarius, Geogr. Antiq.*, vol. 1, p. 641, *ed. Schwartz.*)

Mesomēdes, a poet, a native of Crete. He was a freedman of the Emperor Hadrian's, and one of his favourites, and wrote a eulogium on Antinoüs. Hadrian's successor, the philosophic Antoninus, made it a duty to restore order and economy into the finances of the empire; and, among other things, he stopped the salaries which had been allowed to the useless

courtiers with whom the palace of Hadrian had swarmed. It was on this occasion that the stipend allowed to Mesomedes suffered a reduction. (*Jul. Cap., Vit. Ant. Pii*, c. 7.)—We have two epigrams of this poet's in the Anthology, and also a piece of a higher character, a *Hymn to Nemesis*. Judging from this last specimen, Mesomedes must have possessed talents of no mean order. The Hymn to Nemesis was published for the first time, with ancient musical notes, by Fell, at the end of his edition of Aratus, *Oxon.*, 1762, 8vo. It was subsequently given by Burette in the 5th vol. of the *Mem. de l'Acad. des Inscr.*, &c., by Brunck in his Analecta, and by Snedorf in his work, "*De Hymnis veterum Græcorum*," *Hafn.*, 1786, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 51.)

Mesopotamĭa, an extensive province of Asia, the Greek name of which denotes *between the rivers* (from *μέσος* and *ποταμός*.) It was situate between the Euphrates and the Tigris. The name itself, however, does not appear to have been given to this tract prior to the Macedonian conquest. The southern part of Mesopotamia Xenophon calls Arabia (*Anab.*, 1, 5, 1); and other writers included this country, especially the northern part, under the general name of Syria. (*Strabo*, 737.) The Romans always regarded Mesopotamia as a mere division of Syria. (*Mela*, 1, 11.—*Plin.*, 5, 13.) It is called by the Arabs at the present day *Al Jezira*, or "the island." In scripture it is styled *Aram* and *Aramæa;* but as *Aram* also signifies Syria, it is denominated, for distinction' sake, *Aram Naharaim*, or the "Syria of the rivers." It was first peopled by Aram, the father of the Syrians, though little is known of its history till it became a province of the Persian empire. *Cushan-rishthathaim*, who is mentioned in *Judges* (3, 8, 10) as king of Mesopotamia, appears to have been only a petty prince of a district east of the Euphrates. In the time of Hezekiah, the different states of Mesopotamia were subject to the Assyrians (2 *Kings*, 19, 13), and subsequently belonged in succession to the Chaldæan, Persian, and Syro-Macedonian monarchies.—Mesopotamia, which inclines from the southeast to the northwest, commenced at lat. 33° 20′ N., and terminated near N. lat. 37° 30′. Towards the south it extended as far as the bend formed by the Euphrates at Cunaxa, and to the wall of Semiramis, which separated it from Mesene. Towards the north it was bounded by a part of Mount Taurus. The northern part of Mesopotamia, which extended as far as the Chaboras, a tributary of the Euphrates, is mountainous, and for the most part fruitful. The southern portion consists chiefly of reddish hills, and deserts without any trees, except liquorice-wood; and, like the desert of Arabia, suffers, at a distance from the rivers, a dearth of food and water. Here, on the parched steppes or table-lands, where the simoom often breathes destruction, hordes of Arabs have from the earliest times wandered. When history, therefore, speaks of the Romans and Persians as possessing Mesopotamia, we must understand the northern part, which abounded in all the necessaries of life. The inhabitants of this portion, who still speak an Armeno-Syriac dialect, were called among themselves Mygdonians, and their district was known by the name of Mygdonia. (*Polyb.*, 5, 51.—*Steph. Byz.*, *s. v.*) Subsequently, under the Syro-Macedonian monarchy, it took the name of Anthemusia. (*Amm. Marcell.*, 14, 9.—*Eutrop.*, 8, 2.—*Sextus Rufus*, c. 20.) In the time of the Parthian sway, about 120 B.C., an Arab sheik, Osroes, took possession of the northwestern part of the land, wresting a principality in this quarter from the Seleucidæ of Syria. This district then assumed the name of Osroene. (*Steph. Byz., s. v.—Procop., Pers.*, 1, 17.—*Amm. Marcell.*, 14, 3.) Mesopotamia was frequently the scene of warlike operations, especially between the Parthians and Romans, who here lost Crassus, and between the latter nation and the new Persians. After remaining for some time a Roman province, it fell under the power of the new Persian kingdom, and then successively under the Saracens and Turks. The oppression of the Turkish government has so altered the appearance of this large tract of country, that these fruitful plains, which once were covered with cities, now scarcely exhibit more than a few miserable villages. The lower part of Mesopotamia is now called *Irak Arabi*, the upper *Diar-Bekr*. (*Laurent's Anc. Geogr.*, p. 268.—*Rennell, Geography of Western Asia*, vol. 1, p. 432.)

Messāla, I. Marcus Valerius Messala Corvinus, a Roman nobleman of ancient family. In the Eusebian Chronicle he is said to have been born A.U.C. 694; but if that date be correct, he would have been 17 when he joined the republican standard at Philippi. He acted a prominent part in that battle, and, after it was lost, was offered the command of the dispersed forces of the commonwealth. It is not, therefore, likely that he was younger than 21 at this period, and his birth, consequently, ought not to be fixed later than the year 690. In his youth he studied for a short time at Athens, along with the son of Cicero. After his return to Rome, his name having appeared in the roll of the proscribed by the nomination of Antony, he fled from Italy, and sought refuge with the army of Brutus and Cassius. Previous, however, to the battle of Philippi, his name, along with that of Varro, was erased from the fatal list, on the plea that he had not been in Rome at the time of Cæsar's murder. Varro accepted the proffered pardon, and retired to his studies and his books, among which he afterward died in the ninetieth year of his age; but it was indignantly rejected by Messala, who steadily adhered to the cause of the commonwealth. The night before the battle of Philippi he supped in private with Cassius in his tent. That chief had wished to protract the war, and opposed himself to the general desire that prevailed in the army to hazard the fortunes of the republic on one decisive battle. At parting for the night, he grasped Messala by the hand, and, addressing him in Greek, called him to bear witness that he was reduced to the same painful necessity as the great Pompey, who had been reluctantly forced to stake on one throw the safety of his country. On the following day, so fatal to the liberties of Rome, Messala commanded one of the best legions in the army of Brutus. After the second defeat at Philippi he escaped to Thasus, an island in the Ægean Sea. He was there invited to place himself at the head of the remains of the republican party. But he probably considered the cause of the commonwealth as now utterly hopeless, and accordingly listened to the persuasions of Pollio, who undertook to reconcile him to the conquerors, and to preserve the lives of those who should surrender under his command. Antony passed over to Thasus, and, with great appearance of cordiality, received Messala, as well as some of his friends, into favour, and, in return, was put in possession of the stores which had been amassed in that island for the wreck of the republican forces. Having now joined the arms of Antony, Messala accompanied him in the dissolute progress which he made through the Roman dominions in Asia, when he received the homage of the tributary kings and settled their disputes. Messala, from his earliest youth, had been distinguished for his powers in speaking, and he sometimes plead before Antony in favour of an accused tetrarch or of an injured people. At length, however, the scandalous and infatuated conduct of Antony, and the comparative moderation of Augustus, induced him to transfer his services to the latter, whom he continued to support during the remainder of his life. In the naval war with Sextus Pompey, he was second in command under Agrippa, and, on one occasion during his absence, had the supreme direction of the

fleet. In the course of this contest he was also for some time stationed with an army on the Neapolitan shore; and Augustus, having been not only defeated, but shipwrecked in one of the many naval engagements which he fought with Pompey, sought shelter in the most wretched condition in the camp of Messala, by whom he was received as a friend and master, and treated with the tenderest care. The death of Sextus Pompey at length opened both sea and land to his successful adversary, and it was quickly followed by the long-expected struggle for superiority between Antony and Augustus.—Messala was consul in A.U.C. 721, the year of the battle of Actium, in which he bore a distinguished part. After that decisive victory and the firm establishment of the throne of Augustus, he lived the general favourite of all parties, and the chief ornament of a court where he still asserted his freedom and dignity. While at Rome he resided in a house on the Palatine Hill, which had formerly belonged to Marc Antony; but he was frequently absent from the capital on the service of the state. War after war was intrusted to his conduct, and province after province was committed to his administration. In some of his foreign expeditions he was accompanied by the poet Tibullus, who has celebrated the military exploits of Messala in his famed panegyric, and his own friendship and attachment to his patron in his elegies. The triumph which Messala obtained in 727, for his victories in a Gallic campaign, completed the measure of his military honours; and he filled in succession all the most important civil offices in the state. Besides holding the consulship in 721, he was elected into the college of Augurs, and was intrusted with the superintendence of the aqueducts, one of those great public works for which Rome has been so justly celebrated. In 736, on account of the absence of Augustus and Mæcenas from the capital, he was nominated prefect of the city; but he resigned that situation a few days after his appointment, regarding it as inconsistent with the ancient constitution of his country. He is also believed to have been the person who, by command of the Conscript fathers, first saluted Augustus in the senate-house as the "Father of his country;" a distinction which was bestowed in a manner that drew tears from the master of the Roman world (*Suet., Aug*, 58), and a reply, in which he declared that, having attained the summit of his wishes, he had nothing more to desire from the immortal gods but a continuance of the same attachment till the last moments of his life.—From this period the name of Messala is scarcely once mentioned by any contemporary writer. He survived, however, ten or twelve years longer. Tiberius Cæsar, who was then a youth, fond of the liberal arts, and by no means ignorant of literature, paid Messala, when in his old age, much deference and attention, and attempted to imitate his style of oratory. (*Suet., Tib.*, c. 70.) Towards the close of his life he was dreadfully afflicted with ulcers in the *sacræ spinæ;* and it is said that, two years before his death, he was deprived of both sense and memory. He at length forgot his own name (*Plin*, 7, 24), and became incapable of putting two words together with meaning. It is mentioned in the Eusebian Chronicle that he perished by abstaining from food when he had reached the age of seventy-two; but if he were born in 690, as is supposed, this computation would extend his existence till the close of the reign of Augustus, which is inconsistent with a passage of the dialogue "*De causis corruptæ eloquentiæ*," where it is said, "*Corvinus in medium usque Augusti principatum, Asinius pæne ad extremum duravit.*" Now the middle of the reign of Augustus cannot be fixed later than the year 746, when Messala could only have attained the age of fifty-six.—His death was deeply lamented, and his funeral elegy was written by Ovid. (*Ep., ex. Pont.*, 1, 7.)—Though Messala had attained the highest point of exaltation, in an age of the most violent political factions and the most flagrant moral corruption, he left behind him a spotless character; being chiefly known as a disinterested patron of learning, and a steady supporter, so far as was then possible, of the principles of the ancient constitution. "Messala," says Berwick, "had the singular merit of supporting an unblemished character in a most despotic court, without making a sacrifice of those principles for which he had fought in the fields of Philippi; and the genuine integrity of his character was so deeply impressed on all parties, that it attracted a general admiration in a most corrupt age. He was brave, eloquent, and virtuous; he was liberal, attached to letters, and his patronage was considered as the surest passport to the gates of fame, and extended to every man who was at all conversant with letters. This character is supported by history, is not contradicted by contemporary writers, and is sealed by the impartial judgment of posterity. No writer, either ancient or modern, has ever named Messala without some tribute of praise. Cicero soon perceived that he possessed an assemblage of excellent qualities, which he would have more admired had he lived to see them expanded and matured to perfection. Messala was his disciple, and rivalled his master in eloquence. In the opinion of the judicious Quintilian, his style was neat and elegant, and in all his speeches he displayed a superior nobility. In the Dialogue of Orators, he is said to have excelled Cicero in the sweetness and correctness of his style. His taste for poetry and polite literature will admit of little doubt, when we call to mind that he was protected by Cæsar, favoured by Mæcenas, esteemed by Horace, and loved by Tibullus. Horace, in one of his beautiful odes, praises Messala in the happiest strains of poetry, calls the day he intended to pass with him propitious, and promises to treat him with some of his most excellent wine. 'For,' says the poet, 'though Messala is conversant with all the philosophy of Socrates and the Academy, he will not decline such entertainment as my humble board can supply.' (*Od.*, 3, 21.) The modest Tibullus flattered himself with the pleasing hope of Messala's paying him a visit in the country, 'where,' says he, 'my beloved Delia shall assist in doing the honours for so noble a guest' (1, 5). The rising genius of Ovid was admired and encouraged by Messala; and this condescension the exiled bard has acknowledged in an epistle to his son Messalinus, dated from the cold shores of the Euxine. In this letter Ovid calls Messala his friend, the light and director of all his literary pursuits. It is natural to suppose that an intimacy subsisted between Messala and Virgil, and yet no historical circumstance has come to our knowledge sufficient to evince it. The poem called Ciris, which is dedicated to Messala, and has been ascribed to Virgil by some grave authorities, grows more suspicious every day. Tacitus, whose judgment of mankind is indisputable, and whose decision is not always in the most favourable point of view, seems fond of praising Messala; and in a speech given to Silius, the consul-elect, he considers him among the few great characters who have risen to the highest honours by their integrity and eloquence (*Ann.*, 11, 6.) Even Tiberius himself, when a youth took him for his master and pattern in speaking; and happy would it have been for the Roman people had he also taken him for his guide and pattern in virtue.' (*Berwick's Lives*, p. 59, *seqq.*)—Messala was united to Terentia, who had been first married to Cicero, and subsequently to Sallust, the historian. After the death of Messala, she entered, in extreme old age, into a fourth marriage, with a Roman senator, who used to say that he possessed the two greatest curiosities in Rome, the widow of Cicero, and the chair

in which Julius Cæsar had been assassinated. Messala left by Terentia two sons, Marcus and Lucius. The elder of these, who was consul in 751, took the name of Messalinus; he greatly distinguished himself under Tiberius, when that prince commanded, before his accession to the empire, in the war of Pannonia. (*Vell. Paterc.*, 2, 112.) Messalinus inherited his father's eloquence, and also followed the example he had set in devoted attachment to Augustus, and the patronage he extended to literature. But, during the reign of Tiberius, he was chiefly noted as one of the most servile flatterers of that tyrant. (*Tacit., Ann.*, 3, 18.) The younger son of Messala assumed the name of Cotta, from his maternal family, and acted a conspicuous, though by no means reputable part in the first years of Tiberius. Both brothers were friends and protectors of Ovid, who addressed to Messalinus two of his epistles from Pontus, which are full of respect for the memory of his illustrious father. (*Dunlop's Roman Lit.*, vol. 3, p. 53, *seqq.*, *Lond. ed.*)

Messalīna, I. Valeria, the first wife of the Emperor Claudius, dishonoured his throne by her unbridled and disgusting incontinence. Her cruelty equalled her licentiousness. After a long career of guilt, she openly married a young patrician named Silius, during the absence of the emperor, who had gone on a visit to Ostia. Narcissus, the freedman of Claudius, was the only one who dared to inform Claudius of the fact, and, when he had roused the sluggish resentment of his imperial master, he brought him to Rome. The arrival of Claudius dispersed in an instant all who had thronged around Messalina; but still, though thus deserted, she resolved to brave the storm, and sent to the emperor demanding to be heard. Narcissus, however, fearing the effect of her presence on the feeble spirit of her husband, despatched an order, as if coming from him, for her immediate punishment. The order found her in the gardens of Lucullus. She endeavoured to destroy herself, but her courage failing, she was put to death by a tribune who had been sent for that purpose, A.D. 48. (*Tacit., Ann.*, 11 *et* 12. —*Suetonius, Vit. Claud.*)—II. Called also Statilia, the grand-daughter of Statilius Taurus, who had been consul, and had enjoyed a triumph during the reign of Augustus. She was married four times before she came to the imperial throne. The last of her four husbands was Atticus Vestinus, a man of consular rank, who had ventured to aspire to her hand, although he was not ignorant that he had Nero for a rival. The tyrant, who had long favoured Vestinus as one of the companions of his debaucheries, now resolved to destroy him, and accordingly compelled him to open his veins. Messalina was transferred to the imperial bed. After the death of Nero she endeavoured to regain her former rank, as empress, by means of Otho, whom she had captivated by her beauty, and hoped to espouse. But Otho's fall having destroyed all these expectations, she turned her attention to literary subjects, and obtained applause by some public discourses which she delivered. (*Biogr. Univ.*, vol. 28, p. 431.)

Messalīnus, M. Valerius, son of Valerius Messala Corvinus. (Consult remarks at the close of the article Messala.)

Messāna, an ancient and celebrated city of Sicily, situate on the straits which separate Italy from that island. The first settlers in this quarter would seem to have been a body of wandering Siculi, who gave the place, from the *scythe*like form of its harbour, the name of Zancle (Ζάγκλη, "*a scythe*"). The Siculi were not a commercial race, and therefore could not avail themselves of the superior advantages for trade which the spot afforded; they, in consequence, finally left it. To them succeeded a band of pirates from Cumæ in Campania. (*Thucyd.*, 6, 4.) These settled in the place, and, to give the new colony more stability, formed a union with the parent city of Chalcis in Eubœa, in consequence of which a considerable body of colonists, coming from Chalcis and the rest of Eubœa, participated in the distribution of the lands. (*Thucyd., l. c.*) Chalcis had previously founded the city of Naxos on the eastern coast below; and it is probable that a part of the new population came from this latter place. On this supposition, at least, we can reconcile with the statement of Thucydides the account of Strabo, who informs us that Zancle was a settlement of the Naxians who dwelt near Catana (Ναξίων κτίσμα τῶν πρὸς Κατάνῃ.—*Strabo*, 268). Zancle went on silently increasing in strength, and was soon powerful enough to found the city of Himera (*Thucyd.*, 6, 5), and to carry on a successful warfare against the neighbouring Siculi in the interior. As it was, however, the only Grecian city in this corner of the island, it sought to strengthen itself by new accessions from abroad; and, accordingly, the Ionians of Asia Minor were invited to send a colony to the "Beautiful Shore" (Καλὴ Ἀκτή), which lay along the coast of Sicily on the Tyrrhene Sea. (*Herod.*, 6, 22.) This happened about the period when Miletus was destroyed by the Persians, and when the other Greek cities of Lower Asia had either to submit to the yoke of Darius, or imitate the example which the Phocæans had set in the time of Cyrus. The Samians, therefore, and a body of Milesians who had escaped being led into captivity, embraced the offer of the people of Zancle. They landed at Locri, on the Italian coast; but Scythes, the king or tyrant of Zancle, would seem to have made no preparations whatever for receiving them, being engaged at the time in besieging one of the cities of the Siculi. Anaxilas, tyrant of Rhegium, who was on no friendly footing with his neighbours in Zancle, took advantage of this circumstance. He proceeded to Locri, told the newcomers to give up all thought of a settlement in that quarter, that Zancle was undefended and might easily be taken, and that he would aid them in the attempt. The enterprise succeeded, Zancle was taken, and the inhabitants became united as one common people with their new invaders. The Samians, however, were not long after driven out by the same Anaxilas who had aided in their attempt on Zancle. He established here, according to Thucydides (6, 5), "a mixed race," and called the city by a new name, "Messana" (Μεσσάνα), as well from the country (Messenia) whence he was anciently descended, as from a body of Messenian exiles whom he settled here. Messana (or, as the Attic writers call it, Messene, Μεσσήνη), soon became a very flourishing city, both by reason of its very fruitful territory and its advantageous situation for commerce. It was also a place of some strength, and the citadel of Messana is often mentioned in history. (*Diod.*, 14, 87.—*Polyb.*, 1, 10.) Messana was regarded also by the Greeks as the key of Sicily (*Thucyd.*, 4, 1), as being the place, namely, to which vessels cruising from Greece to Sicily directed their course on leaving the Iapygian promontory. (*Bloomfield, ad Thucyd., l. c.*) And yet, notwithstanding all these advantages, it was never other than an unlucky place, always undergoing changes, and unable at any time to play an important part in the affairs of Sicily; for its wealth, and its advantageous situation as regarded the passage from Italy into the island, always made it a tempting prize to the ambitious and powerful princes around. No Greek city, therefore, experienced more frequent changes of rulers than this, and none contained within its walls a more mixed population. At a later period (*Ol.* 96, 1), Messana fell into the hands of the Carthaginians, who destroyed it (*Diod.*, 14, 56, *seqq.*), being aware of their inability at that time to retain a place so far distant from their other strongholds, and not wishing it to come again into the possession of their opponents. Dionysius of Syracuse, however, began to rebuild it in the same year, and

besides establishing in it the remnant of the former inhabitants, added a considerable number of Locrians, Methymnæans, and Messenian exiles. The latter, however, through fear of offending the Lacedæmonians, were afterward transferred to the district of Abacene, and there founded Tyndaris. Messana thus came to contain as mixed a population as before. (*Diod.*, 14, 78.) It remained under the sway of Dionysius and his son; and subsequently, after enjoying a short period of freedom, it passed into the hands of Agathocles. (*Diod.*, 19, 102.) The following year the inhabitants revolted from his sway, and put themselves under the protection of the Carthaginians. (*Diod.*, 19, 110.) Soon, however, a new misfortune befell the unlucky city. It was seized by the Mamertini (*vid.* Mamertini), its male inhabitants were either slaughtered or driven out, and their wives and children became the property of the conquerors. Messana now took the name of Mamertina, though in process of time the other appellation once more gained the ascendancy. (*Polyb.*, 1, 7.—*Diod.*, 21, 13.—*Plin.*, 3, 7.) This act of perfidy and cruelty passed unpunished. Syracuse was too much occupied with intestine commotions to attend to it, and the Carthaginians gladly made a league with the Mamertini, since by them Pyrrhus would be prevented from crossing over into Sicily and seizing on a post so important to his future operations. (*Diod.*, 22, 8.) The Mamertini, however, could not lay aside their old habits of robbery. They harassed all their neighbours, and even became troublesome to Syracuse, where King Hiero had at last succeeded in establishing order and tranquillity. This monarch defeated the lawless banditti, and would have taken their city, had not the Carthaginians interposed to defend it. A body of these, with the approbation of part of the inhabitants, took possession of the citadel; while another portion of the inhabitants called in the assistance of the Romans, and thus the first of the *Punic wars* had its origin. (*Vid.* Punicum Bellum, and compare *Polyb.*, 1, 9, *seqq.*—*Diod.*, 22, 15.—*Id.*, 23, 2, *seqq.*) Messana and the Mamertines remained from henceforth under the Roman power; but the city, as before, could never enjoy any long period of repose. It suffered in the early civil wars between Marius and Sylla, in the war of the slaves in Sicily, and, more particularly, in the contest between Sextus Pompey and the triumvir Octavianus. Messana formed during this war the chief station of Pompey's fleet, and his principal place of supply, and the city was plundered at its close. (*Appian, B. Civ.*, 5, 122.) A Roman colony was afterward planted here. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 267, *seqq.*)—The modern *Messina* corresponds to the ancient city. Even in later times, the fates seem to have conspired against this unfortunate place. A plague swept away a great part of the inhabitants; then rebellion spread its ravages; and finally, the dreadful earthquake in 1783 completed the downfall of a city which rivalled, if it did not surpass, Palermo. (*Hoare's Classical Tour*, vol. 2, p. 203.) Although the town has since been rebuilt according to a regular plan and although it has been declared a free port, Messina is not so important as it once was. It contained before the last catastrophe a hundred thousand inhabitants: the present population does not amount to seventy thousand (*Malte Brun, Geogr.*, vol. 7, p. 732, *Am. ed.*)

Messapĭa, a country of Italy in Magna Græcia, commonly supposed to have been the same with Iapygia, but forming, in strictness, the interior of that part of Italy. The town of Messapia, mentioned by Pliny (3, 11), is thought to have communicated its name to the Messapian nation. The generality of Italian topographers identify the site of this ancient town with that of *Messagna*, between *Oria* and *Brindisi*. (*Pratili, Via Appia*, 4, 8.—*Romanelli*, vol. 2, p. 127.—*Cramer's Anc. Italy*, vol. 2, p. 312.)

Messēnē, a daughter of Triopas, king of Argos, who married Polycaon, son of Lelex, king of Laconia. She encouraged her husband to levy troops, and to seize a part of the Peloponnesus, which, after it had been conquered, received her name. (*Pausan.*, 4, 1.)

Messēne (or, in the Doric dialect of the country, Messāna, Μεσσάνα), the chief city of Messenia, in the Peloponnesus: situate at the foot of Mount Ithome, and founded by Epaminondas. It is said to have been completed and fortified in eighty-five days, so great was the zeal and activity displayed by the Thebans and their allies in this undertaking. (*Diod. Sic.*, 15, 66.) Pausanias informs us, that the walls of this city were the strongest he had ever seen, being entirely of stone, and well supplied with towers and buttresses. The citadel was situated on Mount Ithome, celebrated in history for the long and obstinate defence which the Messenians there made against the Spartans in their last revolt. The history of this city is identified with that of Messenia, which latter article may hence be consulted.—The ruins of Messene are visible, as we learn from Sir W. Gell, at *Mauromati*, a small village, with a beautiful source, under Ithome, in the centre of the ancient city. (*Itin.*, p. 59.—*Cramer's Anc. Greece*, vol. 3, p. 150.—*Gell's Itin. of the Morea*, p. 60.—*Dodwell*, vol. 2, p. 365.)

Messenia, a country of the Peloponnesus, between Laconia, Elis, Arcadia, and the Ionian Sea. The river Neda formed the boundary towards Elis and Arcadia. From the latter country it was farther divided by an irregular line of mountains, extending in a southeasterly direction to the chain of Taygetus on the Laconian border. This celebrated range marked the limits of the province to the east, as far as the source of the little river Pamisus, which completed the line of separation from the Spartan territory to the south. (*Strabo*, 361.—*Cramer's Anc. Greece*, vol. 3, p. 130.) Its area is calculated by Clinton at 1162 square miles (*Fast. Hell.*, vol. 2, p. 385.) Messenia is described by Pausanias as the most fertile province of Peloponnesus (4, 15, 3), and Euripides, in a passage quoted by Strabo (366), speaks of it as a land well watered, very fertile, with beautiful pastures for cattle, and possessing a climate neither too cold in winter nor too hot in summer. The western part of the country is drained by the river Pamisus, which rises in the mountains between Arcadia and Messenia, and flows southward into the Messenian Gulf. The basin of the Pamisus is divided into two distinct parts, which are separated from each other on the east by some high land that stretches from the Taygetus to the Pamisus, and on the western side of the river by Mount Ithome. The upper part, usually called the plain of Stenyclerus, is of small extent and moderate fertility; but the lower part, south of Ithome, is an extensive plain, celebrated in ancient times for its great fertility, whence it was frequently called *Macaria*, or "the blessed." Leake describes it as covered at the present day with plantations of the vine, the fig, and the mulberry, and "as rich in cultivation as can well be imagined." (*Travels in the Morea*, vol. 1, p. 352.) The western part of Messana is diversified by hills and valleys, but contains no high mountains. (*Encycl. Us. Knowl.*, vol. 15, p. 126.)—We learn from Pausanias (4, 1, 2), that Messenia derived its appellation from Messene, wife of Polycaon, one of the earliest sovereigns of the country. He also observes, that whenever this name occurs in Homer, it denotes the province rather than the city of Messene, which he conceives did not exist till the time of Epaminondas. (Compare *Strabo*, 358.) At the period of the Trojan war, it appears from the poet that Messenia was partly under the dominion of Menelaus, and partly under that of Nestor. This is evident from the towns which he has assigned to these respective leaders, and is farther confirmed by the testimony of Strabo and Pausanias

(*Strab.*, 350.—*Pausan.*, 4, 3.) In the division of the Peloponnesus, made after the return of the Heraclidæ, Messenia fell to the share of Cresphontes, son of Aristodemus, with whom commenced the Dorian line, which continued without interruption for many generations. In the middle of the eighth century before the Christian era, a series of disputes and skirmishes arose on the borders of Messenia and Laconia, which gave rise to a confirmed hatred between the two nations. Prompted by this feeling, the Spartans are said to have bound themselves by an oath never to return home till Messenia was subdued; and they commenced the contest by a midnight attack on Amphela, a frontier town, which they took, and put the inhabitants to the sword. This was the commencement of what was called the *First Messenian War*, the date of which is usually given, though it cannot be believed with certainty, as B.C. 743. Euphaës, the Messenian king, had wisdom, however, and courage sufficient for the crisis. Aware of the Lacedæmonian superiority in the field, he protracted the war, avoiding battles and defending the towns. In the fourth year, however, a battle was fought with great slaughter and doubtful success. But the Messenians were suffering from garrison-confinement and the constant plundering of their lands. New measures were taken. The people were collected from the inland posts at Ithome, a place of great natural strength, and open to supplies by sea, the Lacedæmonians having no fleet. Meanwhile they asked advice of the Delphic oracle, which bade them sacrifice to the infernal deities a virgin of the blood of Æpytus, son of the Heracleid Cresphontes. Impelled by patriotism or ambition, Aristodemus offered his own daughter; and, when it was intended to save her by falsely denying her virginity, in his rage he slew her with his own hand. The fame of the obedience paid to the oracle so far disheartened the enemy, that the war languished for five years; in the sixth an invasion took place, and a battle, bloody and indecisive like the former. Euphaës was killed, and left no issue, and Aristodemus was elected to succeed him. The new prince was brave and able, and the Lacedæmonians, weakened by the battle, confined themselves for four years to predatory incursions. At last they again invaded Messenia, and were defeated; but, in the midst of his success, Aristodemus was so possessed with remorse for his daughter's death, that he slew himself on her tomb, and deprived his country of the only leader able to defend her. Ithome was besieged. The famished inhabitants found means to pass the Lacedæmonian lines, and fled for shelter and subsistence, some to neighbouring states where they had claims of hospitality, others to their ruined homes and about their desolated country. Ithome was dismantled; and those who remained of the Messenians were allowed to occupy most of the lands, paying half the produce to Sparta.—The absence from home to which the Lacedæmonians had bound themselves, became, by the protraction of the war, an evil threatening the existence of the state, no children being born to supply the waste of war and natural decay. The remedy said to have been adopted was a strange one, highly characteristic of Lacedæmon, and such as no other people would have used. The young men who had come to maturity since the beginning of the war were free from the oath, and they were sent home to cohabit promiscuously with the marriageable virgins. But even at Sparta this expedient, in some degree, ran counter to the popular feelings. When the war was ended, and the children of this irregular intercourse were grown to manhood, though bred in all the discipline of Lycurgus, they found themselves generally slighted. Their spirit was high, their discontent dangerous; and it was thought prudent to offer them the means of settling out of Peloponnesus. They willingly emigrated, and, under Phalanthus, one of their own number, they founded the city of Tarentum in Italy. (*Vid.* Parthenii.)—During forty years Messenia bore the yoke. But the oppression of the inhabitants was grievous, and imbittered with every circumstance of insult, and the Grecian spirit of independence was yet strong in them; they only wanted a leader, and a leader was found in Aristomenes, a youth of the royal line. Support being promised from Argos and Arcadia, allies of his country in a former war, Aristomenes attacked a body of Lacedæmonians, and, though not completely successful, did such feats of valour that the Messenians would have chosen him king; but he declined it, and was made general-in-chief. His next adventure was an attempt to practise on the superstitious fears of the enemy. Sparta having neither walls nor watch, he easily entered it alone by night, and hung against the Brazen House (a singularly venerated temple of Minerva) a shield, with an inscription declaring that Aristomenes, from the spoils of the Spartans, dedicated that shield to the goddess. Alarmed lest their protecting goddess should be won from them, the Lacedæmonians sent to consult the Delphian oracle, and were directed to take an Athenian adviser. The Athenians, though far from wishing the subjugation of Messenia, yet feared to offend the god if they refused compliance; but, in granting what was asked, they hoped to make it useless, and sent Tyrtæus, a poet, and supposed to be of no ability. The choice proved better than they intended, since the poetry of Tyrtæus being very popular, kept up the spirit of the people in all reverses.—The Messenian army had now been re-enforced from Argos, Elis, Arcadia, and Sicyon, and Messenian refugees came in daily: the Lacedæmonians had been joined by the Corinthians alone. They met at Caprusema, where, by the desperate courage of the Messenians, and the conduct and extraordinary personal exertions of their leader, the Lacedæmonians were routed with such slaughter that they were on the point of suing for peace. Tyrtæus diverted them from this submission, and persuaded them to recruit their numbers by associating some Helots, a measure very galling to Spartan pride. Meanwhile Aristomenes was ever harassing them with incursions. In one of these he carried off from Caryæ a number of Spartan virgins assembled to celebrate the festival of Diana. He had formed a body-guard of young and noble Messenians, who always fought by his side, and to their charge he gave the captives. Heated with wine, the young men attempted to violate their chastity, and Aristomenes, after vainly remonstrating, killed the most refractory with his own hand, and, on receiving their ransom, restored the girls uninjured to their parents. Another time, in an assault on Ægila, he is said to have been made prisoner by some Spartan women there assembled, who repelled the assault with a vigour equal to that of the men; but one of them who had previously loved him favoured his escape. — In the third year of the war, another battle took place at Megaletaphrus, the Messenians being joined by the Arcadians alone. Through the treachery of Aristocrates, prince of Orchomenus, the Arcadian leader, the Messenians were surrounded and cut to pieces, and Aristomenes, escaping with a scanty remnant, was obliged to give up the defence of his country, and collect his forces at Ira, a stronghold near the sea. Here he supplied the garrison by plundering excursions, so ably conducted as to foil every precaution of the besiegers, insomuch that they forbade all culture of the conquered territory, and even of part of Laconia. At last, falling in with a large body of Lacedæmonians under both their kings, after an obstinate defence he was struck down and taken, with about fifty of his band. The prisoners were thrown as rebels into a deep cavern, and all were killed by the fall except

Aristomenes, who was wonderfully preserved and enabled to escape, and, returning to Ira, soon gave proof to the enemy of his presence by fresh exploits equally daring and judicious. The siege was protracted till the eleventh year, when the Lacedæmonian commander, one stormy night, learning that a post in the fort had been quitted by its guard, silently occupied it with his troops. Aristomenes flew to the spot and commenced a vigorous defence, the women assisting by throwing tiles from the house-tops, and many, when driven thence by the storm, even taking arms and mixing in the fight. But the superior numbers of the Lacedæmonians enabled them constantly to bring up fresh troops, while the Messenians were fighting without rest or pause, with the tempest driving in their faces. Cold, wet, sleepless, jaded, and hungry, they kept up the struggle for three nights and two days; at length, when all was vain, they formed their column, placing in the middle their women and children and most portable effects, and resolved to make their way out of the place. Aristomenes demanded a passage, which was granted by the enemy, unwilling to risk the effects of their despair. Their march was towards Arcadia, where they were most kindly received, and allotments were offered them of land. Even yet Aristomenes hoped to strike a blow for the deliverance of his country. He selected 500 Messenians, who were joined by 300 Arcadian volunteers, and resolved to attempt the surprise of Sparta while the army was in the farthest part of Messenia, where Pylos and Methone still held out. But the enterprise was frustrated by Aristocrates, who sent word of it to Sparta. The messenger was seized on his return, and the letters found on him discovering both the present and former treachery of his master, the indignant people stoned the traitor to death, and erected a pillar to commemorate his infamy.—The Messenians, who fell under the power of Lacedæmon, were made Helots. The Pylians and Methonæans, and others on the coast, now giving up all hope of farther resistance, proposed to their countrymen in Arcadia to join them in seeking some fit place for a colony, and requested Aristomenes to be their leader. He sent his son. For himself, he said, he would never cease to war with Lacedæmon, and he well knew that, while he lived, some ill would ever be happening to it. After the former war, the town of Rhegium in Italy had been partly peopled by expelled Messenians. The exiles were now invited by the Rhegians to assist them against Zancle, a hostile Grecian town on the opposite coast of Sicily, and in case of victory the town was offered them as a settlement. Zancle was besieged, and the Messenians having mastered the walls, the inhabitants were at their mercy. In the common course of Grecian warfare, they would all have been either slaughtered or sold for slaves, and such was the wish of the Rhegian prince. But Aristomenes had taught his followers a nobler lesson. They refused to inflict on other Greeks what they had suffered from the Lacedæmonians, and made a convention with the Zanclæans, by which each nation was to live on equal terms in the city. The name of the town was changed to Messana. (*Vid.* Messana.)—Aristomenes vainly sought the means of farther hostilities against Sparta, but his remaining days were passed in tranquillity with Damagetus, prince of Ialysus in Rhodes, who had married his daughter. His actions dwelt in the memories of his countrymen, and cheered them in their wanderings and sufferings: and from their legendary songs, together with those of the Lacedæmonians, and with the poems of Tyrtæus, the story of the two Messenian wars has been chiefly gathered by the learned and careful antiquary Pausanias, from whose work it is here taken. The character of Aristomenes, as thus represented, combines all the elements of goodness and greatness, in a degree almost unparalleled among Grecian heroes. Inexhaustible in resources, unconquerable in spirit, and resolutely persevering through every extremity of hopeless disaster, an ardent patriot and a formidable warrior, he yet was formed to find his happiness in peace; and after passing his youth under oppression, and his manhood in war against a cruel enemy, wherein he is said to have slain more than 300 men with his own hand, he yet retained a singular gentleness of nature, insomuch that he is related to have wept at the fate of the traitor Aristocrates. The original injustice and subsequent tyranny of the Lacedæmonians, with the crowning outrage in the condemnation as rebels of himself and his companions, might have driven a meaner spirit to acts of like barbarity: but, deep as was his hatred to Sparta, he conducted the struggle with uniform obedience to the laws of war, and sometimes, as in the case of the virgins taken at Caryæ, with more than usual generosity and strictness of morals.—The Messenians who remained in their country were treated with the greatest severity by the Spartans, and reduced to the condition of Helots or slaves. This cruel oppression induced them once more to take up arms, in the 79th Olympiad, and to fortify Mount Ithome, where they defended themselves for ten years: the Lacedæmonians being at this time so greatly reduced in numbers by an earthquake, which destroyed several of their towns, that they were compelled to have recourse to their allies for assistance. (*Thucyd.*, 1, 101.—*Pausan.*, 4, 24.) At length the Messenians, worn out by this protracted siege, agreed to surrender the place on condition that they should be allowed to retire from the Peloponnesus. The Athenians were at this time on no friendly terms with the Spartans, and gladly received the refugees of Ithome, allowing them to settle at Naupactus, which they had taken from the Locri Ozolæ. (*Thucyd.*, 1, 103.—*Pausan.*, *l. c.*) Grateful for the protection thus afforded them, the Messenians displayed great zeal in the cause of Athens during the Peloponnesian war. Thucydides has recorded several instances in which they rendered important services to that power, not only at Naupactus, but in Ætolia and Amphilochia, at Pylos, and in the island of Sphacteria, as well as in the Sicilian expedition. When, however, the disaster of Ægospotamos placed Athens at the mercy of her rival, the Spartans obtained possession of Naupactus, and compelled the Messenians to quit a town which had so long afforded them refuge. Many of these, on this occasion, crossed over into Sicily, to join their countrymen who were established there, and others sailed to Africa, where they procured settlements among the Evesperitæ, a Libyan people. (*Pausan.*, 4, 26.) After the battle of Leuctra, however, which humbled the pride of Sparta, and paved the way for the ascendancy of Thebes, Epaminondas, who directed the counsels of the latter republic, with masterly policy determined to restore the Messenian nation, by collecting the remnants of this brave and warlike people. He accordingly despatched agents to Sicily, Italy, and Africa, whither the Messenians had emigrated, to recall them to their ancient homes, there to enjoy the blessings of peace and liberty, under the powerful protection of Thebes, Argos, and Arcadia. Gladly did they obey the summons of the Theban general, and hastened to return to that country, the recollection of which they had ever fondly cherished. Epaminondas, meanwhile, had made every preparation for the erection of a city under Ithome, which was to be the metropolis of Messenia; and such was the zeal and activity displayed by the Thebans and their allies in this great undertaking, that the city, which they named Messene, was completed in eighty-five days. (*Diod Sic.*, 15, 66.) The entrance of the Messenians, which took place in the fourth year of the 102d Olympiad, was attended with great pomp, and the celebra-

tion of solemn sacrifices, and devout invocations to their gods and heroes. The lapse of 287 years from the capture of Ira, and the termination of the second war, had, as Pausanias affirmed, made no change in their religion, their national customs, or their language, which, according to that historian, they spoke even more correctly than the rest of the Peloponnesians. *Pausan.*, 4, 27.) Other towns being soon after rebuilt, the Messenians were presently in a condition to make head against Sparta, even after the death of Epaminondas and the decline of Thebes. That great general strenuously exhorted them, as the surest means of preserving their country, to enter into the closest alliance with the Arcadians, which salutary counsel they carefully adhered to. (*Polyb.*, 4, 32, 10.) They likewise conciliated the favour of Philip of Macedon, whose power rendered him formidable to all the states of Greece, and his influence now procured for them the restoration of some towns which the Lacedæmonians still retained in their possession. (*Polyb.*, 9, 28, 7.—*Pausan.*, 4, 28.—*Strabo*, 361.) During the wars and revolutions which agitated Greece upon the death of Alexander, they still preserved their independence, and having, not long after that event, joined the Achæan confederacy, they were present at the battle of Sellasia and the capture of Sparta by Antigonus Doson. (*Pausan.*, 4, 29.) In the reign of Philip, son of Demetrius, an unsuccessful attack was made on their city by Demetrius of Pharos, then in the Macedonian service. The inhabitants, though taken by surprise, defended themselves on this occasion with such intrepidity, that nearly the whole of the enemy's detachment was cut to pieces, and their general, Demetrius, slain. (*Strabo*, 361.—*Polyb.*, 3, 19, 2.—*Pausan.*, 4, 29.) Nabis, tyrant of Lacedæmon, made another attack on this city by night some years afterward, and had already penetrated within the walls, when succours arriving from Megalopolis under the command of Philopœmen, he was forced to evacuate the place. Subsequently to this event, dissensions appear to have arisen, which ultimately led to a rupture between the Achæans and Messenians. Pausanias was not able to ascertain the immediate provocation which induced the Achæans to declare war against the Messenians. But Polybius does not scruple to blame his countrymen, and more especially Philopœmen, for their conduct to a people with whom they were united by federal ties. (*Polyb.*, 33, 10, 5.) Hostilities commenced unfavourably for the Achæans, as their advanced guard fell into an ambuscade of the enemy, and was defeated with great loss, Philopœmen himself remaining in the hands of the victors. So exasperated were the Messenians at the conduct of this celebrated general, that he was thrown into a dungeon, and soon after put to death by poison. His destroyers, however, did not escape the vengeance of the Achæans; for Lycortas, who succeeded to the command, having defeated the Messenians, captured their city, and caused all those who had been concerned in the death of Philopœmen to be immediately executed. Peace was then restored, and Messenia once more joined the Achæan confederacy, and remained attached to that republic till the period of its dissolution. (*Liv.*, 39, 49.—*Polyb.*, 24, 9.—*Pausan.*, 4, 29.—*Cramer's Anc. Greece*, vol. 3, p. 122, *seqq.*)

Metăbus, a tyrant of Privernum. He was father of Camilla, whom he consecrated to the service of Diana, when he had been banished from his kingdom by his subjects. (*Virg.*, *Æn.*, 11, 540.)

Metapontum, a city of Lucania in Italy, on the coast of the Sinus Tarentinus, and a short distance to the south of the river Bradanus. It was one of the most distinguished of the Greek colonies. The original name of the place appears to have been Metabum, which it is said was derived from Metabus, a hero to whom divine honours were paid. Some reports ascribed its foundation to a party of Pylians on their return from Troy; and, as a proof of this fact, it was remarked that the Metapontini, in more ancient times, made an annual sacrifice to the Neleidæ. The prosperity of this ancient colony, the result of its attention to agriculture, was evinced by the offering of a harvest of gold to the oracle of Delphi. The Greek words are *θέρος χρυσοῦν*, which commentators suppose to mean some golden sheaves. (*Strabo*, 264.) It may be remarked, also, that the scholiasts on Homer identify Metapontum with the city which that poet calls Alyba in the Odyssey (24, 303). Other traditions are recorded, relative to the foundation of Metapontum, by Strabo, which confirm, at least, its great antiquity. But his account of the destruction of the first town by the Samnites is obscure, and not to be clearly understood. It appears, however, that Metabum, if such was its name, was in a deserted state, when a number of Achæans, invited for that purpose by the Sybarites, landed on the coast and took possession of the place, which thenceforth was called Metapontum. (*Strab.*, 265.—Compare *Steph. Byz.*, *s. v.* *Μεταπόντιον.*—*Eustath. ad Dionys. Perieg.*, v. 368.) The Achæans, soon after their arrival, seemed to have been engaged in a war with the Tarentini, and this led to a treaty, by which the Bradanus was recognised as forming the separation of the two territories.—Pythagoras was held in particular estimation by the Metapontini, in whose city he is reported to have lived for many years. After his death, the house which he had inhabited was converted into a temple of Ceres. (*Iambl.*, *Vit. Pythag.*, 1, 30.—*Cic.*, *de Fin.*, 5, 2.—*Liv.*, 1, 18.) We find this town incidentally mentioned by Herodotus (4, 15) with reference to Aristeas of Proconnesus, who was said to have been seen here 340 years after disappearing from Cyzicus. Its inhabitants, after consulting the oracle upon this supernatural event, erected a statue to the poet in the Forum, and surrounded it with laurel. This city still retained its independence when Alexander of Epirus passed over into Italy. Livy, who notices that fact, states that the remains of this unfortunate prince were conveyed hither previous to their being carried over into Greece (8, 24). It fell, however, ultimately into the hands of the Romans, together with the other colonies of Magna Græcia, on the retreat of Pyrrhus, and with them revolted in favour of Hannibal, after his victory at Cannæ. (*Liv.*, 22, 15.) It does not appear on what occasion the Romans recovered possession of Metapontum, but it must have been shortly after, as they sent a force thence to the succour of the citadel of Tarentum, which was the means of preserving that fortress. (*Livy*, 25, 11—*Polybius*, 8, 36.) It would seem, however, to have been again in the hands of the Carthaginians. (*Polyb.*, 8, 36.) In the time of Pausanias, this city was a heap of ruins (6, 19). Considerable vestiges, situated near the station called *Torre di Mare*, on the coast, indicate its ancient position. (*Swinburne's Travels*, p. 273.—*Romanelli*, vol. 1, p. 275.—*Cramer's Anc. Italy*, vol. 2, p. 347, *seqq.*)

Metaurum, a town in the territory of the Bruttii, in Italy, not far from Medura, and below Vibo Valentia. Its site is generally supposed to accord with that of the modern *Gioja*. According to Stephanus, this ancient place was a colony of the Locri; and the same writer farther states, that, according to some accounts, it gave birth to the poet Stesichorus, though that honour was also claimed by Himera in Sicily. Solinus, on the other hand (c. 8), asserts, that Metaurum was founded by the Zanclæans. (Compare *Mela*, 2, 4.—*Cramer's Anc. Italy*, vol. 2, p. 423.)

Metaurus, I. a river in the territory of the Bruttii, running into the Tyrrhene or Lower sea. The town of Metaurum is supposed to have stood at or near its mouth. It is now called the *Marro*, and sometimes the *Petrace*. (*Cluver.*, *It. Ant.*, vol. 2, p. 1292.) It appears to have been noted for the excellence of the

thunny fish caught at its mouth. (*Athen.*, 7, 63.) Strabo speaks of a port of the same name, which may have been the town of Metaurum. (*Strab.*, 256.—*Cramer's Anc. Italy*, vol. 2, p. 423.)—II. A river of Umbria, in Italy, flowing into the Adriatic. It was rendered memorable by the defeat of Hasdrubal, the brother of Hannibal. The Roman forces were commanded by the consuls Livius Salinator and Claudius Nero, A.U.C 545. It is now the *Metro*. The battle must have taken place near the modern *Fossombrone*, and on the left bank of the Metaurus. Though Livy has given no precise description of the spot, it may be collected that it was in that part of the course of the river where it begins to be enclosed between high and steep rocks (27, 47). Tradition has preserved a record of the event in the name of a hill between *Fossombrone* and the pass of *Furba*, called *Monte d'Asdrubale*. (*Cramer's Anc. Italy*, vol. 1, p. 261.)

Metelli, a distinguished family of the Cæcilian *gens* in Rome. Those most worthy of notice are: I. Q. Cæcilius Metellus Macedonicus, was sent, when prætor (B.C. 148), into Macedonia, against Andriscus, who pretended to be a son of Perseus, the last king of Macedonia, and who had excited a revolt against the Romans. In this war Andriscus was defeated and taken prisoner by Metellus, who obtained, in consequence, a triumph, and the surname of Macedonicus. (*Livy*, *Epit.*, 50.—*Pausanias*, 7, 13, 1.—*Eutrop.*, 4, 13.) In his consulship, B.C. 143, Metellus was sent into Spain to oppose Viriathus, who had obtained possession of the whole of Lusitania, and had defeated successively the prætors Vetilius and Plautius. Metellus remained in Spain two years, and obtained several victories; but was superseded in the command, before the conclusion of the war, by Pompey. (*Liv.*, *Epit.*, 52, 53.—*Val. Max.*, 3, 2, 21.—*Id.*, 7, 4, 5.—*Id.*, 9, 3, 7.—*Appian*, *Iber.*, 76.) During the censorship of Metellus and Pompey, B.C. 131, it was decreed that all citizens should be obliged to marry. The oration which Metellus delivered on this subject was extant in the time of Livy, and is referred to by Suetonius. (*Liv.*, *Epit.*, 59.—*Suet.*, *Vit. Aug.*, 89.) We are told by Livy and Pliny, that, when Metellus was returning one day from the Campus Martius, he was seized by command of C. Attinius Labeo, a tribune of the commons, whom he had in his censorship expelled from the senate, and was dragged to the Tarpeian rock; and that it was with the greatest difficulty that his friends were enabled to preserve his life by obtaining another tribune to put his veto upon the order of Attinius. (*Liv.*, *Epit.*, 59.—*Plin.*, 7, 45.) Pliny refers to Metellus as an extraordinary example of human happiness: "For, besides the possession of the highest dignities," says the Roman writer, "and having obtained a surname from the conquest of Macedonia, he was carried to the funeral pile by four sons, of whom one had been prætor, three had been consuls, two had enjoyed a triumph, and one had been censor." (*Plin.*, 7, 45.)—II. Q. Cæcilius Metellus Numidicus, derived his surname from his victories in Numidia, whither he was sent in his consulship, B.C. 109, in order to oppose Jugurtha. He remained in Numidia, B.C. 108, as proconsul; but, in the beginning of the following year, he was superseded in the command by Marius, who had previously been his *legatus* or lieutenant-general. On his return to Rome Metellus obtained the honours of a triumph. (*Sallust*, *Bell. Jug.*—*Velleius Paterc.*, 2, 11.—*Eutropius*, 4, 27.—*Liv.*, *Epit.*, 65.) Metellus was censor B.C. 102. He took an active part in the civil commotions of his time, and was one of the most powerful supporters of the aristocratical party. In B.C. 100 he was obliged to go into exile, in consequence of opposing the measures of the tribune Saturninus; but, on the execution of the latter, Metellus was recalled from exile in the following year. (*Vid* Marius.)—III. Q. Cæcilius Metellus Pius, son of the preceding, belonged to the same political party as his father, and supported Sylla in his contest with Marius. Metellus received especial marks of favour from Sylla, and was consul with him B.C. 80. He was sent, in B.C. 78, against Sertorius in Spain, where he appears to have remained till the conclusion of the war, in B.C. 72. From the year 76 B.C., Pompey was his colleague in command, and they triumphed together at the end of the war. (*Vell. Paterc.*, 2, 30.—*Eutrop.*, 6, 5.—*Plut.*, *Vit. Pomp.*) Metellus was Pontifex Maximus; and on his death, B.C. 63, in the consulship of Cicero, he was succeeded in that dignity by Julius Cæsar. (*Encycl. Us. Knowl.*, vol. 15, p. 137.)

Methodius, I. surnamed Eubulius, a father of the church, and a martyr, flourished at the beginning of the fourth century. He was at first bishop of Olympus or Patara in Lycia, but was afterward translated to the see of Tyre. This latter station, however, he occupied only a short time. His zeal for the purity of the Christian faith exposed him to the resentment of the Arians; he was exiled to Chalcidice in Syria, and there received the crown of martyrdom, A.D. 312. He was the author of a long poem against Porphyry; a treatise on the Resurrection, against Origen; another on the Pythoness; another on Free Will; a dialogue entitled "The Banquet of the Virgins," &c. Several fragments of this author have been collected. The "Banquet of the Virgins" has reached us entire. It was first published at Rome, 1656, 8vo, with a Latin version and a Dissertation by Leo Allatius. It is a dialogue on the excellence of chastity, modelled after the Banquet of Plato. The best edition is that of Fabricius, appended to the second volume of the works of St. Hyppolitus, *Hamb.*, 1718.—II. A patriarch of Constantinople, born at Syracuse about the commencement of the ninth century. After various difficulties, into which he was plunged by his attachment to the worship of images, and the opposition of the Iconoclasts, he obtained the see of Constantinople, A.D. 842. His first act after his accession to the episcopal office was to assemble a council and re-establish the worship of images. He died A.D. 846. He was the author of several works, which are given by Combefis in his *Bibliotheca Patrum*.—III. A monk and painter, born at Thessalonica, and who flourished about the middle of the 9th century. He is celebrated for having converted to Christianity Bogoris, king of the Bulgarians, by means of a picture representing the scenes of the last judgment. (*Biogr. Univ.*, vol. 28, p. 465.)

Methone, I. a city of Macedonia, about forty stadia north of Pydna, according to the epitomist of Strabo (330). It was celebrated in history from the circumstance of Philip's having lost an eye in besieging the place. (*Strab.*, *l. c.*—*Demosth.*, *Olynth.*, 1, 9.) That it was a Greek colony we learn from Scylax (*Peripl.*, p. 26), and also Plutarch, who reports that a party of Eretrians settled there, naming the place Methone, from Methon, an ancestor of Orpheus. He adds, that these Greek colonists were termed Aposphendoneti by the natives. (*Quæst. Græc.*) It appears from Athenæus that Aristotle wrote an account of the Methonæan commonwealth (6, 27). This town was occupied by the Athenians towards the close of the Peloponnesian war, with a view of annoying Perdiccas by ravaging his territory and affording a refuge to his discontented subjects. When Philip, the son of Amyntas, succeeded to the crown, the Athenians, who still held Methone, landed three thousand men, in order to establish Argæus on the throne of Macedon; they were, however, defeated by the young prince, and driven back to Methone. Several years after, Philip laid siege to this place, which at the end of twelve months capitulated. The inhabitants having evacuated the town, the walls were razed to the ground. (*Diod.*, 16, 34.) Dr. Clarke and Dr. Holland concur in supposing that the site of Methone answers to the

of *Leuctrochori*. (*Cramer's Anc. Greece*, vol. 1, p. 216.)—M. A city of Thessaly, noticed by Homer (*Il.*, 2, 716), and situate, like the preceding, on the seacoast. It must not, however, be confounded with the Macedonian one, an error into which Stephanus seems to have fallen (*s. v.* Μεθώνη.)—III. A city of Messenia, on the western coast, below Pylos Messeniacus. According to Pausanias, the name was Mothone. Tradition reported, that it was so called from Mothone, the daughter of Æneas; but it more probably derived its name from the rock Mothon, which formed the breakwater of its harbour. (*Pausan.*, 4, 35.) Strabo informs us, that, in the opinion of many writers, Methone should be identified with Pedasus, ranked by Homer among the seven towns which Agamemnon offered to Achilles. (*Il.*, 9, 1294.—*Strab.*, 359.) Pausanias makes the same observation. In the Peloponnesian war Methone was attacked by some Athenian troops, who were conveyed thither in a fleet sent to ravage the coast of the Peloponnesus; but Brasidas, who was quartered in the neighbourhood, having forced his way through the enemy's line, threw himself into the town with 100 men, which timely succour obliged the Athenians to re-embark their troops. (*Thucyd.*, 2, 25.) Methone subsequently received a colony of Nauplians: these, being expelled their native city by the Argives, were established here by the Lacedæmonians. (*Pausan.*, 4, 35.) Many years after, it sustained great loss from the sudden attack of some Illyrian pirates, who carried off a number of inhabitants, both men and women. Methone was afterward besieged and taken by Agrippa, who had the command of a Roman fleet: that general having found here Bocchus (Βόγος), king of Mauritania, caused him to be put to death as a partisan of Marc Antony. (*Strab.*, 359.) We learn from Pausanias that Trajan especially favoured this city, and bestowed several privileges on its inhabitants. Sir W. Gell states, that at about 2700 paces to the east of *Modon* is a place called *Palaio Mothone*, where are vestiges of a city. *Modon* is a Greek town of some size, with a fortress built by the Venetians. (*Cramer's Anc. Greece*, vol. 3, p. 137.)—IV. or Methana, a peninsula of Argolis, within the district of Trœzene, formed by the harbour or bay of Pogon on one side, and the curvature of the Epidaurian Gulf on the other, and connected with the mainland by a narrow isthmus, which the Athenians occupied and fortified in the seventh year of the Peloponnesian war. (*Thucyd.*, 4, 45.) Diodorus Siculus says it was taken by the same people under Tolmides, in the interval between the Persian and Peloponnesian wars: and this is perhaps the meaning of Thucydides, when he says that, on peace being made, or, rather, a truce for thirty years, Trœzene, among other towns, was restored to the Peloponnesians. (*Thucyd.*, 1, 115.) Within the peninsula was a small town, also called Methone, which possessed a temple of Isis. About thirty stadia from the town were to be seen some hot springs, produced by the eruption of a volcano in the reign of Antigonus Gonatas. (*Pausan.*, 2, 34.) Dodwell says, that "the mountainous promontory of Methana consists chiefly of a volcanic rock of a dark colour. The outline is grand and picturesque, and the principal mountain which was thrown up by the volcano is of a conical form. Its apparent height is about equal to that of Vesuvius." The ancient city of Methone, according to the same intelligent traveller, "was situated in the plain, at the foot of its acropolis, near which are a few remains of two edifices." (*Dodwell*, vol. 2, p. 281.—*Cramer's Anc. Greece*, vol. 3, p. 269, *seqq.*)

Methymna, a city of Lesbos, lying opposite to Assus in Troas, and situate, according to Ptolemy, near the northernmost point of the island. It was, next to Mytilene, the most important city of Lesbos. The territory of the place was contiguous to that of Mytilene, a circumstance which appears to have created considerable rivalry between them, and probably induced the Methymneans to adhere to the Athenians, while their neighbours were bent on detaching themselves from that power. (*Thucyd.*, 3, 2, 18.) As a reward for their fidelity, the Methymneans were exempted from contributions in money. (*Thucyd.*, 6, 85.) Towards the close of the Peloponnesian war, Methymna fell into the power of the Spartan commander Callicratidas, who, though urged to treat the citizens with severity, and to sell them as slaves, refused to comply with the advice, declaring that, as long as he was admiral, no Greek, as far as lay in his power, should be enslaved. (*Xen., Hist. Gr.*, 1, 6, 8.) The best Lesbian wine was obtained from an adjacent territory belonging to this city (*Ovid, A. A.*, 1, 57), and hence Bacchus was frequently called the god of Methymna. (*Athenæus*, 8, p. 363, *b.*—*Pausan.*, 10, 19.) According to Strabo, this city was the native place of the historian Hellanicus. (*Strab.*, 616.) It was also the birthplace of Arion, whose adventure with the dolphin is related by Herodotus (1, 23).—The modern name, according to D'Anville, is *Porto Petera*; but Olivier (vol. 2, p. 87) makes *Molivo*, which others write *Molivva*, correspond to the site of the ancient city. (Compare *De Sinner, ad Bondelmont., Ins. Archipel.*, p. 219.—*Cramer's Asia Minor*, vol. 1, p. 160.)

Mētis (*Prudence*), daughter of Oceanus, was the first wife of Jupiter, and exceeded gods and men in knowledge. Heaven and Earth, however, having told Jupiter that the first child of Metis, a maid, would equal him in strength and counsel; and that her second, a son, would be king of gods and men, he deceived her when she was pregnant, and swallowed her; and, after a time, the goddess Minerva sprang from his head. (*Apollod.*, 1, 3, 6.) Metis is said to have given a potion to Saturn, which compelled him to vomit up the offspring whom he had swallowed.—(*Apollod.*, 1, 2, 1.)

Mettus, or Mettĭus Fuffetĭus, I. dictator of Alba. He fought against the Romans in the reign of Tullus Hostilius, and agreed at length with the foe to leave the issue of the war to a combat between the three Horatii and three Curiatii. Beholding with pain his country subdued by the defeat of the latter, he imagined that he should be able to recover her freedom for her by joining with the Fidenates, who had attempted, during the late war, to shake off the Roman yoke. Secretly encouraged by him, they took the field, and advanced to the neighbourhood of Rome, in conjunction with the Veientes, their allies. Fuffetius had promised to abandon the Romans, and go over to the Fidenates and Veientes in the middle of the engagement. He had not courage enough to keep his word, but proved a traitor alike to the Romans and to his new allies, by drawing off his troops from the line of battle, and yet not marching over to the foe, but waiting to see which side would conquer. The Romans gained the victory, and Fuffetius was torn asunder by being attached to two four-horse chariots, that were driven in different directions. (*Liv.*, 1, 23, *seqq.*)—The common form of the name is *Metius* Fuffetius, but the more correct one is *Mettius*, as is shown by Niebuhr (*Rom. Hist.*, vol. 1, p. 299, *Eng. transl.*)—II. Tarpa, a critic. (*Vid.* Tarpa.)

Meton, a celebrated astronomer, who lived at Athens in the fifth century B.C. He was, according to some, a Lacedæmonian (Λάκων), but the best authorities call him a Leuconian (Λευκονιεύς). He is said to have pretended insanity in order not to go with the Athenian expedition against Syracuse, the disastrous termination of which he plainly foresaw.—The solstices which Meton observed with Euctemon are preserved by Ptolemy. He is best known, however, as the founder of the celebrated lunar cycle,

called "the Metonic" after his name, and which is still preserved by the Western churches in their computation of Easter. This cycle takes its rise as follows: 235 revolutions of the moon are very nearly 19 revolutions of the sun, and one complete revolution of the moon's node. If these approximations were exact, all the relative phenomena of the sun and moon, particularly those of eclipses, would recommence in the same order, at the end of every 19 years. There is, however, an error of some hours in every cycle. The first year of the first Metonic period commenced with the summer solstice of the year 432 B.C.; and if the reckoning had been continuous, what is now called the *golden number* of any year would have denoted the year of the Metonic cycle, if the summer solstice had continued to be the commencement of the year. On reckoning, however, it will be found that A.D. 1, which is made the first year of a period of 19 years, would have been part of the fourteenth and part of the fifteenth of a Metonic cycle. (*Ideler, über den Cyclus des Meton.—Abhand. Acad., Berlin*, 1814–1815, *Hist. Philol. Cl.*, p. 230.—*Encycl. Us. Knowl.*, vol. 15, p. 144.) "It has been suspected," observes Dr. Hale, "and not without foundation, that the celebrated lunar cycle of 19 years, which Meton introduced into Greece for the adjustment of their lunar year with the solar, was borrowed from the ancient Jewish tables. This was the opinion of the learned Anatolius, bishop of Laodicea, about A.D. 270." (*Hale's Chronology*, vol. 1, p. 66.)

Metrŏcles, a disciple of Crates. He had previously been a follower of Theophrastus and Xenocrates; but when he commenced cynic, he committed their works to the flames, as the useless dreams of idle speculation. In his old age he became so dissatisfied with the world that he strangled himself. (*Enfield, Hist. Philos.*, vol. 1, p. 314.)

Metrodōrus, I. an intimate friend of Epicurus. He first attached himself to that philosopher at Lampsacus, and continued with him till his death. He maintained the cause of his friend and master with great intrepidity, both by his discourses and his writings, against the Sophists and Dialectics, and consequently partook largely of the obloquy which fell upon his sect. (*Cic., Tusc. Quæst.*, 2, 3.—*Id., de Fin.*, 2, 3.) Plutarch charges him with having reprobated the folly of his brother Timocrates in aspiring to the honours of wisdom, while nothing was of any value but eating and drinking, and indulging the animal appetites. (*Adv. Colot.—Op., ed. Reiske*, vol. 10, p. 624, *seqq.*) But it is probable that this calumny originated with Timocrates himself, who, from a personal quarrel with Metrodorus, deserted the sect, and therefore can deserve little credit. (*Enfield, Hist. Phil.*, vol. 1, p. 456.—*Jonsius, Hist. Phil.*, 1, 2, 6.—*Menage ad Diog. Laert.*, 10, 22.)—II. A painter and philosopher of Stratonicea, B.C. 171. He was sent to Paulus Æmilius, who, after his victory over Perseus, king of Macedonia, B.C. 168, requested of the Athenians a philosopher and a painter, the former to instruct his children, and the latter to make a painting of his triumphs. Metrodorus was sent, as uniting in himself both characters: and he gave satisfaction in both to the Roman general. (*Plin.*, 35, 11.—*Cic., de Fin.*, 5, 1, *de Orat.*, 4.)

Mevanĭa, a city of Umbria, on the river Tinia, in the southwestern angle of the country, and to the northwest of Spoletium. It was famous for its wide-extended plains and rich pastures. (*Colum.*, 3, 8.) Strabo mentions Mevania as one of the most considerable cities of Umbria. (*Strab.*, 227.—Compare *Liv.*, 9, 41.) Here Vitellius took post, as if determined to make a last stand for the empire against Vespasian, but soon after withdrew his forces. (*Tacit., Hist.*, 3, 55.) If its walls, as Pliny says, were of brick, it could not be capable of much resistance (35, 14). This city is farther memorable as the birthplace of Propertius, a fact of which he himself informs us (4, 1, 21). It is now an obscure village, which still, however, retains some traces of the original name in that of *Bevagna*. (*Cramer's Anc. Italy*, vol. 1, p. 269.)

Mezentĭus, king of Cære, at the time that Æneas was fabled to have landed in Italy. He is represented by Virgil as a monster of ferocity, wantonly murdering many of his subjects, and causing others, fastened face to face unto dead bodies, to expire amid loathsomeness and famine. His subjects, exasperated by his tyranny, expelled him from the throne. He and his son Lausus took refuge in the court of Turnus, whom they assisted in his war against Æneas. They both fell by the hand of the Trojan prince. The narrative of the combat in which they were slain is justly esteemed one of the most brilliant passages in the whole Æneid. Virgil has described Lausus as eminent for beauty of person, bravery, and filial piety; a pleasing contrast to his ferocious parent. The epithet *contemptor divûm* was applied to Mezentius by Virgil, because he demanded of his subjects the first fruits of their lands and their flocks, instead of appropriating them in sacrifice to the gods. (*Cato, ap. Macrob., Sat.*, 3, 5.—*Virg., Æn.*, 8, 478.—*Id. ib.*, 10, 762, *seqq.*)

Micipsa, king of Numidia, eldest son of Masinissa, shared with his brothers Gulussa and Mastanabal the kingdom of their father, which had been divided among them by Scipio Æmilianus. (*Vid.* Masinissa.) On the death of his brothers he became monarch of the whole country, about 146 B.C. Of a pacific disposition, Micipsa enjoyed a quiet reign, and proved the mildest of all the Numidian kings. Animated by the same enlightened policy as his father, he exerted himself strenuously for the civilization of his subjects, established a colony of Greeks in his capital, and assembled there a large number of learned and enlightened men. Although he had many children by numerous concubines, still Hiempsal and Adherbal were his favourite sons. Unhappily, however, he adopted his nephew, the famous Jugurtha, and declared him, by his will, joint heir to the kingdom along with his two sons just mentioned. This arrangement brought with it the ruin of his family and kingdom. (*Vid.* Jugurtha.)

Micon, I. a painter and statuary, contemporary with Polygnotus, who flourished about Olymp. 80. This artist has been noticed at great length by Böttiger (*Archæol. Pict.*, 1, p. 254, *seqq.*). In ancient MSS. his name is sometimes written Μύκων, sometimes Μήκων or Νίκων, but the more correct form is probably Μίκων (Micon). Varro mentions him among the more ancient painters, whose errors were avoided by Apelles, Protogenes, and others. (*L. L.*, 8, p. 129, *ed. Bip.*) Pliny states, that, in connexion with Polygnotus, he either invented some new colours, or employed those in use in his paintings on a better plan than that previously adopted. (*Plin.*, 33, 13, 56.—*Id.*, 35, 6, 25.) A list of some of his productions is given by Sillig (*Dict. Art., s. v.*).—II. Another painter, distinguished from the former by the epithet of "the Younger." His age and country are uncertain. (*Plin.*, 35, 9, 35.) Böttiger confounds him with Micon I (*Sillig, Dict. Art., s. v.*)—III. A statuary of Syracuse. At the request of the children of Hiero II., king of Syracuse, he made two statues of this monarch, which were placed at Olympia, the one representing him on horseback, the other on foot. The death of Hiero took place B.C. 215; and as the statues in question were made soon after this event, we can decide with certainty on the age of Micon. (*Sillig, Dict. Art., s. v.*)

Midas, an ancient king of the Brygians in Thrace son of Gordius, and whose name is connected with some of the earliest mythological legends of the Greeks. According to one account, he possessed, at the foot of

Mount Bermion, a garden, in which grew spontaneously roses with sixty petals, and of extraordinary fragrance. (*Herod.*, 8, 138.—Compare *Wesseling, ad loc.*) To this garden Silenus was in the habit of repairing; and Midas (*Pausan.*, 1, 4, 5) or his people, by pouring wine into the fount from which he was wont to drink, intoxicated him, and he was thus captured. (*Herod., l. c.*) Midas put various questions to him respecting the origin of things and the events of past times. (*Serv. ad Virg., Eclog.*, 6, 13.) One was, What is best for men? Silenus was long silent; at length, when he was constrained to answer, he said: "Life is most free from pain when one is ignorant of future evils. It is best of all for man not to be born: the second is, for those who are born to die as soon as possible." (*Aristot., de An.*—*Plut., Consol. ad Apoll. Op.*, 7, p. 352, *ed. Hutten.*) He also, it is said, gave the king a long account of an immense country which lay without the ocean-stream, the people of which once invaded the land of the Hyperboreans. (*Theopomp., ap. Ælian, V. H.*, 3, 18.)—The name of Midas is also connected with the migration of the Brygians from Thrace into Asia Minor, where they are said to have changed their name to Phrygians (*Strab.*, 295.—*Plin.*, 5, 32.—*Steph. Byz., s. v.* Βρίγες), and it has been supposed that the Brygians passed over under the same Midas of whom the above legend is related. (*Höck, Kreta*, vol. 1, p. 129.) At all events, we find the name Midas reappearing in the legends of Asia Minor. Thus, mention is made of a King Midas who reigned at Pessinus, where he built a splendid temple to Cybele, and established her sacred rites. (*Diod. Sic.*, 3, 5.) So also Xenophon places near Thymbrium the fountain where Midas was said to have caught the satyr. (*Anab.*, 1, 2, 13.) We have likewise another legend relative to Midas and Silenus, the scene of which is laid, not in Europe, but in Lower Asia. According to this account, as Bacchus was in Lydia, on his return from the conquest of the East, some of the country people met Silenus staggering about, and, binding him with his own garlands, led him to their king. Midas entertained him for ten days, and then conducted him to his foster-son, who, in his gratitude, desired the king to ask whatever gift he would. Midas craved that all he touched might turn to gold. His wish was granted; but when he found his very food converted to precious metal, and himself on the point of starving in the midst of wealth, he prayed the god to resume his fatal gift. Bacchus directed him to bathe in the Pactolus, and hence that river obtained golden sands. (*Ovid, Met.*, 11, 85, *seqq.*—*Hygin., fab.*, 191.—*Serv., ad Æn.*, 10, 142.—*Max. Tyr.*, 30.) There is a third legend relative to Midas. Pan, the god of shepherds, venturing to set his reed-music in opposition to the lyre of Apollo, was pronounced overcome by Mount Tmolus; and all present approved the decision except King Midas, whose ears were, for their obtuseness, lengthened by the victor to those of an ass. The monarch endeavoured to conceal this degradation from his subjects; but it was perceived by one of his attendants, who, finding it difficult to keep the secret, yet afraid to reveal it, dug a hole in the ground, and whispered therein what he had perceived. His words were echoed by the reeds which afterward grew on the spot, and which are said to have repeated, when agitated by the wind, "*King Midas has asses' ears.*" (*Ovid, Met.*, 11, 153, *seqq.*)—The legend respecting the wealth of Midas would seem to have an historical basis, and to point to some monarch of Phrygia who had become greatly enriched by mines and commercial operations. Hence the Phrygian tradition, that when Midas was an infant, some ants crept into his mouth as he lay asleep, and deposited in it grains of wheat. This was regarded as an omen of future opulence. (*Ælian, V. H.*, 12, 45.—*Cic., Div.*, 1, 36.—*Val. Max.*, ., 6.) The same monarch, in all probability, gave a favourable reception to the rites of Bacchus, then for the first time introduced into his dominions, and hence his success in the accumulation of riches may have been ascribed to the favour of the god. The later cycle of fable, however, appears to have changed the receiver and protector of the rites of Bacchus into a companion or follower of Bacchus himself. Hence we find Midas numbered among the Sileni and Satyrs, and, as such, having the usual accompaniment of *goat's ears*. (Compare the language of Philostratus: *μετεῖχε μὲν γὰρ τοῦ τῶν Σατύρων γένους ὁ Μιδᾶς, ὡς ἐδήλου τὰ ὦτα.*—*Vit. Apoll. Tyan.*, 6, 13, p. 303, *ed. Morell.*) Now it would seem that the Attic poets, in their satyric dramas, made the story of Midas a frequent theme of travesty, and in this way we have the wealthy monarch converting everything into gold by his mere touch, even his food undergoing this strange metamorphosis; and again, the pricked-up ears of the goat-footed Satyr become changed by Attic wit into the ears of an ass. It may be, too, that the first satyric composer, who introduced these appendages into his piece, discharged, in this way, a shaft at some theatrical judges who had rejected one of his own productions. (Consult the remarks of *Wieland, Attisches Museum*, vol. 1, p. 354, *seqq.*, and compare *Welcker, Nachtrag*, p. 301.) Schwenck, however, takes a very different view of the subject. He makes Midas to have been an old Thracian or Phrygian deity, referring to Hesychius (*Μιδᾶς θεός*) as an authority for this, and identifies him with the moon-god, or *Deus Lunus*. He compares the name *Μιδᾶς* with *μείς, μενός*, as the Cretan *ἴτνον* was related to *εἷς, ἑνός*. Now *μείς* indicates unity, being merely *εἷς* with a prefix, as in *μία* for *ἰα*; and *ἑνος* (*annus*), "the year," has also relation to unity. Thus, according to Schwenck, Midas indicated the lunar year as a unit of time. The long ears of Midas he also makes a lunar symbol, as in the case of the Scandinavian goddess Mani, or the Moon. (*Etymologisch-Mythol. Andeut.*, p. 66, *seq.*) This explanation is very far-fetched.—It is more than probable that the name Midas was common to the Lydians as well as Phrygians, since Midas, according to some accounts, was the husband of Omphale. (*Clearch., ap. Athen.*, 12, p. 516.)—Mr. Leake gives an account of a very ancient monument at *Doganlir*, in what was originally a part of Phrygia, which appeared to him to have been erected in honour of one of the kings of Phrygia, of the Midaian family. (*Journal of a Tour in Asia Minor*, p. 31.) It is very probable, indeed, that many monarchs of the Phrygian dynasty bore the name of Midas. (*Leake, l. c.*)

Midēa, I. an ancient city of Bœotia, near the lake Copaïs, and, according to tradition, swallowed up, along with Arne, by the waters of that lake. (*Hom., Il.*, 2, 507.—*Strab.*, 413.)—II. A town of Argolis, in the Tyrinthian territory, named, as was said, after the wife of Electryon (*Pind., Olymp.*, 7, 49.—*Schol., ad loc.*); but Apollodorus affirms that it already existed in the time of Perseus (2, 4)—It was afterward destroyed by the Argives. (*Strab.*, 373.) The vestiges of this place are near the monastery of *Agios Adrianos*, where there is a *Palæo Castro* in a bold rock; the walls are of ancient masonry. (*Gell, Itin. of the Morea*, p 185.—*Cramer's Anc. Greece*, vol. 3, p. 250.)

Milesii, the inhabitants of Miletus. (*Vid.* Miletus.)

Milesiorum Murus (*Μιλησίων τεῖχος*), a place in Lower Egypt, to the west of the Sebennytic mouth of the Nile, and which owed its foundation to the Milesians, or people of Miletus. (*Eustath. ad Dionys.*—*Huds., Geogr. Min.*, vol. 4, p. 146.)

Miletopŏlis, a city of Mysia, northeast of Adramyttium, and situate on a branch of the river Rhyndacus. It coincides, according to D'Anville, with the modern *Beli Kessk.* (*Plin.*, 5, 32.—*Steph. Byz.*, p 467.)

Milētus, I. a son of Apollo, who fled from Crete to avoid falling into the hands of Minos. (*Apollod.*, 3, 1, 2.) He came to Caria, and was said to have been the founder of the city of Miletus. (*Apollod., l. c.*—Compare *Heyne, ad loc.*)—II. The most celebrated of the cities of Ionia, situate on the southern shore of the bay into which the river Latmus emptied, and, according to Strabo, eighty stadia south of the embouchure of the Mæander. (*Strab.*, 634.) The origin of this city falls in the period of the first Greek emigrations from home; but the circumstances connected with its founding are involved in great uncertainty. As far as any opinion can be formed from various accounts that are given of this event, it would appear that the place was first settled by natives of the country; that to these came Sarpedon from Miletus in Crete, and after him Neleus from Attica, together with other settlers in process of time. (*Strab., l. c.*—*Pausan.*, 7, 2.—*Apollod.*, 3, 1.—*Eustath. ad Dionys.*, v. 825.) Miletus was already large and flourishing when the cities of the parent country were but just beginning to emerge from obscurity. The admirable situation of the place, and the convenience of having four harbours, one of which was capable of containing a large fleet, gave it an early and great preponderance in maritime affairs. It carried on an active and extensive commerce with the shores of the Euxine on the one hand, and the distant coast of Spain on the other, to say nothing of the principal ports of the Mediterranean, which were likewise frequented by the Milesian vessels. Its most important trade, however, was with the shores of the Euxine. Almost all the Greek cities along the coast of this inland sea, which were found there at the period of the Persian power, were of Milesian origin. As, however, many of those cities were themselves conspicuous for size and population, one can hardly comprehend how Miletus, in the midst of so active a traffic, which of itself must have required the attention of considerable numbers, could command a superfluous population, sufficiently extensive for the establishment of so many colonies, which Pliny makes to have been eighty in number, and Seneca seventy-five. (*Plin.*, 29.—*Senec.*, *Consol. ad Helv.*, c. 6.—Consult *Rumbach, de Mileto ejusque Coloniis, Hal. Sax.*, 1790. —*Larcher, Hist. d'Hérod.*, vol. 8, p. 344, 359.) It is more than probable, that, in sending out these colonies, the natives of the country, the Lydians, Carians, and Leleges, were invited to join, and did so.—Miletus was already a powerful city when the Lydian monarchy rose into consequence. The kings of Lydia, possessors of all the surrounding territory, could not brook the independence of the Ionian city; they accordingly carried on war against it for many years, and were at times powerful enough to advance even to the city walls, and to destroy or carry off the produce of the neighbouring country; but they were unable to mar the prosperity of a city which had the control of the sea, and consequently bade defiance to their power. The Milesians appear subsequently to have made a treaty with Crœsus, in which they probably acknowledged that sovereign as their liege lord, and consented to pay him tribute. The same treaty was also agreed upon between them and Cyrus, when the latter had conquered Lydia; and this saved Miletus from the disasters which befell at that time the other Ionian states. (*Herod.*, 1, 141, 143.) But it was not always equally fortunate. In the reign of Darius, the whole of Ionia was excited to revolt by the intrigues and ambitious schemes of Histiæus, who had been raised to the sovereignty of Miletus, his native city, by the Persian monarch, in recompense for the services he had rendered in the Scythian expedition. Aristagoras, his deputy and kinsman, also greatly contributed to inflame the minds of his countrymen. At his instigation, the Athenians sent a force to Asia Minor, which surprised and burned Sardis; but this insult was speedily avenged by the Persian satraps, and, after repeated defeats, Miletus was besieged by land and sea, and finally taken by storm. This beautiful and opulent city, the pride and ornament of Asia, was thus plunged into the greatest calamity; the surviving inhabitants were carried to Susa, and settled, by order of Darius, at Ampe, near the mouth of the Tigris. The town itself was given up by the Persian commanders to the Carians. The Athenians are said to have been so much affected by this event, that when Phrynichus, the tragic writer, introduced on the stage his play of "the Capture of Miletus," the whole house burst into tears, and the people fined the poet 1000 drachmas, and forbade the performance for the future. (*Herod.*, 6, 6, *seqq.*—*Callisth., ap. Strab.*, 635.)—When Alexander, after the battle of the Granicus, appeared before Miletus, the inhabitants, encouraged by the presence of a Persian army and fleet stationed at Mycale, refused to submit to that prince, and open their gates to his forces; upon which he immediately commenced a most vigorous attack on their walls, and finally took the city by assault. He however forgave the surviving inhabitants, and granted them their liberty. (*Arrian, Exp. Al.*, 1, 18, *seqq.*) The Milesians sided with the Romans during the war with Antiochus. (*Liv.*, 37, 16.—*Id.*, 43, 6.) This city was yet flourishing when Strabo wrote (*Strabo, l. c.*—Compare *Tacit., Ann.*, 4, 55 *et* 63), and still later, in the time of Pliny (5, 29) and Pausanias (7, 2). It appears from the Acts of the Apostles, that St. Paul sojourned here a few days on his return from Macedonia and Troas, and summoned hither the elders of the Ephesian Church, to whom he delivered an affectionate farewell address. (*Acts*, 20, 17, *seqq.*) The Milesian Church was under the direction of bishops, who sat in several councils, and ranked as metropolitans of Caria. (*Hierocl., Synecd.*, p. 687.) This continued as late as the decline of the Byzantine empire (*Mich. Duc.*, p. 41); at which time, however, the town itself was nearly in ruins, from the ravages of the Turks and other barbarians, and the alluvial deposites caused by the Mæander. Miletus deserves farther mention as the birthplace of Thales, the celebrated mathematician and philosopher; and his successors Anaximander and Anaximenes; also of Cadmus and Hecatæus, two of the earliest historians of Greece. (*Strab.*, 635.—*Plin.*, 5, 39.—*Suid.*, *s. v.* Κάδμος.) The Milesians were in repute for their manufactures of couches and other furniture; and their woollen cloths and carpets were especially esteemed. (*Athenæus*, 1, p. 28.—*Id.*, 11, p. 428.—*Id.*, 12, p. 540, &c.) The modern village of *Palatscha* occupies part of the site of the ancient city. The coast, however, has undergone great changes, for some remarks on which consult the article Mæander. (*Cramer's Asia Minor*, vol. 1, p. 385, *seqq.*)

Milo, I. a celebrated athlete of Crotona in Italy. He accustomed himself from early life to bear burdens, the weight of which he successively augmented, and at last became so conspicuous for strength as to carry the most surprising loads with the utmost ease. Many curious stories are related by the ancients concerning his wonderful strength. He could hold a pomegranate in his hand, with his fingers closed over it, and yet, without either crushing or even pressing on the fruit, could keep his fingers so firmly bent as to render it impossible for any one to take the fruit from him. He could place himself on a discus, some say a shield, covered over with oil or other unctuous substances, and rendered, of course, very slippery, and yet he could retain so firm a foothold that no one was able to dislodge him. He could encircle his brow with a cord, and break this asunder by holding his breath and causing the veins of the head to distend. He could hold his right arm behind his back, with the hand open and the thumb raised, and a man could not then separate his little finger from the rest. The account that is

given of his voracity is almost incredible. He ate, it is said, every day, twenty pounds of animal food, twenty pounds of bread, and drank fifteen pints of wine. Athenæus relates, that on one occasion he carried a steer four years old the whole length of the stadium at Olympia (606 feet), and then, having cut it up and cooked it, ate it all up himself in one day. (*Athen.*, 10, p. 412, *e.*) Some authorities add, that he killed it with a single blow of his fist. He had an opportunity, however, at last, of exerting his prodigious strength in a more useful manner. One day, while attending the lectures of Pythagoras, of whom he was a disciple and constant hearer, the column which supported the ceiling of the hall where they were assembled was observed to totter, whereupon Milo, upholding the entire superstructure by his own strength, allowed all present an opportunity of escaping, and then saved himself. Milo was crowned seven times as victor at the Pythian games, and six times at the Olympic, and he only ceased to present himself at these contests when he found no one willing to be his opponent. In B.C. 509 he had the command of the army sent by the people of Crotona against Sybaris, and gained a signal victory.—His death was a melancholy one. He was already advanced in years, when, traversing a forest, he found a trunk of a tree partly cleft by wedges. Wishing to sever it entirely, he introduced his hands into the opening, and succeeded so far as to cause the wedges to fall out; but his strength here failing him, the separated parts on a sudden reunited, and his hands remained imprisoned in the cleft. In this situation he was devoured by wild beasts. (*Aul. Gell.*, 15. 16.—*Val. Max.*, 9, 12, 17.)—II. Titus Annius, was a native of Lanuvium in Latium, and was born about 95 B.C. His family appears to have been a distinguished one, since we find him espousing the daughter of Sylla. Having been chosen tribune of the commons B.C. 57, he zealously exerted himself for the recall of Cicero, but the violent proceedings of Clodius paralyzed all his efforts. Determined to put an end to this, he summoned Clodius to trial as a disturber of the public peace; but the consul Metellus dismissed the prosecution, and thus enabled Clodius to resume with impunity his unprincipled and daring career. Milo thereupon found himself compelled, for the sake of his own personal safety, to keep around him a band of armed followers. His private resources having suffered greatly by the magnificent games which he had exhibited, Milo, in order to repair his shattered fortunes, married Fausta, the daughter of Sylla; but the union was an unhappy one; Fausta was discovered to be unfaithful to his bed, and her paramour, the historian Sallust, was only allowed to escape after receiving severe personal chastisement, and paying a large sum of money to the injured husband. Clodius meanwhile, having obtained the office of ædile, had the assurance to accuse Milo in his turn of being a disturber of the public tranquillity, and of violating the laws by keeping a body of armed men in his service. Pompey defended the latter; Clodius spoke in reply; and the whole affair was carried on amid the most violent clamours from their respective partisans. No decision, however, was made; the matter was protracted, and at last allowed to drop. Some years after this (B.C. 51) Milo offered himself as a candidate for the consulship against two other competitors. Clodius, of course, opposed him; but the powerful exertions of his friends would have carried him through, had not an unfortunate occurrence frustrated all his hopes. Clodius, it seems, had openly declared, that if Milo did not abandon all pretensions to the consulship, in three days he would be no more. This threat fell upon the head of its own author. On the 20th of January, Milo set out from Rome to go to Lanuvium, of which he was the chief magistrate or dictator, and where, by virtue of his office, he was on the following day to appoint a flamen for the performance of some of the religious ceremonies of the municipality. He travelled in a carriage, accompanied by his wife and one of his friends, and attended by a strong body of slaves, and also by some of the armed followers, whose services he had occasionally employed in his contests with Clodius. While prosecuting his route, he fell in with the latter, who was returning to Rome, followed by about thirty of his slaves. Clodius and Milo passed one another without disturbance; but the armed men, who were among the last of Milo's party, provoked a quarrel with the slaves of Clodius; and Clodius turning back, and interposing in an authoritative manner, Birria, one of Milo's followers, ran him through the shoulder with a sword. Upon this the fray became general. Milo's slaves hastened back in great numbers to take part in it, while Clodius was carried into an inn at Bovillæ. Meanwhile, Milo himself was informed of what had passed, and, resolving to avail himself of the opportunity which was offered, he ordered his slaves to attack the inn and destroy his enemy. Clodius was dragged out into the road and there murdered; his slaves shared his fate, or saved their lives by flying to places of concealment; and his body, covered with wounds, was left in the middle of the highway. (*Ascon.*, *Arg. in Cic.*, *Orat. pro Mil.*) When the corpse of Clodius was brought to Rome, a violent popular commotion ensued. The body was carried into the Forum and exhibited on the rostra; and at last the mob, having conveyed it from the rostra into the senate-house, set fire to a funeral pile made for it at the moment out of the benches, tables, and other furniture which they found at hand. The consequence was, as might be expected, that the senate-house itself was involved in the conflagration and burned to the ground. These, and several other disorders committed by the multitude, somewhat turned the tide of public opinion in favour of Milo. He was now encouraged to return to Rome and renew his canvass for the consulship. He did so, but the whole city became eventually a scene of the greatest confusion; and, in order to restore public tranquillity, Pompey was declared sole consul, and armed with full powers to put a stop to farther disturbances. Milo was thereupon brought to trial for the murder of Clodius, and was defended by Cicero; but the clamours and outcries of the populace devoted to the party of Clodius, and the array of armed men that encompassed the tribunal, to prevent any outbreak of popular violence, prevented the orator from displaying his usual force and eloquence, and Milo was condemned. When the event of the trial was known, he went into exile, and fixed his abode at Massilia in Gaul. Milo was also tried after his departure for three other distinct offences; for bribery, for illegal caballing and combinations, and for acts of violence, and was successively found guilty on all.—It is said that, soon after Milo's condemnation, and when he was residing at Massilia, Cicero sent him a copy of his speech in the form in which we now have it, and that Milo, having read it over, wrote a letter to the orator, in which he stated that it was a fortunate thing for himself that Cicero had not pronounced the oration which he sent, since otherwise he (Milo) would not then have been eating such fine mullets at Massilia. It has been sometimes stated, that Milo was subsequently restored to his country. This, however, is altogether erroneous. Velleius Paterculus and Dio Cassius both contradict the fact of his recall, by what we find in their respective histories. According to Dio Cassius, Milo was the only one of the exiles whom Cæsar refused to recall, because, as is supposed, he had been active in exciting the people of Massilia to resist Cæsar. Velleius Paterculus states that Milo returned without permission to Italy, and there busily employed himself

in raising opposition to Cæsar during that commander's absence in Thessaly against Pompey. He adds that Milo was killed by the blow of a stone while laying siege to Compsa, a town of the Hirpini. (*Cic., Or. pro Mil.— Vell. Paterc.*, 2, 47, 68.— *Encyclop. Metropol.*, div. 3, vol. 2, p. 218, *seq.*—*Biogr. Univ.*, vol. 29, p. 57.)

Miltiades, I. an Athenian, son of Cypselus, who obtained a victory in a chariot-race at the Olympic games, and led a colony of his countrymen to the Chersonesus. The cause of this step on his part was a singular one. It seems that the Thracian Dolonci, harassed by a long war with the Absinthians, were directed by the oracle of Delphi to take for their king the first man they met in their return home, who invited them to come under his roof and partake of his entertainments. The Dolonci, after receiving the oracle, returned by the sacred way, passed through Phocis and Bœotia, and, not being invited by either of these people, turned aside to Athens. Miltiades, as he sat in this city before the door of his house, observed the Dolonci passing by, and as by their dress and armour he perceived they were strangers, he called to them, and offered them the rites of hospitality. They accepted his kindness, and, being hospitably treated, revealed to him all the will of the oracle, with which they entreated his compliance. Miltiades, disposed to listen to them because weary of the tyranny of Pisistratus, first consulted the oracle of Delphi, and the answer being favourable, he went with the Dolonci. He was invested by the inhabitants of the Chersonese with sovereign power. The first measure he took was to stop the farther incursions of the Absinthians, by building a wall across the isthmus. When he had established himself at home, and fortified his dominions against foreign invasion, he turned his arms against Lampsacus. His expedition was unsuccessful; he was taken in an ambuscade, and made prisoner. His friend Crœsus, king of Lydia, however, was informed of his captivity, and procured his release by threatening the people of Lampsacus with his severest displeasure. He lived a few years after he had recovered his liberty. As he had no issue, he left his kingdom and possessions to Stesagoras, the son of Cimon, who was his brother by the same mother. The memory of Miltiades was greatly honoured by the Dolonci, and they regularly celebrated festivals and exhibited shows in commemoration of a man to whom they owed their preservation and greatness. (*Herod.*, 6, 38.—*Id.*, 6, 103.)—II. A nephew of the former, and brother of Stesagoras. His brother, who had been adopted by Miltiades the elder, having died without issue, Miltiades the younger, though he had not, like Stesagoras, an interest established during the life of his predecessor, and though the Chersonese was not by law an hereditary principality, was still sent by the Pisistratidæ thither with a galley. By a mixture of fraud and force he succeeded in securing the tyranny. On his arrival at the Chersonese, he appeared mournful, as if lamenting the recent death of his brother. The principal inhabitants of the country visited the new governor to condole with him, but their confidence in his sincerity proved fatal to them. Miltiades seized their persons, and made himself absolute in Chersonesus; and, to strengthen himself, he married Hegesipyla, the daughter of Olorus, king of the Thracians. When Darius marched against the Scythians, Miltiades submitted to him and followed in his train, and was left with the other Grecian chiefs of the army to guard the bridge of boats by which the Persians crossed the Danube. He then proposed to break up the bridge, and, suffering the king and army to perish by the Scythians, to secure Greece and deliver Ionia from the Persian yoke. His suggestion was rejected, not for its treachery, but because Persia was to each of the tyrants his surest support against the spirit of freedom in the people. Miltiades, soon after, was driven out by the Scythians, but recovered his possessions on their departure. Knowing himself, however, to be obnoxious to the Persians, he fled to Athens, when their fleet, after the re-conquest of Ionia, was approaching the coast of Thrace. The Athenian laws were severe against tyrants, and Miltiades, on arriving, was tried for his life. He was acquitted, however, more perhaps owing to the politic way in which he had used his power in the Chersonesus, than to the real merit of his conduct. Nay, he even so far won the favour of the people as to be appointed, not long after, one of the ten generals of Athens. It was at this same period that the Persian armament, under Datis and Artaphernes, bore down upon the shores of Attica; and, guided by Hippias, who knew the capabilities of every spot of ground in his country, the invading force landed at Marathon. According to custom, the Athenian army was under the command of its ten generals. The opinions of the ten were equally divided as to the propriety of engaging, when Miltiades, going privately to the polemarch Callimachus, who, by virtue of his office, commanded the right wing, and had an equal vote with the ten generals, prevailed upon him to come over to his way of thinking, and vote in favour of a battle. The vote of the polemarch decided the question; and when the day of command came round to Miltiades, the battle took place. The details of this conflict are given elsewhere. (*Vid.* Marathon.)—Perhaps no battle ever reflected more lustre on the successful commander than that of Marathon on Miltiades; though it should be observed, that he whom all ages have regarded as the defender of liberty, began his career as an arbitrary ruler, and on only one occasion in his whole life was engaged on the side of freedom; but for the same man to be the liberator of his own country and a despot in another, is no inconsistency, as the course of human events has often shown.—The reward bestowed upon Miltiades after this memorable conflict was strikingly characteristic. He and the polemarch Callimachus were alone distinguished from the other combatants in the painted porch, and stood apart with the tutelary gods and heroes.—Miltiades now rose to the utmost height of popularity and influence, insomuch that when he requested a fleet of seventy ships, without declaring how he meant to employ them, but merely promising that he would bring great riches to Athens, the people readily agreed. He led them to the Isle of Paros, under the pretence of punishing its people for their compelled service in the Persian fleet, but really to avenge a personal injury of his own. He demanded one hundred talents as the price of his departure; but the Parians refused, and resisted him bravely; and in an attempt to enter the town, he received a wound, and was obliged to withdraw his army. On his return he was brought to trial for his life by Xanthippus, a man of high consideration, on account of the failure of his promises made to the people. His wound disabled him from defending himself, but he was brought into the assembly on a couch, while his brother Tisagoras defended him, principally by recalling his former services. The memory of these, with pity for his present condition, prevailed on the people to absolve him from the capital charge; but they fined him fifty talents, nearly $53,000. As he could not immediately raise this sum, he was cast into prison, where he soon after died of his wound, which had gangrened.—The character of Miltiades is one on which, with the few materials that history has left, we should not judge too exactly. The outline which remains is one that, if filled up, would seem fittest to contain the very model of a successful statesman in an age when the prime minister of Athens was likewise the leader of her armies. Heeren has briefly noticed the transition which took place in the character of Athenian states-

men, from the warrior-like Miltiades and Themistocles, to the warlike rhetorician Pericles, and thence to the orator, who to his rhetorical skill united no military prowess. Miltiades, with great generalship, showed great power as a statesman, and some, but not much, as an orator. This is agreeable to his age. Whether he was a true patriot, governed by high principle, it is now impossible to determine. He achieved one great action, which for his country produced a most decisive result. The unfortunate close of his career may be regarded by some as showing the ingratitude of democracies; but perhaps a judicious historian will draw no conclusion of the kind, especially with so imperfect materials before him as we possess of the life of this illustrious Athenian. If the Athenians conceived that nothing he had done for them ought to raise him above the laws; if they even thought that his services had been sufficiently rewarded by the station which enabled him to perform them, and by the glory he reaped from them, they were not ungrateful or unjust; and if Miltiades thought otherwise, he had not learned to live in a free state. (*Herod.*, lib. 5 *et* 6.—*Corn. Nep., Vit. Milt.*—*Encycl. Us. Knowl.*, vol. 15, p. 227.—*Thirlwall's Greece*, vol. 2, p. 246.)

Milto. *Vid.* Aspasia II.

Milvius Pons, a bridge about two miles from Rome, over the Tiber, in a northerly direction. It was also called Mulvius. Its construction is ascribed to M. Æmilius Scaurus, who was censor A.U.C. 644, and its ancient appellation is probably a corruption of his *nomen*. The modern name is *Ponte Molle*. If it be true that the bridge owed its erection to Æmilius, Livy, when he speaks of it (27, 51), must be supposed to mention it by anticipation. We learn from Cicero that the Pons Mulvius existed at the time of Catiline's conspiracy, since the deputies of the Allobroges were here seized by his orders. In later times, it witnessed the defeat of Maxentius by Constantine. (*Zosim.*, 2, 16.—*Cramer's Anc. Italy*, vol. 1, p. 239.)

Milyas. *Vid.* Lycia.

Mimallŏnes, a name given to the priestesses of Bacchus among the Thracians, according to Hesychius and Suidas, or, more correctly, to the female Bacchantes in general. Suidas deduces the term from the Greek *μίμησις*, "*imitation*," because the Bacchanals, under the influence of the god, imitated in their wild fury the actions of men. Others, however, derive it from Mimas, a mountain of Thrace. Nonnus enumerates the Mimallones among the companions of Bacchus in his Indian expedition. (Compare *Persius, Sat.*, 1, 99.—*Ovid, A. A.*, 1, 541.—*Sidon., Præf. Paneg. Anthem.*) Bochart gives as the etymology of the word the Hebrew *Memallelan* ("garrulæ," "loquaculæ"); or else *Mamal*, "a wine-press." (*Rolle, Recherches sur le culte de Bacchus*, vol. 1, p. 136.)

Mimas, I. one of the giants that warred against the gods. (Compare *Eurip., Ion*, 215.—*Senec., Herc. Fur.*, 981.—*Apoll. Rhod.*, 3, 1227.)—II. A mountain range of Ionia, terminating in the promontory Argennum, opposite the lower extremity of Chios. (*Thucyd.*, 8, 34.—*Plin.*, 5, 29.—*Amm. Marc.*, 31, 42.)

Mimnermus, an elegiac poet, a native of Colophon in Ionia, and contemporary with Solon. Müller, quoting a fragment of Mimnermus' elegy entitled "Nanno," says that he was one of the colonists of Smyrna from Colophon, and whose ancestors, at a still earlier period, came from Nelean Pylos. (*Hist. Lit. Gr.*, p. 115.) Müller also ascribes the melancholy character of his poems to the reduction of Smyrna by Alyattes. From Horace and Propertius we gather, that his poems had reference, for the most part, to those appetites which, in poetical language, are expressed by the name of love. (*Horat., Epist.*, 1, 6, 65.—*Propert.*, 1, 9, 11.) His mind, however, was of a melancholy turn, which gave to his writings a pensive cast, not traceable in the productions of others who belonged to the same school. In the few fragments which we have remaining of Mimnermus, he complains of the briefness of human enjoyment, the shortness of the season of youth, and of the many miseries to which man is exposed. Mimnermus was the first who adapted the elegiac verse to those subjects which, from this adaptation, are now usually considered as proper for it; Callinus, its inventor, having used it as a vehicle for warlike strains. The ancient writers speak with great admiration of his poem on Nanno, a young female musician of whom he was deeply enamoured, and who preferred him to younger and handsomer rivals. The sweetness of his verses obtained for him also from the ancients the appellation of Ligystades (*Λιγυστάδης*, from *λιγύς*, "*melodious*.")—The fragments of Mimnermus have been several times edited, in the collections of Stephens, Brunck, Gaisford, and Boissonade; to which may be added Bäch's separate edition, published at Leipzig in 1826. (*Wieland, Attisches Museum*, vol. 1, p. 338.—*Schöll, Hist. Lit. Gr.*, vol. 1, p. 191.—*Encycl. Us. Knowl.*, vol. 15, p. 230.—*Müller, Hist. Lit. Gr.*, p. 115, *seqq.*)

Mina (Μνᾶ), a name given by the Athenians, not to a particular coin, as is commonly but erroneously imagined, but merely to a certain sum, or, in other words, to so much money of account. The *mina* was equivalent, as a sum, to 100 drachmæ, which would make, in our currency, a little more than $17 59 cts. The term was also employed as a weight, and was then equivalent to a little over 15 oz. avoir dupois weight.—This appears to be the proper place for a few remarks relative to Athenian coinage. No gold coins appear to have been minted at Athens, although the gold coinage of other places circulated there freely. (Consult *Cardwell's Lectures on the Coinage of the Greeks and Romans*, p. 112, *seqq.*) But the metal of the greatest importance to Athens was silver. It had been employed by them for their coinage from the earliest periods of their history; it was obtained in considerable quantity from their own neighbourhood (*vid.* Laurium); and it formed an important item in their national revenue. The high commendation given to this coinage by Aristophanes, refers, not to any delicacy of workmanship, but to the extreme purity of the metal; and the same cause seems to have deterred the Athenians from excelling in the execution of their coins, which induced them to preserve the greatest purity in the standard. The specimens, accordingly, of Athenian silver are very numerous, and, though evidently minted at periods very different from each other, retain so great a degree of correspondence, as implies either much political wisdom on the part of Athens, or, at least, a willing acquiescence in the authority of public opinion. The most important property, in fact, of the Athenian coinage was its purity, carried to so great an extent that no baser metal appears to have been united with it as an alloy. It may readily be supposed that the lead, which was found, together with the silver, in the mines of Laurium, was not always perfectly separated from it by the ancient process of refining: but the quantity of that metal which has hitherto been discovered in the silver coins of Athens is not likely to have been added designedly; and copper, which would have been more suitable for the purpose, does not appear to have been used at any period as an alloy, much less in the way of adulteration. Connected with this superiority, and with the rude method of minting which prevailed in former times, was the farther advantage possessed by the Athenian coin of being less exposed to wear from constant use than is the case with the thinner lamina and the larger surface of a modern coin; whether it were owing to the smaller degree of hardness in the metal they employ-

ed, or to their want of mechanical contrivances, or to their knowledge that a compact and globular body is least liable to loss from friction, the Athenian coin was minted in a form more massive than our own, and much less convenient for tale or transfer, but better calculated to maintain its value unimpaired by the wear of constant circulation.—The only question that remains to be considered here is this: to what cause was it owing that the coins of Athens should have been executed throughout in a style of inelegance and coarseness; at a time, too, when the coins of other districts, far inferior in science and reputation to Athens, were finished in the most perfect workmanship? The fact is certainly remarkable; and the only explanation that has hitherto been given of it, may tend to illustrate still farther the beneficial effects of commerce in its influence on the Athenian mint. The ancient coinage, says Eckhel, had recommended itself so strongly by its purity, and had become so universally known among Greeks and barbarians by its primitive emblems, that it would have been impossible to have made any considerable change in the form or workmanship of the coin, without creating a degree of suspicion against it, and eventually contracting its circulation. (*Walpole's Collection*, vol. 1, p. 433.—*Cardwell's Lectures*, p. 9, *seqq.*)

Mincĭus, now *Mincio*, a river of Gallia Cisalpina, flowing from the Lake Benacus, and falling into the Po. (*Virg., Eclog.*, 7, 13.—*Id., Georg.*, 3, 15.—*Id., Æn.*, 10, 206.)

Mineĭdes or Minyeĭdes, the daughters of Minyas, king of Orchomenus, in Bœotia. They were three in number, Leucippe, Aristippe, and Alcathoë. These females derided the rites of Bacchus, and continued plying their looms, while the other women ran through the mountains. Bacchus came as a maiden and remonstrated, but in vain; he then assumed the form of various wild beasts; serpents filled their baskets; vines and ivy twined round their looms, while wine and milk distilled from the roof; but their obstinacy was unsubdued. He finally drove them mad; they tore to pieces the son of Leucippe, and then went roaming through the mountains, till Mercury touched them with his wand, and turned them into a bat, an owl, and a crow. (*Corinna et Nicand., ap. Anton. Lib.*, 10. —*Ælian, V. H.*, 3, 42.—*Ovid, Met.*, 4, 1, *seqq.*—*Keightley's Mythology*, p. 213.)

Minerva, an ancient Italian divinity, the same in general with the Pallas-Athene (Παλλὰς Ἀθήνη) of the Greeks, and to be considered, therefore, in common with her, in one and the same article.—Minerva or Athene was regarded in the popular mythology as the goddess of wisdom and skill, and, in a word, of all the liberal arts and sciences. In both the Homeric poems she is spoken of as the daughter of Jupiter, and in one place it seems to be intimated that she had no other parent. (*Il.*, 5, 875, *seqq.*) In later writers, however, the legend assumes a more extended form. It is said that Jupiter, after his union with Metis, was informed by Heaven and Earth that the first child born from this marriage, a maiden, would equal him in strength and counsel; and that the second, a son, would be king of gods and men. Alarmed at this prediction, the monarch of Olympus swallowed his spouse, who was then pregnant; but being seized, after a time, with racking pains in the head, the god summoned Vulcan to his aid, who, in obedience to the commands of Jupiter, cleft the head of the latter with a blow of his brazen hatchet, and Minerva immediately leaped forth, in panoply, from the brain of her sire. (*Theog.*, 886, *seqq.*—*Ib.*, 924.—*Schol. ad Theog.*, 890.—*Pind., Ol.*, 7, 63.—*Schol., ad loc.*—*Schol. ad Apoll. Rhod.*, 4, 1310.) Still later authorities assign the task of opening the head of Jove to Prometheus (*Euripides, Ion*, 462.—*Apollod.*, 1, 3), or to Hermes (*Schol. ad Pind., Ol* 7, 66).—Minerva is in Homer, as in the general popular system, the goddess of wisdom and skill. She is in war opposed to Mars, the wild war-god, as the patroness and teacher of just and scientific warfare. She is therefore on the side of the Greeks, as he on that of the Trojans. But on the shield of Achilles, where the people of the besieged town are represented as going forth to lie in ambush, they are led by Mars and Minerva together (*Il.*, 18, 516), possibly to denote the union of skill and courage required for that service. (*Il.*, 13, 277.) Every prudent chief was esteemed to be under the patronage of Minerva, and Ulysses was therefore her especial favourite, whom she relieved from all his perils, and whose son Telemachus she also took under her protection, assuming a human form to be his guide and director. In like manner, Cadmus, Hercules, Perseus, and other heroes were favoured and aided by this goddess. As the patroness of arts and industry in general, Minerva was regarded as the inspirer and teacher of able artists. Thus she taught Epeus to frame the wooden horse, by means of which Troy was taken; and she also superintended the building of the Argo. She was likewise expert in female accomplishments; she wove her own robe and that of Juno, which last she is said to have embroidered very richly. (*Il.*, 5, 735.—*Ib.*, 14, 178.) When the hero Jason was setting out in quest of the golden fleece, Minerva gave him a cloak wrought by herself. (*Apoll. Rhod.*, 1, 721.) She taught this art also to mortal females who had won her affection. (*Od.*, 20, 72.) When Pandora was formed by Vulcan for the ruin of man, she was attired by Minerva. (*Theog.*, 573.) In the Homeric hymn to Vulcan (*H.* 20), this deity and Minerva are mentioned as the joint benefactors and civilizers of mankind by means of the arts which they taught them, and we shall find them in intimate union also in the mythic system of Attica.—The invention of the pipe (αὐλός) is also ascribed to this goddess. When Perseus, says Pindar (*Pyth.*, 12, 15, *seqq.*—*Schol., ad loc.*), had slain Medusa, her two remaining sisters bitterly lamented her death. The snakes which formed their ringlets mourned in concert with them, and Minerva, hearing the sound, was pleased with it, and resolved to imitate it: she in consequence invented the pipe, whose music was named *many-headed* (πολυκέφαλος), on account of the number of serpents whose mournful hissings had given origin to the instrument. Others (*Hygin., fab.*, 165) say that the goddess formed the pipe from the bone of a stag, and, bringing it with her to the banquet of the gods, began to play upon it. Being laughed at by Juno and Venus, on account of her green eyes and swollen cheeks, she went to a fountain on Mount Ida, and played before the liquid mirror. Satisfied that the goddesses had had reason for their mirth, she threw the pipe away. Marsyas unfortunately found it, and, learning to play on it, ventured to become the rival of Apollo. His fate is related elsewhere (*vid.* Marsyas).—The favourite plant of Minerva was the olive, to which she had given origin in her well-known contest with Neptune (*vid.* Cecrops), and the animals consecrated to her were the owl and the serpent. Minerva was most honoured at Athens, the city to which she gave name (Ἀθῆναι, from Ἀθήνη), where the splendid festival of the Panathenæa was celebrated in her honour. This goddess is represented with a serious and thoughtful countenance, her eyes are large and steady, her hair hangs in ringlets over her shoulders, a helmet covers her head; she wears a long tunic and mantle, she bears the ægis on her breast or on her arm, and the head of the Gorgon is in its centre.—According to the explanation of Müller, the name *Pallas-Athene* appears to mean "the Athenian maid" (Παλλάς being the same as πάλλαξ, which originally meant "maid"); and she thus forms a parallel to "the Eleusinian maid" (Κόρα) or Proserpina. As this is her constant title in Homer, it is manifest that

she had long been regarded as the tutelary deity of Athens. We may therefore safely reject the legends of her being the same with the Neith (*Hesych.*, Νηΐθη) of Saïs in Egypt, or a war-goddess imported from the banks of the Lake Tritonis in Libya, and view in her one of the deities worshipped by the agricultural Pelasgians, and therefore probably one of the powers engaged in causing the productiveness of the earth. Her being represented, in the poetic creed, as the goddess of arts and war alone, is merely a transition from physical to moral agents, that will presently be explained. (*Müller, Proleg.*, p. 244.—*Schwenck, Andeut.*, p. 230.—*Welcker, Tril.*, p. 282.)—The etymology of the Latin name *Minerva* is doubtful. The first part probably contains the same root (*min, men,* or *man*) that we have in the Latin *me-min-i, men-s*, &c., and also in the Greek *μέν-ος, μι-μνή-σκω*, &c., and the Sanscrit *man-as*. Cicero (*N. D.*, 3, 24) gives a very curious etymology, "*Minerva, quia minuit, aut quia minatur*;" but some of the ancient grammarians appear to have been more rational in considering it a shortened form of *Meminerva*, since she was also the goddess of memory. Festus connects it with the verb *monere*. Müller supposes that the word, like the worship of the goddess herself, came to the Romans from Etruria, and he makes the Etrurian original to have been *Menerfa* or *Menrfa*. (*Etrusk.*, vol. 2, p. 48.)—There were some peculiarities in the worship of Minerva by the Romans that deserve to be mentioned. Her statue was usually placed in schools; and the pupils were accustomed every year to present their masters with a gift called *Minerval*. (*Varro, R. R.*, 3, 2.—Compare *Tertull., de Idol.*, c. 10.) Minerva also presided over olive-grounds (*Varro, R. R.*, 1, 1); and goats were not sacrificed to her, according to Varro, because that animal was thought to do peculiar injury to the olive. (*R. R.*, 1, 2.) There was an annual festival of Minerva, celebrated at Rome in the month of March, which was called *Quinquatrus*, because it lasted five days. (*Varro, L. L.*, 5, 3.—*Ovid, Fast.*, 3, 809.—*Aul. Gell.*, 2, 21.) On the first day sacrifices were offered to the goddess, and on the other four there were gladiatorial combats, &c. There was also another festival of Minerva, celebrated in June, which was called *Quinquatrus Minores*. (*Ovid, Fast.*, 6, 651.)—There were several temples in Rome sacred to Minerva. Ovid mentions one on the Cælian Hill, in which she was worshipped under the name of *Minerva Capta*, but the origin of the appellation is unknown. (*Fast.*, 3, 835, *seqq.*) It also appears from several inscriptions, in which she is called *Minerva Medica*, that this goddess was thought to preside over the healing art. (*Encycl. Us. Knowl.*, vol. 15, p. 232.)—The most probable theory relative to Pallas-Athene, or Minerva, is that of Müller, which sees in her the temperate celestial heat, and its principal agent on vegetation, *the moon*. (*Müller, Minerva Polias*, p. 5.) This idea was not unknown to the ancients themselves. Athene is by Aristotle expressly called "the moon" (*ap. Arnob., adv. Gent.*, 3, p. 69.—Compare *Istr., ap. Harpocr.*, Τριτομηνίς.—*Creuzer, Symbolik*, vol. 4, p. 237.) On the coins of Attica, anterior to the time of Pericles, there was a moon along with the owl and olive-branch. (*Eckhel, D. N.*, vol. 2, p. 163, 209.) There was a torch-race (*λαμπαδοφορία*) at the Panathenæa, a contest with which none but light-bearing deities were honoured, such as Vulcan, Prometheus, Pan (whom the ancients thence denominated Phanetes), &c. At the festival of the Skirophoria, the priest of the sun and the priestess of Athene went together in procession. (*Aristoph., Eccles.*, 18.) A title of Athene was "*All-Dew*" (Pandrosos). In the ancient legends of Athens, mention was made of a sacred marriage (*ἱερὸς γάμος*) between Athene and Vulcan ("*cui postea Attici, ne virginitas deæ interimeretur, commentorum spurcitiem obduxerunt.*"—*Müller*). This goddess is also said to have given fire to the Athenians (*Plut., Vit. Cim.*, 10), and perpetual flame was maintained in her temples at Athens and Alalcomenæ. (*Pausan.*, 1, 26, 7.—*Id.*, 9, 34, 1.) It could hardly have been from any other cause than that of her being regarded as the moon, that the nocturnal owl, whose broad, full eyes shine so brightly in the dark, was consecrated to her; although some indeed maintain that this bird was sacred to her as the goddess of wisdom, since the peculiar formation of its head gives it a particular air of intelligence. (*Lawrence's Lectures*, p. 147, *Am. ed.*) The shield or corslet, moreover, with the Gorgon's head on it, seems to represent the full-orbed moon; and finally, the epithet *Glaucopis*, which is, as it were, appropriated to Athene, is also given to Selene, or the Moon. (*Empedocles, ap. Plut., de Fac., in Orb. Lun.*, 16, 21.—*Eurip., Fr. incert.*, 209.) In accordance with this theory, the epithet *Tritogencia* (Τριτογένεια), so often applied to Minerva, has been ingeniously explained by considering it indicative of the *three phases of the moon*, just as the term Τριγλαθήνη is applied to Hecate. (*Welcker, Trilogie*, p. 283.) There are two other interpretations of this epithet, which have had general currency, both of which, however, are inferior to the one just mentioned. The first of these supposes it to signify *Head-sprung*, as the word *τριτώ* is said to have signified *head* in some of the obscurer dialects of Greece (that of the Athamanes, according to Nicander of Colophon, *Hesych., s. v.: Etym. Mag.*, and *Photius, s. v.*: that of the Cretans, *Eustath., ad Il.*, 4, p. 524; 8, p. 696: *Od.*, 3, p. 1473: that of the Bœotians, *Tzetz. ad Lyc.*, 519). But accounts like this are very suspicious, and the later Greeks would have made little scruple about coining a term, if they wanted it to suit any purpose. The other interpretation, which makes the banks of the river or lake Triton the birthplace of Minerva, has found a great number of supporters; but, as so many countries sought to appropriate this Triton to themselves, the choice among them might seem difficult. The contest, however, has lain between the river or lake Triton in Libya, and a small stream of the same name in Bœotia. The ancients in general were in favour of the former; but, as there is no reason to suppose that the Greeks knew anything of the Libyan Triton in the days of Homer, or probably till after the colony had been settled at Cyrene, this theory seems to have little in its favour. Müller, therefore, at once rejects it, and fixes on the banks of the Bœotian brook as the natal spot of the goddess. (*Orchom.*, p. 355.) Here, however, Homer again presents a difficulty, for the practice of assigning birthplaces on earth to the gods does not seem to have prevailed in his age.—The moon-goddess of the Athenians probably came by her moral and political character in the following manner. It was the practice of the different classes and orders in a state to appropriate the general tutelary deity to themselves by some suitable appellation. The Attic peasantry, therefore, named Athene the *Ox-yoker* (Βουδεία), the citizens called her the *Worker* (Ἐργάνη), while the military men styled her *Front-fighter* (Πρόμαχος). As these last were the ruling order, their view of the character of the goddess became the prevalent one; yet even in the epic poetry we find the idea of the goddess' presiding over the arts still retained. (*Müller, Minerva Polias*, p. 1.—*Keightley's Mythology*, p. 153, *seqq.*)

Minervæ Promontorium, a promontory of Campania, closing the Bay of Naples to the southwest. It was sometimes called Surrentinum Promontorium, from the town of Surrentum in its vicinity; and also not unfrequently the Sirens' Cape. (*Strab.*, 247.) It is now *Punto della Campanella*. The name of Minervæ Promontorium was given it from a temple of that goddess which stood here, and which was said to

have been raised by Ulysses. (*Strab., l. c.—Cramer's Anc. Italy*, vol. 2, p. 185.)

Minervalĭa, festivals at Rome in honour of Minerva. (*Vid.* Minerva, page 849, col. 1, line 37, *seqq.*)

Minio, a small river of Etruria, falling into the Mare Tyrrhenum or Lower sea, a short distance above Centum Cellæ. It is now the *Mignone*. (*Virg., Æn.*, 10, 183.—*Rutil., Itin.*, 1, 277.)

Minæi or Mĭnœi, a people in the southern extremity of Arabia Felix. Their country was called Minnæa, and their capital Carana. The name of the latter is preserved in *Almakarana*, which is a strong fortress. (*Diod.*, 3, 42.—*Agatharch., in Hudson's Geogr. Min.*, vol. 1, p. 57.—*Plin.*, 6, 28.)

Minōis, a patronymic of Ariadne, as daughter of Minos. (*Ovid, Met.*, 8, 157.)

Minos, an ancient king, who in history appears as the lawgiver of Crete. Those critics who consider all the personages of mythological history as little more than names to which is attached the history of social development, would view Minos simply as the concentration of that spirit of order, which about his time began to exhibit in the island of Crete forms of a regular polity. But we are not to consider, because there is much undoubtedly mythological about the history of Minos, that therefore he never existed. The concurrent testimony of Thucydides and Aristotle shows it to have been the general belief in their times, that Minos was the first among the Greeks who possessed any amount of naval power. According to the latter author, he conquered and colonized several islands, and at last perished in an expedition against Sicily, to which island he was fabled to have pursued Dædalus after the affair of Pasiphaë, and where the daughters of Cocalus suffocated him in a warm bath. (*Vid.* Cocalus.) In the second book of the "Politics," Aristotle draws a parallel between the Cretan and Spartan institutions, and he there ascribes the establishment of the Cretan laws to Minos. This comparison, aided probably by the connexion which existed between Crete and Sparta, owing to colonies, as early as the time of Homer, has no doubt suggested the theory invented and supported by Müller, that Minos was a Doric prince; a theory, as Mr. Thirlwall asserts, utterly unknown to the ancients. The subject is ably discussed by him in his "History of Greece" (vol. 1, p. 135). Some post-Homeric authorities make Minos a judge in Hades in company with Æacus, Rhadamanthus being chief judge. In this character he appears in a short Platonic dialogue called "Minos," or "On law," which, however, some critics consider spurious. Minos, according to the legend, was a son of Jupiter; this being the usual method taken by mythographers to express a person so ancient that they could put him on a level with no mere mortal; and from Jupiter as his father he is said to have learned those laws which he afterward delivered unto men. For this purpose, he is related to have retired to a cave in Crete, where he feigned that Jupiter his father dictated them unto him, and every time he returned from the cave he announced some new law. —Minos is chiefly remarkable as belonging to a period when history and mythology interlace, and as uniting in his own person the chief characteristics of both. He is the son of Jupiter, and yet the first possessor of a navy; a judge in Hades, but not the less for that a king of Crete. It is very curious that Crete, so famous at this age both for its naval power and for being the birthplace of the Olympian gods, should never afterward have attained anything like that celebrity which its position seemed to promise. Its office seems to have been that of leading the way in naval supremacy. Too insulated for power of a durable nature, it was lost in the confederate or opposing glories of Athens and Sparta; but while they were yet in their infancy, its insular form (together, perhaps, with some Asiatic refinement) gave it that concentrated energy which in an early age is irresistible. (*Hom., Il.*, 2, 65.—*Id. ib.*, 13, 450.—*Id. ib.*, 14, 321.—*Id., Od.*, 19, 175.—*Thucyd.*, 1, 3.—*Plat., Leg.*, lib. 1 *et* 2.—*Id., Min.*—*Aristot., Polit.*, lib. 2 *et* 7.—*Encycl. Us. Knowl.*, vol. 15, p. 248.)

Minotaurus, a celebrated monster, half man and half bull, the offspring of Pasiphaë, wife of Minos, by a bull. According to the legend, the Cretans had hesitated to give Minos the royal dignity after the death of Asterion, whereupon, to prove his claim to it, he asserted that he could obtain whatever he prayed for. Then, sacrificing to Neptune, he besought him to send him a bull from the bottom of the sea, promising to offer up whatever should appear. Neptune sent the bull, and Minos received the kingdom. The bull, however, being of a large size and of a brilliant white hue, appeared to Minos too beautiful an animal to be slain, and he put him in his herd, and substituted an ordinary bull. Neptune, offended at this act, made the bull run wild, and inspired Pasiphaë with a strange passion for him, which she was enabled to gratify by the contrivance of Dædalus. Her offspring was the Minotaur. Minos, in compliance with an oracle, made Dædalus build for him the labyrinth. In this he placed the Minotaur, where he fed him on human flesh, and afterward on the youths and maidens sent from Athens. (*Vid.* Androgeus.) Theseus, by the aid of Ariadne, killed the monster (*vid.* Theseus and Labyrinthus), thereby delivering the Athenians from the cruel obligation of sending their children to be devoured.—Such is the mythological story. Its meaning is uncertain. It very likely belongs to that class of mythological tales which express a political fact, and the connexion in which Theseus stands with the Minotaur adds probability to this theory; for the exploits of Theseus are generally such effects as would be produced in historical times by the course of events in the formation of a polity. Such, at least, are his exploits in and about Attica, and there appears no sound reason to exclude this from the number. It may then, perhaps, be assumed, that, under the slaying of the Minotaur, is shadowed forth the abolition of certain obstacles existing in the way of free intercourse between Athens and Crete. But the descent of the Minotaur from Pasiphaë (Πασιφάη), probably a name of the moon, and from the Bull, one of the zodiacal signs, may perhaps imply some astronomical fact connected with the recurrence of the tribute paid to Crete. The affection of Ariadne for Theseus, in mythological language, may be taken to mean a union of Cretan and Attic tribes. It should be observed that Schwenck, in his very fanciful but ingenious treatise on mythology, considers the first two syllables of the word Minotaur to be identical with *μείς* or *μήν*, *μηνός* (*the moon*), as also with the root of the German *mond* and the English *moon*, so that we get the two parents of the Minotaur in the two parts of its name. This might lead us to believe that the name suggested the genealogy, and that the latter part referred, not to a bull's being the father of the Minotaur, but to the fact that horns were a symbol of the moon-goddess. In this case, the slaying of the Minotaur by Theseus might mean the introduction of the Attic worship in place of the previously prevalent Doric form. (*Höck, Kreta*, vol. 2, p. 63.—*Schwenck, Andeut.*, p. 65.—*Encycl. Useful Knowl.*, vol. 15, p. 248.)

Minthe, a daughter of Cocytus, loved by Pluto. Proserpina discovered her husband's amour, and changed his mistress into an herb, called by the same name, and still, at the present day, denominated *mint*. (*Ovid, Met.*, 10, 729.)

Minturnæ, a town of Latium, on the river Liris, and only three or four miles from its mouth: its extensive ruins sufficiently mark the place which it occupied; out of these the neighbouring town of *Trajetta* was built. (*Strabo*, 233.—*Ptol.*, p. 66.—*Plin.*, 3, 5.) We are informed by Livy (8, 25) that this town

belonged to the Ausones; but when that nation ceased to exist, Minturnæ fell into the hands of the Romans, by whom it was colonized, A.U.C. 456. (*Liv.*, 10, 21.—*Vell. Paterc.*, 1, 14.—*Dion. Hal.*, 1, 9.)—It was one of those maritime towns which were required to furnish sailors and naval stores for the Roman fleets. (*Liv.*, 27, 38.—*Id.*, 26, 3.) According to Frontinus, another colony was afterward sent thither under the direction of Julius Cæsar. Minturnæ, however, is chiefly known in history from the events by which it was connected with the fallen fortunes of Marius. This general, in endeavouring to effect his escape into Africa from the pursuit of the victorious Sylla, was forced to put in at the mouth of the Liris; when, after being put on shore and abandoned by the crew of the vessel, he sought shelter in the cottage of an old peasant. But this retreat not affording the concealment requisite to screen him from the pursuit which was now set on foot, Marius had no other resource left but to plunge into the marshes, with which the neighbourhood of Minturnæ abounds. Here, though almost buried in the mud, he could not escape from his vigilant pursuers, but was dragged out and thrown into a dungeon at Minturnæ. A public slave was shortly after sent to despatch him; but this man, a Cimbrian by birth, could not, as the historians relate, face the destroyer of his nation, though unarmed, in chains, and in his seventieth year; such was still the glare of his eye and terror of his voice. Struck with this circumstance, the magistrates of Minturnæ determined to set Marius at liberty, since such seemed to be the will of heaven. They farther equipped a vessel which was destined to convey him to Africa. (*Plut., Vit. Mar.*—*Juv., Sat.*, 10, 276.—Compare *Liv., Epit.*, 77.—*Appian, Bell. Civ.*, 1, 61.—*Vell. Paterc.*, 2, 19.—*Val. Max.*, 1, 5.) The grove and temple of the nymph Marcia, supposed by some to have been the mother of Latinus, and by others thought to be Circe (*Virg., Æn.*, 7, 47.—*Lactant., &c. fals. Rel.*, 1, 21), were close to Minturnæ, and held in the highest veneration. (*Cramer's Anc. Italy*, vol. 2, p. 131.)

Minutia Via, a Roman road, leading from the *Porta Minutia* or *Trigemina*, through the country of the Sabines, as far as Brundisium. (*Schol. ad Horat., Epist.*, 1, 18, 20.)

Minutius, I. Augurinus, a Roman consul B.C. 458. He was defeated by the Æqui, and would have ost his whole army had not the dictator Cincinnatus come to his aid. He was degraded by the latter to the rank of lieutenant or *legatus*, and at the same time deprived by him of his consular authority. (*Liv.*, 3, 29.)—II. Rufus, a master of horse to the dictator Fabius Maximus. His disobedience to the commands of the dictator, who was unwilling to hazard an action, was productive of an extension of his prerogative, and the master of the horse was declared equal in power to the dictator. Minutius, soon after this, fought with ill success against Hannibal, and was only saved by the interference of Fabius; which circumstance had such an effect upon him, that he laid down his power at the feet of his deliverer, and swore that he would never act but by his directions. He was killed at the battle of Cannæ. (*Liv.*, 23, 21.—*Nep., Vit. Hannib.*, 5.)—III. Felix, a native of Africa, who is generally supposed to have flourished a short time after Tertullian, though some have undertaken to prove that he was contemporary with Marcus Aurelius. (*Van Hoven, Epist. Crit. de vera ætate, &c. M. Minutii Felicis, Campis*, 1762, 4to.) Lactantius (*Inst. Div.*, 5, 1) and St. Jerome (*Catal., S. S. Eccles.*, c. 58) state that he followed with reputation the employment of an advocate at Rome. We have only one work of his remaining, a dialogue entitled *Octavius*, and containing a demonstration of the truth of Christianity. It is an interesting production for those who wish to become acquainted with the charges the pagans were accustomed to make against the new religion, and which Minutius Felix gives in a fairer manner than any other. It is apparent that he has availed himself of the apology of Tertullian; but he has a mode of viewing his subject which is peculiarly his own, and his style is much purer and more elegant than that of his model. He may be regarded, in general, as one of the most elegant of the Latin ecclesiastical writers. The dialogue is between a heathen and a Christian, in which Minutius himself sits as a judge and moderator. By this contrivance he replies to the objections and arguments brought forward by the adversary, and refutes the calumny cast upon Christianity by the heathen philosophers, and at the same time, exposes the absurdities of their creed and worship, powerfully demonstrating the reasonableness and excellence of the Christian religion. Minutius Felix is said to have been originally a pagan.—Erasmus thought his work was lost. This mistake arose from the copyists of the middle ages having joined the production of Felix to the treatise of Arnobius against the Gentiles, of which it was regarded as the eighth book. Adrian Junius (de Jonghe), a celebrated critic of Holland, was the first to detect this false arrangement. Balduinus then printed the work of Felix separately. The honour of this discovery, however, on the part of Junius, has been contested by some. The best editions of his work are, that of Gronovius, *Lugd. Bat.*, 1709, 8vo, and that of *Davis, Cant.*, 1712, 8vo.)

Minyæ, a race of great celebrity in the most ancient epic poetry of Greece, but whose name seems to have been almost forgotten before the beginning of the period when fable gives place to history. The adventurers who embarked in the Argonautic expedition were all called Minyans, though they were mostly Æolian chieftains, and the same name recurs in the principal settlements which referred their origin to the line of Æolus. Iolcos itself, though founded by Cretheus, is said to have been inhabited by Minyans; and a still closer affinity is indicated by a legend, which describes Minyas, the fabulous progenitor of the race, as a descendant of Æolus. (*Apoll. Rhod.*, 3, 1094.—*Schol., ad loc.*) There are two ways in which this connexion may be explained, between which it is not easy to decide. The Minyans may have been a Pelasgic tribe, originally distinct from the Hellenes: and this may seem to be confirmed by the tradition, that Cretheus, when he founded Iolcos, drove out the Pelasgians who were previously in possession of the land. (*Pausan.*, 4, 36, 1.—*Schol., ad Il.*, 2.) But in this case we are led to conclude, from the celebrity to which the Minyans attained in the Greek legends, that they were not a rude and feeble horde, which the Æolians reduced to subjection, but were already so far advanced in civilization and power, that the invaders were not ashamed of adopting their name and traditions, and of treating them as a kindred people. It may, however, also be conceived, and perhaps accords better with all that we hear of them, that the appellation of Minyans was not originally a national name, peculiar to a single tribe, but a title of honour, equivalent to that of "heroes" or "warriors," which was finally appropriated to the adventurous Æolians, who established themselves at Iolcos and on the adjacent coast. If we take this view of it, all the indications we find of the wealth and prosperity of the Minyans will serve to mark the progress of the Æolian states in which the name occurs; and it will only remain doubtful, whether the Æolians or Hellenes were not more closely connected with other tribes in the north of Thessaly, among which the name of the Minyans likewise appears, than the common tradition would lead us to suppose. We hear of a town called Minya on the borders of Thessaly and Macedonia (compare *Steph. Byz.*, *s. v.* Μινύα, and Ἀλμωνία),

and of a Thessalian Orchomenus Minyeus. (*Pliny*, 4, 8.) In considering the elements of which the Hellenic race was composed, it must not be overlooked that the Dolopes, who were seated on the western confines of Phthia, and are described in the Iliad (9, 484) as originally subject to its king, retained their name and an independent existence, as members of the great Hellenic confederacy, to a very late period. (*Pausan.*, 10, 8, 2, *seq.*) If, according to either of the views just suggested, we consider Minyans and Æolians as the same people, we find the most flourishing of the Æolian settlements in the north of Bœotia. Here the city of Orchomenus rose to great power and opulence in the earliest period of which any recollection was preserved. Homer compares the treasures which flowed into it to those of the Egyptian Thebes. The traveller Pausanias, who was familiar with all the wonders of art in Greece and Asia, speaks with admiration of its most ancient monument, as not inferior to any which he had seen elsewhere. This was the treasury of Minyas, from whom the ancient Orchomenians were fabled to have been called Minyans; and the city continued always to be distinguished from others of the same name, as the Minyean Orchomenus. Minyas, according to the legend, was the first of men who raised a building for such a purpose. His genealogy glitters with names which express the traditional opinion of his unbounded wealth. Thus he is the son of Chryses, whose mother is Chrysogenea, &c. (*Pausan.*, 9, 36, 4.—*Thirlwall's Hist. Gr.*, vol. 1, p. 91.—Compare *Müller, Orchomenus und die Minyer*, p. 139, *seqq.*)

Minyas, a king of Orchomenus in Bœotia, son of Chryses, and grandson of Neptune. He was famed for his opulence, and for the treasury or structure which he built to contain his riches. (Consult remarks towards the end of the article Minyæ.)

Misenum, I. Promontorium, a promontory of Campania, forming the upper extremity of the Bay of Naples, now Cape *Miseno*. It was so named, according to Virgil (*Æn.*, 6, 234), from Misenus, the trumpeter of Æneas, who was drowned and interred here. (Compare *Propert.*, 3, 18.—*Stat. Silv.*, 3, 1.) Other accounts speak of Misenus as a companion of Ulysses. (*Strabo*, 245.)—II. A town and harbour on the promontory of the same name. Misenum was probably first used by the Cumæans as a harbour (*Dion. Hal.*, 7, 5). In the reign of Augustus it became one of the first naval stations of the Roman empire, being destined to guard the coast of the Tuscan Sea. (*Suet.*, *Aug.*, 48. —*Florus*, 1, 10.) In process of time, a town grew up around the harbour, the inhabitants of which were called Misenenses. (*Veget.*, 5, 1.) The neighbourhood of this place abounded with marine villas, among which may be mentioned that of C. Marius, too luxurious, as Plutarch observes, for such a soldier. (Compare *Plin.*, 18, 6.) It was purchased afterward by Lucullus for 500,200 denarii. According to Seneca (*Ep.*, 51), it stood on the brow of the hill overlooking the sea. Some years after it came into the possession of Tiberius, as we learn from Phædrus (2, 36), who has made it the scene of one of his fables. It was here that emperor ended his days. (*Suet.*, *Tib.*, 74.) —Pliny the elder was stationed at Misenum, as commander of the fleet, at the time of the great eruption of Vesuvius, in which he perished. (*Cramer's Anc. Italy*, vol. 2, p. 154, *seqq.*)

Misenus, a Trojan, conspicuous for both his prowess in arms and his skill on the clarion or *lituus*. He often signalized himself by the side of Hector in the fight; and, after the fall of Troy, accompanied Æneas to Italy, on the shores of which country, near the city of Cumæ, he lost his life, having been drowned amid the breakers by a Triton who was envious of his musical skill. (*Virg.*, *Æn.*, 6, 164.) Virgil calls him *Æolides*, not as indicating any divine descent from Æolus, the god of the winds, but merely as a patronymic denoting his origin from a mortal father named Æolus. The same poet is guilty of an anachronism in making Misenus acquainted with the *lituus*, since both the *lituus* and *tuba* were unknown in Homeric times. He has merely, however, followed in this the custom of the tragic writers. (Consult *Heyne, Excurs.* vii., *ad Æn.*, 6.)—The ashes of Misenus were interred on the promontory, fabled to have been called Misenum after his name, and which is now still denominated *Miseno*. (*Virg.*, *Æn.*, 6, 232, *seqq.*)

Misitheus, father-in-law of Gordian III. (*Vid* Gordianus III.)

Mithra or Mitra, a deity of Persia, generally supposed to have been the Sun. His worship was, in process of time, introduced at Rome, and altars were there erected to him, with the inscription, "*Deo Soli Mithræ*," or "*Deo Invicto Mithræ*." He is generally represented in sculpture as a young man, his head surmounted with a Phrygian bonnet, and in the attitude of supporting his knee upon a bull that lies on the ground. He holds with one hand a horn of the animal, while with the other he plunges a dagger into its neck. Mithras here represents the generative Sun, in the full bloom of youth and power, while the bull indicates the earth, containing in its bosom the seeds or germes of things, which the sun-god causes to come forth in an abundant flood from the wound inflicted by his dagger of gold. (*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 356.)—The mysteries of Mithras were celebrated with much pomp and splendour on the revival of the Persian religion under the Sassanidæ, but we do not read of the worship of the sun under this name in the earlier Greek writers. (*Hyde, Hist. Rel., Vet. Pers.*, c. 4, p. 109.) The word is evidently the same as *mitra*, one of the names of the sun in Sanscrit. It also appears in many ancient Persian names, as Μιθραδάτης or Μιτραδάτης (*Herod.*, 1, 110); Μιτροβάρτης (*Herod.*, 3, 120); Ἰθαμίτρης (*Herod.*, 9, 102); Σιρομίτρης (*Herod.*, 7, 68); and in Μιτραῖος, Μιθρίνης, or Μιθρήνης (*Xen., Hist. Gr.*, 2, 6.—*Arrian, Exp. Al.*, 1, 17.—*Id. ib.*, 3, 16), which appear to be derivatives. (*Pott, Etymol. Forsch.*, vol. 1, p. xlvii., *seqq.*—*Rosen*, in *Journal of Education*, No. 9, p. 334, *seq.*—*Encycl. Us. Knowl.*, vol. 15, p. 289.)

Mithradates or Mithridates, a common name among the Medes and Persians, which appears to have been formed from *Mithra* or *Mitra*, the Persian name for the sun, and the root *da*, signifying "to give," which occurs in most of the Indo-Germanic languages. The name, however, was written in several ways. In Herodotus (1, 110) we find Μιτραδάτης; in Xenophon (*Anab.*, 7, 8, 25), Μιθριδάτης; in the Septuagint (*Ezra*, 1, 8.—*Id.*, 4, 7), Μιθραδάτης; and in Tacitus (*Ann.*, 12, 10), *Mcherdates*. On the Greek coins it is written *Mithradates*. A large class of names in different dialects of the Indo-Germanic languages have the same termination as Mithradates. Thus, in Sanscrit, we find the names *Devadatta*, *Haradutta*, *Indradatta*, *Somadatta*, that is, "given by the gods," "given by Hara or Siva," "by Indra," "by Soma, or the moon;" and in Greek, such names as *Theodotus*, *Diodotus*, *Zenodotus*, and *Herodotus*. In Persian names the same termination occurs, as in the *Hormisdates* of Agathias; the *Pharandates* and *Pherendates* of Herodotus (7, 67; 9, 76); and the *Madates* of Curtius (5, 3).—The most celebrated race of princes of the name of Mithradates were the kings of Pontus, who were descended from Artabazes, one of the seven Persian nobles who overthrew the magi, B.C. 521. (*Florus*, 3, 5.—*Diod. Sic.*, 19, 40.—*Polyb.*, 5, 43.) The following is a list of these kings.—I. Mithradates I, of whom little is known. (*Aristot., de Rep.*, 5, 10.)—II. Mithradates II., succeeded Ariobarzanes II., B.C. 363. He took an active part in the various wars which were carried on

by the successors of Alexander the Great; and, being an active and enterprising prince, he greatly extended his paternal dominions, whence he is frequently surnamed the founder (κτίστης) of the kingdom of Pontus. He also ruled over Cappadocia and Phrygia. He was put to death by Antigonus, B.C. 302, at Cius in Mysia, at the age of 84, according to Lucian (*Macrob.*, c. 13), because he was suspected of favouring the interests of Cassander.—III. Mithradates III., son of the preceding, ruled from B.C. 302 to 266.—IV. Mithradates IV., the son of Ariobarzanes III., was left a minor by his father. He attacked Sinope, which was taken by his successor Pharnaces, and carried on war against Eumenes II. He was in close alliance with the Rhodians; and joined with some princes of Asia Minor in making valuable presents to that people, to repair their losses after an earthquake. (*Polyb.*, 5, 89, *seq.*) He married the sister of Seleucus Callinicus, by which alliance he obtained Phrygia. His own daughter was married to Antiochus the Great. —V. Mithradates V., surnamed Euergetes, reigned from about 156 to 120 B.C. He was an ally of the Romans, and assisted them in the third Punic war with a considerable fleet. He was assassinated at Sinope, and succeeded by his son, the famous Mithradates.—VI. Mithradates VI., surnamed Eupator, and called the Great, was one of the most formidable enemies that the Romans ever encountered. He was only eleven years old at the death of his father, and, during his minority, his life was frequently in danger from the numerous conspiracies formed against him. He is said to have been in the habit of taking an antidote discovered by himself, which was sufficient to counteract the effect of the most violent poisons. (*Plin.*, 23, 77.—*Id.*, 25, 3.—*Id.*, 29, 8.) Mithradates possessed a strong mind and vigorous body; he excelled in all athletic sports, and was distinguished in his early years by his bodily strength and his daring spirit. He had also paid great attention to the study of philosophy and polite literature; and, according to Pliny, was able to converse in twenty-two different languages 20, 3). As soon as Mithradates was old enough to take the government into his own hands, he attacked the Colchians and the barbarous nations who dwelt on the eastern shores of the Black Sea, whom he reduced to subjection. The next acquisition which he made was Paphlagonia, which was said to have been left to the kings of Pontus by Pylæmenes II., king of Paphlagonia, who died about B.C. 121. Part of Paphlagonia he gave to Nicomedes II., king of Bithynia, who was, next to Mithradates, the most powerful monarch in Asia Minor. Nicomedes, however, was jealous of the increasing power of Mithradates; and on the death of Ariarathes VII., king of Paphlagonia, who had married a sister of Mithradates, Nicomedes married his widow, and seized the kingdom of Cappadocia, to the exclusion of the son of Ariarathes. Mithradates immediately took up arms in favour of his nephew, defeated Nicomedes, and placed his nephew on the throne, under the title of Ariarathes VIII. In a few months afterward this prince was murdered by his uncle at a private conference, who placed a son of his own on the vacant throne, and defeated successively the brother of the late king, and a pretender to the throne, whom Nicomedes represented as a son of Ariarathes. Unable to cope with his formidable enemy, Nicomedes applied to Rome; and the Romans, who had long been anxious to weaken the power of Mithradates, defeated both Cappadocia and Paphlagonia to be free states, but allowed the Cappadocians, at their own request, to elect Ariobarzanes as their king. Mithradates, however, did not tamely submit to the loss of his dominions. He entered into an alliance with Tigranes, king of Armenia, to whom he gave his daughter in marriage: and with his assistance he expelled Ariobarzanes from his kingdom, and also deprived Nicomedes III., who had lately succeeded his father, of Bithynia. The two expelled kings applied to the Romans for assistance, and the latter sent an army under Aquilius to reinstate them in their kingdoms. A war with the Romans was now inevitable, and Mithradates conducted it with the utmost vigour. The Roman armies were defeated one after another; Aquilius was taken prisoner, and put to death by having melted gold poured down his throat; and in B.C. 88 the whole of Asia Minor was in the hands of Mithradates. In the same year he commanded all Romans to leave the country; but, before they could do so, they were massacred by the inhabitants of the different provinces of Asia Minor, to the number, it is said, of 80,000. Whether this massacre took place by the command of Mithradates, or was occasioned by the hatred which the Asiatics bore to the Romans, is doubtful. The islands in the Ægean followed the example of the countries of the mainland. Athens also submitted to the power of Mithradates, together with several other places in Greece. The Rhodians, the only people who offered him any vigorous resistance, were attacked, but without any success. In B.C. 87, Sylla arrived in Greece, and immediately commenced the siege of Athens, which was taken on the 1st of March in the following year. Sylla followed up his success by the defeat of Archelaus, the general of Mithradates, near Chæronea, and shortly afterward by another victory at Orchomenus. During the successes of Sylla in Greece, the party of Marius had obtained the ascendancy at Rome; and Flaccus, who had been consul with Cinna, was sent to succeed Sylla in the command. Flaccus, however, was put to death by Fimbria, an unprincipled man, but who possessed considerable military talents and prosecuted the war against Mithradates in Asia with great success. The victories of Fimbria and the state of parties at Rome made Sylla anxious for peace, which was at length agreed upon (B.C. 84), on condition that Mithradates should abandon all his conquests in Asia, and restore Bithynia to Nicomedes, and Cappadocia to Ariobarzanes But this war was scarcely ended before Mithradates was again involved in hostilities with the Romans. He had collected a large army to carry on war against the Colchians. Muræna, who commanded in Asia, perceiving or pretending to perceive a disposition in Mithradates to renew the war, seized the opportunity of enriching himself, and, without any authority from the senate or Sylla, invaded the dominions of Mithradates, and collected much plunder. Mithradates, having in vain complained to the senate, collected an army to defend his dominions, and completely defeated Muræna on the banks of the Halys. But, as Sylla was displeased with Muræna for having attacked Mithradates, the peace was renewed, and thus an open rupture was avoided for the present. During the next eight years Mithradates employed himself in making preparations for a renewal of the war; and in B.C. 75 he broke the treaty which existed between him and the Romans by the invasion of Bithynia. Lucullus was appointed to the command B.C. 74, and commenced the campaign by besieging Cyzicus, a city on the Propontis, which had been supplied by Mithradates with every description of military stores. In the following year Mithradates made an effort to relieve the place, but was defeated by Lucullus and obliged to retire to Pontus. He was soon after followed by the Roman general, and, having lost another battle at Cabiri, on the borders of Pontus and Bithynia, he fled into Armenia, to his son-in-law Tigranes. His own son Machares, who had been appointed king of the wild-tribes on the eastern shores of the Euxine, refused to assist his father, and provided for his own safety by making peace with Lucullus. In B.C. 69 Tigranes was completely defeated by Lucullus, during the absence of Mithradates, near his capital Tigranocerta, which was soon after ta

ken by the conqueror. In the following year Tigranes was again defeated, together with Mithradates, near Artaxata; but Lucullus was not able to derive all the advantages he might have done from his victories in consequence of the mutinous disposition of his troops. (*Vid.* Lucullus.) Mithradates was thus enabled to collect another army without opposition; and, having returned to Pontus, he defeated the Roman general Triarius, with the loss of 7000 men, before Lucullus could march to his assistance. This victory was followed by others; various parts of Asia Minor again submitted to his authority; and the Romans appeared to be on the point of losing all the acquisitions they had made during the war. But the power of Mithradates had been shaken to its foundation; and, on the appointment of Pompey to the command, B.C. 66, the war was soon brought to an end. Mithradates was defeated on the banks of the Euphrates; and, in consequence of Tigranes having submitted to Pompey, fled to the barbarous tribes dwelling to the north of Caucasus, who received him with hospitality and promised him support. The spirit of Mithradates had not yet been broken by adversity; and he purposed, with the assistance of the Colchians and Scythians, to carry into execution a plan which he is said to have formed in his earlier years, namely, of marching through Thrace and Macedonia, and invading Italy from the north. But these plans were frustrated by the plots of his eldest son Pharnaces, who gained over the army to his side, and deprived his father of the throne. Unwilling to fall into the hands of the Romans, Mithradates put an end to his own life, B.C. 63, at the age of 68 or 69, after a reign of 57 years. (*Appian, Bell. Mithrad.*—*Plut., Vit. Lucull.*—*Id., Vit. Syll.*—*Clinton, Fast. Hell.*, vol. 3, *Appendix*, 8.—*Encycl. Us. Knowl.*, vol. 15, p. 289, *seq.*)

Mitylēne, or, more correctly (if we follow the language of coins), Mytilene, the capital of Lesbos, in the southeastern quarter of the island, facing the coast of Mysia. It was first built on a small island, connected by means of some low rocks with Lesbos itself. In process of time, the population increased so much as to require an enlargement of the ancient limits. The space between Lesbos and the small island was filled up, and the city was extended to the main island of Lesbos. In this way the place became possessed of two harbours, which the small island and the causeway connecting it with Lesbos separated from each other. The larger harbour was the northern one, and was also protected by works from the violence of the wind. (*Strabo*, 617.—*Diod. Sic.*, 13, 79.) The city is said to have been named from the elder daughter of Macareus. (*Steph. Byz., s. v.* Μυτιλήνη.—*Diod. Sic.*, 5, 80.) The fortunes of this place were always intimately connected with those of Lesbos itself. In the beginning of the Peloponnesian war, the people of Mytilene being accused of a secret negotiation with the Lacedæmonians, Athens sent a fleet against them. The other cities in the island, except Methymna, made common cause with Mytilene. After some resistance, however, the Athenians gained a complete victory, when the walls of Mytilene were razed, and many of its wealthier inhabitants put to death. The Athenians even sent an order to their commander to put to death all the males who had attained the age of puberty, but they became ashamed of their own barbarity, and despatched messengers to revoke the order. The countermand arrived just one day previous to that appointed for the slaughter. (*Thucyd.*, 3, 36–49.) The whole island, except the territory of Methymna, which was spared, being divided into 3000 parts, 300 of these parts were devoted to sacred purposes, and the rest distributed among the Athenians, by whom they were rented to the former proprietors. Mytilene, however, soon recovered from the effects of this blow, but always after this adhered to the side of the Athenians. It became a large and strong city, and the strength of its fortifications was tested by the siege it underwent from Memnon, the general of Darius, during Alexander's expedition into Asia. (*Arrian*, 2, 1.) It suffered at a subsequent period from the Romans on accouut of its adherence to the side of Mithradates. (*Epit., Liv.*, 89.—Compare *Vell. Paterc.*, 2, 18.) It again, however, recovered from this misfortune, and was restored by Pompey to its former privileges, through favour to Theophanes. These privileges were confirmed by the Roman emperors, so that Mytilene now held a distinguished rank among the first cities of the empire Pliny styles it "*libera Mytilene, annis MD. potens*" (5, 39.—Compare *Strab.*, 617.—*Vell. Paterc.*, 2, 18). Athenæus praises its shellfish and wine (3, p. 86, *c.*; *ib.*, p. 92, *d.*; 1, p. 30, *b.*). Mytilene could boast of having given birth to Sappho and Alcæus, and to the historians Myrsilus and Hellanicus. Pittacus, too, one of the seven wise men of Greece, long presided over her councils. The modern *Mitylen* occupies the site of the ancient city. The following description of it is given by a recent traveller. "The town of *Mitylen* is built on a small peninsula, and has two ports, one on the north, and one on the south of it, both too shallow for anything but boats: the port on the north is protected by a Genoese mole, now in ruins; the extremity of the peninsula is covered by a very large Genoese castle, and the remainder of it, and some of the continent, by the town. The town contains about 700 Greek houses, and 400 Turkish; its streets are narrow and filthy." (*Turner, Tour in the Levant*, vol. 3, p. 299.)

Mnemon (Μνήμων), a surname given to Artaxerxes on account of his retentive memory. (*Vid.* Artaxerxes II.)

Mnemosyne, a daughter of Cœlus and Terra, mother of the nine Muses by Jupiter, and goddess of Memory. The meaning of the myth becomes very apparent when we regard the Muses as symbolical of the inventive powers of the mind as displayed in the various arts. The power of remembering, gained by practice, at a time when books were rare, may well be assigned to the Muses as a parent. (*Æsch., P. V.*, 461.)

Mnesarchus, I. an engraver on precious stones, born in Etruria, and father of Pythagoras the philosopher. Hence he probably flourished about Olymp. 88. (*Sillig, Dict. Art., s. v.*)—II. A son of Pythagoras, who succeeded Aristæus of Crotona, the immediate successor of Pythagoras himself. (*Tennemann, Hist. Phil.*, § 95.)

Mnesicles, a celebrated architect, born a slave in the house of Pericles. By the command of this distinguished statesman, he built the magnificent vestibule of the Athenian citadel, the erection of which occupied five successive years (B.C. 437–433.—*Plut., Vit. Pericl.*, 13). While engaged in this undertaking he fell from an eminence, but was healed by Pericles by the application of the herb *pellitory*, which it was fabled Minerva had pointed out to the latter in a dream. (*Plut., l. c.*—*Plin.*, 22, 17, 20.) A brazen statue of him was cast by Stipax, and this statue was designated "Splanchnoptes." (*Plin., l. c.*—*Id.*, 34, 8, 19.—*Sillig, Dict. Art., s. v.*)

Mnestheus. *Vid.* Menestheus.

Mnēvis, the name of a sacred bull, consecrated to the sun, and worshipped by the Egyptians at Heliopolis. According to Jablonski (*Voc. Ægypt.*, p. 146, 184), his name signified "the bull of light" or "of the sun." (Compare *Strabo*, 803.—*Diod. Sic.*, 1, 21.—*Plut., de Is. et Os.*, p. 492, *ed. Wytt.*) The colour of Mnevis had to be black, and his skin must be rough and bristly. His worship, however, gradually disappeared when Apis became the general deity of the country, and we may date its downfall from the

time when Cambyses overthrew the magnificent temple of Heliopolis. Mnevis was worshipped with the same superstitious ceremonies as Apis, and at his death he received the same magnificent funeral. (Consult *Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 498.)

Modestus, a Latin military writer, whose history is unknown. He wrote a work "*De vocabulis rei militaris*," by order of the Emperor Tacitus, A.D. 275 or 276. The first edition was published in 1474, 4to, *Venet.*, edited by J. Aloysius; and is a book of extreme rarity. There is also another edition, supposed to have been printed at Rome by Laver, about 1475, 4to. An edition was also published in 1679, 2 vols. 4to, *Vesaliæ*.

Mœnus, a river of Germany. (*Vid.* Mænus.)

Mœris, I. a king of Egypt, who occupied the throne, according to chronologists, for the space of 68 years, and was succeeded by Sesostris. (*Larcher, Tabl. Chronol.*, p. 572.—*Id., Chronol. d'Herod.*, p. 86, *seq.*—*Bähr, ad Herod.*, 2, 100.)—II. A lake of Egypt, supposed to have been the work of a king of the same name, concerning the situation and extent, and even the existence of which, authors have differed. It has been represented as the boldest and most wonderful of all the works of the kings of Egypt, and, accordingly, Herodotus considers it superior even to the pyramids and labyrinth. (*Herod.*, 2, 149.) As to its situation, Herodotus and Strabo (810) mark it out by placing the labyrinth on its borders, and by fixing the towns which were around it, such as Acanthus to the south, Aphroditopolis towards the east, and Arsinoë to the north. Diodorus (1, 52) and Pliny (5, 9) confirm this statement, by placing it at 24 leagues from Memphis, between the province of that name and Arsinoë. The position thus indicated is supposed to answer to the modern *Birket-Caroun*, a lake nearby 50 leagues in circumference. Herodotus makes the Lake Mœris 3600 stadia in circumference, and its greatest depth 200 cubits. Bossuet has vindicated the statement of its large extent against the raillery of Voltaire. Rollin, however, deeming it to be incredible, adopts the opinion of Pomponius Mela (1, 9), and makes it 20,000 paces. D'Anville, with a view of reconciling the contending parties, has marked on his map of Egypt two lakes of this name, one of which is in fact a canal running parallel with the Nile; this he makes the Mœris of Herodotus and Diodorus, while the other is situate to the northwest, and corresponds, according to him, with the Mœris of Strabo and Ptolemy. This last is the *Birket-Caroun* mentioned above; the former, which still subsists, is known by the name of *Bahr Jouseph*, or Joseph's river. It opens near *Tarout Eccheriff*, and ends near *Birket-Caroun*. The explanation given by Malte-Brun is, however, the simplest. He supposes that the canal dignified with the name of Joseph, like many other remarkable works, was executed by order of King Mœris. The waters then filled the basin of the lake *Birket-Caroun*, which received the name of the prince who effected this great change. Thus a reason is given why the ancients say that the lake was of artificial formation, while the *Birket-Caroun* gives no evidence of any such operation. (*Malte-Brun, Geogr.*, vol. 2, p. 447, *Brussels ed.*) If we listen, however, merely to the relation of Herodotus, the Lake Mœris was entirely the work of human art; and, to show this, two pyramids were to be seen in its centre, each of which was 200 cubits above, and as many below the water, while on the summit of each was a colossus in a sitting posture. The object of the excavation was to regulate the inundations of the Nile. When the waters of the river were high, a large portion was carried off by the canal to the lake, in order that it might not remain too long on the soil of Egypt (lower at that time than in our days), and occasion sterility; when the inundation had declined, a second one was produced by the waters in Lake Mœris. The lapse of nearly 1200 years has made a great change in this as in the other Egyptian works of art. Mœris is now nearly 50 leagues in circumference. It might still, however, be made to answer its ancient purposes, if the canal of Joseph were cleared of the immense quantity of mud collected in it, and the dikes restored. The pyramids in this lake were no longer visible in the time of Strabo. The lake itself is said to have afforded a most abundant supply of fish. The profits of this fishery were appropriated to find the queen with clothes and perfumes. (Compare *Martin, Descript. Hydrogr.—Descript. de l'Egypte, Etat. Mod., livraison* 3, p. 195, *seqq.—Ibid., Antiq. Mem. sur le Lac de Mœris, par Jornand.*, vol. 1, p. 79, *seqq.—Letronne sur Rollin*, vol. 1, p. 22, *seqq.*)

Mœsia, the name of a province of the Roman empire, extending north of the range of Mount Hæmus, the modern *Balkan*, as far as the Danube, and eastward to the Euxine, and corresponding to the present provinces of *Servia* and *Bulgaria*. Its boundaries to the west were the rivers Drinus and Savus, which divided it from Pannonia and Illyricum. Strabo (295) says, that the old inhabitants of the country were called Mysi (Μυσοί), and were a tribe of Thracians, like their eastern neighbours the Getæ, and that they were the ancestors of the Mysians in Asia Minor. The Romans first invaded their country under the reign of Augustus, and it was afterward made into a Roman province, and divided into Mœsia Superior, to the west, between the Drinus and the Œscus (or modern *Isker*), and Mœsia Inferior, extending from the Œscus to the Euxine. Being a frontier province of the empire, it was strengthened by a line of stations and fortresses along the southern bank of the Danube, of which the most important were Axiopolis, Durosteron, Nicopolis ad Istrum, Viminiacum, and Singidunum. A Roman wall was built from the Danube to the Euxine, from Axiopolis to Tomi, as a security against the incursions of the Scythians and Sarmatians, who inhabited the delta of the Danube. The conquest of Dacia by Trajan removed the frontiers of the empire farther north, beyond Mœsia; but after the loss of the province of Dacia, about A.D. 250, Mœsia became again a border country, and, as such, exposed to the irruption of the Goths, who, after several attempts, crossed the Danube, and occupied Mœsia in the reign of the Emperor Valens. The Mœso-Goths, for whom Ulphilas translated the Scriptures, were a branch of Goths settled in Mœsia. Some centuries later, the Bulgarians and Sclavonians occupied the country of Mœsia, and formed the kingdoms of *Bulgaria* and *Servia*.—The Greek writers called this country Μυσία. (*Dio Cass.*, 38, 10.—*Amm. Marcell.*, 27, 9.—*Plin.*, 3, 26.—*Id.*, 4, 1.—*Tac., Ann.*, 15, 6.—*Herodian*, 2, 10.—*Encycl. Us. Knowl.*, vol. 15, p. 297.)

Moguntiācum or Magontiacum, afterward Moguntia or Magontia, a city of the Vangiones, lying opposite to the mouth of the Mœnus or *Mayn*. It was founded, or, at least, considerably embellished by Drusus, brother of Tiberius, B.C. 10, and became subsequently the metropolis of Germania Prima, and the residence of the governor or prefect of Gaul. It often suffered from the Batavi in the earlier periods of the empire, and at a later day from the barbarians. The modern name is *Mainz*, or, as we commonly write it, *Mayence*. (*Tacit., Hist.*, 4, 15, 37, 61, 70, *et* 71.—*Ptol.*, 3, 9.)

Moliŏne, the wife of Actor, son of Phorbas. She became mother of Cteatus and Eurytus, who from her are called *Molionides*. (*Pausan.*, 8, 14.—*Apollod.*, 2, 7.)

Molionĭdes, the two sons of Actor and Molione, called Actorides from their father, and Molionides from their mother. (*Heyne, ad Il.*, 2, 708.) Their names were Eurytus and Cteatus. Homer describes

bem, according to the common interpretation, as twins (*δίδυμοι*), and one as managing the chariot, while the other held the lash. Aristarchus, however, explained *δίδυμοι* by *διφυεῖς*, on the authority of Hesiod (*κατὰ τὸν Ἡσιόδου μῦθον*), and saw in the Molionides a double body with two heads and four arms, like the double men of whom Hesiod speaks. This explanation has been rejected by many as too artificial for the age of Homer; and in the same way has the tradition mentioned by the poet Ibycus been treated, which makes the Molionides both to have come from a silver egg (*ap. Athen.*, 2, p. 57, *f.*). If we examine attentively the genealogy assigned to these heroes, new light will be found to break in upon this singular fable. Actor, the father, is "the man of the shore," against which the waves of the sea *break*; he is also "the man of grinding," of the grain crushed and *broken* by the mill. (Ἄκτωρ, from *ἀκτή*.—*Δημήτερος ἀκτή*.—*Hes., Op. et D.*, 32.) On the other hand, Molione is "the female of combat." Μόλος is the name of her father (compare *μῶλος*), according to Pherecydes, and Apollodorus (1, 7) mentions two individuals of this name, one the son of Mars, the other of Deucalion. Without war we can neither conquer nor defend the soil destined for culture. Hence one of these warriors is named Eurytus, or "the good defender," the guardian, like the two Anaces or Dioscuri, whom the Spartan tradition made to have issued from the same egg. Thus Eurytus is from *εὖ* and *ῥύομαι*, with an active signification. (Compare *Buttman, Lexilogus*, vol. 1, p. 146.) The other, Cteatus (Κτεατός.—*κτέαρ, res mancipii*), is "the possessor" or "proprietor." When the sea has entered within its proper limits, and the shore now contains it, then appear the cultivators of the soil. The man who would remain master of his paternal soil must in some sort be double. He must have two arms for the sword and buckler, two for the lash and the reins with which he guides his coursers. A single body ought to carry a double array of members, a single will to actuate two souls. These are the double men of Hesiod (*διφυεῖς*).—Such is the explanation of Creuzer as regards the fable of the Molionides. (*Symbolik*, vol. 2, p. 387.—*Symbolik, par Guigniaut*, vol. 2, pt. 1, p. 334, *seqq.*) In place of this very poetical version of the legend, Hermann gives one altogether different, and singularly prosaic. He sees in the whole story a general reference to traders coming by sea, disposing of their merchandise to advantage, and becoming possessed of riches. (*Ueber das Wesen und die Behandlung der Mythologie*, p. 55.)—The Molionides are also mentioned as having come to the aid of Augeas against Hercules. (*Heyne, ad Il.*, 11, 708.) The Cyclic poets, from whom Pherecydes and Pindar (*Ol.*, 10, 32) drew, in this instance, their materials, make them to have been slain by Hercules, whereas Homer speaks of them as surviving Hercules, as being still young (*παῖδ' ἔτ' ἐόντε*), and contemporary with Nestor.

Molo, a philosopher of Rhodes, called also Apollonius. (*Vid* Apollonius V.)

Molorchus, an old labouring-man near Cleonæ, who hospitably entertained Hercules when the latter was on his way against the Nemean lion. Molorchus wishing to offer a sacrifice, in order to propitiate the gods and obtain for Hercules a successful accomplishment of his enterprise, the hero begged him to reserve it till the thirtieth day, saying that if he should then return victorious, he might offer it to Jupiter the preserver; but if he fell in the conflict, to make it a funeral offering unto him as a hero. After having destroyed the lion, Hercules came to the abode of Molorchus on the last day of the appointed period, and found him just on the point of offering the victim for him as being dead. Hence we have in Tibullus the expression "*Molorcheis tectis*" (4, –, 13), and in Virgil, "*lucos Molorchi*" (*Georg.*, 3, 19.—*Apollod.*, 2, 5, 1.—*Heyne, ad loc.*).

Molossi, a people of Epirus, occupying the north-eastern portion of the country; that is, from the head of the Aoüs, and the mountainous district which connects Macedonia, Thessaly, and Epirus to the Ambracian Gulf, a small portion of the shores of which was considered to belong to them. (*Scylax*, p. 12.) Molossis must therefore have comprehended the territory of *Janinna*, the present capital of Albania, together with its lakes and mountains, including the country of the Tymphæi, which bordered on that part of Thessaly near the source of the Peneus. Its limits to the west cannot precisely be determined, as we are equally ignorant of those of Thesprotia. The principal town of the Molossi was Ambracia. Under their king Alexander, about 320 B.C., they gained the preponderance over the rest of Epirus, which they maintained under his successors, of whom Pyrrhus was the most celebrated. After the defeat of Perseus, Paulus Æmilius, the Roman general, ravaged the country of the Molossi, as well as the rest of Epirus, and destroyed their towns. The effects of the devastation which he caused were still visible in the time of Strabo. This country was famed for its dogs; they were of a robust make, and very useful in defending the flocks. (*Aristot., Hist. An.*, 9, 1.—*Cramer's Anc. Greece*, vol. 1, p. 131.)

Molossia or Molossis, the country of the Molossi in Epirus. (*Vid.* Molossi.)

Molossus, a son of Pyrrhus and Andromache. He reigned in Epirus after the death of Helenus. (*Pausan.*, 1, 11.)

Molycrion or Molycreia, a town of Ætolia, on the borders of the Locri, and in the immediate vicinity of Antirrhium. According to Thucydides, it was situate close to the sea. This place had been colonized by the Corinthians, who were expelled by the Athenians, and it was afterward taken by the Ætolians and Peloponnesians under Eurylochus. (*Thucyd.*, 2, 8.—*Id.*, 3, 102.) It is also alluded to by Pausanias (5, 34), who elsewhere writes it Molycria (9, 31), while other Greek writers give Molycreia, as for example Strabo (451). The spot on which it stood is now called *Cazrolimne*, where its remains are yet perceptible. (*Cramer's Anc. Greece*, vol. 2, p. 81.)

Momus, the god of raillery and ridicule, was the son of Night, without a sire. (*Hesiod, Theog.*, 211.) He does not appear to have been known to Homer, but is alluded to by Plato and Aristotle, and, as might well be expected, by Lucian. (*Hermot.*, 20.—*Ver. Hist.*, 2, 3.—*Nigr.*, 32.) Nothing was perfect or found favour in his sight; and the gods themselves were the objects of his perpetual and unlimited satire. He blamed Vulcan, because in the human form which he had made of clay, he had not placed a window in the breast, by which whatever was done or thought there might easily be brought to light. He censured the house which Minerva had constructed, because the goddess had not made it moveable, by which means a bad neighbourhood might be avoided. In the case of the bull which Neptune had produced, he observed that his blows might have been surer if his eyes were placed nearer the horns. Venus herself was exposed to his satire; and when he could find no fault with her person, he censured the noise made by her golden sandals. He was eventually driven from Olympus.—Momus reminds us of the Gigon (Γίγων) in the Cabiric mysteries. (*Creuzer, Symbolik*, vol. 2, p. 423.)

Mona, I. an island between Britain and Hibernia, now the *Isle of Man*. Cæsar gives it the name of Mona (*B. G.*, 5, 13). Ptolemy calls it Μονάοιδα (*ed. Erasm.*, where some MSS. give Μοναρίνα). He removes it, however, too far to the north. Orosius (1, 11) styles it *Menavia*, which closely resembles the *Monapia* of Pliny (4, 10), especially if, with Cambden, we read *Mo-*

...ona for the latter. (*Cellarius, Geogr. Ant.*, vol. 2, p. 355.)—II. An island off the coast of Britain, and facing the territory of the Ordovices, of which, in strictness, it formed part. It was situate to the southeast of the former, and is now the *Isle of Anglesey*. Tacitus gives it the name of *Mona* (*Ann.*, 14, 29.—*Vit. Agric.*, 14), and Ptolemy styles it Μόνα, while Dio Cassius (62, 7) names it Μῶνα. It was remarkable as having been one of the principal seats of the Druids. Suetonius Paullinus had conquered Anglesey; but the insurrection of the Britons under Boadicea did not leave him time to secure its possession. Agricola, at a subsequent period, having subdued the Ordovices, undertook the reduction of the island and succeeded. The invasion by Paullinus was seventeen years previous to the conquest of Agricola. (*Tacit., Vit. Agric.*, 18.) Pennant mentions a pass in Wales, into the valley of Clwyd, in the parish of Llanarmon, which, he says, is still called *Bwlch Agrikle*, probably from having been occupied by Agricola on his way to the isle of Mona. Tacitus (*Ann.*, 14, 29, *seqq.*) gives an interesting account of the first conquest by Paullinus. The sacred groves, stained with the blood of human sacrifices, were destroyed by the Roman general. (Consult, in relation to the Druidical sacrifices, *Higgins' Celtic Druids*, p. 291, *seqq.*)

Monæses, I. a Parthian commander, the same with the Surena that defeated Crassus. The appellation Surena, by which he is more commonly known, was merely a Parthian term denoting his high rank.—II. A Parthian officer in the time of Corbulo. (*Dio Cass.*, 62, 19.—*Tacit., Ann.*, 15, 2.)

Monda, a river on the western coast of Lusitania, between the Durius and Tagus. Conimbriga (the modern Coimbra) was situate on its banks. It is now the *Mondego*. (*Mela*, 3, 1.—*Marcian., Peripl., in Huds. Gr. M.*, vol. 1, p. 43.) Pliny calls it the Munda (4, 22).

Monēta, a surname of Juno among the Romans. She received it, according to one account, because she *advised* them (*monuit*) to sacrifice a pregnant sow to Cybele, to avert an earthquake. (*Cic., de Div.*, 1, 15.) Livy says, that a temple was vowed to Juno under this name by the dictator L. Furius Camillus, when the Romans waged war against the Aurunci, and that the temple was raised to the goddess by the senate on the spot where the house of Manlius Capitolinus had formerly stood. (*Livy*, 7, 28.—Compare *Ovid, Fast.*, 6, 183.) Suidas, however, states that Juno was surnamed *Moneta* from her assuring the Romans, when, in the war against Pyrrhus, their pecuniary resources had failed them, and they had addressed her in prayer, that, as long as they prosecuted the war with justice, the means for carrying it on would be supplied to them. After their arms were crowned with success, they rendered divine honours to Juno, styling her "*Moneta*," or the "adviser," and resolved, for the time to come, to coin money in her temple. (*Suid., s. v.* Μονῆτα.)—Many etymologists derive the English word "money" from the Latin *moneta*; and this last, according to Vossius, comes from *moneo*; "*quod ideo moneta vocatur; quia nota inscripta* monet *nos autoris et valoris*." The true root, however, is most probably contained in the Anglo-Saxon *myneg-ian*, "to mark," or *myneth-ian*, "to stamp," (*Richardson, Eng. Dict., s. v.* "mint," "money."—Compare *Tooke, Diversions of Purley*, vol. 2, p. 210, *ed.* 1829.)

Monōdus, a son of Prusias. He had one continued bone instead of a row of teeth, whence his name (μόνος ὀδούς.—*Plin.*, 7, 16.—Consult *G. Cuvier, ad loc.*).

Monœcus. *Vid.* Herculis II.—(Herculis Monæci Portus.)

Mons Sacer, a low range of sandstone hills, extending along the right bank of the Anio, and about three miles from Rome. It is celebrated in history by the secession of the Roman people. (*Liv.*, 2, 32.—*Ovid, Fast.*, 3, 663.)—It was called Mons Sacer, because, says Festus, the people, after their secession, consecrated it to Jupiter. (*Gell, Topography of Rome*, vol. 2, p. 107.)

Monȳchus, a powerful giant, who could root up trees and hurl them like a javelin. (*Juv.*, 1, 11.—*Ovid, Met.*, 12, 499, *seqq.*—*Lucan*, 6, 388.—*Val. Flacc.*, 1, 146, *et. Burm., ad loc.*)

Mopsĭum, an eminence between Larissa and Tempe, on the southern bank of the Peneus. A severe skirmish took place in its vicinity between the troops of Perseus and the Romans. (*Livy*, 42, 61, *et* 67.) There appears to have been a fortress on it; and Sir W. Gell observed some vestiges on a hill near the village of *Eremo*, which were probably the remains of this ancient post. (*Itin.*, p. 282.—*Cramer's Anc. Greece*, vol. 1, p. 384.)

Mopsopĭa, an ancient appellation for Attica, supposed to be derived from the hero Mopsopus or Mopsops. (*Strab.*, 397.—Compare *Lycophr.*, v. 1339.)

Mopsuhestĭa, a town of Cilicia, near the sea, on the banks of the Pyramus. Strabo (675) informs us, that Mopsus and Amphilochus settled in this neighbourhood after the Trojan war, and founded the city of Mallus, and that subsequently they quarrelled about the place. This legend, no doubt, induced the Greeks of a later age to search in this quarter for a city of Mopsus, and hence arose the name Mopsuhestia (Μοψουεστία, "*the retreat of Mopsus*"), given to the place in question; whether correctly or otherwise, it is difficult to say, most probably, however, the latter. This appellation continued for a long period. Cicero (*Ep. ad Fam.*, 3, 8) speaks of *Mopsuhestia*. Pliny, however (5, 27), calls it merely *Mopsus*. Under the Byzantine empire its name was corrupted to Mampsysta, or Mamista, or Mansista. (*Cod. Theodos., de conlat. donator.*, l. 1.—*Glycas, Ann.*, pt. 4, p. 306.—*Itin., Hierosol.*, p. 580.) The modern *Mensis* appears to be a farther corruption of these names. (*Leake, Journal*, p. 217.) It would seem that the early origin of Mopsuhestia is contradicted by the silence of Xenophon, and also of the historians of Alexander. Strabo is the first who makes mention of the place. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 101, *seqq.*)

Mopsus, I. a celebrated prophet, son of Manto and Apollo. He officiated at the altars of Apollo at Claros; and from his unerring wisdom and discernment gave rise to the proverb, "more certain than Mopsus." He distinguished himself at the siege of Thebes; but he was held in particular veneration at the court of Amphilochus, at Colophon in Ionia. Having been consulted, on one occasion, by Amphilochus, who wished to know what success would attend his arms in a war which he was going to undertake, he predicted the greatest calamities: but Calchas, who had been the soothsayer of the Greeks during the Trojan war, promised the greatest successes. Amphilochus followed the opinion of Calchas, but the prediction of Mopsus was fully verified. This had such an effect upon Calchas that he died soon after. His death is attributed by some to another mortification of the same nature. The two soothsayers, jealous of each other's fame, came to a trial of their skill in divination. Calchas first asked his antagonist how many figs a neighbouring tree bore; ten thousand and one, replied Mopsus. The figs were gathered, and his answer was found to be true. Mopsus now, to try his adversary, asked him how many young ones a certain pregnant sow would bring forth, and at what time. Calchas confessed his inability to answer, whereupon Mopsus declared that she would be delivered on the morrow, and would bring forth ten young ones, of which only one would be a male. The morrow proved the veracity of his prediction, and Calchas died through the grief which his defeat produced. (*Tzetzes, ad Lycophr.*, 427.) Amphilochus subsequently, having occasion to

visit Argos, intrusted the sovereign power to Mopsus, to keep it for him during the space of a year. On his return, however, Mopsus refused to restore to him the kingdom, whereupon, having quarrelled, they engaged and slew each other. (*Tzetz. ad Lycophr.*, 440.) According to another legend, he was slain by Hercules. (*Tzetz. ad Lycophr.*, 980.)—II. A son of Ampyx and Chloris, born at Titaressa in Thessaly. He was the prophet and soothsayer of the Argonauts, and died at his return from Colchis by the bite of a serpent in Libya. (*Hygin., fab.*, 14, 128, 172.—*Tzetz. ad Lycophr.*, 980.)

Morgantium (or ia), a town of Sicily, southeast of Agyrium, and nearly due west from Catana. It lay in the neighbourhood of the river Symæthus. The village of *Mandri Bianchi* at present occupies a part of its site. (*Mannert*, vol. 9, pt. 2, p. 430.)

Morimarūsa, a name applied by the Cimbri to the Northern Ocean (*Plin.*, 4, 27), and which means "the Dead Sea." In the Welsh tongue, *Mor* is the "sea," and *Marr* "dead." In the Irish, *muir-croinn* denotes a thick, coagulated, frozen sea. (*Class. Journ.*, vol. 6, p. 296, *seqq.*)

Morĭni, a people of Belgic Gaul, on the shores of the British Ocean, and occupying what would correspond to *le Boulonnais*, part of the *Department du Nord*, and of *Flanders* along the sea. Their name is derived from the Celtic *Mor*, which signifies "the sea," and denoted a people dwelling along the seacoast. (Compare *Thierry, Hist. des Gaulois*, vol. 2, p. 40.) The Portus Itius or Iccius lay within their territories, and the passage hence to Britain was considered as the shortest. Virgil (*Æn.*, 8, 727) calls them "*extremi hominum*," with reference to their remote situation on the coast of Belgic Gaul. (*Heyne, ad loc.*—Compare *Plin.*, 19, 1.) Their cities were, Civitas Morinorum, now *Terouenne*; and Castellum Morinorum, now *Montcassel*. (*Cæs., B. G.*, 4, 21.)

Morpheus (two syllables), the God of Sleep, and also of dreams, and hence his name from the various *forms* (μορφή, "*form*," "*figure*") to which he gives being in the imagination of the dreamer. Thus Ovid (*Met.*, 11, 634) styles him "*artificem, simulatoremque figuræ*." (Compare *Gierig, ad loc.*) Morpheus is sometimes represented as a man advanced in years, with two large wings on his shoulders, and two smaller ones attached to his head. This is the more common way of representing him. (*Winckelmann, Werke*, vol. 2, p. 555.) In the Museum Pio-Clementinum, he is sculptured in relief on a cippus, as a boy, treading lightly on tiptoe: on his head he has two wings; in his right hand a horn, from which he appears to be pouring something; in his left a poppy-stalk with three poppy-heads. On a relief in the Villa Borghese, the god of dreams is again represented as a boy with wings, and holding the poppy-stalk, but without any horn. (*Winckelmann*, vol. 2, p. 713.)

Mors, one of the deities of the lower world, born of Night without a sire. Nothing is particularly known relative to the manner in which she was worshipped. "The figures of Mors or Death," says Spence, "are very uncommon, as indeed those of the evil and hurtful beings generally are. They were banished from all medals; on seals and rings they were probably considered as bad omens, and were, perhaps, never used. —Among the very few figures of Mors I have ever met with, that in the Florentine gallery is, I think, the most remarkable: it is a little figure in brass, of a skeleton, sitting on the ground, and resting one of its hands on a long urn. I fancy Mors was common enough in the paintings of old, because she is so frequently mentioned in a descriptive manner by the Roman poets. The face of Mors, when they gave her any face, seems to have been of a pale, wan, dead colour. The poets describe her as ravenous, treacherous, and furious. They speak of her roving about open-mouthed, and seem to give her black robes and dark wings. As the ancients had more horrid and gloomy notions of death than we have at present, so the greater part of their descriptions are of a most frightful and dismal turn."—Compare with this the language of Niebuhr (*Roman Hist.*, vol. 1, p. 110, *Cambridge transl.*), who speaks of the genius of death, represented on Etrurian bas-reliefs, as a perfect cherub. (*Micali*, pl. 44.)

Mortuum Mare. *Vid.* Mare Mortuum.

Mosa, a river of Gallia Belgica, on the confines of Germania Cisrhenana. It rose in Mount Vogesus, among the Lingones, and emptied into the Vahalis. It is now the *Maas* or *Meuse*. (*Cæs., B. G.*, 4, 10. —*Tacitus, Ann.*, 2, 6.—*Plin.*, 4, 14, *seqq.*—*Amm Marcell.*, 17, 2, 9.) In the Peutinger Table it is called the Mosaha.—Mosæ Pons, otherwise called Trajectus Mosæ (*Itin. Ant.*, 461), is the modern *Maestricht*.

Moscha, a harbour of Arabia Felix, at the mouth of the Sinus Persicus. (*Ptol., in Huds. G. M.*, 3, 13. —*Arrian, Peripl., in Huds. G. M.*, 1, 18.) It was much frequented, according to Arrian, on account of the Sachalitic incense obtained there. Much doubt has arisen relative to the precise situation of this port. The opinion which makes it correspond to the modern *Mascate*, though plausible on account of the similarity of names, cannot be supported. Moscha more probably answers to the modern *Sadschar*, which D'Anville calls *Seger*, and Vincent *Schoehr*. (*Mannert Geogr.*, vol. 6, pt. 1, p. 102, *ed.* 1831.—*Vincent's Periplus*, p. 344, *seqq.*)

Moschi, a people of Asia, dwelling, according to Mela (1, 2; 3, 5), in the vicinity of the Hyrcanian Sea; but according to Pliny (6, 4), around the sources of the Phasis, between the Euxine and Caspian Seas. Stephanus of Byzantium calls them Μόσχοι, and Procopius Μέσχοι. (*Rer. Got.*, 4, 2.)

Moschĭon, I. a physician, whose era is not ascertained. A treatise on "Female Complaints" (Περὶ τῶν γυναικείων παθῶν) is commonly ascribed to him. The best edition is that of Dewez, *Vindob.*, 1793, 8vo. The text is here given after a very good MS. in the Imperial Library at Vienna.—"It is to be regretted," says Mr. Adams, "that this author's work on 'Female Complaints' has descended to us in so imperfect a state; for it appears to have contained very original and ingenious views of practice. His directions relative to the umbilical cord after delivery are more judicious than those laid down by any other ancient author. He disapproves of all the superstitious and ignorant modes of procedure formerly resorted to in such cases, and recommends to tie the cord in two places, and to divide it in the middle with a scalpel or sharp knife. He reprobates the ancient practice of using instruments of wood, glass, reed, or hard crusts of bread. In cases of retention of the placenta, he disapproves of sternutatories, fumigations, suspending weights from the cord, and the like, because such means are apt to occasion hemorrhage; and he directs the midwife in other particulars with great judgment."

Moschus, I. or Mochus, a philosopher of Sidon, and the most ancient name remaining on the list of Phœnician philosophers. If we are to credit Iamblichus (*Vit. Pythag.*, 3, 14), he lived before the time of Pythagoras. After Posidonius, many writers ascribe to him a system of philosophy, which subsequently rose into great celebrity under the Grecian philosophers Leucippus and Epicurus, called the Atomic. It is urged, in defence of this opinion, that the Monads of Pythagoras were the same with the Atoms of Moschus, with which Pythagoras became acquainted during his residence in Phœnicia; and that from Pythagoras this doctrine passed to Empedocles and Anaxagoras, and afterward to Leucippus and Epicurus. (*Stob., Ecl. Phys.*, 1, 13.—*Arist., Metaph.*, 13, 6.) To this may be replied, that

the single evidence of Posidonius the Stoic, who lived so many ages after the time of Moschus, to whom also Cicero allows little credit, and of whose authority even Strabo and Sextus Empiricus, who refer to him, intimate some suspicion, is too feeble to support the whole weight of this opinion. But the circumstance which most of all invalidates it is, that the method of philosophizing by hypothesis or system, which was followed by the Greek philosophers, was inconsistent with the genius and character of the Barbaric philosophy, which consisted in simple assertion, and relied entirely upon traditional authority. The argument drawn from the history and doctrines of Pythagoras is fully refuted, by showing that this part of the history of Pythagoras has been involved in obscurity by the later Platonists, and that neither the doctrine of Monads, nor any of those systems which are said to have been derived from Moschus, are the same with the Atomic doctrine of Epicurus. We may therefore safely conclude, that, whatever credit the corpuscular system may derive from other sources, it has no claims to be considered as the ancient doctrine of the Phœnicians. (*Enfield's History of Philosophy*, vol. 1, p. 75.)—II. A Greek pastoral poet, whose era is not clearly ascertained. Suidas (*s. v.* Μόσχος) states positively that Moschus was the friend or disciple of Aristarchus (for the word γνώριμος, which he employs, may have either signification). If this be correct, the poet ought to have flourished about the 156th Olympiad (B.C. 156). This position, however, is very probably erroneous, since Suidas is here in contradiction with a passage of Moschus himself (*Epitaph. Bion.*, v. 102), in which the poet speaks of Theocritus as a contemporary. Now Theocritus flourished B.C. 270.—Moschus is said to have been a native of Syracuse, though he spent the greater part of his days at Alexandrea. He was the friend, and, according to some, the disciple of Bion. We have four idyls from him, and some other smaller pieces. 1. Ἔρως δραπέτης ("*Cupid, a run-away*"), a poem of twenty-nine verses. Venus offers a reward to any one who will bring him back to her; and draws a picture of the young deity, so that no one may mistake him.—2. Εὐρώπη ("*Europa*"). The subject of this poem, which consists of 161 verses, is the carrying off of Europa from Phœnicia to Crete. It is a very graceful and charming piece, and would be worthy of the best age of Grecian literature, were not the introduction rather too long.—Ἐπιτάφιος Βίωνος ("*Elegy on Bion*"), a piece of 133 verses. The poet represents all nature as mourning the death of Bion. It is a very elegant production; but overloaded with imagery, and open to the charge of what Valckenaer calls "*elegantissimam luxuriem.*"—4. Μεγάρα, γυνὴ Ἡρακλέους ("*Megara, spouse of Hercules*"), a fragment, containing 125 verses. It is this fragment which some critics have sought to assign to Pisander, and others to Panyasis. We have in it a dialogue between the mother and the wife of Hercules. The scene is laid at Tiryns, and the hero is supposed to be absent at the time, accomplishing one of the labours imposed upon him by Eurystheus. The two females deplore their own hard lot and that of Hercules. This piece contains less imagery and ornament than the other remains which we possess of Moschus. It is marked by a simplicity of manner which recalls to mind the ancient epopée, and is distinguished by traits of genuine feeling.—"Moschus," observes Elton, "seems to have taken Bion for his model, and resembles him in his turn for apologues, his delicate amenity of style, his luxuriance of poetic imagery, and his graceful and, as it were, feminine softness. The 'Elegy on Bion' may at first view appear forced and affected, from its exuberance of conceit; and Dr. Johnson, in his critique on 'Lycidas,' has given a currency to the opinion that, where there is real sorrow, there can be nothing of mere poetry. I am satisfied that the inference is unphilosophical. What is the reason that 'Lycidas,' and that the 'Monody on Lucy,' by Lord Lyttleton, continue to be popular in defiance of criticism? It is that the criticism is hypercritical, and that the popular feeling is right. Shakspeare, who had from nature the deepest intuition into the complicated science of mental philosophy, saw that the human mind perpetually foils the calculations of previous reasoning. We are often struck with the language and deportment of his characters, as contrary to what might have been expected under such circumstances; and yet we shall, I believe, invariably find that Shakspeare, in disappointing the vulgar notions of probability or consistency, has taken his instructions from practical human life Among various instances, that of a seemingly affected and overstrained mode of diction, and far-fetched train of sentiment, may be adduced as one of the most prominent, and as that which is most frequently condemned, with a positive confidence, as a glaring violation of a universally acknowledged rule. But it will be found that the human mind, when acted upon by any extraordinary excitement, does in fact fly to remote associations, and vent its superfluous energy in violent combinations, and in a wild sportiveness of imagery. The 'Elegy' of Moschus, like the 'Lycidas' of Milton, is no impeachment of the poet's accurate taste or genuine simplicity of feeling: it is, in either instance, the luxury of sorrow which pleases itself with grotesque and romantic creations of an excited fancy: it is the revery of a poet; accompanied with that natural irregularity of mind, that unseating of the judgment by an overbalance of the imagination, which marks the delirious excess of melancholy in the man." (*Specimens of the Classic Poets*, vol. 1, p. 369, *seqq.*)—The remains of Moschus are given in the collections of Brunck, Gaisford, and Boissonade. One of the best separate editions is that of Manso, *Gothæ*, 1784 and 1807, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 165.)

Moschylus. *Vid.* Mosychlus.

Mosella, a river of Belgic Gaul, rising in the range of Mount Vogesus, and flowing through the territories of the Leuci, Mediomatrici, and Treveri, into the Rhine at Confluentes (*Coblentz*). It is now the *Moselle*. (*Tac., Ann.*, 13, 53.—*Amm. Marcell.*, 16, 3.—*Flor.*, 3, 10.)

Mosychlus or Moschylus, a mountain in Lemnos, and the earliest volcano known to the Greeks. (*Ukert, über Lemnos und den Mosychlos.—Allg. Geogr. Ephem.*, 1802, p. 12.) Hence Lemnos is mentioned by Homer (*Od.*, 8, 283) as the favourite abode of Vulcan; and this island received him when hurled from the skies. (*Il.*, 1, 592.) Mosychlus is mentioned as a volcanic mountain by many of the later writers, and was situate on the eastern side of the island. (*Antim., ap. Schol. ad Nicand., Theriac.*, 474.—*Schol. ad Lycophr.*, 227.—*Nicand., Theriac.*, 458.—*Hesych., s. v.* Μόσχυλος.—*Steph. Byz., s. v.* Αἰθάλη.—*Varro, L. L.*, 7, 19, &c.) It is thought to have sunk in the sea a short time after the age of Alexander, together with the island Chrysa.—When the western parts of Europe became better known to the Greeks, and Ætna, with the Æolian isles, attracted their attention, they seem to have transferred the forges of Vulcan to this latter quarter. (Compare the authorities cited by Cluver, *Sic. Ant.*, l. 2, p. 407.) According to other mythological fables, Typhon or Typhoëus lay buried beneath Ætna (*Æschyl., Prom. Vinct.*, 372, *seqq.*—*Pind., Pyth.*, 1, 29, *seqq.*—*Cluv., Sic. Ant.*, l. 1, p. 108), or, as others relate, Enceladus (*Oppian, Cyneg.*, 1, 273, *seqq.*—*Creuzer, ad Xanth., fragm.*, p. 163, *seqq.*); and the battle-ground between the gods and giants was placed by some in Sicily, by others near Cumæ in Italy. (*Apollod.*, 1, 6, 3.—*Strab.*, 243.—*Id.*, 281.—*Plin.*, 3, 9.—*Id.*, 18, 29.—*Polyb.*,

3, 91 —*Diod. Sic.*, 4, 21.—*Id.*, 5, 71.) Almost every volcanic situation, however, in the ancient world, seems to have had this honour in succession conferred upon it. (Compare *Berkel, ad Steph. Byz., s. v.* Παλλήνη.)

Mosynæci, a people of Pontus in Asia Minor, on the coast near Cerasus. (*Xen., Anab.*, 5, 4, 2.) The 10,000 Greeks passed through their country in their retreat. The name is one given them by the Greeks, from the circumstance of their dwelling in *wooden towers* or forts (*μόσσυν, a wooden tower*, and *οἰκέω*, "*to dwell.*"—*Sturz, Lex. Xen.*, vol. 3, p. 175.—Compare *Apoll. Rhod.*, 2, 1018.—*Schneider, ad Xen., l. c.*).

Mulcĭber, a surname of Vulcan, from the verb *mulceo*, "to soften," and alluding to the softening influence of fire upon metals. (*Aul. Gell.*, 13, 22.—*Macrob., Sat.*, 1, 12.—*Ovid, Met.*, 2, 5.)

Mulūcha, a river of Africa, the same, according to the common account, with the Molochath and Malva, and which separated Mauritania from Numidia in the time of Bocchus, king of the former country. Hamaker, however (*Miscellanea Phœnicia*, p. 240, *seqq.*), disputes the correctness of this, and makes distinct rivers of the Molochath, Malva, and Mulucha. According to this writer, the Molochath was the boundary between the two countries above mentioned in the time of Bocchar (*Liv.*, 29, 30); at a subsequent period, Mauritania was extended to the river Mulucha, in the days of Bocchus: under Bogud, the son of Bocchus, it was farther extended to the Ampsagas; but afterward, under Juba, was circumscribed by the Nasava: and finally, under the Emperor Claudius, the Ampsagas was again made the eastern limit, and Mauritania, thus enlarged, was divided by that emperor into two provinces, which the third river, the Malva, separated. (*Hamaker, l. c.*) According to the same Oriental scholar, the names Mulucha and Molochath both signify "*salt*;" while Malva has the meaning of "*full*," and indicates a large and copious stream. (*Hamaker*, p. 245. —Compare *Gesenius, Phœn. Monument.*, p. 425.)

Mulvius Pons. *Vid.* Milvius Pons.

Mummius, I. Lucius, a Roman of plebeian origin. Having been sent (B.C. 153) into Farther Spain as prætor, he experienced at first a considerable check; but not long after retrieved his credit, and gained several advantages, which, though not very decisive, yet obtained for him the honours of a triumph. (*Appian, Bell. Hisp.*, 56.—*Schweigh., ad loc.*) Having been elected consul B.C. 146, and charged with the continuance of the war against the Achæan league, he received the command of the forces from Metellus, encamped under the walls of Corinth, and defeated the enemy in a pitched battle. This victory put him in possession of the city, which was plundered and burned by his troops. The finest works of art became the prey of the conquerors, and were either destroyed in the conflagration or sent off to Rome. It is said that Mummius, in the true spirit of a rude and unlettered soldier, made it an express condition with those who had contracted to convey, on this occasion, some of the choicest works of art to Rome, that if they lost any they must *replace them by new ones!* ("*si eas perdidissent, novas esse redditurus.*"—*Vell. Paterc.*, 1, 13). On his return, Mummius was honoured with another triumph, and obtained the surname of *Achaïcus*. He was elected consul a second time, B.C. 141, during which year the Capitol was gilded. (*Plin.*, 33, 3.) Mummius died so poor as not to leave sufficient for a dowry for his daughter, who accordingly received a portion from the senate. He left some orations behind him, which Cicero characterizes as plain and oldfashioned in their style ("*simplex quidem L. Mummius et antiquus.*"—*Brut.*, 25). But the same writer does justice elsewhere to his great probity and disinterestedness, in bringing back from Corinth nothing wherewith to make himself a richer man. (*De Officiis*, 2, 22.) Appian states that Mummius was condemned under the Varian law, and punished with exile, and that he ended his days at Delos. (*Bell. Civ.*, 1, 37.) This, however, is very probably an error on the part of the historian, who seems to have confounded him with L. Memmius, mentioned by Cicero in his Brutus (c. 89.—Consult *Schweigh., Ind. ad App., s. v. Mummius.*—*Freinshem.*, 71, 41).—II. Spurius, brother of the preceding. He is mentioned by Cicero, with more praise as a public speaker than his brother; and is also said to have been attached to the Stoic philosophy. (*Cic., Brut.*, 25.)

Munatĭus, Plancus, a Roman whose name frequently occurs in the history of the civil wars. He was one of Cæsar's warmest partisans, and was sent by him into Gaul to found colonies there. He was also intended by him for the consulship. After the battle of Mutina, he joined his forces to those of Antony and Lepidus, and became consul with the former, A.U.C. 712. He afterward accompanied Antony into Egypt, where he performed the part of a vile courtier, and even of a buffoon, around the person of Cleopatra. When fortune deserted his protector, he turned his back upon him and embraced the party of Octavianus. In 732 he was chosen censor. We have several letters of his among the correspondence of Cicero. They betray the equivocal character of the man. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 149.)

Munda, a strongly fortified and large city of Hispania Bætica, on the coast, southwest of Malaca. (*Strabo*, 141, 160.) In its vicinity was fought the famous battle between Cæsar and the sons of Pompey, which put an end to the war. (*Hirt., Bell. Hisp.*, c. 31.) It was a most desperate action, and even the veterans of Cæsar, who for upward of fourteen years had signalized their valour, were compelled to give way. It was only by the most vigorous exertions that the sons of Pompey were at last defeated. Cæsar is said to have given up all for lost at one period of the fight, and to have been on the point of destroying himself. As he retired after the battle, he told his friends that he had often fought for victory, but that this was the first time he had fought for his life. Cæsar is said to have lost 1000 of his best soldiers: the enemy had 30,000 slain. The battle was fought the 17th March, B.C. 45. After the battle, the siege of Munda ensued, and the assailants are said actually to have made use of the dead bodies of the enemy in elevating their mound to a sufficient height. The little village of *Monda* in Grenada is supposed to lie near the ancient city. (*Plin.*, 3, 3.—*Liv.*, 24, 42.—*Sil. Ital.*, 3, 400.—*Florus*, 4, 2.—*Dio Cass.*, 43, 39.—*Val. Max.*, 7, 6.)

Munychĭa (and Æ), one of the ports of Athens, so called, it is said, from Munychus, an Orchomenian, who, having been expelled from Bœotia by the Thracians, settled at Athens. (*Diod. Sic., fragm.*, 7.) Strabo describes it as a peninsular hill, connected with the continent by a narrow neck of land, and abounding with hollows, partly natural and partly the work of art. When it had been enclosed by fortified lines, connecting it with the other ports, Munychia became a most important position, from the security it afforded to these maritime dependencies of Athens, and, accordingly, we find it always mentioned as the point which was most particularly guarded when any attack was apprehended on the side of the sea. (*Thucyd.*, 8, 92.—*Xen., Hist. Gr.*, 2, 4.—*Plut., Vit. Phoc.*—*Cramer's Anc. Greece*, vol. 2, p. 351.) Hobhouse, in speaking of the Munychian harbour, observes, "the old harbour of Munychia is of a circular form: there are several remains of wall running into the water, and a piece of pier is to be seen at each side of the mouth of it; so that the entrance, as well as the

anole port, is smaller than that of the Piræus. The direction of the port is from south to north. If the harbour once contained four hundred ships, each vessel must have been a wherry." (Vol. 1, p. 301, *Am. ed.*) See more on this subject in the remarks on the articles Phalerus and Piræus.

Muræna, I. L. Licinius, a Roman commander. He had charge of Sylla's left wing in the battle with Archelaus, near Chæronea, and contributed powerfully to the victory which Sylla gained on that occasion. After the latter had concluded a treaty of peace with Mithradates, he left Muræna in command of the Roman forces in Asia, who, not long after, broke the treaty and invaded Cappadocia, plundering the treasures of the temple at Comana. Mithradates, however, met and defeated him on the banks of the Halys. (*Vid.* Mithradates VI.)—II. The son of the preceding, a consul, and colleague of D. Silanus, was accused by Servius Sulpicius and Cato of having been guilty of bribery in suing for the consulship, and was ably defended by Cicero. The oration delivered on this occasion is still extant. Muræna was acquitted.

Mursa, a city of Pannonia Inferior, on the Dravus, a short distance to the west of its junction with the Danube. It was founded by Hadrian, and in its vicinity Magnentius was defeated by Constantius. It corresponds to the modern *Essek*, the capital of Sclavonia. (*Steph. Byz.*, p. 472.—*Ptol.*)

Murtia or Murcia, a surname given to Venus by the Romans. The more popular orthography with the ancient writers was *Myrtia*, from *myrtus*, "the myrtle," and various reasons are assigned for this etymology. (*Serv. ad Eclog.*, 7, 62.—*Ovid, Fast.*, 4, 141.—*Serv. ad Georg.*, 2, 64.) The other form of the name, *Murcia*, is explained as follows by St. Augustine (*de Civ. Dei*, 4, 16): "*Dea Murcia, quæ præter modum non moveretur, ac faceret hominem, ut ait Pomponius, murcidum, id est, nimis desidiosum et inactuosum.*" (Compare *Arnobius*, l. 4, p. 132.) She had a temple at the foot of the Aventine Hill, and hence this hill was anciently called Murcius. (*Festus.—Liv.*, 1, 33.)

Musa, Antonius, a celebrated physician at Rome, in the age of Augustus. He is commonly supposed to have been a freedman of that emperor's. Some, however, make him to have been of Greek origin, and the son of a parent named Iasus. Pliny speaks of a brother of Musa's, named Euphorbus, who was physician to Juba II., king of Mauritania; and he adds, that a certain plant, the virtues of which were discovered by him, received from this prince the complimentary name of Euphorbia. (*Plin.*, 25, 7.) Musa had received an excellent education. It appears that he took up the study of medicine merely with the view of relieving his own father, who was weighed down with infirmities, and his filial piety was richly rewarded by the distinguished proficiency to which he attained in the healing art. His reputation became established by a successful cure which he performed in the case of the emperor. Augustus had been suffering for a long time under a complaint about which the ancient writers give us no exact information, but which the imperial physicians appear only to have aggravated by the use of warm remedies. Musa was at length called in, and the emperor placed himself in his hands. Discarding all fomentations and heating remedies, Musa prescribed the cold bath and refreshing drinks, and Augustus soon recovered the health to which he had long been a stranger. (*Sueton., Vit. Aug.*, 81.—*Dio Cass.*, 53, 30.—*Plin.*, 29, 1.) Augustus and the senate not only presented Musa with a considerable sum of money, but also bestowed upon him the rank of an *eques* or knight, and caused a brazen statue to be erected to him in the temple of Æsculapius. (*Ackermann, Prolus. de Ant. Mus.*, § 6, p. 15.) It is also said, that, out of consideration for Musa, the whole medical profession were to be exempted from taxes for the time to come. Indeed, from this period, instruction in the healing art became more highly esteemed at Rome, and was placed on a level with the teaching of Philology, Rhetoric, and Philosophy (Consult *Gaupp, de prof. et med. eorumque privileg.* p. 29, *Vratislav.*, 1827.) Musa was not always, however, so successful in his practice; and the use of the cold bath, which had saved Augustus, hastened, or, at least, could not prevent, the death of the young Marcellus. This, at least, is the account given by Dio Cassius (53, 30). It must be observed, however, in justice to Musa, that Suetonius, Velleius Paterculus, Pliny, and Tacitus, are silent on this head. Dio Cassius, in another passage (53, 33), states, that Livia was suspected by some of having caused poison to be administered to young Marcellus, which baffled all the skill of his physicians; but he adds, that the prevalence of a severe epidemic during that and the following year, by which great numbers perished, rendered this suspicion somewhat improbable. Velleius Paterculus, Pliny, and Tacitus make no such reproach to the memory of Musa; and Servius, in a note to Virgil (*Æn.*, 6, 862), attributes the death of Marcellus to a different cause. (Compare *Bianconi, Lettres sur Celse*, p. 59.—*Rose, Diss. de Aug. contr. med. curato, Hal.*, 1741.) The cold bath, after this, was for a long time discontinued, until Charmis of Massilia brought it again into use at Rome, with great emolument to himself and advantage to invalids. (*Plin., l. c.—Essai Hist. sur le Med. en France*, p. 20, *Paris*, 1762.)—The talents of Musa do not appear to have been confined to the medical art. Virgil praises his spirit and taste in an epigram contained in the *Catalecta* (13), in which he says that Phœbus and the Muses had bestowed upon him their choicest gifts. He appears, in fact, to have been on intimate terms with both Virgil and Horace, the latter of whom he advised to leave off bathing at Baiæ. (*Epist.*, 1, 15.) Musa is said to have been the first that made use of the flesh of vipers in curing ulcers, and employed, as simples, lettuce, succory, and endives. He was the inventor of many remedies, which all bore his name. (*Galen, de Comp. Med., sec. loc.*, lib. 8, p. 287, &c.—*Plin.*, 29, 6.)—Two works are erroneously ascribed to Musa, one a treatise "*De Herba Betonica*," published by Humelberg with notes, *Tigur.*, 1537, 4to; and the other a poetical fragment, "*De tuenda valetudine*," addressed to Mæcenas, which appeared at *Nuremberg*, 1538, 8vo, under the editorial care of Troppau. The genuine fragments of Musa were collected by Caldani: "*Antonii Musæ fragmenta quæ exstant*," *Bassano*, 1800, 8vo.—There is a curious dissertation of Bishop Atterbury's (*Lond.*, 1740, 8vo), in which he undertakes to prove that Virgil has commemorated Musa in the twelfth book of the Æneid, under the character of Iaspis. (*Biogr. Univ.*, vol. 30, p. 465, *seq.—Sprengel, Hist. Med.*, vol. 2, p. 23, *seq.—Bähr, Gesch. Röm. Lit.*, vol. 1, p. 691.)

Musæ, certain goddesses who presided over poetry, music, and all the liberal arts and sciences, and who were the daughters of Jupiter by the nymph Mnemosyne. No definite number of the Muses is given by Homer; for the verse in which they are said to be *nine* is now regarded as spurious. (*Od.*, 24, 60.) Perhaps originally, as in the case of the Erinnyes and so many other deities, there was no precise number. Pausanias (9, 29, 1) gives an old tradition, according to which there were only three Muses: Melete (*Practice*), Mneme (*Memory*), and Aœde (*Song*). Aratus said there were four, the daughters of Jupiter and the nymph Plusia (*Wealthy*), and that their names were Thelxinoë (*Mind-soother*), Aœde, Melete, and Arche (*Beginning.—Cic., N. D.*, 3, 21.—*Eudocia*, 294). Alcman and some other poets made the Muses the daughters of Heaven and Earth. (*Diod. Sic.*, 47.—*Pausan.*, 9, 29, 4.) The more received opinion makes them nine in number, and, as we have already remark-

ed, the daughters of Jupiter and of Mnemosyne, the goddess of Memory. (*Hes., Theog.*, 53, *seqq.*—*Id. ib.*, 76.)—The names of the Muses were Calliope, Clio, Melpomene, Euterpe, Erato, Terpsichore, Urania, Thalia, and Polymnia, an account of each of whom will be found under their respective names, as well as of the particular departments which later ages assigned to each. —Pieria in Macedonia is said by Hesiod (*Theog.*, 53) to have been the birthplace of the Muses; and everything relating to them proves the antiquity of the tradition, that the knowledge and worship of these goddesses came from the North into Hellas. (*Buttmann, Mythol.*, vol. 1, p. 293.—*Voss, Mythol. Briefe*, vol. 4, p. 3.—*Müller, Orchom.*, p. 381.—*Id., Prolegom.*, p. 219.) Almost all the mountains, grottoes, and springs from which they have derived their appellations, or which were sacred to them, were in Macedonia, Thessaly, Phocis, or Bœotia. Such are the mountains Pimpla, Pindus, Parnassus, Helicon; the fountains Hippocrene, Aganippe, Castalia; and also the Corycian Cave.—The Muses, as Homer informs us (*Il.*, 2, 594), met the Thracian Thamyris in Dorion (in the Peloponnesus) as he was returning from Œchalia. He had boasted that he could excel them in singing; and, enraged at his presumption, they struck him blind and deprived him of his knowledge of music. Shortly after the birth of these goddesses, the nine daughters of Pierus, king of Æmathia, are said to have challenged them to a contest of singing. The place of trial was Mount Helicon. At the song of the daughters of Pierus, the sky became dark, and all nature was put out of harmony; but at that of the Muses, the heavens themselves, the stars, the sea, and the rivers, stood motionless, and Helicon swelled up with delight, so that his summit would have reached the sky had not Neptune directed Pegasus to strike it with his hoof. The Muses then turned the presumptuous maidens into nine different kinds of birds. (*Nicander, ap. Anton. Lib.*, 9.) Ovid, who relates the same legend (*Met.*, 5, 300, *seqq.*), says they were turned into magpies, and he is followed by Statius. (*Silv.*, 2, 4, 19.)—The most probable derivation of the name *Muse* (Μοῦσα) seems to be that which deduces it from the obsolete verb *μάω*, "*to inquire*" or "*invent*;" so that the Muses are nothing more than personifications of the inventive powers of the mind as displayed in the several arts. (*Keightley's Mythology*, p. 185, *seqq.*)

Musæus, I. an early Greek bard, of whom little more is known than of Orpheus, the history of his life being enveloped in mystery and encumbered with fables. Plato calls him the son of Selene, and, as if to leave no doubt about the meaning of this latter name, Hermesianax, in a passage of his Leontion, preserved by Athenæus, says that Mene, that is, the Moon, was the mother of this poet, whom he styles the favourite of the Graces. (*Athen.*, 13, p. 597, *c.* —Compare *Schol. ad Aristoph., Ran.*, 1065.) Others merely make a nymph to have been his parent. Musæus was born either at Athens or at Eleusis, for the ancient writers are not agreed upon this point: he was originally, however, from Thrace, and descended from the illustrious family of the Eumolpidæ, which owed its origin to the Thracian Eumolpus. This family was in possession of certain mysteries and peculiar rites of initiation, and claimed from father to son the gift of prophecy. Musæus was the fourth or fifth in descent from Eumolpus: tradition named Antiphenes for his father. He is placed in the Arundelian marbles at 1426 B.C., when his hymns are said to have been received into the celebration of the Eleusinian mysteries. He passed the greater part of his life at Athens, and in the time of Pausanias, the quarter of the city where he had resided, and where he was also interred, still bore the name of Museum (Μουσεῖον.—*Pausan.*, 1, 25). He was married to Deïope, by whom he had Eumolpus the younger, who presided at the expiation of Hercules. Some traditions made Musæus the disciple of Orpheus; others, on the contrary, call him the preceptor of the latter; and Suidas states expressly, that, although a disciple of Orpheus, he was more advanced in years than the latter, who bequeathed to him his lyre. According to another tradition, this instrument was intrusted to Musæus by the Muses, who had found it on the seashore after the death of Orpheus.—The poems of Musæus, neglected very probably at a later period, when the poetry of Ionia, more consonant with the genius of the Greek nation, became widely diffused, were interpolated to such a degree, that, when in a subsequent age they became the subject of critical investigation, it was no longer possible to distinguish between what was original and what had been added. Pausanias (1, 22) regarded the hymn in honour of Ceres as the only genuine one: all the rest appeared to him the work of Onomacritus, who was contemporary with the Pisistratidæ; for the poem of *Hero and Leander*, which we have remaining, is by another Musæus, surnamed the grammarian.—We will now proceed to enumerate the titles of the works ascribed to the ancient bard.—Χρησμοί ("*Oracles*"). Musæus, according to Herodotus (8, 96), had predicted the happy issue of the battle of Salamis; that is, some one had applied to this event, so glorious for the Greeks, one of the old prophecies preserved among the people; just as was afterward done with regard to the three verses preserved for us by Pausanias (10, 9), and in which the Athenians saw, with the more willingness, a prediction relative to the battle of Ægos Potamos, because it confirmed the suspicions they had before entertained of the treachery of Adimantus. This last-mentioned oracle of Musæus, and also another, likewise in three verses, preserved by Clemens Alexandrinus (*Stromata*, 8, p. 738), are the two chief fragments that remain to us of the poetry of Musæus. His oracles were collected by Onomacritus, in obedience to the orders of Hipparchus; but the poet Lasus, of Hermione, having detected the fraud practised by Onomacritus, who had intermingled his own productions with these ancient prophecies, Hipparchus drove the impostor into exile. (*Herodotus*, 7, 6.) It appears, that after this it was impossible to distinguish what belonged to Musæus from what had been interpolated by Onomacritus.—2. Τελεταί ("*Initiations*"). A passage in the Republic of Plato (vol. 6, p. 221, *ed. Bipont.*) explains the object of this species of poetry: by these initiatory forms the acts of sacrilege committed either by individuals or entire communities were expiated. They were also cited under the title of Καθαρμοί ("*Purifications*"), or Παραλύσεις ("*Absolutions*").—3. Ἀκέσεις νόσων ("*Charms against maladies*"). Cited by Aristophanes (*Ran.*, 1033) and Eustathius (*ad. Il., introd.*).—4. Σφαῖρα ("*The Sphere*"). An astrological poem. Diogenes Laertius, in speaking of Musæus, says, *ποιῆσαι δὲ Θεογονίαν καὶ Σφαῖραν πρῶτον*: the meaning of this is, that he was the first who versified such subjects as a Theogony and the Sphere. Sir Isaac Newton incorrectly gives this a literal translation, that Musæus was the first who constructed a sphere, and on this error is founded the calculation of that celebrated mathematician, according to which the Argonautic expedition took place 936 B.C. (Consult *Clavier, Hist. des premiers temps de la Gréce*, 2*d ed.*, vol. 3, p. 24.)—5. Θεογονία ("*A Theogony*").—6. Τιτανογραφία, a description of the war of the Titans.—7. Ὑποθῆκαι ("*Precepts*"). Addressed to his son Eumolpus. Also cited under the title of Εὐμόλπια ποίησις. It is supposed by some to have been a code of instructions for the celebration of the mysteries. According to Suidas, it contained 4000 verses.—8. Κρατήρ. Servius (*ad Æn.*, 6, 667) is the only one that cites this poem. He says it was the first production of Musæus, and was dedicated to Orpheus. The title would seem to in-

nicate a work of a mixed character, as the term κρατήρ denotes a vessel in which wine and water were mixed. —9. *A Hymn to Ceres.* Cited by Pausanias as the only authentic production of Musæus. It was composed for the family of the Lycomedæ, who appear to have cherished a particular veneration for Ceres; for they possessed a temple of this goddess, which was destroyed by the Persians, and which Themistocles, who belonged to this same family, rebuilt. (*Plut., Vit. Them.*)—10. *A Hymn in honour of Bacchus.* Cited by Ælius Aristides in his Eulogium on this divinity.—11. Περὶ Θεσπρωτῶν ("*Of the Thesprotians*"). Clemens Alexandrinus states, that Eugammon of Cyrene, a poet who flourished about the 53d Olympiad, claimed this as his own production, and published it under his own name. To render such an act of plagiarism at all possible, the poem of Musæus must have previously fallen into complete oblivion. It contained a description of the remarkable things in Thesprotia.—12. *Isthmian Songs.* Cited by the scholiasts on Euripides and on Apollonius Rhodius. These cannot, however, have been productions of Musæus, as he lived before the establishment of the Isthmian games.—The few scattered remains that we possess of Musæus have been reunited by H. Stephens, in his collection of the philosophic poets, and, among others, by Passow, in his "*Musæus, Urschrift, Uebersetzung, Einleitung, und Kritische Anmerkungen,*" *Leipzig*, 1810, 8vo.—II. A native of Ephesus, who resided at Pergamus. He was the author of an epic poem in ten books, entitled *Persεïs*, and also of other effusions in honour of Eumenes and Attalus. Moreri thinks that he wrote the *Isthmian Songs*, which the scholiasts on Euripides and on Apollonius Rhodius cite under the name of Musæus. He does not appear to have been the writer of whom Martial speaks (12, 97).—III. A grammarian, the author of a poem founded on the story of Hero and Leander. Opinions have greatly varied relative to the age of this production. Julius Cæsar Scaliger believed that it was the composition of the elder Musæus, the Athenian, and anterior, consequently, to the Iliad and Odyssey. (*Ars Poet.*, 5, 2, 214.) The poem in question is undoubtedly, as far as regards the story itself and the diction in which it is arrayed, worthy of a place among the earlier poems of the Greeks; and yet, at the same time, it bears evident marks of a much more recent origin, as well in the colouring of sentiment with which the author has softened down the plainer and less delicate handling of such subjects as this, which marked the earlier writers, as in some of the images which are occasionally introduced. For example, no poet of the Homeric age would have indulged in such a sentiment as the following: "The ancients falsely asserted that there were only three Graces: every laughing glance of Hero's blooms with a hundred." The opinion, therefore, of the elder Scaliger has been rejected by Joseph his son, and by all subsequent critics. Some have placed this poem in the 12th or 13th century, because the first and only mention of it is made by Tzetzes, who speaks of it in his Chiliads (2, 435; 10, 520; 13, 943). The purity of language, however, and the taste which distinguish this production of Musæus, do not warrant the opinion of its having been so modern a work. Hence some critics have endeavoured to show that Achilles Tatius and Aristænetus had it under their eyes when they wrote. Now Achilles Tatius is supposed by the best philologists to have written about the middle of the fifth century, and Aristænetus about the close of the same century. Again, Hermann, in his remarks on the changes experienced by the Greek hexameter, has shown that the poem of Hero and Leander is later than the Dionysiacs of Nonnus. From all these approximations, therefore, we may fix the era of the poem in question between 430 and 480 A.D. A circumstance, moreover, unimportant in itself, comes in support of this calculation. All the manuscripts give to the author of the poem the title of grammarian: now, among the letters of Procopius of Gaza, there is one addressed to a certain Musæus: and though he is not styled, in the address, a grammarian, yet the letter evidently is intended for a person of this description. The period when Procopius flourished is fixed at about 520 A.D. If we suppose, then, that the poem of Hero and Leander was a production of Musæus's youth, and that he had attained an advanced age when Procopius addressed to him the letter in question, perhaps between 480 and 500 A.D., nothing will prevent our regarding the correspondent of Procopius as the author of this poem, which thus might have been composed before 450 A.D.—The poem in question bears the following title, Τὰ κατ' Ἥρω καὶ Λέανδρον. It consists of 340 hexameters. The story on which it is founded is an old one; Virgil and Ovid were both acquainted with it, and it bears on its very front the stamp of antiquity: the merit of the composition, however, does not the less belong to the poet. "The Hero and Leander," observes Elton, "exhibits that refinement of sentiment, and that sparkling antithetical ornament which are the indications of modern composition. It is a beautiful and impassioned production; combining in its love-details the warmth and luxuriance of Ovid, with the delicate and graceful nature of Apollonius Rhodius; and, in the peril and tumult of the catastrophe, rising to the gloomy grandeur of Homeric description." (*Specimens of the Classic Poets*, vol. 3, p. 330.—*Schöll, Hist. Lit. Gr.*, vol. 1, p. 46, *seqq.*—*Id.*, vol. 3, p. 123, *seqq.*—*Id.*, vol. 6, p. 85, *seqq.*) The best editions of Musæus are, that of Schrader, *Leovard.*, 1742, 8vo, and *Magd.*, 1775, 8vo, improved by Schäffer, *Lips.*, 1825, 8vo; that of Passow, *Lips.*, 1810, 8vo; and that of Mœbius, *Hal.*, 1814, 8vo.

Mutĭa or Mucia, a daughter of Q. Mutius Scævola, and sister of Metellus Celer. She was Pompey's third wife. Her infidelity induced her husband to divorce her, on his return from the Mithradatic war, although she had borne him three children. Cæsar was the seducer; and hence, when Pompey married Cæsar's daughter, all blamed him for turning off a wife who had been the mother of three children, to espouse the daughter of a man whom he had often, with a sigh, called "his Ægisthus." Mucia's disloyalty must have been very public, since Cicero, in one of his letters to Atticus, says, "*Divortium Muciæ vehementer probatur.*" (*Ep. ad Att.*, 1, 12.)

Mutĭna, a city of Cisalpine Gaul, now *Modena*, situate on the Æmilian Way, in a southeast direction from Placentia and Parma. It is often mentioned in history, and more particularly during the stormy period which intervened between the death of Cæsar and the reign of Augustus. Livy asserts (39, 55) that Mutina was colonized the same year with Parma, that is, 569 U.C.; but Polybius speaks of it as a Roman colony thirty-four years prior to that date (3, 40). Cicero styles it (*Phil.*, 5, 9) "*firmissimam et splendidissimam Populi Romani Coloniam.*" It sustained a severe siege against the troops of Antony, A.U.C. 709. D. Brutus, who defended the place, being apprized of the approach of the consuls Hirtius and Pansa by means of carrier-pigeons, made an obstinate defence. Antony, being finally defeated by those generals and Octavius, was forced to raise the siege. (*Liv., Epit.* 118 *et* 119.—*Cic., Ep. ad Fam.*, 10, 14.—*Vell. Paterc.*, 2, 61.—*Florus*, 4, 4.—*Suet., Aug.*, 10.) Mutina was also famous for its wool. From Tacitus (*Hist.*, 2, 52) we learn that it was a municipium. (*Cramer's Anc. Italy*, vol. 1, p. 56.)

Mutīnus. *Vid.* Mutunus.

Mutius or Mucius. *Vid.* Scævola.

Mutūnus or Mutīnus, a deity among the Romans

much the same as the Priapus of the Greeks. His temple was at first in the city, but was afterward, in the time of Augustus, removed to the twenty-sixth milestone. Festus calls him *Mutinus Titinus*. (Consult *Lactant.*, 1, 20.—*Arnob.*, l. 4, p. 131.—*August., de Civ. Dei*, 4, 11.—*Id. ib.*, 6, 9.—*Tertull., Apol.*, c. 25.—*Dulaure, Hist. des Cultes*, vol. 2, p. 160, *seqq.*)

Muzĕris, a harbour of India intra Gangem, on the western coast, below the Sinus Barygazenus. It was much frequented in the first century of our era, though somewhat dangerous to visit on account of the pirates in its vicinity. (*Plin.*, 6, 23.) It appears to correspond to the modern *Mirzno* or *Mirdschno*. (*Mannert, Geogr.*, vol. 5, pt. 1, p. 199, *seqq.*)

Mycăle, I. a promontory of Ionia, in Asia Minor, opposite the island of Samos. It is a continuation of Mount Messogis, which chain ran along the upper side of the Mæander for the greater part of its course. Mycale was known to Homer (*Il.*, 2, 869), and, at a later day, the Panionium, or solemn assembly of the Ionian states, was held in a temple situate at its foot. (*Herod.*, 1, 148). Its principal celebrity, however, arose from the battle that was fought here between the Greeks and Persians on the 22d of September, 479 B.C., the same day that Mardonius was defeated at Platæa. The battle of Mycale took place in the morning, that of Platæa in the evening. The Samians, without the knowledge of their tyrant or the Persians, had sent messengers to invite the Grecian fleet at Delos to pass over to Ionia, assuring the commanders of their superiority to the Persian force in those seas, and of the disposition of the Ionians to revolt. The Greeks complied; and on their approach, the Persian leaders, feeling themselves too weak for a sea-fight, sent away the Phœnician ships, and, bringing the others to the promontory of Mycale, near Miletus, where the land-army was encamped, drew them upon the beach, an easy thing with the light vessels used in ancient war, and surrounded them with a rampart. The Persian land-army was under the command of Tigranes, and amounted to 60,000 men. It had been left by Xerxes, when he began his expedition, for the security of Ionia: he himself was still at Sardis. The army was posted in front of the ships. The chief commander of the Greeks was Leotychides, a Spartan of one of the royal houses. On arriving, he repeated, with the same double purpose, the stratagem of Themistocles at Artemisium. Sailing along the shore, he made proclamation by a herald to the Ionians, bidding them remember that the Greeks were fighting for their liberty. The Persians were already jealous of the Samians, because they had ransomed and sent home some Athenian prisoners; and their suspicions being strengthened and made more general by the proclamation, they disarmed the Samians, and sent the Milesians to guard the passes, under pretence of profiting by their knowledge of the country, but really to remove them from the camp. The Athenians, advancing along the beach, commenced the action, followed by the Corinthians, Trœzenians, and Sicyonians. After some hard fighting they drove the enemy to his intrenchments, and then forced the enclosure, on which the mass of the army fled, the Persians only still resisting. It was not till now that the Lacedæmonians came up, having been impeded by steep and broken ground. On seeing the Greeks prevailing, the Samians, though unarmed, did what they could in their favour, and the other Ionians followed their example, and sided with the Greeks. The Milesians, who had been sent to guard the passes by the Persians, turned against them, and slaughtered the fugitives. All Ionia now revolted. The fleet proceeded to Samos, where a consultation was held on the fate of that country. It could not protect itself unassisted, and its defence was a burden the Greeks were loath to support. The Peloponnesians proposed to remove the inhabitants, and settle them on the lands of those states that had joined the common enemy: but the Athenians were averse to the desolation of Ionia, and jealous of the interference of others with their colonies; and when they urged the reception of the Ionians into the confederacy, the Peloponnesians gave way, and the Samians, Chians, and other islanders who had joined the fleet were admitted.—Herodotus states, that, after the disembarcation of the Greeks, and previous to the battle, a herald's wand was discovered by them on the beach as they were advancing towards the enemy, and that a rumour, in consequence, circulated among the Greeks that a victory had been obtained by their countrymen over the forces of Mardonius. Nothing, indeed, could be more natural than such a rumour, whether it be considered as the effect of accident or design: that it should afterward have been found to coincide with the truth, is one of those marvels which would be intolerable in a fictitious narrative, and yet now and then occur in the real course of events. Being believed, however, without any reason, it was much more efficacious in raising the confidence and courage of the Greeks than if it had been transmitted through any ordinary channel on the strongest evidence. For now the favour of the gods seemed visible, not only in the substance, but in the manner of the tidings. (*Thirlwall's Greece*, vol. 2, p. 358.—*Herod.*, 9, 98, *seqq.*)—Mount Mycale, according to Strabo, was well wooded, and abounded with game; a character which, as Chandler reports, it still retains. This traveller describes it as a high ridge, with a beautifully-cultivated plain at its foot, and several villages on its side. (*Travels*, p. 179, *seq.*)—II. It has been a subject of considerable discussion among commentators, to ascertain the meaning of Cornelius Nepos, in his Life of Cimon (2, 2), where he makes this commander to have gained a victory at *Mycale* over the combined fleets of the Cyprians and Phœnicians. The battle is described by Diodorus Siculus (2, 61), and by Plutarch in his Life of Cimon. It is mentioned also by Thucydides (1, 100), by Plato (*Menex.—Op., ed. Bek.*, pt. 2, vol. 3, p. 391), by Polyænus (1, 34), by Frontinus (4, 7, 45), and by Mela (1, 14). But all these authorities uniformly make the battle to have been fought at the river Eurymedon, not far from Cyprus. In order to free Cornelius Nepos from the charge of a gross error, it is best to adopt the opinion of Tzschucke, who thinks that there must have been a second and obscurer Mycale, near the Eurymedon in Pamphylia, where the battle above referred to was fought. (Compare *Fischer, ad Corn. Nep., l. c.*)

Mycalessus, a city of Bœotia, northeast of Thebes, and a short distance to the west of Aulis. It was an ancient place, and known to Homer. (*Il.*, 2, 498.—*Hymn. in Apoll.*, 224.) We learn from Thucydides, that, in the Peloponnesian war, Mycalessus sustained a most afflicting disaster, owing to an attack made upon it by some Thracian troops in the pay of Athens. These barbarians, having surprised the town, put all the inhabitants to the sword, sparing neither women nor children, since they savagely butchered a number of boys who were assembled in the public school belonging to the place. The historian affirms, that this was one of the greatest calamities which ever befell a city. (*Thucyd.*, 7, 30.—*Pausan.*, 1, 23.—*Strabo*, 404.) The only remarkable building which it possessed was a temple of Ceres. Sir W. Gell has the following note on the ruins of this ancient town. "Blocks and foundations of a temple, and tombs; possibly the temple of Ceres Mycalessia. The wall of a city on the left, about three hundred yards. Many traces, probably, of Mycalessus." (*Itin.*, p. 130.—*Cramer's Anc. Greece*, vol. 2, p. 161, *seqq.*)

Mycēnæ, I. an ancient city of Argolis, in a northeastern direction from Argos. It was said to have been founded by Perseus, after the death of his grand

father Acrisius. (*Pausanias*, 2, 18.—*Strabo*, 377.) The name was supposed by some to be derived from Mycene, daughter of Inachus; but others assigned a different origin to the word, as may be seen from Pausanias (2, 16). Perseus was succeeded by Sthenelus, married to a daughter of Pelops named Astydamia; after whom followed Eurystheus, Atreus, and Agamemnon. Under the last named monarch, the empire of Mycenæ reached its highest degree of opulence and power, since his authority was acknowledged by the whole of Greece. (*Thucyd.*, 1, 9.—*Diod. Sic.*, 11, 65.)—Mycenæ, which had been superior even to Argos in the Trojan war, declined after the return of the Heraclidæ; and in the 78th Olympiad, or 468 B.C., the Argives, having attacked and captured the city, levelled it to the ground and enslaved its inhabitants. (*Diod. Sic.*, 11, 65.—*Strabo*, 372.) Pausanias attributes the destruction of Mycenæ to the envy which the glory acquired by the troops of that city at Thermopylæ and Platæa had excited in the minds of the Argives (2, 16.—Compare *Herod.*, 7, 202). But Diodorus affirms, that the war arose from a dispute relative to the temple of Juno, which was common to the two republics. Strabo states, that so complete was the destruction of this celebrated capital, that not a vestige remained of its existence. This assertion, however, is not correct, since Pausanias informs us that several parts of the walls were yet standing, as also one of the gates, surmounted by lions, when he visited the ruins. Modern travellers have given us a full and interesting account of these vestiges. The most remarkable among the remains of antiquity is what is termed the Treasury of Atreus. It is a hollow cone of 50 feet in diameter, and as many in height. It is composed of enormous masses of a very hard breccia, or sort of pudding-stone. This extraordinary edifice has obviously been raised by the projection of one stone above another, and they nearly meet at the top. The central stone at the top has been removed, along with two or three others, and yet the building remains as durable as ever, and will probably last to the end of time. Sir W. Gell discovered brass nails placed at regular distances throughout the interior, which he thinks must have served to fasten plates of brass to the wall. (*Gell's Argolis*, p. 29, *seqq.*) These nails consist of 88 parts of copper and 12 of tin. Dr. Clarke opposes the opinion of this being the Treasury of Atreus, principally on the ground that it was without the walls of the city, deeming it far more probable, and more in conformity with what we find in ancient writers, that the Treasury was within the walls, in the very citadel. He considers it to be the Heroüm of Perseus. (*Travels*, vol. 6, p. 493, *Lond. ed.*) Whatever may have been its use, it is worthy of notice, that cells of bronze or brass, i. e., covered within with plates of brass, were very common in ancient Argolis. Such, no doubt, were the brazen place of confinement of Danaë, and the lurking-place of Eurystheus when in fear of Hercules. The remains of the ancient walls are also very curious, being evidently of that style of building called Cyclopean. Among other things, the Gate of the Lions, mentioned by Pausanias, still remains. The modern village of *Krabata* stands near the ruins of Mycenæ.—The name of Mycenæ was probably derived from its situation in a recess (*μυχῷ*) formed by two mountains, and not, as Pausanias imagines, from a mushroom, or the pommel of a sword.

Mycerīnus, a king of Egypt, son of Cheops according to Herodotus (2, 129), but of Chemmis according to Diodorus (1, 64). The last-mentioned writer calls him Mecherinus (Μεχερῖνος), a name which Zoega, by the aid of the Coptic, makes equivalent to '*peaceful*," and which agrees, therefore, very well with the epithet ἥπιος ("*mild*" or "*gentle*"), applied to him by Herodotus (*l. c.*—*Zoega, de Obelisc.*, p. 415.) Mycerinus was remarkable for the justice and moderation of his reign. Larcher makes him to have ruled over Egypt for the space of 20 years, he having ascended the throne, according to this critic, in B.C. 1072, and having been succeeded by Asychis B.C. 1052.—Mycerinus built one of the pyramids, which travellers usually call the third one. It is smaller in size than the others, but, was equally as expensive as the rest, being cased, according to Diodorus Siculus, half way up with Ethiopian marble. Herodotus informs us (2, 133) that this monarch, after having reigned for no great length of time, was informed by the oracle of Latona, at Butos, that he was destined to live only six years longer; and that, on complaining that he, a pious prince, was not allowed a long reign, while his father and grandfather, who had been injurious to mankind and impious to the gods, had enjoyed each a long life, he was told that his short life was the direct consequence of his piety, for the fates had decreed that for the space of 150 years Egypt should be oppressed, of which determination the two preceding monarchs had been aware. (*Herod., l. c.* —*Bähr, ad loc.*)

Mycōnos, one of the Cyclades, lying a little to the east of Delos. It is described by Athenæus (1, 14) as a poor and barren island, the inhabitants of which were consequently rapacious and fond of money. Strabo reports that they lost their hair at an early age, whence the name of Myconian was proverbially used to designate a bald person. (*Strabo*, 487.—Compare the words of Donatus, *ad Ter., Hec.*, 3, 4: "*Mycon calva omnis juventus.*") It was also said, that the giants whom Hercules had conquered lay in a heap under the island; a fable which gave rise to another saying (*μία Μύκονος*), applied to those authors who confusedly mixed together things which ought to have been treated of separately. (*Plut., Symp.*, 1, 2.—*Zenob., Cent.*, 5, 17.—*Apollod.*, 1, 6, 2.) This island is mentioned by Thucydides (3, 29) and Herodotus (6, 118). Pliny assigns to it a mountain named Dimastus (4, 12). Scylax states that it had two towns (p. 22). The modern name of the island is *Myconi*. (*Cramer's Anc. Greece*, vol. 3, p. 409, *seqq.*)

Mygdonĭa, I. a province of Macedonia, which appears to have extended from the river Axius to the lake Bolbe, and at one period even to the Strymon. (*Herod.*, 7, 123.—*Thucyd.*, 1, 58.) It originally belonged to the Edones, a people of Thrace: but these were expelled by the Temenidæ. (*Thucyd.*, 2, 99.) Under the division of Mygdonia we must include several minor districts, enumerated by different historians and geographers. These are, Amphaxitis and Paraxia, Anthemus and Grestonia or Crestonia. (*Cramer's Anc. Greece*, vol. 1, p. 233.)—II. A district of Mesopotamia The later geographical writers affix this name merely to the northeastern section of the land, especially to the country around Nisibis; Strabo, however, expressly includes the western part also. He farther mentions, that the name of the region, as well as that of the inhabitants (Mygdones), were first given by the Macedonians. (*Strab.*, 747.) In this latter particular he is wrong; for we find that the ten thousand, in their retreat, met with Mygdonians (*Xen., Anab.*, 3, 3), united with the Armenians, who disputed with them the passage of the river Centrices. Under the Macedonian sway, the name of Mygdonia began to be disused, and that of Anthemusia (*Ἀνθεμουσία*; "the blooming."—*Procop., Pers.*, 1, 17) was employed in its stead, more especially with reference to the tract of country enclosed between Mons Masius, the Euphrates, and the Chaboras. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 260, *seqq.*)

Mygdonĭus, I. a river of Mesopotamia, called also the Saocoras, rising in the district of Mygdonia, and falling into the Chaboras. It is now the *Hermas*, or, according to others, the *Sindschar*.—II. The epithet "Mygdonian" is applied by Horace (*Od.*, 2, 12, 22) to

Phrygia, either from a branch of the Mygdones having settled there at a very early period, while they were still regarded as a Thracian tribe, or else from one of the ancient monarchs of the land. In favour of the first of these opinions we have the authority of Strabo (575), who speaks of the Mygdones as occupying the northern parts of Phrygia. On the other hand, Pausanias makes the Phrygians to have received the appellation of Mygdonians from Mygdon, one of their early kings (10, 27). With Pausanias coincide Stephanus of Byzantium, and the scholiast on Apollonius Rhodius (2, 787). In Homer, moreover, the Phrygians are styled λαοὶ Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο. The first of these two opinions, however, is evidently the more correct one. It is more consistent with reason that a country should give an appellation to its ruler than receive one from him.

Mygdŏnus or Mygdon, I. an ancient monarch of the Mygdones. (*Pausan.*, 10, 27.—*Vid.* Mygdonus II.)—II. A brother of Hecuba, Priam's wife, who reigned in part of Thrace. His son Corœbus was called *Mygdonides* from him. (*Virg.*, *Æneid*, 2, 341.)

Mylāsa (*orum*), a city of Caria, situate to the southwest of Stratonicea, and a short distance to the north of the harbour Physcus. It was of Grecian origin, and was founded at a very early period, but by whom is uncertain. Here, at one time, resided Hecatomnus, the progenitor of Mausolus. (*Strabo*, 659) Mylasa, as Strabo reports, was situate in a fertile plain, and at the foot of a mountain containing veins of a beautiful white marble. This was of great advantage to the city for the construction of public and other buildings; and the inhabitants were not slow in availing themselves of it; few cities, as Strabo remarks, being so sumptuously embellished with handsome porticoes and stately temples. (*Strabo*, 659.) It was particularly famous, however, for a very ancient temple of the Carian Jove, and for another, of nearly equal antiquity, sacred to Jupiter Osogus. In after times a very beautiful temple was erected here, dedicated to Augustus and to Rome. Mylasa suffered severely in the inroad of Labienus, during the contest between Antony and Augustus, but was subsequently restored. (*Dio Cass.*, 48, 26.) Pococke saw the temple to Augustus nearly entire, but it has since been destroyed, and the materials have been used for building a mosque. (*Pococke*, vol. 2, pt. 2, c. 6.—Compare *Chandler*, *Asia Minor*, c. 56.) Mylasa is now *Melasso*, and is at the present day remarkable for producing the best tobacco in Turkey. Mannert, however, thinks that Mylasa must be sought for in the vicinity of the modern *Mulla*, while Reichard (*Thes. Top. Noremb.*, 1824) is in favour of *Myllesch.*—As regards the ancient name of this city, it may be remarked that the older Greek writers, with the exception, perhaps, of Polybius (*de Virt.*, &c., l. 16, *ad fin.*), give Μύλασσα (*Mylassa*); while Pliny, Pausanias, Stephanus of Byzantium, Hierocles, and others, have *Mylasa* (Μύλασα), and with this latter form the coins that have been discovered appear to agree. (*Mannert*, *Geogr.*, vol. 6, pt. 3, p. 281.)

Myle or Mylæ, now *Milazzo*, was situate on a tongue of land southwest of Pelorum, on the northern coast of Sicily. Between this place and a station called Naulochus, the fleet of Sextus Pompeius was defeated by that of the triumvir Octavius, under the command of Agrippa. (*Thucyd.*, 3, 90.—*Plin.*, 3, 8. —*Vell. Paterc.*, 2, 79.) Reichard makes Mylæ answer to the modern *Melilli*. (*Thes.*; *tab. Sic.*)

Mylitta, a surname of Venus among the Assyrians. (*Herod.*, 1, 131, 199.—Consult the remarks of *Rhode*, *Heilige Sage der alten Baktrer*, *Meder*, *und Perser*, p. 279, *seqq.*— *Dulaure*, *Hist. des Cultes*, vol. 2, p. 190, *seqq.*)

Myndus, a maritime town of Caria, northwest of Halicarnassus, on the northern shore of the peninsula below the Sinus Iassius. It was founded by a colony from Trœzene (*Pausan.*, 2, 30), and appears to have been at no great distance from Halicarnassus, since Alexander marched over the intervening space in one night with a part of his troops. (*Arrian*, 1, 24.) The city was a strong one, and Alexander would not stop to besiege it, though he attempted, but without success, to take it by surprise. Hierocles gives it, probably by corruption, the name of Amyndus. Pliny, besides Myndus, speaks of Palæmyndus (5, 29); and perhaps his Neapolis is no other than the new town. (Compare *Mela*, 1, 16.)—"We can hardly doubt," remarks Leake, "that Myndus stood in the small sheltered port of *Gumishlú*, where Captain Beaufort saw the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay." (*Journal*, p. 228.) Palæmyndus may have been situate, as Mannert supposes, near the Cape Astypalæa of Strabo, which derived its name probably from that circumstance, and which Cramer takes to be the peninsula of *Pasha Liman*; but Myndus itself must be *Mentesha*. (*Cramer's Asia Minor*, vol. 2, p. 176.)

Myonnēsus, I. a town of Asia Minor, between Teos and Lebedus, and situated on a high peninsula. (*Strab.*, 643.—*Liv.*, 37, 27.) The hill of Myonnesus is now called *Hypsili-bounus*, and is described by modern travellers as commanding a most extensive view of a picturesque country, of the seacoast and island. (*Chandler's Travels*, p. 124.)—II. A small island off the coast of Phthiotis, in Thessaly, and between the Artemisian shore of Eubœa and the main land. It was near Aphetæ.—III. One of the small islands near Ephesus, which Pliny calls the Pisistrati (5, 31).

Myos Hormos or "*Mouse's Harbour*," a seaport of Egypt, on the coast of the Red Sea. Arrian says that it was one of the most celebrated ports on this sea. It was chosen by Ptolemy Philadelphus for the convenience of commerce, in preference to Arsinoë (or *Suez*), on account of the difficulty of navigating the western extremity of the gulf. It was called also *Aphrodites portus*, or the port of Venus. It is full of little isles, and its modern name of *Suffange-el-Bahri*, or "the sponge of the sea," has an evident analogy to the etymology of the second of the Greek names given above, from the vulgar error of sponge being the foam of the sea, and Venus (Aphrodite) having been fabled to have sprung from the foam of the ocean. (From *suffange* our English term is *s'funge*, *s'phunge*, *spunge*.) The situation of Myos Hormos is determined by three islands, which Agatharchides mentions, known to modern navigators by the name of the *Jaffetcens*, and its latitude is fixed, with little fluctuation, in 27° 0′ 0″, by D'Anville, Bruce, and De la Rochette. (*Vincent*, *Periplus*, p. 78.) The entrance is said to be very crooked and winding, on account of the islands lying in front; and hence, perhaps, may have arisen the ancient appellation, the harbour being compared to a mouse's hole. (*Bruce*, vol. 7, p. 314, 8vo *ed.*)

Myra (*orum* or *æ*), a town of Lycia, near the southern coast, southwest of Limyra and west of the Sacrum Promontorium. It was situate on the brow of a lofty hill, at the distance of twenty stadia from the shore. (*Strabo*, 664.) According to Artemidorus (*ap. Strab.*, *l. c.*), it was one of the six most important cities of the country. The Emperor Theodosius II. made it finally the capital of the province of Lycia (*Malala*, 14.—*Hierocles*, p. 684), as it was about this period the most distinguished city in the land. (*Basil*, *Seleuc.*, *Vit. S. Theclæ*, l. 1, p. 272.) Myra, according to Leake, still preserves its ancient name. The distance of the ruins from the sea is said to correspond very accurately with the measurement of Strabo. (*Journal*, p. 183, 321.)

Myriandros, a city of Asia Minor, on the Bay of Issus, below Alexandrea (κατὰ Ἰσσόν), which Xenophon (*Anab.*, 1, 4) places in Syria beyond the Pylæ Ciliciæ; but Scylax includes it within the limits of Cilicia (p. 40), as well as Strabo, who says that Seleucia of Pieria, near the mouth of the Orontes, was the first Syrian town beyond the Gulf of Issus. It was a place of considerable trade in the time of the Persian dominion. Xenophon speaks of the number of merchant vessels here. It declined at a later period, in consequence of its vicinity to the more flourishing city of Alexandrea. It appears to have been originally a Phœnician settlement. (*Xen., l. c.—Scylax, l. c.*) The modern name is not given by any traveller.

Myrīna, I. a city and harbour of Æolis, in Asia Minor, forty stadia to the north of Cyma. (*Strabo*, 621.) According to Mela (1, 18), it was the oldest of the Æolian cities, and received its name from Myrinus its founder. Pliny (5, 30) states that it afterward assumed the name of Sebastopolis, of which, however, no trace appears on its coins. Philip, king of Macedonia (son of Demetrius), held possession of it for some time, with a view to future operations in Asia Minor; but, being vanquished by the Romans, he was compelled by that people to evacuate the place. (*Polyb.*, 18, 27.—*Liv.*, 33, 30.) Hierocles makes mention of this city at a later period (p. 661), after which we lose sight of it. It was the native place of Agathias. Choiseul Gouffier gives the modern name as *Sandarlik*.—II. A city on the north-western coast of Lemnos, and one of the principal places in the island. It was situate on the side looking towards Mount Athos, since Pliny reports (4, 12) that the shadow of the mountains was visible in the forum of this city at the time of the summer solstice. —Myrina alone offered resistance to Miltiades when that general went against Lemnos. It was taken, however, by his forces. (*Herod.*, 6, 140.—*Steph. Byz., s. v.* Μύρινα.) The ruins of this town are still to be seen. On its site stands the modern *Castro*. (*Walpole's Collection*, vol. 1, p. 54.)—III. A town of Crete, north of Lyctus. (*Pliny*, 4, 12.) It still retains its ancient name. (*Cramer's Anc. Greece*, vol. 3, p. 393.)

Myrīnus, a surname of Apollo, from Myrina in Æolia, where he was worshipped.

Myrmecĭdes, an artist of Miletus, mentioned as making chariots so small that they were covered by the wing of a fly. He also inscribed an elegiac distich on a grain of sesamum. (*Cic., Acad.*, 4.—*Ælian, V. H.*, 1, 17.—*Perizon, ad loc.*—*Sillig, Dict. Art., s. v.*)

Myrmidŏnes, a people on the southern borders of Thessaly, who accompanied Achilles to the Trojan war. They received their name, according to one account, from Myrmidon, a son of Jupiter and Eurymedusa, who married one of the daughters of Æolus, and whose son Actor married Ægina, the daughter of the Asopus. According to some, the Myrmidons were so called from their having been originally ants, μύρμηκες. (*Vid.* Æacus.) This change from ants to men is founded merely upon the equivocation of their name, which resembles that of the ant (μύρμηξ). (*Ovid, Met.*, 7, 654.—*Strab.*—*Hygin., fab.*, 52.)

Myron, a celebrated statuary and engraver on silver, who lived in Olymp. 87. Pausanias styles him an Athenian (6, 2, 1). The reason of this is satisfactorily explained by Thiersch. (*Epoch. Art. Gr.*, 2, *Adnot.*, 64.) Myron rendered himself particularly famous by his statue of a cow, so true to nature that bulls approached her as if she were alive. This is frequently alluded to among the epigrams in the Anthology. (*Sonntag, Unterhalt.*, vol. 1, p. 100.—*Böttiger, Andeutung.*, p. 144.—*Goethe, ueber Kunst und Alterthum.*, 2, p. 1.—*Vid.* Lemnos and Athos.)—A list of Myron's productions may be seen in *Sillig* (*Dict. Art., s. v.*).

Myrrha, a daughter of Cinyras, king of Cyprus. She had a son by her own father, called Adonis. When Cinyras was apprized of the crime he had unknowingly committed, he attempted to stab his daughter, but Myrrha fled into Arabia, where she was changed into a tree called myrrh. (*Hygin., fab.*, 58, 275. —*Ovid, Met.*, 10, 298.)

Myrtĭlus, a son of Mercury and Phaëthusa, charioteer to Œnomaus. (*Vid.* Hippodamia, Œnomaus, and Pelops.)

Myrtis, a Grecian female of distinguished poetical abilities, who flourished about 500 B.C. She was born at Anthedon, in Bœotia. Pindar is said to have received his first instructions in the poetic art from her, and it was during the period of his attendance upon her that he became acquainted with Corinna, who was also a pupil of Myrtis. Several of her productions were still remaining in the age of Plutarch, though none exist now. The story of her having given instruction in the poetic art to Corinna and Pindar does not seem consistent with the reproach which the former addresses to her for having ventured to contend with the latter. (*Voss, Excerpt. ex Apoll. Dyscol.—Maittaire, Dial., ed. Sturz.*, p. 546.) A statue of bronze was raised in honour of her.

Myrtōum Mare, that part of the Ægean which lay between the coast of Argolis and Attica. (*Strabo*, 233.—*Id.*, 375.) Pausanias states that it was so called from a woman named Myrto (8, 14.—*Cramer's Anc. Greece*, vol. 1, p. 7).

Myrtuntĭum, I. an inland lake of Acarnania, below Anactorium; the water of which, however, is salt, as it communicates with the sea. It is now called *Murtari*. (*Strabo*, 459.)—II. A town of Elis, originally named Myrsinus, and classed by Homer, under this latter appellation, among the Epean towns. It was about seventy stadia from the city of Elis, on the road from thence to Dyme, and near the sea. (*Strabo*, 341.) The ruins of this ancient place probably correspond with the vestiges of high antiquity observed by Sir W. Gell near the village of *Kaloteichos*, on the road from *Kapeletti* to *Palaiopolis*. (*Itin. of the Morea*, p. 31.—*Cramer's Anc. Greece*, vol. 3, p. 82, *seqq.*)

Mys, I. a celebrated engraver on silver, whose country is uncertain. According to the statement of Pausanias (1, 28, 2), he must have been contemporary with Phidias. Mys carved the battle between the Centaurs and Lapithæ on the shield held by the Minerva of Phidias. (*Pausan., l. c.*) As regards the anachronism committed by Pausanias in the passage just referred to, and which makes Parrhasius to have assisted Phidias about Olymp. 84, consult the remarks of Sillig (*Dict. Art., s. v.*)—II. A slave and follower of Epicurus. The philosopher manumitted him by his will. (*Diog. Laert.*, 10, 3.—*Menag., ad loc.*)

Mysĭa, a country of Asia Minor, lying to the north of Lydia and west of Bithynia. It is extremely difficult, as Strabo had already observed, to assign to the Mysians their precise limits, since these appear to have varied continually from the time of Homer, and are very loosely marked by all the ancient geographers from Scylax to Ptolemy. Strabo conceives, that the Homeric boundaries of the lesser Mysia were the Æsepus to the west and Bithynia to the east (*Strab.*, 564); but Scylax removes them considerably to the east of this position by placing the Mysians on the Gulf of Cius. (*Peripl.*, p. 35.) Ptolemy, on the other hand, has extended the Mysian territory to the west as far as Lampsacus, while to the east he separates it from Bithynia by the river Rhyndacus. It was the prevailing opinion, of antiquity, that the Mysians were not an indigenous people of Asia, but that they had been transplanted to its shores from the banks of the Dan

ube, where the original race maintained itself under the name of Mœsi, by which they were known to the Romans for several centuries after the Christian era. (*Strab.*, 303.—*Artem., ap. eund.*, 571.) Nor is that opinion at variance with the tradition which looked upon this people as of a kindred race with the Carians and Lydians, since these two nations were likewise supposed to have come from Thrace (*Herod.*, 1, 172.—*Strab.*, 659); nor with another, which regarded them in particular as descended from the Lydians, in whose language the word *mysos* signified "a beech," which tree, it was farther observed, abounded in the woods of the Mysian Olympus. Strabo, who has copied these particulars from Xanthus the Lydian, and Menecrates of Elæa, states also, on their authority, that the Mysian dialect was a mixture of those of Phrygia and Lydia. (*Strab.*, 572.)—We may collect from Herodotus that the Mysians were already a numerous and powerful people before the Trojan war, since he speaks of a vast expedition having been undertaken by them, in conjunction with the Teucri, into Europe, in the course of which they subjugated the whole of Thrace and Macedonia, as far as the Peneus and the Ionian Sea. (*Herod.*, 7, 20, 75.) Subsequently, however, to this period, the date of which is very remote and uncertain, it appears that the Mysi were confined in Asia Minor within limits which correspond but little with such extensive conquests. Strabo is inclined to suppose that their primary seat in that country was the district which surrounds Mount Olympus, whence he thinks they were afterward driven by the Phrygians, and forced to retire to the banks of the Caïcus, where the Arcadian Telephus became their king. (*Eurip., ap. Aristot., Rhet.*, 3, 2.—*Strab.*, 572.—*Hygin., fab.*, 101.) But it appears from Herodotus that they still occupied the Olympian district in the time of Crœsus, whose subjects they had become, and whose aid they requested to destroy the wild boar which ravaged their country (1, 36). Strabo himself also recognises the division of this people into the Mysians of Mount Olympus and those of the Caïcus (571). These two districts answer respectively to the Mysia Minor and Major of Ptolemy. Homer enumerates the Mysi among the allies of Priam in several passages, but he nowhere defines their territory, or even names their towns; in one place, indeed, he evidently assigns to them a situation among the Thracians of Europe. (*Il.*, 13, 5.)—The Mysians of Asia had become subject to the Lydian monarchs in the reign of Alyattes, father to Crœsus, and perhaps earlier, as appears from a passage of Nicolaus Damascenus, who reports that Crœsus had been appointed to the government of the territory of Adramyttium and the Theban plain during the reign of his father. (*Creuzer, Hist. Frag.*, p. 203.) Strabo even affirms that Troas was already subjected in the reign of Gyges. (*Strab.*, 590.) On the dissolution of the Lydian empire, they passed, together with the other nations of Asia, under the Persian dominion, and formed part of the third satrapy in the division made by Darius. (*Herod.*, 3, 90.—*Id.*, 7, 74.) After the death of Alexander they were annexed to the Syrian empire; but, on the defeat of Antiochus, the Romans rewarded the services of Eumenes, king of Pergamus, with the grant of a district so conveniently situated with regard to his own dominions, and which he had already occupied with his forces. (*Polyb.*, 22, 27.—*Liv.*, 38, 39.) At a later period, Mysia was annexed to the Roman proconsular province (*Cic., Ep. ad Quint. Fr.*, 1, 8); but under the emperors it formed a separate district, and was governed by a procurator. (*Athenæus*, 9, p. 398, *e.*) It is to be observed, also, that St. Luke, in the Acts, distinguishes Mysia from the neighbouring provinces of Bithynia and Troas (16, 7, *seq.*).—The Greeks have stigmatized the Mysians as a cowardly and imbecile race, who would suffer themselves to be injured and plundered by their neighbours in the most passive manner. Hence the proverbial expression *Μυσῶν λεία*, used by Demosthenes (*De Cor.*, p. 248, 23) and Aristotle (*Rhet.*, 1, 12. 20), to which Cicero also alludes when he says, "*Quid porro in Græco sermone tam tritum atque celebratum est, quam, si quis despicatui ducitur, ut Mysorum ultimus esse dicatur?*" (*Pro Flacc.*, c. 27.) Elsewhere the same writer describes them as a tribe of barbarians, without taste for literature and the arts of civilized life. (*Orat.*, c. 8.—*Cramer's Asia Minor*, vol. 1, p. 30, *seqq.*)

MYSIUS, a river of Mysia, which falls into the Caïcus near the source of the latter river. Mannert takes it for the true Caïcus in the early part of its course. (*Geogr.*, vol. 6, pt. 3, p. 397.)

MYSTES, a son of the poet Valgius, whose early death was so deeply lamented by the father that Horace wrote an ode to allay the grief of his friend. (*Horat., Od.*, 2, 9.)

MYTILENE. *Vid.* Mitylene.

MYUS (gen. *Myuntis*), the smallest of all the Ionian cities, as appears from its only contributing three vessels to the united fleet of 350 sail. (*Herod.*, 6, 8.) It was situate, according to Strabo, on the southern bank of the Mæander, thirty stadia from its mouth. (*Strab.*, 636.) The Mæander was not navigable for large vessels, and to this circumstance may principally be ascribed the inferior rank of Myus among her Ionian sisters in point of opulence and power. The inundations of the river, too, must have been very injurious. Myus was founded by the Ionians about the same time with Priene (*Pausan.*, 7, 2), and was subsequently under the immediate sway of the Persians, since it was one of the cities given by Artaxerxes to Themistocles. (*Diod. Sic.*, 11, 57.) The city afterward sank greatly in importance. It became subjected also to a very annoying kind of visitation. The sea would seem to have formed originally a small bay as far as Myus. This bay, in process of time, became converted by the depositions of the Mæander into a fresh water lake, and so great a number of gnats was in consequence produced, that the inhabitants of the city determined to migrate. The Ionian confederacy, upon this, transferred the vote and the population of Myus to the city of Miletus. (*Pausan.*, 7, 2.)—The ruins of Myus are called at the present day *Palatsha* (the Palace), from the remains of an ancient theatre, mistaken by the present inhabitants around for the ruins of a palace. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 262, *seqq.*)

N.

NABATHÆA, a country of Arabia Petræa. It extended from the Euphrates to the Sinus Arabicus. The Nabathæans are scarcely known in Scripture until the time of the Maccabees. Their name is supposed to be derived from that of Nebaioth, son of Ishmael. (*Genesis*, 25, 13.—*Ibid.*, 28, 9.—*Isaiah*, 70, 7.)—In the time of Augustus they were a powerful people; but their kingdom, of which Petra was the capital, ended about the reign of Trajan. At a still later period their territory belonged to Palæstina Tertia. Nabathæa appears to correspond to the modern *Hedschas*. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 165, *seqq.*)

NABIS, a tyrant of Lacedæmon, who usurped the supreme power after the death of Machanidas, B.C. 205. He appears to have been a man surpassing all former tyrants in the monstrous and unheard-of wickedness that characterized his rule. From the very first he deliberately grounded his power on a regular system of rapine and bloodshed; he slew or banished all in Sparta who were distinguished either for birth or fortune, and distributed their wives and their estates among his own mercenaries, to whom he entirely trusted for support. His extortions were boundless, and death with torture was the penalty of refusal. No source of gain was

too mean for him or too iniquitous. He partook in the piracies of the Cretans, who were infamous for that practice; and he maintained a sort of alliance with the most noted thieves and assassins in the Peloponnesus, on the condition that they should admit him to a share in their gains, while he should give them refuge and protection in Sparta whenever they needed it. It is said that he invented a species of automaton, made to resemble his wife, and that he availed himself of this as an instrument of torture to wrest their wealth from his victims. Whenever he had summoned any opulent citizen to his palace, in order to procure from him a sum of money for the pretended exigences of the state, if the latter was unwilling to loan, "Perhaps," Nabis would say, "I do not myself possess the talent requisite for persuading you, but I hope that Apega (this was the name of his wife) will prove more successful." He then caused the horrid machine to be brought in, which, catching the unfortunate victim in its embrace, pierced him with sharp iron points concealed beneath its splendid vestments, and tortured him into compliance by the most excruciating sufferings.—Philip, king of Macedon, being at war with the Romans, made an alliance with Nabis, and resigned into his hands the city of Argos as a species of deposite. Introduced into this place during the night, the tyrant plundered the wealthy citizens, and sought to seduce the lower orders by proposing a general abolition of debts and a distribution of lands. Foreseeing, however, not long after this, that the issue of the war would prove unfavourable for Philip, he entered into secret negotiations with the Romans in order to assure himself of the possession of Argos. This perfidy, however, was unsuccessful; and Flamininus the Roman commander, after having concluded a peace with the King of Macedon, advanced to lay siege to Sparta. The army which Nabis sent against him having been defeated, and the Romans and their allies having entered Laconia and made themselves masters of Gythium, Nabis was forced to submit, and, besides surrendering Argos, had to accept such terms as the Roman commander was pleased to impose. Humiliated by these reverses, he thought of nothing but regaining his former power, and the Roman army had hardly retired from Laconia before his emissaries were actively employed in inducing the maritime cities to revolt. At last he took up arms and laid siege to Gythium. The Achæans sent a fleet to the succour of the place, under the command of Philopœmen; but the latter was defeated by Nabis in a naval engagement, who thereupon pressed the siege of Gythium with redoubled vigour, and finally made himself master of the place. The tyrant, however, not long after this, experienced a total defeat near Sparta from the land forces of Philopœmen, and was compelled to shut himself up in his capital, while the Achæan commander ravaged Laconia for thirty days, and then led home his army. Meanwhile Nabis was continually urging the Ætolians, whom he regarded as his allies, to come to his aid, and this latter people finally sent a body of troops, under the command of Alexamenus; but they sent also secret orders along with this leader to despatch Nabis himself on the first opportunity. Taking advantage of a review-day, on which occasions Nabis was wont to ride about the field attended by only a few followers, Alexamenus executed his instructions, and slew Nabis, with the aid of some chosen Ætolian horsemen, who had been directed by the council at home to obey any orders which Alexamenus might give them. The Ætolian commander, however, did not reap the advantage which he expected from this treachery; for, while he himself was searching the treasury of the tyrant, and his followers were pillaging the city, the inhabitants fell upon them and cut them to pieces. Sparta thereupon joined the Achæan league. (*Plut., Vit. Philop.—Pausan.*, 7, 8.—*Biogr. Univ.*, v. 30, p. 517.)

Nabonassar, a king of Babylon, who lived about the middle of the 8th century before the Christian era, and who gave name to what is called the *Nabonassarian era.* The origin of this era is thus represented by Syncellus from the accounts of Polyhistor and Berosus, the earliest writers extant in Chaldæan history and antiquities. "Nabonassar, having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldæan kings might be made from himself." (*Syncell., Chronograph.*, p. 207.) It began, therefore, with the reign of Nabonassar (Febr. 26, B.C. 747). The form of year employed in it is the moveable year of 365 days, consisting of 12 equal months of 30 days, and five supernumerary days: which was the year in common use among the Chaldæans, Egyptians, Armenians, Persians, and the principal Oriental nations from the earliest times. This year ran through all the seasons in the course of 1461 years. The freedom of the Nabonassarean year from intercalation rendered it peculiarly convenient for astronomical calculation. Hence it was adopted by the early Greek astronomers Timochares and Hipparchus; and by those of the Alexandrean school, Ptolemy, &c. In consequence of this, the whole historical catalogue of reigns has been commonly, though improperly, called Ptolemy's canon; because he probably continued the original table of Chaldæan and Persian kings, and added thereto the Egyptian and Roman down to his own time. (*Hale's Analysis of Chronology*, vol. 1, p. 155, *seqq.*, 8vo *ed.*) —Foster, in his epistle concerning the Chaldæans, as given by Michaelis (*Spicilegium Geographiæ Hebræorum*, vol. 2, p. 102), seeks to explain the name *Nabonassar* on the supposition of an affinity between the ancient Chaldee language and the Sclavonic tongue. According to him, it is equivalent to *Nebu-nash-tzar*, which means, *Our Lord in Heaven.* This etymology has been impugned by some, on the ground that the Russian term for emperor or king is written *Czar*, and is nothing more than a corruption for *Cæsar.* Unfortunately, however for this very plausible objection, the Russian term in question is written with an initial *Tsui* or *Ts* (*Tsar*), and cannot, therefore, by any possibility, come from *Cæsar.* (Consult *Schmidt's* Russian and German Dict., *s. v.*)

Nabopolassar, a king of Babylon, who united with Astyages against Assyria, which country they conquered, and, having divided it between them, founded two kingdoms, that of the Medes under Astyages, and that of the Chaldæans under Nabopolassar, B.C. 626. Necho, king of Egypt, jealous of the power of the latter, declared war against and defeated him. Nabopolassar died after a reign of 21 years. The name, according to Foster, is equivalent to *Nebu-polezi-tzar*, which means, *Our Lord dwells in Heaven.* (Consult remarks near the close of the article Nabonassar.)

Nænia or Nenia, a goddess among the Romans who presided over funerals. She had a chapel without the Porta Viminalis. (*Festus, s. v.*—Compare *Arnob.*, 4, p. 131.—*Augustin., de Civ. Dei*, 6, 9.)—The term is more commonly employed to denote a funeral-dirge. (*Festus, s. v.*)

Nævius, I. Cnæus, a native of Campania, was the first imitator of the regular dramatic works which had been produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome in A.U.C. 519, B.C. 235. (*Aul. Gell.*, 17, 21.) The names of his tragedies (of which as few fragments remain as of those of Livius) are still preserved: *Alcestis*, from which there is yet extant a description of old age in rugged and barbarous verse, *Danäe, Dulorestes, Hesiona, Hector, Iphigenia, Lycurgus, Phœnissæ, Protesilaus*, and *Telephus.* All these were translated or closely imitated from the works of Euripides, Anaxandrides, and other Greek dramatists. Nævius, however, was accounted a bet-

ter comic than tragic poet. Cicero has given us some specimens of his jests, with which he appears to have been greatly amused; but they consist rather in unexpected turns of expression, or a play of words, than in genuine humour. Nævius, in some of his comedies, indulged too much in personal invective and satire, especially against the elder Scipio. Encouraged by the silence of this illustrious individual, he next attacked the patrician family of the Metelli. The poet was thrown into prison for this last offence, where he wrote his comedies, the *Hariolus* and *Leontes*. These being in some measure intended as a recantation of his former invectives, he was liberated by the tribunes of the commons. Relapsing soon after, however, into his former courses, and continuing to satirize the nobility, he was driven from Rome by their influence, and retired to Carthage, where he died, according to Cicero, A.U.C. 550, B.C. 204; but Varro fixes his death somewhat later.—Besides his comedies, Nævius was also author of the Cyprian Iliad, a translation from a Greek poem called the *Cyprian Epic*. Whoever may have written this Cyprian Epic, it contained 12 books, and was probably a work of amorous and romantic fiction. It commenced with the nuptials of Thetis and Peleus; it related the contention of the three goddesses on Mount Ida; the fables concerning Palamedes; the story of the daughters of Anius; and the love adventures of the Phrygian fair during the early period of the siege of Troy; and it terminated with the council of the gods, at which it was resolved that Achilles should be withdrawn from the war, by sowing dissensions between him and Atrides. —Some modern critics think that the Cyprian Iliad was rather the work of Lævius, a poet who lived some time after Nævius, since the lines preserved from the Cyprian Iliad are hexameters; a measure not elsewhere used by Nævius, nor introduced into Italy, according to their supposition, before the time of Ennius. (*Osann., Analect. Crit.*, p. 36.—*Hermann, Elem. Doctr. Metr.*, p. 210, *ed. Glasg.*)—A metrical chronicle, which chiefly related the events of the first Punic war, was another, and probably the last work of Nævius, since Cicero says (*De Senect.*, c. 14) that in writing it he filled up the leisure of his latter days with wonderful complacency and satisfaction. It was originally undivided; but, after his death, was separated into seven books. (*Suet., de Illustr. Gramm.*)—Although the first Punic war was the principal subject, as appears from its announcement,

> "*Qui terraï Latiaï hemones tuserunt*
> *Vires fraudesque Poinicas fabor*,"

yet it also afforded a rapid sketch of the preceding incidents of Roman history.—Cicero mentions (*Brutus*, c. 19) that Ennius, though he classes Nævius among the fauns and rustic bards, had borrowed, or, if he refused to acknowledge his obligations, had pilfered many ornaments from his predecessor. In the same passage, Cicero, while he admits that Ennius was the more finished and elegant writer, bears testimony to the merit of the older bard, and declares that the Punic war of this antiquated poet afforded him a pleasure as exquisite as the finest statue that was ever formed by Myron. To judge, however, from the lines that remain, though in general too much broken to enable us even to divine their meaning, the style and language of Nævius in this work were more rugged and remote from modern Latin than his plays or satires, and infinitely more so than the dramas of Livius Andronicus. The whole, too, is written in the rough Saturnian verse. (*Dunlop, Roman Literature*, vol. 1, p. 74, *seqq.*)—II. An augur in the reign of Tarquin, more correctly Navius. (*Vid.* Attus Navius.)

Naharvăli, a people of Germany, ranked by Tacitus under the Lygii (*Germ.*, 43). According to Kruse (*Archiv für alte Geographie*) and Wersebe (*über die Völker des Alten Teutschlands*), they dwelt in what is now *Upper Lusatia* and *Silesia*. Wilhelm, however (*Germanien und Seine Bewohner*), places them in *Poland* on the *Vistula*, and Reichard between the *Wurtha* and *Vistula*.

Naiădes, certain inferior deities who presided over rivers, brooks, springs, and fountains. Their name is derived from *ναίω*, "*to flow*," as indicative of the gentle motion of water. The Naiades are generally represented as young and beautiful virgins, leaning upon an urn, from which flows a stream of water. They were held in great veneration among the ancients, and sacrifices of goats and lambs were offered them, with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers. (*Vid.* Nymphæ.)

Naissus, a city of Dacia Mediterranea, southwest of Ratiaria. It was the birthplace of Constantine the Great. Reichard identifies it with the modern *Nezza* or *Nissa*, in the southern part of *Servia*. The name is sometimes written Naisus and Naesus. (*Const. Porphyr., de Them.*, 2, 9.—*Zosim.*, 3, 11.—*Anton., Itin.*, p. 134.—*Amm. Marcell.*, 21, 10.)

Namnētes or Nannētes (*Strab. Ναμνιταί.—Ptol. Ναμνηταί*), a people of Gallia Celtica, on the north bank of the Liger or *Loire*, near its mouth. Their capital was Condivicnum, afterward Namnetes, now *Nantes* (*Nantz*). Their city is sometimes (as in *Greg. Tur.*, 6, 15) called Civitas Namnetica.

Nantuātes, a people of Gallia Narbonensis, on the south of the Lacus Lemanus or *Lake of Geneva*. (*Cæs., B. G.*, 4, 10.)

Napææ, certain divinities among the ancients who presided over the forests and groves. Their name is derived from *νάπη*, "*a grove*." (*Virgil, Georg.*, 4, 535.)

Nar, a river of Italy, rising at the foot of Mount Fiscellus, in that part of the chain of the Apennines which separates the Sabines from Picenum (*Plin.*, 3, 12), and, after receiving the Velinus and several other smaller rivers, falling into the Tiber near Ocriculum. (*Virg., Æn.*, 7, 516.—*Sil. Ital.*, 8, 453.) The modern name is the *Nera*. It was noted for its sulphurous stream and the whitish colour of its waters. (*Virg., l. c.—Sil. Ital., l. c.—Plin.*, 3, 5, 12.) "The *Nera*," says Eustace, "forms the southern boundary of Umbria, and traverses, in its way to *Narni*, about nine miles distant, a vale of most delightful appearance. The Apennine, in its mildest form, "coruscis ilicibus fremens," bounds this plain; the *milky* Nar intersects it; and fertility, equal to that of the neighbouring vale of Clitumnus, adorns it on all sides with vegetation and beauty." (*Classical Tour*, vol. 1, p. 334.)

Narbo Martius, a city of Gaul, in the southern section of the country, and southwest of the mouths of the Rhone. It was situate on the river Atax (or *Aude*), and became, by means of this stream, a seaport and a place of great trade. Narbo was one of the oldest cities of the land, and had a very extensive commerce long before the Romans established themselves in this quarter. Avienus (*Or. Marit.*, v. 585) makes it the capital of the unknown tribe of the Elesyces. The situation of this place appeared so favourable to the Romans, that they sent a colony to it before they had even firmly established themselves in the surrounding country, A.U.C. 636. (*Vell. Paterc.*, 1, 15.—*Eutrop.*, 4, 3.) The immediate cause of this settlement was the want of a good harbour on this coast, and of a place also that might afford the necessary supplies to their armies when marching along the Gallic shore into Spain. (*Polyb.*, 3, 39.) At a later period, after the time of Cæsar, Narbo became the capital of the entire province, which took from it the appellation of *Narbonensis*. This distinction probably would not have been obtained by it had not Massilia (*Marseille*) been declared a free and independent community by

the Romans.—As a Roman colony, this place took the name of *Narbo Martius*. In the time of Cæsar it was called also *Decumanorum Colonia*, from that commander's having sent thither as colonists, at the close of the civil contest, the remnant of his favourite tenth legion. (*Sueton., Tib.*, 4.) It continued a flourishing commercial city until a late period, as it is praised by writers who lived when the power of the Roman capital itself had become greatly diminished. (*Ausonius, de Clar. Urb.*, 13.—*Sidonius, carm.*, 23.) The remains of the canal constructed by the Romans for connecting the waters of the Atax with the sea by means of the lake Rubresus, clearly prove the ancient power and opulence of Narbo. This city owed its downfall, along with so many others, to the inroads of the barbarous nations. It is now *Narbonne*. (*Mannert, Geogr.*, vol. 2, p. 63, *seqq.*)

Narbonensis Gallia, one of the great divisions of Gaul under the Romans, deriving its name from the city of Narbo, its capital. It was situate in the southern and southeastern quarter of the country, and was bounded on the east by Gallia Cisalpina, being separated from it by the Varus or *Var* (*Plin.*, 3, 4); on the north by the Lacus Lemanus or *Lake of Geneva*, the Rhone, and Gallia Lugdunensis; on the west by Aquitania; and on the south by the Mediterranean and Pyrenees. It embraced what was afterward the northwestern part of *Savoy, Dauphine, Provence;* the western part of *Languedoc*, together with the country along the Rhone, and the eastern part of *Gascony*. (*Vid.* Gallia.)

Narcissus, I. a beautiful youth, son of the river-god Cephisus and the nymph Liriope, was born at Thespis in Bœotia. He saw his image reflected in a fountain, and, becoming enamoured of it, pined away till he was changed into the flower that bears his name. This was regarded in poetic legends as a just punishment upon him for his hard-heartedness towards Echo and other nymphs and maidens. (*Ovid, Met*, 3, 341, *seqq.*—*Hygin., fab.*, 271.) According to the version of this fable given by Eudocia (p. 304), Narcissus threw himself into the fountain and was drowned (ἔῤῥιψεν ἑαυτὸν ἐκεῖ, καὶ ἐπεπνίγη τῷ ἐνόπτρῳ ὕδατι). Pausanias, after ridiculing the common legend, mentions another, which, according to him, was less known than the one we have just given. This latter version of the story made Narcissus to have had a twin-sister of remarkable beauty, to whom he was tenderly attached. She resembled him very closely in features, wore similar attire, and used to accompany him on the hunt. This sister died young; and Narcissus, deeply lamenting her death, used to go to a neighbouring fountain and gaze upon his own image in its waters, the strong resemblance he bore to his deceased sister making this image appear to him, as it were, the form of her whom he had lost. (*Pausan.*, 9, 31, 6.)—The flower alluded to in the story of Narcissus is what botanists term the "*Narcissus poeticus*" (*Linn., gen.*, 550). It loves the borders of streams, and is admirably personified in the touching legends of poetry; since, bending on its fragile stem, it seems to seek its own image in the waters that run murmuring by, and soon fades away and dies. (*Fée, Flore de Virgile*, p. cxviii.)—II. A freedman of the Emperor Claudius. He afterward became his private secretary, and in the exercise of this office acquired immense riches by the most odious means. Messalina, jealous of his power, endeavoured to remove him, but her own vices made her fall an easy victim to this unprincipled man. (*Vid.* Messalina.) Agrippina, however, was more successful. She was irritated at his having endeavoured to prevent her ascending the imperial throne; while Narcissus, on his side, espoused the interests of the young Britannicus, and urged Claudius to name him as his successor. Apprized of these plans, Agrippina drove Narcissus into a kind of temporary exile, by compelling him to go to the baths of Campania for his health; and, having taken advantage of his absence from Rome to poison the emperor, she next compelled Narcissus to put himself to death. (*Tacit., Ann.*, 11, 29.—*Id. ib.*, 11, 37.—*Id. ib.*, 12, 57.—*Id. ib.*, 13, 1.—*Sueton., Vit. Claud.*)

Narisci, a nation of Germany, occupying what now corresponds to the northern part of *Upper Pfalz* in the *Palatinate*. (*Tacit., Germ.*, 42.)

Narnia, a town of Umbria, on the river Nar, a short distance above its junction with the Tiber. The more ancient name was Nequinum, which it exchanged for Narnia when a Roman colony was sent hither, A.U.C. 453. (*Liv.*, 10, 9, *seqq.*) The story of the name Nequinum having been given to it in sport by the Romans, on account of the roguery of its inhabitants (*nequam*, "a rogue"), is a mere fiction.—Narnia was colonized with the view of serving as a point of defence against the Umbri. Many years after, we find it incurring the censure of the senate for its want of zeal during the emergencies of the second Punic war. (*Livy*, 29, 15.) The situation of the place on a lofty hill, at the foot of which flows the Nar, has been described by several poets. (*Claud.*, 6.—*Cons., Hon.*, 515.—*Sil. Ital.*, 8, 458.—*Martial*, 7, 92.) In the passage of Martial just referred to, the poet alludes to the noble bridge raised over the Nar by Augustus, the arch of which was said to be the highest known. (*Procop., Rer. Got.*, 1.) The modern *Narni* occupies the site of the ancient town. Travellers speak in high terms of the beautiful situation of the place. (*Cramer's Anc. Italy*, vol. 1, p. 277, *seqq.*)

Naro, now *Narenta*, a river of Dalmatia, rising in the mountains of *Bosnia*, and falling into the Adriatic opposite the island of Lesina. (*Plin.*, 3, 22.) On its banks lay the city of Narona, a Roman colony of some note. (*Scylax*, p. 9.—*Mela*, 2, 3.) Its ruins should be sought for in the vicinity of *Castel Norin*. (*Mannert, Geogr.*, vol. 7, p. 347.)

Narses, a eunuch of the court of the Emperor Justinian I. at Constantinople. The place of his birth is unknown. He so ingratiated himself with the emperor, that he appointed him his chamberlain and private treasurer. In A.D. 538 he was placed at the head of an army destined to support Belisarius in the expulsion of the Ostrogoths from Italy; but the dissensions which soon arose between him and Belisarius occasioned his recall. Nevertheless, in 552 he was again sent to Italy, to check the progress of Totila the Goth, and, after vanquishing Totila, he captured Rome. He also conquered Tejas, whom the Goths had chosen king in the place of Totila, and, in the spring of 554, Bucellinus, the leader of the Alemanni. After Narses had cleared nearly all Italy of the Ostrogoths and other barbarians, he was appointed governor of the country, and ruled it fifteen years. During this time he endeavoured to enrich the treasury by all the means in his power, and excited the discontent of the provinces subject to him, who laid their complaints before the Emperor Justinian II. Narses was deposed in disgrace, and sought revenge by inviting the Lombards to invade Italy, which they did in 568, under Alboin their king. Muratori and others have doubted whether Narses was concerned in the invasion of the Lombards. After his deposition he lived at Naples, and died at an advanced age, at Rome, in 567. (*Encyclop. Am.*, vol. 9, p. 136.)

Narycium or Naryx, a city of the Locri Opuntii, rendered celebrated by the birth of Ajax, son of Oïleus. (*Strabo*, 425.) From Diodorus we learn that Ismenias, a Bœotian commander, having collected a force of Ænianes and Athamanes, whom he had seduced from the Lacedæmonian service, invaded Phocis, and defeated its inhabitants near Naryx (14, 82). The same historian afterward relates, that Phayllus, the Phocian, having entered the Locrian territory, surprised the town of Naryx, which he razed to the ground.—Virgil

applies the epithet "Narycian" to the Locri who settled in Italy, as having been of the Opuntian stock. (*Æn.*, 3, 396.)

Nasamōnes, a people of Africa, to the southeast of Cyrenaïca, and extending along the coast as far as the middle of the Syrtis Major. (Compare *Herod.*, 4, 172.) They were a roving race, uncivilized in their habits, and noted for their robberies in the case of all vessels thrown on the quicksands. They plundered the cargoes and sold the crews as slaves, and hence Lucan (9, 444) remarks of them, that, without a single vessel ever seeking their shores, they yet carried on a traffic with all the world. Augustus ordered an expedition to be sent against them, both in consequence of their numerous robberies, and because they had put to death a Roman prefect. They were soon conquered; and Dionysius Periegetes (v. 208) speaks of the "deserted dwellings of the destroyed Nasamones" (*ἐρημωθέντα μέλαθρα ἀποφθιμένων Νασαμώνων*). They were not, however, completely destroyed, for we find the race again appearing in their former places of abode, and resuming their former habits of plunder, until in the reign of Domitian they were completely chased away from the coast into the desert. (*Euseb., Chron., Ol.*, 216, 2.—*Josephus, Bell.*, 2, 16.)—Some mention has been made, in another part of this work (*vid.* Africa, page 81, col. 1), of a journey performed through part of the interior of Africa by certain young men of the Nasamones; and the opinions of some able writers have been given on this subject. The following remarks, however, of a late critic may be compared with what is stated under the article Niger. "Herodotus says that the Nasamones went through the deserts of Libya; and that he may not be misunderstood as to what he means by Libya, which is sometimes put for Africa, he states distinctly that it extends from Egypt to the promontory of Soloeis, where it terminates; that it is inhabited by various nations besides the Grecians and Phœnicians; that, next to this, the country is abandoned to beasts of prey, and that all beyond is desert; that the young Nasamones, having passed the desert of Libya (not Sahara), came to a region with trees, on which were perched men of little stature; that they were conducted by them over morasses to a city on a great river, running from the west towards the rising sun; that the people were black, and enchanters, &c. Now it is perfectly clear to us that the country alluded to by Herodotus was no other than Mauritania, and that the notion of their having crossed the great desert, and reached the Niger about Timbuctoo, is founded entirely on a misrepresentation of his quoters and editors, some of whom make the course of the young men to have been *southwest*, contrary to what Herodotus says, and for no other reason that we can devise but that such a course was required to bring them to a predetermined city and river, known to the moderns, but not to Herodotus. Herodotus, however, sanctions no such notion; he distinctly states, on the contrary, that they proceeded to the west, *πρὸς Ζέφυρον ἄνεμον*, words that are never applied to any portion of the compass lying between west and south, the word *Zephyrus*, in Latin as well as in Greek, being used exclusively for west, and *Λίψ* generally for *southwest*. If we will only let Herodotus tell his own story, we shall find in those parts of the Emperor of Morocco's dominions, situated between the Great Atlas and the Sahara, plenty of rivers, two of them, the *Tafilet* and the *Ad-judi*, both running to the east, and both *great* rivers in the eyes of men who had never witnessed a running stream; we shall also find cities and towns, intervening deserts, morasses, sands, and black men of small stature, the modern Berbers, the ancient Melanogætuli, *omnes colore nigri*, to answer the description of Herodotus; who says, moreover, that *his* river, which he calls the Nile, not only descends from Libya, but traverses *all* Libya, dividing that country in the midst. Pliny's information is still more explicit, and tends to corroborate our suggestion. He tells us that Suetonius Paulinus, the Roman general, after crossing the western Atlas, and a black, dirty plain beyond it (dry morass or peat-moss, of which we understand there is plenty), fell in with a river running to the eastward, which he (Pliny) calls the Niger, probably from the black people or the black soil, and which is stated to lose itself in the sands; and which, according to Pliny, emerging again, flows on to the eastward, divides the Libyans from the Ethiopians, and finally falls into the Nile. Now the *Tafilet*, which flows from the southern side of the snowy Atlas, crossed by the Roman general, runs in an eastern course, and loses itself in the sands; and the *Ad-judi*, which rises from the same side, or the Central Atlas (in Mauritania Cæsariensis), and runs easterly into the lake Melgig, might very well be considered by Pliny as the continuation of the *Tafilet* or his Niger; and it is sufficiently remarkable that this river, or some other of the numerous streams in the neighbourhood, should, according to Leo Africanus, be called the Ghir, which, it seems, is a native name. Here, then, we have at once the foundation for the Geir and Nigeir of Ptolemy, supplied to him by Pliny." (*Quarterly Review*, No. 82, p. 233, *seqq.*)

Nasīca, I. a surname of one of the Scipios. (*Vid.* Scipio V.)—II. A character delineated by Horace in one of his satires. Nasica, a mean and avaricious man, marries his daughter to Coranus, who was a creditor of his, in the hope that his new son-in-law will either forgive him the debt at once, or else will leave him a legacy to that amount in his will, which would, of course, be a virtual release. He is disappointed in both these expectations. Coranus makes his will and hands it to his father-in-law, with a request that he will read it: the latter, after repeatedly declining so to do, at last consents, and finds, to his surprise and mortification, no mention made in the instrument of any bequest to him or his. (*Horat., Sat.*, 2, 5, 65.)

Nasidiēnus (by synæresis Nasid-yenus, a quadrisyllable), a character satirized by Horace. Under this feigned name the poet describes an entertainer of bad taste and mean habits affecting the manners of the higher classes. (*Sat.*, 2, 8.)

Naso. *Vid.* Ovidius.

Nasus or Nesus, a town or fortress near Œniadæ in Acarnania. The name evidently implies an insular situation. Livy (26, 24; 38, 11) writes it Naxos; but that is probably a false reading. From the accounts of ancient writers, Nasos seems always to have been included with Œniadæ in the cessions of the latter place, made by the Romans first to the Ætolians, and afterward to the Acarnanians. (*Polyb.*, 9, 2.) If *Trigardon* be not Œniadæ, it may represent Nasos, which was probably the port and arsenal of Œniadæ; and, though now joined to the continent, might very well have been an island in ancient times. (*Cramer's Anc. Greece*, vol. 2, p. 26.)

Natīso, a river of Venetia, in Cisalpine Gaul, rising in the Alps, and falling into the Adriatic near Aquileia. It is now the *Natisone*. Modern critics, however, are divided in opinion as to the identity of the *Natisone* with the Natiso, which Strabo and other ancient writers place close to Aquileia; as the *Natisone* is now some miles distant from the ruins of that city. The most probable supposition is, that some change has taken place in the bed of the river. (*Cramer's Anc. Italy*, vol. 2, p. 129.)

Naucrătis, a city of Egypt, in the Delta, and belonging to the Saïtic nome. It was situate on the Canopic arm of the Nile, to the south of Metelis and northwest of Saïs. Strabo informs us (802) that, in the time of Psammitichus, a body of Milesians landed at the Bolbitine mouth of the river, and l thence

stronghold, which he calls "the fortress of the Milesians" (*τὸ Μιλησίων τεῖχος*). The geographer evidently refers here to the arrival on the coast of Egypt of some Carians and Ionians, by whose aid, according to Herodotus (2, 152), Psammitichus was enabled to subdue his colleagues in the kingdom. When, however, Strabo adds, that these Milesians, in process of time, sailed into the Saïtic nome, and, after having conquered Inarus in a naval conflict, founded the city of Naucratis, it would seem that he mixes up with his account of this place the circumstance of the succours that were given by the Athenians to Inarus, king of Egypt, and by means of which he gained a victory over the Persians. Inarus, it is true, was afterward defeated, but no author mentions that the Milesians had any share in his overthrow. Naucratis appears, in fact, to have been founded long before any Greek set foot in Egypt. It was given by Amasis to the Ionians as an *entrepôt* for their commerce, and was not founded by them. This favour, however, on the part of the Egyptian monarch, was granted under such restrictions as prudence seemed to require. The Greek vessels were only allowed to enter the Canopic arm, and were obliged to stop at Naucratis. If a ship happened to enter another mouth of the river, it was detained; and the captain was not set at liberty unless he could swear that he was compelled to do so by necessity. He was then obliged to sail to Naucratis; or, if continual north winds made this impossible, he had to send his freight in small Egyptian vessels round the Delta to Naucratis. (*Herod.*, 2, 179.) But, how rigidly soever these restrictions were originally enforced, they must soon have fallen into disuse, as the mouths of the Nile were open to any one after the conquest by the Persians.—Naucratis, from its situation, became the connecting link in the chain of communication between the coast and the interior of the country, and continued for a long period an important city. It is mentioned by numerous writers as low down as the sixth century.—The ruins which Niebuhr found near a place called *Salhadsjar* seem to indicate the site of the ancient city.—Naucratis was the native place of Athenæus. Like every commercial city, it contained among its population a large number of dissolute persons of both sexes. (*Larcher, Geogr. d'Herodote*, p. 359, *seqq.*—*Mannert, Geogr.*, vol. 10, pt. 1, p. 563, *seqq.*)

Naulŏchus, I. a naval station on the northeastern coast of Sicily. Between this place and Mylæ, which lay to the west of it, the fleet of Sextus Pompeius was defeated by that of Octavius (A.U.C. 718, B.C. 36.)—II. An island off the coast of Crete, near the promontory of Sammonium. (*Plin.*, 4. 12.)—III. The port of the town of Bulis in Phocis, near the confines of Bœotia. (*Plin.*, 4, 3.) It is supposed to have been the same with the Mychos of Strabo.

Naupactus, a city of Locris, at the western extremity of the territory of the Ozolæ, and close to Rhium of Ætolia. It was said to have derived its name from the circumstance of the Heraclidæ having there constructed the fleet in which they crossed over into the Peloponnesus (*ναῦς, a ship*, and *πήγνυμι, to construct.—Strabo*, 426.—*Apollod.*, 2, 7, 2).—After the Persian war, this city was occupied by the Athenians, who there established the Messenian Helots after they had evacuated Ithome. (*Thucyd.*, 1, 103.—*Id.*, 2, 90.—*Pausan.*, 4, 24, *seqq.*) The acquisition of Naupactus was of great importance to the Athenians during the Peloponnesian war, as it was an excellent station for their fleet in the Corinthian Gulf, and not only afforded them the means of keeping up a communication with Corcyra and Acarnania, but enabled them also to watch the motions of the enemy on the opposite coast, and to guard against any designs they might form against their allies. Some important naval operations which took place off this city in the third year of the war, will be found detailed in Thucydides (2, 83, *seqq.*).—After the failure of the expedition undertaken by Demosthenes, the Athenian general, against the Ætolians, the latter, supported by a Peloponnesian force, endeavoured to seize Naupactus by a *coup de main;* but such were the able arrangements made by Demosthenes, who threw himself into the place with a re-enforcement of Acarnanian auxiliaries, that the enemy did not think proper to prosecute the attempt. (*Thucyd.*, 3, 102.) On the termination of the Peloponnesian war, however, Naupactus surrendered to the Spartans, who expelled the Messenians from the place. (*Pausan.*, 4, 26.) Demosthenes informs us, that it had afterward been occupied by the Achæans, but was ceded by Philip of Macedon to the Ætolians (*Phil.*, 3, p. 120.—*Strabo*, 426), in whose possession it remained till they were engaged in a war with the Romans. The latter, after having defeated Antiochus at Thermopylæ, suddenly crossed over from the Maliac Gulf to that of Corinth, and invested Naupactus, which would probably have been taken, notwithstanding the obstinate defence made by the Ætolians, had they not obtained a truce by the intervention of T. Flamininus. (*Liv.*, 36, 30, *seqq.*—*Polyb.*, 5, 102.) Naupactus was still a city of some importance in the time of Hierocles (p 643), but it was nearly destroyed by an earthquake in the reign of Justinian. (*Procop., Bell. Got.*, 3.)—The modern town is called *Enebachti* by the Turks, *Nepacto* by the Greeks, and *Lepanto* by the Franks, with a strong accent on the last syllable. (*Keppell's Journey*, vol. 1, p. 8.) "Nepacto," says Sir W. Gell, "is a miserable pashalia, and a ruinous town; but it is worth visiting, because it gives a very exact idea of the ancient Greek city, with its citadel on Mount *Rhegani*, whence two walls, coming down to the coast and the plain, form a triangle. The port absolutely runs into the city, and is shut within the walls, which are erected on the ancient foundations." (*Itin.*, p. 293.—*Cramer's Anc. Greece*, vol. 2, p. 105, *seqq.*)

Nauplĭa, a maritime town of Argolis, the port of Argos, situate on a point of land at the head of the Sinus Argolicus. It was said to have derived its name from Nauplius, the son of Neptune and Amymone. (*Strabo*, 368.—*Herod.*, 6, 76.—*Xen., Hist. Gr.*, 4, 7, 6.) Nauplia was deserted and in ruins when visited by Pausanias. The inhabitants had been expelled several centuries before by the Argives, upon suspicion of their favouring the Spartans. The latter people, in consequence, received them into their territory, and established them at Methone of Messenia. (*Pausan.*, 4, 35.) Nauplia has been succeeded by the modern town of *Napoli di Romania*, as it is called by the Greeks, which possesses a fortress of some strength. Sir W. Gell remarks, that "Nauplia is the best built city of the Morea. It is situated on a rocky point, on which are many remains of the ancient wall. The port is excellent and very defensible." (*Itin.*, p. 181.—*Cramer's Anc. Greece*, vol. 3, p. 239, *seqq.*)

Nauplĭădes, a patronymic of Palamedes, son of Nauplius. (*Ovid, Met.*, 13, 39.)

Nauplĭus, I. a son of Neptune and Amymone, and the founder of Nauplia. (*Pausanias*, 2, 38.—*Id.*, 4, 35.) He was the one that sold Auge, daughter of Aleus, to King Teuthras. (*Vid.* Auge.) This Nauplius must not be confounded with the second of the name, who was, in fact, one of his descendants. (*Heyne, ad Apollod.*, 2, 1, 5.—Compare *Burmann, Catal. Argonaut., ad Val. Flacc., s. v.*)—II. A descendant of the preceding, and one of the Argonauts. (*Heyne, ad Apollod.*, 2, 1, 5.—*Burmann, Catal. Argonaut., s. v.*)—III. A son of Neptune, the father of Palamedes by Clymene, and king of Eubœa. He was so indignant at the treatment which his son had experienced from the Greeks, that, to avenge his death, he set up a burning torch on the promontory of Ca-

phareus, in order to deceive the Grecian vessels that were sailing by in the night on their return from Troy; and he thus caused their shipwreck on the coast. The torch, it seems, had been placed on the most dangerous part of the shore; but the Greeks mistook it for a friendly signal, inviting them to land here as the safest part of the island. Those of the shipwrecked crews that came safe to the land were slain by Nauplius, who is said, however, to have thrown himself into the sea when he saw his plan of vengeance in a great measure frustrated by the escape of Ulysses, whom the winds bore away in safety from the dangerous coast. (*Hygin.*, *fab.*, 116.)—The obscure and curious legend related by Apollodorus (2, 1, 5) is thought by many to have reference to this Nauplius. It assigns him a different end. According to this version of the story, Nauplius attained a great age, and passed his time on the sea, lamenting the fate of those who were lost on it. At length, through the anger of the gods, he himself met with the same fate which he deplored in others. (*Heyne, ad Apollod., l. c.*)

Nauportus, a town of *Pannonia*, on a river of the same name, now *Ober* (*Upper*) *Laybach*. (*Vell. Pat.*, 2, 110.—*Plin.*, 3, 18.—*Tacit.*, *Ann.*, 1, 20.)

Nausicăa, daughter of Alcinoüs, king of the Phæacians. She met Ulysses shipwrecked on her father's coast, and gave him a kind reception. (*Od.*, 6, 17, *seqq.*)

Naustathmus, I. a port and harbour in Sicily, at the mouth of the river Cacyparis, below Syracuse; now *Asparanetto*. (*Cluv.*, *Sic. Ant.*, p. 97.—*Reichard*, *Thes. Topogr.*)—II. A village and anchoring-place of Cyrenaïca, between Erythron and Apollonia. (*Mela*, 1, 8.)—III. An anchoring-place on the coast of the Euxine, in Asia Minor, about 90 stadia from the mouth of the Halys: it is supposed by some to have been identical with the Ibyra or Ibora of Hierocles (p. 701). D'Anville gives *Balireh* as the modern name; but Reichard, *Kupri Aghzi*. (*Arrian*, *Peripl.*, *Huds.*, *G. M.*, 1, p. 16.)

Naxos, I. a town of Crete, celebrated for producing excellent whetstones. (*Pind.*, *Isthm.*, 6, 107.—*Schol. ad Pind.*, *l. c.*)—II. The largest of the Cyclades, lying to the east of Paros, in the Ægean Sea. It is said by Pliny (4, 12) to have borne the several names of Strongyle, Dia, Dionysias, Sicilia Minor, and Callipolis. The same writer states that it was 75 miles in circuit, and twice the size of Paros. It was first peopled by the Carians (*Steph. Byz.*, *s. v.* Νάξος), but afterward received a colony of Ionians from Athens. (*Herod.*, 8, 46.) The failure of the expedition undertaken by the Persians against this island, at the suggestion of Aristagoras, led to the revolt of the Ionian states. (*Herod.*, 5, 28.) At this period Naxos was the most flourishing of the Cyclades; but, not long after, it was conquered by the Persian armament under Datis and Artaphernes, who destroyed the city and temples, and enslaved the inhabitants. (*Herod.*, 6, 96.) Notwithstanding this calamity, the Naxians, with four ships, joined the Greek fleet assembled at Salamis (*Herod.*, 8, 46), and yet they were the first of the confederates whom the Athenians deprived of their independence. (*Thucyd.*, 1, 98, 137.) It appears from Herodotus (1, 64) that they had already been subject to that people in the time of Pisistratus. Naxos was farther celebrated for the worship of Bacchus, who is said to have been born there. (*Virg.*, *Æn.*, 3, 125.—*Hom.*, *Hymn in Apoll.*, 44.—*Pind.*, *Pyth.*, 4, 156.—*Apollod.*, 1, 7, 4.) The principal town was also called Naxos.—The modern name of the island is *Naxia*. (*Cramer's Anc. Greece*, vol. 3, p, 408.) Mr. Hawkins gives the longest diameter of the island, according to the Russian chart, as about eighteen miles, and its breadth about twelve. (*Clarke's Travels*, vol. 6, p. 112, *London ed.*) Dr. Clarke observes of Naxos, that its inhabitants are still great votaries of Bacchus. Olivier speaks in inferior terms of the present Naxian wine, adding that the inhabitants know neither how to make nor preserve it. Dr. Clarke, on the contrary, observes that the wine of Naxos maintains its pristine celebrity, and that he thought it excellent. Naxos is said to have no ports for the reception of large-sized vessels, and has therefore been less subject to the visits of the Turks. Dr. Clarke states that, when he visited the island, he was told that there was not a single Mohammedan in it, and that many of the inhabitants of the interior had never seen a Turk. The produce of the island consists at present of wines, wheat, barley, oil, oranges, lemons, peaches, figs, cheese, which is exported to Constantinople, cotton, honey, and wax. The vintage was one year so abundant, that the people were obliged to pour their wines into the cisterns of the Capuchins. (*Malte-Brun*, *Geogr.*, vol. 6, p. 168, *Am. ed.*)—III. A city on the eastern side of Sicily, situate on the southern side of Mount Taurus, and looking towards Catana and Syracuse. It was founded by a colony from the island of Naxos, one year before the settlement of Syracuse (*Ol.* 17, 3), and at the same time, consequently, with Crotona in Italy. (*Thucyd.*, 6, 3.—*Scymnus*, v. 276.) The colony was a powerful one, and the rapid growth of the new state is clearly shown by the early founding of Zancle or Messana. Naxos, however, not long after this, fell under the sway of Hippocrates, tyrant of Gela. (*Herod.*, 7, 154.) But it soon recovered its freedom, waged a successful contest with Messana, and appeared subsequently as the ally of the Athenians against Syracuse, the rapid increase of this city having filled it with apprehensions for its own safety. At a still later period, Dionysius, tyrant of Syracuse destroyed the city (*Diod.*, 14, 15.—*Ol.* 94, 2), but the old inhabitants, together with some new-comers afterward settled in the immediate vicinity, and founded Tauromenium. (*Vid.* Tauromenium.)

Nazianzus, a city of Cappadocia, in the southwestern angle of the country, and to the southeast of Archelaïs. This place derives all its celebrity from Gregory, the distinguished theologian, who was born at Arianzus, a small village in the immediate neighbourhood, but who was promoted to the bishopric of Nazianzus. (*Niceph.*, *Call.*, 14, 39.—*Philostorg.*, *ap. Suid.*, *s. v.* Γρηγόριος.) Nazianzus is assigned by Hierocles to Cappadocia Secunda. The Itineraries remove it 24 miles from Archelaïs. (*Cramer's Asia Minor*, vol. 2, p. 114.)

Neæthus, a river of Bruttium, rising to the northeast of Consentia, and falling into the Sinus Tarentinus above Crotona. It is now the *Nieto*. This stream was said to have derived its name from the circumstance of the captive Trojan women having there set fire to the Grecian fleet (*νᾶυς*, *αἴθω*); a circumstance alluded to by many of the ancients, but with great diversity of opinion as regards the scene of the event. The use which Virgil has made of this tradition is well known. (*Strabo*, 262.—*Cramer's Anc. Italy*, vol. 2, p. 391.)

Neapŏlis, a celebrated city of Campania, on the Sinus Crater, now *Naples*, or, in Italian, *Napoli*. Innumerable accounts exist relative to the foundation of this celebrated place; but the fiction most prevalent seems to be that which attributed it to the Siren Parthenope, who was cast upon its shores, and from whom it derived the name (Parthenope) by which it is usually designated in the poets of antiquity. (*Lycophr.*, 717.—*Dionysius Periegetes*, 357.—*Sil. Ital.*, 12, 33.) According to Strabo, the tomb of this pretended foundress was shown there in his time. (*Strab.*, 246.)—Hercules is also mentioned as founder of Neapolis by Oppian and Diodorus Siculus (*ap. Tzetz. ad Lycophr.*, *l. c.*)—We find also considerable variations in what may be regarded as the historical

account of the origin of Neapolis. Scymnus of Chios mentions both the Phocæans and Cumæans as its founders, while Stephanus of Byzantium names the Rhodians. But by far the most numerous and respectable authorities attribute its foundation to the Cumæans, a circumstance which their proximity renders highly probable. (*Strabo*, 246.—*Livy*, 8, 22.—*Vell. Paterc.*, 1, 4.) Hence the connexion of this city with Eubœa, so frequently alluded to by the poets, and especially by Statius, who was born here. (*Silv.*, 1, 2; 3, 5; 2, 2, &c.) A Greek inscription mentions a hero of the name of Eumelus as having had divine honours paid to him, probably as founder of the city. (*Capacio, Hist. Nap.*, p. 105.) This fact serves to illustrate another passage of Statius. (*Silv.*, 4, 8, 45.)—The date of the foundation of this colony is not recorded. Velleius Paterculus observes only that it was much posterior to that of the parent city. Strabo seems to recognise another colony subsequent to that of the Cumæans, composed of Chalcidians, Pithecusans, and Athenians. (*Strab.*, 246.) The latter were probably the same who are mentioned in a fragment of Timæus, quoted by Tzetzes (*ad Lycophr.*, v. 732–37), as having migrated to Italy under the command of Diotimus, who also instituted a *λαμπαδοφορία*, still observed at Neapolis in the time of Statius (*Sylv.*, 4, 8, 50). The passage of Strabo above cited will account also for the important change in the condition of the city now under consideration, which is marked by the terms Palæpolis and Neapolis, both of which are applied to it by the ancient writers. It is to be noticed, that Palæpolis is the name under which Livy mentions it when describing the first transactions which connect its history with that of Rome, A.U.C. 429 (*Livy*, 8, 23); while Polybius, speaking of events which occurred in the beginning of the first Punic war, that is, about sixty years afterward, employs only that of Neapolis (1, 51).—Livy, however, clearly alludes to the two cities as existing at the same time; but we hear no more of Palæpolis after it had undergone a siege and surrendered to the Roman arms. According to the same historian, this town stood at no great distance from the site of Neapolis, certainly nearer to Vesuvius, and in the plain. (*Romanelli*, vol. 3, p. 530.) It was betrayed by two of its chief citizens to the Roman consul, A.U.C. 429. (*Liv.*, 8, 25.) Respecting the position of Neapolis, it may be seen from Pliny, that it was placed between the river Sebethus, now *il Fiume Madalona*, and the small island Megaris, or Megalia, as Statius calls it (*Sylv.*, 2, 2, 80), on which the *Castel del Ovo* now stands. (*Plin.*, 3, 6.—*Columella, R. R.*, 10.)—It is probable that Neapolis sought the alliance of the Romans not long after the fall of the neighbouring city; for we find that they were supplied with ships by that town in the first Punic war, for the purpose of crossing over into Sicily. (*Polyb.*, 1, 51.) At that time we may suppose the inhabitants of Neapolis, like those of Cumæ, to have lost much of their Greek character, from being compelled to admit the Campanians into their commonwealth; a circumstance that has been noticed by Strabo (246). In that geographer's time, however, there still remained abundant traces of their first origin. Their gymnasia, clubs, and societies were formed after the Greek manner. Public games were celebrated every five years, which might rival in celebrity the most famous institutions of that nature in Greece; while the indolence and luxury of Grecian manners were also very prevalent, and allured to Neapolis many a Roman, whose age and temperament inclined him to a life of ease. (*Ovid, Met.*, 15, 711.—*Hor., Epod.*, 5, 24, 3.—*Sil. Ital.*, 12, 31.—*Stat., Silv.*, 3, 5, 85.) Claudius and Nero seem to have shown a like predilection for Neapolis as a residence. (*Tacit., Ann.*, 15, 53.—*Id.*, 16, 10.) The epithet of *docta*, applied to this city by Martial (5, 79), proves that literature continued to flourish here in his time.—Among other superstitions, we learn from Macrobius (*Sat.* 1, 18), that the people of Neapolis worshipped the sun, under the image of a bull with a human face, which they called Hebon. This fact is confirmed by numerous coins, and also by an inscription which has come down to us. (*Cramer's Anc. Italy*, vol. 2, p. 168, *seqq.*)

Nearchus, a celebrated naval commander in the time of Alexander the Great. He was a native of Crete, and one of the friends of Alexander in early life, sharing with the young prince the disgraces incurred during the reign of Philip. When Alexander had subdued the empire of Darius, he sent Nearchus on a voyage of discovery, from the mouth of the Hydaspes down the Indus, and from the embouchure of the Indus to the Euphrates, along the coast of Gedrosia, Carmania, and Persia. The narrative of this voyage has been preserved to us by Arrian, who professes to give an extract from the journal of Nearchus. It is contained in his *Indica*. The authenticity of the account has been questioned by Hardouin and Dod well, but is fully established by Sainte-Croix (*Examen Critique des Historiens d'Alexandre*), Gossellin (*Recherches sur la Geographie Ancienne*), and Vincent (*Voyage of Nearchus, Lond.*, 1807.—*Commerce and Navigation of the Ancients in the Indian Ocean*, vol. 1). It must be confessed, however, that the three writers just mentioned differ in other respects as regards this celebrated voyage. Gossellin thinks, for example, that all the statements made by Nearchus can be rigorously confirmed by modern geography. Vincent, on the other hand, supposes that the defective system of the ancients must necessarily have introduced into the narrative of the Greek commander many errors and contradictions. Sainte-Croix, again, is deserted by his usual good sense and judgment when he assigns to the expedition of Nearchus no other motive but the foolish ambition of Alexander. If this had been the case, why would Nearchus have kept a journal so full of nautical and geographical observations?—Nearchus was recompensed by Alexander with a golden crown, which the monarch placed upon his head. A new route was marked out. Alexander was to undertake an expedition against Arabia, and Nearchus and his fleet were to accompany him, and to coast the Arabian shore; but the death of the monarch put an end to the design. After the decease of Alexander, Nearchus, who had obtained the prefecture or satrapy of Pamphylia and Lycia, exerted himself, but to no purpose, to secure the throne of Alexander to Hercules, son of Barsine.—He also wrote a history, or historical memoirs of the reign of Alexander; but of this work the title alone remains. The voyage of Nearchus, besides being contained in the common text of Arrian, may be found in Hudson's *Geographi Minores Græci*, vol. 1. It appeared also in 1806, from the Vienna press, under the title of *Νεάρχου περιπλοῦς ἐκ τοῦ Ἀρριανοῦ*. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 114.)

Nebo, a mountain situate east of the river Jordan, and forming part of the chain of Abarim, north of the Dead Sea. The Israelites encamped at the foot of this mountain in the 46th year of their Exodus, and Moses, having executed the commission with which he was intrusted, and having pronounced his blessing on the twelve tribes assembled to receive his last charge, ascended this mountain, from the summit of which, called Pisgah, he had a view of the Promised Land, into which he was not permitted to enter: on this mountain he soon afterward died. Burckhardt supposes the *Djebel Attarous*, about 15 miles north of the Arnon, and a little to the right of the route from Madeba to Araayr or Aroer, and which is the highest point in the neighbourhood, to be Nebo. (*Mansford's Scripture Gazetteer*, p. 335.)

Nebrissa, or Colonia Venerea Nebrissa, a town of the Turdetani, in Hispania Bætica, northeast of Gades, and southwest of Hispalis. It is now *Lebrija* or *Labrixa*. (*Strabo*, 143.—*Plin.*, 3, 3.)

Nebrŏdes, a general name for the chain of mountains running through the northern part of Sicily. The Greek name is *Νεμρώδη ὄρη*. (*Strabo*, 274.—*Sil. Ital.*, 14, 234.)

Necho, a king of Egypt who endeavoured to open a communication, by means of a canal, between the Red Sea and the Mediterranean. The attempt was abandoned, after the loss of 120,000 men, by order of an oracle, which warned the monarch "that he was working for the barbarian" (*τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι.—Herod.*, 2, 158). The true cause, however, of the enterprise having been abandoned would seem to have been the discovery, that the water of the Arabian Sea stood higher than the sandy plains through which the canal would have to run. (Compare *Aristot., Meteorol.*, 1, 14.—*Strabo*, 804.)—A similar attempt was made, but with no better success, by Darius Hystaspis. (*Herod., l. c.*) Ptolemy Philadelphus at last accomplished this important work. An account of it is given by Strabo (804) from Artemidorus. (Compare Mannert's remarks on Strabo's statement, *Geogr.*, vol. 10, pt. 1, p. 507, *seqq.*)—This same Necho is also famous in the annals of geographical discovery for a voyage which, according to Herodotus (4, 42), he caused to be performed around Africa, for the solution of the grand mystery which involved the form and termination of that continent. He was obliged to employ, not native, but Phœnician navigators, of whose proceedings Herodotus received an account from the Egyptian priests. They were ordered to sail down the Red Sea, pass through the Columns of Hercules (Straits of Gibraltar), and so up the Mediterranean to Egypt; in other words, to circumnavigate Africa. The Phœnicians related, that, passing down the Red Sea, they entered the Southern Ocean; on the approach of autumn, they landed on the coast and planted corn; when this was ripe, they cut it down and again departed. Having thus consumed two years, they, in the third, doubled the Columns of Hercules and returned to Egypt. They added, that, in passing the most southern coast of Africa, they were surprised to observe the sun on their right hand; a statement which Herodotus himself rejects as impossible. Such is all the account transmitted to us of this extraordinary voyage, which has given rise to a learned and voluminous controversy. Rennell, in his Geography of Herodotus; Vincent, in his Periplus of the Erythræan Sea; and Gossellin, in his Geography of the Ancients, have exhausted almost every possible argument; the first in its favour, the two latter to prove that it never did or could take place. To these last it appears impossible that ancient mariners, with their slender resources, creeping in little row-galleys along the coast, steering without the aid of a compass, and unable to venture to any distance from land, could have performed so immense a circuit. All antiquity, they observe, continued to grope in doubt and darkness respecting the form of Africa, which was only fully established several thousand years afterward by the expedition of Gama. On the other side, Rennell urges that, immense as this voyage was, it was entirely along a coast of which the navigators never required to lose sight even for a day; that their small barks were well equipped, and better fitted than ours for coasting navigation; and that these, drawing very little water, could be kept quite close to the shore, and even be drawn on land whenever an emergency made this step indispensable. The statement that, at the extremity of Africa, they saw the sun on the right, that is, to the north of them (a fact which causes Herodotus peremptorily to reject their report), affords the strongest confirmation of it to us, who know that to the south of the equator this must have really taken place, and that the historian's unbelief arose entirely from his ignorance of the real figure of the earth. (*Vid.* Africa, p. 79, col. 1.)

Necropŏlis (from *νεκρός*, "*dead*," and *πόλις*, "*city*"), the city of the dead; a name beautifully applied to the cemeteries in the neighbourhood of many of the ancient cities, such as Thebes in Egypt, Cyrene, Alexandrea, &c.

Nectanĕbis, a king of Egypt, cousin to Tachos, and proclaimed king during the absence of the latter, with the Egyptian forces, in Phœnicia. He was supported by Agesilaus, whom Tachos had offended by rejecting his advice. Aided by the Spartan king, Nectanebis defeated a competitor for the crown from Mendes, and was at last firmly established in his kingdom. Being subsequently attacked by Artaxerxes Ochus, who wished to reduce Egypt once more under the Persian sway, he met with adverse fortune, and fled into Æthiopia, whence he never returned. Nectanebis was the last king of Egypt of the Egyptian race. (*Plut., Vit. Ages.—Diod. Sic.*, 15, 92.—*Id.*, 16, 48, *seqq.*)—As regards the variations in the orthography of the name, consult *Wesseling, ad Diod. Sic.*, 15, 92.

Neleus (two syllables), I. a son of Neptune and Tyro. He was brother to Pelias, with whom he was exposed by his mother, who wished to conceal her frailty from her father. They were preserved and brought to Tyro, who had then married Cretheus, king of Iolchos. After the death of Cretheus, Pelias and Neleus contended for the kingdom, which belonged of right to Æson, the son of the deceased monarch and Tyro. Pelias proved successful, and Neleus departed with a body of followers into the Peloponnesus. (*Diod. Sic.*, 4, 68.) Here he founded Pylos in Messenia, and, marrying Chloris, daughter of Amphion, became the father of twelve sons, the oldest of whom was Periclymenus, the youngest Nestor, and of one daughter, named Pero. (*Diod., l. c.*) When Hercules attacked Pylos, he killed Neleus and all his sons but Nestor, who was then a child, and reared among the Gereni ans. (*Hom., Il.*, 11, 690.—*Hes., ap. Schol. ad Apoll. Rhod.*, 1, 156.—*Apollod.*, 1, 9, 8, *seqq.*) Neleus had promised his daughter in marriage to him who should bring to Pylos the cows of Tyro, detained by Iphiclus. Bias was the successful suitor; for an account of which legend, consult the article Melampus.—II. A disciple of Theophrastus, to whom that philosopher bequeathed the writings of Aristotle. (*Vid.* Apellicon.)

Nemausus, an important city of Gallia Narbonensis, next in rank to Narbo. It was situate on the main route from Spain to Italy, and was the capital of the Arecomici. It is now *Nismes*, and is famed for its remains of antiquity. (*Mela*, 2, 5.—*Plin.*, 3, 4.)

Nemĕa (*Νεμέα*), a city of Argolis, to the northwest of Mycenæ, celebrated as the haunt of the lion slain by Hercules, and the spot where triennial games were held in honour of Archemorus, or Opheltes, son of Lycurgus, king of Nemea. (*Apollod.*, 3, 6, 3.—*Hygin., fab.*, 74.—*Id., fab.*, 273.) The games were solemnized in the grove of Molorchus, who was said to have entertained Hercules when he came to Nemea in pursuit of the lion. (*Apollod.*, 2, 7.)—We know from Polybius and Livy, that the Nemean games continued to flourish in the reign of Philip, son of Demetrius (*Polyb.*, 2, 7, 4.—*Id.*, 5, 101, 6.—*Livy*, 27, 30.-*Strabo*, 377); but we may infer, that in the time of Pausanias they had fallen into great neglect, from the slight mention he has made of their solemnization (2, 15). The ruins of Nemea are to be seen near the modern village of *Kutchumadi*. (*Cramer's Ancient Greece*, vol. 3, p. 284, *seqq.*)—The Nemean games, though, like the Olympic and Isthmian, originally a-te-Doric, became subsequently Doric in their charac-

ter They were celebrated under the presidency of the Corinthians, Argives, and inhabitants of Cleonæ (*Arg. ad Pind., Nem.*, 3.—Compare *Pausan*, 2, 14, 2); but in later times they appear to have been entirely under the management of the Argives. (*Livy*, 34, 41.) They are said to have been celebrated every third year; and sometimes, as we learn from Pausanias, in the winter. (*Pausan.*, 2, 15, 2.—*Id.*, 6, 16, 4.) The crowns bestowed on the victors were of parsley, since these games were originally funeral ones, and since it was customary to lay chaplets of parsley on the tombs of the dead. (*Wachsmuth, Gr. Antiq.*, vol. 1, p. 163, *Eng. transl.*)

Nemesiānus (Marcus Aurelius Olympius), a Latin poet, a native of Carthage, who flourished about 280 A.D. Few particulars of his life are known. His true family name was Olympius; that of Nemesianus, by which he is commonly cited, indicates probably that his ancestors were residents of Nemesium, a city of Marmarica. Vopiscus, in his life of Numerian (who was clothed with the imperial purple A.D. 282), informs us that Nemesianus had a poetical contest with this prince, but was defeated. It is possible that Nemesianus may have been a kinsman of his; at least, the Emperor Carus, and his two sons, Carinus and Numerianus, bear, like our poet, the prænomen of Marcus Aurelius. Vopiscus also states that Nemesianus composed *Halieutica*, *Cynegetica*, and *Nautica*, and gained all sorts of crowns ("*omnibus* coronis *illustratus emicuit*," according to the felicitous emendation of Casaubon). So that, whatever opinion may be formed of his merits by modern critics, it is certain that the emperor's triumph over him was by no means lightly esteemed by his contemporaries. We have only one of the three poems, of which the historian speaks, remaining, namely, that entitled *Cynegetica*, the subject of which is the chase, together with some fragments of the two others. The *Cynegetica*, or poem on hunting, consists of 325 verses; but the work is incomplete, either from having been left in that state by the poet himself, or from a portion of it having been lost. The plan of the piece is entirely different from that of Gratius Faliscus. This latter treats in a single strain of all the species of hunting, and in a very succinct way; Nemesianus, on the contrary, appears to have treated of each kind of hunting separately, and in a detailed manner. In the first book, which is all that we possess, the poet speaks of the preparations for the hunt, of the rearing of dogs and horses, and of the various implements and aids which must be provided by the hunter. In this portion of his work, Nemesianus often gives spirited imitations of Virgil and Oppian. Though the poem is not free from the faults of the age in which it was written, yet in point of correctness and elegance it is far before most contemporaneous productions.—Besides the Cynegetica, and the fragments of the other two poems that have been mentioned (which some, however, assign to a different source), we have a small poem in honour of Hercules, and two fragments of another poem on fowling, "*De Aucupio*." The best edition of the remains of Nemesianus is that given by Wernsdorff in the first volume of his *Poetæ Latini Minores*. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 33, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 211.)

Nemĕsis, a female Greek divinity, who appears to have been regarded as the personification of the righteous anger of the gods. She is represented as inflexibly severe to the proud and insolent. (*Pausan.*, 1, 33, 2.) According to Hesiod, she was the daughter of Night. (*Theog.*, 223.—Compare *Pausanias*, 7, 5, 1.) There was a celebrated temple sacred to her at Rhamnus, one of the boroughs of Attica, about sixty stadia distant from Marathon. In this temple there was a statue of the goddess, made from a block of Parian marble, which the Persians had brought thither to erect as a trophy of their expected victory at Marathon. Pausanias says, that this statue was the work of Phidias (1, 33, 2, *seq.*); but Pliny ascribes it to Agoracritus: and adds, that it was preferred by M. Varro to all other statues which existed. (*Plin.*, 36, 4, 3) A fragment, supposed by some to be the head of this statue, was found in the temple of Rhamnus, and was presented to the British Museum in 1820. (*Elgin and Phigaleian Marbles*, vol. 1, p. 120; vol. 2, p. 123.) The inhabitants of Rhamnus considered Nemesis to be the daughter of Oceanus. (*Pausan.*, 7, 5, 1.) The practice of representing the statues of Nemesis with wings was first introduced after the time of Alexander the Great by the inhabitants of Smyrna, who worshipped several goddesses under this name. (*Pausan.*, 7, 5, 1.—*Id.*, 9, 35, 2.) According to a myth preserved by Pausanias, Nemesis was the mother of Helen by Jupiter; and Leda, the reputed mother of Helen, was only, in fact, her nurse (1, 33, 7); but this myth seems to have been invented in later times, to represent the divine vengeance which was inflicted on the Greeks and Trojans through the instrumentality of Helen. There was a statue of Nemesis in the Capitol at Rome; though we learn from Pliny that this goddess had no name in Latin. (*Pliny*, 28, 5.—*Id.*, 11, 103.—*Encycl. Us. Knowl.*, vol. 16, p. 141.)

Nemesĭus, a native of Emesa in Syria, and one of the ablest of the ancient Christian philosophers. Of his life very few particulars are known; and even the time when he lived is uncertain, though this is generally supposed to have been during the reign of Theodosius the Great, towards the end of the fourth century. He became, in time, bishop of his native city. Nemesius has been accused of holding some of Origen's erroneous opinions, but has been defended by Bishop Fell (*Annot.*, p. 20, *ed. Oxon.*, 1671), who however confesses, with regard to the pre-existence of souls, that "he differed from the commonly-received opinion of the church." But it is as a philosopher and physiologist that Nemesius is best known, and his work Περὶ φύσεως ἀνθρώπου, "*On the Nature of Man*," is one of the most accurate treatises of antiquity. Some writers (among whom we may mention Bishop Fell, Fabricius, and Brucker) have even supposed that he was acquainted with the circulation of the blood; but in the opinion of Freind (*Hist. of Physic*), Haller (*Biblioth. Anat.*), and Sprengel (*Hist. de la Med.*), he has no right whatever to be considered as the author of this discovery. The passage which has now given rise to the discussion is certainly remarkable: "The motion of the pulse," says he, "takes its rise from the heart, and chiefly from the left ventricle of it: the artery is with great vehemence dilated and contracted, by a sort of constant harmony and order. While it is dilated, it draws with force the thinner part of the blood from the next veins, the exhalation or vapour of which blood is made the aliment for the vital spirit; but while it is contracted, it exhales whatever fumes it has through the whole body and by secret passages, as the heart throws out whatever is fuliginous through the mouth and nose by expiration" (cap. 24, p. 242, *ed. Matth.*). There is another passage equally curious respecting the bile (cap. 28, p. 260, *ed. Matth.*), from which Nemesius is supposed to have known all that Sylvius afterward discovered with respect to the functions of the bile; but his claim in this case is no better than the former, and, indeed, Haller and Sprengel both say that his physiology is not at all more perfect than that of Galen. But even if we cannot allow Nemesius all the credit that has been claimed for him, still, from his general knowledge of anatomy and physiology (which is quite equal to that of the professional men of his time), his acuteness in exposing the errors of the Stoics and the Manichees, the purity and elegance of his style compared with that of his contemporaries, and the genuine piety which shows itself throughout his work, he has always ranked very high

in the list of ancient Christian philosophers. The best and most complete edition of Nemesius is that of Matthæi, *Hal. Magd.*, 1802, 8vo. Before the appearance of this, the edition of Fell, *Oxon.*, 1671, 8vo, was most esteemed. (*Encycl. Us. Knowl.*, vol. 16, p. 141, *seqq.*)

Nemetăcum, a town of the Atrebates in Gaul, now *Arras*. (*Vid.* Atrebates.)

Nemētes, a nation of northern Gaul, in the division called Germania Prima, lying along the banks of the Rhine, and between the Vangiones and Tribocci. Their chief city was Noviomagus, now *Spire*. According to some, they occupied both banks of the Rhine, and their transrhenane territory corresponded in part to the *Grand Duchy of Baden*. (*Tacit., Germ.*, 28.—*Cæs., B. G.*, 1, 31.—*Lemaire, Ind. Geogr. ad Cæs., s. v.*)

Nemossus, the same with Augustonemetum and Claromontium, the capital of the Averni in Gaul, now *Clermont*. Strabo, from whom we obtain the name Nemossus, is thought by some to mean a different place from Augustonemetum. (*Mannert, Geogr.*, vol. 2, pt. 1, p. 117.)

Neobūle, I. a daughter of Lycambes, satirized by Archilochus, to whom she had been betrothed. (*Vid.* Lycambes.)—II. A young female to whom Horace addressed one of his odes. The bard laments the unhappy lot of the girl, whose affection for the youthful Hebrus had exposed her to the angry chidings of an offended relative. (*Horat., Od.*, 3, 12.)

Neocæsarēa, a city of Pontus, on the river Lycus, northwest of Comana. Its previous name appears to have been Ameria, and it would seem to have received the appellation of Neocæsarea in the reign of Tiberius. In the time of Gregory Thaumaturgus, who was a native of this place, it is stated to have been the most considerable town of Pontus. (*Greg. Neoc., Vit.*, p. 577.) It appears also, from the life of the same saint, to have been the principal seat of pagan idolatry and superstitions, which affords another presumption for the opinion that it had risen on the foundation of Ameria and the worship of Men-Pharnaces. *Niksar*, the modern representative of Neocæsarea, is a town of some size, and the capital of a district of the same name, in the pachalic of *Sirvas* or *Roum*. (*Cramer's Asia Minor*, vol. 1, p. 315, *seq.*)—II. A city on the Euphrates, in the Syrian district of Chalybonitis; now, according to Reichard, *Kalat el Nedsjur*.

Neon, the same with Tithorea in Phocis. (*Vid.* Tithorea.)

Neontīchos, a town of Æolis, in Asia Minor, founded by the Æolians, as a temporary fortress, on their first arrival in the country, and thirty stadia distant from Larissa. Pliny leads us to suppose that it was not on the coast, but somewhat removed from it; and we collect from a passage in the Life of Homer (§ 11, *seq.*), that it was situate between Larissa and the Hermus. The ruins of this place should be sought for on the right bank of the Hermus, and above *Giuzelhissar*, on the road from *Smyrna* to *Bergamah*. (*Cramer's Asia Minor*, vol. 1, p. 151.)

Neoptolĕmus, I. son of Achilles and Deïdamia. (*Vid.* Pyrrhus I.)—II. A king of the Molossi, father of Olympias, the mother of Alexander. (*Justin*, 17, 3.)—III. An uncle of Pyrrhus, king of Epirus, raised to the throne during the absence of the latter in Italy. Pyrrhus, on his return home, associated Neoptolemus with him in the government; but afterward put him to death on a charge of attempting to poison. (*Plut., Vit. Pyrrh.*)—IV. A captain of Alexander's life-guards. After the death of that monarch he took part in the collisions of the generals, and was defeated, along with Craterus, and slain by Eumenes. (*Plut., Vit. Eum.*)—V. A poet, a native of Naupactus, who wrote a poem on the heroines and other females celebrated in mythology, which he entitled *Ναυπακτικά*, in honour of his native city. (*Schol. ad Apoll. Rhod.*, 2, 299, &c.) Others, however, make Carcinus to have been the author of this poem.—VI. A native of Paros, who composed a work on Inscriptions (*Περὶ Ἐπιγραμμάτων*), of which Athenæus makes mention (10, p. 454).

Nepa, according to Festus, an African word, and equivalent to the Latin "*sidus*." Cicero often employs it in his translation of Aratus, and it occurs in Manilius (2, 32) and elsewhere. Plautus uses it (*Casin.*, 2, 8, 7) for Cancer, and Cicero (*de Fin.*, 5, 15) for Scorpio. This latter writer, moreover, who, in his translation of Aratus, commonly employs *Nepa* in the sense of *Scorpio*, in one passage (v. 460) uses it in the sense of *Cancer*. In Columella, also (11, 2, 30), *Nepa* occurs for *Cancer*, according to some, but perhaps with more correctness for *Scorpio*. (Compare *Ideler, Sternnamen*, p. 169.)

Nepe or Nepēte, a town of Etruria, southwest of Falerii. Pliny (3, 5) calls it Nepet, and Sigonius contends for this being the true reading: but in all the ancient inscriptions which have been found here, it is written Nepete. In Strabo it is named Nepita. (*Strab.*, 226.) The modern name is *Nepi*. (*Cramer's Anc. Italy*, vol. 1, p. 233.)

Nephēle, the first wife of Athamas king of Thebes, and mother of Phryxus and Helle. (*Vid.* Athamas.)

Nepos, Cornelĭus, a biographical writer, who lived towards the end of the republic, and during the earlier part of the reign of Augustus. He is generally believed to have been born at Hostilia (now *Ostiglia*), a small town situate on the banks of the Po, near the confines of the Veronese and Mantuan territories. The year of his birth is uncertain, but he first came to Rome during the dictatorship of Julius Cæsar. He does not appear to have filled any public office in the state; but his merit soon procured him the friendship of the most eminent men who at that time adorned the capital of the world. Catullus dedicated to him the volume of poems which he had privately read and approved of before their publication. Nepos addressed one of his own works to Pomponius Atticus, with whom also he was on terms of intimacy. (*Vit. Attici*, 13.) He likewise obtained the esteem and affection of Cicero (*Aul. Gell.*, 15, 28), who speaks of his writings with high approbation in one of his letters, and in another alludes with much sympathy to the loss which Nepos had sustained by the death of a favourite son. (*Ep. ad Att.*, 16, 5 *et* 14.) It farther appears that Cicero had frequently corresponded with him, for Macrobius quotes the second book of that orator's epistles to Cornelius Nepos. (*Sat.*, 2, 1.)—It is thus probable that some of our author's works had been prepared, or were in the course of composition, previous to the death of Cicero; but they were not given to the public till early in the reign of Augustus, since Eusebius considers him as flourishing in the fourth year of that emperor (*ap. Voss, de Hist. Lat.*, 1, 14). The precise period of his death is unknown, and it can only be ascertained that he survived Atticus, whose biography he writes, and who died in the 722d year of the city. Some chronological accounts extend his life till the commencement of the Christian era, but it is scarcely possible that one who was a distinguished literary character in the time of Catullus could have existed till that epoch. Fabricius makes a curious mistake concerning the death of Cornelius Nepos, in saying that he was poisoned in 724 by his freedman Callisthenes, and in citing Plutarch's Life of Lucullus as his authority for the fact. (*Bibl. Lat.*, 1, 6.) The passage in Plutarch only bears, that C. Nepos had somewhere said that the mind of Lucretius had become impaired in his old age, in consequence of a potion administered to him by his freedman Callisthenes.—Whether the Cornelius Nepos concerning whose life these circumstances have been gleaned was the author of the well-known book entitled *Vitæ Excellentium Imperatorum*,

has been a subject, ever since the work was first printed, of much debate and controversy among critics and commentators. The dissension originated in the following circumstances: A person of the name of Æmilius Probus, who lived in the fourth century, during the reign of Theodosius the Great, presented to his sovereign a copy of the *Vitæ Imperatorum*, and prefixed to it some barbarous verses, which left it doubtful whether he meant to announce himself as the author, or merely as the transcriber, of the work. These lines, being prefixed to the most ancient MSS. of the *Vitæ Excellentium Imperatorum*, induced a general belief during the middle ages that Æmilius Probus was himself the author of the biographies. The *Editio Princeps*, which was printed by Janson in 1471, was entitled "*Probi Æmilii Liber de Virorum Excellentium Vita.*" All subsequent editions were inscribed with the name of Æmilius Probus, till the appearance of that of Lambinus in 1568, in which the opinion that Probus was the author was first called in question, and the honour of the work restored to Cornelius Nepos. Since that time the *Vitæ Excellentium Imperatorum* have been usually published with his name; but various suppositions and conjectures still continued to be formed with regard to the share that Æmilius Probus might have had in the MS. which he presented to Theodosius. Barthius was of opinion, that in this MS. Probus had abridged the original work of Nepos in the same manner as Justin had epitomized the history of Trogus Pompeius; and in this way he accounts for some solecisms and barbarous forms of expression, which would not have occurred in the genuine and uncorrupted work of an Augustan writer. (*Adversaria*, 24, 18; 25, 15.) Since the time of Barthius, however, this hypothesis, which divides the credit of the work between Cornelius Nepos and Probus, has been generally rejected, and most commentators have adopted the opinion that Probus was merely the transcriber of the work of Nepos, and that he did not mean to signify more in the lines which he prefixed to his MS. They argue that it is clear, from a passage in the commencement of the Life of Pelopidas, that the work had not been reduced, as Barthius supposes, to a compendium, but had originally been written in a brief style and abridged form: "*Vereor, si res explicare incipiam, non vitam ejus enarrare, sed historiam videar scribere: si tantum modo summas attigero, ne rudibus literarum Græcarum minus lucidè appareat, quantus fuerit ille vir. Itaque utrique rei occurram, quantum potero; et medebor cum satietati, tum ignorantiæ lectorum.*" It is worthy of remark, that in some of the old MSS. of the "*Vitæ Imperatorum*," which furnished the text of the earlier editions, there is written at the end, "*Completum est opus Æmilii Probi, Cornelii Nepotis,*" as if the copyist had been in doubt as to the real author.—So far from admitting those solecisms of expression for which Barthius thinks it necessary to account, Vossius chiefly founds his argument in favour of the classical authenticity of the work on that Augustan style, which neither Æmilius Probus nor any other writer of the time of Theodosius could have attained. A very recent attempt, however, has been made again to vindicate for Æmilius Probus the honour of the composition, in Rinck's "*Saggio per restituire a Æmilio Probo il libro di Cornelio Nepote.*"—After allowing for the superior dignity of the office of transcriber in the age of Theodosius, compared with its diminished importance at the present day, it would seem that there is something more implied in the verses of Probus than that he was merely a copyist; and he must either have had a part in the composition, or, having discovered the MS., was not unwilling that he should have some share of the credit due to the author.—The *Vitæ Imperatorum*, properly so called, contain the lives of nineteen Greek, one Persian, and two Carthaginian generals. It has been conjectured that there was also a series of lives of Roman commanders, but that these had perished before Æmilius Probus commenced his transcription. That Nepos at least intended to write these biographies, appears from a passage at the end of the life of Hannibal, in which he says, "It is now time to conclude this book, and proceed to the lives of the Roman generals, that, their exploits being compared with those of the Greeks, it may be determined which are to be preferred" (c. 13). That he actually accomplished this task is rendered at least probable from the circumstance of Plutarch's quoting the authority of Nepos for facts concerning the lives of Marcellus and Lucullus; and it seems not unlikely that the sentence at the close of *Hannibal* may have suggested to that biographer the idea of his parallel lives.—The principles which Nepos displays in that part of the work which still remains are those of an admirer of virtue, a foe to vice, and a supporter of the cause of freedom. He wrote in the crisis of his country's fate, and during her last struggle for freedom, when despotism was impending, but when the hope of freedom was not yet extinguished in the breasts of the last of the Romans. The work, it has been conjectured (*Harles, Introduct. in Lit. Rom.*, vol. 1, p. 367), was undertaken to fan the expiring flame, by exhibiting the example of such men as Dion and Timoleon, and by inserting sentiments which were appropriate to the times. In choosing the subjects of his biographies, the author chiefly selects those heroes who had maintained or recovered the liberties of their country, and he passes over all that bears no reference to this favourite theme. It must be confessed, however, that he does not display in a very enviable view the fate of those popular chiefs who defended or liberated their native land. The "*Invidia, gloriæ comes,*' lighted on almost every Grecian hero; and Miltiades and Themistocles ultimately received no better reward from the free Athenian citizens than Datames obtained from the Persian despot.—With regard to the authenticity of his facts, Nepos has given us no information in his preface concerning the sources to which he resorted; but in the course of his biographies he cites Thucydides, Xenophon, Theopompus, and Philistus, and also Dinon, to whose authority he chiefly trusted with regard to Persian affairs. (*Vit. Conon*, c. 5.) That he compared the different opinions of these historians on the same subject is evinced by a passage in his *Alcibiades* (c. 11); and it appears from another passage, in his life of Themistocles, that when they differed in their statement of facts, he had the good sense and judgment to prefer the authority of Thucydides (c. 9). Aulus Gellius rather commends his diligence in the investigation of facts (15, 28). But Pliny (5, 1), on the other hand, censures both his credulity and haste. The investigations, moreover, of modern commentators have discovered many mistakes and inconsistencies in almost every one of his biographies. For example: 1. It was not the great Miltiades, son of Cimon, as Nepos erroneously relates, who founded a petty sovereignty in the Thracian Chersonese, but Miltiades the son of Cypselus, as the Latin biographer might have learned from Herodotus (6, 34), an author whom he never quotes, and scarcely appears to have consulted.—2. In the life of Phocion he has mistaken the Greek words ἔμφυλός τις ("*a certain person of the same tribe*") for a proper name, *Emphyletus*. It is believed, however, by Tzschucke, that Phocion may have had a friend of this name, since the same appellation occurs in Andocides. Without some excuse of this kind, Nepos's knowledge of Greek becomes very suspicious.—3. In the life of Pausanias (c. 1) he confounds together Darius and Xerxes; Mardonius was the son-in-law of the former, and the brother-in-law of the latter.—4. He confounds the victory of Mycale, gained by Xantippus and Leotychides, with the naval battle gained by Cimon, nine years after, near the river

Eurymedon. (*Vid.* Mycale.)—5. In comparing the end of the second chapter and the commencement of the third of the life of Pausanias, with the clear and circumstantial narrative of Thucydides (1, 130–134), we shall perceive that Nepos has violated the order of time, and confounded the events.—6. There is no less disorder in the third chapter of the life of Lysander. Nepos confounds two expeditions of this general into Asia, between which there elapsed an interval of seven years. (Compare *Xen., Hist. Gr.*, 3, 4, 10.—*Diod. Sic.*, 14, 13.)—7. In the second chapter of the life of Dion, Nepos confounds the order of events. Plato made three voyages to Sicily; the first in the time of Dionysius the Elder, who had him sold as a slave; Dion was then only fourteen years old. At the time of his second voyage, Dionysius the Elder was no longer alive. It was during his third visit to the island that the philosopher reconciled Dion and Dionysius the Younger. Finally, it was not Dionysius the Elder, but the son, who invited Plato "*magna ambitione.*" —8. In the second chapter of the life of Chabrias, utter confusion prevails. At the period when Nepos makes Agesilaus to have gone on his expedition into Egypt, this monarch was busily occupied in Bœotia; and Nepos himself, in his life of Agesilaus, makes no mention of this expedition. The king of Egypt who was assisted by Chabrias was Tachus, and not Nectanebis.—9. Hannibal did not immediately march to Rome after the victory at Cannæ, as Nepos in his life of Hannibal (c. 5) states, but after having permitted the spirit of his army to become corrupted in Campania.—10. In the life of Conon (c. 1), he says that this general had no share in the battle of Ægospotamos; the contrary is proved by Xenophon. (*Hist. Gr.*, 2, 1, 28.)—11. In the life of Agesilaus (c. 5) he attributes to this king the victory at Corinth, which was due to Aristodemus, as Xenophon informs us (*Hist. Gr.*, 4, 2, 9).—Nepos is also charged with being too much of a panegyrist, and with having given to his Lives the air rather of a series of professed eulogies than of discriminating and impartial biographies. In fact, however, he selected the lives of those whom he considered as most worthy of admiration; and he has not failed to bestow due reprobation on the few who, like Pausanias and Lysander, degenerated from the virtues of their countrymen. Nepos appears to have been fully aware of the difference between history and biography; remembering that the latter was more simple than the former, that it did not require to be so full with regard to public events, and admitted more details of private life and manners. To this distinction he alludes in his preface; and we accordingly find that the life of Epaminondas, for example, is occupied with the private character and memorable sayings, more than with the patriotic exploits, of that renowned hero. He has thus recorded a great many curious particulars which are not elsewhere to be found; and he excels in that art (the difficulty of which renders good abridgments so rare) of perceiving the features which are most characterstic, and painting vividly with a few touches. "The character of Alcibiades," says Gibbon, "is such that Livy need not have been ashamed of it." (*Misc. Works*, vol. 4, p. 417.)—The MS. of Æmilius Probus, the copies taken from it, and the *Editio Princeps* published by Janson in 1471, all terminated with the life of Hannibal. The fragment of the life of Cato the Censor, and the life of Pomponius Atticus, now generally appended to the *Vitæ Excellentium Imperatorum*, were discovered by Cornerus in an old MS. containing the letters of Cicero to Atticus, and were published by him along with the *Vitæ Imperatorum*, in an edition which is without date, but is generally accounted the second of that production of Nepos. It is evident that the life of Atticus was a separate work, or an extract of a work, which was altogether different from the *Vitæ Imperatorum*; for, in the first place, Atticus was not a military commander; and, secondly, Nepos dedicates the *Vitæ Imperatorum* to Atticus, while, in the last chapters of the life of Atticus, he minutely relates the circumstances of his death. The old scholiasts are of opinion, that, along with the fragment on the life of Cato the Censor, it had originally formed part of a treatise by Cornelius Nepos which is now lost, and which was entitled "*De Historicis Latinis.*" —The life of Atticus is much more curious and valuable than the biographies of the Greek generals. It is fuller, and it is not drawn, as they are, from secondary sources. Nepos was the intimate friend of Atticus, and was himself an eye-witness of all that he relates concerning the daily occurrences of his life, and with regard to the most minute particulars of his domestic arrangements, even down to his household expenses. As exhibiting the fullest details of the private life of a Roman (though a specimen, no doubt, highly favourable and ornamental), it is perhaps the most interesting piece of biography which has descended to us from antiquity.—Nepos appears to have been a very fertile writer. Besides the lives of commanders and that of Pomponius Atticus, he was the author of several works, chiefly of an historical description, which are now almost entirely lost. He wrote, in three books, an abridgment of the history of the world; and he had the merit of being the first author among the Romans who completed a task of this laborious and useful description. Aulus Gellius mentions his life of Cicero (15, 28), and quotes the fifth book of his work entitled *Exemplorum libri* (7, 18). He also composed a treatise on the difference of the terms *literatus* and *eruditus*; and, finally, a passage in the life of Dion informs us of a work which Nepos wrote, *De Historicis Græcis.*— While so many of his productions have been lost, and while it has been denied that he was the author of some which he actually composed, others, by a strange caprice, have been attributed to him which he certainly did not write. One of these is the work *De Viris Illustribus*, now generally assigned to Aurelius Victor. Another is the book *De Excidio Trojæ*, which professes to be a Latin translation, by Cornelius Nepos, from a Greek work by Dares Phrygius, though, in fact, it was written by an obscure author, after the age of Constantine. Along with the book which passed under the name of Dictys Cretensis, it became the origin of those folios of romance and chivalry, in which the heroes of Greece were marshalled with Arthur's Round-Table Knights, and with the Paladins of Charlemagne.—The best editions of Nepos are, that of Longolius, *Colon.*, 1543; Lambinus, *Lutet.*, 1569, 4to; et *Francof.*, 1608, fol.; Bosius, *Lips.*, 1657, 1675, 8vo; Van Staveren, *Lugd. Bat.*, 1773, 8vo; Tzschucke, *Götting.*, 1804, 8vo; Harles, *Lips.*, 1806, 8vo; Fischer, *Lips.*, 1806, 8vo; Dähne, *Lips.*, 1827, 8vo; and Bremi, *Lips.*, 1827, 8vo. (*Dunlop's Roman Literature*, vol. 3, p. 512, *seqq.*)

Nepotiānus, Flāvĭus Popilius, a son of Eutropia, the sister of the Emperor Constantine. He proclaimed himself emperor after the death of his cousin Constans, marched to Rome with a body of gladiators and other worthless followers, defeated Anicetus the prætorian prefect, and pillaged the city. He enjoyed his usurped power only twenty-eight days, at the end of which period he was defeated and slain by Marcellinus, one of the lieutenants of Magnentius. (*Le Beau, Hist. du Bas-Empire*, vol. 1, p. 358.)

Neptunĭum, a promontory of Bithynia, on the Propontis, at the mouth of the Cianus Sinus. It is more usually known by its Greek name Posidium. Mannert gives the modern appellation as *Bos Burun.* (*Geogr.*, vol. 6, pt. 3, p. 578.)

Neptunĭus Dux, an expression applied by Horace (*Epod.*, 9, 7) to Sextus Pompeius, who boastingly styled himself the son of Neptune, because his father

had once held the command of the sea. (*Dio Cass.*, 48, 19.) Coins still exist of this Roman leader, bearing the effigy of Neptune, with the inscription *Magnus Pius Imperator iterum*; or this, *Præfectus classis et oræ maritimæ ex s. c.* (Consult *Rasche, Lex Rei Num.*, vol. 6, col. 1676, *seqq.*)

NEPTŪNUS or NEPTUMNUS, the god of the sea, a Roman divinity, whose attributes are nearly the same as those of the Greek Poseidon (Ποσειδῶν). They will both, therefore, be considered in one and the same article. Neptune or Poseidon, the son of Saturn and Rhea, and the brother of Jupiter and Juno, appears to have been one of the most ancient divinities of Greece; although, according to Herodotus (2, 50), he was not originally a Greek deity, but his worship was imported from Libya. This statement, however, on the part of the historian, cannot be correct. Neptune was the god of water in general, of the sea, the rivers, and the fountains, but he was more particularly regarded as the god of the sea, which he acquired in his share of the dominions of his father Saturn. His wife was Amphitrite, and their children were Triton and Rhode, or Rhodos, which last became the bride of Helius, or the Sun-god. A late legend said that Amphitrite fled the love of the god, but that he came riding on a dolphin, and thus won her affection; and for this service he placed the dolphin among the stars. (*Eratosth.*, *Catast.*, 31.—*Hygin.*, *Poet. Astron.*, 1, 17.) Neptune, like his brother Jupiter, had a numerous progeny by both goddesses and mortals. The fleet steed Arion was the offspring of the sea-god and Ceres, both having assumed the equine form. According to one account, the nymph Rhodos was his daughter by Venus. (*Heroph.*, *ap. Schol. ad Pind.*, *Ol.*, 7, 24.)—Neptune is said to have produced the horse in his well-known contest with Minerva for the right of naming the city of Athens. (*Vid.* Cecrops.) According to some, we are to understand by this myth that the horse was imported into Greece by sea. But this explanation is far from satisfactory. It is difficult to give a reason for the connexion of Neptune with the horse; but it is evident, from several passages in the Greek writers, that he was regarded as a kind of equestrian deity as well as the god of the sea. In the absence of a better explanation, we will give the one suggested by Knight. "The horse," says this writer, "was sacred to Neptune and the rivers, and was employed as a general symbol of the waters. Hence also it may have been assumed as one of the types of fertility, and may furnish a clew to the fable of Neptune and Ceres. It may also throw some light on the narrative of Pausanias, where he states (8, 24) that the Phigalenses dedicated a statue to Ceres, having the figure of a woman in every other part except the head, which was that of a horse; and that she held in one hand a dolphin, and in the other a dove." (*Knight, Enquiry*, &c., § 111, *seqq.*—*Class. Journ.*, vol. 25, p. 34, *seqq.*)—Besides his residence on Olympus, Neptune had a splendid palace beneath the sea at Ægæ. (*Il.*, 13, 21.—*Od.*, 5, 381.) Homer gives a noble description of his passage from it on his way to Troy, his chariot-wheels but touching the watery plain, and the monsters of the deep gambolling around their king. His most celebrated temples were at the Corinthian Isthmus, at Onchestus, Helice, Trœzene, and the promontories of Tænarum and Geræstus.—Neptune is represented, like Jupiter, of a serene and majestic aspect; his form is exceedingly strong and muscular; and hence "the chest of Neptune" (στέρνον Ποσειδάωνος, *Il.*, 5, 479) is the poetic expression for this characteristic of the deity, which is illustrated by the noble fragment from the pediment of the Parthenon in the British Museum. He usually bears in his hand the trident, the three-pronged symbol of his power; the dolphin and other marine objects accompany his images. The animals offered to him in sacrifice were usually black bulls, rams, and boar pigs.—Neptune was not originally a god of the Doric race. He was principally worshipped by the Ionians, who were in most places a maritime people. In those Dorian cities, however, which acquired a love for foreign commerce, we find that the worship of Neptune extensively prevailed. (*Muller's Dorians*, vol. 1, p. 417, *seq.*, *Eng. transl.*)—The etymology of the names Poseidon and Neptunus is doubtful. *Poseidon* is written in Doric Greek *Potcidan* (Ποτειδᾶν), of which we have another example in the name of *Potidæa*, written *Poteidaia* (Ποτειδαία) in the inscription, now in the British Museum, on those Athenians who fell before this city. The name, according to some writers, contains the same root in the first syllable as we find in ποτός and ποταμός; and has the same reference, in all likelihood, to water and fluidity. (*Müller, Proleg.*, p. 289.)—*Neptunus*, on the other hand, is derived by the Stoic Balbus, in Cicero, from *nando* (*N. D.*, 2, 26), an etymology which Cotta subsequently ridicules. (*N. D.*, 3, 24.) Varro deduces it from *nuptu*, because this god "covers" (*obnubit*) the earth with the sea. (*L. L.*, 4, 10.) This latter derivation, though approved of by Vossius (*Etymol.*, *s. v.* nuptæ), is no better than the former. We may compare the form of the word *Nept-unus* or *Nept-umnus* with *Port-umnus*, *Vert-umnus*, and the word *al-umnus*; but the meaning or origin of the root *Nept* or *Nep* seems uncertain. It may, perhaps, be connected with the same root that is contained in the Greek νίπτ-ω, "*to wet.*" (*Keightley's Mythology*, p. 85, *seqq.*—*Encycl. Us. Knowl.*, vol. 16, p. 146.)

NEREÏDES (Νηρηΐδες), nymphs of the sea, daughters of Nereus and Doris. They are said by most ancient writers to have been fifty in number, but Propertius makes them a hundred (3, 5, 33). The most celebrated of them were Amphitrite, the wife of Neptune; Thetis, the mother of Achilles; Galatæa, Doto, &c. The worship of the Nereïds was generally connected, as might be supposed, with that of Neptune. Thus, they were worshipped in Corinth, where Neptune was held in especial honour, as well as in other parts of Greece. (*Pausan.*, 2, 1, 7, *seq.*—*Id.*, 3, 26, 5.—*Id.*, 5, 19, 2.) The Nereïds were originally represented as beautiful nymphs; but they were afterward described as beings with green hair, and with the lower part of their body like that of a fish. (*Plin.*, 9, 4.)

NEREUS (two syllables), a sea-deity, the eldest son of Pontus and Earth. (*Hesiod, Theog.*, 233.) Though not mentioned by name in Homer, he is frequently alluded to under the title of the *Sea-elder* (ἅλιος γέρων), and his daughters are called Nereïds. According to Hesiod, he was distinguished for his knowledge and his love of truth and justice, whence he was termed an *elder:* the gift of prophecy was also assigned to him. When Hercules was in quest of the apples of the Hesperides, he was directed by the nymphs to Nereus. He found the god asleep and seized him. Nereus, on awaking, changed himself into a variety of forms, but in vain: he was obliged to instruct him how to proceed before the hero would release him. (*Apollodorus*, 2, 5.) He also foretold to Paris, when carrying away Helen, the evils he would bring on his country and family. (*Horat.*, *Od.*, 1, 15.) Nereus was married to Doris, one of the ocean nymphs, by whom he became the father of the Nereïds, already mentioned. (*Keightley's Mythology*, p. 244.)—Hermann makes Νηρεύς equivalent to *Nefluus* (νὴ ῥεῖν), and understands by the term the bottom of the sea. Hence, according to the same authority, Nereus is called "the aged one," because he is ever unchangeable; he is called true, because the bottom of the ocean never gapes in fissures, so as to allow the waters to escape: and he is termed mild and peaceful, because the depths of ocean are ever tranquil and at rest. (*Hermanni Opuscula*, vol. 2, p.

178.) Schwenck, on the other hand, derives the name Nereus from *νάω*, "*to flow.*" (*Andeut.*, p. 180.) The best etymology, however, is undoubtedly that which traces the form Νηρεύς to the old Greek term *νηρόν*, "*water*," which last may itself be compared with the Hebrew *nahar*. The modern Greek *νερόν*, "*water*," is therefore a word of great antiquity. (Compare *Lobeck, ad Phryn.*, p. 42.)

Nerītos, the highest and most remarkable mountain in the island of Ithaca. (*Hom., Od.*, 1, 21.—*Il.*, 2, 632.—*Virg., Æn.*, 3, 270.) According to Dodwell, the modern name is *Anoi*, which means "lofty:" he observes, also, that the forests spoken of by Homer have disappeared: it is at present bare and barren, producing nothing but stunted evergreens and aromatic plants. (*Cramer's Anc. Greece*, vol. 2, p. 45.)

Nerītum, a town of Calabria, about five miles to the north of Callipolis. (*Plin.*, 3, 11.—*Ptol.*, p. 62.) It is now *Nardo*. From an ancient inscription, cited by Muratori, it appears to have been a municipium. (*Cramer's Anc. Italy*, vol. 2, p. 317.)

Nerium, a promontory of Spain, the same with Artabrum; now *Cape Finisterre*.

Nero, Claudius Cæsar, the sixth of the Roman emperors, was born at Antium, in Latium, A.D. 37, nine months after the death of Tiberius. (*Sueton., Vit. Ner.*, c. 6.) He was the son of Domitius Ahenobarbus and Agrippina the daughter of Germanicus, and was originally named Lucius Domitius. After the death of Ahenobarbus, and a second husband, Crispus Passienus, Agrippina married her uncle, the Emperor Claudius, who gave his daughter Octavia in marriage to her son Lucius, and subsequently adopted him with the formal sanction of a Lex Curiata. (*Tacit., Ann.*, 12, 26.) The education of Nero was carefully attended to in his youth. He was placed under the care of the philosopher Seneca, and he appears to have applied himself with considerable perseverance to study. He is said to have made great progress in the Greek language, of which he exhibited a specimen in his sixteeenth year, by pleading in that tongue the rights or privileges of the Rhodians, and of the inhabitants of Ilium. (*Sueton., Vit. Ner.*, c. 7.—*Tacit., Ann.*, 12, 58.) At the death of Claudius (A.D. 54), while Agrippina, by soothings, flatteries, and affected lamentations, detained Brittanicus, the son of Claudius and Messalina, within the chambers of the palace, Nero, presenting himself before the gates, was lifted by the guard in waiting into the covered coach used for the purpose of carrying in procession an elected emperor, and was followed by a multitude of the people, under the illusion that it was Britannicus. He entered the camp, promised a donative to the cohorts, was saluted emperor, and pronounced before the senate, in honour of Claudius, an oration of fulsome panegyric composed by his preceptor Seneca. Agrippina soon endeavoured to obtain the chief management of public affairs; and her vindictive and cruel temper would have hurried Nero, at the commencement of his reign, into acts of violence and bloodshed, if her influence had not been counteracted by Seneca and Burrus, to whom Nero had intrusted the government of the state. Through their counsels the first five years of Nero's reign were distinguished by justice and clemency; and an anecdote is related of him, that, having on one occasion to sign an order for the execution of a malefactor, he exclaimed, "*Would that I could not write!*" (*Sueton., Vit. Ner.*, 10.) He discouraged public informers, refused the statues of gold and silver which were offered him by the senate and people, and used every art to ingratiate himself with the latter. But his mother was enraged to find that her power over him became weaker every day, and that he constantly disregarded her advice and refused her requests. His neglect of his wife Octavia, and his criminal love of Acte, a woman of low birth, still farther widened the breach between him and his parent. She frequently addressed him in the most contemptuous language; reminded him that he owed his elevation solely to her, and threatened that she would inform the soldiers of the manner in which Claudius had met his end, and would call upon them to support the claims of Britannicus, the son of the late emperor. The threats of his mother only served to hasten the death of Britannicus, whose murder forms the commencement of that long catalogue of crimes which afterward disgraced the reign of Nero. But while the management of public affairs appears, from the testimony of most historians, to have been wisely conducted by Burrus and Seneca, Nero indulged in private in the most shameless dissipation and profligacy. He was accustomed, in company with other young men of his own age, to sally into the streets of Rome at night, in order to rob and maltreat passengers, and even to break into private houses and take away the property of their owners. But these extravagances were comparatively harmless; his love for Poppæa, whom he had seduced from Otho, led him into more serious crimes. Poppæa, who was ambitious of sharing the imperial throne, perceived that she could not hope to attain her object while Agrippina was alive, and, accordingly, induced Nero to consent to the murder of his mother. The entreaties of Poppæa appear to have been supported by the advice of Burrus and Seneca; and the philosopher did not hesitate to palliate or justify the murder of a mother by her son. (*Tacit., Ann.*, 14, 11.—*Quintil.*, 8, 5.)—In the eighth year of his reign, Nero lost his best counsellor, Burrus; and Seneca had the wisdom to withdraw from the court, where his presence had become disliked, and where his enormous wealth was calculated to excite the envy even of the emperor. About the same time Nero divorced Octavia and married Poppæa, and soon after put to death the former on a false accusation of adultery and treason. In the tenth year of his reign, A.D. 64, Rome was almost destroyed by fire. Of the fourteen districts into which the city was divided, four only remained entire. The fire originated at that part of the Circus which was contiguous to the Palatine and Cœlian Hills, and raged with the greatest fury for six days and seven nights; and, after it was thought to have been extinguished, it burst forth again, and continued for two days longer. Nero appears to have acted on this occasion with the greatest liberality and kindness; the city was supplied with provisions at a very moderate price; and the imperial gardens were thrown open to the sufferers, and buildings erected for their accommodation. But these acts of humanity and benevolence were insufficient to screen him from the popular suspicion. It was generally believed that he had set fire to the city himself, and some even reported that he had ascended the top of a high tower in order to witness the conflagration, where he amused himself with singing the Destruction of Troy. From many circumstances, however, it appears improbable that Nero was guilty of this crime. His guilt, indeed, is expressly asserted by Suetonius and Dio Cassius, but Tacitus admits that he was not able to determine the truth of the accusation. In order, however, to remove the suspicions of the people, Nero spread a report that the Christians were the authors of the fire, and numbers of them, accordingly, were seized and put to death. Their execution served as an amusement to the people. Some were covered with skins of wild beasts, and were torn to pieces by dogs; others were crucified; and several were smeared with pitch and other combustible materials, and burned in the imperial gardens in the night: "Whence," says the historian, "pity arose for the guilty (though they deserved the severest punishments), since they were put to death, not for the pub-

ic good, but to gratify the cruelty of a single man." (*Tacit., Ann.*, 15, 44.)—In the following year, A.D. 55, a powerful conspiracy was formed for the purpose of placing Piso upon the throne, but it was discovered by Nero, and the principal conspirators were put to death. Among others who suffered on this occasion were Lucan and Seneca; but the guilt of the latter is doubtful. In the same year Poppæa died, in consequence of a kick which she received from her husband while she was in an advanced state of pregnancy.—During the latter part of his reign, Nero was principally engaged in theatrical performances, and in contending for the prizes at the public games. He had previously appeared as an actor on the Roman stage; and he now visited in succession the chief cities of Greece, and received no less than 1800 crowns for his victories in the public Grecian games. On his return to Italy he entered Naples and Rome as a conqueror, and was received with triumphal honours. But while he was engaged in these extravagances, Vindex, who commanded the legions in Gaul, declared against his authority; and his example was speedily followed by Galba, who commanded in Spain. The prætorian cohorts espoused the cause of Galba, and the senate pronounced sentence of death against Nero, who had fled from Rome as soon as he heard of the revolt of the prætorian guards. Nero, however, anticipated the execution of the sentence which had been passed against him, by requesting one of his attendants to put him to death, after making an ineffectual attempt to do so with his own hands. He died A.D. 68, in the 32d year of his age, and the 14th of his reign.—It is difficult to form a correct estimate of the character of this emperor. That he was a licentious voluptuary, and that he scrupled at committing no crimes in order to gratify his lust or strengthen his power, is sufficiently proved; but that he was such a monster as Suetonius and Dio have described him, may reasonably admit of a doubt. The possession of absolute power at so early an age tended to call forth all the worst passions of human nature, while the example and counsels of his mother Agrippina must have still farther tended to deprave his mind. Though he put to death his adoptive brother, his wife, and his mother, his character appears to have been far from sanguinary; his general administration was wise and equitable, and he never equalled, in his worst actions, either the capricious cruelty of Caligula, or the sullen ferocity of Domitian. Nero was a lover of the arts, and appears to have possessed more taste than many of the emperors, who only resembled him in their profuse expenditure. The Apollo Belvidere is supposed by Thiersch (*Epochen*, &c., p. 312) and some other writers to have been made for this emperor. His government seems to have been far from unpopular. He was anxious to relieve the people from oppressive taxes, and to protect the provinces from the rapacity of the governors; and it may be mentioned as an instance of his popularity, that there were persons who for many years decked his tomb with spring and summer flowers, and that, in consequence of a prevalent rumour that he had escaped from death, several impostors at various times assumed the name of Nero, and gave no small trouble to the reigning emperors. (*Tacit., Hist.*, 1, 2.—*Id., ib.*, 2, 8.—*Sueton., Vit. Ner.*, 57.—*Casaubon, ad Sueton., l. c.*) During the reign of Nero the Roman empire enjoyed, in general, a profound state of peace. In the East the Parthians were defeated by Corbulo; and in the West, the Britons, who had risen in arms under Boadicea, were again reduced to subjection under Suetonius Paulinus. (*Encycl. Us. Knowl.*, vol. 16, p. 147, *seq.*)—It may not be amiss, before concluding this article, to make some mention of Nero's celebrated "Golden House" (*Aurea Domus*). The only description on record of this costly structure is that of Suetonius: "In nothing," says this writer, "was Nero so ruinous as in building. He erected a mansion extending from the Palatine as far as the Esquiliæ. At first he called it his 'House of Passage,' but afterward, when it had been destroyed by fire and restored again, he gave it the name of his 'Golden House.' To form an idea of its extent and magnificence, it may suffice to state the following particulars. The vestibule admitted his colossal statue, which was 120 feet high: the building was on so large a scale, that it had a triple portico a mile long; also, an immense pool like a sea, enclosed by buildings presenting the appearance of towns. There were, moreover, grounds laid out for tillage and for vineyards, and for pasturage and woods, stocked with a vast number of every description of cattle and wild animals. In other respects, everything was overlaid with gold, embellished with gems and with mother-of-pearl. The ceilings of the banqueting-rooms were fretted into ivory coffers made to turn, that flowers might be showered down upon the guests, and also furnished with pipes for discharging perfumes. The principal banqueting-room was round, and by a perpetual motion, day and night, was made to revolve after the manner of the universe." (*Sueton., Vit. Ner.*, c. 31.) When the structure was completed, Nero is said to have declared "that he at length had a house fit for a human being to live in" (*se quasi hominem tandem habitare cœpisse.*—*Sueton., l. c.*). Various explanations have been given of the way in which the contrivance was effected in the case of the principal banqueting-room. Donatus makes it a hollow globe, fixed inside a square room, and turning on its own axis; and he introduces the guests by a door near the axis, "where there is the least motion!" (*Donat., de Urb. Vet.*, lib. 3.—*ap. Græv. Thes.*, vol. 3, p. 680.) Dr. Adam (*Rom. Ant.*, p 491) thinks that the ceiling was made "to shift and exhibit new appearances as the different courses or dishes were removed;" but this does not explain "the perpetual motion, day and night, after the manner of the universe." Nero's architects, Severus and Celer, certainly deserve the mention of their names. (*Tacit., Ann.*, 15, 42.) Tacitus remarks, that "the gems and the gold which this house contained were not so much a matter of wonder (being quite common at that period) as the fields and pools; the woods, too, in one direction, forming a kind of solitude; while here, again, were open spaces with commanding views." (*Tacit., l. c.*)—The house of Nero and the palace of the Cæsars must not, however, be confounded. They were evidently two distinct things. (*Tacit., Ann.*, 15, 39.—*Burgess, Antiquities of Rome*, vol. 2, p. 172, *seq.*)—II. A Roman consul. (*Vid.* Claudius III.)—III. Cæsar, son of Germanicus and Agrippina. He married Julia, daughter of Drusus, the son of Tiberius. By the wicked arts of Sejanus he was banished to the isle of Pontia, and there put to death. (*Tacit., Ann.*, 4, 59, *seq.*—*Sueton., Vit. Tib.*, 54.)

Neronĭa, a name given to Artaxata by Tiridates, who had been restored to his kingdom by Nero. (*Vid.* Artaxata.)

Nertobrĭga, I. a city of Hispania Bætica, some distance to the west of Corduba. It was also called Concordia Julia, and is now *Valera la Vieja*. (*Polyb.*, 35, 2.—*Ukert, Geogr.*, vol. 2, p. 381.) In Polybius it is written Ἐρκόβρικα by a mistake of the copyists, the N being omitted probably on account of the preceding τὴν. (Compare *Schweigh. ad Appian.*, 6, 48, p. 260.) On D'Anville's map this place is set down within the limits of Lusitania.—II. A city of Hispania Tarraconensis, in the territory of the Celtiberi, between Bilbilis and Cæsaraugusta. It is now *Almunia*. (*Florez*, 2, 17.—*Appian*, 6, 50.—*Itin. Ant.*, p. 437, 439.—*Ukert, Geogr.*, vol. 2, p. 400.) Casaubon (*ad Polyb., fragm.*, 35, 2) alters Ὀρτόβριγα into Νερτό-

ϕιγα, but incorrectly, since the place meant is probably the *Arcobriga* of the Itinerary. As regards the termination of the name Nertobriga, consult remarks under the article Mesembria. (*Ukert, l. c.*)

Nerva, Marcus Cocceius, the thirteenth Roman emperor, was born at Narnia, in Umbria, A.D. 27 according to Eutropius (8, 1), or A.D. 32 according to Dio Cassius (68, 4). His family originally came from Crete; but several of his ancestors rose to the highest honours in the Roman state. His grandfather Cocceius Nerva, who was consul A.D. 22, and was a great favourite of the Emperor Tiberius, was one of the most celebrated jurists of his age. We learn from Tacitus that this individual put an end to his own life. (*Ann.*, 6, 28.)—Nerva, the subject of the present sketch, is first mentioned in history as a favourite of Nero, who bestowed upon him triumphal honours, A.D. 66, when he was prætor elect. The poetry of Nerva, which is mentioned with praise by Pliny and Martial, appears to have recommended him to the favour of Nero. Nerva was employed in offices of trust and honour during the reigns of Vespasian and Titus, but he incurred the suspicion of Domitian, and was banished by him to Tarentum. On the assassination of Domitian, A.D. 96, Nerva succeeded to the sovereign power, through the influence of Petronius Secundus, commander of the Prætorian cohorts, and of Parthenius, the chamberlain of the palace. The mild and equitable administration of Nerva is acknowledged and praised by all ancient writers, and forms a striking contrast to the sanguinary rule of his predecessor. He discouraged all informers, recalled the exiles from banishment, relieved the people from some oppressive taxes, and granted toleration to the Christians. Many instances of his liberality and clemency are recorded by his contemporary, the younger Pliny; he allowed no senator to be put to death during his reign; and he practised the greatest economy, in order to relieve the wants of the poorer citizens. But his impartial administration of justice met with little favour from the Prætorian cohorts, who had been allowed by Domitian to indulge in excesses of every kind. Enraged at the loss of their benefactor and favourite, they compelled Nerva to deliver into their hands Parthenius and their own commander Petronius, both of whom they put to death. The excesses of his own guards convinced Nerva that the government of the Roman empire required greater energy both of body and mind than he possessed, and he accordingly adopted Trajan as his successor, and associated him with himself in the sovereignty. Nerva died A.D. 98, after a reign of sixteen months and nine days. (*Dio Cass.*, 68, 1, *seqq.*—*Pliny, Paneg.*, c. 11.—*Id. ib.*, c. 89.—*Aurel. Vict.*, c. 12.—*Encycl. Us. Knowl.*, vol. 16, p. 149.)

Nervii, a warlike people of Belgic Gaul, whose country lay on both sides of the Scaldis or *Scheldt*, near the sources of that river; afterward *Hainault* and *Nord*. Their original capital was Bagacum, now *Bavia*; but afterward Camaracum (*Cambray*) and Turnacum (*Tournay*) became their chief cities towards the end of the fourth century. (*Cæs.*, *B. G.*, 5, 39.—*Plin.*, 4, 17.)

Nesis (*is* or *idis*), now *Nisida*, an island on the coast of Campania, between Puteoli and Neapolis, and within a short distance of the shore. Cicero mentions it as a favourite residence of his friend Brutus. (*Ep. ad Att.*, 16, 1.)

Nessus, I. a centaur, who attempted the honour of Deïanira. (*Vid.* Deïanira.)—II. A river of Thrace, more correctly the Nestus. (*Vid.* Nestus.)

Nestor, son of Neleus and Chloris, nephew of Pelias and grandson of Neptune. He was the youngest of twelve brothers, all of whom, with the single exception of himself, were slain by Hercules, for having taken part against him with Augeas, king of Elis. The tender years of Nestor saved him from sharing their fate. (*Vid.* Neleus.) Nestor succeeded his father on the throne of Pylos, and subsequently, though at a very advanced age, led his forces to the Trojan war, in which he particularly distinguished himself among the Grecian chiefs by his eloquence and wisdom. Indeed, by the picture drawn of him in the Iliad, as well as by the description contained in the Odyssey, of his tranquil, virtuous, and useful life, it would appear that Homer meant to display in his character the greatest perfection of which human nature is susceptible. The most conspicuous enterprises in which Nestor bore a part prior to the Trojan war, were, the war of the Pylians against the Elians, and the affair of the Lapithæ and Centaurs. Some have also placed him among the Argonauts. Nestor married Eurydice, the daughter of Clymenus (according to others, Anaxibia, the sister of Agamemnon), and had seven sons and two daughters. He returned in safety from the Trojan war, and ended his days in his native land.—Nestor is sometimes called the "Pylian sage," from his native city Pylos. He is also styled by Homer "the Gerenian," an epithet commonly supposed to have been derived from the Messenian town of Gerenia, in which he is said to have been educated (*Heyne, ad Il.*, 2, 336), although others refer it to his advanced age (γῆρας.—Compare *Schwenck, Andeut.*, p. 181). Homer makes Nestor, at the time of the Trojan war, to have survived two generations of men, and to be then living among a third. This would give his age at about seventy years and upward. (*Heyne, ad Il.*, 1, 250.)

Nestorius, a Syrian by birth, who became patriarch of Constantinople A.D. 428, under the reign of Theodosius II. He showed himself very zealous against the Arians and other sects; but, after some time, a priest of Antioch named Anastasius, who had followed Nestorius to Constantinople, began to preach that there were two persons in Jesus Christ, and that the Word or divinity had not become man, but had descended on the man Jesus, born of the Virgin Mary; and that the two natures became morally united, as it were, but not hypostatically joined in one person; and that, when Jesus died, it was the human person, and not the divinity, that suffered. This doctrine being not only not discountenanced, but actually supported by Nestorius, was the origin of what is termed the Nestorian schism. Nestorius refused to allow to the Virgin Mary the title of *Theotokos* (Θεοτόκος), or Mother of God, but allowed her that of *Christotokos* (Χριστοτόκος), or Mother of Christ. He met, of course, with numerous opponents, and the controversy occasioned great disturbances in Constantinople. Cyrill, bishop of Alexandrea in Egypt, with his characteristic violence, anathematized Nestorius, who, in his turn, anathematized Cyrill, whom he accused of degrading the divine nature, and making it subject to the infirmities of the human nature. The Emperor Theodosius convoked a general council at Ephesus to decide upon the question, A.D. 431. This council, which was attended by 210 bishops, condemned the doctrine of Nestorius, who refused to appear before it, as many Eastern bishops, and John of Antioch among the rest, had not yet arrived. Upon this the council deposed Nestorius. Soon after, John of Antioch and his friends came, and condemned Cyrill as being guilty of the Apollinarian heresy. The emperor, being appealed to by both parties, after some hesitation sent for Nestorius and Cyrill; but it appears that he was displeased with what he considered pride and obstinacy in Nestorius, and he confined him in a monastery. But, as his name was still a rallying word for faction, Theodosius banished him to the deserts of Thebaïs in Egypt, where he died. His partisans, however, spread over the East, and have continued to this day to form a separate church, which is rather numerous, especially in Mesopotamia, where their patriarch resides at Diarbekr. The Nestorians, at one time, spread into Per-

sia, and thence to the coast of *Coromandel*, where the Portuguese found a community of them at *St. Thomé*, whom they persecuted and compelled to turn Roman Catholics. (*Doucin, Histoire du Nestorianisme*, 1698. —*Asseman, Biblioth. Orient.*, vol. 4.—*Encycl. Us. Knowl.*, vol. 16, p. 155.)

NESTUS (less correctly Nessus), a river of Thrace, forming the boundary between that country and Macedonia in the time of Philip and Alexander. This arrangement subsequently remained unchanged by the Romans on their conquest of the latter empire. (*Strabo*, 331.—*Liv*, 45, 29.) Thucydides states that the river descended from Mount Iconius, whence the Hebrus also derived its source (2, 96), and Herodotus informs us that it fell into the Ægean Sea near Abdera (7, 109.—Compare *Theophrast., Hist. Pl.*, 3, 2). The same writer elsewhere remarks, that lions were to be found in Europe only between the Nestus and the Acheloüs of Acarnania (7, 126.—*Pliny*, 4, 11.—*Mela*, 2, 3). In the middle ages, the name of this river was corrupted into Mestus; and it is still called *Mesto*, or *Cara-sou* (Black River), by the Turks. (*Cramer's Anc. Greece*, vol. 1, p. 308.)

NZURI, a Scythian race, who appear to have been originally established towards the head waters of the rivers Tyras and Hypanis (*Dneister* and *Bog*). They appear also to have touched on the Bastarnian Alps, which would separate them from the Agathyrsi. (*Herod.*, 4, 105.—*Mela*, 2, 1.—*Plin.*, 4, 12.—*Rennell, Geogr. of Herodotus*, vol. 1, p. 112.)

NICÆA, I. a city of India, founded by Alexander in commemoration of his victory over Porus. It was situate on the left bank of the Hydaspes, on the road from the modern *Attock* to *Lahore*, and just below the southern point of the island of *Jamad*. (*Arrian*, 5, 9, 6.—*Justin*, 12, 8.—*Curtius*, 9, 4.—*Vincent's Periplus*, p. 110.)—II. The capital of Bithynia, situate at the extremity of the lake Ascanius. Stephanus of Byzantium informs us, that it was first colonized by the Bottiæi, and was called Anchore (Ἀγχώρη). Strabo, however, mentions neither of these circumstances, but states that it was founded by Antigonus, son of Philip, who called it Antigonea. It subsequently received the name of Nicæa from Lysimachus, in honour of his wife, the daughter of Antipater. (*Strab.*, 565.) Nicæa was built in the form of a square, and the streets were drawn at right angles to each other, so that from a monument which stood near the gymnasium, it was possible to see the four gates of the city. (*Strab., l. c.*) At a subsequent period, it became the royal residence of the kings of Bithynia, having superseded Nicomedea as the capital of the country. Pliny the younger makes frequent mention, in his Letters, of the city of Nicæa and its public buildings, which he had undertaken to restore, being at that time governor of Bithynia. (*Ep.*, 10, 40.—*Ib.*, 10, 48, *seqq.*) In the time of the Emperor Valens, however, the latter city was declared the metropolis. (*Dio Chrysost., Orat.*, 38.) Still Nicæa remained, as a place of trade, of the greatest importance; and from this city, too, all the great roads diverged into the eastern and southern parts of Asia Minor. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 569, *seqq.*) Nicæa was the birthplace of Hipparchus the astronomer (*Suidas, s. v.* Ἵππαρχος), and also of Dio Cassius.—The present town of *Isnik*, as it is called by the Turks, has taken the place of the Bithynian city; but, according to Leake, the ancient walls, towers, and gates are in tolerably good preservation. In most places they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness. The Turkish town, however, was never so large as the Grecian Nicæa, and it seems to have been almost entirely constructed of the remains of that city. (*Leake's Journal*, p. 10, *seq.*—*Cramer's Asia Minor*, vol. 1, p. 181.)—Nicæa is famous in ecclesiastical history as the seat of the first and most important œcumenical council held in the Christian church. It was convened by the Emperor Constantine for the purpose of settling the Arian controversy, after he had in vain attempted to reconcile Arius and Alexander, the leaders of the two opposing parties in that dispute. The council met in the year 325 A.D., and sat probably about two months. It was attended by bishops from nearly every part of the East; few, however, came from Europe, and scarcely any from Africa, exclusive of Egypt. According to Eusebius, there were more than 250 bishops present, besides presbyters, deacons, and others. Some writers give a larger number. The account generally followed is that of Socrates, Theodoret, and Epiphanius, who state that 318 bishops attended the council. It is uncertain who presided, but it is generally supposed that the president was Hosius, bishop of Corduba (*Cordova*) in Spain. Constantine himself was present at its meetings. The chief question debated in the council of Nice was the Arian heresy. Eusebius of Cæsarea proposed a creed which the Arian party would have been willing to sign, but it was rejected by the council, and another creed was adopted as imbodying the orthodox faith. The most important feature in this creed is the application of the word *consubstantial* (ὁμοούσιος) to the Son, to indicate the nature of his union with the Father; this word had been purposely omitted in the creed proposed by Eusebius. The creed agreed upon by the council was signed by all the bishops present except two, Secundus, bishop of Ptolemaïs, and Theonas, bishop of Marmarica. Three others hesitated for some time, but signed at last, namely, Eusebius of Nicomedea, Theognis of Nicæa, and Maris of Chalcedon. The council excommunicated Arius, who was immediately afterward banished by the emperor. The decision of this council had not the effect of restoring tranquillity to the Eastern church, for the Arian controversy was still warmly carried on; but it has supplied that mode of stating the doctrine of the Trinity (as far as relates to the Father and the Son) in which it has ever since been received by the orthodox. The time for the celebration of Easter was also fixed by this council in favour of the practice of the Western church. It also decided against the schism of Meletius. The only documents which have been handed down to us from this council are, its creed, its synodical epistle, and its twenty canons.—The *second council* of Nice, held in the year 786, declared the worship of images to be lawful. (*Lardner's Credibility*, pt. 2, c. 71.—*Encycl. Us. Knowl.*, vol. 16, p. 207.)—III. A city of Liguria, on the coast, one geographical mile to the east of the mouth of the Varus. It was situate on the river Paulon, now *Paglione*. Nicæa was of Milesian origin, and was established in this quarter as a trading-place with the Ligurians. The Romans had no such inducement to establish themselves in these parts, and therefore, under the Roman sway, the city of Nicæa is seldom spoken of. The modern name is *Nizza*, or, as we term it, *Nice*. (*Plin.*, 3, 5.—*Mela*, 2, 5.)

NICANDER, a physician, poet, and grammarian, of whose life very few particulars are found in ancient authors, and even those few are doubtful and contradictory. Upon the whole, it seems most probable that he lived about 135 B.C. in the reign of Attalus III., the last king of Pergamus, to whom he dedicated one of his poems which is no longer extant. (*Suidas.—Eudoc., ap. Villois.*, vol. 1, p. 308.—*Anon. Script., Vit. Nicand.*) His native place, as he himself informs us, was Claros, a town of Ionia, near Colophon, whence he is commonly called *Colophonius* (*Cic., de Orat*, 1, 16), and he succeeded his father as hereditary priest of Apollo Clarius. (*Eudoc., l. c.—Anon Vit.*)—He appears to have been rather a voluminous writer, as the titles of more than twenty of his works

have been preserved; but of all these we possess at present only two in a perfect state, with a few fragments of some of the others. Both are poems. One is entitled Θηριακά (*Theriaca*), the other Ἀλεξιφάρμακα (*Alexipharmaca*).—The *Theriaca* consists of nearly 1000 lines in hexameter verse, and treats of the wounds caused by different venomous animals, and the proper treatment of each. It is characterized by Haller (*Biblioth. Botan.*) as "*longæ, incondita, et nullius fidei farrago*," but still we occasionally find some curious passages relating to natural history. We have in it, for example, an exact, but rather long description of the combat between the ichneumon and serpents, whose flesh this quadruped eats with impunity. He speaks of scorpions, which he divides into nine species, an arrangement adopted by some modern naturalists. Then come some curious observations on the effect of the venom of various kinds of serpents, each differing in the appearances and symptoms to which it gives rise. Nicander thought he had discovered that the poison of serpents is concealed in a membrane surrounding the teeth; which is, after all, not very far removed from the true state of the case. He describes a species of serpents, named σήψ, which always assumes the colour of the ground over which it moves. (Compare *Pliny*, 8, 35; *Aristotle*, *Mirab. Auscult.*, c. 178; and *Ælian*, *N. A.*, 16, 40.) Nicander is the first who distinguishes between the moth or night-butterfly, and that which flies by day, and he gives to the former the name of φάλαινα. He is one of the earliest writers also who mentions the salamander. This poem contains, too, a great number of popular fables, which were credited, however, at the time that Nicander wrote; as, for example, that wasps are produced from horse-flesh in a putrid state, and bees from that of an ox. He likewise states that the bite of the field-mouse is poisonous, and also that the animal dies if it should fall into a wheel rut, both which circumstances are repeated by Pliny (8, 83) and Ælian (*H. A.*, 2, 37).—The *Alexipharmaca* is rather a shorter poem, written in the same metre, and may be considered as a sort of continuation of the *Theriaca*. Haller's judgment on this work is as severe as that on the preceding. He says of it, "*Descriptio vix ulla, symptomata fusè recensentur, et magna farrago et incondita plantarum potissimum alexipharmacarum subjicitur.*" Among the poisons of the animal kingdom he mentions the cantharis of the Greeks, which is not the *Lytta Vesicatoria*, but *Meloë Chichorii*. He speaks also of the buprestis (*Carabus Bucidon*); of the blood of a bull; of coagulated milk in the stomach of mammiferous animals; of the leech (*hirudo venenata*); and of a species of gecko (σαλαμάνδρα). Among the vegetable poisons we find the aconite, coriander (which has sometimes been fatal in Egypt), the hemlock, colchicum, henbane, and the different species of fungi, the growth of which Nicander attributes to fermentation. Of mineral poisons he mentions only white lead, a carbonate of lead and litharge, or protoxide of lead.—To counterbalance, in some degree, Haller's unfavourable opinion of Nicander's extant works, it ought in justice to be stated, that his knowledge of natural history appears to be at least equal to that of other writers of his own or even a later age, while on the subject of poisons he was long considered a great authority. Galen several times quotes him; and Dioscorides, Aëtius, and Johannes Actuarius have borrowed from him largely.—"Nicander's general treatment of cases," observes Dr. Adams, "in as far as my knowledge and experience enable me to form a judgment, is founded upon very rational principles; and, in some instances, the correctness of his physiological views is such as cannot but command our admiration, considering the age in which he lived. Thus, he states that poison is most fatal to a person when fasting, which clearly implies his acquaintance with the fact that the vessels absorb most readily when in an empty state. This doctrine, which has been revived of late years by a celebrated French experimentalist as a new discovery, is alluded to not only by our author, but more fully by Celsus, Dioscorides, Paulus Ægineta, Avicenna, Avensoar, and Averrhoes. It was, no doubt, from his knowledge of this principle, that Nicander has nowhere recommended general bleeding, lest, by emptying the vessels, the absorption and its distribution over the system should be promoted. Hence subsequent writers on Toxicology, such, for example, as Paulus Ægineta and Avicenna, only approve of bleeding when the poison is diffused over the body; and a very late authority, Dr. Paris, is at great pains to enforce the impropriety of venesection in the early stages before absorption has taken place.—Nicander recommends cupping and the actual cautery as preservatives from absorption in cases of poisoned wounds, and both these modes of practice have been revived of late years with great encomiums. The application of leeches to the vicinity of the wound, though not generally had recourse to now, seems a remedial measure deserving of trial.—In a word, the great merit of his practice is, that his remedies appear to have been administered upon general principles, and that he did not put much trust in specifics. Of many of his medicines, indeed, no one nowadays can speak from personal experience, and it seems but reasonable to judge of them in the indulgent manner that Socrates did respecting the obscurer part of the philosophical system of Heraclitus: 'What I do understand of it,' said he, with becoming modesty, 'I find to be admirable, and therefore I take it for granted that what I do not understand is equally so.'"—With respect to Nicander's merits as a poet, the most opposite opinions are to be found in both ancient and modern writers. In the Greek Anthology, Colophon is congratulated for being the birthplace of Homer and Nicander (vol. 3, p. 270, *ep.* 567, *ed. Brunck.*). Cicero, in alluding to his "*Georgics*," a poem not now extant, praises the poetical manner in which he treats a subject of which he was entirely ignorant (*de Orat.*, 1. 16); while Plutarch, on the other hand, says that the *Theriaca* only escapes being prose because it is put into metre, and will not allow it to be called a poem because there is nothing in it "of fable or falsehood." (*De Aud. Poët.*, c. 2.) This very point, however, Julius Cæsar Scaliger thinks worthy of especial commendation, and says, "*Magna ei laus quod ne quid ineptum aut ineptè dicat.*" (*Poët.*, lib. 5, c. 15.) He goes on to praise the accuracy of his expressions and versification, and declares that among all the Greek authors a more polished poet is hardly to be found. M. Merian, on the other hand, in an essay "*Comment les Sciences influent dans la Poësie*" (*Mem. de l'Acad. Royal de Berlin*, 1776, p. 423), mentions Nicander, to show the antipathy that exists between the language of poetry and the subjects of which he treated. He calls him "a grinder of antidotes, who sang of scorpions, toads, and spiders," and considers his poem as fit only for the apothecaries.—Nicander's poetical genius, in all probability, was a good deal cramped by the prosaic nature of the subjects which he chose for his theme; and we may fairly say, that his writings contain quite as much poetry as could be expected from such unpromising materials. As for his style and language, probably every one who has ever read half a dozen lines of either of his poems will agree with Bentley, who says that he studiously affected obsolete and antiquated words, and must have been an obscure writer even to his contemporaries. (*Museum Criticum*, vol. 1, p. 371.)—The best edition of the *Alexipharmaca* is that of Schneider, *Halæ*, 1792, 8vo. The *Theriaca*, by the same editor, and equally valuable, appeared in 1816, *Lips.*, 8vo. The *Theriaca* was also published the same year in the

Museum Criticum, with Bentley's emendations (vol. 1, p. 370, *seqq.*). There is extant a Greek paraphrase, in prose, of both poems (printed in Schneider's editions), by Eutecnius the sophist, of whom nothing is known except that he has done the same to Oppian's *Cynegetica* and *Halieutica*. (*Encyclop. Us. Knowl.*, vol. 16, p. 203, *seq.*)

Nicātor (Νικάτωρ, i. e., "*Victor*") a surname assumed by Seleucus I. (*Vid.* Seleucus.)

Nicephorĭum (Νικηφόριον), a strongly-fortified city of Mesopotamia, south of Charræ, and at the confluence of the Billichia and Euphrates. Alexander is said to have selected the site, which was an extremely advantageous one. (*Plin.*, 6, 26.—*Isidor.*, *Charac.*, p. 3.) The name remained until the fourth century, when it disappeared from history, and, in the account of Julian's expedition, a city named Callinicum (Καλλινίκον) is mentioned, which occupies the same place where Nicephorium had previously stood. This conformity of position, and sudden change of name, lead directly to the supposition that Nicephorium and Callinicum were one and the same place, and that the earlier appellation ("*Victory-bringing*," νίκη and φέρω) had merely been exchanged for one of the same general import ("*Fair-conquering*," καλός and νίκη). Hence we may reject the statement sometimes made, that the city received its later name from Seleucus Callinicus as its founder (*Chron. Alexandr.*, Olymp. 134, 1), as well as what Valesius (*ad Amm. Marcell.*, 23, 6) cites from Libanius (*Ep. ad Aristænet.*), that Nicephorium changed its name in honour of the sophist Callinicus, who died there.—Marcellinus describes Callinicum as a strong place, and carrying on a great trade ("*munimentum robustum, et commercandi opimitate gratissimum*"). Justinian repaired and strengthened the fortifications. (Compare *Theodoret*, *Hist. Relig.*, c. 26.) At a subsequent period, the name of the city again underwent a change. The Emperor Leo, who about 466 A.D. had contributed to adorn the place, ordered it to be called *Leontopolis*, and under this title Hierocles enumerates it among the cities of Osroëne. (*Synecdem.*, *ed. Wesseling*, p. 715.) Stephanus of Byzantium asserts that Nicephorium, at a later period, changed its name to Constantina; but this is impossible, as the city of Constantina belongs to quite a different part of the country. D'Anville fixes the site of Nicephorium near the modern *Racca*, in which he is followed by subsequent writers. (*Mannert*, vol. 5, pt. 2, p. 286, *seqq.*)

Nicephorĭus, a river of Armenia Major, the same with the Centritis. (*Vid.* Centritis.)

Nicephōrus, I. an emperor of the East, was originally *Logotheta*, or intendant of the finances, during the reign of the Empress Irene and her son Constantine VI., in the latter part of the eighth century. Irene, having deprived her son of sight, usurped the throne, and reigned alone for six years, when a conspiracy broke out against her, headed by Nicephorus, who was proclaimed emperor, and crowned in the church of St. Sophia, A.D. 802. He banished Irene to the island of Lesbos, where she lived and died in a state of great destitution. The troops in Asia revolted against Nicephorus, who showed himself avaricious and cruel, and they proclaimed the patrician Bardanes emperor; but Nicephorus defeated and seized Bardanes, confined him in a monastery, and deprived him of sight. The Empress Irene had consented to pay an annual tribute to the Saracens, in order to stop their incursions into the territories of the empire. Nicephorus refused to continue this payment, and wrote a message of defiance to the Caliph Haroun al Raschid. The caliph collected a vast army, which devastated Asia Minor, and destroyed the city of Heraclea on the coast of the Euxine, and Nicephorus was obliged to sue for peace, and pay tribute as Irene had done. In an attack which he subsequently made on the Bulgarians, he was utterly defeated by them, and lost his life A.D. 811. His son Stauracius succeeded him, but reigned only six months, and was succeeded by Michael Rhangabe, master of the palace.—II. The second emperor of the name, surnamed Phocas (but who must not be confounded with the usurper Phocas, who reigned in the beginning of the seventh century), was descended of a noble Byzantine family, and distinguished himself as a commander in the field. After the death of Romanus II., A.D. 950, his widow Theophano, who was accused of having poisoned him, reigned as guardian to her infant son; but, finding herself insecure on the throne, she invited Nicephorus to come to Constantinople, and promised him her hand. Nicephorus came, married Theophano, and assumed the title of Augustus, A.D. 963. He repeatedly attacked the Saracens, and drove them out of Cilicia and part of Syria. In 968, Otho I., emperor of Germany, sent an embassy to Nicephorus, who received it in an uncivil manner. His avarice made him unpopular, and his wife, the unprincipled Theophano, having formed an intrigue with John Zimisces, an Armenian officer, conspired with him against her husband. Zimisces, with his confederates, was introduced at night into the bedchamber of the emperor, and murdered him, A.D. 969.—We have remaining, at the present day, a portion of a military work under the name of this emperor. It is entitled Περὶ παραδρομῆς πολέμου, "*Of war with light troops*," making known the mode of carrying on war in mountainous countries, as practised in the tenth century. Hase has given the first 25 chapters of this work, at the end of his edition of Leo Diaconus, these being the only ones contained in three MSS. of the Royal Library at Paris. A MS. at Heidelberg has 30 chapters more; but Hase believes that they do not belong to this work, or, rather, that they form part of a second work on the same subject. It is thought, however, that the production first mentioned appeared after the death of Phocas, and that the compiler, or perhaps author of it, lived in the time of Basilius II. and Constantine VIII. (*Schöll*, *Gesch. Gr. Lit.*, vol. 3, p. 350.)—III. The third emperor of the name, surnamed Botoniates, was an old officer of some military reputation in the Byzantine army in Asia, and revolted against the Emperor Michael Ducas, A.D. 1078. With a body of troops, chiefly composed of Turkish mercenaries, he marched to Chalcedon; upon which Michael resigned the purple, and Nicephorus was proclaimed emperor at Constantinople. Michael was sent to a monastery with the title of Archbishop of Ephesus. Another aspirant to the throne, Nicephorus Bryennius, was defeated, taken prisoner, and deprived of sight. A fresh insurrection, led by Basilacius, was likewise put down by the troops of Nicephorus, under the command of Alexius Comnenus. Alexius himself, who had an hereditary claim to the throne, was soon after proclaimed emperor by the soldiers. Having entered Constantinople by surprise, he seized Nicephorus, and banished him to a monastery, where he died a short time after, A.D. 1081. (*Encyclop. Us. Knowl.*, vol. 16, p. 207.)—IV. Basilaces, a teacher of rhetoric at Constantinople during the latter half of the eleventh century. He has left some fables, tales, and epopees; for example, Joseph accused by Potiphar's wife; David in the cave with Saul; David pursued by Absalom, &c. These productions are contained in the collection of Leo Allatius.—V. Bryennius, a native of Orestias, in Macedonia, and son-in-law to the Emperor Alexius I. (Comnenus), who conferred upon him the title of Παννυπερσέβαστος, equivalent to that of *Cæsar*. In 1096 A.D., his father-in-law intrusted to him the defence of Constantinople against Godfrey of Bouillon. In 1108 he negotiated the peace with Boemond, prince of Antioch. At the death of Alexius in 1118, Irene, widow of the deceased, and Anna Comnena, wife of Bryennius, wished him to ascend

the throne; but his own indifference on this point, and the measures taken by John, the son of Alexius, defeated their plans. It was on this occasion that Anna Comnena passionately exclaimed, that nature had mistaken the two sexes, and had endowed Bryennius with the soul of a woman. He died in 1137. At the order of the Empress Irene, Bryennius undertook, during the life of Alexius, a history of the house of Comnenus, which he entitled Ὕλη Ἱστορίας, "*Materials for History*," and which he distributed into four books. He commenced with Isaac Comnenus, the first prince of this line, who reigned from 1057 to 1059 A.D., without being able to transmit the sceptre to his family, into whose hands it did not pass until 1081, when Alexius I. ascended the throne. Nicephorus stops at the period of his father-in-law's accession to the throne, after having given his history while a private individual. He had at his disposal excellent materials; but his impartiality as an historian is not very highly esteemed. In point of diction, his work holds a very favourable rank among the productions of the Lower Empire. It was continued by Anna Comnena. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 388.)—VI. Blemmida, a monk of the 13th century. He has left three works: "a Geographical Abridgment" (Γεωγραφία συνοπτική), which is nothing but a prose metaphrase of the Periegesis of Dionysius the Geographer: a work entitled "*A Second History* (or Description) *of the Earth*" (Ἑτέρα ἱστορία περὶ τῆς γῆς), in which he gives an account of the form and size of the earth, and of the different lengths of the day: and a third, "*On the Heavens and Earth, the Sun, Moon, Stars, Time, and Days*" (Περὶ Οὐρανοῦ καὶ γῆς, Ἡλίου, Σελήνης, Ἀστέρων, Χρόνου, καὶ Ἡμερῶν). In this last the author develops a system, according to which the earth is a plane. The first two were published by Spohn, at Leipzig, 1818, in 4to, and by Manzi, from a MS. in the Barberini Library, *Rom.*, 1819, 4to. Bernhardy has given the Metaphrase in his edition of Dionysius, *Lips.*, 1828; the third is unedited. It is mentioned by Bredow in his *Epistolæ Parisienses*. — VII. Surnamed Xanthopulus, lived about the middle of the 14th century. He wrote an Ecclesiastical History in 18 books, which, along with many useful extracts from writers whose productions are now lost, contains a great number of fables. This history extends from the birth of our Saviour to A.D. 610. The arguments of five other books, which would carry it down to A.D. 911, are by a different writer. In preparing his work, Nicephorus availed himself of the library attached to the church of St. Sophia, and here he passed the greater part of his life. He has left also Catalogues, in Iambic verse, of the Greek emperors, the patriarchs of Constantinople, and the fathers of the church, besides other minor works. To this same writer is likewise ascribed a work containing an account of the church of the Virgin, situate at certain mineral waters in Constantinople, and of the miraculous cures wrought by these.—The Ecclesiastical History was edited by Ducæus (Fronton du Duc), *Paris*, 1630, 2 vols. fol. The metrical Catalogues are to be found in the edition of the Epigrams of Theodorus Prodromus, published at Bâle, 1536, 8vo. The account of the mineral waters, &c., appeared for the first time at Vienna in 1802, 8vo, edited by Pampereus.—VIII. Surnamed Chumnus, was *Præfectus Canicléi* (Ὁ ἐπὶ τοῦ κανικλείου) under Andronicus II., surnamed Palæologus. The *canicleus* (κανίκλειος) was a small vessel filled with the red liquid with which the emperors used to sign their names to documents. His daughter Irene was married in 1304 to John Palæologus, the eldest son of Andronicus, who, together with his younger brother Michael, had been associated with him in the empire by their father, A.D. 1295, and who died A.D. 1308, without issue. Nicephorus composed a number of works, which still remain unedited. They treat of rhetorical, philosophical, and physical subjects. He wrote also two discourses, one addressed to Andronicus II., the other to Irene, to console them for the loss of a son and husband. His letters are also preserved. Disgusted with active life, Nicephorus became a monk, and took the name of Nathaniel. Creuzer (*ad Plotin. de Pulcr.*, p. 400) makes him a native of Philippopolis; but in this there is a double error: first, in ascribing to the father a letter written by his son Johannes; and, secondly, in reading τοῦ Φιλιππουπόλεως instead of τῷ Φιλιππουπόλεως. "*to the Bishop of Philippopolis*." (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 147.)—IX. Gregoras, a native of Heraclea, who wrote on grammatical, historical, and astronomical subjects. Andronicus II. appointed him chartophylax of the church, and in 1325 sent him on an embassy to the King of Servia. Gregoras did not abandon his royal patron when dethroned by Andronicus III., and it was he who, four years after this event, assisted at the deathbed of the fallen monarch. He showed himself a zealous opponent of the Palamites, a sect of fanatics who were throwing the church into confusion, but was condemned for this by the synod of Constantinople, A.D. 1351, at the instance of the patriarch Callistus, and confined in a convent, where he ended his days.—His grammatical works are in part unedited. He wrote also a *Byzantine*, or, as he calls it, *Roman* (Ῥωμαϊκή) *History*, in thirty-eight books, of which the first twenty-four alone, extending from 1204 to 1331 A.D., have been published: the other books, which terminate at A.D. 1359, remain still unedited. Gregoras is vain, passionate, and partial: his style is affected, and overloaded with figures, especially hyperboles, and full of repetitions. The latest edition of the history which had been published, was, until very recently, that of Boivin, *Paris*, 1702, 2 vols. fol. It contained the first eleven books, with the Latin version of Wolff, and the succeeding thirteen, with a translation by the editor himself. It was to have been completed in two additional volumes, containing the last fourteen books, but these have never appeared. A new edition, however, of Gregoras, forms part of the Byzantine Historians at present in a course of publication at Bonn. (*Schöll, Hist. Lit. Gr.*, vol. 6. p, 362, *seqq.*) There are also several works of Gregoras treating of Astronomy, but they are all unedited, except a treatise on the astrolabe, which appeared in a Latin translation at Paris in 1557, 12mo, edited by Valla. (*Schöll*, vol. 7, p. 65.) — X. A native of Constantinople, commonly surnamed *the Patriarch*, for distinction' sake. He was at first a notary, and afterward imperial secretary, which latter station he quitted for a convent, but was subsequently elevated to the see of Byzantium, A.D. 806. As one of the defenders of the worship of images, he was, in 815, compelled to take refuge in a monastery, where he ended his days, A.D. 828. He has left behind him two works: 1. A Chronicle or Chronographical Abridgment (Χρονογραφία), commencing with Adam and carried down to the period of the author's own death, or, rather, somewhat farther, since it was continued by an anonymous writer: 2. An Historical Compend, Ἱστορία σύντομος, embracing the events that occurred from A.D. 602 to 770. The latest edition of the Greek text of the Chronicle is that of Credner, *Giessæ*, 1832, 4to. It was also given in Dindorf's edition of Syncellus, *Bonn.*, 1829. The latest edition of the Compend is that of Petavius (Petau), *Paris*, 1648. (*Schöll, Hist. Lit Gr.*, vol. 6, p. 370, *seqq*.)

Nicer or Nicar, now the *Necker*, a river of Germany, falling into the Rhine at the modern town of *Manheim*. (*Amm. Marcell.*, 28, 2.— *Cluv.*, *Germ.*, 3, 225.—*Pertz*, *Mon. Germ. Hist.*, 1, 361.)

Nicerătus, a physician mentioned by Dioscorides (*Præf.*, lib. 1, p. 2, *ed. Spreng.*) as one of the followers of Asclepiades, and who attended particularly to materia medica. None of his writings remain, but his pre-

scriptions are several times mentioned by Galen (*Op. ed. Kuhn*, vol. 12, p. 634; vol. 13, p. 96, 98, 110, 180, &c.; vol. 14, p. 197), and once by Pliny (32, 31). We learn from Cælius Aurelianus (*Morb. Chron.*, l. 2, c. 5) that he wrote also on catalepsy. He flourished about 40 B.C. (*Encycl. Us. Knowl.*, vol. 16, p. 207.)

Nicētas, I. Eugenianus, author of one of the poorest of the Greek romances that have come down to us. He appears to have lived not long after Theodore Prodromus, whom, according to the title of his work as given in a Paris manuscript, he selected for his model. He wrote of the Loves of Drosilla and Chariclea. Boissonade gave to the world an edition of this romance in 1819, *Paris*, 2 vols 12mo, respecting the merits of which, consult Hoffmann, *Lex. Bibliogr.*, vol. 3, p. 137.—II. Acominatus, surnamed Choniates, from his having been born at Chonæ, or Colossæ, in Phrygia. He filled many posts of distinction at Constantinople, under the Emperor Isaac II. (Angelus). About A.D. 1189, he was appointed by the same monarch governor of Philippopolis, an office of which Alexius V. deprived him. He died A.D. 1216, at Nicæa, in Bithynia, to which city he had fled after the taking of Constantinople by the Latins. He wrote a History of the Byzantine Emperors, in twenty-one books, commencing A.D. 1118 and ending A.D. 1206. It forms, in fact, ten different works of various sizes, all imbodied under one general head.—Nicetas possessed talent, judgment, and an enlightened taste for the arts, and would be read with pleasure if he did not occasionally indulge too much in a satirical vein, and if his style were not so declamatory and poetical. The sufferings of Constantinople, which passed under his own eyes, appear to have imbittered his spirit, and he is accused of being one of the writers who contributed most to kindle a feeling of hatred between the Greeks and the nations of the West.—We have a life of Nicetas by his brother Michael Acominatus, metropolitan of Athens. It is entitled *Monodia*, and has never yet been published in the original Greek; a Latin translation of it is given in the *Biblioth. Patrum Maxim. Lugd.*, vol. 22.—The latest edition of Nicetas was that of *Paris*, 1647, fol. A new edition, however, has lately appeared from the scholars of Germany, as forming part of the Byzantine collection, now in a course of publication at Bonn. —III. An ecclesiastical writer, who flourished during the latter half of the eleventh century. He was at first bishop of Serræ in Macedonia (whence he is sometimes surnamed *Serrariensis*), and afterward metropolitan of Heraclea in Thrace. He is known by his commentary on sixteen discourses of St. Gregory Nazianzen, and by other works connected with theology and sacred criticism. He was the author, likewise, of some grammatical productions, of which, however, only a small remnant has come down to us, in the shape of a treatise "on the Names of the Gods" (Εἰς τὰ ὀνόματα τῶν θεῶν), an edition of which was given by Creuzer, in 1187, from the Leipzig press.—IV. David, a philosopher, historian, and rhetorician, sometimes confounded with the preceding, but who flourished two centuries earlier. He was bishop of Dadybra in Paphlagonia, and wrote, among other things, an explanatory work on the poems of St. Gregory Nazianzen, and a paraphrase of the epigrams of St. Basil. An edition of these works appeared at Venice in 1563, 4to.

Nicĭa, a small river of Cisalpine Gaul, rising in the territory of the Ligures Apuani, and falling into the Po at Brixellum. The Æmilian Way crossed it a little before Tanetum. It is now the *Leuza*. Mannert, however, gives the modern name as *Crostolo*; and Reichard, *Ongino*.

Nicĭas, I. son of Niceratus. He was a man of birth and fortune; but in whom a generous temper, popular manners, and considerable political and military talent, were marred by unreasonable diffidence and excessive dread of responsibility. Nicias, however, signalized himself on several occasions. He took the island of Cythera from the Lacedæmonians, subjugated many cities of Thrace which had revolted from the Athenian sway, shut up the Megarians within their city-walls, cutting off all communication from without, and taking their harbour Nisæa. When the unfortunate expedition against Syracuse was undertaken by Athens, Nicias was one of the three commanders who were sent at its head, the other two being Alcibiades and Lamachus. He had previously, however, used every effort to prevent his countrymen from engaging in this affair, on the ground that they were only wasting their resources in distant warfare, and multiplying their enemies. After the recall of Alcibiades, the natural indecision of Nicias, increased by ill-health and dislike of his command, proved a principal cause of the failure of the enterprise. In endeavouring to retreat by land from before Syracuse, the Athenian commanders, Nicias and Demosthenes (the latter had come with re-enforcements), were pursued, defeated, and compelled to surrender. The generals were put to death; their soldiers were confined at first in the quarry of Epipolæ, and afterward sold as slaves. We have a life of Nicias by Plutarch. (*Thucyd.*, lib. 3, 4, 5, *seqq.*—*Plut., Vit. Nic.*)—II. An Athenian artist, who flourished with Praxiteles, Ol. 104, and assisted him in the decoration of some of his productions. (*Plin.*, 35, 11.—Consult *Sillig*, *Dict. Art.*, *s. v.*)—III. The younger, an Athenian painter, son of Nicomedes, and pupil of Euphranor. He began to practice his art Ol. 112. (*Sillig*, *Dict. Art.*, *s. v.*) Nicias is said to have been the first artist who used burned ochre in his paintings. (*Plin.*, 35, 6, 20.)

Nico, an architect and geometrician, father of Galen, who lived in the beginning of the second century of our era. (*Suid.*, *s. v.* Γαληνός.)

Nicŏcles, I. king of Paphos, in the island of Cyprus. He owed his throne to the kindness of Ptolemy I., king of Egypt, who continued thereafter to bestow upon him many marks of favour. Having learned, however, at last, that Nicocles, forgetful of past benefits, had formed an alliance with Antigonus, Ptolemy sent two of his confidential emissaries to Cyprus, with orders to despatch Nicocles in case his traitorous conduct should be clearly ascertained by them. These two individuals, having taken with them a party of soldiers, surrounded the palace of the King of Paphos, and making known to him the orders of Ptolemy, compelled him to destroy himself, although he protested his innocence. His wife Axiothea, when she heard of her husband's death, killed her maiden daughters with her own hand, and then slew herself. The other female relatives followed her example. The brothers of Nicocles, also, having shut themselves up in the palace, set fire to it, and then fell by their own hands. (*Diod. Sic.*, 20, 21.—*Wesseling*, *ad loc.*—*Polyæn.*, 8, 48.)—II. King of Cyprus, succeeded his father Evagoras B.C. 374. He celebrated the funeral obsequies of his parent with great splendour, and engaged Isocrates to write his eulogium. Nicocles had been a pupil of the Athenian rhetorician, and recompensed his services with the greatest liberality. (*Vid.* Isocrates.)

Nicocrĕon, a tyrant of Cyprus in the age of Alexander the Great. A fabulous story is related of his having caused the philosopher Anaxarchus to be pounded alive in a mortar. (*Vid.* Anaxarchus.)

Nicŏlāus, I. a comic poet whose era is unknown. He belonged to the New Comedy according to some. Stobæus has a fragment of his in 44 verses, which he ascribes, however, to Nicolaus Damascenus.—II. Surnamed Damascenus (Νικόλαος ὁ Δαμασκηνός), a native of Damascus of good family. He was the friend of Herod the Great, king of the Jews, and in the year 6 B.C. was sent by that monarch on an embassy to Augustus, who had taken offence at Herod because

he had led an army into Arabia to enforce certain claims which he had upon Syllæus, the prime-minister of the King of Arabia, and the real governor of the country. (*Joseph., Ant. Jud.*, 16, 9.) Nicolaus, having obtained an audience of the emperor, accused Syllæus, and defended Herod in a skilful speech, which is given by Josephus (*Ant. Jud.*, 16, 10). Syllæus was sentenced to be put to death as soon as he should have given satisfaction to Herod for the claims which the latter had upon him. This is the account of Josephus, taken probably from the history of Nicolaus himself, who appears to have exaggerated the success of his embassy; for Syllæus neither gave any satisfaction to Herod, nor was the sentence of death executed upon him. (*Joseph., Ant. Jud.*, 17, 3, 2.) We find Nicolaus afterward acting as the accuser of Herod's son Antipater, when he was tried before Varus for plotting against his father's life, B.C. 4 (*Joseph., Ant. Jud.*, 16, 5, 4, *seqq.*—*Id., Bell. Jud.*, 1, 32, 4); and again as the advocate of Archelaus before Augustus, in the dispute for the succession to Herod's kingdom. (*Joseph., Ant. Jud.*, 17, 9, 6.—*Id. ib.*, 11, 3.—*Id., Bell. Jud.*, 2, 2, 6.)—As a writer, Nicolaus is known in several departments of literature. He composed tragedies, and, among others, one entitled Σωσαννίς ("*Susanna*"). Of these nothing remains. He also wrote comedies, and Stobæus has preserved for us what he considers to be a fragment of one of these, but what belongs, in fact, to a different writer. (*Vid.* Nicolaus I.) He was the author, also, of a work on the *Remarkable Customs* of various nations (Συναγωγὴ παραδόξων ἠθῶν); of another on *Distinguished Actions* (Περὶ τῶν ἐν τοῖς πρακτικοῖς καλῶν); and also of several historical works. Among the last-mentioned class of productions was a *Universal History* (Ἱστορία καθολική), in 144 books (hence called by Athenæus πολύβιβλος, 6, p. 249, *a.*), a compilation for which he borrowed passages from various historians, which he united together by oratorical flourishes. As he has drawn his materials in part from sources which no longer exist for us, the fragments of his history which remain make us acquainted with several facts of which we should otherwise have had no knowledge. This history included the reign of Herod; and Josephus gives the following character of the 123d and 124th books: "For, living in his kingdom and with him (Herod), he composed his history in such a way as to gratify and serve him, touching upon those things only which made for his glory, and glossing over many of his actions which were plainly unjust, and concealing them with all zeal. And wishing to make a specious excuse for the murder of Mariamne and her children, so cruelly perpetrated by the king, he tells falsehoods respecting her incontinence, and the plots of the young men. And throughout his whole history he eulogizes extravagantly all the king's just actions, while he zealously apologizes for his crimes." (*Ant. Jud.*, 16, 7, 1.) Nicolaus wrote also a life of Augustus, of which a fragment, marked too strongly with flattery, still remains. He was the author, too, of some metaphysical productions on the writings of Aristotle. As regards his own Biography, which has likewise come down to us, we may be allowed to doubt whether he ever wrote it.—The latest and most complete edition of the remains of Nicolaus Damascenus is that of Orellius, *Lips.*, 1804, with a supplement published in 1811, and containing the result of the labours of Bremi, Ochsner, and others, in collecting the scattered fragments of this writer. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 101.)—III. surnamed the Sophist, a disciple of Proclus and a New-Platonist, lived during the latter half of the fifth century. Suidas makes him to have been the author of Progymnasmata and Declamations. One MS. assigns to Nicolaus the Sophist a portion of the Progymnasmata, which have been published under the name of Libanius. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 210.)—IV. (or Laonicus) Chalcondylas, a native of Athens, and one of the Byzantine historians. He wrote a history of the Turks, and of the fall of the Eastern empire, from A.D. 1297 down to 1462, in ten books. It was continued by an anonymous writer to A.D. 1565. The narrative of Chalcondylas is rich in facts, but the author sometimes displays great credulity. The first edition of the text is that of Fabrot, *Paris*, 1650, fol., which was reprinted in 1750 at Venice, fol.—V. Bishop of Methone, about A.D. 1190, author of a commentary on the Στοιχείωσις θεολογική of Proclus. It remains unedited.—VI. Cabasila, was bishop of Thessalonica about 1350 A.D. He was a learned man, and famed for his eloquence. We have a commentary by him on the third book of the Almagest, printed at the end of the Basle edition of *Ptolemæi Syntaxis*, 1538, fol.

Nicomăchus, the father of the philosopher Aristotle. (*Vid.* Aristoteles.)

Nicomēdes, I. king of Bithynia, succeeded his father Ziphœtes, B.C. 278. His succession was disputed by his brother, and he called in the Gauls to support his claims, B.C. 277. With their assistance he was successful: but his allies became his masters, and the whole of Asia Minor was for a long time overrun by these barbarians. He probably died about B.C. 250, and was succeeded by his eldest son Zielas.—II. The second of the name, surnamed Epiphanes, succeeded his father Prusias II., B.C. 149. He accompanied his parent to Rome, B.C. 167, where he appears to have been brought up under the care of the senate. (*Liv.*, 45, 44.) Prusias, becoming jealous of the popularity of his son, and anxious to secure the succession of his younger children, formed a plan for his assassination; but Nicomedes, having gained intelligence of his purpose, deprived his father of the throne, and subsequently put him to death. Nicomedes remained during the whole of his long reign a faithful ally, or, rather, obedient subject, of the Romans. He assisted them in their war with Aristonicus, brother of Attalus, king of Pergamus, B.C. 131; and he was applied to by Marius for assistance during the Cimbrian war, about B.C. 103. During the latter part of his reign he was involved in a war with Mithradates, of which an account is given in the life of that monarch. (*Vid.* Mithradates VI.)—III. The third of the name, surnamed Philopator, succeeded his father Nicomedes II., B.C. 91. During the first year of his reign, he was expelled from his kingdom by Mithradates, who placed upon the throne Socrates, the younger brother of Nicomedes. He was restored, however, to his kingdom in the following year by the Romans, who sent an army under Aquilius to support him. At the breaking out of the Mithradatic war, B.C. 88, Nicomedes took part with the Romans; but his army was completely defeated by the generals of Mithradates, near the river Amnias, in Paphlagonia (*Strabo*, 562), and he himself was again expelled from his kingdom, and obliged to take refuge in Italy. At the conclusion of the Mithradatic war, B.C. 84, Bithynia was restored to Nicomedes. He died B.C. 74, without children, and left his kingdom to the Romans. (*Memnon., ap. Phot.*—*Appian, Bell. Mithrad.*—*Clinton, Fast. Hell.*, vol. 3, *Append.*, 7.—*Encycl. Us. Knowl.*, vol. 16, p. 213.)—IV. A celebrated geometrician. He is famous for being the inventor of the curve called the conchoid, which has been made to serve equally for the solution of the two problems relating to the duplication of the cube, and the trisection of an angle. It was much used by the ancients in the construction of solid problems. It is not certain at what period Nicomedes flourished, but it was probably at no great distance from the time of Eratosthenes.

Nicomedēa (Νικομήδεια), a city of Bithynia, situate at the northeastern extremity of the Sinus Astacenus. It was founded by Nicomedes I. (B.C. 264), who

transferred to it the inhabitants of the neighbouring city of Astacus. (*Memnon, ap. Phot.*, c. 21, p. 722.) This city was much frequented by the Romans, and by Europeans generally, as it lay directly on the route from Constantinople to the more eastern provinces, and contained, in its fine position, its handsome buildings, and its numerous warm baths and mineral waters, very strong attractions for travellers. Under the Romans, Nicomedea became one of the chief cities of the empire. Pausanias speaks of it as the principal city in Bithynia (6, 12, 5); but under Dioclesian, who chiefly resided here, it increased greatly in extent and populousness, and became inferior only to Rome, Alexandrea, and Antioch. (*Liban., Orat.*, 8, p. 203.—*Lactant., de morte persec.*, c. 17.) Nicomedea, however, suffered severely from earthquakes. Five of these dreadful visitations fell to its lot, and it was almost destroyed by one in particular in the reign of Julian; but it was again rebuilt with great splendour and magnificence, and recovered nearly its former greatness. (*Amm. Marcell*, 17, 6.—*Id.*, 22, 13.—*Malala*, l. 13.)—The modern *Is-Mid* occupies the site of the ancient city, and is still a place of considerable importance and much trade. The modern name is given by D'Anville and others as *Is-Nikmid*. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 582.)

Nicopŏlis ("City of Victory," *νίκη* and *πόλις*), I. a city of Palestine, to the northwest of Jerusalem, the same with Emmaus. It received the name of Nicopolis in the third century from the Emperor Heliogabalus, who restored and beautified the place. (*Chron. Pasch. Ann.*, 223.) Josephus often calls the city Ammaus. (*Bell. Jud.*, 1, 9.—*Ibid.*, 2, 3.) It must not be confounded with the Emmaus of the New Testament (*Luc.*, 24, 13), which was only eight miles from Jerusalem. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 283.)—II. A city of Cilicia, placed by Ptolemy in the northeastern corner of Cilicia, where the range of Taurus joins that of Amanus. D'Anville puts it too low down on his map.—III. A city of Armenia Minor, on the river Lycus, near the borders of Pontus. It was built by Pompey in commemoration of a victory gained here over Mithradates. (*Appian, Bell. Mithrad.*, 101, 105.—*Strabo*, 555.—*Pliny*, 6, 9.) The modern *Devrigni* is supposed to occupy its site, the Tephrice of the Byzantine historians probably. (*Mannert, Geogr.*, vol. 6, pt. 2, p. 318.)—IV. A city in Mœsia Inferior, on the river Iatrus, one of the tributaries of the Danube. It was founded by Trajan in commemoration of a victory over the Dacians, and was generally called, for distinction' sake, *Nicopolis ad Istrum* or *ad Danubium*. The modern name is given as *Nicopoli*. (*Amm. Marcell.*, 24, 4.—*Id.*, 31, 5.)—V. A city of Mœsia Inferior, southeast of the preceding, at the foot of Mount Hæmus, and near the sources of the Istrus. It was called, for distinction' sake, *Nicopolis ad Hæmum*, and is now *Nikub*.—VI. A city of Egypt, to the northeast, and in the immediate vicinity, of Alexandrea. Strabo gives the intervening space as 30 stadia. (*Strab.*, 794.) It was founded by Augustus in commemoration of a victory gained here over Antony, and is now *Kars* or *Kiassera*. (*Dio Cass.*, 51, 18.—*Joseph., Bell. Jud.*, 4, 14.)—VII. A city of Thrace, on the river Nessus, not far from its mouth, founded by Trajan. It is now *Nicopoli*. The later name was Christopolis. (*Ptol.*—*Hierocl.*, p. 635.—*Wesseling, ad Hierocl., l. c.*)—VIII. A city of Epirus, on the upper coast of the Ambracian Gulf, and near its mouth. It was founded by Augustus, in honour of the victory at Actium, which place lay on the opposite or lower shore. Nicopolis may be said to have risen out of all the surrounding cities of Epirus and Acarnania, and even as far as Ætolia, which were compelled to contribute to its prosperity. (*Strab.*, 325.—*Pausan.*, 5, 23.—*Id.*, 7, 18.) So anxious was Augustus to raise his new colony to the highest rank among the cities of Greece, that he caused it to be admitted among those states which sent deputies to the Amphictyonic assembly. (*Pausan.*, 10, 8.) He also ordered games to be celebrated with great pomp every five years, which had been previously triennial. Suetonius states that he enlarged a temple of Apollo, and consecrated to Mars and Neptune the site on which his army had encamped before the battle of Actium, adorning it with naval trophies. (*Aug.*, 18.—*Strab., l. c.*) Having afterward fallen to decay, it was restored by the Emperor Julian. (*Mamert., Paneg.*—*Niceph.*, 14, 39.) Hierocles terms it the metropolis of Old Epirus (p. 651). St. Paul, in his Epistle to Titus (3, 12), speaks of his intention of wintering at Nicopolis: it is probable he there alludes to this city, though that is not quite certain.—Modern travellers describe the remains of Nicopolis as very extensive: the site which they occupy is now known by the name of *Prevesa Vecchia*. (*Hughes's Travels*, vol. 2, p. 412.—*Holland's Travels*, vol. 1, p. 103.—*Cramer's Anc. Greece*, vol. 2, p. 135, *seqq.*)

Nicostrătus, one of the sons of Aristophanes, and ranked among the poets of the Middle Comedy. The titles of some of his own and his brothers' comedies are preserved in Athenæus. The names of his brothers were Araros and Philippus. None of the three appear to have inherited any considerable portion of their father's abilities. (*Theatre of the Greeks*, p. 115, 4th ed.)

Niger, Caius Pescennĭus, appears to have been of humble origin, but his great military talents recommended him successively to the notice of Marcus Aurelius, Commodus, and Pertinax, by whom he was employed in offices of trust and honour. He was consul together with Septimius Severus, and obtained the government of Syria. On the murder of Pertinax, A.D. 193, the empire was exposed for sale by the prætorian guards, and was purchased by Didius Julianus, whom the senate was compelled to acknowledge as emperor. The people, however, did not tamely submit to this indignity, and three generals, at the head of their respective legions, Septimius Severus, who commanded in Pannonia, Clodius Albinus in Britain, and Pescennius Niger in Syria, refused to acknowledge the nomination of the prætorians, and claimed each the empire. Of these Niger was the most popular, and his cause was warmly espoused by all the provinces of the East. But he did not possess the energy and activity of his rival Severus. Instead of hastening to Italy, where his presence was indispensable, he quietly remained at Antioch, while Severus marched to Rome, dethroned Didius, and made active preparations for prosecuting the war against Niger in Asia. Roused at length from his inactivity, Niger crossed over to Europe, and established his headquarters at Byzantium; but he had scarcely arrived at this place, before his troops in Asia were defeated near Cyzicus by the generals of Severus. He was soon, however, able to collect another army, which he commanded in person; but, being defeated successively near Nicæa and at Issus, he abandoned his troops, and fled towards the Euphrates, with the intention of seeking refuge among the Parthians. But before he could reach the Euphrates, he was overtaken by a detachment of the enemy, and put to death on the spot. (*Spartian., Vit. Nig.*—*Aurel. Vict.*, c. 20.—*Eutrop.*, 8, 10.—*Encycl. Us. Knowl.*, vol. 16, p. 223.)

Niger, or rather Nigir, a name which has been given till lately to a large river, mentioned by ancient as well as modern geographers as flowing through the interior of Libya or Central Africa. Herodotus (2, 32) gives an interesting account of five young men of the Libyan nation of the Nasamones, which dwelt on the coast of the greater Syrtis, who proceeded on a journey of discovery into the interior. After traver-

sing in a southern direction the inhabited region, and next to it the country of the wild beasts, they crossed the great sandy desert in a western direction for many days, until they arrived at a country inhabited by men of low stature, who conducted them through extensive marshes to a city built on a great river, which contained crocodiles, and flowed towards the rising sun. This information Herodotus derived from the Greeks of Cyrene, who had it from Etearchus, king of the Ammonii, who said that the river in question was a branch of the Egyptian Nile, an opinion in which the historian acquiesced. (*Vid.* Nasamones, and Africa.) —Strabo seems to have known little of the interior of Africa and its rivers: he cites the opposite testimonies of Posidonius and Artemidorus, the former of whom said that the rivers of Libya were few and small, while the latter stated that they were large and numerous.—Pliny (5, 1) gives an account of the expedition into Mauritania of the Roman commander Suetonius Paulinus, who (A.D. 41) led a Roman army across the Atlas, and, after passing a desert of black sand and burned rocks, arrived at a river called Ger, in some MSS. Niger, near which lived the Canarii, next to whom were the Perorsi, an Ethiopian tribe; and farther inland were the Pharusii, as Pliny states above in the same chapter. The Canarii inhabited the country now called *Sus*, in the southern part of the empire of Marocco, near Cape *Nun*, and opposite to the Fortunate or *Canary* Islands; and the Perorsi dwelt to the south of them along the seacoast. The Ger or Niger of Suetonius Paulinus, which he met after crossing the Atlas, must have been one of the streams which flow from the southern side of the great Atlas, through the country of *Tafilelt*, and which lose themselves in the southern desert. One of these streams is still called *Ghir*, and runs through *Segelmessa*; and this, in all probability, is the Ger or Niger of the Roman commander. *Ger* or *Gir* seems, in fact, to be an old generic African appellation for "river." As for the desert which Suetonius crossed before he arrived at the Ger, it could evidently not be the great desert, which spread far to the south of the Canarii, but one of the desert tracts which lay immediately south of the Atlas. Caillié describes the inhabited parts of *Draha*, *Tafilelt*, and *Segelmessa* as consisting of valleys and small plains, enclosed by steril and rocky tracts of desert country.—But, besides the Ger or Niger of Suetonius, Pliny in several places (5, 8, *seq.*; 8, 21) speaks of another apparently distinct river, the Nigris of Æthiopia, which he compares with the Nile, "swelling at the same seasons, having similar animals living in its waters, and, like the Nile, producing the calamus and papyrus." In his extremely confused account, which he derived from the authority of Juba II., king of Mauritania, he mixes up the Nigris and the Nile together with other rivers, as if all the waters of Central Africa formed but one water-course, which seems to have been a very prevalent notion of old. He says (5, 9) that the Nile had its origin in a mountain of Lower Mauritania, not far from the ocean; that it flowed through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauritania Cæsariensis, was again hidden for twenty days in deserts, and then rose again in the sources of the Nigris, which river, separating Africa (meaning Northern Africa) from Æthiopia, flowed through the middle of Æthiopia, and became the branch of the Nile called Astapus. The same story, though without any mention of the Nigris, is alluded to by Vitruvius, Strabo, and others; and Mela (3, 9) adds, that the river at its source was called Daras, which is still the name of a river that flows along the eastern side of the southern chain of the Atlas of *Marocco*, and through the province of the same name which lies west of *Tafilelt*, and is nominally subject to Marocco. The *Dara* or *Draha* has a southern course towards the desert, but its termination is unknown. There is another river, the *Akassa*, called also *Wadi Nun*, on the west side of the *Adrar* ridge, or Southern Atlas, which flows through the country of *Sus* in a western direction, enters the sea to the south of Cape *Nun*, and seems to correspond to the Daras or Daratus of Ptolemy.—Throughout all these confused notions of the hydrography of interior Africa entertained by the ancients, one constant report or tradition is apparent, namely, that of the existence of a large river south of the great desert, and flowing towards the east. It is true that Herodotus, Strabo, Pliny, and their respective authorities, thought that this river flowed into the Nile, but Mela seems to have doubted this, for he says that when the river reached the middle of the continent, it was not known what became of it.—Ptolemy, who wrote later than the preceding geographers, and seems to have had better information concerning the interior of Africa, after stating that "Libya Interior is bounded on the north by the two Mauritaniæ, and by Africa and Cyrenaïca; on the east by Marmarica, and by the Æthiopia which lies south of Egypt; on the south by Interior Æthiopia, in which is the country of Agisymba; and on the west by the Western Ocean, from the Hesperian Gulf to the frontier of Mauritania Tingitana," proceeds to enumerate various positions on the coast of the ocean; after which he mentions the chief mountains of Libya, and the streams that flow from them to the sea. He then adds, "In the interior, the two greatest rivers are the Geir and the Nigeir: the Geir unites Mount Usargula (which he places in 20° 20′ N. lat. and 50° E. long.) with the Garamantic pharanx (the name of a mountain which he had previously stated to be in 10° N. lat. and 33° E. long). A river diverges from it at 42° E. long. and 16° N. lat., and makes the lake Chelonides, of which the middle is in 49° E. long. and 20° N. lat. This river is said to be lost under ground, and to reappear, forming another river, of which the western end is at 46° E. long. and 16° N. lat. The eastern part of the river forms the Lake Nuba, the site of which is 50° E. long. and 15° N. lat." The positions here assigned to the Geir, and the direction of its main stream, from the Garamantic mountain to Mount Usargula, being south-east and northwest, seem to point out for its representative either the *Shary* of *Bornou*, and its supposed affluent, the *Bahr Kulla* of Browne, or perhaps the *Bahr Misselad* of the same traveller, called *Om Teymam* by Burckhardt, who says that its indigenous appellation is *Gir*, a large stream coming from about 10° N. lat., and flowing northwest through *Wadai*, west of the borders of *Dar-fur*. The *Misselad* is supposed to flow into Lake *Fittre*: we do not know whether any communication exists between Lake *Fittre* and the *Tschadd*. In fact, it appears that several streams, besides the *Bahr Kulla* and the *Bahr Misselad*, all coming from the great southern range, or Mountains of the Moon, flow in a northwest direction through the countries lying between *Bornou* and *Darfur*, and the Geir of Ptolemy may have been the representative of any or all of them.—We now come to Ptolemy's Nigeir, a name which, having been mistaken for the Latin word Niger, has added to the confusion on the subject. Nigeir is a compound of the general appellative *Geir* or *Gir*, which is found applied to various rivers in different parts of Africa, and the prefix *Ni* or *N'*, which is found in several names of the same region reported by Denham and Caillié. Ptolemy makes the Nigeir quite a distinct river from the Geir, and places it to the westward. He says that it joins the mountain Mandrus, 19° N. lat. and 14° E. long., with the mountain Thala, 10° N. lat. and 38° E. long Its course is thereby defined as much longer and in a less oblique line to the equator than that of the Geir. In fact, it would correspond tolerably well (allowing for the imperfection of the means of observation in an-

cient times) with the actual direction of the course of the *Joliba* and that of the river of *Sakkatoo*, supposing that river to form a communication with Lake *Tschadd*, as Ptolemy says that the Nigeir has a divergent to the lake Libye, which he places in 16° 30′ N. lat. and 35° E. long., and the words of the text seem to express that the water ran into the lake; so that the course of the Nigeir, according to Ptolemy, as well as his predecessors, was easterly, as the *Joliba* or *Quorra* actually runs for a great part of its course. "The lake Libye," observes a distinguished geographer, "to which there was an easterly divergent, I strongly suspect to have been the lake *Tschadd*, notwithstanding that the position of Libye falls 300 geographical miles northwestward of this lake; for the name of Libye favours the presumption that it was the principal lake in the interior of Libya; it was very natural that Ptolemy, like many of the moderns, should have been misinformed as to the communication of the river with that lake, and that he should have mistaken two rivers flowing from the same ridge in opposite directions, one to the *Quorra* and the other to the *Tschadd* (I allude to the *Sakkatoo* and the *Yeu* rivers), for a single communication from the *Quorra* to the lake." (Leake's paper "*On the Quorra and Niger*," in the second volume of the *Journal of the Royal Geographical Society of London*, 1832.)—But Ptolemy, after all, may not have been so much misinformed with respect to a communication existing between the lake and his Nigeir, if, as is now strongly suspected, the communication really exists, though in an inverse direction from that which Ptolemy appears to have understood. It is surmised that the river *Tschadda*, which, at its junction with the *Quorra*, just above the beginning of the delta, is larger than the *Quorra* itself, receives an outlet from the lake somewhere about the town of *Jacobah*. (Captain W. Allen, R. N., *On a new construction of a Map of a Portion of Western Africa*, &c.—*Journal of the Royal Geogr. Soc. of London*, vol. 8, 1838.) If this surmise prove true, it would explain the statement of the Arabian geographers of the middle ages, Edrisi, Abulfeda, and Leo Africanus, who state that the *Nil-el-Abid*, or river of the negroes, flowed from east to west. The *Tschadda* then would be the river of the Arabian, and the *Joliba* or Upper *Quorra* that of the Greek and Roman, geographers. Both were ignorant of the real termination of their respective streams. "It is nevertheless remarkable, that the distance laid by Ptolemy between his source of the river and the western coast is the same as that given by modern observations; that Thamondocana, one of the towns on the Nigeir, is exactly coincident with *Tombuctoo*, as recently laid down by M. Jomard from the itinerary of M. Caillié; that the length of the course resulting from Ptolemy's positions is nearly equal to that of the *Quorra*, as far as the mountains of *Kong*, with the addition of the *Tschadda* or *Shary* of *Funda*; and that his position of Mount Thala, at the southeastern extremity of the Nigeir, is very near that in which we may suppose the *Tschadda* to have its origin; so that it would seem as if Ptolemy, like Sultan Bello and other modern Africans, had considered the *Tschadda* as a continuation of the main river, though he knew the Egyptian Nile too well to fall into the modern error of supposing the Nigeir to be a branch of the Nile. The mountains of *Kong*, and the passage of the river through them at right angles to their direction, formed a natural termination to the extent of the geographer's knowledge; in like manner, as among ourselves, the presumed, and at length the ascertained, existence of those mountains, has been the chief obstacle to a belief that the river terminated in the Atlantic." (*Leake's Paper* "*On the Quorra and Niger*," already quoted.)—The opinions established by the Arabian geographers of the middle ages, that the Niger flowed westward, led Europeans to look for its estuary in the *Senegal*, *Gambia*, and *Rio Grande*; but, upon examination of those rivers, the mistake was ascertained; and D'Anville and other geographers separated the course of the *Senegal* from that of the Niger, and of the latter from that of the Nile. Mungo Park was the first European who saw the great internal river of *Soudan* flowing towards the east, and called *Joliba*. He traced it in two different journeys, from *Bammakoo*, about ten days from its source, to *Boussa*, where he was unfortunately killed in 1806. Clapperton crossed the river at *Boussa* on his second journey to *Sakkatoo*, in 1826; and, after his death, his faithful servant, Richard Lander, undertook to navigate the river from *Boussa* to its mouth. In 1827 he proceeded from *Badagry*, on the coast, to *Boussa*, and there embarked on the river. He found that it flowed in a southern direction, receiving several large rivers from the east; among others, the noble *Tschadda*, after which the united stream passed through an opening in the *Kong* chain, and that, after issuing from the mountains, it sent off several branches both east and west towards the coast, while he himself reached the sea by the branch known till then by the name of *Rio Nun*.—From all, then, that has been stated, it will satisfactorily appear, that the great river of the Libya of Herodotus, the Nigris of Pliny, the Nigeir of Ptolemy, and the Niger of modern geography, are one and the same river with the *Quorra*. M. Walckenaer (*Recherches Geographiques sur l'Interieur de l'Afrique Septentrionale*) has maintained the negative side of the question, asserting that the ancients had no knowledge of *Soudan*, and that the Nigeir of Ptolemy was one of the rivers flowing from the Atlas; but Col. Leake has ably answered him, and supported the affirmative in the paper already quoted. (*Encycl. Us. Knowl.*, vol. 16, p. 221, *seqq.*)—The singular theory of Sir Rufane Donkin, that the Niger once flowed into the Mediterranean where the Syrtes now are, but that it has been choked up and obliterated, in this part of its course, by the sands of the desert, is very ably refuted in the *Quarterly Review* (vol. 41, p. 226, *seqq.*).

NIGIDĬUS FIGŬLUS, P., a celebrated astrologer, and yet a man of excellent judgment. He was the friend of Cicero, and consulted by him on all important occasions. Nigidius was a senator at the time of Catiline's conspiracy, and lent his best endeavours in aid of Cicero. Five years after this he attained to the prætorship, and displayed great firmness in discharging the duties of that office. He was, at a subsequent period, allowed a free legation for visiting Asia; and, returning from this country, met Cicero at Mytilene, when the latter was going to take charge of his government of Cilicia. The peripatetic Cratippus assisted at the conference which the two friends held here, and in which Nigidius, without doubt, maintained the tenets of Pythagoras, to whose school he belonged. In the civil wars Nigidius followed the party of Pompey. Cæsar, who pardoned so easily, would not, however, become reconciled to him: he drove him into exile, notwithstanding all the efforts of Cicero in his behalf. Nigidius died in exile a year before the assassination of the dictator.—We have said that he was a celebrated astrologer. He was strongly attached, indeed, to this pretended science, and devoted much of his time to it. The ancient writers have recorded several of his predictions, and, in particular, a very remarkable one relative to Octavius (Augustus), and his becoming the master of the world. (*Sueton., Aug.*, c. 94.—*Dio Cass.*, 45, 1.) Cicero speaks on many occasions of his great erudition, and he was regarded as the most learned of the Romans after Varro. He wrote a great number of works: one on grammar, under the title of *Commentarii Grammatici*, in thirty books; a *Treatise on Animals*, in four

books; another *On Wind;* a very large work *On the Gods;* ⲧⲁⲩ, above all, a *System of Astrology*, or a theory of the art of divination. Macrobius and Aulus Gellius, in citing these works, have preserved for us some few fragments of them. An extract *On Thunder*, from one of his productions, exists in Greek, having been translated into that tongue by Lydus, and inserted in his treatise on Prodigies. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 187.)

Nilus, the name of the great river of Eastern Africa, the various branches of which have their rise in the high lands north of the equator, and, flowing through *Abyssinia* and other regions to the westward of it, meet in the country of *Sennaar*. The united stream flows northward through *Nubia* and *Egypt*, and, after a course of more than 1800 miles from the farthest explored point of its principal branch, enters the Mediterranean by several mouths, which form the delta of Egypt. The word *Nil* seems to be an old indigenous appellation, meaning "river," like that of *Gir* in Soudan and other countries south of the Atlas. (*Vid.* Niger.) The modern Egyptians call the river *Bahr-Nil*, or simply *Bahr;* in Nubia it is known by various names; in Sennaar the central branch, or Blue River, is called *Adit;* and in Abyssinia, *Abawi*. The three principal branches of the Nile are: 1. The *Bahr el Abiad*, or *White River*, to the west, which is now ascertained to be the largest and longest. 2. The *Bahr el Azrek*, or Blue River, in the centre. 3. The *Tacazze*, or *Atbara*, which is the eastern branch. These three branches were known to Ptolemy, who seems to have considered the western as the true Nile, and to have called the *Bahr el Azrek* by the name of Astapus, and the *Tacazze* by the appellation of Astaboras. He fixed the sources of the western river in numerous lakes at the foot of the Mountains of the Moon, which he placed in 10° S. lat. Strabo (821) speaks of the island of Meroë as bounded on the south by the confluence of the Astaboras, Astapus, and Astasobas. In another place (786) he says, that the Nile receives the Astaboras and Astapus; which latter "some call the Astasobas, and say that the Astapus is another river, which flows from some lakes in the south, and makes pretty nearly the direct course of the Nile, and is swollen by summer-rains." While these passages certainly prove that the ancient geographers knew there were three main streams, they also prove that their notions about them were extremely confused.—The Nile, as if it were doomed for ever to share the obscurity which covers the ancient history of the land to which it ministers, still conceals its true sources from the eager curiosity of modern science. The question which was agitated in the age of the Ptolemies has not yet been solved; and, although 2000 years have elapsed since Eratosthenes published his conjectures as to the origin of the principal branch, we possess not more satisfactory knowledge on that particular point than was enjoyed in his days by the philosophers of Alexandrea. The repeated failures which had already attended the various attempts to discover its fountains, convinced the geographers of Greece and Rome that success was impossible, and that it was the will of the gods to conceal from all generations this great secret of nature. Homer, in language sufficiently ambiguous, describes it as a stream descending from heaven. Herodotus made inquiry in regard to its commencement, but soon saw reason to relinquish the attempt as altogether fruitless. Alexander the Great, and Ptolemy Philadelphus, engaged in the same undertaking, and despatched persons well qualified by their knowledge for the arduous task; but who, nevertheless, like the great father of history himself, travelled and inquired in vain. Pomponius Mela was doubtful whether it did not rise in the country of the Antipodes. Pliny traced it in imagination to a mountain in the Lower Mauritania, while Euthemenes was of opinion that it proceeded from the borders of the Atlantic, and penetrated through the heart of Africa, dividing it into two continents. Virgil (*Georg.*, 4, 290) appears to have favoured a conjecture, which also found supporters at a later period, that the Nile proceeded from the east, and might be identified with one of the great rivers of Asia. (*Russell's Egypt*, p. 32, *seqq.*)—The numerous reports of the natives, who call the Mountains of the Moon by the Arabic version of the same name *Ibalu 'l Kamari*, though generally pronounced *Ibali 'l Kumri*, which would mean "blue mountains," seem to agree in placing the sources of the *Abiad* several degrees north of the equator, at nearly an equal distance between the eastern and western coasts of Africa. But we have no positive information either as to the true position of the sources or of the mountains themselves. The *Bahr el Azrek*, or Blue River, which was long supposed to be the main branch of the Nile, and which Bruce also took for such, has three sources in the high land of *Gojam*, near the village of *Geesh*, southwest of Lake *Dembea*, in 10° 59′ 25″ N. lat., and 36° 55′ 30″ E. long., according to Bruce's observations. The sources of the Azrek appear to have been visited by Father Paez, and perhaps by other missionaries, long before Bruce. The vast importance attached to that discovery has become much diminished since the information which we have acquired of the *Abiad*, whose sources are still unexplored, and still involved in that mystery which the ancients represent as hovering about the fountains of the Nile. The *Tacazze* rises in the high mountains of *Lasta*, in about 11° 40′ N. lat., and 39° 40′ E. long. Its sources were known to the Jesuit missionaries in Abyssinia, and have been visited of late years by Pearce.—The Nile, from the confluence of the Tacazze down to its entrance into the Mediterranean, a distance of 1200 geographical miles measured along the course of the river, receives no permanent streams; but in the season of rains it has wadys or torrents flowing into it from the mountains that lie between it and the Red Sea. North of *Argo*, in 19° 40′ N. lat., the Nile enters the province of *Dar Mahass*, in Lower Nubia, where it forms a cataract or rapid, commonly called the third cataract by those who ascend the river. After several windings, the river inclines to the northeast; and near 22° N. lat. forms the second cataract, called *Wady Halfa*, after which it passes the splendid temple of Ipsambul. Continuing its northeast course, the Nile, at about 24° N. lat., forms the last cataract, between granite rocks which cross the river near *Assouan*, the ancient Syene. After entering the boundaries of Egypt, the Nile flows through the whole length of that country, which it waters and fertilizes, especially the Delta. Egypt, in fact, owes to the Nile its very existence as a productive and habitable region, and accordingly, in olden times, the people worshipped the beneficent river as their tutelary god.

1. *The Delta.*

The Nile, issuing from the valley a few miles north of Cairo, enters the wide low plain which, from its triangular form and its resemblance to the letter Δ, received from the Greeks the name of the Delta. The river, at a place called *Batu el Bahara*, near the ancient Cercasorus, divides into two branches, the one of which, flowing to *Rosetta*, and the other to *Damietta*, enclose between them the present Delta. These two arms or branches were anciently called the Canopic and Phatnitic. The figure of the Delta is now determined by these two branches, although the cultivated plain known by that name extends considerably beyond to the east and west, as far as the sandy desert on either side. In ancient times, however, the triangle of the Delta was much more obtuse at its apex, as its right side was formed by the Pelusiac

branch, which, detaching itself from the Nile higher up than the Damietta branch, flowed to Pelusium, at the eastern extremity of Lake *Menzaleh*. This branch is now in a great measure choked up, though it still serves partly for the purpose of irrigation. During our winter months, which are the spring of Egypt, the Delta, as well as the valley of the Nile, looks like a delightful garden, smiling with verdure, and enamelled with the blossoms of trees and plants. Later in the year the soil becomes parched and dusty; and in May the suffocating khamseen begins to blow frequently from the south, sweeping along the fine sand, and causing various diseases, until the rising of the beneficent river comes again to refresh the land.—For some remarks on the fertility of Egypt, and of the Delta in particular, consult the article Egypt, § 1, page 35, col. 1.

2. *Mouths of the Nile, and Inundation of the River.*

The ancients were acquainted with, and mention, seven mouths of the Nile, with respect to the changes in which, the following are the most established results. 1. The Canopic mouth, now partly confounded with the canal of Alexandrea, and partly lost in Lake *Etko*. 2. The Bolbitine mouth at *Rosetta*. 3. The Sebennytic mouth, probably the opening into the present Lake *Burlos*. 4. The Phatnitic or Bucolic at *Damietta*. 5. The Mendesian, which is lost in the Lake *Menzaleh*, the mouth of which is represented by that of *Dibeh*. 6. The Tanitic or Saïtic, which corresponds to the *Moes* canal. 7. The Pelusiac mouth seems to be represented by what is now the most easterly mouth of Lake *Menzaleh*, where the ruins of Pelusium are still visible.—The rise of the Nile, in common with that of all the rivers of the torrid zone, is caused by the heavy periodical rains which drench the table-land of Abyssinia and the mountainous country that stretches from it towards the south and west. This phenomenon is well explained by Bruce. "The air," he observes, "is so much rarefied by the sun during the time he remains almost stationary over the tropic of Capricorn, that the winds, loaded with vapours, rush in upon the land from the Atlantic on the west, the Indian Ocean on the east, and the cold Southern Ocean beyond the Cape. Thus a great quantity of vapour is gathered, as it were, into a focus; and, as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceed from south to north, which are sometimes extended much farther than at other periods. In April all the rivers in the south of Abyssinia begin to swell; in the beginning of June they are all full, and continue so while the sun remains stationary in the tropic of Cancer."—The rise of the Nile begins in June, about the summer solstice, and it continues to increase till September, overflowing the lowlands along its course. The Delta then looks like an immense marsh, interspersed with numerous islands, with villages, towns, and plantations of trees, just above the water. Should the Nile rise a few feet above its ordinary elevation, the inundation sweeps away the mud-built cottages of the Arabs, drowns their cattle, and involves the whole population in ruin. Again, should it fall short of the customary height, bad crops and dearth are the consequences. The inundation, after having remained stationary for a few days, begins to subside, and about the end of November most of the fields are left dry, and covered with a fresh layer of rich brown slime: this is the time when the lands are put under culture. It would seem that the river cuts a passage through a considerable extent of rich soil before it approaches the granite range which bounds the western extremity of Nubia. The tropical rains collect on the table-lands of the interior, where they form immense sheets of water, or temporary lakes. When these have reached a level high enough to overflow the boundaries of their basins, they suddenly send down into the rivers an enormous volume of fluid impregnated with the soft earth over which it has for some time stagnated. Hence the momentary pauses and sudden renewals in the rise of the Nile; hence, too, the abundance of fertilizing slime, which is never found so copious in the waters of rivers that owe their increase solely to the direct influence of the rains. The mud of the Nile, upon analysis, gives nearly one half of argillaceous earth, with about one fourth of carbonate of lime; the remainder consisting of water, oxyde of iron, and carbonate of magnesia. On the very banks the slime is mixed with much sand, which it loses in proportion as it is carried farther from the river, so that, at a certain distance, it consists almost entirely of pure argil. This mud is employed in several arts among the Egyptians. It is formed into excellent bricks, as well as into a variety of vessels for domestic uses. It enters, also, into the manufacture of tobacco-pipes. Glass-makers employ it in the construction of their furnaces, and the country people cover their houses with it.—We have already remarked, that Egypt is indebted for her rich harvests to the mould or soil which is deposited by the river during the annual flood. As soon as the waters retire, the cultivation of the ground commences. If it has imbibed the requisite degree of moisture, the process of agriculture is neither difficult nor tedious. The seed is scattered over the soft surface, and vegetation, which almost immediately succeeds, goes on with great rapidity. Where the land has been only partially inundated, recourse is had to irrigation, by means of which many species of vegetables are raised, even during the dry season. Harvest follows at the distance of about six or eight weeks, according to the different kinds of grain, leaving time, in most cases, for a succession of crops wherever there is a full command of water.—The swellings of the Nile, in Upper Egypt, are from 30 to 35 feet; at Cairo they are 23 feet, according to Humboldt, but, according to Girard, 7.419 metres, nearly 24½ feet; in the northern part of the Delta, owing to the breadth of the inundation and the artificial channels, only 4 feet.—The common Egyptian mode of clarifying the water of the Nile is by means of pounded almonds. It holds a number of substances in a state of imperfect solution, which are in this way precipitated. Its water is then one of the purest known, remarkable for its being easily digested by the stomach, for its salutary qualities, and for all the purposes to which it is applied. Europeans, as well as natives, are loud in their eulogies on the agreeable and salubrious qualities of the water of the Nile. Giovanni Finati, for example, who was no stranger to the limpid streams of other lands, sighed for the opportunity of returning to Cairo, that he might once more drink its delicious water, and breathe its mild atmosphere. Maillet, too, a writer of good credit, remarks, that it is among waters what Champagne is among wines. The Mussulmans themselves acknowledge, that if their prophet Mohammed had tasted it, he would have supplicated heaven for a terrestrial immortality, that he might enjoy it for ever. (*Russell's Egypt*, p. 48, 52, *seqq.*)

3. *Deposites of the Nile, and increase of the Delta.*

We have here a very interesting topic of inquiry. It is an observation as old as the days of Herodotus, that Egypt is the gift of the Nile. This historian imagined that all the lower division of the country was formerly a deep bay or arm of the sea, and that it had been gradually filled up by depositions from the river. He illustrates his reasoning on this subject by supposing, that the present appearance of the Red Sea resembles exactly the aspect which Egypt must have exhibited in its original state; and that if the Nile by any

means were admitted to flow into the Arabian Gulf, it would, in the course of 20,000 years, convey into it such a quantity of earth as would raise its bed to the level of the surrounding coast. I am of opinion, he subjoins, that this might take place even within 10,000 years; why then might not a bay still more spacious than this be choked up with mud, in the time which passed before our age, by a stream so great and powerful as the Nile? (2, 11.)—The men of science who accompanied the French expedition into Egypt undertook to measure the depth of alluvial matter which has been actually deposited by the river. By sinking pits at different intervals, both on the banks of the current and on the outer edge of the stratum, they ascertained satisfactorily, first, that the surface of the soil declines from the margin of the stream towards the foot of the hills; secondly, that the thickness of the deposite is generally about ten feet near the river, and decreases gradually as it recedes from it; and, thirdly, that beneath the mud there is a bed of sand analogous to the substance which has at all times been brought down by the flood of the Nile. This convex form assumed by the surface of the valley is not peculiar to Egypt, being common to the banks of all great rivers, where the quantity of soil transported by the current is greater than that which is washed down by rain from the neighbouring mountains. The plains which skirt the Mississippi and the Ganges present in many parts an example of the same phenomenon.—An attempt has likewise been made to ascertain the rate of the annual deposition of alluvial substance, and thereby to measure the elevation which has been conferred upon the valley of Egypt by the action of its river. But on no point are travellers less agreed than in regard to the change of level and the increase of land on the seacoast. Dr. Shaw and M. Savary take their stand on the one side, and are resolutely opposed by Bruce and Volney on the other. Herodotus informs us, that in the reign of Mœris, if the Nile rose to the height of eight cubits, all the lands of Egypt were sufficiently watered; but that in his own time—not quite 900 years afterward—the country was not covered with less than fifteen or sixteen cubits of water. The addition of soil, therefore, was equal to seven cubits at the least, or 126 inches in the course of 900 years. "But at present," says Dr. Shaw, "the river must rise to the height of twenty cubits—and it usually rises to 24 cubits—before the whole country is overflowed. Since the time, therefore, of Herodotus, Egypt has gained new soil to the depth of 230 inches. And if we look back from the reign of Mœris to the time of the Deluge, and reckon that interval by the same proportion, we shall find that the whole perpendicular accession of the soil, from the Deluge to A.D. 1721, must be 500 inches; that is, the land of Egypt has gained 41 feet 8 inches of soil in 4072 years. Thus, in process of time, the country may be raised to such a height that the river will not be able to overflow its banks; and Egypt, consequently, from being the most fertile, will, for want of the annual inundation, become one of the most barren parts of the universe." (*Shaw's Travels*, vol. 2, p. 235.)—We shall see presently that this fear on the part of the learned traveller is entirely without foundation. Were it possible to determine the mean rate of accumulation, a species of chronometer would be thereby obtained for measuring the lapse of time which has passed since any monument, or other work of art in the neighbourhood of the river, was originally founded. In applying the principle now stated, it is not necessary to assume anything more than that the building in question was not placed by its architect under the level of the river at its ordinary inundations, a postulatum which, in regard to palaces, temples, and statues, will be most readily granted. Proceeding on this ground, the French philosophers hazarded a conjecture respecting a number of dates, of which the following are some of the most remarkable: 1. The depth of the soil round the colossal statue of Memnon, at Thebes, gives only 0.106 of a mètre (less than four inches) as the rate of accumulation in a century, while the mean of several observations made in the valley of Lower Egypt gives 0.126 of a mètre, or rather more than four inches. But the basis of the statue of Memnon was certainly raised above the level of the inundation by being placed on an artificial mound; and excavations made near it show that the original height of that was six mètres (19.686 feet) above the level of the soil. A similar result is obtained from examining the foundations of the palace at Luxor. Taking, therefore, 0.126 of a mètre, the mean secular augmentation of the soil, as a divisor, the quotient, 4760, gives the number of years which have elapsed since the foundation of Thebes was laid. This date, which, of course, can only be considered as a very imperfect approximation to the truth, carries the origin of that celebrated metropolis as far back as 2960 years before Christ, and, consequently, 612 years before the Deluge, according to the reckoning of the modern Jews. But the numbers given there differ materially from those of the Samarian text and the Septuagint version; which, carrying the Deluge back to the year 3716 before Christ, make an interval of seven centuries and a half between the flood and the building of Thebes. Though no distinct account of the age of that city is to be found in the Greek historians, it is clear from Diodorus that they believed it to have been begun in a very remote period of antiquity. (*Diod. Sic.*, 1, 15.)—2. The rubbish collected at the foot of the obelisk of Luxor indicates that it was erected fourteen hundred years before the Christian era.—3. The causeway which crosses the plain of Siout furnishes a similar ground for supposing that it must have been founded twelve hundred years anterior to the same epoch.—4. The pillar at Heliopolis, six miles from Cairo, appears, from evidence strictly analogous, to have been raised about the period just specified; but, as the waters drain off more slowly in the Delta than in Upper Egypt, the accumulation of alluvial soil is more rapid there than higher up the stream; the foundations, therefore, of ancient buildings in the former district will be at as great a depth below the surface as those of much greater antiquity are in the middle and upper provinces. But it is obvious that to form these calculations with such accuracy as would render them less liable to dispute, more time and observation would be requisite than could be given by the French in the short period during which they continued in undisturbed possession of Egypt. One general and important consequence, however, arising from their inquiries, can hardly be overlooked or denied; namely, that the dates thus obtained are as remote from the extravagant chronology of the ancient Egyptians, as they are consistent with the testimony of both sacred and profane history, with regard to the early civilization of that interesting country.—But, little or no reliance can be placed on such conclusions, because it is now manifestly impossible to ascertain, in the first instance, whether the measures referred to by the ancient historians were in all cases of the same standard; and, secondly, whether the deposition of soil in the Egyptian valley did not proceed more rapidly in early times than it does in our days, or even than it has done ever since its effects first became an object of philosophical curiosity. That the level of the land has been raised, and its extent towards the sea greatly increased since the age of Herodotus, we might safely infer, as well from the great infusion of earthy matter which is held in suspension by the Nile when in a state of flood, as from the analogous operation of all large rivers, both in the old continents and in the new. There is, in truth, no good reason for questioning the fact mentioned by Dr. Shaw

that the mud of Ethiopia has been detected by soundings at the distance of not less than twenty leagues from the coast of the Delta. Nor yet is there any substantial ground for apprehending, with the author just named, that, in process of time, the whole country may be raised to such a height that the river will not be able to overflow its banks; and, consequently, that Egypt, from being the most fertile, will, for want of the annual inundation, become one of the most barren parts of the universe. "According to an approximate calculation," observes Wilkinson, "the land about the first or lowest cataract has been raised nine feet in 1700 years, at Thebes about seven feet, and at Cairo about five feet ten inches; while at Rosetta and the mouths of the Nile, where the perpendicular thickness of the deposite is much less than in the valley of Central and Upper Egypt, owing to the great extent, east and west, over which the inundation spreads, the rise of the soil has been comparatively imperceptible." As the bed of the Nile always keeps pace with the elevation of the soil, and the proportion of water brought down by the river continues to be the same, it follows that the Nile now overflows a greater extent of land, both east and west, than in former times; and that the superficies of cultivable land in the plains of Thebes and of Central Egypt continues to increase. All fears, therefore, about the stoppage of the overflowing of the Nile are unfounded. (*Russell's Egypt*, p. 37, *seqq.*—*Encycl. Us. Knowl.*, vol. 16, p. 234.)

4. *Change in the course of the Nile.*

The Nile is said by Herodutus (2, 99) to have flowed, previously to the time of Menes, on the side of Libya. This prince, by constructing a mound at the distance of 100 stadia from Memphis, towards the south, diverted its course. The ancient course is not unknown at present, and may be traced across the desert, passing west of the Natron Lakes. It is called by the Arabs *Bahr-bela-Maieh*, "The river without water," and presents itself to the view in a valley which runs parallel to that containing the lakes just mentioned. In the sand with which its channel is everywhere covered, trunks of trees have been found in a state of complete petrifaction, and also the vertebral bone of a large fish. Jasper, quartz, and petrosilex have likewise been observed scattered over the surface. "That the Nile originally flowed through the valley of the Dry River," observes Russell (*Egypt*, p. 102, *seqq.*), "is admitted by the most intelligent among modern travellers. M. Denon, for example, regards as proofs of this fact the physical conformation of the adjoining country; the existence of the bed of a river extending to the sea, but now dry; its depositions and incrustations; its extent; its bearing towards the north on a chain of hills which run east and west, and turn off towards the northwest, sloping down to follow the course of the valley of the dry channel, and likewise the Natron Lakes. And, more than all the other proofs, the form of the chain of mountains at the north of the Pyramid, which shuts the entrance of the valley, and appears to be cut perpendicularly, like almost all the mountains at the foot of which the Nile flows at the present day; all these offer to the view a channel left dry, and its several remains. (*Denon*, vol. 1, p. 163.) The opinion that the river of Egypt penetrated into the Libyan desert, even to the westward of *Fayoum*, is rendered probable by some observations recorded in the second volume of Belzoni's Researches. In his journey to the Oasis of Ammon, he reached, one evening, the *Bahr-bela-Maieh*. 'This place,' he remarks, 'is singular, and deserves the attention of the geographer, as it is a *dry river*, and has all the appearance of water having been in it, the bank and bottom being quite full of stones and sand. There are several islands in the centre; but the most remarkable circumstance is, that at a certain height upon the bank there is a mark evidently as if the water had reached so high: the colour of the materials, also, above that mark, is much lighter than that of those below. And what would almost determine that there has been water here is, that the island has the same mark, and on the same level with that on the banks of the supposed river. I am at a loss to conjecture how the course of this river is so little known, as I only found it marked near the Natron Lakes, taking a direction of northwest and southeast, which does not agree with its course here, which is from north to south, as far as I could see from the summit of a high rock on the west side of it. The Arabs assured me that it ran a great ways in both directions, and that it is the same which passes near the Natron Lakes. If this be the case, it must pass right before the extremity of the lake Mœris, at the distance of two or three days' journey in a western direction. This is the place where several petrified stumps of trees are found, and many pebbles, with moving or quick water inside.'" (*Belzoni*, vol. 2, p. 183.)

Ninus, I. son of Belus, and king of Assyria. His history is known to us merely through Ctesias, from whom Diodorus Siculus and Justin have copied. (*Heyne, de Fontibus, Diod. Sic.*, p. liii., *seqq*, vol. 1, *ed. Bip.*) Ctesias and Julius Africanus make him to have ascended the throne 2048 B.C., and from the narrative of Diodorus he would appear to have been a warlike prince, who signalized himself by extensive conquests, reducing under his sway the Babylonians, Armenians, Medes, Bactrians, Indi, and, in a word, the whole of Upper and Lower Asia. Even Egypt felt his sway. In his expedition against the Bactrians he met with the famous Semiramis, with whom he united himself in marriage. After completing his conquests, Ninus, according to the Greek writers, erected for his capital the celebrated city of Nineveh (*vid.* Ninus II.—Compare, however, remarks under the article Assyria), and on his death was succeeded by Semiramis, who reared a tomb of vast dimensions over his grave.—Much of what is stated respecting this monarch is either purely fabulous, or else various legends respecting different conquerors are made to unite in one. He occupies the boundary between fable and history. (*Ctes., ap. Diod. Sic.*, 2, 1, *seqq.*—*Ctes., Fragm., ed. Bähr*, p. 389, *seqq.*)—II. The capital of the Assyrian Empire, called by the Greeks and Romans Ninus (Νῖνος), but in Scripture Nineveh, and in the Septuagint version, Νινευΐ or Νινευή. It was situate in the plain of Aturia, on the Tigris (*Strabo*, 737.—*Herod.*, 1, 193.—*Id.*, 2, 150.—*Ptol.*, 6, 1), and not on the Euphrates, as Diodorus states on the authority of Ctesias. (*Diod. Sic.*, 2, 3.) The Hebrew and Greek writers concur in describing Nineveh as a very large and populous city. Jonah speaks of it as "an exceeding great city, of three days' journey" (*Jon.* 3, 3), and states that there were more than 120,000 persons in it that knew not their right hand from their left (4, 11). Rosenmüller and other commentators suppose this to be a proverbial expression to denote children under the age of three or five years, and accordingly estimate the entire population at two millions; but the expression in Jonah is too vague to warrant us in making any such conclusion. Strabo says that it was larger than Babylon (*Strab.*, 737); but if any dependence is to be placed on the account of Diodorus (2, 3), who states that it was 480 stadia in circumference, it must have been about the same size as Babylon. (*Herod.*, 1, 178.) The walls of Nineveh are described by Diodorus as 100 feet high, and so broad that three chariots might be driven on them abreast. Upon the walls stood 1500 towers, each 200 feet in height, and the whole was so strong as to be deemed impregnable. (*Diod. Sic.*, 2, 3.—*Nahum*, c. 2.) According to the Greek writers, Ninus was founded by a king of the same name (*vid.* Ninus I.); but in the book of Genesis it is stated to have been built

by Assur, or, if we adopt the marginal translation, by Nimrod. (*Vid.* Assyria.) Possibly Nimrod and Ninus were the same.—Nineveh was the residence of the Assyrian monarchs (2 *Kings*, 19, 36.—*Isaiah*, 37, 37.—Compare *Strabo*, 84, 737), and it is mentioned as a place of great commercial importance; whence Nahum speaks of its merchants as more than the stars of heaven (3, 16). But, as in the case of most large and wealthy cities, the greatest corruption and licentiousness prevailed, on account of which Nahum and Zephaniah foretold its destruction.—Nineveh, which for 1450 years had been mistress of the East, to whom even Babylon itself was subject, was first taken in the reign of Sardanapalus, B.C. 747, by the Medes and Babylonians, who had revolted under their governors Arbaces and Belesis. This event put an end to the first Assyrian empire, and divided its immense territory into two lesser kingdoms, those of Assyria and Babylon. But Nineveh itself suffered little change from this event; it was still a great city; and, soon after, in the reign of Esarhaddon, who took Babylon, it became again the capital of both empires, which continued 54 years; when Nabopolassar, a general in the Assyrian army, and father of the famous Nebuchadnezzar, seized on Babylon and proclaimed himself king: after which Nineveh was no more the seat of government of both kingdoms. It was, in fact, now on the decline, and was soon to yield to the rising power of its great rival. The Medes had again revolted, and in the year 633 B.C., their king, Cyaxares, having defeated the Assyrians in a great battle, laid siege to Nineveh; but its time was not yet come, and it was delivered on this occasion by an invasion of Media by the Scythians, which obliged Cyaxares to withdraw his army to repel them. But in the year 612, having formed an alliance with Nabopolassar, king of Babylon, he returned, accompanied by that monarch, to the siege of Nineveh, and finally took the city. The prophecy made by Zephaniah, of its utter destruction, must refer to this latter event. Strabo says that it fell into decay immediately after the dissolution of the Assyrian monarchy; and this account is confirmed by the fact, that, in the history of Alexander the Great, the place is not mentioned, although in his march along the Tigris, previous to the battle of Arbela, he must have been very near the spot where it is supposed to have stood. Under the Roman emperors, however, we read of a city named Ninus (*Tacit., Ann.*, 12, 13) or Ninive (*Amm. Marcell.*, 18, 7); and Abulpharagi, in the 13th century, mentions a castle called *Ninivi*.—Little doubt can arise that Nineveh was situate near the Tigris, and yet the exact site of that once mighty city has never been clearly ascertained. On the eastern bank of the Tigris, opposite the town of Mosul, and partly on the site of the modern village of *Nunia* or *Nebbi Yunus*, are some considerable ruins, which have been described at different periods by Benjamin of Tudela, Thevenot, Tavernier, &c., as those of ancient Nineveh. But it is thought by others, from the dimensions of the ruins, that these travellers must have been mistaken; and that the remains described by them were those of some city of much smaller extent and more recent date than the Scripture Nineveh. Mr. Kinneir, who visited this spot in the year 1808, says, that "On the opposite bank of the Tigris (that is, over against Mosul), and about three quarters of a mile from that stream, the village of Nunia and sepulchre of the prophet Jonas seem to point out the position of Nineveh."—"A city being afterward erected near this spot, bore the name of Ninus; and, in my opinion, it is the ruins of the latter, and not of the old Nineveh, that are now visible. I examined these ruins in November, 1810, and found them to consist of a rampart and a fosse, forming an oblong square not exceeding four miles in compass, if so much. I saw neither stones nor rubbish of any kind. The wall is, on an average, 20 feet in height; and, as it is covered with grass, the whole has a striking resemblance to some of the Roman intrenchments which are extant in England." Mr. Kinneir's opinions are in everything worthy of respect, and with regard to these ruins, the traces of the wall point them out very evidently as belonging to some city or building of much less dimensions than ancient Nineveh; while these traces being visible at all would seem to place their date long subsequent to that of the structure of the Scripture Nineveh. It cannot be supposed, that while the walls of Babylon, which were at least as high and as thick, according to the concurrent testimony of historians, as those of Nineveh, and were entire long after the destruction of that city, are utterly effaced, those of Nineveh should still be visible. Mr. Rich, indeed, supposes that he has discovered in these intrenchments the ruins of the palace of Nineveh; which he describes as an enclosure of a rectangular form, corresponding with the cardinal points of the compass; the area of which is not larger than that of the town of Mosul. The boundary of this enclosure may, he says, be perfectly traced all around; and looks like an embankment of earth or rubbish of small elevation, and has attached to it, and in its line at several places, mounds of greater size and solidity. The first of these forms the southwest angle; and on it is built the village of *Nebbi Yunus*, where they show the tomb of the prophet Jonas. The next, and largest of all, which Mr. Rich supposes to be the monument of Ninus, is situate near the centre of the western face of the enclosure, and is joined, like the others, by the boundary wall; the natives call it *Koyunjuk Tepe*. Its form is that of a truncated pyramid, with regular steep sides and a flat top, and composed of stones and earth; there being sufficient of the latter to admit of cultivation by the inhabitants of *Koyunjuk*, which is built at the northeast extremity. This mound, according to measurements taken by Mr. Rich, is 178 feet high, 1850 long from east to west, and 1147 broad from north to south. The other mounds on the boundary wall offer nothing worthy of remark; but out of one of these, a short time since, an immense block of stone was dug, on which were sculptured the figures of men and animals; cylinders, like those of Babylon, with some other antiques, and stones of very large dimensions, are also occasionally dug up. Whether these ruins be really what Mr. Rich supposes them to be, or a part only of the more recent city referred to by Mr. Kinneir, cannot be decided. It is quite clear, however, that of whatever structure these mounds may be the remains, their dimensions will not allow us to consider them as those of the *walls* of Nineveh; they must either be those of a palace, as supposed by Mr. Rich, or of some other stupendous building of that city, or of a more modern one erected on this spot; and the uncertainty which exists on this point is alone sufficient to testify the fulfilment of the prophecies. In fact, these prophecies respecting Nineveh have long since received their entire completion; "an utter end is made of the place," and the true site may for ever be sought in vain. (*Mansford's Scripture Gazetteer*, p. 339, *seqq.*—*Drummond's Origines*, p. 172, *seqq.*)

Ninyas, a son of Ninus and Semiramis, king of Assyria, who succeeded his mother on her voluntarily abdicating the crown. (*Vid.* Semiramis.) Altogether unlike his parents, he gave himself up to a life of seclusion and pleasure, in which he was imitated by his successors. (*Diod. Sic.*, 2, 21.)

Niobe, daughter of Tantalus, king of Lydia, was married to Amphion, by whom she had, according to Ovid and other ancient writers, seven sons and seven daughters. This is the most commonly received opinion, though Homer (*Il.*, 24, 602) and others give the number variously. The pride of Niobe at having this

numerous offspring was so great, that she is said to have insulted Latona, the mother of Apollo and Diana, by refusing to offer at the altars raised in her honour, declaring that she herself had a better claim to worship and sacrifices than one who was the mother of only two children. Latona, indignant at this insolence and presumption, called upon her children for revenge. Apollo and Diana heard her prayer, and obeyed the entreaty of their outraged parent. All the sons of Niobe fell by the arrows of Apollo, while the daughters, in like manner, met their death from the hands of Diana. Chloris alone escaped the common fate. She was the wife of Neleus, king of Pylos. This terrible judgment of the gods so affected the now heart-stricken and humiliated Niobe, that she was changed by her excessive grief into a stone on Mount Sipylus, in Lydia. Amphion also, in attempting, in retaliation, to destroy the temple of Apollo, perished by the shafts of that deity. (*Ovid, Met.*, 6, 146, *seqq.*—*Hygin., fab.*, 9.—*Apollod.*, 3, 5, 6.—*Soph., Antig.*, 823, *seqq.*) Pausanias says, that the rock on Sipylus, which went by the name of Niobe, and which he had visited, "was merely a rock and precipice when one came close up to it, and bore no resemblance at all to a woman; but at a distance you might imagine it to be a woman weeping with downcast countenance." (*Pausan.*, 1, 21, 3.)—The myth of Niobe has been explained by Völcker and others in a physical sense. According to these writers, the name *Niobe* (Νιόβη, i. e., Νεόβη) denotes *Youth* or *Newness*. She is the daughter of the *Flourishing-one* (Tantalus), and the mother of the *Green-one* (Chloris). In her, then, we may view the young, verdant, fruitful earth, the bride of the sun (Amphion), beneath the influence of whose fecundating beams she pours forth vegetation with lavish profusion. The revolution of the year, however, denoted by Apollo and Diana (other forms of the sun and moon), withers up and destroys her progeny; she weeps and stiffens to stone (the torrents and frosts of winter); but Chloris, the *Green-one*, remains, and spring clothes the earth anew with its smiling verdure. (*Völcker, Myth. der Jap.*, p. 359.—*Keightley's Mythology*, p. 338.)—The legend of Niobe and her children has afforded a subject for art, which has been finely treated by one of the greatest ancient masters of sculpture. It consists of a series, rather than a group, of figures of both sexes, in all the disorder and agony of expected or present suffering; while one, the mother, the hapless Niobe, in the most affecting attitude of supplication, and with an expression of deep grief, her eyes turned upward, implores the justly-offended gods to moderate their anger and spare her offspring, one of whom, the youngest girl, she strains fondly to her bosom. It is difficult, however, by description, to do justice to the various excellence exhibited in this admirable work. The arrangement of the composition is supposed to have been adapted to a tympanum or pediment. The figure of Niobe, of colossal dimensions compared with the other figures, forms, with her youngest daughter pressed to her, the centre. The execution of this interesting monument of Greek art is attributed by some to Scopas, while others think it the production of Praxiteles. Pliny says it was a question which of the two was the author of it. The group was in the temple of Apollo Sosianus at Rome. (*Plin.*, 36, 10.—*Sillig, Dict. Art., s. v.*) This beautiful piece of sculpture is now in the gallery of the Grand-duke of Tuscany at Florence, though some regard it merely as a copy.—The subject of Niobe and her children was a favourite one also with the poets of antiquity. Besides the beautiful allusion to it in the Antigone of Sophocles (v. 823, *seqq.*), and the equally beautiful story in Ovid (*Met.*, 6, 146, *seqq.*), there are numerous epigrams in the Greek Anthology, several of which have great merit, and appear to be descriptive either of the group of figures which still exists, or of some similar group. (*Encycl. Us. Knowl.*, vol. 16, p. 238.)

Niphātes, a range of mountains in Armenia, forming part of the great chain of Taurus, and lying to the southeast of the Arsissa Palus, or Lake *Van*. Their summits were covered with snow during the whole year, and to this circumstance the name Niphates is supposed to allude (Νιφάτης, *quasi* νιφετώδης, "snowy"). There was also a river of the same name rising in this mountain chain. (*Virg., Georg.*, 3, 30.—*Horat., Od.*, 2, 9.—*Mela*, 1, 15.—Pliny, 5, 27.—*Amm. Marcell.*, 23, 6.—*Cellarius, Geogr.*, vol. 2, p. 321.)

Nireus, a king of Naxos, son of Charops and Aglaia. He was one of the Grecian chiefs during the Trojan war, and was celebrated for his beauty. (*Hom., Il.*, 2, 671.—*Horat., Od.*, 3, 20, 15.)

Nisæa, I. a city and district of Upper Asia, near the sources of the river Ochus, now the *Margab*. According to Strabo, it would appear to have been situate between Parthiene and Hyrcania. (*Strab.*, 511.—Compare *Mannert, Geogr.*, vol. 5, pt. 1, p. 100.) The same writer states elsewhere (p. 508) that it belonged in part to Hyrcania, and was in part an independent district. The city of Nisæa, however, is generally considered to have been the chief city of Parthiene, becoming such, no doubt, on the first spread of the Parthian power. Mannert, in consequence, seeks to identify it with the Asaak (probably Arsak) of Isidorus of Charax (p. 7).—The famous Nisæan horses are thought to have come from this quarter. D'Anville gives *Nesa* as the modern name of the city of Nisæa, and remarks that it "has before it vast plains, proper for the Parthian Nomades or shepherds, as they were characterized. And it was thence that the Turkish sultan, ancestor of the Ottoman family, departed for the banks of the Euphrates" (vol. 2, p. 69, *Am. ed.*). Mannert merely places Nisæa near the modern *Herat*.—II. The harbour of Megara, situate on the Saronic Gulf, and connected with the main city by long walls. The citadel was also called by the same name, and stood on the road between Megara and the port. It was a place of considerable strength. Thucydides states (4, 66) that the citadel might be cut off from the city by effecting a breach in the long wall. (*Cramer's Anc. Greece*, vol. 2, p. 433.)

Nisibis, a large and populous city of Mesopotamia, about two days' journey from the Tigris, in the midst of a pleasant and fertile plain at the foot of Mons Masius, and on the river Mygdonius. The name was changed by the Macedonians into Antiochia Mygdonica (Ἀντιόχεια Μυγδονική), but this new appellation only lasted as long as their power. When the Macedonian sway ceased, the old name of Nisibis was resumed. The Romans became acquainted with it for the first time during the war carried on by Lucullus against the King of Armenia (*Plut., Vit. Lucull.*), and it was then represented as a large and populous city, situate in the midst of a fruitful territory. It was taken and plundered by Lucullus. (*Dio Cass.*, 35, 7.) The Parthians subsequently became masters of the place, and held it until the time of Trajan, who took it from them. (*Dio Cass.*, 68, 23.) Hadrian gave back to the Parthians the provinces conquered from them, and yet Nisibis appears as a Roman city in the expedition of Severus. It had very probably, therefore, been taken by the generals of Lucius Verus. Severus declared it a Roman colony, and the capital of the province: he also adorned and strengthened it. (*Dio Cass.*, 75, 3.—*Id.*, 30, 6.—*Spanheim, de usu. N.*, p. 606.) From this period it remained, for the space of two centuries, a strong bulwark of the Roman empire in this quarter, against which all the attacks of the Persian power were directed in vain, with the exception of two instances, when it was taken and held by this nation, though only for a short time. (*Capitol.*,

Vit. Gordian. tert., c. 26.—*Trebelli, Vit. Odenat.*, c. 15.) After the death of Julian, Nisibis was ceded to Sapor, king of Persia, by Jovian, and remained henceforth for the Persians, what it had thus far been to the Romans, a strong frontier town. The latter could never regain possession of it.—The modern *Nisibin* or *Nissabin*, which occupies the site of the ancient city, is represented as being little better than a mere village. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 297, *seqq.*)

Nisus, I. a son of Hyrtacus, born on Mount Ida, near Troy. He came to Italy with Æneas, and was united by ties of the closest attachment to Euryalus, son of Opheltes. During the prosecution of the war with Turnus, Nisus, to whom the defence of one of the entrances of the camp was entrusted, determined to sally forth in search of tidings of Æneas. Euryalus accompanied him in this perilous undertaking. Fortune at first seconded their efforts, but they were at length surprised by a Latin detachment. Euryalus was cut down by Volscens; the latter was as immediately despatched by the avenging hand of Nisus; who, however, overpowered by numbers, soon shared the fate of his friend. (*Virg., Æn.*, 9, 176, *seqq.*—Compare *Æn.*, 5, 334, *scqq.*)—II. A king of Megara. In the war waged by Minos, king of Crete, against the Athenians, on account of the death of Androgeus (*vid.* Androgeus), Megara was besieged, and it was taken through the treachery of Scylla, the daughter of Nisus. This prince had a golden or purple lock of hair growing on his head; and as long as it remained uncut, so long was his life to last. Scylla, having seen Minos, fell in love with him, and resolved to give him the victory. She cut off her father's precious lock as he slept, and he immediately died; the town was then taken by the Cretans. But Minos, instead of rewarding the maiden, disgusted with her unnatural treachery, tied her by the feet to the stern of his vessel, and thus dragged her along until she was drowned. (*Apollod.*, 3, 15, 1.—*Schol. ad Eurip., Hippol.*, 1195.) Another legend adds, that Nisus was changed into the bird called the *Sea-eagle* (ἁλιάετος), and Scylla into that named *Ciris* (κειρίς), and that the father continually pursues the daughter to punish her for her crime. (*Ovid, Metam.*, 8, 145.—*Virg., Cir.*—*Id., Georg.*, 1, 403.) According to Æschylus (*Choëph.*, 609, *seqq.*), Minos bribed Scylla with a golden collar. (*Keightley's Mythology*, p. 385.)

Nisyros, I. an island in the Ægean, one of the Sporades, about sixty stadia north of Telos. Strabo describes it as a lofty and rocky isle, with a town of the same name. Mythologists pretended that this island had been separated from Cos by Neptune, in order that he might hurl it against the giant Polybœtes. (*Strabo*, 448.—*Apollod., I.*, 6, 2.—*Pausan.*, 1, 2.—*Steph. Byz., s. v.*) Herodotus informs us that the Nisyrians were subject at one time to Artemisia, queen of Caria (7, 99). The modern name is *Nisari*. From this island is procured a large number of good millstones. (*Cramer's Anc. Greece*, vol. 3, p. 418.)—II The chief town in the island of Carpathus. (*Strabo*, 489.)

Nitētis, a daughter of Apries, king of Egypt, married by his successor Amasis to Cambyses. Herodotus states (3, 1), that Cambyses was instigated to ask in marriage the daughter of Amasis, by a certain physician, whom Amasis had compelled to go to Persia when Cyrus, the father of Cambyses, was suffering from weak eyes, and requested the Egyptian king to send him a man skilled in medicine. The physician did this, either that Amasis might experience affliction at the loss of his daughter, or provoke Cambyses by a refusal. Amasis, however, did not send his own daughter, but Nitetis, who discovered the deception to Cambyses, which so exasperated that monarch that he determined to make war on Amasis. Prideaux denies the truth of this account, on the ground that Apries having been dead above forty years, no daughter of his could have been young enough to be acceptable to Cambyses. Larcher, however, endeavours to reconcile the apparent improbability, by saying that there is great reason to suppose that Apries lived a prisoner many years after Amasis had dethroned him, and that, therefore, Nitetis might have been no more than 20 or 22 years of age when she was sent to Cambyses. (*Larcher, ad Herod., l. c.*)

Nitiobriges, a people of Gaul, of Celtic origin, but who settled among the Aquitani. Their chief city was Nitiobrigum or Agennum, on the Garumna, now *Agen*, and their territory answers to *l'Agennois*, in the *Department de Lot et Garonne*. (*Cæs., B. G.*, 7, 7.—*Lemaire, Ind. Geogr., ad Cæs., s. v.*)

Nitocris, I. a queen of Babylon, generally supposed to have been the wife of Nebuchodonosor or Nebuchadnezzar, and grandmother, consequently, to Labynetus or Nabonedus, who is called in Daniel Belshatzar or Beltzasar. (*Heeren, Ideen*, vol. 1, pt. 2, p. 154.—*Larcher, ad Herod.*, 1, 184.) Wesseling, however, and others, make her the queen of Evilmerodach, son of Nebuchadnezzar. (*Wesseling, ad Herod., l. c.*)—Herodotus informs us that Nitocris, in order to render her territories more secure from the Medes, altered the course of the Euphrates, and made it so very winding that it came in its course three times to Ardericca. (*Vid.* Ardericca.) She also faced the banks of the Euphrates, where it passed through Babylon, with burned bricks, and connected the two divisions of the city by a bridge of stone. (*Herod.*, 1, 186.) The historian likewise informs us, that she prepared a sepulchre for herself over the most frequented gate of the city, with an inscription to this effect, that if any of her successors should find himself in want of money, he should open this sepulchre and take as much as he might think fit; but that, if he were not reduced to real want, he ought to forbear: otherwise he would have cause to repent. This monument remained untouched till the reign of Darius; who, judging it unreasonable that the gate should remain useless to the inhabitants (for no man would pass under a dead body), and that an inviting treasure, moreover, should be rendered unserviceable, broke open the sepulchre: but, instead of money, he found only the remains of Nitocris, and the following inscription: "*Hadst thou not been insatiably covetous, and greedy after the most sordid gain, thou wouldst not have violated the sepulchres of the dead.*" (*Herod.*, 1, 187.) Plutarch tells the same story of Semiramis. (*Apophth., Reg. et Duc.*—vol. 6, p. 661, *ed. Reiske.*) The custom, however, of depositing treasures in the tombs of deceased monarchs was very common with the ancients. Solomon did this in the case of David's sepulchre; and Hyrcanus, and after him Herod, both opened the tomb and obtained large amounts of treasure from it. (*Joseph., Ant. Jud.*, 7, 15.—*Id. ib.*, 13, 8.)—II. A queen of Egypt, who succeeded her brother. The Egyptians, having dethroned and put to death the latter, set her over them. She took a singular revenge, however, for the death of her brother; for, having constructed a large subterranean apartment, and having invited to an entertainment in it those individuals who had been most concerned in her brother's murder, she let in the river by a secret passage, and drowned them all. She then destroyed herself. (*Herod.*, 2, 100.) Heeren takes this Nitocris for a queen of Æthiopian origin; no instance of a reigning queen being found among the pure Egyptian dynasties. (*Ideen*, vol. 2, pt. 1, p. 412.) Jablonski approves of the interpretation which Eratosthenes gives to the name *Nitocris*, according to whom it is equivalent to Ἀθηνᾶ νικηφόρος. (*Jablonsk., Voc. Ægypt.*, p. 162.)

Nitria, a city of Egypt, to the west of the Canopic branch of the Nile, in the desert near the lakes which afforded nitre. It gave name to the Nitriotic nome,

receiving its own from the adjacent Natron lakes. Many Christians were accustomed to flee hither for refuge during the early persecutions of the church. (*Sozom.*, 6, 31.—*Socrat., Eccles.*, 4, 23.—*Plin.*, 5, 9. —*Id.*, 31, 10.)

Nivarĭa, I. one of the Fortunatæ Insulæ, off the western coast of Mauritania Tingitana. It is now the island of *Teneriffe*. The name Nivaria has reference to the snows which cover the summits of the island for a great part of the year. It was also called Convallis. (*Plin.*, 4, 32.)—II. A city of Hispania Tarraconensis, in the territory of the Vaccæi, and to the north of Cauca. (*Itin. Ant.*, 435.)

Noctilūca, a surname of Diana, as indicating the goddess that shines during the night season. The epithet would also appear to have reference to her temple's being adorned with lights during the same period. This temple was on the Palatine Hill. Compare the remark of Varro: "*Luna, quod sola lucet noctu: itaque ea dicta Noctiluca in Palatio, nam ibi noctu lucet templum*" (*L. L.*, 4, 10).

Nola, one of the most ancient and important cities of Campania, situate to the northeast of Neapolis. The earliest record we have of it is from Hecatæus, who is cited by Stephanus of Byzantium (*s. v.* Νῶλα). That ancient historian, in one of his works, described it as a city of the Ausones. According to some accounts, Nola was said to have been founded by the Etrurians. (*Vell. Paterc.*, 1, 6.—*Polyb.*, 2, 17.) Others, again, represented it as a colony of the Chalcidians. (*Justin*, 20, 1, 13.) If this latter account be correct, the Chalcidians of Cumæ and Neapolis are doubtless meant. All these conflicting statements, however, may be reconciled by admitting that it successively fell into the hands of these different people. Nola afterward appears to have been occupied by the Samnites, together with other Campanian towns, until they were expelled by the Romans. (*Liv.*, 9, 28.—*Strab.*, 249.) Though situated in an open plain, it was capable of being easily defended, from the strength of its walls and towers; and we know it resisted all the efforts of Hannibal after the battle of Cannæ, under the able direction of Marcellus. (*Liv.*, 23, 14, *seqq.*—*Cic., Brut.*, 3.) In the Social war, this city fell into the hands of the confederates, and remained in their possession nearly to the conclusion of the war. It was then retaken by Sylla, and, having been set on fire by the Samnite garrison, was burned to the ground (*Liv., Epit.*, 89.—*Appian, Bell. Civ.*, 1, 42.—*Vell. Paterc.*, 2, 18.) It must have risen, however, from its ruins, since subsequent writers reckon it among the cities of Campania, and Frontinus reports that it was colonized by Vespasian. (*Plin.*, 3, 5.—*Front., de Col.*) Here Augustus breathed his last, as Tacitus and Suetonius remark, in the same house and chamber in which his father Octavius had ended his days. (*Tacit., Ann.*, 1, 5, *et* 9.—*Suet., Aug.*, 99.) The modern name of the place is the same as the ancient, *Nola*. (*Cramer's Anc. Italy*, vol. 2, p. 210.) Aulus Gellius relates a foolish story, that Virgil had introduced the name of Nola into his Georgics (2, 225), but that, when he was refused permission by the inhabitants to lead off a stream of water into his grounds adjacent to the place (*aquam uti duceret in propinquum rus*), he obliterated the name of the city from his poem, and substituted the word *ora*. (*Aul. Gell.*, 7, 20.—Compare *Serv., ad Æn.*, 7, 740.—*Philarg., ad Georg., l. c.*) Ambrose Leo, a native of Nola, has taken the trouble of refuting the idle charge (*de Nola*, 1, 2.—*Schott., Script. Hist. Ital.*—Consult *Heyne, ad Georg., l. c.*—*Var. Lect.*—*Voss, ad Georg., l. c.*). The only particular of any value to be obtained from the story would seem to be the locality of Virgil's farm in the neighborhood of Nola, in what were called the *Campi Phlegræi*. (*Voss, l. c.*)

Nomădes (Νομάδες), a general name among the Greeks for the pastoral nations of antiquity, which lived in wandering tribes, as the Scythians, Arabs, &c. Sallust makes the Numidians to have obtained their name in this way (*Bell. Jug.*, 18), but without the least propriety. The term *Numidæ* is evidently of Phœnician origin. Le Clerc explains Numidæ by *Nemoudim*, "wanderers" (*Cleric., ad Gen.*, 10, 6).

Nomentum, a city of Italy, in the territory of the Sabines, and to the northeast of Rome. It was a colony of Alba (*Dion. Hal.*, 2, 53), and therefore originally, perhaps, a Latin city (*Liv.*, 1, 38), but from its position it is generally attributed to the Sabines. Nomentum was finally conquered, with several other towns, A.U.C. 417, and admitted to the participation of the privileges granted to Latin municipal cities. (*Liv.*, 3, 14.) It was, however, but an insignificant place in the time of Propertius (4, 10). Its territory was nevertheless long celebrated for the produce of its vineyards; and hence, in the time of Seneca and Pliny, we find that land in this district was sold for enormous sums. The former had an estate in the vicinity of this town, which was his favourite retreat. (*Epist.*, 104.—*Plin.*, 14, 4.—*Columella, R. R.*, 3, 3.) The wine of Nomentum is commended by Athenæus (1, 48) and Martial (1, 85). The poet had a farm near this spot, to which he makes frequent allusions. (*Cramer's Anc. Italy*, vol. 1, p. 305.)

Nonăcris, a town of Arcadia, to the northwest of Pheneus, and on the confines of Achaia. It was surrounded by lofty mountains and perpendicular rocks, over which the celebrated torrent Styx precipitated itself to join the river Crathis; the waters were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action. (*Pausan.*, 8, 18.—*Plin.*, 2, 104.—*Vitruv.*, 8, 3.) Herodotus describes the Nonacrian Styx as a scanty rill, distilling from the rock, and falling into a hollow basin surrounded by a wall (6, 75).—Pausanias only saw the ruins of Nonacris. (Compare *Stephan. Byz., s. v.* Νώνακρις.) Pouqueville informs us, that the fall of the Styx, which is now called *Mauronero*, or the "Black Water," is to be seen near the village of *Vounari*, and somewhat to the south of *Calavrita*. He describes it as streaming in a sheet of foam from one of the loftiest precipices of Mount *Chelmos*, and afterward uniting with the Crathis in the Valley of *Kloukinais*. (*Voyage*, vol. 5, p. 459.) The rocks above Nonacris are called Aroanii Montes by Pausanias. (*Cramer's Ancient Greece*, vol. 3, p. 314.) The epithet *Nonacrius* is sometimes used by the poets in the sense of "Arcadian." Thus, Ovid employs it in speaking of Evander, as being an Arcadian by birth (*Fast.*, 5, 97), and also of Atalanta. (*Met.*, 8, 426.)

Nonius Marcellus, a Latin grammarian. The period when he flourished is not exactly known. It has been supposed, however, from his citing no writer later than Apuleius, that he lived towards the end of the second century. Hamberger believes him to have been contemporary with Constantine (*Zuverl. Nachr. von den vorn. Schriftst.*, vol. 5, p. 783), while Funccius, relying on a passage of Ausonius (*Profess. Burdeg.*, c. 18), where mention is made of a Marcellus, a grammarian of Narbo, thinks that our author could not have lived earlier than the beginning of the 5th century. (*Funcc., de inerti ac decrep. ling. Lat. senect.*, p. 302.) Nonius Marcellus is surnamed, in some manuscripts, *Peripateticus Tiburiensis*, because perhaps he had studied the philosophy of Aristotle in the library appended to Hadrian's Tiburtine villa. He has left behind him a work entitled "*De proprietate sermonum*," divided into nineteen chapters. It is occupied with grammatical topics, except the last six chapters, which treat of matters connected principally with the subject of archæology. (*Gothofred., Auct. Lat. ling.*, p. 482.) In the extracts from the ancient grammari-

ans, who had written on the difference between words, extracts published by Gothofredus (Godefroi), among others, we find fragments of the writings of Marcellus (p. 1335). Some modern critics have formed rather an unfavourable opinion of Nonius Marcellus. G. J. Vossius says that he is deficient in learning and judgment; and Justus Lipsius treats him as a man of very weak mind. (*Voss, de Philolol.*, 5. 13.—*Lips., Antiq. Lect.*, 2, 4.) On the other hand, Isaac Vossius laments the hard fate of this grammarian, whom, according to him, modern scholars have been accustomed to insult because unable to understand his writings (*ad Catull.*, p. 212). It is certain, that no ancient grammarian is so rich in his citations from previous writers, which he often gives without passing any opinion upon them. It is sufficient, however, for modern scholars to obtain these citations; nor need they, in fact, regret that the compiler has not appended to them his individual sentiments. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 310, *seqq.*)

Nonnus, I. a native of Panopolis in Egypt, and distinguished for his poetical abilities. The precise period when he flourished is involved in great uncertainty, nor is anything known with accuracy respecting the circumstances of his life. Conjecture has been called in to supply the place of positive information Nonnus was, as appears from his productions, a man of great erudition, and we cannot doubt that he was either educated at Alexandrea, or had lived in that city, where all the Greek erudition centred during the first ages of the Christian era.—Was he born a Christian, or did he embrace Christianity after he had reached a certain age? We have here a question about which the ancients have left us in complete uncertainty. The author of the *Dionysiaca* must have been a pagan; for it is difficult to believe that any Christian, even supposing that he had made the Greek mythology a subject of deep study, would have felt inclined to turn his attention to a theme, in treating of which he must inevitably shock the feelings and incur the censure of his fellow-Christians. And yet Nonnus composed also a Christian poem.—It is probable, then, that he was at first a pagan, and embraced the new religion at a subsequent period of his life. But here a new difficulty presents itself. How comes it that no Christian writer of the time makes mention of the conversion of a man who must have acquired a high reputation for learning? To explain this silence, it has been supposed that Nonnus was one of those pagan philosophers and sophists, who were a party in the tumult at Alexandrea, which had been excited by the intolerance of the bishop Theophilus. To escape the vengeance of their opponents, some of these philosophers expatriated themselves, others submitted to baptism. If Nonnus was in the number of the latter, it may easily be conceived that the ecclesiastical writers of the day could derive no advantage to their cause from his conversion. (*Weichert, de Nonno Panopolitano, Viteb.*, 1810.) This hypothesis fixes the period when Nonnus flourished at the end of the fourth, and the commencement of the fifth century. He was then contemporary with Synesius. Now, among the letters of this philosopher, there is one (*Ep.* 43, *ad Anastas.*) in which he recommends a certain Sosena, son of Nonnus, a young man who, he says, has received a very careful education. He speaks, on this same occasion, of the misfortune into which Sosena's father had fallen, of losing all his property, and this very circumstance suits perfectly well the case of one who had been involved in the troubles at Alexandrea, which had for their result the pillaging of the dwellings of the pagans.—We have already remarked that there exist two poems composed by Nonnus: one of these, the fruit, probably, of his old age, is a stranger to profane literature; it is a paraphrase on the gospel of St. John. The other is entitled Διονυσιακά or Βασσαρικά. It is in 48 books or cantos, and gives an account of the adventures of Dionysius or Bacchus, from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. There are few works about the merits of which the opinions of the learned have been more divided than this last-mentioned production of Nonnus. He who would be a competent judge in this matter, must possess as much taste as erudition, and, unfortunately, these two qualities are not often found united in the same individual. The first editor of Nonnus, Falckenberg, a philologist of the 16th century, carried his admiration so far as to place the poet on a level with Homer. Julius Cæsar Scaliger even preferred him to Homer; while Politian and Muretus, without carrying their enthusiasm to such an extreme, held him, however, in the highest estimation. On the other hand, Nicholas Heinsius, Peter Cunæus, Joseph Scaliger, and Rapin, allowed Nonnus no merit whatever. The truth probably lies between these two extremes.—In order to judge fairly of Nonnus, we must be careful to put away from our minds every idea of a regular epic poem, and must consider the Διονυσιακά merely as a species of exercise or declamation (μελετή) in verse, which has served the author for a groundwork on which to display the fruits of vast reading and research. If we view the poem in this light, we shall find that it is not even wanting in a regular plan, and that there reigns throughout it all that order and method which suffice for such a production. A man of taste very probably would never have selected such a theme, yet Nonnus has displayed great spirit in the management of its details. His work is distinguished by a great variety of fables, by the beauty of the images employed, and by the correctness of the sentiments which it contains; yet his style is unequal, sometimes bordering on simplicity, often emphatic, sometimes easy and graceful, but much more frequently languid, prolix, and trivial. (Consult *Ouwaroff, Nonnus von Panopolis, der Dichter*, &c., *Petersb.*, 1847, 4to.)—But, whatever may be the rank which is to be assigned to Nonnus in the list of poets, his Διονυσιακά certainly possess a strong interest for us as a rich storehouse of mythological traditions. It is sufficient, in order to appreciate the importance of the work, when considered in this light, to recollect the great number of poems of every kind of which Bacchus and his mysterious rites were the subject, and of which nothing now remains to us but the mere titles and a few fragments preserved by the erudition of Nonnus Among these works that have thus perished may be enumerated five tragedies, bearing each the title of "*The Bacchantes*," and having for their authors Æschylus, Cleophon, Iophon, Xenocles, and Epigenes; two other tragedies of Æschylus, namely, "*The Bassarides*" and "*Semele*;" a piece by Carcinus; three pieces of Æschylus, Euripides, and Iophon, each entitled "*Pentheus*;" two of Sophocles, each entitled "*Athamas*;" a satyric drama under the same name by Xenocles; various comedies entitled the "*Bacchantes*," by Epicharmus, Antiphanes, Diocles, and Lysippus; together with a host of dithyrambics, and other works both in prose and verse.—Hermann remarks, that Nonnus ought to be regarded as the restorer of the hexameter. After the example of Homer, the poets anterior to Nonnus placed the cæsural pause on the first syllable of the third foot (called the penthemimeral pause in the language of the grammarians); they did not, however, at the same time, consider that the verses of the Iliad and Odyssey are rich in dactyls, and that their own hexameters were rendered harsh by reason of the many spondees they contained. What also interfered with the harmony of their lines was the practice of regarding as short

a vowel placed before a mute followed by a liquid, in which they directly departed from Homeric usage. Nonnus, on his part, replaced a portion of the spondees by dactyls, introduced the trochaic cæsura in the third foot, banished the trochees from the fourth, made long the vowels followed by a mute with a liquid, excluded the hiatus excepting in phrases borrowed from Homer, and which had received the sanction of ages, and interdicted himself the license of making the cæsura fall upon a short syllable. If by these changes the hexameter lost somewhat of its stateliness and gravity, it gained, at the same time, in point of fulness and elegance. In fine, versification, which had become too easy, now resumed the rank of an art. (*Hermann, Orphica*, p. 60.—*Id., Elem. Doctr. Metr.*, p. 333, *ed. Lips.*, 1816.) A good edition of Nonnus is still a desideratum. The first edition of the Διονυσιακά was given by Falckenberg, from a manuscript which is now at Vienna, from the Plantin press, Antwerp, 1569, in 4to. It contained merely the Greek text. This edition was reprinted by Wechel, with a poor translation by Lubin, at Hanover, in 1605, in 8vo. Cunæus published in 1610, at Leyden, *Animadversiones in Nonnum*, with a dissertation on the poet by Daniel Heinsius, and conjectures by Scaliger, which Wechel afterward joined to his edition of 1605, prefixing, at the same time, a new title-page. Few of the learned, after this, occupied themselves with Nonnus. In 1783, Villoison published in his *Epistolæ Vinarienses* (Turin, 4to), some good corrections made by an anonymous scholar on the margin of a copy of the edition of 1605. In 1809, Moser gave an edition of six books of the Διονυσιακά (namely from the 8th to the 13th inclusive) at Heidelberg. The part here edited contains the exploits of Bacchus previously to his Indian expedition. It is accompanied with notes, and with arguments for the entire poem. The latest and best edition, however, of the Διονυσιακά is that of Græfe, *Lips.*, 1819–1826, 2 vols. 8vo. The notes to this are merely critical. The editor has promised an explanatory and copious commentary; but this has not yet appeared. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 79, *seqq.*)—The other work of Nonnus, the paraphrase of St. John's Gospel, was published for the first time by Aldus Manutius at Venice, about 1501. (Compare, in relation to this rare edition, *Annal. des Aldes*, vol. 1, p. 438.) The best edition, however, is that of Passow, *Lips.*, 1834. The Paraphrase was translated into Latin by several scholars, and has been very frequently reprinted. (Consult *Fabricius, Bibl. Gr.*, vol. 7, p. 687, *seqq.*) Daniel Heinsius has criticised this production too severely in his *Aristarchus Sacer* (*Lugd. Bat.*, 1627, 8vo). The style is clear and easy, though not very remarkable for poetry: the reproach, however, which some make against it, that the work contains expressions which cause his orthodoxy to be suspected, is not well grounded. The work is, in fact, of some value, as it contains a few important readings, which have been of considerable use to the editors of the Greek Testament. It omits the woman taken in adultery which we have at the beginning of the eighth chapter of St. John's Gospel, and which is considered by Griesbach and many other critics to be an interpolation. In chapter 19, verse 14, Nonnus appears to have read "about the *third* hour" instead of "the *sixth*." (Consult *Griesbach, ad loc.*)—There is also extant "A Collection of Histories or Fables," which is cited by Gregory Nazianzen in his work against Julian, and which is ascribed by some critics to the author of the "Dionysiaca." But Bentley has given good reasons for believing that the collection was composed by another individual of the same name. (*Bentley, Diss. on Phalaris*, p. 80, ed. 1816.)—II. An ecclesiastical writer, whose era is not ascertained. He is supposed, however, to have flourished subsequently to the fourth or fifth century, and before the eleventh. This Nonnus must not be confounded with the preceding. (*Bentley on Phalaris*, p. 80, ed. 1816.) He was the author of a commentary on Gregory Nazianzen's invectives against Julian, and of another on the funeral discourse pronounced by the same father in memory of St. Basil. The first of these commentaries, if they strictly deserve this name, contains a collection of all the mythological notices and legends to which Gregory makes allusion in the course of his two works against Julian: the second contains all the notices of Greek history introduced into the funeral discourse on St. Basil. An edition of the former was given by Montague, *Eton*, 1610, 4to, and of the latter in Creuzer's *Opuscula Mythologica, etc., Lips.*, 1817, 8vo. Bentley gives some amusing examples of the mistakes committed by this Nonnus. (*Diss. on Phal., l. c.*)—III. (sometimes called Nonus) A Greek physician, and author of a medical work still extant, entitled Ἐπιτομὴ τῆς ἰατρικῆς ἁπάσης τέχνης, "*An epitome of the whole Medical Art.*" Nothing is known of his life, except that he composed his work at the command of the Emperor Constantine Porphyrogenitus (to whom also it is dedicated), who was most probably the seventh of that name, and who died A.D. 959. The real name of Nonnus is supposed by Freind, Sprengel, and Bernard to have been Theophanes, as he is called so in one MS., and as a physician of that name is found to have lived in the 10th century. In three MSS. the work is anonymous, and there is only one which mentions the name of Nonnus. This epitome is divided into 297 chapters, and contains a short account of most diseases and their treatment. It contains very little that is original, and is almost entirely compiled from Aëtius, Alexander Trallianus, and Paulus Ægineta, from whom whole sentences are transcribed with hardly any variation.—There are only two editions of this work. The first is by Martius (who writes the author's name *Nonus*), *Argent.*, 1568, 8vo. The last and best is by Bernard, and was published after his death in two vols. 8vo, *Gothæ et Amst.*, 1794, 1795, with copious and learned notes by the editor.

Norba, I. a town of Latium, northeast of Antium, the position of which will nearly agree with the little place now called *Norma*. It is mentioned among the early Latin cities by Pliny (3, 5); and Dionysius of Halicarnassus speaks of it as no obscure city of that nation (7, 13). It was early colonized by the Romans as an advantageous station to check the inroads of the Volsci. (*Liv.*, 2, 34.) The zeal which it displayed, at a later day, in the cause of Marius, drew upon it the vengeance of the adverse faction. Besieged by Lepidus, one of Sylla's generals, it was opened to him by treachery; but the undaunted inhabitants chose rather to perish by their own hands than become the victims of a bloody conqueror. (*Appian, Bell. Civ.*, 1, 94.) The name of C. Norbanus, who was descended from a distinguished family of this city, occurs frequently in the history of those disastrous times as a conspicuous leader on the side of Marius. (*Cramer's Anc. Italy*, vol. 2, p. 106.)—II. A town of Apulia, northwest of Egnatia. The intervening distance is given on the Tabula Theodosiana at 16 miles. This ancient site is supposed to answer nearly to that of *Conversano*. (*Romanelli*, vol. 2, p. 179.—*Cramer's Anc. Italy*, vol. 2, p. 300.)—III. Cæsarea, a city in the northwestern part of Lusitania. It was also called *Colonia Norbensis* or *Cæsariana*. (*Plin.*, 4, 22.—*Id.*, 4, 35.) The ruins of this place are in the vicinity of the modern *Alcantara*. (*Ukert, Geogr.*, v. 2, p. 396.)

Norbānus, C., a native of Norba, of a distinguished family, and a conspicuous leader on the side of Marius. (*Vid.* Norba I.)

Norĭcum, a province of the Roman empire, was bounded on the north by the Danube, on the west by Vindelicia and Rhætia, on the east by Pannonia, and

on the south by Illyricum and Gallia Cisalpina. It was separated from Vindelicia by the Œnus or *Inn*, and from Gallia Cisalpina by the Alpes Carnicæ or Juliæ; but it is difficult to determine the limits between Noricum and Pannonia, as they differed at various times. During the later periods of the Roman empire, Mount Cetius and part of the river Murius (*Mur*) appear to have formed the boundaries, and Noricum would thus correspond to the modern *Styria*, *Carinthia*, and *Salzburg*, and to part of *Austria* and *Bavaria*. A geographer who wrote in the reign of Constantius, the son of Constantine the Great, includes Germania, Rhætia, and the Ager Noricus in one province. (*Bode, Mythographi Vaticani*, vol. 2.) Noricum is not mentioned by name in the division of the Roman empire made by Augustus, but it may be included among the Eparchies of the Cæsar. (*Strabo*, 840.)—Noricum was divided into two nearly equal parts by a branch of the Alps, called the Alpes Noricæ. These mountains appear to have been inhabited from the earliest times by various tribes of Celtic origin, of whom the most celebrated were the Norici (whence the country obtained its name), a remnant of the Taurisci. Noricum was conquered by Augustus; but it is uncertain whether he reduced it into the form of a province. It appears, however, to have been a province in the time of Claudius, who founded the colony Sabaria, which was afterward included in Pannonia. (*Plin.*, 3, 27.) It was under the government of a procurator. (*Tacit., Hist.*, 1, 11.) From the "*Notitia Imperii*" we learn, that Noricum was subsequently divided into two provinces, *Noricum Ripense* and *Noricum Mediterraneum*, which were separated from each other by the Alpes Noricæ. In the former of these, which lay along the Danube, a strong military force was always stationed, under the command of a *Dux*.—In addition to the Norici, Noricum was inhabited in the west by the Sevaces, Alauni, and Ambisontii, and the east by the Ambidravi or Ambidrani: but of these tribes we know scarcely anything except the names. Of the towns of Noricum the best known was Noreia, the capital of the Taurisci or Norici, which was besieged in the time of Cæsar by the powerful nation of the Boii. (*Cæs., B. G.*, 1, 5.) It was subsequently destroyed by the Romans. (*Plin.*, 3, 23.) The only other towns worthy of mention were, Juvanum (*Salzburg*), in the western part of the province; Boiodurum (*Innstadt*), at the junction of the *Inn* and Danube; and Ovilia, or Ovilaba, or Ovilava (*Wels*), southeast of Boiodorum, a Roman colony founded by Marcus Aurelius.—The iron of Noricum was in much request among the Romans (*Plin.*, 24, 41), and, according to Polybius, gold was once found in this province in great abundance. (*Polyb., ap Strab.*, 208.—*Encycl. Us. Knowl.*, vol. 16, p. 274.)

Nortia, a name given to the goddess of Fortune among the Vulsinii. (*Livy*, 7, 3.) Tertullian calls her Nersia. (*Apolog.*, c. 24.)

Nothus, the surname of Darius Ochus among the Greeks. (*Vid.* Ochus.)

Notium, the harbour of Colophon, in Asia Minor. After the destruction of Colophon by Lysimachus, and the death of that prince, Notium became a flourishing city, and would seem from some authorities to have assumed the name of Colophon instead of its own. New Colophon certainly occupied a different site from the ancient city. (*Plin.*, 5, 29.—*Liv.*, 37, 36.)

Notus, the south wind (from the Greek Νότος), and corresponding to the Latin Auster. The term νότος itself is supposed to be derived from the same root with νοτίς, "*dampness*" or "*humidity*," with reference to the damp or humid character of the south wind in both Greece and Italy. (*Aul. Gell.*, 2, 22.) It is also spoken of by the ancients as a stormy wind. (*Horat., Epod.*, 10, 19.—*Virg., Æn.*, 6, 355.—*Ovid, Her.*, 2, 12.)

Novaria, a town of Cisalpine Gaul, about ten miles northeast of Vercellæ, and to the west of Mediolanum. The modern name is *Novara*. It was situate on a river of the same name, now *la Gogna*. (*Tacit., Hist.*, 1, 70.—*Plin.*, 17, 22.)

Novesium, a town of the Ubii, on the west of the Rhine, now called *Neuss*, and situate near *Cologne*. (*Tacit., Hist.*, 4. 26.) Ptolemy calls it Νοναίσιον, and Gregory of Tours *Nivisium*. The name Novesium occurs among the writers of the middle ages. (*Pertz., Mon. Germ. Hist.*, vol. 1, p. 218, 459.)

Noviodūnum, I. a city of the Bituriges Cubi, in Gallia Aquitanica. (*Cæs., B. G.*, 7, 12.) D'Anville and Manert agree in placing its site near the modern *Nouan*. The more correct location, however, would be *Nouan-le-Fuzélier*. (*Lemaire, Ind. Geogr., ad Cæs., s. v.*)—II. A city of Gallia Lugdunensis, on the river Liger or *Loire*. It corresponds to the modern *Nevers*. (*Cæs., B. G.*, 7, 55.) In the *Itin. Ant.*, p. 367, it is called Nivirnum.—III. A city of the Suessones, in Gallia Belgica, now *Soissons*. It was more commonly called *Augusta Suessonum* or *Suessionum*. (*Cæs., B. G.*, 2, 12.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 133.)

Noviomāgus, or Neomāgus, I. or Noviomagum, a city of the Batavi, now *Nimeguen*. In the Peutinger Table it is called Niumaga.—II. The capital of the Lexubii or Lixovii, in Gallia Lugdunensis. According to Mannert, it corresponds to the modern *Caen*; others, however, are in favour of the modern *Lisieux*.—III. or Augusta Nemetum, the capital of the Nemetes, now *Spires*.—IV. A city of the Bituriges Vivisci, in Gallia Aquitanica. According to Mannert, it is now *Castillon*, not far from the mouth of the *Gironde*. Reichard, however, decides in favour of *Castelnau de Medoc*.—V. A city of Britain, the capital of Regni, the remains of which may be traced at *Woodcote*, near *Croydon*. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 159.)—VI. A city of the Treveri, on the Mosella, now *Numagen* or *Neumagen*.—VII. A city of the Veromandui, in Belgica Secunda, now *Noyon*. It is also called Novionum or Noviomum. (*Pertz., Mon. Germ. Hist.*, vol. 1, p. 30, 63, 146, &c.)

Nox, one of the most ancient deities, daughter of Chaos From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, of Discord, Death, Momus, Fraud, &c. She is called by some of the poets the mother of all things, of gods as well as of men, and was worshipped with great solemnity. A black sheep and a cock, the latter as announcing the approach of day, were sacrificed to her.—Night was represented under various forms: as riding in a chariot preceded by the constellations, with wings, to denote the rapidity of her course; as traversing the firmament seated in her car, and covered with a black veil studded with stars. Sometimes her veil seems to be floating on the wind, while she approaches the earth to extinguish a flaming torch which she carries in her hand. She has often been confounded with Diana, or the moon: and her statue was placed in the temple of that goddess at Ephesus. (*Hygin., Præf.*—*Serv. ad Virg., Æn.*, 6, 250.—*Tibull.*, 3, 4, 17.—*Virg., Æn.*, 5, 721, &c.)

Nucĕria, I. a town of Cisalpine Gaul, north of Brixellum, now *Luzzara*. (*Ptol.*, p. 64.)—II. A city of Umbria, some distance to the north of Spoletium, and situate on the Flaminian Way. It is now *Nocera*. It is noticed by Strabo for its manufacture of wooden vessels. (*Strab.*, 227.)—III. A town of Campania, about twelve miles south of Nola, now *Nocera de Pagani*. The appellation of Alfaterna was commonly attached to it, to distinguish it from the other places of the same name. (*Liv.*, 10, 41.—*Plin.*, 3, 5.) It was said to have been founded by the Pelasgi Sanastes. (*Conon., ap. Serv. ad Æn.*, 7, 738.) Nuceria was

besieged by Hannibal after his unsuccessful attack on Nola, and, on its being deserted by the inhabitants, he caused it to be sacked and burned. (*Liv.* 23, 15.) We learn from Tacitus (*Ann.*, 13, 31), that, under the reign of Nero, Nuceria was restored and colonized. (*Cramer's Anc. Italy*, vol. 2, p. 212.)

Nuithŏnes, a people of Germany, whose territory appears to have corresponded to the southeastern part of *Mecklenburg*. (*Tacit., Germ.*, 40.)

Numa Pompilĭus, the second king of Rome, was, according to tradition, a native of the Sabine town of Cures. On the death of Romulus, the senate at first chose no king, and took upon itself the government of the state; but, as the people were more oppressively treated than before, they insisted that a king should be appointed. A contest, however, arose, respecting the choice of a monarch, between the Romans and Sabines, and it was at length agreed that the former should select a king out of the latter. Their choice fell upon Numa Pompilius, who was revered by all for his wisdom, which, according to a popular tradition, he had derived from Pythagoras. Numa would not, however, accept the sovereignty till he was assured by the auspices that the gods approved of his election. Instructed by the Camena or Nymph Egeria, he founded the whole system of the Roman religion; he increased the number of Augurs, regulated the duties of the Pontifices, and appointed the Flamines, the Vestal Virgins, and the Salii. He forbade all costly sacrifices, and allowed no blood to be shed upon the altars, nor any images of the gods to be made. In order to afford a proof that all his institutions were sanctioned by divine authority, he is said to have given a plain entertainment, in earthenware dishes, to the noblest among his subjects, during which, upon the appearance of Egeria, all the dishes were changed into golden vessels, and the food into viands fit for the gods. Numa also divided among his subjects the lands which Romulus had conquered in war; and he secured their inviolability by ordering landmarks to be set on every portion, which were consecrated to Terminus, the god of boundaries. He divided the artisans, according to their trades, into nine companies or corporations. During his reign, which is said to have lasted thirty-nine years, no war was carried on; the gates of Janus were shut, and a temple was built to Faith. He died of gradual decay, in a good old age, and was buried under the hill Janiculum; and near him, in a separate tomb, were buried the books of his laws and ordinances.—Such was the traditional account of the reign of Numa Pompilius, who belongs to a period in which it is impossible to separate truth from fiction. According to Niebuhr, and the writers who adopt his views of Roman history, the reign of Numa is considered, in its political aspect, only as a representation of the union between the Sabines and the original inhabitants of Rome, or, in other words, between the tribes of the Titienses and the Ramnes. (*Liv.*, 1, 18, *seqq.*—*Dion. Hal.*, 2, 53, *seqq.*—*Cic., de Repub.*, 2, 12, *seqq.*—*Plut., Vit. Num.*—*Histories of Rome, by Niebuhr, Arnold, and Malden.*—*Encycl. Us. Knowl.*, vol. 16, p. 363.)

Numantĭa, a celebrated town of the Celtiberi in Spain, on the river Durius (now the *Douro*), at no great distance from its source. (*Strabo*, 162.—*Appian, Rom. Hist.*, 6, 91.) It appears to have been the capital of the Arevaci (*Appian*, 6, c. 46, 66, 76.—*Ptol.*, 2, 6), but Pliny states that it was a town of the Pelendones, a people who lived a little to the north of the Arevaci. Numantia was situate on a steep hill of moderate size. According to Florus (2, 18), it possessed no walls, but was surrounded on three sides by very thick woods, and could only be approached on one side, which was defended by ditches and palisades. (*Appian*, 6, c. 76, 91.) It was twenty-four stadia in circumference. The site of this place has been a subject of considerable dispute; but it appears most probable that its ruins are those near the modern *Puente de Don Garray*. (*Ukert, Geogr.*, vol. 2, page 455.)—Numantia is memorable in history for the war which it carried on against the Romans for the space of fourteen years. (*Flor.*, 2, 18.) Strabo states that the war lasted twenty years; but he appears, as Casaubon has remarked, to include in this period the contest which was carried on by Viriathus. (*Strab.*, 162.—*Casaub., ad loc.*) The Numantines were originally induced to engage in this war through the influence of Viriathus. They were first opposed by Quintus Pompeius, the consul, B.C. 141, who was defeated with great slaughter (*Oros.*, 5, 4), and who afterward offered to make peace with them, on condition of their paying thirty talents of silver. This negotiation was broken off by M. Popillius, who succeeded Pompeius, B.C. 139. Popillius, however, did not meet with any better success than his predecessor; he was ignominiously defeated, and obliged to retire from the country. His successors, Mancinus, Æmilius, Lepidus, and Piso, met with similar disasters; till at length the Roman people, alarmed at the long continuance of the war, appointed the younger Scipio Africanus consul, B.C. 134 (twelve years after the destruction of Carthage), for the express purpose of conquering the Numantines. After levying a large army, he invested the place; and having in vain endeavoured to take it by storm, he turned the siege into a blockade, and obtained possession of the place, B.C. 133, at the end of a year and three months from the time of his first attack. The Numantines displayed the greatest courage and heroism during the whole of the siege; and, when their provisions had entirely failed, they set fire to the city, and perished amid the flames. (*Appian*, lib. 6.—*Flor.*, 2, 17, *seq.*—*Liv., Epit.*, 57.—*Vell. Patere.*, 2, 4.—*Encycl. Us. Knowl.*, vol. 16, p. 363.)

Numenĭus, I. a Greek philosopher of the Platonic school, who is supposed to have flourished about the beginning of the third century of our era. He was born at Apamea in Syria, and was regarded as an oracle of wisdom. Both Origen and Plotinus mention him with respect. He was the author of a treatise entitled Περὶ τῆς τῶν Ἀκαδημαϊκῶν περὶ Πλάτωνα διαστάσεως, "*Of the disagreement among the Academic philosophers respecting Plato.*" Eusebius has preserved a few fragments of this work. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 107.)—II. A Greek rhetorician, who flourished in the time of the Antonines. He wrote two works, which have been printed in the Aldine Rhetorical Collection. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 328.)—III. An epigrammatic poet, a native of Tarsus. (*Jacobs, Catal. Poet. Epigr.*, p. 926.)

Numerĭanus, Marcus Aurelius, succeeded to the throne conjointly with his elder brother Carinus, after the death of their father Carus, at the beginning of A.D. 284. Numerianus was with the army in Mesopotamia at the death of Probus; but, instead of following up the advantage which his father had gained over the Persians, he was compelled by the army to abandon the conquests which had been already made, and to retreat to Syria. During the retreat, a weakness of the eyes obliged him to confine himself to the darkness of a litter, which was strictly guarded by the prætorians. The administration of all affairs, civil as well as military, devolved on Arrius Aper, the prætorian prefect, his father-in-law. The army was eight months on its march from the banks of the Tigris to the Thracian Bosporus, and during all that time the imperial authority was exercised in the name of the emperor, who never appeared to his soldiers. Reports at length spread among them that their emperor was no longer living; and when they had reached the city of Chalcedon, they could not be prevented from breaking into the imperial tent, where they found only his corpse. Suspicion naturally fell upon Arrius; and

an assembly of the army was accordingly held, for the purpose of avenging the death of Numerianus, and electing a new emperor. Their choice fell upon Diocletian, who, immediately after his election, put Arrius to death with his own hands, without giving him an opportunity of justifying himself, which might, perhaps, have proved dangerous to the new emperor. The virtues of Numerianus are mentioned by most of his biographers. His manners were mild and affable; and he was celebrated among his contemporaries for eloquence and poetic talent. He successfully contended with Nemesianus for the prize of poetry; and the senate voted to him a statue, with the inscription, "To Numerianus Cæsar, the most powerful orator of his times." (*Vopisc., Vit. Numerian.* — *Aurel. Victor, de Cæs.*, c. 38.—*Eutrop.*, 9, 12.—*Zonaras*, lib. 12.)

Numicĭa Via, a Roman road, traversing the northern part of Samnium. It communicated with the Valerian, Latin, and Appian Ways, and after crossing through part of Apulia, fell into the Via Aquilia in Lucania. (*Cramer's Anc. Italy*, vol. 2, p. 260.)

Numicĭus, a small river of Latium near Lavinium, in which, according to some authorities, Æneas was drowned. (*Ovid, Fast.*, 3, 647.—*Virg., Æn.*, 7, 150, *seqq.*—*Ovid, Met.*, 14, 358, *seqq.*) It is now the *Rio Torto*. (*Nibby, Viaggio Antiquario*, vol. 2, p. 266.)

Numĭda, Plotius, a friend of Horace, who had returned, after a long absence, from Spain, where he had been serving under Augustus in the Cantabrian war. The poet addresses one of his odes to him, and bids his friends celebrate in due form so joyous an event. (*Horat., Od.*, 1, 36.)

Numidĭa, a country of Africa, bounded on the east by Africa Propria, on the north by the Mediterranean, on the south by Gætulia, and on the west by Mauritania. The Roman province of Numidia was, however, of much smaller extent, being bounded on the west by the Ampsagas, and on the east by the Tusca (or *Zain*), and thus corresponded to the eastern part of *Algiers*. The Numidians were originally a nomadic people; and hence some think they were called by the Greeks *Nomades* (Νομάδες), and their country *Nomadia* (Νομαδία), whence came by corruption *Numidæ* and *Numidia*. (Compare *Polyb.*, 37, 3. — *Sall., Bell. Jug.*, 18.—*Plin.*, 5, 2.) Others, however, are in favour of a Phœnician etymology. (*Vid.* Nomades.) — When the Greek and Roman writers speak of the Numidians, the term is usually limited to the two great tribes of the Massæsyli and Massyli, the former of which extended along the northern part of Africa, from the Mulucha on the west to the Ampsagas on the east; and the latter from the Ampsagas to the territories of Carthage. When the Romans first became acquainted with the Numidians, which was during the second Punic war, Syphax was king of the Massæsyli, and Gala of the Massyli. Masinissa, son of Gala, succeeded to the throne after various turns of fortune, and, siding with the Romans during the latter part of the second Punic war, yielded them very important assistance, which they requited by bestowing upon him all the dominions of his rival Syphax, and a considerable part of the Carthaginian territory, so that his kingdom extended from the Mulucha on the west to Cyrenaïca on the east, and completely surrounded the small district which was left to the Carthaginians on the coast. (*Appian*, 8, 106.) Masinissa laid the foundation of a great and powerful state in Numidia. He introduced the arts of agriculture and civilized life, amassed considerable wealth, and supported a well-appointed army. (*Vid.* Masinissa.) — Masinissa left three sons, Micipsa, Mastanabal, and Gulussa. The two latter died soon after their father, but Micipsa lived to B.C. 118, and bequeathed the kingdom to his two sons Adherbal and Hiempsal, and to his nephew Jugurtha. The two former soon fell victims to the ambitious schemes of the last-mentioned individual; but he himself, no long time thereafter, paid the penalty of his crimes with his own life. (*Vid.* Jugurtha.)—After the capture and death of Jugurtha (B.C. 106), the kingdom of Numidia appears to have been given by the Romans to Hiempsal II. (*Hirtius, Bell. Afric.*, 56), who was probably the nephew of Hiempsal the son of Micipsa. Hiempsal was succeeded, about B.C. 50, by his son Juba I., who took an active part in the civil contest between Pompey and Cæsar, and had the misfortune to espouse the party of the former. After the victory of Thapsus, therefore, Cæsar declared the whole kingdom of Numidia to be Roman territory, and Sallust the historian was sent thither as its governor. (*Appian, Bell. Civ.*, 2, 100.) The western district, around the city of Cirta, was bestowed on Sittius, in recompense for his services to Cæsar. (*Vid.* Cirta.) The country, however, still remained in an unsettled state, a prey to intestine commotions, until it fell into the hands of the triumvir Lepidus, and after him into those of Augustus, under the latter of whom the aspect of affairs was completely changed, and a more regular administration introduced into Numidia. Juba, son of the first Juba, an intelligent prince, who had been educated at Rome, and had gained the friendship of Augustus, received back from that emperor his father's former kingdom, but with very important alterations. The western part of Numidia, included between the rivers Mulucha and Ampsagas, which had formed the old territory of the Massæsyli and Syphax, together with all Mauritania, were assigned him for his kingdom, which now assumed the general name of Mauritania. At a later period, in the reign of Claudius, the western portion of Numidia, from the river Ampsagas, together with the eastern part of Mauritania as far as the Malva, were formed into a Roman province under the name of *Mauritania Cæsariensis*, from Cæsarea, its capital; the remainder of Mauritania received the epithet of *Tingitana*. In the eighth century Numidia fell into the hands of the Saracens, and is now nominally under the Ottoman porte.—The Numidians were a brave and hardy race, and remarkable for their skill in horsemanship. Hence the epithet of *infreni* applied to them by Virgil, and poetically denoting a nation who could dispense with the use of bridles. (*Mela*, 1, 6.— *Plin.*, 5, 3.—*Virg., Æn.*, 4, 41.—*Encycl. Us. Knowl.*, vol. 16, p. 369. — *Mannert, Geogr.*, vol. 10, pt. 2, p. 192, *seqq.*)

Numĭtor, I. a son of Procas, king of Alba, and brother of Amulius. (*Vid.* Amulius.)—II. A son of Phorcus, who fought with Turnus against Æneas. (*Virg., Æn.*, 10, 342.)

Nundĭna, a goddess whom the Romans invoked when they named and purified their children. This happened the ninth day after their birth, whence the name of the goddess, *Nona dies*. (*Macrob., Sat.*, 1, 16.)

Nursæ, a town of the Sabines, or more correctly, perhaps, in the territory of the Æqui, and near the banks of the Anio. Its particular site is unknown. (*Virg., Æn.*, 7, 744.)

Nursĭa, a city of the Sabines, at the foot of the central chain of the Apennines, and near the sources of the river Var. It was noted for the coldness of its atmosphere. (*Virg., Æn.*, 7, 715.—*Sil. Ital.*, 8, 418.) The modern *Norcia* corresponds to the ancient site. Polla Vespasia, the mother of Vespasian, was born here. (*Cramer's Anc. Italy*, vol. 1, p. 320.)

Nyctēis, I. a daughter of Nycteus, who was mother of Labdacus.—II. A patronymic of Antiope, the daughter of Nycteus, mother of Amphion and Zethus by Jupiter. (*Ovid, Met.*, 6, 110.)

Nyctelĭus, a surname of Bacchus, because his orgies were celebrated in the night (*νύξ, night*, and *τελέω, to perform*). The words *latex Nyctelius* thence signify wine. (*Senec., Œd.*, v. 492.—*Pausan.*, 1, 40. —*Ovid, Met.*, 4, 15.—Compare *Serv. ad Virg., Æn.*, 4, 303.—*Liv.*, 39, 8.)

Nycteus, father of Antiope. (*Vid.* Antiope I.)

Nymphæ, certain female deities among the ancients. The imagination of the Greeks peopled all the regions of earth and water with beautiful female forms called Nymphs, divided into various orders, according to the place of their abode. Thus, 1. the Mountain-Nymphs, or *Oreades* (Ὀρειάδες), haunted the mountains; 2. the Dale-Nymphs, or *Napææ* (Ναπαῖαι), the valleys; 3. the Mead-Nymphs, or *Leimoniades* (Λειμωνιάδες), the meadows; 4. the Water-Nymphs, or *Naiades* (Ναιάδες), the rivers, brooks, and springs; 5. the Lake-Nymphs, or *Limniades* (Λιμνιάδες), the lakes and pools. There were also, 6. the Tree-Nymphs, or *Hamadryades* (Ἁμαδρυάδες), who were born and died with the trees; 7. the Wood-Nymphs, or *Dryades* (Δρυάδες), who presided over the forests generally; and, 8. the Fruit-tree-Nymphs, or Flock-Nymphs (*Meliades*, Μηλιάδες), who watched over gardens or flocks of sheep.—The Nymphs occur in various relations to gods and men. The charge of rearing various deities and heroes was committed to them; they were, for instance, the nurses of Bacchus, Pan, and even Jupiter himself, and they also brought up Aristæus and Æneas. They were, moreover, the attendants of the goddesses; they waited on Juno and Venus, and in huntress attire they pursued the deer over the mountains in company with Diana. The Sea-Nymphs also formed a numerous class, under the appellation of Oceanides and Nereïdes.—The word Nymph (*νύμφη*) seems to have originally signified "*bride*," and was probably derived from a verb *νύβω*, "*to cover*" or "*veil*," and which was akin to the Latin *nubo* and *nubes*. It was gradually applied to married or marriageable *young* women, for the idea of youth was always included. It is in this last sense that the goddesses of whom we have been treating were called Nymphs. (*Keightley's Mythology*, p. 237, *seqq.*)

Nymphæum, I. a place in the territory of Apollonia, in Illyricum, remarkable for a mine of asphaltus, of which several ancient writers have given a description. Near this spot was some rising ground, whence fire was constantly seen to issue, without, however, injuring either the grass or trees that grew there. (*Aristot., Mirand. Auscult.*—*Ælian, Var. Hist.*, 13, 16.—*Plin.*, 24, 7.) Strabo supposes it to have arisen from a mine of bitumen liquefied, there being a hill in the vicinity whence this substance was dug out, the earth which was removed being in process of time converted into pitch, as it had been stated by Posidonius. (*Strabo*, 316.) Pliny says this spot was considered as oracular, which is confirmed by Dio Cassius, who describes at length the mode of consulting the oracle (41, 45). The phenomenon noticed by the writers here mentioned has been verified by modern travellers as existing near the village of *Selenitza*, on the left bank of the Aoüs, and near the junction of that river with the *Sutchitza*. (*Jones's Journal, cited by Hughes*, vol. 2, p. 262.) From Livy (42, 36 *et* 49) it appears that there was a Roman encampment here for some time during the Macedonian war. (*Cramer's Anc. Greece*, vol. 1, p. 61.) Plutarch (*Vit. Syll.*) tells an amusing story of a *satyr* having been caught asleep in this vicinity and brought to Sylla, the Roman commander, who was then on the spot!—II. A promontory of Athos, on the Singitic Gulf, now Cape *S. Georgio*. (*Ptol.*, p. 82.)—III. A city in the Tauric Chersonese, on the route from Theodosia to Panticapæum, and having a good port on the Euxine. In Pliny's time it no longer existed (4, 12). The ruins, however, may still be traced in the vicinity of the modern *Vosfor*. (*Mela*, 2, 130.—*Steph. Byzant.*, p. 500.)

Nymphæus, a river of Armenia Major, which, according to Procopius, formed a separation between the Roman and Persian empires. It ran from north to south, entered the town of Martyropolis, and discharged itself into the Tigris southeast of Amida. (*Amm. Marcell.*, 18, 9.)

Nymphodōrus, a native of Syracuse, whose era is uncertain. He wrote a work on the "Navigation along the coasts of Asia," and another on the "Wonders in Sicily and Sardinia." (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 184.)

Nysa, I. according to the Greek writers, a city of India, on a mountain named Meros, whose inhabitants were said to be descended from a colony planted there by Bacchus in his Indian expedition. Arrian (5, 1) places it between the Cophenes and Indus. (Compare *Plin.*, 6, 21.—*Diod. Sic.*, 2, 38.—*Theophrast., Hist. Pl.*, 4, 4.—*Polyæn.*, 1, 1, 2.) D'Anville is inclined to give a real existence to Nysa, apart, however, from the story of its origin, and seeks to identify its site with that of the ancient *Nagger*. (*Geogr. Ancienne*, vol. 2, p. 339.—*Eclairc. sur la Carte de l'Inde*, p. 21.) Rennell also, and Barbier du Bocage, are in favour of the existence of such a place as Nysa, and strive to identify it with the modern *Nughz*, making the river Cophenes the same with the *Cow*. (*Rennell, Description of India*, vol. 2, p. 219.—*Barbier du Bocage*, p. 831.) Sainte-Croix, on the other hand, denies that there ever was such a place as Nysa, or such a mountain as Meros. (*Examen des Hist. d'Alex.*, p. 241.) It is pretty evident that this last is the most correct opinion, and that the story was invented by the Greeks to flatter the vanity of Alexander, who was thus treading the same ground that Bacchus had. Hence the etymology given by them to the name Διόννσος (the Greek appellation of Bacchus), namely, the *god* (Δίς) from *Nysa* (*Ast, Grundriss der Philologie*, p. 44); and hence, too, the analogy that was found between the name of the mountain (Μηρός) and the Greek term for a *thigh* (*μηρός*), which was supposed to be connected with the legend of Bacchus's concealment in the thigh of Jove, and his double birth.—II. According to Diodorus Siculus (1, 15), a city of Arabia Felix, where Osiris was nurtured. The same writer elsewhere states (4, 2) that it was situate between Phœnicia and the Nile (*μεταξὺ Φοινίκης καὶ Νείλου*), leaving its precise situation altogether unknown.—III. A city of Cappadocia, on the Halys, between Parnassus and Osianas, now *Nous Shehr*. (*Itin. Anton.*, p. 200.—*Hierocles, Synecdem.*, p. 699.)—IV. A city of Caria, called also Pythopolis (*Steph. Byz.*, p. 567), on the slope of Mount Messogis, in the valley of the Mæander. Strabo studied here under Aristodemus. It is now *Nasli* or *Nosli*. (*Strabo*, 650.—*Plin.*, 5, 29.—*Pococke*, vol. 3, b. 2, c. 10.—*Chandler*, c. 63.)—V. A place in Eubœa, where the vine was said to put forth leaves and bear fruit the same day. (*Steph Byz., s. v.* Νῦσαι.—VI. A small town on Mount Helicon, in Bœotia. (*Strabo*, 403.—*Steph. Byz., s. v.* Νῦσαι.)—VII. A town in the island of Naxos. (*Steph. Byz.*)

Nysæus, a surname of Bacchus, as the god of Nysa. (*Vid.* Nysa.)

Nysiades, a name given to the nymphs of Nysa, to whose care Jupiter intrusted the education of his son Bacchus. (*Ovid, Met.*, 3, 314, &c.)

O.

Oärus, a river of Sarmatia, falling into the Palus Mæotis. De Guignes conjectures it to be the modern *Wardan*. (*Mem. de l'Acad. des Inscr.*, &c., vol. 35, p. 546.) Mannert, on the other hand, is in favour of the *Uzen*. (*Geogr.*, vol. 4, p. 79.) The river in question is mentioned by Herodotus, who gives, however, no particular information respecting it. (*Herod.*, 4, 123.—*Bahr, ad loc.*)

Oäsis (in Greek Ὄασις, and sometimes Ἀΰασις), the appellation given to those fertile spots, watered by springs and covered with verdure, which are scat-

tered about the great sandy deserts of Africa. In Arabic they are called *Wahys*. The Arabic and the Greek names seem to contain the same root with the Coptic *Ouahe*, and possibly the word may be originally a native African term.—The Oases appear to be depressions in the table-land of Libya. On going from the Nile westward, the traveller gradually ascends till he arrives at the summit of an elevated plain, which continues nearly level, or with slight undulations, for a considerable distance, and rises higher on advancing towards the south. The Oases are valleys sunk in this plain; and, when you descend to one of them, you find the level space or plain of the Oasis similar to a portion of the valley of Egypt, surrounded by steep hills of limestone at some distance from the cultivated land. The low plain of the Oasis is sandstone or clay, and from this last the water rises to the surface and fertilizes the country; and, as the table-land is higher in the latitude of Thebes than in that of Lower Egypt, we may readily imagine that the water of the Oases is conveyed from some elevated point to the south, and, being retained by the bed of clay, rises to the surface wherever the limestone superstratum is removed. (*Wilkinson*, "*On the Nile, and the present and former levels of Egypt.*"—*Journal of the London Geographical Society*, 1839.) The principal Oases are four in number: 1. *The Great Oasis* (Ὄασις Μεγαλή, *Ptol.*), which Strabo calls "*the First Oasis*" (ἡ πρώτη Ὄασις, 791). 2. *The Little Oasis* (Ὄασις Μικρά, *Ptolemy*), called by Strabo *the Second Oasis* (Ὄασις δευτέρα). 3. *The Oasis of Ammon*. 4. *The Western Oasis*, which does not appear to have been mentioned by any ancient geographer except Olympiodorus, and was never seen by any Europeans until Sir Archibald Edmonstone visited it about 20 years ago.—These four constitute, as has been said, the principal Oases. The writers of the middle ages enlarge the number materially, from Arabic sources, and modern writers increase it still more, making upward of thirty Oases. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 795.)—The Great Oasis is the most southern of the whole, and is placed by Strabo and Ptolemy to the west of Abydos. It is the only one, with the exception of that of Ammon, with which Herodotus seems to have been acquainted (3, 26). He translates the term Oasis into Greek by Μακάρων νῆσος, "*Island of the blessed*," and without doubt this, or any other of these fertile spots, must have appeared to the traveller of former days well worthy of such an appellation, after he had suffered, during many painful weeks, the privations and fatigue of the desert. To the Greeks and Romans, however, of a later age, they generally presented themselves in a less favourable aspect, and were not unfrequently assigned as places of banishment, where the statemalefactor and the ministers of the Christian church, who were sometimes comprehended in the same class, were, in the second and third centuries, condemned to waste their days in the remote solitude of the desert.—The Great Oasis consists of a number of insulated spots, which extend in a line parallel to the course of the Nile, separated from one another by considerable intervals of sandy waste, and stretching not less than a hundred miles in latitude. Its Arabic name is *El-Wah*, a general term in that language for *Oasis*. M. Poncet, who examined it in 1698, says that it contains many gardens watered with rivulets, and that its palmgroves exhibit a perpetual verdure. It is the first stage of the Darfûr caravan, which assembles at *Siout*, being about four days' journey from that town, and nearly the same distance from *Farshout*. The exertions of Browne, Caillaud, Edmonstone, and Henniker have supplied us with ample details relative to this interesting locality.—The *Little Oasis*, now *El-Kassar*, has not been much visited by travellers. We owe the latest and most distinct account to Belzoni, who, proceeding in search of it westward from the valley of *Fayoum*, arrived at the close of the fourth day on the brink of what he calls the *Elloah*, that is, the *Elwah* or Oasis. He describes it as a valley surrounded with high rocks, forming a spacious plain of twelve or fourteen miles in length, and about six miles in breadth. There is only a small portion cultivated at present, but there are many proofs remaining that it must at one time have been all under crop, and that, with proper management, it might again be easily rendered fertile. Here also the traveller found a fountain, the waters of which resembled, in their changes of temperature at different times of the day, the famous *Fons Solis* in the Oasis of Ammon. It is now ascertained that such fountains are not peculiar to any one of the Oases, having been discovered in various parts of the Libyan desert. The change, in fact, takes place in the surrounding atmosphere.—The Oasis of Ammon, called by the Arabs *Siwah*, has already been partially alluded to under the article Ammon. It is situated in latitude 29° 12′ N., and longitude 26° 6′ E., being about six miles long, and between four and five in width, the nearest distance from the river of Egypt not exceeding one hundred and twenty miles. A large proportion of the land is occupied by date-trees; but the palm, the pomegranate, the fig, the olive, the vine, the apricot, the plum, and even the apple, are said to flourish in the gardens. No soil can be more fertile. Tepid springs, too, holding salts in solution, are numerous throughout the district; and it is imagined that the frequency of earthquakes is connected with the geological structure of the surrounding country. The ruins of the temple of Ammon are described as still very imposing; and nearly a mile from these ruins, in a pleasant grove of date-palms, is still discovered the celebrated Fountain of the Sun, dedicated of old to the Ammonian deity. (*Vid.* Ammon.) The interest of the traveller is still farther excited by a succession of lakes and remains of temples, which stretch into the desert far towards the west; all rendered sacred by religious associations, and by the traditionary legends of the native tribes. Tombs, catacombs, churches, and convents are scattered over the waste, which awaken the recollections of the Christian to the early history of his belief, and which, at the same time, recall to the pagan and Mohammedan events more interesting than are to be found in the vulgar annals of the human race, or can touch the heart of any one but those who are connected with a remote lineage by means of a family history. At a short distance from the sacred lake there is a temple of Roman or Greek construction, the architecture of which is executed with much care and precision, a circumstance which cannot fail to excite surprise in a country surrounded by the immense deserts of Libya, and at the distance of not less than 400 miles from the ancient limits of civilization. In the consecrated territory of that mysterious land is the salt lake of *Arashieh*, distant two days and a half from *Siwah*, in a valley enclosed by two mountains, and extending from six to seven leagues in circumference. So holy is it esteemed, that M. Caillaud could not obtain permission to visit its banks. Even the pacha's firman failed to alter the determination of the sheiks on this essential point. They declared that they would sooner perish than suffer a stranger to approach that sacred island, which, according to their belief, contained treasures and talismans of mysterious power. It is said to possess a temple, in which are the seal and sword of the prophet, the palladium of their independence, and not to be seen by any profane eye. A reasonable doubt may, however, be entertained as to these assertions; for M. Drovetti, who accompanied a detachment of troops under Hassan Bey, walked round the borders of the lake, and observed nothing in its bosom but naked rocks. Mr. Browne, too, remarks that he found mis-

shapen rocks in abundance, but nothing that he could positively decide to be ruins; it being very unlikely, he adds, that any should be there, the spot being entirely destitute of trees and fresh water. Major Rennell has employed much learning to prove that the Oasis of *Siwah* is the site of the famous temple of Jupiter Ammon. He remarks that the variations between all the authorities, ancient and modern, amount to little more than a space equal to twice the length of the Oasis in question, which is, at the utmost, only six miles long. "And it is pretty clearly proved," he remarks, "that no other Oasis exists in that quarter, within two or more days' journey; but, on the contrary, that *Siwah* is surrounded by a wide desert; so that it cannot be doubted that this Oasis is the same with that of Ammon, and the edifice found there the remains of the celebrated temple whence the oracles of Jupiter Ammon were delivered." (*Geogr. of Herodotus*, vol. 2, p. 230, ed. 1830.)—The *Western Oasis*, as it is termed, was visited in the year 1819 by Sir A Edmonstone, in company with two friends. Having joined a caravan of Bedouins at Beni Ali, and entered the Libyan desert, they proceeded towards the southwest. At the end of six days, having travelled about one hundred and eighty miles, they reached the first village of the Western Oasis, which is called Bellata. The principal town of the Oasis, however, is *El Cazar*. The situation of this last-mentioned place is said to be perfectly lovely, being on an eminence at the foot of a line of rock which rises abruptly behind it, and encircled by extensive gardens filled with palm, acacia, citron, and various other kinds of trees, some of which are rarely seen even in these regions The principal edifice is an old temple or convent called *Daer et Hadjin*, about fifty feet long by twenty-five wide, but presenting nothing either very magnificent or curious. The Oasis is composed of twelve villages, of which ten are within five or six miles of each other. The prevailing soil is a very light red earth, fertilized entirely by irrigation. The latitude of this Oasis is nearly the same as that of the Great Oasis, or about 26° north. The longitude eastward from Greenwich may be a little more or less than 28°. —At different distances in the desert, towards the west, are other Oases, the exact position and extent of which are almost entirely unknown to the European geographer. The ancients, who would appear to have had more certain intelligence in regard to this quarter of the globe than is yet possessed by the moderns, were wont to compare the surface of Africa to a leopard's skin; the little islands of fertile soil being as numerous as the spots on that animal.—The fertility of the Oases has always been deservedly celebrated. Strabo mentions the superiority of their wine; Abulfeda and Edrisi the luxuriance of their palm-trees. The climate, however, is extremely variable, especially in winter. Sometimes the rains in the Western Oasis are very abundant, and fall in torrents, as appears from the furrows in the rocks; but the season Sir A. Edmonstone made his visit there was none at all, and the total want of dew in the hot months sufficiently proves the general dryness of the atmosphere. The springs are all strongly impregnated with iron and sulphur, and hot at their sources; but, as they continue the same throughout the whole year, they supply to the inhabitants one of the principal means of life. The water, notwithstanding, cannot be used until it has been cooled in an earthen jar. (*Russell's Egypt*, p. 393, *seqq.*)

Oaxes, a river of Crete, said to have derived its name from Oaxes, a son of Apollo. (*Virg.*, *Eclog.*, 1, 66.—*Serv.*, *ad loc.*) It is now the *Mylopotomo*, and is apparently one of the most considerable streams in the island. Some, however, identify it with the *Petrea*. (*Cramer's Anc. Greece*, vol. 3, p. 381.)—*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 795.)

Oaxus, a town of Crete, on the northern side of the island, at the mouth, probably, of the Oaxes It was the capital of a kingdom which had its appropriate sovereign, and was said to have been founded by the Oaxes mentioned in the preceding article. (*Herod.*, 5, 153—*Serv. ad Virg.*, *Eclog.*, 4, 66.—*Steph. Byz.*, *s. v.*—*Hierocles*, p. 650.)

Obringa, a river of Germany, forming the line of separation between Germania Superior and Inferior. According to Spener, Cluverius, Cellarius, and others, it corresponds to the modern *Aar* or *Ahr*. Mannert, however, and Wilhelm, make it the same with the beginning of the *Upper Rhine* ("den Anfang des *Ober Rheins*."—*Mannert*, *Geogr.*, vol. 3, p 432).

Obsĕquens, Julius, a Latin writer, whose era is uncertain. Vossius places him a short period prior to Honorius; but his style indicates an earlier era. Scaliger makes him to have been before the time of St. Jerome; while Saxe assigns him to about 107 A.D. (*G. I. Voss, de Hist. Lat.*, 3, p. 710.—*Saxe*, *Onomast.*, vol. 1, p. 289—*Funcc.*, *de veget. L. L. senect.*, 8, 11, *seq.*). He was probably either a Roman or an Italian, and some are inclined to identify him with the M. Livius Obsequens whose name occurs in one of Gruter's inscriptions (*Inscript.*, 241), on the supposition that *Lavius* may have been altered to *Julius* in the only MS. that has come down to us of this work. (*Fuhrmann, Handbuch.*, vol. 2, p. 490.) Obsequens has left us a work "*On Prodigies*" (*de Prodigiis*), containing a brief account of all the presages remarked at Rome from the consulship of Scipio and Lælius, A.U.C. 453, down to that of Paulus Fabius and Quintus Ælius, in the time of Augustus, or A.U C. 742. The portion of the work which comprehended the history of the first five or six centuries is lost. This production is taken in part from Livy; but it contains, at the same time, some historical details which are nowhere else to be found. It is written in a pure style, and is not unworthy of the Augustan age. The contents, however, are full of absurdity. The best edition is that of Kapp, *Curiæ*, 1772, 8vo. (*Fuhrmann, Handbuch*, vol. 2, p. 490.—*Schöll*, *Hist. Lit. Rom.*, vol. 2, p. 465.—*Bahr*, *Gesch. Röm. Lit.*, p. 658, *seq*)

Oceanĭdes (Ὠκεανίδες), the Ocean-Nymphs, daughters of Oceanus and Tethys, and sisters of the rivers. Mythologists make them three thousand in number. (*Hes.*, *Theog.*, 364.—*Apollod.*, 1, 2.—*Heyne*, *not crit.*, *ad loc.*) From their pretended names, as given by some of the ancient writers, they appear to be only personifications of the various qualities and appearances of water. (*Theog.*, 346.—*Göttling*, *ad loc.*—*Keightley's Mythology*, p. 244.)

Oceănus, I. the god of the stream Oceanus (*vid.* Oceanus II.), earlier than Neptune. He was the first-born of the Titans, the offspring of Cœlus and Terra, or Heaven and Earth. Oceanus espoused his sister Tethys, and their children were the rivers of the earth, and the three thousand Oceanides or Nymphs of Ocean. (*Hesiod*, *Theog.*, 337, *seq.*) This is all the account of Oceanus that is given in the Theogony. Homer speaks of him and Tethys as the origin of the gods (*Il.*, 14, 201, 302.) When Jupiter, he also says, placed his sire in Tartarus, Rhea committed her daughter Juno to the charge of Oceanus and Tethys, by whom she was carefully nurtured. (*Il.*, 14, 202. 303.) The abode of Oceanus was in the West. (*Il.*, 14, 200, 301.) He dwelt, according to Æschylus, in a grotto palace, beneath his stream, as it would appear. (*Prom. Vinctus*, 300.) In the "Prometheus Bound" of this poet, Oceanus comes borne through the air on a hippogriff, to console and advise the lofty-minded sufferer; and from the account he gives of his journey, it is manifest that he came from the West.—When Hercules was crossing his stream in the cup of the Sun-god to procure the oxen of Geryon, Oceanus rose, and, by agitating his waters, tried to terrify him; but, on the hero's bending his bow at him, he retired. (*Pherec.*,

ap. Athen., 11, p. 470.—*Keightley's Mythology*, p. 51, *seq.*)—II. Besides being the name of a deity, the term Oceanus (Ὠκεανός) occurs in Homer in another sense also. It is made to signify an immense stream, which, according to the rude ideas of that early age, circulated around the terraqueous plain, and from which the different seas ran out in the manner of bays. This opinion, which is also that of Eratosthenes, was prevalent even in the time of Herodotus (4, 36). Homer terms the ocean ἀψόῤῥοος, because it thus flowed back into itself. (*Mus. Crit.*, vol. 1, p. 254.) This same river Oceanus was supposed to ebb and flow thrice in the course of a single day, and the heavenly bodies were believed to descend into it at their setting, and emerge from it at their rising. Hence the term ὠκεανός is sometimes put for the horizon (*Damm. Lex., s. v.* ὁ ὁρίζων καὶ ἀποτέμνων τὸ ὑπὲρ γῆς καὶ ὑπὸ γῆν ἡμισφαίριον). In Homer, therefore, ὠκεανός and θάλασσα always mean different things, the latter merely denoting the sea in the more modern acceptation of the term. On the shield of Achilles the poet represents the *Oceanus* as encircling the rim or extreme border of the shield, in full accordance with the popular belief of the day, whereas in Virgil's time, when this primitive meaning of the term was obsolete, and more correct geographical views had come in, we find the sea (the idea being borrowed, probably, from the position of the Mediterranean) occupying in the poet's description the *centre* of the shield of Æneas. If it be asked whether any traces of this peculiar meaning of the term ὠκεανός occurs in other writers besides Homer, the following authorities, in favour of the affirmative, may be cited in reply. *Hesiod, Theog.*, 242.—*Id., Herc. Clyp.*, 314.—*Eurip., Orest.*, 1369.—*Orph., Hymn.*, 10, 14.—*Id., H.*, 82.—*Id., fragm.*, 44.—(*Maltby, ad Morell., Thes., s. v.* Ὠκεανός.—Compare *Völcker, Homerische Geographie*, p. 86, *seq.*) As regards the etymology of the term ὠκεανός, we are left in complete uncertainty. The form ὠγῆνος occurs in Pherecydes (*Clem. Alex., Strom.*, 6, p. 621.—*Sturz, ad Pherecyd.*), from which it appears to some that the root was connected with the Greek γέα, γῆ (ὠ-γέα-νος, ὠ-γῆ-νος). On the other hand, Munter (*Rel. der Karthager*, p. 63) finds the root of ὠγῆνος in the Hebrew *hug*, "*in orbem ire*," as referring to the circular course of the fabled Oceanus. Creuzer is inclined to consider ὠγένιος as equivalent to παλαιός, "*antiquus*." (*Creuzer und Hermann, Briefe*, p. 160.) It is remarkable that one of the oldest names of the Nile among the Greeks was ὠκεανός (*Tzetz. ad Lycophron.*, 119), or, more correctly, perhaps, ὠκεαμή. (*Diod Sic.*, 1, 19.—Compare *Ritter's Erdkunde*, vol. 1, p. 570, 2d ed.) Now in the Coptic, according to Champollion, *oukamé* means "black," "dark;" and according to Marcel, *ochemau*, in the same language, denotes "a great collection of water." Will either of these give ὠκεανός as a derivative? The one or the other of them seems connected in some way with the Arabic *Kámus*, "ocean." (*Ritter, loc. cit.*) Perhaps, however, the most satisfactory derivation for the term *Oceanus* is that alluded to in the article Ogyges.

Ocellus, surnamed Lucanus, from his having been a native of Lucania, a Pythagorean philosopher, who flourished about 480 B.C. He wrote many works on philosophical subjects, the titles of which are given in a letter written by Archytas to Plato, which has been preserved by Diogenes Laertius (8, 80). But the only production of his which has come down to us, is "*On the Nature of the Universe*" (Περὶ τῆς τοῦ παντὸς φύσεως). Its chief philosophical topic is to maintain the eternity of the universe. Ocellus also attempts to prove the eternity of the human race (c. 3, s. 3). These works were, without doubt, written in the Doric dialect, which prevailed in the native country of Ocellus; and hence much surprise has been occasioned by the circumstance of the last of these productions, which we still possess, being in Ionic Greek. In consequence of this discrepance, Barth (*Advers.*, l. 42, c. 1, p. 1867), Parker (*Disp. de Deo et Provid.*, 1678.—*Disp.*, 4, p. 355), Thomas Burnet (*Archæol. Philos.*, p. 152), and Meiners (*Philolog. Biblioth.*, vol. 1, pt. 3, p. 100 *et* 204.—*Hist. Doctr. de vero Deo*, p. 312.—*Gesch. der Wissensch.*, p. 584), have attacked the authenticity of the work in question; while, on the other hand, Bentley (*Phalaris*, p. 307, ed. 1816), Lipsius (*Manud. ad Stoic. Phil.*, l. 1, diss. 5), Adelung (*Gesch. der Philosophie für Liebhaber*), Tiedemann (*Griechenl. erste Philosophen*, p. 198 *et* 209), and Bardili (*Epochen der vorzögl. philos. Begriffe*, vol. 1, p. 165), declare in favour of the work. These conflicting opinions have been carefully examined and weighed by Rudolphi, in a Dissertation appended to his edition of the work, and he comes to the conclusion that the treatise in question was written by Ocellus. It would appear that some grammarians of subsequent ages, in copying the text of Ocellus, caused the Doric forms to disappear, and translated the work, so to speak, into the more common dialect. This idea was first started by Bardili, and what tends to clothe it with almost absolute certainty is, that the fragments of the same work which we meet with in the selections of Stobæus have preserved their original Doric form. And yet it must, at the same time, be acknowledged, that this production of Ocellus is only cited for the first time by the writers of the second century of our era, and at a period when the New-Pythagoreans began to forge works under the guise of celebrated names.—The best edition is that of Rudolphi, *Lips.*, 1801, 8vo. The edition of Batteux, *Paris*, 1768, 3 vols. 12mo, is also a very good one. Batteux corrected the text after two Paris MSS., and Rudolphi availed himself of Siebenkee's collation of a Vatican MS. Gale has placed the work of Ocellus in his *Opuscula Mythologica*, &c., *Cantabr.*, 1671. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 311, *seqq.*)

Ocĕlum, I. a city in Hispania Tarraconensis, in the territory of the Vettones, now *Formoselle*.—II. A city in Hispania Tarraconensis, in the territory of the Gallaïci.—III. A city of Gallia Cisalpina, among the Cottian Alps, on the eastern borders of the kingdom of Cottius. According to Mannert, it is now *Avigliana*, a small town with a castle, in Piedmont, not far from Turin. (*Cæs., B. G.*, 1, 10.)

Ochus, a surname or epithet applied to Artaxerxes III., and also to Darius II., kings of Persia. It is generally thought to indicate illegitimate birth, and to be equivalent to the Greek Νόθος (*Nothus*). This explanation is opposed, however, by some Oriental scholars, who deduce the term *Ochus* from the Persian *Ochi* or *Achi*, which they make equivalent to the Latin *dignus* or *majestate dignus*. (Consult *Gesenius, Lex. Hebr., s v Achas.—Bahr, ad Ctes.*, p. 186.) The reign of Artaxerxes Ochus has been noticed elsewhere (*vid.* Artaxerxes III.), that of Darius Ochus, or Darius II., will now be given. This prince was the illegitimate son of Artaxerxes Longimanus. Soon after the murder of Xerxes II., Darius succeeded in deposing Sogdianus, and ascended the throne himself, B.C. 423. By his wife Parysatis he had Artaxerxes Mnemon and Cyrus the Younger. Nothing very remarkable occurred during his reign, but some successful wars were carried on under Cyrus and other generals. He died B.C. 404, after a reign of nineteen years, and was succeeded by his son Artaxerxes, who is said to have asked him, on his death-bed, by what rule he had acted in his administration, that he might adopt the same, and find the same success. The king's answer is said to have been, that he had always kept, to the best of his knowledge, the strict path of justice and religion. (*Xen., Anab.*, 1, 1.—*Diod. Sic.*,

12, 71.—*Justin*, 5, 11.)—II. A river of Bactriana, rising in the mountains that lie northward of the source of the Arius, and falling into the Oxus. (*Plin.*, 6, 17.) Mannert makes it the modern *Dehasch.*—(Consult *Wahl, Mittel und Vorder Asien*, vol. 1, p. 753.—*Ritter, Erdkunde*, vol. 2, p. 22.)

Ocnus, son of Manto, and said by some to have founded Mantua. (But *vid.* Mantua.)

Ocriculum, a town of Umbria, below the junction of the Nar and Tiber, and a few miles from the bank of the latter river, now *Otricoli*. According to Livy (9, 41), it was the first city of Umbria which voluntarily submitted to Rome. Here Fabius Maximus took the command of the army under Servilius, and bade that consul approach his presence without lictors, in order to impress his troops with a due sense of the dictatorial dignity. (*Liv.*, 22, 11.) Ocriculum suffered severely during the social war. (*Flor.*, 3, 18.) In Strabo's time it appears, however, to have been still a city of note (*Strab.*, 227), a fact which is confirmed by the numerous remains of antiquity which have been extracted from its ruins. From Cicero we collect that Milo had a villa in its vicinity. (*Orat. pro Mil.*—*Cramer's Anc. Italy*, vol. 1, p. 278.)

Octavia, I. daughter of Caius Octavius and Accia, and sister to the Emperor Augustus. All the historians praise the beauty and virtues of this celebrated female. She was first married to Marcus Marcellus, a man of consular rank, and every way worthy of her; and after his death she became the wife of Marc Antony, this latter union being deemed essential to the public welfare, as a means of healing existing differences between Antony and Octavius. It was with this view that the senate abridged the period of her widowhood and of her mourning for her first husband, who had been dead little more than five months. Antony, however, was incapable of appreciating the excellence of her character. After her marriage she followed him to Athens, where she passed the winter with him (B.C. 39), though keeping far aloof from the dissolute pleasures to which he abandoned himself. Without her interposition, civil war would even then have broken out between Octavius and Antony. By urgent prayers she appeased her husband, who was incensed against her brother for his suspicions, and then, disregarding the difficulties of the journey and her own pregnancy, she went with his consent from Greece to Rome, and induced her brother to consent to an interview with Antony, and to come to a reconciliation with him. When Antony went to make war against the Parthians, she accompanied him to Corcyra, and at his order returned thence to remain with her brother. New quarrels arose between Octavius and Antony. To have a pretext for a rupture, the former ordered his sister to go to her husband, in the expectation that he would send her back. This actually happened. Antony was leading a life of pleasure with Cleopatra at Leucopolis, when letters from Octavia at Athens informed him that she would soon join him with money and troops. The prospect of this visit was so unwelcome to Cleopatra, that she persisted in her entreaties until Antony sent his wife an order to return. Even now, however, she endeavoured to pacify the rivals. Octavius commanded her to leave the house of a husband who had treated her so insultingly; but, feeling her duties as a wife and a Roman, she begged him not, for the sake of a single woman, to destroy the peace of the world, and of two persons so dear to her, by the horrors of war. Octavius granted her wish; she remained in the house of Antony, and occupied herself with educating, with equal care and tenderness, the children she had borne him, and those of his first wife Fulvia. This noble behaviour of hers increased the indignation of the Romans against Antony. At last he divorced her, and ordered her to leave his mansion at Rome. She obeyed without complaint, and took with her all her children except Antillus, her eldest son, who was then with his father. The civil war soon after broke out.—On the overthrow and death of Antony, Octavia gave herself up to complete retirement. Her son Marcellus, the issue of her first marriage, was united to Julia, the daughter of Augustus, and intended by the emperor as his successor; but his early death frustrated this design, and plunged his mother and friends in the deepest affliction. It was on Virgil's reading to Octavia and Augustus the beautiful passage towards the close of the sixth book of the Æneid, where the premature death of Marcellus is deplored, that the poet received from the sorrowing parent so splendid a recompense. (*Vid.* Virgilius.) Octavia, in fact, never recovered from the loss of her son. His death continually preyed upon her mind, and she at last ended her days in deep melancholy, about 12 B.C. Augustus pronounced her funeral oration, but declined the marks of honour which the senate were desirous of bestowing upon her. (*Sueton., Vit. Jul.*, 27.—*Id., Vit. Aug.*, 17.—*Id. ib.*, 61.—*Plut., Vit. Ant.*, 88.—*Encycl. Am.*, vol. 9, p. 367.)—II. A daughter of the Emperor Claudius by Messalina, and sister to Britannicus. Her life, though short, offers only one series of misfortunes. While still quite young, she was affianced to Lucius Silanus, the grandson of Augustus; but Agrippina, availing herself of her influence over the imbecile Claudius, broke off the match, and gave Octavia to her own son Nero, when the latter had attained his sixteenth year. Nero, on ascending the throne, repudiated Octavia on the ground of sterility, but, in reality, that he might unite himself to Poppæa; and this latter female, dreading the presence of one who was still young and beautiful, and her possible influence at some future day over the capricious feelings of the emperor, accused Octavia of criminal intercourse with a slave. Some pretended testimony having been obtained by means of the torture, Octavia was banished to Campania. The murmurs of the people, however, compelled Nero to recall her from exile, and her return was hailed by the populace with every demonstration of joy. Alarmed at this, and fearing lest the recall of Octavia might prove the signal of her own disgrace, Poppæa threw herself at the feet of Nero, and begged him to revoke the order for Octavia's return. The emperor granted more than she asked; for he caused the infamous Anicetus, the author of his mother's murder, to come forward and testify falsely to his criminality with Octavia. The unhappy princess, upon this, was banished to the island of Pandataria, and soon after put to death there. Her head was brought to Poppæa. Octavia was only twenty years of age at the time of her death. (*Tacit., Ann.*, 24, 63.—*Sueton., Vit. Ner.*, 35.)

Octavianus, the name of Octavius (afterward Augustus), which he assumed on his adoption into the Julian family, in accordance with the Roman custom in such cases. Usage, however, though erroneous, has given the preference to the name *Octavius* over that of *Octavianus*. (*Cic., Ep. ad Fam.*, 12, 25.—*Tacit., Ann.*, 13, 6.—*Aurel. Vict., de Cæs.*, c. 1.)

Octavius, I. Nepos, Cn., was prætor B.C. 168, and appointed to the command of the fleet against Perseus. He followed this monarch, after his defeat by Paulus Æmilius to the island of Samothrace, and there obtained his surrender. For this he was rewarded with a naval triumph. (*Liv.*, 44, 17.—*Id.*, 44, 45.—*Id.*, 45, 6.—*Id.*, 45, 42.) In B.C. 165 he was consul with M. Torquatus. Having been sent, three years after this, into Syria, at the head of a deputation to act as guardians to the young king, Antiochus Eupator, he was assassinated by order, as was supposed, of Lysias, a relation of the previous monarch, and who claimed the regency during the minority of Antiochus. The arrogant and haughty conduct of Octavius appears to have hastened his fate. The senate, however, erected

a statue to his memory.—II. M., a tribune of the commons, deprived of his office by means of Tiberius Gracchus. (*Vid* Gracchus II.)—III. Cn., was consul B.C. 87, along with Cinna. Being himself attached to the party of Sylla, and having the support of the senate, he drove his colleague out of the city. Marius, however, having returned this same year and re-entered Rome with Cinna, Octavius was put to death.—IV. C., the father of Augustus, was prætor B.C. 61, and distinguished himself by the correctness and justice of his decisions. After his prætorship he was appointed governor of Macedonia, and defeated the Ressi and other Thracian tribes, for which he received from his soldiers the title of *Imperator*. He died at Nola, on his return from his province. Octavius married Atia, the sister of Julius Cæsar, and had by this union Octavius (afterward Augustus) and Octavia, the wife of Antony.—V. The earlier name of the Emperor Augustus. (*Vid.* Augustus and Octavianus.)

Octodūrus, a town of the Veragri, in Gallia Narbonensis. It was situate in the Vallis Pennina, on the river Dransa or *Drance*, near its junction with the *Rhone*, at a considerable distance above the influx of the latter into the Lacus Lemanus or *Lake of Geneva*. It is now *Martigni*, or, as the Germans call it, *Martenach*. (*Cæs., B. G.*, 3, 1.)

Octogēsa, a town of Spain, a little above the mouth of the Iberus, on the north bank of that river, where it is joined by the Sicoris. It is commonly supposed to answer to the modern *Mequinenza*. Ukert, however, places it in the territory of *La Granja*. (*Cæs., Bell. Civ.*, 1, 61.)

Ocypēte, one of the Harpies. The name signifies *swift-flying*, from *ὠκύς*, "*swift*," and *πέτομαι*, "*to fly*." (*Vid.* Harpyiæ.)

Odenātus, a celebrated prince of Palmyra, in the third century of the Christian era, who distinguished himself by his military talents and his attachment to the Romans. The accounts of his origin differ. Agathias makes him of mean descent; but the statements of others are entitled to more credit, according to whom he exercised hereditary sway over the Arab tribes in the vicinity of Palmyra. These same writers inform us, that his family had for a long time back been connected by treaties with the Romans, and had received from the latter not only honorary titles, but also subsidies for protecting the frontiers of Syria. That there existed, indeed, some sort of alliance between this family and the Roman power, is evident from the name *Septimius*, which was borne by some of his predecessors as well as by Odenatus himself, and which would carry us back probably to the time of Septimius Severus, who resided a long time in Syria, and from whom the honorary appellation may have been obtained. (*Saint-Martin, in Biog. Univ.*, vol. 31, p. 494, *seqq.*)—The manner in which Odenatus attained to the supremacy in Palmyra is not very clearly stated. He appears, independently of his sway over the adjacent tribes, to have held at first the office of decurio or senator in the city itself. When Philip the Arabian proclaimed himself emperor, after the murder of the younger Gordian, A.D. 244, and had set out for Rome, he left the government of Syria in the hands of his brother Priscus. The tyranny and oppression of the latter soon caused a general revolt. Palmyra from this time assumed the rank of an independent city; and we find Septimius Aïranes, father of Odenatus, ruling over it as sovereign prince, A.D. 251. He was succeeded by his son, the subject of this article. (*Saint-Martin, l. c.*) Odenatus was twice married. The name and family of his first wife are not known. He had by her a son called Septimius Orodes. His second wife was the celebrated Zenobia, daughter of an Arabian prince, or sheik, who held under his sway all the southern part of Mesopotamia. By Zenobia he became the father of two sons, Herennius and Timolaus. Zenobia herself had also a son by a previous husband.—After the defeat and capture of Valerian by the King of Persia, Odenatus, desirous at least to secure the forbearance of the conqueror, sent Sapor a magnificent present, accompanied by a letter full of respect and submission; but the haughty monarch, instead of being softened by this expression of good-will, ordered the gift to be thrown into the Euphrates, and returned an answer breathing the utmost contempt and indignation. The Palmyrian prince, who read his fate in the angry message of Sapor, immediately took the field, and falling upon the enemy, who had already been driven across the Euphrates by the Roman general Balista, gained a decisive advantage over their main body. He then burst into their camp, seized the treasures and the concubines of Sapor, dispersed the intimidated soldiers, and in a short time restored Carrhæ, Nisibis, and all Mesopotamia to the possession of the Romans. Trebellius Pollio informs us, that he even proceeded so far as to lay siege to Ctesiphon, with the view of liberating Valerian, who was still alive, but that neither his arms nor his entreaties could effect this benevolent object. (*Treb. Poll., Trigint. Tyrann.*, 13.—*Zonar.*, 12, 23.—*Zosim.*, lib. 1, p. 661.) The Palmyrian prince then turned his arms against Quietus, son of Macrinus, and a candidate for the empire, and overthrew his party in the East. As a recompense for these important services, and his constant attachment to Gallienus, the son of Valerian, the senate, with the consent of the emperor, conferred on Odenatus the title of Augustus, and intrusted him with the general command of the East. Zenobia also received the title of Augusta, and Orodes, Herennius, and Timolaus that of Cæsars. Odenatus signalized his attainment to these honours by new successes; and by one of the writers of the Augustan history, his name is connected with the repulse of the Goths, who had landed on the shores of the Euxine, near Heraclea. (*Treb. Poll., Gallieni Duo*, c. 12.) Of this fact, however, there remains no satisfactory evidence; but it admits not of any doubt that the sovereign of Palmyra fell soon afterward by the hand of domestic treason, in which his queen Zenobia was suspected to have had a share. The murderer was his own nephew. His son Orodes was slain along with him. (*Trebell. Poll., l. c.*)

Odessus, a city on the coast of Mœsia Inferior, to the east of Marcianopolis. It was founded by a colony of Milesians, and is now *Varna* in Bulgaria. It was also called Odesopolis. Some editions of Ptolemy give the form *Ὀδύσσος* (*Odyssus*), and in the *Itin. Ant.* (p. 218) Odissus occurs. (*Mela*, 2, 2.—*Pliny*, 11.—*Ov., Trist.*, 1, 9, 37.)

Odēum, a musical theatre at Athens. (*Suidas, s. v. ᾠδεῖον.*—*Aristoph., Vesp.*, 1104.) It was built by Pericles (*Plut., Vit. Pericl.*—*Vitruv.*, 5, 9), and was so constructed as to imitate the form of Xerxes' tent. (*Plut., Vit. Per.*) This shape gave rise to some pleasantries on the part of the Athenians. Thus, for example, Cratinus, in one of his comedies, wishing to express that the head of Pericles terminated as it were in a point, said that he carried the Odeum on his head. (Compare *Plut., l. c.*) This building was destroyed by fire at the siege of Athens by Sylla. It was re-erected soon after by Ariobarzanes, king of Cappadocia. (*Pausan.*, 1, 20.)

Odīnus or Odin, the principal deity of the ancient Scandinavians and Northern Germans. Other forms for the name were *Wodan, Guodan, Godan, Vothin, Othin*, &c. Among the Anglo-Saxons, Wodan was the god of merchants, corresponding to the Hermes of the Greeks or the Mercurius of the Latins. The fourth day of the week derived its name from him (*Wodanstag*). In the account of the origin of the world, as given in the older Edda, Odin, the eldest son of Bör, the second man, is represented as having, with his two

brothers, Vilé and Vé, defeated and slain the frost-giant Ymer, out of whose body they formed the habitable world. Some expounders of mythology make Odin and his brethren, together with their antagonist, as set forth in this fable, to be mere personifications of the elements of the world.—But there is another and a younger Odin, who, according to some writers, is partly a mythological and partly an historical personage. In all the Scandinavian traditions preserved by the chroniclers, mention is made of a chief called Odin, who came from Asia with a large host of followers called *Aser* (*vid.* Asi), and conquered Scandinavia, where they built a city by the name of Sigtuna, with temples, and established a worship and a hierarchy; he also invented or brought with him the characters of the Runic alphabet; he was, in short, the legislator and civilizer of the North. He is represented also as a great magician, and was worshipped as a god after death, when some of the attributes of the elder Odin are supposed to have been ascribed to him. The epoch of this emigration of Odin and his host is a subject of great uncertainty. Some place it in the time of the Scythian expedition of Darius Hystaspis: others (and this has been the most common opinion among Scandinavian archæologists) fix it about the time of the Roman conquests in Pontus, 50 or 60 B.C. Sühm, in his "*Geschichte der Nordischen Fabelzeit*," enumerates four Odins. One was Bör's son; he came from the mouths of the Tanaïs, and introduced into the North the worship of the Sun. A second came with the Aser, from the borders of Europe and Asia, at the time of the invasion of Darius. He brought with him the Runic alphabet, built temples, and established the mythology of the Edda: he is called Mid Othin, or Mittel Othin. A third Odin, according to Sühm, fled from the borders of the Caucasus at the time of Pompey's conquests, 50 or 60 years B.C. The fourth Odin he makes to have lived in the third or fourth century of our era. All this, however, is far from being authenticated; though the north-western emigration of Odin from the borders of the Caucasus to Scandinavia has the support of a uniform tradition in its favour. Odin was worshipped by the German nations until their conversion to Christianity. (*Encycl. Us. Knowl.*, vol. 16, p. 400.)—The legend of Odin evidently points to the introduction of religious rites and ceremonies among the northern nations by some powerful leader from the East, who was himself, in some degree, identified after death with the deity whose worship he had brought in with him. This deity appears to have been none other than the Budda of the East, just as the traditions of the North respecting the Aser connect the mythology of Scandinavia in a very remarkable manner with that of Upper Asia. (*Vid.* Asi.) The striking resemblance that exists between Budda and Odin, not only in many of their appellations, but also in numerous parts of their worship, has been fully established by several Northern writers. (Consult *Magnusen, Eddalæren og dens Oprindelse*, vol. 4, *præf.* v., *seqq.*—*Id. ib.*, vol. 4, p. 474, 478, *seqq.*; 512, *seqq.*; 534, *seqq.*; 541, *seqq.*—*Palmblad, de Budda et Wodan, Upsal*, 1822, 4to.—*Wallman, om Odin och Budda, Holm.*, 1824, 8vo.—Compare *Ritter, Vorhalle*, p. 472.—*Sir W. Jones, Asiatic Researches*, vol. 1, p. 511.—*Id. ib.*, vol. 2, p. 343.) One feature, however, in which these two deities approximate very closely, is too remarkable to be here omitted. The same planet, namely, Mercury, is sacred to both; and the same day of the week (Wednesday) is called after each of them respectively. Thus we have the following appellations for this day among the natives of India: in the Birman, *Buddahu:* in the Malabaric, *Buden-kirumei*, &c. So again, some of the names given to Budda coincide very closely with those of Odin. Thus we may compare the *Godama, Gotama*, and *Samana-Codam* of the former, with the *Godan, Gutan, Guodan*, &c., of the latter. (The Westphalians still call Wednesday *Godenstag.*) We may even advance a step farther, and compare the names of both Odin and Budda with one of the earliest appellations of Deity among many nations of Asia and Europe. Thus we have in Sanscrit, *Coda;* in Persian, *Choda, Chuda*, and *Ghuda;* in the language of the Kurds, *Chudi;* in that of the Afghans, *Chudai;* in the Gothic and German, *God* and *Gott;* in the Icelandic and Danish, *Gud*, &c. It is curious to observe, moreover, that traces of the worship of Odin or Budda appear even in America. Among the ancient traditions collected by the Spanish bishop Nunez de la Vega, there is one which was current among the Indians of Chiapa respecting a certain *Wodan* or *Votan.* This individual is said to have been the grandson of one who, together with his family, was alone saved from a universal deluge. He aided in the erection of a great edifice, by which men attempted to reach the skies; but the execution of this daring project was frustrated; each family of men received a different language; and the Great Spirit (*Teotl*) ordered Wodan to go and people the country of Anahuac, or Mexico. This same Wodan, moreover, like Odin and Budda, gave name to a particular day. So strong, indeed, does the resemblance between Odin and the Mexican Wodan appear, that even Humboldt himself hesitates not to use the following language in relation to it: "*Ce Votan, ou Wodan, Americain paroît de la même famille avec les Wods ou Odins des Goths et des peuples d'origine Celtique.*" (*Monumens de l'Amerique*, vol. 1, p. 382.) It would appear, then, from all that has been said, that the worship of Odin or Budda is to be referred in its origin to the earliest periods of the history of our race, these names being nothing more than early appellations for Deity, and being afterward shared also by those individuals who had spread this particular worship over different parts of the earth. (Consult *Magnusen, Mythol. Boreal. Lex.*, p. 261, *seqq.*—*Niemeyer, Sagen, betreffend Othin*, &c., *Erf.*, 1821, 8vo.—*Leo, über Othin's Verehrung in Deutschland, Erl.*, 1822, 8vo.—*Klemm, Germ. Alterthumsk.*, p. 280, *seqq.*)

Odoacer, a Gothic chief, who, according to some authorities, was of the tribe of the Heruli. He originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defence of Italy. After the two rival emperors, Glycerius and Julius Nepos, were both driven from the throne, Orestes, a soldier from Pannonia, clothed his own son Romulus, yet a minor, with the imperial purple, but retained all the substantial authority in his own hands. The barbarian troops now asked for one third of the lands of Italy, to be distributed among them as a reward for their services. Orestes having rejected their demand, they chose Odoacer for their leader, who immediately marched against Orestes, who had shut himself up in Ticinum or *Pavia.* Odoacer took the city by storm, and gave it up to be plundered by his soldiers. Orestes himself was taken prisoner, and led to Placentia, where he was publicly executed, A.D. 475, exactly a twelvemonth after he had driven Nepos out of Italy. Romulus, who was called Augustulus by way of derision, was in Ravenna, where he was seized by Odoacer, who stripped him of his imperial ornaments, and banished him to a castle in Campania, but allowed him an honourable maintenance. Odoacer now proclaimed himself King of Italy, rejecting the imperial titles of Cæsar and Augustus. For this reason the Western empire is considered as having ended with the deposition of Romulus Augustulus, the son of Orestes. Odoacer's authority did not extend beyond the boundaries of Italy. Little is known of the events of his reign until the invasion of Theodoric, king of the Ostrogoths, who, at the instigation, as some historians assert, of Zeno, emperor of the East, marched from the banks of the Danube to

dispossess Odoacer of his kingdom. Theodoric, at the head of a large army, defeated Odoacer near Aquileia, and entered Verona without opposition. Odoacer shut himself up in Ravenna, A.D. 489. The war, however, lasted for several years; Odoacer made a brave resistance, but was compelled by famine to surrender Ravenna, A.D. 493. Theodoric at first spared his life, but in a short time caused him to be put to death, and proclaimed himself King of Italy. (*Encycl. Us. Knowl.*, vol. 16, p. 400.)

Odrȳsæ, one of the most numerous and warlike of the Thracian tribes. Under the dominion of Sitalces, a king of theirs, was established what is called in history the empire of the Odrysæ. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian Gulf and the Euxine, this was the most considerable, both in revenue and opulence. Its military force was, however, very inferior to that of Scythia both in strength and numbers. The empire of Sitalces extended along the coast from Abdera to the mouths of the Danube, a distance of four days' and nights' sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The first founder of this empire appears to have been Teres. (*Herod.*, 7, 137.—*Thucyd.*, 2, 29.) For farther remarks on the Odrysæ, see the article Thracia.

Odyssēa, I. a city of Hispania Bætica, north of Abdera, among the mountains. It was founded, according to a fabulous tradition, by Ulysses. (*Posidon., Artemidor., Asclep., Myrl., ap. Strab.*, 149.—*Eustath. ad Od.*, p. 1379.—*Id. ad Dionys. Perieg.*, 281.—*Steph. Byz., s. v.*—*Tzschucke ad Mel.*, 3, 1, 6.) Some have supposed it to be the same with Olisippo or Ulysippo (now *Lisbon*), and very probably we owe Odyssea to the same fabulous legend which assigns Ulysses as the founder of Ulysippo. There must have been a town in Bætica, the name of which, resembling in some degree the form Odyssea (Ὀδυσσεία), the Greeks, in their usual way, converted into the latter, and then appended to it the fable respecting a founding by Ulysses. (Consult *Ukert, Geogr.*, vol. 2, p. 351.—*Merula, Cosmogr.*, pt. 2, l. 2, c. 26.)—II. A promontory of Sicily, near Pachynum, supposed by Fazellus to be the same with the present *Cabo Marzo.* (*Bischoff und Möller, Wörterb. der Geogr.*, p. 798.)—III. The second of the two great poems ascribed to Homer. It consists, like the Iliad, of twenty-four books; and the subject is the return of Ulysses (Ὀδυσσεύς), after the fall of Troy, from a land lying beyond the range of human intercourse or knowledge, to a home invaded by a band of insolent intruders, who seek to rob him of his wife and kill his son. Hence, the Odyssey begins exactly at that point where the hero is considered to be farthest from his home, in the island of Ogygia, at the navel, that is, the central part, of the sea; where the nymph Calypso (Καλυψώ, "*The Concealer*") has kept him hidden from all mankind for seven years; thence, having, by the help of the gods, who pity his misfortunes, passed through the dangers prepared for him by his implacable enemy, Poseidon or Neptune, he gains the land of the Phæacians, a careless, peaceable, and effeminate nation, to whom war is known only by means of poetry. Borne along by a marvellous Phæacian vessel, he reaches Ithaca sleeping; here he is entertained by the honest swineherd Eumæus, and, having been introduced into his own house as a beggar, he is there made to suffer the harshest treatment from the suiters, in order that he may afterward appear with the stronger right as a terrible avenger. With this simple story a poet might have been satisfied; and we should, even in this form, notwithstanding its smaller extent, have placed the poem almost on an equality with the Iliad. But the poet to whom we are indebted for the Odyssey in a complete form, has interwoven a second story, by which the poem is rendered much richer and more complete; although, indeed, from the union of two actions, some roughnesses have been produced, which, perhaps, with a plan of this kind, could scarcely be avoided. While the poet represents the son of Ulysses, stimulated by Minerva, coming forward in Ithaca with newly-excited courage, and calling the suiters to account before the people, and then afterward describes him as travelling to Pylos and Sparta in order to obtain intelligence of his lost father, he gives us a picture of Ithaca and its anarchical condition, and of the rest of Greece in its state of peace after the return of the princes, which produces the finest contrast; and, at the same time, he prepares Telemachus for playing an energetic part in the work of vengeance, which by this means becomes more probable.—The Odyssey is indisputably, as well as the Iliad, a poem possessing a unity of subject; nor can any one of its chief parts be removed without leaving a chasm in the development of the leading idea; but it differs from the Iliad in being composed on a more artificial and more complicated plan. This is the case partly, because, in the first and greater division of the poem, up to the sixteenth book, two main actions are carried on side by side; and partly, because the action, which passes within the compass of the poem, and, as it were, beneath our eyes, is greatly extended by means of an episodical narration, by which the chief action itself is made distinct and complete, and the most marvellous part of the story is transferred from the mouth of the poet to that of the hero himself.—It is plain that the plan of the Odyssey, as well as that of the Iliad, offered many opportunities for enlargement by the insertion of new passages; and many irregularities in the course of the narration, and its occasional diffuseness, may be explained in this manner. The latter, for example, is observable in the amusements offered to Ulysses when entertained by the Phæacians; and some of the ancients even questioned the genuineness of the passage about the dance of the Phæacians, and the song of Demodocus respecting the loves of Mars and Venus, although this part of the Odyssey appears to have been at least extant in the 50th Olympiad (B.C. 580–577), when the chorus of the Phæacians was represented on the throne of the Amyclæan Apollo. (*Pausan.*, 3, 18, 7.) So likewise Ulysses' account of his adventures contains many interpolations, particularly in the *nekyia*, or invocation of the dead, where the ancients had already attributed an important passage (which, in fact, destroys the unity and connexion of the narrative) to the *diaskeuastæ*, or interpolators; among others, to the Orphic Onomacritus, who, in the time of the Pisistratidæ, was employed in collecting the poems of Homer. (*Schol. ad Od.*, 11, 104.) Moreover, the Alexandrine critics, Aristophanes and Aristarchus, considered the whole of the last part (from *Od.* 23, 296, to the end), from the recognition of Penelope, as added at a later period. Nor can it be denied that it has great defects; in particular, the description of the arrival of the suiters in the infernal regions is only a second and feebler *nekyia*, which does not precisely accord with the first, and is introduced in this place without sufficient reason. At the same time, the Odyssey could never have been considered as concluded until Ulysses had embraced his father Laertes, who is often mentioned in the course of the poem, and until a peaceful state of things had been restored, or begun to be restored, in Ithaca. It is not, therefore, likely that the original Odyssey altogether wanted some passage of this kind; but it was probably much altered by the Homēridæ, until it assumed the form in which we now possess it.—That the Odyssey was written *after* the Iliad, and that many differences are apparent in the character and manners both of men and gods, as well as in the management of the language, is quite clear; but it is difficult and hazardous to raise upon this foundation any

definite conclusions as to the person and age of the poet. With the exception of the anger of Neptune, who always works unseen in the obscure distance, the gods appear in a milder form; they act in unison, without dissension or contest, for the relief of mankind, not, as is so often the case in the Iliad, for their destruction. It is, however, true, that the subject afforded far less occasion for describing the violent and angry passions and vehement combats of the gods. At the same time, the gods all appear a step higher above the human race; they are not represented as descending in a bodily form from their dwellings on Mount Olympus, and mixing in the tumult of the battle, but they go about in human forms, only discernible by their superior wisdom and prudence, in the company of the adventurous Ulysses and the intelligent Telemachus. But the chief cause of this difference is to be sought in the nature of the story, and, we may add, in the fine tact of the poet, who knew how to preserve unity of subject and harmony of tone in his picture, and to exclude everything irrelevant. The attempt of many learned writers to discover a different religion and mythology for the Iliad and the Odyssey, leads to the most arbitrary dissection of the two poems. M. Constant, in particular, in his celebrated work "*De la Religion*" (vol. 3), has been forced to go to this length, as he distinguishes "*trois espèces de mythologie*" in the Homeric poems, and determines from them the age of the different parts. It ought, however, above all things, to have been made clear how the fable of the Iliad could have been treated by a professor of this supposed religion of the Odyssey, without introducing quarrels, battles, and vehement excitement among the gods; in which there would have been no difficulty, if the difference of character in the gods of the two poems were introduced by the poet, and did not grow out of the subject. On the other hand, the human race appears, in the houses of Nestor, Menelaüs, and especially of Alcinoüs, in a far more agreeable state, and one of far greater comfort and luxury, than in the Iliad. But where could the enjoyments, to which the Atridæ, in their native palace, and the peaceable Phæcians could securely abandon themselves, find a place in a rough camp? Granting, however, that a different taste and feeling is shown in the choice of the subject and in the whole arrangement of the poem, yet there is not a greater difference than is found in the inclinations of the same man in the prime of life and in old age; and, to speak candidly, we know no other argument, adduced by the *Chorizontes* both of ancient and modern times, for attributing the wonderful genius of Homer to two different individuals. It is certain that the Odyssey, in respect of its plan and the conception of its chief characters, of Ulysses himself, of Nestor and Menelaüs, stands in the closest affinity with the Iliad; that it always presupposes the existence of the earlier poem, and silently refers to it; which also serves to explain the remarkable fact, that the Odyssey mentions many occurrences in the life of Ulysses which lie out of the compass of the action, but not one which is celebrated in the Iliad. If the completion of the Iliad and the Odyssey seems too vast a work for the lifetime of one man, we may, perhaps, have recourse to the supposition that Homer, after having sung the Iliad in the vigour of his youthful years, communicated in his old age to some devoted disciple the plan of the Odyssey, which had long been working in his mind, and left it to him for completion. (*Müller, Hist. Gr. Lit.*, p. 57, *seqq.*)

ŒA, I. a town in the island of Ægina, above 20 stadia from the capital. (*Herod.*, 5, 83.)—II. A town in the island of Thera, called also Calliste.—III. A city on the coast of Africa, between the two Syrtes, and forming, together with Sabrata and Leptis Magna, the district called Tripolis. This city first grew up under the Roman sway, and was founded by a colony consisting of the natives and certain Sicilians intermingled. (Compare *Silius Ital.*, 3, 257.) It was a small place in comparison with the neighbouring Leptis, and yet was able to sustain a contest with this city about their respective boundaries, by the aid of the Garamantes in its vicinity. (*Tacit., Hist.*, 4, 50.) In the reign of Valentinian, the Tripolitan cities were for the first time obliged to shut their gates against a hostile invasion of the savages of Gætulia; and, finding themselves unprotected by the venal commander to whom the defence of Africa was intrusted, they joined the rebellious standard of a Moor. The insurrection was suppressed by the ability of Theodosius, the Roman general. Seventy years after, the whole country was ravaged by the Vandals. In the sixth century, Œa no longer existed, since Procopius, who speaks of the walls of the other cities in Tripoli being rebuilt, passes over Œa in silence. The ruins of the ancient city are said to lie four geographical miles to the east of the modern *Tripoli* (or, as the natives call it, *Tarables*). Ptolemy writes the name of the city Ἔα (*Eoa*); the Peutinger Table gives *Osa*, and the Antonine Itinerary *Œea*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 135.)

ŒăGRUS, the father of Orpheus by Calliope. He was king of Thrace, and from him Mount Hæmus, and also Hebrus, one of the rivers of the country, have received the appellation of *Œagrius*, which thus becomes equivalent to "*Thracius*" or "*Thracicus*." (*Ovid, Ib.*, 484.—*Virg., G.*, 4, 524.—*Apolod.*, 1, 3.)

ŒBALĭA, I. the ancient name of Laconia, which it received from Œbalus, one of its ancient kings. (*Serv. ad Virg., Georg.*, 4, 125.) Hence *Œbalius* is used by the poets as equivalent to *Laconicus* or *Spartanus*, and is applied to Castor and Pollux ("*Œbali fratres*," *Statius, Sylv.*, 3, 2, 10), to Helen ("*Œbalia pellex*," *Ovid, Rem. Am.* 458), to Hyacinthus ("*Œbalius puer*," *Martial*, 14, 173), &c.—II. A name applied to Tarentum, because founded by a Spartan colony. (*Plin.*, 3, 11.—*Flor.*, 1, 18.)

ŒBĂLUS, I. a son of Argulius, king of Laconia, which country received from him, among the poets, the name of Œbalia. He was the father of Tyndarus, and grandfather of Helen. (*Hygin., Fab.*, 78.)—II. A son of Telon, king of Capreæ, and of the nymph Sebethis. (*Virg., Æn.*, 7, 734.—*Serv., ad loc.*)

ŒCHALĭA, I. a city of Thessaly, in the district of Estiæotis. (*Hom., Il.*, 2, 729.) Homer here couples it with Tricca and Ithome, and of course means by it a Thessalian city. Many poets, however, as Strabo observes, not adhering to the Homeric geography, were of opinion that Œchalia was in Eubœa, as Sophocles, for instance, in his Trachiniæ; while others consigned it to Arcadia or Messenia. (*Strabo*, 438.—*Cramer's Anc. Greece*, vol. 1, p. 326.)—II. A city of Ætolia, belonging to the tribe of Eurytanes. (*Strabo*, 448.)—III. A city of Eubœa, where Eurytus reigned, and which was destroyed by Hercules. But this opinion, which is maintained by many writers, would seem not to have been a well-grounded one, and we ought to look, in all probability, for the Œchalia of Eurytus in Thessaly. (*Vid.* Œchalia I. — *Cramer's Ancient Greece*, vol. 2, p. 139.)—IV. A city of Messenia, according to some the residence of Eurytus. (*Pausan.*, 4, 33.) This is, however, a question which has been much agitated by the commentators on Homer; for, as Strabo remarks, the poet seems to speak of two places of that name, both belonging to Eurytus, one in Thessaly, the other in Messenia; it was from the latter that Thamyris, the Thracian bard, was proceeding on his way to Dorium, another Messenian city, when he encountered the Muses, who deprived him of his art. (*Il.*, 2, 594.) Apollodorus acknowledged only one Œchalia of Eurytus, which he placed in Thessaly; but Demetrius of Scepsis admitted also the Messenian city, which he identified with Andania, a

well-known town of that province on the Arcadian frontier (*Strabo*, 339.—*Cramer's Anc. Greece*, vol. 3, p. 146, *seqq.*)

Œcumenius, an ancient Greek commentator on the Scriptures. The time at which he lived is uncertain; but it was after the eighth century and before the tenth. He is generally placed in the ninth century; Cave assigns to him the date A.D. 990; Lardner, A.D. 950. Œcumenius was bishop of Tricca, and the author of commentaries on the Acts of the Apostles, the fourteen epistles of St. Paul, and the seven Catholic epistles, which contain a concise and perspicuous illustration of these parts of the New Testament. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyrill of Alexandrea, Gregory Nazianzen, and others. He is thought to have written also a commentary on the four gospels, compiled from the writings of the ancient fathers, which is not now extant. The works of Œcumenius were first published in Greek at Verona in 1532, and in Greek and Latin at Paris in 1631, in 2 vols. fol. To the second volume of the Paris edition is added the commentary of Arethas on the book of Revelations. (Consult *Hoffmann, Lex. Bibliogr.*, vol. 3, p. 156.)

Œdipus (Οἰδίπους), was the son of Laïus, king of Thebes, and of Jocasta, the daughter of Menœceus. Homer calls his mother Epicasta. An oracle had warned Laïus against having children, declaring that he would meet his death by means of his offspring; and the monarch accordingly refrained, until, after some lapse of time, having indulged in festivity, he forgot the injunction of the god, and Jocasta gave birth to a son. The father immediately delivered the child to his herdsman to expose on Mount Cithæron. The herdsman, moved to compassion, according to one account (*Soph., Œd. Tyr.*, 1038), gave the babe to a neatherd belonging to Polybus, king of Corinth, or, as others say (*Eurip., Phœniss.*, 28), the neatherds of Polybus found the infant after it had been exposed, and brought it to Peribœa, the wife of Polybus, who, being childless, reared it as her own, and named it Œdipus, on account of its *swollen feet* (from οἰδέω, *to swell*, and πούς, *a foot*); for Laïus, previous to its exposure, had pierced its ankles, and had inserted through the wound a leathern thong. The foundling Œdipus was brought up by Polybus as his heir. Happening to be reproached by some one at a banquet with being a supposititious child, he besought Peribœa to inform him of the truth; but, unable to get any satisfaction from her, he went to Delphi and consulted the oracle. The god directed him to shun his native country, or else he would be the slayer of his father and the sharer of his mother's bed. He therefore resolved never to return to Corinth, where so much crime, as he thought, awaited him, and he took his road through Phocis. Now it happened that Laïus, at this same time, was on his way to Delphi, for the purpose of ascertaining whether the child which had been exposed had perished or not. He was in a chariot, accompanied by his herald Polyphontes; a few attendants came after. The father and son, total strangers to each other, met, in a narrow road in Phocis. Œdipus was ordered to make way, and, on his disregarding the command, the charioteer endeavoured to crowd him out of the path. A contest thereupon ensued, and both Laïus and the charioteer, together with all the attendants except one, who fled, were slain by the hand of Œdipus. Immediately after the death of Laïus, Juno, always hostile to the city of Bacchus, sent a monster named the Sphinx to ravage the territory of Thebes. It had the face of a woman, the breast, feet, and tail of a lion, and the wings of a bird. This monster had been taught riddles by the Muses, and she sat on the Phicean Hill, and propounded one to the Thebans It was this: "What is that which has one voice, is four-footed, two-footed, and at last three-footed?" or, as others give it, "What animal is that which goes on four feet in the morning, on two at noon, and on three at evening?" The oracle told the Thebans that they would not be delivered from her until they had solved her riddle. They often met to try their skill; and when they had failed, the Sphinx always carried off and devoured one of their number. At length Hæmon, son of Creon, having become her victim, the father offered by public proclamation the throne, to which he had succeeded on the death of Laïus, and the hand of his sister Jocasta, to whoever should solve the riddle of the Sphinx. Œdipus, who was then at Thebes, hearing this, came forward and answered the Sphinx that it was Man; who, when an infant, creeps on all fours; when he has attained to manhood, goes on two feet; and when old, uses a staff, a third foot. The Sphinx thereupon flung herself down to the earth and perished; and Œdipus now unknowingly accomplished the remainder of the oracle. He had by his mother two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene.—After some years Thebes was afflicted with famine and pestilence; and the oracle being consulted, ordered the land to be purified of the blood which defiled it. Inquiry was set on foot after the murder of Laïus, and a variety of concurring circumstances brought the guilt home to Œdipus. Jocasta, on the discovery being made, hung herself, and her unhappy son and husband, in his grief and despair, put out his eyes. He was banished from Thebes; and, accompanied by his daughters, who faithfully adhered to him, he came, after a tedious period of miserable wandering, to the grove of the Furies at Colonus, a village not far from Athens, and there found the termination of his wretched life, having mysteriously disappeared from mortal view, and been received into the bosom of the earth. (*Apollod.*, 3, 5, 8, *seq.*—*Soph., Œd. Col.*) The history of his sons will be found under the articles Eteocles and Polynices.—Such is the form in which the history of Œdipus has been transmitted to us by the Attic dramatists. We will now consider its most ancient shape. The hero of the Odyssey says, "I saw (in Erebus) the mother of Œdipodes (such being his Homeric name), the fair Epicasta, who, in her ignorance, did an awful deed, marrying her own son, and *he* married, having slain his own father, and immediately the gods made this known unto men. Now *he* ruled over the Cadmæans in desirable Thebes, suffering woes through the pernicious councils of the gods; but *she*, oppressed with grief, went to the abode of Aïdes, the strong gatekeeper, having fastened a long halter to the lofty roof, and left to *him* many woes, such as the Furies of a mother produce." (*Od.*, 11, 271, *seqq.*) In the Iliad (23, 679) the funeral games are mentioned which were celebrated at Thebes in honour of the "fallen Œdipodes." Hesiod (*Op. et D.*, 162) speaks of the heroes who fell fighting at the seven-gated Thebes, on account of the sheep of Œdipodes. It would also seem that, according to the above passage of the Odyssey, and to the epic poem the "Œdipodea" (*Pausan.*, 9, 5, 11), Epicasta had not any children by her son; Eurygeneia, the daughter of Hyperphas, being the mother of his well-known offspring. According to the cyclic Thebaïs, the fatal curse of Œdipus on his sons had the following origin: Polynices placed before his father a silver table which had belonged to Cadmus, and filled a golden cup with wine for him; but when Œdipus perceived the heir-looms of his family thus set before him, he raised his hands and prayed that his sons might never divide their inheritance peaceably, but ever be at strife. Elsewhere (*ap. Schol. ad Soph., Œd. Col.*, 1440) the Thebaïs said, that his sons having sent him the loin, instead of the shoulder of the victim, he flung it to the ground, and prayed that they might fall by each other's hands. The motives as-

signed by the tragedians are certainly of a more dignified nature than these, which seem trifling and insignificant.—This story affords convincing proof of the great liberties which the Attic tragedians allowed themselves to take with the ancient myths. It was purely to gratify Athenian vanity that Sophocles, contrary to the current tradition, made Œdipus die at Colonus. His blindness also seems a tragic fiction. Euripides makes Jocasta survive her sons, and terminate her life by the sword. (*Keightley's Mythology*, p. 340, *seqq.*)

Œneus, a king of Calydon in Ætolia, son of Parthaon. He married Althæa, the daughter of Thestius, by whom he had, among other children, Meleager and Deianira. After Althæa's death, he married Peribœa, the daughter of Hipponoüs, by whom he became the father of Tydeus. In a sacrifice which Œneus made to all the gods, upon reaping the rich produce of his fields, he forgot Diana, and the goddess, to revenge this neglect, sent a wild boar to lay waste the territory of Calydon. The animal was at last killed by Meleager and the neighbouring princes of Greece, in a celebrated chase known by the name of the chase of the Calydonian boar. (*Vid.* Meleager.) After the death of Meleager, Œneus was dethroned and imprisoned by the sons of his brother Agrius. Diomede, having come secretly from the city of Argos, slew all the sons of Agrius but two, who escaped to the Peloponnesus, and then, giving the throne of Calydon to Andræmon, son-in-law of Œneus, who was himself now too old to reign, led the latter with him to Argolis. Œneus was afterward slain by the two sons of Agrius, who had fled into the Peloponnesus. Diomede buried him in Argolis, on the spot where the city of Œnoë, called after Œneus, was subsequently erected. Œneus is said to have been the first that received the vine from Bacchus. The god taught him how to cultivate it, and the juice of the grape was called after his name (*οἶνος*, "*wine.*"—*Apollod.* 1, 8.—*Hygin., Fab.* 129).

Œniădæ, a city of Acarnania, near the mouth of the Acheloüs. Thucydides represents it as situated on the Acheloüs, a little above the sea, and surrounded by marshes caused by the overflowing of the river, which rendered it a place of great strength, and deterred the Athenians from undertaking its siege; when, unlike the other cities of Acarnania, it embraced the cause of the Peloponnesians, and became hostile to Athens. (*Thucyd.*, 1, 111; 2, 102.) At a later period of the war, it was, however, compelled by the Acarnanian confederacy to enter into an alliance with that power. (*Thucyd.*, 3, 77.) The same writer gives us to understand, that Œniadæ was first founded by Alcmæon, according to an oracle which he consulted after the murder of his mother, and that the province was named after his son Acarnan (2, 102). Stephanus asserts that this city was first called Erysiche, a fact of which the poet Alcman had made mention in a passage cited by more than one writer; but Strabo, on the authority of Apollodorus, places the Erysichæi in the interior of Acarnania, and consequently appears to distinguish them from the Œniadæ. From Pausanias we learn (4, 25), that the Messenians, who had been settled at Naupactus by the Athenians not long after the Persian invasion, made an expedition from that city to Œniadæ, which, after some resistance, they captured and held for one year, when they were in their turn besieged by the united forces of the Acarnanians. The Messenians, despairing of being able to defend the town against so great a number of troops, cut their way through the enemy, and reached Naupactus without experiencing any considerable loss. The Ætolians having, in process of time, conquered that part of Acarnania which lay on the left bank of the Acheloüs, became also possessed of Œniadæ, when they expelled the inhabitants under circumstances apparently of great hardship and cruelty, for which, it was said, they were threatened with the vengeance of Alexander the Great. (*Plut., Vit. Alex.*) By the advice of Cassander, the Œniadæ settled at Sauria (probably Thyria), another Acarnanian town. Many years afterward, the Ætolians were compelled to evacuate Œniadæ by Philip the son of Demetrius, king of Macedon, in an expedition related by Polybius. This monarch, aware of the advantage to be derived from the occupation of a place so favourably situated with regard to the Peloponnesus, fortified the citadel, and enclosed within a wall both the fort and arsenal. (*Polyb.*, 4, 65.) In the second Punic war this town was taken by the Romans, under Valerius Lævinus, and given up to the Ætolians their allies (*Liv.*, 26, 24.—*Polyb.*, 9, 39); but, on a rupture taking place with that people, it was finally restored to the Acarnanians. (*Liv.* 38, 11.—*Polyb., Fragm.*, 22, 15.) The precise site of this ancient city remains yet unascertained; for, though many antiquaries have supposed that it is represented by a place called *Trigardon*, close to the mouth of the Acheloüs, and on its right bank, there are several strong objections against the correctness of this. A principal obstacle to the reception of such an opinion is found in the fact, that *Trigardon* is situated on the right bank of the Acheloüs, whereas the ancient town was evidently on the left. The ruins which Sir W. Gell describes as situated above *Missolonghi* and the lake of *Anatolico*, on the spot named *Kuria Irene*, seem to possess many of the characteristic features appertaining to Œniadæ. (*Itin. of Greece*, p. 297.) Dodwell, however, decides against *Kuria Irene*, and in favour of *Trigardon*. (*Cramer's Anc. Greece*, vol. 2, p. 21, *seqq.*)

Œnīdes (*Οἰνείδης*), a patronymic of Meleager, son of Œneus. (*Ovid, Met.*, 8, 414.)

Œnŏe, I. a town, and demus or borough, of Attica, classed by Harpocration and the other lexicographers under the tribe Æantis. We are informed by the same writers that it was part of the Tetrapolis. (*Harpocr., s. v. Οἰνόη.— Steph. Byz., s. v.—Strabo*, 383.) From Dodwell we learn (vol. 2, p. 163) that the site of this town still retains its name and some vestiges near the cave of Pan.—II. Another borough of Attica, on the confines of Bœotia, near Eleutheræ.—III. A small Corinthian fortress, near the promontory of Olmiæ. (*Strabo*, 380.) Xenophon states (*Hist. Gr.*, 4, 5, 5) that it was taken on one occasion by Agesilaus.—IV. A city of Elis, supposed by some to be the same with Ephyre, situated near the sea, on the road leading from Elis to the coast, and 120 stadia from that city. (*Strabo*, 338.)—V. A town of Argolis, between Argos and Mantinea, and on the Arcadian frontier. It was said to have been founded by Diomede, and named after his grandfather Œneus. (*Pausan.*, 2, 25.—*Apollod.*, 1, 8, 6.) The site of this place, according to modern maps, is still called *Enoa*. (*Cramer's Anc. Greece*, vol. 3, p. 292.)

Œnomăus, a son of Mars by Sterope, the daughter of Atlas. The legend connected with his name will be found under the article Pelops.

Œnōne, a nymph of Mount Ida, daughter of the river Cebrenus in Phrygia. Paris, when a shepherd on Mount Ida, and before he was discovered to be a son of Priam, had united himself in marriage to Œnone; and as she had received from Apollo the gift of prophecy, she warned her husband against the consequences of his voyage to Greece. She at the same time told him to come to her if ever he was wounded, as she alone could cure him. Paris came to her, accordingly, when he had been wounded by one of the arrows of Philoctetes, but Œnone, offended at his desertion of her, refused to aid him, and he died on his return to Ilium. Repenting of her cruelty, Œnone hastened to his relief; but, coming too late, she threw herself on his funeral pile and perished. (*Apollod.*, 3, 12, 6.—*Quint. Smyr.*, 10, 259, *seqq.* —*Conon.*, 22.)

Œnopĭa, one of the ancient names of the island Ægina. (*Ovid, Met.*, 7, 473.)

Œnopĭon, a son of Bacchus and Ariadne, and king of Chios. His name is connected with the legend of Orion. (*Vid.* Orion.)

Œnotri, the inhabitants of Œnotria.

Œnotrĭa, a name derived from the ancient race of the Œnotri, and in early use among the Greeks, to designate a portion of the southeastern coast of Italy. The name is derived by some from οἶνος, "*wine*," and they maintain that the early Greeks called the country Œnotria, or the *wine-land*, from the number of vines they found growing there when they first became acquainted with the region. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 542.) With the poets of a later age it is a general appellation for all Italy. The Œnotri, as they were called, appear to have been spread over a large portion of Southern Italy, and may be regarded, not as a very early branch of the primitive Italian stock, but rather as the last scion propagated in a southerly direction. (*Cramer's Anc. Italy*, vol. 2, p. 336.)

Œnotrĭdes, small islands, two in number, off the coast of Lucania, and a little above the promontory of Palinurus. They lay in front of the city of Velia, where the river Heles empties into the sea. (*Plin.*, 7, 7.)

Œnōtrus, a son of Lycaon. He was fabled to have passed with a body of followers from Arcadia into Southern Italy, and to have given the name of Œnotria to that part of the country where he settled. (But consult remarks under the article Œnotria, where a more probable etymology is given for the name of the country.)

Œnūsæ or Œnussæ, I. small islands in the Ægean Sea, between Chios and the mainland, now *Spermadori*, or (as the modern Greeks more commonly term them) *Egonuses*. (*Herod.*, 1, 165. — *Thucyd.*, 8, 24. — *Plin.*, 5, 31. — *Bischoff und Möller, Wörterb. der Geogr.*, p. 800.) — II. Small islands off the coast of Messenia, and nearly facing the city of Methone. They are two in number, and are now called *Sapienza* and *Cabrera*. (*Pausan.*, 4, 34.—*Plin.*, 4, 11.)

Œnus, I. a town of Laconia, supposed to have been situated on the river of the same name flowing near Sellasia. (*Polyb.*, 2, 65. — *Liv.*, 34, 28.) The modern name is *Tchelesina*. Sir W. Gell describes the river as a large stream, which falls into the Eurotas a little north of Sparta. (*Itin. of the Morea*, p. 223.) —II. or Ænus, a river of Germany, separating Noricum from Vindelicia, and falling into the Danube at Boiodurum or *Passau*. It is now the *Inn*. (*Tacit., Hist.*, 3, 5.—*Id., Germ.*, 28.—*Ptol.*, 2, 14.)

Œta, a celebrated chain of mountains in Thessaly, whose eastern extremity, in conjunction with the sea, forms the famous pass of Thermopylæ. It extended its ramifications westward into the country of the Dorians, and still farther into Ætolia, while to the south it was connected with the mountains of Locris, and those of Bœotia. (*Liv.*, 36, 15.—*Strabo*, 428. — *Herod.*, 7, 217.) Its modern name is *Katavothra*. Sophocles represents Jove as thundering on the lofty crags of Œta. (*Trach.*, 436.) As regards the expression of Virgil, "*tibi deserit Hesperus Œtam*," the meaning of which many have misconceived, consult the remarks of Heyne (*ad Eclog.*, 8, 30). The highest summit of Œta, according to Livy, was named Callidromus: it was occupied by Cato with a body of troops in the battle fought at the pass of Thermopylæ between the Romans under Acilius Glabrio and the army of Antiochus, and, owing to this manœuvre, the latter was entirely routed. (*Liv.*, 36, 15. — *Plin.*, 4, 7.) Herodotus describes the path by which the Persian army turned the position of the Greeks as beginning at the Asopus. Its name, as well as that of the mountain, is Anopæa. It leads along this ridge as far as Alponus, the first Locrian town (7, 216). On the summit of Mount Œta were two castles, named Tichius and Rhoduntia, which were successfully defended by the Ætolians against the Romans. (*Liv.*, 36, 19.—*Strabo*, 428.—*Cramer's Anc. Greece*, vol. 1, p. 445.)

Œtylus, a town of Laconia, so called from an Argive hero of that name, was situate eighty stadia from Thalamæ. (*Pausan.*, 3, 26.) Homer has noticed it among the towns subject to Menelaus. (*Il.*, 2, 585.) Strabo observes that it was usually called Tylus. (*Strab.*, 360.) Ptolemy writes the name Bityla (p. 90), and it is still known by that of *Vitulo*. (*Gell's Itin.*, p. 237.) Pausanias noticed here a temple of Serapis, and a statue of Apollo Carneius in the forum. (*Cramer's Anc. Greece*, vol. 3, p. 187.)

Ofellus, a character drawn in one of the satires of Horace. Ofellus represents a Sabine peasant, whose plain good sense is agreeably contrasted with the extravagance and folly of the great. (*Horat., Sat.*, 2, 2.)

Oglāsa, a small island off the coast of Etruria, some distance below Planasia, famed for its wine, now *Monte Cristo*. (*Plin.*, 3, 7.)

Ogyges or Ogygus (Ὠγυγης or Ὠγυγος) is said to have been the first king of Athens and of Thebes. (*Tzetz. ad Lycophr.*, 1206.) Thus, Pausanias tells us that the Ectenes, who were the most ancient inhabitants of Bœotia, were the subjects of Ogyges, and that Thebes itself was called Ogygian, an epithet which is also applied to it by Æschylus. (*Pausan.*, 9, 5, 1. —*Æsch., Pers.*, 37.) That Ogyges was closely connected with Thebes as well as Attica, appears from the tradition, according to which he was said to be the son of Bœotus. (*Schol. ad Apollon. Rh.*, 3, 1178.) It may also be mentioned, that the oldest gate in Thebes was called Ogygian. (*Pausan.*, 9, 8, 3.) The name of Ogyges is connected with the ancient deluge which preceded that of Deucalion, and he is said to have been the only person saved when the whole of Greece was covered with water. We possess scarcely any particulars concerning him; and the accounts which have come down to us are too vague and unsatisfactory to form any definite opinion on the subject. He clearly belongs to mythology rather than to history. The earlier Greek writers, Herodotus, Thucydides, Xenophon, &c., make no mention of his name; but the accounts preserved by Pausanias and other authors appear to indicate the great antiquity of the traditions respecting him. Varro places the deluge of Ogyges, which he calls the *first deluge*, 400 years before Inachus, and, consequently, 1600 years before the first Olympiad. This would refer it to a period of 2376 years before Christ; and the deluge of Noah, according to the Hebrew text, is 2349, there being only 27 years difference. Varro's opinion is mentioned by Censorinus (*de Die Nat.*, c. 21). It appears from Julius Africanus (*ap. Euseb., Præp. Ev.*) that Acusilaus, the first author who placed a deluge in the reign of Ogyges, made this prince contemporary with Phoroneus, which would have brought him very near the first Olympiad. Julius Africanus makes only an interval of 1020 years between the two epochs; and there is even a passage in Censorinus conformable to this opinion. Some also read *Erogitium* in place of *Ogygium*, in the passage of Varro which we have quoted. But what would this be but an Erogitian cataclysm, of which nobody has ever heard? (*Cuvier, Theory of the Earth*, p. 144, *Jameson's translation.*)—In a note appended to Lemaire's edition of Ovid's Metamorphoses, Cuvier enumerates the Mosaic, Grecian, Assyrian, Persian, Indian, and Chinese traditions concerning a universal deluge, and concludes from them that the surface of the globe, five or six thousand years ago, underwent a general and sudden revolution, by which the lands inhabited by the human beings who lived at that time, and by the

various species of animals known at the present day, were overflowed by the ocean; out of which emerged the present habitable portions of the globe. This celebrated naturalist maintains, that these regions of the earth were peopled by the few individuals who were saved, and that the tradition of the catastrophe has been preserved among these new races of people, variously modified by the difference of their situation and their social condition. According to Cuvier, similar revolutions of nature had taken place at periods long antecedent to that of the Mosaic deluge. The dry land was inhabited, if not by human beings, at least by land animals at an earlier period; and must have been changed from the dry land to the bed of the ocean; and it might even be concluded, from the various species of animals contained in it, that this change, as well as its opposite, had occurred more than once. (*Theory of the Earth, Jameson's transl.*, p. 418.) This theory, however, has been ably attacked by Jameson.—Various etymologies have been proposed for the name Ogyges. Kenrick supposes that the word was derived from the root γνγη, signifying *darkness* or *night*, and quotes a passage of Hesychius in support of his view, which appears, however, to be corrupt. The more favourite theory of modern scholars connects the name with Oceanus: which etymology is supported, as is thought, by the tradition that places Ogyges in the time of the deluge. In support of this view, it is remarked that *Ogyges* is only a reduplication of the radical syllable *Og* or *Oc*, which we find in *Oceanus* (*vid.* Oceanus II.), and also in *Ogen* (which is explained by Hesychius as equivalent to *Oceanus*: Ὠγήν, Ὠκεανός). A similar reduplication appears to take place in ἔτυμος, ἐτήτυμος· ὄπτομαι, ὀπιπτεύω· ἀταλός, ἀτιτάλλω. (*Kenrick, Philol. Museum, No.* 5, "*On the early Kings of Attica.*"—*Thirlwall, Philol. Mus., No.* 6, "*On Ogyges.*"—*Creuzer und Hermann, Briefe über Homer und Hesiodus*, p. 105, *in notis.*—*Völcker, Mythol. des Iap. Geschl.*, p. 67.—*Schwenck, Andeut.*, p. 179.) Regarding, therefore, the name *Ogyges* as a general type of the waters, we may trace a resemblance between its radical syllable and the forms ἄχ-α, "*water*" (compare the Latin *aq-ua*); αἰγ-ες, "*the waves*;" Ἀχ-ιλής, "the water-god;" Αἰακ-ός, another marine deity, and the ruler over the island Αἴγ-ινα. (*Schwenck, l. c.*) But, whatever may be the etymology of the name, the adjective derived from it is frequently employed by the Greek writers to indicate any thing ancient or unknown. We learn from the scholiast on Hesiod, that, according to one tradition, Ogyges was the king of the gods, and some think that the name originally indicated nothing more than the high antiquity of the times to which it referred. (*Encycl. Us. Knowl.*, vol. 16, p. 412.)

Ogygia, I. an ancient name of Bœotia, from Ogyges, who reigned there. (*Vid.* Ogyges.)—II. The island of Calypso. (*Vid.* Calypso.) The name Ogygia is supposed to refer to its being in the middle of the ocean. (*Vid.* Ogyges.)

Oïleus, king of the Locrians, was son of Odœdocus, and father of Ajax the Less, who is called, from his parent, the Oïlean Ajax. Oïleus was one of the Argonauts. (*Apollod.*, 3, 10, 7.—*Hygin., Fab.*, 14, 18.)

Olbĭa, I. a city of Bithynia, in the eastern angle of the Sinus Olbianus, and probably the same with Astacus. (*Plin.*, 5, 27.—*Steph. Byz.*, p. 512.)—II. A city on the coast of Pamphylia, west of Attalea. (*Ptol.*—*Steph. Byz.*, p. 512.)—III. A town on the coast of Gaul, founded by Massilia. It was also called Athenopolis, and is supposed by Mannert to have been the same with Telo Martius, or *Toulon*, these three ancient names indicating, as he thinks, one and the same city. (*Mannert, Geogr.*, vol. 2, p. 81.)—IV. A town on the eastern coast of Sardinia, in the northern part of the island. According to Reichard, some traces of it still remain on the shores of the bay of *Volpe*. (*Itin. Ant.*, p. 79.)—V. Or Borysthenis called also Olbiopolis and Miletopolis, a city of European Sarmatia, according to Stephanus of Byzantium and Mela, at the mouth of the Borysthenes, but, according to other writers, at some distance from the sea. It was colonized by the Milesians, and is at the present day, not *Otchakow*, as some have thought, but *Kudak*, a small place in the vicinity. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 195.) The latest of the ancient names of this place was Borysthenes, and the one preceding it Olbia.

Olchinium or Olcinium, now *Dulcigno*, a town of Dalmatia, on the coast of the Adriatic. (*Liv.*, 45, 26.—*Plin.*, 3, 22.)

Oleăros. *Vid.* Antiparos.

Olen (Ὠλήν), the name of one of the earliest bards mentioned in the history of Greek Poetry. According to a tradition preserved by Pausanias (10, 5, 4), he came originally from the country of the Hyperboreans, and the Delphian priestess Bœo called him the first prophet of Phœbus, and the first who, in early times, founded the style of singing in epic metre (ἐπέων ἀοιδά). He appears to have settled in Lycia, and afterward to have proceeded to Delos, whither he transplanted the worship of Apollo and Diana, and the birth of which deities, in the country of the Hyperboreans, he celebrated in his hymns. Many ancient hymns, indeed, attributed to Olen, were preserved at Delos, which are mentioned by Herodotus (4, 35), and which contained remarkable mythological traditions and significant appellatives of the gods. Mention is also made of his *nomes*, that is, simple and antique songs, combined with certain fixed tunes, and fitted to be sung for the circular dance of a chorus. The time when Olen flourished is uncertain. It is supposed to have been before Orpheus. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 33.—*Müller, Hist. Lit. Gr.*, p. 24.)

Olĕnus, I. an ancient city of Ætolia, in the vicinity of Pleuron, and known to Homer, who enumerates it in his catalogue. (*Il.*, 2, 638.) It was destroyed by the Ætolians, and preserved but few vestiges in Strabo's time. (*Strab.*, 460.) The goat Amalthæa is called *Olenia* by the poets (*Ovid, Met.*, 2, 594), because nurtured in the vicinity of this place.—II. One of the most ancient of the cities of Achaia, situate on the western coast, at the mouth of the river Peyrus. According to Polybius (2, 41, 7), it was the only one of the twelve cities which refused to accede to the confederation, upon its renewal after an interruption of some years. In Strabo's time it was deserted, the inhabitants, as Pausanias affirms, having retired to the adjacent villages. (*Cramer's Anc. Greece*, vol. 3, p. 70.)

Olisippo, a city of Lusitania, at the mouth of the Tagus, near the Atlantic Ocean. (*Plin.*, 4, 35.—*Id.*, 8, 67.—*Varro, R. R.*, 2, 1.) It was the only municipium in this section of the country, and, as such, had the appellation of *Felicitas Julia*. It was very probably of Roman origin, and the story of its having been founded by Ulysses is a mere fable, arising out of an accidental coincidence of name. The horses bred in the territory adjacent to this place were remarkable for their speed. (*Plin.*, 8, 42.) Mannert and many other geographical writers make Olisippo coincide with the modern *Lisbon* (Lissabon), but others oppose this. (*Mannert, Geogr.*, vol. 1, p. 342.—Compare *Ukert*, vol. 2, p. 394.) The name of this city is variously written. Thus we have *Olisipo* is some authors, and in others, who favour the account of its foundation by Ulysses, we find *Ulysippo*. (Consult *Wesseling, ad Itin.*, p. 416.—*Tzschucke, ad Mel.*, 3, 1, vol. 2, pt. 3, p. 25.)

Ollius, a river rising in the Alps, and falling into the Po. It is now the *Oglio*, and forms in its course the Lake Sebinus, now *Lago d'Isco*. (*Plin.*, 3, 19.)

Olympĭa (*orum*), I. the chief of the four great national games or festivals of the Greeks. They were celebrated at Olympia, a sacred spot on the banks of the Alpheus, near Elis, every fifth year. The exact interval at which they recurred was one of forty-nine and fifty lunar months alternately; so that the celebration sometimes fell in the month Apollonius (July), sometimes in the month Parthenius (August). (*Böckh, ad Pind., Olymp.*, 3, 18.—*Müller's Dorians*, vol. 1, p. 281, *Eng. transl.*) The period between two celebrations was called an Olympiad.—The Olympic festival lasted five days. Its origin is concealed amid the obscurity of the mythic period of Grecian history. Olympia was a sacred spot, and had an oracle of Jupiter long before the institution of the games. The Eleans had various traditions, which attributed the original foundation of the festival to gods and heroes at a long period prior to the Trojan war, and among these to the Idæan Hercules, to Pelops, and to Hercules the son of Alcmena. The Eleans farther stated, that, after the Ætolians had possessed themselves of Elis, their whole territory was consecrated to Jupiter; that the games were revived by their king Iphitus, in conjunction with Lycurgus, as a remedy for the disorders of Greece; and that Iphitus obtained the sanction of the Delphic oracle to the institution, and appointed a periodical sacred truce, to enable persons to attend the games from every part of Greece, and to return to their homes in safety. This event was recorded on a disc, which was preserved by the Eleans, and on which the names Iphitus and Lycurgus were inscribed. (*Plut., Vit. Lycurg.*, 1.—*Pausan.*, 5, 20, 21.) Other accounts mention Cleosthenes of Pisa as an associate of Iphitus and Lycurgus in the revival of the festival. All that can safely be inferred from this tradition, which has been embellished with a variety of legends, seems to be, that Sparta concurred with the two states most interested in the plan, and mainly contributed to procure the consent of the other Peloponnesians. (*Thirlwall's Greece*, vol. 1, p. 386.) The date of the revival by Iphitus is, according to Eratosthenes, 884 B.C.; according to Callimachus, 828 B.C. Mr. Clinton prefers the latter date. (*Fast. Hell.*, vol. 2, p. 408, note *h.*) The Olympiads began to be reckoned from the year 776 B.C., in which year Corœbus was victor in the foot-race. We have lists of the victors from that year, which always include the victors in the foot-race, and in later times those in the other games. (*Pausan.*, 5, 8, 3.)—The Olympic, like all the other public festivals, might be attended by all who were of the Hellenic race; though at first probably the northern Greeks, and perhaps the Achæans of Peloponnesus, were not admitted. Spectators came to Olympia, not only from Greece itself, but also from the Grecian colonies in Europe, Asia, and Africa. Among them were solemn deputations sent to represent their respective states. Women, however, were forbidden to appear at Olympia, or even to cross the Alpheus during the festival, under pain of death. But at a later period we find women taking part in the chariot-race, though it is doubtful whether they ever drove their own chariots. An exception was made to this law of exclusion in favour of the priestess of Ceres and certain virgins, who were permitted to be present at the games, and had a place assigned to them opposite the judges. The management of the festival was in the hands of the Eleans. Originally, indeed, Pisa, in whose territory Olympia lay, seems to have had an equal share in the administration; but in the fiftieth Olympiad the Eleans destroyed Pisa, and from that time they had the entire management of the games. They proclaimed the sacred truce, first in their own territories, and then throughout the whole of Greece. This truce took effect from the time of its proclamation in Elis, and while it lasted the Elean territory was inviolable, any armed invasion of it being esteemed an act of sacrilege. On this privilege the Eleans founded a claim to have their territory always considered sacred, though, in fact, they themselves did not abstain from war. As the presiding nation, they gave laws for the regulation of the festival, imposed penalties on individuals and states, and had the power of excluding from the games those who resisted their decrees. They actually thus excluded the Lacedæmonians on one occasion, and the Athenians on another. The Eleans appointed the judges of the contest, who were called *Hellanodicæ* (Ἑλλανοδίκαι). These were instructed in the duties of their office, for a period of ten months before the festival, by Elean officers called Nomophylaces (Νομοφύλακες): they were sworn to act impartially, and an appeal might be made from their decision to the Elean senate. Their number varied at different periods: in the 106th Olympiad it was fixed at ten, which was the number ever afterward. The judges had under them different officers, called *ἀλύται*, whose business it was to keep order. These officers were called *μαστιγοφόροι* in the other Grecian games. (Consult, in relation to these details, *Pausanias*, 5, 9, 4, *seq.*—6, 24, 3.)—The Olympic festival consisted of religious ceremonies, athletic contests, and races. The chief deity who presided over it was Jupiter Olympius, whose temple at Olympia, containing the ivory and gold statue of the god, was one of the most magnificent works of art in Greece. The worship of Apollo was associated with that of Jupiter (*Müller's Dorians*, vol. 1, p. 279, *seqq., Eng. transl.*); and the early traditions connect Hercules with the festival. (*Id. ib.*, p. 453.) This is another proof of the Dorian origin of the games, for Apollo and Hercules were two of the principal deities of the Doric race. There were altars at Olympia to other gods, which were said to have been erected by Hercules, and at which the victors sacrificed. The most magnificent sacrifices and presents were also offered to Jupiter Olympius by the competitors, and by the different states of Greece.—The games consisted of horse and foot races, leaping, throwing, wrestling and boxing, and combinations of these exercises. 1. The earliest of these games was the *foot-race* (*δρόμος*), which was the only one revived by Iphitus. The space run was the length of the stadium, in which the games were held, namely, about 600 English feet. In the 14th Olympiad (724 B.C.), the *δίαυλος* was added, in which the stadium was traversed twice. The *δόλιχος*, which consisted of several lengths of the stadium (seven, twelve, or twenty-four, according to different authorities), was added in the 15th Olympiad (B.C. 720). A race in which the runners wore armour (*ὁπλιτῶν δρόμος*) was established in the 65th Olympiad, but soon after abolished. 2. *Wrestling* (*πάλη*) was introduced in the 18th Olympiad (B.C. 708). The wrestlers were matched in pairs by lot. When there was an odd number, the person who was left by the lot without an antagonist wrestled last of all with him who had conquered the others. He was called *ἔφεδρος*. The athlete who gave his antagonist three throws gained the victory. There was another kind of wrestling (*ἀνακλινοπάλη*), in which, if the combatant who fell could drag down his antagonist with him, the struggle was continued on the ground, and the one who succeeded in getting uppermost and holding the other down gained the victory.—3. In the same year was introduced the *pentathlon* (*πένταθλον*), or, as the Romans called it, *quinquertium*, which consisted of the five exercises enumerated in the following verse, ascribed to Simonides:

Ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην,

that is, "*leaping, running, throwing the quoit, throwing the javelin, wrestling.*" Others, however, give a different enumeration of the exercises of the pentathlon. In leaping, they carry weights in their hands or on

their shoulders: the object was to leap the greatest distance, without regard to height. The discus, or quoit, was a heavy weight of a circular or oval shape; neither this nor the javelin was aimed at a mark, but he who threw farthest was the victor. In order to gain a victory in the pentathlon, it was necessary to conquer in each of its five parts.—4. *Boxing* (πυγμή) was introduced in the 23d Olympiad (B.C. 688). The boxers had their hands and arms covered with thongs of leather, called *cestus*, which served both to defend them and to annoy their antagonists. Virgil (*Æn.*, 5, 405) describes the cestus as armed with lead and iron; but this is not known to have been the case among the Greeks.—5. The *Pancratium* (παγκράτιον) consisted of boxing and wrestling combined. In this exercise, and in the cestus, the vanquished combatant acknowledged his defeat by some sign; and this is supposed to be the reason why Spartans were forbidden by the laws of Lycurgus to practise them, as it would have been esteemed a disgrace to his country that a Spartan should confess himself defeated. In these games the combatants fought naked.—The horse-races were of two kinds. 1. *The chariot-race*, generally with four-horse chariots (ἱππῶν τελείων δρόμος), was introduced in the 25th Olympiad (B.C. 680). The course (ἱπποδρόμος) had two goals in the middle, at the distance probably of two stadia from each other. The chariots started from one of these goals, passed round the other, and returned along the other side of the hippodrome. This circuit was made twelve times. The great art of the charioteer consisted in turning as close as possible to the goals, but without running against them or against the other chariots. The places at the starting-post were assigned to the chariots by lot. There was another sort of race between chariots with two horses (δύωρις or σύνωρις). A race between chariots drawn by mules (ἀπήνη) was introduced in the 70th Olympiad, and abolished in the 84th.—2. There were two sorts of *races on horseback*, namely, the κέλης, in which each competitor rode one horse throughout the course, and the καλπή, in which, as the horse approached the goal, the rider leaped from his back, and, keeping hold of the bridle, finished the course on foot.—In the 37th Olympiad (B.C. 632), racing on foot and wrestling between boys was introduced.—There were also contests in poetry and music at the Olympian festival.—All persons were admitted to contend in the Olympic games who could prove that they were freemen, that they were of genuine Hellenic blood, and that their characters were free from infamy and immorality. So great was the importance attached to the second of these particulars, that the kings of Macedon were obliged to make out their Hellenic descent before they were allowed to contend. The equestrian contests were necessarily confined to the wealthy, who displayed in them great magnificence; but the athletic exercises were open to the poorest citizens. An example of this is mentioned by Pausanias (6, 10, 1). In the equestrian games, moreover, there was no occasion for the owner of the chariot or horse to appear in person. Thus Alcibiades, on one occasion, sent seven chariots to the Olympic games, three of which obtained prizes. The combatants underwent a long and rigorous training, the nature of which varied with the game in which they intended to engage. Ten months before the festival they were obliged to appear at Elis, to enter their names as competitors, stating at the same time the prize for which they meant to contend. This interval of ten months was spent in preparatory exercises; and for a part of it, the last thirty days at least, they were thus engaged in the gymnasium at Elis. When the festival arrived, their names were proclaimed in the stadium, and after proving that they were not disqualified from taking part in the games, they were led to the altar of Jupiter the guardian of oaths (Ζεὺς ὅρκιος), where they swore that they had gone through all the preparatory exercises required by the laws, and that they would not be guilty of any fraud, nor of any attempt to interfere with the fair course of the games. Any one detected in bribing his adversary to yield him the victory was heavily fined. After they had taken the oath, their relations and countrymen accompanied them into the stadium, exhorting them to acquit themselves nobly.—The prizes in the Olympic games were at first of some intrinsic value, like those given in the games described by Homer. But, after the 7th Olympiad, the only prize given was a garland of wild olive, cut from a tree in the sacred grove at Olympia, which was said to have been brought by Hercules from the land of the Hyperboreans. Palm-leaves were at the same time placed in the hands of the victors, and their names, together with the games in which they had conquered, were proclaimed by a herald. A victory at Olympia, besides being the highest honour which a Greek could obtain, conferred so much glory on the state to which he belonged, that successful candidates were frequently solicited to allow themselves to be proclaimed citizens of states to which they did not belong. Fresh honours awaited the victor on his return home. He entered his native city in triumph, through a breach made in the walls for his reception; banquets were given to him by his friends, at which odes were sung in honour of his victory; and his statue was often erected, at his own expense or that of his fellow-citizens, in the Altis, as the sacred grove at Olympia was called. At Athens, according to a law of Solon, the Olympic victor was rewarded with a prize of 500 drachmæ: at Sparta the foremost place in battle was assigned him. Three instances are on record in which altars were built and sacrifices offered to conquerors at the Olympic games.—It seems to be generally admitted that the chief object of this festival was to form a bond of union for the Grecian states. Besides this, the great importance which such an institution gave to the exercise of the body must have had an immense influence in forming the national character. Regarded as a bond of union, the Olympic festival seems to have had but little success in promoting kindly feelings between the Grecian states, and perhaps the rivalry of the contest may have tended to exasperate existing quarrels; but it undoubtedly furnished a striking exhibition of the nationality of the Greeks, of the distinction between them and other races. Perhaps the contingent effects of the ceremony were after all the most important. During its celebration, Olympia was a centre for the commerce of all Greece, for the free interchange of opinions, and for the publication of knowledge. The concourse of people from all Greece afforded a fit audience for literary productions, and gave a motive for the composition of works worthy to be laid before them. Poetry and statuary received an impulse from the demand made upon them to aid in perpetuating the victor's fame. But the most important and most difficult question connected with the subject is, whether their influence on the national character was for good or evil. The exercises of the body, on which these games conferred the greatest honour, have been condemned by some philosophers, as tending to unfit men for the active duties of a citizen (*Aristot., Polit.*, 7, 14, 18.—*Athenæus*, 10, p. 413): while they are regarded by others as a most necessary part of a manly education, and as the chief cause of the bodily vigour and mental energy which marked the character of the Hellenic race.—The description which we have given of the Olympic games will, for the most part, serve also for the other three great festivals of Greece, namely, the Isthmian, Nemean, and Pythian games. (*Pausan.*, lib. 5, 6, *seqq.*—*West's Pindar, Prelim. Diss.*—*Wachsmuth, Hellen. Alterthumsk.*, vol. 1, p. 108.—*Potter's Grecian*

Antiquities, vol. 1, p. 495.—*Thirlwall's Greece*, vol. 1, p. 384, *seqq.*—*Encyclop. Us. Knowl.* vol. 16, p. 430, *seqq.*)—II. A name given to the aggregate of temples, altars, and other structures on the banks of the Alpheus in Elis, in the immediate vicinity of the spot where the Olympic games were celebrated. It was not, as many have incorrectly supposed, a city, nor did it at all resemble one. The main feature in the picture was the sacred grove Altis, planted, as legends told, by Hercules, and which he dedicated to Jupiter. (*Pind., Olymp.*, 10, 51.) Throughout this grove were scattered in rich profusion the most splendid monuments of architectural, sculptural, and pictorial skill. The site was already celebrated as the seat of an oracle; but it was not until the Eleans had conquered the Pisatæ, and destroyed their city, that a temple was erected to the god with the spoils of the vanquished. This temple of the Olympian Jove was of Doric architecture, with a peristyle. It was sixty-eight feet in height from the ground to the pediment, ninety-five in width, and two hundred and thirty in length. Its roof, at each extremity of which was placed a gilt urn, was covered with slabs of Pentelic marble. The architect was a native of the country, named Libo. In the centre of one of the pediments stood a figure of victory, with a golden shield, on which was sculptured a Medusa's head. Twenty-one gilt bucklers, the offering of the Roman general Mummius on the termination of the Achæan war, were also affixed to the outside frieze. The sculptures of the front pediment represented the race of Pelops and Œnomaus, with Myrtilus and Hippodamia; also Jupiter, and the rivers Alpheus and Cladeus; these were all by Pæonius, an artist of Mende in Chalcidic Thrace. In the rear pediment, Alcmenes had sculptured the battle of the Centaurs and Lapithæ. The other parts of the building were enriched with subjects taken from the labours of Hercules. On entering the gates, which were of brass, the spectator passed the statue of Iphitus crowned by Ecechiria, on his right; and, advancing through a double row of columns supporting porticoes, reached the statue of Jupiter, the *chef-d'œuvre* of Phidias. The god was represented as seated on his throne, composed of gold, ebony, and ivory, studded with precious stones, and farther embellished with paintings and the finest carved work. (*Pausan.*, 5, 11.) The Olympian deity was portrayed by the great Athenian artist in the sublime attitude and action conceived by Homer. (*Il.*, 1, 528, *seqq.*) The figure was of ivory and gold, and of such vast proportions that, though seated, it almost reached the ceiling, which suggested the idea that in rising it would bear away the roof. (*Strabo*, 354.) The head was crowned with olive. In the right hand it grasped an image of victory, and in the left a sceptre, curiously wrought of different metals, on which was perched an eagle. Both the sandals and vesture were of gold; the latter was also enriched with paintings of beasts and flowers by Panænus, the brother, or, as some say, the nephew of Phidias. (*Pausan., l. c.—Strabo, l. c.*) An enclosure surrounded the whole, by which spectators were prevented from approaching too near; this was also decorated with paintings by the same artist, which are minutely described, together with the other ornamental appendages to the throne and its supporters, by Pausanias. The ivory parts of the statue were constantly rubbed with oil as a defence against the damp (*Pausan.*, 5, 12), and officers, named *φαιδρυνταί*, or cleansers, were appointed to keep it well polished. The veil of the temple was of wool dyed with Phœnician purple, and adorned with Assyrian embroidery, presented by King Antiochus. Various other offerings are mentioned by Pausanias, to whom the student is referred for an account of these, as well as a description, &c., of the other buildings at Olympia. Among the altars, the most remarkable was that in the temple of Pelops. It was entirely composed of ashes collected from the thighs of victims, which, being diluted with water from the Alpheus, formed a kind of cement.—A conspicuous feature at Olympia was the Cronius, or Hill of Saturn, often alluded to by Pindar, and on the summits of which priests named Basilæ offered sacrifices to the god every year at the vernal equinox. (*Pind., Olymp.*, 10, 56.) Xenophon mentions (*Hist. Gr.*, 7, 4, 14) that, in a war waged by the Eleans with the Arcadians, Mount Cronius was occupied and fortified by the latter. Below that hill stood the temple of Lucina Olympia, where Sosipolis, the protecting genius of Elis, was worshipped. The stadium was a mound of earth, with seats for the Hellanodicæ, who entered, as well as the runners, by a secret portico. The hippodrome, which was contiguous to the stadium, was likewise surrounded by a mound of earth, except in one part, where, on an eminence, was placed the temple of Ceres Chamyne. Not far from this were the Olympic gymnasia, for all sorts of exercises connected with the games.—Olympia now presents scarcely any vestiges of the numerous buildings, statues, and monuments so elaborately detailed by Pausanias. Chandler could only trace "the walls of the cell of a very large temple, standing many feet high and well built, the stones all injured, and manifesting the labour of persons who have endeavoured by boring to get at the metal with which they were cemented. From a massive capital remaining, it was collected that the edifice had been of the Doric order." (*Travels*, vol. 2, ch. 76.) Mr. Revett adds, that "this temple appears to be rather smaller than that of Theseus at Athens, and in no manner agrees with the temple of the Olympian Jove." The ruins of this latter edifice, as Sir W. Gell reports, are to be seen towards the Alpheus, and fifty-five geographic paces distant from the Hill of Saturn. There are several bushes that mark the spot, and the Turks of *Lalla* are often employed in excavating the stones. Between the temple and the river, in the descent of the bank, are vestiges of the hippodrome, or buildings serving for the celebration of the Olympic games. These accompany the road to *Miracca* on the right for some distance. The whole valley is very beautiful. (*Cramer's Ancient Greece*, vol. 3, p. 95, *seqq.*)

Olympĭas, I. an Olympiad, or the space of time intervening between any two celebrations of the Olympic games. (*Vid.* Olympia I.) The Greeks computed time by means of them, beginning with B.C. 776, each Olympiad being regarded as equal to four years. The last one (the 304th) fell on the 440th year of the Christian era. (Consult remarks at the commencement of the article Olympia I.)—II. Daughter of Neoptolemus, king of Epirus, and wife of Philip, king of Macedon, by whom she had Alexander the Great. The conduct of Olympias had given rise to the suspicion that Alexander was not the son of Philip; and the brilliant career of the Macedonian conqueror made his flatterers assign to him for a parent the Father of the Gods. Olympias herself, in the intoxication of female vanity, hesitated not, at a later day, to sanction the story, and Jupiter was said to have approached her under the form of a serpent. (Consult *Wieland, ad Lucian. Pseudomant.*, § 13.—*Sueton., Vit. Aug.*, 92.—*Böttiger, Sabina*, p. 212.) The haughtiness of Olympias, or, more probably, her infidelity, led Philip to repudiate her, and contract a second marriage with Cleopatra, the niece of King Attalus. The murder of Philip, which happened not long after, has been attributed by some to her intrigues, though with no great degree of probability. Alexander, after his accession to the throne, treated her with great respect, but did not allow her to take part in the government. At a subsequent period, after the death of Antipater, Polysperchon, in order to confirm his power, recalled

Olympias from Epirus, whither she had fled, and confided to her the guardianship of the young son of Alexander. She now cruelly put to death Aridæus, son of Philip, with his wife Eurydice, as also Nicanor, the brother of Cassander, together with many leading men of Macedonia who were inimical to her interests. Her cruelties, however, did not remain long unpunished. Cassander besieged her in Pydna, and she was obliged to surrender after an obstinate siege, and was put to death. (*Vid.* Cassander.—*Justin*, lib. 7, 9, 11, 14, &c.)

Olympiodōrus, a name common to many individuals. The most deserving of our notice are the following: I. A native of Thebes in Egypt, flourished in the beginning of the fifth century of our era. He continued the history of Eunapius from 407 to 425 A.D. His work, entitled Ὕλη Ἱστορίας ("*Materials for History*"), or Ἱστορικοὶ λόγοι ("*Historical Narratives*"), consisted of twenty-two books. Only a fragment of it has been preserved by Photius. The work began with the seventh consulship of the Emperor Honorius, and was brought down to the accession of Valentinian. It was dedicated to the younger Theodosius. The historian appears to have been employed also on public business, for he mentions his having been sent on a mission to Donatus, king of the Huns. In his description of the African Oases, he speaks of wells being made to the depth of 200, 300, and even 500 cubits, and of the water rising up and flowing from the aperture. Some have supposed that these must have been Artesian wells. Olympiodorus was a heathen.—II. An Alexandrean philosopher, who flourished about the year 430 B.C. He is celebrated for his knowledge of the Aristotelian doctrines, and was the master of Proclus, who attended upon his school before he was 20 years of age. This philosopher is not to be confounded with a Platonist of the same name who wrote a commentary upon Plato. He is also to be distinguished from a peripatetic of a still later age, who wrote a commentary on the Meteorology of Aristotle.—III. A Platonic philosopher, who flourished towards the close of the sixth century. He was the author of Commentaries on four of Plato's dialogues, the first Alcibiades, the Phædon, Gorgias, and Philebus. The first of these contains a life of Plato, in which we meet with certain particulars relative to the philosopher not to be found elsewhere. This Olympiodorus was a native of Alexandrea, and enjoyed great reputation in that capital, as will appear from a distich appended to his commentary on the Gorgias. The title which his commentaries bear appears to indicate by the words ἀπὸ φωνῆς ("*from the mouth*" of Olympiodorus) that they were copied down by the hearers of the philosopher. Sainte-Croix, however, thinks that this phrase is merely employed to indicate that the doctrine contained in the commentaries was traditional in its nature. (*Magasin. Encycl.*, 3 ann., vol. 1, p. 195.) Fragments of the commentary on the Phædon are given in Fischer's edition of four Platonic dialogues (*Lips.*, 1783, 8vo), and in Foster's edition of five of Plato's dialogues (*Oxon.*, 1752, 8vo). Fragments of the commentary on the Gorgias were published by Routh, in his edition of the Gorgias and Euthydemus (*Oxon.*, 1784, 8vo). The commentary or scholia on the Philebus will be found in Stallbaum's edition of that dialogue (*Lips.*, 1820, 8vo). The commentary on the first Alcibiades forms the second part of Creuzer's *Initia Philosophiæ ac Theologiæ*, &c. (*Francf.*, 1820, 8vo).—IV. A native of Alexandrea, a peripatetic, who flourished during the latter half of the sixth century. He was the author of a commentary on the Meteorology of Aristotle, which was edited by Aldus, *Venet.*, 1551, fol. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 132, &c.)

Olympĭus, I. a surname of Jupiter at Olympia, where the god had a celebrated temple and statue, which passed for one of the seven wonders of the world. (*Vid.* Olympia II.)—II. A poet. (*Vid.* Nemesianus.)

Olympus, I. a celebrated mountain on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The highest summit in the chain, to which the name of Olympus was specially confined by the poets, was fabled to be the residence of the gods, and well deserved the honour. Travellers who have visited these shores dwell with admiration on the colossal magnificence of Olympus, which seems to rise at once from the sea to hide its snowy head amid the clouds. Dr. Holland, who beheld it from *Latochori* at its foot, observes, "We had not before been aware of the extreme vicinity of the town to the base of Olympus, from the thick fogs which hung over us for three successive days while traversing the country; but on leaving it, and accidentally looking back, we saw through an opening in the fog a faint outline of vast precipices, seeming almost to overhang the place, and so aërial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front towards the sea, and broken at intervals by deep hollows or ravines, which were richly clothed with forest-trees. The oak, chestnut, beach, plane-tree, &c., are seen in great abundance along the base and skirts of the mountain; and, towards the summit of the first ridge, large forests of pine spread themselves along the acclivities, giving that character to the face of the mountain which is so often alluded to by the ancient poets." (*Travels*, vol. 2, p. 27.) The modern name of the mountain with the Greeks is *Elimbo*, and with the Turks *Semavat Evi*. (*Kruse, Hellas*, vol. 1, p. 282.—*Cramer's Anc. Greece*, vol. 1, p. 211, *seqq.*) "Few of the Grecian mountains," remarks Dodwell, "soar to the height of Olympus." Plutarch (*Vit. Æmil. Paul.*), citing the philosopher Xenagoras, says that it is more than ten stadia in height, and M. Bernouille makes it 1017 toises (6501 English feet). It forms a gigantic mass, and occupies a very extensive space. Its southern side constitutes the boundary of Thessaly, and its northern base encloses the plains of Macedon. To the west it branches out towards Othrys, where its remote swells are blended with those of Pindus, which terminates in the Adriatic with the abrupt and stormy promontory of Acroceraunia. Its rugged outline is broken into many summits, from which circumstance Homer gives it the epithet of πολυδειράς. It is never completely free from snow, and Hesiod (*Theog.*, 118) characterizes it with the epithet of νιφόεις. Homer, in his Iliad, calls it ἀγάννιφος, whereas in his Odyssey he says that it is never agitated by the wind, rain, or snow, but enjoys a clear and luminous air. (*Il.*, 1, 420.—*Od.*, 6, 45.) Nothing is easier, says an ingenious author, than to reconcile these apparent contradictions. M. Boivin, indeed, employs for this purpose a climax of singular conjecture. He supposes a heavenly Olympus, which he turns upside down, with its foot in the heavens, where it never snows, and its summit towards the earth; to which part he conceives Homer gave the epithet of snowy. As the gods and mortals were Anticephali, he maintains that Homer imagined mountains to be in similar situations! (*Mem. de Litt. dans l'Hist. de l'Acad. des Inscr.*, &c., vol. 7.) But the poet represents the seat of the gods as on the summit of Olympus, under the clouds, and of course he does not imagine it turned upside down.—Olympus is full of breaks, glens, and forests, whence it had the epithets

of πολύπτυχος and πολυδένδρεος. (*Dodwell's Tour*, vol. 2, p. 105, *seqq.*)—Near the top Dodwell encountered large quantities of snow, and at last reached a part where the mountain became bare of all vegetation, and presented only a cap of snow and ice, on which it was impossible to be sustained or to walk. At this time it was the middle of July; the heat was extreme towards the base of the mountain, as well as in the plain, while the masses of snow near its summit gave no signs of melting. The view from the highest accessible part of Olympus is described as being very extensive and grand. The mountain seemed to touch Pelion and Ossa, and the vale of Tempe appeared only a narrow gorge, while the Peneus was scarcely perceptible. There are hardly any quadrupeds to be seen boyond the half height of Olympus, and scarcely do even birds pass this limit.—The idea has been started, on mere conjecture, however, that the name *Olympus* may have some reference to the idea of a "limit" or "boundary," and it is a curious fact that the positions of most, if not all, of the mountains that bear this name would seem to countenance the assertion. The most remarkable instances, after the one we have just been considering, are the following.—II. A range of mountains in the southwestern angle of Bithynia. Mount Olympus, the loftiest of the range, rose above Prusa, and was one of the highest summits in Asia Minor, being covered with snow during great part of the year. (*Browne's Travels*, in Walpole's Collection, vol. 2, p. 112.) The lower parts, and the plains at the foot, especially on the western side, had from the earliest period been occupied by the Mysians, whence it was generally denominated the Mysian Olympus. (*Plin.*, 5, 32.) Its sides were covered with vast forests, which afforded shelter to wild beasts, and not unfrequently to robbers, who erected strongholds there. (*Strab.*, 574.) We read in Herodotus, that, in the time of Crœsus, an immense wild boar, issuing from the woods of Olympus, laid waste the fields of the Mysians, and became so formidable that the inhabitants were obliged to send a deputation to the Lydian monarch to request his aid for deliverance from the monster. (*Herod.*, 1, 36.) The lower regions of this great mountain are still covered with extensive forests, but the summit is rocky, and destitute of vegetation. The Turks call it *Anadoli Dagh*. (*Cramer's Asia Minor*, vol. 1, p. 178.)—III. A mountain range of Lycia, on the eastern coast, above the Sacrum Promontorium. A city of the same name was situate in a part of the range. Mount Olympus would appear to be the chain to which Homer alludes in the Odyssey (5, 282, *seqq.*), under the name of the Solymæan mountains, whence he supposes Neptune to have beheld in his wrath Ulysses sailing towards Phœnicia. The mountains rising at the back of the perpendicular cliffs which line the shore in this quarter, attain to the height of six and seven thousand feet. The highest, as we learn from Captain Beaufort, bears the name of *Adratchan*, and appears to answer to the Olympus of Strabo. (*Caramania*, p. 43.—*Cramer's Asia Minor*, vol. 2, p. 257.)—IV. A city of Lycia, alluded to in the preceding paragraph. It ranked among the six communities of Lycia. (*Strab.*, 666.) Cicero also bears testimony to its importance and opulence. Having become the residence and haunt of pirates, it was captured by Servilius Isauricus, and became afterward a mere fortress. (*Cic. in Verr.*, 1, 21.—*Eutrop.*, 6, 3.—*Plin.*, 5, 27.) Strabo states that it was the stronghold of the pirate Zenicetus; and the situation was so elevated that it commanded a view of Lycia, Pamphylia, and Pisidia. (*Strab.*, 671.) We are indebted to Captain Beaufort for the discovery of the ruins of this place, which exist in a small circular plain, surrounded by the chain of *Adratchan* (*vid.* Olympus III.), and at a little distance from the sea. The only way leading to the site is by a natural aperture in the cliff; it is now called *Deliktash*, or "the perforated rock." (*Cramer's Asia Minor*, vol. 2, p. 257, *seq.*)—V. A mountain on the eastern coast of Cyprus, just below the promontory Dinaretum. It is now *Monte Santa-Croce*. This mountain had on it a temple sacred to Venus Acræa, from which women were excluded; the mountain itself was shaped like a breast. (*Strab.*, 683.—*Cramer's Asia Minor*, vol. 2, p. 379, 385.)

Olynthus, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toronaïcus. It was founded probably by the Chalcidians and Etrurians of Eubœa. (*Strabo*, 447.) Herodotus relates, that it was afterward held by the Bottiæi, who had been expelled from the Thermaïc Gulf by the Macedonians; but on the revolt of Potidæa, and other towns on this coast, from the Persians, it was besieged and taken by Artabazus, a commander of Xerxes, who put all the inhabitants to the sword, and delivered the town to Critobolus of Torone and the Chalcidians. (*Herod.*, 8, 127.) Perdiccas, some years after, persuaded the Bottiæi and Chalcidians to abandon their other towns and make Olynthus their principal city, previous to their engaging in hostility with the Athenians. (*Thucyd.*, 1, 58.) In this war, the Olynthians obtained some decisive advantages over that republic; and the expedition of Brasidas enabled them effectually to preserve their freedom and independence, which was distinctly recognised by treaty. From this time, the republic of Olynthus gradually acquired so much power and importance among the northern states of Greece, that it roused the jealousy and excited the alarm of the more powerful of the southern republics, Athens and Lacedæmon. The Olynthians, apparently proceeding on the federal system, afterward so successfully adopted by the Achæans, incorporated into their alliance all the smaller towns in their immediate vicinity; and, by degrees, succeeded in detaching several important places from the dominions of Amyntas, king of Macedonia, who had not the power of protecting himself from these encroachments. At length, however, a deputation from the Chalcidic cities of Apollonia and Acanthus, whose independence was at that time immediately threatened by Olynthus, having directed the attention of Sparta, then at the height of its political importance, to this rising power, it was determined, in a general assembly of the Peloponnesian states, to despatch an army of ten thousand men into Thrace. (*Xen., Hist. Gr.*, 5, 2, 14.) Teleutias, brother of Agesilaus, and one of the most distinguished commanders of Sparta, was appointed to conduct the war. Having collected his forces, and those of Amyntas and his allies, he marched against the Olynthians, who ventured to give him battle before their walls; but, after a well-fought action, they were compelled to take refuge within their city. In a skirmish, however, which happened not long after, the Peloponnesian forces, in their disorderly pursuit of a body of Olynthian cavalry close to the town, were thrown into confusion by a sortie of the enemy, which communicated such a panic to the whole army, that, notwithstanding the efforts of Teleutias to stop the flight of his troops, a total rout ensued, and he himself was slain. (*Hist. Gr.*, 5, 3.) This disaster, instead of disheartening, called forth fresh exertions on the part of the Spartan government. Agesipolis, one of the kings, was ordered to take the command, and prosecute the war with vigour. This young monarch had already obtained some advantages over the enemy, when he was seized with a disorder, which, baffling all remedies, soon proved fatal; he died at Aphyte, near the temple of Bacchus. Polybiades, his successor, had thus the credit of putting an end to the war; for the Olynthians, left to their own resources, found themselves unable to cope with their powerful

and persevering antagonists, and were at length forced to sue for peace, which was granted on condition that they should acknowledge their dependance on Sparta, and take part in all its wars. (*Xen., Hist. Gr.*, 5, 4, 27.) Olynthus, though awed and humbled, was far from being effectually subdued; and not many years elapsed before it renewed its attempts to form a confederacy, and again dismember the Macedonian states. In consequence of the alliance which it entered into with Amphipolis, once the colony of Athens, it became involved in hostilities with the Athenians, supported by Philip, son of Amyntas, who had just ascended the throne of Macedon; and Potidæa and Methone were successively wrested from its dominion. Indeed, Olynthus itself could not long have resisted such powerful enemies, had not jealousy, or some secret cause, spread disunion among the allies and induced them to form other designs. Shortly after, we find Philip and the Olynthians in league against Athens, with the view of expelling that power from Thrace. (*Demosth., Olynth.*, 2, p. 19.) Amphipolis was besieged and taken by assault; Potidæa surrendered, and was restored to Olynthus, which for a time became as flourishing and powerful as at any former period of its history. Of the circumstances which induced this republic to abandon the interests of Macedon in favour of Athens, we are not well informed; but the machinations of the party hostile to Philip led to a declaration of war against that monarch; and the Athenians were easily prevailed upon by the eloquence of Demosthenes to send forces to the support of Olynthus under the command of Chares. Although these troops were at first successful, it was evident that they were unable effectually to protect the city against the formidable army of Philip. The Olynthians, beaten in two successive actions, were soon confined within their walls; and, after a siege of some duration, were compelled to surrender, not without suspicion of treachery on the part of Eurysthenes and Lasthenes, who were then at the head of affairs. On obtaining possession of this important city, Philip gave it up to plunder, reduced the inhabitants to slavery, and razed the walls to the ground. (*Diod. Sic.*, 16, 53. — *Demosth., Phil.*, 3, p. 113.—*Justin*, 8, 4.—*Cramer's Anc. Greece*, vol. 1, p. 249, *seqq.*)

Ombos, a city of Egypt, a little north of Syene, on the eastern side of the Nile. The Antonine Itinerary calls it *Ambos* (p. 165), and Ptolemy, *Ombi* (Ὄμβοι. The edition of Erasmus has Ὄμβροι by a mistake of the press). Pliny speaks of the *Ombitis Præfectura*, whence we may conclude that Ombos was at one period the capital of a Nome. (*Plin.*, 5, 9.) Its position is now found in the name of *Koum-Ombo*, or *the Hill of Ombo*. Between the inhabitants of this place and Tentyra constant hostilities prevailed, the former adoring, the latter killing, the crocodile. A horrible instance of religious fury, which took place in consequence of their mutual discord, is the subject of the 15th satire of Juvenal. (Consult *Ruperti ad Sat. cit.*) In relation to the Ombites worshipping the crocodile, while the inhabitants of Tentyra and other places destroyed it, we may cite the explanation of two of the French *savans* (*Chabrol* and *Jomard, Descript. de l'Egypte*, vol. 1. — *Antiq.*, c. 4, p. 8, *seqq.*). They suppose, that the crocodile was revered by those cities which were more or less removed from the immediate vicinity of the Nile, by reason of its swimming towards them when the river began to overflow its banks, and thus bringing the first intelligence of the approach of the inundation. (Compare *Creuzer, Comment. Herod.*, p. 84.)

Omphăle, a queen of Lydia, daughter of Iardanus. She married Tmolus, who, at his death, left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Iphitus, Hercules fell into a malady, and was told by the oracle at Delphi that he would not be restored to health, unless he allowed himself to be sold as a slave for the space of three years, and gave the purchase-money to Eurytus as a compensation for the loss of his son. Accordingly, in obedience to the oracle, he was conducted by Mercury to Lydia, and there sold to Omphale. During the period of his slavery with this queen, he assumed female attire, sat by her side spinning with her women, and from time to time received chastisement at the hand of Omphale, who, arrayed in his lion-skin, and armed with his club, playfully struck him with her sandal for his awkward way of holding the distaff. He became by this queen the father of Agelaus, from whom, according to Apollodorus, came the race of Crœsus (ὅθεν καὶ τὸ Κροίσου γένος.—*Apollod.*, 2, 7, 7). Some writers make the Lydian Heraclidæ to have sprung from this union, and not the line of Crœsus; but the weight of authority is in favour of the opinion that the Heraclidæ of Lydia claimed descent from Hercules and a female slave of Iardanus. (*Creuzer, Fragm. Hist.*, p. 186, *seqq.* — *Hellanic. ap. Steph. Byz., s. v.* Ἀκέλη.—*Diod. Sic.*, 4, 31.—*Dio Chrysost., Orat.*, 4, p. 236, *b.*)—The myth of Hercules and Omphale is an astronomical one. The hero in this legend represents the Sun-god, who has descended to the ὀμφαλός (*omphalos*), or "navel" of the world, amid the signs of the southern hemisphere, where he remains for a season shorn of his strength. Hence the Lydian custom of solemnizing the festival of the star of day by an exchange of attire on the part of the two sexes; and hence the fable of the Grecian writers, that Hercules had assumed, during his servitude with Omphale, the garb of a female. (*Creuzer, Symbolik, par Guigniaut*, vol. 2, pt. 1, p. 179.) Walker, however, takes a moral view of the legend which we have just been considering, and regards it as expressing the abasement of power amid sensual indulgence. (*Analysis of Beauty*, p. 32.)

Oncæum, a town of Arcadia, near Thelpusa, on the banks of the river Ladon. The place was famed for a temple of Ceres, and the legend connected with it was as follows: When Ceres was in search of her daughter Proserpina, Neptune continually followed her. To elude him, she changed herself into a mare, and mingled with the mares of Oncus; but the seagod assumed the form of a horse, and thus became the father of the celebrated steed Arion. (*Pausanias*, 8, 25, 4.)

Onchesmus, a town of Epirus, on the coast, situate, according to Strabo (324), opposite the western extremity of Corcyra. Dionysius of Halicarnassus pretended that the real name of this place was Anchisæ Portus, derived from Anchises, the father of Æneas. (*Ant. Rom.*, 1, 32.) Cicero seems to refer to the port of Onchesmus when he speaks of the wind Onchesmites as having favoured his navigation from Epirus to Brundisium. (*Ep. ad Att.*, 7, 2. — *Cramer's Anc. Greece*, vol. 1, p. 96.) Pouqueville gives *Santi Quaranta* as the modern name of Onchesmus (vol. 2, p. 133), or, more correctly, of a small place near it (vol. 2, p. 104).

Onchestus, I. a river of Thessaly, rising near Cynoscephalæ, and falling into the Sinus Pelasgicus. It is supposed to correspond to the modern *Patrassi*. (*Liv.*, 33, 6.—*Polyb.*, 18, 3.—*Steph. Byz., s. v.*) Some have thought it to be the same with the river which Herodotus calls Onochonus (7, 196), but without any good reason. The Onochonus, whose waters were drained by the army of Xerxes, falls into the Peneus, and is probably the river *Rejani*. (*Cramer's Ancient Greece*, vol. 1, p. 390.)—II. A city of Bœotia, northwest of Thebes, and south of the lake Copaïs. It received its name from Onchestus, a son of Neptune, whose temple and grove are often celebrated by the

poets of antiquity, from Homer to Lycophron. Sir W. Gell noticed, on the ascent uniting Mount *Phaga* or Sphinx on the left, with the projecting hills from Helicon on the right, an immense tumulus of earth and stones, and many other vestiges, probably of Onchestus. (*Itin.*, p. 125.—*Cramer's Anc. Greece*, vol. 2, p. 231, *seqq.*)

Onesicrĭtus, a Cynic philosopher, a native of Ægina, and, according to Diogenes Laertius, a disciple of Diogenes of Sinope. He accompanied Alexander into Asia, and officiated as pilot to the principal vessel in the fleet of Nearchus. He wrote a history of Alexander's expedition, a work swarming with falsehoods and absurdities. (*Ælian, H. A.*, 16, 39.—*Diog. Laert.*, 6, 4.—*Sainte-Croix, Examen des Hist. d'Alex.*, p. 38.)

Onĭon, a city of Egypt, southwest of Heroöpolis. It was inhabited by Jews, who had a temple here, which continued from the time of Onias, who built it, to that of Vespasian. Onias was nephew to Menelaus, and the rightful successor to the priesthood at Jerusalem; but, being rejected by Antiochus Eupator, who made Alcimus high-priest, he fled to Egypt, and persuaded Ptolemy Philometor to let him build this temple there, about 173 B.C. This structure remained for the space of 248 years, when it was destroyed by order of Vespasian, after the fall of Jerusalem. (*Josephus, Ant. Jud.*, 14, 14.—*Id., Bell. Jud*, 1, 7.)

Onomacrĭtus, a Greek poet in the time of the Pisistratidæ, who is said to have written the "hymns of initiation" (τελεταί) ascribed to Orpheus. (*Vid.* Orphica.) He was accused also of interpolating the poems of Musæus, mention of which has already been made in another article. (*Vid.* Musæus.) The oracles of this latter poet were collected by Onomacritus, in compliance with the orders of Hipparchus; but the poet Lasus of Hermione having discovered the fraud committed by him in intermingling his own verses among the ancient predictions, Onomacritus was thereupon driven into exile as an impostor by Hipparchus. It appears that from this time it was no longer possible to distinguish what was genuine in the poetry of Musæus from what was mere interpolation. (*Herod.*, 7, 6.—*Pausan.*, 1, 22.)

Onosander, or, as Coray writes the name, Onesander, a Greek author and Platonic philosopher. Concerning the period in which he flourished, nothing more can be ascertained than that he lived about the middle of the first century. He was the author of a work of much celebrity, entitled, Στρατηγικὸς λόγος, being a treatise on the duties of a general. This production is the source whence all the works on this subject, in Greek and Latin, that were subsequently published, derived their origin. It is still held in estimation by military men. The best editions are, that of Schwebel, *Norimb.*, 1762, fol., and that of Coray, *Paris*, 1822, 8vo. Appended to the latter are the first elegy of Tyrtæus and a translation of Onosander, both in French. The profits of his edition were given to the unfortunate sufferers of Chios. (*Schöll, Hist. Lat. Gr.*, vol. 5, p. 261, *seqq.*)

Opheltes, son of Lycurgus, king of Nemea. Hypsipyle, the Lemnian princess, whom her countrywomen had sold into slavery when they found that she had saved her father, was nurse to the infant Opheltes, when the army of Adrastus marched to Nemea, on its way to Thebes. She undertook to guide the newcomers to a spring; and, for that purpose, left the child lying on the grass, where a serpent found and killed it. The Argive leaders slew the serpent and buried the child. Amphiaraus, the famous soothsayer and warrior, augured ill luck from this event, and called the child Archemorus (*Fate-beginner*), as indicative of the evils that were to befall the chieftains. His other name, Opheltes, is derived, according to the mythologists, from ὄφις, as he died by the bite of a *serpent*. Adrastus and the other chiefs then celebrated funeral games in his honour, which were the commencement of what were afterward called the Nemean games. (*Apollod.*, 3, 6, 4.—*Heyne, ad loc.*)

Ophir, a land which was known to the Hebrews and to the neighbouring nations as early as the time of Job, and was famed for producing such an abundance of excellent gold, that "the gold of Ophir" became a proverbial expression for fine gold. (1 *Chron.*, 29, 4.—*Job*, 22, 24.—*Id.*, 28, 16.—*Psalms*, 45, 9.—*Isaiah*, 13, 12.) The Septuagint version gives *Sophira* (Σοφιρά) as the name of the region; but various forms occur in the MSS., such as Σοφείρ, Σουφείρ, Σουφίρ, Σωφείρ, Σωφιρά, Σωφαρά. We meet with this last also in Josephus (*Ant. Jud.*, 8, 6, 4.—Consult *Havercamp, ad loc.*). The position of Ophir is very difficult to determine, and much diversity of opinion exists among biblical critics on the subject. We are informed in Scripture, that Solomon, in conjunction with Hiram, king of Tyre, sent a navy from Ezion-geber, at the head of the Red Sea, to Ophir, and that this navy returned, bringing four hundred and twenty (in Chronicles 450) talents of gold, sandal-wood (called, in our translation, almug or algum trees), and precious stones (1 *Kings*, 9, 26–28.—*Ib.*, 10, 11.—Compare 2 *Chron.*, 8, 17, 18; *Ib.*, 9, 10); and also that Jehoshaphat built ships of Tarshish to go to Ophir for gold (in *Chronicles* it is said that he built ships *to go to Tarshish*), which were wrecked at Ezion-geber. (1 *Kings*, 22, 48, 49. — Compare 2 *Chron.*, 20, 36, 37.) We are also told, in 1 *Kings*, 10, 22, that Solomon had at sea a navy of Tarshish with the navy of Hiram. Once in three years (or every third year) came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks.—Now, since both Solomon and Jehoshaphat built the navies bound for Ophir at Ezion-geber, at the head of the Red Sea, it is clear that we must seek for Ophir somewhere on the shores of the Indian Ocean; for it is highly improbable that Solomon's ships went farther than the Cape of Good Hope in one direction, or than the Indian Archipelago in the other: it is not likely, indeed, that they went so far either way. Nearly all the inquiries into the position of Ophir have proceeded on the assumption, that the passage in 1 *Kings*, 10, 22, refers to the same navy which is spoken of in 1 *Kings*, 9, 27, *seqq.*, and, consequently, that Tarshish and Ophir were visited in the same voyage. It has therefore been necessary for those who make this assumption not only to find a place which suits the description of Ophir, and which produces "gold, sandal-wood, and precious stones," but also to account for the "silver, ivory, apes, and peacocks" which were brought by the navy of Tarshish, and for the three years consumed in the voyage. But Tarshish was probably the same place as Tartessus in Spain; and therefore, if Tarshish and Ophir are to be connected, we must make the gratuitous supposition that there was another Tarshish in the East. Besides, Tarshish and Ophir are not mentioned together in the account of Solomon's voyages: the ships that went to Ophir (1 *Kings*, 9, 28) seem to have made only a single voyage, for the purpose of fetching only a specified quantity of gold, while the "navy of Tarshish," which "the king had" (not going to Ophir, but) "at sea," made its voyage every three years; and, moreover, the products of the two voyages were different, gold being the only article common to the two. For these reasons, Rennell appears to be correct in saying "that two distinct kinds of voyages were performed by these fleets: that to Ophir from the Red Sea, and that to the coast of Guinea (or to Tarshish, wherever it was) from the Mediterranean." (*Rennell, Geogr. of Herodotus*, vol. 2, p. 353.) The conjoint mention of Ophir and Tarshish, in the account of Jehoshaphat's navy, admits of easy explanation. Either there may be some mistake in the account in 2 *Chron.*, 20, 36, *seq.*,

which differs materially from that in 1 *Kings*, 22, 48, *seq.*, or "Tarshish" in the former passage may mean only "a distant voyage;" and we know that the phrase in the latter passage, "ships of Tarshish," is frequently used in the Old Testament for large, strong ships. The question, therefore, as to the position of Ophir must not be encumbered with any considerations that refer to Tarshish. (*Encycl. Us. Knowl.*, vol. 16, p. 447.)—The early Portuguese navigators believed that they had found Ophir in the modern *Sofala*, on the eastern coast of Africa, opposite the island of Madagascar, and this same opinion was subsequently maintained by Dapper (*Africa*, p. 395), Montesquieu, and Bruce (*Travels*, vol. 1, p. 352). The improbability, however, of this position being the true one, has been fully shown by Vincent (*Periplus*, p. 266) and Salt (*Voyage to Abyssinia*, p. 102). The chief ground, indeed, for so erroneous an opinion, seems to have been a supposed resemblance in name between *Sofala* and *Ophir*, or *Sophara*. Calmet places Ophir at the head waters of the Tigris and Euphrates, among the Taperes or Saspires; the gold being conveyed from this quarter, he supposes, to some harbour on the Persian Gulf. (*Dict. Bibl., s. v.*) Bochart makes two Ophirs, one in Arabia, near the Sabæi (*Geogr. Sacr.*, 2, 27.—*Op.*, vol. 2, col. 138), and the other in India. The former only of these, he thinks, was known to the Jews down to the time of Solomon, who, in conjunction with Hiram, king of Tyre, first sent an expedition to the latter. This latter Ophir he considers to be identical with *Ceylon*. (*Geogr. Sacr., l. c.—Op.*, vol. 2, ed. 141.) Wells places Ophir in India, in the vicinity of *Cabul*. (*Sacr. Geogr., s. v.*) Schleusner is in favour of Spain. (*Lex. Vet. Test.*, vol. 3, p. 75.) Tychsen also decides in favour of India, and supposes Ophir to have been one of the *Isles of Sunda*, an island called Ophir lying near Sumatra at the present day. (*De Commerc. et Navigat. Hebræorum*, &c.—*Comment. Gött.*, vol. 16, p. 164, *seqq.*) Michaelis supposes Ophir to have been in Arabia, and condemns the opinion of Bochart, who finds another in India, as already stated. (*Spicilegium, Geogr. Hebr. ext., pars.* 11, p. 184, *seqq.*) Prideaux, Gossellin (*Rech.*, vol. 2, p. 118), Vincent (*Periplus*, p. 265, *seqq.*), Niebuhr, and others, likewise declare for Arabia Felix, or the country of the Sabæi, where *Aphar* (*Saphar*) and the ruins of the ancient Himiarite dwellings make it probable to them that we must here look for the Ophir of Solomon. Mannert comes to the same conclusion. (*Geogr.*, vol. 10, pt. 1, p. 123.) It is most probable, therefore, that Ophir was in the southern part of Arabia. It is mentioned in connexion with the names of Arabian tribes, in *Genesis*, 10, 29. The "gold of Ophir" is spoken of in the book of *Job*, a work most probably of Arabian origin. The products of the voyage, too, might easily have been obtained from Arabia; for, though gold is not found there now, we have the testimony of many ancient writers that it was in ancient times. It is, however, very probable that Ophir was an emporium of the Phœnicians for their eastern trade; and, if so, the difficulty as to the productions is at once removed.—Before bringing this article to a close, it may not be amiss to notice the very singular opinion of Arius Montanus, who finds Ophir in Peru, the gold of *Parvaim* (2 *Chron.*, 3, 6) being, according to him, the gold of that country (*Peru-aim*). It is of this that Scaliger remarks, "*Puto Arium Montanum illius* jocularioræ *interpretationis auctorem esse.*" (*Scaliger, Epist.*, 237.)

Ophis, I. a small river of Asia Minor, forming part of the eastern boundary of Pontus. It rises in the mountains of the Tzani, and falls into the Euxine to the southwest of Rhizzæum. Reichard gives *Of* as the modern name. (*Arrian, Peripl. Eux.*—*Hudson, Geogr. Min.*, 1, 6.)—II. A river in Arcadia, running by Mantinea, and falling into the Alpheus. (*Paus.*, 8, 8.)

Ophiūsa (Ὀφιοῦσα) or Ophiussa (Ὀφιοῦσσα), a name given to many places in ancient geography, and referring to their having been, at one time or other, more or less infested by serpents (*ὄφις, a serpent*). The most worthy of notice are the following: I. An island in the Mediterranean, off the coast of Spain, and forming one of the Pityusæ, or Pine islands. By the Romans it was generally called *Colubraria*, a translation of the Greek name, and is now styled *las Columbretes*, or *Mont Colibre*. Strabo and Ptolemy confound it with Formontera. (*Ukert, Geogr.*, vol. 2, p. 471.)—II. A city of European Scythia, on the left bank of the river Tyras, which in Pliny's time was also called Tyra. The modern *Palanca*, not far from the mouth of the Dneister, is supposed to correspond to the ancient city. (*Pliny*, 4, 12.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 806.)—III. The earlier name of the island of Tenos. (*Plin.*, 4, 12.)—IV. One of the earlier names of the island of Rhodes. (*Plin.*, 5, 31.)

Opĭci, the same with the Osci. (*Vid.* Osci.) "That *Opicus*, *Opscus*, and *Oscus* are the same name, is expressly remarked," observed Niebuhr, "by Roman grammarians. (*Festus, s. v. Oscum.*) The Greek language adopted only the first form, and the last prevailed in the Latin." (*Rom. Hist.*, vol. 1, p. 54, *Cambridge transl.*)—Buttmann indulges in some curious speculations respecting this and other ancient names of cognate form. "There is a multiplicity of traces," he observes, "which concur in proving that in the word *Apis*, *Apia*, lies the original name of a most ancient people who inhabited the European coasts of the Mediterranean. The fabulous personages *Pelops*, *Cecrops*, *Merops*, compared with the names of countries and people, as the Peloponnesus and the Meropes (in Cos); and, in the same way, the names *Dryopes*, *Dryops; Dolopes*, *Dolops*, show that *Ops*, *Opes*, corresponding with the *Opici*, *Opsci*, in Italy, and meaning the same as *Apis*, were ancient names of people; and that the first syllable in those names served to distinguish the different families or tribes, as the *Pelopes*, *Cercopes*, *Meropes*, &c. The *Abantes* in Eubœa, the *Aones* in Bœotia, the *Ausones* and *Osci* in Italy, are but varieties of the same name." (*Lexilogus*, p. 154, *not., Fishlake's transl.*)

Opīma Spolia, spoils taken by a Roman general from a general of the enemy whom he had slain. They were dedicated to, and suspended in the temple of, Jupiter Feretrius. These spoils were obtained only thrice before the fall of the republic. The first by Romulus, who slew Acron, king of the Cæninenses; the next by A. Cornelius Cossus, who slew Lars Tolumnius, king of the Veientes, A.U.C. 318; and the third by M. Claudius Marcellus, who slew Viridomarus, a king of the Gauls, A.U.C. 530.

Opimĭus, L. Nepos, was consul 121 B.C. He made himself conspicuous by his inveterate hostility to Caius Gracchus, and was the leader in the affray which terminated with the death of the latter. He was afterward convicted of having received a bribe from Jugurtha, and was banished. He ended his days in great poverty and wretchedness at Dyrrhachium. (*Cic., Orat.*, 2, 132.—*Id., pro Planc.*, 69.—*Sall., Bell. Jug.*, 12.—*Vell. Paterc.*, 2, 6.) From all that we can gather relative to this individual, it would appear that he was a victim to the spirit of party. His conduct towards Caius Gracchus and his followers is represented as cruel in the extreme; and yet, when brought to trial by the tribune Duilius for having put to death a great number of citizens during his consulship without observing the forms of justice, he was acquitted through the powerful eloquence of the consul Papirius Carbo. So, again, his trial and condemnation for bribery are pronounced by Cicero (*pro Sextio*) decidedly unjust. (Compare *Schegk. ad Vell. Paterc.*, 2, 7.)—During the consulship of Opimius, the heat of the

summer was so great as to produce an extraordinary fertility and excellence in all the fruits of the earth throughout Italy. Hence the Opimian wine became famous to a late period. (*Vid.* Falernus.)

Opis, a city on the river Tigris, in Assyria, west of Artemita. It is probably the same with that which Pliny calls Antiochia. (*Herodotus*, 1, 189. — *Xen.*, *Anab.*, 2, 4.—*Pliny*, 6, 27.)

Opitergĭum, a city of Venetia in Northern Italy, on the right bank of the river Plavis. It is now *Odezzo*, a town of some consequence. (*Strabo*, 214.—*Pliny*, 3, 19.) The Opitergini Montes are in the neighbourhood of this place, and among them rises the Liquentia or *Livenza*.

Oppĭa Lex, by C. Oppius, a tribune of the commons, A.U.C. 540. It required that no woman should have in her dress above half an ounce of gold, nor wear a garment of different colours, nor ride in a carriage in the city or in any town, or within a mile of it, unless upon occasion of a public sacrifice. This sumptuary law was made during the public distresses consequent on Hannibal's being in Italy. It was repealed eighteen years afterward, on the petition of the Roman ladies, though strenuously opposed by Cato. (*Livy*, 34, 1.—*Tacit.*, *Ann.*, 3, 33.)

Oppiānus, an eminent Greek grammarian and poet of Cilicia, two of whose works are still extant under the titles "*Cynegetica*" (Κυνηγετικά), or "On Hunting;" and "*Halieutica*" (Ἁλιευτικά), or "On Fishing." The time and place of his birth are not fully agreed upon. Syncellus (*Chronogr.*, p. 352, *seq.*) and Jerome (*Chronic.*) place him in the reign of Marcus Aurelius Antoninus; but Sozomen (*Præf. ad Hist. Eccles.*), Suidas (*s. v.* Ὀππιανός), and others, make him to have lived in the time of Severus; and though Oppian, in both his poems, addresses the emperor by the name "*Antoninus*," it is more than probable that Caracalla is meant, as this appellation was conferred upon him when he was associated with his father in the empire (A.D. 198.—*Herodian*, 2, 10), and as this is the name by which he is commonly designated by the ancient historians, Herodian, Dio Cassius, &c. As to his birthplace, Suidas supposes it to have been Corycus, but the anonymous author of the Greek life of Oppian, and most other authorities, say that he was born at Anazarba, a city which also gave birth to Dioscorides. His father appears to have been a person of some consideration in his native city, for he was banished to the island of Melita, in the Adriatic, by Severus, for suffering himself to be so entirely engrossed by his philosophical studies as to neglect coming in person, along with his fellow-citizens, to pay his respects to the emperor, when, in taking a progress through Cicilia, the latter made his entrance into Anazarba. He was accompanied in his exile by his son Oppian, who had enjoyed the advantage of an excellent education under the superintendence of his father, and who now began to devote himself to poetry. Accordingly, he now composed his poem on fishing, and presented it to the Emperor Severus (*Sozomen*, *Præf. ad Hist. Eccles.*), or, more probably (*Suidas*, *s. v.* Ὀππιανός.—*Oppian*, *Halieut.*, 1, 3.—*Id. ib.*, 4, 5), to his son Caracalla, who was so much pleased with it that he not only repealed the sentence of his father's banishment, but also presented Oppian with a piece of gold for each verse that it contained. Suidas says that he received on this occasion 20,000 gold pieces; but he must have counted the verses contained in all Oppian's poems, since the Halieutica consisted of only about 3500. Reckoning the *aureus* at about $3 40 cts. of our currency, the sum received by the poet will be nearly $12,000. The verses of Oppian might therefore well be called χρυσᾶ ἔπη, "*golden verses*." (*Sozomen*, *l. c.*)—Oppian died of the plague shortly after his return to his native country, at the early age of thirty, leaving behind him three poems, on "*Hawking*" (Ἰξευτικά), "*Hunting*" (Κυνηγετικά), and "*Fishing*" (Ἁλιευτικά). — The Ἰξευτικά consisted of two books according to Suidas, or rather of five according to the anonymous Greek author of Oppian's life, and are no longer extant; but a Greek paraphrase in prose, by Eutecnius, of three books, was published in 1792 (*Havniæ*, 8vo, ed. E. Windingius), which is also inserted in Schneider's edition of Oppian, *Argent.*, 8vo, 1776.—The "*Cynegetica*" are written in hexameter verse, consist of about 2100 lines, and are divided into four books. They display a very fair knowledge of natural history, with which, however, a good many absurd fables are mixed up.—The "*Halieutica*" are also written in hexameter verse, and consist of five books, of which the first two contain the natural history of fishes, and the last three the art of fishing. In this poem, as in the "*Cynegetica*," the author displays considerable zoological knowledge, though it contains several fables and absurdities. The "*Halieutica*" are much superior to the "*Cynegetica*" in point of style and poetical embellishment, and it is partly on account of this great disparity that it has been supposed that the two poems were not composed by the same person. But there are other and stronger reasons in support of this opinion (which was first put forth by Schneider, in the preface to his first edition of Oppian's works), rendering it almost certain that, though by the universal consent of antiquity Oppian wrote a poem on hunting, yet it cannot be that which now goes under his name. Oppian was, as we have seen, a Cilician, but the author of the "*Cynegetica*" tells us distinctly, in two different passages, that his native place was a city on the Orontes in Syria (probably Apamea, lib. 2, v. 125, *seqq.* — *Ib.*, v. 156, *seq.*). Schneider supposes that the two Oppians were either father and son, or uncle and nephew. This opinion respecting two Oppians has been denied by Belin de Ballu, who published an edition of the "*Cynegetica*" in 1786, *Argent.*, 4to and 8vo, and who, as Dibdin says, "seems to have entered upon the task almost expressly with a determination to oppose the authority and controvert the positions of Schneider;" but it is only by altering the text in both passages (and that, too, not very skilfully) that he has been able to reconcile them with the commonly-received opinion that the poem is the work of Oppian. In Schneider's second edition he continues to hold his former opinion, and replies to the objections of Belin de Ballu. It appears, from an allusion to fishing and the sea deities, in the first book of the "*Cynegetica*" (v. 77, *seqq.*), that this poem was composed after the "*Halieutica*," and as a sort of supplement or companion to it; and this has tended to confirm the common opinion that both poems were written by the same author.—With regard to the poetical merits of Oppian, he seems to be one of those poets whose works have been more praised than read. Julius Cæsar Scaliger pronounces him to be "a sublime and incomparable poet, the most perfect writer among the Greeks, and the only one of them that ever came up to Virgil." (*Poët.*, 5, 9.) Sir Thomas Browne calls him "one of the best epic poets," and "wonders that his elegant lines should be so much neglected (*Vulgar Errors*, 1, 8); and if, as Rapin says, he is sometimes dry (*Reflex. sur la Poétique*, p. 176), it may fairly be accounted for and excused when we consider the unpropitious nature of his subject." His style is florid and copious, the language upon the whole very good, though (as is noticed by Heinsius, *ad Nonni Dionys.*, p. 197) it is now and then deformed by Latinisms.—The last and (as far as it goes) the best edition of Oppian's two poems is Schneider's second one, which unhappily is unfinished, *Lips.*, 8vo, 1813. The most complete edition is that published by Schneider in 1776, *Argent.*, 8vo, containing also the paraphrase of the "*Ixeutica*," by Eutecnius, to which we have already referred. Schneider published some addenda to this

edition in his *Analecta Critica, Francof.*, 1777, 8vo, *fascic.* 1, p. 31, *seqq.*—(*Encycl. Us. Knowl.*, vol. 16, p. 459, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 67.)

Ops, called also *Tellus*, the goddess of the Earth, and the same with the *Rhea* of the Greeks. (*Vid.* Rhea.) Another form of her name was *Opis*. The appellation *Ops* or *Opis* is plainly connected with *opes*, "wealth," of which the earth is the bestower; and her festival, the Opalia, was on the same day with the original Saturnalia. (*Macrob., Sat.*, 1, 10.—*Varro, L. L.*, 5, p. 57.—*Keightley's Mythology*, p. 525.)

Opus (gen. *Opuntis*), one of the most ancient cities of Greece, the capital of the Locri Opuntii, whose territory lay to the north of Bœotia. According to Strabo, it was fifteen stadia from the sea, and the distance between it and Cynus, its emporium, was sixty stadia. (*Strabo*, 425.) Livy places Opus, however, only one mile from the sea (28, 6).—This place is celebrated by Pindar as the domain of Deucalion and Pyrrha (*Ol.*, 9, 62), and by Homer as the birthplace of Patroclus. (*Iliad*, 18, 325.) The form of government adopted by the Opuntians was peculiar, since, as we learn from Aristotle, they intrusted the sole administration to one magistrate. (*Polit.*, 3, 16.) Plutarch commends their piety and observance of religious rites. Herodotus informs us that they furnished seven ships to the Greek fleet at Artemisium (8, 1). They were subsequently conquered by Myronides, the Athenian general. In the war between Antigonus and Cassander, Opus, having favoured the latter, was besieged by Ptolemy, a general in the service of Antigonus. It was occupied several years after by Attalus, king of Pergamus, in the Macedonian war; but, on the advance of Philip, son of Demetrius, he was forced to make a precipitate retreat to his ships, and narrowly escaped being taken. (*Livy*, 28, 6.)—The position of this town has not been precisely determined by the researches of modern travellers. (*Wheler's Travels*, p. 575.—*Melet., Geogr.*, 2, p. 323.—*Dodwell*, vol. 2, p. 58.—*Gell's Itinerary*, p. 229.) Its ruins are laid down, in Lapie's map, a little to the southwest of *Alachi*, and east of *Talanta*. (*Cramer's Anc. Greece*, vol. 2, p. 117, *seqq.*)

Oraculum, an oracle. The primary and proper signification of the term is that of a response from an oracle, and Cicero says that "*oracula*" were so called "quod inest in his *Deorum oratio*." (*Top.*, 20.) The word, however, is frequently employed to denote the place whence the answers of divinities, as regarded the events of the future, were supposed to be obtained. Oracular responses were called by the Greeks χρησμοί or μαντεῖα; the name μαντεῖον was also often given to the oracular place, or seat of the oracle.—Curiosity regarding the future, and the desire to penetrate its mysteries, are dispositions which excite a powerful control over the minds of men in every stage of society. Among nations that have made little advancement in civilization and intelligence, they operate with peculiar force; and in these dispositions, combined with the belief that the gods had both the ability and the inclination to afford the knowledge so eagerly sought after, the oracles of the pagan world had their origin. Of these oracles the most famous were those of Greece, and among them the three most noted were those of Dodona, Delphi, and Trophonius. In the number of other noted oracles of antiquity may be mentioned that of Jupiter Ammon in the deserts of Libya, of the Branchidæ in Ionia, of Pella in Macedonia, of the head of Orpheus at Lesbos, &c. There were also current in Greece numerous so-called prophecies, the production of individuals who were probably supposed to speak under a divine influence. Such were those of Bacis and Musæus, in which the battle of Salamis was predicted; and that of Lysistratus, an Athenian. (*Herod.*, 8, 96.)—Though the Romans had various modes of ascertaining the will of the deities, it does not appear that oracles, like those of Dodona or Delphi, were ever established among them; and we find that the oracles of Greece, and particularly the far-famed one of Delphi, were consulted by them on many important occasions. (*Livy*, 5, 15.—*Id.*, 22, 57, &c.)—The importance attached by the Greeks and Romans to oracular responses is a striking feature in the history of that people. Hardly any enterprise, whether public or private, of any moment, was undertaken without recourse being had to them, and their sanction being obtained. In later times, indeed, their influence was greatly diminished, and thus gradually fell into disrepute. Cicero affirms, that, long before his age, even the Delphic oracle was regarded by many with contempt; and there is little doubt that oracles were considered by philosophers as nothing different from what they really were, and by politicians as instruments which could be used for their purposes.—The modes in which oracular responses were delivered were various. At Dodona they issued from the sacred oaks, or were obtained from the sounds produced by the lashing of a brazen caldron. At Delphi they were delivered by the Pytha after she had inhaled the vapour that proceeded from the sacred fissure. At Memphis, a favourable or unfavourable answer was supposed to be returned, according as Apis received or rejected what was offered him. (*Vid.* Apis.) Sometimes the reply was given by letter: and sometimes the required information could be obtained only by casting lots, the lots being dice with certain characters engraven on them, the meaning of which was ascertained by referring to an explanatory table. Dreams, visions, and preternatural voices also announced the will of the divinities.—Bishop Sherlock, in his discourses concerning the use and intent of prophecy, expresses his opinion that it is impious to disbelieve the heathen oracles, and to deny them to have been given out by the Evil Spirit. Dr. Middleton, however, in his *Examination*, &c., confesses that he, for his own part, is guilty of this very impiety, and that he thinks himself warranted to pronounce, from the authority of the best and wisest heathens, and the evidence of these oracles, as well as from the nature of the thing itself, that they were all a mere imposture, wholly invented and supported by human craft, without any supernatural aid or interposition whatever. He adds that Eusebius declares that there were 600 authors among the heathens themselves who had publicly written against the reality of them. Although the primitive fathers constantly affirmed them to be the real effects of a supernatural power, and given out by the devil, yet M. de Fontenelle maintains, that while they preferred this way of combating the authority of the oracles, as most commodious to themselves and the state of the controversy between them and the heathens, yet they believed them at the same time to be nothing else but the effects of human fraud and contrivance, which he has illustrated by the examples of Clemens of Alexandrea, Origen, and Eusebius.—Another circumstance respecting the ancient oracles, which has given birth to much controversy, is the time when they ceased altogether to give responses. Eusebius was the first who propounded the opinion that they became silent ever after the birth of Christ; and many writers, willing thus to do honour to the author of Christianity, have given it their support. Milton makes allusion to this theory also in the most magnificent of all his minor poems, "*The Hymn of the Nativity.*" But the circumstance that may be made available for the purpose of poetical ornament happens unfortunately to be contrary to the fact. It appears from the edicts of the emperors Theodosius, Gratian, and Valentinian, that oracles existed, and were occasionally, at least, consulted as late as A.D. 358. About that period they entirely ceased, though for several centuries previous they had sunk very low in public esteem. So few resorted to them,

that it was no longer a matter of interest to maintain them. Towards this consummation Christianity powerfully contributed, by the superior enlightenment which it carried along with it wherever it was introduced, and by the display which it made of the falsehood and folly of the superstitions which it was destined to overthrow. (*Encycl. Us. Knowl.*, vol. 16, p. 464, *seq.*)—The Grecian oracles, or, at least, the most celebrated of them, were of foreign origin, and were established either by Egyptian or Phœnician strangers. (*Heeren, Ideen*, vol. 6, p. 94.—Compare *Knight's Inquiry*, § 43, 71, 223.) But it was impossible for these sacerdotal settlements to assume in Greece the aspect which they took in Africa. The character of the country and the spirit of the people were alike opposed to it. For though the popular religion in Greece was not wholly unconnected with politics, the state, having never, as in Egypt, been founded entirely upon religion, never made a temple its central point, these settlements, however, continued as oracles, of which the Greek stood in need both in public and private life. (*Heeren, Ideen, l. c.—Politics of Ancient Greece*, p. 78.) Somewhat analogous to this view of the subject is the position assumed by the advocates for the existence of early sacerdotal castes or colleges in Greece; and they consider the oracles as a remnant surviving the overthrow of sacerdotal power. Hence they undertake to explain why the oracles play so subordinate a part, and exercise so little influence in the earlier periods of Grecian history; for the struggle between the sacerdotal caste and the warlike portion of the population had been too recent for this, and the hatred of the latter was still ardent against those who had endeavoured to reduce them under their sway. (*Constant, de la Religion*, vol. 3, p. 369.) Homer speaks of no oracle except Dodona, and of that indirectly; no mention is made of Delphi in either of his poems. What had, however, been wrested by force from the sacerdotal caste, was in a great measure regained by the influence of these very oracles on the weak and superstitious. Everything that could tend to keep up a feeling of awe in the visiter was carefully exhibited. The seats of the oracles were established in the bosoms of forests, by the lonely sources of rivers, on wild and craggy mountains, in gloomy caves, but, above all, near the mansions of the dead; and, notwithstanding the efforts of philosophy, and the raillery and sarcasm of the comic muse, they succeeded in acquiring a power which often placed in the hands of their expounders the common fortunes of Greece.—The ambiguity of the oracular responses has always been a subject of remark: in this, indeed, all the artifice and adroitness of the priests directly centred. Every prediction was susceptible of a double meaning, and the veracity of the gods in this way remained safe from impeachment. It must be remarked, however, that this fatal ambiguity on the part of the oracles does not confine itself merely to the ages of tradition and fable. On the contrary, it becomes more frequent the more men part with the improper and degrading notions of the deity which they had originally entertained. As long as men are still sufficiently rude and ignorant to believe the gods capable of voluntary falsehood, the predictions of oracles need be marked by no ambiguity; a deviation from truth on the part of the deity is in such a condition of society regarded merely as a mark of divine anger. But when the character of the gods is better understood, and when their attributes are made to assume a more perfect and becoming form, their honour is consulted, and the hypothesis of intentional falsehood on their part is no longer admitted. The predictions of Jupiter in the Iliad are false, but not obscure, whereas the oracles mentioned in Herodotus are obscure in order not to be false. Thus it is not merely Laïus who, by exposing his newly-born child, prepares the accomplishment of the very prediction which he believed he was eluding: it is not Crœsus alone who rushes to his own destruction by marching against the King of Persia, because the gods had announced to him that, by crossing a certain river, he would overthrow a great empire; at a much later period than all this we find the Pythoness inducing the Lacedæmonians by a response of similar ambiguity to engage in a war with the Tegæans, who put them to the rout (*Herod.*, 1, 66); and again we see the oracle of Dodona, in counselling the Athenians to establish themselves in Sicily, excite them to engage in a war with Syracuse, which proved the primary cause of their downfall and ruin, while all the time the Sicily indicated by the oracle was merely a small hill in the neighbourhood of Athens. (*Pausan.*, 8, 2.) In fine, it was at a period characterized by the general diffusion of mental culture that Epaminondas, who had always avoided maritime expeditions, because the gods had warned him to beware of *pelagos*, that is, as he thought, the sea, died in a wood which bore this name in the vicinity of Mantinea. These anecdotes, whether we regard the occurrences connected with them as authentic facts or otherwise, serve nevertheless to show the prolongation of popular belief on this all-engrossing topic.—When a religion has fallen and been succeeded by another, the more zealous advocates of the new belief sometimes find themselves in a curious state of embarrassment. So it is with regard to the heathen system and the Christian code. Among the numerous oracles given to the world in former days, some have chanced to find a remarkable accomplishment; and the pious but ill-judging Christian, unable to ascribe them to deities in whom man no longer believes, is driven to create for them a different origin. "God," says Rollin, "in order to punish the blindness of the heathen, sometimes permits evil spirits to give responses conformable to the truth." (*Hist. Anc.*, 1, 387.) The only evil spirit which had an agency in the oracular responses of antiquity was that spirit of crafty imposture which finds so congenial a home among an artful and cunning priesthood. (*Constant, de la Religion*, vol. 3, p. 369, *seqq.*)

Orbilĭus Pupillus, a grammarian of Beneventum, who was the first instructor of the poet Horace. He came to Rome in his 50th year, in the consulship of Cicero. From the account which Suetonius gives of him, as well as from the epithet "*plagosus*" applied to him by Horace, he appears to have been what we would call at the present day a rigid disciplinarian. Orbilius, in early life, had served as a soldier. On settling at Rome he acquired more fame than profit, and is said to have alluded to his poverty in one of his writings. He published also a work entitled "*Perialogos*," containing complaints against parents on account of the treatment which instructors of youth were accustomed to receive at their hands. Orbilius reached nearly his 100th year, and for a long time before his death had completely lost his memory. A statue was erected to him at Beneventum. He left a son, named also Orbilius, who, like himself, was an instructor. (*Sueton., de Illustr. Gramm.*, 9.—*Horat., Epist.*, 2, 1, 71.)

Orcădes, islands to the north of Britain, answering to the modern *Orkney* and *Shetland* isles. They are supposed to have been first discovered by the fleet of Germanicus when driven in this direction by a storm. Agricola afterward made the Romans better acquainted with their existence as islands, separate from the mainland of Britain, when he circumnavigated the northern coast of that country. Mela (3, 6), following the oldest accounts, makes the number of these islands to be thirty, and this statement is received by subsequent writers, with the exception of Pliny (4, 16), who gives forty as the amount, provided the reading be correct. Orosius, in a later age, would seem to have had more recent information on this point, since

he states the number at thirty-three, of which twenty, according to him, were inhabited, and the remaining thirteen deserted.—The *Orkneys* at the present day are still called Orcades by the French. They are separated from the northern extremity of Scotland by the Pentland Straits or Frith, in which the sea is so boisterous that the surf upon the rocks spreads a fine rain to a league's distance within the land: no wind, however strong, will enable the mariner to stem the current in this place. The group consists of 67 islands and islets, 27 of which are inhabited. Red sandstone is the prevailing rock. The soil of some of the islands is of inferior quality, but that of others is excellent. The *Shetland* or *Zetland* islands are eighty-six in number, of which forty are inhabited. They contain granite and rocks of igneous origin, with red sandstone: their vegetation is poorer than that of the Orkneys, and their soil for the most part is marshy. (*Malte-Brun*, vol. 8, p. 684.)

Orchomĕnus. I. a celebrated city of Bœotia, near the Cephissus, and to the northwest of the Lake Copais. It was the second city of the land, and at one time even rivalled Thebes itself in wealth, power, and importance. Its first inhabitants are said to have been the Phlegyæ, a lawless race, who regarded neither gods nor men, but laid the whole country under contribution by their frequent and daring robberies. (*Hom., Hymn. Apoll.*, 278.—*Schol. in Apollon. Rhod.*, 1, 735.—*Hom., Il.*, 13, 302.—*Pausan.*, 9, 36.) Pausanias, however, reports that a city named Andreïs existed before the time of Phlegyas, who is said to have been a son of Mars. The Phlegyæ having been destroyed by the gods for their impiety, with the exception of a small remnant who fled into Phocis, were succeeded by the Minyæ (*vid.* Minyæ), who are commonly looked upon as the real founders of Orchomenus, which thence obtained the surname of "the Minyean." (*Od.*, 11, 283.—*Pind., Ol.*, 14, 1.—*Apoll. Rhod.*, 3, 1094.—*Thucyd.*, 4, 36.) At this period Orchomenus became so renowned for its wealth and power that Homer represents it as vying with the most opulent cities in the world. (*Il.*, 9, 381.) These riches are said to have been deposited in a building erected for that purpose by Minyas, and which Pausanias describes as an astonishing work, and equally worthy of admiration with the walls of Tyrins or the pyramids of Egypt (9, 36). Thebes was at that time inferior in power to the Minyean city, and in a war with Erginus, king of the latter, was compelled to become its tributary. (*Strabo*, 414.—*Pausan., l. c.*) As another proof of the wealth and civilization to which Orchomenus had attained, it is mentioned that Eteocles, one of its early kings, was the first to erect and consecrate a temple to the Graces (*Strab., l. c.*—*Pausan.*, 9, 35), whence Orchomenus is designated by Pindar (*Pyth.*, 12, 45) as the city of the Graces. In a war waged against Hercules, its power, however, was greatly impaired, though at the period of the Trojan war it still retained its independence, since we find it mentioned by Homer as a separate principality, distinct from Bœotia. (*Il.*, 2, 511.) It appears to have joined the Bœotian confederacy about six years after the siege of Troy (*Strabo*, 410), and Thucydides informs us in his time it was no longer termed the Minyean, but the Bœotian Orchomenus (4, 76.—Compare *Herod.*, 8, 34). It was occupied by the Lacedæmonians at the time they held the Cadmean citadel, but joined the Thebans after the battle of Leuctra. (*Diod. Sic.*, 15, 57.) The latter, however, being now in the height of their ascendency, not long after made an expedition against Orchomenus, and, having seized upon the town, put to death the male inhabitants, and enslaved the women and children. (*Diod. Sic.*, 15, 79.—*Pausan.*, 9, 15.) The pretext for this was an attempt on the part of some Orchomenian horsemen, 300 in number, to get possession of Thebes, in conjunction with certain exiles from the latter city. During the sacred war Orchomenus was twice in the possession of Onomarchus and the Phocians (*Diod. Sic.*, 16, 33), but on peace being concluded it was given up by Philip to the Thebans. (*Demosth., de Pac.*, p. 62.—*Phil.*, 2, p. 69.) Orchomenus was not restored to liberty and independence till the time of Cassander, when that prince rebuilt Thebes. (*Pausan.*, 9, 3.) It is mentioned by Dicæarchus as existing at this period. (*Stat., Græc.*, 96. —Compare *Plut., Vit. Syll.*—*Arrian, Exp. Al.*, 1, 9.)—According to the accounts of modern travellers, the ruins of Orchomenus are to be seen near the village of *Scripou*. Dodwell says, "This celebrated city still exhibits traces of its former strength, and some remains of its early magnificence. The Acropolis stands on a steep rock, rising close to the west of the lower town; the Cephissus winds at its southern base. The walls, which extend from the plain to the summit of the hill, enclose an irregular triangle, the acuter angle of which terminates at the summit of the rock, which is crowned with a strong tower, the walls of which are regularly constructed. In the interior a large cistern is formed in the solid rock; ninety-one steps are cut in the rock, and lead up to the tower, the position of which is remarkably strong. It commands an extensive view over Phocis and Bœotia, while the distant horizon is terminated by the mountains of Eubœa" (vol. 1, p. 229). At the eastern foot of the Acropolis the same antiquary observed some remains of the treasury of Minyas. "The entrance is entire, though the earth, being raised above its ancient level, conceals a considerable part of it, as only six large blocks, which are of regular masonry, remain above ground. The whole building is of white marble, which must have been brought from a great distance, as the nearest quarries are those of Pentelicus." Mr. Dodwell found by approximation the diameter of the building to have been upward of sixty-five feet, which shows it to have been far superior to the treasury at Mycenæ. "The architecture of that portion which remains is composed of a single block, fifteen feet four inches in length, the breadth six feet three inches, the thickness three feet three inches, and it weighs at least twenty-four tons" (vol. 1, p. 227). Sir W. Gell says, "It has been a dome, formed by approaching blocks, laid in horizontal courses, which do not diverge from a centre like the principle of an arch. The interior of the building was in the form of a cone, or, rather, beehive. There seem to be two other treasuries very near, but buried. Hence there is a steep ascent to the citadel, passing some huge blocks in the way." In the monastery of *Scripou* are several inscriptions, with the name of the city written Erchomenos. This appears also in the coins of the city, where the epigraph is EPX. instead of OPX. In others of more recent date it is OPXOMENIΩN. (*Cramer's Anc. Greece*, vol. 2, p. 244, *seqq.*) With regard to the form Erchomenos, the remarks of Bast may be consulted. (*Lettre Critique à Boissonade sur Anton. Lib.*, p. 123.—Compare *Müller, Orchomenos und die Minyer*, p. 129.)—II. A city of Arcadia, some distance to the northwest of Mantinea. It was first situated on the summit of a hill, but was afterward, as we learn from Pausanias, removed to the plain below. Tradition assigned its foundation to Orchomenus, the son of Lycaon (*Pausan.*, 8, 3), and its antiquity is farther evinced by Homer's mention of it in the catalogue of ships. (*Il.*, 2, 605.) Orchomenus sent 120 soldiers to Thermopylæ (*Herod.*, 7, 102) and 600 to Platæa (9, 28). In the Peloponnesian war, this town, being in alliance with Sparta, was besieged and taken by the Argives and Athenians. (*Thucyd.*, 5, 61.) Several years after that event it fell into the power of Cassander (*Diod. Sic.*, 19, 63), but, having at length regained its independence, joined

the Achæan league. Surprised again by Cleomenes, it was retaken by Antigonus Doson, who placed there a Macedonian garrison. After his death, however, it appears to have reverted to the Achæans. (*Polyb.*, 2, 46.—*Id.*, 2, 54.—*Id.*, 4, 6.—*Strabo*, 338.) The plain of Orchomenus was in a great measure occupied by a small lake, formed by the rain-water which descended from the surrounding hills: one of these, situated over against the town, was named Trachys. The modern village of *Kalpaki* is built on the ruins of Orchomenus. (*Cramer's Anc. Greece*, vol. 3, p. 306, *seqq.*)—III. A city of Thessaly, on the confines of Macedonia. (*Schol. in Apoll. Rhod.*, 2, 1186.—*Van Staveren, ad Hygin., fab.*, 1.—*Müller, Orchomenos und die Minyer*, p. 249.)—IV. A city of Pontus, according to the scholiast on Apollonius Rhodius (2, 1186). Consult the remarks of Müller (*Orchomenos*, &c., p. 288).

Orcus, the god of the lower world, in the old Latin religion, corresponding to the Hades or Pluto of the Greeks. Verrius says that the ancients pronounced *Orcus* as if written *Uragus*, or, rather, *Urgus*, whence it would signify the *Driver* (from *urgeo*), answering to the Hades-Agesilaus of the Greeks. This etymology, however, is very doubtful. (*Festus, s. v.*—*Keightley's Mythology*, p. 527.)

Ordovices, a people of Britain, occupying what would correspond at the present day to the northern portion of *Wales*, together with the isle of *Anglesey*. (*Tacit., Hist.*, 12, 33.—*Mannert, Geogr.*, vol. 2, pt. 2, p. 187.) It was probably owing to the nature of their country, and to the vicinity of Deva, now *Chester*, where a whole Roman legion was quartered, that the Romans had so few towns and stations among the Ordovices. Mediomanium was their capital, and was probably situated at *Maywood* or *Meifad*, in *Montgomeryshire*. (*Mela*, 3, 6.—*Plin.*, 4, 16.—*Mannert, l. c.*)

Oreădes, nymphs of the mountains, so called from the Greek ὄρος, "*a mountain.*" Another form of the name is Orestiades ('Ορεστιάδες). They generally attended upon Diana, and accompanied her in hunting. (*Virg., Æn.*, 1, 504.—*Ovid, Met.*, 8, 787.—*Hom., Il.*, 6, 420.)

Orestæ, a people of Epirus, situate apparently to the southeast of the Lyncestæ, and, like them, originally independent of the Macedonian kings, though afterward annexed to their dominions. At a later period, having revolted under the protection of a Roman force, they were declared free on the conclusion of peace between Philip and the Romans. (*Liv.*, 33, 34.—*Id.*, 42, 38.) Their country was apparently of small extent, and contained but few towns. Among these Orestia is named by Stephanus Byzantinus, who states it to have been the birthplace of Ptolemy, the son of Lagus. Its foundation was ascribed by tradition to Orestes. This is probably the same city called by Strabo (326) Argos Oresticum, built, as he affirms, by Orestes. Hierocles also (p. 641) recognises an Argos in Macedonia. (*Cramer's Ancient Greece*, vol. 1, p. 197.)

Orestes, son of Agamemnon and Clytemnestra. On the assassination of Agamemnon, Orestes, then quite young, was saved from his father's fate by his sister Electra, who had him removed to the court of their uncle Strophius, king of Phocis. There he formed an intimate friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of avenging his father's death, by slaying his mother and Ægisthus. (*Vid.* Clytæmnestra and Ægisthus.) After the murder of Clytemnestra, the Furies drove Orestes into insanity; and when the oracle at Delphi was consulted respecting the duration of his malady, an answer was given that Orestes would not be restored to a sane mind until he went to the Tauric Chersonese, and brought away from that quarter the statue of Diana to Argos. It was the custom in Taurica to sacrifice all strangers to this goddess, and Orestes and Pylades, having made the journey together, and having both been taken captive, were brought as victims to the altar of Diana. Iphigenia, the sister of Orestes, who had been carried off by Diana from Aulis when on the point of being immolated (*vid.* Aulis and Iphigenia), was the priestess of the goddess among the Tauri. Perceiving the strangers to be Greeks, she offered to spare the life of one of them, provided he would carry a letter from her to Greece. This occasioned a memorable contest of friendship between them, which should sacrifice himself for the other, and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter. The letter was for Orestes, and a discovery was the consequence. Iphigenia, thereupon, on learning the object of their visit, contrived to aid them in carrying off the statue of Diana, and all three arrived safe in Greece. Orestes reigned many years in Mycenæ, and became the husband of Hermione, after having slain Neoptolemus. (*Vid.* Hermione and Pyrrhus I.)—Such is the ordinary form of the legend of Orestes. The tragic writers, of course, introduced many variations. Thus, it is said, that when the Furies of his mother persecuted him, he fled to Delphi, whose god had urged him to commit the deed, and thence went to Athens, where he was acquitted by the court of Areopagus. (*Æschyl., Eumen.*—Compare *Müller, Eumen.*)—Orestes had by Hermione two sons, Tisamenus and Penthilus, who were driven from their country by the Heraclidæ. (*Apollod.*, 2, 8, 5.—*Eurip., Orest.*—*Soph., Electr.*—*Æschyl., Agam.*, &c.)

Orestēum or Oresthēum, called by Pausanias (8, 3) Oresthasium, a town of Arcadia, southeast of Megalopolis, in the district of Oresthis. Its ruins, according to Pausanias, were to be seen to the right of the road leading from Megalopolis to Tegæa (8, 44). Allusion is made to it by Euripides. (*Orest.*, 1643.—*Electr.*, 1273.) It would seem from Thucydides and Herodotus to have been on the road from Sparta to Tegæa. (*Thucyd.*, 5, 64.—*Herod.*, 9, 11.) Orestes died here. (*Cramer's Anc. Greece*, vol. 3, p. 347.)

Orestīa. *Vid.* Orestæ.

Orestĭas, the primitive name of Adrianopolis, in Thrace, and which the Byzantine authors frequently employ in speaking of that city. The name is derived from the circumstance of Orestes having purified himself on this spot after the murder of his mother. Three rivers had here their confluence, the Hebrus, receiving the Ardiscus or *Arda* on one side, and the Tonsus or *Tonza* on the other. (*Vid.* Adrianopolis.)

Oretāni, a people of Hispania Tarraconensis, whose territory is supposed to have corresponded to the eastern part of *Estremadura*, the middle section of *La Mancha*, the eastern extremity of *Jaen*, and the northern extremity of *Grenada*. (*Liv.*, 21, 11.—*Id.*, 35, 7.—*Plin.*, 3, 3.—*Polyb.*, 10, 38.—*Id.*, 11, 20.)

Orĕus ('Ωρεός), an ancient city of Eubœa, in the northeastern part of the island, founded, as was said, by an Athenian colony. It was situate in the district of Ellopia. (*Strabo*, 445.) Scymnus of Chios, however, ascribes a Thessalian origin to the place. Its primitive name was Histiæa, and it retained this appellation until, having endeavoured to shake off the galling yoke of Athens, after the close of the Persian war, it met with a cruel punishment at the hands of that power. The inhabitants were expelled, and Athenian colonists were sent to occupy the lands which they had evacuated. (*Thucyd.*, 1, 115.) Strabo, on the authority of Theopompus, informs us, that the Histiæans withdrew on this occasion to Macedonia (*l. c.*). From henceforth we find the name of the place changed to Oreus, which at first was that of a small place dependant on Histiæa, at the foot of Mount Telethrius, and near the spot called Drymos, on the banks of the riv-

er Callas. Thucydides first notices Oreus at the close of his history, as the last place retained by the Athenians in Eubœa (8, 95). From Xenophon we learn, that, having been subsequently occupied by the Lacedæmonians, who had expelled Neogenes the tyrant, it revolted from them previous to the battle of Leuctra. (*Hist. Gr.*, 5, 4, 57.) After that period we find Histiæa, or Oreus, governed by another tyrant named Philistides, who, as Demosthenes asserts, was secretly supported and befriended by Philip of Macedon (*Phil.*, 3, p. 125): he was afterward defeated and slain by the Athenians and Chalcidians. (*Steph. Byz., s. v.*) Æschines, on the other hand, cites a decree of Oreus, to prove that Demosthenes had been bribed by the citizens of that town. (*Æsch. in Ctes.*, p, 68.)—In the second Punic war, Oreus, when besieged by Attalus and Sulpicius, a Roman general, was betrayed into their hands by Plator, who had been intrusted by Philip with the command of the place. (*Liv.*, 28, 6.) It must have been restored, however, to that monarch on peace being concluded; for, in the Macedonian war, we find it sustaining another obstinate siege against the same enemies, when it was taken by assault. (*Liv.*, 31, 46.—*Polyb.*, 11, 6.—*Id.*, 18, 28.) This city no longer existed in Pliny's time (4, 12). Its ruins are still to be seen near the coast, opposite to Cape *Volo* of Thessaly. (*Cramer's Anc. Greece*, vol. 2, p. 126.)

Orgetŏrix, a nobleman of the Helvetii, the most conspicuous for rank and riches of any of his countrymen. He attempted to possess himself of the chief power in his native state, and was, in consequence, summoned to trial. His retainers, however, assembled in great numbers, and prevented the case from being heard. He died not long after, having fallen, as was supposed, by his own hands. (*Cæs., B. G.*, 1, 2, *seqq.*)

Oribasĭus, an eminent physician, and the intimate friend of the Emperor Julian, was born at Sardis, in Lydia, according to Suidas and Philostorgius (*Hist. Eccles.*, 7, 15), or, rather, according to Eunapius (*De Vitis Philosoph. et Sophist.*), who was his contemporary, at Pergamus, a celebrated city of Mysia, and the birthplace of Galen. After enjoying the advantages of a good education, he became a pupil of Zeno, an able physician of Cyprus, to whom the Emperor Julian addressed a letter, still extant. (*Epist.*, 47.) Oribasius soon became so famous in the practice of his profession, as to induce Julian, upon being raised to the rank of Cæsar, to take him with him into Gaul as his physician, A.D. 355. Julian always held him in high esteem; and, indeed, he owed him a debt of gratitude, if, as Eunapius asserts, Oribasius aided in procuring for him the empire. How this was effected by Oribasius, the writer just mentioned does not state, and history is silent on the subject. It is this circumstance which has led Boissonade, the last editor of Eunapius, to doubt the accuracy of the meaning commonly attached to the words of this writer. He asks whether the passage in question, Ὁ δὲ τοσοῦτον ἐπλεονέκτει ταῖς ἀλλαις ἀρεταῖς, ὥστε καὶ βασιλέα τὸν Ἰουλιανὸν ἀπέδειξε, may not in fact mean that Oribasius had instilled into the bosom of Julian, both by precept and example, such virtues as made him *truly a king*? But, however this may be, it is certain that they were upon the most intimate terms, as is proved by one of Julian's letters, addressed to Oribasius, which still remains (*Epist.*, 17), and is, at the same time, a monument of their superstition and pagan idolatry. When Julian succeeded to the empire, A.D. 361, he raised Oribasius to the rank of quæstor of Constantinople, and afterward sent him to consult the oracle at Delphi, whence he brought back the celebrated answer, that the oracles had ceased to utter predictions. (*Cedrenus, Chronic.*, p. 304, *ed. Paris*, 1647.) Oribasius accompanied the emperor in his expedition against Persia, and was present at his death. He afterward fell into disgrace through the envy of his enemies, had all his estate confiscated, and was banished by Valentinian and Valens. He supported his misfortunes with fortitude, and by his medical talents gained so much love and reverence, that the *barbarians* (as they were called) to whom he had come began almost to adore him as a god. At last the emperors, feeling the loss of his professional skill, recalled him from banishment, restored his confiscated fortune, and loaded him with honours. He was still alive when Eunapius, who was his intimate friend, wrote his account of his life, which is placed by Lardner about the year 400; and as this was more than 50 years after his attending Julian in Gaul, he must have lived to a good old age. There are in the Greek Anthology two epigrams written in honour of him.—Oribasius composed, by order of the Emperor Julian, an abridgment of the works of Galen, under the title of Πραγματεία ἰατρική ("*Treatise on Medicine*"), in four books, a compilation entirely lost. He afterward, at the instance of the same monarch, made a collection of extracts from the writings of previous physicians; these he arranged in methodical order, and distributed into seventy books, as the title of the compilation indicates, Ἑβδομηκοντάβιβλος. (*Photius, Cod.*, 217.) Suidas, however, says that it consisted of seventy-two. Of this large work we possess rather more than one third part, namely, books 1–15. 24, 25, 43, 44, 45, 46, 47, 48, 49, 50. Dietz states, in the preface to his unedited "*Scholia in Hippocratem et Galenum*" (*Regim. Pruss.*, 1834, 2 vols. 8vo), that he discovered two more books that had been overlooked by Mai, but does not specify which they are. These he intended to insert in their proper places in the new edition of Oribasius which he was preparing for the press at the time of his death. Among these are books 43d to 47th inclusive, which treat of various matters connected with surgery, and are taken from the works of Galen, Heliodorus, Archigenes, Asclepiades, and other ancient writers on medicine. Oribasius subsequently made an abridgment of this great work, which he entitled Σύνοψις, in nine books. Although these two works are merely compilations, they are, notwithstanding, important for the history of the healing art; besides, the paraphrases of Oribasius serve frequently to explain passages in the originals which would otherwise be difficult to understand. Oribasius finally composed a treatise on *Simples* (Εὐπορίστια), in four books. A commentary on the Aphorisms of Hippocrates, which exists merely in a Latin translation, has been erroneously ascribed to him; it is the work of a Christian writer, who, in order to make the production pass for an ancient one, feigned that it had been composed by order of Ptolemy Euergetes. (*Encycl. Us. Knowl.*, vol. 17, p. 10.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 248, *seqq.*)—"Oribasius," observes Mr. Adams, "is the first medical writer of celebrity after Galen, from whom he borrows so freely that he has been called the *Ape of Galen.* But, although this appellation might indicate that he is a servile copyist from his prototype, his work contains many curious things, which are either original, or derived from some other source of information which is now lost. He describes minutely the mode of letting blood by scarification, which, as described by him, is an operation which does not seem to have been practised by his predecessors. He is also particularly full upon the use of baths, and gives from Herodotus an account of the manner of practising with most advantage the bath of oil. This appears to have been a very powerful remedy, which has now been laid aside for no other reason than the expense attending it. No ancient writer on the *Materia Medica* has given so circumstantial an account of the mode of administering hellebore as he has done in the 8th book. In the 24th and 25th books of the *Collectanea*, he gives a complete treatise on anatomy, which, although mostly

copied from Galen, is highly valuable from its accuracy and precision. As Dr. Freind remarks, he has given a correct account of the salivary glands, which appear to have been overlooked by Galen; at least no description of them is to be found in such anatomical works of his as have come down to us. His method of treating epilepsy is also deserving of attention, as it appears to be a rational one, and yet is not clearly recommended by any other ancient authority. It consists in first abstracting blood several times, then administering drastic purgatives, such as colocynth, scammony, and black or white hellebore, applying cupping instruments to the occiput, and afterward sinapisms and other stimulants. In confirmation of the beneficial effects of hellebore in epilepsy, I would refer the reader to a case related by Aulus Gellius (17, 15). As a professed copyist from Galen, Oribasius may be safely consulted for a correct exposition of his doctrines."—We have no complete edition of Oribasius. The 40th chapter of the first book of the *Hebdomekontabiblos*, treating of waters, and the first six chapters of the fifth book, were edited by Riccius, *Romæ*, 1548, 4to. The first two books were edited by Gruner, *Jenæ*, 1784, 4to. The 24th and 25th books, treating of anatomy, &c., were edited by Dundas, *Lugd. Bat.*, 1735, 4to. The 46th and 47th books, treating of fractures, &c., as well as the fragments of the books respecting bandages and dressings, are contained in the collection of Cocchi. There remain unedited from the 3d to the 15th books, and from the 43d to the 45th inclusive; and there remain to be discovered from the 16th to the 23d, and from the 26th to the 42d, inclusive. Latin translations, however, have been printed of some of the books that are yet unpublished in the Greek text.—The text of the *Abridgment* has never been printed. A Latin translation by Rasarius appeared at *Venice*, 1553, 8vo, and at *Paris*, 1554, 12mo. —The treatise on *Simples*, translated into Latin, appeared at the end of Sichard's edition of Cœlius Aurelianus, *Basle*, 1559, fol. Another translation by Rasarius is contained in the Basle edition of the works of Oribasius.—The *Commentary on the Aphorisms of Hippocrates* was published at Paris by Winter (Quinterius), 1533, 8vo, and reprinted at Basle in 1535, at Rome in 1553, and at Padua in 1558, in 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 250, *seqq.*)

Orĭcum or Orĭcus, a port of Illyricum, at the head of a bay, the outer side of which is formed by the Acroceraunian promontory. Scylax (p. 10) and other early writers place it in Illyria, while Ptolemy enumerates it among the cities of Epirus. Herodotus (9, 94) speaks of it as a port not far from Apollonia and the mouth of the Aoüs. It was known also to Hecatæus and Apollodorus (*ap. Steph. Byz., s. v.* Ὡρικός). Scymnus of Chios appears to be the only writer who gives any account of its foundation; he ascribes it to the Eubœans after their return from Troy. These are the same people with the Abantes (v. 440). Apollonius speaks of the arrival of a party of Colchians in this port (4, 1216), whence Pliny calls it a colony of that people (3, 23). Oricum, however, is much more known in history as a haven frequented by the Romans in their communication with Greece, being very conveniently situated for that purpose from its proximity to Hydruntum and Brundisium. During the second Punic war, this town was taken by Philip, king of Macedonia, but was afterward recovered by the prætor Valerius Lavinus, who surprised the enemy in his camp before Apollonia during the night, and put him to the rout. Philip having retired into Macedon, the Roman general established winter-quarters at Oricum. (*Livy*, 24, 40.) It was from this place that Paulus Æmilius sailed back to Italy, after having so happily terminated the Macedonian war. We find it subsequently occupied by Cæsar, soon after his landing on this coast. (*Bell. Civ.*, 3, 11.) Horace, Propertius, and Lucan also speak of Oricum as a well-known port in their time. (*Horat., Od.*, 3, 7.—*Propert.*, 1, 8.—*Lucan*, 3, 187.) Philostratus says the town of Oricus was restored by Herodes Atticus, together with many other Greek cities. It would seem from Virgil that it was famous for its turpentine. (*Æn.*, 10, 136.) Nicander alludes to its boxwood. (*Ther.*, v. 516.) No traveller appears to have investigated the remains of Oricum; but it would seem, from modern maps, that the name of *Ericho* is still attached to the spot on which the town must have stood. (*Mannert, Geogr.*, vol. 7, p. 407.—*Cramer's Anc. Greece*, vol. 1, p. 62, *seqq.*)

Origĕnes (Ὠριγένης), commonly called, by English writers, Origen, a celebrated father of the church, who flourished in the latter part of the second, and during the first half of the third, century. He was a native of Alexandrea, where he chiefly resided. Origen was distinguished not more for his learning than for his piety and eloquence; and his indefatigable application to study procured for him the surname of *Adamantius* (Ἀδαμάντιος), i. e., "Man of adamant." Porphyry supposes him to be of heathen parentage, and educated in the heathen faith; but Eusebius, who wrote his life, has shown conclusively that his parents were Christians, and took the greatest possible care of his early religious instruction. His father Leonidas having been put to death during the persecution in the reign of Severus, Origen, who was then not quite seventeen years of age, was with difficulty restrained by the care of his mother from offering himself also for martyrdom. He sent a letter to his father in prison, containing this sentence: "Take heed, father, that you do not change your mind for our sake." After his father's death, Origen was supported for a short time by a rich lady of Alexandrea, but he soon became able to support himself and the rest of the family (he was the eldest of seven children), by teaching grammar. At the age of eighteen, Demetrius, bishop of Alexandrea, put him at the head of the catechetical school in that city, to the duties of which he devoted himself entirely and with great success. Renouncing his grammatical pursuits, he sold all his books connected with profane learning to an individual, who agreed, in return, to supply him with four oboli a day, and he made this scanty pittance suffice for all his wants. We are not told how long this payment was continued. His manner of life was now marked by the very extremity of self-denial; he drank no wine, ate little food, went barefoot even in winter, contented himself with a single garment, and took on the ground the little repose which he could not refuse to nature. So great was the interest excited by his discourses, that the philosophers, the learned, the very pagans themselves, flocked to hear him. During all this time Origen signalized his zeal for the true faith by visiting the confessors in prison, accompanying them into the judgment-hall, going with them to the place of execution, and giving them, when about to die, the kiss of peace. Conduct such as this, together with the fact of his having made many conversions, naturally exposed him to danger, and he was at last compelled constantly to change his place of abode in order to escape the persecution of the pagans. His retreats were frequently discovered, and he was more than once dragged through the streets of the capital, and put to the torture. His firmness, however, never forsook him. Being a young man, and obliged, in the exercise of his office as a catechist, to be frequently in the company of those whose presence might excite other thoughts than such as ought ever to be connected with his sacred functions, Origen, in order to avoid all temptation, took the words of Holy Writ (*Matt.*, 19, 12) in their most literal acceptation, and resorted to physical means as a preventive. Though he strove to keep this rash act a profound secret, yet Demetrius

eventually became acquainted with it. Surprised at the hardihood of the deed, and yet forced to respect such ardent and devoted piety in so young a man, he encouraged him to persevere. Origen himself was subsequently convinced of his error, and confuted in his writings the literal interpretation of a text which had led him to this extreme.—After a visit to Rome, where Zephirinus was the bishop, Origen turned his attention to the acquiring of the Hebrew tongue, a thing very unusual at that time (*Hieron., de Vir. Illustr.*, c. 56); but his knowledge of the language was never very great. About the year 212, his preaching reclaimed from the Valentinian heresy a wealthy person of the name of Ambrose, who afterward assisted him materially in the publication of his Commentaries on the Scriptures. His reputation kept continually increasing, and he became eminent not merely as an instructer in religion, but also in philosophy and human sciences. The governor of Arabia, having heard wonderful accounts of his abilities, requested Demetrius and the patriarch of Egypt to send Origen to him, that they might converse together on literature and the sciences. The voyage was made, and, when the curiosity of the ruler was gratified, Origen returned to his native capital. This city, however, he soon after quitted, and fled to Cæsarea to avoid the cruelties exercised upon the Alexandreans by the odious Caracalla. At Cæsarea he gave public lectures, and, though not yet a priest, was invited by the bishops in this quarter to expound the scriptures in the assemblies of the faithful. Demetrius took offence at this, and Origen, at his earnest request, returned to the capital of Egypt and resumed his former functions. About this time the Emperor Alexander Severus had stopped for a while at Antioch, to expedite the preparations for war against the Persians; and the Empress Mammea, who accompanied her son, sent letters and an escort to Origen, inviting him to Antioch. The opportunity was eagerly embraced, and Origen unfolded to his illustrious hearer the hopes and the promises of the gospel. At a later period also he had a correspondence with the Emperor Philip and his wife Severa. On his return once more to Alexandrea, he directed his attention to the writing of commentaries on the Old and New Testaments, at the instance principally of Ambrose, whom he had both instructed in the sciences, and, as we have already observed, reclaimed from his heretical opinions. This disciple, well known in Alexandrea by the fame of his riches, liberally supplied his former master with all the means requisite for pursuing his studies. Origen had around him several secretaries, to whom he dictated notes, and seven others to arrange these notes in order: the former were called *notarii*, the latter *librarii*. Other copyists were employed in transcribing works. Origen commented first on the Gospel of St. John, then on Genesis, the first twenty-five Psalms, and the Lamentations of Jeremiah. Obliged at this period to undertake a journey to Athens, for the purpose of succouring the churches of Achaia, he again visited Cæsarea on his way, where the bishop of this church and the bishop of Jerusalem ordained him priest. He was at this time forty-five years of age. Demetrius vehemently disapproved of this ordination, and made known the act committed by Origen on his own person, and which he had thus far kept secret. According to him, Origen could not be admitted to sacred orders, and he insisted that this point of ancient discipline could not be abandoned by the church. An assembly was convened, and Origen received orders to leave Alexandrea, whither he had returned. In a second assembly or council, Demetrius pronounced sentence of deposition against him, and excommunicated him for the errors which he had propagated in his writings. These errors were principally contained in the Treatise on First Principles, and one of the most prominent is said to have been the opinion maintained by him in favour of the finite punishment of the wicked, the doctrine of the modern Universalists. It must be observed, however, in behalf of Origen, that we are not fully competent, at the present day, to pronounce an opinion on this subject, or to determine whether he actually inclined towards this particular heresy. We no longer possess the Greek text of this work of his, and only know it through the medium of a very free, and, to all appearances, very unfaithful translation, executed by Rufinus. For some curious remarks on this head, the reader is referred to Bayle (*Dict.*, vol. 8, p. 44, *seqq.*, *ed. Lond.*, 1739). Origen retired, after this ecclesiastical sentence, to the city of Cæsarea, where, at the instance of the bishops in this quarter, he once more undertook to expound in public the Sacred Writings. Hearers came from far and near, and among them Firmilianus, one of the most illustrious bishops of Cappadocia. The most eminent of the disciples of Origen was undoubtedly St. Gregory Thaumaturgus, and in the discourse pronounced by this grateful follower in honour of his master, we see what was the method pursued by Origen, and by what degrees he conducted his pupils to the science of sciences. The persecution under Maximin compelled Origen to flee from Palestine, and he took refuge with Firmilianus, who concealed him for the space of two years in the house of a pious widow. In this abode he discovered a large number of volumes, which Symmachus, the translator of Scripture, had left as an heritage to the female with whom Origen was residing, and he was thus enabled to devote himself to profitable study, and compare together the different versions of the sacred volume. Ambrose, the disciple and generous friend of Origen, having been arrested, the latter addressed to him, from his place of retreat, an *Exhortation to martyrdom*. This production not only urges the motives which ought to animate to unshaken constancy the confessors of the faith, but also unfolds the rules of conduct and the principles of Christian philosophy to which they ought to adhere. The persecution having ceased on the death of Maximin, Origen returned to Alexandrea, and ceased not to occupy himself with what had so long been the subject of his labours, the famous *Hexapla*. This great work was completed at Tyre, but in what year is not precisely known. At the age of sixty Origen consented that his Homilies or familiar sermons should be published: these had been taken down during delivery by *notarii*, and, though many had been lost, it is said that by this means more than a thousand of his discourses were preserved. As he was consulted from all quarters, his correspondence became very voluminous: more than a hundred of these letters were preserved by Eusebius, and, among the number, two in particular, one addressed to the Emperor Philip, and the other to his consort Severa. Origen wrote also to Fabian and other bishops, to repel imputations that had been cast upon his faith. After a long and honourable life, towards the close of which he wrote his famous work against Celsus, he suffered martyrdom, according to some accounts, in the Decian persecution; but, according to the more correct and general opinion, he died a natural death at Tyre, A.D. 254. His sufferings, however, during the last-mentioned persecution were dreadfully severe (*Euseb., Hist. Eccles.*, 6, 39. —*Niceph.*, 5, 32), and this, perhaps, has led to the error of supposing that they terminated his existence. Origen, says Epiphanius (*De Pond. et Mens.*), "suffered very much, yet he did not arrive at the end to which a martyrdom leads."—Origen is undoubtedly one of the most remarkable men among the Christian writers. His talents, eloquence, and learning have been celebrated, not only by Christian writers, but by heathen philosophers, including Porphyry himself. Jerome calls him "a man of immortal genius, who understood

logic, geometry, arithmetic, music, grammar, rhetoric, and all the sects of the philosophers; so that he was resorted to by many students of secular literature, whom he received chiefly that he might embrace the opportunity of instructing them in the faith of Christ" (*de Vir. Illustr.*, c. 54). Elsewhere he calls him the greatest teacher since the Apostles. We find this same Jerome, however, at a later period of his life, violently attacking Origen, and approving of the persecution of his followers. Sulpicius Severus says, that in reading Origen's works he saw many things that pleased him, but many also in which he (Origen) was undoubtedly mistaken. He wonders how one and the same man could be so different from himself; and adds, "where he is right, he has not an equal since the Apostles; where he is in the wrong, no man has erred more shamefully." (*Dialog.*, 1, 3.) All agree that he was a man of an active and powerful mind, and of fervent piety; fond of investigating truth, and free from all mean prejudices, of the most profound learning, and the most untiring industry. His whole life was occupied in writing, teaching, and especially in explaining the Scriptures. No man, certainly none in ancient times, did more to settle the true text of the sacred writings, and to spread them among the people; and yet few, perhaps, have introduced more dangerous principles into their interpretation. For, whether from a defect in judgment or from a fault in his education, he applied to the Scriptures the allegorical method which the Platonists used in interpreting the heathen mythology. He says himself, "that the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain the kingdom of God. Let us therefore seek after the spirit and the substantial fruit of the word, which are hidden and mysterious." And, again, "the Scriptures are of little use to those who understand them as they are written."—In the fourth century, the writings of Origen led to violent controversies in the Church. Epiphanius, in a letter preserved by Jerome, enumerates eight erroneous opinions as contained in his works. He is charged with holding heretical notions concerning the Son and the Holy Spirit; with maintaining that the human soul is not created with the body, but has a previous existence; that in the resurrection the body will not have the same members as before; and that future punishments will not be eternal, but that both fallen angels and wicked men will be restored, at some distant period, to the favour of God. (*Hieron. adv. Ruf.*, lib. 2, vol. 4, p. 403.) These opinions were not generally held by his followers, who maintained that the passages from which they had been drawn had been interpolated in his writings by heretics. In 401, Theophilus, bishop of Alexandrea, held a synod, in which Origen and his followers were condemned, and the reading of his works was prohibited; and the monks, most of whom were Origenists, were driven out of Alexandrea. His opinions were again condemned by the second general council of Constantinople, in A.D. 553.—We will now proceed to give a more particular account of the several works of this father, as far as they have come down to us, or are known from the statements of other writers. 1. Περὶ Ἀρχῶν ("*On First Principles*"). This work was divided into four books; but we possess only a short notice of it in the Myriobiblon of Photius (*Cod.*, 8), an extract in Eusebius (*contra Marcell. Ancyran.*, lib. 1), and some fragments in the *Philocalia*. Rufinus made a Latin translation of the work in the fourth century, which has reached us; but he has, by his own confession, added so much to Origen's work, that it cannot be taken as a fair exhibition of his opinions. In the first book, Origen treats of God: he explains in it also his views with regard to the Trinity, which are in accordance with the principles of the Platonic school; and it is in this particularly that he deviates from the path pointed out by the church, though it must be confessed that she had not yet expressed herself as clearly in relation to this fundamental doctrine as she subsequently did at the Council of Nice. In this same book Origen starts the strange idea that the stars are animated bodies. In the second book he discusses the origin of the world, which, like the Platonists, he regards as having been created from all eternity; the incarnation of the Son of God; the nature of the soul, which he assigns also to the brute creation; the resurrection of the dead, and eternal life. The third book treats of Free Agency; Demons or Evil Spirits, and the various ways in which men are tempted by them. The fourth book is devoted to the Interpretation of the Bible.—2. Φιλοσοφούμενα ("*Doctrines of the Philosophers*"). This is properly the first book of a work entitled Κατὰ πασῶν αἱρέσεων ἔλεγχος ("*Refutation of all sects*"), and consisting of two books. In it Origen briefly explains the doctrines of the different Greek schools of philosophy, and the second book was devoted to their refutation. There is some doubt, however, whether Origen was actually the author of it.—3. *Commentaries* on the Old and New Testaments, the greater part of which, however, is now lost. In these Commentaries Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible. His grand fault, as we have already remarked, is that of allegorizing the Scriptures too much; and this method of interpretation he adopted from the Alexandrine philosophers, in the hope of establishing a union between heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed.—4. *Scholia*, or short notes explanatory of difficult passages of Scripture. Of these some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*.—5. *Homilies*, or familiar sermons, in which he addressed himself to the capacities of the people.—6. *Hexapla* (Ἑξαπλᾶ). The great use which had been made by the Jews of the Septuagint, previously to their rejection of it, and the constant use of it by the Christians, naturally caused a multiplication of copies; in which, besides the alterations designedly made by the Jews, numerous errors became introduced, in the course of time, from the negligence or inaccuracy of transcribers, and from glosses or marginal notes, which had been added for the explanation of difficult words, being suffered to creep into the text. In order to remedy this growing evil, Origen, in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew, and with the other translations then in existence, and from the whole to produce a new recension or revisal. Twenty-eight years were devoted to the preparation of this arduous task, in the course of which he collected manuscripts from every possible quarter, aided by the pecuniary liberality of Ambrose. Origen commenced, as has already been stated, his labour at Cæsarea, and, it appears, finished his Polyglott at Tyre, but in what year is not precisely known. This noble critical work is designated by various names among ancient writers; as *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla contained the *four* Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, disposed in four columns; to these Origen added two columns more, containing the Hebrew text in its original characters, and also in Greek letters; these *six* columns, according to Epiphanius, formed the Hexapla. Having subse-

quently discovered two other Greek versions of some parts of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the Octapla, containing *eight* columns. A separate translation of the Psalms, usually called the seventh version, being afterward added, the entire work has by some been termed the Enneapla. This last appellation, however, was never generally adopted. But, as the two editions made by Origen generally bore the name of the Tetrapla and Hexapla, Grabe thinks that they were thus called, not from the number of the columns, but of the versions, which were six, the seventh containing the Psalms only. Bauer, after Montfaucon, is of opinion that Origen edited only the Tetrapla and Hexapla; and this appears to be the real fact.—The original Hebrew being regarded as the basis of the whole work, the proximity of each translation to the text, in point of closeness and fidelity, determined its rank in the order of the columns; thus, Aquila's version, being the most faithful, is placed next to the sacred text; that of Symmachus occupies the fourth column; the Septuagint the fifth; and Theodotion's the sixth. The other three anonymous translations, not containing the entire books of the Old Testament, were placed in the last three columns of the Enneapla, according to the order of time in which they were discovered by Origen. In the Pentateuch, Origen compared the Samaritan text with the Hebrew as received by the Jews, and noted their differences. To each of the translations inserted in this Hexapla was prefixed an account of the author; each had its separate prolegomena; and the ample margins were filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved, but nothing remains of his history of the Greek versions. Montfaucon supposes that the Hexapla must have made fifty large folio volumes. During nearly half a century this great work remained buried, as it were, in a corner of the city of Tyre, probably because the expense of procuring a copy exceeded the means of any single individual. It would, no doubt, have perished there, had not Eusebius and Pamphilus restored it to the light, and placed it in the library of the latter at Cæsarea. It may be doubted whether a copy of the original work was ever made. St. Jerome saw it still at Cæsarea, but as no writer makes mention of it after his time, it is probable that it perished in 653 A.D., when Cæsarea was taken by the Arabians.—To repair as much as possible the loss of the Hexapla of Origen, various scholars have occupied themselves, in modern times, with the care of restoring it. The first that undertook this task was Flaminio Nobili, in the notes to his edition of the Septuagint (*Romæ*, 1587); and after him Drusius, in his *Fragmenta veterum interpretum* (*Arnh.*, 1622). With these materials, and with the aid of manuscripts, Montfaucon arranged his *Hexapla Origenis*, which were printed in 2 vols. folio, at Paris, in 1713, and were reprinted by Bahrdt (*Lips.*, 2 vols. 8vo., 1769). It is thought, however, that the learned Benedictine was not sufficiently well acquainted with Hebrew, and that he was deficient in critical acumen.—7. The last work of Origen's deserving of mention is his *Reply to Celsus*. This philosopher, a member of the Epicurean sect, had composed, under the Emperor Hadrian, a work against Christianity, replete with calumny and falsehood. (*Vid.* Celsus II.) At the instance of his friend Ambrose, Origen undertook to reply to it, and triumphantly succeeded.—The best edition of Origen's works is that of De la Rue, *Paris*, 1733–59, 4 vols. fol., reprinted by Oberthur, at *Wurceburg*, in 15 vols. 8vo, 1780 and following years. The best edition of the commentaries separately is that of Huet, *Rotom.*, 1668, 2 vols. fol. The Scholia were published by themselves in 1618, *Paris*, 4to. (*Horne's Introduction*, vol. 2, p. 172, *seqq.*—*Id. ibid.*, vol. 2, p. 742, —*Schöll, Hist. Lit. Gr.*, vol. 3, p. 451, *seqq.*—*Id. ibid.*, vol. 5, p. 223, *seqq.*—*Biogr. Univ.*, vol. 32, p. 71, *seqq.*—*Montefalc., Prælim. in Hex. Orig.*)

Orion (Ὠρίων), a celebrated giant, was said by one legend to have been the son of Neptune and Euryale. His father, according to this same account, gave him the power of wading through the depths of the sea, or, as others say, of walking on its surface. (*Hesiod ap. Schol. ad Nicandr., Ther.*, 15.) He married Side, whom Juno cast into Erebus for contending with her in beauty. (*Apollod.*, 1, 4, 3.) Another and more common account makes Hyria, a town of Bœotia, to have been the birthplace of Orion, and the story of his origin is told as follows: As Jupiter, Neptune, and Mercury were one time taking a ramble upon earth, they came, late in the evening, to the house of a farmer named Hyrieus. Seeing the wayfarers, Hyrieus, who was standing at his door, invited them to enter, and pass the night in his humble abode. The gods accepted the kind invitation, and were hospitably entertained. Pleased with their host, they inquired if he had any wish which he desired to have gratified. Hyrieus replied, that he once had a wife whom he tenderly loved, and that he had sworn never to marry another. She was dead: he was childless: his vow was binding: and yet he was desirous of being a father. The gods took the hide of his only ox, which he, on discovering their true nature, had sacrificed in their honour: they buried it in the earth; and ten months afterward a boy came to light, whom Hyrieus named Urion or Orion (*ἀπὸ τοῦ οὐρεῖν.—Euphorion ap. Schol. ad Il.*, 18, 1, 86.—*Ovid, Fast.*, 5, 495, *seqq.*—*Hygin., Fab.*, 195.—*Id., Poët. Astron.*, 2, 34). This unseemly legend owes its origin to the name Orion, and was the invention of the Athenians. (*Müller, Orchom.*, p. 99.) In Hyginus, Hyrieus is Byrseus (from the *hide*, *βύρσα*).—When Orion grew up, he went, according to this same account, to the island of Chios, where he became enamoured of Merope, the daughter of Œnopion, son of Bacchus and Ariadne. He sought her in marriage; but, while wooing, seized a favourable opportunity, and offered her violence. Her father, incensed at this conduct, and having made Orion drunk, blinded him, and cast him on the seashore. The blinded hero contrived to reach Lemnos, and came to the forge of Vulcan, who, taking pity on him, gave him Kedalion (*Guardian*), one of his men, to be his guide to the abode of the Sun. Placing Kedalion on his shoulder, Orion proceeded to the East; and there meeting the Sun-god, was restored to vision by his beams. Anxious for revenge on Œnopion, he returned to Chios; but the Chians, aware of his intention, concealed the object of his search under the ground, and Orion, unable to find him, returned to Crete. (*Hesiod, l. c.*—*Apollod., l. c.*—*Hygin., l. c.*)—The death of Orion is variously related. As all the legends relating to him are evidently later than the time of Homer, none ventures to assign any other cause to it than the goddess Diana, whose wrath (though Homer rather says the contrary) he drew on himself. Some said that he attempted to offer violence to the goddess herself; others to Opis, one of her Hyperborean maidens, and that Diana slew him with her arrows; others, again, that it was for presuming to challenge the goddess at the discus. It was also said that, when he came to Crete, he boasted to Latona and Diana that he was able to kill anything that would come from the earth. Indignant at his boast, they sent a scorpion, which stung him, and he died. It was said finally that Diana loved Orion, and was even about to marry him. Her brother was highly displeased, and often chid her, but to no purpose. At length, observing one day Orion wading through the sea with his head just above the waters, he pointed it out to his sister, and maintained that she could not hit that black thing on

the sea. The archer-goddess discharged a shaft: the waves rolled the dead body of Orion to the land; and, bewailing her fatal error with many tears, Diana placed him among the stars.—The hero Orion is not mentioned in the Iliad; but in the Odyssey (5, 121) we are told by Calypso, that rosy-fingered Aurora took him, and that Diana slew him with her gentle darts in Ortygia. In another place his size and beauty are praised. (*Od.*, 11, 309.—*Keightley's Mythology*, p. 461, *seqq.*) —The constellation of Orion, which represents a man of gigantic stature wielding a sword, is mentioned as early as the time of Homer and Hesiod (*Il.*, 17, 486. —*Op. et D.*, 589, 615, 619). Both poets, in alluding to it, use the expression σθένος Ὠρίωνος, "*the strength of Orion*" (i. e., the strong or powerful Orion), analogous to the βίη Ἡρακλείη. We must connect, therefore, with the idea of Orion, as represented on the celestial planisphere, that of a powerful warrior, armed with his "golden sword," or, as Aratus expresses it, ξίφεος . . . ἰφι πεποιθώς (v. 588). So, too, the Arabic name for this constellation, namely, *El-dschebbár*, means the "*Giant*," the "*Hero*." According to Buttman, the form *Oarion* (Ὠαρίων, *Pind.*, *Isth.*, 3, 67) is earlier than *Orion*, and the letter *o* itself has arisen from a peculiar mode of pronouncing the digamma, which is known to have had a sound resembling our *wh* or *w*. The name Fαρίων, therefore, will be derived from Fάρης or Ἄρης, and signify "*a warrior*." Indeed, the English term *Warrior* is almost identical in form with the Greek Ὀαρίων, and the word *War* connects itself as plainly with the root of Fαρ-ης or Mars. It is worthy of remark, too, that the constellation Orion was called by the Bœotians Κανδάων, a derivative in all likelihood of Κανδάος, a name given to the god Mars. (*Lycophr.*, 328.—*Tzetz.*, *ad loc.*—*Lycophr.*, 938.)—That part of the legend, also, which relates to the ox's hide, is explained by the same eminent scholar, on the supposition of some resemblance having been discovered between the position of the stars in this constellation and the hide of an ox. Thus the four stars, α, β, γ, κ, will indicate the four extremities or corners, and the feebler stars, which now form the head, will represent the neck. In the same way, the three brilliant stars in the middle may have suggested the idea of the three deities, Jupiter, Neptune, and Mercury. (*Buttmann, Anmerk.—Ideler, Sternnamen*, p. 331.)—The cosmical setting of Orion, which took place towards the end of Autumn, was always accompanied with rain and wind. Hence the south wind is called by Horace "the rapid companion of the setting Orion" (*Od.*, 1, 28, 21), and Orion himself as "fraught with harm to mariners." (*Epod.*, 15, 7.—Compare *Od.*, 3, 27, 18.—*Virg.*, *Æn.*, 1, 535.—*Id. ib.*, 4, 52.)—From the view which has here been taken of the origin of the name *Orion*, it will be seen at once how erroneous is the etymology assigned by Isidorus, when he says, "Orion *dictus ab* urina, *id est ab inundatione aquarum. Tempore enim hiemis obortus, mare et terras uquis et tempestatibus turbat.*" (*Orig.*, 3, 70.) There is also another error here. It was not the rising, but the cosmical setting, of the constellation which brought stormy weather. (*Ideler, Sternnamen*, p. 219.)

Orithyia (four syllables), a daughter of Erechtheus, king of Athens, by Praxithea. She was carried off by Boreas, the god of the northern wind. (*Vid.* Boreas.)

Ormenĭum, a city of Thessaly, in the district of Magnesia, near the shores of the Sinus Pelasgicus, and southeast of Demetrias. It is noticed by Homer, in the catalogue of the ships, as belonging to Eurypylus. (*Il.*, 2, 734.) According to Demetrius of Scepsis, it was the birthplace of Phœnix, the preceptor of Achilles. (*Strabo*, 438.—*Eustath. ad Il.*, p. 762.) Strabo affirms, that in his time it was called Orminium; and that it contributed, with many of the neighbouring towns, to the rise and prosperity of the city of Demetrias, from which it was distant only twenty-seven stadia. In Diodorus Siculus it is said that Cassandra had wished to remove the inhabitants of Orchomenus and Dium to Thebes of Phthia, but was prevented by the arrival of Demetrius Poliorcetes. As there was no Thessalian city named Orchomenus, it is very likely that we ought to read Ormenium in the passage here referred to (*Diod. Sic.*, 4, 37.—Consult *Wesseling, ad loc.*). The modern *Goritza* appears to occupy the site of the ancient city. (*Cramer's Ancient Greece*, vol. 1, p. 427.)

Ornĕæ, a city of Argolis, northwest of Nemea, and near the confines of the country. It was situate on or near a river of the same name. Pausanias reports, that this place was founded by Orneus, son of Erechtheus (2, 25). The Orneatæ were originally independent of Argos; but, in process of time, having been conquered by their more powerful neighbours, from Ionians they became Dorians, as Herodotus informs us (8, 73). But we may observe that, according to Homer (*Iliad*, 2, 569, *seqq.*), this place was held in subjection by the sovereigns of Mycenæ as early as the time of the Trojan war. Thucydides writes, that Orneæ was destroyed by the Argives in the sixteenth year of the Peloponnesian war, after it had been abandoned by its inhabitants (6, 7). Strabo seems to acknowledge two towns of this name, assigning one to Argolis, and the other to Corinthia or Sicyonia; but in regard to this fact he was probably mistaken. In his time Orneæ was deserted. No modern traveller appears to have discovered the ruins of this ancient city; Fourmont, however, whose authority is very dubious, affirmed that the site was in his time still known by the name of *Ornica*. (*Voyage manuscript*, cited by *Pouqueville*, vol. 5, p. 297. —*Cramer's Anc. Greece*, vol. 3, p. 283, *seqq.*)

Orōdes, king of Parthia. He was on the throne when Crassus undertook his ill-starred expedition against that country. (*Vid.* Parthia.)

Orœtes, a Persian governor of Sardis, notorious for his cruel murder of Polycrates. He was put to death, B.C. 521, by order of Darius Hystaspis, on account of various offences committed by him, more particularly for having destroyed Mitrobates, governor of Daschylium, and his son Cranapes, and for having put to death a royal messenger. Historians are not quite agreed about the name of this man. He is called by some Orontes. (*Herod.*, 3, 120, *seqq.*)

Orontes, a river of Syria, rising on the eastern side of the range of Libanus, and, after pursuing a northerly course, falling into the Mediterranean about six leagues below Antiochia. It was called Orontes, according to Strabo, from the person who first built a bridge over it, its previous name having been Typhon. (*Strab.*, 758, *seqq.*) This name it received from a dragon, which, having been struck with a thunderbolt, sought in its flight a place of concealment by breaking through the surface of the earth, from which aperture the river broke forth, so that, according to this statement, it pursued a part of its course at first under ground. This, however, is a mere fable. Typhon was probably a fanciful appellation given to it by the Greeks, since it is altogether different from the Syriac term which the natives now apply to it, namely, *El Aasi*, or, "the Obstinate," in reference to its only irrigating the neighbouring fields through compulsion, as it were, and by the agency of machines (*Abulfeda, Tab. Syr., ed. Köhler*, p. 150). This name, no doubt, was also given to it by the Syrians of former days, since from it the Greeks appeared to have formed their other name for this river, viz., the Axius. Scylax calls the stream Thapsacus. The Orontes is a large river in winter, on account of the accession to its waters from the rain and melted snows, but it is a very small stream in summer. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 446, *seqq.*)

Orōpus, I. a city on the confines of Bœotia and Attica, on the lower bank of the Asopus, and not far from its mouth. The possession of this place was long the object of eager contest between the Bœotians and the Athenians. There is little doubt but that the former could prove priority of possession; but, as the Athenians were anxious to enlarge their territory at the expense of their Bœotian neighbours, and to make (as all nations have been anxious to do) a *river* (the Asopus) their boundary, and also to secure their communication with Eubœa, they used their rising power to appropriate this place to themselves. (*Bloomf. ad Thucyd.*, 2, 23.) In the Peloponnesian war we find it occupied by the Athenians; but, towards the close of that contest, we hear of the city being surprised by the Bœotians, who retained possession of it for many years. (*Thucyd.*, 8, 60.) In consequence of a sedition which occurred there, the Thebans changed the site of the place, and removed it about seven stadia from the sea. (*Diod. Sic.*, 14, 17.) After the overthrow of Thebes, Oropus was ceded to the Athenians by Alexander. Hence Livy, Pausanias, and Pliny place the town in Attica. Dicæarchus and Stephanus, on the other hand, ascribe it to Bœotia. Dicæarchus (*Stat. Gr.*, p. 11) styles Oropus "the dwelling-house of Thebes, the traffic of retail venders, the unsurpassable avarice of excisemen versed in excess of wickedness for ages, ever imposing duties on imported goods. The generality are rough in their manners, but courteous to those who are shrewd; they are repulsive to the Bœotians, but the Athenians are Bœotians." The meaning of this last passage is perhaps this, that the Athenians on this border were so much mixed with the Bœotians as to have lost their usual characteristics for acuteness and intelligence. "Oropus," says Dodwell, "is now called *Ropo*, and contains only few and imperfect ruins" (vol. 2, p. 156. —*Cramer's Anc. Greece*, vol. 2, p. 272).—II. A city of Macedonia, mentioned by Stephanus (p. 770), but otherwise unknown.—III. A city in the island of Eubœa. (*Amm. Marcell.*, 30, 4.—*Steph. Byz.*, p. 770.)

Orosĭus, Paulus, a presbyter of the Spanish Church, and a native of Hispania Tarraconensis, who flourished about the beginning of the fifth century, under Arcadius and Honorius. The invasion of his country by the barbarians, and the troubles excited by the Priscillianistæ, a sect of the Gnostics or Manichæans, caused him, about A.D. 414, to betake himself to St. Augustin in Africa, who afterward sent him to St. Jerome. The latter prelate was then in Palestine. Orosius acted in this country the part of a turbulent man, and embroiled St. Jerome with Pelagius and John of Jerusalem. He wrote also a treatise against Pelagius, who was at that time spreading his opinions concerning original sin and grace. The title of this production is "*Liber Apologeticus contra Pelagium, de Arbitrii libertate.*" The treatise is annexed to the "History" of Orosius. From Palestine he returned to Hippo Regius in Africa, to his friend St. Augustin, and thence to Spain. The calamities which had befallen the Roman empire, and, above all, the capture and pillage of Rome by Alaric (A.D. 410), afforded to the heathens, and to Symmachus among the rest, a pretence for accusing the Christian religion of being the cause of all these disasters, and of saying that, since the abandonment of the old religion of the state, victory had utterly forsaken the Roman arms. To refute this charge, Orosius, at the advice of St. Augustin, composed a history, in which he undertook to show that ever since the creation, which he dated back 5618 years, the habitable world had been the theatre of the greatest calamities. The work consists of seven books, divided into chapters. It begins with a geographical description of the world, then treats of the origin of the human race according to the book of Genesis, and afterward relates the various accounts of the mythologists and poets concerning the heroic ages. Then follows the history of the early monarchies, the Assyrian, Babylonian, and Persian, the conquests of Alexander, and the wars of his successors, as well as the early history of Rome, the contents being chiefly taken from Trogus Pompeius, and his abridger Justin. The fourth book contains the history of Rome from the wars of Pyrrhus to the fall of Carthage. The fifth book comprises the period from the taking of Corinth to the war of Spartacus. Orosius quotes among his authorities several works which are now lost. The narrative in the sixth book begins with the war of Sylla against Mithradates, and ends with the birth of our Saviour. The seventh book contains the history of the empire till A.D. 416, including a narrative of the capture and sack of Rome by Alaric, which was the great event of the age. Orosius intermingles with his narrative moral reflections, and sometimes whole chapters of advice and consolation, addressed to his Christian brethren, and intended to confirm their faith amid the calamities of the times, which, however heavy, were not, as he asserts, unprecedented. The Romans, he says, in their conquests, had inflicted equal, if not greater, wrongs on other countries. His tone is that of a Christian moralist, impressed with the notions of justice, retribution, and humanity, in which the heathen historians show themselves so deficient. As an historical writer, Orosius shows considerable critical judgment in general, though in particular passages he appears quite credulous, as in chapter 10th of the first book, where he relates from report, that the marks of the chariot-wheels of Pharaoh's host are still visible at the bottom of the Red Sea.—As an instance of the incidental value of the passages taken by Orosius from older writers, consult Savigny (*Das Recht des Besitzes*, p. 176). King Alfred made a free translation of the History of Orosius into the Anglo-Saxon language, which was published by Daines Barrington, with an English version, *London*, 1773, 8vo. The work of Orosius, in some MSS., is entitled "*Adversus Paganos Historiarum* libri vii." In others it is called "*De totius Mundi Calamitatibus*;" in others, again, "*De Cladibus et Miseriis Antiquorum.*" The most singular title, however, given by some MSS., is "*Hormesta*" or "*Ormesta.*" The general opinion is, that this has arisen from a mistake made by some old copyist. The true title, in all probability, was *Pauli Orosii moesta mundi*, from which, by abbreviation, was first made *Pauli Or. moesta mundi*, and finally *Pauli Ormesta*, or simply *Ormesta.* (*Withof., Relat., Duisburg*, 1762, *N.* 47, 52.)—One of the best editions of Orosius is that of Havercamp, *Lugd. Bat.*, 1738, 4to. (*Encycl. Us. Knowl.*, vol. 17, p. 36.—*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 170.—*Bähr*, *Gesch. Röm. Lit.*, vol. 1, p. 477.)

Orospeda. *Vid.* Ortospeda.

Orpheus (two syllables), a poet, musician, and philosopher, whose name is very prominent in the early legends of Greece. The traditions respecting him are remarkably obscure. According to Cicero (*N. D.*, 1, 38), Aristotle believed that no such person as Orpheus the poet had ever existed; but perhaps he only means that the poems ascribed to him were spurious. Orpheus is mentioned as a real person by several of the ancient Greek writers, namely, by the lyric poets Ibycus and Pindar, the historians Hellanicus and Pherecydes, and the Athenian tragedians: he is not mentioned by Homer or Hesiod. Some ancient writers reckon several persons of this name, and Herodotus speaks of two. In later times a number of marvellous stories were connected with his name.—The following is the legendary history of Orpheus. His native country was Thrace. It is a remarkable fact, that most of the traditions respecting Greek civilization are connected with the Thracians, who in later times spoke a language unintelligible to the Greeks, and were looked

upon by them as barbarians. Müller explains this by pointing out that the Thracians of these legends were not the same people as those of the historical period, but a Greek race who lived in the district called Pieria, to the east of the Olympus-range, to the north of Thessaly, and to the south of Emathia or Macedonia. (*Müller, Hist. Gr. Lit.*, p. 26.) The time at which Orpheus lived is placed by all writers not long before the Trojan war, and by most at the period of the Argonautic expedition, about twelve or thirteen centuries before our era. He was said to have been the son of Apollo and the muse Calliope, or, according to another account, of Oeagrus and a muse. The poets represent him as a King of Thrace, but the historians are generally silent about his station. According to Clemens of Alexandrea he was the disciple of Musæus, but the more common accounts make him his teacher. He was one of the Argonauts, to whom he rendered the greatest service by his skill in music; the enchanting tones of his lyre made the Argo move into the water, delivered the heroes from many difficulties and dangers while on the voyage, and mainly contributed to their success in obtaining the golden fleece. After the voyage, Orpheus returned to the cavern in Thrace in which he commonly dwelt. He is said by some authors to have made a voyage to Egypt before the Argonautic expedition.—The skill with which Orpheus struck the lyre was fabled to have been such as to move the very trees and rocks, and the beasts of the forest assembled round him as he touched its chords. He had for his wife a nymph named Eurydice, who died from the bite of a serpent, as she was flying from Aristæus. Orpheus, disconsolate at her loss, determined to descend to the lower world, to endeavour to mollify its rulers, and obtain permission for his beloved Eurydice to return to the regions of light. Armed only with his lyre, he entered the realms of Hades, and gained an easy admittance to the palace of Pluto. At the music of his "golden shell," to borrow the beautiful language of ancient poetry, the wheel of Ixion stopped, Tantalus forgot the thirst that tormented him, the vulture ceased to prey on the vitals of Tityos, and Pluto and Proserpina lent a favouring ear to his prayer. Eurydice was allowed to return with him to the upper world, but only on condition that Orpheus did not look back upon her before they had reached the confines of the kingdom of darkness. He broke the condition, and she vanished from his sight. His death is differently related. The most common account is, that he was torn in pieces by the Thracian women, at a Bacchic festival, in revenge for the contempt which he had shown towards them through his sorrow for the loss of Eurydice. (*Apollod.*, 1, 3.—*Virg., Georg.*, 4, 454.) His limbs were scattered over the plain, but his head was thrown upon the river Hebrus, which bore it down to the sea, and the waves then carried it to Lesbos, where it was buried. (*Vid.* Lesbos.) The Muses collected the fragments of his body and interred them at Libethra, and Jupiter, at their prayer, placed his lyre in the skies. (*Apollod., l. c.—Apoll. Rhod.*, 1, 23.—*Hermes ap. Athen.*, 13, p. 597.)—The poets and fabulists have attributed to Orpheus many great improvements in the condition of the human race. Indeed, his having moved even animals, and trees, and the flinty rocks by the sweetness of his strains, would seem to indicate nothing more than his successful exertions in civilizing the early race of men. (*Horat., Ep. ad Pis.*, 391.) Nearly all the ancient writers state, that Orpheus introduced into Greece the doctrines of religion and the worship of the gods. The foundation of mysteries is also ascribed to him. (*Aristoph., Ran.*, 1030.—*Eurip., Rhes.*, 945.—*Plato, Protag.*, p. 216.) Herodotus (2, 91) speaks of Orphic and Bacchic mysteries. These mysteries seem to have been different from those of Eleusis. The establishment of social institutions, and the commencement of civilization, are, as we have just remarked, attributed to Orpheus. Aristophanes says, that he taught men to abstain from murder. (*Ran.*, 1030.) He is said to have been the author of many fables. A passage in an epigram, to which, however, no authority can be attached, ascribes to him the invention of letters. (*Fabric., Bib. Græc.*, vol. 1, p. 173.) The discovery of many things in medicine is also assigned to him (*Plin.*, 25, 2), and the recall of Eurydice from the lower world is sometimes explained as referring to his skill in the healing art. He was said to have been a soothsayer and an enchanter, and he had a famous oracle in Lesbos. A share in the invention of the lyre is also ascribed to him: he received it from Apollo with seven strings, and added to it two more. According to Plutarch, he was the first that accompanied the lyre with singing. The fable that, after his death, his head floated to Lesbos, is a poetical mode of representing the skill of the natives of that island in lyric poetry. Orpheus is said to have embodied his religious and philosophical opinions in poems, but the works ascribed to him are evidently spurious. An account of these will be found under the article Orphica. (*Encycl. Us. Knowl.*, vol. 17, p. 37.)—It is stated of Orpheus, by some ancient authorities, that he abstained from the eating of flesh, and had an abhorrence of eggs, considered as food, from a persuasion that the egg was the principle of all beings. Many other accounts are given of him, which would seem to assimilate his character to that of the early priests of India. The ancients, however, unable to discover any mode by which he could have obtained his knowledge from any other source, pretended that he had visited Egypt, and had there been initiated into the mysteries of Isis and Osiris. This, however, appears to be a supposition purely gratuitous, since a careful examination of the subject leads directly to the belief that Orpheus was of Hindu origin, and that he was a member of one of those sacerdotal colonies which professed the religion of Budda, and who, being driven from their homes in the northern parts of India and in the plains of Tartary by the superior power of the rival sect of Brahma, moved gradually onward to the west, dispensing in their progress the benefits of civilization, and the mysteries and tenets of their peculiar faith. There seems to be a curious analogy between the name of the poet and the old Greek term ὀρφός, *dark* or *tawny-coloured* (compare ὄρφανος, ἔρεβος, *orbus, furvus*), so that the appellation *Orpheus* may have been derived by the early Greeks from his dusky Hindu complexion. The death of Eurydice, and the descent of Orpheus to the shades for the purpose of effecting her restoration, appear to be nothing more than an allegorical allusion to certain events connected with the religious and moral instructions of the bard. It will not, we hope, be viewed as too bold an assertion, that such a female as Eurydice never existed. The name Eurydice (Εὐρυδίκη) appears to be compounded of the adverbial form εὐρύ, or perhaps the adjective εὐρύς, considered as being of two terminations (*Matthiæ, Gr. Gr.*, vol. 1, § 120.—*Kühner, Gr. Gr.*, vol. 1, p. 353, § 309), and the noun δίκη, and it would seem to be nothing more than an appellation for that system of *just dealing* and moral rectitude which Orpheus had introduced among the earlier progenitors of the Grecian race, and the foundations of which had been laid *broadly* and deeply by him in the minds of his hearers. According to the statements of the ancient mythologists, Aristæus, the son of Apollo and the nymph Cyrene, became enamoured of Eurydice, the wife of Orpheus, and pursued her into a wood, where she ended her days from the sting of a serpent.—It has already been stated, in another part of this volume (*vid.* Aristæus), that Aristæus would seem to be in reality an early deity of the Greeks, presiding over flocks and herds, over the propagation of bees and the rearing of the olive. At the same time, we find among the ancient writers the

name of Aristæus connected, in a greater or less degree, with the rites and mysteries of Bacchus. Thus, Diodorus Siculus (3, 39) cites a legend, in which Aristæus is mentioned as the instructor or governor of the young Bacchus. From the same source (3, 71) we are informed, that Aristæus was the first who sacrificed to Bacchus as to a god. Nonnus represents him as one of the principal leaders in the expedition of Bacchus against India; and in Greece his history is connected with that of the time of Cadmus, the founder of Thebes, the birthplace of Bacchus in Grecian mythology. (*Nonni Dionys.*, 5, p. 153, ed. 1605, 8vo.) From a view of these and other authorities, it would seem that there had been some union effected between the religious worship of Aristæus and Bacchus. Regarding this latter deity as emblematic of the great productive principle, which imparts its animating and fertilizing influence to everything around, it is not difficult to conceive how a union should have taken place between this system and that of Aristæus, the god of agriculture and of the flocks. Now the religious system introduced by Orpheus, though itself connected with the worship of Bacchus, was very different from the popular rites of this same deity. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The consequence, therefore, would seem to have been, that these two systems, the Orphic and the popular one, came at last into direct collision, and the former was made to succumb. In the figurative language of poetry, Aristæus (the type of the popular system) pursues Eurydice (Εὐρυ-δίκη, the darling institutions of Orpheus), and the venom of the serpent (the gross license connected with the popular orgies) occasions her death. Orpheus, say the poets, lamenting the loss of his beloved Eurydice, descended in quest of her to the shades. The meaning of the legend evidently is, that, afflicted at the overthrow of the favorite system which he had so ardently promulgated, and the corruption which had succeeded to his purer precepts of moral duty, he endeavoured to reclaim men from the sensual indulgences to which they had become attached, by holding up to their view the terrors of future punishment in another world. Indeed, that he was the first who introduced among the Greeks the idea of a future state of rewards and punishments, is expressly asserted by ancient authorities. (*Diod. Sic.*, 1, 96.—*Wesseling, ad Diod., l. c.*—*Banier's Mythology*, vol. 4, p. 159.) The awful threatenings that were thus unfolded to their view, and the blissful enjoyments of an Elysium which were at the same time promised to the faithful, succeeded for a time in bringing back men to the purer path of moral rectitude, and to a fairer and brighter state of things; but either the impatience of their instructer to see his efforts realized, or some act of heedlessness and inattention on his part, frustrated all his hopes, and mankind relapsed once more into moral darkness. In the fanciful phraseology of the poet, the doctrine of a future state of punishment, as taught by Orpheus, was converted into his descent to the shades. His endeavour to re-establish by these means the moral system which he had originally promulgated, became, to the eye of the earlier bard, an impassioned search, even amid the darkness of the lower world, for the lost object of conjugal affection; and by the tones of the lyre, which bent even Pluto and Proserpina to his will, appear to be indicated those sweet and moving accents of moral harmony, in which were described the joys of Elysium, and whose power would be acknowledged even by those whom the terrors of punishment could not intimidate.

Orphĭca, certain works falsely ascribed to Orpheus, which imbodied the opinions of a class of persons termed Ὀρφικοί. These were the followers of Orpheus, that is to say, associations of persons who, under the guidance of the ancient mystical poet Orpheus, dedicated themselves to the worship of Bacchus, in which they hoped to find the gratification of an ardent longing after the soothing and elevating influence of religion. The Bacchus, to whose worship those Orphic rites (*τὰ Ὀρφικὰ καλεόμενα καὶ Βακχικά*, *Herod*, 2, 81) were annexed, was the Chthonian deity, Bacchus or Dionysus Zagreus, closely connected with Ceres and Proserpina, and who was the personified expression, not only of the most rapturous pleasure, but also of a deep sorrow for the miseries of human life. The Orphic legends and poems related in great part to this same Bacchus, who was combined, as an infernal deity, with Pluto or Hades (a doctrine given by the philosopher Heraclitus as the opinion of a particular sect), and upon whom the Orphic theologers founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners. The followers of Orpheus, when they had tasted the mystic sacrificial feast of raw flesh torn from the ox of Bacchus (*ὠμοφαγία*), partook of no other animal food. They wore also white linen garments, like Oriental and Egyptian priests. (*Müller, Hist. Lit. Gr.*, p. 231, *seqq.*)—Of the Orphic writers, the most celebrated are, Onomacritus, who lived under Pisistratus and his sons, and Cercops, a Pythagorean, who lived about B.C. 504. Works ascribed to Orpheus were extant at a very early period. Plato mentions several kinds of Orphic poems; but he intimates that they are not genuine. Aristotle speaks of them as the *so-called* (*τὰ καλούμενα*) Orphic poems. In later times, all manner of works on mysteries and religion were ascribed to him. There are also Orphic poems later than the Christian era, which are difficult to be distinguished from those of earlier times.—The writings ascribed to Orpheus, and which have reached our times, are as follows: 1. *Hymns* (Ὕμνοι), eighty-eight in number. They are in hexameter verse, and were most of them, as is thought, composed by Onomacritus.—2. An historical or epic poem on the *Expedition of the Argonauts* (Ἀργοναυτικά), in 1384 verses, probably by Onomacritus; at least, by some one not earlier than Homer.—3. A work on the *Magical virtues of Stones* (*περὶ Λίθων*, or Λιθικά), in 768 hexameters, showing how they may be used as preservatives against poisons, and as a means of conciliating the favour of the gods.—4. Fragments of various other works; among which is placed a poem of 66 verses, entitled *περὶ Σεισμῶν*, *concerning Earthquakes*, that is, of the prognostics to be derived from this species of phenomena; a production sometimes ascribed to the fabulous Hermes Trismegistus. Many other fragments of the Orphic poems, some in a metrical form, others converted into prose, and scattered throughout the commentary of Proclus on the Cratylus of Plato, were collected from the Munich MSS. by Werfer, and inserted in the Philological Transactions of Munich. (*Acta Philologorum Monacensium*, vol. 2, p. 113, *seqq.*)—Other writings, also ascribed to Orpheus, but which have not come down to us, except it be a few scattered fragments of some of them, are the following: 1. *Sacred Legends* (Ἱεροὶ λόγοι), a complete system of Orphic theology, in twenty-four books. It was ascribed by some to Cercops and Diognetus, but was probably the production of several authors.—2. *Prophecies* (Χρησμοί).—3. Βακχικά, probably stories relative to Bacchus and his mysteries. They were attributed by some to Arignotes, a pupil or daughter of Pythagoras.—4. *The descent to Hades* (Ἡ ἐς Ἅιδου Κατάβασις), a poem of great antiquity, ascribed, among others, to Cercops.—5. *Religious Rites* or *Mysteries* (Τελεταί), directions for worshipping and appeasing

the gods; probably by Onomacritus.—As late as the 17th century, no one doubted but that the different works which bear the name of Orpheus, or, at least, the greater part of them, were either the productions of Orpheus himself, or of Onomacritus, who was regarded as the restorer of these ancient poems. The learned Huet was the first who, believing that he had discovered in them traces of Christianity, expressed the suspicion that they might be the work of some pious impostor. In 1751, when Ruhnken published his second critical letter, he attacked the opinion of Huet, and placed the composition of the works in question in the tenth century before the Christian era. Gesner went still farther, and in his *Prolegomena Orphica*, which were read in 1759 at the University of Göttingen, and subsequently placed in Hamberger's edition of Orpheus, published after Gesner's death, he declared that he had found nothing in these poems which prevented the belief that they were composed before the period of the Trojan war. He allowed, however, at the same time, that they might have been retouched by Onomacritus. Gesner found an opponent in the celebrated Valckenaer, who believed the author of the poems in question to have belonged to the Alexandrean school. (*Valck. ad Herod., ed. Wesseling.*) In 1777, Schneider revised and adopted the theory of Huet. (*Schneider, de dubia Carm. Orphic. auctoritate et vetustate.—Analect. Crit., fasc.* 1.) The same poems, in which Ruhnken had found a diction almost Homeric, and Gesner the simple style of remote antiquity, appeared, to the German professor, the work of a later Platonist, initiated into the tenets of Judaism and the mysteries of Christianity. His arguments, deduced entirely from the style of these productions, were strengthened by Thunmann (*Neue philolog. Bibliothek*, vol. 4, p. 298), who discovered in these poems historical and geographical errors such as could only have been committed by a writer subsequent to the age of Ptolemy Euergetes. And yet it is singular enough, that Mannert, arguing from the acquaintance with geographical terms displayed by the author of these poems, places him between Herodotus and Pythias. (*Geogr.*, vol. 4, p. 67.) In 1782 Ruhnken published a new edition of his critical letter, in which he endeavoured to refute the opinion of Schneider, allowing, at the same time, that the position assumed by Valckenaer was not an improbable one. The discussion rested here for twenty years, when Schneider, in his edition of the Argonautics published in 1803, defended the theory which he had supported in his younger days, adding, at the same time, however, some modifications; for he allowed that the author of the Argonautics, although comparatively modern, had appropriated to himself the style and manner of the Alexandrean school. Two years after, Hermann, in a memoir annexed to his edition of the Orphica, and subsequently in a separate dissertation, supported with rare erudition the opinion of Huet, and that which Schneider had advanced in 1777. After giving a brief account of the state of the controversy, Hermann proceeds to examine the structure of the Orphic verse. He first indicates the progressive modification of the hexameter verse, through the series of the epic and didactic hexameter writers, pointing out the gradual changes which it underwent from the time of Homer till it was wholly remodelled by Nonnus. He detects, in the hexameters of the Orphic poems, those peculiarities which show, as he thinks, that their author must have lived in the fourth century of the Christian era, just before the hexameter verse received its last considerable modification under the hands of Nonnus. (*Vid.* Nonnus.) Five German critics, Heyne, Voss, Wolf, Huschke, and Königsmann, opposed the hypothesis of Schneider and Hermann, and declared in favour of Valckenaer's theory. (*Voss, Dedic. der übersetz. des Hesiodus.—Id., Recens. Jen. L. Z.*, 1805, n. 138. —*Huschke, de Orphei Argonaut., Rost.*, 1806, 4to.—*Königsmann, Prolus. Crit.*, 1810, 4to.)—The authority of the grammarian Draco, who cites the Argonautics of Orpheus, having been strongly urged by Königsmann against Hermann, the latter obtained the work of Draco, which until then had remained unedited, from the celebrated Bast, and published it at Leipsic in 1812. Draco does, in fact, cite the Argonautics, and his authority is the more entitled to attention, since Hermann himself has shown that he lived before the time of Apollonius Dyscolus, and, consequently, at the beginning of the second century; whereas, before this, he had been generally assigned to the sixth century. (Compare *Tiedemann, Griechenlands erste Philosophen, Leipz.*, 1780, 8vo.—*Gerlach, de Hymnis Orphicis Commentatio, Gött.*, 1797, 8vo.) Hermann, however, has greatly shaken the authority of Draco, and leads us to entertain the opinion that we possess only an extract of the work, augmented by interpolations and marginal glosses that have crept into the text. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 38, *seqq.*) It is even probable that the very part relating to Orpheus was added by Constantine Lascaris.—In 1824, a prize dissertation appeared by another German scholar, Bode. (*Orpheus Poetarum Græcorum Antiquissimus, Gött.*, 4to.) Assuming the spuriousness of the Orphic poems, the author claims only to establish the country, age, and character of the poet; and of him, not as one historical personage, but only as the representative of a primeval school of bards. By a learned and ingenious train of argument, he fixes the period of the commencement of the Orphic school about the 13th century before the commencement of the Christian era, making it earlier than the time of the Homeric poems, which he assigns to the 10th century.—The best edition of the Orphica is that of Hermann, *Lips.*, 1805, 8vo. The edition of Gesner is also a valuable one, *Lips.*, 1764, 8vo. Schäffer published likewise a new edition of the Greek text in 1818, 12maj., for the use of prælections and schools. (*Hoffmann, Lex. Bibliog.*, vol. 3, p. 186.) The Orphic fragments are given by Lobeck in his Aglaophamus, *Regiom.*, 1829, 8vo.

Orthĭa, a surname of Diana at Sparta. At her altar boys were scourged during the festival called *Diamastigosis* (Διαμαστίγωσις). The young sufferers were called Bomonicæ. (*Vid.* Bomonicæ and Diana.)

Orthos, the dog that guarded the oxen of Geryon. He had two heads, and was sprung from the union of Echidna and Typhon. (*Apollod.*, 2, 5.)

Ortospĕda or Orospĕda Mons (Ptolemy giving it the former name, and Strabo the latter), a chain of mountains in Spain; properly speaking, a continuation of the range of Idubeda. One part terminates, in the form of a segment of a circle, on the coast of *Murcia* and *Grenada*, while two arms are sent off in the direction of Bætica, one of which pursues nearly a western direction, and is called Mons Marianus, now *Sierra Morena*; the other runs more to the southwest, nearer the coast, and is called Mons Ilipula, now *Sierra Nevada*, ending on the coast at Calpe or *Gibraltar*. (*Mannert, Geogr.*, vol. 1, p. 406.)

Ortygĭa, I. a spot near the port of Ephesus, thickly planted with cypresses and other trees, and watered by the little river Cenchrius. Latona was said by some to have been delivered here of her twins. The grove was filled with shrines, and adorned with statues by the hand of Scopas and other eminent sculptors. (*Strab.*, 639.) According to Chandler (*Travels in Asia Minor*, p. 176), this part of the coast has undergone considerable alterations. Ortygia has disappeared, the land having encroached on the sea. (*Cramer's Asia Minor*, vol. 1, p. 376.)—II. An island in the bay of Syracuse, forming one of the five quarters of that city. The colonists under Archias first settled here, and afterward extended to Achradina on the

mainland of Sicily. Ortygia was famed for containing the celebrated fount of Arethusa. The earliest mention of this island is found in Hesiod (*Theog.*, 1013). On it is now situate the greater part of modern Syracuse. (*Göller, de Situ et Orig. Syracus.*, p. 39, *seq.*) —III. One of the early names of the island of Delos. (*Vid.* Delos.)

Orus, an Egyptian deity, son of Osiris and Isis. (*Vid. Horus.*)

Osca, a town of Hispania Bætica, in the territory of the Turdetani. According to Mannert, it corresponds to the modern *Huesca*, in Aragon. (*Geogr.*, vol. 1, p. 410.) Ukert, however, places its site to the west of the city. It was in Osca that Sertorius collected together, from the various nations of Spain, the children of the nobility, and placed masters over them to instruct them in Greek and Roman literature. Plutarch states, that this had the appearance only of an education, to prepare them for being admitted citizens of Rome; but that the children were, in fact, so many hostages. (*Vit. Sertor.*)

Osci or Opĭci, a people of ancient Italy, who seem to have been identical with the Ausones or Aurunci, and who inhabited the southern part of the peninsula. Some ancient writers consider the Ausones to be a branch of the Osci; others, as Polybius, have spoken of them as distinct tribes, but this appears to be an error. The names *Opicus* and *Oscus* are undoubtedly the same. Aristotle (*Polit.*, 7, 10) calls the country from the Tiber to the Silarus, Ausonia and Opicia; and other ancient writers extended the name much farther, to the Straits of Sicily; but the southern extremity of the peninsula appears to have been occupied previously by the Œnotrians, a Pelasgic race, who were conquered by the Lucanians and Bruttii. Cumæ, one of the earliest Greek colonies on the coast of Italy, was in the country of the Opici. The early immigrations of the Illyrians or Liburnians along the eastern coast of Italy, drove the aboriginal inhabitants from the lowlands into the fastnesses of the central Apennines, whence they issued under the various names of Sabini, Casci, or Latini veteres. There was an ancient tradition in Italy, in the time of the historian Dionysius, of a sudden irruption of strangers from the opposite coast of the Adriatic, which caused a general commotion and dispersion among the aboriginal tribes. Afterward came the Hellenic colonies, which occupied the whole seacoast from Mount Garganus to the extremity of the peninsula, in the first and second centuries of Rome; in consequence of which, the population of the southern part of the Italian peninsula became divided into two races, the tribes of Aboriginal or Oscan descent, such as the Sabini, Samnites, Lucani, and Bruttii, who remained in possession of the highlands, and the Greek colonists and their descendants, who occupied the maritime districts, but never gained possession of the upper or Apennine regions. Such is the view taken by Micali and other Italian writers. But Niebuhr describes the Sabini, and their colonies the Samnites, Lucani, and other tribes, which the Roman writers called by the general name of Sabellians, as a people distinct from the Osci or Opici. He says, after Cato and other ancient historians, that the Sabini issued out of the highlands of the central Apennines, near Amiternum, long before the epoch of the Trojan war, and, driving before them the Cascans or Prisci Latini, who were an Oscan tribe, settled themselves in the country which has to this day retained the name of Sabina. Thence they sent out numerous colonies, one of which penetrated into the land of the Opicans, and became the Samnite people; and afterward the Samnites occupied Campania, and, mixing themselves with the earlier Oscan population, settled there and adopted their language. But, farther on, in speaking of the Sabini and Sabellians, Niebuhr admits the probability of their being originally a branch of the same stock as the Opici or Osci. Micali considers the Sabini, Apuli, Messapii, Campani, Aurunci, and Volsci, as all branches of the great Oscan family.—The Greeks, being superior to the native tribes in refinement and mental cultivation, affected to despise them, and they applied to the native Italian tribes, including the Romans, the epithet "Opican," as a word of contempt, to denote barbarism both in language and manners (*Cato, ap. Plin.*, 29, 1); and the later Roman writers themselves adopted the expression in the same sense: "*Oscè loqui*" was tantamount to a barbarous way of speaking. Juvenal says (3, 207), "*Et divina Opici rodebant carmina mures*," where *Opici* is equivalent to "*barbari*;" and Ausonius (*Prof.*, 22, 3) uses "*Opicas chartas*" in the sense of rude, unpolished compositions. The Oscan language was the parent of the dialects of the native tribes from the Tiber to the extremity of the peninsula, Sabini, Hernici, Marsi, Samnites, Sidicini, Lucani, and Bruttii, while in the regions north of the Tiber the Etrurian predominated. Livy (10, 20) mentions the Oscan as being the language of the Samnites. The older Latin writers, and especially Ennius, have many Oscan words and Oscan terminations. The Oscan language continued to be understood at Rome down to a later period of the empire, and the *Fabulæ Atellanæ*, which were in the Oscan tongue, were highly relished by the great body of the people. In the Social war, the Confederates, who were chiefly communities of Oscan descent, stamped Oscan legends on their coins. In Campania and Samnium, the Oscan continued to be the vulgar tongue long after the Roman conquest, as appears from several monuments, and especially from the Oscan inscriptions found at Pompeii. (*Micali, Storia degli Antichi Popoli Italiani*, ch. 29.—*Id., Atlas*, pl. 120.—*De Iorio, Plan of Pompeii*, pl. 4.)—The Oscan race, like the Etruscan, appears to have been, from the remotest times, strongly under the influence of religious rites and laws (*Festus, s. v. Oscum*); and the primitive manners and simple morals of the Oscan and Sabine tribes, as well as their bravery in arms, have been extolled by the Roman writers, among others by Virgil (*Æn.*, 7, 728, *seqq.*) and Silius Italicus (8, 526, *seqq.*). —Concerning the scanty remains of the Oscan language which have come down to us, the following may be consulted: "*Linguæ Oscæ Specimen Singulare, quod superest Nolæ, in marmore Musæi Seminarii*," which is given by Passeri in his "*Picturæ Etruscorum in Vasculis*," &c., *Rome*, 3 vols. fol., 1767–75; and also Guarini, in his "*In Osca Epigrammata nonnulla Commentarius*," *Naples*, 1830, 8vo, where several Oscan inscriptions are found collected; but particularly the learned work of Grotefend, "*Rudimenta Linguæ Oscæ*," *Hannov.*, 1840. Another work of the last-mentioned writer, entitled "*Rudimenta Linguæ Umbricæ*," *Hannov.*, 1835, &c., is also worthy of being consulted. Grotefend makes both the Oscan and the Latin come from the Umbrian language. (*Encycl. Us. Knowl.*, vol. 17, p. 47. — *Niebuhr, Rom. Hist.*, vol. 1, p. 55, *Cambr. transl.*)

Osiris, one of the principal Egyptian deities, was brother of Isis, and the father of Horus. His history is given in the first book of Diodorus, and in Plutarch's treatise "*On Isis and Osiris*;" but it is not improbable that the genuine Egyptian traditions respecting the deity had been considerably corrupted at the time of these writers. According to their accounts, however, Osiris was the first who reclaimed the Egyptians from a state of barbarism, and taught them agriculture and the various arts and sciences. After he had introduced civilization among his own subjects, he resolved to visit the other nations of the world and confer on them the same blessing. He accordingly committed the administration of his kingdom to Isis, his sister and queen, and gave her Hermes to assist her

in council, and Hercules to command her troops. Having collected a large army himself, he visited in succession Ethiopia, Arabia, and India, and thence marched through Central Asia into Europe, instructing the nations in agriculture, and in the arts and sciences. He left his son Macedon in Thrace and Macedonia, and committed the cultivation of the land of Attica to Triptolemus. After visiting all parts of the inhabited world, he returned to Egypt, where he was murdered soon after his arrival by his brother Typhon, who cut up his body into twenty-six parts, and divided it among the conspirators who had aided him in the murder of his brother. These parts were afterward, with one exception, discovered by Isis, who enclosed each of them in a statue of wax, made to resemble Osiris, and distributed them through different parts of Egypt.—Other forms of the legend may be found in Creuzer's elaborate work (*Symbolik*, vol. 1, p. 259, *seqq.*—*Symbolik, par Guigniaut*, vol. 1, pt. 1, p. 389, *seqq.*) For some remarks explanatory of it, consult the article Isis.—Herodotus informs us (2, 48), that the festival of Osiris was celebrated in almost the same manner as that of Bacchus. It appears, however, not improbable, that the worship of Osiris was introduced into Egypt, in common with the arts and sciences, from the Ethiopian Meroë. We learn from Herodotus (2, 29), that Ammon and Osiris were the national deities of Meroë, and we are told by Diodorus (3, 3) that Osiris led a colony from Ethiopia into Egypt.—Osiris was venerated under the form of the sacred bulls Apis and Mnevis (*Diod. Sic.*, 1, 21); and as it is usual in the Egyptian symbolical language to represent their deities with human forms, and with the heads of the animals which were their representatives, we find statues of Osiris with the horns of a bull. (*Egyptian Antiquities*, vol. 2, p. 295.) Osiris, in common with Isis, presided over the world below; and it is not uncommon to find him represented on rolls of papyrus, as sitting in judgment on departed spirits. His usual attributes are the high cap, the flail or whip, and the crosier. (*Encycl. Us. Knowl.*, vol. 17, p. 49.—*Cory, Horapollo Nilous*, p. 164, pl. 2.)

Osismĭi, a people of Gallia Lugdunensis Tertia, on the coast of the Mare Britannicum, and at the southwestern extremity of the Tractus Armoricus. Their country, according to some, answers to the modern *Léon* and *Tréguier;* but, according to D'Anville, their chief city was Vorgannum, now *Karhez*, in *Basse Bretagne.* (*Cæs., B. G.*, 2, 34.—*Id. ib.*, 3, 9, &c.—*Lemaire, Ind. Geogr. ad Cæs., s. v.*)

Osrhoëne, a district of Mesopotamia, in the northwestern section of the country. (*Vid.* Mesopotamia.)

Ossa, I. a celebrated mountain, or, more correctly, mountain-range of Thessaly, extending from the right bank of the Peneus along the Magnesian coast to the chain of Pelion. It was supposed that Ossa and Olympus were once united, but that an earthquake had rent them asunder (*Herod.*, 7, 132.—*Ælian, V. H.*, 3, 1), forming the vale of Tempe. (*Vid.* Tempe.) Ossa was one of the mountains which the giants, in their war with the gods, piled upon Olympus in order to ascend to the heavens. (*Hom., Od.*, 11, 312, *seqq.*—*Virg., Georg.*, 1, 282.) The modern name is *Kissovo*, or, according to Dodwell, *Kissabos* (Kissavos). "Mount Ossa," observes Dodwell, "which does not appear so high as Pelion, is much lower than Olympus. It rises gradually to a point, which appears about 5000 feet above the level of the plain; but I speak only from conjecture." (*Tour*, vol. 2, p. 106.—*Cramer's Anc. Greece*, vol. 1, p. 422.)—II. A small town of Macedonia, in the territory of Bisaltia, and situate on a river (probably the Basaltes) falling into the Strymon.

Ostĭa, a celebrated town and harbour, at the mouth of the river Tiber, in Italy. It was the port of Rome, and its name even now continues unchanged, though few vestiges remain of its ancient greatness. All historians agree in ascribing the foundation of Ostia to Ancus Marcius. (*Liv.*, 1, 33.—*Dion. Hal.*, 3, 44.—*Vor.*, 1, 4.) That it was a Roman colony we learn from Florus (*l. c.*—Compare *Senec.*, 1, 15.—*Tacit., Hist.*, 1, 80). When the Romans began to have ships of war, Ostia became a place of greater importance, and a fleet was constantly stationed there to guard the mouth of the Tiber. (*Liv.*, 22, 11 *et* 27.—*Id.*, 23, 38.—*Id.*, 27, 22.) It was here that the statue of Cybele was received with due solemnity by Scipio Nasica, when the public voice had selected him for that duty, as the best citizen of Rome. (*Livy*, 29, 14.—*Herodian*, 1, 11, 10.) In the civil wars, Ostia fell into the hands of Marius, and was treated with savage cruelty. (*Liv., Epit.*, 79.) Cicero, in one of his orations, alludes with indignation to the capture of the fleet stationed at Ostia by some pirates. (*Pro L. Manil.*) The town and colony of Ostia were distant only thirteen miles from Rome, but the port itself, according to the Itineraries, was at the mouth of the Tiber; unless it be thought with Vulpius, that the town and harbour, with all their dependencies, might occupy an extent of three miles along the river. (*Vet. Lat.*, 2, 1, p. 136.) There is some difficulty, however, in ascertaining the exact situation of the harbour, from the change which appears to have taken place in the mouth of the river during the lapse of so many ages. Even the number of its channels is a disputed point. Ovid seems to point out two (*Fast.*, 4, 291.—*Ibid.*, 4, 329), but Dionysius Periegetes positively states that there was but one. The difference, however, may be reconciled by supposing that, in the geographer's time, the right branch of the river might alone be used for the purposes of navigation, and that the other stream was too insignificant and shallow for the reception of ships of any size. The two streams still exist; the left is called *Fiumaro*, the right, on which the Portus Augusti was situate, is known by the name of *Fiumecino.*—According to Plutarch, Julius Cæsar was the first who turned his attention to the construction of a port at Ostia, by raising there a mole and other works; but it was to the Emperor Claudius that this harbour seems indebted for all the magnificence ascribed to it by antiquity. Suetonius, in his life of that prince, has given us a detailed account of the formation of this harbour with its pharos (c. 20.—Compare *Dio Cass.*, 60, 11.—*Plin.*, 36, 9. —*Id.*, 36, 15 *et* 40). It is generally supposed that Trajan subsequently improved and beautified the port of Ostia; but the only authority for such a supposition is derived from the scholiast on Juvenal, in his commentary on the passage where that poet describes the entrance of Catullus into this haven (12, 75). It is not improbable, however, that the scholiast might confound the harbour of Ostia with that of Centum Cellæ. —In process of time, a considerable town was formed around the harbour of Ostia, which was itself called Portus Augusti, or simply Portus; and a road was constructed thence to the capital, which took the name of Via Portuensis. Ostia, as has been remarked, attained the summit of its prosperity and importance under Claudius, who always testified a peculiar regard for this colony. It seems to have flourished likewise under Vespasian, and even as late as the reign of Trajan; for Pliny the younger informs us, when describing his Laurentine villa, that he derived most of his household supplies from Ostia. In the time of Procopius, however, this city was nearly deserted, all its commerce and population having been transported to the neighbouring Portus Augusti. The same writer gives a full account of the trade and navigation of the Tiber at this period; from him we learn, that the island which was formed by the separation of the two branches of that river was called Sacra. (*Rer. Got.*, 1.—Compare *Rutil., Itin.*, 1, 169.) The salt marshes form

ed by Ancus Marcius, at the first foundation of Ostia (*Liv.*, 1, 33), still subsist near the site now called *Casone del Sale.* (*Cramer's Anc. Italy*, vol. 2, p. 11, *seqq.*)—"Nothing," observes a modern traveller, "can be more dreary than the ride from Rome to this once magnificent seaport. You issue out of the Porta San Paola, and proceed through a continued scene of dismal and heart-sinking desolation; no fields, no dwellings, no trees, no landmarks, no marks of cultivation, except a few scanty patches of corn, thinly scattered over the waste; and huts, like wigwams, to shelter the wretched and half-starved people that are doomed to live on this field of death. The Tiber, rolling turbidly along in its solitary course, seems sullenly to behold the altered scenes that have withered around him. A few miles from Ostia we entered upon a wilderness indeed. A dreary swamp extended all around, intermingled with thickets, through which roamed wild buffaloes, the only inhabitants of the waste. A considerable part of the way was upon the ancient pavement of the Via Ostiensis, in some places in good preservation, in others broken up and destroyed. When this failed us, the road was execrable. The modern fortifications of Ostia appeared before us long before we reached them. At length we entered its gate, guarded by no sentinel; on its bastions appeared no soldier; no children ran from its houses to gaze at the rare splendour of a carriage; no passenger was seen in the grass-grown street. It presented the strange spectacle of a town without inhabitants. After some beating and hallooing, on the part of the coachman and lackey, at the shut-up door of one of the houses, a woman, unclosing the shutter of an upper window, presented her ghastly face; and, having first carefully reconnoitred us, slowly and reluctantly admitted us into her wretched hovel. 'Where are all the people of the town?' we inquired. 'Dead,' was the brief reply. The fever of the malaria annually carries off almost all whom necessity confines to this pestilential region. But this was the month of April, the season of comparative health, and we learned, on more strict inquiry, that the population of Ostia, at present, nominally consisted of twelve men, four women, no children, and two priests.—The ruins of old Ostia are farther in the wilderness. The sea is now two miles, or nearly, from the ancient port. The cause of this, in a great measure, seems to be, that the extreme flatness of the land does not allow the Tiber to carry off the immense quantity of earth and mud its turbid waters bring down; and the more that is deposited, the more sluggishly it flows, and thus the shore rises, the sea recedes, and the marshes extend. The marshy *insula sacra*, in the middle of the river, is now inhabited by wild buffaloes. We had intended to cross to the sacred island, and from thence to the village of *Fiumecino*, on the other side, where there are said to be still some noble remains of ancient Porto, particularly of the mole, but a sudden storm prevented us." (*Rome in the Nineteenth Century*, vol. 2, p. 449.)

Ostorĭus Scapŭla, a governor of Britain in the reign of Claudius, who defeated and took prisoner the famous Caractacus. He died A.D. 55. (*Tacit., Ann.*, 12, 36.)

Ostrogŏthæ, or Eastern Goths, a division of the great Gothic nation, who settled in Pannonia in the fifth century of our era, whence they extended their dominion over Noricum, Rhætia, and Illyricum. About 482 or 483 A.D., their king Theodoric was serving as an auxiliary under the Emperor Zeno, and distinguished himself in Syria. On his return to Constantinople, Theodoric, according to the statement of the historian Evagrius, fearing Zeno's jealousy of his success, retired into Pannonia in 487, where he collected an army, and in the following year marched into Italy, with all his tribe, men, women, and children, and, as appears, with the consent of Zeno himself, who wished to remove the Ostrogoths from his territories. Theodoric defeated Odoacer in various battles, took him prisoner, and some time after put him to death. Upon this event, Theodoric sent an ambassador to Anastasius, the emperor of Constantinople, who transmitted to him, in return, the purple vest, and acknowledged him as King of Italy. It appears that both Theodoric and his predecessor Odoacer acknowledged, nominally at least, the supremacy of the Eastern emperor. The rest of the history of the Ostrogoths is connected with that of Theodoric, who established his dynasty over Italy, which is generally styled the reign of the Goths in that country. (*Encycl. Us. Knowl.*, vol. 17, p. 55.)

Osymandyas, a king of Egypt, the same with Amenophis or Phamenoph. (*Vid.* Memnon, and Memnonium.) Jablonski makes Osymanydas equivalent in meaning to "*dans vocem*," voice-emitting. (*Voc. Ægypt.*, p. 29, p. 97.—Compare *Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 482.)

Otho, I. Marcus Salvius, was born A.D. 31 or 32. He was descended of an honourable family, which originally came from Ferentinum, and which traced its origin to the Lucumones of Etruria. His grandfather, who belonged to the equestrian order, was made a senator through the influence of Livia Augusta, but did not rise higher in office than the prætorship. His father, Lucius Otho, was advanced to offices of great honour and trust by the Emperor Tiberius, whom he is said to have resembled so closely in person as to have been frequently taken for a near relation. Marcus Otho was an intimate friend of Nero during the early years of his reign, and his associate in his excesses and debaucheries; but Nero's love for Poppæa, whom Otho had seduced from her husband, and to whom he was greatly attached, produced a coolness between them, and this rivalry for the affections of an unprincipled woman would soon have terminated in the ruin of Otho, had not Seneca procured for the latter the government of Lusitania, to which he was sent as into a kind of honourable exile. In this province, which he governed, according to Suetonius (*Vit. Othonis*, 3), with great justice, he remained for ten years; and afterward took an active part in opposition to Nero, and in placing Galba on the throne, A.D. 68. Otho appears to have expected, as the reward of his services, that he would be declared his successor; but when Galba proceeded to adopt Piso Licinianus, Otho formed a conspiracy among the guards, who proclaimed him emperor, and put Galba to death after a reign of only seven months. Otho commenced his reign by ingratiating himself with the soldiery, whom Galba had unwisely neglected to conciliate. He yielded to the wishes of the people in putting to death Tigellius, who had been the chief minister of Nero's pleasures, and he acquired considerable popularity by his wise and judicious administration. He was, however, scarcely seated upon the throne, before he was called upon to oppose Vitellius, who had been proclaimed emperor by the legions in Germany a few days before the death of Galba. Vitellius, who was of an indolent disposition, sent forward Cæcina, one of his generals, to secure the passes of the Alps, while he himself remained in his camp upon the Rhine. Otho quickly collected a large army and marched against Cæcina, while he sent his fleet to reduce to obedience Liguria and Gallia Narbonensis. (Compare *Tacitus, Agric.*, c. 7.) At first Otho was completely successful. Liguria and Gallia Narbonensis submitted to his authority, while Cæcina was repulsed with considerable loss in an attack upon Placentia. Cæcina encountered subsequently a second check. But, shortly after Otho's army was completely defeated by the troops of Vitellius, in a hard-fought battle near Bebriacum, a village on the Po, southwest of Mantua. Otho, who

does not appear, however, to have been deficient in bravery, had been persuaded, for the security of his person, to retire before the battle to Brixellum; a step which tended, as Tacitus has observed, to occasion his defeat. When he was informed of the result of the conflict, he refused to make any farther effort for the empire, but put an end to his own life by falling upon his sword, at the age of 37 according to Tacitus (*Hist.*, 2, 50), or of 38 according to Suetonius (*Vit. Oth.*, c. 11), after reigning 95 days. Plutarch, in his life of Otho, relates that the soldiers immediately buried his body, that it might not be exposed to indignity by falling into the hands of his enemies, and erected a plain monument over his grave, with the simple inscription, "To the memory of Marcus Otho." The early debaucheries of Otho threw a stain upon his reputation, which his good conduct in Lusitania and his mildness as emperor did not altogether remove. The treatment which he received from Nero might in some degree justify his rebellion against that prince; but no palliation can be found for the treason and cruelty with which he was chargeable towards Galba. In all things his actions were marked by a culpable extreme; and perhaps both the good and the evil which appeared in his life were the result of circumstances rather than of virtuous principles or of fixed and incurable depravity. (*Tacit., Hist.*, lib. 1 *et* 2.—*Sueton., Vit. Othon.*—*Plut., Vit. Othon.*—*Dio Cass.*, lib. 64.—*Encycl. Us. Knowl.*, vol. 17, p. 59.—*Encycl. Metropol.*, div. 3, vol. 2, p. 497, *seqq.*)—II. L. Roscius, a tribune of the commons, who, in the year that Cicero was consul, proposed and caused to be passed the well-known law which allowed the equestrian order particular seats in the theatre. The equites, previous to this, sat promiscuously with the commons. By this new regulation of Otho's, the commons considered themselves dishonoured, and hissed and insulted Otho when he appeared in the theatre; the equites, on the other hand, received him with loud plaudits. The commons repeated their hissings and the knights their applause, until at last they came to mutual reproaches, and the whole theatre presented a scene of the greatest disorder. Cicero, being informed of the disturbance, came and summoned the people to the temple of Bellona, where, partly by his reproofs and partly by his persuasive eloquence, he so wrought upon them that they returned to the theatre, loudly testified their approbation of Otho, and strove with the equites which should show him the most honour. The speech delivered on this occasion was afterward reduced to writing. It is now lost, but, having been delivered extempore, it affords a strong example of the persuasive nature of his eloquence. One topic which he touched on in this oration, and the only one of which we have any hint from antiquity, was his reproaching the rioters for their want of taste, in creating a tumult while Roscius was performing on the stage. (*Livy, Epit.*, 99.—*Horat., Epist.*, 1, 1, 62.—*Juv., Sat.*, 3, 159.—*Vell Paterc.*, 2, 32.—*Fuss, Rom Antiq.*, p. 147.)

Othrys, a mountain-range of Thessaly, which, branching out of Tymphrestus, one of the highest points in the chain of Pindus, closed the great basin of Thessaly to the south, and served at the same time to divide the waters which flowed northward into the Peneus from those received by the Sperchius. This mountain is often celebrated by the poets of antiquity. (*Eurip., Alcest.*, 583.—*Theocr., Idyll.*, 3, 43.—*Virg., Æn.*, 7, 674.—*Lucan*, 6, 337.) At present it is known by the different names of *Hellovo*, *Varibovo*, and *Goura*. (*Pouqueville*, vol. 3, p. 394.—*Cramer's Anc. Greece*, vol. 1, p. 412.)

Otus and Ephialtes, sons of Neptune. (*Vid.* Aloïdæ.)

Ovidius Naso, P., a celebrated poet, born at Sulmo (now *Sulmona*), a town lying on the river Pescara, in the territory of the Peligni, at the distance of ninety miles from Rome. Ovid came into the world A.U.C. 711, the memorable year in which Cicero was murdered, and on the very day when the two consuls, Hirtius and Pansa, fell at the battle of Mutina. The events of his life are chiefly known from his own writings, and more particularly from the tenth elegy of the fourth book of the Tristia. Ovid was of an equestrian family, and was brought to Rome at an early period of life, along with an elder brother, to be fully instructed in the arts and learning of the capital. (*Trist.*, 4, 10.) He soon disclosed an inclination towards poetry; but he was for some time dissuaded from a prosecution of the art by his father, whose chief object was to make him an accomplished orator and patron, and thereby open up to him the path to civic honours. The time was indeed past when political harangues from the rostra paved the way to the consulship or to the government of wealthy provinces; but distinction and emolument might yet be attained by eminence in judicial proceedings, and by such eloquence as the servile deliberations of the senate still permitted. Ovid, accordingly, seems to have paid considerable attention to those studies which might qualify him to shine as a patron in the Forum, or procure for him a voice in a submissive senate. He practised the art of oratory, and not without success, in the schools of the rhetoricians Arellius Fuscus and Porcius Latro, the two most eminent teachers of their time. Seneca, the rhetorician, who himself had heard him practising declamation before Fuscus, informs us, that he surpassed all his fellow-students in ingenuity: but he harangued in a sort of poetical prose; he was deficient in methodical arrangement, and he indulged too freely in digressions, as also in the introduction of the commonplaces of disputation. He rarely declaimed, moreover, except on ethical subjects; and preferred delivering those sort of persuasive harangues which have been termed *Suasoriæ*. (*Senec., Controv.*, 2, 10.) After having assumed the *Toga Virilis*, and completed the usual course of rhetorical tuition at Rome, he proceeded to finish his education at Athens. It is not known whether he made much progress in philosophy during his stay in that city; but, from the tenour of many of his works, it appears probable that he had at least studied physics, and that in morals he had embraced the tenets of the Epicurean school. In company with Æmilius Macer, he visited the most illustrious cities of Asia (*Ep. e Ponto*, 2, 10); and on his way back to Rome he passed with him into Sicily. He remained nearly a year at Syracuse, and thence made several agreeable excursions through different parts of the island. After his return to Rome, and on attaining the suitable age, Ovid held successively several of the lower judicial offices of the state, and also frequently acted as arbiter, highly to the satisfaction of litigants whose causes he decided. (*Trist.*, 2, 93.) These avocations, however, were speedily relinquished. The father of Ovid had for some time restrained his son's inclination towards poetry; but the arguments he deduced against its cultivation, from the stale example of the poverty of Homer (*Trist.*, 4, 10), were now receiving an almost practical refutation in the court favour and affluence of Virgil and Horace. The death, too, of his elder brother, by leaving Ovid sole heir to a fortune ample enough to satisfy his wants, finally induced him to abandon the profession to which he had been destined, and bid adieu at once to public affairs and the clamours of the Forum. Henceforth, accordingly, Ovid devoted himself to the service of the Muses; though he joined with their purer worship the enjoyment of all those pleasures o life which a capital, the centre of every folly and amusement, could afford. He possessed an agreeable villa and extensive farm in the neighbourhood of Sulmo, the place of his birth; but he resided chiefly at his house on the Capitoline Hill (*Trist.*, 1, 3), or his

gardens, which lay a little beyond the city, at the junction of the Clodian and Flaminian Ways, near the Pons Milvius, where he composed many of his verses. He was fond, indeed, of the rural pleasures of flowers and trees, but he chiefly delighted to sow and plant them in these suburban gardens. (*Ep. e Ponto*, 1, 8.) Far from hiding himself amid his groves, like the melancholy Tibullus, he courted society, and never was happier than amid the bustle of the capital. One day, when Augustus, in his capacity of censor, according to ancient custom, made the whole body of Roman knights pass before him in review, he presented our poet with a beautiful steed. (*Tristia*, 2, 89.) The gift was accounted a peculiar mark of favour, and shows that, at the time when it was bestowed, he had incurred no moral stain which merited the disapprobation of his prince. While frequenting the court of Augustus, Ovid was well received by the politest of the courtiers. The titles of many of the epistles written during his banishment, show that they were addressed to persons well known to us, even at this distance of time, as distinguished statesmen and imperial favourites. Messala, to whose house he much resorted, had early encouraged the rising genius, and directed the studies of Ovid; and the friendship which the father had extended to our poet was continued to him by the sons. But his chief patron was Q. Fabius Maximus, long the friend of Augustus, and, in the closing scenes of that prince's life, the chief confidant of his weaknesses and domestic sorrows. (*Tacit., Ann.*, 1, 5.) Nor was Ovid's acquaintance less with the celebrated poets of his age than with its courtiers and senators. Virgil, indeed, he had merely seen, and premature death cut off the society of Tibullus; but Horace, Macer, and Propertius were long his familiar friends, and often communicated to him their writings previous to publication. While blessed with so many friends, he seems to have been undisturbed, at least during this period of his life, by the malice of a single foe: neither the court favour he enjoyed nor his poetical renown procured him enemies; and he was never assailed by that spirit of envy and detraction by which Horace had been persecuted. His poetry was universally popular (*Tristia*, 1, 1, 64): like the stanzas of Tasso, it was often sung in the streets or at entertainments; and his verses were frequently recited in the theatre amid the applause of the multitude. Among his other distinctions, Ovid was a favourite of the fair, with whom his engagements were numerous and his intercourse unrestrained. (*Am.*, 2, 4.—*Tristia*, 4, 10, 65.) He was extremely susceptible of love, and his love was ever changing. His first wife, whom he married when almost a boy, was unworthy of his affections, and possessed them but a short while. The second, who came from the country of the ancient Falisci, led a blameless life, but was soon repudiated. After parting with her, Ovid was united to a third, who was of the Fabian family. In her youth she had been the companion of Marcia, the wife of Fabius Maximus, and a favourite of Marcia's mother, who was the maternal aunt of Augustus. She was a widow at the time of her marriage with Ovid, and had a daughter by her former husband, who was married to Suillius, the friend of Germanicus. (*Ep. e Ponto*, 4, 8.) But these successive legitimate connexions did not prevent him from forming others of a different description. Corinna, a wanton, enticing beauty, whose real name and family the commentators and biographers of our poet have ineffectually laboured to discover, allured him in his early youth from the paths of rectitude. It is quite improbable that Corinna denoted Julia, the daughter of Augustus, and impossible that she represented Julia, his granddaughter, who was but an infant when Ovid recorded his amours with Corinna. Ovid passed nearly thirty years in the voluptuous enjoyment of the pleasures of the capital, blessed with the smiles of fortune, honoured with the favour of his prince, and fondly anticipating a tranquil old age. (*Tristia*, 4, 8, 29.) He now remained at Rome the last of the constellation of poets which had brightened the earlier age of Augustus. That prince had by this time lost his favourite ministers, Mæcenas and Agrippa: he was less prosperous than during former years in the external affairs of the empire, and less prudently advised in his domestic concerns: he was insidiously alienated from his own family, and was sinking in his old age under the sway of the imperious Livia and the dark-souled Tiberius. Ovid's friendships lay chiefly among those who supported the lineal descendants of Augustus, the unfortunate offspring of Julia and Agrippa. He thus became an object of suspicion to the party in power, and had lost many of those benefactors who might have shielded him from the storm which now unexpectedly burst on his head, and swept from him every hope and comfort for the remainder of his existence. It was in the year 762, and when Ovid had reached the age of 51, that Augustus suddenly banished him from Rome to a wild and distant corner of the empire. Ovid has derived nearly as much celebrity from his misfortunes as his writings; and, having been solely occasioned by the vengeance of Augustus, they have reflected some dishonour on a name which would otherwise have descended to posterity as that of a generous and almost universal protector of learning and poetry. The real cause of his exile is the great problem in the literary history of Rome, and has occasioned as much doubt and controversy as the imprisonment of Tasso by Alphonso has created in modern Italy. The secret unquestionably was known to many persons in Rome at the time (*Tristia*, 4, 10.—Compare *Ep. e Ponto*, 2, 6); but, as its discovery had deeply wounded the feelings of Augustus (*Tristia*, 2, 209), no contemporary author ventured to disclose it. Ovid himself has only dared remotely to allude to it, and when he does mention it, his hints and suggestions are scarcely reconcilable with each other, sometimes speaking of his offence as a mistake or chance, in which he was more unfortunate than blameable, and at other times as if his life might have been forfeited without injustice. (*Tristia*, 5, 11.) No subsequent writer thought of revealing or investigating the mystery till it was too late, and it seems to be now closed for ever within the tomb of the Cæsars. The most ancient opinion (to which Sidonius Apollinaris refers) is, that Ovid was banished for having presumed to love Julia, the daughter of Augustus, and for having celebrated her under the name of Corinna (*Sidon. Apoll., Carm.*, 23, v. 158); and it was considered as a confirmation of this opinion, that exile was the punishment inflicted on Sempronius, the most known and best beloved of all her paramours. This notion was adopted by Crinitus and Lylius Gyraldus; but it was refuted as early as the time of Aldus Manutius, who has shown from the writings of Ovid that he was engaged in the amour with his pretended Corinna in his earliest youth; and it certainly is not probable that such an intrigue should have continued for about thirty years, and till Ovid had reached the age of fifty-one, or that Augustus should have been so slow in discovering the intercourse which subsisted. Julia, too, was banished to Pandataria in the year 752, which was nine years before the exile of Ovid; and why should his punishment have been delayed so long after the discovery of his transgression? Besides, had he been guilty of such an offence, would he have dared in his *Tristia*, when soliciting his recall from banishment, to justify his morals to the emperor, and to declare that he had committed an involuntary error? Or would he have been befriended and supported in exile by the greatest men of Rome, some of whom were the favourites and counsellors of Augustus?—Subsequently

o the time of Manutius, various other theories have been devised to account for the exile of Ovid. Dryden, in the Preface to his translation of Ovid's Epistles, thinks it probable that "he had stumbled by some inadvertency on the privacies of Livia, and had seen her in a bath; for the words '*sine veste Dianam*,' he remarks, agree better with Livia, who had the fame of chastity, than with either of the Julias." It would no doubt appear that our poet had a practice of breaking in unseasonably on such occasions (*A. A.*, 3, 245). But it is not probable that Augustus would have punished such an offence so severely, or that it would have affected him so deeply. Livia, at the time of Ovid's banishment, had reached the age of sixty-four, and was doubtless the only person in the empire who would consider such an intrusion as intentional.—Tiraboschi has maintained, at great length, that he had been the involuntary and accidental witness of some moral turpitude committed by one of the imperial family, most probably Julia, the granddaughter of Augustus, who had inherited the licentious disposition of her mother, and was banished from Rome on account of her misconduct, nearly at the same time that the sentence of exile was pronounced on Ovid. This theory, on the whole, seems the most plausible, and most consistent with the hints dropped by the poet himself. He repeatedly says, that the offence for which he had been banished was a folly, an error, an imprudence rather than a crime: using the words *stultitia* and *error* in opposition to *crimen* and *facinus*. (*Tristia*, 1, 2, 100, *et passim.*) He invariably talks of what he had seen as the cause of his misfortunes (*Tristia*, 2, 103, *segq.*), and he admits that what he had seen was a fault. But he farther signifies, that the fault he had witnessed was of a description which offended modesty, and which, therefore, ought to be covered with the veil of night. (*Tristia*, 3, 6.) It is by no means improbable that he should have detected the granddaughter of the emperor in some disgraceful intrigue. Neither of the Julias confined their amours to the recesses of their palaces, so that the most dissolute frequenter of the lowest scenes of debauchery may have became the witness of her turpitude. Farther, it is evident that it was something of a private nature, and which wounded the most tender feelings of Augustus, who, we know from history, was peculiarly sensitive with regard to the honour of his family. Lastly, it appears, that, after being a witness of the shameful transgression of Julia, Ovid had fallen into some indiscretion through timidity (*Ep. e Ponto*, 2, 2), which might have been avoided, had he enjoyed the benefit of good advice (*Tristia*, 3, 6, 13); and it seems extremely probable, that the imprudence he committed was in revealing to others the discovery he had made, and concealing it from Augustus.—It is not likely that any better guess will now be formed on the subject. Another, however, has been recently attempted by M. Villenave, in a life of Ovid prefixed to a French translation of the *Metamorphoses*. His opinion, which has also been adopted by Schöll (*Hist. Lit. Rom.*, vol. 1, p. 240), is, that Ovid, from accident or indiscretion, had become possessed of some state secret concerning Agrippa Posthumus, the son of Agrippa and Julia, and grandson of Augustus. The existence of the family of Julia long formed the great obstacle to the ambition of Livia and her son Tiberius. Agrippa Posthumus, the last surviver of the race, was banished from Rome to the island of Planasia, near Corsica, in 758; but considerable apprehensions seem to have been entertained by Livia that he might one day be recalled. Ovid, in a poetical epistle from Pontus, written in the fifth year of his exile, accuses himself as the cause of the death of his friend Fabius Maximus; and this Fabius Maximus, it appears, was the chief confidant of the emperor in all that related to the affairs of Agrippa, which he wished concealed from Livia. A few months before his own death, Augustus, attended by Fabius Maximus alone, privately visited Agrippa in his retirement of Planasia; and the object of his journey from Rome having been discovered by Livia, the death of this counsellor followed shortly after. It will be remarked, however, that this voyage was undertaken in 666, four years subsequently to the exile of Ovid, and was disclosed through the indiscretion of the wife of Fabius. (*Tacit.*, *Ann.*, 1, 5.) But the French author conjectures, that the scene to which Ovid alludes in his writings as having witnessed, had some close connexion with the ensuing visit to Planasia, and gave a commencement to those suspicions which terminated in the death of his friend. His chief objection to the theory of Tiraboschi is, that Augustus would not have banished Ovid for discovering or revealing the disgrace of Julia, when, by her exile, he had already proclaimed her licentiousness to the whole Roman people. But, in fact, Ovid was not banished for the sake of concealment. The discovery which proved so fatal to himself was no secret at Rome; and, had secrecy been the emperor's object, banishment was the very worst expedient to which he could have resorted. Ovid might better have been bribed to silence; or, if sentence of death could have served the purpose more effectually, the old triumvir would not have scrupled to pronounce it. The secret, however, was already divulged, and was in the mouths of the citizens. Ovid was therefore exiled as a punishment for his temerity, as a precaution against farther discoveries, and to remove from the imperial eye the sight of one whose presence must have reminded Augustus of his disgrace both as a sovereign and parent.—Whatever may have been the real cause of the exile of Ovid, the pretext for it was the licentious verses he had written. (*Ep. e Ponto*, 2, 9.) Augustus affected a regard for public morals; and concealing, on this occasion, the true motive by which he was actuated, he claimed a merit with the senate, and all who were zealous for a reformation of manners, in thus driving from the capital a poet who had reduced licentiousness to a system, by furnishing precepts, deduced from his own practice, which might aid the inexperienced in the successful prosecution of lawless love. He carefully excluded from the public libraries not merely the "*Art of Love*," but all the other writings of Ovid. (*Tristia*, 3, 1, 65.) It is evident, however, that this was all colour and pretext. Ovid himself ventures gently to hint, that Augustus was not so strict a moralist that he would seriously have thought of punishing the composition of a few licentious verses with interminable exile. (*Tristia*, 2 524.) In point of expression, too, the lines of Ovid are delicate compared with those of Horace, whom the emperor had always publicly favoured and supported. Nor was his sentence of banishment passed until many years after their composition; yet, though so long an interval had elapsed, it was suddenly pronounced, as on the discovery of some recent crime, and was most rapidly carried into execution. The mandate for his exile arrived unexpectedly in the evening. The night preceding his departure from Rome was one of the utmost grief to his family, and of consternation and dismay to himself. In a fit of despair, he burned the copy of the *Metamorphoses* which he was then employed in correcting, and some others of his poems. He made no farther preparations for his journey, but passed the time in loud complaints, and in adjuration to the gods of the Capitol. His chief patron, Fabius Maximus, was absent at the time, and his only daughter was with her husband in Africa; but several of his friends came to his house, where they remained part of the night, and endeavoured, though in vain, to console him. After much irresolution, he at length departed on the approach of dawn, his dress neglected and his hair dishevelled

His wife, who had wished to accompany him, but was not permitted, fainted the moment he left the house. —After his departure from Rome, Ovid proceeded to Brundisium, where he had an interview with Fabius Maximus. He recommended his wife to the care of his friend, and received repeated assurances of his support.—The destined spot of his perpetual exile was Tomi, the modern *Temiswar*, on the shore of the Euxine, a few miles to the south of the spot where the most southern branch of the Danube unites with that sea. (*Vid.* Tomi.) The place had been originally an Athenian colony, and was still inhabited by a few remains of the Greeks, but it was chiefly filled with rude and savage barbarians, of whose manners and habits the poet draws a most vivid description. The town was defended by but feeble ramparts from the incursions of the neighbouring Getæ, or still more formidable tribes to the north of the Danube. Alarms from the foe were constant, and the poet himself had sometimes to grasp a sword and buckler, and place a helmet on his gray head, on a signal given by the sentinel (*Tristia*, 4, 1, 73), when squadrons of barbarians covered the desert which Tomi overlooked, or surrounded the town in order to surprise and pillage it.—Without books or society, Ovid often wished for a field (*Ep. e Ponto*, 1, 8) to remind him of the garden near the Flaminian Way, in which, in his happier days, he had breathed his love-sighs and composed his amorous verses. Some of the barbarian inhabitants were along with our poet in the small and inconvenient house which he inhabited (*Tristia*, 2, 200), and kept him in a state of constant alarm by their ferocious appearance. They neither cut their beards nor hair, which, hanging dishevelled over the face, gave a peculiar horror to their aspect. The whole race were clothed in the shaggy skins of various animals (*Tristia*, 3, 10), and each barbarian carried with him constantly a bow, and a quiver containing poisoned arrows. (*Tristia*, 5, 7.) They daily filled the streets with tumult and uproar, and even the litigants sometimes decided their cause before the tribunals by the sword. (*Tristia*, 5, 10.) But if there was danger within the walls of Tomi, destruction lay beyond them. Tribes, who foraged from a distance, carried off the flocks and burned the cottages. From the insecurity of property and severity of climate, the fields were without grain, the hills without vines, the mountains without oaks, and the banks without willows. (*Tristia*, 3, 10, 71.) Absinthium, or wormwood, alone grew up and covered the plains. (*Ep. e Ponto*, 4, 8.) Spring brought with it neither birds nor flowers. In summer the sun rarely broke through the cloudy and foggy atmosphere. The autumn shed no fruits; but, through every season of the year, wintry winds blew with prodigious violence (*Tristia*, 3, 10, 17), and lashed the waves of the boisterous Euxine on its desert shore. (*Tristia*, 4, 4, 57.) The only animated object was the wild Sarmatian driving his car, yoked with oxen, across the snows, or the frozen depths of the Euxine (*Tristia*, 3, 10, 32), clad in his fur cloak, his countenance alone uncovered, his beard glistening and sparkling with the hoar-frost and flakes of snow. (*Tristia*, 3, 10, 21.) —Such was the spot for which Ovid was compelled to exchange the theatres, the baths, the porticoes, and gardens of Rome, the court of Augustus, the banks of the Tiber, and the sun and soil of Italy.—While thus driving him to the most remote and savage extremity of his empire, Augustus softened the sentence he had pronounced on Ovid with some alleviating qualifications. He did not procure his condemnation by a decree of the senate, but issued his own mandate, in which he employed the word "relegation" (*relegatio*), and not "banishment" (*exsilium*), leaving him, by this choice of terms, the enjoyment of his paternal fortune and some other privileges of a Roman citizen. (*Tristia*, 5, 11, 21.—*Ibid.*, 4, 9.) Nor were other circumstances wanting in his fate which might have contributed to impart consolation. His third wife, to whom he was tenderly attached, though not permitted to accompany him on the voyage to Scythia, continued faithful to her husband during his long exile, and protected his property from the rapacity of his enemies (*Tristia*, 1, 5.) Many of his friends remained unshaken by his misfortunes, and from time to time he received letters from them, giving him hopes of recall. The Getæ, though they at length became displeased with his incessant complaints of their country (*Ep. e Ponto*, 4, 14), received him at first with kindness and sympathy, and long paid him such distinguished honours, that he almost appears to have realized the fables of Orpheus and Amphion, in softening their native ferocity by the magic of the Roman lyre. (*Ep. e Ponto*, 4, 9.—*Ibid.*, 4, 14.)—Nothing, however, could compensate for the deprivations he suffered; nor was anything omitted on Ovid's part which he thought might prevail on the emperor to recall him to Rome, or assign him, at least, a place of milder exile; and Sicily was particularly pointed at as a suitable spot for such a mitigation of punishment. (*Tristia*, 5, 2.) This is the object of all his epistles from Pontus, the name of the district of Mœsia in which Tomi was situate, and not to be confounded with the Pontus of Asia Minor. He flattered Augustus during his life with an extravagance which bordered on idolatry (*Ep. e Ponto*, 4, 6.—*Tristia*, 2); and the letters addressed to his friends inculcate skilful lessons of choosing the most favourable opportunities for propitiating the despot. It does not appear, however, that any one of his numerous and powerful acquaintances ventured to solicit his recall, or to entreat Augustus in his behalf. Yet the poet seems to suppose that Augustus, previous to his decease, was beginning to feel more favourably towards him. (*Ep. e Ponto*, 4, 6.) After the death of the emperor, with a view, doubtless, of propitiating his successor, Ovid wrote a poem on his Apotheosis, and consecrated to him, as a new deity, a temple, where he daily repaired to offer incense and worship. (*Ep. e Ponto*, 4, 9.) Nor was he sparing in his panegyrics on the new emperor (*Ep. e Ponto*, 4, 13); but he found Tiberius equally inexorable with Augustus.—The health of Ovid had been early and severely affected by his exile and confinement at Tomi. He was naturally of a feeble constitution, and, in the place of his banishment, every circumstance was combined which could wear out the mind and the body. The rigour of the climate bore hard on one who had passed a delicate youth of pleasure and repose under an Italian sky. In consequence, soon after his arrival at Tomi, he totally lost his strength and appetite (*Ep. e Ponto*, 1, 10), and became thin, pale, and exhausted. From time to time he recovered and relapsed, till at length, at the age of 60, he sunk under the hardships to which he had been so long subjected. His death happened in the year 771, in the ninth year of his exile, and the fourth of the reign of Tiberius. Before his decease, he expressed a wish that his ashes might be carried to Rome; even this desire, however, was not complied with. His bones were buried in the Scythian soil, and the Getæ erected to him a monument near the spot of his earthly sojourn.—It would seem that Ovid had commenced his poetical career with some attempt at heroic subjects, particularly the *Gigantomachia*. But he soon directed his attention from such topics to others which were more consonant to his disposition. Accordingly, the earliest writings of Ovid now extant are amatory elegies in the style of Tibullus and Propertius. These elegies are styled *Amores*, amounting in all to forty-nine, and were originally divided by the poet into five books. There are now only three books in the printed editions of Ovid; but it has been doubted whether all the elegies he wrote be still included in this division, or if two

books have been suppressed. These elegies, with a very few exceptions, are of an amatory description.—As an elegiac writer, Ovid has more resemblance to Propertius than to Tibullus. His images and ideas are for the most part drawn from the real world. He dwells not amid the visionary scenes of Tibullus, he indulges not in his melancholy dreams, nor pours forth such tenderness of feeling as the lover of Delia. The *Amores* of Ovid have all the brilliancy and freshness of the period of life in which they were written. They are full of ingenious conceptions, graceful images, and agreeable details. These are the chief excellences of the elegies of Ovid. Their faults consist in an abuse of the facility of invention, a repetition of the same ideas, an occasional affectation and antithesis in the language of love, and (as in the elegies of Propertius) the too frequent, and sometimes not very happy or appropriate, allusion to mythological fables.—Before finishing the elegies styled *Amores*, Ovid had already commenced the composition of the *Heroïdes* (*Am.*, 2, 18), which are likewise written in the elegiac measure. They are epistles supposed to be addressed chiefly from queens and princesses who figured in the heroic ages, to the objects of their vehement affections, and are in number not fewer than twenty-one; but there is some doubt with regard to the authenticity of six of them, namely, Paris to Helen, Helen to Paris; Leander to Hero, Hero to Leander; Acontius to Cydippe, Cydippe to Acontius. These six, though they appear in the most ancient MSS. under the name of Ovid, along with the others, are of doubtful authenticity, and have been generally ascribed by commentators to Aulus Sabinus, a friend of Ovid's, who was also the author of several answers to the epistles of our poet, as Ulysses to Penelope, and Æneas to Dido.—The *Heroïdes* present us with some of the finest and most popular fictions of an amorous antiquity, resounding with the names of Helen, Ariadne, and Phædra. Julius Scaliger pronounces them to be the most polished of all the productions of Ovid. (*Poet.*, 6, 7.) But there is a tiresome uniformity in the situations and characters of the heroines. The injudicious length to which each epistle is extended has occasioned a repetition in it of the same ideas; while the ceaseless tone of complaints uttered by these forsaken damsels has produced a monotony, which renders a perusal, at least of the whole series of epistles, insupportably fatiguing. There is also a neglect of a due observance of the manners and customs of the heroic ages: and in none of the works of Ovid is his indulgence in exuberance of fancy so remarkable to the reader, because many of the epistles, as those of Penelope, Briseïs, Medea, Ariadne, and Dido, lead us to a comparison of the Latin author with Homer, the Greek tragedians, Catullus, and Virgil, those poets of true simplicity and unaffected tenderness. The work of Ovid entitled *De Arte Amandi*, or, more properly, *Artis Amatoriæ Liber*, is written, like the *Amores* and *Heroïdes*, in the elegiac measure. There is nothing, however, elegiac in its subject, as it merely communicates, in a light and often sportive manner, those lessons in the Art of Love which were the fruits of the author's experience, and had been acquired in the course of the multifarious intrigues recorded in the *Amores*. This poem was not written earlier than the year 752; for the author mentions in the first book the representation of a sea-fight between the Greek and Persian fleets, which was exhibited at that period in the *Naumachia*, under the direction of Augustus. The whole work is divided into three books.—This work is curious and useful, from the information it affords concerning Roman manners and antiquities in their lighter departments; and, though not written in the tone or form of satire, it gives us nearly the same insight as professed satirical productions into the minor follies of the Augustan age. Whatever object the poet may have had in view when composing this work, it may be safely concluded that the poem itself did not in any degree tend to the corruption of the morals of his fellow-citizens, since the indulgence of every vice was then so licensed at Rome that they could hardly receive any additional stain; on the contrary, this very depravation of manners gave birth to the work of Ovid, suggested its pernicious counsels and obtained for it the popularity with which it was crowned.—The book *De Remedio Amoris* is connected with that *De Arte Amandi*, and was written a short while after it. This poem discloses the means by which those who have been unsuccessful in love, or are enslaved by it to the prejudice of their health and fortune, may be cured of their passion. Occupation, travelling, society, and a change of the affections, if possible, to some other object, are the remedies on which the author chiefly relies. This work, on the whole, is not so pleasant and entertaining as the *De Arte Amandi*. It is almost entirely destitute of those agreeable episodes by which the latter poem is so much beautified and enlivened. It has fewer sportive touches and fewer fascinating descriptions.—The *Metamorphoses* of Ovid had been composed by him previous to his exile. But he received the mandate for his relegation while yet employed in the task of correction, and when he had completed this labour only on the first three books. Finding himself thus condemned to banishment from Rome, he threw the work into the flames, partly from vexation and disgust at his verses in general, which had been made the pretext for his punishment, and partly because he considered it an unfinished poem, which he could no longer have any opportunity or motive for perfecting. (*Tristia*, 1, 6.) Fortunately, however, some transcripts had been previously made by his friends of this beautiful production, which was thus preserved to the world. After Ovid's departure from Rome, these quickly passed into extensive circulation; they were generally read and admired, and a copy was placed in his library, which was still preserved and kept up by his family. (*Tristia*, 1, 1, 118.) In the depths of his dreary exile, Ovid learned, perhaps not without satisfaction, that his work had been saved; and he even expressed a wish that some of his favourite passages might meet the eye of Augustus. (*Tristia*, 2, 557.) But he was annoyed by the recollection that the poem would be read in the defective state in which he had left it. (*Tristia*, 3, 14, 23.) He had no copy with him at Tomi, on which he could complete the corrections which he had commenced at Rome. He therefore thought it necessary to apprize his friends in Italy, that the work had not received his last emendations; and, as an apology for its imperfections, he proposes that the six following lines should be prefixed as a motto to the copies of his *Metamorphoses* which were then circulating in the capital. (*Tristia*, 1, 6.)

"*Orba parente suo quicumque volumina tangis;*
His saltem vestra detur in urbe locus.
Quoque magis faveas, non hæc sunt edita ab ipso,
Sed quasi de domini funere rapta sui.
Quicquid in his igitur vitii rude carmen habebit,
Emendaturus, si licuisset, erat."

The *Metamorphoses*, therefore—at least the twelve concluding books—should be read with some degree of that indulgence which is given to the last six books of the Æneid; though, from what we see in the perfected works of Ovid, it can hardly be supposed that, even if he had been permitted, he would have expunged conceits and retrenched redundancies with the pure taste and scrupulous judgment of the Mantuan bard.—In the composition of his *Metamorphoses*, Ovid can lay no claim to originality of invention. Not one of the immense number of transmutations which he has recorded, from the first separation of Chaos till the

apotheosis of Julius Cæsar, is of his own contrivance. They are all fictions of the Greeks and Oriental nations, interspersed, perhaps, with a few Latin or Etruscan fables. In fact, a book of Metamorphoses which were feigned by the poet himself, would have possessed no charm, being unauthorized by public belief, or even that species of popular credulity which bestows interest and probability on the most extravagant fictions. And, indeed, Ovid had little motive for invention, since, in the relations of those who had gone before him in this subject, he could enter the most extensive field ever opened to the career of a poet.—The *Metamorphoses* of Ovid are introduced by a description of the primeval world, and the early changes it underwent. All that he writes of Chaos is merely a paraphrase of what he had found in the works of the ancient Greeks, and is more remarkable for poetic beauty than philosophic truth and consistency. The account of the creation, which is described with impressive brevity, is followed by a history of the four ages of the world, the war with the giants, Deucalion's deluge, and the self-production of various monsters in those early periods by the teeming and yet unexhausted earth. This last subject leads to the destruction of the serpent Python by Apollo, and the institution of the Pythian games in honour of his victory: at their first celebration, the conquerors were crowned with oak, the laurel being unknown till the transformation of Daphne, when it became the prize of honour and renown. Our poet thus glides into the series of his metamorphoses, which are extended to fifteen books, and amount in all to not less than two hundred and fifty. The stories of this description related by Ovid's predecessors were generally insulated, and did not hang together by any association or thread of discourse. But the Roman poet continues as he had commenced, and, like the Cyclic writers of Greece, who comprehended, in one book, a whole circle of fables, he proceeds from link to link in the golden chain of fiction, leading us, as it were, through a labyrinth of adventures, and passing imperceptibly from one tale to another, so that the whole poem forms an uninterrupted recital. In themselves, however, the events have frequently no relation to each other, and the connexion between the preceding and succeeding fable often consists in nothing more than that the transformation occurred at the same place or at the same time, or had reference, perhaps, to the same amorous deity.—In such an infinite number, the merit of the stories must be widely different; the following, however, may be mentioned as among the best: the fables of Cephalus and Procris, of Philemon and Baucis, of Hippomanes and Atalanta, the flight of Dædalus and Icarus, the loves of Pyramus and Thisbe. But of the whole, the story of Phaëthon is, perhaps, the most splendid and highly poetical.—It has been objected, however, to the *Metamorphoses*, that, however great may be the merit of each individual tale, there is too much uniformity in the work as a whole, since all the stories are of one sort, and end in some metamorphosis or other. (*Kaimes's Elements of Criticism*, vol. 1, c. 9) But this objection, if it be one, can lie only against the choice of the subject; for if a poet announces that he is to sing of bodies changed and converted into new forms, what else than metamorphoses can be expected? Besides, in the incidents that lead to these transformations, there is infinite variety of feeling excited, and the poet intermingles the noble with the familiar, and the gay with the horrible or tender. Sometimes, too, the metamorphosis seems a mere pretext for the introduction of the story, and occupies a very inconsiderable portion of it. The blood which flowed from Ajax, when he slew himself in a transport of indignation, because the arms of Achilles were adjudged to Ulysses, produced a hyacinth, and on this feeble stem the poet has ingrafted the animated and eloquent speeches of the contending Grecian chiefs. In the tragic history of Pyramus and Thisbe, the lovers themselves are not metamorphosed, but the fruit of the mulberry tree under which their blood was shed assumes a crimson dye. It would be endless to point out in detail the blemishes and beauties of such an extensive work as the *Metamorphoses*. The luxuriance of thought and expression which pervade all the compositions of Ovid, prevails likewise here; but his comparisons are pleasing and appropriate, and his descriptions are rich and elegant, whether he exhibits the palace of the Sun or the cottage of Philemon. The many interesting situations displayed in the *Metamorphoses* have formed a mine for the exertion of human genius in all succeeding periods, not merely in the province of narrative fable, but in the department of the drama and fine arts; and no work, with the exception of the Sacred Scriptures, has supplied so many and such happy subjects for the pencil. The Greek books from which the *Metamorphoses* were chiefly taken having been lost, the work of Ovid is now the most curious and valuable record extant of ancient mythology. It would be difficult to reduce every story, as some writers have attempted, into a moral allegory (*Gurth. Pref. to Translation*); it would be impossible to find in them, with others, the whole history of the Old Testament, and types of the miracles and sufferings of our Saviour, or even the complete ancient history of Greece, systematically arranged (compare *Müller, Einleitung*, vol. 4, p. 163, &c.—*Fabric., Bibl. Lat.*, vol. 1, p. 447.—*Goujet, Bib. Franc.*, vol. 6, p. 16, 52.) It cannot be denied, however, that the *Metamorphoses* are immense archives of Grecian fable, and that, beneath the mask of fiction, some traits of true history, some features of manners and the primeval world, may yet be discovered. In this point of view, the *Fasti* of Ovid, though written in elegiac and not in heroic measure, may be considered as a supplement or continuation of the *Metamorphoses*. Its composition was commenced at Rome by the author previous to his exile. The work was corrected and finished by him at Tomi (*Fasti*, 4, 81), and was thence sent to Rome, with a prefatory dedication to the great Germanicus. The plan of this production was probably suggested by the didactic poem which Callimachus had published under the title of Αἴτια, in which he feigns that, being transported to Helicon, he was there instructed by the Muses in the nature and origin of various religious usages and ancient ceremonies. It would appear that, before the time of Ovid, some vague design of writing a poem of this description had been entertained by Propertius (*Eleg.*, 4, 1). But Ovid, in his *Fasti*, executed the work which Propertius did not live, or, perhaps, found himself unable, to accomplish. In the Latin language, the word *Fasti* originally signified, in opposition to *Nefasti*, the days on which law proceedings could be legally held, or other ordinary business transacted; and thence it came, in course of time, to denote the books or tables on which the days in each month accounted as *Fasti* or *Nefasti* were exhibited. The term at length was applied to any record digested in regular chronological order, as the *Fasti Consulares*; and with Ovid it signifies the anniversaries of religious festivals, of dedications of temples, or of other memorable events, indicated in the calendar under the name of *Dies Fasti*, and which in general belonged, in the ancient meaning, to the class of *Dies Nefasti* rather than *Fasti*. C. Hemina and Claudius Quadrigarius had given histories of these festivals in prose: but their works were dry and uninteresting; and Ovid first bestowed on the subject the embellishments of poetry and imagination. The object of the *Fasti* of Ovid is to exhibit in regular order a history of the origin and observance of the different Roman festivals, as they occurred in the course of the year; and to associate the celebration of these holydays with the

sun's course in the zodiac, and with the rising or setting of the stars. A book is assigned to each month, but the work concludes with June. The six other books, which would have completed the Roman calendar, may have perished during the middle ages; but it seems more probable that they never were written. No ancient author or grammarian quotes a single phrase or word from any of the last six books of the *Fasti;* and, in some lines of the *Tristia* (2, 549, *seqq.*), the author himself informs us that the composition had been interrupted. This subject itself does not afford much scope for the display of poetic genius. Its arrangement was prescribed by the series of the festivals, while the proper names, which required to be so often introduced, and the chronological researches, were alike unfavourable to the harmony of versification. The *Fasti*, however, is a work highly esteemed by the learned on account of the antiquarian knowledge which may be derived from it. The author has poured a rich and copious erudition over the steril indications of the calendar, he has traced mythological worship to its source, and explained many of the mysteries of that theology which peopled all nature with divinities. Even Scaliger, whose opinions are generally so unfavourable to Ovid, admits the ancient and extensive erudition displayed in the *Fasti.* (*Poet.*, 6, 7.) In particular, much mythological information may be obtained from it as to the points in which the superstitions and rites of the Romans differed from those of the Greeks, and also the manner in which they were blended. "The account," says Gibbon, "of the different etymologies of the month of May, is curious and well expressed. We may distinguish in it an Oriental allegory, a Greek fable, and a Roman tradition." Some truths concerning the ancient history of Rome may be also elicited from the *Fasti.* It may appear absurd to appeal to a poet in preference or contradiction to annalists and chroniclers; but it must be recollected, that these annalists themselves originally obtained many of their facts from poetical tradition. Ovid, besides, had studied the Registers of the Pontifex Maximus, which are now lost, and which recorded, along with religious observances, many historical events. Occasional light may therefore be thrown by the *Fasti* of Ovid on some of the most ancient and dubious points of Roman story. For example, our poet completely vindicates Romulus from the charge of having slain his brother in a momentary transport of passion. Remus was legally sentenced to death, in consequence of having violated a salutary law enacted by the founder of Rome, and which, in an infant state, it was requisite to maintain inviolably.—The circumstance of the melancholy exile of Ovid gave occasion to the last of his works, the *Tristia*, and the *Epistolæ e Ponto.* The first book of the Tristia, containing ten elegies, was written by Ovid at sea, during his perilous voyage from Rome to Pontus. (*Tristia*, 1, 1, 42.—*Ibid.*, 1, 10.) It may be doubted, however, whether this, which is the generally received opinion, will hold good with respect to all the elegies of the first book. He speaks in the sixth of copies of his *Metamorphoses* being circulated at Rome, and it is not likely that he could receive this intelligence while on his way to Pontus. The first book is chiefly occupied with detailing the occurrences at his departure from the capital, the storms he encountered, and the places he saw in the course of his navigation. The remaining four books were composed during the first three years of his gloomy residence at Tomi. In the second book, addressed to Augustus, he apologizes for his former life and writings. In some of the elegies of the third, fourth, and fifth books, he complains to himself of the hard fate he had suffered in being exiled from Italy to the inhospitable shores of the Euxine: in others he exhorts his correspondents at Rome to endeavour to mitigate the anger of Augustus and obtain his recall.

The names, however, of the friends and patrons whom he addressed are not mentioned (*Tristia*, 1, 4, 7), since, during this time, his relatives and acquaintances were afraid lest they should incur the displeasure of Augustus by holding any communication with the unhappy exile. At the end of three years, this apprehension, which, perhaps, had been all along imaginary, was no longer entertained; and, accordingly, the epistles which he wrote from Pontus during the remainder of his severe sojourn are inscribed with the names of his friends, among whom we find the most distinguished characters of the day. These elegiac epistles differ from the *Tristia* merely in the poet's correspondents being addressed by name, instead of receiving no appellation whatever, or being only mentioned under some private and conventional title. The subjects of the four books of epistles from Pontus are precisely the same with those in the *Tristia*, complaints of the region to which the poet had been banished, and exhortations to his friends to obtain his recall. From the first line of the *Tristia* to the last of the epistles from Pontus, the lyre of the exiled bard sounds but one continued strain of wailing and complaint. All the melancholy events of his former life are recalled to his recollection, and each dismal circumstance in his present condition is immeasurably deplored. But he speaks of his old age, mortifications, and sorrows with such touching and natural eloquence, and in a tone so truly mournful, that no one can read his plaintive lines without being deeply affected. The only elegies in which Ovid quits even for a moment this tone of complaint, are those where he celebrates the victories of Tiberius in Germany; and the commencement of a poem on the return of spring, which contains the sole lines in the Tristia that give any indication of a mind soothed by the improving season or the reviving charms of nature.—During his exile, Ovid appears to have been much indebted to the kindness and commiseration of the friends whom he had left behind him at Rome. A few, however, with whom he had been bound in ties of the closest intimacy, not only neglected him during his banishment, but attempted to despoil him of the patrimony which he still retained by the indulgence of the emperor. The conduct of one who had been his warmest friend in prosperity, and became his bitterest foe in adversity, prompted him, while at Tomi, to dip his pen in the gall of satire, from which, during a long life, he had meritoriously abstained. The friend, now changed to foe, whose altered conduct drove our poet to pen a vehement satire, is generally supposed to have been Hyginus, the celebrated mythograph, and at this time the keeper of the imperial library. Ovid, however, does not name his enemy, but execrates him in his Ibis. Callimachus, having had a quarrel with Apollonius Rhodius, satirized him under the appellation of Ibis, an unclean Egyptian bird, and hence Ovid bestowed it on Hyginus, who, though a native of Spain, had gone in early youth to Egypt, and was brought from Alexandrea to Rome. He had offended our poet by attempting to persuade his wife to accept another husband, and by soliciting the emperor to confiscate his property, with a view of having it bestowed on himself. The poem which Ovid directed against this selfish and ungrateful friend cannot, perhaps, be properly termed a satire, being a series of curses in the style of the *Diræ* of Valerius Cato. They are of such a description that, compared with them, the Anathemas of Ernulphus and the Curse of Kehama may be considered as benedictions.—Besides the works of Ovid which yet remain entire, and which have now been fully enumerated, there are fragments still extant from some poems of which he is reputed to have been the author. The *Halieuticon*, which is much mutilated, is attributed to Ovid on the authority of the elder Pliny (32, 2), who says that he has told many wonderful things concerning the nature of fishes in his *Hal-*

cuticon: and we find in Pliny the names of several fishes which are not mentioned by any other author, but perhaps were natives of the sea on the shore of which Ovid commenced this poem towards the close of his life. Notwithstanding this authority, Wernsdorff is of opinion that it was not written by Ovid, as it is not found in any MS. of his works; and he assigns it to Gratius Faliscus. Ovid also wrote a poem *De Medicamine faciei*, as we learn from two lines in his *Art of Love* (3, 205). It is doubted, however, if the fragment remaining under this title be the genuine work of our poet.—During his residence at Tomi, Ovid acquired a perfect knowledge of the language which was there spoken. The town had been originally founded by a Greek colony, but the Greek language had been gradually corrupted, from the influx of the Getæ, and its elements could hardly be discovered in the jargon now employed. Ovid, however, composed a poem in this barbarous dialect, which, if extant, would be a great philological curiosity. The subject he chose was the praises of the imperial family at Rome. When completed, he read it aloud in an assembly of the Getæ; and he paints with much spirit and animation the effect it produced on his audience. —After what has been already said of the different works of Ovid in succession, it is unnecessary to indulge in many general remarks on his defects or merits. Suffice it to say, that the brilliancy of his imagination, the liveliness of his wit, his wonderful art in bringing every scene or image distinctly, as it were, before the view, and the fluent, unlaboured ease of his versification, have been universally admired. But his wit was too profuse and his fancy too exuberant. The natural indolence of his temper, and his high self-esteem, did not permit him to become, like Virgil or Horace, a finished model of harmony and proportion. (*Dunlop's Roman Literature*, vol. 3, p. 349, *seqq.*)—The best editions of Ovid are, that of Burmann, *Amst.*, 1727, 4 vols. 4to, and that of Lemaire, *Paris*, 1820–24, 10 vols. 8vo. The edition of N. Heinsius, *Amst.*, 1661, 3 vols. 12mo, is also a valuable one.

Oxĕæ, small pointed islands, near the Echinades, off the coast of Acarnania. Their ancient name has reference to their form (Ὀξεῖαι). Strabo reports, that these are the same which Homer calls Thoæ. (*Od.*, 15, 298.—*Strabo*, 458.) Stephanus supposes the Oxeæ to be Dulichium (*s. v.* Δουλίχιον). This group is now commonly known by the name of *Curzolari*, but the most considerable among them retains the appellation of *Ozia*. (*Gell's Itin.*, p. 298.)

Oxus, a large river of Bactriana, rising in the northeastern extremity of that country, or, rather, in the southeastern part of *Great Bukharia*, and flowing for the greater part of its course in a northwest direction. It receives numerous tributaries, and falls, after a course of 1200 miles, into the *Sea of Aral*. The Oxus is now the *Amoo* or *Jihon* (the latter being the name given to it by the Arabian geographers). According to most of the ancient writers, it flowed direct into the Caspian, and this statement is said to be confirmed by the existence of its former channel; but, in all probability, they were ignorant of the existence of the Sea of Aral. Some writers think that Herodotus speaks of the Oxus under the name of Araxes (1, 201, *seqq.*; 4, 11); but it is more likely that he there refers to the *Volga*. The historian, however, certainly confounds it with the Araxes of Armenia, since he says it rises in the country of the Matieni (1, 202), and flows towards the east (4, 40). According to his account, there were many islands in it, some as large as Lesbos, and it emptied itself by forty mouths, which were all lost in marshes, with the exception of one, that flowed into the Caspian (1, 202). Strabo says, that the Oxus rose in the Indian Mountains, and flowed into the Caspian (*Strab.*, 509, 519), which is also the opinion of Mela (3, 5) and Ptolemy. Pliny (6, 18) makes it rise in a lake called Oxus; but it is not improbable that, with his usual carelessness in matters relating to geography, he confounds its source with its termination. The Oxus is a broad and rapid river, and receives many affluents, of which the most important mentioned by the ancients was the Ochus, which, according to most accounts, flowed into the Oxus near its mouth, though some make it to have entered the Caspian by a separate channel. (*Strab.*, 509, 518.)—The Oxus has exercised an important influence upon the history and civilization of Asia. It has in almost all ages formed the boundary between the great monarchies of Southwestern Asia and the wandering hordes of Scythia and Tartary. The conquests of Cyrus were terminated by its banks, and those of the Macedonians were few and unimportant beyond it. The Oxus appears also to have formed one of the earliest channels for the conveyance of the produce of India to the western countries of Asia. Strabo informs us, on the authority of Aristobulus, that goods were conveyed from India down the Oxus to the Caspian, and were thence carried by the river Cyrus into Albania and the countries bordering on the Euxine. (*Strab.*, 509.) This account is also confirmed by the statement of Varro (*ap. Plin.*, 6, 19), who informs us, that Pompey learned, in the war with Mithradates, that Indian goods were carried by the Oxus into the Caspian, and thence through the Caspian to the river Cyrus, from which river they were conveyed, by a journey of five days, to the river Phasis in Pontus. The breadth of the Oxus, immediately to the north of *Balkh*, is 800 yards, and its depth 20 feet (*Burne's Travels*, vol. 1, p. 249); but south of *Bokhara* the river is only 650 yards wide, but from 25 to 29 feet deep. (*Burne's Travels*, vol. 2, p. 5.—*Encycl. Us. Knowl.*, vol. 17, p. 108.)—According to Wahl, the term *Oschan* in Pehlvi meant "river," and he thinks that this name was softened down by the Greeks into *Oxus*, the intermediate form having been probably *Oschus* or *Ochus*. A Hindoo name for the same river is said to be *Kasseh*, which means "water," and has a strong resemblance to the German *Wasser*. The Oxus, therefore, may have been so called κατ ἐξοχήν, as being in an emphatic sense the great river of Upper Asia. The root in *Oschan* (or *Och-i*) bears some analogy to that in the old names *Ogyges* and *Oceanus*. (*Vid.* Ogyges. — *Wahl, Mittel-und Vorder-Asien*, vol. 1, p. 753.—*Ritter, Erdkunde*, vol. 2, p. 22.—*Bähr, ad Ctes.*, p. 186.)

Oxydrăcæ, a nation of India who are supposed to have inhabited the district now called *Outsch*, near the confluence of the Acesines and Indus. (*Strabo*, 701. —*Steph. Byz.*, p. 615.—*Arrian*, 6, 13.—*Vincent's Nearchus*, p. 133.)

Oxyrynchus, a city of Egypt, in the district of Heptanomis, and capital of the Oxyrynchite Nome It was situate on the canal of Mœris, south of Heracleopolis Magna, and received its name (a translation very probably from the Egyptian) on account of a fish called ὀξύρυγχος in Greek, a species of pike, being worshipped and having a temple here. This place became a great resort of monks and hermits when Christianity was spread over Egypt. Nothing remains of this city, in the village called *Behnese*, built on its ruins, but some fragments of stone pillars, and a single column left standing, and which appears to have formed part of a portico of the composite order. (*Ælian, Hist. An.*, 10, 46.—*Ruffinus, de vita Patrum*, c. 5.—*Mannert, Geogr.*, vol. 10, pt. 1, p. 412.)

Ozŏlæ, one of the divisions of the Locri in Greece. Besides the explanation of their name as given in a previous article (*vid.* Locri I.), the following etymologies are mentioned by Pausanias. 1. During the reign of Orestheus, son of Deucalion, a bitch brought forth a stick (ξύλον) instead of a whelp. Orestheus planted this, and a vine shot up, from the *branches* (ὄζων) of which the race derived their name. 2. An-

other explanation made the term come from the *stench* (ὄζη) of the stagnant water in the neighbouring parts. 3. A third class of etymologists derived the appellation from the stench that proceeded from the persons of the early Ozolæ, they having been accustomed to wear undressed skins of wild beasts. (*Pausan.*, 10, 38.—Consult also *Siebelis, ad loc.*)

P.

Pacatianus, Titus Julius, a general of the Roman armies, who proclaimed himself emperor in Gaul about the latter part of Philip's reign. He was soon after defeated, A.D. 249, and put to death.

Pachynus (Πάχυνος ἄκρα), a promontory of Sicily, forming the southeastern extremity of the island, and called also, by some of the Latin writers, Pachynum. (*Mela*, 2, 7.—*Plin.*, 3, 8.) It is one of the three promontories that give to Sicily its triangular figure, the other two being Pelorus and Lilybæum. The modern name is *Capo Passaro*. Its southernmost point is called by Ptolemy *Odyssea Acra* (Ὀδυσσεία ἄκρα), and coincides with the projection of the coast before which the islands *delle Correnti* lie. Between Pachynus and this latter cape lies a small harbour, called at the present day *Porto di Palo*, and the same with what Cicero terms *Portus Pachyni*. (*In Verr.*, 5, 34.) It served merely as a temporary refuge for mariners in stress of weather. This harbour is very probably meant by the *Itin. Marit.* when it gives the distance "*a Syracusis Pachyno*" at 400 stadia or 45 geographical miles along the coast, since the direct line from Syracuse to the promontory of Pachynus is less than this. (*Itin. Marit.*, p. 492, *ed. Wesseling.*—*Mannert, Geogr.*, vol. 9, pt. 2, p. 341.)

Pacorus, I. the eldest of the sons of Orodes, king of Parthia, and a prince of great merit. After the defeat of Crassus, he was sent by his father to invade Syria, having Osaces, a veteran commander, associated with him. The Parthians were driven back, however, by Caius Cassius, and Osaces was slain. After the battle of Philippi, Pacorus invaded Syria in conjunction with Labienus, and, having many exiled Romans with him, met with complete success, the whole of the country being now reduced under the Parthian sway. From Syria he passed into Judæa, and placed on the throne Antigonus, son of Hyrcanus. The Roman power having been re-established in Syria by the efforts of Ventidius, Pacorus again crossed the Euphrates, but was defeated and slain by the Roman commander. His death was deeply lamented by Orodes, who for several days refused all nourishment. (*Justin*, 42, 4.—*Vell. Paterc.*, 12, 78.—*Tacit., Hist.*, 5, 9.)—II. Son of Vonones II., king of Parthia. He received from his brother Vologeses, who succeeded Vonones, the country of Media as an independent kingdom. His dominions were ravaged by the Alani, who compelled him to take shelter for some time in the mountains. (*Tacit., Ann.*, 15, 2 *et* 14.)

Pactōlus, a river of Lydia, rising in the southeastern part of Mount Tmolus, and falling into the Hermus, after having passed by Sardes, the ancient capital of Crœsus. Its sands were auriferous, the particles of gold being washed down by the mountain torrents (*Plin.*, 5, 29), and hence it was sometimes called *Chrysorrhoas*. The poets accounted for the golden sands of the river by the fable of Midas having bathed in its waters when he wished to rid himself of the transmuting powers of his touch. (*Vid.* Midas.) It was from the gold found amid the sands of the Pactolus that Crœsus is said to have acquired his great riches. At a time when this precious metal was scarce, the labour of procuring it in this way was no doubt well bestowed. At a later period, however, the stream was neglected; and Strabo, passing over the true reason, informs us that the river yielded no more (νῦν δ' ἐκλέλοιπε τὸ ῥεῦμα.—*Strab.*, 627). Callimachus and Dionysius Periegetes speak of the swans of the Pactolus. (*Callim., H. in Del.*, 249.—*Dionys. Perieg.*, 830.) The Turkish name of this stream is the *Bagoulu*. (*Cramer's Asia Minor*, vol. 1, p. 442.—*Mannert. Geogr.*, vol. 6, pt. 3, p. 361.)

Pacuvius, M. an early Roman dramatic poet, the nephew of Ennius by a sister of his (*Plin.*, 35, 4), was born at Brundisium, A.U.C. 534. At Rome he became intimately acquainted with Lælius, who, in Cicero's treatise *De Amicitia*, calls him his host and friend. There is an idle story, that Pacuvius had three wives, all of whom successively hanged themselves on the same tree; and that, lamenting this to Attius, who was married, he begged for a slip of it to plant in his own garden; an anecdote which has been very seriously confuted by Annibal di Leo, in his learned memoir on Pacuvius. A story somewhat similar to this is told of a Sicilian by Cicero (*de Orat.*, 2, 69). Pacuvius, besides attending to poetry, employed himself also in painting. He was one of the first Romans who attained any degree of eminence in that elegant art, and he particularly distinguished himself by the picture which he executed for the temple of Hercules in the *Forum Boiarium*. (*Plin.*, 35, 4.) He published his last piece at the age of eighty (*Cic., Brut.*, c. 63); after which, being oppressed with old age, and afflicted with perpetual bodily illness, he retired to Tarentum, where he died, after having nearly completed his ninetieth year. (*Aul. Gell.*, 13, 2.—*Hieron., Chron.*, p. 39.) An elegant epitaph, supposed to have been written by himself, is quoted with much commendation by Aulus Gellius, who calls it *verecundissimum et purissimum* (1, 24). It appears to have been inscribed on a tombstone, which stood by the side of a public road, according to the usual custom of the Romans.—Though a few fragments of the tragedies of Pacuvius remain, our opinion of his dramatic merits can only be formed at second hand, from the observations of those critics who wrote while his works were yet extant. Cicero, though he blames his style, and characterizes him as a poet *male loculus* (*Brut.*, c. 74), places him on the same level for tragedy as Ennius for epic poetry, or Cæcilius for comedy; and he mentions, in his treatise *De Oratore*, that his verses were by many considered as highly laboured and adorned: "*Omnes apud hunc ornati elaboratique sunt versus.*" It was in this laboured polish of versification, and skill in the dramatic conduct of the scene, that the excellence of Pacuvius chiefly consisted; for so the lines of Horace have been usually interpreted, where, speaking of the public opinion entertained concerning the dramatic writers of Rome, he says (*Ep.*, 2, 1, 56),

"*Ambigitur quoties uter utro sit prior, aufert*
Pacuvius docti famam senis, Attius alti;"

and the same meaning must be affixed to the passage in Quintilian: "*Virum tamen Attio plus tribuitur; Pacuvium videri doctiorem, qui esse docti adfectant, volunt.*" (*Inst., Orat.*, 10, 1.) Most other Latin critics, though, on the whole, they seem to prefer Attius, allow Pacuvius to be the more correct writer. The names are still preserved of about 20 tragedies of Pacuvius. Of these the *Antiopa* was one of the most distinguished. It was regarded by Cicero as a great national tragedy, and an honour to the Roman name. (*De Fin.*, 1, 2.) Persius, however, ridicules a passage in this tragedy, where Antiopa talks of propping her melancholy heart with misfortunes (1, 78).—With regard to the *Dulorestes* (Orestes Servus), another of these tragedies, there has been a good deal of discussion and difficulty. Nævius, Ennius, and Attius are all said to have written tragedies which bore the title of *Dulorestes*; but a late German writer has attempted, at great length, to show that this is a misconception; and that all the fragments which have been classed with the remains

of these three dramatic poets, belong to the *Dulorestes* of Pacuvius, who was, in truth, the only Latin poet that wrote a tragedy with this appellation. What the tenour or subject of the play, however, may have been, he admits, is difficult to determine, as the different passages still extant refer to different periods of the life of Orestes; which is rather adverse, it must be observed, to his idea, that all these fragments were written by the same person, unless, indeed, Pacuvius had utterly set at defiance the observance of the celebrated unities of the ancient drama. On the whole, however, he agrees with Stanley in his remarks on the Choëphori of Æschylus, that the subject of the Choëphori, which is the vengeance taken by Orestes on the murderers of his father, is also that of the *Dulorestes* of Pacuvius. (*Eberhardt, Zustand der schönen Wissenschaften bei den Römern*, p. 35, *seqq.*)—In the *Iliona*, the scene where the shade of Polydorus, who had been assassinated by the King of Thrace, appears to his mother, was long the favourite of a Roman audience, who seemed to have indulged in the same partiality for such spectacles that we still entertain for the goblins in Hamlet and Macbeth.—All the plays of Pacuvius were either imitated or translated from the Greek, except *Paulus*. This was of his own invention, and was the first Latin tragedy formed on a Roman subject. Unfortunately, there are only five lines of it extant, and these do not enable us to ascertain which Roman of the name of Paulus gave his appellation to the tragedy. It was probably either Paulus Æmilius, who fell at Cannæ, or his son, whose story was a memorable instance of the instability of human happiness, as he lost both his children by his second marriage, one five days before and the other five days after, his Macedonian triumph.—From no one play of Pacuvius are there more than fifty lines preserved, and these generally very much detached. It does not appear that his tragedies had much success or popularity in his own age. He was obliged to have recourse for his subjects to foreign mythology and unknown history. Iphigenia and Orestes were always more or less strangers to a Roman audience, and the whole drama in which these and similar personages flourished, never attained in Rome to a healthy and perfect existence. (*Dunlop's Roman Literature*, vol. 1, p. 343, *seqq.*)—The fragments of Pacuvius are given in the collections of Stephens, Maittaire, &c.

Padus, now the *Po*, the largest river of Italy, anciently called also Eridanus, an appellation which is frequently used by the Roman poets, and almost always by Greek authors. (*Vid.* Eridanus.) This latter name, however, belongs properly to the Ostium Spineticum of the Padus. (*Plin.*, 3, 20.—*Müller, Etrusker*, vol. 1, p. 225.) The name Padus is said to have been derived from a word in the language of the Gauls, which denoted a pine-tree, in consequence of the great number of those trees growing near its source. (*Plin.*, 3, 16.) Whatever be the derivation of the term Padus, the more ancient name of the river, which was Bodincus, is certainly of Celtic origin, and is said to signify "*bottomless*." (Compare the German *bodenlos*.—*Dalecamp, ad Plin.*, 3, 16.) The Po rises in Mons Vesulus, now *Monte Viso*, near the sources of the Druentia or *Durance*, runs in an easterly direction for more than 500 miles, and discharges its waters into the Adriatic, about 30 miles south of Portus Venetus or *Venice*. It is sufficiently deep to bear boats and barges at 30 miles from its source, but the navigation is at all times difficult, and not unfrequently hazardous, on account of the rapidity of the current. Its waters are liable to sudden increase from the melting of the snows and from heavy falls of rain, the rivers that flow into it being almost all mountain-streams; and in the flat country, in the lower part of its course, great dikes are erected on both sides of the river to protect the lands from inundation. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream which rises on the eastern and southern declivities of the Alps, and the northern declivity of the Apennines. The mouths of the Po were anciently reckoned seven in number, the principal one, which was the southernmost, being called Padusa, and now *Po di Primaro*. It was this mouth also to which the appellations Eridanus and Spineticum Ostium were applied. It sends off a branch from itself near *Trigaboli*, the modern *Ferrara*, which was anciently styled Volana Ostium, but is now denominated *Po di Ferrara*. (*Polyb.*, 2, 16.) Pliny mentions the following other branches or mouths of the Po: the Caprasiæ Ostium, now *Bocca di bel Occhio*; Sagis, now *Fossage*; and Carbonaria, now *Po d' Ariano* (3, 16). The Fossa Philistina is the *Po grande*. (*Cramer's Anc. Italy*, vol. 1, p. 115.)—The Padus is rendered famous in the legends of mythology by the fate of Phaëthon, who fell into it when struck down from heaven by the thunderbolt of Jove. (*Vid.* Phaëthon.)

Padūsa, the same with the Ostium Spineticum, or southernmost branch of the river Padus. (*Vid.* Padus.) A canal was cut by Augustus from the Padusa to Ravenna. (*Valg., el. ap. Serv. ad Virg., Æn.*, 11, 456.) Virgil speaks of the swans along its banks (*l. c.*—*Cramer's Anc. Italy*, vol. 1, p. 114).

Pæan, an appellation given to Apollo, who under this name was either considered as a destroying (παίω, "*to smite*"), or as a protecting and healing deity, who frees the mind from care and sorrow (παύω, "*to cause to cease*"). The tragedians, accordingly, by an analogical appellation of the word, also called Death, to whom both these attributes belonged, by the title of Pæan. (*Eurip., Hippol.*, 1373.—*Æsch., ap. Stob., Serm.*, p. 121.) And thus this double character of Apollo, by virtue of which he was equally formidable as a foe and welcome as an ally (*Æsch., Agam.*, 518), was authorized by the ambiguity of the name. Homer speaks of *Pæeon* (Παιήων) as a separate individual, and the physician of Olympus; but this division appears to be merely poetical, without any reference to actual worship. Hesiod also made the same distinction. (*Schol. ad Hom., Od.*, 4, 231.) Still, however, Apollo must be regarded as the original deity of the healing art. From very early times, the pæan had, in the Pythian temple, been appointed to be sung in honour of Apollo. (*Hom., Hymn. ad Apoll.*—*Eurip., Ion*, 128, 140.—*Pind., Pæan, ap. Fragm.*) The song, like other hymns, derived its name from that of the god to whom it was sung. The god was first called Pæan, then the hymn, and lastly the singers themselves. (*Hom., Hymn. ad Apoll.*, 272, 320.) Now we know that the pæan was originally sung at the cessation of a plague and after a victory; and generally, when any evil was averted, it was performed as a purification from the pollution. (*Proclus, ap. Phot.*—*Soph., Œd. T.*, 152.—*Schol. ad Soph., Œd. T.*, 174.—*Suid., s. v. ἰηίων.*) The chant was loud and joyous, as celebrating the victory of the preserving and healing deity. (*Callim., Hymn. ad Apoll.*, 21.) Besides the pæans of victory, however, there were others that were sung at the beginning of a battle (*Æsch., Sept. c. Theb.*, 250); and there was a tradition, that the chorus of Delphian virgins had chanted "*Io Pæan*" at the contest of Apollo with the Python. (*Callim. ad Apoll.*, 113.—*Apoll. Rh.*, 2, 710.—Compare *Athenæus*, p. 15, 701, *c.*) The pæan of victory varied according to the different tribes; all Dorians, namely, Spartans, Argives, Corinthians, and Syracusans, had the same one. (*Thucyd.*, 7, 44.—Compare 4, 43.) This use of the pæan as a song of rejoicing for victory, sufficiently explains its double meaning; it bore a mournful sense in reference to the battle, and a joyous one in reference to the victory. (*Müller's Dorians*, vol. 1, p. 319, *seqq.*, *Eng. transl.*)

Pæmāni, a people of Belgic Gaul, supposed by D'Anville and Wersebe to have occupied the present district of *Famene*, in Luxemburg. (*Cæs., B. G.*, 2, 4.—*D'Anville, Notice de la Gaule*, p. 188.—*Wersebe, über die Völker, des alten Teutschlands, Hanno.*, 1826.) Lemaire, however, thinks the analogy between the ancient and modern names, on which this opinion is founded, too far-fetched. (*Ind. Geogr. ad Cæs., s. v.*)

Pæon (Παιών), or, according to the earlier and Homeric form of the name, Pæëon (Παιήων), the physician of the gods. Nothing is said in Homer about his origin. All we are told is, that he cured Mars when wounded by Diomede (*Il.*, 5, 899), and Pluto of the wound in his shoulder given him by Hercules (*Il.*, 5, 401), and also that the Egyptian physicians were of his race. (*Od.*, 4, 232.) He would seem to have been, in the Homeric conception of the legend, distinct from Apollo, though perhaps originally identical with him. (*Keightley's Mythology*, p. 200.—Consult remarks under the article Pæan.)

Pæŏnes (Παιόνες), a numerous and ancient nation, that once occupied the greatest part of Macedonia, and even a considerable portion of what is more properly called Thrace, extending along the coast of the Ægean as far as the Euxine. This we collect from Herodotus's account of the wars of the Pæones with the Perinthians, a Greek colony settled on the shores of the Propontis, at no great distance from Byzantium. Homer, who was apparently well acquainted with the Pæones, represents them as following their leader Asteropæus to the siege of Troy in behalf of Priam, and places them in Macedonia, on the banks of the Axius. (*Il.*, 11, 849.) We know also from Livy (40, 3) that Emathia once bore the name of Pæonia, though at what period we cannot well ascertain. From another passage in the same historian, it would seem that the Dardani of Illyria had once exercised dominion over the whole of Macedonian Pæonia (45, 29). This passage seems to agree with what Herodotus states, that the Pæones were a colony of the Teucri, who came from Troy (5, 13.—Compare 7, 20), that is, if we suppose the Dardani to be the same as the Teucri, or at least a branch of them. But these transactions are too remote and obscure for examination. Herodotus, who dwells principally on the history of the Pæonians around the Strymon, informs us, that they were early divided into numerous small tribes, most of which were transplanted into Asia by Megabyzus, a Persian general, who had made the conquest of their country, by order of Darius. The circumstances of this event, which are given in detail by Herodotus, will be found in the fourth book, c. 12. It appears, however, from Herodotus, that these Pæonians afterward effected their escape from the Persian dominions, and returned to their own country (5, 98). Those who were found on the line of march pursued by Xerxes were compelled to follow that monarch in his expedition. Herodotus seems to place the main body of the Pæonian nation near the Strymon; but Thucydides (2, 99), with Homer, extends their territory to the river Axius. But if we follow Strabo and Livy, we shall be disposed to remove the western limits of the nation as far as the great chain of Mount Scardus and the borders of Illyria. In general terms, then, we may affirm, that the whole of northern Macedonia, from the source of the river Erigonus to the Strymon, was once named Pæonia. This large tract of country was divided into two parts by the Romans, and formed the second and third regions of Macedonia. (*Liv.*, 44, 29.) The Pæonians, though constituting but one nation, were divided into several tribes, each probably governed by a separate chief. We hear, however, of a king of Pæonia, named Autoleon, who is said to have received assistance from Cassander against the Antariatæ, an Illyrian horde, who had invaded his country. (*Diod. Sic.*, 20, 19.—*Cramer's Anc. Greece*, vol. 1, p. 266, *segq.*)

Pæonĭa, the country of the Pæones. (*Vid.* Pæones.)

Pæstānus Sinus, a gulf on the lower coast of Italy, its upper shore belonging to Campania, and its lower to Lucania. According to Strabo (251), it extended from the Siren's Cape to the Promontory of Posidium The modern name is the Gulf of *Salerno*. Its ancient appellation was derived from the city of Pæstum.

Pæstum, a celebrated city of Lucania, in Lower Italy, below the river Silarus, and not far from the western coast. Its Greek appellation was Posidonia, the place being so called in honour of Neptune (Ποσειδῶν). The name Pæstum is used by the Latin writers more commonly. This latter Mazocchi, on no very good grounds, derives from the Phœnician *Poseïan* or *Postan*, the alleged root, with some Oriental scholars, for the Greek Ποσειδῶν. (*Vid.*, however, remarks under the article Neptunus.) Nothing, however, can be more fallacious than Phœnician etymologies.—The origin of this once flourishing city has afforded matter of much conjecture and discussion to antiquaries. Mazocchi, who has just been referred to, makes Pæstum to have been founded by a colony from Dora, a city of Phœnicia, to which place he also assigns the origin of the Dorian race! This same writer distinguishes between Pæstum and Posidonia, the latter place having been founded, according to him, in the immediate vicinity of the former, by a Sybarite colony, who expelled at the same time the primitive inhabitants of Pæstum. Eustace (*Class. Tour*, vol. 3, p. 92), following this authority, has fallen into the same error of making Pæstum and Posidonia distinct places.—Those who contend for an earlier origin than that which history assigns to Pæstum, adduce in support of their opinion the Oscan or Etruscan coins of this city, with such barbarous legends as PHISTV, PHISTVL, PHISTELIA, PHISTVLIS, and PHIIS. A very eminent numismatic writer, however, attributes them to a different town. But, even supposing that they ought to be referred to Pæstum, it must be proved that they are of an earlier date than those with the retrograde Greek inscriptions ΠΟΜ, ΠΟΣΕΙ, ΠΟΣΕΙΔΑΝ, ΠΟΣΕΙΔΩΝΕΑ. Others inscribed ΠΑΕΣ, ΠΑΙΣ, ΠΑΙΣΤΑΝΟ, are more recent, and belong to Pæstum in its character of a Roman colony. (*Sestini, Monet. Vet.*, p. 16 and 14.—*Paoli, Rovine della città di Pesto Tav.*, 49.—*Micali, Italia avanti il dominio dei Romani*, vol. 1, p. 233.—*Romanelli*, vol. 1, p. 332.—*Cramer's Anc. Italy*, vol. 2, p. 362.)—It seems now generally determined, that whether the Œnotri or Tyrrheni were the original possessors of this coast, they can lay no claim to those majestic piles which, under the name of the ruins of Pæstum, form at the present day the admiration and wonder of all who have visited them. The temples of Pæstum too closely resemble in their plan and mode of structure the early edifices of Greece and Sicily, to be the work of any of the native tribes of Italy. The Tuscans, to whom alone they could be referred, have left us no example of a similar style in any of their architectural monuments.—Strabo is the only ancient writer who has transmitted to us any positive account of the foundation of Posidonia. He states, that it was built by a colony of Sybarites, close to the shore in the first instance, but that it was afterward removed more into the interior. (*Strab.*, 251.) This account is farther confirmed by Scymnus of Chios, and agrees with what we know of the extent of dominion possessed by Sybaris at an early period on this sea, where she founded also the towns of Laüs and Scidrus. (*Herod.*, 6, 21.) We are left in uncertainty as to the exact date of this establishment of the Sybarites; but we have two fixed points which may assist us in forming a right conclusion on the subject. The first is the foundation of Sybaris itself, which took place about 720 B.C. the other is that of Velia, a Phocæan colony, built, as we learn from Herodotus, in the reign of Cyrus, or

nearly 540 B.C. It will be seen by that historian's account of the events which induced the Phocæans to settle on the shores of Lucania, that they were chiefly led to form this resolution by the advice of a citizen of Posidonia (1, 167). It may thence reasonably be supposed, that the latter city had already existed for twenty or thirty years.—There are but few other particulars on record relative to its history. That it must have attained a considerable degree of prosperity, is evident from the circumstance of its name having been attached to the present Gulf of *Salerno* (*vid.* Pæstanus Sinus); and we possess yet farther confirmation of the fact in the splendid monuments which age has not yet been able to deface or destroy. It appears from Strabo that the Posidoniatæ, jealous of the aggrandizement of Velia, endeavoured more than once to reduce that town to subjection: these attempts, however, proved fruitless; and, not long after, they were called upon to defend themselves against the aggressions of the Lucani, the most determined and dangerous of all the enemies with whom the Greeks had to contend. After an unsuccessful resistance, they were at length compelled to acknowledge the superiority of these barbarians, and to submit to their authority. It was probably to rescue Posidonia from their yoke that Alexander of Epirus landed here with a considerable army, and defeated the united forces of the Lucanians and Samnites in the vicinity of that place. (*Liv.*, 8, 17.) The Romans, having subsequently conquered the Lucani, became possessed of Posidonia, whither they sent a colony A.U.C. 480. (*Liv.*, *Epit.*, 14, *et* 27, 10.—*Strab.*, 251.) The loss of their liberty, even under these more distinguished conquerors, and still more the abolition of their usages and habits as Greeks, seem to have been particularly afflicting to the Posidoniatæ. Aristoxenus, a celebrated musician and philosopher at Tarentum, who is quoted by Athenæus (10, 11), feelingly depicts the distress of this hapless people. "We follow the example," says this writer, "of the Posidoniatæ, who, having been compelled to become Tuscans, or, rather, Romans instead of Greeks, and to adopt the language and institutions of barbarians, still, however, annually commemorate one of the solemn festivals of Greece. On that day it is their custom to assemble together in order to revive the recollection of their ancient rites and language, and to lament and shed tears in common over their sad destiny: after which they retire in silence to their homes."—The unhealthy situation of Pæstum, which has been remarked by Strabo, may probably have prevented that colony from attaining to any degree of importance; and as it was placed on an unfrequented coast (*Cic. ad Att.*, 11, 17), and had no trade of its own, it soon decayed, and we find it only noticed by subsequent writers for the celebrity of its roses, which were said to bloom twice in the year. (*Virg.*, *Georg.*, 4, 118.—*Propert.*, 4, 5.—*Ovid*, *Met.*, 15, 708.—*Id.*, *ep. e Ponto*, 2, 4.—*Auson.*, *Idyll.*, 14.)—The ruins of Pæstum, as has already been remarked, form a great object of attraction to the modern tourist. Eustace has given a very spirited description of the beautiful temples of this ancient city, the most striking edifices, unquestionably, which have survived the dilapidations of time and the barbarians in Italy. (*Class. Tour*, vol. 3, p. 94, *seqq.*) "Within these walls," he remarks in conclusion, "that once encircled a populous and splendid city, now rise one cottage, two farmhouses, a villa, and a church. The remaining space is covered with thick matted grass, overgrown with brambles spreading over the ruins, or buried under yellow undulating corn. A few rosebushes, the remnants of *biferi rosaria Pæsti*, flourish neglected here and there, and still blossom twice a year, in May and in December, as if to support their ancient fame, and justify the descriptions of the poets. The roses are remarkable for their fragrance. Amid these objects, and scenes rural and ordinary, rise the three temples, like the mausoleums of the ruined city, dark, silent, and majestic.—Pæstum stands in a fertile plain, bounded on the west by the Tyrrhene Sea, and about a mile distant on the south by fine hills: on the north by the Bay of *Salerno* and its rugged border; while to the east the country swells into two mountains, which still retain their ancient names Callimara and Cantena, and behind them towers Mount Alburnus itself with its pointed summits." (*Class. Tour*, vol. 3, p. 99, *seqq.*—*Cramer's Anc. Italy*, vol. 2, p. 362, *seqq.*)

PÆTUS, CÆCINA, the husband of Arria. (*Vid.* Arria.)

PAGĂSÆ, a maritime town of Thessaly, on the Sinus Pagasæus, and just below the mouth of the river Onchestus. It was the port of Iolcos, and afterward of Pheræ, and was remarkable in Grecian story as the harbour whence the ship Argo set sail on her distant voyage. It was, indeed, asserted by some, that it derived its name from the *construction* of that famous vessel (*πήγνυμι*, "*to construct*"). But Strabo is of opinion that it rather owed its appellation to the numerous *springs* which were found in its vicinity (*πηγή*, *a spring*), and this, indeed, seems the preferable etymology. (*Strabo*, 436.—Compare *Schol. ad Apoll. Rhod.*, 1, 237.) Apollo was the tutelary deity of the place. (*Apoll. Rhod.*, 1, 411.) Hermippus, a comic poet, cited by Athenæus (1, 49), says of this town,

αἱ Παγασαὶ δούλους καὶ στιγματίας παρέχουσι.

Its site is nearly occupied by the present castle of *Volo*. (*Gell's Itinerary of Greece*, p. 260.—*Cramer's Anc. Greece*, vol. 1, p. 431.) Pagasæ gave its name to the extensive gulf, on the shores of which it was situated; and which we find variously designated, as Pagaseticus Sinus (*Scyl.*, p. 25.—*Strab.*, 438), or Pagasites (*Demosth.*, *Phil.*, *Epist.*, 159), Pagasæus (*Mela*, 2, 3), and Pagasicus (*Plin.*, 4, 9). In modern geography it is called the Gulf of *Volo*. (*Cramer's Anc. Greece*, vol. 1, p. 432.)

PAGASÆUS SINUS, a gulf of Thessaly, on the coast of Magnesia; now the Gulf of *Volo*. (*Vid.* Pagasæ.)

PALÆMON, I. a sea-deity, son of Athamas and Ino. His original name was *Melicerta*, and he assumed that of Palæmon after he had been changed into a sea-deity by Neptune. (*Vid.* Athamas, and Leucothea.) Both Palæmon and his mother were held powerful to save from shipwreck, and were invoked by mariners. Palæmon was usually represented riding on a dolphin. The Isthmian games were celebrated in his honour, and indeed his name (*Παλαίμων*, "*Champion*") appears to refer to them. (*Keightley's Mythology*, p. 249.)—II. A Roman grammarian (M. or Q. Remmius), the preceptor of Quintilian, and who flourished under Tiberius and Claudius. From the account of Suetonius, he appears to have been a man of very corrupt morals. He was also excessively arrogant, and boasted that true literature was born and would die with him. (*Juv.*, 6, 452.—*Id.*, 7, 215.—*Suet.*, *de Illustr. gramm.*, 23.—*Dodwell*, *Ann. Quint.*, p. 183, *seqq.*)—III. or Palæmonius, a son of Vulcan, one of the Argonauts. (*Apoll. Rhod.*, 1, 202, *seqq.*—*Krause*, *ad loc.*)

PALÆPĂPHOS. *Vid.* Paphos.

PALÆPHĂTUS, I. a town of Thessaly, in the north western section of the country, plundered by Philip, in his retreat through Thessaly, after his defeat on the banks of the Aoüs. (*Livy*, 32, 13.)—II. An early Athenian epic poet, mentioned by Suidas. The lexicographer states, that, according to some, he lived before the time of Phemonoë, the first priestess of Delphi, while others placed him after her. Suidas cites the following productions of his. 1. *A Cosmopœia*, in five books.—2. *The Nativity of Apollo and Diana*, in four books.—3. *Discourses of Venus and Love* (*Ἀφροδίτης καὶ Ἔρωτος φωναὶ καὶ λόγοι*), in five books.—4. *The dispute between Minerva and Nep*

tune.—5. *Latona's tress* (Λητοῦς πλόκαμος). (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 36.)—III. A native either of Paros or Priene, who lived in the time of Artaxerxes Mnemon, and wrote, according to Suidas, a work in five books, entitled Ἄπιστα, "*Incredible Things.*" (*Suid., s. v.*)—IV. A native of Abydos, and a great friend of Aristotle's. He wrote several historical works. (*Suid., s. v.*)—V. A grammarian of Alexandrea, according to Suidas, but called by Tzetzes and others a Peripatetic philosopher. The period in which he lived is not stated. (*Fabric., Bibl. Gr.*, lib. 1, c. 21.) Suidas mentions a work by him, entitled "*Explanations of things related in Mythology.*" This seems to be the production which has come down to us, in one book, divided into 50 short chapters, under the name of Palæphatus, and which is commonly entitled "*On Incredible things*" (Περὶ Ἀπίστων). The author explains, according to his fashion, the origin of many of the Greek fables, such as those of the Centaurs and Lapithæ, Pasiphaë, Actæon, &c. All these legends have, according to him, an historical basis, and more or less truth connected with them, but which has been strangely distorted by the ignorance and credulity of men. Palæphatus, therefore, may be assigned, as a mythologist, to what is termed the class of pragmatisers. The work is written in a very good style, and, notwithstanding the forced nature of many of the explanations, may be regarded as, in some respects, an instructive book. Virgil alludes to Palæphatus in his *Ciris*,

"*Docta Palæphatia testatur voce papyrus.*"

The term *docta* would seem to refer to the productions of some Alexandrean writer, and the word *papyrus* to imply that his work consisted merely of a single book. Simson places Palæphatus in 409 B.C. (*Chron. Cathol., col.* 779), while Saxius assigns him to 322 B.C. (*Onomast.*, vol. 1, p. 88)—The best edition of the treatise περὶ Ἀπίστων is that of Fischer, *Lips.*, 1789, 8vo, in the prolegomena to which is contained much information from Fabricius, relative to the various individuals who have borne the name of Palæphatus. There are also two other pieces published with this work under the name of Palæphatus, one on the invention of the purple colour, and the other on the first discovery of iron. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 194.)

Palæpŏlis. *Vid.* Neapolis.

Palæste, a little harbour of Epirus, on the Chaonian coast, and south of the Ceraunian promontory. Here Cæsar landed his forces from Brundisium, in order to carry on the war against Pompey in Illyria. (*Bell. Civ.*, 3, 6.) It must be observed, however, that in nearly all the MSS. of Cæsar, this name is written Pharsalia; but, on the other hand, Lucan certainly seems to have read Palæsta (5, 458, *seqq.*). Some trace of the ancient name is perceptible in that of *Palcassa*, marked in modern maps as being about twenty-five miles southeast of the Acroceraunian cape. (*Cramer's Anc. Greece*, vol. 1, p. 95, *seqq.*)

Palæstīna, a country of Asia below Syria, though, properly speaking, forming part of that land. In its earliest acceptations, the name was applied to the tract of coast between Egypt and Phœnicia, having Ascalon for its chief city. (*Josephus, Bell. Jud.*, 3.—*Id., Ant. Jud.*, 1, 19.) It was extended at a later period to the territory of the Jewish nation, and the terms Palestine and Holy Land are now regarded as synonymous. The Jews were not acquainted with the name Palæstina; it is thought to be derived from that of the Philistæi or Philistines. A full description of Palestine will be found under the article *Judæa.*—A late writer (*Russell, Egypt*, p. 71) has revived Wilford's etymology for the name Palæstina, namely, *Pali-stan*, "Shepherd-land," and has adopted the theory relative to the migration of the *Pali*, or Shepherd race, from India towards the West. It is very surprising that such a derivation as this should be gravely advanced at the present day, when there are few who do not know how little faith is to be reposed in the researches of Captain Wilford, and how grossly he was imposed upon by the pundits of India.

Palætyrus, the ancient town of Tyre on the Continent. (*Vid.* Tyrus.)

Palamēdes, son of Nauplius, king of Eubœa, and a pupil of the famous Chiron. He is celebrated in fable as the inventor of weights and measures; of the games of chess and backgammon; as having regulated the year by the sun, and the twelve months by the moon; and as having introduced the mode of forming troops into battalions. He was said to have been the first also who placed sentinels round a camp, and excited their vigilance and attention by giving them a watchword. (*Philostr., Heroic.*, p. 682, *ed. Morell.*—*Pausan.*, 10, 31.—*Eudocia*, p. 321.—*Schol. ad Eurip., Orest.*, 426.) Pliny ascribes to him the addition of the four letters Θ, Ξ, Φ, X, to the Greek alphabet (*Pliny*, 7, 57); for which Suidas gives Z, Π, Φ, X (*Suid., s. v.* Παλαμήδης.—Consult *Salmas., ad Inscript. Herod.*, p. 29, *seqq.*, 221, *seqq.*—*Fischer, Animadv. ad Well., Gr. Gr.*, vol. 1, p. 5.) A fragment of Euripides, preserved by Stobæus, assigns to Palamedes the honour of having invented the Greek vowel-signs. The meaning of this evidently is, that he was the first who conceived the idea of employing the four aspirates of the Phœnician alphabet to express the vowel sounds in Greek. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 87.—Compare *Hug, Erfindung der Buchstabenschrift*, p. 123, *seqq.*)—Palamedes was the prince deputed by the Greeks to induce Ulysses to join in the war against Troy; but the stratagem by which he effected the desired object, and exposed the pretended insanity of the chieftain of Ithaca (*vid.* Ulysses), produced an irreconcilable enmity between these two heroes. His death is attributed to the revenge of Ulysses, for having, by his intervention, been separated from his wife Penelope, or to his jealousy at having been superseded by Palamedes in an expedition in which he had failed. Ulysses had been despatched to Thrace for the purpose of obtaining provisions for the army; but, not having succeeded in his mission, Palamedes instituted an accusation against him, and, to justify his charge, undertook to supply what was required. He was more successful than Ulysses, who, to be revenged on his rival, hid a sum of money in his tent; and, to make it appear that the supplies had been furnished by Palamedes for the enemy, counterfeited a letter to him from Priam, expressive of his thanks for the stratagem of Palamedes in favour of the Trojans, and informing him that he had caused the reward to be deposited in his tent. The tent being searched, the money was discovered, and Palamedes was stoned to death by the Greeks for his supposed treachery. (*Eudocia, l. c.*—*Philostr., l. c.*) Another account states, that, while fishing on the seashore, Ulysses and Diomede drowned him. (*Pausanias*, 10, 31.) According to Dictys of Crete, the two chieftains just mentioned induced Palamedes to descend into a well in search of a treasure which they pretended was hidden there, and of which they promised him a share. After he had been let down by means of a rope, they hurled stones upon and destroyed him. (*Dict. Cret.*, 2, 15.) The death of Palamedes appears to have been related in the *Cypria.* (*Siebelis, ad Pausan., l. c.*—Consult *Hopfner, ad Eurip., Iph. in Aul.*, 198.) Virgil makes Sinon impute the tragical end of Palamedes to his disapproval of the war. He was called Belides, from Belus his progenitor, if the reading in Virgil be correct, on which point consult the learned critical note of Heyne (*ad Virg., Æn.*, 2, 82).

Palantia, a city of the Vaccæi, in Hispania Tarraconensis, now *Palencia.* (*Ukert, Geogr.*, vol. 2, p

432.) Strabo (162) assigns it to the Averaci, but other authorities to the Vaccæi. (*Plin.*, 3, 4.—*Appian, Bell. Hisp.*, c. 55, c. 80.—*Liv.*, 48, 25.—*Id.*, 56, 8.)

PALATINUS MONS, one of the seven hills on which Rome was built, and the first of the number that was inhabited. It formed, consequently, the most ancient part of the city. Although of comparatively little extent, it was remarkable as the favourite residence of the Cæsars, from the time of Augustus to the decline of the empire. It contained also several spots, venerable from their antiquity, and to which the Romans attached a feeling of superstition, from their being connected with the earliest traditions of the infant city. Among these were the Lupercal, a cave supposed to have been consecrated to Pan by Evander (*Dion. Hal.*, 1, 32.—*Æn.*, 8, 342); the Germalus, deriving its name from the Latin word *Germani*, because the *twin-brothers* Romulus and Remus were said to have been found under the "ficus Ruminalis," which grew in its vicinity (*Varro, L. L.*, 4, 18), while at the foot of the hill was the temple of Jupiter Stator, said to have been founded by Romulus. (*Liv.*, 1, 12.—*Dion. Hal.*, 2, 50.) Here also were the cottage of Romulus, near the steps called "*Gradus pulchri littoris*" (*Plut., Vit. Rom.*), and the sacristy of the Salii, in which were kept the *ancilia*, and other sacred relics. (*Dion. Hal.*, 2, 70.—*Val. Max.*, 1, 8, 11.)—Sixty years before the destruction of Troy (B.C. 1244), Evander, at the head of a colony of Arcadians, is said to have left the city of Pallantium, and to have fixed his settlement on this hill, to which he gave the name of Pallatium, from his native city in Arcadia. Dionysius (2, 2), Livy (1, 5), Solinus (*de cons. Urb.*, lib. 2), Virgil (*Æn.*, 8, 51), and other ancient writers, agree in giving this as a received tradition, of the value of which, however, the investigations of modern philologists have taught us to entertain no very exalted opinion. In one thing, however, all writers, both ancient and modern, agree, namely, that the original site of Romè was on the Palatine, whether we ascribe its foundation to Evander or to Romulus. The steepness of the sides of the hill would be its natural defence, and on one quarter it was still farther strengthened by a swamp, which lay between the hill and the Tiber, and which was afterward drained and called the Velabrum. In the course of time, dwellings sprung up around the foot of the hill, but the Palatine must still have remained the citadel of the growing town, just as at Athens, that which was the πόλις became eventually the ἀκρόπολις. These suburbs were enclosed by a line, probably a rude fortification, which the learning of Tacitus enabled him to trace, and which he calls the *pomœrium* of Romulus. (*Ann.*, 12, 24.) It ran under three sides of the hill; the fourth was occupied by the swamp before mentioned, where it was neither needful nor possible to carry a wall. The ancient city was comprised within this outline, or possibly only the citadel on the summit of the hill was called by Roman antiquaries the "Square Rome" (*Roma Quadrata*). (*Ennius, ap. Fest., s. v.* Quadrata Roma.—*Plut., Vit. Rom.*)—Varro, in the true spirit of an etymologist, gives us our choice of several derivations for the name of Palatium: "It might be called," he says, "*Palatium*, because the companions of Evander were *palantes*" or "wanderers;" or "because the inhabitants of *Palanteum*, which is the Reatine territory, who were also the aborigines, settled there; or because *Palatia* was the name of the wife of Latinus; or, finally, because the bleating sheep (*balantes*) were accustomed to stray upon it." (*Varro, L. L.*, 4, p. 161.) It is hardly necessary to state, that no one of these etymologies is of the least value. The name in question is most probably connected with that of the goddess *Pales*, whose festival, termed *Palilia*, was regarded as the natal day of Rome. (*Vid.* Pales.)—The Palatine Mount at the present day is about a mile and a half in circuit, and is nearly square. The ruins of the successive edifices which have stood upon it have raised the soil around its base considerably above the ancient level. About one half of the surface of it is called the *Villa Farnese*, which is let and cultivated as a kitchen-garden. Adjoining on the south is the *Villa Spada*.—"With all my respect for this venerable mount," observes a modern tourist, "I must say, that it is very little of its size. I had previously been disappointed in the lowly height of the Capitol; but I stood yet more amazed at the square, flat-topped, and dwarfish elevation of the Palatine. It must certainly have been materially degraded by the fall of the successive generations of buildings which have stood on it, from the straw-roofed cottages of Romulus and his *Roma quadrata* to the crumbling erections of popes and cardinals. The ruins of these multifarious edifices, heaped up round its base, have raised the surface at least twenty feet above the ancient level: still, with all the allowances one can make, it must originally have been very little of a hill indeed." (*Rome in the Nineteenth Century*, vol. 1, p. 152, *Am. ed.*—Compare *Burgess, Antiquities of Rome*, vol. 2, p. 159.—*Malden's History of Rome*, p. 123.)—On this same hill stood the famous Palatine Library, an account of which will be given under the article *Palatium*.

PALATIUM, I. an appellation sometimes given to the Palatine Hill. The plural form (*Palatia*) is more frequently used, and contains a particular reference to the Cæsars.—II. The residence of Augustus, on the Palatine Hill, afterward, when enlarged and beautified, the palace of the Cæsars. Augustus appears to have had two houses on the Palatine; the one in which he was born, and which after his decease was held sacred, was situated in the street called *Capita Bubula* (*Suet., Vit. Aug.*, 5); the other, where he is said to have resided for forty years, formerly belonged to Hortensius. After the battle of Actium, he decreed that this last should be considered as public property. (*Suet., Vit. Aug.*, 72.—*Serv. ad Virg., Æn.*, 4, 410.) Tiberius made considerable additions to the house of Augustus, which neither in size nor appearance was worthy of an emperor of Rome, and from that time it exchanged the name of *Domus Augusti* for *Domus Tiberiana*. (*Tacit., Hist.*, 1, 77.—*Suet., Vit. Vitell.*, 15.) Caligula augmented still farther the imperial abode, and brought it down to the verge of the Forum, connecting it with the temple of Castor and Pollux, which he converted into a vestibule for this now overgrown pile. He also formed and executed the gigantic project of uniting the Palatine and Capitol by a bridge; and concluded by erecting a temple to himself. (*Suet., Vit. Calig.*, 22.) But even his folly was far surpassed by the extravagance of Nero, whose golden house extended from the Palatine to the Cœlian Hill, and even reached as far as the Esquiline. (*Suet., Vit. Ner.*, 31.—*Tacit., Ann.*, 15, 42.) It was not, however, destined to be of long duration; that portion of the building which interfered with the projects of Vespasian and Titus, on the Cœlian, was soon destroyed, and little remained of this huge and glittering palace, except the part which stood on the Palatine Hill. (*Vid.* Nero, where an account of the "Golden House" is given.) Domitian again, however, renewed and even enlarged the favourite abode of the Cæsars; and such appears to have been the lavish magnificence which he displayed in these works, that Plutarch, quoting a sentence of Epicharmus, compares him to Midas, who converted everything into gold. (*Vit. Publ.*) Stripped by Trajan of its gaudy decorations, which were destined to adorn the temple of Jupiter Capitolinus (*Mart.*, 12, 75), it was afterward destroyed or much injured by fire under Commodus, but was once more restored by that emperor, and further enriched by Heliogabalus, Alexander Severus (*Lampridius, Heliogab.*, 8.—*Id., Alex. Sev.*, 24), and almost every succeeding emperor until the reign of Theodoric.

(*Cassiod.*, 7, 5.)—Contiguous to the house of Augustus was the famous temple of the Palatine Apollo, erected by the emperor in fulfilment of a vow made to that deity on the morning of the battle of Actium. Ovid and Propertius describe it as a splendid structure of white marble. (*Ov., Trist.*, 3, 1.—*Propert.*, 2, 31.) The portico more especially was an object of admiration; it was adorned with columns of African marble, and statues of the Danaïdes. Connected with the temple was a magnificent library, filled with the works of the best Greek and Latin authors. (*Suet., Vit. Aug.*, 29.) It contained, according to Pliny (34, 7), a colossal statue of Apollo, in bronze, of Tuscan workmanship, which was much esteemed. (*Cramer's Anc. Italy*, vol. 1, p. 448, *seqq.*)—"The fall of the palace of the Cæsars," observes a late writer, "like that of almost every other monument of antiquity, was less the work of foreign barbarians than of the Romans themselves. The Goths, in the fifth century, pillaged it of its gold, its silver, its ivory, and most of its portable treasures. Genseric seized its bronze, and all its remaining precious metals; and the shipload of statues which the capricious Vandal sent to Africa, was supposed to consist chiefly of the plunder of the imperial palace. The troops of Belisarius lodged in it; so also did the soldiers of Totila, during his second occupation of Rome; but that is no proof of its destruction; on the contrary, the spoils of modern excavations have proved how vast were the treasures of art and magnificence, which had been spared or despised by their forbearance or ignorance; and, however the interior splendour of the palace of the Cæsars might suffer by these barbarian inmates, we know, at least, that its immense exterior, its courts and corridors, and walls, and roofs, and pavements, were in perfect preservation at a much later period; for in the days of Heraclius, the beginning of the seventh century, it was still fit to receive a royal guest, and it appears to have been entire in the eighth century, from the mention made of it by Anastasius. In the long feudal wars of the Roman nobles, during the barbarous ages, its ruin began. It was attacked and fortified, taken and retaken, and for a length of time was the central fortress of the Frangipani family, who possessed a chain of redoubts around it, erected on the ruins of Rome. But its final destruction was consummated by the Farnese popes and princes, who laboriously destroyed its ruins to build up their palaces and villas with the materials; buried these magnificent halls beneath their wretched gardens, and erected upon them the hideous summer-houses and grottoes, the deformity of which still impeaches the taste of their architect, Michael Angelo Buonarotti.—In the southern part of the palace, about 150 years ago, a room full of Roman coins was discovered, and a magnificent hall hung with cloth of gold, which fell into dust as soon as the air was admitted. About one hundred years ago, a hall forty feet in length was discovered on the Palatine, the walls of which were entirely covered with paintings. They were taken off and sent to Naples, and there were permitted to lie mouldering in damp cellars until every vestige of the paintings had disappeared." (*Rome in the Nineteenth Century*, vol. 1, p. 164, *seqq.*, *Am. ed.*)

Pales, the goddess who presided over cattle and pastures among the ancient Romans. Her festival, called the *Palilia*, was celebrated on the 21st of April, and was regarded as the day on which Rome had been founded. The shepherds, on the Palilia, lustrated their flocks by burning sulphur, and making fires of olive, pine, and other substances. Millet, and cakes of it and milk, were offered to the goddess, and prayers were made to her to avert disease from the cattle, and to bless them with fecundity and abundance of food. Fires of straw were kindled in a row, and the rustics leaped thrice through them; the blood of a horse, the ashes of a calf, and bean-stalks, were used for purification. (*Ovid, Fast.*, 4, 721, *seqq.*—*Keightley, ad loc* —*Tibull.*, 1, 1, 36.—*Id.*, 2, 5, 87, *seqq.*—*Propert.*, 4, 1, 19.) The statue of Pales was represented bearing a sickle. (*Tibull.*, 2, 5, 28.—*Keightley's Mythology*, p. 538, *seq.*) The worship of Pales was often blended with that of Vesta (*Serv. ad Virg., Æn., Georg.*, 3, 1), and sometimes, again, she was represented as an androgynous divinity. (*Spangenberg, De Vet. Lat. Rel. Dom.*, p. 60.) Among the Etrurians we meet with a male deity of this name. (*Muller, Etrusker*, vol. 2, p. 130.)—For the etymology of the term *Pales*, consult Zoega (*de Obelisc.*, p. 213, *seqq.*).

Palibothra (Παλίβοθρα, *Strab.*—*Plin.*) or Palimbothra (Παλίμβοθρα, *Arrian.*—*Ptol.*—*Steph. Byz.*), a large city of ancient India, at the junction of the Erannoboas with the Ganges. (*Arrian, Ind.*, c. 10.) It appears, from the accounts of the ancient writers, to have been defended by wooden ramparts, having 570 towers and 64 gates, to which Diodorus Siculus (2, 39) adds the equally incredible statement that the place was founded by Hercules. Making all due allowance for Oriental exaggeration, the city of Palibothra would seem to have been one of considerable size. The position of Palibothra has been much disputed. Robertson places it at *Allahabad;* but the opinion of Major Rennell, who assigns it to the neighbourhood of *Patna* near the confluence of the *Ganges* and the *Sone*, appears more correct. Strabo says it was at the confluence of the Ganges with another river (*Strab.*, 702), but he does not mention the name. Arrian, as above quoted, makes it to have been situate at the junction of the Ganges with the Erannoboas. This latter river, Sir W. Jones remarks, is evidently the Sanscrit *Hiranyavâha.* The "Amara Kosha," an ancient Sanscrit dictionary, gives this river as synonymous with *Sone.* (*Schlegel, Reflexions sur l'Etude des Langues Asiatiques*, p. 100.—*Id., Indische Bibliothek.*, vol. 2, p. 394.—*Wilson's Theatre of the Hindus*, vol. 2, p. 135, 2d ed.)

Palīci or Palisci, two deities, sons of Jupiter by the Sicilian nymph Thalia, or, as others give the name, Ætna. Thalia having been united to Jupiter near the river Symæthus, and not far from the city of Catana, and fearing the wrath of Juno, entreated the god to conceal her from that deity. Jupiter complied, and hid her in the bowels of the earth; and, when the time of her delivery had arrived, the earth opened again, and two children came forth. These were called *Palici*, either from πάλιν, "*again*," because they came forth into the light on the earth's having *again* gaped; or from πάλιν, "*again*," and ἥκειν, "*to come*," because, after having been consigned to the bowels of the earth, they had *again come* forth therefrom. The Palici were worshipped with great solemnity by the Sicilians, and near their temple were two small lakes of sulphureous water, which were supposed to have sprung out of the earth at the same time that they were born. These pools were properly craters of volcanoes, and their depths were unknown. (*Diod. Sic.*, 11, 89.) The water kept continually bubbling up from them, emitting at the same time a sulphureous stench. The neighbouring inhabitants called them *Delli*, and supposed them to be the brothers of the Palici. (*Macrob., Sat.*, 5, 19.) A curious custom, tending to show the power of the priesthood, was connected with these lakes. All controversies, of whatsoever kind, were here decided; and it was sufficient in order to substantiate a charge or clear one's self from an accusation, to swear by these waters and depart unhurt; for, if the oath were a false one, the party who made it was either struck dead, or deprived of sight, or punished in some other preternatural manner. (*Diod. Sic., l. c.*) The temple also was an inviolable asylum for slaves, especially those who had cruel masters; and the latter were compelled to promise a more

gentle mode of treatment, and to ratify their promise with an oath, before the fugitives returned.—The Sicilian leader Ducetius founded a city named Palice in the vicinity of the temple and lakes. It did not, however, flourish for any length of time, but was already in ruins in the time of Diodorus. We are not acquainted with the causes of its overthrow.—The Sicilian Palici, according to Creuzer, are mythic creations typifying some of the movements of the elements. Some authorities make Jupiter, changed into a vulture, to have been their father; while others mention Menanus or Amenanus, a deified stream (perhaps the stream of the year), as their parent. (*Clem., Homil.*, 6, 13.—*Creuzer, ad Cic. de N. D.*, 3, 22.) Vulcan, the god of fire, was one of these subterranean genii. The story of their birth and subsequent movements, when stripped of its mythic character, is simply this: the Palici denote the elements of fire and water in a state of activity; engendered by the eternal power of nature, but subjected, like it, to eternal vicissitudes, they alternately escape from the bowels of the earth in torrents of flame or water, and again, when their fury is spent, plunge into its bosom. (*Creuzer, Symbolik*, vol. 2, p. 229.—*Guigniaut*, vol. 3, p. 186.)

Palilĭa, a festival celebrated by the Romans, in honour of the goddess Pales. (*Vid.* Pales.)

Palinūrus, I. the son of Iasius, a Trojan, and the pilot of the vessel of Æneas. While the fleet was sailing near Capreæ, he yielded to sleep and fell into the sea; a circumstance which Virgil has dignified, by representing Morpheus as overpowering Palinurus, who had been already exhausted by the fatigue of watching. He floated in safety for three days, but, on landing near Velia, he fell a victim to the ferocity of the inhabitants, who (it seems) were wont to assail and plunder the shipwrecked mariner. When Æneas visited the lower world, he assured Palinurus that, though his bones had been deprived of sepulture, and though he was thereby prevented from crossing the Stygian Lake, there should yet be a monument dedicated to his memory on the spot where he had been inhumanly murdered. This eventually took place. The Lucani, being afflicted by a pestilence, were told by the oracle that, in order to be relieved from it, they must appease the manes of Palinurus. A tomb was accordingly erected to his memory, and a neighbouring promontory called after his name. (*Virg., Æn.*, 5, 840, *seqq.*—*Id. ib.*, 6, 337, *seqq.*—*Serv., ad loc.*)—II. A promontory of Italy, on the western coast of Lucania, just above the Laüs Sinus. It was also called Palinurum, and Palinuri Promontorium. Tradition ascribed its name to Palinurus, the pilot of Æneas. (*Virg., Æn.*, 6, 380.) The modern appellation is *Capo di Palinuro*. Orosius (4, 9) records a disastrous shipwreck on the rocks of Palinurus, sustained by a Roman fleet on its return from Attica, when 150 vessels were lost. Augustus also encountered great peril on this part of the coast, when, according to Appian, many of his ships were dashed against this headland. (*Bell. Civ.*, 5, 98.—*Cramer's Anc. Italy*, vol. 2, p. 373.)

Palicōrum Stagna, sulphureous pools in Sicily. (*Vid.* Palici.)

Palladĭum, a celebrated statue of Minerva, said to have fallen from the skies, and on the preservation of which depended the safety of the city of Troy. The traditions respecting it were innumerable. According to Apollodorus, it was made by Minerva herself, and was not an image of that goddess, but of Pallas, daughter of Triton, whom Minerva had slain, and whose loss she afterward deplored. It was first placed in the skies with Jupiter; but when Electra had been corrupted by the latter, and had polluted the statue by her touch, it was thrown by Minerva upon earth, and fell in the Trojan territory, where Ilus placed it in a temple which he had founded. (*Apollod.*, 3, 12, 3.—*Heyne, ad loc.*) One of the scholiasts to the Iliad (6, 311) describes it as *ζῴδιον μικρὸν ξύλινον*, "a small wooden figure of an animal," made by a sage named Asius, and given to Tros, when he was building the city of Troy, as a talisman on the preservation of which the safety of his capital depended. (Compare *Tzetz. ad Lycophr.*, 363.) Another legend, alluded to by Clement of Alexandrea, made the Palladium to have been formed of the bones of Pelops. (*Clem. Alex., Admon. ad Gent.*, p. 30, *D, ed. Paris*, 1629.)—But, whatever may have been the origin of this famous statue, the Greeks, while before Troy, had discovered, it seems, from Helenus, whom they had made captive, that the Palladium was the chief obstacle to the fall of the city. He informed them also that, in order to ensure the safety of this revered image, and to diminish the risk of its being stolen, there were many others made like it, but that the true statue was the smallest one of the whole number. Helenus, it seems, was induced to make these disclosures partly by threats and partly by presents, but most of all by resentment towards the Trojans, in consequence of Helen's having been given to Deïphobus. The Greeks now resolved to carry off this fated image, and the enterprise was intrusted to Ulysses and Diomede. When these two heroes had reached the wall of the citadel, Diomede raised himself on the shoulders of Ulysses, and thus ascended the rampart; but he would not draw up Ulysses, although the latter stretched out to him his arms for that purpose. Diomede then went and took the Palladium, and returned with it to Ulysses. The latter beginning to inquire into all the particulars, Diomede, knowing the art of the man, determined on overreaching him, and told him that he had not taken the Palladium which Helenus had mentioned, but another image. The statue, however, having moved in a preternatural manner, Ulysses immediately knew that it was the true one; and, having come behind Diomede as he was returning through the plain, was going to despatch him, when Diomede, attracted by the brightness of the weapon (as it was moonlight), drew his own sword in turn, and frustrated the purpose of the other. He then compelled Ulysses to go in front, and kept urging him on by repeatedly striking him on the back with the flat part of his sword. Hence arose, say the mythographers, the proverb, "*Diomedean necessity*" (*ἡ Διομήδεως ἀνάγκη*), applicable to one who is compelled to act directly contrary to his inclination. (Consult *Erasmus, Adag. Chil.*, 1 cent. 9, col. 290, where other explanations are given.) The narrative which we have just been detailing is taken from Conon (*ap. Phot., cod.*, 186—vol 1, p. 137, *ed. Bekker.*) The scholiast to Homer (*Il.* 6, 311) states, that after the Greeks had become possessed of the Palladium, and Troy had fallen, a quarrel arose between Ajax and Ulysses as to which of the two should carry the image home. Evening having come on, and the dispute being still undecided, the statue was intrusted to Diomede for safe-keeping until the next morning; but during the night Ajax was secretly murdered. Other accounts make the Palladium to have willingly accompanied Ulysses and Diomede (*Ovid, Fast.*, 6, 431.—*Tryphiod.*, 54), and both heroes to have been equally concerned in the enterprise. (*Procl., Arg. Il. Parv.*—*Heyne, Excurs.* 9, *ad Æn.*, 2, p. 308.) Pausanias relates, that Diomede, on his return from Troy, brought away the Palladium along with him; and that, having reached the coast of Attica, near the promontory of Phalerum, his followers, mistaking it for an enemy's country, landed by night and ravaged the adjacent parts. Demophoön, however, came out against them, and being equally ignorant, on his part, of the real character of his opponents, attacked them, and took from them the Palladium, which was preserved thereafter in the Athenian Acropolis. (*Pausanias*, 1, 28.) Harpocration, who is fol-

lowed by Suidas, says it was not Diomede, but Agamemnon. The Argives, on the other hand, maintained that they had the true Palladium in their country (*Pausan.*, 2, 23); while Pausanias himself insists that Æneas carried off with him the true statue to Italy (*l. c.*). It was an established belief among the Romans that their city contained the real Palladium, and that it was preserved in the temple of Vesta. It was regarded as the fated pledge of the continuance of their empire, and not even the Pontifex Maximus was allowed to behold it. (*Ovid, Fast.*, 6, 424, *seqq.*) Hence on ancient gems we sometimes see Vesta represented with the Palladium. (*Maffei, Gemm. Ant.*, p. 2, n. 76.) Herodian relates (1, 114), that when, in the reign of Commodus, the temple of Vesta was consumed, the Palladium was for the first time exposed to public view, the Vestal Virgins having conveyed it through the Via Sacra to the palace of the emperor. This was the only instance of its having been disturbed since the time when Metellus the Pontifex rescued it from the flames on a similar occasion. (*Ovid, Fast., l. c.*) In the reign of Elagabalus, however, that emperor, with daring impiety, caused the sacred statue to be brought into his bedchamber, *πρὸς γάμον τῷ θεῷ*. (*Herodian*, 5, 6, 8.)—In order to account for the Romans having the Palladium among them, it was pretended that Diomede had, in obedience to the will of heaven, restored it to Æneas when the latter had reached Italy; and that Æneas being engaged at the time in a sacrifice, an individual named Nautes had received the image, and hence the Nautian, not the Julian, family had the performance of the rites of Minerva. (*Varro, ap. Serv. ad Virg., Æn.*, 2, 166.) This story deserves to be classed with another, which states, that the Ilienses were never deprived by the Greeks of the statue of Minerva, but concealed it in a cavern until the period of the Mithradatic war, when it was discovered and sent to Rome by Fimbria. (*Serv., l. c.*)—From all that has been said, it would appear, that the ancient cities in general were accustomed to have tutelary images, which they held peculiarly sacred, and with which their safety was thought to be intimately connected; and as Pallas or Minerva was in an especial sense the "protectress of cities" (*πολιοῦχος*), it was but natural that many places should contend for the honour of having the true image of that goddess contained within its walls. (*Du Theil, Mem. de l'Acad. des Inscr.*, &c., vol. 39, p. 238.—*Heyne, Excurs.*, 9, *ad Æn.*, 2.—*Spanheim, ad Callim., H. in Lav. Pall.*, 39.)

Palladĭus, I. a sophist, a native of Methone, who lived in the time of Constantine the Great. He wrote Dissertations or Declamatory Essays, and also a work on the Roman festivals. (*Photius, cod.*, 132, vol. 1, p. 97, *ed. Bekker.*—*Schöll, Hist. Lit. Gr.*, vol. 6, p. 312.)—II. An eastern prelate and ecclesiastical writer, a native of Galatia, born about A.D. 368, and made bishop of Hellenopolis in Bithynia. He was ordained by Chrysostom, to whose party he attached himself, and, on the banishment of Chrysostom, fell under persecution, and, being obliged to withdraw from his see, retired to Italy, and took refuge at Rome. Some time after, venturing to return to the East, he was banished to Syene. Having regained his liberty, he resigned the see of Hellenopolis, and was appointed to the bishopric of Alexandrea. He is thought to have died A.D. 431. He wrote the "Lausiac History" about the year 421, which contains the lives of persons who were at that time eminent for their extraordinary austerities in Egypt and Palestine. It was called the "Lausiac History," from Lausus, an officer in the imperial court at Constantinople, to whom it was dedicated. It is by no means certain whether Palladius, author of the "Lausiac History," and Palladius, author of the "Life of Chrysostom," were different persons, or one and the same. Dupin thinks that these were the productions of the same individual; but Tillemont and Fabricius adopt the opposite opinion. The best edition of the history is that of Meursius, *L. Bat.*, 1616. A work on the nations and Brahmins of India (*Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραχμάνων*) is also ascribed to him by the MSS. It would appear, however, that the author of this book had been actually in India, which cannot be affirmed with any certainty of the anchoret Palladius. This latter work is given in the gnomologic Collection of Camerarius. An edition also appeared from the London press in 1665, 4to, and, with a new title-page merely, in 1668. The editor (Bissæus) speaks of the work as previously unedited, not knowing that it had already appeared in the Collection of Camerarius. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 34.)—III. A physician of Alexandrea, distinguished from other individuals of the same name by the appellation of *Ἰατροσοφιστής*. This title he is supposed to have gained by having been a professor of medicine at Alexandrea. His age is very uncertain; but as he quotes Galen, and as he is several times mentioned by Rases, we may safely place him somewhere between the beginning of the third and the end of the ninth century A.D. Palladius wrote a commentary on the work of Hippocrates respecting Fractures, which has reached us in an imperfect state; but, in Freind's opinion, what remains is enough to let us see that we have not lost much, the text being as full and as instructive as the annotations. He has left also Scholia on the sixth book of Epidemics; others, still unpublished, on the regimen to be observed in acute maladies, and a treatise on Fevers. The scholia on the Epidemics of Hippocrates has, like the work on Fractures, reached us only in part, but is more valuable. In it, according to Freind, he with great perspicuity and exactness illustrates not only Hippocrates, but also several passages of Galen. The treatise on Fevers is too short to be of much value, and almost the whole of it is to be found in Galen, Aëtius, and Alexander Trallianus. A work on alchymy is also ascribed to him, but very probably the author of this last production has merely borrowed his name. The commentary is published with the works of Hippocrates. The scholia on the Epidemics have appeared in a Latin translation by Crassus, *Basil*, 1581, 4to. The Greek text has lately been published, for the first time, by Dietz, in his "*Scholia in Hippocratem et Galenum*," &c., *Regiomont. Pruss.*, 1834, 2 vols. 8vo. The treatise on Fevers was edited, with a Latin version, by Chartier, *Paris*, 1646, 4to; the last and best edition is by St. Bernard, *Lugd. Bat.*, 1745, 8vo. The commentary on Fractures was translated into Latin by Santalbinus, and is inserted in the edition of Hippocrates by Fœsius, and in that of Hippocrates and Galen by Chartier. Dietz, in his preface, mentions another work by Palladius, which he found in MS. in the library at Florence, consisting of Scholia on Galen's work "*De Secta*," which he intended to publish, but he found the MS. so corrupt that he was obliged to give it up. Palladius appears to have been well known to the Arabians, since, besides being quoted by Rases, he is mentioned, among other commentators on Hippocrates, by the unknown author of "*Philosoph. Biblioth.*," quoted in Casiri, "*Biblioth. Arabico-Hisp. Escurial*," vol. 1, p. 237. (*Encyclop. Use. Knowl.*, vol. 17, p. 171.—*Schöll, Hist. Lit. Gr.*, vol. 7, p. 259.)—IV. Rutilius Taurus Æmilianus, the last of the Latin writers on agriculture. His work is entitled "*De Re Rustica*," and is divided into fourteen books. It contains materials selected from earlier authors on this subject, and especially from Columella, who is often literally copied. Nevertheless, Palladius treats, in a much more exact manner than Columella, the respective heads of fruit-trees and kitchen-gardens, having followed in these the work of Gargilius Martialis

What he states respecting the mode of preserving fruits, &c., is taken from the Greek *Geoponica*, of which he appears to have possessed a much more complete copy than the abridgment which has come down to us.—Of the fourteen books of his work, the first contains a general introduction; each of the twelve following bears the name of one of the months of the year, and treats of the labours proper to each season; the fourteenth book is a poem, in elegiac measure, on the grafting of trees. The style of Palladius is incorrect and full of neologisms. In his poems he displays some talent by the variety which he introduces in describing the operation of grafting as suitable to different kinds of trees. He is often, however, obscure, and too figurative.—Critics have not been able to agree as to the period when this writer lived; some placing him at the beginning of the second century, others at the end of the fourth. Some suppose him to be the same with the relative of whom the poet Rutilius speaks in his Itinerary (1, 208), while others very justly remark, in opposition to this, that the last-mentioned writer was a young Gaul, sent by his father to the capital of the empire, to study law there, whereas Palladius had possessions in Italy and Sardinia: they add, that the name of Palladius does not occur among those of the prefects and other high magistrates during the first half of the fifth century, while the title of *Vir illustris*, which the manuscripts give to our author, indicate that he was invested with some high official dignity. Wernsdorff has attempted another mode of ascertaining the age of Palladius. The fourteenth book of his work being dedicated to a certain Pasiphilus, he has endeavoured to discover the period when this latter individual lived, whom Palladius styles a wise man, and whose fidelity he praises (*ornatus fidei*). Ammianus Marcellinus (29, 1), in speaking of the conspiracy against Valens, which was discovered in 371, relates, that the proconsul Eutropius, who was among the accused, was saved by the courage of the philosopher Pasiphilus, from whom the torture could wring no confession. These circumstances harmonize in some degree, according to Wernsdorff, with the epithets bestowed by Palladius on his friend; and if this is the same Pasiphilus who, in 395, was *rector* of a province, as appears from a law of the Theodosian code (*L.* 8.—*Cod. Theod.*, l. 2, tit. 1), we may suppose that the fourteenth book of Palladius, where no allusion is made to this official rank, was written between 371 and 395. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 243, *seqq.*)

Pallantēum, an ancient town of Italy, in the vicinity of Reate, in the territory of the Sabines. It was said, in tradition, to have been founded by the Arcadian Pelasgi united with the Aborigines. (*Dion. Hal.*, 1, 14.) From it, according to some, the Palatine Mount at Rome is said to have derived its name. (*Varro, L. L.*, 4.) Holstenius (*ad Steph. Byz., s. v.*) thinks it must have occupied the site of *Palazzo*, on the hill called *Fonte di Rieti*. The real name of this place was Palacium, as appears from a rare coin published by Sestini from the Museo Fontana. (*Classes Gen. seu Mon. Vet.*, p. 12.—*Cramer's Ancient Italy*, vol. 1, p. 317.)

Pallantĭas, I. a name of Aurora, as being related to the giant Pallas, whose cousin she was. Pallas was son of Creüs (*τοῦ Κρείου*), Aurora was daughter of Hyperion, and Hyperion and Creüs were brothers, offspring of Cœlus and Terra. (*Hesiod, Theog.*, 134, 371, *seqq.*—*Ovid, Fast.*, 4, 373.—*Id., Met.*, 9, 420.—*Id. ib.*, 14, 191.)—II. An appellation given to the Tritonis Palus in Libya, because Minerva (Pallas) was fabled by some to have been first seen on its banks. (*Pliny*, 5, 4.—*Mela*, 1, 7.—*Serv. ad Virg., Æn.*, 2, 171.)

Pallantĭdæ, the fifty sons of Pallas the brother of Ægeus, and next heirs to the latter if Theseus had not been acknowledged as his son. They had recourse to arms in order to enforce their claim to the sovereignty, but were defeated by Theseus. (*Plut., Vit. Thes.*)

Pallantĭum (*Παλλάντιον*), a town of Arcadia, northwest of Tegea. The Romans affirmed, that from this place Evander led into Italy the colony which settled on the banks of the Tiber. (*Pausan.*, 8, 43.—*Æn.*, 8, 54.—*Plin.*, 4, 6.) Pallantium was subsequently united to Megalopolis, and became nearly deserted; but in the reign of Antoninus it was again restored to independence, and received other privileges from that emperor, in consideration of the ancient connexion which was supposed to exist between its inhabitants and the Romans. The vestiges of this town are discernible near the village of *Thana*, on the right of the road leading from *Tripolitza* to *Leondari*. (*Gell's Itin.*, p. 136.—*Cramer's Anc. Greece*, vol. 3, p 349.)

Pallas (gen. *-ădis*), an appellation given to the goddess Minerva (*Παλλὰς Ἀθηνᾶ—Pallas Athena*). For a probable etymology of the term, consult remarks at the close of the article Minerva. The ordinary derivation makes the goddess to have obtained this name from having slain the Titan, or Giant, Pallas. (*Vid.* Pallas, -antis, I.)

Pallas (gen. *-antis*), I. a son of Pandion, who became the father of Clytus, Butes, and the "fifth Minerva," according to Cicero's enumeration. (*N. D*, 3, 23.) He was destroyed by his daughter for attempted violence to her person. (*Cic., l. c.—Ovid, Met.*, 7, 500.)—II. One of the Titans, but enumerated by Claudian (*Gigantom.*, 94), and others, among the Giants. He was the son of Creüs, and grandson of Cœlus and Terra, and was also cousin to Aurora. (*Vid.* Pallantias I.)—III. King of Arcadia, the grandfather or great-grandfather of King Evander. (*Serv. ad Virg., Æn.*, 8, 54.)—IV. The son of Evander, according to Virgil. (*Æn.*, 8, 104.) Other poetic legends, however, made him the offspring of Hercules and Dymæ the daughter of Evander. Pallas followed Æneas to the war against Turnus, by whose hand he fell, after having distinguished himself by his valour. The belt which Turnus tore from the body of the young prince, and wore as a trophy of his victory, was the immediate cause of his own death; for, being vanquished by Æneas in single combat, he had almost persuaded the victor to spare his life, when the sight of Pallas' belt rekindled the wrath of Æneas, and he indignantly slew the destroyer of his youthful friend. (*Virg., Æn.*, 10, 439.—*Id. ib.*, 12, 941.)

Pallēne, a peninsula of Macedonia, one of the three belonging to the district of Chalcidice. It was situate between the Sinus Thermaïcus or Gulf of *Saloniki*, and the Sinus Toronaïcus or Gulf of *Cassandria*. This peninsula was said to have borne the name of Phlegra, and to have witnessed the conflict between the gods and the earth-born Titans. (*Pind., Nem.*, 1, 100.—*Id., Isth.*, 6, 47.—*Lycophron*, 1408.) It is connected with the mainland by a narrow isthmus of little more than two miles in breadth, on which once stood the rich and flourishing city of Potidæa. (*Scyl., Peripl.*, p. 26.) Among other towns on this peninsula was one of the same name with it, according to Stephanus of Byzantium. (*Cramer's Ancient Greece*, vol. 1, p. 244.)

Palmarĭa, a small island in the Tyrrhenian Sea, off the coasts of Latium and Campania, and south of the promontory of Circeii. It is now *Palmaruola*. (*Plin.*, 3, 5.)

Palmȳra, a celebrated city of Asia, situate in an oasis of the Syrian desert, nearly half way between the Orontes and Euphrates, and about 140 miles east-northeast of Damascus. Its Oriental name was Tadmor, which, according to Josephus, signifies the same as Palmyra, "the place of palm-trees." There seems to be sufficient evidence that the Palmyra of the

Greeks was the "Tadmor in the wilderness" built by Solomon: from which two things may be inferred; first, that this monarch extended his arms and his territory thus far; and, secondly, that he must have had some adequate object for so doing, and for maintaining an establishment and erecting a city, at incredible pains and expense, on a spot so remote from the habitable parts of his kingdom. The circumstance of Palmyra's being situated in an oasis, sheltered by hills to the west and northwest, and supplied with wholesome water, and also on a line leading from the coast of Syria to the regions of Mesopotamia, Persia, and India, must have pointed it out, in very early times, to the caravans, as a convenient halting-place in the midst of the desert. The Phœnicians, in all probability, were acquainted with it at an early period, and may have suggested to Solomon, with whom the King of Tyre was in alliance, the idea of establishing an emporium here. We read in the second book of Chronicles (8, 4), that Solomon "built Tadmor in the wilderness, and all the store-cities which he built in Hamath." Hamath was a town and territory extending along the banks of the Orontes, and bordering on the Syrian desert. After this, we read no more of Tadmor in the Scriptures; but John of Antioch, probably from some tradition, says that it was destroyed by Nebuchadnezzar. The first notice which we have of it in Roman history is at the commencement of the wars with the Parthians, when we find it mentioned as a rich and powerful city, and permitted to maintain a state of independence and neutrality between the contending parties in this struggle. Marc Antony, indeed, attempted to plunder it, but the inhabitants removed their most valuable effects over the Euphrates, and defended the passage of the river by their archers. The pretence he made use of, to give such conduct a colour of justice, was, that they did not preserve a strict neutrality; but Appian says his real motive was to enrich his troops with the plunder of the Palmyrenes. In the time of Pliny it was the intermediate emporium of the trade with the East, a city of merchants and factors, who carried on traffic with the Parthians on the one hand, and the Romans on the other. The produce of India found its way to the Roman world through Palmyra. Pliny has very happily collected in a few lines the most striking circumstances with regard to this place, except that he takes no notice of the buildings. "Palmyra is remarkable for situation, a rich soil and pleasant streams; it is surrounded on all sides by a vast sandy desert, which totally separates it from the rest of the world, and has preserved its independence between the two great empires of Rome and Parthia, whose first care when at war is to engage it in their interest." Palmyra afterward became allied to the empire as a free state, and was greatly favoured by Hadrian and the Antonines, under whom it attained its greatest splendour. We find, from the inscriptions, that the Palmyrenes joined Alexander Severus in his expedition against the Persians. We do not meet with the mention of the city again until the reign of Gallienus, when it makes a principal figure in the history of those times, and in a few years experienced the greatest vicissitudes of good and bad fortune. After attaining to a widely-extended away under Odenatus and his queen Zenobia, who survived him, it fell at length, together with the latter, under the power of Aurelian. (*Vid.* Odenatus, and Zenobia.) A revolt, on his departure, compelled him to return, and, having retaken the city, he delivered it without mercy to the pillage and havoc of his soldiery. This event happened in the year 272, after which Palmyra never recovered her former importance, although it is certain that none of the public edifices were destroyed, though some were damaged, by the soldiers of Aurelian. From this time Palmyra had a Roman governor. The first Illyrian legion was stationed here about A.D. 400. But Procopius states that the place had been for some time almost deserted, when Justinian repaired the town, and supplied it with water for the use of a garrison which he left there. We hear no more of Palmyra in the Roman history, and the ecclesiastical historians supply us with no information repecting its subsequent fortunes. The Moslems are said to have taken it under the caliphate of Abu Bekr, Mohammed's successor. That it has been made use of as a place of strength by the Saracens and Turks appears from the alterations made in the temple, as well as from the modern temple on the hill. Benjamin of Tudela, who visited it about A.D. 1172, states that it then contained about 2000 Jews. Abulfeda, who wrote about 1321 A.D., mentions very briefly its situation, referring to its many ancient columns, its palm and fig trees, its walls and castle; he only calls it Tedmor.—The ruins of Palmyra are said to present a fine view at a distance, but disappointment succeeds when they are examined in detail. "On opening upon the ruins of Palmyra," says Captain Mangles, "as seen from the valley of the tombs, we were much struck with the picturesque effect of the whole, presenting altogether the most imposing sight of the kind we had ever seen. It was rendered doubly interesting by our having travelled through a wilderness destitute of a single building, from which we suddenly opened upon these innumerable columns and other ruins, on a sandy plain on the skirts of the desert. So great a number of Corinthian columns, mixed with so little wall or solid building, and the snow-white appearance of the ruins contrasted with the yellow sand, produced a very striking impression." Great, however, he proceeds to say, was the disappointment of himself and his fellow-traveller (Mr. Irby), when, on a minute examination, they found that there was not a single column, pediment, architrave, portal, frieze, or other architectural remnant worthy of admiration. None of the columns exceed forty feet in height or four feet in diameter; those of the boasted avenue have little more than thirty feet of altitude: whereas the columns of Balbec are nearly sixty feet in height and seven in diameter, supporting a most rich and beautifully-wrought epistylium of twenty feet more; and the pillars are constructed of only three pieces of stone, while the smallest columns at Palmyra are formed of six, seven, and eight parts. In the centre of the avenue, however, are four granite columns, each of one single stone, about thirty feet high: one only is still standing. "Take any part of the ruins separately," says this traveller, "and they excite but little interest; and, altogether, we judged the visit to Palmyra hardly worthy of the time, expense, anxiety, and fatiguing journey through the wilderness which we had undergone to visit it. The projecting pedestals in the centre of the columns of the great avenue have a very unsightly appearance. There is also a great sameness in the architecture, all the capitals being Corinthian, excepting those which surround the Temple of the Sun. These last were fluted, and, when decorated with their brazen Ionic capitals, were doubtless very handsome; but the latter being now deficient, the beauty of the edifice is entirely destroyed. The sculpture, as well of the capitals of the columns as of the other ornamental parts of the doorways and buildings, is very coarse and bad. The three arches at the end of the avenue, so beautiful in the designs of Wood and Dawkins, are excessively insignificant, the decorated frieze is badly wrought, and even the devices are not striking. They are not to be compared to the common portals of Thebes, if indeed the Egyptians were unacquainted with the arch."—If inferior, however, to Balbec, and not to be compared to Thebes, it is only by comparison that these remains of ancient magnificence can be with any propriety thus slightly estimated; and when this traveller speaks of

them as hardly repaying the toils and expense of the journey, it must be recollected that he was already satiated with the wonders of Egypt. Yet, taken as a *tout ensemble*, he admits that they are more remarkable by reason of their extent (being nearly a mile and a half in length), than any which he had met with; they have the advantage, too, of being less encumbered with modern fabrics than almost any ancient ruins. Exclusive of the Arab village of *Tadmor*, which occupies the peristyle court of the Temple of the Sun, and the Turkish burying-place, there are no obstructions whatever to the antiquities. The temple itself is disfigured, indeed, by modern works, but it is still a most majestic object. The natives firmly believe, Mr. Wood informs us, that the existing ruins were the works of King Solomon. "All these mighty things," say they, "Solyman Ebn Daoud (Solomon the son of David) did by the assistance of spirits." King Solomon is the Merlin of the East, and to the genii in his service the Persians as well as the Arabs ascribe all the magnificent remains of ancient art. From the dates in the inscriptions, in which the era of Seleucus is observed, with the Macedonian names of the months, it appears that none of the existing monuments are earlier than the birth of Christ; nor is there any inscription so late as the destruction of the city by Aurelian, except one in Latin, which mentions Dioclesian. "As to the age of those ruinous heaps," says Mr. Wood, "which belonged evidently to buildings of greater antiquity than those which are yet partly standing, it is difficult even to guess; but if we are allowed to form a judgment by comparing their state with that of the monument of Iamblichus at Palmyra, we must conclude them extremely old; for that building, erected 1750 years ago" (Mr. Wood published in 1753), "is the most perfect piece of antiquity I ever saw." (*Mansford's Scripture Gazetteer*, p. 451, *seqq.*—*Modern Traveller*, part 5, p. 10, *seqq.*)

Pamīsos, I. a river of Thessaly, now the *Fanari*, falling into the Peneus to the east of Tricca. (*Herod.*, 7, 132.)—II. Major, a river of Messenia, falling into the Sinus Messeniacus at its head. It is now the *Pimatza*. (*Walpole*, vol. 2, p. 35.) Pausanias affirms, that the waters of this river were remarkably pure, and abounded with various kinds of fish. He adds, that it was navigable for ten stadia from the sea (4, 34.—Compare *Polyb.*, 16, 16).—III. A torrent of Messenia, falling into the Sinus Messeniacus near Leuctrum, and forming part of the ancient boundary between Laconia and Messenia. (*Strab.*, 361.)

Pamphĭla, a Grecian female, whom Photius makes a native of Egypt, but who, according to Suidas, Diogenes Laertius (1, 24), and others, was born at Epidaurus in Argolis. She wrote several works, the contents of which were chiefly historical. One of these was entitled Ἐπιτομαὶ ἱστοριῶν (*Historical Abridgments*). Another, which Photius has made known to us, bore the name of Σύμμικτα ἱστορικὰ ὑπομνήματα (*Historical Miscellany*). It was a species of note or memorandum book, in which this female regularly inserted, every day, whatever she heard most deserving of being remembered, in the conversations between her husband Socratidas and the literary friends who visited his house, and also whatever she had met with worthy of being recorded, in the course of her historical reading. She was united to Socratidas for thirteen years, during all which time the compilation was being formed. The work, however, was without any systematic arrangement, though it would appear to have contained a vast variety of literary anecdote, some few portions of which have reached us in the quotations of others. Photius only knew of eight books of this collection, but Suidas says it contained thirty-three; and, in fact, Aulus Gellius (15, 17) quotes the 29th, and Diogenes Laertius (1, 24) the 30th. The work is unfortunately lost. There were some who ascribed it to Soterides, the father of Pamphila. (*Suidas, s. v.*, corrected by *Vossius, de Hist. Græc.*, p. 237, *ed. Westermann.*) According to Photius, Pamphila lived in the reign of Nero. (*Phot., cod.*, 175—vol. 1, p. 119, *ed. Bekker*—*Vossius, de Hist. Græc., l. c.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 106.) Krüger, in his Life of Thucydides (p. 7), calls in question the credit of this female author. (*Westermann, ad Voss., l. c.*)

Pamphĭlus, I. an Alexandrine grammarian, and a pupil of Aristarchus. He was the author of a large lexicon, in 91 or 95 books, often quoted by Athenæus, in which he had incorporated the lexicon of the Crotonian dialect by Hermonax, and an Italian (i. e., Doric) lexicon by Diodorus and Heracleon. Other works of his are enumerated by Athenæus. (*Needham, Proleg. ad Geopon.*, p. 63, *seqq.*—*Schweighæuser, Ind. Auct. ad Athen.*, vol. 9, p. 159.)—II. A celebrated painter, a native of Amphipolis, but who studied his art under Eupompus of Sicyon, and succeeded in establishing the school which his master had founded. The characteristics of the Sicyonian school of painting were, a stricter attention to dramatic truth of composition, and a finer and more systematic style of design. Pamphilus taught the principles of this school to Apelles. Such was his authority, says Pliny (35, 10, 36), that, chiefly through his influence, first in Sicyon and then throughout all Greece, noble youth were taught the art of drawing before all others; it was considered among the first of liberal arts, and was practised exclusively among the freeborn, for there was a law prohibiting all slaves the use of the *cestrum* or γραφίς. In this school of Pamphilus, the most famous of all the ancient schools of painting, the progressive courses of study occupied the long period of ten years, and the fee of admission was not less than a talent. Pamphilus, like his master Eupompus, seems to have been occupied principally with the theory of his art and with teaching, since we have very scanty notices of his works. Yet he, and his pupil Melanthius, according to Quintilian (12, 10), were the most renowned among the Greeks for composition. We have accounts of only four of his paintings, the "Heraclidæ," mentioned by Aristophanes (*Plutus*, 385), and three others named by Pliny, the "Battle of Phlius and victory of the Athenians," "Ulysses on the raft," and a "Relationship" or *Cognatio*, probably a family portrait. These pictures were all conspicuous for the scientific arrangement of their parts, and their subjects certainly afford good materials for fine composition. The period of Pamphilus is sufficiently fixed by the circumstance of his having taught Apelles, and he consequently flourished somewhat before, and about the time of Philip II. of Macedon, from B.C. 388 to about B.C. 348. He left writings upon the arts, but they have unfortunately suffered the common fate of the writings of every other ancient artist. He wrote on painting and famous painters. (*Encyclop. Us. Knowl.*, vol. 17, p. 177.—*Sillig, Dict. Art., s. v.*)—III. A bishop of Cæsarea in Palestine, and the intimate friend of Eusebius, who, in memory of him, appended "*Pamphili*" (i. e., the friend of Pamphilus) to his own name (*vid.* Eusebius). He is said to have been born at Berytus, and educated by Pierius. He spent the greater part of his life in Cæsarea, where he suffered martyrdom in the year 309. Pamphilus was a man of profound learning, and devoted himself chiefly to the study of the Scriptures and the works of the Christian writers. Jerome states, that he wrote out with his own hand the greater part of Origen's works. He founded a library at Cæsarea, chiefly consisting of ecclesiastical works, which became celebrated thoughout the ancient world. It was destroyed, however, before the middle of the seventh century. He constantly lent and gave away copies of the Scriptures. Both Eusebius and Jerom

speak in the highest terms of his piety and benevolence. Jerome states, that Pamphilus composed an apology for Origen before Eusebius; but, at a later period, having discovered that the work which he had taken for Pamphilus's was only the first book of Eusebius's apology for Origen, he denied that Pamphilus wrote anything except short letters to his friends. The truth seems to be, that the first five books of the "Apology for Origen" were composed by Eusebius and Pamphilus jointly, and the sixth book by Eusebius alone, after the death of Pamphilus. Another work, which Pamphilus effected in conjunction with Eusebius, was an edition of the Septuagint, from the text in Origen's Hexapla. This edition was generally used in the Eastern church. Montfaucon and Fabricius have published "Contents of the Acts of the Apostles" as a work of Pamphilus; but this is in all probability the work of a later writer. Eusebius wrote a "Life of Pamphilus," in three books, which is now entirely lost, with the exception of a few fragments, and even of these the genuineness is extremely doubtful. We have, however, notices of him in the "Ecclesiastical History" of Eusebius (7, 32), and in the "*De Viris Illustribus*," and other works of Jerome. (*Lardner's Credibility*, pt. 2, c. 59.)

Pamphus, an early Athenian bard, and a disciple, as was said, of Linus. Philostratus has preserved two remarkable verses of his, which recall to mind the symbol under which the Egyptians typified the Creator of the universe, or the author of animal life. The lines are as follows:

Ζεῦ, κύδιστε, μέγιστε θεῶν, εἰλυμένε κόπρῳ
Μηλείῃ τε καὶ ἱππείῃ καὶ ἡμιονείῃ.

"*Oh Jove, most glorious, most mighty of the gods, thou that art enveloped in the dung of sheep, and horses, and mules.*" (*Philostr., Heroic.*, c. 2, p. 98, *ed. Boissonade.*)—According to Pausanias (9, 27), Pamphus composed hymns for the Lycomedæ, a family which held by hereditary right a share in the Eleusinian worship of Ceres. Pamphus is also said to have first sung the strain of lamentation at the tomb of Linus. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 33.—*Müller, Hist. Lit. Gr.*, p. 25.)

Pamphylĭa (Παμφυλία), a province of Asia Minor, extending along the coast of the Mediterranean from Olbia to Ptolemaïs, and bounded on the north by Pisidia, on the west by Lycia and the southwestern part of Phrygia, and on the east by Cilicia. Pliny (5, 26) and Mela (1, 14) make Pamphylia begin on the coast at Phaselis, which they reckon a city of Pamphylia, but the majority of writers speak of it as a Lycian city. Pamphylia was separated from Pisidia by Mount Taurus, and was drained by numerous streams which flowed from the high land of the latter country. The eastern part of the coast is described by Captain Beaufort as flat, sandy, and dreary; but this remark does not apply to the interior of the country, which, accord to Mr. Fellows' account (*Excursion in Asia Minor*, p. 204), is very beautiful and picturesque. The western part of the coast is surrounded by lofty mountains which rise from the sea, and attain the greatest height in Mount Solyma, on the eastern borders of Lycia. The western part of the country is composed, according to Mr. Fellows (p. 184), "for thirty or forty miles, of a mass of incrusted or petrified vegetable matter, lying imbosomed, as it were, in the side of the high range of marble mountains which must originally have formed the coast of this country. As the streams, and, indeed, large rivers which flow from the mountains, enter the country formed of this porous mass, they almost totally disappear beneath it; a few little streams only are kept on the surface by artificial means, for the purpose of supplying aqueducts and mills, and, being carried along the plain, fall over the cliffs into the sea. The course of the rivers beneath these deposited plains is continued to their termination at a short distance out at sea, where the waters of the rivers rise abundantly all along the coast, sometimes at the distance of a quarter of a mile from the shore." (*Encycl. Us. Knowl.*, vol. 17, p. 177.)—The Greeks, ever prone to those derivations which flattered their national vanity, attached to the word "Pamphyli" (Παμφυλοί) that meaning which the component words πᾶν and φῦλον would in their language naturally convey, namely, "an assemblage of different nations." (*Strab.*, 668.) It was, however, farther necessary to account for the importation of Grecian terms among a people as barbarous as the Carians, Lycians, and other tribes on the same line of coast; and the siege of Troy, so fertile a source of fiction, gave rise to the tale which supposed Calchas and Amphilochus to have settled on the Pamphylian shores with portions of various tribes of the Greeks. This story, which seems to have obtained general credit, is to be traced, in the first instance, to the father of history (*Herod.*, 7, 91), and after him it has been repeated by Strabo (*l. c.*), Pausanias (7, 3), and others. Of the Grecian origin of several towns on the Pamphylian coast we can indeed have no doubt; but there is no reason for supposing that the main population of the country was of the Hellenic race. It is more probable that they derived their origin from the Cilicians or the ancient Solymi. Other etymologies may be found in Stephanus of Byzantium (*s. v.* Παμφυλία). Pliny reports, that this country was once called Mopsopia, probably from the celebrated Grecian soothsayer Mopsus (5, 26.)—Pamphylia possesses but little interest in an historical point of view. It became subject in turn to Crœsus, the Persian monarchs, Alexander, the Ptolemies, Antiochus, and the Romans. The latter, however, had considerable difficulty in extirpating the pirates, who swarmed along the whole of the southern coast of Asia Minor, and even dared to insult the galleys of those proud republicans off the shores of Italy, and in sight of Ostia. Pamphylia was entirely a maritime country: its coast is indented by a deep gulf, known to the ancients by the name of Mare Pamphylium, and in modern geography it bears that of "*Gulf of Attalia.*" The Turks call this part of *Caramania* by the appellation of *Teké-Ili.* (*Cramer's Asia Minor*, vol. 2, p. 273, *seqq.*) Mr. Leake gives the following account of the natural features of part of this country, which may be compared with that of Mr. Fellows. "From *Alaya* (the ancient Coracesium) to *Alara* (the ancient Ptolemaïs) are eight reputed or caravan hours. The road leads along the seashore, sometimes just above the seabeach, upon high woody banks, connected on the right with the great range of mountains which lies parallel to the coast; at others, across narrow fertile valleys, included between branches of the same mountains. There are one or two fine harbours, formed by islands and projecting capes; but the coast for the most part is rocky and without shelter.—From *Alara* to *Menavgat* (situate near the mouth of the ancient Melas) the road proceeded at a distance of three or four miles from the sea, crossing several fertile and well-cultivated valleys, and passing some neat villages pleasantly situated. The valleys are watered by streams coming from a range of lofty mountains, appearing at a great distance on the right." (*Leake's Journal*, p. 130.)—The Melas is described as a large river, and the adjacent valleys as well-cultivated and inhabited. From *Menavgat* to *Dashasher* (the ancient Syllium) the country is represented as being a succession of fine valleys, separated by ridges branching from the mountains, and each watered by a stream of greater or less magnitude. (*Leake's Journal, l. c.*)

Pan (Πάν), the god of shepherds, and in a later age the guardian of bees, and the giver of success in fishing and fowling. He haunted mountains and pastures, was fond of the pastoral reed and of entrapping nymphs,

in form he combined that of man and beast, having a red face, horned head, his nose flat, and his legs, thighs, tail, and feet those of a goat. Honey and milk were offered to him.—This god is unnoticed by Homer and Hesiod; but, according to one of the Homeridæ, he was the son of Mercury by an Arcadian nymph. (*Hom., Hymn.*, 19.) So monstrous was his appearance, that the nurse, on beholding him, fled away in affright. Mercury, however, immediately caught him up, wrapped him carefully in a hareskin, and carried him away to Olympus: then taking his seat with Jupiter and the other gods, he produced his babe. All the gods, especially Bacchus, were delighted with the little stranger; and they named him *Pan* (i. e., "*All*"), because he had charmed them *all!*—Others fabled that Pan was the son of Mercury by Penelope, whose love he gained under the form of a goat, as she was tending in her youth the flocks of her father on Mount Taygetus. (*Herod.*, 2, 145.—*Schol. ad Theocr.*, 7, 109.—*Eudocia*, 323.—*Tzetzes, ad Lycophr.*, 772.) Some even went so far as to say that he was the offspring of the amours of Penelope with *all* her suitors. (*Schol. ad Theocr.*, 1, 3.—*Eudocia, l. c.*—*Serv. ad Æn.*, 2, 44.) According to Epimenides (*Schol. ad Theocr., l. c.*), Pan and Arcas were the children of Jupiter and Callisto. Aristippus made Pan the offspring of Jupiter and the nymph Œneïs; others, again, said that he was a child of Heaven and Earth. (*Schol. ad Theocr.*, 7, 123.) There was also a Pan said to be the son of Jupiter and the nymph Thymbris or Hybris, the instructer of Apollo in divination. (*Apollod.*, 1, 4, 1.)—The worship of Pan seems to have been confined to Arcadia till the time of the battle of Marathon, when Phidippides, the courier who was sent from Athens to Sparta to call on the Spartans for aid against the Persians, declared that, as he was passing by Mount Parthenius, near Tegea in Arcadia, he heard the voice of Pan calling to him, and desiring him to ask the Athenians why they paid no regard to him, who was always, and still would be, friendly and willing to aid. After the battle, the Athenians consecrated a cave to Pan under the Acropolis, and offered him annual sacrifices. (*Herod.*, 6, 105.—*Plut., Vit. Arist.*, 11.) Long before this time, the Grecian and Egyptian systems of religion had begun to mingle and combine. The goat-formed Mendes of Egypt was now regarded as identical with the horned and goat-footed god of the Arcadian herdsmen (*Herod.*, 2, 46); and Pan was elevated to great dignity by priests and philosophers, becoming a symbol of the *universe*, for his name signified *all*. Moreover, as he dwelt in the woods, he was called "*Lord of the Hyle*" (Ὁ τῆς ὕλης κύριος); and as the word *hyle* (ὕλη), by a lucky ambiguity, signified either *wood* or *primitive matter*, this was another ground for exalting him. It is amusing to read how all the attributes of the Arcadian god were made to accord with this notion. "Pan," says Servius, "is a rustic god, formed in similitude of nature, whence he is called Pan, i. e., *All:* for he has horns, in similitude of the rays of the sun and the horns of the moon; his face is ruddy, in imitation of the ether; he has a spotted fawnskin upon his breast, in likeness of the stars; his lower parts are shaggy, on account of the trees, shrubs, and wild beasts; he has goat's feet, to denote the stability of the earth; he has a pipe of seven reeds, on account of the harmony of the heavens, in which there are seven sounds; he has a crook, that is, a curved staff, on account of the year, which runs back on itself, because he is the god of all nature. It is feigned by the poets that he struggled with Love, and was conquered by him, because, as we read, Love conquers all, "*Omnia vincit amor.*" (*Serv. ad Virg., Eclog.*, 2, 31.—Compare *Schol. ad Theocr.*, 1, 3.—*Eudocia*, 323.)—In Arcadia, his native country, Pan appears never to have attained to such distinction; on the contrary, we find in Theocritus (7, 106) a ludicrous account of the treatment which this deity received from the Arcadians when they were unsuccessful in hunting. (*Schol. ad Theocr., l. c.*)—The Homerid already quoted, who is older than Pindar, describes in a very pleasing manner the occupations of Pan. He is lord of all the hills and dales: sometimes he ranges along the tops of the mountains, sometimes pursues the game in the valleys, roams through the woods, floats along the streams, or drives his sheep into a cave, and there plays on his reeds, producing music not to be excelled by that of the bird "which, among the leaves of the flowery spring, laments, pouring forth her moan, a sweet-sounding lay." In after times, as we have already remarked, the care of Pan was held to extend beyond the herds. We find him regarded as the guardian of the bees (*Anthol.*, 9, 226), and as the giver of success in fishing and fowling. (*Anthol.*, 7, 11, *seqq.*; 179, *seqq.*)—The origin of the *syrinx* or pipe of Pan is given as follows: Syrinx was a Naiad, of Nonacris in Arcadia, and devoted to the service of Diana. As she was returning one day from the chase, and was passing by Mount Lycæus, Pan beheld her: but when he would address her, she fled. The god pursued: she reached the river Ladon, and, unable to cross it, implored the aid of her sister-nymphs; and when Pan thought to grasp the object of his pursuit, he found his arms filled with reeds. While he stood sighing at his disappointment, the wind began to agitate the reeds, and produced a low musical sound. The god took the hint, cut seven of the reeds, and formed from them his *syrinx* (σύριγξ) or pastoral pipe. (*Ovid, Met.*, 1, 690, *seqq.*) Another of his loves was the nymph Pitys, who was also beloved by Boreas. The nymph favoured more the god of Arcadia, and the wind god, in a fit of jealousy, blew her down from the summit of a lofty rock. A tree of her own name (πίτυς, *pine*) sprang up where she died, and it became the favourite plant of Pan. (*Nonnus*, 43, 259, *seqq.*—*Geopon.*, 11, 4.)—What are called *Panic terrors* were ascribed to Pan; for loud noises, whose cause could not easily be traced, were not unfrequently heard in mountainous regions; and the gloom and loneliness of forests and mountains fill the mind with a secret horror, and dispose it to superstitious apprehensions.—The ancients had two modes of representing Pan: the first, according to the description already given, as horned and goat-footed, with a wrinkled face and a flat nose. The artists, however, sought to soften the idea of the god of shepherds, and they portrayed him as a young man hardened by the toils of a country life. Short horns sprout on his forehead to characterize him, he bears his crook and his syrinx, and he is either naked, or clad in the light cloak denominated *chlamys*. (*Sil. Ital.*, 13, 326, *seqq.*) Like many other gods who were originally single, Pan was multiplied in course of time, and we meet with Pans in the plural. (*Plat., Leg.*, 7, 815.—*Aristoph., Eccles.*, 1089.—*Moschus*, 3, 22.)—The name *Pan* (Πάν) is probably nothing more than πάων, "*feeder*" or "*owner.*" Buttmann connects Pan with Apollo Nomius, regarding his name as the contraction of *Pæan* (Παιάν), and he refers, in support of his opinion, to the forms *Alcman* from *Alcmaon*, *Amythan* from *Amythaon*, &c. (*Mythologus*, vol. 1, p. 169.) This, however, would rather favour the derivation of *Pan* from *Paon*, as first given. Welcker says that *Pan* was the Arcadian form of Φάων, Φάν (*Phaon, Phan*), apparently regarding him as the sun. (*Welcker, Kret. Kol.*, p. 45.—*Schwenck, Andeut.*, p. 213.—*Keightley's Mythology*, p. 229, *seqq.*)

PANACĒA (*All-Heal*), a daughter of Æsculapius (*Vid.* Æsculapius.)

PANÆTIUS, a Greek philosopher, a native of Rhodes. He studied at Athens under Diogenes the Stoic, and afterward came to Rome, about 140 B.C., where he gave lessons in philosophy, and was intimate with Scipio Æmilianus, the younger Lælius, and Polybius.

After a time Panætius returned to Athens, where he became the leader of the Stoic school, and where he died at a very advanced age. Posidonius, Scylax of Halicarnassus, Hecaton, and Mnesarchus are mentioned among his disciples. Panætius was not apparently a strict Stoic, but rather an Eclectic philosopher, who tempered the austerity of his sect by adopting something of the more refined style and milder principles of Plato and the other earlier Academicians. (*Cic., de Fin.*, 4, 28.) Cicero, who speaks repeatedly of the works of Panætius in terms of the highest veneration, and acknowledges that he borrowed much from them, says that Panætius styled Plato "the divine," and "the Homer of Philosophy," and only dissented from him on the subject of the immortality of the soul, which he seems not to have admitted. (*Tusc. Quæst.*, 1, 32.) Aulus Gellius says (12, 5) that Panætius rejected the principle of apathy adopted by the later Stoics, and returned to Zeno's original meaning, namely, that the wise man ought to know how to master the impressions which he receives through the senses. In a letter of consolation which Panætius wrote to Q. Tubero, mentioned by Cicero (*De Fin.*, 4, 9), he instructed him how to endure pain, but he never laid it down as a principle that pain was not an evil. He was very temperate in his opinions, and he often replied to difficult questions with modest hesitation, saying, ἐπέχω, "I will consider."—None of the works of Panætius have come down to us; but their titles, and a few sentences from them, are quoted by Cicero, Diogenes Laertius, and others. He wrote a treatise "*On Duties*," the substance of which Cicero merged in his own work "*De Officiis*." Panætius wrote also a treatise "On Divination," of which Cicero probably made use in his own work on the same subject. He wrote likewise a work "On Tranquillity of Mind," which some suppose may have been made use of by Plutarch in his work bearing the same title. Cicero mentions also a treatise "On Providence," another "On Magistrates," and one "On Heresies," or sects of philosophers. His book "On Socrates," quoted by Diogenes Laertius, and by Plutarch in his "Life of Aristides," made probably a part of the last-mentioned work. Laertius and Seneca quote several opinions of Panætius concerning ethics and metaphysics, and also physics. (*Encycl. Us. Knowl.*, vol. 17, p. 178.—*Van Lynden, Disp. Historico-Crit. de Panætio Rhodio, Lugd. Bat.*, 1802.—*Chardon de la Rochette, Melanges*, &c., vol. 1, *Paris*, 1812.)

Panathenæa (Παναθήναια), the greatest of the Athenian festivals, was celebrated in honour of Minerva (Athena) as the guardian deity of the city. It is said to have been instituted by Erichthonius, and to have been called originally *Athenæa* (Ἀθήναια), but it obtained the name of *Panathenæa* in the time of Theseus, in consequence of his uniting into one state the different independent communities into which Attica had been previously divided. (*Pausan.*, 8, 2, 1.—*Plut., Vit. Thes.*, c. 20.—*Thucyd.*, 2, 15.) There were two Athenian festivals which had the name of Panathenæa; one of which was called the *Great Panathenæa* (Μεγάλα Παναθήναια), and the other the *Less* (Μικρά). The Great Panathenæa was celebrated once every five years, with very great magnificence, and attracted spectators from all parts of Greece. The Less Panathenæa was celebrated every year in the Piræus. (*Harpocrat., s. v.* Παναθ.—*Plat., Rep.*, 1, 1.) When the Greek writers speak simply of the festival of the Panathenæa, it is sometimes difficult to determine which of the two is alluded to; but when the Panathenæa is mentioned by itself, and there is nothing in the context to mark the contrary, the presumption is that the Great Panathenæa is meant; and it is thus spoken of by Herodotus (5, 56) and Demosthenes (*De Fals. Leg.*, p. 394).—The Great Panathenæa was celebrated on the 28th day of Hecatombæon (*Clinton, Fast. Hell.*, vol. 1, p. 325), the first of the Athenian months; which agrees with the account of Demosthenes (*contra Timocr.*, p. 708, *seq.*), who places it after the twelfth day of the month. There is considerable dispute as to the time when the Less Panathenæa was celebrated. Meursius places the celebration in Thargelion, the eleventh of the Athenian months; but Petitus and Corsini in Hecatombæon. Mr. Clinton, who has examined the subject at considerable length (*Fast. Hell.*, vol. 1, p. 332, *seqq.*), supports the opinion of Meursius; and it does not appear improbable that the Less Panathenæa was celebrated in the same month as the Great, and was perhaps omitted in the year in which the great festival occurred. The celebration of the Great Panathenæa only lasted one day in the time of Hipparchus (*Thucyd.*, 6, 56), but it was continued in later times for several days.—At both of the Panathenæa there were gymnastic contests (*Pind., Isthm.*, 4, 42.—*Pollux*, 8, 93), among which the torch-race seems to have been very popular. In the time of Socrates there was introduced at the Less Panathenæa a torch-race on horseback. (*Plat., Rep.*, 1, 1.) At the Great Panathenæa there was also a musical contest, and a recitation of the Homeric poems by rhapsodists. (*Lycurg., contra Leocr.*, p. 209.) The victors in these contests were rewarded with vessels of sacred oil. (*Pind., Nem.*, 10, 64.—*Schol., ad loc.*—*Schol. ad Soph., Œd. Col.*, 698.)—The most celebrated part, however, of the grand Panathenaic festival was the solemn procession (πομπή), in which the Peplus (Πέπλος), or sacred robe of Athena, was carried through the Ceramicus, and the other principal parts of the city, to the Parthenon, and suspended before the statue of the goddess within. This Peplus was covered with embroidery (ποικίλματα.—*Plat., Euthyph.*, c. 6), on which was represented the battle of the Gods and the Giants, especially the exploits of Jupiter and Minerva (*Plat., l. c.*—*Eurip., Hec.*, 468), and also the achievements of the heroes in the Attic mythology, whence Aristophanes speaks of "men worthy of this land and of the Peplus." (*Equit.*, 564.) The embroidery was worked by young maidens of the noblest families in Athens (called ἐργαστῖναι), of whom two were superintendents, with the name of Arrephoræ. When the festival was celebrated, the Peplus was brought down from the Acropolis, where it had been worked, and was suspended like a sail upon a ship (*Pausan.*, 29, 1), which was then drawn through the principal parts of the city. The old men carried olive-branches in their hands, whence they were called Thallophori (Θαλλοφόροι); and the young men appeared with arms in their hands, at least in the time of Hipparchus (*Thucyd.*, 6, 65). The young women carried baskets on their heads, whence they were called Canephori (Κανηφόροι). The sacrifices were very numerous on this occasion. During the supremacy of Athens, every subject state had to furnish an ox for the festival. (*Schol. ad Aristoph., Nub.*, 385.) It was a season of general joy; even prisoners were accustomed to be liberated that they might take part in the general rejoicing. (*Schol. ad Demosth., Timocr.*, p. 184.) After the battle of Marathon, it was usual for the herald at the Great Panathenæa to pray for the good of the Platæans as well as the Athenians, in consequence of the aid which the former had afforded to the latter in that memorable fight. The procession which has just been described formed the subject of the bas-reliefs which embellished the exterior of the Parthenon, and which are generally known by the name of the Panathenaic frieze. A considerable portion of this frieze, which is one of the most splendid of the ancient works of art, is now in the British Museum, and belongs to the collection called the "Elgin Marbles."—A full and detailed account of the Panathenaic festivals is given by Meursius in a treatise on the subject, which is printed in

ne seventh volume of the "Thesaurus" of Gronovius. *Encycl. Us. Knowl.*, vol. 17, p. 182.)

Panchaia, a fabled island in the Eastern or Indian Ocean, which Euhemerus pretended to have discovered, and to have found in its capital, Panara, a temple of the Triphylian Jupiter, containing a column inscribed with the date of the births and deaths of many of the gods. (*Vid.* Euhemerus.)—Virgil makes mention of Panchaia and its "*turiferæ arenæ*." (*Georg.*, 2, 139.) The poet borrows the name from Euhemerus, but evidently refers to Arabia Felix. (Compare *Heyne* and *Voss*, *ad loc.*)

Pandărus, son of Lycaon, and one of the chieftains that fought on the side of the Trojans in the war with the Greeks. He led the allies of Zelea from the banks of the Æsepus in Mysia, and was famed for his skill with the bow. (*Il.*, 2, 824, *seqq.*) It was Pandarus that broke the truce between the Greeks and Trojans by wounding Menelaus. (*Il.*, 4, 93, *seqq.*) He was afterward slain by Diomede. (*Il.*, 5, 290.) In one part of the Iliad (5, 105) he is spoken of as coming from Lycia, but the Lycia there meant is only a part of Troas, forming the territory around Zelea, and inhabited by Lycian colonists. (Consult *Eustath. ad Il.*, 2, 824.—*Heyne*, *ad loc.*)

Pandatarĭa, an island in the Mare Tyrrhenum, in the Sinus Puteolanus, on the coast of Italy. It was the place of banishment for Julia, the daughter of Augustus, and many others. It is now *Isola Vandotina*. (*Livy*, 53. 14.—*Mela*, 2, 7.—*Pliny*, 3, 6—*Itin. Marit.*, 515.)

Pandĭon, I. an early king of Athens, belonging to mythology rather than to history. He was the son of Erichthonius, and succeeded his father in the kingdom. In his reign Ceres and Bacchus are said to have come to Attica. The former was entertained by Celeus, the latter by Icarius. Pandion married Xeuxippe, the sister of his mother, by whom he had two sons, Erechtheus and Butes, and two daughters, Procne and Philomela. Being at war with Labdacus, king of Thebes, about boundaries, he called to his aid Tereus, the son of Mars, out of Thrace; and having, with his assistance, come off victorious in the contest, he gave him his daughter Procne in marriage, by whom Tereus had a son named Itys. The tragic tale of Procne and Philomela is related elsewhere. (*Vid.* Philomela.) Pandion is said to have died of grief at the misfortunes of his family, after a reign of 40 years. He was succeeded by Erechtheus. (*Apollod.*, 3, 14, 5, *seqq.*) The visit paid by Ceres and Bacchus to Attica, during the reign of Pandion, refers merely to improvements in agriculture which were then introduced. (*Wordsworth's Greece*, p. 96.)—II. The second of the name, was also king of Attica, and succeeded Cecrops II., the son of Erechtheus. He was expelled by the Metionidæ, and retired to Megara, where he married Pylia, the daughter of King Pylos. This last-mentioned monarch being obliged to fly for the murder of his brother Bias, resigned Megara to his son-in-law, and, retiring to the Peloponnesus, built Pylos. Pandion had four sons, Ægeus, Pallas, Nisus, and Lycus, who conquered and divided among them the Attic territory, Ægeus, as the eldest, having the supremacy. (*Apollod.*, 3, 15, 4.—Consult *Heyne*, *ad loc.*)

Pandōra, the first created female, and celebrated in one of the early legends of the Greeks as having been the cause of the introduction of evil into the world. Jupiter, it seems, incensed at Prometheus for having stolen the fire from the skies, resolved to punish men for this daring deed. He therefore directed Vulcan to knead earth and water, to give it human voice and strength, and to make it assume the fair form of a virgin like the immortal goddesses. He desired Minerva to endow her with artist-knowledge, Venus to give her beauty, and Mercury to inspire her with impudent and artful disposition. When formed, she was attired by the Seasons and Graces, and each of the deities having bestowed upon her the commanded gifts, she was named Pandora (*All-gifted*—*πᾶν*, *all*, and *δῶρον*, *a gift*). Thus furnished, she was brought by Mercury to the dwelling of Epimetheus; who, though his brother Prometheus had warned him to be on his guard, and to receive no gifts from Jupiter, dazzled with her charms, took her into his house and made her his wife. The evil effects of this imprudent step were speedily felt. In the dwelling of Epimetheus stood a closed jar, which he had been forbidden to open. Pandora, under the influence of female curiosity, disregarding the injunction, raised the lid, and all the evils hitherto unknown to man poured out, and spread themselves over the earth. In terror at the sight of these monsters, she shut down the lid just in time to prevent the escape of Hope, which thus remained to man, his chief support and comfort. (*Hesiod, Op. et D.*, 47, *seqq.*—*Id.*, *Theog.*, 570, *seqq.*)—An attempt has frequently been made to trace an analogy between this more ancient tradition and the account of the fall of our first parents, as detailed by the inspired penman. Prometheus, or *forethought*, is supposed to denote the purity and wisdom of our early progenitor before he yielded to temptation; Epimetheus, or *after-thought*, to be indicative of his change of resolution, and his yielding to the arguments of Eve; which the poet expresses by saying that Epimetheus received Pandora after he had been cautioned by Promethus not to do so. The curiosity of Pandora violated, it is said, the positive injunction about not opening the jar, just as our first parent Eve disregarded the commands of her Maker respecting the tree of knowledge. Pandora, moreover, the author of all human woes, is, as the advocates for this analogy assert, the author likewise of their chief, and, in fact, only solace; for she closed the lid of the fatal jar before Hope could escape; and this she did, according to Hesiod, *in compliance with the will of Jove*. May not Hope, they ask, thus secured, be that hope and expectation of a Redeemer which has been traditional from the earliest ages of the world? Even so our first parents commit the fatal sin of disobedience, but from the seed of the woman, who was the first to offend, was to spring one who should be the hope and the only solace of our race.—All this is extremely ingenious, but, unfortunately, not at all borne out by the words of the poet from whom the legend is obtained. The jar contains various evils, and, as long as it remains closed, man is free from their influence, for they are confined closely within their prison-house. When the lid or top is raised, these evils fly forth among men, and Hope alone remains behind, the lid being shut down before she could escape. Here, then, we have man exposed to suffering and calamity, and *no hope* afforded him of a better lot, for Hope is imprisoned in the jar (*ἐν ἀῤῥήκτοισι δόμοισι . . . . . πίθου ὑπὸ χείλεσιν*), and has not been allowed to come forth and exercise her influence through the world. Again, how did *Hope* ever find admission into the jar? Was it placed there as a kindred evil? It surely, then, could have nothing to do with the promise of a Redeemer. Or, was it placed in the jar to lure man to the commission of evil, by constantly exciting dissatisfaction at the present, and a hope of something better in the future? This, however, is not hope, but discontent. Yet the poet would actually seem to have regarded hope as no better than an evil, since, after stating that the exit of Hope from the jar was arrested by the closing of the lid, he adds, "but countless *other woes* wander among men" (*ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται*, v. 100). It is much more rational, then, to regard the whole legend as an ebullition of that spleen against the female sex occasionally exhibited by the old Grecian bards. The resemblance it bears to the Scripture account is very unsatisfactory:

Eve was tempted, Pandora was not; the former was actuated by a noble instinct, the love of knowledge, the latter by mere female curiosity.—It seems very strange that the ancients should have taken so little notice of this myth. There is no allusion to it in Pindar or the tragedians, excepting Sophocles, one of whose lost satyric dramas was named "Pandora, or the Hammerers." It was equally neglected by the Alexandreans Apollodorus merely calls Pandora the first woman. In fact, with the exception of a dubious passage in Theognis (*Parœn.*, 1135, *seq.*), where Hope is said to have been the only good deity that remained among men, we find no allusion to it in Grecian literature except in the fables of Babrius, in Nonnus (*Dionys.*, 7, 56), and in the epigrammatic Macedonius. (*Anthol. Palat.*, 10, 71.) It seems to have had as little charms for the Latin poets, even Ovid passing over it in silence.—It is also deserving of notice, that Hesiod and all the others agree in naming the vessel which Pandora opened *a jar* (πίθος), and never hint at her having brought it with her to the house of Epimetheus. Yet the idea has been universal among the moderns, that she brought all the evils with her from heaven, shut up in a *box* (πυξίς). The only way of accounting for this is, that, at the restoration of learning, the narrative in Hesiod was misunderstood. (*Keightley's Mythology*, p. 292, *seqq.*—*Buttmann, Mythologus*, vol. 1, p. 48, *seqq.*)

Pandosĭa, I. a city of Lucania, in Lower Italy, on the banks of the Aciris, and not far from Heraclea. The modern *Anglona* is thought to represent the ancient place. (*Cramer's Anc. Greece*, vol. 2, p. 351.) —II. A city in the territory of the Bruttii, near the western coast, and often confounded with the preceding. It was anciently possessed by the Œnotri, as Strabo reports, but is better known in history as having witnessed the defeat and death of Alexander, king of Epirus. (*Strabo*, 255.—*Liv.*, 39, 38.)—The precise position which ought to be assigned to the Bruttian Pandosia remains yet uncertain. The early Calabrian antiquaries placed it at *Castel Franco*, about five miles from *Consenza*. D'Anville lays it down, in his map of ancient Italy, near *Lao* and *Cirella*, on the confines of Lucania. Cluverius supposes that it may have stood between Consentia and Thurii; but more modern critics have, with greater probability, sought its ruins in a more westerly direction, near the village of *Mendocino*, between Consentia and the sea, a hill with three summits having been remarked there, which answers to the fatal height pointed out by the oracle,

Πανδοσία τρικόλωνε, πολύν ποτε λαὸν ὀλέσσεις,

together with the rivulet *Maresanto* or *Arconti*, which last name recalls the Acheron, denounced by another prediction as so inauspicious to the Molossian king. (*Cramer's Anc. Italy*, vol. 2, p. 436.)—III. A city of Epirus, not far removed from the Acheron and the Acherusian Lake, as we may infer from the passage in which Livy speaks of this city with reference to the oracle delivered to Alexander, king of Epirus (8, 24). It is not improbable that the antiquities which have been discovered at *Paramythia*, on the borders of the *Souliot* territory, may belong to this ancient place. (*Hughes's Travels*, vol. 2, p. 306.—*Holland's Travels*, vol. 2, p. 251.—*Strabo*, 324.—*Plin.*, 4, 1.—*Cramer's Anc. Greece*, vol. 1, p. 132.)

Pandrŏsos, a daughter of Cecrops, king of Athens, sister to Aglauros and Herse. For an explanation of the name, consult remarks under the article Cecrops.

Pangæus, a celebrated ridge of mountains in Thrace, apparently connected with the central chain of Rhodope and Hæmus, and which, branching off in a southeasterly direction, closed upon the coast at the defile of Acontisma. The name of this range often appears in the poets. (*Pind., Pyth.*, 4, 319.—*Æsch., Pers.*, 500.—*Eurip., Rhes.*, 972.—*Virg., Georg.*, 4, 462.) It is now called *Pundhar Dagh*, or *Castagnats*, according to the editor of the French Strabo. Herodotus informs us (7, 112), that Mount Pangæus contained gold and silver mines, which were worked by the Pieres, Odomanti, and Satræ, clans of Thrace, but especially the latter. Euripides confirms this account (*Rhes.*, 919, *seqq.*). These valuable mines naturally attracted the attention of the Thasians, who were the first settlers on this coast; and they accordingly formed an establishment in this vicinity at a place named Crenides. (*Vid.* Philippi.)—Theophrastus speaks of the *rosa centifolia*, which grew in great beauty and was indigenous on Mount Pangæus (*ap. Athen.*, 15, 29). Nicander mentions another sort, which grew in the gardens of Midas (*ap. Athen.*, 16, 31.—*Cramer's Anc. Greece*, vol. 1, p. 302).

Panionĭum, a sacred spot, with a temple and grove, at the foot of Mount Mycale in Ionia. It derived its name from having been the place where delegates from the Ionian states were accustomed to meet at stated periods. Not only the place, but also the temple and the assembly itself were called Panionium. The temple was dedicated to the Heliconian Neptune, whose worship had been imported by the Ionians from Achaia in Peloponnesus; and the surname of Heliconian was derived from Helice, one of their cities in that country. (*Strab.*, 639.—*Pausan.*, 7, 24.) But the assembly was not merely convened for religious purposes: it was also a political body, and met for deliberative and legislative ends; and it appears that some remnants of this ancient institution were preserved till very late in the Roman empire, if it be true, as Chandler imagines, that there is a medal of the Emperor Gallus which gives a representation of a Panionian assembly and sacrifice. (*Travels*, p. 192.) The site of this celebrated convention is supposed, with great probability, to answer to that of *Tchangeli*, a Turkish village close to the sea, and on the northern slope of Mycale. (*Cramer's Asia Minor*, vol. 1, p. 379.)

Panium (Πάνιον ὄρος), a mountain of Syria, forming part of the chain of Mount Libanus. It makes part of the northern boundary of Palestine, and at the foot of it was situate the town of Paneas, afterward called Cæsarea Philippi. Herod, out of gratitude for having been put in possession of Trachonitis by Augustus, erected a temple to that prince on the mountain. On the partition of the states of Herod among his children, Philip, who had the district Trachonitis, gave to the city Paneas the name of Cæsarea, to which was annexed, for distinction' sake, the surname of Philippi. This did not, however, prevent the resumption of its primitive denomination, pronounced *Banias*, more purely than *Belines*, as it is written by the historians of the crusades. (*Josephus, Bell. Jud.*, 1, 21. —*Euseb., Hist. Eccles.*, 7, 17.)—II. Panium (Πανεῖον), a cavern at the sources of the Jordan. (*Vid.* Jordanes.)

Pannonĭa, an extensive province of the Roman empire, bounded on the west by the range of Mount Cetius, separating it from Noricum; on the south by Illyria, including in this direction the country lying along the lower bank of the Savus; and on the north and east by the Danube. It answered, therefore, to what is now the eastern part of *Austria*, *Styria*, a part of *Carinthia*, that portion of *Hungary* which lies on the southern side of the Danube, the greater part of *Sclavonia*, and the portion of *Bosnia* which lies along the Saave. Ptolemy distinguishes between Upper and Lower Pannonia, *Pannonia Superior* and *Inferior*, and separates the two divisions by an imaginary line drawn from Bregactium to the Savus. In the fourth century, the Emperor Galerius formed out of a part of Lower Pannonia the province of *Valeria*, and then *Pannonia Superior* changed its name to that of *Pannonia Prima*, while the part of *Pannonia Inferior* that remained after *Valeria* was taken from it, received the appellation

of *Pannonia Secunda*.—The Pannonii were of Illyrian origin, and their earlier seats extended from the river Colapis, on the southern side of the Savus, in a southeasterly direction, as far as the Dardanii and the confines of Macedonia. With one branch of their race, under the name of Pæones, the Greeks were acquainted from an early period, along the southern coast of Thrace. That the Pæones, however, were one and the same race with the distant Pannonii to the northwest, they first discovered at a later period, and from this time the appellation of Pæones was applied by the Grecian historical writers to both divisions. (*Mannert, Geogr.*, vol. 3, p. 502.—*Cramer's Anc. Greece*, vol. 1, p. 46.) The Romans, on the other hand, becoming acquainted with the race from the west, learned the name Pannonii as the national appellation, and retained it as such. The etymology assigned to this name by some, from the patches (*panni*) of which their long-sleeved tunics were formed, is too ridiculous to require refutation. (*Dio Cass.*, 49, 36.) They were reduced under the Roman sway in the reign of Augustus, especially during the campaigns of Tiberius and Drusus; and, after their subjection, were transplanted to the country beyond the Savus, which had been occupied by the Scordisci, and which now received from them the name of Pannonia. The Pannonians becoming, in process of time, completely Romanized in laws, customs, and language, served as a rampart that might be confided in against the Sclavonian Iazyges and the Marcomanni, beyond the Danube.—After the fall of the Roman empire, Pannonia passed under the power of the barbarians, especially the Huns, Avares, and Bulgarians. (*Mannert, Geogr.*, vol. 3, p. 304.) The chief city in Pannonia Superior was Carnuntum, now *Altenbourg*, a little to the east of Vindobona or *Vienna*. The chief city in Pannonia Inferior was Sirmium.

Panomphæus, a surname of Jupiter, from his being the parent source of omen and augury, "*omnium omnium omnisque vaticinii auctor*." (*Heyne ad Il.*, 8, 250.)

Panŏpe or Panopēa, one of the Nereïds, named by Virgil as a representative of the whole number, and often invoked by mariners. (*Hesiod, Theog.*, 250.—*Virg., Georg.*, 1, 437.—*Id., Æn.*, 5, 240, &c.)

Panopŏlis, a city of Egypt in the Thebaïd, on the eastern bank of the Nile, and south of Antæopolis. It was the capital of the Panopolitic Nome, and, as its name implies, sacred to the god Pan ("City of Pan"). According to the later traditions, however, it would seem to have been sacred to the Pans or wood-deities collectively, and hence we find it in Strabo (812) designated by the appellation of Πανῶν πόλις. (Compare *Diod. Sic.*, 1, 18.—*Plut., de Is. et Os.*) In some of the subsequent writers we find the place called *Panos*, the term *polis* being omitted. (*Itin. Ant.*, p. 166.) The name Panopolis (Πανὸς πόλις) is supposed to be merely a translation of the Egyptian term *Chemmis*, by which this city was known to the natives of the land. This Chemmis, however, must not be confounded with the place of that name mentioned by Herodotus (2, 91), and by which that historian intends evidently to designate Coptos. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 374.) The modern *Akhenyn* is supposed to occupy part of the site of the ancient Panopolis. (*Description de l'Egypte*, vol. 4, p. 43, *segq.*)

Panormus, I. now called *Palermo*, a town of Sicily, built by the Phœnicians, on the northwest part of the island, with a good and capacious harbour. The ancient name is derived from the excellence and capaciousness of its harbour (πᾶς ὅρμος), and is equivalent to *All-Port*. (*Diod. Sic.*, 22, 14.) It is uncertain, however, whether this name originated with the Greeks, or was merely a translation of the Phœnician one. From the Phœnicians Panormus passed into the hands of the Carthaginians, and was for a long period an important stronghold of the latter people, though little noticed by the Grecian writers. Here was the chief station of their fleet, and here also were the winter quarters of their army. (*Polyb.*, 1, 21, 24.) It was taken by the Romans, with their fleet of 300 sail (A.U.C. 500), and carefully guarded by them to prevent its again falling into the hands of the foe. (*Polyb.*, 1, 38.) It was subsequently ranked among the free cities of Sicily. (*Cic. in Verr.*, 3, 6.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 400.)—II. A harbour on the eastern coast of Attica, south of the promontory of Cynosema, and opposite to the southern extremity of Eubœa. It is now *Porto Raphti*.—III. A harbour on the coast of Achaia, east of Rhium and opposite Naupactus. It is now *Teket*. (*Thucyd.*, 2, 86.—*Plin.*, 4, 5.)—IV. A name given to the harbour of Ephesus. (*Mela*, 2, 7.)—V. A harbour in Crete, between Rithymna and Cytæum. (*Plin.*, 4, 12.)—VI. A town in the Thracian Chersonese, between Cardia and Cœlos. (*Plin.*, 4, 11.)

Pansa, C. Vibius, consul with Hirtius the year after Cæsar's assassination, B.C. 43. He had previously served under Cæsar in Gaul, and had aided him as tribune of the commons in attaining to sovereign power. Though Pansa and Hirtius had obtained the consulship through Cæsar's nomination, they nevertheless joined the party of the senate after the death of the dictator, and marched against Antony, who was besieging Brutus in Mutina. In the first engagement Antony had the advantage, and Pansa received two mortal wounds; but Antony himself was defeated the same day by Hirtius as he was returning to his camp. In a second engagement Hirtius also fell.—It was a current report at the time, that Glycon, the physician in attendance on Pansa, having been gained over by Octavius, had taken off the Roman consul by poisoning his wounds. (*Sueton., Vit. Aug.*, 11.) Another account stated that Pansa, finding his wounds mortal, sent for Octavius, and engaged him to become reconciled to Antony, unfolding to him, at the same time, the project of the senate, which was to destroy the partisans of Cæsar by means of one another. Pansa appears to have been a worthy man, and esteemed by Cicero, who, without sharing his political sentiments, lived on terms of intimacy with him. (*Biogr. Univ.*, vol. 32, p. 496.)

Pantagĭas, a small river on the eastern coast of Sicily, which falls into the sea between Megara and Syracuse, according to Pliny (3, 8), after running a short space in rough cascades over a rugged bed. (*Virg. Æn.*, 3, 689.) Ptolemy writes the name Πάνταχος, and Thucydides Παντακίος (6, 4).

Panthĕa, the wife of Abradates, celebrated for her beauty and conjugal affection. She slew herself on the corpse of her husband, who had fallen in battle on the side of the elder Cyrus. (*Xen., Cyrop.*, 4, 6, 11.—*Id. ib.*, 7, 3, 14.)

Panthĕon (or Panthĕon), a famous temple of a circular form, built by M. Agrippa, son-in-law of Augustus, in his third consulship, about 27 A.C., and repaired by Septimius Severus, and Caracalla. The architect was Valerius of Ostia. The structure consists of a rotunda, with a noble Corinthian octastyle portico attached to it. That the portico of the Pantheon indeed was erected by Agrippa, is testified by the inscription still remaining on the frieze. Yet some have supposed that he merely made that addition to the previously erected rotunda. Hirt, in his work on the Pantheon, very reasonably argues, that, there being no direct proof to the contrary, the whole structure may safely be assumed to have been erected according to one original plan, because without the portico it would have been a lumpish and heavy mass. Hirt farther rejects the idea of the rotunda's having been originally not a temple, but an entrance to public baths. It is certain that circular plans were greatly

affected by the Romans both in their temples and other buildings, on which account their architecture presents a variety that does not occur in that of Greece. —The structure was dedicated to Jupiter Ultor. Besides the statue of this god, however, there were in six other niches as many colossal statues of other deities, among which were those of Mars and Venus, the founders of the Julian line, and that of Julius Cæsar. About the other three we know nothing; but in all probability they were the images of Æneas, Iulus, and Romulus. The edifice was called the *Pantheon* (Πάνθειον or Πάνθεον), not, as is commonly supposed, from its having been sacred to *all the gods* (πᾶς, "*all*," and θεός, "*a god*"), but from its majestic dome, which represented, as it were, the "*all-divine*" firmament (πᾶν, "*all*," and θεῖον, "*divine*").—The Pantheon is by far the largest structure of ancient times, the external diameter being 188 feet, and the height to the summit of the upper cornice 102, exclusive of the flat dome or calotte, which makes the entire height about 148 feet. The portico (103 feet wide) is, as has been said, octastyle, yet there are in all sixteen columns, namely, two at the returns, exclusive of those at the angles, and two others behind the third column from each end, dividing the portico, internally, into three aisles or avenues, the centre one of which is considerably the widest, and contains the great doorway within a very deep recess, while each of the others has a large semicircular tribune or recess. But, although, independently of its recessed parts, the portico is only three intercolumns in depth, its flanks present the order continued in pilasters, making two additional closed intercolumns, and the projection there from the main structure about 70 feet; which circumstance produces an extraordinary air of majesty. The columns are 47 English feet high, with bases and capitals of white marble, and granite shafts, each formed out of a single piece. The interior diameter of the rotunda is 142 feet, the thickness of the wall being 23 feet through the piers, between the exhedræ or recesses, which, including that containing the entrance, are eight in number, and each, except that facing the entrance, is divided into three intercolumns by two columns (34.7 feet high), between antæ or angular pilasters. But as, besides being repaired and altered by Septimius Severus, the interior has undergone many changes, or, rather, corruptions, it is hardly possible now to determine what it originally was.—The dome has five rows of coffers (now stripped of their decorations), and a circular opening in the centre, 26 feet in diameter, which not only lights the interior perfectly, but in the most charming and almost magical manner. Indeed, there has scarcely ever been but one opinion as to the captivating effect thus produced, and the exquisite beauty of the whole as regards plan and general proportions. (*Encyclop. Us. Knowl.*, vol. 17, p. 192.—*Hirt, Geschichte der Baukunst*, vol. 2, p. 283, *seqq.*) The Pantheon is now commonly called the *Rotunda*, from its circular form. It was given to Boniface IV. by the Emperor Phocas in 609, and was dedicated as a Christian church to the Virgin and the Holy Martyrs, a quantity of whose relics were placed under the great altar. In 830 Gregory IV. dedicated it to all the saints. This consecration of the edifice, however, seems to have afforded it no defence against the subsequent spoliations, both of emperors and popes. The plates of gilded bronze that covered the roof, the bronze bassi relievi of the pediment, and the silver that adorned the interior of the dome, were carried off by Constans II. (A.D. 655), who destined them for his imperial palace at Constantinople; but, being murdered at Syracuse when on his return with them, they were conveyed by their next proprietors to Alexandrea; and thus the spoils of the Pantheon, won from the plunder of Egypt after the battle of Actium, by a kind of poetical justice, reverted to their original source. Urban the Eighth carried off all that was left to purloin, the bronze beams of the portico, which amounted in weight to more than forty-five millions of pounds. He records his plunder with great complacency in an inscription on the walls of the portico, as if it were a meritorious deed; seeming to pride himself on having melted it down into the frightful tabernacle of St. Peter's, and the useless cannon of the castle of St. Angelo. Urban, who was one of the Barberini family, also gave a share of it to his nephew, for the embellishment of the Barberini palace; and this gave rise to the pasquinade,

"*Quod non fecerunt Barbari fecere Barberini.*"

But he did more mischief by adding than by taking away, for he bestowed upon it two hideous belfries, as a perpetual monument of his bad taste.—Beautiful as the Pantheon is, it is not what it was. During eighteen centuries it has suffered from the dilapidations of time and the cupidity of barbarians. The seven steps which elevated it above the level of ancient Rome are buried beneath the modern pavement. Its rotunda of brick is blackened and decayed; its leaden dome, over looked by the modern cupolas of every neighbouring church, boasts no imposing loftiness of elevation; the marble statues, the bassi relievi, the brazen columns, have disappeared; its ornaments have vanished; its granite columns have lost their lustre, and its marble capitals their purity; all looks dark and neglected, and its splendour is gone for ever. Yet, under every disadvantage, it is still beautiful, pre-eminently beautiful. No eye can rest on the noble simplicity of the matchless portico without admiration, and without feeling, what is so rarely felt, that there is nothing wanted to desire, nothing committed to rectify. Its beauty is of that sort which, while the fabric stands, time has no power to destroy. (*Rome in the Nineteenth Century*, vol. 1, p. 254.)

Pantheus, or Panthūs, a Trojan, son of Othryas, and priest of Apollo. He fell in the nocturnal combat described by Virgil as attendant on the taking of Troy (*Æn.*, 2, 429). He was father of Polydamas, Euphorbus, and Hyperenor. (*Hom., Il.*, 3, 146; 15, 522.) The story which Servius, and also Eustathius relate, of Panthus's having been by birth a Delphian, and of his having been brought away from Delphi to Troy to explain an oracle for King Priam, is a fiction of the posthomeric bards. (*Eustath. ad Il.*, 12, 225 —*Heyne ad Virg., Æn.*, 2, 318.)

Panthoïdes, a patronymic of Euphorbus, the son of Pantheus. (*Vid.* Euphorbus.—*Horat., Od.*, 1, 28, 10.)

Panticapæum, a city in the Tauric Chersonese, on the shore of the Cimmerian Bosporus, and opposite to Phanagoria on the Asiatic shore. Ptolemy gives the name as *Panticapæa* (Παντικάπαια). It was founded by a Milesian colony, and lay on a hill, and was in circumference 20 stadia. On the east side was a good harbour, and also an inner and stronger one (νεώριον). This place was the capital of the kings of Bosporus, and was also known by the name of Bosporus as early as the time of Demosthenes. Some writers erroneously distinguish between the two appellations, as if they belonged to different cities. (*Eutrop.*, 7, 9.) The modern *Kertsch* lies near the site of the ancient Panticapæum. (*Mannert, Geogr.*, vol. 4, p. 307, *seqq.*) Here Mithradates the Great ended his days.

Panyăsis, a native of Samos, or, according to others, of Halicarnassus (for his country is uncertain; we only know that he was an uncle of Herodotus). He flourished about 490 B.C., and was regarded as an excellent epic poet, the Alexandrean critics having subsequently assigned him the fourth place in the Epic canon. He was the author of an *Heracleid*, in fourteen books, to which, according to Valckenaer's conjecture, belong two

fragments found in the collection of the works of Theocritus, but which others attribute to Pisander. Both parties, however, agree in regarding them as worthy of a writer of the first merit, and above the strength of Theocritus. Hermann, however, does not adopt this opinion. He recognises, it is true, in these pieces an imitation of Homer; but he discovers in the prosody certain licenses which were unknown to the epic poets, and only introduced by the bucolic ones. (*Orphica, ed. Hermann*, p. 691.) Besides, these pieces are written in Doric, whereas Panyasis made use of the Ionic dialect. According to Suidas, he also composed Elegies entitled Ἰωνικά. There exist, likewise, some other fragments of Panyasis. They are all found in the collections of Winterton, Gaisford, and Boissonade. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 121.—*Müller, Die Dorier*, vol. 2, p. 471, German work.)

Paphĭa, I. a surname of Venus, because worshipped at Paphos.—II. An ancient name of the island of Cyprus.

Paphlagonĭa (Παφλαγονία), a province of Asia Minor, also called Pylæmenia, according to Pliny (6, 2). It was bounded on the north by the Euxine, on the south by the part of Phrygia afterward called Galatia, on the east by Pontus, and on the west by Bithynia. It was separated from Bithynia by the river Parthenius, and from Pontus by the Halys, which was also its eastern boundary in the time of Herodotus (1, 6). Paphlagonia is described by Xenophon (*Anab.*, 5, 6, 6) as a country having very beautiful plains and very high mountains. It is traversed by two chains of mountains running parallel to one another from west to east. The higher and more southerly of these chains, called Olgassys by Ptolemy, is a continuation of the great mountain chain which extends from the Hellespont to Armenia, and was known to the ancients under the names of Ida and Temnon in Mysia, and Olympus in the neighbourhood of Prusias. Strabo, however, appears to give the name of Olgassys to the chain of mountains in the northern part of Paphlagonia, on which the Paphlagonians had built many temples. The country between these two chains is drained by the Amnias, which flows into the Halys. The only river of importance, besides the Amnias and the Halys, was the Parthenius, which is said by Xenophon to be impassable (*Anab.*, 5, 6, 9). In the neighbourhood of Pompeiopolis, in the central part of the province, was a mountain called Sandaracurgium, where, according to Strabo (562), sandaraca was obtained in mines, which were worked by criminals, who died in great numbers on account of the unhealthiness of the labour. The sandaraca spoken of by Strabo was probably the same as sinopis, which was a kind of red ochre, obtained by the Greeks from Sinope, from which place it derived its name.—The Paphlagonians are said by Homer (*Il.*, 2, 851, *seq.*) to have come to the assistance of the Trojans under the command of Pylæmenes, from the country of the Heneti. This mention of the Heneti in connexion with the Paphlagonians seems to have puzzled some of the ancient writers. Several explanations of the passage were given; but the one which appeared most probable to Strabo (544) was, that the Heneti were a Paphlagonian people, who followed Pylæmenes to Troy, and after the death of their leader emigrated to Thrace, and at length wandered to Italy, where they settled under the name of Veneti. Pliny (6, 2) also connects the Heneti of Homer with the Veneti of Italy, upon the authority of Cornelius Nepos. Few modern critics, however, will be disposed to attach much credit to a rambling story of this kind, which seems to have arisen merely from the similarity of the two names. (*Vid.* Veneti.)—The Paphlagonians were subdued by Crœsus. (*Herod.*, 1, 28.) They afterward formed a part of the Persian empire, and were governed by a satrap in the reign of Darius Hystaspis (*Herod.*, 7, 72); but they appear in later times, like several other nations in the remote parts of the Persian empire, to have been only nominally subjects. On the return of the Ten Thousand we find that they were governed by Corylas, who does not appear to have been a satrap (Xenophon calls him ἄρχων, *Anab.*, 6, 1, 2), and who did not hesitate to afford assistance to the Greeks After the death of Alexander, Paphlagonia, together with Cappadocia, fell to the share of Eumenes. (*Diod. Sic.*, 18, 3.) It subsequently formed part of the kingdom of Pontus; but, after the conquest of Pontus by the Romans, it appears to have been allowed to have kings of its own, the last of whom was Deiotarus, the son of Castor. (*Strabo*, 564.) Under the early Roman emperors it did not form a separate province, but was united to Galatia till the time of Constantine, who first erected it into a separate province. (*Encycl. Us. Knowl.*, vol. 17, p. 216.)—The chain of mountains in the southern part of Paphlagonia was covered with forests, which yielded abundance of excellent timber for ship-building, and various kinds of wood for tables and other ornamental works. They contained also salt-mines. Eudoxus reports that fossil fish were likewise to be found in some parts of the country. (*Strabo*, 561, 563.) The plains afforded rich pastures for horses and cattle, and the mules of the Paphlagonian Heneti were celebrated as early as the days of Homer (*Il.*, 2, 852). The sheep of the country adjoining the Halys furnished wool much esteemed for the fineness of its quality (*Strabo*, 546); and the Euxine, along the whole extent of coast, supplied great quantities of excellent fish; especially the kind of tunny called pelamys. (*Strabo*, 545.—*Athenæus*, 7, p. 307.)—Cramer thinks that the Paphlagonians were of the same race with the Bithyni, Mysi, and Phryges; that is, that they were a Thracian people, and that they came in from the West, driving the Leuco-Syri from the country, and finally compelling them to retire beyond the Halys. (*Cramer's Asia Minor*, vol. 1, p. 217, *seqq.*)

Paphos, I. Palæpaphos (Old Paphos), a very ancient city of Cyprus, on the southwestern side of the island, situate on a rising ground near the little river Bocarus. (*Hesych., s. v.* Βώκαρος.) Strabo places it ten stadia from the coast. It was peculiarly famed for the worship of Venus, who was fabled to have been wafted hither after her birth amid the waves. (*Mela*, 2, 7.—*Tacitus, Hist.*, 2, 3.) The Grecian writers give, as the founder of the place, Cinyras the son of Apollo, or Paphos the son of Cinyras, about the time of the Trojan war. Apollodorus also makes Cinyras to have been a Syrian monarch (3, 14.—Compare *Heyne, ad loc. Obs.*, p. 325). Tacitus makes it to have been founded by Aërias; at least he names him as the founder of the temple; he adds, however, that a later tradition assigns the origin of the temple to Cinyras. (*Hist.*, 2, 3.—*Ann.*, 3, 62.) Eusebius carries back the founding of the city to the time of the Hebrew Gideon. (*Chron.*, n. 590.)—The Phœnician or Syrian origin of the place was clearly shown by the worship established here; for Venus Urania was here adored under the same attributes and with the same licentiousness as the Syrian goddess at Ascalon, Emesa, and elsewhere in that country. The effigy of the goddess was not of human shape. She was represented under the form of a white, round, conical stone. (*Tyrius Max. Diss.*, 38.—*Tacit., Hist.*, 2, 3.—*Clem. Alex., protrept*, 29, *seqq.*) The office of high-priest was next in rank to the regal dignity. The worship of the goddess continued long after the ancient city was completely sunk in importance, and had been supplanted by the Paphos of later origin. Annual processions were still made to the earlier temple, which was regarded as the most sacred of any, and acquired great fame by an oracle connected with it.—Pococke found many ruins on this ancient site

(*Mannert, Geogr.*, vol. 6, pt. 1, p. 584, *seqq.*)—II. Neapaphos (New Paphos), a city of Cyprus, on the western coast of the island, and north of Palæpaphos. According to Strabo (683), the distance between the two places was sixty stadia, while the Peutinger Tables give eleven miles. The place had a good harbour, was adorned with handsome temples, and was the capital of a separate principality. (*Diod. Sic.*, 20, 21.) Under the Roman sway, it was the chief city of the whole western coast. Strabo and Pausanias (8, 5) make the Arcadian Agapenor to have been the founder of the place, having been driven hither by a storm on his return from Troy. Stephanus of Byzantium asserts, that the previous name of this city was Erythra; and, if he be correct, Agapenor could only have enlarged and strengthened it. Paphos suffered severely from earthquakes, and particularly from one in the reign of Augustus. That emperor not only aided the suffering inhabitants, but also directed the city, when rebuilt, to be called by his name. The earlier appellation, however, eventually prevailed. Strabo and Ptolemy make no mention of any Augusta, but merely of a city called Paphos. It appears from Tacitus, that the worship of Venus was yet remaining in the reign of Titus, who visited Paphos, and made many inquiries about the rites and customs of the place. (*Tacit., Hist.*, 2, 2.—*Id., Ann.*, 3, 62.—*Sueton., Vit. Tit.*, 5.) Paphos appears in later writings, both civil and ecclesiastical, as an episcopal town, and one of the most noted in the island. The site is yet marked by some ruins, and the name of *Baffo* serves sufficiently to attest their identity. (*Cramer's Asia Minor*, vol. 2, p. 376.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 585.) For an account of the remains of antiquity in this quarter, consult *Turner's Tour in the Levant*, vol. 2, p. 557.

Papia Lex, I. *de peregrinis*, by C. Papius Celsus, tribune of the commons, A.U.C. 638, which required that all foreigners should depart from Rome, excepting those who were inhabitants of Italia Propria. (*Dio Cass.*, 37, 9.—*Cic., de Off.*, 3, 11.—*Heinecc., Antiq. Rom.*, p. 345, *ed. Haubold.*)—II. Another, called *Papia Poppæa*, because it was proposed by the consuls Papius and Poppæus, A.U.C. 762. It was passed at the desire of Augustus, and enforced and enlarged the Julian law for promoting population, and repairing the desolation occasioned by the civil wars. (*Vid. Julia lex de maritandis ordinibus.*)

Papĭas, one of the early Christian writers in the Greek language, was bishop of Hierapolis in Asia at the beginning of the second century. According to Cave, he flourished in the year 110; according to others, in 115 or 116. He wrote a work in five books, entitled "*An Explanation of the Words* (or Oracles) *of the Lord*," which is now lost. In a passage of this work, quoted by Eusebius, Papias professes to have taken great pains to gain information respecting Christianity from those who had known the Apostles, and some remarkable statements of his respecting the Apostles and Evangelists are still preserved. According to Irenæus, he was himself a hearer of John and a companion of Polycarp. He is said by Eusebius to have been a Millenarian, and a man of little mind, "as appears," says Eusebius, "from his own writings." (*Euseb., Hist. Eccles.*, 3, 39.—*Cave, Hist. Lit., s. v.—Lardner's Credibility*, pt. 2, c. 9.)

Papinianus, Æmilius, a celebrated Roman lawyer. He was born A.D. 175, and was a pupil of the jurist Q. Cervidius Scævola at the same time with Septimius Severus, afterward emperor. Under Marcus Aurelius he held the office of *advocatus fisci*, in which he succeeded S. Severus. After Severus became emperor, Papinian was his *libellorum magister* and *præfectus prætorio*; and the monarch had so high an opinion of him, that at his death he recommended his sons Caracalla and Geta to his care. The former, having brutally murdered his brother Geta, enjoined on Papinian to compose a discourse in accusation of the deceased, in order to excuse his barbarity in the eyes of the senate and people. With this mandate the prefect not only refused to comply, but he nobly observed that it was easier to commit a parricide than to excuse it, and that slander of innocence was a second parricide. Caracalla, enraged by this refusal, secretly induced the prætorian guards to mutiny, and demand their leader's head; and, apparently to satisfy them, Papinian was executed in 212, and his body dragged through the streets of Rome. The reputation of Papinian as a lawyer was so high, that Valentinian III. ordered that, whenever the opinions of the judges were divided, Papinian's should be followed. The Roman law-students, too, when they had reached the third year of their studies (the whole number of years being five), were called Papinianists (*Papinianistæ*), and a festival was celebrated on the occasion of commencing his work. Papinian composed several works, among which were twenty-seven books of "Questions on the Law;" nineteen of "Responses" or "Opinions;" two of "Definitions;" two upon "Adultery;" and one upon the "Laws of Ædiles." Extracts from all his works are found in the "Digest." (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 285.)

Papirii, the name of a patrician and plebeian gens in Rome, who were at first called Papisii. (*Cic., Ep. ad Fam.*, 9, 21.) This gens was divided into several families, such as the Mugillani, Crassi, Cursores, and Massones, and the most celebrated of the different individuals of these families was L. Papirius Cursor. He was the grandson of the L. Papirius Cursor who was censor in the year in which Rome was taken by the Gauls, and son of Spurius Papirius Cursor, who was military tribune B.C. 379. (*Liv.*, 6, 27.)—We first read of L. Papirius Cursor as master of the horse to L. Papirius Crassus, who was created dictator B.C. 339, by the consul Manlius, in order to carry on the war against the Antiates. (*Liv.*, 8, 12.—*Cic., Ep. ad Fam.*, 9, 21.) The time of his first consulship is doubtful. Livy mentions C. Pœtilius and L. Papirius Mugillanus as consuls B.C. 325; but he adds, that, instead of Papirius Mugillanus, the name of Papirius Cursor was found in some annals. (*Livy*, 8, 28.) During the year of their consulship the *Lex Pœtilia-Papiria* was passed, which enacted that no one should be kept in fetters or bonds except for a crime which deserved them, and only until he had suffered the punishment which the law provided: it also enacted that creditors should have a right to attach the goods, but not the persons, of their debtors. (*Liv., l. c.*) In the following year, Papirius Cursor, who is said by Livy (8, 29) to have been considered at that time the most illustrious general of his age, was appointed dictator to carry on the war against the Samnites. He appointed Q. Fabius Maximus his master of the horse; and during his absence at Rome to renew the auspices, Fabius attacked the enemy contrary to his commands, and gained a signal victory. On his return to the camp he commanded Fabius to be put to death; but the soldiers espousing the cause of the latter, the execution was delayed till the following day, before which time Fabius had an opportunity of escaping to Rome, where he placed himself under the protection of the senate. The proceedings which followed are interesting to the student of the constitutional history of Rome, as they show that an appeal could be made to the people from the decision of a dictator, which is in accordance with a remark of Livy in another part of his history (3, 55), that, after the decemvirs were expelled from Rome, a law was passed, enacting that, in future, no magistrate should be made from whom there should be no appeal. Papirius demanded Fabius of the senate; and as neither the entreaties of

the senators nor those of the father of Fabius, who had been dictator and three times consul, could induce Papirius to pardon him, the father of Fabius appealed to the people, and at length, at the earnest entreaties of the people and the tribunes of the commons, the life of Fabius was spared. Papirius named a new master of the horse, and, on his return to the army, defeated the Samnites, and put an end to the war at the time. (*Liv.*, 8, 29, *seqq.*) Papirius was elected consul a second time, with Q. Publius Philo, in B.C. 320, and again defeated the Samnites; and apparently a third time in the following year, though there appears to be some doubt upon the latter point. (*Liv.*, 9, 7, *seqq.*) He was consul for the fourth time in B.C. 315 (*Liv.*, 9, 22), and for the fifth time in B.C. 313. (*Liv.*, 9, 38.) He was again named dictator in B.C. 309, to carry on the war against his old enemies the Samnites, whom he defeated with great slaughter, and obtained, on account of his victory, the honours of a triumph (*Liv.*, 9, 38, *seqq.*); after which time we find no more mention of him. Papirius Cursor, says Livy (9, 16), was considered the most illustrious man of his age, and it was thought he would have been equal to contend with Alexander the Great, if the latter, after the conquest of Asia, had turned his arms against Europe. (*Encycl. Use. Knowl.*, vol. 17, p. 218.)—II. One of this family received the surname of *Prætextatus*, from an action of his while still wearing the *prætexta*, or youthful gown, and before he had assumed the *toga virilis*, or gown of manhood. It was customary in those days for fathers to take their young sons to the senate-house when anything important was under discussion, in order that they might sooner become familiarized with public affairs. The father of young Papirius took him on one of these occasions, while a matter of considerable moment was pending; and it having been deemed advisable to adjourn the debate unto the morrow, an injunction of secrecy was laid upon all who were present. The mother of young Papirius wished to know what had passed in the senate; but the son, unwilling to betray the secrets of that assembly, amused his parent by telling her that it had been debated whether it would be more advantageous to the republic to give two wives to one husband, or two husbands to one wife. The mother of Papirius was alarmed, and she communicated the secret to the other Roman matrons, and on the morrow they assembled in large numbers before the senate-house, bathed in tears, and earnestly entreating that one woman might have two husbands rather than one husband two wives. The senators were astonished at so singular an application; but young Papirius modestly explained the cause, and the fathers, in admiration of his ready tact, passed a decree, that for the future boys should not be allowed to come to the senate with their fathers, except Papirius alone. This regulation continued until the time of Augustus, who rescinded it. (*Macrob.*, 1, 6)

Pappus, a celebrated mathematician of Alexandrea, who lived towards the end of the fourth century. He is known by his *Mathematical Collections* (Μαθηματικαὶ συναγωγαί), in eight books, and by other works, among which were a Commentary on Ptolemy's Almagest, a work on Geography, a Treatise on Military Engines, a Commentary on Aristarchus of Samos, &c. His *Collections* have chiefly come down to us; of his other productions we have merely some fragments. The last five books of the *Collections* remain entire; the third is acephalous, wanting the commencement. Wallis published a fragment of the second. The first two books contained the Greek Arithmetic. What we have of the work is interesting, on account of the extracts it contains from works that are now lost, and it merits the careful perusal of those who make researches into the history of the exact sciences. Montucla ascribes to Pappus the first idea of the principle often referred to by mathematicians, the use, namely of the centre of gravity for the dimension of figures We owe to Pappus also an elegant though indirect so lution of the famous problem of the trisection of an angle. "Pappus," observes a writer in the American Quarterly Review (No. 21, p. 124), "is the only name worthy of note that occurs to fill up the great blank between Archimedes and the Italian mechanicians of the sixteenth century. He attempted to ascertain the principle of all the simple machines, in the same manner that his illustrious predecessor had that of the lever; his attention, however, was principally directed to the inclined plane. In this he failed, owing to the fundamental error upon which all his investigations proceeded, that some force was necessary to keep a body even on a plane of no inclination."—Only parts of the Greek text of the Collections have been published. We have a Latin version of six books, from the third to the end of the work, made by Commandino, an Italian mathematician of the sixteenth century. It was printed at Pesaro in 1588, fol., with a commentary by Ubaldi, and afterward revised by Manolessius, and reprinted at Bologna, 1660, fol. A fragment of the Greek text of the second book was given by Wallis at the end of his Aristarchus, *Oxon.*, 1688, 8vo, and in the third volume of his Opera Mathematica. The second part of the fifth book was published by Eisenmann, professor in "L'Ecole royale des ponts et chaussées," *Paris*, 1824, fol. A part of the preface of the seventh book is given in the Prolegomena of Gregory's Euclid, *Oxon.*, 1703, fol., and the entire preface in the edition of Apollonius of Perga, *Oxon.*, 1706, 8vo. Meibomius has inserted some lemmas from the seventh book in his *Dialogi de Proportionibus*, *Hafniæ*, 1655, fol. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 49.—*Biogr. Univ.*, vol. 32, p. 538.)

Parætăcæ or -tacēni, a people of Persia, occupying the mountain range between that country and Media. Their territory was called by the Greeks Parætacene, and Stephanus Byzantinus makes mention of a city in it by the name of Parætaca (p. 626.—*Diod. Sic.*, 19, 34.—*Arrian*, 3, 19.—*Plin.*, 6, 26).

Parætonĭum, a strongly-fortified place, the frontier-city of Egypt on the side of Libya, and situate on the coast of the Mediterranean. It had, including its harbour, a circuit of about 40 stadia. (*Strab.*, 798.) Justinian repaired and strengthened it. (*Procop., de Ædif.*, 6, 2.) Strabo gives the distance from Alexandrea at about 1300 stadia: Scylax makes it 1700, and Pliny 1600. Ptolemy removes Parætonium from Alexandrea 3° 30′, or 35 geographical miles.—The modern name is *Al Bareton.* (*Mannert, Geogr.*, vol. 10, pt. 2, p. 29, *seqq.*)

Parasanges (Παρασάγγης), in Latin *Parasanga*, a parasang, or Persian measure of length, which, according to Herodotus (2, 6; 5, 53; 6, 42), was equal to 30 stadia; and if we reckon eight stadia as equal to one English mile, the parasang was consequently equal to nearly four English miles. Hesychius and Suidas also give the length of the parasang at 30 stadia; and Xenophon must have calculated it at the same length, since he says (*Anab.*, 2, 2, 6) that 16,050 stadia are equal to 535 parasangs (16,050 ÷ 535 = 30). Pliny (6, 30), however, informs us, that the length of the parasang was reckoned differently by different authors; and Strabo (518) states, that some reckoned it at 60, others at 40, and others at 30 stadia. The Arabian geographers (*Freytag, Lex. Arab. s. v. Farsakh*) reckon it equal to three miles, which agrees with the statements of English travellers (quoted by *Rodiger*, in *Ersch* and *Gruber's Encyclopädie*), who estimate it variously at from 3½ to 4 English miles. Franklin (*Tour to Persia*, p. 17) reckons it at four miles: Ousley (*Travels*, vol. 1, p. 23) at between 3½ and 3¾ miles; and Kinneir (*Geogr. of Persia*, p. 57) at 3¾ miles.—*Parasang* is a Persian word, and is derived from the

ancient *Farsang*, which is pronounced in modern Persian *Ferseng*. It has been changed in Arabic into *Farsakh*. Various etymologies have been proposed for the term. The latter part of the word is thought to be the Persian *seng*, "a stone," and the term might thus be derived from the stones which were placed to mark the distances in the road. Bohlen (quoted by Rödiger) supposes the first part of the word to be the preposition *fera*, and compares the word with the Latin *ad lapidem*. (*Encycl. Us. Knowl.*, vol. 17, p. 241.)

Parcæ, the Fates, called also *Fata*, and in Greek Μοῖραι (*Moiræ*). In the Iliad, with the exception of one passage (20, 49), the *Moira* is spoken of in the singular number, and as a person, almost exactly as we use the word *Fate*. But in the Odyssey this word is employed as a common substantive, followed by a genitive of the person, and signifying *decree*. The Theogony of Hesiod limits the Fates, like so many other goddesses, to three, and gives them Jupiter and Themis for their parents. (*Theog.*, 904.) In an interpolated passage of the same poem (v. 217) they are classed among the children of Night; and Plato, on his part, makes them the daughters of Necessity. (*Rep.*, 10, 617.) Their names in Hesiod are Clotho (*Spinster*), Lachesis (*Allotter*), and Atropos (*Unchangeable*); but he does not speak of their spinning the destinies of men. This office of theirs is, however, noticed in both the Iliad and Odyssey. It is probable that Homer, in accordance with the sublime fiction in the Theogony, regarded the Fates as the offspring of Jupiter and Order, for in him they are but the ministers of Jupiter, in whose hands are the issues of all things. (*Nitzch, ad Od.*, 3, 236.) Æschylus makes even Jupiter himself subject to the Fates. (*Prom. Vinct.*, 515.—*Keightley's Mythology*, p. 195.)—According to the popular mythology, Clotho held the distaff, Lachesis span each one's portion of the thread of existence, and Atropos cut it off: hence the well-known line expressing their respective functions:

"*Clotho colum retinet, Lachesis net, et Atropos occat.*"

The more correct explanation, however, is to make Clotho spin, Lachesis mark out each one's portion, and Atropos sever it.—The Latin writers indulge in various views of the functions of the Parcæ, as suggested by their own ingenuity of elucidation. Thus Apuleius (*De Mundo, sub fin.*) makes Clotho preside over the present, Atropos the past, and Lachesis the future; an idea probably borrowed from Plato, who introduces the Moiræ singing *τὰ γεγονότα, τὰ ὄντα, τὰ μέλλοντα*. (*Rep.*, 10, 617.) So in the Scandinavian mythology, the Norns or Destinies, who are also three in number, are called *Urdur, Verdandi*, and *Skuld*, or "Past," "Present," and "Future."—According to Fulgentius (*Mythol.*, 1, 7), Clotho presides over nativity, Atropos over death, and Lachesis over each one's lot in life.—The term *Moira* (Μοῖρα) comes from *μείρω*, "*to divide*" or "*portion out.*" The ordinary etymology for the word *Parcæ* deduces it by antiphrasis from *parco*, "to spare," because they never spared. (*Serv. ad Æn.*, 1, 26.—*Martian. Capell.*—*Donat.*—*Diomed., ap. Voss., Etymol.*) Varro derives it "*a pariendo*," because they presided over the birth of men (*Aul. Gell.*, 3, 16); or, to quote his own words, "*Parca, immutata litera una, a partu nominata.*" Scaliger makes it come from *parco*, "to spare," in a different sense from Servius and the other grammarians quoted above; because, according to him, only one of the Fates cuts the thread of existence, whereas of the other two, one gives life and the other prolongs it. Perhaps, after all, the best explanation (supposing the word *Parcæ* to be of Latin origin) is that which makes it come from *parco*, "to spare," not by antiphrasis, nor in accordance with Scaliger's notion, but because these deities were invoked in prayer to spare the lives of mortals. (Consult *Scheller, Lat. Deutsch. Wörterb., s. v.*)

Paris, the son of Priam, king of Troy, by Hecuba, and also called *Alexander*. He was destined, even before his birth, to become the ruin of his country; and when his mother, being about to lie-in of him, had dreamed that she brought forth a torch which set all Ilium in flames, the soothsayer Æsacus declared that the child would prove the ruin of his country, and recommended to expose it. As soon as born, the babe was given to a servant to be left on Ida to perish. The domestic obeyed, but, on returning at the end of five days, he found that a bear had been nursing the infant. Struck with this strange event, he took home the infant, reared him as his own son, and named him Paris. When Paris grew up he distinguished himself by his strength and courage in repelling robbers from the flocks, and the shepherds, in consequence, named him Alexander (*Man-protector*), or, according to the Greek form, Ἀλέξανδρος (*ἀπὸ τοῦ ἀλέξειν τοὺς ἄνδρας*). In this state of seclusion, too, he united himself to the nymph Œnone, whose tragical fate is elsewhere related. (*Vid.* Œnone.) Their conjugal happiness was soon disturbed. At the marriage of Peleus and Thetis, the goddess of Discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods who were at the celebration of the nuptials a golden apple, on which were written the words Ἡ *καλὴ λαβέτω*, "*Let the beauty* (among you) *take me.*" Juno, Minerva, and Venus laying claim to it, and Jove being unwilling to decide, the god commanded Mercury to lead the three deities to Mount Ida, and to intrust the decision of the affair to the shepherd Alexander, whose judgment was to be definitive. The goddesses appeared before him, and urged their respective claims, and each, to influence his decision, made him an alluring offer of future advantage. Juno endeavoured to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and brought upon himself, in consequence, the unrelenting enmity of her two disappointed rivals, which was extended also to his whole family and the entire Trojan race. Soon after this event, Priam proposed a contest among his sons and other princes, and promised to reward the conqueror with one of the finest bulls of Mount Ida. Persons were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd, desirous of obtaining again this favourite animal, went to Troy, and entered the lists of the combatants. Having proved successful against every competitor, and having gained an advantage over Hector himself, that prince, irritated at seeing himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment had he not fled to the altar of Jupiter. This sacred place of refuge preserved his life; and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris to those of her brothers, inquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such she introduced him to her father and to his children. Priam, thereupon, forgetful of the alarming predictions of Æsacus, acknowledged Paris as his son, and all enmity instantly ceased between the new-comer and Hector. Not long after this, at the instigation of Venus, who had not forgotten her promise to him, Paris proceeded on his memorable voyage to Greece, from which the soothsaying Helenus and Cassandra had in vain endeavoured to deter him. The ostensible object of the voyage was to procure information respecting his father's sister Hesione, who had been given in marriage by Hercules to his follower Telamon, the monarch of Salamis. The real motive,

nowever, which prompted the enterprise, was a wish to obtain, in the person of Helen, then the fairest woman of her time, a fulfilment of what Venus had offered him when he was deciding the contest of beauty. Arriving at Sparta, where Menelaüs, the husband of Helen, was reigning, he met with an hospitable reception; but, Menelaus soon after having sailed away to Crete, the Trojan prince availed himself of his absence, seduced the affections of Helen, and bore her away to his native city, together with a large portion of the wealth of her husband. (Consult remarks under the article Helena.) Hence ensued the war of Troy, which ended in the total destruction of that ill-fated city. (*Vid.* Troja.) Paris, though represented in general as effeminate and vain of his personal appearance, yet distinguished himself during the siege of Troy by wounding Diomede, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her special protection, and, in the single combat with Menelaüs, rescued him from the vengeance of the latter. The circumstances of his death are mentioned under the article Œnone. (*Dict. Cret.*, 1, 3. 4.—*Apollod.*, 3, 12.—*Hygin.*, *fab.*, 92, 273.—*Tzetz. ad Lycophr.*, 57, 61, 63, 86, &c.)

Parīsi, a British nation lying to the north of the Coritani, and occupying the district which is called *Holderness*, or, according to Camden, the whole *East-Riding of Yorkshire*. They are supposed to have derived their name from the two British words *paur isa*, which signify low pasture, and which are descriptive of the situation and uses of their country. Their capital was Petuaria. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 187.)

Parisii, a people and city of Gaul, now *Paris*, the capital of the kingdom of France. (*Vid.* Lutetia.—*Cæs.*, *B. G.*, 6, 3.)

Parīsus, a river of Pannonia, falling into the Danube; according to Mannert, the *Mur*, in the Hungarian part of its course. (*Mannert, Geogr.*, vol. 3, p. 489.)

Parĭum, now *Camanar*, a town of Asia Minor, in Mysia Minor, on the Propontis, southwest of Linus, and northeast from Pæsus. It was founded by the Milesians and Parians. (*Plin.*, 5, 32.—*Paul. Lex.*, viii., *de Censib.*)

Parma, a city of Italy, south of the Po, on the small river Parma. It was founded by the Etrurians, taken by a tribe of Gauls called the Boii, and at last colonized by the Romans, A.U.C. 569. (*Liv.*, 39, 55.) From Cicero it may be inferred that Parma suffered from the adverse factions in the civil wars. (*Ep. ad Fam.*, 10, 33.—*Id. ibid.*, 12, 5.—*Id.*, *Philipp.*, 14, 3.) It was probably recolonized under Augustus, as some inscriptions give it the title of Colonia Julia Augusta Parma. Strabo (216) speaks of it as a city of note. From Martial we learn that its wool was highly prized (14, 53; 5, 13). In the ages that immediately succeeded the fall of the Roman empire, we find this city distinguished also by the appellation of Chrysopolis (*Gold-city*), but are unacquainted with the causes that led to the adoption of the name. (*Geogr. Ravennas*, 4, 33.—*Donizo*, *Vit. Machtildis*, 1, 10.) The modern name is *Parma*. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 218.)

Parmenĭdes (Παρμενίδης), the second in the series of the Eleatic philosophers, was a native of Elea. He was descended from a noble family, and is said to have been induced to study philosophy by Aminias. (*Diog. Laert.*, 9, 21.) He is also stated to have received instruction from Diochætes, the Pythagorean, to whom he erected an *heroüm*. Later writers inform us that he heard Xenophanes, the founder of the Eleatic school, but Aristotle (*Met.*, 1, 5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens took an oath every year to observe it. (*Diog. Laert.*, 9, 23.—*Plut.*, *Adv. Colot.*, 32.—*Strabo*, 252.) The time when he lived has been much disputed. According to Plato (*Parmen.*, 127), Parmenides, at the age of sixty-five, accompanied by Zeno at the age of forty, visited Athens during the great Panathenæa, and stopped at the house of Pythodorus As this visit to Athens probably occurred about B.C 454 (*Clinton, Fast. Hell.*, p. 364), Parmenides would have been born about B.C. 519. But to this date two objections are urged; first, that Diogenes Laertius (9, 23) says that Parmenides flourished (ἤκμαζε) in the 69th Olympiad; and, secondly, that Socrates is stated by Plato, in his dialogue entitled Parmenides, to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Athenæus, accordingly (11, p. 505), has censured Plato for saying that such a dialogue ever took place. But in reply to these objections it may be remarked, first, that little reliance can be placed upon the vague statement of such a careless writer as Diogenes; and, secondly, that the dialogue which Plato represents Socrates to have had with Parmenides and Zeno is doubtless fictitious; yet it was founded on a fact, that Socrates, when a boy, had heard Parmenides at Athens. Plato mentions, both in the "*Theætetus*" (p. 183) and the "*Sophistes*" (p. 127), that Socrates was very young (πάνυ νέος) when he heard Parmenides. We have no other particulars of the life of Parmenides. He taught Empedocles and Zeno, and with the latter lived on the most intimate terms. (*Plato, Parmen.*, 127.) He is always spoken of by the ancient writers with the greatest respect. In the "*Theætetus*" (p. 183) Plato compares him with Homer; and in the "*Sophistes*" (p. 237) he calls him "the Great." (Compare *Aristot.*, *Met.*, 1, 5.) Parmenides wrote a poem, which is usually cited by the title "*Of Nature*" (περὶ φύσεως.—*Sext. Empir.*, *adv. Mathem.*, 7, 111.—*Theophr.*, *ap. Diog. Laert.*, 8, 55), but which also bore other titles. Suidas calls it φυσιολογία (*s. v.* Παρμενίδ.), and adds, on the authority of Plato, that he also wrote works in prose. The passage in Plato (*Soph.*, p. 237), however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus (*adv. Mathem.*, 7, 111) and Diogenes Laertius (1, 16) expressly state, that Parmenides only wrote one work. Several fragments of this work "*On Nature*" have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his "*Poesis Philosophica*" (*Paris*, 1573), and next by Fülleborn, with a translation in verse, *Züllichau*, 1795. Brandis, in his "*Commentationes Eleaticæ*," *Hafniæ*, 1813, also published the fragments of Parmenides, together with those of Xenophanes and Melissus; but the most recent and complete edition is by Karsten, in the second volume of his "*Philosophorum Græcorum veterum, præsertim qui ante Platonem, floruerunt, Operum Reliquiæ*," *Brux.*, 1835. The fragments of his work which have come down to us are sufficient to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the soul's longing after truth. The soul is represented as drawn by steeds along an untrodden road to the residence of Justice (Δίκη), who promises to reveal everything to it. After this introduction the work is divided into parts; the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school. (*Encyclop. Useful Knowl.*, vol. 17, p. 283.)

Parmenĭo, a Macedonian general, who distinguished himself in the service of Philip, father of Alexander the Great. He gained a decisive victory over the Illyrians about the time of Alexander's birth, and the news of both events reached Philip, who was then absen

from his capital on some expedition, together with that of his having won the prize at the Olympic games. Philip, while preparing to invade the Persian empire, sent a considerable force into Asia as an advanced guard, and he chose Parmenio and Attalus as the leaders of the expedition. These commanders began by expelling the Persian garrisons from several Greek towns of Asia Minor. Parmenio took Grynæum in Æolis, the inhabitants of which, having sided with the Persians, and fought against the Macedonians, were sold as slaves. When Alexander set out on his Asiatic expedition, Parmenio had one of the chief commands in the army. At the head of the Thessalian cavalry he contributed much to the victory of the Granicus; and at Issus he had the command of the cavalry on the left wing, which was placed near the seacoast, and had to sustain for a time the principal attack of the Persians. At Arbela he advised Alexander not to give battle until he had well reconnoitred the ground. Being in command of the left wing, he was attacked in flank by the Persians, and was for a time in some danger, until Alexander, who had been successful in another part of the field, came to his assistance. Parmenio afterward pursued the fugitives, and took possession of the Persian camp, with the elephants, camels, and all the baggage. When Alexander marched beyond the Caspian gates in pursuit of Darius and Bessus, he left Parmenio, who was now advanced in years, in Media, at the head of a considerable force. Some time after, while Alexander was encamped at Artacoana, a conspiracy is said to have been discovered against his life, in which Philotas, the son of Parmenio, was accused of being implicated. He was, in consequence, put to the torture, and, after enduring dreadful agonies, confessed, though in vague terms, that he had conspired against the life of Alexander, and that his father Parmenio was cognizant of it. This being considered sufficient evidence, Philotas was stoned to death, and Alexander despatched a messenger to Media, with secret orders to Cleander and other officers who were serving under Parmenio, to put their commander to death. The unsuspecting veteran, while conversing with his officers, was run through the body by Cleander. This is the substance of the account of Curtius (lib. 6 *et* 7). Arrian's account is somewhat different (lib. 3). Whatever may be thought of the trial and execution of Philotas, and it appears to have been at least a summary and unsatisfactory proceeding, the murder of Parmenio, and the manner of it, form one of the darkest blots in Alexander's character. Parmenio was evidently sacrificed in cold blood to what have been styled, in after ages, "reasons of state." He was seventy years of age; he had lost two sons in the campaigns of Alexander, and Philotas was the last one remaining to him. Parmenio appears to have been a steady, brave, and prudent commander. (*Encycl. Us. Knowl.*, vol. 17, p. 283, *seq.*)

Parnassus (Παρνασσός), I. the name of a mountain-chain in Phocis, which extends in a northeasterly direction from the country of the Locri Ozolæ to Mount Œta, and in a southwesterly direction through the middle of Phocis, till it joins Mount Helicon on the borders of Bœotia. Strabo (316) says that Parnassus divided Phocis into two parts; but the name was more usually restricted to the lofty mountain upon which Delphi was situated. According to Stephanus of Byzantium, it was anciently called Larnassus, because the ark or *larnax* of Deucalion landed here after the flood. (Compare *Ovid*, *Met.*, 1, 318.) Pausanias (10, 6, 1) derives the name from Parnassus, the son of Neptune and Cleodora. It is called at the present day *Liakura*. Parnassus is the highest mountain in Central Greece. Strabo (379) says that it could be seen from the Acrocorinthus in Corinth, and also states (409) that it was of the same height as Mount Helicon: but in the latter point he was mistaken, according to Colonel Leake, who informs us (*Travels in Northern Greece*, vol. 2, p. 527) that *Liakura* is some hundreds of feet higher than *Paleovuna*, which is the highest point of Helicon. Parnassus was covered the greater part of the year with snow, whence the epithet of "*snowy*" so generally applied to it by the poets. (*Soph.*, *Œd. Tyr.*, 473.—*Eurip.*, *Phœn.*, 214.) When Brennus invaded Greece, we learn from Pausanias (10, 23, 3 *et* 4) that it was covered with snow. Above Delphi there were two lofty rocks, from which the mountain is frequently called by the poets the two-headed (*δικόρυφος*), one of which Herodotus (8, 39) names Hyampea, but which were usually called Phædriades. Between these two rocks the celebrated Castalian fount flows from the upper part of the mountain. The water which oozes from the rock was in ancient times introduced into a hollow square, where it was retained for the use of the Pythia and the oracular priests. The fountain is ornamented with pendant ivy, and overshadowed by a large fig-tree. (*Dodwell's Travels*, vol. 1, p. 172.) Above the spring, at the distance of 60 stadia from Delphi, was the Corycian cave, sacred to Pan and the Corycian nymphs, which Pausanias (10, 32, 2, 5) speaks of as superior to every other known cavern. (Compare *Strabo*, 417.) When the Persians were marching against Delphi, a part of the inhabitants took refuge in this cavern. (*Herod.*, 8, 37.) It is described by a modern traveller (*Raikes, in Walpole's Collection*, &c., vol. 1, p. 312) as 330 feet long and nearly 200 wide. As far as this cave the road to Delphi was accessible by horses and mules, but beyond it the ascent was difficult even for an active man (*ἀνδρὶ εὐζώνῳ.—Pausan.*, 10, 32, 2, 5). Above this cave, and near the summit of Parnassus, at the distance of 80 stadia from Delphi (*Pausan.*, 10, 32, 6) was the town of Tithorea or Neon, the ruins of which are near the modern village of *Velitza*. (*Encycl. Us. Knowl.*, vol. 17, p. 284, *seq.*)—II. A son of Neptune, who gave his name to a mountain of Phocis.

Parnes (gen. *-ētis*), a mountain of Attica, north of Athens, famous for its wines. It was the highest mountain in the whole country, rising on the northern frontier, and being connected with Pentelicus to the south, and towards Bœotia with Cithæron. Pausanias says (1, 32) that on Mount Parnes were a statue of Jupiter Parnethius, and an altar of Jupiter Semaleus. It abounded with wild boars and bears. (*Pausan.*, *l. c.*—*Pliny*, 11, 37.) The modern name is *Nozea*. "Mount Parnes is intermingled," says Dodwell, "with a multiplicity of glens, crags, and well-wooded rocks and precipices, and richly diversified with scenery which is at once grand and picturesque: its summit commands a view over a vast extent of country" (*Tour*, vol. 1, p. 504)

Paropamīsus, a province of India, the eastern limit of which, in Alexander's time, was the river Cophenes. According to the ideas of Ptolemy, it lay between the countries which the moderns name *Khorasan* and *Cabul*, and it answers to the tract between *Herat* and *Cabul*. This province was separated from Bactria by a range of mountains also called Paropamisus, now *Hendu Khos*, and which formed part of the great chain of Imaus. (*Vid.* Imaus.—*Mela*, 1, 15.—*Plin.*, 6, 17.)

Paros, now *Paro*, one of the Cyclades, to the south of Delos, at the distance of about seven and a half miles. It was said to have been first peopled by the Cretans and Arcadians. (*Steph. Byz.*, *s. v.* Πάρος.) Its early prosperity is evinced by the colonies it established at Thasus and on the shores of the Hellespont. (*Thucydides*, 4, 104.—*Strabo*, 487.) During the time of the Persian war, we are told that it was the most flourishing and important of the Cyclades. (*Ephor.*, *ap. Steph. Byz.*, *s. v.* Πάρος.—*Herod.*, 5, 28, *seqq.*) After the battle of Marathon it was besieged in vain by Miltiades for twenty-six days, and thus proved the cause of his disgrace. (*Herod*, 6.

134.) The Parians, according to the historian just cited, did not take part with the Persians in the battle of Salamis, but kept aloof near Cythnus, awaiting the issue of the action. (*Herod.*, 8, 67.) Themistocles, however, subsequently imposed upon them a heavy fine. (*Herod.*, 8, 112.) Paros was famed for its marble. The quarries were on Mount Marpessa. (*Virg., Æn.*, 6, 470.—*Pind., Nem.*, 4, 131.—*Virg., Georg.*, 3, 34.—*Hor., Od.*, 1, 19, 5.—*Steph. Byz., s. v.* Μάρπησσα.) Some remarks on the Parian marble will be offered below.—Paros was the birthplace of the poet Archilochus. (*Strabo, l. c.*—*Fabr., Bibl. Gr.*, vol. 2, p. 107.)—It was in Paros that the famous marble was disinterred, known by the name of the *Parian Chronicle*, from its having been kept in this island. It is a chronological account of the principal events in Grecian, and particularly in Athenian, history, during a period of 1318 years, from the reign of Cecrops, B.C. 1450, to the archonship of Diognetus, B.C. 264. But the chronicle of the last 90 years was lost, so that the part now remaining ends at the archonship of Diotimus, B.C. 354. The authenticity of this chronicle has been called in question by Mr. Robertson, who, in 1788, published a "*Dissertation on the Parian Chronicle.*" His objections, however, have been ably and fully discussed, and the authenticity of this ancient document has been fully vindicated by Porson, in his review of Robertson's essay. (*Monthly Review, January*, 1789, p. 690.—*Porson's Tracts, ed. Kidd*, p. 57, *seqq.*—Consult also the *Encyclopædia Metropolitana*, Art. "*Arundelian Marbles.*") The chronicle is given, with an English version, in *Hale's Analysis of Chronology* (vol. 1, p. 107, *seqq.*)—The following very interesting account of the quarries and marbles of Paros is given by Dr. Clarke. "This day we set out upon mules for the ancient quarries of the famous Parian marble, which are situate about a league to the east of the town, upon the summit of a mountain, nearly corresponding in altitude with the situation of the Grotto of Antiparos. The mountain in which the quarries are situate is now called *Capresso:* there are two of these quarries. When we arrived at the first, we found in the mouth of the quarry heaps of fragments detached from the interior: they were tinged, by long exposure to the air, with a reddish, ochreous hue; but, upon being broken, exhibited the glittering sparry fracture which often characterizes the remains of Grecian sculpture: and in this we instantly recognised the beautiful marble, which is generally named, by way of distinction, the Parian, although the same kind of marble is also found in Thasos. The marble of Naxos only differs from the Thasian and Parian in exhibiting a more advanced state of crystallization. The peculiar excellence of the Parian is extolled by Strabo; and it possesses some valuable qualities unknown even to the ancients, who spoke so highly in its praise. These qualities are, that of hardening by exposure to atmospheric air (which, however, is common to all homogeneous limestone), and the consequent property of resisting decomposition through a series of ages; and this, rather than the supposed preference given to the Parian marble by the ancients, may be considered as the cause of its prevalence among the remains of Grecian sculpture. That the Parian marble was highly and deservedly extolled by the Romans, is well known: but in a very early period, when the arts had attained their full splendour in the age of Pericles, the preference was given by the Greeks, not to the marble of Paros, but to that of Mount Pentelicus, because it was whiter; and also, perhaps, because it was found in the immediate vicinity of Athens. The Parthenon was built entirely of Pentelican marble. Many of the Athenian statues, and of the works carried on near Athens during the administration of Pericles (as, for example, the temple of Ceres at Eleusis), were executed in the marble of Pentelicus. But the finest Grecian sculpture which has been preserved to the present time, is generally of Parian marble. The Medicean Venus, the Belvidere Apollo, the Antinoüs, and many other celebrated works, are made of it; notwithstanding the preference which was so early bestowed upon the Pentelican; and this is easily explained. While the works executed in Parian marble retain, with all the delicate softness of wax, the mild lustre even of their original polish, those which were finished in Pentelican marble have been decomposed, and sometimes exhibit a surface as earthy and as rude as common limestone. This is principally owing to veins of extraneous substances which intersect the Pentelican quarries, and which appear more or less in all the works executed in this kind of marble. The fracture of Pentelican marble is sometimes splintery, and partakes of the foliated texture of the schistus, which traverses it; consequently, it has a tendency to exfoliate, like *cipolino*, by spontaneous decomposition.—We descended into the quarry, whence not a single block of marble has been removed since the island fell into the hands of the Turks; and perhaps it was abandoned long before, as might be conjectured from the ochreous colour by which all the exterior surface of the marble is now invested. We seemed, therefore, to view the grotto exactly in the state in which it had been left by the ancients: all the cavities, cut with the greatest nicety, showed to us, by the sharpness of their edges, the number and the size of all the masses of Parian marble which had been removed for the sculptors of ancient Greece. If the stone had possessed the softness of potter's clay, and had been cut by wires, it could not have been separated with greater nicety, evenness, and economy. The most evident care was everywhere displayed, that there should be no waste of this precious marble: the larger squares and parallelograms corresponded, as a mathematician would express it, by a series of equimultiples, with the smaller, in such a manner that the remains of the entire vein of marble, by its dipping inclination, resembled the degrees or seats of a theatre.—We quitted the larger quarry, and visited another somewhat less elevated. Here, as if the ancients had resolved to mark for posterity the scene of their labours, we observed an ancient bas-relief on the rock. It is the same which Tournefort describes (*Voy. du Lev.*, vol. 1, p. 239), although he erred in describing the subject of it. It is a more curious relic than is commonly supposed. It represents, in three departments, a festival of Silenus, mistaken by Tournefort for Bacchus. It has never been observed that Pliny mentions the image of Silenus in this bas-relief as a natural curiosity, and one of the marvels of ancient Greece. The figure of Silenus was accidentally discovered, as a *lusus naturæ*, in splitting the rock, and the other parts of the bas-relief were adjusted by the hand of art. Such a method of heightening and improving any casual effect of this kind has been very common in all countries, especially where the populace are to be deluded by some supposed prodigy: and thus the cause is explained why this singular piece of sculpture, so rudely executed, yet remains as a part of the natural rock. 'A wonderful circumstance,' says Pliny, 'is related of the Parian quarries. The mass of entire stone being separated by the wedges of the workmen, there appeared within it an effigy of Silenus' (36, 5). In the existence of this bas-relief as an integral part of the natural rock, and in the allusion made to it by Pliny, we have sufficient proof that these were ancient quarries; consequently, they are the properest places to resort to for the identical stone whose colour was considered as pleasing to the gods (*Plato, de Leg.*, 12, p. 296), which was used by Praxiteles (*Propert.*, 3, 7, 16.—*Quintil.*, 2, 19) and by other illustrious

Grecian sculptors, and celebrated for its whiteness by Pindar (*Nem.*, 4, 262) and by Theocritus (6, 38). We collected several specimens: in breaking them we observed the same whiteness and brilliant fracture which characterizes the marble of Naxos, but with a particular distinction before mentioned, the Parian marble being harder, having a closer grain, and a less foliated texture. Three different stages of crystallization may be observed, by comparing the three different kinds of marble dug at Carrara in Italy, in Paros, and in Naxos: the Carrara marble being milk-white, and less crystalline than the Parian; and the Parian whiter, and less crystallized than the Naxian." (*Clarke's Travels*, vol. 6, p. 133, *seqq.*, *Lond. ed.*)—Parian marble has been frequently confounded not only with Carrara marble, but also with alabaster, though differing altogether in nature from the latter substance, and in character from the former. The true Parian marble has generally somewhat of a faint bluish tinge among the white, and often has blue veins in different parts of it. (*Elmé's Dict. of the Fine Arts*, *s. v.*)

Parrhasĭi, a people of Arcadia, apparently on the Laconian frontier; but the extent and position of their territory is not precisely determined. Thucydides says their district was under the subjection of Mantinea, and near Sciritis of Laconia (5, 33). But Pausanias seems rather to assign the Parrhasii a more western situation; for he names as their towns Lycosura, Thocnias, Trapezus, Acacesium, Macarea, and Dasea, all of which were to the west and northwest of Megalopolis. (*Cramer's Anc. Greece*, vol. 3, p. 350.)

Parrhasĭus, a celebrated painter, son and pupil of Evenor, and a native of Ephesus, but who became eventually a citizen of Athens, having been presented with the freedom of that place. (*Plut., Vit. Thes.*, 4.—*Junius*, *Catal.*, p. 142.) The period when he flourished admits of some discussion. From a passage in Pliny (35, 9, 36) it would appear to have been about the 96th Olympiad; and Quintilian (12, 10) places Parrhasius and Zeuxis about the time of the Peloponnesian war, producing, in support of this opinion, the well-known conversation of the former artist with Socrates. (*Xen.*, *Mem.*, 3, 10.) Now Socrates died in the first year of the 95th Olympiad, and this date fully accords with the year to which Parrhasius is assigned by Pliny. (*Sillig*, *Dict. Art.*, *s. v.*)—Parrhasius raised the art of painting to perfection in all that is exalted and essential. He compared his three great predecessors with one another, rejected what was exceptionable, and adopted what was admirable in each. The classic invention of Polygnotus, the magic tone of Apollodorus, and the exquisite design of Zeuxis, were all united in the works of Parrhasius; what they had produced in practice, he reduced to theory He so circumscribed and defined, says Quintilian (12, 10), all the powers and objects of art, that he was termed the legislator: and all contemporary and subsequent artists adopted his standard of divine and heroic proportions. Parrhasius gave, in fact, to the divine and heroic character in painting what Polycletus had given to the human in sculpture, by his Doryphorus, namely, a canon of proportion. Phidias had discovered in the nod of the Homeric Jupiter the characteristic of majesty, *inclination of the head:* this hinted to him a higher elevation of the neck behind, a bolder protrusion of the front, and the increased perpendicular of the profile. To this conception Parrhasius fixed a maximum; that point from which descends the ultimate line of celestial beauty, the angle within which moves whatever is inferior, beyond which what is portentous.—Parrhasius himself was aware of his own ability: he assumed the appellation of the "*Elegant*" (Ἁβρόδιαιτος), and styled himself the "Prince of Painters." He also wrote an epigram upon himself (*Athen.*, 12, p. 543), in which he proclaimed his birthplace, celebrated his father, and pretended that in himself the art of painting had attained to perfection. He likewise declared himself to be descended from Apollo, and carried his arrogance so far as to dedicate his own portrait in a temple as Mercury, and thus receive the adoration of the multitude. (*Themist.*, 14.) He wore a purple robe and a golden garland; he carried a staff wound round with tendrils of gold, and his sandals were bound with golden straps. (*Ælian*, *V. H.*, 9, 11.) It appears, therefore, that Pliny was right in styling him the most insolent and most arrogant of artists. (*Pliny*, 35, 10, 36.) The branch of art in which Parrhasius eminently excelled was a beautiful outline, as well in form as execution, particularly in the extremities, for, says Pliny, when compared with himself, the intermediate parts were inferior. The fault here censured consisted, according to Fuseli, in an affectation of smoothness bordering on insipidity, in something effeminately voluptuous, which absorbed the character of his bodies and the idea of elastic vigour; and this Euphranor seems to have hinted at, when, on comparing his own Theseus with that of Parrhasius, he pronounced the Ionian's to have fed on roses, his own on beef: emasculate softness was not, in his opinion, the proper companion of the contour, nor flowery freshness of colour an adequate substitute for the sterner tints of heroic form. One of the most celebrated works of Parrhasius was his allegorical figure of the Athenian people or Demos. Pliny says that it represented and expressed, in an equal degree, all the good and bad qualities of the Athenians at the same time; one might trace the changeable, the irritable, the kind, the unjust, the forgiving, the vain-glorious, the proud, the humble, the fierce, and the timid. How all these contrasting and counteracting qualities could have been represented at the same time, it is difficult to conceive. If we are to suppose it to have been a single figure, it is very certain that it could not have been such as Pliny has described it; for, except by symbols, it is totally incompatible with the means of art. "We know," observes Fuseli, "that the personification of the Athenian Demos was an object of sculpture, and that its images by Lyson and Leochares were publicly set up; but there is no clew to decide whether they preceded or followed the conceit of Parrhasius." Pliny enumerates many other works of this eminent painter; and he mentions a contest between him and Timanthes of Cythnus, in which the former was beaten. The subject of the picture was the contest between Ulysses and Ajax: and the proud painter, indignant at the decision of the judges, is said to have remarked, that the unfortunate son of Telamon was for a second time, in the same cause, defeated by an unworthy rival. (*Athenæus*, 12, p. 543.) Pliny records also a trial of skill between Parrhasius and Zeuxis (*vid.* Zeuxis), in which the latter allowed his grapes to have been surpassed by the curtain of the former: "this contest," remarks Fuseli, "if not a frolic, was an effort of puerile dexterity."—The story told by Seneca of Parrhasius having crucified an old Olynthian captive when about to paint a "Prometheus chained," that he might seize from nature the true expression of bodily agony, cannot relate to this Parrhasius, and is probably a fiction: it is nowhere to be found but in the "Controversies" (5, 10) of the preceptor of Nero. Olynthus was taken by Philip in the second year of the 108th Olympiad, or B.C. 347, which is nearly half a century later than the latest accounts we have of Parrhasius. (*Encycl. Us. Knowl.*, vol. 17, p. 287.—*Sillig*, *Dict. Art.*, *s. v.*—*Fuseli*, *Lecture on Ancient Art*, p. 40, *seqq.*)

Parthenĭæ, a name given at one period to a certain class of persons at Sparta, whose history is as follows: The absence from home to which the Lacedæmonians had bound themselves, during the first Messenian war (*vid.* Messenia), became, by the pro-

traction of the contest, an evil threatening the existence of the state, no children being born to supply the waste of war and natural decay. The remedy said to have been adopted was a strange one, highly characteristic of Lacedæmon, and such as no other people would have used. The young men who had come to maturity since the beginning of the war were free from the oath which had been taken, and they were sent home to cohabit promiscuously with the marriageable virgins. But even at Sparta this expedient in some degree ran counter to the popular feelings. When the war was ended, and the children of this irregular intercourse, called Partheniæ (*filii virginum*), had attained to manhood, they found themselves, though bred in all the discipline of Lycurgus, becoming every day more and more slighted. Their spirit was high, and a conspiracy was accordingly formed by them against the state, in conjunction with the Helots; but the public authorities, aware of the existence of disaffection among them, obtained information of all their plans, by means of certain individuals whom they had caused to join the Partheniæ, and to pretend to be friendly to their views. The festival of the Hyacinthia was selected by the conspirators as the day for action; and it was arranged, that when Phalanthus, their leader, should place his felt-cap upon his head, this was to be the signal for commencing. The appointed time arrived, and the festival had begun, when a public crier coming forth, made proclamation, in the name of the magistrates, that "Phalanthus should not put his felt-cap on his head" (*μὴ ἀν περιθεῖναι κυνῆν Φάλανθον*). The Partheniæ immediately perceived that their plot was discovered, and were soon after sent off in a colony, under the guidance of Phalanthus, and founded the city of Tarentum in Italy. (*Strab.*, 279.) It is more than probable that so much of this story as relates to the oath taken by the Spartans, and the sending home of their young men, is a mere fiction. On the other hand, however, it would seem that the emergencies of the state had actually induced the Spartans to relax the rigour of their principles, by permitting marriages between Spartan women and Laconians of inferior condition. Theopompus (*ap. Athen.*, 6, p. 271) says, that certain of the Helots were selected for this purpose, who were afterward admitted to the franchise under a peculiar name (*ἐπεύνακτοι*). Still, however, even supposing that the number of the Spartans was thus increased by a considerable body of new citizens, drawn from the servile or the subject class of Laconians, or from the issue of marriages formed between such persons and Spartan women, it would nevertheless remain to be explained, how this act of wise liberality could be connected with that discontent, which is uniformly mentioned, certainly not without some historical ground, as the occasion of the migration to Tarentum. And this seems inexplicable, unless we suppose that a distinction was made between the new and the old citizens, which provoked a part of the former to attempt a revolution, and compelled the government to adopt one of the usual means of getting rid of disaffected and turbulent subjects. (*Thirlwall's Greece*, vol. 1, p. 353.)

Parthenium Mare, a name sometimes given to that part of the Mediterranean which lies on the right of Egypt. It was also called *Isiacum Mare*. (*Amm. Marcell.*, 14, 8.—*Id.*, 22, 15.) Gregory Nazianzen styles the sea around Cyprus *Παρθενικὸν πέλαγος*. (*Or.*, 19.)

Parthenium, I. the southwestern extremity of the Tauric Chersonese. It received its name (*Παρθένιον ἀκρωτήριον*, "*Virgin's Promontory*") from Iphigenia's having been fabled to have offered up here her human sacrifices to the Tauric Diana. It is now called *Fenik Bournon*, and on it stands the monastery of St. George. (*Plin.*, 4, 12.—*Bischoff und Möller, Wörterb. der Geogr.*, p 828.)—II A city of Mysia, in the territory of Troas. (*Xen., Anab.*, 7, 8.—*Plin.*, 5, 30.)

Parthenius, I. a river of Asia Minor, forming the boundary between Paphlagonia and Bithynia, and falling into the Euxine to the southwest of Amastris. Strictly speaking, it separates Bithynia from Paphlagonia only in the lower part of its course, being elsewhere considerably within the limits of the latter country. The modern Greek inhabitants in this quarter call it the *Bartin;* the Turkish name is the *Dolap*. (*Apoll. Rhod.*, 2, 938.—*Xen., Anab.*, 6, 2.) The Greek name of this river was very probably a corruption of the original appellation, or, rather, an adaptation of it to a Grecian ear; and the name *Parthenes* (*Παρθένης*, *Anon. Peripl.*, p. 8) would seem to be an intermediate form. The Greeks, who were never at a loss for explanations derived from their national mythology, made the stream obtain its title of Parthenius (*Virgin's River*) from the circumstance of Diana's having delighted to bathe in its pure waters and hunt along its banks. (*Apoll. Rhod., l. c.—Schol. ad Apoll. Rhod., l. c.—Steph. Byz., s. v.—Anon. Peripl.*, p. 70.)—II. A mountain in Arcadia, forming the limit between that country and Argolis, and lying to the east of Tegea. (*Strabo*, 376.—*Pausan.*, 8, 6.—*Liv.*, 34, 26.) It was on this mountain that Pan was said to have appeared to Phidippides, the Athenian courier, who was sent to Sparta to solicit succour against the Persians. (*Herod.*, 6, 107.—*Apollod.*, 2, 7, 4.) It still retains the name of *Partheni*. (*Cramer's Anc. Greece*, vol. 3, p. 294.)—III. A river of Elis, to the east of the Harpinates, and, like it, a tributary of the Alpheus. On its banks lay the town of Epina. (*Pausan.*, 6, 21.—*Strab.*, 356.)—IV. A native of Nicæa, in Asia Minor, taken prisoner by Cinna in the war with Mithradates (B.C. 81), and brought to Rome, where he instructed Virgil in Greek. Suidas states that he lived till the time of the Emperor Tiberius. The same lexicographer informs us that he gained his freedom on account of his learning. Of the numerous works written by Parthenius, only one now remains. Its title is *Περὶ ἐρωτικῶν παθημάτων* ("*Of Amatory Affections*"), and it is addressed to Cornelius Gallus, the elegiac poet. It is a collection of thirty-six erotic tales, all of a melancholy cast. At the period when he wrote, the corruption of taste had not, as yet, become strongly marked, and hence he may almost be regarded as one of the classic Greek writers. Virgil and Ovid have imitated him. He has preserved for us some interesting extracts from various ancient poets, especially those of the elegiac class; as, for example, Alexander the Ætolian, and Euphorion of Chalcis. (*Le Beau, Mem. de l'Acad. des Inscr.*, &c., vol. 34, p. 63, *seqq.*) The ancients cite other works of Parthenius, such as his *Metamorphoses*, which, perhaps, first suggested to Ovid the idea of his mythological poem. If any reliance is to be placed on a marginal note in a Milan manuscript, the *Moretum* of Virgil is a mere imitation of one of the poems of Parthenius. (*Voss, de Poet. Gr.*, p. 70.) The best edition of this writer is that of Passow, *Lips.*, 1830, 12mo. There is only one MS. of Parthenius (*Bast, Epist. Crit.*, p. 168, 208), from which the early editions often depart without any necessity. Passow has made this MS. the basis of his edition. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 42, *seqq.*)

Parthenon, a celebrated temple at Athens, on the summit of the Acropolis, and sacred to Minerva, the virgin-goddess (*παρθένος*, "*Virgin*"). It occupied the site of an older temple, also dedicated to Minerva, and which was denominated Hecatompedon (*Ἑκατόμπεδον*), from its having been one hundred feet square. This earlier temple was destroyed in the Persian invasion, and the splendid structure of the Parthenon, enlarged and modelled after a more perfect plan, arose in its place. In beauty and grandeur it surpassed all

other buildings of the kind, and was constructed entirely of Pentelic marble. It was built during the splendid era of Pericles, and the expense of its erection was estimated at six thousand talents. The architects were Ictinus and Callistratus, and the work was adorned with sculptures from the hand of Phidias and his scholars. The following animated description, by a modern scholar, may afford some idea of the appearance presented by this splendid edifice in the days of its glory.—"Let us here suppose ourselves as joining that splendid procession of minstrels, priests, and victims, of horsemen and of chariots, which ascended the Acropolis at the quinquennial solemnity of the great Panathenæa. Aloft, above the heads of the train, the sacred Peplus, raised and stretched like a sail upon a mast, waves in the air: it is variegated with an embroidered tissue of battles, of giants, and of gods: it will be carried to the temple of the Minerva Polias in the citadel, whose statue it is intended to adorn. In the bright season of summer, on the twenty-eighth day of the Athenian month Hecatombæon, let us mount with this procession to the western slope of the Acropolis. Towards the termination of its course we are brought in face of a colossal fabric of white marble, which crowns the brow of the steep, and stretches itself from north to south across the whole western part of the citadel, which is about 170 feet in breadth. The centre of this fabric consists of a portico 60 feet broad, and formed of six fluted columns of the Doric order, raised upon four steps, and intersected by a road passing through the midst of the columns, which are 30 feet in height, and support a noble pediment. From this portico two wings project about 30 feet to the west, each having three columns on the side nearest the portico in the centre. The architectural mouldings of the fabric glitter in the sun with brilliant tints of red and blue: in the centre the coffers of its soffits are spangled with stars, and the antæ of the wings are fringed with an azure embroidery of ivy-leaf. We pass along the avenue lying between the two central columns of the portico, and through a corridor leading from it, and formed by three Ionic columns on each hand, and are brought in front of five doors of bronze; the central one, which is the loftiest and broadest, being immediately before us. This structure which we are describing is the *Propylæa*, or vestibule of the Athenian citadel. It is built of Pentelic marble. In the year B.C. 437 it was commenced, and was completed by the architect Mnesicles in five years from that time. Its termination, therefore, coincides very nearly with the commencement of the Peloponnesian war. We will now imagine that the great bronze doors of which we have spoken are thrown back upon their hinges, to admit the riders and charioteers, and all that long and magnificent array of the Panathenaic procession, which stretches back from this spot to the area of the Agora, at the western foot of the citadel. We behold through this vista the *Interior of the Athenian Acropolis*. We pass under the gateway before us, and enter its precincts, surrounded on all sides by massive walls: we tread the soil on which the greatest men of the ancient world have walked, and behold buildings ever admired and imitated, but never equalled in beauty. We behold before and around us almost a city of statues, raised upon marble pedestals, the works of noble sculptors, of Phidias and Polycletus, of Alcamenes, and Praxiteles, and Myron; and commemorating the virtues of benefactors of Athens, or representing the objects of her worship: we see innumerable altars dedicated to heroes and gods; we perceive large slabs of white marble inscribed with the records of Athenian history, with civil contracts and articles of peace, with memorials of honours awarded to patriotic citizens or munificent strangers. Proceeding a little farther, we have, on our left, raised on a high base, a huge statue of bronze, the labour of Phidias. It is seventy feet in height, and looks towards the west, upon the Areopagus, the Agora, and the Pnyx, and far away over the Ægean Sea. It is armed with a long spear and oval shield, and bears a helmet on its head; the point of the lance and the crest of the casque, appearing above the loftiest building of the Acropolis, are visible to the sailor who approaches Athens from Sunium. This is *Minerva Promachus*, the champion of Athens, who, looking down from her lofty eminence in the citadel, seems, by her attitude and her accoutrements, to promise protection to the city beneath her, and to bid defiance to its enemies. Passing onward to the right, we arrive in front of the great marble temple, which stands on the most elevated ground of the Acropolis. We see eight Doric columns of huge dimensions elevated on a platform, ascended by three steps at its western front. It has the same number of columns on the east, and seventeen on each side. At either end, above the eight columns, is a lofty pediment, extending to a length of eighty feet, and furnished with nearly twenty figures of superhuman size. The group which we see before us, at the western end, represents the contest of Minerva with Neptune for the soil of Athens; the other, above the eastern front, exhibits the birth of the Athenian goddess. Beneath the cornice, which ranges on all sides of the temple, is the frieze, divided into compartments by an alternating series of triglyphs and metopes, the latter of which are ninety-two in number, namely, fourteen on either front, and thirty-two on each flank; they are a little more than four feet square, and are occupied by one or more figures in high relief; they represent the actions of the goddess, to whom the temple is dedicated, and of the heroes, especially those that were natives of Athens, who fought under her protection and conquered by her assistance. They are the works of Phidias and his scholars; and, together with the pediments at the two fronts, may be regarded as offering a history in sculpture of the most remarkable subjects contained in the mythology of Athens. Attached to the temple, beneath each of the metopes on the eastern front, hang round shields covered with gold; below them are inscribed the names of those who dedicated them as offerings to Minerva, in testimony of their gratitude for the victories they had won; the spoils of which they shared with her, as she partook in the labours which achieved them. The members of the building above specified are enriched with a profusion of vivid colours, which throw around the fabric a joyful and festive beauty, admirably harmonizing with the brightness and transparency of the atmosphere that encircles it. The cornice of the pediments is decorated with painted ovoli and arrows; coloured mæanders twine along its annulets and beads; and honeysuckle ornaments wind beneath them; the pediments themselves are studded with disks of various hues; the triglyphs of the frieze are streaked with tints which terminate in plate-bands and guttæ of azure dye; gilded festoons hang on the architrave below them. It would, therefore, be a very erroneous idea to regard this temple which we are describing merely as the best school of architecture in the world. It was also the noblest museum of sculpture, and the richest gallery of painting. We ascend by three steps, which lead to the door of the temple at the posticum or west end, and stand beneath the roof of the peristyle. Here, before the end of the cella, and also at the pronaos or eastern front, is a range of six columns, standing upon a level raised above that of the peristyle by two steps. The cella itself is entered by one door at the west and another at the east: it is divided into two compartments of unequal size, by a wall running from north to south; of which, the western or smaller chamber is called the Opisthodomus, and serves as

the treasury of Athens; the eastern is the temple properly so called: it contains the colossal statue of Minerva, the work of Phidias, composed of ivory and gold, and is peculiarly termed, from that circumstance, the *Parthenon*, or Residence of the Virgin Goddess, a name by which, however, the whole building is more frequently described." (*Wordsworth's Greece*, p. 135, *seqq.*)—The statue of Minerva, to which allusion has just been made, was 39 feet high. It was ornamented with gold to the amount of 40 talents according to Thucydides, but according to Philochorus 44 talents, or about $465,000. Of this, however, it was stripped by Lachares, somewhat more than a century and a quarter after the death of Pericles.—This magnificent temple had resisted all the outrages of time, had been in turn converted into a Christian church and a Turkish mosque; but still subsisted entire when Spon and Wheeler visited Attica in 1676. It was in the year 1687 that the Venetians besieged the citadel of Athens, under the command of General Königsberg. A bomb fell most unluckily on the devoted Parthenon, set fire to the powder which the Turks had made therein, and thus the roof was entirely destroyed, and the whole building almost reduced to ruins. The Venetian general, being afterward desirous of carrying off the statue of Minerva, which had adorned the pediment, had it removed; thereby assisting in the defacement of the place, without any good result to himself, for the group fell to the ground and was shattered to pieces. Since this period, every man of taste must have deplored the demolition of this noble structure, and the enlightened travellers who have visited the spot have successively published engravings of its remains. One of the first of these was Le Roy, in his *Ruins of Greece;* after him came Stuart, who, possessing great pecuniary means, surpassed his predecessor in producing a beautiful and interesting work on the Athenian antiquities. Chandler, and other travellers in Greece, have also described what came under their eye of the remains of the Parthenon, of which many models have likewise been executed. But, not content with these artistical labours and publications, more recent travellers have borne away with them the actual spoils of the Parthenon. The foremost of these was Lord Elgin, who, about the year 1800, removed a variety of the matchless friezes, statues, &c., which were purchased of him by parliament on the part of the nation, and now form the most valuable and interesting portion of the British Museum. This act of Lord Elgin's called forth at the time severe animadversion, though it is now well known that there was imminent danger of those relics of art being totally destroyed by the wanton barbarism of the Turks and others. (*Elme's Dictionary of the Fine Arts, s. v. Parthenon.*)

Parthenopæus, son of Milanion (according to some, of Mars) and Atalanta. He was one of the seven chieftains who engaged in the Theban war. (*Vid.* Eteocles and Polynices.) He was slain by Amphidicus, or, as others state, by Periclymenus. (*Apollod.*, 3, 6, 8.—Consult *Heyne, ad loc.*)

Parthenŏpe, one of the Sirens. (*Vid.* Neapolis.)

Parthia, called by Strabo and Arrian Parthyæa (Παρθυαία), was originally a small extent of country to the southeast of the Caspian Sea, of a mountainous and sandy character, with here and there, however, a fruitful plain, and regarded as forming, under the Persian sway, one satrapy with the province of Hyrcania, which lay to the west of it. The inhabitants, a nomadic race, were of Scythian descent. Under the successors of Alexander, the Parthian Arsaces, a man of obscure origin but great military talents, succeeded in founding a separate kingdom, which gradually extended itself, under those who came after him, until it reached the Euphrates, comprehending the fairest provinces of the old Persian monarchy. This new empire took the name of Parthian from the country where it first arose, and, in its fullest extent, reached to the Indus on the east, the Tigris on the west, the Mare Erythræum on the south, and the range of Caucasus, together with a portion of Scythia, on the north. The primitive Parthia was now regarded, under the name of Parthyene, as the royal province, and contained Hecatompylos, the capital, until succeeded by Ctesiphon, of the whole empire. The Parthian empire lasted from B.C. 256 to A.D. 226. Its history may be divided into three periods.—*First Period, from B.C. 256 to B.C. 130.* During this period the Parthians were engaged in almost continual struggles with the Syrian kings. Under Mithradates I., the fifth or sixth in succession from Arsaces I., the dominions of the Parthian kings were extended as far as the Euphrates and the Indus; and Demetrius II., king of Syria, was defeated and taken prisoner about B.C. 140. Mithradates was succeeded by Phraates II., whose dominions were invaded by Antiochus Sidetes, the brother and successor of Demetrius. Antiochus met with considerable success at first, but he was afterward cut off with all his army, about B.C 130, and Parthia was from this time entirely delivered from the attacks of the Syrian kings. (*Joseph., Ant. Jud*, 13, 8.—*Appian, Bell. Syr.*, 68.)—*Second Period, from B.C. 130 to B.C. 53.* During the early part of this period, the Parthians were constantly engaged in war with the nomadic tribes of Central Asia, who, after the destruction of the Greek kingdom of Bactria, attempted to obtain possession of the western parts of Asia. Phraates II. and his successor Artabanus fell in battle against these invaders; but their farther progress was effectually stopped by Mithradates II., who met, however, with a powerful rival in Tigranes, king of Armenia. Tigranes obtained possession of some of the western provinces of the Parthian empire; but, after his overthrow by the Romans, the Parthians acquired their former power, and were brought into immediate contact with Rome.—*Third Period, from B.C. 53 to A.D. 226.* This period comprises the wars with the Romans. The invasion of Crassus, during the reign of Orodes, terminated in the death of the Roman general and the destruction of his army, B.C. 53. In consequence of this victory, the Parthians obtained a great increase of power. They invaded Syria in the following year, but were driven back by Cassius. In the war between Cæsar and Pompey they took the side of the latter, and after the death of Cæsar they sided with Brutus and Cassius. Orodes, at the instigation of Labienus, sent an army into Syria commanded by Pacorus and Labienus, but they were defeated the following year by Ventidius, B.C. 48, and again in B.C. 38. In B.C. 37, Orodes was murdered by his son Phraates IV., an ambitious and energetic prince, who, as soon as he obtained the throne, made great preparations for renewing the war with the Romans. Antony marched into Media against him, but was obliged to retire with great loss. Phraates, however, was unable to follow up his victory, in consequence of having to contend with Tiridates, a formidable competitor for the Parthian throne. After an obstinate struggle, Tiridates was defeated (B.C. 25), but he contrived to get into his power the youngest son of Phraates, with whom he fled to Rome, and besought the aid of Augustus. Menaced by a Roman invasion, and in danger from a large part of his own subjects, Phraates willingly made great concessions to Augustus. He sent four of his sons to Rome as hostages, and restored to Augustus the Roman standards which had been taken on the defeat of Crassus, an event which is frequently alluded to by the poets of the Augustan age. The history of Parthia after this becomes of less importance, and is little more than a record of civil wars and revolts, which tended greatly to diminish the power of this once formidable empire

and it was the great object of Roman policy to support, as much as possible, pretenders to the throne, and thereby prevent all offensive operations on the part of the Parthians. The great subject of contention between the Romans and Parthians was the kingdom of Armenia, which had monarchs of its own, and was nominally independent; but its rulers were always appointed either by the Parthians or the Romans, and the attempts of each nation to place its own dependants on the throne, led to incessant wars between them. In the reign of Trajan, Armenia and Mesopotamia were converted into Roman provinces, and a new king of the Parthians was appointed by the emperor. Under Hadrian, however, the conquered territory was given up, and the Euphrates again became the boundary of Parthia. The two nations now remained at peace with each other until the reign of Marcus Aurelius and Lucius Verus. Cassius, the general of Verus, met with great success in the war, and at length took and almost destroyed the powerful city of Seleucia on the Tigris, A.D. 165. Under the reign of Vologeses IV., the Parthian dominions were invaded by Septimius Severus, who took Ctesiphon and several other important places, A.D. 198, and annexed to the Roman empire the important province of Osrhoëne. Caracalla followed up the successes of his father; and though Macrinus, who came after him, made a disgraceful peace with the Parthians, their power had become greatly weakened by the conquests of Verus, Severus, and Caracalla.—Artaxerxes, who had served with great reputation in the army of Artabanus, the last king of Parthia, took advantage of the weakened state of the monarchy to found a new dynasty. He represented himself as a descendant of the ancient kings of Persia, and called upon the Persians to recover their independence. The call was readily responded to: a large Persian army was collected; the Parthians were defeated in three great battles, and Artaxerxes succeeded to all the dominions of the Parthian kings, and became the founder of the new Persian empire, which is usually known as that of the Sassanidæ. (*Vid.* Artaxerxes IV.—*Encycl. Us. Knowl.*, vol. 17, p. 292.)—The Parthians, as we have already remarked, were of Scythian origin; and, according to Justin (41, 1), their name signified, in the Scythian language, "*banished*" or "*exiles*." Isidorus makes the same statement, and adds, that they were driven out of Scythia by domestic strife. (*Orig.*, 10, 2, 44.—Compare *Wahl, Vorder- und Mittel-Asien*, p. 545, *in notis*.) The mode of fighting adopted by their cavalry was peculiar, and well calculated to annoy. When apparently in full retreat, they would turn round on their steeds and discharge their arrows with the most unerring accuracy; and hence, to borrow the language of an ancient writer, it was victory to them if a counterfeited flight threw their pursuers into disorder. (*Plut., Vit. Crass.*, 24.—*Horat., Od.*, 1, 19, 11.—*Id. ib.*, 2, 13, 17.—*Lucan*, 1, 230.—*Herodian.*, 3, 4, 20.)

Parthyēne, the original, and subsequently the royal, province of Parthia. (*Vid.* remarks near the commencement of the preceding article.)

Paryādes or Paryardes (*Ptol.*), a branch of Caucasus, running off to the southwest, and separating Cappadocia from Armenia. On the confines of Cappadocia the name was changed to Scordiscus: it here united with the chain of Antitaurus, and both stretched onward to the west and southwest through Cappadocia. The highest elevation in this range was Mons Argæus. Ptolemy gives the name of Paryardes, in particular, to that part of the chain in which the Euphrates and Araxes took their rise; but Pliny calls this Capotes. (*Plin*, 5, 27.—*Strabo*, 528.)

Parysătis, a Persian princess, queen of Darius Ochus, by whom she had Artaxerxes Mnemon and Cyrus the younger, the latter of whom was her favourite. (*Xen., Anab.*, 1, 1.) She is represented as a very cruel woman, and wreaked her vengeance, as far as she was able, on all who had been instrumental in the fall and death of her son. One of the principal sufferers was the eunuch Mesabates, who had cut off the head and right hand of Cyrus by order of Artaxerxes. She also poisoned Statira, the wife of the king. (*Plut., Vit. Artax.*, 17.) Von Hammer makes the Persian name to have been *Perisade*, i. e., "Peri-born." (*Wien. Jahrb.*, vol. 8, p. 394.) Strabo, on the other hand (a very poor authority in such a matter), says that the original Persian name was *Pharzıris*. (*Strab.*, 785.—*Bähr, ad Ctes.*, p. 186.)

Pasargădæ, sometimes written *Passargadæ*, and also, but only by Ptolemy and Solinus, *Pasargada*, a very ancient city of Persia, and the royal residence previous to the founding of Persepolis. Some difference of opinion has existed relative to its site, but, from the accounts of Ptolemy and other writers, it would appear to have stood to the southeast of Persepolis, and near the confines of Carmania. (*Mannert, Geogr.*, vol. 5, pt. 2, p. 529.—*Bähr, ad Ctes.*, p. 118.) Hence Morier is wrong in fixing the position of this place at the modern *Mourgaub* (vol. 1, p. 206), which lies to the north of Persepolis, an error in which he is followed by Malte-Brun. Pasargadæ was situate in Cœle-Persis, on the banks of the Cyrus or Kores (*Strabo*, 729), a circumstance which would seem to point to the modern *Pasa* or *Fasa* as occupying its site. (Compare the remarks of *Lassen*, in *Ersch und Grubers Encyclopädie, s. v. Pasargadæ*.) It was said to have owed its origin to a camp which remained on the spot where Cyrus defeated Astyages, and the name of the city has been explained as signifying "the camp of the Persians." (*Steph. Byz., s. v.—Curt.*, 5, 6.—*Strabo*, 730.) Lassen, however, says that it means "the treasury of the Persians." Here Cyrus, in fact, built a treasury, and erected his own tomb in an adjacent park. Strabo (730) and Arrian (6, 30) have given a description of this sepulchre, taken from the work of Aristobulus, who had visited the spot. According to their accounts, the tomb was situated in a well-watered park, and surrounded by numerous trees. The lower part of it, which was solid, was of a quadrangular shape, and above it was a chamber built of stone, with an entrance so very narrow that a person of thin and pliant make could alone pass through. Aristobulus entered this chamber by the command of Alexander, and found in it a golden couch, a table with cups upon it, a golden coffin, and many beautiful garments, swords, and chains. Aristobulus says, that the inscription on the tomb was, "Oh man, I am Cyrus, who acquired sovereignty for the Persians, and was King of Asia. Do not then grudge me this monument." There were certain Magi appointed to guard this tomb, who received every day a sheep, and a certain quantity of wine and wheat, and also a horse every month as an offering to Cyrus. This tomb was plundered during the lifetime of Alexander by some robbers, who carried off everything except the couch and the coffin.—According to Plutarch, the kings of Persia were consecrated at Pasargadæ by the Magi. (*Vit. Artax.*, 3.)—Those modern travellers who make *Mourgaub* correspond to the site of the ancient Pasargadæ, have discovered a building in the plain which they have imagined to be the tomb of Cyrus. This building is called by the people of the country "*Kubr Maden Suleiman*," i. e., the tomb of the mother of Solomon and the description given by Sir Robert K. Porter (*Travels*, vol. 1, p. 498) corresponds in many particulars to that of Arrian and Strabo. The tomb contains no inscription, but on a pillar in the neighbourhood there is a cuneiform inscription, which Grotefend, in an essay on the subject, appended to Heeren's work on Asia (vol. 2, p. 360, *seqq.*, *Eng. trans.*), interprets to mean "Cyrus the King, ruler of the universe." Saint-Martin, however (*Journal Asiatique* for Febru-

ary, 1828), supposes that it rather refers to Artaxerxes Ochus; and Lassen, a most competent authority on the subject, thinks it impossible to make out the name of Cyrus in this inscription. Höck is of opinion, that the building described by Porter, and before him by Morier, is the tomb of one of the Sassanian kings, the dynasty that ruled in Persia from the third to the middle of the seventh century of our era. (*Veteris Mediæ et Persiæ Monumenta, Gött.*, 1818.) Herodotus does not speak of Pasargadæ as a place, but as the noblest of the Persian tribes, so that Cyrus must have founded the city of the same name in their territory. (*Herod.*, 1, 125.—*Creuzer, ad loc.*)

Pasiphăe, a daughter of the Sun and of Perseïs, and wife of Minos, king of Crete. The ordinary legend connected with her name has been given in a different article (*vid.* Minotaurus), and the opinion has there been advanced, that the whole story rests on some astronomical basis, and that Pasiphaë is identical with the moon. Thus we find the epithet Πασιφαής ("*all-illumining*" or "*all-bright*") applied to Diana in the Orphic hymns (35, 3), after having been given to the Sun in a previous effusion (7, 14). The same term, together with Πασιφανής, is applied to Selene, or the full moon, by a later bard. (*Maximus, Philos., περὶ καταρχῶν, ap. Fabric., Bibl. Gr.*, vol. 8, p. 415. —*Creuzer, Symbolik*, vol. 4, p. 88.) The "all-illuming" Pasiphaë, then, is, with every appearance of probability, a goddess in the sphere of the Cretan lunar worship. With regard to Pasiphaë, considered as a divinity, we have no direct proof from the island of Crete itself: in Laconia, however, which derived so many of its institutions from Crete, several confirmatory circumstances do not fail to present themselves. Tertullian mentions the oracle of Pasiphaë in Laconia as one of the most celebrated in that country (*de Anima*, c. 46.—*Op.*, vol. 4, p. 311, *ed. Seml.*). Plutarch also speaks of a temple and oracle of Pasiphaë at Thalamæ, though he leaves it undecided what particular deity is meant by the name. (*Vit. Agid.*, c. 9.) It would seem, however, to have been an oracle of one of their most ancient and revered deities, and therefore, in all likelihood, a Cretan one, since it was consulted on all great political occasions by the Spartan Ephori. (Compare *Cic., de Divin.*, 1, 43.—*Plut., Vit. Cleom.*, c. 7.)—Pausanias mentions this same sanctuary (3, 26). He calls it, indeed, the temple and oracle of Ino; and yet he informs us that without was a statue of Pasiphaë, and another of the sun. We must here read Πασιφαής with Sylburgius and Meursius, in place of the common lection Παφίης. (Consult, in relation to the Laconian Pasiphaë, *Meursius, Misc. Lacon.*, 1, 4; and, on the subject of Pasiphaë generally, *Höck, Kreta*, vol. 2, *Vorrede*, p. xxix.—*Id. ib.*, vol. 2, p. 49, *seqq.*)

Pasitĭgris. *Vid.* Tigris.

Passăron, a town of Epirus, the capital of the Molossi. Here, according to Plutarch (*Vit. Pyrrh.*), the kings of Epirus convened the solemn assembly of the whole nation, when, after having performed the customary sacrifices, they took an oath that they would govern according to the established laws, and the people, in return, swore to maintain the constitution and defend the kingdom. After the termination of the war between the Romans and Perseus, king of Macedon, Passaron did not escape the sentence which doomed to destruction so many of the unfortunate cities of Epirus that had shown an inclination to favour the cause of the enemy. It was given up to plunder, and its walls were levelled to the ground. (*Liv.*, 45, 34.) With regard to the site of this ancient place, it seems highly probable that it is to be identified with some remarkable ruins, described by more than one traveller, near *Joannina*, in a S.S.W. direction, and about four hours from that city. (*Hughes's Travels*, vol. 2, p. 486.—*Cramer's Anc. Greece*, vol. 1, p. 138, *seqq.*)

Passiēnus, Paulus, a Roman knight, nephew to the poet Propertius, whose elegiac compositions he successfully imitated. He likewise attempted lyric poetry with equal success, and chose for his model the writings of Horace. (*Pliny, Ep.*, 6, 9.—*Cranz., de Poet. Lat.*, c. 75.)

Patala. *Vid.* Pattala.

Patăra (*orum*), a city of Lycia, on the left bank and at the mouth of the river Xanthus. (*Arrian*, 1, 24. —*Leake's Tour*, p. 183.) According to Strabo (665), it was built by Patarus, whom mythology made a son of Apollo. (*Eustath. ad Dionys. Perieg.*, v. 129. Hence the high estimation in which the god was here held, and the famous oracle which he had in this place. Hence also his surname of *Patareus* (*Hor., Od.*, 3, 4, 64), and the legend that he spent the six winter-months at Patara, and the summer at Delos. (*Servius ad Virg., Æn.*, 4, 143.) Strabo speaks of the numerous temples in this city, without particularizing the temple and oracle of Apollo. The oracle, probably, had by this time declined in reputation, and Mela, the geographer, speaks of its *former* fame (1, 15). We learn from Strabo, that Ptolemy Philadelphus restored Patara, and attempted to change its name to "Arsinoë in Lycia;" but this alteration does not appear to have succeeded. Livy and other writers always use the other appellation. (*Liv.*, 37, 15.—*Id.*, 38, 39.—*Polyb.*, 22, 26) Patara was a city of considerable size, and had a good harbour, though too small to contain the allied fleet of the Romans, Rhodians, and other Greek states in the war with Antiochus. (*Liv.*, 37, 17.) It is now entirely choked up by encroaching sands. Appian remarks, that Patara was like a port to Xanthus; which city appears from Strabo and the Stadiasmus to have been on the banks of the river Xanthus, eight or nine miles above Patara.—The modern *Patera* occupies the site of the ancient city, but is nothing more than a collection of ruins, being entirely uninhabited. Captain Beaufort describes the harbour of Patara as a swamp filled with sand and bushes, and all communication with the sea as being cut off by a straight beach, through which there is no opening. The sand has not only filled up the harbour, but has accumulated to a considerable height between the ruins and the river Xanthus. The ruins are represented as extensive. (*Cramer's Asia Minor*, vol. 2, p. 250.—*Leake's Tour*, p. 182.)

Patavĭum, a city of Cisalpine Gaul, in the district of Venetia, and situate between the Meduacus Major and Minor, in the lower part of their course. From its celebrity and importance it may justly be considered as the capital of ancient Venetia. The story of its foundation by Antenor is one which will scarcely be believed in the present day, though so universally accredited by the poets of antiquity. (*Æn.*, 1, 242. —Compare *Mela*, 2, 4.—*Solin.*, 8.—*Senec., Consol. ad Helv.*, 7.) It seems as difficult to refute as to prove a fact of so remote an era; but, granting the origin of Patavium, as far as regards the Trojan prince, to be an invention of a later period, it does not follow that the tradition should be wholly destitute of foundation: perhaps a similarity of name between the Antenor of Homer and the chief of the Heneti might not unreasonably be fixed upon as accounting for this otherwise improbable story; most improbable, indeed, when we consider that, in the Iliad, Antenor is represented as of the same age with Priam (3, 148).—An interesting event in the subsequent history of Patavium is recorded at some length by Livy, who naturally dwells on it as honourable to his native city (10, 2). A Spartan fleet, under the command of Cleomenes, king of Lacedæmon, being driven by contrary winds from the neighbourhood of Tarentum, to the aid of which city he had been summoned against a threatened attack on the part of the Romans (*Strabo*, 208), arrived unexpectedly in the Adriatic,

and anchored at the mouth of the Meduacus Major, and near the present villages of *Chiozza* and *Fusina*. A party of these adventurers, having advanced up the river in some light vessels, effected a landing, and proceeded to burn and plunder the defenceless villages on its banks. The alarm of this unexpected attack soon reached Patavium, whose inhabitants were kept continually on the alert and in arms, from fear of the neighbouring Gauls. A force was instantly despatched to repel the invaders; and such was the skill and promptitude with which the service was performed, that the marauders were surprised and their vessels taken before the news of this reverse could reach the fleet at the mouth of the river. Attacked at his moorings, it was not without great loss, both in ships and men, that the Spartan commander effected his escape. The shields of the Greeks and the beaks of their galleys were suspended in the temple of Juno, and an annual mock-fight on the Meduacus served to perpetuate the memory of so proud a day in the annals of Patavium. This event is placed by the Roman historian in the 450th year of Rome. Strabo speaks of Patavium as the greatest and most flourishing city in the north of Italy; and states that it counted in his time 500 Roman knights among its citizens, and could at one period send 20,000 men into the field. Its manufactures of cloth and woollen stuffs were renowned throughout Italy, and, together with its traffic in various commodities, sufficiently attested the great wealth and prosperity of its inhabitants. (*Strab.*, 213.—Compare *Martial*, 14, 141.) Vessels could come up to Patavium from the sea, a distance of 250 stadia, by the Meduacus. About six miles to the south of the city were the celebrated Patavinæ Aquæ. (*Plin.*, 2, 103,—*Id.*, 31, 6.) The principal source was distinguished by the name of Aponus Fons, from whence that of *Bagni d'Abano*, by which these waters are at present known, has evidently been formed.—The modern *Padua* (in Italian *Padova*) occupies the site of the ancient Patavium. (*Cramer's Anc. Italy*, vol. 1, p. 120, *seqq.*)

Paterculus, an historian. (*Vid.* Velleius Paterculus.)

Patmos, a small rocky island in the Ægean, south of Icaria, and southwest of Samos. It belonged to the group of the Sporades. This island appears to have had no place which deserved the name of a city. It became a spot of some consequence, however, in the early history of the church, from St. John's having been banished to it, and having here written his Apocalypse. It is the general opinion of commentators on Scripture, that St. John was banished to Patmos towards the close of the reign of Domitian. It is not known how long his captivity lasted, but it is thought that he was released on the death of Domitian, which happened A.D. 96, when he retired to Ephesus. (*Iren.*, 2, 22, 5.—*Euseb.*, *Hist. Eccles.*, 3, 18.—*Dio Cass.*, 68, 1.) A small bay on the east side, and two others on the western shore, divide Patmos into two portions, of which the southern is the more considerable. The modern name of the island is *Patmo* or *Palmosa*. It contains several churches and convents; the principal one is dedicated to the apostle. There are also the ruins of an ancient fortress, and some other remains. (*Whittington*, in *Walpole's Memoirs of Turkey*, vol. 2, p. 43.) Dr. Clarke, in speaking of Patmos, declares that there is not a spot in the Archipelago with more of the semblance of a volcanic origin than this island. (*Travels*, vol. 6, p. 73, *Lond. ed.*)

Patræ, a city of Achaia, west of Rhium, and at the opening of the Corinthian Gulf. It is said to have been built on the site of three towns, called Aroë, Anthea, and Messatis, which had been founded by the Ionians when they were in possession of the country. On their expulsion by the Achæans, the small towns above mentioned fell into the hands of Patreus, an illustrious chief of that people; who, uniting them into one city, called it by his name. Patræ is enumerated by Herodotus among the 12 cities of Achaia (1, 46). We are informed by Thucydides, that, during the interval of peace which occurred in the Peloponnesian war, Alcibiades persuaded its inhabitants to build long walls down to the sea (5, 53). This was one of the first towns which renewed the federal system after the interval occasioned by the Macedonian dominion throughout Greece. (*Polyb*, 2, 41.) Its maritime situation, opposite to the coast of Ætolia and Acarnania, rendered it a very advantageous port for communicating with these countries; and in the Social war, Philip of Macedon frequently landed his troops there in his expeditions into Peloponnesus. The Patræans sustained such severe losses in the different engagements fought against the Romans during the Achæan war, that the few men who remained in the city determined to abandon it, and to reside in the surrounding villages and boroughs. (*Pausanias*, 7, 18.—*Polybius*, 40, 3, *seqq.*) Patræ was, however, raised to its former flourishing condition after the battle of Actium by Augustus, who, in addition to its dispersed inhabitants, sent thither a large body of colonists, chosen from his veteran soldiers, and granted to the city, thus restored under his auspices, all the privileges usually conceded by the Romans to their colonies. Strabo (387) affirms, that in his day it was a large and populous town, with a good harbour. The modern *Patras* occupies the site of the ancient city. (*Cramer's Anc. Greece*, vol. 3, p. 67.)

Patrōclus, one of the Grecian chieftains during the Trojan war, son of Menœtius, and of Sthenele the daughter of Acastus, and the beloved friend of Achilles. Having in his youth accidentally killed Clysonymus, the son of Amphidamas, in a moment of ungovernable fury, he was compelled to fly from Opus, where his father reigned, and found an asylum with Peleus, king of Phthia, who educated him with his son Achilles under the centaur Chiron; and thus was contracted between the two youthful heroes a friendship that never suffered the slightest diminution. Upon the determination of Achilles to retire from the war after his quarrel with Agamemnon, Patroclus, impatient at the successes of the Trojans, obtained permission from his friend to lead the Thessalians to the conflict. Achilles equipped him in his own armour, except giving him the spear called Pelias, which no one but the hero himself could wield, and which he had received from his father Peleus, on whom Chiron had bestowed it. (*Il.*, 16, 140, *seqq.*) The stratagem proved completely successful; and from the consternation into which the Trojans were thrown at the presence of the supposed Achilles, Patroclus was enabled to pursue them to the very walls of the city. The protecting hand, however, of their tutelary god, Apollo, at last prevailed, and the brave Greek fell beneath the arm of Hector, who was powerfully aided by the son of Latona. A fierce contest ensued for the dead body of Patroclus, of which Ajax and Menelaus ultimately obtained possession. The grief of Achilles, and the funeral rites performed in honour of his friend, are detailed in the 18th and 23d books of the Iliad. Patroclus was surnamed *Menœtiades* from his father, and *Actorides* from his grandfather. (*Hom.*, *Il.*, *l. c.*—*Apollod.*, 3, 13.—*Hygin.*, *fab.*, 97, 275.—*Ovid*, *Met.*, 13, 273.)

Patulcius, a surname of Janus. (*Vid.* Janus.)

Paulīnus, a Roman commander. (*Vid.* Suetonius Paulinus.)

Paulus, L. Æmilius, son of the consul of the same name, who fell in the battle near Cannæ (B.C. 216), after using his utmost efforts to check the rashness of his colleague. Young Æmilius was a mere boy at the death of his father, yet by his personal merits, and the powerful influence of his friends, he eventually at-

named to the highest honours of his country. His sister Æmilia was married to P. Cornelius Scipio, the conqueror of Hannibal, who was consul for the second time B.C. 194; and this very year Æmilius, though he had held no public office, was appointed one of three commissioners to conduct a colony to Crotona, in the south of Italy, a city with which he might claim some connexion on the ground of his descent from Mamercus, the son of Pythagoras. Two years after, at the age of about 36, he was elected a curule ædile in preference, if we may believe Plutarch, to twelve candidates of such merit that every one of them became afterward consuls. His ædileship was distinguished by many improvements in the city and neighbourhood of Rome. The following year (191 B.C.) he held the office of prætor, and in that capacity was governor of the southwestern part of the Spanish peninsula, with a considerable force under his command. The appointment was renewed the following year, but with enlarged powers, for he now bore the title of proconsul, and was accompanied by double the usual number of lictors. In an engagement, however, with the Lusitani, 6000 of his men were cut to pieces, and the rest only saved behind the works of the camp. But this disgrace was retrieved in the third year of his government, by a signal defeat of the enemy, in which 18,000 of their men were left upon the field. For this success a public thanksgiving was voted by the senate in honour of Æmilius. Soon after he returned to Rome, and found that he had been appointed, in his absence, one of the ten commissioners for regulating affairs in that part of Western Asia which had lately been wrested by the two Scipios from Antiochus the Great. Æmilius was a member also of the college of augurs from an early age, but we do not find any means of fixing the period of his election. As a candidate for the consulship he met with repeated repulses, and only attained that honour in 182 B.C., nine years after holding the office of prætor. During this and the following year he commanded an army in Liguria, and succeeded in the complete reduction of a powerful people called the Ingauni (who have left their name in the maritime town of *Albenga*, formerly Albium Ingaunum). A public thanksgiving of three days was immediately voted, and, on his return to Rome, he had the honour of a triumph. For the next ten years we lose sight of Æmilius, and at the end of this period he is only mentioned as being selected by the inhabitants of farther Spain to protect their interests at Rome, an honour which at once proved and added to his influence. It was at this period (B.C. 171) that the last Macedonian war commenced; and though the Romans could scarcely have anticipated a struggle from Perseus, who inherited from his father only the shattered remains of the great Macedonian monarchy, yet three consuls, in three successive years, were more than baffled by his arms. In B.C. 168 a second consulship, and with it the command against Perseus, was intrusted to Æmilius. He was now at least 60 years of age, but he was supported by two sons and two sons-in-law, who possessed both vigour and ability. By Papiria, a lady belonging to one of the first families in Rome, he had two sons and three daughters. Of the sons, the elder had been adopted into the house of the Fabii by the celebrated opponent of Hannibal, and consequently bore the name of Quintus Fabius Maximus, with the addition of Æmilianus, to mark his original connexion with the house of the Æmilii. The younger, only seventeen years of age at this period, had been adopted by his own cousin, the son of Scipio Africanus, and was now called by the same name as his grandfather by adoption, viz., P. Cornelius Scipio, with the addition of Æmilianus, as in his brother's case. The careless reader of Roman history often confounds these two persons, and the more so as the younger eventually acquired the same title of Africanus. By the marriage of his daughters, again, Æmilius was father-in-law to Marcus Porcius Cato, son of the censor, and to Ælius Tubero. These four young men accompanied Æmilius to the war in Macedonia, and all contributed in a marked manner to his success. Perseus was strongly posted in the range of Olympus to defend the passes from Perrhæbia into Macedonia, but he allowed himself to be out-manœuvred. Æmilius made good his passage through the mountains, and the two armies were soon in view of each other near Pydna. On the evening before the battle, an officer in the Roman army, named Sulpicius, obtained the consul's permission to address the troops upon a point which was of no little importance in those ages. An eclipse of the moon, it was known to Sulpicius, would occur that night, and he thought it prudent to prepare the soldiers for it. When the eventful moment arrived, the soldiers went out, indeed, to assist the moon in her labours with the usual clamour of their kettles and pans, nor omitted to offer her the light of their torches; but the scene was one of amusement rather than fear. In the Macedonian camp, on the other hand, superstition produced the usual effect of horror and alarm; and on the following day the result of the battle corresponded to the feelings of the night. In a single hour the hopes of Perseus were destroyed for ever. The monarch fled with scarcely a companion, and on the third day reached Amphipolis. Thence he proceeded to Samothrace, where he soon after fell into the hands of the conqueror. The date of the battle of Pydna has been fixed by the eclipse to the 22d of June. Livy, indeed, assigns it to a day in the early part of September; but it is not impossible that the difference may be owing to some irregularity in the Roman calendar, which, prior to the Julian correction, must often have differed widely from the present distribution of the year. The Romans were careful in recording the day of every important battle. After reducing Macedonia to the form of a Roman province, Æmilius proceeded on his return to Epirus. Here, under the order of the senate, he treacherously surprised seventy towns, and delivered up to his army 150,000 of the inhabitants as slaves, and all their property as plunder. On his arrival in Rome, however, he found in this army, with whom he was far from popular, the chief opponents to his claim to a triumph. This honour he at last obtained, and Perseus, with his young children, some of them too young to be sensible of their situation, were paraded for three successive days through the streets of Rome. But the triumphant general had a severe lesson from affliction in the midst of his honour. Of two sons by a second wife (he had long divorced Papiria), one, aged twelve, died five days before the triumph, the other, aged fourteen, a few days after; so that he had now no son to hand down his name to posterity. Æmilius lived eight years after his victory over Perseus, in which period we need only mention his censorship, B.C. 164. At his death, 160 B.C., his two sons, who had been adopted into other families, Fabius and Scipio, honoured his memory in the Roman fashion by the exhibition of funeral games; and the Adelphi of Terence, the last comedy the poet wrote, was first presented to the Roman public on this occasion. The fact is attested by the inscription still prefixed to the play. Æmilius found in his grateful friend Polybius one willing and able to commemorate, perhaps to exaggerate, his virtues. Few Romans have received so favourable a character from history. (*Encycl. Us. Knowl.*, vol. 1, p. 143.)—II. Ægineta, a medical writer. (*Vid.* Ægineta.)—III. A native of Alexandrea, who wrote, A.D. 378, an *Introduction to Astrology* (Εἰσαγωγὴ εἰς τὴν Ἀποτελεσματικήν), dedicated to his son Cronammon, which has come down to us. We have also a body of scholia on this work, composed A.D. 1151. The author of these is called, in one of the MSS., by the apparently Arabian name of Apomasar. Another wri-

ter, equally unknown, by the name of Heliodorus, is the author of a Commentary on this same work, in 53 chapters, which still remains in MS. There are two editions of the work of Paulus: one by Schaton, *Witeb.*, 1586, 8vo, and the other in 1588, *Witeb.*, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 47.)—IV. Silentiarius, a poet in the time of Justinian. (*Vid.* Silentiarius.)

Pausanĭas, I. son of Cleombrotus, was of that royal house in Sparta which traced its descent from Eurysthenes. Aristotle calls him "king," but he only governed as the cousin-german and guardian of Pleistarchus, who succeeded to the throne on the death of Leonidas. Pausanias comes principally into notice as commander of the Grecian army at the battle of Platæa. The Spartan contingent had been delayed as long as was possible; but, owing to the representations made by the Athenian ministers at Lacedæmon, it was at last despatched, though not until the Persians had advanced into Bœotia. This delay, however, had one good effect, that of taking the Argives by surprise, and defeating their design of intercepting any troops hostile to Persia which might march through their territory. The Spartans, under the command of Pausanias, got safe to the Isthmus, met the Athenians at Eleusis, and ultimately took up that position which led to the battle of Platæa. The result is well known. Pausanias, elated by his success, took all methods of showing his own unfitness to enjoy good fortune. Being sent with 20 ships, and in the capacity of commander-in-chief of the confederates, to the coast of Asia Minor, he, by his overbearing conduct, disgusted the Greeks under his command, and particularly those Asiatic Greeks who had lately revolted from the Persian rule. To his oppression he added an affectation of Eastern luxury; and what we know of Spartan manners seems to lead to the conclusion, that no mixture could possibly be more repugnant to persons accustomed at once to Persian elegance and Ionic refinement, than a clumsy imitation of both, such as the conduct of Pausanias in all probability presented. Prejudice in favour of the Athenians, who were of the Ionic race, was also active; intrigues commenced, the Athenians encouraged them, and Pausanias was recalled. Much criminality was imputed to him by those Greeks who came to Sparta from the seat of war, and his conduct was clearly more like the exercise of arbitrary power than of regular military command. He was accordingly put on his trial. Private and public charges were brought against him; from the former he was acquitted, but his Medism (or leaning to Persia) seemed to be clearly proved. Dorcis was sent in his place; but the Spartan supremacy had received its death-blow, and thenceforward Lacedæmon interfered only sparingly in the prosecution of the contest with Persia. Pausanias, however, with the feelings of a disappointed man, went in a private capacity to the Hellespont, on pretence of joining the army. After the taking of Byzantium, which happened during his command, he had winked at the escape of certain Persian fugitives of rank, and, by means of an accomplice, had conveyed a letter to the Persian monarch, containing an offer to subjugate Greece to his dominion, and subjoining the modest request of having his daughter to wife. A favourable answer had elated him to such a degree as to disgust the allies in the manner already stated. On his second journey he was forcibly prevented from entering Byzantium, upon which he retired to a city in Troas. There, too, his conduct was unfavourably reported at home, and a messenger was despatched with orders for his immediate return, under threats of declaring him a public enemy. Pausanias returned, but it was still hard to bring home any definite charge against him, and the Spartans were shy of adducing any but the strongest evidence. At last, however, one of his emissaries, having discovered that he was, like all his predecessors, the bearer of orders for his own death, as well as of his master's treason, denounced him to the ephori. By their instructions, this person took sanctuary, and, through a partition made by a preconcerted plan in a hut where he had found refuge, they had the opportunity of hearing Pausanias acknowledge his own treason, during a visit which he paid to his refractory messenger. The ephori proceeded to arrest Pausanias; but a hint from one of their number enabled him to make his escape to the temple of Minerva of the "Brazen House," only, however, to suffer a more lingering death. He was shut up in the temple, and, when on the brink of starvation, was brought out to die (B.C. 467). His mother is said to have carried the first stone to the temple-door for the purpose of immuring him within. (*Thucyd.*, 1, 132, *seqq.*—*Encycl. Us. Knowl.*, vol. 17, p. 330.)—II. A youth of noble family, at the court of Philip, and who filled, according to Diodorus Siculus, a post in the royal guards. He is rendered memorable in history for the murder of Philip of Macedon, father of Alexander the Great. The motive that impelled him to the deed was, that he had suffered an outrage from Attalus, one of the courtiers, for which Philip had refused to give him satisfaction. (*Vid.* Philippus.) After committing the deed, the murderer rushed towards the gates of the city, where horses were waiting for him. He was closely pursued by some of the great officers of the royal body-guard, but he would have mounted before they had overtaken him if his sandal had not been caught by the stump of a vine, which brought him to the ground. In the first heat of their passion his pursuers despatched him. (*Justin*, 9, 6.—*Diod. Sic.*, 16, 93.)—III. A traveller and geographical writer, whose native country has not been clearly ascertained. He is supposed by some to have been born in Lydia, from a passage in his own work (5, 13, 4.—Compare the remarks of *Siebelis, Præf. ad Pausan.*, p. v., *seqq.*), and to have flourished during the reigns of Hadrian and the Antonines. (*Siebelis, Præf. ad Pausan.*, p. viii.) He travelled in Greece, Macedonia, Asia, Egypt, and even in Africa as far as the temple of Jupiter Ammon. After this he appears to have taken up his residence at Rome, and to have there published his *Travels through Greece* (Ἑλλάδος περιήγησις), in ten books. It is an important work for antiquities and archæology, combining with a description of public edifices and works of art, the historical records and the legends connected with them. Hence the researches into which this mode of handling the subject has led him, and the discussions on which he enters, serve not only to throw light upon the Grecian mythology, but also to clear up many obscure points of ancient history. Pausanias displays judgment and erudition: occasionally, however, he falls into errors. He describes, moreover, many things too much in the style of a traveller who has not had sufficient leisure to examine every object with attention; and he describes things, too, on the supposition that Greece would always remain nearly in the same state in which he himself saw it. In consequence of this, he is satisfied oftentimes with merely indicating objects; and, even when he gives an account of them, he does it in a manner that is very concise, and sometimes actually obscure. (Compare *Heyne, Antiq. Aufs.*, vol. 1, p. 11.—*Manso, Versuchen*, &c., p. 377.—*Hemst. ad Lucian*, vol. 1, p. 4, *ed. Amst.*—*Valck. ad Herodot.*, 7, 50.—*Siebelis, Præf. ad Pausan.*, p. xix.)—In respect of style, Pausanias cannot be cited as a model. His own, which is a bad imitation of that of Herodotus, offends frequently by an affectation of conciseness.—In the *first* book of his work Pausanias describes Attica and Megaris; in the *second*, Corinth, Sicyonia, the territory of Phlius, and Argolis; in the *third*, Laconia; in the *fourth*, Messenia; in the *fifth* and *sixth*, Elis; in the *seventh*, Achaia; in the *eighth*, Arcadia; in the *ninth*, Bœotia;

and in the *tenth*, Phocis.—The best edition of Pausanias is that of Siebelis, *Lips.*, 1822-28, 5 vols. 8vo. A new edition has recently appeared, by Schubart and Walz, *Lips.*, 1838-40, 3 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 307.)—IV. A grammarian, a native of Cæsarea ad Argæum, in Cappadocia. He is often confounded with the preceding. (*Philostr., Vit. Sophist.*, 2, 13.—*Siebelis, Præf. ad Pausan.*, p. iv., *seqq.*)

Pausĭas, a painter of Sicyon, contemporary with Apelles. After he had learned the rudiments of his art from his father Brietes, he studied encaustic in the school of Pamphilus, where he was the fellow-pupil of Apelles and Melanthius. Pausias was the first painter who acquired a great name for encaustic with the *cestrum*. He excelled particularly in the management of the shadows; his favourite subjects were small pictures, generally of boys, but he also painted large compositions. He was the first who introduced the custom of painting the ceilings and walls of private apartments with historical and dramatic subjects. The practice, however, of decorating ceilings simply with stars or arabesque figures (particularly those of temples) was of very old date. Pausias undertook the restoration of the paintings of Polygnotus at Thespiæ, which had been greatly injured by the hand of time; but he was judged inferior to his ancient predecessor, for he contended with weapons not his own; he generally worked with the cestrum, whereas the paintings of Polygnotus were with the pencil, which Pausias, consequently, also used in this instance. The most famous work of his was the sacrifice of an ox, which in the time of Pliny was in the hall of Pompey. In this picture the ox was foreshortened; but, to show the animal to full advantage, the painter judiciously threw his shadow upon a part of the surrounding crowd, and he added to the effect by painting a dark ox upon a light ground. Pausias, in his youth, loved a native of his own city named Glycera, who earned her living by making garlands of flowers and wreaths of roses, which led him into competition with her, and he eventually acquired great skill in flower-painting. A portrait of Glycera, with a garland of flowers, was reckoned among his master-pieces; a copy of it was purchased by Lucullus at Athens at the great price of two talents (nearly $2200). Pausias was reproached by his rivals for being a slow painter; but he silenced the censure by completing a picture of a boy, in his own style, in a single day, which on that account was called the "*Hemeresius*" (Ἡμερήσιος), or the work "of a single day." (*Plin.*, 35, 11, 40.—*Sillig, Dict. Art., s. v.—Junius, Catal., s. v.—Encycl. Us. Knowl.*, vol. 17, p. 331.) At a later period, the Sicyonians were obliged to part with the pictures which they possessed of this distinguished artist, to deliver themselves from a heavy debt. They were purchased by M. Scaurus when ædile, and were brought to Rome to adorn the new theatre which he had erected. (*Plin.*, 21, 2.)

Pausilўpus, a celebrated mountain and grotto near the city of Naples. It took its name from a villa of Vedius Pollio, erected in the time of Augustus, and called Pausilypum, from the effect which its beauty was supposed to produce in suspending sorrow and anxiety (*παύσων λύπην*, "*about to make care cease*"). This mountain is said to be beautiful in the extreme, and justly to merit the name bestowed upon it. The grotto is nearly a mile in length, and is made through the mountain 20 feet in breadth, and 30 in height. On the mountain, Vedius Pollio had not only a villa, but also a reservoir or pond, in which he kept a number of lampreys, to which he used to throw such slaves as had committed a fault. When he died, he bequeathed, among other parts of his possessions, his villa to Augustus: but this monarch, abhorring a house where so many ill-fated creatures had lost their lives for very slight faults caused it to be demolished, and the finest materials in it to be brought to Rome, and with them raised Julia's portico. Virgil's tomb is said to be above the entrance of the grotto of Pausilypus. Cluverius and Addison, however, deny this to be the tomb of the poet. (*Vid.* Virgilius, where an account of this sepulchre is given.)

Paxos, a small island southeast of Corcyra, now *Paxo*. It is one of the seven Ionian islands. (*Plin.*, 4, 12.) The distance from Corcyra is about six miles. No fresh spring-water has been discovered on it; the land does not yield much corn or pasture, but is fruitful in oil and wine. It is peopled by six or seven thousand inhabitants. (*Malte-Brun, Geogr.*, vol. 6, p. 172—*Pouqueville, Voyage de la Grèce*, vol. 2, p. 145.)

Pedăsus, I. the mortal one of the three steeds of Achilles, and which that hero obtained when he sacked the city of Eëtion. (*Il.*, 16, 153.) He died of a wound received from Sarpedon, in the contest between the latter and Patroclus. (*Il.*, 16, 467, *seqq.*)—II. A town of the Leleges in Troas, on the river Satnioeis. (*Il.*, 21, 86.) The situation of this Homeric town remains undefined. It appears from Pliny, that some authors identified it with Adramyttium. (*Plin.*, 5, 32.)—III. More commonly Pedasum or Pedasa, a city of the Leleges in Caria, and the capital of a district which included no less than eight cities within its limits. It was situated above Halicarnassus, towards the east, and not far from Stratonicea, and the site corresponds probably to the modern *Peitchin*. (*Strab.*, 611.) Herodotus also notices Pedasa, on account of a strange phenomenon which was stated to occur there. Whenever the inhabitants were threatened with any calamity, the chin of the priestess of Minerva became furnished with a beard: this prodigy was reported to have happened three times. (*Herod.*, 1, 175.—Compare *Aristot., Hist. An.*, 3, 11.)—IV. The Homeric name, according to some, for Methone, in Messenia. (*Il.*, 9, 294.)

Pedo Albinovanus. *Vid.* Albinovanus II.

Pedum, an ancient town of Latium, often named in the early wars of Rome, and which must be placed in the vicinity of Præneste. The modern site of *Zagarolo* seems best to answer to the data which are supplied by Livy respecting its position. For, according to this historian (8, 11), Pedum was situate between Tibur, Præneste, Bola, and Labicum. (*Nibby, Viag. Antiq.*, vol. 1, p. 261.) It was taken by storm, and destroyed by Camillus. (*Liv.*, 8, 13.) Horace mentions the Regio Pedana in one of his epistles (1, 4.—*Cramer's Anc. Italy*, vol. 2, p. 74.)

Pegasĭdes, a name given to the Muses from the fountain Hippocrene, which the winged steed Pegasus is said to have produced with a blow of his hoof (*Propert.*, 3, 1, 19.—*Ovid, Heroid.*, 15, 27.—*Columella*, 10, 273.)

Pegăsus, a winged steed, the offspring of Neptune and Medusa, and which sprang forth from the neck of the latter after her head had been severed by Perseus. (*Apollod.*, 2, 4, 2.—*Tzetz. ad Lycophr.*, 17.) Hesiod says he was called Pegasus (Πήγασος) because born near the sources (*πηγαί*) of Ocean. (*Theog.*, 282.) As soon as he was born he flew upward, and fixed his abode on Mount Helicon, where with a blow of his hoof he produced the fountain Hippocrene. (*Ovid, Met.*, 5, 256, *seqq.*) He used, however, to come and drink occasionally at the fountain of Pirene, on the Acrocorinthus, and it was here that Bellerophon caught him preparatory to his enterprise against the Chimera. After throwing off Bellerophon when the latter wished to fly to the heavens, Pegasus directed his course to the skies, and was made a constellation by Jupiter. (Consult remarks under the article Bellerophon.) Pegasus was the favourite of the Muses, who derived from him, among the poets, the appellation of "*Pegasides*." The fountain of Hippocrene is likewise called from him "*Pegasides undæ*" or "*Pegasis unda*." (*Tzetz. ad Lycophr., l. c.—Apollod.*

l. c. — *Ovid, Met.*, 4, 785. — *Hygin., fab.*, 57. — *Van Staveren, ad Hygin., l. c.*)—"The horse," observes Knight, "was sacred to Neptune and the rivers; and employed as a general symbol of the waters, on account of a supposed affinity, which we do not find that modern naturalists have observed. Hence came the composition, so frequent on the Carthaginian coins, of the horse with the asterisk of the sun, or the winged disk and hooded snakes, over his back; and also the use made of him as an emblematical device on the medals of many Greek cities. In some instances the body of the animal terminates in plumes; and in others has only wings, so as to form the Pegasus, fabled by the later Greek poets to have been ridden by Bellerophon, but only known to the ancient theogonists as the bearer of Aurora, and of the thunder and lightning to Jupiter, an allegory of which the meaning is obvious." (*Inquiry into the Symb. Lang.*, &c., § 111. — *Class. Journ.*, vol. 25, p. 34.)—As regards the constellation Pegasus, it may be remarked, that the Greek astronomers always give it the simple appellation of "*the Horse*" (Ἵππος). The name Πήγασος first comes in among the later mythological poets. It does not even occur in Aratus; the poet merely remarking that this is supposed to be the same horse whose hoof produced the fountain Hippocrene. (*Arat., Phæn.*, 219.) Eratosthenes, however, says (c. 18) that this is the steed, as some think, which, after Bellerophon had been thrown from it, flew upward to the stars. The opinion, however, is, according to him, an erroneous one, since the steed in the heavens has no wings. It would appear, therefore, from this remark of Eratosthenes, that the custom of representing Pegasus with wings came in at a later period. They are added in Ptolemy. The Romans, in imitation of the Greeks, call the constellation simply *Equus*, for which the poets substitute *Sonipes*, *Sonipes ales*, *Cornipes*, and other similar expressions. The name *Pegasus* appears to occur only in Germanicus (v. 221, 282). Ovid has *Equus Gorgoneus*, in allusion to the fabled birth of the steed. (*Fast.*, 3, 450.—*Ideler, Sternnamen*, p. 115.)

Pelagonĭa, I. a district of Macedonia bordering on Illyria. The Pelagones, though not mentioned by Homer as a distinct people, were probably known to him, from his naming Pelagon, the father of Asteropæus, a Pæonian warrior. (Compare *Strabo*, 331.) They must at one time have been widely spread over the north of Greece, since a district of Upper Thessaly bore the name of Pelagonia Tripolitis, and it is ingeniously conjectured by Gatterer, in his learned commentary on ancient Thrace (*Com. Soc. Gott.*, vol. 6, p. 67), that these were a remnant of the remote expedition of the Teucri and Mysi, the progenitors of the Pæonians, who came from Asia Minor, and conquered the whole of the country between the Strymon and Peneus. (*Herod.*, 7, 20. — *Strab.*, 327.) Frequent allusion is made to Pelagonia by Livy, in his account of the wars between the Romans and the kings of Macedon. It was exposed to invasion from the Dardani, who bordered on its northern frontiers; for which reason, the communication between the two countries was carefully guarded by the Macedonian monarchs. (*Liv.*, 31, 28.) This pass led over the chain of Mount Scardus. An account of it is given in *Brown's Travels*, p. 45. (*Cramer's Anc. Greece*, vol. 1, p. 269.)—II. Civitas, a city of Pelagonia, the capital of the fourth division of Roman Macedonia. (*Liv.*, 45, 29.) Little is known of it. Its existence at a late period appears from the Synecdemus of Hierocles, and the Byzantine historian Malchus, who speaks of the strength of its citadel. (*Cramer's Anc. Greece*, vol. 1, p. 270.)—III. Tripolitis or Tripolis, a district of Thessaly, around the upper part of the course of the river Titaresius. It was called Tripolitis from the circumstance of its containing three principal towns; which, as Livy informs us (42, 53), were Azorus, Doliche, and Pythium. This district was connected with Macedonia by a narrow defile over the Cambunian mountains. Livy describes this same canton in one part of his history under the name of Ager Tripolitanus (36, 10. — *Cramer's Anc. Greece*, vol. 1, p. 365).

Pelasgi (Πελασγοί), were the most ancient inhabitants of Greece, as far as the knowledge of the Greeks themselves extended. A dynasty of Pelasgic chiefs existed in Greece before any other dynasty is mentioned in Greek traditions. Danaus is in the ninth, Deucalion in the eighth, and Cadmus in the seventh generation before the Trojan war; but Phoroneus, the Pelasgian, is in the eighteenth generation before that epoch. The Greek traditions represent the Pelasgic race as spread most widely over almost all parts of Greece and the islands of the Ægean. The whole of Hellas, according to Herodotus (2, 56), was originally called Pelasgia; and Æschylus (*Suppl.*, 250) introduces Pelasgus, king of Argos, as claiming for the people named after him all the country through which the Algus flows, and to the west of the Strymon. We find mention of the Pelasgi in the Peloponnesus, Thrace, Thesprotia, Attica, Bœotia, and Phocis. (*Strab.*, 321.—*Herod.*, 8, 44.) The oracles of Dodona and Delphi were originally Pelasgic (*Strab.*, 402.—*Herod.*, 2, 52), and Clinton (*Fast. Hell.*, vol. 1, p. 22) and Niebuhr (*Rom. Hist.*, vol. 1, p. 27) have adduced reasons for believing that the Macedonians were also a Pelasgic race. We likewise find traces of the Pelasgi in many of the islands of the Ægean Sea, as Lemnos, Imbros, Lesbos, Chios, &c. (*Strab.*, 621), and Herodotus informs us (7, 95), that the islands were inhabited by the Pelasgic race till they were subdued by the Ionians. The neighbouring coast of Asia Minor was also inhabited in many parts by the Pelasgi. (*Strab.*, 621.) The country afterward called Æolis was occupied by Pelasgians (*Herod.*, 7, 95), and hence Antandros was called Pelasgic in the time of Herodotus (7, 42). Tralles in Caria was a Pelasgic town (*Niebuhr, Rom. Hist.*, vol. 1, p. 33), and two of their towns on the Hellespont were still extant in the time of Herodotus (1, 57). The preceding authorities are sufficient to show the wide diffusion of the Pelasgic race; but it is a difficult matter to determine from what quarter they originally came. Many modern writers conclude, from our knowledge of the original seats of the human race, that the Pelasgians spread themselves from Asia into Europe, across the Hellespont, and around the northern shores of the Ægean Sea. (*Malden, Hist. of Rome*, p. 69.—*Marsh, Horæ Pelasgicæ*, c. 1.) This, no doubt, is the true opinion, though it is opposed to many Greek traditions, which represent the Peloponnesus as the original seat of the Pelasgians, whence they spread to Thessaly, and thence to the islands of the Ægean and the Asiatic coast.—The Pelasgi were also widely spread over the south of Italy; and the places in which they appear to have been settled are indicated by Malden (*Rom. Hist.*, p 72, *seqq.*) and Niebuhr (*Rom. Hist.*, vol. 1, p. 25, *seqq.*). There seems no reason for rejecting, as some modern writers have done, the account of Dionysius, that the Pelasgi emigrated from Greece to Italy. — In some parts of Greece, the Pelasgians remained in possession of the country to the latest times. The Arcadians were always considered by the Greeks themselves as pure Pelasgians, and a Pelasgian dynasty reigned in Arcadia until the second Messenian war. (*Herod.*, 1, 146.—*Id.*, 2, 171.—*Id.*, 8, 73.) According to Herodotus (8, 44; 1, 57), the Athenians were a Pelasgic race, which had settled in Attica from the earliest times, and had undergone no change except by receiving a new name and adopting a new language. In most parts of Greece, however, the Pelasgic race became intermingled with the Hellenic; but the Pelasgi probably at all times formed the principal part of the population of Greece. The Hellenes excelled the Pe-

fasgi in military prowess and a spirit of enterprise, and were thus enabled, in some cases, to expel the Pelasgi from the country, though the Hellenes generally settled among the Pelasgi as a conquering people.—The connexion between the Pelasgic and Hellenic races has been a subject of much controversy among modern writers. Many critics have maintained that they belonged to entirely different races, and some have been disposed to attribute to the Pelasgians an Etrurian or Phœnician origin. It is true that many of the Greek writers speak of the Pelasgians and their language as barbarous, that is, not Hellenic; and Herodotus (1, 57) informs us, that the Pelasgian language was spoken in his time at Placia and Scylace on the Hellespont. This language he describes as barbarous; and on this fact he mainly grounds his general argument as to the ancient Pelasgian tongue. It may, however, be remarked, that it appears exceedingly improbable, if the Pelasgic and Hellenic languages had none or a very slight relation to each other, that the two tongues should have so readily amalgamated in all parts of Greece, and still more strange that the Athenians and Arcadians, who are admitted to have been of pure Pelasgic origin, should have lost their original language and learned the pure Hellenic tongue. In addition to which, it may be remarked, that we scarcely ever read of any nation entirely losing its own language and adopting that of its conquerors. Though the Persians have received many new words into their language from their Arab masters, yet twelve centuries of Arab domination have not been sufficient to change, in any essential particular, the grammatical forms and general structure of the ancient Persian; and, notwithstanding all the efforts that were used by the Norman conquerors to bring the French language into general use in England, the Saxon remains to the present day the main element of the English language. It is therefore reasonable to suppose that the Pelasgic and Hellenic tongues were different dialects of a common language, which formed by their union the Greek language of later times.—The ancient writers differ as much respecting the degree of civilization to which the Pelasgi attained before they became an Hellenic people, as they do respecting their original language. According to some ancient writers, they were little better than a race of savages till conquered and civilized by the Hellenes; but others represent them, and perhaps more correctly, as having attained to a considerable degree of civilization previous to the Hellenic conquest. Many traditions represent the Pelasgians as cultivating agriculture and the useful arts. Pelasgus in Arcadia, said the tradition, taught men to bake bread. (*Pausan.*, 1, 14, 1.) The ancient Pelasgic Buzyges yoked bulls to the plough (*Etym. Mag.*, *s. v.* Βουζύγης); Pelasgians invented the goad for the purpose of driving animals (*Etym. Mag.*, *s. v.* ἄκαινα.—*Bekker, Anecd. Gr.*, 357); and a (Pelasgic) Thessalian in Egypt taught the art of measuring land (*Etym. Mag.*, *ubi sup.*).—It is a curious fact, which has been noticed by Mr. Malden (*Hist. of Rome*, p. 70), that the Grecian race which made the most early and the most rapid progress in civilization and intellectual attainments, was one in which the Pelasgian blood was least adulterated by foreign mixture, namely, the Ionians of Attica and of the settlements in Asia; and that we probably owe to the Pelasgic element in the population of Greece all that distinguishes the Greeks in the history of the human mind. The Dorians, who were the most strictly Hellenic, long disdained to apply themselves to literature or the fine arts.—Some writers have maintained, that the Greeks derived the art of writing and most of their religious rites from the Pelasgians; but, without entering into these questions, it may be asserted, with some degree of certainty, that the most ancient architectural monuments in Europe clearly appear to have been the work of their hands. The structures in Greece, Italy, and along the western coast of Asia Minor, usually called Cyclopean, because, according to the Greek legends, the Cyclopes built the walls of Tiryns and Mycenæ, may properly be assigned to a Pelasgic origin. All these structures are characterized by the immense size of the stones with which they are built. The most extraordinary of them all is the treasury, or, as others call it, the tomb of Atreus at Mycenæ.—It remains but to add a few remarks respecting the name of this race. The most ancient form of the name was Πελαργοί, and Mr. Thirlwall rather fancifully supposes that the appellation was derived from ἄργος and πέλω, and that it signified "inhabitants" or "cultivators of the plain." The analogy, however, of *αἰπόλος*, *ταυροπόλος*, &c., seems, as Mr. Thirlwall himself confesses, unfavourable to this etymology. (*Hist. of Greece*, vol. 1, p. 59.) There is also another objection. Such a derivation of the name makes the Pelasgians to have been solely addicted to agricultural pursuits, a statement which is not borne out by facts. We are told, it is true, that they loved to settle on the rich soil of alluvial plains. The powers, too, that preside over husbandry, and protect the fruits of the earth and the growth of the flocks, appear to have been the eldest Pelasgian divinities; but this is taking too narrow a view of the subject. Even if it were not highly probable that a part of the nation crossed the sea to reach the shores of Greece, and thus brought with them the rudiments of the arts connected with navigation, it would be incredible that the tribes settled on the coast should not soon have acquired them. Accordingly, the islands of the Ægean are peopled by Pelasgians, the piracies of the Leleges precede the rise of the first maritime power among the Greeks, and the Tyrsenian Pelasgians are found infesting the seas after the fall of Troy. (*Thirlwall's Greece*, vol. 1, p. 60.)—Mr. Kenrick, in a very ingenious paper "On the names of the Antehellenic inhabitants of Greece" (*Philol. Museum*, vol. 1, p. 609, *seqq.*), maintains, that the name Pelargi (Πελαργοί) was given to the race on account of their rudeness of speech, which sounded "to the exquisite fineness of the Hellenic ear" like the cry of the stork (πελαργός). Hence the people who spoke thus were called Πελαργοί or storks. And he seeks to confirm this etymology by endeavouring to show that, "among birds, the stork laboured under the heaviest charge of defective elocution;" that he was held to have no tongue at all; that, as being ἄγλωσσος, he was especially adapted to represent a people of barbarous speech; and that we find, in the time of Homer, the inhabitants of the Thracian side of the Hellespont called Κίκονες, a name which appears to be closely analogous to the Latin *Ciconia*. This etymology, however, proves too much. It is based on the supposition that there was a radical difference between the Pelasgic and Hellenic forms of speech, which, from what has already been premised, could not possibly have been the case. This same derivation of the name from that of πελαργός, "a stork," appears also among the Greek writers, but there the explanation is founded on the erroneous idea that the Pelasgi were a roaming race. Myrsilus of Lesbos related, according to Dionysius of Halicarnassus, that the Tyrrhenians, flying from public calamities with which they were chastised by heaven, because among other tithes they had not offered that of their children, had quitted their home, and had long roamed about before they again acquired a fixed abode; and that, as they were seen thus going forth and returning, the name of Pelargi, or storks, was given to them! (*Dion. Hal.*, 1, 23.) This etymology is about as valuable as the one which deduces *Pelasgus* from *Peleg*, or *Graius* from *Reu*. Nor is that derivation much superior which traces *Pelasgus* to πέλαγος, "the sea," and makes the name refer to the maritime habits of the race. It is sanctioned, indeed, by the authority of Hermann

(*Opusc.*, vol. 2, p. 174), but it offends grievously against analogy (*Lobeck, ad Phryn.*, p. 109); and if it be applicable to the Tyrrhenian Pelasgians of later times, it certainly is not so to the original Pelasgians of Dodona or Thessaly. Perhaps the peculiar style of building ascribed to the Pelasgic race may furnish us with an etymology for their name, equal, at least in point of plausibility, to any of those which have thus far been enumerated. The term *Pelargi* may mean "*stone-builders*" or "*stone-workers*," as indicating a race whose massive style of architecture may have excited the wonder of the early Greeks, and have given rise to a species of national appellation. Thus, in the Macedonian dialect, πέλα signified "*a stone*" (τὰς πέλας, τοὺς λίθους, κατὰ τὴν Μακεδόνων φωνήν.—*Ulpian, ad Demosth., de fals. leg.*, p. 376, *B.*, *ed. Francof.*, 1604.—Compare *Ruhnken, ad Tim. Lex.*, p. 270), and ἄργον (or Fέργον) is an earlier form for ἔργον. (*Böckh, Corp. Inscript., fasc.*, 1, p. 29, 83.) The two old forms, then, πέλα ("*a stone*") and ἄργον ("*work*"), may perhaps have produced, by their combination, the name of Πελαργοί. (*Encycl. Us. Knowl.*, vol. 17, p. 377, *seqq.*—*Clinton, Fast. Hell.*, vol. 1, p. I, *seqq.*—*Curtius, de Antiquis Italiæ incolis*, § 6, *seqq.*—*Kruse, Hellas*, vol. 1, p. 404, *seqq.*—*Thirlwall's Greece*, vol. 1, p. 33, *seqq.*—*Philological Museum*, vol. 1, p. 613.)

Pelasgĭcum (Πελασγικόν), a name given to the most ancient part of the fortifications of the Acropolis at Athens, from its having been constructed by the Pelasgi, who, in the course of their migrations, settled in Attica, and were employed by the Athenians in the erection of these walls. The rampart raised by this people is often mentioned in the history of Athens, and included also a portion of ground below the wall at the foot of the rock of the Acropolis. This had been allotted to the Pelasgi while they resided at Athens, and on their departure it was forbidden to be inhabited or cultivated. (*Thucyd.*, 2, 7.—*Pollux*, 8, 102.—*Myrsil.*, *ap. Dion. Hal.*, 1, 19.—*Herod.*, 2, 51.—*Id.*, 6, 137.) It was apparently on the northern side of the citadel, as we are informed by Plutarch, that the southern wall was built by Cimon, from whom it received the name of Cimonium. (*Cramer's Anc. Greece*, vol. 2, p. 382.)

Pelasgiōtis, a district of Thessaly, occupying the lower valley of the Peneus as far as the sea. It was originally inhabited by the Perrhæbi, a tribe of Pelasgic origin. (*Simon.*, *ap. Strab.*, 441.—*Cramer's Anc. Greece*, vol. 1, p. 363.)

Pelasgus, an ancient monarch of the Pelasgi. (*Vid.* Pelasgi.)

Pelethronĭi, an epithet given to the Lapithæ, because they dwelt in the vicinity of Mount Pelethronium, in Thessaly. (*Virg.*, *Georg.*, 3, 115.) Pelethronium appears to have been a branch of Pelion.

Peleus, a king of Thessaly, son of Æacus monarch of Ægina, and the nymph Endeïs the daughter of Chiron. Having been accessory, along with Telamon, to the death of their brother Phocus, he was banished from his native island, but found an asylum at the court of Eurytus, son of Actor, king of Phthia in Thessaly. He married Antigone, the daughter of Eurytus, and received with her, as a marriage portion, the third part of the kingdom. Peleus was present with Eurytus at the chase of the Calydonian boar; but, having unfortunately killed his father-in-law with the javelin which he had hurled against the animal, he was again doomed to be a wanderer. His second benefactor was Acastus, king of Iolcos; but here again he was involved in trouble, through a false charge brought against him by Astydamia, or, as Horace calls her, Hippolyte, the queen of Acastus. (*Vid.* Acastus.) To reward the virtue of Peleus, as fully shown by his resisting the blandishments of Astydamia, the gods resolved to give him a goddess in marriage. The spouse selected for him was the sea-nymph Thetis, who had been wooed by Jupiter himself and his brother Neptune; but Themis having declared that her child would be greater than his sire, the gods withdrew. (*Pind.*, *Isth.*, 8, 58, *seqq.*) Others say that she was courted by Jupiter alone, till he was informed by Prometheus that, if he had a son by her, that son would dethrone him. (*Apollod.*, 3, 13 1.—*Schol. ad Il.*, 1, 519.) Others, again, maintain that Thetis, who was reared by Juno, would not assent to the wishes of Jupiter, and that the god, in his anger, condemned her to espouse a mortal; or that Juno herself selected Peleus for her spouse. (*Il.*, 24, 59.—*Apoll. Rhod.*, 4, 793, *seqq.*) Chiron, being made aware of the will of the gods, advised Peleus to aspire to the bed of the nymph of the sea, and instructed him how to win her. He therefore lay in wait, and seized and held her fast, though she changed herself into every variety of form, becoming fire, water, a serpent, and a lioness. (*Pind.*, *Nem.*, 4, 101.—*Soph.*, *frag. ap. Schol. ad Nem.*, 3, 60.) The wedding was solemnized on Mount Pelion: the gods all honoured it with their presence, and bestowed armour on the bridegroom. (*Il.*, 17, 195.—*Ib.*, 18, 84.) Chiron gave him the famous ashen spear afterward wielded by his son; and Neptune bestowed on him the immortal Harpy-born steeds Balius and Xanthus. The offspring of this union was the celebrated Achilles. According to one account, Peleus was deserted by his goddess-wife for not allowing her to cast the infant Achilles into a caldron of boiling water, to try if he were mortal. (*Vid.* Achilles.) This, however, is a posthomeric fiction, since Homer represents Peleus and Thetis as dwelling together all the lifetime of their son. Of Peleus it is farther related, that he survived his son, and even grandson (*Od.*, 11, 493.—*Eurip.*, *Androm.*), and died in misery in the island of Cos. (*Callim.*, *ap. Schol. ad Pind.*, *Pyth.*, 3, 167—*Keightley's Mythology*, p. 313, *seqq.*) It was at the nuptials of Peleus and Thetis that the goddess of Discord threw the apple of gold into the middle of the assembled deities, with which was connected so much misfortune for both the Trojans and the Greeks. (*Vid.* Helena, and Paris.)

Peliădes, daughters of Pelias. (*Vid.* Jason, and also Pelias, towards the end of the latter article.)

Pelĭas, the twin brother of Neleus, was son of Neptune by Tyro, the daughter of Salmoneus. The mother, to conceal her disgrace, exposed her twin-sons as soon as they were born. A troop of mares, followed by their keeper, passing by where they lay, one of the mares touched the face of one of the infants with her hoof, and made it *livid* (πέλιον). The keeper took and reared the babes, naming the one with the mark Pelias, the other Neleus. When they grew up they discovered their mother, and resolved to kill her stepmother Sidero, by whom she was cruelly treated. They pursued her, accordingly, to the altar of Juno; and Pelias, who never showed any regard for that goddess, slew her before it. The brothers afterward fell into discord, and Pelias abode at Iolcos, but Neleus settled in Elis, where he built a town named Pylos. Tyro afterward married her uncle Cretheus, to whom she bore three sons, Æson, Pheres, and Amythaon. Cretheus was succeeded in the kingdom of Iolcos by Æson, who became by Alcimede the father of Jason. Pelias, by force or fraud, deprived Æson of his kingdom, and then sought the life of the infant Jason; but the parents of the latter gave out that he was dead, and meantime conveyed him by night to the cave of the centaur Chiron, to whose care they committed him.—The rest of the legend of Pelias will be found under the article Jason. (*Apollod.*, 1, 9, 7, *seqq.*—*Od.*, 11, 235, *seqq.*) Pelias married Anaxibia the daughter of Bias, or, as others say, Philomache the daughter of Amphion, and became

by her the father of one son, Acastus, and of four daughters, Pisidice, Pelopea, Hippothoë, and Alcestis. (*Apollod.*, 1, 9, 10.) These daughters were called Peliades, and became, unwittingly, through the arts of Medea, the slayers of their sire. (*Vid.* Jason.)

Pelĭdes, a patronymic of Achilles, as the son of Peleus. (*Vid.* Peleus.)

Peligni, an Italian tribe, belonging to the Sabine race, according to Ovid (*Fast.*, 3, 95), but, according to Festus, deriving their origin from Illyria. The statement of Ovid appears the more probable one, if we consider the uniformity of language, customs, and character apparent in all the minor tribes of central Italy, as well as in the Samnites, between whom and the Sabines these tribes may be said to form an intermediate link in the Oscan chain.—The Peligni were situate to the east and northeast of the Marsi, and had Corfinium for their chief town. They derive some consideration in history from the circumstance of their chief city having been selected by the allies in the Social war as the seat of the new empire. Had their plans succeeded, and had Rome fallen beneath the efforts of the coalition, Corfinium would have become the capital of Italy, and perhaps of the world. (*Strab.*, 241.)—The country of the Peligni was small in extent, and mountainous, and noted for the coldness of its climate, as well as for the abundance of its springs and streams. (*Horace, Od.*, 3, 19.—*Ovid, Fast.*, 4, 685.) That some portion of it, however, was fertile, we learn also from the latter poet. (*Am.*, 2, 16.—*Cramer's Anc. Italy*, vol. 1, p. 332.)

Pelĭon, I. a range of mountains in Thessaly, along a portion of the eastern coast. Its principal summit rises behind Iolcos and Ormenium. The chain extends from the southeastern extremity of the Lake Bœbeïs, where it unites with one of the ramifications of Ossa, to the extreme promontory of Magnesia. (*Strabo*, 443.—*Herod.*, 7, 129.—*Cramer's Ancient Greece*, vol. 1, p. 429.) In a fragment of Dicæarchus which has been preserved to us, we have a detailed description of Pelion and its botanical productions, which appear to have been very numerous, both as to forest-trees and plants of various kinds. (*Cramer, l. c.*) On the most elevated part of the mountain was a temple dedicated to Jupiter Actæus, to which a troop of the noblest youths of the city of Demetrias ascended every year by appointment of the priest; and such was the cold experienced on the summit, that they wore the thickest woollen fleeces to protect themselves from the inclemency of the weather. (*Dicæarch.*, p. 29.) It is with propriety, therefore, that Pindar applies to Pelion the epithet of stormy. (*Pyth.*, 9, 6.)—Homer alludes to this mountain as the ancient abode of the Centaurs, who were ejected by the Lapithæ. (*Il.*, 2, 743.—Compare *Pind.*, *Pyth.*, 2, 83.) It was, however, more especially the haunt of Chiron, whose cave, as Dicæarchus relates, occupied the highest point of the mountain. (*Cramer, l. c.*) In their wars against the gods, the giants, as the poets fable, placed Ossa upon Pelion, and "rolled upon Ossa the leafy Olympus," in their daring attempt to scale the heavens. (*Virg.*, *Georg.*, 1, 281, *seq.*) The famous spear of Peleus, which descended to his son Achilles, and which none but the latter and his parent could wield, was cut from an ash-tree on this mountain, and thence received its name of *Pelias*. (*Hom.*, *Il.*, 16, 144.)—II. A city of Illyria, on the Macedonian border, and commanding a pass leading into that country. It was a place of considerable importance from its situation; and Arrian speaks of it at some length in his relation of an attack made upon it by Alexander. (*Exp. Al.*, 1, 5, *seqq.*) We must look for it, most probably, in the mountains which separate the district of *Castoria* (the ancient Orestis) from that of *Okrida*. It cannot have been far from the modern town of *Bichlistas*, situated on a river of the same name.—(*Cramer's Anc. Greece*, vol. 1, p. 76.)

Pella, a city of Macedonia, near the top of the Sinus Thermaïcus, on the confines of Emathia. It became the capital of the kingdom when Edessa was annihilated, according to Ptolemy, and owed its grandeur to Philip and to his son Alexander, who was born there, and who was hence styled *Pellæus Juvenis* by the Roman poets. According to Stephanus Byzantinus, its more ancient appellation was Bunomus and Bunomeia, which it exchanged for the name of its founder Pellas. Livy describes it as situate on a hill which faced the southwest, and surrounded with morasses formed by stagnant waters from the adjacent lakes, so deep as to be impassable either in winter or in summer. In the morass nearest the city, the citadel rose up like an island, being built on a mound of earth formed with immense labour, so as to be capable of supporting the wall, and secure against any injury from the surrounding moisture. At a distance it seemed to join the city rampart, but it was divided from it by a river which ran between, and over which was a bridge of communication. This river was called Ludias, Lædias, and Lydius. (*Liv.*, 44, 46.) The baths of Pella were said to be injurious to health, producing biliary complaints, as we are informed by the comic poet Macho. (*Athen.*, 8, 41.) Pella, under the Romans, was made the chief town of the third region of Macedon. (*Liv.*, 45, 29.) It was situated on the Via Egnatia, according to Strabo (323) and the Itineraries. From the coins of this city we may infer that it was colonized by Julius Cæsar. Under the late emperors it assumed the title of *Col. Jul. Pella;* and it is probable, as Mannert has observed, that in the reign of Dioclesian this name was exchanged for Dioclesianopolis, which we find in the Antonine Itinerary (p. 330.—*Mannert, Geogr.*, vol. 7, p. 479). Its ancient appellation, however, still remained in use, as may be seen from Jornandes (*R. G.*, 56) and Hierocles (*Synecdem.*, p. 638). The ruins of Pella are yet visible on the spot called *Palatisa* or *Alaklisi* by the Turks. "Il ne reste plus de Pella," says Beaujour, "que quelques ruines insignificantes; mais on voit encore le pourtour de son magnifique port, et les vestiges du canal qui joignoit ce port à la mer par le niveau le mieux entendu. Les mosquées de *Jenidjé* ont été bâties avec les débris des palais des rois Macédoniens." (*Tableau du Commerce de la Grèce*, vol. 1, p. 87.—*Cramer's Anc. Greece*, vol. 1, p. 225.)

Pellēne, a city of Achaia, southwest of Sicyon, situate on a lofty and precipitous hill about sixty stadia from the sea. From the nature of its position, the town was divided into two distinct parts. (*Pausan.*, 7, 26.—*Strabo*, 386.) Its name was derived either from the Titan Pallas, or Pellen, an Argive, who was son of Phorbas. (*Apollon., Arg.*, 1, 176.—*Hom., Il.*, 2, 574.) The Pellenians alone among the Achæans first aided the Lacedæmonians in the Peloponnesian war, though afterward all the other states followed their example. (*Thucyd.*, 2, 9.) They were often engaged in hostilities with their neighbours the Phliasians and Sicyonians. (*Xen., Hist. Gr.*, 7, 2.) Pellene was celebrated for its manufacture of woollen cloaks, which were given as prizes to the riders at the gymnastic games held there in honour of Mercury. (*Pindar, Olymp.*, 9, 146.) The ruins of Pellene are to be seen not far from *Tricala*, as we are assured by Sir. W. Gell, who obtained his information from Col. Leake. (*Itin. of the Morea*, p. 20.—*Cramer's Anc. Greece*, vol. 3, p. 55.)

Pelopēa or Pelopĭa, a daughter of Thyestes, the brother of Atreus. She became, by her own parent, the mother of Ægisthus. (*Vid.* Atreus.)

Pelopĭdas, son of Hippoclus, belonged to one of the principal families of Thebes. He distinguished himself at the battle of Mantinea (B.C. 385), in which the

Thebans took part as allies of the Lacedæmonians, under the Spartan king Agesipolis. In this battle, Pelopidas being wounded and thrown down, was saved from death by Epaminondas, who protected him with his shield, maintaining his ground against the Arcadians until the Lacedæmonians came to their relief, and saved both their lives. From that time a close friendship was formed between Epaminondas and Pelopidas, which lasted till the death of the latter. When the Lacedæmonians surprised the citadel of Thebes, and established the power of the aristocracy in that city, Pelopidas, who belonged to the popular party, retired to Athens, together with a number of other citizens. After a time, he and his brother exiles formed a plan, with their friends in Thebes, for surprising and overthrowing the oligarchy, and restoring the popular government. Pelopidas and some of his friends set off from Athens disguised as hunters, found means to enter Thebes unobserved, and concealed themselves in the house of a friend, whence they issued in the night, and, having surprised the leaders of the aristocratic party, put them to death. The people then rose in arms, and, having proclaimed Pelopidas their commander, they obliged the Spartan garrison to surrender the citadel by capitulation (B.C. 379). Pelopidas soon after contrived to excite a war between Sparta and Athens, and thus divide the attention of the former power. The war between the Thebans and the Lacedæmonians was carried on for some years in Bœotia by straggling parties, and Pelopidas, having obtained the advantage in several skirmishes, ventured to encounter the enemy in the open field at Tegyræ, near Orchomenus. The Lacedæmonians were defeated, and thus Pelopidas demonstrated, for the first time, that the armies of Sparta were not invincible; a fact which was afterward confirmed by the battle of Leuctra (B.C. 371), in which Pelopidas fought under the command of his friend Epaminondas. In the year 369 B.C., the two friends, being appointed two of the Bœotarchs (*Plut., Vit. Pelop.*, c. 24), marched into the Peloponnesus, obliged Argos, and Arcadia, and other states to renounce the alliance of Sparta, and carried their incursions into Laconia in the depth of winter. Having conquered Messenia, they invited the descendants of its former inhabitants, who had gone into exile about two centuries before, to come and repeople their country. They thus confined the power of Sparta to the limits of Laconia. Pelopidas and Epaminondas, on their return to Thebes, were tried for having retained the command after the expiration of the year of their office, but were acquitted; and Pelopidas was afterward employed against Alexander, tyrant of Pheræ, who was endeavouring to make himself master of all Thessaly. He defeated him. From Thessaly he was called into Macedonia, to settle a quarrel between Alexander, king of that country, and son of Amyntas II., and his natural brother Ptolemy. Having succeeded in this, he returned to Thebes, bringing with him Philip, brother of Alexander, and thirty youths of the chief families of Macedonia as hostages. A year after, however, Ptolemy murdered his brother Alexander, and took possession of the throne. Pelopidas, being applied to by the friends of the late king, enlisted a band of mercenaries, with which he marched against Ptolemy, who entered into an agreement to hold the government only in trust for Perdiccas, a younger brother of Alexander, till he was of age, and to keep the alliance of Thebes; and he gave to Pelopidas his own son Philoxenus and fifty of his companions as hostages. Some time after, Pelopidas, being in Thessaly, was treacherously surprised and made prisoner by Alexander of Pheræ, but the Thebans sent Epaminondas with an army, who obliged the tyrant to release him. The Thebans, soon after, having discovered that the Spartans and Athenians had sent ambassadors to conclude an alliance with Artaxerxes, king of Persia, sent on their part Pelopidas to support their own interest at the same court. His fame had preceded him, and he was received by the Persians with great honour, and Artaxerxes showed him peculiar favour. Pelopidas obtained a treaty, in which the Thebans were styled the king's hereditary friends, and in which the independence of each of the Greek states, including Messenia, was fully recognised. He thus disappointed the ambition of Sparta and of Athens, which aimed at the supremacy over the rest. The Athenians were so enraged at this, that they put their ambassador Timagoras to death on his return to Athens. Pelopidas, after his return, was appointed to march against Alexander of Pheræ, who had committed fresh encroachments in Thessaly. But, when the army was on the point of marching, an eclipse of the sun took place, which so dismayed the Thebans that Pelopidas was obliged to set off with only 300 volunteers, trusting to the Thessalians, who joined him on the route. Alexander met him with a large army at a place called Cynoscephalæ. Pelopidas, by great exertions, although his army was much inferior in numbers, obtained an advantage, and the troops of Alexander were retreating, when Pelopidas, venturing too far amid the enemy, was slain. The grief of both Thebans and Thessalians at his loss was unbounded: they paid splendid funeral honours to his remains. The Thebans avenged his death by sending a fresh army against Alexander, who was defeated, and was soon after murdered by his own wife.—Pelopidas was not only one of the most distinguished and successful commanders of his age, but he and his friend Epaminondas rank among the most estimable public men of ancient Greece. (*Plut., Vit. Pelop.—Xen., Hist. Gr.—Pausan.*, 9, 13, &c.—*Encycl. Us. Knowl.*, vol. 17, p. 388, *seq.*)

Peloponnesiacum Bellum is the name given to the great contest between Athens and her allies on the one side, and the Peloponnesian confederacy, headed by Sparta, on the other, which lasted from 431 to 404 B.C. The war was a consequence of the jealousy with which Sparta and Athens regarded each other, as states each of which was aiming at supremacy in Greece, as the heads respectively of the Dorian and Ionian races, and as patrons of the two opposite forms of civil government, oligarchy and democracy. The war was eagerly desired by a strong party in each of those states; but it was necessary to find an occasion for commencing hostilities, especially as a truce for thirty years had been concluded between Athens and Sparta in the year B.C. 445. Such an occasion was presented by the affairs of Corcyra and Potidæa. In a quarrel, which soon became a war, between Corinth and Corcyra, respecting Epidamnus, a colony of the latter state (B.C. 436), the Corcyreans applied to Athens for assistance. Their request was granted, as far as the conclusion of a defensive alliance between Athens and Corcyra, and an Athenian fleet was sent to their aid, which, however, soon engaged in active hostilities against the Corinthians. Potidæa, on the isthmus of Pallene, was a Corinthian colony, and, even after its subjection to Athens, continued to receive every year from Corinth certain functionaries or officers (ἐπιδημιουργοί). The Athenians, suspecting that the Potidæans were inclined to join in a revolt, to which Perdiccas, king of Macedon, was instigating the towns of Chalcidice, required them to dismiss the Corinthian functionaries, and to give other pledges of their fidelity. The Potidæans refused; and, with most of the other Chalcidian towns, revolted from Athens, and received aid from Corinth. The Athenians sent an expedition against them, and, after defeating them in battle, laid siege to Potidæa (B.C. 432). The Corinthians now obtained a meeting of the Peloponnesian confederacy at Sparta, in which they complained of the conduct of Athens with regard to Corcyra and Potidæa. After others of the allies had brought their charges against Athens, and

after some of the Athenian envoys, who happened to be in the city, had defended the conduct of their state, the Spartans first, and afterward all the allies, decided that Athens had broken the truce, and they resolved upon immediate war; King Archidamus alone recommended some delay. In the interval necessary for preparation, an attempt was made to throw the blame of commencing hostilities upon the Athenians, by sending three several embassies to Athens with demands of such a nature as could not be accepted. In the assembly which was held at Athens to give a final answer to these demands, Pericles, who was now at the height of his power, urged the people to engage in the war, and laid down a plan for the conduct of it. He advised the people to bring all their moveable property from the country into the city, to abandon Attica to the ravages of the enemy, and not to suffer themselves to be provoked to give them battle with inferior numbers, but to expend all their strength upon their navy, which might be employed in carrying the war into the enemy's territory, and in collecting supplies from subject states; and farther, not to attempt any new conquest while the war lasted. His advice was adopted, and the Spartan envoys were sent home with a refusal of their demands, but with an offer to refer the matters in difference to an impartial tribunal, an offer which the Lacedæmonians had no intention of accepting. After this, the usual peaceful intercourse between the rival states was discontinued. Thucydides (2, 1) dates the beginning of the war from the early spring of the year 431 B.C., the fifteenth of the thirty years' truce, when a party of Thebans made an attempt, which at first succeeded, but was ultimately defeated, to surprise Platæa. The truce being thus openly broken, both parties addressed themselves to the war. The Peloponnesian confederacy included all the states of Peloponnesus except Achaia (which joined them afterward) and Argos, and without the Peloponnesus, Megaris, Phocis, Locris, Bœotia, the island of Leucas, and the cities of Ambracia and Anactorium. The allies of the Athenians were Chios and Lesbos, besides Samos and the other islands of the Ægean which had been reduced to subjection (Thera and Melos, which were still independent, remained neutral), Platæa, the Messenian colony in Naupactus, the majority of the Acarnanians, Corcyra, Zacynthus, and the Greek colonies in Asia Minor, in Thrace and Macedonia, and on the Hellespont. The resources of Sparta lay chiefly in her land forces, which, however, consisted of contingents from the allies, whose period of service was limited; the Spartans were also deficient in money. The Athenian strength lay in their fleet, which was manned chiefly by foreign sailors, whom the wealth they collected from their allies enabled them to pay. Thucydides informs us, that the cause of the Lacedæmonians was the more popular, as they professed to be deliverers of Greece, while the Athenians were fighting in defence of an empire which had become odious through their tyranny, and to which the states which yet retained their independence feared to be brought into subjection. In the summer of the year 431 B.C., the Peloponnesians invaded Attica under the command of Archidamus, king of Sparta. Their progress was slow, as Archidamus appears to have been still anxious to try what could be done by intimidating the Athenians before proceeding to extremities. Yet their presence was found to be a greater calamity than the people had anticipated; and, when Archidamus made his appearance at Acharnæ, they began loudly to demand to be led out to battle. Pericles firmly adhered to his plan of defence, and the Peloponnesians returned home. Before their departure the Athenians had sent out a fleet of 100 sail, which was joined by fifty Corcyrean ships, to waste the coasts of Peloponnesus; and towards the autumn Pericles led the whole disposable force of the city into Megaris, which he laid waste. In the same summer the Athenians expelled the inhabitants of Ægina from their island, which they colonized with Athenian settlers. In the winter there was a public funeral at Athens for those who had fallen in the war, and Pericles pronounced over them an oration, the substance of which is preserved by Thucydides (2, 35–46). In the following summer (B.C. 430) the Peloponnesians again invaded Attica under Archidamus, who now entirely laid aside the forbearance which he had shown the year before, and left scarcely a corner of the land unravaged. This invasion lasted forty days. In the mean time, a grievous pestilence broke out in Athens, and raged with the more virulence on account of the crowded state of the city. Of this terrible visitation Thucydides, who was himself a sufferer, has left a minute and apparently faithful description (2, 46, *seq.*). The murmurs of the people against Pericles were renewed, and he was compelled to call an assembly to defend his policy. He succeeded so far as to prevent any overtures for peace being made to the Lacedæmonians, but he himself was fined, though immediately afterward he was re-elected general. While the Peloponnesians were in Attica, Pericles led a fleet to ravage the coasts of Peloponnesus. In the winter of this year Potidæa surrendered to the Athenians on favourable terms. (*Thucyd.*, 2, 70.) The next year (B.C. 429), instead of invading Attica, the Peloponnesians laid siege to Platæa. The brave resistance of the inhabitants forced their enemies to convert the siege into a blockade. In the same summer, an invasion of Acarnania by the Ambracians and a body of Peloponnesian troops was repulsed; and a large Peloponnesian fleet, which was to have joined in the attack on Acarnania, was twice defeated by Phormion in the mouth of the Corinthian gulf. An expedition sent by the Athenians against the revolted Chalcidian towns was defeated with great loss. In the preceding year (B.C. 430) the Athenians had concluded an alliance with Sitalces, king of the Odrysæ in Thrace, and Perdiccas, king of Macedon, on which occasion Sitalces had promised to aid the Athenians to subdue their revolted subjects in Chalcidice. He now collected an army of 150,000 men, with which he first invaded Macedonia, to revenge the breach of certain promises which Perdiccas had made to him the year before, and afterward laid waste the territory of the Chalcidians and Bottiæans, but he did not attempt to reduce any of the Greek cities. About the middle of this year Pericles died. The invasion of Attica was repeated in the next summer (428 B.C.); and, immediately afterward, all Lesbos except Methymne revolted from the Athenians, who laid siege to Mytilene. The Mytilenæans begged aid from Sparta, which was promised, and they were admitted into the Spartan alliance. In the same winter a body of Platæans, amounting to 220, made their escape from the besieged city in the night, and took refuge in Athens. In the summer of 427 the Peloponnesians again invaded Attica, while they sent a fleet of 42 galleys, under Alcidas, to the relief of Mytilene. Before the fleet arrived Mytilene had surrendered, and Alcidas, after a little delay, sailed home. In an assembly which was held at Athens to decide on the fate of the Mytilenæans, it was resolved, at the instigation of Cleon, that all the adult citizens should be put to death, and the women and children made slaves; but this barbarous decree was repealed the next day. The land of the Lesbians (except Methymne) was seized and divided among Athenian citizens, to whom the inhabitants paid a rent for the occupation of their former property. In the same summer the Platæans surrendered; they were massacred, and their city was given up to the Thebans, who razed it to the ground. In the year 426 the Lacedæmonians were deterred from invading Attica by earthquakes. An expedition against Ætolia, under the Athenian general Demos-

thenes, completely failed; but afterward Demosthenes and the Acarnanians routed the Ambracians, who nearly all perished. In the winter (426–5) the Athenians purified the island of Delos, as an acknowledgment to Apollo for the cessation of the plague. At the beginning of the summer of 425, the Peloponnesians invaded Attica for the fifth time. At the same time, the Athenians, who had long directed their thoughts towards Sicily, sent a fleet to aid the Leontini in a war with Syracuse. Demosthenes accompanied this fleet, in order to act, as occasion might offer, on the coast of Peloponnesus. He fortified Pylus on the coast of Messenia, the northern headland of the modern Bay of Navarino. In the course of the operations which were undertaken to dislodge him, a body of Lacedæmonians, including several noble Spartans, got blockaded in the island of Sphacteria, at the mouth of the bay, and were ultimately taken prisoners by Cleon and Demosthenes. Pylus was garrisoned by a colony of Messenians, in order to annoy the Spartans. After this event the Athenians engaged in vigorous offensive operations, of which the most important was the capture of the island of Cythera by Nicias early in B.C. 424. This summer, however, the Athenians suffered some reverses in Bœotia, where they lost the battle of Delium, and on the coasts of Macedonia and Thrace, where Brasidas, among other exploits, took Amphipolis. The Athenian expedition to Sicily was abandoned, after some operations of no great importance, in consequence of a general pacification of the island, which was effected through the influence of Hermocrates, a citizen of Syracuse. In the year 423, a year's truce was concluded between Sparta and Athens, with a view to a lasting peace. Hostilities were renewed in 422, and Cleon was sent to cope with Brasidas, who had continued his operations even during the truce. A battle was fought between these generals at Amphipolis, in which the defeat of the Athenians was amply compensated by the double deliverance which they experienced in the deaths both of Cleon and Brasidas. In the following year (421) Nicias succeeded in negotiating a peace with Sparta for fifty years, the terms of which were, a mutual restitution of conquests made during the war, and the release of the prisoners taken at Sphacteria. This treaty was ratified by all the allies of Sparta except the Bœotians, Corinthians, Eleans, and Megarians. This peace never rested on any firm basis. It was no sooner concluded than it was discovered that Sparta had not the power to fulfil her promises, and Athens insisted on their performance. The jealousy of the other states was excited by a treaty of alliance which was concluded between Sparta and Athens immediately after the peace; and intrigues were commenced for the formation of a new confederacy, with Argos at the head. An attempt was made to draw Sparta into alliance with Argos, but it failed. A similar overture, subsequently made to Athens, met with better success, chiefly through an artifice of Alcibiades, who was at the head of a large party hostile to the peace, and the Athenians concluded a treaty offensive and defensive with Argos, Elis, and Mantinea for 100 years (B.C. 420). In the year 418, the Argive confederacy was broken up by their defeat at the battle of Mantinea, and a peace, and soon after an alliance, was made between Sparta and Argos. In the year 416 an expedition was undertaken by the Athenians against Melos, which had hitherto remained neutral. The Melians surrendered at discretion; all the males who had attained manhood were put to death; the women and children were made slaves; and subsequently 500 Athenian colonists were sent to occupy the island. (*Thucyd.*, 5, 116.) The fifty years' peace was not considered at an end, though its terms had been broken on both sides, till the year 415, when the Athenians undertook their disastrous expedition to Sicily. (*Vid.* Syracusæ.) Sicily proved a rock against which their resources and efforts were fruitlessly expended. And Sparta, which furnished but a commander and a handful of men for the defence of Syracuse, soon beheld her antagonist reduced, by a series of unparalleled misfortunes, to a state of the utmost distress and weakness. The accustomed procrastination of the Spartans, and the timid policy to which they ever adhered, alone preserved Athens in this critical moment, or at least retarded her downfall. Time was allowed for her citizens to recover from the panic and consternation occasioned by the news of the Sicilian disaster; and, instead of viewing the hostile fleets, as they had anticipated, ravaging their coasts and blockading the Piræus, they were enabled still to dispute the empire of the sea, and to preserve the most valuable of their dependancies. Alcibiades, whose exile had proved so injurious to his country, since it was to his counsels alone that the successes of her enemies are to be attributed, now interposed in her behalf, and by his intrigues prevented the Persian satrap, Tissaphernes, from placing at the disposal of the Spartan admiral that superiority of force which must at once have terminated the war by the complete overthrow of the Athenian republic. (*Thucyd.*, lib., 8.) The temporary revolution which was effected at Athens by his contrivance also, and which placed the state at variance with the fleet and army stationed at Samos, afforded him another opportunity of rendering a real service to his country by moderating the violence and animosity of the latter. The victory of Cynossema and the subsequent successes of Alcibiades, now elected to the chief command of the forces of his country, once more restored Athens to the command of the sea, and, had she reposed that confidence in the talents of her general which they deserved and her necessities required, the efforts of Sparta and the gold of Persia might have proved unavailing. But the second exile of Alcibiades, and, still more, the iniquitous sentence which condemned to death the generals who fought and conquered at Arginusæ, sealed the ruin of Athens; and the battle of Argos Potamos at length terminated a contest which had been carried on, with scarcely any intermission, during a period of twenty-seven years, with a spirit and animosity unparalleled in the annals of warfare. Lysander now sailed to Athens, receiving as he went the submission of the allies, and blockaded the city, which surrendered after a few months (B.C. 404) on terms dictated by Sparta, with a view of making Athens a useful ally by giving the ascendancy in the state to the oligarchical party. The history of the Peloponnesian war was written by Thucydides, upon whose accuracy and impartiality, as far as his narrative goes, we may place the fullest dependance. His history ends abruptly in the year 411 B.C. For the rest of the war we have to follow Xenophon and Diodorus. The value of Xenophon's history is impaired by his prejudices, and that of Diodorus by his carelessness. (*Encycl. Us. Knowl.*, vol. 17, p. 389, *seqq.*—*Cramer's Ancient Greece*, vol. 2, p. 299, *seq.*)

Peloponnēsus (Πελοπόννησος), that is, according to the commonly-received explanation, "*the island of Pelops*" (Πέλοπος νῆσος), a celebrated peninsula, comprehending the most southern part of Greece, and which would be an island were it not for the Isthmus of Corinth. Its name is said to have been derived from Pelops, who is reported by the later Greek mythologists to have been of Phrygian origin. Thucydides, however (1, 9), simply observes that he came from Asia, and brought great wealth with him. He married Hippodamia, the daughter of Œnomaus, king of Pisa in Elis, and succeeded to his kingdom. Pelops is said also to have subsequently extended his dominions over many of the districts bordering upon Elis, whence the whole country, according to the common account, obtained the name of Peloponnesus. Aga-

memnon and Menelaüs were descended from him.—Such is the mythic legend relative to the origin of the name Peloponnesus. The word, however, does not occur in Homer. The original name of the peninsula appears to have been Apia (*Hom., Il.*, 1, 270.—*Id. ib.*, 3, 49), and it was so called, according to Æschylus (*Suppl.*, 255), from Apis, a son of Apollo, or, according to Pausanias (2, 5, 5), from Apis, a son of Telchin, and descendant of Ægialeus. When Argos had the supremacy, the peninsula, according to Strabo (371), was sometimes called Argos; and, indeed, Homer seems to use the term Argos, in some cases, as including the whole peninsula. (*Thucyd.*, 1, 9.) The origin, therefore, of the name Peloponnesus still remains open to investigation. It is possible that Pelops, instead of having actually existed, may be merely a symbol representing an old race by the name of Pelopes, according to the analogy which we find in the national appellations of the Dryopes, Meropes, Dolopes, and others. The Peloponnesus, then, will have derived its name from this old race, and the very term *Pelopes* (Pel-opes) itself will receive something like confirmation from the ingenious remarks of Buttmann relative to the early population along the shores of the Mediterranean. (*Vid.* Apia, and Opici.) After the line of the mythic Pelops had become celebrated in epic poetry as the lords of all Argos and of many islands, the name of Peloponnesus would appear to have come into general use, and, by a common error, to have been transferred from the race or nation of the Pelopes to their fabulous leader. (*Vid.* Pelops.)—Peloponnesus, though inferior in extent to the northern portion of Greece, may be looked upon, says Strabo, as the acropolis of Hellas, both from its position, and the power and celebrity of the different people by which it was inhabited. In shape it resembled the leaf of a plane-tree, being indented by numerous bays on all sides. (*Strab.*, 335.—*Plin.*, 4, 5.—*Dionys. Per.*, 403.) It is from this circumstance that the modern name of *Morea* is doubtlessly derived, that word signifying a mulberry leaf.—Strabo estimates the breadth of the peninsula at 1400 stadia from Cape Chelonatas, now *Cape Tornese*, its westernmost point, to the isthmus, being nearly equal to its length from Cape Malea, now *Cape St. Angelo*, to Ægium, now *Vostizza*, in Achaia. Polybius reckons its periphery, setting aside the sinuosities of the coast, at 4000 stadia, and Artemidorus at 4400; but, if these are included, the number of stadia must be increased to 5600. Pliny says that "Isidorus computed its circumference at 563 miles, and as much again if all the gulfs were taken into the account. The narrow stem from which it expands is called the isthmus. At this point the Ægean and Ionian seas, breaking in from opposite quarters north and east, eat away all its width, till a narrow neck of five miles in breadth is all that connects Peloponnesus with Greece. On one side is the Corinthian, on the other the Saronic Gulf. Lechæum and Cenchreæ are situated on opposite extremities of the isthmus, a long and hazardous circumnavigation for ships, the size of which prevents their being carried over land in wagons. For this reason various attempts have been made to cut a navigable canal across the isthmus by King Demetrius, Julius Cæsar, Caligula, and Nero, but in every instance without success." (*Plin.*, 4, 5.)—On the north the Peloponnesus is bounded by the Ionian Sea, on the west by that of Sicily, to the south and southeast by that of Libya and Crete, and to the northeast by the Myrtoan and Ægean. These several seas form in succession five extensive gulfs along its shores: the Corinthiacus Sinus, now *Gulf of Corinth* or *Lepanto*, which separated the northern coast from Ætolia, Locris, and Phocis; the Sinus Messeniacus, now *Gulf of Coron*, on the coast of Messenia; the Sinus Laconicus, now *Gulf of Colokythia*, on that of Laconia; the Sinus Argolicus, now *Gulf of Napoli*; and, lastly, the Sinus Saronicus, a name derived from Saron, which in ancient Greek signified an oak leaf (*Plin.*, 4, 5), now called *Gulf of Engia*. (*Strab., l. c.*)—The principal mountains of Peloponnesus are, those of Cyllene (*Zyria*) and Erymanthus (*Olonos*) in Arcadia, and Taygetus (*St. Elias*) in Laconia. Its rivers are, the Alpheus, now *Rouphia*, passing through Arcadia and Elis, and discharging itself into the Sicilian Sea; the Eurotas, or *Basilipotamo*, watering Laconia, and falling into the Sinus Laconicus; the Pamisus, or *Pirnatza*, a river of Messenia, falling into the Sinus Messeniacus. The Peloponnesus contains but one small lake, which is that of Stymphalus, or *Zaracca*, in Arcadia.—According to the best modern maps, the area of the whole peninsula may be estimated at 7800 square miles; and in the more flourishing period of Grecian history, an approximate computation of the population of its different states furnishes upward of a million as the aggregate number of its inhabitants.—The divisions of the Peloponnesus were Achaia, Elis, Messenia, Laconia, Argolis, and Arcadia. (*Cramer's Anc. Greece*, vol. 3, p. 1, *seqq.*)

PELOPS, son of Tantalus king of Phrygia, and celebrated in both the mythic and historical legends of Greece. At an entertainment given to the gods by Tantalus, the latter, in order to try their divinity, is said to have killed and dressed his son Pelops, and to have set him for food before them. The assembled deities, however, immediately perceived the horrid nature of the banquet, and all abstained from it with the exception of Ceres, who, engrossed with the loss of her daughter Proserpina, in a moment of abstraction ate one of the shoulders of the boy. At the desire of Jupiter, Mercury put all the parts back into the caldron, and then drew forth the young Pelops alive again, and perfect in all his parts except the shoulder, which was replaced by an ivory one, that was said to possess the power of removing every disorder and healing every complaint by its touch. Hence, says the scholiast to Pindar, the descendants of Pelops had all such a shoulder as this (τοιοῦτον εἶχον ὦμον.—*Schol. ad Pind., Ol.*, 1, 38). The ivory shoulder of Pelops became also a subject for the painter, as appears from Philostratus (*Imag.*, 1, 30, p. 807), where Pelops is said ἀστράψαι τῷ ὤμῳ, "*to flash forth rays of light from his shoulder.*" The shoulder of the son of Tantalus also plays a conspicuous part in the legend of Troy. The soothsayers, it seems, had declared that the city of Priam would never be taken until the Greeks should have brought to their camp the arrows of Hercules and one of the bones of Pelops. Accordingly, the shoulder-blade (ὠμοπλάτη) of the son of Tantalus was brought from Pisa to Troy. (*Pausan.*, 5, 13, 3.—*Böckh, ad Pind., l. c.*) Another legend states, that the Palladium in Troy was made of the bones of Pelops. (*Vid.* Palladium.)—But to return to the regular narrative: Neptune, attracted by the beauty of Pelops, carried him off in his golden car to Olympus, where he remained until his father Tantalus had drawn on himself the indignation of the gods, when they sent Pelops once more down to the "swift-fated race of men." (*Pind., Ol.*, 1, 60, *seqq.*)—When Pelops had attained to manhood, he resolved to seek in marriage Hippodamia, the daughter of Œnomaüs, king of Pisa. An oracle having told this prince that he would lose his life through his son-in-law, or, as others say, being unwilling, on account of her surpassing beauty, to part with her, he proclaimed that he would give his daughter only to the one who should conquer him in the chariot-race. The race was from the banks of the Cladius in Elis to the altar of Neptune at the Isthmus of Corinth, and it was run in the following manner: Œnomaüs, placing his daughter in the chariot with the suiter, gave him the start; he himself followed with a spear in his hand, and, if he overtook the unhappy lover, he ran him through.—

Thirteen had already lost their lives when Pelops came. In the dead of the night, says Pindar, Pelops went down to the margin of the sea, and invoked the god who rules it. On a sudden Neptune stood at his feet, and Pelops conjured him, by the memory of his former affection, to grant him the means of obtaining the lovely daughter of Œnomaüs. Neptune heard his prayer, and bestowed upon him a golden chariot, and horses of winged speed. Pelops then went to Pisa to contend for the prize. He bribed Myrtilus, son of Mercury, the charioteer of Œnomaüs, to leave out the linchpins of the wheels of his chariot, or, as others say, to put in waxen ones instead of iron. In the race, therefore, the chariot of Œnomaüs broke down, and he fell out and was killed, and thus Hippodamia became the bride of Pelops. (*Schol. ad Pind., Ol.*, 1, 114.—*Hygin., fab.*, 84.—*Pind., Ol.*, 1, 114, *seqq.*—*Apoll. Rhod.*, 1, 752.—*Schol., ad loc.*—*Tzetz. ad Lycophr.*, 156.) Pelops is said to have promised Myrtilus, for his aid, one half of his kingdom, or, as other accounts have it, to have made a most dishonourable agreement of another nature with him. Unwilling, however, to keep his promise, he took an opportunity, as they were driving along a cliff, to throw Myrtilus into the sea, where he was drowned. To the vengeance of Mercury for the death of his son were ascribed all the future woes of the line of Pelops. (*Soph., Electr.*, 504, *seqq.*) Hippodamia bore to Pelops five sons, Atreus, Thyestes, Copreus, Alcathoüs, and Pittheus, and two daughters, Nicippe and Lysidice, who married Sthenelus and Mestor, sons of Perseus.—The question as to the personality of Pelops has been considered in a previous article (*vid.* Peloponnesus), and the opinion has there been advanced which makes him to have been merely the symbol of an ancient race called Pelopes. To those, however, who are inclined to regard Pelops as an actual personage, the following remarks of Mr. Thirlwall may not prove uninteresting: "According to a tradition, which appears to be sanctioned by the authority of Thucydides, Pelops passed over from Asia to Greece with treasures, which, in a poor country, afforded him the means of founding a new dynasty. His descendants sat for three generations on the throne of Argos: their power was generally acknowledged throughout Greece; and, in the historian's opinion, united the Grecian states in the expedition against Troy. The renown of their ancestor was transmitted to posterity by the name of the southern peninsula, called after him Peloponnesus, or the isle of Pelops. Most authors, however, fix his native seat in the Lydian town of Sipylus, where his father Tantalus was fabled to have reigned in more than mortal prosperity, till he abused the favour of the gods, and provoked them to destroy him. The poetical legends varied as to the marvellous causes through which the abode of Pelops was transferred from Sipylus to Pisa, where he won the daughter and the crown of the bloodthirsty tyrant Œnomaüs as the prize of his victory in the chariot-race. The authors who, like Thucydides, saw nothing in the story but a political transaction, related that Pelops had been driven from his native land by an invasion of Ilus, king of Troy (*Pausan.*, 2, 22, 3); and hence it has very naturally been inferred, that, in leading the Greeks against Troy, Agamemnon was merely avenging the wrongs of his ancestor. (*Kruse, Hellas*, vol. 1, p. 485.) On the other hand, it has been observed that, far from giving any countenance to this hypothesis, Homer, though he records the genealogy by which the sceptre of Pelops was transmitted to Agamemnon, nowhere alludes to the Asiatic origin of the house. As little does he seem to have heard of the adventures of the Lydian stranger at Pisa. The zeal with which the Eleans maintained this part of the story, manifestly with a view to exalt the antiquity and the lustre of the Olympic games, over which they presided, raises a natural suspicion that the hero's connexion with the East may have been a mere fiction, occasioned by a like interest, and propagated by like arts. This distrust is confirmed by the religious form which the legend was finally made to assume when it was combined with an Asiatic superstition, which found its way into Greece after the time of Homer. The seeming sanction of Thucydides loses almost all its weight, when we observe that he does not deliver his own judgment on the question, but merely adopts the opinion of the Peloponnesian antiquaries, which he found best adapted to his purpose of illustrating the progress of society in Greece." (*Thirlwall's Greece*, vol. 1, p. 70.) Mr. Kenrick sees in Pelops the *dark-faced* one (πελός and ὄψ), and thinks that the reference is to a system of religion, characterized by dark and mysterious rites, which spread from Phrygia into Greece. (*Philol. Museum*, No. 5, p. 353.) For another explanation of the legend of Pelops, consult remarks under the article Tantalus.

Pelōrus (v. *is-idis*, v. *ias-iados*), now *Cape Faro*, one of the three great promontories of Sicily. It lies near the coast of Italy, and is said to have received its name from Pelorus, the pilot of the ship which carried Hannibal away from Italy. This celebrated general, as it is reported, was carried by the tide into the straits between Italy and Sicily; and, as he was ignorant of the coast, and perceived no passage through (for, in consequence of the route which the vessel was pursuing, the promontories on either side seemed to join), he suspected the pilot of an intention to deliver him into the hands of the Romans, and killed him on the spot. He was soon, however, convinced of his error, and, to atone for his rashness and pay honour to his pilot's memory, he gave him a magnificent funeral, and called the promontory on the Sicilian shore after his name, having erected on it a tomb with a statue of Pelorus. (*Val. Max.*, 9, 8.—*Mela*, 2, 7.—*Strab.*, 5.—*Virg., Æn.*, 3, 411, 687.—*Ovid, Met.*, 5, 350; 13, 727; 15, 706.)—This whole story is fabulous; nor is that other one in any respect more worthy of belief, which makes the promontory in question to have derived its name from a *colossal* (πελώριος) statue of Orion placed upon it, and who was fabled to have broken through and formed the straits and promontory. (*Diod. Sic.*, 4, 85.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 264.) The name is, in fact, much older than the days of Hannibal. Polybius, a contemporary of the Carthaginian commander, gives the appellation of Pelorius to this cape without the least allusion to the story of the pilot: Thucydides, long before the time of Hannibal, speaks of Peloris as being included in the territory of Messana (4, 25): and, indeed, it may be safely asserted that Hannibal never was in these straits.—The promontory of Pelorus is sandy, but Silius Italicus errs when he speaks of its being a lofty one (14, 79). It is a low point of land, and the sand-flats around contain some salt-meadows. Solinus describes them with an intermixture of fable (c. 11). The passage directly across to Italy is the shortest; but as there is no harbour here, and the current runs to the south, the route from the Italian shore is a southwestern one to Messana. The Italian promontory facing Pelorus is that of Cænys. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 265.)

Peltæ, a city of Phrygia, southeast of Cotyæum, mentioned by Xenophon in his narrative of the retreat of the Ten Thousand (1, 2). He describes it as well inhabited. Pliny (5, 27) speaks of Peltæ as belonging to the Conventus Juridicus of Apamea. In the notices of the ecclesiastical writers it appears as the seat of a bishopric. Xenophon makes the distance between it and Celænæ ten parasangs. We must look for the site of this place to the north of the Mæander and probably in the valley and plain formed by the

western branch of that river, now called *Askli-tchai*, but formerly Glaucus. (*Cramer's Asia Minor*, vol. 2, p. 24.—*Mannert, Geogr.*, vol. 6, pt. 3, p. 104.—Compare *Rennell's Geography of Western Asia*, vol. 2, p. 141, *seqq.*, *in notis.*)

Pelusium, an important city of Egypt, at the entrance of the Pelusiac mouth of the Nile, and about 20 stadia from the sea. It was surrounded by marshes, and was with truth regarded as the key of Egypt in this quarter. An Arabian horde might indeed traverse the desert on this side without approaching Pelusium; but an invading army would be utterly unable to pass through this sandy waste, where water completely failed. The route of the latter would have to be more to the north, and here they would encounter Pelusium, surrounded with lakes and marshes, and which extended from the walls of the city down to the very coast. Hence it was that the Persian force sent against King Nectanebis did not venture to attack the city, but sailed into the Mendesian mouth with their vessels. (*Diod. Sic.*, 15, 42.) Subsequently, however, the Persians diverted the course of that arm of the Nile on which the city stood, and succeeded in throwing down the walls and taking the place. Pelusium, after this, was again more than once taken, and gradually sank in importance. Ptolemy does not even name it as the capital of a Nome. In the reign of Augustus, however, it became the chief city of the newly-erected province of Augustamnica. The name of this city is evidently of Grecian origin, and is derived from the term *πηλός, mud*, in allusion to its peculiar situation. It would seem to have received this name at a very early period, since Herodotus gives it as the usual one, without alluding to any older term. Most probably the appellation was first given under the latter Pharaohs, and a short time previous to the Persian sway, since about this time the Greeks were first allowed to have any regular commercial intercourse with the ports of Egypt. To give a more reputable explanation of the Grecian name than that immediately suggested by its root, the mythologists fabled that Peleus, the father of Achilles, came to this quarter, for the purpose of purifying himself, from the murder of his brother Phocus, in the lake that afterward washed the walls of Pelusium, being ordered so to do by the gods; and that he became the founder of the city. (*Amm. Marcell.*, 22, 16.)—As soon as the easternmost or Pelusiac mouth of the Nile was diverted from its usual course, Pelusium, as has already been remarked, began to sink in importance, and soon lost all its consequence as a frontier town, and even as a place of trade. It fell back eventually to its primitive mire and earth, the materials of which it was built having been merely burned bricks; and hence, among the ruins of Pelusium at the present day, there are no remains of stone edifices, no large temples; the ground is merely covered with heaps of earth and rubbish. Near the ruins stands a dilapidated castle or fortress named *Tineh*, the Arabic term for "mire."

Penātes, a name given to a certain class of household deities among the Romans, who were worshipped in the innermost part of their dwellings. For the points of distinction between them and the Lares, consult the latter article.

Penelŏpe, a princess of Greece, daughter of Icarius, brother of Tyndarus king of Sparta, and of Polycaste or Peribœa. She became the wife of Ulysses, monarch of Ithaca, and her marriage was celebrated about the same time with that of Menelaus and Helen. Penelope became by Ulysses the mother of Telemachus, and was obliged soon after to part with her husband, whom the Greeks compelled to go to the Trojan war. (*Vid.* Ulysses.) Twenty years passed away, and Ulysses returned not to his home. Meanwhile, his palace at Ithaca was crowded with numerous and importunate suiters, aspiring to the hand of the queen. Her relations also urged her to abandon all thoughts of the probability of her husband's return, and not to disregard, as she had, the solicitations of the rival aspirants to her favour. Penelope, however, exerted every resource which her ingenuity could suggest to protract the period of her decision: among others, she declared that she would make choice of one of them as soon as she should have completed a web that she was weaving (intended as a funeral ornament for the aged Laertes); but she baffled their expectations by undoing at night what she had accomplished during the day. This artifice has given rise to the proverb of "Penelope's web," or "to unweave the web of Penelope" (*Penelopes telam retexere*), applied to whatever labour appears to be endless. (*Erasm., Adag. Chil.*, 1, cent. 4, col. 145.) For three years this artifice succeeded; but, on the beginning of a fourth, a disclosure was made by one of her female attendants; and the faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at their instigation, to bestow her hand on him who should shoot an arrow from the bow of Ulysses through a given number of axe-eyes placed in succession. An individual disguised as a beggar was the successful archer. This was no other than Ulysses, who had just returned to Ithaca. The hero then directed his shafts at the suiters, and slew them all. (*Vid.* Ulysses.)—The character of Penelope has been variously represented; but it is the more popular opinion that she is to be considered as a model of conjugal and domestic virtue. (*Apollod.*, 3, 10, 11.—*Heyne, ad loc.*—*Hom., Od.*—*Hygin., fab.*, 127.—*Ovid, Her. Ep.*, 1.)

Penēus, I. a river of Thessaly, rising in the chain of Pindus, and falling into the Sinus Thermaïcus after traversing the whole breadth of the country. Towards its mouth it flows through the celebrated Vale of Tempe. (*Vid.* Tempe.) It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly was at some remote period covered by the waters of the Peneus and its tributary rivers, until some convulsion of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams. This opinion, which was first reported by Herodotus in his account of the march of Xerxes (7, 129), is repeated by Strabo, who observes in confirmation of it, that the Peneus in his day was still liable to frequent inundations, and also that the land in Thessaly is higher towards the sea than towards the more central parts. (*Strab.*, 430.) The Peneus is called Salambria by Tzetzes (*Chil.*, 9, 707), and Salabria and Salampria by some of the Byzantine historians, which name appears to be derived from *σαλάμβη*, "an outlet," and was applicable to it more particularly at the Vale of Tempe, where it has forced a passage through the rocks of Ossa and Olympus. (*Dodwell, Tour*, vol. 2, p. 102.) The Peneus is said to be never dry, though in summer it is shallow: after heavy rains, and the sudden melting of the snow on Pindus, it sometimes overflows its banks, when the impetuous torrent of its waters sweeps away houses and inundates the neighbouring plain. Ælian, in his description of Tempe (*V. H.*, 3, 1), makes the Peneus flow through the vale as smoothly as oil; and Dodwell remarks, that, in its course through the town of Larissa, it has at the present day a surface as smooth as oil. The intelligent traveller just mentioned observes in relation to this river, "Many authors have extolled the diaphanous purity of the Peneus, although it must in all periods have exhibited a muddy appearance, at least during its progress through the Thessalian plain; for who can expect a current of lucid crystal in an argillaceous soil? Strabo, Pliny, and others have misunderstood the meaning of Homer (*Il.*, 2, 756) when he speaks of the confluence of the silvery

Peneus and the beautiful Titaresius, which he says do not mix their streams, the latter flowing like oil on the silver waters of the former. Strabo, in complete contradiction to the meaning of Homer, asserts that the Peneus is clear, and the Titaresius muddy. Pliny has committed the same error. The mud of the Peneus is of a light colour, for which reason Homer gives it the epithet of silvery. The Titaresius, and other smaller streams, which are rolled from Olympus and Ossa, are so extremely clear, that their waters are distinguished from those of the Peneus to a considerable distance from the point of their confluence. Barthelemy has followed Strabo and Pliny, and has given an interpretation to the descriptive lines of Homer which the original was never intended to convey. The same effect is seen when muddy rivers of considerable volume mingle with the sea or any other clear water." (*Tour*, vol. 2, p. 110.)—II. A river of Elis, now the *Igliaco*, falling into the sea a short distance below the promontory of Chelonatas. Modern travellers describe it as a broad and rapid stream. (*Itin. of the Morea*, p. 32.) The city of Elis was situate in the upper part of its course. (*Strab.*, 337.—*Cramer's Anc. Greece*, vol. 3, p. 86.)

Pennīnæ Alpes, a part of the chain of the Alps, extending from the *Great St. Bernard* to the source of the Rhone and Rhine. The name is derived from the Celtic *Penn*, a summit. (*Vid.* Alpes.)

Pentapŏlis, I. a town of India, placed by Mannert in the northeastern angle of the Sinus Gangeticus, or *Bay of Bengal*.—II. A name given to Cyrenaïca in Africa, from its five cities. (*Vid.* Cyrenaïca.)—III. A part of Palestine, containing the five cities of Gaza, Gath, Ascalon, Azotus, and Ekron.—IV. A name applied to Doris in Asia Minor, after Halicarnassus had been excluded from the Doric confederacy. (*Vid.* Doris.)

Pentelĭcus, a mountain of Attica, containing quarries of beautiful marble. According to Dodwell (*Tour*, vol. 1, p. 498), it is separated from the northern foot of Hymettus, which in the narrowest part is about three miles broad. It shoots up into a pointed summit; but the outline is beautifully varied, and the greater part is either mantled with woods or variegated with shrubs. Several villages and some monasteries and churches are seen near its base.—According to Sir W. Gell, the great quarry is forty-one minutes distant from the monastery of Penteli, and affords a most extensive prospect from Cithæron to Sunium. (*Itin.*, p. 64.) "Mount Pentelicus," observes Hobhouse, "at this day called *Pendele*, and sometimes *Mendele*, must be, I should think, one third higher than Hymettus, and its height is the more apparent, as it rises with a peaked summit into the clouds. The range of Pentelicus runs from about northwest to southeast, at no great distance from the eastern shore of Attica overhanging the plain of Marathon, and mixing imperceptibly, at its northern extremity, with the hills of Brilessus, now called, as well as part of Mount Parnes, *Ozea*." (*Hobhouse, Journey*, vol. 1, p. 235, *seqq.*)—Interesting accounts of visits to the quarries are given by Dodwell and Hobhouse.

Penthesilēa, a celebrated queen of the Amazons, daughter of Mars, who came to the aid of Priam in the last year of the Trojan war, and was slain by Achilles after having displayed great acts of valour. According to Tzetzes, Achilles, after he had slain Penthesilea, admiring the prowess which she had exhibited, and struck by the beauty of the corpse, wished the Greeks to erect a tomb to her. Thersites, thereupon, both ridiculed the grief which the hero testified at her fall, and indulged in other remarks so grossly offensive that Achilles slew him on the spot. Diomede, the relative of Thersites, in revenge for his loss, dragged the dead body of the Amazon out of the camp, and threw it into the Scamander. (*Tzetz. ad Lycophr.*, 999 —*Dict. Cret.*, 4, 3.—*Heyne ad Virg., Æn.*, 1, 490.) Dares Phrygius, however, makes Penthesilea to have been slain by Neoptolemus. (*Dar. Phryg.*, 36.)

Pentheus, son of Echion and Agave, and king of Thebes in Bœotia. During his reign, Bacchus came from the East, and sought to introduce his orgies into his native city. The women all gave enthusiastically in to the new religion, and Mount Cithæron resounded with the frantic yells of the Bacchantes. Pentheus sought to check their fury; but, deceived by the god, he went secretly and ascended a tree on Cithæron, to be an ocular witness of their revels. While there he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by them. (*Eurip., Bacchæ.—Apollod.*, 3, 5, 2.—*Ovid, Met.*, 3, 511, *seqq.*)

Peparēthos, a small island in the Ægean Sea, off the coast of Thessaly, and in a northeastern direction from Eubœa. Pliny (4, 12) observes that it was formerly called Evænus, and assigns to it a circuit of nine miles. It was colonized by some Cretans, under the command of Staphylus. (*Scymn., Ch.*, 579.) The island produced good wine (*Athen.*, 1, 51) and oil. (*Ovid, Met.*, 7, 470.) The town of Peparethos suffered damage from an earthquake during the Peloponnesian war. (*Thucyd.*, 3, 89.) It was defended by Philip against the Romans (*Liv.*, 28, 5), but was afterward destroyed. (*Strab.*, 9, p. 436.)—Diocles, who wrote an early history of the origin of Rome, was a native of this island. (*Plut., Vit. Rom.—Athen.*, 2, 44.) The modern name is *Piperi*. (*Cramer's Anc. Greece*, vol. 1, p. 453.)

Peræa, I. a name given by the Greeks to that part of Judæa which lay east of Jordan, from its egress out of the Lake of Gennesareth to its entrance into the Dead Sea, and still lower down as far as the river Arnon. The term is derived from *πέραν, beyond*. (*Plin.*, 5, 14.)—II. A part of Caria, deriving its name from its lying over against Rhodes (*πέραν, beyond, over against*). It began at the promontory Cynossema, and is mentioned by Scylax (p. 38) under the name of *ἡ Ῥοδίων χώρα*. Philip, king of Macedon, having seized upon it, was called upon by the Romans to restore it to Rhodes. (*Polyb.*, 17, 2, *seq.*—*Liv.*, 32, 33.) The Rhodians, however, were obliged to recover this territory by force of arms. (*Liv.*, 33, 18.)

Percōte, an ancient town of Mysia, south of Lampsacus, and not far from the shores of the Hellespont It appears to have been situate on the banks of the small river Practius. (*Il.*, 2, 835.) Charon of Lampsacus, cited by Strabo (583), reckoned 300 stadia from Parium to the Practius, which he looked upon as the northern boundary of the Troad. This distance serves to identify the stream with the river of *Bergaz* or *Bergan*, a small Turkish town situated on its left bank, and which probably represents Percote. This place continued to exist long after the Trojan war, since it is spoken of by Herodotus (5, 117), Scylax (*Peripl.*, p. 35), Arrian (*Exp. Al.*, 1, 13), Pliny (5, 32), and others. It is named by some writers among the towns given to Themistocles by the King of Persia. (*Athenæus*, 1, p. 29.—*Plut., Vit. Themist.*, c. 30.—*Cramer's Asia Minor*, vol. 1, p. 69, *seq.*)

Perdiccas, I. the youngest of the three brothers who came from Argos and settled in Upper Macedonia, and who are said to have been descended from Temenus. (*Vid.* Macedonia.) The principality of which they became possessed devolved on Perdiccas, who is therefore considered by both Herodotus (8, 137) and Thucydides (2, 99) as the founder of the Macedonian dynasty. Eusebius, however, names three kings before Perdiccas I., thus making him the fourth Macedonian monarch. These are, Caranus, who reigned 28 years; Cœnus, who reigned 12 years; and Thurimas, who continued on the throne for 38. Herodotus and Thucydides, however, omit all notice of these three mon

archs, and begin with the dynasty of the Temenidæ. (Compare *Clinton, Fast. Hell.*, vol. 1, p. 221.) Little is known of the reign of Perdiccas. On his deathbed he is said to have given directions to his son and successor Argæus, where he wished his remains to be interred; and to have told him also, that, as long as the remains of the Macedonian kings should be deposited in the same place, so long the crown would remain in his family. (*Justin*, 7, 2.—*Vid.* Edessa II.)—II. The second of the name, was son of Alexander I. of Macedon, and succeeded his father about 463 B.C. He was a fickle and dishonourable prince, who took an active part in the Peloponnesian war, and alternately assisted Athens and Sparta, as his interests or policy dictated. (*Thucyd.*, 1, 57, *seqq.*—*Id.*, 4, 79.—*Id.*, 2, 99, &c.) There is great uncertainty about the beginning and the length of this monarch's reign. Dodwell makes it commence within B.C. 454; but Alexander I. lived at least to B.C. 463, when Cimon recovered Thasos. (*Plut., Vit. Cim.*, 14.) Mr. Clinton makes the last year of Perdiccas to have been the third of the 91st Olympiad, or B.C. 414. (*Fast. Hell.*, vol. 1, p. 223.)—III. The third of the name, who succeeded Alexander II., after having cut off Ptolemy Alorites, who was acting as regent, but who had abused his trust. Perdiccas, after a reign of five years, fell in battle against the Illyrians, B.C. 359. (*Diod. Sic.*, 16, 2.—*Clinton, Fast. Hell.*, vol. 1, p. 227.)—IV. Son of Orontes, was one of the generals of Alexander the Great, to whom that conqueror, on his deathbed, delivered his royal signet, thus apparently intending to designate him as protector or regent of his vast empire. Alexander's wife Roxana was then far advanced in pregnancy, and his other wife, Statira, the daughter of Darius, was supposed to be in the same situation. In the mean time, the Macedonian generals agreed to recognise as king, Aridæus, a natural son of Philip, a youth of weak intellects, with the understanding that, if the child of Roxana should prove a son, he should be associated in the throne with Aridæus. Perdiccas contented himself with the command of the household troops which guarded the person of King Aridæus; but in that capacity he was in reality the guardian of the weak king and the minister of the whole empire. He distributed among the chief generals the government of the various provinces, or, rather, kingdoms, subject to Alexander's sway. Roxana being soon after delivered of a son, who was called Alexander, became jealous of Statira, from fear that the child she was pregnant with might prove a rival to her own son; and, in order to remove her apprehensions, Perdiccas did not scruple to put Statira to death. He endeavoured to strengthen himself by an alliance with Antipater, whose daughter he asked in marriage, while, at the same time, he was aspiring to the hand of Cleopatra, Alexander's sister. Olympias, Alexander's mother, who hated Antipater, favoured this last alliance. Antipater, having discovered this intrigue, refused to give his daughter to Perdiccas, who, in the end, obtained neither. The other generals, who had become satraps of extensive countries, considered themselves independent, and refused to submit to Perdiccas and his puppet-king. Perdiccas, above all, fearing Antigonus as the one most likely to thwart his views, sought to destroy him; but Antigonus escaped to Antipater in Macedonia, and represented to him the necessity of uniting against the ambitious views of Perdiccas. Antipater, having just brought to a successful termination a war against the Athenians, prepared to march into Asia, and Ptolemy joined the confederacy against Perdiccas. The latter, who was then in Cappadocia, with Aridæus and Alexander the infant son of Roxana, held a council, in which Antipater, Antigonus, and Ptolemy being declared rebels against the royal authority, the plan of the campaign against them was arranged. Eumenes, who remained faithful to Perdiccas, was appointed to make head against Antipater and Antigonus, while Perdiccas, having with him the two kings, marched to attack Ptolemy in Egypt. He was, however, unsuccessful, owing to his ill-concerted measures; he lost a number of men in crossing a branch of the Nile, and the rest became discontented, and, in the end, Perdiccas was murdered in his tent, B.C. 321, after holding his power for two years from the death of Alexander. (*Encycl. Useful Knowl.*, vol. 17, p. 435.)

Perdix, nephew of Dædalus. He is said to have shown a great genius for mechanics; having, from the contemplation of a serpent's teeth, or, according to some, of the back bone of a fish, invented the saw. He also discovered the compasses. Dædalus, jealous of his skill, and apprehensive of the rivalry of the young man, cast him down from the Acropolis at Athens and killed him. The poets fabled that he was changed after death into the bird called *Perdix* or "partridge." (*Hygin., fab.*, 274.—*Ovid, Met.*, 8, 241, *seqq.*) The cry of the partridge resembles very much the noise made by a saw in cutting wood, and this circumstance, in all likelihood, gave rise to the fable. (*Buffon, Hist. Nat.*, vol. 6, n. 25.—*Gierig, ad Ovid, l. c.*)

Perenna. *Vid.* Anna Perenna.

Perga or Perge (Πέργα or Πέργη), a city of Pamphylia, at the distance of sixty stadia inland from the mouth of the river Cestrus. It was renowned for the worship of Diana Pergæa. The temple of the goddess stood on a hill near the city, and a festival was annually celebrated in her honour. (*Callim., H. in Dian.*, 187.—*Strab.*, 667.) Alexander occupied Perga with part of his army after quitting Phaselis; and we are informed by Arrian that the road between these two places was long and difficult. (*Exp. Al.*, 1, 26.) Polybius leads us to suppose that Perga belonged rather to Pisidia than Pamphylia (5, 72, 9.—Compare 22, 25.—*Liv.*, 38, 37). We learn from the Acts of the Apostles (14, 24, *seq.*), that Paul and Barnabas, having "passed throughout Pisidia, came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia." This was their second visit to the place, since they had come thither from Cyprus. It was here that John, surnamed Mark, departed from them; for which he incurred the censure of St. Paul. (*Acts* 13, 13.) Perga, in the Ecclesiastical Notices, and in Hierocles (p. 679), stands as the metropolis of Pamphylia. (Compare *Plin.*, 5, 28.—*Steph. Byz., s. v.* Πέργη.) The ruins of this city are probably those noticed by General Köhler, under the name of *Eski Kelesi*, between *Stauros* and *Adalia*. (*Leake's Asia Minor*, p. 132.) Mr. Fellows says, "The first object that strikes the traveller on arriving here (at Perga) is the extreme beauty of the situation of the ancient town, lying between and upon the sides of two hills, with an extensive valley in front, watered by the river Cestrus, and backed by the mountains of Taurus." He speaks also of the ruins here of an immense and beautiful theatre; and likewise of the remains of an enormous building, which he thinks can have been nothing but a palace of great extent. (*Fellows' Asia Minor*, p. 191.—*Cramer's Asia Minor*, vol. 2, p. 279.)

Pergămus (gen. *-i*, in the plural *Pergama*, gen. *-orum*), the citadel or acropolis of Ilium (*Hom., Il.*, 4, 508), and sometimes used by the poets as a term for the city itself. (*Senec., Troad.*, 14.—*Id., Agam.*, 421.—*Virg., Æn.*, 1, 466, &c.) The relationship of the word Pergamus to the Greek πύργος and the Teutonic *berg*, is obvious. The names of the towns Berge in Thrace and Perge in Pamphylia, contain the same element *berg*. (Compare the Gothic *baurgs*; the German *burg*, "a castle, fort, citadel;" the Irish *brog* and *brug*, "a grand house or building; a fortified place; a palace or royal residence," &c.) The writers on Linguistic seek to trace these and other cognate expressions to the Sanscrit root *pār* or *pūr*, "to fill," "to

furnish," but with no very great success. Consult remarks under the article Mesembria.—*Eichhoff, Parallèle des Langues*, p. 348.—*Kaltschmidt, Vergleichung der Sprachen*, p. 238.)—II. or Pergămum (Πέργαμος or Πέργαμον), the most important city in Mysia, situate in the southern part of that country, in a plain watered by two small rivers, the Selinus and Cetius, which afterward joined the Caïcus. This celebrated city is mentioned for the first time in Xenophon's Anabasis (7, 84). Xenophon remained here for some time as the guest of Gorgion and Gongylus, who appear to have been the possessors of the place. (Compare *Hist. Gr.*, 3, 1, 4.) It would seem to have been at first a fortress of considerable natural strength, situate on the top of a conical hill, and, when the city began to be formed around the base of this hill, the fortress served as a citadel. In consequence of the strength of the place, it was selected by Lysimachus, Alexander's general, as a place of security for the reception and preservation of his great wealth, said to amount to the enormous sum of 9000 talents. The care of this treasure was confided to Philetærus of Tium in Bithynia, in whom he placed the greatest confidence. Philetærus remained for a long time faithful to his charge; but, having been injuriously treated by Arsinoë, the wife of Lysimachus, who sought to prejudice the mind of her husband against him, he was induced to withdraw his allegiance from that prince, and declare himself independent. The misfortunes of Lysimachus prevented him from taking vengeance on the offender, and thus Philetærus remained in undisturbed possession of the town and treasure for twenty years, having contrived, by dexterous management and wise measures, to remain at peace with all the neighbouring powers. He transmitted the possession of his principality to Eumenes, his nephew. An account of the reign of this monarch, and of the other kings of Pergamus, has been already given. (*Vid.* Eumenes II., III.; Attalus I., II., III.)—After the death of Attalus III., who left his dominions by will to the Romans, Aristonicus, a natural son of Eumenes, the father of Attalus, opposed this arrangement, and endeavoured to establish himself on the throne; but he was vanquished and made prisoner, and the Romans finally took possession of the kingdom, which henceforth became a province of the empire under the name of Asia. (*Strab.*, 624, 646.) Pergamus continued to flourish and prosper as a Roman city, so that Pliny (5, 32) does not scruple to style it "*longe clarissimum Asiæ Pergamum.*" To the Christian the history of Pergamus affords an additional interest, since it is one of the seven churches of Asia mentioned in the Book of Revelations. Though condemnation is passed upon it as one of the churches infected by the Nicolaïtan heresy, its faithful servants, more especially the martyr Antipas, are noticed as holding fast the name of Christ. (*Rev.* 2, 12, *seqq.*)—Pergamus was famed for its library, which yielded only to that of Alexandrea in extent and value. (*Strab.*, 624.—*Athenæus*, 1, 3.) It was founded by Eumenes II., and consisted of no less than 200,000 volumes. This noble collection was afterward given by Antony to Cleopatra, who transported it to Alexandrea, where it formed part of the splendid library in the latter city. (*Plut., Vit. Ant.*, 58.) It was from their being first used for writing in this library that parchment skins were called "*Pergamenæ chartæ*" (*Varro, ap. Plin.*, 13, 11), but it is erroneous to say that parchment was invented at Pergamus. What drove Eumenes to employing it for books, was the circumstance of Ptolemy's having forbidden the exportation of papyrus from his kingdom, in order to check, if possible, the growth of the Pergamenian library, and prevent it from rivalling his own.—Pergamus was the native place of the celebrated Galen. In the vicinity of the city was a famous temple of Æsculapius, which, among other privileges, had that of an asylum. The concourse of individuals to this temple was almost without number or cessation. They passed the night there to invoke the deity, who communicated remedies, either in dreams or by the mouths of his priests, who distributed drugs and performed chirurgical operations. The Emperor Caracalla, A.D. 215, repaired to Pergamus for the recovery of his health, but Æsculapius was unmoved by his prayers. When Prusias, second king of Bithynia, was forced to raise the siege of Pergamus, he nearly destroyed this temple, which stood contiguous to the theatre, without the city walls.—The modern town retains the name of *Bergamah* or *Bergma*, and is still a place of considerable importance. Mr. Fellows, who visited it in 1838, says that it is as busy and thriving as heavy taxation will allow, and has seven or eight khans. (*Tour in Asia Minor*, p. 34.) It contains many extensive ruins. Col. Leake informs us, that remains of the temple of Æsculapius, of the theatre, stadium, amphitheatre, and several other buildings, are still to be seen. (*Journal*, p. 266.) Mr. Fellows remarks, that the walls of the Turkish houses are full of the relics of marbles, with ornaments of the richest Grecian art (p. 34.—*Cramer's Asia Minor*, vol. 1, p. 136, *seqq.*).

Perge. *Vid.* Perga.

Periander, son of Cypselus, tyrant of Corinth. He succeeded his father in the sovereign power, and in the commencement of his reign displayed a degree of moderation unknown to his parent. Having subsequently, however, contracted an intimacy with Thrasybulus, tyrant of Miletus, he is said by Herodotus to have surpassed, from that time, his father Cypselus in cruelty and crime. It is certain that, if the particulars which the historian has related of his conduct towards his own family be authentic, they would fully justify the execration he has expressed for the character of this disgusting tyrant (5, 92; 3, 50, &c.). Notwithstanding these enormities, Periander was distinguished for his love of science and literature, which entitled him to be ranked among the seven sages of Greece. (*Diog. Laert., Vit. Periand.*) According to Aristotle, he reigned 44 years, and was succeeded by his nephew Psammetichus, who lived three years only. (*Cramer's Anc. Greece*, vol. 3, p. 13.)—Herodotus relates, that Periander, having sent a messenger to Thrasybulus of Miletus, to ascertain from him in what way he might reign most securely, Thrasybulus led the messenger out of the city, and, taking him through a field of standing corn, kept interrogating him about the object of his mission, and every now and then striking down an ear of grain that was taller than the rest. After having passed through the field, he dismissed the man without any answer to his message. On his return to Corinth, the messenger reported to Periander all that had occurred, and the latter, quickly perceiving what Thrasybulus meant by his apparently strange conduct, put to death the most prominent and powerful of the citizens of Corinth. (*Herod.*, 5, 92.) Niebuhr thinks that this story furnished the materials for the somewhat similar one related of Sextus Tarquinius and the people of Gabii. (*Rom. Hist.*, vol. 1, p. 450, *Eng. transl.*) Plutarch, however, makes Periander to have disapproved of the advice which Thrasybulus silently gave him, and not to have followed it. (*Sept. Sap. Conviv.—Op., ed. Reiske*, vol. 6, p. 558.) Aristotle, on the other hand, reverses the story, and says that Periander was applied to by Thrasybulus, and did what Herodotus makes the latter to have done. (*Polit.*, 3, 11.—*Id.*, 5, 10.—Consult *Creuzer, ad Herod.*, 5, 92.)

Perĭcles (Περικλῆς) was son of Xanthippus, who defeated the Persians at Mycale, and of Agariste, niece of the famous Clisthenes. (*Herod.*, 6, 131.) He was thus the representative of a noble family, and he improved the advantages of birth by those of education. He attended the teaching of Damon, who communicated political instruction in the form of music lessons; of

Zeno the Eleatic; and, most especially, of the subtle and profound Anaxagoras. Plutarch's account shows that he acquired from Anaxagoras moral as well as physical truths; and that, while he learned enough of astronomy to raise him above vulgar errors, the same teachers supplied him with those notions of the orderly arrangement of society which were afterward so much the object of his public life. But all these studies had a political end; and the same activity and acuteness which led him into physical inquiries, gave him the will and the power to become ruler of Athens. In his youth, old men traced a likeness to Pisistratus, which, joined to the obvious advantages with which he would have entered public life, excited distrust, and actually seems to have retarded his appearance on the stage of politics. However, about the year 469, two years after the ostracism of Themistocles, and about the time when Aristides died, Pericles came forward in a public capacity, and before long became head of a party opposed to that of Cimon the son of Miltiades. Plutarch accuses Pericles of taking the democratic side because Cimon headed that of the nobles. A popular era usually strengthens the hands of the executive, and is therefore unfavourable to public liberty; and the Persian war seems to have been emphatically so to Athens, as at its termination she found herself under the guidance of a statesman who partook more of the character of a general than of the prime minister. (*Heeren's Polit. Antiq. of Greece.*) Cimon's character was in itself a guarantee against aggrandizement, either on his own part or others; but we may perhaps give Pericles credit for seeing the danger of so much power in less scrupulous hands than Cimon's. Be this as it may, Pericles took the popular side, and, as such, became the opponent of Cimon. About the time when Cimon was prosecuted and fined (B.C. 461), Pericles began his first attack on the aristocracy through the side of the Areopagus; and in spite of Cimon, and of an advocate yet more powerful (the poet Æschylus), succeeded in depriving the Areopagus of its judicial powers, except in certain inconsiderable cases. This triumph preceded, if it did not produce, the ostracism of Cimon (B.C. 461). From this time until Cimon's recall, which Mr. Thirlwall places, though doubtfully, in the year 453, we find Pericles acting as a military commander, and by his valour at Tanagra preventing the regret which Cimon's absence would otherwise undoubtedly have created. What caused him to bring about the recall of Cimon is doubtful; perhaps, as Mr. Thirlwall suggests, to strengthen himself against his most virulent opponents by conciliating the more moderate of them, such as their great leader himself. After the death of Cimon, Thucydides took his place, and for some time stood at the head of the stationary party. He was a better rhetorician than Cimon; in fact, more statesman than warrior; but the influence of Pericles was irresistible; and in 444 Thucydides was ostracized, which period we may consider as the turning point of Pericles' power, and after which it was wellnigh absolute. We are unable to trace the exact steps by which Athens rose from the situation of chief among allies to that of mistress over tributaries; but it seems pretty clear that Pericles aided in the change, and increased their contributions nearly one third. His finishing blow to the independence of the allies was the conquest of Samos and Byzantium, a transaction belonging rather to history than biography; he secured his success by planting colonies in various places, so as to accustom the allies to look on Athens as the capital of a great empire, of which they themselves were component parts, but still possessed no independent existence. From this time till the beginning of the Peloponnesian war, Pericles appears engaged in peaceful pursuits. He constructed a third wall from Athens to the harbour of the Piræus. He covered the Acropolis with magnificent buildings, and encouraged public taste by the surest of all methods, the accustoming the eye to statuesque and architectural beauty. At Athens, as is usually the case, poetry had the start of the kindred arts; but, during the age of Pericles, it attained to a greater height than had ever before been reached. The drama was then at perfection in the hands of Sophocles; and, by enabling the poor to attend theatrical representations, Pericles nurtured their taste, and increased his own popularity by thus throwing open the theatre to all. This precedent, whether made by Pericles or not, ultimately proved more ruinous to the state than any defeat. It made the people a set of pleasure-takers, with all that restlessness in the pursuit of pleasure which usually belongs to the privileged few. Another innovation, of which Pericles is supposed to have been the author, was equally injurious in its consequences, that, namely, of paying the dicasts in the courts. At first the pay was only moderate; but it operated as a premium on the attendance at lawsuits, the causes became a mode of excitement for a people whose intellectual activity made them particularly eager for anything of the kind, and thence resulted that litigious spirit which is so admirably ridiculed in the "Wasps" of Aristophanes. But we may well excuse mistakes of this kind, grounded probably on a false view of civil rights and duties, such as an Athenian, with the highest possible sense of the dignity of Athens, would be the most likely to fall into. Pericles, no doubt, had an honest and serious wish to establish such an empire for Athens as should enable her citizens to subsist entirely on the contributions of their dependant allies, and, like a class of rulers, to direct and govern the whole of that empire, of which the mere brute force and physical labour were to be supplied by a less noble race. Pericles was descended, as we have seen, by the mother's side from the family of Clisthenes, and he was thus implicated, according to the religious notions of those times, in the guilt of the murder of Cylon's partisans, which was committed at the very altars of the Acropolis. (*Thucyd.*, 1, 126.—*Herod.*, 5, 70, &c.) The Lacedæmonians, before the actual commencement of the Peloponnesian war, urged on the Athenians the necessity of banishing the members of the family who had committed this offence against religion, which was only an indirect way of attacking Pericles and driving him into exile. The Athenians retorted by urging the Lacedæmonians to cleanse themselves from the guilt incurred by the death of Pausanias. (*Vid.* Pausanias.) Pericles lived to direct the Peloponnesian war for two years. His policy was that of uncompromising though cautious resistance, and his great effort was to induce the Athenians to consider Attica in the light merely of a post, to be held or resigned as occasion required, not of hallowed ground, to lose which was to be equivalent to the loss of all. In the speech which he made before war was declared, as it is recorded by Thucydides, he impressed the Athenians with these opinions, representing the superiority of their navy and the importance of avoiding conflicts in the field, which, if successful, could only bring temporary advantage; if the contrary, would be irretrievable. At the end of the first campaign, Pericles delivered an oration upon those who had fallen in the war, as he had done before at the close of the Samian war. From that speech (at least if Thucydides reported well) we learn what Pericles considered to be the character of a good citizen, and we see in what strong contrast he placed the Spartan to the Athenian method of bringing up members of the state. This speech, the most remarkable of all the compositions of antiquity—the full transfusion of which into a modern language is an impossibility—exhibits a more complete view of the intellectual power and moral character of Pericles than all that the histo

mar and biographers have said of him. The form in which the great orator and statesman has imbodied his lofty conceptions, is beauty chastened and elevated by a noble severity. Athens and Athenians are the objects which his ambition seeks to immortalize, and the whole world is the theatre and the witness of her glorious exploits. His philosophy teaches that life is a thing to be enjoyed; death a thing not to be feared. The plague at Athens soon followed, and its debilitating effects made restraint less irksome to the people; but, while it damped their activity, it increased their impatience of war. In spite of another harangue, in which he represented most forcibly how absurd it would be to allow circumstances like a plague to interfere with his well-laid plans, he was brought to trial and fined, but his influence returned when the fit was over. In the third year of the war, having lost his two legitimate sons, his sister, and many of his best friends, he fell ill, and, after a lingering sickness, died. Some beautiful tales are told of his deathbed, all tending to show that the calm foresight and humanity for which he was so remarkable in life did not desert him in death. It is an interesting question, and one which continually presents itself to the student of history, how far those great men, who always appear at important junctures for the assertion of some principle or the carrying out of some great national object, are conscious of the work which is appointed for them to do. It would, for instance, be most instructive, could we now ascertain to what extent Pericles foresaw that approaching contest of principles, a small part only of which he lived to direct. Looking from a distance, we can see a kind of necessity imprinted on his actions, and think we trace their dependance on each other and the manner in which they harmonize. Athens was to be preserved by accessions of power, wealth, and civilization, to maintain a conflict in which, had she been vanquished, the peculiar character of Spartan institutions might have irreparably blighted those germes of civilization, the fruit of which all succeeding generations have enjoyed. But how should this be? Her leader must have been a single person, for energetic unity of purpose was needed, such as no cluster of contemporary or string of successive rulers could have been expected to show. That ruler must have governed according to the laws, for a tyrant would have been expelled by the sword of the Spartans, as so many other tyrants were, or by the voice of the commonalty, every day growing into greater power. Moreover, without being given to change, he must have been prepared to modify existing institutions so as to suit the altered character of the times. He must have been above his age in matters of religious belief, and yet of so catholic a temper as to respect prejudices in which he had no share; for otherwise, in so tolerant an age, he would probably have incurred the fate of Anaxagoras, and destroyed his own political influence without making his countrymen one whit the wiser. He must have been a man of taste, or he would not have been able to go along with and direct that artistic skill, which arose instantly on the abolition of those old religious notions forbidding any departure from traditional resemblances in the delineation of the features of gods and heroes, otherwise he would have lost one grand hold upon the people of Athens. If Pericles had not possessed oratorical skill, he would never have won his way to popularity; and later in life he must have been able to direct an army, or the expedition to Samos might have been fatal to that edifice of power which he had been so long in building. Lastly, had he not lived to strengthen the resolve of the wavering people while the troops of Sparta were yearly ravaging the Thriasian plain, the Peloponnesian war would have been prematurely ended, and that lesson, so strikingly illustrative of the powers which a free people can exercise under every kind of misfortune, would have been lost to posterity. (*Encycl. Useful Knowl.*, vol. 17, p. 445, *seqq.*)—As regards the connexion that existed between Pericles and the celebrated Aspasia, consult remarks under the latter article.

PERILLUS, an ingenious artist, who made a brazen bull as an instrument of torture, and presented it to Phalaris, tyrant of Agrigentum. His native city has not been ascertained. In the pseudo-epistles of Phalaris he is called an Athenian; but it is more probable that he was a Sicilian, perhaps an Agrigentine. (*Bentley on Phalaris*, p. 382, *ed.* 1816.) The brazen image which he fabricated was hollow, and had an opening or door (θυρίς) on the upper part of the back, where the shoulder-blades approach each other (περὶ τὰς συνωμίας.—*Polyb.*, 12, 25). Through this opening the victim of the tyrant's cruelty was introduced into the body of the bull, and, a fire being kindled beneath the belly of the image, was slowly roasted alive; while the cry of the sufferer, as it came forth from the mouth of the bull, resembled the roaring of a living animal. Phalaris is said to have tried the experiment first upon the artist himself. He lost his own life, too, according to Ovid, in this same manner, having himself been burned in the bull when stripped of his tyranny, and having had his tongue previously cut out. (*Val. Max.*, 3, 3.—*Phal.*, *Epist.*, 103.—*Plin.*, 34, 8.—*Lucian*, *Phalaris prior*, 11.—*Ovid*, *Ibis*, 441.) According to Lucian's account, pipes were to be inserted into the nostrils of the bull when a person was about to suffer, and the cry of the victim would come forth with a kind of low, moaning music (ἡ βοὴ δὲ διὰ τῶν αὐλῶν μέλη ἀποτελέσει, οἷα λιγυρώτατα, καὶ ἐπαυλήσει θρηνώδες, καὶ μυκήσεται γοερώτατον.—*Lucian*, *l. c.*). This, however, is all embellishment; and in the same light, no doubt, are we to regard what this writer also tells us, that Phalaris, after having punished the artist by means of his own work, sent the bull as an offering to Apollo at Delphi; unless, as Bentley inclines to believe, there was some tradition that the bull had been so sent, and that, having been rejected by the priests, it was carried back to Agrigentum. (*Bentley on Phalaris*, p. 383.)—Timæus, the Sicilian historian, who wrote about the 128th Olympiad (B.C. 268–264), maintained, as we are informed by Polybius (12, 25) and Diodorus Siculus (13, 90), that the whole story of the bull of Phalaris was a mere fiction, though it had been so much talked of by historians as well as poets. The two writers just mentioned, however, undertake to refute this assertion of Timæus, and inform us that the brazen bull of Phalaris was carried off from Agrigentum by the Carthaginians; and that, when Carthage was taken by the younger Scipio, the image was restored to Agrigentum by the Roman commander, its identity having been fully proved by the opening on the back alluded to above. (*Polybius*, *l. c.*—*Diod. Sic.*, *l. c.*) The scholiast on Pindar (*Pyth.*, 1, 185) gives the narration of Timæus in a different way; for he tells us, from this historian, that the Agrigentines cast the bull of Phalaris into the sea; and that the bull in Agrigentum, which in his (Timæus') time was shown for that of Phalaris, was only an effigy of the river Gela. From this it would appear, that Timæus did not deny that the tyrant had a brazen bull, but only censured the mistake of those who took a tauriform image of a river for it. Bentley thinks, however, that few will prefer the account of the scholiast to that of Polybius and Diodorus (*Phal.*, p. 380), but perhaps the solution which Göller proposes is the best, namely, that the bull of Phalaris had been carried away to Carthage, and that the one which Timæus saw at Agrigentum was actually a tauriform effigy of the river Gela. The only difficulty that remains is the statement respecting the bull of Phalaris having been cast into the sea, which may possibly be an error on the part of the scholiast. (*Göller*, *de Situ et orig. Syracus.*, p. 274.—Compare

the remarks of *Böckh, ad Schol., l. c., in not.*—*Pind., Op.*, vol. 2, p. 310.)—As regards the name of the artist himself, most authors adopt the form *Perillus*, as we have given it; Lucian, however, and the scholiast on Pindar have *Perilaus*, and Bentley also prefers this. The change, indeed, from ΠΕΡΙΛΑΟΣ to ΠΕΡΙΑΑΟΣ is so extremely easy, that one or the other must be a mere error of transcription. A similar name has been critically discussed by Hermann in his work entitled, "*Ueber Böckhs Behandlung der Griech. Inschriften* (p. 106.—*Sillig, Dict. Art., s. v.*).

Perinthus, a city of Thrace, on the coast of the Propontis, west of Byzantium. It was originally colonized by the Samians (*Scymn., Ch.*, v. 713.—*Scylax*, p. 28), and was said to have received its name from the Epidaurian Perinthus, one of the followers of Orestes. Another account, however, assigned its foundation to Hercules, and the inhabitants themselves would seem to have believed this, from their having a figure of Hercules on the reverse of their coins. Perinthus soon became a place of great trade, and, surpassing in this the neighbouring Selymbria, eventually rivalled Byzantium. When this last-mentioned city, however, fell under the Spartan power, Perinthus was compelled to follow its example. It subsequently suffered from the attacks of the Thracians, but principally from those of Philip of Macedon, who besieged and vigorously pressed the city, but was unable to take it. The city was situate on a small peninsula, and the isthmus connecting it with the mainland was only a stadium broad, according to Ephorus, but Pliny (4, 11) makes it somewhat more. The place was built along the slope of a hill, and afforded to one approaching it the appearance of a theatre, the inner rows of dwellings being overtopped by those behind. (*Diod.*, 16, 76.) Perinthus continued to be a flourishing city even under the Roman power, and received a great accession of power when its rival Byzantium fell under the displeasure of the Emperor Severus. The case was altered, however, when Constantine transferred the seat of empire to Byzantium; and about this period we find Perinthus appearing with the additional name of Heraclea, without our being able to ascertain either the exact cause or period of the change. Ptolemy, it is true, says "Perinthus or Heraclea," but this is evidently the interpolation of some later scholiast. The coins of this place reach upward to the time of Aurelian: they bear no other name but that of Perinthus. With the writers of the fourth century, on the other hand, the more usual name is Heraclea; though they almost all add that the city was once called Perinthus, or else, like Ammianus Marcellinus, join both names together. Hence it would appear that the change of appellation was a gradual one, and not suddenly made, in accordance with the command of any emperor, as in the case of Constantinople. After this last-mentioned place Perinthus was the most important city in this quarter of Thrace. Justinian rebuilt the ancient palace in it, and repaired the aqueducts. (*Procop., Ædif.*, 4, 9.) It could not, indeed, be an unimportant city, as all the main roads to Byzantium from Italy and Greece met here. The modern *Erekli* occupies the site of the ancient city. (*Mannert, Geogr.*, vol. 7, p. 174, *seqq.*)

Peripatētici (Περιπατητικοί), a name given to the followers of Aristotle. According to the common account, the sect were called by this appellation from the circumstance of their master's *walking about* as he discoursed with his pupils (Περιπατητικοί, ἀπὸ τοῦ περιπατεῖν). Others, however, more correctly, derive the name from the public walk (περίπατος) in the Lycæum, which Aristotle and his disciples were accustomed to frequent. (*Brucker, Hist. Crit. Phil.*, vol. 1, p. 788.) A summary of the doctrine of this school will be found under the article Aristoteles.—Before withdrawing from his public labours, Aristotle appointed Theophrastus his successor in the chair (*vid.* Theophrastus), and the latter was followed consecutively by Strato of Lampsacus, Lycon or Glycon of Troas, Ariston of Ceos, and Critolaus the Lycian. With Diodorus of Tyre, who came immediately after Critolaus, the uninterrupted succession of the Peripatetic school terminated, about the 140th Olympiad. The Peripatetic doctrines were introduced into Rome, in common with the other branches of the Greek philosophy, by the embassy of Critolaus, Carneades, and Diogenes, but were little known until the time of Sylla. Tyrannion the grammarian and Andronicus of Rhodes were the first who brought the writings of Aristotle and Theophrastus into notice. The obscurity of Aristotle's works tended much to hinder the success of his philosophy among the Romans. Julius Cæsar and Augustus patronised the Peripatetic doctrines. Under Tiberius, Caligula, and Claudius, however, the adherents of this school, in common with those of other sects, were either banished or obliged to remain silent on the subject of their peculiar tenets. This was the case, also, during the greater part of the reign of Nero, although, in the early part of it, philosophy was favoured. Ammonius the Peripatetic made great exertions to extend the authority of Aristotle; but about this time the Platonists began to study his writings, and prepared the way for the establishment of the Eclectic Peripatetics under Ammonius Sacas, who flourished about a century after Ammonius the Peripatetic. After the time of Justinian, philosophy in general languished. But in that mixture of ancient opinions and theological dogmas which constituted the philosophy of the middle ages, the system of Aristotle predominated. About the 12th century it had many adherents among the Saracens and Jews, particularly in Spain; and at the same period, also, it began to be diligently studied, though not without much opposition, among the ecclesiastics of the Christian Church. Out of this latter circumstance gradually arose the Scholastic philosophy, which took its tone and complexion from the writings of Aristotle, and which continued long to perplex the minds of men with its frivolous though subtile speculations. The authority of Aristotle received a severe shock at the Reformation, but it survived the fall of the scholastic system. His opinions were patronised by the Catholic Church on account of their supposed favourable bearing upon certain doctrines of faith; and, although Luther and others of the Reformers determinedly opposed them, they were maintained by such men as Melanchthon, who himself commented on several portions of the works of the Stagirite. Many individuals, distinguished for their genius and learning, exerted themselves to revive the Peripatetic philosophy in its primitive purity; nor did it cease to have numerous illustrious supporters until the time of Bacon, Grotius, and Des Cartes. (*Brucker, Hist. Crit. Phil.*—*Enfield, Hist. Phil.*, vol. 2, p. 95, *seqq.*—*Tennemann, Hist. Phil.*, p. 121, 168, 275.)

Permessus, a river of Bœotia, rising in Mount Helicon, and which, after uniting its waters with those of the Olmius, flowed along with that stream into the Copaïc Lake near Haliartus. Both the Olmius and Permessus received their supplies from the fountains of Aganippe and Hippocrene. The river Permessus, as well as the fountain Aganippe, were sacred to the Muses. (*Strab.*, 407.—*Propert.*, 2, 10, 26.)

Pero, a daughter of Neleus, king of Pylos, by Chloris. She married Bias, son of Amythaon. (*Vid.* Melampus.)

Perpenna, I. M., was consul B.C. 130, and defeated and took prisoner Aristonicus in Asia. (*Liv.*, 44, 27.—*Id.*, 44, 32.—*Vell. Pat.*, 2, 4.)—II. M. Vento, was proscribed by Sylla, whereupon he passed into Spain, and became one of the lieutenants of Sertorius. Dissatisfied eventually with playing only a secondary

part, and envious of the fame and successes of his leader, he conspired against him, along with others of his officers. Sertorius was assassinated by the conspirators at a banquet, and Perpenna took the command of the forces; but he soon showed his utter incapacity, and was defeated by Pompey and put to death. (*Plut., Vit. Sertor.*)

Perrhæbĭa, a district of Thessaly. Strabo, in his critical examination of the Homeric geography of Thessaly, affirms, that the lower valley of the Peneus, as far as the sea, had been first occupied by the Perrhæbi, an ancient tribe, apparently of Pelasgic origin. (*Simonid. ap. Strab.*, 441.) On the northern bank of the great Thessalian river, they had peopled also the mountainous tract bordering on the Macedonian districts of Elimiotis and Pieria, while to the south they stretched along the base of Mount Ossa, as far as the shores of Lake Bœbeïs. These possessions were, however, in course of time, wrested from them by the Lapithæ, another Pelasgic nation, whose original abode seems to have been in the vales of Ossa and the Magnesian district. Yielding to these more powerful invaders, the greater part of the Perrhæbi retired, as Strabo informs us, towards Dolopia and the ridge of Pindus; but some still occupied the valleys of Olympus, while those who remained in the plains became incorporated with the Lapithæ, under the common name of Pelasgiotæ. (*Strab.*, 439.) The Perrhæbi are noticed in the catalogue of Homer among the Thessalian clans who fought at the siege of Troy. (*Il.*, 2, 794.) Their antiquity is also attested by the fact of their being enrolled among the Amphictyonic states. As their territory lay on the borders of Macedonia, and comprised all the defiles by which it was possible for an army to enter Thessaly from that province, or return from thence into Macedonia, it became a frequent thoroughfare for the troops of different nations. The country occupied by them seems to have been situated chiefly in the valley of the river Titaresius, now *Saranta Poros*. (*Cramer's Anc. Greece*, vol. 1, p. 363, *seqq.*)

Persæ, the inhabitants of Persia. (*Vid.* Persia.)

Persephŏne, the Greek name of Proserpina. (*Vid.* Proserpina.)

Persepŏlis, a celebrated city, situate in the royal province of Persis, about twenty stadia from the river Araxes. It is mentioned by Greek writers after the time of Alexander as the capital of Persia. The name, however, does not occur in Herodotus, Ctesias, Xenophon, or Nehemiah, who were well acquainted with the other principal cities of the Persian empire, and make frequent mention of Susa, Babylon, and Ecbatana. Their silence may be accounted for by the fact that Persepolis never appears to have been a place of residence for the Persian kings, though we must conclude, from the account of Arrian and other writers, that it was from the most ancient times regarded as the capital of the empire. The kings of Persia appear to have been buried here or at Pasargadæ. There was at Persepolis a magnificent palace, which, at the time of Alexander's conquest, was full of immense treasures, that had accumulated there since the time of Cyrus. (*Diod. Sic.*, 17, 71.—*Strab.*, 729.) We know scarcely anything of the history of Persepolis. The palace of the Persian kings was burned by Alexander (*Arrian*, 3, 18. —*Curt.*, 5, 7.—*Strab.*, 729.—*Diod. Sic.*, 17, 70), and Persepolis was plundered by the Macedonian soldiers in retaliation, according to Diodorus Siculus (17, 69), for the cruelties inflicted by the Persians upon the Greek prisoners that had fallen into their hands; for Alexander had met, in his approach to the city, with a body of about 800 Greek captives shamefully mutilated. Curtius, after speaking of the plundering of Persepolis, states that Alexander, while under the influence of wine, was instigated by Thaïs, the courtesan, to set fire to the royal palace, an account in which Diodorus also concurs. The city was not destroyed by fire on this occasion, as some suppose. The palace was the only building that suffered, Alexander having repented of the rash act almost the very instant after the work of destruction had commenced. That the city was not laid in ruins on this occasion is proved by the circumstance of Peucestes, the satrap of Persis, having given in Persepolis, only a few years after, a splendid entertainment to the whole army. (*Diod.*, 19, 22.) Alexander, moreover, found the city still standing on his return from India. (*Arrian*, 7, 1.) Persepolis is mentioned also by subsequent writers, and even under the sway of Mohammedan princes, this city, with its name changed to *Istakhar*, was their usual place of residence. Its destruction was owing to the fanatic Arabs. (*Langlé, Voyages*, &c., vol. 3, p. 199.) Oriental historians say that the Persian name for Persepolis was likewise *Istakhar* or *Estekhar*. (*D'Herbelot, Biblioth. Oriental.*) The fullest account of the ruins of Persepolis is to be found in the Travels of Sir Robert Ker Porter. The most remarkable part of these ruins is the *Shehel-Minar*, or *Forty Columns*. The general impression produced by this part of the ruins is said to be the strong resemblance which they bear to the architectural taste of Egypt. It is somewhat doubtful, however, whether the ruins called *Shehel-Minar* are in reality those of Persepolis, and whether we are not to look for the remains of the ancient city more to the north. The sculptures of Persepolis, though of no value as works of art, serve to elucidate some passages in Greek and Roman writers which relate to Persian affairs. (Compare the remarks of *Hirt, Geschichte der Baukunst*, vol. 1, p. 168.)

Perses, a son of Perseus and Andromeda. From him the Persians, who were originally called *Cephenes*, are fabled to have received their name. (*Herod.*, 7, 61.)

Perseus, I. son of Jupiter and Danaë the daughter of Acrisius. A sketch of his fabulous history has already been given under a previous article (*vid.* Danaë); and it remains here but to relate the particulars of his enterprise against the Gorgons.—When Perseus had made his rash promise to Polydectes, by which he bound himself to bring the latter the Gorgon's head, full of grief, he retired to the extremity of the island of Scyros, where Mercury came to him, promising that he and Minerva would be his guides. Mercury brought him first to the Graiæ (*vid.* Phorcydes), whose eye and tooth he stole, and would not restore these until they had furnished him with directions to the abode of the Nymphs, who were possessed of the winged shoes, the magic wallet, and the helmet of Pluto which made the wearer invisible. Having obtained from the Graiæ the requisite information, he came unto the Nymphs, who gave him their precious possessions: he then flung the wallet over his shoulder, placed the helmet on his head, and fitted the shoes to his feet. Thus equipped, and grasping the short curved sword (*harpe*) which Mercury gave him, he mounted into the air, accompanied by the gods, and flew to the ocean, where he found the three Gorgons asleep. (*Vid.* Gorgones.) Fearing to gaze on their faces, which changed the beholder to stone, he looked on the head of Medusa as it was reflected on his shield, and Minerva guiding his hand, he severed it from her body. The blood gushed forth, and with it the winged steed Pegasus, and Chrysaor the father of Geryon, for Medusa was at that time pregnant by Neptune. Perseus took up the head, put it into his wallet, and set out on his return. The two sisters awoke, and pursued the fugitive; but, protected by the helmet of Pluto, he eluded their vision, and they were obliged to give over the bootless chase. Perseus pursued his aërial route, and after having, in the course of his journey, punished the inhospitality of Atlas by changing him into a rocky mountain (*vid.* Atlas), he came to the country of the Æthiopians. Here he lib-

erated Andromeda from the sea-monster, and then returned with the Gorgon's head to the island of Seriphus. This head he gave to Minerva, who set it in the middle of her shield. The remainder of his history, up to the death of Acrisius, is given elsewhere. (*Vid.* Danaë, and Acrisius.) After the unlooked-for fulfilment of the oracle, in the accidental homicide of his grandfather, Perseus, feeling ashamed to take the inheritance of one who had died by his means, proposed an exchange of dominions with Megapenthes, the son of Proetus, and thenceforward reigned at Tiryns. He afterward built and fortified Mycenæ and Midea. (*Apollod.*, 2, 4, 2, *seqq.* — *Schol. ad Apoll. Rhod.*, 4, 1091, 1515. — *Keightley's Mythology*, p. 415, *seqq.*)—We now come to the explanation of the whole legend. The Perseus of the Greeks is nothing more than a modification of the Persian Mithras (*Creuzer, Symbolik, par Guigniaut*, vol. 1, p. 368, *in notis*), and a piece of ancient sculpture on one of the gates of the citadel of Mycenæ fully confirms the analogy. (*Guigniaut, l. c.*—*Gell, Specimens of Ancient Sculpture, Lond.*, 1810.—*Id., Itinerary of Greece*, p. 35, *seqq.*—*Knight, Carm. Homeric. Prolegom*, 58, p. 31.)—Perseus, however, if we consult his genealogy as transmitted to us by the mythographers, will appear to have still more relation to Egypt than to Asia. Descended from the ancient Inachus, the father of Phoroneus and Io, we see his family divide itself at first into two branches. From Phoroneus sprang Sparton, Apis-Serapis, and the Argive Niobe. The union of Io and Jupiter produced Epaphus, Belus, Danaüs, and, omitting some intermediate names, Acrisius, Danaë, and the heroic Perseus. If we examine closely the import of the names that form both branches of this completely mythic genealogy, we shall discover an evident allusion to Mithriac ideas and symbols. For example, *Sparton* has reference to the sowing of seed; *Apis*, become *Serapis*, is the god-bull upon or under the earth; *Io* is the lowing heifer, wandering over the whole earth, and at last held captive; *Epaphus*, another and Græcised name of Apis, is the sacred bull, the representative of all the bulls in Egypt; Belus is the Sun king both in Asia and Egypt, &c. It is in the person, however, of Perseus that all these scattered rays are in some degree concentrated. The name of his mother Danaë would seem to have reference to the earth in a dry and arid state. Jupiter, descending in a shower of gold, impregnating and rendering her the mother of Perseus, is Mithras, or the golden Sun, fertilizing the earth. Perseus, coming forth from the court of the king of the shades (*Polydectes*, the "all-recipient;" *πολύς* and *δέχομαι*), proceeds under the protection of the goddess Minerva, holding in his hand the *harpé* (*ἅρπη*), symbol of fertility, to combat in the West the impure and steril Gorgons: after this, returning to the East, he delivers Andromeda from the sea-monster, and becomes the parent of a hero of light, another Perses, a son resembling his sire. Having returned victorious to Argolis, he builds, by the aid of the Cyclopes subterranean workmen whom he leads in his train, a new city; Mycenæ, the name of which, according to different traditions, had reference either to the lowings of Io, or to the Gorgons mourning for the fate of their sister (*μύκη*, "*lowing*:" *μυκάομαι, -ῶμαι*, "*to low.*" — *Μυκῆναι*). Others, again, derive the appellation from the scabbard (*μύκης*) of the hero's sword, which fell upon the spot; and others, again, from a mushroom (*μύκης*) torn up by Perseus when suffering from thirst, and which yielded a refreshing supply of water in the place it had occupied. (*Pausan.*, 2, 16.—*Plut., de flum.*, 18, p. 1034, *ed. Wytt.*) In all these there is more or less of mystic meaning, the leading idea being still that of the earth; just as in the legend which makes Perseus to have killed Acrisius (the "confused," "dark," or "gloomy one," *ἀ* and *κρίνω*), there is an evident allusion in the discus, by which the blow was given, to the orb of the sun.—If now we closely compare the principal features of these legends with the essential symbols presented by the Mithriac bas-reliefs, we cannot but discover, as well in the myths as in the sculptures of Mycenæ, a wonderful accordance with these symbols. The Argive fables tell of a heifer, a heifer lowing and distracted by pain. An allusion to the sword plunged into the bosom of the earth (represented by the heifer and by the Mithriac bull) is preserved in the legend of the scabbard that fell to the earth, and gave name to the city of which it presaged the founding. The shower of gold, the mushroom, and the never-ending stream of water, of which this last is the pledge, are emblems of the solar emanations, the signs of terrestrial fertility, and all Mithriac ideas. The Gorgons have reference to the moon, regarded as a dark body; and in the early language of Greece the moon was called *γοργόνιον*, in allusion to the dark face believed to be seen in it. (*Clem. Alex., Strom.*, 5, p. 667.) They typify the natural impurity of this planet, and which the energies of the sun (Mithras-Perseus, armed with his golden sword) are to remove, and to give purity in its stead. Here, then, at the very foundation of the mythus, we find ideas of purification. Perseus, and Hercules who descends from him, are purifiers in heaven and on earth. They purify the stains of evil by force and by the shedding of blood. They are just murderers; and the wings given in preference to Perseus enter into this general conception. (*Olympiodor., Comment. in Alcib.*, 1, p. 156, *seqq., ed. Creuzer.*) Both, assuming an aspect more and more moral, end with intermingling themselves in human history; and thus Perseus, according to one tradition, put to death the sensual and voluptuous Sardanapalus. (*Malal., Chron.*, 21, *Oxon.*—*Suid., s. v.* Σαρδαν.—*Reines., Obs. in Suid.*, p. 222, *ed. Müller.*) This brings us to consider the numerous points of approximation, acknowledged to exist even by the ancient writers themselves, between the Greek hero Perseus and various countries of antiquity, such as Asia Minor, Colchis, Assyria, and Persia. At Tarsus in Cilicia, of which city both Perseus and Sardanapalus passed as the founders, the first was worshipped as a god, and very probably the second also. (*Hellanic., frag.*, p. 92, *ed. Sturz, ad loc.*—*Dio Chrysost., Orat.*, 32, p. 24, *seqq., ed. Reiske.*—*Amm. Marcell.*, 14, 8.) The name of Perseus (or Perses) is found in the solar genealogies of Colchis. (*Hesiod, Theog.*, tab. 5, p. 164, *ed. Wolf.*—*Apollod.*, 1, 9, 1.—*Diod. Sic.*, 4, 45.) Perses, the son of Perseus and Andromeda, was, according to Hellanicus, the author of civilization in the district of Persia called Artæa. (*Fragm.*, p. 94.) Herodotus also was acquainted with the traditions which, emanating originally from Persia itself, claimed Perseus for Assyria (6, 54). Finally, in the place of Perses, it is Achæmenes (Djemschid) whom the ancient expounders of Plato make to have sprung from Perseus and Andromeda. (*Olympiodor., l. c.*, p. 151, *Coll.*, 157.—*Schol. Plat., Alcib.*, 1, p. 75, *ed. Ruhnken.*) We have here, under the form of a Greek genealogy, the fundamental idea of the worship of Mithras; the beam of fire which the sun plunges into the bosom of the earth, produces a solar hero, who in his turn becomes the parent of one connected with agriculture. Djemschid-Perses, the chief and model of the dynasty of the Achæmenides, was the first to open the soil of Persia with the same golden sword wielded by Perseus and Mithras, and which is nothing else but an emblem of the penetrating and fertilizing rays of the luminary of day. If Perseus, however, seems, by his father or his primitive type, to have reference to Asia, on the mother's side he is connected with Egypt, the native country of Danaüs and the Danaïdes. (*Herod.*, 2, 91, 171.—*Apollod.*, 2, 1, 4.) At Chemmis he had a temple and statue; and as Tarsus, where he was

also worshipped, received its name from the impress made by the fertilizing foot of Pegasus or Bellerophon, who followed in the track of the high deeds achieved by Perseus in Lower Asia, so the Chemmites pretended that Egypt was indebted for its fertility to the gigantic sandal left by the demi-god upon earth at the periods of his frequent visitations. (*Herod.*, 2, 91.) They alone of the Egyptians celebrated games in honour of this warlike hero of the Sun, this conqueror in his celestial career, this worthy precursor of Hercules, his grandson.—If we connect what has been here said with the traces of Mithriac worship in Ethiopia and Egypt, as well as in Persia and Greece, we will be tempted to conjecture, that these two branches of a very early religion, the fundamental idea in which was the contest incessantly carried on by the pure and fertilizing principle of light against darkness and sterility, unite in one parent trunk at the very centre of the East. (*Creuzer, Symbolik, par Guigniaut*, vol. 3, p. 156, *seqq.*)—II. Son of Philip V., king of Macedonia, began at an early age to serve in his father's army, and distinguished himself by some successes against the barbarous nations which bordered on Macedonia. His younger brother Demetrius was carried away as hostage by the consul Flamininus, at the time of the peace between Rome and Philip, and, after remaining several years at Rome, where he won the favour of the senate, was sent back to Macedonia. After a time, he was again sent by his father to Rome, on a mission, in consequence of fresh disagreements which had sprung up between the two states. Demetrius succeeded in maintaining peace, but, after his return to Macedonia, he was accused of ambitious designs, of aspiring to the crown, and of being in secret correspondence with Rome. Perseus, who was jealous of him, supported the charges, and Philip doomed his younger son to death; but, not daring to have him openly executed, through fear of the Romans, he caused him to be poisoned. It is said that, having discovered his innocence, his remorse and his indignation against Perseus hastened his death. Perseus ascended the throne B.C. 179. This monarch had been brought up by his father with sentiments of hatred against the Romans, for the humiliation which they had inflicted on Macedonia. He dissembled his feelings, however, at the beginning of his reign, and confirmed the treaty existing between his father and the senate. Meanwhile he endeavoured, by a prudent and diligent administration, to strengthen his power, and retrieve the losses which his kingdom had sustained during the previous reign. But the Romans, who viewed with suspicion these indications of rising opposition, sought an early opportunity of crushing their foe, before his plans could be brought to maturity. Pretexts were not long wanting for such a purpose, and war was declared, notwithstanding every offer of concession on the part of Perseus. After a campaign of no decisive result in Thessaly, the war was transferred to the plains of Pieria in Macedonia, where Perseus encamped in a strong position on the banks of the river Enipeus. But the consul Paulus Æmilius having despatched a chosen body of troops across the mountains to attack him in the rear, he was compelled to retire to Pydna, where a battle took place, which terminated in his entire defeat, 20,000 Macedonians having fallen on the field. This single battle decided the fate of the ancient and powerful kingdom of Macedonia, after a duration of 530 years. Perseus fled almost alone, without waiting for the end of the conflict. He went first to Pella, the ancient seat of the Macedonian kings, then to Amphipolis, and thence to the island of Samothrace, whose asylum was considered inviolable. From this quarter he attempted to escape by sea to Thrace; but a Cretan master of a vessel, after having shipped part of his treasure, sailed away, and left the king on the shore. The attendants having also forsaken him except one, Perseus, with his eldest son Philip, came out of the temple where he had taken refuge and surrendered to the Romans. He was treated at first by Æmilius with considerable indulgence, but was obliged to parade the streets of Rome with his children, to grace the triumph of his conqueror. He was afterward confined, by order of the senate, at Alba Fucentia, near the lake Fucinus, where he died in a few years. His son Philip also died at Alba. Another and younger son is said to have become a scribe or writer to the municipality of the same place. (*Liv.*, 44, 42.—*Plut., Vit. P. Æmil.* —*Encycl. Us. Knowl.*, vol. 17, p. 466.—*Cramer's Anc. Greece*, vol. 1, p. 191.)

Persĭa, a celebrated kingdom of Asia, comprehending, in its utmost extent, all the countries between the Indus and the Mediterranean, and from the Euxine and Caspian to the Persian Gulf and Indian Ocean. In its more limited acceptation, however, the name Persia (or rather Persis) denoted a particular province, the original seat of the conquerors of Asia, where they were inured to hardship and privation. This region was bounded on the north and northwest by Media, from which it was separated by the mountain-range known to the ancients under the name of Parachoathras (*Ptol.*, 6, 4.—*Strab.*, 522); on the south by the Persian Gulf; on the east by Carmania; and on the west by Susiana, from which it was separated by rugged and inaccessible mountains. (*Strab.*, 728.) The country included within these limits is, according to Chardin's estimate, as large as France. The southern part of it, near the coast, is a sandy plain, almost uninhabitable, on account of the heat and the pestilential winds that blow from the desert of Carmania. (*Plin.*, 12, 20.—*Strab.*, 727.) But, at some distance from the coast, the ground rises, and the interior of the country, towards the north, is intersected by numerous mountain-ranges. The soil upon these mountains is very dry and barren, and, though there are some fertile valleys among them, they are in general fit only for the residence of nomadic shepherds. In the inner part of the country, however, there are many well-watered and fertile plains, in the largest of which Persepolis is situated. (*Strab.*, 727.—*Ptol.*, 6, 4.)

1. *Names of Persia.*

Persia is called, in the Old Testament, *Paras*. Another name employed by the sacred writers is *Elam*. Moses first uses this appellation in *Genesis* (10, 22), but a great error is committed by many who regard the ancient Elamites as the forefathers and progenitors of the whole nation of the Persians. The term *Elam*, strictly speaking, belongs only to one particular province of the Persian empire, called by the Grecian writers Elymaïs, and forming part of the modern *Chousistan*. The geographical notions of the ancient Hebrews were extremely limited: and as they first became acquainted with the inhabitants of the province of Elymaïs, before they knew anything respecting the rest of the Persians, they applied the term *Elam* to the whole of Persia.—Some modern writers have also regarded the name *Chouta* (Cuthæa), in the Scriptures, as designating Persia; and, in forming this opinion, they have been guided by the passage in the 2d book of *Kings*, 17, 24, where a Chouta is mentioned, which Josephus (*Ant. Jud.*, 9, 14, 3) places in Persia. Michaelis, however (*Spicileg., Geogr. Hebr. Ext.*, pt. 1, p. 104, *seqq.*), seeks to prove that Chouta was in Phœnicia, not in Persia; while Hyde and Reland place it in Babylonia. If we adopt, in preference to the two last-mentioned writers, the testimony of Josephus, we may, with great probability, conclude that Chouta, like Elam, only denoted in fact a part, but, like it, was used to designate a whole.—Among the Greek and Roman writers Persia occasionally bears the name of *Achæmenia*, and the Persians themselves that of *Achæmenii* (Ἀχαιμενίοι) Hence Hesychius

remarks, Ἀχαιμένης, Πέρσης. Ammianus Marcellinus (19, 2), in the common text of his history, gives *Achæmenium* as equivalent, in the Persian tongue, to "*Rex regibus imperans*;" but Valois (Valesius) corrects the common reading by the substitution of *Saansaan*, which closely resembles the modern title of royalty in Persia, *Schaahinschaah*.—The name *Achæmenia* comes in reality from that of *Achæmenes*, the founder of the royal line of Persia. In the word *Achæmenes*, the last two syllables (*-enes*) are a mere Greek appendage, owing their existence to the well-known custom, on the part of the Greeks, of altering foreign, and particularly Oriental names, in such a way as to adapt them to their own finer organs of hearing. (Compare *Josephus, Ant. Jud.*, 1, 6.—*Plin., Ep.*, 8, 4.) We have, then, *Achaem* (Αχαιμ) remaining. The initial letter is merely the Oriental *alif* pronounced as a soft breathing, and the root of the word is *Chaem* (Χαιμ). On comparing this with the Oriental name *Djemschid* (in which the final syllable, *schid*, is a mere addition of a later age), we cannot fail to be struck by the resemblance. And this resemblance will become still more marked if we consider that *Djem* (*Djoëmo* in the Zend-Avesta) begins properly with a species of sibilant *G*, which, being pronounced more roughly in some dialects than in others, approximates very closely to the sound of *Ch*. Besides, all that the Greeks tell us of Achæmenes corresponds very exactly with what the East relates of its Djemschid. Achæmenes was the founder of the royal line of Persia, and to him Cyrus, Darius, and Xerxes were proud of tracing their origin. With the Persians of the present day, the name of *Djemschid* is held in the highest veneration as that of the founder of Persepolis, and a great and glorious monarch.—Herodotus (7, 61) states that the Persians were anciently (*πάλαι*) called by the Greeks *Cephenes* (Κηφῆνες), but by themselves and their neighbours *Artæi* (Ἀρταῖοι). As regards the name Cephenes, there is an evident mistake on the part of the historian, and the appellation beyond a doubt belongs only to certain tribes of the ancient Northern Chaldæa, who actually bore this name. With respect to the term *Artæi* it may be remarked, that it merely designates a brave and warrior-people, being derived from the Persian *art* or *ard*, "strong," "brave." (Consult remarks at the end of the article Artaxerxes.)—One of the earliest names of Persia and the Persian empire, and the one most usual with the Persians themselves up to the present day, is *Iran*, while all the country beyond the Oxus was denominated *Turan*. The former of these appellations is identical with the *Eeriene* of the Zend-Avesta, and will be alluded to again in the course of the present article.—The name *Persia* would seem to have come from that of the province of *Faarsi-stan* or *Paarsi-stan*, called also *Faars* or *Paars*, and the same with the *Persis* (Περσις) of the Greeks. (Compare the Scripture *Paras* already mentioned.) In this province we find the genuine race of Iranians; and it was here that the magnificent city of *Istakhar*, which the Greeks have made known to Europe by the name of Persepolis, was built by the monarchs of Iran. The origin of the term *Faars* or *Paars* has been much disputed by philologists (*Wahl, Vorder und Mittel-Asien*, p. 225, *seqq.*); the root is evidently to be sought for in the term *Aria* or *Eeriene*, and this would bring *Iran* and *Persia*, as names of the same country, in close approximation. (*Vid.* Aria.) One explanation of the name "Persian" will be given farther on.

2. *Origin and Early History of the Persians.*

The first historical and religious epochs of Persia are enveloped in such obscurity, and so many have erred in relation to the character, far more mythic than historical, of the early Oriental traditions, that we need not wonder at the earnest enthusiasm with which such men as Sir W. Jones and J. von Müller have adopted the fictions of Dabistan. These fictions have far more connexion with the Brahminical traditions than with those of the Zend-Avesta, though they are found, in fact, ingrafted on the latter. The fourteen *Abads*; the institution of the four castes by the great Abad; in a word, that ideal empire, as unlimited in geographical extent as in the immensity of the periods (sidereal in appearance, but at bottom purely artificial and arbitrary), that are connected with it; all this is evidently borrowed from India: and yet all this, when joined to the name of *Mahabali*, supposed to be identical with Baal or Belus, was thought to furnish a wonderful confirmation of the favourite hypothesis of a great antediluvian monarchy, which had embraced India, Persia, and Assyria in a common bond of language, religion, and national institutions. In this way it was believed that a solution could be given of all the difficult problems presented by the earliest portion of the history of the world. These traditions, however, have an air of philosophic abstraction, or, to speak more candidly, of premeditated invention, which ill agrees with the native simplicity that marks the legends of the Zend-Avesta. It is from the Zend-Avesta, carefully compared with the more genuine portion of the Schah-Nameh, and with the scanty information which the Hebrews and Greeks have transmitted to us on this subject, that we must seek for some true information relative to the first periods of Persian history. At first view, indeed, there seems to be the widest possible difference between the narratives of the Jews and Greeks, and the national recollections of the people of Iran; and critics have heaped hypothesis upon hypothesis, in order to reconcile this discrepance: some have even regarded the thing as altogether impossible Before the discovery of the Zend books, it was easy to suppose that the Oriental writers, coming as they did at so late a period upon the stage, had confounded together the Assyrians, Medes, and Persians as one and the same people, or else that they had designedly, and from feelings of national vanity, connected their own history with that of the powerful communities which had preceded them in the sovereignty of Western Asia. (Consult *Anquetil du Perron, Mem. de l'Acad. des Inscript.*, vols. 40 and 42.—*Görres, Mythengesch.*, vol. 1, p. 213, *seqq.*, &c.) At the present day, however, this opinion is accompanied with great difficulties; for the same names, and, in general, the same ancient facts, are found, with some slight shades of difference, in the Zend-Avesta and in Ferdousi or his copyists. Everything, therefore, depends upon the period to be assigned for the composition of the Zend books.—Most writers distinguish between the Medes and Persians from their very origin; and to the former of these two nations they refer Zoroaster, his laws, the books that bear his name—in a word, the whole system of the Magian worship, and the civilization of the Persians themselves. This theory makes the Medes to have formed originally a part of a great Bactrian nation, a Bactro-Median empire, and to have received from the Bactrians the elements of their own civilization. (Compare *Heeren, Ideen*, vol 1, p. 427, *seqq.*) The writer just mentioned even inclines to the opinion that the Medes and Bactrians formed, for a long time, two distinct states, of which the latter was much earlier in its origin than the former (*Handbuch der Gesch.*, p. 29); and this will serve to explain the two dynasties, so different from each other and so very unequal in number, that are given by Herodotus and Ctesias, while it at the same time re-establishes in their rights the communities on the banks of the Oxus, whom Aristotle and Clearchus regarded as having enjoyed, at so remote a period, the blessings of civilization. (*Diog. Laert., proœm.* vi.)—As regards the origin of the Medes, Persians, and other ancient nations of the remote East, as well as their early history, all remains uncertain and obscure. It

is generally conceded, however, that the Bactrians, Medes, and Persians bore at first the common name of *Arii*, which recalls to mind that of *Iran*; but with respect to the primitive country of these *Arii* there is little unanimity of opinion. Some make them to have come from Caucasus; others seek for their earliest settlement among the mountains to the northeast of India, and, it must be confessed, with great probability. Görres persists in his hypothesis of making the Assyrians, Medes, and Persians to have descended from the chain of Caucasus, speaking the same language, and forming one and the same race; and to his race, thus combined, he assigns a great monarchy Iran, extending from Caucasus to the Himmalayan Mountains. He brings together and compares with each other the names *Iran*, *Aria*, *Aturia*, *Assyria*, *Assur*, &c., and appears to identify *Shem* with *Djem* or *Djemschid*, the first mythic chief of this early empire. (*Mythengesch.*, vol. 1, p. 213, *seqq.*—Compare *Schah. Nameh, Einleit.*, p. vi., *seqq.*) Another system has been more recently started by Rhode, and has been developed with great ability. According to this writer, the Bactrians, Medes, and Persians composed the common and primitive Iran, speaking the Zend language or its different dialects, and coming originally from *Eeriene Veedjo*, and from Mount *Albordj*, which he finds near the sources of the Oxus and the mountains to the north of India, the names of which were transferred in a later age to Caucasus and Armenia. The arguments adduced by this writer in support of his hypothesis are drawn from the Zend books, and in particular from the Vendidad, at the commencement of which latter work an account is given of the creation, or, as Rhode expresses it, of the successive inhabitings of various countries, and in the number of which we find, after *Eeriene Veedjo*, *Soghdo* (Sogdiana), *Moore* (Merou), *Bakhdi* (probably *Balk*), *Nevæ* (Nysa), *Haroiou* (Herat), &c. Rhode sees in this enumeration an ancient tradition respecting the migrations of a race, for a long period of nomadic habits, who kept moving on gradually towards the south, under the conduct of Djemschid, as far as *Ver* or *Var*, a delightful country, where they finally established themselves, and where Djemschid built a city and palace, *Var-Djemsgherd*, which Rhode, after Herder, takes for Persia proper (*Persis*) or *Pars*, with its capital Persepolis, identifying at the same time Achæmenes with Djemschid. M. Von Hammer adopts, in general, this opinion of Rhode in regard to the geography of the Vendidad, with the exception of the last point. He thinks that *Ver* and *Var-Djemschid* cannot be *Pars* or *Fars* and Persepolis, but the country more to the north, where are at the present day *Damaghan* and *Kasvin*, and where stood in former days Hecatompylos, the true city of Djemschid. The celebrated traveller and Orientalist, Sir W. Ousely, without identifying *Var* and *Pars* as Rhode does, inclines, nevertheless, to the belief that it is to Persepolis, its edifices, and the plain in which it is situated, that the Zend-Avesta refers under the names already mentioned, as well as under that of *Djemkand*. Without presuming to offer any opinion on this disputed point, we may take the liberty of remarking, that the Greeks themselves speak of the *Arii* as a large family of nations, to which the Magi, and, in general, all the Median tribes or castes were considered as belonging. (Μαγοὶ δὲ καὶ πᾶν τὸ Ἀρειον γένος.—*Damasc.*, *ap. Wolf, Anecd. Græc.*, 3, p. 259.—Compare *Herod.*, 7, 62, and 1, 101.) The Persians called their ancient heroes Ἀριαῖοι (*Herod.*, 7, 61.—*Id.*, 6, 98.—*Hellanic.*, *ap. Steph. Byz.*, *s. v.* Ἀριαῖα), and *Artaxerxes* is said to signify, as an appellation, "a great warrior," and to be compounded of *Art* or *Ard*, "strong," and the Zendic *Khshetra*, "a warrior," which is almost identical in form with the Sanscrit *Arta-Kchatryia*. Moreover, the terms *Arii* and *Aria* or *Ariana*, together with *Artæa* and *Ari* or *Eeri* (a root found in various Zendic terms, such as *Ariema*, *Eeriene*, *Eeriemeno*, *Eeriene-Veedjo*, &c.), re-appear in the *Aryas* and *Aria-Verta* of the Sanscrit books, "the illustrious," and "the land of the illustrious," or "of heroes." (Compare the Greek Ἥρωες, a word of the same origin.) All these analogies, joined to the striking resemblance between the Zend, the Parsi, and the Sanscrit, point to a primitive race of one and the same origin, speaking at first one and the same language, but subsequently divided into various nations and dialects. The tribes in Bactriana and the neighbouring country, continuing to dwell in the neighbourhood of the parent source, remained more faithful than others to the ancient name and language. Other tribes moved off in a southeast direction, and towards the region of Caucasus, whither they transported with them the names of both *Albordj* and *Ariema* (*Armenia*). Hence we have both Eastern and Western *Arii*, and these last became in time a separate nation, the Medes, known to the Hindus under the name of *Pahlavas* (*Pehlavan* is "a hero" in Firdousi), which recalls to mind the *Pehlvi*, their language, the fruit of their intermixture with people of another race. Finally, the Persians, the antiquity of whose name (*Parsi*, "the clear," "the pure," "the brilliant," "the inhabitants of the country of light"), as well as their idiom, worship, and traditions, would seem to indicate a close and long-continued connexion with the first branch, established themselves, we know not at what epoch, in the country of *Pares* or *Pars* which became, in the time of Cyrus, the centre of an empire, that recalled to mind in some degree the fabulous sway of his great progenitor Djemschid. (*Rhode, Heilige Sage*, p. 60, *seqq.*—*Id.*, *über Alter.*, &c., p. 18, *seqq.*—*Von Hammer, Heidelb. Jahrb.*, 1823, p. 84, *seqq.*—*Ousely's Travels*, vol. 2, p. 305, *seqq.*—*F. Von Schlegel, Wien. Jahrb.*, vol. 8, p. 458, *seqq.*—*D'Anquetil, Zend-Avesta*, vol. 1, p. 2, 263, *seqq.*; vol. 2, p. 408.—*Creuzer, Symbolik, par Guigniaut*, vol. 2, p. 677, *seqq.*)—According to the Pehlvi traditions, the first dynasty in Iran was that of the Pischdadians. *Keïoumaratz*, say the same legends, was the first who governed in the world. He lived a thousand years, and reigned thirty. Covered with the skin of a tiger, he descended from the mountains and taught men the use of vestments and more nutritive food. Ahriman, the genius of evil, sent a demon to attack him. *Siamek*, the son of Keïoumaratz, was slain in the conflict. *Houcheng* avenged the death of his father. He came to the throne at the age of forty years. He reigned with justice, taught men the art of cultivating and sowing the fields, and made them acquainted with the use of grain. Meeting, on one occasion, a monster in a forest, he seized an enormous stone to attack him; the stone, striking against a rock, flew into a thousand pieces, and fire was discovered. With the aid of this element he invented the art of working metals: he thus formed the pincers, the saw, and the hammer. He directed also the courses of rivers, and constructed canals. He taught his subjects, moreover, the art of raising cattle and of substituting woollen stuffs for the skins of animals. *Theioumouratz*, son of Houcheng, succeeded. He was the first that pursued the chase with the onca and the falcon, and taught music to men. An angel, sent from heaven, presented him with a lance and horse, to combat and subdue the evil spirits. He gave them battle at the head of the Iranians, completely defeated them, and took a great number prisoners. These begged for life, and, in return for the boon, taught him writing and the elements of knowledge. *Theioumouratz*, the conqueror of these demons, reigned thirty years. He was succeeded by his son *Djemschid*. The birds, and the *peris* or good spirits, obeyed him. He invented the cuirass, precious stuffs, and the art of embroidery. He built the city of Var Djemschid, divided his sub-

jects into four castes, and during three hundred years reigned in the utmost prosperity and power, until his pride impelled him to revolt against the deity. *Dzohâk'* was at this time prince of the *Tasi*, and held communication with the evil genii. He collected together the subjects of Djemschid, who had abandoned their sovereign since his altered course of conduct, put himself at their head, dethroned Djemschid, and deprived him of existence after a reign of seven hundred years. *Dzohâk'* reigned a thousand years. His tyranny reduced Persia to the utmost wretchedness. By the malice of the evil spirits, two serpents sprang from his shoulders and remained attached to them. To appease their craving appetites, they had to be fed every day with the brains of men. By an adroit stratagem, the cooks of the palace saved each day one of the two persons destined thus to afford nourishment to the serpents, and sent him to the mountains: it is from these fugitives, say the traditions of Persia, that the Kurds of the present day derived their origin. A dream forewarned the sanguinary Dzohâk' of the lot that awaited him, and of the vengeance that would be inflicted on him by *Feridoun*, the son of one of his victims. He caused diligent search to be made for the formidable infant, but the mother of *Feridoun*, who had given him to the divine cow *Pour-mayeh* to be nursed, saved herself and her child by fleeing to Mount *Albrouz*, in the north of India. There Feridoun was brought up by a Parsi. Having attained the age of sixteen years, he descended from the mountain and rejoined his mother, who made him acquainted with the story of his birth and misfortunes: for he was a member of the royal line, which had been driven from the throne of Persia by the sanguinary Dzohâk'. Burning with the desire of avenging his wrongs, he seized the first opportunity that presented itself. A sedition broke out in Persia, headed by a smith, who affixed his apron to the point of a spear, and made it the standard of revolt. The continued searches ordered by Dzohâk' had apprized the people both of the dream of the tyrant and the existence of the young prince whom he persecuted. The Persians ran in crowds to their deliverer, who caused the apron of the smith to be profusely adorned with gold and precious stones, adopted it as the royal standard, and named it *Direfch-gawâny;* and this standard continued to be in after ages an object of the greatest veneration throughout all the empire of Persia. Feridoun immediately marched against the tyrant, crossed the Tigris where Bagdad now stands, proceeded to *Beit-ul-makaddes*, the residence of Dzohâk', conquered his antagonist, and confined him with massive fetters in a cavern of Mount *Damawend*. The two sisters of Djemschid, *Chehrnûs* and *Amewas*, had been the favourite wives of Dzohâk'. Feridoun found them, though after the lapse of a thousand years, still young enough to espouse. He had by them three sons, whom he married to three princesses of *Yemen*. The eldest was *Selm*, the second *Tour*, and the youngest *Iredj*. He divided the earth among them. *Selm* received *Roum* and *Khâwer*, that is to say, Greece, Asia Minor, and Egypt. *Tour* obtained *Tourân* and *Djin*, that is, the country beyond the Oxus and China. *Iredj* became master of Persia (*Iran*) and Arabia. Dissatisfied with this division, the first two made an inroad, at the head of an army, into Persia; slew *Iredj*, who had come to their camp for the purpose of appeasing them, and sent his head to Feridoun. The afflicted father prayed the gods to prolong his life until he could avenge the death of his son. Only one of the wives of *Iredj* proved with child; she gave birth to a daughter, whom Feridoun united to *Menoutchehr*, his brother's son. He brought him up in wisdom, and, when he had reached the age of manhood, gave this *Menoutchehr* the throne. *Selm* and *Tour*, having endeavoured but in vain, to appease their irritated father, determined to have recourse to arms. Their forces, composed of the people of *Djin* and *Khâwer*, entered Persia, but were defeated in succession, and their leaders slain. Feridoun died beloved by his subjects, whom he had rendered happy during a period of five hundred years. During this time lived the valiant *Sâm*, son of *Nerimân*, prince of *Sedjestan*, and of *Zaboulistân* or *Ghizneh*. His son *Zal* received from Menoutchehr the sovereignty of all the countries from *K'aboul* to the river *Sind*, and from his father the country of *Zaboulistân*. *Mihrâb* reigned at this period in *K'aboul*. He was of *Tasi* origin, and of the race of *Dzohâk'*. Zal married his daughter *Roudabeh*, and became the father of *Roustem*, the hero of Persia, and whose exploits form the principal subject of the poem of Firdousi. Menoutchehr transmitted the crown to his son *Nawder*. This latter followed not the precepts of his father: his subjects revolted, and his kingdom being invaded by Afrasiâb, the son of Pecheng, king of Touran, he fell into the hands of his opponent and was put to death, after a reign of only seven years. Afrasiâb then quitted the province of *Dahestân*, which had been the theatre of the war, and entered by *Rei* into *Iran*, where he placed the crown of the *schahs* upon his own head. During this invasion of Afrasiâb, *Zal*, the son and successor of *Sâm*, had taken upon him, in his turn, the defence of the dynasty of Feridoun, and had caused a member of the race to be proclaimed *schah:* this was *Zou*, son of *Thamasp*. During five years the country was exposed to the ravages of war, and afterward a general scarcity prevailed. Peace was concluded; according to the terms of which the river Gihon (*Djihoun* or Oxus) was declared the common limit of the two empires. Zou died soon after, leaving as his successor his son *Gerchâsp*, who only reigned nine years, and left Persia, at his death, without a master. With him ended the dynasty of the *Pischdadians*.—Before proceeding to the consideration of the second or *Kaianian* dynasty, we shall offer a few remarks on the one of which we have just been treating. The lives and reigns of 700 and 1000 years will obtain, of course, no credit now. *Djemschid* and *Dzohâk'* represent, in all probability, entire families.—It would be useless to compare the Greek traditions with the monstrous recital of the *Schah nameh*, through which we have just passed. These recitals, having only been collected under the Sassanides, have reached us full of fable and improbability. It will be safer and more reasonable to limit ourselves to some general approximations. The Greek historians mention three principal facts: 1. The existence of a vast empire, known among them by the name of the Assyrian empire; 2. The overthrow of this empire by the Medes; 3. The frequent incursions of the Scythian tribes from the region of Caucasus, from the vicinity of the Caspian, and from the Oxus. These three grand movements may be traced without difficulty in the Persian traditions. In fact, the theatre of the first four reigns of the *Schahnameh* is, beyond a doubt, Media, where was established the worship of fire by Houcheng. Kaïoumaratz and his successors were then a Median dynasty dethroned by Dzohâk, a Tasi or Arab prince, and who began what is called by the Greeks the Assyrian empire. The word *Tasi* designates, at the present day, the inhabitants of Arabia; but there is nothing to prevent the belief that anciently it was applied to all the people of the Semitic race, and consequently to the Assyrians. The new dynasty of Dzohâk', so detested by the Iranians, because it was composed of strangers, and brought in with it an impure and devilish worship, was probably none other than that of the Assyrian princes, who, according to the Greek writers, were masters of all Persia as far as the Indus and Oxus (*Djihoun* or *Gihon*). Feridoun himself, who, according to the *Schah-nameh*, dethroned and imprisoned Dzohâk', will be the representative of the new dynasty of the Medes, which commenced with Dejoces and

overthrew the Assyrian empire. The Assyrian princes, or *Tasi*, did not inhabit Jerusalem, as one might be inclined to suppose from the name *Beit-ul-makaddes*, "the holy dwelling," given by Firdousi to their residence, and which is that by which the Arabs designate the capital of the Jews. The Persian poet himself gives us the requisite information on this point, by adding that *Beit-ul-makaddes* also bore the *Tasi* name of *Hameh-el-Harran*. It was probably, therefore, *Harran*, in Mesopotamia, in the region called *Diar Modzâr*. According to traditions still existing, this city was built a short time after the deluge; and it is regarded by the people of the East as one of the most ancient in the world. *Albrouz* is the ancient name of the great chain of mountains which commences on the west of the Cimmerian Bosporus, borders the Caspian Sea to the southeast and south, and, proceeding eastward, joins the Himalayan chain which separates Hindoostan from Thibet. It comprehends, therefore, the Caucasus of our days, the mountains of *Ghilan*, Mount *Damawend*, the chain of *Chorasan*, and the Paropamisus or *Hendu-Khos*. Feridoun, coming from Media to found the new Median empire on the ruins of the Assyrian, descended Mount *Albrouz*. Eastern Persia, comprising *Sedjestân* and *Zaboulistân*, which is the country of *Ghizneh*, was subject to the *schah*, but governed under him by the princes of the race of *Sâm*. As to *Kaboul*, it was only tributary, and belonged to a branch of the family of *Dzohâk*, that is, to princes of Assyrian origin who had treated with the Medes. The third analogy between the Greek and Persian traditions is found in the inroads of barbarous tribes from Eastern Persia. The incursions of the Scythian Nomades, mentioned by the Greek writers, will agree very well with those of the princes of *Touran*, coming from beyond the *Djihoun* or Oxus. From the earliest periods, Persia has been exposed to invasion from the tribes in the direction of Caucasus, the Caspian, and the Oxus. The Greeks called all these tribes Scythians, because they had no other name by which to designate these barbarous communities. The Persians call them *Turan* and *Djin* (Turks and Chinese), although at this time (700 B.C.) neither the one nor the other of the two last-mentioned people were to be found on the eastern borders of Persia. When, however, the *Schah-nameh* was composed, the Persians knew only the Turks and Chinese, and they gave their names to all those who had at any time preceded them. The ancient enemies of Persia, in this quarter, were probably *Hunnic* and *Tudesc* tribes, to whom, about the era of the Sassanides, succeeded the Turks and Chinese.—The main fact that results from a comparison of these traditions is, that two empires followed in succession: one, coming from Assyria, ruled over Media and all Eastern Asia; the other, coming from Media, reacted on the first, and drove the Semitic communities across the Tigris and Euphrates; and, finally, to these two great revolutions were joined frequent inroads on the part of the barbarous tribes coming from Caucasus, Scythia, and the banks of the Oxus.—To the *Pischdadian* succeeded the *Kaianian* dynasty. The recital of the *Schah-nameh* respecting this second dynasty is as disfigured by fable as that which treats of the first; and it would be of no use to seek in it any exact coincidences with the narratives of Xenophon and Herodotus. The Dejoces of the latter historian was, like *Kai K'obad*, chosen king on account of his justice and wisdom, at a time when Persia was involved in misery and anarchy. We find also another resemblance between Dejoces and *Kai K'obad*. *Kai K'obad* is called *Arch* by some Mohammedan authors, and *Dejoces* is called *Arcæces* by Ctesias. Herodotus informs us that Dejoces had for his successor a son named Phraortes, and it is to this Median prince that he ascribes the conquest of Persia. Firdousi makes no mention of this monarch; he probably confounds his reign with that of his father. Nevertheless, a Mohammedan author mentions this second Phraortes, and he states that *Kai K'aous* was the son of *Aphra* and grandson of *Kai K'obad*. It would appear, moreover, that the history of *Kai K'aous*, as given by Firdousi, is at one and the same time that of Cyaxares and Astyages. The blindness of *Kai K'aous* and his army is probably nothing else but the total eclipse of the sun, which took place between Cyaxares and the Lydians, and which had been predicted to the Ionians by Thales. The expedition against *Hamawer* appears to coincide with the siege of Nineveh mentioned by the Greek writers; and these same writers also agree with Firdousi, when they make the operations of the siege to have been broken off by an invasion of the Scythians. The statement also, made by Herodotus, respecting the marriage of Astyages with the daughter of the Lydian monarch, agrees with that of the Persian author, who informs us of the marriage of *Kai Khosrou* with *Sendabeh*. With regard to *Kai Khosrou*, or simply *Khosrou*, it appears evident that he was the same with the Cyrus of the Greek writers. *Khosrou*, however, according to Firdousi, was not the grandson of the schah of Persia, but of *Afrasiab*, king of *Touran*, and the scene of the history of his youth is laid entirely in this latter country. After *Kai Khosrou*, the narrative of the Mohammedan writers begins to differ totally from that of the Greeks. Down to the time of Alexander, there are only two points of resemblance between the two statements: the first is the name of *Gouchtasp*, who is the *Darius Hystaspis* of the Greeks; and the other, that of *Ardecheer Dirazdest* (Artaxerxes Longimanus), given to Bahmen of the *Schah-nameh* by *Mirkhond*. (*Klaproth, Tableau Historiques de l'Asie*, &c., p. 5, *seqq.*)

3. *Later history of Persia.*

The accession of Darius Hystaspis is fixed by chronologists in the year 521 B.C.; and in his reign, supposing him to be the same with *Gouchtasp*, all authorities seem to agree that the famous *Zerdusht*, the Zoroaster of the western writers, succeeded in establishing his new religion. The reign of *Gouchtasp* is extended by the Persian historians over sixty years, that of Xerxes, his son and successor, being wholly passed over; but *Isfundeer*, who is supposed by Sir John Malcolm to be the same as Xerxes, is made the hero of his reign. His chivalrous achievements are rivalled only by those of the illustrious *Roustem*, who is again brought on the scene, and Isfundeer is slain by him in an unjust war, in which he had reluctantly engaged, at the command of his wicked father, with the king of *Segistan*. It is from the Western historians only that we learn anything of the leading events of the reign of Darius Hystaspis. In like manner, all the great events of the history of Xerxes, which form the most brilliant page in the history of Greece, are passed over in silence in the Persian annals. The assassination of Xerxes, by his relative Artabanus, took place B.C. 461, in the twenty-first year of his reign. He was succeeded by his third son, Artaxerxes Longimanus, the Bahmen or Ardecheer Dirazdest of the Persian annals, and the Ahasuerus of the book of Esther. Something like a disguised or confused account of these transactions is found in the pages of Firdousi. After Isfundeer had subdued all the foreign enemies of his father Gouchtasp, he is sent to reduce to obedience the King of Segistan, who had thrown off his allegiance. In this expedition he is represented as engaging with the greatest reluctance, and he meets his death from the hand of Roustem, to whom, nevertheless, the dying hero commits his son, Bahmen, entreating him to educate him as a warrior. That son, however, on ascending the throne, soon became jealous of Roustem, and, having invaded

and subdued his hereditary province, put him to death with his family, on the pretext of avenging the blood of his father. The general facts, that Roustem, a powerful chief, slew Isfundeer, yet protected his son; that a civil contest attended the accession of Ardecheer; and that it terminated in the massacre of Roustem and his family, so far accord with what the Greek historians state respecting the character and fate of Artabanus, as to leave little doubt that both stories relate to the same personages. Of the identity of Ardecheer with Artaxerxes *Μακρόχειρ* or Longimanus, there can be no doubt. His surname, *Dirazdest* ("Long arms") is a full proof of this. The author of the *Tarikh Tabree* states, that under this monarch, to whom he erroneously ascribes the overthrow of Belshazzar, the Jews had the privilege granted them of being governed by a ruler of their own nation; and the favours they experienced, it is added, were owing to the express orders of Bahmen, whose favourite lady was of the Jewish nation. Josephus expressly affirms, that Artaxerxes Longimanus was the husband of Esther; and the extraordinary favour which he showed to the Jews strengthens this testimony. He would seem, indeed, to have been the first monarch of Persia who, strictly speaking, by the subjugation of Segistan, "reigned from India even to Ethiopia, over a hundred and twenty-seven provinces." Persian historians assign to this great monarch a reign of a hundred and twelve years, but the Greek writers limit it to forty, and his death is fixed in the year B.C. 424. He was succeeded, according to the Persian annals, by his daughter Homai, who, after a reign of thirty-two years, resigned the crown to her son, Darab I., the Darius Nothus of the Greeks. It is natural that no notice should be taken of the ephemeral reigns of Xerxes II. and Sogdianus, which together occupied only eight months; and in Ptolemy's canon, Darius Nothus is made the immediate successor of Artaxerxes Longimanus, his reign extending from 424 B.C. to 405. Homai appears to be the Parysatis whom the Greek writers make to be the queen of her half-brother Darius, and to whom they attribute a very prominent part in the transactions of his reign. Her son Arsaces is stated to have succeeded to the throne under the title of Artaxerxes, to which the Greeks added the surname of *Mnemon*, on account of his extraordinary memory. No sovereign, however, besides Longimanus or Dirazdest, is ever noticed by Oriental writers under the name of Ardecheer; it is therefore highly probable, that Mnemon is the Darab I. of the Persian annals, and that he succeeded his mother Homai or Parysatis, who might reign conjointly with Darius Nothus, whether as her husband or her son. The banishment of Queen Parysatis to Babylon, in the reign of her son Artaxerxes, may answer to the abdication of Queen Homai. This is a most obscure epoch in the native annals. The Egyptian war which broke out in the reign of Darius Nothus, the revolt of the Medes, and the part taken by Persia in the Peloponnesian war, are not referred to. Even the name of the younger Cyrus is not noticed by any of the Oriental writers, nor is the slightest allusion made to the celebrated expedition which has given immortality to its commander. The pages of Herodotus, Thucydides, and Xenophon leave little room, however, for regret that these events have not found an Oriental historian. With respect to the second Darab of the Persians, who is made the immediate successor of the first, his identity with the Darius Codomanus of the Greeks is completely established by the conquest of Persia during his reign by Alexander of Macedon. The intermediate reigns of Artaxerxes Ochus, the most barbarous and abandoned monarch of his race, and of his son Arses, both of whom were assassinated, appear to be passed over, or to be included in that of Darab I. The reign of this Darab is distinguished in the native annals by the breaking out of a war with Philippous of Roum (Macedon), which, though at first unsuccessful, is stated to have terminated gloriously for the Persians; and Philip was glad to make peace, on the terms of giving his daughter to Darab, and becoming his tributary This daughter is fabled to have been the mother of the Macedonian conqueror. Darab I. built Darabjird, a city about 150 miles east of Shiraz. (*Malcolm*, vol. 1, p. 69.)—The character of Ochus seems, however, to have been transferred by the Persians to the unfortunate and noble-minded Darius, who is alleged to have been deformed in body and depraved in mind; as if, Sir John Malcolm remarks, "to reconcile the vanity of the nation to the tale of its subjugation." It is nevertheless true, that the crimes of their monarchs, the mal-administration into which the affairs of the government had fallen, the assassinations and massacres occasioned by the repeated disputes for the succession, and the slender bond which held together the various provinces of so gigantic an empire, had prepared the way for its easy dissolution. The traditions which the Eastern writers have preserved of the Macedonian hero (whom they call Secunder and Iskandeer) are very imperfect; and upon a few historical facts, they have reared a superstructure of the most extravagant fable. They agree, however, with the Greek writers in most of the leading facts; such as the invasion of Persia, the defeat and subsequent death of Darius, the generosity of the conqueror, and the strong impression which his noble and humane conduct made upon his dying enemy. They allude, too, to the alliance which Alexander established with Taxilis or Omphis, to his battle with Porus, and his expedition against the Scythians; but the circumstances in which these events are disguised are for the most part fabulous. "His great name," says Sir John Malcolm, "has been considered sufficient to obtain credit for every story that imagination could invent; but this exaggeration is almost all praise. The Secunder of the Persian page is a model of every virtue and of every great quality that can elevate a human being above his species; while his power and magnificence are always represented as far beyond what has ever been attained by any other monarch in the world." The quarrel between the two monarchs originated, according to the author of the *Zeenat-ul-Tuarikh*, in Alexander's refusing to pay the tribute of golden eggs to which his father had agreed, returning the laconic answer by the Persian envoy, that "the bird that laid the eggs had flown to the other world." Upon this, another ambassador was despatched to the court of the Macedonian, bearing the present of a bat and a ball, in ridicule of Alexander's youth, and a bag of very small seed, called *gunjud*, as an emblem of the innumerable army with which he was threatened. Alexander, taking the bat and ball in his hand, compared the one to his own power, and the other to the Persian's dominions; and the fate which would await the invaders was intimated by giving the grain to a fowl. In return, he sent the Persian monarch the significant present of a bitter melon. (*Modern Traveller*, pt. 37, p. 64, *seqq.*)—The native writers, as has been said, make Alexander to have been the son of Darius and a daughter of Philip of Macedon! and they add that Darius sent his wife home to her father, on account of her offensive breath; from which circumstance the war between the two monarchs arose! (*Klaproth, Asia Polyglotta*, p. 3.) The Persian writers give no detailed account of the operations of Alexander in Persia, erroneously stating that Darius was killed in the first action.

4. *Parthian Dynasty.*

Passing over the period of the Macedonian power in Asia, which is detailed in other parts of this volume, we come to the establishment of the Parthian kingdom,

tne mention of which falls naturally under the present article, from the circumstance of the Parthians being designated as *Persians* by many of the Roman writers, particularly the poets, although they were, in fact, of Scythian rather than Persian origin.—Seleucus was succeeded in his Asiatic empire by his son Antiochus Soter, who reigned nineteen years, and left his throne to his son Antiochus Theos. In his reign (B.C. 250) a man of obscure origin, whom some, however, make to have been a tributary prince or chief, and the native writers a descendant of one of the former kings of Persia, slew the viceroy of Parthia, and raised the standard of revolt. His name was *Ashk*, or *Arsaces*, as the Western historians write it. After having slain the viceroy, he fixed his residence at Rhé, where he invited all the chiefs of provinces to join him in a war against the Seleucidæ; promising at the same time to exact from them no tribute, and to deem himself only the head of a confederacy of princes, having for their common object to maintain their separate independence, and to free Persia from a foreign yoke. Such was the commencement of that era of Persian history which is termed by the Oriental writers the *Moulouk ul Towâeif*, or commonwealth of tribes, and which extends over nearly five centuries. Pliny states that the Parthian (meaning the Persian) empire was divided into eighteen kingdoms. The accounts of this period given by Persian writers are vague and contradictory. "They have evidently," Sir John Malcolm remarks, "no materials to form an authentic narrative; and it is too near the date at which their real history commences to admit of their indulging in fable. Their pretended history of the Ashkanians and Ashganians is, consequently, little more than a mere catalogue of names; and even respecting these, and the dates they assign to the different princes, hardly two authors are agreed. Ashk the First is said to have reigned fifteen years: Khondemir allows him only ten. Some authors ascribe the defeat and capture of Seleucus Callinicus, king of Syria, to this monarch; and others to his son, Ashk II. The latter prince was succeeded by his brother Shahpoor (or Sapor), who, after a long contest with Antiochus the Great, in which he experienced several reverses, concluded a treaty of peace with that monarch, by which his right to Parthia and Hyrcania was recognised. From the death of this prince there appears to be a lapse of two centuries in the Persian annals; for they inform us that his successor was Baharam Gudurz; and if this is the prince whom the Western writers term Gutarzes, as there is every reason to conclude it is, we know from authentic history that he was the third prince of the second dynasty of the Arsacidæ.—From the death of Alexander till the reign of Artaxerxes (Ardecheer Babigan) is nearly five centuries; and the whole of that remarkable era may be termed a blank in Eastern history. And yet, when we refer to the pages of Roman writers, we find this period abounds with events of which the vainest nation might be proud, and that Parthian monarchs, whose names cannot now be discovered in the history of their own country, were the only sovereigns upon whom the Roman army, when that nation was in the very zenith of its power, could make no impression. But this, no doubt, may be attributed to other causes than the skill and valour of the Persians. It was to the nature of their country, and their singular mode of warfare, that they owed those frequent advantages which they gained over the disciplined legions of Rome. The frontier which the kingdom of Parthia presented to the Roman empire extended from the Caspian Sea to the Persian Gulf. It consists of lofty and barren mountains, of rapid and broad streams, and of wide-spreading deserts. In whatever direction the legions of Rome advanced, the country was laid waste. The war was made, not against the army, but the supplies by which it was supported; and the mode in which the Parthian warrior took his unerring aim while his horse was carrying him from his enemy, may be viewed as a personification of the system of warfare by which his nation, during this era of its history, maintained its independence. The system was suited to the soil, to the man, and to the fleet and robust animal on which he was mounted; and its success was so certain, that the bravest veterans of Rome murmured when their leaders talked of a Parthian war." (*Malcolm*, vol. 1, p. 84, *seqq.*)—The blank which occurs in the native annals may be accounted for, Sir John Malcolm thinks, by the neglect into which the rites of Zoroaster fell during the dynasty of the Arsacidæ, and the decay of letters consequent upon the depression of the priesthood. In that nation, as in others similarly circumstanced, the literati and the priesthood were synonymous terms; and as the priests alone cultivated letters, so they would be prompted to avenge themselves on the enemies of their faith and order by consigning their race, so far as they had the power, to oblivion. The Arsacidæ, Gibbon affirms (but without citing his authority), "practised, indeed, the worship of the magi, but they disgraced and polluted it with a various mixture of foreign idolatry."—According to the Western historians, it was under Mithradates I., the fourth in descent and the fifth in succession of the Arsacidæ, that the Parthian power was raised to its highest pitch of greatness. That monarch, having subdued the Medes, the Elymeans, the Persians, and the Bactrians, extended his dominions to the Indus, and, having vanquished Demetrius, king of Syria, finally secured Babylonia and Mesopotamia also to his empire. (*Prideaux*, vol. 2, p. 404.)—Justin states that this monarch, having conquered several nations, gathered from every one of them whatsoever he found best in its constitution, and from the whole collection framed a body of most wholesome laws for the government of his empire. If one half of this be true, what is history, that it should have preserved no more minute record of such a sovereign?—The remainder of the history of Parthia will be found under that article.

5. *Dynasty of the Sassanidæ.*

Artaxerxes is said to have sprung from the illegitimate commerce of a tanner's wife with a common soldier. The tanner's name was Babec, the soldier's Sassan; from the former Artaxerxes obtained the surname of *Babigan* (son of Babec), from the latter all his descendants have been styled *Sassanidæ*. (*Gibbon, Decline and Fall*, c. 8.)—The flattery of his adherents, however, represents him as descended from a branch of the ancient kings of Persia, though time and misfortune had gradually reduced his ancestors to the humble station of private citizens. (*D'Herbelot, Bibl. Orient.*, Ardecheer.)—The establishment of the dynasty of the Sassanidæ took place in the fourth year of the Emperor Severus, 226 years after the Christian era. One of the first acts of the new monarch was the re-establishment of the magi and of the creed of Zoroaster. A reign of fourteen years ensued, which formed a memorable era in the history of the East, and even in that of Rome. Having, after various alternations of victory and defeat, established his authority on a basis which even the Roman power could not shake, he left behind him a character marked by those bold and commanding features that generally distinguish the princes who conquer from those who inherit an empire. Till the last period of the Persian monarchy, his code of laws was respected as the groundwork of their civil and religious policy. Artaxerxes bequeathed his new empire, and his ambitious designs against the Romans, to Sapor, a son not unworthy of his great father; but those designs were too extensive for the power of Persia, and served only to involve both nations in a long series of destructive wars and

reciprocal calamities. (*Gibbon*, c. 8.)—The subsequent history of the dynasty of the Sassanidæ will be found detailed in part under the articles Sapor, Chosroes, &c.

6. *Remarks on the Constitution of the Persian Empire in the time of Darius.*

Cyrus and Cambyses had conquered nations: Darius was the true founder of the Persian state. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions. Darius first organized them into an empire, where every member felt its place and knew its functions. His realm stretched from the Ægean to the Indus, from the steppes of Scythia to the cataracts of the Nile. He divided this vast tract into 20 satrapies or provinces, and appointed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king's household. A high road, on which distances were regularly marked, and spacious buildings were placed at convenient intervals to receive all who travelled in the king's name, connected the western coast with the seat of government: along this road, couriers trained to extraordinary speed successively transmitted the king's messages. The satraps were accountable for the imposts of their several provinces, and were furnished with forces sufficient to carry the king's pleasure into effect.—Compared with the rude government of his predecessors, the institutions of Darius were wise and vigorous; in themselves, however, unless they are considered as foundations laid for a structure that was never raised, as outlines that were never filled up, they were weak and barbarous. He had done little more than cast a bridge across the chaos over which he ruled: he had introduced no real uniformity or subordination among its elements. The distribution of the provinces, indeed, may have been grounded on relations which we do not perceive, and may, therefore, have been less capricious than it seems. But it answered scarcely any higher end than that of conveying the wealth of Asia into the royal treasury, and the satraps, when they were most faithful and assiduous in their office, were really nothing more than farmers of the revenue. Their administration was only felt in the burdens they imposed: in every other respect the nations they governed retained their peculiar laws and constitution. The Persian empire included in it the dominions of several vassal kings, and the seats of fierce, independent hordes, who preyed on its more peaceful subjects with impunity. In this, however, there was much good and comparatively little mischief. The variety of institutions comprehended within the frame of the monarchy, though they were suffered to stand, not from any enlarged policy, but because it would have been difficult or dangerous to remove them, and there was nothing better to substitute for them, did not impair, but rather increased its strength; and the independence of a few wild tribes was more a symptom than a cause of weakness. The worst evil arose from the constitution of the satrapies themselves. The provinces were taxed not only for the supply of the royal army and household, but also for the support of their governors, each of whom had a standing force in his pay, and of whom some kept up a court rivalling in magnificence that of the king himself. The province of Babylon, besides its regular tribute and the fixed revenue of its satrap, which was equal to that of a modern European prince of the first rank, defrayed the cost of a stud and a hunting equipage for his private use, such as no European prince was ever able to maintain. Four large villages were charged with the nourishment of his Indian dogs, and exempted from all other taxes. It must, however, be observed, that when an extraordinary burden was thus laid on a particular district, the rest of the province was not relieved, but the more heavily loaded. When the king granted the revenues of whole cities to a wife or a favourite, he did not give up any portion of his own dues; and the discharge of all these stated exactions did not secure his subjects from the arbitrary demands of the satraps and their officers. If the people suffered from the establishment of these mighty viceroys, their greatness was not less injurious to the strength of the state and the power of the sovereign. As the whole authority, civil and military, in each province was lodged in the hands of the satrap, he could wield it at his pleasure without any check from within; and if he were unwilling to resign it, it was not always easy to wrest it from him. The greater his distance from the court, the nearer he approached to the condition of an independent and absolute prince. He was seldom, indeed, tempted to throw off his nominal allegiance, which he found more useful than burdensome, or to withhold the tribute which he had only the task of collecting; but he might often safely refuse any other services, and defy or elude the king's commands with impunity: and least of all was he subject to control in any acts of rapacity or oppression committed in his legitimate government. Xenophon, indeed, in his romance, represents the founder of the monarchy as having provided against this evil by a wise division of power. (*Cyrop.*, 8, 6.)—Cyrus is there said to have appointed that the commanders of the fortresses and of the regular troops in each province should be independent of the satrap, and should receive their orders immediately from court; and a modern author finds traces of this system in the narrative of Herodotus himself. (*Heeren, Ideen*, vol. 1, pt. 1, p. 403.)—But it seems clear, that if the conqueror designed to establish such a balance of power, it was neglected by his successors, and that the satraps engrossed every branch of authority within their respective governments. Thus the huge frame of the Persian empire was disjointed and unwieldy; and the spirit that pervaded it was as feeble as its organization was imperfect. The Persians, when they overthrew the Medes, adopted their laws, religion, and manners; their own, though they may have resembled them in their principal features, were certainly more simple, and better fitted to a conquering people. The religion of the two nations was probably derived from a common source; but before the Persian conquest it appears to have undergone an important change in the reformation ascribed to Zoroaster. In what points his doctrine may have differed from those of the preceding period is an obscure question; but it seems certain that the code of sacred laws which he introduced, founded, or at least enlarged, the authority and influence of the Magian caste. Its members became the keepers and expounders of the holy books, the teachers and counsellors of the king, the oracles from whom he learned the divine will and the secrets of futurity, the mediators who obtained for him the favour of heaven, or propitiated its anger. How soon the tenets of their theology may have been introduced into Persia, is not clear: but, as they were a Median tribe, it is only with the union of the two nations under Cyrus that they can have begun to occupy the station which we find them filling at the Persian court. If the religion of Zoroaster was originally pure and sublime, it speedily degenerated, and allied itself to many very gross and hideous forms of superstition: and if we were to judge of its tendency by the practice of its votaries, we should be led to think of it more harshly or more lightly than it may probably have deserved. The court manners were equally marked by luxury and cruelty: by luxury refined till it had killed all natural enjoyment, and by cruelty carried to the most loathsome excesses that perverted ingenuity could suggest. It is above all the atrocious barbarity of the women

that fills the Persian chronicles with their most horrid stories: and we learn from the same sources the dreadful depravity of their character, and the vast extent of their influence. Cramped by the rigid forms of a pompous and wearisome ceremonial, surrounded by the ministers of their artificial wants, and guarded from every breath of truth and freedom, the successors of Cyrus must have been more than men if they had not become the slaves of their priests, their eunuchs, and their wives. The contagion of these vices undoubtedly spread through the nation: the Persians were most exposed to it, as they were in the immediate neighbourhood of the court. Yet there is no difficulty in conceiving that, long after the people had lost the original purity and simplicity of their manners, the noble youth of Persia may have been still educated in the severe discipline of their ancestors, which is represented as nearly resembling the Spartan. They may have been accustomed to spare diet and hard toil, and trained to the use of horses and arms. These exercises do not create and are not sufficient to keep alive the warlike spirit of a nation, any more than rulers and precepts to form its moral character. The Persian youth may still have been used to repeat the praises of truth and justice from their childhood, in the later period of their history, as they had when Cyrus upbraided the Greeks with their artifices and lies: and yet in their riper years they might surpass them, as at Cunaxa, in falsehood and cunning, as much as they were below them in skill and courage. Gradually, however, the ancient discipline either became wholly obsolete or degenerated into empty forms; and the nation sank into that state of utter corruption and imbecility which Xenophon, or, rather, the author of the chapter that concludes his historical romance, has painted, not from imagination, but from the very life. —(*Thirlwall's Greece*, vol. 2, p. 185, *seqq.*)

Persĭcus Sinus, a part of the Indian Ocean, on the coast of Persia and Arabia, now called the *Persian Gulf*.

Persis, or Persia Proper, the original province of the Persians. (*Vid.* Persia.)

Persĭus, or Aulus Persius Flaccus, a Roman satirist, was born at Volaterræ, a town of Etruria, about the 20th year of the reign of Tiberius, A.D. 34. He was of equestrian rank. He lost his father at the age of six years, and his mother, Fulvia Sisenna, married a second time, but the stepfather whom she gave her son lived only a short period. Persius appears to have shown towards his mother the strongest filial affection. He was trained at Volaterræ till his twelfth year, and he then proceeded to Rome, where he studied grammar under Rhemnius Palæmon, and rhetoric under Virginius Flaccus. At the age of sixteen he became a pupil of Annæus Cornutus, a Stoic philosopher, who had come from Leptis in Africa to settle at Rome. Lucan, the poet, was his fellow-disciple in the school of Cornutus. Persius and Cornutus were bound to each other by feelings more like those of father and son, than such as usually subsist between preceptor and scholar. This friendship continued without interruption till the death of Persius, which took place in his 28th or 30th year. The poet bequeathed his books and a large sum of money to Cornutus, who, however, declined to receive the latter, and gave it up to the sisters of Persius. The materials for a life of Persius are scanty, but they are sufficient to show him in a very favourable light. Amid prevailing corruption, he maintained a high moral character. He consistently applied his principles as a Stoic to the purposes of self-discipline. His acquaintance with men and things was the result of private study more than of actual converse with the world, so that, as his writings testify, he viewed human life as he thought it should be, rather than as it really was. Different opinions are formed of Persius as a satirical poet. Quintilian and Martial, with some of the early Christian writers, bear a high testimony to his merits, as do likewise several modern critics. Others consider him not worth reading. Gifford, who studied him thoroughly, says, among many eulogies of him, "His life may be contemplated with unabated pleasure; the virtue he recommends he practised in the fullest extent; and, at an age when few have acquired a determinate character, he left behind him an established reputation for genius, learning, and worth."—The works of Persius consist of six satires, with a prologue. The metre of the latter is of the kind called Choliambic (lame Iambic), being an Iambic trimeter, with a spondee in the sixth place instead of an iambus. The Satires contain altogether only 650 hexameters; and in some manuscripts they are given as one continuous work. Whether Persius wrote more than we now possess, as the author of his life attributed to Suetonius affirms, we know not; but since Quintilian and Martial speak of his claims to distinction, though he left "only one book," we should conclude that no other production of his was known in their time. The chief defect of Persius is an affected obscurity of style, which is so great and so general that there are few scholars who read these performances for the first time, whose progress is not arrested at almost every line by some difficulty that presents itself. It has been conjectured, and not without some show of reason, that one of the causes of the great obscurity of Persius is the caution with which he constantly conceals his attacks upon Nero. The scholiast, moreover, expressly states, with regard to several verses of the poet, that they were intended for the emperor. This may be a sufficient apology for Persius as far as Nero is concerned; but why allow the same obscurity to pervade the rest of his poem? The Satires of Persius would, in fact, be absolutely unintelligible for us, if we had not the labours of an ancient scholiast, or, rather, a collection of extracts from several scholiasts, to guide us; and even with this aid we are frequently unable to comprehend the meaning of the satirist. The conclusion seems irresistible, that much of this obscurity is owing to the peculiar character of the poet's mind, to his affected conciseness, and to the show of erudition which he is so fond of exhibiting. Some critics, who condemn the negligent style of Horace, give the preference to Persius as a satirist on account of the greater harmony of his hexameters. Melody of diction, however, cannot compensate for the want of perspicuity; besides, the style of Horace, in his satires, is purposely made to approximate to that of familiar life. It must appear surprising that Persius is so reserved respecting the gross vices and immorality of the age in which he lived. The best way of accounting for this is to ascribe it to the retired life led by the youthful poet in the bosom of a virtuous family, and his consequent want of experience in the excesses of the day. The best editions of Persius are, that of Isaac Casaubon, revised by his son Meric, *Lond.*, 1647, 4to; Bond, *Norib.*, 1631, 8vo; Koenig, *Gött.*, 1803, 8vo, and also with Rupert's edition of Juvenal, *Glasg.*, 1825.

Pertĭnax, Publius Helvius, a Roman emperor after the death of Commodus, was born about A.D. 126, at Villa Martis, near Alba Pompeia, on the banks of the Tanarus, in the modern *Piedmont*. His father was a freedman, who dealt in charcoal, an important article of fuel in Italy even at the present day. He received from his parent a good education, and was placed by him under the tuition of Sulpicius Apollinaris, a celebrated grammarian, who is repeatedly mentioned by Aulus Gellius. Pertinax became a proficient in the Greek and Roman languages; and, after the death of his master, he taught grammar himself. But, being dissatisfied with the small profits of his profession, he entered the army; and, being assisted by the interest of Lollianus Avitus, a man of consular fami-

ly, and his father's *patronus*, he was promoted to a command. He was sent to Syria at the head of a cohort, and served with distinction against the Parthians, under L. Verus, the colleague of Marcus Aurelius. He was afterward sent to Britain, where he remained for some time. He subsequently served in Mœsia, Germany, and Dacia, but, upon some suspicion of his fidelity, he was recalled by Marcus Aurelius. Having cleared himself, he was made prætor, and commander of the first legion, and obtained the rank of senator. Being sent to Rhætia and Noricum, he drove away the hostile German tribes. His next promotion was to the consulate, and he publicly received the praise of Marcus Aurelius, in the senate and in the camp, for his distinguished services. In Syria he assisted in repressing the revolt of Avitus Cassius. He was next removed to the command of the legions on the Danube, and was made governor of Mœsia and Dacia, and afterward returned to Syria as governor, where he remained until the death of Marcus. Capitolinus says, that his conduct was irreprehensible till the time of his Syrian government, when he enriched himself, and his conduct became the subject of popular censure. On his return to Rome, he was banished by Perennis, the favourite of Commodus, to his native country, Liguria. Here he adorned Villa Martis with sumptuous buildings, in the midst of which, however, he left his humble, paternal cottage untouched. He remained three years in Liguria. After the death of Perennis, Commodus commissioned him to proceed to Britain, where the licentiousness of the troops had degenerated into mutiny. On his arrival, the soldiers wished to salute him as emperor, and were with difficulty prevented by Pertinax, who seems to have found the discipline of the legions in a most deplorable state. One of the legions revolted against him; and, in trying to repress the revolt, he was wounded and left among the dead. On his recovery he punished the mutineers, and solicited the emperor for his recall, as his attempts at restoring discipline had rendered him obnoxious to the army. He was then sent as proconsul to Africa, and was afterward made prefect of Rome, in which office he showed much moderation and humanity. After the murder of Commodus, two of the conspirators, Lætus and Electus, went to Pertinax and offered him the empire, which the latter at first refused, but afterward accepted, and was proclaimed emperor by the senate on the night previous to the first of January, A.D. 193. In the speech which Pertinax delivered on the occasion, he said something complimentary to Lætus, to whom he owed the empire, on which Q. Sosius Falco, one of the consuls, observed, that it was easy to foresee what kind of an emperor he would make, if he allowed the ministers of the atrocities of Commodus to retain their places. Pertinax mildly replied, "You are but a young consul, and do not yet know the necessity of forgiving. These men have obeyed the orders of their master Commodus, but they did it reluctantly, as they have shown whenever they had an opportunity." He then repaired to the imperial palace, where he gave a banquet to the magistrates and principal senators, according to ancient custom. The historian Dio Cassius was one of the guests. Pertinax recalled those who had been exiled for treason under Commodus, and cleared from obloquy the memory of those who had been unjustly put to death. But his attempts to restore discipline in the army alienated the affections of the soldiers, who had been accustomed to license during the reign of Commodus. As he found the treasury empty, he sold the statues, the plate, and all the valuable objects amassed by his predecessor. By this means he collected money to pay the prætorians, and to make the usual gifts to the people of Rome. He publicly declared that he would receive no legacies or inheritance from any one, and he abolished several taxes and tolls which had been imposed by Commodus. Pertinax was cherished by the senate and people; but the turbulent prætorians, secretly encouraged by the traitor Lætus, conspired against the new emperor. After offering the empire to several persons, they went to the palace three hundred in number. The friends of Pertinax urged him to conceal himself until the storm had passed; but the emperor said that such conduct would be unworthy of his rank; and he appeared before the mutineers, and calmly remonstrated with them upon the guilt of their attempt. His words were making an impression upon them, when one of the soldiers, a German by birth, threw his spear at him, and wounded him in the breast. Pertinax then covered his face, and, praying the gods to avenge his murder, was slain by the other soldiers. Electus alone defended him as long as he could, and was killed with him. The soldiers cut off the head of Pertinax and carried it into their camp, and then put up the empire at auction, offering it to the highest bidder. It was purchased by Didius Julianus. Pertinax was 67 years of age, and had reigned 87 days. (*Capitol., Vit. Pert.—Dio Cass.*, 73, 1.—*Encycl. Useful Knowl.*, vol. 17, p. 509.)

Perusĭa, now *Perugia*, one of the most ancient and distinguished cities of Etruria, situate at the south-eastern extremity of Lacus Trasymenus, or *Lago di Perugia*. The era of its foundation long preceded that of Rome, though the precise period cannot be ascertained with certainty. In conjunction with the other Etrurian states, it long resisted the Roman arms, but, when reduced, it became a powerful and wealthy ally. It was a Roman colony about 709 A.U.C., under the consulship of C. Vibius Pansa; and, some years after, sustained a memorable siege, in which Antony held out against Octavius Cæsar, but was at last forced by famine to surrender. On this occasion, many of the Perusians were put to death, and the city was accidentally burned; a madman having set fire to his own house, a general conflagration ensued. (*Appian, Bell. Civ.*, 5, 49.—Compare *Vell. Paterc.*, 2, 74.—*Florus*, 4, 5.—*Suet., Vit. Aug.*, 96.) Perusia appears, however, to have risen again from its ruins, according to Appian and Dio Cassius (48, 15); and under the Emperor Justinian we find it maintaining a successful siege against the Goths. (*Cramer's Ancient Italy*, vol. 1, p. 219.)

Pescennĭus. *Vid.* Niger.

Pessĭnus (gen. *-untis*; in Greek Πεσσινοῦς, gen. *-οῦντος*), a city of Galatia, on the river Sangarius, and near the western confines, according to D'Anville's map. It was of very early origin, but chiefly famous on account of the worship of Cybele. Strabo says, that Mount Dindymus (whence she was named Dindymene) rose above the town. So great was the fame of the shrine and statue of the goddess, that the Romans, enjoined, as it is said, by the Sibylline books, caused the latter to be conveyed to Rome, since the safety of the state was declared to depend on its removal to Italy. A special embassy was sent to King Attalus, to request his assistance on this occasion: this sovereign received the Roman deputies with great kindness and hospitality, and, having conveyed them to Pessinus, obtained for them permission to remove the statue of the mother of the gods, which was nothing else but a great stone. On its arrival at Rome, it was received with great pomp and ceremony by the Roman senate and people, headed by Scipio Nasica, who had been selected for this office by the national voice as the best citizen, according to the injunction of the Pythian oracle. This took place in the year 547 U.C., near the close of the second Punic war (*Liv.*, 29, 10, *seqq.*—*Strab.*, 567.) Stephanus of Byzantium affirms, that Pessinus originally bore the name of Arabyza, when the district in which it stood belonged to the Caucones; but he does not mention from what author he derives this information. (*Steph.*

Byz., *s. v.* Ἀράβνζα.) Herodian and Ammianus give various derivations of the name of Pessinus, which are not worth repeating. (*Herod.*, 1, 11.—*Ammian. Marcell.*, 22, 22.—Compare *Steph. Byz.*, *s. v.* Πεσσινοῦς.) It would seem that the inhabitants of Pessinus, after parting with the image of their goddess to the Romans, had still another one in store, for we learn from Livy, that the worship of Cybele was still observed in this city after its occupation by the Gauls, since the priests of the goddess are said to have sent a deputation to the army of Manlius, when on the banks of the Sangarius. (*Livy*, 38, 18.) Polybius mentions the names of the individuals who then presided over the worship and temple of Cybele. (*Polyb.*, *fragm.*, 20, 4.) In the fourth century, also, the Emperor Julian turned away from his line of march against the Persians, for the purpose of visiting the shrine. (*Amm. Marcell.*, 22, 9.)—Pessinus was the chief city of the Tolistoboii, who settled in this part of the country, and, according to Strabo's account, was a place of considerable trade. It sank in importance under the Romans; and although Constantine the Great, in his new arrangement of the provinces, made Pessinus the capital of Western Galatia (*Galatia Salutaris.—Hierocles*, p. 697), yet the city gradually disappeared from notice after the commencement of the sixth century.—Great uncertainty exists with regard to the site of this place, since its ruins have not been explored by any modern traveller. From the Antonine Itinerary we know that it was ninety-three miles from Ancyra, with which it communicated through Germa, Vindia, and Papiria. Germa, the first of these stations, is known to answer to *Yerma*, on the modern road leading from *Eski-cher* to Ancyra: the Itinerary would lead us to place it sixteen miles from that site, towards the Sangarius. The Table Itinerary, on the other hand, gives a route from Dorylæum to Pessinus, by Midæum and Tricomia, and allows seventy-seven miles for the whole distance. But the road from Dorylæum to Ancyra did not pass by Pessinus, but by Archelaium and Germa, as appears from another route in the Antonine Itinerary (p. 202), so that it is evident that Pessinus could not have been situated where Colonel Leake would place it, beyond Juliopolis, or Gordium, on the right bank of the Sangarius, and near its junction with the Hierus, as it would then have been exactly on the road to Ancyra, and such a route as that by Germa would never have been given in the Antonine Itinerary. We ought therefore, perhaps, to look for the ruins of Pessinus not far from the left bank of the Sangarius, somewhere in the great angle it makes between its junction with the *Yerma* and the *Pursek*. In Lapie's map, the ruins of Pessinus are laid down in the direction which we have just mentioned, on a site called *Kahé*, but the authority for this is not given. (*Cramer's Asia Minor*, vol. 2, p. 86, *seqq.*—*Leake's Tour*, p. 88, *seqq.*)—The temple of Cybele at Pessinus, as also its porticoes, were of white marble, and surrounded by a beautiful grove. The city was indebted for these decorations to the kings of Pergamus. The priests of the goddess were at one time high in rank and dignity, and possessed of great privileges and emoluments. (*Strab.*, 567.)

Petilĭa, I. a town of Italy, in the territory of the Bruttii, on the coast of the Tarentine Gulf, and to the north of Crotona. It was fabled to have been settled by Philoctetes after the Trojan war. (*Virg.*, *Æn.*, 3, 401.) In the opinion of the most judicious and best informed topographers, it occupied the situation of the modern *Strongoli*. (*Holsten.*, *ad Steph. Byz.*, p. 307.—*Romanelli*, vol. 1, p. 206.) This small town, of whose earlier history we have no particulars, gave a striking proof of its fidelity to the Romans in the second Punic war, when it refused to follow the example of the other Bruttian cities in joining the Carthaginians. In consequence of this resolution, it was besieged by Hannibal, and, though unassisted by the Romans, it held out until reduced to the last extremity of famine; nor was it till all the leather in the town, as well as the bark and young shoots of trees, and the grass in the streets, had been consumed for subsistence, that they at length surrendered. (*Vel. Paterc.*, 6, 6.—*Liv.*, 23, 30.) Ptolemy incorrectly classes Petilia with the inland towns of Magna Græcia (p. 67), and Strabo confounds it with the Lucanian Petilia. (*Cramer's Anc. Italy*, vol. 2, p. 389.)—II. A town of Lucania, confounded by Strabo with the Bruttian Petilia. It is supposed to have been situated on what is now the *Monte della Stella*, not far from Pæstum. (*Cramer's Anc. Italy*, vol. 2, p. 368.)

Petilĭus, an individual at Rome, surnamed *Capitolinus*. According to the scholiasts on Horace (*Sat.*, 1, 4, 94), he had been governor of the Capitol. They add, that he was accused of having stolen, during his office, a gold crown consecrated to Jupiter, and that, having plead his cause in person, he was acquitted by the judges in order to gratify Augustus, with whom he was on friendly terms. Hence, they say, arose his surname of *Capitolinus*. One part, at least, of the story is incorrect, since the *Capitolini* were a branch of the Petilian family long before this. (Compare *Vaillant*, *Num. Fam. Rom.*, vol. 2, p. 222.) What degree of credit is due to the rest of the narrative it is hard to say. A full examination of the whole point is made by Wieland (*ad Horat.*, *l. c.*).

Petosīris, a celebrated astrologer and philosopher of Egypt. He wrote, according to Suidas, an astrological work, compiled from the sacred books; a treatise concerning the mysteries of the Egyptians, &c. (*Suidas*, *s. v.*—*Pliny*, 2, 23.—*Juv.*, 6, 581.—*Athenæus*, 3, p. 114.—*Jacobs*, *ad Anthol. Gr.*, vol. 2, pt. 2, p. 470.—*Salmas.*, *de Ann. Clim.*, p. 66, 353.) Ptolemy everywhere calls him Ἀρχαῖος, and says that he and Necepsus were the authors τῆς κλιμακτηρικῆς ἀγωγῆς, that is, of the art of computing a person's nativity from an enumeration of "climacteric years," reference being also had at the same time to the position of the stars. (*Salmas.*, *l. c.*)

Petra, I. a city of Arabia, the capital of the Nabathæi, and giving name to the division of the country called Arabia Petræa. It was situate a short distance below the southern boundary of Palestine. The ordinary form of the name is Petra (ἡ Πέτρα); Josephus, however, in some places gives the neuter plural (τὰ Πετρά), and many of the Church-fathers the feminine plural *Petræ* (αἱ Πέτραι). The appellation given to the city originated in the peculiar nature of its situation. It stood on an elevated plain, and was well supplied with fountains and trees; but all around were *rocks*, which only allowed an access to the place on one side, and that a difficult one. Hence the name of the place, from πέτρα, "a rock." The country beyond this, especially towards the borders of Palestine, was a continued sandy waste. According to Diodorus Siculus (19, 55), there was no city in this quarter in the time of Antigonus, but only a place strongly fortified by nature, and supplied with numerous caves that were used as dwellings. Here, upon a rock (ἐπὶ τινὸς πέτρας), the Nabathæi were accustomed to leave their families and plunder whenever they went on distant expeditions, and this served them as a stronghold. The troops of Antigonus, on their sudden inroad into the country, found in this spot a large quantity of frankincense and myrrh, and also five hundred talents in silver. (*Diod.*, *l. c.*) The incense and myrrh show that they carried on an overland traffic with the neighbouring communities, and it is to this same traffic that the city of Petra owed its origin. All subsequent writers speak of Petra as a city, and an important place of trade. Eckhel gives a coin, on which we find the inscription Ἀδριάνη Πέτρα Μητρόπολις. If the coin be genuine, it shows that in the time of the Emperor

Hadrian, Petra not only belonged to the Roman sway, but had also adopted the name of its conqueror. (*Dio Cass.*, 68, 14.) The Syrians (and the Church fathers) call this place *Rhekem* (Ρεκέμ) which also denotes "a rock;" and *Arhekeme* (Αρεκέμη.—*Josephus, Ant. Jud.*, 4, 7). Josephus states that Aaron died in its neighbourhood; he calls it in this passage *Arke* (Αρκη) by contraction. (*Ant. Jud.*, 4, 4.) St. Jerome makes it the same with the Sela of Scripture (2 *Kings*, 14, 7). Traces of the Syrian name remained at a late period, and we find the place mentioned by Abulfeda under the appellation of *Ar Rakim*, with the remark that there were dwellings here cut out of the rock. D'Anville names it incorrectly *Karak*. Petra seems not to have continued a place of trade for any very long time; at least Ammianus Marcellinus is silent respecting it, though he enumerates very carefully the important places in this region. Petra lay, according to Diodorus (19, 108), at the distance of 300 stadia from the Dead Sea; and, according to Strabo (779), three or four days' journey, or from twelve to sixteen geographical miles in a southern direction from Jericho.—The remains of the ancient city were for a long time undiscovered by modern travellers. Burckhardt and Bane, at last, discovered them at *Wady Moussa*, in 1812, but could not give them a close examination through fear of the Arabs. In 1828, two French travellers, De la Borde and Linant, visited the spot, and gave a description of the ruins; but the best and fullest account is that afforded by the pages of Mr. Stephens, who was at Petra in 1836. (*Incidents of Travel*, vol. 2, p. 50, *seqq.*—*Mannert, Geogr.*, vol. 6, pt. 1, p. 137, 2*d ed.*)—II. A fortress of Macedonia, among the mountains beyond Libethra, the possession of which was disputed by the Perrhæbi of Thessaly and the kings of Macedonia. (*Liv.*, 39, 26. —*Id.*, 44, 32.) It commanded a pass which led to Pythium in Thessaly by the back of Olympus.—III. A fortress on Mount Hæmus. (*Liv.*, 40, 22.)—IV. A Corinthian borough or village, of which Eëtion, the father of Cypselus, was a native. (*Herod.*, 5, 91.)—V. A rock-fortress in Sogdiana, taken by Alexander. (*Quint. Curt.*, 7, 11.) It was also called *Oxi Petra*, probably from its being near the river Oxus.

Petræa, one of the divisions of Arabia, so called, not, as is commonly supposed, from its *stony* or *rocky* character (πέτρα, "*a rock*," "*a stone*"), but from its celebrated emporium Petra. (*Vid.* Petra, I.) It was bounded on the east by Arabia Deserta, on the west by Egypt and the Mediterranean, on the south by the Red Sea, which here divides and runs north in two branches, and on the north by Palestine. This country contained the southern Edomites, the Amalekites, the Cushites, who are improperly called the Ethiopians, the Hivites, &c. Their descendants are at present known by the general name of Arabians; but it is of consequence to notice the ancient inhabitants as they are mentioned in the text of Scripture. (*Vid.* Arabia.)

Petreius, Marcus, a Roman commander. He was lieutenant to the consul C. Antonius, and was intrusted by the latter, who feigned indisposition, with the command of the Roman forces against the army of Catiline, whom he totally defeated. (*Sall., Bell. Cat.*, c. 59, *seq.*) Faithful to the cause of the republic, he became one of Pompey's lieutenants in Spain during the civil contest, and endeavoured, in conjunction with Afranius, to oppose the progress of Cæsar in that country. They were both, however, compelled to surrender (*Cæs., Bell. Civ.*, 1, 38, *seqq.*), and retired after this to Greece, where they joined the army of Pompey. After the battle of Pharsalia, Petreius fled to Patræ, where Cato afforded him an asylum; and he subsequently accompanied Scipio into Africa. Here again, however, the defeat at Thapsus disappointed his hopes, and he fell, according to Livy, by his own hand, after having performed the same sad office for Juba, the partner of his flight. (*Liv., Epit.*, 114.) According to Hirtius, however, Juba and Petreius having agreed to die by each others' hands, the African prince easily killed his Roman friend, who was already advanced in years; but having attempted, without effect, to slay himself, persuaded one of his own slaves to become his executioner. (*Hirtius, Bell. Afric.*, c. 94. —Compare *Florus*, 4, 2, 69.—*Appian, Bell. Civ.*, 2, 100.—*Senec., Suas.*, 7.—*Id., de Provid.*, 2.)

Petrinum, a village in the district of Sinuessa, in Italy. (*Hor., Epist.*, 1, 5, 5.)

Petrocorii, a Gallic tribe, belonging originally to Celtic Gaul, but subsequently forming part of Gallia Aquitanica, when this last was detached from Celtica. Their territory corresponded to the modern *Perigord*, and their capital Petrocorii answers to the present *Perigneux*. Both these modern names retain manifest traces of the ancient appellation. (*Cæs., B. G.*, 7, 75.—*Lemaire, Ind. Geogr. ad Cæs., s. v.*)

Petronius, Titus, surnamed Arbiter, because Nero had named him *Arbiter elegantiæ*. He was born, according to some modern scholars, at Massilia (*Marseille*) or somewhere in its vicinity, of a good family, but received his education at Rome. No one knew better how to unite the love of letters with the most unrestrained desire for pleasure. His portrait has been drawn by Tacitus with the hand of a master. It must be confessed, however, that the Petronius of Tacitus has the prænomen of Caius, and the Petronius of whom we are now treating that of Titus. There prevails, indeed, much uncertainty respecting the prænomen of Petronius; Pliny (37, 7) calls the Petronius of Tacitus, Titus; while the scholiast on Juvenal gives him the name of Publius.—We will here insert the passage of the historian above mentioned, which gives so graphic a description of the character of the man: "He passed his days in sleep, and his nights in business or pleasure. Indolence was at once his passion and his road to fame. What others did by vigour and industry, he accomplished by his love of pleasure and luxurious ease. Unlike the men who profess to understand social enjoyment, and ruin their fortunes, he led a life of expense without profusion; an epicure, yet not a prodigal; addicted to his appetites, but with taste and judgment; a refined and elegant voluptuary. Gay and airy in his conversation, he charmed by a certain graceful negligence, the more engaging as it flowed from the natural frankness of his disposition. With all his delicacy and careless ease, he showed when he was governor of Bithynia, and afterward in the year of his consulship, that vigour of mind and softness of manners may well unite in the same person. From his public station he returned to his usual gratifications, fond of vice, or of pleasures that bordered upon it. His gayety recommended him to the notice of the prince. Being in favour at court, and cherished as the companion of Nero in all his select parties, he was allowed to be the *arbiter* of taste and elegance. Without the sanction of Petronius nothing was exquisite, nothing rare or delicious. Hence the jealousy of Tigellinus, who dreaded a rival, in the good graces of the emperor almost his equal, in the science of luxury his superior. Tigellinus determined to work his downfall, and accordingly addressed himself to the cruelty of the prince; that master passion to which all other affections and every motive were sure to give way. He charged Petronius with having lived in close intimacy with Sævinus the conspirator; and, to give colour to that assertion, he bribed a slave to turn informer against his master. The rest of the domestics were loaded with irons. Nor was Petronius suffered to make his defence. Nero at that time happened to be on one of his excursions into Campania. Petronius had followed him as far as Cumæ, but was not allowed to proceed farther than that place. He seemed to linger in doubt and fear, and yet he was not in a hur

ry to leave a world which he loved. He opened his veins and closed them again, at intervals losing a small quantity of blood, then binding up the orifice, as his own inclinations prompted. He conversed during the whole time with his usual gayety, never changing his habitual manner, nor talking sentences to show his contempt of death. He listened to his friends, who endeavoured to entertain him, not with grave discourses on the immortality of the soul or the moral wisdom of philosophers, but with strains of poetry, and verses of a gay and natural turn. He distributed presents to some of his servants, and ordered others to be chastised. He walked out for his amusement, and even lay down to sleep. In his last scene of life he acted with such calm tranquillity, that his death, though an act of necessity, seemed no more than the decline of nature. In his will, he scorned to follow the example of others, who, like himself, died under the tyrant's stroke: he neither flattered the emperor, nor Tigellinus, nor any of the creatures of the court; but having written, under the fictitious names of profligate men and women, a narrative of Nero's debauchery, and his new modes of vice, he had the spirit to send to the emperor the tablets, sealed with his own seal, which he took care to break, that, after his death, it might not be used for the destruction of any person whatever." (*Tacitus, Ann.*, 16, 18, *seqq.*)—Some critics have thought that the Petronius to whom this passage refers is not the same with the author of the work that has come down to us, entitled *Satyricon*. Their chief argument is, that the work which, according to Tacitus, Petronius, when dying, caused to be sent to Nero, was written on portable tablets (*codicilli*), a circumstance that militates against the idea of its being a production of any length. It is urged, moreover, that the accomplices in the tyrant's debaucheries and crimes were named in the work, whereas the actors in the Satyricon bear fictitious names. It is evident, indeed, that the Satyricon is not the piece of which Tacitus makes mention, and that Nero caused the latter to be destroyed; but it would seem that the critics who advocate this opinion go too far when they deny also the identity of the writers. What is there to prevent our supposing that Petronius, having now no measure to keep with the world, amused himself with tracing on his testamentary tablets the scandalous lives of the individuals, whose general manners he was content with depicting in his larger work? Those critics, on the other hand, who do not see in the author of the Satyricon the friend and intimate companion of Nero, are divided in opinion as to the period when he lived. Some carry him up as high as the era of Augustus, while others place him under the Antonines, or even in the fourth century. Both parties ground their respective arguments on his style. The former discover in it the purity of the golden age, while the latter find it marked with many low and trivial expressions, and with many solecisms that indicate the decline of the language. Without wishing to throw the blame of some of these faults on the manuscript itself, which is in so deplorable a state that many passages remain incapable of being deciphered, notwithstanding all the efforts of the commentators, may we not suppose that these pretended solecisms have been purposely put by the author in the mouths of individuals of the lower class, and that the unusual words employed by him only appear such to us, because we are unacquainted with the language of debauchery and intoxication among the Romans?—Some critics, surprised that Seneca makes no mention of Petronius, think that this silence is owing to the circumstance of that philosopher's believing himself to be alluded to in the following lines aimed by Petronius against the Stoics:

"*Ipsi qui cynica traducunt tempora scena,*
Nonnunquam nummis vendere verba solent."

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If it were certain, as some suppose, that Terentianus Maurus was the contemporary of Martial, there would remain but little doubt respecting the epoch when Petronius lived, since Terentianus cites him once under the name of Arbiter, and another time under that of Petronius. In 1770, a learned Neapolitan, Ignarra, supported, with some new reasons, the opinion that Petronius lived towards the end of the era of the Antonines. It appears more than probable, he maintains, that the Satyricon was written in the same city in which the scene of the banquet of Trimalcion is laid, and that its object is to depict the manners of the Neapolitans. Many hellenisms and solecisms, some of which still remain among the lower orders at Naples, prove, he thinks, that Petronius was either born in that city, or received his education there. As to the period in which he lived, he indicates it himself, according to Ignarra, in the 44th, 57th, and 76th chapters, and elsewhere, by giving to the city of Naples the title of colony, or in speaking of the colonial magistrates. Ignarra then proceeds to show that Naples only became a Roman colony towards the close of the reign of Commodus. Finally, he remarks that Petronius, in the 76th chapter, makes mention of the mathematician Serapion, who lived under Caracalla, as appears from a passage in Dio Cassius (78, 4). Ignarra thinks that Petronius, born under the Antonines, had, by a careful study of good models, appropriated to himself much of the elegance of the golden age, without getting entirely rid of the corruption of that in which he happened to live. (*De Palæstra Neapolitana*, &c., p. 182, *seqq.*) Wyttenbach appears to favour the opinion of Ignarra, in some of its features (*Bibl. Crit.*, pt. 5, p. 84, *seqq.*); but many arguments might be cited against it.—Some critics, again, have thought that the author of the Satyricon was not called Petronius, but that, as the treatise on the art of cookery was entitled *Apicius*, and the Distichs *Cato*, so this Menippean Satire has been styled *Petronius* by the author: this opinion, however, is altogether untenable.—The Satyricon of Petronius is written in the Varronian or Menippean style of satire. We have merely a fragment of it, or, to speak more correctly, a succession of fragments, which some lover of loose and indecent reading would seem to have selected from the work in the middle ages, for it is said that the Satyricon existed entire in the twelfth century. The fragments that remain form so many episodes: the most witty of these is the well known history of the Ephesian Matron; but the longest, and the one most descriptive of the manners of the day, is the Banquet of Trimalcion, a ridiculous personage, intended, as some think, to represent the Emperor Claudius. This fragment was found in the 17th century at Trau in Dalmatia, in the library of a certain Nicolaus Cippius, and was published for the first time at Padua, in 1662. It gave rise to a very warm contest among the scholars of the day. Adrien de Valois and Wagenseil attacked its authenticity, which was defended in its turn by Petit, the celebrated physician, in a treatise in which he assumed the name of Marinus Statileius. The manuscript was sent to Rome and examined by some of the first critics of the day. It passed after this into the library of the King of France. At present there is no doubt as to its authenticity.—The noise which this discovery made in the literary world induced a French officer named *Nodot* to attempt an imposture, which did not, however, answer his hopes. He published, in 1693, at Rotterdam, a pretended Petronius, complete in all its parts, which he said had been found at Belgrade, in 1688, by a certain Dupin. At first, some members of the academies of Nimes and Arles suffered themselves to be imposed upon; the fraud, however, was soon discovered. We must not confound with this last-mentioned individual a Spaniard named Marchena, who, in 1800, amused himself with publishing a new fragmen

of Petronius, found, according to him, in the library at St. Gall. (*Repertoire de Litter. Anc.*, vol. 1, p. 239.)—A poem in 295 verses, on the fall of the Roman republic, forms a fine episode to the Satyricon of Petronius. The Satyricon itself, it may be remarked, in concluding, is admirable for the truth with which the author delineates the characters of his personages. It contains many pleasing pictures, full of irony; and it is characterized by great spirit and gayety of manner; but it is to be regretted that the author has employed his abilities on a subject so truly immoral and disgusting. The style is rich, picturesque, and energetic; but often obscure and difficult, either from the unusual words which we meet with in it, or by reason of the corrupt state of the text. The best edition is that of Burman, 4to, *Ultraj.*, 1709; to which may be added that of Reinesius, 1731, 8vo, and that of C. G. Anton, *Lips.*, 1781, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 416, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 577, *seqq.*)

Peuce, a name applied to the land insulated by the two principal arms of the Danube at its mouth. The ancient appellation still partly remains in that of *Piczina*. It was called Peuce from *πεύκη, a pine-tree*, with which species of tree it abounded. From this island the Peucini, who dwelt in and adjacent to it, derived their name. We find them reappearing in the Lower Empire, under the names of *Pieziniges* and *Patzinacites*. (*Lucan*, 3, 202.—*Plin.*, 4, 12.)

Peucetia, a region of Apulia, on the coast, below Daunia. The Peucetii, according to Dionysius of Halicarnassus, derived their name from Peucetius, son of Lycaon, king of Arcadia, who, with his brother Œnotrus, migrated to Italy seventeen generations before the siege of Troy. But modern critics have felt little disposed to give credit to a story, the improbability of which is so very apparent, whether we look to the country whence these pretended settlers are said to have come, or the state of navigation at so remote a period. (*Freret, Mem. de l'Acad.*, &c., vol. 18, p. 87.) Had the Peucetii and the Œnotri really been of Grecian origin, Dionysius might have adduced better evidence of the fact than the genealogies of the Arcadian chiefs, cited from Pherecydes. The most respectable authority he could have brought forward on this point would unquestionably have been that of Antiochus the Syracusan; but this historian is only quoted by him in proof of the antiquity of the Œnotri, not of their Grecian descent. (*Dion. Hal.*, 1, 2.—*Strabo*, 283.—*Plin.*, 3, 11.) The Peucetii are always spoken of in history, even by the Greeks themselves, as barbarians, who differed in no essential respect from the Daunii, Iapyges, and other neighbouring nations. (*Cramer's Anc. Italy*, vol. 2, p. 296.)

Peucini. *Vid.* Peuce.

Phacusa, a town of Egypt, on the Pelusiac arm of the Nile. The ruins are found near the modern *Tell Phakus* (hill of Phacusa). (*Steph. Byz., s. v.*)

Phacussa, one of the Sporades, now *Gaiphonisi*. (*Plin.*, 4, 12.—*Steph. Byz., s. v. Φάκουσσα.*)

Phæacia, the Homeric name for the island of Corcyra. (*Vid.* Corcyra.) When visited by Ulysses, Alcinoüs was its king, and his gardens are beautifully described by the poet. The Phæacians are represented as an easy-tempered and luxurious race, but remarkable for their skill in navigation. They were fabled to have derived their name from Phæax, a son of Neptune. (*Hom., Od.*, 6, 1, *seqq.*—*Id. ib.*, 7, 1, *seqq.*—*Völcker, Homerische Geographie*, p. 66.)

Phædon, a native of Elis, and the founder of the Eliac school. He was descended from an illustrious family; but had the misfortune early in life to be deprived of his patrimony, and sold as a slave at Athens. It happened that Socrates, as he passed by the house where Phædon lived, remarked in his countenance traces of an ingenuous mind, which induced him to persuade one of his friends, Alcibiades or Crito, to redeem him. From that time Phædon applied himself diligently to the study of moral philosophy under Socrates; and to the last adhered to his master with the most affectionate attachment. He instituted a school at Elis after the Socratic model, which was continued by Plistanus, an Elian, and afterward by Menedemus of Eretria. One of the dialogues of Plato is named after Phædon, namely, the celebrated one respecting the immortality of the soul. (*Diog. Laert.*, 2, 106.—*Aul. Gell.*, 2, 18.)

Phædra, a daughter of Minos and Pasiphaë, who married Theseus, by whom she became mother of Acamas and Demophöon. (*Vid.* Hippolytus I.)

Phædrus (or Phæder, for the genitive *Phædri* admits of either of these forms being the nominative), a Latin fabulist. All that we know respecting him is obtained from his own productions, for no ancient writer down to the time of Avienus has made mention of him, except, perhaps, on one occasion, Martial. Avienus speaks of him in the preface to his own Fables, and his authority can only be combated by the erroneous assertion, that the Fables of this latter writer himself are the productions of more modern times. (*Christ. Prolus., de Phædro*, p. 8.—Compare, on the opposite side of the question, the *Nachträge zu Sulzer*, p. 36, *seqq.*) Martial also alludes to a Phædrus in one of his epigrams (3, 10), where some very erroneously refer the name to an Epicurean philosopher, one of Cicero's early instructers (*Christ. Prolus.*, p. 6), and others to a certain writer of mimes. (*Farnab. ad Martial., l. c.—Hülsemann, de Cod. Fab. Avian., Gött.*, 1807.) The whole question turns on the true force of the epithet "*improbus*," as applied by Martial to Phædrus, and this has been well discussed by Adry, who decides in favour of the Fabulist. (*Dissertation sur les quatre MSS. de Phèdre*, p. 195.—*Phædrus, ed. Lemaire*, vol. 1.) Phædrus is generally supposed to have been a Thracian by birth; and two passages in his writings (*Prol.*, lib. 3, 17, and 54) would seem to indicate this. Some of the later editors make him a Macedonian, but he can only be called so as far as the term Macedonian comprises that of Thracian also. (*Schwabe, Vit. Phædr.*) The year of his birth is unknown: it is not ascertained either whether he was born in slavery, or whether some event deprived him of his freedom. The year that Cicero was proconsul in Asia, C. Octavius, the father of Augustus, and prætor in Macedonia, gained a victory over some Thracian clans. It has been conjectured that Phædrus, still an infant, was among the captives taken on this occasion; but, if this be true, then Phædrus will have written a portion of his fables at the age of more than seventy years; which appears contrary to a passage in his work (lib. 4, epil. 8), in which he prays one of his patrons not to put off his favours to a period when, having reached an advanced age, he would be no longer able to enjoy them. However this may be, Phædrus was brought to Rome at a very early age, where he learned the Latin tongue, which became as familiar to him as his native language. Augustus gave him his freedom, and the means of living comfortably without the necessity of exertion. Under the reign of Tiberius he was persecuted by Sejanus, who became his accuser and effected his condemnation. The cause of Sejanus's hatred, and the pretext for the accusation, are equally unknown. Some commentators, and, in particular, Brotier, think they have discovered the motive for this persecution in the sixth fable of the first book, on the marriage of the sun. They have supposed that by the sun Phædrus meant to designate Sejanus, who aspired to the hand of Livilla, widow of the son of Tiberius; but in this fable the allusion is to a marriage, not to a project of marriage. It is more probable that, in order to render the poet suspected by Tiberius, some one had persuaded the tyrant, who

since his retirement to the island of Capreæ, was become an object of general contempt, that Phædrus meant him, in the second fable of the first book, by the log given to the frogs as their king. But, if Phædrus has indeed represented Tiberius under the allegory of a log, the hydra, which takes its place, will indicate the successor of the monarch, unless we suppose Sejanus to be intended by the reptile: this interpretation, however, appears extremely forced. Titze thinks that Phædrus may have been at first a favourite of Sejanus, and afterward involved in his disgrace; and that Eutychus, in the reign of Caligula, had given him hopes of a restoration to imperial patronage. This theory, however, is contradicted by the prologue to the third book of the fables (v. 41.—*Titze, Introduct. in Phædr.—Id., de Phædri vita, scriptis, et usu*).—Phædrus composed five books of fables, containing, in all, ninety fables, written in Iambic verse. He has the merit of having first made the Romans acquainted with the fables of Æsop; not that all his own fables are merely translations of those of the latter, but because the two thirds of them that appear original, or, at least, with the originals of which we are unacquainted, are written in the manner of Æsop. Phædrus deserves the praise of invention for the way in which he has arranged them; and he is quite as original a poet as Fontaine, who, like him, has taken from other sources besides the fables of Æsop the materials for a large portion of his own. He is distinguished for a precision, a gracefulness, and a naïveté of style and manner that have never been surpassed. The air of simplicity which characterizes his pieces is the surest guarantee of their authenticity, which some critics have contested. His diction is at the same time remarkable for its elegance, though this occasionally is pushed rather too far into the regions of refinement. The manuscripts of Phædrus are extremely rare. The one from which Pithou (Pithœus) published, in 1596, the *editio princeps* of the fables, passed eventually, by marriage, into the hands of the Lepelletier family; and is now in the library of M. Lepelletier de Rosanbo (*De Xivrey, ad. Phædr.*, p. 23, *seqq.—Id. ib.*, p. 40, *seqq.*). A second manuscript, which Rigalt used in his edition of 1617, was destroyed by fire at Rheims in 1774; but we have remaining of this a very accurate collation. A third one, or, rather, the remains of one, is now in the Vatican library, and is said to contain from the first to the twenty-first fable of the first book. (*Notit. Literar. de Codd. MSS., Phædri*, No. 3, *de Cod. Danielis.*) This rarity of manuscripts is one cause of the doubts that have been entertained by some respecting the authenticity of the fables ascribed to him, and even the very existence of the poet. Some other circumstances lend weight to these doubts: the silence, namely, of the ancient writers concerning Phædrus, and the positive declaration of Seneca, who remarks (*Consol. ad Polyb.*, c. 27) that the Romans had never attempted to compose after the manner of the Æsopic fables. ("*Non audeo te usque eo producere, ut fabellas quoque et Æsopeos logos, intentatum Romanis ingeniis opus, solita tibi venustate connectas.*") Another argument on this same side of the question is as follows: Nicolas Perotti, who, about the middle of the 15th century, was archbishop of Manfredonia, and one of the patrons of Greek literature in Italy, cites in his *Cornu Copiæ* a fable which he says he took in his early days from the fables of Avienus. ("*Allusit ad fabulam, quam nos ex Avieno in fabellas nostras adolescentes Iambico carmine transtulimus.*" *Cornu Cop.*, p. 963, 34, *seqq.*, *ed. Basil*, 1532, fol.) The fable, however, is not in the collection of Avienus, but forms the 17th of the 3d book of Phædrus; and from this inaccuracy of citation, which was regarded as a falsehood, some concluded that Perotti was a plagiarist, while others regarded Phædrus as a supposititious author. Both these opinions were a little too precipitate; and the discovery that was made, at the beginning of the 18th century, of the manuscripts of the fables of Perotti, cleared up at once the whole mystery. One of the titles of this MS. is as follows "*Nicolai Perotti Epitome Fabularum Æsopi, Avieni et Phædri*," &c.; and to this are subjoined some verses, in which Perotti openly declares that the fables are not his, but taken from Æsop, Avienus, and Phædrus. The fables taken from Phædrus in this collection are the 6th, 7th, and 8th of the first book, together with the epilogue; a large number of the second book; from the 19th to the 24th of the fourth book, and the first five of the 5th book. Perotti, therefore, is by no means the plagiarist some suppose him to be, since he names the authors from whom he borrows. Two other arguments may also be adduced in favour of the opinion which makes the fables of Phædrus much earlier than Perotti's time: one is afforded by a monumental inscription, found at Apulum, in Dacia, and consisting of a verse of one of the fables of Phædrus (3, 17.—*Mannert, Res Trajani ad Danub., etc.*, p. 78); the other argument is deduced from the age of the MSS., which is much earlier than the era of the Bishop of Manfredonia, and falls in the ninth or tenth century. It has been conjectured, and with great appearance of probability, that the fables of Phædrus were frequently taken by the writers of the twelfth, thirteenth, and fourteenth centuries, and converted into prose, and in this way we are to account for the great destruction of MSS.—There is, however, another question connected with this subject. The manuscript of Perotti, to which we have just alluded as having been discovered near the beginning of the eighteenth century, had, by some fatality or other, been again lost, and remained so until 1808, when it was rediscovered at Naples, and in 1809 a supplement of 32 new fables of Phædrus (as they were styled) was published by Casitto and Jannelli. A literary warfare immediately arose respecting the authenticity of these productions, in which several eminent scholars took part; and the opinion is now very generally entertained, that they are not, as was at first supposed, the composition of Perotti, but of some writer antecedent to his time, though by no means from the pen of Phædrus himself. (Consult *Adry, Examen des nouvelles fables de Phedre, Paris*, 1812.—*Phædrus, ed. Lemaire*, vol. 1, p. 197, *seqq.*)—It remains but to add a few words in relation to the time when Phædrus published his fables. The main difficulty here arises from the words of Seneca, already quoted, and which expressly state that the Romans had never attempted to compose after the manner of the Æsopic fables. Brotier thinks that Seneca makes no mention of Phædrus, because the latter was a barbarian, not Roman-born. This reason, although given also by Fabricius and Vossius, is very unsatisfactory. What would we say of a writer who, having to speak of the Latin comic poets, should omit all mention of Terence because he was a native of Africa? Vavasseur thinks, that, as Phædrus expresses himself with great freedom, his fables were suppressed under Tiberius, Caligula, Claudius, and Nero, so that Seneca had never heard of them. "Perhaps," he adds, "it was an act of pure forgetfulness on his part;" and he seems almost induced to believe, that Seneca, through jealousy towards an author who had written with so much simplicity, and so unlike his own affected manner, has purposely passed him over in silence. Desbillons, dissatisfied with both these reasons, believes that Phædrus, who survived Sejanus, lived to the third year of the reign of Claudius, a period when Seneca, writing his work on "Consolation," might easily say, that the Romans had not as yet any fabulist, since the productions of Phædrus might not yet have been published. This explanation is not devoid of probability.—The best editions of Phædrus are, that of Burmann, *Amst.*, 1698

Lugd. Bad., 1727, 4to, and 1745, 8vo; that of Bentley, at the end of his Terence, *Cantab.*, 1726, 4to, and *Amst.*, 1727, 4to; that of Brotier, *Paris*, 1783, 12mo; that of Schwabe, *Brunsv.*, 1806, 2 vols. 8vo; that of Gail, in Lemaire's collection, *Paris*, 1826, 2 vols. 8vo; and that of Orelli, *Turici*, 1831, 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 343, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 308, *seqq.*)

Phaëthon (*Φαέθων*), son of Helios and the Oceannymph Clymene. His claims to a celestial origin being disputed by Epaphus, son of Jupiter, Phaëthon journeyed to the palace of his sire, the sun-god, from whom he extracted an unwary oath that he would grant him whatever he asked. The ambitious youth instantly demanded permission to guide the solar chariot for one day, to prove himself thereby the undoubted progeny of the sun. Helios, aware of the consequences, remonstrated, but to no purpose. The youth persisted, and the god, bound by his oath, reluctantly committed the reins to his hands, warning him of the dangers of the road, and instructing him how to avoid them. Phaëthon grasped the reins, the flame-breathing steeds sprang forward, but, soon aware that they were not directed by the well-known hand, they ran out of the course; the world was set on fire, and a total conflagration would have ensued, had not Jupiter, at the prayer of Earth, launched his thunder, and hurled the terrified driver from his seat. He fell into the river Eridanus. His sisters, the Heliades, as they lamented his fate, were turned into poplar-trees on its banks, and their tears, which still continued to flow, became amber as they dropped into the stream. Cycnus, the friend of the ill-fated Phaëthon, also abandoned himself to mourning, and at length was changed into a swan (*κύκνος*). (*Ovid, Met*, 1, 750, *seqq.*—*Hygin., fab.*, 152, 154.—*Nonnus, Dionys.*, 38, 105, 439.—*Apoll. Rhod.*, 4, 597, *seqq.*—*Virg., Æn.*, 10, 190.—*Id., Eclog.*, 6, 62.) This story was dramatized by Æschylus, in the Heliades, and by Euripides in his Phaëthon. Some fragments of both plays have been preserved. Ovid appears to have followed closely the former drama.—The legend of Phaëthon is regarded by the expounders of mythology at the present day as a physical myth, devised to account for the origin of the *electron*, or amber, which seems to have been brought from the Baltic to Greece in the very earliest times. The term *ἤλεκτρον*, as Welcker observes, resembles *ἠλέκτωρ*, an epithet of the sun. In the opinion of this last-mentioned writer, the story of Phaëthon is only the Greek version of a German legend on the subject. The tradition of the people of the country was said to be (*Apoll. Rhod.*, 4, 611), that the amber was produced from the tears of the sun-god. The Greeks made this sun-god the same with their Apollo, and added that he shed these tears when he came to the land of the Hyperboreans, an exile from heaven on account of his avenging upon the Cyclops the fate of his son Æsculapius. But, as this did not accord with the Hellenic conception of either Helios or Apollo, the Heliades were devised to remove the inconsistency. The foundation of the fable lay in the circumstance of amber being regarded as a species of resin, which drops from the trees that yield it. That part of the legend which relates to the Eridanus, confounds the Po with the true Eridanus in the north of Europe. (*Welcker, Æsch. Trilogie*, p. 566, *seq.*—*Keightley's Mythology*, p. 57, *seq.*)

Phaëthontĭades or Phaëthontĭdes, the sisters of Phaëthon, changed into poplars. (*Vid.* Heliades, and Phaëthon.)

Phalanthus, a Lacedæmonian, one of the Partheniæ, and the leader of the colony to Tarentum. (*Vid.* Partheniæ.)

Phalăris, a tyrant of Agrigentum in Sicily, whose age is placed by Bentley in the 57th Olympiad, or about 550 B.C. This, however, is done by that eminent scholar, in the course of his well-known controversy with Boyle and others, merely to give more force to his own refutation, since it is the latest period that history will allow, and, therefore, the most favourable to the pretended letters of Phalaris, which provoked the discussion. (*Monk's Life of Bentley*, p. 62.) It is from these same letters that Boyle composed a life of Phalaris; but the spurious nature of the productions from which he drew his information, and the absence of more authentic documents, cast an air of suspicion on the whole biography. According to this life of him, he was born in Astypalea, one of the Sporades, and was banished from his native island for allowing his ambitious views to become too apparent. Proceeding thereupon to Sicily, he settled at Agrigentum, where he eventually made himself master of the place and established a tyranny. (Compare *Polyænus*, 5, 1.) He at first exercised his power with moderation, and drew to his court not only poets and artists, but many wise and learned men, whose counsels he promised to follow. Deceived by this state of things, the people of Himera were about to request his aid in terminating a war which they were carrying on with their neighbours, when Stesichorus dissuaded them from this dangerous scheme by the well-known fable of the horse and the stag. (*Vid.* Stesichorus.) The seditions which afterward took place in Agrigentum compelled Phalaris to adopt a severer exercise of his authority, and hence his name has come to us as that of a cruel tyrant. The instrument of his cruelty, also, namely the brazen bull made by the artist Perillus, is often alluded to by the ancient writers. (*Vid.* Perillus.) The manner of his death is variously given. Some make him to have been stoned to death for his cruelty by the people of Agrigentum; others relate that his irritated subjects put him into his own bull and burned him to death. (*Vid.* Perillus.)—We have remaining, under the name of Phalaris, a collection of letters, supposed to have been written by him, but which Bentley has shown to be the mere forgeries of some sophist, who lived at a later period. The letters of Phalaris were first published by Bartholomæus Justinopolitanus in 1498, *Venet.*, 4to. This edition, which is very rare, ought to be accompanied by a Latin version; since Bartholomæus promises one in his præfatory epistle to Peter Contarenus; but no copy occurs with one. (*Laire, Index Libr.*—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 210.) The most es teemed among subsequent editions is that of Van Lennep, completed by Valckenaer, *Groning.*, 1777, 4to, republished under the editorial supervision of Schaefer, *Lips.*, 1823, 8vo, maj. The edition of Boyle, which gave rise to the controversy between the Christ-Church wits and the celebrated Bentley, was issued from the Oxford press in 1695, 8vo, and reprinted in 1718. It owes its only notoriety to the lashing which Bentley inflicted upon the editor, the Hon. Charles Boyle, brother to the Earl of Orrery, and, at the time of the first publication, a member of Christ-Church. In preparing this edition, Boyle was assisted by Mr. John Freind, one of the junior students of the college, afterward the celebrated physician, who officiated as his private tutor. The preface contained a remark, reflecting, though without any just grounds whatever, on Bentley's want of courtesy in not allowing a manuscript in the King's Library, of which he was keeper, to be collated for Boyle's edition. This drew from Bentley his first Dissertation on the Epistles of Phalaris, in the form of Letters to Mr. Wotton, a work which, though afterward eclipsed by the enlarged dissertation, is no less amusing than learned. The author is completely successful in proving the epistles spurious. His arguments are drawn from chronology, from the language of the letters, from their matter, and, finally, from their late discovery. Having overthrown the claim of Phalaris to

a place among royal or noble authors, Bentley examines certain other reputed pieces of antiquity, such as the Letters of Themistocles, of Socrates, and of Euripides; all which he shows not to be the productions of the individuals whose names they bear, but forgeries of some sophists many centuries later. The publication of this work excited a sensation in the literary and academical circles that was without example. The society of Christ-Church was thrown into a perfect ferment, and the task of inflicting a full measure of literary chastisement upon the audacious offender was assigned to the ablest scholars and wits of the college. The leaders of the confederacy were Atterbury and Smalridge, but the principal share in the attack fell to the lot of the former. In point of classical learning, however, the joint stock of the coaliton bore no proportion to that of Bentley: their acquaintance with several of the books on which they comment appears only to have been begun upon this occasion; and sometimes they are indebted for their knowledge of them to the very individual whom they attack, and compared with whose boundless erudition their learning was that of schoolboys, and not always sufficient to preserve them from distressing mistakes. But profound literature was at that period confined to few; while wit and raillery found numerous and eager readers. The consequence was, that when the reply of the Christ-Church men appeared, this motley production of theirs, which is generally known by the name of "Boyle against Bentley," it met with a reception so uncommonly favourable as to form a kind of paradox in literary history. But the triumph of his opponents was short-lived. Bentley replied in his enlarged Dissertation, a work which, while it effectually silenced his antagonists, and held them up to ridicule as mere sciolists and blunderers, established on the firmest basis his own claims to the character of a consummate philologist. (*Monk's Life of Bentley*, p. 49, *seqq.*)

Phalēron, the most ancient of the Athenian ports; but which, after the erection of the docks in the Piræus, ceased to be of any importance in a maritime point of view. It was, however, enclosed within the fortifications of Themistocles, and gave its name to the southernmost of the long walls, by means of which it was connected with Athens. Phaleron supplied the Athenian market with abundance of the little fish named Aphyæ, so often mentioned by the comic writers. (*Aristoph., Acharn.*, 901.—*Id., Av.*, 96.—*Athen.*, 7, 8.—*Aristot., Hist. An.*, 6, 15.) The lands around it were marshy, and produced very fine cabbages. (*Hesych., s. v. Φαληρικαί.—Xen., Œcon.*, c. 19.) The modern name of Phaleron is *Porto Fanari*. "Phalerum," says Hobhouse (vol. 1, p. 301, *Am. ed.*), "is of an elliptical form, smaller than Munychia; and the remains of the piers on each side of the narrow mouth are still to be seen. The line of its length is from east to west, that of its breadth from north to south. On the northeast side of the port, the land is high and rocky until you come to the fine sweep of the bay of Phalerum, perhaps two miles in length, and terminated on the northeast by a low promontory, once that of Colias. The clay from this neighbourhood was preferred to any other for the use of the potteries."

Phanæ, a harbour of the island of Chios, with a temple of Apollo and a palm-grove in its vicinity. Near it also was a promontory of the same name. (*Strabo*, 645.—*Liv.*, 36, 43.—*Id.*, 44, 28.) Phanæ was in the southern part of the island, and the neighbourhood was remarkable for its excellent wine. (*Virg., Georg.*, 2, 98.) The promontory is called at the present day *Cape Mastico*. (*Mannert., Geogr.*, vol. 6, pt. 3, p. 326.)

Phanōte, a town of Chaonia in Epirus, corresponding to the modern *Gardiki*, a fortress once belonging to the Suliots. (*Cramer's Greece*, vol. 1, p. 99.)

Phaon, a mariner of Lesbos, accustomed to ferry passengers across from the island to the main land (*πορθμὸς ἦν θάλασσα.—Palæph., de Incred.*, 49). Lucian calls him a native of Chios. (*Dial. Mort.*, 9, 2.) According to one legend, he was beloved by Venus, who concealed him amid lettuce. (*Ælian, V. H.*, 12, 18.) Another version of the fable stated, that Venus came to him on one occasion under the form of an aged female, and, having requested a passage, was ferried across to the main land by him, free from charge, such being his wont towards those who were in indigent circumstances. The goddess, out of gratitude, presented him with an alabaster box, containing a peculiar kind of ointment, and, when he had rubbed himself with this, he became the most beautiful of men. Among others, Sappho became enamoured of him, but, finding her passion unrequited, threw herself into the sea from the promontory of Leucate. (*Vid.* Sappho, and Leucate.—*Palæph., l. c.—Ælian, l. c.—Arsen. Violar.*, p. 461, *ed. Walz.—Eudocia*, p. 413.—*Suid., s. v. Φάων.*)

Pharæ, I. a borough of Tanagra in Bœotia. (*Strabo*, 405.)—II. One of the twelve cities of Achaia, situate on the river Pirus, about 70 stadia from the sea, and 120 from Patræ. (*Pausan.*, 7, 22.) It was annexed by Augustus to the colony of Patræ. The ruins were observed by Dodwell on the left bank of the *Camenitza* (vol. 2, p. 310).—III. A town of Crete. (*Steph. Byz., s. v. Φαραί.*)—IV. A town of Messenia, on the Sinus Messeniacus, northwest of Cardamyla. Among other divinities worshipped here were Nicomachus and Gorgazus, sons of Machaon. They had both governed this city after the death of their father, to whom, as well as themselves, was attributed the art of healing maladies. (*Steph. Byz., s. v.*)

Pharmacūsæ, I. two islets a short distance from the Attic shore, in the Sinus Saronicus, east of Salamis. In the larger of these Circe was said to have been interred. (*Strabo*, 395.—*Steph. Byz., s. v. Φαρμακοῦσα.*) They are now called *Kyra*. (*Chandler's Travels*, vol. 3, p. 220.)—II. An island of the Ægean Sea, southwest from Miletus, and about 120 stadia distant from that place. It is known as the place where Julius Cæsar was taken by the pirates. (*Plut., Vit. Cæs.*)

Pharnāces, I. grandfather of Mithradates the Great, and son and successor of Mithradates IV. of Pontus. He conquered Sinope and Tium (*Strab.*, 545.—*Diod. Sic., Frag.*), and was engaged in a war with Eumenes, king of Pergamus, which lasted for some years, and was put an end to chiefly through the interference of Rome. (*Polyb., Exc.*, 24, 4, *seqq.*) Polybius records of Pharnaces that he was more wicked than all the kings who had preceded him. (*Polyb.*, 27, 15.)—II. Son of Mithradates the Great, proved treacherous to his father when the latter was forming his bold design of advancing towards Italy from Asia, and crossing the Alps as Hannibal had done before him. Although the favourite son of that celebrated monarch, he incited the army to open rebellion, disconcerted all his father's plans, and brought him to the grave. As a reward of his perfidy, Pharnaces was proclaimed King of Bosporus, and styled the ally and friend of the Roman nation. (*Appian, Bell. Mithrad.*, c. 103, *seqq.*) During the civil war waged by Cæsar and Pompey, Pharnaces made an attempt to recover his hereditary dominions, and succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat and death of Pompey, marched into Pontus, and, encountering the army of Pharnaces near the city of Zela, gained a complete victory; the facility with which it was gained being expressed by the victor in those celebrated words, "*Veni, Vidi, Vici.*" (*Hirt., Bell. Alex.*, c. 72.—*Plut., Vit. Cæs.*—*Sueton, Vit. Cæs.*, 37.—*Dio Cass.*, 42, 47.) After his defeat, Pharnaces retired to the Bosporus,

where he was slain by some of his own followers. (*Appian, Bell. Mithrad.*, c. 120.—*Dio Cass., l. c.*)

PHARNACIA, a city of Pontus, on the seacoast, and in the territory of the Mosynœci. It is erroneously confounded with Cerasus by Arrian (*Peripl.*, p. 17), while the anonymous geographer, though in this instance he copies that writer, yet afterward places Cerasus 530 stadia farther to the east (p. 13). It should be observed, also, that Strabo says that Cotyorum, and not Cerasus, had contributed to the foundation of Pharnacia (*Strabo*, 548); and he afterward names Cerasus as a small place distinct from that town and nearer Trapezus. Pliny, moreover, distinguishes Pharnacia and Cerasus, and he besides informs us that the former was 100 miles from Trapezus (6, 4). Xenophon and the Greeks were three days on their march from Trapezus to Cerasus, a space of time too short to accomplish a route of 100 miles over a difficult country. (*Anab.*, 5, 3, 5.) It is apparent, therefore, that the Cerasus of Xenophon is not to be identified with Pharnacia, though it might be thought so in Arrian's time; and it is remarkable that this erroneous opinion should have prevailed so strongly as to leave the name of *Keresoun* to the site occupied by the ancient Pharnacia. With respect to this latter place, it appears to have been founded by Pharnaces, grandfather of Mithradates the Great, though we have no positive authority for the fact. We know only that it existed in the time of the last-mentioned monarch, since it is spoken of in Plutarch's Life of Lucullus. Mannert is inclined to think, that Pharnacia was founded on the site of a Greek settlement named Chœrades, which Scylax places in this vicinity (p. 33). It is also noticed by Stephanus of Byzantium as a town of the Mosynœci, on the authority of Hecatæus (*s. v.* Χοιράδες.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 386.—*Cramer's Asia Minor*, vol. 1, p. 281).

PHAROS, I. a small island in the bay of Alexandrea, at the entrance of the greater harbour, upon which was built, in the reign of Ptolemy Philadelphus, a celebrated tower, to serve as a lighthouse. The architect was Sostratus, son of Dexiphanes. This tower, which was also called Pharos, and which passed for one of the seven wonders of the world, was built with white marble, and could be seen at a very great distance. It had several stories raised one above another, adorned with columns, balustrades, and galleries, of the finest marble and workmanship. On the top, fires were kept lighted in the night season, to direct sailors in the bay, which was dangerous and difficult of access. The building of this tower cost the Egyptian monarch 800 talents, about 850,000 dollars. According to Strabo, there was on the tower the following inscription, cut into the marble, ΣΩΣΤΡΑΤΟΣ ΚΝΙΔΙΟΣ ΔΕΞΙΦΑΝΟΥΣ ΘΕΟΙΣ ΣΩΤΗΡΣΙΝ ΥΠΕΡ ΤΩΝ ΠΛΩΙΖΟΜΕΝΩΝ ("*Sostratus the Cnidian, son of Dexiphanes, to the gods the preservers, for the benefit of mariners*"). Pliny also speaks of the magnanimity of Ptolemy, in allowing the name of Sostratus, and not his own, to be inscribed upon the tower. (*Strab.*, 791.—*Plin.*, 36, 12.) Lucian, however, tells a different story. According to that writer, Sostratus, wishing to enjoy in after ages all the glory of the work, cut the above inscription on the stones, and then, covering them over with cement, wrote upon the latter another inscription, which assigned the honour of having erected this structure to the author of the work, King Ptolemy. The cement, however, having decayed through time, Ptolemy's inscription disappeared, and the other became visible. (*Lucian, Quomodo hist. conscrib. sit*, 62.) Where Lucian obtained this story is not known; it is certainly a most incredible narrative, and very probably an invention of his own. (*Du Soul, ad Lucian, l. c.*)—The island of Pharos was eight stadia from the main land, and connected with it by a causeway, which had two bridges, one at either end. (*Vossius, ad Mel.*, 2, 7, p. 761.) Strabo, however, and Josephus call the mound or causeway ἑπταστάδιον χῶμα, or one of seven stadia, referring probably to the work itself, exclusive of the bridges. (*Strabo, l. c.*—*Joseph., Ant. Jud*, 12, 2, 12.) Ammianus Marcellinus, and some other writers after him, make Cleopatra to have erected the tower and built the causeway (*Amm. Marcell.*, 22, 16.—*Tzetz.*—*Cedren.*), and some critics suppose that the tower must have been destroyed by Cæsar in the Alexandrine war, and rebuilt by the Egyptian queen. This, however, can hardly have been the case, since Cæsar merely speaks of his having ordered the private dwellings to be pulled down, but refers to the Pharos apparently as still standing. (*Bell. Alex*, 19.) As to the causeway itself, it is possible that Cleopatra may have continued it to the main land, after the bridge at that end had been destroyed. (*Voss., ad Mel., l. c.*) The Nubian geographer, in a later age, gives the elevation of the Pharos as 300 cubits, from which it would appear that the tower must have lost a portion of its original height. (*Falconer, ad Strab., l. c.*) The name *Pharos* itself would seem to have been given to the tower first, and after that to the island, if the Greek etymology be the true one, according to which the term comes from the Greek φάω, "*to shine*" or "*be bright*" (φάω, φάος, φαερός, φάρος). Jablonski, however, makes the word of Egyptian origin, and deduces it from *pharez*, "a watch-tower" or "look-out place." (*Voc. Ægypt., s. v.*—*Opusc.*, vol. 1, p. 378, *ed. Te Water.*) The celebrity of the Egyptian Pharos made this a common appellation among the ancients for any edifice that was raised to direct the course of mariners either by means of lights or signals. The Emperor Claudius ordered one to be erected at Ostia, and there was another at Ravenna. (*Voss., ad Plin.*, 36, 12.)—Instead of the ancient Pharos at Alexandrea, there is now only a kind of irregular castle, without ditches or outworks of any strength, the whole being accommodated to the inequality of the ground on which it stands. Out of the midst of this clumsy building rises a tower, which serves for a lighthouse, but which has nothing of the beauty and grandeur of the old one.—II. An island off the coast of Illyricum, to the east of Issa, and answering to the modern *Lessina*. It was settled by a colony from Paros (*Scylax*, p. 8.—*Scymn., Ch.*, v. 425), and was the birthplace of Demetrius the Pharian, whose name often occurs in the writings of Polybius. (*Polyb.*, 2, 10, 8.—*Id.*, 2, 65, 4, &c.)

PHARSALĬA, I. the region around the city of Pharsalus in Thessaly, celebrated for the battle fought in its plains between the armies of Cæsar and Pompey. (*Vid.* Pharsalus.)—II. The title of Lucan's epic poem. (*Vid.* Lucanus.)

PHARSĂLUS, a city of Thessaly, situate in that part of the province which Strabo designates by the name of Thessaliotis. It lay southwest of Larissa, on the river Enipeus, which falls into the Apidanus, one of the tributaries of the Peneus. Although a city of considerable size and importance, we find no mention of it prior to the Persian invasion. Thucydides reports that it was besieged by the Athenian general Myronides after his success in Bœotia, but without avail (1, 111). The same historian speaks of the services rendered to the Athenian people by Thucydides the Pharsalian, who performed the duties of proxenos to his countrymen at Athens (8, 92); and he also states that the Pharsalians generally favoured that republic during the Peloponnesian war. At a later period, the plains in the vicinity of this city became celebrated for the battle fought in them between the armies of Cæsar and Pompey. (*Vid.* Pharsalia I.)—Livy seems to make a distinction between the old and new town, as he speaks of Palæo-Pharsalus (44.—Compare *Strabo*, 431) Dr. Clarke (*Travels*, vol. 7, p. 328, *Lond. ed.*) observes, that there are few anti-

quities at Pharsalus. The name of *Pharsa* alone remains to show what it once was. Southwest of the town there is a hill surrounded with ancient walls, formed of large masses of a coarse kind of marble. Upon a lofty rock above the town to the south are other ruins of greater magnitude, showing a considerable portion of the walls of the Acropolis and remains of the Propylæa. (*Cramer's Anc. Gr.*, vol. 1, p. 398.)

Pharusii, a people of Africa, beyond Mauritania, situate perhaps to the east of the Autololes, which latter people occupied the Atlantic coast of Africa, opposite to the Insulæ Fortunatæ. (*Mela*, 1, 4, 23.—*Vossius, ad loc.*)

Phasēlis, a town of Lycia, on the eastern coast, near the confines of Pamphylia. Livy remarks, that it was a conspicuous point for those sailing from Cilicia to Rhodes, since it advanced out towards the sea; and, on the other hand, a fleet could easily be descried from it (37, 23). Hence the epithet of *ἡνεμόεσσα* applied to it by Dionysius Periegetes (v. 854). We are informed by Herodotus (2, 178), that this town was colonized by some Dorians. Though united to Lycia, it did not form part of the Lycian confederacy, but was governed by its own laws. (*Strabo*, 667.) Phaselis, at a later period, having become the haunt of pirates, was attacked and taken by Servilius Isauricus. (*Flor.*, 3, 6.—*Eutrop.*, 6, 3.) Lucan speaks of it as nearly deserted when visited by Pompey in his flight after the battle of Pharsalia (8, 251). Nevertheless, Strabo asserts that it was a considerable town, and had three ports. He observes, also, that it was taken by Alexander, as an advantageous post for the prosecution of his conquests into the interior. (*Strab.*, 666.—Compare *Arrian, Exp. Al.*, 1, 24.—*Plut., Vit. Alex.*) Phaselis, according to Athenæus, was celebrated for the manufacture of rose perfume (14, p. 688). Nicander certainly commends its roses (*ap. Athen.*, p. 683.)—"On a small peninsula, at the foot of Mount *Takhtalu* (the highest point of the Solymean mountains)," says Captain Beaufort, "are the remains of the city of Phaselis, with its three ports and lake as described by Strabo. The lake is now a mere swamp, occupying the middle of the isthmus, and was probably the source of those baneful exhalations which, according to Livy and Cicero, rendered Phaselis so unhealthy. The modern name of Phaselis is *Tekrova*." (*Karamania*, p. 56.) "The harbour and town of Phaselis," observes Mr. Fellows, "are both extremely well built and interesting, but very small. Its theatre, stadium, and temples may all be traced, and its numerous tombs on the hills show how long it must have existed." (*Tour in Asia Minor*, p. 211.)—Beyond Phaselis the mountains press in upon the shore, and leave a very narrow passage along the strand, which at low water is practicable, but, when storms prevail and the sea is high, it is extremely dangerous: in this case, travellers must pass the mountains, and proceed into the interior by a long circuit. The defile in question, as well as the mountains overhanging it, was called Climax, and it obtained celebrity from the fact that Alexander led his army along it, after the conquest of Caria, under circumstances of great difficulty and danger; for, though the wind blew violently, Alexander, impatient of delay, hurried his troops forward, along the shore, where they had the water up to their middle, and had great difficulty in making their way. (*Strab.*, 666, *seq.*—*Arrian, Exp. Al.*, 1, 26.—*Plut., Vit. Alex.*) Captain Beaufort remarks, that "the shore at present exhibits a remarkable coincidence with the account of Alexander's march from Phaselis. The road along the beach is, however, interrupted in some places by projecting cliffs, which would have been difficult to surmount, but round which the men could readily pass by wading through the water." (*Karamania*, p. 115, *seq.*—Compare *Leake's Tour*, p. 190.)

Phasiāna, a district of Armenia Major, through which the river Phasis or Araxes flows; whence the name of the region. The beautiful birds, which we call pheasants, still preserve in their name the traces of this their native country. (*Vid.* Araxes I.)

Phasĭas, a patronymic given to Medea, as being born in Colchis, on the banks of the Phasis. (*Ovid, A. A.*, 2, 381.)

Phasis, I. a river of Asia, falling into the Euxine after passing through parts of Armenia, Iberia, and Colchis. According to Strabo and Pliny, it rose in the southern portion of the Moschian mountains, which were regarded as belonging to Armenia. (*Strabo*, 498.—*Plin.*, 6, 4.) Procopius states that in the early part of its course it was called Boas, but that, after reaching the confines of Iberia, and becoming increased in size by several tributaries, it took the name of Phasis. (*Procop., Pers.*, 2, 29.) Its modern name is *Rion* or *Rioni*, which would seem more properly to belong to the Rheon, one of its tributaries. The Turks call it the *Fasch.* The Phasis is famous in mythology from Jason's having obtained in its vicinity the golden fleece of Grecian fable. Arrian (*Peripl., Mar. Eux.*) says, that the colour of the water of the Phasis resembled that of water impregnated with lead or tin; that is, it was of a bluish cast. It was said, also, not to intermingle with the sea for some distance from land.—For some general remarks on the name Phasis, consult remarks at the end of this article. (*Mannert, Geogr.*, vol. 4, p. 394, *seqq.*)—II. A city at the mouth of the Colchian Phasis, founded by a Milesian colony. (*Mela*, 1, 85.) It does not appear to have been a place of any great trade. In Hadrian's time it was a mere fortress, with a garrison of 400 men. (*Arrian, Peripl.—Ammian. Marcell.*, 22, 8.) The place is not mentioned by Procopius. In the vicinity of this spot, the Turks, in former days, had the small fortress of *Potti.* (*Mannert, Geogr.*, vol. 4, p. 396.)—III. A river of Armenia Major, the same with the Araxes. (*Vid.* Araxes, I.)—The name *Phasis* would seem to have been a general appellation for rivers in early Oriental geography, and the root of it may be very fairly traced in the Indo-Germanic dialects. (*Phas.—Was*—German *Wasser*, "Water."—Consult *Ritter, Vorhalle*, p. 466.)

Phavorīnus (in Greek *Φαβωρῖνος*), a native of Arelate in Gaul, who lived at Rome during the reigns of Trajan and Hadrian, and enjoyed a high degree of consideration. He wrote numerous works, but no part of them has reached us except a few fragments in Stobæus. Aulus Gellius, however, has preserved for us some of his dissertations in a Latin dress. (*Noct. Att.*, 12, 1; 14, 1, 2; 17, 10.) Phavorinus loved to write on topics out of the common path, and more or less whimsical; he composed, for example, a eulogium on Thersites, another on Quartan Fever, &c. Having had the misfortune to offend the Emperor Hadrian, his statues, which the Athenians had raised to him, were thrown down by that same people. He bequeathed his library and mansion at Rome to Herodes Atticus. Phavorinus was a friend of Plutarch's, who dedicated a work to him. For farther particulars relating to this individual, consult Philostratus (*Vit. Sophist.*, 1, 8, 1), and Lucian (*Eunuch.*, c. 7.—*Demon.*, c. 12, *seq.*—*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 607.)

Phazania, a region of Africa, lying to the south of Tripolis. It is now *Fezzan.* (*Plin.*, 5, 3.)

Phenĕus (*Φένεος*), a city in the northern part of Arcadia, at the foot of Mount Cyllene. It was a town of great antiquity, since Hercules is said to have resided there after his departure from Tiryns, and Homer has mentioned it among the principal Arcadian cities. (*Il.*, 2, 605.) The place was surrounded by some extensive marshes, which are said to have once inundated the whole country, and to have destroyed the ancient town. They are more commonly called

the Lake of Pheneus, and were principally formed by the river Aroanius or Olbius, which descends from the mountains to the north of Pheneus, and usually finds a vent in some natural caverns or katabathra at the extremity of the plain; but when, by accident, these happened to be blocked up, the waters filled the whole valley, and, communicating with the Ladon and Alpheus, overflowed the beds of those rivers as far as Olympia. (*Eratosth.*, *ap. Strab.*, 389.) Pausanias reports, that vestiges of some great works undertaken to drain the Phenean marshes, and ascribed by the natives to Hercules, were to be seen near the city (8, 14). The vestiges of the town itself are visible, according to Dodwell, near the village of *Phonia*, upon an insulated rock. The lake is said to be very small, and to vary according to the season of the year. (*Dodwell*, vol. 2, p. 436.—*Cramer's Anc. Gr.*, vol. 3, p. 321.)

Pheræ, I. a city of Pelasgiotis, in Thessaly, one of the most ancient and important places in the country. It was the capital of Admetus and Eumelus, as we learn from Homer (*Il.*, 2, 711, *seq.*) and Apollonius. (*Arg.*, 1, 49.—Compare *Hom.*, *Od.*, 4, 798.) Pheræ was famed at a later period as the native place of Jason, who, having raised himself to the head of affairs by his talents and ability, became master not only of his own city, but of nearly the whole of Thessaly. (*Vid.* Jason, II.) After the death of Jason, Pheræ was ruled over by Polydorus and Polyrophon, his two brothers. The latter of these was succeeded by Alexander, who continued for eleven years the scourge of his native city and of the whole of Thessaly. (*Xen.*, *Hist. Gr.*, 6, 5.) His evil designs were for a time checked by the brave Pelopidas, who entered that province at the head of a Bœotian force, and occupied the citadel of Larissa; but, on his falling into the hands of the tyrant, the Bœotian army was placed in a most perilous situation, and was only saved by the presence of mind and ability of Epaminondas, then serving as a volunteer. The Thebans subsequently rescued Pelopidas, and, under his command, made war upon Alexander of Pheræ, whom they defeated, but at the expense of the life of their gallant leader, who fell in the action. (*Plut.*, *Vit. Pelop.*—*Polyb.*, 8, 1, 6, *seqq.*) Alexander was not long after assassinated by his wife and her brothers, who continued to tyrannize over this country until it was liberated by Philip of Macedon. (*Xen.*, *Hist. Gr.*, 6, 4.—*Diod. Sic.*, 16, 38.) Many years after, Cassander, as we are informed by Diodorus, fortified Pheræ, but Demetrius Poliorcetes contrived, by secret negotiations, to obtain possession of both the town and citadel. (*Diod. Sic.*, 20, 110.) In the invasion of Thessaly by Antiochus, Pheræ was forced to surrender to the troops of that monarch after some resistance. (*Liv.*, 36, 9.) It afterward fell into the hands of the Roman consul Acilius. (*Id.*, 36, 14.) Strabo observes, that the constant tyranny under which this city laboured had hastened its decay. (*Strab.*, 436.) Its territory was most fertile, and the suburbs, as we collect from Polybius, were surrounded by gardens and walled enclosures (18, 2). Stephanus Byzantinus speaks of an old and new town of Pheræ, distant about eight stadia from each other. Pheræ, according to Strabo, was ninety stadia from Pagasæ, its emporium. (*Cramer's Ancient Greece*, vol. 1, p. 393.)—II. A town of Ætolia. (*Steph. Byz.*, *s. v.* Φεραί.)—III. A town of Messenia, to the east of the river Pamisus. At this place Homer makes Telemachus and the son of Nestor to have been entertained by Diocles, on their way from Pylos to Sparta. (*Od.*, 15, 186.) It is also alluded to in the Iliad (5, 543). Pheræ was one of the seven towns offered by Agamemnon to Achilles. (*Il.*, 9, 151.) It was annexed by Augustus to Laconia, after the battle of Actium. (*Pausan.*, 4, 30.—*Cramer's Ancient Greece*, vol. 3, p. 141.)

Pheræus, a surname of Jason, as being a native of Pheræ. (*Vid.* Jason, II.)

Pherecrates, a comic poet of Athens, contemporary with Plato, Phrynichus, Aristophanes, and Eupolis. (*Suid.*, *s. v.* Πλάτων.—*Clinton*, *Fast. Hell.*, vol. 1, p. xl.) Little is known of him. He is said to have written 21 comedies, of which a few fragments remain. The following are the titles of some of his pieces: "The Deserters," "Chiron," "The Old Women," "The Painters," "The False Hercules," &c. Such was the license which prevailed at this period on the Greek stage, that Pherecrates was particularly commended for having abstained entirely in his pieces from any personal attacks. He was also the inventor of a species of verse, which was called from him the *Pherecratean* or *Pherecratic*. The Pherecratic verse is the Glyconic deprived of the final syllable, and consists of a spondee, a choriambus, and a catalectic syllable. The first foot was sometimes a trochee or an anapæst, rarely an iambus. When this species of verse has a spondee in the first station, it may then be scanned as a dactylic trimeter. It has been conjectured that the trochee was originally the only foot admissible in the first place of the Pherecratic. (*Ramsay*, *Lat. Pros.*, p. 192.—*Schöll*, *Hist. Lit. Gr.*, vol. 2, p. 90.) The fragments of Pherecrates were given with those of Eupolis, by Runkel, *Lips.*, 1829, 8vo.

Pherecydes, I. a Grecian philosopher, contemporary with Terpander and Thales, who flourished about 600 B.C., and was a native of the island of Scyros. The particulars which remain of the life of Pherecydes are few and imperfect. Marvellous circumstances have been related of him, which only deserve to be mentioned in order to show, that what has been deemed supernatural by ignorant spectators may be easily conceived to have happened from natural causes. A ship in full sail was, at a distance, approaching its harbour; Pherecydes predicted that it would never come into the haven, and it happened accordingly, for a storm arose which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterward. It is easy to suppose that these predictions might have been the result of a careful observation of those phenomena which commonly precede storms or earthquakes, in a climate where they frequently happen. Pherecydes is said to have been the first among the Greeks who wrote concerning the nature of the gods; but this can only mean that he was the first who ventured to write upon these subjects in prose. For, before his time, Orpheus, Musæus, and others, had written theogonies in verse. Some have ascribed to him the invention of the sundial; but the instrument was of a more ancient date, being mentioned in the Jewish history of Hezekiah, king of Judea. (2 *Kings*, 20., 11.) Concerning the manner in which he died, nothing certain is known; for, as to the story of his having been gradually consumed for his impiety by the loathsome disease called *morbus pedicularis*, this must doubtless be set down in the long list of idle tales by which the ignorant and superstitious have always endeavoured to bring philosophy into contempt. He lived to the age of eighty-five years.—It is difficult to give, in any degree, an accurate account of the doctrines of Pherecydes; both because he delivered them, after the manner of the times, under the concealment of symbols, and because a very few memoirs of this philosopher remain. It is most probable, that he taught those opinions concerning the gods and the origin of the world which the ancient theogonists borrowed from Egypt. Another tenet, which is, by the universal consent of the ancients, ascribed to Pherecydes, is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. Cicero says (*Tusc. Quæst.*, 1, 16) that he was the first philosopher in whose writings this doctrine appeared. He is also said, and not im-

probably, to have taught the doctrine of the transmigration of the soul; for this was a tenet commonly received among the Egyptians, and afterward taught by Pythagoras. Whether it was that Pherecydes instituted no sect; or that his writings fell into disuse through their obscurity; or that Pythagoras designedly suppressed them, that he might appear the original author of the doctrines which he had learned from his master; or whatever else might be the cause, we are left without farther information concerning his philosophy. (*Enfield's History of Philosophy*, vol. 1, p. 362, *seqq.*) There are extant some fragments of a Theogony composed by him, which bear a strange character, and have a much closer resemblance to the Orphic poems than to those of Hesiod. They show that, by this time, the characteristic of the theogonic poetry had been changed, and that Orphic ideas were in vogue. (*Müller, Hist. Gr. Lit.*, p. 234.) The fragments of Pherecydes, together with those of his namesake of Leros, were edited by Sturz, *Geræ*, 1789, 8vo, and a new edition appeared in 1824, *Lips.*, 8vo, with additional fragments, and more enlarged explanations. The preface to this latter edition contains the greater part of Matthiæ's dissertation, which Sturz undertakes to refute. The dissertation just mentioned was published by Matthiæ, in 1814, *Altenb.*, 8vo, and was reprinted in Wolf's *Analekten*, vol. 1, p. 321, *seqq.*—Pherecydes, and Cadmus of Miletus, are said to have been the first of the Greeks that wrote in prose. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 212.—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 219.)—II. A native of Leros, one of the Sporades, and a contemporary with Herodotus. He was the last of the *Logographers*, or compilers in prose of historical traditions (λόγοι, and γράφω). After him the regular historians begin. Pherecydes, among other works, made a collection of traditions relative to the early history of Athens. The fragments of this writer have been edited, along with those of Pherecydes of Scyros, by Sturz, *Geræ*, 1789, 8vo, republished at Leipsic in 1824. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 140.)

Pheres, son of Cretheus, and of Tyro the daughter of Salmoneus. He founded Pheræ in Thessaly, where he reigned, and became the father of Admetus, and of Lycurgus, king of Nemea. (*Apollod.*, 1, 9, 11. —*Id.*, 1, 9, 13.)

Phidias, a celebrated statuary, son of Charmidas, and a native of Athens. Nothing authentic is related concerning his earlier years, except that he was instructed in statuary by Hippias and Ageladas, and that, when quite a youth, he practised painting, and made a picture of Jupiter Olympius. (*Plin.*, 35, 8, 34.—*Siebel., Indic. Winkelm.*, p. 324.—*Jacobs, Amalth*, vol. 2, p. 247.) Respecting Hippias we have little information. In what period Phidias was a pupil of Ageladas is likewise uncertain; but as Pausanias makes Ageladas a contemporary of Onatas, who flourished about the 78th Olympiad (*Pausan.*, 8, 42, 4), and as in this period Ageladas was both distinguished by his own productions as an artist, and was at the head of a very celebrated school of statuary, we may properly assume this as the time in which Phidias was under his tuition. Between the date just mentioned and the third year of the 85th Olympiad, there is an interval of 30 years. If with these conclusions we attempt to ascertain the time of the birth of Phidias, it is by no means an improbable conjecture that he was about 20 years of age when he received the instructions of Ageladas, and, therefore, was born in the first year of the 73d Olympiad, or B.C. 488, a date very nearly according with that given by Müller. This computation will explain the fact, that in B.C. 438, Phidias, then 50 years of age, represented himself as bald on the shield of the Athenian Minerva. He must also have been about 56 years of age at the time of his death. (*Sillig, Dict. Art., s. v.*)—Phidias brought to his profession a knowledge of all the finer parts of science which could tend to dignify and enhance it. With the most exquisite harmonies of poetry, and the most gorgeous fictions of mythology, he was no less familiar than with geometry, optics, and history. From Homer, whose works he must have deeply studied, he drew those images of greatness, which he afterward moulded in earthly materials with a kindred spirit. The circumstance which, by a singular felicity, not often accorded to genius, elicited the powers of Phidias, was the coincidence, in point of time, of the full maturity of his talents with the munificent administration of Pericles. Intent on his great national design of adorning Athens with the choicest specimens of art, this statesman saw with eagerness, in the genius of Phidias, the means of giving form, shape, and completeness to the most glorious of his conceptions. He accordingly appointed this great sculptor the general superintendent of all the public works then in progress, both of architecture and statuary (*Plut., Vit. Pericl.*, 13), and well did the event sanction the choice which was thus made by him. The buildings reared under the direction of Phidias, though finished within a comparatively short period, seemed built for ages, and, as observed by Plutarch, had the venerable air of antiquity when newly completed, and retained all the freshness of youth after they had stood for ages. The beautiful sculptures on the frieze of the Parthenon were the work of Phidias and his scholars, while the statue of the goddess within the temple was his entire production. This was, indeed, the most celebrated of all his works, if we except the Olympian Jupiter at Elis. Independently of the workmanship, the statue was of noble dimensions and of the most costly materials. It was twenty-six cubits, or thirty-nine feet in height, and formed of ivory and gold; being most probably composed originally of the former, and overlaid, in part, by the latter. The goddess was represented in a noble attitude, erect, clothed in a tunic reaching to her feet. On her head was a casque: in one hand she held a spear; in the other, which was stretched out, an ivory figure of Victory, four cubits high; while at her feet was a buckler, exquisitely carved, the concave representing the war of the giants, the convex the battle between the Athenians and Amazons, and portraits of the artist and his patron were introduced among the Athenian combatants, one cause of the future misfortunes which envy brought upon the author. On the middle of her helmet a sphinx was carved, and on each of its sides a griffon. On the ægis or breastplate was displayed a head of Medusa. The golden sandals were sculptured with the conflict between the Centaurs and Lapithæ, and are described as a perfect gem of minute art. On the base of the statue was represented the legend of Pandora's creation, together with the images of twenty deities. (*Pausan.*, 1, 24, 5.—*Siebelis, ad loc.*—*Max. Tyr., Diss.* 14.—*Plin*, 36, 5, 4.) It was from this statue that Philorgus took away the golden head of Medusa (*Isocrat. ad Callim.*, 57, *ed. Bekk.*), in the place of which an ivory figure of this head was afterward introduced, which was seen by Pausanias. (*Böckh, Corp. Inscript.*, 1, 242.) This magnificent statue was repaired by Aristocles, in Olymp. 95.3 (*Böckh, Corp. Inscript.*, 237); and that it might not be without the necessary moisture, as it was placed on the dry ground, they were accustomed to sprinkle water on the ivory. (*Pausan.*, 5, 11, 5.) According to the account of an ancient writer named Philochorus (*ap. Schol. ad Aristoph. Pac.*, 604), Phidias, soon after completing this statue, was charged with having embezzled a portion of the materials intended for the work, and, in consequence, fled to Elis, where he was employed in making the famous statue of Jupiter; but here again he was accused of similar embezzlement, and was put to death by the Elians The best critics, however, consider this whole story

to be false. Heyne, though he errs in maintaining that this statue was dedicated before that of Minerva, yet has very properly observed that, had Phidias been guilty of embezzlement in relation to it, the Elians would never have allowed him to inscribe his name on it, nor would they have intrusted its preservation to his descendants. (*Antiq. Aufs.*, vol. 1, p. 201.) Müller, too, examines the whole subject with great impartiality, and comes to the conclusion, that the fame which Phidias had acquired by his Minerva induced the Elians to invite him to their country, in connexion with his relations and pupils; and that this journey was undertaken by him in the most honourable circumstances. (*Müller, de Phidiæ Vita*, p. 25, *seqq.*)—The statue of the Olympian Jupiter graced the temple of that god at Olympia in Elis, and was chryselephantine (made of gold and ivory), like that of Minerva. Like it, too, the size was colossal, being sixty feet high. The god was represented as sitting on his throne: in his right hand he held a figure of Victory, also made of gold and ivory, in his left a sceptre beautifully adorned with all kinds of metals, and having on the top of it a golden eagle. His brows were encircled with a crown, made to imitate leaves of olive; his robe was of massive gold, curiously adorned, by a kind of encaustic work probably, with various figures of animals, and also with lilies. The sandals, too, were of gold. The throne was inlaid with all kinds of precious materials, ebony, ivory, and gems, and was adorned with sculptures of exquisite beauty. On the base was an inscription recording the name of the artist. (*Pausan.*, 5, 11.—Compare *Quatremère de Quincy, Jup. Olymp.*, p. 310.—*Siebelis ad Pausan., l. c.*) Lucian informs us, that, in order to render this celebrated work as perfect in detail as it was noble in conception and outline, Phidias, when he exposed it for the first time after its completion to public view, placed himself behind the door of the temple, and listened attentively to every criticism made by the spectators: when the crowd had withdrawn and the temple gates were closed, he revised and corrected his work, wherever the objections he had just heard appeared to him to be well-grounded ones. (*Lucian, pro Imag.*, 14.) It is also said, that when the artist himself was asked, by his relation Panænus, the Athenian painter, who, it seems, aided him in the work, whence he had derived the idea of this his grandest effort, he replied, from the well-known passage in Homer, where Jove is represented as causing Olympus to tremble on its base by the mere movement of his sable brow. (*Il.*, 1, 528.) The lines in question, with the exception of their reference to the "ambrosial curls," and the brow of the god, contain no allusion whatever to external form, and yet they carry with them the noble idea of the Supreme Being nodding benignant assent with so much true majesty as to cause even Olympus to tremble. (*Strab.*, 354.—*Polyb., Exc. L.*, xxx., 15, 4, 3.—*Müller, de Phid. Vit.*, p. 62.)—Of the whole work Quintilian remarks, that it even added new feelings to the religion of Greece (*Inst. Or.*, 12, 10, 9), and yet, when judged according to the principles of genuine art, neither this nor the Minerva in the Parthenon possessed any strong claims to legitimate beauty. It does not excite surprise, therefore, to learn that Phidias himself disapproved of the mixed effect produced by such a combination of different circumstances, nor will it appear presumptuous in us to condemn these splendid representations. In these compositions, exposed, as they were, to the dim light of the ancient temple, and from their very magnitude imperfectly comprehended, the effects of variously reflecting substances, now gloom, now glowing with unearthly lustre, must have been rendered doubly imposing. But this influence, though well calculated to increase superstitious devotion, or to impress mysterious terror on the bewildered sense, was meretricious, and altogether diverse from the solemn repose, the simple majesty of form and expression, which constitute the true sublimity of sculptural representation. (*Memes, History of the Fine Arts*, p. 52.)—In the time of Pausanias, there was still shown, at Olympia, the building in which this statue of Jupiter was made, and the posterity of Phidias had the charge of keeping the image free from whatever might sully its beauty, and were, on this account, styled Φαιδρυντ*αί*. (*Pausan.*, 5, 14, 5.)—We have already remarked that, according to the best critics, this statue was executed subsequently to that in the Parthenon, and not, as the common accounts have it, before this. It was on his return to Athens, after completing the Olympian Jove, that Phidias became involved in the difficulty, which many erroneously suppose to have preceded his visit to Elis. According to Plutarch, his friendship and influence with Pericles exposed the artist to envy, and procured him many enemies, who, wishing, through him, to try what judgment the people might pass upon Pericles himself, persuaded Menon, one of his workmen, to place himself as a suppliant in the forum, and to entreat the protection of the state while he lodged an information against Phidias. The people granting his request, Menon charged the artist with having embezzled a portion of the forty talents of gold with which he had been furnished for the decoration of the statue in the Parthenon. The allegation, however, was disproved in the most satisfactory manner; for Phidias, by the advice of Pericles, had put on the golden decorations in such a way that they could be easily removed without injury to the statue. They were accordingly taken off, and, at the order of Pericles, weighed by the accusers; and the result established the perfect innocence of the artist. His enemies, however, were not to be daunted by this defeat, and a new charge was, in consequence, soon prepared against him. It was alleged that, in his representation of the battle of the Amazons upon the shield of Minerva, he had introduced his own effigy, as a bald old man taking up a large stone with both hands, and a highly-finished picture of Pericles contending with an Amazon. This was regarded as an act of impiety, and Phidias was cast into prison, to await his trial for the offence; but he died in confinement before his cause could be heard. (*Plut., Vit. Pericl.—Müller, de Vit. Phid.*, p. 33, *seqq.—Schömann, de Comit.*, p. 219.—*Platner, der Process, und die Klagen*, vol. 1, p. 353.)—The numerous works of Phidias belong to three distinct classes: *Toreutic*, or statues of mixed materials, ivory being the chief; *statues of bronze*; and *sculptures in marble*. In this enumeration are included only capital performances; for exercises in wood, plaster, clay, and minute labours in carving, are recorded to have occasionally occupied his attention.—Of the first class of works we have already mentioned the two most remarkable ones, the statues of Minerva and Jupiter. Among his works in bronze may be enumerated the following: 1. The celebrated statue of Minerva Promachus, to which we have alluded in a previous article. (*Vid.* Parthenon.)—2. A statue of Minerva, placed, like the previous one, in the Athenian Acropolis, and highly praised by Pliny (34, 8, 19). Lucian prefers it to every other work of the artist's. (*Imag.*, 4.)—3. Another statue of Minerva, removed to Rome in B.C. 168, and placed by Paulus Æmilius in the temple of Fortune. (*Plin., l. c.*)—4. Thirteen brazen statues, dedicated at Delphi, by the Athenians, out of the spoils taken at Marathon. (*Pausan.*, 10, 30, 1.)—The following were among the productions of Phidias in marble. 1. A statue of Venus Urania, placed in a temple dedicated to this goddess, not far from the Ceramicus at Athens. It was of Parian marble. (*Pausan.*, 1, 24, 8.)—2. Another statue of Venus, of exquisite beauty, which was in the collection of Octavia at Rome. (*Plin.*, 36, 5, 4.)—3. A statue of Mercury, placed in the vicinity of Thebes. (*Pau*

ean., 9, 10, 2.)—Phidias not only practised statuary, the art in which he was pre-eminent, but also engraving, as we learn from Martial (*Epigr.*, 3, 35), and from Julian (*Epist*, 8, p. 377, *ed. Spanh.*). The pupils of this most distinguished artist were, Agoracritus, Alcamenes, and Colotes. (*Sillig, Dict. Art., s. v.—Junius, Catal. Artific.*, p. 151, *seqq.*—*Müller, de Phid. Vit.*, p. 37, *seqq.*)—The sublime style perfected by Phidias seems almost to have expired with himself; not that the art declined, but a predilection for subjects of beauty and the softer graces, in preference to more heroic and masculine character, with the exception of the grand relievos on the temple at Olympia, may be traced even among his immediate disciples. In the era and labours of Phidias, we discover the utmost excellence to which Grecian genius attained in the arts; and in the marbles of the British Museum, the former ornaments of the Parthenon, we certainly behold the conceptions, and, in some measure, the very practice of the great Athenian sculptor. Of the intellectual character of these admirable performances, grandeur is the prevailing principle; the grandeur of simplicity and nature, devoid of all parade or ostentation of art; and their author, to use the language of antiquity, united the three characteristics, of truth, grandeur, and minute refinement; exhibiting majesty, gravity, breadth, and magnificence of composition, with a practice scrupulous in detail, and with truth of individual representation, yet in the handling rapid, broad, and firm. This harmonious assemblage of qualities, in themselves dissimilar, in their result the same, gives to the productions of this master an ease, a grace, a vitality, resembling more the spontaneous overflowings of inspiration than the laborious offspring of thought and science. (*Memes, History of the Fine Arts*, p. 52, *seqq.*)—In the course of this article, we have frequently referred to the Life of Phidias by Müller. We will end with a brief account of it, which may also serve, in some degree, as a recapitulation of what has here been advanced. Müller published, in 1827, three dissertations relative to Phidias, read before the Royal Society of Sciences at Göttingen. The *first* is a biographical sketch of Phidias, and establishes beyond doubt that Phidias began to embellish Athens with his works of sculpture in Olympiad 82 or 83, when Pericles was ἐπιστάτης; that he finished, in the third year of Olympiad 85, the statue of Minerva for the Parthenon; that the Elians, when the name of Phidias had become known over all Greece for the splendid works he had executed at Athens, induced him to come to Elis, and that he made there the statue of the Olympian Jove between Olympiads 85.3, and 86.3; and, finally, that after his return to Athens, he was thrown into prison by the enemies of Pericles, on a charge of impiety, and that he died in prison, in the first year of Olympiad 87, in which year the last work of Pericles, the Propylæa, had been finished.—The *second* shows the state of the fine arts before Phidias, and to what height they were carried by his genius.—The *third* gives a new explanation of the statues on the western front of the Parthenon at Athens. The work is in Latin, and has the following title: "*C. Odofr. Muelleri de Phidiæ Vita et Operibus Commentationes tres*, &c." (*Götting.*, 1827, 4to.)

PHIDON, I. a king of Argos, of the race of the Heraclidæ, who, breaking through the constitutional checks by which his power was restrained, made himself absolute in his native city. He soon became possessed of extensive rule by various conquests, reducing, about the 3d Olympiad, the city of Corinth under his sway, and subsequently, about the 8th Olympiad, the greater part of the Peloponnesus. (*Müller, Æginet.*, p. 51, *seqq.*) The Lacedæmonians were at this time too much occupied with the first Messenian war to be able to check his progress, while he himself, as the descendant of Temenus, one of the Heraclidæ, founded his conquests upon his claim to the possessions of his progenitor. (*Müller*, p. 52.) Phidon is described by Herodotus (6, 127) and Pausanias (6, 22) as having exercised his authority in the most arbitrary manner of any of the Greeks. Among other acts of high-handed power was his driving out the Elian agonothetæ, or presidents of the games, and presiding himself in their stead. (*Herod., l. c.—Pausan., l. c.*) Phidon is said to have been the first who established a common standard of weights and measures for the Peloponnesians. Not that, as some maintain, he was the inventor of weights and measures, for these were in existence long before (*Salmas., de Usur.*, p. 429.—*Heyne, ad. Hom.*, vol. 5, p. 389), but he caused one uniform kind of weights and measures to be used by those of the Peloponnesians whom he had reduced beneath his sway. (*Herod., l. c.—Müller*, p. 56.) He is reported also to have been the first that stamped money, or, in other words, introduced among the Greeks a regular coinage. This can only mean, not, as Salmasius thinks, that he merely stamped a certain mark on silver and brass laminæ, which had before been estimated by weight, but that he abolished the use of metallic bars or spits, and brought in stamped laminæ for the first time. (*Müller, Æginet.*, p. 57.—*Id., Dorians*, vol. 2, p. 386, *Eng. transl.—Etymol. Mag., s. v.* Ὀβελίσκος.) This early mint was established in the island of Ægina, at that time subject to his sway, and the very place for one, since its inhabitants were famed for their industrious and commercial habits. (*Strab.*, 376.—*Eustath. ad Il.*, 2, p. 604.—*Marmor. Par.*, p. 25, *ep.* 31.) The scholiast on Pindar (*Ol.*, 13, 27) makes Phidon to have been a Corinthian; ἐπειδὴ Φείδων τις, Κορίνθιος ἀνὴρ, εὗρε μέτρα καὶ σταθμία. This, however, can only mean, that Phidon, on the conquest of Corinth, introduced there the same weights and measures, and the same stamped money as at Ægina. Hence the more correct remark of Didymus (*ad* v. 36), ὅτι Φείδων, ὁ πρῶτος κόψας Κορινθίοις τὸ μέτρον, Ἀργεῖος ἦν. (*Müller, Æginet.*, p. 55.) But what are we to do with the authority of Aristotle, who speaks of Phidon as a Corinthian, and very early legislator (*Polit.*, 2, 3, 7, *ed. Schn.*), while elsewhere he makes mention of Phidon, the tyrant περὶ Ἄργος (*Polit.*, 5, 8, 4, p. 218, *Schn.*)? The best answer is that contained in the words of Müller: "*Potest Aristoteles, de instituto vetere Corinthiorum, quod ad Phidonem legislatorem referebant, certior factus, quis ille Phido fuerit ipse dubitasse.*" (*Æginet.*, p. 56.) The question, however, still remains open to discussion, and Heyne, among others, expressly distinguishes the Corinthian from the Argive Phidon. (*Opusc. Acad.*, vol. 2, p. 255, *in notis.*) In a fragment also of Heraclides Ponticus (p. 22), mention is made of a Cumæan Phidon, who πλείοσι μετέδωκε τῆς πολιτείας. So that the name appears to have belonged to more than one legislator.—The power of the Argive Phidon is said to have been overthrown by the Lacedæmonians about the 11th Olympiad, when leisure was allowed them to attend to the affairs of the Peloponnesus, the first Messenian war having been brought to a close. The chronology of Phidon's reign has been satisfactorily settled by Müller, in his "*Æginetica*," a work to which we have already more than once referred, and in the course of the discussion he examines critically the computation of the Parian Marble, and also that of Eusebius. The same scholar has likewise explained away the difficulty in the text of Herodotus (6, 127), by supposing that the historian confounded a later Phidon with the ruler of Argos. There is no need, therefore, of any of the emendations proposed by Gronovius, Reitz, and others, although the correction suggested by Gronovius meets with the approbation of Larcher, Porson, and Gaisford. (*Larcher, ad Herod., l. c.—Porson, Tracts*, p. 325.—*Gaisford ad Herod., l. c.*—Compare *Musgrave, Disserta-*

tions, p. 178, *seqq.*) In the Brandenburg collection, there is a coin, described by Beger, which bears on one side a diota, with the inscription ΦΙΔΟ, and on the other a Bœotian shield. This has been often taken for a coin of Phidon the Argive, but on no good grounds whatever. The known device of Ægina is, almost without an exception, a tortoise, while the shield portrayed upon this coin is as exclusively a badge of Bœotia, and is too highly executed for so remote a period. It appears, also, that it was a common practice in Bœotia to inscribe the name of some magistrate upon their coins. (*Beger, Thesaurus Brandenb.*, p. 279.—*Cardwell, Lectures on Ancient Coinage*, p. 111.)—II. A native of Cumæ. (*Vid.* Phidon I.)

Philadelphia (Φιλαδέλφεια), I. a city of Lydia, southeast of Sardis. It stood on a root of Mount Tmolus, by the river Cogamus, and derived its name from its founder, Attalus Philadelphus, brother of Eumenes. The frequent earthquakes which it experienced were owing to its vicinity to the region called Catacecaumene. Even the city walls were not secure, but were shaken almost daily, and disparted. The inhabitants lived in perpetual apprehension, and were almost constantly employed in repairs. They were few in number, the people chiefly residing in the country, and cultivating the soil, which was very fertile. (*Strabo*, 628.) Tacitus mentions it among the cities restored by Tiberius, after a more than ordinary calamity of the kind to which we have just alluded. (*Ann.*, 2, 47.) In the midst of these alarms, however, Christianity flourished in Philadelphia, and the place is mentioned in the Book of Revelations as one of the seven churches of Asia (3, 7). At a later day, the zeal of the Philadelphians showed forth conspicuously in the gallant defence they made against the Turks on more than one occasion. (*G. Pachym.*, p. 290.) At length they were conquered by Bajazet in 1390. *M. Duc.*, p. 70.—*Chalcond.*, p. 33.) The place is now called *Allah-sehr*, and preserves some remains of Christianity, and also a few monuments of heathen antiquity. Chandler states, "that it is now a mean but considerable town, of large extent, spreading up the slopes of three or four hills. Of the walls which encompassed it, many remnants are standing, but with large gaps." (*Travels*, p. 310, *seq.*) Mr. Arundell, who visited this place in 1826, was informed by the Greek bishop that there were "twenty-five churches in it, but that divine service was chiefly confined to five only, in which it was regularly performed every week, but in the larger number only once a year." (*Visit to the Seven Churches of Asia*, p. 170.) Mr. Fellows, who visited the spot in 1838, remarks, "Of the ancient city of Philadelphia but little remains; its walls are still standing, enclosing several hills, upon the sides of which stood the town, but they are fallen into ruins. They are built of unhewn stone, massed and cemented together with fragments of old edifices: some immense remains of buildings, huge square stone pillars, supporting brick arches, are also standing, and are called the ruins of the Christian Church. All the remains which have been pointed out to me as ruins of Christian churches appear to have been vast temples, perhaps erected by imperial command, and dedicated to nominal Christianity, but showing, in the niches and brackets for statues and architectural ornaments, traces of heathen superstition." (*Tour in Asia Minor*, p. 288.) The meaning of the modern name, Allah-sehr, is "the city of God," an appellation which forms a strange kind of coincidence with the departed glories of the place. (*Arundell*, p. 169.—Compare *Milner's History of the Seven Churches*, p. 317.)—II. A city of Cilicia Trachea, on the river Calycadnus, to the north of Seleucia Trachea. The site is thought by Leake to correspond to the modern *Ermenék*. (*Journal*, p. 117.) Captain Beaufort, on the other hand, supposes that Philadelphia may be represented by *Mout* or *Mood*, a town of some size, near the junction of the two principal branches of the Calycadnus. (*Karamania*, p. 223.) Leake, however, makes *Mout* to be Claudiopolis. (*Cramer's Asia Minor*, vol. 2, p. 332.)—III. The capital city of the Ammonites, situate among the mountains of Gilead, near the sources of the Jabok or Jobaccus. It received its name from Ptolemy Philadelphus. (*Steph. Byz.*) Its Oriental appellation was Rabbath Ammon. Stephanus of Byzantium informs us, that it was first called Ammana (Ammon), afterward Astarte, and at last Philadelphia. It was one of the cities of Decapolis. Pliny, in enumerating these ten cities, names Raphana after Philadelphia, which Mannert thinks may be a corruption from Rabathammona. Abulfeda speaks of ruins at a place called *Amman*, which would seem to correspond with the site of this city. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 320.)

Philadelphus, the surname of the second Ptolemy of Egypt. (*Vid.* Ptolemæus II.)

Philæ, an island and city of Egypt, south of Syene. The city appears to have owed its existence to the Ptolemies, who intended it as a friendly meeting place and a common emporium for the Egyptians and the Ethiopians from Meroë. Hence, according to some, the name of the place. (Φίλαι, from φίλος.—Compare *Servius, ad Æn.*, 6, 323, "*locum quem Philas, hoc est amicas, vocant.*") Others, however, derive it from the Egyptian *Phi lakh*, "the end" or "extremity" (i. e., of Egypt), and others, again, from the Arabic *Phil*, "an elephant," making Philæ and Elephantina identical. (Consult *Jablonski, Voc. Ægypt., s. v.*—*Opusc.*, vol. 1, p. 455, *seq.*, *ed. Te Water.*) The island contains at present many splendid remains of antiquity. In its immediate vicinity was a small rocky island called Ἄβατος (Abatos) by the Greeks, from the circumstance of its being permitted the priests alone to set foot on it, and its being hence *inaccessible* to others. In this place was the tomb of Osiris, Isis having here deposited his remains. (*Tzetz. ad Lycophr.*, v. 212.—*Zoega, de Obelisc.*, p. 286.—*Description de l'Egypte, Antiq.*, vol. 1, p. 44.—*Creuzer, Comment. Herod.*, p. 182, *seqq.*) The modern name is *Gezirat-el-Birbe* ("Temple-island"), in allusion to the remains of antiquity upon it. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 235, *seqq.*)

Philæni, two Carthaginian brothers, whose names have been handed down to modern times for a signal act of devotion to their country. A contest, it seems, had arisen between the Carthaginians and Cyreneans, respecting the point where their respective territories met, and this was the more difficult to be determined, since the country on the borders of the two states was a sandy desert, and without anything that might serve as a common landmark. It was agreed at last, that two individuals should set out at the same time from Carthage and Cyrene respectively, and that the spot where they might meet should be regarded as the common boundary of the two communities. The parties accordingly set out, the two Philæni having been selected by the Carthaginians for this purpose; but the two Cyreneans travelled more slowly than their Carthaginian antagonists, and only met the Philæni after the latter had advanced a considerable distance into the disputed territory. The Cyreneans thereupon accused the Philæni of unfairness, and of having started before the appointed time. The Philæni, on their part, offered to do anything to show that they had acted fairly, and the two Cyreneans then gave them their choice, either to be buried alive on the spot where they were standing, or else to allow them, the Cyreneans, to advance as far as they pleased into the disputed territory, and there be buried alive on their part. The Philæni accepted the former part of the offer, and were accordingly entombed. The Carthaginians erected two altars on the spot, which were thenceforth

garded as the limits of their territory in this direction. (*Sall., Bell. Jug.*, 19.—*Id. ib.*, 79.) These altars stood in the innermost bend of the Syrtis Major, and not, as Sallust erroneously states, to the west of both the Syrtes. The story of the Philæni, moreover, as given by the Roman historian, seems to wear a doubtful appearance, from the circumstance of Cyrene's being so much nearer the point in question than Carthage. If the distance between these two cities be divided into eight equal parts, the Philæni will be found to have travelled six, and the deputies from Cyrene only two, of these parts. The truth, therefore, was probably this: the territory in dispute lay between Hesperis on the Cyrenean side, and Leptis Magna on the Carthaginian; and the deputies started from these two places, not from Carthage and Cyrene. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 116.)

PHILAMMON, an ancient bard, belonging to the worship of Apollo at Delphi, and whose name was celebrated at that place. To him was attributed the formation of Delphian choruses of virgins, which sang the birth of Latona and of her children. (*Müller, Hist. Gr. Lit.*, p. 24.) He is said to have taken part in the Argonautic expedition, and passed for a son of Apollo. (*Plut., de Mus.*, p. 629, *ed Wyttenb.*)

PHILĒMON, I. a comic poet, the rival of Menander. According to some authorities, he was a native of Syracuse (*Suidas, s. v.*), while others make him to have been born at Soli, in Cilicia. (*Strabo*, 671.) He seems to have been a writer of considerable powers. His wit, ingenuity, skill in depicting character, and expression of sentiment, are praised by Apuleius (*Florid.*, 3, n. 16), while he pronounces him inferior, however, to his more celebrated antagonist. The popular voice, on the other hand, often gave Philemon the prize over Menander (*Aul. Gell.*, 17, 4), perhaps because he studied more the tastes of the vulgar, or used other adscititious means of popularity. This, at least, Menander gave him to understand, when on one occasion he met his rival and asked him: "Pr'ythee, Philemon, dost thou not blush when thou gainest the prize over my head?" (*Aul. Gell., l. c.*) We may see a favourable specimen of his construction of plots in the Trinummus of Plautus, which is a translation from his Θησαυρός. (*Prol. Trinumm.*, 18, *seqq.*) Temperance of body, with cheerfulness of mind, prolonged his life to the great age of ninety-seven years (*Lucian, Macrob.*, 25), during which period he composed ninety-seven comedies. The manner of his death is variously related. The common account makes him to have died of laughter on seeing an ass eat figs. The statement of Apuleius, however, is the most probable, according to which he expired without pain or disease, from the pure exhaustion of nature (*l. c.*—*Val. Max.*, 12, 6).—Philemon began to exhibit comedy during the reign of Alexander, a little earlier than Menander, and before the 113th Olympiad. He died in the reign of the second Antigonus, son of Demetrius. It has been said above that he lived to the age of ninety-seven years; Suidas, however, makes it ninety-six, and other authorities ninety-nine. (*Diod., Eclog.*, lib. 23, *ed. Bip.*, vol. 9, p. 318.—*Clinton's Fasti Hellenici, 2d ed.*, p. 157.) The fragments of Philemon are usually printed along with those of Menander. The best edition of these conjointly is that of Meineke, *Berol.*, 1823, 8vo. (*Theatre of the Greeks*, p. 121, *ed.* 4.)—II. A son of the preceding, also a comic poet, and called, for distinction' sake, Philemon the younger (ὁ νεώτερος.—*Athen.*, 7, p. 291, *d.*).

PHILETÆRUS, a eunuch made governor of Pergamus by Lysimachus. (*Vid.* Pergamus II.)

PHILĒTAS, a native of Cos, and the only poet that we know of at the court of Ptolemy I., who made him preceptor to his son and successor Ptolemy Philadelphus. Philetas was both a grammarian and poet. He composed elegies, which were the model of those of Propertius, and he is said to have given quite a new character to this species of poetry, in his description of the joys and sorrows of love. He wrote also lyric and lighter poems. The ancients prized him very highly, and the inhabitants of Cos erected a brazen statue to him. Quintilian ranks him next to Callimachus (10, 1, 58). We have only a few fragments remaining of his elegies, and some verses also in the anthology. Philetas was remarkable for his devotion to study, and reduced himself by his great application to so emaciated a habit of body, that, according to the story told in Ælian, he used to wear leaden soles to his shoes or sandals (*μολίβδου πεποιημένα ἐν τοῖς ὑποδήμασι πέλματα*) to prevent his being blown over by the wind! (*Ælian, V. H.*, 9, 14.) Athenæus says, that he wore balls of lead around his feet (*σφαίρας ἐκ μολύβου πεποιημένας ἔχειν περὶ τὼ πόδε*, 12, p. 552, *b.*). The wonder is how he could have walked. Athenæus also states that he fairly wore himself away in fruitless endeavours to solve the sophism called by the ancients *ψευδόμενον* or *ψευδολόγος*, and the epithet on his tomb, which this writer cites, corroborates the statement. (*Athen.*, 9, p. 401, *e.*—*Casaub., ad loc.*)

PHILIPPI, a city of Thrace, to the northeast of Amphipolis, and in the immediate vicinity of Mount Pangæus. It was founded by Philip of Macedon, on the site of an old Thasian settlement. The Thasians had been attracted by the valuable gold and silver mines in this quarter, and the settlement formed by them was called Crenides, from the circumstance of its being surrounded by numerous sources which descended from the neighbouring mountain (*κρήνη, a spring*). Philip of Macedon having turned his attention to the affairs of Thrace, the possession of Crenides and Mount Pangæus naturally entered his views. Accordingly, he invaded this country, expelled the feeble Cotys from his throne, and then proceeded to found a new city on the site of the old Thasian colony, as above mentioned, which he named after himself, Philippi. (*Diod. Sic.*, 16, 8.) When Macedonia became subject to the Romans, the advantages attending the peculiar situation of Philippi induced that people to settle a colony there; and we know from the Acts of the Apostles that it was already at that period one of the most flourishing cities in this part of their empire (16, 12.—Compare *Plin.*, 4, 10). It is, moreover, celebrated in history from the great victory gained here by Antony and Octavianus over the forces of Brutus and Cassius, by which the republican party was completely subdued. (*Appian., Bell. Civ.*, 4, 107, *seqq.*—*Dio Cass.*, 47, 41.) Philippi, however, is rendered more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul (A.D. 51), as we know from the 16th of the Acts of the Apostles, and also from the Epistle he has addressed to his Philippian converts (4, 15), where the zeal and charity of the Philippians towards their apostle received a just commendation. We hear frequently of bishops of Philippi, and the town is also often mentioned by the Byzantine writers. Its ruins still retain the name of *Filibah*. (*Cramer's Anc. Greece*, vol. 1, p. 301, *seqq.*—*Mannert, Geogr.*, vol. 7, p. 232.)

PHILIPPŎPOLIS, a city in the interior of Thrace, on the southeast side of the Hebrus, and some distance to the northwest of Hadrianopolis. It was situate in a large plain, on a mountain with three summits, and hence received also the appellation of Trimontium. It was founded by Philip of Macedon. In the Roman times it became the capital of the province of Thracia. The modern name is *Filibe* or *Philipopoli*. (*Steph. Byz., s. v.*—*Itin. Ant.*, 136.—*Hierocl.*, p. 685.—*Tacit., Ann.*, 3, 38.—*Polyb.*, 5, 100.—*Amm. Marc.*, 26, 10.)

PHILIPPUS, I. one of the earlier kings of Macedonia, and the first of the name. He succeeded his

father Argæus, about 649 B.C. according to some chronologers, and reigned, as Eusebius states, thirty-eight years, but, according to Dexippus, thirty-five. (*Euseb.*, p. 57.—*Dexipp., ap. Syncell.*, p. 262, *seq.*) These numbers, however, are obviously manufactured by chronologers, upon no certain or positive testimony, since none existed. (*Clinton, Fast. Hell.*, vol. 1, p. 221.)—II. The second of the name was the son of Amyntas II. of Macedonia. This latter monarch left three sons at the time of his death, under the care of their mother Eurydice. Of these, Alexander, the eldest, had just attained to man's estate; but Perdiccas, and Philip the youngest of the three, were still under age. Alexander, who appears to have been a prince of great promise, had scarcely ascended the throne, when he lost his life by the hand of an assassin. (*Diod. Sic.*, 15, 71.) During his reign, however, short as it was, he was engaged in a contest with Ptolemy of Alorus. We do not know whether Ptolemy was in any way related to the royal family, nor whether he laid claim to the crown. But it seems clear that he was favoured by the queen Eurydice, the widowed mother, and was probably her paramour. According to Diodorus and Plutarch, Pelopidas, the Theban commander, came into Macedonia to arbitrate between Alexander and Ptolemy, and Philip was one of the hostages delivered on this occasion to the umpire. As this, however, is expressly contradicted by the testimony of the contemporary orator Æschines, who relates that Philip was still in Macedonia at the time of his elder brother's death, Mr. Thirlwall inclines to the following opinion: According to Plutarch, after the murder of Alexander, which must have happened a very short time after the compromise, Pelopidas, who was in Thessaly, on his second expedition against the tyrant of Pheræ, was invited into Macedonia by the friends of the deceased king, and obliged Ptolemy to enter into an engagement to preserve the crown for the younger brothers. Ptolemy, it is said, gave fifty hostages as a security for the performance of his promises, among whom was his own son Philoxenus. It seems more natural, according to Mr. Thirlwall, that Philip should have been committed to the custody of the Thebans under these circumstances, than on the occasion of the contest between Ptolemy and Alexander. (*History of Greece*, vol. 5, p. 163.) Ptolemy kept possession of the government three years: Diodorus simply says that he reigned so long: probably, however, he never assumed any other title than that of regent, though he may have had no intention of ever resigning his power to the rightful heir. And it was, perhaps, as much in self-defence, as to avenge his brother's murder or his mother's shame, that Perdiccas killed him. Concerning the reign of Perdiccas III. we have but very scanty information. He was slain in battle by the Illyrians, in the fifth year of his rule, leaving behind him an infant son by the name of Amyntas. At the time of this event Philip was twenty-three years of age. Diodorus supposes that he was still at Thebes, but that, on receiving intelligence of his brother's death, he made his escape and suddenly appeared in Macedonia (16, 2). It is not difficult to understand how the story may have taken this form: a hostage so important, it might easily be supposed by writers acquainted with his subsequent history, would not have been willingly surrendered by the Thebans; it is certain, however, from better authority, that he had been already restored to his country, and, it is probable, early in the reign of Perdiccas, when the Thebans could have no motive for detaining him. Extravagantly as some modern writers have indulged their imagination with regard to the manner in which his time was employed during his sojourn at Thebes, it is hardly possible to overrate the importance of the opportunities it afforded him for the acquisition of various kinds of knowledge, or to doubt that he availed himself of them with all the energy and perseverance which belonged to his character. It is, perhaps, less probable that the house of Polymnis, the father of Epaminondas, should have been chosen for his residence, as Diodorus relates, than that of Pammenes, according to Plutarch's statement: and the fable of his Pythagorean studies, worthy of Diodorus, is below criticism. But a certain tincture of philosophy was at this time deemed almost an indispensable requisite in a liberal education. It was undoubtedly, however, not the study of philosophy, either speculative or practical, that chiefly occupied Philip's attention during the period of his residence at Thebes. To the society in which it was passed, he may have been mainly indebted for that command of the Greek language, which enabled him both to write and speak it with a degree of ease and eloquence not inferior to that of the most practised orators of the day. But the most important advantages which he gained from his stay at Thebes were probably derived from the military and political lessons, with which the conversation of generals and statesmen like Epaminondas, Pelopidas, and their friends, could not fail to abound. It was by them that the art of war had been carried to the highest point it had yet reached in Greece; or rather they, more particularly Epaminondas, had given it a new form; and the details of their battles and campaigns would be eagerly collected by an intelligent and ambitious youth. Thebes was at this time the great centre of political movements: the point from which the condition, interests, and mutual relations of the Grecian states might be most distinctly surveyed. Here, too, were gained the clearest ideas of the state of parties, of the nature and working of republican, especially of democratical, institutions: here probably Philip learned many of those secrets which often enabled him to conquer without drawing the sword. And as he was placed in one of the most favourable positions for studying the Greek character, so the need which his situation imposed on him, of continual caution and self-control must have served very greatly to sharpen his natural sagacity, and to form the address which he afterward displayed in dealing with men, and winning them for his ends. Nature had gifted him with almost every quality that could fit him for the station which he was destined to fill: a frame of extraordinary robustness, which was, no doubt, well trained in the exercises of the Theban palæstras: a noble person, a commanding and prepossessing mien, which won respect and inspired confidence in all who approached him: ready eloquence, to which art only applied the cultivation requisite to satisfy the fastidious demands of a rhetorical age: quickness of observation, acuteness of discernment, presence of mind, fertility of invention, and dexterity in the management of men and things. There seem to have been two features in his character, which, in another station or under different circumstances, might have gone near to lower him into an ordinary person, but which were so controlled by his fortune as to contribute not a little to his success. He appears to have been by his temperament prone to almost every kind of sensual pleasure. But as his life was too busy to allow him often to indulge his bias, his occasional excesses wore the air of an amiable condescension. So his natural humour would perhaps have led him too often to forget his dignity in his intercourse with his inferiors. But to Philip, the great king, the conqueror, the restless politician, these intervals of relaxation occurred so rarely, that they might strengthen his influence with the vulgar, and could never expose him to contempt. From that he was secured by the energy of his will, which made all his faculties and accomplishments of mind and body, and even his failings, as well as what may be called, in a lower sense, his virtues, his affability, clemency, and generosity, always subservient

to the purposes of his lofty ambition. A moral estimate of such a man's character is comprised in the bare mention of his ruling passion, and cannot be enlarged by any investigation into the motives of particular actions; and it is scarcely worth while to consider him in any other light than as an instrument of Providence for fixing the destiny of nations.—It was in the 105th Olympiad, and about 360 B.C., that Philip took charge of the government of Macedonia, not as monarch, but as the nearest kinsman, and as guardian of the royal infant, the son of his brother Perdiccas. The situation in which he was now placed was one of great apparent difficulty and danger, and the throne which he had to defend was threatened by enemies in many quarters, by the victorious Illyrians as well as by the Pæonians, and lastly by an Athenian force, which was destined to place Argæus, a pretender to the crown, on the throne of Macedon. The Illyrians, happily, did not press their advantage; and the Pæonians were induced to desist from hostilities by skilful negotiations, and secret presents made to their leaders. The Athenians were encountered in the field, and, after sustaining a defeat, were forced to surrender. (*Diod. Sic.*, 16, 3.) Philip, however, generously granted them their liberty, and immediately sent a deputation to Athens with proposals of peace, which were gladly accepted. (*Demosth. in Aristocr.*, § 144.) By the death of the reigning prince of Pæonia that country was soon after annexed to the dominion of Philip, but whether by right of succession or by conquest we are not informed. He next directed his arms against the Illyrians, who were totally routed after a severe conflict. The loss of the enemy is said to have amounted to 7000 men; and they were compelled to accept the terms of peace imposed by the conqueror. They ceded to him all that they possessed east of the Lake of Lychnitis, and thus not only gave him the command of the principal pass by which they had been used to penetrate into Macedonia, but opened a way by which he might at any time descend through their own territory to the shores of the Adriatic. (Consult *Leake's Northern Greece*, vol. 3, p. 321.) It may safely be presumed that, after this brilliant success, Philip no longer hesitated to assume the kingly title. His usurpation, for such it appears to have been according to the laws of Macedon, was, however, most probably sanctioned by the unanimous consent of both the army and nation. How secure he felt himself in their affections is manifest from his treatment of his deposed nephew. He was so little jealous of him, that he brought him to his court, and, in time, bestowed the hand of one of his daughters upon him. (*Polyæn.*, 8, 60. — *Arrian, Exp. Al.*, 1, 5.—*Athenæus*, 13, p. 557.) The transfer of the crown was so quiet and noiseless that it seems not to have reached the ears of the Athenian orators, whose silence may, at all events, be admitted as a proof that there was nothing in the transaction on which they could ground a charge against Philip.—His victory over the Illyrians is connected by Diodorus with the institution of the Macedonian phalanx, which he is said to have invented. The testimony of the ancients on this point has been very confidently rejected in modern times, without any just reason. We may indeed doubt whether this body, as it existed in the beginning of Philip's reign, differed in any important feature from that which was already familiar to the Greeks, or, at least, from the Theban phalanx. But it is another question whether the Macedonian armies had ever been organized on this plan; and there is nothing to prevent us from admitting the statement of authors, certainly better informed than ourselves, that it was first introduced by Philip. Nor is there any difficulty in believing, that he at the same time made some improvements in the arms or the structure of the phalanx, which entitled it to its peculiar epithet, and him to the honour of an inventor. Both the tactics and the discipline of the army seem to have been in a very low state under his predecessors; and this was, perhaps, the main cause of the defeats which they so often experienced from the neighbouring barbarians. Philip paid no less attention to the discipline than to the organization of his forces; and his regulations were enforced with inflexible severity.—In the course of about a year from his brother's death, Philip had freed himself from all his domestic embarrassments, and had seated himself firmly on the throne. In a summary account like the present, we must necessarily confine ourselves to a rapid sketch of the principal events of his reign. Allied with Athens, we find him, in conjunction with that power, carrying on operations against the republic of Olynthus, and seizing upon the city of Potidæa; but, soon after, from some cause which is not apparent, he made peace with the Olynthians, and turned his arms against Amphipolis, which had preserved its independence ever since the days of Brasidas. After a siege of some duration, the place was taken and added to his dominions, and Philip next turned his attention to the acquisition of some valuable gold-mines on the Thracian coast, which belonged to the people of Thasos. For this purpose he crossed the Strymon, and, having easily overcome the resistance that was offered on the part of Cotys, king of Thrace, he took possession of Crenides, the Thasian mining establishment, where he founded a considerable town, and named it Philippi. The Athenians, meanwhile, incited the Thracians and Illyrians to take up arms against the King of Macedon, whose rising power inspired them with well-founded grounds for jealousy and alarm; but the latter were again defeated by Parmenio, and Philip easily repelled the former in person. The small republic of Methone, which had also shown a spirit of hostility at the instigation of Athens, was surrounded by a Macedonian army, and, though the town held out for more than a year, and Philip received during the siege a wound by which he lost an eye, it was at length compelled to surrender. At this period, the Thessalian towns, being threatened by the forces of Lycophron, tyrant of Pheræ, supported by the Phocians, urgently sought the aid of the King of Macedon. He accordingly entered Thessaly at the head of a powerful army, and in its plains encountered the enemy, commanded by Onomarchus, the Phocian leader. Here, however, the usual good fortune of Philip forsook him; and, being twice vanquished with great loss, he effected his retreat into Macedonia with considerable difficulty. Undismayed, however, by these reverses, and having quickly recruited his army, he once more entered Thessaly, whither also Onomarchus directed his march from Phocis. The two armies were again engaged at no great distance from Pheræ, when Philip gained a complete victory; six thousand of the enemy having perished on the field, among whom was Onomarchus, their general. This success was followed up by the capture of Pheræ, Pagasæ, and the whole of Thessaly, which henceforth warmly espoused the interests of Philip on every occasion. (*Justin*, 8, 2.—*Polyb.*, 9, 33.) Meanwhile, the republic of Olynthus, which had recovered its strength under the protection of Macedonia, came to a rupture with that power, probably at the instigation of a party in Athens. War was, in consequence, determined upon, and the Olynthians, supported by a considerable Athenian force under Chares, twice ventured to attack the army of Philip, but, being unsuccessful on both occasions, were at length compelled to retire within the walls of their city, to which the enemy immediately laid siege. At variance among themselves, and open to treachery and defection, from the bribery employed, as it is said, on more than one occasion by Philip, the Olynthians were ultimately forced to surrender; when the King of Macedo[illegible]nt on the destruction of a state which had so often men-

aced the security of his dominions, gave up the town to plunder, and reduced the inhabitants to slavery. Intimidated by these reverses, the Athenians, not long after, sought a reconciliation with Philip, and sent a deputation, consisting of eleven of their most distinguished orators and statesmen, among whom were Æschines, Demosthenes, and Ctesiphon, to negotiate a treaty. (*Æschin., de Fals. Leg.*, p. 30.) These ambassadors were most graciously received by Philip, and on his sending envoys to Athens, with full power to settle the preliminaries, peace was concluded. (*Demosth., de Leg.*, p. 414.) Philip was now enabled to terminate the Sacred War, of which he had been invited to take the command, by the general voice of the Amphictyonic assembly. (*Vid.* Phocis.) Having passed Thermopylæ without opposition, he entered Phocis at the head of a considerable army, and was enabled to put an end at once to this obstinate struggle without farther bloodshed. He was now unanimously elected a member of the Amphictyonic council, after which he returned to Macedon, having reaped in this expedition a vast accession of fame and popularity, as the defender and supporter of religion. The success of Philip in this quarter was calculated, however, to awaken the jealousy and fears of Athens, and the party which was adverse to his interests in that city took advantage of this circumstance to urge the people to measures that could end only in a renewal of hostilities with Macedon. The Athenian commanders in Thrace were encouraged to thwart and oppose Philip in all his undertakings, and secretly to favour those towns which might revolt from him. Accordingly, when that monarch was engaged in besieging the cities of Perinthus and Selymbria, near the Hellespont, the Athenians on several occasions assisted them with supplies, and did not scruple even to make incursions into the Macedonian territory from the Chersonese. These measures could not fail to rouse the indignation of Philip, who, finally abandoning his projects on the Hellespont, turned his thoughts entirely to the overthrow of the Athenian power. Meanwhile another Sacred War had arisen, which, though of trifling magnitude in itself, produced very important results to two of the leading states of Greece. The Amphissians, who belonged to the Locri Ozolæ, had occupied by force, and cultivated a portion of the territory of Cirrha, which had been declared accursed by the Amphictyones, and unfit for culture. This act of defiance necessarily called for the interference of that assembly; and as it was to be feared that the people of Amphissa would be supported by Athens and other states, it was determined to elect Philip general of the Amphictyonic council, and to commit to him the sole direction of the measures to be pursued. (*Æschin. in Ctes.*, p. 71.—*Dem., de Cor.*) The Amphissians were, of course, easily reduced and punished; but the Athenians, who had avowedly favoured their cause, found themselves too far implicated to recede with honour upon the near approach of Philip. Finding, therefore, that he had already occupied Elatea, which commanded the principal pass into Phocis, the council was summoned, and it was determined to muster all the forces of the republic, and, if possible, to induce the Thebans to espouse their interests. An embassy was accordingly despatched to Thebes, at the head of which was Demosthenes; and such was the effect of their great orator's eloquence, that he succeeded in persuading the Bœotians to join the Athenians, notwithstanding all the arguments urged against this step by the deputy of Philip, who was present at the debate. The combined forces of the two republics took the field, and, marching towards the Phocian frontier, encamped at Chæronea, in Bœotia. Here, after some partial and indecisive actions, a general engagement at length took place, which was obstinately contested on both sides, but finally terminated in the total discomfiture of the Athenians and their allies. This result might easily have been foreseen. Thebes possessed at the time no general of sufficient note to be even mentioned, except Theagenes, who is named only to be branded as a traitor (*Dinarchus in Dem.*, § 75), and the names of Chares, Lysicles, and Stratocles, who commanded the Athenians, could inspire little confidence. In numbers, the confederates appear to have at least equalled the enemy; but though the Sacred Band still preserved its excellent discipline and spirit, the Athenians, who had now for many years been little used to military service, were ill-matched with the Macedonian veterans led by their king, and by the able officers formed in his school, and animated by the presence of the young prince Alexander, whom his father intrusted with the command of one wing, where, however, some of his best generals were stationed at his side. We know very little more of the causes which determined the event of the battle, and these are amply sufficient to account for it. If we may believe Polyænus, Philip at first restrained the ardour of his troops, until the Athenians had spent much of the vigour and fury with which they made their onset (4, 2, 7). Then it appears Alexander made a charge, which broke the enemy's ranks, and decided the fortune of the day. (*Diod.*, 16, 86.) Alexander was in the wing opposed to the Thebans, and first charged the Sacred Band. The Thebans seem to have kept their ground longest, and probably suffered most. The Sacred Band was cut off to a man, but fighting where it stood. Demosthenes was not a hero of this kind: but he was certainly reproached with cowardice, because he escaped in the general flight, only by those who wished that he had been left on the field. Of the Athenians not more than 1000 were slain, but 2000 were taken prisoners: among these, Demades fell into the enemy's hands. The loss of the Thebans is not reported in numbers, but the prisoners were probably fewer than the slain. It was not the amount of these losses, however, that gave such importance to the battle of Chæronea, that it has been generally considered as the blow which put an end to the independence of Greece, any more than it was the loss sustained by Sparta at Leuctra that deprived her of her supremacy. But the event of this day broke up the confederacy which had been formed against Philip, as it proved that its utmost efforts could not raise a force sufficient to meet him, with any chance of success, in the field. Each of the allied states was therefore left at his mercy. The consternation which the tidings of this disaster caused at Athens was probably greater than had ever been known there, except after the loss at Ægos Potamos. As long as it remained uncertain what use Philip would make of his victory, there was certainly reason to fear the worst: and if it be true that at first he rejected the application of the heralds, who came from Lebadea to ask leave to bury the slain (*Plut., Vit. X., Orat. Hyperid*, p. 849, *a.*), we might suppose that he wished to keep the vanquished a while in suspense as to their fate. That he should even have forgotten himself for a time on the scene of his triumph, intoxicated by the complete success which had suddenly crowned the plans and labours of so many years, would not be at all inconsistent with his character. He is said to have risen from the banquet to visit the field of battle, and, as he moved in dance among the bodies of the slain, though the sight of the Sacred Band drew from him an exclamation of sympathy, to have parodied and sung the commencement of one of the decrees of Demosthenes. (*Plut., Vit. Demosth.*, 20.) This anecdote is more credible than that he exposed himself to the rebuke of Demades by his behaviour to his prisoners. (*Diod. Sic.*, 16, 87.) It would be absurd to suppose, with Diodorus, that such a man as Demades, however the king might be pleased at such a moment with his freedom and wit,

could have had any influence over him; but it seems that Philip did not disdain to gain him for his own ends, and to communicate his designs to him, and employ him as his agent. The manner in which Philip finally treated his conquered enemies excited general surprise, and has earned, perhaps, more praise than it deserves. He dismissed the Athenian prisoners without ransom, several of them even newly clothed, and all with their baggage; and sent Antipater, accompanied, Justin says, by Alexander, to bear the bones of their dead, whom he had himself honoured with funeral rites (*Polyb.*, 5, 10), to Athens, with offers of peace, on terms such as an Athenian would scarcely have ventured to propose to him. The commonwealth was required, indeed, to resign a part of its foreign possessions, perhaps all but the Chersonesus, Lemnos, Imbros, and Samos (*Plut., Vit. Alex.*, 28); but it was left in undisturbed possession of all its domestic resources, and its territory was even enlarged by the addition of Oropus, which Thebes was forced to resign. (*Pausan.*, 1, 34.) The value of these concessions was greatly enhanced by comparison with the conditions on which peace was granted to the Thebans. They were obliged to ransom not only their prisoners, but their dead. Not only Oropus, but the sovereignty of the Bœotian towns was taken from them. Platæa and Orchomenus were restored to as many as could be found of their old inhabitants: at least they were filled with an independent population implacably hostile to Thebes. But this was the lightest part of her punishment. She lost not only power, but freedom. She was compelled to admit a Macedonian garrison into the citadel, and to recall her exiles. The government was lodged in their hands: a council of three hundred, selected from them, was invested with supreme authority, both legislative and judicial. (*Justin*, 9, 4.) Philip's treatment of the Athenians has been commonly accounted magnanimous. It may indeed be said, that in them he did honour to the manly resistance of open enemies, while in the case of the Thebans he punished treachery and ingratitude, and, knowing the people to be generally hostile to him, he crushed the power of the state, and used the faction which depended on him as the instrument of his vengeance. On the other hand, it must be remembered that, when this was done, he had the less reason to dread the hostility of Athens: he might safely conciliate the favour of the Greeks by a splendid example of lenity and moderation. It is not improbable that this was the course to which he was inclined by his own prepossessions. But, had it been otherwise, there were reasons enough to deter so wary a prince from violent measures, which would have driven the Athenians to despair. He had probably very early intelligence of the preparations for defence which they had begun while they expected an invasion. He might, indeed, have ravaged Attica, and have carried on a Decelean war: but it was by no means certain that he could make himself master of the city and Piræus: and nothing but a very clear prospect of immediate success could have rendered the attempt advisable. The danger of a failure, and even the inconvenience of delay, was far greater than the advantage to be reaped from it. Philip's offers were gladly, if not thankfully received at Athens; and he now saw his road open to the Peloponnesus. Proceeding to Corinth, whither he had invited all the states of Greece to send their deputies, he held a congress, as in the time of the ancient league against Persia. The avowed object of this assemblage was indeed to settle the affairs of Greece, and to put an end to intestine feuds by the authority of a supreme council. But it was well known, that Philip meant to use it for the purposes of an enterprise, which he had long cherished, the invasion, namely, of the Persian empire. All his proposals were adopted. War was declared against Persia, and he was appointed to command the national forces with which it was to be waged. One object only now remained to detain Philip in the south of Greece: to fulfil the promises which he had made some years before to his Peloponnesian allies, to animate them by his presence, and to make Sparta feel the effects of his displeasure, for having been the only Grecian state which did not send ministers to the congress at Corinth. His march through the Peloponnesus was for the most part a peaceful, triumphant progress, and hence it may be that so few traces of it are left in our historical fragments. It is chiefly by some casual allusions to it in Polybius and Pausanias that the fact itself is ascertained. In Laconia Philip made a longer stay, and encountered some resistance. It appears, however, that in the end Sparta was compelled to submit to the terms which he prescribed. The western states beyond the isthmus likewise acknowledged his authority: the leaders of the anti-Macedonian party in Acarnania were driven into exile, and Ambracia consented to receive a Macedonian garrison. (*Diod. Sic.*, 17, 3.) Byzantium also, it seems, entered into an alliance with him, which was little more than a decent name for subjection. Thus crowned with new honours, having overcome every obstacle, and having established his power on the firmest foundation in every part of Greece, he returned in the autumn of 338 B.C. to Macedonia, to prepare for the great enterprise on which his thoughts were now wholly bent. This brilliant fortune, however, was before long overcast by a cloud of domestic troubles. Philip, not less from temperament than policy, had adopted the Oriental usage of polygamy, which, though repugnant to the ancient Greek manners, did not in this age, as we find from other examples, shock public opinion in Greece. Thus, it seems, before his marriage with Olympias, he had formed several matrimonial alliances, which might all contribute to strengthen his political interests. An Illyrian princess, a Macedonian lady, apparently of the Lyncestian family, which had some remote claims to the throne, and two from Thessaly, one a native of Pheræ, the other from Larissa, are mentioned before Olympias in the list of his wives. After his marriage with Olympias, he did not reject the hand of a Thracian princess, which was offered to him by her father. In each of these cases, however, there was an apparent motive of policy, which may have rendered the presence of so many rivals more tolerable than it would otherwise have been to Olympias, a woman of masculine spirit and violent passions, and who, as a daughter of the house of Epirus, which traced its pedigree to Achilles, no doubt regarded herself as far superior to them all in rank, and as Philip's sole legitimate consort. But after his return to Macedonia from his victorious campaign in Greece, perhaps early in the following spring, he contracted another union, for which it does not appear that he had the same excuse to plead. Cleopatra, the niece of Attalus one of his generals, had, it seems, attracted him by her beauty. He sought her hand, and their nuptials were celebrated, with the usual festivities, in the palace at Pella, where Olympias was residing. This would not be stranger than it is that Alexander was present at the banquet, which, according to the custom of the court, was prolonged until both Philip and his guests were much heated with wine. Attalus had secretly cherished the presumptuous hope, that his niece's influence over the king might induce him to alter the succession, and to appoint a child of hers heir to the throne. When the wine had thrown him off his guard, he could not refrain from disclosing his wishes, and called on the company to pray that the gods would crown the marriage of Philip and Cleopatra by the birth of a legitimate successor to the kingdom. Alexander took fire at this expression; and exclaiming, "Do you, then, count me a bastard?" hurled the gob-

set out of which he was drinking at his head. The hall became a scene of tumult. Philip started from his couch, and, instead of rebuking Attalus, drew his sword and rushed at his son; but, before he reached him, stumbled and fell. Alexander, before he withdrew, is said to have pointed to his father as he lay on the floor, with the taunt: "See the man who would pass over from Europe to Asia, upset in crossing from one couch to another." (*Plut., Vit. Alex.*, 9.—*Athenæus*, 13, p. 557.) The quarrel did not end with the intoxication of the evening, as the offence which had been given to the prince was much deeper than the momentary provocation. He and his mother quitted the kingdom; she found shelter at the court of her brother Alexander, who, after the death of Arybas, had succeeded, through Philip's intervention, to the throne of Epirus, having supplanted Æacides, the lawful heir. Alexander took up his abode in Illyria, and Philip was obliged at last to employ the good offices of a Corinthian, named Demaratus, to induce his son to return to Macedonia. (*Plut., Vit. Alex.*, 9.) It was not so easy to appease Olympias: and it was most likely with a view to baffle her intrigues that Philip negotiated a match between his brother-in-law and their daughter Cleopatra. When the brother-in-law had been gained by this offer, his sister saw that she must defer her revenge, and returned, apparently reconciled, to her husband's court. These unhappy differences, and perhaps the continued apprehension of hostile movements on the side of Illyria and Epirus, may have been the causes which prevented Philip from crossing over to Asia in person in 337 B.C. In the course of this year, however, he sent over a body of troops, under the command of Parmenio, Amyntas, and Attalus (whom, perhaps, he was glad to remove in this honourable manner from his court), to the western coast of Asia, to engage the Greek cities on his side, and to serve as a rallying point for all who were disaffected to the Persian government. It was in this same year that Pixodarus, the usurper of the Carian throne, sought the alliance of Philip, and proposed to give his eldest daughter to Aridæus, Philip's son by his Larissæan wife, Philinna, a youth of imbecile intellect. Olympias was, or affected to be, alarmed by this negotiation; several of Alexander's young companions shared her suspicions, and their insinuations persuaded him that the intended marriage was a step by which Philip designed to raise Aridæus to the throne. Under this impression he despatched Thessalus, a Greek player, who was exercising his profession at the Macedonian court, on a secret mission to Caria, to induce Pixodarus to break off the match with Aridæus and to transfer his daughter's hand to Alexander himself. Pixodarus joyfully accepted the prince's offer. But Philip, having discovered the correspondence, shamed his son out of his suspicions by an indignant expostulation, which he addressed to him in the presence of his young friend, Parmenio's son, Philotas, on the unworthiness of the connexion which he was about to form with a barbarian, who was not even an independent prince, but a Persian vassal. Alexander dropped the project, which had so strongly excited his father's resentment, that the latter wrote to Corinth to demand that Thessalus should be sent to him in chains, and banished four of Alexander's companions, Harpalus, Nearchus, Phrygius, and Ptolemæus, from Macedonia: to one of them the beginning of a wonderful elevation. So passed the year 337. Towards the end of the next spring, Philip's preparations for his Asiatic expedition were far advanced. He had summoned the Greek states to furnish their contingents, and, as became the general of the Amphictyonic council, had consulted the Delphic oracle on the event of his enterprise; and, it is said, had received an answer worthy of its ancient reputation for its politic ambiguity: "*Crowned is the victim, the altar is ready, the stroke is impending*" (*Diod. Sic.*, 16, 91), though the event renders this anecdote somewhat suspicious. It only remained, to take the precaution which he had meditated, for securing the peace of his dominions during his absence, by a closer alliance with the King of Epirus, which might also sooth Olympias. The day of the marriage was fixed, and Philip determined to celebrate the event with the utmost splendour. It afforded an opportunity which he never let slip, of attracting Greeks from all parts to his court, of dazzling them by his magnificence, and winning them by his hospitality. A solemn festival, either the national one of the Muses, or the Olympic games instituted by Archelaus, was proclaimed to be held in the ancient capital of Ægæ. Musical and dramatic contests were announced, for which artists of the greatest celebrity were engaged. When the time arrived, the city was crowded with strangers; not only guests invited by the king and his courtiers, but envoys deputed by most of the leading cities of Greece to honour the solemnity, and to offer presents, chiefly crowns of gold, to the king. A splendid banquet followed the nuptials. On the morrow an exhibition was to take place in the theatre: it was filled at an early hour with spectators. The entertainments began with a solemn procession, in which, among other treasures, were carried images of exquisite workmanship, and gorgeously adorned, of the twelve Olympian gods: a thirteenth, which seemed to be somewhat profanely associated with them, represented Philip himself. The shouts of an admiring, applauding multitude then announced the king's approach. He advanced in white robes and festal chaplet, with his son and the bridegroom on either side, a few paces behind him. His guards he had ordered to keep at a distance, that all might have a view of his person, and that it might not be supposed he doubted the universal good-will of the Greeks. This was the moment when a young man stepped forth from the crowd, ran up to the king, and, drawing a Celtic sword from beneath his garments, plunged it into his side. Philip fell dead. The murderer rushed towards the gates of the town, where horses were waiting for him. He was closely pursued by some of the great officers of the royal body-guard, but would have mounted before they had overtaken him if his sandal had not been caught by the stump of a vine, which brought him to the ground. In the first heat of their passion his pursuers despatched him. His name was Pausanias; and the motive that impelled him to the deed was, that he had suffered an outrage from Attalus for which Philip had refused to give him satisfaction. (*Aristot., Polit.*, 5, 8, 10.) Both Olympias and Alexander were suspected of having been privy to the deed, but, as would seem, without any very strong grounds. Indeed, the character of Alexander instinctively recoiled from every species of baseness, and yet Niebuhr, in his lectures, expresses a suspicion, almost amounting to a full conviction, of Alexander's guilt!—Thus, in the 47th year of his age and the 24th of his reign, perished Philip of Macedon, at the end of one great stage of a prosperous career, near the outset of another which opened immeasurable ground for hope. A great man certainly, according to the common scale of princes, though not a hero like his son, nor to be tried by a philosophical model. But it was something great, that one who enjoyed the pleasures of animal existence so keenly, should have encountered so much toil and danger for glory and empire. It was something still greater, that one who was so well acquainted with the worst sides of human nature, and who so often profited by them, should yet have been so capable of sympathy and esteem. If we charge him with duplicity in his political transactions, we must remember that he preferred the milder ways of gratifying his ambition to those of violence and bloodshed: that he at least desired the reputation of mercy and humanity. If he once asked whether a fortress was so inaccessible that

not even an ass laden with gold could mount to it, we may as well believe the anecdote which relates of him, that he replied to his counsellors who urged him to treat Athens with rigour, that they were advising him to destroy the theatre of his glory. (*Plut., Reg. et Imp. Apophth.*, 11.) The many examples of generous forbearance reported in Plutarch's collection of his apophthegms cannot be all groundless fictions: and the less restraint he set on many of his passions, the more amiable appears, by contrast, the self-control which he exercised, when he was tempted to an unjust or harsh use of his power. He is one of the men of whom we wish to know more, whose familiar letters and conversation must have been worth preserving. But even the history of his outward life is like an ancient statue, made up of imperfect and ill-adjusted fragments. He left the task of his life unfinished, and his death must have appeared to his contemporaries premature. We must rather admire the peculiar felicity of the juncture at which he was removed to make room for one better fitted for the work. What he had done, his successor would perhaps not have accomplished so well. What he meditated was probably much less than his son effected, and yet more than he himself would have brought to pass. If he had begun his enterprise, he would most likely have done little more than mar some splendid pages in the history of the world. (*Thirlwall's History of Greece*, vol. 6, p. 69 — *Cramer's Anc. Greece*, vol. 1, p. 174.)—III. The third of the name, was more commonly known by the name of Aridæus. (*Vid.* Aridæus.)—IV. One of the sons of Alexander, slain by order of Olympias.—V. The fifth of the name, was the eldest son of Cassander, and succeeded his father on the throne of Macedon about 298 B.C. He was carried off by sickness after a reign of one year. (*Justin*, 15, 4.—*Id.*, 16, 1.)—VI. The sixth of the name, was still an infant at the death of his father, Demetrius III. of Macedon. He was left under the care of his uncle Antigonus Doson, who, being guardian of his nephew, became, in fact, the reigning sovereign. (*Polyb.*, 2, 45.—*Plut., Vit. Arat.*—*Justin*, 28, 3.) Antigonus ruled over Macedon for the space of twelve years, when his exertions in defeating the Illyrians, who had made an inroad into his territories, caused the bursting of a blood-vessel, which terminated his existence. (*Polyb.*, 2, 70.) His nephew Philip, though only fifteen years of age, now assumed the reins of government, and showed himself deficient neither in energy nor talents. Adopting the policy of his wise and able predecessor in protecting the Achæans against the ambitious designs of the Ætolians, who were now become one of the most powerful states of Greece, he engaged in what Polybius has termed the Social War, during which he obtained several important successes, and effectually repressed the daring spirit of that people. (*Polyb.*, lib. 4 *et* 5.) The great contest which was now waging in Italy, between Hannibal and the Romans, naturally attracted the attention of the King of Macedon; and it appears from Polybius and Livy that he actually entered into an alliance with the Carthaginian general. By securing, however, the co-operation of the Ætolians, the Romans were enabled to keep in check the forces of Philip; and, on the termination of the struggle with Carthage, sought to avenge the injury the prince had meditated by invading his hereditary dominions. Philip, for two campaigns, resisted the attacks of the Romans and their allies, the Ætolians, Eumenes, king of Pergamus, and the Rhodians; finally, however, he sustained a signal defeat at Cynoscephalæ, in the plains of Thessaly, and was compelled to sue for peace on such conditions as the victors chose to impose. These were, that Demetrius, his younger son, should be sent as a hostage to Rome, and that he should not engage in any war without their consent. They farther imposed a fine of one thousand talents, and demanded the surrender of all his galleys. (*Liv.*, 33, 30.) In the war which the Romans afterward carried on with Antiochus, king of Syria, Philip actively co-operated with the former; but, jealous of his talents, and aware also of his ambitious spirit, the Romans seized every opportunity of counteracting his efforts to restore the empire of Macedon to its former power and importance. Philip beheld this course of conduct with ill-disguised vexation and disgust; and it is probable that this mutual ill-will would have led to an open rupture if the death of Philip had not intervened. This event is said to have been hastened by the domestic troubles which concurred to imbitter the latter years of his life. Dissensions had long subsisted between his two sons Perseus and Demetrius; and, by the arts of the former, who was the elder, but illegitimate, a violent prejudice had been raised in the mind of Philip against the latter, who had resided at Rome for some years as a hostage, even after peace was concluded with that power. The unfortunate Demetrius fell a victim to his brother's treachery, and his father's credulity and injustice. (*Liv.*, 40, 24.) But Philip having discovered, not long after, the fatal error into which he had been betrayed, was so stung with remorse, that anguish of mind soon brought him to the grave. (*Vid.* Perseus.) He died B.C. 179, after a reign of forty-two years. (*Clinton, Fast. Hell.*, vol. 1, p. 243.)—VII. M. Julius, a Roman emperor, of an obscure family in Trachonitis, a province of Arabia, to the south of Damascus, and hence called the *Arabian* Zonaras (12, 19) and Cedrenus (vol. 1, p. 257) make Bostra, the capital of the country, to have been his native city; but the language of Aurelius Victor would rather incline us to believe that he was born in the environs of that city, since he calls him in one part "*Arabs Trachonitis*" (*de Cæs.*, 28), and in another speaks of his father as having been "*nobilissimus latronum ductor.*" (*Epit.*, 28.) His first act, also, on attaining to the empire, was to found a city not far from Bostra, which he dignified with the name of Philippopolis. St. Jerome, who speaks of this foundation, confounds with the Arabian city another of the same name in Thrace. Jornandes falls into the same error (p. 108). Burckhardt found in the environs of Bostra a Greek inscription bearing the name Philippopolis, which sets the matter at rest. (*Travels*, p. 98.)—Philip entered the Roman armies, and soon distinguished himself by his services, until he was at length appointed commander of the body-guard, in the reign of Gordian III., having succeeded Misitheus, whom he was suspected of having cut off. In taking the place of Misitheus, Philip became, in fact, as his predecessor had been, the guardian of the young prince, and the master of the empire. Gordian had, under the auspices of Misitheus, undertaken, the year previous, an expedition against the Persians, which ended gloriously for the Roman arms; and he now prepared for a second campaign against the same foe, when Philip produced an artificial scarcity by intercepting the supplies of corn, and thus raised a spirit of disaffection against the young emperor. These intrigues, however, did not delay the march of the army, which advanced into Mesopotamia, defeated the Persians, and compelled their king to take shelter in the very heart of his dominions. Gordian returned triumphant, when the partisans of Philip excited a commotion in the camp, and finally compelled the emperor to receive Philip as an associate in the empire. This division of power, consummated by forcible means, could not prove of very long duration, and the young monarch was soon after deposed and put to death. His ashes were conveyed to Rome, and a splendid monument was erected to his memory, near Circesium, on the Euphrates. Meanwhile the letters of Philip to the senate pur

ported that Gordian had died of illness, and that the choice of the army had fallen upon him. Arganthis, king of Scythia, was encouraged to advance by the tidings of the death of Misitheus; but Philip, sacrificing the interests of the state to his own, and paying no regard to this new invasion, hastened to secure his election at Rome, where he professed to venerate the statues of Gordian, who had been deified by the senate. The fickle multitude were amused and conciliated by one of those juggles of public pageantry which are found to be so useful in turning the attention of the people from the flagitiousness of their rulers. The thousandth anniversary of the building of Rome was celebrated by splendid games, and by combats in the amphitheatre. But the claim of the "Arabian" to the empire of Rome was disputed by Decius, who had been sent to quell a sedition in Pannonia, and who joined the revolters. Philip lost a battle near Verona, and this event was to his soldiers the signal for his assassination (A.D. 249). His son was slain in the Prætorian camp. (*Capitol., Vit. Gord. Tert.*, 29, *seqq.*—*Aurel. Vict., l. c.*—*Casaub., de iis qui post Gord. Tert., principes fuere*, § iv.)—VIII. An Acarnanian, and physician to Alexander the Great. When that monarch had been seized with a fever, after bathing, while overheated, in the cold stream of the Cydnus, and most of his medical attendants despaired of his life, Philip, who stood high in his confidence, undertook to prepare a medicine which would relieve him. In the mean while, a letter was brought to the king from Parmenio, informing him of a report, that Philip had been bribed by Darius to poison him. Alexander, it is said, had the letter in his hand when the physician came in with the draught, and, giving it to him, drank the potion while the other read; a theatrical scene, as Plutarch unsuspectingly observes, but one which would not have been invented except for such a character, and which Arrian was therefore induced, though doubtingly, to record. The remedy, or Alexander's excellent constitution, prevailed over the disease; but it was long before he had regained sufficient strength to resume his march. (*Plut., Vit. Alex.*—*Arrian, Exp. Al.*, 2, 4, 12, *seqq.*) The whole story is now regarded as a very apocryphal one. We cannot very well understand what Parmenio was doing, that he did not come himself instead of writing. One sees from Curtius (3, 6) how the narrative was embellished. In Arrian, Parmenio's letter only mentions a report which he had heard, that Philip had been bribed. In Curtius, it is asserted that he had been promised one thousand talents, and the hand of the sister of Darius. There was certainly some confusion between this story and that of Alexander the Lyncestian. Seneca (*de Ira*, 2, 23) says, that it was Olympias who sent the warning letter about Philip. (*Thirlwall's History of Greece*, vol. 6, p. 173.)—IX. A pretender to the crown of Macedonia, after the overthrow of Perseus. He is commonly known by the appellation of "Pseudophilippus." His true name was Andriscus. (*Vid.* Andriscus.)—X. The Greek translator of the work of Horapollo. From the internal evidence afforded by the translation itself, he is supposed to have lived a century or two later than Horapollo; and at a time when every remnant of actual knowledge of the subject, on which Horapollo treats, must have vanished. (*Cory, Hieroglyphics of Horapollo, pref.*, p. ix.)—XI. A comic poet of Athens, son of Aristophanes. He does not appear to have inherited any considerable portion of his father's wonderful abilities. (*Theatre of the Greeks*, p. 115, 4th *ed.*)—XII. A native of Opus, and a disciple of Plato. Diogenes Laertius informs us (3, 37), that Plato died before publishing his "Laws," and that Philip of Opus gave to the world the manuscript of the work, which he found among his master's tablets. (*Vid.* Plato.) Philip wrote "on Eclipses, and on the size of the Sun, Moon, and Earth" (*περὶ ἐκλείψεων, καὶ μεγέθους ἡλίου καὶ σελήνης καὶ γῆς*). The work is cited by Stobæus. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 8.)—XIII. An epigrammatic poet, a native of Thessalonica, who flourished during the reign of Tiberius. He is sometimes called "the Macedonian," but more frequently "Philip of Thessalonica." We have eighty-five epigrams of his remaining. They display little originality, being for the most part imitations of preceding poets. (*Jacobs, Catal. Poet. Epigr.*, p. 935.) Philip of Thessalonica is the compiler of what is termed the "Second Anthology," thus continuing the work commenced by Meleager. The interval between the two compilations was about 150 years. (*Jacobs, l. c.*—*Schöll, Hist. Lit. Gr.*, vol. 4, p. 49, 55.)

Philiscus, I. an orator, and also an epigrammatic poet, one of whose effusions has been preserved by Plutarch, who speaks of him as a contemporary of Lysias, and a pupil of Isocrates. He was a native of Miletus in Ionia; and, besides his poetical pieces, left several harangues and a life of Lycurgus. (*Ruhnken, Hist. Crit. Orat. Gr.*, p. lxxxiii.—*Plut., X. Orat. Vit.*, p. 836.—*Suidas, s. v.*—*Jacobs, Catal. Poet. Epigr.*, p. 936.)—II. or perhaps Philicus, a tragic poet, a native of Corcyra, and contemporary with Theocritus (270 B.C.). He gave his name, as inventor, to a particular species of Iambic verse (*Metrum Philisceum* or *Philiceum*). (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 86.)—III. A tragic poet, a native of Ægina, and contemporary with Philiscus of Corcyra. (*Schöll, l. c.*)—IV. A sculptor of Rhodes, whose era is uncertain. He made, among others, two statues, one of Apollo, the other of Venus, which were placed in the collection of Octavia. (*Plin.*, 36, 5, 4.)

Philistus, a wealthy native of Syracuse, who employed his riches in procuring the sovereign power for Dionysius the Elder. He became, subsequently, the confidant, minister, and general of the tyrant; but he lost his favour by having secretly married one of his nieces, and was driven into exile. He retired to Adria, where he wrote on the "Antiquities of Sicily," in seven books, which was carried down to the third year of the 83d Olympiad, and embraced a period of eight centuries. He composed also a "Life of Dionysius," in four books. Having been recalled from banishment by Dionysius the younger, he became the antagonist of Dion and Plato, who had gained an ascendancy over the mind of that prince. Philistus commanded the fleet of Dionysius in the naval battle with Dion and the Syracusans, which cost the tyrant his throne, and his vessel having run aground, he was taken prisoner and put to an ignominious death. Besides the two works already mentioned, Philistus wrote the life of Dionysius the younger, in two books. These three productions being united, bore the common name of Σικελικά. Cicero praises this historian, and calls him "almost a little Thucydides" (*pæne pusillus Thucydides.*—*Ep., ad Q. Fratr.*, 2, 13.—Compare *de Divin.*, 1, 20). But Plutarch and Pausanias reproach him with having sacrificed truth to the desire of recovering the good graces of his master. Dionysius of Halicarnassus also observes, that if he has managed to resemble his model, Thucydides, it is only in two respects, in having left behind him unfinished writings, and in the disorder which prevails throughout his works. In point of sentiment and feeling, there is, according to Dionysius, no resemblance whatever between the two: Thucydides had a lofty and noble spirit; Philistus, on the other hand, yielded slavish obedience to tyrants, and sacrificed truth to them. Dionysius confesses, however, that the style of Philistus was clear, and marked by "roundness" and energy, though without figures and ornament.—Alexander the Great is said to have greatly admired the works of Philistus, and they formed part of his portative library. The fragments of this writer have

been collected by Göller, in his work "*De situ et Origine Syracusarum*," p. 177.—M. Sevin, in his "*Recherches sur la vie et les écrits de Philistus*" (*Mem. de l'Acad. des Inscr.*, vol. 13, p. 1, *seqq.*), maintains that Philistus was a pupil of Isocrates; Göller, however, shows very conclusively, that Sevin was misled by a corrupt passage in Cicero (*de Orat.*, 2, 23), where, instead of "*Philisti*," we ought to read "*Philisci*," and where the reference can only be to Philiscus the Milesian. (*Göller, Op. cit.*, p. 112, *seqq.*—*Dion. Hal., De Vet. Script. cens.* (*Op., ed Reiske*, vol. 5, p. 427).—*Id., Epist. ad Cn. Pomp.* (*Op.*, vol. 6, p. 780).—*Schöll, Hist. Lit. Gr.*, vol. 2, p. 177, *seqq.*—*Sainte-Croix, Examen des Hist. d'Alex.*, p. 12.)

PHILO, I. a statuary, in the age of Alexander the Great. This is evident from the circumstance of his having made a statue of Hephæstion. (*Tatian, Orat. adv. Gr.*, 55.) This artist is undoubtedly referred to in a well-known inscription given by Wheler (*Itin.*, 209.—Compare *Spohn, Misc. Erud. Antiq.*, 332.—*Chishull, Antiq. Asiat.*, p. 59, *seqq.*—*Jacobs, Anthol. Gr.*, 3, 1, p. 192.—*Sillig, Dict. Art., s. v.*)—II. A native of Byzantium, who flourished about 150 B.C. He must not be confounded with the architect Philo, who, in the time of the orator Lycurgus, built the arsenal in the Piræus.—Philo of Byzantium was the author of a treatise having relation to mechanics, in five books, of which only the last two remain to us. These treat of the making of missile weapons (Βελοποιϊκά, or Ὀργανοποιϊκά), of the construction of towers, walls, ditches, as well as other works required for the siege of cities. There is ascribed to him also a work on the "*Seven Wonders of the World*" (Περὶ τῶν Ἑπτὰ Θεαμάτων). These wonders are, the gardens of Semiramis, the pyramids of Egypt, the statue of Jupiter at Olympia, the colossus of Rhodes, the walls of Babylon, the temple of Diana at Ephesus, and the Mausoleum. The last chapter of the work, however, is wanting, and the last but one is in a very mutilated state. It is a production of very little value, excepting the chapter which treats of the Colossus of Rhodes, and the fragment that remains of the description of the Ephesian temple, two monuments which Philo himself saw. As he no doubt had also beheld the tomb of Mausolus, we have to regret the loss of the last chapter, in which this was described. The style, however, of this work indicates a more recent writer than the author of the Βελοποιϊκά. The two books of the treatise relating to Missiles, &c., are to be found in the collection of the "Ancient Mathematicians" (*Mathematici Veteres, Paris*, 1693, p. 49–104). The first five chapters of the "Seven Wonders" were published, for the first time, by Leo Allatius, *Rom.*, 1640, 8vo, with a very careless Latin version. A corrected edition was given by De Boissieu, who accompanied M. de Crequi in his embassy to Rome, and delivered a harangue before Urban VIII. This edition was corrected by the Vatican MS., and appeared at the end of the Ibis of Ovid published in 1661, at the Lyons press, 8vo. It is rarely met with, and was unknown to Bast, who, when the Vatican MS. was brought to Paris, published the variations contained in it, though they were already given in the edition of Boissieu. This edition of Boissieu swarms with typographical errors; but it is accompanied by a good Latin version. The edition of Allatius, corrected by Gronovius, was reprinted in the *Thesaurus Antiq. Crit.*, vol. 7, with the fragment of the sixth chapter, which Holstenius had found. Teucher promised a new edition in 1811, but it never saw the light, the editor having died before he could complete it. In 1816, Orelli published a new edition, with the text corrected after Boissieu and Bast, and with "*Testimonia Veterum*," &c. This is the best edition: it contains also the fragments of the Sophist Callinicus, and of Adrian of Tyre. (*Schöll, Hist. Lit. Gr.*, vol 3, p 367.—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 224.)—III. Called, for distinction' sake, *Judæus* (Ἰουδαῖος) or "the Jew," was a native of Alexandrea, a member of a sacerdotal family, and flourished about 40 A.D. He belonged to the sect of the Pharisees, and was a great zealot for the religion of his fathers. On occasion of a tumult which had taken place at Alexandrea, the Hellenistic Jews of this city sent him to Rome to carry their justification before the Emperor Caligula; but the latter refused to receive him into his presence. Philo was a man of great learning. He had carefully studied all the Grecian systems of philosophy, and he made an admirable use of this knowledge in accomplishing the object which he had in view, of presenting the pagans, namely, with the sacred Scriptures of his nation as the perfection of all human wisdom. Of all the systems of profane philosophy, no one suited his views so well as the Platonic. His inclination towards a contemplative life was nurtured by the perusal of Plato's writings, while their mysterious tendency served to inflame his imagination. The ideas of Plato were amalgamated with Philo's doctrine respecting the Scriptures, and he may thus be regarded as the precursor of that strange philosophy which, one hundred and fifty years after his time, developed itself in Egypt. The style of Philo is expressly modelled after that of Plato. A perusal of his works, which are quite numerous, is not only interesting for the study of the New-Platonic philosophy, but extremely important for understanding the Septuagint and the books of the New Testament. Mai discovered, in 1816, some unedited fragments of this writer. An Armenian translation was also found at Lemberg, in Galicia, by Zohrab, an Armenian, in 1791, which contained thirteen productions of Philo, of which eight no longer exist in Greek. (*Mai de Philonis Judæi et Eusebii Pamphili scriptis ineditis Dissertatio*, Mediolani, 1816, 8vo.) The best edition of Philo is that of Mangey, *Lond.*, 1742, 2 vols. fol.: the latest is that of Richter, forming the second part of the "Bibliotheca Sacra," *Lips.*, 1828–1830, 8 vols. 12mo. It contains merely the text. The two works found by Mai were published at Milan in 1818, 8vo, and Aucher published at Venice, in 1822, a Latin translation of the three works of Philo, of which Zohrab had found the Armenian text. The Hebrew Lexicon of Philo, which exists only in a Latin version, and which is found in no edition of his works, is contained in the second volume of the works of St. Jerome, published in Paris, 1633. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 65, *seqq.*—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 225, *seq.*)—IV. An epigrammatic poet, who flourished from the reign of Nero to that of Hadrian. He celebrated, in a separate production, the reign of the latter. Eudocia states (p. 424), that he composed four books of epigrams. Only one small distich remains. (*Jacobs, Catal. Poet. Epigr.*, p. 936.)—V. A native of Larissa, the pupil and successor of Clitomachus in the chair of the New Academy. He also taught at Rome, having retired to that city from Athens during the Mithradatic war, B.C. 100. By some he has been considered the founder of a *Fourth* Academy. Philo confined scepticism to a contradiction of the metaphysics of the Stoics and their pretended *criteria* of knowledge: he contradicted the sphere of logic; made moral philosophy merely a matter of public instruction; and endeavoured to prove that the Old and New Academies equally doubted the certainty of speculative knowledge. Cicero was one of his auditors, and often makes mention of him in his writings. (*Tennemann, Manual Hist. Philos.*, p. 154.—Compare *Schöll, Hist. Lit. Gr.*, vol. 5, p. 198.)

PHILOCTĒTES, a Thessalian prince, son of Pœas or Pœan, king of Melibœa. According to the account of Apollodorus and others, which we have followed in the narrative of the death of Hercules, that hero gave his bow and arrows to Pœas, father of Philoctetes, as

a reward for having kindled his funeral pile on Mount Œta, when all his immediate followers declined so to do. A different form, however, is given to the story by Hyginus and other authorities, who make Hercules to have bestowed the gift on Philoctetes, the son, for having performed the same service which other mythologists assign to the father. (*Hygin., fab.*, 36.—*Schol. ad Hom., Il.*, 6.—*Ovid, Met.*, 9, 234.—*Serv. ad Æn.*, 3, 402.—*Muncker, ad Hygin., l. c.*) Sophocles, again, differs from both accounts, in assigning the task of kindling the pile to Hyllus, the son of the hero himself. (*Soph., Trach.*, 1211, 1270, 1273.)—Philoctetes, as one of the suiters of Helen, was compelled to take part in the war against Priam. He led the forces of Methone, Thaumacia, Melibœa, and Olizon, and sailed from Aulis, along with the rest of the fleet, to the land of Troy. He was not, however, suffered to remain for any long time an inmate of the Grecian camp. A very offensive wound in his foot, and the loud and ill-omened cries of suffering which he was constantly uttering, induced the Greeks to move him from their vicinity, and, having transported him to the island of Lemnos, they treacherously left him there. Ulysses is said to have planned and executed the deed. (*Soph., Philoct.*, 5.) The causes of the wound of Philoctetes are differently stated by mythologists. Some ascribe it to the bite of a serpent, which Juno sent to attack him, because he had kindled the funeral pile for Hercules, and had collected his ashes; and they make him to have received the wound in the island of Lemnos, and to have been there abandoned by the Greeks. (*Hygin., fab.*, 102.) The scholiast on Homer (*Il.*, 2, 722) says that he was bitten in Lemnos, at the altar of Minerva surnamed Chrysa (compare *Philostratus, Icon.*, p. 863, *ed. Morell*), while Dictys of Crete (2, 14) and Tzetzes (*ad Lycophr.*, 911) make him to have received his wound in the city of Chrysa, near Troy. Others, again, laid the scene of the fable in the small island of Neæ, near Lemnos. (*Steph. Byz., s. v. Νέαι.*) Theocritus says that he was wounded by the serpent while contemplating the tomb of Troilus, in the temple of the Thymbræan Apollo. (*Meurs. ad Lycophr.*, 912.) Finally, the scholiast on Sophocles tells us that Philoctetes was bitten on the shore of Lemnos, while in the act of raising an altar to Hercules. (*Schol. ad Soph., Philoct.*, 269.)—The Greeks, having been informed by an oracle that Troy could not be taken without the arrows of Hercules, despatched Ulysses and Pyrrhus to Lemnos, to urge Philoctetes to put an end, by his presence, to the tedious siege. The chief, whose resentment towards the Greeks, and especially towards Ulysses, the immediate promoter of his removal from the camp, was still unabated, refused to comply with their summons, and would have persisted in his refusal had not Hercules appeared, and enjoined upon him, on a promise that his wounds should be cured, to accede to the request that was made of him. Philoctetes accordingly returned to the camp before Troy, where he was cured by Machaon, and where he particularly distinguished himself by his valour, and by his dexterity in the use of the bow. Paris, among others, fell by his hand. (*Tzetz. ad Lycophr.*, 911.—*Hygin., fab.*, 112, 114.) Philoctetes survived the siege; but, instead of returning to Greece, settled with his followers in Italy, where he founded the city of Petilia in the territory of the Bruttii. (*Virgil, Æn.*, 3, 401.)—Servius, in his commentary on Virgil, gives another and very different legend concerning the Thessalian hero. According to this version of the fable, Philoctetes was the companion and friend of Hercules, and the latter, just before his death, enjoined upon him, with an oath, not to disclose where his ashes were interred, and he gave him, on condition of his preserving the secret, his bow and arrows. When the Greeks were informed by the oracle that Troy could not be taken without the arrows of Hercules, they went in quest of Philoctetes (who, according to this account, had not gone to the Trojan war), and made inquiries of him respecting the son of Alcmena. At first, Philoctetes pretended not to know where he was; at length, however, he informed them that he was dead. The Greeks then urging him to declare where the hero was buried, Philoctetes, in order to evade his oath, struck the ground with his foot, without uttering a word, and the spot was discovered. He himself was then led away to the war; but, not long after, one of the arrows fell on the foot with which he had betrayed the burial-place of Hercules, and inflicted a painful and most noisome wound. The Greeks for a long time bore with him on account of the oracle. At last, their patience being exhausted, and the stench of the wound, together with the cries of the sufferer, being quite insupportable, Philoctetes was conveyed to the island of Lemnos, his arrows being first taken from him. His wound preventing a return to his native country, he sailed from Lemnos to Italy, and founded Petilia; and here he was finally cured. (*Serv. ad Virg., Æn.*, 3, 401.) Sophocles has made the sufferings of Philoctetes the subject of one of his tragedies. (*Vid.* Sophocles.)

PHILOLAUS, a Pythagorean philosopher, born at Crotona, but who afterward lived at Thebes, and also at Heraclea. He was a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato; and, therefore, certainly not with Pythagoras. Interfering in affairs of state, he fell a sacrifice to political jealousy. Philolaus treated the doctrines of nature with great subtlety, but, at the same time, with great obscurity; referring everything that exists to mathematical principles. He taught that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon.—At Thebes, Philolaus was the teacher of Simmias and Cebes, before they came to Socrates at Athens. (*Plat., Phæd.*, p. 61.) Fragments of the writings of this philosopher have come down to us, the genuineness of which has been satisfactorily established by Böckh in his two treatises. (*Böckh, de Platonico Systemate*, &c., *Heidelb.*, 1810, 4to.—*Id., Philolaos des Pythagoreers Lehren*, &c., *Berlin*, 1819, 8vo.—*Enfield, Hist. Phil.*, vol. 1, p. 411, *seq.*—*Ritter, Hist. Philos.*, vol. 1, p. 348. *seq.*)

PHILOMĒLA, daughter of Pandion, king of Athens, and sister to Procne, who had married Tereus, king of Thrace. (*Vid.* Pandion.) Procne became by Tereus the mother of a son named Itys; but, after living some time in Thrace, she became desirous of seeing her sister, and, at her request, Tereus went to Athens, and prevailed on Pandion to let Philomela accompany him back to Thrace. On the way thither he violated her; and, fearing the truth might be discovered, he cut out her tongue and confined her. She contrived, however, to communicate her story to her sister by means of characters woven into a peplus or robe. Procne, who had been informed by Tereus that she had died by the way, and who had for some time been plunged in the greatest affliction for her loss, now sought her out and released her; and, killing her own son Itys, served up his flesh to his father. The two sisters fled away; and Tereus, discovering the truth, pursued them with an axe. Finding themselves nearly overtaken, they prayed to the gods to change them into birds: Procne immediately became a *nightingale* (ἀηδών), and Philomela a *swallow* (χελιδών). Tereus

was also changed, and became a *hoopoo* (ἔποψ). (*Apollod.*, 3, 13.—*Ovid, Met.*, 6, 424, *seq.*—*Hygin., fab.*, 45.—*Schol. ad Aristoph., Av.*, 212.—*Eudocia*, 327.)—Like so many others, this story is told with considerable variations. According to some, Tereus had early conceived a passion for Philomela, and he obtained her in marriage by pretending that Procne was dead. (*Apollod., l. c.*—*Hygin., l. c.*) Again, there is great discrepance respecting the transformation, some saying that Procne, others that Philomela, was the nightingale. This last, which has the signification of the name in its favour (Philomela being *song-loving*), was not, however, the prevalent opinion. It was also said that Tereus was changed into a hawk, and that Itys became a wood-pigeon.—The legend we have here been giving is one of those invented to account mythically for the habits and properties of animals. The twitter of the swallow sounds like *Itys, Itys;* the note of the nightingale was regarded as lugubrious, and the hoopoo chases these birds. (*Keightley's Mythology*, p. 379, *seq.*)

Philopător, the surname of the fourth Ptolemy of Egypt. (*Vid.* Ptolemæus.)

Philopœmen, a distinguished general of the Achæan league, born at Megalopolis, in Arcadia, and educated under the best masters. He was no sooner able to bear arms, than he entered among the troops which the city of Megalopolis sent to make incursions into Laconia, and in these inroads never failed to give some remarkable proof of his prudence and valour. When Cleomenes, king of Sparta, attacked Megalopolis, Philopœmen greatly signalized himself among the defenders of the place. He distinguished himself no less, some time after this, in the battle of Sellasia, where Antigonus Doson gained a complete victory over Cleomenes, B.C. 222. Antigonus, who had been an eyewitness of his gallant behaviour, and who admired his talents and virtues, offered him a considerable command in his army, but Philopœmen declined it, because he knew, as Plutarch observes, that he could not bear to be under the direction of another. Not choosing, however, to remain idle, and hearing that there was war in Crete, he sailed to that island to exercise and improve his military talents. When he had served there for some time, he returned home with high reputation, and was immediately appointed by the Achæans general of the horse. In the exercise of this command, he acquitted himself with signal ability; so much so, in fact, that the Achæan horse, heretofore of no reputation, soon became famous over all Greece. He was not long after appointed to the command of all the Achæan forces, and zealously employed himself in reforming the discipline of the army, and infusing a proper spirit into the soldiers of the republic. An opportunity occurred soon after this, of ascertaining how the troops had profited by his instruction. Machanidas, tyrant of Lacedæmon, with a numerous and powerful army, was watching a favourable moment to subdue the whole of the Peloponnesus. As soon, then, as intelligence was brought that he had attacked the Mantineans, Philopœmen took the field against him, and defeated and slew him. The Lacedæmonians lost on this occasion above 8000 men, of whom 4000 were left dead upon the field. The Achæans, in commemoration of the valour of Philopœmen, set up at Delphi a brazen statue, representing him in the very act of slaying the tyrant. At a subsequent period, however, he experienced a reverse of fortune; for, having ventured to engage in a naval battle with Nabis, the successor of Machanidas, he was not only defeated, but in danger of being lost through the leaky condition of his own vessel, which was an old one fitted up for the occasion. His want of skill, however, on this element was amply compensated not long after by a victory over the land forces of the enemy, commanded by Nabis in person, the greater part of whom were cut off. When Nabis had been assassinated by the Ætolians (*vid.* Nabis), Philopœmen performed another distinguished service for his countrymen, by inducing the Spartans to join the Achæan league. Sparta, indeed, was an acquisition of no small importance to the confederacy, of which she was now become a member. It was also a most acceptable service to the principal Lacedæmonians, who hoped henceforth to have him for the guardian of their newly-recovered freedom. Having sold, therefore, the house and property of Nabis by a public decree, they voted the money, which amounted to 120 talents, to Philopœmen, and determined to send it by persons deputed from their own number. But so high was the private character of the illustrious Megalopolitan, that it was a difficult matter to find any individual who would venture to speak to him on the subject. At last, one Timolaus, who was connected with Philopœmen by the ties of hospitality, undertook the task; but when he went to Megalopolis, and observed the purity and simplicity of his private life, he uttered not a word respecting the present, but, having assigned another cause for his visit, returned to Lacedæmon. He was sent a second time, but still could not mention the money. In a third visit, he introduced the subject with much hesitation, and stated to him the kind intentions of Sparta. But Philopœmen immediately declined the offer, and, going himself to Lacedæmon, advised the people not to tempt the good with the money, but to employ it rather in silencing the opposition of the bad. And yet it was in this same city that he afterward inflicted, as the general of the Achæan league, an act of severe intimidation; for Lacedæmon having violated the terms of the compact, her walls were demolished by Philopœmen, the institutions of Lycurgus were abolished, and the laws of the Achæans were established in their room. Not long after this the city of Messene withdrew from the Achæan league, and a war was the consequence, in which the forces of the confederacy proved altogether superior, until their success was turned into mourning by a great and most unexpected disaster. Philopœmen was surprised by the enemy when passing with a small party of cavalry through a difficult defile. It was thought that he might have escaped by the aid of some light-armed Thracians and Cretans in his band: but he would not quit the horsemen, whom he had recently selected from the noblest of the Achæans; and, while he was bringing up the rear, and bravely covering the retreat, his horse fell under him. He was seventy years old, and weakened by recent sickness; and he lay stunned and motionless under his horse till he was found by the Messenians. The popular feeling was in his favour, since it was remembered that the Messenian state had formerly received important benefits at his hands; but the magistrates were hostile, most of them having been the authors of the revolt, and it was resolved by them that Philopœmen should die. He was accordingly compelled to drink a cup of poison. His eulogy is summed up by Polybius with the words, that in forty years, during which he played a distinguished part in a democratical community, he never incurred the enmity of the people, though he spoke and acted freely and boldly, nor ever courted popular favour by unworthy compliance.—We have a biography of him by Plutarch. (*Polyb.*, 2, 40. —*Id.*, 2, 67, *seqq.*—*Id.*, 11, 10, &c.—*Plut. in Vit.*)

Philostrătus, I. Flavius, surnamed, for distinction' sake, the elder, was the son of Philostratus of Lemnos, who is represented to us as one of the greatest orators of his time. He lived towards the end of the second century of our era, at the court of the Emperor Septimius Severus, and at the commencement of the third, under Alexander. It was to please the Empress Julia, the wife of Severus, who had a strong predilection for literary pursuits, that Philostratus composed the most famous of his works, the *Life of Apollonius*

of Tyana (Ἀπολλωνίου τοῦ Τυανέως βίος), a well-known charlatan and wonder-worker, whom his biographer wishes to represent as a supernatural being. Hence Eunapius of Sardis, in speaking of this book, remarks, that, instead of being called the Life of Apollonius, it ought to be entitled, a *History of the visit of God unto men* (δέον ἐπιδημίαν ἐς ἀνθρώπους θεοῦ καλεῖν). Three writers before the time of Philostratus had given Lives of Apollonius, namely, Damis of Ninus, his friend, and two unknown writers, Maximus and Mœragenes. Their works were of service to Philostratus in framing his compilation; a compilation entirely destitute of critical arrangement, filled with the most absurd fables, and swarming with geographical errors and with anachronisms. And yet, notwithstanding these so serious defects, the work is useful for an acquaintance with the Pythagorean philosophy, and the history of the emperors who reigned after Nero.—A question naturally presents itself in relation to this singular piece of biography. Did Philostratus, in writing it, wish to parody the life and miracles of the divine founder of our religion? It is difficult to exculpate him from such an intention. Various particulars in the biography of Apollonius, such as the annunciation of his nativity, made to his mother by Proteus; the incarnation of this Egyptian divinity in the person of Apollonius; the miracles by which his birth was accompanied; those that are attributed to the individual himself; and his ascension into heaven, appear borrowed from the life of our Saviour; and within less than a century after Philostratus wrote, in the time of Dioclesian, Hierocles of Nicomedia opposed this work to the gospels. Huet was the first that ascribed an evil intention to Philostratus (*Demonstr. Evang. Propos.*, 9, c. 147); while the opposite side is maintained by Meiners (*Gesch. der Wissensch.*, &c., vol. 1, p. 258) and by Tiedemann (*Geist. der Speculat. Philos.*, vol. 3, p. 116).—Philostratus has also left us, under the title of Ἡρωϊκά (*Heroïca*), the fabulous history of twenty-one heroes of the Trojan war. This work is in the form of a dialogue between a Phœnician mariner and a vinedresser of Thrace, who had heard all these particulars from the lips of Protesilaus. Another work is the Εἰκόνες, in two books. It is a discourse on a gallery of *paintings* which was at Naples, and contains some valuable remarks on the state of the arts at this period. We have also the *Lives of the Sophists* (Βίοι Σοφιστῶν), in two books, the first containing the lives of the philosophical sophists, the second those of the rhetorical. The former are twenty-six in number; the latter thirty-three. It is an interesting work, and gives an amusing account of the sophists of the day, their vanity and impudence, their jealousies and quarrels, their corrupt morals; a living picture, in fine, of the fall of the art and the corruption of literary men. There exist also from the pen of Philostratus sixty-three letters, and an epigram in the Anthology. There are only two editions of the entire works of Philostratus; that of Morell, *Paris*, 1608, fol., and that of Olearius, *Lips.*, 1709, fol. The latter is the better one of the two, although in numerous instances it only copies the errors of the former. Olearius is said to have appropriated to his own use the notes of Reinesius, written on the margin of a copy of Morell's edition, which he obtained from the library of Zeitz; and then to have destroyed this copy. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 235.) In 1806, Boissonade published a good edition of the Heroïca, from the Paris press, in 8vo, and Welcker an edition of the Εἰκόνες of both the elder and younger Philostratus, with archæological illustrations by himself, and a commentary by F. Jacobs, *Lips.*, 1825, 8vo. Among the works that may be consulted in relation to Philostratus are the following: *Baden, de arte et judicio Philostrati in describendis imaginibus, Hafn.*, 1792, 4to.—*Bekkeri Specimen var. lect. et observat. in Philostratum, Acc. F. Creuzeri Annot., Heidelb.*, 1818, 8vo.—*Hamaker, Lectiones Philostrateæ, Lugd. Bat., pars* 1, 1816, 8vo.—*Heyne, Philostrati imagines, &c., Götting.*, 1796, 1801 (*Progr.*), fol.—*Jacobs, Exercitationes Criticæ in script. vet.*, vol. 2, *Lips.*, 1797, 8vo —II. A nephew of the former, called, for distinction' sake, Philostratus the younger He was the author of a work which has come down to us under the title of Εἰκόνες (like that of the elder Philostratus). It is contained in a single book, and is less a description of paintings that have actually existed, than a collection of subjects for artists. This work is commonly printed along with the Εἰκόνες of the elder Philostratus. The latest and best edition is that of Welcker, *Lips.*, 1825, 8vo. (*Schöll, Hist Lit. Gr.*, vol. 4, p. 288, *seqq.*)

Philōtas, son of Parmenio. He distinguished himself on many occasions, but was at last accused of conspiring against the life of Alexander. The monarch was encamped at Artacoana when information of this design was brought to him. The informer was a boy of infamous character, and the persons accused were officers, though not of exalted rank. The informer said, that he had at first told his secret to Philotas, who had daily access to Alexander, but who had taken no notice of it for two days, at the end of which time, through the means of another officer near Alexander's person, the information was conveyed to the king. This threw strong suspicion on Philotas, who, however, was not implicated by either the informer or any of the accused in their confessions. But Craterus, who had an old jealousy against Philotas, on account of the favour which the latter enjoyed with the king, encouraged the suspicions of Alexander, who recollected what Philotas had said at the time when the former claimed Jupiter Ammon for his father, that he pitied those who were doomed to serve a man that fancied himself to be a god. Craterus had also, for some time previous, bribed a courtesan intimate with Philotas, who reported to him, and, through him, to the king, all the boastful vapourings and expressions of discontent uttered by Philotas in his unguarded moments. In short, Alexander, according to Quintus Curtius, was induced to order Philotas to be tortured in consequence of the suggestions of Craterus, Hephæstion, and others of the king's companions. Cœnus, who had married the sister of Philotas, was one of the most violent against the accused, for fear, it was supposed, of being thought an abettor of his brother-in-law. The torture was administered by Craterus himself, and Philotas, after enduring dreadful agonies, confessed, though in vague terms, that he had conspired against the life of Alexander, and that his father Parmenio was cognizant of it This being considered sufficient evidence, Philotas was stoned to death; and Parmenio suffered not long after him. (*Vid.* Parmenio.—*Quint. Curt.*, 6, 7, 18.—*Arrian, Exp. Al.*, 3, 26, *seqq.*)

Philoxĕnus, I. a native of the island of Cythera, born 439 B.C. He is highly praised as a dithyrambic poet by the ancient writers. The inhabitants of Cythera having been subjected by the Lacedæmonians, Philoxenus, while still a boy, came as a slave into the hands of a Spartan, and afterward into those of the younger Melanippides, who instructed him in the poetic art, and gave him his freedom. Philoxenus lived subsequently at the court of Dionysius the elder, tyrant of Syracuse, where he acquired the character of a *bon vivant* and a wit. Dionysius, on one occasion, gave him one of his dramas to correct, and the poet is said to have *run his pen through the whole*. The offended tyrant sent him to the quarries, and the poet is said to have there composed the best of his dramas, entitled Cyclops. Ælian says, that the hole or chamber in which he wrote his play was shown a long time after to strangers, and went by the poet's name. (*Var*

Hist., 12, 44.) Philoxenus was afterward restored to favour, and the tyrant, imagining that he would now find in him a more complimentary critic, invited him to attend the reading of one of his poems. Philoxenus, after enduring the infliction for a while, rose from his seat, and, on being asked by Dionysius whither he was going, coolly replied, "*To the quarries!*" (*Nicol. Damasc., ap. Stob.*, 13, 16, p. 145. — *Suid., s. v.* ἀπαγέ με εἰς τὰς λατομίας. — *Id., s. v.* Λατομίας.— *Hellad., ap. Phot., Cod.*, 279.) Eustathius gives a curious account of his having escaped on this occasion, by dexterously using a word susceptible of a double meaning. Dionysius, according to this version of the story, read one of his tragedies to Philoxenus, and then asked him what kind of a play it appeared to him to be. The poet answered, "*A sad one*" (οἰκτρά), meaning sad stuff; but Dionysius thought he meant a drama full of pathos, and took his remark as a compliment. (*Eustath. ad. Od.*, p. 1691.) According to the scholiast on Aristophanes (*Plut.*, 290), Philoxenus was sent to the quarries for having rivalled the tyrant in the affections of a concubine named Galatæa. Having escaped, however, from this confinement, he fled to his native island, and there avenged himself by writing a drama, in which Dionysius was represented under the character of the Cyclops Polyphemus, enamoured of the nymph Galatæa. The allusion was the more galling, as Dionysius laboured under a weakness of sight, or, more probably, saw well with only one of his eyes. (*Schol. ad. Aristoph., l. c.*—Compare *Athenæus*, 1, p. 7.)—The reputation of Philoxenus rested more, however, upon his lyric than upon his dramatic productions. Athenæus has preserved some extracts from his works, particularly one from his comic, or, rather, burlesque poem, entitled Δεῖπνον, or "*The Entertainment.*" Philoxenus was noted for his gluttony, and Athenæus records a wish of his (8, p. 341, *d.*), that he might have a throat three cubits long, in order that the pleasure arising from the tasting of his food might be the more prolonged. (Compare *Ælian*, 10, 9.) He is said to have died of a surfeit, in eating a polypus two cubits in size. (*Athenæus*, 8, p. 341. — *Schöll, Gesch. Lit. Gr.*, vol. 1, p. 206.)—II. A native of Leucadia. Böckh considers this one to have been the glutton, and the Cytherean the poet. (*Schöll, Gesch. Lit. Gr.*, vol. 1, p. 207, *Anm.* 1.)— III. or Flavius Philoxenus, was consul A.D. 525, and is commonly known as the author of a Latin-Greek Lexicon, in which the Latin words were explained in Greek. H. Stephens gave this Lexicon, without knowing the name of the compiler, in his "*Glossaria duo e situ vetustatis eruta*," *Paris*, 1573, fol. It appears under the name of Philoxenus in the collection of Bonav. Vulcanius. It forms part also of the London edition of Stephens's Thesaurus, 1826. (*Schöll, Gesch. Lit. Gr.*, vol. 3, p. 193.)

Philyra, one of the Oceanides, and the mother of Chiron by Saturn. The god, dreading the jealousy of his wife Rhea, changed Philyra into a mare, and himself into a horse. The offspring of their love was the Centaur Chiron, half man, half horse. Philyra was so ashamed of the monstrous shape of the child, that she prayed the gods to change her form and nature. She was accordingly metamorphosed into the linden-tree, called by her name among the Greeks (Φιλύρα, *Philyra*). (*Hygin., fab.*, 138.) Modern expounders of mythology, however, make Φιλύρα equivalent to Φιλίλυρα, "*lyre-loving*," and consider it a very fit designation for the mother of one who was so skilled in music as Chiron. (*Welcker, Nachtrag zur Tril.*, p. 53, *not.*)

Philyrides, a patronymic of Chiron, the son of Philyra. (*Virg., G.*, 3, 550.)

Phineus, I. a son of Agenor (or, according to some, of Neptune), who was gifted with prophetic powers, and reigned at Salmydessus, on the coast of Thrace. He married Cleopatra, the daughter of Boreas and Orithyia, and became by her the father of two sons, Plexippes and Pandion. Cleopatra having died, he married Idæa, the daughter of Dardanus, who, becoming jealous of her step-children, maligned them to their father, and the latter, believing the slander, deprived them of sight and imprisoned them. According to the commonly-received account, the gods, to punish him, struck him with blindness, and sent the Harpies to torment him. These fell monsters came flying the instant food was set before him, carried off the greater portion of it, and so defiled what they left that no mortal could endure to eat it. The Argonauts coming to consult Phineus about their future course, he promised to direct them, on condition of their delivering him from the Harpies. This they undertook to do. The table was spread; the Harpies instantly descended, screaming, and seized the viands. Zetes and Calaïs, the winged sons of Boreas, then drew their swords and pursued them through the air. The Harpies flew along the Propontis, over the Ægean Sea and Greece, to some islets beyond the Peloponnesus, where their pursuers came up with them, and were about to slay them, when Iris, appearing, forbade the deed, and the Harpies were dismissed, on their taking a solemn oath never more to molest Phineus. The isles were thenceforth named the *Strophades* (Στρόφαδες, from στρέφω, "*to turn*"), because the sons of Boreas there *turned* back from the pursuit. (*Apollon. Rh.*, 2, 284.)—The legend of Phineus appears to have assumed a variety of shapes among the ancient writers, and this would seem to have been owing to its being frequently made the subject of dramatic composition. Thus, there was a "Phineus" composed by Æschylus; another by Sophocles; not to speak of inferior dramatists. (*Heyne, ad Apollod.*, 1, 9, 21.) One version of the story made Phineus to have been blinded by Neptune, because he pointed out to Phryxus the route to Scythia. This was given in particular by Hesiod in his *Eoæ*. (*Schol. ad Apollod. Rhod.*, 2, 181.) The same poet, according to Strabo (463), gave another legend elsewhere, which related that Phineus had been carried off by the Harpies to the northern regions of the earth, the land of the Galactophagi. (Compare *Orphica*, v. 675, *seqq.*) Another account, mentioned by Apollodorus, made Phineus to have been blinded by Boreas and the Argonauts (*Apollod.*, 1, 9, 21. — *Id.*, 3, 15, 4); while Diodorus Siculus states, that Zetes and Calaïs, in conjunction with Hercules, made war upon the Thracians, liberated the two sons of Phineus from confinement, and that Hercules slew the king himself in battle. (*Diod. Sic.*, 4, 44.) Finally, some innovator, guided probably by this passage of Diodorus, would seem to have changed σὺν Βορέᾳ in the text of Apollodorus (3, 15, 4), into σὺν Βορεάδαις, and hence arose another version of the fable, that Phineus had been blinded by the sons of Boreas, for his cruel treatment of their relatives. (*Heyne, ad Apollod., l. c.*)—II. The brother of Cepheus, king of Æthiopia. Andromeda, daughter of the latter, had been promised him in marriage; and when she was given to Perseus, a contest arose, in which Phineus was changed to stone by the Gorgon's head which Perseus had brought with him. (*Vid.* Andromeda and Danaë.)

Phintias, I. a city of Sicily, to the east of Gela, on the southern coast. It was founded by Phintias, a tyrant of Agrigentum, who began to reign the next year after the death of Agathocles. Phintias transferred to his new city the inhabitants of Gela (*Diod. Sic.*, 22, 2), which latter place from this time became deserted and ceased to exist. (*Strabo*, 272.) Cluver makes Phintias correspond to the modern *Alicata*; but Mannert proves very conclusively from Diodorus and Polybius, that it lay to the east of Gela, not to the west, as it appears on D'Anville's map, near the mouth of the river *Drillo*. (*Geogr.*, vol. 9, pt. 2, p. 349, *seqq.*)—II. A tyrant of Agrigentum, the year after the

death of Agathocles. He was the founder of Phintias, a city of Sicily to the east of Gela. (*Vid.* Phintias I.)

Phlegēthon, a river of the lower world, which rolled in waves of fire. Hence its name Φλεγέθων, from φλέγω, "*to burn.*" The god of the stream was fabled by the poets to be the son of Cocytus. (*Stat., Theb.*, 4, 522.—*Senec., Thyest.*, 1018.—*Virg., Æn.*, 6, 264.)

Phlegon, I. a native of Tralles, in Lydia, one of the Emperor Hadrian's freedmen. He wrote a species of universal chronicle, commencing with the first Olympiad, since he regarded all that preceded this period as fabulous. In this work he recounted all the events that had taken place in every quarter of the globe, during the four years of each Olympiad. Hence it bore the title of Ὀλυμπιονικῶν καὶ Χρονικῶν συναγωγή ("*A Collection of Olympic Conquerors, and of Events*"). Independently of a fragment, which appears to have formed the introduction to the work, we have only remaining of it what relates to the 176th Olympiad. Photius has preserved this for us; and from this it would appear that Phlegon confined himself to a simple enumeration of facts, without taking any trouble about ornament of style, or without accompanying his work with any reflections. Photius, therefore, had good reason, no doubt, to consider its perusal as somewhat fatiguing. The loss of the work, however, is the more to be lamented, since ancient historians in general neglect chronology too much. It was in this work that Phlegon made mention of the famous eclipse of the sun in the eighteenth year of the reign of Tiberius, which, according to him, produced so great an obscurity that the stars were seen at the sixth hour of the day (12 o'clock at noon), and which was accompanied with an earthquake. It was the eclipse that occurred at our Saviour's crucifixion. (*Euseb., ap. Syncell.*, p. 325.) Numerous works have appeared in England on this passage of Phlegon, where the eclipse is mentioned. Among these, the following may be enumerated: "*Sykes, Dissertation upon the Eclipse mentioned by Phlegon,*" *London*, 1732, 8vo.—"*The Testimony of Phlegon vindicated, &c., by W. Whiston,*" *London*, 1732, 8vo. To this work there was a reply by Sykes, to whom Whiston rejoined.—"*Phlegon examined critically and impartially, by John Chapman,*" *London*, 1743, 8vo, &c.—We have remaining two small works of Phlegon: one, entitled Περὶ θαυμασίων, "*Of wonderful Things,*" containing a collection of most absurd stories, which could only have been made by a man equally destitute of critical acumen and sound judgment; the other treats "*of Persons who have attained to a very advanced old age* (Περὶ Μακροβίων), and is a dry catalogue of individuals who had reached the age of 100 to 140 years. Phlegon was the author of several other works, which are now lost, such as, "*An Abridgment of the Work on the Olympiads,*" a "*Description of Sicily,*" a treatise "*on Roman Festivals,*" another "*on the most Remarkable Points of the City of Rome,*" and "*a Life of Hadrian.*" Spartianus informs us, that this biography was believed to have been written by the emperor himself, who borrowed for the purpose the name of his freedman. (*Spart., Vit. Hadr.*, 15.) Phlegon is thought to have been the author also of a small work, on "*Females distinguished for Skill and Courage in War*" (Γυναῖκες ἐν πολεμικοῖς συνεταὶ καὶ ἀνδρεῖαι), containing short notices of Semiramis, Nitocris, &c. The best editions of Phlegon are, that of Meursius, *Lugd. Bat.*, 1620, 4to, and that of Franz, *Hal.*, 1822, 8vo, containing the critical observations of Bast. The latter, however, which is very negligently printed, does not comprehend the work on remarkable women. This last-mentioned production was published by Heeren, in the *Bibliothek für alte Lit. und Kunst*, Nos. VI. and VII., after a MS. belonging to the Escurial, which was copied by Tychsen, and after another copy which was in the Barberini library at Rome, and which Holstenius had made from a Florence MS. (*Schöll, Hist. Lit.*, vol. 4, p. 201, *seqq.*)—II. One of the four horses of the sun The name means "the *Burning* one" (Φλέγων, from φλέγω, "*to burn*"). (*Ovid, Met.*, 2, 154.) The names of the Sun-god's steeds are differently given by different poets. (Consult *Munker, ad Hygin., fab.*, 183.—*Spanheim, ad Callim., H. in Del.*, 169.)

Phlegra, I. the earlier name of the peninsula of Pallene in Thrace (afterward Macedonia). The appellation is derived from φλέγω, "*to burn,*" and the place was fabled to have witnessed the conflict between the gods and the earth-born Titans. The spot most probably had been volcanic at an early period. (*Pind., Nem.*, 1, 100.—*Schol. et Böckh, ad loc.*)—II. More commonly Phlegræi Campi, a region of Italy, respecting which a tradition was related similar to that in the case of the peninsula of Pallene. (*Vid.* Phlegra I.) The territory of Italy thus denominated formed part of ancient Campania, and appears to have experienced in a very great degree the destructive effects of subterraneous fires. Here we find Mount Vesuvius; the *Solfaterra*, still smoking, as the poets have pretended, from Jupiter's thunder; the *Monte Nuovo*, which was suddenly thrown up from the bowels of the earth on the day of St. Michael's feast, in the year 1538; the *Monte Barbara*, formerly Mons Gaurus; the grotto of the Sybil; the noxious and gloomy lakes of Avernus and Acheron, &c. It is not improbable that these objects terrified the Greeks in their first voyages to the coast, and that they were afterward embellished and exaggerated by the fancy and fiction of the poets. (*Plin.*, 3, 5.—*Sil. Ital.*, 8, 540.—*Propert.*, 1, 20, 8.)

Phlegÿæ (Φλεγύαι), the followers of Phlegyas, in Bœotia. (*Vid.* Phlegyas.)

Phlegÿas, son of Mars and Chrysogenea, the daughter of Halmus. Pausanias relates (9, 34), that the country about Orchomenus in Bœotia was first possessed by Andreus, the son of the river Peneus, who named it from himself Andreïs. He was succeeded by his son Eteocles, who is said to have been the first that sacrificed to the Graces. Eteocles gave a portion of his territory to Halmus, the son of Sisyphus of Corinth, to whose posterity, on Eteocles dying childless, the kingdom came: for Halmus had two daughters, Chrysogenea and Chryse, the former of whom, as we have already said, became by Mars the mother of Phlegyas; the latter bore to Neptune a son named Minyas. Phlegyas obtained the dominion after Eteocles, and named the country Phlegyonitis. He also built a city called Phlegya, into which he collected the bravest warriors of Greece. These separated themselves from the other people of the country, and took to robbing and plundering. They even ventured to assail and burn the temple of Delphi; and Jupiter, on account of their impiety, finally destroyed them with lightning and pestilence. A few only escaped to Phocis. (*Keightley's Mythology*, p. 346.)—The Phlegyans are regarded by Buttmann as belonging to the universal tradition of an impious people being destroyed by fire from heaven. Müller regards the Phlegyans as being the same with the Lapithæ and the military class of the Minyans. Their name probably (Φλεγύαι, from φλέγω, "*to burn*") gave occasion to the legend of their destruction. (*Keightley, l. c.*)

Phlius, a small independent republic of the Peloponnesus, adjoining Corinth and Sicyon on the north, Arcadia on the west, and the Nemean and Cleonæan districts of Argolis on the south and southeast. (*Strabo*, 382.) It is sometimes, however, referred to Argolis, since Homer represents it, under the early name of Aræthyrea, as dependant on the kingdom of Mycenæ. (*Il.*, 2, 569.) The remains of the city of Phlius are to be seen not far from *Agios Giorgios*, on the road

to the Lake of Stymphalus in Arcadia. (*Gell, Itin. of the Morea*, p. 169.)

Phocæa, a maritime town of Ionia, in Asia Minor, southwest of Cyma, and the most northern of the Ionian cities. It was founded, as Pausanias reports, by some emigrants of Phocis, under the guidance of two Athenian chiefs, named Philogenes and Damon. The city was built, with the consent of the Cymæans, on part of their territory; nor was it included in the Ionian confederacy till its citizens had consented to place at the head of the government princes of the line of Codrus. Its favourable situation for commerce made it known from a very early period; and, as Miletus enjoyed almost exclusively the trade of the Euxine, so Phocæa had become possessed of great maritime ascendancy in the western part of the Mediterranean. The colony of Alalia in Corsica was of Phocæan origin, and Phocæan vessels traded to Tartessus and the southwestern coast of Spain. It was in these distant voyages, no doubt, that their long vessels of fifty oars, which they had adopted from the Carthaginians, were commonly employed; and they would seem to have been the first of the Greeks that employed ships of this construction. (*Herod.*, 1, 163.) Herodotus informs us, that the Phocæans were the first Greeks that made their countrymen acquainted with the Adriatic, and the coasts of Tyrrhenia and Spain. Tartessus was the spot which they most frequented; and they so conciliated the favour of Arganthonius, sovereign of the country, that he sought to induce them to leave Ionia and settle in his dominions. On their declining this offer, he munificently presented them with a large sum of money, for the purpose of raising a strong line of fortifications around their city, a precaution which the growing power of the Median empire seemed to render necessary. The historian observes, that the liberality of the Iberian sovereign was attested by the circuit of its walls, which were several stadia in length, and by the size and solid construction of the stones employed. Phocæa was one of the first Ionian cities besieged by the army of Cyrus under the command of Harpagus. Having invested the place, he summoned the inhabitants to surrender, declaring that it would be a sufficient token of submission if they would pull down one battlement of their wall, and consecrate one dwelling in their city. The Phocæans, aware that to comply with this demand was to forfeit their independence, but conscious also of their inability to resist the overwhelming power of Cyrus, determined to abandon their native soil, and seek their fortune in another clime. Having formed this resolution, and obtained from the Persian general a truce of one day, under the pretence of a wish to deliberate on his proposal, they launched their ships, and, embarking with their wives and children, and their most valuable effects, sailed to Chios. On their arrival in that island, they sought to purchase the Œnussæ, a neighbouring group of islands, belonging to the Chians; but the people of Chios, fearing a diminution of their own commerce from such active neighbours, refused to comply with their wishes, and the Phocæans resolved to sail to Corsica, where, twenty years prior to these events, they had founded a town named Alalia. Before sailing thither, however, they touched at Phocæa, and, having surprised the Persian garrison left there by Harpagus, put it to the sword. They then bound themselves by a solemn oath to abandon their native land, and not to return to it until a mass of iron which they cast into the sea should rise to the surface. Nevertheless, one half of their number, overcome by the feelings which the sight of their city recalled to their minds, could not be prevailed upon to forsake it a second time. The rest continued their voyage to Corsica, and were well received by their countrymen already settled in the island. During the five years in which they remained there, they rendered themselves formidable to the surrounding nations by their piracies and depredations, so that at length the Tuscans and Carthaginians united their forces to check these aggressors and destroy their power. The hostile fleets met in the Sardinian sea, and, after a most obstinate engagement, the Phocæans succeeded in beating off the enemy. They sustained, however, so great a loss in the conflict, and their ships were so crippled, that, despairing of being able to continue the contest against their powerful foes, they resolved to abandon Corsica, and proceed to Rhegium in Italy. Soon after their arrival in that port, they were persuaded to settle at Velia or Elæa, in Lucania, by a citizen of Posidonia. This new colony became, in process of time, a considerable and flourishing town. (*Herod.*, 1, 163, *seqq.*)—It is remarkable that Herodotus, in this detailed account of the settlements made at different times by the Phocæans, should have made no mention of the most important and celebrated of their foundations, namely Massilia, or the modern *Marseille*, which he notices only once, and that incidentally, and not as a Phocæan colony (5, 9). Thucydides, however, distinctly ascribes the origin of that city to the Phocæans (1, 13), as also Strabo, who enters very fully into the history of that event. (*Strab.*, 179, *seqq.*—*Id.*, 647.—Compare *Liv.*, 5, 34.—*Athenæus*, 13, p. 576.—*Steph. Byz.*, *s. v.* Μασσαλία.) It is probable that Massilia had been already founded by the Phocæans, before they were forced by the Persians to abandon Ionia; and that the Corsican settlement was but an offset of the principal colony.—Phocæa still continued to exist under the Persian dominion, but greatly reduced in population and commerce. This is apparent from the fact of its having been able to contribute only three ships to the combined fleet of the revolted Ionians assembled at Lade. Little mention is made of Phocæa subsequent to the events of this insurrection. (*Thucyd.*, 8, 31.) Some centuries later, however, it is described by Livy as a town of some size and consequence, on occasion of its being besieged by a Roman naval force, in the war against Antiochus. (*Liv.*, 37, 31.) "The town," says the historian, "stands at the bottom of a bay, and is of an oblong shape. The wall encompasses a space of two miles and a half in length, and then contracts into a narrow, wedge-like form, which place they call Λαμπτήρ (Lampter, or '*the lighthouse*'). The breadth here is one thousand two hundred paces; and a tongue of land, stretching out about a mile towards the sea, divides the bay nearly in the middle, as if with a line, and where it is connected with the main land by a narrow isthmus, so as to form two very safe harbours, one on each side. The one that fronts the south is called Naustathmos, the station for ships, from the circumstance of its being capable of containing a vast number; the other is close to Lampter." We can trace the existence of Phocæa through the Cæsars by means of its coins, and Pliny (5, 31), and even down to the latest period of the Byzantine empire, with the help of the annalists and ecclesiastical writers. (*Hierocl.*, *Synecd.*, p. 166.—*Act. Concil. Eph. et Concil. Chalced.*) We learn from Michael Ducas (*Ann.*, p. 89), that a new town was built not far from the ancient site, which still retains the name of *Palæo-Phogia*, by some Genoese, in the reign of Amurath. This, as Chandler informs us (*Travels in Asia Minor*, p. 96), is situated on the isthmus mentioned above in Livy's description. (*Cramer's Asia Minor*, vol. 1, p. 330, *seqq.*—*Rennell, Geography of Western Asia*, vol. 2, p. 5.)

Phocĭon, a celebrated Athenian, born about 400 B.C. A common, but, perhaps, too easily-received tradition, made him of obscure origin, and the son of a turner. Be this as it may, he certainly received a careful education, and attended the lectures of Plato, and afterward of Xenocrates. Phocion was remark

able, in a corrupt age, for purity and simplicity of character, and, though he erred in his political views, yet in his private relations he certainly deserved the praise of a virtuous and excellent man. His first service in warfare was under Chabrias, to whom he proved himself, on many occasions, of signal utility, urging him on when too slow in his operations, and endeavouring to bring him to act coolly when unreasonably violent. In this way he eventually gained a remarkable ascendancy over that commander, so that Chabrias intrusted him with the most important commissions, and assigned to him the most prominent commands. In the naval battle fought off Naxos, Phocion had charge of the left wing of the fleet, and contributed essentially, by his gallant bearing, to the success of the day. The Athenians began now to regard him as one who gave promise of distinguished usefulness to the state. In entering on public affairs, Phocion appears to have taken Aristides and Pericles for his models, and to have endeavoured to attain to eminence in both civil and military affairs, a union of characters by no means common in his time. He was elected general five-and-forty times, without having once attended at the election; having been always appointed in his absence, at the free motion of his countrymen. This was the more honourable to him, as Phocion was one who generally opposed their inclinations, and never said or did anything with a view to recommend himself. In his military capacity, Phocion signalized himself on several occasions. He defeated the forces of Philip of Macedon, which that monarch had sent into Eubœa, with the view of getting a footing in that island: he saved Byzantium from Philip; took several of his ships, and recovered many cities which had been garrisoned by his troops. As a statesman, however, Phocion seems less deserving of praise. His great error was too strong an attachment to pacific relations with Macedon, a line of policy which brought him into direct collision with Demosthenes, though it subsequently secured for him the favour of Alexander. In this, however, there was nothing corrupt: the principles of Phocion were pure, and his desire for peace was a sincere one; but his great fault was in despairing too readily of his country. Alexander, to testify his regard for Phocion, sent him a present of 100 talents, which the latter, however, unhesitatingly refused. The same monarch offered him his choice of one of four Asiatic cities; but Phocion again declined the gift, and Alexander died soon afterward. We find Phocion, at a later period, in pursuance of his usual line of policy, opposing the Lamian war; and, in consequence, sent to Antipater to treat of peace, when that war had eventuated unsuccessfully for Athens. When the city had submitted, and a Macedonian garrison was placed in Munychia, the chief authority at Athens was vested in Phocion, who was recommended by his superior character and talents, and by the high esteem in which he was known to be held by Antipater. On the death of the latter, however, new troubles commenced. (*Vid.* Polysperchon) The Athenian people held an assembly, with every circumstance of tumult and confusion, in which they voted the complete re-establishment of democracy, and the death or banishment of all who had borne office in the oligarchy, of whom the most conspicuous was Phocion. The exiles fled to the camp of Alexander, son of Polysperchon, and were sent by him to his father, and recommended to his favour. They were followed thither by an Athenian embassy, sent to accuse them and to demand their surrender. Polysperchon basely gave up the fugitives, in word, to stand their trial, but, in truth, to perish by the party-fury of their bitterest enemies. When the victims were brought before the assembly, their voices were drowned by the clamour of their judges, who were mostly of the persons newly restored to a share in the government, from which they had been excluded after the victory of Antipater. Every one was hooted down who attempted to speak in favour of the accused, and a tumultuous vote was passed condemning all the prisoners to death. They were for the most part men of distinguished rank and respectable character, and, while their hard fate affected many with pity and consternation, there were others who vented in insults that envious malice which, while its objects were in prosperity, had been prudently suppressed. One of these wretches is said to have spit on Phocion as he was led to prison; but the outrage failed to ruffle the composure of the captive, who only looked towards the magistrates and asked, "Will no one stop this man's indecency?" Before he drank the hemlock he was asked if he had any message for his son Phocus: "Only," he said, "not to bear a grudge against the Athenians." As the draught prepared proved not sufficient for all, and the jailer demanded to be paid for a fresh supply, he desired one of his friends to satisfy the man, observing that Athens was a place where one could not even die for nothing. His body, according to law in cases of treason, was carried to the waste ground between Megaris and Attica, where, as his friends did not venture to take part in the funeral obsequies, it received the last offices from the hands of hirelings and strangers. His bones were collected by a Megarian woman, who interred them by the hearth of her dwelling, as a sacred deposite for better times. When the angry passions of the people had subsided, the remembrance of his virtues revived. His bones were brought back to Athens and publicly interred, and a bronze statue was erected to his memory. Agnonides, one of those most instrumental in effecting his condemnation, had sentence of death passed against him by the popular assembly, and two of his other accusers having fled from the city, were overtaken by the vengeance of Phocus. These were effects of a change rather in the times than in the opinions of men. But the more the Athenians resigned themselves to the prospect of permanent subjection to foreign rule, the better they were disposed to revere the character of Phocion. Had he lived in an earlier period, he might have served his country, like Nicias, with unsullied honour. In a later age he might have passed his life in peaceful obscurity. His lot fell on dark and troubled times, when it was difficult to act with dignity, and when the best patriot might be inclined to despair. But he despaired and yet acted. He despaired not merely *of* his country, which any one may innocently do; but also *for* her, which no man has a right to do. He would have forced her to despair of herself. He resisted every attempt that was made by bolder and more sanguine patriots to restore her independence. He did not withdraw from public life: he acted as the tool of his country's enemies, as the servant of a foreign master: content to mitigate the pressure of the degrading yoke which he had helped to impose. Towards the close of his life he descended lower and lower, constant only in his opposition to whatever bore the aspect of freedom. The fellow who spat on him, in his way to execution, was perhaps a more estimable person than the man to whom he would have surrendered Athens as well as himself. He left a character politically worse than doubtful: one which his private worth alone redeems from the infamy that clings to the names of a Callimedon and a Demades: a warning to all who may be placed in like circumstances, to shun his example, whether they value their own peace or the esteem of posterity. (*Plut., Vit. Phoc.* — *Thirlwall's Greece*, vol. 7, p. 256, *seq.*)

Phocis, a small tract of country in Greece Proper, bordering on the Locri Ozolæ and Doris to the west and northwest, and the Opuntian Locri to the north, while to the east it was bounded by the Bœotian territory, and to the south by the Corinthian Gulf. (*Stra-*

po, 416.) Its appellation was said to be derived from Phocus the son of Æacus. (*Pausan.*, 2, 4.—*Eustath. ad Il.*, 2, 519.) The more ancient inhabitants of the country were probably of the race of the Leleges; but the name of Phocians already prevailed at the time of the siege of Troy, since we find them enumerated in Homer's catalogue of Grecian warriors. (*Il.*, 2, 517.) From Herodotus we learn that, prior to the Persian invasion, the Phocians had been much engaged in war with the Thessalians, and had often successfully resisted the invasions of that people (8, 27, *seqq.*—*Pausan.*, 10, 1). But when the defile of Thermopylæ was forced by the army of Xerxes, the Thessalians, who had espoused the cause of that monarch, are said to have urged him, out of enmity to the Phocians, to ravage and lay waste with fire and sword the territory of this people. (*Herod.*, 8, 32.) Delphi and Parnassus on this occasion served as places of refuge for many of the unfortunate inhabitants; but numbers fell into the hands of the victorious Persians, and were compelled to serve in their ranks under the command of Mardonius. (*Herod.*, 9, 17.) They seized, however, the earliest opportunity of joining their fellow-countrymen in arms; and many of the Persians, who were dispersed after the rout of Platæa, are said to have fallen victims to their revengeful fury. (*Herod.*, 9, 31. —*Pausan.*, 10, 2.)—A little prior to the Peloponnesian war, a dispute arose respecting the temple at Delphi, which threatened to involve in hostilities the principal states of Greece. This edifice was claimed apparently by the Phocians as the common property of the whole nation, whereas the Delphians asserted it to be their own exclusive possession. The Lacedæmonians are said by Thucydides to have declared in favour of the latter, whose cause they maintained by force of arms. The Athenians, on the other hand, were no less favourable to the Phocians, and, on the retreat of the Spartan forces, sent a body of troops to occupy the temple, and deliver it into their hands. The service thus rendered by the Athenians seems greatly to have cemented the ties of friendly union which already subsisted between the two republics. (*Thucyd.*, 3, 95.)—After the battle of Leuctra, Phocis, as we learn from Xenophon, became subject for a time to Bœotia (*Hist. Gr.*, 6, 5, 23), until a change of circumstances gave a new impulse to the character of this small republic, and called forth all the energies of the people in defence of their country. A fine had been imposed on them by an edict of the Amphictyons for some reason, which Pausanias professes not to have been able to ascertain, and which they themselves conceived to be wholly unmerited. Diodorus asserts that it was in consequence of their having cultivated a part of the Cirrhean territory which had been declared sacred (16, 23). By the advice of Philomelus, a Phocian high in rank and estimation, it was determined to oppose the execution of the hostile decree, and, in order more effectually to secure the means of resistance, to seize upon the temple of Delphi and its treasures. This measure having been carried into immediate execution, they were thus furnished with abundant supplies for raising troops to defend their country. (*Pausan.*, 10, 2.—*Diod. Sic.*, *l. c.*) These events led to what the Greek historians have termed the *Sacred War*, which broke out in the second year of the 106th Olympiad, B.C. 355. The Thebans were the first to take up arms in the cause of religion, which had been thus openly violated by the Phocians; and, in a battle that took place soon after the commencement of hostilities, the latter were defeated with considerable loss, and their leader Philomelus perished in the rout which ensued. (*Diod. Sic.*, 16, 31.—*Pausan.*, 10, 2.) The Phocians, however, were not intimidated by this ill success, and, having raised a fresh army, headed by Onomarchus, they obtained several important advantages against the Amphictyonic army, notwithstanding the accession of Philip of Macedon to the confederacy. Onomarchus, having united his forces with those of Lycophron, tyrant of Pheræ, then at war with Philip, was enabled to vanquish the latter in two successive engagements, and compel him to evacuate Thessaly. Philip, however, was soon in a state to resume hostilities and re-enter Thessaly, when a third battle was fought, which terminated in the discomfiture and death of Onomarchus. Diodorus asserts that he was taken prisoner, and put to death by order of Philip; Pausanias, that he perished by the hands of his own soldiers. (*Diod. Sic.*, 16, 35.—*Pausan.*, 10, 2.) He was succeeded by his brother Phayllus, who at first appears to have been successful, but was at length overthrown in several engagements with the Bœotian troops; and was soon after seized with a disorder which terminated fatally. On his death the command devolved upon Phalæcus, who, according to Pausanias (10, 2), was his son, but Diodorus affirms that he was the son of Onomarchus. This leader being not long after deposed, the army was intrusted to a commission, at the head of which was Philo, whose total want of probity soon became evident, by the disappearance of large sums from the sacred treasury. He was, in consequence, brought to trial, condemned, and put to death. Diodorus estimates the whole amount of what was taken from Delphi during the war at 10,000 talents (16, 56). Phalæcus was now restored to the command; but, finding the resources of the state nearly exhausted, and Philip being placed by the Amphictyonic council at the head of their forces, he deemed all farther resistance useless, and submitted to the King of Macedon on condition of being allowed to retire with his troops to the Peloponnesus. This convention put an end at once to the Sacred War, after a duration of ten years, when a decree was passed in the Amphictyonic council, by which it was adjudged that the walls of all the Phocian towns should be razed to the ground, and their right of voting in the council transferred to those of Macedonia. (*Diod. Sic.*, 16, 60.) Phocis, however, soon after recovered from this state of degradation and subjection, by the assistance of Athens and Thebes, who united in restoring its cities in a great measure to their former condition. In return for these benefits, the Phocians joined the confederacy that had been formed by the two republics against Philip; they also took part in the Lamiac war after the death of Alexander; and when the Gauls made their unsuccessful attempt on the temple of Delphi, they are said by Pausanias to have displayed the greatest zeal and alacrity in the pursuit of the common enemy, as if anxious to efface the recollection of the disgrace they had formerly incurred. (*Pausan.*, 10, 3.) Other passages, which serve to illustrate the history of Phocis, will be found in Demosthenes (*de Fals. Legat.*), Isocrates (*ad Phil.*), Aristotle (*Anal. Pr.*, 2, 24).—The maritime part of this province occupied an extent of coast of nearly one day's sail, as Dicæarchus reports (v. 79), from the border of the Locri Ozolæ to the confines of Bœotia. (*Cramer's Anc. Greece*, vol. 2, p. 147, *seqq.*)

Phocus, the son of Phocion. He was remarkable only for a dissolute mode of life, and was in no respect worthy of his parent, although Phocion had sent him to Sparta to be trained after the strict discipline of Lycurgus. (*Plut.*, *Vit. Phoc.*)

Phocylĭdes, a gnomic poet contemporary with Theognis, and a native of Miletus, whom Suidas calls a philosopher, and whose birth-year he makes to have been 647 after the fall of Troy, or Olympiad 59. The ancient writers are silent respecting his life, and the few genuine fragments which we possess of his poems contain no allusion to his personal circumstances. He composed epic and elegiac poems, which the ancients ranked, like the productions of Theognis, in the gnomic class. (*Isocr. ad Nicocl.*, init.—*Id. ib.* c. 12.—

Dio Chrysost., Or., 2, *init.*) Suidas says, his verses were pilfered from the Sibylline books, a remark derived, in all probability, from some father of the church, and to be understood in just the opposite sense. In order to stamp his productions with the impress of genuineness, Phocylides found it necessary to accompany them with the perpetually-recurring introduction, "This, too, is a saying of Phocylides;" just as Theognis, at the end of his poem on Cyrnos, appended his name as a mark of literary property. What we have at present remaining of Phocylides consists, for the most part, of hexameters, and breathes a quite different spirit from the Dorian gnomes of Theognis, with which the Ionic precepts of the Milesian poet are often directly at variance. For example, in place of coming forward as an ardent defender of aristocratical principles, and as a martyr to his political creed, the advantages of birth are to him altogether indifferent. The contest, in fact, between aristocracy and democratical principles was by no means so obstinate and violent in the Ionian cities as in those of Dorian extraction. There is more of a philosophical character in the poetry of Phocylides, more reference to the common weal, and a greater wish to promote its true interests, than in the aristocratic gnomes of Theognis. He composed his gnomic precepts in two or three verses each, and was considered as not belonging to those who produced long continuous poems, but rather as loving the philosophical conciseness of separate and individual propositions. The longest fragment we have of Phocylides consists of eight hexameters, in which he draws a picture of the different classes of females, and compares them with as many classes of animals. In treating of individual or personal subjects, however, he appears to have employed the elegiac measure, as in the case of the satirical effusion against the islanders of Leros. The verses of Phocylides were so highly esteemed, that they were recited by the rhapsodists along with those of Homer, Hesiod, Archilochus, and Mimnermus. A poem that still exists, under the title of Ποίημα νουθετικόν (*Exhortation*), in 217 hexameters, is sometimes, though incorrectly, ascribed to him. It is probably the production of some Christian writer of the twelfth or thirteenth century. The fragments of Phocylides are found in the collections of Stephens, Brunck, Gaisford, Boissonnade, and others. Schier gave a separate edition of them in 1751, *Lips.*, 8vo. (*Bode, Geschichte der Lyrischen Dichtk. der Hell.*, vol. 1, p. 243, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 1, p. 240, *seqq*.)

Phœbe, I. one of the female Titans, the offspring of Heaven and Earth (Cœlus and Terra). From her union with Cœus, another of the Titans, sprang Latona and Asteria. The name Phœbe (Φοίβη) signifies *the bright one* (from φάω, "*to shine*"); and Cœus (Κοῖος), *the burning* (from καίω, "*to burn*"). (*Keightley's Mythology*, p. 64.)—II. One of the names of Diana, or the Moon. (*Vid.* Diana.)

Phœbus, one of the names of Apollo, derived from φάω "*to shine*." (*Vid.* Apollo.)

Phœnĭce or Phœnĭcĭa (Φοινίκη), a country of Asia, extending along the coast of Syria, from the river Eleutherus and the city and island of Aradus, on the north, to Mount Carmel on the south. In all probability, however, some of the cities on the coast below Carmel may likewise have belonged to Phœnicia, and hence Ptolemy carries the southern limit of the country as far down as the river Chorseus, on which Cæsarea lay. In general parlance, indeed, the whole line of coast was termed Phœnicia, from Aradus to the confines of Egypt, though the stricter limits are those first given. The tract of country thus denominated was only 35 geographical miles from Aradus to Carmel, or 100 in its greatest extent. The breadth was very limited, the ranges of Libanus and Antilibanus forming its utmost barrier to the east. The surface of the country was in general sandy and hilly, and not well adapted for agriculture; but, to counterbalance this, the coast abounded in good harbours, the fisheries were excellent, while the mountain-ranges in the interior afforded, in their cedar forests, a rich supply of timber for naval and other purposes. Hence the early proficiency which the Phœnicians made in navigation, and hence the flourishing commercial cities which covered the whole line of coast.

1. *Origin of the name Phœnicia.*

Respecting the etymology of the name Phœnice or Phœnicia, various conjectures have been offered. Bochart maintains, that the appellation comes from *Beni-Anak* (or *Ben-Anak*, contracted *Beanak*), "the sons of Anak," a name by which, according to him, the people of Phœnicia designated themselves in their own language. From this he says the Greeks first made *Pheanac*, and afterward *Phœnice* and *Phœnix*, softening down the Oriental appellation in their usual way. (*Bochart, Canaan*, 1, 1, *col.* 347.) To this etymology it is well objected by Gesenius, that the domestic appellation of the Phœnician race was not *Beni-Anak* or *Ben-Anak*, but *Kenaanim*, and their country *Kenaan*. That this was the native name of the nation is also clear from the Phœnician coinage, on which we read *Kenaan*. (*Gesen., Phœn. Monument.*, p. 338, *not.*—*Id. ib.*, p. 271.) The Punic settlers in Africa, moreover, gave themselves the same appellation. Thus, St. Augustine informs us, that the country-people near Hippo, on being asked whence they derived their origin, answered that they were *Kenani*, i. e., Kenaanites, or from *Kenaan*. (*Augustin., Expos. ad Rom.*—*Eckhel, Doctr. Num.*, vol. 4, p. 409.—*Gesenius, Gesch. der hebr. Sprache*, &c., p. 16.)—Equally unfortunate with Bochart's is the etymology proposed by Arius Montanus and others, who deduce *Phœnice* and *Phœnicia* from *Phenakim*, contracted from *Phe-Anakim* ("the Anakim"), the prefix *Phe* being analogous, in their opinion, to the Egyptian article *Pi*, as it appears in the term *Pharaoh* (*Pi-Ro*, i. e., "the king"). The same argument may be urged against this as against Bochart's derivation.—There are other Oriental etymologies; such as Scaliger's, from the Hebrew-Phœnician *Pinchas* (the same with the proper name *Phineas*); and Fuller's, from the Syriac *panak*, "*to bring up delicately.*" These scarcely deserve mention, and certainly do not need refutation.—The most common opinion, at the present day, is that which makes the terms *Phœnice* and *Phœnicia* of Grecian and not of Oriental origin, and which deduces them from the Greek term *φοίνιξ*, in its signification of "*a palm-tree*;" so that Phœnice or Phœnicia will signify "*the land of palm-trees*" or "*Palm-land.*" Gesenius, however, doubts the accuracy of this explanation, and is inclined to trace the names in question to *φοίνιξ*, in its sense of "*purple*," making *Phœnicia*, therefore, to mean "*the land of the purple-dye*," in allusion to the famous purple or crimson of Tyre: "*Videant autem eruditi, sitne Φοινίκων appellatio ducta a φοίνιξ*, purpura, *cui affines sunt φοινός, φοινήεις* (*Il.*, 12, 202), purpureus, sanguineus (*conj. φόνος*), *φοινίσσω* rubefacio; *ita ut Φοίνιξ appellative* purpurarium *designet.*" (*Phœn. Monument.*, p. 338, *not.*) This suggestion of Gesenius's is most probably the true one, since it is more natural to suppose, that the purple cloths of Phœnicia were made known to the Greeks by the Phœnician traders, for a long period before the Greeks themselves were allowed to visit in their own vessels the Syrian coast, and become acquainted with the physical features of the country.—Before quitting this subject, it may not be amiss to remark, that among many of the Roman writers, the terms *Phœnices* (*Phœnicius*) and *Pœni* (*Punicus*) are made so far to differ in meaning, as that the first indicates the Phœnicians, properly so called, and the latter their descendants or

colonists in Africa, such as the Carthaginians, &c. This distinction, however, has no good ground on which to rest. The term *Φοίνικες*, in Greek, comprises not only the Phœnicians, but also the Carthaginians as well as the other Pœni (*Herod.*, 5, 46.—*Eurip.*, *Troad.*, 222.—*Böckh*, *ad Pind.*, *Pyth.*, 1, 72), a usage which is imitated by the Latin poets: thus we have in Silius Italicus (13, 730) the form *Phœnicium* for *Pœnorum*, and (16, 25) *Phœnix* for *Pœnus*. Indeed, the term *Pœnus* is nothing more than *Φοινιξ* itself, adapted to the analogy of the Latin tongue; just as from the Greek *Φοινίκιος* comes the old Latin form *Pœnicus*, found in Cato and Varro, and from this the more usual *Punicus*. (Compare *cærare* and *curare*; *mœnia*, *munia*, and *munire*; *pœna* and *punio*.—*Gesenius*, *l. c.*—*Festus*, *ed. Müller*, p. 241, *Fragm. e Cod. Farn.*, *L.* 16.)

2. *History, Commerce, Arts,* &c., *of the Phœnicians.*

The Phœnicians were a branch of that widely-extended race known by the common appellation of Aramæan or Semitic. To this great family the Hebrews and the Arabians belonged, as well as the inhabitants of the wide plain between the northern waters of the Euphrates and Tigris. The Phœnicians themselves, according to their own account, came originally from the shores of the Persian Gulf (*Herod.*, 7, 89), and Strabo informs us, that in the isles of Tyrus and Aradus, in the gulf just named, were found temples similar to those of the Phœnicians, and that the inhabitants of these isles claimed the cities of Tyre and Aradus, on the coast of Phœnicia, as colonies of theirs. (*Strabo*, 766.) The establishment, indeed, of the earlier Phœnician race in the Persian Gulf, and the enterprising habits which always characterized this remarkable people, would seem to point to a very active commerce carried on in the Indian seas, at a period long antecedent to positive history, and may perhaps furnish some clew to the marks of early civilization that are discovered along the western shores of the American continent. (Compare *Ritter*, *Erdkunde*, vol. 2, p. 163.)—The loss of the Phœnician annals renders it difficult to investigate the history of this people. Our principal authorities are the Hebrew writers of the second book of Kings, and Ezekiel and Isaiah. Herodotus, Josephus, and Strabo help to supply the deficiency. Incidental notices are found in other writers also. The Phœnician towns were probably independent states, with a small territory around them: the political union that existed among them till the era of the Persians, was preserved by a common religious worship. The town of Tyre seems to have had a kind of supremacy over the rest, being the richest city, and containing the temple of the national god, whom the Greeks call the Tyrian Hercules. The several cities were governed by supreme hereditary magistrates named kings. Hiram was king of Tyre, and a friend of Solomon, the king of Israel. When Xerxes invaded Greece, there was a King of Tyre, and also a King of Sidon in his army. (*Herod.*, 8, 67.) We infer from a few passages of the ancient writers, and from the enterprising spirit of the Phœnicians, that the despotism of Asia did not exist among them. The Sidonians are the first people recorded in history who formed a commercial connexion between Asia and Europe; the articles which they manufactured, or procured from other parts of Asia, were distributed by them over the coasts of the Mediterranean. These long voyages led to colonial establishments, and to the diffusion of the useful arts. The island of Cyprus contained Phœnician colonies: they established themselves in many of the small islands of the Archipelago, particularly in those where the precious metals were found. The island of Thasus exhibited, in the time of Herodotus, manifest traces of their excavations. (*Herod.*, 6, 47.) With the early Greeks of the main land the Phœnicians had occasional commercial connexions: they furnished the natives with trinkets and female ornaments, and sometimes carried off the people. (*Herod.*, 1, 1.) Slave-dealing was one source of wealth to the Tyrians (*Ezekiel* xxvii., 12); the simple narrative of Eumæus, in the 15th book of the Odyssey, presents a natural picture of this practice. We know nothing of Phœnician settlements in Italy; but they occupied Sicily before the Greeks, and retired towards the western parts, as the nation became more numerous and powerful in the island. (*Thucyd.*, 6, 2.) The great object of the enterprise of the Phœnicians, and the seat of their chief colonial establishments, was the southern part of Spain, or the modern province of Andalusia. The silver-mines and the gold-dust of the peninsula made Spain to the Tyrians what Peru once was to the Spaniards. Not far from the mouths of the Bætis are two small islands: on one of these the Tyrians founded the city of Gadeira or Gades, *Cadiz*, and built a temple to their national god, which existed even in the age of Strabo, and was justly considered a curious monument of antiquity. The advantageous situation of Gades, west of the Pillars of Hercules, and on the waters of the Atlantic Ocean, would naturally lead to voyages of discovery; but these were always confined to coasting. Of these voyages no records are preserved. The Phœnicians are said to have supplied the Greeks and the Asiatics with two articles, which are supposed to indicate an acquaintance with the southwestern angle of Britain and the coast of Prussia, on the Baltic Sea. These were tin and amber. With regard to the first, however, though there can be little doubt that the Phœnicians, and the Romans long after them, traded for it to the Cassiterides, or Scilly Isles, yet the Greeks, in all probability, obtained their supply of it by an overland trade from India. (*Vid.* India.) The amber certainly came from the shores of the Baltic, but whether it was obtained by actual sailing thither, or procured by an overland trade at the head-waters of the Adriatic, remains, among modern scholars, a disputed point. An argument in favour of the former of these opinions may be drawn from the fact of the Phœnicians' having been acquainted with the existence of the *Rodaun*, a small river near *Dantzic*, on the Prussian coast. (*Vid.* Eridanus.)—The connexion between the parent city of Tyre and her distant possessions in Europe and Africa was probably only a commercial one. Whatever might have been their original condition, they were independent places in the time of Herodotus (1, 163). The Phœnician colonies on the northern coast of Africa were at least as old as the settlements in the south of Spain. They were situated in a fertile region, which, by its position, formed, between Central Africa and the shores of the Mediterranean, a point of union similar to that which Tyre furnished between Asia and Europe. Utica was the first establishment on the African coast: Carthage, called by the Greeks Carchedon, was the next: other towns afterward sprung up. For the history of Phœnician commerce, particularly the commerce with Asia, we possess a most valuable document in the 27th chapter of Ezekiel. The Hebrew prophet lived at the time of the greatest splendour of Tyre, before her Eastern conquerors diminished her traffic and deprived her of national independence. At an earlier period, the Phœnicians had friendly connexions with the Hebrews. Solomon, the most powerful of their kings, made Jerusalem, during his life, the centre of Eastern magnificence and wealth. The Tyrians gladly formed an alliance with this potentate, and by his permission obtained the navigation of the Red Sea. The town of Eziongeber, which Solomon had taken from the people of Edom, was the point to which the Tyrian and Hebrew navies brought the gold and precious stones of Ophir. The Phœnicians also established trading-posts

on the west side of the Persian Gulf. Here the ancient geographers placed the isles of Aradus and Tyrus, to which the Tyrians brought the products of India. They were taken by the caravans across the Arabian desert to Tyre on the Mediterranean, at that time the great mart of the world.—A commercial road between Tyre and the Euphrates would be necessary to diffuse the products of Tyrian industry and commerce, and also to procure the valuable wool furnished by the nomadic tribes. In the Syrian desert, about three days' journey from the old ford of the Euphrates, modern travellers behold with astonishment the magnificent and extensive ruins of Palmyra. The Arabs of the desert still call it Tadmor, and attribute these buildings to the magic power of Solomon. We are told that Solomon built Baleth and Tadmor in the wilderness. The latter was no doubt intended as a great *entrepôt* between the Euphrates and the sea. Its situation, and the possession of springs of water in an arid desert, would not fail to attract a prince so wise as Solomon, and a merchant with such extensive dealings as Hiram.—From the mountains of Armenia, the Tyrians procured copper and slaves: the regions of the Caucasus, at the present day, supply the harems of the Turks and Persians with the females of Georgia and Circassia.—The Phœnicians seem, in the earlier ages, not to have had very extensive dealings with the Egyptians: but cotton and cotton cloths are enumerated among the articles which they received from Egypt. When Thebes, in Upper Egypt, ceased to be the place of resort for the caravans of Africa and Asia, the favourable situation of Memphis, at the apex of the Delta, made it the chief mart of Egypt; and the Tyrians who traded there were so numerous, that a part of the city was inhabited by them.—Grain of various kinds was carried to Tyre from the country of the Hebrews and other parts of Syria. Solomon gave Hiram wheat and oil; and the Tyrian, in exchange, furnished him with the pines and cedars of Libanus.—The commercial intercourse between the Greeks and Tyrians appears never to have been great: the two trading nations of the Mediterranean were probably jealous of one another; and, besides this, their colonies led them in different directions. Sicily was the point where the Greek and Tyrian merchant met in competition. When the Phœnicians were obliged to submit to the Persians, we find their navy willingly and actively employed against their commercial rivals.—Tyre was, before the era of the Persians, the centre of the traffic of the ancient world: in her markets were found the products of all the countries between India and Spain, between the extremity of the great peninsula of sandy Arabia, and the snowy summits of Caucasus. Her vessels were found in the Mediterranean, on the Atlantic, and in the Indian Ocean. There was even a tradition, that in the time of Necho, king of Egypt, some Tyrian ships, at the desire of that king, sailed down the Red Sea; and, after circumnavigating the continent of Africa, entered the Mediterranean at the Strait of Gibraltar. (*Vid.* Africa.)—The Phœnicians furnished the world with several articles produced by their own industry and skill. The dyed cloths of Sidon, and the woven vests and needlework of Phœnician women, were in high repute among the ancient Greeks. The name of Tyrian purple is familiar, even in modern times; but it is a mistake to suppose that a single colour is to be understood: deep red and violet colours were those which were most highly prized. The liquor of a shellfish, that was found in abundance on their coast, supplied them with the various colours denominated purple. (*Plin.*, 9, 36.) It was principally woollen cloths the Tyrians used to dye, though cotton and linen dyed garments are mentioned also.—The Phœnicians are said to have possessed the art of making glass: it is probable they had manufactured this article for many centuries at Sidon and Sarephta. Little trinkets and ornaments were also made by this people. The Phœnician merchant offers for sale to the females of Syria a string of amber beads with gold ornaments. (*Hom.*, *Od.*, 14, 459.) The ivory, which they procured from Æthiopia and India, received new forms under the skilful hands of the Tyrians; and all the costly decorations of Solomon's temple were made under the direction of an artist of Tyre, whose mother was "a woman of the daughters of Dan, and his father a man of Tyre." (*Chronicles*, 2, 1, 14; 2, 4, 17.—*Long's Ancient Geography*, p. 3, *seqq.*—*Heeren, Ideen*, vol. 2, p. 1, *seqq.*)

3. *Decline of Phœnician Commerce.*

The Phœnicians, from what has just been remarked, were then a manufacturing and a trading people, depending on others for their subsistence, in some points resembling the English, in others more like the Dutch. The prosperity of such a people could not be everlasting, and it is interesting to examine into the causes of their decline. It is probable that the increase of the wealth and power of Carthage was in some degree prejudicial to the parent state, as the trade of Spain must have fallen, in a great measure, into the hands of the former. In such a case, it is likely that the Phœnicians must have had to pay dearer for its productions than heretofore, and perhaps, as Carthage and the other colonies were manufacturers also, the demand for Phœnician goods decreased. It is also supposed, that the Phœnicians must have suffered by the planting of the Grecian colonies on the coast of Asia Minor, as these likewise manufactured to a great extent, and, it is almost certain, traded directly, by means of caravans, with Thapsacus on the Euphrates, to which place the goods of Babylon and India were brought up the river. We doubt, however, if they interfered much with the Phœnicians, as their trade took chiefly a northern direction, extending into Tartary, and perhaps to China The settlement of the Greeks in Egypt, however, must have been positively injurious to them, as the wine-trade of that country, of which they appear before this to have had the monopoly, must have been now, in great measure, carried on by the Greeks in their own bottoms; and perhaps this is the true reason of the hostility which the Phœnicians are said to have evinced to the Greeks in the time of the Persian war. It is remarkable enough, that in the accounts which we have of the trade of Athens and Corinth, no mention is made of any with the Phœnicians. Perhaps their chief commerce was with the colonies in Asia. From the Hebrew prophet it appears that they traded with the Ionians (of Asia) and with the people of the Peloponnesus. The rivalry just noted, however, could have but little affected the prosperity of the Phœnicians. The real cause of their decline was the commotions that took place in Western Asia, which caused the downfall of so many states; for independent states are always better customers to a manufacturing people than those which are under the yoke of foreigners. While the kingdoms of Israel, Judah, Damascus, and others flourished, the demand for Phœnician manufactures must have been far greater than after they became subject to the monarchs of Babylon and Persia. Let any one, for example, compare Judah under her kings with Judah after the return from captivity. The very circumstance of there being no court must have made a great difference to those who supplied them with luxuries. The conquest and reduction to provinces of Babylonia and Egypt by the Persian monarch must have greatly affected the Phœnician commerce; but it was the foundation of Alexandrea by the Macedonian conqueror which proved the ruin of the trade of both Phœnicia and Babylon, just as the discovery of the passage to India by the Cape of Good Hope ruined, in a great measure, Bagdad, Alexandrea, and Venice—the Tyre of the middle ages. From that time

the decline of the prosperity of the towns on the coast of Phœnicia was rapid and irremediable. (*Foreign Quarterly Review*, No. 27, p. 211, *seq.*)

4. *Did Phœnicia give an alphabet to Greece?*

On this point, though for a long time made the subject of learned discussion, there is now no room for dispute. The names of most of the letters, their order, and the forms which they exhibit in the most ancient monuments, all confirm the truth of the tradition, that the Greek alphabet was derived from the Phœnician; and every doubt on this head, which a hasty view of it, in its later state, might suggest, has long since received the most satisfactory solution. Several changes were necessary to adapt the Eastern characters to a foreign and totally different language. The powers of those which were unsuited to the Greek organs were exchanged for others which were wanting in the Phœnician alphabet; some elements were finally rejected as superfluous from the written language, though they were retained for the purpose of numeration; and, in process of time, the peculiar demands of the Greek language were satisfied by the invention of some new signs. The alterations which the figures of the Greek characters underwent may be partly traced to the inversion of their position, which took place when the Greeks instinctively dropped the Eastern practice of writing from right to left; a change the gradual progress of which is visible in several extant inscriptions. This fact, therefore, is established by evidence, which could scarcely borrow any additional weight from the highest classical authority. But the epoch at which the Greeks received their alphabet from the Phœnicians is a point as to which we cannot expect to find similar proof; and the event is so remote, that the testimony even of the best historians cannot be deemed sufficient immediately to remove all doubt upon the question. A statement, however, deserving of attention, both on account of its author, and of its internal marks of diligent and thoughtful inquiry, is given by Herodotus. The Phœnicians, he relates, who came with Cadmus to Thebes, introduced letters, along with other branches of knowledge, among the Greeks: the characters were at first precisely the same as those which the Phœnicians continued to use in his own day; but their powers and form were gradually changed, first by the Phœnician colonists themselves, and afterward by the Greeks of the adjacent region, who were Ionians. These, as they received their letters from Phœnician teachers, named them *Phœnician* letters; and the historian adds, that, in his own time, the Ionians called their books or rolls, though made from the Egyptian papyrus, *skins*, because this was the material which they had used at an earlier period, as many barbarous nations even then continued to do. It cannot be denied that this account appears, at first sight, perfectly clear and probable; and yet there are some points in it which, on closer inspection, raise a suspicion of its accuracy. The vague manner in which Herodotus describes the Ionians, who were neighbours of the Phœnician colony, seems to imply that what he says of them is not grounded on any direct tradition, but is a mere hypothesis or inference. The fact which he appears to have ascertained is, that the Asiatic Ionians, who were, according to his own view, a very mixed race, were beforehand with the other Greeks in the art of writing: they called their books or rolls by a name which probably expressed the Phœnician word for the same thing, and they described their alphabet by the epithet which marked its Oriental origin. But, as the historian thought he had sufficient grounds for believing that it had been first communicated to the Greeks by the Phœnician colony at Thebes, he concludes that the Asiatic Ionians must have received it, not directly from the Phœnicians, but through their European forefathers. Still, if this was the process by which he arrived at his conclusion, it would not follow that he was in error. But if we examine the only reasons which he assigns for his belief that the most ancient Greek alphabet was found at Thebes, we find that they are such as we cannot rely on, though to him they would seem perfectly demonstrative. He produces three inscriptions in verse, which he had seen himself, engraved on some vessels in a temple at Thebes, and in characters which he calls Cadmæan, and which he says nearly resembled the Ionian. These inscriptions purported to record donations made to the temple before the Trojan war, and to be contemporaneous with the acts which they recorded. And that they were really ancient need not be questioned, though imitations of an obsolete mode of writing were not uncommon in Greece; but their genuineness cannot be safely assumed as the ground of an argument. Other grounds he may indeed have had; but, since he does not mention them, they are to us none, and we are left to form our own judgment on the disputed question of the Cadmæan colony at Thebes. (*Thirlwall's Greece*, vol. 1, p. 238, *seq.*) We have already, in a previous article (*vid.* Cadmus), shown the utter improbability of any Phœnician colony under Cadmus, and have traced this latter name to a Pelasgic origin. In this way, perhaps, the two traditions may be reconciled; one of which makes the Phœnicians to have introduced letters into Greece, while the other states that they were previously known to, and invented by the Pelasgi. It is probable that two distinct periods of time are here alluded to, an earlier and a later introduction of them; in both instances, however, from Phœnicia. When the alphabet of this country was first brought in, its use may have been extremely limited; it may have come in, as Knight supposes, with the first Pelasgic settlers, who may have brought an alphabet much less perfect, and, therefore, probably more ancient than the so-called Cadmæan. The second introduction of letters found the Greeks, in all likelihood, much more advanced in civilization, and it therefore took a firmer hold, and became the subject of more established and general tradition. (Consult *Knight, Analytical Essay on the Greek Alphabet* p. 120. — *Sandford, Remarks on Thiersch's Gr. Gr.*, p. 6. — *Hug, die Erfindung der Buchstabenschrift*, p. 7.)

5. *Remains of the Phœnician Language.*

The remains of the Phœnician language at the present day consist of, 1. *Coins and inscriptions.* 2. *Glosses* and *Phœnician proper names*, occurring in the Greek and Latin writers. 3. *A Phœnician passage* of considerable length (together with some shorter specimens) in the Pœnulus of Plautus. — The coins and inscriptions give us the written forms of the language with great accuracy, but throw no light on the sounds of the Phœnician tongue or its system of pronunciation, since in almost every instance the vowels are omitted. The ablest work on these is that of Gesenius, entitled "*Scripturæ Linguæque Phœniciæ Monumenta quotquot supersunt*," &c., *Lips.*, 1837, 4to. — On the other hand, the Punic words that occur in the Greek and Roman writers, give, it is true, a sound expressed in the characters of those languages, and show us with what vowels they were enunciated by the Phœnicians: still, however, there is often very great difficulty in tracing back these same words to a Phœnician orthography, since the common or vulgar mode of pronouncing was accustomed to contract certain forms, and to neglect in others the letters that were necessary to indicate the etymology of the term. — The most curious remnant, however, of the Phœnician tongue is the passage, already referred to, in Plautus. It occurs in the first scene of the fifth act of the Pœnulus, and consists of ten entire Punic verses, expressed in Latin characters (for the remaining six are Liby-

Phœnician, or, as some think, vulgar Punic), to which are to be added fourteen short sentences, intermingled with a Latin dialogue, in the second and third scenes. Modern scholars have, at various times, exercised their skill in remodelling and explaining these specimens of the Phœnician, and in attempting to recall them to the analogy of the Hebrew tongue. Some have confined their attention to particular words or individual sentences, such as Joseph Scaliger (*ad fragm. Græcorum*, p. 32), Aldrete (*Antiguedades*, p. 207), Selden (*de Dîs Syris, proleg.*, c. 2), Le Moyne (*Varia Sacra*, p. 100, 113), Hyde (*ad Peritsol.*, p. 45), Reinesius (Ἱστορούμενα *linguæ Punicæ*, c. 12), Tychsen (*Nov. Act. Upsal.*, vol. 7, p. 100, *seq.*), and many others, enumerated by Fabricius (*Bibl. Lat.*, vol. 1, p. 5), and by the Bipont editor of Plautus (vol. 1, p. xix.). A smaller number have undertaken to interpret all the Punic specimens contained in the three scenes alluded to. The first of these was Petitus (Petit), who, in his work entitled "*Miscellaneorum Libri novem*" (p. 58, *seqq.*, *Paris*, 1640, 4to), endeavoured to mould the Punic of the three scenes into Hebrew, and gave a translation of them in Latin. Pareus, who came after, also exhibited the Punic of Plautus in a Hebrew dress, and even added vowel points; but the whole is done so carelessly and strangely, that the words resemble Chinese and Mongul as much as they do Hebrew. This was in the first and second editions of his Plautus. In the third, however, he adopted the interpretation of Petitus, and even enlarged upon it in a poetical paraphrase. Many subsequent editors of Plautus have followed in the same path, such as Boxhorn, Operarius, Gronovius, and Ernesti. Sixteen years after Petitus, the learned Bochart published the result of his labours on the Punic of the first scene, in his Sacred Geography (*Canaan*, 2, 6), and executed the task with so much learning and ability, that, during nearly two centuries, until the explanation given by Gesenius in 1837, though there may have been some who have given more probable interpretations of particular phrases and words, no one was found more successful in explaining the passage as a whole. (*Gesen., Phœn. Mon.*, p. 359.) Clericus (Le Clerc) closely follows the interpretation of Bochart (*Biblioth. Univ. et Hist.*, vol. 9, p. 256), though he errs in thinking that each verse consists of two hemistichs, which have a similarity of ending. Passing over some others who have written on this same subject, we come to the three most recent expounders of this much-contested passage; namely, Bellermann (*Versuch einer Erklärung der Punischen Stellen im Pœnulus des Plautus. Stück*, 1–3, *Berlin*, 1806–1808, *ed.* 2, 1812), Count de Robiano (*Etudes sur l'ecriture*, &c., *suivies d'un essai sur la langue Punique*, *Paris*, 1834, 4to), and Gesenius (*Phœn. Mon.*, p. 366, *seqq.*). The first two, abandoning the true view of the subject, as taken by Bochart, regard the whole sixteen verses as Punic, and endeavour, after the example of Petitus, to adapt them, by every possible expedient, to the analogy of the Hebrew tongue. Bellermann, however, in doing this, confines himself within the regular limits of Hebraism, whereas Robiano calls in to his aid, at one time the Syriac, at another the Arabic, and discovers also many peculiarities in the structure of the Punic language, of which no one dreamed before, and the sole authority for which is found in his own imagination. The explanation of Gesenius, as may readily be inferred from his known proficiency in Oriental scholarship, is now regarded as having borne away the palm, though some parts have been made the subject of criticism by the learned of his own country. (*Gesen., Phœn. Mon.*, p. 366.—*Jahrbüche für wissenschaftliche Kritik*, 1839, p. 539, *seqq.*)—The writers thus far mentioned have, with the exception, perhaps, of Robiano, attempted to illustrate the Punic of Plautus by a reference to the Hebrew, occasionally calling in the Chaldee and Syriac. This undoubtedly is the more correct course, and far superior to the plan pursued by those who have had recourse to the Arabic, as, for example, Casiri (*Bibl Escurial.*, vol. 2, p. 27), or to the Maltese idiom, as Agius de Soldanis (*Dissertazione civè vera spiegazione della scena della comedia di Plauto in Pœnulo, Rom.*, 1751, 4to.) Another class of writers hardly deserve mention. They are those dreaming visionaries, who call in to their aid the Irish language! such as Vallancey (*Essay on the Antiq. of the Irish Lang.*, *Dublin*, 1722, 8vo; *Lond.*, 1808, 8vo), O'Connor (*Chronicles of Eri*, &c., *from the original MSS. in the Phœnician dialect* (!) *of the Scythian language*, *London*, 1822, 2 vols. 8vo), Villaneuva, (*Phœnician Ireland, translated by H. O'Brien*, *Lond.*, 1833, 8vo), or who have resource to the Basque, as De l'Ecluse (*Grammaire Basque*, *Toulouse*, 1826, 8vo), and Santa Teresa (*Robiano, Etudes*, &c., p. 78.—*Gesenius, Phœnic. Mon.*, p. 357, *seqq*).

6. *General character of the Phœnician tongue.*

That the Phœnician or Punic language was closely allied to the Hebrew, we learn from the express testimony of St. Jerome and St. Augustine. The latter, in particular, is a very high authority on this subject, since he lived in Africa at a period when the Punic tongue was still spoken in that country, and since, in one part of his writings, he even acknowledges himself to be of Punic origin. (*Contra Julian.*, lib. 3, c. 17.) On another occasion, referring to the Hebrew and Punic, he remarks, "*Istæ linguæ non multum inter se differunt.*" (*Quæst. in Jud.*, lib. 7, qu. 16.—*Op., ed. Benedict.*, vol. 3, p. 477.) So again, speaking of our Saviour, he says, "*Hunc Hebræi dicunt Messiam, quod verbum linguæ Punicæ consonum est, sicut alia permulta et pæne omnia.*" (*Contra lit. Petil.*, 2, 104.—*Op.*, vol. 9, *col.* 198.) Again, in another part of his writings, he observes, "*Cognatæ quippe sunt linguæ istæ et vicinæ, Hebræa, Punica et Syra.*" (*In Joann., tract.* 15.—*Op.*, vol. 3, *col.* 302.) In commenting on the words of our Saviour (*Serm.*, 35), where he explains what is meant by the term "*Mammon*," he says, "*Hebræum verbum est, cognatum linguæ Punicæ: istæ enim linguæ significationis quadam vicinitate sociantur.*" To the same effect St. Jerome: "*Tyrus et Sidon in Phœnices litore principes civitates*, &c. *Quarum Carthago colonia. Unde et Pœni sermone corrupto quasi Phœni appellantur. Quarum lingua linguæ Hebrææ magna ex parte confinis est.*" (*In Jerem.*, 5, 25.) So again, "*Linguâ quoque Punicâ, quæ de Hebræorum fontibus manare dicitur, proprie virgo* alma *appellatur.*" (*In Jes.*, 3, 7.)—Modern scholars, as many as have turned their attention to the subject, have come to the same conclusion, although on one point there exists among them a great difference of opinion. Some of them maintain, for instance, that, with the exception of a slight difference in the mode of writing and pronouncing, the Phœnician was identical with the Hebrew, and free from any forms derived from the cognate dialects. (*Tychsen, Comment. de ling. Phœn. et Hebr. mutua æqualitate*, p. 89.—*Akerblad, de Inscr. Oxon.*, p. 26.—*Fabricy, de Phœn. lit. fontibus*, p. 29, 221.—*Gesenius, Gesch. der Hebr. Sprache*, &c., p. 229.) Others affirm, that the Phœnician is like the Hebrew, it is true; but, at the same time, intermingled with Arabic, Syriac, Chaldee, and Samaritan forms. Among these latter may be mentioned Bochart, Mazocchi, Clericus, Sappuhn, Peyron, and Hamaker. The last-mentioned writer, indeed, exceeds all bounds, and blends, in his explanations, all the Semitic tongues, so that he forms for himself a Phœnician language very far removed from the true one. (*Hamaker, Diatrib.*, p. 65.—*Id., Miscell. Phœn., præf.*, p. viii., &c.)—If we follow the authority of Gesenius, and we do not know a safer one to take for our guide, the chief features in the

Phœnician language may be briefly stated as follows: 1. The Phœnician agrees in most, if not all, respects with the Hebrew, whether we regard roots, or the mode of forming and inflecting words.—2. Wherever the usage of the earlier writers of the Old Testament differs from that of the later ones, the Phœnician agrees with the latter rather than with the former.—3. Only a few words are found that savour of Aramæism, nor will more Aramæisms be found in the remains of the Phœnician language than in the books of the Old Testament.—4. There are still fewer resemblances to Arabism. The most remarkable of these is in the case of the article, which on one occasion occurs under the full form *al*, and often under that of *a*, though most frequently it coincides with the Hebrew form.—Other words, which now can only be explained through the medium of the Arabic, were undoubtedly, at an earlier period, equally with many ἅπαξ λεγόμενα of the Old Testament, not less Hebrew than Arabic.—5. Among the peculiarities of the Phœnician and Punic tongues, the following may be noted: (a) A defective mode of orthography, in which the *matres lectionis* are employed as sparingly as possible. (b) In pronouncing, the Phœnicians (the Carthaginians certainly) expressed the long *o* by *û;* as, *sufes*, *lu*, *alonuth*, &c. (c) Instead of Segol and Schwa mobile, they appear to have employed an obtuse kind of sound, which the Roman writers expressed by the vowel *y;* as, *yth* (Hebrew *eth*, the mark of the accusative), *ynnynu* (*ecce eum*), &c. (d) The syllable *al* they contracted into *o*, analogous somewhat to the French *cheval* (chevau), *chevaux*. For other peculiarities consult Gesenius (*Phœn. Mon.*, p. 336).

Phœnicĭa. *Vid.* Phœnice.

Phœnix, I. a fabulous bird, of which Herodotus gives the following account in that part of his work which treats of Egypt. "The phœnix is another sacred bird, which I have never seen except in effigy. He rarely appears in Egypt; once only in five hundred years, immediately after the death of his father, as the Heliopolitans affirm. If the painters describe him truly, his feathers represent a mixture of crimson and gold; and he resembles the eagle in outline and size. They affirm that he contrives the following thing, which to me is not credible. They say that he comes from Arabia, and, bringing the body of his father enclosed in myrrh, buries him in the temple of the sun; and that he brings him in the following manner. First he moulds as great a quantity of myrrh into the shape of an egg as he is well able to carry; and, after having tried the weight, he hollows out the egg, and puts his parent into it, and stops up with some more myrrh the hole through which he had introduced the body, so that the weight is the same as before: he then carries the whole mass to the temple of the sun in Egypt. Such is the account they give of the phœnix." (*Herod.*, 2, 73.)—The whole of this fable is evidently astronomical, and the following very ingenious explanation has been given by Marcoz. He assumes as the basis of his remarks the fragment of Hesiod preserved by Plutarch in his treatise *De Oraculorum Defectu*. (Περὶ τῶν ἐκλελοιπ. χρηστ.—*Op., ed. Reiske*, vol. 7, p. 635.)

ἐννέα τοι ζώει γενεὰς λακέρυζα κορώνη
ἀνδρῶν ἡβώντων· ἔλαφος δέ τε τετρακόρωνος·
τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ φοίνιξ
ἐννέα τοὺς κόρακας· δέκα δ' ἡμεῖς τοὺς φοίνικας
νύμφαι ἐϋπλόκαμοι, κοῦραι Διὸς αἰγιόχοιο.

"The noisy crow lives nine generations of men who are in the bloom of years; the stag attains the age of four crows; the raven, in its turn, equals three stags in length of days; while the phœnix lives nine ravens. We nymphs, fair-of-tresses, daughters of Jove the ægis-bearer, attain to the age of ten phœnixes." (Compare *Auson., Idyll.*, 18.—*Plin.*, 7, 48.—*Gaisford. Poët. Min. Græc.*, vol. 1, p. 189.)—The whole computation here turns upon the meaning of the term *generation* (γενεά). Marcoz takes the moon for his guide; and as this luminary ceases, like man, to exist, only, like him, again to arise, the period of its revolution becomes the standard required. Twenty-seven days and a third, then, converted into twenty-seven years and a third, give the measure of a generation among men. Reducing this, in order to make the analogy with the moon as complete as possible, he gives twenty-six years and two thirds as the result The computation is then as follows:

Nine generations of men, or the life of one crow, make 234+6	240 years.
Four lives of the crow, or that of a stag, make	960 years.
Three lives of a stag, or that of a raven, make	2880 years.
Nine lives of the raven, or that of the phœnix, make	25920 years.

This period of 25920 years is precisely the duration of the Great Year (*Magnus Annus*) of the fixed stars, having for its element exactly 50″, the annual precession of the equinoxes. From this computation also we will be enabled to perceive how 50″, converted into years, and multiplied by 1+2+3+4, that is, by 10, gave the Egyptians 500 years as the duration of the phœnix. These numbers, 1+2+3+4, indicate that the 50 seconds, converted into years, traverse successively the four quarters of the ecliptic, in order to form the Great Year, the astronomical duration of the life of the phœnix. (*Marcoz, Astronomie Solaire d'Hipparque*, p. xvi., *seq.*)—II. Son of Amyntor, king of Argos, and the preceptor of Achilles, to whom he was so attached that he accompanied him to the Trojan war. According to the Homeric account (*Il.*, 9, 447, *seqq.*), Amyntor having transferred his affections from his lawful wife, Hippodamia, to a concubine, the former besought her son Phœnix to gain the affections of his father's mistress, and alienate her from Amyntor. Phœnix succeeded in his suit, and his enraged father imprecated upon him the bitterest curses. The son, therefore, notwithstanding the entreaties and efforts of his relations to detain him at his parent's court, fled to Phthia, in Thessaly, where he was kindly received by Peleus, monarch of the country, who assigned him a territory on the confines of Phthia, and the sway over the Dolopians. He intrusted him also with the education of his son Achilles.—Such is the Homeric account. Later writers, however, make Amyntor to have put out his son's eyes, and the latter to have fled in this condition to Peleus, who led him to Chiron, and persuaded the centaur to restore him to sight. (*Lycophron*, 422.—*Tzetz. ad Lycophr., l. c.*) The curse uttered against Phœnix was, that he might remain ever childless, and hence Tzetzes seeks to explain the story of his blindness, by making it a figurative allusion to his childless condition, a father's offspring being as it were his eyes in the language of antiquity. (*Tzetz., l. c.*—*Müller, ad schol. Tzetz., l. c.*)—Apollodorus says that Phœnix was blinded by his father, on a false charge preferred against him by the concubine (*καταψευσαμένης φθορᾶν Φθίας τῆς τοῦ πατρὸς παλλακίδος.*—*Apollod.*, 3, 13 8). The variations in the legend arose probably from the circumstance, of the tragic poets having frequently made the story of Phœnix the subject of their compositions, and having, of course, introduced more or less variations from the original tale. (*Heyne, ad Apol. l. c.*) There was a Phœnix of Sophocles, another of Euripides, and a third of Ion. (*Valck., Diatrib.*, c 24.)—To return to the story of the son of Amyntor after the death of Achilles, Phœnix was one of those commissioned to return to Greece and bring young Pyrrhus to the war. On the fall of Troy, he returned with that prince to Thessaly, in which country he con

tinued until his death. He was buried, according to Strabo, near the junction of the small river Phœnix with the Asopus, the former of these streams having received its name from him. (*Strab.*, 428.)—III. A son of Agenor, sent, as well as his brothers Cadmus and Cilix, in quest of their sister Europa. Not having succeeded in finding her, he was fabled to have settled in and given name to Phœnicia. (*Apollod.*, 3, 1, 1.—Consult *Heyne, ad loc.*)

Pholŏe, a mountain of Elis, at the base of which stood the town of Pylos, between the heads of the rivers Peneus and Selleïs. (*Strabo*, 339.)

Pholus, a centaur, son of Silenus and the nymph Melia, and residing at Pholoë in Elis. In the performance of his fourth task, which was to bring the Erymanthian boar alive to Eurystheus, Hercules took his road through Pholoë, where he was hospitably entertained by Pholus. The centaur set before his guest roast meat, though he himself fared on raw. Hercules asking for wine, his host said he feared to open the jar, which was the common property of the centaurs; but, when pressed by the hero, he consented to unclose it for him. The fragrance of the wine spread over the mountain, and soon brought all the centaurs, armed with stones and pine sticks, to the cave of Pholus. The first who ventured to enter were driven back by Hercules with burning brands: he hunted the remainder with his arrows to Malea. When Hercules returned to Pholoë from this pursuit, he found Pholus lying dead along with several others; for, having drawn the arrow out of the body of one of them, while he was wondering how so small a thing could destroy such large beings, it dropped out of his hand and stuck in his foot, and he died immediately. (*Apollod.*, 2, 5, 4, *seqq.*—*Keightley's Mythology*, p. 355, *seq.*)

Phorbas, a son of Priam and Epithesia, killed during the Trojan war by Menelaus. The god Somnus borrowed his features when he deceived Palinurus, and hurled him into the sea from the vessel of Æneas. (*Vid.* Palinurus.)

Phorcŭdes or Grææ, the daughters of Phorcys and Ceto. They were hoary-haired from their birth, whence their other name of Grææ ("*the Gray Maids*"). They were two in number, "well-robed" Pephredo (*Horrifier*), and "yellow-robed" Enyo (*Shaker*). (*Hesiod, Theog.*, 270, *seq.*) We find them always united with the Gorgons, whose guards they were, according to Æschylus. (*Eratosth., Cat.*, 22.—*Hygin., P. A.*, 2, 12.—*Völcker, Myth. Geog.*, 41.) This poet described them as *three* long-lived maids, swan-formed, having one eye and one tooth in common, on whom neither the sun with his beams, nor the nightly moon ever looks. (*Prom. Vinct.*, 800, *seqq.*) Perseus, it is said, intercepted the eye as they were handing it from the one to the other, and, having thus blinded the guards, was enabled to come on the Gorgons unperceived. The name of the third sister given by the later writers is Deino (*Terrifier*). (*Apollod.*, 2, 4, 2.—*Keightley's Mythology*, p. 252.)

Phorōneus, son of Inachus and the ocean-nymph Melia, and second king of Argolis. He was the first man, according to one tradition, while another makes him to have collected the rude inhabitants into one society, and to have given them fire and social institutions. (*Apollod.*, 2, 1.—*Pausanias*, 2, 15, 5.) He also decided a dispute for the land, between Juno and Neptune, in favour of the former, who thence became he tutelar deity of Argos. By the nymph Laodice Phoroneus had a son named Apis, from whom the peninsula, according to one account, was called Apia; and a daughter Niobe, the first mortal woman who enjoyed the love of Jupiter. Her offspring by the god were Argus and Pelasgus, and the country was fabled o have been named from the former, the people from the latter. (*Keightley's Mythology*, p. 405.)

Photĭus, a patriarch of Constantinople in the ninth century, of a noble family, and who enjoyed the reputation of being the most learned and accomplished man of his age. He was a native of the capital, and for some time a layman, having been sent as an ambassador to Assyria by the Emperor Michael. In this capacity Photius acquitted himself so well as to gain the favour of his imperial master, who appointed him, on his return, commander of the imperial guard (Πρωτοσπαθάριος), and subsequently chief secretary (Πρωτοσηκρήτης, *Protosecretarius*). These dignities gave him access to the privy council, and the privilege of taking part in their deliberations; and his ambition being now awakened, he strove to ingratiate himself with Bardas, the uncle of the emperor, whom the latter had associated with himself on the throne, and upon whom he had thrown all the cares of government. Bardas, having become displeased with the patriarch Ignatius, sent him into banishment, and appointed Photius to the vacant see (December 25, A.D. 857), who went through all the ecclesiastical orders in six successive days, having been consecrated monk, anagnostes, subdeacon, deacon, priest, and patriarch. During the succeeding ten years, a controversy was carried on with much acrimony between him and Pope Nicholas the First, in the course of which each party excommunicated the other, and the consequence was a complete separation of the Eastern and Western churches. Bardas, his patron, being at length taken off by his nephew and associate in the empire, Michael the Third, that prince was in his turn assassinated by Basilius, the Macedonian, who then ascended the throne in 866. But Photius, denouncing him for the murder, was in the following year removed, to make way for his old enemy Ignatius, and was forced to retire into banishment. He was recalled in 878. An anecdote, related by Simon Logothetes (*Annal. in Basil.*, n. 6, p. 341, *ed. Ven.*), explains the cause of his recall. Photius forged a document which traced the genealogy of Basilius to Tiridates, king of Armenia. He imitated so skilfully the ancient characters, that, when the work in question, placed by his means in the imperial library, and found, as if by chance, by one of his confidential friends, was placed before the emperor, there was no one able to decipher it but Photius. He maintained himself in the patriarchal chair during the rest of that reign; but was at length accused, on insufficient grounds, of conspiring against the new sovereign, Leo the Philosopher, when that prince once more removed him, and sent him, in 886, into confinement in an Armenian monastery, where he died in 891. Photius appears to have been very learned and very wicked—a great scholar and a consummate hypocrite—not only neglecting the occasions of doing good which presented themselves, but perverting the finest talents to the worst purposes. This learned though corrupt prelate was the author of a work entitled Μυριόβιβλον (Myriobiblon), or *Bibliotheca*, containing extracts from, and a critical judgment upon, two hundred and eighty (the title says 279) works, which were read by him during his embassy to Assyria, and a summary of the contents of which had been requested by his brother Tarasius. If this statement be correct, the ambassador must have had but little to do in his diplomatic capacity. There is a story, that, as often as he had read an author, and made his extracts from him, he threw the manuscript into the fire, in order to enhance the value of his own abridgment. This statement, indeed, is sufficiently improbable; but it may possibly have originated from some known propensity of the patriarch to literary dishonesty. It is highly probable that some grammarian pursued this same method with regard to Hesychius, whose original lexicon he first epitomised, and then destroyed. The Myriobiblon of Photius was the precursor, and has served as the model, of works of a critical and bibliographical nature. It is characterized by neither order nor method. Page

and Christian writers, ancient and modern, follow one another as chance caused their works to fall into the hands of the author; thus we pass from a work of an erotic nature to one that treats of philosophy or theology, from an historian to an orator; the productions of the same writer are not even considered together. Generally speaking, the greater number of the productions of which Photius gives us critical notices and extracts, have reference to theology, to the decrees of councils, and to religious disputes; profane literature with him occupies only a secondary rank. Nevertheless, among the works of historians, philosophers, orators, grammarians, romancers, geographers, mathematicians, and physicians, that Photius has read, and on which he gives his opinion, or from which he favours us with extracts, there are between seventy and eighty that are lost, and of which we would know nothing or next to nothing without the aid of the Myriobiblon. In the case of some works, Photius contents himself with giving merely a short literary notice, while from others he makes extracts of greater or less size. He was the author, likewise, of a work called Nomocanon, or a collection of the canons of the church. He compiled also a glossary or Lexicon (*Λέξεων συναγωγή*), which has only reached us in an imperfect and mutilated state. The various MSS. of this work in different libraries on the Continent are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity College, Cambridge. This manuscript, which is on parchment, bears such evident marks of great antiquity, that it may not unreasonably be supposed to have been a transcript from the author's copy. The various transcripts from this ancient MS. were miserably faulty and corrupt, and it was natural that scholars, who wished for the publication of this lexicon, should be desirous of seeing it printed from the Galean MS. in preference to any other. Hermann, indeed, published an edition in 1818, from two transcripts, but he gives merely the naked text, with scarcely a single correction, or any attempt whatsoever towards the restitution of the text. At the end of the volume, however, are some ingenious and valuable observations of Schneider. Porson, meanwhile, had transcribed and corrected this lexicon for the press, from the Galean MS.; and when unfortunately his copy had been destroyed by fire, had, with incredible industry and patience, begun the task afresh, and completed another transcript in his own excellent handwriting. His death, however, for a time prevented the appearance of the work, until at length his labours were given to the world by Dobree, in 1822, *Lond.*, 8vo. This edition, however, notwithstanding all the praise so justly bestowed upon it, is greatly injured by want of more editorial skill and labour, the *Addenda* and *Corrigenda* occupying 44 pages. Photius, who threw together his lexicon upon a much more confined plan than Hesychius, probably brought to his undertaking greater learning and judgment than the latter, and seems to have given most of his authorities from his own knowledge of the authors whom he cites. Yet even his work is little more than a compilation, of which many parts are copied verbatim from the scholia on Plato, the Lexicon of Harpocration, that of Pausanias, and, in all probability, from the *Λεξικὰ Κωμικὰ καὶ Τραγικά* of Theo or Didymus, from which latter the grammarians derived most of their explanations of the scenic phrases of the Greeks. These Dramatic Lexicons are unfortunately lost; but there is in the royal library of Paris a MS., which seems to be an epitome of one of them, under the title of *Ἄλλος Ἀλφάβητος*. And, with a little care and discrimination, a very considerable part of them might be recovered from the pages of existing grammarians. Photius also enriched his work from the Lexica Rhetorica, and the Platonic Lexicon of Timæus; nor has he forgotten the Lexicon Technologicum of Philemon. The patriarch informs us, in his preface, that his dictionary is destined principally for the explanation of the remarkable words which occur in the Greek orators and historians, but occasionally to illustrate the phraseology of the poets. Several lacunæ occur in the MSS., the leaves being torn out from the Galean copy, from *ἀδιακριτῶς* to *ἐπώνυμοι*, and from *φορητῶς* to *ψιλοδάπιδας*.—Photius has left also a collection of letters, in one of which, addressed to the Bulgarian prince Michael, there is a brief history of Seven Œcumenical Councils.—The best edition of the Myriobiblon or Bibliotheca is that of Bekker, *Berol.*, 1824, 2 vols. 4to. The text is corrected from a Venice manuscript, and also three Paris ones. The previous editions are accompanied by a Latin version of Schott's, which is far from accurate. Bekker's edition gives the Greek text without a version.—The Nomocanon was first printed in 1615, *Paris*, 4to, with the commentaries of Balsamon, patriarch of Antioch. A second edition appeared in 1661, with a Latin version, and with additions and corrections. It is much superior to the previous one. —The Epistles were edited by Montague, bishop of Norwich, *Lond.*, 1651, fol.; but he has given only 248 letters, whereas a much greater number exists. A curious and rare edition was also published in 1705, fol., under the care of Dositheus, patriarch of Jerusalem, and Anthimus, a Greek bishop. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 285.—*Id. ib.*, p. 301.—*Id. ib.*, vol. 7, p. 31.—*Id. ib.*, p. 238.—*Edinburgh Review*, No. 42, p. 329, *seqq.*—*Weiss, in Biogr. Univ.*, vol. 34, p 218, *seqq.*—*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 246, *seqq.*)

PHRAATES, a name common to several Parthian kings. (*Vid.* Parthia.)

PHRAHATES, the same as Phraates. (*Vid.* Phraates.)

PHRAORTES, son and successor of Dejoces, on the throne of Media. He reigned from B.C. 657 to 635, greatly extended the Median empire, subdued the Persians, and many other nations, but fell in an expedition against the Assyrians of Ninus or Nineveh. (*Herod.*, 1, 102.—*Vid.* Media.)

PHRICONIS, a surname given to Cyma in Æolis. (*Vid.* Cyma.)

PHRIXUS, son of Athamas, king of Orchomenus in Bœotia, and Nephele. (Consult the commencement of the article Argonautæ.)

PHRYGIA, a country of Asia Minor, bounded on the north by Paphlagonia and Bithynia, on the south by the range of Taurus and Pisidia, on the west by Caria and Lydia, and on the east by Cappadocia and Pontus.—Herodotus relates (2, 2), that Psammitichus, king of Egypt, having made an experiment to discover which was the most ancient nation in the world, ascertained that the Phrygians surpassed all other people in priority of existence. (*Vid.* Psammitichus.) The story itself is childishly absurd; but the fact that the Egyptians allowed the highest degree of antiquity to this nation is important, and deserves attention. What the Greeks knew of the origin of the Phrygians does not accord, however, with the Egyptian hypothesis. Herodotus has elsewhere reported that they came originally from Macedonia, where they lived under the name of Briges (or Bryges), and that, when they crossed over into Asia, this was changed to Phryges (7, 73). This account has been generally followed by subsequent writers, especially Strabo (295), who appears to quote Xanthus, and Menecrates of Elæa, Artemidorus, and others, who made the origin of nations and cities the object of their inquiries. (*Strab.*, 572.—*Id.*, 680.—Compare *Plin.*, 5, 32.—*Steph. Byz.*, *s. v.* Βρίγες.) It is certain, indeed, that there was a people named Briges or Bryges, of Thracian origin, living in Macedonia at the time that Herodotus was writing (6, 45; 7, 185); and tradition had long fixed

the abode of the Phrygian Midas, who was a chief or monarch of this people, near Mount Bermius, in Macedonia. (*Herod.*, 8, 138.—Compare *Nicand.*, *ap Athen.*, 15, p. 683.—*Bion*, *ap. eund.*, 2, p. 45.) Again, the strong affinity which was allowed to exist between the Phrygians, Lydians, Carians, and Mysians, who were all supposed to have crossed from Thrace into Asia Minor, serves to corroborate the hypothesis which regards the Phrygian migration in particular; but, while there seems no reasonable doubt of the Thracian origin of this people, it is not so easy to establish the period of their settling in Asia. Xanthus is represented by Strabo (680) as fixing their arrival in that country somewhat after the Trojan war; but the geographer justly observes, that, according to Homer, the Phrygians were already settled on the banks of the Sangarius before that era, and were engaged in a war with the Amazons (*Il.*, 3, 187); and, if mythological accounts are to have any weight, the existence of a Midas in Asia Minor, long before the period alluded to, would prove that there had been a Phrygian migration in times to which authentic history does not extend. (Compare *Conon*, *Narrat.*, *ap. Phot.*, *cod.* 186.) Great as was the ascendancy, however, of the Thracian stock, produced by so many tribes of that vast family pouring in at various times, there must have entered into the composition of the Phrygian nation some other element besides the one which formed its leading feature. It has been conjectured, and with great show of probability, that the Thracian Bryges found the country, which from them took the name of Phrygia, occupied by some earlier possessors, but who were too weak to resist the invaders. What name this people bore cannot now be ascertained; but there can be little doubt that they were of Asiatic origin; probably Leuco-Syrians or Cappadocians. Herodotus, indeed, has stated a circumstance, which, if true, would go far to overthrow the theory of a Thracian origin for the Phrygian people. In the muster which he makes of Xerxes' myriads, he informs us that the Phrygians and Armenians were armed alike; the latter being, as he observes, colonists of the former. (*Herod.*, 7, 73.) Herodotus, however, is quite singular in this statement, which is, moreover, at variance with all received notions on the subject. The Armenians are a people of the highest antiquity, and we must not seek for their primitive stock beyond the upper valleys of the Tigris and Euphrates; in other words, they are a purely Asiatic people; and if there existed any resemblance between them and the Phrygians, we ought rather to account for it by supposing that the latter were not altogether Europeans, but mingled with an indigenous race of Asia, whose stock was also common to the Armenians. — The political history of the Phrygians is neither so brilliant nor so interesting as that of their neighbours the Lydians. What we gather respecting them from ancient writers is, generally, that they crossed over from Europe into Asia, under the conduct of their leader Midas, nearly a hundred years before the Trojan war. (*Conon. ap. Phot.*, *cod.*, 186.) That they settled first on the shores of the Hellespont and around Mount Ida, whence they gradually extended themselves to the shores of the Ascanian lake and the valley of the Sangarius. It is probable that the Dolliones, Mygdones, and Bebryces, who held originally the coasts of Mysia and Bithynia, were Phrygians. The Mygdones were contiguous to the Bryges in Macedonian Thrace, and they are often classed with the Phrygians by the poets. Driven afterward from the Hellespont and the coast of the Propontis by the Teucri, Mysi, and Bithyni, the Phrygians took up a more central position in what may be called the great basin of Asia Minor. Still preserving the line of the Sangarius, they occupied, to the southwest of that great river, the upper valleys of the Macestus and Rhyndacus, towards the Mysian Olympus, and those of the Hermus and Hyllus on the side of Lydia. On the west they ranged along Catacecaumene and ancient Mæonia, till they reached the Mæander. The head of that river, with its tributary streams, was included within their territory. To the south they held the northern slope of Mount Cadmus, which, with its continuation, a branch of Taurus, formed their frontier on the side of Caria, Milyas, and Pisidia, as far as the borders of Cilicia. To the east of the Sangarius the ancient Phrygians spread along the borders of Paphlagonia till they met the great river Halys, which divided them from Pontus, and, farther south, from Cappadocia and Isauria. This extensive country was very unequal in its climate and fertility. That which lay in the plains and valleys, watered by rivers, exceeded in richness and beauty almost every other part of the peninsula (*Herod.*, 5, 49); but many a tract was rendered bleak and desolate by vast ranges of mountains, or uninhabitable from extensive lakes and fens impregnated with salt, or scorching deserts destitute of trees and vegetation. (Compare *Fellows' Asia Minor*, p. 127.)— The Phrygians appear at first to have been under the dominion of kings; but whether these were absolute over the whole country, or each was the chief of a petty canton, is not certain. The latter, more probably, was the case, since we hear of Midæum and Gordium, near the Sangarius, as royal towns, corresponding with the well-known names of Midas and Gordius (*Strab.*, 568); and again, Celænæ, seated in a very opposite direction, near the source of the Mæander, appears to have been the chief city of a Phrygian principality. (*Athenæus*, 10, p. 415.) The first Phrygian prince, whose actions come within the sphere of an authenticated history, is Midas, the son of Gordius, who, as Herodotus relates, was the first barbarian that made offerings to the god at Delphi. He dedicated his throne of justice, the workmanship of which, as the historian affirms, was worthy of admiration (1, 14). At this period the Phrygians were independent, but under the reign of Crœsus the Lydian we hear of their being subject to that sovereign (1, 28). The conqueror was probably content with exacting from the Phrygian ruler an avowal of his inferiority, in the shape of a tribute or tax; for the tragic tale of the Phrygian Adrastus affords evidence that the ancient dynasty of that country still held dominion, as the vassals of Crœsus. (*Herod.*, 1, 35.) Adrastus is said to have been the son of Gordius, who was himself the son of Midas. The latter was probably the grandson of the Midas who dedicated his throne to the shrine at Delphi, and is called son of Gordius; so that we have a regular alternation of monarchs, bearing those two names from father to son, for seven generations. Indeed, these two names are so common, that they would seem to have been appellatives rather than proper names. The first Gordius is probably the one who is indebted for a place in history to the puzzle which he invented; but which, if it had not fallen into the way of Alexander, would probably never have given rise to the proverbial expression of "the Gordian knot." (*Arrian*, *Exp. Al.*, 2, 3.) After the overthrow of the Lydian monarchy by Cyrus, Phrygia was annexed to the Persian empire, and, under the division made by Darius, formed part of the Hellespontine or Bithynian satrapy. (*Herod.*, 3, 91.) In the partition of Alexander's dominions, it fell at first into the hands of Antigonus, then of the Seleucidæ, and, after the defeat of Antiochus, was ceded to Eumenes, king of Pergamus, but finally reverted to the Romans. (*Polyb.*, 22, 27.— *Liv.*, 37, 56.) At that time Phrygia had sustained a considerable diminution of territorial extent, owing to the migration of a large body of Gauls into Asia, where they settled in the very centre of the province; and, having succeeded in appropriating to themselves a considerable tract of country, formed a new province and

people, named Galatia and Galatæ, or Gallo-Græci.—The Phrygians are generally stigmatized by the ancients as a slavish nation, destitute of courage or energy, and possessing but little skill in anything save music and dancing. (*Athenæus*, 1, p. 27.—*Virg., Æn.*, 12, 99.—*Eurip., Alcest.*, 678.—*Id., Orest.*, 1447.—*Athenæus*, 14, p. 624, *seqq.*)—Phrygia, considered with respect to the territory once occupied by the people from whence it obtained its appellation, was divided into the Great and Less. The latter, which was also called the Hellespontine Phrygia, still retained that name, even when the Phrygians had long retired from that part of Asia Minor, to make way for the Mysians, Teucrians, and Dardanians; and it would be hazardous to pronounce how much of what is included under Mysia and Troas belonged to what was evidently only a political division. Besides this ancient classification, we find in the Lower Empire the province divided into *Phrygia Pacatiana* and *Phrygia Salutaris*. The name *Epictetus*, or "the Acquired," was given to that portion of the province which was annexed by the Romans to the kingdom of Pergamus. (*Cramer's Asia Minor*, vol. 2, p. 1, *seqq.*)

Phrynĭchus, I. an Athenian tragic poet, a scholar of Thespis. The dates of his birth and death are alike unknown: it seems probable that he died in Sicily. (*Clinton, Fast. Hell.*, vol. 2, p. xxxi., *note* (t).) He gained a tragic victory in 511 B.C., and another in 476, when Themistocles was his choragus. (*Plut., Vit. Themist.*) The play which he produced on this occasion was probably the Phœnissæ, and Æschylus is charged with having made use of this tragedy in the composition of his Persæ, which appeared four years after (*Arg. ad Pers.*), a charge which Æschylus seems to rebut in "the Frogs" of Aristophanes (v. 1294, *seqq.*). In 494 B.C., Miletus was taken by the Persians, and Phrynichus, unfortunately for himself, selected the capture of that city as the subject of an historical tragedy. The skill of the dramatist, and the recent occurrence of the event, affected the audience even to tears, and Phrynichus was fined 1000 drachmæ for having recalled so forcibly a painful recollection of the misfortunes of an ally. (*Herod.*, 6, 21.) According to Suidas, Phrynichus was the first who introduced a female mask on the stage, that is, who brought in female characters; for, on the ancient stage, the characters of females were always sustained by males in appropriate dress. Bentley is thought to have purposely mistranslated this passage of Suidas, in his Dissertation on Phalaris (vol. 1, p. 291, *ed. Dyce.—Donaldson, Theatre of the Greeks*, p. 47). Phrynichus seems to have been chiefly remarkable for the sweetness of his melodies, and the great variety and cleverness of his figure-dances. (*Aristoph., Av.*, 748.—*Id., Vesp.*, 269.—*Id. ib.*, 219.—*Plutarch, Symp.*, 3, 9.) The Aristophanic Agathon speaks generally of the beauty of his dramas (*Thesmoph.*, 164, *seqq.*), though, of course, they fell far short of the grandeur of Æschylus, and the perfect art of Sophocles. The names of seventeen tragedies attributed to him have come down to us, but it is probable that some of these belonged to two other writers, who bore the same name. (*Theatre of the Greeks, ed.* 4, p. 59, *seq.*)—II. A comic poet, who must be carefully distinguished from the tragedian of the same name. He exhibited his first piece in the year 435 B.C., and was attacked as a plagiarist in the Φορμοφόροι of Hermippus, which was written before the death of Sitalces, or, in other words, before 424 B.C. (*Clinton, Fast. Hell.*, vol. 2, p. 67.) In 414 B.C., when Ameipsias was first with the Κωμασταί, and Aristophanes second with the Ὄρνιθες, Phrynichus was third with the Μονότροπος. (*Arg., Av.*) In 405 B.C, Philonides was first with the Βάτραχοι of Aristophanes, Phrynichus second with the Μοῦσαι, and Plato third with the Κλεοφῶν. (*Arg., Ran.*) He is ridiculed by Aristophanes in the Βάτραχοι for his custom of introducing grumbling slaves on the stage. The names of ten of his pieces are known to us. (*Fabric., Bibl. Gr.*, vol. 2, p. 483, *ed. Harles.—Theatre of the Greeks, ed.* 4, p. 101.)—III. A native of Arabia, as is supposed, but who established himself in Bithynia in the latter half of the second century of our era. He compiled a *Lexicon of Attic forms of Expression* (Ἐκλογὴ Ἀττικῶν ῥημάτων καὶ ὀνομάτων). We have also from the same writer another work, entitled Προπαρασκευὴ σοφιστική (*Sophistic Apparatus*), in thirty-seven books, a production of considerable importance on account of the numerous quotations which it contains from ancient writers. Phrynichus distinguishes between words, according to the style to which they are adapted, which is either the oratorical, the historical, or the familiar kind. As models of genuine Atticism, he recommends Plato, Demosthenes, and the other Attic orators, Thucydides, Xenophon, Æschines the Socratic, Critias, and the two authentic discourses of Antisthenes; and among the poets, Aristophanes and the three great tragic writers. He then makes a new arrangement of these authors, and places Plato, Demosthenes, and Æschines in the first rank. As regards his own style, Phrynichus is justly chargeable with great prolixity.—The best edition of the Lexicon is that of Lobeck, *Lips.*, 1820, 8vo. Of the "Sophistic Apparatus" Montfaucon published a portion in his "*Catalogus Bibliothecæ Coislinianæ*," p. 465, *seqq.* Bast made another extract from the MS. (No. 345, *Biblioth. Coislin.*, at present in the Royal library at Paris), accompanied with critical remarks, which has passed from the Continent to England. In 1814, Bekker published a part in the first volume of his "Anecdota Græca," under the title, Ἐκ τῶν Φρυνίχου τοῦ Ἀραβίου τῆς σοφιστικῆς προπαρασκευῆς. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 12.)

Phthĭa, a district of Thessaly, forming part of the larger district of Phthiotis. (*Vid.* Phthiotis.)

Phthiōtis, a district of Thessaly, including, according to Strabo, all the southern portion of that country, as far as Mount Œta and the Maliac Gulf. To the west it bordered on Dolopia, and on the east reached the confines of Magnesia. Referring to the geographical arrangement adopted by Homer, we shall find, that he comprised within this extent of territory the districts of Phthia and Hellas properly so called, and, generally speaking, the dominions of Achilles, together with those of Protesilaus and Eurypylus. (*Strab.*, 432, *seqq.*) Many of his commentators have imagined that Phthia was not to be distinguished from the divisions of Hellas and Achaia, also mentioned by him. But other critics, as Strabo observes, were of a different opinion, and the expressions of the poet certainly lead us to adopt that notion in preference to the other. (*Il.*, 2, 683.—*Il.*, 1, 478.—*Cramer's Ancient Greece*, vol. 1, p. 397.)

Phurnūtus. *Vid.* Cornutus.

Phya, a tall and beautiful woman of Attica, whom Pisistratus, when he wished to re-establish himself in his usurped power, arrayed like the goddess Minerva, and led to the city in a chariot, making the populace believe that the goddess herself came to restore him to power. Such is the account of Herodotus (1, 59) Consult, however, remarks under the article Pisistratus.

Phycus (gen. *-untis*: in Greek, Φυκοῦς, gen. -οῦντος), a promontory of Cyrenaïca, northwest of Apollonia, and now *Ras Sem.*

Phylăce, I. a town of Macedonia, in the interior of Pieria, according to Ptolemy (p. 84), and of which Pliny (4, 10) makes mention. Some similarity to the ancient name is discoverable in that of *Phili*, situate on the Haliacmon, somewhat to the west of *Servitza.*—II. A town of Epirus, supposed to correspond with the vestiges observed by Hughes (vol. 2, p. 483) near the village of *Velchista*, on the western side of the lake

of *Ioanina*.—III. A town of Thessaly, in the Magnesian district, near Phthiotic Thebes, and on the river Sperchius. It was the native place of Protesilaus, who is hence sometimes called Phylacides. There was a temple here consecrated to him. (*Pind., Isth.*, 1, 83.—Compare *Hom., Il.*, 2, 698.) Sir W. Gell is inclined to place the ruins of this town near the village of *Agios Theodoros*, "on a high situation, which, with its position, as a sort of guard (*φυλακή*) to the entrance of the gulf, suggests the probability of its being Phylace." (*Itin.*, p. 255.) But Strabo asserts that Phylace was near Thebes, consequently it could not have been so much to the south as *Agios Theodoros*. (*Cramer's Anc. Greece*, vol. 1, p. 407.)

Phyle, a place celebrated in the history of Athens as the scene of Thrasybulus's first exploit in behalf of his oppressed country. It was situate about 100 stadia from Athens, to the northwest, according to Diodorus (41, p. 415); but Demosthenes estimates the distance at more than 120 stadia. (*Pseph., in Or. de Cor.*, p. 238.—Compare *Xen., Hist. Gr.*, 2, 4, 2.—*Strabo*, 396.) The fortress of Phyle, according to Sir W. Gell (*Itin.*, p. 52), is now *Bigla Castro*. "It is situated on a lofty precipice, and, though small, must have been almost impregnable, as it can only be approached by an isthmus on the east. Hence is a most magnificent view of the plain of Athens, with the Acropolis and Hymettus, and the sea in the distance." Dodwell, however, maintains, that its modern name is *Argiro Castro*. The town of Phyle was placed at the foot of the castle or acropolis; some traces of it still remain. (*Tour*, vol. 1, p. 502.—*Cramer's Anc. Greece*, vol. 2, p. 405.)

Phyllis, I. daughter of Sithon, king of Thrace, and betrothed to Demophoön, son of Theseus, who, on his return from Troy, had stopped on the Thracian coast, and there became acquainted with and enamoured of the princess. A day having been fixed for their union, Demophoön set sail for Athens, in order to arrange affairs at home, promising to return at an appointed time. He did not come, however, at the expiration of the period which he had fixed, and Phyllis, fancying herself deserted, put an end to her existence. The trees that sprang up around her tomb were said at a certain season to mourn her untimely fate, by their leaves withering and falling to the ground. (*Hygin., fab.*, 59.) According to another account, Phyllis was changed after death into an almond-tree, destitute of leaves; and Demophoön having returned a few days subsequently, and having clasped the tree in his embrace, it put forth leaves, as if conscious of the presence of a once-beloved object. Hence, says the fable, leaves were called *φύλλα* in Greek, from the name of Phyllis (*Φύλλις*). (*Serv. ad Virg., Ecl.*, 5, 10.) Ovid has made the absence of Demophoön from Thrace the subject of one of his heroic epistles.—It is said that Phyllis, when watching for the return of Demophoön, made nine journeys to the Thracian coast, whence the spot was called *Ennea-Hodoi* (*Ἐννέα Ὁδοί*) or "the Nine Ways." (*Hygin., l. c.*) The true reason of the name, however, was the meeting here of as many roads from different parts of Thrace and Macedon. (*Walpole's Collect.* vol. 2, p. 510.)—Tzetzes gives a somewhat different account of the affair, especially as regards Demophoön, whom he calls Acamas, and whom he makes to have been thrown from his horse when hurrying back to Phyllis, and to have been transfixed by his own sword. (*Tzetz. ad Lycophr.*, 496.)—II. A region of Thrace, forming part of Edonis, and situate to the north of Mount Pangæus. (*Herod.*, 7, 114.)

Physcon, a surname of one of the Ptolemies, king of Egypt, from his great abdominal rotundity (*φύσκων*, "the paunch;" from *φύσκη*, "the lower belly").

Physcos, a town of Caria, opposite Rhodes, and subject to that island. (*Steph. Byz., s. v.*)

Picentes, a people of Italy, occupying what was called Picenum. (*Vid.* Picenum.)

Picentia, a city of Campania, about seven miles beyond Salernum, and once the capital of the Picentini. (*Strabo*, 251.—*Mela*, 2, 4.—*Pliny*, 3, 5.) It is now *Vicenza* or *Bicenza*.

Picentini, a people of Italy, south of Campania, occupying an inconsiderable extent of territory, from the promontory of Minerva to the mouth of the river Silarus. We are informed by Strabo, that these were a portion of the inhabitants of Picenum whom the Romans transplanted thither to people the shores of the Gulf of Posidonia or Pæstum. It is probable that their removal took place after the conquest of Picenum, and the complete subjugation of this portion of ancient Campania, then occupied by the Samnites. Cluver fixes the date at A.U.C. 463. (*Ital. Ant.*, vol. 2, p. 1188.) According to the same writer, the Picentini were at a subsequent period compelled by the Romans to abandon the few towns which they possessed, and to reside in villages and hamlets, in consequence of having sided with Hannibal in the second Punic war. As a farther punishment, they were excluded from military service, and allowed only to perform the duties of couriers and messengers. (*Strabo*, 251.—*Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 2, p. 214.)

Picenum, a district of Italy, along the Adriatic, south and east of Umbria. Little has been ascertained respecting the Picentes, its inhabitants, except the fact that they were a colony of the Sabines, sent out in consequence of a vow of a sacred spring, and said to have been guided to this land by a woodpecker (*picus*), a bird sacred to Mars. (*Strabo*, 240.—*Plin.*, 3, 13.) In this region they had to contend with the Umbrians, who had wrested it from the Liburni and Siculi. (*Plin., l. c.*) But the Sabines were not apparently the first or sole possessors of the country. The Siculi, Liburni, and Umbri, according to Pliny (3, 13), the Pelasgi, as Silius Italicus reports (8, 445), and the Tyrrheni, according to Strabo (241), all at different periods formed settlements in that part of Italy. The conquest of Picenum cost the Romans but little trouble. It was effected about 484 A.U.C., not long after the expedition of Pyrrhus into Italy (*Liv., Epit.*, 15.—*Florus*, 1, 19), when 360,000 men, as Pliny assures us, submitted to the Roman authorities. From the same writer we learn, that Picenum constituted the fifth region in the division of Augustus. This province was considered one of the most fertile parts of Italy. (*Liv.*, 22, 9.—*Strabo*, 240.) The produce of its fruit-trees was particularly esteemed. (*Hor., Sat.*, 2, 4, 70.—*Id., Sat.*, 2, 3, 272.—*Juv., Sat.*, 11, 72.) It may be regarded as limited to the north by the river Æsis. To the west it was separated from Umbria and the Sabine country by the central chain of the Apennines. Its boundary to the south was the river Matrinus, if we include in this division the Prætutii, a small tribe confined between the Matrinus and Helvinus. (*Cramer's Anc. Italy*, vol. 1, p. 279, *seqq.*)

Picti, a Caledonian race, first mentioned under this denomination in a panegyric of Eumenius, A.D. 297. Various derivations have been assigned for their name, among which the most common is that which deduces it from the Latin *picti* ("painted"), in reference to the custom which the ancient Britons had of painting their bodies of a blue colour. This etymology, however, can hardly be correct, since the custom to which we have just referred was common to all the Britons, not confined to one particular tribe. The simplest derivation, therefore, appears to be that which makes the name in question come from the Gaelic *pictith*, "robbers" or "plunderers," the Picts being famed for their marauding expeditions into the country to the south of them. According to Adelung, their true national name was *Cruitnich*, "corn-eaters," from their hav

ing devoted a part of their territory to the raising of grain. (*Adelung, Mithradates*, vol. 2, p. 96.)

Pictŏnes, a people of Aquitanic Gaul, a short distance below the Ligeris or *Loire*. Their territory corresponds to the modern *Poitou*. Ptolemy assigns them two capitals, Augustoritum and Limonum, but the former in strictness belonged to the Lemovices. The city of Limonum, the true capital, answers to the modern *Poitiers*. Strabo gives the name of this people with the short penult, Ptolemy with the long one. The short quantity is followed by Lucan (1, 436). Ammianus Marcellinus uses the form Pictavi. (*Amm. Marcell.*, 15, 11.)

Picumnus and Pilumnus, two deities of the Latins, presiding over nuptial auspices. (*Non.*, c. 12, n. 36. —*Varro, ap. Non., l. c.*) The new-born child, too, was placed by the midwife on the ground, and the favour of these deities was propitiated for it. Pilumnus was also one of the three deities who kept off Silvanus from lying-in women at night. (*Varro, frag.*, p. 231.) The other two were Intercido and Deverra. Three men went by night round the house, to signify that these deities were watchful: they first struck the threshold with an axe, then with a pestle (*pilum*), and finally swept (*deverrere*) with brooms; because trees are not cut (*cæduntur*) and pruned without an axe, corn bruised without a pestle, or heaped up without brooms. Hence the names of the deities, who prevented the wood-god Silvanus from molesting parturient females. (*Keightley's Mythology*, p. 537.) Servius, in place of Picumnus, uses the name Pithumnus, and makes this deity to have been the brother of Pilumnus, and to have discovered the art of manuring land; hence he was also called *Stercutius* and *Sterquilinus*, from *stercus*, "manure." The same authority makes Pilumnus to have invented the art of pounding corn in a mortar (*pilum*), whence his name. (*Serv. ad Virg., Æn.*, 9, 4.—Compare *Plin.*, 3, 18.) Some of the ancient grammarians regarded these two deities as identical with Castor and Pollux, than which nothing can be more erroneous. Piso, one of this class of writers, deduced the name Pilumnus from *pello*, "to drive away" or "avert," because he averted the evils that are incident to infancy, "*quia pellit mala infantiæ.*" (*Spangenberg, Vet. Lat. Relig. Domest.*, p. 65.)

Picus, a fabulous king of Latium, son of Saturn, and celebrated for his beauty and his love of steeds. He married Canens, the daughter of Janus and Venilia, renowned for the sweetness and power of her voice. One day Picus went forth to the chase clad in a purple cloak, bound round his neck with gold. He entered the wood where Circe happened to be at that time gathering magic herbs. She was instantly struck with love, and implored the prince to respond to her passion. Picus, faithful to his beloved Canens, indignantly spurned her advances, and Circe, in revenge, struck him with her wand, and instantly he was changed into a bird with purple plumage and a yellow ring around its neck. This bird was called by his name *Picus*, "the woodpecker." (*Ovid, Met.*, 14, 320, *seqq.*—*Plut., Quæst. Rom.*, 21.) Servius says that Picus was married to Pomona (*ad Æn.*, 7, 190). —This legend seems to have been devised to give an origin for the woodpecker after the manner of the Greeks. (*Keightley's Mythology*, p. 538.—Compare *Spangenberg, Vet. Lat. Rel. Dom*, p. 62.)

Pieria, I. a region of Macedonia, directly north of Thessaly, and extending along the Thermaïc Gulf. It formed one of the most interesting parts of Macedonia, both in consideration of the traditions to which it has given birth, as being the first seat of the Muses, and the birthplace of Orpheus; and also of the important events which occurred there at a later period, involving the destiny of the Macedonian empire, and many other parts of Greece. The name of Pieria, which was known to Homer (*Il.*, 14, 226), was derived apparently from the Pieres, a Thracian people, who were subsequently expelled by the Temenidæ, the conquerors of Macedonia, and driven north beyond the Strymon and Mount Pangæus, where they formed a new settlement. (*Thucyd.*, 2, 99.—*Herod.*, 7, 112.) The boundaries which historians and geographers have assigned to this province vary; for Strabo, or, rather, his epitomiser, includes it between the Haliacmon and Axius. (*Strab.*, 330.) Livy also seems to place it north of Dium (44, 9), while most authors ascribe that town to Pieria. Ptolemy gives the name of Pieria to all the country between the mouth of the Peneus and that of the Ludias. (*Cramer's Anc. Greece*, vol. 1, p. 204.)—II. A district of Syria, bounded on the west by the Sinus Issicus, on the north by Mount Pierius (the southern continuation of Amanus), from which the region received its name. (*Ptol.—Bischoff und Möller, Wörterb. der Geogr.*, p. 851.)

Pierides, I. a name given to the Muses, from the district of Pieria, their natal region. (*Vid.* Musæ.)—II. The nine daughters of Pierus, who challenged the Muses to a contest of skill, and were overcome and changed into magpies. Some suppose that the victorious Muses took their name, just as Minerva, according to some authorities, assumed that of the giant Pallas after she had conquered him. (*Ovid, Met.*, 5, 300.)

Pierus, a native of Thessaly, father of the Pierides who challenged the Muses. (*Vid.* Pierides, II.)

Pigrum Mare, an appellation given to the extreme Northern Ocean, from its being supposed to be in a semi-congealed or sluggish state. (*Plin.*, 4, 13.—*Tacit, Germ.*, 45.)

Pilumnus. *Vid.* Picumnus.

Pimplēa, a small town of Macedonia, not far from Dium and Libethra, where Orpheus was said by some to have been born. (*Strab., Epit.*, 330.—*Apollon. Rhod.*, 1, 23, *et Schol. ad loc.*—*Lycophr.*, v. 273.)

Pinarii and Potitii, two distinguished families among the subjects of Evander, at the time when Hercules visited Italy on his return from Spain. A sacrifice having been offered to the hero by Evander, the Potitii and Pinarii were invited to assist in the ceremonies and share the entertainment. It happened that the Potitii attended in time, and the entrails were served up to them; the Pinarii, arriving after the entrails were eaten, came in for the rest of the feast; hence it continued a rule, as long as the Pinarian family existed, that they should not eat of the entrails. The Potitii, instructed by Evander, were directors of that solemnity for many ages, until the solemn office of the family was delegated to public servants, on which the whole race of the Potitii became extinct. This desecration of the rites of Hercules was brought about, it is said, by the censor Appius Claudius, who induced the Potitii by means of a large sum of money to teach the manner of performing these rites to the public slaves mentioned above. (*Liv.*, 1, 7.—*Id.*, 9, 29.—*Festus, s. v. Potitium.*—*Serv. ad Æn.*, 8, 269.)

Pinărus, a river of Cilicia Campestris, rising in Mount Amanus, and falling into the Sinus Issicus near Issus. The Greek and Persian armies were at first drawn up on opposite banks of this stream: Darius on the side of Issus, Alexander towards Syria. The modern name of the Pinarus is the *Deli-sou* (*French Strabo*, vol. 4, pt. 2, p. 384.)

Pindărus, a celebrated lyric poet of Thebes, in Bœotia, born, according to Böckh, in the spring of 522 B.C. (Olympiad 64.3), and who died, according to a probable statement, at the age of eighty. (*Pindar, ed. Böckh*, vol. 3, p. 12.—Compare *Clinton, Fast. Hell.*, vol. 1, p. 17, who makes his birth-year 518 B.C.) He was, therefore, nearly in the prime of life at the time when Xerxes invaded Greece, and when the battles of Thermopylæ and Salamis were fought

nd he thus belongs to that period of the Greek nation vhen its great qualities were first distinctly unfolded, nd when it exhibited an energy of action and a spirit of enterprise never afterward surpassed, together with a love of poetry, art, and philosophy, which produced much and promised to produce more. His native place was Cynocephalæ, a village in the territory of Thebes, and the family of the poet seems to have been skilled in music: since we learn from the ancient biographies of him, that his father or his uncle was a flute-player. But Pindar, very early in life, soared far beyond the sphere of a flute-player at festivals, or even a lyric poet of merely local celebrity. Although, in his time, the voices of Pierian bards, and of epic poets of the Hesiodean school, had long been mute in Bœotia, yet there was still much love for music and poetry, which had taken the prevailing form of lyric and choral compositions. That these arts were widely cultivated in Bœotia is proved by the fact that two females, Myrtis and Corinna, had attained celebrity in them during the youth of Pindar. Both were competitors with him in poetry. Myrtis strove with the bard for a prize at public games; and although Corinna said, "It is not meet that the clear-toned Myrtis, a woman born, should enter the lists with Pindar," yet she is said (perhaps from jealousy of his rising fame) to have often contended against him in the agones, and five times to have gained the victory. (*Ælian, V. H.*, 13, 24.) Corinna also assisted the young poet with her advice; and it is related of her, that she recommended him to ornament his productions with mythical narrations; but that, when he had composed a hymn, in the first six verses of which (still extant) almost the whole of the Theban mythology was introduced, she smiled and said, "We should sow with the hand, not with the whole sack."—Pindar placed himself under the tuition of Lasus of Hermione, a distinguished poet, but probably better versed in the theory than the practice of poetry and music. Since Pindar made these arts the whole business of his life, and was nothing but a poet and musician, he soon extended the boundaries of his art to the whole Greek nation, and composed poems of the choral lyric kind for persons in all parts of Greece. At the age of twenty he composed a song of victory in honour of a Thessalian youth belonging to the family of the Aleuadæ (*Pyth.* 10, composed in Olympiad 69.3, B.C. 502). We find him employed soon afterward for the Sicilian rulers, Hiero of Syracuse and Theron of Agrigentum; for Arcesilaus, king of Cyrene, and Amyntas, king of Macedonia, as well as for the free cities of Greece. He made no distinction according to the race of the persons whom he celebrated: he was honoured and loved by the Ionian states for himself as well as for his art: the Athenians made him their public guest (*πρόξενος*); and the inhabitants of Ceos employed him to compose a processional song (*προσόδιον*), although they had their own poets, Simonides and Bacchylides. Pindar, however, was not a common mercenary poet, always ready to sing the praises of him whose bread he ate. He received, indeed, money and presents for his poems, according to the general usage previously introduced by Simonides; yet his poems are the genuine expression of his thoughts and feelings. In his praises of virtue and good fortune, the colours which he employs are not too vivid: nor does he avoid the darker shades of his subject; he often suggests topics of consolation for past and present evil, and sometimes warns and exhorts to avoid future calamity. Thus he ventures to speak freely to the powerful Hiero, whose many great and noble qualities were alloyed by insatiable cupidity and ambition, which his courtiers well knew how to turn to a bad account; and he addresses himself in the same manly tone to Arcesilaus IV., king of Cyrene, who afterward brought on the ruin of his dynasty by his tyrannical severity. Thus lofty and dignified was the position which Pindar assumed with regard to these princes; and, in accordance with this, he frequently proclaims, that frankness and sincerity are always laudable. But his intercourse with the princes of his time appears to have been limited to poetry. We do not find him, like Simonides, the daily associate, counsellor, and friend of kings and statesmen; he plays no part in the public events of the time, either as a politician or a courtier. Neither was his name, like that of Simonides, distinguished in the Persian war: partly because his fellow-citizens, the Thebans, were, together with half of the Grecian nation, on the Persian side, while the spirit of independence and victory was with the other half. Nevertheless, the lofty character of Pindar's muse rises superior to these unfavourable circumstances. He did not, indeed, make the vain attempt of gaining over the Thebans to the cause of Greece; but he sought to appease the internal dissensions which threatened to destroy Thebes during the war, by admonishing his fellow-citizens to union and concord (*Polyb.*, 4, 31, 5.—*Frag. incert.*, 125, *ed. Böckh*); and, after the war was ended, he openly proclaims, in odes intended for the Æginetans and Athenians, his admiration of the heroism of the victors.—Having mentioned nearly all that is known of the events of Pindar's life, and his relations to his contemporaries, we proceed to consider him more closely as a poet, and to examine the character and form of his poetical productions. The only class of poems which enable us to judge of Pindar's general style are the *ἐπινίκια*, or *triumphal odes*. Pindar, indeed, excelled in all the known varieties of choral poetry; namely, hymns to the gods, pæans, and dithyrambs appropriate to the worship of particular divinities, odes for processions (*προσόδια*), songs of maidens (*παρθένεια*), mimic dancing songs (*ὑπορχήματα*), drinking songs (*σκολιά*), dirges (*θρῆνοι*), and encomiastic odes to princes (*ἐγκώμια*), which last approached most nearly to the *ἐπινίκια*. The poems of Pindar in these various styles were nearly as renowned among the ancients as the triumphal odes, which is proved by the numerous quotations of them. Horace, too, in enumerating the different styles of Pindar's poetry, puts the dithyramb first, then the hymns, and afterward the epinikia and the dirges. Nevertheless, there must have been some decided superiority in the epinikia, which caused them to be more frequently transcribed in the later period of antiquity, and thus rescued them from perishing with the rest of the Greek lyric poetry. At any rate, these odes, from the vast variety of their subjects and style, and their refined and elaborate structure, some approaching to hymns and pæans, others to scolia and hyporchemes, serve to indemnify us for the loss of the other sorts of lyric poetry. We will now explain, as briefly as possible, the occasion of an epinikian ode, and the mode of its execution. A victory has been gained in a contest at a festival, particularly at one of the four great games most prized by the Greeks. Such a victory as this, which shed a lustre not only on the victor himself, but on his family, and even on his native city, demanded a solemn celebration. This celebration might be performed by the victor's friends on the spot where the prize was obtained; as, for example, at Olympia, when, in the evening, after the termination of the contests, by the light of the moon, the whole sanctuary resounded with joyful songs after the manner of encomia; or it might be deferred till after the victor's solemn return to his native city, where it was sometimes repeated in following years, in commemoration of his success. A celebration of this kind always had a religious character; it often began with a procession to an altar or temple, in the place where the games had been held, or in the native city of the conqueror; a sacrifice, followed by a banquet, was then offered at the temple, or in the house of the victor; and the whole solemnity concl

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ded with the merry and boisterous revel called by the Greeks κῶμος. At this sacred and, at the same time, joyous solemnity (a mingled character frequent among the Greeks), appeared the chorus, trained by the poet or some other skilled person, for the purpose of reciting the triumphal hymn, which was considered the fairest ornament of the festival. It was during either the procession or the banquet that the hymn was recited, as it was not properly a religious hymn, which could be combined with the sacrifice. The form of the poem must, to a certain extent, have been determined by the occasion on which it was to be recited. From expressions which occur in several epinikian odes, it is probable that all odes consisting of strophes without epodes were sung during a procession to a temple or to the house of the victor; although there are others which contain expressions denoting movement, and which yet have epodes. It is possible that the epodes in the latter odes may have been sung at certain intervals when the procession was not advancing; for an epode, according to the statements of the ancients, always required that the chorus should be at rest. But by far the greater number of the odes of Pindar were sung at the Comus, at the jovial termination of the feast: and hence Pindar himself more frequently names his odes from the Comus than from the victory. The occasion of the epinikian ode—a victory in the sacred games—and its end—the ennobling of a solemnity connected with the worship of the gods—required that it should be composed in a lofty and dignified style. But, on the other hand, the boisterous mirth of the feast did not admit the severity of the antique poetic style, like that of the hymns and nomes; it demanded a free and lively expression of feeling, in harmony with the occasion of the festival, and suggesting the noblest ideas connected with the victor. Pindar, however, gives no detailed description of the victory, as this would have been only a repetition of the spectacle which had already been beheld with enthusiasm by the assembled Greeks; nay, he often bestows only a few words on the victory, recording its place, and the sort of contest in which it was won. On the other hand, we often find a precise enumeration of all the victories, not only of the actual victor, but of his entire family: this must evidently have been required of the poet. Nevertheless, he does not (as many writers have supposed) treat the victory as a merely secondary object; which he despatches quickly, in order to pass on to objects of greater interest. The victory, in truth, is always the point upon which the whole of the ode turns; only he regards it, not simply as an incident, but as connected with the whole life of the victor. Pindar establishes this connexion by forming a high conception of the fortunes and character of the victor, and by representing the victory as the result of them. And as the Greeks were less accustomed to consider a man in his individual capacity than as a member of his state and his family, so Pindar considers the renown of the victor in connexion with the past and the present condition of the race and state to which he belongs. Even, however, when the skill of the victor is put in the foreground, Pindar, in general, does not content himself with celebrating this bodily prowess alone, but he usually adds some moral virtue which the victor has shown, or which he recommends and extols. This virtue is sometimes moderation, sometimes wisdom, sometimes filial love, sometimes piety to the gods. The latter is frequently represented as the main cause of the victory; the victor having thereby obtained the protection of the deities who preside over gymnastic contests, as Mercury or the Dioscuri.—Whatever might be the theme of one of Pindar's epinikian odes, it would naturally not be developed with the systematic completeness of a philosophical treatise. Pindar, however, has undoubtedly much of that sententious wisdom, which began to show itself among the Greeks at the time of the Seven Wise Men, and which formed an important element of elegiac and choral lyric poetry before the time of Pindar.—The other element of his poetry, his mythical narratives, occupies, however, far more space in most of his odes. That these are not mere digressions for the sake of ornament has been fully proved by modern commentators.—This admixture of apophthegmatic maxims and typical narratives would alone render it difficult to follow the thread of Pindar's meaning; but, in addition to this cause of obscurity, the entire plan of his poetry is so intricate, that a modern reader often fails to understand the connexion of the parts, even where he thinks he has found a clew. Pindar begins an ode full of the lofty conception which he has formed of the glorious destiny of the victor; and he seems, as it were, carried away by the flood of images which this conception pours forth. He does not attempt to express directly the general idea, but follows the strain of thought which it suggests into its details, though without losing sight of their reference to the main object. Accordingly, when he has pursued a train of thought, either in an apophthegmatic or mythical form, up to a certain point, he breaks off, before he has gone far enough to make the application to the victor sufficiently clear; he then takes up another thread, which is, perhaps, soon dropped for a fresh one; and at the end of the ode he gathers up all these different threads, and weaves them together into one web, in which the general idea predominates. By reserving the explanations of his allusions until the end, Pindar contrives that his odes should consist of parts which are not complete or intelligible in themselves; and thus the curiosity of the reader is kept on the stretch throughout the entire ode.—The characteristics of Pindar's poetry, which have just been explained, may be discovered in all his epinikian odes. Their agreement, however, in this respect, is quite consistent with the extraordinary variety of style and expression which belongs to this class of poems. Every epinikian ode of Pindar has its peculiar tone, depending upon the course of the ideas and the consequent choice of the expressions. The principal differences are connected with the choice of the rhythms, which again is regulated by the musical style. According to the last distinction, the epinikia of Pindar are of three sorts, Doric, Æolic, and Lydian; which can be easily distinguished, although each admits of innumerable varieties. In respect of metre, every ode of Pindar has an individual character, no two odes being of the same metrical structure. In the Doric ode the same metrical forms occur as those which prevailed in the choral lyric poetry of Stesichorus, namely, systems of dactyls and trochaic dipodies, which most nearly approach the stateliness of the hexameter. Accordingly, a severe dignity pervades these odes; the mythical narrations are developed with greater fulness, and the ideas are limited to the subject, and are free from personal feeling; in short, their general character is that of calmness and elevation. The language is epic, with a slight Doric tinge, which adds to its brilliancy and dignity. The rhythms of the Æolic odes resemble those of the Lesbian poetry, in which light dactylic, trochaic, or logaœdic metres prevailed: these rhythms, however, when applied to choral lyric poetry, were rendered far more various, and thus often acquired a character of greater volubility and liveliness. The Æolic odes, from the rapidity and variety of their movement, have a less uniform character than the Doric odes; for example, the first Olympic, with its joyous and glowing images, is very different from the second, in which a lofty melancholy is expressed, and from the ninth, which has an air of proud and complacent self-reliance. The language of the Æolic epinikia is also bolder, more difficult in its syn-

tax, and marked by rarer dialectic forms. Lastly, there are the Lydian odes, the number of which is inconsiderable: their metre is mostly trochaic, and of a particularly soft character, agreeing with the tone of the poetry. Pindar appears to have preferred the Lydian rhythms for odes which were destined to be sung during a procession to a temple or at the altar, and in which the favour of the deity was implored in an humble spirit. (*Müller, Gr. Lit.*, p. 216, *seqq.*) —The scholar comes to the study of Pindar, as to that of one whom fable and history, poetry and criticism, have alike delighted to honour. The writers of Greece speak of him as the man whose birth was celebrated by the songs and dances of the deities themselves, in joyous anticipation of those immortal hymns which he was to frame in their praise; to whom in after life the God of Poetry himself devoted a share of the offerings brought to his shrine, and conceded a chair of honour in his most favoured temple. These were indeed fables, but fables that evinced the truth: the reputation which they testified went on increasing in magnitude and splendour. The glory of succeeding poets, the severity of the most refined criticism, the spread of sceptic philosophy no way impaired it; it was not obscured by the literary darkness of his country; it was not overpowered by the literary brightness of rival states. The fastidious Athenian was proud of the compliment paid to his city by a Bœotian; the elegant Rhodian inscribed his verses in letters of gold within the temple of his guardian deity; and, in a later age, Alexander, the son of Philip, "bade spare the house of Pindarus," when Thebes fell in ruins beneath his hand. Pindar has not improperly been called the Sacerdotal Poet of Greece; and that he must have been of high consideration with the priesthood will be easily believed. He stood forth the champion of the "graceful religion of Greece;" and he seems to have laboured, on the one hand, to defend it from the sneers and profaneness of the philosophers; and, on the other, to spiritualize it, and to prevent its degenerating into the mere image-worship of the vulgar. His deities, therefore, are neither like those of Homer, nor the insulted Olympians of Æschylus; they come in visions of the night; they stand in a moment before the eyes of the mortal who prays to them, and whom they deign to favour; they see and hear all things; they flit in an instant from land to land, and the elements yield, and are innoxious to their impassible forms. But these forms are not minutely described; the fables respecting them are rejected in the whole as untrue, or better versions of them are given. With Pindar the deity is not the capricious, jealous being, whose evil eye the fortunate man has reason to tremble at; but just, benignant, the author and wise ruler of all things: whom it is dreadful to slander, and with whom it is idle to contend: he moulds everything to his will; he bows the spirit of the high-minded, and crowns with glory the moderate and humble; he is the guardian of princes, and if he deign not to be a guide to the ruler of the city, it is hard indeed to restore the people to order and peace. Nor is this all. Pindar is not merely a devout, but he is also an eminently moral poet. Plato observes of him, in the Menon, that he maintained the immortality of the soul; and he lays down, with remarkable distinctness, the doctrine of future happiness or misery. On principles such as these, it is no wonder that Pindar's poetry should abound with maxims of the highest morality in every part; not a page, indeed, is without them. They spread a colour over the whole, of which no idea can be given by a few extracts. (*Quarterly Review*, No. 56, p. 410, *seqq.*)—We have remaining, at the present day, forty-five of the Epinikia, or triumphal odes of Pindar, together with some few fragments of his other productions. The Epinikia are divided into four classes or kinds, and derive their names respectively from the four great games of Greece. Thus we have, 1st, *Olympic Odes*, to the number of fourteen; 2d, *Pythian*, to the number of twelve; 3d, *Nemean*, eleven in number; and, 4th, *Isthmian*, amounting to eight. This division, however, is not that of the poet himself; we owe it to the grammarian Aristophanes of Byzantium. This individual selected out of the general collection of Epinikia a certain number of pieces that had reference, more or less, to victories gained at the several games of Greece. It did not suffice, in the eyes of this critic, that an ode should celebrate some victory gained in these assemblies in order to be judged worthy of a place in his selection; for there are fragments remaining of the poems of Pindar which have direct allusion to such subjects, and yet were excluded by Aristophanes. On the other hand, we find, in the selection made by him, one ode, having no reference to any particular victory, namely, the second Pythian; as well as some others, which, though they celebrate deeds of martial prowess, contain no mention whatever of those peculiar exploits, of which the four great national celebrations of the Hellenic race were respectively the theatres.—Hermann has shown, that the basis of Pindar's diction is epic, but that he employs Doric forms as often as they appear more expressive, or are better adapted to the metre which he employs. Sometimes he gives the preference to Æolic forms, which was his native dialect. Hermann also remarks, that the verses of Pindar abound in *hiatus*, without there being any appearance of his having used the digamma, which in his days had partially disappeared from the Æolic dialect, and which Alcæus and Sappho had only occasionally employed. After the example of the ancient poets, he makes the vowel long which is followed by a mute and liquid. The remark of Hermann respecting the mixture of dialects in Pindar has been acquiesced in by Böckh, who observes, that the copyists have frequently removed the Doricisms from the Olympic Odes, while they have been preserved more carefully in the other works of the poet.—The best edition of Pindar is that of Böckh, *Lips.*, 1811–22, 3 vols. 4to. The text is corrected by the aid of thirty-seven MSS. Previous to the appearance of this edition, that of Heyne was regarded as the best. Heyne's work appeared in 1773, *Götting.*, 2 vols. 8vo. A second edition of it was published in 1798, *Götting.*, 3 vols. 8vo, containing Hermann's commentary on the metres of Pindar. The third edition appeared, after Heyne's death, in 1817, under the supervision of Schæffer. An excellent school and college edition, by L. Dissen, based on that of Böckh, forms part of Jacobs's and Rost's "Bibliotheca Græca," *Goth. et Erfurdt.*, 1830, 8vo. (*Schöll, Gesch. Gr. Lit.*, vol. 1, p. 196, *seqq.*—*Id. ib.*, vol 3, p. 598.)

PINDENISSUS, a city of Cilicia, belonging to the Eleuthero-Cilices. It was situated on a height of great elevation and strength, forming part of the range of Amanus. Cicero took it after a siege of 57 days, and compelled the Tibareni, a neighbouring tribe, to submit likewise. The modern *Behesni* is supposed to occupy its site. (*Cic., Ep. ad Fam.*, 15, 4.—*Id., Ep. ad Att.*, 5, 20.)

PINDUS, I. a name applied by the Greeks to the elevated chain which separates Thessaly from Epirus, and the waters falling into the Ionian Sea and Ambracian Gulf, from those streams which discharge themselves into the Ægean. Towards the north it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Œta, and the Ætolian and Acarnanian mountains. (*Herodotus*, 7, 129.—*Strabo*, 430.—*Pind., Pyth.*, 9, 27.—*Virgil, Eclog.*, 10, 11.—*Ovid, Metamorph.*, 2, 224. — *Cramer's Ancient Greece*, vol. 1, p. 353.)—II. A town and river of Doris in Greece. The river flowed into the Cephissus at Lilæa, a Phocian town. According to Strabo, the

earlier name of the town was Acryphas. (*Strabo*, 427.)

PIRÆUM, a small fortress of Corinthia, on the Sinus Corinthiacus, and not far from the promontory of Olmiæ. It was taken on one occasion by Agesilaus. (*Xen., Hist. Gr.*, 4, 5, 5.—*Id., Vit. Ages.*, 2, 18.) We must not confound this place with the Corinthian harbour of Pirœus, on the Sinus Saronicus, near the confines of Argolis. (*Cramer's Ancient Greece*, vol. 3, p. 34.)

PIRÆUS (Πειραιός), or PIRÆEUS (Πειραιεύς), a celebrated and capacious harbour of Athens, at some distance from it, but joined to it by *long walls*, called *μακρὰ τείχη*. The southern wall was built by Themistocles, and was 35 stadia long and 40 cubits high; this height was but half of what Themistocles designed. The northern was built by Pericles; its height the same as the former, its length 40 stadia. Both of these walls were sufficiently broad on the top to admit of two wagons passing each other. The stones were of an enormous size, joined together without any cement, but with clamps of iron and lead, which, with their own weight, easily sufficed to unite walls even of so great a height as 40 cubits (60 feet). Upon both of the walls a great number of turrets were erected, which were turned into dwelling-houses when the Athenians became so numerous that the city was not large enough to contain them. The wall which encompassed the Munychia, and joined it to the Piræus, was 60 stadia, and the exterior wall on the other side of the city was 43 stadia, in length. Athens had three harbours, of which the Piræus was by far the largest. East of it was the second one, called Munychia; and, still farther east, the third, called Phalerus, the least frequented of the three. The entrance of the Piræus was narrow, being contracted by two projecting promontories. Within, however, it was very capacious, and contained three large basins or ports, named Cantharus, Aphrodisus, and Zea. The first was called after an ancient hero, the second after Venus, the third from the term *ζέα*, signifying *bread-corn*. The Piræus is said to have been capable of containing 300 ships. The walls which joined it to Athens, with all its fortifications, were totally demolished when Lysander put an end to the Peloponnesian war by the reduction of Attica. They were rebuilt by Conon with the money supplied by the Persian commander Pharnabazus, after the defeat of the Lacedæmonians, in the battle off the Arginusæ Insulæ. In after days the Piræus suffered greatly from Sylla, who demolished the walls, and set fire to the armory and arsenals. It must not be imagined, however, that the Piræus was a mere harbour. It was, in fact, a city of itself, abounding with temples, porticoes, and other magnificent structures. Strabo compares the maritime part of Athens to the city of the Rhodians, since it was thickly inhabited, and enclosed with a wall, comprehending within its circuit the Piræus and the other ports. Little, however, remains of the former splendour of the Piræus. According to Hobhouse, nothing now is left to lead one to suppose that it was ever a large and flourishing port. (*Journey*, vol. 1, p. 299.) The ancient Zea is a marsh, and Cantharus of but little depth. The deepest water is at the mouth of the ancient Aphrodisus. He adds, that the ships of the ancients must have been extremely small, if 300 could be contained within the Piræus, since he saw an Hydriote merchant-vessel, of about 200 tons, at anchor in the port, which appeared too large for the station, and an English sloop of war was warned that she would run aground if she attempted to enter, and was therefore compelled to anchor in the straits between Salamis and the port once called Phoron. The Piræus is now called *Draco* by the Greeks, but by the Franks *Porto Leone*, from the figure of a stone lion with which it was anciently adorned, and which was carried away by the Venetians.

1. *Athenian Imports and Exports*

The commodities which Attica did not produce within her own territory, were obtained by foreign commerce, and, unless the importation was prevented by some extraordinary obstacle, such, for example, as war, there could be no danger of a scarcity, even in the case of a failure of the crops, because it consumed the surplus produce of other countries. (*Xen., Repub. Ath.*, 2, 6.) Although not an island, yet it possessed all the advantages of insular position, that is, excellent harbours conveniently situated, in which it received supplies during all winds; in addition to which, it had sufficient facilities for inland traffic: the intercourse with other countries was promoted by the purity of the coin, as the merchant, not being obliged to take a return freight, had the option of carrying out bullion, although Athens abounded in commodities which would meet with a ready sale. (*Xen., de Vect.*, 1, 7.) If a stagnation in trade was not produced by war or piracy, all the products of foreign countries came to Athens; and articles which in other places could hardly be obtained single, were collected together at the Piræus. (*Thucyd.*, 2, 38.—*Isocr., Paneg.*, p. 34, *ed. Hall.*) Besides the corn, the costly wines, iron, brass, and other objects of commerce, which came from all the regions of the Mediterranean, they imported from the coasts of the Black Sea slaves, timber for shipbuilding, salt fish, honey, wax, tar, wool, rigging, leather, goatskins, &c.; from Byzantium, Thrace, and Macedonia, timber, slaves, and salt fish; also, slaves from Thessaly, whither they came from the interior; and carpets and fine wool from Phrygia and Miletus. "All the finest products," says Xenophon, "of Sicily, of Italy, Cyprus, Lydia, the Pontus, and the Peloponnesus, Athens, by her empire of the sea, is able to collect into one spot." (*Repub. Ath.*, 2, 7.) To this far-extended intercourse the same author attributes the mixture of all dialects which prevailed at Athens, and the admission of barbarous words into the language of ordinary life. On the other hand, Athens conveyed to different regions the products of her own soil and labour; in addition to which, the Athenian merchant trafficked in commodities which they collected in other countries. Thus, they took up wine from the islands and shores of the Ægean Sea, at Peparethus, Cos, Thasus, and elsewhere, and transported it to the Euxine. (*Demosth. in Lacrit.*, p. 935.) The trade in books alone appears to have made but small advances in Greece, a branch of industry which was more widely extended in the Roman Empire after the reign of Augustus. There was, it is true, a book market (*τὰ βίβλα*) at Athens (*Jul. Poll.*, 9, 47), and books were exported to the Euxine and to Thrace (*Xen., Anab.*, 7, 5, 14), but there can be no doubt that the books meant were merely blank volumes. The trade in manuscripts was in the time of Plato so little common, that Hermodorus, who sold the books of this writer in Sicily, gave occasion to a proverb, "Hermodorus carries on trade with writings." (*Cic., Ep. ad Att.*, 13, 21.—*Suid., s. v. λόγοισιν Ἑρμόδωρος ἐμπορεύεται.*) At a subsequent period, while Zeno the Stoic was still a youth, dealers in manuscripts are mentioned as having been at Athens. (*Diog. Laert., in Vit.*) The merchant-vessels appear to have been of considerable size; not to quote an extraordinary instance, we find in Demosthenes (*in Phorm.*) a vessel of this kind, which, besides the cargo, the slaves, and the ship's crew, carried 300 free inhabitants. (*Böckh, Public Economy of Athens*, vol. 1, p. 65, *seqq., Eng. transl.*)

2. *Credit System of the Athenians.*

The advocates for a credit system at the present day will be agreeably surprised to find one fully established among the Athenians, and deemed by that in

telligent people essential to commercial operations. The system of banking pursued at Athens gave occasion to a new kind of money, constructed upon the credit of individuals or of companies, and acting as a substitute for the legal currency. In the time of Demosthenes (vol. 2, p. 1236, *ed. Reiske*), and even at an earlier period, bankers appear to have been numerous, not only in Piræus, but also in the upper city; and it was principally by their means that capital, which would otherwise have been unemployed, was distributed and made productive. Athenian bankers were, in many instances, manufacturers or speculators in land, conducting the different branches of their business by means of partners or confidential servants, and acquiring a sufficient profit to remunerate themselves, and to pay a small rate of interest for the capital intrusted to them. But this was not the only benefit they imparted to the operations of commerce. Their legers were books of transfer, and the entries made in them, although they cannot properly be called a part of the circulation, acted in all other respects as bills of exchange. In this particular their banks bore a strong resemblance to modern banks of deposite A depositor desired his banker to transfer to some other name a portion of the credit assigned to him in the books of the bank (*Demosth.*, *πρὸς Καλλιπ.*—vol. 2, p. 1236, *ed. Reiske*); and by this method, aided, as it probably was, by a general understanding among the bankers (or, in the modern phrase, a clearing house), credit was easily and constantly converted into money in ancient Athens. "If you do not know," says Demosthenes, "that credit is the readiest capital for acquiring wealth, you know positively nothing." (*Εἰ δὲ τοῦτο ἀγνοεῖς, ὅτι πίστις ἀφορμὴ τῶν πασῶν ἐστὶ μεγίστη πρὸς χρηματισμὸν, πᾶν ἂν ἀγνοήσειας.*—vol 2, p. 958, *ed. Reiske.*) The spirit of refinement may be traced one step farther. Orders were certainly issued by the government in anticipation of future receipts, and may fairly be considered as having had the force and operation of exchequer bills. They were known by the name of *ἀνομολογήματα*. We learn, for instance, from the inscription of the Choiseul marble (*Böckh, Corp. Inscript.*, vol. 1, p. 219), written near the close of the Peloponnesian war, that bills of this description were drawn at that time by the government at Athens on the receiver-general at Samos, and made payable, in one instance, to the paymaster at Athens; in another, to the general of division at Samos. These bills were doubtless employed as money, on the credit of the in-coming taxes, and entered probably, together with others of the same kind, into the circulation of the period. (*Cardwell's Lectures on the Coinage of the Greeks and Romans*, p. 20, *seqq.*)

Pirēne, a fountain near Corinth, on the route from the city to the harbour of Lechæum. According to the statement of Pausanias (2, 3), the fountain was of white marble, and the water issued from various artificial caverns into one open basin. This fountain is celebrated by the ancient poets as being sacred to the Muses, and here Bellerophon is said to have seized the winged horse Pegasus, preparatory to his enterprise against the Chimæra. (*Pind., Olymp*, 13, 85. —*Eurip., Med.*, 67.—*Id., Troad.*, 205.—*Soph., Elect.*, 475, &c.) The fountain was fabled to have derived its name from the nymph Pirene, who was said to have dissolved in tears at the death of her son Cenchreas, accidentally slain by Diana. (*Pausan., l. c.*)

Pirithŏus, son of Ixion and Dia, and one of the chieftains (or, according to another account, the monarch) of the Lapithæ. He is memorable in mythological narrative for his friendship with Theseus, which, though of a most intimate nature, originated nevertheless in the midst of arms. The renown of Theseus having spread widely over Greece, Pirithoüs, it seems, became desirous of not only beholding him, but also of witnessing his exploits, and he accordingly made an irruption into the plain of Marathon, and carried off the herds of the King of Athens. Theseus, on receiving information, went to repel the plunderers. The moment Pirithoüs beheld him, he was seized with secret admiration, and, stretching out his hand as a token of peace, exclaimed, "Be judge thyself! What satisfaction dost thou require?"—"Thy friendship," replied the Athenian; and they thereupon swore eternal fidelity. Theseus and Pirithoüs were both present at the hunt of the Calydonian boar; and the former also took part in the famous conflict between the Centaurs and Lapithæ. The cause of this contest was as follows: Pirithoüs, having obtained the hand of Hippodamia, daughter of Adrastus, king of Argos, the chiefs of his nation, the Lapithæ, were all invited to the wedding, as were also the Centaurs, who dwelt in the neighbourhood of Pelion. Theseus, Nestor, and other strangers were likewise present. At the feast, Eurytion, one of the Centaurs, became intoxicated with the wine, and attempted to offer violence to the bride. A dreadful conflict thereupon arose, in which several of the Centaurs were slain, and they were finally driven from Pelion, and obliged to retire to other regions. (*Vid.* Lapithæ.)—Like faithful comrades, Theseus and Pirithoüs aided each other in every project, and, the death of Hippodamia having subsequently left Pirithoüs free to form a new attachment, the two friends, equally ambitious in their love, resolved to possess each a daughter of the king of the gods. Theseus fixed his thoughts on Helen, then a child of but nine years. The friends planned the carrying her off, and succeeded. Placing her under the care of his mother Æthra, at Aphidnæ, Theseus prepared to assist his friend in a bolder and more perilous attempt: for Pirithoüs resolved to venture on the daring deed, of carrying away from the palace of the monarch of the under-world his queen Proserpina. Theseus, though aware of the risk, would not abandon his friend. They descended together to the region of shadows; but Pluto, knowing their design, seized them, and placed them upon an enchanted rock at the gate of his realms. Here they sat, unable to move, till Hercules, passing by in his descent for Cerberus, freed Theseus, having taken him by the hand and raised him up; but when he would do the same for Pirithoüs, the earth quaked, and he left him. Pirithoüs therefore remained everlastingly on the rock, in punishment of his audacious attempt. (*Apollod.*, 1, 8, 2.—*Id.*, 2, 5, 12. —*Plut., Vit. Thes.*—*Hygin., fab.*, 14, 79, 155.—*Virg., Æn.*, 7, 304.—*Keightley's Mythology*, p. 316, 323, 392.)

Pisa, an ancient city of Elis, giving name to the district of Pisatis, in which it was situated. Tradition assigned its foundation to Pisus, grandson of Æolus (*Pausan.*, 6, 22); but, as no trace of it remains, its very existence was questioned in later ages, as we are informed by Strabo (356), some affirming that there was only a fountain of the name, and that those writers who spoke of a city meant only to express the kingdom or principality of the Pisatæ, originally composed of eight towns. Other authors, however, have acknowledged its existence (*Pind., Ol.*, 2, 4.—*Id., Ol.*, 10, 51); and Herodotus states that the distance from Pisa to Athens was 1485 stadia (2, 7). Its site was commonly supposed to be on a hill between two mountains, named Ossa and Olympus, and on the left bank of the Alpheüs (*Strabo, l. c.*); but Pausanias could nowhere discover any vestiges of a town, the soil being entirely covered with vines. (*Pausan., l. c.* —*Plin.*, 4, 5.—*Schol. ad. Pind., Olymp.*, 10, 55.) It is generally agreed that the Pisatæ were in possession of the temple of Olympia, and presided at the celebration of the games from the earliest period of their institution, till their rights were usurped by the Eleans and Heraclidæ. They did not, however, tamely sub-

mit to this injury on the part of their more powerful neighbours, and, having procured the assistance of Phidon, tyrant of Argos, recovered Olympia, where, in the eighth Olympiad, they again celebrated the festival; but the Eleans, in their turn, obtaining succour from Sparta, defeated Phidon, and once more expelled the Pisatæ from Olympia. (*Ephor., ap. Strab.*, 358.—*Pausan.*, 6, 22.) These, during the 34th Olympiad, being at that time under the authority of Pantaleon, who had possessed himself of the sovereign power, made another effort to regain their ancient prerogative, and, having succeeded in vanquishing their opponents, retained possession of the disputed ground for several years. The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, as Pausanias affirms, supported by the Triphylians, and other neighbouring towns which had revolted from Elis, made war upon that state. The Eleans, however, aided by Sparta, proved victorious, and put an end for ever to this contest by the destruction of Pisa and the other confederate towns. (*Pausan.*, 6, 22.—*Strabo*, 355.) According to the scholiast on Pindar, the city of Pisa was distant only six stadia from Olympia, in which case we might fix its site near that of *Miracca*, a little to the east of the celebrated spot now called *Antilalla;* but Pausanias evidently leads us to suppose it stood on the opposite bank of the river. (*Cramer's Anc. Greece*, vol. 3, p. 93, *seqq.*)

Pisæ (or Pisa, as it is sometimes written), a city of Etruria, on the river Arnus or *Arno*, about a league from its mouth. We learn from Strabo (222), that formerly it stood at the junction of the Ausar (*Serchio*) and Arnus, but now they both flow into the sea by separate channels. The origin of Pisæ is lost amid the fables to which the Trojan war gave rise, and which are common to so many Italian cities. If we are to believe a tradition recorded by Strabo (*l. c.*), it owed its foundation to some of the followers of Nestor, in their wanderings after the fall of Troy. The poets have not failed to adopt this idea. (*Virg., Æn.*, 10, 179.—*Rutil., Itin.*, 1, 565.) Lycophron says it was taken by Tyrrhenus from the Ligurians (v. 1241). Servius reports, that Cato had not been able to discover who occupied Pisæ before the Tyrrheni under Tarcho, with the exception of the Teutones, from which account it might be inferred that the most ancient possessors of Pisæ were of northern origin. (*Serv. ad. Æn.*, 10, 179.) Dionysius of Halicarnassus names it among the towns occupied by the Pelasgi in the territory of the Siculi. The earliest mention we have of this city in Roman history is in Polybius (2, 16, and 27), from whom we collect, as well as from Livy (21, 39), that its harbour was much frequented by the Romans, in their communication with Sardinia, Gaul, and Spain. It was here that Scipio landed his army when returning from the mouths of the Rhone to oppose Hannibal in Italy. It became a colony 572 A.U.C. (*Liv.*, 41, 43.) Strabo speaks of it as having been formerly an important naval station: in his day it was still a very flourishing commercial town, from the supplies of timber which it furnished to the fleets, and the costly marbles which the neighbouring quarries afforded for the splendid palaces and villas of Rome. (Consult *Plin.*, 3, 5.—*Ptol.*, p. 64.) Its territory produced wine, and the species of wheat called *siligo*. (*Plin.*, 14, 3.—*Id.*, 18, 9.) The Portus Pisanus was at the mouth of the river, and is described by Rutilius. (*Itin.*, 1, 531.—*Cramer, Anc. It.*, vol. 1, p. 173.) The modern *Pisa* occupies the site of the ancient city.

Pisander, I. an early Greek poet, born at Camirus, in the island of Rhodes, and supposed to have flourished about 650 B.C., although some made him earlier than Hesiod, and contemporary with Eumolpus. He wrote a poem, entitled "Heraclea," on the labours and exploits of Hercules, of which frequent mention is made by the grammarians. The Alexandrean critics assigned him a rank among epic poets after Homer, Hesiod, Panyasis, and Antimachus. We have an epigram in his praise, among those ascribed to Theocritus (*ep.* 20), and Strabo likewise mentions him among the eminent natives of Rhodes. (*Strab.*, 655.—*Id.*, 688.—Compare *Quintilian*, 10, 1, 56.) Reiske has advanced the opinion, that the 24th and 25th Idyls of Theocritus are portions of the poem of Pisander. Both these Idyls, though of considerable length, are imperfect. One is entitled Ἡρακλίσκος, "*The Young Hercules;*" the other Ἡρακλῆς Λεοντοφόνος, "*Hercules, the lion-slayer.*" There is also an Idyl of Moschus, the 4th, entitled Μεγάρα, γυνὴ Ἡρακλέους, "*Megara, wife of Hercules,*" which Reiske assigns to the same source with the two other pieces just mentioned. (Consult *Harles, ad Theocrit., Id.*, 25.—*Heyne, Excurs.*, 1, *ad Æn.*, 2, p. 285.)—II. A Greek poet, born at Laranda, a city of Lycaonia, in Asia Minor, and who lived during the reign of Alexander Severus. He composed a long poem, entitled Ἡρωϊκαὶ Θεογαμίαι, in which he sang of the nuptials of gods and heroes. The 16th book of this poem is cited, and Suidas calls the whole production a history varied after the epic manner. One of the interlocutors in the Saturnalia of Macrobius (5, 2) accuses Virgil of having translated from Pisander almost all the second book of the Æneid, and particularly the story of the wooden horse. It is evident that Macrobius refers in this to Pisander of Camirus; but he is altogether wrong. We know, from the Chrestomathy of Proclus, that Virgil borrowed from Arctinus and Lesches the history of the horse; and, in fact, the later Pisander, who lived in the time of Severus, borrowed from Virgil himself. (*Heyne, Excurs.*, 1, *ad Æn.*, 2, p. 287.—*Schöll, Hist. Lit. Gr.*, vol. 5, p. 381.)—III. An epigrammatic poet, supposed by Jacobs to be the same with the native of Camirus above mentioned. (*Catal. Poët. Epigr.*, p. 939.) Heyne, however, thinks that he was identical with the younger Pisander. (*Excurs.*, 1, *ad Æn.*, 2, p. 288.)—IV. An Athenian, one of the leaders of the oligarchical party, and instrumental in bringing about the establishment of the Council of Four Hundred. (*Plut., Vit. Alcib.*)—V. A Spartan admiral, in the time of Agesilaus, slain in a naval battle with Conon near Cnidus, B.C. 394 (*Corn. Nep., Vit. Con.—Justin*, 6, 3.)

Pisaurum, a city of Umbria, on the seacoast, below Ariminum, and near the river Pisaurus. Its origin is uncertain. It became a Roman colony A.U.C. 568 (*Liv.*, 39, 44), but whether it was colonized again by Julius Cæsar or Augustus is uncertain. Inscriptions, however, give it the title of *Col. Julia*. The climate of Pisaurum seems to have been in bad repute, according to the opinion of Catullus (81, 3). The modern name of the place is *Pesaro*. (*Cramer's Anc. Italy*, vol. 1, p. 256.)

Pisaurus, a river of Umbria, running into the Adriatic near Pisaurum. Lucan (2, 406) writes the name Isaurus. (Consult *Corte, ad loc.*) The modern appellation is *la Foglia*.

Pisidia, a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, inhabited by a race of the same origin probably as the rude inhabitants of Cicilia Trachea. They seldom paid obedience to the Persian kings; and Alexander the Great found them divided into a number of small independent republics. After the time of Alexander, this country was frequently the lurking-place of the inferior party. In the time of the Seleucidæ several Pisidian dynasties arose on the frontiers of Phrygia: they enlarged their territories by conquest, so that several of the towns founded by the kings of Syria came to be called Pisidian cities, such as Antiochia, Laodicea, &c. In the time of the Romans, the number of these states of freebooters seems to have

increased, while in the interior the old republics, such as Termessus, Selge, and others, mere mountain-fortresses, still remained unrepressed, so that it was very seldom any of the towns paid tribute to the mistress of the world. It is true that Augustus did subject the whole of Pisidia to the Roman empire, but it was only in name. Even the Goths could do nothing against it. History, therefore, does not recognise it as the province of any great kingdom.—The boundary-line between Pisidia and Pamphylia is a matter not very clearly ascertained. The following remarks of Rennell are worthy of a place here. "The ancients seem to have been agreed in the opinion that Pamphylia occupied the seacoast from Phaselis to Coracesium; but the boundary between it and Pisidia appears not to have been decided. For instance, Termessus is said to be in Pamphylia by Livy (38, 15), and also by Ptolemy; but Strabo places it in Pisidia, and Arrian calls it a colony of Pisidia. Livy and Ptolemy arrange Pamphylia and Pisidia as one country, under the name of Pamphylia. The former, who describes in detail the history of the Roman wars there, and who may be supposed to have studied its geography, includes Pisidia, if not Isauria, in Pamphylia. For he says that part of Pamphylia lay on one side, and part on the other side of Taurus (38, 39). Now Pisidia is said by Strabo to occupy the summits of Taurus, between Sagalassus and Homonada, together with a number of cities, which he specifies, on both sides of Taurus, including even Antiochia of Pisidia. Livy, then, actually includes in Pamphylia the province described by Strabo as Pisidia, and appears to include Isauria also. At the same time, he admitted the existence of a province under the name of Pisidia; for he repeatedly mentions it, and says that the people of Sagalassus are Pisidians. On the whole, therefore, one cannot doubt but that he regarded Pisidia as a province of Pamphylia. Ptolemy, as we have observed, arranged Pamphylia and Pisidia together as one country; or, rather, makes Pisidia a province of Pamphylia, and subdivides it into Pisidia proper and Pisidia of Phrygia. He has also a province of Pamphylia. In the distribution of the parts of Pamphylia at large, Ptolemy assigns to the province of that name the tract towards the sea, which includes Olbia, Attalea, and Side, on the coast; Termessus, Selge, Aspendus, Perge, &c., more inland. And Pisidia contained the inland parts, extending beyond Taurus northward, and containing the cities of Baris, Amblada, Lysinoë, Cormasa, &c. Moreover, his Pisidia extended to the neighbourhood of Celænæ and Apamea Cibotus. Pliny is much too brief on the subject. It is only to be collected from him (5, 27), that the capital of Pisidia was Antiochia; and that the other principal cities were Sagalassus and Oroanda. That it was shut in by Lycaonia, and had for neighbours the people of Philomelium, Thymbrium, Peltæ, &c. And, finally, that the state of Homonada, formed of close and deep valleys, within Taurus, had the mountains of Pisidia lying above it. From all this we may collect, that the Pisidia of Pliny extended along the north of Pamphylia and of Taurus, from the district of Sagalassus westward, to that of Homonada eastward; the latter being on the common frontiers of Lycaonia, Cilicia Trachea, and Pisidia. The Pisidia of Pliny, therefore, agrees with that of Ptolemy, and will be found to agree also with that of Strabo. Strabo (667) clearly distinguishes Pisidia and Pamphylia as two distinct countries: that is, Pamphylia as a maritime country, extending from Lycia to Cilicia Trachea, in length along the coast 640 stadia; and Pisidia (p. 569, *seqq.*) occupying the summits of Taurus, or, rather, the whole base of that region, from Sagalassus and Termessus to Homonada; and that it occupied certain tracts of land below Taurus on both sides. And besides the general extent given it by this description, he classes so many places belonging to it as to prove that it has a great extent in point of breadth; for Selge appears to have been at a great distance to the south of the main ridge, and Antiochia of Pisidia is from thirty to thirty-five miles to the north of it." (*Rennell's Geography of Western Asia*, vol. 2, p. 71, *seqq.*)

Pisistratĭdæ, a patronymic appellation given to Hippias and Hipparchus, the sons of Pisistratus.

Pisistrātus, a celebrated Athenian, who obtained the tyranny at Athens. His family traced their descent from Peleus; and Codrus, the last king of Athens, belonged to the same house. (*Larcher, ad Herod.*, 1, 59.) Herodotus relates, that Hippocrates, the father of Pisistratus, being present on one occasion at the Olympic games, met with a remarkable prodigy. According to the historian, he had just offered a sacrifice, and the caldrons were standing near the altar, filled with pieces of the flesh of the victim and with water, when, on a sudden, these bubbled up without the agency of fire, and began to run over. Chilo, the Lacedæmonian, who happened to be present, and was a witness of what had taken place, advised Hippocrates not to marry, or, if he had already a wife, to repudiate her. His counsel, however, was disregarded, and Pisistratus was born to Hippocrates. (*Herod.*, 1, 59.)—Not long after the legislation of Solon had been established at Athens, and while the lawgiver himself was away in foreign lands, the state became again distracted by contentions between the old parties of the Plain, the Coast, and the Highlands. The first of these was headed by Lycurgus; the second by Megacles, a grandson of the archon who brought the memorable stain and curse upon his house by the massacre of the adherents of Cylon; and the third by Pisistratus. Solon, therefore, on his return to Athens, found that faction had been actively labouring to pervert and undo his work. He had early detected the secret designs of Pisistratus, and is said to have observed of him, that nothing but his ambition prevented him from displaying the highest qualities of a man and a citizen. But it was in vain that he endeavoured to avert the danger, which he saw threatened by the struggle of the factions, and in vain did he use all his influence to reconcile their chiefs. This was the more difficult, because the views of all were perhaps equally selfish, and none was so conscious of his own integrity as to rely on the professions of the others. Pisistratus is said to have listened respectfully to Solon's remonstrances; but he waited only for an opportunity of executing his project. When his scheme appeared to be ripe for action, he was one day drawn in a chariot into the public place, his own person and his mules disfigured with recent wounds, inflicted, as the sequel proved, by his own hand, which he showed to the multitude, while he told them that on his way into the country he had narrowly escaped a band of assassins, who had been employed to murder the friend of the people. While the indignation of the crowd was fresh, and from all sides assurances were heard that they would defend him from his enemies, an assembly was called by his partisans, in which one of them, named Aristo, came forward with a motion, that a guard of fifty citizens, armed with clubs, should be decreed to protect the person of Pisistratus. Solon, the only man who ventured to oppose this proposition, warned the assembly of its pernicious consequences, but in vain. The body-guard was decreed; and the people, who eagerly passed the decree, not keeping a jealous eye on the manner of its execution, Pisistratus took advantage of this to raise a force and make himself master of the citadel. Perhaps his partisans represented this as a necessary precaution, to guard it against the enemies of the people. Megacles and the Alcmæonidæ left the city. Solon, after an ineffectual attempt to rouse his countrymen against the growing power which was making

such rapid strides towards tyranny, is said to have taken down his arms, and laid them in the street before his door, as a sign that he had made his last effort in the cause of liberty and the laws. Lycurgus and his party seem to have submitted quietly for a time to the authority of Pisistratus, waiting, as the event showed, for a more favourable opportunity of overthrowing him. The usurper was satisfied with the substance of power, and endeavoured as much as possible to prevent his dominion from being seen and felt. He made no visible changes in the constitution, but suffered the ordinary magistrates to be appointed in the usual manner, the tribunals to retain their authority, and the laws to hold their course. In his own person he affected the demeanour of a private citizen, and displayed his submission to the laws by appearing before the Areopagus to answer a charge of murder, which, however, the accuser did not think fit to prosecute. He continued to show honour to Solon, to court his friendship, and ask his advice, which Solon did not think himself bound to withhold where it might be useful to his country, lest he should appear to sanction the usurpation which he had denounced. He probably looked upon the government of Pisistratus, though at variance with the principles of his constitution, as a less evil than would have ensued from the success of either of the other parties; and even as good, so far as it prevented them from acquiring a similar preponderance. Solon died the year following that in which the revolution took place (B.C. 559), and Pisistratus soon after lost the power which he had usurped, the rival factions of Lycurgus and Megacles having united to overthrow him. But no sooner had these two parties accomplished their object, than they quarrelled among themselves, and, at the end of five years, Megacles, finding himself the weaker, made overtures of reconciliation to Pisistratus, and offered to bestow on him the hand of his daughter, and to assist him in recovering the station he had lost. The contract being concluded, the two leaders concerted a plan for executing the main condition, the restoration of Pisistratus. For this purpose Herodotus supposes them to have devised an artifice, which excites his astonishment at the simplicity of the people on whom it was practised, and which appears to him to degrade the national character of the Greeks, who, he observes, had of old been distinguished from the barbarians by their superior sagacity. Yet, in itself, the incident seems neither very extraordinary, nor a proof that the contrivers reckoned on an enormous measure of credulity in their countrymen. In one of the Attic villages they found a woman, Phya by name, of unusually high stature, and comely form and features. Having arrayed her in a complete suit of armour, and instructed her to maintain a carriage becoming the part she was to assume, they placed her in a chariot, and sent heralds before her to the city, who proclaimed that Minerva herself was bringing back Pisistratus to her own citadel, and exhorted the Athenians to receive the favourite of the goddess. Pisistratus rode by the woman's side. When they reached the city, the Athenians, according to Herodotus, believing that they saw the goddess in person, adored her and received Pisistratus. This story would indeed be singular if we consider the expedient in the light of a stratagem, on which the confederates relied for overcoming the resistance which they might otherwise have expected from their adversaries. But it seems quite as probable that the pageant was only designed to add extraordinary solemnity to the entrance of Pisistratus, and to suggest the reflection that it was by the especial favour of Heaven he had been so unexpectedly restored. The new coalition must have rendered all resistance hopeless. As the procession passed, the populace no doubt gazed, some in awe, all in wonder; but there is no reason to think that the result would have been different if they had all seen through the artifice. Pisistratus, restored to power, nominally performed his part of the compact by marrying the daughter of Megacles; but it was soon discovered that he had no intention of really uniting his blood with a family which was commonly thought to be struck with an everlasting curse, and that he treated his young wife as one only in name. The Alcmæonidæ were indignant at the affront, and at the breach of faith, and once more determined to make common cause with the party of Lycurgus. Once more the balance inclined against Pisistratus, and, unable to resist the combined force of his adversaries, he retired into exile to Eretria in Eubœa. Here he deliberated with his sons Hippias, Hipparchus, and Thessalus, the offspring of a previous marriage, whether he should not abandon all thoughts of returning to Attica. They appear to have been divided in their wishes or opinions; but Hippias, the eldest, prevailed on his father again to make head against his enemies. He possessed lands on the river Strymon in Thrace, which yielded a large revenue, and his interest was strong in several Greek cities, especially at Thebes and Argos. He now exerted it to the utmost to gather contributions towards his projected enterprise, and by the end of ten years he had completed his preparations; a body of mercenaries was brought to him from Argos, the Thebans distinguished themselves by the liberality of their subsidies, and Lygdamis, one of the most powerful men in the island of Naxos, came to his aid with all the troops and money he could raise. In the eleventh or twelfth year after his last expulsion, he set sail from Eretria, and landed on the plain of Marathon, to recover his sovereignty by open force. The government of his opponents was not popular, and Pisistratus had many friends in the country and in Athens, who, on his arrival, flocked to his camp. The result proved a fortunate one. The leaders of the hostile factions found themselves deserted eventually by all but their most zealous adherents, who, with them, abandoned the city, and left Pisistratus undisputed master of Athens. What he had so hardly won, he prepared to hold henceforth with a firmer grasp. He no longer relied on the affections of the common people, but took a body of foreign mercenaries into constant pay; and seizing the children of some of the principal citizens, who had not made their escape, and whom he suspected of being ill-disposed towards him, he sent them to Naxos, which he had reduced under the power of his friend Lygdamis, to be kept as hostages. Pisistratus appears to have maintained a considerable naval force, and to have extended the Athenian power abroad; while at home he still preserved the forms of Solon's institutions, and courted popularity by munificent largesses, and by throwing open his gardens to the poorer citizens. (*Athenæus*, 12, p. 532.) At the same time he tightened the reins of government, and he appears to have made use of the authority of the Areopagus to maintain a rigorous police. He enforced Solon's law, which required every citizen to give an account of his means of gaining a subsistence, and punished idleness; and hence by some he was supposed to have been the author of it. It afforded him a pretext for removing from the city a great number of the poorer sort, who had no regular employment, and for compelling them to engage in rural occupations, in which, however, he assisted the indigent with his purse. The same policy prompted him, no less, perhaps, than his love for the arts, to adorn Athens with many useful or magnificent works. Among the latter was a temple of Apollo, and one dedicated to the Olympian Jove, of which he only lived to complete the substructions, and which remained unfinished for 700 years, exciting the wonder, and sometimes the despair, of posterity by the vastness of the design, in which it surpassed every other that the

ancient world ever raised in honour of the father of the gods. Among the monuments in which splendour and usefulness were equally combined, were the Lyceum, a garden at a short distance from Athens, sacred to the Lycian Apollo, where stately buildings, destined for the exercises of the Athenian youth, rose amid shady groves, which became one of the most celebrated haunts of philosophy; and the fountain of Callirrhoë, which, from the new channels in which Pisistratus distributed its waters, was afterward called the fountain of the Nine Springs (Ἐννεάκρουνος). To defray the expense of these and his other undertakings, he laid a tithe on the produce of the land: an impost which seems to have excited great discontent in the class affected by it, and, so far as it was applied to the public buildings, was, in fact, a tax on the rich for the employment of the poor; but which, if we might trust a late and obscure writer, was only revived by Pisistratus after the example of the ancient kings of Attica. (*Diog. Laert.*, 1. 53.) He is also believed to have been the author of a wise and beneficent law, which Solon, however, is said to have suggested, for supporting citizens disabled in war at the public expense. According to a tradition once very generally received, posterity has been indebted to him for a benefit greater than any which he conferred on his contemporaries, in the preservation of the Homeric poems, which till now had been scattered in unconnected rhapsodies. After every abatement that can be required in this story for misunderstanding and exaggeration, we cannot doubt that Pisistratus at least made a collection of the poet's works, superior in extent and accuracy to all that had preceded it, and thus certainly diffused the knowledge of them more widely among his countrymen, perhaps preserved something that might have been lost to future generations. In either case he might claim the same merit as a lover of literature: and this was not a taste which derived any part of its gratification from the vanity of exclusive possession. He is said to have been the first person in Greece who collected a library, and to have earned a still higher praise by the genuine liberality with which he imparted its contents to the public. On the whole, though we cannot approve of the steps by which he mounted to power, we must own that he made a princely use of it; and may believe that, though under his dynasty Athens could never have risen to the greatness she afterward attained, she was indebted to his rule for a season of repose, during which she gained much of that strength which she finally unfolded. Pisistratus retained his sovereignty to the end of his life, and died at an advanced age, thirty-three years after his first usurpation, B.C. 527. He was succeeded by his sons, Hippias, Hipparchus, and Thessalus. (*Thirlwall's Greece*, vol. 2, p. 55, *seqq.*)

Piso, the name of a celebrated family at Rome, a branch of the Calpurnian *gens*, which house claimed descent from Calpus, the son of Numa Pompilius. The family of the Pisones had both a patrician and plebeian side. The principal individuals of the name were: I. C. Calpurnius Piso, city prætor in 212 B.C., and who had the command of the Capitol and citadel when Hannibal marched out against Rome. He was afterward sent into Etruria as commander of the Roman forces, and at a subsequent period had charge of Capua in Campania, after which his command in Etruria was renewed. (*Liv.*, 25, 41.—*Id.*, 26, 10, 15, *et* 28.—*Id.*, 27, 6, &c.)—II. C. Calpurnius Piso, was prætor B.C. 187. He obtained Farther Spain for his province, where he signalized his valour, and, in conjunction with L. Quintius Crispinus, prætor of Hither Spain, gained a decisive victory over the revolted Spaniards. More than thirty thousand of the enemy fell in the battle. On his return to Rome he obtained a triumph. He subsequently attained to the consulship (B.C. 180), in which office he died, having been poisoned, as was believed, by his wife Hostilia. (*Liv.*, 39, 6.—*Id.*, 39, 8 *et* 21.—*Id.*, 39, 30, *seq.*—*Id.*, 40, 35.—*Id.*, 40, 37.)—III. L. Calpurnius Piso, surnamed *Frugi*, was tribune of the commons B.C. 149, and afterward twice consul (135 and 133 B.C.). Piso was one of the most remarkable men of the Roman state, from the union of talents and virtues that marked his character. An able speaker, a learned lawyer, a sound statesman, and a wise and valiant commander, he distinguished himself still more by his purity of morals, and by a frugality and old-Roman plainness of life which obtained for him the surname of *Frugi*. He quieted the troubles to which the revolt of the slaves had given rise in Sicily, and signalized his valour against the insurgents. Piso wrote memoirs or annals of his time, which, according to Cicero (*Brut.*, 27), were composed in a very dry and lifeless manner, although Aulus Gellius (11, 14) speaks of their "*simplicissima suavitas.*" (*Cic., de Orat.*, 2, 29.—*Id., pro Font.*, 24.—*Id., in Verr.*, 5, 69.—*Val. Max.*, 2, 7.—*Id.*, 4, 3.—*Le Clerc, Journaux chez les Romains*, p. 26, 150.)—IV. L. Calpurnius Piso, son of the preceding, inherited, if not the talents, at least the virtues, of his father. He was sent prætor into Spain, where he died soon after. (*Cic., in Verr.*, 1, 35.—*Id. ib.*, 3, 85, &c.)—V. C. Calpurnius Piso, was consul with Acilius Glabrio, 67 B.C., and signalized his magistracy by warmly defending the prerogatives of the consular office against the attacks of the commons and their tribunes. He was also the author of a law against bribery at elections. (*Cic., pro Flacc.*, 75.—*Val. Max.*, 3, 8.)—VI. A young Roman, whom indigence (the result of profligate habits) and a turbulent disposition induced to take part in the conspiracy of Catiline. The leading men at Rome, anxious to get rid of a troublesome and dangerous individual, caused him to be sent as quæstor, with prætorian powers, into Hither Spain. He was not long after assassinated in his province, (*Sall., Cat.*, 18, *seq.*)—VII. C. Calpurnius Frugi, a descendant of the individual mentioned above (No. III.), and son-in-law of Cicero. He was the first husband of Tullia, and is highly praised by Cicero for his virtues and his oratorical abilities. Piso exerted himself strenuously for the recall of his father-in-law, but died a short time before this took place. (*Cic., ad Q. post red.*, 3.—*Id., Ep ad Fam.*, 14, 1.—*Id., Brut.*, 78, &c.)—VIII. L. Calpurnius Piso, father-in-law of Cæsar, and consul B.C. 58. Before attaining to this office he had been accused of extortion, and only escaped condemnation through the influence of his son-in-law. Cicero was allied to Piso by marriage, and the latter had given him many marks of friendship and confidence; but Clodius eventually gained Piso over to his views, by promising to obtain for him the province of Macedonia, and he accordingly joined the demagogue in his efforts to procure the banishment of Cicero, which event took place in Piso's consulship. Having obtained the reward of his perfidy, he set out for his province; but his whole conduct there was marked by debauchery, rapine, and cruelty. The senate recalled him, chiefly through the exertions of Cicero, who in this way avenged himself on Piso for his previous conduct. On Piso's return, he had the hardihood to attack Cicero in open senate, and complain of the treatment he had received at his hands. He reproached him also with the disgrace of exile, with excessive vanity, and other weaknesses. Cicero replied, on the spot, in an invective speech, the severest, perhaps, that ever fell from the lips of any man, in which the whole life and conduct of Piso are portrayed in the darkest colours, and which must hand him down as a detestable character to all posterity. Notwithstanding this, however, Piso was afterward censor along with Appius Claudius (A.U.C. 702); and we find him, at a subsequent period, appointed one of the three commissioners who were sent by the senate to treat with An

tony. Piso, in his outward deportment, if we believe the picture drawn of him by Cicero, affected the mien and garb of a philosopher; but this garb of rigid virtue covered a most lewd and vicious mind. (*Cic. in Pis.—Middleton's Life of Cicero*)—IX. L. Calpurnius Piso, son of the preceding, inherited many of the vices of his father, but redeemed them, in some degree, by his talents. He was at first one of the warmest opponents of the party of Cæsar, and took an active part in the war in Africa. (*Hirt., Bell. Af.*) After the death of Cæsar, he followed the fortunes of Brutus and Cassius, until the overthrow of the republican forces. Being at length restored to his country, he refused all public offices, until Augustus prevailed upon him to accept the consulship. This was in A.U.C. 731, Augustus himself being his colleague. He was afterward named governor of Pamphylia, and conducted himself with great ability in his province. Having subsequently received orders to pass into Europe, in order to oppose the Bessi, a Thracian tribe, he gained a complete victory over them. He was appointed, after this, prefect of the city by Tiberius, whose favour he is said to have gained by drinking with him for two days and two nights in succession. (*Plin.*, 14, 28.) Piso appears to have been a man of pleasure, who passed his evenings at table, and slept till noon; but he possessed such capacity for business, that the remainder of the day sufficed for the despatch of those important affairs with which he was successively intrusted by Augustus and Tiberius. It was to this individual and his two sons that the epistle of Horace, commonly called the "Art of Poetry," was addressed. (*Sueton., Vit. Tib.*, 42.—*Senec., Ep.*, 83.—*Vell. Paterc.*, 2, 92.)—X. Cn. Calpurnius Piso, son of the preceding, was a man of violent passions, impatient of control, and possessing much of the haughty spirit of his sire. To the pride derived from such a father he united the insolence of wealth, acquired by his marriage with Plancina, who, besides her high descent, possessed immoderate riches. Tiberius appointed him governor of Syria, and was said to have given him secret instructions to thwart the movements of Germanicus. Plancina, in like manner, had her lesson from Livia, with full instructions to mortify, in every possible way, the pride of Agrippina. These machinations proved but too successful. Germanicus was cut off, and Piso, accused of having poisoned him by both his widow Agrippina and the public voice, and finding himself deserted by all, even by the emperor, put an end to his existence, A.D. 20. (*Tacit., Ann.*, 2, 43.—*Id.* 2, 55.—*Id.*, 2, 69, *seqq.*)—XI. C. Calpurnius Piso, leader of the celebrated conspiracy against Nero. His eloquence and his amiable qualities had conciliated to such a degree the public esteem, that the majority of the conspirators intended him as the successor of the emperor. The plot was discovered on the very morning of the day intended for its execution, and Piso, instead of at once adopting energetic measures, and attempting to seize upon the throne by open force, as his friends advised him to do, shut himself up in his mansion and opened his veins. (*Tacit., Ann.*, 15, 48, *seqq.*)—XII. C. Piso Licinianus, adopted son of the Emperor Galba, made himself universally esteemed by his integrity, his disinterestedness, and by an austerity of manners that recalled the earlier days of Rome. He was put to death, by order of Otho, after the fall of Galba, at the age of 31 years. (*Tacit., Hist.*, 1, 14.—*Id. ib.*, 3, 68.—*Id. ib.*, 4, 11, 40.)

Pistor (*Baker*), a surname given to Jupiter by the Romans, because, when their city was taken by the Gauls, the god was believed to have inspired them with the idea of throwing down loaves from the Tarpeian Hill where they were besieged, that the enemy might suppose that they were not in want of provisions, though, in reality, they were near surrendering through famine. This deceived the Gauls, and they soon after raised the siege. (*Ovid, Fast.*, 6, 377, *seqq.*—*Lactant.*, 1, 20.)

Pistoria, a town of Etruria, northeast of Luca, and at the foot of the Apennines. Pliny calls it Pistorium (3, 5), but Ptolemy (p. 64) and others give it the appellation of Pistoria. The modern name is *Pistoia*. This town is memorable in the history of Rome as having witnessed in its vicinity the close of Catiline's desperate but short career. (*Sall., Cat.*, 62.) The spot on which the action was fought is too imperfectly marked by the concise narrative of Sallust to be now recognised. We may conjecture that it was to the north of *Pistoia*, and near the modern road from that place to *Modena*. (*Cramer's Anc. Greece*, vol. 1, p. 177.)

Pitane, a town of Æolis, in Asia Minor, to the northwest of the mouth of the river Caïcus. Scylax makes mention of it, and Strabo gives it two harbours. (*Scylax, Peripl.*, p. 37.—*Strab.*, 614.) The small river Evenus flowed near its walls. Herodotus names this place among the eleven cities of Æolis. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 398.)

Pithecusa. *Vid.* Ænaria.

Pitholeon, a foolish poet, the author of some silly epigrams, in which Greek and Latin expressions were intermingled together. (*Schol. ad Hor., Sat.*, 1, 10 22.) Bentley thinks that the individual to whom Horace refers was the same of whom Suetonius (*Vit. Jul.*, 75) makes mention, under the name of Pitholaus, as having been the author of some defamatory verses against Julius Cæsar, and that Horace styles him Pitholeon, because Pitholaus would have been unmangeable in hexameter verse. (*Bentl. ad Horat., l. c.*)

Pittacus, a native of Mytilene in Lesbos, and one of the so-called wise men of Greece, was born about 650 B.C. Having obtained popularity among his countrymen by successfully opposing the tyrant Melanchrus, he was intrusted with the command of a fleet, in a war with the Athenians concerning some territory which they had seized in the island. In the course of this war, the Athenian commander Phryno, a man of uncommon size and strength, challenged him to single combat. Providing himself with a net, which he concealed under his buckler, he took the first opportunity to throw it over the head of his antagonist, and by this means gained an easy victory. (*Diog. Laert., Vit. Pit.—Polyæn.*, 1, 25.) According to Strabo's account, Pittacus came into the field armed with a casting-net, a trident, and a dagger (*Strab.*, 599), and it is said that from this stratagem of the Mytilenean was borrowed the mode of fighting practised by the Roman gladiators called *Retiarii*. (*Polyæn., l. c.—Festus, s. v. Retiarius.*) From this time Pittacus was held in high esteem among the Mytileneans, and was intrusted with the supreme power in the state. (*Aristot., Polit.*, 3, 15.—*Diog. Laert., in Vit.*) Among other valuable presents, his countrymen offered him as much of the lands which had been recovered from the Athenians as he chose; but he only accepted of so much as he could measure by a single cast of a javelin: and one half of this small portion he afterwards dedicated to Apollo, saying, concerning the remainder, that the half was better than the whole. (*Plut., de Herod. Malign.*, p. 857.—*Op., ed. Reiske*, vol. 9, p. 265.—*Hes., Op. et. D.*, 40.) Cornelius Nepos says, that the Mytileneans offered him many thousand acres, but that he took only a hundred. (*Vit. Thrasyb.*, 4, 11.) Pittacus displayed great moderation in his treatment of his enemies, among whom one of the most violent was the poet Alcæus, who frequently made him the object of his satire. Finding it necessary to lay severe restrictions upon drunkenness, to which the Lesbians were particularly addicted, Pittacus passed a law which subjected offenders of this class to double punishment for any crime committed in a state of intoxication. When he had established such regulations

in the island as promised to secure its peace and prosperity, he voluntarily resigned his power, which he had held for ten years, and retired to private life. —The following maxims and precepts are ascribed to him. The first office of prudence is to foresee threatening misfortunes, and prevent them. Power discovers the man. Never talk of your schemes before they are executed, lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour which you would take ill from him. Be watchful of opportunities. (*Diog. Laert., in Vit.*—*Plut., Conviv. Sap.*—*Larcher, ad Herod.*, 1, 27.—*Enfield, Hist. Phil.*, vol. 1, p. 144.)

Pittheus, a king of Trœzene in Argolis, son of Pelops and Hippodamia. He gave his daughter Æthra in marriage to Ægeus, king of Athens, and brought up Theseus at his court. (*Vid.* Theseus.) He also reared Hippolytus, the son of Theseus. (*Eurip., Hippol.*, 11.—*Schol., ad loc.*) Pittheus was famed for his wisdom, and Pausanias ascribes to him a work on the art of speaking, given to the world by a native of Epidaurus, and which he says he himself saw. He also states, that Pittheus taught this same art in a temple of the Muses at Trœzene. The same writer likewise mentions the tomb of Pittheus, which was still seen in his day, and on which were three thrones or seats of white stone, on which the monarch and two assistants were accustomed to sit when dispensing justice. The whole story of this monarch, however, appears to be mythical in its character. (*Pausan.*, 2, 31.—*Plut., Vit. Thes.*)

Pityonēsus, a small island off the coast of Argolis. It lay opposite to Epidaurus, and was situate six miles from the coast, and seventeen from Ægina. (*Plin.*, 4, 11.)

Pitȳūsa, a small island off the coast of Argolis, near Aristera. The modern name is *Tulea.* (*Plin.*, 4, 12.)

Pitȳūsæ, a group of small islands in the Mediterranean, off the coast of Spain, and lying to the southwest of the Baleares. They derived their name from the number of pine-trees (*πίτυς, a pine*) which grew in them. The largest is Ebusus or *Ivica*, and next to it is Ophiusa or *las Columbretes.* (*Mela*, 2, 7.—*Plin.*, 3, 5.)

Placentĭa, a city of Gallia Cisalpina, at the confluence of the Trebia and Padus. It is now *Piacenza.* This place was colonized by the Romans, with Cremona, A.U.C. 535, to serve as a bulwark against the Gauls, and to oppose the threatened approach of Hannibal. (*Polyb.*, 3, 40.—*Liv.*, 21, 25.—*Vell. Paterc.*, 1, 14.) Its utility in this latter respect was fully proved, by its affording a secure retreat to the Roman general after the battle of Ticinus, and more especially after the disaster of Trebia. (*Polyb.*, 3, 66.—*Liv.*, 21, 56.) Placentia withstood all the efforts of the victorious Hannibal, and also, eleven years after, the attempts which his brother Hasdrubal made to obtain possession of it. The resistance which it offered to the latter caused a delay that led to his overthrow, and thus eventually, perhaps, saved the empire. After the termination of the second Punic war, it was, however, taken and burned by the Gauls, headed by Hamilcar the Carthaginian (*Liv.*, 31, 10), but soon after was restored by the consul Valerius, 557 A.U.C. (*Liv.*, 34, 21.) Placentia had acquired the rights of a municipal city in Cicero's time. (*Or. in Pis.*, 1.) Strabo speaks of it as a celebrated town (216), and Tacitus extols it as a powerful and opulent colony. (*Hist.*, 2, 17, *seqq.*) Its theatre, situate without the walls, was burned in the civil war between Otho and Vitellius. (*Suet., Oth.*, 9.—*Plin.*, 3, 15.—*Cramer's Anc. Italy*, vol. 1, p. 79, *seqq.*)

Placidĭa, a daughter of Theodosius the Great, and sister to Arcadius and Honorius. She resided most commonly at the court of the latter, and was present when Rome was first invested by the arms of Alaric, being then about twenty years of age. Placidia became a hostage in the hands of the victor, according to some a captive, and her personal attractions won for her the hand of Ataulphus or Adolphus, the brother-in-law of Alaric, and king of the Visigoths. After the death of Ataulphus, she married Constantius, and became the mother of Valentinian III. Having lost her second husband, she acted as guardian for her son, and reigned twenty-five years in his name, and the character of that unworthy emperor gradually countenanced the suspicion, that Placidia had enervated his youth by a dissolute education, and studiously diverted his attention from every manly and honourable pursuit. Amid the decay of military spirit, her armies were commanded by two generals, Aëtius and Boniface, who may be deservedly named as the last of the Romans. Placidia died at Rome, A.D. 450. She was buried at Ravenna, where her sepulchre, and even her corpse, seated in a chair of cypress-wood, were preserved for ages. (*Ducange, Fam. Byzant.*, p. 72.—*Tillemont, Hist. des Emp.*, vol. 5, p. 260, 386, &c.—*Id. ib.*, vol. 6, p. 240.—*Gibbon, Decline and Fall*, c. 31, 33, 35.)

Planasĭa, a small island between Corsica and Ilva, now *Pianosa.* Tacitus relates, that Augustus was persuaded by Livia to banish his nephew Agrippa Posthumus hither. (*Ann.*, 1, 3.—*Ibid.*, 2, 39.) This island is also noticed by Strabo (123) and Ptolemy (p. 67).

Plancīna, granddaughter of L. Munatius Plancus, and wife of Piso, governor of Syria in the reign of Tiberius. (*Vid.* Piso X.) She was supposed to have been an accomplice with her husband in shortening the days of Germanicus, but was saved by the influence of Livia, her protectress. As long as Piso, who had been put to his trial, had any hope of acquittal, her language was that of a woman willing to share all changes with her husband, and, if he was doomed to fall, determined to perish with him. But, when she had obtained safety for herself, she left him to his fate. At a later period, however, she was about being proceeded against for her criminal conduct, when, in despair, she laid violent hands on herself, and suffered at last the slow but just reward of a flagitious life. (*Tacit., Ann.*, 2, 43, 55, 75; 3, 9, 15; 6, 26.)

Plancus, I. T. Bursa, a tribune of the commons, 52 B.C. He took part in the troubles excited by the death of Clodius, and, on the expiration of his office, was accused and condemned, notwithstanding the interest made by Pompey in his behalf. (*Cic., Ep. ad Fam.*, 2, 9.)—II. L. Munatius, a native of Tibur, was in early life a pupil of Cicero's, and obtained considerable eminence in the oratorical art. He afterward commanded a legion under Cæsar in Gaul. On the assassination of that individual, Plancus acted at first a very equivocal part, and frequently changed sides, attaching himself successively to each party according as it became powerful. Thus we find him, after the victory at Mutina, affecting the utmost zeal for the cause of Brutus and freedom; and subsequently, when he saw Antony re-established in power, he went over to him with four legions which he had at the time under his command. He obtained upon this the consulship along with Lepidus, B.C. 42. Tired at last of Antony, he sided with Octavius, who received him with the utmost cordiality. It was Plancus who proposed in the senate that the title of Augustus should be bestowed on Octavius. The ancient writers reproach him, besides his political versatility, with a total forgetfulness on one occasion of all dignity and self-respect. This was at the court of Cleopatra, in Alexandrea, when he appeared on the public stage in the character of a sea-god, having his person painted green, and in a state of almost complete nudity; wearing a crown

of reeds on his head, and with the tail of a fish attached to his body behind. Plancus, however, appears to have been a man of literary tastes, and we have an ode addressed to him by Horace on one occasion, when he had become suspected of disaffection by Augustus, and was meditating his departure from Italy. (*Plut., Vit. Ant.*—*Vell. Paterc.*, 2, 63.—*Horat*, *Od.*, 1, 7, &c.)

Planŭdes, Maximus, a Greek monk, commonly designated "of Constantinople," probably by reason of his having long resided there; for he was, in fact, a native of Nicomedia. He was a man of great learning and various acquirements, and flourished in the fourteenth century. In 1327, the Emperor Andronicus Palæologus sent him as ambassador to the Venetian republic. He is said to have been the first Greek that made use of the Arabic numerals, as they are called. Planudes has given us, 1. A collection of Æsopic fables, together with a very absurd life of the ancient fabulist himself; 2. An Anthology, selected from that of Constantine Cephalas; 3. A poetical Eloge on Claudius Ptolemæus; 4. Some grammatical works; 5. A Greek translation of Cæsar's Commentaries of the Gallic war; 6. A prose translation of the Metamorphoses and Heroïdes of Ovid; 7. A translation of the Disticha of Cato into Greek verse; 8. Various unedited works. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 252.)

Platæa (gen. *-æ*) and Platææ (gen. *-arum*), a town of Bœotia, of very ancient date, situate at the foot of Mount Cithæron, and near the river Asopus, which divided its territory from that of Thebes. (*Strabo*, 412.) Homer writes the name in the singular (Πλάταια), but the historians use the plural (Πλαταιαί). The Platæans, animated by a spirit of independence, had early separated themselves from the Bœotian confederacy, conceiving the objects of this political union to be hostile to their real interests; and had, in consequence of the enmity of the latter city, been induced to place themselves under the protection of Athens. (*Herod.*, 6, 108.) Grateful for the services which they received on this occasion from that power, they testified their zeal in its behalf by sending a thousand soldiers to Marathon, who thus shared the glory of that memorable day. (*Herod., l. c.*) The Platæans also manned some of the Athenian vessels at Artemisium, and fought in several battles which took place off that promontory; though not at Salamis, as they had returned to their homes after the Greeks withdrew from the Euripus, in order to place their families and valuables in safety, and could not, therefore, arrive in time. (*Herod.*, 8, 45.) They also fought most bravely in the great battle which took place near their city against Mardonius the Persian general, and earned the thanks of Pausanias and the confederate Greek commanders for their gallant conduct on this as well as other occasions. (*Herod.*, 9, 28.—*Thucyd.*, 3, 53, *seqq.*) But it is asserted by Demosthenes that they afterward incurred the hatred of the Lacedæmonians, and more especially of their kings, for having caused the inscription set up by Pausanias, in commemoration of the victory over the Persians, to be altered. (*In Nær.*, p. 1378.) Platæa, which was afterward burned by the army of Xerxes (*Herod.*, 8, 50), was soon restored with the assistance of Athens, and the alliance between the two cities was cemented more closely than before. The attack made upon Platæa by a party of Thebans at night was the first act of aggression committed on the Peloponnesian side in the war which took place not long after. The enterprise failed. (*Thucyd.*, 2, 1, *seqq.*) The natural enmity of Thebes against this little republic was now raised to its height by this defeat, and pressing solicitations were made to the Spartan government to assist in taking signal vengeance on the Platæans for their adherence to the Athenian interests. Accordingly, in the third year of the war, a large Peloponnesian force, under Archidamus, king of Sparta, arrived under the walls of Platæa, and, having summoned the inhabitants to abandon their alliance with Athens, proceeded, on their refusal, to lay siege to the town. The narrative of these operations, and the heroic defence of the Platæans, the circumvallation and blockade of the city by the enemy, with the daring and successful escape of a part of the garrison, are given with the greatest detail by Thucydides, and certainly form one of the most interesting portions of his history. (*Thucyd.*, 2, 71, *seqq.*—*Id.*, 3, 20, *seqq.*) Worn out at length by hunger and fatigue, those Platæans who remained in the town were compelled to yield to their persevering and relentless foes, who, instigated by the implacable resentment of the Thebans, caused all who surrendered to be put to death, and razed the town to the ground, with the exception of one building, constructed out of the ruins of the city, which they consecrated to Juno, and employed as a house of reception for travellers. From Pausanias we learn, that Platæa was again restored after the peace of Antalcidas; but when the Spartans seized on the Cadmean citadel, the Thebans, suspecting that the Platæans were privy to the enterprise, took possession of the town by stratagem, and once more levelled its foundations to the ground (9, 1). Though it seems to have been the intention of Philip, and also of Alexander, to restore Platæa (*Arrian*, 1, 9.—*Plut., Vit. Alex.*, c. 34), this was not carried into effect till the reign of Cassander, who is said to have rebuilt both Thebes and Platæa at the same time. (*Pausan.*, 9, 3.) Dicæarchus, who lived about that period, represents the town as still existing, when he says, "The inhabitants of Platæa have nothing to say for themselves, except that they are colonists of Athens, and that the battle between the Persians and the Greeks took place near their town." (*Stat., Græc.*, p. 14.)—The ruins of Platæa, according to Dr. Clarke, are situated upon a promontory projecting from the base of Cithæron.—The place has now the usual appellation bestowed upon the ruins of Grecian citadels; it is called *Palæo Castro*. The walls are of the earliest kind of military structure, consisting of very considerable masses, evenly hewn, and well built. (*Clarke's Travels*, vol. 7, p. 106, *Lond. ed.*)—The walls of Platæa, according to Sir W. Gell, may be traced near the little village of *Kockla* in their circuit. The whole forms a triangle, having a citadel of the same form in the southern angle, with a gate towards the mountain at the point. The northwestern angle seems to have been the portion which was restored after the destruction of the city. The north side is about 1025 yards in length, the west 1154, and the east 1120. It is about six geographical miles from the Cadmeia of Thebes (*Itin.*, p. 111.—*Cramer's Anc. Greece*, vol. 2, p. 212, *seqq.*)—As the battle of Platæa, between the Greeks and Persians, forms so important a feature in their history, some account of it may be here appended.—Mardonius, being informed by the Argives, who were secretly in his interest, that the Lacedæmonians were in motion, withdrew his army into Bœotia, for the sake of engaging near the friendly city of Thebes, and in a more level country, and, therefore, more favourable to his cavalry. Before leaving Athens he burned and demolished what remained of the city. The Athenians crossed from Salamis, and the confederate army being assembled at Eleusis, advanced to Erythræ, on the border of Bœotia, where it took up a position on the roots of Mount Cithæron. The heavy-armed troops of the Grecian army amounted to 38,700, of whom the Lacedæmonians contributed 10,000. Of these 5000 were Spartans, from the city, each of whom was attended by seven light-armed Helots. In the rest of the army it is computed that to each heavy-armed soldier there was one light-armed attendant. Besides, there were

1800 light-armed Thespians, the remaining strength of that little state, all its heavy-armed troops having fallen at Thermopylæ, and those who remained being probably the poorer citizens, who were unable to purchase the full armour, or to maintain themselves in distant warfare. With these the entire numbers were nearly 110,000. The army was led by Pausanias, the Spartan commander, who was cousin and guardian to the minor-king Pleistarchus, the son of Leonidas. The Athenian force of 8000 heavy-armed men was led by Aristides. Mardonius's army consisted of 300,000 Asiatics and about 50,000 Macedonian and Greek auxiliaries.—The first attack was made by the Persian cavalry, who, continually riding up in small parties, discharged their arrows and retired, annoying the Greeks without any retaliation. The Megarians being placed in the most exposed part of the line, sent to Pausanias to say that they could no longer maintain their ground, and a picked band of 300 Athenians volunteered to relieve them. They took with them some archers, a service which the Athenians cultivated with an attention and success unusual in Greece; and soon after their arrival, Masistius, the general of the Persian cavalry, his horse being wounded with an arrow, was dismounted and killed. All the horse now making a desperate charge, forced back the 300, till the rest coming up to support the Athenians, they were repulsed with great slaughter. The army was encouraged by this success, but its present position was inconvenient, particularly for want of water, and it was resolved to move into the territory of Platæa. A dispute arose between the Athenians and the Tegeans for the post of honour at the extremity of the left wing; but it was prevented from proceeding to extremity by the wise moderation of the Athenian commanders, who, still maintaining their claim of right, professed themselves willing, nevertheless, to take their place wherever the Lacedæmonians might appoint. The Lacedæmonians decided in their favour, placing them at the extremity of the left wing, and the Tegeans in the right, next to themselves.—Mardonius now drew up his army according to the advice of the Thebans, opposing the Persians to the Lacedæmonians and Tegeans, the Bœotians and other Greeks in his service to the Athenians, and to the other bodies that occupied the centre the Medes and the rest of the Asiatics. The soothsayers on each side predicted success to the party which received the attack; in compliance, probably, with the policy of the commanders, each of whom, being posted on ground advantageous to himself, was unwilling to leave it and enter on that which had been chosen by his adversary. Ten days were spent in inaction, except that the Persian horse were harassing the Greeks, and, latterly, intercepting their convoys; but, on the eleventh, Mardonius, growing impatient, called a council of war, and resolved, against the opinion of Artabazus, to attack the Greeks on the following day. The same night Alexander the Macedonian, riding alone and secretly to the Athenian encampment, asked to speak to the commanders, and gave them notice of the resolution taken.—Pausanias, being informed of this by the Athenian generals, proposed a change in the order of battle, by which the Athenians should be opposed to the Persians, of whose mode of fighting they alone had experience, while in their place the Lacedæmonians should act against the Bœotian and other Grecian auxiliaries. The Athenians readily consented, and the troops began to move while the morn was breaking; but Mardonius made a countermovement of his Greek and Persian troops, and the Lacedæmonians desisted from their purpose when they saw that it was known. Mardonius sent a herald to reproach them with their fear, and then commenced the action with his horse, who harassed the Greeks severely, and filled up the spring from which their water had been supplied. The Greeks now suffered both from the attacks of the cavalry, and from the want of water and food, their convoys being cut off; and it was resolved to proceed at night to a position nearer Platæa, where water abounded, and the ground was less favourable to horse. Accordingly, in the night the army was moved; but the Greeks of the centre had been so disheartened by the attacks of the cavalry, that, instead of taking up the appointed position, they fled to the city of Platæa. There remained on the one wing the Lacedæmonians (10,000 heavy-armed) and the Tegeans (1500); on the other, the Athenians (8000), with the Platæans (600), who always accompanied them, and who had carried their zeal so far, that, though an inland people, they helped to man the Athenian ships at Artemisium. Including the light-armed, those who stood their ground were, of the Lacedæmonians and Tegeans 53,000, of the Athenians and Platæans about 17,200. The march of the Lacedæmonians and Tegeans was delayed by the obstinacy of Amompharetus, a Spartan officer, who, viewing the intended movement as a flight, long refused to join in it. The day was dawning, and the Lacedæmonians, through fear of the horse, proceeded over the roots of Cithæron. The Athenians, who had waited for the movement of the allies, went by the plain. Mardonius, on seeing the Greeks, as it seemed, retreating, was filled with exultation, and immediately led the Persians after them, while the other Asiatics followed tumultuously, thinking the day won. The Lacedæmonians, on the approach of the cavalry, sent to the Athenians for assistance, begging that, if they were unable to come, they would at least send the archers; but the Athenians, when preparing to comply with the summons, were prevented by the attack of the Greeks in the Persian service.—The battle was joined on both sides. The Persians fought with great bravery; but neither bravery nor vast superiority in numbers could compensate for their inferiority in arms and discipline, and they were at length defeated with great slaughter, Mardonius being killed. The other Asiatics fled immediately, when they saw the Persians broken. Of the Grecian auxiliaries opposed to the Athenians, many were slack in their exertions, as not being hearty in the cause; but the Bœotians, who formed the strongest body, were zealous for the success of Mardonius, and they fought long and hard before they were defeated. The Bœotians fled towards Thebes, the Asiatics to their intrenched camp, their flight being in some degree protected by the Asiatic and Bœotian cavalry. On hearing that their friends were victorious, the Greeks of the centre returned in haste and disorder to the field; and the Megarians and Phliasians, going by the plain, were charged and broken with considerable loss by some Theban horse.—The fugitives who escaped into the camp were in time to close the gates and man the walls against the Lacedæmonians and Tegeans; and, the assailants being unskilled in the attack of fortifications, they made a successful defence till the arrival of the Athenians, who went about the work more skilfully, and soon gained entrance. The passions of the Greeks were inflamed to the utmost by long distress and danger, and no mercy was shown. Of the 300,000 men who were left with Mardonius, 40,000 had been led from the field by Artabazus when it first became evident that the Persians were losing the battle; but of the others not 3000 are said to have survived the battle and the subsequent massacre. (*Herod.*, 9, 25, *seqq.*—*Libr. Us. Knowl.*, *Hist. Greece*, p. 40, *seqq.*)

Plato, I. a celebrated philosopher, by descent an Athenian, but the place of whose birth was the island of Ægina, where his father, Aristo, resided after that island became subject to Athens. His origin is traced back, on his father's side, to Codrus, and on that of his mother, Perictione, through five generations, to Solon. (*Proclus, ad Timæum*, p. 25.) The time of

his birth is commonly placed in the first year of the 88th Olympiad (B.C. 428), but, perhaps, may be more accurately fixed in B.C. 429. (*Clinton, Fast. Hellen.*, p. 63.) Fable has made Apollo his father, and has said that he was born of a virgin. (*Plut., Sympos.*, 8, 1.—*Hieron., adv. Jov. Op.*, vol. 4, p. 186, *ed. Par.*) He was originally named Aristocles, from his grandfather, and he received that of Plato (Πλατών) from either the breadth of his shoulders or of his forehead, the appellation being derived from πλατύς, "*broad.*" This latter name is thought to have been given him in early youth. (*Diog. Laert.*, 3, 4.— *Senec., Ep.*, 58.—*Apuleius, de dogm. Plat.*— *Op., ed. Oudend.*, vol. 2, p. 180.) Plutarch relates that he was humpbacked, but this, perhaps, was not a natural defect; it may have first appeared late in life, as a result of his severe studies. (*Plut., de Audiend. Poët.*, 26, 53.) Other ancient writers, on the contrary, speak in high terms of his manly and noble mien. The only authentic bust that we have of him is at present in the gallery at Florence. It was discovered near Athens in the 15th century, and purchased by Lorenzo de Medici. In this bust, the forehead of the philosopher is remarkably large. (*Visconti, Icon. Gr.*, vol. 1, p. 172, *ed.* 4to.)—Plato first learned grammar, that is, reading and writing, from Dionysius. In gymnastics, Ariston was his teacher; and he excelled so much in these physical exercises, that he went, as is said, into a public contest at the Isthmian and Pythian games. (*Diog. Laert.*, 3, 4.— *Apul.*, p. 184.— *Olympiod., Vit. Plat.*) He studied painting and music under the tuition of Draco, a scholar of Damon, and Metellus of Agrigentum. But his favourite employment in his youthful years was poetry. The lively fancy and powerful style which his philosophical writings so amply display, must naturally have impelled him, at an early period of life, to make some attempts at composition, which were assuredly not without influence on the beautiful form of his later works. After he had made use of the instruction of the most eminent teachers of poetry in all its forms, he proceeded to make an essay himself in heroic verse; but when he compared his production with the masterpieces of Homer, he consigned it to the flames. He next tried lyric poetry, but with no better success; and finally turned his attention to dramatic composition. He elaborated four pieces, or a tetralogy, consisting of three separate tragedies and one satyric drama; but an accident induced him to quit for ever this career, to which he was not probably destined. A short time before the festival of Bacchus, when his pieces were to be brought upon the stage, he happened to hear Socrates conversing, and was so captivated by the charms of his manners as from that moment to abandon poetry, and apply himself earnestly to the study of philosophy. (*Ælian, Var. Hist.*, 10, 21, *seqq.*—*Val. Max.*, 1, 6. —*Plin.*, 11, 29.) But, though Plato abandoned his poetic attempts, yet he still attended to the reading of the poets, particularly Homer, Aristophanes, and Sophron, as his favourite occupation (*Olympiod., Vit. Plat.*); and he appears to have derived from them, in part, the dramatic arrangement of his dialogues. It was then customary for young men who were preparing for the polite world, or to distinguish themselves in any manner, to attend a course in philosophy. Plato had already heard the instructions of Cratylus, a disciple of the school of Heraclitus. (*Aristot., Metaphys.*, 1, 6. —*Apul*, p. 185.) When Diogenes, Olympiodorus, and other writers assert that he did not become a scholar of Cratylus till after the death of Socrates, they give less credit to Aristotle and Apuleius than they deserve; the former a contemporary, the latter drawing his information from Speusippus. (*Tennemann's Life of Plato, Edwards's transl.*, p. 316, *seq.*) Plato was 20 years of age when he became acquainted with Socrates, and he continued a stated disciple of that philosopher for the space of eight years, until the death of the latter. During all this period, Socrates regarded him as one of his most faithful pupils. Light as must have been the task of education in respect to the mind, since Plato was quite teachable, and, in addition to his eminent talents, possessed of great susceptibility for moral studies, still, on the other hand, it was difficult for Socrates to satisfy the aspiring and inquisitive spirit of his pupil. In all his conversations, he started questions, raised doubts, and always demanded new reasons, without allowing himself to be satisfied with those already given. (*Vit. Plat.*, 13.— *Bibliothek der Alten Lit.*) This liveliness and activity of mind could not render Socrates displeased with his manner of thinking: so little, indeed, was this the case, that Plato already, in the lifetime of Socrates, wrote dialogues, in which he introduced his teacher as the principal person, and carried on the discussions in a method that was not entirely his own. Many writers think they have discovered that Socrates was by no means satisfied with the course of Plato, in falsely imputing to him so many things which he had never said. But they can adduce no satisfactory ground or competent testimony for their conclusion. The single thing to which they appeal can prove nothing for them, because it is ambiguous. It is said, that when Plato brought forward his Lysis in the presence of Socrates, the latter exclaimed, "By Hercules! how many things does the young man falsely report of me!" (*Diog. Laert.*, 3, 35.) The more probable opinion, however, is, that the story is incorrectly related, and that Socrates merely alluded to the rich and figurative style of Plato, as contrasted with his own simple manner of expression (*Tennemann, Life of Plato, Edw. trans.*, p. 324.) Plato always cherished a deep affection and esteem for his master, and, when the latter was brought to trial, undertook to plead his cause; but the partiality and violence of the judges would not permit him to proceed. After the condemnation, he presented his master with money sufficient to redeem his life, which, however, Socrates refused to accept. During his imprisonment Plato attended him, and was present at a conversation which he held with his friends concerning the immortality of the soul, the substance of which he afterward committed to writing in the beautiful dialogue entitled Phædo, not, however, without interweaving his own opinions and language. (Compare *Cicero, de Nat. Deor.*, 3, 33.) Upon the death of his master he withdrew, with several other friends of Socrates, to Megara, where they were hospitably entertained by Euclid, and remained till the ferment at Athens subsided. Brucker says, that Plato received instruction in dialectics from Euclid. (*Hist. Crit. Philos.*, vol. 1, p. 611, 633.) But no other writer has any reference to it. It is rather probable that both, in their philosophical conversations, sought to enrich and to settle each other's knowledge. Hence Cicero relates, that the Megarean philosopher drew many of his opinions from Plato. (*Academ. Quæst.*, 4, 42.) Desirous of making himself master of all the wisdom and learning which the age could furnish, Plato, after this, travelled into every country which was so far enlightened as to promise him any recompense of his labour. He first visited that part of Magna Græcia where a celebrated school of philosophy had been established by Pythagoras. According to Cicero, Quintiliar, and Valerius Maximus, the particular object of this visit was to enrich his theoretical knowledge; but, according to Apuleius, it was with more especial reference to moral improvement. It is commonly believed that Plato became formally a scholar of the Pythagoreans, and many persons are expressly named as his teachers in the doctrines of that sect of philosophy. But this multitude of teachers is of itself sufficient to excite suspicion; and, besides, Plato must then have been at least thirty years old, and was undoubtedly ac

quainted with the Pythagorean system long previous to his Italian voyage. How long Plato remained in Italy cannot be determined, since all the accounts relative to this point are deficient. But so much is certain, that he did not leave this country before he had gained the entire friendship of the principal Pythagoreans, of which they subsequently gave most unequivocal proofs. From Italy Plato went to Cyrene, a celebrated Greek colony in Africa. It is not certain whether he visited Sicily in passing. According to Apuleius, the object of his journey was to learn mathematics of Theodorus. This mathematician, whose fame, perhaps, surpassed his knowledge, had given instruction to the young in Athens in this branch of science; and Plato, in all probability, merely wished now to complete his knowledge on this subject. (*Tennemann's Life of Plato, Edw. tr.*, p. 336.) From Cyrene he proceeded to Egypt, and, in order to travel with more safety upon his journey to the last-named country, he assumed the character of a merchant, and, as a seller of oil, passed through the kingdom of Artaxerxes Mnemon. Wherever he came, he obtained information from the Egyptian priests concerning their astronomical observations and calculations. It has been asserted that it was in Egypt that Plato acquired his opinions concerning the origin of the world, and learned the doctrines of transmigration and the immortality of the soul; but it is more than probable that he learned the latter doctrine from Socrates, and the former from the school of Pythagoras. It is not likely that Plato, in the habit of a merchant, could have obtained access to the sacred mysteries of Egypt; for, in the case of Pythagoras, the Egyptian priests were so unwilling to communicate their secrets to strangers, that even a royal mandate was scarcely sufficient in a single instance to procure this indulgence. Little regard is therefore due to the opinions of those who assert that Plato derived his system of philosophy from the Egyptians. (*Iamblich*, *Myst. Æg.*, 1, 2, p. 3.) That Plato's stay in Egypt extended to a period of thirteen years, as some maintain, or even three years, as others state, is highly incredible; especially as there is no trace in his works of Egyptian research. All that he tells us of Egypt indicates at most a very scanty acquaintance with the subject; and, although he praises the industry of the priests, his estimate of their scientific attainments is far from favourable. (*Repub.*, 4, p. 435.) Nor is there a better foundation for supposing that, during his residence in Egypt, Plato became acquainted with the doctrine of the Hebrews, and enriched his system with spoils from their sacred books. (*Huet, Dem. Pr.*, 4, 2, § 15.— *Gale's Court of the Gentiles.*) This opinion has, it is true, been maintained by several Jewish and Christian writers, but it has little foundation beyond mere conjecture; and it is not difficult to perceive that it originated in that injudicious zeal for the honour of revelation, which led these writers to make the Hebrew scriptures or traditions the source of all Gentile wisdom. After his Egyptian travels Plato came to Sicily, and visited Syracuse when he was about forty years of age, in the eighty-ninth Olympiad, and in the reign of Dionysius the Elder. According to the statement of all the writers who make mention of this tour, his only object was to see the volcano of Etna; but, from the seventh letter ascribed to him, it would seem that higher objects engaged his attention, and that his wish was to study the character of the inhabitants, their institutions and laws. At the court of Dionysius Plato became acquainted with Dio, the brother-in-law of the tyrant, and Dio endeavoured to produce an influence upon the mind of Dionysius by the conversation of Plato. But the attempt failed, and had nearly cost the philosopher his life. Dionysius was highly incensed at the result of an argument in which he was worsted by Plato, who took occasion also to advance in the course of it some bold and unpalatable truths, and, in the first heat of his passion, he would almost have punished the hardihood of the philosopher with death, unless Dio and Aristomenes had together restrained him from it. They conceived, therefore, that Plato could no longer stay at Syracuse without hazard, and accordingly secured a passage for him in a ship which was about to carry home Polis, a Lacedæmonian ambassador, or, according to Olympiodorus, a merchant of Ægina. Dionysius heard of it, and bribed Polis either to throw Plato overboard, or, if his conscience would not allow him to do that, to sell him as a slave. He was accordingly sold by the treacherous Polis on the island of Ægina, which was then involved in war with Athens. According to some writers, he was sold by the Æginetans. A certain Anniceris, from Cyrene, redeemed him for twenty or thirty minæ. Plato's friends and scholars (according to some, Dio alone) collected this sum in order to indemnify Anniceris, who, however, was so noble minded, that with the money he purchased a garden in the Academy, and presented it to the philosopher. When Plato had completed his travels, and had reached the end of their various dangers and calamities, he returned to Athens, and began publicly to teach philosophy in the Academy. He had here a garden from paternal inheritance, which was purchased for five hundred drachmæ; so that, if the story of Anniceris be true, Plato must have had two gardens in this place, which also a passage from Diogenes allows us to conjecture. This writer remarks, that Plato taught philosophy first in the Academy, but afterward in a garden at Colonus. (*Diog.*, 3, 5.) His Academy soon became celebrated, and was numerously attended by high-born and noble young men; for he had before, by means of his travels, and probably by some publications, acquired a distinguished name. (*Tennemann, Life of Plato, Edw. tra.*, p. 342, *seq.*) Plato taught in the Academy for a period of twenty-two years prior to his second journey to Syracuse, which he undertook at the instigation of Dio, who hoped, by the lessons of the philosopher, to influence the character of the new ruler of Syracuse. This prince, it is said, had been brought up by his father wholly destitute of an enlightened education, and it was now the task of Plato to form his mind by philosophy. It seems, at the same time, to have been the plan of Dio and Plato to bring about, by philosophical instruction, a wholesome reform of the Sicilian constitution, by giving it a more aristocratic character. But, whatever may have been their intentions, they were all frustrated by the weak and voluptuous character of Dionysius. Dio became the object of the tyrant's suspicion, and was conveyed away to the coast of Italy, without, however, forfeiting his possessions. In this conjuncture of affairs, Plato did not long remain in Syracuse, where his position would at best have been ambiguous. He returned to Athens, but, in consequence of some fresh disagreement between Dionysius and Dio, with respect to the property of the latter, he was induced to take a third journey to Syracuse. The reconciliation, which it was his object to effect, completely miscarried; he himself came to an open rupture with Dionysius, and only obtained a free departure from Sicily through the active interposition of his Pythagorean friends at Tarentum. It does not appear that he took any part in the later conduct of Sicilian affairs, though his nephew and disciple Speusippus, and others of the Academy, rendered personal assistance to Dio, in a warlike expedition against Dionysius. From this time Plato seems to have passed his old age in tranquillity in his garden, near the Academy, engaged with the instruction of numerous disciples, and the prosecution of his literary labours. He died while yet actively employed about his philosophical compositions. Having enjoyed the advantage of an athletic constitution, and lived all his

days temperately, he arrived at the eighty-first, or, according to some writers, the seventy-ninth, year of his age, and died, through the mere decay of nature, in the first year of the 108th Olympiad. He passed his whole life in a state of celibacy, and therefore left no natural heirs, but transferred his effects by will to his friend Adiamantus. The grove and garden, which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers; and his portrait is to this day preserved in gems; but the most lasting monuments of his genius are his writings, which have been transmitted, without material injury, to the present times.—The personal character of Plato has been very differently represented. On the one hand, his encomiasts have not failed to adorn him with every excellence, and to express the most superstitious veneration for his memory. His enemies, on the other, have not scrupled to load him with reproach, and charge him with practices shamefully inconsistent with the purity and dignity of the philosophical character. (*Athenæus*, 11, p. 507.—*Diog. Laert.*, 3, 26.) We cannot so implicitly adopt the panegyrics of the former, as to suppose him to have been free from human frailties; and we have a right to require much better proofs than his calumniators have adduced, before we can suppose him to have been capable of sinking, from the sublime speculations of philosophy, into the most infamous vices. The reproaches with which Plato has been assailed, as having boasted that he could supply their master's place to the bereaved disciples of Socrates, but ill agrees with the pious affection with which he bewailed his death, and ascribed to him, as the fruits of his lessons, his whole philosophy. Nor can we help thinking that there is much injustice in the charge brought against him, of malice and ill feeling towards his fellow-scholars; though, at the same time, we must admit, that, to all appearances, he did not cultivate a very intimate friendship with any one among them, who afterward became illustrious in philosophy: nay, more, it appears that he reviewed with some bitterness the doctrines of Aristippus, Antisthenes, and Euclid To the more soaring flight of his own lofty views, their incomplete and exclusive notions must unquestionably have appeared unworthy of the school of Socrates, and, as they began by attacking his own system, it was but natural that Plato should retaliate with some degree of bitterness and warmth. The by no means exalted opinion entertained by Plato of his philosophical contemporaries necessarily became a farther ground for the charge against him of overweening haughtiness; and it would even appear that other causes existed for the imputation. A certain contempt for the mass of the people stands out prominently enough in his writings, while his commendation of philosophy, as opposed to common sense, might easily have been taken as personal. Besides all this, the splendour of his school, especially when compared with the simplicity and even poverty of the Socratic, seems to have betokened a degree of pretension and display, which naturally brought upon it the ridicule of the comic writers. It cannot be dissembled, that Plato gave to philosophy and to human culture in general a tendency towards ornament and refinement, a splendour of language and form, far removed from the pristine severity and rigour, and greatly favouring the fast-growing spirit of effeminacy. His school was less a school of hardy deeds for all, than of polished culture for the higher classes, who had no other object than to enhance the enjoyment of their privileges and wealth. This remark, however, does not so much apply to Plato as to the age in which he lived, and to which nothing else was left than to moderate and retard the decline of morality by its intellectual progress and enlightenment. (*Ritter, History of Philosophy*, vol. 2, p. 152, *Eng. tr.*)—Several anecdotes are preserved, which reflect honour upon the moral principles and character of Plato. Such was his command of temper, that, when he was lifting up his hand to correct his servant for some offence, perceiving himself angry, he kept his arm fixed in that posture, and said to a friend, who at that moment asked him what he was doing, "I am punishing a passionate man."—At another time, he said to one of his slaves, "I would chastise you if I were not angry."—At the Olympic games he happened to pass a day with some strangers, who were much delighted with his easy and affable conversation, but were no farther informed concerning him than that his name was Plato; for he had purposely avoided saying anything respecting Socrates or the Academy. At parting, he invited them, when they should visit Athens, to take up their residence at his house. Not long afterward they accepted his invitation, and were courteously entertained. During their stay, they requested that he would introduce them to his namesake, the famous philosopher, and show them his Academy. Plato, smiling, said, "I am the person you wish to see." The discovery surprised them exceedingly; for they could not easily persuade themselves that so eminent a philosopher would condescend to converse so familiarly with strangers. (*Ælian, Var. Hist.*, 4, 9.)—When Plato was told that his enemies were busily employed in circulating reports to his disadvantage, he said, "I will live so that none shall believe them."—One of his friends, remarking that he seemed as desirous to learn himself as to teach others, asked him how long he intended to be a scholar. "As long," replied he, "as I am not ashamed to grow wiser and better."—It is from the writings of Plato chiefly that we are to form a judgment of his merit as a philosopher, and of the service which he rendered to science. No one can be conversant with these without perceiving that his actions always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums which both ancient and modern critics have passed upon his style, and particularly of the high estimation in which it was held by Cicero, who, treating of the subject of diction, says, "That if Jupiter were to speak in the Greek tongue, he would use the language of Plato." (*De Orat.*, 3, 20.)—The accurate Stagirite describes it as "A middle species of diction, between verse and prose." (*Arist., ap. Laert.*) Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious diction, and flow in so harmonious a rhythm, that they may be truly pronounced highly poetical. Even in the discussion of abstract subjects, the language of Plato is often clear, simple, and full of harmony. At other times, however, he becomes turgid and swelling, and involves himself in obscurities which were either the offspring of a lofty fancy, or borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. The same inequality which is so apparent in the style of Plato, may also be observed in his conceptions. While he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself with Pythagoras, in abstruse speculations.—The dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of *didactic* and *inquisitive*. The *didactic* are subdivided into *speculative* (including *physical* and *logical*), and *practical* (comprehending *ethical* and *political*). The second class, the *inquisitive*, is characterized by terms taken from the athletic art, and divided into the *gymnastic* and *agonistic*. The dialogues termed gymnastic were imagined to be similar to the *exercse*, and were subdivided into the *maieutic* (as re-

sembling the teaching of the rudiments of the art); and the *peirastic* (as represented by a skirmish, or *trial* of proficiency). The *agonistic* dialogues, supposed to resemble the *combat*, were either *endeictic* (as *exhibiting* specimens of skill), or *anatreptic* (as presenting the spectacle of a *perfect defeat*). Instead of this whimsical classification, they may more properly be divided into *physical*, *logical*, *ethical*, and *political*. —The writings of Plato were originally collected by Hermodorus, one of his pupils. One circumstance it is particularly necessary to remark: that, among other things which Plato received from foreign philosophy, he was careful to borrow the art of concealing his real opinions. His inclination towards this kind of concealment appears from the obscure language which abounds in his writings, and may indeed be learned from his own express assertions. "It is a difficult thing," he observes, "to discover the nature of the Creator of the universe; and, being discovered, it is impossible, and would even be impious, to expose the discovery to vulgar understandings." This concealed method of philosophizing he was induced to adopt from a regard to personal safety, and from motives of vanity. (*Enfield's History of Philosophy*, vol. 1, p. 206, *seqq.*)—Plato, by his philosophical education, and the superiority of his natural talents, was placed on an eminence which gave him a commanding view of the systems of his contemporaries, without allowing him to be involved in their prejudices. (*Sophista*, vol. 2, p. 252, 265, *ed. Bip.*—*Cratyl.*, p. 345, 286.) He always considered theoretical and practical philosophy as forming essential parts of the same whole; and thought it was only by means of true philosophy that human nature could attain its proper perfection. (*De Repub.*, vol. 7, p. 76, *ed. Bip.*)—His critical acquaintance with preceding systems, and his own advantages, enabled Plato to form more adequate notions of the proper end, extent, and character of philosophy. Philosophy he defined to be science, properly so called. The source of knowledge he pronounced to be, not the evidence of our senses, which are occupied with *contingent* matter, nor yet the *understanding*, but Reason (*Phædo*, vol. 1, p. 225, *ed. Bip.*), whose object is that which is *invariable* and *absolute* (τὸ ὄντως ὄν.—*Phædr.*, vol. 10, p. 247, *ed. Bip.*). He held the doctrine of the existence in the soul of certain *innate ideas* (νοήματα), which form the basis of our conceptions, and the elements of our practical resolutions. To these ἰδέαι, as he termed them (the eternal παραδείγματα, types and models of all things, and the ἀρχαί, or principles of our knowledge), we refer the infinite variety of individual objects presented to us (τὸ ἄπειρον and τὰ πολλά). Hence it follows, that all these details of knowledge are not the results of experience, but only developed by it. The soul recollects the ideas, in proportion as it becomes acquainted with their copies (ὁμοιώματα), with which the world is filled; the process being that of recalling to mind the circumstances of a state of pre-existence. (*Phædo*, vol. 1, p. 74, 75.—*Phædr.*, vol. 10, p. 249.) Inasmuch as the objects thus presented to the mind correspond in part with its *ideas*, they must have some principle in common; that principle is the Divinity, who has formed these external objects after the model of the ideas. (*De Repub.*, 6, vol. 7, p. 116, *seqq.*—*Tim*, vol. 9, p. 348.) Such are the fundamental doctrines of the philosophy of Plato; in accordance with which he placed the principles of identity and contradiction among the highest laws of philosophy (*Phædr.*, vol. 10, p. 226, 230.—*De Repub.*, 6, vol. 7, p. 122, &c.), and drew a distinction between *Empirical* knowledge and *Rational*; the one being derived from the Intellectual, the other from the External world (κόσμος αἰσθητός and νοητός); making the latter the only true object of philosophy.—The division of philosophy into Logic (Dialectics), Metaphysics (Physiology or Physics), and Morals (the Political Science), has been principally brought about by Plato (*Sextus ad. Math.*, 7, 16), who clearly laid down the chief attributes of each of these sciences, and their mutual dependencies, and distinguished also between the analytical and synthetical methods. Philosophy, therefore, is under great obligation to him, *quoad formam*. She is no less indebted to him for the lights he has thrown upon the above parts considered separately; though he did not profess to deliver a system of each, but continually excited the attention of others, in order to farther discoveries.—Plato considered the soul to be a self-acting energy (αὐτὸ ἑαυτὸ κινοῦν.—*De Leg.*, 10, vol. 9, p. 88, *seqq.*); and, viewed as combined with the body, he distinguished in it two parts, the rational (λογιστικὸς νοῦς), and the irrational or animal (ἀλογιστικὸν or ἐπιθυμητικόν), mutually corrected by a sort of middle term (θυμός or τὸ θυμοειδές). The animal part has its origin in the imprisonment of the soul in the body; the intellectual still retains a consciousness of the *Ideas*, whereby it is capable of returning to the happy condition of spirits. In Plato we discover also a more complete discrimination of the faculties of knowledge, sensation, and volition (*De Repub.*, 4, vol. 6, p. 367, *ed. Bip.*), with admirable remarks on their operations, and on the different species of perception, of sensation, of motives determining the will, as well as the relations between thought and speech. (*Theæt.*, *ed. Steph.*, p. 189, *E.*, *seqq.*—*Phileb.*, p. 38, *D.*)—Plato has rendered no less service to philosophy by affording it the first sketch of the laws of thought, the rules of propositions, of conclusions, and proof, and of the analytic method: the distinction drawn between the Universal (κοινόν) and Substance (οὐσία); and the Particular and the Accidental. He diligently investigated the characteristics of Truth, and detected the signs of the *phenomenon* or *apparent* Truth. To him we owe the first attempt at the construction of a philosophical language (in the Cratylus); the first development of an abstract idea of knowledge and science; the first logical statement of the properties of Matter, Form, Substance, Accident, Cause and Effect, of Natural and Independent causes of Reality (τὸ ὄν), and of Apparent Reality (φαινόμενον); a more adequate idea of the Divinity, as a Being eminently good, with a more accurate induction of the Divine Attributes, especially the moral ones; accompanied by remarks on the popular religion, and an essay towards a demonstration of the existence of God by reasonings drawn from Cosmology. (*De Leg.*, 10, vol. 9, p. 68; 12, vol. 9, p. 229.—*Phileb.*, vol. 4, p. 224.—*Epinomis.*, vol. 9, p. 254, *seqq.*) He represents the Divinity as the author of the world, inasmuch as he introduced into rude matter (ὕλη—τὸ ἄμορφον) order and harmony, by moulding it after the *Ideas*, and conferring, together with a rotatory motion, a harmonious body, governed, as in the case of individual animals, by a rational spirit. (*Tennemann, Manual of Philos.*, p. 110, *seqq.*, *Johnston's transl.*) —In theology, the fundamental doctrine of Plato, as of all other ancient philosophers, is, that from nothing nothing can proceed. This universal axiom, applied not only to the infinite efficient, but to the material cause, Plato, in his Timæus, assumes as the ground of his reasoning concerning the origin of the world. In this dialogue, which comprehends his whole doctrine on the subject of the formation of the universe, matter is so manifestly spoken of as eternally coexisting with God, that this part of his doctrine could not have been mistaken by so many learned and able writers, had they not been seduced by the desire of establishing a coincidence of doctrine between the writings of Plato and Moses. It is certain that neither Cicero (*Acad. Quæst.*, 1, 6), nor Apuleius (1, p. 184), nor Alcinoüs (c. 12), nor even the later commentator Chalcidius, understood their master in any other sense than as ad-

mitting two primary and incorruptible principles, God and Matter. The passages quoted by those who maintain the contrary opinion are by no means sufficient for their purpose.—Matter, according to Plato, is an eternal and infinite principle. His doctrine on this head is thus explained by Cicero (*Acad. Quæst.*, I, 8): "Matter, from which all things are produced and formed, is a substance without form or quality, but capable of receiving all forms and undergoing every kind of change; in which, however, it never suffers annihilation, but merely a solution of its parts, which are in their nature infinitely divisible, and move in portions of space which are also infinitely indivisible. When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe." This doctrine Plato unfolds at large in his Timæus, and particularly insists on the notion, that matter has originally no form, but is capable of receiving any. He calls it the mother and receptacle of forms, by the union of which with matter the universe becomes perceptible to the senses; and maintains that the visible world owes its form to the energy of the divine intellectual nature.—It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory, force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection that appears in the works of God, and the origin of evil. On this subject Plato writes with wonderful obscurity; but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the Supreme Artificer, so that he cannot perfectly execute his designs; and that this is the cause of the mixture of good and evil which is found in the material world. The principle opposite to matter, in the system of Plato, is *God*. He taught that there is an intelligent cause, which is the origin of all spiritual being, and the former of the material world. The nature of this great Being he pronounced it difficult to discover, and, when discovered, impossible to divulge. The existence of God he inferred from the marks of intelligence which appear in the form and arrangement of bodies in the visible world; and, from the unity of the material system, he concluded that the mind by which it was formed must be one. God, according to Plato, is the Supreme Intelligence, incorporeal, without beginning, end, or change, and capable of being perceived only by the mind. The Divine Reason, the eternal region of Ideas or forms, Plato speaks of as having always existed, and as the Divine principle which established the order of the world. He appears to have conceived of this principle, as distinct not merely from matter, but from the efficient cause, and as eternally containing within itself Ideas, or intelligible forms, which, flowing from the fountain of the divine essence, have in themselves a real existence, and which, in the formation of the visible world, were, by the energy of the efficient cause, united to matter, to produce sensible bodies.—It was another doctrine in the Platonic system, that the Deity formed the material world after a perfect archetype, which had eternally subsisted in his Reason, and endued it with a soul. "God," says he, "produced mind prior in time as well as in excellence to the body, that the latter might be subject to the former.—From that substance, which is indivisible and always the same, and from that which is corporeal and divisible, he compounded a third kind of substance, participating in the nature of both."—This substance, which is not eternal, but produced, and which derives the superior part of its nature from God, and the inferior from matter, Plato supposed to be the animating principle in the universe, pervading and adorning all things. This third principle in nature is, in the Platonic system, inferior to the Deity, being derived from that Divine Reason which is the seat of the Ideal world; herein differing fundamentally from the Stoical doctrine of the soul of the world, which supposed the essence of the Divine nature diffused through the universe. It is evident, from this account of the doctrine of Plato concerning God and the soul of the world, that it differs materially from the doctrine of the Trinity afterward received into the Christian Church. Plato did not suppose three substances in one divine essence, separate from the visible world; but taught that the λόγος, or Reason of God, is the seat of the intelligible world or of Ideas, and that the soul of the world is a third subordinate nature, compounded of intelligence and matter. In the language of Plato, the universe, being animated by a soul which proceeds from God, is the Son of God; and several parts of nature, particularly the heavenly bodies, are Gods. He probably conceived many subordinate divinities to have been produced at the same time with the soul of the world, and imagined that the Supreme Being appointed them to the charge of forming animal bodies, and superintending the visible world: a doctrine which he seems to have borrowed from the Pythagoreans, and particularly from Timæus the Locrian.—Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and, consequently, that the human soul, receding farther from the First Intelligence, is inferior in perception to the soul of the world. He teaches, also, in express terms, the doctrine of the immortality of the rational soul; but he has rested the proof of this doctrine upon arguments drawn from the more fanciful parts of his system. For example: In nature, all things terminate in their contraries; the state of sleep terminates in that of waking; and the reverse: so life ends in death, and death in life. The soul is a simple indivisible substance, and therefore incapable of dissolution or corruption. The objects to which it naturally adheres are spiritual and incorruptible; therefore its nature is so. All our knowledge is acquired by the reminiscence of ideas contemplated in a prior state: as the soul must have existed before this life, it is probable it will continue to exist after it. Life being the conjunction of the soul with the body, death is nothing more than their separation. Whatever is the principle of motion must be incapable of destruction. Such is the substance of the arguments for the immortality of the soul, contained in the celebrated dialogue of the Phædo. It is happy for mankind that their belief of this important doctrine rests upon firmer grounds than this futile reasoning. (*Enfield's History of Philosophy*, vol. 1, p. 229, *seqq.*)—The interesting research which Plato carried so far, respecting the Supreme Good, belongs to the subject of Morals. Virtue he defined to be the imitation of God, or the effort of man to attain to a resemblance of his original; or, in other terms, a unison and harmony of all our principles and actions according to reason, whence results the highest degree of happiness. Virtue is *one*, but compounded of four elements: Wisdom, Courage or Constancy, Temperance, and Justice; which are otherwise termed the four cardinal virtues. Such virtues he describes as arising out of an independence of, and superiority to, the influence of the senses. In his practical philosophy Plato blended a right principle of moral obligation with a spirit of gentleness and humanity; and education he described as a liberal cultivation and moral discipline of the mind. Politics he defined to be the application, on a great scale, of the laws of morality; a society being composed of individuals, and therefore under similar obligations; and its end to be liberty and concord. In giving a sketch of his Republic, as governed according to reason, Plato had particularly

an eye to the character and the political difficulties of the Greeks, connecting at the same time the discussion of this subject with his metaphysical opinions respecting the soul.—Beauty he considered to be the sensible representation of moral and physical perfection; consequently it is one with Truth and Goodness, and inspires love which leads to virtue, forming what is called Platonic love. (*Tennemann, Manual*, p. 117.)

I. *General View of the Philosophy of Plato.*

It requires, indeed, considerable knowledge of the history of philosophy to appreciate the whole influence which Plato has exercised upon the human mind; and, still more, a thorough acquaintance with his works to comprehend their real scope and depth. It is, therefore, not surprising that such an erroneous estimate of his character should generally prevail; so that, as Schleiermacher well observes (*Pref. to Introd. to Dialogues*), his brilliant passages should have dazzled the eyes of students until they forgot that in the mind of Plato these were but resting-stones and reliefs (necessary concessions to human weakness) to enable the mind to ascend to a far higher range of thought. And yet there are certain eras in the history of human reason, in which the operation of Platonism comes out in a form too striking to permit any doubt of its power or disrespect to its memory. It was something more than eloquence and fancy which Cicero, perplexed as he sometimes seems to be with the dialectical manœuvres of Plato, discovered in those theories through which he proposed to conduct the spirit of philosophy into Rome. It was not mere ingenuity and abstraction which induced the reformers of heathenism to adopt his name, so that, in the words of Augustine (*De Civit. Dei*, 8, 10), "*recentiores quique philosophi nobilissimi, quibus Plato sectandus placuit, noluerint se dici Peripateticos aut Academicos, sed Platonicos.*" Something more than ordinary reason (and so the wisest Christians always thought) must have informed that spirit which, after lying dormant for three centuries, was resuscitated in the first age of Christianity, and entered into that body of rationalism which, whether under the name of Gnosticism or the Alexandrean School, rose up by the side of the true faith, to wrestle with its untried strength, and to bring out its full form, in precision, by struggles with an antagonist like itself. Once more, at the revival of literature, Plato was selected as the leader of the new philosophical spirit, which was to throw off the yoke of Romanism, and with it the law of Christianity. Wherever Plato has led, he has elevated and improved the human mind. He has been followed too far—farther than the Christian may follow him; and many fatal errors have been sheltered under his name. But those which have really sprung from him have been errors of the heart; errors which have not degraded human nature, nor stifled the principle of virtue. Even the scepticism of the later academics offers no exception, for it had no authority whatever in the general principles of Plato. Enthusiasm, mysticism, and fanaticism have been the extravagances of Platonism; coldness, materialism, and scepticism the perversions of Aristotle. Each, when retained in his proper subordination, has been a useful servant to the cause of Christianity. But the work which Plato has performed is far higher than that of Aristotle; one has drilled the intellect, the other disciplined the affections; one aided in sinking deep the truths of Christianity, and expanding its form, the other complicated and entangled its parts by endeavouring to reduce them to system; one supplied materials, the other lent instruments to shape them; one fairly met the enemies of Christianity upon the ground of reason, the other secretly gave way to them without deserting the standard of authority; one, when it rebelled, rebelled openly, and threw up heresies; the other never rebelled, but engendered and supported corruption. No men have more mistaken the nature of Plato's system than those who have regarded it as a speculative fabric, such as men of powerful intellect have wrought out at times in schools and cloisters, when the tranquillity of society enabled them to think, without any necessity for action. Much, if not all, of the Eastern philosophy was of this caste. It sprung up like a tree in the desert, very beautiful but very useless, under an atmosphere fixed and changeless, perfect in all its outlines from the absence of anything to disturb it. Such, also, was much of the new Alexandrean speculations, until Julian brought them to bear practically upon the purification of the heathen polytheism. Such also was scholasticism, and such many of the rival theories which have since sprung up in Germany under the stimulus of a craving curiosity, which found nothing to do but to think. We shall, however, never understand the value of Plato's philosophy, and still less the arrangement and dependance of its parts, without viewing it in this light, as a practical, not a speculative, system. Even considered as a revival of the modified doctrine of Pythagoras, which, probably, is the true point of view, it is still practical. Pythagoras was full of other thoughts than the abstract relation of numbers, when he organized his wonderful society to restore something like right government and religious subordination in the republics of Magna Græcia. He was as far from dreaming away his reason in empty metaphysics, though high and abstract truth was a necessary condition of his system, as Loyola was from resting in the subtleties of scholastic theology when he created his singular polity for upholding the Romanist faith. Plato's great object was man. He lived with man, felt as a man, held intercourse with kings, interested himself deeply in the political revolutions of Sicily, was the pupil of one whose boast it was to have brought down philosophy from heaven to earth, that it might raise man up from earth to heaven; and, above all, he was a witness and actor in the midst of that ferment of humanity exhibited in the democracy of Athens. When states are at peace and property secure, and the wheels of common life move on regularly and quietly upon their fixed lines, men with active minds may sit and speculate upon the stars, or analyze ideas. But it is not so in the great convulsions of society. The object constantly before the eyes of Plato was the incorporated spirit, the *μέγα θρέμμα* of human lawlessness. (*Repub.*, 6, p. 219.) He saw it, indeed, in an exhausted state, its power passed away, its splendour torn off, and all the sores and ulcers (*Gorgias*, p. 109) which other demagogues had pampered and concealed, now laid bare and beyond cure. But it was still a spectacle to absorb the mind of every good and thoughtful man. The state of the Athenian democracy is the real clew to the philosophy of Plato. It would be proved, if by nothing else, by one little touch in the Republic. The Republic is the summary of his whole system, and the keystone of all the other dialogues are uniformly let into it. But the object of the Republic is to exhibit the misery of man let loose from law, and to throw out a general plan for making him subject to law, and thus to perfect his nature. It is exhibited on a large scale in the person of a state, and in the masterly historical sketch with which, in the eighth and ninth books, he draws the changes of society. Having painted in the minutest detail the form of a licentious democracy, he fixes it by the slightest allusion (it was, perhaps, all he could hazard) on the existing state of Athens; and then passes on to a frightful prophecy of that tyranny which would inevitably follow. All the other dialogues bring us to the Republic, and the Republic brings us to this as its end and aim. On this view every part of his system will fall naturally into place. Even questions apparently farthest from any practical intention are thus connected

with his plan. If in the Sophist he indulges in the most subtle analysis of our notion of being, it is to overthrow the fundamental fallacy of that metaphysical school which was denying all virtue by confounding all truth, and thus poisoning human nature at its source, and justifying the grossest crimes both of the state and of its leaders. If he returns again and again to his noble theory of Ideas, it is to fix certain immutable distinctions of right and wrong, good and evil; and to raise up the mind to the contemplation of a being of perfect goodness, prior in existence, superior in power, unamenable in its independence to those fancies and passions of mankind which had become, before the eyes of Plato, in individuals unbridled lusts, and in the state an insanity of tyranny. If in the Parmenides he takes us into the obstrusest mysteries of metaphysics—the nature of unity and number—this also was rendered necessary, not only to obviate objection to his own theory of ideas, but to fix the great doctrine of unity in a Divine Being—unity in goodness—one truth in action and thought—as opposed to that polytheism of reason which makes every man's conscience his god. It grappled also with a mystery which meets us at the foundation of every deep theory, and in the forms of every popular belief, in Christianity as well as in heathenism; a mystery which, true in itself, as wholly distinct from man, has yet a corresponding mystery in the constitution of the human mind; and which compelled even the heathen philosopher to state the same seeming paradox for the very foundation of his system, which Christianity lays down at once as its grand and all-comprehensive doctrine. All unity implies plurality—all plurality must end in unity. So also the inquiry in the Theætetus into the nature of science bore no resemblance whatever in its object to any mere speculative theories of Kant or his followers. It was a necessary part of that system which was to become the antagonist of the Sophists, and to contend for the preservation of truth against a ruinous sensualism and empiricism, which was sapping all the foundations of society. Even the seemingly frivolous and often wearisome subtleties which occur in the Sophist, the Euthydemus, and the Politicus, are intended as dialectical exercises for the pupil whom Plato is forming to become the saviour and guardian of a state. Even the philological absurdities of the Cratylus are to be explained in the same way. He perpetually suggests the fact in the dialogues themselves. And in the Republic (lib. 7) he gives at length the principles on which they are introduced. Very much of the plan of his dialogues, for reasons which he himself supplies, is purposely left in obscurity. And the test of the statement here made must lie in a careful reference to the works themselves. But it is impossible to believe that Plato, the "first of philosophers," who made practical goodness and duty the one great end of life; whose whole history, as well as his theories, are full of views, not of speculative fancies, but of practical improvement to society (*Conviv.*, p. 260); the friend of Dion, the adviser of Dionysius, the pupil of Socrates, the writer of the Republic and the Laws; who recognised, indeed, intellect and truth as necessary conditions of man's perfection, but made "the good and the beautiful," his heart and his affections, the ruling principle of his actions; who never looked down upon minds beneath him without thinking of the task of education, and never raised his eyes to that image of the Deity which he had formed from all imaginable perfection, without seeing in it, not merely an abstraction of intellect, unity, identity, eternity, but goodness, and love, and justice; the Maker of the world, because he delighted in the happiness of his creatures; the Dispenser of rewards beyond the grave, the Cause of all good things (*Repub.*, lib. 10), the Father and King of all: it is impossible to believe that such a man, with strong affections, consummate devotion to his end, absolute unity of purpose inculcated in all his doctrines, and exhibited in the outlines of his work, should have stood before any scene of humanity, least of all before the spectacle of an Athenian democracy, without having his whole soul possessed by man and the relations of man, instead of things and the relations of things; that he should have wasted those powers, so elevated and so pure, in idle subtleties; that he should have thrown out his fancies in fragments, as one whose life was aimless; or that, wrought as they are in every line with a consummate art, linked together to the observing eye by ten thousand of the finest reticulations, they were not intended as a system; and as a system will come out to us when the focus is rightly adjusted, and the whole is regarded as a mighty effort to elevate man to his perfection, and his perfection where only it can be reached, in a social and political form. We are most anxious to fix attention on this point (let it be a fancy—take it as hypothesis, only try it), because, wherever it has been lost (and we cannot name the commentator who has wholly found it), the whole of Plato's works have been viewed in inextricable confusion. Even Schleiermacher has failed in his clew. Men seem to have wandered about as in a maze; here admiring, there perplexed, there completely at a stand. No order, no limits, no end. Fragments have been dealt with as wholes, and wholes as fragments; irony mistaken for earnestness, and earnestness for irony; play for the fancy gravely dealt with as meditation for the reason, and exercises for boys treated as the serious occupation of men. Spurious pieces have been admitted which destroyed all consistency of thought. Doubts raised to remove error or rouse curiosity, have been carried off as final decisions, until Plato, the very dogmatist of philosophy, has been made the ringleader of Pyrrhonists and sceptics. And even the holiest and purest of ethics, which never stopped short of its object till man's mind was withdrawn from sense and his heart was fixed upon its God, has been calumniated and perverted. But take this central position: look as a philosopher on man, and on man, in his whole personality, as a living, immortal soul, instinct with affection and feeling, which cannot rest except in beings like himself. See him vainly struggling to realize that noble creation for which he was formed at first, and to raise up a polity or church in the faculties of his own nature, and from the members of civil society; then contemplate the wreck of such a plan in the contaminated youth and remorseless tyranny of the Athenian commonwealth; all that was noble in its nature, its "lion heart" and "human reason" (*Repub.*, lib. 9, p. 345), "starved, emaciated, and degraded:" and the "many-headed monster of its passions," *πολυκεφαλὸν θρέμμα*, "howling round and tearing it to pieces:" and then a new light will fall upon the meaning and order of these works, which were intended to do all that mere philosophy could do—to raise a solemn protest against the sins which it witnessed; to overthrow the sophistries which pandered to those corruptions; to open a nobler scene; and to create some yearning for its attainment in those few untainted minds which nature had prepared for its enjoyment. In this view all will be clear: the grand close of all the dialogues in the Republic and Laws; the striking mode in which all the rest are worked into these two; the commencement of them in the Phædrus, and the perfect consistency of that piece, in any other view so wild and heterogeneous; the deep, melancholy tone which pervades every allusion of Plato to scenes before his eyes; the anticipation of coming evil; the sort of prophetic elevation as he opens his "dream" of that city wherein all goodness should dwell—"whether such has ever existed in the infinity of days gone by, or even now exists in the East far from our sight and knowledge, or will be perchance hereafter"—but "which, though

it be not on earth, must have a pattern of it laid up in heaven, for him who wishes to behold it, and, beholding, resolves to dwell there." (*Repub.*, lib. 9, p. 349.) So also we shall enter into the educational character of his works; their high practical morality, the mode in which every question is carried up into the nature of truth, and, through truth, is connected with virtue; the position which theology occupies, and the practical mode in which it is applied; the absence of those abstract metaphysical speculations on the nature of the Deity, into which human reason always falls when it analyzes mental conceptions beyond what practical duty requires; and into which the Neo-Platonicians did fall, and, still more, the Gnostics, while they boasted of their own ingenuity, and ridiculed Plato as one who had not, like them, penetrated "into the depths of the Intelligible Essence." (*Porphyr., Vit. Plato*, c. 14.) Even the form of Plato's works will derive new light and beauty from considering them as instruments of instruction, not vehicles for speculation. The mode in which curiosity is roused by the fractured lines of the dialogue; the arresting the attention by demanding an answer to every position; the gradual opening of difficulties; the carrying of the eye and imagination to the truth by portions of broken winding-stairs of argument, leading to dark recesses, and ruinously hung together in masses, rather than the throwing open before the reader an easy ascending plane, which requires no labour and stimulates no thought. So also the successive overthrow of opinions; the sudden starting up of doubts in apparently the most open ground; the skill with which the drama of the argument is broken up into scenes and acts, heightened by a stage decoration, and relieved with the solemn or the grotesque; the rich melo-dramatic myths which so often close them; the character of Socrates himself imbodying the attributes and duties of the Greek chorus; the selection of the parties among the young; the tests which are applied to ascertain if they possess the qualities of mind which, in the Republic (lib. 7), are declared to be necessary for those who make any progress in goodness; the gradual development of the system in exact proportion to the industry and ingenuity of the hearer; and the order of the sceptical dialogue, all more or less destructive of errors without any declaration of the truth, and forming series of enigmas, to lead, like an avenue of sphinxes, to the grand, open portal of the Republic: all these and many other points will assume a wholly different character, whether we consider Plato's work as intended to declare his opinions, or as constructed for the purpose of extricating, by a tried and thoughtful process, the minds which it was still possible to save from the follies, and sins, and miseries in which the madness of the age and a vicious system of education were plunging them. All this, to persons who never read Plato, or read him carelessly and contemptuously, as men in this day do read whatever they do not understand, at the first glimpse will appear exaggerated and enthusiastic. And no answer can be given but a demand that the trial should be made, and the hypothesis taken as a clew. If it is false, it will fail. But none whom wise men would wish to follow have ever approached the name of Plato without reverence and gratitude. All have been impressed especially with his exquisite skill as an artist or constructor of his works (*Schleiermacher, Introd. Pref.*); and none have drawn a plan which gives harmony and symmetry to them all. Some plans, however, must exist. If we want to form a judgment on the grandeur of some vast cathedral, we do not plant ourselves in a nook, before some disproportioned arch, or out of sight of the central aisle. We seek for that point of view in which the builder himself beheld it before he commenced the work, and then the whole fabric comes out. And the illustration will bear to be dwelt on. Whoever studies Plato is treading on holy ground. So heathens always felt it. So even Christianity confessed. (*Clem. Alex.*, 1, p 39, 316.) And we may stand among his venerable works as in a vast and consecrated fabric; vistas and aisles of thoughts opening on every side; high thoughts, that raise the mind to heaven; pillars, and niches, and cells within cells, mixing in seeming confusion, and a veil of tracery, and foliage, and grotesque imagery thrown over all, but all rich with a light streaming through "dim religious forms;" all leading up to God; all blessed with an effluence from Him, though an effluence dimmed and half lost in the contaminated reason of man. (*British Critic and Quarterly Theological Review*, No. 47, p. 3, *seqq.*)

II. *Works of Plato.*

We have thirty-five dialogues generally ascribed to Plato, and thirteen epistles; or fifty-six dialogues, if we count each book of the Republic and Laws separately. These dialogues have somewhat of a dramatic form, and are intended for the more intelligent class of readers, and those who are habituated to the exercise of reflection. The brilliant imagination of the author has strewed upon them all the flowers of eloquence, and adorned them with all the graces of the Attic diction; and he has frequently interwoven with them poetic allegories, and political and theological fictions. The analogy between the dialogues of Plato and dramatic pieces is in many respects so great, that, according to Diogenes Laertius, a certain Thrasyllus formed the idea of dividing them into so many tetralogies. Still we must not imagine from this that Plato had proposed to himself to treat of the same subject in a series of works.—Schleiermacher, the celebrated German translator of Plato, divides these dialogues into four classes: those of the first class comprehend the elements of philosophy; as the Phædrus, Protagoras, Parmenides, Lysis, Laches, Charmides, and Euthyphron. In the dialogues of the second class, these principles receive their application; as in the Gorgias, Theætetus, Menon, Euthydemus, Sophists, Politicus, Phædon, and Philebus. In the dialogues of the third class, the investigations are of a more profound character; as the Timæus, Critias, Republic, and Laws. The fourth class comprehends what he terms dialogues of circumstance, as the Crito, and the Defence of Socrates. This distribution is certainly an ingenious one; but, in order to be of any real value the first three classes ought to form also three chronological series, and we ought thus to see the system of Plato come into existence, develop itself, and attain to maturity: this, however, is not the case.—Another German writer (*Socher, über Platons Schriften, Munchen*, 1820, 8vo) proposes to group the dialogues in the following manner: 1. Dialogues relative to the trial and death of Socrates: the Euthyphron, Defence, Crito, Phædrus, Cratylus: 2. Dialogues which form a kind of continuation to each other: the Theætetus, Sophists, Politicus, Republic, Timæus, and Critias: 3. Dialogues directed against false philosophy: the Euthydemus, Protagoras, Gorgias, Ion, Hippias: 4. Dialogues treating of speculative questions: the Phædon, Theætetus, Sophists, Philebus, Timæus, and Parmenides: 5. Dialogues devoted to politics, or the art of government: the Politicus, Minos, Republic, Laws, Epinomis: 6. Dialogues treating of rhetorical topics: the Gorgias, Menexenus, Phædrus, Banquet: 7. Dialogues relative to individuals accustomed to associate with Socrates: the Theages, first Alcibiades, Laches, Theætetus: 8. Dialogues in which the question is discussed, whether virtue can be taught: the Euthydemus, Protagoras, and Menon: 9. Dialogues in which false opinions are considered: the Theætetus, Sophists, Euthydemus, Cratylus: 10. Dialogues, the titles of which indicate particular subjects; as the Charmides, or of Moderation; the Laches, or of Bravery,

the Lysis, or of Friendship; the Euthyphron, or of Piety, &c.—It will appear from this classification, that the same dialogue may thus belong to different categories at the same time, according to the point of view in which we regard it; which destroys, of course, all the utility of the arrangement.—We come now to another question of much greater importance. Independently of the thirty-five dialogues commonly attributed to Plato, there are eight which the unanimous opinions of the grammarians, at the commencement of our era, has rejected as spurious. In the number, however, of the thirty-five, there are several, of the authenticity of which doubts have been entertained from time to time, until, in our own days, the rigid criticism of Germany has undertaken to eliminate a large number of these dialogues from the list of the works of Plato. Four writers, in particular, have turned their attention to this subject: Tennemann, Schleiermacher, Ast, and Socher. (*Tennemann, System der Platonischen Philosophie*, 4 vols. 8vo, 1792.—*Schleiermacher, Platons Werke*, 8 vols. 8vo, *Berlin*, 1817–26.—*Ast, Platons Leben und Schriften, Leipzig*, 1816, 8vo.—*Socher, über Platons Schriften, München*, 1820, 8vo.) To these may be added Thiersch, the author of an able criticism on the work of Ast (*Jahrbuch der Literatur., Wien.*, 1818, vol. 3, p. 59, *seqq.*). What renders the decision of this question peculiarly difficult is, that, of the writers contemporary with Plato, Xenophon alone remains to us, and he makes no mention of him. Aristotle, his disciple, refers but seldom to his master's dialogues: sometimes he mentions his opinions, but always under the name of Socrates, and that, too, when he even refers to dialogues in which the last-mentioned philosopher is not one of the interlocutors, as in the Laws. All the works of the philosophers of the three following centuries are lost, down to Dionysius of Halicarnassus, who is one of the principal authorities in this inquiry. The number of witnesses increases very considerably after this; but they lived at a period when that species of criticism which is able to separate the false from the true was as yet completely unknown. The classification of Thrasyllus makes us acquainted with the opinion of the grammarians of his time, relative to the authenticity of the dialogues of Plato: those which he excludes from his categories were regarded as supposititious, but we are unacquainted with the grounds on which the claim of legitimacy was allowed to the rest, unless it be that the claim in their case was never contested. Amid this array of negative authorities, Ast, who of all the moderns has pushed his scepticism on this head the farthest, thinks that the only one deserving of being combated is that of Aristotle, and he endeavours to destroy the weight of his testimony by denying Aristotle any authority in matters of criticism. But can any one for a moment imagine that a man of high intellectual endowments, after having passed twenty years of his life with Plato, could be so grossly deceived respecting the works of his master? Admitting, too, the possibility that one so eminently gifted with discernment and taste could mistake to such a degree the style of his master, is it at all probable that he could have been deceived also as to the fact whether Plato did compose such or such a work? After having rid himself in this unsatisfactory manner of the testimony of Aristotle, Ast, acknowledging the authority of fourteen dialogues, attacks at the same time the remaining twenty-one by arguments deduced from the style in which they are written. He finds them inferior in this point of view to the others, and against some no doubt the charge will hold good; but the question may fairly be asked in reply, whether a writer, in other respects classic, ought, in all his productions, to attain to that perfection which he appears to have reached in some? Most of the arguments advanced by Ast have been refuted by Thiersch and Socher. The latter writer, however, in assigning to Plato the greater part of the dialogues which Schleiermacher and Ast consider spurious, is unwilling himself to acknowledge the legitimacy of the Sophists, Politicus, and Parmenides.—Another interesting question is that which has reference to the chronological order of the dialogues. This question has a double aspect: it regards both the time when the dialogue is supposed to have taken place, and that when the author is thought to have composed it. It is often impossible to fix the former of these periods, by reason of the numerous anachronisms with which Plato is justly chargeable. So numerous, indeed, are they, that we are tempted to believe that Plato attached no importance whatever to the giving an air of historic probability to his dialogues. The second period, that of their composition, is important in a different point of view; for, were it possible to fix with certainty the time when each dialogue was written, and thus to determine the chronological order of the whole collection, we would be much better able to mark the development of his system. We must bear in mind, however, that the historical data afforded by any one dialogue is often insufficient for fixing the period when it was written, because Plato is very negligent in point of chronology.—The literary life of Plato has been divided into four periods: the first ends with the death of Socrates, and reaches to the thirtieth year of Plato's life; the second extends to the founding of the Academy, or Plato's fortieth year; the third embraces the maturity of his life, or about twenty years; the fourth his old age, also of twenty years.—To the first of these periods belong the four dialogues in which reference is made to the trial and death of Socrates, such as the Euthyphron, Crito, Defence of Socrates, and Phædo. Socher is undoubtedly right in conjecturing that this latter was written immediately after the death of Socrates. The reasons urged by Schleiermacher for placing it in a later period are purely speculative, and advanced merely for the purpose of supporting his system.—In the same period, and even prior to the four dialogues just named, are ranged the Theages, one of the first of Plato's productions, the Laches, first Alcibiades, Hipparchus, Minos, Rivals, Charmides, Lysis, second Hippias, Clitophon, Cratylus, and Meno, supposing all these to be the compositions of Plato.—Ten dialogues are placed in the second period, either because they contain some chronological particular which enables us to assign them to the time that intervened between the death of Socrates and the founding of the Academy; or because, though wanting such an index of their age, they still evidently belong to this period. In all these productions, Plato appears to have had for his object the continuation of the enterprise which had been interrupted by the death of Socrates, namely, the war against the Sophists. These dialogues are the Ion, Euthydemus, the first Hippias, the Protagoras, Gorgias, Theætetus, Sophist, Politicus, Parmenides, and Philebus.—All the other dialogues of Plato, excepting the Timæus and Critias, namely, the Phædrus, Menexenus, Banquet, Republic, were written by him in the prime of his life, and before age had impaired his mental powers, or during the twenty years in which he directed the Academy. In the fourth period, Plato wrote the letters that have come down to us (supposing that these are actually his), his great work on the laws, and the two dialogues entitled Timæus and Critias.—We will now proceed to give a brief sketch of the individual productions of the philosopher, premising that most of the Platonic dialogues have, as will presently be perceived, a double title. The former of these is commonly the name of the individual who bears the most prominent part in the dialogue; the second is the addition of some later hand, and has reference to the contents of the dialogue itself. As these contents, however, are, for the most part, very diversified in their nature, this

second class of titles are frequently apt to mislead the casual observer. (*Wolf, ad Sympos.*, p. 35, *seqq.*—*Ast, ad Repub.*, p. 313.—*Morgenstern, ad Repub.*, p. 29.)—The works of Plato, then, are as follows: 1. Πρωταγόρας, ἢ Σοφισταί, "*Protagoras, or the Sophists.*" This dialogue, a *chef-d'œuvre* of Plato, is directed against the sophists, who are described in it as exceedingly unfit either to impart knowledge of virtue to others, or to inspire them with the desire of practising it. Protagoras, one of the most celebrated of this class of philosophers, and who, in the course of the dialogue, is made to appear a model of *charlatanerie*, had arrived at Athens. A certain Hippocrates, unwilling to lose so favourable an opportunity of receiving instruction, requests Socrates to present him to the sophist. Socrates consents, but first impresses Hippocrates with the propriety of his ascertaining the true nature of the science which this stranger has brought with him, before he ventures to become one of his pupils. They, in consequence, pay a visit to Protagoras, and find him surrounded by a numerous and brilliant auditory. A colloquy thereupon begins between the sophist and Socrates, in which Prodicus and Hippias, friends of the former, also bear a part. The object of Protagoras is to show the possibility of learning virtue as one learns an art or exercise; but the questions put by Socrates embarrass him to such a degree, and the answers he makes from time to time involve him in so many contradictions, that the futility of the pretended science of the sophists becomes fully apparent. No little mistake has been caused by giving to the term "sophist" a wrong etymological signification. It does not mean what is denoted by the word in English, artful and illogical reasoners: the Sophists were the persons who professed *to make others wise*. They were the great instructers. Undoubtedly the office they assumed implied their own personal wisdom; and the necessity of maintaining appearances without any real stock of knowledge, coupled with the principle of pleasing without any regard to truth, seduced them into the habits of ingenious trickery which have since been known by their name. But, as Protagoras himself states, it was as the original introducers of a wholly new scheme of education that they took their stand, made their money, and incurred, in no few instances, the odium of political innovators. In this light they were regarded by Plato. Nothing could be more tempting than the condition of the youth of Athens, for clever, conceited, ambitious men, by their own theory discumbered of a conscience, and obliged, by a sense of duty, to provide for their own indulgences, to undertake the task of fitting them for those public duties of life which in a Grecian democracy occupied the whole field of action. And rhetoric, as the main engine of political eminence, they were thoroughly capable of teaching. The habit of disputation, which sent Hippias every year to the Olympic games, to challenge a run upon his pantological budget, and to improvise on all possible questions; just as scholasticism, in the middle ages, sent scholars up and down Europe, to post their themes and syllogisms at the gates of universities, had given them a thorough command, not over language alone, but over all the arts of concealing ignorance and misleading weakness which were necessary to a popular demagogue. Language, as the instrument of power over minds; language, as the imperfect medium of communicating ideas, and, therefore, the readiest means of mixing and embezzling them in the transfer; language, as the art of pleasing; language, as the never-failing subject for etymological ingenuity to anatomize; language, again, as the natural transcript of the human mind, and the human mind in that low, vulgar form, in which alone a popular leader or an expediency-philosopher can see it, or wish to see it; language, in all these lights, was to the sophists everything. It was their stock in trade; the nostrum they offered for sale, the ready, unblushing witness to all their paradoxes. Hence the prominence given in so many of Plato's dialogues to the subject of language; and especially the unvariable connexion between the practical abuse of rhetoric and metaphysical discussions on the nature of pleasure and of truth. This is also the key to the Cratylus, a dialogue which, by the most singular misconception, has been searched by Greek critics for etymologies, but which is, in reality, a serious extravaganza, to expose the Horne-Tookism of the day, and its connexion with the metaphysics of sophistry. (*British Critic and Quarterly Theological Review*, No 47, p. 31, *seq.*)—The Protagoras shows that Plato, wholly engrossed with the philosophical topics which he makes Socrates and his interlocutors discuss, troubles himself but little about guarding against anachronisms. In this dialogue Pericles and his two sons are still living, a circumstance which necessarily supposes the era of the piece to have been prior to B.C. 429; and yet, at the same time, we see, in the course of this same dialogue, that the rich Callias has already lost his father Hipponicus. Now we know, from a passage in the orator Andocides, that Hipponicus was killed in the battle of Delium, or B.C. 424. Thus Plato makes Pericles to have died five or six years too late, or Hipponicus five or six years too early. (*Journal des Savans*, 1820, p 678.)—2. Φαῖδρος, ἢ περὶ τοῦ καλοῦ, "*Phædrus, or concerning Beauty.*" This dialogue is a sort of continuation of the preceding. In the Protagoras, Plato shows that the sophists were bad guides to conduct one along the path to virtue, since they were unacquainted with it themselves; and now, in the Phædrus, he characterizes their rhetoric as a futile art. Hænisch, however, gives a more general explanation of the object of this dialogue. (*Lysiæ Amatorius, Græce, ed. Hœnisch. Præmissa est Commentatio de auctore orationis, utrum Lysiæ sit an Platonis, Lips.*, 1827.) This dialogue was composed, according to Stallbaum, in the fourth year of the 98th Olympiad. (*Stallb., Disputatio de Platonis vita*, &c., p. 25.) It may be regarded as consisting of two parts, the first of which has a practical, the other a theoretical tendency. In the first of these Plato proves his thesis by an example, namely, by a discourse on love or beauty, composed by Lysias, who had just left the school of the sophists, and to which Socrates opposes one on the same subject: in the second part, the principles and rules of the sophists are examined. It is in this dialogue that we remark for the first time that blending of the Socratic philosophy with the dogmas of the schools of Ionia, Elea, and Italy, which characterizes the system of Plato. These dogmas are, that of a previous state of existence, the reminiscences of which are the source of all our knowledge; that of the immortality of the soul; that of the three virtues, or energies of the soul (Λογιστικόν, Θυμικόν, Ἐπιθυμητικόν). The Phædrus is filled with poetry, and the discourse on Love, put in the mouth of Socrates, is almost a continual parody on Homer. Whether the discourse on Love or Beauty, mentioned in this dialogue, was actually a production of Lysias, is a question which Hænisch has made the subject of a separate dissertation, and for the affirmative of which he gives his suffrage. (Compare *Böckh, ad Plat. Minoem*, p. 182.—*Van Heusde, Init. Platon.*, vol. 1, p. 101.)—3. Γοργίας, ἢ περὶ Ῥητορικῆς, "*Gorgias, or concerning Rhetoric.*" Rhetoric, which in the Phædrus has been considered as an art, is regarded in the Gorgias in a political point of view. Socrates disputes with Gorgias, the rhetor Polus, and Callicles, on the utility of the science under this latter aspect: he represents it as dangerous, because, instead of proposing to itself, as its only object, the triumph of truth, it is mostly employed for the purpose of gaining the suffrages of the multitude.—In this dialogue Plato not only attacks the sophists, whose political influence is depicted as pernicious to the repub-

lic, but also the enemies and calumniators of Socrates, and even many of the illustrious men whom Athens had produced, especially Pericles. What most of all, however, characterizes this production, is, that Socrates does not pursue his ordinary method of question and answer; he pronounces, on the contrary, connected discourses; and, far from merely stating doubts, he expresses his sentiments in clear and precise terms. In general, there reigns in this dialogue a more serious tone than that which pervades the two previous ones, and less of irony. But the place of the latter is supplied by a caustic kind of manner, which is not found in the others. According to Stallbaum, this dialogue was written not long after 413 B.C. A writer in the Jena Review controverts this opinion. (*Stallbaum, ad Phileb.*, p. xl.—*Jena Allgem. Lit. Zeit.*, 1822, No. 195.)—4. Φαίδων, ἢ περὶ Ψυχῆς, "*Phædon, or concerning the Soul.*" This dialogue is one of the most remarkable of those that bear the name of Plato. The interlocutors are Phædon, the subsequent founder of the school of Elis, and Echecrates. The former of these gives the latter an account of all that happened towards the close of Socrates' life, and relates the conversation of this philosopher with Cebes and Simmias. Socrates undertakes to prove the immortality of the soul by its spirituality; and we have here the first traces of a demonstration, which modern philosophy, under the guidance of revelation, has carried on to so successful a result. The doctrine which Plato here puts into the mouth of Socrates is not entirely pure; it is amalgamated with the Pythagorean hypothesis of the metempsychosis, and with all sorts of fables borrowed from the Greek mythology.—The Phædon is regarded by all critics as one of the dialogues of Plato respecting the authenticity of which not the least doubt can be raised. And yet, if we are to believe an epigram in the Anthology (*Epidict.*, n. 358, *Anthol. Pal.*; 1, 44, *Anthol. Plan.*), the celebrated Panætius rejected it as supposititious. It is most probable, however, that the author of the epigram in question mistook the sense of the passage in which Panætius spoke of the Phædon, and that the philosopher merely meant to say that Plato puts into the mouth of Socrates a doctrine which he, Panætius, did not admit; for we know from Cicero that Panætius differed in this point from the tenets of Plato. (*Tusc. Disp.*, 1, 32.)—5. Θεαίτητος, ἢ περὶ ἐπιστήμης, "*Theætetus, or concerning Science.*" The geometer, Theodorus of Cyrene, his pupil Theætetus, and Socrates, are the interlocutors in this dialogue: the subject discussed is the nature of science. Socrates, assuming the character of ignorance, and comparing himself to a midwife, pretends that all his wisdom is limited to the aiding of others in giving birth to their ideas. Under this pretext he refuses to define science; and yet, at the same time, he shows the inadmissibility of all the definitions given by Theætetus. This dialogue is a kind of sportive dialectics, and leads to no positive result. In it Plato, as usual, combats the sophists; he turns his arms, too, against all the schools that had been produced from the Socratic, namely, the Megaric, Cynic, and Cyrenaic: he attacks, in particular, the dualistic system of Heraclitus.—6. Σοφιστής, ἢ περὶ τοῦ ὄντος, "*The Sophist, or concerning that which exists.*" This dialogue is a continuation, as it were, of the preceding. After having shown, in the Theætetus, that there exists no science obtained through the medium of the senses, Plato here examines the contrary doctrine, maintained by the Eleatic school, namely, that of existence, and shows its inadmissibility. Although the subject of this dialogue is speculative and abstract in its nature, Plato nevertheless has succeeded in imparting to it a pleasing and varied air, and has sprinkled it with many satirical allusions: the greater part of these last, however, are lost for us, from our limited acquaintance with the circumstances to which they refer.—7. Πολιτικὸς, ἢ περὶ βασιλείας, "*The Statesman, or concerning the Art of Governing.*" The researches commenced in the Theætetus and Sophist are applied in this dialogue to the case of the statesman. We are here made acquainted with Plato's ideas respecting Providence, or the manner in which God governs the world, as well as respecting the changes which the latter has undergone. We see in it also his opinion on the different forms of government, among which he gives the preference to that in which the power is vested in the hands of a single person. This dialogue contains an Oriental mythus, according to which the Deity takes rest at certain periods, and during this time abandons to chance the government of the world. Such a doctrine being unworthy of Plato, Socher thinks that this dialogue, as well as the Sophist, cannot be regarded as his. And yet they must, in that event, have been produced by some contemporary, since Aristotle cites the present dialogue, though in truth without assigning it to Plato by name.—8. Παρμενίδης, ἢ περὶ Ἰδεῶν, "*Parmenides, or concerning Ideas.*" This dialogue is a kind of appendage to the three that precede. As in these the false dialectics of the Megaric school had been refuted, so in this Parmenides, the head of the true dialectic system, comes forward to support his doctrine of absolute unity, and does it with great force of reasoning. The Parmenides is the most difficult of all Plato's works, as well from the abstract topics and metaphysical subtleties discussed in it, as because the author is driven to the necessity of employing terms either entirely new, or else little used, in treating of matters on which no writer had as yet exercised his pen. The Parmenides leads to no positive result; it has merely for its end the demonstration of certain propositions of a philosophical nature; and it tends solely to exercise the mind in metaphysical speculation, and to show, by an example, the true dialectic method. It is uncertain, however, whether we have the end of this production. The Parmenides has a form entirely philosophic, and without any dramatic movement. The characters of the several interlocutors are not as distinctly marked as in the other dialogues. Socrates appears in it as a very young person, and as one just beginning to turn his attention to philosophical subjects, and to whom many of the propositions of the schools are as yet new. It has been inferred from this circumstance that Plato wished to give credit to the tradition that Socrates had seen Parmenides in his youth. Socher rejects this dialogue, together with the two that immediately follow. (Consult *Schmidt, Parmenides als dialektisches Kunstwerk dargestellt, Berlin*, 1821. — *Goetz, Uebers. des Parmen.*, pt. iv, p. 107.)—9. Κρατύλος, ἢ περὶ ὀνομάτων ὀρθότητος, "*Cratylus, or concerning the Correct Use of Words.*" This dialogue is written in ridicule of the etymologies to which the sophists attached so much importance as to make use of them for demonstrations with which to support their propositions. They even went so far as to assert that we may learn the nature of objects from the words by which they are designated, inasmuch as a perfect accordance prevailed between each thing in nature, and the appellation by which it was known. Agreeing in the main principle, they made of it applications widely different in their nature. The adherents of the Eleatic school pretended that the authors of language, in their invention of words, went on the supposition that everything in nature is immutable: the followers of Heraclitus maintained directly the reverse. Setting out from these two points of view, so diametrically opposed to each other, these philosophers analyzed the meaning of words, each in accordance with his favourite theory.—Of the interlocutors of the Cratylus, one, Hermogenes, a disciple of Parmenides, maintains that there is an inherent force and propriety in words, in-

dependent of all conventional arrangement; the other, Cratylus, a disciple of Heraclitus, regards them as arbitrary signs of our ideas, imposed on the objects which they designate, either from accident, use, or some fitness which they possess. Socrates shows the insufficiency of each of these systems, without, however, replacing them by a third. This discussion gives rise to many etymological discussions, which cannot now be very interesting for us.—10. Φίληβος, ἢ περὶ ἡδονῆς, "*Philebus, or concerning Pleasure.*" This dialogue is distinguished from those already mentioned in that it is not limited to the overthrow of false doctrines, but examines the subject matter itself with great care. It has an end in view strictly dogmatical, that is, to establish a truth and enunciate a positive proposition: this proposition is, that good consists neither in pleasure nor in knowledge, but in the union of the first and the second with the sovereign good, which is God. The Philebus is almost entirely devoid of irony; but it is sometimes deficient in clearness. It is one of the principal sources from which to obtain an acquaintance with the moral system of Plato.—11. Συμπόσιον, ἢ περὶ ἔρωτος, "*The Banquet, or concerning Love.*" Plato appears to have had a double object in view in writing this dialogue: the first, to discourse upon the nature of love; and the other, to defend Socrates against the calumnies to which he had been exposed. Agathon celebrates by a banquet a poetical victory which has just been gained by him. The guests agree that each one, in turn, shall write a eulogium on love. Phædrus, Pausanias, Eryximachus, Aristophanes, and Agathon, speak each on this subject, according to their respective principles and views; and in this species of oratorical encounter, Aristophanes assumes a character most in accordance with his peculiar talent, that of satire. Socrates, who succeeds, paints metaphysical love, that is, philosophy, the end of which is to excite the love of virtue, the only true and imperishable source of beauty. The Banquet is that one of the productions of Plato on which he would seem to have bestowed the greatest care. He has spread over it all the riches of his imagination, his eloquence, and his talent for composition.—12. Πολιτεία, ἢ περὶ δικαίου, "*A Republic, or concerning what is Just.*" The following able analysis of this celebrated production is deserving of insertion. (*Southern Review, No.* 7, p. 127, *seqq.*)

"To say of Plato's Republic that it is the idea of a perfect commonwealth, is not to give by any means an adequate, or even a just description of it. It is, in one sense, to be sure, a dream of social and political perfection, and, so far, its common title is not altogether inapplicable to it; but it bears hardly any resemblance to the things that generally pass under that name; to the figments, for example, of Harrington and Sir Thomas More. Compared with it, Telemachus, though a mere epic in prose, is didactic and practical; the Cyropædia deserves to be regarded as the manual of soldiers and statesmen, and as the best scheme of discipline for forming them. Plato's is a mere vision, and that vision is altogether characteristic of his genius as his contemporaries conceived of it. It is something between prose and poetry in style; it is something made up both of poetry and philosophy in the plan and design. But a very small part of it is given to any topics that can pretend to the character of political. Indeed, Socrates expressly says, that the institution of a commonwealth is but a subordinate object with him. His principal aim is to unfold the mystery of perfect justice. Of the title of the work, the latter part (περὶ δικαίου) is unquestionably the more appropriate designation. If it were possible to have any doubts, after reading the work, the repeated and emphatic declarations of the philosopher himself would remove them. It is in the second book that he first alludes to the commonwealth, and then the purpose for which he profess s to treat of it is unequivocally explained. He compares himself to one who, not having very good eyes, is required to read a text at some distance from him, written in distressingly small letters, and who prepares himself for his task by conning over the very same text which he happens to find set forth somewhere else in larger characters. The justice, the high and perfect justice, whose nature he is endeavouring to penetrate and unfold, exists not only in individuals, but, on a grander scale, in the more conspicuous and palpable image of that artificial being, a body politic. This idea is perpetually recurring. Thus it runs through the whole eighth book, which it may be remarked by the way, is a dissertation of incomparable excellence, and decidedly the most practical part of the work. In this book he treats of *injustice.* He again resorts to the larger type, to the capital letters. He illustrates the effects of that vice, or, rather, of that vicious and diseased state of the soul, by corresponding distempers and mutations of the body politic. We are told that the form of government is an image of the character of the citizen; that whatever may be said of the democracy or the oligarchy, applies as strictly to the democrat and the oligarchist; that there are as many shapes or species of polity, as there are types or varieties of the human soul; that, as the most perfect commonwealth is only public virtue imbodied in the institutions of a country, so every vice generates some abuse or corruption in the state, some pernicious disorder, some lawless power incompatible with national liberty. In running this parallel between the individual and the corporate existence, he unfolds his idea of the τὸ δικαίον, not in a prologue, as Tiedemann affirms, but throughout the whole body of his work. He begins by showing that there can be no happiness without it here; and ends by a revelation of other worlds, and a state of beatific perfection, which it fits the soul to enter upon hereafter. We must take care, however, not to confound this sublime justice with the vulgar attribute commonly known by that name. Plato's justice is that so magnificently described by Hooker, 'that law whose seat is the bosom of God, and whose voice the harmony of the world.'—The whole dialogue is a Pythagorean mystery. Plato finds the key of the universe in the doctrine of number and proportion. He sees them pervading all nature, moral and physical, holding together its most distant parts and most heterogeneous materials, and harmonizing them into order, and beauty, and rhythm. Socrates declares his assent to the Pythagorean tenet, that astronomy is to the eye what music is to the ear. The spheres, with the Sirens that preside over them, and the sweet melodies of that eternal diapason, the four elements combined in the formation of the world, the beautiful vicissitude of the seasons, light and darkness, height and depth, all existences and their negations, all antecedents and consequences, all cause and effect, reveal the same mystery to the adept. Man is, in like manner, subject throughout his whole nature to this universal law. Of the four cardinal virtues, take temperance for an example. What is it but a perfect discipline of the passions by which they are all equally controlled, or, rather, a perfect concord and symphony in which each sounds its proper note and no other; in which no desire is either too high or too low; in which the enjoyment of the present moment is never allowed to hurt that of the future, nor passion to rebel against reason, nor one passion to invade the province or to usurp the rights of another. The τὸ δικαίον goes somewhat farther. It is that state of the soul wherein the three parts of which it is composed, the intellectual, the irascible, and the sensual, exercise each its proper function and influence; in which the four cardinal virtues are blended together in such just proportion, in such symphonious unison; in which all the faculties of the mind, while they are

fully developed, are so well disciplined and disposed, that nothing jarring or discordant, nothing uneven or irregular, is ever perceived in them. And so in the larger type, a perfect polity is that in which the same proportion and fitness are observed; in which the different orders of society move in their own sphere, and do only their appointed work; in which intellect governs, and strength and passion submit; that is, counsellors advise, soldiers make war, and the labouring classes employ themselves in their humble, but necessary and productive calling. The division of labour is a fundamental principle of Plato's legislation, and is enforced by very severe penalties. He considers it as in the highest degree absurd, as out of all reason and proportion, that one man should pretend to be good at many things.—On the other hand, the most fearfully depraved condition of society is that which Polybius calls an *ochlocracy;* an anarchy of jacobins and sansculottes, where every passion breaks loose in wild disorder, and no law is obeyed, no right respected, no decorum observed; where young men despise their seniors, and old men affect the manners of youth, and children are disobedient to their parents, wives to their husbands, slaves to their masters. The justice of which he speaks is not, therefore, the single cardinal virtue known by that name. It is not commutative justice, nor retributive justice, nor (except, perhaps, in a qualified sense) distributive justice. It does not consist in mere outward conformity or specific acts. Its seat is in the inmost mind; its influence is the music of the soul; it makes the whole nature of the true philosopher a concert of disciplined affections, a choir of virtues attuned to the most perfect accord among themselves, and falling in with the mysterious and everlasting harmonies of heaven and earth.—This general idea is still farther illustrated by the scheme of education in Plato's Republic. It is extremely simple; for young men it consists only of music and gymnastics; for adepts of an advanced age, it is the study of truth, pure truth, the good, the τὸ ὄν, the divine monad, the one eternal, unchangeable. It is in the third book that he orders the former division of the scheme. It is necessary to cultivate with equal care both the parts of which it is composed, and to allow of no excess or imperfection in either. They who are addicted exclusively to music become effeminate and slothful; they, on the other hand, who only discipline their nature by the exercises of the gymnasium, become rude and savage. This music, as Tiedemann observes, is mystic and mathematical. Pythagoras and Plato thought everything musical of divine origin. —God gave us these great correctives of the soul and of the body, not for the sake of either separately, but that all their powers, and functions, and impulses, should be fully brought out into action; and, above all, be harmonized into mutual assistance and perfect unison. Plato's whole method and discipline is directed to this end. He banishes from his ideal territory the Lydian and Ionic measures as 'softly sweet' and wanton, while he retains, for certain purposes, the grave Dorian mood, and the spirit-stirring Phrygian. So, in like manner, he expels all the poets except the didactic, with Homer at their head. The tragic poets were, in reference to moral education, especially offensive to him. In conformity with the same principle, he proscribes all manner of deliciousness and excess, Sicilian feasts, and Corinthian girls, and Attic dainties, as leading to corruption of manners, and to the necessity of laws and penalties, of the judge and executioner. No innovation whatever is to be tolerated in this system of discipline, especially in what regards music and gymnastics; the slightest change in which Plato affirms to produce decided, however secret and insidious, effects upon the character and manners of a whole people. When his citizens, divided into four orders, to correspond with the cardinal virtues, have gone through their preparatory discipline, and discharged in their day and generation the duties that were respectively allotted to them, they (at least the better sort of them) must, in the calm of declining life, turn to the study of the true philosophy; not such as is taught by mercenary sophists, mere shallow fallacies, mountebank tricks to impose upon ignorance, vile arts to ingratiate one's self with that *savage beast* (a favourite image with the ancient writers), the wayward and tyrannical demus. Nor such philosophy as bestows its thoughts upon the depraved manners of men, or the fluctuating and perishable objects around us; but that deep wisdom, that rapturous and holy contemplation, which abstracts itself from the senses and the changeable scenes of life and nature, and is wrapped up in the harmony and grandeur of the universe, in communing with the First Good and the First Fair, the infinite and unutterable beauty, fountain of all light to the soul, 'the bright countenance of truth' revealed to the purified mind 'in the quiet and still air of delightful studies. By such contemplations the soul shall attain to the perfection of virtue, and be prepared for the great moral change, the glorious transfiguration that is to crown its aspiring progress to beatitude and immortality.'"—13. Τίμαιος, ἢ περὶ φύσεως, "*Timæus, or concerning Nature.*" In this dialogue Critias relates the tradition of an ancient Athenian state, anterior to the deluge of Deucalion, and which was governed by laws not unlike those of Egypt. The Athenians, said this tradition, made war, at this remote period, against the inhabitants of Atlantis, an island situate beyond the Pillars of Hercules. The inhabitants of Atlantis ruled over Libya and Western Europe, and would have subjugated the Greeks also, had not the Athenians made successful opposition to their progress. After this fable, the philosopher Timæus, of Locri, develops his system concerning God, the origin and nature of the world, men, and animals. Through the whole of this exposition there prevails the usual tone of the Pythagorean school. Plato is commonly supposed to have followed, in the composition of this dialogue, the work attributed to the philosopher of Locri, which we still possess.—14. Κριτίας, ἢ Ἀτλαντικός, "*Critias, or the Atlantic.*" This dialogue is a continuation of the preceding. Critias here gives in detail what he had only sketched forth in the Timæus, respecting an island in the Atlantic (*vid.* Atlantis), inhabited anciently by a civilized and conquering race, and which had been ingulfed by the sea. He gives an account of the laws, manners, and institutions of this people. It is easy to perceive that the whole of this recital is a mere fiction, a species of political romance, by which Plato wished to prove the possibility of such a republic being established as he had framed in his own imagination. And yet it is more than probable that the ancients had some obscure tradition among them relative to the existence of a large continent to the west of the Straits of Gibraltar, and of this we find traces even in the pages of Strabo.—The Critias of Plato has given rise to various hypotheses and reveries, and the writers of the last two centuries have very actively exercised their pens on so attractive a subject. Some have found the Atlantis of Plato in Palestine, others in India, and others, again, in the Canaries and Azores. (Consult *Voss, Weltkunde der Alten*, p. 8, 26.—*Latreille, Memoires sur divers sujets*, &c., p. 146.—*Bailly, Lettres sur l'Atlantide de Platon*, &c., *Lond.*, 1775, 8vo.—*Vid.* Atlantis.)—This dialogue is an unfinished one. It appears that death prevented the author from putting a finishing hand to it.—We have now enumerated the fourteen dialogues which Ast believes to be undoubtedly authentic. And yet we have seen that in this number there are three which Socher rejects. We will now proceed to the twenty-one other dialogues, which, though commonly regarded as the productions of Plato, have nevertheless become

the subjects of critical scepticism, since Schleiermacher thought he had discovered in some of them what was not characteristic of Plato, and since Ast has rejected them all indiscriminately.—15. Νόμων ἢ περὶ νομοθεσίας βιβλία ιβ', "*Twelve books of Laws, or concerning Legislation.*" This work has, until lately, been regarded as that production of antiquity which most distinguishes itself by the importance of its subject, and the richness of the materials connected with it; as that in which the philosopher, abandoning the paths of imagination, enters into those of real life, and unfolds a part of his system, the putting of which into practice he considered as possible; for it cannot but be admitted that the Laws are to be viewed as the production of Plato's old age. Böckh makes the work to have been written in Plato's seventy-fourth year (*ad Min.*, p. 73). Plato here traces the basis of a legislation less ideal, and more conformable to the weakness of human nature, than that which he had given in his Republic. The scene of the dialogue is laid in the island of Crete. The author criticises the codes of Minos and Lycurgus, as having no other object in view but the formation of warriors. He shows that the object of a legislator ought to be to maintain the freedom and union of the citizens, and to establish a wise form of government. Examining the different forms of government that had existed in Greece or other countries, he exposes their several defects. In the course of these remarks, he traces, in his third book, a character of Cyrus far different from that which Xenophon has left. It is commonly supposed that Plato wished, in so doing, to retaliate on Xenophon, whose Cyropædia appeared to him to have been directed against the first two books of his Republic. Böckh, however, has written against this opinion. (*De Simultate, quam Plato cum Xenophonte exercuisse fertur, Berol.*, 1811.) After these preliminary observations, the philosopher enters more directly on his subject in the fourth book. He treats at first of the worship of the gods, the basis of every well-regulated state. The fifth book contains the elements of social order, the duties of children towards their parents, of parents towards their children, the duties of citizens and of strangers. He then considers the political form of the state that is to be founded. Plato, if he is the author of the work, renounces in it all the chimeras of his youth, the community of property, and of women and children. In the sixth book he treats of magistrates, of the laws of marriage, of slavery; in the seventh of the education of children; in the eighth of public festivals and of commerce; in the ninth of crimes; in the tenth of religion; in the eleventh of contracts, testaments, &c.; in the twelfth of various topics, such as military discipline, oaths, right of property, prescription, &c.—Every page of the Laws is in contradiction to the Republic. Nevertheless, the Laws existed in the time of Aristotle; and this philosopher, who cites them by name, expresses no doubts whatever as to their authenticity. The difference of style between this work and some other productions of Plato may be easily explained by the difference of age. Ast objects, that Plato himself declares the Republic, Timæus, and Critias to be his last works, and that after this he will write a dialogue, in which Hermogenes shall be the speaker. Now, as the Critias appears to have been never finished, and as the Hermogenes was not written, Ast concludes that Plato did not compose the dialogue of the Laws. (*Ast, Platon's Leben und Schriften*, p. 379, *seqq.*) Plato, however, does not exactly say what Ast makes him assert. He merely speaks of the Timæus and Critias as forming a kind of continuation to the Republic, and announces that he will one day add to them the Hermogenes, without, however, assuring us that this will be his last work. May we not suppose that it was the composition of a work as considerable as this of the Laws that called off the attention of the author from his design of writing the Hermogenes?—Diogenes Laertius informs us (3, 37), that Plato died before publishing his Laws, and that Philip of Opus, one of his disciples, gave to the world the manuscript, which he found among his master's tablets. This curious account, which leaves no doubt as to the period of life when Plato wrote the work in question, has furnished Ast with a new hypothesis. He thinks that some disciple of Plato fabricated the Laws to serve as a supplement to the Republic. The authenticity of the work, on the other hand, has been supported by Thiersch, in his critique on the work of Ast (*Wien. Jahrb.*), and in a prize essay by Dilthey, *Götting.*, 1820, 4to.—16. Ἐπινομὶς, ἢ νυκτερινὸς σύλλογος, "*Epinomis, or the Nocturnal Assembly.*" This dialogue forms a kind of supplement to the Laws. It treats of the establishment of a body of magistrates, who are to act as guardians of the laws and conservators of the constitution. Diogenes Laertius (3, 37) says that Philip of Opus was regarded as the author of the Epinomis, and it is easy to conceive that the editor of a posthumous work might be tempted to add to it something of his own. (Compare *Suidas, s. v.* φιλόσοφος.)—17. Μένων, ἢ περὶ ἀρετῆς, "*Menon, or concerning Virtue.*" Various questions started in the Protagoras, Phædrus, Gorgias, and Phædon, are developed more fully in this piece: they all have reference to the fundamental inquiry, "Can virtue be made a subject of instruction." The Menon contains mention of a fact (p. 90, *A.*, *ed. Steph.*) which proves it to have been written at least six years after the death of Socrates. The philosopher just mentioned blames in the course of this dialogue, the Theban Ismeniae for having enriched himself with the gold of Persia: this fact belongs to the third year of the 96th Olympiad (394 B.C.), and is one with which Socrates could not have been acquainted. (*Böckh, ad Min.*, p. 46.—*Id., de Simult.*, &c., p. 24, 26.—*Schleiermacher, Uebersetz. Plat.*, vol. 2, pt. 1, p. 356, *seqq.*—On the opposite side of the question, consult *Buttmann, ad Menon., ed.* 3, p. 48.—*Stallbaum, ad Menon.*, p. 103, *seqq.*) Socher maintains the authenticity of this dialogue against Ast. On the tendency of the piece, and the period whence it was written, consult Stallbaum, in the valuable Prolegomena to his edition of the Menon; and, on the difficult mathematical passage, Mollweide, in his "*Commentationes tres Mathematico-Philologicæ*," *Lips.*, 1813; and also Wex, in his "*Commentatio de loco Mathematico in Platonis Menone*," *Lips.*, 1825. The student is also referred to the *Philolog. Litteraturblatt zur Allgem. Schulzeitung., Jahrg.*, 1827, 2*te Abtheil.* No. 5, where the merits of Klügel, Wolf, Müller, Gedike, Schleiermacher, Buttmann, Mollweide, Wex, and other scholars, in elucidating this same passage, are respectively weighed.—18. Εὐθυδήμος, ἢ ἐριστικός, "*Euthydemus, or the Disputer.*" In this dialogue, Socrates relates to Crito the conversation which he has had with two sophists of the Eristic school, named Euthydemus and Dionysodorus. He ridicules with great spirit the false syllogisms and captious reasonings of the philosophers of this school.—As a piece of composition, this dialogue is one of the most perfect of Plato's. Schleiermacher admires its vivacity, and Ast, who regards it as suppositious, confesses that it is superior to many of the productions of Plato.—19. Χαρμίδης, ἢ περὶ σωφροσύνης, "*Charmides, or concerning Temperance.*" Socrates here refutes, perhaps with a little too much subtlety, the definitions which the young Charmides gives of temperance or moderation. Although this dialogue is not without merit, Socher adds himself to the number of those who consider it as suppositious. Schleiermacher is of the opposite opinion. (Consult *Ochmann*, "*Charmides Platonis qui fertur dialogus num sit genuinus quæritur*,"

Brevi, 1826.)—20. Λύσις, ἢ περὶ φιλίας, "*Lysis, or concerning Friendship.*" The author here treats, without coming to any decision, a question which has occupied much of the attention both of ancient and modern philosophers, namely, "What produces friendship and love?" (Plato's and Aristotle's ideas on friendship are finely given by Bouterwek, in the fourth volume of the "*Neuen Vesta.*") According to Diogenes Laertius (3, 24), Socrates, on hearing this dialogue read, exclaimed, "By Hercules! how many things does this young man falsely report of me!" Hence it appears to have been the work of Plato's youth. Schleiermacher regards this dialogue as authentic. Ast and Socher reject it.—21. Ἀλκιβιάδης ὁ μείζων, ἢ περὶ φύσεως ἀνθρώπου, "*The first* (or *greater*) *Alcibiades, or concerning the Nature of Man.*" The second member of this title, added by the commentators, does not suit the subject. The dialogue has reference merely to Alcibiades, who, young and presumptuous, without knowledge and without experience, is on the point of presenting himself before the people to be employed in the government of the state. Socrates directs him to study first the principles of law and politics. The end of this piece is to show the true nature of the attachment which Socrates had for this young man, an attachment which made him so desirous of correcting his faults.—As Socrates, in the course of this dialogue, compares the Deity to light, certain commentators have discovered in this expression the germe, as they think, of the system of emanation, in which God is light and matter is darkness. —Schleiermacher considers this production as supposititious.—22. Αλκιβιάδης β′, ἢ περὶ προσευχῆς, "*The second Alcibiades, or concerning Prayer.*" Socrates shows Alcibiades the emptiness and inconsistency of the prayers which mortals address to the divinity, unable as they are to tell whether the things for which they pray will turn to their advantage or not. Socher declares against this dialogue.—23. Μενέξενος, ἢ ἐπιτάφιος, "*Menexenus, or the Funeral Oration.*" This funeral oration, in honour of those Athenians who had died for their country, is put in the mouth of Aspasia, and is supposed to have been an extemporaneous production on her part. The end of Plato, in composing this satirical piece, was, without doubt, to show that oratory was not a very difficult art. Böckh very acutely maintains, in his commentary on the Minos, that Plato, in many of his dialogues, comes forth in a polemic attitude against the celebrated Lysias, and especially in his Menexenus. (*Böckh. ad Min.*, p. 182, *seqq.*) The events connected with the history of Athens, which are alluded to in the course of this dialogue, reach to the peace of Antalcidas, concluded fourteen years after the death of Socrates. This anachronism, which may be pardoned in a satirical production, has nevertheless induced Schleiermacher to regard as supposititious the beginning and end of the dialogue. Schleiermacher's opinion, which is also that of Ast, and which was first started by Schlegel, in Wieland's Attische Museum (vol. 1, pt. 2, p. 262, *seqq.*), has found an opponent in Loers, in his edition of the Menexenus, *Colon. Agripp.*, 1824.—24. Λάχης, ἢ περὶ ἀνδρείας, "*Laches, or concerning Bravery.*" The author shows that it is difficult to say what bravery properly is: his principal object, however, is to enforce the necessity of not confining the education of the young to mere bodily exercises.—25. Ἱππίας μείζων, ἢ περὶ τοῦ καλοῦ, "*The greater Hippias, or concerning what is Beautiful.*" A piece of banter against the sophist Hippias. —26. Ἱππίας ὁ ἐλάττων, ἢ περὶ ψευδοῦς, "*Hippias the Less, or concerning Falsehood.*" In order to ridicule more effectually the vanity of Hippias, who pretended to a knowledge of all sciences and all arts, so as to boast that he carried nothing about him that was not his own manufacture, as his clothing, his ring, &c., Socrates proves that this universal genius is not able to maintain, with any success, a thesis evidently true. The captious reasonings in which he entangles his adversary, extort from the latter a proposition manifestly false, namely, that a lie is preferable to the truth.—27. Εὐθύφρων, ἢ περὶ ὁσίου, "*Euthyphron, or concerning Piety.*" This dialogue, written after the accusation of Socrates, and before his condemnation, appears to have a double end; first, to establish by the principles of dialectics the idea of piety, which Socrates numbered among the cardinal virtues, but of which only a passing notice is taken in the previous dialogues; and, secondly, that of defending Socrates against the charge of irreligion. Plato shows the falsity of the ideas entertained by the vulgar, and even by the priests, in relation to what was agreeable to the Deity, and to the religious duties of men; and he justifies Socrates by showing that it was only on this ground the philosopher attacked the national religion. The interlocutors are Socrates and a certain Euthyphron, who, from a sense of religious duty, misunderstood by him, was induced to become the accuser of his own father. Socrates compels him to confess that he does not even know in what religious duty consists. he ridicules the notions which the vulgar entertain of the Deity; but, unhappily, he is satisfied with throwing down, without thinking of building up again, for he puts nothing in the place of the system which he has prostrated; it would have been dangerous, however, to have done this, under the circumstances of the case. The light tone in which the process against Socrates is alluded to, would seem to show that his friends deceived themselves as to the result.—Ast attacks the authenticity of this dialogue, on the ground principally of its not containing any one speculative view. Wiggers, on the contrary, has defended it, in his "*Commentatio in Platonis Euthyphronem,*" *Rostoch*, 1805, 4to.—28. Ἴων, ἢ περὶ Ἰλιάδος, "*Ion, or concerning the Iliad*" (more correctly, *of Poetic Enthusiasm*). The interlocutors are Socrates and Ion, the latter a native of Ephesus, and one of those rhapsodists who roamed through Greece, reciting the poems of Homer, Hesiod, and other great masters of the art. Much difference of opinion has prevailed in relation both to the merit of this dialogue and the object which Plato had in view in composing it. Sydenham (*Synopsis, or General views, of the Works of Plato, Lond.*, 1759, 4to) and Arnaud (*Mem. de l'Acad. des Inscr.*, &c., vol. 37, p. 1, *seqq.*) consider this production as levelled at the poets, "those eternal enemies of truth." As Plato, however, was afraid of incurring the resentment of this irascible class of persons, he only attacked, say the writers just named, the rhapsodists. Socher also views this dialogue in the light of a satire against poets. Some commentators, on the other hand, think that there is no necessity for going so far in order to discover Plato's object: it was to repress the enthusiasm of the blinded admirers of poetry, which is as distinctly opposed to truth as the false logic of the sophists. (*Platonis Ion, ed. Nitsch, Lips.*, 1822, 8vo.)—29. Σωκράτους ἀπολογία, "*Defence of Socrates.*" Diogenes Laertius (2, 41) informs us, that Plato made an attempt to defend Socrates before his judges, but that the latter refused to hear him. The present piece, written after the death of Socrates, is a monument erected to his memory, and an *éloge* pronounced, as it were, before all Greece Placed in the mouth of him whom it undertakes to defend, it combines simplicity and modesty with truth, and with that dignity which a good man derives from the consciousness of innocence, when he is attacked by the wicked. We learn, indeed, from Xenophon that this was precisely the tone in which Socrates addressed his judges, and that, instead of deigning to refute the charges alleged against him, he merely unfolded to their view the history of his past life. Dionysius

of Halicarnassus calls this production a eulogium under the form of an apology (*ed. Reiske*, vol. 5, p. 295, 358). Böckh maintains, that Plato wrote the "Defence of Socrates" in a spirit of rivalry towards the one composed by Lysias; and he refers to Plutarch. (*X. Orat. Vit.—Op., ed. Reiske*, vol. 9, p. 324). Ast, on the contrary, remarks that Plutarch appears rather to have had in his eye the oration of Lysias mentioned in the Phædrus. (*Böckh, ad Min.*, p. 182.—*Ast, Platons Leben*, &c., p. 492.—Compare *Beck, Comment. Societ. Philolog. Lips.*, vol. 4, pt. 1, p. 28.)—30. Κρίτων, ἢ περὶ πρακτεοῦ, "*Crito, or concerning the Duty of a Citizen.*" The scene of this dialogue between Crito and Socrates is in the prison where the latter is confined, during the interval between his condemnation and death. Crito advises him to fly, and hints that the keeper of the prison has been bribed by him, and that all things are ready for his escape. Socrates, on the other hand, maintains that it is not allowed a citizen to withdraw himself from that authority which has power over him, nor to break the tacit compact by which he has bound himself to obey the laws of his country. Not only Ast, but another writer also, has attacked the authenticity of this dialogue. (*Delbrück, Sokrates, Köln.*, 1819, 8vo.) It has found, however, vigorous supporters in Thiersch, Socher, and Bremi. (*Philologische Beyträge aus der Schweiz., Zurich*, 1819, 8vo, p. 143.)—31. Θεάγης, ἢ περὶ σοφίας, "*Theages, or concerning Wisdom.*" Demodocus having brought to Socrates his son Theages, desirous of learning that kind of wisdom by which one is fitted for governing the state, Socrates declines the proposal, on the ground that he has not yet heard the voice of his Genius, without whose approbation nothing that he might undertake would succeed. The end of the dialogue is to show that the method of Socrates differs from that of the sophists, in that the former gives no regular instruction to his disciples, but forms them to virtue in his society and by his converse. This dialogue contains some very fine passages. Schleiermacher regards it as supposititious.—32. Ἀντερασταί, "*The Rivals*," also entitled Ἐρασταὶ, ἢ περὶ φιλοσοφίας, "*The Lovers, or concerning Philosophy.*" A very feeble dialogue, the object of which is to show that Socrates estimated virtue and justice above everything else, and cared very little for purely speculative researches.—33. Ἵππαρχος, ἢ φιλοκερδής, "*Hipparchus, or the Lover of Gain.*" This dialogue, which is very probably mutilated, is deficient in plan. It treats of the false ideas that men entertain respecting the acquisition and love of gain. The author advances in the course of it some historical paradoxes. Socher, who defends several dialogues against the attacks of Schleiermacher and Ast, acknowledges, with them, and also with Wolf (*Prolegom. ad Hom.*, p. cliv.), that this is not one of Plato's productions. Valckenaer (*ad Herod.*, 5, 55) had already expressed the same opinion.—34. Μίνως, ἢ περὶ νόμου, "*Minos, or concerning Law.*" Socrates discourses, in this dialogue, with a certain Minos on the nature of law, which he takes, in its most extended sense, as the rule of all our actions. We here find the first elements of the doctrine of modern philosophers respecting the law of nature and the moral law. The authenticity of this dialogue has been ably attacked by Böckh, with whom Socher agrees. (*Böckh, Comment. in Platonis dialog. qui vulgo inscribitur Min.*, &c., *Halæ*, 1806, 4to.)—35. Κλειτοφῶν, ἢ προτρεπτικός, "*Clitophon, or the Exhortation.*" This discourse, in which the nature of virtue is investigated, is not entire. Stephens and Serranus (De Serres) reject it from the list of Plato's works.—We will now give the titles of eight other productions, also attributed to this philosopher, but which bear so openly upon their fronts the stamp of falsification, that the ancients themselves, though sometimes far from scrupulous in matters of criticism, regarded them as strangers to Plato. 1. Ἐρυξίας, ἢ Ἐρασίστρατος, ἢ περὶ πλούτου, "*Eryxias, or Erasistratus, or concerning Wealth.*" Diogenes Laertius already regarded this dialogue as spurious (3, 62). It is the same that is sometimes ascribed to Æschines Socraticus.—2 Ἀλκυών, ἢ περὶ μεταμορφώσεως, "*Halcyon, or concerning Metamorphosis.*" This dialogue, which is found also among the works of Lucian, treats of the wonders of nature. Diogenes attributes it to the academician Leo.—3. Σίσυφος, ἢ περὶ τοῦ βουλεύεσθαι, "*Sisyphus, or concerning Deliberation.*"—4. Ἀξίοχος, ἢ περὶ θανάτου, "*Axiochus, or concerning Death.*" This dialogue is one of those ascribed to Æschines, or Xenocrates of Chalcedon. (*Böckh, Præf. in Sim. Socrat. dial.*, p. vi.—*Wyttenbach, Philomath.*, pt. 2, p. 37.)—5. Δημόδοκος, ἢ περὶ τοῦ συμβουλεύεσθαι, "*Demodocus, or concerning Consultation.*"—6. Ὅροι, "*Definitions.*" Ascribed also to Speusippus.—7. Περὶ ἀρετῆς, εἰ διδακτόν, "*Concerning Virtue, whether it is a thing to be taught.*" This dialogue resembles the Menon; it treats of the same subject, but less in detail, and with some difference of manner. Socher regards it as the first sketch, or else an imperfect edition, of the Menon, and he therefore places it among the genuine works of Plato. Le Clerc attributes it to Æschines. (*Æschinis Socrat., Dial., Amst.*, 1711.)—8. Περὶ δικαίου, "*Concerning Justice.*" In 1806, Böckh published a dissertation on the Minos of Plato, tending to show that the opinion of Schleiermacher, adopted by Wolf, was correct, which made this production to be a spurious one. He advanced also a peculiar hypothesis respecting the author of the work. Diogenes Laertius (2, 122) informs us, that Socrates was in the habit of frequenting the shop of a certain shoemaker or currier, named Simon, for the purpose of discoursing there with his friends; that this Simon was accustomed to commit to writing all that he could remember of these conversations; and that he afterward published thirty-three of these dialogues, among which were four with the following titles: Περὶ νόμου, "*Of Law;*" Περὶ φιλοκερδοῦς, "*Of the Love of Gain;*" Περὶ δικαίου, "*Of Justice;*" and Περὶ ἀρετῆς, "*Of Virtue.*" He adds, that Simon was the first who thought of publishing the Socratic conversations, and that, from the rank in life of the one who gave them to the world, they were called Σκυτικοὶ Διάλογοι, "*The Shoemaker-dialogues*," and from their contents, "*Socratic.*" Ast, however, regards the epithet σκυτικός, here, as indicating something "low" or "mean." (Compare *Heindorff, ad Charmid.*, p. 83.) Böckh, after having shown that the dialogue entitled Minos originally bore the appellation περὶ νόμου, and the Hipparchus that of περὶ φιλοκερδοῦς, concludes that these two dialogues, hitherto ascribed to Plato, are of the number of those published by Simon. This hypothesis having met with no opponents during three years (whether it was that the conclusion seemed a plausible one, or because it was in accordance with the sceptical spirit that distinguishes the literature of Germany), Böckh grew bolder, and in 1810 actually gave to the world these two dialogues, entitled περὶ ἀρετῆς and περὶ δικαίου, under the name of Simon the Socratic ("*Simonis Socratici, ut videtur, dialogi* iv., *de lege, de lucri cupidine, de justo, ac de virtute. Additi sunt incerti auctoris dialogi* Eryxia *et* Axiochus. *Græca recensuit, et præfationem criticam præmisit A. Böckh*," *Heidelb.*, 1810, 8vo). His whole theory, however, has been ably refuted by Letronne. (*Journal des Savans*, 1820, p. 675, *seqq.*)—There exists also, under the name of Plato, a correspondence which would be one of great interest if it really came from the founder of the Academy, because it contains particulars of an historical, as well as political and philosophical, nature. These Letters, some of which are of considerable length, have reference to the visits made

by Plato to Sicily, and to the intrigues of which this island was the theatre, in consequence of the tyranny of the younger Dionysius and the movements of Dion. The correspondence in question appears to have been published by some of the followers of Plato with the view of exculpating their master and themselves from the charge of fomenting troubles in Syracuse. Cicero seems to have entertained no doubt of these letters being genuine, and he cites one of them as "*præclara epistola Platonis.*" (*Tusc. Disp.*, 5, 35.) The following modern scholars have denied their authenticity: *Meiners, Commentat. Soc., Gött.*, 1783, p. 51, *seqq.*—*Groddeck, Literatur-Geschichte.*—*Tiedemann, Griechenlands erste Philosophen*, p. 476, *seqq.*—*Ast, Platons Leben und Schriften*, p. 376, *seqq.*—*Socher, Ueber Platons Schriften, München*, 1820.—In defence of their genuineness we may name, *Schlosser, Platos Briefe übersetzt* (*Schmid und Snell, Philos. Journ.*, vol. 2, p. 3, *Giessen*, 1795).—*Tennemann, Lehren und Meinungen der Sokratiker*, p. 17, *seqq.*—*Id., System der Plat. Philos.*, p. 106, *seqq.*—*Morgenstern, Entwurf von Platos Leben*, &c.—*Grimm, De Epistolis Platonis, an genuinæ vel suppositiciæ sint, Berol.*, 1815.—We have six lives of Plato remaining, three others by Speusippus, Porphyry, and Aristoxenus being lost. The most ancient of these six lives is that by Apuleius, in the first book of his work, "*De habitudine doctrinarum et de nativitate Platonis.*" The other five are written in Greek; of these, one is by Diogenes Laertius, and is found in the third book of his compilation; another is by Olympiodorus, and is given at the head of his commentary on the first Alcibiades; the third is by Hesychius of Miletus; the fourth and fifth are anonymous. All these lives are scanty and crowded with fables. Two of the best modern biographies of the philosopher are those of Tennemann and Ast. The former of these has been translated by the Rev. Mr. Edwards, professor in the Theological Seminary at Andover, and forms part of a work, entitled "*Selections from German Literature, by B. B. Edwards and E. A. Park, Professors Theol. Sem. Andover*," 1839. Valuable materials have been obtained by us, from this, for our biographical sketch of Plato. The commentaries on Plato are still numerous, though very many have been lost. A Platonic Lexicon by Timæus has come down to us, of which Ruhnken published an excellent edition in 1754; and to the same modern scholar we owe the publication of some valuable Platonic scholia (*Lugd. Bat.*, 1800, 8vo). A new edition of the Lexicon of Timæus, by Koch, appeared from the Leipsic press in 1828.—Of the MSS. of Plato, two possess great value on account of their early date. One of these belongs to the tenth century, and is at present in the Royal Library at Paris, being known among its collection of MSS. as No. 1807. The other is the celebrated one brought over from Greece by Dr. Clarke, the well-known traveller. It is now in the Bodleian Library at Oxford. This is the earlier of the two, having been written in 896 A.D. It contains the first twenty-four dialogues, with the titles precisely as they are given in the Basle edition of 1534. In the margin are written scholia in a very ancient hand. The MS. is on vellum. In 1812, Professor Gaisford published an account of it, in his "*Catalogus, sive Notitia Manuscriptorum, qui a cel.* E. D. Clarke *comparati, in Bibliotheca Bodleiana adservantur*," &c., *Oxon.*, 1812, 4to. In 1820, the same scholar published a collation of the same, under the title of "*Lectiones Platonicæ*," &c., *Oxon.*, 8vo.—The works of Plato were first published, after the invention of printing, by Aldus Manutius, at Venice, in 1513. The commentaries of Serranus and Ficinus, the former of which accompany the edition of H. Stephens of 1578, and the latter that printed at Lyons in 1590, are very valuable; but, at the same time, are to be read with caution; for Ficinus, having formed his conceptions of the doctrine of Plato after the model of the Alexandrean school, frequently, in his *Arguments*, misrepresents the design of his author, and in his version obscures the sense of the original; and Serranus, for want of an accurate acquaintance with the doctrine of his author, and through the influence of a strong predilection for the scholastic system of theology, sometimes gives an incorrect and injudicious explanation of the text.—Among the most useful editions of the entire works of Plato, the following may be enumerated: The *Bipont* edition, 12 vols. 8vo, 1781–1786; that of Bekker, *Berol.*, 1816–1818, 10 vols. 8vo; that of Ast, 1819–1840, still in a course of publication, of which the text and some volumes of the commentary have appeared, *Lips.*, 12 vols. 8vo; it is disfigured, however, by numerous typographical errors; the London variorum edition, containing selections from thirty-four commentaries, and published under the care of G. Burges, *Lond.*, 1826, 11 vols. 8vo; and, what may, perhaps, be regarded as the best, that of Stallbaum, still in a course of publication, and forming part of Jacobs's and Rost's "Bibliotheca Græca," *Lips.*, 1827–1840, 8 vols. 8vo.—Of the select dialogues of Plato, the best edition is that of Heindorff *Berol.*, 1802–1810, 4 vols. 8vo, a second edition of which appeared in 1827, under the care of Buttmann, *Berol.*, 4 vols. Of separate dialogues numerous editions have been given by various eminent scholars, for an account of which consult *Schöll, Gesch. der Griech. Lit.*, vol. 1, p. 524, *seqq.*, and *Hoffmann, Lex. Bibliograph.*, vol. 3, p. 285.—The best translations of Plato are, the German one of Schleiermacher, *Berlin*, 1817–1828, 3 vols. in 6, 8vo, left uncompleted in consequence of the death of the author; and the French version of Victor Cousin, *Paris*, 1821–1840, 13 vols. 8vo.—For some remarks on the doctrines of what is called the New Platonic school, consult the article Alexandrina Schola.—II. A comic writer, who flourished about the period of Socrates's death. He composed twenty comedies. Suidas, Plutarch, and Athenæus cite a much larger number, but a part of these pieces belong to another Plato, a writer of the Middle Comedy, and who lived about a century after the former. The ancient writers praise him as well as Cratinus for clearness or perspicuity (λαμπρότης). His patriotic feelings led him frequently to attack the corrupt demagogues of the day, such as Cleon, Hyperbolus, Cleophon, and others. He gave his name to a particular kind of metre. The fragments of this writer are to be found in the collection of Grotius. Consult also *Meineke, Curæ Criticæ in Comicorum fragmenta ab Athenæo servata, Berol.*, 1814. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 91.)—III. A comic poet, called, for distinction' sake from the preceding, the younger. It is difficult, indeed impossible, to separate his remains from those of the elder comic poet of the same name. He flourished about 300 B.C. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 114.)

Plautiānus, Fulvius, a native of Africa, and a relative, according to some, of the Emperor Septimius Severus. Other accounts, however, made him to have been of obscure origin, and to have been banished for seditious conduct, as well as many acts of a criminal nature. In his banishment, according to these latter authorities, he became acquainted with Severus, who some years after ascended the imperial throne. (*Herodian*, 3, 10.) When Severus attained to the sovereignty, Plautianus was rapidly advanced to favour and power, and became eventually prætorian prefect. Statues were erected to him both at Rome and in the provinces, as well by individuals as by the senate itself. The soldiers and senators alike swore by his fortune, as had been formerly done in the case of Sejanus, and he wanted but little to be equal in power with Severus. (*Dio Cass.*, 75, 15.) Plautianus is

charged with having made use of his exorbitant power to oppress the people, and to excite the vindictive passions of his master. By the marriage of his daughter Plautilla with Caracalla, who had already, for some years, enjoyed the rank of Augustus, he obtained admittance into the imperial household; where his pride, and the influence which he possessed over the emperor, rendered him an object of suspicion and dislike. Being at last accused privately to the emperor of aiming at the succession, he was slain by a soldier, at the order of Caracalla, in the presence of Severus. Plautilla was banished by Severus, along with her brother Plautus, to the island of Lipara, where, seven years after, she was put to death by order of Caracalla, A.D. 211. (*Herodian*, 3, 10.—*Dio Cass.*, 75, 14, *seqq.*—*Spartian.*, *Vit. Sev.*)

Plautus, M. Accius, a celebrated comic poet, the son of a freedman, and born at Sarsina, a town of Umbria, about 525 A.U.C. He was called Plautus from his splay-feet, a defect common to the Umbrians. Having turned his attention to the stage, he soon realized a considerable fortune by the popularity of his dramas; but, by risking it in trade, or spending it, according to others, on the splendid theatrical dresses which he wore as an actor, and theatrical amusements being little resorted to on account of the famine then prevailing at Rome, he was quickly reduced to such necessity as forced him to labour in a mill for his daily support. (*Aulus Gellius, N. A.*, 3, 3.) Many of his plays were written in these unfavourable circumstances, and, of course, have not obtained all the perfection which might otherwise have resulted from his increased knowledge of life and his long practice in the dramatic art. Twenty plays of this writer have come down to us. But, besides these, a number of comedies now lost have been attributed to him. Aulus Gellius (*N. A.*, 3, 3) mentions that there were about a hundred and thirty plays which, in his age, passed under the name of Plautus; and of these nearly forty titles, with a few scattered fragments, still remain. From the time of Varro to that of Aulus Gellius, it seems to have been a subject of considerable discussion what plays were genuine; and it appears that the best-informed critics had come to the conclusion that a great proportion of those comedies which vulgarly passed for the productions of Plautus were spurious. Such a vast number were probably ascribed to him from his being the head and founder of a great dramatic school; so that those pieces which he had, perhaps, merely retouched, came to be wholly attributed to his pen. "There is no doubt," says Aulus Gellius, "but that those plays, which seem not to have been written by Plautus, but were ascribed to him, were by certain ancient poets, and afterward retouched and polished by him." Even those comedies written in the same taste with his came to be termed *Fabulæ Plautinæ* or *Plautianæ*, in the same way as we still speak of Æsopian fable and Homeric verse. "*Plautus quidem*," says Macrobius, "*ea re clarus fuit, ut post mortem ejus comœdiæ, quæ incertæ ferebantur, Plautinæ tamen esse, de jocorum copia, agnoscerentur.*" (*Sat.*, 2, 1.) It is thus evident, that a sufficient number of jests stamped a dramatic piece as a production of Plautus in the opinion of the multitude. But Gellius farther mentions, that there was a certain writer of comedies whose name was Plautius, and whose plays, having the inscription *Plauti*, were considered as by Plautus, when they were, in fact, named not *Plautinæ* from *Plautus*, but *Plautianæ* from *Plautius*. All this sufficiently accounts for the vast number of plays ascribed to Plautus, and which the most learned and intelligent critics have greatly restricted. They have differed, however, very widely as to the number which they have admitted to be genuine. Some, says Servius, maintain that Plautus wrote twenty-one comedies, others forty, others a hundred (*ad Virg.*, *Æn.*, *init*.) Gellius informs us that Lucius Ælius, a most learned man, was of opinion that not more than twenty-five were his. Varro wrote a work entitled *Quæstiones Plautinæ*, a considerable portion of which was devoted to a discussion concerning the authenticity of the plays commonly assigned to Plautus; and the result of his investigations was, that twenty-one were unquestionably to be admitted as genuine. These were subsequently termed Varronian, in consequence of having been separated by Varro from the remainder, as no way doubtful, and universally allowed to be by Plautus. The twenty-one Varronian plays are the twenty still extant, and the Vidularia. This comedy appears to have been originally subjoined to the Palatine MS. of the still existing plays of Plautus, but to have been torn off, since, at the conclusion of the Truculentus, we find the words "*Vidularia incipit.*" (*Fabr.*, *Bib. Lat.*, 1, 1.—*Osann.*, *Analect. Crit.*, c. 8.) And Mai has recently published some fragments of it, which he found in the Ambrosian MS. Such, it would appear, had been the high authority of Varro, that only those plays which had received his indubitable sanction were transcribed in the MSS. as the genuine works of Plautus: yet it would seem that Varro himself had, on some occasion, assented to the authenticity of several others, induced by their style of humour corresponding to that of Plautus.—The following remarks may throw some light on the general scope and tenour of the comedies of Plautus. In each plot there is sufficient action, movement, and spirit. The incidents never flag, but rapidly accelerate the catastrophe. But, if we regard his plays in the mass, there is a considerable, and, perhaps, too great, uniformity in his fables. They hinge, for the most part, on the love of some dissolute youth for a courtesan, his employment of a slave to defraud a father of a sum sufficient for his expensive pleasures, and the final discovery that his mistress is a free-born citizen. The charge against Plautus of uniformity in his characters as well as in his fables has been echoed without much consideration. The portraits of Plautus, it must be remembered, were drawn or copied at the time when the division of labour and progress of refinement had not yet given existence to those various descriptions of professions and artists, the doctor, author, attorney—in short, all those characters, whose habits, singularities, and whims have supplied the modern Thalia with such diversified materials, and whose contrasts give to each other such relief, that no caricature is required in any individual representation. The characters of Alcmena, Euclio, and Periplectomenes are sufficiently novel, and are not repeated in any of the other dramas; but there is ample range and variety even in those which he most frequently employed, the avaricious old man, the debauched young fellow, the knavish slave, the braggart captain, the rapacious courtesan, the obsequious parasite, and the shameless pander. The severe father and thoughtless youth are those in which he has best succeeded. The captain is exaggerated, and the change which has taken place in society and manners prevents us, perhaps, from entering fully into the character of the slave, the parasite, and the pander; but in the fathers and sons he has shown his knowledge of our common nature, and delineated them with the truest and liveliest touches.—The Latin style of Plautus excels in briskness of dialogue as well as purity of expression, and has been extolled by the learned Roman grammarians, particularly Varro, who declares that if the Muses were to speak Latin, they would employ his diction (*ap. Quinct.*, *Inst. Or.*, 10, 1); but, as Schlegel has remarked, it is necessary to distinguish between the opinion of philologers and that of critics and poets. Plautus wrote at a period when his country as yet possessed no written or literary language. Every phrase was drawn from the living source of conversation. This early simplicity seems

pleasing and artless to those Romans who lived in an age of excessive refinement and cultivation; but this apparent merit was rather accidental than the effect of poetic art. Making, however, some allowance for this, there can be no doubt that Plautus wonderfully improved and refined the Latin language from the rude form to which it had been moulded by Ennius. That he should have effected such an alteration is not a little remarkable. Plautus was nearly contemporary with the Father of Roman song; according to most accounts, he was born a slave; he was condemned, during a great part of his life, to the drudgery of the lowest manual labour; and, as far as we learn, he was not distinguished by the patronage of the great, nor admitted into patrician society. Ennius, on the other hand, if he did not pass his life in affluence, spent it in the exercise of an honourable profession, and was the chosen and familiar friend of Cato, Scipio Africanus, Fulvius Nobilior, and Lælius, the most learned and polished citizens of the Roman republic, whose unrestrained conversation and intercourse must have bestowed on him advantages which Plautus never enjoyed. But perhaps the circumstance of his Greek original, which contributed so much to his learning and refinement, and qualified him for such exalted society, may have been unfavourable to that native purity of Latin diction, which the Umbrian slave imbibed from the unmixed fountains of conversation and nature.—The chief excellence of Plautus is generally reputed to consist in the wit and comic force of his dialogue; and, accordingly, the lines in Horace's Art of Poetry, in which he derides the ancient Romans for having foolishly admired the "*Plautinos sales*," have been the subject of much reprehension among critics. That the wit of Plautus often degenerates into buffoonery, scurrility, and quibbles, sometimes even into obscenity; and that, in his constant attempts at merriment, he too often tries to excite laughter by exaggerated expressions as well as by extravagant actions, cannot, indeed, be denied. This was partly owing to the immensity of the Roman theatres and to the masks of the actors, which must have rendered caricature and grotesque inventions essential to the production of that due effect which, with such scenic apparatus, could not be created unless by overstepping the modesty of nature. It must always be recollected, that the plays of Plautus were written solely to be represented, and not to be read. Even in modern times, and subsequent to the invention of printing, the greatest dramatists, Shakspeare, for example, cared little about the publication of their plays; and in every age or country in which dramatic poetry has flourished, it has been intended for public representation, and adapted to the tastes of a promiscuous audience. In the days of Plautus, the smiles of the polite critic were not enough for a Latin comedian, because in those days there were few polite critics at Rome; he required the shouts and laughter of the multitude, who could be fully gratified only by the broadest grins of comedy. Accordingly, many of the jests of Plautus are such as might be expected from a writer anxious to accommodate himself to the taste of the times, and naturally catching the spirit of ribaldry which then prevailed. It being, then, the great object of Plautus to excite the merriment of the rabble, he, of course, was little anxious about the strict preservation of the dramatic unities; and it was a greater object with him to bring a striking scene into view, than to preserve the unities of place. In the *Aulularia*, part of the action is laid in the miser's house, and part in the various places where he goes to conceal his treasure; in the *Mostellaria* and *Truculentus*, the scene changes from the street to apartments in various houses. But, notwithstanding these and other irregularities, Plautus so enchanted the people by the drollery of his wit and the buffoonery of his scenes, that he continued the reigning favourite of the stage long after the plays of Cæcilius, Afranius, and even Terence were first represented. (*Dunlop's Roman Literature*, vol. 1, p. 136, *seqq.*, *Lond. ed.*)—The best editions of Plautus are, that of Camerarius, *Basil*, 1558, 8vo; that of Lambinus, *Lutet.*, 1576, fol.; that of Gruter, *Lugd. Bat.*, 1592, in which the division into acts, scenes, and verses first appears; that of Taubmann, *Witteb.*, 1622, 4to; that of Müller, *Berol.*, 1755, 8vo, 2 vols.; that of Ernesti, *Lips.*, 1760, 8vo, 2 vols.; the Bipont edition, 1779–88, 8vo, 2 vols., in which the text is corrected by Brunck; that of Schmieder, *Götting.*, 1804, 8vo, 2 vols.; that of Bothe, *Berol.*, 1809, 8vo, and that forming part of the collection of Lemaire, *Paris*, 1830, 4 vols. 8vo.

Pleiades (Πλειάδες), I. the daughters of Atlas and the ocean-nymph Pleione. They were seven in number, and their names were Maia, Electra, Taÿgeta, Halcyone, Celæno, Sterope, and Merope. The first three became the mothers, by Jupiter, of Mercury, Dardanus, and Lacedæmon. Halcyone and Celæno bore to Neptune Hyrieus and Lycus; Sterope brought forth Œnomaüs to Mars; and Merope married Sisyphus. (*Schol. ad Il.*, 18, 486.—*Apollod.*, 3, 1.—*Hygin.*, *Poët. Astron.*, 2, 21.) These nymphs hunted with Diana; on one of which occasions Orion, happening to see them, became enamoured, and pursued them. In their distress they prayed to the gods to change their form, and Jupiter, taking compassion, turned them into pigeons, and afterward made them a constellation in the sky. (*Schol. ad Il., l. c.*) According to Pindar, the Pleiades were passing through Bœotia with their mother, when they were met by Orion, and his chase of them lasted for five years. (*Etym. Mag.*, *s. v.* Πλειάς.) Hyginus (*l. c.*) says seven years. (*Keightley's Mythology*, p. 464.)—The constellation of the Pleiades, rising in the spring, brought with it the spring-rains, and opened navigation. Hence, according to the common etymology, the name is derived from πλέω (πλείω), "*to sail*," and is thought to indicate the stars that are favourable to navigation. (*Völcker, Mythol. des Iap. Geschlechtes*, p. 77.) Ideler, however, thinks it more probable that the appellation is derived from the Greek πλεῖος, "*full*," denoting a cluster of stars; whence, perhaps, the expression of Manilius (4, 523), "*glomerabile sidus*." Aratus (v. 257) calls the Pleiades ἑπτάποροι, "moving in seven paths" (compare *Eurip.*, *Iph. in Aul.*, v. 6), although one can only discern six stars. Hence Ovid says of these same stars (*Fast.*, 4, 170), "*Quæ septem dici, sex tamen esse solent.*" On the other hand, Hipparchus asserts (*ad Arat.*, *Phæn.*, 1, 14), that in a clear night seven stars can be seen. The whole admits of a very easy solution. The group of the Pleiades consists of one star of the third magnitude, three of the fifth, two of the sixth magnitude, and several smaller ones. It requires, therefore, a very good eye to discern in this constellation more than six stars. Hence, among the ancients, since no more than six could be seen with the naked eye, and yet since, as with us, a seventh star, a Πλειὰς ἑπτάστερος (*Eratosth.*, c. 14), was mentioned, the conclusion was that one of the cluster was lost. Some thought that it had been destroyed by lightning (*Theon.*, *Schol. ad Arat.*, *l. c.*); others, making the lost Pleiad to have been Electra, fabled that she withdrew her light in sorrow at the fall of Ilium, and the misfortunes of her descendants, Dardanus having been the son of Electra and Jupiter (*Schol. ad Arat.*, *l. c.*, where for τοῦ ἡλίου we must read τῆς Ἰλίου, and for τὸν ἥλιον ἀλισκομένον must substitute τὴν Ἴλιον ἁλισκομένην.—Compare *Ovid*, *Fast.*, 4, 177: "*Electra Trojæ spectare ruinas non tulit.*") According to another account, the "lost Pleiad" was Merope, who withdrew her light because ashamed of having alone married a mortal. (*Ovid*, *Fast.*, 4, 175.) Others, again, affirmed that the star

in question moved away from its own constellation, and became the third or middle one in the tail of the Greater Bear, where it received the name of Ἀλώπηξ, "the Fox." (*Ideler, Sternnamen*, p. 145.)—From their rising in the spring, the Pleiades were called by the Romans *Vergiliæ*. (*Festus.* — *Isidor., Orig.*, 3, 70.) This constellation appears to have been one of the earliest that were observed by the Greeks. It is mentioned by Homer (*Il.*, 18, 483, *seqq.* — *Od.*, 5, 272, *seqq.*); and in Hesiod an acquaintance with it is supposed to be so widely spread, that the daily labours of the farmer can be determined by its rising and setting. (*Hes., Op. et D.*, 383, 615.) The metrical form of the name is Πληϊάδες and Πελειάδες, and hence some have been led into the erroneous opinion, that the name of the constellation was derived from πέλεια, a "*pigeon*" or "*dove*," in allusion to the fancied appearance of the cluster. (*Schwenk, Mythol. Skizz.*, p. 2.)—The Pleiades are assigned on the celestial sphere to a position in the rear of Taurus. (*Hygin., Poet. Astron.*, 20.) Proclus and Geminus, however, place them on the back of the animal; while Hipparchus makes them belong, not to Taurus, but to the foot of Perseus. (*Theon. ad Arat., Phæn.*, 254. —*Völcker, Mythol. der Iap. Geschl.*, p. 78.)—II. The name of Pleiades was also given to seven tragic writers, and the same appellation to seven other poets, of the Alexandrean school. (*Vid.* Alexandrina Schola, near the conclusion of the article.)

Pleĭŏne, one of the Oceanides, who married Atlas, king of Mauritania, by whom she had twelve daughters, and a son called Hyas. Seven of the daughters were changed into a constellation called *Pleiades*, and the rest into another called *Hyades*. (*Ovid, Fast.*, 5, 84.)

Plemmyrĭum, a promontory of Sicily, in the immediate neighbourhood of Syracuse, and facing the island of Ortygia, forming with this island the entrance to the great harbour of that city. Its modern name is *Massa d'Olivera*. (*Dorvill. Sic.*, p. 191.—*Thucyd.*, 7, 4. —*Wesseling, ad Diod. Sic.*, vol. 6, p. 555, *ed. Bip.*) It was fortified by Nicias during the siege of Syracuse by the Athenians, as being well adapted by its situation for receiving supplies by sea; and here also he erected three forts or castles, the largest of which contained all the warlike implements, and the provisions of the army. At a subsequent period of the war, the Athenians were compelled to abandon this post, and fortified themselves near Dascon, in its vicinity. (*Thucyd., l. c.*—*Id.*, 7, 23.) The position of Plemmyrium may be regarded as one of the early causes of the failure of the expedition against Syracuse; for, as the place was destitute of fresh water, and the soldiers had to go to a distance for it, numbers of them were cut off from day to day by the Syracusans. (*Letronne, ad Thucyd.*, 7, 4, p. 76.—*Göller, de situ et origine Syracusarum*, p. 76, *seqq.*)

Pleumoxĭi, a people of Gallia Belgica, tributary to the Nervii. Their precise situation is unknown. Lemaire places them in the vicinity of Tornacum, now *Tournay*. (*Ind. Geogr., ad Cæs.*, p. 339.—*Cæs., B. G.*, 5, 39.)

Plinĭus, I. Secundus, C., surnamed the Elder, and also the *Naturalist*, a distinguished Roman writer, born of a noble family, in the ninth year of the reign of Tiberius, A.D. 23. St. Jerome, in his Chronicle of Eusebius, and a Life of Pliny ascribed to Suetonius, make him to have been a native of Comum; but since, in the dedicatory epistle prefixed to his Natural History, he calls Catullus his compatriot (*conterraneum*), and since Catullus was born at Verona, this last-mentioned city has disputed with Comum the honour of having given birth to the naturalist, and writings without number have been elicited by the controversy. One thing, however, is certain, that the Plinian family was settled at Comum, and possessed a large property in the neighbourhood, and inscriptions have been discovered there relative to several of its members. It was at Comum, too, that the younger Pliny, so well known by his Letters, and the nephew of the naturalist, was born. Pliny the Elder came to Rome at an early period, and attended the lectures of Appion, but it does not appear that he saw the Emperor Tiberius, the latter having already retired to Capreæ. From the account which he gives of the jewels which he saw at Lollia Paulina's, it has been supposed, that, notwithstanding his youth, he assisted occasionally at the court of Caligula. His attention was attracted, even at this early period, by the interesting productions of nature, and particularly by the remarkable animals which the emperors exhibited in the public spectacles. He relates in detail, and as an eyewitness, the particulars of a combat in the presence of the Roman people, with a large monster of the deep, which had been taken alive in the harbour of Ostia. This event having taken place while Claudius was constructing the port in question, that is, in the second year of his reign, Pliny could not have been at that time more than about nineteen years of age. We learn from himself, that, about his twenty-second year, he resided for a time on the coast of Africa, where he witnessed the change of sex in the case of Larius Cossicius, who, from having been, as was supposed, a girl, found himself transformed, the very day of his marriage, into a boy! Some modern writers have supposed, on no very strong grounds, however, that at this age Pliny served in the Roman fleet, and that he visited Britain, Egypt, and Greece. It appears, on the contrary, from the testimony of his nephew, that he was employed, while yet quite young, in the Roman armies in Germany. He there served under Lucius Pomponius, whose friendship he gained, and who intrusted him with the command of a part of the cavalry. He must have availed himself very fully of this opportunity to explore the country of Germany, since he informs us that he had seen the sources of the Danube, and had also visited the Chauci, a tribe that dwelt on the borders of the ocean. It was during the operations in Germany that he wrote his first work, in which he treated of the art of hurling a javelin from on horseback (*De Jaculatione Equestri*). His second work, which was a Life of Pomponius, in two books, was dictated by his strong attachment to that commander, and by the gratitude which he felt towards him for his numerous favours. A dream which he had during this same war, and in which the shade of Drusus appeared to him and urged him to write that prince's memoirs, induced him to engage in a literary enterprise of great labour, that of writing, namely, the history of all the wars carried on in Germany by the Romans, and which he executed eventually, in the compass of twenty books. Having returned to Rome about the age of thirty years, he there pleaded several causes, according to the custom of the Romans, who were fond of allying the profession of arms to the practice of the bar. He passed, also, a part of his time at Comum, where he superintended the education of his nephew; and it was probably with the view of being useful to the latter that he composed a work entitled *Studiosus*, in which he began with the orator from his cradle, and conducted him onward until he had reached the perfection of his art. Judging from a quotation made by Quintilian, we are led to infer that, in this work, Pliny even pointed out the manner in which the orator should regulate his dress, his person, his deportment on the tribunal, &c. It appears, that during the greater part of the reign of Nero, Pliny remained without employment. His nephew informs us, that, towards the close of Nero's reign, when the terror inspired by that monster prevented any one from devoting his attention to pursuits a little more liberal and elevated than ordinary, Pliny composed a work in eight books, entitled *Dubii Sermonis*, which was

without doubt, a grammatical treatise on the precise signification and use of words. And yet it is difficult, if we follow chronological computation, not to believe that Nero named him his procurator in Spain; for it is certain, from the words of his nephew, that he filled this office: he himself mentions certain observations made by him in this country, and we find no other period in his life in which he could have gone thither. We may presume that he continued in Spain during the civil wars of Galba, Otho, and Vitellius, and even during the first years of the reign of Vespasian. It was during this period that he lost his brother-in-law; and, being unable, by reason of his absence abroad, to become his nephew's guardian, the care of the latter was intrusted to Virginius Rufus. On his return, Pliny would seem to have stopped for a time in the south of Gaul; for he describes, with remarkable exactness, the province of Narbonensis, and, in particular, the fountain of Vaucluse. He informs us that he saw in this quarter a stone said to have fallen from heaven. Vespasian, with whom he had been on intimate terms during the wars in Germany, gave him a very favourable reception, and was in the habit of calling him to him every morning before sunrise; which, according to Suetonius and Xiphilinus, was a privilege reserved by that emperor only for his particular friends. It cannot be affirmed, with any great degree of certainty, that Vespasian elevated Pliny to the rank of senator. Some writers state, moreover, though without any proof, that Pliny served in the war of Titus against the Jews. What he remarks concerning Judæa is not sufficiently exact to induce us to believe that he speaks from personal observation; and, besides, we can hardly assign to any other part of his life except this, the composition of his work on the *History of his own Times*, in thirty-one books, and forming a continuation of that of Aufidius Bassus. If Pliny, however, did not serve in the Jewish war, he was not less the friend of Titus on that account, having been his companion in the course of other contests; and it was to this prince that he dedicated the last and most important of his writings, his *Natural History*, in thirty-seven books. The titles given to Titus in the dedication show that this laborious work was concluded in the 78th year of our era; and it is evident that it must have occupied the greater part of his life to collect together the materials. This great work is the only one of Pliny's that has come down to us. It forms, at the same time, one of the most valuable monuments left us by antiquity, and is a proof of the most astonishing industry in a man whose time was so much occupied, first by military affairs, and subsequently by those of a civil nature. In order fully to appreciate this vast and celebrated work, we must regard it under three different aspects; its *plan*, its *facts*, and its *style*. The plan is an immense one. Pliny does not propose to himself to write merely a natural history, in the restricted sense in which we employ the phrase at the present day, that is, a treatise, more or less detailed, respecting animals, plants, and minerals; he embraces in his plan astronomy, physics, geography, agriculture, commerce, medicine, and the arts, as well as natural history properly so called; and he continually mingles with his remarks on these subjects a variety of observations relative to the moral constitution of man and the history of nations: so that, in many respects, his work may be regarded as having been in its day a sort of encyclopædia. After having given, in his first book, a kind of table of contents, and the names of the authors who are to supply him with facts and materials, he treats, in the second, of the world, the elements, the stars, &c. The four following books give a geographical sketch of the then known world. The seventh treats of the different races of men, and of the distinctive qualities of the human species, of the great characters which it has produced, and of the most remarkable human inventions. Four books are then devoted to terrestrial animals, to fishes, to birds, and to insects. The species belonging to each class are arranged according to their size or importance: their habits, their useful or hurtful properties, and their most remarkable characteristics are also discussed. At the end of the book on insects he speaks of certain substances produced by animals and of the parts that compose the human frame. Botany occupies the largest space in the work. Ten books are devoted to an account of plants, their culture, their uses in domestic economy and the arts, and five to an enumeration of their medicinal properties. Five others treat of the remedies derived from animals; and in the last five Pliny treats of metals, mining, earths, stones, and the employment of the latter for the purposes of life, for the calls of luxury, and for the arts; while under the head of colours he makes mention of the most celebrated paintings, and under the head of stones and marbles treats of the finest pieces of statuary and the most valuable gems. It is impossible but that, in even rapidly running over this prodigious number of subjects, Pliny should make us acquainted with a multitude of remarkable facts, and which are the more valuable to us as he is the only author that relates them. Unhappily, however, the manner in which he has collected and stated them makes them lose a large portion of their value, as well from his mingling together the true and the false, in an almost equal degree, as more particularly from the difficulty, and, in some cases, the impossibility, of discovering exactly to what creatures he alludes. Pliny was not such an observer of nature as Aristotle; still less was he a man of genius sufficient to seize, like this great philosopher, the laws and the relations by which nature has regulated her various productions. He is, in general, nothing more than a mere compiler, and often, too, a compiler unacquainted himself with the things about which he collects the opinions of others, and, consequently, unable to appreciate the true force of these opinions, or sometimes even to comprehend their exact meaning. In a word, he is a writer almost entirely devoid of critical acumen, who, after having passed a large part of his time in making extracts from the works of others, has arranged them under certain chapters, adding thereunto, from time to time, his own reflections, which have nothing to do with scientific discussion, properly so called, but either present specimens of the most superstitious belief, or are the declamations of a chagrined philosopher, who accuses, without ceasing, men, nature, and the gods themselves. We must be careful, therefore, not to regard the facts which he has accumulated in their relations to the opinion which he himself forms; but we must restore them in thought to the writers from whom he has derived them, and then apply to them the rules of sound criticism, in conformity with what we know of the writers themselves, and the circumstances in which they found themselves placed. Studied in this way, the Natural History of Pliny presents one of the richest mines of learning, since, according to his own statement, it contains extracts from more than two thousand volumes, written by authors of every description, travellers, historians, geographers, philosophers, physicians, &c.; authors, with many of whom we only become acquainted in the pages of Pliny. A comparison of his extracts with the originals themselves, where the latter have come down to us, and more particularly with the writings of Aristotle, will show that Pliny, in making his selections, was far from giving the preference, on every occasion, to what was most important or most exact in the authors whom he consulted. He appears, in general, to have a strong predilection for things of a singular or marvellous nature; for such, too, as harmonize more than others with the contrasts he is fond of insti-

ruting, or the reproaches he is in the habit of making against Providence. He does not, it is true, extend an equal degree of credence to everything that he relates, but it is at mere random that he either doubts or affirms, and the most puerile tales are not always those which most excite his incredulity. There is not, for example, a single fable of the Greek travellers, concerning men without heads, others without mouths, concerning men with only one foot, or very long ears, which he does not place in his seventh book, and that, too, with so much confidence as to terminate this catalogue of wonders with the following remark; "*Hæc atque talia ex hominum genere, ludibria sibi, nobis miracula, ingeniosa fecit natura.*" We may without difficulty, therefore, after observing this facility in giving credence to ridiculous stories about the human species, form an idea of the degree of discernment which Pliny has exercised in his selection of authorities respecting animals either entirely new or but little known. Hence the most fabulous creations, martichori with human heads and the tails of scorpions, winged horses, the catoblepas whose sight alone was able to kill, play their part in his work by the side of the elephant and lion. And yet all is not false, even in those narratives that are most replete with falsities. We may sometimes detect the truth which has served them for a basis, by recalling to mind that these are extracts from the works of travellers, and by supposing that ignorance, and the love of the marvellous, on the part of ancient travellers, have led them into these exaggerations, and have dictated to them those vague and superficial descriptions, of which we find so great a number even in modern books of travels. Another very important defect in Pliny is that he does not always give the true sense of the authors whom he translates, especially when designating different species of animals. Notwithstanding the very limited means possessed by us at the present day of judging with any degree of certainty respecting this kind of error, it is easy to prove that on many occasions he has substituted for the Greek word, which in Aristotle designates one kind of animal, a Latin word which belongs to one entirely different. It is true, indeed, that one of the greatest difficulties experienced by the ancient naturalists was that of fixing a nomenclature, and their vicious and defective method shows itself in Pliny more than in any other. The descriptions, or, rather, imperfect indications, which he gives, are almost always insufficient for recognising the several species, when tradition has failed to preserve the particular name; and there is even a large number whose names alone are given, without any characteristic mark, or any means of distinguishing them from one another. If it were possible still to doubt respecting the advantages enjoyed by the modern over the ancient methods, these doubts would be completely dispelled, on discovering that almost all the ancient writers have said relative to the virtues of their plants is completely valueless for us, from the impossibility of distinguishing the individual plants to which they refer. Our regret, however, on this account, will be greatly diminished, if we call to mind with how little care the ancients, and Pliny in particular, have designated the medical virtues of plants. They attribute so many false and even absurd properties to those plants which we know, that we may be allowed to be very indifferent respecting the virtues of those which we do not know. If we believe that part of Pliny's work which treats of the materia medica, there is no human ailment for which nature has not prepared twenty remedies; and, most unfortunately, for the space of two centuries after the revival of learning, medical men took great pleasure in repeating these puerilities.—As regards the facts, therefore, detailed in his work, Pliny possesses at the present day no real interest, except as regards certain processes followed by the ancients in the arts, and certain particulars of an historical and geographical nature, of which we would have been ignorant without his aid. That portion of his work which is devoted to the arts is the one that merits the most careful study. He traces their progress, he describes their products, he names the most celebrated artists, he indicates the manner in which their labours are conducted, and it cannot be doubted but that, if well understood, he would make us acquainted with some of those secrets by means of which the ancients executed works that we have only been able imperfectly to imitate. Here again, however, the difficulties of his nomenclature present themselves; he names numerous substances, they are substances that must enter into compositions, or be subjected to the operation of the arts, and yet we know not what they are. With difficulty are we enabled to divine the nature of a few, by means of certain rather equivocal characteristics that are related of them; and hence it is that we may be said to be in want, even at the present day, of a true commentary on Pliny's Natural History, a work that would require the most extensive acquaintance with every department of physical knowledge.—If, however, Pliny has but little merit for us as a critic and a naturalist, the case is different with regard to his talents as a writer, and the immense treasure of Latin terms and forms of expression with which the abundance of his materials obliged him to supply himself, and which make his work one of the richest depôts of the Roman tongue. It has been justly remarked, that without Pliny it would be impossible to re-establish the Latin language; and this remark must be understood, not only with regard to words, but also their various acceptations, and the turn and movement of sentences. It is certain, also, that wherever he can indulge in general ideas or philosophic views, his language assumes a tone of energy and vivacity, and his thoughts somewhat of unexpected boldness, which make amends for the dryness of previous enumerations, and may find favour for him with the generality of his readers, and atone in some degree for the insufficiency of his scientific indications. It must be confessed, at the same time, however, that he is too fond of seeking for points and antitheses; that he is occasionally harsh; and that, on many occasions, his language is marked by an obscurity which arises less from the subject-matter than from the desire of appearing sententious and condensed. But he is everywhere dignified and grave, everywhere full of love for justice and of respect for virtue; of horror for cruelty and baseness, of which he had before his eyes such fearful examples; and of contempt for that unbridled luxury which had so deeply corrupted the spirit of his countrymen. In this point of view Pliny cannot be too highly praised; and, notwithstanding the defects that we are compelled to notice in him when we view him as a naturalist, we may still regard him among the most distinguished writers, and those most worthy of the epithet of classic, that flourished after the age of Augustus.—In his religious principles, Pliny was almost an atheist, or, at least, he acknowledged no other deity but the world; and few philosophers have explained the system of Pantheism more in detail, and with greater spirit and energy, than he has done in his second book.—The *Natural History* was Pliny's last work, for he perished the year after its publication. The particulars of his death are given in a letter of the younger Pliny to the historian Tacitus, who was anxious to transmit an account of it to posterity. The elder Pliny was then at Misenum, in command of the fleet which was appointed to guard all that part of the Mediterranean comprehended between Italy, Gaul, Spain, and Africa. We will give the rest of the account in the words of his nephew: "On the 24th of August, about one in the afternoon, my mother desired him to observe a cloud which ap-

peared of a very unusual size and shape. He had just returned from taking the benefit of the sun, and, after bathing himself in cold water, and taking a slight repast, had retired to his study. He immediately arose and went out upon an eminence, from whence he might more distinctly view this very uncommon appearance. It was not, at that distance, discernible from what mountain this cloud issued, but it was found afterward to ascend from Vesuvius. I cannot give you a more exact description of its figure than by resembling it to that of a pine-tree, for it shot up to a great height in the form of a trunk, which extended itself at the top into a sort of branches; occasioned, I imagine, either by a sudden gust of air that impelled it, the force of which decreased as it advanced upward, or the cloud itself, being pressed back again by its own weight, expanded in this manner: it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This extraordinary phænomenon excited my uncle's philosophical curiosity to take a nearer view of it. He ordered a light vessel to be got ready, and gave me the liberty, if I thought proper, to attend him. I rather chose to continue my studies, for, as it had happened, he had given me employment of that kind. As he was coming out of the house, he received a note from Rectina, the wife of Bassus, who was in the utmost alarm at the imminent danger which threatened her; for the villa being situated at the foot of Mount Vesuvius, there was no way to escape but by the sea; she earnestly entreated him, therefore, to come to her assistance. He accordingly changed his first design, and what he began with a philosophical, he pursued with a heroic, turn of mind. He ordered the galleys to put to sea, and went himself on board with an intention of assisting not only Rectina, but several others; for the villas stand extremely thick on that beautiful coast. When hastening to the place from whence others fled with the utmost terror, he steered his direct course to the point of danger, and with so much calmness and presence of mind as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He was now so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones, and black pieces of burning rock. They were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return back again; to which the pilot advising him, '*Fortune*,' said he, '*befriends the brave; carry me to Pomponianus.*' Pomponianus was then at Stabiæ, separated by a gulf, which the sea, after several insensible windings, forms upon the shore. He had already sent his baggage on board; for, though he was not at that time in actual danger, yet, being within the view of it, and, indeed, extremely near, if it should in the least increase, he was determined to put to sea as soon as the wind should change. It was favourable, however, for carrying my uncle to Pomponianus, whom he found in the greatest consternation. He embraced him with eagerness, encouraging and exhorting him to keep up his spirits; and, the more to dissipate his fears, he ordered the baths to be got ready with an air of complete unconcern. After having bathed, he sat down to supper with great cheerfulness, or, at least (what is equally heroic), with all the appearance of it. In the mean time the eruption from Mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. But my uncle, in order to sooth the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames. After this he retired to rest, and it is most certain he was so little discomposed as to fall into a deep sleep; for, being pretty fat, and breathing hard, those who attended without actually heard him snore. The court which led to his apartment being now almost filled with stones and ashes, if he had continued there any time longer, it would have been impossible for him to have made his way out: it was thought proper, therefore, to awaken him. He got up, and went to Pomponianus and the rest of his company, who were not unconcerned enough to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent concussions, or fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two: a resolution which, while the rest of the company were hurried into it by their fears, my uncle embraced upon cool and deliberate consideration. They went out, then, having pillows tied upon their heads with napkins; and this was their whole defence against the storm of stones that fell around them. It was now day everywhere else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still running extremely high and boisterous. There my uncle, having drunk a draught or two of cold water, threw himself down upon a cloth which was spread for him, when immediately the flames, and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to rise. He raised himself up with the assistance of two of his servants, and instantly fell down dead; suffocated, as I conjecture, by some gross and noxious vapour, having always had weak lungs, and being frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it, exactly in the same posture as he fell, and looking more like one asleep than dead." (*Plin., Ep.*, 6, 16, *Melmoth's transl.*)—The eruption here mentioned is evidently the one of which many historians have made mention, and which, occurring in the first year of the reign of Titus, destroyed the cities of Herculaneum and Pompeii.—The younger Pliny, in a letter to Macer (3, 5), where he gives a list of his uncle's works, states, that he died at the age of fifty-six years. We cannot, therefore, comprehend how Sammonicus Serenus, and, after him, Macrobius, St. Jerome, and St. Prosper, have made him live until the twelfth year of the reign of Trajan, unless they have confounded together the uncle and nephew.—The younger Pliny gives an interesting account of his uncle's indefatigable application. "You will wonder," he observes, in another of his letters, "how a man so engaged as he was could find time to compose such a number of books, and some of them, too, upon abstruse subjects. But your surprise will rise still higher when you hear that for some time he engaged in the profession of an advocate; that he died in his fifty-sixth year; that, from the time of his quitting the bar to his death, he was employed in the highest posts and in the service of his prince. But he had a quick apprehension, joined to unwearied application. In summer he always began his studies as soon as it was night; in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed, insomuch that he would sometimes, without retiring from his book, take a short sleep and then pursue his studies. After a short and light repast at noon (agreeably to the good

old custom of our ancestors), he would frequently, in the summer, if he was disengaged from business, repose himself in the sun; during which time some author was read to him, from which he made extracts and observations, as, indeed, was his constant method, whatever book he read: for it was a maxim of his, that 'no book was so bad but something might be learned from it.' When this was over, he generally went into the cold bath, and, as soon as he came out of it, just took some slight refreshment, and then reposed himself for a little while. Thus, as if it had been a new day, he immediately resumed his studies till supper-time, when a book was again read to him, upon which he would make some hasty remarks. I remember once, his reader having pronounced some word wrong, a person at table made him repeat it again, upon which my uncle asked his friend if he understood it. The other acknowledging that he did, *Why, then*, said he, *would you make him go back again? We have lost by this interruption above ten lines:* so covetous was this great man of his time. In summer he always rose from supper by daylight, and in winter as soon as it was dark: and this was an invariable rule with him. Such was his manner of life amid the noise and hurry of the city; but in the country his whole time was devoted to study without intermission, excepting only when he bathed. But in this exception I include no more than the time he was actually in the bath, for all the time he was rubbed and wiped he was employed either in hearing some book read to him, or in dictating himself. In his journeys he lost no time from his studies; but his mind at those seasons being disengaged from all other thoughts, applied itself wholly to that single pursuit. A secretary constantly attended him in his chariot, who, in the winter, wore a particular sort of warm gloves, that the sharpness of the weather might not occasion any interruption to his studies; and, for the same reason, my uncle always used a chair in Rome. I remember he once reproved me for walking: 'You might,' said he, 'employ those hours to more advantage:' for he thought all time lost not given to study. By this extraordinary application he found time to write so many volumes, besides one hundred and sixty which he left me, consisting of a kind of commonplace, written on both sides, in a very small character; so that one might fairly reckon the number considerably more." (*Cuvier, Biogr. Univ.*, vol. 35, p. 67, *seqq.*) The best edition of Pliny is that forming part of the collection of Lemaire, *Paris*, 1827–32, 11 vols. 8vo. The following editions are also valuable: that of Dalechamp, *Paris*, 1587, fol.; that of Hardouin, *Paris*, 1723, 3 vols. fol. (reprinted with additions and improvements from the edition of 1685, in 5 vols. 4to); and more particularly that of Franzius, *Lips.*, 1778–91, 10 vols. 8vo. There is also a French translation, in 20 vols. 8vo., *Paris*, 1829–33, by De Grandsagne, with annotations by some of the most eminent scientific men in France. It is an excellent work.—II. C. Plinius Cæcilius Secundus, surnamed, for distinction' sake, the "*Younger*," was born at or near Comum, about the sixth year of the reign of Nero, or A.D. 61. His mother was a sister of the elder Pliny; and as he lost his father, Lucius Cæcilius, at an early age, he removed, with his surviving parent, to the house of his uncle. Here he resided for some years, and, having been adopted by his uncle, took the name of the latter in addition to his parental one of Cæcilius. Pliny the younger appears to have been of a delicate constitution, and even in his youth to have possessed little personal activity and enterprise; for, at the time of the famous eruption of Vesuvius, when he was between seventeen and eighteen, he continued his studies at home, and allowed his uncle to set out to the mountain without him. It was on this occasion that the latter lost his life. In literature, however, the younger Pliny made considerable progress even at an early age. His uncle had given him a careful education; he composed a Greek tragedy when only fourteen, and wrote Latin verses on several occasions throughout his life. His principal attention, however, was devoted to the study of eloquence; and he had for instructors in this department the celebrated Quintilian, and others of the most eminent men of the day. Pliny, as we have already remarked, was nearly eighteen years of age at the time of his uncle's death. One year after this he appeared as a pleader at the bar. In his twentieth year he served as a tribune in Syria, and remained eighteen months in that country. On his return to Rome he was appointed one of the quæstors of the emperor. The duties of these functionaries consisted in reading to the senate the rescripts of the prince. Not long after he became tribune of the people. At the age of thirty he was appointed prætor; and after this he passed several years in retirement, in order not to attract the notice of Domitian. He would not, however, have escaped the fate which threatened all the eminent men of the day, had it not been for the death of Domitian, since there was found among the papers of the latter a denunciation of Pliny, which had recently been sent to the emperor. Nerva and Trajan recalled him to the discharge of public duties, and the latter prince appointed him administrator of the public treasury, an office which he filled for the space of two years. After attaining to the high offices of consul and augur, Pliny was appointed by Trajan to the government of Bithynia, a province in which many abuses existed, and which it required a man of ability and integrity to remove. (*Epist.*, 10, 41.) Pliny was then in his forty-first or forty-second year. The trust so honourably committed to him he seems to have discharged with great fidelity; and the attention to every branch of his duties, which his letters to Trajan display, is peculiarly praiseworthy in a man of sedentary habits, and accustomed to the enjoyments of his villas, and the stimulants of literary glory at Rome. He remained in his government for the space of two years, and it was during this period (A.D. 107) that he wrote his celebrated letter to Trajan respecting the Christians in his province. (*Epist.*, 10, 97.) This letter, and the emperor's reply, furnish numerous important testimonials to the state of Christianity at that early day, and to the purity of Christian principles.—The period of Pliny's death is quite uncertain; he is generally supposed, however, to have ended his days A.D. 110, in the forty-ninth year of his age.—His character, as a husband, a master, and a friend, was affectionate, kind, and generous. He displayed also a noble liberality towards Comum, his native place, by forming a public library there, and devoting a yearly sum of three hundred thousand sesterces, for ever, to the maintenance of children, born of free parents, who were citizens of Comum.—A man like Pliny, of considerable talents and learning, possessed of great wealth, and of an amiable and generous disposition, was sure to meet with many friends, and with still more who would gratify his vanity by their praises and apparent admiration of his abilities. But as a writer he has done nothing to entitle him to a very high place in the judgment of posterity. Still, however, no Roman, from the time of Cicero, acquired so high a reputation for eloquence. All his discourses, however, are lost, with the single exception of the *Panegyric* on Trajan. Pliny, having been appointed consul, addressed to the emperor a discourse, in which he thanked him for the honour bestowed, and, at the same time, eulogized the character and actions of the prince. It was delivered in open senate, and was then enlarged and published. (*Epist.*, 3, 18.) This production belongs to a class of compositions, the whole object of which was to produce a striking effect, and it must not aspire to any greater reward. It is in-

genious and eloquent, but by its very nature affords no room for the exercise of the higher faculties of the mind; nor will its readers, excepting those who are fond of historical researches, derive from it any more substantial benefit than the pleasure which a mere elegant composition can impart. To those, however, who are curious in matters of history, it will certainly prove interesting, since, although it only covers the early years of Trajan's sway, it nevertheless furnishes us with a number of facts, of which we should otherwise be ignorant; for what Suetonius and Tacitus wrote concerning Trajan is lost, as is the case, also, with this same portion of the history of Dio Cassius, and with the different accounts of Trajan's reign that are cited by Lampridius, in his life of Alexander Severus.—Pliny is also known to modern times by his *Letters*. These consist of ten books, and were published by himself. From the first to the ninth book inclusive, we have letters addressed to individuals of all descriptions. The tenth book contains the letters and reports sent by Pliny to Trajan, together with some answers of that prince. The Letters of Pliny are valuable to us, as all original letters of other times must be, because they necessarily throw much light on the period at which they were written. But many of them are ridiculously studied, and leave the impression, so fatal to our interest in the perusal of such compositions, that they were written for the express purpose of publication. Among the letters of Pliny that have obtained the greatest celebrity, are the two in which he gives an account of the elder Pliny's mode of life, and of the circumstances connected with his death; two others, which contain a description of villas of his own; and one in which he gives an account of his proceedings against the Christians, and to which we have already referred. The authenticity of this last mentioned letter has been attacked by Semler, an eminent German divine (*Historiæ Ecclesiasticæ Selecta Capita, Hal.*, 1767, 3 vols. 8vo.—*Neue Versuche die Kirchen-Historie der ersten Jahrhunderte mehr aufzuklären, Leipz.*, 1787, 8vo). This critic maintains that the letter in question was forged by Tertullian; but his arguments, if they deserve the name, would invalidate the authority of almost every literary monument of ancient times. This same letter of Pliny's gave rise to an absurd legend at a later date, according to which, Pliny having met, in the island of Crete, with Titus, the disciple of St. Paul, was converted by him, and afterward suffered martyrdom.—The design of writing a history, which Pliny at one time entertained, he never carried into execution. (*Epist.*, 5, 8.) The work "*De Viris Illustribus*" has been erroneously ascribed to him, as has also the dialogue "*De Causis corruptæ eloquentiæ.*" (*Masson, Vit. Plin.* — *Schöll, Hist. Lit. Rom.*, vol. 2, p. 408, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 566, *seq.*)—The best edition of Pliny is that of Lemaire, *Paris*, 1823, 2 vols. 8vo. It is the edition of Gesner, improved by Schaeffer (*Lips.*, 1805, 8vo), with additions by Lemaire.

Plisthĕnes, a son of Atreus, king of Argos, father of Menelaus and Agamemnon. (*Vid.* Agamemnon, and Atridæ.)

Plotinopŏlis, a city of Thrace, to the south of Hadrianopolis, founded and named in honor of the Empress Plotina. On its site, at a later period, appeared the city of Didymotichos, now *Demotica*. (*Itin. Ant.*, 322.—*Procop., de Æd.*, 4, 11.)

Plotīnus, a philosopher of the New-Platonic school, born A.D. 205, at Lycopolis in Egypt. Nature had endowed him with superior parts, particularly with an extraordinary depth of understanding, and a bold and vigorous imagination. He early manifested these abilities in the school of Ammonius at Alexandrea. Subsequently he determined to accompany the army of Gordian to the East, in order to study the Oriental systems on their native soil. He returned a dreamer, perpetually occupied with profound but extravagant meditations, labouring to attain the comprehension of the absolute by contemplation; a notion borrowed from Plato, which became exaggerated in his hands. Carried away by his enthusiasm, he thought that he was developing the designs of the philosopher of the Academy, when, in fact, he exhibited his thoughts only partially and incompletely. The impetuous vivacity of his temper, which caused him perpetually to fall into extravagances, prevented his reducing his mystical rationalism to a system. His various scattered treatises were collected by Porphyry in six Enneades. He died in Campania, A.D. 270, having taught at Rome, and excited the almost superstitious veneration of his disciples.—An admirable analysis is given of the system of Plotinus by Tennemann, though occasionally somewhat obscure in its details. (*Manual of the History of Philosophy*, p. 187, *seqq.*, *Johnson's transl.*) The best edition of Plotinus is that of Creuzer, *Oxon.*, 1835, 3 vols. 4to. An edition of the treatise *De Pulchritudine* was published in 1814, 8vo, *Lips.*, by the same editor. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 336.)

Plutarchus, one of the most generally known and frequently cited, and hence, if the expression be allowed, one of the most popular, writers of antiquity. He was a native of Chæronea in Bœotia, but the period of his birth is not exactly ascertained. Plutarch himself informs us, that he was studying under Ammonius, at Delphi, when Nero visited Greece, which would be the 66th year of our era; and hence we may conjecture that he was born towards the close of the reign of Claudius, about the middle of the first century. Plutarch belonged to an honourable family, in which a fondness for study and literary pursuits had long been hereditary. In his early days he saw at one and the same time his father, his grandfather, and great grandfather in being; and he was brought up under this influence of ancient manners, and in this sweet family-converse, which imparted to his character an air of integrity and goodness, that shows itself in so many of his numerous writings. In the school of Ammonius, which he attended when still quite young, and where he formed an intimate friendship with a descendant of Themistocles, he received instruction in mathematics and philosophy. Without doubt, he carefully attended also, under able instructors, to the various departments of belles-lettres, and his works plainly show that the perusal of the poets had supplied his memory with ample materials. It appears that, while still quite young, he was employed by his fellow-citizens in some negotiations with neighbouring cities. The same motive led him to Rome, whither all the Greeks possessed of any industry or talent had been accustomed regularly to come for more than a century, to seek reputation and fortunes, either by attaching themselves to some powerful individuals, or by giving public lectures on philosophy and eloquence. Plutarch, it may readily be supposed, did not neglect this latter mode of acquiring celebrity. He himself declares, that during his sojourn in Italy, he could not find time to become sufficiently acquainted with the Latin tongue, by reason of the public business with which he was charged, and the frequent conferences he had with educated men on matters of a philosophic nature, about which they came to consult him. He spoke, he professed in his own language; according to the privilege which the Greeks had preserved of imposing their idiom on their conquerors, and of making it the natural language of philosophy and letters. These public lectures, these declamations, were evidently the first germe of the numerous moral treatises that Plutarch subsequently composed. The philosopher of Chæronea exercised at Rome that profession of sophist, the very name of which is now become a by-word, and the mere existence of which seems to indi-

cate the decline of national literature, but which was more than once rendered illustrious at Rome by great talents and the effects of persecution. It is well known, that, under the bad emperors, and amid the universal slavery that then prevailed, philosophy was the only asylum to which liberty fled when banished from the forum and the senate. Philosophy, in earlier days, had effected the ruin of the republic; it was then only a vain scepticism, abused to their own bad purposes by the ambitious and the corrupting. Adopting a better vocation, it became, at a later period, a species of religion, embraced by men of resolute spirit; they needed a wisdom that might teach them how to escape, by death, the cruelty of the oppressor, and they called, for this purpose, stoicism to their aid. Plutarch, the most constant and the most contemptuous opposer of the Epicurean doctrines; Plutarch, the admirer of Plato, and a disciple of his in the belief of the soul's immortality, of divine justice, and of moral good, taught his hearers truths, less pure, indeed, than those of Christianity, but which, nevertheless, in some degree adapted themselves to the pressing wants of heroic and elevated minds.—It is not known whether Plutarch prolonged his stay in Italy until that period when Domitian, by a public decree, banished all philosophers from that country. Some critics have supposed that he made many visits to Rome, but none after the reign of this emperor. One thing, however, appears well ascertained, that he returned, when still young, to his native country, and that he remained there for the rest of his days. During this his long sojourn in the land of his fathers, Plutarch was continually occupied with plans for the benefit of his countrymen; and, to give but a single instance of his zeal in the public service, he not only filled the office of archon, the chief dignity in his native city, but even discharged with great exactness, and without the least reluctance, the duties of an inferior office, that of inspector of public works, which compelled him, he tells us, to measure tile, and keep a register of the loads of stone that were brought to him. All this accords but ill with the statement of Suidas, that Plutarch was honoured with the consulship by Trajan. Such a supposition is contradicted both by the silence of history and the usuages of the Romans. Another and more recent tradition, which makes Plutarch to have been the preceptor of Trajan, appears to rest on no better foundation, and can derive no support whatever from any of the genuine works of the philosopher. An employment, however, which Plutarch does seem to have filled, was that of priest of Apollo, which connected him with the sacerdotal corporation at Delphi. The period of his death is not known; but the probability is that he lived and philosophized until an advanced age, as would appear both from the tone of some of his writings and various anecdotes that are related of him.—The several productions of this writer will now be briefly examined. The work to which he owes his chief celebrity is that which bears the title of Βίοι παράλληλοι ("*Parallel Lives*"). In this he gives biographical sketches of forty-four individuals, distinguished for their virtues, their talents, and their adventures, some Greek, others Roman, and gives them in such a way that a Roman is always compared with a Greek. Five other biographies are isolated ones; twelve or fourteen are lost. The five isolated lives are those of Artaxerxes Mnemon, Aratus, Galba, Otho, and Homer, though this last is probably not Plutarch's. The lives that have perished are those of Epaminondas, Scipio, Augustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Deïphantus, Aristomenes, and Aratus the poet.—Many regard the Lives of Plutarch as models of biography. The principal art of the writer consists in the delineation of character; but it has been objected to him, and, it would seem, with justice, that his characters are all of a piece; that he represents his heroes either as completely enslaved by some passion, or as perfectly virtuous, and that he has not been able to depict the almost infinite variety of shades between vice and virtue What renders the perusal of these biographies particularly attractive, is our seeing his personages constantly in action; we follow them amid public affairs, we accompany them to the scenes of private life, to the interior of their dwellings, and into the very bosom of their families. "We are not writing histories," observes Plutarch himself, "but lives. Neither is it always in the most distinguished exploits that men's virtues and vices may be best discerned; but frequently some unimportant action, some short saying or jest, distinguishes a person's real character more than fields of carnage, the greatest battles, or the most important sieges. As painters, therefore, in their portraits, labour the likeness in the face, and particularly about the eyes, in which the peculiar turn of mind most appears, and run over the rest with a less careful hand, so must we be permitted to strike off the features of the soul, in order to give a real likeness of these great men, and leave to others the circumstantial detail of their toils and their achievements." (*Vit. Alex.*, c. 1.) This reasoning of Plutarch's is no doubt very just, but it supposes that the writer does not go in quest of anecdotes, and that he exercises a sound and rigid criticism in the selection of those which he actually receives. Such, however, is not the case with Plutarch.—Another defect with which he may be justly charged, is the having entirely neglected the order of chronology, so that frequently his narrative presents only an incoherent mass of facts, and the perusal of his lives leaves behind it, at times, only a confused impression. On the other hand, the Lives of Plutarch contain a treasure of practical philosophy, of morality, and of sound and useful maxims, the fruit of a long experience: indeed, it may be asserted, that oftentimes these Lives are only so many historical commentaries on certain maxims. Notwithstanding all their faults, however, the Lives of Plutarch are full of instruction for those who wish to become well acquainted with Greek and Roman history, since the author has drawn from many sources that are closed upon us. He cherished an ardent love for liberty, or, rather, democracy, which he confounded with liberty, and he has been reproached with allowing himself, on certain occasions, to be so far led away by his enthusiasm as to mistake for heroism a forgetfulness of the sentiments of nature. For example, though he would seem to state with impartiality the different sensations produced by the punishment of the sons of Brutus, and the assassination of the brother of Timoleon, still it is evident, from the manner in which he expresses himself, that he approves of these two actions, and that, in his eyes, the authors of them were deserving of commendation, and free from all reproach. (*Sainte-Croix, Examen*, &c., p. 74, 2d ed.) Plutarch, moreover, is not even entitled to the praise of being an impartial writer. The desire of showing that there was a time when the Greeks were superior to the Romans, pervades all his recitals, and prejudices him in favour of his Grecian heroes. His ignorance of the Latin tongue, which he himself avows in his Lives of Demosthenes and Cato, leads him into various errors relative to Roman history. His style has neither the purity of the Attic, nor the noble simplicity which distinguishes the classic writers. He is overloaded with erudition, and with allusions that are often obscure for us.—An able examination of the sources whence Plutarch derived the materials for his lives, is given by Heeren (*De fontibus et auctoritate vitarum parallelarum Plutarchi Commentationes IV.*, *Götting.*, 1820, 8vo), and this inquiry becomes indispensably necessary to the professed scholar, who wishes to ascertain the degree of confidence that is due to the

biographical sketches of Plutarch, though our limits forbid our entering on the detail. It may be said, in a few words, that Plutarch, in the composition of his Lives, consulted all the existing historians; that he did not, however, blindly follow them, but weighed their respective statements in the balance of justice, and, when their accounts were contradictory, adopted such as seemed to him most probable.—The other historical works of Plutarch are the following: 1. Ῥωμαϊκὰ, ἢ Αἰτίαι Ῥωμαϊκαί ("*Roman Questions*"). These are researches on certain Roman usages: for example, Why, in the ceremony of marriage, the bride is required to touch water and fire? Why, in the same ceremony, they light five tapers? Why travellers, who, having been considered dead, return eventually home, cannot enter into their houses by the door, but must descend through the roof, &c.—2. Ἑλληνικὰ, ἢ Αἰτίαι Ἑλληνικαί ("*Hellenica, or Grecian Questions*"). We have here similar discourses on points of Grecian antiquity.—3. Περὶ παραλλήλων Ἑλληνικῶν καὶ Ῥωμαϊκῶν ("*Parallels drawn from Grecian and Roman History*"). In order to show that certain events in Grecian history, which appear fabulous, are entitled to full confidence, Plutarch opposes to them certain analogous events from Roman history. This production is unworthy of Plutarch, and very probably supposititious. It possesses no other merit than that of having preserved a large number of fragments of Greek historians, who are either otherwise unknown, or whose works have not come down to us.—4. Περὶ τῆς Ῥωμαίων τύχης ("*Of the Fortune of the Romans*").—5. and 6. Two discourses περὶ τῆς Ἀλεξάνδρου τύχης ἢ ἀρετῆς ("*On the Fortune or Valour of Alexander*"). In one of these Plutarch undertakes to show that Alexander owed his success to himself, not to Fortune. In the other, he attempts to prove, that his virtues were not the offspring of a blind and capricious Fortune, and that his talents and the resources of his intellect cannot be regarded as favours bestowed by this same Fortune. These two discourses are preceded by one (No. 4) which shows the true object of the others. Plutarch, in this, endeavours to prove, that the Roman exploits are less the effect of valour and wisdom, than the result of the influence of Fortune; and, among the favours conferred by this goddess, he enumerates the unexpected death of Alexander, at the very time that he was menacing Italy with his victorious arms. In all this we clearly see the jealousy and vanity of the Greeks, who, from the time that they first fell under the Roman yoke, never ceased detracting from the glory of this republic, and ascribing its rapid progress to some blind and unknown cause. One of the motives that induced Polybius, moreover, to write his history, was to undeceive his countrymen on this point, and prove to them that the prosperity of Rome was owing, not to the caprices of Fortune, but to good conduct and valour.—7. Πότερον Ἀθηναῖοι κατὰ πόλεμον ἢ κατὰ σοφίαν ἐνδοξότεροι; ("*Whether the Athenians are more renowned for War or for the Sciences*"). The commencement and conclusion are wanting. The text of what remains of this piece is very corrupt.—8. Περὶ Ἴσιδος καὶ Ὀσίριδος ("*Of Isis and Osiris*"). This treatise contains a number of very curious remarks on the Egyptian mythology, but it is, at the same time, that very one of the works of Plutarch in which his want of critical skill is most apparent. His object was to give the mythological traditions of the Egyptians a philosophical sense, in order to justify them before the tribunal of reason. Hence this treatise can only be employed with great caution in studying this branch of ancient mythology.—9. Ἐπιτομὴ τῆς συγκρίσεως Μενάνδρου καὶ Ἀριστοφάνους ("*Abridgment of the Comparison between Menander and Aristophanes*"). An extract, probably, from some lost work of Plutarch's.—10. Περὶ τῆς Ἡροδότου κακοηθείας ("*Of the Malignity of Herodotus*"). From a mistaken principle of patriotism, Plutarch here attacks the veracity of Herodotus as an historian. The latter has found an able advocate in the Abbé Geinoz. (*Mem. de l'Acad. des Inscr.*, &c., vols. 30, 36, and 38.—11. Βίος τῶν δέκα ῥητόρων ("*Biography of the ten Orators*"). This work is evidently supposititious. Photius has inserted it in his Bibliotheca, with many omissions and additions, but without stating that it was written by Plutarch. Hence some critics have ascribed it to the patriarch himself. This piece, however, bears the stamp of an age much earlier than that of Photius.—We can only glance at the philosophical, or, as they are more commonly called, the moral, works of Plutarch. He was not a profound philosopher. He had formed for himself a peculiar system, made up from the opinions of various schools, but particularly from those of Plato and the Academicians, which he has sometimes only imperfectly understood. He detested the doctrines of Epicurus and the Porch, and the hatred he had vowed towards their respective schools renders him sometimes unjust towards their founders. He was not free from superstition, and he pushed to excess his devotion towards the gods of paganism. His philosophical or moral works are more than sixty in number. They are full of information as regards an acquaintance with ancient philosohpy; and they have the additional merit of preserving for us a number of passages from authors whose works have perished. An analysis of these writings is given by Schöll (*Hist. Lit. Gr.*, vol. 5, p. 77, *seqq.*).—The best editions of the whole works of Plutarch are, that of Reiske, *Lips.*, 1774–82, 12 vols. 8vo; that of Hutten, *Tubing.*, 1796–98, 14 vols. 8vo, and that forming part of the Tauchnitz collection. The best edition of the Lives alone is that of Coray, *Paris*, 1809–15, 6 vols. 8vo; and the best edition of the Moral works is that of Wyttenbach, *Oxon.*, 1795, 6 vols. 4to, and 12 vols. 8vo.

Pluto (Πλούτων), called also Hades (Ἅιδης) and Aïdoneus (Ἀϊδωνεύς), as well as Orcus and Dis, was the brother of Jupiter and Neptune, and lord of the lower world, or the abode of the dead. He is described as a being inexorable and deaf to supplication—for from his realms there is no return—and an object of aversion and hatred to both gods and men. (*Il.*, 9, 158, *seq.*) All the latter were sure to be, sooner or later, collected into his kingdom. The name Hades appears to denote *invisibility*, being derived from α, "*not*," and εἶδω, "*to see*," and significatory of the nature of the realm over which he bore sway. The appellation of *Pluto* was received by him at a later period, and would seem to be connected with the term πλοῦτος, "*wealth*," as mines within the earth are the producers of the precious metals. This notion Voss thinks began to prevail when the Greeks first visited Spain, the country most abundant in gold. (*Mythol. Briefe*, vol. 2, p. 175.) Heyne, on the other hand, is of opinion that the name in question was first given in the mysteries (*ad Apollod.*, 3, 12, 6) and was employed occasionally by the Attic dramatists (*Soph., Antig.*, 1200.—*Eurip., Alcest.* 370.—*Aristoph., Plut.*, 727), and it became the prevalent one in later times, when Hades came to signify a place rather than a person.—The adventures of Pluto were few, for the gloomy nature of himself and his realm did not offer much field for such legends of the gods as Grecian fancy delighted in; yet he too had his love-adventures. The tale of his carrying off Proserpina is one of the most celebrated in antiquity. (*Vid.* Proserpina.) He loved, we are told, and carried off to Erebus the ocean-nymph Leuce; and, when she died, he caused a tree, named from her (λεύκη, "*white poplar*"), to spring up in the Elysian fields. (*Servius ad Virg., Eclog.*, 7, 61.) Another of his loves was the nymph Mentha, whom Proserpina, out of jealousy, turned into the

plant which bears her name. (*Schol. ad Nicand., Alex*, 374. — *Oppian, Hal.*, 3, 486. — *Ovid, Met.*, 10, 730.)—Pluto, Homer tells us, was once wounded in the shoulder by the arrows of Hercules; but, from the ambiguity of the phrase used by the poet (*ἐν πύλῳ, Il.*, 5, 395), it is difficult to determine the scene of the conflict. Some say that it was at the gate of the nether world, when the hero was sent to drag the dog of Hades to the realms of day. (*Schol. ad Il., l. c.—Heyne ad Il., l. c.—Schol. ad Od.*, 11, 605.) Others maintain that it was in Pylos, where the god was aiding his worshippers against the son of Jupiter. (*Apollod.*, 2, 7, 3.—*Pausan.*, 6, 25.—*Pind., Ol.*, 9, 50.—*Schol. ad Pind., l. c.*) Heyne, Müller, and Buttmann are in favour of this sense of the phrase.—The region over which Pluto presided is represented in the Iliad and in the Theogony as being within the earth. (*Il.*, 3, 278.—*Ib.*, 9, 568.—*Ib.*, 20, 61.—*Ib.*, 23, 100.—*Theog.*, 455, 767.) In the Odyssey it is placed in the dark region beyond the stream of Ocean. (*Od.*, 10, 508.—*Ib.*, 11, 1.) Its name is Erebus, with which the appellation Hades became afterward synonymous. The poets everywhere describe it as dreary, dark, and cheerless. The dead, without distinction of good or evil, age or rank, wander there, conversing about their former state on earth: they are unhappy, and they feel their wretched state acutely. They have no strength, or power of mind or body. Some few, enemies of the gods, such as Sisyphus, Tityus, Tantalus, are punished for their crimes, but not apart from the rest of the dead. Nothing can be more gloomy and comfortless than the whole aspect of the realm of Hades as pictured by Homer. — In process of time, when communication with Egypt and Asia had enlarged the sphere of the ideas of the Greeks, the nether world underwent a total change. It was now divided into two separate regions: Tartarus, which, in the time of Homer and Hesiod, was thought to lie far beneath , and to be the prison of the Titans, became one of these regions, and the place of punishment for wicked men; and Elysium, which lay on the shore of the stream of Ocean, the retreat of the children and relatives of the king of the gods, was moved down thither to form the place of reward for good men. A stream encompassed the domains of Hades, over which the dead, on paying their passage-money (*ναῦλον*), were ferried by Charon. The three-headed dog Cerberus guarded the entrance; and the three judges, Minos, Æacus, and Rhadamanthus, allotted his place of bliss or of pain to each of the dead who was brought before their tribunal. This idea is probably founded on the passage in the Odyssey (11, 568) where the hero says he saw Minos judging in Erebus; but, according to the earlier belief, he only judged there as Orion hunted; in other words, he pursued the same occupation as on earth. According to the fine myth in Plato (*Gorgias*, p. 523), Æacus and Rhadamanthus sit at the point in the mead where the path branches off to the Islands of the Blessed and to Tartarus (compare *Virg., Æn.*, 6, 540); the former judging the dead from Europe, the latter those from Asia. If any case proves too difficult for them, it is reserved for the decision of Minos.—The *River of Oblivion* (*ὁ τῆς λήθης ποταμός*) was added to those of Homer's trans-Oceanic region (Acheron, Pyriphlegethon, and Cocytus), and the dead were led to drink of its waters previous to their returning to animate other bodies on earth. In the sixth book of Virgil's Æneid will be found the richest and fullest description of the new-modified under-world, and for those who love to trace the progress and change of ideas, it will not be an uninteresting employment to compare it with that in the seventh book of Homer's Odyssey.—In reading the "portentous falsehoods" (*Lobeck, Aglaoph.*, p. 811) of the Egyptian priests on this subject, one is at a loss which most to wonder at, *their* audacity, or the credulity of the Greeks. For the former asserted, and the latter believed, that Orpheus and Homer had both learned wisdom on the banks of the Nile; and that the Erebus of Greece, and all its parts, personages, and usages, were but transcripts of the mode of burial in Egypt. Here the corpse was, on payment of a piece of money, conveyed by a ferryman (named Charon in the language of Egypt) over the Acherusian lake, after it had received its sentence from the judges appointed for that purpose. Oceanus was but the Egyptian name for the Nile; the Gates of the Sun were merely those of Heliopolis; and Hermes, the conductor of souls, was familiar to the Egyptians; and thus they boldly and falsely appropriated to themselves all the mythic ideas of Greece!—It is worthy of notice, with what unanimity the early races of men placed the abode of departed souls either beneath the earth or in the remote regions of the West. The former notion owes its origin, in all probability, to the simple circumstance of the mortal remains of man being deposited by most nations in the bosom of the earth; and the habits of thinking and speaking which thence arose, led to the notion of the soul also being placed in a region within the earth. The calmness and stillness of evening succeeding the toils of the day, the majesty of the sun sinking, as it were, to rest amid the glories of the western sky, exert a powerful influence over the human mind, and lead us almost insensibly to picture the West as a region of bliss and tranquillity. The idea of its being the abode of the departed good was therefore an obvious one. Finally, the analogy of the conclusion of the day and the setting of the sun with the close of life, may have led the Greeks, or, it may be, the Phœnicians, to place the dwelling of the dead in general in the dark land on the western shore of Ocean.—Hades, we are told by Homer, possessed a helmet which rendered its wearer invisible; it was forged for him by Vulcan, the later writers say, in the time of the war against the Titans. Minerva wore it when aiding Diomede against Mars (*Il.*, 5, 845). When Perseus went on his expedition against the Gorgons, the helm of invisibility covered his brow. (*Apollod.*, 1, 6, 2.)—By artists the god of the lower world was represented similar to his brothers, but he was distinguished from them by his gloomy and rigid mien. (*Keightley's Mythology*, p. 89, *seqq.*) Pluto had a temple at Rome under the title of *Summanus*, dedicated to him during the war with Pyrrhus. (*Ovid, Fast.*, 6, 731.) The cypress, the narcissus, the adianthus, and the thighs of victims, were sacred to him; black animals were sacrificed to him, such as black oxen and sheep. (*Tibull.*, 3, 5, 33.) His title *Summanus* was given to him as being *summus manium*; but Ovid questions whether this deity was the same as Pluto. (*Fuss, Rom. Ant.*, p. 360.)

Plutus, son of Iasion or Iasius, by Ceres, the goddess of corn, has been confounded by many of the mythologists with Pluto, though plainly distinguished from him as being the god of riches. He was brought up by the goddess of peace, and, on that account, Pax was represented at Athens as holding the god of wealth in her lap. The ancients represented him as blind, and bestowing his favours indiscriminately on the good and bad. He appears as an actor in the comedy of Aristophanes called after his name, and also bears a part in the Timon of Lucian. The Greek form Πλοῦτος means "*wealth*." The popular belief among the ancients assigned him a dwelling-place in the subterranean regions of Spain, a country famed for its precious metals. Phædrus relates, in one of his fables that when Hercules was received into heaven, and was saluting the gods who thronged around with their congratulations, he turned away his look when Plutus drew near, assigning as a reason for this to Jupiter, who inquired the cause of his strange conduct, that he hated Plutus because he was the friend of the bad

and, besides, corrupted both good and bad with his gifts. The fable is borrowed, with some slight alteration, from the Greek. (*Phædr., fab.*, 4, 12.)

Pluvĭus, a surname of Jupiter, as god of *rain*. He was invoked by that name among the Romans, whenever the earth was parched up by continual heat, and was in want of refreshing showers. (*Tibull.*, 1, 8, 26.)

Pnyx, the place of public assembly at Athens, especially during elections, so called from the crowds accustomed to assemble therein (*ἀπὸ τοῦ πεπυκνώσθαι*). The Pnyx was situate on a low hill, sloping down to the north, at the western verge of the city, and at a quarter of a mile to the west of the Acropolis. It was a large semicircular area, of which the southern side, or diameter, was formed by a long line of limestone rock, hewn so as to present the appearance of a vertical wall, in the centre of which, and projecting from it, was a solid pedestal, carved out of the living rock, ascended by steps, and based upon seats of the same material. This was the celebrated Bema, from which the orators addressed the people. The lowest or most northern part of the semicircular curve was supported by a terrace wall of polygonal blocks. (*Wordsworth's Greece*, p. 150.—*Aristoph., Acharn.*, 20.—*Jul. Poll.*, 8, 10.)

Podalirĭus, son of Æsculapius and Epione, and a celebrated physician of antiquity. Xenophon calls him and his brother Machaon pupils of Chiron the centaur (*Cyneget.*, 1, 14), an assertion which Aristides takes the unnecessary trouble of refuting. (*Orat. in Asclepiad.*, vol. 1, p. 76, *ed. Cant.*) The two brothers were also distinguished for eloquence, and for their acquaintance with the military art. (*Xen., l. c.*) According to Quintus Calaber, Machaon was the elder, and also instructed Podalirius. (*Paralipom., Hom.*, 8, 60.) They were both present at the siege of Troy, and made themselves so conspicuous by their valour, that Homer ranks them among the first of the Grecian heroes. Their skill in the healing art was also highly serviceable to the wounded, and they were at last excused from the fight, and from all the fatigues of war, in order to have more time to attend to those who were injured. On his return from Troy, Podalirius was driven by a tempest to the coast of Caria, where he either settled in, or founded, the city of Syrna, called by some Syrus. (*Pausan.*, 3, 26.—*Siebelis, ad loc.*) The more common account is in favour of his having founded the place, and he is said to have called it after Syrna, the daughter of Damœtas, king of the country. He had cured her, it seems, of the effects of a fall from the roof of a mansion, by bleeding her in both arms at the moment when her life was despaired of; and he received her in marriage, together with the sovereignty of the Carian Chersonese. (*Steph. Byz., s. v.* Σύρνα.) This story furnishes the first instance of a physician's having practised bleeding, at least among the Greeks. (*Sprengel, Hist. de la Med.*, vol. 1, p. 131.) Another account makes Podalirius to have been assassinated on the coast of Ausonia, in the territory of the Daunians, in Italy, and to have been worshipped after death under the name of *νόσων ἀκεστής*, "*healer of diseases.*" (*Lycophr.*, 1046, *seqq.*) Strabo, moreover, says, that the tomb of Podalirius was to be seen at the distance of 100 stadia from the sea, in the country of the Daunians. (*Strab.*, 436.)

Podarces, I. the first name of Priam. When Troy was taken by Hercules, he was *redeemed* from slavery by his sister Hesione, and thence received the name of Priam. (*Vid.* Priamus.)—II. The son of Iphiclus, of Thessaly, and brother of Protesilaus. He went with twenty ships to the Trojan war, and, after his brother's death, commanded both divisions, amounting to forty vessels. (*Hom., Il.* 2, 698, *seqq.*—*Eustath., ad loc.*—*Muncker, ad Hygin, fab.*, 97.)

Podarge, one of the Harpies, mother of two of the horses of Achilles by the wind Zephyrus. (*Hom., Il.*, 16, 150.—Consult *Heyne, Excurs., ad loc.*) The name implies swiftness of feet (from *πούς*, "*a foot,*" and *ἀργός*, "*swift.*")

Pœas, the father of Philoctetes. The son is hence called "*Pœantia proles*" by Ovid. (*Met.*, 13, 45.)

Pœcĭle, a celebrated portico at Athens, which received its name from the paintings with which it was adorned (*ποικίλη στοά*, from *ποικίλος*, "*diversified*"). Its more ancient name is said to have been Peisianactius. (*Diog. Laert., Vit. Zen.*—*Plin., Vit. Cim.*) The pictures were by Polygnotus, Micon, and Pamphilus, and represented the battle between Theseus and the Amazons, the contest at Marathon, and other achievements of the Athenians. (*Pausan.*, 1, 15.—*Diog. Laert., l. c.*—*Plin.*, 35, 9.—*Ælian, Hist. An.*, 7, 28.) Here were suspended also the shields of the Scioneans of Thrace, and those of the Lacedæmonians taken in the island of Sphacteria. (*Pausan.*, 1, 15.) It was in this portico that Zeno first opened his school, which was hence denominated the "*Stoic.*" (The "school of *the porch*," from *στοά*.) No less than 1500 citizens of Athens are said to have been destroyed by the thirty tyrants in the Pœcile. (*Diog. Laert., l. c.*—*Isocr., Areop.*—*Æschin., de Fals. Leg.*) Colonel Leake supposes that some walls, which are still to be seen at the church of *Panaghia Fanaromeni*, are the remains of this celebrated portico. (*Topography of Athens*, p. 118.—*Cramer's Anc. Greece*, vol. 2, p. 318.)

Pœni, a name common to both the Phœnicians and Carthaginians. (Consult remarks under the article Phœnicia, page 1049, col. 2, near the end.)

Pogon, a name given to the harbour of Trœzene from its shape, being formed by a curved strip of land which resembled a beard (*πώγων*): hence arose the proverbial joke, *πλεύσεις εἰς Τροιζῆνα*, which was addressed to those whose chins were but scantily provided. (*Adag. Græc. Zenob.*) This port was formerly so capacious as to contain a large fleet. We are told by Herodotus that the Greek ships were ordered to assemble there prior to the battle of Salamis (§ 42.—*Strab.*, 273). At present it is shallow, obstructed by sand, and accessible only to small boats (*Dodwell*, vol. 2, p. 268.—*Chandler*, vol. 2, p. 263.—*Cramer's Anc. Greece*, vol. 3, p. 266.)

Pola, a town of Istria, on the western coast, near the southern extremity, or Promontorium Polaticum. It still preserves its name unchanged. Tradition reported it to have been founded by the Colchians, whom Æetes had sent in pursuit of the Argonauts. It became afterward a Roman colony, and took the name of Pietas Julia. (*Pliny*, 3, 19.—*Mela*, 2, 4.—*Cramer's Anc. Italy*, vol. 1, p. 136.)

Polemarchus. *Vid.* Archon.

Polĕmon, I. an Athenian of good family, who in his youth was addicted to infamous pleasures. The manner in which he was reclaimed from his licentious course of life, and brought under the discipline of philosophy, affords a memorable example of the power of eloquence when it is employed in the cause of virtue. As he was one morning, about the rising of the sun, returning home from the revels of the night, clad in a loose robe, crowned with a garland, strongly perfumed and intoxicated with wine, he passed by the school of Xenocrates, and saw him surrounded by his disciples. Unable to resist so fortunate an opportunity of indulging his sportive humour, he rushed, without ceremony, into the school, and took his place among the philosophers. The whole assembly was astonished at this rude and indecent intrusion, and all but Xenocrates discovered signs of resentment. The philosopher, however, preserved the perfect command of his countenance; and, with great presence of mind, turned his discourse from the subject on which he was lecturing to the topics of temperance and modesty, which he recommended with

so much strength of argument and energy of language, that Polemon was constrained to yield to the force of conviction. Instead of turning Xenocrates and his doctrine to ridicule, he became sensible of the folly of his former conduct, was heartily ashamed of the contemptible figure which he made in so respectable an assembly, took his garland from his head, concealed his naked arm under his cloak, assumed a sedate and thoughtful aspect, and, in short, resolved from that hour to relinquish his licentious pleasures, and to devote himself to the pursuit of wisdom. Thus was this young man, by the powerful energy of truth and eloquence, converted from an infamous libertine to a respectable philosopher. In such a sudden change of character, it is difficult to avoid passing from one extreme to another. Polemon, after his reformation, in order to brace up his mind to the tone of rigid virtue, constantly practised the severest austerity and most hardy fortitude. From the thirtieth year of his age to his death he drank nothing but water. When he suffered violent pain, he showed no external sign of anguish. In order to preserve his mind undisturbed by passion, he habituated himself to speak in a uniform tone of voice, without elevation or depression. The austerity of his manners, however, was tempered with urbanity and generosity. He was fond of solitude, and passed much of his time in a garden near his school. He died at an advanced age, of consumption. Of the tenets of Polemon little is said by the ancients, because he strictly adhered to the doctrine of Plato. The direction of the Academy devolved upon him after the death of Xenocrates. He is said to have taught that the world is God; but this was, doubtless, according to the Platonic system, which made the soul of the world an inferior divinity. (*Diog. Laert.*, 4, 16.—*Suid.*, *s. v.*—*Val. Max*, 6, 9.—*Cic.*, *de Fin.*, 4, 6.—*Athenæus*, 2, p. 44.—*Stob.*, *Eclog. Phys.*, 1, 3.—*Enfield's Hist. of Philos.*, vol. 1, p. 247, *seq.*)—II. A son of Zeno of Apamea, made king of Pontus by Antony, after the latter had deposed Darius, son of Pharnaces. (*Appian*, *Bell. Civ.*, 5, 75.) This person, who had the art to ingratiate himself alike with Antony, Augustus, and Agrippa, was made king of that eastern part of Pontus, named Polemoniacus after him. He was killed in an expedition against some barbarians of Sindice, near the Palus Mæotis; but his widow, Pythodoris, was reigning in his stead at the time that Strabo wrote his Geography. (*Strab.*, 556, 578.—*Dio Cass.*, 53, 25.—*Id.*, 54, 24.)—III. Son and successor of the preceding, was placed on the throne by Caligula, and had his dominions afterward enlarged by Claudius with a portion of Cilicia. Nero eventually converted Pontus into a Roman province. (*Suet.*, *Vit. Ner.*, 18.—*Crusius*, *ad loc*.)—IV. Antonius, a celebrated sophist and public speaker, in the second century of our era. He was a native of Laodicea on the Lycus, and of a consular family, and was held in high esteem by Trajan, Hadrian, and Antoninus Pius. Polemon spent the greater part of his life in Smyrna, where he opened a school of rhetoric, and was sent on several occasions as ambassador to Hadrian. He accumulated a large fortune by his oratorical talents, but made many enemies by his excessive haughtiness. He became a great sufferer by the gout, and at the age of fifty-six years, having become disgusted with life on account of the tortures to which his complaint subjected him, he returned to his native city, entered the tomb of his family, which he caused to be closed upon him, and there ended his existence. We have remaining of his works only two declamations or oratorical exercises, entitled "*Funeral Discourses*" (Ἐπιτάφιοι λόγοι). They are discourses feigned to have been delivered in honour of those who fell at Marathon, by their own fathers. The Emperor Marcus Aurelius, in a letter to Fronto describes him as a writer of ability, but less pleasing than instructive. (*Front*, *Relig.*, p. 50, *ed. Niebuhr.*) The little that we possess of the writings of Polemon neither authorizes us to adhere to this opinion nor to contradict it. It is true, however, that the two declamations which have reached us are written in a vigorous style, but are devoid of elegance. It was principally, too, for his strength and vehemence that the ancients held Polemon in esteem, and called him "*the Trumpet of Olympus*" (Σάλπιγξ Ὀλυμπιακή). St. Gregory Nazianzen studied and imitated him. The best edition of the two declamations of Polemon is that of Orellius, *Lips.*, 1819, 8vo. (*Schöll*, *Hist. Lit. Gr.*, vol. 4, p. 226, *seq.*)—V. Surnamed Periegetes, lived during the reign of Ptolemy Epiphanes, about 200 B.C. He was a pupil of the Stoic Panætius, and wrote a "*History of Greece*" (Λόγος Ἑλληνικός) in eleven books, wherein he carefully observed chronology. This work is lost. Athenæus cites many other productions of Polemon, "*On the Acropolis of Athens*," "*On the Paintings to be seen at Sicyon*" (Plutarch has borrowed from the latter an anecdote, which he gives in his Life of Aratus), "*On Inscriptions*," &c. Polemon appears also as a geographical writer. He composed a "*Description of the Earth*" (Κοσμικὴ Περιήγησις), whence he obtained the surname of *Periegetes* (Περιηγητής). He wrote also a "*Description of Ilium*" (Περιήγησις Ἰλίου), and, under the title of Κτίσεις, a work on the origin of the cities of Phocis, Pontus, &c. All these are lost. Strabo and the scholiasts cite another work of Polemon's, written against Eratosthenes, in which the latter was accused of never having seen Athens. (*Schöll*, *Hist. Lit. Gr.*, vol. 3, p. 223.—*Id. ib.*, vol. 3, p. 390.—*Id. ib.*, vol. 4, p. 53.)—VI. A writer on Physiognomy, supposed to be the same with the pupil of Xenocrates mentioned above (No. I.). He composed a "*Manual of Physiognomy*," entitled Φυσιογνωμικόν, or Φυσιογνωμικῶν Ἐγχειρίδιον. It was published by Peruscus at the end of his Ælian, *Rom.*, 1545, 4to, and is also contained in the collection of Franz, "*Scriptores Physiognomiæ Veteres*," *Altenb.*, 1780, 8vo.

Polemonĭum, a city of Asia Minor, on the coast of Pontus, situate, according to Pliny (6, 4), one hundred and twenty miles from Amisus. It derived its name from Polemon, the son of Zeno, its founder. This place is not mentioned by Strabo, and therefore was probably founded after his time; but it is noticed by Ptolemy; and in the Table Itinerary it is marked as a place of consequence. Mannert is inclined to think that Polemonium was built on the site of an earlier place called Side. The modern name is said to be *Vatisa* or *Fatsa*, which reminds us of the ancient fortress of Phatisane, that once stood about ten stadia to the west. (*Arrian*, *Peripl. Mar. Eux.*, p. 17.—*Peripl. Anon.*, p. 4.—*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 439.)

Polĭas (Πολιάς), a surname of Minerva, as the protectress of cities. This name was particularly applied to her in Athens, and indicated the original Minerva of Athens, the Minerva who had contested the soil of Attica with Neptune, and had triumphed in the contest. She was, therefore, the original protectress of the Acropolis and the city; to her the embroidered Peplus at the festival of the Panathenæa was dedicated; it was to her temple that Orestes came as a suppliant from Delphi, when he fled from the Eumenides, before her statue burned the golden lamp, both night and day, which was fed with oil only once a year; the sacred serpent, the guardian of the Acropolis, dwelt here; here was the silver-footed throne, on which Xerxes sat when he viewed the battle of Salamis; and here, too, was the sword of Mardonius, the Persian general at Platæa.—The temple of Minerva Polias was under the same roof with the Erechtheum, the two forming an entire building, of which the eastern divis-

ion was consecrated to the worship of the goddess; and the western, including the northern and southern porticoes, was sacred to the deified daughter of Cecrops, the nymph Pandrosus. On the same site had previously stood the temple of Erechtheus; and from this circumstance, as well as from the fact that his altar still remained, the entire building retained the name of the Erechtheum. Within the sacred enclosure were preserved the holiest objects of Athenian veneration, among which the most precious were the olive of Minerva and the fountain of Neptune, both of which sprung up at the bidding of those divinities, when there was contention among the gods concerning the guardianship of Athens. Here, too, was the oldest and most deeply-venerated of the statues of the Athenian goddess; a figure carved in olive-wood, but of which the legend affirmed that it had fallen from heaven. (*Wordsworth's Greece*, p. 144. — *Stuart's Antiquities of Athens*, p. 37, *Lond.*, 1827, 12mo.) Müller has written an interesting work on the Temple and Worship of Minerva Polias, under the following title: "*Minervæ Poliadis Sacra et Ædem in arce Athenarum illustravit C. O. Müller*," *Götting.*, 1820, 4to.

Poliorcētes (Πολιορκητής), "*the besieger of cities*," a surname given to Demetrius, son of Antigonus. (*Vid.* Demetrius I.)

Polītes, I. a son of Priam and Hecuba, killed by Pyrrhus in his father's presence. (*Virg.*, *Æn.*, 2, 526.)—II. His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Ascanius. (*Virg.*, 5, 564.)

Polla Argentaria, the wife of the poet Lucan. (*Vid.* Lucanus.)

Pollentĭa, a town of Liguria, southeast of Alba Pompeia. It was a municipium, and is chiefly celebrated for its wool. (*Plin.*, 8, 48. — *Colum.*, 7, 2. — *Sil. Ital.*, 8, 599.) A battle was fought in its vicinity between Stilico and the Goths, the success of which appears to have been very doubtful. (*Oros.*, 7, 37.) But Claudian speaks of it as the greatest triumph of his hero. (*De Bell. Get.*, 605.) The modern village of *Polenza* stands near the site of the ancient city. (*Cramer's Anc. Italy*, vol. 1, p. 28.)

Pollĭo, I. C. Asinius, a Roman consul in the time of Augustus, who, though of humble birth, was one of the most remarkable men and most distinguished patrons of literature during the age in which he lived; and when we consider the brilliant part which he acted as a military commander, politician, and man of letters, it is singular we have so few remains of his writings, and such brief records of his actions. Pollio was born in the 675th year of the city, and he had, consequently, reached the age of thirty before the liberties of his country were subverted. During the times of the republic, he so well performed the parts of a citizen and patriot, that in one of Cicero's letters he is classed with Cato for his love of liberty and virtue. But in pursuing this line of conduct he offended some of the partisans of Pompey, and was forced, as he afterward alleged, to espouse the part of Cæsar, in order to shield himself from their resentment. (*Cic.*, *Ep. ad Fam.*, 10, 31.) He became a favourite officer of Julius Cæsar, whom he served with inviolable fidelity, and ever entertained for him the most devoted attachment. A short while before the dictator's death, he was sent to Spain at the head of a considerable army, to crush the party which Sextus Pompey had recently formed in that province; but he was not very successful in his prosecution of this warfare. (*Dio Cass.*, 45.) After the assassination of Cæsar, he offered his army and services to the senate; and, in his letters to Cicero, made the strongest professions of love of liberty and zeal for the commonwealth, declaring that he would neither desert nor survive the republic. (*Cic.*, *Ep. ad Fam.*, 10, 33.) The hypocrisy of these protestations was evinced almost as soon as the letters in which they were contained had reached the capital; for his old fellow-soldier, Antony, having retreated into Gaul after his defeat at Modena, Pollio joined him from Spain with all the troops he commanded. He farther contrived to disunite the fickle Plancus from his colleague Decimus Brutus, and to bring him over, with his army, to the enemies of the republic. By these measures he contributed more, perhaps, than any other of his contemporaries, to extinguish all hopes of the restoration of the commonwealth, and to throw the whole power of the state into the hands of the triumvirate. Having thus been chiefly instrumental in ruining the cause of liberty, that proud spirit of freedom or *ferocia*, as Tacitus calls it, which he afterward assumed, and the restoration of the *Atrium libertatis*, which stood on the Aventine Hill, must have been looked on as a farce by his fellow-citizens, and has been considered by posterity as little better than imposture. Pollio was present at the formation of the triumvirate which took place in a small island of the Reno, a stream that passes near Bologna. Amid other sacrifices of friends and relatives then made by the heads of political parties, Pollio gave up his own father-in-law to the resentment of his new associates. He is said, however, to have repressed by his authority many disorders of the times, and to have mitigated, so far as was in his power, the cruelty of the triumvirs. In the year 713, which was that of his first consulship, a quarrel having arisen between Augustus and Lucius Antonius, the brother of the triumvir, concerning the settlement of the veterans in the lands allotted them, Pollio occupied the north of Italy for the Antonian party. His spirit and valour had acquired him such reputation among the soldiery, that, while his friend Munatius Plancus, though of higher birth and rank, was deserted by his troops, Pollio was enabled to make head against Agrippa and Augustus with not less than seven legions, and to retain the whole of the Venetian territory in the interests of Antony. In order to subsist his forces, he laid heavy contributions on the towns, and exacted them with the utmost rigour. The Paduans, in particular, who had been always attached to the cause of liberty and the republic, smarted severely under his displeasure and avarice. He stripped their city of everything valuable, whether public or private, and proclaimed a reward to the slave who should discover the concealment of his master. The contest between Lucius Antonius and Augustus was followed by the treaty of Brundisium, by which a new division of the empire was made among the triumvirs; and, according to this distribution, the province of Dalmatia was included in the department of the empire allotted to Marc Antony. This rugged country, not yet completely subdued by the Romans, had been constantly in the view of Pollio while he commanded on the northeast coast of Italy. A massacre committed by the natives on a Roman colony formed a pretext for its invasion. With the consent of Antony, if not by his express orders, Pollio led the army, which he had now commanded for five years, to quell the insurrection. He quickly dispersed the tumultuary bodies of natives which had assembled to oppose him; took their capital, Salona (now Spalatro), and returned triumphant to Rome. This triumph closed his military and political career. The cause of Antony, which Pollio had supported both by his able conduct and the reputation of his name, had now sunk so low in Italy, that it could no longer be maintained against his rival with any regard to safety, interest, or character. He declined, however, to follow Augustus to the battle of Actium; and to the solicitations which were used with the view of inducing him actually to espouse his interests, Pollio is said to have replied, "Mea in Antonium majora merita sunt illius in me beneficia notiora; itaque discrimine ves-

tro me subtraham, et ero præda victoris." (*Vell. Paterc.*, 2, 86.) From this period till his death (which happened at his Tusculan villa in 755 U.C., when he had reached the age of eighty) Pollio withdrew almost entirely from public affairs. He was naturally of a bold, assuming, and overbearing temper; he affected a stern predilection for the forms and manners of the ancient republic; and, having amassed an enormous fortune during the proscriptions, he never sought to ingratiate himself with Augustus. Accordingly, though he was respected and esteemed, he was not beloved by the emperor. During the contest with Lucius Antonius, several stinging epigrams were directed against him by Augustus. Pollio was well able to retort, but he did not choose, as he himself expressed it, "in eum scribere qui potest proscribere." (*Macrob., Saturn.*, 2, 4.) His neutrality during the war with Antony and Cleopatra, though permitted by Augustus, would little tend to conciliate his favour; and that prince saw around him so many able ministers who had uniformly supported his interests, that he had no occasion to require the assistance or counsel of Pollio. With the exception, therefore, of occasionally pleading in the Forum, Pollio devoted all his time to literary composition and the protection of literary men. No Roman of that period was more capable of enjoying retirement with dignity, or relishing it with taste. He possessed everything which could render his retreat delightful: an excellent education, distinguished talents, a knowledge of mankind, and a splendid fortune. To all the strength and solidity of understanding requisite to give him weight in the serious or important affairs of life, he united the most lively and agreeable vein of wit and pleasantry. His genius and acquirements enabled him likewise to shine in the noblest branches of polite literature: poetry, eloquence, and history, in which last department Seneca prefers his style to that of Livy. He had, no doubt, effectually improved the opportunities which the times afforded, of enriching himself at the cost of others; and no one had profited more by the forfeited estates during the period of the proscriptions; but it should not be forgotten, that whatever fortune he amassed was converted to the most laudable purposes: the formation of a public library, the collection of the most eminent productions of art, and the encouragement of learning and literary men. Pliny, in his Natural History, informs us, that Pollio was the first person who erected a public library at Rome. It was placed in the vicinity of the *Atrium Libertatis*, which he had constructed on the Aventine Hill; and the expense of the establishment was defrayed from the spoils of conquered enemies (7, 30; 35, 2). From the same author we have an account of his fine collection of statues by Praxiteles and other masters (34, 5), which he was extremely desirous should be publicly seen and commended. Among the labours of Praxiteles are mentioned a Silenus, an Apollo, a Neptune, and a Venus. The specimens of the works of other artists exhibited the Centaurs carrying off the Nymphs, by Archesitas; Jupiter, surnamed Hospitalis, by Pamphilus, a scholar of Praxiteles; a sitting Vesta; and, finally, Zethus, Amphion, and Dirce, fastened by a cord to the bull, all formed out of one stone, and brought from Rhodes by the direction of Pollio. Still more useful and praiseworthy was the patronage which he extended to men of genius. In youth, his character and conversational talents had rendered him a favourite with the master-spirits of Rome: Cæsar, Calvus, and Catullus, who shone in his earlier years; and in more advanced life, he in turn favoured and protected Virgil and Horace, whose eulogies are still the basis of his fame. Pollio commanded in the district where the farm of Virgil lay; and at the division of lands among the soldiery, was of service to him in procuring the restoration of his property. That distinguished poet composed his eclogues, it is said, by the advice of Pollio; and in the fourth of the number he has beautifully testified his gratitude for the friendship and protection which had been extended to him. The odes of Horace show the familiarity which subsisted between the poet and his patron; the former ventures to give the latter advice concerning the history of the civil wars, on which he was then engaged; and to warn him of the danger to which he might be exposed by treating such a subject. Timagenes, the rhetorician and historian, spent his old age in the house of Pollio; though he had incurred the displeasure of Augustus by some bitter raillery and sarcasms directed against the imperial family. But, while Pollio protected learned men, he seems to have been a severe, and, according to some, a capricious critic, on the writings both of his own contemporaries and of authors who had immediately preceded him. He was envious of the reputation of Cicero, and expressed himself with severity on the blemishes of his style (*Seneca, Suas.*, 6.—*Quint., Inst. Orat.*, 12, 1): he called in question the accuracy of the facts related in Cæsar's Commentaries (*Sueton., de Illust. Grammat.*); and he discovered provincial expressions in the noble history of Livy. (*Quint., Inst. Orat.*, 1, 5.) His jealous love of praise and spirit of competition led him to introduce one custom which probably proved injurious to poetry: the fashion of an author reading his productions at private meetings of the most learned and refined of his contemporaries. These recitations, as they were called, led to the desire of writing for the sake of effect, and were less calculated to improve the purity of taste than to engender ostentatious display. (*Dunlop's Roman Literature*, vol. 3, p. 45, *seqq.*)—II. Vedius. (*Vid.* Pausilypus.)

Pollux, I. (in Greek Πολυδεύκης) a son of Jupiter by Leda, the wife of Tyndarus. He was brother to Castor. (*Vid.* Castor.)—II. (or Πολυδεύκης) Julius, a native of Naucratis, in Egypt, who flourished about 175 A.D., and died in the reign of the Emperor Commodus. He followed, it would seem, the profession of sophist at Athens, and acquired so much reputation there, that the Emperor Marcus Aurelius intrusted him with the education of his son; but the instructions of the preceptor were unable to correct the vicious propensities of the pupil. It has been supposed that Lucian intended to ridicule Pollux in his *Lexiphanes* and *Rhetorum Præceptor* (Ῥητόρων διδάσκαλος), but Hemsterhusius has undertaken to disprove this, in the preface to his edition of the Onomasticon. The strongest argument adduced by him against this supposition, which rests on the testimony of one of the scholiasts, is that such a satire would be unjust. The principal work of Pollux, and the only one that remains to us, is entitled Ὀνομαστικόν ("*Onomasticon*"). The following is the explanation which Hemsterhusius gives of this title. "*Onomasticorum munus est commoda rebus nomina imponere, et docere quibus verbis uberiore quadam et florente elegantia rem unam designare possimus: non enim in Onomasticis unquam proprio quodam loco de vocum difficillimorum interpretatione agebatur, sed quo pacto propriis res quævis et pluribus insigniri posset verbis.*"—Pollux does not, like other lexicographers, follow the alphabetical arrangement; he has divided his work into nine books, according to the matters of which he treats, or, rather, he has united nine separate works under the general title of "*Onomasticon.*" These nine productions would seem to have been published originally in a separate and consecutive order, from the circumstance of their each having a preface or dedication, addressed to the Emperor Commodus. The subjects of the nine books are as follows: 1. Of Gods, Kings, Swiftness and Slowness, Dyeing, Commerce and the Mechanic Arts, Fertility and Sterility, Seasons, Houses, Ships, things relating to War, Horses, Agriculture, the component parts of a Plough, those of

a Chariot, Bees.—2. Of the Age of Men; of what precedes and follows Birth; of the Members of the Human Frame; of the External and Internal Parts of the Body. —3. Of the various relations between the Members of a Family or a City; of Friends, Country, Love; of the Relation between Master and Slave; of Metals, Travels, Roads; of Gayety and Sadness; of Happiness; of Rivers; of the Avaricious, the Industrious, and the Idle; of Buying and Selling, &c.—4. Of the Sciences. —5. Of the Chase, Animals, &c.—6. Of Repasts; of various Crimes, &c.—7. Of various Arts and Trades. —8. Of Justice, and the public Administration of it. —9. Of Cities, Edifices, Games, &c.—10. Of Vases, Utensils, &c.—The value of the work, for acquiring not only a knowledge of Greek terms, but also of antiquities, is conceded by all. The interest, moreover, is considerably increased by the citations from authors whose works are lost. Julius Pollux composed many other works that have not come down to us, such as *Dissertations* (Διαλέξεις) and Declamations (Μελέται); and among these are mentioned a discourse pronounced on the occasion of the marriage of Commodus, an eloge on Rome, and an accusation of Socrates. The best edition of the Onomasticon is that of Hemsterhusius, *Amst.*, 1706, fol. There is a later one by W. Dindorf, *Lips.*, 1824, 5 vols., in 6 parts, containing the notes of former editors.—III. An ecclesiastical writer in the ninth century, not to be confounded with the author of the Onomasticon. He compiled a chronology, which commences with the creation. The author calls it Ἱστορία φυσική ("*a physical history*"), because his work enlarges greatly respecting the creation of the world. It is rather, however, an ecclesiastical than a political history. The best edition is that of Hardt, *Monach.*, 1792, 8vo. Hardt supposed that this work was just newly discovered; but the Abbé Morelli has proved that this is the same work with that entitled *Historia Sacra ab orbe condito ad Valentinianum et Valentem Imp.* a Biancono, *Bonon.*, 1779, fol.

Polyænus, I. a native of Lampsacus, and one of the friends of Epicurus. He had attended previously to mathematical studies. (*Cic., de Fin.*, 1, 6.)—II. A native of Sardis, a sophist in the time of Julius Cæsar, and who is thought to have taken his prænomen (Julius) from the family that protected him. We have four epigrams by him remaining.—III. A native of Macedonia, a rhetorician or advocate, who flourished about the middle of the second century of our era. He published a work entitled Στρατηγηματικά ("*Military Stratagems*"), in eight books, of which the sixth and seventh are imperfect. This work, addressed to Marcus Aurelius and Lucius Verus, during their campaign against the Parthians, is of little value to military men, but not without interest in an historical point of view. It is well written, though rather affected, and too much loaded with ornament. Polyænus has been justly censured for admitting into his list of stratagems instances of treachery and perfidy unworthy of warriors, and undeserving of being regarded as *ruses de guerre*. He is inexcusable on another point: he mutilates and distorts facts; he wishes to convert every military operation into a stratagem, particularly those of Alexander, a prince who contended openly with his foes, and detested stratagems of every kind. The most useful edition of Polyænus is that of Mursinna, *Berol.*, 1756, 12mo. A more correct text than the former is given by Coray in the *Parerga Bibl. Hell.*, *Paris*, 1809, 8vo, forming the first volume of this collection. A critical edition, however, is still a desideratum. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 268, *seqq.*)—IV. A native of Athens, an historical writer. (*Euseb., Chron.*, 1, p. 25.)

Polybius, an eminent Greek historian, born at Megalopolis, in Arcadia, about B.C. 203. His father Lycortas was prætor of the Achæan republic and the friend of Philopœmen, and under the latter Polybius learned the art of war, while he received from his own father the lessons of civil and political wisdom. He played a distinguished part in the history of his country as ambassador to the Roman generals, and as a commander of the Achæan cavalry. At the age of about 15 years he was selected by his father to join an embassy to Egypt, which, however, was not sent. At the age of 40 years he was carried as a hostage to Rome, and continued there for the space of 17 years. He became the friend, the adviser, and the companion in arms of the younger Scipio. In order to collect materials for his great historical work, which he now projected, he travelled into Gaul, Spain, and even traversed a part of the Atlantic. Scipio gave him access to the registers or records known by the name of *libri censuales* which were preserved in the temple of Jupiter Capitolinus, as well as to other historic monuments. On his return to Greece, after the decree of the senate which granted the Achæan hostages permission to return to their homes, he proved of great service to his countrymen, and endeavoured, though fruitlessly, to dissuade them from a war with the Romans. The war broke out when he was in Africa, whither he had accompanied Scipio, and with whom he was present at the taking of Carthage. He hastened home, but appears to have arrived only after the fall of Corinth. Greece having been reduced under the Roman power, he traversed the Peloponnesus as commissary, and by his mild and obliging deportment won the affections of all. Some years after he travelled into Egypt; in the year of Rome 620, he accompanied Scipio into Spain, and finally he returned to Achaia, where he died at the advanced age of about 82 years, of a fall from his horse.—Polybius gave to the world various historical writings, which are entirely lost, with the exception of his *General History* (Ἱστορία καθολική), in forty books. It embraced a period of 53 years, from the commencement of the second Punic war (A.U.C. 555) to the reduction of Macedonia into a Roman province (A.U.C. 587). Thirty-eight books were devoted to the events of this period; while two others precede them, and serve as an introduction to the work. In these last the historian runs rapidly over the interval which had elapsed between the taking of Rome by the Gauls and the first descent of the Romans on Sicily, and after this enumerates what had occurred up to the commencement of the second Punic war. His object was to prove that the Romans did not owe their greatness to a mere blind fatality; he wished it to be made known by what steps, and by favour of what events, they had become masters, in so short a time, of so extensive an empire. (*Lucas, Ueber Polybius Darstellung des Ætolischen Bundes, Königsb.*, 1827, p. 6, *seqq.*) His history is of a general nature, because he does not confine himself merely to those events which related to the Romans, but embraces, at the same time, whatever had passed during that period among every nation of the world. Of the 40 books which it originally comprehended, time has spared only the first five entire. Of the rest, as far as the 17th, we have merely fragments, though of considerable size. Of the remaining books we have nothing left except what is found in two meager abridgments which the Emperor Constantine Porphyrogenitus, in the tenth century, caused to be made of the whole work. The one of these is entitled "Embassies," or the history of treaties of peace; the other is styled "Virtues and Vices." Among the fragments that remain of Polybius are from the 17th to the 40th chapters of the sixth book, inclusive, which treat of the Roman art of war, and have often been published separately under this title. That part of the history which is lost embraced a narrative of those events of which the historian was himself an eyewitness; an irreparable loss for us, though Livy made frequent use of it. The history of Polybius possesses, in one respect, a peculiar character, distinguishing it from the works of all the historians who had preceded him

Not content with relating events in the order in which they had occurred, he goes back to the causes which produced them; he unfolds their attendant circumstances, and the consequences they have brought with them. He judges the actions of men, and paints the characters of the principal actors. In a word, he forms the judgment of the reader, and causes him to indulge in reflections which ought to prepare him for the administration of *public affairs* (*πράγματα*). Hence the title of his history, *Ἱστορία πραγματική*. Never has a history been written by a man of more good sense, of more perspicacity, or of a sounder judgment, and one more free from all manner of prejudice. Few writers have united in a greater degree a knowledge of military and political affairs; no one has carried farther a rigid impartiality, and a respect for virtue. Cicero gives an animated character of this history in his treatise *De Oratore* (2, 15.—Compare the remarks of Ast, *Grundriss der Philologie*, p. 202).—The style of Polybius is not free from faults. The period when the Attic dialect was spoken in all its purity had long passed away, and he wrote in the new dialect which had arisen after the death of Alexander. A long residence also out of his native country, and sometimes among barbarian nations, had rendered him, in some little degree, a stranger to his mother-tongue. Though his diction is always noble, yet he occasionally mingles with it foreign terms, and even Latinisms. We find in him, too, phrases borrowed from the school of Alexandrea, and passages taken from the poets; he loves, also, occasional digressions; but, whenever he indulges in these, they are always instructive.—"In Polybius," says Müller, "we find neither the art of Herodotus, nor the strength of Thucydides, nor the conciseness of Xenophon, who says all in a few words: Polybius is a statesman full of his subject, who, caring little for the approbation of literary men, writes for statesmen; reason is his distinctive character." (*Allgemeine Geschichte*, 5, 2.)—Dionysius of Halicarnassus (*De Comp. Verb.*, c. 4) remarks, that no man of taste can endure to read the work of Polybius to the end. It is strange that he did not take into consideration the highly attractive nature of the events, and the spirit with which they are narrated.—Besides his general history, Polybius wrote "Memoirs of the Life of Philopœmen" (lib. 10, *Exc. Peiresc.*, p. 28), a work on "Tactics" (lib. 9, *Exc.*, c. 20), and a letter "on the situation of Laconia," addressed to Zeno of Rhodes (lib. 16, *Exc.*). From a passage of Cicero, moreover (*Ep. ad Fam.*, 5, 12), it would appear that Polybius had written a detached "History of the Numantine war." It is probable that his visit to Spain, during the second consulship of Scipio, gave him the idea of this last-mentioned work, and furnished him with the materials.—Plutarch relates that Marcus Brutus, the assassin of Cæsar, made an abridgment of the history of Polybius, and that he was occupied with this in his tent on the evening preceding the battle of Philippi. Casaubon is hence led to infer that the abridgment or epitome which we possess, from the 7th to the 17th books, may be the work of Brutus; but this abridgment is made with so little judgment that we cannot properly ascribe it to that distinguished Roman.—The best edition of Polybius is that of Schweighaeuser, *Lips.*, 1789–95, 9 vols. 8vo. Orellius published in 1818, from the Leipsic press, the commentary of Æneas Tacticus, in one volume 8vo. as a supplement to this edition. The *Excerpta Vaticana* of Polybius, which Mai first made known in his "*Scriptorum Veterum nova Collectio*" (vol. 2, *Rom.*, 1827, 4to, p. 369–464), were afterward published anew, under the title of "*Polybii Historiarum Excerpta Vaticana*," by Geel, *Lugd. Bat.*, 1829, 8vo; and "*Polybii et Appiani Historiarum Excerpta Vaticana*," by Lucht, *Altonæ*, 1830, 8vo. (*Schöll, Gesch. Griech. Lit.*, vol. 2, p. 135, *seqq.*—*Id. ib.*, vol. 3, p. 603.)

Polybus, a king of Corinth, and the adoptive father of Œdipus. (*Vid.* Œdipus.) He was succeeded by Adrastus, who had fled to Corinth for protection (*Pausan.*, 2, 6.)

Polycarpus, a father and martyr of the church, born probably at Smyrna during the reign of Nero. He was a disciple of the Apostle John, and was by him appointed bishop of that city; and he is thought to be the angel of the church of Smyrna, to whom the epistle in the second chapter of Revelations is addressed. Ignatius also esteemed Polycarp highly, who, when the former was condemned to die, comforted and encouraged him in his sufferings. On the event of a controversy between the Eastern and Western churches, respecting the proper time for celebrating Easter, Polycarp undertook a journey, to Rome to confer with Anicetus; but, though nothing satisfactory took place on that affair, he violently while at Rome, opposed the heresies of Marcion and Valentinus, and converted many of their followers. During the persecution of the Christians under Marcus Aurelius, Polycarp suffered martyrdom with the most heroic fortitude, A.D. 169. When he was going to the flames, the proconsul offered him his life if he would blaspheme Christ, to which the venerable prelate answered, "*Eighty and six years have I served him, and he has ever treated me with kindness; how, then, can I blaspheme him?*" His "Epistles to the Philippians," the only one of his pieces which has been preserved, is contained in Archbishop Wake's "Genuine Epistles." The best edition of the original is that by Aldrich, *Oxon.*, 8vo, 1708. Another edition appeared from the same press, by Smith, 1709, 4to.

Polyclētus, I. a celebrated sculptor and statuary, who flourished about 430 B.C. Pausanias (6, 6) calls him an Argive; but Pliny (34, 8, 19) introduces his name with the epithet of "Sicyonian." In order to reconcile these two conflicting authorities, it has been conjectured that the artist was descended from Sicyonian parents, and was born at Sicyon, but was afterward presented by the Argives with the freedom of their city. Another supposition is, that, when a young man, he went to Argos, in order to avail himself of the instructions of the celebrated Ageladas, that he remained there, and having thus made Argos, as it were, his second native city, styled himself on his productions, not a *Sicyonian*, but an *Argive*. (*Sillig, Dict. Art.*, p. 103.)—Polycletus may be said to have perfected that which his predecessor, Phidias, had invented. He did not possess the grandeur of imagination which characterized this great artist, nor did he even attempt, like him, to create the images of the most powerful deities. It seems, indeed, that he excelled less in representing the robust and manly graces of the human frame, than in the sweet, tender, and unconscious loveliness of childhood. In his works, however, he manifested an equal aspiration after ideal beauty with Phidias. He seems to have laboured to render his statues perfect in their kind, by the most scrupulous care in the finishing. Hence he is said to have observed, that "the work becomes most difficult when it comes to the nail." He framed a statue of a life-guardsman (*Δορυφόρος*, *Doryphorus*), so marvellously exact in its proportions, and so exquisite in its symmetry, that it was called "*the Rule*" (*Κανών*), and became the model whence artists derived their canons of criticism which determined the correctness of a work. (*Plin., l. c.*—*Cic., Brut.*, 86.—*Lucian, de Saltat.*, 75.) He executed also a statue of a youth binding a fillet (*Διαδουμένος*, *Diadumenus*), of so perfect a beauty that it was valued at the high price of a hundred talents. Another of his celebrated works represented two boys playing at dice, which was regarded with the highest admiration in after days at Rome, where it was in the possession of the Emperor Titus. Polycletus is said to have carried alto relievo

which Phidias invented, to perfection. He discovered the art of balancing of figures on one leg; and is said to have been so partial to this mode of representing the human form, that he almost invariably adopted it in his statues. He is accused by Varro of too great uniformity in his figures, and the constant repetition of the same idea. Nothing could exceed the exactness of symmetry with which he framed his statues; but it seems that they were destitute of passion, sentiment, and expression. It is singular that, notwithstanding the refinement, the extreme polish, and exactness of finishing with which his works were in general elaborated, he represented the hair in knots, after the fashion of the ancient sculptors. These defects, however, seem to have derogated but little from his fame, either in his own age or in after times. (*Encycl. Metropol.*, div. 2, vol. 1, p. 400, *seq.*)—Polycletus used, in many of his works, the brass of Ægina. (*Plin.*, 34, 2, 5.) His highest glory, perhaps, was obtained from a statue made of ivory and gold, and dedicated in the Heræum by the citizens of Argos and Mycenæ. The estimation in which this work was held is evident from Strabo (551). The production itself is described in Pausanias (2, 17, 4), whose remarks are admirably illustrated by Böttiger (*Andeut.*, 122).—Like other statuaries of the same age, Polycletus was also distinguished as an architect, and erected a theatre, with a dome, at Epidaurus, on a piece of ground consecrated to Æsculapius. This building Pausanias pronounces to be superior, in respect of symmetry and elegance, to every other theatre, not excepting even those at Rome. All ancient writers bestow the highest praises on Polycletus. Cicero pronounces his works absolutely perfect. (*Brut.*, 18.) Quintilian mentions his diligence and the gracefulness of his productions, but intimates that they were deficient in majestic dignity. (*Quint.*, 12, 10.) Dionysius of Halicarnassus says of his works, conjointly with those of Phidias, that they were esteemed *κατὰ τὸ σεμνὸν καὶ μεγαλότεχνον καὶ ἀξιωματικόν* (*de Isocr.*, p. 95, *ed. Sylb.*). The breasts of his statues were particularly admired. (*Auct. ad Herenn.*, 4, 6.) We find also, in other writers, several narratives illustrative of his skill, and his accurate judgment of the arts. Consult, in particular, Plutarch (*Symp.*, 2, 3) and Ælian (*V. H.*, 14, 8, 16). He wrote also a treatise on the *Symmetry of the Members of the Human Body*, of which Galen makes mention. (*Περὶ τῶν καθ' Ἱπποκρ. καὶ Πλάτ.*, 4, 3, vol. 5, p. 449, *ed. Kuhn.*—*Sillig*, *Dict. Art.*, p. 104.)—II. A statuary, a native of Argos, who flourished a little before Olymp. 100. He executed, among other works, a figure of Hecate at Argos, the Amyclean Venus, and a statue of Alcibiades. (*Pausan.*, 2, 22.—*Dio Chrysost.*, *Orat.*, 37, vol. 2, p. 122, *ed. Reiske.*—*Sillig*, *Dict. Art.*, p. 104.)

Polycrătes, I. a tyrant of Samos, who raised himself to the chief power, from the condition of a private person, by his abilities alone, about 566 B.C. His history is narrated at length by Herodotus. He shared, at first, the government of his country with his two brothers Pantaleon and Syloson; but subsequently he caused the former to be put to death, and expelled the latter; after which he reigned with undivided authority. His successes were great and rapid, and he acquired a power which made him dreaded equally by his subjects and neighbours; and his alliance was courted by some of the most powerful sovereigns of that period. He conquered the Lesbians and other islanders, and had a fleet of 100 ships, a navy superior to that of any one state recorded at so early a date. (*Herod.*, 3, 39.—*Thucyd.*, 1, 13.—*Strab.*, 637.) The Samians attempted to revolt from him; but, though they were assisted in the undertaking by the Lacedæmonians, they failed of success, and many were driven into exile. (*Herod.*, 3, 44, *seqq.*) The Spartans landed in the island with a large force, and besieged the principal city with vigour, but they were finally forced to abandon the enterprise, after the lapse of forty days. (*Herod.*, 3, 54, *seqq.*) The Samian exiles then retired to Crete, where they founded Cydonia.—Polycrates was remarkable for the good fortune which, for a long period, constantly attended him. So extraordinary, in fact, was the prosperity which he enjoyed, that Amasis, king of Egypt, his friend and ally, advised him by letter to break the course of it, by depriving himself of some one of his most valuable possessions. This advice was in accordance with the heathen belief, that a long career of uninterrupted felicity was sure to terminate in the greatest misery. Polycrates, having resolved to follow the counsels of Amasis, selected an emerald ring which he was accustomed to use as a signet, and which he regarded as his rarest treasure; he then embarked on board a galley, and, when he had reached the open sea, consigned this ring to the waves. Strange to relate, about five or six days afterward, while Polycrates was still grieving for the loss of the costly jewel, a fisherman brought to his palace, as a present for the monarch, a very large fish which he had caught, and, on opening it, the ring was found in its belly! Polycrates wrote word of this to Amasis, who immediately broke off the alliance with him, through fear of sharing the evil fortune with which he was certain that the tyrant of Samos would ultimately be visited. (*Herod.*, 3, 40, *seqq.*) The prediction of Amasis was at last fatally verified. Polycrates fell a victim to the cruel and artful designs of the Persian satrap Orœtes, who lured him on by the temptation of immense wealth; and, having induced him to come to Magnesia, on the river Mæander, and thus got him into his power, nailed him to a cross. (*Herod.*, 3, 120, *seqq.*) Herodotus alleges two reasons for this conduct on the part of Orœtes; one, that he was led to the step by the reproaches of an acquaintance, the governor of Dascylium, who upbraided him for not having added Samos to the Persian dominions, when it lay so near, and had been seized by a private citizen (Polycrates), with the help of but fifteen armed men; the other, that a messenger from Orœtes had been disrespectfully treated by Polycrates. The daughter of Polycrates had dissuaded her father from going to Orœtes, on account of ill-omened dreams with which she had been visited, but her advice was disregarded. She dreamed, for example, that she saw her father aloft in the air, washed by Jupiter and anointed by the sun. The circumstance of her father's being suspended on a cross fulfilled the vision. He was washed by Jupiter, that is, by the rain, and anointed by the sun, "which extracted," says Herodotus, "the moisture from his body." (*Herod.*, 3, 125.)—Polycrates, though tainted by many vices, knew how to estimate and reward merit. He cultivated a friendship with Anacreon, and retained the physician Democedes at his court. Pythagoras was also his contemporary; but, unable to witness, as it is said, the dependance of his country, he quitted Samos, in order to cultivate science in foreign countries. (*Herod.*, 3, 121.—*Id.*, 3, 131.—*Strab.*, 638.)—II. An Athenian rhetorician and sophist, who wrote an encomium on Busiris, and another on Clytemnestra. His object in selecting these as the subjects of his imaginary declamations appears to have been to attract public notice. (*Quintil.*, 2, 17.) He wrote also an Oration against Socrates; not the one, however, which his accuser uttered against that philosopher, but a mere exercise of his skill. It was composed, too, after the death of Socrates. Isocrates criticises both the eulogium on Busiris and the speech against Socrates, in his treatise entitled also Busiris. (*Isocr.*, *Busir.*, 2.—*Argument. incert. auct. ad Isocr.*, *Busir.*—*Ælian*, *Var. Hist.*, 11, 10.—*Perizon. ad Æl.*, *l. c.*—*Athenæus*, 8, p. 335, *a.*)

Polydămas, I. a Trojan, son of Antenor by The

ano, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. According to Dares, Polydamas, in conjunction with Antenor and Æneas, betrayed Troy to the Greeks. (*Dar., Phryg.*, 39, *seqq.*) —II. A son of Panthoüs, and born the same night as Hector. He was distinguished for wisdom and valour. Dictys of Crete makes him to have been slain by Ajax. Homer, however, is silent about the manner of his death. (*Dict. Cret.*, 2, 7.—*Hom., Il.*, 11, 57.—*Id. ib.*, 14, 458, &c.)—III. A celebrated athlete of Scotussa, remarkable for his great size and strength of body, in both of which respects he is said to have surpassed all the men of his time. He was conquered, indeed, according to one account, by Promachus of Pallene, at the Olympic games, but this was denied by his countrymen the Thessalians. (*Pausan.*, 6, 5. —*Id.*, 7, 27.) He is said to have killed lions with his hands, tearing them in pieces like so many lambs. (*Diod. Sic., fragm.*, 18, p. 640, *ed. Wess.*) Pausanias, however, merely says that he met a lion on one occasion, and, though unarmed, destroyed it in emulation of Hercules (6, 5). At another time he seized the largest and fiercest bull in a herd, and held it so firmly by one of its hind legs, that the animal, after many efforts, only managed to escape at length with the loss of its hoof. He could also hold back a chariot, when advancing at full speed, so firmly with one hand, that the charioteer could not urge it onward in the least by the most vigorous application of the lash to his steeds. The fame of his exploits obtained for him an invitation to the court of Artaxerxes, where he siew three of the royal body-guard, called the immortals, who attacked him at once. He lost his life by an act of foolhardiness; for, having one day entered a cave along with some friends for the purpose of carousing in this cool retreat, the roof of the cave became rent on a sudden, and was on the point of falling. The rest of the party fled; but Polydamas, endeavouring to support with his arms the falling mass, was crushed beneath it. A statue was erected to him at Olympia, on the pedestal of which was inscribed a narrative of his exploits. (*Pausan.*, 6, 5.) Lucian says, that the touch of this statue was believed to cure fevers. (*Deor. Concil.*, 12.)

Polydectes, king of the island of Seriphus when Danaë and her son Perseus were wafted thither. (*Vid.* Danaë, and Perseus.)

Polydōrus, I. a son of Cadmus and Harmonia. He succeeded his father on the throne of Thebes, and married Nycteïs, daughter of Nycteus, by whom he became the father of Labdacus. (*Apollod.*, 3, 4, 2.—*Id.*, 3, 5, 4.—Consult *Heyne, ad loc.*)—II. A son of Priam and Hecuba, treacherously put to death by Polymnestor, king of Thrace, to whose care his father had consigned him, on account of his early years, towards the close of the Trojan war. (*Vid.* Polymnestor.) According to the legend followed by Euripides, in his play of the "Hecuba," the body of the young Trojan prince was thrown into the sea, and, having been washed up by the waves on the beach, was there found by Hecuba, then a prisoner to the Greeks. Virgil, however, following a different version of the fable, makes him to have been transfixed by many spears, and these spears to have grown into trees over his corpse. When Æneas visited the Thracian coast, and was preparing to offer a sacrifice in this spot, he endeavoured to pull up some of these trees, in order to procure boughs for shading the altar. From the root of the first tree thus plucked from the earth, drops of blood issued. The same thing happened when another was pulled up; until at last the voice of Polydorus was heard from the ground, entreating Æneas to forbear. Funeral rites were thereupon prepared for him, and a tomb erected to his memory. (*Æn.*, 3, 19, *seqq.*)

Polygnōtus, one of the most distinguished painters of antiquity. He was a native of Thasos, but obtained the right of citizenship at Athens; and hence Theophrastus calls him an Athenian (*ap. Plin.*, 7, 56). The period when he flourished has been made a matter of dispute. Pliny observes, that he lived before the 90th Olympiad; some modern philologists, however, conjecture that the period of his fame was about Olymp. 80. (*Jen. Lit. Journ.*, 1805, vol. 3, p. 34) —As Polygnotus was born at Thasos, and was there instructed by his father Aglaophon, it seems necessary to inquire at what period he removed to Athens; and no time can be fixed on with greater probability than that in which Cimon returned to Athens, after bringing Thasos under the dominion of his countrymen. (*Müller, Nunt. Liter. Götting.*, 1824, *scid.* 115.) It is a very consistent supposition, that Polygnotus accompanied Cimon on his return; and there existed a powerful reason for Cimon to solicit the artist to remove with him to Athens, that he might have his assistance, namely, in embellishing with paintings those public buildings which he had either begun to erect or had in contemplation. Among the most important of these buildings was the temple of Theseus, still existing, reared on the ashes of the ancient hero, which were brought by Cimon from Scyros. This last circumstance took place B.C. 469; and it is highly probable that in the following year the temple itself was commenced. All these particulars concur to support the opinion that Polygnotus flourished about Olymp. 80.—This distinguished painter seems to have contributed more largely to the advancement of his art than all who had preceded him. Before his time, the countenance was represented as destitute of animation and fire, and a kind of leaden dulness pervaded its features. His triumph it was to kindle up expression in the face, and to throw feeling and intellect into the whole frame. He was the Prometheus of painting. He also first represented the mouth open, so that the teeth were displayed, and occasion was given to use that part of the visage in the expression of peculiar emotions. He first clothed his figures in light, airy, and transparent draperies, which he elegantly threw about the forms of his women He was, in short, the author of both delicacy and expression in the paintings of Greece: but his style is said to have been hard, and his colouring not equal to his design.—His great works consisted of those with which he adorned the Pœcile (Ποικίλη Στοά) at Athens. The decoration of this building was, on the part of Polygnotus, gratuitous (*Plut., Vit. Cim.*, 4); whereas Mycon, a contemporary artist, who was employed in adorning another part of the same building, received a liberal compensation for the exertions of his genius Polygnotus, however, was not without his reward. The Amphictyonic council offered him a public expression of thanks for having also gratuitously embellished the temple at Delphi, and decreed that, whenever he should travel, he was to be entertained at the public expense. One of his pictures was preserved at Rome, representing a man on a scaling-ladder, with a target in his hand, so contrived that it was impossible to tell whether he was going upward or descending.—Polygnotus and Mycon were the first who used, in painting, the kind of ochre termed Athenian "*sil.*" (*Plin.*, 33, 12, 56.) The former likewise made a kind of ink from the husks of grapes, styled "*tryginon*" (*Plin.*, 35, 6, 25); and he left behind him some paintings in enamel. (*Plin.*, 35, 11, 36.) Cicero mentions him among those who executed paintings with only four colours (*Cic., Brut.*, 18); and Quintilian observes, that his productions were very highly esteemed even in later periods. (*Quintil.*, 12, 10.) Aristotle calls him γραφεὺς ἠθικός (*Polit.*, 8, 5); and he elsewhere contrasts the three artists, Polygnotus, Panso, and Dionysius, in that the paintings of the first were more favourable than nature, those of the

second more unfavourable, and those of the last exact representations. (*Arist., Poët.*, 2, 2.) Pliny states, that Polygnotus likewise gave attention to statuary. (*Plin.*, 34, 8, 18.—*Sillig, Dict. Art., s. v.*)

Polyhymnia and Polymnia, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over singing and rhetoric, and was deemed the inventress of harmony. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue. Ausonius describes her attributes in the following line, "*Signat cuncta manu, loquitur Polyhymnia gestu.* (*Idyll., ult.*) The etymology of the name is disputed. According to the common acceptation of the term, it comes from πολύς, "*much*," and ὕμνος, "*a song*" or "*hymn*," and indicates one who is much given to singing. Some, however, deduce it from πολύς and μνεία, "*memory*," and therefore write the name *Polymneia*, making her the Muse that watches over the remembrance of things and the establishment of truth. Hence Virgil remarks, "*Nam verum fateamur: amat Polymnēia verum.*" (*Ciris*, 55.—Consult *Heyne, ad loc. in Var. Lect.*)

Polymnestor or Polymestor, a king of the Thracian Chersonese, who married Ilione, one of the daughters of Priam. When Troy was besieged by the Greeks, Priam sent his youngest son Polydorus, with a large amount of treasure, to the court of Polymnestor, and consigned him to the care of that monarch. His object in doing this was to guard the young prince against the contingencies of war, and, at the same time, to provide resources for the surviving members of his family, in case Troy should fall. As long as the city withstood the attacks of its foes, Polymnestor remained faithful to his charge. But when the tidings reached him of the death of Priam and the destruction of Troy, he murdered Polydorus, and seized upon the treasure. A very short time after this, the Grecian fleet touched at the Chersonese on its return home, bearing with it the Trojan captives, in the number of whom was Hecuba, the mother of Polydorus. Here one of the female Trojans discovered the corpse of the young prince amid the waves on the shore, Polymnestor having thrown it into the sea. The dreadful intelligence was immediately communicated to Hecuba, who, calling to mind the fearful dreams which had visited her during the previous night, immediately concluded that Polymnestor was the murderer. Resolving to avenge the death of her son, and having obtained from Agamemnon a promise that he would not interfere, she enticed Polymnestor within, under a promise of showing him where some treasures were hid, and then, with the aid of the other female captives, she deprived him of sight, having first murdered before his eyes his two sons who had accompanied him. (*Eurip., Hec.*) — Hyginus gives a different version of the legend. According to this writer, when Polydorus was sent to Thrace, his sister Ilione, apprehensive of her husband's cruelty, changed him for her son Diphilus, who was of the same age, so that Polydorus passed for her son, and Diphilus for her brother, the monarch being altogether unacquainted with the imposition. After the destruction of Troy, the conquerors, who wished the house and family of Priam to be extirpated, offered Electra, the daughter of Agamemnon, in marriage to Polymnestor, if he would destroy Ilione and Polydorus. The monarch accepted the offer, and immediately murdered his own son Diphilus, whom he had been taught to regard as Polydorus. Polydorus, who passed as the son of Polymnestor, consulted the oracle after the murder of Diphilus; and when he was informed that his father was dead, his mother a captive in the hands of the Greeks, and his country in ruins, he communicated the answer of the god to Ilione, whom he had always regarded as his parent. Ilione told him the measures she had pursued to save his life, and upon this he avenged the perfidy of Polymnestor by putting out his eyes. (*Hygin., fab.*, 109.)

Polynices, a son of Œdipus, king of Thebes, by Jocasta. He inherited his father's throne with his brother Eteocles, and it was agreed between the two brothers that they should reign each a year alternately. Eteocles first ascended the throne by right of seniority; but, when the year was expired, he refused to resign the crown to his brother. Polynices thereupon fled to Argos, where he married Argia, the daughter of Adrastus, king of the land. Adrastus levied a large army to enforce the claims of his son-in-law to the throne, and laid siege to the city of Thebes. The command of the army was divided among seven chieftains, who were to attack each one of the seven gates of the city. All the Argive leaders, with the exception of Adrastus, were slain, and the war ended by a single combat between Eteocles and Polynices, in which both brothers fell. (*Vid.* Eteocles.)

Polyphēmus, a son of Neptune, and one of the Cyclopes in Sicily. He is represented as of monstrous size, with but one eye, and that in the centre of his forehead, and as leading a pastoral life. According to the Homeric fable, Ulysses, on his return from Troy, was thrown upon that part of the coast of Sicily which was inhabited by the Cyclopes; and having, with twelve of his companions, entered the cave of Polyphemus during his absence, they were found therein by him on his return, and were kept immured for the purpose of being devoured. Four of the companions of the Grecian chief fell a prey to the voracity of the monster; and Ulysses would probably have shared the same fate, had he not adopted the following expedient. Having intoxicated the Cyclops, he availed himself of his state of insensibility to deprive him of sight, by means of a large stake which had been discovered in the cave, and which, after having sharpened it to a point and heated it in the fire, he plunged into his eye. Polyphemus roared so loudly with pain that he roused the other Cyclopes from their mountain retreats. On inquiring the cause of his outcries, they were told by Polyphemus that *No man* (Οὖτις), the name which Ulysses had applied to himself, had inflicted the calamity, whereupon they retired to their dens, recommending him to supplicate his father Neptune for aid, since his malady came not, as he himself said, from human hands, and must therefore be a visitation from Jove. The monster then, having removed the immense stone which blocked up the mouth of the cave, placed himself at its entrance to prevent the escape of his enemies. Ulysses, however, eluded his vigilance by fastening the sheep together, "three and three," with osier bands, and by tying one of his companions beneath the middle one of every three. In this way the whole party passed out safely, the hero himself bringing up the rear, and clinging to the belly of a thick-fleeced and favourite ram. (*Hom., Od.*, 9, 172, *seqq.*) Virgil has embellished his Æneid by interweaving the story of Ulysses and the Cyclops. He feigns that the prince of Ithaca, in the hurry of departure, had left behind him one of his followers, Achæmenides by name, who, after supporting a miserable existence in the woods by the meager fare of roots and berries, gladly threw himself into the hands of the Trojans when Æneas was coasting along the island of Sicily. (*Virg., Æn.*, 3, 588, *seqq.*) Homer relates, that it was the wrath of Neptune for the injury inflicted on his son by Ulysses that induced the god to destroy his vessel on the Phaeacian coast. (*Od.*, 11, 101, *seqq.*—*Od.*, 5, 286, *seqq.*)

Polysperchon, an Ætolian, a general of Alexander's, who commanded the Stymphæans in the battle of Arbela, and afterward subdued Bubacene for the conqueror. The freedom of his remarks on a subsequent occasion, when he saw a Persian prostrating himself before Alexander, so offended that prince, th

ne threw him into prison, and only pardoned him after a considerable time had elapsed. We find Polysperchon, subsequently to this, again intrusted with a command, and sent to besiege the city of Ora, on Alexander's march to India. He took the place in a short time. After Alexander's death, he passed over into Europe, and subdued the Thessalians, who had revolted from the Macedonian power. In B.C. 319, Antipater, then on his deathbed, bestowed the regency of the empire on Polysperchon, as the oldest of all the surviving captains of Alexander, and committed to his care the two kings, who appear to have resided at Pella ever since the death of Perdiccas. Cassander, the son of Antipater, deeply irritated at this preference of a stranger, endeavoured to form a party against the new regent, and with this view engaged Ptolemy and Antigonus on his side. Polysperchon, on his part, neglected nothing that was necessary to strengthen his interests; and he found himself compelled to have recourse to measures, of which some were injudicious, and others positively hurtful. The only wise step which he took during this emergency was an alliance with Eumenes, whom, in the name of the kings, he appointed sole general of the army serving in Asia, and invested, at the same time, with the uncontrolled disposal of all the resources of the eastern empire. Desirous, too, by all possible means, to increase the popularity of his cause in Macedon, and to check the influence of Eurydice, who had still a powerful party in the army, Polysperchon advised the recall of Olympias, the mother of Alexander. But he had soon reason to repent of this step; for Olympias, still untaught by events, and thirsting for revenge, returned to the Macedonian capital only to gratify her worst passions, and to disturb the tranquillity of private life. But of all the measures into which Polysperchon was driven by the pressure of affairs, none was more questionable than the following. Eager to retain the Greeks in his interest, and to defeat the plans of Cassander, who, before the death of Antipater was known at Athens, had sent Nicanor thither to succeed Menyllus in the command of the garrison of Munychia, and had soon after made himself master of the Piræus, Polysperchon published an edict for re-establishing democracy in all the states which owned the protection of Macedon. The policy of this step was not less wicked than its effects were pernicious: the boon of democracy created such a degree of contention and popular licentiousness in most of the states, that the arms of the citizens were for a time employed against one another. Almost every individual distinguished by rank or merit was stripped of his property, banished, or put to death. The condition of Athens, controlled by the garrison in the Munychia, prevented the people of that city from partaking of the benefit held out to them by Polysperchon. But when Alexander, the son of the latter, reached Athens with a body of forces, the democracy was restored, and Phocion and others were put to death. (*Vid.* Phocion.) Cassander, however, soon after made himself master of Athens, and Polysperchon, on receiving intelligence of this, immediately hastened to besiege him in that city; but, as the siege took up much time, he left part of his troops before the place, and advanced with the rest into the Peloponnesus, to force the city of Megalopolis to surrender. The attempt, however, was an unsuccessful one; and it was fortunate for the military character of the protector that an apology for his sudden retreat into Macedon was afforded by the violent conduct of Olympias, who had already embroiled that part of the kingdom so seriously as to endanger the life and power of the elder king. In the contest that ensued, Cassander proved ultimately victorious; Olympias was taken and put to death, and Polysperchon, driven from Macedon, took refuge among his countrymen the Ætolians. After the murder of Alexander Ægus and his mother Roxana by Cassander, Polysperchon, who still retained some strongholds in the Peloponnesus, invited from Pergamus Hercules, the son of Alexander by Barcine, four years older than his brother recently murdered, but from the illegitimacy of his birth deemed incapable of succession. On the arrival of the young prince, Polysperchon began hostile movements: he obtained the hearty co-operation of the Ætolians; his standard was joined by many malcontents from Macedon, and he stood on the frontiers of that kingdom with an army twenty thousand strong, while the troops which Cassander sent to oppose him wavered in their affections. The danger was imminent; but Cassander knew the man with whom he had to deal. By bribes and promises he prevailed upon Polysperchon to murder the youth, whom he affected to honour as his sovereign. Polysperchon, however, did not obtain the principal object for which he had been tempted to incur this most enormous guilt. This was the command of the Peloponnesus, towards which country, with the recommendation and aid of Cassander, he now directed his march. But the inhabitants of that peninsula, assisted by the Bœotians, opposed his return southward. He was obliged to winter in Locris, and thence returned to a castle commanding a small district between Epirus and Ætolia. The recovery of this stronghold, which had formerly belonged to him, and of which he had been deprived by Cassander, now rewarded his detestable wickedness; and here probably this veteran in villany, who had once swayed the protectoral sceptre, ended many years afterward his ignominious life; a life deformed by everything atrocious in cruelty and detestable in crime. (*Diod. Sic.*, lib. 17, 18, 19, &c.—*Quint. Curt.*, 4, 13.—*Id.*, 5, 4.—*Id.*, 8, 5.—*Justin*, 10, 10.—*Id.*, 13, 6.—*Id.*, 14, 5, &c.—*Tzetz. in Lycophr.*, 801.)

Polyxĕna, a daughter of Priam and Hecuba, celebrated for her beauty and misfortunes. According to the account given by Dictys of Crete, Hecuba, accompanied by many Trojan females, and among the rest by Cassandra and Polyxena, was performing certain sacred rites to Apollo in the vicinity of Troy, when Achilles, who was anxious to witness these ceremonies, came suddenly on the party with some companions of his. Struck by the beauty of Polyxena, the warrior, after fruitlessly contending with his passion for a few days, sent to ask the maiden in marriage from Hector. The Trojan chief agreed to give his sister, provided Achilles would betray to him the whole Grecian army. Achilles returned for answer that he would bring the whole war to a close if Polyxena were delivered to him. Hector replied that he must either betray the whole host, or else slay the Atridæ and Ajax. This, of course, irritated Achilles, and the negotiation was broken off. After the death of Hector, Polyxena, according to the same authority, accompanied her father to the tent of Achilles, in order to obtain the restoration of her brother's corpse, and the Grecian chieftain, on beholding her, felt all his former passion renewed. Some time after this, Priam, taking advantage of a truce occasioned by a sacrifice to the Thymbrean Apollo, in which both armies joined, sent a herald to Achilles with a private message relative to Polyxena. The Grecian chief received the messenger in the grove of Apollo, and, having then entered the temple, was treacherously slain by Paris and Deïphobus. After the capture of Troy, Polyxena was immolated by Neoptolemus to the manes of his father. According to one account, the shade of Achilles appeared on the summit of his tomb, and demanded the sacrifice. (*Dict. Cret.*, 3, 2, *seqq.*—*Id.*, 4, 10.—*Id.*, 5, 13, &c.—*Hygin., fab.*, 110.—*Tzetz. ad Lycophr.*, 269.—*Ovid, Met.*, 13, 439, *seqq.*—*Eurip., Hec.*, 37—*Virg., Æn.*, 3, 321.)

Polyxo, I. a priestess of Apollo's temple in Lem

nos. She was also nurse to Queen Hypsipyle. It was by her advice that the Lemnian women murdered their husbands. (*Apoll. Rhod.*, 1, 668.—*Val. Flacc.*, 2, 316.—*Hygin.*, *fab.*, 16.)—II. A female, a native of Argos, who married Tlepolemus, son of Hercules. When her husband was compelled to flee, in consequence of the accidental homicide of Licymnius, brother of Alcmena, Polyxo accompanied him to Rhodes, where the inhabitants chose him for their king. On the death of Tlepolemus, who fell in the Trojan war, Polyxo became sole mistress of the kingdom, and during her reign Helen came to Rhodes, having been driven from the Peloponnesus, after the death of Menelaus, by Nicostratus and Megapenthes. Polyxo, determined to avenge her husband's fall, caused some of her female attendants to habit themselves like Furies, seize Helen while bathing, and hang her on a tree. The Rhodians afterward, in memory of the deed, consecrated a temple to Helen, giving her the surname of *Dendritis* (Δενδρῖτις) from the manner of her death. (*Pausan.*, 3, 19, 10.—*Siebelis ad Pausan.*, *l. c.*—*Böttiger*, *Furienmaske*, p. 47, *seq.*)

Polyzēlus, I. a poet of the old comedy, who flourished about the time of the battle of Arginusæ. The titles of some of his pieces have reached us. (*Fabric.*, *Bibl. Gr.*, v. 2, p. 488, *ed. Harles.*—*Hemsterhus. ad Polluc.*, 10, 76.)—II. An historian, a native of Rhodes. (*Voss*, *Hist. Gr.*, 3, p. 406.—*Athenæus*, 8, p. 361, c.)

Pometĭa. *Vid.* Suessa Pometia.

Pomōna (from *pomum*, "fruit"), a goddess among the Romans, presiding over fruit-trees. Her worship was of long standing at Rome, where there was a *Flamen Pomonalis*, who sacrificed to her every year for the preservation of the fruit. The story of Pomona and Vertumnus is prettily told by Ovid. This Hamadryad lived in the time of Procas, king of Alba. She was devoted to the culture of gardens, to which she confined herself, shunning all society with the male deities. Vertumnus, among others, was enamoured of her, and under various shapes tried to win her hand: sometimes he came as a reaper, sometimes as a haymaker, sometimes as a ploughman or a vine-dresser: he was a soldier and a fisherman, but to equally little purpose. At length, under the guise of an old woman, he won the confidence of the goddess; and, by enlarging on the evils of a single life and the blessings of the wedded state; by launching out into the praises of Vertumnus, and relating a tale of the punishment of female cruelty to a lover, he sought to move the heart of Pomona: then resuming his real form, he obtained the hand of the no longer reluctant nymph. (*Ovid*, *Met.*, 14, 623, *seqq.*—*Keightley's Mythology*, p. 539.)

Pompeia Gens, an illustrious plebeian family at Rome, divided into two branches, the *Rufi* and *Strabones*. A subdivision of the Rufi bore the surname of *Bithynicus*, from a victory gained by one of their number in Bithynia. From the line of the Strabones Pompey the Great was descended. (*Vell. Paterc.*, 2, 21.—*Putean. ad Vell.*, *l. c.*)

Pompeia, I. daughter of Q. Pompeius, and third wife of Julius Cæsar. She was suspected of criminal intercourse with Clodius, who introduced himself into her dwelling, during the festival of the Bona Dea, in the disguise of a female musician. Cæsar divorced Pompeia; but when the trial of Clodius came on for this act of impiety, he gave no testimony against him; neither did he affirm that he was certain of any injury done to his bed: he only said, "he had divorced Pompeia, because the wife of Cæsar ought not only to be clear from such a crime, but also from the very suspicion of it." (*Plut.*, *Vit. Cæs.*—*Id.*, *Vit. Cic.*)—II. Daughter of Pompey the Great, was married to Faustus Sylla. After the battle of Thapsus, she fell into the hands of Cæsar, who generously preserved her life and property. (*Hirt.*, *Bell. Afr.*, 95.)—III. A daughter of Sextus Pompeius and Scribonia, promised in marriage to Metellus, as a pledge of peace between her father and the triumvirs. She was wedded, however, eventually to Scribonius Libo.—IV. Macrina great-granddaughter of Theophanes of Miletus, who had been a firm friend to Pompey. Tiberius put her to death because she belonged to a family that had been hostile to Cæsar. (*Tacit*, *Ann.*, 6, 18.)

Pompeia Lex, I. *de Parricidio*, a law proposed by Pompey when consul, and enacted by the people. It gave a wider acceptation to the term "parricide," and made it apply to the killing of any near relation. (*Heinecc.*, *Ant. Rom.*, *ed. Haubold*, p. 790, *seq.*)—II. *De vi*, by Pompey when sole consul, A.U.C. 701, that an inquiry should be made into the murder of Clodius on the Appian Way, the burning of the senate-house, and the attack made on the house of Lepidus the interrex. (*Sigonius*, *de Judiciis*, 2, 33, p. 676.—*Heinecc.*, *ed Haubold*, p. 796.)—III. *De ambitu*, by the same, against bribery and corruption in elections, with the infliction of new and severe punishments. (*Dio Cass.*, 39, 37.—*Id.*, 40, 52.)—IV. *Judiciaria*, by the same; retaining the Aurelian law, but ordaining that the Judices should be chosen from among those of the highest fortune in the different orders. (*Cic. in Pis.*, 39.—*Id.*, *Phil.*, 1, 8.)—V. *De Comitiis*, by the same, that no one should be allowed to stand candidate for an office in his absence. In this law Julius Cæsar was expressly excepted. (*Sueton.*, *Vit. Jul.*, 28.—*Dio Cass.*, 40, 66.)

Pompeii or Pompeia (the first being the Latin, the second the Greek, form of its name), a city of Campania in the immediate vicinity of Mount Vesuvius. Of this city it may be truly said, that it has become far more celebrated in modern times than it ever could have been in the most flourishing period of its existence. Tradition ascribed the origin of Pompeii, as well as that of Herculaneum, to Hercules (*Dion. Hal.*, c. 44), and, like that city, it was in turn occupied by the Oscans, Etruscans, Samnites, and Romans. At the instigation of the Samnites, Pompeii and Herculaneum took an active part in the Social war, but were finally reduced by Sylla. (*Vell. Paterc.*, 2, 16.) In the general peace which followed, Pompeii obtained the rights of a municipal town, and became also a military colony, at the head of which was Publius Sylla, nephew of the dictator. This officer being accused before the senate of having excited some tumult at Pompeii, was ably defended by Cicero. (*Orat. pro Syll.*, 21.) Other colonies appear to have been subsequently sent hither under Augustus and Nero. In the reign of the latter, a bloody affray occurred at Pompeii, during the exhibition of a fight of gladiators, between the inhabitants of that place and those of Nuceria, in which many lives were lost. The Pompeiani were, in consequence, deprived of these shows for ten years, and several individuals were banished. (*Tac.*, *Ann.*, 14, 17.) Shortly after, we hear of the destruction of a considerable portion of the city by an earthquake. (*Tac.*, *Ann.*, 15, 22.—*Senec.*, *Quæst. Nat.*, 6, 1.) Of the more complete catastrophe which buried Pompeii under the ashes of Vesuvius, we have no positive account; but it is reasonably conjectured that it was caused by the famous eruption in the reign of Titus. (*Vid.* Herculaneum.) The ruins of Pompeii were accidentally discovered in 1748, consequently long after the time of Cluverius. It is curious to follow that indefatigable geographer in his search of its position, which he finally fixes at *Scafati*, on the banks of the *Sarno*. He would have been more correct if he had removed it about two miles from that river, and placed it nearer the base of Mount Vesuvius. (*Cramer's Anc. Italy*, vol. 2, p. 179.) The opinion generally maintained, that the people of this city were surprised and overwhelmed by the volcanic storm while in the theatre, is not a very probable one. The num

ber of skeletons discovered in Pompeii does not exceed sixty; and ten times this number would be inconsiderable, when compared with the extent and population of the city. Besides, the first agitation and threatening aspect of the mountain must have filled every breast with terror, and banished all gayety and amusement. No doubt the previous intimations were of such a nature as to have fully apprized the inhabitants of their danger, and induced the great mass of them to save themselves by flight. The discovery of Pompeii (*vid.* Herculaneum), after having lain so long buried and unknown, has furnished us with many curious and valuable remains of antiquity. The excavations are still continued. Although two thirds are still covered, it is estimated that the town was three quarters of a mile in length by nearly half a mile in breadth. The walls are from eighteen to twenty feet high, and twelve thick, and contained several main gates, of which six have been uncovered. Twenty streets, fifteen feet wide, paved with lava, and having footways of three feet broad, have also been excavated. The houses are joined together, and are generally only two stories, with terraces for roofs. The fronts are often shops, with inscriptions, frescoes, and ornaments of every kind. The principal rooms are in the rear: in the centre is a court, which often contains a marble fountain. In some of the houses the rooms have been found very richly ornamented. A forum, surrounded by handsome buildings, two theatres, temples, baths, fountains, statues, urns, utensils of all sorts, &c., have been discovered. Most of the objects of curiosity have been deposited in the museums of Naples and Portici: among them are a great number of manuscripts. It is certainly surprising, that this most interesting city should have remained undiscovered till so late a period, and that antiquaries and learned men should have so long and materially erred about its situation. In many places, masses of ruins, portions of the buried theatres, temples, and houses, were not two feet below the surface of the soil. The country people were continually digging up pieces of worked marble and other antique objects. In several spots they had even laid open the outer walls of the town; and yet men did not find out what it was that the peculiarly isolated mound of cinders and ashes, earth and pumice-stone covered. There is another circumstance which increases the wonder of Pompeii being so long concealed. A subterraneous canal, cut from the river Sarno, traverses the city, and is seen darkly and silently gliding under the temple of Isis. This is said to have been cut towards the middle of the fifteenth century, to supply the contiguous town of *Torre dell' Annunziata* with fresh water; it probably ran anciently in the same channel; but, in cutting it or clearing it, workmen must have crossed under Pompeii from one side to the other.—For a more detailed account of the excavations made at this place, consult Sir W. Gell's "*Pompeiana*," *Lond.*, 1832, 8vo; Within's *Views of Pompeii*; Cooke's *Delineations* (*London*, 1827, 2 vols. fol., 90 plates); Bibent's Plan of Pompeii (*Paris*, 1826), showing the progress of the excavations from 1763 to 1825; Romanelli, *Viaggio a Pompei ed Ercolano*, &c.

Pompeius, I. Q. Nepos Rufus, was consul B.C. 141, and the first of the Pompeian family who was elevated to that high office. He is said to have attained to it by practising a deception on his friend Lælius, who was a candidate for the same station, by promising to obtain votes for him, but obtaining them, in fact, for himself. Pompeius was sent into Spain, where he laid fruitless siege to Numantia: he gained, however, some slight advantages over the Edetani. Having been continued in command the ensuing year, he again besieged Numantia, and by dint of intrigues induced the inhabitants to solicit a treaty of peace, which he granted them on very advantageous terms. Not long after this, however, when a successor had come, Pompeius denied the whole affair, and insisted that the Numantines had surrendered at discretion. The matter was laid before the Roman senate, and, notwithstanding the numerous proofs adduced by the Numantine deputies, it was decided that no such treaty had been made. Pompeius was afterward accused of extortion, but his great wealth afforded him the means of acquittal. He was chosen censor B.C. 130. (*Vell. Paterc.*, 2, 1.—*Id.*, 2, 21.—*Id.*, 2, 90.—*Florus*, 2, 18.)—II. Q. Rufus, son of the preceding, was consul with Sylla, B.C. 88, and, together with his colleague, opposed the law by which the tribune Sulpicius sought to extend the rights of citizenship to all the Italian allies. War having been declared against Mithradates, and Asia and Italy being named the provinces of the consuls, the latter fell to the lot of Pompeius. (*Appian, Bell. Mith.*, 55.) Before Sylla departed for his command, he endeavoured, together with his colleague, to baffle the projects of Sulpicius by proclaiming frequent holydays, and ordering, consequently, a suspension of the public business. But Sulpicius, on one of these occasions, attacked the consuls with an armed force, calling upon them to repeal their proclamation for the festival; and, on their refusal, a riot ensued, in which Pompeius escaped with difficulty to a place of concealment; but his son was killed. At a subsequent period, when Sylla had made himself master of Rome and re-established his party, Pompeius was sent to take command of the army, that was still kept on foot, to oppose the remnants of the Italian confederacy. But he was murdered by the troops as soon as he arrived among them, the soldiers having been instigated to the deed by Cn. Pompeius, the general whom Quintus was to supersede. (*Appian, Bell. Civ.*, 1, 55, *seqq.*—*Vell. Paterc.*, 2, 17.—*Liv.*, *Epit.*, 77.)—III. Cn. Strabo, father of Pompey the Great, was one of the principal Roman commanders in the Social war. He brought the siege of Asculum to a triumphant issue (*Liv.*, *Epit.*, 75, 76), an event which was peculiarly gratifying to the Romans, as that town had set the first example of revolt, and had accompanied it with the massacre of two Roman officers and a number of Roman citizens. He also gained a victory over the Marsi, and compelled that people, together with the Vestini, Marrucini, and Peligni, to make a separate peace. This is the same Cn. Pompeius who is mentioned at the close of the previous article (No. II.), as having instigated his soldiery to murder Q. Pompeius, the new commander sent to supersede him. He retained, after that, the command of the army in Umbria, and was applied to by the senate for aid against Cinna; but, being more anxious to make the troubles of his country an occasion of his own advancement, he remained for some time in suspense, as if waiting to see which party would purchase his services at the highest price, and thus allowed Cinna and his faction to consolidate their force beyond the possibility of successful resistance. At last, however, he resolved to march to Rome, and espouse the cause of the senate. A battle was fought between his army and that of Cinna immediately under the walls of the capital. But, though the slaughter was great, the event seems to have been indecisive; and, soon after, Cn. Pompeius was killed by lightning in his own tent. (*Vell. Paterc.*, 2, 44.—*Appian, Bell. Civ.*, 1, 68.)—According to Plutarch, the Romans never entertained a stronger and more rancorous hatred for any general than for Pompeius Strabo. They dragged his corpse from the bier on the way to the funeral pile, and treated it with the greatest indignity. (*Plut.*, *Vit. Pomp. init.*)—IV. Cneius, surnamed *Magnus*, or "the Great," was the son of Cn. Pompeius Strabo (No. III.), and holds a conspicuous rank in Roman history, by reason of his numerous exploits, and, more particularly, his collision

with Julius Cæsar. He was born B.C. 106, the same year with Cicero. As soon as he had assumed the manly gown, he entered the Roman army, and made his first campaigns with great distinction under the orders of his parent. The beauty of his person, the grace and elegance of his manners, and his winning eloquence, gained him, at an early age, the hearts of both citizens and soldiers; and he even, on one occasion, possessed sufficient influence to save the life of his father, when Cinna had gained over some of the soldiery of Strabo, and a mutiny ensued. After the death of his parent, a charge was preferred against the latter that he had converted the public money to his own use; and Pompey, as his heir, was obliged to answer it. But he pleaded his own cause with so much ability and acuteness, and gained so much applause, that Antistius, the prætor, who had the hearing of the cause, conceived a high regard for him, and offered him his daughter in marriage. After the establishment of Cinna's power at Rome, Pompey retired to Picenum, where he possessed some property, and where his father's memory, hated as it was by the Romans, was regarded with respect and affection. To account for this, we must suppose that, during the long period of his military command in that neighbourhood, he had prevented his soldiers from being burdensome to the people, and had found means of obliging or gratifying some of the principal inhabitants. Be this as it may, the son possessed so much influence in Picenum as to succeed in raising an army of three legions, or about sixteen or seventeen thousand men. With this force he set out to join Sylla, and, after successfully repelling several attacks from the adverse party, he effected a junction with that commander, who received him in the most flattering manner, and saluted him, though a mere youth, only 23 years of age, with the title of *Imperator*. So struck, indeed, was Sylla with the merits of the young Roman, that he persuaded Pompey to divorce the daughter of Antistius, and marry Æmilia, the daughter-in-law of Sylla. Three years after this (B.C. 80), Pompey retook Sicily from the partisans of Marius, and drove them also from Africa, in forty days. The Roman people were astonished at these rapid successes, but they served at the same time to excite the jealousy of Sylla, who commanded him to dismiss his forces and return to Rome. On his coming back to the capital, Pompey was received with every mark of favour by Sylla. According to Plutarch, the latter hastened to meet him, and, embracing him in the most affectionate manner, saluted him aloud with the surname of "*Magnus*," or "the Great," a title which Pompey thenceforward was always accustomed to bear. The jealousy of the dictator, however, was revived when Pompey demanded a triumph. Sylla declared to him that he should oppose this claim with all his power; but Pompey did not hesitate to reply, that the people were more ready to worship the rising than the setting sun, and Sylla yielded. Pompey therefore obtained the honour of a triumph, though he was the first Roman who had been admitted to it without possessing a higher dignity than that of knighthood, and was not yet of the legal age to be received into the senate. Sylla soon after abdicated the dictatorship, and, at the consular election, had the mortification to feel his rival's ascendancy. After the death of Sylla, Pompey came to be generally considered as chief of the aristocratic party, and as heir of the influence exercised by Sylla over the minds of the soldiery. New troubles soon broke out, occasioned principally by the ambitious projects of the consul Lepidus, who aimed at supreme power; but he was soon overpowered by the united forces of Catulus and Pompey. A period of quiet now ensued, and Catulus endeavoured to oblige Pompey to dismiss his troops. This the latter evaded under various pretexts, until the progress of Sertorius induced the senate to send Pompey, now thirty years of age, to the support of Metellus, who was unequal to cope with so able an adversary. He was invested with proconsular power. The two commanders, who acted independently of each other, though with a mutually good understanding, were both defeated through the superior activity and skill of Sertorius. Pompey lost two battles, and was personally in danger; and as long as Sertorius was alive, the war was continued with little success. But Sertorius having been murdered by his own officers, and succeeded in the command by Perpenna, Pompey and Metellus soon brought the struggle to an end. On his return to Italy the servile war was raging. Crassus had already gained a decisive victory over Spartacus, the leader of the rebels, and nothing was left for Pompey but to complete the destruction of the remnant of the servile forces; yet he assumed the merit of this triumph, and displayed so little moderation in his success, that he was suspected of wishing to tread in the footsteps of Sylla. He triumphed a second time, and was chosen consul B.C. 70, although he had yet held none of those civil offices, through which it was customary to pass to the consulship. His colleague was Crassus. Two years after the expiration of this office, the pirates, encouraged by the Mithradatic war, had become so powerful in the Mediterranean, that they carried on a regular warfare along a great extent of coast, and were masters of 1000 galleys and 400 towns. The tribune Gabinius, a man devoted to the interests of Pompey, proposed that an individual (whose name he did not mention) should be invested with extraordinary powers, by sea and land, for three years, to put an end to the outrages of the pirates. Several friends of the constitution spoke with warmth against this proposition; but it was carried by a large majority, and the power was conferred on Pompey, with the title of proconsul. In four months he cleared the sea of the ships of the pirates, got possession of their fortresses and towns, set free a great number of prisoners, and took captive 20,000 pirates, to whom, no less prudently than humanely, he assigned the coast-towns of Cilicia and other provinces, which had been abandoned by their inhabitants, and thus deprived them of an opportunity of returning to their former course. Meanwhile the war against Mithradates had been carried on with various fortune; and although Lucullus had pushed the enemy hard, yet the latter still found new means to continue the contest. The tribune Manilius then proposed that Pompey should be placed over Lucullus in the conduct of the war against Mithradates and Tigranes, and likewise over all the other Roman generals in the Asiatic provinces, and that all the armies in that quarter should be under his control, at the same time that he retained the supreme command by sea. This was a greater accumulation of power than had ever been intrusted to any Roman citizen, and several distinguished men were resolved to oppose a proposition so dangerous to freedom with their whole influence: but Pompey was so high in the popular favour, that, on the day appointed for considering the proposition, only Hortensius and Catulus had the courage to speak against it; while Cicero, who hoped to obtain the consulship through the support of the Pompeian party, advocated it with all his eloquence, and Cæsar, to whom such deviations from the constitution were acceptable, used all his influence in favour of it. Cicero's oration *Pro Lege Manilia* contains a sketch of Pompey's public life, with the most splendid eulogy that perhaps was ever made on any individual. The law was adopted by all the tribes, and Pompey, with assumed reluctance, yielded to the wishes of his fellow-citizens. He arrived in Asia B.C. 67, and received the command from Lucullus, who was the less able to conceal his chagrin, as Pompey industriously abolished all his regulations. The operations of Pom-

pey, in bringing the Mithradatic war to a close, have been related elsewhere. (*Vid.* Mithradates VI.) After Pompey had settled the affairs of Asia, he visited Greece, where he displayed his respect for philosophy by making a valuable gift to the city of Athens. On his return to Italy, he dismissed his army as soon as he landed at Brundisium, and entered Rome as a private man. The whole city met him with acclamations; his claim of a triumph was admitted without opposition, and never had Rome yet witnessed such a display as on the two days of his triumphal procession. Pompey's plan was now, under the appearance of a private individual, to maintain the first place in the state; but he found obstacles on every side. Lucullus and Crassus were superior to him in wealth; the zealous republicans looked upon him with suspicion; and Cæsar was laying the foundation of his future greatness. The last-mentioned individual, on his return from Spain, aspired to the consulship. To effect this purpose, he reconciled Pompey and Crassus with each other, and united them in forming the coalition which is known in history under the name of the *First Triumvirate*. He was chosen consul B.C. 59, and, by the marriage of his daughter Julia with Pompey (Æmilia having died in childbed), seemed to have secured his union with the latter. From this time Pompey countenanced measures which, as a good citizen, he should have opposed as subversive of freedom. He allowed his own eulogist, Cicero, to be driven into banishment by the tribune Clodius, whom he had attached to his interest; but, having afterward himself quarrelled with Clodius, he had Cicero recalled. He supported the illegal nomination of Cæsar to a five years' command in Gaul; the fatal consequences of which compliance appeared but too plainly afterward.—The fall of Crassus in Parthia left but two masters to the Roman world; and, on the death of Julia in childbed, these friends became rivals. (*Encyclop. Americ.*, vol. 10, p. 239, *seqq.*) Pompey's studied deference to the senate secured his influence with that body; and he gained the good-will of the people by his judicious discharge of the duties of commissary of supplies during a time of scarcity. In the mean time, he secretly fomented the disorders of the state, and the abuses practised in the filling up the magistracies, many of which remained vacant for eight months, and others were supplied by insufficient and ignorant persons, through the disgust of those who were capable of sustaining them with ability and honour. The friends of Pompey whispered about the necessity of a dictator, and pointed to him as the man whose great services, and whose devotion to the senate and the people, entitled him to expect the general suffrage; while he himself appeared to decline the station, and even made a show of being indignant at the proposal. His position at Rome, while Cæsar was absent in his province, was singularly advantageous to his pretensions: he had, in fact, always kept himself in the public eye; and in the triumvirate division of power, which he had himself planned (B.C. 50), in order to strengthen his own influence by the rising talents and activity of Cæsar, and the high birth and riches of Crassus, he had taken care to reserve to himself Rome, where he continued to reside, governing the Spains by his lieutenants, while he despatched Crassus to Asia and Cæsar to the Gauls. He had also acquired a popularity by rescinding, under one of his consulships, the law which Sylla, for his own purposes, had enacted, to restrain the power of the tribunes of the commons. At this time he gratified both senate and people by procuring, through the agency of the tribune Milo (B.C. 57), the recall of Cicero from the banishment into which he had been driven by the tribune Clodius, on a charge of having executed Cethegus and Lentulus (implicated in the Catilinarian conspiracy) without the forms of law. Cicero had provoked the enmity of Clodius by prosecuting him for intruding, in the disguise of a musician, into a female religious assembly, where he sought an assignation with Pompeia, the wife of Cæsar. Cæsar, though he divorced the lady, with the observation that "Cæsar's wife should not even be suspected," overlooked the affront of Clodius to himself, withheld his own evidence against him at the trial, and even furthered his election to the tribuneship. He was actuated in this by resentment towards Cicero, who had termed the triumvirate a conspiracy against the public liberty; and, under a similar feeling, Pompey had at first connived at Cicero's banishment (B.C. 58); but, as Clodius, who had seized Cicero's villas and confiscated his property, began to carry himself arrogantly towards Pompey, and conceive himself his equal, Pompey, as has been said, within two years procured the decree to be reversed. The sequel of this intrigue was such as to accelerate his advance to the dictatorship. Clodius, as he was returning to Rome on horseback from the country, was set upon and murdered by Milo and some attendants, who were quitting the city. As Milo was on his way to his native town, in disgust at the perfidy of Pompey, who had disappointed him of the consulship promised as the price of his services, it should not seem that this affray was the result of Pompey's instigation. The populace, struck with consternation, passed the night in the streets, and, with the dawn of day, brought in the body of Clodius. At the suggestion of some tribunes, his friends, it was carried into the senate-house, either to intimate suspicion of the senate, or in honour of the senatorian rank of the deceased. Here the benches were torn up, a pile constructed, and the body consumed; but the conflagration caught the senate-house and several adjoining buildings. Milo, less apprehensive of punishment than irritated at the respect paid to Clodius, returned to the city with his colleague Cæcilius, and, distributing money to a part of the multitude, addressed them from the tribunal as if they were a regular assembly; excusing the affair as an accidental rencounter, and endeavouring to obtain a verdict of acquittal: he ended with inveighing against Clodius. While he was haranguing, the rest of the tribunes, and that part of the populace which had not been bribed, rushed into the forum armed: Milo and Cæcilius put on slaves' habits and escaped; but a bloody, indiscriminate assault was made on the other citizens, of which the friends of Milo were not alone the objects, but all who passed by or fell in the way of the rioters, especially those who were splendidly dressed and wore gold rings. The tumult continued several days, during which there was a suspension of all government; stones were thrown and weapons drawn in the streets, and houses set on fire. The slaves armed themselves, and, breaking into dwellings under pretence of searching for Milo, carried off everything of value that was portable. The senate assembled in a state of great terror, and, turning their eyes upon Pompey, proposed to him the acceptance of the dictatorship. But, by the persuasion of Cato, they invested him with the same power under the title of Sole Consul. This was probably with the secret understanding of Pompey himself, as the title of dictator had become odious since the tyranny of Sylla. That Pompey and Cato were in agreement, appears from this: that the vote of the latter was recompensed by the appointment of quæstor to Cyprus; the senate having decreed the reduction of that island to a Roman province, and the confiscation of the treasures of King Ptolemy, on account of the exorbitant ransom demanded for Clodius when taken by pirates. Pompey proceeded to restore order and to pass popular acts. He condemned Milo for murder. He framed a law against bribery and corruption, and instigated an inquiry into the acts of administration of all who had held magistracies from the time of his own first consulship

This although plausibly directed at what Pompey justly called the root of the state disorders, seemed to be aimed covertly at Cæsar; though Pompey appeared offended at the suggestion, and affected to consider Cæsar as above suspicion. He presided in the court during the trials with a guard, that the judges might not be intimidated. Several, convicted of intrigue and malversation, were banished, and others fined. With a great appearance of moderation, he declined to hold the single consulship to the extent of the full period, and for the rest of the year adopted his father-in-law, Lucius Scipio, as his colleague; but, even after the return to the regular consulships, as well as for the months during which Scipio was associated with himself in office, he continued, in reality, to direct the affairs of state. The senate gave him two additional legions, and prolonged his command in his provinces. Hitherto Pompey had proceeded with infinite address; but the craftiness of his policy was no match for the frankness and directness of that of Cæsar, who acted in this conjuncture, so critical to the Roman liberty, with a real moderation and candour that absolutely disconcerted his rival. Cæsar, indeed, who was made acquainted, by the exiles that flocked to his camp, with everything passing at Rome, and who found himself obliged to stand on the defensive, availed himself of the means which his acquired wealth placed in his hands, and which the practice of the age too much countenanced, to divide the hostile party by buying off the enmity of some of them newly elected to office. Aware of the cabals which were forming against him, Cæsar knew that, in returning to a private station, he should be placed at the feet of Pompey and his party. he therefore resisted the decree of his recall till he could assure himself of such conditions as would prevent his obedience from being attended with danger. His demands were reasonable; his propositions fair and open, and his desire of effecting a compromise apparently sincere. The unintermitted continuation of a consul's office through several years, and even his creation in his absence, were not unconstitutional: both had been granted to Marius; and Cæsar himself had been re-elected, while absent, by the ten tribunes; Pompey, when he brought in the law against allowing absent candidates to stand, having made a special exception in favour of Cæsar, and recorded it. His requests that he might stand for the consulship in his absence; that he might retain his army till chosen consul; that he might have his command prolonged in the province of Hither Gaul, should that of Farther Gaul not be also conceded to him, were refused. In the irritation of the moment, he is said to have grasped the hilt of his sword, and ejaculated, "This shall give it me." Curio, in the mean time, loudly protested against Cæsar's being recalled, unless Pompey would also disband his legions and resign his provinces; and the people were so satisfied with the equity of the proposal, that they accompanied the tribune to his own door, and strewed flowers in his way. Pompey professed that he had received his command against his will, and that he would cheerfully lay it down, though the time was not yet expired; thus contrasting his own moderation with the unwillingness of Cæsar to relinquish office, even at the termination of the full period. Curio, however, contended openly that the promise was not to be taken for the performance; but exclaimed against Pompey's avarice of power; and urged with such adroitness the necessity either of both retaining their commands, that the one might be a check on any unconstitutional designs of the other, or of both alike resigning, that he brought the senate over to his opinion, the consul Marcellus bitterly observing to the majority, "Take your victory, and have Cæsar for your master." But on a rumour that Cæsar had crossed the Alps and was on his march to Rome, the consul ran to Pompey, and, presenting him with a sword, said, "We order you to march against Cæsar and fight for your country." Curio fled to Cæsar, who had lately returned from Britain, and was approaching Ravenna; and urged him to draw together his forces and advance upon Rome. But Cæsar was still apparently anxious for peace; and sent, by Curio, letters to the senate, in which he distinctly offered to resign his command, provided Pompey would do the same; otherwise he would not only retain it, but would come in person, and revenge the injuries offered to himself and to the country. This was received with loud cries, as a declaration of war; and Lucius Domitius was appointed as Cæsar's successor, and ordered to march with four thousand new-raised troops. Neither the senate nor Pompey seem to have been in the least prepared. Pompey, with his usual art, had redemanded from Cæsar the legion which he had lent him, on pretence of an expedition to Syria against the Parthians. Cæsar had not only sent back the legion, but added another of his own. They halted at Capua, and spread the report, either from ignorance, or, as they were handsomely paid by Cæsar, probably from instructions given them, that Cæsar's army was disaffected to him, and, if occasion served, would gladly come over to Pompey. His credulity and security were such, that he neglected to make the necessary levies till the opportunity was lost. While he was at last exerting himself, under the authority of the senate, in collecting 13,000 veterans from Thessaly, and mercenaries from foreign nations, and in making forced contributions of money and munitions of war in the cities of Italy, Cæsar, leaving his commanders to concentrate and hasten the march of the rest of his army, took the field with some cavalry and a division of 5000 men. He sent forward a picked detachment to surprise Ariminum, the first Italian city after passing the frontier of Gaul, and, throwing himself into his chariot while his friends were sitting at the supper-table, crossed the Rubicon, with the exclamation, "The die is cast." When the news reached Rome, the senate repented their rejection of Cæsar's equitable proposals; and Cicero moved that an embassy should be sent to him to treat for peace, but was overruled by the consuls. Pompey had boasted that, if need were, he could raise an army by stamping with his foot; and Favonius reminded him, in a tone of raillery, that "it was high time for him to stamp." Domitius, who had been sent to supersede Cæsar, was by him besieged in Corfinium, taken prisoner, and honourably dismissed, his troops going over to Cæsar. Pompey, with the consuls, and the greater part of the senate and the nobility, abandoned Rome and passed over into Greece. On entering Rome, Cæsar was, by the remnant of the senate, created dictator; but he held the office only eleven days, exchanging it for that of consul, and taking Servilius as his colleague. Having seized the treasury, and secured Sicily and Sardinia, the granaries of Rome, by appointing his governors, he set out for Spain, where, in the hither province, he reduced, by cutting off their supplies, the Pompeian army under Petreius and Afranius, consisting of five legions, whom he dismissed in safety, and allowed to join Pompey; and in the farther province he compelled the surrender of Varro with his legion. It is singular that his lieutenants were everywhere unsuccessful: Dolabella and Caius Antonius, who had it in charge to secure the Adriatic, were surrounded with a superior fleet by Pompey's lieutenant, Octavius Libo; Domitius lost an army in Pontus; and Curio, in Africa, after his troops had suffered much by drinking of poisoned waters, risked a rash action with Varus and Juba, king of Mauritania, the ally of Pompey, and was slain. Cæsar himself experienced a reverse in Illyricum, where, his army being reduced to such straits as to eat bread made with herbs, he assaulted, near Dyrrachium, the intrenched camp of Pompey, whose policy had been to decline a battle,

and was repulsed, with the general panic of his troops and the loss of many standards; and his own camp would have been taken if Pompey had not drawn off his forces in apprehension of an ambuscade; on which Cæsar remarked that "the war could have been at an end, if Pompey knew how to use victory." Cæsar retreated into Thessaly, and was followed by Pompey. A general battle was fought on the plains of Pharsalus; the army of Pompey being greatly superior in numbers, as it consisted of 40,000 foot and 12,000 horse, composed of the transmarine legions and the auxiliary forces of different kings and tetrarchs; while that of Cæsar did not exceed 30,000 foot and 1000 horse. Pompey was, however, out-manœuvred, his army thrown into total rout, his camp pillaged, and himself obliged to fly, leaving the field with only his son Sextus and a few followers of rank. He set sail from Mytilene, having taken on board his wife Cornelia, and made for Egypt, intending to claim the hospitality of the young King Ptolemy, to whom the senate had appointed him guardian. As he came near Mount Casius, the Egyptian army was seen on the shore, and their fleet lying off at some distance, when, presently, a boat was observed approaching the ship from the land. The persons in the boat invited him to enter, for the purpose of landing; but, as he was stepping ashore, he was stabbed in the sight of his wife and son; and his head and ring were sent to Cæsar, who, shedding tears, turned away his face, and ordered the head to be burned with perfumes in the Roman method.—(*Elton's Roman Emperors*, p. 4, *seqq.*, *Introd.*)—Cornelia and her friends instantly put to sea, and escaped the pursuit of the Egyptian fleet, which at first threatened to intercept them. Their feelings, as is natural, were, for the moment, so engrossed by their own danger that they could scarcely comprehend the full extent of their loss (*Cic.*, *Tusc. Disp.*, 3, 27); nor was it till they reached the port of Tyre in safety that grief succeeded to apprehension, and they began to understand what cause they had for sorrow. But the tears that were shed for Pompey were not only those of domestic affliction; his fate called forth a more general and honourable mourning. No man had ever gained, at so early an age, the affections of his countrymen; none had enjoyed them so largely, or preserved them so long with so little interruption; and, at the distance of eighteen centuries, the feeling of his contemporaries may be sanctioned by the sober judgment of history. He entered upon public life as a distinguished member of an oppressed party, which was just arriving at its hour of triumph and retaliation; he saw his associates plunged in rapine and massacre, but he preserved himself pure from the contagion of their crimes; and when the death of Sylla left him at the head of the aristocratical party, he served them ably and faithfully with his sword, while he endeavoured to mitigate the evils of their ascendancy, by restoring to the commons of Rome, on the earliest opportunity, the most important of those privileges and liberties which they had lost under the tyranny of their late master. He received the due reward of his honest patriotism in the unusual honours and trusts that were conferred upon him; but his greatness could not corrupt his virtue; and the boundless powers with which he was repeatedly invested, he wielded with the highest ability and uprightness to the accomplishment of his task, and then, without any undue attempts to prolong their duration, he honestly resigned them. At a period of general cruelty and extortion towards the enemies and subjects of the commonwealth, the character of Pompey, in his foreign commands, was marked by its humanity and spotless integrity; his conquest of the pirates was effected with wonderful rapidity, and cemented by a merciful policy, which, instead of taking vengeance for the past, accomplished the prevention of evil for the future. his presence in Asia, when he conducted the war with Mithradates, was no less a relief to the provinces from the tyranny of their governors, than it was their protection from the arms of the enemy. It is true that wounded vanity led him, after his return from Asia, to unite himself, for a time, with some unworthy associates; and this connexion, as it ultimately led to all the misfortunes, so did it immediately tempt him to the worst faults of his political life, and involved him in a career of difficulty, mortification, and shame. But after this disgraceful fall, he again returned to his natural station, and was universally regarded as the fit protector of the laws and liberty of his country, when they were threatened by Cæsar's rebellion. In the conduct of the civil war he showed something of weakness and vacillation; but his abilities, though considerable, were far from equal to those of his adversary; and his inferiority was most seen in that want of steadiness in the pursuit of his own plans, which caused him to abandon a system already sanctioned by success, and to persuade himself that he might yield with propriety to the ill-judged impatience of his followers for battle. His death is one of the few tragical events of those times which may be regarded with unmixed compassion. It was not accompanied, like that of Cato and Brutus, with the rashness and despair of suicide; nor can it be regarded, like that of Cæsar, as the punishment of crimes, unlawfully inflicted, indeed, yet suffered deservedly. With a character of rare purity and tenderness in all his domestic relations, he was slaughtered before the eyes of his wife and son; while flying from the ruin of a most just cause, he was murdered by those whose kindness he was entitled to claim. His virtues have not been transmitted to posterity with their deserved fame; and while the violent republican writers have exalted the memory of Cato and Brutus, Pompey's many and rare merits have been forgotten in the faults of the Triumvirate, and in the weakness of temper which he displayed in the conduct of his last campaign. (*Encycl. Metropol.*, div. 3, vol. 2, p. 252.)—V. *Cneius*, elder son of Pompey the Great, was sent by his father into Asia, at the commencement of the civil war, to raise a large naval and land force from all the provinces of the East. After the death of his parent he passed into Spain, where two lieutenants of Pompey had reunited some of the scattered remnants of the republican army. His party soon became powerful, and he saw himself in a few months at the head of thirteen legions, and in possession of a considerable fleet. Cæsar, finding that he must act in person against him, left Rome for the Spanish peninsula, and, by a series of bold manœuvres, compelled the son of Pompey to engage in battle in the plain of Munda (45 B.C.). This action, the last that was fought between the Pompeian party and Cæsar, terminated, after the most desperate efforts, in favour of the latter; and the son of Pompey, having been wounded in the fight, was slain in endeavouring to make his escape. (*Auct., Bell. Hisp.*—*Appian, Bell. Civ.*, 2, 87, *seqq.*)—VI. Sextus, second son of Pompey the Great, and surnamed sometimes, for distinction' sake, Pompey the Younger, is celebrated in Roman history for the part that he played after the death of Cæsar, and for the resistance which he made to Antony and Octavius. After the battle of Pharsalia, he proceeded, with some senators, to rejoin his father in Pamphylia; but, hearing of the latter's death, he fled to Cyprus, thence to Africa, and finally to Spain, where he joined his brother Cneius with a few vessels. The disastrous battle of Munda, however, again compelled him to fly; but he found himself, after some lapse of time, at the head of a considerable force, composed of the remnants of the army at Munda, and he succeeded in defeating two lieutenants of Cæsar. After the death of the latter, Sextus Pompey applied to the Roman senate for the

restitution of his father's property. Antony supported his claim, and Sextus, without obtaining precisely what he solicited, still received as an indemnity a large sum of money from the public treasury, and with it the title of commander of the seas. In place, however, of going to Rome to enjoy his success, he got together all the vessels he could find in the harbours of Spain and Gaul, and, as soon as he saw the second triumvirate formed, he made himself master of Sicily, and gained over Octavius the battle of Scylla. While proscription was raging at Rome, Sextus opened an asylum for the fugitives, and promised to any one who should save the life of a proscribed person twice as much as the triumvirs offered for his head. Many were saved in consequence by his generous care. At the same time, his fleet increased to so large a size in the Mediterranean as to intercept the supplies of grain intended for the Roman capital, and the people, dreading a famine, compelled Antony and Octavius to negotiate for a peace with the son of Pompey. Sextus demanded nothing less than to be admitted into the triumvirate at the expense of Lepidus, who was to be displaced; and he would, in all likelihood, have obtained what he sought, had not his friends compelled him to hasten the conclusion of the alliance. As it was, however, the terms agreed upon were extremely favourable to Sextus. Sicily, Sardinia, Corsica, and Achaia were given him; he was promised the consulship for the ensuing year, and the proscribed persons whom he had saved were erased from the fatal list. The peace, however, proved a hollow one. Hostilities soon commenced anew, and Octavius encountered two defeats, one through his lieutenant Calvisius, and another in person. Two years after, however, having repaired his losses, he proved more successful. Agrippa, his lieutenant, gained an important advantage over the fleet of Pompey off Mylæ, on the coast of Sicily, and afterward a decisive victory between Mylæ and Naulochus. Sextus, now without resources, fled with sixteen vessels to Asia, where he excited new troubles; but, at the end of a few months, he fell into the hands of Antony's lieutenants, who put him to death B.C. 35. In allusion to his great naval power, Sextus Pompey used to style himself "the son of Neptune" (*Neptunius.*—*Horat. Epod.*, 9, 7.—*Mitsch., ad loc.*—*Dio Cass.*, 48, 19.—*Vell. Paterc.*, 2, 72.—*Flor.*, 4, 2.—*Plut., Vit. Ant.*—*Appian, Bell. Civ.*, 2, 105.—*Id. ib.*, 4, 84, &c.)

Pompēlo, a city of Hispania Tarraconensis, in the territory of the Vascones, now *Pampeluna.* (*Plin.*, 1, 3.—*Strab.*, 161.)

Pompilĭus Numa, the second king of Rome. (*Vid.* Numa.)

Pomponius, I. Atticus. (*Vid.* Atticus.)—II. Mela. (*Vid.* Mela.)—III. Festus. (*Vid.* Festus.)—IV. Andronicus, a native of Syria, and a follower of the Epicurean sect. He pursued, at Rome, the profession of a grammarian, but his attachment to philosophical pursuits prevented him from being very useful as a philological instructer. He was a contemporary of M. Antonius Gnipho, who was one of Cicero's instructers. Finding this latter grammarian, as well as others of inferior note, preferred to himself, he retired to Cumæ, where he lived in great poverty, and composed several works. These were published by Orbilius after the death of Andronicus. (*Sueton., de Illustr. Gram.*, 9.)—V. Marcellus, a Latin grammarian in the time of Tiberius. Suetonius describes him as a most troublesome exactor of correctness in Latin style. He occasionally pleaded causes, and is said to have been originally a pugilist. (*Sueton., de Illustr. Gram.*, 22.)—VI. Secundus, a Roman tragic poet, who flourished in the middle of the first century of our era, and died 60 A.D., after having held the office of consul. His works are lost. He is said to have been more remarkable for eloquence and brilliancy as a writer, than for tragic spirit. (*Dial. de caus. corr. eloq.*, 13.—*Lipsius, ad Tac., Ann.*, 11, 13.—*Bähr, Gesch. Röm. Lit.*, p. 88.)—VII. Sextus, a Roman lawyer, who appears to have lived in the time of Hadrian and Antoninus Pius. He attained to high reputation as a jurist, and wrote several works on jurisprudence. (*Bähr, Gesch. Röm. Lit.*, p. 749.)

Pomptĭnæ Palūdes. *Vid.* Pontinæ Paludes.

Pontĭa, now *Ponza*, an island off the coast of Latium, and south of the promontory of Circeii. According to Livy (9, 38), it received a Roman colony A.U.C. 441, and it obtained the thanks of the Roman senate in the second Punic war. It became afterward the spot to which the victims of Tiberius and Caligula were secretly conveyed, to be afterward despatched, or doomed to a perpetual exile. (*Suet., Tib.*, 64.—*Id., Cal.*, 15.) Among these might be numbered many Christian martyrs. (*Cramer's Anc. Italy*, vol. 2, p. 135.)

Pontĭnæ, Pometĭnæ, or Pomptĭnæ Palūdes, a marshy tract of country in the territory of the Volsci, deriving its appellation from the town of Suessa Pometia, in whose vicinity it was situate. These fens are occasioned by the quantity of water carried into the plain by numberless streams which rise at the foot of the adjacent mountains, and, for want of a sufficient declivity, creep sluggishly over the level space, and sometimes stagnate in pools, or lose themselves in the sands. Two rivers principally contributed to the formation of these marshes, the Ufens or *Uffente*, and the Nymphæus or *Ninfo*. The flat and swampy tract spread to the foot of the Volscian mountains, and covered an extent of eight miles in breadth and thirty in length with mud and infection. We are informed by Mucianus, an ancient writer quoted by Pliny, that there were at one time no less than twenty-three cities to be found in this district (3, 5). Consequently, it is to be inferred that formerly these marshes did not exist, or that they were confined to a much smaller space of ground. That it was cultivated appears clearly from Livy (2, 34); and we are told by the same historian that the Pomptinus ager was once portioned out to the Roman people (6, 21). Indeed, it is evident that the waters must have been gradually increasing from the decline of the Roman empire, until the successful exertions made by the Roman pontiffs arrested their baneful progress. When this district was occupied by flourishing cities, and an active and industrious population was ever ready to check the increase of stagnation, it might easily be kept under; but after the ambition of Rome and her system of universal dominion had rendered this tract of country desolate, these wastes and fens naturally increased, and, in process of time, gained so much ground as to render any attempt to remedy the evil only temporary and inefficient. It is supposed that, when Appius Claudius constructed the road named after him, he made the first attempt to drain these marshes; but this is not certain, as no such work is mentioned in the accounts we have of the formation of this Roman way. (*Livy*, 9, 29.) But about one hundred and thirty years after, there is a positive statement of that object having been partly effected by the consul Corn. Cethegus. (*Liv., Epit.*, 46.) Julius Cæsar is said to have intended to divert the course of the Tiber from Ostia, and carry it through these marshes to Terracina; but the plan perished with him, and gave way to the more moderate but more practicable one of Augustus. This emperor endeavoured to carry off the superfluous waters by opening a canal all along the Via Appia, from Forum Appii to the grove of Feronia. It was customary to embark on the canal in the nighttime, as Strabo relates and Horace practised, because the vapours that arise from these swamps are less noxious in the cool of the night than in the heat of the day. This canal

still remains, and is called *Cavata*. These marshes were neglected after the time of Augustus until the reigns of Nerva and Trajan, the latter of whom drained the country from Treponti and Terracina, and restored the Appian Way, which the neglect of the marshes in the previous reigns had rendered nearly impassable. During the convulsions of the following centuries, the marshes were again overflowed, until again drained in the reign of Theodoric, by Cæcilius Decius, a public-spirited individual, and apparently with good effect. (*Cassiod.*, 2, *Epist.* 32 and 33.) They were never, however, completely exhausted of their water until the pontificate of Pius VI., although many preceding popes had made the experiment. During the French invasion, however, the precautions necessary to keep open the canals of communication were neglected, and the waters again began to stagnate. These marshes, therefore, are again formidable at the present day, and, though contracted in their limits, still corrupt the atmosphere for many miles around. (*Cramer's Anc. Italy*, vol. 2, p. 96, *seqq.*)

Pontius, an able commander of the Samnites, who entrapped the Roman army in the defile of Samnium called the "Caudine Forks" (*Furcæ Caudinæ*), and compelled them to pass under the yoke. (*Liv.*, 9, 2, *seqq.*) He was afterward defeated in his turn, and subjected to the same ignominy by the Romans. (*Liv.*, 9, 15.)

Pontus, I. a country of Asia Minor. The name implies a political rather than a geographical division of territory: having been applied, in the first instance, to the coast of the Euxine, situated between the Colchian territory and the river Halys, it was, in process of time, extended to the mountainous districts which lie towards Cappadocia and Armenia; and it even, at one time, included Paphlagonia and part of Bithynia. The denomination itself was unknown to Herodotus, who always designated this part of Asia by referring to the particular tribes who inhabited it, and who then enjoyed a separate political existence, though tributary to the Persian empire. Xenophon also appears to have been ignorant of it, since he adheres always to the same local distinctions of nations and tribes used by Herodotus; such as the Chalybes, Tibareni, Mosynœci, &c. It was not till after the death of Alexander that the Pontine dynasty makes any figure in history; and an account of it will be found under the article Mithradates.—After the overthrow of Mithradates the Great, Pompey annexed the greater part of Pontus to Bithynia, and the rest he assigned to Deiotarus, tetrarch of Galatia, and a zealous ally of Rome; a small portion of Paphlagonia being reserved for some native chiefs of that country. (*Strab.*, 541, *seqq.*—*Appian, Bell. Mithrad.*, c. 114.) During the civil wars waged by Cæsar and Pompey, Pharnaces made an attempt to recover his hereditary dominions, and succeeded in taking Sinope, Amisus, and some other towns of Pontus. But Julius Cæsar, after the defeat and death of Pompey, marched into Pontus, and, encountering the army of Pharnaces near the city of Zela, gained a complete victory; the facility with which it was obtained being expressed by the victor in those celebrated words, "*Veni, Vidi, Vici.*" (*Hirt., Bell. Alex.*, c. 72.—*Plut., Vit. Cæs.*—*Sueton., Vit. Jul.*, c. 37.—*Dio Cass.*, 42, 47.) After his defeat, Pharnaces retired to the Bosporus, where he was slain by some of his own followers. (*Appian, Bell. Mithr.*, 120.—*Dio Cass., l. c.*) He left a son named Darius, who was made king of Pontus for a short time by Antony, but he was soon deposed, and Polemo, son of Zeno of Apamea, was appointed in his stead. This person, who had the art to ingratiate himself alike with Antony, Augustus, and Agrippa, was made king of the eastern portion of Pontus, named from him Polemoniacus. Polemo was slain in an expedition against some barbarians of Sindice, near the Palus Mæotis; but his widow, Pythodoris, was reigning in his stead at the time that Strabo wrote his Geography. (*Strab.*, 556, 578.—*Dio Cass.*, 53, 25.—*Id.*, 54, 24.)—Ptolemy divides Pontus into three districts, which he terms *Galaticus*, *Cappadocicus*, and *Polemoniacus*; and, under the Byzantine emperors, the two former were included under the name of *Helenopontus*, derived from Helena, the mother of Constantine, as they had been usually comprehended before by the Romans themselves under that of Pontica Prima. (*Dio Cass.*, 51, 2.—*Sueton., Vit. Ner.*, 18.—*Ptol.*, p. 125.—*Justin., Novell.*, 28, 1.)—Pontus was chiefly a mountainous country, especially towards the northeast frontier. Here we have some of the highest table-land in Asia, whence flow the great streams of the Euphrates and Tigris, the Araxes and Phasis. The climate was consequently extremely bleak and severe, the soil rugged and barren, and the different tribes scattered over its surface wild and savage to the last degree. (*Xen., Anab.*, 5, 4.—*Strab.*, 548, *seq.*) But the western portion of the country, around the Halys, and the valleys of the Thermodon and Iris, were rich and fertile, and abounded in produce of every kind, and furnished the finest flocks and herds. There were also mines of salt, iron, and rock crystal; and the coast exhibited some large and flourishing Greek cities, possessed of good harbours, and having an extensive traffic with the other parts of the Euxine, the Hellespont, and the Ægean. (*Cramer's Asia Minor*, vol. 1, p. 256, *seqq.*)

Pontus Euxinus, the ancient name for the Black Sea. According to the common opinion, its earliest name was Ἄξενος ("*inhospitable*"), in allusion to the character of the nations along its shores; and this appellation was changed to Εὔξεινος ("*hospitable*"), when Grecian colonies had settled on these same coasts, and had introduced the usages of civilized life. Some Biblical commentators, however, think they discover the name of Euxine, or rather Ἄξενος, in the Scripture term *Aschkenaz*. (*Rosenmüller, Schol. in Genes.*, 10, 3.)—The Pontus Euxinus is now probably in the same state that it was in the earliest historic age; the western part is shallow, but the eastern, which is very deep, has been attempted to be fathomed in some places without success. The water of that sea is, in many places, as fresh as that of the rivers which flow into it. The evaporation of the fresh water facilitates the formation of ice, which is not uncommon; the congelation is thus occasioned by the freshness of the water, and that large sea is sometimes frozen to a considerable distance from the shore. —The Pontus Euxinus is nothing more than a vast lake; it bears all the marks of one; flows, like those in North America, through a kind of river, which forms at first the narrow channel of Constantinople, or Thracian Bosporus; it then assumes the appearance of a small lake, called the Propontis, or *Sea of Marmara*, passes towards the southwest, and takes anew the form of a large river, which has been termed the Hellespont, or *Dardanelles*. These channels resemble many other outlets of lakes; the great body of water that flows through so narrow an opening need not excite wonder, although it has given rise to various hypotheses. (*Vid.* Mediterraneum Mare.—*Malte-Brun, Geogr.*, vol. 6, p. 121, *Am. ed.*)

Popilius, I. M. Popilius Lænas, was consul B.C. 356, and in that same year defeated the Tiburtines, who had made a nocturnal incursion into the Roman territory, and had advanced to the city gates. (*Liv.*, 7, 12.) At a subsequent period he accused C. Licinius Stolo under his own law, and effected his condemnation. (*Liv.*, 7, 16.) He obtained the consulship a second time, B.C. 353; and a third time, B.C. 347, in which year he defeated the Gauls, who had made an irruption into the Latin territory, and obtained for this a triumph. (*Liv.*, 7, 23, *seq.*) Two years after this he was chosen consul for the fourth time. (*Liv.*, 7.

26.) He is said to have been the first of the Popilian family that bore the surname of Lænas, and this appellation is said to have been obtained as follows. Being at one time priest of Carmenta (*Flamen Carmentalis*), and conducting a public sacrifice in his sacerdotal robe, or *læna*, intelligence was brought him that a sedition had broken out among the commons; he hastened to the public assembly arrayed in his *læna*, and quelled the tumult by his authority and eloquence. (*Cicero, Brut.*, 14.)—II. M. Popilius Lænas, was consul 173 B.C. Having marched of his own accord, during the war with the Ligurians, into the territory of the Satelliates, who had committed no sort of hostility against the Romans, and coming to an engagement with them, he obtained a complete victory, and sold those who had survived the battle into slavery. The senate immediately passed a decree, ordering him to restore the money which he had received from the sale of the Satelliates, to set the latter at liberty, give them back their effects and arms, and immediately to quit the province. Popilius, however, disobeyed this mandate; and yet, notwithstanding this open contumacy, he proceeded to Rome, inveighed severely against the assembled senate, and then returned to his province. Being afterward accused for this outrage against the laws, he was sheltered from punishment by the influence of his brother. (*Vid.* Popilius III.) He afterward accompanied the consul Philippus to Macedonia as military tribune, B.C. 169. (*Liv.*, 40, 43.—*Id.*, 41, 14, *seq.*—*Id.*, 42, 7, *seqq.*—*Id.*, 44, 1.)—III. C. Popilius Lænas, brother of the preceding, attained to the consulship B.C. 172, and only signalized his administration of that office by his intrigues in favour of his brother when charged with official misconduct. (*Vid.* Popilius II.) Not long after this he was sent, with two other senators, to Egypt, on account of the differences subsisting between Cleopatra and Ptolemy Euergetes on the one hand, and Antiochus Epiphanes on the other Antiochus was at the gates of Alexandrea, and preparing to lay siege to the city when the Roman deputies arrived. The decree of the senate, which they communicated to him, was to the following effect: that Antiochus should make peace with Ptolemy and retire from Egypt; but, Antiochus wishing to elude it by evasive answers, Popilius haughtily drew a circle round him in the sand with a rod which he held in his hand, and ordered the monarch to give him an answer to carry home to the senate before he stirred out of the circle which had just been traced. The king was struck with astonishment, but, after a moment's reflection, promised to obey, and accordingly evacuated Egypt. (*Liv.*, 41, 18.—*Id.*, 42, 9, *seqq.*—*Id.*, 44, 19, *seqq.*—*Id.*, 45, 10.—*Vell. Paterc.*, 12, 10.—*Justin*, 34, 3.)—IV. A tribune, who commanded the party which slew Cicero. It is said that the orator had defended him at one time against a charge of parricide. This, however, some regard as a pure invention of the later grammarians, who sought for brilliant themes on which to declaim. (*Senec. Rhet.*, 3, *controv.* 17.)

Poplicŏla. *Vid.* Publicola.

Poppæa Sabīna, I. daughter of Poppæus Sabinus, and wife of T. Ollius. She lived in the time of the Emperor Claudius, and was the most beautiful woman of her time, but disgraced herself by her scandalous excesses. Messalina, having become jealous of her, compelled her to destroy herself. (*Tacit.*, *Ann.*, 11, 2.—*Id. ib.*, 11, 4.—*Id. ib.*, 13, 45.)—II. Daughter of the preceding, inherited all her mother's beauty and frailty. Her father was T. Ollius, who had been involved in the disgrace of Sejanus, and she preferred to his name, therefore, that of her maternal grandfather Poppæus Sabinus, who had borne the consulship, and had been graced with the insignia of a triumph. (*Tacit.*, *Ann.*, 13, 45.) The young Poppæa united in herself every attraction of wealth, beauty, and noble birth. She possessed all things, in fine, to borrow the words of Tacitus, except a virtuous heart. ("*Huic mulieri cuncta alia fuere, præter honestum animum.*" *Tacit.*, *l. c.*) She was first married to Rufus Crispinus, præfect of the prætorian cohorts under Claudius, and bore him a daughter; but, having been seduced by Otho, she left her husband and lived with the latter. Nero was now on the throne, and Otho was the companion of his debaucheries. Either through vanity or indiscretion, the charms of Poppæa were made a constant theme of eulogium by Otho in the presence of the emperor, until the curiosity of the latter was excited, and he became desirous of beholding her. His licentious spirit soon acknowledged the power of her charms, and the air of modest reserve assumed by this artful and abandoned woman only drew him the more effectually into her toils. Otho was put out of the way by being sent to Lusitania with the title of governor; and Poppæa now obtained over the emperor such an irresistible ascendancy, that he no longer listened to the admonitions of Seneca, or to the remonstrances of Burrhus. Having herself violated all the bonds of chastity and connubial faith, the mistress of the emperor wished to become his wife; but, as she could not hope to see the Empress Octavia repudiated while Agrippina lived, she employed every art of intrigue and falsehood upon the mind of her paramour, with the view of exciting suspicion against his mother, and thereby paving the way for that act of parricide which has left so indelible a stain upon his character. After the destruction of Agrippina, Nero divorced Octavia, and the unprincipled Poppæa was raised to the throne. The schemes of this wicked woman did not, however, end here. Fearful lest the mild virtues of Octavia might cause a return of affection on the part of Nero, she procured her banishment from Rome, on false testimony of adulterous conduct; and when, through fear of an insurrection of the people, the emperor was compelled to recall the daughter of Claudius, the artful Poppæa alarmed the fears of Nero by telling him that his former wife was at the head of a numerous party in the state, and the unfortunate Octavia was deprived of existence. In the year 63, Poppæa was delivered of a daughter, an event which threw Nero into transports of joy. He named the infant Claudia, and decreed to her and her mother the title of Augusta. The child, however, the subject of so many hopes, died at the end of four months, and the grief of Nero was as excessive as had been his joy at its birth. Poppæa herself survived her offspring only two years, having expired from a blow which she received from the foot of her brutal husband, when many months advanced in her pregnancy, A.D. 65. On returning to himself, Nero was the more afflicted at her death, since with her he lost the only hope he had entertained of an heir to his dominions. Her body was embalmed, and placed in the tomb of the Cæsars. The emperor himself pronounced her funeral eulogy, and not being able to praise her virtues, contented himself, as Tacitus remarks, with eulogizing her beauty, and the favours which fortune had heaped upon her.—No female ever carried to a greater extent the refinements and luxuries of the toilet. She is said to have been the first Roman lady that wore a mask on her face when going abroad, in order to protect her complexion from the rays of the sun. Whenever she made any excursion from Rome, she was followed by a train of 500 asses, whose milk furnished her with a bath for preserving the fairness and softness of her skin. She was the inventress also of a species of pommade, made of bread soaked in asses' milk, and laid over the face at night. (*Juvenal*, 6, 467.—*Böttiger, Sabina.*, p. 14.)—Otho, who never ceased to cherish an attachment for Poppæa, caused her statues, which had been thrown down with those of Nero, to be replaced on their pedestals during the short period

hat he was in power. (*Tacit., Ann.*, 13, 45.—*Id. ib.*, 15, 71.—*Id. ib.*, 13, 46.—*Id. ib.*, 14, 60.—*Id. ib.*, 15, 23.—*Id. ib.*, 16, 6, &c.)

Poppæus Sabīnus, the maternal grandfather of the Empress Poppæa. He held under Tiberius the government of Mœsia, to which were added Achaia and Macedonia. (*Tacit., Ann.*, 1, 80.) In A.D. 25, he obtained the insignia of a triumph for successes over the Thracian tribes. (*Tacit., Ann.*, 4, 46.) He also attained to the office of consul. Poppæus died A.D. 35. (*Tacit., Ann.*, 6, 39.)

Populonĭa (or Populonium), a flourishing city of Etruria, on the coast, on a line with Vetulona. It was the naval arsenal of the Etrurians, and was the only considerable place which that nation founded immediately on the coast. In other instances they were prevented from doing this by the want of commodious havens, and through their fear of being exposed to the attacks of pirates. But the harbour of Populonium, now *Porto Baratto*, possessed peculiar advantages; it was secure and of great extent, and, from its proximity to the island of Elba, so rich in metals, of the highest importance; as the produce of the mines appears never to have been prepared for use in the island itself, but was always sent over to Populonium for that purpose. (*Aristot., de Mirab.*, p. 1158.—*Strabo*, 223.) Strabo has accurately described the site of Populonium from personal inspection; he tells us that it was placed on a lofty cliff that ran out into the sea like a peninsula. On the summit was a tower for watching the approach of the thunny fish. The real name of this city, as we may perceive from its numerous coins, was Pupluna, in which a strong analogy exists with some Etruscan names, such as Luna, and Vettluna, and probably others belonging to cities which we know only by their Latin names. (*Lanzi, Saggio*, &c., vol. 2, p. 27.—*Cramer's Anc. Italy*, vol. 1, p. 188, *seqq.*)

Porcia, a daughter of the younger Cato (Uticensis). She was first married to Bibulus, and, after his death, to her cousin Brutus. When the latter had taken part in the conspiracy against Cæsar, and strove to conceal from his wife the uneasiness which the fatal secret occasioned him, Porcia, having suspected that he was revolving in mind some difficult and dangerous enterprise, gave herself a severe wound in the thigh, which she concealed from her husband, but which brought on considerable fever. Brutus was much afflicted on her account, and, as he was attending her in the height of her suffering, she discovered to him the wound which she had inflicted on her own person, and, in assigning a motive for the deed, said that her object was to see whether she was proof against pain, and whether she had courage to share his most hidden secrets. The husband, struck with admiration of this heroic firmness, disclosed to her the conspiracy which was forming. According to one account, she ended her days, after the overthrow and death of Brutus, by holding burning coals in her mouth until she was suffocated. Another statement, however, made her to have died before her husband. (*Plut., Vit. Bruti.*) Valerius Maximus, however, says that she gave herself the wound after the secret had been imparted to her, and on the night after the assassination of Cæsar. (*Val. Max.*, 3, 2, 15.)

Porcĭa Lex, *de civitate*, ordained that no magistrate should punish with death, or scourge with rods, a Roman citizen when condemned, but should allow him the alternative of exile. It was brought forward by M. Porcius Leca, tribune of the commons, A.U.C. 557, and was, in fact, only a renewal of the Valerian law, which had been twice renewed previously; once by Valerius Publicola and Horatius (A.U.C. 305), and again by Valerius Corvus (A.U.C. 453). The Porcian law strengthened it by increasing the penalty against infraction. But even this Porcian law, the existence of which is attested by a coin, fell into neglect, and is supposed, from a passage in Aulus Gellius (10, 3), to have been last revived by Sempronius Gracchus. It referred probably to those who had been condemned by a magistrate in the first instance, not to such as had been cast in an appeal from his sentence. (*Fast. Rom. Antiq.*, p. 75, *seq.*—*Liv.*, 10, 9.—*Sallust, Bell. Cat.*, 51.)

Porcĭus, Latro, a rhetorician, styled by Quintilian (10, 5) "*Imprimis clari nominis professor.*" He is supposed by some to have been the author of a declamation against Cicero, which has come down to us which others ascribe to Sallust or to Vibius Crispus. He killed himself while labouring under a quartan ague (A.U.C. 750.—B.C. 4).

Porphyrĭon, son of Cœlus and Terra, one of the giants who made war against Jupiter, by whom, in conjunction with Hercules, he was slain. (*Apollod.*, 1, 6, 2.—*Horat., Od.*, 3, 4, 54.)

Porphyrĭus, a celebrated Plotinian philosopher, of the Platonic school, a learned and zealous supporter of pagan theology, and an inveterate enemy to the Christian faith. He was a native of Tyre, and was born A.D. 233. His father very early introduced him to the study of literature and philosophy under the Christian preceptor Origen, probably while the latter was teaching at Cæsarea in Palestine. His juvenile education was completed at Athens by Longinus, whose high reputation for learning and genius brought him pupils from many distant countries. Under this excellent instructer he gained an extensive acquaintance with antiquity, improved his taste in literature, and enlarged his knowledge of the Plotinian philosophy. It is doubtless, in a great measure, to be ascribed to Longinus, that we find so many proofs of erudition, and so much elegance of style, in the writings of Porphyry. His original name was Melek, which in Syriac signifies *king*, and hence he was sometimes called *king*. Afterward Longinus changed his name to Porphyrius, from *πορφύρα*, the Greek for *purple*, a colour usually worn by kings and princes. From this time we have little information concerning this philosopher, till we find him, about the thirteenth year of his age, becoming at Rome a disciple of Plotinus, who had before this time acquired great fame as a teacher of philosophy. Porphyry was six years a diligent student of the eclectic system, and became so entirely attached to his master, and so perfectly acquainted with his doctrine, that Plotinus esteemed him one of the greatest ornaments of his school, and frequently employed him in refuting the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings: he even intrusted him with the charge of methodising and correcting his works. The fanatical spirit of philosophy, to which Porphyry addicted himself, concurred with his natural propensity towards melancholy to produce a resolution, which he formed about the thirty-sixth year of his age, of putting an end to his life; purposing hereby, according to the Platonic doctrine, to release his soul from her wretched prison, the body. From this mad design he was, however, dissuaded by his master, who advised him to divert his melancholy by taking a journey to Sicily, to visit his friend Probus, an accomplished and excellect man, who lived near Lilybæum. Porphyry followed the advice of Plotinus, and recovered the vigour and tranquillity of his mind. After the death of Plotinus, Porphyry, still remaining in Sicily, appeared as an open and implacable adversary to the Christinn religion. Some have maintained that in his youth he had been a Christian; but of this there is no sufficient proof. It is not improbable, that while he was a boy under the care of Origen, he gained some acquaintance with the Jewish and Christian scriptures. He wrote fifteen different treatises against Christianity, which the Emperor Theodosius ordered to be destroyed: an injudicious act of zeal, which the real friends of Chris-

tianity, no less than its enemies, will always regret; for truth can never suffer by a fair discussion; and falsehood and calumny must always, in the issue, serve the cause they are designed to injure. The spirit of those writings of Porphyry which are lost, may be in some measure apprehended from the fragments which are preserved by ecclesiastical historians. Many able advocates for Christianity appeared on this occasion, the principal of whom were Methodius, Apollinaris, and Eusebius. So vehement and lasting was the indignation which was excited against the memory of Porphyry, that Constantine, in order to cast the severest possible censure upon the Arian sect, published an edict ranking them among the professed enemies of Christianity, and requiring that they should, from that time, be branded with the name of Porphyrians. Porphyry, after remaining many years in Sicily, returned to Rome, and taught the doctrines of Plotinus; pretending to be not only a philosopher, endued with superior wisdom, but a divine person, favoured with supernatural communications from Heaven. He himself relates (*Vit. Plot.*, c. 23), that, in the sixty-eighth year of his age, he was in a sacred ecstasy, in which he saw the Supreme Intelligence, the God who is superior to all gods, without an image. This vision Augustine supposes to have been an illusion of some evil spirit: it was more probably the natural effect of a heated imagination; unless, indeed, it be added to the long list of fictions with which the writings of Porphyry abound. He died about 304 A.D. Of his numerous works, the only pieces which have escaped the depredations of time (except sundry fragments, dispersed through various authors) are his "*Life of Pythagoras*" (Πυθαγόρου βίος), a book "*On the Cave of the Nymphs in the Odyssey*" (Περὶ τοῦ ἐν Ὀδυσσείᾳ τῶν Νυμφῶν ἄντρου), "*Homeric Questions*" (Ὁμηρικὰ ζητήματα), a fragment "*On the Styx*" (Περὶ Στυγός), "*An Epistle to Anebo, the Egyptian*" (Πρὸς Ἀνεβῶ τὸν Αἰγύπτιον), a treatise "*On the Five Predicables*" (Περὶ τῶν πέντε φωνῶν), commonly prefixed to the logical works of Aristotle, "*Thoughts on Intelligibles*" (Πρὸς τὰ νοητὰ Ἀφορισμοί), a treatise "*On Abstinence from Animal food*" (Περὶ ἀποχῆς τῶν ἐμψύχων), a "*Life of Plotinus*" (Περὶ Πλωτίνου βίου), "*A Commentary on the Harmonics of Ptolemy*" (Εἰς τὰ Ἁρμονικὰ Πτολεμαίου ὑπόμνημα), and a few other unimportant pieces. (*Enfield's History of Philosophy*, vol. 2, p. 65, *seqq.*—*Schöll, Hist. Lit. Gr.*, vol. 5, p. 131, *seqq*.) The best edition of the Life of Pythagoras is that given by Kiessling at the end of his edition of Iamblichus's Life of Pythagoras (*Lips.*, 1818, 2 vols. 8vo); of the treatise on Abstinence from Animal Food, the best is that of Rhoer (*Lugd. Bat.*, 1792, 4to), which contains also in the same volume Van Goen's edition of the work on the Cave of the Nymphs. The life of Plotinus is given with the edition of the Enneades of the latter.

Porsĕnna or Porsĕna (called also Lars Porsenna), was Lucumo of Clusium, and the most powerful of all the Etrurian monarchs of his time. Tarquinius Superbus, after being driven from his throne, finding the inability of the Veientians and Tarquinians to replace him, applied to Porsenna. This monarch raised a large army and marched towards Rome. He was met by the Romans near the fortress on the Janiculan Hill; but almost at the first encounter they took to flight, and the Etrurians pursued them impetuously as they sought safety by crossing the Pons Sublicius. It was then that the gallant feat of Cocles was performed, who, seeing the danger of the city's being taken at once if the enemy should enter it along with the flying Romans, posted himself on the bridge, made head against the pursuers, and, calling on his countrymen to cut down the part of the bridge between him and the city, plunged into the Tiber when this was effected, and swam in safety to the opposite side. Porsenna, however, retained possession of the Janiculum, and, sending his army across the river in boats, pillaged the country, cut off all supplies, and reduced Rome to the utmost distress by famine. In this emergency, Caius Mutius undertook to rid his country of this dangerous enemy. He made his way into the camp of Porsenna, and entered into the very prætorium, where he slew the king's secretary, mistaking him, from his appearance, for the monarch himself. He was immediately seized and brought before Porsenna. Here he acknowledged the deed, and told the king that his danger was by no means over. Porsenna threatened him with death by torture unless he divulged the plots by which his life was threatened. Mutius immediately stretched forth his right hand, and thrust it into the fire of an altar which was burning before the king, saying, "Behold how much I regard your threat of torture." He held it in the flames till it was consumed, without a feature of his stern countenance indicating that he felt the pain. Porsenna, struck with his noble daring and contempt of suffering, commanded him to be set at liberty; and Mutius then told him, in requital for his generosity, that he was only one of three hundred patrician youths who had vowed to kill the monarch, and that he must prepare for their attempts, which would be not less daring than his own. From that time Mutius was called *Scævŏla*, or "left-handed," because he had thus lost the use of his right hand. Alarmed by the dangers which threatened him from foes so determined, Porsenna offered terms of peace to the Romans. A treaty was at length concluded, according to which Porsenna ceased to maintain the cause of the Tarquins; but demanded the restitution of all the lands which the Romans had at any time taken from the states of Etruria, and that twenty hostages, ten youths and ten maidens, of the first houses, should be given up to him for security that the treaty would be faithfully observed. The legend relates that Clœlia, one of the hostages, escaped from the Etrurian camp, swam across the Tiber on horseback, amid showers of darts from her baffled pursuers; but that the Romans, jealous of their reputation for good faith, sent her back to Porsenna. Not to be outdone in generosity, he gave to her and her female companions their freedom, and permitted her to take with her half of the youths; while she, with the delicacy of a Roman maiden, selected those only who were of tender years. The Romans then, at the final settlement of the treaty, sent, as a present to Porsenna, an ivory throne and sceptre, a golden crown, and a triumphal robe, the offerings by which the Etruscan cities had once acknowledged the sovereignty of Tarquinius. When Porsenna quitted Rome, he entered the Latin territories, and attacked Aricia, the chief town of Latium. The Aricians, being aided by the other Latin cities, and also by the Cumæans, under the command of Aristodemus, defeated the Etruscans in a great battle, and put a stop to their aggressions. The Romans received the fugitives from Porsenna's army, and treated them with great kindness; in requital of which, Porsenna restored to them the lands which he had conquered beyond the Tiber. (*Liv.*, 2, 9, &c.—*Plut., Vit. Public.*—*Florus*, 1, 10.)—Such is an outline of the poetical legends respecting the great war with Porsenna. Niebuhr has examined the subject with great ability, and has been followed by Arnold and other writers. The war with Porsenna was in reality a great outbreak of the Etruscan power upon the nations southward of Etruria, in the very front of whom lay the Romans. The result of the war is, indeed, as strangely disguised as Charlemagne's invasion of Spain is in the Romances. Rome was completely conquered; all the territory which the kings had won on the right bank of the Tiber was now lost. Rome itself was surrendered to the Etrurian conqueror (whence the language of Tacitus: "*Sedem Jovis optimi maxim*

. . . *quam non Porsenna, dedita urbe, neque Galli capta, temerare potuissent.*"—*Hist.*, 3, 72); his sovereignty was fully acknowledged by the offerings of the ivory throne, the sceptre, crown, and triumphal robe, the usual badges of submission among the Etrurian cities, as we have already remarked. (*Dion. Hal.*, 5, 34.) The Romans, moreover, gave up their arms, and only recovered their city and territory on condition of their renouncing the use of iron, except for implements of husbandry. Hence the language of Pliny (34, 14): "*In fœdere, quod expulsis regibus populo Romano dedit Porsenna, nominatim comprehensum invenimus, ne ferro nisi in agricultura uterentur.*" In this latter statement we have an incidental hint of the Eastern origin and customs of the Etrurians; in proof of which, reference may be made to the way in which the Philistines tyrannized over the Israelites during one of their periods of conquest. (Compare 1 *Samuel*, xiii., 19, *seqq.*—*Niebuhr, Rom. Hist.*, vol. 1, p. 475, *seqq.*—*Arnold's History of Rome*, vol. 1, p. 125, *seq.*)—The remains of Porsenna were interred in a splendid mausoleum near Clusium, for some remarks on which consult the article on Clusium.

Portumnus, a sea-deity. (*Vid.* Melicerta.)

Porus, king of a part of northern India, between the Hydaspes and Acesines, and remarkable for stature, strength, and dignity of mien. When Alexander invaded India, Porus collected his forces on the left bank of the Hydaspes to defend the passage. The stream was deep and rapid, and, at the time Alexander reached it, was perhaps little less than a mile broad. The Macedonian monarch, however, crossed the river by stratagem, at the distance of a day's march above his camp, and defeated the son of Porus. In a subsequent action he gained a decisive victory over Porus himself, who was taken prisoner. On being brought into the presence of Alexander, all that Porus would ask of his conqueror was to be treated as a king; and when Alexander replied that this was no more than a king must do for his own sake, and bade him make some request for himself, his reply was still, that all was included in this. His expectations could scarcely have equalled the conqueror's munificence. He was not only reinstated in his royal dignity, but received a large addition of territory. Yet it was certainly not pure magnanimity or admiration of his character that determined Alexander to this proceeding. His object seems to have been, in some degree, to secure the Macedonian ascendancy in the Pendjab by a stroke of policy, and to adjust the balance of power between Porus and Taxiles, who might have become formidable without a rival. (*Plut., Vit. Alex.*—*Arrian, Exp. Al.*, 5, 8, &c.—*Curt.*, 8, 8, &c.—*Thirlwall's Greece*, vol. 7, p. 22.)

Posidēum, I. a promontory in Caria, between Miletus and the Iassian Gulf. (*Mela*, 1, 17.)—II. A promontory of Chios, nearest the mainland of Ionia.—III. A promontory in the northern part of Bithynia, now *Tschautsche-Aghisi*, &c.—The name implies a promontory sacred to Neptune (Ποσειδῶν).

Posīdon (Ποσειδῶν), the name of Neptune among the Greeks. (*Vid.* Neptunus.)

Posidonĭa. *Vid.* Pæstum.

Posidonĭus, I. a Stoic philosopher, a native of Apamea in Syria, and the last of that series of Stoics which belongs to the history of the Greek philosophy. He taught at Rhodes with so great reputation, that Pompey came hither, on his return from Syria, after the close of the Mithradatic war, for the purpose of attending his lectures. When the Roman commander arrived at his house, he forbade his lictor to knock, as was usual, at the door. The hero, who had subdued the Eastern and Western world, paid homage to philosophy by lowering the fasces at the gate of Posidonius. When he was informed that he was at that time sick of the gout, he visited him in his confinement, and expressed great regret that he could not attend upon his school. Upon this, Posidonius, forgetting his pain, gratified his guest by delivering a discourse in his presence, the object of which was to prove that nothing is good which is not honourable. (*Cic., Tusc. Quæst.*, 2, 25.—*Plin., Epist.*, 6, 30.) Posidonius studied natural as well as moral science; and, in order to represent the celestial phenomena, he constructed a kind of *planetarium*, by means of which he exhibited the apparent motions of the sun, moon, and planets round the earth. (*Cic., N. D.*, 2, 34.) Cicero says that he himself attended upon this philosopher (*N. D.*, 1, 3); and a later writer asserts, that he was brought to Rome by Marcellus, A.U.C. 702. (*Suid., s. v.*—*Enfield's Hist. Philos.*, vol. 1, p. 360, *seq.*) Posidonius was also known as an historical writer, having composed a continuation of the history of Polybius, under the title of "A History of the events that have occurred subsequent to Polybius" (Ἱστορία τῶν μετὰ Πολύβιον). It appears to have extended to B.C. 63, or the close of the Mithradatic war. This work is lost, and, though its loss is much to be regretted, since we have no historians for the period of which it treated, yet our disappointment is somewhat diminished by the consideration that Plutarch drew from it a large part of his materials for the lives of Marius, Sylla, and Sertorius. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 76.) The fragments of Posidonius were collected and edited by Bake, *Lugd. Bat.*, 1810, 8vo.—II. An astronomer and mathematician of Alexandrea. He was the disciple of Zeno, and contemporary with, or else a short time posterior to, Eratosthenes. He probably flourished about 260 B.C. He is particularly celebrated on account of his having employed himself in endeavouring to ascertain the measure of the circumference of the earth by means of the altitude of a fixed star. According to Cleomedes, he concluded that it was 240,000 stadia; but, according to Strabo, he made it 180,000 only. He is the reputed author of a treatise on military tactics, mentioned in the first chapter of Ælian's work on the same subject. No fragments of his writings remain. (Consult in relation to him, Delambre, in *Biogr. Univ.*, vol. 35, p. 481, and the work of the same writer on the History of Ancient Astronomy, vol. 1, p. 219, 223, &c.)

Postverta, a goddess at Rome, who presided over painful travails of women. (*Ovid, Fast.*, 1, 633.—*Varro, ap. Gell., N. A.*, 16, 16.—*Gruter, Inscript.*, p. 50, n. 9.)

Potamĭdes, nymphs who presided over rivers and fountains, as their name (derived from ποταμός, "*a river*") implies.

Potămon, a philosopher of Alexandrea, whose era is not determined. While he selected what he judged most tenable from every system, he pretended to form of these extracts a separate doctrine of his own; concerning which we have not sufficient details to enable us to judge. (*Diog. Laert.*, 1, 21.—*Tennemann, Manual of Phil.*, p. 172.)

Potămos, a borough of Attica, connected with the tribe Leontis, where was the tomb of Ion, the son of Xanthus. (*Pausan.*, 1, 31.) The remains of *Potamos* are laid down in modern maps at the mouth of a small river to the south of port *Raphti*. (*Cramer's Ancient Greece*, vol. 2, p. 381.)

Potidæa, a city of Macedonia, situated on the isthmus connecting the peninsula of Pallene with the mainland. It was founded by the Corinthians (*Thucyd.*, 1, 56.—*Scymn., ch.*, v. 628), though at what period is not apparent; it must, however, have existed some time before the Persian war, as we know from Herodotus that it sent troops to Platæa (9, 28), having already surrendered to the Persians on their march into Greece. (*Herod.*, 7, 123.) But, after the battle

of Salamis, it closed its gates against Artabazus, who, at the head of a large detachment from the army destined to act under Mardonius, had escorted Xerxes to the Hellespont. On his return, this general laid siege to the place, of which he would probably have obtained possession, through the treachery of one of its citizens, had not the plot been actually discovered. The attempt subsequently made against Potidæa by the Persians proved very disastrous, from a sudden influx of the sea, which occurred as the troops were crossing the bay to attack the town, and which occasioned the loss of a great part of the Persian forces, obliging the remainder to make a hasty retreat. (*Herod.*, 8, 127, *seqq.*) After the termination of this war, Potidæa appears to have fallen under the subjection of the Athenians, as it was then termed a tributary city. We learn from Thucydides, that the harsh conduct of Athens towards the Potidæans, who were naturally inclined to the Dorian interest, compelled them to revolt, and to seek the protection of Perdiccas and the Corinthians (1, 56, *seqq.*). After a severe action, in which the Athenians were finally victorious, the town was regularly besieged by both sea and land; but it was not until near the conclusion of the second year that it capitulated, when the Athenian troops, greatly diminished by the plague, which had been conveyed thither from Athens, entered the place, the inhabitants being allowed to withdraw whither they chose. It was afterward recolonized from Athens. (*Thucyd.*, 2, 70.) On the occupation of Amphipolis, and other towns of Thrace, by Brasidas, that general attempted to seize upon the garrison of Potidæa; but the attack having failed, he withdrew his forces from the walls. (*Thucyd.*, 4, 135.) Many years after this event, Potidæa appears to have revolted from Athens (*Xen., Hist. Gr.*, 5, 216); as we learn from Diodorus that it was taken by Timotheus, general of that republic. It was subsequently occupied by Philip of Macedon, who allowed the Athenian troops to return home without ransom.—When Cassander ascended the throne, he founded a new city on the neck of the peninsula of Pallene; thither he transferred the inhabitants of several neighbouring towns, and, among others, those of Potidæa, and the remnant of the population of Olynthus. Cassandrea is said to have surpassed all the Macedonian cities in opulence and splendour. From Procopius we learn that it fell a prey to the barbarian Huns, who left scarcely a vestige of it remaining. (*Bell. Pers.*, 2, 4.—*De. Ædif.*, 4, 3.—*Cramer's Anc. Greece*, vol. 1, p. 244, *seqq.*)

Potitius. *Vid.* Pinarius.

Potnïæ, a city of Bœotia, about ten stadia to the southwest of Thebes. It had a sacred grove dedicated to Ceres and Proserpina. (*Xen., Hist. Gr.*, 5, 451.) It was here that Glaucus was said to have been torn in pieces by his infuriated mares. (*Strabo*, 409. —*Virg., Georg.*, 3, 267.) The site of this place, already in ruins when Pausanius wrote, corresponds nearly with that occupied by the village of *Taki*. (*Gell's Itin.*, p. 110.) Strabo informs us, that some authors regarded Potniæ as the Hypothebæ of Homer. (*Il.*, 2, 505.)

Prænestе, now *Palestrina*, an ancient city of Latium, southeast of Rome. Strabo makes the intervening distance 25 miles (200 stadia); but the Itineraries give, more correctly, 23 miles. Its citadel is described by Strabo as remarkable for its strength of position. It stood on the brow of a lofty hill which overhung the city, and was cut off from the prolongation of the chain by a narrow slip of inferior elevation. The origin of Prænestе, like that of many of the ancient towns in Italy, is fabulous. According to some, it was founded by Cæculus, the son of Vulcan (*Virg., Æn.*, 7, 678); while others ascribe it to a chief of the name of Prænestus, grandson of Ulysses and Circe (*Zenodot., Troezen., ap. Steph. Byz.*) Strabo, however, tells us more plainly that it claimed a Greek origin, and had been named formerly Πολυστέφανος (238). Pliny (3, 5) also observes that it was once called Stephane. We may infer from Dionysius (1, 31) that Prænestе was afterward colonized by Alba. It shared the fate of the other Latin towns, in becoming subject to Rome, upon the failure of the attempts made in common to assist the family of Tarquin. (*Liv.*, 2, 19.) Subsequently we find the Prænestini oftener uniting with the Volsci and other enemies in their attacks on Rome, than remaining firm in their allegiance to that power. (*Liv*, 6, 27.) They were defeated, however, by T. Quinctius Cincinnatus, near the river Allia, and eight of their towns and castles fell into the victor's hands, when they thought proper to submit. (*Id.*, 6, 29.) Again they revolted, and were again conquered by Camillus. (*Id.*, 8, 13.) —The strength of Prænestе rendered it a place of too great importance to be overlooked by the contending parties of Sylla and Marius. It was induced to join the cause of the latter by Cinna, and, during the short success which that faction obtained, was its strongest hold and support. But, on the return of Sylla from the war against Mithradates, Prænestе had soon reason to repent the part it had taken. The younger Marius, defeated by that victorious commander, was soon obliged to take refuge within its walls; and, when all attempts on the part of his confederates failed in raising the siege, he preferred to die by the sword of one of his own soldiers than fall into the hands of his adversaries. Prænestе was compelled to yield to the victors, who did not fail to satisfy their thirst of vengeance by a bloody massacre of the unfortunate inhabitants, and the entire plunder of their town, which finally was sold by auction. (*Appian, Bell. Civ.*, 1, 94.—*Plut., Vit. Syll.*—*Flor.*, 3, 21.) It survived, however, these disasters, and, as it would seem, gathered strength from a colony of those very troops which had been so instrumental in hastening its downfall. Even Sylla himself, as if to make some atonement for his cruelty, employed himself in repairing and embellishing one of its public edifices, the famous temple of Fortune, a goddess whose protection he specially acknowledged. Prænestе was again threatened in the tumult excited by the seditious Catiline; but, as he himself boasts, was saved by the vigilance and foresight of Cicero. (*Cat.*, 1, 3.) In the wars of Antony and Octavianus, it was occupied by Fulvia, wife of the former, and became the chief hold of that party. But it does not appear to have suffered much in the contests.—But the pride and boast of Prænestе was the temple of Fortune, which has already been alluded to. Both historians and poets make mention of its celebrity, as well as of the magnificence of its structure. Cicero, in his treatise on Divination (2, 41), alludes more than once to the antiquity of the oracle, known by the name of the *Prænestinæ sortes*; and relates, that when the celebrated Carneades came to Rome and visited Prænestе, he was heard to declare that he had never seen a more fortunate Fortune than the goddess of that city. From this anecdote, it is evident that this temple was much more ancient than the time of Sylla, who has been erroneously supposed by some to have erected it. The veneration in which this temple was held is also apparent from the privilege which it enjoyed of affording an asylum to criminals and fugitives (*Polyb.*, 6, 11.) Sylla, however, certainly beautified the edifice; for Pliny says, the first mosaic pavement (*lithostrata*) introduced into Italy, was made by order of that general for the temple of Fortune at Prænestе (*Plin.*, 36, 25.)—Whether the famous *Barberini* pavement, which undoubtedly was taken from the ruins of this building, be the same as that of Sylla, is very doubtful. Suetonius tells us that Augustus often made excursions from Rome to Prænestе, but generally employed two days in journeying thither. (*Aug.*, 27.)—

Among the productions of the territory of Præneste, none are so often remarked as its walnuts. (*Cat.*, *R. R.*, 8.) Hence the Prænestini are sometimes nicknamed *Nuculæ*, especially by Cicero, who quotes Lucilius as his authority for so doing. (*De Orat.*, 2, 262.) But Festus accounts for the name in another manner; he says, the Prænestini were so called from their countrymen having subsisted on walnuts when besieged by Hannibal in Casilinum, the garrison of which they formed, in the second Punic war. (*Liv.*, 23, 17.—*L.*, 19.) It may be observed, that the Prænestini appear to have had some peculiarities of idioms which distinguished them from their neighbours. This is seen from Festus (*s. v.* Tammodo.—*Plautus*, *Truc.*, 3. 2.—*Quintil.*, *Inst. Or.*, 1, 5.—*Cramer's Anc. Italy*, vol. 2, p. 66, *seqq.*).

Prætorĭa, or Augusta Prætoria, a city of Cisalpine Gaul, in the territory of the Salassi. It was built on the site occupied by the camp of Terentius Varro, when that commander was sent by Augustus to repress the plundering movements of the Salassi and to seize upon their country. Augustus honoured the rising colony by giving it the name of Augusta Prætoria. (*Strabo*, 205.) It is now known as *Aoste*, which gives its name to the fine valley in which it lies, and where several remains of the ancient city are still to be seen. According to Pliny (5, 10), Augusta Prætoria was reckoned the extreme point of Italy to the north. (*Cramer's Anc. Italy*, vol. 1, p. 50.)

Pratĭnas, a native of Phlius, contemporary with Æschylus, and a dramatic poet of considerable talent. He once obtained a tragic victory. But the manifest pre-eminence of the youthful Æschylus probably deterred the Phliasian from continuing to cultivate the graver form of the art, and led him to contrive a novel and mixed kind of play. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs, gestures, and movements. This new composition was called the *Satyric Drama*, of which he must therefore be regarded as the inventor. (*Suid.*, *s. v.* Πρατίνας.—*Casaub.*, *Sat. Poes.*, p. 122, *seqq.*) Pratinas, according to Suidas, exhibited fifty dramas, of which thirty-two were satyric. On one occasion, when he was acting, his wooden stage gave away, and, in consequence of that accident, the Athenians built a stone theatre. The Phliasians seem to have taken great delight in the dramatic performances of their countryman (*Schneider*, *de Orig. Trag.*, p. 90), and, according to Pausanias (2, 13), erected a monument in their market-place in honour of "Aristias, the son of Pratinas, who, with his father, excelled all except Æschylus in writing satyric dramas." Pratinas wrote also Hyporchemes. (*Athenæus*, 14, p. 617, *c.*—*Theatre of the Greeks*, p. 61, 4*th ed.*)

Praxagŏras, an Athenian, who flourished about 345 A.D. At the age of nineteen, he published a History of the Kings of Attica, and, three years after, the Life of Constantine, in which he speaks favourably of that prince, a circumstance which would show that Praxagoras was not a very bigoted pagan. He wrote also a Life of Alexander the Great. His works are lost. (*Schöll*, *Hist. Lit. Gr.*, vol. 6, p. 335.)

Praxitĕles, a statuary and sculptor of the greatest eminence, who flourished together with Euphranor, about Olympiad 104, B.C. 364. The city of his birth is uncertain. Cedrenus (*Annal.*, 265) notices him as a native of Cnidus; but this is evidently a mistake, arising perhaps from the previous mention of the statue of Venus at Cnidus. Meyer (*ad Winck.*, *Op.*, 6, 2, 162) contends that he was a native of Andros, and adduces in support of this opinion an epigram of Damagetes. (*Anthol. Pal.*, 7, 355.) But no one who peruses the piece in question, free from the influence of preconceived opinion, can view it as establishing this conclusion. The writer of the lines speaks, indeed, of some Praxiteles of Andros, but the name Praxiteles was exceedingly common among the Greeks. The most probable opinion is, that Praxiteles was a native of Paros. (*Sillig*, *Dict. Art.*, p. 107.)—In praising Praxiteles as an original inventor, as the discoverer of a new style, writers very generally have mistaken the influence exercised by his genius upon the progress and character of sculpture. Finding the highest sublimity in the more masculine graces of the art already reached; perceiving, also, that the taste of his age tended thitherward, he resolved to woo extensively the milder and gentler beauties of style. In this pursuit he attained to eminent success. None ever more happily succeeded in uniting softness with force, or elegance and refinement with simplicity: his grace never degenerates into the affected, nor his delicacy into the artificial. He caught the delightful medium between the stern majesty which awes, and the beauty which merely seduces; between the external allurements of form, and the colder, but loftier charm of intellectuality. Over his compositions he has thrown an expression spiritual at once and sensual; a voluptuousness and modesty which touch the most insensible, yet startle not the most retiring. The works that remain of this master, either in originals or in repetitions—the Faun; the Thespian Cupid, in the museum of the Capitol; the Apollo with a lizard, one of the most beautiful, as well as difficult, specimens of antiquity—abundantly justify this character. Of the works that have utterly perished, the nude and draped, or Coan and Cnidian Venus of Praxiteles, fixed each a standard which subsequent invention dared scarcely to alter. Indeed, he appears to have been the first, perhaps the sole master, who attained to the true ideal on this subject, in the perfect union of yielding feminine grace with the dignity of intellectual expression. The Venus of Cnidus, in her representative the Medicean, still enchants the world. (*Memes*, *History of the Fine Arts*, p. 63.) An enumeration of the works of Praxiteles may be found in Sillig (*Dict. Art.*, p. 108, *seqq.*). For some remarks relative to the Cnidian Venus, consult the article Cnidus; and for the story of the Cupid, *vid.* Phryne.

Priamĭdes, a patronymic applied to Paris, as being son of Priam. It is also given to Hector, Deïphobus, and all the other children of the Trojan monarch (*Ovid*, *Her.*—*Virg.*, *Æn.*, 3, 295, &c.)

Priămus, the last king of Troy, was son of Laomedon. When Hercules took the city of Troy (*vid.* Laomedon), Priam was in the number of his prisoners; but his sister, Hesione, redeemed him from captivity, and he exchanged his original name of Podarces for that of *Priam*, which signifies *bought* or *ransomed*. (*Vid.* Hesione, towards the close of that article, and also Podarces.) He was placed on his father's throne by Hercules, and employed himself with well-directed diligence in repairing, fortifying, and embellishing the city of Troy. He had married, by his father's orders, Arisba, whom now he divorced for Hecuba, the daughter of Dymas the Phrygian (*Il.*, 16, 718), or, according to others, of Cisseus. (*Eurip.*, *Hec.*, 3.) Hecuba bore him nineteen children (*Il.*, 24, 496), of whom the chief were, Hector, Paris or Alexander, Deïphobus, Helenus, Troïlus, Polites, Polydorus, Cassandra, Creüsa, and Polyxena. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon, his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son Paris, with orders to bring back Hesione. Paris, to whom the goddess of Beauty had promised the fairest woman in the world (*vid.* Paris), neglected, in some measure, his father's injunctions, and, as if to make reprisals upon the Greeks, he carried away Helen, the wife of Menelaüs, king of Sparta, during the absence of

her husband. This violation of nospitality kindled the flames of war. All the suiters of Helen, at the request of Menelaüs (*vid.* Menelaüs), assembled to avenge the abduction of his spouse, and the combined armament set sail for Troy. Priam might have averted the impending blow by the restoration of Helen; but this he refused to do when the ambassadors of the Greeks came to him for that purpose. Troy was accordingly beleaguered, and frequent skirmishes took place, in which the success was various. The siege was continued for ten successive years, and Priam had the misfortune to see the greater part of his sons fall in defence of their native city. Hector, the eldest of these, was the only one upon whom now the Trojans looked for protection and support; but he, too, fell a sacrifice to his own courage, and was slain by Achilles. The father thereupon resolved to go in person to the Grecian camp, and ransom the body of the bravest of his children. The gods interested themselves in his behalf, and Mercury was directed to guide the aged monarch in safety amid the dangers of the way, and conduct him to the tent of Achilles. The meeting of Priam and Achilles was solemn and affecting. The conqueror paid to the Trojan monarch that attention and reverence which was due to his dignity, his years, and his misfortunes; and Priam, in a suppliant manner, addressed the prince whose hands had robbed him of the greatest and best of his sons. Achilles was moved by his tears and entreaties. He restored Hector, and permitted Priam a truce of 12 days for the funeral of his son. Some time after, Troy was betrayed into the hands of the Greeks by Antenor and Æneas, and Priam was slain by Neoptolemus, the son of Achilles, at the foot of the altar of Jupiter Hercæus, at which that prince had killed the wounded Polites, one of the sons of Priam, who, after the example of his father and mother, had fled thither for protection during the burning of the city. (*Hom., Il.*, 24, 139, *seqq.*—*Virg., Æn.*, 2, 507, &c.—*Horat., Od.*, 10, 14.—*Hygin., fab.*, 110.—*Q. Smyrn.*, 15, 226.)

Priāpus, I. a deity introduced at a comparatively late period into the Grecian mythology. He was a rural god, worshipped by the people of Lampsacus, a city on the Hellespont famous for its vineyards. Priapus was not, as is supposed, from the employment usually assigned him by the Romans after they had adopted his worship, merely the god of gardens, but of fruitfulness in general. "This god," says Pausanias, "is honoured elsewhere by those who keep sheep and goats, or stocks of bees, calling him the son of Bacchus and Venus." (*Pausan.*, 9, 31.) Fishermen also made offerings to him, as the deity presiding over the fisheries (*Anthol.*, 6, 33, 190, 192); and in the Anthology, Priapus *of the haven* (Λιμενίτας) is introduced, giving a pleasing description of the spring, and inviting the mariners to put to sea. It was fabled that Priapus was the son of Venus by Bacchus, whom she met on his return from his Indian expedition at the Lampsacene town Aparnis. Owing to the malignity of Juno, he was born so deformed that his mother was struck with horror and *renounced* (ἀπηρνεῖτο) him. (*Schol. ad Apoll. Rhod.*, 1, 932.) Others said that he was the son of Bacchus by Chione, or a Naiad (*Schol. ad Theocr.*, 1, 21); others, that he had a long-eared father, Pan or a satyr, perhaps, or it may be his own sacred beast, the ass. (*Afran., ap. Macrob., Sat.*, 6, 5.—*Ovid, Fast.*, 1, 391.—*Id. ib.*, 6, 345); others gave him Mercury or Adonis (*Hygin., fab.*, 160.—*Eudocia*, 24), or even Jove himself for a sire. (*Eudocia*, 345.) —Priapus, like the other rural gods, is of a ruddy complexion. His cloak is filled with all kinds of fruits; he has a scythe in his hand, and usually a horn of plenty. (*Keightley's Mythology*, p. 236.) Knight takes a more philosophical view of the character and attributes of this deity. According to him, Priapus, like Osiris, is a type of the great generating or productive principle of the universe. In this universal character he is celebrated by the Greek poets under the title of Love or Attraction, the first principle of Animation; the father of gods and men; and the regulator and disposer of all things. (*Aristoph., Av.*, 693, *ed. Brunck.* —*Parmenid., ap. Stob.*, c. 12.—*Orph., Hymn.*, 5, 5. He is said to pervade the universe with the motion of his wings, bringing pure light; and thence to be called the splendid, the self-illumined, the ruling Priapus (*Orph., Hymn.*, 5, 5); light being considered, in this primitive philosophy, as the great nutritive principle of all things. (*Soph., Œd. Tyr.*, 1437.) Wings are attributed to him as the emblems of spontaneous motion, and he is said to have sprung from the egg of night, because the egg was the ancient symbol of organic matter in its inert state. (*Inquiry*, &c., § 23.—*Class Journ.*, vol. 23, p. 12.)—The same writer considers the name Priapus as equivalent to *Briapus* (ΒΡΙΑΠΟΥΣ), i. e., "*Clamorous*," from the ancient custom of attaching bells to statues and figures of this deity; the ringing of bells and clatter of metals being almost universally employed as a means of consecration, and a charm against the destroying and inert powers. (*Class. Journ.*, vol. 26, p. 48.) Schwenck makes Priapus identical with the Sun, the great source of life and fecundity; and taking ἄππα, "*father*," as a cognate term, derives Πρίαπος from Βρίαπος (βρι, intensive, and απος), "*the mighty father*," i. e., the great parent of being. (*Andeutung.*, p. 217.)—II. A town of Mysia, not far from Lampsacus, which had a harbour on the Propontis. It derived its name from the god Priapus, who was worshipped here with peculiar honours; and to this place he is said to have retired when driven away from Lampsacus. The modern name is *Karaboa*. (*Plin.*, 5, 31.—*Mela*, 1, 19.)

Priēne, a city of Caria, north of the mouth of the Mæander, and at the foot of Mount Mycale. It was not properly a maritime place, and both Strabo and Ptolemy remove it some distance inland. Yet Herodotus speaks of the vessels which it furnished for the Ionian fleet (6, 8), and Scylax assigns it two harbours (37). One of these was probably choked up at a later period by the alterations which the Mæander has made along this coast. Priene was an Ionian colony (*Pausan.*, 7, 2), and formed one of the twelve confederate cities of the Ionian league; it lay, however, according to Herodotus and all subsequent writers, in Caria. (*Herod.*, 1, 142.) It was the native place of Bias, one of the seven sages of Greece. The ancient city would seem to have existed as late as A.D. 1280. (*Pachymeres*, vol. 1, p. 320.) The modern village of *Samson-Kalesi* now occupies its site. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 264.)

Prisciānus, one of the most celebrated grammarians of antiquity, surnamed *Cæsariensis*, either from having been born in Cæsarea in Palestine, or from having there principally taught his art. He passed a part of his life at Constantinople, during the reign of the Emperor Justinian; as appears, not only from the title of the 13th chapter of the Orthography of Cassiodorus, his contemporary, but also from a Hamburg manuscript bearing the following inscription: "*Prisciani ars Grammatica viri eloquentissimi, grammatici Cæsariensis; scripsi ego Theodorus Dionysii V. D. memorialis sacri scrinii, epistolarum et adjector V. M quæstoris in urbe Roma Constantinopolitana die Cal. Oct. indictione quinta, Olibrio viro clarissimo Cos.*' This Olibrius was sole consul in 526, the year in which the manuscript was written, the copyist of which calls himself the disciple of Priscian. (*Fabr., Bibl. Lat.*, vol. 3, p. 398, *ed. Ernesti.*) Priscian is the author of the most complete grammar that has come down to us from the ancients. It is entitled "*Commentariorum grammaticorum libri*, xviii.," or "*De octo partibus orationis earundemque constructione*," and is addressed to Julian, a man of consular and patrician rank.

The first sixteen books, which are commonly styled "the Great Priscian," treat of the eight parts of speech; the last two, generally called "the Little Priscian," are occupied with the Syntax. (*Putsch.*, p. 592.) This is not, however, the only grammatical work of Priscian; we have also from him treatises on accents; on the declension of nouns; on comic metres; on numbers, rules, and measures ("*De figuris et nominibus numerorum, et de normis ac ponderibus*"), &c. He is probably, too, the author of three poems, erroneously ascribed to Rhamnius Fannius. One of these is a version of the Itinerary of Dionysius of Charax, the second is on weights and measures, and the third on the stars. The first of these poems, entitled *Periegesis è Dionysio*, or *De situ orbis terræ*, is an imitation rather than strict version of the Greek original, and consists of 1087 verses. Priscian follows, in general, the author's train of ideas; but he makes, at the same time, certain alterations which he deems necessary, especially in substituting Christian ideas for what related in the original to the worship of the heathen gods. To the description of places he adds various remarkable particulars, generally obtained from Solinus. The object being the instruction of the young, to whom he wished to present a general summary of geography, he writes in a very clear and simple style, without even venturing on any flight of poetry. The poem on *weights and measures* is incomplete; we have only 162 verses. In the first 55, the author treats briefly of weights, probably because he had already discussed this branch of his subject more fully in his prose work already mentioned. He enters, however, into very full details respecting the measures of liquids and fruits, to which the rest of the poem is entirely devoted. The third poem of Priscian's contains no more than 200 verses; it is a dry nomenclature of the stars and planets, and is entitled "*Epitome phænomenôn*," or "*De Sideribus*." These three poems are given in the fifth volume of Wernsdorff's *Poetæ Latini Minores*, and the third also in Burmann's Anthology (vol. 2, p. 333). The grammatical works of Priscian are given by Putschius among the *Grammatici Latini*, 1605. The latest edition of the Grammatical Commentaries is that of Krehl, *Lips.*, 1819, 2 vols. 8vo; and of the minor works, that of Lindemann, *Lugd. Bat.*, 1818. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 113, 329. — *Bähr, Gesch. Röm. Lit.*, p. 541.)

Privernum, a city of Latium, in the territory of the Volsci; the ancient name of which is but partially lost in that of the modern *Piperno*, which marks its situation. Virgil makes it the birthplace of Camilla (*Æn.*, 11, 539). We have the authority of the same poet (*l. c.*) for ascribing it to the Volsci; but Strabo (231) would seem to consider the Privernates as a distinct people from the Volsci, for he particularizes them among the petty nations conquered by the Romans and incorporated in Latium. The same geographer elsewhere points out the situation of Privernum between the Latin and Appian Ways. (*Strabo*, 237.) This apparently insignificant place, trusting, as it would seem, to its natural strength and remote situation, presumed to brave the vengeance of Rome by making incursions on the neighbouring colonies of Setia and Norba. (*Liv.*, 7, 15.) A consul was immediately despatched to chastise the offenders, and in the submission of the town obtained the honours of a triumph. The Privernates again, however, renewed their hostile depredations; and the offence was repeated so often, that it was found necessary to demolish their walls and remove their senate to Rome. An assembly was held in that city, and a debate ensued on the punishment to be inflicted on the inhabitants of Privernum. A deputy of the conquered town being asked what penalty their rebellious conduct deserved, boldly replied, "Such punishment as they merit who claim their freedom." The Romans had the generosity and good sense to be pleased with this spirited reply; and, instead of executing farther severity, they admitted the Privernates to the rights of Roman citizens. (*Liv.*, 8, 1, *seqq.*—*Val. Max.*, 6, 2.) Festus, however, mentions it among the *præfecturæ*, or those towns in which the prætor at Rome administered justice by deputy. Frontinus classes Privernum among the military colonies. (*Cramer's Anc. Italy*, vol. 2, p. 109, *seqq.*)

Probus, I. M. Aurelius Severus, a native of Sirmium in Pannonia. Having been left early an orphan by his father Maximus, who died a tribune in Egypt, and having opened a road to distinction by his sword, he was long regarded as the man upon whom the election to the empire was, at one time, likely to fall. Aurelian, when appointing him to the command of the tenth, his own legion, which had been that of Claudius, says in his letters, that, "by a sort of prerogative of good fortune, it had been always commanded by men who were one day to be princes." Tacitus had recommended Probus to the senate as a fitter person than himself for their sovereign; and, when acquainting Probus with the circumstances of his own election, wrote to him, "You know, however, that the weight of the commonwealth rests rather upon your shoulders, and the senate knows it too." When the tribunes, on the usurpation of Florianus, harangued their divisions in different parts of the camp, they confined themselves, on a concerted plan, to describing what the qualities of an emperor should be, without directly naming Probus; but the cohorts everywhere, as by a unanimous impulse, broke out into acclamations, "Probus Augustus, the gods preserve thee!" Snatching a purple robe from the statue of a neighbouring temple, they threw it over the shoulders of Probus, and hurried him along to a tribunal of turf, which had been hastily raised, that he might deliver to them his inaugural harangue. On the receipt of the despatches by the senate, one of their number, Manlius, whose turn it was to speak, enlarged upon the victories of Probus over the Franks and Alemanni, the Sarmatians and Goths, the Parthians and Persians; on his respectable life; his clemency and justice, in which he resembled Trajan; but he was interrupted by shouts of "all, all," in attestation of their unanimous assent. Though the laws had not consolidated, the grace of Probus confirmed the privileges which Tacitus had granted to the senate, and the right of appointing proconsuls, hearing appeals from the courts, and ratifying the constitutions or edicts of the emperor. The Franks and Burgundians having overrun Gaul, Probus marched to repel their invasion. In the several battles fought 400,000 of the barbarians fell, 70 cities opened their gates, the spoil which had been taken was restored, contributions were furnished of corn, of cattle, of horses, and of sheep; 16,000 Germans were draughted into the legions of Rome, and nine princes offered their hostages and their homage. Having recovered Gaul, he carried his arms into the countries beyond the Adriatic; forced the Getæ to submit to his arms or court his alliance; overcame the Sarmatæ; liberated Isauria from the oppression of Palfurius, a famous robber, who was slain; obtained by his arms peace from the Persians; subdued the Blemmyæ, a people inhabiting the borders of Egypt and Æthiopia; rescued Coptos and Ptolemaïs from the barbarian yoke; reduced Saturninus, Proculus, and Bonosus, the former of whom had usurped the sovereignty in Egypt, and the two latter in Gaul; and, after various battles, vanquished the Vandals, many of whom he had transplanted to the Roman soil, and who had broken their pledge of fidelity. Groups of all nations preceded his triumphal car. Amid the transplanted trees that formed a forest in the amphitheatre, thousands of stags, wild boars, and goats were turned loose as prizes for the most dexterous of the people; three hun-

ured bears were exposed to the archers; and a hundred lions, transfixed by the javelins of the hunters, lay stretched between Isaurian robbers and Blemmyan captives; of the latter tradition tells us, perhaps from some peculiarity in their armour, that they were headless, and that their eyes and mouths were seated in their breasts.—It was the favourite maxim of Probus, after he had secured peace by his victories, that in a short time soldiers would be unnecessary. With the wisdom of a statesman and the policy of a general, he employed them, during the intervals of war, in the construction of bridges and aqueducts, and in the planting of Mount Alma, at Sirmium, with vines. The draining of a marsh, at the latter place, which was the place of his birth, proved fatal to him. The soldiers, impatient of their labours, aggravated by a hot sun, rose in mutiny, and, pursuing their emperor into an iron turret, which he had erected for the more convenient inspection of the workmen, put him to death, in the 50th year of his age, after a reign of six years and four months, A.D. 282. The deed was no sooner executed than they repented. They raised a monument to his memory, and inscribed on the marble, "Probus, emperor, a man of real probity, the conqueror of the barbarians and the usurpers." A weapon or a piece of armour was the sole share which Probus could be prevailed upon to receive of the booty of the field. On the soldiers pressing upon him an Alan horse, which was said to run a hundred miles in a day, he said, "it was fitter for a runaway soldier than for a fighting one." The simplicity of his manners strikingly contrasted with the pride and spirit of his bearing as a Roman general. An embassy from the Persians entered his camp with a pompous retinue, bearing presents to the Emperor of Rome. They found him seated on the grass at the hour of his repast, hard pease and coarse bacon forming his only viands. Looking up at the astonished and half-incredulous envoy, he spoke lightly of their presents, saying "that all their king possessed was already his, and that he should come for the rest whenever he chose." Then, removing the cap which he wore, and exposing the crown of his head, he added, "Tell your master that, if he does not submit to Rome, I will make his kingdom as bare as this head is bald." The threat was believed, and the submission was tendered. (*Vopisc.*, *Vit. Prob.*—*Zosim.*, 1, 64, *seqq.*—*Elton's Roman Emperors*, p. 181.)—II. Æmilius, a grammarian in the age of Theodosius. The lives of excellent commanders, written by Cornelius Nepos, have been falsely attributed to him by some authors. (*Vid.* Nepos.)

Procas, a king of Alba, after his father Aventinus. He was father of Amulius and Numitor. (*Liv.*, 1, 3. —*Ovid*, *Met.*, 14, 622.—*Virg.*, *Æn.*, 6, 767.)

Prochyta, an island off the coast of Campania, and adjacent to Ænaria. It is now *Procida*. (*Virg.*, *Æn.*, 9, 714.—*Sil. Ital.*, 8, 542.) The poet last quoted makes Prochyta to have been placed on the giant Mimas, as Inarime was on Iapetus or Typhœus (12, 147).

Procles, a son of Aristodemus and Argia, and twin-brother of Eurysthenes. (*Vid.* Eurysthenes.)

Proclidæ, the descendants of Procles, who sat on the throne of Sparta together with the Eurysthenidæ. (*Vid.* Eurysthenes.)

Proclus, a celebrated philosopher of the New-Platonic sect, born at Constantinople A.D. 412. He spent his ardent and enthusiastic youth at Xanthus, in Lycia, a city devoted to Apollo and Minerva, where his parents resided; and from this circumstance he was called "the Lycian." From Xanthus he removed to Alexandrea, where he attended the lectures of Olympiodorus, a celebrated Pythagorean. From Alexandrea he went to Athens, and became the disciple of the Platonist Syrianus, and of Asclepigenia, daughter of Plutarch. At the age of twenty-eight he wrote his *Commentary on the Timæus of Plato*, which is generally regarded as a masterpiece of erudition. Syrianus designated him as his successor, and from this circumstance he obtained the surname of *Diadochus* (Διάδοχος, "*successor*"). Proclus threw himself blindly into the mystic theology of the day, and was initiated into the arcana of all the Oriental sects. He united an imaginative temper to great learning, but was unable to balance his acquirements by any weight of understanding. He looked upon the Orphic Hymns and Chaldæan Oracles, which he had diligently studied, as divine revelations, and capable of becoming instrumental to philosophy by means of an allegorical exposition; whereby, also, he endeavoured to make Plato and Aristotle agree. He called himself the last link of the Hermeic chain, that is, the last of men consecrated by Hermes, in whom, by perpetual tradition, was preserved the occult knowledge of the mysteries. (*Marini*, *Vita Procli*, p. 53, *seqq.*—*Id. ibid.*, p. 76.) He elevated faith above science as forming a closer bond of union with Good and Unity. (*Theolog. Plat.*, 1, 25, 29.) His sketch of philosophy contains a commentary on the doctrines of Plotinus, and an attempt to establish this point, that there is but one real cause and principle of all things, and that this principle is Unity, which produces all things in one uniform order, by triads. His obscure system was founded on an imperfect analysis and synthesis of the properties of Being, of which it admitted three grand divisions, Existence, Life, and Reason, or Νοῦς. All these he derived from Unity, and made them the source of three other triads. He distinguished the Divinities (making these also descend from Unity and give birth to triads) into Intelligible and Intelligent, Supernatural and Natural; attributed a supernatural efficacy to the *name* of the Supreme Being; and, like his predecessors, exalted Theurgy above Philosophy. Proclus also attacked the Christian religion, being principally offended by the doctrine of the creation of the world. In his three treatises on Providence, Fate, and Evil, he states with great ability his notion that the latter does not spring from *Matter*, but from the limitation of power, and labours to reconcile the system of Plotinus with the conclusions of sound reason. Proclus died A.D. 485, with a reputation for wisdom and even for miraculous powers approaching adoration, leaving behind him a crowd of followers. (*Tennemann*, *Manual of Philosophy*, p. 200, *seqq.*, *Johnson's transl.*)—The best edition of the entire works of this philosopher is that of Cousin, 1820–27, *Paris*, 6 vols. 8vo. We have of Proclus, 1. A work on the *Theology of Plato* (Εἰς τὴν Πλάτωνος θεολογίαν), in six books. It was published in 1618, fol., from the Hamburg press.—2. *Theological Institutes* (Στοιχείωσις θεολογική), the best edition of which is that of Creuzer, *Francof.*, 1822, 8vo.—3. A work *On Motion* (Περὶ κινήσεως), also entitled Στοιχείωσις φυσική ("*Physical Institutes*"), the best edition of which is that of Wels, *Basil.*, 1545, 8vo.—4. *A Commentary on the Works and Days of Hesiod* (Ὑπόμνημα εἰς τὰ Ἡσιόδου Ἔργα καὶ Ἡμέρας), appended as scholia to some of the editions of Hesiod. 5. *A Grammatical Chrestomathy* (Χρεστομάθεια γραμματική), in two books. It is a sort of treatise on style, extracted and derived from the ancient grammarians, and its principal object is to point out the different kinds of poetry, and the writers who have distinguished themselves in the same. We have only fragments of this work remaining, which lead us to regret very deeply the loss of the other portions. These fragments are of three kinds: (*a*) Notices extracted from the Chrestomathy by Photius, and preserved in his Bibliotheca. (*β*) A Life of Homer, which owes its preservation to its having been placed by some copyists at the head of certain MSS. of the Iliad. (*γ*) Arguments of many of the minor epic poems, ap-

pertaining to the mythic and Trojan cycles, now lost. —6. *Eighteen Arguments against the Christians* (Ἐπιχειρήματα ιή κατὰ Χριστιανῶν). In this work Proclus attempts to prove the eternity of the world, that favourite thesis of Platonism. The treatise would probably have been lost, had not Johannes Philoponus written a refutation, in which he has literally inserted the work which he attacks.—7. *A Commentary on the Timæus of Plato* (Εἰς τὸν τοῦ Πλάτωνος Τίμαιον ὑπομνήματα), in five books. As these five books contain no more than one third of the dialogue, it is possible that this work may not have reached us entire. It is regarded as the best of the productions of Proclus, and has, moreover, the accidental merit of having preserved for us the work of Timæus of Locri, because, viewing it as the source whence Plato derived his materials, he placed it at the head of his commentary.—8. *A Commentary on the First Alcibiades of Plato* (Εἰς τὸν Πλάτωνος πρῶτον Ἀλκιβιάδην). The best edition is that of Creuzer, *Francof.*, 1820, 8vo.—9. *Commentary on the Republic of Plato* (Εἰς τὴν Πλάτωνος πολιτείαν), &c. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 104, *seqq.*)—Proclus was also the author of six hymns, one to the Sun, another to the Muses, two to Venus, one to Hecate and Janus, and one to Minerva. They belong properly to the same class with the Orphic hymns. The latest edition of the Hymns is that of Boissonade, *Paris*, 1824, 32mo.

Procne. *Vid.* Philomela.

Proconnēsus (or the Isle of Stags), an island and city of Asia Minor to the northeast of Cyzicus. It is now *Marmara*, whence the modern name of the Propontis is derived (Sea of Marmara). Proconnesus was much celebrated for its marble quarries, which supplied most of the public buildings in Cyzicus with their materials. (*Strabo*, 588.) The marble was white, with black streaks intermixed. (*Blasius, Caryoph. de Marm. Antiq.*) Aristeas, who wrote a poem on the Arimaspians, was a native of the city. (*Herod.*, 4, 14.—*Strab.*, 588.)

Procopĭus, one of the most celebrated historians of the Eastern empire. He was born at Cæsarea in Palestine, and exercised at Constantinople the profession of rhetorician and sophist. It has been disputed whether he was a Christian or not. The indifference and silence with which he passes over the religious disputes that agitated the Church in his day have caused him to be suspected of paganism, but it is more than probable that he regarded these miserable quarrels as unworthy to occupy a place in a political history. Justin the elder assigned him to Belisarius as his secretary and counsellor, with the charge of accompanying this general in his several expeditions. This nomination took place a short time previous to A.D. 527, the year when Justin died. Belisarius, whom he had, in consequence of this appointment, followed in his campaign in Africa against the Vandals, sent him to Syracuse, on some business relative to the army. In 556 he employed him usefully in his campaign against the Goths in Italy. Subsequently to 559 he was named a senator, and about 562 prefect of Constantinople, a place which Justinian afterward took from him. He died at an advanced age.—In his *History of his own times* (Τῶν καθ' αὐτὸν ἱστοριῶν βιβλία ὀκτώ), in eight books, of which the first four bear the title of *Persica*, and the others that of *Gothica*, Procopius describes the wars of the Byzantine Empire with the Persians, the Vandals, the Moors, and the Goths, adding to the narrative, from time to time, an account of contemporaneous events. According to two modern Oriental scholars, Procopius derived his materials for an account of Persia and Armenia from the Armenian work of the Bishop Puzunt Poadus, who was born at Constantinople, of Greek parents, and who wrote a history of Armenia in six books, of which the last four have reached us. (*Chahan de Cirbied*, and *F. Martin.—Recherches sur l'Hist. ancienne de l'Asie, Paris*, 1806, 8vo, p. 294.) Procopius is the author of a work entitled *Anecdota*, or secret history, in which Justinian and his Empress Theodora are represented in the most odious light. Procopius assigns as a reason for writing this last work, that in his history he could not speak of persons and things as he wished. He was the author of a third work, "On the edifices erected by the Emperor Justinian." As an eyewitness of many events which he describes, Procopius is entitled to great attention. He writes like one free from all the prejudices of his age; when, however, he makes mention of the emperor and his court, he appears entitled only to that degree of credit which is due to one who writes under the constraint and eye of his prince. The works of Procopius form part of the collection of the Byzantine historians. (*Schöll*, vol. 6, p. 349, *seqq.*)

Procrustes, a famous robber of Attica, killed by Theseus near the Cephissus. He compelled travellers to lie down on a couch, and, if their length exceeded that of the couch, he lopped off as much of their limbs as would suffice to make the length equal. If they were shorter than the couch, he stretched them to the requisite length. Theseus proceeded against and slew him. According to Plutarch, his true name was Damastes, and Procrustes was only a surname. (*Plut., Vit. Thes.*, 11.) Pausanias, on the other hand, makes it to have been Polypemon. (*Pausan.*, 1, 38.)

Proculeius, a Roman knight, and the intimate friend of Augustus, who held him in such high esteem as to entertain thoughts at one time of making him his son-in-law. He is celebrated by Horace for his fraternal affection towards his brothers L. Licinius and M. Terentius. They had lost their estates for siding with the party of Pompey, and Proculeius thereupon generously shared his own with them. He was the individual sent by Augustus to Cleopatra to endeavour to bring her alive into his presence. He destroyed himself when suffering under a severe malady. (*Horat., Od.*, 2, 2, 5.—*Plin.*, 36, 24.)

Procŭlus, I. Julĭus, a Roman, who, after the death of Romulus, declared that he had seen him in appearance more than human, and that he had ordered him to bid the Romans offer him sacrifices under the name of Quirinus, and to rest assured that Rome was destined by the gods to become the capital of the world. (*Plut., Vit. Rom.—Liv.*, 1, 16.)—II. A Roman elegiac poet, mentioned by Ovid as an imitator of Callimachus. (*Ep. ex Pont.*, 4, 16, 33.)—III. A Roman lawyer mentioned in the Pandects. He is supposed by some to have been the same with the Proculus of whom Tacitus speaks as prætorian præfect in the reign of Otho. (*Tacit., Hist.*, 1, 87.) He gave name to the legal party termed *Proculiani* (*Dig.*, lib. 1, tit. 2, leg. 2.)

Procyon, a constellation, so called from its rising just before the dog-star (Προκύων, from πρό, "*before*," "*in front of*," and κυών, "*a dog*"); whence its Latin name of *Antecanis* or *Ante-Canem*. (Compare Cicero, *N. D.*, 2, 44.—*Plin.*, 18, 28, and the remarks of Ideler on the last-cited authority.—*Sternnamen*, p. 283.)

Prodĭcus, a sophist and rhetorician of Iulis in the island of Ceos, contemporary with Democritus and Gorgias of Leontini, and a disciple of Protagoras. He flourished in the 86th Olympiad, and had, among other disciples, Socrates, Euripides, Theramenes, and Isocrates. His countrymen, after bestowing upon him several public employments, had sent him, it seems, as ambassador to Athens, and he was so well received here as to be induced to open a school of rhetoric. Plato, who makes frequent mention of him, and even with applause, but not without sometimes employing irony, insinuates, that a desire of gain

prompted Prodicus to open this school, and, indeed, he amassed considerable wealth by his lectures. Philostratus also declares that Prodicus was fond of money. He used to go from one city to another displaying his eloquence, and, though he did it in a mercenary way, he nevertheless had great honours paid to him in Thebes, and still greater in Lacedæmon. His charge to a pupil was fifty drachmæ. The style of Prodicus must have been very eloquent, since such numbers flocked to hear him, although he had a disagreeable voice. (*Philostr., Vit. Soph.*) It is related that Xenophon, when a prisoner in Bœotia, being desirous of hearing Prodicus, procured the requisite bail, and went and gratified his curiosity. (*Philostr., l. c.*) Few pieces have been oftener referred to than that in which Prodicus narrated what is termed "The Choice of Hercules." The original is lost; but we have the substance of it in the Memorabilia of Xenophon (2, 1, 21). Prodicus was at last put to death by the Athenians, on the charge of corrupting their youth. Sextus Empiricus ranks him among the atheists, and Cicero remarks that some of his doctrines were subversive of all religion. (*Cic., N. D.*, 1, *ad fin.*—*Bayle, Dict., s. v.*)

Prœtĭdes, the daughters of Prœtus, king of Argolis, were three in number, Lysippe, Iphinoë, and Iphianassa. They were seized with insanity for contemning, according to one account, the rites of Bacchus. (*Apollod.*, 2, 2.—*Eustath. ad Od.*, 15, p. 1746.) Another legend made them to have been thus punished for casting ridicule on Juno and her temple. (*Schol. ad Od.*, 15, 225.) While under the influence of their phrensy, the Prœtides roamed over the plains, the woods, the wastes of Argolis and Arcadia, fancying themselves changed into cows. (*Virg., Eclog.*, 5, 48. —*Serv., ad loc.*) Prœtus thereupon applied to Melampus to cure his daughters; but the soothsayer, who was the first that exercised the art of medicine, demanded beforehand, as a recompense, one third of the kingdom. Prœtus refused. Thereupon the madness of the maidens increased, and even extended to the other women, who killed their children, abandoned their dwellings, and fled to the wilds. The reluctance of Prœtus was now overcome, and he offered to comply with the terms of Melampus; but the soothsayer would not now employ his art without another third of the realm being given to his brother Bias. Prœtus, fearing that delay would only make him advance farther in his demand, consented, and Melampus set about the cure. He took a number of the ablest young men of the place, and made them, with shouts and a certain inspired kind of dance, chase the maidens from the mountains to Sicyon. In the chase, Iphinoë, the eldest of the Prœtides, died; but the others were restored to sanity; and Prœtus gave them in marriage to Melampus and his brother Bias. (*Keightley's Mythology*, p. 413.) A fragment of Hesiod, cited by Eustathius (*l. c.*), describes the complaint of the Prœtides as a species of leprosy, a malady often followed by insanity. The cure appears to have been effected by the cutaneous transpiration brought about by the violent exercise to which the daughters of Prœtus were subjected, and also to their having been made to bathe after this in the waters of the Anigrus, which were long after this famous for their medical virtues in healing the leprosy. (*Strabo*, 533.—*Sprengel, Hist. de la Med.*, vol. 1, p. 95, *seq.*)

Prœtus, a king of Argos, son of Abas and Ocalea. He was twin brother to Acrisius, with whom he quarrelled even before their birth. This dissension between the two brothers increased with their years. After their father's death, they both tried to obtain the kingdom of Argos; but the claims of Acrisius prevailed, and Prœtus left Peloponnesus, and retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some Antea or Antiope. He afterward returned to Argolis, and, by means of his father-in-law, he made himself master of Tirynthus. Stenobœa had accompanied her husband to Greece and she became by him mother of the Prœtides, and of a son called Megapenthes, who, after his father's death, succeeded on the throne of Tirynthus (*Vid.* Stenobœa.—*Apollod.*, 2, 2.)

Promētheus, a son of Iapetus, by Clymene, one of the Oceanides. He was brother of Epimetheus, Menœtius, and Atlas, and was fabled to have surpassed all mankind in sagacity. In Prometheus and Epimetheus are personified the intellectual vigour and weakness of man. In this myth, however, there is great confusion, for its original sense seems to have been lost very early, and Prometheus to have been viewed as a Titan, and the creator or instructer of men. In Homer there is no allusion whatever to Prometheus. Hesiod, however, says, that when the gods and men had a controversy at Mecone, Prometheus took an ox, and, dividing it, put the flesh and entrails in the hide, and, wrapping the bones up in the inside fat, desired Jupiter to take which he would. The god, though aware of the deceit, selected the bones and fat, and in revenge he withheld fire from man. But Prometheus again deceived him, and, stealing the fire in a hollow staff (*νάρθηξ, ferula*), brought it and gave it to man. Jupiter then sent Pandora on earth, to deceive man to his ruin, and he bound Prometheus with chains to a pillar, and sent an eagle to prey without ceasing on his liver, which grew every night as much as it had lost in the day. After a long interval of time, however (according to some, thirty thousand years), Hercules slew the eagle and freed the sufferer. (*Blomf., Gloss. ad Æsch., P. V.*, 94.)—In this narrative there is a combination of a local myth of Sicyon (anciently called Mecone) with a doctrine of a much higher nature. The former legend was manifestly devised to account for the custom at Sicyon, as at Sparta, of offering to the gods in sacrifice the bones of the victim wrapped in the caul, instead of some of the choicest parts of the flesh as elsewhere. (*Welcker, Tril.*, 78. —*Voss., Myth. Br.*, vol. 2, p. 353, *seqq.*) The latter myth may be, perhaps, thus explained. The first men lived in a state of bliss on the abundant productions of the earth. The spring was perpetual, and the cold was unfelt, and they therefore needed not fire, which Jupiter, in kindness, withheld from them. But the inquisitive and inventive genius (i. e., Prometheus) introduced fire, and the arts which result from it, and man henceforth became a prey to care and anxiety, the love of gain, and other evil passions which torment him, and which are personified in the eagle that fed on the inconsumable liver of Prometheus. (*Müller, Proleg.*, p. 122.—*Petronius, ap. Fulgent.*, 2, 9.) In a word, we have here a Grecian myth of the fall of man, which we shall find carried out in that of Pandora. (*Vid.* Pandora.)—The simple narrative of Hesiod was, as usual, expanded by later writers, and Mount Caucasus was fixed upon as the place of Prometheus' punishment. The pragmatisers also explained the myth after their own fashion. Prometheus was, they say, a king of the Scythians, and his country was wasted by a river named *Eagle* (Ἀετός), whose inundations when he was unable to prevent, his subjects laid him in chains. But Hercules, coming thither, opened a passage for the Eagle into the sea, and thus freed the captive monarch. (*Apoll. Rhod.*, 2, 1248.)—The name of Prometheus led to his being viewed as the bestower of all knowledge on mankind. (*Æsch., Prom. Vinct.*, 442, *seq.*—*Id. ib.*, 505, *seq.*) A philosophical myth, in Plato, says that the gods formed man and other animals of clay and fire within the earth, and then committed to Prometheus and his brother the task of distributing powers and qualities to them. Epimetheus prayed to be allowed to make the distribution. Prometheus assented; but, when he

came to survey the work, he found that the silly Epimetheus had abundantly furnished the inferior animals, while man was left naked and helpless. As the day for their emerging from the earth was at hand, Prometheus was at a loss what to do. At length, as the only remedy, he stole fire, and with it the artist-skill of Minerva and Vulcan, and gave it to man. He was also regarded as the creator of the human race. Another legend said, that all mankind having perished in Deucalion's flood, Jupiter directed Prometheus and Minerva to make images of clay, on which he caused the winds to blow, and thus gave them life. (*Etym. Mag.*, *et Steph. Byz.*, *s. v.* Ἰκόνιον.) A third said, that Prometheus had formed a man of clay, and Minerva, beholding it, offered him her aid in procuring anything in heaven that might contribute to its perfection. Prometheus said, that he could not tell what there might be in heaven suitable for his purpose, unless he could go thither and judge for himself. The goddess then bore him to heaven in her sevenfold shield, and there, seeing everything animated by the celestial heat, he secretly applied his *ferula* to the wheel of the sun's chariot, and thus stole some of the fire, which he then applied to the breast of his man, and thus animated him. Jupiter, to punish Prometheus, bound him, and appointed a vulture to prey upon his liver, and the incensed gods sent fevers and other diseases among men. (*Apollod.*, 1, 7, 1.—*Ovid*, *Met.*, 1, 82.—*Horat.*, *Od.*, 1, 3, 29, *seq.*—*Serv. ad Virg.*, *Eclog.*, 6, 42.)—On the story of Prometheus has been founded the following very pretty fable: When Prometheus had stolen fire from heaven for the good of mankind, they were so ungrateful as to betray him to Jupiter. For their treachery, they got in reward a remedy against the evils of old age; but, not duly considering the value of the gift, instead of carrying it themselves, they put it on the back of an ass, and let him trot on before them. It was summer-time, and the ass, quite overcome by thirst, went up to a fountain to drink; but a snake forbade all approach. The ass, ready to faint, most earnestly implored relief. The cunning snake, who knew the value of the burden which the ass bore, demanded it as the price of access to the fount. The ass was forced to comply, and the snake obtained possession of the gift of Jupiter, but with it, as a punishment of his art, he got the thirst of the ass. Hence it is that the snake, by casting his skin annually, renews his youth, while man is borne down by the weight of the evils of old age. The malignant snakes, moreover, when they have an opportunity, communicate their thirst to mankind by biting them. (*Ælian*, *Nat. An.*, 6, 51.—*Nicander*, *Ther.*, 340, *seq.*—*Schol.*, *ad loc.*)—The wife of Prometheus was Pandora (*Hesiod*, *ap. Schol. ad Apoll. Rhod*, 3, 1086), or Clymene (*Schol. ad Od.*, 10, 2), or Hesione (*Æsch.*, *Prom. Vinct.*, 560), or Asia (*Herod.*, 4, 45). His only child was Deucalion. (*Keightley's Mythology*, p. 288, *seqq.*)—Rosenmüller sees in the fable of Prometheus a resemblance to the scripture account of the fall. (*Rosenm.*, *ad Gen.*, 3, 7.—*Schütz*, *Excurs.* 1, *ad Prom. Vinct.*—*Buttmann*, *Mythologus*, vol. 1, p. 60.) Others carry this theory still farther, and in the combined fables of Prometheus, Epimetheus, and Pandora, discover an analogy, not only to the fall of Adam, but also to the promise of a Redeemer. (Compare *Horne's Introduction*, vol. 1, p. 163, *Am. ed.*) Nay, some of the early fathers even proceeded to the length of tracing a resemblance between Prometheus and our Saviour. (*Schütz*, *Excurs.*, *ubi supra.*) Another solution of this myth refers it to the overthrow of some early religious system in Greece. Tzetzes, in his scholia on Lycophron (v. 1191), relates, that Ophion, and Eurynome, daughter of Oceanus, reigned over the gods previous to Saturn and Rhea. Saturn overthrew Ophion, and Rhea overcame Eurynome in wrestling, and they hurled them both to Tartarus. Prometheus conquered by Jove is thought to be a tradition of a similar nature; and an ancient monument at Athens, at the entrance of a temple of Minerva, in the Academia, fully testified, if we believe the scholiast to Sophocles (*Œd. Col.*, 57), the priority of the Titan Prometheus to the Homeric Vulcan. Prometheus and Vulcan were there represented, and the former, as the first and eldest of the two, held a sceptre in his hand (ὁ μὲν Προμηθεὺς, πρῶτος καὶ πρεσβύτερος, ἐν δεξιᾷ σκῆπτρον ἔχων, ὁ δὲ Ἥφαιστος νέος καὶ δεύτερος). Compare *Constant*, *de la Religion*, vol. 2, p. 316. Kruse adopts the same opinion, and makes the contest in question to have taken place between the Pelasgi on Olympus (the fabled seat of Jove), and some primitive race occupying the region of Mount Othrys, the latter of whom were conquered, and compelled to wander from their previous settlements towards the mountains of Caucasus. (*Kruse*, *Hellas*, vol. 1, p. 471.)

Pronapides, an ancient Greek poet, a native of Athens, and the reputed preceptor of Homer. (*Diod. Sic.*, 3, 66.—*Fabric.*, *Bibl. Gr.*, vol. 1, p. 27.)

Pronuba, a surname of Juno, because she presided over marriages. (*Vid.* Juno.)

Propertius, Sextus Aurelius, a celebrated Roman elegiac poet, born in Umbria on the confines of Etruria. Seven towns of the Umbrian territory disputed with each other the honour of being the birthplace of Propertius. From the poet's own account, Mevania (the modern *Bevagna*) appears to prefer the strongest claims on this head (4, 1, 121). The time of Propertius' birth has also been made a subject of controversy, being placed by some writers as early as 696 A.U.C., and by others as late as 705. From the import of eight lines in the fourth book of his elegies (4, 1, 123), which refer to himself, the year of his birth may be most safely placed between these periods, and no great error will probably be committed if it be fixed in the year 700. In these verses we are told that his father died prematurely, while Propertius was yet young, and that his inheritance, about the same time, was divided among the soldiery.—Propertius was descended of an equestrian family of considerable possessions. But, his father having espoused the side of the consul Lucius Antonius, brother of the triumvir, in the dissensions that arose with Octavius, he was made prisoner on the capture of Perugia, and slain at the altar erected to the memory of Julius Cæsar. About these statements there exists, however, a great deal of doubt. While Propertius was yet in his boyhood, the chief part of his inheritance, like that of Tibullus, was divided, as we have seen, among the soldiers of the triumvirs. With the view of re-establishing his fortune, he went to Rome in early life, and there commenced those studies which might qualify him to shine as a patron in the Forum. He soon, however, relinquished this pursuit, and devoted himself entirely to the Muses. His early proficiency in poetry, his learning and agreeable manners, procured for him the friendship of Gallus, of the poet Ponticus Bassus, and of Ovid, who frequently attended the private recital of his elegies. These productions appear to have been written about the year 730. In the second, third, and fourth books, our poet gives Octavius Cæsar the name of Augustus, which was first bestowed on him in 727. In the third book he alludes to the death of Marcellus, who died in 730. Farther, in the last elegy of the second book, he speaks of Virgil as still alive, and of his *Æneid* as a work which was in progress, and of which the highest expectations had been formed. Now Virgil commenced his Æneid in 724, and had made considerable progress in 730, in which year he read three books of it to Augustus and his sister Octavia. Virgil survived till the year 734, and the Æneid was published immediately after his death.—The first appearance of the elegies attracted the notice of Mæcenas, who as

assigned Propertius a house in his own gardens on the Esquiline Hill. He also procured for him the patronage of Volcatius Tullus, who was consul with Augustus in the year 721, and became, after the death of Mæcenas, the general protector of learning and the arts. It appears that the patrons of those days teased their dependant poets with pressing solicitations to accompany them on military expeditions and embassies. An invitation of this sort from Tullus, requesting Propertius to attend him to Egypt and Asia Minor, seems to have been declined (lib. 1, el. 6). But it would appear that he at length undertook a journey to Athens, probably as a follower of Mæcenas, when he attended Augustus in his progress through Greece (3, 21). Little farther is known concerning the events of his life, and even the precise period of his death is uncertain. He was alive in 736, when the emperor promulgated a law concerning marriage, in which severe penalties were imposed on celibacy. His death is generally placed about the year 740, when he had not exceeded the age of 40. But there seems no sufficient proof that he died earlier than 760, at which time Ovid, during his banishment, wrote an elegy, where he speaks of him as deceased.—The whole life of Propertius was devoted to female attachments. He was first enticed, in early youth, by Lycinna, an artful slave; but subsequently Cynthia became the more permanent object of his affections. The lady whom he has celebrated under this name was the daughter of the poet Hostius, and her real name was Hostia (3, 13). This fascinating object of his ruling and permanent attachment had received an education equal to that of the most distinguished Roman ladies of the day. She was skilled in music, poetry, and every other accomplishment calculated to make an impression on a youthful and susceptible mind. But with all these advantages, she shared no small portion of the artifice and extravagance which characterized the domestic manners of the Roman fair in the age of Augustus. Hence our poet was the constant sport of the varying humours of his Cynthia. But, notwithstanding occasional jealousies and estrangements of affection, this female, until her death (which happened when the poet was about thirty years of age), continued to be his reigning passion, and the chief theme of his elegies.—These productions, which are nearly one hundred in number, are divided into four books. The first book is almost exclusively devoted to the celebration of the poet's love for Cynthia. In the second and third books, also, she is still his principal theme, but his strain becomes moral and didactic. He now declaims against the extravagance of his age; against that love of pomp and luxury, which, in his time, dishonoured the Roman fair, and which he beautifully contrasts with the simple manners of a distant period, concluding with a pathetic prediction of the fall of Rome, accelerated by its own overgrown wealth, and the pernicious thirst of gold. The elegies of the fourth book, which were not made public till after the death of the poet, are entirely of a different description from those by which they are preceded. They are chiefly heroical and didactic, comprehending the praises of Augustus, and long narrations drawn from Roman fable and Italian antiquities.—In point of general composition, the elegies of Propertius are almost perfect. He flourished at a period and in a capital in which style had attained its greatest purity. He lived in the society of Gallus, Ovid, and Mæcenas, and under the sway of a prince whose greatest boast was the protection of learning and genius. The patronage and society he enjoyed communicated to his writings a degree of taste and politeness, which they might not have attained had he lived at an earlier period, or at a distance from the court of Augustus. Even a slight acquaintance with his works may convince us that he was an extensive reader, and his learning had supplied him with such numerous topics of allusion and illustration, that it seduced him into what has justly been considered as his chief fault. Whatever is pleasing or natural in his elegies, he destroys by mixing up with it history and fable; and it is this injudicious and ill-timed pedantry that, pervading, as it does, almost all the elegies of Propertius, renders them often fatiguing, perplexing, and obscure. The adoption of this style of writing must, in a great measure, be attributed to Propertius' study and imitation of the Greek authors. None of the Latin poets had so sedulously studied the Alexandrean writers, or so closely formed on them their style and sentiments. The great objects of his imitation were Callimachus and Philetas, the latter the preceptor of Ptolemy Philadelphus.—In this respect Propertius is totally different from Tibullus, with whom he has been so frequently compared. The writings of Tibullus breathe a native freshness, a simplicity and purity which are remarkably contrasted with the profusion of obscure mythological fables by which the elegies of Propertius are entangled and darkened. In consequence of this learned imitation of the Greeks, there is an appearance of labour and display in most of the elegies of Propertius, and he has always the air of what has been called an ambitious writer. Tibullus is a poet, and in love; his successor is more of an author. The love of Propertius partook more of temperament and less of sentiment than the passion of Tibullus. Propertius often thought what he should write; Tibullus always wrote what he thought.—Before closing this article, we may remark, that one peculiarity distinguishes the versification of Propertius from that of all the other Latin poets; his pentameters often terminate in a polysyllable, while those of Tibullus and Ovid end almost always in a word of two syllables, forming at one time an iambus, at another a pyrrhic. Critics are not agreed whether this is the result of accident or design on the part of Propertius. It is certain, however, that the plan pursued by Tibullus and Ovid is far more conducive to harmony. (*Dunlop's Roman Literature*, vol. 3, p. 316, *seqq.*—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 334, *seqq.*)—The best editions of Propertius are, that of Broukhusius, *Amst.*, 1727, 4to; that of Vulpius, *Patav.*, 1755, 2 vols. 4to; that of Burmann, *Traj. ad Rhen.*, 1780, 4to; that of Lachmann, *Lips.*, 1816, 8vo; and that forming part of the collection of Lemaire, *Paris*, 1832, 8vo.

Propontis, a name given by the Greeks to that minor basin which lies between the Ægean and Euxine, and communicates with those seas by means of two narrow straits, the Hellespont and Bosporus. Herodotus estimates its breadth at 500 stadia, and its length at 1400. (*Herod.*, 4, 85.) Modern navigators reckon about 120 miles from one strait to another; while its greatest breadth, from the European to the Asiatic coast, does not exceed 40 miles. It received its ancient name from the circumstance of its lying in front of, or before the Pontus Euxinus (*πρὸ Πόντου*). The modern appellation is the Sea of *Marmara*, from the modern name of the island Proconnesus. (*Mela*, 1, 19. —*Cramer's Asia Minor*, vol. 1, p. 34.) As regards the probable formation of the Propontis, *vid.* Mediterraneum Mare, and Cyaneæ.

Proserpĭna, a daughter of Ceres by Jupiter, called by the Greeks *Persephone* (*Περσεφόνη*). The legend connected with her will be found under the article Ceres.—Proserpina, like Diana, presents the double idea of the creative and destroying power, and hence she is styled, in one of the Orphic Hymns (29, 15), *ζωὴ καὶ θάνατος μούνη θνητοῖς πολυμόχθοις*. On the same association of ideas was founded the curious belief which ranked Venus among the Parcæ or Fates. (Compare *Pausan.*, 1, 19 — *Herm. und Creuzer, Briefe über Homer*, &c., p. 38.) Wilford endeavours to prove that the name *Proserpina* (*Περσεφόνη*) is of Sanscrit origin. But this, like many other of his Ori-

ental etymologies, is remembered only to be condemned. (*Asiatic Researches*, vol. 5, p. 298.) On the supposition that Proserpina was regarded as the daughter of Mother Earth, and a personification of the corn, her name will signify *Food-shower* (from *φέρω*, *φέρβω*, "*to feed*," and *φάω*, *φαίνω*, "*to show*."—*Völcker, Myth. der Iap.*, p. 201, *seq.*) Regarded, however, as the queen of the monarch of Erebus, the appellation will mean *Light-destroyer*, the first part of the name being akin to *πῦρ*, "*fire*," and to the *Pers* in Perse and Perseus. (*Schwenck. Andeut.*, p. 247.) The common explanation of the term is *Death-bearer*, from *φέρω*, "*to bear*," and *φόνος*, "*destruction*," "*death*." The *Persephatta* of the Dramatists seems to be only a corruption of *Persephone*, and the same remark may be made of the Latin *Proserpina*. Vossius is right in condemning the etymology given by Arnobius: "*Dicitis quod sata in lucem proserpant, cognominatam esse Proserpinam.*" (*Arnob.*, 3, p. 119.) According to Knight, Proserpina was in reality the personification of the heat or fire supposed to pervade the earth, which was held to be at once the cause and effect of fertility and destruction, as being at once the cause and effect of fermentation, from which both proceed. (*Knight's Inquiry*, 117.—*Class. Journ.*, vol. 25, p. 39.)

Protagŏras, a Greek philosopher, a native of Abdera, and disciple of Democritus. In his youth, his poverty obliged him to perform the servile offices of a porter; and he was frequently employed in carrying logs of wood from the neighbouring fields of Abdera. It happened, that as he was going on briskly one day towards the city under one of these loads, he was met by Democritus, who was particularly struck with the neatness and regularity of the bundle. Desiring him to stop and rest himself, Democritus examined more closely the structure of the load, and found that it was put together with mathematical exactness. On this he invited the youth to follow him, and, taking him to his own house, maintained him at his own expense and taught him philosophy. Protagoras afterward acquired reputation at Athens, among the sophists, for his eloquence, and among the philosophers for his wisdom. His public lectures were much frequented, and he had many disciples, from whom he received the most liberal rewards, so that, as Plato relates, he became exceedingly rich. At length, however, he brought upon himself the displeasure of the Athenian state, by teaching doctrines favourable to impiety. His writings were ordered to be diligently collected by the common crier, and burned in the market-place, and he himself was banished from Attica. He wrote many pieces upon logic, metaphysics, ethics, and politics, none of which are at present extant. After having lived many years in Epirus, he was lost by sea on his voyage from that country to Sicily. The tenets of Protagoras, as far as they have been discovered, appear to have leaned towards scepticism. (*Enfield's History of Philosophy*, vol. 1, p. 432, *seqq.*)

Protesilāus, a king of part of Thessaly, son of Iphiclus, originally called Iolaus, grandson of Phylacus, and brother to Alcimede, the mother of Jason. He married Laodamia, the daughter of Acastus, and, some time after, departed with the rest of the Greeks for the Trojan war. He was the first of the Greeks who set foot on the Trojan shore, and was killed as soon as he had leaped from his ship. Homer has not mentioned the person who slew him. His wife Laodamia destroyed herself when she heard of his death. (*Vid.* Laodamia.) Protesilaus has received the patronymic of *Phylacides*, either because he was descended from Phylacus, or because he was a native of Phylace. (*Hom., Il.*, 2, 698.—*Ovid, Met.*, 12, *fab.*, 1.—*Her.*, 13.—*Propert.*, 1, 19.—*Hygin., fab.*, 103.)

Proteus, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. In the fourth book of the Odyssey Homer introduces this sea-god. He styles him, like Nereus and Phorcys, a *Sea-elder*, and gives him the power of foretelling the future. (*Od.*, 4, 384; 5, 561.) He calls him Ægyptian, and the servant of Neptune (*Od.*, 5, 385), and says that his task was keeping the seals or seacalves (*Od.*, 5, 411.) When Menelaüs was wind-bound at the island of Pharos, off the coast of Egypt, and he and his crew were suffering from want of food, Eidothea, the daughter of Proteus, accosted him, and, bringing sealskins, directed him to disguise himself and three of his companions in them; and when Proteus, at noon, should come up out of the sea and go to sleep amid his herds, to seize and hold him till he disclosed some means of relief from their present distress. Menelaüs obeyed the nymph; and Proteus came up and counted his herds, and then lay down to rest. The hero immediately seized him, and the god turned himself into a lion, a serpent, a pard, a boar, water, and a tree. At length, finding he could not escape, he resumed his own form, and revealed to Menelaüs the remedy for his distress. He at the same time informed him of the situation of his friends, and particularly notices his having seen Ulysses in the island of Calypso—a clear proof that his own abode was not confined to the coast of Egypt. Homer does not name the parent of this marine deity, and there is no mention of him in the Theogony. Apollodorus makes him the son of Neptune, and Euripides would seem to make Nereus his sire. (*Apollod.*, 2, 5, 9.—*Eurip., Hel.*, 15.) Those who embraced the theory of representing the gods as having been originally mere men, said that Proteus was a king of Egypt; and the Egyptian priests told how he detained Helen when Paris was driven to Egypt, and gave him an image or phantom in her stead, and then restored her to Menelaüs. (*Keightley's Mythology*, p. 246, *seq.*) The name of this deity, signifying *First* (*πρὸ*, *πρῶτος*), has induced Creuzer to consider him as representing the various forms and shapes assumed by the primitive matter (*ἡ ὕλη πρωτόγονος*), the substance itself remaining always the same. (*Symbolik*, vol. 1, p. 425.)

Protogĕnes, a very eminent painter and statuary, one of the contemporaries of Apelles. He appears, however, to have survived the latter artist, inasmuch as he was still living in Olymp. 119, when Rhodes was besieged by Demetrius. Meyer (*Hist. Art.*, 1, 180) conjectures, with considerable probability, that he was born about Olymp. 104. Protogenes was a native of Caunus, a Carian city, subject to the Rhodians. Suidas alone makes him to have been born at Xanthus in Lycia. His early efforts were made amid the pressure of very contracted means. Who his master was is unknown; and necessity for a long time compelled him to employ his abilities on subjects altogether unworthy of them. Compelled to paint ornaments on vessels in order to secure a livelihood, he passed fifty years of his life without the gifts of fortune, and without any marked reputation. His talents and perseverance at length triumphed over every obstacle; and possibly the generous aid of Apelles may have contributed to hasten this result; for the latter, on perceiving that the paintings of Protogenes were neither sought after nor held in much estimation by the Rhodians, is said to have purchased some himself at the high price of fifty talents, and to have openly declared that he intended to sell them again for his own productions. This friendly stratagem opened at length the eyes of his contemporaries, and Protogenes rose rapidly in fame. Pliny tells a very pleasing story of Apelles and Protogenes. The former having come to Rhodes, where Protogenes was residing, paid a visit to the artist, but, not finding him at home, obtained permission, from a domestic in waiting, to enter the *atelier* of the painter. Finding here a piece of canvass ready on the frame for the artist's pencil, he drew upon it a line (according to some, a figure in outline) with

wonderful precision, and then retired without disclosing his name. Protogenes, on returning home, and discovering what had been done, exclaimed that Apelles alone could have executed such a sketch. Still, however, he drew another himself, a line more perfect than that of Apelles, and left directions with his domestic, that, when the stranger should call again, he should be shown what had been done by him. Apelles came accordingly, and perceiving that his line had been excelled by Protogenes, drew a third one still more perfect than the other two, and cutting both. Protogenes now confessed himself vanquished; he ran to the harbour, sought for Apelles, and the two artists became the warmest friends. (Consult, as regards the question whether the story refers to a mere number of separate lines having been drawn on this occasion, or to entire outlines, the remarks of Quatremere de Quincy, *Mem. de l'Instit.*, vol. 7.—*Journ. des Sav., Avril*, 1823, p. 219.—*Magasin Encyclop.*, 1808, vol, 4, p. 153, 407.) The canvass containing this famous trial of skill became highly prized, and at a later day was placed in the palace of the Cæsars at Rome. It was destroyed by a conflagration, together with the edifice itself. Protogenes was employed for seven years in finishing a picture of Ialysus, a celebrated huntsman, supposed to have been the son of Apollo, and the founder of Rhodes. During all this time the painter lived only upon lupines and water, thinking that such aliments would leave him greater flights of fancy; but all this did not seem to make him more successful in the perfection of his picture. He was to represent in the piece a dog panting, and with froth at his mouth; but this he never could do with satisfaction to himself; and, when all his labours seemed to be without success, he threw his sponge upon the piece in a fit of anger. Chance alone brought to perfection what the labours of art could not accomplish: the fall of the sponge upon the picture represented the froth at the mouth of the dog in the most perfect and natural manner, and the piece was universally admired. The same story is told of Nealces while engaged in painting a horse; and probably one of these anecdotes has been copied from the other. According to Pliny, Protogenes painted this picture with four layers of colours, in such a way, that, when one was destroyed by the hand of time, the layer underneath would reproduce the piece in all its original freshness and beauty. The account appears a difficult one to comprehend. Apelles, on seeing this production of the pencil, is said to have broken out into loud expressions of admiration; but what consoled him was the reflection that his own pieces surpassed those of Protogenes in grace. When Demetrius besieged Rhodes, he refused to set fire to a part of the city, which might have made him master of the whole, because he was informed that this part contained some of the finest productions of the pencil of the artist. Protogenes himself occupied, during the siege, a house in the suburbs, in the very midst of the enemy's lines; and when Demetrius expressed his astonishment at the feeling of security which the painter displayed, the latter replied, "I know very well that Demetrius is making war upon the Rhodians, not upon the arts." The prince thereupon, for greater safety, posted a guard around his dwelling.—During the reign of Tiberius, sketches and designs of Protogenes were to be seen at Rome, which were regarded as models of the *beau ideal*. His picture of Ialysus was brought from Greece, and placed in the temple of Peace in the Roman capital, where it perished in a conflagration.—Protogenes was also an excellent modeller, and executed several statues in bronze. Suidas states that he wrote two works, on painting and on figures. (*Plin.*, 35, 10, 36.)—The talents of Protogenes were not so fertile as those of many artists, a circumstance to be ascribed to his minute and scrupulous care This is the quality which Quintilian mentions as his great characteristic: and Petronius likewise observes, that his outlines vied in accuracy with the works of nature themselves. (*Quintil.*, 12, 10.—*Petron., Sat.*, 84.)

Proxĕnus, a Bœotian, one of the commanders of the Greek forces in the army of Cyrus the younger He was put to death with his fellow-commanders by Artaxerxes. Proxenus was the one who induced Xenophon to join in the expedition of Cyrus, and, after the death of Proxenus, Xenophon was chosen to supply his place. (*Anab.*, 1, 1, 11.—*Ibid.*, 2, 6, 1, &c.)

Prudentĭus, Aurelĭus Clemens, a Latin poet, who flourished about A.D. 392. He was born at Calagurris (*Calahorra*), or, according to a less probable opinion, at Cæsaraugusta (*Saragossa*). (*Nic. Anton, Bibl. Vet. Hisp.*, 2, 10, p. 218, *seqq.*—*Middeldorpf, de Prudentio*, &c., *Wratislav.*, 1823, 4to, p. 3, *seqq*) Some particulars of his life are given in the poetical preface, appended to one of his works (Καθημερινῶν *Liber*), from which we learn, that, according to the custom of his time, he first attended the schools of rhetoric, and then followed the profession of an advocate, in which he appears to have acquired considerable reputation, as he was twice appointed *Præfectus Urbis*, but over what places is not mentioned. He was, after this, elected to a still higher office, but whether military or civil in its nature is uncertain probably the latter: this was under the Emperor Theodosius. (*Middeldorpf*, p. 8, *seqq.*—*Nic. Anton.*, p. 221.) At last, at the age of fifty-seven (*Præf. ad Cath.*, v. 1, *seqq.*), he abandoned the world, in order to pass the remainder of his days in devotion. From this period (A.D. 405) to the time of his death (about A.D. 413), he is supposed to have been occupied with the composition of the works that have come down to us. Prudentius is sometimes styled "the first Christian poet;" a title, however, which means but little. In no case can he be compared with the classic writers. He is even decidedly inferior to Claudian and Ausonius. His style is often marked by inaccuracies, and he offends heavily against the laws of metre.—The poem entitled *Apotheosis* is directed against the Patripassians, Sabellians, and other heretics; and we may regard as a continuation of it the other poem "*On the Origin of Sin*" (*Hamartigenia*, Ἁμαρτιγένεια). In this latter production the author refutes the error of the Marcionites and Manichæans, who attributed the origin of evil to an evil principle. The *Psychomachia* (Ψυχομαχία) describes the combats between our virtues and vices, of which the heart is the arena. We may also regard as didactic the poem of Prudentius against Symmachus (*contra Symmachi Orationem libri duo*), relative to the restoration of the altar of Victory. The poet gives the origin of the gods of mythology, and narrates their scandalous histories; and he then proceeds to show, that Rome could never have owed her greatness to such contemptible divinities. The lyric pieces of Prudentius form two collections; one entitled Καθημερινῶν *Liber*, containing twelve hymns for the different parts of the year and for certain festivals; the other, *De Coronis*, or Περὶ στεφάνων *Liber*, comprising fourteen hymns in honour of as many martyrs. These lyric effusions contain some agreeable and touching passages, and Christian sentiments expressed with great force, but also a great many superstitious ideas. Those of them that are written in elegiac measure are distinguished by facility of versification: as, for example, the hymn in honour of St. Hippolytus. There is also attributed to Prudentius a *Biblical Manual* (*Diptychon seu Enchiridium utriusque Testamenti*), containing an abridgment of Sacred History in forty-nine sections, each section consisting of four verses. It is doubtful, however, whether Prudentius ever wrote it. Some are of opinion that it is the production of a native of Spain, who lived in the fifth century, and who is named Pru-

dentius Amœnus in a Strasburg manuscript. (*Fabric., Comment. ad Poet.*, p. 7.—*Leyser, Hist. Poet.*, p. 10.)—The best editions of Prudentius are, that of Weitzius, *Hannov.*, 1613, 8vo; that of Cellarius, *Hal.*, 1703, 1739, 8vo; and that of Teollius, *Parmæ*, 1788, 2 vols. 4to. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 72, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 2, p. 41, *seqq.*)

Prusa, a city of Bithynia, at the foot of Mount Olympus, and hence called *Prusa ad Olympum* (Προῦσα ἐπὶ τῷ Ὀλύμπῳ). Pliny asserts, without naming his authority, that this town was founded by Hannibal (5, 32). By which expression we are probably to understand that it was built at the instigation of this great general, when he resided at the court of Prusias, from whom the name of the city seems evidently derived. But Strabo, following a still more remote tradition, affirms that it was founded by Prusias, who made war against Cœsus. (*Strab.*, 564.) In Stephanus, who copies Strabo, the latter name is altered to Cyrus (*s. v.* Προῦσα). But it is probable that both readings are faulty, though it is not easy to see what substitution should be made. (Consult the *French Strabo*, vol. 4, lib. 12, p. 82.) Dio Chrysostom, who was a native of Prusa, did not favour the tradition which ascribed to it so early an origin as that authorized by the reading in Strabo. (*Orat.*, 43, p. 585.) Stephanus informs us that Prusa was but a small town. Strabo, however, states that it enjoyed a good government. It continued to flourish under the Roman empire, as may be seen from Pliny the younger (10, 85); but under the Greek emperors it suffered much from the wars carried on against the Turks. (*Nicet. Chon.*, p. 186, *D.*, p. 389, *A.*) It finally remained in the hands of the descendants of Osman, who made it the capital of their empire, under the corrupted name of *Brusa* or *Broussa*. It is still one of the most flourishing towns possessed by the infidels in *Anatolia*. (*Browne's Travels*, in *Walpole's Turkey*, vol. 2, p. 108.—*Cramer's Asia Minor*, vol. 1, p. 176.)

Prusĭas, I. king of Bithynia, son of Zielas, began to reign about B.C. 228, and was still reigning B.C. 190, at the time of the war between the Romans and Antiochus; for Polybius intimates that the Prusias who was solicited by Antiochus had been reigning for some time. (*Polyb.*, 21, 9.) In B.C. 216 Prusias defeated the Gauls in a great battle. (*Polyb.*, 5, 111.) In B.C. 207 he invaded the territories of Attalus I. He was included in the treaty with Philip in B.C. 205. (*Liv.*, 29, 12.) Strabo asserts that it was this, the elder, Prusias with whom Hannibal sought refuge. (*Strab.*, 563.) And the accounts of other writers contain nothing to disprove this testimony. But if the elder Prusias received Hannibal, he was still living at the death of Hannibal in B.C. 183. (*Clinton, Fast. Hell.*, vol. 2, p. 415, *seq.*)—II. The second of the name appears to have ascended the throne of Bithynia between B.C. 183 and B.C. 179. The two reigns of Prusias I. and Prusias II. occupied a period of about 79 years (B.C. 228–150). Prusias II. married the sister of Perseus, king of Macedon. (*Appian, Bell. Mithrad.*, c. 2.) He was surnamed ὁ Κυνηγός, or *The Hunter*, and was long engaged in war with Attalus, king of Pergamus. He is commonly supposed to have been the monarch who abandoned Hannibal when the latter was sought after by the Romans; though Strabo assigns this to Prusias I. This monarch extended considerably the limits of the Bithynian empire, by the accession of some important towns conceded to him by his ally Philip of Macedon (*Strab.*, 563.—*Liv.*, 32, 34), and several advantages gained over the Byzantines and King Attalus. But the latter was finally able to overcome his antagonist, by stirring up against him his own son Nicomedes, who, after drawing the troops from their allegiance to his father, caused him to be assassinated. (*Liv., Epit.*, 50.—*Justin*, 34, 4.—*Clinton, Fast. Hell.*, vol. 2, p. 417.—*Cramer's Asia Minor*, vol. 1, p. 169.)

Psammenĭtus, the last king of Egypt, and a member of the Saïtic dynasty, the twenty-sixth of the royal lines that ruled in this country. Julius Africanus calls him *Psammecherites*. He was the son and successor of Amasis, and ascended the throne at the very moment that Cambyses was marching against Egypt to dethrone the father. Psammenitus met Cambyses on the frontiers, near the Pelusiac branch of the Nile, with all his forces, Egyptians, Greeks, and Carians, but was totally defeated in a bloody battle. Shutting himself up in Memphis, he was besieged here by Cambyses, and, according to Ctesias, was finally betrayed and taken prisoner. All Egypt thereupon fell under the Persian power, and the reign of Psammenitus ended after a duration of only six months. The greatest outrages were heaped upon the unfortunate monarch and his family; but the firmness with which he endured them all touched at last even the ferocious Cambyses with compassion. Psammenitus was thereupon retained at court, treated with honour, and finally sent to Susa along with 6000 Egyptian captives. Having been accused, however, subsequently, of attempting to stir up a revolt, he was compelled to drink bull's blood, and ended his days. (*Herod.*, 3, 10, *seqq.*—*Ctes., Pers.*, 9.—*Bähr, ad Ctes., l. c.*—*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 177, *seq.*)

Psammitĭchus, the first king of Egypt who opened that country to strangers, and induced the Greeks to come and settle in it. He was the fourth prince of the Saïtic dynasty, and the son of Necos or Nechao who had been put to death by the Ethiopians, at that time masters of Egypt. Psammitichus, being quite young at the time of his father's death, had been carried into Syria to avoid a similar fate, and, after the retreat of the conquerors, was recalled to his native country by the inhabitants of the Saïtic nome. It would seem that the Ethiopians, on their departure, had left Egypt a prey to trouble and dissension, and that the early princes of the Saïtic dynasty, also, had never enjoyed sovereign authority over the whole kingdom. When Psammitichus, therefore, ascended the throne, he was obliged to share his power with eleven other monarchs, and Egypt was thus divided into twelve independent sovereignties. This form of government was like what the Greeks called a *duodecarchy* (δυοδεκαρχία). The twelve kings regulated in common, in a general council, all that related to the affairs of the kingdom considered as a whole. This state of things lasted for fifteen years, when it met with a singular termination. An oracle had declared that the whole kingdom would fall to the lot of that one of the twelve monarchs who should one day offer a libation with a brazen cup. It happened, then, one day, that the kings were all sacrificing in common in the temple of Vulcan at Memphis, and that the high priest, who distributed the golden cups for libations, had brought with him, by some accident, only eleven. When it came, therefore, to the turn of Psammitichus, who was the last in order to pour out a libation, he unthinkingly employed for this purpose his brazen helmet. This incident occasioned great disquiet to his colleagues, who thought they saw in it the fulfilment of the oracle. Being unable, however, with any appearance of justice, to punish an unpremeditated act, they contented themselves with banishing him to his own kingdom, which lay on the coast, and with forbidding him to take any part thereafter in the general affairs of the country. Psammitichus, however, retaliated upon them by calling to his aid some Greek mercenaries who had landed on the Egyptian shore, and eventually conquered all his colleagues, and made himself master of the whole of Egypt, B.C. 652. The monarch now recompensed his Greek allies, not only

by paying them the sums of money which he had promised, but also in assigning them lands on the Syrian frontier, where they formed, in fact, a military colony. Psammitichus showed a great partiality for the Greeks on all occasions; and, in a Syrian expedition, he gave them the place of honour on the right, while he assigned the left to the Egyptians. The discontent of the national troops was so great at this, that a large number of the military caste, amounting, it is said, to 240,000 men, left Egypt and retired to Ethiopia. (Consult, on this subject, the learned note of St. Martin, *Biogr. Univ.*, vol. 36, p. 180, *seq.*) So strong was the partiality of Psammitichus for everything Greek, that he caused a number of children to be trained up after the Grecian manner, and with these he formed the caste of interpreters, whom Herodotus found in his day existing in Egypt. Psammitichus also embellished his capital with several beautiful structures, and, among others, with the southern propylæa of the great temple of Vulcan. He carried on a long war in Syria, and his forces are said to have remained 29 years before the city of Azotus. It was during this period, probably, that he arrested by presents the victorious career of the Scythians, who had overrun Asia Minor, and were advancing upon Palestine and Egypt. This event would seem to have happened 626 B.C., or in the 13th year of the reign of the Jewish king Josiah, when the prophet Isaiah announced the approaching irruption of the Scythians into the territories of Israel. Psammitichus died after a reign of 54 years, leaving the crown to his son Necos.—Herodotus relates a very foolish story of Psammitichus, who, it seems, was desirous of ascertaining what nation was the most ancient in the world; or, in other words, what was the primitive language of men. In order to discover this, he took two newly-born children, and, having caused them to be placed in a lonely hut, directed a shepherd to nourish them with the milk of goats, which animals were sent in to them at stated times, and to take care himself never to utter a word in their hearing. The object was to ascertain what words they would first utter of themselves. At length, on one occasion, when the shepherd went in to them as usual, both the children, running up to him, called out *Bekos*. Psammitichus, on being informed of the circumstance, made inquiries about the word, and found that it was the Phrygian term for *bread*. He therefore concluded that the Phrygians were the most ancient of men! The truth is, the cry which the children uttered (supposing the story to be true) was *bek* (with the Greek termination as given by Herodotus, *bek-os*), and the children had learned it from the cry of the goats which suckled them. (*Herod.*, 2, 151, *seqq.*—*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 178, *seqq.*)—II. A descendant of the preceding, who came to the throne about 400 B.C., as a kind of vassal-king to Persia. (*St. Martin*, in *Biogr. Univ.*, vol. 36, p. 181.)

Psophis, a very ancient city in the northwestern part of Arcadia. Pausanias places it at the foot of the chain of Erymanthus, from which descended a river of the same name, which flowed near the city, and, after receiving another small stream called Aroanius, joined the Alpheus on the borders of Elis (8, 24). Psophis itself had previously borne the names of Erymanthus and Phegea. At the time of the Social war, was in the possession of the Eleans, on whose territory it bordered, as well as on that of the Achæans; and, as it was a place of considerable strength, proved a source of great annoyance to the latter people. It was taken by Philip, king of Macedon, then in alliance with the Achæans, and made over by him to the latter people, who garrisoned it with their troops.—The remains of Psophis are to be seen near the Khan of Tripotamia, so called from the junction of three rivers. (*Puoqueville*, vol. 5, p. 448.—*Gell, Itinerary of Morea*, p. 122.—*Cramer's Ancient Greece*, vol. 3, p. 323.)

Psyche (*Ψυχή*), a young maiden beloved by Cupid, and of whom the following legend is related by Apuleius: She was the daughter of a king and queen, and the youngest of three sisters. Her beauty was so remarkable that people crowded from all parts to gaze upon her charms, altars were erected to her, and she was worshipped as a second Venus. The Queen of Love was irritated at seeing her own altars neglected and her adorers diminishing. She summoned her son, and ordered him to inspire Psyche with a passion for some vile and abject wretch. The goddess then departed, after having conducted her son to the city where Psyche dwelt, and left him to execute her mandate. Meantime Psyche, though adored by all, was sought as a wife by none. Her sisters, who were far inferior to her in charms, were married, but she remained single, hating that beauty which all admired. Her father consulted the oracle of Apollo, and was ordered to expose her on a rock, whence she would be carried away by a monster. The oracle was obeyed, and Psyche, amid the tears of the people, was placed on a lofty crag. Here, while she sat weeping, a zephyr, sent for the purpose, gently raised and carried her to a charming valley. Overcome by grief, she fell asleep, and, on awakening, beholds a grove with a fountain in the midst of it, and near it a stately palace of most splendid structure. Venturing to enter this palace, she goes over it, lost in admiration of its magnificence; when, suddenly, she hears a voice, telling her that all there is hers, and that her commands will be obeyed. She bathes, sits down to a rich repast, and is regaled with music by invisible performers. At night she retires to bed; an unseen youth addresses her in the softest accents, and she becomes his bride. Her sisters, meanwhile, had come to console their parents for the loss of Psyche, whose invisible spouse informs her of the event, and warns her of the danger likely to arise from it. Moved by the tears of his bride, however, he consents that her sisters should come to the palace. The obedient zephyr conveys them thither. They grow envious of Psyche's happiness, and try to persuade her that her invisible lord is a serpent, who will finally devour her. By their advice she provides herself with a lamp and a razor to destroy the monster. When her husband was asleep, she arose, took her lamp from its place of concealment, and approached the couch; but there she beheld, instead of a dragon, Love himself. Filled with amazement at his beauty, she leaned in rapture over him: a drop of oil fell from the lamp on the shoulder of the god: he awoke and flew away. Psyche caught at him as he rose, and was raised into the air, but fell; and, as she lay, the god reproached her from a cypress for her breach of faith. The abandoned Psyche now roams through the world in search of Cupid, and making many fruitless endeavours to destroy herself. She arrives at the kingdom of her sisters; and, by a false tale of Cupid's love for them, causes them to cast themselves from the rock on which she had been exposed, and through their credulity they perish. She still roams on, persecuted and subjected to numerous trials by Venus. This goddess, bent on her destruction, despatches her to Proserpina with a box, to request some of her beauty. Psyche accomplishes her mission in safety; but, as she is returning, she thinks she may venture to open the box and take a portion for herself. She opens the box, when, instead of beauty, there issues from it a dense, black exhalation, and the imprudent Psyche falls to the ground in a deep slumber from its effects. In this state she is found by Cupid, who had escaped by the window of the chamber where he had been confined by his mother: he awakens her with the point of one of his arrows, reproaches her with her curiosity, and then proceeds to the palace of Jupiter, to interest

him in her favour. Jupiter takes pity on her and endows her with immortality: Venus is reconciled, and the marriage of Psyche with Cupid takes place amid great joy in the skies. The offspring of their union was a child, whom his parents named Pleasure. (*Apuleius, Met.*, 4, 83, *seqq.*—*Op., ed Oudend.*, vol. 1, p. 300, *seqq.* — *Keightley's Mythology*, p. 148, *seqq.* — Among the various explanations that have been given of this beautiful legend, the following appears the most satisfactory: This fable, it is said, is a representation of the human soul (ψυχή). The soul, which is of divine origin, is here below subjected to error in its prison-house, the body. Hence trials and purifications are set before it, that it may become capable of a higher view of things, and of true desire. Two loves meet it: the earthly, a deceiver, who draws it down to earthly things; the heavenly, who directs its view to the original, fair and divine, and who, gaining the victory over his rival, leads off the soul as his bride. (*Hirt, Berlin Akad.*, 1816.—*Creuzer, Symbolik*, vol. 3, p. 573.)

Psylli, a people of Libya near the Syrtes, very expert in curing the venomous bite of serpents, which had no fatal effect upon them. They were destroyed by the Nasamones, a neighbouring people. It seems very probable that the Nasamones circulated the idle story respecting the destruction of the Psylli, which Herodotus relates, without, however, giving credit to it. He states that a south wind had dried up all the reservoirs of the Psylli, and that the whole country, as far as the Syrtes, was destitute of water. They resolved, accordingly, after a public consultation, to make an expedition against the south wind; but, having reached the deserts, the south wind overwhelmed them beneath the sands. (*Lucan*, 9, 894, 937.—*Herod.*, 4, 172.—*Pausan.*, 9, 28.)

Pteria, a small territory, forming part of Cappadocia according to Herodotus (1, 76), or, more properly speaking, of Paphlagonia, and in the vicinity of the city of Sinope. Here the first battle took place between Crœsus and Cyrus. (*Herod., l. c.*—*Larcher, Hist. Herod.*, vol. 8, p. 468.)

Ptolemæus, I. surnamed *Soter*, and sometimes *Lagi* (i. e., son of Lagus), king of Egypt, and son of Arsinoë, who, when pregnant by Philip of Macedonia, married Lagus. (*Vid.* Lagus.) Ptolemy was educated in the court of the King of Macedonia. He became one of the friends and associates of Alexander, and, when that monarch invaded Asia, the son of Arsinoë attended him as one of his generals. During the expedition he behaved with uncommon valour; he killed one of the Indian monarchs in single combat, and it was to his prudence and courage that Alexander was indebted for the reduction of the rock Aornus. After the conqueror's death, in the general division of the Macedonian empire, Ptolemy obtained as his share the government of Egypt, with Libya, and part of the neighbouring territories of Arabia. In this appointment the governor soon gained the esteem of the people by acts of kindness, by benevolence and clemency, though he did not assume the title of independent monarch till seventeen years after. He made himself master of Cœlosyria, Phœnicia, and the neighbouring coast of Syria; and when he had reduced Jerusalem, he carried above 100,000 prisoners to Egypt, to people the extensive city of Alexandrea, which became the capital of his dominions. After he had rendered these prisoners the most attached and faithful of his subjects by his liberality and the grant of various privileges, Ptolemy assumed the title of King of Egypt, and soon after reduced Cyprus under his power. He made war with success against Demetrius and Antigonus, who disputed his right to the provinces of Syria; and from the assistance he gave to the people of Rhodes against their common enemies, he received the name of *Soter*. While he extended his dominions, Ptolemy was not negligent of the interests of his subjects at home, and established many wise regulations for the improvement of his people, and the cultivation of literature and the arts. He died at the age of eighty-four, having governed Egypt as viceroy for seventeen years, and then ruled over it as monarch for twenty-three years. The date of his death is B.C 283. (*Clinton, Fast. Hell.*, vol. 1, p. 184.—*Id ib.*, p. 237. —*Id. ib.*, vol. 2, p. 379.) He was succeeded by his son Ptolemy Philadelphus, who had been his partner on the throne the last two years of his reign. Ptolemy has been commended for his abilities not only as a sovereign, but as a writer; and among the many valuable compositions of antiquity which have been lost, we have to lament a history of the life and expeditions of Alexander the Great by the King of Egypt, greatly admired and valued for elegance and authenticity, and from which Arrian obtained important materials for his work on the same subject.—II. Son of Ptolemy the First, succeeded his father on the Egyptian throne, and was called *Philadelphus* from the *affection* entertained by him for his *sister* and wife Arsinoë. He showed himself worthy in every respect to succeed his great father, and, conscious of the advantages which arise from an alliance with powerful nations, he sent ambassadors to Italy to solicit the friendship of the Romans, whose name and military reputation had become universally known for the victories which they had just obtained over Pyrrhus and the Tarentines. But while Ptolemy strengthened himself by alliances with foreign powers, the internal peace of his kingdom was disturbed by the revolt of Magas, his brother, king of Cyrene. The sedition, however, was stopped, though kindled by Antiochus, king of Syria, and the death of the rebellious prince re-established peace for some time in the family of Philadelphus. Antiochus, the Syrian king, married Berenice, the daughter of Ptolemy; and the father, though old and infirm, conducted his daughter to her husband's kingdom, and assisted at the nuptials. Philadelphus died in the sixty-fourth year of his age, two hundred and forty-six years before the Christian era. He left two sons and a daughter by Arsinoë, the daughter of Lysimachus. He had afterward married his sister Arsinoë, whom he loved with uncommon tenderness, and to whose memory he began to erect a celebrated monument. (*Vid.* Dinocrates.) During the whole of his reign, Philadelphus was employed in exciting industry, and in encouraging the liberal arts and useful knowledge among his subjects. The inhabitants of the adjacent countries were allured by promises and presents to increase the number of the Egyptian subjects, and Ptolemy could boast of reigning over numerous well-peopled cities. He gave every possible encouragement to commerce; and by keeping two powerful fleets, one in the Mediterranean, and the other in the Red Sea, he made Egypt the mart of the world. His army consisted of 200,000 foot, 40,000 horse, besides 300 elephants, and 2000 armed chariots. With justice, therefore, he has been called the richest of all the princes and monarchs of his age; and, indeed, the remark is not false, when it is observed that at his death he left in his treasury 750,000 Egyptian talents, a sum equivalent to two hundred millions sterling. His palace was the asylum of learned men, whom he admired and patronised; and by increasing the library which he himself, or, according to others, his father had founded, he showed his taste for learning, and his wish to encourage genius. (*Vid.* Alexandrea, and Alexandrina Schola.) The whole reign of Philadelphus was 38 years, and from the death of his father 36 years. (*Clinton, Fast. Hell.*, vol. 2, p 379.)—III. The third of the name, succeeded his father Philadelphus on the Egyptian throne B.C. 245. He early engaged in a war against Antiochus Theos for his unkindness to Berenice, the Egyptian king's sister, whom he had

married with the consent of Philadelphus. With the most rapid success he conquered Syria and Cilicia, and advanced as far as Bactriana and the confines of India; but a sedition at home stopped his progress, and he returned to Egypt loaded with the spoils of conquered nations. Among the immense riches which he brought, he had many statues of the Egyptian gods, which Cambyses had carried away into Persia when he conquered Egypt. These were restored to the temples, and the Egyptians called their sovereign *Euergetes* (or *Benefactor*), in acknowledgment of his attention, beneficence, and religious zeal for the gods of his country. The last years of Ptolemy's reign were passed in peace if we except the refusal of the Jews to pay the tribute of 20 silver talents which their ancestors had always paid to the Egyptian monarchs. Euergetes died 221 years before Christ, after a reign of 25 years; and, like his two illustrious predecessors, was the patron of learning.—IV. The fourth, succeeded his father Euergetes on the throne of Egypt, and received the surname of *Philopator*, probably from the regard which he manifested for the memory of his father; though, according to some authorities, he destroyed him by poison. He began his reign with acts of the greatest cruelty, and he successively sacrificed to his avarice his own mother, his wife, his sister, and his brother. He received, in derision, the name of *Typhon*, from his evil morals, and that of *Gallus*, because he appeared in the streets of Alexandrea with all the gestures of the priests of Cybele. In the midst of his pleasures Philopator was called to war against Antiochus, king of Syria, and at the head of a powerful army he soon invaded his enemy's territories, and might have added the kingdom of Syria to Egypt if he had made a prudent use of the victories which attended his arms. In the latter part of his reign, the Romans, whom a dangerous war with Carthage had weakened, but, at the same time, roused to superior activity, renewed, for political reasons, the treaty of alliance which had been made with the Egyptian monarchs. Philopator at last, weakened and enervated by intemperance and continued debauchery, died in the 37th year of his age, after a reign of 17 years, 204 years before the Christian era.—V. The fifth, succeeded his father Philopator as king of Egypt, though only in the fourth year of his age. During the years of his minority he was under the protection of Sosicius and of Aristomenes, by whose prudent administration Antiochus was dispossessed of the provinces of Cœlosyria and Palestine, which he had conquered in war. The Romans also renewed their alliance with him after their victories over Hannibal, and the conclusion of the second Punic war. This flattering embassy induced Aristomenes to offer the care of the patronage of the young monarch to the Romans; but the regent was confirmed in his honourable office, and, by making a treaty of alliance with the people of Achaia, he convinced the Egyptians that he was qualified to wield the sceptre and to govern the nation. But, now that Ptolemy had reached his 14th year, according to the laws and customs of Egypt, the years of his minority had expired. He received the surname of *Epiphanes*, or *Illustrious*, and was crowned at Alexandrea with the greatest solemnity, and the faithful Aristomenes resigned into his hands an empire which he had governed with honour to himself and with credit to his sovereign. Young Ptolemy was no sooner delivered from the shackles of a superior, than he betrayed the same vices which had characterized his father. The counsels of Aristomenes were despised, and the minister, who for ten years had governed the kingdom with equity and moderation, was sacrificed to the caprice of the sovereign, who abhorred him for the salutary advice which his own vicious inclinations did not permit him to follow. His cruelties raised seditions among his subjects but these were twice quelled by the prudence and the moderation of one Polycrates, the most faithful of his corrupt ministers. In the midst of his extravagance, Epiphanes did not forget his alliance with the Romans. Above all others, he showed himself eager to cultivate friendship with a nation from whom he could derive so many advantages, and during their war against Antiochus he offered to assist them with money against a monarch whose daughter, Cleopatra, he had married, but whom he hated on account of the seditions he had raised in the very heart of Egypt. After a reign of 24 years, Ptolemy was poisoned, 180 years before Christ, by his ministers, whom he had threatened to rob of their possessions to carry on a war against Seleucus, king of Syria.—VI. The sixth, succeeded his father Epiphanes on the Egyptian throne, and received the surname of *Philometor*, probably by antiphrasis, an account of his hatred against his mother Cleopatra He was in the sixth year of his age when he ascended the throne, and during his minority the kingdom was governed by his mother, and at her death by a eunuch, who was one of his favourites. He made war against Antiochus Epiphanes, king of Syria, to recover the provinces of Palestine and Cœlosyria, which were part of the Egyptain dominions, and, after seveal successes, he fell into the hands of his enemy, who detained him in confinement. During the captivity of Philometor, the Egyptians raised to the throne his younger brother Ptolemy Euergetes, or Physcon, also son of Epiphanes; but he was no sooner established in his power than Antiochus turned his arms against Egypt, drove out the usurper, and restored Philometor to all his rights and privileges as king of Egypt. This artful behaviour of Antiochus was soon comprehended by Philometor; and when he saw that Pelusium, the key of Egypt, had remained in the hands of his Syriar ally, he recalled his brother Physcon, and made him partner on the throne, and concerted with him how to repel their common enemy. This union of interest in the two royal brothers incensed Antiochus: he entered Egypt with a large army, but the Romans checked his progress and obliged him to retire. No sooner were they delivered from the impending war, than Philometor and Physcon, whom the fear of danger had united, began with mutual jealousy to oppose each other's views. Physcon was at last banished by the superior power of his brother, and, as he could find no support in Egypt, he immediately repaired to Rome. To excite more effectually the compassion of the Romans, and to gain their assistance, he appeared in the meanest dress, and took his residence in the most obscure corner of the city. He received an audience from the senate, and the Romans settled the dispute between the two royal brothers by making them independent of one another, and giving the government of Libya and Cyrene to Physcon, and confirming Philometor in the possession of Egypt and the island of Cyprus. These terms of accommodation were gladly accepted; but Physcon soon claimed the dominion of Cyprus, and in this he was supported by the Romans, who wished to aggrandize themselves by the diminution of the Egyptian power. Philometor refused to give up the island of Cyprus, and, to call away his brother's attention, he fomented the seeds of rebellion in Cyrene. But the death of Philometor, 145 years before the Christian era, left Physcon master of Egypt and all the dependant provinces.—VII. The seventh Ptolemy, surnamed *Physcon* on account of an abdominal protuberance, produced by his intemperate habits (*vid.* Physcon), ascended the throne of Egypt after the death of his brother Philometor; and, as he had reigned for some time conjointly with him (*vid.* Ptolemæus VI.), his succession was approved, though the wife and the son of the deceased monarch laid claims to the crown. Cleopatra was supported in her claims by the love

and it was at last agreed that Physcon should marry the queen, and that her son should succeed on the throne at his death. The nuptials were accordingly celebrated, but on that very day the tyrant murdered Cleopatra's son in her arms. He ordered himself to be called *Euergetes*, but the Alexandreans refused to do it, and stigmatized him with the appellation of *Kakergetes*, or *Evil-doer*, a surname which he deserved by his tyranny and oppression. A series of barbarities rendered him odious; but, as no one attempted to rid Egypt of her tyrant, the Alexandreans abandoned their habitations, and fled from a place which continually streamed with the blood of their massacred fellow-citizens. If their migration proved fatal to the commerce and prosperity of Alexandrea, it was of the most essential service to the countries where they retired; and the numbers of Egyptians that sought a safe asylum in Greece and Asia, introduced among the inhabitants of those countries the different professions that were practised with success in the capital of Egypt. Physcon endeavoured to repeople the city which his cruelty had laid desolate; but the fear of sharing the fate of its former inhabitants prevailed more than the promise of riches, rights, and immunities. The king, at last, disgusted with Cleopatra, repudiated her, and married her daughter by Philometor, called also Cleopatra. He still continued to exercise the greatest cruelty upon his subjects; but the prudence and vigilance of his ministers kept the people in tranquillity, till all Egypt revolted when the king had basely murdered all the young men of Alexandrea. Without friends or support in Egypt, he fled to Cyprus, and Cleopatra, the divorced queen, ascended the throne. In his banishment Physcon dreaded lest the Alexandreans should also place the crown on the head of his son, by his sister Cleopatra, who was the governor of Cyrene; and under these apprehensions he sent for the young prince, called Memphitis, to Cyprus, and murdered him as soon as he reached the shore. To make the barbarity more complete, he sent the limbs of Memphitis to Cleopatra, and they were received as the queen was going to celebrate her birthday. Soon after this he invaded Egypt with an army, and obtained a victory over the forces of Cleopatra, who, being left without friends or assistance, fled to her eldest daughter Cleopatra, who had married Demetrius, king of Syria. This decisive blow restored Physcon to his throne, where he continued to reign for some time, hated by his subjects and feared by his enemies. He died at Alexandrea in the 67th year of his age, after a reign of 29 years, about 116 years before Christ. This prince, notwithstanding his cruel disposition, was a lover of learning, and received from some the appellation of *Philologist*. Aristarchus was his preceptor, and he is said also to have made important additions to the Alexandrean library, as well in original manuscripts as in copies.—VIII. The eighth, surnamed Soter II, succeeded his father Physcon as king of Egypt. He had no sooner ascended the throne than his mother Cleopatra, who reigned conjointly with him, expelled him to Cyprus, and placed the crown on the head of his brother Ptolemy Alexander, her favourite son. Soter, banished from Egypt, became king of Cyprus; and soon after he appeared at the head of a large army, to make war against Alexander Jannæus, king of Judæa, through whose assistance and intrigue he had been expelled by Cleopatra. The Jewish monarch was conquered, and 50,000 of his men were left on the field of battle. Soter, after he had exercised the greatest cruelty upon the Jews, and made vain attempts to recover the kingdom of Egypt, retired to Cyprus till the death of his brother Alexander restored him to his native dominions. Some of the cities of Egypt refused to acknowledge him as their sovereign, and Thebes, for its obstinacy, was closely besieged for three successive years, and from a powerful and populous city it was reduced to ruins. In the latter part of his reign Soter was called upon to assist the Romans with a navy for the conquest of Athens; but Lucullus, who had been sent to obtain the wanted supply, though received with kingly honours, was dismissed with evasive and unsatisfactory answers, and the monarch refused to part with troops which he deemed necessary to preserve the peace of his kingdom. Soter died 81 years before the Christian era, after a reign of 36 years since the death of his father Physcon, eleven of which he had passed with his mother Cleopatra on the Egyptian throne, eighteen in Cyprus, and seven after his mother's death. This monarch is sometimes called *Lathyrus*, from an excrescence like a vetch (λάθυρος) on his nose.—IX. The ninth, called also Alexander Ptolemy I., was raised to the throne by his mother Cleopatra, in preference to his brother, and conjointly with her. Cleopatra expelled, but afterward recalled him; and Alexander, to prevent being expelled a second time, put her to death; for which unnatural action he was himself murdered by one of his subjects.—X. The tenth, or Alexander Ptolemy II., was son of the preceding. He was educated in the island of Cos, and, having fallen into the hands of Mithradates, escaped subsequently to Sylla. He was murdered by his own subjects.—XI. The eleventh, or Alexander Ptolemy III., was king of Egypt after his brother Alexander, the last mentioned. After a peaceful reign he was banished by his subjects, and died at Tyre B.C. 65, leaving his kingdom to the Romans.—XII. The twelfth, the illegitimate son of Soter II., ascended the throne of Egypt at the death of Alexander III. He received the surname of *Auletes*, from the skill with which he played upon the flute. Besides, however, this derisory title, he had the surnames of *Philopator*, *Philadelphus*, and *Neodionysus* (the New Bacchus or Osiris, these deities being often confounded by the Greeks) His rise showed great marks of prudence and circumspection; and as his predecessor, by his will, had left the kingdom of Egypt to the Romans, Auletes knew that he could not be firmly established on his throne without the approbation of the Roman senate. He was successful in his applications; and Cæsar, who was then consul and in want of money, established his succession, and granted him the alliance of the Romans, after he had received a very large sum. But these measures rendered the monarch unpopular at home; and, when he had suffered the Romans quietly to take possession of Cyprus, the Egyptians revolted, and Auletes was obliged to fly from his kingdom, and seek protection among the most powerful of his allies. His complaints were heard at Rome at first with indifference; and the murder of a hundred noblemen of Alexandrea, whom the Egyptians had sent to justify their proceedings before the Roman senate, rendered him unpopular and suspected. Pompey, however, supported his cause, and the senators decreed to re-establish Auletes on his throne; but, as they proceeded slowly in the execution of their plans, the monarch retired from Rome to Ephesus, where he lay concealed for some time in the temple of Diana. During his absence from Alexandrea, his daughter Berenice had made herself absolute, and established herself on the throne by a marriage with Archelaus, a priest of Bellona's temple at Comana; but she was soon driven from Egypt, when Gabinius, at the head of a Roman army, approached to replace Auletes on his throne. Auletes was no sooner restored to power than he sacrificed to his ambition his daughter Berenice, and behaved with the greatest ingratitude and perfidy to Rabirius, a Roman who had supplied him with money when expelled from his kingdom. Auletes died four years after his restoration, about 51 years before the Christian era. He left two sons and two daughters, and by his will ordered the elder of his sons to marry

the elder of his daughters, and to ascend with her the vacant throne. As these children were young, the dying monarch recommended them to the protection and paternal care of the Romans; and accordingly Pompey the Great was appointed by the senate to be their patron and their guardian. Their reign was as turbulent as that of their predecessors, and it is remarkable for no uncommon events; only we may observe that the young queen was the Cleopatra who soon after became so celebrated.—XIII. The thirteenth, ascended the throne of Egypt conjointly with his sister Cleopatra, whom he had married according to the directions of his father Auletes. (*Vid.* Cleopatra VII.)—XIV. Apion, king of Cyrene, was the illegitimate son of Ptolemy Physcon. After a reign of twenty years he died; and, as he had no children, he made the Romans heirs of his dominions. The Romans presented his subjects with their independence.—XV. Ceraunus, a son of Ptolemy Soter by Eurydice, the daughter of Antipater. Unable to succeed to the throne of Egypt, Ceraunus fled to the court of Seleucus, where he was received with friendly marks of attention. Seleucus was then king of Macedonia, an empire which he had lately acquired by the death of Lysimachus in a battle in Phrygia; but his reign was short; and Ceraunus perfidiously murdered him, and ascended his throne 280 B.C. The murderer, however, could not be firmly established in Macedonia as long as Arsinoë the widow, and the children of Lysimachus, were alive, and entitled to claim his kingdom as the lawful possession of their father. To remove these obstacles, Ceraunus made offers of marriage to Arisnoë, who was his own sister. The queen at first refused, but the protestations and solemn promises of the usurper at last prevailed upon her to consent. The nuptials, however, were no sooner celebrated than Ceraunus murdered the two young princes, and confirmed his usurpation by rapine and cruelty. But now three powerful princes claimed the kingdom of Macedonia as their own: Antiochus, the son of Seleucus; Antigonus, the son of Demetrius; and Pyrrhus, the king of Epirus. These enemies, however, were soon removed; Ceraunus conquered Antigonus in the field of battle, and stopped the hostilities of his two other rivals by promises and money. He did not long remain inactive: a barbarian army of Gauls claimed a tribute from him, and the monarch immediately marched to meet them in the field. The battle was long and bloody. The Macedonians might have obtained the victory if Ceraunus had shown more prudence. He was thrown down from his elephant, and taken prisoner by the enemy, who immediately tore his body to pieces. Ptolemy had been king of Macedonia only eighteen months. (*Justin*, 24, &c.—*Pausan.*, 10, 10.—XVI. An illegitimate son of Ptolemy Soter II., or Lathyrus, king of Cyprus, of which he was tyrannically dispossessed by the Romans. Cato was at the head of the forces which were sent against Ptolemy by the senate, and the Roman general proposed to the monarch to retire from the throne, and to pass the rest of his days in the obscure office of high-priest in the temple of Venus at Paphos. This offer was rejected with the indignation which it merited, and the monarch poisoned himself at the approach of the enemy. The treasures found in the island amounted to the enormous sum of £1,356,250 sterling, which were carried to Rome by the conquerors.—XVII. A son of Pyrrhus, king of Epirus, by Antigone, the daughter of Berenice. He was left governor of Epirus when Pyrrhus went to Italy to assist the Tarentines against the Romans, where he presided with great prudence and moderation. He was killed, bravely fighting, in the expedition which Pyrrhus undertook against Sparta and Argos.—XVIII. Claudius, a celebrated astronomer, chronologer, musical writer, and geographer of antiquity, born in Egypt, and who flourished about the middle of the second century of our era, under the Antonines. During the middle ages, it was generally supposed that he had reigned in Egypt, and the first edition of his Almagest, that of Grynæus, 1538, is dedicated to the King of England as the production of a king. This error is thought to have originated with Albumazar, an Arabian of the ninth century, who was led into the mistake by the Arabic name of the astronomer (*Bathalmius*), which, according to Herbelot, means in Arabic "a king of Egypt" (*Bibliotheca Orient.*, *s. v*), just as the ancient monarchs of the land were named Féraoun (*Pharaohs*). Ptolemy, however, is styled King of Alexandrea almost two centuries before Albumazar, by Isidorus of Seville. (*Originum*, 3, 25.)—Another opinion, not less generally received, but probably just as erroneous as the former, is that which makes Ptolemy to have been born at Pelusium. Suidas and Eudoxia call him a philosopher of Alexandrea; but it has been said that this appellation has only been given him on account of his long sojourn in the capital of Egypt. No ancient writer makes mention of his native country, though many manuscripts of the Latin translations of his works, and also the printed editions of these versions, style him *Pheludiensis*, which many regard as a corruption for *Pelusiensis*. Raidel (*Comment. in C. Ptol. Geogr.*, *Norimb.*, 1737, 4to, p. 3) cites the Arab scholiast on the Tetrabiblos, *Ali-Ibn-Rednan*, named *Haly*, to prove that Pelusium was the native place of our astronomer. Buttmann, on the other hand, proves the citation of Raidel to be false. Haly, or his translator, makes no mention whatever of the native place of Ptolemy; he only calls this writer *al-Feludhi* (*Pheludianus*), from the surname which the Arabs have given him. It is true, in a biography or preface found at the head of a Latin version of the Almagest, made from the Arabic, we read the following: "*Hic autem ortus et educatus fuit in Alexandrea majori, terra Ægypti. Hujus tamen propago de terra Sem, et de provincia quæ dicitur Pheludia.*" This absurd passage, however, which does not even say that Ptolemy was born out of Alexandrea, proves nothing else but the desire of the Arab translator to represent the astronomer as the descendant of an Arabian or a Syrian (*de terra Sem.—Museum der Alterthums.*, *Wissenschaft*, vol. 2, p. 463, *seqq.*).—Theodorus Meliteniota states that Ptolemy was born at Ptolemaïs, or Hermeïon, in the Thebaid, and that he was contemporary with Antoninus Pius. This writer does not, it is true, cite his authority; yet nothing prevents our admitting the accuracy of his statement, derived, no doubt, from some ancient writer, provided we can reconcile it with the surname *Al Feludi*, which the Arabians have given to Ptolemy. This surname has only thus far been found in the Latin translations: in the Arabic books Ptolemy is sometimes named *Buthalmius. al Kaludi* (*Abulpharagii Hist.*, p. 73, l. 5; p. 105, l. 3; p. 123, l. *antep.—Casiri*, *Biblioth. Anab. Hist.*, vol. 1, p. 348. —*Memoires sur l'Egypte*, p. 389, where an extract is given from *Abderaschid el Bakin*, who calls Ptolemy *Barthalmyous el Qloúdy*). *Kaludi* is expressed by Claudius in the Latin versions. The change from *Kaludi* to *Faludi* is extremely simple, since in Arabic the letter K is distinguished from F only by an additional point. Thus *Pheludianus* is merely corrupted from *Claudius*, and ought not to be rendered by *Pelusianus*. Thus, too, *Bathalmius al Kaludi* is only an Arabic version of Πτολεμαῖος ὁ Κλαύδιος, as Suidas writes the name, the prænomen being mistaken by the Arabian translators for an appellative.—Another point, of more importance is to ascertain the place where Ptolemy made his observations, because on this depends the degree of precision of which his observations on latitude were susceptible. The astronomer states positively that he made these observations under the parallel of Alexandrea; while, on the other hand, there

exists a scholium of Olympiodorus (*in Phæd., Plat.*—*Bouilland, Testimonia de Ptolemæo*, p. 205), which informs us that Ptolemy passed 40 years of his life ἐν πτεροῖς τοῦ Κανώβου ("*in the wings of Canobus*"), occupied with astronomical observations, and that he placed columns there on which he caused to be cut the theorems of which he had been the author. An inscription has come down to us which illustrates this remark of Olympiodorus: Θεῷ Σωτῆρι Κλαύδιος Πτολεμαῖος ἀρχὰς καὶ ὑποθέσεις μαθηματικὰς, κ. τ. λ., "*Claudius Ptolemy dedicates to the God, the Preserver, his mathematical principles and theses*," &c. Combining this dedication with the scholium of Olympiodorus, the Abbé Halma states, that he would be inclined to believe the deity alluded to in the inscription to be Canobus, if the inscription did not expressly declare, farther on, that the monument containing it was placed in the city of Canobus (ἐν Κανώβῳ), whence he infers that the protecting deity is Serapis, and that Ptolemy made his observations in the side-buildings connected with the temple of this god. He thinks that this position is not in contradiction with the passage in which Ptolemy informs us that he made them under the parallel of Alexandrea; for, according to Halma, the city of Alexandrea was gradually extended to Canopus, which became a kind of suburbs to it, so that Ptolemy, though residing at Canopus, may nevertheless be said to have observed at Alexandrea, or that, observing at Canopus, he had no need of reducing his observations to the parallel of Alexandrea, by reason of the trifling difference of latitude. A difficulty here presents itself, of which the Abbé Halma is aware, and which he proposes to remedy by an alteration of the text. If Ptolemy had made his observations in the temple of Serapis at Canopus, Olympiodorus, in place of saying ἐν πτεροῖς τοῦ Κανώβου, "*in the wings of* (the temple of) *Canobus*," would have had ἐν πτεροῖς τῆς Κανώβου, "*the side-buildings of* (the city of) *Canobus*." Halma therefore proposes to substitute the latter reading for the former, or else to regard Canobus as the same divinity with Serapis, and to suppose that Ptolemy observed in the temple of Canobus at Canopus. This reasoning of Halma's has been attacked by Letronne, and ably refuted. The latter shows, that Canopus, situate at the distance of 120 stadia, or more than two and a half geographical miles, northeast of Alexandrea, never made part of that capital, since there were several places, such as Nicopolis and Taposiris Parva, between the two cities; that, consequently, the Serapeum, in which Ptolemy observed, could not have belonged to Canopus; and, finally, that Ptolemy knew the difference in latitude between Canopus and Alexandrea, and could not confound them together in one point. It is more probable, as Letronne remarks (*Journal des Savans*, 1818, p. 202), that Olympiodorus was mistaken as to the place where Ptolemy observed. It is ascertained that there was a temple of Serapis at Canopus as well as at Alexandrea. (*Strabo*, 801.) Olympiodorus, therefore, must have supposed that the word *Serapeum*, in the author from whom he copied his remark, belonged exclusively to the first of these cities, when it referred, in fact, in this particular instance, to Alexandrea the capital. The error of Olympiodorus, moreover, is the easier to be explained, from the circumstance of the Serapeum at Canopus having become at one time a celebrated seat of the New-Platonists, and having acquired great distinction on this account among the last apostles of paganism. A commentator on Plato, therefore, would be very ready to suppose that this last asylum of true light, as he believed it, was the place where the great Ptolemy also made his observations and discoveries. —We will now proceed to the works of this distinguished writer. 1. Μεγάλη Σύνταξις ("*Great Construction*"), in thirteen books. This work contains all the astronomical observations of the ancients, such as those of Aristyllus, Timochares, Meton, Euctemon, and, above all, of Hipparchus. After the example of all his predecessors, excepting Aristarchus, Ptolemy regards the earth as the centre of the universe, and makes the stars to revolve around it. This system was that of all succeeding astronomers until the days of Copernicus. Ptolemy is the inventor of epicycles, as they are called, an erroneous but ingenious system, and the only one that can explain the irregular revolutions of the planets, if we deny the sun to be the centre of our system. He inserted into his work, with additions, the catalogue of the stars made by Hipparchus; the list, however, contains only 1022 stars, divided into 48 catasterisms. He corrected the theory of the lunar revolutions, by determining the equation in the mean distances between the new and full moon; he reduced to a more regular system the parallax of the moon, though he has, in fact, traced it too large; he determined that of the sun by the size of the shadow which the earth casts on the moon in eclipses; he taught the mode of finding the diameter of the moon, and of calculating lunar and solar eclipses. "Ptolemy," says Delambre, "was not, indeed, a great astronomer, since he observed nothing, or, rather, has transmitted to us no observation on which we can rely with the least confidence; but he was a learned and laborious man, and a distinguished mathematician. He has collected together into one body all the learning that lay scattered in the separate works of his predecessors; though, at the same time, it must be acknowledged, that he might have been more sober in his details, and more communicative respecting certain observations which are now lost to us for ever." The same modern writer, after complaining of the little reliance that can be placed on the calculations of Ptolemy, praises the trigonometrical portion of the Τετράβιβλος, and the mathematical theory of eclipses; adding, however, the remark, that here Ptolemy would seem only to have copied from Hipparchus, who had resolved all these problems before him. Indeed, it ought to be borne in mind, as a general remark, that Ptolemy owed a part of his great reputation to the circumstance of the writings of Hipparchus being extremely rare, and having been, soon after Ptolemy's time, completely lost.—An analysis of the Μεγάλη Σύνταξις is given by Halma in the preface of his edition. This work of Ptolemy's was commented upon by Theon of Alexandrea, Pappus, and Ammonius. Of these commentaries we have remaining only that of Theon, and some notes of Pappus. We have, however, the labours of Nilus (or Nicolaus) Cabasilas, a mathematician of the thirteenth century, on the third book. The Μεγάλη Σύνταξις of Ptolemy was translated into Arabic in the 9th century. The Arabians gave it the title of *Tahrir al magesthi*, the last word being corrupted from the Greek μέγιστος ("*the greatest*"), and this title is intended to express the admiration with which the work had inspired them. From the Arabic words just given was formed the appellation of *Almagest*, under which name the work is still frequently cited; for the knowledge of this production was brought into Europe by the Arabians, who, during the middle ages, were the sole depositaries of all the sciences. The first Arabic translation was made about 827 A.D., by *Al-Hacer-ben-Jusef* and the Christian *Sergius*. The Caliph *Almamoun* himself also lent his literary aid to the undertaking. The second version is that of *Honaïn* or *Ishac-ben-Honaïn*, a Christian physician, who had fled to the court of the Caliph *Motawakl*. It was on these Arabic translations that a Spanish one was made by *Isaac-ben-Sid-el-Haza*. The Emperor Frederic II., a member of that Suabian house under which Germany began to emerge from barbarism, and to enjoy a dawning of national literature before any other of the countries of Europe, directed *Ægidius Tebuldinus* to turn this Spanish

version into Latin. Another translation was made from the Arabic text into Latin by *Gerard of Cremona*, an astronomer of the twelfth century, who established himself for some time at Toledo, in order to learn the Arabic language. He did not understand it perfectly, and was therefore unable to translate certain technical terms, which he was consequently compelled to leave in the original language. His classical erudition could not have been very profound, since he was unacquainted with Hipparchus, whom he everywhere calls *Abrachir*, as the Arabic translator had done.—It was not until the fifteenth century that a manuscript of the original Greek was discovered, from which the astronomer, John Müller, better known by the name of Regiomontanus, made his Latin abridgment. About the same period, George of Trebisond made a Latin translation from this original, but a very unfaithful one.—The Alexandreans called the work of Ptolemy which we have just been considering the *Great Astronomer*, Μέγας ἀστρονόμος, in contradistinction to another collection which they called the *Little Astronomer*, Μικρὸς ἀστρονόμος, and which was composed of the works of Theodosius of Tripolis; the *Data*, *Optics*, *Catoptrics*, &c., of Euclid; the works of Autolycus, Aristarchus of Samos, Hypsicles, &c.—The best and most useful edition of the Almagest is that of Halma, *Paris*, 1813–1828, 2 vols. 4to. It contains a new French version, and notes by Delambre.—2. The second work of Ptolemy, as we have arranged it, is the Πρόχειροι Κανόνες. This is a collection of *Manual Tables* intended for makers of almanacs, to facilitate their calculations, and which are often only extracts from the Almagest. Halma gave the *editio princeps* of this work in the first volume of his edition of Theon's Commentary, which he published in 1822.—3. Τετράβιβλος, ἢ Σύνταξις μαθηματική ("*Tetrabiblus, or Mathematical Syntaxis*"), in four books, consisting of astronomical predictions. It is commonly cited under the title of *Quadripartitum*. Some critics consider this work as unworthy of Ptolemy, and supposititious. Proclus has made a paraphrase of it. The latest edition is that of Melancthon, *Basil*, 1553, 8vo.—4. Καρπός ("*Fruit*"), that is, one hundred astrological propositions collected from the works of Ptolemy. It is usually cited under the title of *Centum Dicta*. It is published with the *Quadripartitum*.—5. Φάσεις ἁπλανῶν ἀστέρων καὶ συναγωγὴ ἐπισημασιῶν ("*Appearances of the fixed stars, and a collection of the things indicated by them*"). This is a species of almanac, giving the rising and setting of the stars, the prognostics of the principal changes of temperature, &c. The work is intended for all climates; and, to make it answer this end, and prove useful to all the Greeks spread over the surface of the globe, Ptolemy gives the appearance of the stars for five parallels at once, namely, Syene, Lower Egypt, Rhodes, the Hellespont, and the Pontus Euxinus. The best edition is that of Halma, *Paris*, 1820, 4to. It was preceded by the edition of Ideler, *Berol.*, 1819.—6. Περὶ Ἀναλήμματος ("*Of the Analemma*"). The Analemma was a species of sundial, and in this work we have an exposition of the whole gnomonic theory of the Greeks.—7. Ὑπόθεσις τῶν πλανωμένων ("*Hypothesis of the Planets*"). The latest edition is that of Halma, *Paris*, 1820, 4to.—8. Ἁπλωσις ἐπιφανείας σφαίρας ("*Planisphere*"). This work exists only in an Arabic version, by *Maslem*, and a Latin translation made from this. It is a treatise on what is called stereographic projections. The work is probably one of Hipparchus's. The latest edition is that of Commandinus, from the press of Paulus Manutius, *Venet.*, 1558, 4to.—9. Ἁρμονικά ("*Elements of Harmony*"), in three books. Ptolemy has the merit of having reduced the thirteen or fifteen tones of the ancients to seven. It is generally supposed, also, that he determined the true relations of certain intervals, and thus rendered the diatonic octave more conformable to nature. Some critics, however, are inclined to ascribe this improvement rather to the New-Pythagorean Didymus, whom Ptolemy has frequently criticised, though he obtained from his writings a large portion of his own work. The best edition is that of Wallis, *Oxon.*, 1682, 4to.—10. Ὀπτικὴ πραγματεία ("*A treatise on Optics*"), cited by Heliodorus of Larissa, and frequently also by the Arabians, but now lost. A Latin translation, from two Arabian MSS., exists in an unedited state in the Royal Library at Paris. It contains, however, only four books of the five which composed the original. In this work Ptolemy gives the most complete idea of astronomic refraction of any writer down to the time of Kepler.—11. Κανὼν Βασιλέων ("*Canon, or Table, of Kings*"), a part, properly, of the Πρόχειροι Κανόνες. This table contains fifty-five reigns, twenty of which belong to kings of Babylon subsequent to Nabonassar, ten to kings of Persia, thirteen to kings of Egypt of the line of the Ptolemies, and the remainder to Roman emperors after the time of Augustus. This canon was not prepared with an historical view, but was intended for astronomers, to facilitate the calculation of intervals of time that may have elapsed between different astronomical observations. As, however, the years of each monarch's reign are indicated in it with great exactness, it becomes, consequently, of great value and interest in historical chronology. It must be remarked, at the same time, that all the dates of this canon are given in Egyptian years, an arrangement very well adapted to the object in view, but productive of some inconvenience for chronology. Thus, for example, the reigns of the Babylonian, Persian, and Roman monarchs, calculated according to the method of their respective countries, ought to be in advance of, or behind, the years numbered in Ptolemy's canon, by some days, or even months. In the case of the Roman emperors, the difference, in Ptolemy's time, amounted to forty days, and the variation must have been still more marked as regarded the Babylonian and Persian reigns. The only exact part is that which relates to the line of the Ptolemies. Halma gave the latest edition of this work in 1820, *Paris*, 4to.—12. Γεωγραφικὴ Ἀφήγησις ("*Geographical Narration*," or "*System of Geography*"). This work is in eight books, and during nearly fourteen centuries was the only known manual of systematic geography. It still remains for us one of the principal sources whence we derive our information respecting the geography of the ancients. Pursuing the plan traced out by Marinus of Tyre, Ptolemy undertook to perfect the labours of that geographer. The map of Marinus and Ptolemy was covered, as it were, with a species of network; the meridians were traced on it for every five degrees; the degrees of latitude were marked by lines running parallel to the equator, and passed through the principal cities, such as Syene, Alexandrea, Rhodes, Byzantium, and, consequently, were at unequal distances from each other. In this network were marked the points, the height of which had been taken according to their true latitude; but, in order to determine their longitude, and the positions, also, of other places, which were only known by the geometric distance, it was necessary to fix the length of a degree on one of the great circles of the globe. Marinus and Ptolemy, without themselves measuring any great distances, took the most accurate measurements existing in their day, and gave 500 stadia as the length of a degree. This was one sixth less than the truth, and from this error must necessarily have resulted many faults and erroneous deductions. Ptolemy determined the length, from west to east, of all the known part of the globe, under the parallel of Rhodes, at 72,000 stadia, following geometrical measurements. These 72,000 stadia make, according to his

calculation, 180 degrees; and in this way he believed he had discovered the extent of one half of the globe. The fact, however, is, that he was acquainted with only 125 degrees. His error, consequently, is nearly a third, namely, one sixth by reason of the mistake he commits relative to the measurement of a degree as above mentioned, and about a sixth as the result of errors in geometric distances. With regard to latitudes, a large number of which were based on astronomical determinations, the errors committed by Ptolemy are very unimportant; and the latitude, for example, which he gives to the southern point of Spain is so exact, as to lead us to imagine that observations had been made in this quarter by some of his predecessors.—Strabo had limited to 42 degrees the latitude of the known part of the earth (situate between the 12th and 54th degree of north latitude). Ptolemy, on the other hand, makes 80 degrees, from 16° south latitude to 63° north; and yet he believed that he knew only about a quarter more than the earlier geographers, because these allowed 700 stadia to a degree, which makes nearly 30,000 stadia altogether; whereas Ptolemy, admitting only 500 stadia, found the sum total to be 40,000.—Marinus and Ptolemy derived some information respecting the easternmost parts of Asia from the Itineraries of a Macedonian trader, who had sent his factors on overland journeys from Mesopotamia, along Mount Taurus, through India, and even to the distant capital of the Seres. These journeys must have been prosecuted very soon after the time of Alexander the Great, under the first two monarchs of the dynasty of the Seleucidæ; since it is not probable that, after the defection of the Bactrians and Parthians, a route remained open through these countries to the traffic of the Greeks. Ptolemy thus could hardly have gained much information respecting these lands from the narratives of overland travellers. The communication by sea, however, between Egypt and India, became frequent in the time of the Ptolemies. Strabo speaks of fleets that sailed for India, and, in the time of Pliny, the coast of the country this side of the Ganges was perfectly well known. The navigators of the West, however, did not go beyond this stream. It was supposed that from this point the shore of Asia bent directly to the north, and joined the eastern extremity of Taurus. At a later period navigators went beyond the mouths of the Ganges, and, to their great astonishment, found that the land redescended towards the south, and formed a large gulf (Bay of Bengal—Sinus Gangeticus). They pushed their adventurous career still farther: taking their departure from the southern part of the western peninsula of India, they crossed the gulf in a straight line, and reached the coast of Siam and the peninsula of Malacca; this last they called the Golden Chersonese, a proof of the profitable trade which was there carried on by them. Having doubled the extremity of this second peninsula, they entered on a new gulf (that of Siam—Magnus Sinus). From the eastern coast of the Golden Chersonese they passed in a southern direction, and reached a large continent, on the shore of which was situate the city of Kattigara. This country was probably the Isle of Borneo. The discoverer of this country was called Alexander. (*Ptol., Geogr.*, 2, 14.) Ptolemy, who, as well as this adventurer, believed that the coast was a prolongation of that which formed the Gulf of Siam (the coast of *Cambodia*), founded thereon his hypothesis, that the Indian was a mediterranean sea. He supposed that, after Kattigara, the land extended from east to west as far as the southeast coast of Africa, with which it united, forming one common continent.—Marinus and Ptolemy were well acquainted with the eastern coast of Africa, and mention is no longer made, in their pages, of the fabulous monsters which the credulity of a previous age had established as the dwellers of this region. They knew the coast, however, only to the tenth degree of south latitude, that is, to the promontory of Prasum, which is probably the same with the modern Cape *Del Gardo*, as his city of Rapta would seem to be *Melinda*. From the promontory of Prasum, Ptolemy makes the African coast bend round to the east for the purpose of joining that of Kattigara. His island of Menuthias, placed by him near Cape Prasum, but which an ancient periplus brings near to Rapta, is *Zanzibar*, or one of the other islands off the coast of Zanguebar. Ptolemy's acquaintance with the eastern coast does not extend beyond the modern *Madagascar*.—After the decline of the commerce of Carthage and Gades, no new discoveries had been made on the western coast of Africa, and hence the knowledge of Ptolemy in this quarter was not extended beyond that of his predecessors; he introduces, however, more of method into the information obtained from Hanno and Scylax.—Ptolemy is the first who indicates the true figure of Spain, Gaul, and the southern part of Albion; but he gives an erroneous description of the northern part of this island, which, according to him, extends towards the east. Ireland, the Ierne of Strabo, and the Juvernia of Ptolemy, ceases to be situated to the north of Albion, as Eratosthenes and Strabo thought; it is placed by Ptolemy to the west, but its northern point is parallel to the northern extremity of Albion. To the north of this latter island he places the Orcades, and a little farther to the north (about 63° N. L.), the isle of Thule, the northernmost extremity of the geographical system of Ptolemy. This Thule is probably *Mainland*, situate about 60° N., the same that was seen by the Roman fleet under Agricola, covered with ice and eternal snow. (*Tacit., Vit. Agr.*, c. 10.)—The description which Ptolemy gives of the shores of Germany as far as the Elbe, as well as of Scandinavia, extends no farther than the accounts already given by Pliny and Tacitus. He describes the Cimbric Chersonese, and the German coast of the Baltic as far as the *Dwina*, with considerable accuracy, but he is not aware that this sea is a mediterranean one, for his Gulf of Veneda is only a part of this sea, from Memel to Dantzic. The question has been asked, By what chance Ptolemy was enabled to obtain more accurate notions respecting those countries than those which Pliny and Tacitus possessed, and that, too, although the principal depôt of amber, the well-known production of the shores of the Baltic, was in the capital of Italy? The answer is, that if the amber was chiefly carried to Rome, the traffic was conducted by merchants from Alexandrea, and it was through them that Ptolemy obtained the materials for this portion of his work.—In the last book of his geography, Ptolemy teaches the mode of preparing charts or maps. We here find the first principles of projection; but the book itself has reached us in a very corrupt state through the fault of the copyists. The more modern maps long preserved traces of those of Ptolemy and his successors. The Caspian Sea, for example, retained the form traced for it by Ptolemy as late as the eighteenth century; for a part of the coasts of the Black Sea, and of Africa beyond Egypt, our maps still conform to the general outline of Ptolemy, and the substitution of modern for ancient names is the only difference. Such, at least, is the assertion of Mannert (*Geogr.*, vol. 1, p. 191).—No good complete edition of Ptolemy's Geography has ever appeared. One, however, has recently been commenced in Germany, by Wilberg, of which the first *fasciculus*, containing the first book, has thus far appeared. *Essendiæ*, 1838, 4to. In 1475, Lichtenstein (*Levilapis*) printed at Cologne, in folio, the Latin translation of this work, made by Angelo, a Florentine scholar of the fifteenth century, or, rather, commenced by Chrysolaras and finished by Angelo. It was revised, for the purposes of this publication, by Vadius and Picar

dus. The translation of Angelo was reprinted, with corrections made from a manuscript of the Greek text, by Calderino, *Romæ*, 1478, fol. Twenty-seven maps accompany this edition, which appears to have been printed by Arnold Pannartz. This is the second work, with a date, that is accompanied with engravings on copper. In 1482, Donis, a German monk, and a good astronomer for his time, gave a new edition to the world, printed by Holl, at Ulm, in folio. It has fewer mistakes in the figures than those which preceded it, but just as many in the names. Several editions followed, but all swarming with errors. The celebrated Pico de Mirandola sent to Essler, at Strasbourg, a Greek manuscript of Ptolemy's work, by the aid of which that scholar gave a new edition, not in the translation of Angelo, but in another, very literal and somewhat barbarous, by Philesius. Essler made many changes in this version, and, to justify himself, generally added the Greek term to the Latin. He placed in it 46 maps cut on wood. Brunet calls this edition one of little value; in this he is mistaken. The edition we have just spoken of was reprinted at Strasbourg in 1520, and also in 1522. A new translation, made by the celebrated Pirckheymer, appeared in 1525, from the Strasbourg press, fol. It contains fifty maps cut on wood.—The first *Greek* edition was that of Erasmus, printed from a manuscript which Theobald Fettich, a physician, had sent him, and which issued from the press of Froben, at Bâle, 1533, in 4to. The manuscript was a very good one, but, through the fault of the printer, a great number of errors were allowed to creep in among the figures. Not having a sufficient quantity of the peculiar type or mark which indicated $\frac{1}{2}$, he employed in its place the letter ς, which signifies $\frac{1}{6}$. He made use, also, of the same letter on many occasions to designate $\frac{5}{6}$. The fraction $\frac{3}{5}$ is marked by γo, but the manuscript often places the o above the γ, and in a smaller character. The compositor, not attending to this, contented himself with putting in its place γ alone, which is equivalent to $\frac{1}{3}$. The confusion resulting from such a course is apparent, and the only mode to remedy the evil is to have recourse to the Latin editions which appeared previous to 1533. The Bâle edition was reprinted by Wechel, at Paris, 1546, 4to.—Michael Servetus (Villanovanus) retouched the translation of Pirckheymer, after a manuscript, and published it, with fifty maps cut on wood, at Lyons, in 1530, and again, with corrections and additions, in the same city, in 1541. These two editions of Ptolemy play a conspicuous part in the history of religious fanaticism; Calvin derived from them one of his grounds of accusation against Servetus. He was charged with having added to the description that accompanies the map of Palestine, a passage which contradicts what Moses says respecting the fertility of that country. The interpolated passage does actually exist, but it was added by Phrisius, who took charge of the edition of 1522.—The last impression of the Greek text was in 1618 and 1619, in 2 vols. 4to, from the Amsterdam press, by Bertius. Many faults of the previous editions are corrected in this one, by the aid of a Heidelberg manuscript, but the same errors in the figures still remain, and, to augment the confusion, the editor has placed beside them those of the Latin editions, which often differ widely. The only recent edition of the mathematical part of Ptolemy's Geography is that of Halma, containing only the first book and the latter part of the seventh, with a French version and notes, *Paris*, 1828, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 240, *seqq.*—*Id. ibid.*, vol. 5, p. 271.—*Id. ibid.*, vol. 6, p. 312, &c.—Compare *Delambre*, in *Biogr. Univ.*, vol. 36, p. 263.)—XIX. A native of Ascalon, who followed the profession of a grammarian at Rome before the time of Herodian, by whom he is cited. He wrote a work on Synonymes, Περὶ διαφορᾶς λέξεων ("*On the difference of Words*"). It is properly the fragment merely of a larger work. Ptolemy was the author also of a Homeric Prosody, a treatise on metres, and a dissertation on Aristarchus's revision of Homer. The fragment on "the Difference of Words" is given by Fabricius, *Bibl. Gr.*, vol. 4, p. 515, of the old edition, vol. 6, p. 117, of the new.—XX. Surnamed Chennus, flourished under the emperors Trajan and Hadrian. Photius has preserved for us some fragments of his work, Περὶ τῆς εἰς πολυμαθίαν καινῆς ἱστορίας ("*New History of varied Erudition*"), in seven books. To give some idea of this compilation, we will mention some of the subjects of which it treats: the death of Protesilaus; that of Sophocles; that of Hercules; the history of Crœsus; the death of Achilles; that of Laius; the history of Tiresias; the death of Adonis; the origin of several epithets given to the heroes of the Iliad, and to other personages of the fabulous times. Ptolemy also wrote a drama entitled the *Sphinx*. He dared even to enter the lists against Homer with a poem in twenty-four books or cantos, entitled Ἀνθόμηρος ("*The Anti-Homer*"). Gale has placed the fragments of Ptolemy Chennus in his *Historiæ Poëticæ Scriptores*, p. 303, *seqq.*, and to the eighth chapter is prefixed a dissertation on this writer. The fragments are also given in the edition of Conon and Parthenius by Teucher. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 44.)

Ptolemaïs, I. a seaport town of Phœnicia. (*Vid.* Ace.)—II. A city on the coast of Cyrenaïca in Africa, and the port of Barce. It suffered so severely from want of water, that the inhabitants were obliged to relinquish their dwellings, and disperse themselves about the country in different directions. The attempts of Justinian to obviate this evil proved unavailing. The ruins are called at the present day *Ptolemata*. A description of the remains of this ancient city is given by Captain Beechey and others. (*Modern Traveller*, pt. 50, p. 114, *seqq.*)—III. A city of Egypt, in the northern part of Thebaïs, northeast of Abydus. It rose in importance as the last-mentioned city declined, and eventually rivalled Memphis in size. Ptolemaïs would seem to have been founded by one of the Ptolemies, or, at all events, re-established by him on the site of some more ancient city, as the Greek name, Πτολεμαὶς ἡ Ἑρμείου (*Ptolemaïs, the city of Hermes*), would seem to indicate The city, therefore, was originally consecrated to the Egyptian Hermes. It appears to have received a severe blow to its prosperity, by reason of its resistance to the Emperor Probus. The modern village of *Menshieh* is in the immediate neighbourhood of Ptolemaïs. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 381, *seqq.*)—IV. Originally a small promontory, on the western coast of the Sinus Arabicus. It was near the inland sea Monoleus. A fortified port was established here by Eumedes, a commander of Ptolemy Philadelphus; and the spot was selected on account of the large forest in the vicinity, which furnished valuable naval timber for the fleets of the Ptolemies. In this forest, also, wild elephants abounded; and, as Ptolemy wanted these animals for his armies, a regular hunting establishment was formed here, and the place received from this circumstance its second name of Θηρῶν, and also that of Ἐπιθήρας (ἐπὶ θήρας). In a commercial point of view it was of no great importance, as Arrian merely mentions among its exports tortoise-shell and ivory; but to the ancient astronomers and geographers it was directly the reverse, since they regarded it as the fittest place for measuring a degree, and thus ascertaining the circumference of the globe. The harbour of *Mirza Mombanik*, about 15 geographical miles north of Massua, appears to indicate the ancient Ptolemaïs. (*Mannert, Geogr.*, vol. 10, pt. 44, *seqq.*)

Publicŏla, a surname given to Publius Valerius, according to Dionysius and Plutarch, on account of his

protecting the rights of the people (*populum* and *colo*, Poplicola, Publicola). Niebuhr dissents from this etymology in the following remarks: "We cannot agree with the Greek Dionysius and Plutarch in translating *Publicola* as a compound term by δημοκηδής, 'the protector of the people;' but we must recognise therein the old Latin form of the adjective with a superfluous termination, which is sometimes mistaken for a diminutive, sometimes for a compound. It is equivalent to *Publicus*, in the sense of δημοτικός. Thus *Scævola* is not the diminutive, but synonymous with *Scævus*, and *Æquicolus* is nothing but *Æquus* or *Æquicus*; *Volsculus* nothing but *Volscus*." (*Roman History*, vol. 1, p. 360, *Walter's trans.*)

Publilĭa Lex, I. a law proposed by Publilius the Dictator, A.U.C. 414, ordaining that, before the people gave their votes, the senate should authorize whatever they might determine. (*Livy*, 8, 12.)—II. A law ordaining that the plebeian magistrates should be created at the comitia tributa. (*Liv.*, 2, 56.)

Publĭus Syrus, a celebrated composer and actor of mimes. He was a native of Syria, and was brought from Asia to Italy in early youth in the same vessel with his countryman and kinsman Manlius Antiochus, the professor of astrology, and Staberius Eros, the grammarian, who all, by some desert in learning, rose above their original fortune. He received a good education and liberty from his master, in reward for his witticisms and his facetious disposition. He first represented his mimes in the provincial towns of Italy, whence, his fame having spread to Rome, he was summoned to the capital, to assist in those public spectacles which Cæsar offered his countrymen in exchange for their freedom. (*Macrob., Sat.*, 2, 7.) On one occasion he challenged all persons of his own profession to contend with him on the stage; and in this competition he successfully overcame every one of his rivals. By his success in the representation of these popular entertainments, he amassed considerable wealth, and lived with such luxury that he never gave a great supper without having sow's udder at table, a dish which was prohibited by the censors as being too great a luxury even for the table of patricians. (*Plin.*, 8, 51.) Nothing farther is known of his history, except that he was still continuing to perform his mimes with applause at the period of the death of Laberius, which happened ten months after the assassination of Cæsar. (*Chron. Euseb., ad Olymp.*, 184.) We have not the names of any of the mimes of Publius, nor do we precisely know their nature or subject; all that is preserved from them being a number of detached sentiments or maxims, to the amount of 800 or 900, seldom exceeding a single line, but containing reflections of unrivalled force, truth, and beauty, on all the various relations, situations, and feelings of human life. Both the writers and actors of mimes were probably careful to have their memory stored with commonplaces and precepts of morality, in order to introduce them appropriately in their extemporaneous performances. The maxims of Publius were interspersed through his dramas; but, being the only portion of these productions now remaining, they have just the appearance of thoughts or sentiments, like those of Rochefoucauld. His mimes must either have been very numerous, or very thickly loaded with these moral aphorisms. It is also surprising that they seem raised far above the ordinary tone even of regular comedy, and appear for the greater part to be almost stoical maxims. Seneca has remarked, that many of his eloquent verses are fitter for the buskin than the slipper. (*Ep.*, 8.) How such exalted precepts should have been grafted on the lowest farce, and how passages, which would hardly be appropriate in the most serious sentimental comedy, were adapted to the actions or manners of gross and drunken buffoons, is a difficulty which could only be solved had we fortunately received entire a larger portion of these productions, which seem to have been peculiar to Roman genius. The sentiments of Publius Syrus now appear trite. They have become familiar to mankind, and have been re-echoed by poets and moralists from age to age. All of them are most felicitously expressed, and few of them seem erroneous, while, at the same time, they are perfectly free from the selfish or worldly-minded wisdom of Rochefoucauld or Lord Burleigh. (*Dunlop's Roman Literature*, vol. 1, p. 558, *seqq.*) The sentences of Publius Syrus are appended to many of the editions of Phædrus. The most useful edition of these sentences is perhaps that of Gruter, *Lugd. Bat.*, 1727, 8vo. The latest and most accurate edition, however, is that of Orellius, appended to his edition of Phædrus, *Turici*, 1832, 8vo. It contains, also, thirty sentences never before published. (*Bähr, Gesch Lit. Röm.*, vol. 1, p. 776.)

Pulcherĭa, I. sister of Theodosius the Great, and celebrated for her piety and virtues.—II. A Roman empress, daughter of Arcadius, and sister of Theodosius the younger. She was created Augusta A.D. 414, and shared the imperial power with her brother. After the death of the latter (A.D. 450), she gave her hand to Marcianus. (*Vid.* Marcianus I.) Pulcheria died A.D. 454, and was interred at Ravenna, where her tomb is still to be seen.

Pulchrum Promontorium, the same with Hermæum Promontorium. (*Vid.* Hermæum.)

Punĭcum Bellum, the name given to the wars between Rome and Carthage. The Punic wars were three in number. The *first* took its rise from the affair of the Mamertini, an account of which will be found under the article Messana, page 836, col. 1. This was ended by the naval battle fought off the Ægates Insulæ; and it was also memorable for the naval victory of Duilius, the first ever gained by the Romans. (*Vid.* Carthago, § 4.—Duilius.—Ægates.) The *Second Punic War* commenced with the affair of Saguntum, and was terminated by the battle of Zama. During its continuance Hannibal carried on his celebrated campaigns against the Romans in Italy. (*Vid.* Carthago, § 4.—Hannibal.—Metaurus.—Zama.) The *Third Punic War* was the siege and destruction of Carthage itself. (*Vid.* Carthago, § 4.)

Pupiēnus, Marcus Clodius Maximus, a man of obscure family, who raised himself by his merit to the highest offices in the Roman armies, and gradually became a prætor, consul, prefect of Rome, and a governor of the provinces. His father was a blacksmith. After the death of the Gordians, Pupienus was elected with Balbinus to the imperial throne, and, to rid the world of the usurpation and tyranny of the Maximini, he immediately marched against these tyrants; but he was soon informed that they had been sacrificed to the fury and resentment of their own soldiers. He prepared, after this, to make war against the Persians, who insulted the majesty of Rome, but was massacred, A.D. 236, by the prætorian guards. Balbinus shared his fate. Pupienus is sometimes called Maximus. In his private character he appeared always grave and serious. He was the constant friend of justice, moderation, and clemency, and no greater encomium can be passed upon his virtues than to say that he was invested with the purple without soliciting it, and that the Roman senate said they had selected him from thousands, because they knew no person more worthy or better qualified to support the dignity of an emperor. (*Capitol, Vit. Maxim.—Id., Vit. Gord.*)

Pupĭus, a tragic poet at Rome, contemporary with Cæsar. He was famed for his power in exciting emotion. Hence the scholiast on Horace remarks (*Epist.*, 1, 1, 67), "*Pupius, Tragœdiographus, ita affectus spectantium movit, ut eos flere compelleret. Inde istum versum fecit:*

"'*Flebunt amici et bene noti mortem meam;*
Nam populus in me vivo lacrymatu est satis.'"

Purpurarĭæ, islands off the coast of Mauritania, so called from the manufacture of purple dye established in them. They answer at the present day to *Madeira* and the adjacent isles. (*Plin.*, 6, 32.)

Putĕŏli, a city of Campania, now *Pozzuoli*, on the coast, and not far from the Lucrine Lake. Its Greek name was Dicæarchia; but, when the Romans sent a colony thither, they gave it the name of Puteoli, probably from the number of its wells, or perhaps from the stench which was emitted by the sulphureous and aluminous springs in the neighbourhood. (*Strabo*, 245. —*Plin.*, 31, 2.) Respecting the origin of this place, we learn from Strabo that it was at first the harbour of Cumæ. Hence we may fairly regard it as a colony of that city, without calling in the Samians to assist in its foundation, as Stephanus Byzantinus reports, and Hieronymus. (*Euseb., Chron.*, 2.) The Romans appear to have first directed their attention to this spot in the second Punic war, when Fabius the consul was ordered to fortify and garrison the town, which had only been frequented hitherto for commercial purposes. (*Liv.*, 24, 7.) In the following year it was attacked by Hannibal without success (*Liv.*, 24, 13), and about this time became a naval station of considerable importance: armies were sent to Puteoli from thence (*Liv.*, 26, 17), and the embassy sent from Carthage, which was to sue for peace at the close of the second Punic war, disembarked here, and proceeded to Rome by land (*Liv.*, 30, 22), as did St. Paul about 250 years afterward. The apostle remained seven days at Puteoli before he set forward on his journey by the Appian Way. (*Acts*, xxviii., 13.) In the time of Strabo, this city appears to have been a place of very great commerce, and particularly connected with Alexandrea; the imports from that city, which was then the emporium of the East, being much greater than the exports of Italy. (*Strabo*, 793.—*Suet., Aug.*, 98,—*Senec., Ep.*, 77.) The harbour of Puteoli was spacious and of peculiar construction, being formed of vast piles of mortar and sand, which, owing to the strongly cementing properties of the latter material, became very solid and compact masses; and these, being sunk in the sea, afforded secure anchorage for any number of vessels. (*Strab.*, 245.) Pliny (35, 13) has remarked this quality of the sand in the neighbourhood of Puteoli, which now goes by the name of *Pozzolana*. The same writer informs us (36, 12), that this harbour possessed also the advantage of a conspicuous lighthouse. The remains which are yet to be seen in the harbour of Puteoli are commonly, but erroneously, considered to be the ruins of Caligula's bridge; whereas that emperor is said expressly to have used boats, anchored in a double line, for the construction of the bridge which he threw over from Puteoli to Baiæ; these were covered with earth, after the manner of Xerxes's famous bridge across the Hellespont. Upon the completion of the work, Caligula is described as appearing there in great pomp, on horseback or in a chariot, for two days, followed by the prætorian band and a splendid retinue. It is evident, therefore, that this structure was designed for a temporary purpose, and it is farther mentioned that it was begun from the piles of Puteoli. (*Suet., Calig.*, 19.—*Josephus, Antiq. Jud.*, 19, 1.)—Puteoli became a Roman colony A.U.C. 558, was recolonized by Augustus, and again, for the third time, by Nero. (*Tacit., Ann.*, 14, 27.) This place appears to have espoused the cause of Vespasian with great zeal, from which circumstance, according to an inscription, it obtained the title of Colonia Flavia. The same memorial informs us, that Antoninus Pius caused the harbour of Puteoli to be repaired. (*Cramer's Anc. Italy*, vol. 2, p. 163, *seqq.*)

Putĭŭli, a place at Rome, in the vicinity of the Esquiline. The Campus Esquilinus was, in the early days of Rome, without the walls of the city, and a number of pits were dug in it to receive the dead bodies of the lower orders. These holes were called *puticuli*, from their resemblance to wells, or, more probably, from the stench which issued from them, in consequence of this practice. (*Varro, L. L.*, 4, 5.—*Fest., s. v. Putic.*) The Esquiliæ seem to have been considered as unwholesome till this mode of burial was discontinued, which change took place in the reign of Augustus, when the gardens of Mæcenas were laid out here. (*Hor., Sat.*, 1, 88.—*Id., Ep.*, 5, 100.)

Pydna, a city of Macedonia, on the western coast of the Sinus Thermaïcus, above Dium. The earliest mention of this town is in Scylax, who styles it a Greek city (p. 26), from which it appears at that time to have been independent of the Macedonian princes. Thucydides speaks of an attack made upon it by the Athenians before the Peloponnesian war (1, 61). It was afterward taken by Archelaüs, king of Macedon, who removed its site twenty stadia from the sea, as Diodorus asserts; but Thucydides states, that it had been, long before that period, in the possession of Alexander the son of Amyntas, and that Themistocles sailed thence on his way to Persia (1, 137). After the death of Archelaüs, Pydna again fell into the hands of the Athenians; but the circumstances of this change are not known to us. It was afterward taken from them by Philip, and given to Olynthus. The next fact relative to Pydna which is recorded in history, is posterior to the reign of Alexander the Great, whose mother Olympias was here besieged by Cassander; and, all hopes of relief being cut off by the intrenchment having been made round the town from sea to sea, famine at length compelled Olympias to surrender, when she was thrown into prison, and afterward put to death. (*Diod. Sic.*, 19, 51.)—Pydna is also famous for the decisive victory gained in its neighbourhood by Paulus Æmilius over the Macedonian army under Perseus, which put an end to that ancient empire.—The epitomiser of Strabo says, that in his time it was called *Kitros* (*Strab.*, 509); as likewise the scholiast to Demosthenes; and this name is still attached to the spot at the present day. Dr. Clarke observed at *Kitros* a vast tumulus, which he considered, with much probability, as marking the site of the great battle fought in these plains. (*Cramer's Anc. Greece*, vol 1, p. 214, *seqq.*)

Pygmæi, a fabulous nation of dwarfs, placed by Aristotle near the sources of the Nile (*Hist. An.*, 8, 12.—*Ælian, H. A.*, 2, 1; 3, 13); by Ctesias, in India (*Ind.*, 11); and by Eustathius, amusingly enough, in *England*, over against Thule (ἔνθα τὰ Ἰγγλικά.—*Eustath., ad Il.*, 3, 6, p. 372)—They were of a very diminutive size, being, according to one account, of the height merely of a πυγμή, or 20 fingers' breadth (*Eustath., l. c.*), while others made them three σπιθαμαί, or 27 inches in size. (*Plin.*, 7, 2.) The Pygmies are said to have lived under a salubrious sky and amid a perpetual spring, the northern blasts being kept off by lofty mountains. (*Plin., l. c.*) An annual warfare was waged between them and the cranes (*Hom., Il.*, 3, 3); and they are fabled to have advanced to battle against these birds, mounted on the backs of rams and goats, and armed with bows and arrows. They used also a kind of bells or rattles (κρόταλα) to scare them away. (*Hecataeus, ap. Schol. ad Il.*, 3 6.—*Heyne, ad loc.*—*Plin., l. c.*) Every spring they came down in warlike array to the seashore, for the purpose of destroying the eggs and young of the cranes, since otherwise they would have been overpowered by the number of their feathered antagonists. (*Hecataeus, ap. Plin., l. c.*) Their dwellings were constructed of clay, feathers, and the shells of eggs. Aristotle, however, makes them to have lived in caves, like Troglodytes, and to have come out at harvest-time with hatchets to cut down the corn, as if to fell a forest. (*Eustath., l. c.*)—Philostratus relates, that Hercules once fell asleep in the deserts of Africa after he had con-

quered Antæus, and that he was suddenly awakened by an attack which had been made upon his body by an army of these Liliputians, who professed to be the avengers of Antæus, since they were his brethren, and earthborn like himself. A simultaneous onset was made upon his head, hands, and feet. Arrows were discharged at him, his hair was ignited, spades were thrust into his eyes, and coverings or doors (*θύραι*) were applied to his mouth and nostrils to prevent respiration. The hero awoke in the midst of the warfare, and was so much pleased with the courage displayed by his tiny foes, that he gathered them all into his lion skin and brought them to Eurystheus. (*Philostr., Icon.*, 2, 22, p. 817, *ed. Morell.*)—The Pygmies of antiquity, like those of more modern times, may be safely regarded as mere creatures of the imagination. We have had them even placed, by popular belief, in our own country. A number of small graves, two or three feet in length, were found in the West, containing fragments of evidently adult bones. The idea of a pigmy race was immediately conceived ; but it was unknown to the discoverers, that the Indians, after disinterring their dead, buried them in graves just large enough to hold the bones made up into a small bundle for the convenience of transportation. (*M'Culloch, Researches on America*, p. 516.)—With respect to the Pygmies of ancient fable, it may be remarked, that Homer places them merely in southern lands, without specifying their particular locality ; nor does he say a word respecting their diminutive size. (*Heyne, ad Hom., Il.*, 3, 3.) Aristotle, as we have already said, assigns them a residence near the sources of the Nile (*Hist. An.*, 8, 15), in which he is followed by Ælian (*H. A.*, 2, 1 ; 3, 15) and others. Some agree with Ctesias in making India their native country. Pliny, in one passage, places them also in India (7, 2), but in another in Thrace (4, 2). Others, again, making the cranes to wing their way from the northern regions over the Pontus Euxinus, regard Scythia and Thrace as the Pygmy land.—Many have supposed that the fable of the Pygmies and cranes has a reference to the country of Egypt. As the cranes make their appearance there about the month of November, the time in which the waters are subsided, and devour the corn sown on the lands, the whole fable of the Pygmies may be explained by supposing them to have been none other than the Egyptians, and the term pygmy (*πυγμαῖος*) not to refer to any diminutiveness of size, but to the *cubits* (*πύγμαι, πήχεις*) of the Nile's rise. Some scholars suppose the germe of the fable to be found in the remarks of Strabo, respecting the *μικροφυΐαν τῶν ἐν Λιβύῃ φυομένων*. (*Strabo*, 820.) Barrow, in his *Travels to the Cape of Good Hope* (vol. 1, p. 239), endeavours to identify the Bosjesmans of the Cape and the Pygmies of the ancients, but with no great success. Heeren regards the whole Pygmy narrative as fabulous, but assigns it an Indian origin, and makes it to have spread from the East into the countries of the West. (*Ideen*, vol. 1, p. 368.) Malte-Brun inclines in favour of the existence of a pygmy race, from the accounts of modern travellers, who state that they have seen in the remote East small and deformed beings not unlike in appearance to the pygmies of former days, and for the most part only four feet in size. Hence he thinks it not unlikely that a diminutive race, resembling, in some degree, the ancient pygmies, may still be existing among the remote and desert regions of Thibet! (*Malte-Brun, Annales des Voyages*, vol. 1, p. 355, *seqq.*—*Bähr, ad Ctes.*, p. 295.)

Pygmalĭon, I. a king of Tyre, son of Belus, and brother to the celebrated Dido. (*Vid.* Dido.)—II. A celebrated statuary of the island of Cyprus. The debauchery of the females of Amathus, to which he was a witness, created in him such an aversion for the fair sex, that he resolved never to marry. The affection which he had denied to the other sex he liberally bestowed upon the works of his own hands. He became enamoured of a beautiful statue of ivory which he had made, and, at his earnest request and prayers, according to the mythologists, the goddess of Beauty changed this favourite statue into a woman, whom the artist married, and by whom he had a son called Paphus, who founded the city of that name in Cyprus. (*Ovid, Met.*, 10, 9.)—Compare the other version of the legend, as given from the Cyprian fables of Philostephanus, by Clemens of Alexandrea (*Protrept.*, p. 50), and by Arnobius (*adv. Gent.*, lib. 6, p. 206). Consult, also, Philostratus (*Vit. Apollon.*, 5, 5) and Meursius (*Cypr.*, 2).

Pylădes, I. a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed a most intimate friendship, and whom he aided in avenging the murder of Agamemnon by the punishment of Clytæmnestra and Ægisthus. He received in marriage the hand of Electra, the sister of Orestes, by whom he had two sons, Medon and Strophius. The friendship of Orestes and Pylades became proverbial. (*Vid.* Orestes.)—II. A celebrated actor in the reign of Augustus, banished by that emperor for pointing with his finger to one of the audience who had hissed him, and thus making him known to all. (*Suet., Vit. Aug.*, 45.—*Macrob., Sat.*, 2, 7.)

Pylæ (Πύλαι), a general name among the Greeks for any narrow pass. The most remarkable were the following. I. Pylæ Albaniæ. (*Vid.* Caucasus.)—II. Pylæ Amanicæ, a pass through the range of Mount Amanus, between Cilicia Campestris and Syria. Darius marched through this pass to the battle-field of Issus. (*Quint. Curt.*, 3, 4.—*Ptol.*, 5, 8.—*Plin.*, 5, 27.)—III. Pylæ Caspiæ. (*Vid.* Caspiæ Portæ.)—IV. Pylæ Caucasiæ. (*Vid.* Caucasus.)—V. Pylæ Ciliciæ, a pass of Cilicia, in the range of Mount Taurus, through which flows the river Sarus. (*Plin.*, 5, 27. —*Polyb.*, 12, 8.)—VI. Pylæ Sarmatiæ. (*Vid.* Caucasus, towards the close of that article.)—VII. Pylæ Syriæ, a pass leading from Cilicia into Syria, and bounded on one side by the sea. (*Xen., Anab.*, 1, 4. —*Arrian, Exp. Alex.*, 2, 8.)

Pylos, I. an ancient city of Elis, about eighty stadia to the east of the city of Elis, and which disputed with two other towns of the same name the honour of being the capital of Nestor's dominions ; these were Pylos of Triphylia, and the Messenian Pylos. This somewhat interesting question in Homeric geography will be considered under the head of the last-mentioned city. Pausanias informs us (6, 22) that the Elean city was originally founded by Pylus, son of Cleson, king of Megara ; but that, having been destroyed by Hercules, it was afterward restored by the Eleans. (Compare *Xen., Hist. Gr.*, 7, 4, 16.) This town was deserted and in ruins when Pausanias made the tour of Elis. We collect from Strabo (339) that Pylos was at the foot of Mount Pholoë, and between the heads of the rivers Peneus and Selleïs. This site agrees sufficiently with a spot named *Portes*, where there are vestiges of antiquity, under Mount *Mauro-bouni*, which must be the Pholoë of the ancients. (*Gell, Itin. of the Morea*, p. 30, *seq.*—*Cramer's Anc. Greece*, vol. 3, p. 91.)—II. A city of Elis, in the district of Triphylia, regarded by Strabo, with great probability, as the city of Nestor. (*Vid.* Pylos III.) It is placed by the geographer at a distance of thirty stadia from the coast, and near a small river once called Amathus and Pamisus, but subsequently Mamaus and Arcadicus. The epithet of *ἡμαθόεις*, applied by Homer to the Pylian territory, was referred to the first of these names. (*Strabo*, 344.) Notwithstanding its ancient celebrity, this city is scarcely mentioned in later times. Pausanias, even, does not appear to have been aware of its existence (6, 22). Strabo affirms that on the conquest of Triphylia by the Eleans, they annexed its

erritory to the neighbouring town of Lepræum. (*Strab.*, 355.) The vestiges of Pylos are thought by Sir W. Gell to correspond with a *Palaio Castro*, situated at *Pischine* or *Piskini*, about two miles from the coast. Near this is a village called *Sarene*, perhaps a corruption of *Arene*. (*Itin. of the Morea*, p. 40.—*Cramer's Anc. Greece*, vol. 3, p. 117.)—III. A city of Messenia, on the western coast, off which lay the Island of Sphacteria. It was situated at the foot of Mount Ægaleus, now *Geranio* or *Agio Elia*. (*Strabo*, 459.) This city was regarded by many as the capital of Nestor's dominions, and, at a later period, was celebrated for the brilliant successes obtained there by the Athenians in the Peloponnesian war. It is necessary, however, to distinguish between the ancient city of Pylos, and the fortress which the Athenian troops under Demosthenes erected on the spot termed Coryphasium by the Lacedæmonians. (*Thucyd.*, 4, 3.) Strabo affirms, that when the town of Pylos was destroyed, part of the inhabitants retired to Coryphasium; but Pausanias makes no distinction between the old and new town, simply stating that Pylos, founded by Pylus, son of Cleson, was situated on the promontory of Coryphasium. To Pylus he has also attributed the foundation of Pylos in Elis, whither that chief retired on his expulsion from Messenia by Neleus and the Thessalian Pelasgi. He adds, that a temple of Minerva Coryphasia was to be seen near the town, as well as the house of Nestor, whose monument was likewise to be seen there. Strabo, on the contrary, has been at considerable pains to prove that the Pylos of Homer was not in Messenia, but in Triphylia. From Homer's description, he observes, it is evident that Nestor's dominions were traversed by the Alpheus; and, from his account of Telemachus' voyage when returning to Ithaca, it is also clear that the Pylos of the Odyssey could neither be the Messenian nor Elean city; since the son of Ulysses is made to pass Cruni, Chalcis, Phea, and the coast of Elis, which he could not have done if he had set out from the last-mentioned place; if from the former, the navigation would have been much longer than from the description we are led to suppose, since we must reckon 400 tadia from the Messenian to the Triphylian Pylos only, besides which, we may presume, the poet would in that case have named the Neda, the Acidon, and the intervening rivers and places. Again, from Nestor's account of his battle with the Epeans, he must have been separated from that people by the Alpheus, a statement which cannot be reconciled with the position of the Elean Pylos. If, on the other hand, we suppose him to allude to the Messenian city, it will appear very improbable that Nestor should make an incursion into the country of the Epei, and return from thence with a vast quantity of cattle, which he had to convey such a distance. His pursuit of the enemy as far as Buprasium and the Olenian rock, after their defeat, is equally incompatible with the supposition that he marched from Messenia. In fact, it is not easy to understand how there could have been any communication between the Epeans and the subjects of Nestor, if they had been so far removed from each other. But as all the circumstances mentioned by Homer agree satisfactorily with the situation of the Triphylian city, we are necessarily induced to regard it as the Pylos of Nestor. Such are the chief arguments adduced by Strabo.—According to Thucydides, the Messenian Pylos had two entrances, one on each side of the island of Sphacteria, out of unequal breadth; the narrowest being capable of admitting only two vessels abreast. The harbour itself must have been very capacious for two such considerable fleets as those of Athens and Sparta to engage within it. These characteristics sufficiently indicate the port or bay of *Navarino* as the scene of those most interesting events of the Peloponnesian war which are detailed in the fourth book of Thucydides. A spot named *Pila*, and laid down in Lapie's map as nearly in the centre of the bay, probably answers to the ancient Pylos. (*Cramer's Anc. Greece*, vol. 3, p. 132, *seqq.*)

Pyramides, famous monuments of Egypt, of massive masonry, which, from a square base, rise diminishing to a point or vertex when viewed from below.—The pyramids commence immediately south of *Cairo*, but on the opposite side of the Nile, and extend in an uninterrupted range for many miles in a southerly direction parallel with the banks of the river. The perpendicular height of the first, which is ascribed to Cheops, is 480 feet 9 inches, that is, 43 feet 9 inches higher than St. Peter's at Rome, and 136 feet 9 inches higher than St. Paul's in London. The length of the former base was 764 feet, that of the present base is 746 feet. (*Vyse, Operations at the Pyramids of Gizeh*, vol. 2, p. 109.) The following are the dimensions of the second pyramid: the base, 684 feet; the central line down the front from the apex to the base, 568; the perpendicular, 356; coating from the top to where it ends, 140. These dimensions, being considerably greater than those usually assigned even to the first or largest pyramid, are to be accounted for by their being taken (by Belzoni) from the base as cleared from sand and rubbish, while the measurements of the first pyramid given by others only applied to it as measured from the level of the surrounding sand.—The antiquity of these erections, and the purpose for which they were formed, have furnished matter for much ingenious conjecture and dispute in the absence of certain information. It has been supposed that they were intended for scientific purposes, such as that of establishing the proper length of the cubit, or which they contain, in breadth and height, a certain number of multiples. They were, at all events, constructed on scientific principles, and give evidence of a certain progress in astronomy; for their sides are accurately adapted to the four cardinal points. Whether they were applied to sepulchral uses, and intended as sepulchral monuments, has been doubted; but the doubts have in a great measure been dispelled by the recent discoveries made by means of laborious excavations. The drifting sand had, in the course of ages, collected around their base to a considerable height, and had raised the general surface of the country above the level which it possessed when they were constructed. The entrance to the chambers had also been, in the finishing, shut up with large stones, and built round so as to be uniform with the rest of the exterior. The largest, called the Pyramid of Cheops, had been opened, and some chambers discovered in it, but not so low as the base, till Mr. Davison, British consul at Algiers, explored it in 1763, when accompanying Mr. Wortley Montague to Egypt. He discovered a room before unknown, and descended the three successive wells to a depth of 155 feet. Captain Caviglia, master of a merchant-vessel, afterward pursued the principal oblique passage 200 feet farther down than any former explorer, and found it communicate with the bottom of the well. This circumstance creating a circulation of air, he proceeded 28 feet farther, and found a spacious room 66 feet by 27, but of unequal height, under the centre of the pyramid, supposed by Mr. Salt to have been the place for containing the *theca* or sarcophagus, though now none is found in it. The room is 30 feet above the level of the Nile. The upper chamber, 35½ feet by 17½, and 18⅘ high, still contains a sarcophagus.—Three chambers, hitherto undiscovered, were exposed and opened, in 1836–7, by Colonel Vyse. The longest, measuring 38 feet 1 inch, by 17 feet 1 inch, has been denominated by him the "Wellington Chamber;" the second (38 feet 9 inches, by 16 feet 8 inches) he named "Nelson's;" and the third (37 feet 4 inches, by 16 feet 4 inches) has been called after

Lady Arbuthnot, who was present at the time of the discovery. These chambers vary as to height, and the blocks of granite which form the ceiling of the one below serve as the pavement of the one above it. According to Colonel Vyse, these three chambers were chiefly intended as voids in that portion of the pyramid above what is termed the "king's chamber" (the only one that appears to have had any destination), and thereby to lessen the superincumbent mass. (Consult the costly and elaborate work of Colonel Vyse, "*Operations carried on at the Pyramids of Gizeh in* 1837," &c., *London*, 1840, 2 vols. 4to.—vol. 1, p. 205, 235, 256.)—In the course of the work just alluded to (vol. 2, p. 105), Colonel Vyse has some remarks on the question whether the pyramids were connected in any way with astronomical purposes. It seems that, in six pyramids which have been opened, the principal passage preserves the same inclination of 26° to the horizon, being directed to the polar star. "As it had been supposed," remarks the colonel, "that the inclined passages were intended for astronomical purposes, I mentioned the circumstance to Sir John Herschel, who, with the utmost kindness, entered into various calculations to ascertain the fact. I also informed Sir John of the allusion in the 'Quarterly Review' to Mr. Caviglia's remarks respecting the polar star, and likewise of its having been seen by Captains Irby and Mangles from the inclined passage in the Great Pyramid, at the period of its culminating, on the night of the 21st of March, 1817. It would appear from the remarks of Sir John, which here follow, that the direction of the passage was determined by the star which was polar at the time that the pyramid was constructed, and that the exact aspect of the building was regulated by it; but it could not have been used for celestial observation. The coincidence of the relative position of *a Draconis* is at all events very remarkable."

1. *Sir John Herschel's Observations on the Entrance Passages in the Pyramids of Gizeh.*

"Four thousand years ago, the present polar star, *a Ursæ Minoris*, could by no possibility have been seen at any time in the twenty-four hours through the gallery in the Great Pyramid, on account of the precession of the Equinoxes, which at that time would have displaced every star in the heavens, from its then apparent position on the sphere, by no less a quantity than 55° 45′ of longitude, and would have changed all the relations of the constellations to the diurnal sphere. The supposed date of the pyramid, 2123 years B.C., added to our present date, 1839, form 3962 years (say 4000), and the effect of the precession on the longitudes of the stars in that interval having been to increase them all by the above-named quantity, it will follow that the pole of the heavens, at the erection of the pyramid, must have stood very near to the star *a Draconis*, that is, 2° 51′ 15″ from it to the westward, as we should now call it; *a Draconis* was therefore, at that time, the polar star; and as it is comparatively insignificant, and only of the third magnitude, if so much, it can scarcely be supposed that it could have been seen in the daytime even in the climate of Gizeh, or even from so dark a recess as the inclined entrance of the Great Pyramid. A latitude, however, of 30°, and a polar distance of the star in question of 1° 51′ 15″, would bring it, at its lower culmination, to an altitude of 27° 91′, and therefore it would have been directly in view of an observer stationed in the descending passage, the opening of which, as seen from a point sixty-three feet within, would, by calculation, subtend an angle of 7° 7′; and even from the bottom, near the sepulchral chamber, would still appear of at least 2° in breadth. In short, speaking as in ordinary parlance, the passage may be said to have been directly pointed at *a Draconis*, at its inferior culmination, at which moment its altitude above the horizon of Gizeh (lat. 30) would have been 27° 9′—refraction being neglected as too trifling (about 2′) to affect the question. The present polar star, *a Ursæ Minoris*, was at this epoch 23° more or less in arc from the then pole of the heavens, and, of course, at its lower culmination, it was only 7° above the horizon of Gizeh." (*Vyse, Operations*, &c., vol. 2, p. 107, *seq.*)

2. *Operations of Belzoni.*

Belzoni, after some acute observations on the appearances connected with the second pyramid, or that of Chephrenes, succeeded in opening it. The stones which had constituted the coating (by which the sides of most of the pyramids, which now rise in steps, had been formed into plain and smooth surfaces) lay in a state of compact and ponderous rubbish, presenting a formidable obstruction; but somewhat looser in the centre of the front, showing traces of operations for exploring it in an age posterior to the erection. On the east side of the pyramid he discovered the foundation of a large temple, connected with a portico appearing above ground, which had induced him to explore that part. Between this and the pyramid, from which it was fifty feet distant, a way was cleared through rubbish forty feet in height, and a pavement was found at the bottom, which is supposed to extend quite round the pyramid; but there was no appearance of any entrance. On the north side, notwithstanding the same general appearance presented itself after the rubbish was cleared away, one of the stones, though nicely adapted to its place, was observed to be loose; and when it was removed, a hollow passage was found, evidently forced by some former enterprising explorer, and rendered dangerous by the rubbish which fell from the roof; it was therefore abandoned. Reasoning by analogy from the entrance of the first pyramid, which is to the east of the centre on the north side, he explored in that situation, and found, at a distance of thirty feet, the true entrance. After incredible perseverance and labour, he found numerous passages, all cut out of the solid rock, and a chamber forty-six feet three inches by sixteen feet three inches, and twenty-three feet six inches high. It contained a sarcophagus in a corner, surrounded by large blocks of granite. When opened, after great labour, this was found to contain bones, which mouldered down when touched, and, from specimens afterward examined, turned out to be the bones of an ox. Human bones were also found in the same place. An Arabic inscription, made with charcoal, was on the wall, signifying that "the place had been opened by Mohammed Ahmed, lapicide, attended by the master Othman, and the king Alij Mohammed," supposed to be the Ottoman emperor, Mohammed I., in the beginning of the fifteenth century. It was observed that the rock surrounding the pyramids, on the north and west sides, was on a level with the upper part of the chamber. It is evidently cut away all around, and the stones taken from it were most probably applied to the erection of the pyramid. There are many places in the neighbourhood where the rock has been evidently quarried, so that there is no foundation for the opinion formerly common, and given by Herodotus, that the stones had been brought from the east side of the Nile, which is only probable as applied to the granite brought from Syene. The operations of Belzoni have thrown light on the manner in which the pyramids were constructed, as well as the purposes for which they were intended. That they were meant for sepulchres can hardly admit of a doubt. It is remarkable that no hieroglyphical inscriptions are found in or about the pyramids as in the other tombs; a circumstance which is supposed to indicate the period of their construction to have been prior to the invention of that mode of writing, though some think that the variation may be accounted for by a difference

in the usages of different places and ages. Belzoni, however, says that he found some hieroglyphics on one of the blocks forming a mausoleum to the west of the first pyramid. The first pyramid seems never to have been coated, as there is not the slightest mark of any covering. The second pyramid showed that the coating had been executed from the summit downward, as it appeared that it had not, in this instance, been finished to the bottom.

3. *Who were the labourers employed on the Pyramids?*

A very curious inquiry now remains as to the labourers employed in erecting these stupendous structures, and the following remarks on this subject, though they may not be acceded to in their full extent, will yet, it is conceived, not prove unacceptable. They are from *Calmet's Dictionary* (vol. 3, p. 217, *seq.*). On the supposition that they were native Egyptians, Voltaire has founded an argument in proof of the slavery of that people; but that they were really natives is a point which admits of considerable doubt. The uniform practice of the ancient Oriental nations seems to have been, to employ captive foreigners in erecting laborious and painful works, and Diodorus (1, 2) expressly asserts this of the Egyptian Sesostris. Is it improbable to suppose that one at least, if not all, of the structures in question, were the work of the *Israelites?* Bondage is expressly attributed to them in the sacred writings; and that the Israelites did not make brick only, but performed other labours, may be inferred from *Exodus*, 9, 8, 10. Moses took "ashes of the *furnace*," no doubt that which was tendered him by his people. So *Psalm* 81, 6, "I removed his shoulder from the *burden*, and his hands were delivered from the *mortar-basket*," not *pots*, as in our translation; and with this rendering agree the Septuagint, Vulgate, Symmachus, and others. Added to this, we have the *positive testimony of Josephus* that the *Israelites were employed on the Pyramids*. The space of time allotted for the erection of these immense masses coincides with what is usually assigned to the slavery of the Israelites. Israel is understood to have been in Egypt 215 years, of which Joseph ruled seventy years; nor was it till long after his death that a "new king arose who knew not Joseph." If we allow about forty years for the extent of the generation which succeeded Joseph, added to his seventy, there remain about 105 years to the Exodus. According to Herodotus (2, 124, *seqq.*), Egypt, until the reign of Rhampsinitus, was remarkable for its abundance and excellent laws. Cheops, who succeeded this prince, degenerated into extreme profligacy of conduct. He barred the avenues of every temple, and forbade the Egyptians from offering sacrifices. He next proceeded to make them labour servilely for himself by building the first pyramid. Cheops reigned fifty years. His brother Chephrenes succeeded, and adopted a similar course; he reigned fifty-six years. Thus, for the space of 106 years, were the Egyptians exposed to every species of oppression and calamity; not having, during all this period, permission even to worship in their temples. The Egyptians had so strong an aversion to the memory of these two monarchs, that they would never mention their names, but always attributed their pyramids to *one Philitis, a shepherd who kept his cattle in those parts*. We have here very plain traces of a government by a *foreign family;* and of a worship contrary to that which had been previously established in Egypt, as appears in the prohibition of sacrifices. In its continuance, moreover, of 106 years, it coincides with the bondage of the Israelites. There appears to be something mysterious concealed under the name and mention of *the shepherd Philitis*. It is clear that the Egyptians did not call the kings, by whose orders the pyramids were built, by this name in the hearing of Herodotus, since they referred them to their kings Cheops and Chephrenes. It would seem, moreover, that the shepherd Philitis had formerly, and at other times, customarily fed his cattle elsewhere. The following, then, may be regarded as the meaning of the passage in question: they attributed the labour of constructing the pyramids to a shepherd who came from *Philistia*, but who, at that time, fed his cattle in the land of Egypt; implying that they more readily told the appellation of the workman (the son of Israel, *the shepherd, Gen.*, 47, 5) employed in the building, than of the kings by whose commands they were built. They seem to have pursued the same course in the days of Diodorus, who remarks (1, 2), "They admit that these works are superior to all which are seen in Egypt, not only by the immensity of their mass and by their prodigious cost, but still more by the beauty of their construction; and the workmen, who have rendered them so perfect, *are much more estimable than the kings who paid their cost;* for the former have hereby given a proof of their genius and skill, whereas the kings contributed only the riches left them by their ancestors, or extorted from their subjects. They say the first was erected by *Armæus;* the second by *Ammosis;* the third by *Inaron.*" In the common Greek text we read Ἄμασις for the second name, but the best critics decide in favour of Ἀμμωσις. If we make a slight change also in the first name, and, instead of Armæus (Ἀρμαῖος), read Aramæus (Ἀραμαῖος), the result will be a curious one. On comparing the names *a Mousis* and *in Aron* with the Hebrew description of *Moses* and *Aaron*, we find that the proper appellation is the same, as near as pronunciation by natives of different countries could bring it: *a Mousis*, or *ha Mousis*, is *hu Mouseh* in Hebrew; and *in Aron*, or *hin Aron*, is written *hu Aaron*, which certainly, when two vowels came together, took a consonant between them, being spoken as if written *hun Aaron*. This testimony, therefore, agrees with the supposition that the Israelites were employed on the pyramids; first under the appellation of the *Syrian* or *Aramæan* (the very title given to Jacob, *Deut.*, 26, 5, "An *Aramite* ready to perish," &c.), and afterward under the names of the two most famous leaders of that nation, *Moses* and *Aaron*. (*Calmet's Dictionary, l. c.*)

4. *Various etymologies of the word Pyramid* (Πυραμίς).

Some derive the name Pyramid (*Pyramis*, Πυραμίς) from πυρός, "*wheat*," on the supposition that they were meant for *granaries!* (*Steph. Byz., s. v.* —*Etymol. Mag., s. v.*) It is surprising that this silly derivation should have been approved of by Vossius. Another class of etymologists deduce the term from the Greek word πῦρ, "*fire*," in allusion to the flame-shaped appearance of the structure, as it tapers to a point. (*Etymol. Mag., s. v.* — *Sylburg., ad loc.* — *Schol. ad Horat., Od.*, 3, 30, 2.—*Amm. Marcell.*, 22, 15.) These and other derivations proceed upon the supposition that the word pyramid is of Greek origin, than which nothing can be more erroneous. (*Jablonski, Voc. Ægypt.* — *Opusc.*, vol. 1, p. 221.) Some, taking the passage of Pliny for their guide, where he explains the term *obeliscus* by "*radius Solis*," and, regarding the obelisk as a species of pyramid, deduce the latter word from the Coptic *Pi-ra-mu-e*, which they make to signify "*a ray of the sun*." (*Jablonski*, p. 222.) Wilkins thinks that *pyramis* comes from the Coptic *Poura misi*, equivalent to "*regia generatio*," the pyramids being so called, according to him, because they served as places of sepulture for lines of kings. Jablonski, however, well observes, that *Poura* (or *Pouro*) *misi* can signify nothing else but "*descended from kings*." Finally, De Sacy, the late eminent Oriental scholar of France, favours us with th

following. He makes ις, in the word Πυραμίς, a mere Greek termination. Πι is then the Egyptian article, for which the Greeks wrote Πυ, in their wish to deduce the term from πῦρ, "*fire*." The syllable ραμ he refers to the root *ram*, which, according to him, had in the Egyptian tongue the meaning of separating, or setting anything apart from common use. Πυραμίς, therefore, will denote *a sacred place* or *edifice*, set apart for some religious purpose. (*De Sacy, Observations sur l'origine du nom donné par les Grecs et les Arabes aux Pyramides d'Ægypte.—Te Water, ad Jablonsk., Voc. Ægypt.*, p. 224.)

Pyrămus, I. a youth of Babylon. (*Vid.* Thisbe.) —II. A river of Cilicia Campestris, rising in Mount Taurus, and falling into the Sinus Issicus. It is now the *Geihoon*. This river forces its way, by a deep and narrow channel, through the barrier of Taurus; and such was the quantity of soil which it carried down, that an oracle affirmed that one day it would reach the sacred isle of Cyprus. (*Strab.*, 536.) This, however, has not taken place; but a remarkable change has occurred with respect to the course of this river, which now finds its way into the sea, twenty-three miles more to the east, in the Gulf of *Scanderoon*. (*Cramer's Asia Minor*, vol. 2, p. 351.)

Pyrenæi, a well-known range of mountains, separating Gallia from Hispania. The name was commonly supposed to be derived from the Greek term πῦρ, "*fire*," and various explanations were attempted to be given of this etymology. According to some, these mountains had once been devastated by fire, an opinion which Posidonius deemed not improbable. (*Diod. Sic.*, 5, 35.—*Strab.*, 146.—*Lucret.*, 5, 12, 42.) The true derivation, however, is evidently the Celtic *Pyren* or *Pyrn*, "a high mountain," and from this same may in like manner be deduced the name of Mount *Brenner* in the Tyrol; that of *Pyern*, in upper Austria, that of *Fernor*, in the Tyrol, and many others. (*Adelung, Mithradates*, vol. 2, p. 67.)—The range of the Pyrenees is about 294 miles in length. These mountains are steep, difficult of access, and only passable at five places: 1st, From *Languedoc* to Catalonia; 2d, from *Comminge* into *Aragon;* 3d, at *Taraffa;* 4th, at *Maya* and *Pampeluna*, in Navarre; and 5th, at *Sebastians*, in Biscay, which is the easiest of all. (*Polyb.*, 3, 34, *seqq.—Mela*, 2, 5.—*Plin.*, 3, 3.)

Pyrgotĕles, a celebrated engraver on gems in the age of Alexander the Great. He had the exclusive privilege of engraving the conqueror, as Lysippus was the only sculptor who was permitted to make statues of him. Two gems carved by this artist are said to be extant (*Bracci, Memorie, tab.* 98, 99); but Winckelmann has, by many powerful arguments, proved them to be spurious. (*Op.*, 6, 1, p. 107, *seqq.*)

Pyrrha, I. a daughter of Epimetheus and Pandora, and wife of Deucalion. (*Vid.* Deucalion.)—II. A promontory of Thessaly, on the western coast of the Sinus Pagasæus, and a short distance below Demetrias. It is now Cape *Ankistri*.—III. A rock, with another in its vicinity named Deucalion, near the promontory mentioned in the preceding paragraph. (*Strabo*, 435.)

Pyrrho, a celebrated Greek philosopher, a native of Elea. In his youth he practised the art of painting; but, either through disinclination, or because his mind aspired to higher pursuits, he passed over from the school of painting to that of philosophy. He studied and admired the writings of Democritus, and had, as his first preceptor, Bryson, the son of Stilpo, a disciple of Clinomachus. After this he became a disciple of Anaxarchus, who was contemporary with Alexander, and he accompanied his master, in the train of Alexander, into Asia. Here he conversed with the Brahmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting · disposition which was cherished by his master, who had formerly been a disciple of a sceptical philosopher, Metrodorus of Chios. Every advance which Pyrrho made in the study of philosophy involving him in fresh uncertainty, he left the school of the Dogmatists (so those philosophers were called who professed to be possessed of a certain knowledge), and established a new school, in which he taught that every object of human knowledge is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth. (*Diog. Laert.*, 58, *seqq.*) It is related of this philosopher that he acted upon his own principles, and carried his scepticism to so ridiculous an extreme, that his friends were obliged to accompany him wherever he went, that he might not be run over by carriages or fall down precipices. If this was true, it was not without reason that he was ranked among those whose intellects were disturbed by intense study. But, if we pay any attention to the respect with which he is mentioned by ancient writers, or give any credit to the general history of his life, we must conclude these reports to have been calumnies invented by the Dogmatists, whom he opposed. He spent a great part of his life in solitude, and always preserved a settled composure of countenance, undisturbed by fear, or joy, or grief. He endured bodily pain with great fortitude, and in the midst of dangers discovered no signs of apprehension. In disputation he was celebrated for the subtlety of his arguments and the perspicuity of his language. Epicurus, though no friend to scepticism, was an admirer of Pyrrho, because he recommended and practised that self-command which produces undisturbed tranquillity, the great end, in the judgment of Epicurus, of all physical and moral science. So highly was Pyrrho esteemed by his countrymen, that they honoured him with the office of chief priest, and, out of respect to him, passed a decree, by which all philosophers were indulged with immunity from public taxes. He was a great admirer of the poets, particularly of Homer, and frequently repeated passages from his poems. Could such a man be so foolishly enslaved by an absurd system as to need a guide to keep him out of danger? Pyrrho flourished about B.C. 340, and died about the ninetieth year of his age, probably about B.C. 228. After his death, the Athenians honoured his memory with a statue, and a monument to him was erected in his own country. (*Enfield, History of Philosophy*, vol. 1, p. 482.)

Pyrrhus, I. a son of Achilles and Deïdamia, the daughter of King Lycomedes, who received this name from the *yellowness* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last years of the celebrated siege of the capital of Troas. He was brought up, and remained at the court of his maternal grandfather until after his father's death. The Greeks, then, according to an oracle, which had declared that Troy could not be taken unless one of the descendants of Æacus were among the besiegers, despatched Ulysses and Phœnix to Scyros for the young prince. He had no sooner arrived before Troy, than, having paid a visit to the tomb of Achilles, he was appointed to accompany Ulysses in his expedition to Lemnos, for the purpose of prevailing on Philoctetes to repair with the arrows of Hercules to the scene of action. Pyrrhus greatly signalized himself during the siege, and was the first, according to some accounts, that entered the wooden horse. He was not inferior to his father in cruel and vindictive feelings. After breaking down the gates of Priam's palace, he pursued the unhappy monarch to the altar of Jupiter, and there, according to some accounts, he slaughtered him; while, according to others, he dragged him by the hair to the tomb of Achilles, where he sacrificed him to the manes of his father. Pyrrhus is also among the number of those to whom the precipitation of the young Astyanax from the summit of a

tower is attributed; and it was he that immolated Polyxena to his father's shade. In the division of the captives after the termination of the war, Andromache, the widow of Hector, and Helenus, the brother of the latter, were assigned to Pyrrhus. After some time had elapsed, he gave up Andromache to Helenus, and sought and obtained the hand of Hermione, daughter of Menelaus and Helen; but he was slain for this by Orestes, son of Agamemnon. (*Eurip., Androm.*, 1244, *seqq.*—*Virg., Æn.*, 3, 319, *seqq.*—*Heyne, Excurs*, 12, *ad Æn.*, 3.)—II. A king of Epirus, descended from Achilles on the mother's side. He was saved when an infant, by the fidelity of his servants, from the pursuits of the enemies of his father, who had been banished from his kingdom, and he was carried to the court of Glautias, king of Illyricum, who educated him with great tenderness. Cassander, king of Macedonia, wished to despatch him; but Glautias not only refused to deliver him up into the hands of his enemy, but he even went with an army, and placed him on the throne of Epirus, though only twelve years of age. About five years after, the absence of Pyrrhus to attend the nuptials of one of the daughters of Glautias raised new commotions. The monarch was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides; and being still without resources, he applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and fought there with all the prudence and intrepidity of an experienced general. He afterward passed into Egypt, where, by his marriage with Antigone, the daughter of Berenice, he soon obtained a sufficient force to attempt the recovery of his throne. He was successful in the undertaking; but, to remove all causes of quarrel, he took the usurper to share with him the royalty, and some time after he put him to death, under pretence that he had attempted to poison him. In the subsequent years of his reign Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy. He marched against Demetrius, and gave the Macedonian soldiers fresh proofs of his valour and activity. By dissimulation he ingratiated himself in the minds of his enemy's subjects; and when Demetrius laboured under a momentary illness, Pyrrhus made an attempt upon the crown of Macedonia, which, if not then successful, soon after rendered him master of the kingdom. This he shared with Lysimachus for seven months, till the jealousy of the Macedonians and the ambition of his colleague obliged him to retire. Pyrrhus was meditating new conquests, when the Tarentines invited him to Italy to assist them against the encroaching power of Rome. He gladly accepted the invitation, but his passage across the Adriatic proved nearly fatal, and he reached the shores of Italy after the loss of the greatest part of his troops in a storm. At his entrance into Tarentum, B.C. 280, he began to reform the manners of the inhabitants, and, by introducing the strictest discipline among their troops, to accustom them to bear fatigue and to despise dangers. In the first battle which he fought with the Romans he obtained the victory; but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans, and terrified their cavalry. The number of the slain was equal on both sides, and the conqueror said that another such victory would ruin him. He also sent Cineas, his chief minister, to Rome, and, though victorious, he sued for peace. These offers of peace were refused; and when Pyrrhus questioned Cineas about the manners and the character of the Romans, the sagacious minister replied that their senate was a venerable assembly of kings, and that to fight against them was to attack another Hydra. A second battle was soon after fought near Asculum, but the slaughter was so great, and the valour so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory as their own. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the inhabitants, who laboured under the yoke of Carthage and the cruelty of their own petty tyrants. His fondness for novelty soon determined him to quit Italy. He left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He was for a while successful, and formed the project of invading Africa; but his popularity soon vanished. His troops became insolent, and he behaved with haughtiness, and showed himself oppressive, so that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony; but when his army of 80,000 men had been defeated by 20,000 of the enemy under Curius, he left Italy with precipitation, B.C. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epirus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantages over his enemy, and was at last restored to the throne of Macedonia. He afterward marched against Sparta at the request of Cleonymus; but, when all his vigorous operations were insufficient to take the capital of Laconia, he retired to Argos, where the treachery of Aristeus invited him. The Argives desired him to retire, and not to interfere in the affairs of their republic, which were confounded by the ambition of two of their nobles. He complied with their wishes; but in the night he marched his forces into the town, and might have made himself master of the place had he not retarded his progress by entering it with his elephants. The combat that ensued was obstinate and bloody; and the monarch, to fight with more boldness, and to encounter dangers with more facility, exchanged his dress. He was attacked by one of the enemy; but, as he was going to run him through in his own defence, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, 272 years before the Christian era.—In person Pyrrhus was athletic and commanding, and his strength and power of bearing the severest fatigue were such as called forth the admiration of all who knew him. The turn and character of his mind corresponded with such powers of body; and he seemed to be formed for war as much by his spirit of enterprise and resolution, as by his skill in the use of arms and the power of enduring privations. His patience was not merely the endurance of physical evils; it was a moral quality of much higher value, which showed that he had not naturally an arbitrary and tyrannical disposition; and it was admirably exemplified in the calmness with which he bore the reproofs of Cineas, and the pleasure he took in listening to the rough and homely truths uttered by Fabricius. His admiration of the Romans arose as much from his veneration for their probity as from astonishment at their resoluteness; and though his policy sometimes partook of the tortuous character of the Greek and Asiatic courts, in action he was always magnanimous. This great quality showed itself even in his domestic intercourse with his friends, and checked that ardour and quickness, which, without it, would have made him a tyrant as well as a conqueror. The whole of his history shows that he was misled by passions not sufficiently controlled, but that his understanding was powerful, quick, and acute. His rapidity, indeed, in projecting and executing, hurried him into an excess, and he seldom allowed himself time enough for deliberation and judgment: hence it was that he might be

said to deserve the sarcastic remark of Antigonus, who compared him to a gambler, "who makes many good throws, but never seems to know when he has the best of the game." (*Plut., Vit. Pyrrh.—Encyclop. Metropol.*, div. 2, vol. 1, p. 667.)

PYTHAGORAS, a celebrated philosopher of Samos. Great uncertainty exists as to the year when he was born. Some, as, for example, La Nauze and Freret, make it to have been the first year of the 43d Olympiad. Bentley is in favour of the fourth year of the same Olympiad, Meiner contends for the second of the 49th, Dodwell for the fourth of the 52d. There is a difference of sixty-three years between the extremes of these dates. Some authors assert that all which can be stated with any degree of certainty is, that seventy-five or eighty-five years of the life of Pythagoras (for even the duration of his life is a subject of controversy) fall within the one hundred and forty-two years that elapsed between A.C. 608 and A.C. 466. Visconti gives the preference to Eusebius, who, in fixing the death of Pythagoras in the 496th year B.C., expresses his doubts respecting the advanced age to which the philosopher is said to have attained. By his mother's side he is said to have been connected with one of the oldest families in the island. But his father, Mnesarchus, was generally believed to have been a foreigner, and not of purely Greek origin, though it was disputed whether he was a Phœnician, or belonged to the Tyrrhenian Pelasgians of Lemnos or Imbros, and to a branch, therefore, of the Pelasgian race. If we dismiss the tales of Iamblichus concerning the early wisdom, gravity, and temperance of Pythagoras, which are said to have been such as to have filled all men with admiration, to have commanded respect and reverence from gray hairs, and even to have led many to assert that he was the son of God (*Iamb., Vit. Pyth.*, n. 6), we meet with no other credible particulars of his childhood and early education, but that he was first instructed in his own country by Creophilus, and afterward by Pherecydes in the island of Scyros. (*Thirlwall's Greece.* vol. 2, p. 140, *in notis.*) When he had paid the honours to his preceptor, for whom he appears to have entertained a high respect, he returned to Samos, and again studied under the direction of his first master. Much is said by Iamblichus and other later biographers of Pythagoras's early journey into Ionia, and his visits to Thales and Anaximander; but we find no ancient account of his journey, nor any traces of its effects on his doctrine, which differs essentially from that of the Ionic school. On his way to Egypt, Iamblichus asserts that he visited Phœnicia, and conversed with the descendants of Mochus and other priests of that country, and was initiated into their peculiar mysteries. And it may seem not entirely improbable that he might wish to be farther acquainted with the Phœnician philosophy, of which he had doubtless heard a general report from his father, who was probably of Phœnician origin. But it is certainly a fiction of the Alexandrean school that Pythagoras received his doctrines of numbers from the Phœnicians, for their knowledge of numbers extended no farther than to the practical science of arithmetic. In Egypt, Pythagoras was introduced, by the recommendation of Polycrates, tyrant of Samos, to Amasis, king of Egypt, a great patron of learned men, particularly those of Greece, that he might the more easily obtain access to the colleges of the priests. The king himself could scarcely, with all his authority, prevail upon the priests to admit a stranger to the knowledge of their sacred mysteries. The college of Heliopolis, to whom the king's instructions were sent, referred Pythagoras to the college of Memphis, as of greater antiquity: from Memphis he was dismissed, under the same pretence, to Thebes. The Theban priests, not daring to reject the royal mandate, yet loth to comply with it, prescribed Pythagoras many severe and troublesome preliminary ceremonies, among which was that of circumcision, hoping thereby to discourage him from prosecuting his design. Pythagoras, however, executed all their injunctions with such wonderful patience and perseverance, that he obtained their entire confidence, and was instructed in their most recondite doctrine. He passed twenty-two years in Egypt. During this time he made himself perfectly master of the three kinds of writing which were used in that country, the epistolary, the hieroglyphic, and the symbolical; and, having obtained access to their most learned men, in every celebrated college of priests, he became intimately conversant with their ancient records, and gained an accurate knowledge of their doctrines concerning the origin of things, with their astronomy and geometry, and, in short, with Egyptian learning in its whole extent. To his stay in Egypt he was most likely indebted, not so much for any positive knowledge or definite opinion, as for hints which roused his curiosity, and impressions which decided the bias of his mind. In the science of the Egyptians he perhaps found little to borrow; but in their political and religious institutions he saw a mighty engine, such as he might wish to wield for nobler purposes. Many writers who flourished after the commencement of the Christian era, both pagan and Christian, have related that Pythagoras, immediately after he left Egypt, visited the Persian and Chaldæan Magi, and travelled so far into the East as to converse with the Indian Gymnosophists. The occasion of this journey is thus related by Iamblichus: "After spending twenty-two years in Egypt, he was conveyed by the victorious army of Cambyses, among a numerous train of captives, to Babylon, where he made himself perfectly acquainted with the learning and philosophy of the East; and, after the expiration of twelve years, when he was in the sixtieth year of his age, he returned to Samos." Cicero, Eusebius, Lactantius, and Valerius Maximus, though they say nothing of the captivity, agree that he visited the Persian Magi. Some have even maintained that in this journey he attended upon the instructions of the celebrated Zoroaster; while others, who have placed the life of Zoroaster in an earlier period than that of Pythagoras, have asserted that the latter conversed with certain Jewish priests, who were at that time in captivity at Babylon, and by this means become intimately acquainted with the Jewish laws and customs. After all, however, there is great reason to suspect the truth of the whole narrative of Pythagoras's journey into the East; for the relation is encumbered with inextricable chronological difficulties. The whole proof of the reality of this expedition rests either upon the evidence of certain Alexandrean Platonists, who were desirous of exalting as much as possible the reputation of those ancient philosophers to whom they looked back as the first oracles of wisdom, or upon that of certain Jewish and Christian writers, who were willing to credit every tale which might seem to render it probable that the Pythagorean doctrine was derived from the Oriental philosophers, and ultimately from the Hebrew Scriptures. It seems, therefore, on the whole, most reasonable to look upon the story of his eastern journey as a mere fiction, and to conclude that Pythagoras never passed over from Egypt to the East, but returned thence immediately to Samos. Pythagoras, on his return to his native island, was desirous that his fellow-citizens should reap the benefit of his travels and studies, and for this purpose attempted to institute a school for their instruction in the elements of science, but chose to adopt the Egyptian mode of teaching, and communicate his doctrines under a symbolical form. His attempt was unsuccessful. He then visited in succession Delos, Crete, Sparta, Elis (being present at the Olympic games celebrated in the latter district), and finally Phlius in Achaia, the residence of Leon, king

of the Phliasians. Here he first assumed the appellation of *philosopher*. Cicero ascribes the invention of this term to Pythagoras. If this be correct, Pythagoras probably did not intend, as has been commonly imagined, to deprecate the reputation for wisdom, but to profess himself devoted to the pursuit of it. The well-known story, which explains the origin of the name, suggests an entirely false notion of his view of life, so far as it implies that he regarded contemplation as the highest end of human existence. The story is as follows: It seems that Leon, charmed with the ingenuity and eloquence with which he discoursed on various topics, asked him in what art he principally excelled, to which Pythagoras replied, that he did not profess himself master of any art, but that he was a *philosopher*. Leon, struck with the novelty of the term, asked Pythagoras who were philosophers, and wherein they differed from other men. Pythagoras replied that, as in the public games, while some are contending for glory, and others are buying and selling in pursuit of gain, there is always a third class, who attend merely as spectators; so in human life, amid the various characters of men, there is a select number who, despising all other pursuits, assiduously apply themselves to the study of nature and the search after wisdom; these, added Pythagoras, are the persons whom I denominate philosophers. — Pythagoras is generally believed to have found Polycrates ruling at Samos, on his return from his travels, and his aversion to the tyrant's government was sometimes assigned as the motive which led him finally to quit his native island. If there were any foundation for this story, it must probably be sought, not in any personal enmity between him and Polycrates—who is said to have furnished him with letters of recommendation to Amasis—but in his conviction that the power of Polycrates would oppose insuperable objections to his designs. For it seems certain that, before he set out for the West, he had already conceived the idea to which he dedicated the remainder of his life, and only sought for a fit place and a favourable opportunity for carrying it into effect. We, however, find intimations, that he did not leave Samos until he had acquired some celebrity among the Asiatic Greeks, by the introduction of certain mystic rites, which Herodotus represents as closely allied to the Egyptian, and to those which were celebrated in Greece under the name of Orpheus as their reputed founder. But as we cannot believe that the establishment of a new form of religion was an object that Pythagoras ever proposed to himself apart from his political views, we could only regard these mysteries, supposing the fact ascertained, in the light of an essay or an experiment, by which he sounded the disposition or the capability of his countrymen for the reception of other more practical doctrines. The fame of his travels, his wisdom, and sanctity had probably gone before him into Greece, where he appears to have stayed some time, partly, perhaps, to enlarge his knowledge, and partly to heighten his reputation. It was no doubt for the former purpose that he visited Crete and Sparta, where he found a model of government and discipline more congenial to his habits of thinking than he could have met with anywhere else but in Egypt or India. If, as is highly probable, he stopped on the same journey at Olympia and at Delphi, it was, perhaps, less from either curiosity or devotion, than from the desire of obtaining the sanction of the oracles, and of forming a useful connexion with their ministers. Thus we are told that he was indebted for many of his ethical dogmas to Themistoclea of Delphi, probably the priestess. The legends about his appearing at Olympia—where he is said to have shown a thigh, like the shoulder of Pelops, of gold or of ivory, and to have fascinated an eagle as it flew over his head—may very well be connected with this journey, and would indicate that he was looked upon as a person partaking of a superhuman nature, and as an especial favourite of Heaven. How far he excited or encouraged such a delusion, is in all cases very difficult to determine; but it seems unquestionable that he did not rely solely on his genuine merits and acquirements, but put forward marvellous pretensions which he must have been conscious had no real ground, and which, we must suspect, were calculated to attract the veneration of the credulous. The most famous of these was the claim he laid to the privilege—conferred on him, as he asserted, by the god Hermes—of preserving a distinct remembrance of many states of existence which his soul had passed through; an imposture attested by his contemporary Xenophanes, who, as his character in this respect stands much higher than that of Pythagoras, appears to have treated it in his elegies with deserved ridicule. (*Diog. Laert.*, 8, 36.)—What were the precise motives which induced him finally to fix his residence among the Italian Greeks, and particularly at Crotona, is only matter for conjecture. The peculiar salubrity of the air of this place, its aristocratical government, a state of manners which, though falling far short of his idea, was advantageously contrasted with the luxury of Sybaris, might suffice to determine his choice, even if there were no other circumstances in its condition which opened a prospect of successful exertion. In fact, however, the state of parties in Crotona, at the time when he arrived there, seems to have been singularly favourable to the undertaking which he meditated. Causes of discord were at work there, as in most of the neighbouring cities, very similar to those which produced the struggle between the patricians and plebeians at Rome. There was a body, called a senate, composed of a thousand members, and probably representing the descendants of the more ancient settlers, invested with large and irresponsible authority, and enjoying privileges which had begun to excite discontent among the people. The power of the oligarchy was still preponderant, but apparently not so secure as to render all assistance superfluous. The arrival of a stranger outwardly neutral, who engaged the veneration of the multitude by his priestly character, and by the rumour of his supernatural endowments, and who was willing to throw all his influence into the scale of the government, on condition of exercising some control over its measures, was an event which could not but be hailed with great joy by the privileged class. And, accordingly, Pythagoras seems to have found the utmost readiness in the senate of Crotona to favour his designs. The real nature of these designs, and of the means by which he endeavoured to carry them into execution, is a question which has exercised the sagacity of many inquirers, and has been variously solved, according to the higher degree of importance which Pythagoras has been supposed to have attached to religion, or to philosophy, or to government. But it seems clear that his object was not exclusively, or even predominantly religious, or philosophical, or political, and that none of the objects stood in the relation of an end to the other two as its means. On the other hand, we cannot be satisfied with the opinion of a modern author, that the aim of Pythagoras was to exhibit the ideal of a Dorian state. (*Müller, Dorians*, 3, 9, 15.) This is, perhaps, in one sense more, and in another less, than he really attempted, and the opinion seems to affect the character of the Dorians rather than the views of Pythagoras. His leading thought appears to have been, that the state and the individual ought, each in its way, to reflect the image of that order and harmony by which he believed the universe to be sustained and regulated. He did not frame a constitution or a code of laws; nor does he appear ever to have assumed any public office. He instituted a society—an order we might now call it—of which he became the lead-

er. It was composed of young men carefully selected from the noblest families, not only of Crotona, but of other Italiot cities. Their number amounted, or was confined, to three hundred; and if he expected by their co-operation to exercise a sway firmer and more lasting than that of a lawgiver or a magistrate, first over Crotona, and, in the end, over all the Italiot cities, his project, though new and bold, ought not to be pronounced visionary or extravagant. This celebrated society, then, was at once a philosophical school, a religious brotherhood, and a political association; and all these characters appear to have been inseparably united in the founder's mind. The ambition of Pythagoras was, assuredly, truly lofty and noble. He aimed at establishing a dominion which he believed to be that of wisdom and virtue, a rational supremacy of minds, enlightened by philosophy and purified by religion, and of characters fitted to maintain an ascendant over others by habits of self-command. At first Pythagoras obtained unbounded influence over all classes at Crotona, and effected a general reformation in the habits of the people; while in other Italian cities he gained such a footing as enabled him either to counteract revolutionary movements, or to restore aristocratical government where it had given way to tyranny or democracy.—After the celebrated battle in which the people of Crotona defeated the Sybarites, and after which they destroyed the city of the latter, the senate of Crotona and the Pythagorean associates seem to have been so elated by this success as to have fancied that it was the triumph of their cause, and that they alone were to reap its fruits. When the question arose as to the distribution of the spoil and of the conquered land, they insisted on retaining the whole in the name of the state, and refused to concede any share to those who had earned it all by their toil and blood. The commonalty were, of course, irritated by the attempt. Their fury was directed against the society, chiefly, it is said, by Cylon, a noble and wealthy man, who is believed to have been rejected by Pythagoras when he sought to be admitted among his followers. A turn-out took place, in which the populace set fire to Milo's house, where the Pythagoreans were assembled. Many perished, and the rest only found safety in exile. It is not clear whether Pythagoras himself was at Crotona during this commotion; the general belief seems to have been that he died, not long after, at Metapontum. The rising at Crotona appears to have been followed by similar scenes in several other Italian cities, as at Caulonia, Locri, and Tarentum, which would prove the extensive ramifications of the order, and that it everywhere disclosed the same political character. Many of the fugitives took refuge in Greece, but confusion and bloodshed continued to prevail for many years in the cities which had been the seats of the society. Tranquillity was at length restored by the mediation of the Achæans of the mother country, and sixty of the exiles returned to their homes. But their presence seems to have given rise to fresh troubles, perhaps through their opposition to the democratical institutions which Crotona and other cities adopted from Achaia: and at a later period we find some celebrated Pythagoreans in Greece, who had been driven out of Italy by their political adversaries, while others remained there, and endeavoured, with partial success, to revive the ancient influence of the order. (*Thirlwall's Greece*, vol. 2, p. 145, *seqq.*—*Ritter's History of Philosophy*, vol. 1, p. 327.)—Many tales are related of Pythagoras which carry with them their own refutation. That, by speaking a word, he tamed a Daunian bear, which had laid waste the country; that he prevented an ox from eating beans by whispering in its ear; that he was on the same day present, and discoursed in public, at Metapontum in Italy, and at Tauromenium in Sicily; that he predicted earthquakes, storms, and other future events and that a river, as he passed over it with his friends, cried out, "Hail, Pythagoras," are wonders which would require much clearer and better evidence to gain them credit than the testimony of Apollonius, Porphyry, and Iamblichus, or even of Laertius and Pliny. It appears upon the face of the history of this philosopher, that he owed much of his celebrity and authority to seeking to excite the veneration of the credulous. His whole manner of life, as far as it is known, confirms this opinion. Clothed in a long white robe, with a flowing beard, and, as some relate, with a golden crown on his head, he preserved among the people, and in the presence of his disciples, a commanding gravity and majesty of aspect. He made use of music to promote the tranquillity of his mind, frequently singing for this purpose hymns of Thales, Hesiod, and Homer. He had such an entire command over himself, that he was never seen to express in his countenance grief, joy, or anger. He refrained from animal food, and confined himself to a frugal vegetable diet. By this artificial demeanour, Pythagoras passed himself off upon the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven Pythagoras married Theano of Crotona, or, as some relate, of Crete, by whom he had two sons, Telauges and Mnesarchus, who, after his death, took charge of his school.—Whether Pythagoras left behind him any writings is a point much disputed. Diogenes Laertius enumerates many pieces which appeared under his name, and Iamblichus and Pliny increase the list. But Plutarch, Josephus, Lucian, and others, confess that there were no genuine works of Pythagoras extant; and from the pains which Pythagoras took to confine his doctrine to his own school during his life, it appears highly probable that he never committed his philosophical system to writing, and that those pieces to which his name was early affixed were written by some of his followers, according to the tenets which they had learned in his school. Among the pieces attributed to Pythagoras, no one is more famous than the *Golden Verses* (Χρυσᾶ ἔπη), which Hierocles has illustrated with a commentary. It is generally agreed that they were not written by Pythagoras; and perhaps they are to be ascribed to Epicharmus or Empedocles. (*Stanley, Hist. Phil.*, p. 301.—*Fabric., Bibl. Gr.*, vol. 1, p. 794.—*Brucker, Hist. Phil.*, vol. 1, p. 1109.) They may be considered as a brief summary of his popular doctrines.—The method of instruction adopted by Pythagoras was twofold, exoteric and esoteric, or public and private. This distinction he had seen introduced with great advantage by the Egyptian priests, who found it admirably adapted to strengthen their authority and increase their emolument. He therefore determined, as far as circumstances would admit, to form his school upon the Egyptian model. For the general benefit of the people he held public assemblies, in which he delivered discourses in praise of virtue and against vice; and in these he gave particular instructions, in different classes, to husbands and wives, parents and children, and others who filled the several relations of society. The auditors who attended these public lectures did not properly belong to his school, but continued to follow their usual mode of living. Besides these, he had a select body of disciples, whom he called his companions and friends, who submitted to a peculiar plan of discipline, and were admitted by a long course of instruction into all the mysteries of his esoteric doctrine. Before any one could be admitted into this fraternity, Pythagoras examined his features and external appearance; inquired in what manner he had been accustomed to behave towards his parents and friends; remarked his manner of conversing, laughing, and keeping silence; and observed what passions he was most

inclined to indulge, with what kind of company he chose to associate, how he passed his leisure moments, and what incidents appeared to excite in him the strongest emotions of joy and sorrow. From these and other circumstances, Pythagoras formed an accurate judgment of the qualifications of the candidate; and he admitted no one into his society till he was fully persuaded of his capacity of becoming a true philosopher. Upon the first probationary admission, the fortitude and self-command of the candidate was put to the trial by a long course of severe abstinence and rigorous exercise. The injunction of silence has already been alluded to. This silence, or *ἐχεμυθία*, as it was termed, is not to be confounded with that sacred reserve with which all the disciples of Pythagoras were bound, upon oath, to receive the doctrines of their master, that they might, from no inducement whatsoever, suffer them to pass beyond the limits of their sect. Pythagoras, like all other philosophers, had his *exoteric*, or public, and his *esoteric*, or private, doctrines. The restraint which he put upon the words of his pupils, by enjoining silence for so long a time, was certainly, in one point of view, a very judicious expedient, as it restrained impertinent curiosity, and prevented every inconvenience of contradiction. Accordingly, we find that his disciples silenced all doubts, and refuted all objections, by appealing to his authority. *Αὐτὸς ἔφα, ipse dixit* ("he himself," i. e., the master, "said so"), decided every dispute. Nor was this preparatory discipline deemed sufficiently severe without adding, during the years of initiation, an entire prohibition of seeing their master, or hearing his lectures except from behind a curtain. And even this privilege was too great to be commonly allowed; for in this stage of tuition they were usually instructed by some inferior preceptor, who barely recited the doctrine of Pythagoras, without assigning the reasonings or demonstrations on which they were founded, and required the obedient pupil to receive them as unquestionable truths upon their master's word. Those who had sufficient perseverance to pass these several steps of probation were at last admitted among the *Esoterics*, and allowed to see and hear Pythagoras behind the curtain. But if it happened that any one, through impatience of such rigid discipline, chose to withdraw from the society before the expiration of the term of trial, he was dismissed with a share of the common stock, the double of that which he had advanced; a tomb was erected for him as for a dead man; and he was to be, as such, forgotten by the brethren as if he had been actually dead. It was the peculiar privilege of the Esoterics to receive a full explanation of the whole doctrine of Pythagoras, which to others was delivered in brief precepts and dogmas under the concealment of symbols. They were also permitted to take minutes of their master's lectures in writing, and to propose questions and offer remarks upon every subject of discourse. These disciples were particularly distinguished by the appellation of the Pythagoreans; they were also called the Mathematicians, from the studies upon which they entered immediately after their initiation. After they had made a sufficient progress in geometrical science, they were conducted to the study of nature, the investigation of primary principles, and the knowledge of God. Those who pursued these sublime speculations were called Theorists; and such as more particularly devoted themselves to theology were styled *σεβαστικοί, religious*. Others, according to their respective abilities and inclinations, were engaged in the study of morals, economics, and policy; and were afterward employed in managing the affairs of the fraternity, or sent into the cities of Greece to instruct them in the principles of government, or assist them in the institution of laws. The brethren of the Pythagorean college at Crotona, who were about 600 in number, lived together, as in one family, with their wives and children, in a public building called *ὁμακόιον*, the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer and other poets, and made use of music, both vocal and instrumental, to enliven their spirits, and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner consisted chiefly of bread, honey, and water; for, after they were perfectly initiated, they wholly denied themselves the use of wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies. The Exoteric disciples of Pythagoras were taught after the Egyptian manner, by images and symbols, which must have been exceedingly obscure to those who were not initiated into the mysteries of the school. And they who were admitted to this privilege were trained, from their first admission, to observe inviolable silence with respect to the recondite doctrines of their master. That the wisdom of Pythagoras might not pass into the ears of the vulgar, they committed it chiefly to memory; and where they found it necessary to make use of writing, they were careful not to suffer their minutes to pass beyond the limits of the school. After the dissolution of their assembly by Cylon's faction, Lysis and Archippus thought it necessary, in order to preserve the Pythagorean doctrine from total oblivion, to reduce it to a systematic summary; at the same time, however, strongly enjoining their children to preserve these memoirs secret, and to transmit them in confidence to posterity. From this time books began to multiply among the followers of Pythagoras, till at length, in the time of Plato, Philolaus exposed the Pythagorean records to sale, and Archytas of Tarentum gave Plato a copy of his commentaries upon the aphorisms and precepts of his master. It is sufficiently evident, from this account of the manner in which Pythagoras taught his followers, that the sources of information concerning his doctrine must be very uncertain. Instructions designedly concealed under the veil of symbols, and chiefly transmitted by oral tradition, must always have been liable to misrepresentation. Of the imperfect records of the Pythagorean philosophy left by Lysis, Archytas, and others, nothing has escaped the wreck of time, except, perhaps, sundry fragments collected by the diligence of Stobæus, concerning the authenticity of which there are some grounds for suspicion; and which, if admitted as genuine, will only exhibit an imperfect view of the moral and political doctrine of Pythagoras under the disguise of symbolical and enigmatical language. The strict injunction of secrecy, which was given by oath to the initiated Pythagoreans, has effectually prevented any original records of their doctrine concerning nature and God from passing down to posterity. We are entirely to rely for information on this head, and, indeed, concerning the whole doctrine of Pythagoras, upon Plato and his followers. Plato himself, while he enriched his system with stores from the magazine of Pythagoras, accommodated the Pythagorean doctrines, as he did also those of his master Socrates, to his own system, and thus gave an imperfect, and, we may suppose, in many particulars, a false representation of the doctrines of the Samian philosopher

It was farther corrupted by the followers of Plato, even in the Old Academy, and afterward in the Alexandrean school. The latter, especially, made no scruple of obtruding their own dogmas upon the world, under the sanction of Pythagoras or any other ancient sage, and were chiefly employed in attempting to reconcile, or, rather, confound the doctrines of the ancient philosophers with later systems.—If the unconnected and doubtful records which remain can enable us to form any judgment upon this subject, the following may perhaps be considered as a faint delineation of the Pythagorean philosophy: The end of philosophy is to free the mind from those encumbrances which hinder its progress towards perfection, and to raise it to the contemplation of immutable truth, and the knowledge of divine and spiritual objects. This effect must be produced by easy steps, lest the mind, hitherto conversant only with sensible things, should revolt at the change. The first step towards wisdom is the study of mathematics, a science which contemplates objects that lie in the middle way, being corporeal and incorporeal beings, and, as it were, on the confines of both, and which most advantageously inures the mind to contemplation.—The most probable explanation of the Pythagorean doctrine of numbers is, that they are used as symbolical or emblematical representations of the first principles and forms of nature, and particularly of those eternal and immutable essences to which Plato afterward gave the appellation of Ideas. Not being able, or not choosing, to explain in simple language the abstract notions of principles and forms, Pythagoras seems to have made use of numbers, as geometricians make use of diagrams, to assist the conceptions of scholars. More particularly, conceiving some analogy between numbers and the intelligent forms which subsist in the Divine Mind, he made the former a symbol of the latter. As numbers proceed from unity, or the Monad, as a simple root, whence they branch out into various combinations, and assume new properties in their progress, so he conceived the different forms of nature to recede, at different distances, from their common source, the pure and simple essence of Deity, and at every degree of distance to assume certain properties in some measure analogous to those of numbers; and hence he concluded that the origin of things, their emanation from the first being, and their subsequent progression through various orders, if not capable of a perfectly clear explanation, might, however, be illustrated by symbols and resemblances borrowed from numbers. According to some writers, the Pythagorean Monad denotes the active principle in nature, or God; the Duad, the passive principle, or matter; the Triad, the world formed by the union of the two former; and the Tetractys, the perfection of nature. The Tetractys, or quadrate, according to the Pythagoreans, was the root of the eternally flowing nature. (*Carm., Aur.*, 47.—*Iamblich., Vit. Pythag.*, 162.) What they understood by the grand Tetractys, whether the sum of the first four numbers, that is, ten; or the sum of the first four odd and the first four even, that is, thirty-six, is unimportant; for the essential is not the symbol, but what the symbol represented. (*Plut., de Is. et Os.*, 76.—*Id., de Anim. Procr.*, 30.—*Ritter, Hist. of Philos.*, vol. 1, p. 363.) Next to numbers, music had the chief place in the preparatory exercise of the Pythagorean school, by means of which the mind was to be raised above the dominion of passion, and inured to contemplation. Pythagoras considered music not only as an art to be judged of by the ear, but as a science to be reduced to mathematical principles and proportions. The musical chords are said to have been discovered by him in the following manner: As he was one day reflecting on this subject, happening to pass by a smith's forge where several men were successively striking with their hammers a piece of heated iron upon an anvil, he remarked that all the sounds produced by their strokes were harmonious except one. The sounds which he observed to be chords were the octave, the fifth, and the third; but that sound which he perceived to lie between the third and the fifth he found to be discordant. Going into the workshop, he observed that the diversity of sounds arose, not from the forms of the hammers, nor from the force with which they were struck, nor from the position of the iron, but merely from the difference of weight in the hammers. Taking, therefore, the exact weight of the several hammers, he went home, and suspended four strings of the same substance, length, and thickness, and twisted in the same degree, and hung a weight at the lower end of each, respectively, equal to the weight of the hammers; upon striking the strings, he found that the musical chords of the strings corresponded with those of the hammers. Hence it is said that he proceeded to form a musical scale, and to construct stringed instruments. His scale was, after his death, engraved on brass, and preserved in the temple of Juno at Samos. Pythagoras conceived that the celestial spheres in which the planets move, striking upon the ether through which they pass, must produce a sound, and that this sound must vary according to the diversity of their magnitude, velocity, and relative distance. Taking it for granted that everything respecting the heavenly bodies is adjusted with perfect regularity, he farther imagined that all the circumstances necessary to render the sounds produced by their motions harmonious, were fixed in such exact proportions, that the most perfect harmony was produced by their revolutions. This fanciful doctrine respecting the music of the spheres gave rise to the names which Pythagoras applied to musical tones. The last note in the musical octave he called *Hypate* (ὑπάτη), because he supposed the sphere of Saturn, the highest planet, to give the deepest tone; and the highest note he called *Neate* (νεάτη), from the sphere of the moon, which, being the lowest or nearest the earth, he imagined produced the shrillest sound. In like manner of the rest. It was said of Pythagoras by his followers, who hesitated at no assertion, however improbable, which might seem to exalt their master's fame, that he was the only mortal so far favoured by the gods as to have been permitted to hear the celestial music of the spheres. Besides arithmetic and music, Pythagoras cultivated geometry, which he had learned in Egypt; but he greatly improved it by investigating new theorems, and by digesting its principles, in an order more perfectly systematical than had before been done. Several Grecians, about the time of Pythagoras, applied themselves to mathematical learning, particularly Thales in Ionia. But Pythagoras seems to have done more than any other philosopher of this period towards reducing geometry to a regular science. His definition of a point is a monad or unity with position. He taught that a geometrical point corresponds to unity in arithmetic, a line to two, a superficies to three, a solid to four. Of the geometrical theorems ascribed to him, the following are the principal: That the interior angles of every triangle are together equal to two right angles; that the only polygons which will fill up the whole space about a given point are the equilateral triangle, the square, and the hexagon; the first to be taken six times, the second four times, and the third three times; and that, in rectangular triangles, the square of the side which subtends the right angle is equal to the sum of the squares of the sides that contain the right angle. Upon the invention of this latter proposition (*Euclid*, 1, 47), Plutarch says that Pythagoras offered an ox, others, an hecatomb to the gods. But this story is thought by Cicero inconsistent with the institutions of Pythagoras, which, as he supposes, did not admit of animal sacrifices.—Pythagoras inferred the stature of

Hercules from the length of the Olympic course, which measured six hundred of his feet. Observing how much shorter a course six hundred times the length of an ordinary sized man was than the Olympic course, he inferred, by the law of proportion, the length of Hercules' foot; whence the usual proportion of the length of the foot to the height of a man enabled him to determine the problem.—On Astronomy, the doctrine of Pythagoras, or, at least, of the ancient Pythagoreans, was as follows: The term Heaven either denotes the sphere of the fixed stars, or the whole space between the fixed stars and the moon, or the whole world, including both the celestial sphere and the earth. There are ten celestial spheres, nine of which are visible to us; namely, that of the fixed stars, those of the seven planets, and those of the earth. The tenth is the Antichthon, or an invisible sphere opposite to the earth, which is necessary to complete the harmony of nature, as the Decad is the completion of the numerical harmony. Fire holds the middle place in the universe; or in the midst of the four elements is placed the fiery globe of unity; the earth is not without motion, nor situated in the centre of the spheres, but is one of those planets which make their revolutions about the sphere of fire. The distance of the several celestial spheres from the earth corresponds to the proportion of notes in a musical scale. The moon and other planetary globes are habitable. The earth is a globe, which admits of Antipodes. From several of these particulars respecting the astronomical doctrine of Pythagoras, it has been inferred that he was possessed of the true idea of the solar system, which was revived by Copernicus, and fully established by Newton. With respect to God, Pythagoras appears to have taught, that he is the universal mind, diffused through all things, the source of all animal life, the proper and intrinsic cause of all motion, in substance similar to light, in nature like truth, the first principle of the universe, incapable of pain, invisible, incorruptible, and only to be comprehended by the mind. Cicero also remarks, that Pythagoras conceived God to be a soul pervading all nature, of which every human soul is a portion, which is nothing more than the modern system of Pantheism. The doctrine of the Pythagoreans respecting the nature of brute animals, and *μετεμψύχωσις*, the *Transmigration of Souls*, was the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies. This doctrine Pythagoras probably learned in Egypt, where it was commonly taught. Nor is there any sufficient reason for understanding it, as some have done, symbolically.—We will end this article with a few specimens of his *Symbols*, which, though they were at first made use of for the purpose of concealment, and though their meaning has always been religiously kept secret by the Pythagoreans themselves, have awakened much curiosity, and given occasion to many ingenious conjectures, which, however, unless they were more satisfactory, it would answer no purpose to repeat. Among the Symbols of Pythagoras, recited by Iamblichus and others, are the following: Adore the sound of the whispering wind. Stir not the fire with a sword. Turn aside from an edged tool. Pass not over a balance. Setting out on a journey, turn not back, for the Furies will return with you. Breed nothing that has crooked talons. Receive not a swallow into your house. Look not in a mirror by the light of a candle. At a sacrifice pare not your nails. Eat not the heart or brain. Taste not that which has fallen from the table Break not bread. Sleep not at noon. When it thunders, touch the earth. Pluck not a crown. Roast not that which has been boiled. Sail not on the ground. Plant not a palm. Breed a cock, but do not sacrifice it, for it is sacred to the sun and moon. Plant melons in thy garden, but eat them not. Abstain from beans.—The precept prohibiting the use of beans is one of those mysteries which the ancient Pythagoreans never disclosed, and which modern ingenuity has in vain attempted to discover. Its meaning was probably rather dietetic than physical or moral. The prohibition from beans was an Egyptian custom, according to Herodotus (2, 37). Aristoxenus, on the other hand, says that Pythagoras recommended beans before all other food. (*Aul. Gell.*, 4, 4.) The abstinence from fish is another resemblance to Egyptian customs; but the tradition on this point is not very extensive, and rests on fables. On abstinence from flesh there is a variety of traditions. (*Eudox., ap. Porph., V. P.*, 7.—*Iambl., V. P.*, 85, 108.—*Diog. Laert.*, 8, 20.) It is safest to follow Aristotle, according to whom, the Pythagoreans only abstained from particular kinds of fish. (*Aul. Gell., l. c.—Diog. Laert.*, 8, 19.) The statement of Aristoxenus, that they only abstained from the ploughing ox and the wether, evidently on account of their usefulness, appears to be a later version. (*Diog. Laert.*, 8, 20.—Compare *Athenæus*, 10, p. 418.) Pythagorean precepts of more value are these. Above all things, govern your tongue. Engrave not the image of God in a ring. Quit not your station without the command of your general. (*Enfield's History of Philosophy*, vol. 1, p. 365, *seqq.*—*Ritter, Hist. Philos.*, vol. 1, p. 326, *seqq.*)

Pythĕas, a native of Massilia (*Marseille*). His era is uncertain; some writers place him under the reign of Ptolemy Philadelphus, but Bougainville (*Mem. de l'Acad. des Inscr.*, vol. 19, p. 148) has undertaken to show that he was anterior to Aristotle. Pytheas is numbered among the Greek geographical writers. He made many important discoveries in a voyage which he undertook to the north of Europe, and was the first geographer who could call astronomical knowledge to his aid. Leaving the harbour of Massilia, and sailing from cape to cape, he coasted along all the eastern shore of Spain, passed the Straits of Gibraltar, navigated the coasts of Lusitania, Aquitania, and Armorica, entered the English Channel, followed the eastern shore of Britain, and, on reaching its northern extremity, advanced six days' sail farther to the north, until he reached a country which the inhabitants called Thule, and where the length of the Solstitial day was 24 hours, which corresponds to 66° 30′ N. L., or modern Iceland. D'Anville (*Mem. de l'Acad.*, &c., vol 37, p. 436) maintains that Pytheas did not go farther than the *Shetland Isles*. Schœning, on the other hand, makes the Thule of this navigator to be a country of *Norway*, which still bears the name of *Thile* or *Thilemark*. In a second voyage, Pytheas passed through the English Channel into the German Ocean, and thence into the Baltic, where he reached the mouth of a river which he calls the Tanaïs, but which is, perhaps, the Vistula or Rodaun. In this vicinity the amber of commerce was obtained. Pytheas wrote in Greek two works, one entitled "*A Description of the Ocean*," of which Geminus Rhodius makes mention (*Elem. Astron.*, c. 5.—*Uranolog. Petav.*, p. 22, *ed. Paris*, 1630), and the other a "*Periplus*" or "*Periodus of the Earth*," mentioned by Marcianus, the scholiast on Apollonius Rhodius. The little that we know of these two productions is obtained from the pages of Strabo and Pliny, but it is so altered and disfigured as to be almost unintelligible. Pytheas has been generally regarded as very mendacious in his narratives. His memory, however, has been successfully vindicated by several modern writers. (*Bougainville, loc. cit.—Schœning, Abhandlung. in Allg. Weltgesch., Halle*, vol. 31.—*Adelung, Aelteste Geschichte der Deutschen, Leipz.*, 1806, 8vo.—*Mannert, Geogr.*, vol. 1, p. 73, *seqq.*—*Schöll, Hist. Lit Gr.*, vol. 2, p. 198.)

Pythĭa, I. the priestess of Apollo at Delphi. (*Vid*

Delphi, and Oraculum.)—II. Games celebrated in honour of Apollo at Delphi. They were first instituted, according to the fabulous opinion, by Apollo himself, in commemoration of the victory which he had obtained over the serpent Python, from which they received their name; but their origin seems, in fact, to have been a Panegyris (Πανήγυρις), or Festal Communion, in connexion with the Delphic oracle. With this the Delphians combined games for the purposes of amusement, which originally consisted of a contest between singers in praise of the Delphian god. This assembly was, in its more important capacity, denominated the Amphictyonic council, and was charged with the superintendence of the games. (*Wachsmuth, Gr. Ant.*, vol. 1, p. 163, *Eng. transl.*)—The Pythian games were, at their first institution, only celebrated once in nine years, but afterward every fifth year. The crown was of bay.—For an account of the exercises in the public games of the Greeks, consult the article Olympia. (*Potter, Gr. Ant.*, 2, 23.)

Pythĭus, I. a Syracusan, who defrauded Canius, a Roman knight, to whom he had sold his gardens, &c. (*Cic., de Off.*, 3, 14.)—II. A surname of Apollo, which he received for his having conquered the serpent Python, or because he was worshipped at Delphi; called also Pytho. (*Vid.* Pytho.)

Pytho, the ancient name of the town of Delphi, which it was said to have received *ἀπὸ τοῦ πύθεσθαι*, because the serpent which Apollo killed *rotted there*. A better derivation, however, is from *πυθέσθαι*, "*to inquire*," with reference to the oracle that was consulted here. The difference of quantity (Πῡθώ, πῠθέσθαι) does not appear to form a material objection, although Passow thinks otherwise. (*Gr. D. Handwört., s. v.* Πῡθώ.)

Python, a celebrated serpent sprung from the mud and stagnated waters which remained on the surface of the earth after the deluge of Deucalion. This monster abode in the vicinity of Delphi, and destroyed the people and cattle of the surrounding country. Apollo, on coming to Delphi, slew the serpent with his arrows; and as it lay expiring, the exulting victor cried, "Now *rot* (*πύθεν*) there on the man-feeding earth;" and hence, says the legend, the place and oracle received the appellation of Pytho. (*Vid.* Pytho.) The Pythian games were fabled to have been established in commemoration of this victory. (*Vid.* Pythia.)—Dodwell supposes that the true explanation of the allegorical fiction relating to Apollo and Python is, that the serpent was the river Cephissus, which, after the deluge of Deucalion had overflowed the plains, surrounded Parnassus with its serpentine involutions, and was reduced by the rays of the sun within its due limits. (*Dodwell's Tour*, vol. 1, p. 180.) It is more probable, however, that the fable was one of Oriental origin, and was carried from that quarter of the world to Greece. (*Vid.* remarks under the article Apollo.)

Q.

Quadi, a German nation on the southeastern borders of the country, in what is now *Moravia*. They were connected with the Marcomanni, and, along with them, waged war against the Romans. The Emperor Marcus Antoninus proceeded against them in person and repressed their inroads, but they soon after renewed hostilities with increased vigour. Their name disappears from history about the fifth century. Their territory was bounded on the south by the Danube, on the east by the river Gran and the Jazyges, on the north by the Carpates and Sudetes, and on the west by the Marcomanni. (*Tac., Germ.*, 42, *seqq.*—*Id., Ann.*, 2, 63.—*Dio Cass.*, 71, 8, *seqq.*—*Amm. Marcell.*, 17, 12.—*Id.*, 29, 6.—*Wilhelm, Germanien*, &c., p. 223, *seqq.*—*Reichard, Germanien*, p. 146, *seqq.*—*Wersebe, über die Völker des alten Teutschlands*, p. 172, *seqq.*)

Quadrĭfrons or Quadrĭceps, a surname of Janus, because he was sometimes represented with four faces. (*Vid.* remarks under the article Janus.)

Quindecimvĭri, an order of priests whom Tarquin the Proud appointed to take care of the Sibylline books. They were originally two, but afterward the number was increased to ten, to whom Sylla added five more, whence their name. (*Vid.* Decemviri and Duumviri.)

Quinquatrĭa, a festival in honour of Minerva at Rome, at first for one day, but afterward for five (*quinque*), whence the name. The beginning of the celebration was the 19th of March. On the days of the celebration, scholars obtained holyday, and it was usual for them to offer prayers to Minerva for learning and wisdom; and on their return to school, to present their master with a gift, which received the name of *Minerval*. (*Ovid, Fast.*, 3, 810.—*Aul. Gell.*, 2, 21.)

Quintiliānus, Marcus Fabius, an eminent Roman rhetorician, born at Calagurris, a city of Hispania Tarraconensis, A.D. 42.—The orthography of the name varies in different editions. Gibson was the first that gave the form *Quinctilianus*, in which he has been followed by several; but as this form is only found in a single inscription and on a single coin, the other mode of expressing the name has become well established. (Compare *Spalding, Præf. ad. Quintil.*, p. xxiii., *seqq.*)—Quintilian was still young when his father, after the death of Nero, conveyed him to Rome, and this circumstance appears to be the cause why some editors have believed that he was born in this last-mentioned city. The father of Quintilian was a professor of rhetoric, and the son, devoting himself to the same pursuits, opened a school under Vespasian. He was the first rhetorician that received a regular salary from the imperial treasury, and his emoluments amounted to 100,000 sesterces. Flavia Domitilla, niece of Domitian, and Pliny the younger, were among the number of his pupils. He obtained the distinction of the laticlave, or senatorian dress, and under Domitian he was nominated consul. After having lost his wife and two sons, he united himself by a second marriage to a daughter of the rhetorician Tutilius, by whom he had a daughter who espoused Nonius Celer, governor of Spain. He had professed rhetoric for the space of twenty years, when he retired from active life, and composed, between 92 and 94 A.D., his Institutes of the Orator. The year of his death is unknown: it was subsequent, however, to 118 A.D. There exist, under the name of Quintilian, nineteen declamations of some length, and forty-five minor ones. They are incorrectly, however, ascribed to him, and are rather the productions of a much later age, and of several writers. Gerard Vossius (*de Rhet. nat. et. const.*, p. 108) thinks that they were written by Postumus the younger, one of those ephemeral emperors called in Roman history the thirty tyrants. Some manuscripts give M. Florus as their author, a personage entirely unknown.—The work by which Quintilian has immortalized his name is entitled *De Institutione Oratoria*, or, rather, *Institutiones Oratoriæ*. It is in twelve books, and dedicated to Marcellus Victorius. This work is not merely a complete treatise on the rhetorical art; it embraces a plan of study for the orator, from the first elements of grammar. Quintilian here states the results of long experience and deep reflection. He gives signal proofs in it of an excellent judgment, of a refined critical spirit, of a pure taste, and of extensive and varied reading. This work is preferable to all tha we have from Cicero respecting the theory of eloquence. Quintilian has profited by the precepts of this great master, but he does not stop where the other stops: he adds to his labours the observations which a long course of practical experience had suggested. He has formed his style upon that of Cicero,

and he writes with an elegance which would entitle him to a rank by the side of the purest models of the Augustine age, if certain obscure expressions and some specimens of affected phraseology did not betray the writer of a later age. His tenth book, where he speaks of the Greek and Roman authors of the higher class, is one of the most instructive, and of great importance in relation to the history of ancient literature. Time has preserved for us only two manuscripts of the Institutes of Quintilian. One, which is complete, was found, at the period of the council of Constance, in a tower of the Abbey of St. Gall, by the celebrated Poggio of Florence; he made a copy of this, which is now in England. Nearly at the same time Leonard Aretin discovered a second manuscript in Italy, but very defective. From these two original ones are derived all the other manuscripts of Quintilian. It is not known what has become of the manuscript of St. Gall.—With regard to the dialogue *De Claris Oratoribus*, commonly ascribed to Quintilian, some remarks will be offered under the article Tacitus.—The best editions of Quintilian are, that of Burmann, *Lugd. Bat.*, 1720, 3 vols. 4to; that of Capperonier, *Paris*, 1725, fol.; that of Gesner, *Götting.*, 1766, 4to; and particularly that of Spalding, *Lips.*, 1798–1834, 6 vols. 8vo, the fifth volume of which contains supplementary annotations by Zumpt, and the sixth a Lexicon and Indexes by Bonelli. The edition of Quintilian forming part of Lemaire's collection is a reprint, for the most part, of Spalding's. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 398, *seqq.*—*Bähr, Gesch. Röm. Lit*, p. 401, *seqq.*—*Fuhrmann, Rom. Lit.*, vol. 2, p. 168, *seqq.*)

Quintus Curtius Rufus, a Latin historical writer, with regard to whose era great uncertainty prevails. No ancient writer makes mention of him; the first who speak of him are John of Salisbury and Pierre le Blois, who lived in the 12th century. Curtius himself furnishes no information respecting his own condition and origin, if we except one passage in which he speaks of an event which happened in his times (10, 9). He mentions this event, however, in such obscure terms, that the commentators are all at variance respecting the period when he flourished. Some, as, for example, Pithou and Bongars, place him in the Augustan age. Others, as Ausonius Popma and Perizonius, under Tiberius. Others, as Justus Lipsius and Brisson, under Claudius. Others, as Freinsheim, Rutgers, Vossius, and many other editors, under Vespasian. Some, following the example of Pontanus, make him to have flourished under Trajan. Count Bagnolo (*Della gente Curzia e dell' eta di Q. Curzio*, &c., *Bologna*, 1741, 8vo), and one of the latest editors of Curtius, Cunze, whose edition appeared at Helmstadt in 1795, 8vo, have adduced some specious arguments for fixing the period of this writer under Constantine the Great. Finally, Barth brings him down as low as the first Theodosius.—The history of Quintus Curtius is entitled *De rebus gestis Alexandri Magni* ("Of the exploits of Alexander the Great"). It was divided originally into ten books, but the first two, the end of the fifth, and the beginning of the sixth are lost. Freinsheim has written a supplement to the work, so as to complete what is thus defective, and has succeeded in bringing together a learned collection of facts from the different historians who have made mention of the operations of Alexander.—The work of Quintus Curtius is rather to be termed a romance than an historical composition. It is the production of a rhetorician who sacrifices truth to the desire of brilliancy of expression, and to a love of the marvellous. The harangues which he puts into the mouths of his heroes are mere scholastic declamations, without any regard to the characters of those who are to utter them. As a critical historian Quintus is very far below mediocrity. He is only superficially acquainted with the good historians of Alexander, and appears to have given the preference to those Greek writers who had distorted by fable the true history of the Macedonian monarch, such as Clitarchus and Hegesippus. His compilation is made without any judgment; he gives himself no trouble to reconcile the contradictions which exist among the authors whom he follows, nor does he at all concern himself about testing the truth of their narratives. It would seem, moreover, that his knowledge of Greek is very slight. So ignorant is he in the military art, that it is difficult to understand his accounts of battles and sieges; and oftentimes it is but too apparent that he does not understand himself what he copies mechanically from others. In geography and astronomy his ignorance is equally great. He confounds Mount Taurus with Caucasus, and makes the Caspian and Hyrcanian seas two different sheets of water. He observes no chronological order, and does not mention either the years or the seasons in which the events of which he treats took place. If, however, Quintus Curtius be refused the name of an historian, we cannot deny his claim to being considered an amusing and interesting writer. His diction is pure and elegant. Some of his harangues are master-pieces of their kind. He is rich in beautiful descriptions. His style is too ornamented, and sometimes declamatory; oftener, however, he happily imitates his model, Livy. In the beginning of the sixteenth century, an impostor, named Hugo Rugerius or Ruggieri, a native of *Rhegio*, published a pretended collection of the letters of Quintus Curtius, divided into five books, and supposed to contain not only letters written by the historian himself, but others also from various distinguished individuals. The fabrication, however, was so clumsily executed, that no one was imposed upon. The best editions of Quintus Curtius are, that of Snakenburg, *Lugd. Bat.* 1724, 4to; that of Schmieder, *Götting.*, 1804, 2 vols. 8vo; and that of Lemaire, *Paris*, 1822–24, 3 vols 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 383, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 441, *seqq.*)—II. (or Cointus) Calaber, a Greek poet, a native of Smyrna, but surnamed *Calaber* from the circumstance of the Cardinal Bessarion's having found a manuscript of his work in a convent of *Calabria*, in Lower Italy; and thus a distinguished scholar, a native of Greece, only became acquainted with one of the poets of his nation, because chance had conducted him to the convent of St. Nicholas, in the city of Otranto. Quintus (or Cointus) lived probably about the beginning of the sixth century. He is the author of a poem in fourteen cantos, entitled Παραλειπόμενα Ὁμήρου ("*Things omitted by Homer*"). It is a continuation of the Iliad down to the destruction of Troy, or, rather, an historical composition in verse, interspersed with mythological fictions, and adorned with abundant imagery. Vicious in its arrangement, because no unity either of action or of interest prevails in it, this production is, at the same time, not without merit as regards its ornaments and diction. The imitation of Homer is everywhere apparent; but it shows itself only in details, and the author did not possess the art of varying his descriptions of combats, in which his model shows himself so superior. He offends, also, in too frequent an introduction of deities into the combats of the two contending parties, and their intervention is frequently as uncalled for as their departure is unexpected. Notwithstanding these defects, however, the poem of Quintus appears so far superior to the other productions of the age in which he is supposed to have lived, that many critics have regarded these *Paralipomena* as a kind of enlargement or amplification of the Little Iliad of Lesches, which is lost. Others have viewed it as a cento of various passages borrowed from the cyclic poets.—Another poem, ascribed to Quintus, is found in MS. in the library of St. Marc, and in that of

the king of Bavaria at Munich It is on the twelve labours of Hercules.—The best editions of Quintus Calaber are, that of Rhodomannus, *Hanov.*, 1604, 8vo; that of De Pauw, *Lugd. Bat.*, 1784, 8vo; and that of Tychsen, *Argent.*, 1807, 8vo. The last, however, has never been completed. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 91, *seqq.*)

Quirinālis, a hill at Rome, added to the city by Servius Tullius. (*Liv.*, l. 44.) Numa, indeed, had a house upon this mountain, but it was not considered a part of the city until enclosed within the Tullian wall. The temple of Romulus Quirinus, from which it derived its name, was built by Numa, but afterward reconstructed with greater magnificence by Papirius Cursor, the dictator. (*Liv.*, 10, 46.) Some vestiges of this edifice are said to exist in the gardens of the Jesuits, close to the church of *S. Andrea, a Monte Cavallo.* The expression *Monte Cavallo* is a corruption from *Mons Caballus*, a name applied to the Quirinal at a later day from two marble horses placed there. The Quirinal is the only one of the Seven Hills at the present day that is populous. It is covered with noble palaces, churches, streets, and fountains. (*Rome in the Nineteenth Century*, vol. 1, p. 206, *Am. ed.*)

Quirīnus, I. a surname of Mars among the Romans. This name was also given to Romulus after his translation to the skies. (*Ovid, Fast.*, 2, 475.)—II. A surname of the god Janus. (*Vid.* remarks under the article Janus.)

Quirītes, (*Vid.* remarks under the article Roma, page 1172, col. 2.)

R.

Rabirius, I. C. a Roman knight contemporary with Julius Cæsar. The latter had, on one or two occasions, expressed with some ostentation his attachment to the party of Marius, and he now attempted to vindicate the memory of L. Saturninus, who, having been for a long time the associate of Marius, was afterward opposed by him as the reluctant instrument of the senate, and, having been taken by him in actual rebellion, had been murdered by the armed citizens, who broke into his place of confinement. Cæsar, it is said (*Sueton., Vit. Jul.*, 12), instigated Labienus, at this time one of the tribunes, and afterward distinguished as one of Cæsar's lieutenants in Gaul, to accuse Rabirius, then advanced in years, as the perpetrator of this murder. The cause was first tried before L. Cæsar and C. Cæsar (*Dio Cass.*, 37, 42), who were appointed by lot to act as special commissioners in this case, by virtue of the prætor's order; and the accused was arraigned according to the old law of murder, by which, if he had been found guilty, he would have been condemned to be hanged. But this mode of proceeding was stopped by Rabirius appealing to the people, or by the interference of Cicero as consul, as his speech seems to imply (*pro Rab.*, c. 4, *seq.*), and his procuring the removal of the cause before another tribunal. The people, however, it is said, were likely to condemn the accused, when Q Metelellus Celer, one of the prætors, obliged the meeting to break up, by tearing down the ensign which was always flying on the Janiculum while the people were assembled, and without which, according to ancient custom, they could not lawfully continue their deliberations. In this manner Rabirius escaped; for Labienus or his instigators did not think proper to bring forward the business again; whether despairing of again finding the people equally disposed to condemn the accused, or whether the progress of the conspiracy of Catiline began now to turn men's attention more entirely to a different subject. (*Dio Cass.*, 37, 42.—*Cic., Or. pro Rab.*)—II. C. Postumus, a Roman knight, son of C. Curius, and adopted son of the preceding. He became implicated in the affair of Gabinius and Ptolemy Auletes. Gabinius had been accused and condemned for receiving a very large sum of money (10,000 talents) for restoring the Egyptian king. His estate, however, did not yield, when sold, sufficient to reimburse this sum, and Rabirius therefore, who was concerned in the affair, was sued for the balance (*causa de residuis*). Rabirius, it seems, had advised Gabinius to undertake the restoration of the king, and accompanied him into Egypt. Here he was employed to solicit the payment of the money, and lived at Alexandrea for that purpose, in the king's service, as the public receiver of his taxes. Cicero's defence of Gabinius and Rabirius, especially the former, excited great surprise, as Gabinius had ever been his most vehement enemy. It was occasioned, however, by Pompey's influence. Rabirius was acquitted. (*Cic., pro Rab. Post.*, c. 8, 12.—*Val. Max.*, 4, 2.—III. A Roman epic poet, who flourished during the Augustan age. Velleius Paterculus names him immediately after Homer (2, 26), but Quintilian speaks of him in a much more moderate tone. (*Inst. Or.*, 10, 1.) The grammarians have preserved for us some verses of one of his poems. Its subject was the battle of Actium. (*Schöll, Hist. Lit. Rom.*, vol. 1, p. 221.)

Ramnes or Ramnenses, one of the three centuries instituted by Romulus. (*Vid.* Roma.)

Rampsinītus, an Egyptian monarch, of whom Herodotus relates the following legend. "After this, they said, Rampsinitus descended alive into those places which the Grecians call Hades; where, playing at dice with Ceres, he sometimes won, and at other times lost; that, at his return, he brought with him as a present a napkin of gold" (2, 122). Szathmari applies it to the years of plenty and scarceness which happened under Pharaoh. Creuzer, however, refers it to the great principles, pervading all nature, of decay and restoration. (*Symbolik*, vol. 4, p. 231.)

Raudii Campi, plains about ten miles to the northwest of Mediolanum, in Cisalpine Gaul, which were rendered memorable by the bloody defeat of the Cimbri by Marius. (*Flor.*, 3, 3.—*Vell. Paterc.*, 2, 12.—*Oros.*, 5, 16.) The spot, however, on which the battle took place, seems very uncertain, as no author except Plutarch mentions the situations of these plains. He describes them as lying in the vicinity of Vercellæ (*Vit. Mar.*); but even this designation is very general. The Cimbri are represented as having entered Italy by the Tridentine Alps or the *Tyrol;* and we farther learn, that, after beating back the consul Catulus on the Athesis or *Adige*, they forced the passage of that river, by which time Marius having come up with considerable re-enforcements, a battle took place in the plains of which we are speaking. (*Walckenaer, sur la situation des Raudii Campi.—Mem. de l'Acad. des Inscr.*, &c., vol. 6, p. 360.) The small place called *Rho* is thought by D'Anville to preserve some traces of the ancient appellation. (*Cramer's Anc Italy*, vol. 1, p. 52.)

Ravenna, an important city of Cisalpine Gaul, situate on the coast, a short distance below the Spinetic mouth of the Padus or *Po*. It laid claim to an origin of remote antiquity; for Strabo (214) reports it to have been founded by some Thessalians; but they subsequently abandoned it to the Umbri, being unable to resist the aggressions of the Tyrrheni, or Tuscans. When Pliny says it was a colony of the Sabines, he perhaps alludes to an old tradition, which considered that people as descended from the Umbri. (*Plin.*, 3, 18.) Strabo informs us, that Ravenna was situated in the midst of marshes, and built entirely on wooden piles. A communication was established between the different parts of the town by means of bridges and boats. (Compare *Sil. Ital.*, 8, 602.—*Martial*, 13, 18, &c.) But, as Strabo observes, the noxious air arising from the stagnant waters was so purified by the tide, that Ravenna was considered by the Romans a very healthy place; in proof of which, they sent glad-

nators there to be trained and exercised. The vine grew in the marshes with the greatest luxuriance, but perished in the course of four or five years. (*Strabo*, 218.—*Plin.*, 14, 2.) Water was scarce at this place, and hence Martial observes that he would rather have a cistern of water at Ravenna than a vineyard, since he could sell the water for a much higher price than the wine. (*Ep.*, 3, 56.) The same writer sportively alludes to his having been imposed upon by a tavern-keeper at Ravenna: on his calling for a glass of water, he received one of wine!—We are not informed at what period Ravenna received a Roman colony (*Strab.*, 217); but it is not improbable, from a passage in Cicero (*Orat. pro Balb.*, 22), that this event took place under the consulship of Cn. Pompeius Strabo. Ravenna became the great naval station of the Romans on the Adriatic, in the latter times of the republic, a measure which seems to have originated with Pompey the Great. It was from Ravenna that Cæsar held a parley with the senate, when on the point of invading Italy. (*Bell. Civ.*, 1, 5.) It was from this city, also, that he set forward on that march which brought him to the Rubicon, and involved his country and the world in civil war. (*Appian, Bell. Civ.*, 2, 11.)—It is well observed by Gibbon (*Misc. Works*, vol. 2, p. 179), that "Cæsar had, for good reasons, fixed his quarters at Ravenna. He wished to obtain possession of Picenum, a rich and populous country, and thus deprive Pompey of the resources he might have found in a province extremely devoted to his family, and from which that general might have made legions spring up by merely striking the ground with his foot. He wished to turn the capital with his army. Had he attempted to march straight to Rome, Pompey would have made himself master of the difficult passes, and stopped his progress, and Italy would have become the theatre of war. But, by marching towards Ariminum, Ancona, and Corfinium, he made it seem to be his design to cut off the retreat of his enemies, and his boldness threw them into such consternation, that they hastened to embark at Brundisium. Lastly, he wished to make sure of Ariminum. This important place was distant from the Rubicon eighteen miles by the Æmilian road, and only eleven by that of Ravenna. Cæsar could send forward bodies of troops under twenty different pretences; but the moment he passed it, his designs were unmasked. Ariminum was therefore to be surprised by a forced march."—The old port of Ravenna was situated at the mouth of the river Bedesis (*il Ronco*). But Augustus caused a new one to be constructed at the entrance of the little river Candianus into the sea, and about three miles from Ravenna. He established a communication between this harbour and a branch of the *Po*, by means of a canal which was called Fossa Augusti; and he also made a causeway to connect the port and city, which obtained the name of Via Cæsaris. As the new harbour, from thenceforth, became the usual station for the fleet, it received the distinguishing appellation of Portus Classis, a name which still subsists in that of a well-known monastery near the modern town of *Ravenna*. Ravenna continued to flourish as a naval station long after the reign of Augustus. (*Suet., Aug.*, 49.—*Tacit., Ann.*, 4, 5.—*Id., Hist.*, 2, 100.—*Ptol.*, p. 63.—*Zosim.*, 5, 28.)—Honorius made this city the place of his residence both before and after Alaric had captured and burned Rome. When Odoacer made the conquest of Italy, he resided at Ravenna, and sustained here a siege of three years, at the termination of which he was taken and slain by Theodoric. This latter monarch fixed the seat of his empire here, and greatly adorned and embellished the place. Here also resided the exarch or governor appointed by the Emperor of the East when Italy was in possession of the Lombards. In the time of the Romans it was seated on a kind of bay. The mud thrown up by the tide has formed a tract of land, which is cultivated, and on which the city itself has been enlarged towards the sea. The air is insalubrious, but has been somewhat amended by conveying along the sides of the city the rivers *Mentone* and *Ronco*, which carry off the fœtid water from the marshy grounds. (*Cramer's Anc. Italy*, vol. 1, p. 94, *seq.*)

Raurāci, a people of Belgic Gaul, on the Upper Rhine, northeast of the Sequani. Their capital was Augusta Rauracorum, now *Augst.* (*Cæs., B. G.*, 4, 17.)

Reāte, an old Sabine town on the river Velinus, a branch of the Nar. Its modern name is *Rieti*. In the antiquity of its origin this place was equalled by few of the cities of Italy, since, at the most remote period to which the records of that country extend, it is reported to have been the first seat of the Umbri, who are regarded by some as the Aborigines of Italy. (*Zenod., Troez., ap. Dion. Hal.*, 2, 49.—*Id.*, 1, 14.) It was here, likewise, that the Arcadian Pelasgi probably fixed their abode, and, by intermixing with the earlier natives, gave rise to those numerous tribes, known to the Greeks by the name of Opici, and subsequently to the Romans under the various appellations of Latins, Oscans, and Campanians; these subsequently drove the Siculi from the plains, and occupied in their stead the shores of the Tyrrhennian sea. If we may credit Silius Italicus, Reate derived its name from Rhea, the Latin Cybele (8, 417). From Cicero (*in Cat.*, 3) we learn that it was only a *præfectura* in his time; from Suetonius, on the other hand, we collect that it was a municipal town. (*Vesp.*, 1.) Reate was particularly celebrated for its excellent breed of mules (*Strab.*, 228), and still more so for that of its asses, which sometimes brought the enormous price of 60,000 sestertii, about £484 sterling. (*Varro, R. R.*, 2, 1.—*Plin.*, 8, 43.)—The valley of the Velinus, in which this city was situated, was so delightful as to merit the appellation of Tempe (*Cic., Ep. ad Atti.*, 4, 15); and from their dewy freshness, its meadows obtained the name of Rosei Campi. (*Varro, R. R.*, 1, 7.—*Plin.*, 17, 4.) According to Holstenius (*ad Steph. Byz.*, p. 110), they still bear the name of *le Rose*. (*Cramer's Anc. Italy*, vol. 1, p. 414, *seqq.*)

Redŏnes, a Gallic nation in the interior of Lugdunensis Tertia, north of the Namnetes, and the mouth of the Liger or *Loire*. Their capital was Condate, afterward Redones, now *Rennes*. (*Cæs., B. G.*, 7, 75.—*Plin.*, 4, 18.)

Regillæ or Regillum, a Sabine town near Eretum, which latter place was north of Nomentum and northwest of Tibur. Regillum is only known as the birthplace of Atta Clausus, who, under the name of Appius Claudius, became the founder of the Claudian family at Rome. (*Liv.*, 2, 16.—*Dion. Hal.*, 5, 40.)

Regillus, a small lake of Latium, northwest of Præneste, and southeast of Gabii. It was the scene of a great battle between the Romans and Latins, after the expulsion of Tarquin, in which the latter were totally defeated. (*Dion. Hal.*, 6, 18.)—The lake Regillus is thought to be *il Laghetto della Colonna*, near the small town of that name. (*Cic., N. D.*, 2.—*Plin.*, 33, 6.—*Val. Max.*, 1, 8.—*Florus*, 4, 2.)

Regium Lepidum or Forum Lepidi, a city of Cisalpine Gaul, between Parma and Mutina. In Cicero we find it sometimes under the name of Regium Lepidi (*Ep. ad Fam.*, 12, 5), or simply Regium (11, 9). This place probably owed its origin to M. Æmilius Lepidus, who constructed the Æmilian road, on which it stood; but when or from what cause it took the name of Regium is unknown. It is farther noticed in history as having witnessed the death of the elder Brutus by order of Pompey, to whom he had surrendered himself. (*Liv., Epit.*, 90.—*Val. Max.*, 6, 8.—*Oros.*, 5, 22.)

Regŭlus, M. Attilĭus, a consul during the first

Punic war. He reduced Brundisium, and, in his second consulship, took 64, and sunk 30, galleys of the Carthaginian fleet off Ecnomus, on the coast of Sicily. After this victory, Regulus and his colleage Manlius sailed to Africa, and seized on Clupea, a place situate to the east of Carthage, not far from the Hermean promontory, which they made their place of arms. Manlius was recalled, but Regulus was left to prosecute the war; and so rapid was his success, that he made himself master of about 200 places on the coast, in the number of which was Tunetum or *Tunis*. The Carthaginians sued for peace, but Regulus would grant them none, except on conditions that could not be endured. His rapid success had rendered him haughty and intractable, and now it made him rash and imprudent. A Lacedæmonian leader, named Xanthippus, arrived at Carthage with a re-enforcement of Greek troops, and soon changed the aspect of affairs. Observing to the Carthaginians that their overthrows were entirely owing to their having fought on ground, where their cavalry, in which alone they were superior to the Romans, had not room to act, he promised to repair this mistake, and accordingly posted his forces in a plain, where the elephants and Carthaginian horse might be of service. Regulus followed him, imagining himself invincible; but he was defeated and taken prisoner, along with 500 of his countrymen. After being kept some years in prison, he was sent to Rome to propose an exchange of prisoners, having been first compelled to bind himself by an oath that he would return in case he proved unsuccessful. When he came to Rome, he strongly dissuaded his countrymen against an exchange of prisoners, arguing that such an example would be of fatal consequence to the republic: that citizens who had so basely surrendered their arms to the enemy were unworthy of the least compassion and incapable of serving their country: that, with regard to himself, he was so far advanced in years, that his death ought to be considered as a matter of no importance; whereas they had in their hands several Carthaginian generals, in the flower of their age, and capable of doing their country great services for many years. It was with difficulty the senate complied with so generous and unexampled a counsel. The illustrious exile therefore left Rome, in order to return to Carthage, unmoved by the sorrow of his friends, or the tears of his wife and children; and was treated on his return, according to the ordinary account, with the utmost degree of cruelty, the Carthaginians having heard that their offer had been rejected entirely through the opposition of Regulus. They imprisoned him for a long while in a gloomy dungeon, whence, after cutting off his eyelids, they brought him suddenly into the sun, when its beams darted their strongest heat. They next put him into a kind of chest full of nails, the points of which did not allow him a moment's ease day or night. Lastly, after having been long tormented by being kept continually awake in this dreadful torture, his merciless enemies nailed him to a cross, their usual punishment, and left him to die on it. In retaliation for this cruelty, the senate at Rome are said to have delivered two captives into the hands of the widow of Regulus, to do with them what she pleased; but that her cruelty towards them was so great, that the senate themselves were compelled at length to interfere.—Such is a general outline of the story of Regulus. The question respecting its truth or falsehood has given rise to considerable discussion. Palmerius first started an objection to the common narrative (*Exercit. in Auct. Græc.*, p. 151, *seqq.*), and, as well from the silence of Polybius on this point as from a fragment of Diodorus Siculus (lib. 24, p. 273, *seqq.*, *ed. Vales*; vol. 2, p. 566, *ed. Wesseling.*; vol. 9, p. 524, *ed. Bip.*), ingeniously conjectured that Regulus was never sent from Carthage to Rome; that he was not the victim of tortures, but died of a disease during his captivity; and that the whole story respecting his punishment was invented by the Roman writers, or else by the wife of Regulus, in order to palliate the cruelty of which the latter had been guilty towards the Carthaginian captives delivered into her hands. This same opinion has been embraced by many subsequent writers. (Compare *Gesner, in Chrestom., Cic.*, p. 547.—*Wesseling, ad Diod., l. c.*—*Jani, ad Horat., Od.*, 3, 5, 49.—*Lefeb., ad Sil. Ital.*, 6, 539.—*Toland, Collection of several pieces, Lond.*, 1726, vol. 2, p 28.—*Foreign Review*, vol. 1, p. 305.—*Böttcher, Geschichte der Carthager*, p. 205, &c.—*Beaufort, sur l'incertitude de l'Histoire Romaine*, 1738, 8vo, *sub fin.*—*Rooss, De Supplicüs quibus Regulus Carthagine traditus interfectus.*—*Magazin für offentl. Schulen, Bremen*, 1791, vol. 2, pt. 1, p. 50, *seqq.*) The arguments in favour of this opinion are strong, and we might almost say decisive. In the first place, the Roman writers are all at variance among themselves respecting the nature of the punishment supposed to have been inflicted on Regulus. Cicero (*De Fin.*, 2, 20.—*Ibid.*, 5, 27.—*Pis.*, c. 19.—*De Off.*, 3, 27), Seneca (*De Prov.*, c. 3), Valerius Maximus (9, 2, *ext.* 1), Tuditanus and Tubero (*ap. Aul. Gell.*, 6, 4), Silius Italicus (6, 539, *seqq.*), Aurelius Victor (c. 40), and Zonaras (*Ann.*, vol. 2), make Regulus to have had his eyelids cut off, and to have died of want of sleep and of hunger. Seneca (*loc. cit., Epist., et* 98), Silius Italicus (2, 343, *seqq.*), and Florus (2, 2), speak also of the cross as an instrument of his sufferings. And, finally, Seneca (*De Prov.*, c. 3.—*De tranq. an.*, c. 15.—*Epist.*, 67), Cicero (*Pis.*, 19), Valerius Maximus (9, 2, *ext.* 1), Aurelius Victor and Zonaras (*ll., cc.*), Silius Italicus (6, 539, *seqq.*), Orosius (4, 8), Augustin (*De Civ. Dei*, 1, 15), Appian (*De Reb. Pun.*, c. 4.—*Exc.*, 2, *ex.* lib. 5.—*De Reb. Sic.*, vol. 1, p. 93, *ed. Schweigh.*), tell of a narrow box or barrel, full of nails, in which he was confined; and, being compelled to stand continually, perished at last with exhaustion. This discrepance, therefore, gives the whole story much the appearance of a popular fable, owing its origin to, and heightened in many of its features by, national feeling.—Another argument against the authenticity of the narrative in question is derived from the total silence of Polybius, who treats fully, in his history, of the events of the first Punic war, respecting not merely the punishment of Regulus, but even his coming to Rome and his return to Carthage.—A third and still stronger argument is deduced from the language of Diodorus Siculus, who makes the widow of Regulus to have been urged to punish the captives in her hands from the persuasion that her husband had died the victim of *carelessness* and *neglect* on the part of the Carthaginians (*νομίσασα δι' ἀμέλειαν αὐτὸν ἐκλελοιπέναι τὸ ζῆν, frag.*, lib. 24; vol. 9, p. 344, *ed. Bip.*) The natural inference from such language is, that the husband had not been treated with sufficient care while labouring under some malady, and that this neglect caused his death; it is impossible to derive from the words of the text any meaning favourable to the idea of positive and actual punishment.—The captives in the hands of the widow of Regulus were two in number, Bostar and Hamilcar, and they had been delivered up to her, it is said, to pacify her complaints, and as hostages for the safety of Regulus. For five days they were kept without food: Bostar died of hunger and grief, and Hamilcar was then shut up with the dead body for five days longer, a scanty allowance of food being at the same time given him. The stench from the corpse and other circumstances caused the affair to become known, and the sons of Regulus narrowly escaped being condemned to death by the people. Hamilcar was taken away from his cruel keeper, and carefully attended until his restoration to health. (*Diod. Sic., frag.*, lib. 24, vol 9, p. 346, *ed. Bip.*) Would the Roman senate and

people have acted thus, had the story of Regulus and his cruel sufferings been true? If any, notwithstanding what has been here adduced, are inclined to favour the other side of the question, they will find some plausible arguments in its support in Ruperti's edition of Silius Italicus (*Ad Arg.*, lib. 6).

Remi, a people of Gallia Belgica, southwest of the Treveri, and southeast of the Veromandui. Their capital was Durocortorum, now *Rheims*. (*Cæs*, *B. G.*, 2, 3, 5.—*Tac.*, *Hist.*, 4, 67.—*Plin.*, 4, 17.)

Remus, the brother of Romulus, exposed together with him by the cruelty of his grandfather. (*Vid.* Romulus.)

Resæna, a city on the river Chaboras, in northern Mesopotamia. (*Steph. Byz.*, *s. v.* Ῥέσαινα.) Its site was afterward occupied by Theodosiopolis (*Chron.*, *Edessen.*, p. 339), which must not be confounded with another city of the same name in northern Armenia. The modern name of Resæna is *Ras-el-aim*. (*Niebuhr*, vol. 2, p. 394.)

Rha (Ῥᾶ), a large river, now the *Wolga*. No writer, prior to Ptolemy, mentions either its name or course. The appellation occurs, it is true, in our editions of Mela (3, 5), but it is a mere interpolation. The true reading in Mela is, "*E Ceraunii montibus uno alveo descendit, duobus exit in Caspium* [Rha] *Araxes Tauri latere demissus.*" The word Rha, which we have enclosed in brackets, does not belong to the text.—Ptolemy's acquaintance with this river was so accurate, that he knew not only its mouth, but its western bending towards the Tanaïs, its double sources (the *Wolga* and the *Kama*), the point of their union, and the course of some streams flowing from the mountains on the east into the Wolga. All this knowledge of the Rha was obtained from the caravan traders, except, perhaps, a small portion made known to the world by the Roman conquests in this quarter. Subsequent writers never lost sight of this river. Agathemerus (2, 30) reckons it among the larger sized rivers, and calls it, probably by a corrupt name, *Rhos* (Ῥῶς). Ammianus Marcellinus (22, 8) speaks of a plant growing on its banks of great use in medicine. Every one will see that he alludes to the rhubarb (*Rha barbarum*) of pharmacy. The plant, it is true, did not, in fact, grow here, but was brought to this quarter by the caravan trade. As the Romans, however, received their supplies of it from this part of the world, they associated with it the name of the river, and thus the appellation arose. The name Rha appears to be an appellative term, having affinity with *Rhea* or *Reka*, which, in the Sarmatian or Sclavonian language, signifies a *river;* and from the Russian denomination of *Velika Reka*, or *Great River*, appears to be formed the name of *Wolga*. In the Byzantine and other writers of the middle ages, this stream is called *Atel* or *Etel*, a term, in many northern languages, signifying great or illustrious. (Compare the German *adel.*) The approximation of the Tanaïs to this river, before it changes its course to the Palus Mæotis, is the occasion of the erroneous opinion of some authors, that it is only an emanation of the Rha taking a different route. (*Mannert*, *Geogr.*, vol. 4, p. 341.)

Rhacōtis, the name of a maritime place in Egypt, on the site of which Alexandrea was subsequently erected. (*Strabo*, 792.—*Mannert*, *Geogr.*, vol. 10, pt. 1, p. 619.)

Rhadamanthus, a son of Jupiter and Europa, and brother to Minos and Sarpedon. These three brethren fell into discord, says the legend, on account of a youth named Miletus, the son of Apollo, or of Jupiter. The youth testifying most esteem for Sarpedon, Minos drove them out of Crete, their native island. Miletus, going to Caria, built a town there, which he named from himself. Sarpedon went to Lycia, where he aided Cilix against the people of that country, and obtained the sovereignty of a part of it. Rhadamanthus passed into the Cyclades, where he ruled with justice and equity. Having committed an accidental homicide, he retired subsequently to Bœotia, where he married Alcmena, the mother of Hercules. According to Homer (*Od.*, 4, 164), Rhadamanthus was placed on the Elysian plain, among the heroes to whom Jupiter allotted that blissful abode. Pindar (*Ol.*, 2, 127) seems to make him a sovereign or judge in the island of the blessed. Latin poets place him with Minos and Æacus in the lower world, where their office is to judge the dead. (*Keightley's Mythology*, p. 455, *seq.*)

Rhæti, the inhabitants of Rhætia. (*Vid.* Rhætia.)

Rhætĭa, a country of Europe, which occupied a part of the Alps, and was situate to the north of Italy and east of Helvetia. It is not easy to ascertain its limits to the north, but we may say that it was bounded in that quarter by Vindelicia, and, in general, that it corresponded to the country of the *Grisons*, and to the cantons of *Uri*, *Glaris*, &c., as far as the *Lake of Constance:* it extended also over the *Tyrol*. This country was called western Illyricum, and was subjected to the Romans by Drusus, in the reign of Augustus. Soon afterward Vindelicia was reduced by Tiberius, so that the Roman possessions extended to the Danube. This double conquest formed a province called Rhætia, comprehending Vindelicia, without obliterating altogether the distinction. But in the multiplication that Dioclesian, and some other emperors after him, made of the provinces, Rhætia was divided into two, under the names of Prima and Secunda; a circumstance which caused Rhætia Proper and Vindelicia to reassume their primitive distinctions. (*Virg.*, *G.*, 2, 96.—*Plin.*, 3, 20; 14, 2, &c.—*Hor.*, *Od.*, 4, 4, 14.)

Rhamnus, a town of Attica, situate on the coast, sixty stadia northeast of Marathon. (*Pausan.*, 1, 32. —*Strabo*, 399.) It was so named from the plant rhamnus (*thornbush*), which grew there in abundance. This demus belonged to the tribe Æantis, and was much celebrated in antiquity for the worship of Nemesis, hence styled *Rhamnusia virgo*. (For an account of her temple and statue, *vid.* Nemesis.) Scylax speaks of Rhamnus as being fortified. (*Peripl.*, p. 21.) It was the birthplace of the orator Antiphon. A modern traveller, who has accurately explored the site of this ancient town, informs us that it now bears the name of *Vræo Castro*. The ruins of the temple of Nemesis lie at the head of a narrow glen which leads to the principal gate of the town. The building must have been inferior in size to those Doric temples which still remain in Attica. Its fall seems to have been occasioned by some violent shock of an earthquake, the columns being more disjointed and broken than in any other ruin of the kind. (*Raike's Journal*, *in Walpole's Memoirs*, vol. 1, p. 307.—*Cramer's Anc Greece*, vol. 2, p. 389, *seqq.*)

Rhampsinĭtus. *Vid.* Rampsinitus.

Rhamses or Ramĭses, a powerful king of Egypt, the same with Ramses VI., the famed Sesostris. (*Vid* Sesostris.)

Rharius Campus, a part of the Thriasian plain, in Attica, near Eleusis. It was in this plain that Ceres was said to have first sown corn. (*Pausan.*, 1, 38) Dodwell observes, that the soil, though arid, still produces abundant harvests (vol. 1, p. 588).

Rhea, I. a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, Neptune, &c. Her husband, however, devoured them all as soon as born, as he had succeeded to the throne with the solemn promise that he would raise no male children, or, according to others, because he had been informed by an oracle that one of his sons would dethrone him. To stop the cruelty of her husband, Rhea consulted her parents, and was advised to impose upon him. Accordingly, when she brought forth, the child was immediately concealed

and Saturn devoured a stone which his wife had given him as her own child. The fears of Saturn were soon proved to be well founded. A year after, the child, whose name was Jupiter, became so strong and powerful, that he drove his father from his throne. (*Vid.* Saturnus.)—II. or Rhea Silvia, the mother of Romulus and Remus. (*Vid.* Ilia.)

Rhegĭum, one of the most celebrated and flourishing cities of Magna Græcia, at the extremity of Italy, in the territory of the Bruttii, and in a southeastern direction from Messana on the opposite coast of Sicily. This city is known to have been founded nearly 700 years B.C., by a party of Zanclæans from Sicily, together with some Chalcidians from Eubœa, and Messenians from the Peloponnesus. (*Antioch. Syrac., Strab.*, 257.—*Herac., Pont. fragm.*, 25.—*Pausan.*, 4, 23.) It may, however, lay claim to a still more remote origin, if it be true, as Cato affirmed, that it was once in the possession of the Aurunci. (*Ap. Val. Prob. ecl. et. Fragm. Hist.*) According to Æschylus, as quoted by Strabo, the name of Rhegium was supposed to refer to the great catastrophe which had once separated Italy from Sicily (ἀφ' οὗ δὴ Ῥήγιον κικλήσκεται.—Compare *Virg., Æn.*, 3, 414). That geographer suggests as his own opinion, that this term was derived from the Latin word *Regium;* and thus considers it as only expressive of the importance and dignity of the town to which it was attached. (*Strab.*, 257.) It appears, however, from the more ancient coins of Rhegium, that the original name of the place was RECION. In these the epigraph is REC. RECI. RECINOS, in characters partaking more of the Oscan than of the Greek form. Those of a more recent date are decidedly Greek, PHΓ. PHΓINΩN, being inscribed on them. (*Sestini, Mon. Vet.*, p. 18.)—We may collect from different passages, that the constitution of Rhegium was at first an oligarchy under the superior direction of a chief, who was always chosen from a Messenian family. (*Heyne, Opusc. Acad.*, vol. 2, p. 270.—*Sainte-Croix, sur la Legisl. de la Grande Grece, Mem. des Acad. des Inscr.*, vol. 42, p. 312.) Charondas, the celebrated lawgiver of Catana in Sicily, is said also to have given laws to the Rhegians. (*Heracl. Pont., l. c.*—*Ælian, V. H.*, 3, 17.—*Aristot., Polit.*, 2, 10.) This form of government lasted nearly 200 years, until Anaxilaus, the second of that name, usurped the sole authority, and became tyrant of Rhegium about 496 B.C. (*Strabo, l. c.*—*Aristot., Polit.*, 5, 12.) Under this prince, who, though aspiring and ambitious, appears to have been possessed of considerable talents and many good qualities (*Justin*, 4, 2), the prosperity of Rhegium, far from declining, reached its highest elevation. Anaxilaus having succeeded in making himself master of Messana, in conjunction with a party of Samians, who had quitted their country, which was then threatened with the Persian yoke (*Herod.*, 6, 23.—*Thucyd.*, 6, 5), confided the sovereignty of that important town to his son Cleophron. (*Schol. ad Pind., Pyth.*, 2, 34.) His views were next directed against the Locrians; and it is probable that here also he would have been successful, having already obtained a decided advantage over them in the field, and having proceeded, farther, to lay siege to their town (*Justin*, 21, 3), when he was compelled to withdraw his forces by the influence of Hiero, king of Syracuse, whose enmity he was unwilling to incur. (*Schol. ad Pind., l. c.*) Anaxilaus reigned eighteen years, and, on his death, intrusted the sovereignty to Micithus, his minister and chief counsellor, until his sons should arrive at a proper age to undertake the management of affairs. He held the power until the young princes had attained this age, and then resigning it to them, retired to Tegea. About six years after his resignation, the Rhegians succeeded in recovering their liberty, and freeing themselves from the tyrannical government of the sons of Anaxilaus. The city, however, remained long a prey to adverse factions, and it was not till it had undergone various changes and revolutions in its internal administration that it obtained at last a moderate and stable form of government. (*Thucyd.*, 4, 1.—*Justin*, 4, 3.) The connexion which subsisted between Rhegium and the Chalcidian colonies in Sicily, induced Rhegium to take part with the Athenians in their first hostilities against the Syracusans and Locrians; the latter, indeed, proved their constant enemies, and sought to injure them by every means in their power. (*Thucyd.*, 4, 24.) In the great Sicilian expedition the Rhegians observed a strict neutrality; for, though the Athenian fleet was long moored in their roads, and its commanders employed all their arts of persuasion to prevail upon them to join their cause, they remained firm in their determination. (*Thucyd.*, 6, 44.) The same policy seems to have directed their counsels at the time that Dionysius the elder was meditating the subjection of Sicily and Magna Græcia. They constantly opposed the designs of that tyrant; and, had the other states of Magna Græcia displayed the same energy, the ambitious views of this artful prince would have been completely frustrated; but, after the defeat experienced by their forces on the Elleporus, they offered no farther resistance; and Rhegium being thus left unsupported, was compelled, after a gallant defence of nearly a year, to yield to the Sicilian forces. The few inhabitants who escaped from famine and the sword were removed to Sicily, and the place was given up to pillage and destruction. Some years after, it was, however, partly restored by the younger Dionysius, who gave it the name of Phœbia. (*Strabo*, 258.) During the war with Pyrrhus, this city was seized by a body of Campanians, who had been stationed there as a garrison by the Romans, and was, in consequence, exposed to all the licentiousness and rapacity of those mercenary troops. The Roman senate at length freed the unfortunate citizens from their persecutors, and consigned the latter to the fate which they so justly merited. (*Strabo, l. c.*—*Polyb.*, 1, 7.—*Liv., Epit.*, 12 *et* 15.)—The city of Rhegium sustained great injury at a later period from the repeated shocks of an earthquake, which occurred not long before the Social war, or 90 B.C. It was, in consequence, nearly deserted when Augustus, after having conquered Sextus Pompeius, established there a considerable body of veteran soldiers for his fleet; and Strabo affirms, that in his day this colony was in a flourishing state. (*Strab.*, 259.) Hence also the appellation of Julium, which later authors have applied to designate this town. (*Ptol.*, p. 62.) Few cities of Magna Græcia could boast of having given birth to so many distinguished characters as Rhegium, whether statesmen, philosophers, men of literature, or artists of celebrity. Among the first were many followers of Pythagoras, who are enumerated by Iamblichus in his life of that philosopher. Theagenes, Hippys, Lycus, surnamed Butera, and Glaucus, were historians of note; Ibycus, Cleomenes, and Lycus, the adoptive father of Lycophron, were poets, whose works were well known in Greece. Clearchus and Pythagoras are spoken of as statuaries of great reputation; the latter, indeed, is said to have even excelled the famous Myron. (*Plin.*, 35, 8.—*Pausan.*, 6, 4.) The modern name of the place is *Reggio.* (*Cramer's Anc. Italy*, vol. 2, p. 427.)

Rhenēa, a small island near Delos; so near, in fact, that Polycrates of Samos is said to have dedicated it to Apollo, connecting it to the latter island by means of a chain. (*Thucyd.*, 3, 104.) Strabo says the distance which separates them is four stadia. (*Strabo*, 480.—*Herod.*, 3, 96.—*Plin.*, 4, 12.) Its other name were Celadussa and Artemis. According to modern maps, Rhenea, which is larger than Delos, is also called *Sdili.* (*Cramer's Anc. Greece*, vol. 3, p. 401.)

Rhenus, I. a celebrated river of Europe, rising in the Lepontine Alps, a little to the east of Mount *St. Gothard*, in the country of the *Grisons*. It passes through Lacus Brigantinus, or the *Lake of Constance*, and afterward through Lacus Acronius, or the *Lake of Zell*, and continues to run nearly west until it reaches Basilia or *Bâsle*. Here it takes a northern direction, and becomes the boundary between Gallia and Germania, and afterward between the latter and Belgium. At *Schenck*, or *Schenken Schans*, the Rhenus sends off its left-hand branch, the Vahalis or *Waal*, which flows west, and joins the Mosa or *Meuse*. After parting with the Vahalis, the Rhenus flows on a few miles farther to the north, and then divides into two streams, of which the one to the right hand had the name of Flevo, or Flevus, or Flevum, now the *Yssal*, and the other that of Helium, now the *Leck*. The latter joins the *Meuse* above *Rotterdam*. The *Yssal* was originally unconnected with the Rhine, but was joined to it by the canal of Drusus. Before it reached the sea, it traversed a small lake called Flevo, which, by the increase of waters it received through the *Yssal* from the Rhine, became in time expanded, and forms now the *Zuyder Zee*. (*Vid.* Flevo.) The whole course of the Rhine is 900 miles, of which 630 are navigable from Bâsle to the sea. The Rhine was long a barrier between the Romans and Germans; it was first crossed by Julius Cæsar.—The word *Rhein*, which signifies a "current" or "stream," appears to be of Celtic or ancient Germanic origin. (*Cæs., B. G.*, 4, 20.—*Tac., Germ.*, 1, 28, 29.—*Id., Ann.*, 2, 6.—*Id., Hist.*, 2, 26.—*Mela*, 2, 5.—*Id.*, 3, 2.—*Plin.*, 4, 15.)—II. A small river of Cisalpine Gaul, rising in the northern part of Etruria, and falling into the Padus or *Po*. It is now the *Reno*, and is celebrated in history for the meeting of the second triumvirate, which took place A.U.C. 709, in an island formed by its stream. Appian seems to place the island in the Lavinius; but his testimony ought not to stand against the authority of Plutarch (*Vit. Cic. et Ant.*), Dio Cassius (46, 55), and Suetonius (*Vit. Aug.*, c. 96), who all agree in placing the scene of the event close to Bononia or *Bologna*. The spot which witnessed this famous meeting is probably that which is now known by the name of *Crocetta del Trebbo*, where there is an island in the *Reno*, about half a mile long and one third broad, and about two miles to the west of *Bologna*. (*Cramer's Anc. Italy*, vol. 1, p. 88.)

Rhesus, a king of Thrace, son of the Strymon and the muse Terpsichore, who marched, at a late period of the Trojan war, to the aid of Priam, with a numerous army. His arrival was expected with great impatience, as an ancient oracle had declared that Troy should never be taken if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. This oracle was well known to the Greeks, and therefore two of their best generals, Diomedes and Ulysses, were commissioned by the rest to intercept the Thracian prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp. (*Apollod.*, 1, 3.—*Virg., Æn.*, 1, 473.—*Ovid, Met.*, 13, 98.)

Rhianus, a Greek poet, a native of Bena in Crete, who flourished about 230 B.C. He was originally a slave in a school of exercise. Rhianus wrote an *Heracleid*, *Thessalica*, *Messeniaca*, *Achaïca*, and *Eliaca*. Of all these poems we have only about thirty-three lines remaining. The titles of his productions appear to indicate, that if, like Chœrilus of Samos, he gave history an epic form, his choice, nevertheless, fell on subjects which lost themselves in remote antiquity, or which, like the Messenian war, were almost as much within the domain of imagination as of history.—The fragments of Rhianus are contained in the collections of Winterton, Brunck, Gaisford, and Boissonade. Ten epigrams of his also remain, which are given in the Anthology. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 123.)

Rhinocolūra, a town on the coast of the Mediterranean; assigned at one time to Egypt, at another to Syria, and lying on the confines of both. It was an important commercial place, and the great mart for the Arabian trade. The modern *El Arish* occupies its site. It derives its name, according to Strabo, from the circumstance of offenders being sent thither as to a place of exile, after having been first deprived of their noses (*ῥίν, the nose*, and *κωλύω, to mutilate*), a custom said to have been practised by one of the Æthiopian invaders of Egypt. (*Strab.*, 780.) The story is evidently untrue; and the name would appear to be, not of Greek, but Egyptian origin. Diodorus Siculus (1, 60) says that this town was destitute of all the conveniences of life; that its water was bitter and obnoxious; and that it was surrounded with salt marshes. It was in the vicinity of this place that the Israelites were nourished with quails. (*Liv.*, 45, 11.—*Plin.*, 5, 13.—*Itin. Ant.*, 151.—*Hierocl.*, p. 726.)

Rhion, or, as the Latins write the word, Rhium, a promontory of Achaia, opposite Antirrhium in Ætolia. The strait is seven stadia across. The castle of the *Morea* occupies the site of this place at the present day. (*Itin. of Morea*, p. 6.—*Chandler's Travels*, vol. 2, ch. 72.) Strabo makes the strait only five stadia, but he seems to identify Rhium with Drepanum. (*Strab.*, 335.—*Vid.* remarks under Antirrhium.)

Rhiphæi, mountains in the north of Europe, near the sources of the Tanaïs, according to Ptolemy. What he designates, however, as such, do not, in reality, exist there. If he marks a chain of mountains more to the north, actual observation affords nothing corresponding, except it be the chain which separates Russia from Siberia. (*Plin.*, 4, 12.—*Lucan*, 3, 272; 3, 382; 4, 418.—*Virg., G.*, 1, 240; 4, 518.)

Rhodănus or Rhone, a large and rapid river of Europe, rising among the Lepontine Alps, not more than two leagues south of the sources of the Rhine. It passes through the Lacus Lemanus, or *Lake of Geneva*, five leagues below which it disappears between two rocks for a considerable way, rises again, flows with great rapidity in a southern direction, and discharges itself by three mouths into the Sinus Gallicus, or *Gulf of Lyons*, in the Mediterranean. The largest of these mouths was, in the days of Pliny, called Massilioticum; the other two were much less, and had the common name of Libyca, although each was also known by a distinct appellation. Hispaniense Ostium denoted the western or the one next to Hispania, and Metapinum that in the middle. The course of the Rhone is about 400 miles, during which it falls 5400 feet. In Strabo's time it was navigable some distance up; but its mouths are now so full of rocks, brought down from the mountains by its impetuous current, that no ship can enter them. The upward navigation in smaller vessels can only, on account of the rapid current, be performed by draught or steam. This river is largest in summer, and is at its greatest height soon after the longest day. This is most probably occasioned by the heat of the sun melting part of the snow on the Alps during the summer months. For some remarks on the origin of the name Rhodanus, *vid.* Eridanus. (*Mela*, 2, 5; 3, 3.—*Ovid, Met.*, 2, 258.—*Sil. Ital.*, 3, 447.—*Cæs., B. G.*, 1, 1—*Plin.*, 3, 4.—*Lucan*, 1, 433; 6, 475.)

Rhodŏpe, a mountain range of Thrace, forming, in a great degree, its western boundary, and evidently identical with the Scomius of Thucydides (2, 96). Herodotus gives it the appellation of Rhodope, and asserts that the Thracian river Escius (now *Isker*) rises in this mountain (4, 49), while Thucydides makes it flow from Scomius. Again, Herodotus has placed Rhodope in the vicinity of the Bisaltæ, who were cer-

mainly much to the south of the sources of the Strymon. But all this is easily explained, when we take into consideration the vague manner in which these writers employ the various names of this great chain. Virgil has several times mentioned Rhodope as a mountain of Thrace. (*Georg.*, 3, 461; *ibid.*, 4, 461.—*Eclog.*, 6, 30.)—Theocritus classes it among the highest summits of the ancient world (7, 77.—*Cramer's Anc. Greece*, vol. 1, p. 272).

Rhodōpis or Rhodōpe, a celebrated hetærist of antiquity, a native of Thrace. She was contemporary with Æsop, the fabulist, and was a slave under the same roof with him at Samos. Xanthus, a Samian, afterward took her to Egypt, where she was purchased and manumitted by Charaxus of Mytilene, the brother of Sappho, who became deeply enamoured of her. (*Herod.*, 2, 134.—*Strab.*, 808.) She settled, after her manumission, at Naucratis, in Egypt; and, according to one account, a pyramid was erected in honour of her by some of the governors of the adjacent nomes, at their common expense. (*Diod. Sic.*, 1, 64.—*Strabo, l. c.*) Ælian relates, that as Rhodopis was bathing on one occasion, an eagle, having flown down, seized upon one of her sandals, and, having conveyed it through the air to Memphis, dropped it into the bosom of Psammitichus, who was dispensing justice at the time. The monarch, having admired the beauty and elegant shape of the sandal, and being struck also by the singular mode in which he had become possessed of it, caused inquiry to be made for the owner throughout the land of Egypt; and when he discovered that the sandal belonged to Rhodopis, he made her his queen. (*Ælian, V. H.*, 13, 33.—*Strab., l. c.*) According to this version of the story, the pyramid was erected to her after death, as a royal tomb.—Herodotus, in arguing against the supposition that the pyramid in question was the tomb of Rhodopis, makes her to have lived under Amasis (2, 134). Now, as there was an interval of forty-five years between the death of Psammitichus and the accession of Amasis, Perizonius is no doubt right in thinking that there were two hetærists named Rhodopis, one who became the queen of Psammitichus, and the other the fellow-slave of Æsop, in the time of Amasis. The latter will be the one whom Sappho calls Doricha, and of whom her brother Charaxus was enamoured. (*Perizon., ad Æl., l. c.—Bayle, Dict., s. v. Rhodope.*) Achilles Tatius states, that there was near Tyre a small island which the Tyrians called the tomb of Rhodope. This, however, may be the mere fiction of the writer. (*Achill. Tat., de Clit. et Leuc. am.*, 2, 17.)

Rhōdus (Ῥόδος), a celebrated island in the Mediterranean Sea, lying southwest of the coast of Caria, and being about forty-three miles distant from the mainland. It is longer from north to south than from east to west. Strabo gives its circuit 900 stadia (*Strabo*, 651), but Pliny 130 miles, or, according to another measurement, 103. (*Pliny*, 5, 28.) According to Sonnini, its greatest length is about twelve leagues, and its breadth six, while its circumference is commonly estimated at forty-four leagues. Its form is nearly triangular, whence it obtained the name of Trinacria. According to Strabo, it was originally called Ophiussa (Ὀφιοῦσσα) and Stadia, and subsequently Telchinis. Its latest name, Rhodus, was derived, according to Diodorus Siculus (5, 55), from Rhodus, a daughter of Neptune and Halia. Others, however, have sought for the origin of this appellation in the Greek ῥόδον, signifying a rose, with which species of flower the island is said to abound; and, in confirmation of this etymology, it has been alleged that the figure of a rose is given on the reverse of many Rhodian coins still extant. (*Rasche, Lex. Rei. Num.*, vol. 7, p. 1027.—*Bayer, Diss. de Nummo Rhodio*, p. 492.—Compare *Schol. ad Pind., Olymp.*, 7, 24.) Ritter, however, maintains, that the flower here mistaken for a rose is none other than the lotus, and he seeks from this to connect the early religious system of Rhodes with the most ancient worship of the East. (*Vorhalle*, p. 338.) Bochart, of course, is in favour of a Phœnician etymology, and, availing himself of one of the ancient names of the island mentioned above, namely, Ophiussa or "Snake Island," given to it on account of the numerous serpents it contained when first inhabited, says that the Phœnicians also called it *Snake Island*, which in their language was *Gezirath-Rhod.* From this last word, which signifies "a snake," the Greeks, he thinks, formed the name Ῥόδος (Rhodes). The same scholar derives the appellation Stadia from the Hebrew or Phœnician *Tsadia*, "desolate." (*Geogr. Sacr.*, 1, 7, c. 369, *seqq.*)—In addition to the earlier names cited above from Strabo, it may not be amiss to mention the following as given by Pliny (5, 31), namely, Asteria, Æthrea, Corymbia, Pœssa, Atabyria, Macris, and Oloessa.—As this island lay on the dividing line between the Ægean and the eastern part of the Mediterranean, it became, at a very early period, a stopping-place for navigators, as well for the Phœnician mariners in their voyages to Greece, as for the Greeks in their route to the farther coast of Asia. Hence, too, it became very speedily inhabited. As its first settlers, we find the Telchines mentioned, who are styled "sons of Thalassa" (*υἱοὶ Θαλάσσης*), i. e., "*of the sea*," in allusion, evidently, to their having come from foreign parts. (*Diod. Sic.*, 5, 55.—*Strabo*, 654.) They were said to have migrated originally from Crete to Cyprus, and from the latter island to Rhodes. They brought with them the art of working iron and copper; they were the first, also, to form statues of the gods, and they were, in addition to this, powerful enchanters, who could summon at pleasure clouds, rain, hail, and snow, and could assume various forms. (*Diod. Sic. et Strabo, ll. cc.*) In all this we recognise the wonder produced among a barbarous race of men, by a race of strangers possessed of the elements of useful knowledge, and taught by experience to prognosticate the variations of the atmosphere (*Vid.* Telchines). Tradition goes on to state, that Neptune, who had now attained to manhood, became the father of six sons and one daughter by Halia, the sister of the Telchines. This daughter's name was Rhodus, and hence, according to the legend, was derived the name of the island. The Telchines subsequently, made aware, by their skill in divination, of an approaching deluge, left, nearly all of them, the island, and were scattered over various countries. Some of their number, however, remained, and, when the deluge came, fled to the higher grounds, where they saved themselves. It was here that the Sun beheld Rhodus, and became captivated by her beauty. He checked the inundation, called the island after her name, and became by her the father of the Heliadæ, seven in number, and of one daughter, called Electryone. The Heliadæ are said to have been well skilled in the sciences, to have invented astrology, to have taught the art of navigation, and to have divided the day into hours. From one of their number the Egyptians obtained a knowledge of astrology. (*Diod. Sic.*, 5, 57.) The island of Rhodes remained from henceforth consecrated to the sun; and, according to Pliny (2, 62), it continued ever after a favourite boast on the part of the Rhodians, that not a day passed during which their island was not illumined, for an hour at least, by the solar rays. The eldest of the Heliadæ was succeeded in the government of the island by his three sons, Lindus, Ialyssus, and Camirus, who each founded a city, and called it after his name. About this period, Danaüs, flying from Egypt, came to Rhodes, with his daughters, and built a temple to Minerva; and, not long after, Cadmus, with his Phœnicians, also came, being in quest of his sister Europa. From these and other mythological legends, it will ap

pear very plainly that the earliest known inhabitants of Rhodes were not Greeks, but persons from the neighbouring mainland. The Greeks came in at a later period, and drove the earlier settlers into the interior of the island: hence we find all the cities on the coast with Grecian forms of constitution, and Strabo expressly styles the inhabitants as of Dorian origin. (*Strab.*, 653.)—All that we have thus far related coincides with the period prior to the Trojan war, except the migration of the Greeks, which took place in the course of the century next after the fall of Troy. It was long before the Rhodians attracted the notice of the rest of the Greeks, and before their commercial operations raised them to any consequence. They fell under the power of Persia, and in the war between this power and the Greeks, and in those between Sparta and Athens, it always sided with the conquering party, though without adding any remarkable weight to the scale. The execution of a plan subsequently conceived first laid the foundation of the political importance of Rhodes. The three cities of Lindus, Ialyssus, and Camirus came to the conclusion, towards the close of the Peloponnesian war, of uniting together and forming one common city. This city, situate in the northern quarter of the island, took the name of Rhodus, and continued ever after the capital. The three older cities, which had united in its erection, did not actually cease to exist from this period, though a large portion of their inhabitants migrated to the new city. The inhabitants of the new capital were oligarchically governed when under Lacedæmonian supremacy; democratically when under Athenian; but the state flourished under both. When Rhodes combined with Chios and Byzantium in revolt against the Athenians, the democracy seems to have been still maintained; but after the termination of that war it was overthrown by an insurrection of the wealthy few and their adherents, assisted by Mausolus, the king of Caria. Under its new government, Rhodes continued to increase in trade and shipping; from which it may be inferred that the administration was not inattentive to the wishes and interests of the people; for maritime power always strengthened the popular party, and a jealous and arbitrary oligarchy would therefore have discouraged rather than favoured the growth of the navy. We are told, indeed, in one fragment of a contemporary historian (Theopompus, quoted by Athenæus), that there was a time when all power was in the hands of a small knot of profligate men, who supported each other in every outrage which their fierce passions or brutal caprices could prompt. But, whatever chances may have enabled a small faction to exercise for a while so hateful a tyranny, it must have quickly fallen, and the government have reverted to the great body of citizens having certain qualifications of birth and property. In the ordinary state of the Rhodian aristocracy, its conduct was moderate and upright; so we are told by ancient writers, and their testimony is confirmed by the prosperity of the commonwealth, and by its continual increase in commercial wealth and naval power. When all the Grecian seas were swarming with pirates, the Rhodians alone for the common good undertook and effected their suppression. They were highly respected by Alexander, though he kept a garrison in their city, which, on receiving the news of his death, they immediately expelled. As the Macedonian supremacy appears to have been generally favourable to oligarchy, notwithstanding the patronage which Alexander, in the outset of his career, found it expedient to bestow on the democratical interest in Asia Minor, it is possible that this change was accompanied with an increase of power in the great body of the people. The Rhodians stood aloof from the quarrels of the chiefs who divided the empire of Alexander, and kept friendship with them all, thus enjoying peace when every other state was at war. This could not last for ever. Their habits and interests especially inclined them to close connexion with Ptolemy and Egypt; and though they avoided giving any just cause of offence to Antigonus, his violent spirit would be satisfied with nothing short of unqualified support. This being refused, he commissioned officers to seize the Rhodian traders bound for Egypt; and when the execution of the order was resisted, he prepared an armament against the island. The Rhodians endeavoured to pacify him by compliments and submissions; but, finding him inexorable, they made ready for defence.—In the year which followed the attack of Antigonus on Egypt (B.C. 304), Demetrius laid siege to Rhodes. The Rhodians sent to solicit aid of Ptolemy, Lysimachus, and Cassander, and took measures to increase to the utmost their military force, and to unite the hearts and quicken the zeal of all who were in the city. Strangers and foreign residents were invited to join in the defence, but all unserviceable persons were sent away. It was voted that slaves, who fought with courage and fidelity, should be purchased from their masters, emancipated, and made citizens; that every citizen who fell in battle should have a public funeral; that his surviving parents should be supported, and his children educated by the state; that marriage portions should be given to his daughters, and a suit of armour publicly presented at the feast of Bacchus to each of his sons on coming of age. The rich men freely gave their money, the poor their labour, the artificers their skill; all strove to surpass each other in zeal and execution. The besieging army was numerous and disciplined, well supplied and well appointed, and provided with every variety of warlike engines which the science of the age and the mechanical genius of the commander could furnish. Assaults were made by land and sea, in various fashions and with various success; but no decisive advantage could be gained over the resolute and active defenders of the city, who not only kept the walls, but made several vigorous sallies, in some of which they succeeded in destroying many ships and engines of the besiegers. Demetrius at length gave up the hope of successfully attacking them from the sea, and turned all his attention to his operations on the side towards the land. The Rhodians, taking advantage of this to employ their ships in distant cruises, made prizes of many vessels belonging to Antigonus, and intercepted some convoys which were coming to the enemy's camp. Meantime the siege was pressed by land, and the walls were shaken in many places, all which the Rhodians made good by new defences built within; and just as they were beginning to be discouraged by the power and perseverance of their adversary, their confidence was renewed by the arrival of an Egyptian fleet, with supplies in great abundance.—The siege was protracted for a year. A second fleet was sent by Ptolemy, which brought large supplies, and a considerable re-enforcement of troops. Ambassadors came from Athens and from many other Grecian states, to entreat that Demetrius would be reconciled with the Rhodians. He yielded so far as to grant a suspension of arms and commence a negotiation; but the terms could not be agreed on, and the war was renewed. He then attempted a surprise by night. Under cover of the darkness, a chosen body of soldiers entered the town through a breach which had been made; and the rest of the army supported them at daybreak by a general assault on the walls. But the Rhodians were cool and firm. All who were defending the ramparts remained at their posts, and made them good against the enemies without; while the rest of the citizens, with the auxiliaries from Egypt, went against those within the city. In the violent contest which ensued, the townsmen were victorious, and few of the storming party escaped out of their hands.—Letters now came from Antigonus, directing

gis son to make peace with the Rhodians on what conditions he could; and Demetrius accordingly wished for an accommodation on any terms that would save his credit. The Rhodians were no less anxious for peace; and the more so, as Ptolemy had written to them, promising farther aid in case of need, but advising them to put an end to the war on any reasonable conditions. Peace was soon concluded on the terms that the Rhodians should be independent, and should retain all their revenues; but that they should assist Antigonus in all his wars, excepting against Ptolemy, and should give one hundred hostages in pledge of fidelity to their engagements. Thus released from danger, the Rhodians proceeded to fulfil their promises, and reward those who had served them well. Fit honours were bestowed upon the bravest combatants among the free inhabitants, and freedom, with citizenship, given to such of the slaves as had deserved it. Statues were erected to Ptolemy, Lysimachus, and Cassander, all of whom had assisted them largely with provisions. To Ptolemy, whose benefits had been by far the most conspicuous, more extravagant honours were assigned. The oracle of Ammon was consulted, to learn whether the Rhodians might not be allowed to worship him as a god; and, permission being given, a temple was actually erected in his honour. Such instances had already occurred in the case of Alexander, and in that of Antigonus and Demetrius at Athens; but it must be remembered that such a practice would not bear, in Grecian eyes, the same unnatural and impious character which it does in ours, since the step was easy from hero-worship, which had long formed an important part of their religion, to the adoration of distinguished men, even while alive (*Hist. of Greece*, p. 161, *seqq.*—*Libr. Us. Knowl.*)—After mingling more or less in the various collisions which ensued between the successors of Alexander and their respective descendants, Rhodes sided with the Romans, and became a valuable auxiliary to the rising power. In return for the important services thus rendered, it received from its new friends the territories of Lycia and Caria; but suspicion and distrust eventually arose, the Rhodians were deprived of their possessions in Asia, and at last, in the reign of Vespasian, of their freedom, and with it of the right they had so long enjoyed of being governed by their own laws. A new province was formed, consisting of the islands near the coast, of which Rhodes was the capital, and the island henceforth became an integral part of the Roman empire, and shared in its various vicissitudes. In a later age, it fell into the hands of the knights of St. John, after they had lost possession of Palestine, A.D. 1309. In 1480 they repelled an attack of the Turks, but in 1522 were compelled to surrender the island to Soliman II. The population is differently estimated: Savary makes it 36,500, of which about one third are Greeks, with an archbishop. The capital, *Rhodes*, has a population of about 6000 Turks. The suburb, *Neochorio*, is inhabited by 3000 Greeks, who are not permitted to reside within the city. The town is surrounded with three walls and a double ditch, and is considered by the Turks as impregnable. It has two fine harbours, separated only by a mole.—Rhodes was celebrated for its Colossus, an account of which will be found elsewhere. (*Vid.* Colossus.) Its maritime laws were also in high repute, and were adopted as the basis of marine law on all the coasts of the Mediterranean. Their main principles are still interwoven into the maritime codes of modern times. The legislative enactments at Rhodes respecting the condition of the poorer classes were also very remarkable. The government, though far from being a democracy, had a special regard for the poor. They received an allowance of corn from the public stores; and the rich were taxed for their support. There were likewise certain works and offices which they were called upon by law to undertake, on receiving a certain fixed salary. (*Strab.*, 653.) Rhodes produced many distinguished characters in philosophy and literature: among these may be mentioned Panætius (whom Cicero has so much followed in the Offices), Stratocles, Andronicus, Eudemus, and Hieronymus. Posidonius the Stoic resided for a long time in this island, and gave lectures in rhetoric and philosophy. The poet Pisander, author of the Heracleid, as well as Simmias and Aristides, are likewise found in the list of the Rhodian literati.—The serene sky of the island, its soft climate, fertile soil, and fine fruits, are still praised by modern travellers. "Rhodes," observes Dr. Clarke, "is a truly delightful spot: the air of the place is healthy, and its gardens are filled with delicious fruit. Here, as in Cos, every gale is scented with the most powerful fragrance, which is wafted from groves of orange and citron trees. Numberless aromatic herbs exhale at the same time such profuse odour, that the whole atmosphere seems to be impregnated with a spicy perfume. The present inhabitants of the island confirm the ancient history of its climate; maintaining that hardly a day passes throughout the year in which the sun is not visible. The winds are liable to little variation: they are north or northwest during almost every month."—(*Travels*, vol. 3, p. 278, *Lond. ed.*—Compare *Turner's Tour in the Levant*, vol. 3, p. 10.)

Rhœcus, I. one of the Centaurs, slain by Atalanta. (*Apollod.*, 3, 9, 2.)—II. One of the giants, slain by Bacchus under the form of a lion, in the conflict between the giants and the gods. (*Horat.*, *Od.*, 2, 19, 23.) The Greek form most in use is Ῥοῖκος, but, as Bentley remarks, the Latin writers in general prefer the form *Rhœtus*. (Compare *Heyne*, *ad Apollod.*, 3, 9, 2.)

Rhœtēum, a promontory of Troas, on the shore of the Hellespont, in a northeastern direction nearly from Sigæum. On the sloping side of it the body of Ajax was buried, and a tumulus still remains on the spot. (*Mela*, 1, 18.—*Plin.*, 5, 30.—*Liv*, 37, 37.) Between this promontory and that of Sigæum was the position of the Grecian camp. (Consult *Rennell*, *Topography of Troy*, p. 70.) According to Leake, *Paléo Kastro*, near the Turkish village of *It-ghelmes*, marks the probable site of Rhœteum. (*Tour*, p. 275.)

Rhosus, a city of Syria, the southernmost one in the district of Pieria, fifteen miles from Seleucia, and lying on the Sinus Issicus. It was northwest of Antiochia. When Pliny speaks of it as lying near the Syrian Pass, he must be understood as speaking of the southern pass, not the northern one on the confines of Syria. (*Plin.*, 5, 22.—*Cic.*, *Ep. ad Att.*, 6, 1.)

Rhoxalāni, a Sarmatian race to the north of the Palus Mæotis. From the testimony adduced by Malte-Brun and others, there is no reason to doubt that the appellation of *Russians* is derived from that of the Rhoxalani or Rhoxani. This derivation is neither difficult nor improbable. The *x*, it is supposed, was substituted by the Greeks for the *ss* or *th* of the barbarians. In the Doric and Æolic dialects, that character was expressed by the simple *s*. Hence, from *Rhoxani* to *Rhossani*, *Rossani*, *Rosi* (the proper orthography requires the *o*, not the *u*, in the first syllable), the transition is natural and easy. A manuscript of Jornandes, in the Ambrosian Library at Milan, has *Rossomannorum* instead of *Rhoxolannorum*, a reading which confirms the identity of sound between the *x* and the *ss*. The addition by that historian of the Gothic termination *mann* to the primitive word will surprise no one. In the time of Strabo, the Rhoxalani were settled on the vast plains near the source of the Tanaïs and Borysthenes. Appian tells us that they were warlike and powerful; and we learn from other writers of at least equal weight, that, having joined their arms to those of a neighbouring nation, they frequently attacked the Roman confines near the Dan-

ube and the Carpathian Mountains; that in A.D. 68 they surprised Mœsia; in 166 carried on war against the Marcomanni, and in 270 were numbered among the enemies over whom Aurelian triumphed. During the first three centuries they occupied the southern parts of Poland, Red Russia, and Kiovia, the very seats possessed by the Russians of the ninth century. Jornandes assigns them the same region; and the anonymous geographer of Ravenna fixes them in Lithuania and the neighbouring countries. These authorities are to us decisive that the *Rhoxalani* and the *Russians* are the same people; but, if any doubt remained, it would be removed by the concurrent testimony of the native chronicles, the Polish traditions, the Byzantine historians, and the Icelandic sagas, all of which are unanimous in applying the term *Russian* to the inhabitants of the countries formerly possessed by the *Rhoxalani*. Hence, as they were the most celebrated of the original tribes, that term, by synecdoche, became generic. (*Foreign Quarterly Review*, No. 5, p. 151, *seqq.*)

Rhutēni or Ruthēni, a people of Gallia Aquitanica, in Narbonensis Prima. The territory was situate on either side of the Tarnis or *Tarn*. Segodunum, now *Rodez*, was their chief town. (*Cæs., B. G.*, 1, 7.—*Plin.*, 4, 19.)

Rhyndăcus, a river of Asia Minor, rising in Mount Temnus, on the northern borders of Phrygia. Pliny states, that the Rhyndacus was formerly called Lycus, and took its source in the lake Antynia, near Miletopolis; that it received the Macestus and other rivers, and separated the province of Asia from Bithynia. (*Plin.*, 5, 32.) His account, though quite at variance with that of Strabo, is confirmed by other writers, and especially by modern geographers, so that he alone is to be followed. (*Cramer's Asia Minor*, vol. 1, p. 50.)

Rigodŭlum, a town of Gallia Belgica, in the territory of the Treveri, and northeast of Augusta Treverorum. It lay on the river Mosella, and answers to the modern *Reol*. (*Tac., Hist.*, 4, 71.)

Robīgo or Robīgus, a deity of the Romans, worshipped to avert mildew. The Robigalia were celebrated on the 25th of April, just before the Floralia. (*Ovid, Fast.*, 4, 911.—*Pliny*, 18, 2.—*Tertull. ad Gent.*, 16, 25.)

Rōma, the celebrated capital of Italy and of the Roman empire, situate on the Tiber, below the junction of that river with the Anio. The history of the imperial city is identified with that of the empire itself, and may be found scattered under various heads throughout the present volume. A much more interesting subject of inquiry is that which relates to the authenticity of the earlier Roman history, as it has been handed down to us by the Romans themselves. The researches of modern scholars have here produced the most surprising results, and especially those of the celebrated Niebuhr. In what may be called, however, the work of demolition, even Niebuhr himself appears to have had several predecessors. The sceptical temper of Bayle did not suffer him to acquiesce in a narrative so open to a reasonable incredulity as the early history of Rome. Beaufort's treatise on the "Uncertainty of the Roman History," though it did not go to the bottom of the matter, was sufficiently convincing to all persons who were not unwilling to be convinced. His views are often false; but his arguments utterly destroyed the credit of the received stories. Hooke endeavoured to refute him; but all that he could make out was a general presumption that Beaufort pushed his case too far, when he considered the history of the republic down to the destruction of the city by the Gauls as uncertain as the history of the kings. To this modification of Beaufort's conclusions even Niebuhr assents. Ferguson showed the conviction which Beaufort's treatise had worked in his mind, by passing very rapidly over all the period anterior to the second Punic war, and commencing his more circumstantial narrative of the Roman history only at the point where its events had begun to be noted by contemporary annalists. Bayle and Beaufort were popular writers, and their remarks produced a wide and general effect. At a somewhat earlier period, Perizonius, a scholar of an acute and comprehensive mind, had criticised the Roman History with great freedom and originality in his "*Animadversiones Historicæ*;" but the consequence of his outstripping his age was, that his disquisitions remained in obscurity. Bayle and Beaufort take no notice of him; and his inquiries were unknown even to Niebuhr when he published his history (note 678, vol. 1). Perizonius anticipated Niebuhr in his perception of the poetical origin of the history of the early ages of Rome, and pointed out the evidence for the existence among the Romans of popular songs in praise of the heroes of old time. That Niebuhr should have perceived this truth in an age in which scholars are accustomed to comprehend a wide range of objects and to form independent judgments, is not extraordinary; especially after Wolf's prolegomena to Homer had given birth to a new school of criticism in all that relates to the early literature of nations. But that Perizonius should have discovered it at a time when learned men had scarcely ceased to receive with unquestioning faith everything that was written in Latin or Greek, gives a high notion of the originality and strength of his conceptions. Niebuhr, therefore, in showing the early history of Rome to be unworthy of credit, has only followed a path already open, or, rather, already beaten. He has done more, however, than those who have preceded him, by resolving the vulgar narrative into its elements, and showing how it acquired its present shape. He has thus examined the whole subject thoroughly, and made it impossible for any one ever to revive the old belief. Still, however though we may now safely withhold our assent from a large portion of what used to pass current as the early history of Rome, we must take care not to carry this scepticism so far as to reject, by one sweeping sentence of condemnation, every portion that has come down to us on this head. Even allowing a considerable degree of doubt and uncertainty to pervade the first records of the Roman history, from the alleged foundation of the city to its capture by the Gauls, for that is a point which Livy himself does not scruple to concede (6, 1), we must yet regard even this dubious period as luminous and authentic, when compared with the times which preceded the foundation of Rome. Few sober-minded critics, indeed, will be disposed to indulge in scepticism, so far as to imagine that everything which relates to the kings of Rome is fictitious and apocryphal. It appears to us that there are certain facts recorded in the early history of that city, which rest on too undisputed a basis, too universal a consent of authorities to be easily set aside. Where these are borne out by the succeeding and indubitable parts of the history, and exhibit a connected account of the growth and progress of the constitution of this great city, surely it would be injudicious to reject them, except in the case of evident contradiction or striking improbability. Great uncertainty exists, no doubt, on many points; but, after all, it is more in matters of detail than of real importance, and especially in the relation of those petty events and circumstances with which Livy and Dionysius have, perhaps, without due discrimination, endeavoured to dress up the meager chroniclers who preceded them, and to infuse some spirit into the dry records of the pontifical volumes. Let us retrench, if it must be so, the gaudy decorations and fanciful ornaments with which these historians have embellished their work, but let us not, at the same time, overthrow the whole fabric. We may prune what is exuberant or decayed, and weed what is rank and unprofitable; but we must beware

in the process, of encroaching upon what is sound, or rooting out what is wholesome and nutritious. Let it be granted that the rape of the Sabine women is a fiction, it may still be true that the Sabines became, at one time, an element in the population of Rome. Though it be uncertain, with respect to the Horatii and Curiatii, which belonged to Rome and which to Alba, we may still believe that the latter city sank beneath its more powerful rival. The elder Tarquin's reign does not cease to be an historical fact, because we hear an absurd story of an eagle uncovering his head on his arrival at the gates of Rome. The constitution said to have been formed by Servius Tullius may have been the result of longer experience and more practical wisdom than falls to the lot of a single reign; but it was such a constitution as Rome did receive, and which it was afterward enabled to bring to a state of greater perfection than any ancient form of government that we are acquainted with. Suppose the story of Lucretia false, we cannot deny that monarchy was abolished at Rome, and made way for consular authority about the time that Livy pretends, though that historian may be wrong in giving Valerius Publicola, and not Horatius Barbatus, as a colleague to Brutus. (*Polyb.*, 2, 23.) The valour of Horatius Cocles, and the fortitude of Mutius Scævola, may be left to the admiration of schoolboys; but the siege of Rome by Porsenna is no idle tale invented for their amusement, though it should be proved that the consequences of that event were not so honourable to the Romans as Livy has chosen to represent them. (*Tacit.*, 3, 72.—*Plin.*, 34, 14.) It is a disputed point whether two or five tribunes of the people were elected at first; but does that doubt invalidate the fact of the secession to the Mons Sacer? Cancel three fourths of the Roman victories and triumphs over the Æqui and Volsci, will it be less true that the former were nearly destroyed, the latter completely subjugated? Say it was gold, and not the valour of her dictator and his troops, which delivered Rome from the Gauls; she may surely boast of having lived to revenge herself on the barbarian foe, and of having, by a hundred triumphs, blotted out the stain of that transaction, and of the shameful rout on the banks of the Allia. In short, though we may sometimes pause when reading the early annals of Rome, and hesitate what judgment to form on many of the events which they record, there are landmarks enough to prevent us from straying far from our course, and to lead us on safely to the terra firma of her history. But we have not the same assistance for tracing our way, nor the same guarantees to certify us that we are treading in the right path, when we come to explore the truth of the accounts on which the origin of Rome, and the actions of its reputed founder, must mainly depend for their credibility. On the contrary, after reading all that Plutarch has said in the opening of his life of Romulus, and all that Dionysius has collected on the subject, it is impossible not to feel convinced that the received story of the foundation of Rome rests on very questionable grounds. Here it is not merely the more undisguised appearance of fiction, or the greater frequency of the marvellous, which is calculated to awaken suspicion; but it is the inconsistency and improbability of the whole, as an attempt to explain the first rise and progress of unquestionably the most interesting city of antiquity, which ought to startle the mind and revolt the judgment of the philosopher and the critic. It is not also because these tales are to be traced to a Greek source that we would reject them; for we are inclined to think that the early Greek historians who made the antiquities of Italy their study, and they form a numerous class, were better informed about what they wrote, and more trustworthy, than perhaps they are generally allowed to be. The objection rather lies against the particular authority on whose testimony they seem entirely to rest for support. Dioeles of Peparethus, an author mentioned by no one else, is said by Plutarch, in his Life of Romulus, to have been the first to accredit the received accounts of the circumstances relative to the origin of Rome; and it was upon his authority that Fabius Pictor, the earliest Roman historian, brought them into repute with his countrymen. Now, unless we are informed what peculiar sources of information were open to this obscure writer, which were not possessed by the other early historians of his nation, to whom the name of Romulus seems to have been known, there can be no reason why we should give him the preference. It will not be enough to say that the approval of Fabius is a sufficient testimony in his favour; for, as his account of the birth of their founder was most flattering to the vanity of the Romans, their partiality towards him would be easily accounted for, and, by a natural consequence, would tend to lower rather than raise our opinion of his credibility. But the most solid objection which can be urged against the popular account of the foundation of Rome by Romulus, is chiefly grounded on the inconsistency of the circumstances under which that city is said to have commenced its political career, with the character and condition which is ascribed to it immediately after. If it be true that Romulus was surrounded by so much state and dignity, and possessed not only the insignia of royalty, but also a force such as no despicable city could display, since we are told that he could bring into the field formidable armies, then we may assert confidently that Rome did not date its beginning from a motley assemblage of lawless depredators and runaway slaves, and that its first walls held within their circuit something more than the lowly huts of shepherds, or the rude palace of a village king. Nor were there traditions wanting to give strength to such an hypothesis, by ascribing to this great city an existence anterior to that which it had afterward as a colony of Alba. (*Cramer's Anc. Italy*, vol. 1, p. 347, *seqq*). —But let us now proceed to the question respecting the real origin of Rome.

1. *Origin of Rome.*

When we inquire into the real origin of the city of Rome, we meet with a tradition which carries it back to the age of the Pelasgians. (*Plut., Vit. Rom. init.*) The Pelasgic origin of Rome is implied in the legend of the settlement of the Arcadian Evander on the Palatine Mount. The religion and the language of Rome sanction this belief. The same opinion was probably held, at least by the earliest of the many writers who, according to Dionysius, supposed it to be a Tyrrhenian city. (*Dion. Hal.*, 1, 29.) If any by this expression meant that it was Etruscan, we may oppose to this the well-grounded opinion that the Etrurian sway was not extended so far south as the lower part of the Tiber till about the close of the second century of Rome. We have, however, express testimony that Rome was a Siculian town. Varro informs us, that the old annals reported that the Siculi were sprung from Rome (*L. L.*, 4, 10); and the legend of Antiochus has been preserved, which derived the appellation of the Siceli in Œnotria and Sicily from a mythic chief Sicelus, who fled from Rome, and was entertained by Morges, king of Œnotria. (*Dion. Hal.*, 1, 73.) It is scarcely necessary to observe, that Sicelus is a personification of the nation, and that we have here a record of its original seat, and of its subsequent migration. The considerations which tend to show that the Siceli or Siculi were a Pelasgian tribe, will be found under another article. (*Vid.* Siculi.) The Siceli fled from the Opici; and the Pelasgians of Latium were overpowered by the Casci, who were probably an Opican or Oscan tribe. Whether Rome fell into the hands of the conquerors we cannot be certain, but it is very probable. It is thus we must interpret

the legend preserved by Plutarch, that Romus, king of the Latins, expelled the Tyrrhenians. (*Plut., Vit. Rom.*) Such a conquest would give rise to the tradition that Rome was founded as a colony from Alba. Palatium, the settlement on the Palatine Hill, probably took its name from Palatium, a town of the Oscan Aborigines, on the declivity of the Apennines. (*Dion. Hal.*, 1, 14.)

2. *Original site, and subsequent growth of Rome.*

All traditions agree, that the original site of Rome was on the Palatine, whether they ascribe its foundation to Evander or to Romulus. The steepness of the sides of the hill would be its natural defence; and on one quarter it was still farther strengthened by a swamp which lay between the hill and river, which was afterward drained and called the Velabrum. In the course of time dwellings sprung up around the foot of the hill; but the Palatine must still have remained the citadel of the growing town; just as at Athens that which was the original city (*πόλις*) became eventually the Acropolis (*ἀκρόπολις*). These suburbs were enclosed with a line, probably a rude fortification, which the learning of Tacitus enabled him to trace, and which he calls the *pomœrium* of Romulus. (*Ann.*, 12, 24.) It ran under three sides of the hill: the fourth side was occupied by the swamp just mentioned, where it was neither needful nor possible to carry a wall. The ancient city comprised within this outline, or, possibly, only the city on the summit of the hill, was called by Roman antiquaries the "Square Rome" (*Roma Quadrata.—Ennius, ap. Fest., s. v. Quadrata Roma.—Plut., Vit. Rom.—Dio Cass., fragm.—Dion. Hal.*, 1, 88). There is reason to suppose, that some at least of the adjacent hills were the seat of similar settlements. The legend of the twin brothers, Romulus and Remus, appears to have arisen from the proximity to Rome of a kindred town called Remoria, either on the Aventine, or on an eminence somewhat more distant towards the sea. (*Dion. Hal.*, 1, 85.—*Niebuhr, Rom. Hist.*, vol. 1, note 618.)—The first enlargement of Rome seems to have been effected by the addition of the Cælian Hill, which, as we shall presently show, was probably occupied by a different tribe from the people of the Palatine. Dionysius speaks of Romulus as holding both the Palatine and the Cælian Mount (2, 50). The next addition to the city was the Esquiline Hill. The festival of Septimontium preserved the memory of a time when Rome included only Palatium, with its adjacent regions, Velia, Cermalus, and Fagutal; the Cælian Hill; and Oppius and Cispius, the two summits of the Esquiline. (*Festus, s. v. Septimontium.—Niebuhr*, vol. 1, p. 382.) The Capitoline, Quirinal, and Viminal Hills were not yet comprehended in the pomœrium: the Aventine was always excluded from the hallowed boundary, even when it was substantially a part of the city. Thus we see that the notion that Rome was built on seven hills, was fitted originally to circumstances different from those to which it was afterward applied.—The Quirinal and Capitoline Hills seem to have been the seat of a Sabine settlement, distinct from the Rome on the Palatine, and in early times even hostile to it. The most poetical incident in the legend of Romulus, the rape of the Sabine virgins, involves an historical meaning. It appears to refer to a time when the Romans did not possess the right of intermarriage with some neighbouring Sabine states, and sought to extort it by force of arms. (*Niebuhr*, vol. 1, p. 286.) By the right of intermarriage (*connubium*) is meant the mutual recognition, that the children of parents, citizens of the two states, were entitled to the full rank of citizens in the state of their father. This right among the ancient states of both Greece and Italy was established only by express treaty. A citizen might live with a foreign woman as his wife; but, unless the intermarriage were sanctioned by public compact, his children lost their paternal rank. Niebuhr has observed, that even the poetic legend did not regard Rome as a genuine and lawful colony from Alba; otherwise it would, from the very beginning, have enjoyed the right of intermarriage with the mother city and the other Latin towns; and there would have been no consistency in the story of the want of women (vol. 1, note 628).—In the narrative of the war with the Latins, Livy calls Tatius only king of the Sabines; but when he mentions that, at the close of the war, the Sabine appellation Quirites was extended to the people of Romulus, he derives it from Cures. (*Liv.*, 1, 10, 13.) Dionysius has followed the Annalists, who expressly specified Cures as the seat of the kingdom of Tatius. Strabo adopted the same tradition. Now, when we consider the exceedingly narrow limits within which all the other incidents of the early Roman traditions are confined, and even the historical events of the first years of the republic, after the kingly dominion of the city was reduced, it seems very unlikely that Rome, in its infancy, could have come into collision with Cures, which was distant from it more than twenty miles. Moreover, nothing is told of the war before the seizure of the Capitoline Hill. This is the point from which all the attacks of the Sabines proceed. Again, after the termination of the war, we hear nothing of the return of Tatius to Cures. He apparently deserts his old dominion, and establishes himself and his Sabines on the Capitoline and Quirinal Hills. (*Dion. Hal.*, 2, 46, 50.) The senate of the people of Romulus and Tatius met in conference in the valley between the Palatine and Capitoline Hills; and as the Palatine was the proper seat of the one, so the Capitoline must have been that of the other. Cures vanishes from our sight; and though the union of the Romans with the Sabine people, with whom they had warred, endured unbroken, there is no trace of their possessing a wider territory than the district immediately adjacent to the hills of Rome.—These considerations are sufficient to expose the inconsistency of the vulgar legend: but the testimony to the incorporation of a part of the Sabines with the Roman people is far too strong to be set aside. The most probable supposition is, as has been before stated, that the Sabines, who in the early period of their national existence extended themselves down the left bank of the Tiber, had advanced even to the neighbourhood of Rome, and had established a settlement on the Quirinal and Capitoline Hills. Of this town the Capitoline must have been the citadel. It was likewise the seat of its religious worship: for the pontifical books recorded, that, before the building of the Capitol, its site was occupied by shrines and fanes consecrated by Tatius. (*Liv.*, 1, 55.) Tatius we can scarcely regard as a more certainly historical personage than Romulus, though the story of his death at Lavinium has an historical aspect. He is only the personification of the tribe of the Titienses or Tities, who are said to have taken their name from him. But his people had a real existence. The name of their town has been lost: their own name was undoubtedly Quirites. This people lived in close neighbourhood with the Romans on the Palatine; but they were of different, and even hostile races, and no intercourse subsisted between them. Between two petty states, so situated in immediate neighbourhood, it is not at all improbable that women may have been a cause of contention. We can gather from the traditions that war took place between them, which ended at last in a compact, by which not only the right of intermarriage, and a community of all other rights, were granted, but the two nations were combined into one. We can even trace the stages of their union It appears at first to have been a federal union. Each

people had its own king and its own senate; and they only met to confer upon matters of common interest. Afterward one king was acknowledged as the common chief of the united people: the two senates became one body, and consulted for the welfare of the whole state: the national names of Romans and Quirites were extended indifferently to both divisions of the citizens; and they were no longer distinguished as nations, but only as tribes of the same people, under the denomination of Ramnes and Titienses.

3. *Early Roman Tribes.*

We are told that the people of Rome were divided into three tribes; and, besides the Ramnes and Titienses, a third tribe appears, who are called Luceres. That they were looked upon as an important element in the state, is manifest from the legend that Roma was the daughter of Italus and Luceria. As the distinction of the two former tribes arose from the difference of their national origin, so we may conclude that the Luceres were a people of a third race, and united either by confederacy or subjection with the other two. The origin of the Titienses is distinctly marked: they were Sabines. That of the first tribe, the Ramnes, the genuine Romans of the Palatine, is not so clear; but it seems probable that they belonged to the Opican stock of the Latins. From these circumstances we might reasonably conjecture that the third tribe, the Luceres, were the remains of a people of the Pelasgian race. They are always enumerated in the third place, as the Ramnes are in the first, which accords well with the idea that they were a conquered and subject class. But there is evidence that points more directly to this conclusion. Though the origin of the Luceres was accounted uncertain by the Roman historians, so that Livy does not venture to assign a cause for their name (*Liv.*, 1, 13), yet it was generally supposed to be derived from the Etruscan Lucumo, who had fought with Romulus against Tatius. (*Varro, L. L.*, 4, 9.—*Cic., Repub.*, 2, 8.—*Propert.*, 4, 1, 29.) Now "Lucumo" was only a title mistaken for a proper name, so that nothing could be derived from it, even if the incidents of the legend were received as historical facts. Moreover, the Etruscans, in the infancy of Rome, had not penetrated so far to the south. But the story becomes clear, if we admit that we have here the customary confusion between the Etruscans and Tyrrhenians, and that the allies of the Ramnes of the Palatine were a Tyrrhenian or Pelasgian people, a portion of the old inhabitants of Latium. Dionysius adds a circumstance to the legend which confirms this hypothesis. He says that Lucumo brought his Tyrrhenians from the city Solonium (2, 37). No such city is known to have existed; but the level tract on the seacoast south of the Tiber, lying between Rome on the one hand, and Laurentum and Lavinium on the other, was called the Solonian plain. This region Dionysius probably found mentioned in some annals: this would assuredly be the seat of Pelasgian Latins; and in this very direction we are expressly told that the early dominion of Rome extended most widely. (*Niebuhr*, vol. 1, note 739.) The Tyrrhenian or Pelasgian origin of the Luceres may be deduced yet more clearly from the legend which described their leader as Lucerus, king of Ardea. (*Festus, s. v. Lucerenses.*) If we inquire for the town or chief settlement of the Luceres, we shall find reason to conjecture that it was upon the Cælian Hill. We have seen that, according to one tradition, Romulus was supposed to possess the Palatine and the Cælian, while Tatius and his Quirites held the Quirinal and the Capitoline. (*Dion. Hal.*, 2, 50.) As the latter hills were the seat of the second tribe, the Titienses; and the Palatine of the Ramnes, the first and genuine Romans, it seems reasonable to conclude that the Cælian was the site of the third and subject tribe, the Luceres. Moreover, there is a tradition, though a confused one, that the Cælian took its name from a Tyrrhenian or Tuscan chief, Cælius or Cæles, an auxiliary of Romulus; in short, the Lucumo from whom the Luceres were supposed to deduce their appellation. (*Dion. Hal.*, 2, 36.—*Varro, L. L.*, 4, 8, 9.—*Festus, s. v. Cælius Mons.*—*Tac., Ann.*, 4, 65.)

4. *Of Patricians and Clients; and of the Plebeian Order.*

Among the original population of the city, those who could show a noble or free ancestry constituted the Patrician Order, the term *Patricii* being equivalen to *ingenui* (*Liv.*, 10, 8.—*Cincius, ap. Fest., s. v. Patricios*); and to them alone belonged a share in the government of the state. The rest of the people were subject to the king and to the body of the Patricians: and each man, with his household, was attached, under the appellation of Client, to the head of some Patrician family, whom he was bound to serve, and from whom he looked for protection and help. It has already been stated, that after the Sabine war and the union of the people of Romulus and Tatius, the citizens were distributed into three tribes, to which were given the names of Ramnes, Titienses, and Luceres; these three primitive tribes were subdivided into thirty *curiæ*, ten in each tribe. In the national assembly the people were called together in their *curiæ*: the votes of the householders in each *curia* were taken in the separate *curiæ*; and the votes of the greater number of the thirty *curiæ* determined the business before the assembly. This assembly was called the *Comitia Curiata*. Besides this popular assembly, there was a select and perpetual council, called the senate. At its first institution it was composed of a hundred chief men of the Patrician order. Ten of these were of higher rank than the rest; and to one, the chief of all, was intrusted the care of the city whenever the king should be absent in war. After the completion of the union with the people of Tatius, the senate was doubled by the addition of a hundred Sabines; and the first Tarquinius added a third hundred to the ancient number. The senators admitted by Tarquinius were called "Fathers of the Less Houses or Kins" (*Patres Minorum Gentium*); and the old senators, "Fathers of the Greater Houses or Kins" (*Patres Majorum Gentium*). Such is a correct, although imperfect outline of the forms of the primitive constitution.—The leading feature in this outline is the position that the original population of Rome was composed only of the Patrician order and their Clients. Upon this statement all our authorities are agreed, either by express assertion or implied consent. But this statement is generally accompanied by another, arising from a false conception, which has obscured and embarrassed the whole course of early Roman history. The Clients are supposed to have been the same with the Plebeians. They are conceived to have been called Plebeians as a body, in opposition to the Patrician body, but Clients individually, in relation to their particular patrons Such, at least, is the explicit statement of Dionysius, and of Plutarch, who has followed his authority; and this view of the matter has been adopted without question by modern writers. This, however, is a positive error. The Plebs, or Commonalty, was of more recent origin; and the Plebeians, in their civil rights, held a middle place between the ruling Patricians and their dependant clients. One proof of this, and perhaps the strongest that can be adduced, is drawn from the nature of the *Comitia Curiata*. This great national council was the most important of all the institutions connected with the *curiæ*. At its first origin, and as long as it continued to have a real existence, it was composed exclusively of the Patrician order. (*Dion. Hal.*, 2, 21.) It cannot be thought strange that the Clients, an inferior order of men, personally

dependant on individuals of the Patrician body, should not appear in the supreme council of the state. The great distinction which demands our attention is this, that the Plebeians were still more certainly excluded from it. Even when the Plebeian state had grown up to such magnitude and importance that it had its peculiar magistrates, and was become a chief element in the constitution of the commonwealth, even then the Comitia Curiata were exclusively Patrician, and the Plebeians had no part in them. The fact was, that the distribution of the people into tribes and curiæ, and the still farther division into *Gentes*, or Houses, had respect only to the original stock of the nation; and this original stock kept itself distinct from the *body of new citizens*, which was added by conquest, or sprung up insensibly from other causes. The Clients, inasmuch as they were attached to individual Patricians, were attached to the Gentes; and so may be considered, in this sense, as included in the greater divisions of curiæ and tribes; although it is manifest that they could not appear as members of the curiæ, when these were called together as the component parts of the sovereign popular assembly. But the Plebeians grew up as a separate body by the side of the original Patrician citizens, and were never incorporated in their peculiar divisions. They were not members of the Gentes, or of the curiæ, or of the three tribes; consequently they had no share in the Comitia Curiata; and this assembly, in which resided the supreme power of the state, was, as we have already said, exclusively Patrician. It is needless to insist upon the importance of this distinction to a right view of the constitution, and of its successive changes; and, indeed, to a right notion of the whole internal history, which, for more than two centuries, is made up of the struggles of the Patrician and Plebeian orders. Yet this distinction was overlooked by all the writers on Roman history; and they suffered themselves to be misled by the superficial theory of Dionysius, who represented the government of Rome as thoroughly democratical from the very foundation of the city, and conceived the public assembly to be composed of the whole male population of the state, with the exception of household slaves.

5. *Of the Patrician Gentes or Houses.*

The Patrician citizens of Rome were all comprehended in certain bodies which were called *Gentes* (Kins or Houses). The word *Kin* would be the most exact translation of *Gens*; but as this word is nearly obsolete, except in particular phrases, and as the translators of Niebuhr have rendered *Gens* by *House*, the latter term is now generally adopted. (*Philol. Museum*, No 2, p. 348.) The members of the same *Gens* were called *Gentiles*. In each house were contained several distinct families. It is probable that these families were originally single households; but where their numbers increased, they became families in the wider acceptation of the term. From the etymology of the term *Gens*, it is evident that a connexion by birth and kindred was held to subsist among all the members of the same house. The name of the house seems always to have been derived from some mythic hero; and in the popular belief, the hero from whom the house was named was regarded as a common ancestor. Thus the Julian house was regarded as the progeny of Julus, the son of Æneas (*Dion. Hal.*, 1, 70. —*Virg.*, *Æn.*, 6, 789); and the Valerian house was derived from Volesus, a Sabine warrior, and companion of Tatius. (*Dion. Hal.*, 2, 46.) Even those whose superior information enabled them to reject these fabulous genealogies, adhered to the notion of an original connexion by birth; and a fictitious and conventional kindred was acknowledged by the members of the same house. In describing this kindred of the *Gentiles* as fictitious and conventional, we do not mean to assert that in no case did such a connexion really exist. No doubt what were called Houses were first formed by natural consanguinity. But it is probable that these natural alliances had suggested an artificial arrangement, and that families not akin to one another had been distributed into houses by some legislative power. This will appear certain, if we shall be convinced of the existence of the precise numerical divisions which will be explained presently. If it be true that originally each *curia* contained ten *gentes*, and each *gens* ten householders, it is obvious that this exact division must have been made arbitrarily. A precisely similar division exisited among the ancient Athenians. The Eupatridæ, a body which corresponds to the Patrician order at Rome, were divided into four Phylæ, which correspond to the three Roman tribes; each Phylæ into three Phratriæ, which correspond to the Curiæ; and each Phratria into thirty Genea or Houses; so that the total number of Houses was three hundred and sixty. The Athenian Houses were distinguished by names of a patronymic form, which were derived from some hero or mythic ancestor. But, notwithstanding this fictitious kindred, and though all the terms which expressed the relation were derived etymologically from the notion of connexion by birth, the authorities from which we draw our precise knowledge of the institution directly and pointedly deny the reality of such a connexion, and ascribe the origin of the Genea to an arbitrary division. (*Pollux*, 8, 9, 111.—*Harpocration, s. v. γενῆται.—Niebuhr*, vol. 1, note 795.) The great bond of union among the members of a House was a participation in its common religious rites. It seems that each House had its peculiar solemnities, which were performed at a stated time and place. There can be no doubt that, at a fitting age, the children of the *Gens* were admitted to these solemnities, and publicly recognised as members of it; just as in Attica, at the feast of Apaturia, Athenian citizens of the pure blood were admitted and registered in their hereditary Phratriæ.—We have spoken of the *Gentes* as pertaining only to the Patricians. This is affirmed upon direct testimony. (*Liv.*, 10, 8.—*Niebuhr*, vol. 1, p. 316, note 821.) But, in making this statement, we must bear in mind that constructions of a similar nature existed among the Plebeians, which had their origin when the subject and municipal towns were independent states. The Gentile connexions of the Plebeians were older than their character as Roman citizens. Thus, the Cæcilii, though Plebeians at Rome, were Patricians of Prænestе, and claimed as the ancestor of their house Cæculus, the son of Vulcan. The distinction between the Patrician and Plebeian Houses was, in the first place, that every Patrician was a member of a House, while, among the Plebeians, comparatively but few families could claim the honours of hereditary nobility; and, in the second place, that the Patrician Houses were constituent elements of the Roman state. Their existence affected the constitution of the great councils of the nation, the *Comitia Curiata* and the senate, and their internal laws and usages were part of the common law of the Roman people; while of the Plebeian Houses the state took no cognizance.—The nature of the Roman Gentes may be illustrated in some points by the analogy of the Gælic clans. All who belonged to the Gens or to the Clan bore a common name. But as the clan contained not only the freemen or gentlemen of the clan, the *Duinhewasals*, who were the companions of the chief and the warriors of the clan, but also their dependants, to whom was left their scanty tillage and the keeping of the cattle, and who, if ever they were called to follow the warlike array of the clan, were imperfectly armed, and placed in the hindmost ranks; so the Roman Gens consisted of the freeborn Patricans and of their Clients. And our theory, that, notwithstanding the conventiona

kindred of the *Gentiles*, the Gentes were really, in many cases, composed of families which had no national consanguinity, but had been arbitrarily arranged in them, will appear less strange when we remember that not only the *Duinhewasals*, but the meanest followers of a Highland clan, claim kindred with their chief, although, in many cases, it may be shown, by the strictest historical evidence, that the chief and his blood relations are of an entirely different race from the rest of the clan. The clansmen are Gaels or Celts, while the chief is not unfrequently of Norman descent. (*Malden's Roman History*, p. 123, *seqq.*)

Romulĭdæ, a patronymic given to the Roman people from Romulus, their first king, and the founder of the city. (*Virg.*, *Æn.*, 8, 638.)

Romŭlus, according to the old poetic legend, was the son of Mars and Ilia or Rea Silvia, daughter of Numitor, and was born at the same birth with Remus. Amulius, who had usurped the throne of Alba, in defiance of the right of his elder brother Numitor, ordered the infants to be thrown into the Tiber, and their mother to be buried alive, the doom of a vestal virgin who violated her vow of chastity. The river happened at that time to have overflowed its banks, so that the two infants were not carried into the middle of the stream, but drifted along the margin, till the basket which contained them became entangled in the roots of a wild vine at the foot of the Palatine Hill. At this time a she-wolf, coming down to the river to drink, suckled the infants, and carried them to her den among the thickets hard by. Here they were found by Faustulus, the king's herdsman, who took them home to his wife Laurentia, by whom they were carefully nursed, and named Romulus and Remus. The two youths grew up, employed in the labours, the sports, and the perils of the pastoral occupation of their foster-father. But, like the two sons of Cymbeline, their royal blood could not be quite concealed. Their superior mien, courage, and abilities soon acquired for them a decided superiority over their young compeers, and they became leaders of the youthful herdsmen in their contests with robbers or with rivals. Having quarrelled with the herdsmen of Numitor, whose flocks were accustomed to graze on the neighbouring hill Aventinus, Remus fell into an ambuscade, and was dragged before Numitor to be punished. While Numitor, struck with the noble bearing of the youth, and influenced by the secret stirrings of nature within, was hesitating what punishment to inflict, Romulus, accompanied by Faustulus, hastened to the rescue of Remus. On their arrival at Alba, the secret of their origin was discovered, and a plan was speedily organized for the expulsion of Amulius, and the restoration of their grandfather Numitor to his throne. This was soon accomplished; but the twin-brothers felt little disposition to remain in a subordinate position at Alba, after the enjoyment of the rude liberty and power to which they had been accustomed among their native hills. They therefore requested from their grandfather permission to build a city on the banks of the Tiber, where their lives had been so miraculously preserved. Scarcely had this permission been granted, when a contest arose between the two brothers respecting the site, the name, and the sovereignty of the city which they were about to found. Romulus wished it to be built on the Palatine Hill, and to be called by his name; Remus preferred the Aventine, and his own name. To terminate their dispute amicably, they agreed to refer it to the decision of the gods by augury. Romulus took his station on the Palatine Hill, Remus on the Aventine. At sunrise Remus saw six vultures, and immediately after Romulus saw twelve. The superiority was adjudged to Romulus, because he had seen the greater number; against which decision Remus remonstrated indignantly, on the ground that he had first received an omen. Romulus then proceeded to mark out the boundaries for the wall of the intended city. This was done by a plough with a brazen ploughshare, drawn by a bull and a heifer, and so directed that the furrow should fall inward. The plough was lifted and carried over the spaces intended to be left for gates; and in this manner a square space was marked out, including the Palatine Hill, and a small portion of the land at its base, termed *Roma Quadrata*. This took place on the 21st April, on the day of the festival of Pales, the goddess of shepherds. While the wall was beginning to rise above the surface, Remus, whose mind was still rankling with his discomfiture, leaped over it, scornfully saying, "Shall such a wall as that keep your city?" Immediately Romulus, or, as others say, Celer, who had charge of erecting that part of the wall, struck him dead to the ground with the implement which he held in his hand, exclaiming, "So perish whosoever shall hereafter overleap these ramparts." By this event Romulus was left the sole sovereign of the city; yet he felt deep remorse at his brother's fate, buried him honourably, and, when he sat to administer justice, placed an empty seat by his side, with a sceptre and crown, as if acknowledging the right of his brother to the possession of equal power. To augment as speedily as possible the number of his subjects, Romulus set apart, in his new city, a place of refuge, to which any man might flee, and be there protected from his pursuers. By this device the population increased rapidly in males, but there was a great deficiency in females; for the adjoining states, regarding the followers of Romulus as little better than a horde of brigands, refused to sanction intermarriages. But the schemes of Romulus were not to be so frustrated. In honour of the god Consus, he proclaimed games, to which he invited the neighbouring states. Great numbers came, accompanied by their families; and, at an appointed signal, the Roman youth, rushing suddenly into the midst of the spectators, snatched up the unmarried women in their arms, and carried them off by force. This outrage was immediately resented, and Romulus found himself involved in a war with all the neighbouring states. Fortunately for Rome, though those states had sustained a common injury, they did not unite their forces in the common cause. They fought singly, and were each in turn defeated; Cænina, Crustumerium, and Antemnæ fell successively before the Roman arms. Romulus slew with his own hands Acron, king of Cænina, and bore off his spoils, dedicating them, as *spolia opima*, to Jupiter Feretrius. The third part of the lands of the conquered towns was seized by the victors; and such of the people of these towns as were willing to remove to Rome were received as free citizens. In the mean time, the Sabines, to avenge the insult which they had sustained, had collected together forces under Titus Tatius, king of the Quirites. The Romans were unable to meet so strong an army in the field, and withdrew within their walls. They had previously placed their flocks in what they thought a place of safety, on the Capitoline Hill, which, strong as it was by nature, they had still farther secured by additional fortifications. Tarpeia, the daughter of the commander of that fortress, having fallen into the hands of the Sabines, agreed to betray the access to the hill for the ornaments they wore upon their arms. At their approach she opened the gate, and, as they entered, they crushed her to death beneath their shields. From her the cliff of the Capitoline Hill was called the Tarpeian Rock. The attempt of the Romans to regain this place of strength brought on a general engagement. The combat was long and doubtful. At one time the Romans were almost driven into the city, which the Sabines were on the point of entering along with them, when fresh courage was infused into the fugitives in consequence of Romulus vowing a temple to Jupiter Stator, and by a stream of water which rushed out of the temple of

anus, and swept away the Sabines from the gate. The bloody struggle was renewed during several successive days, with various fortune and great mutual slaughter. At length, the Sabine women who had been carried away, and who were now reconciled to their fate, rushed with loud outcries between the combatants, imploring their husbands and their fathers to spare on each side those who were now equally dear. Both parties paused; a conference began, a peace was concluded, and a treaty framed, by which the two nations were united into one, and Romulus and Tatius became the joint sovereigns of the united people. But, though united, each nation continued to be governed by its own king and senate. During the double sway of Romulus and Tatius, a war was undertaken against the Latin town of Cameria, which was reduced and made a Roman colony, and its people were admitted into the Roman state, as had been done with those whom Romulus previously subdued. Tatius was soon afterward slain by the people of Laurentum, because he had refused to do them justice against his kinsmen, who had violated the laws of nations by insulting their ambassadors. The death of Tatius left Romulus sole monarch of Rome. He was soon engaged in a war with Fidenæ, a Tuscan settlement on the banks of the Tiber. This people he likewise overcame, and placed in the city a Roman colony. This war, extending the Roman frontier, led to a hostile collision with Veii, in which he was also successful, and deprived Veii, at that time one of the most powerful cities of Etruria, of a large portion of its territories, though he found that the city itself was too strong to be taken. The reign of Romulus now drew near its close. One day, while holding a military muster or review of his army, on a plain near the Lake Capra, the sky was suddenly overcast with thick darkness, and a dreadful tempest of thunder and lightning arose. The people fled in dismay; and, when the storm abated, Romulus, over whose head it had raged most fiercely, was nowhere to be seen. A rumour was circulated, that, during the tempest, he had been carried to heaven by his father, the god Mars. This opinion was speedily confirmed by the report of Julius Proculus, who declared that, as he was returning by night from Alba to Rome, Romulus appeared unto him in a form of more than mortal majesty, and bade him go and tell the Romans that Rome was destined by the gods to be the chief city of the earth; that human power should never be able to withstand her people; and that he himself would be their guardian god Quirinus. (*Plut., Vit. Rom.—Liv.*, 1, 4, *seqq.—Dion. Hal.*, &c.)—So terminates what may be termed the legend of Romulus, the founder and first king of Rome. That such an individual never existed is now very generally allowed, and, of course, the whole narrative is entirely fabulous. As to Romulus were ascribed all those civil and military institutions of the Romans which were handed down by immemorial tradition; those customs of the nation to which no definite origin could be assigned; so to Numa were attributed all the ordinances and establishments of the national religion. As the idea of the ancient polity was imbodied under the name of Romulus, so was the idea of the national religion under the name of Numa. The whole story of Romulus, from the violation of his vestal mother by Mars, till the end of his life, when he is borne away in clouds and darkness by his divine parent, is essentially poetical. In this, as in other cases, the poetical and imaginative form of the tradition is also the most ancient and genuine: and the variations, by which it is reduced into something physically possible, are the falsifications of later writers, who could not understand that, in popular legends, the marvellous circumstances are not the only parts which are not historically true, and that, by the substitution of commonplace incidents, they were spoiling a good poem without making a good history. Romulus, the founder of Rome, is merely the Roman people personified as an individual. It was the fashion in ancient tradition to represent races and nations as sprung from an ancestor, or composed of the followers of a leader, whose name they continued to bear; while, in reality, the name of the fictitious chief was derived from the name of the people; and the transactions of the nation were not unfrequently described as the exploits of the simple hero. (*Hetherington's History of Rome*, p. 4, *seqq.—Malden's Hist Rome*, p. 122, *seqq*)

Romŭlus Silvius, I. a king of Alba.—II. Momyllus Augustulus, the last of the emperors of the western empire of Rome. (*Vid.* Augustulus.)

Romus, a king of the Latins, who expelled the Tyrrhenians from the city afterward called, from him, Roma. (*Plut., Vit. Rom.*—Consult remarks under the article Roma, page 1172, col. 1.)

Roscĭa Lex, *de Theatris*, by L. Roscius Otho, the tribune, A.U.C. 685. (*Vid.* Otho II.)

Roscĭānum, a fortified port on the coast of Bruttium, below Sybaris. It is now *Rossano*. The haven of the Thurians, by name Roscia, was nearer the sea, at the mouth of a small river. (*Itin. Ant.—Procop., Rer. Goth.*, 3.—*Cramer's Anc. Italy*, vol. 2, p. 387.)

Roscĭus, I. Q., a Roman actor, from his surname Gallus supposed to have been a native of Gaul, north of the Po, although educated in the vicinity of Lanuvium and Aricia. He was so celebrated on the stage that his name has become, in modern times, a usual term to designate an actor of extraordinary excellence. Cicero, in his work on Divination (1, 36), makes his brother Quintus say that the young Roscius was found one night in his cradle enveloped in the folds of a serpent; that his father, having consulted the auspices respecting this prodigy, they told him that his child would attain great celebrity. Quintus adds, that a certain Praxiteles had represented this in sculpture, and that the poet Archias had celebrated it in a song. Roscius had some defect in his eyes, and is therefore said to have been the first Roman actor who used the Greek mask; the performers, before this, using only caps or beavers, and having their faces daubed and disguised with the lees of wine, as at the commencement of the dramatic art in Greece. And yet, as appears from the following passage of Cicero, the mask was not invariably worn even by Roscius: "All," says Cicero, "depends upon the face, and all the power of the face is centred in the eyes. Of this our old men are the best judges, for they were not lavish of their applause even to Roscius in a mask." (*De Orat.*, 3, 59.) Valerius Maximus (8, 7) states, that Roscius studied with the greatest care the most trifling gesture which he was to make in public; and Cicero relates, that though the house of this comedian was a kind of school where good actors were formed, yet Roscius declared that he never had a pupil with whom he was completely satisfied. If Plutarch be correctly informed, Cicero himself studied under this great actor; he was certainly his friend and admirer. Macrobius (*Sat.*, 2, 10) informs us, that Cicero and Roscius sometimes tried which of the two could express a thought more forcibly, the one by his words, or the other by his gestures, and that these exercises gave Roscius so high an opinion of his art, that he wrote a work, in which he made a comparison between it and eloquence. The same author mentions that Sylla, the dictator, to testify his admiration, sent the actor a gold ring, a symbol of equestrian rank. His daily profits were 1000 denarii (nearly one hundred and eighty dollars). According to Pliny, his annual gains were about twenty thousand dollars. Roscius died about 62 B.C.; for, in Cicero's defence of Archias, which was delivered A.U. 693, the death of Roscius is alluded to as a recent event. (*Horat., Epist.*, 2, 1, 82.—*Plut., Vit. Cic.—Dunlop's Rom. Lit.*, vol. 1, p. 591.)—II

Sextus, a native of Ameria, defended by Cicero in the first public or criminal trial in which that orator spoke. The father of Roscius had two mortal enemies, of his own name and district. During the proscriptions of Sylla, he was assassinated one evening while returning home from supper; and on the pretence that he was in the list of the proscribed, his estate was purchased for a mere nominal price by Chrysogonus, a favourite slave, to whom Sylla had given freedom, and whom he had permitted to buy the property of Roscius as a forfeiture. Part of the valuable lands thus acquired was made over by Chrysogonus to the Roscii. These new proprietors, in order to secure themselves in the possession, hired one Erucius, an informer and prosecutor by profession, to charge the son with the murder of his father, and they, at the same time, subborned witnesses, in order to convict him of the parricide. Cicero succeeded in obtaining his acquittal, and was highly applauded by the whole city for his courage in espousing a cause so well calculated to give offence to Sylla, then in the height of his power. The oration delivered on this occasion is still extant, and must not be confounded with another that has also come down to us in defence of the tragedian Roscius, and which involved merely a question of civil right. (*Cic., pro Rosc. Amer.*)—III. Otho. (*Vid.* Otho II.)

Rotomăgus, a city of Gallia Lugdunensis, at a later period the capital of Lugdunensis Secunda. Now *Rouen*. (*Ptol.*)

Roxāna, a Bactrian female, remarkable for her beauty. She was the daughter of Oxyartes, commander of the Sogdian rock for Darius; and, on the reduction of this stronghold by Alexander, became the wife of the conqueror. At the death of the monarch she was enceinte, and was subsequently delivered of a son, who received the name of Alexander Ægus, and who was acknowledged as king along with Philip Aridæus. Roxana having become jealous of the authority of Statira, the other wife of Alexander, destroyed her by the aid of Perdiccas; but she herself was afterward shut up in Amphipolis, and put to death by Cassander. (*Plut., Vit. Alex.—Quint. Curt*, 8, 4.—*Id.*, 10, 6.—*Justin*, 12, 15, &c.)

Roxolāni. *Vid.* Rhoxolani.

Rubĕas Promontorium, a promontory mentioned by Pytheas (*Plin.*, 4, 13), and supposed by many to be the same with the *North Cape*, but shown by Mannert to correspond rather to the northern extremity of *Curland*. (*Geogr.*, vol. 3, p. 300, *seqq.*)

Rubi, a town of Apulia, between Canusium and Butuntun, now *Ruvo*. The inhabitants were called *Rubustini* and *Rubitini*. (*Plin.*, 3, 11.) It is also referred to by Horace and Frontinus. (*Horat., Sat.*, 1, 5, 94.—*Frontin., de Col.*) For an account of some interesting discoveries made near *Ruvo*, consult Romanelli (vol. 2, p. 172.—*Cramer's Ancient Italy*, vol. 2, p. 299).

Rubicon, a small stream of Italy, falling into the Adriatic a little to the north of Ariminum, and forming, in part, the northern boundary of Italia Propria. It was on this last account that it was forbidden the Roman generals to pass the Rubicon with an armed force, under the most dreadful imprecations; for in violating this injunction they would enter on the immediate territory of the republic, and would be, in effect, declaring war upon their country. Cæsar crossed this stream with his army at the commencement of the civil war, and harangued his troops at Ariminum. When Augustus subsequently included Gallia Cisalpina within the limits of Italy, the Rubicon sank in importance; and in modern times it is difficult to ascertain the position of the true stream. D'Anville makes it correspond with a current which, formed of three brooks, is called at its mouth *Fiumesino*. A formal papal decree, however, issued in 1756, decided in favour of the *Lusa*; but popular tradition designates the *Pisatell* as the true stream, and this river best suits the account we have of the situation of the Rubicon. (*Mannert, Geogr.*, vol. 9, pt. 1, p. 243, *seqq.*—*Appian, Bell. Civ.*, 2, 135.—*Suet., Cæs.*, 30.—*Plut., Vit. Cæs. et Pomp.*—*Cic., Phil.*, 6, 3.—*Strab.*, 227.—*Plin.*, 3, 15.)

Rubigo, a goddess. (*Vid.* Robigo.)

Rubo or Rhubon, a river of Sarmatia, now the *Windau* according to Wilhelm (*Germanien, und seine Bewohner, Weimar*, 1823); but, according to Gosselin, the *Niemen*.

Rudiæ, I. a city of Italy, in the territory of the Calabri, in Iapygia, and below Brundisium. It was rendered famous by being the birthplace of Ennius. (*Sil. Ital.*, 12, 393.—*Horat., Od.*, 4, 8, 20.—*Ovid, A. A.*, 3, 409.—*Strabo*, 281.) The more proper form of the name is Rhudiæ, the appellation being one of Greek origin. According to an antiquarian writer, the remains of Rhudiæ, still known by the name of *Rugc*, were to be seen close to those of the town of Lupiæ; he also states, that these towns were so near to each other that they might be said to form but one. (*Ant. de Ferar. de sit. Iapyg.*, p. 77.—Compare *D'Anville, Anal. Geogr. de l'Italie*, p. 230.—*Cramer's Anc. Italy*, vol. 2, p. 308.)—II. A town of Apulia, in Italy, placed in the Tabula Theodosiana between Canusium and Rubi. It is sometimes called, for distinction' sake, Rudiæ (or Rhudiæ) Peucetiæ, as it lay in the district of Peucetia; the other Rudiæ being styled Rudiæ Calabriæ. Romanelli places the site of this town at *Andria* (vol. 2, p. 170.—*Plin.*, 3, 11.—*Mela*, 2, 4.—*Cramer's Ancient Italy*, vol. 2, p. 299.)

Rufīnus, I. minister of state to the Emperors Theodosius and Arcadius, and a native of Gaul. He was naturally vindictive and cruel, and is supposed to have stimulated Theodosius to the dreadful massacre of Thessalonica. After the death of this monarch, he succeeded, in fact, to absolute authority over the Eastern empire in the reign of Arcadius. He soon, however, fell beneath the power of Stilicho, general under Honorius in the Western empire, and was put to death by the army. He is said to have aspired to the supreme authority.—II. A Latin poet, supposed to have flourished about the sixth century. Cruquius published a small poem, which he attributed to Rufinus, on the fable of Pasiphaë, which he found in an old manuscript. This poem is composed of verses written in all the different measures employed by Horace, and is, therefore, sometimes prefixed to editions of the latter poet. It is regarded by many as the production of some grammarian, and, probably, of the same Rufinus, a treatise on metres by whom still remains, as well as a small poem, in thirty-two verses, on Love. (*Burmann, Anthol. Lat.*, vol. 1, p. 513, 663.—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 99.)—III. A grammarian of Antioch, alluded to in the previous article. Besides the works there mentioned, he wrote also a commentary on the metres of Terence.—IV. An ecclesiastical writer, a native of Concordia, a place near Aquileia. By some he is called Toranius. He was the friend of St. Jerome, with whom, however, he had at one time a quarrel on points of doctrine. His death occurred A.D. 408. Rufinus translated, from Greek into Latin, Josephus, and the Ecclesiastical History of Eusebius, &c.; besides which, he left some treatises in defence of Origen, and on other subjects. His works were printed at Paris in 1580.

Rugii, a people of Germany, on the coast of the Sinus Codanus, between the Viadrus or *Oder* and the Vistula, and situate to the west of the Gothones. They were in possession of the isle of Rugia (now *Rugen*), where the goddess Hertha was worshipped with peculiar reverence. Ptolemy gives Rhugium as their capital. At a subsequent period they founded a new kingdom on the northern side of the Danube, named after them Rugiland, in Austria and Upper Hungary,

which was overthrown by Odoacer. (*Tac., Germ.*, 43.—*Jour. Get.*, 50, 57.)

Rupilius, a native of Prænestе, surnamed *Rex*, who, having been proscribed by Octavianus, then a triumvir, fled to the army of Rutus, and became a fellow-soldier of Horace. Jealous, however, of the military advancement which the latter had obtained, Rupilius reproached him with the meanness of his origin, and Horace therefore retaliates in the seventh Satire of the first book, where a description is given of a suit between this Rupilius and a certain Persius, tried before Marcus Brutus, at that time governor of Asia Minor. (Compare *Gesner, ad loc.*—*Dunlop's Roman Literature*, vol. 3, p. 251.)

Rutēni, a people of Celtic Gaul, whose territory answered to the modern *Rouergue*. Their chief city was Segodunum, now *Rhodez*. (*Cæs., B. G.*, 1, 45. —*Id. ib.*, 7, 7, &c.)

Rutilius, I. Lupus, a rhetorician, a treatise of whose, in two books, *de Figuris Sententiarum et Elocutionis*, still remains. The period when he flourished is uncertain. A false reading in Quintilian (3, 1, 21) has given rise to the belief that he was contemporary with this writer; but Ruhnken has shown that, in this passage of Quintilian, we must read *Tutilius* for *Rutilius*, and that Rutilius was anterior to Celsus, who lived under Augustus and Tiberius. The work of Rutilius already alluded to is extracted and translated from a work by a certain Gorgias, a Greek writer contemporary with him, and not to be confounded with the celebrated Gorgias of Leontini. The best edition is that of Ruhnken, *Lugd. Bat.*, 1768, 8vo, republished by Frotscher, *Lips.*, 1831, 8vo.—II. Numatianus, a native of Gaul, born either at Tolosa (*Toulouse*) or Pictavii (*Poitiers*), and who flourished at the close of the fourth and commencement of the fifth centuries of our era. We have an imperfect poem of his remaining, entitled *Itinerarium*, or *De Reditu*. It is written in elegiac verse, and, from the elegance of its diction, the variety and beauty of its images, and the tone of feeling which pervades it, assigns its author a distinguished rank among the later Roman poets. Rutilius had been compelled to make a journey from Rome into Gaul, for the purpose of visiting his estates in the latter country, which had been ravaged by the barbarians, and the Itinerary is intended to express the route which he took along the coast of the Mediterranean. Rutilius is supposed by some to have been prefect at Rome when that city was taken by Alaric, A.D. 410. He was not a Christian, as appears from several passages of his poem, though the heavy complaints made by him against the Jewish race ought not, as some editors have imagined, to be extended to the Christians. We have remaining of this poem the first book, and sixty-eight lines of the second; and perhaps the particle *potius*, in the first line of the first book, would indicate that the commencement of this book was also lost. The remains of the poetry of Rutilius are given by Burmann and Wernsdorff, in their respective editions of the *Poetæ Latini Minores*. There are also separate editions.

Rutŭli, a people of Latium, along the coast below the mouth of the Tiber. They were a small community, who, though perhaps originally distinct from the Latins, became subsequently so much a part of that nation that they do not require a separate notice. Their capital was Ardea, and Turnus was their prince, according to the fable of the Æneid, when the Trojans arrived in Italy. (*Vid.* Ardea, Latium, Turnus.)

Rutupĭæ (called also *Ritupæ*, *Portus Ritupis*, and *Portus Ritupius*), a harbour on the coast of Britain, famed for its excellent oysters. It is generally considered as corresponding to *Richborough*, though D'Anville is in favour of *Sandwich*. (Compare *Bede*, 1, 1, "*Rutubi*, nunc corrupte *Reptacostir*.") Rutupiæ was the port to which the Romans commonly came, from the opposite coast of Gaul, the harbour on this latter side, whence they usually started, being Gesoriacum. Thus the Itinerarium Maritimum (p. 496) says, "*A portu Gesoriacensi ad portum Ritupium Stadia CCCCL*" (46 geographical miles). It is on this account that the name of the Ritupian harbour frequently occurs in the later writers. The Itin. Ant. (p. 463) gives the same statement as the Itin. Marit. relative to the passage across. (*Mannert, Geogr.*, vol. 2, pt. 2, p. 160.) As regards the Rutupian oysters, consult Juvenal (4, 141), and the remarks of the commentators, and also Pliny (9, 54; 32, 6).

S.

Saba, the capital of the Sabæi, in Arabia Felix, situate on a rising ground, in the interior of the country, and in a northeastern direction from the harbour of Pudun (*Dsjesan*). According to Strabo (778), it was also called Meriaba, and in this he is followed by later writers, who, however, give the more correct form Mariaba. It would seem, that Mariaba is a general term for a chief city, and hence we find more than one appearing in the geography of Arabia. According to Mannert, Saba would appear to correspond with the modern *Saada* or *Saade*. (*Geogr.*, vol. 6, pt. 1, p. 66.)

Sabăchus or Sabăcon, a king of Æthiopia, who invaded Egypt, and reigned there after the expulsion of King Amasis. After a reign of fifty years he was terrified by a dream, and retired into his own kingdom. Diodorus Siculus states (1, 66), that after the departure of Sabachus, there was an anarchy of two years, which was succeeded by the reign of twelve kings, who, at their joint expense, constructed the labyrinth. (Consult remarks under the article Psammitichus.) The name of Sabacon, in hieroglyphic characters, has been found amid the ruins of Abydos. (*Bähr, ad Herod.*, 2, 36.)

Sabæi, a people of Arabia Felix, represented by some of the ancient writers, especially the poets, as one of the richest and happiest nations in the world, on account of the valuable products of their land. Another name, viz., that of the Homeritæ (thought to be derived from Himiar, the name of a sovereign, and which signifies the red king), appears in a later age confounded with that of the Sabæans. (*Vid.* Saba.)

Sabăte, a town of Etruria, northeast of Cære, and not far from the site of the present *Bracciano*. It was in the immediate vicinity of a lake, called from it the Lacus Sabatinus. The town was said to have been swallowed up by the waters of the lake, and it was even asserted, that in calm weather its ruins might still be seen below the surface of the water. (*Sotion., de Mirand. Font.*) Columella notices the fish of the lake, and Frontinus speaks of its water being conveyed by an aqueduct to the capital. (*Columell.*, 8, 16.—*Front., de Aquæd.*, 1.—*Cramer's Anc. Italy*, vol. 1, p. 235.)

Sabatīni, a people of Campania, who derived their name from the small river Sabatus that flowed through their territory. They are mentioned by Livy (26, 33) among the Campanian tribes that revolted to Hannibal. (*Cramer's Anc. Italy*, vol. 2, p. 247.)

Sabătus, a river rising in Campania, and flowing into Samnium, where it joined the Calor, near Beneventum. It is now the *Sabbato*. (*Cramer's Anc. Italy*, vol. 2, p. 247.)

Sabazĭus, a surname of Bacchus, given him, according to some, by the Thracians (*Schol. ad Arist., Vesp.*, v. 9), or, according to others, by the Phrygians. (*Strabo*, 470.—*Schol. ad Aristoph., Av.*, v. 874. —*Schol. ad Lysist.*, v. 398.) De Sacy inclines to the opinion that the root of this appellation may be found in the name of the Arabian city Saba. (*Sainte-Croix*

Mystères du Paganisme, vol. 2, p. 95, *edit. De Sacy.*)

Sabbăta or Sabbatha, a city of Arabia Felix, the capital of the Chatramatitæ. Most commentators on the Periplus, in which mention is made of it, suppose it to be the same with *Schibam* or *Scebam*, which Al-Edrisi places in Hadramaut, at four stations, or a hundred miles, from *Mareb*. (*Vincent's Periplus*, p. 334.) Mannert, however, declares for *Mareb* (*Geogr.*, vol. 6, pt. 1, p. 83). The modern name *Mareb* will be a corruption from Mariaba, a name common to many cities of Arabia. This place was the great depôt for the incense-trade. (*Vid.* Saba.)

Sabelli. *Vid.* Sabini.

Sabīna, Julia, grand-niece of the Emperor Trajan, and wife of Hadrian, to whom she became united chiefly through the means of the Empress Plotina. She lived unhappily with her husband, partly from her own asperity of temper, and partly, perhaps, from the gross vices of her consort. Hadrian's unkindness to her is said to have been the cause of her death. (*Vid.* Hadrianus.)

Sabīni, a people of Italy, whose territory lay to the northeast of Rome. The Sabines appear to be generally considered as one of the most ancient indigenous tribes of Italy, and one of the few who preserved their race pure and unmixed. (*Strabo*, 228.) We are not to expect, however, that fiction should have been more sparing of its ornaments in setting forth their origin, than in the case of other nations far less interesting and less celebrated. Dionysius of Halicarnassus, among other traditions respecting the Sabines, mentions one which supposes them to have been a colony of the Lacedæmonians about the time of Lycurgus (2, 49), an absurd fable which has been eagerly caught up by the Latin poets and mythologists. (*Sil. Ital.*, 15, 545.—*Ovid*, *Fast.*, 1, 260.—*Hygin.*, *ap. Serv. ad Æn.*, 8, 638.) Their name, according to Cato, was derived from the god Sabus, an aboriginal deity, supposed to be the same as the god invoked by the Latins in the expression Medius Fidius. (*Cramer's Anc. Italy*, vol. 1, p. 297.)—The Romans, observes Niebuhr, have no common national name for the Sabines, and the tribes which are supposed to have issued from them: the latter, whether Marsians and Pelignians, or Samnites and Lucanians, they term Sabellians. That these tribes called themselves Savini or Sabini is nearly certain, from the inscription on the Samnite denarius coined in the Social war; at least as to the Samnites, whose name is in every form manifestly, and in the Greek Σαυνῖται directly, derived from Savini: but the usage of a people whose writings have perished, like everything that is extinct in fact, has lost its rights. I think myself at liberty to employ the term Sabellians for the whole race; since the tribes which were so named by the Romans are far more important than the Sabines, and it would clearly have offended a Latin ear to have called the Samnites Sabines. —When Rome crossed the frontiers of Latium, the Sabellians were the most widely-extended and the greatest people in Italy. The Etruscans had already sunk, as they had seen the nations of earlier greatness sink, the Tyrrhenians, Umbrians, and Ausonians. As the Dorians were great in their colonies, the mother-country remaining little; and as it lived in peace, while the tribes it sent forth diffused themselves widely by conquests and settlements, so, according to Cato, was it with the old Sabine nation. Their original home is placed by him about Amiternum, in the highest Apennines of the Abruzzo, where, on Mount Majella, the snow is said never wholly to disappear, and where the mountain-pastures in summer receive the Apulian herds. From this district they issued in very ancient times, long before the Trojan war; and, expelling in one quarter the Aborigines, in another the Umbrians, took possession of the territory which for three thousand years has borne their name. Out of this the overflowing population migrated to different parts. It was an Italian religious usage, in times of severe pressure from war or pestilence, to vow a sacred spring (*ver sacrum*); that is, all the creatures born in the spring: at the end of twenty years the cattle were sacrificed or redeemed, the youth sent out. (*Liv.*, 33, 44.—*Festus*, *s. v. Mamertini.*—*Dion. Hal*, 1, 16.) Such a vow the Romans made in the second year of the second Punic war; but only as to their flocks and herds. (*Liv.*, 22, 9.) Such vows, the tradition runs, occasioned the sending out of the Sabine colony: the gods to whom each was dedicated charged sacred animals to guide them on their way. One colony was led by a woodpecker, the bird of Mamers, into Picenum, then peopled by Pelasgians or Liburnians: another multitude by an ox into the land of the Opicans; this became the great Samnite people: a wolf guided the Hirpini. That colonies issued from Samnium is known historically. The Frentani on the Adriatic were Samnites, who emigrated in the course of the second Roman war; Samnites conquered Campania and the country as far as the Silarus; another host, calling themselves Lucanians, subdued and gave name to Lucania.—The Italian national migrations came down like others from the North; and Cato's opinion, that the origin of all the Sabellians was derived from the neighbourhood of Amiternum, admits of no other rational meaning than that the most ancient traditions, whether they may have been Sabine or Umbrian, assigned that district as the habitation of the people that conquered Reate. Dionysius, indeed, seems to have understood Cato as having derived all the Sabines, and, consequently, through them their colonies, from a single village, Testrina, near Amiternum, as it were from a germe; but so extravagant an abuse of genealogy ought not surely to be imputed to Cato's sound understanding. He must have known and remembered how numerous the nation was at the time of its utmost greatness, when it counted perhaps millions of freemen. At Reate, in the Sabina, in the country of the Marsians, they found and subdued or expelled the Aborigines; about Beneventum, Opicans, and probably, therefore, in the land of the Hirpini also. On the left bank of the Tiber they dwelt in the time of the Roman kings, low down, intermingled with the Latins, even south of the Anio, not merely at Collatia and Regillum, but also on two of the Roman hills. Wars with the Sabines form a great part of the contents in the earliest annals of Rome; but with the year 306 they totally cease, which evidently coincides with their diffusion in the south of Italy. Towards this quarter the tide now turned, and the old Sabines on the Tiber became quite insignificant.—Strictness of morals and cheerful contentedness were the peculiar glory of the Sabellian mountaineers, but especially of the Sabines and the four northern cantons: this they preserved long after the ancient virtue had disappeared at Rome from the hearts and the demeanour of men. Most of the Sabellian tribes, and the Sabines themselves, inhabited open hamlets; the Samnites and the members of the northern confederacy dwelt, like the Epirots, around the fortified summits of their hills where a brave people could defend the approache even without walls: not that they had no fortified towns, but the number was small.—The Sabellians would have made themselves masters of all Italy, had they formed a united or even a firmly-knit federal state, which should have lastingly appropriated its conquests, holding them in dependance, and securing them by colonies. But, unlike the Romans, the enjoyment of the greatest freedom was what they valued the highest; more than greatness and power, more than the permanent preservation of the state. Hence they did not keep their transplanted tribes attached to the mother-country: they became forthwith foreign, and frequently

hostile to the state they had issued from: while Rome, sending out colonies of small numbers, was sure of their fidelity; and by means of these, and by imparting dependant civil rights, converted a far greater number of subdued enemies into devoted subjects. (*Niebuhr, History of Rome*, vol. 1, p. 71, *seqq.*, *Cambridge translation.*)—In fixing the limits of the Sabine territory, we must not attend so much to those remote times when they reached nearly to the gates of Rome, as to that period in which the boundaries of the different people of Italy were marked out with greater clearness and precision, namely, the reign of Augustus. We shall then find the Sabines separated from Latium by the river Anio; from Etruria by the Tiber, beginning from the point where it receives the former stream, to within a short distance of *Otricoli*. The Nar will form their boundary on the side of Umbria, and the central ridge of the Apennines will be their limit on that of Picenum. To the south and southeast it may be stated generally, that they bordered on the Æqui and Vestini. From the Tiber to the frontiers of the latter people, the length of the Sabine country, which was its greatest dimensions, might be estimated at 1000 stadia, or 120 miles, its breadth being much less considerable. (*Strabo*, 228.—*Cramer's Ancient Italy*, vol. 1, p. 300.)

Sabīnus, Aulus, a Roman poet, the friend and contemporary of Ovid, and to whom the last six of the heroic epistles of that bard are generally ascribed by commentators. These are, Paris to Helen, Helen to Paris, Leander to Hero, Hero to Leander, Acontius to Cydippe, and Cydippe to Acontius. He was the author, also, of several answers to the epistles of Ovid. as Ulysses to Penelope, Æneas to Dido, &c., and likewise of a work *on Days*, which his death prevented him from completing. This last-mentioned production is thought by some to have given Ovid the idea of his *Fasti*. (*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 291.)

Sabis, I. a river of Gallia Belgica, rising in the territory of the Nervii, and falling into the Mosa (*Maese*) at Namurcum (*Namur*), in the territory of the Aduatici. It is now the *Sambre*. (*Cæs., B. G.*, 2, 16, 18.)—II. A river of Carmania, between the southern promontory of Carmania and the river Andanis. Mannert is inclined to identify it with the Anamis, which runs by the city of Hormuza, and falls into the Persian Gulf near the promontory of Armozum. (*Mela*, 3, 8.—*Plin.*, 6, 23.) It is also called the Saganus.—III. A river of Cisalpine Gaul, rising in Umbria, and falling into the Adriatic north of the Rubicon. It is now the *Savio*. At its mouth lay the town of Savis, now *Torre del Savio*.

Sabrăta, a city of Africa, in the Regio Syrtica, west of Œa and east of the Syrtis Minor. It formed, together with Œa and Leptis Magna, what was called Tripolis Africana. Justinian fortified it, and it is now *Sabart* or *Tripoli Vecchio*. (*Itin. Anton.*—*Solin.*, c. 27.—*Plin.*, 5, 4.—*Procop., Ædif.*, 6, 4.)

Sabrīna, also called Sabriana, now the *Severn* in England. (*Ptol.*—*Tac., Ann.*, 12, 31.)

Sacæ, a name given by the Persians to all the more northern nations of Asia, but which, at a subsequent period, designated a particular people, whose territory was bounded on the west by Sogdiana, north and east by Scythia, and south by Bactriana and the chain of Imaus. Their country, therefore, corresponds in some degree to *Little Bucharey* and the adjacent districts. The Sacæ were a wild, uncivilized race, of nomadic habits, without cities, and dwelling in woods and caves. (*Herod*, 7, 9.—*Mela*, 3, 7.—*Plin.*, 6, 17.—*Ammian. Marcell.*, 23, 6.)—As regards the origin of the name *Sacæ*, which some etymologists deduce from the Persian *Ssagh*, "a dog," and which they suppose to have been used as a term of contempt for a people of different race and religion, consult remarks under the article Scythia.

Sacra Insula, an island in the Tiber, not far from its mouth, formed by the separation of the two branches of that river. It received its name from the circumstance of the snake's having darted on shore here, which the Romans had brought from Epidaurus, supposing it to be Æsculapius. (*Procop., B. G.*, 1, 26.)

Sacra Via, a celebrated street of Rome, where a treaty of peace and alliance was fabled to have been made between Romulus and Tatius. It led from the Amphitheatre to the Capitol, by the temple of the Goddess of Peace and the temple of Cæsar. The triumphal processions passed through it to the Capitol. (*Horat., Od.*, 4, 2.—*Sat.*, 1, 9.—*Liv.*, 2, 13.—*Cic., Planc.*, 7.—*Att., Ep.*, 4, 3.)

Sacrum, I. Bellum, a name given to the war carried on against the Phocians, for their sacrilege in relation to the sanctuary at Delphi. (*Vid.* Phocis.)—II. Promontorium, a promontory of Spain, now *Cape St. Vincent*, called by Strabo the most westerly part of the earth. It was called Sacrum because the ancients believed this to be the place where the sun, at his setting, plunged his chariot into the sea. (*Mela*, 2, 6.—*Plin.*, 4, 22.)—III. Another promontory, on the coast of Lycia, near the Chelidonian Islands, and now *Cape Kelidonia*. This headland obtained great celebrity from its being commonly looked upon as the commencement of the great chain of Taurus, which was accounted to traverse, under various names, the whole continent of Asia. (*Plin.*, 5, 27.) But Strabo observes, that Taurus really began in Caria (*Strab.*, 666); and other geographers even supposed it to commence with Mycale. (*Arrian, Exp. Al.*, 5, 5, 2.) The modern name of the Sacred Promontory comes from the group of the Chelidonian Islands, in its immediate vicinity, to which we have already referred (*Cramer's Asia Minor*, vol. 2, p. 256.)—IV. Another at the southern extremity of Corsica, now Cape *Corso*. (*Ptol.*)

Sadyātes, one of the Mermnadæ, who reigned in Lydia 12 years after his father Gyges. He made war against the Milesians for six years. (*Herod.*, 1, 16.)

Sætăbis, I. a river of Spain, between the Iberus and the Pillars of Hercules. According to some, it is now the *Cennia* or *Senia*; Ukert, however, makes it the same with the Udubra of Pliny and the Turulis of Ptolemy. (*Mela*, 2, 6.)—II. A city of Spain (*Hispania Tarraconensis*), in the territory of the Contestani, and situate on a height, just below the river Sucro or *Xucar*. It was a municipium, and had received a Roman colony, from which latter circumstance it took the name of Augusta. Sætabis was famed for its linen manufacture. (*Plin.*, 19, 2.—*Catull.*, 12.—*Id.*, 20, 14.—*Sil. Ital.*, 3, 373.) The Arabians changed the name to *Xativa*. (*Marca, Hisp.*, 2, 6, p. 118.—*Laborde, Itin.*, vol. 1, p. 226.) Since the commencement of the present century, however, its more usual appellation is *S. Phelippe*. (*Mannert, Geogr.*, vol. 1, p. 425.—*Ukert, Geogr.*, vol. 2, p. 405.)

Sagăris. *Vid.* Sangaris.

Sagra or Sagras, a river of Magna Græcia, in the territory of the Bruttii, falling into the Sinus Tarentinus, a short distance above the Zephyrian promontory. It was on the banks of the Sagras that the memorable overthrow of the Crotoniatæ took place, when they were defeated by a force of 10,000 Locrians, with a small body of Rhegians. So extraordinary a result did this appear, that it gave rise to the proverbial expression, *ἀληθέστερα τῶν ἐπὶ Σάγρᾳ*. Among other marvellous circumstances connected with this event, it was reported that the issue of the battle was known at Olympia the very day on which it was fought. (*Strab.*, 261.—*Cicero, N. D.*, 2, 2.—*Justin*, 20, 2.) Geographers differ much as to the modern river which corresponds with this celebrated stream; but, if Romanelli is correct in affirming that the mountain from which the *Alaro* takes its source is still called

Sagra, we can have no difficulty in recognising that river as the ancient Sagras; more especially as its situation accords perfectly with the topography of Strabo. (*Cramer's Anc. Italy*, vol. 2, p. 402.)

Saguntum or Saguntus, a city of Hispania Tarraconensis, north of Valentia, and some distance below the mouth of the Iberus. It was situate on a rising ground, about 1000 paces from the shore; Polybius (3, 17) says seven stadia, Pliny (3, 4) three miles. This place was said to have been founded by a colony from Zacynthus (*Ζάκυνθος, Σάγουντος, Saguntus*), intermingled with Rutulians from Ardea. (*Liv.*, 21, 7, 14.—*Sil. Ital.*, 1, 291, &c.) It became at an early period the ally of the Romans (*Polyb.*, 3, 30), and was besieged and taken by Hannibal previous to his march upon Italy. The siege lasted eight months, and, being an infraction of the treaty with the Romans, led at once to the second Punic war. Hannibal's object was to prevent the Romans retaining so important a place of arms, and so powerful an ally in a country from which he was about to depart. The desperate valour of the citizens, who chose to perish with all their effects rather than fall into the enemy's hands, deprived the conqueror of a great part of his anticipated spoils; the booty, however, which he saved from this wreck, enabled him, by his liberalities, to gain the affection of his army, and to provide for the execution of his design against Italy. (*Liv.*, 21, 8.—*Mela*, 2, 6.—*Diod. Sic.*, *Eclog.*, 25, 5.—*Sil. Ital.*, 13, 673.) Eight years after it was restored by the Romans. (*Liv.*, 24, 42.—*Plin.*, 3, 5.)—Saguntum was famous for the cups manufactured there. (*Plin.*, 35, 12.—*Martial*, 4, 46, &c.) The modern *Murviedro* (a corruption of *Muri veteres*) marks the ancient city. (*Mannert, Geogr.*, vol. 1, p. 428.—*Ukert, Geogr.*, vol. 2, p. 415.)

Saïs, a city of Egypt, situate in the Delta, between the Sebennytic and Canopic arms of the Nile, and nearly due west from the city of Sebennytus. It was not, indeed, the largest, but certainly the most famous and important city in its day of all those in the Delta of Egypt. This pre-eminence it owed, on the one hand, to the yearly festival celebrated here in honour of Neith, the Egyptian Minerva, to which a large concourse of spectators was accustomed to flock (*Herod.*, 2, 59); and, on the other, to the circumstance of its being the native city, the capital, and the burying-place of the last dynasty of the Pharaohs. (*Herod.*, 2, 169.) For the purpose of embellishing it, King Amasis built a splendid portico to the temple of Neith in this city, far surpassing all others, according to Herodotus, in circumference and elevation, as well as in the dimensions and quality of the stones: he also adorned the building with colossal statues, and the immense figures of Androsphinx. Herodotus likewise informs us, that a large block of stone, intended for a shrine, was brought hither from Elephantis. Two thousand men were employed three whole years in its transportation. The exterior length of the stone was twenty-one cubits, its breadth fourteen, and its height eight. The inside was eighteen cubits and twenty-eight digits in length, twelve cubits in breadth, and five in height. This remarkable edifice was placed by the entrance of the temple, it being found impossible, it would seem, to drag it within, although Herodotus assigns a different reason (2, 175).—When Egypt had fallen under the Persian power, Memphis became the new capital, and Saïs was neglected. It did not, however, fall as low as the other cities of the Delta. Strabo, even in his days, acknowledges it to have been the chief city of Lower Egypt; he speaks also of a temple of Neith, and of the tomb of Psammitichus. In another passage, he remarks, that somewhat to the south of this city was a very sacred temple of Osiris, in which, according to tradition, that deity was buried. (*Strab.*, 802.) Saïs was also famous for its festival of lamps. The modern *Sa*, with its ruins, marks the site of the ancient Saïs.—This city must not be confounded with another more easterly, Saïs, commonly called Tanis. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 561, *seqq.*)

Salămis, I. a daughter of the river Asopus by Methone. Neptune became enamoured of her, and carried her to an island of the Ægean, which afterward bore her name, and where she gave birth to a son called Cenchreus. (*Diod. Sic.*, 4, 72.—Compare the remarks of Siebelis, *ad Pausan.*, 1, 35, 2.)—II. An island in the Sinus Saronicus, opposite Eleusis and the coast of Attica, and said to have derived its name from Salamis, mentioned in the preceding article. It was also anciently called Scyras and Cychrea, from the heroes Scyrus and Cychreus, and Pityussa from its abounding in firs. (*Strab.*, 393.) It had been already celebrated in the earliest period of Grecian history from the colony of the Æacidæ, who settled there before the siege of Troy. (*Strab., l. c.*) The possession of Salamis, as we learn from Strabo, was once obstinately contested by the Athenians and Megareans; and he affirms that both parties interpolated Homer, in order to prove from his poems that it had belonged to them. Having been occupied by Athens, it revolted to Megara, but was again conquered by Solon, or, according to some, by Pisistratus. (*Plutarch, Vit. Solon.*) From this period it appears to have been always subject to the Athenians. On the invasion of Xerxes, they were induced to remove thither with their families; in consequence of a prediction of the oracle, which pointed out this island as the scene of the defeat of their enemies (*Herodotus*, 8, 56); and, soon after, by the advice of Themistocles, the whole of the naval force of Greece was assembled in the Bay of Salamis. Meanwhile, the Persian fleet stationed at Phalerum held a council, in which it was determined to attack the Greeks, who were said to be planning their flight to the Isthmus. The Persian fleet accordingly were ordered to surround the island during the night, with a view of preventing their escape. In the morning, the Grecian galleys moved on to the attack, the Æginetans leading the van, seconded by the Athenians, who were opposed to the Phœnician ships, while the Peloponnesian squadron was engaged with the Ionians. The Persians were completely defeated, and retired in the greatest disorder to Phalerum; notwithstanding which, Xerxes is said to have made demonstrations of an intention to renew the action, and with that intent to have given orders for joining the island of Salamis to the continent by a mole. The following night, however, the whole of his fleet abandoned the coast of Attica, and withdrew to the Hellespont. (*Herod.*, 8, 83.) A trophy was erected to commemorate this splendid victory on the isle of Salamis, near the temple of Diana, and opposite to Cynosura, where the strait is narrowest. Here it was seen by Pausanias (1, 30), and some of its vestiges were observed by Sir W. Gell, who reports that it consisted of a column on a circular base. (*Itin.*, p. 303.) Strabo informs us that the island contained two cities; the more ancient of the two, which was situated on the southern side, and opposite to Ægina, was deserted in his time. The other stood in a bay, formed by a neck of land which advanced towards Attica. (*Strabo*, 393.) Both were called by the same name with the island. Pausanias remarks, that the city of Salamis was destroyed by the Athenians, in consequence of its having surrendered to the Macedonians when the former people were at war with Cassander; there still remained, however, some ruins of the agora, and a temple dedicated to Ajax. Chandler states that the walls may still be traced, and appear to have been about four miles in circumference (vol. 2, ch. 46.—Compare *Gell, Itin.*, p. 303).—Salamis, according to the Greek geographers, measured seventy or eighty stadia in length, or between nine and ten miles. Its

present name is *Colouri*, which is that also of the principal town. (*Cramer's Anc. Greece*, vol. 2, p. 364, *seqq.*)—III. A city in the island of Cyprus, situate about the middle of the eastern side. It was founded by Teucer, son of Telamon, and called by him after Salamis, his native place, from which he had been banished by his father. (*Horat.*, 1, 7, 21.) This city was the largest, strongest, and most important one in the island. (*Diod. Sic.*, 14, 98.—*Id.*, 16, 42.) Its harbour was secure, and protected against every wind, and sufficiently large to contain an entire fleet. (*Scylax*, p. 41.—*Diod.*, 20, 21.) The monarchs of Salamis exercised a leading influence in the affairs of the island, and the conquest of this place involved the fate of Cyprus at large. (*Diod., l. c.*—*Id.*, 12, 3.) Under the Roman dominion the entire eastern part of the island was attached to the jurisdiction of Salamis. The insurrection of the Jews in Trajan's reign brought with it the ruin of a great portion of the city (*Euseb., Chron., ann.* 19, *Traj.*—*Oros.*, 7, 12); it did not, however, cause the entire downfall of Salamis, as it is still mentioned after this period by Ptolemy and in the Peutinger Table. In the reign of Constantine, however, an earthquake and inundation of the sea completed the downfall of the place, and a large portion of the inhabitants were buried beneath its ruins. (*Cedrenus, ad ann.* 29, *Constant. Mag.*—*Malala, Chron.*, l. xii., *Sub. Constantio Chloro.*) Constantius restored it, made it the capital of the whole island, and called it, from his own name, Constantia. (*Hierocles*, p. 706.) A few remains of this city still exist. (*Pococke*, 2, p. 313.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 572, *seqq.*)

Salapĭa, a city of Apulia, near the coast, above the river Aufidius, and between that river and the Salapina Palus. According to Strabo, it was the emporium of Arpi: without such authority, however, we should have fixed upon Sipontum as answering that purpose better, from its greater proximity. (*Strab.*, 282.) This town laid claim to a Grecian origin. The Rhodians, who early distinguished themselves by a spirit of enterprise in navigation, asserted, that, among other distant colonies, they had founded, in conjunction with some Coans, a city named Salpia, on the Daunian coast. This account of Strabo's (654) seems confirmed by Vitruvius, who attributes the foundation of this settlement to a Rhodian chief named Elpias (1, 4.—Compare *Meurs. in Rhod.*, 1, 18). It is probable, however, that Salapia was at first dependant upon the more powerful city of Arpi, and, like that city, it subsequently lost much of the peculiar character which belonged to the Greek colonies from its intercourse with the natives. We do not hear of Salapia in Roman history till the second Punic war, when it is represented as falling into the hands of the Carthaginians, after the battle of Cannæ (*Liv.*, 24, 20); but, not long after, it was delivered up to Marcellus by the party which favoured the Roman interest, together with the garrison which Hannibal had placed there. (*Livy*, 26, 28.) The Carthaginian general seems to have felt the loss of this town severely; and it was probably the desire of revenge which prompted him, after the death and defeat of Marcellus, to adopt the stratagem of sending letters, sealed with that commander's ring, to the magistrates of the town, in order to obtain admission with his troops. The Salapitani, however, being warned of his design, the attempt proved abortive. (*Liv.*, 27, 28.—*App., Han.*, 51.) The proximity of Salapia to the lake or marsh already mentioned, is said to have proved so injurious to the health of the inhabitants, that some years after these events they removed nearer the coast, where they built a new town, with the assistance of M. Hostilius, a Roman prætor, who caused a communication to be opened between the lake and the sea. Considerable remains of both towns are still standing at some distance from each other, under the name of *Salpi*, which confirms this account of Vitruvius (1, 4.—Compare *Cicero, de Leg. Agr.*, 2.—*Plin.*, 3, 11.—*Cramer's Anc. Italy*, vol. 2, p. 284).

Salassi, a people of Gallia Cisalpina, in the northwestern angle of that country, and at the foot of the Alps. The main part of their territory lay chiefly, however, in a long valley, which reached to the summits of the Graian and Pennine Alps, the *Little* and *Great St. Bernard*. The passages over these mountains into Gaul were too important an object for the Romans not to make them anxious to secure them by the conquest of the Salassi. But these hardy mountaineers, though attacked as early as 609 U.C., held out for a long time, and were not finally subdued till the reign of Augustus. Such was the difficult nature of their country, that they could easily intercept all communication through the valleys by occupying the heights. Strabo represents them as carrying on a sort of predatory warfare, during which they seized and ransomed some distinguished Romans, and even ventured to plunder the baggage and military chest of Julius Cæsar. Augustus caused their country at last to be occupied permanently by a large force under Terentius Varro. A large number of the Salassi perished in this last war, and the rest, to the number of 36,000, were sold and reduced to slavery. (*Strabo*, 205.—*Dio Cass.*, 1, 53.—*Oros.*, 5, 4.—*Liv., Epit.*, 53.) A city was built on the ground occupied by Varro's camp, and Augustus honoured the rising colony by giving it the name of Augusta Prætoria, now *Aosta*. (*Cramer's Anc. Italy*, vol. 1, p. 49, *seqq.*)

Salentīni, a people of Italy, in the territory of Messapia. They cannot be distinguished with accuracy from the Calabri, as we find the former appellation used by several writers in a very extensive sense, and applied, not only to the greater part of Messapia or Iapygia, but even to districts entirely removed from it. Strabo himself confesses the difficulty of assigning any exact limits to these two people; and he contents himself with observing, that the country of the Salentini lay properly around the Iapygian promontory. (*Strab.*, 277, 281.) It was asserted that they were a colony of Cretans, who, under the conduct of Idomeneus their king, had arrived thither in their wanderings after the capture of Troy. (*Virg., Æn.*, 3, 400.) The Romans, under pretence of their having assisted Pyrrhus in his expedition into Italy, soon after invaded the territory of this insignificant people, and had no difficulty in taking the few towns which they possessed. (*Florus*, 1, 20.—*Liv., Epit.*, 15.) The Salentini subsequently revolted, during the second Punic war, but they were again reduced by the consul Claudius Nero. (*Liv.*, 27, 36.)—It is probable that they derived their name from a town called Salentia, the existence of which is, however, only attested by Stephanus Byzantinus, who calls it a Messapian city (*s. v.* Σαλεντία).—The Salentinian promontory is the same with the Iapygian. (*Cramer's Ancient Italy*, vol. 2, p. 313.)

Salernum, a city of Campania, southeast of Neapolis, and near the shore of the Sinus Pæstanus. It was said to have been built by the Romans as a check upon the Picentini. It was not, therefore, like the modern town of *Salerno*, close to the sea, but on the height above, where considerable remains have been observed. (*Cluv., Ital. Antiq.*, vol. 2, p. 1189.—*Romanelli*, vol. 3, p. 612.) According to Livy, Salernum became a Roman colony seven years after the conclusion of the second Punic war (34, 45.—*Vell. Paterc.*, 1, 14).—Horace tells us, that the air of Salernum was recommended to him by his physician for a complaint in his eyes. (*Cramer's Anc. Italy*, vol. 2, p. 214, *seqq.*)

Salĭi, I. a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care

of the sacred shields called *Ancilia*, B.C. 709. (*Vid.* Ancile.) They were twelve in number. Their chief was called *præsul*, who seems to have gone foremost in the procession; their principal musician, *vates*; and he who admitted new members, *magister*. Their number was afterward doubled by Tullus Hostilius, after he had obtained a victory over the Fidenates, in consequence of a vow which he had made to Mars. The Salii were all of patrician families, and the office was very honourable. The 1st of March was the day in which the Salii observed their festival in honour of Mars. They were generally dressed in a short scarlet tunic, of which only the edges were seen; they wore a large purple-coloured belt above the waist, which was fastened with brass buckles. They had on their heads round bonnets with two corners standing up, in their right hand they carried a small rod, and in their left a small buckler, one of the ancilia, or shields of Mars. Lucan says that it hung from the neck. In the observation of their solemnity, they first offered sacrifices, and afterward went through the streets dancing in measured motions, sometimes all together, or at other times separately, while musical instruments were playing before them. Hence their name of Salii, from their moving along in solemn dance (*Salii a saliendo*). They placed their body in different attitudes, and struck with their rods the shields which they held in their hands. They also sung hymns in honour of the gods, particularly of Mars, Juno, Venus, and Minerva, and they were accompanied in the chorus by a certain number of virgins, habited like themselves, and called *Saliæ*. We have in Varro a few fragments of the Salian hymns, which, even in the time of that writer, were scarcely intelligible. Thus, for example,

"*Divum exta cante, Divum Deo supplice cante,*"

i. e., *Deorum exta canite, Deorum Deo* (*Jano*) *suppliciter canite*; and also the following:

"*omnia*
dapatilia comisse jani cusiones
duonus ceruses divius janusque renit,"

i. e., *Omnia dapalia comedisse Jani Curiones. Bonus creator Divius Janusque venit.*—Their feasts and entertainments were uncommonly sumptuous, whence *dapes saliares* is proverbially applied to such repasts as are most splendid and costly. (*Liv.*, 1, 20.—*Varro, L. L.*, 4, 15.—*Ovid, Fast.*, 3, 387.)—II. A German tribe of Frankish origin, whose original seat is not clearly ascertained. Wiarda makes it between the Silva Carbonaria (part of the forest of *Ardennes*) and the River Ligeris (*Lys*, in *Brabant*); Wersebe, however, in the vicinity of the Sala or *Saale*. They first made their appearance on the Insula Batavorum, where they were conquered by Julian; afterward in the territory of the Chamavi, by the Mosa or *Meuse*. Mannert seeks to identify them with the Cherusci. (*Amm. Marcell.*, 17, 8, *seqq.*—*Zosim.*, 3, 6.)

Sallustius, Crispus, a celebrated Latin historian, born at Amiternum, in the territory of the Sabines, in the year of Rome 668. He received his education in the latter city, and in his early youth appears to have been desirous to devote himself to literary pursuits. But it was not easy for one residing in the capital to escape the contagious desire of military or political distinction. He obtained the situation of quæstor, which entitled him to a seat in the senate, at the age of twenty-seven; and about six years afterward he was elected tribune of the commons. While in this office he attached himself to the fortunes of Cæsar, and, along with one of his colleagues, conducted the prosecution against Milo for the murder of Clodius. In the year of the city 704, he was excluded from the senate on the pretext of immoral conduct, but more probably from the violence of the patrician party, to which he was opposed. Aulus Gellius, on the authority of Varro's treatise, *Pius aut de Pace*, informs us that he incurred this disgrace in consequence of an intrigue with Fausta, the wife of Milo, who caused him to be scourged by his slaves. (*N. A.*, 17, 18.) It has been doubted, however, by modern critics, whether it was the historian Sallust who was thus punished, or his nephew Crispus Sallustius, to whom Horace has addressed the second ode of the second book. It seems, indeed, unlikely that, in so corrupt an age, an amour with a woman of Fausta's abandoned character should have been the real cause of his expulsion from the senate. After undergoing this ignominy, which, for the present, baffled all his hopes of preferment, he quitted Rome, and joined his patron, Cæsar, in Gaul. He continued to follow the fortunes of that commander, and, in particular, bore a share in the expedition to Africa, where the scattered remains of Pompey's party had united. That region being finally subdued, Sallust was left by Cæsar as prætor of Numidia; and about the same time married Terentia, the divorced wife of Cicero. He remained only a year in his government, but during that period enriched himself by despoiling the province. On his return to Rome he was accused by the Numidians, whom he had plundered, but escaped with impunity by means of the protection of Cæsar, and was quietly permitted to betake himself to a luxurious retirement with his ill-gotten wealth. He chose for his favourite retreats a villa at Tibur, which had belonged to Cæsar, and a magnificent palace, which he built in the suburbs of Rome, surrounded by delightful pleasure-grounds, afterward well known and celebrated by the name of the Gardens of Sallust. In these gardens, or his villa at Tibur, Sallust passed the concluding years of his life, dividing his time between literary avocations and the society of his friends; among whom he numbered Lucullus, Messala, and Cornelius Nepos.—Such being his friends and studies, it seems highly improbable that he indulged in that excessive libertinism which has been attributed to him, on the erroneous supposition that he was the Sallust mentioned by Horace in the first book of his Satires. The subject of Sallust's character is one which has excited some investigation and interest, and on which very different opinions have been formed. That he was a man of loose morals is evident; and it cannot be denied that he rapaciously plundered his province, like most Roman governors of the day. But it seems doubtful if he was that monster of iniquity he has been sometimes represented. He was extremely unfortunate in the first permanent notice taken of his character by his contemporaries. The decided enemy of Pompey and his faction, he had said of that celebrated chief, in his general history, that he was a man "*oris probi, animo inverecundo.*" Lenæus, the freedman of Pompey, avenged his master, by the most virulent abuse of his enemy (*Suetonius, de Illustr. Gramm.*, 15), in a work which should rather be regarded as a frantic satire than an historical document. Of the injustice which he has done to the life of the historian, we may, in some degree, judge from what he says of him as an author. He calls him, as we farther learn from Suetonius, "*Nebulonem vita scriptisque monstrosum; præterea priscorum Catonisque ineruditissimum furem.*" The life of Sallust, by Asconius Pedianus, which was written in the age of Augustus, and might have acted, at the present day, as a corrective or palliative of the unfavourable impression produced by this injurious libel, has unfortunately perished; and the next work on the subject now extant is a professed rhetorical declamation against the character of Sallust, which was given to the world in the name of Cicero, but was not written till long after the death of that orator, and is now generally assigned by critics to a rhetorician in the reign of Claudius, called Porcius Latro. The calumnies invented or exaggerated by Lenæus, and propagated in the scholastic theme

of Porcius Latro, have been adopted by Le Clerc, professor of Hebrew at Amsterdam, and by Professor Meisner, of Prague, in their respective accounts of the life of Sallust. His character has received more justice from the prefatory memoir and notes of De Brosses, his French translator, and from the researches of Wieland in Germany.—From what is known of Fabius Pictor and his immediate successors, it must be apparent that the art of historic composition at Rome was in the lowest state, and that Sallust had no model to imitate among the writers of his own country. He therefore naturally recurred to the productions of the Greek historians. The native exuberance and loquacious familiarity of Herodotus were not adapted to his taste; and simplicity, such as that of Xenophon, is, of all things, the most difficult to attain; he therefore chiefly emulated Thucydides, and attempted to transplant into his own language the vigour and conciseness of the Greek historian; but the strict imitation with which he followed him has gone far to lessen the effect of his own original genius.—The first work of Sallust was the *Conspiracy of Catiline*. There exists, however, some doubt as to the precise period of its composition. The general opinion is, that it was written immediately after the author went out of office as tribune of the commons, that is, A.U.C. 703. And the composition of the *Jugurthine War*, as well as of his general history, is fixed by Le Clerc between that period and his appointment to the prætorship of Numidia. But others have supposed that they were all written during the space which intervened between his return from Numidia in 709, and his death, which happened in 718, four years previous to the battle of Actium. It is maintained by the supporters of this last idea, that he was too much engaged in political tumults previous to his administration of Numidia to have leisure for so important compositions; that, in the introduction to Catiline's Conspiracy, he talks of himself as withdrawn from public affairs, and refutes accusations of his voluptuous life, which were only applicable to this period; and that, while instituting the comparison between Cæsar and Cato, he speaks of the existence and competition of these celebrated opponents as things that had passed over.—"*Sed mea memoria, ingenti virtute, diversis moribus, fuere viri duo, Marcus Cato et Caius Cæsar.*" On this passage, too, Gibbon, in particular, argues, that such a flatterer and party tool as Sallust would not, during the life of Cæsar, have put Cato so much on a level with him in the comparison. De Brosses argues with Le Clerc in thinking that the Conspiracy of Catiline at least must have been written immediately after 703; as he would not, after his marriage with Terentia, have commemorated the disgrace of her sister, who, it seems, was the vestal virgin whose intrigue with Catiline is recorded by Sallust. But, whatever may be the case as to Catiline's Conspiracy, it is quite clear that the Jugurthine War was written subsequently to the author's residence in Numidia, which evidently suggested to him this theme, and afforded him the means of collecting the information necessary for completing his work.—The subjects chosen by Sallust form two of the most important and prominent topics in the history of Rome. The periods, indeed, which he describes were painful, but they were interesting. Full of conspiracies, usurpations, and civil wars, they chiefly exhibit the mutual rage and iniquity of imbittered factions, furious struggles between the patricians and plebeians, open corruption in the senate, venality in the courts of justice, and rapine in the provinces. This state of things, so forcibly painted by Sallust, produced the conspiracy, and, in some degree, the character of Catiline. But it was the oppressive debts of individuals, the temper of Sylla's soldiers, and the absence of Pompey with his army, which gave a possibility, and even a prospect, of success to a plot which affected the vital existence of the commonwealth; and which, although arrested in its commencement, was one of those violent shocks which hasten the fall of a state.—The History of the Jugurthine War, if not so imposing or menacing to the vital interests or immediate safety of Rome, exhibits a more extensive field of action, and a greater theatre of war. No prince, except Mithradates, gave so much employment to the arms of the Romans. In the course of no war in which they had ever been engaged, not even the second Carthaginian war, were the people more desponding, and in none were they more elated with ultimate success. Nothing can be more interesting than the accounts of the vicissitudes of this contest. The endless resources and hairbreadth escapes of Jugurtha; his levity; his fickle and faithless disposition, contrasted with the perseverance and prudence of the Roman commander Metellus, are all described in a manner the most vivid and picturesque.—Sallust had attained the age of twenty-two when the conspiracy of Catiline broke out, and was an eyewitness of the whole proceedings. He had, therefore, sufficient opportunity of recording with accuracy and truth the progress and termination of the conspiracy. Sallust has certainly acquired the praise of a veracious historian, and we do not know that he has been detected in falsifying any fact within the sphere of his knowledge. Indeed, there are few historical compositions of which the truth can be proved on such evidence as the conspiracy of Catiline. The facts detailed in the orations of Cicero, though differing in some minute particulars, coincide in everything of importance, and highly contribute to illustrate and verify the work of our historian. But Sallust lived too near the period of which he treated, and was too much engaged in the political tumults of the day, to give a faithful account, unbiased by animosity or predilection; he could not have raised himself above all hopes, and fears, and prejudices, and therefore could not, in all their extent, have fulfilled the duties of an impartial writer. A contemporary historian of such turbulent times would be apt to exaggerate through adulation, or conceal through fear; to instil the precepts, not of the philosopher, but the partisan; and colour facts into harmony with his own system of patriotism or friendship. An obsequious follower of Cæsar, he has been accused of a want of candour in varnishing over the views of his patron; yet it is hard to believe that Cæsar was deeply engaged in the conspiracy of Catiline, or that a person of his prudence should have leagued with such rash associates, or followed so desperate an adventurer. But the chief objection urged against his impartiality is the feeble and apparently reluctant commendation he bestowed on Cicero, who is now acknowledged to have been the principal actor in detecting and frustrating the conspiracy. Though fond of displaying his talents in drawing characters, he exercises none of it on Cicero, whom he merely terms "*homo egregius et optumus consul*," which was but cold applause for one who had saved the commonwealth. It is true, that, in the early part of the history, praise, though sparingly bestowed, is not absolutely withheld. The election of Cicero to the consulship is fairly attributed to the high opinion entertained of his talents and capacity, which overcame the disadvantages of obscure birth. The mode adopted of gaining over one of the accomplices, and for fixing his own wavering and disaffected colleague, the dexterity manifested in seizing the Allobrogian deputies with the letters, and the irresistible effect produced by confronting them with the conspirators, are attributed exclusively to Cicero. It is in the conclusion of the business that the historian withholds from him his due share of applause, and contrives to eclipse him by always interposing the character of Cato, though it could not be unknown to any witness

of these transactions that Cato himself and other senators publicly hailed the consul as the father of his country; and that a public thanksgiving to the gods was decreed in his name, for having preserved the city from conflagration, and the citizens from massacre. This omission, which may have originated partly in enmity, and partly in disgust at the ill-disguised vanity of the consul, has in all times been regarded as the chief defect, and even stain, in the history of the Catilinarian Conspiracy.—Although not an eyewitness of the war with Jugurtha, Sallust's situation as prætor of Numidia, which suggested the composition, was favourable to the authority of the work, by affording opportunity of collecting materials, and procuring information. He examined into the different accounts, written as well as traditionary, concerning the history of Africa, particularly the documents preserved in the archives of King Hiempsal, which he caused to be translated for his own use, and which proved peculiarly serviceable in the detailed account which he has given of the inhabitants of Africa. In this history he has been accused of showing an undue partiality towards the character of Marius; and of giving, for the sake of his favourite leader, an unfair account of the massacre at Vacca. But he appears to do even more than ample justice to Metellus, since he represents the war as almost finished by him previous to the arrival of Marius, though it was, in fact, far from being concluded.—Sallust evidently regarded a fine style as one of the chief merits of an historical work. The style on which he took so much pains was carefully formed on that of Thucydides, whose manner of writing was, in a great measure, original, and, till the time of Sallust, peculiar to himself. The Roman has wonderfully succeeded in imitating the vigour and conciseness of the Greek historian, and infusing into his composition something of that dignified austerity which distinguishes the work of his great model; but when we say that Sallust has imitated the conciseness of Thucydides, we mean the rapid and compressed manner in which his narrative is conducted; in short, brevity of idea rather than of language. For Thucydides, although he brings forward only the principal idea, and discards what is collateral, yet frequently employs long and involved periods. Sallust, on the other hand, is abrupt and sententious, and is generally considered as having carried this sort of brevity to a vicious excess. The use of copulatives, either for the purposes of connecting his sentences with each other, or uniting the clauses of the same sentence, is in a great measure rejected. This produces a monotonous effect, and a total want of that flow and variety which is the principal charm of the historic period. Seneca accordingly (*Epist.*, 114) talks of the "*Amputatæ sententiæ, et verba ante expectatum cadentia,*" which the practice of Sallust had succeeded in rendering fashionable. It was, perhaps, partly in imitation of Thucydides that Sallust introduced into his history a number of words almost considered as obsolete, and which were selected from the works of the older authors of Rome, particularly Cato the censor. It is on this point he has been chiefly attacked by Pollio, in his letters to Plancus. He has also been taxed with the opposite vice, of coining new words, and introducing Greek idioms; but the severity of judgment which led him to imitate the ancient and austere dignity of style, made him reject those sparkling ornaments of composition which were beginning to infect the Roman taste, in consequence of the increasing popularity of the rhetorical schools of declamation, and the more frequent intercourse with Asia. On the whole, in the style of Sallust, there is too much appearance of study, and a want of that graceful ease, which is generally the effect of art, but in which art is nowhere discovered.—Of all the departments of history, the delineation of character is the most trying to the temper and impartiality of the writer, more especially when he has been contemporary with the individuals he portrays, and in some degree engaged in the transactions he records. Five or six of the characters drawn by Sallust have in all ages been regarded as master-pieces. He has seized the delicate shades, as well as the prominent features, and thrown over them the most lively and appropriate colouring. Those of the two principal actors in his tragic histories are forcibly given, and prepare us for the incidents which follow. The portrait drawn of Catiline conveys a lively notion of his mind and person, while the parallel drawn between Cato and Cæsar is one of the most celebrated passages in the history of the conspiracy. Of both these famed opponents we are presented with favourable likenesses. Their defects are thrown into the shade; and the bright qualities of each different species by which they were distinguished, are contrasted for the purpose of showing the various qualities by which men arrive at eminence. The introductory sketch of the genius and manners of Jugurtha is no less able and spirited than the character of Catiline. The portraits of the other principal characters who figured in the Jugurthine war are also well brought out. That of Marius, in particular, is happily touched. His insatiable ambition is artfully disguised under the mask of patriotism; his cupidity and avarice are concealed under that of martial simplicity and hardihood; but, though we know, from his subsequent career, the hypocrisy of his pretensions, the character of Marius is presented to us in a more favourable light than that in which it can be viewed on a survey of his whole life. We see the blunt and gallant soldier, and not that savage whose innate cruelty of soul was first about to burst forth for the destruction of his countrymen. In drawing the portrait of Sylla, the memorable rival of Marius, the historian represents him also such as he appeared at that period, not such as he afterward proved himself to be. We behold him with pleasure as an accomplished and subtle commander, eloquent in speech and versatile in resources; but there is no trace of the cold-blooded assassin, the tyrant, and usurper.—History, in its original state, was confined to narrative; the reader being left to form his own reflections on the deeds or events recorded. The historic art, however, conveys not complete satisfaction, unless these actions be connected with their causes—the political springs or private passions in which they originated. It is the business, therefore, of the historian, to apply the conclusions of the politician in explaining the causes and effects of the transactions he relates. These transactions the author must receive from authentic monuments or records, but the remarks deduced from them must be the offspring of his own ingenuity. The reflections with which Sallust introduces his narrative, and those he draws from it, are so just and numerous, that he has by some been considered the father of philosophic history. It must always, however, be remembered, that the proper subject of history is the detail of national transactions; that whatever forms not a part of the narrative is episodical, and therefore improper, if it be too long, and do not grow naturally out of the subject. Now some of the political and moral digressions of Sallust are neither very immediately connected with his subject nor very obviously suggested by the narration. The discursive nature and inordinate length of the introduction to his histories have been strongly objected to. The first four sections of Catiline's Conspiracy have indeed little relation to the topic. They might as well have been prefixed to any other history, and much better to a moral or philosophic treatise. In fact, a considerable part of them, descanting on the fleeting nature of wealth and beauty, and all such adventitious possessions, are borrowed from the second oration of Isocrates. Perhaps the eight following sections are also disproportioned to the

length of the history; but the preliminary essay they contain on the degradation of Roman manners and decline of virtue, is not an unsuitable introduction to the conspiracy, as it was this corruption of morals which gave birth to it, and bestowed on it a chance of success. The preface to the Jugurthine War has much less relation to the subject which it is intended to introduce. The author discourses at large on his favourite topic, the superiority of mental endowments over corporeal advantages, and the beauty of virtue and genius. He contrasts a life of listless indolence with one of honourable activity; and finally descants on the task of the historian as a suitable exercise for the highest faculties of the mind. Besides the Conspiracy of Catiline and the Jugurthine War, which have been preserved entire, and from which our estimate of the merits of Sallust must be chiefly formed, he was the author of a civil and military history of the republic, in five books, entitled *Historia rerum in Republica Romana Gestarum*. This work was the mature fruit of the genius of Sallust, having been the last he composed, and is inscribed to Lucullus, the son of the celebrated commander of that name. It included, properly speaking, only a period of thirteen years, extending from the resignation of the dictatorship by Sylla till the promulgation of the Manilian Law, by which Pompey was invested with authority equal to that which Sylla had relinquished; and obtained, with unlimited power in the East, the command of the army destined to act against Mithradates. This period, though short, comprehends some of the most interesting and luminous points which appear in the Roman annals. During this interval, and almost at the same moment, the republic was attacked in the East by the most powerful and enterprising of the monarchs with whom it had yet waged war; in the West by one of the most skilful of its own generals; and in the bosom of Italy by its gladiators and slaves. The work was also introduced by two discourses, the one presenting a picture of the government and manners of the Romans, from the origin of their city to the commencement of the civil wars; the other containing a general view of the dissensions of Marius and Sylla; so that the whole book may be considered as connecting the termination of the Jugurthine War and the breaking out of Catiline's conspiracy. The loss of this valuable production is the more to be regretted, as all the accounts of Roman history which have been written are defective during the interesting period it comprehended. Nearly seven hundred fragments belonging to it have been amassed, from scholiasts and grammarians, by De Brosses, the French translator of Sallust; but they are so short and unconnected that they merely serve as landmarks, from which we may conjecture what subjects were treated of and what events recorded. The only parts of the history which have been preserved in any degree entire, are four orations and two letters. The first is an oration pronounced against Sylla by the turbulent M. Æmilius Lepidus, who, as is well known, being desirous, at the expiration of his year, to be appointed a second time consul, excited for that purpose a civil war, and rendered himself master of great part of Italy. His speech, which was preparatory to these designs, was delivered after Sylla had abdicated the dictatorship, but was still supposed to retain great influence at Rome. He is accordingly treated as being still the tyrant of the state; and the people are exhorted to throw off the yoke completely, and to follow the speaker to the bold assertion of their liberties. The second oration is that of Lucius Philippus, which is an invective against the treasonable attempt of Lepidus, and was calculated to rouse the people from the apathy with which they beheld proceedings that were likely to terminate in the total subversion of the government. The third harangue was delivered by the tribune Licinius. It was an effort of that demagogue to depress the patrician and raise the tribunitian power; for which purpose he alternately flatters the people and reviles the senate. The oration of Marcus Cotta is unquestionably a fine one. He addressed it to the people, during the period of his consulship, in order to calm their minds and allay their resentment at the bad success of public affairs; which, without any blame on his part, had lately, in many respects, been conducted to an unprosperous issue. Of the two letters which are extant, the one is from Pompey to the senate, complaining in very strong terms of the deficiency in the supplies for the army which he commanded in Spain against Sertorius; the other is supposed to be addressed from Mithradates to Arsaces, king of Parthia, and to be written when the affairs of the former monarch were proceeding unsuccessfully. It exhorts him, nevertheless, with great eloquence and power of argument, to join him in an alliance against the Romans: for this purpose, it places in a strong point of view their unprincipled policy and ambitious desire of universal empire: all which could not, without this device of an imaginary letter by a foe, have been so well urged by a national historian. It concludes with showing the extreme danger which the Parthians would incur from the hostility of the Romans, should they succeed in finally subjugating Pontus and Armenia. The only other fragment of any length, is the description of a splendid entertainment given to Metellus on his return, after a year's absence from his government of Farther Spain. It appears, from several other fragments, that Sallust had introduced, on occasion of the Mithradatic war, a geographical account of the shores and countries bordering on the Euxine, in the same manner as he enters into a topographical description of Africa in his history of the Jugurthine War. This part of his work has been much applauded by ancient writers for exactness and liveliness, and is frequently referred to, as the highest authority, by Strabo, Pomponius Mela, and other geographers. Besides his historical works, there exist two political discourses, concerning the administration of the government, in the form of letters to Julius Cæsar, which have generally, though not on sufficient grounds, been attributed to the pen of Sallust. The best editions of Sallust are, that of Cortius, *Lips.*, 1742, 4to: that of Havercamp, *Amst.*, 1742, 4to, 2 vols.; that of Burnouf, *Paris*, 1821, 8vo; that of Gerlach, *Basil.*, 1823, *seqq.*, 3 vols. 4to; and that of Frotscher, *Lips.*, 1823–30, 2 vols. 8vo. (*Dunlop's Roman Literature*, vol. 2, p. 143, *seqq.*)

Salmăcis, a fountain near Halicarnassus in Caria, which was fabled to render effeminate all who drank of its waters. It was here that Hermaphroditus, according to the poets, underwent his strange metamorphosis. The fountain was situate at the foot of a rock, and on the summit of this rock was a very strong castle, which a Persian garrison long held against Alexander. (*Arrian, Exp. Al.*, 1, 24.)

Salmantĭca, a city of Hispania, in the northeastern angle of Lusitania. It is very probably the same with the Elmantica of Polybius (3, 14) and the Hermandica of Livy (21, 5), which Hannibal took in his expedition against the Vaccæi. It is now *Salamanca*. (*Marnert*, vol. 1, p. 348.)

Salmōne, a city of Elis, of great antiquity, northwest of Olmypia. It is said to have been founded by Salmoneus. (*Apollod.*, 1, 9, 7.—*Strabo*, 356.)

Salmoneus, a king of Elis, son of Æolus and Enarete, who married Alcidice, by whom he had Tyro. He wished to be called a god, and to receive divine honours from his subjects; and, therefore, to imitate the thunder, he used to drive his chariot over a brazen bridge, and darted burning torches on every side, as if to imitate the lightning. This impiety provoked Jupiter. Salmoneus was struck with a thun-

derbolt, and placed in the infernal regions near his brother Sisyphus.—Consult, in explanation of this legend, the article Elicius, p. 467, col. 1, near the end. (*Hom., Od.*, 11, 235.—*Apollod.*, 1, 9.—*Hygin., fab.*, 60.—*Virg., Æn.*, 6, 5, 85.)

Salmydessus (Σαλμυδησσός), or, as the later Greek and the Latin writers give the name, Halmydessus (Ἁλμυδησσός), a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosporus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of *Axenos*, or "inhospitable." The shore was rendered dangerous by shallows and marshes; and when any vessels, either through want of skill or the violence of the wind, became entangled among these, the Thracian inhabitants poured down upon them, plundered the cargoes, and made the inhabitants slaves. In their eagerness to obtain the booty, quarrels often arose among the petty tribes in this quarter, and hence came eventually the singular custom of marking out the shore with stones, as so many limits within which each were to plunder. (*Xen., Anab.*, 7, 6.) Strabo names the Astæ as the inhabitants of this region, whose territory reached to the north as far as Apollonia. The Thyni, no doubt, are included under this name. The republic of Byzantium put an end to this system of plunder.—The modern *Midjeh* answers to the ancient city of Salmydessus. (*Mela*, 2, 2.—*Plin.*, 4, 11.—*Diod. Sic.*, 14, 38.—*Mannert, Geogr.*, vol. 7, p. 149.)

Salŏn, now *Salona*, the principal harbour of Dalmatia, and always considered as an important post by the Romans after their conquest of that country. Pliny styles it a colony (3, 22), which is confirmed by various inscriptions. (*Gruter., Thes.*, 32, 12.) The name is sometimes written Salona and Salonæ. (*Cæs., B. G.*, 3, 9.—*Hirt., B. Alex.*, 43.) It was not the native place of the Emperor Dioclesian, as is commonly supposed. That monarch was born at Diocleа, in its vicinity; and to this quarter he retired after he had abdicated the imperial power. Here he built a splendid palace, the ruins of which are still to be seen at *Spalatro*, about three miles from *Salona*. (*Wesseling, ad. Itin. Anton.*, p. 270.—*Adam's Antiquities of Spalatro.*—*Cramer's Anc. Greece*, vol. 1, p. 36.)

Salvĭanus, a native of Colonia Agrippina (*Cologne*), one of the early fathers of the Christian Church. He led a religious life at Massilia during the greater part of the 5th century, and died in that city. Salvian was the author of several works on devotional subjects, of which there are yet extant a treatise "on the Providence of God" (*De gubernatione Dei*, &c.), in eight books; another in four books, written "Against avarice, especially in priests and clerical persons;" and nine pastoral letters. His works, as far as they remain, were collected and printed together, in two volumes 8vo, by Baluzius, *Paris*, 1663.

Salўes, a people of Gaul, extending from the *Rhone*, along the southern bank of the Druentia or *Durance*, almost to the Alps. They were powerful opponents to the Greeks of Massilia. (*Liv.*, 5, 34.)

Samăra, a river of Gaul, now called the *Somme*. The name of this stream in intermediate geography was *Sumina* or *Sumena*, corrupted into *Somona*; whence the modern appellation. (*Vid.* Samarobriva.)

Samarĭa, a city and country of Palestine, famous in sacred history. The district of Samaria lay to the north of Judæa. The origin of the Samaritan nation was as follows: In the reign of Rehoboam, a division was made of the people of Israel into two distinct kingdoms. One of these kingdoms, called Judah, consisted of such as adhered to Rehoboam and the house of David, comprising the two tribes of Judah and Benjamin; the other ten tribes retained the ancient name of Israelites under Jeroboam. The capital of the state of these latter was Samaria, which was also the name of their country. The Samaritans and the people of Judæa were lasting and bitter enemies. The former deviated in several respects from the strictness of the Mosaic law, though afterward the religion of the two nations became more closely assimilated; and, in the time of Alexander, the Samaritans obtained leave of that conqueror to build a temple on Mount Gerizim, near the city of Samaria, in imitation of the temple at Jerusalem, where they practised the same forms of worship. Among the people of Judæa, the name of Samaritan was a term of bitter reproach, and disgraceful in a high degree. The city of Samaria was situate on Mount Sameron, and was the residence of the kings of Israel, from Omri its founder to the overthrow of the kingdom. It was razed to the ground by Hyrcanus, but rebuilt by Herod, who completed the work begun by Gabinius, proconsul of Syria. Herod called it Sebaste, in honour of Augustus. (1 *Kings*, 16, 24.—*Ibid.*, 17, 6.—*Ibid.*, 22, 52.—2 *Kings*, 17, 6.—*Jerem.*, 23, 13.—*Jos., Ant.*, 8, 7.—*Id. ibid.*, 13, 15.—*Id. ibid.*, 15, 11.—*Bell. Jud.*, 1, 6.)

Samarobrīva, a town of Gaul, now *Amiens*, the capital of the Ambiani. Its name appears to mean "the city on the Samara," since it lay on this river, and since the termination *briva* in Celtic is thought to have had, among its other meanings, that of "city" or "place." (*Vid.* Mesembria.) Some, less correctly, make it signify "the bridge" or "passage of the Samara," as, for example, Lemaire, in his Geographical Index to Cæsar. (*Amm. Marcell.*, 15, 27.—*Cæs., B. G.*, 5, 24; 45, 51.)

Same, the only town in the island of Cephallenia noticed by Homer, from which we may infer that it was the most ancient and considerable. (*Od.*, 2, 249.) It was maintained by Apollodorus, that the poet used the word Samos to designate the island, and Same the town. It is certain, however, that in another passage (*Od.*, 14, 122), the latter name is applied to the island. (*Strabo*, 453.) When Cephallenia submitted to the Romans, Same, with other towns, gave hostages; but having afterward revolted, it sustained a vigorous siege for four months. At length the citadel Cyatis being taken, the inhabitants retired into their larger fortress; but surrendered the following day, when they were all reduced to slavery. (*Liv.*, 38, 28, *seqq.*) Strabo reports that some vestiges of this town remained in his day on the eastern side of the island. (*Strabo*, 455.) This spot retains the name of *Samo*, which is also that of the bay at the extremity of which it is situated. It exhibits still very extensive walls and excavations among its ruins, which have afforded various specimens of ancient ornaments, medals, vases, and fragments of statues. (*Holland's Travels*, vol. 1, p. 55.—*Dodwell*, vol. 1, p. 75.—*Cramer's Anc. Greece*, vol. 2, p. 52.)

Samnītes, a people of Italy, whose territory was bounded on the north by the Peligni and Frentani; to the west it bordered on the extremity of Latium and on Campania, being separated from the latter province by the Vulturnus, Mons Callicula, and the chain of Mount Tifata. To the south a prolongation of the same ridge divided the Samnites from the Picentini and Lucani. To the east they were contiguous to Apulia, from the river Tifernus to the source of the Aufidus. It is usual with geographers to regard the ancient Samnites as divided into three tribes, the Caraceni, Pentri, and Hirpini; to which others have added the Caudini and Frentani; but the former classification seems to rest on better authority.—Whatever difference of opinion may prevail among the writers of antiquity respecting the origin of other Italian tribes, they seem agreed in ascribing that of the Samnite nation to the Sabines. (Consult remarks under the article Sabini.) The Samnites, like the Romans, were an

ambitious and rising nation, rendered confident by their successes over the Tuscans and the Oscans of Campania; and formidable not only from their own resources, but also from the ties of consanguinity which connected them with the Frentani, Vestini, Peligni, and other hardy tribes of Central Italy. The rich and fertile territory of Campania was then the nominal object of the contest which ensued, but in reality they fought for the dominion of Italy, and consequently that of the world; which was at stake so long as the issue of the war was doubtful. Livy seems to have formed a just idea of the importance of that struggle, and the fierce obstinacy with which it was carried on, when he pauses in the midst of his narrative, in order to point out the unwearied constancy with which the Samnites, though so often defeated, renewed their efforts, if not for empire, at least for freedom and independence (10, 32). But when that historian recounts an endless succession of reverses sustained by this nation, attended with losses which must have quickly drained a far greater population, it is impossible to avoid suspecting him of considerable exaggeration and repetition; especially as several campaigns are mentioned without a single distinct fact or topographical mark to give reality and an appearance of truth to the narrative. Nor is Livy always careful to point out the danger which not unfrequently threatened Rome on the part of these formidable adversaries. It is true that he relates with great beauty and force of description the disaster which befell the Roman arms at the defiles of Caudium; but has he been equally explicit in laying before his readers the consequences of that event, which not only opened to the victorious Samnites the gates of several Volscian cities, but exposed a great portion of Latium to be ravaged by their troops, and brought them nearly to the gates of Rome? (*Liv.*, 9, 12.—Compare *Strabo*, 232, 249.) In fact, though often attacked in their own territory, we as often find the Samnite legions opposed to their inveterate foes in Apulia, in the territories of the Volsci and Hernici, and even in those of the Umbrians and Etruscans. (*Liv.*, 10.) Admirably trained and disciplined, they executed the orders of their commanders with the greatest alacrity and promptitude; and such was the warlike spirit of the whole population, that they not unfrequently brought into the field 80,000 foot and 8000 horse. (*Strabo*, 259.) A victory over such a foe might well deserve the honours of a triumph; and when the Romans had at length, by repeated successes, established their superiority, they could then justly lay claim to the title of the first troops in the world. But though the Samnites were often overmatched and finally crushed by the superior conduct and power of the Romans, it is evident that the spirit of independence still breathed strong in their hearts, and waited but for an opportunity to display itself. Thus, when Pyrrhus raised his standard in the plains of Apulia, the Samnite bands swelled his ranks, and seemed rather to strengthen the forces of that prince than to derive assistance from his army. Nor did they neglect the occasion which presented itself, on the appearance of Hannibal in their country, for shaking off the Roman yoke, but voluntarily offered to join him in the field against the common enemy. (*Liv.*, 23, 42.) Rome had already triumphed over Carthage, Macedon, and Antiochus, and was regarded as mistress of the world, when a greater danger than any she had before encountered threatened her dominion in Italy, and shook the very seat of her power. This was the breaking out of the Social war, which afforded the most convincing proof that the Samnite people were not yet conquered, in that bloody contest which, in the space of a few years, is said to have occasioned the loss of 300,000 lives. (*Vell. Paterc.*, 2, 15.) This people formed the chief strength and nerve of the coalition: such was their determined enmity against the Romans, that they even invited Mithradates, king of Pontus, to join his forces to those of the confederates in Italy. (*Diod., Excerpt.*, 37.) Even though deserted by their allies and left to their own resources, they still continued in arms till the fortune of Sylla and the Romans prevailed, and they ceased to exist as a nation. It was not till he had achieved the total destruction of the last Samnite army, at the very gates of Rome, that Sylla at length felt assured of permanent success, and ventured to assume the title of Felix. His fear of the Samnite name, however, led him farther to persecute that unhappy people, thousands of whom were butchered at his command, and the rest proscribed and banished. He was said, indeed, to have declared, that Rome would enjoy no rest so long as a number of Samnites could be collected together. (*Strabo*, 249.—*Flor.*, 3, 21.—*Vell. Paterc.*, 2, 26.—*Liv., Epit.*, 88.—*Plut., Vit. Syll.*—*Cramer's Anc. Italy*, vol. 2, p. 221, *seqq.*)

Samnĭum, I. a region of Italy, inhabited by the Samnites. (*Vid.* Samnites.)—II. A city of Samnium. It was long a matter of great doubt with antiquaries and geographers, whether we could admit the existence of a city called Samnium in the province of the same name, as the evidence of this fact rested only on an obscure passage of Florus (1, 16), and the still more uncertain testimony of Paulus Diaconus. (*Rer. Lang.*, 2, 20.) But it seemed to acquire additional confirmation from an inscription discovered in the tomb of the Scipios, in which the name of Samnium occurs as that of a town taken by Scipio Barbatus; nor can farther evidence be required on this point, after the proofs adduced by Romanelli from old ecclesiastical chronicles, which speak of a town named Samnia or Samne, on the site now called *Cerro*, near the source of the Vulturnus. (*Cramer's Anc. Italy*, vol. 2, p. 227.)

Sammonĭum or Salmone, as we find it written in the Acts of the Apostles (27, 7), a promontory of Crete, forming the extreme point of the island towards the coast. (*Dionys. Perieg.*, 109.) Strabo says it faces the Isle of Rhodes and Egypt; but his assertion that it is nearly in the same latitude with the Promontory of Sunium is erroneous (*Strab.*, 474), since, according to the best maps, Cape *Salomone*, by which name it is now distinguished, is more than two degrees to the east of the Attic headland. Mannert has endeavoured to prove that Cape *Sidero* or *Sunio*, as it is sometimes called, is the Sammonium of the ancients; but his reasons are certainly not conclusive. The very fact, indeed, of the Periplus allowing 120 stadia from the Dionysiades Insulæ to the Sammonian Promontory is decisive against him; as that distance agrees perfectly with Cape *Salomone*, whereas Cape *Sidero* is only fifty stadia at most from those islands. (*Cramer's Anc. Greece*, vol. 3, p. 371.—*Mannert, Geogr.*, vol. 8, p. 706.)

Samos, an island of the Ægean, lying off the lower part of the coast of Ionia, and nearly opposite the Trogilian Promontory. The intervening strait was not more than seven stadia in the narrowest part. (*Strab.*, 637.) The first inhabitants were Carians and Leleges, whose king Ancæus, according to the poet Asius, cited by Pausanias, married Samia, daughter of the Mæander. The first Ionian colony came into the island from Epidaurus, having been expelled from the latter quarter by the Argives. The leader of this colony was Procles, a descendant of Ion. Under his son Leogoras, the settlement was invaded by the Ephesians, under the pretext that Leogoras had sided with the Carians against Ephesus. The colony being expelled from Samos, retired for a time to Anæa in Caria, whence they again invaded the island, and finally expelled the Ephesians. Samos is early distinguished in the maritime annals of Greece, from the naval ascendancy it acquired in the time of Polycrates. (*Vid.*

olycrates.) After the death of this ruler, the government was held for some time by Mæandrius, his secretary; but he was expelled by the troops of Darius, who placed on the throne Syloson, the brother of Polycrates, on account of some service he had rendered him in Egypt, when as yet he was but a private person. (*Herod.*, 3, 140.) Strabo reports, that the yoke of this new tyrant pressed more heavily on the Samians than that of Polycrates, and that, in consequence, the island became nearly deserted; whence arose the proverb, Ἔκητι Συλοσῶντος εὐρυχωρίη. (*Strab.*, 638. —Compare *Heraclid., Pont.*, p. 211.) From Herodotus, however, we learn, that the Samians took an active part in the Ionian revolt, and furnished sixty ships to the fleet assembled at Lade; but, by the intrigues of Æaces, son of Syloson, who had been deposed by Aristagoras, and consequently favoured the Persian arms, the greater part of their squadron deserted the confederacy in the battle that ensued, and thus contributed greatly to the defeat of the allies. (*Herod.*, 6, 8, *seqq.*) On learning the result of the battle, many of the Samians determined to quit the island rather than submit to the Persian yoke, or that of a tyrant imposed by them. They accordingly embarked on board their ships, and sailed for Sicily, where they first occupied Calacte, and soon after, with the assistance of Anaxilas, tyrant of Rhegium, the important town and harbour of Zancle. Æaces was replaced on the throne of Samos, and, out of consideration for his services, the town and its temples were spared. After the battle of Salamis, the Samians secretly sent a deputation to the Greek fleet stationed at Delos, to urge them to liberate Ionia, they being at that time governed by a tyrant named Theomestor, appointed by the Persian king. (*Herod.*, 9, 90.) In consequence of this invitation, Leotychidas, the Spartan commander, advanced with his fleet to the coast of Ionia, and gained the important victory of Mycale. The Samians having regained their independence, joined, together with the other Ionian states, the Grecian confederacy, and with them passed under the protection, or, rather, the dominion of Athens. The latter power, however, having attempted to change the constitution of the island to a democracy, had nearly been expelled by the oligarchical party, aided by Pissuthnes, satrap of Sardis. Being overpowered, however, finally by the overwhelming force brought against them by the Athenians under Pericles, the Samians were compelled to destroy their fortifications, give up their ships, deliver hostages, and pay the expense of the war by instalments. This occurred a few years before the breaking out of the Peloponnesian war. (*Thucyd.*, 1, 115, *seqq.*) After this we hear little of Samos till the end of the Sicilian expedition, when the maritime war was transferred to the Ionian coast and islands. At this time Samos became the great *point d'appui* of the Athenian fleet, which was stationed there for the defence of the colonies and subject states; and there is little doubt that the power of Athens was alone preserved at this time by means of that island. We learn from Polybius (5, 35, 11), that, after the death of Alexander, Samos became for a time subject to the kings of Egypt. Subsequently it fell into the hands of Antiochus, and, on his defeat, into those of the Romans. It lost the last shadow of republican freedom under the Emperor Vespasian, A.C. 70.—The temple and worship of Juno contributed not a little to the fame and affluence of Samos. Pausanias asserts that this edifice was of very great antiquity; this, he says, was apparent from the statue of the goddess, which was of wood, and the work of Smilis, an artist contemporary with Dædalus. (*Pausan.*, 7, 4.—*Callim., Epigr., ap. Euseb., Præp. Evang.*, 3, 8.—*Clem. Alex., Protr.*, p. 30.) In Strabo's time, this temple was adorned with a profusion of the finest works of art, especially paintings, both in the nave of the building and the several chapels adjoining. The outside was equally decorated with beautiful statues by the most celebrated sculptors. Besides this great temple, Herodotus describes two other works of the Samians which were most worthy of admiration: one was a tunnel carried through a mountain for the length of seven stadia, for the purpose of conveying water to the city from a distant fountain. Another was a mole, made to add security to the harbour; its depth was twenty fathoms, and its length more than two stadia. (*Herod.*, 3, 60.)—The circuit of this celebrated island, which retains its ancient name, is 600 stadia, according to Strabo. Agathemerus reckons 630. Pliny, however, 87 miles, which make upward of 700 stadia. (*Plin.*, 5, 31.) It yielded almost every kind of produce, with the exception of wine, in such abundance, that a proverbial expression, used by Menander, was applied to it, *φέρει καὶ ὀρνίθων γάλα.* (*Strab.*, 637.) —The city of Samos was situate exactly opposite the Trogilian Promontory and Mount Mycale. The port was secure and convenient for ships, and the town, for the most part, stood in a plain, rising gradually from the sea towards a hill situate at some distance from it. The citadel, built by Polycrates, was called Astypalæa. (*Steph. Byz., s. v.* Ἀστυπάλαια. — *Cramer's Asia Minor*, vol. 1, p. 402, *seqq.*) Dr. Clarke has the following remarks concerning this island: "As we sailed to the northward of the island of Patmos, we were surprised to see Samos so distinctly in view. It is hardly possible that the relative situation of Samos and Patmos can be accurately laid down in D'Anville's, or any more recent chart; for, keeping up to windward, we found ourselves to be so close under Samos, that we had a clear view both of the island and of the town. This island, the most conspicuous object, not only of the Ionian Sea, but of all the Ægean, is less visited, and, of course, less known than any other; it is one of the largest and most considerable of them all; and so near to the mainland, that it has been affirmed persons upon the opposite coasts may hear each other speak. Its surprising elevation and relative position with regard to the lower islands of *Fuorni* and *Nicaria* make it a landmark all over the Archipelago. According to Constantine Porphyrogenitus, any very lofty place was called Samos The name of Καταβάτη was anciently given to that terrible rock which forms the cape and precipice upon its western side, as collecting the clouds and generating thunder." (*Travels*, vol. 6, p. 67, *Lond. ed.*)

Samosăta (Τὰ Σαμόσατα, but in Ammianus Marcellinus, 14, 8, *Samosata*, *-æ*), a city of Syria, the capital of the province of Commagene, and the residence of a petty dynasty. (*Amm. Marcell.*, 18, 4.) It was not only a strong city itself, but had also a strong citadel, and in its neighbourhood was one of the ordinary passages of the Euphrates, on the western bank of which river Samosata was situated. Samosata was the birthplace of Lucian. The modern name is *Somaisath* or *Seempsat.* (*Abulfeda, Tab. Syr.*, p. 244.—*Mannert, Geogr.*, vol. 6, pt. 1, p. 491.)

Samothrăce, an island in the Ægean, off the coast of Thrace. According to Pliny (4, 12), it lay opposite to the mouth of the Hebrus, and was twenty-eight miles from the coast of Thrace, and sixty-two from Thasos. The same authority makes it thirty-two miles in circuit. Though insignificant in itself, considerable celebrity attaches to it from the mysteries of Cybele and her Corybantes, which are said by some to have originated there, and to have been disseminated thence over Asia Minor and different parts of Greece.—It was said that Dardanus, the son of Jupiter and Electra, who was the imputed founder of Troy, had long dwelt in Samothrace before he passed over into Asia; and it is affirmed, that he first introduced into his new kingdom the mysteries practised in the island from which he had migrated (*Strabo*, 331),

and which, by some writers, was from that circumstance named Dardania. (*Callim., ap. Plin.*, 4, 12.) Samothrace was also famous for the worship of the Cabiri, with which these mysteries were intimately connected. (*Vid.* Cabiri.)—Various are the names which this island is said to have borne at different periods. It was called Dardania, as we have already seen; also Electris, Melite, Leucosia (*Strabo*, 472.—*Schol. in Apoll. Rhod.*, 1, 917), and was said to have been named Samothrace (Thracian Samos) by a colony from the Ionian Samos, though Strabo conceives this assertion to have been an invention of the Samians. He deduces the name either from the word Σάμος, which implies an elevated spot, or from the Saii, a Thracian people, who at an early period were in possession of the island. (*Strabo*, 457.) Homer, in his frequent allusion to it, sometimes calls it simply Samos (*Il.*, 24, 78.—*Il.*, 24, 753); at other times the Thracian Samos. (*Il.*, 13, 12.)—The Samothracians joined the Persian fleet in the expedition of Xerxes; and one of their vessels distinguished itself in the battle of Salamis. (*Herod.*, 8, 90.) Perseus, after the battle of Pydna, took refuge in Samothrace, and was there seized by the Romans when preparing to escape from Demetrium, a small harbour near one of the promontories of the island. On this occasion, Livy asserts that the chief magistrate of Samothrace was dignified with the title of king (45, 6). Stephanus Byzantinus informs us there was a town of the same name with the island. This island was reduced, in the reign of Vespasian, along with the other isles of the Ægean, to the form of a province. It is now *Samothraki*. (*Cramer's Anc. Greece*, vol. 1, p. 335.)

Sana, a town of Macedonia, on the Sinus Singiticus, and situated on a neck of land connecting Athos with the continent. On the opposite side was Acanthus, and between the two places was cut the canal of Xerxes. (*Vid.* Acanthus.)

Sanchoniathon, a Phœnician author, who, if the fragments of his works that have reached us be genuine, and if such a person ever existed, must be regarded as the most ancient writer of whom we have any knowledge after Moses. His father's name was Thabion, and he himself was chief hierophant of the Phœnicians. According to some, he was a native of Berytus, but Athenæus (3, 37) and Suidas make him a Tyrian. As to the period when he flourished, all is uncertain. Some accounts carry him back to the era of Semiramis, others assign him to the period of the Trojan war. St. Martin, however, endeavours to prove that he was a contemporary of Gideon, the judge of Israel, and flourished during the fourteenth century before the Christian era. (*Biographie Univ.*, vol. 40, p. 305, *seqq.*) The titles of the three principal works of this writer are as follows: 1. Περὶ τῆς Ἑρμου φυσιολογίας ("*Of the Physical System of Hermes*").—2. Αἰγυπτιακὴ Θεολογία ("*Egyptian Theology*").—3. Φοινικᾶ ("*Phœnician History*"), cited also under other titles, one of which is Φοινίκων Θεολογία ("*Theology of the Phœnicians*").—All these works were written in Phœnician, and the preceding are their titles in Greek. The history was translated into the Greek language by Herennius Philo, a native of Byblus, who lived in the second century of our era. It is from this translation that we obtain all the fragments of Sanchoniathon that have reached our times. Philo had divided his translation into nine books, of which Porphyry made use in his diatribe against the Christians. It is from the fourth book of this last work that Eusebius took, for an end directly opposite to this, the passages that have come down to us. (*Præp. Evang.*, 1, p 31.) And thus we have these documents relative to the mythology and history of the Phœnicians from the fourth hand.—St. Martin and others are inclined to the opinion that the three works mentioned above as having been written by Sanchoniathon, were only so many parts of one main production. According to Porphyry, the Phœnician history of Sanchoniathon was divided into eight books, while we learn, on the other hand, from Eusebius, that the version of Philo consisted of nine. Hence it has been supposed that the Greek translator had united two works, and that thus the treatise on the physical system of Hermes, or that on Egyptian theology, became a kind of introduction to the Phœnician History, and increased the number of books in the latter by one. And it has been farther supposed that the two titles of "Egyptian Theology" and "Physical System of Hermes" belonged both to one and the same work. (Compare *Bochart, Geogr. Sacr.*, 2, 17.)—The long interval of time between Sanchoniathon and his translator renders it extremely probable that the latter must often have erred in rendering into Greek the ideas of his Phœnician original; and we may suppose, too, that occasionally Philo may have been tempted to substitute some of his own. And yet, at the same time, the fragments of Sanchoniathon contain so many things evidently of Oriental origin, that it is extremely difficult to believe they were forged by Philo. A difference of opinion, however, ever has existed, and will continue to exist on this head. Grotius and other writers highly extol the fragments in question, on account of the agreement which they discover between them and the books of the Old Testament. Cumberland and Meiners, on the other hand, only see in them an attempt to prop up the religious system of the Phœnicians and Egyptians, and discover in them no other principle but those of the Porch concealed under Phœnician names. (*Cumberland, Sanchoniathon's Phœnician Hist., Lond.*, 1720, 8vo.—*Meiners' Hist. Doctrina de Vero Deo*, vol. 1, p. 63.—*Schöll, Hist. Lit. Grec.*, vol. 4, p. 115.)—In 1836 a work appeared in Germany with the following title: "*Sanchoniathons Urgeschichte der Phönizier in einem Auszuge aus der wieder aufgefundenen Handschrift von Philos vollständiger Uebersetzung. Nebst Bemerkungen von Fr. Wagenfeld. Mit einem Vorworte vom Dr. G. F. Grotefend, Hanover*, 1836" (Sanchoniathon's early History of the Phœnicians, condensed from the lately-found manuscript of Philo's complete translation of that work. With annotations by Fr. Wagenfeld, and a preface by Dr. G. F. Grotefend). This was followed, in 1837, by another work, purporting to be the Greek version of Philo itself, with a Latin translation by Wagenfeld: "*Sanchoniathonis Historiarum Phœniciæ libros novem, Græce versos a Philone Byblio, edidit, Latinaque versione donavit F. Wagenfeld, Bremæ*, 1837."—The whole is a mere forgery, very clumsily executed; and the imposture has been very ably exposed in the 37th and 39th numbers of the Foreign Quarterly Review.

Sancus, a deity of the Sabines, according to some, identical with Hercules. The name is said to have signified "heaven" in the Sabine tongue. (*Lyd., de Mens.*, p. 107 *ed. Schow.*, p. 250 *ed. Rœther.*) Sancus at first view would seem to have some connexion in form with the Sandacus of Cilicia and the Sandon of Lydia. Another name for this deity was Semo, which recalls the Sem or Som of Egypt. (*Creuzer's Symbolik, par Guigniaut*, vol. 3, p. 493.)

Sandaliōtis, a name given to Sardinia from its resemblance to a sandal. (*Vid.* Ichnusa.)

Sandrocottus, an Indian of mean origin, who, having on one occasion been guilty of insolent conduct towards Alexander, was ordered by that monarch to be seized and put to death. He escaped, however, by a rapid flight, and at length dropped down completely exhausted. As he slept on the ground, a lion of immense size came up to him, licked the perspiration from his face, and, having awakened him, fawned upon and then left him. The singular tameness of the animal appeared preternatural to Sandrocottus, and was con

strued by him into an omen of future success. Having collected, therefore, a band of robbers, and having roused the people of India to a change of affairs, he finally attained to sovereign power, and made himself master of a part of the country which had been previously in the hands of Seleucus. It is said, that, while waging war, and before coming to the throne, a wild elephant of very large size approached him on one occasion, and with the greatest docility suffered him to mount on its back, and used after this to bear him into the fight. (*Justin*, 15, 4.) The Sandrocottus of the Greeks is thought to be the same with the Chandragoupta of the Hindu writers. And Chandragoupta (i. e., "saved the moon") is regarded by many as a mere epithet or surname of the Hindu monarch Vischarada. (*De Marles, Hist. de l'Inde*, vol. 3, p. 255.—*Id. ib.*, vol. 1, p. 420.)

Sangarĭus, a river of Asia Minor, rising near a place called Sangia (Σαγγία), in Mount Adoreus, a branch of Mount Dindymus, in Galatia, and falling into the Euxine on the coast of Bithynia. Its source was 150 stadia from Pessinus. According to Strabo (543), it formed the true eastern boundary of Bithynia, and his account coincides in this with that of the earlier writers. (*Scylax*, p. 34.—*Apoll. Rhod.*, 2, 724.) The Bithynian kings, however, gradually extended their dominions farther to the east, and the Romans gave the country a still farther enlargement on this side. This river is called Sangaris by Constantine Porphyrogenitus (1, 5), and Sagaris by Ovid (*ep. e Pont.*, 4, 10). The modern name is the *Sakaria*. (*Mannert's Geogr.*, vol. 6, pt. 3, p. 607.)

Sannyrĭon, an Athenian comic poet, contemporary with Aristophanes. Little is known of him. One of his plays, entitled Δανάη (*Danaë*), in which he burlesqued a verse of the Orestes of Euripides (*Schol. ad Aristoph., Ran*, p. 142.—*Schol. ad Eurip., Orest.*, 279), appears to have been acted about 407 B.C. (*Clinton, Fast. Hellen.*, p. 81.) Another comedy of his, entitled Γέλως ("*Laughter*"), is also mentioned. (*Clinton, Fast. Hellen.*, p. 91.—*Bentley's Phalaris*, vol. 1, p. 261, *ed. Dyce.*)

Santŏnes, a people of Gallia Aquitanica, north of the mouth of the Garumna, on the coast. Their capital was Mediolanum Santonum, now *Saintes*. (*Plin.*, 4, 19.—*Cæs., B. G.*, 1, 10.—*Id. ibid.*, 3, 11.)

Sapis, a river of Cisalpine Gaul, rising in Umbria, and falling into the Hadriatic below Ravenna. It is now the *Savio* or *Alps*. It was also called Isapis. (*Plin.*, 3, 15.—*Sil. Ital.*, 8, 449.—*Lucan.*, 2, 405.)

Sapor, I. a king of Persia, who succeeded his father, Artaxerxes, about the 238th year of the Christian era. Naturally fierce and ambitious, Sapor wished to increase his paternal dominions by conquest; and, as the indolence of the emperors of Rome seemed favourable to his views, he laid waste the provinces of Mesopotamia, Syria, and Cilicia; and he might have become master of all Asia if Odenatus had not stopped his progress. If Gordian attempted to repel him, his efforts were weak, and Philip, who succeeded him on the imperial throne, bought the peace of Sapor with money. Valerian, who was afterward invested with the purple, marched against the Persian monarch, but was defeated and taken prisoner. Odenatus no sooner heard that the Roman emperor was a captive in the hands of Sapor, than he attempted to release him by force of arms. The forces of Persia were cut to pieces, the wives and treasures of the monarch fell into the hands of the conqueror, and Odenatus penetrated, with little opposition, into the very heart of the kingdom. Sapor, soon after this defeat, was assassinated by his subjects, A.D. 273, after a reign of 32 years. He was succeeded by his son, called Hormisdas.—II. The second of that name, succeeded his father Hormisdas on the throne of Persia. He was as great as his ancestor of the same name, and by undertaking a war against the Romans, he attempted to enlarge his dominions, and to add the provinces on the west of the Euphrates to his empire. Julian marched against him, but fell by a mortal wound. Jovian, who succeeded Julian, made peace with Sapor; but the monarch, always restless and indefatigable, renewed hostilities, invaded Armenia, and defeated the Emperor Valens. Sapor died A.D. 380, after a reign of 70 years, in which he had often been the sport of fortune. He was succeeded by Artaxerxes, and Artaxerxes by Sapor III., a prince who died after a reign of five years, A.D. 389, in the age of Theodosius the Great.

Sappho, I. a celebrated poetess, a native of Mytilene in the island of Lesbos, and nearly contemporaneous with her countryman Alcæus, although she must have been younger, since she was still alive in 568 B.C. About 596 B.C. she sailed from Mytilene in order to take refuge in Sicily. (*Marm. Par., ep.* 36.) The cause of her flight appears to have been a political one, and she must at that time have been in the bloom of her life. At a much later period she produced the ode mentioned by Herodotus (2, 135), in which she reproaches her brother Charaxus for having purchased Rhodopis, and for having been induced by his love to emancipate her. (*Müller, Hist. Grec. Later.*, p. 172.) Of all the females that ever cultivated the poetic art, Sappho was certainly the most eminent, and ancient Greece fully testified its high sense of her powers by bestowing on her the appellation of the "Tenth Muse." How great, indeed, was Sappho's fame among the Greeks, and how rapidly it spread throughout Greece itself, may be seen in the history of Solon, who was contemporary with the Lesbian poetess. Hearing his nephew recite one of her poems, he is said to have exclaimed that he would not willingly die till he had learned it by heart. (*Stobæus, Serm.*, 29, 28.) Indeed, the whole voice of antiquity has declared that the poetry of Sappho was unrivalled in grace and sweetness. This decision has been confirmed by posterity, though we have only a few verses remaining of her poetic effusions; for these are of a high character, and stamped with the true impress of genius.—The history of Sappho is involved in great uncertainty. It is known that, as we have already stated, she was born at Mytilene, in the island of Lesbos; but if we subject to a rigorous criticism the opinion so generally received in relation to her amorous propensities, and the misfortunes attendant upon these, we will come to the conclusion that the story of her passion for Phaon and its tragical consequences is a mere fiction. It is certain that Sappho, in her odes, made frequent mention of a youth, to whom she gave her whole heart, while he requited her passion with cold indifference. But there is no trace whatever of her having named the object of her passion, or sought to win his favour by her beautiful verses. The pretended name of this youth, Phaon, although frequently mentioned in the Attic comedies, appears not to have occurred in the poetry of Sappho. If Phaon had been named in her verses, the opinion could not have arisen that it was the courtesan Sappho, and not the poetess, who was in love with Phaon. (*Athenæus*, 13, p. 596, *e.*) Moreover, the marvellous stories of the beauty of Phaon have manifestly been borrowed from the myth of Adonis. (*Müller, Hist. Gr. Lit.*, p. 174.) According to the ordinary account, Sappho, despised by Phaon, took the leap from the Leucadian rock, in the hope of finding a cure for the pangs of unrequited love. But even this is rather a poetical image than a real event in the life of Sappho. The Leucadian leap was a religious rite, belonging to the expiatory festivals of Apollo, which were celebrated in this as in other parts of Greece. At appointed times, criminals, selected as expiatory victims, were thrown from the high overhanging rock into the sea: they were, however, sometimes caught at the bottom, and

f saved, were sent away from Leucadia. (Concerning the connexion of this custom with the worship of Apollo, see *Müller's Dorians*, b. 1, ch. 11, § 10.) This custom was applied in various ways by the poets of the time to the description of lovers. Stesichorus, in his poetical novel named Calyce, spoke of the love of a virtuous maiden for a youth who despised her passion; and, in despair, she threw herself from the Leucadian rock. The effect of the leap in the story of Sappho (namely, the curing her of her intolerable passion) must, therefore, have been unknown to Stesichorus. Some years later, Anacreon says in an ode, "Again casting myself from the Leucadian rock, I plunged into the gray sea, drunk with love" (*ap. Hephæst.*, p. 130). The poet can scarcely, by these words, be supposed to say that he cures himself of a vehement passion, but rather means to describe the delicious intoxication of violent love. The story of Sappho's leap probably originated in some poetical images and relations of this kind; a similar story is told of Venus in regard to her lament for Adonis. (*Ptol., Hephæst., ap. Phot., cod.*, 191.—*ed. Bekk.*, vol. 1, p. 153.) Nevertheless, it is not unlikely that the leap from the Leucadian rock may really have been made, in ancient times, by desperate and frantic persons. Another proof of the fictitious character of the story is, that it leaves the principal point in uncertainty, namely, whether Sappho survived the leap or perished in it. (*Müller, Hist. Gr. Lit.*, p. 175.)—It appears that Sappho became united in marriage to an individual named Cercolas, and the fruit of this union was a daughter, named Cleis (Κλεῖς), who is mentioned by the poetess in one of her fragments. Having lost her husband, Sappho turned her attention to literary pursuits, and inspired many of the Lesbian females with a taste for similar occupations. She composed *lyric pieces*, of which she left nine books, *elegies*, *hymns*, &c. The admiration which these productions excited was universal; her contemporaries carried it to the highest pitch of enthusiasm, and saw in her a superior being: the Lesbians placed her image on their coins, as that of a divinity.—Sappho had assembled around her a number of young females, natives of Lesbos, whom she instructed in music and poetry. They revered her as their benefactress, and her attachment to them was of the most affectionate description. This intimacy was made a pretext by the licentious spirit of later ages for the most dishonourable calumnies. An expression in Horace ("*mascula Sappho*," *Ep.*, 1, 19, 28) has been thought to countenance this charge, but its meaning has been grossly misunderstood; and, what is still more to the purpose, it would appear that the illustrious poetess has been ignorantly confounded with a dissolute female of the same name, a native of Lesbos, though not of Mytilene. (*Vid.* Sappho II.) Indeed, as the Abbé Barthelemy has remarked, the accounts that have reached us respecting the licentious character of Sappho, have come only from writers long subsequent to the age in which she lived. Sappho, the favoured of the Muses, was, as we have just endeavoured to show, never enamoured of Phaon, nor did she ever make the leap of Leucadia. Indeed, the severity with which Sappho censured her brother Charaxus for his love for the courtesan Rhodopis, enables us to form some judgment of the principles by which she guided her own conduct. For although, at the time when she wrote this ode to him, the fire of youthful passion had been quenched within her breast, yet she never could have reproached her brother with his love for a courtesan, if she had herself been a courtesan in her youth; and Charaxus might have retaliated upon her with additional strength. Besides, we may plainly discern the feeling of unimpeached honour due to a freeborn and well-educated maiden, in the verses which refer to the relation of Alcæus and Sappho. Alcæus testifies that the attractions and loveliness of Sappho did not derogate from her moral worth, when he calls her "violet-crowned, pure, sweetly-smiling Sappho." (*Alcæus, fragm.*, 38, *ed. Blomf.*)—Sappho's misfortunes arose not, therefore, from disappointed love; they had, on the contrary, a political origin, and terminated in exile. It is probable that, being drawn into a conspiracy against Pittacus, tyrant of Mytilene, by the persuasions of Alcæus, she was banished from Lesbos along with that poet and his partisans. (*Marm., Oxon., ep.* 37.) She retired, as we have already remarked, to Sicily.—We know nothing farther of the life of Sappho. Her productions, which gained for her so exalted a reputation, are almost equally unknown. All that has reached us consists of, 1. A beautiful Ode to Venus, in the Sapphic measure, preserved by Dionysius of Halicarnassus.—2. A second ode, in the same measure, still more beautiful, descriptive of the tumultuous emotions of love, and preserved in part by Longinus.—3. Various fragments, all unfortunately very short, found in Aristotle, Plutarch, Athenæus, Stobæus, Hephæstion, Macrobius, Eustathius, and others.—4. Three epigrams.—Sappho also composed hymns to the gods, in which she invoked them to come from their favourite abodes in different countries; but there is little information extant respecting their contents.—The poems of Sappho are little susceptible of division into distinct classes. Hence the ancient critics divided them into books, merely according to the metre, the first containing the odes in the Sapphic measure, for the poetess enriched the melody of the language by a lyric measure of the most harmonious character, called after her own name; a measure which Catullus and Horace afterward introduced with so much success into the Latin tongue.—The best text of Sappho is that given by Blomfield, in the *Museum Criticum* (vol. 1, p. 3, *seqq.*). The best and fullest edition, however, is that of Neue, *Berol.*, 1827, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 205.—*Müller, Hist. Lit. Gr.*, p. 172.—*Barnes, Vit. Anacr.*, p. 29.—*Bayle, Dict., s. v. Sappho.*)—II. A native of Eresus, in the island of Lesbos, for a long time confounded with Sappho of Mytilene. The distinction between the two has only been recently drawn, and the memory of the celebrated poetess has at last been freed from the dishonourable imputations which had been so long attached to it. An ancient medal, brought from Greece in 1822, presents, along with the name ΣΑΠΦΩ (*Sappho*), a female head, with the letters ΕΡΕCΙ (*Eresi*), the allusion being to the Lesbian city of Eresus, where the medal was struck. (Consult *De Hauteroche, Notice sur la courtisane Sappho d'Eresus, Paris*, 1822.) This settles the question as to there having been two Sapphos, both natives of the same island. The period when this second Sappho flourished is far from being easy to determine. That she was a female of some celebrity appears evident from the inhabitants of Eresus having stamped her image on their coins; but, unfortunately, we have only a few words, scattered here and there in ancient authors, relative to this namesake of the Mytilenæan Sappho. The first of these authors is the historian Nymphis, cited by Athenæus (13, p. 596, *c.*), who speaks of Sappho, a courtesan of Eresus, as having been enamoured of Phaon (Καὶ ἡ ἐξ Ἐρέσου δέ τις ἑταῖρα Σαπφὼ, τοῦ καλοῦ Φάωνος ἐρασθεῖσα, περιβόητος ἦν, ὡς φησι Νύμφις ἐν Περίπλῳ Ἀσίας).—The second authority is Ælian (*Var. Hist.*, 12, 19), who remarks, "I learn, too, that there was also another Sappho in the island of Lesbos, a courtesan, not a poetess" (Πυνθάνομαι δὲ, ὅτι καὶ ἑτέρα ἐν τῇ Λέσβῳ ἐγένετο Σαπφὼ, ἑταῖρα, οὐ ποιήτρια).—A third authority is Suidas, who distinguishes between Sappho the poetess, and Sappho who was enamoured of Phaon, and who leaped from Leucate; only by some negligence or other he makes the poetess a native of Eresus, and the other of Mytilene. The fact of the existence of two Sapphos

being thus proved by the testimony of three authors, it remains to examine which of the two was the one that loved Phaon, and leaped in despair from the promontory of Leucate. Herodotus, the oldest author that makes mention of Sappho, only knew the native of Mytilene. He is silent respecting her love for Phaon, and, considering the discursive nature of his history, he no doubt would have mentioned it had the circumstance been true. Hermesianax, a piece of whose on the loves of poets is quoted by Athenæus (13, p. 598, *seqq.*), speaks of Sappho's attachment for Anacreon, but is silent respecting Phaon, when, in fact, her fatal passion for the latter, and particularly its sad catastrophe, suited so well the spirit of his piece, that he could not have avoided mentioning them had they been true. In an epigram by Antipater of Sidon (*Ep.*, 70.—*Jacobs's Anthologia Gr.*, vol. 2, p. 25), relative to the death of Sappho, that poet is not only silent respecting her tragical end at Leucate, but, according to him, she fell in the course of nature, and her tomb was in her native island. In the Bibliotheca of Photius, to which we have already referred (vol. 1, p. 153, *ed. Bekker*), an extract is given from a work of Ptolemy, son of Hephæstion, in which is detailed a kind of history of the leaps from Leucate. It is remarkable that no mention is made in this account of the fate of Sappho, although many instances are cited of those who had made the hazardous experiment. All these negative authorities would seem to more than counterbalance the testimony of Ovid, who, in one of his Heroïdes, confounds the female who was enamoured of Phaon with the lyric poetess.—According to Strabo (452), Menander made Sappho to have been the first that ever took the leap. (*Menandri, Reliq., ed. Meineke*, p. 105.) Now Menander lived in the fourth century before our era, and the existence of the Sappho, therefore, who threw herself from the rock of Leucate, may be traced up as far at least as three centuries prior to the Christian era. It does not, however, go back as far as the fifth century, since Herodotus, who flourished at that period, makes no mention of the tragic end of the Mytilenian poetess: the natural inference, therefore, is, that Sappho of Mytilene did not leap from the promontory of Leucate, and that Sappho of Eresus, who did, was not born when Herodotus wrote his history.—Visconti has the merit of having been the first modern writer who suspected that the episode of Phaon and the catastrophe at Leucate belonged rather to the second than the first Sappho. (*Iconogr. Greca*, vol. 1, p. 81, *seqq.*) His suspicions would have been changed into certainty if he could have foreseen the discovery of the ancient medal, brought to light after his decease, and which so fully establishes the existence of a second Sappho, a native of Eresus. (*Biogr. Univ.*, vol. 40, p. 398.—Compare the remarks of *Welcker, Sappho von einem herrschenden vorurtheil befreyt, Gött.*, 1816, 8vo.)

Saracēni, or, more correctly, Arraceni, a name first belonging to a people in Arabia Felix, and derived most probably from that of the town Arra. The application of the name Saraceni to all the Arabians, and thence to all Mohammedans, is of comparatively recent origin. Ammianus Marcellinus employs the term in question as having been used by others before him. (*Ammianus Marcell.*, 14, 4; 22, 15; 23, 6; 24, 2.)

Sardanapālus, the last king of Assyria, infamous for his luxury and voluptuousness. The greatest part of his time was spent in the company of his wives and favourites, and the monarch generally appeared in the midst of them disguised in the habit of a female, and spinning wool for his amusement. This effeminacy irritated his officers; Belesis and Arsaces conspired against him, and collected a numerous force to dethrone him. Sardanapalus quitted for a while his voluptuous retreat, and appeared at the head of his armies. The rebels were defeated in three successive battles; but at last Sardanapalus was beaten and besieged in the city of Ninus for two years. When all appeared lost, he burned himself in his palace, with his eunuchs, concubines, and all his treasures, and the empire of Assyria was divided among the conspirators. This event happened B.C. 820, according to Eusebius; though Justin and others, with less probability, place it 80 years earlier. (*Herod.*, 2, 150—*Cic.*, *Tusc.*, 5, 35.)

Sardi, the inhabitants of Sardinia. (*Vid.* Sardinia.)

Sardes. *Vid.* Sardis.

Sardĭca or Serdica, and also Ulpia Sardica, a city belonging originally to Thrace, but subsequently included within the limits of Dacia Ripensis, and made the capital of this province. It was situated in a fertile plain, through which flowed the river Œscus. The Emperor Maximian was born in its vicinity, and it is known in the annals of the Church from a council having been held within its walls. Attila destroyed the city, but it was rebuilt, and the name changed by the Bulgarians to *Triaditza*, under which appellation it still exists. (*Eutrop.*, 9, 22.—*Nicetas*, 3.)

Sardinĭa, an island in the Mediterranean, south of Corsica and west of Italy. The oldest Greek form for the name was Σαρδώ, undeclined, but of the feminine gender, which the Latins converted into *Sardinia*. Herodotus writes ἐς Σαρδώ; Scylax and Scymnus give no inflections of the word; and Diodorus, in most instances, follows the original usage. (*Herod.*, 1, 170.—*Id.*, 5, 106.—*Scylax*, p. 2.—*Scymn., ch.* v., 204.—*Diod.*, 4, 29, 82, &c.) At a later period the form began to be gradually declined, and hence we have Σαρδόνα in Polybius, though he gives Σαρδώ (from which others have the genitive Σαρδοῦς) as the form of the nominative. Strabo writes Σαρδώ, gen. Σαρδόνος. The inhabitants were called Sardoï (Σαρδῶοι) and Sardonii (Σαρδόνιοι); the Romans named them Sardi, rarely Sardinienses.—Scylax gives the distance between Sardinia and the mainland as one and a half days' sail, or 750 stadia; this, however, is too small, and Artemidorus is more correct when he makes it 1200 stadia. (*Scylax*, p. 2.—*Strabo*, 222.) That the island can be seen on a clear day from the coast of Italy, we learn from Strabo, and also from modern travellers. The area of Sardinia is given at the present day at 9200 miles, and the number of the inhabitants is estimated at about 4,000,000.—The Greeks compared the shape of this island to that of the human foot, and hence the appellation of Ichnusa that was sometimes given to it (Ἰχνοῦσα—ἴχνος, *vestigium*). Others, from its resemblance to the lower part of the sandal, term it Sandaliotis. (*Vid.* Ichnusa, and compare the remark of Pliny, 3, 7, "*Sardiniam Timæus Sandaliotim appellavit ab effigie soleæ, Myrsilus Ichnusam a similitudine vestigii.*")—Sardinia may be called a mountainous island, a chain of mountains running through it from north to south, though nearer to the eastern than the western coast. From the northern part of this chain another rises, which proceeds from east to west, and which separates the island, as it were, into two parts, from the present *Capo Comino* to *Capo Malargin*. This cross range is called by Ptolemy Μανόμενα ὄρη (*Insani Montes*—"The Mad Mountains"). The mountains of Sardinia exercise a very important influence on the character of its coast, on the temperature, and on the productiveness of the island. The numerous side ranges, running down to the very coast, form spacious bays, and, on the southern and western shores, safe harbours. On the east side of the island, however, the cliffs are high and steep, and scarcely afford anywhere a safe anchoring place; while gusts of wind frequently blow with very sudden and great fury

from the interior of the mountain ranges, and do great damage to vessels along these shores. Hence probably the appellation of "*Insani Montes*," and hence, too, the language of Claudian (*Bell. Gildon.*, v. 512), "*Insanos infamat navita montes.*" Along the whole range, therefore, of the eastern coast, although so conveniently situated for intercourse with Italy, the ancients had but one harbour, Olbia, and that far to the north; and in modern days, too, no place of any importance is found along this part of Sardinia. The mountain atmosphere was healthy, but the rugged nature of the ranges and the wild character of the inhabitants forbade any attempts at cultivation. In the western and southern parts, on the other hand, the soil was fertile and well cultivated, but the climate very unhealthy. Thus Mela remarks (2, 7), "*ut fecunda ita pœne pestilens insula.*" The noxious effects of the climate were still more sensibly felt by strangers than by natives. Hence, whenever the Romans wished to designate a particularly unhealthy region, they named Sardinia; and so greatly did they dread the effects of its climate, that they never ventured to keep a standing force in it for any length of time. (*Cic., ep. ad Quint., fratrem*, 2, 3.—*Strabo*, 225.) The principal causes of this unhealthiness were the pools of stagnant water in the hollows of the island, and the want of northerly winds. These winds were kept off, as Pausanias believed (10, 17), by the mountains of Corsica and even of Italy. The Insani Montes also contributed their share in producing this. (*Claudian, Bell. Gildonic.*, v. 512, *seqq.*)—The fertility of the island is attested by all the ancient writers; neither was it infested by any snakes, nor by any beasts of prey. Rome obtained her supplies of grain not only from Sicily, but also from Sardinia; large quantities of salt, too, as in modern times, were manufactured on the western and southern coasts. The ancient writers speak of mines, and Solinus (c. 11) of silver ones: the names of various places in the island indicate a mining country, as Metalla, Insula Plumbaria, &c.; and Ptolemy makes mention of several mineral springs and baths. Two products of the island, however, deserve particular notice. One of these is its wool. Numerous herds of cattle were reared in the island, as might be expected among a people who paid little attention to, and derived little subsistence from agriculture. (*Diod.*, 5, 15.) It must be remarked, however, that the animals chiefly killed for food were of a mongrel kind, begotten between a sheep and a goat, and called *musmones*. (*Plin*, 8, 49.—*Pausan.*, 10, 17.) They were covered with a long and coarse hair, and their skins served for the common clothing of the mountaineers, whom Livy hence styles *Pelliti*. In winter they wore the hair inward. (*Ælian, H. A.*, 16, 34.) In war they had small bucklers covered with these skins. They were named from this attire *Mastrucati*; and the *Mastrucati Latrunculi* were often very dangerous antagonists for the Romans. The other remarkable product of Sardinia was a species of wild parsley (*apiastrum*), called by Solinus *herba Sardonia*. It grew very abundantly around springs and wet places. Whoever ate of it died, apparently laughing; in other words, the nerves became contracted, and the lips of the sufferer assumed the appearance of an involuntary and painful laugh. Hence the expression *Sardonicus risus*. (*Pausan.*, 10, 17. —*Solin.*, c. 11.—*Plin.*, 20, 11.) It must be remarked, however, that the phrase *μείδησε Σαρδόνιον* occurs also in Homer (*Od.*, 20, 302), and that other explanations besides the one just mentioned are given by Eustathius.—Whence Sardinia received its first inhabitants we are not informed by any ancient writer. They speak, indeed, of settlements made at various times in the island, but the new-comers always found a rude race of inhabitants already in possession. The first that migrated to Sardinia were said to have been the Etrurians and Tyrrhenians, under Phorcys, a son of Neptune: these settled on the eastern coast. (*Servius, ad Virg., Æn.*, 5, 829.) At a subsequent period, Sardus, a son of Hercules, led a colony thither. He introduced among the rude inhabitants, who were accustomed to dwell in caves, the first rudiments of civilization; taught them agriculture, and was their earliest lawgiver. In gratitude to him, they called the island after his name, Sardinia; sent, at a later period, his statue to Delphi, and worshipped him as a god under the appellation of *Sardus pater*, whence arose the forms *Sardipater* and *Sardopater*. (*Serv. ad Virg., Æn.*, 8, 564.) After the Libyans came a colony of Iberians under Norax, from Bætica. He settled in the southern part of the island, and founded the city of Nora, which he called after his own name. Tradition also makes Aristæus, the father of Actæon, to have come to Sardinia with some Grecian followers after the death of his son. (*Sil. Ital*, 12, 368.) He was the first to plant trees, and to teach the inhabitants how to make oil and cheese.—As regards the Grecian settlements in this island, it may be remarked, that, though the date of their first coming cannot be ascertained, it would appear, however, to have taken place at a very early period. The first of these colonies was that led by Iolaus. He brought with him many of the Thespiadæ or sons of Hercules, together with a considerable number of Attic families. The inhabitants of the part conquered by him were called from him Iolaï, and even at the present day a part of the territory of *Cagliari* is styled *Euradoria di Iola*. (*Diod. Sic.*, 4, 24, &c.—*Id.*, 5, 15.) The fertility of Sardinia soon invited over numerous Grecian settlers; and various petty republics were established, independent of each other. All of these engaged with activity in agriculture and commerce, and all rendered divine honours to Sardus, Aristæus, and Iolaus. Traces of Grecian customs and attire are said still to remain. (*Hörschelmann, Geschichte der Sardinien*, p. 7.) The Carthaginians would seem to have obtained a footing in Sardinia at a very early period, as the situation of the island in a commercial point of view was too important to be neglected. Its fertility, moreover, made it one of their granaries, and they used every means in their power to promote agricultural labours. Sardinia fell into the hands of the Romans 237 B.C., in the interval between the first and second Punic wars. Its new masters could only, as the Carthaginians had done before them, obtain possession, for a long period, of the shores of the island. The inhabitants of the interior defended themselves successfully for nearly 100 years. Indeed, it may be said that Sardinia was never completely subdued by the Roman arms (*Strabo*, 225), and the predatory movements of the mountaineers still occasioned trouble in the days of the emperors. (*Tac., Ann.*, 2, 85.) In the fifth century it fell into the hands of the Vandals. (*Procop., Bell. Vand.*, 2, 13.) The interior of the island, even at the present day, exhibits an astonishing degree of barbarism: the peasants are still dressed in leather or skins, and the mountains are still infested by banditti.—The present island of Sardinia presents many monuments that recall the successive sway of its several conquerors. The most remarkable, however, of these, are the very ancient structures called *Nurages* or *Nuraghes*, which have exercised the sagacity of various travellers. The number of these monuments is about 600. Those which are entire are 50 feet high, with a diameter of 90 feet at the base, and terminating at the summit in a cone. They are built on little hills, in a plain, of different sorts of stone, and, in some cases, are surrounded by a wall. The blocks of stone are of large size, and put together without cement. Some nuraghes are flanked by cones, to the number of from three to seven, which are grouped around the principal cone; they form a kind of casemates. The encompassing

wall is surmounted with a parapet. Each nuraghe is divided into three chambers or stories, the communication to which is effected by a kind of spiral ascent in the side wall. (*Mimant, Histoire de Sardaigne, Paris*, 1825.—*De la Marmora, Voyage en Sardaigne, Paris*, 1826.—*Petit Radel, Notices sur les Nuraghes de la Sardaigne, Paris*, 1826.) The author last cited regards the *nuraghes* as of Cyclopian or Pelasgic origin, and carries back the period of their construction to the 15th century before the Christian era. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 468.—*Balbi, Abrégé de Geographie*, p. 294.)

Sardis or Sardes (the Ionic forms of the name are *αἱ* Σάρδις and Σάρδιες, the ordinary Greek form is *αἱ* Σάρδεις), a city of Lydia, the ancient capital of the monarchs of the country. It was situate at the foot of Mount Tmolus, on the river Pactolus, which ran through the place; and on one of the elevations of the mountain, comprehended within the circuit of the city, was the site of a strong citadel. According to Herodotus (1, 84), a concubine of Males, king of Lydia, had brought forth a young lion, and the monarch was informed by the Telmessian diviners, that if this animal were carried by him quite round the works of the city, Sardis should be for ever impregnable. The young lion was brought to every other part of the place except the steep side of the citadel which faced Mount Tmolus, this latter part being neglected as altogether insuperable and inaccessible; and yet by this very part it was subsequently taken. This legend, combined with the statement of Joannes Lydus (*de Mens.*, p. 42), that *Sardis* was an old Lydian word denoting "the Year," has led Creuzer to give an astronomical turn to the whole tradition. (*Creuzer und Hermann, Briefe*, p. 106, *in notis.*)—Sardis was said to have been destroyed by the Cimmerians during their inroad into Asia (*Strabo*, 627), but to have been soon after rebuilt and strongly fortified: it is to this latter period, no doubt, that the legend above mentioned refers. As the capital of Crœsus, king of Lydia, it is frequently mentioned in Herodotus, and the historian relates the manner in which it fell into the hands of Cyrus, the citadel having been surprised on the very side that was deemed inaccessible. The city retained its size and importance under the Persian dominion. Herodotus (7, 31) names it, by way of distinction, "the city of the Lydians" (*τῶν Λύδων τὸ ἄστυ*), and it became the seat of the Persian satraps, as it had been of the Lydian kings. The fortifications, however, must have been destroyed by its new masters, since otherwise the Greeks could not have so easily penetrated into the place in the expedition which preceded the Persian war. From the account of Herodotus (5, 100), the citadel alone would appear to have remained. And yet, with all its greatness, Sardis could not have been in these early times a well-built city; at least the greater part of the houses would seem to have been constructed of reeds, according to the account of Herodotus, and even those which were built with bricks were roofed with reeds. One of these, on this occasion, was set on fire by a soldier, and immediately the flame spread from house to house, and consumed the whole city. The temple of Cybele also suffered in the conflagration, and it was this circumstance that gave Xerxes a pretext for destroying the temples of Greece.—The city and acropolis surrendered, at a later day, on the approach of Alexander after the battle of the Granicus. He encamped by the river Hermus, which was 20 stadia, or two miles and a half, distant. He went up to the acropolis, which was then fortified by a triple wall, and gave orders to have erected in it a temple and altar to Jupiter Olympus, on the site of the royal palace of the Lydian monarchs. The place, on account of its importance, was confided to Pausanias, one of his most trusty generals. (*Arrian, Exp. Alex.*, 1, 18) After Alexander's death, we find Sardis to be the residence of Achæus, the governor, under the Syrian kings, of the whole Asiatic peninsula. (*Polyb.*, 577.) It was taken, after a long siege, by Antiochus (*Polyb.*, 7, 15.—*Id.*, 8, 23), and again laid waste. At a subsequent period we find Sardis in the hands of the Romans, who, in accordance, probably, with a general rule pursued by them in Asia Minor, dismantled the citadel; at least, neither Strabo nor any writer after him makes mention of the castle of Sardis. The city sank, after this, into a place of inferior importance, and its principal trade was transferred to Smyrna and Ephesus. The Romans, however, made it the seat of a *conventus juridicus* for the northeastern part of Lydia, and its size still remained considerable. (*Strabo*, 625—*πόλις μεγάλη.*) In the reign of the Emperor Tiberius, Sardis, along with eleven other of the principal cities of Lower Asia, was destroyed by an earthquake. The calamity, according to Tacitus (2, 47), happened in the night, and was, for that reason, the more disastrous. Hills are said to have sunk, and valleys to have risen to mountains. The emperor made liberal grants to the ruined cities; and Sardis was indebted for its restoration to his munificence. Its inhabitants were exempted from all taxes for five years; and received a supply of one hundred thousand great sesterces.—Sardis is remarkable in the annals of Christianity as having been one of the seven churches of Asia.—The Turks made themselves masters of Sardis in the eleventh century, but soon lost it again. In the fourteenth century, however, it again fell into their hands, together with its citadel. Timur subsequently took both, and by him the place was probably destroyed for the last time. A miserable village called *Sart* is now found on the site of this once famous city. For an account of the present condition of the place, and of the antiquities in its neighbourhood, consult *Arundell's Seven Churches of Asia*, p. 176, *seqq.*—*Milner, History of the Seven Churches of Asia*, p. 303, *seqq.*—*Leake's Tour*, p. 265, 342.

Sardus, a son of Hercules, who led a colony to Sardinia, and gave it his name. (*Vid.* Sardinia.)

Sarepta or Zarephath, now *Sarfend*, a city on the shore of the Mediterranean, between Tyre and Sidon. It was the scene of one of the miracles of Elijah. (1 *Kings*, 17, 9.)

Sarmatia, an extensive country, bounded, according to Mela (3, 4), on the west by the river Vistula, and extending from the Sinus Codanus or *Baltic Sea*, to the Tanaïs or *Don*. Ptolemy, on the other hand, makes it reach from the Vistula to the Rha or *Wolga*, and to be separated by the river Tanaïs into two great divisions: 1. Sarmatia Europæa, the boundaries of which tract of country were, the Vistula on the west, Mount Carpatus and the river Tyras (or *Dniester*) on the south, the Palus Mæotis on the east, and the Sinus Codanus on the north. It corresponded to what is now part of *Russia*, *Poland*, *Lithuania*, *Prussia*, *Little Tartary*, &c.—2. Sarmatia Asiatica. This country reached from the Tanaïs to the mouth of the Rha, and from the northernmost point of Caucasus to unknown regions in the north. It corresponded, therefore, to *Astrackhan*, *Orenburg*, &c.—Ptolemy banished from his map of Europe the name of Scythia; but we must not suppose that he regarded all the nations between the Tanaïs and Vistula as Sarmatians. On the contrary, he expressly calls the Alani, whom he places between the Borysthenes and Tanaïs, a Scythian race.—The greater part of the Sarmatic nations, in the strictest sense of this name, were confounded together under the name of Hamaxobii, a term which alludes to their living, like the Scythians, in wagons (*Malte-Brun, Hist. de la Geogr.*, vol. 1, p. 126, *seqq. Brussels ed.*)

Sarnus, a river of Campania, now the *Sarno*, falling into the sea about a mile from Pompeii. Accord

ing to Strabo, it formed the harbour of that town, which was also common to the inland cities of Nola, Acerræ, and Nuceria. The same writer adds, that it was navigable for the space of eighteen miles; a circumstance which will scarcely be found applicable to the present stream; whence we should be led to conclude that a considerable change has taken place in its course. (*Strabo*, 247.) The Pelasgi, who occupied this coast at an early period, are said to have derived the name of Sarrastes from this river. (*Cramer's Anc. Italy*, vol. 2, p. 180.)

Saron, a king of Trœzene, unusually fond of hunting. He was drowned in the sea while pursuing a stag which had taken to the water, and divine honours were paid him after death. According to one account, he gave name to the Sinus Saronicus. Saron built a temple to Diana at Trœzene, and instituted festivals in honour of her, called from himself Saronia. (*Pausan.*, 2, 30.—*Mela*, 2, 3.)

Saronĭcus Sinus, now the *Gulf of Engia*, a bay of the Ægean Sea, lying to the southwest of Attica, and northeast of Argolis, and commencing between the promontories of Sunium and Scylleum. Some suppose that this part of the sea received its name from Saron, who was drowned there, or from a small river which discharged itself on the coast. Pliny, however, makes the name to have come from the forests of oak which at one time covered the shores of the gulf, the term σαρωνίς, in early Greek, signifying "an oak." (*Pliny*, 4, 9.—Compare *Schol. ad Callim., H. in Jov.*, 22)

Sarpēdon, I. a son of Jupiter by Europa, the daughter of Agenor. He was driven from Crete by his brother Minos (*vid.* Rhadamanthus), and thereupon retired to Lycia, where he aided Cilix against the people of that country, and obtained the sovereignty of a part of it. Jupiter is said to have bestowed upon him a life of treble duration. (*Apollod.*, 3, 1, 2.—*Heyne, ad loc.*) —II. A son of Jupiter and Laodamia the daughter of Bellerophon. He was king of Lycia, and leader with Glaucus of the Lycian auxiliaries of Priam. The character of Sarpedon is represented as the most faultless and amiable in the Iliad. He was by birth superior to all the chiefs of either side, and his valour was not unworthy of his descent. The account of his conflict with Patroclus; the concern of Jupiter at his perilous situation; the deliberation of the god whether he should avert the hostile decrees of fate; and the subsequent description of his death, are among the most striking of all the episodes of the Iliad. (*Hom., Il.*, 16, 419, *seqq.*)—III. A promontory of the same name in Cilicia, beyond which Antiochus was not permitted to sail by a treaty of peace which he had made with the Romans. (*Livy*, 38, 38.—*Mela*, 1, 13.)

Sarra, the earlier Latin name for the city of Tyre. The Oriental form was *Tsor* or *Sor*, for which the Carthaginians said *Tsar* or *Sar*, and the Romans, receiving the term from those, converted it into *Sarra*, whence they also formed the adjective *Sarranus*, equivalent to "Tyrian." (*Virg., Georg.*, 2, 506.—*Scaliger, ad Paul. Diac., s. v. Sarra.*) Servius erroneously deduces the appellation from *Sar*, which, according to him, is the Phœnician name for the *murex*, or shellfish that yielded the purple. (*Serv. ad Virg., l. c.*) The Greek name Τύρος proceeds probably from an Aramaic pronunciation, *Tor*. (*Gesenius, Hebr. Lex.*, vol. 2, p. 672, *ed. Leo.*)

Sarrastes, a people of Campania on the Sarnus. (*Virg., Æn.*, 7, 738.—*Vid.* remarks under the article Sarnus, at the end.)

Sarsĭna, a city of Umbria, in the northern part of the country and on the left bank of the Sapis, towards its source. It still retains its name. This city was the birthplace of Plautus, the comic writer, a circumstance to which he alludes in his Mostellaria (3, 2). Sarsina must have been once a place of note, as it gave its name to a numerous Umbrian tribe. (*Polyo.*, 2, 24.) From ancient inscriptions we may collect that it was a municipal town. (*Cramer's Anc. Italy*, vol. 1, p. 237.)

Saticŭla, a town of Samnium, the site of which has not been precisely determined. It seems, however, evident from Livy (23, 14), that we must seek for it among the mountains south of the Vulturnus and on the borders of Campania. It is supposed to correspond to the modern *Agata dei Goti*. (*Cramer's Anc. Italy*, vol. 2, p. 237.)

Saturēium, a town in the Tarentine territory, frequently alluded to by the ancient writers. It was famed for the fertility of the surrounding country and for its breed of horses. (*Horat., Sat.*, 1, 6, 59.)

Saturnalĭa, a festival in honour of Saturn, and the most remarkable one in the whole Roman year. It was celebrated in December, and at first lasted but one day (the 19th); it was then extended to three, and subsequently, by order of Caligula and Claudius, to seven. (*Macrob., Sat.*, 1, 10.) The utmost liberty prevailed during its continuance: all was mirth and festivity; friends made presents to each other; schools were closed; the senate did not sit; no war was proclaimed; no criminal executed; slaves were permitted to jest with their masters, and were even waited on at table by them. This last circumstance probably was founded on the original equality of master and slave, the latter having been, in the early times of Rome, usually a captive taken in the war or an insolvent debtor, and, consequently, originally the equal of his master. (*Dion. Hal.*, 4, 24.—*Niebuhr, Hist. Rom.*, vol. 1, p. 319.) According to some, the Saturnalia were emblematic of the freedom enjoyed in the golden age, when Saturn ruled over Italy. (*Keightley's Mythology*, p. 524.)

Saturnĭa, I. a name given to Italy, because Saturn was fabled to have reigned there during the golden age. (*Virg., G.*, 2, 173.)—II. A name given to Juno, as being the daughter of Saturn.—III. An ancient city of Etruria, whose ruins may be seen near the source of the Albinia, and which is mentioned by Dionysius of Halicarnassus (1, 21) as formerly occupied by the Pelasgi. According to Pliny (3, 5), its more ancient name was Aurinia. Aurinia received a colony from Rome, A.U.C. 569. (*Liv.*, 39, 55.)

Saturnīnus, I. L. Apuleius, a tribune of the commons, who, in A.U.C. 654, B.C. 100, united with Marius against the patricians, excited a sedition at Rome, intimidated the senate, caused several popular laws to be passed, and exercised a sort of usurped and tyrannical power for the space of three years. At length breaking out into open rebellion, and seizing, with his adherents, upon the Capitol, he was besieged there by Marius, who was now compelled, as consul, to act against him. Saturninus and his adherents eventually surrendered themselves to Marius, upon his promising to save their lives; but the people fell upon and destroyed them. (*Plut., Vit. Mar.—Flor.*, 3, 16.)—II. P. Sempronius, a general of Valerian, proclaimed emperor in Egypt by his troops after he had rendered himself celebrated by his victories over the barbarians. His integrity, his complaisance and affability, had gained him the affection of the people; but his fondness of ancient discipline provoked his soldiers, who wantonly murdered him in the 43d year of his age, A.D. 262.—III. Sextus Julian, a Gaul, intimate with Aurelian. The emperor esteemed him greatly, not only for his private virtues, but for his abilities as a general, and for the victories which he had obtained in different parts of the empire. He was saluted emperor at Alexandrea, and compelled by the clamorous army to accept of the purple, which he had rejected with disdain and horror. Probus, who was then emperor, marched his forces against him, and besieged him in Alpamea, where he destroyed himself

when unable to make head against his powerful adversary.—IV. Pompeius, a writer in the reign of Trajan. He was greatly esteemed by Pliny the younger, who speaks of him with great warmth and approbation as an historian, a poet, and an orator. Pliny always consulted the opinion of Saturninus before he published his compositions. (*Plin., Epist.*, 1, 8.—*Id.*, 1, 16.)

Saturnus (called by the Greeks Κρόνος), a son of Cœlus or Uranus, and Terra, or the goddess of the earth. Terra bore to Uranus a mighty progeny, the Titans, six males and six females. The youngest of the former was Saturn. These children were hated by their father, who, as soon as they were born, thrust them out of his sight into a cavern of Earth. (*Völcker, Myth. der Iap.*, 283.—Compare *Apollod.*, 1, 1, 3.) Earth, grieved at this unnatural conduct, produced "the substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against their father; but fear seized on them all except Saturn, who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting father. The drops which fell on the earth from the wound gave birth to the Erinnyes, the Giants, and the Melian nymphs. (*Hes., Theog.*, 155, *seqq.*)—After this, Saturn obtained his father's kingdom, with the consent of his brethren, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and, instead of the children, she gave him large stones, which he immediately swallowed, without perceiving the deceit. The other Titans having been informed that Saturn had concealed his male children, made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to place him on his throne. Saturn, unmindful of his son's kindness, conspired against him; but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his *concealment* (from *lateo*, "to lie concealed"). Janus, who was then King of Italy, received Saturn with marks of attention. He made him his partner on the throne; and the King of Heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture, and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. Saturn was father of Chiron, the centaur, by Philyra, whom he previously changed into a mare, to avoid the observation of Rhea.—Hesiod, in his didactic poem, says that Saturn ruled over the Isles of the Blessed, at the end of the earth, by the "deep-eddying ocean" (*Op. et D.*, 167, *seq.*); and Pindar gives a luxuriant description of this blissful abode, where the departed heroes of Greece dwelt beneath the mild rule of Saturn and his assessor Rhadamanthus. (*Ol.*, 2, 123, *seqq.*) At a later period, it was fabled that Saturn lay asleep, guarded by Briareus, in a desert island near Britannia, in the Western Ocean. (*Plut., de Defect. Orac.*, 18.—*Id., de Fac. in Orb. Lun.*, 26.—*Procop., Bell. Goth.*, 4, 20.—Compare *Tzetz. ad Lycophr.*, 1204.) Saturn was in after times confounded with the grim deity Moloch, to whom the Tyrians and Carthaginians offered their children in sacrifice. The slight analogy of this practice with the legend of Saturn's devouring his children, may have sufficed for the Greeks to infer an identity of their ancient deity with the object of Phœnician worship. It was not improbably the circumstance of both gods being armed with a sickle, which led to the inference of the Κρόνος of the Greeks being the same with the Saturnus of the Latins. (*Buttmann, Mythologus*, vol. 2, p. 28, *seqq.*) The fabled flight of this last from Olympus to Hesperia or Italy, and his there establishing the golden age, may have been indebted for its origin to the legend of the reign of Kronus over the Islands of the Blessed in the western stream of Ocean. There were no temples of Kronus in Greece; but there was a chapel of Kronus and Rhea at Athens (*Pausan.*, 1, 18, 7), and sacrifices were made to him on the Kronian Hill at Olympia. (*Pausan.*, 6, 20, 1.) The Athenians, moreover, had a festival in his honour, named the Kronia, which was celebrated on the twelfth day of the month Hecatombæon, or at the end of July, and which, as described, strongly resembles the Italian Saturnalia. (*Demosth., Timocr.*, p. 708.—*Philoc., ap. Macrob., Sat.*, 1, 10.)—The only epithet given to Kronus by the elder poets is *crooked-counselled* (ἀγκυλομήτης). Nonnus (25, 234) calls him *broad-bearded* (εὐρυγένειος). (*Keightley's Mythology*, p. 68, *seqq.*)—Among the Romans, in the sacrifices the priest always performed the ceremony with his head uncovered, which was unusual at other solemnities. The god is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites its own tail, which is an emblem of time and of the revolution of the year. In his left hand he has a child, which he raises up as if instantly to devour it. Tatius, king of the Sabines, is fabled to have first built a temple to Saturn on the Capitoline Hill; a second was afterward added by Tullus Hostilius, and a third by the first consuls. On his statues were generally hung fetters, in commemoration of the chains he had worn when imprisoned by Jupiter. From this circumstance, all slaves that obtained their liberty generally dedicated their fetters to him. During the celebration of the Saturnalia, the chains were taken from the statues, to intimate the freedom and independence which mankind enjoyed during the golden age. At Rome the treasury was in his temple, intimating, it is said, that agriculture is the source of wealth. (*Plut., Quæst. Rom.*, 42.) The *Nundinæ*, or market days, were also sacred to this god. (*Aul. Gell.*, 13, 22.—*Livy*, 8, 1.—*Id.*, 45, 33.)—Bochart considers Saturn to have been the same with Noah; and so well convinced of this is he, as to remark, "*Noam esse Saturnum tam multa docent, ut vix sit dubitandi locus.*" (*Geogr. Sacr.*, 1, 1.) This school of mythology, however, has long ago been succeeded by one of a more rational nature. According to others, Saturn was the same with Time, the Greek words which stand for Saturn and Time differing only in one letter (*Κρόνος, Saturn, χρόνος, time*); and on this account Saturn is represented as devouring his children, and casting them up again, as Time devours and consumes all things which it has produced, which at length revive again, and are, as it were, renewed: or else days, months, and years are the children of Time, which he constantly devours and produces anew. Niebuhr regards Saturn and Ops as the god and goddess of the earth, its vivifying and its receptively-productive powers. (*Rom. Hist.*, vol. 1, p. 66, *Cambr. transl.*) Creuzer makes Saturn the great god of nature, in many respects assimilated to Janus. He is the god who suffices for himself, the god who is satisfied with his own comprehensive powers. (*Symbolik, par Guigniaut*, vol. 3, p. 499.) Hence the derivation of the name from the Latin *Satur*, "full," "satisfied."

Satyri, demigods of the country, whose origin is unknown. They are represented like men, but with the feet and the legs of goats, short horns on the head, and the whole body covered with thick hair. The Romans called them indiscriminately *Fauni*, *Panes*, and *Silvani*.—Hesiod is the first who mentions the Satyrs; he says that they he Curetes, and the mount

am-nymphs, were the offspring of the five daughters of the union of Hecatæus with the daughter of Phoroneus (*ap. Strab.*, 471). The Laconian term for a Satyr was Tityrus (*Schol. ad Theocr.*, 7, 72), which also signified the buck-goat, or the ram that led the flock. (*Schol. ad Theocr.*, 3, 2.) Æschylus calls a Satyr a buck-goat (τράγος.—*Fragm., ap. Plut., de Cap.*, 2).—The Satyrs were associated with Bacchus, and they formed the chorus of the species of drama which derived its name from them. It has been supposed that they were indebted for their deification to the festivals of this deity, and that they were originally merely the rustics who formed the chorus, and danced at them in their goatskin dresses. (*Welcker, Nachtr. zur Tril.*, p. 211, *seqq.*—*Keightley's Mythology*, p. 233, *seq.*)

Sauromatæ, a people called *Sarmatæ* by the Latins. (*Vid.* Sarmatia.)

Savus, a river of Pannonia, rising in the Alpes Carnicæ, and flowing into the Danube at Singidunum. It forms near its mouth the southeastern boundary of Pannonia, and is now the *Sau* or *Saave*. (*Plin.*, 3, 18.—*Appian, Ill.*, 22.) The Danube, after its junction with the Savus, took the name of Ister. (*Vid.* Danubius.)

Saxones, a people of Germany, whose original seats appear to have been on the neck of the Cimbric Chersonese, from the mouth of the Elbe to the Sinus Codanus and the river Chalusus (*or Trave*), corresponding to modern *Holstein*. They appeared for the first time in history about the beginning of the fourth century, as the chief tribe among the Ingævones. In the eighth century we find them in possession of a large part of Germany. A portion of the northwestern Saxons, in the fifth century, in connexion with the Angli, conquered England.—For some remarks on the etymology of the name of Saxones, *vid.* the article Scythia.

Scæa (*scil.* Porta.—Σκαιά, *scil.* πύλη), one of the gates of Troy. It received its name from σκαιός, "*left*," as it was on the *left* side of the city, facing the sea and the Grecian camp. (*Vid.* Troja.)

Scæva, I. a centurion in Cæsar's army, who behaved with great courage at Dyrrhachium. (*Cæs., B. C.*, 3, 53.—*Sueton., Vit. Jul.*, 68.—*Val Max.*, 3, 2.)—II. Memor, a Latin poet in the reign of Titus and Domitian.—III. A friend of Horace, to whom the poet addressed *Ep.* 1, 17.

Scævola, the surname of the most celebrated branch of the house of the Mucii, and said to have been derived from that individual of the line who acted with so much heroic firmness in the presence of Porsenna. (*Vid.* Porsenna.) The most distinguished of the name were the following: I. Caius Mucius Scævola. (*Vid.* Porsenna.)—II. Quintus Mucius Scævola, was prætor in 216 B.C. The next year he received Sardinia as a province. He died 209 B.C., while holding the office of "*Decemvir sacris faciundis*."—III. Publius Mucius Scævola, the younger son of the preceding, was quæstor 188 B.C., tribune of the commons 183 B.C., prætor urbanus 179 B.C., and finally consul with M. Æmilius Lepidus, 175 B.C. In conjunction with his colleague, he carried on the war successfully in Cisalpine Gaul, especially against the Ligurians, and obtained the honours of a three days' thanksgiving and a triumph. This last circumstance is confirmed by the Capitoline fragments, and also by some consular medals.—IV. P. Mucius Scævola, elder son of the preceding, and a celebrated jurist. He was conspicuous also as a defender of the good old-Roman virtues and manners against the corruption and license which had been introduced into Italy from abroad. In 141 B.C. he was tribune of the commons, and accused the prætor L. Tubulus of bribery on a certain trial where he had presided. Tubulus anticipated his sentence by going into exile. As ædile (133 B.C.) Scævola restored the temple of Hercules, which had fallen in ruins to the ground. In 131 B.C. he was prætor urbanus; and soon after consul. He obtained Italy for his province.—V. Publius Mucius Scævola, son of the preceding, was at first tribune of the commons, then prætor, and at last pontifex maximus. He was particularly conspicuous as an opponent of the Gracchi. Having obtained the province of Asia, he distinguished himself so much in that government by his probity and justice, that the Asiatics celebrated a festival in his honour.—VI. Quintus Mucius Scævola, more commonly called by the Roman jurists Quintus Mucius, enjoyed a distinguished reputation as a lawyer. He collected together the opinions of previous lawyers, and he also gave a better order to the civil code. Mucius is the earliest jurist mentioned in the Pandects. He was Cicero's legal instructer.—VII. Cervidius Scævola, one of the most eminent jurists of later times. He is ranked by Modestinus after Paulus and Alpranus. (*Arnold, de Vitis Scævolarum, ed. Arnzen Ultraj.*, 1767.)

Scalabis, a city of Lusitania, north of the Tagus, called by Ptolemy Scalabiscus. It formed the third Conventus Juridicus of the province, and its jurisdiction probably took in all the country that lay to the north of the river. As a Roman colony it took the name of Præsidium Julium. It answers to the modern *Santarem*, a corruption for *St. Irene*. (*Plin.*, 4, 22.—*Itin. Ant.*, p. 420.)

Scaldis, a river of Gallia Belgica Secunda, rising in the territory of the Atrebates, and falling into the Mosa or *Meuse*. It is now the *Schelde*. (*Cæs., B. C.*, 6, 37.—*Plin.*, 4, 13.)

Scamander, a river near Troy, rising in Mount Ida, and, after receiving the Simoïs, falling into the Hellespont near the promontory of Sigæum. According to Homer, it was called Xanthus by the gods and Scamander by men. The name Xanthus would seem to refer to the colour of its waters (Ξανθός, "*yellow*"). The modern name of the Scamander is the river of *Bounarbachi*. (*Vid.* Troja.—*Cramer's Asia Minor*, vol. 1, p. 97.)

Scandinavia, a name given by the ancients to that tract of territory which contains the modern *Norway, Sweden, Denmark, Lapland, Finland*, &c. The ancients had a very imperfect knowledge of Scandinavia, believing it to be totally encompassed by the sea, or even composed of many islands. The manner in which these islands, of the name of Scandiæ, are represented in the chart prepared from Ptolemy, has no relation to the real state of the country. The southern extremity, however, and of which the Danish isles of *Iceland, Funen*, &c., make a part, recall, in the name of *Skany* or *Scane*, the memory of its ancient denomination. Tacitus, without naming Scandinavia, speaks of this country as being environed by the ocean, which forms spacious gulfs, embracing islands of great extent; he ascribes it to Suevia, and places two nations thereon. What he reports of the Suiones, in having a marine, appears remarkable when we recollect that the ancient laws concerning navigation had their origin in Wisby, in the isle of Gothland. (*Germ.*, 44, *seqq.*) The country to which Tacitus conducts us retains the name of Sueonia in the writers of the middle ages, speaking precisely of Sweden. The other nation, the Sitones, whose sovereignty was in the hands of a woman, may have been Norway. According to Pliny, the only part of Scandinavia which was known was occupied by the Hilleviones, a numerous nation. (*D'Anville*, vol. 1, p. 122, *seqq.*)

Scaptesyle or Scapte-Hyle (Σκαπτὴ ὕλη), which latter is the more correct form, a place on the coast of Thrace, over against the island of Thasos. It was celebrated for its gold-mines, which, according to Herodotus, belonged to the Thracians, and produced annually eighty talents. In these mines Thucydides the historian had some property, as he informs us (4, 104) The author of his life states that he resided there after

his banishment, and employed himself in arranging the materials for his history. (*Marcellin*, *Vit. Thucyd.*, p. 10, *ed. Bip.*—*Plut*, *de Exil.*, p. 605.)

Scardus or Scordus, a ridge of lofty mountains, forming the natural boundary of Illyria on the side of Macedonia. It was connected on the north with the great chain extending from the head of the Adriatic to the Euxine, and so well known in ancient times under the names of Orbelus, Rhodope, and Hæmus; while to the south its prolongation assumed the appellation of Pindus. The Turks and Servians call the range of Scardus *Tchar Dagh*. (*Cramer's Anc. Gr.*, vol. 1, p. 79, *seqq.*)

Scaurus, I. M. Æmilius, a Roman consul, who distinguished himself by his eloquence at the bar, and by his successes in Spain in the capacity of commander. He was sent against Jugurtha, and was, some time after, accused of suffering himself to be bribed by the Numidian prince. According to Sallust, this nobleman tarnished the lustre of his splendid talents by avarice and other degrading passions; while Cicero, on the contrary, speaks of him in the highest terms in various parts of his writings. Sallust's known dislike to the nobility may account, in some degree, for this discrepance. Scaurus wrote a work in three books, recording the principal occurrences and transactions of his own life, which Cicero commends, and considers equal to Xenophon's Life of Cyrus. Scaurus conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road which, from him, was called the Æmilian. His son, of the same name, made himself known by the large theatre he built during his ædileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 3000 brazen statues. This celebrated edifice, according to Pliny, proved more fatal to the manners and the simplicity of the Romans than the proscriptions and wars of Sylla had done to the inhabitants of the city. (*Cic.*, *Brut.*, 29.—*Val. Max.*, 4, 4.—*Plin.*, 34, 7; 36, 2.)—II. A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of the father's reproach induced the son to destroy himself.

Scelerātus, I. Campus, a plain at Rome near the Colline gate, where the vestal Minucia was buried alive when convicted of unchastity, and where a similar punishment was afterward accustomed to be inflicted on other similarly offending vestals. (*Liv*, 8, 14.)—II. One of the gates of Rome was called *Scelerata*, because the 300 Fabii who were killed at the river Cremera had passed through it when they went to attack the enemy. It was before named *Carmentalis*.—III. There was also a street at Rome which received the name of the *Sceleratus Vicus*, because there Tullia had ordered her charioteer to drive over the body of her father, Servius Tullius. (*Liv.*, 1, 48.—*Ovid*, *Ib.*, 365.)

Scena or Scenus, a river of Hibernia, now the *Shannon*. (*Oros.*, 1, 2.)

Scenæ, I. a city of Mesopotamia, on the borders of Babylonia (*Strabo*, 748.)—II. Mandræ, a city of Middle Egypt, the seat of a bishopric, between Aphroditopolis and Babylon. (*Itin. Ant.*, p. 163, 169.)—III. Veteranorum, a village in Lower Egypt, on the east side of the Nile, between Heliopolis and Vicus Judæorum. (*Itin. Ant.*, p. 169.)

Scenītæ, I. a nomadic tribe in Arabia Felix. (*Plin*, 5, 11, 24.)—II. A nomadic tribe in Ethiopia (*Plin.*, 6, 26); according to Strabo, in Mesopotamia.

Scepsis, a city of Troas, situate beyond the river Cebren, near the highest part of Ida. It was founded by the Milesians; though Demetrius, a native of the place, assigns its origin to the son of Hector, and Ascanius the son of Æneas. The city was a strong one, and possessed a strong citadel; and, at a later period, was the seat of a particular dynasty of Dardan origin, which acknowledged, however, the Persian supremacy. (*Xen.*, *Hist. Gr.*, lib. 3, p. 285, *ed. Steph.*) Antigonus, at a later period, transferred its inhabitants to his new city of Alexandrea; they returned, however, under Lysimachus, and founded another city, to the north of the older Scepsis, which latter place from thenceforth took the name of Palæa Scepsis. The old city was afterward again inhabited; the new one, however, long survived it, and is supposed to answer to the modern *Eskiupschi*. (*Strabo*, 607.—*Plin.*, 5, 30.)—Strabo relates that the library of Aristotle, left by him to Theophrastus, fell, together with that of the latter, into the hands of Neleus, a scholar of Theophrastus. Neleus left his books to his descendants, illiterate persons, who kept them locked up and neglected; and, when Attalus of Pergamus was seeking to enlarge his library, they hid them under ground, where they were much injured by the damp and by worms. They were at last sold for a large sum to Apellicon of Teos. (*Strabo*, 609.) The whole subject is discussed by Brandis in the *Rheinisches Museum* (No. 1, p. 236, *seqq.*).

Schedia, a considerable village of Egypt, on the western side of the Canopic arm of the Nile, and the place where duties were levied on exports and imports. (*Strabo*, 800.) According to Reichard, its site is now occupied by *Dsjedje*.

Scherĭa, an ancient name of Corcyra. (*Pausan* 2, 5.—*Plin*, 4, 12.)

Sciāthos, an island off the coast of Thessaly, about four miles to the east of the Magnesian promontory. It is nearly fifteen miles in circuit. (*Plin.*, 4, 12.) The island once possessed a town of some size, which was destroyed by Philip, the son of Demetrius, to prevent its falling into the hands of Attalus and the Romans. (*Liv.*, 31, 28.—*Id.*, 44, 13.—*Strab.*, 436.) According to Scymnus (v. 582), its first settlers were Pelasgi from Thrace, who were succeeded by some Chalcidians from Eubœa. It produced good wine. (*Athen.*, 1, 51.)—The modern name is *Sciatho*. (*Cramer's Anc. Greece*, vol. 1, p. 451.)

Scillus, a town of Elis, below the Alpheus, and not far from the coast. Xenophon places it on the road leading from Lacedæmon to Olympia, about 20 stadia from the temple of Jupiter Olympus. The place is rendered interesting from Xenophon's having fixed his abode there during his exile. The town itself had been destroyed by the Eleans, in consequence of its uniting against them in the war with Pisa. But the territory being afterward wrested from Elis by the Lacedæmonians, they made it over to Xenophon, when that celebrated Athenian was banished by his fellow-citizens for having served in the army of the younger Cyrus. (*Pausan.*, 5, 6.) Xenophon has himself given us, in the Anabasis, an interesting account of his residence at Scillus, where he erected a temple to Diana Ephesia, in performance of a vow made during the famous retreat which he so ably conducted. (*Anab.*, 5, 3, 7.) Pausanias, who visited the ruins of Scillus, states that the tomb of Xenophon was pointed out to him, and over it his statue of Pentelic marble. He adds, that when the Eleans recovered Scillus, they brought Xenophon to trial for having accepted the estate at the hands of the Spartans, but that he was acquitted, and allowed to reside there without molestation (5, 6.—*Cramer's Anc. Greece*, vol. 3, p. 112)

Scinis, a cruel robber, who tied men to the boughs of trees which he had forcibly brought together, and which he afterward allowed to fly back, so that their limbs were torn in an instant from their body. (*Ovid*, *Met.*, 7, 440.)

Scipiădæ, a name applied by Virgil to the two Scipios, Africanus Major and Minor. (*Æn.*, 6, 843,

Scipio, a celebrated family at Rome, whose name is identified with some of the most splendid triumphs of the Roman arms. They were a branch of the Cornelian House, and are said to have derived their family appellation from the Latin term *scipio*, "a staff," because one of their number, Cornelius, had guided his blind father, and been to him as a staff; or, as Macrobius expresses it, "*Non aliter dicti Scipiones; nisi quod Cornelius, qui cognominem patrem luminibus carentem pro baculo regebat, Scipio cognominatus, nomen ex cognomine posteris dedit.*" (*Sat.*, 1, 6.)—The most eminent of the name were, I. P. Cornelius Scipio, who served, B.C. 393, under the dictator Camillus, and distinguished himself at the taking of Veii. In 392 B.C. he was chosen military tribune with consular power, and, in conjunction with his colleague Cossus, ravaged the territory of the Falisci, and compelled them to sue for peace.—II. P. Cornelius Scipio, son of the preceding, was curule ædile 363 B.C.—III. P. Cornelius Scipio, son of the preceding, was master of the horse to the dictator Camillus, 346 B.C.—IV. P. Cornelius Scipio, son of the preceding, was dictator 305 B.C.; having been appointed such, not so much with a view to any warlike operations, as for the purpose of holding the consular comitia, the two consuls being absent in the field.—V. L. Cornelius Scipio, son of the preceding, was chosen *interrex* on the refusal of the dictator Manlius to hold the election for consuls under the Licinian law. He softened down the irritated feelings of the commons by procuring the election of C. Marcius Rutilius, a plebeian, to the consulship. He obtained the consulship himself 348 B.C., but, being prevented by severe illness from conducting the war against the Gauls, he transferred the command to his plebeian colleague, M. Popilius Lænas.—VI. L. Cornelius Scipio Barbatus, grandson of the preceding, was consul 298 B.C. He fought a bloody but indecisive battle with the Etrurians, near Volaterra. The enemy, however, having abandoned their camp in the night-season, the consul laid waste the adjacent country with fire and sword. He also reduced Samnium and Lucania. His tomb was discovered in 1780, containing an epitaph in very early Latin, commemorating the events of his life and his many virtues. (*Dunlop's Rom. Lit.*, vol. 1, p. 52, *seq.*)—VII. Cn. Cornelius Scipio Asina, so called from his having brought into the forum, on the back of a she-ass (*asina*), the money for a piece of ground which he had purchased, or, according to another account, his daughter's marriage-portion, in order to display it before the eyes of suiters. He was the son of the preceding. In 260 B.C. he superintended, with Duilius the consul, the building of the first Roman fleet, and subsequently sailed with 17 ships, in advance of the main fleet, to Messana in Sicily. He was taken, however, by a Carthaginian squadron, and carried to Africa. Having been at length released from confinement in Carthage, he returned home and obtained the consulship; and he now avenged his former disgrace by taking many places in Sicily, and particularly Panormus. He conquered also great part of Sardinia and Corsica. He was father to Publius and Cneus Scipio. Publius, in the beginning of the second Punic war, was sent with an army to Spain to oppose Hannibal; but, when he heard that his enemy had passed over into Italy, he attempted, by his quick marches and secret evolutions, to stop his progress. He was conquered by Hannibal near the Ticinus, where he would have lost his life had not his son, afterward surnamed Africanus, courageously defended him. He again passed into Spain, where he obtained some memorable victories over the Carthaginians and the inhabitants of the country. His brother Cneus shared the supreme command with him, but their great confidence proved their ruin. They separated their armies, and soon after Publius was attacked by the two Hasdrubals and Mago, who commanded the Carthaginian armies. The forces of Publius were too few to resist with success the three Carthaginian generals. The Romans were cut to pieces, and their commander was left on the field of battle. No sooner had the enemy obtained this victory, than they immediately marched to meet Cneus Scipio, whom the revolt of 30,000 Celtiberians had weakened and alarmed. The general, who was already apprized of his brother's death, secured an eminence, where he was soon surrounded on all sides. After desperate acts of valour he was left among the slain, or, according to some, he fled into a tower, where he was burned with some of his friends by the victorious enemy.—VIII. Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life. The battle of Cannæ, which proved so fatal to the Roman arms, did not dishearten the young Scipio; and he no sooner heard that some of his countrymen wished in despair to abandon Italy, than, sword in hand, he obliged them to swear eternal fidelity to Rome, and to promise to put to immediate death the first person who attempted to retire from his country. In his twenty-first year Scipio was made ædile. Not long after this, the Romans heard of the defeat and death of the two Scipios in Spain, and immediately young Scipio was appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. It was soon known how able he was to be at the head of an army. The various nations of Spain were conquered, and in four years the Carthaginians were completely driven out. The whole province became tributary to Rome; New Carthage submitted in one day; and in a battle 54,000 of the enemy were left dead on the field. After these signal victories, Scipio was recalled to Rome, which still trembled in continual dread of Hannibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Hannibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and he declared in the senate that if Hannibal was to be conquered, he must be conquered in Africa. These bold measures were immediately adopted, though opposed by the age and experience of the great Fabius, and Scipio was empowered to conduct the war on the coast of Africa. With the dignity of consul he embarked for Carthage. Success attended his arms; his conquests were here as rapid as in Spain. The Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage. Hannibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met each other in the field. Terms of accommodation were proposed; but in the parley which the two commanders had together, nothing satisfactory was offered; and, while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommended the decision of the controversy to the sword. This celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy. A thousand acts of valour were performed on both sides; and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain, and the same number made prisoners of war, B.C. 202. Only 2000 of the Romans were killed This battle was decisive: the Carthaginians sued fo peace, which Scipio at last granted on the most seve

and humiliating terms. The conqueror after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here he enjoyed for some time the tranquillity and the honours which his exploits merited; but in him also, as in other great men, fortune showed herself inconstant. Scipio offended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his friends, Scipio Nasica and Caius Lælius, he had the mortification to see his application slighted, and the honours which he claimed bestowed on a man of no character, and recommended neither by abilities nor meritorious actions. He retired from Rome no longer to be a spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with his usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, seemed bent on his ruin; and he urged on the Petilii, two tribunes of the commons, to move in the senate that Africanus should be cited to give an account of all the money he had received from Antiochus, together with such spoil as was taken in that war. As soon as the Petilii had preferred their charge in the senate, Scipio arose, and, taking a roll of papers out of his bosom, which had been drawn up by his brother, he said, "In this is contained an accurate statement of all you wish to know; in it you will find a particular account both of the money and plunder received from Antiochus."—"Read it aloud," was the cry of the tribunes, "and afterward let it be deposited in the treasury." "That I will not do," said Scipio; "nor will I so insult myself;" and, without saying a word more, he tore it in pieces in the presence of all. It is not improbable that this tearing of his accounts furnished his enemies with the chief advantage they subsequently had against him. Not long after this, a tribune of the name of Nævius cited Scipio to answer before the people to the same charges as those which the Petilii had brought forward, and to other additional ones of a similar purport. The first day was spent in hearing the different charges. On the second day the tribunes took their seats at a very early hour. The accused soon after arrived, with a numerous train of friends and clients; and, passing through the midst of the assembly to the rostra, ascended without the least emotion, and, with that air of dignity and confidence which conscious innocence and superior virtue alone are able to inspire, addressed the assembly as follows: "*On this day, tribunes of the people, and you, Romans, I conquered Hannibal and the Carthaginians. Is it becoming to spend a day like this in wrangling and contention? Let us not then, I beseech you, be ungrateful to the gods, but let us leave this man here, and go to the Capitol, to thank them for the many favours they have vouchsafed us.*" These words had the desired effect. The tribes and all the assembly followed Scipio; the court was deserted, and the tribunes were left alone in the seat of judgment. Yet, when this memorable day was past and forgotten, Africanus was a third time summoned to appear; but he had fled before the impending storm, and retired to his country-house at Liternum. The accusation was therefore stopped, and the accusers silenced, when Gracchus, one of the tribunes, formerly distinguished for his opposition to Scipio, rose to defend him, and declared in the assembly that it reflected the highest disgrace on the Roman people that the conqueror of Hannibal should become the sport of the populace, and be exposed to the malice and envy of disappointed ambition. Some time after, Scipio died in the place of his retreat, about 184 years before Christ, in the 57th year of his age; and so strong was his sense of the ingratitude of his countrymen, that he directed his remains to be interred at Liternum, not to be conveyed to Rome. (*Vid.* Liternum.)—Notwithstanding all the displeasure and rancorous feeling that existed among certain individuals at Rome, the day on which the news of Scipio's death was known proved a day of general sorrow: for the very men who refused to pay him, when alive, the appropriate and usual honours, could not help mingling their tears with those of the people at large. Livy says he saw at Liternum the monument which was erected to him, and the statue which had stood on the top of it lying on the ground, where it had been blown down by a storm (38, 56). Pliny writes, that in his time was to be seen a myrtle of an extraordinary size growing at Liternum, underneath which was a cave, wherein, it was said, a dragon watched the soul of that great man. There were also to be seen some olive-trees planted by his own hand. (*Plin.*, 16, 43.) All these inconsiderable objects seem to show how much the idea of greatness is attached to every circumstance connected in the most distant manner with illustrious men; and the reason is, that each inspires interest, and, in spite of us, claims some degree of attention.—No character has been celebrated with more cordial praise than that of the elder Africanus. Besides the many rare gifts of nature that Scipio had above all others, there was in him also, as the old writer of his life words it, "a certain princely grace and majesty. Furthermore, he was marvellous gentle and courteous unto them that came to him, and had an eloquent tongue, and a passing gift to win every man. He was very grave in his gesture and behaviour, and ever wore long hair. In fine, he was a truly noble captain, worthy of all commendation, and excelled in all virtues, which did so delight his mind that he was wont to say that he was never less idle than when at leisure, nor less alone than when alone." (*Cic., Off.*, 3, 1.)—In all Scipio's campaigns, Lælius was his chief assistant, and the man in whom he placed the greatest confidence. But the friendship subsisting between them was not more conspicuous than that which connected afterward the son of the one with the grandson of the other. Whether Lælius cheered the hours of Scipio's retirement is not distinctly marked in history by any writer. The poet Ennius is known to have been held in such esteem by him, that he ordered the statue of his learned friend to be placed on his sepulchre by his own, and the remains of the poet to be deposited in the same tomb. (*Plin.*, 7, 30.—*Ovid, A. A.*, 3, 409.) As an instance of Scipio's continence, ancient authors state that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage, and that he not only restored her inviolate to her parents, but also added large presents for the person to whom she was betrothed. (*Berwick's Life of Scipio Africanus*, p. 140, *seqq.*)—IX. Lucius Cornelius Scipio, surnamed *Asiaticus*, accompanied his brother Africanus in his expedition into Spain and Africa. He was rewarded with the consulship A.U.C. 562, for his service to the state, and was empowered to attack Antiochus, king of Syria, who had declared war against the Romans. Lucius was accompanied in this campaign by his brother Africanus; and by his own valour and the counsels of the conqueror of Hannibal, he soon routed the enemy, and in a battle near the city of Sardes he killed 50,000 foot and 4000 horse. Peace was soon after settled by the submission of Antiochus, and the conqueror, at his return home, obtained a triumph and the surname of Asiaticus. He did not, however, long enjoy his prosperity. Cato, after the death of Africanus, turned his rancour against Asiaticus, and the two Petilii, his devoted adherents, presented a petition to the people, in which

they prayed that an inquiry might be made for the purpose of ascertaining what money had been received from Antiochus and from his allies. The petition was instantly received, and Asiaticus, charged with having suffered himself to be corrupted by Antiochus, was summoned to appear before the tribunal of Terentius Culeo, who was on this occasion created prætor. The judge, who was an inveterate enemy to the family of the Scipios, soon found Asiaticus, with his two lieutenants and his quæstor, guilty of having received, the first 6000 pounds' weight of gold and 480 pounds' weight of silver, and the others nearly an equal sum, from the monarch against whom, in the name of the Roman people, they were enjoined to make war. They were condemned to pay large fines; but, while the others gave security, Scipio declared that he had accounted to the public for all the money which he had brought from Asia, and therefore that he was innocent. Notwithstanding this grave protestation, the officers of justice were ordered to convey him to prison; but, while they were in the actual discharge of their duty, Sempronius Gracchus, one of the tribunes, interfered, and declared, "that he should make no objection to their raising the money out of his effects, but that he would never suffer a Roman general to be dragged to the common prison, wherein the leaders of the enemy, that were taken in battle by him, had been confined." When the entire property of Lucius Scipio was seized and valued, it was found inadequate to the payment of the sum demanded; and what redounded to his honour was, that, among all his effects, there was not found the trace of the smallest article that could be considered Asiatic. His friends and relations, indignant at the treatment he had received, came and offered to make compensation for his loss; but he refused to accept of anything except what was barely necessary for subsistence. Whatever was needful, says Livy, for domestic use, was purchased at the sale of his property by his nearest relations; and the public hatred now recoiled on all who were concerned in the prosecution. (*Livy*, 38, 60.) Some time after he was appointed to settle the disputes between Eumenes and Seleucus; and, at his return, the Romans, ashamed of their severity towards him, rewarded his merit with such uncommon liberality, that Asiaticus was enabled to celebrate games, in honour of his victory over Antiochus, for ten successive days at his own expense.—X. P. Cornelius Scipio Nasica was son of Cneus Scipio, and cousin to Scipio Africanus. He was refused the consulship, though supported by the interest and the fame of the conqueror of Hannibal; but he afterward obtained it, and in that honourable office conquered the Boii, and gained a triumph. He was also successful in an expedition which he undertook in Spain. When the statue of Cybele was brought to Rome from Phrygia, the Roman senate delegated one of their body, who was the most remarkable for the purity of his manners and the innocence of his life, to go and meet the goddess in the harbour of Ostia. Nasica was the object of their choice, and, as such, he was enjoined to bring the statue of the goddess to Rome with the greatest pomp and solemnity. Nasica also distinguished himself by the active part he took in confuting the accusations laid against the two Scipios, Africanus and Asiaticus. There was also another of the same name, who distinguished himself by his enmity against the Gracchi, to whom he was nearly related.—(*Paterc.*, 2, 1, &c.—*Flor.*, 2, 15.—*Liv.*, 29, 14, &c.)—XI. Publius Æmilianus, son of Paulus Æmilius, the conqueror of Perseus, was adopted by the son of Scipio Africanus, being already a relation of the Scipio family, since Africanus had married his aunt. He received the same surname as his grandfather, and was called *Africanus the Younger* on account of his victories over Carthage. Æmilianus first appeared in the Roman armies under his father, and afterward distinguished himself as a legionary tribune in the Spanish provinces, where he killed a Spaniard of gigantic stature, and obtained a mural crown at the siege of Intercatia. He passed into Africa to visit King Masinissa, the ally of Rome, and he was the spectator of a long and bloody battle which was fought between that monarch and the Carthaginians. (*Vid.* Masinissa.) Some time after Æmilianus was made ædile and next appointed consul, though under the age required for that important office. The surname which he had received from his grandfather he was destined lawfully to claim as his own. He was empowered to finish the war with Carthage; and as he was permitted by the senate to choose his colleague, he took with him his friend Lælius, whose father of the same name had formerly enjoyed the confidence and shared the victories of the first Africanus. The siege of Carthage was already begun, but the operations of the Romans were not continued with vigour. Scipio had no sooner appeared before the walls of the enemy than every communication with the land was cut off, and, that they might not have the command of the sea, a stupendous mole was thrown across the harbour with immense labour and expense. This, which might have disheartened the most active enemy, rendered the Carthaginians more eager in the cause of freedom and independence; all the inhabitants, without distinction of rank, age, or sex, employed themselves without cessation to dig another harbour, and to build and equip another fleet. In a short time, in spite of the vigilance and activity of Æmilianus, the Romans were astonished to see another harbour formed, and fifty gallies suddenly issued under sail, ready for the engagement. This unexpected fleet, by immediately attacking the Roman ships, might have gained the victory; but the delay of the Carthaginians proved fatal to their cause, and the enemy had sufficient time to prepare themselves. Scipio soon got the possession of a small eminence in the harbour, and, by the success of his subsequent operations, he broke open one of the gates of the city and entered the streets, where he made his way by fire and sword. The surrender of above 50,000 men was followed by a reduction of the citadel, and the total submission of Carthage, B.C. 147. The captive city was set on fire; and, though Scipio was obliged to demolish its very walls to obey the orders of the Romans, yet he wept bitterly over the melancholy and tragical scene; and, in bewailing the miseries of Carthage, he expressed his fears lest Rome, in her turn, in some future age, should exhibit such a dreadful conflagration. The return of Æmilianus to Rome was that of another conqueror of Hannibal, and, like him, he was honoured with a magnificent triumph, and received the surname of *Africanus*. He was not long left in the enjoyment of his glory before he was called to obtain fresh honours. He was chosen consul a second time, and appointed to finish the war which the Romans had hitherto carried on without success against Numantia. The fall of Numantia was more glorious for Scipio than that of the capital of Africa. From his conquests in Spain Æmilianus was honoured with a second triumph, and with the surname of *Numantinus*. Yet his popularity was short-lived; and, by telling the people that the murder of their favourite, his brother-in-law Gracchus, was lawful, since he was turbulent and inimical to the peace of the republic, Scipio incurred the displeasure of the tribunes, and was received with hisses by the assembled people. His authority for a moment quelled their turbulence, when he reproached them for their cowardice, and exclaimed, *Factious wretches! do you think that your clamours can intimidate me? me, whom the fury of your enemies never daunted? Is this the gratitude that you owe to my father Paulus, who conquered Macedonia, and to me!*

Without my family you were slaves. Is this the respect you owe to your deliverers? Is this your affection? This firmness silenced the murmurs of the assembly; and, some time after, Scipio retired from the clamours of Rome to Caïeta, where, with his friend Lælius, he passed the rest of his time in innocent pleasures and amusement, in diversions which had pleased them when children; and these two eminent men were often seen on the seashore picking up light pebbles, and throwing them on the smooth surface of the waters. Though fond of retirement and literary ease, Scipio often interested himself in the affairs of state. His enemies accused him of aspiring to the dictatorship, and the clamours were most loud against him when he had opposed the Sempronian law, and declared himself the patron of the inhabitants of the provinces of Italy. This active part of Scipio was seen with pleasure by the friends of the republic; and not only the senate, but also the citizens, the Latins, and the neighbouring states, conducted their illustrious friend and patron to his house. It seemed almost the universal wish that the troubles might be quieted by the election of Scipio to the dictatorship, and many presumed that that honour would be on the morrow conferred upon him. In this, however, the expectations of Rome were frustrated: Scipio was found dead in his bed, to the astonishment of all; and those who inquired for the causes of this sudden death, perceived violent marks on his neck, and concluded that he had been strangled, B.C. 128. This assassination, as it was then generally believed, was committed by the triumvirs, Papirius Carbo, C. Gracchus, and Fulvius Flaccus, who supported the Sempronian law, and by his wife Sempronia, who is charged with introducing the murderers into his room. No inquiries were made after the authors of his death. Gracchus was the favourite of the mob, and the only atonement which the populace made for the death of Scipio was to attend his funeral, and to show their concern by their loud lamentations. Æmilianus, like his grandfather, was fond of literature, and he is said to have saved from the flames of Carthage many valuable compositions, written by Phœnician and Punic authors. In the midst of his greatness he died poor; and his nephew, Q. Fabius Maximus, who inherited his estate, scarce found in his house thirty-two pounds' weight of silver and two and a half of gold. His liberality to his brother and to his sisters deserves the greatest commendations; and, indeed, no higher encomium can be passed upon his character, private as well as public, than the words of his rival Metellus, who told his sons, at the death of Scipio, to go and attend the funeral of the greatest man that ever lived or should live in Rome.—XII. Q. Metellus Scipio, adopted son of Quintus Cæcilius Metellus. His previous name was P. Cornelius Scipio Nasica. Metellus Scipio was consul with Pompey, his son-in-law, towards the close of the year 52 B.C., the latter having been sole consul previously. Metellus and Pompey re-established the consulship, which had been completely prostrated by Clodius; and the former was afterward sent into Syria as proconsul, having sided, of course, with Pompey against Cæsar. After the battle of Pharsalia he passed into Africa to Juba, assembled a body of troops there along with that prince and Cato, and finally engaged with Cæsar in the battle of Thapsus, but was totally defeated, 46 B.C. Having endeavoured to escape to the coast of Spain, and being driven back by stress of weather to the African shore, his vessels were overpowered by the fleet of P. Sithius, and he, to avoid falling into the hands of Cæsar, destroyed himself. (*Appian, Bell. Civ*, 2, 100.—*Auct., Bell. Afric.*, 96.)

Sciron, a celebrated thief in Attica, who plundered the inhabitants of the country, and threw them down from the highest rocks into the sea, after he had obliged them to wait upon him and to wash his feet. Theseus attacked him, and treated him in the way that he himself was accustomed to treat travellers. According to Ovid, the earth, as well as the sea, refused to receive the bones of Sciron, which remained for some time suspended in the air, till they were changed into large rocks, called *Scironides Petræ*, or *Scironia Saxa*. (*Vid.* Scironides Petræ.) (*Ovid, Met.*, 7, 444.—*Mela*, 2, 13.—*Plin.*, 2, 47.—*Seneca, N. Q.*, 5, 17.)

Scironides Petræ or Scironia Saxa, a celebrated pass or defile on the southern coast of Megaris, said to have been the haunt of the robber Sciron until he was destroyed by Theseus. (*Eurip., Hippol.*, 979.—*Ovid, Met.*, 7, 444.) This narrow pass was situated, as we learn from Strabo (391), between Megara and Cromomyon, a small maritime town belonging to Corinth. The road followed the shore for the space of several miles, and was shut in on the land side by a lofty mountain, while towards the sea it was lined by dangerous precipices. Pausanias reports (1, 44), that it was rendered more accessible by the Emperor Hadrian, so that two carriages could pass each other. According to modern travellers, the Scironian Way, now called *Kaka Scala*, is difficult and rugged, and only frequented by passengers. The precipices are two hours from Megara and six from Corinth. (*Chandler*, vol. 2, c. 44.—*Dodwell*, vol. 2, p. 182.—*Walpole's Collection*, vol 1, p. 332.)

Scodra, a city of Illyria, the capital of Gentius, situate between the rivers Clausula and Barbana. From the position here given to Scodra, which is that assigned by Livy (44, 31), the site of the place does not precisely correspond to that of *Scutari*. Scodra was a place of great strength, and might easily have defended itself against the Romans in their war with Gentius; but, instead of offering any resistance, it surrendered on the first approach of the enemy's forces. Polybius calls it Scorda. (*Excerpt.*, 28, 7.) In the division of the territories of Gentius, Scodra retained its distinction as capital of the Labeates. (*Cramer's Anc. Greece*, vol. 1, p. 41.)

Scombrus, a mountain range of Thrace, near Rhodope, and, together with the latter, forming part of the same great central chain. Thucydides calls the name Scomius (2, 96), but Aristotle Scombrus. (*Meteorol.*, 1, 13.)

Scopas, a celebrated architect and sculptor, born in the island of Paros, and who appears to have flourished chiefly between Olymp. 97 and 107 (B.C. 392 and 352). It was his fortune to be employed as one of the four artists who were engaged by Artemisia, queen of Caria, in erecting and adorning the Mausoleum, that splendid monument to the memory of her husband Mausolus. Scopas was employed also to contribute one of the columns to the temple of Diana at Ephesus, and the one which he executed was regarded as the most beautiful of all. He seems, indeed, to have been scarcely, if at all, inferior to Polycletus or Myron. His statues were numerous; among the most remarkable of them were, the images of Venus, Pothus, and Phaëthon. Many of his compositions were among the noblest ornaments of Rome in the days of Pliny. An Apollo of his workmanship stood on the Palatine Mount. A Vesta seated, with two female attendants reclining on the ground, adorned the Servilian gardens. His statues also of Neptune, of Thetis, and of Achilles, of the Nereïds riding on the mightiest monsters of the deep, were highly prized, and placed in the chapel of Cneius Domitius in the Flaminian circus. A colossal image of Mars, and an exquisite statue of Venus, were also greatly admired at Rome, and the latter was preferred to a similar statue by Praxiteles, which has been thought to have furnished the original idea of the Venus de Medicis (*Sillig, Dict. Art., s. v.*—*Strab.*, 604.—*Pausan*, 8, 45, 4.—*Plin.*, 36, 5, 4.)

Scordisci, a numerous and powerful tribe of Illyria, in the interior of the country, and reaching as far as the Danube. Strabo divides them into the greater and the less, and places the former between the Noaras or *Gurck*, and the river Margus. The latter adjoined the Triballi and Mysi of Thrace. The Scordisci having successively subdued the nations around them, extended their dominion from the borders of Thrace to the Adriatic. They were, however, in their turn conquered by the Romans, though not without numerous struggles and much bloodshed. Though Strabo classes the Scordisci with the Illyrian nations, he seems also to acknowledge them as of Gallic origin: they were probably of the same race as the Taurisci and Carni, both Celtic people. (*Strab.*, 313.—*Id.*, 318.—*Flor.*, 3, 4.—*Liv.*, *Epit.*, 63.—*Cramer's Anc. Greece*, vol. 1, p. 46.)

Scoti, the ancient inhabitants of Scotland. It is generally conceded that the earliest inhabitants of Caledonia were of Celtic origin. According to Scottish traditions, the Scoti came from Spain, and were one people with the Silures, who occupied what now answers to Wales. They first possessed themselves of Ireland, which from them received the name of Scotia, and for some time retained the appellation. They afterward passed over into what was called from them *Scotland*. (*Ammian. Marcell.*, 20, 1.—*Id.*, 26, 4.—*Id.*, 27, 8.—*Beda*, *Hist. Eccles.*, 1, 1.—*Adelung*, *Mithradates*, vol. 2, p. 84.—*Mannert*, *Geogr.*, vol. 1, pt. 2, p. 92, *seqq.*)

Scribonia, a daughter of Scribonius, who married Augustus after he had divorced Claudia. He had by her a daughter, the celebrated Julia. Scribonia was some time after repudiated that Augustus might marry Livia. She had been married twice before she became the wife of the emperor. (*Suet.*, *Vit. Aug.*, 62.)

Scribonius, I. L. Libo, a Roman historian, author of Annals cited by Cicero (*Ep. ad Att.*, 13, 31).—II. Largus Designatianus, a physician, born at Rome, or in the island of Sicily. In A.D. 43 he accompanied the Emperor Claudius on his expediton into Britain. He was a physician of the Eclectic school, and wrote a treatise *De Compositione medicamentorum*. As this work is written in very inferior Latin, some critics have supposed that it was originally composed in Greek, and afterward translated into Latin. Scribonius has copied from Nicander, and has also derived many absurd and superstitious remedies from other medical writers. The best edition of this work is that of Rhodius, *Patav.*, 1655, 4to.

Scultenna, a river of Cisalpine Gaul, rising on the northern confines of Etruria, and flowing from the east of Mutina into the Padus. It is now the *Panaro*. (*Strab*, 218.—*Liv.*, 41, 12.)

Scylacium, a Greek city, on the coast of the Bruttii, in a southwest direction from Crotona, and communicating its name to the adjacent gulf (Sinus Scylacius). According to Strabo, it was colonized by the Athenians under Mnestheus; but he neither mentions the time, nor the circumstances which led to its establishment. (*Strab.*, 361.) Servius, however, observes, that these Athenians were returning from Africa (*ad Æn.*, 3, 552). At a later period it received a Roman colony. (*Vell. Paterc.*, 1, 15.) Scylacium was the birthplace of Cassiodorus. It is now *Squillace*. The epithet *navifragum* is applied by Virgil to this place. (*Æn.*, 3, 553.) Heyne considers the appellation to allude to the rocky and dangerous shore in its vicinity, or else to the frequent storms which prevailed in this quarter, between Tria Promontoria Iapygum and Cocinthum. (*Heyne*, *ad Virg.*, *l. c.*—*Cramer's Anc. Italy*, vol. 2, p. 398.)

Scylax, a celebrated geographer and mathematician of Caryanda in Caria. He is noticed by Herodotus in a passage where the latter speaks of various discoveries made in Asia by Darius, son of Hystaspes, and tells of Scylax of Caryanda being sent by the monarch, along with others, to ascertain where the Indus entered the sea. He makes them to have reached the Indus, sailed down the river to the sea, and then, continuing their voyage on the sea towards the west, to have reached, in the 30th month, the place from which the Phœnician king despatched the Phœnicians to circumnavigate Africa. (*Herod.*, 4, 44.) Suidas gives a brief account of Scylax, in which he has evidently confounded different persons of the same name: "Scylax of Caryanda, a mathematician and musician, wrote a periplus of the coast beyond the Pillars of Hercules, a book respecting Heraclides, king of Mylassa, a description of the circuit of the earth, and an answer to Polybius's history." The periplus, which still remains, bearing the name of Scylax, is a brief survey of the countries along the shores of the Mediterranean and Euxine, of the western coast of Europe, together with part of the western coast of Africa, surveyed by Hanno, as far as the island of Cerne. It concludes with an account of the passages across the sea, from Greece to Asia, and an enumeration of 20 important islands in the order of their magnitude. A question has been raised as to the date of the periplus of Scylax. The subject has been discussed by Niebuhr, in his historical and philological tracts. (*Kleine historische und philologische Schriften*, p. 105, *seqq.*) Having first stated the opinions of former critics, and rejected the argument derived from the omission of the city of Rhodes (which was founded 408 B.C.), on account of the corruption of the text, Niebuhr remarks that the proofs of its date are partly positive and partly negative, viz., derived either from the notice of or a silence respecting certain towns. By positive arguments, it is shown that this work was written *after*, by negative that it was written *before*, a certain date. The uncertain interval being thus narrowed by different historical proof, Niebuhr determines that this periplus was written about 360 B.C. (*Foreign Review*, vol. 4, p. 193.) Letronne has subsequently written on the same subject (*Journal des Savans*, *Fevr. Avr. et Mai*, 1825), and has pronounced the periplus of Scylax a compilation, in which the materials of different writers and times have been made use of. In this opinion Müller coincides. (*Etrusker*, vol. 1, p. 159.) Clinton (*Fasti Hellenici*, pt. 2, p. 564) thinks that Suidas confounded him with the more ancient Scylax, who wrote, according to him, after Polybius, B.C. 146, and he considers the opinion of Vossius most probable, that the extant work is an epitome of the ancient Scylax. This periplus has reached us in a corrupted state. The best editions of Scylax are, that of Hudson, in the *Geographi Græci Minores*; and that of Gail, in his edition of the same writers, *Paris*, 1826, vol. 1, p. 151, *seqq.*

Scylla, I. a daughter of Nisus, king of Megara, who became enamoured of Minos as that monarch besieged her father's capital. (*Vid.* Nisus.)—II. A fearful monster, of whom mention is made in the Odyssey. Having escaped the Sirens, and shunned the Wandering Rocks, which Circe had told him lay beyond the mead of these songsters, Ulysses came to the terrific Scylla and Charybdis, between which, the goddess had informed him, his course lay. She said (*Od.*, 12, 73, *seqq.*) he would come to two lofty cliffs opposite each other, between which he must pass. One of these cliffs towers to such a height that its summit is for ever enveloped in clouds, and no man, even if he had twenty hands and as many feet, could ascend it. In the middle of this cliff, she says, is a cave facing the west, but so high that a man in a ship passing under it could not shoot up to it with a bow. In this den dwells Scylla (*Bitch*), whose voice sounds like that of a young whelp; she has twelve feet and six long necks, with a terrific head, and three rows of close-set teeth on each. Evermore she stretches out

these necks and catches the porpoises, seadogs, and other large animals of the sea which swim by, and out of every ship that passes each mouth takes a man. The opposite rock, the goddess informs him, is much lower, for a man could shoot over it. A wild fig-tree grows on it, stretching its branches down to the water; but beneath, "divine Charybdis" three times each day absorbs and regorges the dark water. It is much more dangerous, she adds, to pass Charybdis than Scylla. As Ulysses sailed by, Scylla took six of his crew; and when, after he had lost his ship and companions, he was carried by wind and wave, as he floated on a part of the wreck between the monsters, the mast by which he supported himself was sucked in by Charybdis, and he held by the wild fig-tree till it was thrown out again, when he resumed his voyage.—Such is the earliest account we have of these monsters, in which, indeed, it may be doubted if Charybdis is to be regarded as an animate being. The ancients, who were so anxious to localize all the wonders of Homer, made the Straits of Messina the abode of Scylla and Charybdis. The whole fable has been explained by Spallanzani, according to whom Scylla is a lofty rock on the Calabrian shore, with some caverns at the bottom, which, by the agitation of the waves, emit sounds resembling the barking of dogs. The only danger is when the current and wind are in opposition, so that vessels are impelled towards the rock. Charybdis is not a whirlpool or involving vortex, but a spot where the waves are greatly agitated by pointed rocks, and the depth does not exceed 500 feet. (*Spallanz.*, 3, ρ. 99.)—In Homer the mother of Scylla is named Cratæis (*Od.*, 12, 124), but her sire is not spoken of. Stesichorus called her mother Lamia (*Eudocia*, 377); Hesiod said she was the daughter of Phorbas and Hecate (*Schol. ad Apoll. Rhod.*, 4, 828); Arcesilaus said, of Phorcys and Hecate (*Schol. ad Od.*, 12, 85); others asserted that Triton was her sire. (*Eudocia*, 377.) Later poets feigned that Scylla was once a beautiful maiden, who was fond of associating with the Nereids. The seagod Glaucus beheld and fell in love with her, and, being rejected, applied to Circe to exercise her magic arts in his favour. Circe wished him to transfer his affections to herself; and, filled with rage at his refusal, she infected with noxious juices the water in which Scylla was wont to bathe, and thus transformed her into a monster. (*Ovid*, *Met.*, 14, 1, *seqq.*—*Hygin.*, *fab.*, 199.) According to another account, the change in Scylla's form was effected by Amphitrite, in consequence of her intimacy with Neptune. (*Tzetz. ad Lycophr.*, 650.) Charybdis was said to have been a woman who stole the oxen of Hercules, and who was, in consequence, struck with thunder by Jupiter, and turned into a whirlpool. (*Serv. ad Æn.*, 3, 420.—*Keightley's Mythology*, p. 271, *seqq.*)

Scyllæum, a promontory of Argolis, opposite the Attic promontory of Sunium, and said to have derived its name from Scylla, the daughter of Nisus. It formed, together with the promontory of Sunium, the entrance of the Saronic Gulf, and closed, also, the Bay of Hermione. (*Strab.*, 373.)

Scymnus, a Greek geographer, a native of Chios, who flourished about 80 B.C., during the reign of Nicomedes II., king of Bithynia. He dedicated to this monarch his work entitled *Periegesis* (Περιήγησις), or *Description of the World*, written in Greek Iambics. We have remaining of this the first 741 lines, and fragments of 236 others, which together form, according to the critics, not more than a fourth part of the entire work. Scymnus informs the monarch that he has collected and abridged, for his use, all the information he found scattered among various writers respecting the establishment of colonies, the founding of cities, &c. He proposes to give, first, an account of all that is clear and well ascertained in geographical knowledge; while he promises to treat, in a separate part of the work, of what is obscure, in order that Nicomedes may thus have a concise outline of the geography of the day. This work, which has little merit as a poem, is somewhat more valuable as a geographical treatise; the information it gives respecting the establishment of the Greek colonies is particularly useful; but in some other respects it is not very accurate. This production, together with the fragments (which we owe to the labours of Holstenius), may be found in the minor Greek geographers, of Hudson, Gail, &c.

Scyrias, a name applied to Deïdamia as a native of Scyros. (*Ovid*, *A.*, 1, 682.)

Scyros, an island of the Ægean Sea, northeast of Eubœa, and now called *Scyro*. Thucydides informs us that its first inhabitants were Dolopians, who were afterward expelled by the Athenians (1, 98). It is to this early period that we must assign the adventures of Achilles and the birth of Neoptolemus. (*Strabo*, 437.) Here Theseus was said to have terminated his existence, by having fallen, or been pushed down a precipice. (*Lycophr.*, 1324.) Scyros, according to Strabo, was also celebrated for its breed of goats and its quarries of varied marble, which vied with those of Carystus and Synnada. In the geographer's time it was in great request at Rome for public edifices and other ornamental purposes. (*Strab.*, 437.—*Plin.*, 36, 26.—*Cramer's Anc. Greece*, vol. 1, p. 453.)

Scythæ, the inhabitants of Scythia. (*Vid.* Scythia.)

Scythia, a general name given by the ancient Greeks and Romans to a large portion of Asia, and divided by them into *Scythia intra* and *extra Imæum*, that is, on either side of Mount Imaus. The Scythians have been considered by some writers as the same people with the Gomerians, and as being the descendants of Gomer, the eldest son of Japhet. Their name is derived by some from the Teutonic *scheten* or *schuten*, or the Gothic *skiuta*, all signifying "to shoot," this nation being very expert with the bow. (Compare *Jamieson's Hermes Scythicus*, p. 6.) Others make it equivalent to the Latin *potatores*; others, again, derive it from *shakhaa*, "a quiver;" while a fourth class deduce the term from the Persian *Ssagh*, "a dog," and suppose it to have been applied by way of contempt. This last opinion, however, to say nothing of the others, is decidedly erroneous, since the dog was held in high estimation among the Persians, and ranked among the good animals of Ormusd. (*Plut.*, *de Isid. et Osir.*, p. 369, *F.*, p. 514, *Wytt.*) It was a symbol also of faith, and especially of the hope of an immortal existence, and holds a conspicuous place, therefore, on sepulchral monuments. (Compare *Creuzer*, *Symbolik*, vol. 1, p. 752.) Sir William Jones likewise indulges in some speculations on this subject (*Asiatic Researches*, vol. 2, p. 401), as well as Ritter in his *Erdkunde* (vol. 2, p. 729). Von Hammer, however, appears to furnish the most ingenious explanation. According to this learned Orientalist, the writers of the East, and, more particularly, the work entitled Schahnameh, refer what the Greeks tell us concerning the incursion of the Sacæ, to the Turks and *Ssakalib*, as they are styled; and even the very festival which the Greeks term τὰ Σάκαια is found in the ancient Persian calendar as a day set apart to commemorate a victory gained over the Turks. Hence Von Hammer proposes to read Τούργους for Ἀμουργίους in the text of Herodotus (7, 64). These Turks are the same, according to the German scholar, with the Turanians, and with the *Ssakalib* of the Schahnameh; and this name *Ssakalib*, from *Ssaklab* or *Scoklob*, presents a remarkable coincidence with what Herodotus states respecting the Scythians (4, 6), that they call themselves Σκολότοι. As in Herodotus, therefore, the Sacæ and Amyrgii are said to be the same, so in the Schahnameh the Turks and the *Ssakalib* are identical. This same term *Ssakalib* wil

furnish also the root of the name *Slavi*; and if the theory of another writer be admitted, the Saxones will be descended from the Sacæ. (Compare *Bähr, ad Ctes.*, p. 97.)—The earliest detailed account of the Scythian race is given by Herodotus, who states, as has already been remarked, that they called themselves by the general name of *Scoloti* (Σκολόται). The appellation of *Scythians* (Σκύθαι) originated with the Greeks along the Euxine. Their primitive seats were in the vicinity of the Caspian; but, being driven from these by the Massagetæ, they migrated to the countries around the Tanaïs and north of the Euxine, and the head settlement of the race, according to Herodotus, was now between the Tanaïs and Borysthenes. Only a few tribes attended to agricultural pursuits and had fixed abodes; the greater part were of nomadic habits, and roamed about in their wagons, which served them for abodes. These last subsisted on the produce of their flocks and herds. Herodotus divides them into *Royal Scythians* (Βασιλήϊοι Σκύθαι), the *Nomadic Scythians* (Νομάδες), and the *Agricultural* (Γεωργοί). Besides these, there were other tribes living to the west of the Borysthenes, and separated from the main body of the race, such as the *Callipodæ* and *Alazones*. Until the time of Ptolemy, but little was known respecting the Scythians except what had been obtained from the narrative of Herodotus. In the days of Ptolemy, Scythia, as known to Herodotus, had changed its name to that of Sarmatia (compare *Plin.*, 4, 12), and the northern part of Asia above the Sacæ and beyond Sogdiana, with an indefinite extent towards the east, was now denominated Scythia. The range of Mount Imaus was considered as dividing this extensive region into two parts, and hence arose the two divisions of *Scythia intra Imaum* and *Scythia extra Imaum*, or Scythia within and without the range of Imaus. The former of these, *Scythia intra Imaum*, had the following limits assigned to it: on the north, unknown lands; on the east, Imaus; on the south, the Sacæ, Sogdiana, and Margiana, as far as the mouth of the Oxus, and the Caspian Sea to the mouth of the Rha; on the west, Asiatic Sarmatia. *Scythia extra* Imaum had the following boundaries: on the north, unknown lands; on the west, Imaus; on the south, a part of India; and on the east, Serica.—The Scythians made several irruptions into the more southern provinces of Asia, especially B.C. 624, when they remained in possession of Asia Minor for 28 years.

Scythopŏlis, a city of Judæa, belonging to the half tribe of Manasseh, on the west of and near to the Jordan. Its Hebrew name was *Bethsan*, *Bethshean*, or *Bethshan*. It was called Scythopolis, or the city of the Scythians, as the Septuagint has it (Σκυθῶν πόλις.—*Judges*, 1, 27), from its having been taken possession of by a body of Scythians in their invasion of Asia Minor and Syria. It is now *Bysan* or *Baisan*. (*Plin.*, 5, 18.—*Ammian. Marcell.*, 19, 27.—*Joseph., Ant.*, 5, 1.—*Id. ibid.*, 12, 12.—*Id., Bell. Jud.*, 3, 4.)

Sebaste, I. *vid.* Samaria.—II. The name was common to several cities, as it was in honour of Augustus. *Sebaste* (Σεβαστή, *sc.* πόλις) is the Greek form for *Augusta, sc. urbs*.

Sebennўtus, a town of the Delta in Egypt, north of Busiris, and the capital of the Sebennytic nome. The modern *Semenud* corresponds to its site. (*Plin.*, 5, 18.)

Sebĕthus, a small river of Campania, now the *Maddalona*, falling into the Bay of *Naples*, whence the epithet *Sebetis*, given to one of the nymphs who frequented its borders, and became mother of Œbalus by Telon. (*Virg., Æn.*, 7, 734.)

Sedetāni, a people of Spain, supposed to have been the same with the Edetani. (*Vid.* Edetani.)

Sedūni, a nation of Gaul on the south bank of the Rhodanus, to the east of Lacus Lemanus. They opposed Hannibal near the very summit of the Alps, when he crossed these lofty mountains to invade Italy. Their capital was afterward called *civitas Sedunorum*, now *Sion*. They appear to have sent out numerous colonies, in quest, no doubt, of a milder climate. Hence we find tribes of this name in various places. (*Cæs., B. G.*, 3.)

Sedusii, a German nation on the northeast bank of the Rhenus. They are named in conjunction with the Marcomanni, and are supposed to have been situate between the *Danube*, the *Rhine*, and the *Necker* (*Nicer*).

Segesta, a town of Sicily. (*Vid.* Ægesta.)

Segni, a people, with a town of the same name, in Belgic Gaul. A small town, called *Signei*, points out the place which they once inhabited. (*Cæs., B. G.*, 6.)

Segobrĭga, the capital of the Celtiberi, in Hispania Tarraconensis, southwest of Cæsaraugusta. According to Reichard, it is now *Priego*; but the actual position is much disputed. (Compare *Ukert, Geogr.*, vol. 2, p. 459.)

Segontĭa or Seguntĭa, I. a town of Hispania Tarraconensis, in the territory of the Celtiberi, and to the west of Cæsaraugusta.—II. A city of the Arevaci, in Hispania Tarraconensis, now *Siguenza*. (*Itin. Ant.*, 436, 438.)

Segovia, a city of Hispania Tarraconensis, in the farthest part of the territory of the Arevaci, towards the southwest. It is now *Segovia*. (*Plin.*, 3, 4.)

Sejānus, Ælius, a native of Vulsinii, in Etruria, and prime minister to the Emperor Tiberius. His father was Seius Strabo, a Roman knight, commander of the prætorian guard in the reign of Augustus. His mother was descended from the Junian family. Sejanus was at first one of the train of Caius Cæsar, but he afterward gained so great an ascendancy over Tiberius, that the emperor, who was naturally of a suspicious temper, was free and open with him, and, while he distrusted others, he communicated his greatest secrets to this fawning favourite. For eight years did this unprincipled man retain an undivided influence over the mind of the emperor; and during that period he contrived to procure the death or banishment of almost every person who might have checked his progress to the possession of imperial power, which was the object of his treacherous ambition. The death of Drusus, the son of Tiberius, was effected by him and the adulterous Livilla (*vid.* Drusus II.); to him also is attributed the death of the two eldest sons of Germanicus, and the banishment of their mother, the celebrated Agrippina. The younger son, Caligula, escaped, in all probability, in consequence of his almost constant residence with the army. But the master-stroke of policy by which Sejanus strove to secure his object, was his persuading the emperor to remove from the cares and dangers of Rome, and to indulge his passions in a retirement where he would have none around him but the depraved ministers of his vices. Tiberius accordingly retired to Capreæ, where he abandoned himself to the most disgusting and unnatural indulgences, leaving Sejanus at Rome, in possession of all but the name of imperial power. To this base and bloody favourite the senate displayed the most degrading servility; the people gave him honours second only to those of the emperor; and the sceptre itself seemed on the point of passing into his grasp. Already were his statues set up by the Romans in their dwellings, in public places and in temples, along with those of the reigning family when Tiberius, in an interval of sobriety (he was now almost always intoxicated), either of himself perceived the pass to which matters had come, or was made aware of the real views of Sejanus by his own suit for the hand of an imperial princess, the adulterous widow of Drusus; or finally, as Josephus states, was informed of his plans by a billet from Antonia, the widow of the emperor's brother. The whole demeanour and management of Tiberius, when he had formed the res-

olution of destroying the man who had hitherto been his all-intrusted confidant and all-powerful minister, is admirably described by Dio Cassius. After a singular course of dissembling, by which he withheld his victim from proceeding to extremities, he sent Macro with full powers to arrest Sejanus, put him to death, and take his place. The decree of arrest was accordingly read in the senate; Sejanus was enticed into the senate-house, by the pretext that Macro was the bearer of a letter, by virtue of which the minister was to receive the dignity of tribune; and, being instantly condemned, was dragged through the streets, and put to death with the utmost ignominy, by those who, a few hours before, had followed him with acclamations. The execution of Sejanus was followed by that of his innocent children, relations, and even distant connexions. The numerous persons crowded into the prisons as friends of Sejanus were, without any judicial proceeding, massacred *en masse*, and even their bodies were subjected to indignities. (*Suet., Vit. Tib.*—*Tacit., Ann.*, 4, 1, *seqq.*—*Id. ib.*, 5.—*Dio Cass.*, 58, 9, *seqq.*)

Selemnus. *Vid.* Argyra II.

Selēne, the sister of Helios, and the same with Luna or the Moon. According to another view of the subject, she was the daughter of Helios, the latter being regarded as the source of light. (*Eurip., Phœn.*, 178, *seqq.*—*Nonnus*, 44, 191.) A third view makes her the mother by him of the four Seasons. (*Quint. Smyrn.*, 10, 334, *seq.*) In one of the Homeric hymns Selene is called the daughter of Pallas, son of Megamedes. It was said that Selene was enamoured of Endymion, on whom Jupiter had bestowed the boon of perpetual youth, but united with perpetual sleep; and that she used to descend to him every night, on the summit of Mount Latmus, the place of his repose. She bore to Jupiter a daughter named Pandia; and Hersa (*Dew*) was also the offspring of the King of Heaven and the Goddess of the Moon. (*Hom. Hymn.*, 32, 15.—*Alcman, ap. Plut., Quæst. Nat.*, 24.) In explanation of this last legend it may be remarked, that the moon was naturally, though incorrectly, regarded as the cause of dew; and nothing, therefore, was more obvious than to say that the dew was the progeny of the moon and sky personified after the usual manner of the Greeks.—The name Selene (Σελήνη) is plainly derived from *σέλας, brightness*, and is one of the large family of words of which *ἑλα* or *ἑλη* (*Helle, Germ.*), may be regarded as the root. (*Keightley's Mythology*, p. 61, *seq.*)

Seleucīa, I. a famous city of Asia, built by Seleucus, one of Alexander's generals, and situate on the western bank of the Tigris, about forty-five miles north of ancient Babylon. It was the capital of the Macedonian conquests in Upper Asia, and is said to have been the first and principal cause of the destruction of Babylon. Pliny reports (6, 26) that the intention of Seleucus was to raise, in opposition to Babylon, a Greek city with the privilege of being free. Many ages after the fall of the Macedonian empire, Seleucia retained the genuine characteristics of a Grecian colony, arts, military virtue, and the love of freedom. Its population consisted of 600,000 citizens, governed by a senate of 300 nobles. The rise of Ctesiphon, however, in its immediate vicinity, proved injurious to Seleucia; but it was fated to receive its death-blow from the hands of the Romans. The inhabitants had ever shown themselves friendly to the latter people, and had yielded them very effectual aid in their expeditions against the Parthians; and yet a general of the Emperor Trajan's plundered and set fire to the place. The cause of this severe treatment is unknown: it may have been that the inhabitants, accustomed to self-government, were restless under the yoke of their new allies. (*Dio Cass.*, 68, 30.) The sudden death, however, of Trajan, and the rapid departure of his army, prevented at this time the total destruction of the city. That fate befell it under Verus, the colleague of Marcus Aurelius. A general of his, notwithstanding a friendly reception from the inhabitants, destroyed the city under the pretext of its having violated its faith. (*Eutrop.*, 8, 5—*Capitolin., Verus*, c. 8.—*Dio Cass.*, 71, 2.) Some idea of the size of the place in its best days may be formed from the circumstance that even at this period 400,000 prisoners were taken. (*Oros.*, 8, 15.) The ruins of Seleucia, and those of Ctesiphon on the opposite side of the river, are called by the Arabs at the present day *Al Modain* (El Madeien), or "the two cities." (*Mannert, Geogr.*, vol. 5, p. 397, *seqq.*, part 2.)—II. A city of Susiana, in the territory of the Elymæi. According to Strabo, it was subsequently called Solyce (Σολύκη), and lay on the river Hedyphon. (*Strabo*, 744.—*Plin.*, 6, 27.)—III. A city of Cilicia Trachea, a short distance to the north of the mouth of the Calycadnus. It was founded by Seleucus Nicator, and is sometimes called, for 'distinction' sake, Seleucia Trachea. (*Steph. Byz., s. v.*—*Amm. Marcell.*, 14, 2.)—IV. A city in the northwestern part of Pisidia, south of Amblada. It was sometimes called *Seleucia Ferrea*, and *ad Taurum*. (*Hierocl.*, p. 673.)—V. A city on the coast of Pamphylia, west of Side, and coinciding probably with the Syllon of Scylax.—VI. A city of Apamene, not far from the city of Apamea. It was sometimes called *Seleucia ad Belum*. (*Pliny*, 5, 23.—*Hierocles*, p. 712.)—VII. A city of Syria, on the seacoast, near the mouth of the Orontes, and southwest of Antioch. It was called Seleucia Pieria, from Mount Pierus in its vicinity, and was founded by Seleucus. The city was strongly fortified, and had a large and secure harbour. Browne identifies Seleucia with *Suadea*, the port of Antioch, about four hours distant from it. Others give the modern name as *Kepse*. (*Strabo*, 751.—*Polyb.*, 5. 59.—*Mela*, 1, 12.—*Pliny*, 5, 18.)

Seleucidæ, a surname given to the dynasty of Seleucus, comprising the monarchs who reigned over Syria from B.C. 312 to B.C. 66. The first of these dates gives the commencement of the reign of Seleucus Nicator, the founder of the dynasty. The last date gives the time when Pompey reduced Syria under the Roman sway. Some compute the era of the Seleucidæ from B.C. 301, the date of the battle of Ipsus. (Consult *Vaillant, Seleucidarum Imperium, Horag.*, 1732.—*Reineccius, Familia Seleucidarum, Wittenb.*, 1571.—*Clinton, Fast. Hell.*, vol. 2, p. 308, *seqq.*)

Seleucis, a division of Syria, which received its name from Seleucus, the founder of the Syrian empire, after the death of Alexander the Great. It was called *Tetrapolis* from the four cities it contained, called also sister cities; Seleucia, Antioch, Laodicea, and Apamea.

Seleucus, I. surnamed *Nicator*, or "the Conqueror," was the son of Antiochus, a general of Philip's. He served from early youth under Alexander, accompanied him to Asia, and there had commonly the command of the elephants. After the death of that monarch he was appointed to the command of the cavalry, and, on the second division of the provinces, received the government of Babylonia. He was at first on friendly terms with Antigonus, and acknowledged his authority; but the latter having taken offence at some slight provocation, Seleucus fled to Ptolemy in Egypt. Returning with an army which he had collected from various quarters, Seleucus recovered the possession of Babylon, which had, after his departure, fallen into the hands of Antigonus; and the citizens of the place themselves, by whom his mild government had made him much beloved, aided him in effecting this (B.C 312). Nicanor and Evagoras, the governors of Media and Persia, immediately took up arms in behalf of

Antigonus, the latter himself and his son Demetrius being too far distant to act in person. But Seleucus, having planted an ambuscade, surprised the hostile camp in the night, and gained a complete victory. From the recovery of Babylon by Seleucus, the historians of all nations, except the Chaldæans alone, date the era of the Seleucidæ, or dynasty of Seleucus, in Upper Asia. A temporary absence of Seleucus in Media, where he was prosecuting his conquests, left Babylon at the mercy of the enemy, and Demetrius, by rapid marches, was enabled to regain possession of it; but his subsequent departure, and the return of Seleucus, soon restored things to their former condition. Seleucus now carried his victorious arms into Persia, Bactria, Hyrcania, and many other countries of Upper Asia, and, on account of the rapidity of his conquests, assumed the title of *Nicator*, and with it that of king, in imitation of the other successful generals of Alexander. Having united subsequently with Ptolemy, Cassander, and Lysimachus against Antigonus, and the latter having lost his life in the defeat at Ipsus, the kingdom of Syria, Armenia, Mesopotamia, Catalonia, and a part of Asia Minor, were added to the possessions of Seleucus, and he became the greatest and most powerful of all the generals of Alexander. He now built Antiochia, calling it after the name of his father, and made it the capital of his dominions. Many other cities, too, were erected in other quarters. The great power of Seleucus having caused at first uneasiness, and afterward having given rise to a confederacy against him, this monarch sought to draw Demetrius to his side, by giving him in marriage his daughter Stratonice, and intrusting him with an army. But jealousy towards his son-in-law soon induced Seleucus to deprive him of his new command, and hold him in confinement until his death. Seleucus after this took up arms against Lysimachus, at the urgent entreaties of the friends of Agathocles, son of Lysimachus, whom the father had put to death on a false charge brought against him by his stepmother. His real motive, however, was the removal of a dangerous neighbour; and in this he was completely successful; for, having invaded Asia Minor, he defeated and slew Lysimachus in the battle of Compedion (B.C. 281). Ptolemy Soter had died above a year before this battle took place, and Seleucus now remained alone of all the Macedonian captains, the fellow-soldiers and friends of Alexander. He became ardently desirous of revisiting Macedonia, and reigning in a country where he had first drawn breath; but his schemes were frustrated by assassination. As he was on his march to Macedon, he was murdered by Ptolemy Ceraunus, the expatriated prince of Egypt, who wished to obtain for himself the Macedonian throne; and he thus fell B.C. 280, in the 73d year of his age, and the 32d of his reign.—II. The second of the name, surnamed *Callinicus*, succeeded his father Antiochus Theos on the throne of Syria. He attempted to make war against Ptolemy, king of Egypt, but his fleet was shipwrecked in a violent storm, and his armies soon after conquered by his enemy. He was at last taken prisoner by the Parthians, and retained by them ten years, until the period of his death, which was occasioned by a fall from his horse in hunting, B.C. 226.—III. The third, succeeded his father Seleucus II., while the latter was in captivity. He was surnamed *Ceraunus* ("thunderbolt"), an ostentatious and unmerited title, as he was a very weak, timid, and irresolute monarch. He was murdered by two of his officers after a reign of three years, B.C. 223, and his brother Antiochus, though only fifteen years old, ascended the throne, and rendered himself so celebrated that he acquired the name of the Great.—IV. The fourth, succeeded his father Antiochus the Great on the throne of Syria. He was surnamed *Philopator*, or, according to Josephus, *Soter*. His empire had been weakened by the Romans when he became a monarch, and the yearly tribute of a thousand talents to these victorious enemies concurred in lessening his power and consequence among nations. Seleucus was poisoned after a reign of twelve years, B.C. 175. His son Demetrius had been sent to Rome, there to receive his education, and he became a prince of great abilities.—V. The fifth, succeeded his father Demetrius Nicator on the throne of Syria, in the twentieth year of his age. He was put to death in the first year of his reign by Cleopatra, his mother, who had also sacrificed her husband to her ambition. He is not reckoned by many historians in the number of the Syrian monarchs.—VI. The sixth, one of the Seleucidæ, son of Antiochus Gryphus, killed his uncle Antiochus Cyzicenus, who wished to obtain the crown of Syria. He was some time after banished from his kingdom by Antiochus Pius, son of Cyzicenus, and fled to Cilicia, where he was burned in a palace by the inhabitants, B.C. 93.—VII. A prince of Syria, to whom the Egyptians offered the crown of which they had robbed Auletes. Seleucus accepted it, but he soon disgusted his subjects, and received the surname of *Cybiosactes*, for his meanness and avarice. He was at last murdered by Berenice, whom he had married.

Selge, the largest and most powerful of the cities of Pisidia, situate north of the Eurymedon. It is said by some of the ancient writers to have been founded by a Lacedæmonian colony. (*Strabo*, 570.—*Dionys. Perieg.*, v. 860.—*Steph. Byz.*, *s. v.*—*Polyb.*, 5, 76.) The probability, however, is, that this was a mere supposition, grounded upon the valour of the inhabitants, since, independent of the difficulty of establishing a colony in an inland and mountainous country, amid rude and savage tribes, we find Arrian expressly styling the inhabitants of Selge *Barbarians*, when making mention of an embassy sent by them to Alexander. (*Exp. Alex.*, 1, 28, 1.) In a later age, however, we find the people of Selge laying open claim to the honour of a Spartan origin, and even adding to their medals the name of Lacedæmon.—The city was large, and the inhabitants very warlike. They could bring into the field, according to Strabo, an army of 20,000 men (*Strab.*, 570), and they maintained their independence for a long period against the petty princes in the vicinity. To the Romans they subsequently paid a stipulated sum for permission to live under their old republican institutions; but under the weak emperors after the time of the Antonines they rendered little more than a mere nominal obedience. At a later period we read of its effectually resisting an army of the Goths. (*Zosimus*, 5, 15.) Mr. Fellows describes some splendid ruins, which he considers to be those of Selge. (*Asia Minor*, p. 172, *seq.*)

Selīnus (*-untis.*—Σελινοῦς, *-οῦντος*), I. a large and flourishing city of Sicily, situate on the southern shore of the western part of the island, and in a southwest direction from Lilybæum. It was founded, according to Thucydides (6, 4), by a Doric colony from Megara or Hybla, on the eastern coast of Sicily, a hundred years after the establishment of the parent city, which latter event took place about the eighteenth Olympiad. (Compare, however, the remarks of Mannert, *Geogr.*, vol. 9, pt. 2, p. 370.)—Selinus soon became a rich and powerful city, in consequence of the fertile territory in which it was situated, and was engaged in almost continual wars with the neighbouring city of Ægesta or Segeste. The weakness of the latter place induced its inhabitants to call in the aid of Carthage, which power gladly availed itself of an opportunity of meddling in the affairs of the island. A powerful Carthaginian army was accordingly sent, and Selinus, notwithstanding the brave resistance of its inhabitants, was taken, plundered, and in a great measure destroyed. (*Diod. Sic.*, 13, 42.—*Id.*,

13 57.) About 16,000 men fell in the siege or during the slaughter that followed the taking of the place, 5000 were led away to Carthage into slavery, 2600 fled to Agrigentum, and many wandered about the adjacent country. Selinus would seem, from this account, to have been a city of more than 30,000 inhabitants.—The Carthaginians afterward allowed the fugitives to return to their ruined city, and again inhabit it. (*Diod.*, 13, 59.) A short time before his death, Dionysius the elder, of Syracuse, made himself master of Selinus and the adjacent places, but they all, not long after, reverted to their former possessors. The Carthaginians at last, during the first Punic war, feeling the difficulty of maintaining this post, transferred the few remaining inhabitants to Lilybæum, and Selinus was destroyed. (*Diod. Sic.*, 24, 1.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 370, *seqq.*) A description of the ruins of Selinus may be found in Hoare's *Classical Tour*, vol. 2, p. 78, *seqq.* The ruins exist near what is called *Torre di Polluce*, and, according to Sir R. Hoare, their modern appellation is *Pilieri del Castel Vetrano.*—II. A city of Cilicia Trachea, the most westerly place in that province with the exception of Laertes, and situated on the coast. Its site was on a rock surrounded by the sea, at the mouth of the river Selinus. The Emperor Trajan died here; and from him the place took the new name of Trajanopolis. (*Strabo*, 681.—*Liv.*, 33, 20.) The modern name is *Selenti.*—Its territory was called Selentis. (*Mannert, Geogr.*, vol. 6, pt. 2. p. 85.)

Sellasĭa, a town of Laconia, northeast of Sparta, and commanding one of the principal passes in the country. It was situate near the confluence of the Œnus and Gongylus, in a valley confined between two mountains, named Evas and Olympus. (*Polyb.*, 2, 6.) It commanded the only road by which an army could enter Laconia from the north, and was, therefore, a position of great importance for the defence of the capital. Thus, when Epaminondas made his attack on Sparta, his first object, after forcing the passes which led from Arcadia into the enemy's country, was to march directly upon Sellasia with all his troops. (*Xen., Hist. Gr.*, 5, 5, 17.) Cleomenes, tyrant of Sparta, was attacked in this strong position by Antigonus Doson, and totally defeated after an obstinate conflict. (*Polyb.*, 2, 66, *seqq.*)—No modern traveller appears to have explored the site of Sellasia. (*Cramer's Anc. Greece*, vol. 3, p. 221.)

Sellēis, a river of Elis, in the Peloponnesus, rising in Mount Pholoë, and falling into the sea below the Peneus. Near its mouth stood the town of Ephyre. (*Strabo*, 337.)

Selymbrĭa, a city of Thrace, founded by the Megarensians at a still earlier period than Byzantium. (*Scymn.*, c. 714.—*Scylax*, p. 28.—*Herodot.*, 6, 33.) The name of its founder, the leader of the colony, was Selys (Σήλυς), at least, Strabo explains the name by Σήλυος πόλις ("the city of Selys"), the term *bria* being the Thracian word for "a city." It became a flourishing city, of considerable strength, and for a long time defended itself against the inroads of the Thracians, and the attempts of Philip of Macedon. It fell at last, however, into the hands of this monarch. It sank in importance after this event.—With the common people in the Doric dialect, the form Salambria was used. The writers of the middle ages give Selybria, from which comes the modern *Selivria.* The city changed its name at a late period to that of Eudoxiapolis, in honour of the wife of the Emperor Arcadius. (*Mannert, Geogr.*, vol. 7, p. 173, *seqq.*)

Semĕle, a daughter of Cadmus by Hermione, the daughter of Mars and Venus. (*Vid.* Bacchus.)

Semirămis, a celebrated queen of Assyria, daughter of the goddess Derceto by a young Assyrian. She was exposed in a desert, but her life was preserved by doves for one whole year, till Simmas, one of the shepherds of Ninus, found her and brought her up as his own child. Semiramis, when grown up, married Menones, the governor of Nineveh, and was present at the siege of Bactra, where, by her advice and directions, she hastened the king's operations and took the city. The monarch, having seen and become enamoured of Semiramis, asked her of her husband, and offered him his daughter Sosana instead; but Menones, who tenderly loved his wife, refused, and, when Ninus had added threats to entreaties, he hung himself. No sooner was Menones dead than Semiramis married Ninus, by whom she had a son called Ninyas. Not long after this Ninus died, and Semiramis became sole ruler of Assyria. Another account, however, makes her to have put Ninus to death. According to this latter statement, Semiramis, having secured the co-operation of the chief men of the state by gifts and promises, solicited the king to put the sovereign power in her hands for five days. He yielded to her request, and all the provinces of the empire were commanded to obey Semiramis. These orders were executed but too exactly for the unfortunate Ninus, who was put to death, says this account, either immediately, or after some years' imprisonment. Semiramis, on attaining to sovereign power, resolved to immortalize her name, and with this view commenced the building of the great city of Babylon, in which work she is said to have employed two millions of men, who were collected out of all the provinces of her vast empire. She visited every part of her dominions, and left everywhere monuments of her greatness. To render the roads passable and communication easy, she hollowed mountains and filled up valleys, and water was conveyed, at a great expense, by large and convenient aqueducts to barren deserts and unfruitful plains. She was not less distinguished for military talents, and reduced many neighbouring and also distant nations under her sway. India, in particular, felt the power of her arms. At length, being plotted against by her son Ninyas, and recalling to mind a response which she had received some time before from the oracle of Ammon, she voluntarily abdicated in favour of her son, and immediately disappeared from the eyes of men. Some said that she was changed into a dove, and that several birds of this species having alighted upon the palace, she flew away along with them. Hence, according to the legend, the dove was held sacred by the Assyrians. Semiramis is said to have lived 62 years, and to have reigned 42 years. (*Diod. Sic.*, 2, 4, *seqq.*—*Val. Max.*, 9, 3.—*Herod.*, 1, 185.—*Mela*, 1, 3.—*Paterc*, 1, 6.—*Justin*, 1, 1, &c.—*Propert.*, 3, 11, 21.)—For an account of Semiramis altogether different from the received one, consult the work of Cirbied and Martin, *Recherches Curieuses sur l'Histoire Ancienne*, cap. 17, p. 176, *seqq.*—The legend of Semiramis serves to connect together the Assyrian and Syrian mythologies. That she was an historical personage seems extremely doubtful, inasmuch as all that is related of her wears so evidently the garb of fiction. There appears, indeed, a very striking resemblance between the account given of Semiramis and the Hindu fable of Mahadevi and Parvadi as detailed in the Puranas, and both narratives have probably emanated from the same source. The very name, too, would seem to favour this idea, for Semiramis becomes in Sanscrit *Sami-Ramesi* or *Isi*, "*quæ Sami arborem colit.*" Others, however, give a different etymology, and make the term *Semiramis* denote "a wild dove" (*columbam feram montanamque*), and a third class regard it as equivalent to "the mother of doves" (*Semir* or *Somir*, the Syriac for "a dove," and *Amis*). The worship of doves among the Syrians and Assyrians is well known, and appears to lie at the base of the whole fable. (Consult *Voss., Idolol.*, 1, 23.—*Creuzer, Symbolik*, vol. 2, p. 70, *seqq.*—*Von Hammer, Fundgruben des Orients*,

vol. 1, p. 209.—*Id., ad Schirin.*, vol. 1, p. 36, n. 4.—*Dalberg, ad Scheik Mohammed, Fanis Dabistan*, p. 110, *seqq.*—*Bähr, ad Ctes.*, p. 415.)—Regarded as a matter of authentic history, the narrative of Semiramis presents many chronological difficulties. This is fully apparent in the discrepance that exists among various writers relative to the era of her reign. Thus, for example, if we adopt the traditions which Ctesias, Diodorus Siculus, Justin, Eusebius, and Georgius Syncellus have followed as their guides, Semiramis will have been anterior to Augustus at least eighteen centuries; while, on the other hand, Larcher makes her to have been the wife of Nabonassar, and to have exercised sovereign sway during the latter years of that prince's reign, when he was prevented from ruling by a severe malady. (*Larcher, Hist. d'Herod.—Chronol.*, vol. 7, p. 171.)

Semnŏnes, called by Strabo Σέμνωνες, by Ptolemy Σέμνονες, by Velleius Paterculus Senones, and by Tacitus Semnones. They were a German nation, and, according to Velleius Paterculus (2, 106), the Albis or *Elbe* separated their territories from those of the Hermunduri; while, from Ptolemy's account, they would seem to have inhabited what is now *Brandenburg*. They originally formed a part of the kingdom of Maroboduus, but afterward separated from it along with the Langobardi. Mannert is of opinion that the name of Semnones was given by the German tribes, not to a single nation, but to all the nations in the vicinity of the Elbe, from whom the more southern Germans were descended. (*Geogr.*, vol. 3, p. 334.) The Semnones must not be confounded with the Senones, a Celtic race who settled on the coast of Umbria. (*Vid.* Senones.)

Semŏnes, an inferior class of divinities, such as Priapus, Silenus, the Fauns, &c. They were called Semones (i. e., *semi-homines*) from their holding a middle kind of rank between gods and men. Certain deified heroes were also included under this appellation. (*Ovid, Fast.*, 6, 213.)

Sempronĭa, I. a Roman matron, daughter of Scipio Africanus the elder, and mother of the two Gracchi. (*Vid.* Cornelia III.)—II. A sister of the Gracchi, and wife of the younger Scipio Africanus. She was suspected of having been privy, along with Carbo, Gracchus, and Flaccus, to the murder of her husband.—The name of Sempronia was common to the females of the families of the Sempronii, Scipios, and Gracchi.

Sempronĭa Lex, I. *de Magistratibus*, by C. Sempronius Gracchus, the tribune, A.U.C. 630, ordained that no person who had been legally deprived of a magistracy for misdemeanours should be capable of bearing an office again. This law was afterward repealed by the author.—II. Another, *de Civitate*, by the same, A.U.C. 630. It ordained that no capital judgment should be passed over a Roman citizen without the order of the people.—III. Another, *de Comitiis*, by the same, A.U.C. 635. It ordained that, in giving their votes, the centuries should be chosen by lot, and not give it according to the order of their classes.—IV. Another, *de Provinciis*, by the same, A.U.C. 630. It enacted that the senators should appoint provinces for the consuls every year before their election.—V. Another, called *agraria prima*, by T. Sempronius Gracchus, the tribune, A.U.C. 620. (*Vid.* Agrariæ Leges.)—VI. Another, called *agraria altera*, by the same. It required that all the ready money which was found in the treasury of Attalus, king of Pergamus, who had left the Romans his heirs, should be divided among the poorer citizens of Rome, to supply them with all the various instruments requisite in husbandry, and that the lands of that monarch should be farmed out by the Roman censors, and the money drawn from thence should be divided among the people.—VII. Another, *de Civitate Italis danda*, by the same, that the freedom of the state should be given to all the Italians.—VIII. Another, called *Frumentaria*, by C. Sempronius Gracchus. It required that corn should be distributed among the people, so much to every individual, for every *modius* (or peck) of which it was required that they should only pay the trifling sum of a *semissis* and a *triens*.—IX. Another, *de Usura*, by M. Sempronius, the tribune, A.U.C. 560, long before the time of the Gracchi. It ordained that, in lending money to the Latins and the allies of Rome, the Roman laws should be observed as well as among the citizens. The object of this law was to check the fraud of usurers, who lent their money in the name of the allies at higher interest than what was allowed at Rome.—X. Another, *de Judicibus*, by C. Sempronius Gracchus, A.U.C. 630. It required that the right of judging, which had been assigned to the senatorian order, should be transferred from them to the Roman knights.—XI. Another, *Militaris*, by the same, A.U.C. 630. It enacted that the soldiers should be clothed at the public expense, without any diminution of their usual pay. It also ordered that no person should be obliged to serve in the army before the age of seventeen. (*Plut., Vit. Gracc.*)

Sempronĭus, the father of the Gracchi. (*Vid.* Gracchus.)

Sena, I. Julia, a city of Etruria, to the east of Volaterræ. The designation Julia implies a colony founded by Julius or Augustus Cæsar. It is mentioned by Tacitus (*Hist.*, 4, 45) and Pliny (3, 5). The modern name is *Sienna*.—II. A city of Umbria in Italy, on the seacoast, northwest of Ancona, and near the mouth of the river Misus. It was a settlement made by the Galli Senones, after their irruption into Italy, A.U.C. 396. The Romans colonized it after they had expelled, or, rather, exterminated the Senones, A.U.C. 471 (*Polyb.*, 2, 19), but, according to Livy (*Epit.*, 11), some years before that date. During the civil war between Sylla and Marius, Sena, which sided with the latter, was taken and sacked by Pompey. (*Appian, Civ. Bell.*, 1, 88.) The modern name is *Senigaglia*. (*Cramer's Anc. Italy*, vol. 1, p. 258.)

Senēca, I. M. Annæus, a rhetorician and orator, born at Corduba, in Spain, of equestrian family, about 58 B.C. He came to Rome, where he contracted an intimate friendship with Porcius Latro, and where he taught rhetoric and oratory until his fifty-second year. He then returned to his native city, and married Helvia, a female distinguished for her beauty and talents, who made him the father of three sons, L. Annæus Seneca, the philosopher; M. Annæus Novatus, who, having been adopted by Junius Gallio, took the name of Junius Annæus Gallio, and was, as proprætor of Achaia, the judge of St. Paul (*Acts*, 18, 12); and Annæus Mela, the father of the poet Lucan. After the birth of his three sons, Seneca went back to Rome, and there passed the remainder of his life. We have two works of this writer remaining, one entitled *Suasoriarum liber* i., the other *Controversiarum libri* x. Each of these contains passages from discourses which had been pronounced on various occasions, and from debates which had taken place in the schools, in his presence, between the most celebrated rhetoricians. The subjects of these were fictitious causes or questions, proposed for discussion by the professors, such as the following: "Shall Alexander embark on the ocean?"—"Shall the three hundred Spartans at Thermopylæ, after being abandoned by the other Greeks, betake themselves to flight?"—"Shall Cicero apologize to Marc Antony?"—"Shall Cicero consent to burn his works, if Antony insists upon the sacrifice?" &c.—Seneca addressed these works to his sons. We discover in them some fine thoughts, and some traits of eloquence; but they are filled, at the same time, with subtle refinements and frigid declamation. We see plain indications of a declining taste. Neither of these productions is complete. They have been often

printed along with the works of Seneca the philosopher, and the best of the editions thus given is that of Heinsius, *Ant st.*, 1620, 8vo. A separate edition appeared from the Bipont press in 1783, 8vo; and in 1831, from the Paris press, by Bouillet, forming part of the collection of Lemaire. From some researches of Niebuhr, he would seem to have been the author also of a history. (*Niebuhr, ad Cic., Liv. et Senecæ, fragm.*, p. 104, *Rom.*, 1820.)—H. L., A celebrated Roman writer, son of M. Annæus Seneca, the rhetorician, and Helvia, born at Corduba, in the second or third year of the Christian era. He was still very young when his father removed to Rome, where the son received his education. The oratorical profession became his choice when he attained to years of maturity, and he plead in several causes before the public tribunals. The frantic Caligula, who was jealous of every species of talents, sought to destroy him, but spared his life, it is said, when it was represented to him that Seneca's health was feeble, and that he would, in all probability, be only short lived. He afterward attained to the quæstorship. In the first year of the reign of Claudius, Messalina, who hated him, had Seneca implicated in the accusation of adultery which was brought against the paramours of Julia, daughter of Germanicus, and caused him to be banished to the island of Corsica, where he passed eight years of seclusion. Agrippina, the second wife of Claudius, recalled him from banishment, and appointed him tutor to Nero, in conjunction with Burrhus. The latter was the young prince's instructer in military science, and endeavoured to communicate his own sedateness and gravity of manners. Elegant accomplishments, taste for the arts, and polite address were Seneca's province. Among other tutorial employment, he composed Nero's speeches. The first, a funeral oration for Claudius, was unfortunate in its effect, according to Tacitus. (*Ann.*, 13, 3.) Nero's next harangue, probably also written by Seneca, though Tacitus does not say so, gave universal satisfaction. It was delivered on his first appearance in the senate, and promised a reign of moderation. Dio Cassius says that this address was ordered to be engraven on a pillar of solid silver, and to be publicly read every year when the consuls entered on their office.—Seneca soon obtained an exclusive influence over his pupil, and engaged Annæus Serenus, who stood high in his esteem and friendship, to assist him in the means, not very creditable, of preserving his ascendancy, by supplying Nero with a mistress, and persecuting his patroness Agrippina, whose indignation rose above all restraint. Tacitus puts into her mouth a few emphatic words, said to have been uttered in the emperor's hearing. They have been finely imitated and expanded by Racine, in his tragedy of Britannicus; and Gray, in his short fragment of Agrippina, has done little more than translate Racine. Agrippina regained a temporary influence, and succeeded in punishing some of her accusers and rewarding her friends. Among the promotions obtained by her was that of Balbillus to the province of Egypt. It seems strange that a person so highly spoken of by Seneca should have been patronised by Agrippina at this juncture.—It was not till Suillius had too justly upbraided, but, at the same time, coarsely reviled Seneca, that the latter incurred any large portion of popular censure. Among the grounds on which Suillius attacked him were those of usury, avarice, and rapacity. That he was avaricious is beyond all question; but his practices must have been exorbitant to justify so violent an invective as that recorded by Tacitus, and where Suillius charges him with having amassed 300,000,000 sesterces. (*Ann.*, 13, 42.) The only historical authority on which Seneca's memory is loaded with the charge of usury, is that of Dio, who says that the philosopher had placed very large sums out at interest in Britain, and that his vexatious and unrelenting demands of payment had been the cause of insurrections among the Britons. But Dio's veracity has been suspected on some occasions; and as for the colour given to the imputation by the passage quoted from Tacitus, it must be remembered that it occurs as proceeding from the mouth of an enraged enemy. These imputed faults could scarcely escape a hint from Juvenal, although he had made use of him before as a contrast to Nero, and seems generally favourable to his character.—Seneca's share in the death inflicted on Agrippina by her son, and a strong suspicion that he drew up the palliative account of it, bears still harder on his fame. The savage mode of the assassination, and the meanness of the posthumous honours paid to her, a circumstance of infinitely more importance than modern ideas attach to it, as affecting the future happiness and condition of the departed spirit, reflect incredible disgrace on all concerned. Retribution soon overtook these unworthy compliances with the will of a wicked master. Nero, to whom, in the usual descent from bad to worse, the slightest infusion of virtue was an offence, listened to evil counsellors, and with complacency allowed the most respectable of his adherents to be traduced, and among them, in particular, Seneca. He was charged with having exorbitant wealth, above the condition of a private citizen, and yet, with unappeasable avarice, grasping after more: his rage for popularity was represented as no less violent; he was accused of courting the affections of the people, and, by the grandeur of his villas and the beauty of his gardens, hoping to vie with imperial splendour. In matters of taste and genius, too, and especially in poetic composition, he had the hardihood to become the rival of his imperial master. The skill of the prince, moreover, in the management of chariots, was reported to be with him a matter of raillery. (*Ann.*, 14, 52.) There is too much reason to believe that his numerous villas, his extensive gardens and great riches, whetted the edge of these accusations. His speech to the emperor, in which he offers to resign all his wealth and power, and asks permission to retire, is a fine specimen of apologetic eloquence. His admissions confirm Dio's account of his immoderate riches; but the historian probably exaggerates when he imputes the insurrection in Britain to his exactions. From this time he avoided the court, and lived an abstemious life in constant danger. His works, however, show that he was more useful in retirement than while filling high offices. He devoted himself to philosophy, natural and moral. Nero now sought his destruction; and Piso's conspiracy, to which he was supposed to be a party, gave an opportunity. (*Tac., Ann.*, 15, 60, *seqq.*) His death took place in the following manner: Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this command, he opened the veins of his arms and legs, and then was put into a hot bath: this was found ineffectual; at his time of life, says Tacitus, the blood was slow and languid. The decay of nature, and the impoverishing diet to which he had used himself, left him in a feeble condition. He ordered the vessels of his legs and joints to be punctured. After that operation he began to labour with excruciating pains. Lest his sufferings should overpower the constancy of his wife, or the sight of her afflictions prove too much for his sensibility, he persuaded her to retire into another room. He called for his secretaries, and, as life was ebbing away, dictated his final discourse. Fatigued at last with pain, worn out, and exhausted, he requested his friend Statius Annæus, whose fidelity and medical skill he had often experienced, to administer a draught of hemlock The potion was swallowed, but without any immediate

effect. He then desired to be placed in a warm bath, and, the vapour soon overpowering him, there breathed his last. Seneca's wife was permitted to live.—Juvenal bestows high commendation on Seneca, and other ancient authors as well as Juvenal, who was a diligent reader of Seneca's works, have been lavish of their praises. Martial takes many occasions of mentioning him with some commendatory epithet. Why did St. Jerome saint him? The reason is thus explained by Dr. Ireland, in a communication to Mr. Gifford while translating Juvenal.—"The writer to whom you refer seems to have used the term without much consideration. In Jerome's time, it was applied to Christians at large, as the general distinction from the pagans. Indeed, it was given to those who had not yet received baptism, but who looked forward to it, and were therefore called candidates for the faith. It could be only a charitable extension of this term that led Jerome to place Seneca among the *sancti*; for he still calls him a stoic philosopher. The case is, that in the time of St. Jerome certain letters were extant, which were said to have passed between Seneca and St. Paul. In one of these the former had expressed a wish, that he were to the Romans what Paul was to the Christians. This Jerome seems to have interpreted as an evangelical sentiment. He therefore placed Seneca among the ecclesiastical writers and saints; in other words, he presumptively styled him a Christian, though not born of Christian parents."—The sketch of Seneca's life here given, when checked by the authorities, will not warrant his being ranked in any respect with the first Christian worthies. His early career was confessedly irregular and licentious. This, if sincerely repented of, might be forgiven. But his conduct after his recall, making allowance for the calumny and wholesale libel of the times, was, to speak of it in measured and negative terms, not altogether commendable. That his philosophical professions had some occasional influence on his imperial pupil; that they did a little towards stemming the torrent of profligacy with the people for a time, we are willing and desirous to concede: but that the practice of the preacher too frequently counteracted the tendency of his preaching, it would be uncandid to deny. Of the later political delinquencies he was unquestionably innocent. With respect to Piso's conspiracy, it was the current report at Rome, that the conspirators, after having employed Piso to get rid of Nero, meant to destroy Piso himself, and raise Seneca to the vacant throne; but the conception of such a scheme could have been nothing short of madness. Seneca was at the time old and infirm; and his tamperings in conduct with the virtue which he rigidly taught, and with the self-denial he stoically enforced in his writings as what the wise man could undeniably exemplify, had rendered him too unpopular to make the tenure of the empire safe in his hands for the shortest period of time. In respect of this charge he was shamefully treated. But his personal biography, on the whole, has an unfortunate tendency. Whatever may be thought of his excellences or defects as a writer, or of the caricature and priggishness of the Stoic sect, he was in his writings an earnest, a highly-pretending, and apparently a sincere advocate of ascetic severity. When the professions of such persons are belied by their lives and conduct, the interests of society cannot fail to suffer. If his ministry was corrupt, his behaviour under Nero's frown was not magnanimous. It is true, he did not abandon his literary pursuits; but his resignation was lip-deep; and his exaggerated affectation of sickness under infirmity, his anxiety about diet and fear of poison, show that his fine reasoning and great calmness when doomed to die, his excellent discourses and ostentation of firmness, had more of theatrical exhibition than of natural and self-possessed reality. His calling for the particular poison (hemlock) which was given to criminals at Athens, shows that philosophical ostentation adhered to him even in the agonies of death; for he had thus expressed himself in one of his letters; "*cicuta magnum Socratem fecit: Catoni gladium assertorem libertatis extorque, magnam partem detraxeris gloriæ.*" (*Ep.* 13.)—His character and love of Stoical paradox are admirably delineated by Massinger, who had considered him well; and, though the quaintness and studied point of his manner had rendered him almost indiscriminately acceptable to the readers and writers of that period, the shrewd old dramatist had thoroughly appreciated him where he was weak as well as where he was strong.—It remains that we consider Seneca as a philosopher and an author. He was the principal ornament of Stoicism in his day, and a valuable instructer of mankind. If, when commanded to die, neither he nor his nephew Lucan maintained to the utmost the dignity of philosophy, the infirmity of human nature may plead as the excuse. Some little vanity may appear on the scene of Seneca's dissolution; but there was nothing cowardly and nothing inconsistent. As a writer, he was exactly made of that stuff which invites to controversy. To say that his style is faulty is to say no more than that he lived after the Augustan age. But perhaps our admiration of pure style, and our desire, by constant contemplation, to impregnate our own with the same spirit, makes us too exclusive. We shall lose much that is instructive and valuable if we determine to read nothing which is not perfectly written. Tacitus and Juvenal, as well as Seneca and Lucan, are beyond the pale of best Latinity. Yet who would relinquish the possession of either. Mr. Hodgson thinks that Quintilian's character of Seneca is nothing short of absolute condemnation. He asks why he should have been so scrupulous in omitting Seneca's name, while he examined every different style of eloquence, if he intended to attack him at the close of his discussion. The spirited and poetical annotator of Juvenal is right in his estimate of Seneca to a certain extent; but surely he bears a little hard on Quintilian, as he avers that the great critic does on his client. In various passages Quintilian will be found to bestow no faint praise upon Seneca. Suetonius, in his Caligula, gives the contradictory opinions of the emperor and the public rather than his own. The decision of Aulus Gellius is unfavourable, but his verdict is comparatively of little importance, though the anecdotes in his miscellany pleasantly fill up many an hiatus in the small talk of classical literature. (*Malkin's Classical Disquisitions*, p. 286, *seqq.*)—The works of Seneca that have come down to us are the following: 1. *De Ira*, "On Anger," in three books. Lipsius concludes, from a passage of this treatise, that it was composed in the time of Caligula; whence it would follow that this is the earliest of the productions of Seneca, since it is ascertained with sufficient certainty that all the others were composed under Claudius and Nero. The inference drawn by Lipsius, however, has been disputed. The work itself is well written, and contains some good reasoning, blended, however, with some exaggeration as regards the principles of the porch.—2. *De Consolatione, ad Helviam matrem*, "On Consolation, addressed to his mother Helvia." Seneca addressed this work to his mother during his banishment to Corsica, to console her not only under the misfortune that had befallen her in his sentence, but under all that had ever been experienced by her. It is well written, and is that one of his works which inspires the reader with most esteem for the moral character of the author.—3. *De Consolatione, ad Polybium*, "On Consolation, addressed to Polybius." This piece was written, according to the generally-received opinion, during the third year of Seneca's banishment, to a freedman of Claudius named Polybius, who had lately lost a broth-

er, a young man of great promise. It contains some fine passages, but is unworthy of coming from the pen of Seneca, on account of the gross flattery with which it abounds. Diderot, in his Essay on the Life of Seneca, has attacked the authenticity of the work, and Ruhkopf, one of the latest editors of Seneca, has followed in the same path.—4. *De Consolatione, ad Marciam.* Another consolatory epistle to a friend who had lost her son. It is a touching and eloquent piece, and was written under Claudius, after the return of Seneca from exile.—5. *De Providentia, sive quare bonis viris mala accidant, cum sit Providentia,* "On Providence, or why, if there be a superintending Providence, evils happen to the good?" It is not a general dissertation on Providence, but merely an attempt to justify Providence, and refute the cavils and murmurs of the discontented. The piece ends with recommending suicide to the unfortunate as their last refuge! It was written under the reign of Nero, and forms part of a complete treatise on ethics, of which Seneca speaks in his letters.—6. *De Animi tranquillitate,* "On Serenity of Mind." This work, written soon after the return of Seneca to Rome, has not the usual form of his productions. It is preceded by a letter of Annæus Serenus, in which that friend depicts to Seneca the disquietude, and disgust of life, which torment him, and requests his advice. Seneca replies, and shows the mode in which this mental malady may be combated.—7. *De Constantia sapientis, sive quod in sapientem non cadit injuria,* "Of the firmness of the sage, or proof that the wise man can suffer no injury." This work is based on the principles and paradoxes of the porch. It is addressed to Annæus Serenus.—8. *De Clementia,* "On Clemency." Addressed to Nero. It was in three books, and was composed during the second year of the prince's reign. The subject is rather the mild administration of government. A great part of the second, and the third book, are lost.—The diction in this work is simpler and nobler than in the other works of Seneca.—9. *De Brevitate vitæ,* "On the shortness of life." Addressed to Paulinus, the father, or else the brother of Seneca's second wife, and who filled the station of *Præfectus Annonæ.* Seneca recommends him to renounce his public employments in a spirit directly contrary to that in which he urges Serenus to engage in public affairs. These contradictions sometimes occur in the works of Seneca.—10. *De Vita Beata,* "On a Happy Life." Addressed to Gallio, the brother of Seneca.—11. *De Otio aut secessu sapientis,* "On the Leisure or Retirement of the Sage." The first twenty-seven chapters are wanting. Some critics believe that it formed part of the preceding.—12. *De Beneficiis,* "On Benefits." In seven books. Seneca treats, in this fine work, of the manner of conferring benefits, and the duty of him who receives them, and collaterally of gratitude and ingratitude. It was written at the close of Seneca's life, when he had retired from the court of Nero to the solitude of his villa.—13. One hundred and twenty-four letters, addressed to Lucilius Junior. Though Seneca has given to these pieces an epistolary form, they are rather moral treatises on various subjects. We find in them many excellent maxims, and a real treasure of practical philosophy. They were written during the later years of Seneca, after his retirement from court.—14. Ἀποκολοκύνθωσις, "The Metamorphosis into a Gourd." A Varronian Satire, directed against the Emperor Claudius. It is unworthy a philosopher like Seneca, and in very bad taste.—15. *Naturalium Quæstionum libri* vii., "Seven books of Questions on Nature." Independently of the importance of the subjects discussed, the work has the accidental merit of making us acquainted with the point to which the ancients carried their scientific researches without the aid of instruments. In some cases it will be found that they have anticipated modern discoveries. "The theory of earthquakes," says Humboldt, "as given by Seneca, contains the germe of all that has been stated in our own times concerning the action of elastic vapours enclosed in the interior of the globe." (*Voyage aux contrées équinoxiales,* vol. 1, p. 313, *ed.* 4to.)—We have also, in the early editions, *fourteen letters of Seneca to St. Paul,* or of the apostle to the philosopher, which were at one time received as genuine, but are now regarded as spurious. And yet St. Jerome and St. Augustine cite them, without expressing the least doubt as to their authenticity. It may be remarked, moreover, that an old tradition in the church makes an intimate friendship to have subsisted between St. Paul and Seneca. This tradition can scarcely be regarded as mere fable, and derives considerable support from the singular resemblance that has been found to exist between many passages from the writings of these distinguished men. (Consult *Schöll, Hist. Lit. Rom.,* vol. 2, p. 446, *seqq.*) Neither is there anything improbable in this tradition as regards the time. The apostle is supposed to have arrived in Rome in the spring of 61 A.D. The prætorian prefect allowed him to occupy a separate dwelling, with a soldier for a guard. This prefect was Burrhus, the friend of Seneca; and the latter, it is very natural to suppose, heard of the new-comer through him. Seneca, indeed, may have received some information respecting the apostle at an earlier period; for the proprætor of Achaia, before whom St. Paul was brought at Corinth, was Seneca's own brother, who, having passed by adoption into another family, had taken the name of Junius Annæus Gallio. The Roman governor could hardly fail to make some mention of the apostle in his letters home.—There are also some tragedies ascribed to Seneca. Quintilian supposes that the *Medea* is his composition; while, according to others, the *Troades* and the *Hippolytus* were also written by him, and the *Agamemnon, Hercules Furens, Thyestes,* and *Hercules in Œta,* were composed by his father. Lipsius has imagined that the Medea, which he regards as the best of these tragedies, was written by Seneca the philosopher, and that the rest were the productions of another of the same name, who lived in the time of Trajan. Most critics, following the first part of the hypothesis of Lipsius, assign the *Medea* to Seneca, but they likewise ascribe to him the *Hippolytus, Agamemnon,* and *Troades;* and some of them give this latter piece the preference to the *Medea.* The remaining tragedies they consider to be the productions of various writers, appended to the tragedies of Seneca by editors or copyists. As to these compositions, it is hardly possible to find a really good tragedy among them. All, even the *Medea,* are defective in plan and in the management of the piece; they are all barren of action and full of declamation. We find in them, it is true, occasional bold thoughts, and expressions approaching the sublime, but they are often misplaced. They are modelled after the Greek tragedies, but are very far from being good copies, and are generally fatiguing by reason of the exaggeration and emphatic tone which reign throughout. The best editions of Seneca are, that of Lipsius, *Antv.,* 1652, fol. (the best of his five); that *cum notis variorum,* printed at Amsterdam, 1672, 3 vols. 8vo; that of Ruhkopf, *Lips.,* 1797–1811, 5 vols. 8vo; of the philosophical works, that of Bouillet, *Paris,* 1827–30, 5 vols. 8vo, forming part of the collection of Lemaire. The best editions of the tragedies separately are, that of Gronovius, *Lugd. Bat.,* 1661, 8vo; that of Baden, *Lips.,* 1821, 8vo, 2 vols.; and that of Pierrot, *Paris,* 1829–32, 3 vols. 8vo, forming part of Lemaire's collection.

SENŎNES, I. a nation of Gallia Transalpina, who, under the conduct of Brennus, invaded Italy and pil-

aged Rome. They afterward settled in Umbria, on the coast of the Adriatic. After some years of conflict with the Romans they were expelled, or rather exterminated, A.U.C. 471. (*Polyb.*, 2, 19.) Livy, however, makes the date of this event some years earlier. (*Liv., Epit.*, 11.)—II. A people of Germany. (*Vid.* Semnones.)

Septimĭus I. or Titus Septimĭus, a Roman knight, intimate with Horace, and to whom the latter addressed one of his Odes (2, 6). He appears, from the words of Horace on another occasion (*Epist.*, 1, 3, 9, *seqq.*), to have been a votary of the Muses; and, according to one of the scholiasts, he composed lyric pieces and tragedies. None of his productions have reached us.—II. Aulus Septimius Severus, a Roman poet, who flourished under Vespasian. He was highly esteemed for his lyric talents, but none of his pieces have reached us. One of his poems was entitled *Opuscula Ruralia* or *Opuscula Ruris*, consisting of several books; another was called *Falisca*, in which he sang the praises of his villa among the Falisci. The metre of this poem was peculiar in its kind, each line being composed of three dactyls and a pyrrhic. Wernsdorff ascribes to him the *Moretum*, a poem commonly assigned to Virgil. (*Burmann, ad Anthol. Lat.*, lib. 1, ep. 27.—*Wernsdorff, Poet. Lat. Min.*, vol. 2, p. 247, *seqq.*)—III. Q. Septimius, the translator of the work of Dictys Cretensis into Latin, and who lived in the time of the Emperor Dioclesian. (*Vid.* Dictys I.)

Sequăna (called by Ptolemy Σεκούανεα), a river of Gallia Transalpina, rising in the territory of the Ædui, and flowing by Lutetia or *Paris* into the Atlantic. It is now the *Seine*. (*Cæs., B. G.*, 1, 1.—*Id. ib.*, 8, 87.)

Sequăni, a people of Gallia Transalpina, whose territory lay to the east of that of the Ædui and Lingones, and was separated from them by the Arar; while it was parted from that of the Helvetii by the range of Mount Jura. Their country answers to the modern *Departmens du Doubs et du Jura*. (*Cæs., B. G.*, 1, 9.—*Id. ib.*, 6, 12, &c.)

Serapēum or Serapīon, I. a name given to the temples of Serapis in Egypt, of which there were a great number. (*Creuzer, Dionysus*, p. 181.)—II. A celebrated temple of Serapis in Alexandrea, and one of the two temples in which the famous library was deposited. (*Vid.* Serapis, and Alexandrea.)—III. Another temple of Serapis in Egypt, situate to the south of Heroöpolis. A settlement grew up around it; and the place was also famous for being the middle point in the road from north to south. (*Mannert, Geogr.*, vol. 10, pt 1, p. 486.)—IV. A temple of Serapis at Rome, on the Capitoline Hill, erected by Caracalla. (*Vid.* Serapis.)

Serapīon. *Vid.* Serapeum.

Serapīon, I. a physician of Alexandrea, the successor of Philinus, in what was called the Empiric school (i. e., the school of observation and experience.) In consequence of the great extension which he gave to this system, he is regarded by some as its inventor. (*Cels., Præf.*, p. 3.) Mead believes that he was a disciple of Erasistratus, from his having found the name of Serapion on a medal discovered at Smyrna; but this opinion is untenable. (*Sprengel, Hist. de la Med.*, vol. 1, p. 433, *seqq.*)—II. An epigrammatic poet, a native of Alexandrea, who lived in the time of Trajan. One of his epigrams is preserved in the Anthology. (*Jacobs, Catal. Poet. Epig., s. v.*)—III. An Alexandrean rhetorician. (*Suid., ed. Kust.*, vol. 3, p. 284.)—IV. A philosophical poet of Alexandrea. (*Plut., Op.*, vol. 2, p. 396, *D. F.*)

Serăpis or Sarăpis, a celebrated Egyptian deity. There would appear to have been two of the name, an earlier and a later one. I. The earlier Serapis, we are assured by Plutarch, was none other than Osiris himself. (*Plut., de Sid.*, c. 28.) Diodorus Siculus makes the same declaration (1, 2); and in a hymn of Martianus Capella we find both these names assigned to one god: "*Te Serapim Nilus, Memphis veneratur Osirim.*" (*Hymn. ad Sol.*) The same inference may be drawn from the connexion of the name of Serapis with that of Isis. He is frequently mentioned by ancient authors as the consort of this goddess, which shows that they regarded Serapis as another title of Osiris. Diogenes Laertius, Clemens of Alexandrea (*Strom.*, 5, p. 45), and Macrobius (*Sat.*, 1, 20), to whom we might add many other authors, speak of Isis and Serapis as the great divinities of the Egyptians. Yet the same authors make some distinction between Osiris and Serapis. Thus, Plutarch asserts that Serapis was Osiris after he had changed his nature, or after he had passed into the subterranean world; and it is apparently in conformity with this idea that Diodorus calls him the Egyptian Pluto. (*Cuper., Harpocr.*, p. 85.) Jablonski, after having regarded Osiris as simply the orb of the sun, obtains an easy explanation of the nature and distinction of Serapis. The latter, according to this author, represented the sun in the winter months, after he had passed the autumnal equinox, and had reached the latter days of his career; or the solar Osiris, after he had entered upon the period of his decrepitude in the month of Athyr. Osiris then descended to the shades, and it was at this era that he became Serapis. (*Prichard, Analysis of Egyptian Mythology*, p. 89, *seqq.*)—II. Another and later Egyptian deity, whose statue and worship were brought from Sinope to Alexandrea, during the reign of Ptolemy Soter. A curious passage in Tacitus (*Hist.*, 4, 83) gives us the legend connected with this singular affair. The worship of this Serapis had not been confined to Sinope, but had spread along the coasts of the Euxine, and the deity was regarded by mariners in this quarter as the patron of maritime traffic. His fame had even travelled eastward, and a temple anciently raised to him in Babylon was repaired and adorned by Alexander. Ptolemy's object in bringing the worship of this divinity into Egypt appears to have been, that the blind superstitions directed in that country against a seafaring life might be counteracted by other superstitions of a more useful tendency. In what way his worship was blended with that of the earlier Serapis we are unable to say. Possibly there were some general points of resemblance in the attributes of the two deities, and some accidental similarity in name. Be this as it may, however, the worship of the latter Serapis soon merged in itself that of the earlier Osiris, and Jupiter-Serapis became the great divinity of Alexandrea. (Compare *Creuzer, Dionysus*, p. 183, *seqq.*)

Serbōnis, a lake between Egypt and Palestine, and near Mount Casius. Pliny makes it to have been 150 miles long. Strabo assigns it 200 stadia of length and 50 of breadth. It had communicated with the Mediterranean by an opening which was filled up in the time of Strabo. The fable makes Typhon to have lain at the bottom of this lake or morass, and the Egyptians called its opening *the breathing-place of Typhon*. The place has taken the name of *Sebaket-Bardoil*, from a king of Jerusalem of that name, who died at Rhinocolura on his return from an expedition into Egypt.

Seres, a nation of Asia. Isaac Vossius, in his commentary on Pomponius Mela (*ad Pomp. Mel.*, 2, 27), observes, that whoever doubts the identity of the Seres, mentioned by the ancient writers, with the modern Chinese, may as well doubt whether the sun which now shines be the same with that which formerly imparted light: "*Sinenses hodiernos antiquorum Seres esse qui dubitat, is quoque dubitet licet idemne nunc atque olim sol luxerit.*" An eminent geographer of more recent times, M. Malte-Brun (*System of Geography*, vol. 2, p. 462.—Compare the note of the English trans-

lator), has ventured, however, in opposition to an opinion so positively expressed, to consider Serica, or the country of the Seres, as including merely the western parts of *Thibet*, *Serinagur*, *Cashmere*, *Little Thibet*, and perhaps a small portion of *Little Buckharia*. On the other hand, an English writer, Mr. Murray, in a paper inserted in the Transactions of the Royal Society of Edinburgh (vol. 8, p 171), maintains, in accordance with Vossius, the perfect identity of the Seres with the natives of China. This latter production we have never had the opportunity of perusing. It is said, however, to be extremely interesting and satisfactory, and to be based in part upon the narrative of Ptolemy the geographer, and in part upon various discoveries made by modern travellers in the mountainous regions of Asia which lie immediately north of India. This subject has likewise been discussed in some of the numbers of the Classical Journal (vol. 1, p. 53; 3, p. 295; 6, p. 204; 7, p. 32).—As Ptolemy is our chief authority in settling this long-agitated question, his statement is entitled to the first notice, although he is far from being the earliest writer who makes mention of the Seres. According to this geographer (*Ptol., Geogr., ed. Erasm.*, p. 25, *seqq.*), it appears that the agents of a Macedonian merchant, on their way from Hierapolis to Sera, crossed the rivers Euphrates and Tigris, entered Assyria, and advanced to Ecbatana, the capital of Media; then passing through the Pylæ Caspiæ, and the chief cities of Parthia, Hyrcania, and Margiana, on the north of Persia, they arrived at Bactra; thence they proceeded to the mountainous country of the Comedes, and reached a place in Scythia called Λιθίνος πύργος, the *Stone-Castle* or *Tower of Stone;* from this spot to Sera, the capital of Serica, they were travelling during the space of seven months. What is meant by the Stone-Castle seems never to have been satisfactorily explained until very recently. Pr. Hager, in his Numismatical History of the Chinese (*Description des Medailles Chinoises du Cabinet Imperial de France, precedé d'un Essai du Numismatique Chinoise: par J. Hager.*—Compare *Class. Jour.*, vol. 1, p. 54), considers the Stone-Castle to have been the same with the *Tashkand* of modern times, and the principal city of eastern *Turkistan*. This, indeed, he demonstrates, not only from geographical coincidences, but from the obvious etymology of its Tartar name; *Tash* signifying "a stone," and *kand* "a castle," "tower," or "fortress." And in this etymology he is confirmed by parallel instances given by Du Halde, in his description of China, by the Oriental geography of Ebn Haukal, and other works. The route of the caravans, after leaving the Stone-Castle and proceeding farther to the east, is involved in difficulty and obscurity. Ptolemy's only source of information respecting this part of their journey seems to have been the verbal statements of the traders themselves. They informed him that the time occupied by this part of the undertaking was seven months, and that the direction along which they proceeded inclined from east a little to the south. Marinus, the geographer, as quoted by Ptolemy, computes these seven months' travel at 36,200 stadia; Ptolemy, however, taking into consideration the slow progress which the caravans must necessarily make in passing over mountains more or less covered with snow, and in stopping at various places on the route, diminishes this distance by one half, and makes the space traversed during these seven months to have been about 18,100 stadia, or 1709 geographical miles. It appears unnecessary here to enter into the computation of latitude and longitude as made by the Greek geographer. (*Ptol., Geogr., ed. Erasm.*, p. 113, *et seqq.*) The computation of Mannert, however, is followed This writer observes, that the diminution is incorrectly printed in the edition of Erasmus: ("In der Erasmischen griechischen Ausgabe ist diese Verkleinerung unrichtig ausgedrückt.") Suffice it to say, that, to one who examines the text with care and attention, the Sera of Ptolemy will appear, if not actually to coincide with, at least to have been in the immediate vicinity of, *Singan*, the chief city of the modern province of *Shen-si* in China. (*Mannert, Geogr.*, vol. 4, p. 505.)—Let us now compare, for a moment, with what we have thus far stated, the account given of Serica by Ptolemy himself. (*Ptolem., Geogr.*, p. 414.) Ἡ Σηρικὴ περιορίζεται, ἀπὸ μὲν δύσεως τῇ ἐκτὸς Ἰμαοῦ ὄρους Σκυθίᾳ. Ἀπὸ δὲ ἄρκτων, ἀγνώστῳ γῇ· ὁμοίως δὲ καὶ ἀπ' ἀνατολῶν ἀγνώστῳ γῇ. Ἀπὸ δὲ μεσημβρίας τῷ τε λοιπῷ μέρει τῆς ἐκτὸς Γάγγου Ἰνδικῆς καὶ ἔτι Σίναις. "Serica is bounded on the west by Scythia beyond Imaus (*Scythia extra Imaum*); on the north by unknown land, as well as on the east; on the south by the remaining portion of India beyond the Ganges, and also by the Sinæ." The geographer then proceeds to state (*ibid.*): Ὄρη δὲ διεζωσεν Σηρικὴν, τά τε καλούμενα Ἄννιβα, καὶ τῶν Αὐξακίων τὸ ἀνατολικὸν μέρος, καὶ τὰ καλούμενα Ἀσμιραΐα ὄρη, καὶ τῶν Κασίων τὸ ἀνατολικὸν μέρος, καὶ τὸ Θάγουρον ὄρος, ἔτι δὲ τῶν Ἠμωδῶν καὶ Σηρικῶν καλουμένων τὸ ἀνατολικὸν μέρος, καὶ τὸ καλούμενον Ὀττορόκορρας. "Mountains intersect Serica; namely, the range which is called Anniba, and the eastern part of the Auxakian chain, together with those that are denominated Asmiræa, the eastern part of the Casian range, Mount Thaguron, the eastern part of the Montes Emodi and the Seric chain as they are styled, and what is called Ottorokorras." The continuation of the Auxakian chain is in the Russian province of *Irkutchk;* the Asmiræan Mountains are those which form the northern boundary of the desert of *Cobi;* the Casian range extends from the country of the Chochotes for the most part along the Chinese wall towards the northeast; Mount Thaguron is the southern part of the Mongolian Mountains, which stretch from the *Hoang-ho* towards the north; the eastern part of the Montes Emodi is the chain which stretches from Northern Thibet towards the southern part of the Chinese province of *Shen-si*, while Ottorokorras is its continuation, traversing the province of *Shen-si*, and giving rise to numerous tributaries of the *Hoang-ho.* (*Mannert, Geogr.*, vol. 4, p. 495.) The geographer next proceeds to describe the rivers of Serica. According to him, two streams in particular flow through the greater part of the country of the Seres (Διαῤῥέουσι δὲ δύο μάλιστα ποταμοὶ τὸ πολὺ τῆς Σηρικῆς), the Œchardes (Οἰχάρδης) and the Bautisus (Βαύτισος). (The Erasmian edition of Ptolemy calls this river Βαυτής.) The former of these springs from three sources: one among the Auxakian Mountains under the 51st parallel of latitude; a second farther to the southeast, among the Asmiræan Mountains, under the parallel of 47½; and the third much farther to the west, among the Casian Mountains, under the 44th parallel. The Œchardes, from this description of it, appears to be no other than the modern *Selanga.* The Bautisus, the second river which is mentioned, rises in the Casian chain, on the borders of Serica, to the southwest of one of the sources of the Œchardes, under the 43d parallel, runs towards the southeast to the Montes Emodi, for the distance of about four degrees, and here receives a second arm. This last branch rises among the Montes Emodi under the 37th parallel. (*Charte des Ptolemæus*, appended to *Ukert's Geogr.*) From this map it will appear that the 51st parallel nearly coincides with the mouth of the Borysthenes, and the 43d nearly with that of Byzantium. The parallel of 37 is one degree north of that of Rhodes by the same map. Eight degrees eastward of the spot where these two arms unite, the Bautisus receives a third branch, which rises among the range of Ottorokorras. It would be difficult for one at the present day, who had to describe, from mere oral statements, the *Hoang-ho* in the earlier part of its course, to do it more accu-

rately than Ptolemy has done; for that the Bautisus and *Hoang-ho* are one and the same river hardly admits of a doubt. Its northern arm, the *Olan-Muzen*, rises in the country of the Chochotes, or Calmucks of Hoho-Nor, among the mountains which bound the desert of Cobi, and to the northeast of it rises the *Etziné*, which must therefore be one of the sources of the Œchardes. The *Hoang-ho* takes its course towards the southeast, in order to unite with its southern arm, the *Hara-Muzen*, which rises in the southern chain of mountains between China and Thibet, and directs its course to the northeast. After this, the united streams take a high northerly direction, crossing the great wall, and then, bending to the south, pass once more the great wall, and re-enter China proper. Of the northern part of their course Ptolemy makes no mention, for a very natural reason, because it passes far beyond the ancient caravan routes. They make their appearance again near the site of the ancient capital of Serica, where Ptolemy again mentions them, and where he places the third tributary, probably the *Hori-ho*. From all that has been said, it follows, as an irresistible consequence, that the Serica of antiquity comprehends the eastern portion of the country of the *Chochotes*, the Chinese province of *Shen-si* and also *Mogul Tartary* from the northern confines of China as far as the southern limits of Siberia. (*Mannert, ubi supra.*)—D'Anville, it is true, gives in his map of the ancient world a somewhat different view of this quarter. But D'Anville erred in placing too much reliance on the false representations given by Mercator to the rivers of Serica, in his maps illustrating the geography of Ptolemy. Still, the authority of the French geographer is valuable as far as it goes, since he so far makes Serica a portion of China as to consider Sera, its metropolis, identical with *Kantcheon* in the modern province of *Shefi-si*. (*D'Anville, Géogr. Anc. abreg.*, vol. 2, p. 326.—*Id.*, *Recherches Géogr. et Historiques sur la Serique des Anciens.—Memoires de l'Academie des Inscriptions*, vol. 32, p. 573, *et seqq.*) In pointing out the land of Serica, Ptolemy (*Ptolem., Geogr.*—Compare *Mannert*, vol. 4, p. 506) makes mention also of two other caravan routes, a northern and a southern one. The former of these commenced at the city of Tanaïs, situate at the mouth of the river of the same name (the modern *Don*), and ran onward to the farthest east. It was by means of this route that Ptolemy obtained his information respecting what are now the *Volga* and *Jeik*, of which nothing was known before his time by the Greeks. He learned also the existence of the mountainous chains along the southern confines of Siberia, and was enabled to give a tolerably correct account of their situation and direction. He even pushed his inquiries as far as the Issedones, the most remote people to the east. All this information he obtained from the traders. No Greek seems ever to have undertaken this long and perilous journey. Unacquainted with the manners and language of the various predatory tribes which roamed along this vast tract of country, the attempt would have exposed themselves to certain destruction, and their merchandise to the cupidity of the savage Nomades. The traders, therefore, of whom mention has just been made, must have belonged to some one of the native tribes in this quarter, perhaps to the same Kirgish Tartars who at the present day carry on the Russia inland traffic with the countries to the south. In this way, and in this alone, can we satisfactorily account for the knowledge possessed by the Greeks of the countries mentioned above, and, at the same time, for the very loose and general nature of their information. The most eastern people with whom the caravan route had communication appear to have been the Issedones. They would seem to have been identical with the Issedones of Herodotus, whom that historian names as the most remote nation of the northeast (lib. 4, c. 13 and 27). If an opinion may be ventured respecting them, it would be that they coincide with the modern *Kalkas* of Mongolia in Chinese Tartary. (*Mannert, ubi supra.*) Ptolemy, in one part of his work, considers this nation as a part of Serica, inasmuch as they were under the sway of the Seres. In his eighth book, however, he calls them a Scythian race, and even their capital bore the name of Ἰσσηδῶν Σκυθική among the Greeks. (*Ptolem., Geogr.*—Compare *Mannert, ubi supra.*) These Issedones had cities of their own, and were, of course, some degrees removed from the barbarism of the Nomadic state. Their cities must also have been well known, since Ptolemy gives us the longest day of two of them. This nation appears to have formed the link of communication between the caravan traders and the country of the Seres, a circumstance which arose from their being in subjection to the Seres, all immediate access to whom was debarred the merchant. Two cities close to the borders of China seem to have been the marts of this traffic: Ἰσσηδῶν Σηρική, so called from its having among its inhabitants Seres as well as Issedones, and Δρωσάχη, farther to the southeast. It is curious to compare with what has just been stated a passage from Ammianus Marcellinus, in which he makes mention of the Seres. According to this writer (*Ammianus Marcellinus*, 23, 6, p. 299, *ed. Ernesti*), a high, circular, and continuous wall surrounds the land of the Seres. "*In orbis speciem consertæ celsorum aggerum summitates ambiunt Seras.*" Is not this a description of the great wall of China which encloses the country of the north? When this writer speaks of the western side of Serica, and of the route of the caravans beyond the Stone Castle, he makes no mention whatever of any wall, which in reality does not exist on this side, but only on the north.—The second (*Mannert*, vol. 4, p. 511.—*Ptol., Geogr.*, 1, 17) of the routes alluded to above proceeded from Palimbothra, the modern *Patna* on the Ganges, in a northeast direction through Thibet, and from thence along the southern arm of the Bautisus or *Hoang-ho*, in an eastern direction to Sera. This is precisely the same route which the Jesuits Gruebner and D'Orville took in the seventeenth century. (*Thevenot, Divers Voyages*, fol., vol. 2.) It is, moreover, the oldest and most frequented. By it the people of India obtained the silk and other productions of China, concealing, at the same time, from the natives of the west, the true quarter whence these commodities were brought. The Europeans received the silk of which they were in quest from the hands of the Indians, and, in answer to their inquiries respecting the country which produced it, they only received statements that were calculated to lead them astray. The truth, however, could not remain long concealed, and accordingly we find even Ptolemy in possession of the true account. The natives of India informed him that Serica and the city of Sera lay to the north of the Sinæ; that there was another route to this quarter besides the one by the Stone Castle; and that this route was through India by the way of Palimbothra. (*Mannert, ubi supra.*) From this last-mentioned city the route in question led through India, until, having proceeded eight degrees north of Palimbothra, it passed over the high mountains in Northern Thibet. Here was situate the city of Sota, having on its left the range of Imaus, and on its right the eastern portion of the chain denominated Montes Emodi, and which formed the boundary between India and Serica. Farther on to the northeast was a city named Chaurana, and then the way proceeded along the southern arm of the Bautisus, passing by the city of Orosana. The route then led to the city of Ottorokorra, the capital of a people named Ottorokorræ, from whom the easternmost portion of the Montes Emodi received the appellation of Ottorokorras. We now stand on ground with which, it is curious to observe, the Greeks

seem to have had some acquaintance long before the time of Ptolemy. In the earlier fables and traditions of the West, mention is made of a people named Attacori, dwelling in a valley which was always warmed by the genial rays of the sun, and protected by encircling mountains from the rude blasts of the north, a people closely assimilated in the peculiarities of their situation to the fabled Hyperboreans. (Compare *Plin.*, 6, 17, who quotes an earlier author, Amometus.)—After leaving the Ottorokorræ, the route led by Solona, in a northeast direction, to the city of Sera.—Kosmas Indicopleustes (*Kosmas Indicopl.*, *Montfauc.*, *N. Coll. Patr.*, 2, 137, *D.*, *et seqq.*) states, that the Brahmins informed him, that if a line were drawn from the country of the Sinæ (Τζίνιτζα) through Persia into the Roman world, so as to strike Byzantium, it would divide the earth into two equal parts. From this account also, loose as it is, we may obtain very satisfactory data for the position of Serica, which in the days of Kosmas was confounded with the land of the Sinæ, both of them being known merely as the country of silk.—Among modern writers, the author of the "Decline and Fall of the Roman Empire" is decidedly in favour of identifying the Seres with the people of China (*Gibbon, Decline and Fall of the R. E.*, c. 40), and his extensive and accurate learning is sufficiently well known. But the most conclusive authority on the subject is to be found in the pages of one of the first Oriental scholars of the present day. (*Klaproth, Tableaux Historiques de l'Asie, depuis la monarchie de Cyrus jusqu'a nos jours.*, p. 58.) "Il n'y a plus de doute," observes this writer, "que les *Seres* des anciens ne soient les Chinois. D'après les auteurs Grecs, le mot σήρ designe et le *ver à soie* et les *habitants de la Sérique* ou les *Sères;* or, ce fait démontre, que le nom de ces derniers leur venait de la marchandise précieuse que les peuples de l'Occident allaient chercher chez eux. En Armenien, l'insecte qui produit la soie s'appelle *chéram*, nom qui ressemble assez au σήρ des Grecs. Il est naturel de croire que ces deux mots avaient été empruntés à des peuples plus Orientaux. C'est ce que les langues Mogole et Mandchoue nous donnent la facilité de démontrer. Il en résultera que le nom de la soie, chez les anciens, est veritablement originaire de la partie Orientale de l'Asie. La soie s'appelle *sirkek* chez les Mogols, et *sirghé* chez les Mandchoux. Ces deux nations habitaient au nord et au nord-est de la Chine. Est-il presumable qu'elles eussent reçu ces dénominations des peuples Occidentaux? D'un autre côté, le mot Chinois *sse* ou *szu*, qui désigne la soie, montre de la ressemblance avec *sirghé* ou *sirkek*, et avec le σήρ des Grecs. Cette analogie frappera d'autant plus quand on saura que, dans la langue mandarine, le *r* ne se prononce pas, tandis que cette finale se trouvait vraisemblablement dans les anciens dialects de la Chine. Mais le mot coréen *sîr*, qui designe la soie, est tout a fait identique avec le σήρ des Grecs, qui devait se prononcer aussi *sîr*. La soie a donc donné son nom au peuple qui la fabriquait et qui l'envoyait dans l'Occident, et les *Seres* sont evidemment les Chinois, quoi qu'en puissent dire les géographes, qui ne savent employer que le compas pour chercher l'emplacement des nations." Previous to the appearance of the work from which the above extract is made, its author had already published a conjecture on the name of the Seres in one of the periodicals of the day. It is to this last that M. Abel-Remusat, another distinguished Orientalist, alludes in the following remarks (*Mélanges Asiatiques*, vol. 1, p. 290), confirming, at the same time, the opinion of Klaproth. Ce que l'article consacré à la Chine offre de plus remarquable, c'est l'observation sur l'origine du nom de *Sérique*, cherché par M. Klaproth, dans le nom même de la soie, *sse*, en Chinois, qui vraisemblablement, dit-il, a pu être, dans d'autres dialectes du nord de la Chine, changé en *sir*. M. Klaproth, ayant déja publié cette conjecture (*Journal Asiatique*, vol. 2, p. 243), j'ai eu l'occasion d'y joindre l'indication d'un fait qui me paraît propre à la changer en certitude: c'est qu'en effet, dans un vocabulaire coréen, qui fait partie de l'Encyclopédie Japonaise, la soie est désignée par le nom de *Sirou* (prononcez *Sir*), qui est tout-à-fait identique avec le Σήρ (prononcez *Sir*) des écrivains Grecs. It has been asserted, from a very respectable quarter (*Documents relative to the Manufacturing of Silk*, laid before the Congress of the United States of America by the secretary of state, 1828), that the Seres were originally a people of China, driven into the territories of Little Buckharia by the inroads of the Huns. It is difficult to conceive whence the data could have been obtained for this singular hypothesis, except from the pages of Gibbon or De Guignes. In the former of these writers (*Gibbon, Decline and Fall of the R. E.*, c. 26), it is asserted, as a mere hypothesis, without any authority whatever, that "the ancient, perhaps the original, seat of the Huns was an extensive, though dry and barren, tract of country immediately on the north side of the great wall." Of De Guignes, on the other hand, it may with truth be said, in the words of Klaproth (*Tableaux Historiques*, p. 242): "Malgré la facilité que l'erudition de cet écrivain célèbre lui procurait de puiser dans les auteurs Chinois, Arabes et Syriens, il lui manquait une chose essentielle, c'etait une idée juste de la parenté des nations de l'Asie. En confondant ensemble les nations Turques, Mongoles, Toungouses, Finnoises et autres, il a manqué son but, de sorte que son ouvrage n'est réellement qu'un magasin immense de matériaux precieux, entassés sans discernment." It seems that De Guignes found, both before and after the Christian era, a powerful Nomadic nation, called *Hioung nou* by the Chinese, which continually infested the territories of their neighbours. They occupied the mountainous country to the north of China. The mere resemblance of names led De Guignes to conclude that these *Hioung nou* were the same people with the *Huns*. Klaproth, however, has shown most conclusively (*Tableaux Hist.*, p. 101, *et seqq.*), from the Chinese historians, that the *Hioung nou* were a branch of the Turkish race, who were dispersed by the Chinese near the sources of the Irtysh, about the 91st year of our present era. The remnant of this nation directed their course towards the west, in order to penetrate into Sogdiana, but they could not reach this country, and were compelled to stop in the region to the north of *Khouei thsu*, or the *Koutché* of modern days. After this they moved towards the northeast, and occupied a part of the Steppe of Kirghiz, where the annals of China cease to make mention of them. And yet De Guignes, without giving the least authority for what he advances, observes: "Ce sont les Huns qui passérent dans la suite en Europe sous le régne de l'Empereur Valens." It may not be amiss, before leaving this part of the subject, to say a few words in relation to the early history of the Huns, in order to disprove more fully the statement which has led to these remarks. (Compare *Klaproth, ubi supra*.) The most ancient author who makes mention of the Huns is Dionysius Periegetes. This geographer, who wrote probably about A.D. 160, enumerates four nations, which, in the order of this narrative, followed each other, as regarded position, from north to south along the shores of the Caspian, viz., the Scythians, the Huns (Οὖννοι), the Caspians, and the Albanians. (*Dionysii Periegesis*, v. 730, *et Eustath.*, *in loc.*) Eratosthenes, cited by Strabo (*Strabo, ed. Tzsch.*, vol. 4, p. 458), places these nations in the same order; in place of the Huns, however, he makes mention of the Ouitiens (Οὐίτιοι), who were probably the most eastward tribe of the Huns. Ptolemy (*Ptol., Geogr., ed. Erasmus*, p. 409, *et seqq.*), who lived about the middle of the third century, places the Huns (Χοὺν-

νοι) between the Bastarnes and Roxolani, and, consequently, on the two banks of the Borysthenes. The Armenian historians make mention of them under the name of *Hounk*, and assign them, for their place of residence, the country to the north of Caucasus, between the Volga and the Don. For this same reason they call the pass of Derbend *the rampart of the Huns*. In the geography which is incorrectly ascribed to Moses of Khorène, the following passage also occurs: "The Massagetæ inhabit as far as the Caspian, where is the branch of Mount Caucasus which contains the rampart of Tarpant (Derbend), and a wonderful tower built in the sea: to the north are the Huns, with their city of Varhatchan, and others besides." Moses of Khorène, in his Armenian history, makes mention of the wars which King Tiridates the Great, who reigned from A.D. 259 to A.D. 312, waged against the northern nations who had made an irruption into Armenia. This monarch attacked them in the plains of the Karkeriens, in northern Albania, between Derbend and Terek, defeated them, slew their prince, and pursued them into the country of the *Hounk* or *Huns*. It were useless, however, to multiply authorities. (Compare *Klaproth*, p. 235.) Sufficient has been said to prove that, in all probability, the original seats of the Huns were in the vicinity of the Caspian. That they were not of the Mongol or Calmuck race, is apparent of itself, if any reliance is to be placed upon the descriptions that are given of their personal deformity by the ancient writers. Scarcely a single feature of the well-known Tartar physiognomy enters into these accounts of them. They were probably the same with the eastern division of the Fins (*Klaproth*, p. 246), and hence the theory which makes them to have dispossessed of their primitive seats the ancient nations of the Seres, errs in placing the original settlements of the Huns too far altogether to the east.—We will now proceed to the more immediate subject of inquiry, the knowledge which the Greeks and Romans possessed in relation to the silk manufacture of antiquity. The first writer who gives any direct information on this head is Aristotle (*Hist. Animal.*, 5, 19). The surprising accuracy of his account, considering his imperfect sources of intelligence, may well demand our attention. The passage is as follows: Ἐκ δέ τινος σκώληκος μεγάλου, ὃς ἔχει οἷον κέρατα καὶ διαφέρει τῶν ἄλλων, γίνεται δὲ πρῶτον μὲν, μεταβαλόντος τοῦ σκώληκος, κάμπη, ἔπειτα βομβύλιος, ἐκ δὲ τούτου νεκύδαλος· ἐν ἓξ δὲ μησὶ μεταβάλλει ταύτας τὰς μορφὰς πάσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ Βομβύκια ἀναλύουσι τῶν γυναικῶν τινες ἀναπηνιζόμεναι κάπειτα ὑφαίνουσι. Πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλη Λατῶου θυγάτηρ. Athenæus refers to this passage in the following terms: Ἱστορεῖ [Ἀριστοτέλης] ὅτι καὶ ἐκ τῆς τῶν φθειρῶν ὀχείας αἱ κονίδες γεννῶνται, καὶ ὅτι ἐκ τοῦ σκώληκος μεταβάλλοντος γίνεται κάμπη, ἐξ ἧς Βομβυλιὸς, ἀφ' οὗ νεκύδαλος ὀνομαζόμενος.—Dr. Vincent unites these two passages together, making the one supply what is defective in the other, and gives the following translation of them: "There is a worm which issues from [an egg as small as] the nit of lice: it is of a large size, and has [protuberances, bearing the resemblance of] horns, [in which respect] it differs from other worms. The first change which it undergoes is by the conversion of the worm into a caterpillar; it then becomes a grub or chrysalis, and at length a moth. The whole of this transformation is completed in six months. There are women who wind off a thread from this animal, which it spun while it was in the state of a caterpillar; and that is the material from which they afterward form the texture of the web. This invention is attributed to Pamphila, a woman of the isle of Cos, and daughter of Latoïus."—The learned translator then enters into a full examination of this passage of Aristotle, for the purpose of ascertaining whether the silk mentioned in it be the true silk which we have at the present day, and produced by the true silkworm. He considers a link of the chain to be wanting in the passage under review, inasmuch as the silken thread is not wound off from the animal itself, but from the cocoon. In the next place, the true silkworm is not *large* size, but small, at its first appearance and before it becomes a caterpillar. "Neither can it properly be called a worm, as distinguished from the caterpillar. A caterpillar is discriminated from a worm by its small protuberances which serve for legs, and is called *κάμπη* in Greek, from its bending or undulating motion; these legs of the reptile may be hardly distinguishable at its first production, which may have induced Aristotle to call it a worm. As regards the Coan vestments, no one, after reading the passage cited above, will feel inclined to maintain that they were of cotton. They seem to have been entirely of fine, thin, transparent silk, inferior, however, in softness and splendour to the Oriental. Salmasius and Hoffman furnish an additional reason for the inferiority of the Coan article, which is, that the Coans suffered the aurelia to eat its way out of the cocoon. This ruins the silk for all fine work, for the thread is then obtained by spinning it from a flock; whereas, to have it reeled off continuous, the aurelia must be killed by heat, and the cocoon preserved from perforation." We find no mention made of the Seres, or their peculiar manufacture, in any Greek author for a long period subsequent to the age of Aristotle, unless it be that the fine stuffs of Amorgos (*Böckh, Staatshaushaltung der Athener*, vol. 1, p. 115, and the authorities there cited), which are described as having been almost transparent, and in point of fineness, as well as of price, ranked before those made of Byssus and Carpathus, were similar to those manufactured in the island of Cos.—The Romans appear to have first become acquainted with the name and product of the Seres about the reign of Augustus. Hence, whatever we find on this subject becomes, of course, a matter of common knowledge for both. Virgil appears to be the first Roman writer who makes mention of the Seres. (*Georg.*, 2, 121, *seqq.*) Who are meant in this passage by the Æthiopians has been a subject of much more controversy, especially as the geographical situation of the Seres will depend, in a great measure, upon this. "Æthiopians" (Αἰθίοπες) was a general name among the Greeks for every nation of a dark or swarthy complexion, an effect supposed to be produced by the burning rays of the sun. Their first acquaintance with a race of this description seems to have been derived from Egypt and Phœnicia, in both of which countries they would naturally meet with many accounts of the tribes that occupied the interior of Africa. The name was afterward extended to the dark-brown natives of southern Arabia, who brought their wares to Sidon by the overland trade, and hence it is that Homer makes mention of two Æthiopian races, the western and eastern. (*Odyssey*, 1, v. 23.) The opinion of Aristarchus (*Eustathius*, p. 1386), and other of the Grecian commentators on Homer, which makes the Nile to have been the dividing line between these two races, is too refined for the age of the poet, and implies a more accurate acquaintance with the interior of Africa, and the course of the river of Egypt, than he appears to have possessed. Homer's western Æthiopians are the natives of inland Africa; the eastern, those of southern Arabia, who were thought by the earlier Greeks to dwell in the immediate vicinity of the great source of light. When the army of Xerxes, in a subsequent age, was poured upon Greece, the inhabitants of the latter country, perceiving some dark-coloured nations among the followers of the monarch, applied to them the name of Æthiopians, in perfect conformity with its original import; and hence Herodotus (7, 69 and 70; 3, 94 and 97), in speaking of the forces which served or that expedition, em-

merates two distinct races, the eastern and western Æthiopians. It is easy to perceive, from his description of the former, and their "long, straight hair," that none other are meant than the people of India. If this deduction be correct, the Seres of Virgil will, of course, be the people of China. As to their *combing fleeces from the leaves of trees*, the allusion is manifestly to silk, which many of the ancients believed to be a sort of down gathered from the leaves of trees. Thus Pliny (*Plin.*, 6, 17), in a subsequent age, remarks, "*Primi sunt hominum qui noscantur Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem.*"—The moment silk became known among the western nations, it was eagerly purchased as an article of luxury, and began to form a conspicuous part of Greek and Roman attire. At that period of growing corruption, it was no wonder that such an invention should be hailed with transport, which, while it supplied the person with a covering, still, like our gauze, exposed every limb to the eye of the beholder in almost perfect nudity. The Emperor Heliogabalus, it is true, in a later age, was the first who disgraced himself by appearing in a dress *wholly* of silk; yet Seric and Coan vestments are frequently mentioned by the Roman writers either contemporary with, or not long subsequent to, the time of Virgil. (*Tibullus*, 2, 4, 29.—*Id.*, 2, 6, 35.—*Propert.*, 1, 4, 22.—*Id.*, 4, 8, 23.—*Ovid*, *Am.*, 1, 4, 16.) About the period of which we are speaking, it would appear that Seric vestments found their way to Rome also from foreign nations. Florus (*Florus*, 4, 12, 16) states, that in the reign of Augustus, an embassy from the Seres came to Rome, with presents of precious stones, elephants, and *other gifts*. Among these last, Seric vestments, or else raw silk, were no doubt included. If we glance at the Greek writers who flourished about this period, we shall be surprised to find Strabo passing over, in almost total silence, both the nation of the Seres as well as their singular manufacture, the more especially as his contemporary, Dionysius Periegetes, makes such full mention of it. Thus we find Dionysius describing the Seres as a nation of the farthest East, who paid no attention to cattle or sheep, but occupied themselves in *combing the variegated flowers* produced from their otherwise neglected land, and in *making vestments of an ingenious and costly kind*, resembling in hue the meadow-flowers, and with *which even spiders' webs could not compare as to the fineness of texture.* (*Dionysii Periegesis*, v. 752, *et segg.*) Eustathius, archbishop of Thessalonica, who flourished about 1160 A.D., and wrote a learned commentary on the work whence this extract is taken, gives a very curious account of the Seres, which would tend still more strongly to confirm the belief that they were identical with the Chinese. He describes them (*Eustath., in Dionys. Perieg.*, p. 239, *ed. Oxon.*) as an unsocial nation, refusing all intercourse with strangers (*ἀπροσμιγεῖς ἀνθρώποι καὶ ἀνομίλητοι*). They marked the price on the articles which they wished to sell, and, having left them in a particular place, retired. The traders then came, and placed by the side of the goods the amount demanded, or else so much as they were willing to give. Upon this they withdrew in their turn, and the Seres coming back, either took what was offered, or carried away the goods again. We have here the same cautious system of commercial dealing which characterizes the Chinese of our own days, only in a far stricter degree. This peculiarity in the traffic of the Seres is noticed also by Pliny, Pomponius Mela, and Ammianus Marcellinus. (*Plin.*, 6, 17.—*Pomponius Mela*, 3, 7.—*Ammianus Marcellinus*, 23, 6, p. 299, *ed. Ernesti.*)—But to return to the order of chronology: in the reign of the Emperor Tiberius, according to Tacitus (*Tacit., Annal.*, 2, 33), a law was passed at Rome ordaining that men should not disgrace themselves by the use of Seric vestments, or, to adopt the strong language of the original, "*ne vestis Serica viros fœdaret.*" Lipsius, in an *Excursus* on this passage, endeavours to prove that a Seric vestment means one of cotton that grows spontaneously on trees in the country of the Seres, and that *vestis bombycina*, on the other hand, means one of silk. But surely the use of a cotton garment would hardly have called for the interposition of the Roman senate. Besides, Sylvester (*Forcel., Lex Tot. Lat., s. v. Bombyx*), in his remarks on the 2d Satire of Juvenal (v. 66), has conclusively shown that *sericum* means "*silk on the loom*," and *bombyx* "*raw silk.*"—A later period we find Seneca (*Seneca, de. Benef.*, 7, 9) exclaiming, "*Video Sericas vestes, si vestes vocandæ sunt, in quibus nihil est quo defendi aut corpus, aut denique pudor possit: quibus sumtis, mulier parum liquido nudam se non esse jurabit. Hæc ingenti summa ab ignotis etiam ad commercium gentibus accersuntur.*" And again, in another portion of his works, we have the following (*Id., Ep.*, 90): "*Posse nos vestitos esse sine commercio Serum.*"—It is in the elder Pliny, however, that we find the strongest authorities on this subject. The passage of Aristotle, which we have cited above, he quotes once (*Plin.*, 11, 26) expressly and once (*Id.*, 6, 20) incidentally. In another (*Id.*, 6, 17) instance, he alludes, in the following expressive words, to the object of the Roman females in adopting this dress: "*ut in publico matrona translucear.*" In the proem to the 12th book, he remarks, "*Cædi montes in marmora, vestes ad Seras peti.*" Among many other passages in this author, there is one too long to quote here, which proves conclusively that the Coan vestments were of silk, and the produce of a particular kind of silkworm bred in the island of Cos. Forcellini (*Lex Tot. Lat., s. v. Bombyx*) cites the opinion of Salmasius (Saumaise), who thought that the silkworms of Pliny were the same as those of our own time, and that Pliny had, from want of sufficient information on the subject, quoted an incorrect description of them from some earlier writer.—Quintilian also alludes to the *toga serica* (*Quintilian, Inst. Orat.*, 12, 10), and Juvenal, as may well be imagined, finds this an ample theme for indignant satire. (*Juvenal, Sat.*, 6, v. 260.—*Sat.*, 8, v. 101, and the comments of Ruperti.) In Martial, likewise, the allusions to Seric vestments are more than once met with. (*Martial, Epistles*, 11, 28.—*Id. ib.*, 9, 38.) Suetonius (*Suetonius, Vit. Calig.*, c. 52) only once makes mention of Seric garments, and then very slightly, in the case of the Emperor Caligula: "*Sæpe depictas, gemmatasque indutus pœnulas, manuleatus, et armillatus in publicum processit, aliquando sericatus.*" They are named, also, once in Plutarch (*Plutarch, Conjug. Præcep.—Op., ed. Reiske*, vol. 6, p. 550), but the allusion is a very general one. A young female is admonished not to make use of *τὰ σηρικα*, which can only be obtained at great expense. Pausanias is the next writer in the order of time who challenges our attention on this subject. He gives a long account of the silkworm, in a very interesting passage, which may be translated as follows: "There is a worm (*ζωΰφιον*) in their (the Seres') country, which the Greeks call *ser* (*ὃν σῆρα καλοῦσιν Ἕλληνες*), but to which the natives give a different appellation. It is twice as large as the largest-sized beetle, but in other respects resembles the spiders which weave their webs under the trees, and, like them, it has eight feet. The Seres, in summer as well as winter, rear these insects in houses specially adapted to that purpose. They work a very slender thread, which is twined around their feet. They are fed nearly four years on panic (*παρέχοντες σφισι τροφὴν ἔλυμον*); in the fifth (for they know that they will not live longer) they give them a green reed to eat. This is the animal's favourite food, which it devours until it bursts

from repletion. The Seres obtain a quantity of thread from its bowels." What Pausanias adds, however, respecting the situation of Serica, that it is "an island in the recess of the Indian Ocean," probably refers to Ceylon, and is grounded upon the mistaken idea (*Ritter's Vorhalle*, p. 113) that the silk, which formed a chief article of export from that island, was likewise manufactured there. Tertullian (*de Pallio*, c. 3) and Clemens Alexandrinus (*in Pædagog.*, 2, 10) also speak of the silkworm, and appear better acquainted with the several changes which it undergoes than Pausanias. The principal points in which they differ from the correct accounts of modern times are, their making the insect in question resemble the spider in the mode of forming its thread, and their assigning a different leaf from that of the mulberry for its food. (*Memoires de l'Academie des Inscriptions*, vol. 7, p. 342.) Dio Cassius and Herodian both make mention of the Seric manufactures. The former describes the ancient σηρικόν in the following language (*Dio Cassius, ed. Reimar*, 43, 24, p. 358, l. 25): Τοῦτο δὲ τὸ ὑφασμα χλιδῆς βαρβάρου ἐστὶν ἔργον, καὶ παρ' ἐκείνων καὶ πρὸς ἡμᾶς, ἐς τρυφὴν τῶν πάνυ γυναικῶν περιττήν. "This species of tissue is a work of barbarian luxury, and has found its way from that distant quarter even unto us, in order to furnish our higher class of females with the materials for excessive extravagance." Herodian speaks of Seric vestments as fitter for females than for men (*Herodian, ed. Irmisch.*, 5, 5, 9, vol. 3, p. 144): Τὰ τοιαῦτα καλλωπίσματα οὐκ ἀνδράσιν ἀλλὰ θηλείαις πρέπειν. Vopiscus (*Vit. Aurel.*, c. 45) informs us, "*Vestem holosericam neque ipse (Aurelianus) in vestiario suo habuit, neque alteri utendam dedit. Et quum ab eo uxor sua peteret, ut unico pallio blatteo serico uteretur, ille respondit:* absit ut auro fila pensentur; *libra enim auri tunc libra serici fuit.*" The extravagant price which is here mentioned, a pound of gold for a pound of silk, may easily be accounted for by the circumstance of the overland trade to Serica being rendered more precarious by the rapid rise of the second Persian Empire. Passing by the several authors who mention the Seric vestments without any accompanying circumstances sufficiently important to merit a quotation, we come to Lampridius, who devotes to infamy the Emperor Heliogabalus (*Lampridius, Vit. Heliogab.*, c. 26) for having first dared to appear in a dress wholly of silk. St. Basil (*S. Basil, in exam. homil.*, 8) makes a curious application of the knowledge that appears to have been generally diffused, about this period, respecting the transformations of the silkworm, by exhorting the rich, who could not be induced to dispense with garments of silk, to remember, at least, in putting them on, that the worm, of whose substance they were made, is a type of the resurrection. Julius Pollux (c. 384, 31, cap. 17, lib 7) also alludes to this insect: Σκώληκές εἰσιν οἱ βόμβυκες, ἀφ' ὧν τὰ νήματα ἀνύονται, ὥσπερ ὁ ἀράχνης· ἔνιοι δὲ καὶ τοὺς Σῆρας ἀπὸ τοιούτων ἑτέρων ζώων ἀθροίζειν φασὶ τὰ ὑφάσματα. Ammianus Marcellinus (*Ammian. Marcell.*, 23, 6) next follows, who gives the following narrative: "They (the Seres) weave a delicate and tender thread, formed from moistened wool, combining it into a kind of fleece by frequently sprinkling with water the pods of the trees; spinning this into inner garments, they manufacture that celebrated silk which anciently composed the dress of the (Roman) nobility, but in my age is the indiscriminate and extravagant clothing of our lower ranks." It is rather surprising to find so much ignorance of the true origin of silk in so late an age, and on the part of a writer otherwise so intelligent. One would imagine that Ammianus was describing the cotton-tree. A distinction appears to have been made, long before this period, between *Bombycinum* and *Sericum:* the former appellation being given to the produce of the Assyrian silkworm and that of Cos, the latter being used to denote the genuine silk, whether the work of an insect or the produce of a plant. Hence we find the distinction observed in St. Jerome (*S. Hieron., de Instit. puellæ*), "*Spernat Bombycum telas, Serum vellera.*" Next in order is the lexicographer Hesychius (*Hesychius, s. v.* Σῆρες), who makes Σήρ to have been the name of the insect whence the silk was obtained, and the silk itself to have been named Ὁλοσήρικον, or, to use his own words, Σῆρες, ζῶα νήθοντα μετάξαν, ἢ ὄνομα ἔθνους ὅθεν ἔρχεται καὶ τὸ ὁλοσήρικον. And yet, as if to show how very fluctuating was all the knowledge which the ancients possessed on this subject, we find Achilles Tatius, about this same period, speaking of silk as a very fine down, deposited by birds on the leaves of trees, and carefully collected by the Indians. It remains but to add some passages from Isidorus. "Bombycina *est a* Bombyce, *vermiculo, qui longissima ex se fila generat, quorum textura bombycinum* dicitur, conficiturque in insula Co.—Serica *a* Serico *dicta, vel quod etiam Seres primi miserunt;* holoserica *tota serica;* tramoserica *stamine lineo, trama ex serico;* holoporphyra *tota ex purpura;* byssina *candida, confecta ex quodam genere lini grossioris.*" (*Isidorus, de coloribus*, lib. 19, c. 17, p. 1294.) And again, "Byssum genus est quoddam lini nimium candidi et mollissimi, quod Græci papatem vocant.—Sericum dictum, quia id Seres primi miserunt: vermiculi enim ibi nasci perhibentur, a quibus hæc circum arbores fila ducuntur; vermes autem ipsi Græcè βόμβυκες nominantur." (*Id., de nominibus Vestium*, c. 22, p. 1299.)—Before concluding we will take the liberty of adding a few remarks in relation to the high price of silk in the ancient world, for which we are indebted to the pen of Dr. Vincent. (*Class. Journ.*, vol. 7, p. 35.) "As late as the time of Aurelian, Vopiscus informs us that silk sold for its weight in gold. The Coan fabric seems never to have reached this extravagant price, but only the pure Oriental silk. The expense of conveyance undoubtedly, and the difficulty of obtaining it, were the immediate causes of this enormous value being assigned to the article. The price seems never to have been depressed until Constantinople became the centre of commerce for the Eastern and Western world; and there the depression advanced till the fifth century, when Ammianus mentions that silk, which had formerly been worn only by the nobility, was then the common dress of the lower orders." The learned writer then puts the question, why Justinian, as Procopius (*Procopius, Goth.*, 4, 17) informs us, should send to China for the true breed, if both the insect and the manufacture were in existence at Cos? The one was a journey of hazard and difficulty, of nearly three thousand miles; the other a pleasant voyage short of four hundred.—He proposes an answer to the question, namely, that the manufacture of Oriental silk had superseded the manufacture at Cos, which could only have happened from the superiority of the material or the manner of its fabrication. "Silk," as he informs us, "had been woven in the Roman empire long before it was fully understood how the material was obtained; for Μέταξα νῆμα Σηρικόν, or silk thread, was an article subject to a duty in the custom-house of Alexandrea: and whether the web of Tyre was wrought from this, or whether women reeved out the web, introduced through Media and Assyria, as Pliny asserts, it makes no difference in point of time, but it proves that the commodity was so superior in quality that the manufacture of Cos was driven out of the market."—The learned writer, however, is wrong in censuring D'Anville for supposing that the monks sent by Justinian went only as far as *Sirhend* in India, and not to China itself. There is every reason to believe that the inhabitants of that part of India which lies between the *Pendjab* and the river *Jumna* had learned the process of silk manufacture from their

Eastern neighbours. Hence their territory and capital took the name of *Serinda* (Ser-Ind), and even at the present day the name continues to be *Serhend*, or "the land where the Hindus nurture the silkworm." It was to this quarter, very probably, that the monks of Justinian came. Gibbon, however, boldly asserts that these monks were missionaries, who had previously penetrated to China, and resided at Nan-kin. *Decline and Fall*, ch. 40)

SERĪPHUS, an island of the Ægean, south of Cythnus, and now *Serpho*. It was celebrated in mythology as the scene of some of the most remarkable adventures of Perseus, who changed Polydectes, king of the island, and his subjects, into stones, to avenge the wrongs offered to his mother Danaë. (*Pind.*, *Pyth.*, 12, 19.) Strabo seems to account for this fable from the rocky nature of the island. (*Strab.*, 487.) Pliny makes its circuit twelve miles. In Juvenal's time state-prisoners were sent there (10, 169). The frogs of this island were said to be mute, but to utter their usual note when carried elsewhere; and hence the proverbial saying, Βάτραχος ἐκ Σερίφου (*Rana Seriphia*), applied to dull and silent persons, who on a sudden became loquacious. (Compare, however, the remarks of Erasmus, *Chil.* 1, *cent.* 5, *ad.* 31, *ed. Steph.*, p. 166.)

SERRĀNUS, I. a surname given to C. Atilius, from his having been engaged in *sowing* his field (*serere*, "to sow") when intelligence was brought him of his having been appointed to the dictatorship. (*Plin.*, 18, 4.—*Perizon.*, *Animadv. Hist.*, c. 1.—*Liv.*, 3, 26.—*Virg*, *Æn.*, 6, 844.)—II. A poet in the time of Nero, to whom Sarpe has ascribed the eclogues that pass under the name of Calpurnius. (*Quæst. Philolog.*, c. 2, p. 11, *seqq.*—*Bähr, Gesch. Röm. Lit.*, vol. 1, p. 303.)

SERTORĬUS, QUINTUS, a distinguished Roman general, born at Nursia. He made his first campaign under Cæpio, when the Cimbri and Teutones broke into Gaul; and he distinguished himself subsequently under Marius, when the same enemy made their memorable irruption into Italy. After the termination of this war he was sent as a legionary tribune, under Didius, into Spain, and soon gained for himself a high reputation in this country. On his return to Rome he was appointed quæstor for Cisalpine Gaul; and the Marsian war soon after breaking out, and Sertorius being employed to levy troops and provide arms, he made himself extremely useful in that capacity, and performed important services for the state. On the ruin of the Marian party, to which he himself belonged, Sertorius hastened back to Spain, and found no difficulty in resuming possession of that province. As soon as Sylla was informed of this act of rebellion, he sent into Spain a considerable army under Caius Annius, with orders to crush the insurgent forces. Sertorius, compelled to yield to the powerful force thus brought against him, was induced to seek for safety in Africa. Pursued by bad fortune even to the wilds of Mauritania, he was reduced to the necessity of again putting to sea; but, being unable to effect a re-landing in Spain, he strengthened his little fleet by the addition of some of the Cilician pirates, and made a descent upon the island of Ebusus (now *Ivica*), in which Annius had placed a small garrison. The lieutenant of Sylla made haste to succour this insular colony, and, sailing to Ebusus with a strong squadron, was resolved to bring Sertorius to battle. A storm prevented the engagement; most of the ships were driven ashore, or swallowed up in the waves; and Sertorius, who had with difficulty escaped from the fury of the tempest, bore away with a few small vessels for the Straits of Gibraltar, and, landing near the mouth of the Bætis, refreshed his men on the shores of the Atlantic Ocean. It was on this occasion that, fatigued by the vicissitudes of a hard fortune, and filled with gloomy views of the future, he is said to have listened to the romantic description of certain sailors, who charmed his ears with the delights and peaceful security of a group of happy islands lying scattered at a convenient distance in the Western sea. He would have retired to that fabled paradise, had not the Cilician rovers, who preferred a more enterprising life, refused to accompany him, and sailed back to the coast of Africa. Sertorius in like manner returned into the Mediterranean, and, having landed in Africa, soon came in contact with Pacianus, a lieutenant of Sylla's, and, though greatly inferior in number, gained a decisive victory, and took nearly all the opposite army prisoners. The reputation acquired by this victory retrieved the affairs of Sertorius. The Lusitanians, irritated at the conduct of Annius, resolved to throw off the yoke; and, inviting the conqueror of Pacianus to assume the command of their army, they took the field against the deputy of Sylla, and set the whole power of Rome at defiance. The most brilliant success attended the arms of Sertorius. With 2600 men, whom he called Romans (though of these 700 were Africans), and an addition of 4000 light-armed Lusitanians and 700 horse, he carried on the war against four Roman generals, who had 120,000 foot, 6000 horse, 2000 archers and slingers, and cities without number under their command. Of the officers opposed to him, he beat Cotta at sea, near the modern Trafalgar; he defeated Phidius, who had the chief command in Bætica, and killed 4000 Romans on the banks of the Bætis. By his quæstor he vanquished Domitius, and Lucius Manlius, proconsul of Hither Spain; he likewise slew Thoranius, one of the officers sent against him by Metellus, and cut off the whole army under his command. Even Metellus himself, one of the most experienced and successful generals of the age, was not a match for Sertorius in the species of warfare which the Lusitanians waged under his direction. Constantly changing his post, and flying from one fastness to another with a small body of active men, he cut off the Romans in every quarter, without allowing them time to make any arrangement for their defence, or even to see the enemy under whose hands their numbers were so rapidly reduced. In short, he combined in his character all the activity and hardiness of savage life with the policy and military skill of a Roman general. Nor did Sertorius think it enough to fight the battles of the Spaniards; he also undertook to establish among them the habits and advantages of civilization. He taught their soldiers all the more useful parts of Roman tactics; he founded schools for the education of youth; distinguished the meritorious by marks of his approbation; and even introduced among the higher orders the dress of Roman citizens. Sertorius possessed unbounded influence over the minds of the natives, as well from the high degree of military talent which he displayed, as from the conviction on the part of the Lusitanians that he held secret communion with Heaven. This belief arose principally from the circumstance of his being attended wherever he went by a tame white fawn, which he led the rude natives to believe was a gift from Diana, and disclosed to him many important secrets.—The dangerous state of their affairs in Spain induced the Romans to send Pompey to the aid of Metellus. But this new commander proved in no degree more successful than the old; nay, on one occasion, Pompey had the mortification of seeing the city of Lauron taken and burned by Sertorius, without being able to render it any assistance, though near enough (to use the strong language of an ancient writer) to have warmed his hands at the flame. At last, however, private treachery effected what the arms of open foes had been unable to accomplish. Perpenna, one of his officers, who was jealous of his fame and tired of a superior, conspired against him. At a ban-

quet the conspirators began to open their intentions by speaking with freedom and licentiousness in the presence of Sertorius, whose age and character had hitherto claimed deference from others. Perpenna overturned a glass of wine as a signal to the rest, and immediately Antonius, one of his officers, stabbed Sertorius, and the example was followed by all the other conspirators (B.C. 73).—No sooner had Perpenna accomplished his nefarious object, than he announced himself as the successor of Sertorius. But he soon proved as unfit for the duties as he was unworthy of the honour attached to that high office. Pompey, upon hearing that his formidable antagonist was no more, attacked the traitor, whom he easily defeated. He was taken prisoner, and afterward executed as an enemy to his country; and in this way ended a war which at one time threatened the overthrow of the whole fabric of the Roman power in Spain.—Of Sertorius it has justly been remarked, that his great qualities and military talents would have undoubtedly raised him to the first rank among the chiefs of his country, had he been, not the leader of a party, but the commander of a state. With nothing to support him but the resources of his own mind, he created a powerful kingdom among strangers, and defended it for more than ten years against the arms of Rome, although wielded by the ablest generals of his time; and he displayed public and private virtues which would have rendered a people happy under his rule at a less turbulent period. (*Plut., Vit. Sertor.—Vell. Paterc.*, 2, 30, *seqq.—Flor.*, 3, 21, *seqq.*)

Servilĭa Lex, I. *de Pecuniis repetundis*, by C. Servilius, the prætor, A.U.C. 653. It ordained severer penalties than formerly against extortion; and that the defendant should have a second hearing. (*Cic. in Verr.*, 1, 9.)—II. Another, *de Judicibus*, by Q. Servilius Cæpio, the consul, A.U.C. 647. It divided the right of judging between the senators and the equites, a privilege which, though originally belonging to the senators, had been taken from them by the Sempronian Law, and given to the equites, who had exercised it, in consequence, for seventeen years. (*Cic., Brut.*, 43, *seq.—Tac., Ann*, 12, 60.)—III. Another, *de Civitate*, by C. Servilius Glaucia, ordained that if a Latin accused a Roman senator so that he was condemned, the accuser should be honoured with the name and the privileges of a Roman citizen.—IV. Another, *Agraria*, by P. Servilius Rullus, the tribune, A.U.C. 690. It ordained that ten commissioners should be created, with absolute power, for five years, over all the revenues of the republic; to buy and sell what lands they saw fit, at what price and from whom they chose; to distribute them at pleasure to the citizens; to settle new colonies wherever they judged proper, and particularly in Campania, &c. But this law was prevented from being passed by the eloquence of Cicero, who was then consul. (*Cic. in Pis.*, 2.)

Servilius, I. Publius Ahala, a master of horse to the dictator Cincinnatus. When Mælius refused to appear before the dictator to answer the accusations which were brought against him on suspicion of his aspiring to tyranny, Ahala slew him in the midst of the people whose protection he claimed. Ahala was accused of this murder, and banished; but this sentence was afterward repealed. He was raised to the dictatorship.—II. Publius, a proconsul of Asia during the age of Mithradates. He conquered Isauria, for which service he was surnamed *Isauricus*, and rewarded with a triumph. (*Vid.* Isauria.)—III. Nonianus, a Latin historian, who wrote a history of Rome in the reign of Nero. He is praised by Quintilian (10, 1, 102).

Servĭus, I. Tullĭus, the sixth king of Rome. The accounts respecting his origin are as obscure as those of any of his predecessors. The most ancient and poetical legend represents him as the son of Ocrisia, a captive and slave of Tanaquil, the wife of Tarquinius Priscus, by the Lar, or household god. Later legends made him a son of one of the king's clients, and for some time a slave; or the son of a man of rank and power in one of the conquered Latin cities, who being slain in the war, his widow was carried to Rome in her pregnancy, and she and her infant son were protected by Tanaquil. Another account of the origin of Servius has been preserved by a speech of the Emperor Claudius, as given in the Etruscan Annals. This speech was engraved on a brass plate, and was dug up at Lyons about two centuries ago. It is now preserved in that city. It was printed by Brotier at the end of his edition of Tacitus, and has been also published in the Collections of Inscriptions. Claudius begins to recount how often the form of government had been changed, and even the royal dignity bestowed on foreigners. Then he says of Servius Tullius, "According to our Annals, he was the son of the captive Ocrisia; but if we follow the Tuscans, he was the faithful follower of Cæles Vibenna, and shared all his fortunes. At last, quitting Etruria with the remains of the army which had served under Cæles, he went to Rome, and occupied the Cælian Hill, giving it that name after his former commander. He exchanged his Tuscan name, Mastama, for a Roman one, obtained the kingly power, and employed it to the great advantage of the state." (*Nieb., Rom. Hist.*, vol. 1, p. 381.)—All accounts, however, represent him as enjoying the favour of Tarquin and his queen, as having married the daughter of that monarch, and obtaining the throne in a great measure by the judicious management of the latter. It would seem as if Servius had in the very beginning of his reign encountered the opposition of the patricians. He is said not to have allowed any interregnum, or to have permitted the senate to take the lead in his election to the sovereignty; but, as he had already acted as king before the death of Tarquinius was publicly known, to have made a direct application, without any other preliminary process, to the *comitia curiata*, and to have been by them invested with the powers of former kings. The only historical conclusion which can be deduced from these incidental notices is, that a contest had begun between the kings and the patrician body, in which the kings deemed it their soundest policy to diminish the power of the patricians, in order to maintain their own. But as no direct diminution of their power could have been attempted without exciting an immediate insurrection, it was deemed expedient by these kings to raise a counterbalancing power in the state, which, having received its existence from them, might be expected to lend them aid in repressing the exorbitant power of the patrician body, combined with their hereditary privileges. That Servius was a friend of the people, and that the patricians hated and plotted against him, appears from a passage of Festus: "*Patricius Vicus Romæ dictus eo quod ibi patricii habitaverunt, jubente Servio Tullio, ut, si quid molirentur adversus ipsum, ex locis superioribus opprimerentur.*" Indeed, it might be indirectly gathered from the statement of Livy (1, 44), that he chose his habitation on the Esquiline, for that was the plebeian quarter. (*Dion. Hal.*, 4, 13.) The government of Servius Tullius was, from beginning to end, a sort of revolution. The organic changes ascribed to him can hardly be conceived of, as projected under any but republican institutions. At all events, they seem to have paved the way for the republic. Servius prepared his constitutional innovations by a division of land and of building-ground for habitations to the poor. His constitution, however, had no resemblance to a pure democracy. Property was adopted as the standard for apportioning the public contributions and franchise; and on this principle his famous division into classes was based. When it is considered that out of a hundred and

eighty-nine (or ninety-three) centuries, the first class alone contained eighty, to which must be added the eighteen centuries of *equites*, and that the last class had either only one voice or none at all, it is easy to see that Servius, if in effect he made this arrangement, substituted an aristocracy of wealth for the former patrician preponderance in the *curiæ*. As in these times the property of land was for the most part in the hands of the patricians, they of course retained preponderance in the new aristocracy likewise. But this was accidental, and soon ceased to be the case.—The warlike undertakings of Servius were principally directed against the Etrurians. He is said to have carried on war, for twenty years, with the citizens of Veii, Cære, Tarquinii, and, lastly, with the collective force of the Etruscans, till all allowed the pre-eminence of Rome and her king.—Servius enlarged the city, so as to bring within its compass the Viminal and Esquiline Hills; he finished the work begun by Tarquinius, by building the walls of the city of hewn stone; and, for the purpose of consolidating more firmly the union of the races of which the nation was composed, he erected the temple of Diana on the Aventine Hill, which was to be the chief abode of the Latin population recently brought to Rome.—The horrible tale of the last Tarquin's accession to the throne might be regarded as incredible, were it not that Italian history in the middle ages affords us many similar examples. The narrative in question is as follows: The two daughters of Servius were married to the two sons of the elder Tarquin. The one murdered her husband Aruns, and her sister, with the aid of the other son of Tarquin, and paved the way to the throne for herself and her new husband by the murder of her father.—The personal existence of Servius Tullius is regarded by many recent writers as involved in considerable doubt. The constitution of the classes and centuries is as real as Magna Charta, or the Bill of Rights, in English history; yet its pretended author seems scarcely a more historical personage than King Arthur. We do not even know with certainty his name or his race; still less can we trust the pretended chronology of the common story. The last three reigns, according to Livy, occupied a space of 107 years; yet the king, who, at the end of this period, is expelled in mature, but not in declining age, is the son of the king who ascends the throne a grown man, in the vigour of life, at the beginning of it: Servius marries the daughter of Tarquinius a short time before he is made king, yet immediately after his accession he is the father of two grown-up daughters, whom he marries to the brothers of his own wife. The sons of Ancus Marcius wait patiently eight-and-thirty years, and then murder Tarquinius to obtain a throne which they had seen him so long quietly occupy. Still, then, we are, in a manner, upon enchanted ground; the unreal and the real are strangely mixed up together; but, although some real elements exist, yet the general picture before us is a mere fantasy: single trees and buildings may be copied from nature, but their grouping is ideal, and they are placed in the midst of fairy palaces and fairy beings, whose originals this earth never witnessed. (*Liv.*, 1, 41, *seqq.*—*Hetherington's History of Rome*, p. 23, *seqq.*—*Arnold's Roman History*, vol. 1, p. 48, *seqq.*)—II. Sulpitius Rufus, an eminent Roman jurist and statesman, descended from an illustrious family. He was contemporary with Cicero, and probably born about a century B.C. He cultivated polite literature from a very early period, especially philosophy and poetry. At an early age he appeared as a pleader at the bar. In consequence of a reproof received from Quintus Mucius, an eminent lawyer, grounded upon his ignorance of the law, he applied himself with great industry to legal studies, and became one of the most eminent lawyers of Rome. Cicero highly commends his legal knowledge. Sulpitius passed through the various civil offices of the Roman state, and was consul B.C. 51. Cæsar made him governor of Achaia after the battle of Pharsalia; but, when that chief was taken off, Sulpitius returned to Rome, and acted with the republican party. He died in the camp of Antony, under the walls of Modena, having been sent on an embassy to that leader from the Roman senate. Cicero, in his 9th Philippic, pleads for a brazen statue to be erected to Sulpitius, which honour was granted by the senate.—III. Honoratus Maurus, a learned grammarian in the age of Arcadius and Honorius. He has left Latin commentaries upon Virgil, still extant. These are, however, considered rather as a collection of ancient remarks and criticisms on the poet than as composed by himself. They contain many valuable notices of the geography and arts of antiquity. These commentaries are found annexed to some of the older editions of Virgil. They are most correctly given in the edition of Virgil by Burmann, *Amst.*, 1746, 4 vols. 4to.

Sesostris, a celebrated king of Egypt, whose era will be considered in the course of the present article. According to the common account, his father ordered all the children in his dominions who were born on the same day with him to be publicly educated, and to pass their youth in the company of his son. This plan succeeded fully, and Sesostris, on attaining to manhood, saw himself surrounded by a number of faithful ministers and active warriors, whose education and intimacy with their prince rendered them inseparably devoted to his interest. When Sesostris, after achieving several brilliant conquests as his father's lieutenant, had succeeded his parent on the throne, he became ambitious of military fame, and, after he had divided his kingdom into 36 different districts or nomes, he marched at the head of a numerous army to make the conquest of the world. Libya, Æthiopia, Arabia, with all the islands of the Red Sea, were conquered, and the victorious monarch marched through Asia, and penetrated farther into the East than the conqueror of Darius. He also invaded Europe, and subdued the Thracians; and, that the fame of his conquests might long survive him, he placed columns and images in the several provinces he had subdued; and, many ages after, inscriptions were still to be seen commemorating his conquests. At his return home the monarch employed his time in encouraging the fine arts, and in improving the revenues of his kingdom. He erected one hundred temples to the gods for the victories he had obtained, and mounds of earth were heaped up in several parts of Egypt, where cities were built for the reception of the inhabitants during the inundations of the Nile. After a long and glorious reign, Sesostris, now grown old and infirm, is said to have destroyed himself. (*Diod. Sic.*, 1, 53, *seqq.*)—Such is the common legend relative to this celebrated king and conqueror: the hero of Champollion's system, as of all early Egyptian history, and, if we are to believe Diodorus, of their poetry, the Sesostris of Herodotus, the Sesoosis of Diodorus, the Sethos of Manetho, the Rhamses the Great of the monuments, he appears at the head of the nineteenth dynasty as the greatest of the Theban kings. Everywhere this mighty monarch stands forth in prominent grandeur. Before and in the temples of the Southern Ipsambul, no less than in Thebes and in the ruins of Memphis, his colossal statues appear stamped, Champollion asserts, with the reality of portraiture. In almost every temple, up to the confines of Æthiopia, his deeds and triumphs are wrought in relief and painting. The greater part of the celebrated obelisks either are inscribed to him or bear his record. That of the Lateran has been long known (from the curious interpretation of it in Ammianus Marcellinus) to belong to a King Rameses; one side of Cleopatra's Needle is occupied with his deeds; and, besides his legends in the ruins of Luxor and Carnac, the immense

edifice on the western side of the river, which corresponds with singular, if not perfect, exactness to the magnificent palace of Osymandyas described by Diodorus, is so covered with his legends as to be named by Champollion, without the least hesitation, the Rhameseion.—The date of the accession of Sesostris, as the head of the nineteenth dynasty, is of great importance, but, like all such points, involved in much difficulty. M. Champollion Figeac, by an ingenious argument deduced from the celebrated Sothic period of 1460 years, reckoned according to data furnished by Censorinus, and a well-known fragment of Theon of Alexandrea, makes out the date of 1473 B.C. Dr. Young assumes 1424. Mr. Mure maintains that it cannot be placed higher than 1410, nor lower than 1400. (*Remarks on the Chronology of the Egyptian Dynasties, Lond.*, 1829.) M. Champollion Figeac's argument is unsatisfactory, and chiefly from the uncertainty of fixing the reign of Menophres, which is the basis of the whole system, and which is altogether a gratuitous assumption. It appears, however, that the question may be brought to a short, if not precise, conclusion. The first date which approximates to certainty is the capture of Jerusalem by Sesac or Sesonchosis; the first of the twenty-second dynasty, in the year 971, or, at the earliest, 975 B.C. What, then, was the intervening time between this event and the accession of the nineteenth dynasty? The reigns of the three series, as given by Mr. Mure from the various authorities, stand thus: and first from Eusebius in the Latin text of Jerome:

Nineteenth Dynasty	194
Twentieth "	178
Twenty-first "	130
	502
Add date of capture of Jerusalem	971
	1473

Next from Eusebius, according to the Greek text (Syncellus—Scaliger):

Nineteenth Dynasty	202 (194)
Twentieth "	178
Twenty first "	130
	510
Add as before	971
	1481

Next from Eusebius, according to the Armenian text:

Nineteenth Dynasty	194
Twentieth "	172
Twenty-first "	130
	496
Add	971
	1467

Next from Africanus (Syncellus):

Nineteenth Dynasty	210 (204)
Twentieth "	135
Twenty-first "	130
	475
Add	971
	1446

And, lastly, from the Old Chronicle:

Nineteenth Dynasty	194
Twentieth "	228
Twenty-first "	121
	543
Add	971
	1514

The question resolves itself into the relative degrees of weight attached to Africanus, Eusebius, or the Old Chronicle, as to the reign of the Twentieth Dynasty. It should be observed, that there may be five years of error in the date of the capture of Jerusalem, and it is uncertain at what period in the reign of Sesac that event took place. M. Champollion Figeac's date, therefore, for different reasons from his own, is as probable as any other.—Ancient history is full of the triumphs of this Egyptian Alexander: was it the echo of native legends, either poetical, or, if historical, embellished by national vanity, or containing substantial truth? The memorable passage in Tacitus is at once the most brief and the fullest statement of the glories of his reign. On the visit of Germanicus to Thebes, the elder of the priests, interpreting the inscriptions in his native language, related to the wondering Roman the forces, the conquests in Africa, Asia, and Europe, and the tribute levied by the Great Rhamses. (*Tacitus, Ann.*, 2, 60.)—Let us trace this line of conquest, which appeared so vast, and perhaps romantic, as to have induced those writers who, towards the end of the last century, were for resolving all history, mythology, and religion into astronomy, upon grounds rather more plausible than usual, to consider the great king of Egypt no more than a mythological personification of "the giant that rejoiceth to run his course from one end of Heaven to the other." The first conquest generally attributed to Sesostris is Æthiopia. Some writers, indeed, make him commence with a maritime expedition against Cyprus and Phœnicia; but the most probable account states that, either during his father's life or after his own accession, he led the triumphant banners of Egypt along the whole course of the Nile to the sacred Meroë. He conquered, says Diodorus, the southern Æthiopians, and forced them to pay tribute, ebony, gold, and elephants' teeth. Nowhere do the monuments so strikingly illustrate the history. In the Nubian temples, representations of the victories of this great king line the walls. One at Kalabsche has been described with great spirit by Heeren, from Gau's engravings. It represents a naked queen with her children imploring the mercy of the conqueror. Now, though female sovereigns were rarely known in Egypt, in Æthiopia they were common. Even at a late period, the Candace of the Acts will occur to every reader. Besides the queen, there are the spoils at the feet of the conqueror, what seems to be ivory, with golden ingots, and huge logs of ebony. We proceed on our course, first remarking a fact which, if we remember rightly, has escaped the notice of Heeren, that the career of Sesostris is led precisely along the line on which he has traced, with so much ingenuity and research, the road of ancient commerce. It might almost seem that the conqueror followed the track of the caravan or fleet, to plunder or make himself master of the successive centres or emporia of commerce, and of the different countries from which the richest articles of traffic were sent forth. The first step, as stated, was the subjugation of Æthiopia, the next of Africa to the west: of this, it is true, we have but an indifferent voucher, that of a Latin poet, and one, in general, more to be suspected of tumid hyperbole than his brethren, namely, Lucan. (*Venit ad occasum, mundique extrema Sesostris*, 10, 276.) Still, some extensive subjugation of the Libyan tribes may be assumed without much hesitation. The wild animals of the desert are perpetually led in the triumphs of the Egyptians—the antelopes, the apes, the giraffes, and the ostriches.—Arabia, to the older world, was the land of wonder and of wealth. From the Hebrew prophets, who delighted to dwell on "the gifts to be brought from Arabia and Saba," to the latest Greek and Latin poets, the geographer Dionysius and the luxuriant Nonnus, the riches and marvels of the land and people are perpetually displayed. Araby the Blessed, either producing or possessing the carrying trade of those costly spices and incenses which were so prodigally used in Egypt in embalming the dead and worshipping the gods, would naturally be an object of ambition to an Egyptian conqueror. Accordingly, even before the triumphant career of Rham

ses the Great, curious vestiges of Egyptian conquest in the Arabian peninsula have been brought to light, and Arabah (the Red Earth) is described as under the feet of Rameses Meiamoun, in one of those curious representations of his conquests said to line the walls at Medinet-Abou. It was on a height overlooking the narrow strait which divides Africa from Arabia that Sesostris, according to Strabo, erected one of his columns. The wars between the later Abyssinian kings and the sovereigns of Yemen, in the centuries preceding Mohammed, may illustrate these conquests. The hatred or terror of the sea attributed to the later Egyptians was either unknown to or disdained, as the monuments clearly prove, by the great Theban kings; more than one regular naval engagement, as well as descents from invading fleets, being represented in the sculptures. On the Red Sea, Sesostris, according to history, fitted out a navy of four hundred sail; but whither did he or his admirals sail? Did they commit themselves to the trade-winds, and boldly stretch across towards the land of gold and spice? Are some of the hill-forts represented in the sculptures those of India? Did his triumphant arms pass the Ganges? Do the Indian hunches on the cattle, noticed by Mr. Hamilton, confirm the legend so constantly repeated of his conquests in that land of ancient fable? Or, according to the modest account of Herodotus, did they coast cautiously along, and put back when they encountered some formidable shoals? Did they follow the course of the Persian Gulf, assail the rising monarchies of the Assyrians and Medes, or press on to that great kingdom of Bactria, which dimly arises amid the gloom of the earliest ages, the native place of Zoroaster, and the cradle of the Magian religion? Champollion boldly names Assyrians, Medes, and Bactrians as exhibited on the monuments; but the strange and barbarous appellations which he has read, as far as we remember, bear no resemblance to those of any of the Oriental tribes; earlier travellers, however, have observed that the features, costume, and arms of the nations with which the Egyptians join battle are clearly Asiatic; the long, flowing robes, the line of face, the beards, the shields, in many respects are remarkably similar to those on the Babylonian cylinders and the sculptures of Persepolis. "The dominions of Sesostris," our legend proceeds, "spreads over Armenia and Asia Minor. His images were still to be seen in the days of Herodotus, one on the road between Ephesus and Phocæa, and another between Smyrna and Sardis. They were five palms high, armed in the Egyptian and Ethiopian manner, and held a javelin in one hand and a bow in the other; across the breast ran a line, with an inscription: 'This region I conquered by my strength (*lit.* my shoulders).' They were mistaken for statues of Memnon." This universal conqueror spread his dominion into Europe; but Thrace was the limit of his victories. On the eastern shore of the Euxine he left, according to tradition, a part of his army, the ancestors of the circumcised people, the Colchians. But his most formidable enemies were the redoubted Scythians. Pliny and other later writers assert that he was vanquished by them, and fled. But Egyptian pride either disguised or had reason to deny the defeat of her hero. There is a striking story in Herodotus, that when the victorious Darius commanded that his statue should take the place of that of Sesostris, the priests boldly interfered, and asserted the superiority of their monarch, who had achieved what Darius had in vain attempted, the subjugation of the Scythians.—Are we then to dismiss all this long history of triumphs and conquests into the regions of mythic or allegoric legend? Are we to consider it the pure creation or the monstrous exaggeration of national vanity? to resolve it into the audacious mendacity of the priest or the licensed fiction of the bard? *A priori*, there is nothing improbable in the existence of one or of a line of Egyptian conquerors: Egypt was as likely to send forth "its mighty hunter, whose game was man," as Assyria, Persia, Macedonia, Arabia, or Tartary. On the other hand, we have the uniform testimony of ancient history, ancient tradition, and existing monuments. Egyptian history is reported to us by every ancient author, Herodotus, Diodorus, Manetho, Strabo, and is assuredly deserving of as much credit as the scattered fragments of the Oriental annals, which bear the name of Berosus or Sanchoniathon, or the traditions preserved by more modern antiquaries. The only *history* which approximates to this period is that of the Bible, and this we shall presently consider. How far the general *tradition* may be traced to Egypt as its sole fountain-head, may be doubted; there is some semblance of a connexion with Scythian tradition preserved in Justin and Jornandes; in the former we find the name of a Scythian king contemporary with Sesostris. But the monuments which cover the walls of the Nubian cities, more particularly of Thebes, afford the strongest confirmation to the extensive conquests of one or more of the mighty Pharaohs. These monuments, entirely independent, it must be remembered, of the interpretations of their legends by Champollion, represent battles and sieges, combats by land and sea, in countries apparently not African, against nations which have every character of remote, probably Asiatic races. There are rivers which cannot be the Nile; fortresses which, in their local character, seem totally unlike those of the districts bordering on Egypt.—But how is it that the sacred writings preserve a profound silence on all the invasions, conquests, and triumphs of this Egyptian Alexander, or, if Champollion is to be credited, this race of Alexanders? We must take up the question of the connexion between the sacred and Egyptian history at an earlier period. On this interesting inquiry two writers, M. Coquerel, a Protestant, and M. Greppo, a Roman Catholic divine, have entered with much candour and ingenuity. To what period in the Egyptian history is the Mosaic Exodus to be assigned? This question seems to have been debated, if we may so speak, on the scene of action among the Jewish and Grecian writers in Alexandrea. The fact was universally admitted, though the chronology was warmly contested; as to the fact, it may be fearlessly asserted that the Mosaic record, independent of its religious sanction, has generally as high a claim to the character of authenticity and credibility as any ancient document; he who should reject it would not merely expose his own sincerity as a believer in revealed religion, but his judgment as a philosophical historian. Nor can we read the histories of Diodorus, or Tacitus, or the treatise of Josephus against Apion, without clearly seeing that the Egyptian historians, however they might disfigure, no doubt did notice the servitude and the escape of the Israelites from Egypt. But both this and the chronological question were carried on with the blinding feelings of national pride and animosity on each side, and it is far from likely that we should disentangle the web which has thus been ravelled, nor can we expect to receive any direct information on this subject from the monuments. One pious writer has taken alarm at this silence; but surely without much reason, for the monuments almost exclusively belong to Upper Egypt; nor does a proud nation inscribe on its enduring sculptures its losses and calamities; it is the victorious, not the discomfited, monarch whose deeds are hewn in stone.—Both M. Coquerel and M. Greppo adopt the common Usherian date, 1491, for the Exodus. Now, though this date is as *probable* as any other, we cannot think it certain. The great variation of chronologists on this point is well known; nor is any question of biblical criticism more open to fair debate than the authenticity of the text of 1 *Kings*, 6, 1, the

basis of this calculation. Our authors likewise adopt M. Champollion Figeac's date, 1473, for the accession of Sesostris, and the common term of two hundred and fifteen years for the residence of the Israelites in Egypt. Joseph might thus have been sold under Mœris; Jacob and his family entered Egypt under his successor, Miphre-Thoutmosis, and departed in the third year of Amenophis Rhamses, father of Sesostris. Several curious incidental points make in favour of this system. At a period assigned to the ministry of Joseph, clearly, the native princes were on the throne; the priesthood were in honour and power, particularly those of Phre. The obelisk raised by Mœris Miphra, at Heliopolis, will be remembered: his son likewise bore the title of Miphre. Now Joseph was married to the daughter of Pet-e-phre, the priest of Phre, at On or Heliopolis. At this period, too, the shepherds were recently expelled, and, therefore, an "abomination to the Egyptians," and the land of Goshen was vacant by their expulsion. Diodorus, it may be observed, gives seven generations between Mœris and Sesostris, which, at three for a century, amounts nearly to the date of the residence of the Israelites in Egypt. Towards the close of the period the race of Rhamses ascended the throne; and Raamses is the name of one of the cities built by the oppressed Israelites. Such are the curious incidental illustrations of this system, the same, we may observe, with that of Usher and Bishop Cumberland; but we must not dissemble the difficulties. The Exodus, according to the dates adopted, took place seventeen years before the death of Amenophis; he, therefore, could not have been the Pharaoh drowned in the Red Sea; a difficulty rendered still more startling by the very interesting description of the sepulchral cave of this Amenophis V. by Champollion, and which seems clearly to intimate that this Pharaoh reposed with his ancestors in the splendid excavation of Biban-el-Malook. Here, however, M. Greppo moves a previous question.—Have we distinct authority in the Hebrew Scriptures for the death of Pharaoh? In the contemporary descriptions it is the host, the chariots, the horsemen of Pharaoh which are swallowed up; and there is no expression that intimates, with any degree of clearness, the death of the monarch; the earliest apparently express authority for the death of the king is a poetic passage in the one hundred and thirty-sixth Psalm (v. 15), which is generally considered to have been written after the captivity, and even this may, perhaps, bear a different construction. There is a second difficulty still more formidable.—The scene of the Mosaic narrative is undoubtedly laid in Lower Egypt, and seems to fix the residence of the kings in some part of the northern region; but it seems equally clear that Thebes was the usual dwelling-place of this Ammonian race of sovereigns. Tradition agrees with the general impression of the narrative; it hovers between Tanis and Memphis, with a manifest predilection for the former. The Tanitic branch of the Nile is said to be that on which Moses was exposed; and the "wonders in the field of Zoan" indicate the same scenes on much higher authority. The LXX. and the Chaldee paraphrast render Zoan by Tanis. We are aware that Champollion will not "bear a rival near the throne" of his magnificent Pharaohs, and other opponents may object the "all Egypt" of the Scriptures. As to the latter objection, it may certainly be questioned whether "all Egypt" included the Thebaïd; but if Champollion (were we to suggest the possibility of a collateral dynasty and a second kingdom, at this period, in the northern part of the region) should urge the improbability that conquering sovereigns like Horus, Mandouee, or especially Rameses Meiamoun, would endure the independence of a part, as it were, of the great Egyptian monarchy, we can only rejoin the frequency with which the great sovereignties of the East are dismembered by the assertion of independence of some powerful satrap, or the division between the sons on the death of a king. In the twenty-eighth year of Ægyptus (the Rameses Meiamoun of the monuments), says Eusebius, in the Chronicon (*Armen. Vers.*), "*Busiris in partibus Nili fluvii tyrannidem exercebat, transcuntesque perigrinos spoliabat.*"—Have any monuments been discovered in Lower Egypt between Mœris and Sesostris? Would not the restriction of the dominions of the latter part of the great Theban dynasty to Upper Egypt, and of their conquests to the south and east, account for Herodotus, who wrote from Memphian authority, making Sesostris the immediate successor of Mœris? Might not the blow inflicted on the Tanite kingdom by the loss of its slave population and its army, enable Sesostris with greater ease to consolidate the whole realm into one mighty monarchy? We are not, however, blind to the objections against this scheme, and rather throw it out for consideration than urge it with the least positiveness. Yet far be it from us to confine the inquisitive reader to a choice between these two hypotheses. He may consult Mr. Faber, who will inform him that the Pharaoh who perished in the Red Sea was one of the shepherd kings. We may turn to Josephus, and find that the shepherds and the Israelites were the same; but by what strange transformation a peaceful minister and his family of seventy persons became a horde of conquering savages and a dynasty of kings, we are at a loss to conceive: Perizonius, however, has ably supported this untenable hypothesis. There is another theory, which we are inclined to suspect was that of Manetho, and, therefore, worthy of consideration; but it is so strangely disfigured in Josephus, that it is difficult to know to whom we are to ascribe the flagrant contradictions. By this account, Amenophis was inserted by Manetho *after* Sesostris and his son Rhamses, yet he is immediately after represented, either by Manetho or Josephus, as their *predecessor*; he it was who expelled a second race of leprous shepherds, and his fate was moulded up with a tradition of a great catrastrophe connected with religion. This would throw the Exodus a century later (the Jewish date comes as low as 1312), and would be somewhat embarrassing to chronology, but it would settle the question about Sesostris; and the Jews of all ages were more likely to exaggerate than depress the antiquity of their nation.—If, however, according to the general view, we place the Exodus before the accession of Sesostris, in what manner do we account for the silence of the holy books concerning this universal conqueror? M. Coquerel and M. Greppo answer at once, and with apparent probability, that the triumphant armies of the Egyptian marched through Palestine during the forty years which the Israelites passed in the secret and inaccessible desert. Yet a preliminary question may be started—according to the general accounts, Did the Egyptian pass through Palestine? By the line of march which we have drawn out from what seem the best authorities, he certainly did not, excepting possibly on his return, and of his return nothing is said, excepting that he arrived, whether by land or sea is not stated, at Pelusium. We will not urge the words of Justin, that this great conqueror had a strange predilection for remote conquests, and despised those which lay near his own borders; but it is possible that the comparative insignificance of Palestine, or its ready submission, might preserve it from actual invasion, if it did not happen to be on the line of march. It is true that Herodotus sends forth the Egyptian to win his first laurels by the conquest of Cyprus and Phœnicia; but the subjugation of the island clearly denotes a maritime expedition. The conquest of Phœnicia is confirmed by a very singular monument, a bilinguar inscription in hieroglyphics and arrow-headed characters the former of which show the

egend of Rhamses the Great. This has been found at *Nahar-el-kelb*, in Syria, near the ancient Berytus. In fact, while Phœnicia, already perhaps mercantile, might attract an Egyptian conqueror, Palestine, only rich in the fruits of the soil, which Egypt produced in the utmost abundance, was a conquest which might flatter the pride, but would offer no advantage to the sovereign of the Nile. Herodotus, indeed, expressly asserts, that he had seen one of his obscene trophies of victory raised among those nations which submitted without resistance in Syria Palæstina. Larcher has already observed on the loose way in which the boundaries of Palestine were known by the Greeks, and has urged the improbability that the magnificent sovereigns of Judæa, David and Solomon, would suffer such a monument of national disgrace to stand; he supposes, therefore, that it might be in the territory of Ascalon. We are somewhat inclined to suspect that many of these pillars might be no more than the symbols of the worship of Baal-Peor. Was Herodotus likely to read a hieroglyphic inscription without the assistance of his friends, the priests of Egypt? Be this as it may, after all, if we can calmly consider the nature of the Jewish history in the Bible, all difficulty, even if we suppose the peaceful submission to the great conqueror, ceases at once. The Book of Judges, in about fourteen chapters, from the third to the sixteenth, contains the history of between three and four centuries. Its object appears to be to relate the successive calamities of the nation, and the deliverances wrought "by men raised by the Lord." But the rapid march of Sesostris through the unresisting territory, as it might exercise no oppression, would demand no deliverance. More particularly, if it took place during one of the periods of servitude, when masters and slaves bowed together beneath the yoke, it would have added nothing to the ignominy or burden of slavery. (*Quarterly Review*, vol. 43, p. 141, *seqq.*)

Sestos, a city of Thrace on the shores of the Hellespont, nearly opposite to Abydos, which lay somewhat to the south. From the situation of Sestos it was always regarded as a most important city, as it commanded in a great measure the narrow channel on which it stood. (*Theopomp., ap. Strab.*, 591.) It appears to have been founded at an early period by some Æolians. (*Scymnus*, ch. 708.) The story of Hero and Leander, and still more the passage of the vast armament of Xerxes, have rendered Sestos celebrated in ancient history. Sestos is said by Herodotus to have been strongly fortified; and, when besieged by the Greek naval force, after the battle of Mycale, it made an obstinate defence; the inhabitants being reduced to the necessity of eating the thongs which fastened their beds. The barbarians at length abandoned the place, which surrendered to the besiegers. (*Herod.*, 9, 115.—*Thucyd.*, 1, 89.) The Athenians, when at the height of their power, justly attached the greatest value to the possession of Sestos, which enabled them to command the active trade of the Euxine; hence they were wont to call it the corn-chest of the Piræus. (*Aristot., Rhet.*, 3, 10, 7.) After the battle of Ægospotamos, Sestos recovered its independence with the rest of the Chersonese; but the Athenians, many years after, having resolved to recover that fertile province, sent Chares to the Hellespont with a considerable force to attempt its conquest. The Sestians were summoned to surrender their town, and, on their refusal, were speedily besieged; after a short resistance the place was taken by assault, when Chares barbarously caused all the male inhabitants capable of bearing arms to be butchered. This severe blow probably caused the ruin of the town, as from this period little mention of it occurs in history. Strabo, however, speaks of Sestos as being a considerable place in his time; he observes, that the current which flowed from the shore near Sestos greatly facilitated the navigation of vessels from thence, the reverse being the case with those sailing from Abydos. (*Strab.*, 591.—*Polyb.*, 16, 29.) Mannert says the site of Sestos is now called *Ialowa* (*Geogr.*, vol. 7, p. 193.—*Cramer's Anc. Greece*, vol. 1, p. 328).

Sethon, a priest of Vulcan, who made himself king of Egypt after the death of Anysis. He was attacked by the Assyrians, and delivered from this powerful enemy by an immense number of rats, which in one night gnawed their bowstrings and thongs, so that on the morrow their arms were found to be useless. From this wonderful circumstance Sethon had a statue which represented him with a rat in his hand, with the inscription of *Whoever fixes his eyes on me, let him be pious.*—"The Babylonian Talmud," observes Prideaux, "states that the destruction made upon the army of the Assyrians was executed by lightning, and some of the Targums are quoted for saying the same thing; but it seems most likely that it was effected by bringing on them the hot wind which is frequent in those parts, and often, when it lights among a multitude, destroys great numbers of them in a moment, as frequently happens to caravans; and the words of Isaiah, that God would send a blast against Senacherib, denote also the same thing. Herodotus gives us some kind of a disguised account of this deliverance from the Assyrians in a fabulous application of it to the city of Pelusium instead of Jerusalem, and to Sethon the Egyptian instead of Hezekiah." The learned dean then remarks upon the strong confirmation given to the account in Scripture by the statement of Herodotus, and his mentioning the very name of Senacherib. (*Prideaux's Connexions*, vol. 1, p. 23, *seqq.*, *ed.* 1831.)

Setia, a town of Latium, northeast of Antium and north of Circii. It is now *Sezza*. Its situation on a steep and lofty hill is marked by a verse of Lucilius, preserved by Aulus Gellius (16, 9). The wine of this town was in considerable repute, and Augustus, according to Pliny (14, 6), gave it the preference, as being of all kinds the least calculated to injure the stomach. We may infer from Statius (*Silv.*, 2, 6), that it was sometimes poured on the ashes of the wealthy dead. (*Cramer's Anc. Italy*, vol. 2, p. 107.)

Severus, I. Lucius Septimius, a Roman emperor, born at Leptis in Africa, of an equestrian family. Upon coming to Rome in early life, he received the benefit of a liberal education, and was subsequently raised to the dignity of a senator by the favour of Marcus Aurelius. His youth, it is said, did not escape untainted by the impurities that disgraced the capital; and on one occasion he was tried for a flagrant crime at the tribunal of Didius Julianus, whom he afterward deposed and put to death. Having held the usual offices which qualified a candidate for the consular power, Severus was intrusted with several military appointments of great honour and importance. He served in Africa, in Spain, and in Gaul; and finally obtained one of the most desirable commands in the empire, that, namely, of the legions employed in Pannonia, to defend the banks of the Danube against the inroads of the barbarian tribes who dwelt beyond it. When the news was conveyed to him that Didius Julianus had ascended the imperial throne, rendered vacant by the assassination of Pertinax, he resolved to seize the opportunity which was thereby presented for gratifying the ambition which had long been lurking in his bosom. The memory of Pertinax was dear to the legions of Pannonia, whom he had often led to victory; and Severus lost no time in taking advantage of this reverence and affection for the murdered prince. The ardour of the troops which he addressed on this occasion, led them to salute their chief on the field by the names of emperor and Augustus, and a rapid march soon brought him to Rome. Julianus was put to death by a decree of the senate, Severus ascended the imperial throne, the

Prætorian guards, who had murdered Pertinax and sold the empire to Didius, were disbanded by the new monarch, and a triumphal pageant witnessed the entrance of Severus into the Roman capital. Next followed the overthrows of Niger and Albinus, the two competitors with Severus for the empire (*vid.* Niger and Albinus); and these events were succeeded by the death of many nobles of Gaul and Spain, and also of twenty-nine senators of Rome, who were accused of having been the abetters of Albinus. Meanwhile the Parthians, under Vologeses, availing themselves of the absence of Severus, had overrun Mesopotamia, and besieged Lætus, one of his lieutenants, in Nisibis. The emperor resolved to march against them, and it was his intention to establish the power of Rome beyond the Euphrates on a much firmer foundation than it had enjoyed since the days of Trajan. The Parthians retired at his approach: he ascended the Euphrates with his barks, while the army marched along its banks; and having occupied Seleucia and Babylon, and sacked Ctesiphon, he carried off 100,000 inhabitants alive, with the women and treasures of the court. Leading his army, after this, against the Atreni, through the desert of Arabia, his foragers were incessantly cut off by the light cavalry of the Arabs; and after lying before Atra twenty days, and making an ineffectual attempt to storm, he was compelled to raise the siege and retire into Palestine. Hence he made the tour through Egypt, visited Memphis, and explored the Nile. His return to Rome was celebrated by a combat of 400 wild beasts in the amphitheatre, and by the nuptials of his son Bassianus Caracalla with the daughter of Plautianus. (*Vid.* Plautianus.) After a short residence in his capital, a period marked by increased severity on the part of the emperor, and a degree of tyranny rendered the more odious from its being the result of a naturally suspicious temper, Severus took refuge from the dissensions between his two sons, Geta and Caracalla, and from the intrigues of state, in the stirring scenes of a foreign war. He passed over into Britain, accompanied by his sons, with the view of securing the northern boundaries of the Roman province against the incursions of the Caledonians, and of the other barbarous tribes who dwelt between the wastes of Northumberland and the Grampian Mountains. He had hoped, also, that the love of military glory might exalt the ambition of his sons, and chase from their breasts those malignant passions, which at once disturbed his domestic repose, and ever and anon threatened to tear the commonwealth in pieces. His success against the foreign enemy was much more complete than his scheme for restoring fraternal concord. The difficulties which he had to overcome, however, were very great, and must have conquered the resolution of a mind less firm than that of Severus. He was obliged to cut down forests, level mountains, construct bridges over rivers, and form roads through fens and marshes. His triumph, such as it was, was soon disturbed by the restless spirit of the Caledonians, and by the intrigues of his ungrateful son Caracalla. This young prince, after failing in an attempt to excite the soldiers to mutiny, is said to have drawn his own sword against the person of his father. Irritated by such conduct, on the part of his friends as well as of his enemies, Severus allowed himself to fall a prey to the corroding feelings of anger and disappointment. He invited his son to complete his act of meditated parricide; while in respect to the revolted Britons, who had abused his clemency, he expressed, in the words of Homer (*Il.*, 6, 57, *seqq.*), his fixed resolution to exterminate them from the face of the earth. But death soon put an end to his sufferings and to all his plans for revenge. Having returned as far as York (Eboracum), he was attacked with a disease which he himself foresaw would, at no distant period, terminate his career; and, in the expectation of this event, he called for both his sons, whom he once more exhorted to union and mutual affection. He expired at York, A.D. 211, in the sixty-sixth year of his age, having reigned nearly eighteen years.—It is difficult to obtain from the pages of ancient writers a fair or consistent representation of the character of Severus. One of the authors of the Augustan history applies to him an expression which was suggested by the effects which the conduct of the first Roman emperor (Augustus) had upon the fortunes of his country, namely, that it would have been well for the state if he had never been born, or had never died. (*Spartian.*, c. 18.) This remark has in it, perhaps, more point than truth; for, though Severus was no ordinary man, he nevertheless rather followed than directed the general current of events. He considered the Roman world as his property, and had no sooner secured the possession, than he bestowed the utmost care on the cultivation and improvement of so valuable an acquisition. Judicious law, executed with firmness, soon corrected most of the abuses which, since the time of Marcus Aurelius, had infected every department of the state. Yet in his maxims of government he often displayed, not the legislator, but the mere soldier. Harsh, unpitying, and suspicious, although generous to those for whom he had conceived an attachment, it was perhaps fortunate for Rome that the operations of distant warfare engaged his principal thoughts, and employed the greater part of his reign.—His taste for public buildings and magnificent spectacles recommended him very greatly to the Roman people. He also showed himself a patron of literature. The habits of a life spent chiefly in the camp were, no doubt, quite incompatible with any distinguished progress in science or in letters; but his taste, notwithstanding, induced him to spend his hours of leisure in the study of philosophy. He was much devoted, however, to that perversion of natural knowledge which was known by the ancients under the name of magic. Astrology also came in for its share of his attention; and he is said to have been determined in his choice of a second wife by the discovery that a young Syrian lady, whose name was Julia, had been born with a royal nativity.—Severus wrote Memoirs of his own Life, in Latin; a work of which Aurelius Victor praises the style not less than the fidelity. But Dio Cassius, who had better means for forming a correct judgment, insinuates that Severus did not, on all occasions, pay the strictest regard to truth, and that, in his attempts to vindicate himself from the charge of cruelty, he laid greater stress on hidden motives and refined views of policy, than on the palpable facts which met the eye of the public. (*Spartian.*, *Vit. Did. Jul.* — *Id.*, *Vit. Pescenn. Nig.* — *Id.*, *Vit. Albin.* — *Id.*, *Vit. Sev.* — *Dio Cass.*, lib. 74, *seq.*—*Herodian*, 2, 9, 2, &c.)—II. Alexander or Marcus Aurelius Alexander Severus, a native of Syria, and cousin to the Emperor Heliogabalus. Mæsa, grandmother of the latter, perceiving his folly and grossly vicious disposition, thought of conciliating the Romans by prevailing upon her dissolute grandson to associate Alexander Severus with himself in the empire. But Heliogabalus becoming afterward jealous of him, and wishing to put him out of the way, spread a false report of Alexander's death, whereupon the prætorians broke out into open mutiny, Heliogabalus was slain, and Alexander Severus succeeded to the empire. The new emperor was of a character diametrically opposite to that of his predecessor. Among the first acts of his sovereignty, he banished all the guilty and abandoned creatures of Heliogabalus, restored the authority of the senate, and chose his counsellors and ministers of state of the best members of that body, and revoked, also, all the persecuting edicts that had been issued by his predecessor against the Christians. This just and merciful procedure is thought to have been adopted by the ad-

vice of his mother Mammæa, who maintained an intercourse with some of the most distinguished Christians, among others, the celebrated Origen, and who was, perhaps, herself a convert. But, however desirous of peace, that he might prosecute his schemes of reform, Alexander was soon called to encounter the perils and toils of war. A revolution in the East, which began in the fourth year of his reign, was productive of consequences deeply important to all Asia. Ardeshir Babegan, or Artaxerxes, who pretended to be descended from the imperial race of ancient Persia, raised a rebellion against the Parthian monarchs, the Arsacidæ. The Parthian dynasty was overturned, and the ancient Persian restored; and with its restoration was renewed its claims to the sovereignty of all Asia, which it had formerly possessed. This claim gave rise to a war against the Romans, and Alexander Severus led his troops into the East, to maintain the imperial sway over the disputed territories. In the army he displayed the high qualities of a warrior, and gained a great victory over the Persians, but was prevented from following up his success in consequence of a pestilence breaking out among his troops. The Persians, however, were willing to renounce hostilities for a time, and the emperor returned to Rome in triumph. Scarcely had Alexander tasted repose from his Persian war, when he received intelligence that the Germans had crossed the Rhine and were invading Gaul. He at once set out to oppose this new enemy, but he encountered another still more formidable. The armies in Gaul had sunk into a great relaxation of the rigid discipline necessary for even their own preservation. Alexander began to restore the ancient military regulations, to enforce discipline, and to reorganize such an army as might be able to keep the barbarians in check. The demoralized soldiery could not endure the change. A conspiracy was formed against him, and the youthful emperor was murdered in his tent, in his 29th year, after a short but glorious reign of thirteen years.—It cannot be denied, that much of what rendered the reign of Alexander Severus truly glorious was owing to the counsels of his mother Mammæa. Ulpian, too, the friend of Papinian, the most rigidly upright man of his time, a man more skilled in jurisprudence than any of his contemporaries, was the friend of Alexander, and the only person with whom he was accustomed to converse in strict confidence. This alone may be regarded as the young emperor's highest praise. The character of Alexander presented so many points worthy of praise, that the writer of his life in the Augustan History exhausts all his powers of description in the attempt to do it justice. (*Lamprid., Vit. Alex. Sev.*—*Dio Cass.*, lib. 80.—*Herodian*, 5, 3, 7, *seqq.*)—III. Sulpitius, an ecclesiastical historian, who died A.D. 420. The best of his works is his *Historia Sacra*, from the creation of the world to the consulship of Stilicho, the style of which is superior to that of the age in which he lived. The best edition is in 2 vols. 4to, *Patavii*, 1741.—IV. A celebrated architect, employed, with another architect named Celer, in erecting Nero's "Golden House." (*Tacit., Annal.*, 15, 42.—*Vid.* Nero.)

Sevo, a ridge of mountains between Norway and Sweden. It assumes various names in different parts of its course; as, the *Langfield* Mountains, the *Dofrafield* Mountains, &c. Some suppose the ridge of Sevo to have been the Rhiphæan Mountains of antiquity. (*Plin.*, 4, 15.)

Sextiæ Aquæ, now *Aix*, a town of Gallia Narbonensis, and the metropolis of Narbonensis Secunda. It owed its foundation to Sextius Calvinus, who, in the first expedition of the Romans into Gaul, reduced the Salluvii or Salyes, in whose territory it was situate. It was founded on account of the warm mineral springs in its neighbourhood. These springs, however, had already lost their warmth, and much of their efficacy in the time of Augustus. (*Liv., Epit.*, 61.—*Strabo*, 180.) Marius defeated the Teutones near this place. (*Plut., Vit. Mar.*—*Florus*, 3, 3.)

Sibyllæ, certain females supposed to be inspired by Heaven, who flourished in different parts of the world. According to the received opinion, founded on the authority of Varro, they were ten in number: the *first* was the *Persian* Sibyl, of whom Nicanor, one of the historians of Alexander the Great, made mention; the *second* was the *Libyan*, alluded to by Euripides in the prologue of one of his lost plays, the Lamia; the *third* was the *Delphian*, mentioned by Chrysippus in his lost work on Divination; the *fourth* was the *Cumæan*, in Italy, spoken of by Nævius, and other Latin writers, especially Virgil; the *fifth* was the *Erythræan*, whom Apollodorus of *Erythræ* claimed as a native of that city, though some made her to have been born in Babylonia. She is said to have predicted to the Greeks, when they were sailing for Troy, that this city was destined to perish, and that Homer would compose falsities in relation to it; the *sixth* was the *Samian*, of whom Eratosthenes said he found mention in the ancient annals of the Samians; the *seventh* was of *Cyma*, in Æolis, and was called Amalthæa, Demophile, or Herophile; the *eighth* was the *Hellespontine*, born at Marpessus, in the Trojan territory. According to Heraclides Ponticus, she flourished in the time of Cyrus and Solon; the *ninth* was the *Phrygian*, who gave oracles at Ancyra; the *tenth* was the *Tiburtine*, at Tibur, in Italy, and was named Albunea. (*Varro, ap. Lactant.*, 1, 6.—*August., Civ. D.*, 18, 23.) The most celebrated one of the whole number was the Cumæan, the poetic fable relative to whom is as follows: Apollo, having become enamoured of her, offered to give her whatever she should ask. The Sibyl demanded to live as many years as she had grains of sand in her hand, but unfortunately forgot to ask for the enjoyment of health and bloom of which she was then in possession. The god granted her request, but she refused, in return, to listen to his suit; and the gift of longevity, therefore, unaccompanied by freshness and beauty, proved a burden rather than a benefit. She had already lived about 700 years when Æneas came to Italy, and, as some have imagined, she had six centuries more to live before her years were as numerous as the grains of sand which she had held in her hand. At the expiration of this period she was to wither quite away, and become converted into a mere voice. (*Ovid, Met.*, 14, 104.—*Serv. ad Virg., Æn.*, 6, 321.) This was the Sibyl that accompanied Æneas to the lower world. It was usual with her to write her predictions on leaves, and place them at the entrance of her cave: and it required great caution on the part of those who consulted her to take up these leaves before the wind drove them from their places, and, by mingling them together, broke the connexion, and rendered their meaning unintelligible.—According to a well-known Roman legend, one of the Sibyls came to the palace of Tarquin the Second with nine volumes, which she offered to sell for a very high price. The monarch declined the offer, and she immediately disappeared, and burned three of the volumes. Returning soon after, she asked the same price for the remaining six books; and, when Tarquin again refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behaviour astonished the monarch, and, with the advice of the augurs, he bought the books; upon which the Sibyl immediately disappeared, and was never seen after. These books were preserved with great care, and called the *Sibylline verses*. A college of priests was appointed to have charge of them, and they were consulted with the greatest solemnity when the state seemed to be in danger. When the Capitol

was burned in the troubles of Sylla, the Sibylline verses, which were deposited there, perished in the conflagration; and, to repair the loss which the republic seemed to have sustained, commissioners were immediately sent to different parts of Greece to collect whatever could be found of the inspired writings of the Sibyls.—Thus far the common account. It is generally conceded, however, that what the ancients tell us respecting these prophetesses is all very obscure, fabulous, and full of contradictions. It appears that the name *Sibylla* is properly an appellative term, and denotes "an inspired person;" and the etymology of the word is commonly sought in the Æolic or Doric Σιός, for θεός, "*a god*," and βουλή, "*advice*" or "*counsel*."—As regards the final fate of the Sibylline verses, some uncertainty prevails. It would seem, however, according to the best authorities, that the Emperor Honorius issued an order, A.D. 399, for destroying them; in pursuance of which, Stilicho burned all these prophetic writings, and demolished the temple of Apollo in which they had been deposited. Nevertheless, there are still preserved, in eight books of Greek verse, a collection of oracles pretended to be Sibylline. Dr. Cave, who is well satisfied that this collection is a forgery, supposes that a large part of it was composed in the time of Hadrian, about A.D. 130; that other parts were added in the time of the Antonines, and the whole completed in the reign of Commodus. Dr. Prideaux says that this collection must have been made between A.D. 138 and 167. Some of the Christian fathers, not regading the imposition, have often cited the books of the Sibyls in favour of the Christian religion; and hence Celsus takes occasion to call the Christians Sibyllists. Dr. Lardner states his conviction that the Sybilline oracles quoted by St. Clement and others of the Greek fathers are the forgeries of some Christian. Bishop Horsley has ably supported the opinion, however, that the Sibylline books contained records of prophecies vouchsafed to nations extraneous to the patriarchal families and the Jewish commonwealth, before the general defection to idolatry. Although the books were at last interpolated, yet, according to the views taken of the subject by the learned bishop, this was too late to throw discredit on the confident appeal made to them by Justin.—The first ancient writer that makes mention of the Sibylline verses appears to have been Heraclitus. (*Creuzer, ad Cic., N. D.*, 2, 3, p. 221.) The leading passage, however, in relation to them, is that of Dionysius of Halicarnassus (4, 62). The most ancient Sibylline prophecy that has been preserved for us is that mentioned by Pausanias (10, 9), and which the Athenians applied to the battle of Ægospotamos, because it speaks of a fleet destroyed through the fault of its commanders. Another Sibylline prediction is found in Plutarch (*Vit. Demosth. — Op., ed. Reiske*, vol. 4, p. 723), and which relates to a bloody battle on the banks of the Thermodon. The Athenians applied this oracle to the battle of Chæronea. Plutarch states that there was no river of this name, in his time, near Chæronea, and he conjectures that a small brook, falling into the Cephissus, is here meant, and which his fellow-townsmen called Αἷμων (*Hæmon*), or "the bloody" brook. Pausanias (9, 19) speaks of a small stream in Bœotia called Thermodon; but he places it some distance from Chæronea.—The history of Rome has preserved for us two Sibylline predictions, not, indeed, in their literal form, but yet of a very definite nature. One of these forbade the Romans to extend their sway beyond Mount Taurus. Were it well ascertained that this prohibition, with which we are made acquainted by Livy (38, 18), actually formed part of the Sibylline books, it would suffice to show that these books were not composed for the Romans; a prophecy which fixes Mount Taurus as the eastern limit of an empire, could only have been made for the monarchs of Lydia. It is almost superfluous, moreover, to remark, that, with regard to Rome, at least, this prediction was contradicted by subsequent events. — The second prophecy preserved for us in Roman history is the one that was applied to the case of Ptolemy Auletes. This prince having solicited aid from the senate against his rebellious subjects, the Sibylline books were consulted, and the following answer was found in them: "If a king of Egypt come to ask aid of you, refuse him not your alliance, but give him no troops." The turbulence and faction of the day render it extremely probable that this prediction was a mere forgery. What we have remaining under the title of Sibylline Oracles were evidently fabricated by the pious fraud of the early Christians, ever anxious to discover traces of their faith in pagan mythology. St. Clement of Rome himself is not free from the suspicion of having participated in the falsification, or else of having attached credit too readily to a corrupted text. According to St. Justin, this pontiff had cited, in his Epistle to the Corinthians, the Sibylline predictions, for the purpose of confirming by their means the truths which he was announcing to the pagans. (*Quæst. ad Orthod. Resp. ad quæst.*, lxxiv.) A contemporary of St. Clement's, the historian Josephus, refers to passages in these same oracles, where allusion is made to the tower of Babel (*Antiq. Jud.*, 1, 5), a circumstance, by-the-way, which proves the early falsification of these predictions. Celsus, in express terms, accused the Christians of forging the Sibylline collection. (*Orig. adv. Cels.*, lib. 7.) The fathers of the Church in the second, and, still more frequently, those in the third century, refer to passages evidently interpolated, as if they were genuine. (*Thorlacii libri Sibyllistarum*, &c., *Hafniæ*, 1615, 8vo.)—The Sibylline collection, as it exists at the present day, is composed of eight books. In the first book, the subjects are, the Creation, the Fall, and the Deluge. It is apparent not only that this book is taken from Genesis, but also that its author made use of the Greek translation of the Septuagint. The subject of the second book is the Last Judgment. In the third Antichrist is announced. The fourth predicts the fall of divers monarchies. The fifth is occupied with the Romans down to Lucius Verus. In the sixth the Baptism of our Saviour by St. John is made the subject. The seventh is devoted to the Deluge, and the fall of various States and Monarchies. The eighth relates to the Last Judgment and the Destruction of Rome.—A manuscript discovered by Maio in the Ambrosian Library at Milan, contains a fourteenth book, in 334 verses; the books, however, between it and the eighth are lost. This last-mentioned book, the fourteenth, speaks of a destruction of Rome so complete that the traveller will find no traces of the city remaining, and its very name will disappear. The prophetess then goes on to enumerate a long series of princes under whom Rome shall be rebuilt.—The most complete edition of the Sibylline oracles is that of Gallæus, which appeared at Amsterdam in 1688–9, 2 vols. 4to, to which must be added the 14th book, published by Maio, at Milan, 1817, 8vo. —In relation to the Sibylline oracles generally, consult the remarks of Niebuhr (*Rom. Hist.*, vol. 1, p. 441, *seqq.*, *Cambridge transl.*).

Sicambri or Sygambri, a powerful German tribe, whose original seats were around the Rhine, the Sieg, and the Lippe. They were dangerous foes to the Romans, who finally conquered them under the leading of Drusus. Tiberius transferred a large part of this people to the left or southern bank of the Rhine, where they reappear under the name of Gugerni. (*Flor.*, 42, 12. — *Cæs., B. G.*, 4, 16. — *Dio Cassius*, 54, 32.—*Tac., Ann.*, 2, 26.—*Id. ibid.*, 4, 12.)

Sicani, an ancient nation of Sicily. (*Vid.* remarks under the article Sicilia.)

Sicanĭa, an ancient name of Sicily. (*Vid.* Sicilia.)

Sicca Veneręa, a city of Numidia, on the banks of the river Bagradas, and at some distance from the coast. We are first made acquainted with the existance of this place in the history of the Jugurthine war. (*Sall., Bell. Jug.*, 3, 56.) Pliny styles it a colony (5, 3); and, though no other writer gives it this title, yet, from the way in which it is represented on the Peutinger table, as well as from Ptolemy's having selected it for one of his places of astronomical calculation, we see plainly that it must have been an important city. It received the appellation of *Venerea* from a temple of Venus which it contained, and where, in accordance with a well-known Oriental custom, the young maidens of the place were accustomed to prostitute their persons, and thus obtain a dowry for marriage. (*Val. Max.*, 2, 6.) Bochart and De Brosses derive the name of Sicca from the Punic *Succoth Benoth* ("tabernacula puellarum"), and make *Benoth* ("puella") the origin of the name Venus among the Romans.—Shaw regarded the modern *Kaff* as near the site of the ancient city, having found an inscription there with the *Ordo Siccensium* on it. But Mannert thinks the stone was brought to *Kaff* from some other quarter, a circumstance by no means uncommon in these parts. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 322, *seqq.*)

Sichæus. *Vid.* Acerbas.

Sicilĭa, the largest, most fruitful, and populous island of the Mediterranean, lying to the south of Italy, from which it is separated by the Fretum Siculum, the strait or *faro* of *Messina*, which, in the narrowest part, is only two miles wide. Its short distance from the mainland of Italy gave rise to an hypothesis, among the ancient writers, that it once formed part of that country, and was separated from it by a powerful flood. (Compare the authorities cited by *Cluver, Sicil.*, 1, 1.) This theory, however, is a very improbable one, the more particularly as the point where the mountains commence on the island by no means corresponds with the termination of the chain of the Apennines at the promontory of Leucopetra, now *Capo dell' armi*, but is many miles to the north. It is more natural to suppose, therefore, that, in the first formation of our globe, the waters, finding a hollow here, poured themselves into it.—The island is a three-cornered one, and this shape obtained for it its earliest name among the Grecian mariners, Τρινακία (*Trinakia*, i. e., "three-cornered"). This name, and, consequently, the acquaintance which the Greeks had with the island, must have been of a very early date, since Homer was already acquainted with the "island Thrinakia" (Θρινακίη νῆσος—*Od.*, 12, 135), with the herds of Helios that pastured upon it, and places in its vicinity the wonders of Scylla and Charybdis, together with the islands which he terms *Plangktæ* (Πλαγκταί), or "the Wanderers." The later Greek writers, and almost all the Latin authors, make a slight alteration in the name, calling it *Trinacria*, and Pliny (3, 8) translates the term in question by *Triquetra*, a form which frequently appears in the poets. The name Trinacria very probably underwent the change just alluded to, in order to favour its derivation from the Greek τρεῖς (*three*), and ἄκρα (*a promontory*), in allusion to its three promontories; though, in fact, only one of them, that of Pachynus namely, is deserving of the appellation. Homer's name Θρινακία, on the other hand, or rather that of Τρινακία, is much more appropriate, since the root is ἀκή, "a point."—The island of Sicily is indebted for its existence to a chain of mountains, which commences in the vicinity of the Fretum Siculum, runs towards the west, keeping constantly at only a small distance from the northern coast, and terminating on the northwestern coast, near the modern *Capo di St. Vito*. The name of this range is Montes Nebrodes. A side chain issues from it and pursues a southern direction, and out of this Ætna rears its lofty head. From the same Montes Nebrodes another chain runs through the middle of the island, called Montes Heræi (Ἡραῖα ὄρη), and dividing at one time the territories of the Siculi from those of the Sicani. (*Diod. Sic.*, 4, 84.)—Sicily has no large rivers; the moderate extent of the island, and the mountainous character of the country, preventing this. The only considerable streams are the Symæthus and the Himera. The former of these receives most of the small rivers that flow from the eastern side of the Heræan Mountains: the Himera also is swelled by numerous smaller streams in its course through the island.—A country like Sicily, lying between the 36th and 38th parallels of latitude, and, consequently, belonging to the southernmost regions of Europe, and which is well supplied with streams of water from its numerous mountain chains, must, of course, be a fertile one. Such, indeed, was the character of the island throughout all antiquity; and the Romans, while they regarded it as one of the granaries of the capital, placed it, in point of productiveness, by the side of Italy itself, or rather regarded it as a portion of that country. The staple of Sicily was its excellent wheat. The Romans found it growing wild in the extensive fields of Leontini, and, when cultivated, it yielded a hundred fold: that which grew in the plains of Enna was regarded as decidedly the best. It was natural enough, therefore, in the early inhabitants of the island to regard it as the parent-country of grain; and they had a deity among them whom they considered as the patroness of fertility, and the discoverer of agriculture to man. In this goddess the Greeks recognised their Ceres, and they made Minerva, Diana, and Proserpina to have spent their youth here, and the last mentioned of the three to have been carried off by Pluto from the rich fields of Enna.—It has been already remarked, that the Romans regarded Sicily as one of their granaries. They obtained from it, even at an early period, the necessary supplies when their city was suffering from scarcity. King Hiero II., also, frequently bestowed very acceptable presents of grain on these powerful neighbours of his, and how many and extensive demands were made by the Romans in later days on the resources of the island, after it had fallen by right of conquest into their hands, will plainly appear from a passage of Cicero (*in Verr.*, 2, 2).—The earliest inhabitants of Sicily, according to the Grecian writers, were the Cyclopes and Læstrygones. Homer, it seems, had spoken of these giant-races, and subsequent writers could find no more probable place for their abode than an island where the strange phenomenon presented by Ætna seemed to point to an equally strange race of inhabitants. Homer, it is true, had not made these two races neighbours to each other, nor had he placed them both in his island of Thrinakia; the expounders of his mythology, however, regardless of geographical difficulties, considered the point as accurately settled, and here, therefore, according to them, dwelled the Cyclopes and Læstrygones. Thucydides alone (6, 2), after mentioning the common tradition, honestly confesses that he cannot tell what has become of these giant-races. Other writers, however, were better informed, it seems, and made the Cyclopes disappear from view in the bowels of Ætna, and amid the caverns of the Lipari isles.—From actual inquiry, the Greeks became acquainted with the fact of the existence of two early tribes in this island, the Sicani and Siculi. They knew, also, that the former of these lived at a much earlier period than the latter; but they were divided in their opinions as to the origin of the more ancient people. The most of them, with Thucydides at their head (6, 2), derive the Sicani from Iberia, and make them to have been driven by the Ligyes (*Ligures*) from their original seats in the

country, around the river Sicanus, to the island which, from them, received the name of Sicania. But, on a more intimate acquaintance with Iberia, the Greeks found no river there of the name of Sicanus; they therefore conceived it to be identical with the Sicoris, a tributary of the Iberus. No Ligurians, however, ever settled in Spain, and therefore no Sicani could ever have been driven by them from that country. The only solution of this difficulty is, that as the Iberians settled also along the coast of Gaul, the Sicanus was a river of southern Gaul, which subsequently changed its name, and could not afterward be identified. But another difficulty presents itself. In what way did the Sicani, after being thus expelled, reach the island of Sicily? The nearest and readiest route was by sea; but where could these rude children of nature have obtained a fleet? Did they proceed by land? This path would be, if possible, still more arduous, as they would have to cut their way through various branches of their very conquerors, the Ligures, and then encounter many valiant tribes in central and southern Italy. Virgil seems to have been startled by the difficulties of this hypothesis, since he makes the Sicani inhabitants of Latium, or, rather, with the license of a poet, confounds them with the Siculi. (*Æn.*, 7, 795; 8, 342.) Other writers, however, whom Diodorus Siculus (5, 2) considers most worthy of reliance, declared themselves against this wandering of the Sicani, and made them an indigenous race in Sicily. The chief argument in favour of this position was deduced from the traditions of the people themselves, who laid claim to the title of Autochthones. (*Thucyd.*, 6, 2.) This opinion found a warm supporter in Timæus, as we are informed by Diodorus (5, 6).—To these primitive inhabitants came the Siculi. These were an Italian race from Latium (*vid.* Siculi), and, previously to their settlement in Sicily, they had established themselves, for a time, among the Morgetes, in what is now called *Calabria*. On their crossing over into the island, the Siculi took possession of the country in the vicinity of Ætna. They met with no opposition at first from the Sicani, for that people had long before been driven away by an eruption from the mountain, and had fled to the western parts of the island. (*Diod.*, 5, 6.) As the Siculi, however, extended themselves to the west, they could not fail eventually of coming in contact with the Sicani. Wars ensued, until they regulated by treaty their respective limits. (*Diod.*, 5, 6.) According to Thucydides, however, the Siculi defeated in battle the Sicani, and drove and confined them to the southern and western parts of the island.—Sicily received accessions also to the number of its inhabitants from other sources. 1. The Cretans; these, according to traditions half historical and half mythological, came to this island along with Minos, when in pursuit of Dædalus. After the death of their king, they settled in the territories of Cocalus, a monarch of the Sicani. They subsequently became blended with the Siculi. 2. The Elymi. According to Thucydides, a number of Trojans escaping to Sicily, and settling in the country bordering on the Sicani, they both together obtained the name of Elymi. 3. The Phœnicians, too, formed settlements around the whole of Sicily, taking in the promontories and little islands adjacent. These settlements were not, however, meant as colonies, but only commercial stations. After, however, the Greeks had come over in great numbers, they abandoned the greater part of their settlements, and drew together the rest, occupying Motya, Solœis, and Panormus, near the Elymi, both in reliance on their assistance, and because from this part of Sicily was the shortest passage to Carthage. (*Thucyd.*, 6, 2.) An account of the Grecian settlements is given in Thucydides (6, 3), and they had already attained a flourishing maturity before a new power developed itself and entered the lists with them for the possession of the island. This was Carthage, and the first serious demonstration was made when Xerxes was prosecuting his invasion of Greece. The Carthaginians, who, as Diodorus asserts, were in league with the Persian monarch, landed with a large army at Panormus, and threatened Himera. The pretext for this movement on the part of Carthage was furnished by a quarrel with Theron, tyrant of Agrigentum; and, according to the usual practice of the Carthaginians, the armament had been strengthened from many barbarous nations, the Tuscan fleet being also joined to it by treaty. But Gelon, monarch of Syracuse, marched to the assistance of Theron, leaving the command of his fleet to his brother Hiero; and Hiero defeated the Carthaginian and Tuscan fleet, while, about the same time, the Carthaginian land force was completely broken at Himera by the united armies of Syracuse and Acragas. It is said by some authors that Gelon's victory took place on the same day with the battle of Salamis. No farther conquest was attempted in Sicily by Carthage for many years after, though she still remained in possession of the old Phœnician settlements, and could therefore make a descent on the island whenever she might again feel inclined. It was not till after the termination of the contest between the Athenians and Syracusans, when the latter, notwithstanding their success, remained greatly enfeebled by the struggle, that Carthage again sought an opportunity of invading the island. This was soon afforded by the disputes between Selinus and Ægesta; the Carthaginians landed at Motya, took Selinus, and established themselves over the entire western half of Sicily. They would have spread themselves farther, had it not been for the power of Dionysius of Syracuse; and to this man, with all his tyrannical qualities, the Greeks of Sicily were mainly indebted for their deliverance from the yoke of Carthage. He was often defeated, it is true, but as often found the means of withstanding his opponents anew; until at last it was agreed between the contending parties that the river Himera should form the limit between the Syracusan and Grecian territories on the east, and the Carthaginian dependencies on the west. The peace that ensued was, however, of short duration, and Carthage sought every opportunity of advancing her power, afforded by the internal dissensions of the Greeks, as often as these occurred. From time to time, it is true, there arose at Syracuse men of eminent abilities, such as a Timoleon and an Agathocles, who kept in check the aspiring power of Carthage; yet it was but too apparent that this power was gaining a decided ascendancy, when the Romans, alarmed at the movements of so powerful a neighbour, were induced to interfere (*vid.* Messana), and, after a protracted struggle of twenty-four years, succeeded in making themselves masters of the whole of Sicily. (*Vid.* Punicum Bellum.) It must not be supposed, however, that, during these contests of the Carthaginians with the Greeks in the first instance, and afterward of the former with the Romans, the early inhabitants of the country were merely idle spectators. In what relation the Sicani, in the western part of the island, stood to the Greeks, we have no means of ascertaining. When the Carthaginians appeared there they submitted without a struggle; though at times, as Syracusan leaders penetrated into their territories, they assumed a brief attitude of independence. The situation of the Siculi, in the eastern quarter of the island, was different from this. They acknowledged the sway of Gelon, and also of his two brothers; but when, on the expulsion of the latter of these, intestine dissensions arose in Syracuse, an individual of commanding character among the Siculi, by name Duketius, succeeded in forming a union among the petty states of his countrymen, and placed himself at the head of the confederacy. The effort was, however, only short

lived. After some successes he was compelled to surrender to the Syracusans, who sent him to Corinth in exile. Here, however, he soon raised new forces, returned to Sicily, and, landing on the northern coast, at a point where the Grecian arms had not reached, founded there a city called Calacta. Death frustrated the schemes which he had again formed for the union of the Siculi, and the latter were reduced once more beneath the sway of Syracuse: but they did not long continue in this state of forced obedience. We find them appearing as the enemies of the Syracusans at the time of the Athenian expedition; and also as the allies of the Carthaginians when the latter had begun to establish themselves in the island. Dionysius, however, again reduced them; and Timoleon afterward restored to them their freedom, and they continued for some time subsequently either in the enjoyment of a brief independence, or subject to that power which chanced to have the ascendancy in the island, whether Syracusan or Carthaginian, until the whole of Sicily fell into the hands of the Romans. Under this new power the cities on the coast of the island were seriously injured, both because the Roman policy was not very favourable to commerce, and the conquerors were unwilling that the Greek colonies in Sicily should again become powerful. With some exceptions, however, the Sicilian cities were allowed the enjoyment of their civil rights as far as regarded the form and administration of their governments, and hence the mention so often made by Cicero of a *Senatus Populusque* in many cities of the island. Hence, too, the power they enjoyed of regulating their own coinage. As, however, collisions arose between this conceded power and the magistrates sent to govern them from Rome, we read of a commission of ten individuals, at the head of which was the prætor Publius Rutilius, by whom a permanent form of government was devised, which the Sicilians ever after regarded as their palladium against the tyranny of Roman magistrates. At a later period, Julius Cæsar extended to the whole island the *Jus Latii*, and, by the last will of the dictator, as Antony pretended, though brought about, in fact, by a large sum of money paid to the latter, all the inhabitants of Sicily were admitted to the rights of Roman citizens. (*Cic., Ep. ad Att.*, 14, 12.) It would seem, however, to have been a personal privilege, and not to have extended to their lands, since we find Augustus establishing in the island the five Roman colonies of Messana, Tauromenium, Catana, Syracusæ, and Thermæ. (*Plin.*, 1, 38.–*Dio Cass.*, 54, 7.) Strabo names also as a Roman colony the city of Panormus. (*Strabo*, 272.—*Mannert, Geogr.*, vol. 9, pt. 2, p. 235, *seqq.*) —The Romans remained in possession of Sicily until Genseric, king of the Vandals, conquered it in the fifth century of our era. Belisarius, Justinian's general, drove out the Vandals, A.D. 535, and it remained in the hands of the Greek emperors nearly three centuries, when it was taken by the Saracens, A.D. 827. The Normans, who ruled in Naples, conquered Sicily A.D. 1072, and received it from the pope as a papal fief. Roger, a powerful Norman prince, took the title of King of Sicily in 1102, and united the island with the kingdom of Naples, under the name of the Kingdom of the two Sicilies.

Sicinius, Dentatus L., a tribune of Rome, celebrated for his valour, and the honours he obtained in the field of battle during the period of 40 years, in which he was engaged in the Roman armies. He was present in 120 battles; obtained 14 civic crowns; 3 mural crowns; 8 crowns of gold; 180 gold chains (*torques*); 160 bracelets (*armillæ*); 18 spears (*hastæ puræ*); 25 sets of horse-trappings; and all as the reward of his extraordinary valour and services. He could show the scars of 40 wounds which he had received, all in the breast. (*Val. Max.*, 3, 2, 24.) Dionysius of Halicarnassus, who calls him Siccius, states that he gave great offence subsequently to Appius Claudius, the decemvir, by the freedom of his remarks relative to the incapacity of the Roman leaders who were at that time carrying on war against the enemy; and that Appius, pretending to coincide with him in his views, induced Siccius to go as *legatus* to the Roman camp near Crustumeria. When the brave man had reached the camp of his countrymen, the generals there prevailed upon him to take the command; and then, upon his objecting to the site of their camp, as being in their own territory, not that of the enemy, they begged him to select a new spot for an encampment. A body of their immediate partisans, to the number of 100 men, were sent with him, on his setting out for this purpose, as a guard for his person, who attacked, and, after a valiant resistance on his part, slew him on the route, in accordance with previous instructions, and then brought back word that he had been slain by the enemy. The falsehood, however, was soon discovered, and the army gave Siccius a splendid burial. (*Dion. Hal.*, 11, 37.)

Sicoris, a river of Spain, now the *Segre*, rising in the Pyrenees, and running into the Iberus, after flowing by the city of Ilerda. It divided the territories of the Ilergetæ from those of the Lacetani. Some writers regard it as the Sicanus of Thucydides. (*Cæs., B. C.*, 1, 40.—*Plin.*, 3, 3.)

Siculi, an ancient nation, who in very early times dwelt in Latium and about the Tiber, and, indeed, upon the site of Rome itself. All this is confirmed by Latin and Œnotrian traditions. (*Dion. Hal.*, 1, 9.—*Id.*, 2, 1.—*Varro, L. L.*, 4, 10.—*Antiochus, ap. Dion. Hal.*, 1, 73.) A part of the town of Tibur bore the name of *Sicelion* (*Sicelium*) in the time of Dionysius (1, 16). The arguments of Niebuhr lead to the conclusion that these Siculi were the Pelasgians of Latium. They were eventually driven out by an indigenous race, highlanders of the Apennines, who descended upon them from the mountains, and from the basins of the Nar and Velinus. Moving south after this dislodgment, they eventually crossed over into Sicily then named Sicania, and gave its new and latest appellation to that island. (*Vid.* Sicilia, and Roma.—*Malden's History of Rome*, p. 109.)

Siculum Fretum, the straits that separated ancient Italy from Sicily; now the *Straits of Messina*, or *Faro di Messina*. The name was applied in strictness to that part of the strait which lay between the Columna Rhegina on the Italian side, and a similar column or tower on the promontory of Pelorum. The Columna Rhegina marked the termination of the consular road leading to the south of Italy. The most prevalent and the best grounded opinion seems to be that which identifies this spot with the modern *la Catona*. The Sicilian strait was generally supposed by the ancients to have been formed by a sudden disruption of the island from the mainland. But consult remarks at the commencement of the article Sicilia. (*Mela*, 2, 4.—*Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 2, p. 427.)

Sicyon, a city of Greece, in the territory of Sicyonia, northwest of Corinth. Few cities of Greece could boast of so high antiquity, since it already existed under the names of Ægialea and Mecone long before the arrival of Pelops in the peninsula. (*Strabo*, 382. —*Pausan.*, 2, 6.—*Hesiod, Theog.*, 537.) Homer represents Sicyon as forming part of the kingdom of Mycenæ, with the whole of Achaia. (*Ib.*, 2, 572.) Pausanias and other genealogists have handed down to us a long list of the kings of Sicyon, from Ægialus, its founder, to the conquest of the city by the Dorians and Heraclidæ, from which period it became subject to Argos. (*Pausan.*, 2, 6.—*Euseb., Chron.*—*Clem. Alex, Strom*, 1, 321.) Its population was then divided into four tribes, named Hyllus, Pamphyli, Dy-

mantæ, and Ægialus, a classification introduced by the Dorians, and adopted, as we learn from Herodotus (5, 68), by the Argives. How long a connexion subsisted between the two states we are not informed; but it appears that when Clisthenes became tyrant of Sicyon, they were independent of each other, since Herodotus relates that, while at war with Argos, he changed the names of the Sicyonian tribes, which were Dorian, that they might not be the same as those of the adverse city; and in order to ridicule the Sicyonians, the historian adds that he named them afresh, after such animals as pigs and asses; sixty years after his death the former appellations were, however, restored. Sicyon continued under the dominion of tyrants for the space of one hundred years; such being the mildness of their rule, and their observance of the existing laws, that the people gladly beheld the crown thus transmitted from one generation to another. (*Aristot., Polit.*, 5, 12.—*Strab.*, 382.) It appears, however, from Thucydides, that, at the time of the Peloponnesian war, it had been changed to an aristocracy. In that contest, the Sicyonians, from their Dorian origin, naturally espoused the cause of Sparta, and the maritime situation of their country not unfrequently exposed it to the ravages of the naval force of Athens. (*Xen., Hist. Gr.*, 4, 4, 7.) After the battle of Leuctra, we learn from Xenophon that Sicyon once more became subject to a despotic government, of which Euphron, one of its principal citizens, had placed himself at the head, with the assistance of the Argives and Arcadians. (*Xen., Hist. Gr.*, 7, 1, 32.) His reign, however, was not of long duration, he being waylaid at Thebes, whither he went to conciliate the favour of that power, by a party of Sicyonian exiles, and murdered in the very citadel. (*Xen., Hist. Gr.*, 7, 3, 4.) —On the death of Alexander the Great, Sicyon fell into the hands of Alexander, son of Polysperchon; but, on his being assassinated, a tumult ensued, in which the inhabitants of the city attempted to regain their liberty. Such, however, was the courage and firmness displayed by Cratesipolis, his wife, that they were finally overpowered. Not long after this event, Demetrius Poliorcetes made himself master of Sicyon, and, having persuaded the inhabitants to retire to the acropolis, he levelled to the ground all the lower part of the city which connected the citadel with the port. A new tower was then built, to which the name of Demetrius was given. This, as Strabo reports, was placed on a fortified hill dedicated to Ceres, and distant about 12 or 20 stadia from the sea. (*Strab.*, 382. —Compare *Pausan.*, 2, 7.) The change which was thus effected in the situation of this city does not appear to have produced any alteration in the character and political sentiments of the people. For many years after they still continued to be governed by a succession of tyrants, until Aratus united it to the Achæan league. By the great abilities of this its distinguished citizen, Sicyon was raised to a high rank among the other Achæan states, and, being already celebrated as the first school of painting in Greece, continued to flourish under his auspices in the cultivation of all the finest arts; it being said, as Plutarch reports, that the beauty of the ancient style had there alone been preserved pure and uncorrupted. (*Plut., Vit. Arat.*—*Strabo*, 382.—*Plin.*, 35, 12.) Aratus died at an advanced age, after an active and glorious life, not without suspicion of having been poisoned by order of Philip, king of Macedon. He was interred at Sicyon with great pomp, and a splendid monument was erected to him as the deliverer of the city. (*Plut., Vit. Arat.—Pausan.*, 2, 8.) After the dissolution of the Achæan league, little is known of Sicyon; it is evident, however, that it existed in the time of Pausanias, from the number of remarkable edifices and monuments which he enumerates within its walls; though he allows that it had greatly suffered from various calamities, but especially from an earthquake, which nearly reduced it to desolation. The ruins of this once great and flourishing city are still to be seen near the small village of *Basilico*. Dr. Clarke informs us that these remains of ancient magnificence are still considerable, and in some instances exist in such a state of preservation, that it is evident the buildings of the city must either have survived the earthquake to which Pausanias alludes, or have been constructed at some later period. In this number is the theatre, which that traveller considers as the finest and most perfect structure of the kind in all Greece. (*Clarke's Travels*, vol. 6, p. 553, *Lond. ed.*) Sir W. Gell reports, that "*Basilico* is a village of fifty houses, situated in the angle of a little rocky ascent, along which ran the walls of Sicyon. This city was in shape triangular, and placed upon a high flat, overlooking the plain, about an hour from the sea, where is a great tumulus on the shore. On the highest angle of Sicyon was the citadel." (*Itin. of the Morea*, p. 15.—*Dodwell, Tour*, vol. 2, p. 294.—*Cramer's Anc. Greece*, vol. 3, p. 46, *seqq.*)—Sicyonian almonds are mentioned by Athenæus (8, p. 349, *c.*), and are supposed to have been of a softer shell than ordinary. (*Casaub., ad loc.*) We read also of the Sicyonian shoes (Σικυώνια), which were very celebrated, and were worn by the luxurious and effeminate in other countries. (*Athenæus*, 4, p. 155, *c.*)

Sicyonĭa, the territory of Sicyon, on the Sinus Corinthiacus, west of Corinthia, and separated from it by the small river Nemea. (*Strabo*, 382.—*Vid.* Sicyon.)

Side, I. a city of Pamphylia, west of the river Melas, and lying on the Chelidonian bay. It was founded by the Cumæans of Æolis. (*Scylax, Peripl.*, p 40.—*Strab.*, 667.) Arrian relates, that the Sidetæ, soon after their settlement, forgot the Greek language, and spoke a barbarous tongue peculiar to themselves. It surrendered to Alexander in his march through Pamphylia. (*Arrian, Exp. Alex.*, 1, 26) Side, many years after, was the scene of a naval engagement between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which, after a severe contest, the former was defeated. (*Livy*, 37, 23, *seqq.*) When the pirates of Asia Minor had attained to that degree of audacity and power which rendered them so formidable, we learn from Strabo that Side became their principal harbour, as well as the marketplace where they disposed of their prisoners by auction. (*Strabo*, 664.) Side was still a considerable town under the emperors; and, when a division was made of the province into two parts, it became the metropolis of Pamphylia Prima. (*Hierocl.*, p. 682 — *Consil. Const.*, 2, p. 240.) Minerva was the deity principally worshipped here.—An interesting account of the ruins in this place is to be found in Captain Beaufort's valuable work, with an accurate plan. "It stands," observes this writer, "on a low peninsula, and was surrounded by walls. The theatre appears like a lofty acropolis rising from the centre of the town, and is by far the largest and best preserved of any that came under our observation in Asia Minor. The harbour consisted of two small moles, connected with the quay and principal sea-gate. At the extremity of the peninsula were two artificial harbours for larger craft. Both are now almost filled with sand and stones, which have been borne in by the swell." (*Beaufort's Karamania*, p. 146, *seqq.*) Mr. Fellows, however, says, that the ruins of Side are inferior in scale, date, and age to any that he had previously seen. The Greek style is scarcely to be traced in any of the ruins; but the Roman is visible in every part. In few buildings except the theatre are the stones even hewn, the cement being wholly trusted to for their support. "The glowing colours," continues Mr. Fellows, "in which this town is described in the

'Modern Traveller,' as quoted from Captain Beaufort's admirable survey, show how essential it is to know upon what standard a description is formed. It would have given Captain Beaufort much pleasure to have gone inland for a few miles, and to have seen the theatres and towns in perfect preservation as compared with Side, and of so much finer architecture. From the account which he gives, I was led to expect that this would form the climax of the many cities of Asia Minor, but I found its remains among the least interesting." (*Fellows' Journal of an Excursion in Asia Minor in* 1838, p. 203, *seq.*)—In the middle ages the site of this place bore the name of *Scandelor* or *Candeloro*, but it is now commonly called *Esky Adalia*. (*Cramer's Asia Minor*, vol. 2, p. 283.)—II. A town of Pontus, to the east of the mouth of the Thermodon, and giving name to the adjacent plain (Sidene). The river *Sidin*, which flows at the present day in this same quarter, recalls the ancient name of the town. (*Cramer's Asia Minor*, vol. 1, p. 271.)

Sidicīnum, or, more correctly, Teanum Sidicinum, a town of the Sidicini, in Campania. (*Vid.* Teanum.)—The territory of the Sidicini was situate to the east of that of the Aurunci. They were once apparently an independent people, but included afterward under the common name of Campani. This nation was of Oscan origin, and powerful enough to contend with the neighbouring Samnites, and even to afford employment to a large Roman force. The period of their reduction by the Romans is not mentioned. (*Cramer's Ancient Italy*, vol. 2, p. 193.)

Sidon, in Scripture Tzidon, the oldest and most powerful city of Phœnicia, five geographical miles north of Tyrus, on the seacoast. It is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about 2000 years before Christ. (*Gen.*, 10, 15.—*Rosenm. ad Gen., l. c.*—*Bochart, Geogr. Sacr.*, 4, 35.) But if it was founded by Sidon, his descendants were driven out by a body of Phœnician colonists, most probably, who are supposed either to have given it its name, or to have retained the old one in compliment to their god Siton or Dagon. Justin says that the name Sidon had reference to the abundance of fish in this quarter (*nam piscem Phœnices Sidon vocant*," 68, 3), an opinion in which Bochart concurs, who understands by "Sidon, the eldest son of Canaan," merely the progenitor of the Sidonians and the founder of Sidon, whatever his individual name may have been.—The inhabitants of Sidon appear to have early acquired a pre-eminence in arts, manufactures, and commerce; and from their superior skill in hewing timber (by which must be understood their cutting it out and preparing it for building, as well as the mere act of felling it), Sidonian workmen were hired by Solomon to prepare the wood for the building of his Temple. The Sidonians are said to have been the first manufacturers of glass, and Homer often speaks of them as excelling in many useful and ingenious arts, giving them the title of πολυδαίδαλοι. (*Il.*, 23, 742.) Add to this, they were at a very early period distinguished for their commerce and their skill in maritime affairs. The natural result of these advantages to Sidon was a high degree of wealth and prosperity; and, content with the riches which their trade and manufactures brought them, they lived in ease and luxury, trusting the defence of their city and property, like the Tyrians after them, to hired troops; so that to live in ease and security is said in Scripture to live after the manner of the Sidonians. In all these respects, however, Sidon was totally eclipsed by Tyre, at first her colony and afterward her rival. The more enterprising inhabitants of this latter city pushed their commercial dealing to the extremities of the known world; raised their city to a rank in power and opulence before unknown, and converted it into a luxurious metropolis, and the emporium of the produce of all nations.—Sidon, however, under her own kings, continued to enjoy a considerable degree of commercial prosperity. From Joshua we learn that Sidon was rich and powerful when the Israelites took possession of Canaan; and St. Jerome states that it fell to the lot of the tribe of Asher. In the year 1015 B.C. Sidon was dependant on Tyre, but in 720 it shook off the yoke, and surrendered to Salmanazar when he entered Phœnicia. When the Persians became masters of this city in the reign of Cyrus, they permitted the Sidonians to have kings of their own. Sidon was ruined in the year 351 B.C. by Ochus, king of Persia. When the inhabitants saw the enemy in the city, they shut themselves up in their houses with their wives and children, and perished in the flames of the place. According to Diodorus Siculus, those Sidonians who were absent from the city at the time, returned and rebuilt it after the Persian forces were withdrawn. Sidon afterward passed into the hands of the Macedonians, and, lastly, into those of the Romans. After the Roman it fell under the Saracen power, the Seljukian Turks, and the sultan of Egypt; who, in A.D. 1289, that they might never more afford shelter to the Christians, destroyed both it and Tyre. But it again revived, and has ever since been in the possession of the Ottoman Turks. Sidon, at present called *Saide*, is still a considerable trading town, and the chief mart for Damascus and upper Syria; but the port is nearly choked up with sand. Though presenting an imposing appearance at a distance, as it rises from the water's edge, it is, like all Turkish towns, ill-built and dirty, and full of ruins; having still discoverable without the walls some fragments of columns, and other remains of the ancient city. Mr. Conner makes the number of inhabitants 15,000; of whom 2000 are Christians, chiefly Maronites, and 400 Jews, who have one synagogue. They are chiefly employed in spinning cotton; which, with some silk, and boots and shoes, or slippers, or morocco leather, form their articles of commerce. (*Mansford's Scripture Gazetteer*, p. 438, *seqq.*)

Sidoniōrum Insulæ, islands in the Persian Gulf, supposed to be the same with the Sidodona of Arrian. (*Vincent's Commerce of the Ancients*, vol. 1, p. 358.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 916.)

Sidonĭus Apollināris, a Christian poet and writer. He was a native of Gaul, in which country his father and grandfather had exercised the functions of prætorian prefect, and was born at Lugdunum (*Lyons*) about 438 A.D. He received a very finished education, and was well acquainted with all the sciences known in his time; but poetry was his favourite occupation. He married Papianilla, daughter of the consul Fl. Avitus, who in 455 was named emperor. Sidonius accompanied his father-in-law to Rome, and there pronounced, on the first day of the ensuing year, a poetical panegyric in honour of the new monarch, who recompensed his talent by appointing him senator and prefect of Rome, and raising a statue to him in the library of Trajan's forum. Soon after, Ricimer, that Frank who enjoyed at Rome a much greater power than the emperor himself, deposed Avitus, and named Majorianus in his stead. Sidonius was present in the battle in which his father-in-law lost his life. He then retired to Lyons, and fell with this city into the hands of the conqueror, who treated him so well, that, in the following year, Sidonius pronounced a eulogium on this emperor, and was honoured with the title of count (*comes*). Under the reign of Severus, and during the interregnum which succeeded his death, Sidonius retired once more to Gaul, and settled in the province which afterward bore the name of *Auvergne*. Here he lived for some months on an estate which belonged to his wife. Anthemius having obtained the empire in 467, Sidonius went to Rome, and pronounced a panegyric upon him. The prince, in re-

orn,' named him anew prefect of Rome and senator. Although Sidonius was not then a priest, his countrymen, notwithstanding this, chose him, in 472, Bishop of Augustunometum (*Clermont* in *Auvergne*). After having transferred to his son his honours and his fortune, he entered on the duties of the episcopate, and acquitted himself with zeal and fidelity. When the Visigoths seized upon a portion of Gaul, Sidonius fell into the power of Euric, their king; but, through the protection of Leo, the minister of this barbarian monarch, he was re-established in his bishopric, and discharged the episcopal functions until the day of his death, which appears to have taken place in 484. A French *savant* traces the pedigree of the *Polignac* family to Apollinaris. (*Mangon de la Lande*: Essais historiques, &c., 1828.—Compare *Revue Française*, 1828, n. 6, p. 303, *seqq*.)—We have remaining of Sidonius a collection of letters in prose; and twenty-four poems, the principal of which are the three panegyrics pronounced as above, and some epithalamia. We see in these the productions of a man of talent, not deficient in imagination and poetic fire, and who knows how to interest and please. Although marked by the vices which characterized the literary efforts of the age, namely, subtle conceits and exaggerated metaphors, he may still be regarded as one of the best of the Christian poets.—The best edition of Sidonius Apollinaris is that of Labbæus (*Labbe*), *Paris*, 4to, 1652. (*Schöll*, *Hist. Lit. Rom.*, vol. 3, p. 96, *seqq*.)

Siga, a city in the western part of Numidia, or what was afterward called Mauritania Cæsariensis. The Itinerary Antoninus makes it three miles distant from the coast, whereas Ptolemy ranks it among the maritime cities. It had a harbour, probably, on the sea, while the city itself stood inland. Siga was an old Tyrian settlement, and is the only one of the many mentioned by Scylax in this quarter that we can fix upon with certainty. A river of the same name ran by it. Syphax, prince of the Massæsyli, selected this city for his residence, having taken it from the Carthaginians. He afterward took up his abode in Cirta. The modern *Ned-Roma*, mentioned by Leo Africanus, is thought to answer to the ancient city. (*Mannert*, *Geogr.*, vol. 10, pt. 2, p. 427.)

Sigæum or Sigēum, I. a celebrated promontory of Troas, near the mouth of the Scamander. The modern name is Cape *Jenischehr*, or, as it is more commonly pronounced, Cape *Janissary*. Homer does not mention either the promontory of Sigæum or of Rhœteum. These names rather referred to cities which were built after his time. These two promontories formed the limits on either side of the station of the Grecian fleet. Achilles, Patroclus, and Antilochus were buried on Sigæum, and three large tumuli, or mounds of earth, are supposed to mark at the present day the three tombs; though, from a passage of Homer (*Od.*, 24, 75, *seqq*.), it would seem that one mound or tomb covered the ashes of all three. "We visited," says Dr. Clarke, "the two ancient tumuli called the tombs of Achilles and Patroclus. They are to the northeast of the village of *Yeni-Cher*. A third was discovered by Sir W. Gell near the bridge for passing the *Mender*; so that the three tumuli mentioned by Strabo are yet entire. (*Strabo*, 596.) The largest was opened by order of M. de Choiseul. Many authors bear testimony to the existence of the tomb of Achilles, and to its situation on or by the Sigean promontory. It is recorded of Alexander the Great, that he anointed the *stêlé* upon it with perfumes, and ran naked around it, according to the custom of honouring the manes of a hero. (*Ælian*, *Var. Hist.*, 12, 7.—*Diod. Sic.*, 17, 17.) Ælian distinguishes the tomb of Achilles from that of Patroclus, by relating that Alexander crowned one, and Hephæstion the other. It will not, therefore, be easy to determine, at the present day, which of the three tombs now standing upon this promontory was that formerly venerated by the inhabitants of Sigæum for containing the ashes of Achilles.—It should also be observed, that to the south of Sigæum, upon the shore of the Ægean, are yet other tumuli, of equal if not greater size, to which hardly any attention has yet been paid; and these are visible far out at sea." (*Travels*, vol. 3, p. 210, *seqq*.)—II. A town of Troas, on the sloping side of the promontory. It was founded posterior to the siege of Troy by an Æolian colony, headed by Archæanax of Mytilene. He is said to have employed the stones of ancient Ilium in the construction of his town. The Athenians, some years afterward, sent a body of troops there, headed by Phrynon, a victor at the Olympic games, and expelled the Lesbians. This act of aggression led to a war between the two states, which was long waged with alternate success. Pittacus, one of the seven sages, who commanded the Mytilenians, is said to have slain Phrynon, the Athenian leader, in single fight. The poet Alcæus was engaged in one of the actions that took place, and had the misfortune to lose his shield. At length both parties agreed to refer their dispute to Periander of Corinth, who decided in favour of the Athenians. (*Strab.*, 599.—*Herod.*, 5, 95.—*Diog. Laert.*, 1, 74.) The latter people, or, rather, the Pisistratidæ, remained then in possession of Sigæum, and Hippias, after being expelled from Athens, is known to have retired there, together with his family. (*Herod.*, 5, 65.) The town of Sigæum no longer existed when Strabo wrote, having been destroyed by the citizens of New Ilium. (*Strab.*, 600.—*Plin.*, 5, 30.—*Cramer's Asia Minor*, vol. 1, p. 109) The modern *Jeni Schehr* marks the site of the ancient Sigæum. (*Leake's Tour*, p. 276.)

Signia, a city of Latium, southwest of Anagnia It became a Roman colony as early as the reign of Tarquinius Superbus. At first it was only a military post, which, in process of time, however, became a city. (*Dion. Hal.*, 4, 63.) When Tarquin was dethroned, he sought the assistance of Signia, but the inhabitants remained faithful to Rome. (*Dion. Hal.*, 5, 58.) They appear to have continued in the same sentiments even during the severe trial of the second Punic war; as we find Signia mentioned by Livy among the colonies of that period most distinguished for their steady adherence to the Roman power (27, 10). Signia is noticed by several writers as producing a wine of an astringent nature. (*Strabo*, 237.—*Plin.*, 14, 6.—*Sil. Ital.*, 8, 380.—*Martial*, 13, 116.) It was noted, also, for a particular mode of flooring with bricks, which was called "*opus Signinum*." (*Plin.*, 15, 12.—*Vitruv.*, 8, *in fin*.) The modern *Segni* marks the ancient site. (*Cramer's Anc. It.*, vol. 2, p. 103.)

Sila Silva, a forest of vast extent, in the country of the Bruttii, to the south of Consentia. It consisted chiefly of fir, and was celebrated for the quantity of pitch which it yielded. (*Plin.*, 15, 7.—*Columella*, 12, 20.—*Dioscorides*, 1, 98.) Strabo describes the Sila as occupying an extent of 700 stadia, or eighty-seven miles, from the neighbourhood of Rhegium northward. (*Strab.*, 260.—*Plin.*, 3, 11.) Virgil also alludes to it in a beautiful passage. (*Æn.*, 12, 715.) These immense woods may probably, in ancient times, have furnished the Tyrrheni with timber for their fleets, as we know they afterward did to the sovereigns of Sicily and to the Athenians. (*Thucyd.*, 6, 90.—*Athen* 5, 43.—*Cramer's Anc. Italy*, vol. 2, p. 437.)

Silānus, the name of a Roman family belonging to the plebeian house of the Junii. The most remarkable of the name were the following: I. Marcus Silanus, served under Scipio in Spain (B.C. 207), and was sent, on one occasion, by that commander with 10,500 men against Mago and the Celtiberians, whom he succeeded in conquering. In the following year he brought to Scipio the auxiliaries from the Spanish prince Colcha, and aided him in gaining the victory

near Bæcula, over the forces of the Carthaginians.—II. Marcus Junius Silanus, was consul B.C. 109 with Q. Cæcilius Metellus. He obtained the command of the forces against the Cimbri, but was so unfortunate as to be more than once defeated, and even to lose his camp. Five years after this, the tribune Domitius brought him to trial for this ill-success, but only two tribes condemned him.—III. D. Junius Silanus, son of the preceding, was consul elect B.C. 63, when Cicero asked him his opinion in the Roman senate as to the punishment to be inflicted on the accomplices of Catiline. He gave his opinion in favour of punishment. In the following year he entered on the consular office with L. Licinius Muræna.—IV. M. Junius Silanus, son of the preceding, served first under Cæsar as lieutenant in Gaul, and, after the assassination of that individual, attached himself to the party of Lepidus. This party, however, he afterward left, and joined that of Antony. In consequence of this, he was proscribed and his property confiscated. He afterward, however, was pardoned by Augustus, and, returning to Rome, became at last on such good terms with Augustus, that the latter made him his colleague in the consulship, 25 B.C.—V. Junius Silanus Creticus, was consul A.D. 7, and afterward proconsul of Syria. Tiberius removed him from that province, on account of the friendship subsisting between him and Germanicus.—VI. D. Junius Silanus, was banished by Augustus for adultery with Julia. He obtained his recall under Tiberius, through the intercession of his brother.—VII. M. Junius Silanus, brother of the preceding, was a man of great reputation and influence, on account of his talents as an orator. His daughter Claudia married Caligula, and he himself was afterward sent as governor into Spain. The tyrant, becoming jealous of him, compelled him to destroy himself.—VIII. L. Junius Silanus, prætor A.D. 49, a brave and illustrious individual, stood so high in the favour of the Emperor Claudius that the latter intended to give him his daughter Octavia in marriage. This, however, was prevented by the artful Agrippina, who obtained her hand for her own son Nero. Various false charges were brought against Silanus; he was expelled from the senate, and, in his despair, destroyed himself.—IX. Turpilius, an officer of Metellus in the Jugurthine war. Having been left by that commander at the head of the Roman garrison in Vacca, and having, through want of care, allowed the town to be retaken by the inhabitants, he was tried, and condemned to death. (*Sallust, Bell. Jug.*, 66, 69.) Plutarch, however, makes the accusaion to have been a false one, and Turpilius to have been condemned through the agency of Marius. (*Plutarch, Vit. Mar.*)

Silărus, I. a river of Lucania, in Italy, dividing that province from Campania. It takes its rise in that part of the Apennines which belonged to the Hirpini; and, after receiving the Tanager, now *Negri*, and the Calor, now *Calore*, it empties into the Gulf of *Salerno*. The waters of this river are stated by ancient writers to have possessed the property of incrusting, by means of a calcareous deposition, any pieces of wood or twigs which were thrown into them. (*Strabo*, 251. *Plin.*, 2, 106.) This fact is confirmed by Baron Antonini, *della Lucania*, p. 2, disc. 1. The banks of this river were greatly infested by the gadfly. (*Virg., Georg.*, 3, 146, *seqq.*) The modern name of the stream is the *Silaro*. (*Cramer's Ancient Italy*, vol. 2, p. 360.)—II. A river of Cisalpine Gaul, to the east of Bononia, running into the Padusa, or Spinetic branch of the Padus. It is now the *Silaro*. (*Cramer's Ancient Italy*, vol. 1, p. 89.)

Silentiarĭus, Paulus, a poet in the reign of the Emperor Justinian. He was the primarius or chief of the Silentiarii at the court of that monarch, whence the second part of his name. The title of Silentiarius, it may be remarked in passing, designates various employments; it is sometimes synonymous with ἡσυχοποιός, and denotes an officer whose duty it is to preserve quiet in the imperial palace; at other times the Silentiarius is a private secretary of the prince.—Paul, the Silentiary, has left various poetical productions, which are not without merit. In the Greek Anthology we have about eighty epigrams of his, a portion of which are of an erotic character. They are deficient neither in spirit nor elegance. We perceive that their author was well read in the ancient writers; but it is evident, at the same time, that his verses have not the conciseness so essential to the epigram. The most celebrated of his productions, however, are, his poem on the Pythian Baths in Bithynia (Ἡμίαμβα εἰς τὰ ἐν Πυθίοις ὑδρμά), and his description of the Church of St. Sophia (Ἔκφρασις τῆς μεγάλης ἐκκλησίας), which was publicly read at the dedication of that structure, A.D. 562. We have also a third poem, forming, in fact, a supplement to the second, on the pulpit placed in the great aisle of the patriarchal palace (Ἔκφρασις τοῦ Ἀμβωνος, κ. τ. λ.). The poem on the Pythian Baths is given in Brunck's Analecta, and in the editions of the Anthology. The description of the Church of St. Sophia is given at the end of the history of Johannes Cinnamus, in the edition of Ducange. In 1822, Græffe published a critical edition at Leipzig, in 8vo, to which is added the Description of the Ambon or pulpit. Bekker gave an edition of this last-mentioned poem, from a Heidelberg manuscript, *Berol*, 1815, 4to. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 46, 115.)

Silēnus, a demigod, who became the nurse, the preceptor, and the attendant of Bacchus. Pindar calls him the Naiad's husband (*fragm. incert.*, 73). Socrates used to compare himself, on account of his baldness, his flat nose, and the quiet raillery in which he was so fond of indulging, to the Sileni born of the divine Naiads. (*Xenophon, Symp.*, 5, 7.—Compare *Ælian, V. H.*, 3, 18.) Others said that Silenus was a son of Earth, and sprung from the blood-drops of Uranus. (*Serv. ad Virg., Ecl.*, 6, 13.—*Nonnus*, 14, 97.—*Id.*, 29, 262.) Marsyas is called a Silenus. Like the seagods, Silenus was noted for wisdom. Hence some modern expounders of mythology think that Silenus was merely a river-god, and they derive the name from ἴλλω, εἰλέω, *to roll*, expressive of the motion of the streams. The connexion between Silenus and Bacchus and the Naiades thus becomes easy of explanation; in their opinion, all being deities relating to water or moisture. (*Keightley's Mythology*, p. 234.)—The two legends relative to Midas and Silenus have already been noticed under the former article. (*Vid.* Midas.)—Silenus was represented as old, bald, and flat-nosed, riding on a broad-backed ass, usually intoxicated, and carrying his can (*cantharus*), or tottering along supported by his staff of fennel (*ferula*).—For other views of the legend of Silenus, consult Creuzer (*Symbolik*, vol. 3, p. 207, *seqq.*), Rolle (*Recherches sur le Culte de Bacchus*, vol. 3, p. 354, *seqq.*), and Welcker (*Nach. zur Tril.*, p. 214, *seqq.*).—According to another account, Midas mixed some wine with the waters of a fountain to which Silenus was accustomed to come, and so inebriated and caught him. He detained him for ten days, and afterward restored him to Bacchus, for which he was rewarded with the power of turning into gold whatever he touched. Some authors assert that Silenus was a philosopher, who accompanied Bacchus in his Indian expedition, and assisted him by the soundness of his counsels. From this circumstance, therefore, he is often introduced speaking, with all the gravity of a philosopher, concerning the formation of the world and the nature of things.—The legend of Silenus is evidently of Oriental origin. (*Symbolik*, vol. 3, p. 207, *seqq.*—Consult also *Rolle, Recherches sur le Culte de Bacchus*, vol. 3, p. 354, *seqq.*)

Silius Italicus, C. a Latin poet, born about the 25th year of the Christian era. He has been supposed to have been a native of Italica, in Spain; but his not being claimed as a fellow-countryman by Martial, who has bestowed upon him the highest praises, renders this improbable. Some make him to have been a native of Corfinium, a city of the Peligni, in Italy, which, according to Strabo, was called Italica in the time of the Social war; but Velleius Paterculus informs us that Corfinium merely intended to change its name to Italica, and that the project was never carried into effect. Whether, however, he were a native of Italica in Spain, or of an Italica elsewhere, his surname certainly does not show it; for in that event it would have been *Italicensis*. It is most probable that *Italicus* was a family name; and it may have been given to one of his ancestors, when residing in some province, to show that he was of Italian origin.—Silius Italicus applied himself with great ardour to the study of eloquence and poetry. In the former of these pursuits he took Cicero for his model, and acquired at the bar the reputation of an eminent speaker. In poetry he gave the preference to Virgil. His predilection for these two great writers led him to purchase two estates which had belonged to them, that of Cicero at Tusculum, and that of Virgil near Naples, on which the poet had been interred. Silius often visited the tomb of the latter, and celebrated his birthday annually with great solemnities.—Our poet passed through all the public employments which led to the consulship. He is said also to have insinuated himself into the favour of Nero by following the vile trade of an informer. Pliny the younger, who mentions this fact, which, for the honour of literature, one could wish might be impugned, adds, that if it be true that Silius was thus guilty, he made amends for his fault by a long course of subsequent virtue, and enjoyed at Rome a high degree of consideration. The first consulship of Silius (for it is thought, on no very sufficient grounds, however, that he thrice held this magistracy) was in the famous year 68, when Nero died.—Silius enjoyed the favour of Vitellius and Vespasian: under the latter he was proconsul of Asia. Loaded with honours, and having accumulated an ample fortune, he retired in his old age to Campania, and there passed the rest of his days in the society of the Muses. Attacked, at the age of 75 years, with an incurable malady, he starved himself to death, in the reign of Trajan, A.D. 100.—Silius, through all his life, had a strong attachment for poetry and literature, and devoted to them all the leisure moments which his public employments allowed. It was only, however, in his later years, and during his retreat at Naples, that he formed the serious idea of aiming at a place in the list of poets He then composed an epic, or, rather, historical poem, in seventeen cantos, the subject of which was the second Punic war. This poem, entitled *Punica*, has come down to our times. It confirms the judgment which Pliny passed upon its author when he said that he wrote with more diligence than genius. (*Ep.*, 3, 7, 5.) It appears that Silius was one of those men to whom Nature has granted a certain facility, which makes them succeed in some degree in whatever they undertake, and which, when it is seconded by learning and taste, may, to a certain degree, occupy the place of genius. The subject which he chose for his poem was one that possessed an unusual share of interest to the Romans. Three centuries had passed away since this memorable period, and, though all the details of the war were still well known, because many Greek and Roman historians had recorded them in their respective works, still there remained a wide field for the imagination of the poet, and he might indulge in the fictions and employ all the machinery of which the epic poem was naturally susceptible. Silius disdained not these means for interesting and pleasing his readers; but, like Lucan, he chose a defective plan, in preferring the historical method, that makes known all the consequences resulting from any event, to the poetic mode, that selects from a series of facts some single circumstance, which it makes the principal action, and towards which, as a common centre, all things ought to tend. Had he transported his readers in the very outset to the later years of the war, he might have taken for his theme Hannibal's attempt to make himself master of Rome; this would have afforded the different parts that are regarded as necessary for an epic action, namely, a commencement, a plot, and a catastrophe. By pursuing a different plan, by preferring to the epopée the march of history, he ought to have seen that he was debarred from the employment of mythological fictions, which are entirely out of place in an historical narrative. And yet, falling into the same error as Lucan, he calls these very fictions to his aid. It is this intermingling of the sober details of history with the flights of mythology that has given birth to a strange and misshapen offspring, to which it would be no easy task to assign its proper appellation. Is it an epic poem? it wants unity. Is it an historical production? its fictions become so many revolting improbabilities, and its machinery is altogether out of place.—Silius drew the subject of his poem from the histories of Livy and Polybius; his poetic ornaments he chiefly borrowed from Virgil; but he does not possess the art of borrowing these last in such way as to conceal their parent source; his imitations, on the contrary, are altogether too palpable. Nor are these imitations limited to Virgil: Silius has pillaged also Lucretius, Horace, Homer, and Hesiod, a circumstance which imparts a disagreeable inequality to his style. Like Valerius, he endeavours to hide his mediocrity under an appearance of erudition and affectation of pomp, which imparts an air of coldness to his composition. To give the character of Silius in a few words, we may say that he possessed a portion of those talents, the union of which forms the great poet; he was versed in historical, geographical, and physical knowledge, which imparts to his poem a character of greater interest in the eyes of antiquarian critics, from the circumstance of its containing various facts omitted by Livy. He chose a subject at once great and interesting; his personages have a character of historic truth, but there is wanting that degree of elevation which true poetry would have bestowed. He is most successful in his description of battles. Silius wants enthusiasm; his style consists of borrowed phrases, which he has not known how to appropriate to himself, or mark, as it were, with the impress of his own zeal. Does he attempt to express anger or tenderness? his coldness freezes the reader.—Whatever may have been the reputation which this poet enjoyed among his contemporaries, he fell soon afterward into neglect; no grammarian cites him, and Sidonius Apollinaris alone names him among the eminent poets. At the revival of letters, the conviction was so strong that the poem was lost, as to inspire the celebrated Petrarch with the idea of supplying its place by his *Africa*, the subject of which production is also the second Punic war. This point, however, is contested among scholars. During the sittings of the council of Constance, Poggio succeeded in finding a manuscript of Silius, probably at the monastery of St. Gall. A copy was made of this, which thus became the original of all those of which the earlier editors made use, until Carrion discovered, about 1575, at Cologne, another manuscript, which he thought might date from the era of Charlemagne. A third, of still more modern date, was found at Oxford. Villebrune, who published, in 1781, an edition of Silius Italicus, which he pretended was the first complete one that had as yet appeared, inserted into the sixteenth book, after the twenty-sev

enth verse, thirty-three other verses which he said he had found in a MS. at Paris, and which exist, with some slight changes, in the sixth book of Petrarch's Latin poem entitled *Africa*. More recent critics, however, and especially Heyne, in a review written by him on Villebrune's edition, think that the thirty-three verses in question are rather from the pen of Petrarch than from that of Silius.—The best editions of Silius Italicus are, that of Ruperti, *Götting.*, 1795–98, 2 vols. 8vo, and that of Lemaire, *Paris*, 1823, 2 vols. 8vo. The following editions are also valuable: that of Drakenborch, *Traject. ad Rhen.*, 1717, 4to; that of Villebrune, *Paris*, 1781, 8vo; and that of Ernesti, *Lips.*, 1791–92, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 496, *seqq.*—Compare *Bähr, Gesch. Röm. Lit.*, vol. 1, p. 151, *seqq.*)

Silvānus, a deity among the Romans who had the care of fields and cattle (*Virg., Æn.*, 8, 601), and who also presided over boundaries. (*Horat., Epod.*, 2, 22.) Groves were consecrated to him, whence perhaps his name. He was usually represented as old, and bearing a cypress plucked up by the roots (*Virg., Georg.*, 1, 20); and the legend of Apollo and Cyparissus was transferred to him. (*Serv. ad Virg., Georgica*, 1, 20.) The usual offering to Silvanus was milk. (*Horat., Epist.*, 2, 1, 143.)—According to the Agrimensors, every *possession* should have three Silvani: one *domestic*, for the possession itself; one *agrestic*, for the herdsman; a third *oriental*, for whom there should be a grove on the boundary. (*Scal. ad Fest., s. v. Marspedis.*) The meaning of this obscure passage probably is, that Silvanus was to be worshipped under three different titles: as protector of the family, for we meet with an inscription *Silvano Larum*; of the cattle, perhaps those on the public pastures; and of the boundaries, that is, of the whole possession. The Mars Silvanus, to whom Cato directs prayer to be made for the health of the oxen, is probably the second (*R. R.*, 80), and the third is the *tutor finium* of Horace. (*Keightley's Mythology*, p. 536.)

Silŭres, the people of South Wales in Britain, occupying the counties of *Hereford, Monmouth, Radnor, Brecon*, and *Glamorgan*. Their capital was Isca Silurum, now *Cærleon*, on the river Isca or *Uske*, in Glamorganshire. Caractacus was a prince of the Silures. (*Tac., Ann.*, 12, 32.—*Plin.*, 4, 16.)

Simēthus, a river of Sicily, rising in the Heræan Mountains, and falling into the sea below Catana. It receives a number of small tributaries, and is now the *Giaretta*. (*Thucyd.*, 2, 65.—*Plin.*, 3, 8.)

Simmĭas, I. a native of Rhodes, who flourished between the 120th and 170th Olympiad. The period when he existed cannot be ascertained with more precision. He published a collection of poems, in four books, entitled Διάφορα ποιήματα. Athenæus cites one of these pieces, entitled *Gorgo*, which appears to have been of an epic character. Simmias is perhaps the inventor of a kind of sport, which we do not find to have existed before him, and which could only have been conceived of at a period when the public taste had become extremely corrupt. It consisted in so arranging verses of different length as to represent an altar, an axe, a pair of wings, &c., the several verses at the same time making one poem. A production of this kind, forming a Σύριγξ, or Pandean pipe, has been often ascribed to Theocritus. It consists of twenty verses, every two of the same size, and each pair less in length than the preceding; thus representing an instrument composed of ten pipes, each shorter than the other. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 126.) The remains of Simmias are given in the Anthology, and in the Poetæ Græci Minores.—II. A Theban philosopher, a disciple of Socrates. He was the author of twenty-three dialogues, which are lost. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 357.)

Simŏis (*-entis*), a river of Troas, which rises in Mount Ida, and falls into the Xanthus. (Consult remarks on the Topography of Troy, under the article Troja.)

Simon, a shoemaker or currier of Athens, from whom the so-called σκυτικοὶ διαλόγοι, mentioned under the article Plato, are supposed to have derived their origin. (*Vid.* Plato, near the conclusion of that article.)

Simonĭdes, I. a poet of Amorgus (one of the Cyclades), who died 490 B.C. He was grandfather to the poet of Ceos, from whom he is distinguished by the title of Ἰαμβογράφος, "writer of Iambics." We have a fragment of his preserved by Stobæus; it is a satyric piece, remarkable for its simplicity and elegance, and is entitled περὶ γυναικῶν, "Of Women." This fragment is given in the collections of Winterton, Brunck, Gaisford, and separateley by Koeler, *Göett.*, 1781, 8vo, and Welcker, *Bonn*, 1835, 8vo.—II. A celebrated poet of Ceos, son of Leoprepas, and grandson of the preceding, born at the city of Iulis, 556 B.C., and who lived until B.C. 467. He attained, in fact, to a very advanced age, so as to become a contemporary not only of Pittacus and the Pisistratidæ, but also of Pausanias, king of Sparta: and he is named as the friend of these illustrious men. He was held in high estimation at the court of Hiero I., king of Syracuse, and acted as a mediator between this prince and Theron, king of Agrigentum, reconciling these two sovereigns at the very moment when the two armies were on the point of contending. Plato calls him a wise man (*De Repub.*, 1, p. 411), and Cicero, in speaking of him, says, "*Non enim poeta suavis, verum etiam cæteroquin doctus sapiensque traditur.*" (*N. D.*, 1, 22.) He was the master of Pindar. Simonides is regarded as the first who applied the alternating hexameter and pentameter, or, in other words, the early elegiac measure to mournful and plaintive themes. This measure at first was martial in its character, not plaintive, and Cullinus is said to have been its inventor. Neither was it called *elegy* originally, but ἔπος, a general term, subsequently confined to heroic verse. Simonides became so distinguished in elegy (in the later acceptation of the term) that he must be included among the great masters of elegiac song. He is stated to have been victorious at Athens over Æschylus himself, in an elegy in honour of those who fell at Marathon, the Athenians having instituted a contest of the chief poets. The ancient biographer of Æschylus who gives this account, adds, in explanation, that the elegy requires a tenderness of feeling which was foreign to the character of Æschylus. To what degree Simonides possessed this quality, and, in general, how great a master he was of the pathetic, is proved by his celebrated lyric piece, containing the lament of Danaë, and by other remains of his poetry. Probably, also, in the elegies upon those who died at Marathon and Platæa, he did not omit to bewail the death of so many brave men, and to introduce the sorrows of the widows and orphans, which was quite consistent with a lofty, patriotic tone, particularly at the end of the poem. Simonides likewise used the elegy as a plaintive song for the death of individuals; at least the Greek Anthology contains several pieces of his, which appear not to be entire epigrams, but fragments of longer elegies, lamenting, with heartfelt pathos, the death of persons dear to the poet. Among these are the beautiful and touching verses concerning Gorgo, who, while dying, utters these words to her mother: "*Remain here with my father, and become, with a happier fate, the mother of another daughter, who may tend thee in thy old age.*"—It was Simonides who first gave to the epigram the perfection of which, consistently with its purpose, it was capable. In this respect he was favoured by the circumstances of his time; for, on account of the high consideration which he enjoyed in both Athens and the Peloponnesus he

was frequently employed by the states which had fought against the Persians, to adorn with inscriptions the tombs of their fallen warriors. The best and most celebrated of these epigrams is the inimitable inscription on the Spartans who died at Thermopylæ, and which actually existed on the spot: "*Stranger, tell the Lacedæmonians that we are lying here in obedience to their laws.*" Never was heroic courage expressed with such calm and unadorned grandeur. With the epitaphs are naturally connected the inscriptions on sacred offerings, especially where both refer to the Persian war; the former being the discharge of a debt to the dead, the latter a thanksgiving of the survivers to the gods. Among these, one of the best refers to the battle of Marathon, which, from the neatness and elegance of the expression, loses its chief beauty in a prose translation (*fragm.*, 25, *ed. Gaisf.*).—The form of nearly all the epigrams of Simonides is elegiac. When, however, a name (on account of a short between two long syllables) could not be adapted to the dactylic metre (as Ἀρχιναύτης, Ἱππονίκος), he employed trochaic measures. (*Müller, Hist. Lit. Gr.*, p. 125, *seqq.*)—Simonides became avaricious and mercenary towards the close of his life; and it is mentioned as a subject of dispraise, that he was the first who wrote verses for money. Plutarch relates, that some one having reproached him with his sordid avarice, he returned for answer that age, being deprived of all other sources of enjoyment, the love of money was the only passion left for it to gratify. (*Plut., An seni sit gerenda respubl.—Opp., ed. Reiske*, vol. 9, p. 142.)—To Simonides the Greek alphabet is indebted for four of its letters, E, Υ, H, Ω; and to him, also, is attributed the invention of a system of *Mnemonics*, or artificial memory. (Compare *Cic., de Orat.*, 2, 84.—*Plin.*, 7, 24.—*Quintil.*, 11, 2, 11.)—It was Simonides that gave the celebrated answer, when Hiero of Syracuse inquired of him concerning the nature of God. The poet requested one day for deliberating on the subject; and when Hiero repeated his question on the morrow, the poet asked for two days. As he still went on doubling the number of days, and the monarch, lost in wonder, asked him why he did so, "Because, the longer I reflect on the subject, the more obscure does it appear to me to be." (*Cic., N. D.*, 1, 22.)—The remains of the poetry of Simonides are given in the collections of Stephens, Brunck, Gaisford, Boissonade, and others. The latest separate edition is that of *Schneidewin, Bruns.*, 1835, 8vo. (*Schöll, Hist. Gr. Lit.*, vol. 1, p. 242.—*Id. ib.*, vol. 2, p. 129.—Compare *Bode, Gesch. der Lyrischen Dichtkunst*, vol. 2, p. 122, *seqq.*)—III. A son of the daughter of the preceding. Being also a native of Ceos, he was distinguished from the former by the appellation of the "Younger." He wrote "on Inventions" (περὶ εὑρημάτων), and a work in three books on Genealogies. (*Beurette, Mem. de l'Acad. des Inscr.*, &c., vol. 13, p. 257.—*Van Goens, De Simonide Ceo et philosopho, Traj. ad Rhen.*, 1768, 4to.)

Simplĭcĭus, a native of Cilicia, the clearest and most intelligent of the commentators on Aristotle. His commentaries are extremely valuable, from their containing numerous fragments of the works of previous philosophers. He flourished in the seventh century of our era, and was involved in some disputes with the Christian writers, particularly John Philoponus, on the subject of the eternity of the world. His commentary on the Manual or Enchiridion of Epictetus is regarded as one of the best moral treatises that has come down to us from antiquity, and proves that Simplicius did not confine himself to the tenets of the Peripatetic school. The works of Aristotle on which we have the commentaries of Simplicius are, the eight books of Physics, the Categories, the four books of the Heavens, and the three of the Soul. The best edition of the commentary on Epictetus is that of Schweighaeuser, making part of his edition of Epictetus. The commentary on the Physics of Aristotle was published at the Aldine press, *Ven.*, 1526, fol., and a Latin version by Lucillus Philalthæus, *Ven.*, 1543, fol. The most correct edition of the commentary on the Categories is that printed at Basle, 1551, fol. There is a Latin version by Dorotheus, *Ven.*, 1541, 1550, 1567, fol. The commentary on the treatise *De Cœlo* was published at the Aldine press, *Ven.*, 1526, fol. There is a Latin version by Morbeke, printed in 1540, and another by Dorotheus, in 1544, both from the Venice press. The commentary on the treatise *De Anima* was published at the Aldine press in 1527, and a version by Faseolus, made from a more perfect manuscript, in 1543, both at Venice. There is another version by Lungus, which has been often reprinted at Venice. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 129, *seqq.*)

Sinæ, I. a people of India, called by Ptolemy the most eastern nation of the world. These Sinæ, who dwelt beyond the river Serus, or *Menan*, are supposed to have occupied what is now *Cochin-China*.—II. There was another nation of the same name east of Serica, who were probably settled in *Shen-si*, the most westerly province of China, immediately adjoining the great wall. In this province was a kingdom called *Tsin*, which probably gave name to these Sinæ.

Sindi, a people of Asiatic Sarmatia, below the Cimmerian Bosporus, and opposite the Tauric Chersonese. Their name would seem to indicate an Indian origin, and Ritter has attempted to prove this in his learned work on the earlier history of some of the ancient nations. (*Ritter, Vorhalle*, p. 157, *seqq.*)

Singara, a strongly fortified city of Mesopotamia, the southernmost possession of the Romans on the eastern side of that country, from Trajan to Constantius. It is now *Sindschar*. (*Plin.*, 5, 25.—*Amm. Marcell.*, 18, 5.)

Singus, a town of Macedonia, in the peninsula of Sithonia, on the lower shore of, and giving name to, the Sinus Singiticus. The modern name of the gulf is that of *Monte Santo*. (*Herod.*, 7, 122.—*Thucyd.*, 5, 18.)

Sinon, a Greek, who accompanied his countrymen to the Trojan war. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy, at the instigation of Ulysses, with his hands bound behind his back, and by the most solemn protestations assured Priam that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers to render the wind favourable to their return; and that, because the lot had fallen upon him, he had fled away from their camp, not to be cruelly sacrificed. These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva. His advice was followed, and Sinon, in the night, to complete his perfidy, opened the side of the horse, from which issued a number of armed Greeks, who surprised the Trojans and pillaged their city. (*Dares Phryg.—Hom., Od.*, 8, 492.—*Virg., Æn.*, 2, 79, &c.—*Pausan.*, 10, 26.—*Q. Smyrn.*, 12, &c.)

Sinŏpe, I. a daughter of the Asopus by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine Sea, in Asia Minor, where she gave birth to a son called Syrus. (*Apoll. Rhod.*, 2, 946.—*Schol., ad loc.*)—II. A city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. The particular year of its origin, however, is not known: the *Peripl. Anon.* (p. 8) says it was at the time when the Cimmerians were ravaging Asia Minor. The leader of the colony was named Autolycus, and he received from the later

inhabitants of the place divine honours. In the mythology of the Greeks he became one of the companions of Jason. Various accounts, too, are given of the origin of the city's name, one of which traces it to Sinope, daughter of the Asopus. (Compare *Apoll. Rhod.*, 2, 946.—*Schol., ad loc.*—*Plut., Vit. Lucull.*—*Val. Flacc.*, 5, 108.)—The situation of Sinope was extremely well chosen. It was built on the neck of a peninsula; and, as this peninsula was secured from any hostile landing along its outer shores by high cliffs, the city only needed defending on the narrow isthmus connecting it with the mainland, while at the same time it had two convenient harbours, one on either side. The outer part of the peninsula afforded room for spacious suburbs, for gardens and fields, on which the city could easily rely for support in case of any scarcity produced by a siege. (*Polyb.*, 4, 56.—*Strabo*, 545.) Sinope soon increased in wealth and power, and became possessed of a dependant territory which reached as far as the Halys, and which was inhabited by the Leucosyrii; it became also the parent city of many colonies along the coast. So flourishing a place could not but excite the envy of the people in the interior; and accordingly we find, from scattered hints, that it was occasionally besieged by the neighbouring satraps of Paphlagonia and Cappadocia; and yet at other times, we are informed by Xenophon (*Anab.*, lib. 5 et 6), it stood on a very friendly footing with them. It encountered more danger from the monarchs that arose subsequently to the time of Alexander. Against open attacks from these, however, it was able to make a successful stand (*Polyb.*, 4, 56); but it could not defend itself against a surprise on the part of Pharnaces. (*Strabo, l. c.*) It lost its freedom, but not its commerce and prosperity, and from this time forward became the residence of the monarchs of Pontus, until Lucullus took it from the last Mithradates. It suffered severely on this occasion, and the Roman commander stripped it of many fine statues and valuable works of art. Among the articles carried off on this occasion Strabo makes mention of the sphere of Billarus. From this period Sinope remained subject to the Roman power, and received, according to Strabo and Pliny (*Plin.*, 6, 2), a Roman colony. This colony was settled there in the year of Julius Cæsar's assassination. Strabo found the city in his time well fortified, and adorned with many handsome edifices both public and private. The commerce of the place, indeed, had somewhat declined, having been drawn off partly to Byzantium, and in part to the cities of the Tauric Chersonese. Still the thunny-fisheries in its immediate vicinity continued to afford a very lucrative branch of trade to Sinope. The city, however, had begun to decline in political importance, and we find, not it, but the city of Amasea the capital of the later province of Hellenopontus. In the middle ages Sinope made part of the petty Greek kingdom of Trapezus; and after this it had independent Christian monarchs of its own, who became conspicuous for their naval power and their piracies. (*Abulfeda*, p. 318.) The last of this dynasty surrendered his city and power to Mohammed II. in 1461. The modern *Sinub* is still one of the most important Turkish cities along this coast.—Sinope was the birthplace of the Cynic Diogenes. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 11, *seqq.*)—III. An ancient Greek city of Campania. (*Vid.* Sinuessa.)

Sinti, a Thracian community, who appear to have occupied a district on the banks of the Strymon north of the Siropæones. (*Thucyd.*, 2, 98.) Strabo affirms that they once occupied the island of Lemnos, thus identifying them with the Sinties of Homer. (*Il.*, 1, 593.—*Od.*, 8, 294.—*Strab.*, 231.—*Id.*, 457.—*Id.*, 549.—*Schol. ad Thucyd.*, 2, 98.—*Gatterer, Comment. Soc., Gött., a.*, 1784, vol. 6, p. 53.) Livy informs us that, on the conquest of Macedonia by the Romans, the Sinti, who then formed part of that empire, were included in the first region, together with the Bisaltæ; and he expressly states that this part of the region was situated west of the Strymon, that is, on the right bank of that river (45, 29). Ptolemy gives the name of Sintice to the district in question (p. 83.—*Cramer's Ancient Greece*, vol. 1, p. 304).—Etymologists derive the name of the Sinties from the Greek verb σίνω, "to hurt" (σίντης, "an injurer;" σίν τις, "a pirate"), either because they were reputed to have been the inventors of weapons, or from their having been notorious for piracy. Ritter, however, seeks to connect their name, and, consequently, their origin, with that of India. (*Vorhalle*, p. 162.)

Sinuessa, a city of Campania, subsequently of New Latium, on the seacoast, southeast of Minturnæ and the mouth of the Liris. It was said to have been founded on the ruins of Sinope, an ancient Greek city. (*Livy*, 10, 21.—*Pliny*, 3, 5.—*Mela*, 2, 4.) Strabo tells us that Sinuessa stood on the shore of the Sinus Setinus, and derived its name from that circumstance, or, in other words, from the *sinuosity* of the coast (σῖνος γὰρ ὁ κόλπος.—*Strab.*, 234). The same writer, as well as the Itineraries, informs us that it was traversed by the Appian Way. Horace also confirms this. (*Sat.*, 1, 5, 39, *seqq.*) Sinuessa was colonized together with Minturnæ, A.U.C. 456 (*Liv.*, 10, 21), and ranked also among the maritime cities of Italy. (*Id.*, 27, 38.—*Polyb.*, 3, 91.) Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius. Cæsar, in his pursuit of Pompey, halted for a few days at Sinuessa, and wrote from that place a very conciliatory letter to Cicero, which is to be found in the correspondence with Atticus (9, 16).—The epithet of *tepens*, which Silius Italicus applies to this city (8, 529), has reference to some warm sources in its neighbourhood, now called *Bagni*, while Sinuessa itself answers to the rock of *Monte Dragone*. The Aquæ Sinuessanæ are noticed by Livy (22, 14), Tacitus (*Hist.*, 1, 77.—*Ann.*, 12, 66), Plutarch (*Vit. Oth.*), Pliny (31, 2), Martial (6, 42), and others. (*Cramer's Anc. Italy*, vol. 2, p. 133.)

Sion, one of the hills on which Jerusalem was built. (*Vid.* Hierosolyma.)

Siphnos, an island in the Ægean Sea, one of the Cyclades, southeast of Seriphus, and northeast of Melos. Herodotus reports that it was colonized by the Ionians (8, 48), and elsewhere speaks of the Siphnians as deriving considerable wealth from their gold and silver mines. In the age of Polycrates their revenue surpassed that of all the other islands, and enabled them to erect a treasury at Delphi equal to those of the most opulent cities; and their own principal buildings were sumptuously decorated with Parian marble. Herodotus states, however, that they afterward sustained a heavy loss from a descent of the Samians, who levied upon the island a contribution of 100 talents (3, 57, *seqq.*). In Strabo's time it was so poor and insignificant as to give rise to the proverbs Σίφνιον ἀστράγαλον, and Σίφνιος ἀρραβών. (*Strab.*, 44.—*Eustath., ad Dion. Perieg.*, 525.) Pliny makes it twenty-eight miles in circuit (4, 12). Siphnos was famed for its excellent fruit, and its pure and whole some air. The modern name is *Siphanto*. (*Cramer's Anc. Greece*, vol. 3, p. 405.—*Bondelmonti, Ins. Archipel.*, p. 82.)

Sipontum, or, as the Greeks write it, Σιποῦς (gen. -οῦντος), a city of Apulia, in the district of Daunia, and to the southwest of the promontory of Garganum. It lay on the Sinus Urias. Sipontum was a place of great antiquity, and unquestionably of Greek origin, even though the tradition which ascribes its foundation to Diomede should be regarded as fabulous. Strabo, who mentions this story, states that the name of this city was derived from the circumstance of

great quantities of cuttle-fish (in Greek *σηπία*) being thrown up by the sea on its shore. (*Strab.*, 284.) Little is known of the history of Sipontum before its name appears in the annals of Rome. We are told by Livy that it was occupied by Alexander, king of Epirus, when he was invited into Italy to aid the Tarentines against the Bruttii and Lucani (8, 24). Several years after, that is, A.U.C. 558, the same historian informs us that a colony was sent to Sipontum; but it does not appear to have prospered; for, after the lapse of a few years, it was reported to the senate that the town had fallen into a state of complete desolation, upon which a fresh supply of colonists was sent there (34, 45; 39, 22). Sipontum is said to have been once dependant upon the city of Arpi. In Strabo's time its harbour could still boast of some trade, particularly in corn, which was conveyed from the interior by means of a considerable stream, which formed a lake near its mouth. (*Strab.*, 284.) This river, which Strabo does not name, is probably the Cerbalus of Pliny (3, 11), now *Cervaro*. The ruins of Sipontum are said to exist about two miles to the west of *Manfredonia*, the foundation of which led to the final desertion of Sipontum by its inhabitants, as they were transferred by King Manfred to this modern town, which is known to have risen under his auspices. (*Cramer's Anc. Italy*, vol. 2, p. 279.)

Sipylus, I. a mountain in Lydia, rising to the south of Magnesia, and separated by a small valley from the chain of Tmolus to the southeast, and by another from Mount Mastinsia to the south. Sipylus is celebrated in Grecian mythology as the residence of Tantalus and Niobe, and the cradle of Pelops. These princes, though more commonly referred to by classical writers as belonging to Phrygia, must, in reality, have reigned in Lydia if they occupied Sipylus; not the mountain merely, but a city of the same name, situate on its slope. (*Cramer's Asia Minor*, vol. 1, p. 437.) "It was growing dark," observes Mr. Arundell, "or we might have seen, as the traveller by daylight may, the abrupt termination of Mount Sipylus at a considerable distance on the left, behind which lies the town of Magnesia." It is described by Chishull as a stupendous precipice, consisting of a naked mass of stone, and rising perpendicularly almost a furlong high. It was here, too, that Chishull saw "a certain cliff of the rock, representing an exact niche and statue, with the due shape and proportion of a human body." (*Arundell's Asia Minor*, vol. 1, p. 18.) The rock just mentioned as the termination of Sipylus, and also the rock of the Acropolis behind the town of Magnesia, have been supposed to contain some magnetic iron; and the magnet is said to have taken its name from this locality. Mr. Arundell and some friends made experiments in this quarter, to test, as far as it could be done, the truth of the story, and found clear indications of considerable magnetic influence. (*Arundell's Asia Minor, l. c., in not.*)—II. A city of Lydia, situate on the slope of Mount Sipylus. According to traditions preserved in the country, it was swallowed up at an early period by an earthquake, and was plunged into a crater afterward filled by a lake. The existence of this lake, named Sale or Salce, is attested by Pausanias, who reports, that for some time the ruins of the town, which he calls Idea, if the word be not corrupt, could be seen at the bottom. (*Pausan.*, 7, 24.—*Siebelis, ad loc.*—*Cramer's Asia Minor*, vol. 1, p. 437.)

Sirēnes (Σειρῆνες), two maidens celebrated in fable, who occupied an island of Ocean, where they sat in a mead close to the seashore, and with their melodious voices so charmed those that were sailing by, that they forgot home and everything relating to it, and abode with these maidens till they perished from the impossibility of taking nourishment, and their bones lay whitening on the strand. As Ulysses and his companions were on their homeward voyage from Ææa, they came first to the island of the Sirens. But they passed in safety; for, by the directions of Circe, Ulysses stopped the ears of his companions with wax, and had himself tied to the mast; so that, although, when he heard the song of the Sirens, he made signs to his companions to unbind him, they only secured him the more closely; and thus he listened to the accents of the Sirens, and yet, notwithstanding, escaped. (*Od.*, 12, 52, *seqq.*)—Hesiod describes the mead of the Sirens as blooming with flowers (*ἀνθεμόεσσα*), and their voice, he said, stilled the winds. (*Schol. ad Apoll. Rhod.*, 4, 892.—*Schol. ad Od.*, 12, 169.) Their names were said to be Aglaiopheme (*Clear-voice*) and Thelxiepea (*Magic-speech*); and it was feigned that they threw themselves into the sea with vexation at the escape of Ulysses, an oracle having predicted that, as long as they should arrest the attention of all passengers by the sound of their voice, they should live, but no longer. The author of the Orphic Argonautics, however, places them on a rock near the shore of Ætna, and makes the song of Orpheus end their enchantment, and cause them to fling themselves into the sea, where they were changed into rocks. (*Orph., Argon.*, 1284, *seqq.*—Compare *Nonnus*, 13, 312.)—It was afterward fabled that they were the daughters of the river-god Acheloüs by the muse Terpsichore or Calliope, or by Sterope, daughter of Porthaon. (*Apoll. Rhod.*, 4, 895.—*Apollod.*, 1, 3, 4.—*Tzetz. ad Lycophr.*, 712.—*Eudocia*, 373.) Some said that they sprang from the blood which ran from the god of the Acheloüs when his horn was torn off by Hercules. Sophocles calls them the daughters of Phorcys (*ap. Plut., Sympos.*, 9, 14); and Euripides terms them the children of Earth. (*Hel.*, 168.) Their number was also increased to three, and their names are given with much variety. One was said to play on the lyre, another on the pipes, and the third to sing. (*Tzetzes ad Lycophron.*, 712.)—Contrary to the usual process, the mischievous part of the character of the Sirens was afterward left out, and they were regarded as purely musical beings with entrancing voices. Hence Plato, in his Republic (10, p. 617), places one of them on each of the eight celestial spheres, where their voices form what is called the music of the spheres; and when the Lacedæmonians had laid siege to Athens (*Ol.*, 94, 1), Bacchus, it is said, appeared in a dream to their general, Lysander, ordering him to allow the funeral rites of the new Siren to be celebrated, which was at once understood to be Sophocles, then just dead. (*Pausan.*, 1, 21, 1.—*Plin.*, 7, 29.) Eventually, however, the artists laid hold on the Sirens, and furnished them with the feathers, feet, wings, and tails of birds.—The ordinary derivation of the word *Siren* is from *σείρα*, "*a chain*," to signify their attractive power. The Semitic *shîr*, "song," appears, however, more likely to be the true root; and the Sirens may be regarded as one of the wonders told of by the Phœnician mariners. (*Keightley's Mythology*, p. 269, *seqq.*)

Sirenūsæ Insulæ, three small rocks on the south side of the promontory of Surrentum or Minerva, detached from the island, and celebrated in fable as the islands of the Sirens. (*Strabo*, 22.—*Id.*, 247.—*Mela*, 2, 4.—*Plin.*, 3, 5.)

Siris, a city of Lucania, on the Sinus Tarentinus, at the mouth of a river of the same name, now the *Sinno*. It was said to have been founded by a Trojan colony, which was afterward expelled by some Ionians, who migrated from Colophon under the reign of Alyattes, king of Lydia; and who, having taken the town by force, changed its name to that of Policæum. (*Strabo*, 264.) The earliest writer who has mentioned this ancient city is the poet Archilochus, cited by Athenæus (12, 5). He speaks with admiration of the surrounding country, and in a manner which proves that

he was well acquainted with its beauties. In the passage of Athenæus where Archilochus is cited, Athenæus represents the inhabitants of Siris as rivalling in all respects the luxury and affluence of the Sybarites. Siris and Sybaris had reached, about 500 B.C., the summit of their prosperity and opulence. Shortly afterward, according to Justin (20, 2), the former of the two was almost destroyed in a war with Metapontum and Sybaris. When the Tarentines settled at Heraclea they removed all the Sirites to the new town, of which Siris became the harbour. (*Diod. Sic.*, 12, 36. —*Strabo*, 263.) No vestiges of this ancient colony are now apparent; but it stood probably on the left bank, and at the mouth of the *Sinno*. (*Cramer's Anc. Italy*, vol. 2, p. 352.)

Sirius (Σείριος), a name given to the dog-star. Homer, though he mentions the dog-star twice, does not employ the term. Hesiod, however, uses the appellation on several occasions (*Op. et D.*, 417, 587, 619. — *Scut. Herc.*, 397.) But then, in the first of these passages, he means by Sirius the sun. Nor is this the only instance of such a usage. In Hesychius, for example, we have, Σείριος, ὁ ἥλιος, καὶ ὁ τοῦ κυνὸς ἀστήρ, "*Sirius, the sun, and also the dog-star.*" He then goes on to remark, Σοφοκλῆς τὸν ἀστρῶον κύνα· ὁ δὲ Ἀρχίλοχος τὸν ἥλιον, Ἴβυκος δὲ πάντα τὰ ἄστρα, "*Sophocles calls the dog-star so; Archilochus the sun; Ibycus, however, all the stars.*" Eratosthenes, moreover (c. 33), observes: "Such stars (as Sirius) astronomers call Σειρίους (Sirios) διὰ τὴν τῆς φλογὸς κίνησιν, "*on account of the tremulous motion of their light.*" It would seem, therefore, that σείριος was originally an appellative, in an adjective form, employed to indicate any bright and sparkling star; but which originally became a proper name for the brightest of the fixed stars. The verb σειριάειν, formed from this, is, according to Proclus, a synonyme of λάμπειν, "*to shine*," "*to be bright.*" (*Ideler, Sternnamen*, p. 239, *seqq.*)

Sirmio, a peninsula on the shores of the Lacus Benacus (*Lago di Garda*), now *Sirmione*, and the favourite residence, in former days, of the poet Catullus. (*Catull.*, 31.)

Sirmium, an important city of Pannonia Inferior, on the northern side of the Saavus or *Save*, between Ulmi and Bassiana. Under the Roman sway it was the metropolis of Pannonia. The Emperor Probus was born here. The ruins of Sirmium may be seen at the present day near the town of *Mitrowitz*. (*Plin.*, 3, 25. — *Zosim.*, 2, 18. — *Herodian*, 7, 2. — *Amm. Marc.*, 21, 10.)

Sisapo, a town, or, rather, village of Hispania, in the northern part of Bætica, supposed to answer to *Almaden*, on the southwestern limits of *La Mancha*. The territory around this place not only yielded silver, but excellent cinnabar; and even at the present day large quantities of quicksilver are still obtained from the mines at *Almaden*. The Sisapone of Ptolemy (probably the same with the Cissalone of Antoninus) was a different place, and lay more to the northwest of the former, among the Oretani. (*Mannert, Geogr.*, vol. 1, p. 316.—*Ukert*, vol. 2, p. 378.)

Sisenna, L., a Roman historian, the friend of Pomponius Atticus. He wrote a history, from the taking of Rome by the Gauls down to the wars of Sylla, of which some fragments are quoted in different authors. He was considered superior to all the Roman historians that had preceded him, and hence Varro entitled his own treatise on history Sisenna. This same writer commented on Plautus. (*Schöll, Hist. Lit. Rom.*, vol. 1, p. 164.)

Sisigambis or Sisygambis, the mother of Darius, the last king of Persia. She was taken prisoner by Alexander the Great, at the battle of Issus, with the rest of the royal family. The conqueror treated her with the greatest kindness and attention, saluted her with the title of mother, and often granted to her intercession what he had sternly denied to his favourites and ministers. On the death of Alexander, a most touching tribute to his memory was offered by Sisygambis. She who had survived the massacre of her eighty brothers, who had been put to death in one day by Ochus, the loss of all her children, and the entire downfall of her house, now, on the decease of the enemy and conqueror of her line, seated herself on the ground, covered her head with a veil, and, notwithstanding the entreaties of her grandchildren, refused nourishment, until, on the fifth day after, she expired. (*Quint. Curt.*, 3, 3, 22.—*Id.*, 5, 2, 20.—*Id.*, 10, 5, 24. —*Thirlwall's Greece*, vol. 7, p. 117.)

Sisyphus, I. the son of Æolus, was said to have been the founder of Ephyra, or ancient Corinth. He married Merope, the daughter of Atlas, by whom he had four sons, Glaucus, Ornytion, Thersandrus, and Halmus. When Jupiter carried off Ægina, the daughter of the Asopus, the river-god, in his search, came after her to Corinth. Sisyphus, on his giving him a spring for Acrocorinthus, informed him who the ravisher was. The King of the Gods sent Death to punish the informer; but Sisyphus contrived to outwit Death, and even to put fetters on him; and there was great joy among mortals, for no one died. Pluto, however, set Death at liberty, and Sisyphus was given up to him. When dying, he charged his wife to leave his body unburied; and then, complaining to Pluto of her unkindness, he obtained permission to return to the light, to upbraid her with her conduct. But, when he found himself again in his own house, he refused to leave it. Mercury, however, reduced him to obedience; and when he came down, Pluto set him to roll a huge stone up a hill, a never-ending still-beginning toil; for, as soon as it reached the summit, it rolled back again down to the plain. The craft of Sisyphus, of which the following is an instance, was proverbial. Autolycus, the son of Mercury, the celebrated cattle-stealer, who dwelt on Parnassus, used to deface the marks of the cattle which he carried off in such a manner as to render it nearly impossible to identify them. Among others, he drove off those of Sisyphus, and he defaced the marks as usual; but, when Sisyphus came in quest of them, he, to the great surprise of the thief, selected his own beasts out of the herd; for he had marked the initial of his name under their hoof. (The ancient form of the Σ was C, which is of the shape of a horse's hoof.) Autolycus forthwith cultivated the acquaintance of one who had thus proved himself too able for him; and Sisyphus, it is said, seduced or violated his daughter Anticlea (who afterward married Laertes), and thus was the real father of Ulysses. (*Pherecyd., ap. Schol. ad Od.*, 19, 43.—*Schol. ad Il.*, 10, 267.—*Tzetz. ad Lycophr.*, 344, &c.)—Homer calls Sisyphus the most crafty of men (*Il.*, 6, 153); Hesiod speaks of him in a similar manner (*ap. Schol. ad Pind., Pyth.*, 4, 252); Ulysses sees him rolling his stone in Erebus (*Od.*, 11, 593). Of the antiquity of this legend, therefore, there can be little doubt. Sisyphus, that is, the *Very-wise*, or perhaps the *Over-wise* (Σίσυφος, *quasi* Σι-σοφος, by a common reduplication), seems to have originally belonged to that exalted class of myths in which we find the Iapotidæ, Ixion, Tantalus, and others, where, under the character of persons with significant names, lessons of wisdom, morality, and religion were sensibly impressed on the minds of men. Sisyphus is, then, the representative of the restless desire of knowledge, which aspires to attain a height it is denied man to reach; and, exhausted in the effort, suddenly falls back into the depths of earthly weakness. This is expressed in the fine picture of the Odyssey, where every word is significant, and where, we may observe, Sisyphus is spoken of in indefinite terms, and not assigned any earthly locality or parentage. (*Welcker*,

Tril., p. 550.) In the legendary history, however, we find him placed at Corinth, and apparently the representative of the trading spirit of that city. He is, as we have already said, a son of Æolus, probably on account of his name (Αἰόλος, "*cunning*"); or it may be that the crafty trader is the son of the *Windman*, as the wind enables him to import and export his merchandise. He is married to a daughter of the symbol of navigation, Atlas, and her name would seem to indicate that he is engaged with men in the active business of life (Μέροπες, *mortals*, from μόρος, *death*; οψ being a mere adjectival ending). His children are Glaucus, a name of the sea-god; Ornytion (*Quick-mover*); Thersandrus (*Warm-man*); and Halmus (*Seaman*), who apparently denote the fervour and bustle of commerce. (*Keightley's Mythology*, p. 399, *seqq.*—*Welcker*, *Tril.*, p. 550, *seqq.*—*Völcker*, *Myth. der Iap.*, p. 118, *not.*)—II. A dwarf of M. Antony. He was of very small stature, under two feet, but extremely shrewd and acute, whence he obtained the name of Sisyphus, in allusion to the cunning and dexterous chieftain of fabulous times. (*Horat.*, *Sat.*, 1, 3, 47.—Compare *Heindorf*, *ad loc.*)

Sithonĭa, the central one of the three promontories which lie at the southern extremity of Chalcidice in Macedonia. As Chalcidice was originally a part of Thrace, the term *Sithonia* is often applied by the poets to the latter country; hence the epithet *Sithonis*.—The Sithonians are mentioned by more than one writer as a people of Thrace. (*Lycophr.*, 1408, *et Schol.*, *ad loc.*) Elsewhere the same poet alludes obscurely to a people of Italy descended from the Sithonian giants (v. 1354).

Sitŏnes, a German tribe in Scandinavia (*Tacitus*, *Germ.*, 54), separated by the range of Mount Sevo from the Suiones. Reichard places them on the southern side of Lake *Malar*, where the old city of *Si-turn* or *Sig-tuna* once lay. (*Bischoff und Möller*, *Wörterb. der Geogr.*, p. 923.)

Sittĭus, P., a Roman knight, a native of Nuceria, and hence called *Nucerinus* by Sallust (*Cat.*, 21). Having been prosecuted a short time before the discovery of Catiline's conspiracy, he fled from a trial, and, being accompanied by a body of followers, betook himself to Africa, where he afterward proved of service to Julius Cæsar, against Scipio and Juba, and received the city of Cirta as his reward. (*Appian*, *Bell. Civ.*, 4, 55.—*Vid.* Cirta.)

Slavi, an ancient and powerful tribe in Sarmatia, stretching from the Dniester to the Tanaïs, and called also by the name of Antes. Having united with the Venedi, they moved onward towards Germany and the Danube, and became engaged in war with the Franks that dwelt north of the Rhine. In the reign of Justinian they crossed the Danube, invaded Dalmatia, and finally settled in the surrounding territories, especially in what is now called *Slavonia*. As belonging to them were reckoned the Bohemani or Bohemi (*Bohemians*); the Maharenses; the Sorabi, between the Elbe and Saale; the Silesii, Poloni, Cassubii, Rugii, &c. They did not all live under one common rule, but in separate communities. They are represented as large, strong, and warlike, but very deficient in personal cleanliness. Among the descendants of the Slavonic race may be enumerated the *Russians*, *Poles*, *Bohemians*, *Moravians*, *Carinthians*, &c. (Consult *Helmond*, *Chron. Slavorum.*—*Karamsin*, *Histoire de l'Empire de Russie*, *trad. par St. Thomas*, *Paris*, 1819–26.—*Foreign Quarterly*, vol. 3, p. 152, *seqq.*)

Smaragdus Mons (Σμάραγδος ὄρος), a mountain of Egypt, to the north of Berenice, where emeralds (*smaragdi*) were dug. It appears to have been one of a group of mountains, and the highest of the number; and all of them would seem to have contained more or less of this valuable material. The modern name of this mountain is *Zubara*, and the situation is twenty-five miles in a straight line from the Red Sea. These mines were formerly visited by Bruce, whose account of them is amply confirmed by the latest travellers. The Smaragdus Mons appears to have been a very short distance from the sea; being that called by the Arabs *Maaden Uzzumurud*, or the *Mine of Emeralds*. (*Strab.*, 225.—*Plin.*, 37, 5.—*Russell's Egypt*, p. 418.)

Smerdis, I. a son of Cyrus, put to death by order of his brother Cambyses. The latter, it seems, had become jealous of Smerdis, who had succeeded in partially bending the bow which the Ichthyophagi had brought from the King of Æthiopia, a feat which no other Persian had been able to accomplish. Cambyses had also subsequently dreamed that a courier had come to him from Persia (he was at this period in Egypt) with the intelligence that Smerdis was seated on his throne, and touched the heavens with his head. This vision having filled him with alarm, lest Smerdis might destroy him in order to seize upon the crown, he despatched Prexaspes, a confidential agent, to Persia, with orders to kill Smerdis, which was accordingly done. According to one account, he led the prince out on a hunt, and then slew him; while others said that he brought him to the borders of the Persian Gulf, and there threw him headlong from a precipice. (*Herod.*, 3, 30.)—II. One of the Magi, who strongly resembled Smerdis the brother of Cambyses. As the death of the prince was a state secret, to which, however, some of the Magi appear to have been privy, the false Smerdis declared himself king on the death of Cambyses. This usurpation would not, perhaps, have been known, had he not taken too many precautions to conceal it. Otanes, a Persian noble of the first rank, suspecting at last that there was some imposture, from the circumstance of Smerdis never quitting the citadel, and from his never inviting any of the nobility to his presence, discovered the whole affair through his daughter Phædyma. This female had been the wife of Cambyses, and, with the other wives of the late king, had been retained by the usurper. At her father's request, she felt the head of Smerdis while he slept, and discovered that he had no ears. Otanes, on this, was fully convinced that the pretended monarch was no other than the magus Smerdis, he having been deprived of his ears by Cyrus on account of some atrocious conduct. Upon this discovery, the conspiracy ensued which ended with the death of Smerdis, and the elevation of Darius, son of Hystaspes, to the vacant throne. (*Herod.*, 3, 69, *seqq.*) A general massacre of the Magi also ensued, which was commemorated by the annual festival called by the Greeks Magophonia. (Consult remarks at the beginning of the article Magi.)

Smintheus (two syllables), one of the surnames of Apollo. He was worshipped under this name in the city of Chrysa, where he also had a temple called Sminthium. The names Smintheus and Sminthium are said to have been derived from the term σμίνθος, which in the Æolic dialect signifies *a rat*; and Strabo gives the following legend on the subject, from the old poet Callinus. According to him, the Teucri, migrating from Crete, were told by an oracle to settle in that place where they should first be attacked by the original inhabitants of the land. Having halted for the night in this place, a large number of field-mice came and gnawed away the leathern straps of their baggage and thongs of their armour. Deeming the oracle fulfilled, they settled on the spot, and raised a temple to Apollo Smintheus. Various other fabulous tales respecting these rats are to be found in Strabo, who observes that there were numerous spots on this coast to which the name of Sminthia was attached. The temple itself was called Sminthium (*Strab.*, 604, 612.) The same geographer, however, does not allow, as Scylax does (p. 36), that this edi-

fice, or the Chrysa here mentioned, were those to which Homer has alluded, in the commencement of the first book of the Iliad, as the abode of Chryses, the priest of Apollo. He places these more to the south, and on the Adramyttian Gulf. (*Strab., l. c.*)—The best explanation, however, of the whole fable appears to be that which makes the rat to have been in Egypt a type of primitive night. Hence this animal, placed at the feet of Apollo's statue, indicated the victory of day over night; and at a later period it was regarded as an emblem of the prophetic power of the god, which read the events of the future, notwithstanding the darkness that enveloped them. (*Constant, De la Religion*, vol 2, p. 394, *in notis.*)

Smyrna, a celebrated city of Asia Minor, on the coast of Ionia, and at the head of a bay to which it gave name. The place was said to have derived its name from an Amazon so called, who, having conquered Ephesus, had in the first instance transmitted her appellation to that city. The Ephesians afterward founded the town, to which it has ever since been appropriated; and Strabo, who dwells at length on this point, cites several poets to prove that the name of Smyrna was once applied specifically to a spot near Ephesus, and afterward generally to the whole of its precincts. The same writer affirms that the Ephesian colonists were afterward expelled from Smyrna by the Æolians; but, being aided by the Colophonians, who had received them into their city, they once more returned to Smyrna and retook it. (*Strabo*, 634.) Herodotus differs from Strabo in some particulars: he states that Smyrna originally belonged to the Æolians, who received into the city some Colophonian exiles. These afterward basely requited the hospitality of the inhabitants by shutting the gates upon them while they were without the walls celebrating a festival, and so made themselves masters of the place. (*Pausan.*, 5, 8.) They were besieged by the Æolians, but to no purpose; and at last it was agreed that they should remain in possession of the place upon delivering up to the former inhabitants their private property. (*Herod.*, 1, 149.) Smyrna after this ceased to be an Æolian city, and became a member of the Ionian confederacy. It was subsequently taken and destroyed by Alyattes, king of Lydia, and the inhabitants were scattered among the adjacent villages. (*Herod.*, 1, 16.—*Scylax*, p. 37.) They lived thus for the space of four hundred years, and the city remained during all this time deserted and in ruins, until Antigonus, one of Alexander's generals, charmed with the situation, founded, about twenty stadia from the site of the old, a new city called Smyrna, on the southern shore of the gulf. Lysimachus completed what Antigonus had begun, and the new city became one of the most beautiful in Lower Asia. (*Strabo*, 646.) Another account makes Alexander the founder of this city, and Pliny and Pausanias both adopt this opinion; but it is contradicted by the simple fact that Alexander, in his expedition against Darius, never came to this spot, but passed on rapidly from Sardis to Ephesus. (*Pliny*, 5, 29.—*Pausan.*, 7, 5.)—Smyrna was one of the many places that laid claim to being the birthplace of Homer, and it enjoyed, perhaps, the best title of all to this distinguished honour. In commemoration of the bard, a beautiful square structure was erected, called Homerion, in which his statue was placed. This same name was given to a brass coin, struck at Smyrna in commemoration of the same event. (*Strabo, l. c.*—*Cic., pro Arch.*, c. 8.) The Smyrneans also showed a cave, where it was said that Homer composed his verses. Chandler informs us that he had searched for this cavern, and succeeded in discovering it above the aqueduct of the Meles. It is about four feet wide, the roof formed of a huge rock, cracked and slanting, the sides and bottom sandy. Beyond it is a passage cut, leading into a kind of well. (*Travels in Asia Minor*, p. 91.)—Under the Roman sway Smyrna still continued a flourishing city, though not, as some have supposed, the capital of the province of Asia. Its schools of eloquence and philosophy were in considerable repute. (*Aristid., in Smyrn.*) The Christian Church flourished also through the zeal and care of Polycarp, its first bishop, who is said to have suffered martyrdom in the stadium of the city, about 166 years after the birth of our Saviour. (*Iren.*, 3, 3, 4, p. 176.) There is also an epistle from Ignatius to the Smyrneans, and another addressed to Polycarp. Smyrna experienced great vicissitudes under the Greek emperors. Having been occupied by Tzachas, a Turkish chief, towards the close of the eleventh century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was, however, restored by the Emperor Comnenus, but suffered again severely from a siege which it sustained against the forces of Tamerlane. Not long after this (A.D. 1083), it fell into the hands of the Turks. The Greeks shortly after obtained possession of it anew, only again to lose it; and, under Mohammed I., the city became finally attached to the Turkish empire. It is now called *Ismir*, and by the Western nations *Smyrna*, and is the great mart of the Levant trade. (*Mannert, Geogr.*, vol. 6, pt. 3, p. 332, *seqq.*—*Cramer's Asia Minor*, vol. 1, p 337, *seqq.*)

Socrates, a celebrated philosopher, born at Alopece, a village near Athens, B.C. 469. His parents were of low rank. His father, Sophroniscus, was a statuary; his mother, Phænarete, a midwife. Sophroniscus brought up his son, contrary to his inclination, in his own manual employment; in which Socrates, though his mind was constantly aspiring after higher objects, was not unskilled. While he was a young man, he is said to have made statues of the habited Graces, which were allowed a place in the citadel of Athens. Upon the death of his father he was left with no other inheritance than the small sum of 80 *minæ* (about 1400 dollars), which, through the dishonesty of a relation, to whom Sophroniscus left the charge of his affairs, he soon lost. This laid him under the necessity of supporting himself by labour, and he continued to practise the art of statuary in Athens; at the same time, however, devoting all the leisure he could command to the study of philosophy. Crito, a wealthy Athenian, remarking the strong propensity to study which this young man discovered, and admiring his ingenious disposition and distinguished abilities, took him under his patronage, and intrusted him with the instruction of his children. The opportunities which Socrates by this means enjoyed of attending the public lectures of the most eminent philosophers, so far increased his thirst after wisdom, that he determined to relinquish his occupation, and every prospect of emolument which that might afford, in order to devote himself entirely to his favourite pursuit. His first preceptor in philosophy was Anaxagoras. After this eminent master of the Ionic school left Athens, Socrates attached himself to Archelaus. Under these instructers he diligently prosecuted the study of nature, in the usual manner of the philosophers of the age, and became well acquainted with their doctrines. Prodicus, the sophist, was his preceptor in eloquence, Evenus in poetry, Theodorus in geometry, and Damo in music. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments, whose house was frequented by the most celebrated characters of the day, had also some share in the education of Socrates. With these endowments, both natural and acquired, Socrates appeared in Athens under the respectable characters of a good citizen and a true philosopher. Being called upon by his country to take up arms in the long and severe struggle between Athens and Sparta, he signalized himself at the siege of Potidæa by both his valour

and the hardihood with which he endured fatigue. During the severity of a Thracian winter, while others were clad in furs, he wore only his usual clothing, and walked barefoot upon the ice. In an engagement, in which he saw Alcibiades, whom he accompanied during this expedition, falling down wounded, he advanced to defend him, and saved both him and his arms, and then, with the utmost generosity, entreated the judges to give the prize of valour, although justly his own due, to the young Alcibiades. Several years afterward, Socrates voluntarily entered upon a military expedition against the Bœotians, during which, in an unsuccessful engagement at Delium, he retired with great coolness from the field; when, observing Xenophon lying wounded on the ground, he took him upon his shoulders, and bore him out of the reach of the enemy. Soon afterward he went out a third time, in a military capacity, in the expedition for the purpose of reducing Amphipolis; but this proving unsuccessful, he returned to Athens, and remained there until his death. It was not until Socrates was upward of sixty years of age that he undertook to serve his country in any civil office. At that age he was chosen to represent his own district in the senate of five hundred. In this office, though he at first exposed himself to some degree of ridicule from want of experience in the forms of business, he soon convinced his colleagues that he was superior to them all in wisdom and integrity. While they, intimidated by the clamours of the populace, were willing to put to the vote the illegal proposition relative to the Athenian commanders who had conquered at the Arginusæ, Socrates, as presiding officer for the day, remained unshaken, and declared that he would only act as the law permitted to be done. Under the subsequent tyranny he never ceased to condemn the oppressive and cruel proceedings of the thirty tyrants; and when his boldness provoked their resentment, so that his life was in danger, fearing neither treachery nor violence, he still continued to support, with undaunted firmness, the rights of his fellow-citizens. The tyrants, that they might create some new ground of complaint against Socrates, sent an order to him to apprehend, along with several others, a wealthy citizen of Salamis: the rest executed the commission; but Socrates refused, saying that he would rather himself suffer death than be instrumental in inflicting it unjustly upon another. Observing with regret how much the opinions of the Athenian youth were misled, and their principles and taste corrupted by so-called philosophers, who spent all their time in refined speculations upon nature and the origin of things; and by mischievous sophists, who taught in their schools the arts of false eloquence and deceitful reasoning, Socrates formed the wise and generous design of instituting a new and more useful method of instruction. He therefore assumed the character of a moral philosopher; and, looking upon the whole city of Athens as his school, and all who were disposed to lend their attention as his pupils, he seized every occasion of communicating moral wisdom to his fellow-citizens. He passed his time chiefly in public. It was his custom in the morning to visit the places of public resort, and those set apart for gymnastic exercises; at noon to appear among the crowds in the market-place or courts of law; and to spend the rest of the day in those parts of the city where he would be likely to meet with the largest number of persons. The method of instruction which Socrates chiefly made use of was to propose a series of questions to the person with whom he conversed, in order to lead him to some unforeseen conclusion. He first gained the assent of his respondent to some obvious truths, and then obliged him to admit others, in consequence of their relation or resemblance to those to which he had already assented. Without making use of any direct argument or persuasion, he chose to lead the person he meant to instruct to deduce the truths of which he wished to convince him, as a necessary consequence from his own concessions. He commonly conducted these conferences with such address as to conceal his design, till the respondent had advanced too far to recede. On some occasions he made use of ironical language, that vain men might be caught in their own replies, and be compelled to confess their ignorance. He never assumed the air of a morose and rigid preceptor, but communicated useful instruction with all the ease and pleasantry of polite conversation. Socrates was not less distinguished by his modesty than his wisdom. His discourses betrayed no marks of arrogance or vanity. He professed "to know only this, that he knew nothing." In this declaration, which he frequently repeated, he had no other intention than to convince his hearers of the narrow limits of the human understanding. Nothing was farther from his thoughts than to encourage universal scepticism: on moral subjects he always expressed himself with confidence and decision; but he was desirous of exposing to contempt the arrogance of those pretenders to science who would acknowledge themselves ignorant of nothing.—The moral lessons which Socrates taught, he himself diligently practised; and hence he excelled other philosophers in personal merit no less than in his method of instruction. His conduct was uniformly such as became a teacher of moral wisdom.—Though Socrates was rather unfortunate in his domestic connexion, yet he converted this infelicity into an occasion of exercising his virtues. Xanthippe, concerning whose ill-humour ancient writers relate many amusing tales, was certainly a woman of a high and unmanageable spirit. But Socrates, while he endeavoured to curb the violence of her temper, improved his own. And, after all, indeed, it is very probable that the infirmities of this female have been greatly exaggerated, and that calumny has had some hand in finishing the picture. (*Vid.* Xanthippe.)—We have already alluded to the constant warfare between Socrates and the Sophists. It was this same warfare that brought him, how undeservedly we need hardly say, under the lash of the comic Aristophanes. Not that the poet was in this case guilty either of the foulest motives or of the grossest mistake; but if we suppose, what is in itself much more consistent with the opinions and pursuits of the comic bard, that he observed the philosopher attentively, indeed, but from a distance, which permitted no more than a superficial acquaintance, we are then at no loss to understand how he might have confounded him with a class of men with which he had, in reality, so little in common, and why he singled him out to represent them. He probably first formed his judgment of Socrates by the society in which he usually saw him. Aristophanes, too, might either immediately, or through hearsay, have become acquainted with expressions and arguments of Socrates, apparently contrary to the established religion. And, indeed, it is extremely difficult to determine the precise relation in which the opinions of Socrates stood to the Grecian polytheism. He not only spoke of the gods with reverence, and conformed to the rites of the national worship, but testified his respect for the oracles in a manner which seems to imply that he believed their pretensions to have some just ground. On the other hand, he acknowledged one Supreme Being as the framer and preserver of the universe (*ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων.—Mem.*, 4, 3, 13): used the singular and the plural number indiscriminately concerning the object of his adoration; and when he endeavoured to reclaim one of his friends, who scoffed at sacrifices and divination, it was, according to Xenophon, by an argument drawn exclusively from the works of the one Creator. (*Mem.*, 1, 4.) We are thus tempted to imagine that he treated many points to which the vulgar attached great importance, as matters of indifference, on which it was nei

ther possible nor very desirable to arrive at any certain conclusion: that he was only careful to exclude from his notion of the gods all attributes which were inconsistent with the moral qualities of the Supreme Being; and that, with this restriction, he considered the popular mythology as so harmless that its language and rites might be innocently adopted.—The motives which induced Aristophanes to bring Socrates on the stage in preference to any other of the sophistical teachers, are much more obvious than the causes through which he was led to confound them together. Socrates, from the time that he abandoned his hereditary art, became one of the most conspicuous and notorious persons in Athens. There was, perhaps, hardly a mechanic who had not, at some time or other, been puzzled or diverted by his questions. (*Mem.*, 1, 2, 37.) His features were so formed by nature, as to serve, with scarcely any exaggeration, for a highly laughable mask. His usual mien and gait were no less remarkably adapted to the comic stage. He was subject to fits of absence, which seem now and then to have involved him in ludicrous mistakes and disasters. Altogether, his exterior was such as might of itself have tempted another poet to find a place for him in a comedy. It would be wrong, however, to suppose, as some have done, that the holding up of Socrates to ridicule in the comedy of the "Clouds" was the prelude, and, in fact, the true cause of his condemnation and death. In the first place, twenty-four years intervened between the first representation of the "Clouds" and the trial of the philosopher; and, besides, Aristophanes was not the only comic poet who traduced him and his disciples on the stage. Eupolis, for example, had charged him with a sleight of hand like that described in the "Clouds" (*Schol. ad Nub.*, 180), and had also introduced Chærephon, in his Κολάκες, as a parasite of Callias. (*Schol., Plat., Bekker*, p. 331.) The time, in fact, in which Socrates was brought to trial, was one in which great zeal was professed, and some was undoubtedly felt, for the revival of the ancient institutions, civil and religious, under which Athens had attained to her past greatness; and it was to be expected that all who traced the public calamities to the neglect of the old laws and usages should consider Socrates as a dangerous person. But there were also specious reasons, which will presently be mentioned, for connecting him more immediately with the tyranny under which the city had lately groaned. His accusers, however, were neither common sycophants, nor do they appear to have been impelled by purely patriotic motives. This, however, is a point which must always remain involved in great uncertainty. Anytus, who seems to have taken the lead in the prosecution, and probably set it on foot, is said to have been a tanner, and to have acquired great wealth by his trade (*Schol., Plat., Apol. Socr.*, p. 331, *Bekker*); but he was also a man of great political activity and influence, for the Thirty thought him considerable enough to include him in the same decree of banishment with Thrasybulus and Alcibiades (*Xen., Hist. Gr.*, 2, 3, 42), and he held the rank of general in the army at Phyle. (*Lysias, Agorat.*, p. 137.) With him were associated two persons much inferior to him in reputation and popularity: a tragic poet named Melitus or Meletus, in whose name the indictment was brought, and who, if we may judge of him from the manner in which he is mentioned by Aristophanes, was not very celebrated or successful in his art. The other associate was one Lycon, who is described as an orator (*Apol.*, p. 24.—Compare *Diog. Laert.*, 2, 38), and who probably furnished all the assistance that could be derived from experience in the proceedings and temper of the law-courts. According to an opinion ascribed to Socrates himself (*Apol.*, p. 23), they were all three instigated by merely personal resentment, which he had innocently provoked by his personal habits.—The indictment charged Socrates with three distinct offences: with not believing in the gods which the state believed in; with introducing new divinities; and with corrupting the young. The case was one of those in which the prosecutor was allowed to propose the penalty due to the crime (ἀγὼν τιμητός); Melitus proposed death. Before the cause was tried, Lysias composed a speech in defence of Socrates, and brought it to him for his use. But he declined it as too artificial in its character. Among the works of Plato is an Apology, which purports to be the defence which he really made; and, if this was written by Plato, it probably contains the substance at least of his answer to the charge. The tone is throughout that of a man who does not expect to be acquitted. The first head of the indictment he meets with a direct denial, and observes that he has been calumniously burdened with the physical doctrines of Anaxagoras and other philosophers. But that part which relates to the introduction of new divinities he does not positively contradict; he only gets rid of it by a question which involves his adversary in an apparent absurdity. The charge itself seems to have been insidiously framed, so as to aggravate and distort a fact which was universally notorious, but which was then very little understood, and has continued ever since to give rise to a multitude of conjectures. Socrates, who was accustomed to reflect profoundly on the state of his own mind, had, it seems, gradually become convinced that he was favoured by the gods (who, as he believed, were always willing to communicate such a knowledge of futurity to their worshippers as was necessary to their welfare) with an inward sign, which he describes as a voice, by which, indeed, he was never positively directed, but was often restrained from action. It was by this inward monitor that he professed to have been prohibited from taking a part in public business. In the latter part of his life its warning had been more frequently repeated, and it had consequently become a matter of more general notoriety. There was nothing in such a claim at all inconsistent with any doctrine of the Greek theology. But the language of the indictment was meant to insinuate that in this supernatural voice Socrates pretended to hear some new deity, the object of his peculiar worship.—His answer to the third charge is also somewhat evasive, and seems to show that he did not understand its real drift. Nevertheless, we have the best evidence that it was on this the issue of the trial mainly turned. Æschines, who had often, probably, heard all the particulars of this celebrated cause from his father, asserts that Socrates was put to death because it appeared that he had been the instructer of Critias (*Timarch.*, p. 24); and that the orator neither was mistaken, nor laid too much stress on this fact, seems to be clearly proved by the anxiety which Xenophon shows to vindicate his master on this head. (*Mem.*, 1, 2.) But, at the same time, we learn from him, that the prosecutors did not confine themselves to this example of the evils which had arisen from the teaching of Socrates, and that they made him answerable also for the calamities which Alcibiades had brought upon his country. It was, however, no doubt, the case of Critias that supplied them with their most efficacious appeals to the passions of their hearers. Critias, the bloodthirsty tyrant, the deadly enemy of the people, had once sought the society of Socrates, and had introduced his young cousin and ward, Charmides, to the philosopher's acquaintance. It was true, and probably was not disputed by the accusers of Socrates, that Critias had afterward been entirely alienated from him. But this fact, and many others along with it, were not likely to counteract the impression that he contributed to form the mind and character of Critias. When we consider, too, that Socrates, notwithstanding his con-

duct during the Anarchy, must have been accounted one of the party of the city, since he remained there throughout the whole period, and that the prosecutors were probably able to give evidence of many expressions apparently unfavourable to democracy, which had fallen from him in his manifold conversations, we cannot be surprised that the verdict was against him, but rather, as he himself professed to be, that the votes of the judges were almost equally divided. It appears, indeed, most likely, that if his defence had been conducted in the usual manner, he would have been acquitted; and that, even after the conviction, he would not have been condemned to death if he had not provoked the anger of the court by a deportment which must have been interpreted as a sign of profound contempt or of insolent defiance. When the verdict had been given, the prisoner was entitled to speak in mitigation of the penalty proposed by the prosecutor, and to assign another for the court to decide upon. Socrates is represented as not only disdaining to deprecate its severity by such appeals as were usually made in the Athenian tribunals to the feelings of the jurors, but as demanding a reward and honour instead of the punishment of a malefactor; and he was at last only induced by the persuasions and offers of his friends to name a trifling pecuniary mulct. The execution of his sentence was delayed by the departure of the Theoris, the sacred vessel which carried the yearly offerings of the Athenians to Delos. From the moment that the priest of Apollo had crowned its stern with laurel until its return, the law required that the city should be kept pure from all pollution, and, therefore, that no criminal should be put to death. The opening ceremony had taken place on the day before the trial of Socrates, and thirty days elapsed before the Theoris again sailed into the Piræus. During this interval some of his wealthy friends pressed him to take advantage of the means of escape which they could easily have procured for him. But he refused to prolong a life which was so near to its natural close—for he was little less than seventy years old—by a breach of the laws, which he had never violated, and in defence of which he had before braved death; and his attachment to Athens was so strong that life had no charms for him in a foreign land. His imprisonment was cheered by the society of his friends, and was probably spent chiefly in conversation of a more than usually elevated strain. When the summons came, he drank the fatal cup of hemlock in the midst of his weeping friends, with as much composure, and as little regret, as the last draught of a long and cheerful banquet. The sorrow which the Athenians are said to have manifested for his death, by signs of public mourning, and by the punishments inflicted on his prosecutors, seems not to be so well attested as the alarm it excited among his most eminent disciples, who perhaps considered it as the signal of a general persecution, and are said to have taken refuge at Megara and other cities. (*Diog. Laert.*, 2, 19, *seqq.*—*Enfield, Hist. Philos.*, vol. 4, p. 164, *seqq.*—*Ritter, Hist. Philos.*, vol. 2, p. 1, 16, *seqq.*—*Thirlwall's Greece*, vol. 4, p. 265, *seqq.*)—II. Surnamed Scholasticus, an ecclesiastical historian, who flourished about the middle of the fifth century. He was a native of Constantinople, and a pupil of the grammarians Ammonius and Helladius. Socrates wrote an ecclesiastical history in seven books, from 306 to 439 A.D. He at first took for his guide the work of Rufinus; but having afterward perceived, from the works of Athanasius and from the correspondence of other fathers of the church, that Rufinus had fallen into great errors, he retouched the first two books of his history. It is an exact and judicious work, and is written with great simplicity. The severely orthodox have charged him with leaning to the opinions of the Novatians, and at other times with being led away by a certain Sabinus, who made a collection of the acts of councils. Both reproaches, however, are devoid of foundation.—The best edition of his history is that of Reading, *Cant.*, 1720, fol.

Sogdiāna, a country of Upper Asia, between the Jaxartes and Oxus, lying to the west of Scythia *extra Imaum*, from which it is separated by the range of Imaus. It is bounded on the north by the Jaxartes, and on the south by the Oxus, and appears to correspond at the present day to northern *Bucharey*, the country of the *Usbeck Tartars*, a part of the country of *Pelur* and of *Little Thibet*. The chief range of mountains in this tract was called the Sogdian, and traversed the whole region between the Oxus and Jaxartes. Among the tribes in this quarter may be enumerated the Sogdiani, the Pæsicæ, the Iatii, the Tachori, &c., along the Sogdian Mountains; the Mardyeni in what is now the land of the Usbeck Tartars; the Oxiani and Chorasmii along the Oxus; the Drepsiani, at the sources of the Jaxartes, &c. In the middle ages, Sogdiana became famous, under the Arabic name of *Soghd*, for its great fertility, and was represented as a country eight days' journey in length, full of gardens, groves, cornfields, &c. The territory around Samarcand, in particular, the Arabian geographers describe as a terrestrial paradise. The rich valley of Soghd presented so great an abundance of exquisite grapes, melons, pears, and apples, that they were exported to Persia, and even to Hindustan. Marcanda answers to the modern *Samarcand*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 925.—*Malte-Brun, Geogr.*, vol. 2, p. 378, *Am. ed.*)

Sogdiānus, a natural son of Artaxerxes Longimanus, who murdered his brother Xerxes. He was dethroned, however, in his turn by Ochus, after a reign of only six months and fifteen days, and was suffocated in ashes according to the Persian custom. (*Diod. Sic.*, 12, 71.—*Ctes.*, 47, *seqq.*)

Sol, the Sun. (*Vid.* Apollo, Hercules, Mithras, &c.)

Solīnus, C. Julius, a Latin writer, whose period is unknown. Some critics place him in the middle of the second century; while others make him contemporary with the Emperor Heliogabalus, because they find that this prince had for a colleague, in his first consulship, a certain Adventus, and Solinus dedicates his work to a friend of the same name. This production is entitled *Polyhistor*, and is divided into fifty-six, or, according to other editions, seventy chapters. It is a collection of various notices, principally geographical, taken from different authors, many of whom are now lost, but particularly from Pliny, whose text may perhaps be corrected from this abridgment. Salmasius has proved, as far as things of this nature are susceptible of proof, that Solinus published two editions of his work, the first under the title of *Collectanea rerum memorabilium*, and the other, re-touched and enlarged, under that of *Polyhistor*. These two editions have been blended and confounded together by the copyists. We have also twenty-two verses, a poem, by Solinus, entitled *Pontica*. (*Burmann, Anthol. Lat.*, vol. 2, p. 383.)—The best edition of the *Polyhistor* is that of Salmasius (Saumaise), *Traj.* 1689, 2 vols. 8vo.

Solis Fons, a celebrated fountain in Africa. (*Vid.* Ammon.)

Solŏe, I. a city of Cyprus, on the northern shore of the island, and southwest of the promontory Crommyon. The inhabitants were called *Solii*, whence some later writers give the name of the city as *Soli*. It was founded by an Athenian colony (*Strabo*, 683) and Solon is mentioned by Herodotus as having visited Philocyprus, the tyrant of the place, and having praised him in his verse (5, 113). Plutarch informs us that, at the time of Solon's arrival, Philocyprus reigned over a small city near the river Clarius, in a strong situation indeed, but in a very indifferent soil

As there was an agreeable plain below, Solon persuaded him to raise there a larger and more pleasant city, and to transfer thither the inhabitants of the other. He also assisted in laying out the whole, and building it in the best manner for convenience and defence, so that Philocyprus shortly had it peopled in such a manner as to excite the envy of the neighbouring princes: and, therefore, though the former city was called Æpia, yet, in honour of Solon, he called the new one Soli. This story, however, appears to want confirmation, the more particularly, as Herodotus, who is fond of relating such things, makes no mention of the matter. It is more than probable that the anecdote owed its origin to the accidental similarity between the name of Solon and that of the city. Pococke found traces of the ancient place, which still bore the name of *Solea* (vol. 2, p. 324).—The inhabitants of this city, as well as those of Soloe in Cilicia, were charged with speaking very ungrammatical Greek, whence the term *Solecism* (Σολοικισμός), to denote any gross violation of the idiom of a language. (*Suidas, s. v.* Σόλοι.)—II. A city of Cilicia Campestris, near the mouth of the river Lamus. It was founded by an Argive colony, strengthened by settlers from the city of Lindus in Rhodes. By intermingling with the rude Cilicians, the inhabitants so far corrupted their own dialect as to give rise to the term Solecism (Σολοικισμός), to denote any violation of the idiom of a language. (*Vid.* Soloe I.) It is doubtful whether the term in question belongs properly to the city we are now considering, or the one in Cyprus; the greater number of authorities appear to be in favour of the former. Soloe suffered severely from Tigranes, king of Armenia, who wrested the greater part of Syria, and also Cilicia, from the Seleucidæ. He carried the inhabitants of the place to Tigranocerta, his Armenian capital, in order to introduce there European culture. Pompey, therefore, found Soloe nearly desolate in his visit to these parts during the war with the pirates, and established here the remainder of the latter after they were conquered. The city was henceforward known, besides its own name, by that of Pompeiopolis. (*Strab.*, 671.—*Appian, Bell. Mithrad.*, 105.)—This city was the birthplace of Chrysippus, Menander, and Aratus. (*Mela*, 1, 13.—*Strabo, l. c.*) Captain Beaufort gives a detailed account of the topography and remains of this interesting city. (*Karamania*, p. 261, *seqq.*) *Mezetln* is the name which most of the natives give to the modern site. (*Beaufort, Ib*, p. 266.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 67.)

Solœis, a promontory on the western coast of Mauritania Tingitana, now *Cape Cantin*. (*Herod.*, 2, 32.—*Id.*, 4, 43.)

Solon, a celebrated Athenian lawgiver, and one of the seven sages of Greece. According to the most authentic accounts, he was the son of Execestides, and was sprung from the line of Codrus. His father had reduced his fortune by his imprudent liberality; and Solon, in his youth, is said to have been compelled, in order to repair the decay of his patrimony, to embark in commercial adventures—a mode of acquiring wealth which was not disdained by men of the highest birth, as it frequently afforded them the means of forming honourable alliances in foreign countries, and even of raising themselves to princely rank as the founders of colonies. It was, however, undoubtedly not more the desire of affluence than the thirst of knowledge that impelled Solon to seek distant shores; and the most valuable fruit of his travels was the experience he collected of men, manners, and institutions. We are unable to ascertain the precise time at which he returned to settle in Athens; but if, as is most probable, it was in the period following Cylon's conspiracy, he found his country in a deplorable condition, distracted within by the contests of exasperated parties, and scarcely able to resist the attacks of its least powerful neighbours. Even the little state of Megara was at this time a formidable enemy. It had succeeded in wresting the island of Salamis from the Athenians, who had been repeatedly baffled in their attempts to recover what they esteemed their rightful possession. The losses they had sustained in this tedious war had broken their spirit, and had driven them to the resolution of abandoning for ever the assertion of their claims. A decree had been passed, which, under penalty of death, forbade any one so much as to propose the renewal of the desperate undertaking. Solon, who was himself a native of Salamis, and was, perhaps, connected by various ties with the island, was indignant at this pusillanimous policy; and he devised an extraordinary plan for rousing his countrymen from their despondency. He was endowed by nature with a happy poetical talent, of which some specimens are still extant in the fragments of his numerous works; which, though they never rise to a very high degree of beauty, possess the charm of a vigorous and graceful simplicity. He now composed a poem on the loss of Salamis, which Plutarch praises as one of his most ingenious productions. To elude the prohibition, he assumed the demeanour of a madman; and, rushing into the market-place, mounted the stone from which the heralds were used to make their proclamations, and recited his poem to the bystanders. It contained a vehement expostulation on the disgrace which the Athenian name had incurred, and a summons to take the field again, and vindicate their right to the *lovely island*. The hearers caught the poet's enthusiasm, which was seconded by the applause of his friends, and particularly by the eloquence of his young kinsman Pisistratus. The restraining law was repealed, and it was resolved once more to try the fortune of arms. Solon not only inspired his countrymen with hope, but led them to victory, aided in the camp, as in the city, by the genius of Pisistratus. The stratagem with which he attacked the Megarians is variously related; but he is said to have finished the campaign by a single blow, and certainly succeeded in speedily recovering the island. We may even conclude that the Athenians at the same time made themselves masters of the port of Megara Nisæa, since it is said to have been soon after reconquered by the Megarians. The reputation which Solon acquired by this enterprise was heightened, and more widely diffused throughout Greece by the part he took in the Sacred War, which ended with the destruction of Cirrha. But already, before this, he had gained the confidence of his fellow-citizens, and had begun to exert his influence in healing their intestine divisions. The outcry against Megacles and his associates in the massacre had risen so high, that it became evident that quiet could never be restored until they had expiated their offence, and had delivered the city from the curse which they seemed to have brought upon it. Solon, with the assistance of the most moderate nobles, prevailed on the party of Megacles to submit their cause to the decision of an impartial tribunal. Under such circumstances their condemnation was inevitable: those who had survived went into exile, and the bones of the deceased were taken out of their graves and transported beyond the frontier. In the mean while the Megarians had not relinquished their pretensions to Salamis, and they took advantage of the troubles which occupied the attention of the Athenians to dislodge their garrison from Nisæa, and to reconquer the island, where five hundred Athenian colonists, who had voluntarily shared Solon's first expedition, had been rewarded with an allotment of lands, which gave them a predominant influence in the government. It seems probable that it was after this event that the two states, seeing no prospect of terminating by arms a warfare subject to such vicissitudes, and equally harassing to both, now that their

nonour had been satisfied by alternate victories, agreed to refer their claims to arbitration. At their request the Lacedæmonians appointed five commissioners to try the cause. Solon, who was the chief spokesman on the Athenian side, maintained their title on the ground of ancient possession, by arguments which, though they never silenced the Megarians, appear to have convinced the arbitrators The strongest seem to have been derived from the Athenian customs, of which he pointed out traces in the mode of interment observed in Salamis, as well as inscriptions on the tombs, which attested the Attic origin of the persons they commemorated. He is said also to have adduced the authority of the Homeric catalogue of the Grecian fleet, by forging a line which described Ajax as ranging the ships which he brought from Salamis in the Athenian station; and he interpreted some oracular verses, which spoke of Salamis as an Ionian island, in a similar sense. Modern criticism would not have been much better satisfied with the plea, which he grounded on the Attic tradition, that the sons of the same hero had settled in Attica, and had been adopted as Athenian citizens, and, in return, had transferred their hereditary dominion over the island to their new countrymen. The weight, however, of all these arguments determined the issue in favour of the Athenians; and it seems more probable that the Megarians acquiesced in a decision to which they had themselves appealed, than that, as Plutarch represents, they almost immediately renewed hostilities. Party feuds continued to rage with unabated violence at Athens. The removal of the men whom public opinion had denounced as objects of divine wrath, was only a preliminary step towards the restoration of tranquillity; but the evil was seated much deeper, and required a different kind of remedy, which was only to be found in a new organization of the state. This, it is probable, Solon already meditated, as he must long have perceived its necessity. But he saw that, before it could be accomplished, the minds of men must be brought into a frame fitted for its reception, and that this could only be done with the aid of religion. There were superstitious fears to be stilled, angry passions to be soothed, barbarous usages, hallowed by long prescription, to be abolished; and even the authority of Solon was not of itself sufficient for these purposes. He therefore looked abroad for a coadjutor, and fame directed his view to a man peculiarly qualified to meet the extraordinary emergency. This was no other than the famous Epimenides, whom his contemporaries regarded as a being of a superior nature, and who, even to us, appears in a mysterious, or, at least, an ambiguous light, from our inability to decide how far he himself partook in the general opinion which ascribed to him an intimate connexion with higher powers. This person was publicly invited to Athens, to exert his marvellous powers on behalf of the distracted city; and, when his work was accomplished, he was dismissed with tokens of the warmest gratitude. (*Vid.* Epimenides.) But, though the visit of Epimenides was attended with the most salutary consequences, so far as it applied a suitable remedy to evils which were entirely seated in the imagination, and, though it may have wrought still happier effects by calming, soothing, and opening hearts which had before only beaten with wild and malignant passions, still it had not produced any real change in the state of things, but had, at the utmost, only prepared the way for one. This work remained to be achieved by Solon. The government had long been in the hands of men who appear to have wielded it only as an instrument for aggrandizing and enriching themselves. They had reduced a great part of the class whose industry was employed in the labours of agriculture to a state of abject dependance, in which they were not only debarred from all but, perhaps, a merely nominal share of political rights, but held even their personal freedom by a precarious tenure, and were frequently reduced to actual slavery. The smaller proprietors, impoverished by bad times or casual disasters, were compelled to borrow money at high interest, and to mortgage their lands to the rich, or to receive them again as tenants upon the same hard terms as were imposed upon those who cultivated the estates of the great land-owners. According to the laws made by the nobles, the insolvent debtor might be seized by his creditor and sold into slavery; or torn from his home and condemned to end his days in the service of a foreign master, or driven to the still harder necessity of selling his own children. The eyes of Solon had frequently been struck with the dismal monuments of aristocratical oppression scattered over the fields of Attica, in the stone-posts, which marked that what was once a property had become a pledge, and that its former owner had lost his independence, and was in danger of sinking into a still more degaded and miserable condition; and such spectacles undoubtedly moved him, no less than that which roused the holy indignation of the elder Gracchus against the Roman grandees. (*Plut., Tib. Gracch.*, c. 8.) Those who groaned under this tyranny were only eager for a change, and cared little about the means by which it might be effected. But the population of Attica was not simply composed of these two classes. An ancient geographical division of the country, which, from time immemorial, had determined the pursuits and the character of its inhabitants, now separated them into three distinct parties (Πεδιεῖς or Πεδιαῖοι, *lowlanders;* Διάκριοι, *highlanders;* and Πάραλοι, *the men of the coast*), animated each by its peculiar interests, views, and feelings. The possessions of the nobles lay chiefly in the plains. As a body, they desired the continuance of the existing state of things, on which their power and exclusive privileges depended; but there were among them some moderate men, who were willing to make concessions to prudence, if not to justice, and to resign a part for the sake of securing the rest. The inhabitants of the highlands, in the eastern and northern parts of Attica, do not seem to have suffered any of the evils inflicted on the lowland peasantry; but, though independent, they were probably, for the most part, poor, and generally wished for a revolution which should place them on a level with the rich. Uniting their cause with that of the oppressed, they called for a thorough redress of grievances, by reducing, namely, that enormous inequality of possessions, which was the source of degradation and misery to them and their fellows. (*Plut., Sol.*, 13, 29.) The men of the coast, who probably composed a main part of that class which subsisted by trade, by the exercise of the mechanical arts, and perhaps by the working of the mines, and now included a considerable share of affluence and intelligence, were averse to violent measures, but were desirous of a reform in the constitution, which should promote the prosperity of the country by removing all grounds of reasonable complaint, and should admit a larger number to the enjoyment of those rights which were now engrossed and abused by a few. The people in general felt the need of a leader, and would have preferred even the despotic rule of one man to the tyranny of their many lords. As Solon belonged to the nobility by birth and station, and had recommended himself to the people by the proofs he had shown of activity, prudence, justice, and humanity, he was chosen, with the unanimous consent of all parties, to mediate between them, and arbitrate their quarrels, as the person most capable of remedying the disorders of the state; and, under the title of archon, was invested with full authority to frame a new constitution and a new code of laws (Ol. 46.3, B.C. 594). As such an office, under such circumstances, conferred

almost unlimited power, and an ambitious man might easily have abused it to make himself master of the state, Solon's friends exhorted him to seize the opportunity of becoming tyrant of Athens; and they were not at a loss for fair arguments to colour their foul advice, reminding him of recent instances—of Tynnondas in Eubœa, and Pittacus at Mytilene, who had exercised a sovereignty over their fellow-citizens without forfeiting their love. Solon saw through their sophistry, and was not tempted by it to betray the sacred trust reposed in him; but, satisfied with the approbation of his own conscience and the esteem of his countrymen, instead of harbouring schemes of self-aggrandizement, he bent all his thoughts and energies to the execution of the great task which he had undertaken. This task consisted of two main parts: the first and most pressing business was to relieve the present distress of the commonalty; the next to provide against the recurrence of like evils, by regulating the rights of all the citizens according to equitable principles, and fixing them on a permanent basis. In proceeding to the first part of his undertaking, Solon held a middle course between the two extremes—those who wished to keep all, and those who were for taking everything away. While he resisted the reckless and extravagant demands of those who desired all debts to be cancelled, and the lands of the rich to be confiscated and parcelled out among the poor, he met the reasonable expectations of the public by his *disburdening ordinance* (Σεισάχθεια), and relieved the debtor, partly by a reduction of the rate of interest, which was probably made retrospective, and thus, in many cases, would wipe off a great part of the debt, and partly by lowering the standard of the silver coinage, so that the debtor saved more than one fourth in every payment. (*Plut., Sol.*, 15.—*Vid. Boeckh, Staatsh.*, 2, p. 360.) He likewise released the pledged lands from their encumbrances, and restored them in full property to their owners; though it does not seem certain whether this was one of the express objects of the measure, or only one of the consequences which it involved. Finally, he abolished the inhuman law which enabled the creditor to enslave his debtor, and restored those who were pining at home in such bondage to immediate liberty; and it would seem that he compelled those who had sold their debtors into foreign countries to procure their freedom at their own expense. The debt itself, in such cases, was of course held to be extinguished. Solon himself, in a poem which he afterward composed on the subject of his legislation, spoke with a becoming pride of the happy change which this measure had wrought in the face of Attica, of the numerous citizens whose lands he had discharged, and whose persons he had emancipated, and brought back from hopeless slavery in strange lands. He was only unfortunate in bestowing his confidence on persons who were incapable of imitating his virtue, and who abused his intimacy. At the time when all men were uncertain as to his intentions, and no kind of property could be thought secure, he privately informed three of his friends of his determination not to touch the estates of the land-owners, but only to reduce the amount of debt. He had afterward the vexation of discovering, that the men to whom he had intrusted this secret had been base enough to take advantage of it, by making large purchases of land—which at such a juncture bore, no doubt, a very low price—with borrowed money. Fortunately for his fame, the state of his private affairs was such as to exempt him from all suspicion of having had any share in this sordid transaction. He had himself a considerable sum out at interest, and was a loser in proportion by his own enactment. This seems the most probable and accurate account of Solon's measures of relief. There was, however, another, adopted by some ancient writers, which represented him as having entirely cancelled all debts, and as having only disguised the violence of this proceeding under a soft and attractive mien. It does not appear that the ancients saw anything to censure in his conduct according to either view. But the example of Solon cannot fairly be pleaded by those who contend that either public or private faith may be rightly sacrificed to expediency. He must be considered as an arbitrator, to whom all the parties interested submitted their claims, with the avowed intent that they should be decided by him, not upon the footing of legal right, but according to his own view of the public interest. It was in this light that he himself regarded his office, and he appears to have discharged it faithfully and discreetly. The strongest proof of the wisdom and equity of his measures is, that they subjected him to obloquy from the violent spirits of both the extreme parties. But their murmurs were soon drowned in the general approbation with which the disburdening ordinance was received; it was celebrated with a solemn festival; and Solon was encouraged, by the strongest assurances of the increased confidence of his fellow-citizens, to proceed with his work; and he now entered on the second and more difficult part of his task. He began by repealing all the laws of Draco, except those which concerned the repression of bloodshed, which were, in fact, customs hallowed by time and by religion, and had been retained, not introduced, by his predecessor. As a natural consequence, perhaps, of this measure, he published an amnesty, or act of grace, which restored those citizens who had been deprived of their franchise for lighter offences, and recalled those who had been forced into exile; and it seems probable that this indulgence was extended to the house of Megacles, the Alcmæonids, as they were called from a remote ancestor, the third in descent from Nestor, and to the partners of his guilt and punishment: the city, now purified and tranquillized, might be supposed to be no longer either polluted or endangered by their presence; and it was always liable to be disturbed by their machinations so long as they remained in banishment. The four ancient tribes were retained, with all their subdivisions; but it seems probable that Solon admitted a number of new citizens; for it is said that he invited foreigners to Athens by this boon, though he confined it to such as settled their whole family and substance, and had dissolved their connexion with their native land. The distinguishing feature of the new constitution was the substitution of property for birth, as a title to the honours and offices of the state. (Compare *Niebuhr, Rom. Hist.*, 2, 305, *2d ed., Camb. trans.*) This change, though its consequences were of infinite importance, would not appear so violent or momentous to the generation which witnessed it, since at this time these two claims generally concurred in the same person. Solon divided the citizens into four classes, according to the gradations of their fortunes, and regulated the extent of their franchise and their contributions to the public necessities by the amount of their incomes. The first class, as its name expressed, consisted of persons whose estates yielded a nett yearly income, or rent, of 500 measures of dry or liquid produce (Πεντακοσιομέδιμνοι). The qualification of the second class was three fifths of this amount: that of the third, two thirds, or, more probably, half of the latter. The members of the second class were called *knights*, being accounted able to keep a warhorse; the name of the third class, whom we might call yeomen, was derived from the yoke of cattle for the plough, which a farm of the extent described was supposed to require (Ζευγῖται). The fourth class comprehended all whose incomes fell below that of the third, and, according to its name, consisted of hired labourers in husbandry (Θῆτες). The first class was exclusively eligible to the highest offices, those of the nine archons, and probably to all

others which had hitherto been reserved to the nobles; they were also destined to fill the highest commands in the army, as in later times, when Athens became a maritime power, they did in the fleet. Some lower offices were undoubtedly left open to the second and third class, though we are unable to define the extent of their privileges, or to ascertain whether, in their political rights, one had any advantage over the other. They were at least distinguished from each other by the mode of their military service; the one furnishing the cavalry, the other the heavy-armed infantry. But, for their exclusion from the dignities occupied by the wealthy few, they received a compensation in the comparative lightness of their burdens. They were assessed, not in exact proportion to the amount of their incomes, but at a much lower rate; the nominal value of their property being for this purpose reduced below the truth, that of the knights by one sixth, that of the third class by one third. The fourth class was excluded from all share in the magistracy, and from the honours and duties of the full-armed warrior, the expense of which would, in general, exceed their means: by land they served only as light troops; in later times they manned the fleets. In return, they were exempted from all direct contributions, and they were permitted to take a part in the popular assembly, as well as in the exercise of those judicial powers which were now placed in the hands of the people. We shall shortly have occasion to observe how amply this boon compensated for the loss of all the privileges that were withheld from them. Solon's classification takes no notice of any other than landed property; yet, as the example of Solon himself seems to prove that Attica must already have carried on some foreign trade, it is not unlikely that there were fortunes of this kind equal to those which gave admission to the higher classes. But it can hardly be supposed that they placed their possessors on a level with the owners of the soil; it is more probable that these, together with the newly-adopted citizens, without regard to their various degrees of affluence, were all included in the lowest class. Solon's system then made room for all freemen, but assigned to them different places, varying with their visible means of serving the state. His general aim in the distribution of power, as he himself explains it in a fragment which Plutarch has preserved from one of his poems, was to give such a share to the commonalty as would enable it to protect itself, and to the wealthy as much as was necessary for retaining their dignity; in other words, for ruling the people without the means of oppressing it. He threw his strong shield, he says, over both, and permitted neither to gain an unjust advantage. The magistrates, though elected upon a different qualification, retained their ancient authority; but they were now responsible for the exercise of it, not to their own body, but to the governed. The judicial functions of the archons were perhaps preserved nearly in their full extent; but appeals were allowed from their jurisdiction to courts numerously composed, and filled indiscriminately from all classes. (*Plut., Sol.*, 18.) Solon could not foresee the change of circumstances by which this right of appeal became the instrument of overthrowing the equilibrium which he hoped to have established on a solid basis, when that which he had designed to exercise an extraordinary jurisdiction became an ordinary tribunal, which drew almost all causes to itself, and overruled every other power in the state. He seems to have thought that, while he provided sufficiently for the security of the commonalty by permitting the lowest of its members to vote in the popular assembly, and to sit in judgment on cases in which the parties were dissatisfied with the ordinary modes of proceeding, he had also ensured the stability of his new order of things by two institutions, which appeared to be sufficient guards against the sallies of democratical extravagance —anchors, as Plutarch expresses it, on which the vessel of state might ride safely in every storm. These were the two councils of the Four Hundred and the Areopagus. The institution of the council of the Four Hundred was uniformly attributed to Solon; and, if this opinion be correct, which has, however, been made the subject of some dispute, then, according to the theory of Solon's constitution, the assembly of the people will appear to have been little more than the organ of that council, as it could only act upon the proposition laid before it by the latter. But the judicial power which Solon had lodged in the hands of the people was the most powerful instrument on which he relied for correcting all abuses and remedying all mischiefs that might arise out of the working of his constitution. A body of 6000 citizens was every year created by lot to form a supreme court, called Heliæa which was divided into several smaller ones, not limited to any precise number of persons. The qualifications required for this were the same with those which gave admission into the general assembly, except that the members of the former might not be under the age of thirty. It was therefore, in fact, a select portion of the latter, in which the powers of the larger body were concentrated, and exercised under a judicial form. Passing over the other features of the Athenian constitution, as settled by Solon, on which our limits will not allow us to dwell, we proceed at once to the remainder of his history. Solon was not one of those reformers who dream that they have put an end to innovation, and that the changes they have wrought are exempt from the general condition of mutability. But the very provisions which he made for the continual revision and amendment of his laws, seems to show the improbability of Plutarch's account: that he enacted them to remain in force for no more than a century. They were inscribed on wooden tablets, arranged in pyramidal blocks turning on an axis; which were kept at first in the Acropolis, but were afterward, for more convenient inspection, brought down to the Prytaneum. According to Plutarch, Solon, after the completion of his work, found himself exposed to such incessant vexation from the questions of the curious and the cavils of the discontented, that he obtained permission to withdraw from Athens for ten years, and set out on the travels in which he visited Asia Minor, Cyprus, and Egypt, collecting and diffusing knowledge, and everywhere leaving traces of his presence in visible monuments or in the memories of men. But there is some difficulty in reconciling this story with chronology, since it supposes him to have found Crœsus in Lydia, who did not mount the throne within twenty or thirty years after; and the alleged occasion of the journey is very doubtful, though it is in substance the same with that assigned by Herodotus. It is probable that Solon remained for several years at Athens, to observe the practical effect of his institutions, and to second their operation by his personal influence. He was, undoubtedly, well aware how little the letter of a political system can avail until its practice has become familiar, and its principles have gained a hold on the opinions and feelings of the people, and that this must be a gradual process, and liable to interruption and disturbance. Hence it could not greatly disappoint or afflict him to hear voices raised from time to time against himself, and to perceive that his views were not generally or fully comprehended. But he may at length have thought it prudent to retire for a season from the public eye, the better to maintain his dignity and popularity; and, as he himself declared, that age, while it crept upon him, still found him continually learning, we need not be surprised if, at an unusually late period of life, he set out on a long course of travels. On his return, he found that faction had been actively labouring to pervert and undo his work, and was compelled eventually

to witness the partial overthrow of his system in the usurpation of Pisistratus. (*Vid.* Pisistratus.)—It is not certain how long he survived this inroad upon his institutions; one account, apparently the most authentic, places his death in the year following that in which the revolution occurred (B.C. 559). The leisure of his retirement from public life was to the last devoted to the Muses: and if we might trust Plato's assertions on such subjects, he was engaged at the time of his death in the composition of a great poem, in which he had designed to describe the flourishing state of Attica before the Ogygian flood, and to celebrate the wars which it waged with the inhabitants of the vast island which afterward sank in the Atlantic Ocean. On the fragments of this poem, preserved in the family, Plato, himself a descendant of Solon, professes to have founded a work which he left unfinished, but in which he had meant to exhibit his imaginary state in life and action. It is certainly not improbable that Solon, when the prospect of his country became gloomy, and his own political career was closed, indulged his imagination with excursions into an ideal world, where he may have raised a social fabric as unlike as possible to the reality which he had before his eyes at home, and perhaps suggested by what he had seen or heard in Egypt. It is only important to observe that the fact, if admitted, can lead to no safe conclusions as to his abstract political principles, and can still less be allowed to sway our judgment on the design and character of his institutions. (*Thirlwall's Greece*, vol. 2, p. 23, *seqq.*)—Solon is generally ranked under the gnomic poets, and some fragments of his productions in this department have been preserved by the ancient writers. Of these the finest is his "Prayer to the Muses." The fragments of Solon are found in the collections of H. Stephens, Winterton, Brunck, Gaisford, and Boissonnade.—(*Schöll, Hist. Lit. Gr.*, vol. 1, p. 238.)

Solymi, a people of Lycia, of whom an account is given under the head of Lycia.

Somnus, son of Erebus and Nox, was one of the deities of the lower world, and the god of Sleep. The Latin poet Ovid (*Met.*, 11, 592, *seqq.*), probably after some Grecian predecessor, as was usually the case, gives a beautiful description of the Cave of Sleep, near the land of the Cimmerians, and of the *cortége* which there attended on him, as Morpheus, Icelos or Phorbêtêr, and Phantasos; the first of whom takes the form of man to appear in dreams, the second of animals, the third of inanimate objects. (*Keightley's Mythology*, p. 200.)

Sonus, a river of India, falling into the Ganges, and now the *Saone* or *Son*. As this river towards its origin is called *Ando-nadi*, it appears that the name *Andomatis* (given also in Arrian), or, rather, *Ando-natis*, can denote no other than it. (*Plin.*, 6, 18.)

Sophēne, a country of Armenia, between the principal stream of the Euphrates and Mount Masius. It is now called *Zoph*. (*Dio Cass.*, 36, 36.—*Plin.*, 5, 12.)

Sophŏcles, a celebrated tragic poet, born at Colonus, a village little more than a mile from Athens, B.C. 495. He was, consequently, thirty years junior to Æschylus, and fifteen senior to Euripides, the former having been born B.C. 525, and the latter B.C. 480.—Sophilus, his father, a man of opulence and respectability, bestowed upon his son a careful education in all the literary and personal accomplishments of his age and country. The powers of the future dramatist were developed, strengthened, and refined by a careful instruction in the principles of music and poetry; while the graces of a person eminently handsome derived fresh elegance and ripened into a noble manhood amid the exercises of the palæstra. The garlands which he won attested his attainments in both these departments of Grecian education. A still more striking proof of his personal beauty and early proficiency is recorded in the fact that when, after the battle of Salamis, the population of Athens stood in solemn assembly around the trophy raised by their valour, Sophocles, at the age of sixteen, was selected to lead, with dance and lyre, the chorus of youths who performed the pæan of their country's triumph. (*Athen.*, 1, p. 20, *e.*) The commencement of his dramatic career was marked not more by its success than by the singularity of the occasion on which his first tragedy appeared. The bones of Theseus had been solemnly transferred by Cimon from their grave in the isle of Scyros to Athens (B.C. 468.—*Marm. Arund*, No. 57). An eager contest between the tragedians of the day ensued. Sophocles, then in his twenty-fifth year, ventured to come forward as one of the candidates, among whom was the veteran Æschylus, now for thirty years the undoubted master of the Athenian stage. Party feelings excited such a tumult among the spectators, that the archon Aphepsion had not balloted the judges, when Cimon advanced with his nine fellow-generals to offer the customary libations to Bacchus. No sooner were these completed, than, detaining his colleagues, he directed them to take with him the requisite oath, and then seat themselves as judges of the performance. Before this self-constituted tribunal Sophocles exhibited his maiden drama, and by their decision was proclaimed first victor. This remarkable triumph was an earnest of the splendid career before him. From this event, B.C. 468, to his death, B.C. 405, during a space of three-and-sixty years, he continued to compose and exhibit. Twenty times did he obtain the first prize, still more frequently the second, and never sank to the third. An accumulation of success which left the victories of his two great rivals far behind. Æschylus won but thirteen dramatic contests. Euripides was still less fortunate.—Such a continuation of poetic exertion and triumph is the more remarkable, from the circumstance that the powers of Sophocles, so far from becoming dulled and exhausted by these multitudinous efforts, seem to have contracted nothing from labour and age save a mellower tone, a more touching pathos, a sweet and gentle character of thought and expression. The life of Sophocles, however, was not altogether devoted to the service of the Muses. In his fifty-seventh year he was one of the ten generals, with Pericles and Thucydides among his colleagues, and served in the war against Samos. But his military talents were probably of no high order, and his generalship added no brilliancy to his dramatic fame. At a more advanced age he was appointed priest to Alon, one of the ancient heroes of his country; an office more suited to the peaceful temper of Sophocles. In the civil duties of an Athenian citizen he doubtless took a part. Nay, in extreme age, we find him one of the committee of the *πρόβουλοι*, appointed, in the progress of the revolution brought about by Pisander, to investigate the state of affairs, and report thereon to the people assembled on the hill of Colonus, his native place. (*Aristot., Rhet.*, 3, 18.) And there, as *πρόβουλος*, he assented, with characteristic easiness of temper, to the establishment of oligarchy, under the council of four hundred, "as a bad thing, but the least pernicious measure which circumstances allowed." The civil dissensions and extreme reverses which marked the concluding years of the Peloponnesian war must have fallen heavily on the mind of one whose chief delight was in domestic tranquillity, and who remembered that proud day of Salaminian triumph in which he bore so conspicuous a part. His sorrows as a patriotic citizen were aggravated by the unnatural conduct of his own family. (*Vit. Anon.*—*Cic.*, *de Sen.*, § 7.) Jealous at the old man's affection for a grandchild by a second wife, an elder son or sons endeavoured to deprive him of the management of his property, on the ground of dotage and incapacity. The only refutation which the

tatner produced, was to read before the court his Œdipus at Colonus, a piece which he had just composed; or, according to others, that beautiful chorus onl in which he celebrates the loveliness of his favourite residence (*Cic., de Fin.*, 5, 1). The admiring judges instantly arose, dismissed the cause, and accompanied the aged poet to his house with the utmost honour and respect. Sophocles was spared the misery of beholding the utter overthrow of his declining country. Early in the year 405 B.C., some months before the defeat of Ægospotamos put the finishing stroke to the misfortunes of Athens, death came gently upon the venerable old man, full of years and glory. The accounts of his death are very diverse, all tending to the marvellous. Ister and Neanthes state that he was choked by a grape; Satyrus makes him to expire from excessive exertion, in reading aloud a long paragraph out of the Antigone; others ascribe his death to extreme joy at being proclaimed the Tragic victor. Not content with the singularity of his death, the ancient recorders of his life add prodigy to his funeral also. He died when the Athenians were cooped up within their walls, and the Lacedæmonians were in possession of Decelea, the place of his family sepulchre. Bacchus twice appeared in a vision to Lysander, the Spartan general, and bid him allow the interment; which accordingly took place with all due solemnity. Pausanias, however, tells the story somewhat differently (1, 21). Ister states, moreover, that the Athenians passed a decree to appoint an annual sacrifice to so admirable a man. (*Vit. Anon.*)—Seven tragedies alone remain out of the great number which Sophocles composed; yet among these seven we probably possess the most splendid productions of his genius. Suidas makes the number which he wrote one hundred and twenty-three. Aristophanes, the grammarian, one hundred and thirty, seventeen of which he deemed spurious. Böckh considers both statements erroneous. It appears from the argument to the Antigone, that this play was exhibited a little before the generalship of Sophocles, B.C. 441, and that this was his thirty-second drama; and it is known that Sophocles began to exhibit B.C. 468. Hence Böckh argues that, as during the first twenty-seven years of his dramatic career he produced thirty-two tragedies, so during the remaining thirty-six years it is not probable he composed many more than this number. He therefore supposes that the true number is seventy, or nearly so. To Iophon, the son of Sophocles, he refers many of the plays which bore the father's name; others he ascribes to the favourite grandson, Sophocles, son of Ariston, by his wife or mistress Theoris. The result of Böckh's investigation is, that of the one hundred and six dramas whose titles remain, only twenty-six can, with any certainty, be assigned to the elder Sophocles. (*Böckh, ad Trag. Græc.*, c. 8, *seqq.*)—The personal character of Sophocles, without rising into spotless excellence or exalted heroism, was honourable, calm, and amiable. In his younger days he seems to have been addicted to intemperance in love and wine. (*Cic., Off.*, 1, 40.—*Athen.*, 13, p. 603.) And a saying of his, recorded by Plato, Cicero, and Athenæus, while it confirms the charges just mentioned, would also imply that years had cooled the turbulent passions of his youth. "I thank old age," said the poet, "for delivering me from the tyranny of my appetites." Yet even in his later days, the charms of a Theoris and an Archippe are reported to have been too powerful for the still susceptible dramatist. Aristophanes, who, in his Ranæ, manifests so much respect for Sophocles, then just dead, had, fourteen years before, accused him of avarice; an imputation, however, scarcely reconcilable with all that is known or can be inferred respecting the character of Sophocles. The old man, who was so absorbed in his art as to incur a charge of lunacy from the utter neglect of his affairs, could hardly have been a miser. A kindly and contented disposition, however blemished by intemperance in pleasure, was the characteristic of Sophocles: a characteristic which Aristophanes himself so simply and yet so beautifully depicts in that single line,

Ὁ δ' εὔκολος μὲν ἐνθάδ', εὔκολος δ' ἐκεῖ.—*Ran.*, 82.

It was Sophocles who gave the last improvements to the form and exhibition of tragedy. To the two performers of Æschylus he added a third actor; a number which was never afterward increased. Under his directions the effect of theatric exhibitions was heightened by the illusion of scenery carefully painted and duly arranged. The choral parts were still farther curtailed, and the dialogue carried out to its full development. The odes themselves are distinguished by their close connexion with the business of the play, the correctness of their sentiments, and the beauty of their poetry. His language, though at times marked by harsh metaphors and perplexed constructions, is pure and majestic, without soaring into the gigantic phraseology of Æschylus on the one hand, or sinking into the commonplace diction of Euripides on the other. His management of a subject is admirable. No one understood so well the artful envelopment of incident, the secret excitation of the feelings, and the gradual heightening of the interest up to the final crisis, when the catastrophe bursts forth in all the force of overwhelming terror or compassion. Such was Sophocles; the most perfect in dramatic arrangements, the most sustained in the even flow of dignified thought, word, and tone, among the tragic triumvirate. Longinus, it is true, while bestowing the highest praises upon Sophocles, alleges a frequent inequality; but this is scarcely borne out by anything in his extant tragedies (§ 33.—*Theatre of the Greeks*, 3d ed., p. 43, *seqq.*).—Nature, observes Schlegel, had refused Sophocles only one gift, a voice for song. He could only call forth and guide the harmonious effusions of other voices, and is therefore said to have departed from the established custom that the poet should act a part in his own play; so that once, only, he made his appearance in the character of the blind songster, Thamyris, playing on the lyre.—In so far as he had Æschylus for his predecessor, who had fashioned tragedy from its original rudeness into the dignity of his Cothurnus, Sophocles stands, in respect to the history of his art, in such a relation to that poet, that he could avail himself of the enterprise of that original master; so that Æschylus appears as the projecting predecessor, Sophocles as the finishing successor. That there is more art in the compositions of the latter is evident: the restriction of the chorus in proportion to the dialogue, the finish of the rhythms and of the pure Attic diction, the introduction of more numerous persons, the richer connexion of the fables, the greater multiplicity of incidents, and the complete development, the more quiet sustentation of all momenta of the action, and the more theatrical display of the decisive ones, the more finished rounding off of the whole, even in a mere outward point of view. But there is yet another respect in which he outshines Æschylus, and deserved the favour of Destiny, which allowed him such a predecessor, and to compete with him on the same subjects: I mean the inward harmony and completeness of his mind, by virtue of which he satisfied, from his own inclination, every requisition of the beautiful; a mind whose free impulse was accompanied by a self-consciousness clear even to transparency. To surpass Æschylus in daring conception might be impossible; but I maintain that it is only on account of his wise moderation that Sophocles seems to be less daring; since everywhere he goes to work with the greatest energy, nay, perhaps with more sustained severity; as a man who is accurately acquainted with his limits insists the more confident-

ly on his rights within those limits. As Æschylus delights in carrying all his fictions into the disturbances of the old world of Titanism, Sophocles, on the contrary, seems to avail himself of Divine interference only of necessity. He formed human beings, as was the general agreement of antiquity, better, that is, not more moral and unerring, but more beautiful and noble than they are in reality.—As characteristic of this poet, the ancients have praised that native sweetness and gracefulness, on account of which they called him the Attic Bee. Whoever has penetrated into the feeling of this peculiarity, may flatter himself that the spirit for antique art has arisen within him; for modern sensibility, very far from being able to fall in with that judgment, would be more likely to find in the Sophoclean tragedy, both in respect of the representation of bodily suffering and in the sentiments and arrangements, much that is insufferably austere.—We will now proceed to give a brief sketch of the tragedies of Sophocles that have come down to us. 1. Αἴας μαστιγοφόρος, "*Ajax armed with the lash.*" The subject of this piece is the madness of Ajax, his death, and the dispute which arises on the subject of his interment. Many critics have regarded the play as defective, because the action does not terminate with the death of the hero; but, after this catastrophe, an incident occurs which forms a second action. To this it has been replied that there is not, in fact, any double action, since the first is not terminated by the death of Ajax, to whom burial is refused: as the deprivation of funeral rites was regarded by the ancients in the light of one of the greatest misfortunes, the spectators could not have gone away satisfied so long as the question of burial remained unsettled in the case of one whose death they had mourned.—2. Ἠλέκτρα, "*Electra.*" The subject of this piece is the vengeance which a son, urged on by an oracle, and in obedience to the decree of Heaven, takes on the murderers of his father, by consigning to death his own mother. The character of Electra, the daughter of Agamemnon, who here plays the principal part, is admirably delineated, and sustained with exceeding ability throughout the whole play. The recognition between the brother and sister forms one of the most touching scenes in the whole compass of the Grecian drama.—3. Οἰδίπους Τύραννος, "*King Œdipus.*" It would be difficult to conceive a subject more thoroughly tragical than that which forms the basis of this play. The grand and terrific meaning of the fable, however, as Schlegel has well remarked, is a circumstance which is generally overlooked: to that very Œdipus, who solved the riddle of human life propounded by the Sphinx, his own life remained an inexplicable riddle, till it was cleared up, all too late, in the most dreadful manner, when all was irrecoverably lost. This is a striking image of the arrogant pretensions of human wisdom, which always proceeds upon generalities, without teaching its possessor the right application of them to himself. The Œdipus Tyrannus is regarded not merely as the chef-d'œuvre of Sophocles, but also, as regards the choice and disposition of the fable, as the finest tragedy of antiquity. And yet we know that it failed of obtaining the prize. It has been imitated by Seneca, P. Corneille, and Voltaire.—4. Ἀντίγονη, "*Antigone.*" Creon, king of Thebes, had ordered that no one should bestow the rites of burial on Polynices, and his object in so doing was to punish him for having borne arms against his country. Antigone, sister to the young prince, listening to the dictates of affection rather than those of fear, ventures to disregard this mandate, and falls a victim to her pious act.—5. Τραχίνιαι, "*The Trachinian Women,*" or the death of Hercules. The scene is laid at Trachis, and the chorus is composed of young females of the country. Seneca has imitated this piece in his *Hercules Furens*, and Rotrou in his *Hercule Mourant*.—6. Φιλοκτήτης, "*Philoctetes.*" It having been decreed by fate that Troy could not be taken without the presence of Philoctetes, whom the Greeks had abandoned in the island of Lemnos, Ulysses and Pyrrhus are sent to him to induce him to return to the Grecian camp. They succeed with great difficulty in accomplishing their object. This tragedy, though very simple in its plot, is marked by a constantly increasing interest, and the characters are well supported.—7. Οἰδίπους ἐπὶ Κολωνῷ, "*Œdipus at Colonus.*" The subject is the death of Œdipus, near the temple of the Eumenides at Colonus. Œdipus, blind and driven from his throne, seeks, under the guidance of his daughter, for a tomb in a foreign land, where the tale of his woes had arrived before him, and causes his intended presence to be regarded with dread. There is need of manifest proof of Divine protection to enable him to find an asylum and tomb in this stranger-land, and these proofs are vouchsafed him at the closing scene of his life.—The best editions of Sophocles are, that of Brunck, *Argent.*, 1786, 4to, 2 vols., and 1786–9, 8vo, 3 vols.; that of Erfurdt, *Lips.*, 1802–1811, 7 vols. 8vo; and that of Hermann, *Lond.*, 1826, 2 vols. 8vo. The separate editions of the plays are numerous, and some of them valuable.

Sophonisba, a daughter of Asdrubal, the Carthaginian, celebrated for her beauty and unfortunate end. (*Vid.* Masinissa.)

Sophron, a native of Syracuse, born about 420 B.C., and celebrated as a writer of mimes. His pieces, composed in the Doric dialect, and not in verse properly so called, but in a species of cadenced prose (καταλογάδην.—*Athen., ed. Schweigh.*, vol. 11, p. 315), were great favourites with Plato, who became acquainted with them through Dion of Syracuse, and spread the taste for this species of composition at Athens. We have only a few titles and fragments remaining of the mimes of Sophron, which are altogether insufficient to enable us to form any very definite opinion of the character of these compositions, although we know that the fifteenth Idyl of Theocritus is an imitation of one of Sophron's mimes. Barthelemy thinks that these productions were in the style of the Fables of La Fontaine. Athenæus cites two kinds of mimes: one called Μῖμοι ἀνδρεῖοι (*Male mimes*); the other Μῖμοι γυναίκειοι (*Female mimes*). Apollodorus of Athens wrote a commentary on the mimes of Sophron.—The fragments of Sophron are given in the *Classical Journal*, vol. 4, p. 380, and with additions and corrections in the *Museum Criticum*, vol. 2, p. 340–358, 559–560. Both these collections are by Blomfield. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 117.—Consult *Müller, Die Dorier*, vol. 2, p. 360, *seqq.*)

Sophroniscus, the father of Socrates.

Soracte, a mountain of Etruria, a little to the southeast of Falerii, now *Monte Santo Silvestro*, or, as it is by modern corruption sometimes termed, *Sant' Oreste*. On the summit was a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, distinguished by the name of Hirpii, who were on that account held sacred, and exempted from military service and other duties. (*Plin.*, 7, 2.) The sacrifice consisted in their passing over heaps of red-hot embers without being injured by the fire. (*Æn.*, 11, 785.—*Sil. Ital.*, 5, 175.) A remarkable fountain, the exhalations of which were fatal to birds, is mentioned as existing in the vicinity of this mountain by Pliny (31, 2) and Vitruvius (8, 3.—*Cramer's Anc. Italy*, vol. 1, p. 230).

Sosigĕnes, an Egyptian mathematician, who assisted Julius Cæsar in regulating the Roman calendar. The philosopher, by tolerably accurate observations, discovered that the year was 365 days and 6 hours; and, to make allowance for the odd hours, he invented the intercalation of one day in four years. The

duplication of the sixth day before the calends of March was called the intercalary day, and the year in which this took place was styled Bissextile. This was the Julian year, the reckoning by which commenced 45 B.C., and continued till it gave place to something more accurate, and a still farther reformation under Pope Gregory XIII. Sosigenes was the author of a commentary upon Aristotle's book *de Cœlo*.

Sosii, celebrated booksellers at Rome, in the age of Horace. (*Ep.*, 1, 20, 2.—*Ep. ad Pis.*, 345.)

Sostrătus, I. a grammarian in the age of Augustus. He was Strabo's preceptor.—II. An architect of Cnidus, B C. 284, who built the tower of Pharos, in the Bay of Alexandrea. (*Vid.* Pharos.)—III. A poet, who wrote a poem on the expedition of Xerxes into Greece. (*Juv.*, 10, 178.—*Lemaire, ad loc.*)

Sotădes, I an Athenian poet of the middle comedy. (*Schöll., Hist. Lit. Gr.*, vol. 2, p. 115.)—II. A Greek poet, a native of Maronea, whose name has descended to posterity covered with infamy. He was the author of Cinædologic strains, which exceeded in impurity anything that had gone before them. These poems, at first called *Ionica*, were subsequently denominated *Sotadica*. Having, before leaving Alexandrea, where he had been living some time, written a very gross epigram on Ptolemy Philadelphus, that prince caused him to be pursued. Sotades was seized in the island of Caunus, enclosed in a case of lead, and cast into the sea. (*Athen.*, 14, p. 620, *ed. Schweigh.*, vol. 5, p. 247.)

Soter, a surname of the first Ptolemy. (*Vid.* Ptolemæus I.)

Sothis, the Egyptian name of the star Sirius. (*Vid.* Sirius.)

Sotiātes, a people of Gaul conquered by Cæsar. Their country, which formed part of Aquitania, extended along the Garumna or *Garonne*, and their chief town was Sotiatum, of which some traces still remain at the modern *Sos*. (*Cæs., B. G.*, 3, 20.)

Sotĭon, a grammarian of Alexandrea, preceptor to Seneca, B.C. 204. (*Senec., Ep.*, 49, 50.)

Sozŏmen, an ecclesiastical historian, born, according to some, at Salamis, in the island of Cyprus, but, according to others, at Gaza or Bethulia, in Palestine. He died 450 A.D. His history extends from the year 324 to 439, and is dedicated to Theodosius the Younger, being written in a style of inelegance and mediocrity. He is chargeable with several notorious errors in the relation of facts, and has incurred censure for his commendations of Theodorus of Mopsuesta, with whom originated the heresy of two persons in Christ. His history is usually printed with that of Socrates and the other ecclesiastical historians. The best edition is that of Reading, *Cantab*, 1720, folio. A work of Sozomen, not now extant, containing, in two books, a summary account of the affairs of the Church from the ascension of our Saviour to the defeat of Licinius, was written before his history.

Sparta, a celebrated city of Greece, the capital of Laconia. It was situated in a plain of some extent, bounded on one side by the chain of Taygetus, on the other by the less elevated ridge of Mount Thornax, and through which flowed the Eurotas. In the age of Thucydides it was an inconsiderable town, without fortifications, presenting rather the appearance of a collection of villages than of a regularly-planned and well-built city. The public buildings also were very few, and these conspicuous neither for their size nor architectural beauty: so that the appearance of Lacedæmon, as the historian observes, conveyed a very inadequate idea of the power and resources of the nation (1, 10). Before the Peloponnesian war, a great portion of the city had been destroyed by an earthquake, which also occasioned considerable damage in other parts of the country. Ælian states that only five houses were left in Sparta after the shock had ceased. (*Var. Hist.*, 6, 7.—Compare *Plut., Vit. Cim.*—*Cic., de Divin.*, 1, 50.—*Plin.*, 2, 79.) It continued without walls during the most flourishing period of Spartan history, Lycurgus having inspired his countrymen with the idea that the real defence of a town consisted solely in the valour of its citizens. When, however, Sparta became subject to despotic rulers, fortifications were erected, which rendered the town capable of sustaining a regular siege. By that time it had increased considerably, being forty-eight stadia in circumference, as we are informed by Polybius, who adds, that it was double the size of Megalopolis in regard to the number of its houses and inhabitants, though it did not occupy an equal extent of ground, since the circuit of the Arcadian city was fifty stadia. The remains of Sparta are about two miles distant from the modern town of *Misitra*. Sir W. Gell observes, that "the walls are of the lower ages, and consist of fragments and blocks taken from ancient edifices. The whole city appears to have been a mile long, in which were included five hills; some of these have ruins on their summits." (*Itin. of the Morea*, p. 221.—Compare *Dodwell*, vol. 2, p. 408.)—We will now proceed to give a brief outline of Spartan history. According to fable, Lacedæmon, son of Jupiter, and of the nymph Taygeta, married Sparta, daughter of Eurotas, king of the Leleges, succeeded his father-in-law on the throne, and gave the country his own name, calling the city by that of his wife. He was probably a Hellenic prince, and one of the leaders of the Achæan colony, which Archander and Architeles led into Laconia, after their expulsion from Phthiotis. Here Lacedæmon, having persuaded the natives to receive a colony, gave his own name to the united people. Among the most celebrated of the early kings was Tyndarus, with whose sons Castor and Pollux the male line of Lacedæmon became extinct. Menelaus, between whom and Lacedæmon five kings had reigned, married Helen, the daughter of Tyndarus, and thus acquired the throne. Orestes, son of Agamemnon, who had married Hermione, the daughter of Menelaus, united Argos and Mycenæ with Lacedæmon. In the reign of his son and successor Tisamenes, it was conquered by the Heraclidæ, about 1080 B.C., who established a diarchy or double dynasty of two kings in Sparta. For, as neither the mother nor the Delphic oracle could decide which of the twin sons of Aristodemus, Eurysthenes and Procles, was first born, the province of Laconia was assigned to them in common; and it was determined that the descendants of both should succeed them. The Lacedæmonians, however, had little cause to rejoice at the arrival of the foreigners, whose fierce disputes, under seven rulers of both houses, distracted the country with civil feuds, while it was, at the same time, involved in constant wars with its neighbours, particularly the Argives. The royal authority was continually becoming feebler, and the popular power was increased by these divisions, until the government ended in an ochlocracy. At this time Lycurgus was born for the healing of the troubles. He was the only man in whom all parties confided; and, under the auspices of the gods, whose oracle he consulted, he established a new constitution of government in Sparta (about 880 B.C.), and thus became the saviour of his country. Lacedæmon now acquired new vigour, which was manifested in her wars against her neighbours, particularly in the two long Messenian wars, which resulted in the subjugation of the Messenians (B.C. 668). The battle of Thermopylæ (B.C. 480), in which the Spartan king Leonidas successfully resisted the Persian forces at the head of a small body of his countrymen, gave Sparta so much distinction among the Grecian states, that even Athens consented to yield the command of the confederated forces, by

land and sea, to the Spartans. Pausanias, guardian of the infant son of Leonidas, gained the celebrated victory of Platæa over the Persians (B.C. 479), at the head of the allies. On the same day, the Grecian army and fleet, under the command of the Spartan king Leotychides, and the Athenian general Xanthippus, defeated the Persians, by land and sea, near Mycale With the rise of the political importance of Sparta, the social organization of the nation was developed. The power of the kings was gradually limited, while that of the ephori was increased. After the Persians had been victoriously repelled, the Grecian states, having acquired warlike habits, carried on hostilities against each other. The jealousy of Sparta towards Athens rose to such a height, that the Lacedæmonians, under pretence that the Persians, in case of a renewal of the war, would find a tenable position in Athens, opposed the rebuilding of its walls and the fortification of the Piræus. Themistocles, discerning the real grounds of this proceeding, baffled the designs of Sparta by a stratagem, and thus contributed to increase the ill-will of that state towards Athens. The tyrannical conduct of Pausanias alienated the other allies from Sparta; and most of them submitted to the command of Athens. But, while Sparta was learning moderation, Athens became so arrogant towards the confederates, that they again attached themselves to the former power, which now began to make preparations in secret for a new struggle. The Athenians, however, formally renounced the friendship of Sparta, and began hostilities (B.C. 431). This war, the Peloponnesian, ended in the ascendancy of Sparta, and the entire humiliation of her rival (405). The rivalry of the Spartan general Lysander and the king Pausanias soon after produced a revolution, which delivered the Athenians from the Spartan yoke. The Spartans next became involved in a war with Persia, by joining Cyrus the Younger in his rebellion against his brother Artaxerxes Mnemon. The Persian throne was shaken by the victories of Agesilaus; but Athens, Thebes, Corinth, and some of the Peloponnesian states were instigated by Persian gold to declare war against the Lacedæmonians, who found it necessary to recall Agesilaus. The latter defeated the Thebans at Coronæa; but, on the other hand, the Athenian commander, Conon, gained a victory over the Spartan fleet at Cnidus, and took fifty galleys. This war, known as the Bœotian or Corinthian war, lasted eight years, and increased the reputation and power of Athens by the successes of her admiral, Conon, and her fortunate expeditions against the Spartan coasts and the islands of the Ægean. The arrogance of Athens again involved her in hostilities with Persia; and Antalcidas (B.C. 388) concluded the peace which bears his name, and which, though highly advantageous to Persia, delivered Sparta from her enemies. The ambitious designs of Sparta in concluding this peace soon became apparent: she continued to oppress her allies, and to sow dissension in every quarter, that she might have an opportunity of acting as umpire. Besides other outrages, she occupied, without provocation, the city of Thebes, and introduced an aristocratical constitution there. Pelopidas delivered Thebes, and the celebrated Theban war followed, in which Athens took part, at first against Sparta, but afterward in her favour. The latter was so much enfeebled by the war that she thenceforward ceased to act a distinguished part in Greece. No state was strong enough to take the lead, and the Macedonian king Philip at last made himself master of all Greece. Agis, king of Sparta, one of the bravest and noblest of its princes, ventured to maintain a struggle for the liberties of Greece; but he lost his life in the battle of Megalopolis, against Antipater. Archidamus IV. was attacked by Demetrius Poliorcetes, and Sparta was saved with difficulty. New troubles soon arose: Cleonymus, nephew of the king Areus, invited Pyrrhus into the country in aid of his ambitious projects, which were frustrated, partly by the negligence of Pyrrhus, and partly by the courage of the Spartans. Luxury and licentiousness were continually growing more and more prevalent, and, though several succeeding kings attempted to restore the constitution of Lycurgus, and restrain the power of the ephori, it was without success. Cleomenes, indeed, accomplished a reform, but it was not permanent. After an obstinate war against the Achæans and Antigonus, king of Macedonia, Cleomenes fled to Egypt, where he died. The state remained three years without a head, and was then ruled by the tyrants Machanidas and Nabis, by the latter of whom the most atrocious cruelties were committed. The Romans and the Achæan league effected the final fall of the state, which had been upheld for a short time by Nabis. Sparta was obliged to join the Achæan league, with which it afterward passed under the dominion of the Romans. (*Encyclop. Americ.*, vol. 11, p. 529, *seqq.*)—This appears the proper place to make a few remarks relative to the legislation of Lycurgus. The first important change introduced by this lawgiver into the Spartan constitution was the creation of a senate, consisting of twenty-eight members, who, being, in all matters of deliberation, possessed of equal authority with the kings, proved an effectual check against any infringement of the laws on their part, and preserved a just balance in the state by supporting the crown against the encroachments of the people, and protecting the latter against any undue influence of the regal power. It was also enacted that the people should be occasionally summoned, and have the power of deciding any question proposed to them. No measure, however, could originate with them; they had only the right of approving or rejecting what was submitted to them by the senate and two kings. But, as danger was to be apprehended from various attempts subsequently made by the people to extend their rights in these meetings, it was at length ordained that, if the latter endeavoured to alter any law, the kings and senate should dissolve the assembly and annul the amendment. With a view of counterbalancing the great power thus committed to the legislative assembly, and which might degenerate into oligarchy, five annual magistrates were appointed, named ephori, whose office it was, like that of the tribunes at Rome, to watch over the interests of the people, and protect them against the influence of the aristocracy. (*Vid.* Ephori.)—Lycurgus, in order to banish wealth and luxury from the state, made a new division of lands, by which the income and possessions of all were rendered equal. He divided the territory of Sparta into 9000 portions, and the remainder of Laconia into 30,000, of which one lot was assigned to each citizen and inhabitant. These parcels of land were supposed to produce seventy medimni of grain for a man and twelve for a woman, besides a sufficient quantity of wine and oil. The more effectually to banish the love of riches, the Spartan lawgiver prohibited the use of gold and silver, and allowed only iron money, affixing even to this the lowest value. He also instituted public repasts termed *Phiditia*, where all the citizens partook in common of such frugal fare as the law directed. The kings even were not exempted from this regulation, but ate with the other citizens; the only distinction observed with respect to them being that of having a double portion of food. The Spartan custom of eating in public appears to have been borrowed from the Cretans, who called these repasts *Andria*. (*Plut., Vit. Lycurg.—Aristot., Polit.*, 2, 8.)—At the age of seven, all the Spartan children, by the laws of Lycurgus, were enrolled in companies, and educated agreeably to his rules of discipline and exercise, which were strictly enforced. These varied according to the ages of the boys, but

were not entirely remitted even after they had attained to manhood. For it was a maxim with Lycurgus, that no man should live for himself, but for his country. Every Spartan, therefore, was regarded as a soldier, and the city itself resembled a great camp, where every one had a fixed allowance, and was required to perform regular service. In order that they might have more leisure to devote themselves to martial pursuits, they were forbidden to exercise any mechanical arts or trades, which, together with the labours of agriculture, devolved upon the Helots.—Till the seventh year the child was kept in the gynæcēum, under the care of the women; from that age to the eighteenth year they were called *boys* (πρωτῆρες), and thence to the age of thirty *youths* (ἐφῆβοι). In the thirtieth year the Spartan entered the period of manhood, and enjoyed the full rights of a citizen. At the age of seven the boy was withdrawn from the paternal care, and educated under the public eye, in company with others of the same age, without distinction of rank or fortune. If any person withheld his son from the care of the state, he forfeited his civil rights. The principal object of attention, during the periods of boyhood and youth, was the physical education, which consisted in the practice of various gymnastic exercises—running, leaping, throwing the discus, wrestling, boxing, the chase, and the *pancratium*. These exercises were performed naked, in certain buildings called *gymnasia*. Besides gymnastics, dancing and the military exercises were practised. A singular custom was the flogging of boys (*diamastigōsis*) on the annual festival of Diana Orthia, for the purpose of inuring them to bear pain with firmness. (*Vid.* Bomonicæ.) To teach the youth cunning, vigilance, and activity, they were encouraged to practise theft in certain cases; but if detected, they were flogged, or obliged to go without food, or compelled to dance round the altar, singing songs in ridicule of themselves. The dread of the shame consequent on being discovered sometimes led to the most extraordinary acts. Thus it is related that a boy who had stolen a young fox, and concealed it under his clothes, suffered it to gnaw out his bowels rather than reveal the theft by suffering the fox to escape. Modesty of deportment was also particularly attended to; and conciseness of language was so much studied, that the term *laconic* is still employed to signify a short and pithy manner of speaking. The Spartans were the only people of Greece who avowedly despised learning, and excluded it from the education of youth. Their whole instruction consisted in learning obedience to their superiors, the endurance of all hardships, and to conquer or die in war. The youth were, however, carefully instructed in a knowledge of the laws, which, not being reduced to writing, were taught orally. The education of the females was entirely different from that of the Athenians. Instead of remaining at home, as in Athens, spinning, &c., they danced in public, wrestled with each other, ran on the course, threw the discus, &c. The object of this training of the women was to give a vigorous constitution to their children. (*Encyclop. Americ.*, vol. 11, p. 529, *seqq.*—*Cramer's Anc. Greece*, vol. 3, p. 158, *seqq.*)

Spartăcus, a celebrated gladiator, a Thracian by birth, who escaped from the gladiatorial training-school at Capua along with some of his companions, and was soon followed by great numbers of other gladiators. Bands of desperate men, slaves, murderers, robbers, and pirates, flocked to him from all quarters; and he soon found himself at the head of a force able to bid defiance to Rome. Four consular armies were successively defeated by this daring adventurer, and Rome itself was considered in imminent danger. But subordination could not be maintained in an army composed of such materials. Spartacus proposed to march into Gaul, invite Sertorius to join him, and then together march on Rome. Had this plan been carried into effect, Rome, in all probability, must have fallen into the hands of the combined forces; but the tumultuous followers of Spartacus, longing for the pillage of the capital, compelled their leader to abandon his intention, and bend his course towards Rome. He was met and completely routed by the prætor Crassus, who thus acquired some renown in war, in addition to the influence which he possessed from his unequalled wealth. Spartacus behaved with great valour; when wounded in the leg, he fought on his knees, covering himself with his buckler in one hand, and using his sword with the other; and when at last he fell, it was upon a heap of Romans whom he had sacrificed to his fury (B.C. 71). In this battle no less than 40,000 of the followers of Spartacus were slain, and the war was thus brought to an end. (*Plut., Vit. Crass.*—*Liv., Epit.*, 97.—*Eutrop.*, 6, 2.—*Paterc.*, 2, 30.)

Sparti (Σπαρτοί), a name given to the men who sprang from the dragon's teeth which Cadmus sowed. They all destroyed one another except five, who survived, and assisted Cadmus in building Thebes. The names of the five, as given by the scholiast on Euripides (*Phœniss.*, 498), are Chthonius, Udæus, Pelorus, Hyperenor, and Echion. (*Vid.* Cadmus.)

Spartāni or Spartiātæ, the inhabitants of Sparta.

Spartiānus Ælius, a Roman historian in the reign of Dioclesian. In his life of Ælius Verus, he informs us of his intention to give the biographies of all the emperors and Cæsars from the time of Julius. Whether he ever executed this project is uncertain: we have only from his pen the lives of Hadrian, Ælius Verus, Didius Julianus, Septimius Severus, Pescennius Niger, Caracalla, and Geta, among which the first part of the life of Hadrian, drawn from good sources, is the best. The first part of these biographies is addressed to Dioclesian; that of Caracalla to no one; the life of Geta is dedicated to Constantine. Heyne, therefore, is led to conclude that the last mentioned biography is not by Spartianus. Casaubon had started this opinion before him.—Spartianus is not remarkable for historical arrangement and method: his style also bears evident marks of the decline of the language. His works form part of the collection known by the name of "*Scriptores Historiæ Augustæ*," the best edition of which is that from the Leyden press (*Lugd. Bat.*, 1671, 2 vols. 8vo.—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 153.—*Bähr, Gesch. Röm. Lit.*, p. 337).

Sperchīus (Σπερχειός), a river of Thessaly, flowing from Mount Tymphrestus, a lofty range forming part of the chain of Pindus, in the country of the Ænianes. (*Strabo*, 433.) Homer frequently mentions this river as belonging to the territory of Achilles, around the Malian Gulf. (*Il.*, 16, 174.—*Ib.*, 23, 142.) The tragic poets likewise allude to it. (*Æsch., Pers.*, 492.—*Soph., Philoct.*, 722.) The ancient name appears to have reference to its rapid course (σπέρχεσθαι, "*to move rapidly*"). The modern appellation is the *Hellada*. (*Cramer's Anc. Greece*, vol. 1, p. 438.)

Speusippus, an Athenian philosopher, nephew to Plato, who occupied the chair of instruction during the term of eight years from the death of his master. Through the interest of Plato, he enjoyed an intimate friendship with Dion while he was resident at Athens; and it was at his instigation that Dion, encouraged by the promise of support from the malcontents of Syracuse, undertook his expedition against Dionysius the Tyrant, by whom he had been banished. Contrary to the practice of Plato, Speusippus required from his pupils a stated gratuity. He placed statues of the graces in the school which Plato had built. On account of his infirm state of health, he was commonly carried to and from the academy in a vehicle. On his way thither he one day met Diogenes and saluted

nim; the surly philosopher refused to return the salute, and told him that such a feeble wretch ought to be ashamed to live; to which Speusippus replied, that he lived, not in his limbs, but in his mind. At length, being wholly incapacitated by a paralytic stroke for the duties of the chair, he resigned it to Xenocrates. He is said to have been of a violent temper, fond of pleasure, and exceedingly avaricious. Speusippus wrote many philosophical works which are now lost, but which Aristotle thought sufficiently valuable to purchase at the expense of three talents. From the few fragments which remain of his philosophy, it appears that he adhered very strictly to the doctrines of his master. (*Enfield, History of Philosophy*, vol. 1, p. 243, *seqq.*)

Sphacteria, an island off the coast of Mycenæ, and at the entrance of the harbour of Pylos Messeniacus, which it nearly closed. It was also known by the name of Sphagia, which it still retains. Sphacteria is celebrated in Grecian history for the defeat and capture of a Lacedæmonian detachment in the seventh year of the Peloponnesian war. (*Strabo*, 359.)

Sphinx, a fabulous monster, an account of which will be found under the article Œdipus.—The Sphinx is not mentioned by Homer; but the legend is noticed in the Theogony (v. 326), where she is called Φίξ. Though this legend is probably older than the time of the first intercourse with Egypt, the Theban monster bears a great resemblance to the symbolical statues placed before the temples of that land of mystery. In the pragmatizing days it was said (*Pausan.*, 9, 26) that the Sphinx was a female pirate, who used to land at Anthedon, and advance to the Phicean Hill, whence she spread her ravages over the country. Œdipus, according to these expounders of mythology, came from Corinth with a numerous army, and defeated and slew her. (*Keightley's Mythology*, p. 341, *not.*)—The Sphinx was a favourite emblem among the ancient Egyptians, and served, according to some, as a type of the enigmatic nature of the Egyptian theology. M. Maillet is of opinion that the union of the head of a virgin with the body of a lion is a symbol of what happens in Egypt when the Sun is in the signs of Leo and Virgo, and the Nile overflows. According to Herodotus, however, the Egyptians had also their Androsphinges, with the body of a lion and the face of a man. At the present day there still remains, about 300 paces east of the second pyramid, a celebrated statue of a sphinx, cut in the solid rock. Formerly, nothing but the head, neck, and top of the back were visible, the rest being sunk in the sand. It was, at an expense of 800*l.* or 900*l.* (contributed by some European gentlemen), cleared from the accumulated sand in front of it under the superintendence of Captain Caviglia. This monstrous production consists of a virgin's head joined to the body of a quadruped. The body is principally formed out of the solid rock; the paws are of masonry, extending forward 50 feet from the body; between the paws are several sculptured tablets, so arranged as to form a small temple; and farther forward a square altar with horns. The length of the statue, from the forepart of the neck to the tail, is 125 feet. The face has been disfigured by the arrows and lances of the Arabs, who are taught by their religion to hold all images of men or animals in detestation.

Spina, a city of Gallia Cisalpina, near the entrance of the most southern branch of the Padus, called from it Ostium Spineticum. If we are to believe Dionysius of Halicarnassus, who derives his information apparently from Hellanicus of Lesbos (*Ant. Rom.*, 1, 18), Spina was founded by a numerous band of Pelasgi, who arrived on this coast from Epirus long before the Trojan war. The same writer goes on to state that, in process of time, this colony became very flourishing, and held for many years the dominion of the sea, from the fruits of which it was enabled to present to the temple of Delphi tithe offerings more costly than those of any other city. Afterward, however, being attacked by an overwhelming force of the surrounding barbarians, the Pelasgi were forced to quit their settlement, and finally to abandon Italy. It appears that no doubt can be entertained of the existence of a Greek city of this name, near one of the mouths of the Po, since it is noticed in the Periplus of Scylax (p. 13), and by the geographers Eudoxus and Artemidorus, as cited by Stephanus of Byzantium (*s. v.* Σπῖνα). Strabo also speaks of it as having been once a celebrated city. The same geographer adds, that Spina was still in existence when he wrote, though reduced to the condition of a mere village. (*Strab.*, 214.—*Id.*, 421.—*Plin.*, 3, 6.) But the extreme antiquity which is assigned to the foundation of this city by Dionysius of Halicarnassus has been thought by some modern critics to be liable to dispute. (Consult, in particular, the dissertation of Freret, *Mem. de l'Acad. des Inscr.*, vol. 18, p. 90.)—Spina would seem to have stood on the left bank of the *Po di Primaro*, not far from the later town or village of Argenta. (*Cramer's Anc. Italy*, vol. 1, p. 97, *seqq.*)

Spinthărus, a Corinthian architect. By the order of the Amphictyonic council he erected a new temple at Delphi after the burning of the old one (Olymp. 58.1.—B.C. 544). Respecting the latter event, consult *Philochor. fragm.*, p. 45.—*Clinton, Fast. Hell.*, p. 4. The age of Spintharus may be very probably fixed about Olymp. 60. (*Sillig, Dict. Art.*, *s. v.*)

Spoletium, a city of Umbria, northeast of Interamna, in the southwestern section of the country. It was colonized A.U.C. 512 (*Vell. Paterc.*, 1, 14), and is famous in history for having withstood an attack from Hannibal after the battle of Thrasymene. (*Liv.*, 22, 9.) This resistance had the effect of checking the advance of the Carthaginian general towards Rome, and compelled him to draw off his forces to Picenum. It should be observed, however, that Polybius makes no mention of this attack upon Spoletium; but expressly states that it was not Hannibal's intention to approach Rome at that time, but to lead his army to the seacoast (3, 86). This city suffered severely in the civil wars of Marius and Sylla, from proscription. (*Flor.*, 3, 21.—*Appian, Bell. Civ.*, 5, 33.) The modern name is *Spoleto*. (*Cramer's Anc. Italy*, vol. 1, p. 271.)

Sporades, a name given by the Greeks to the numerous islands *scattered* (like so many *seed*, σπείρω, *spargo*) around the Cyclades, with which, in fact, several of them are intermixed, and those also which lay towards Crete and the coast of Asia Minor. (*Strabo*, 484.—*Scyl.*, *Peripl.*, p. 18.—*Plin.*, 4, 12.)

Spurinna, an astrologer, who told Cæsar to beware of the ides of March. As he went to the senate-house on the morning of the ides, Cæsar said to Spurinna, "*The ides are at last come.*" "*Yes*," replied Spurinna, "*but not yet past.*" Cæsar was assassinated a short time after. (*Sueton., Vit. Jul.*, 81.—*Dio Cass.*, 44, 18.—*Val. Max.*, 8, 11, 2.)

Stabiæ, a town of Campania, on the coast, about two miles below the river Sarnus, now *Castelamare di Stabia*. It was once a place of some note, but, having been destroyed by Sylla during the civil wars, its site was chiefly occupied by villas and pleasure-grounds. (*Plin.*, 3, 5.) It was at Stabiæ, after having just left the villa of his friend Pomponianus, that the elder Pliny fell a victim to his ardent curiosity and thirst for knowledge. (*Plin., Ep.*, 6, 16.) According to Columella (*R. R.*, 10), this spot was celebrated for its fountains; and such was the excellence of the pastures in its vicinity, that the milk of this district was reputed to be more wholesome and nutritious than that of any other country. (*Cramer's Ancient Italy*, vol. 2, p. 181.)

Stagira, a city of Macedonia, on the upper shore of the peninsula of Mount Athos, near its junction with the mainland, and on the coast of the Sinus Strymonicus. It was a colony of Andros, as we learn from Thucydides (4, 188), and celebrated as the birthplace of Aristotle. (*Diog. Laert.*, 5, 14, *seq.*) Some trace of the ancient name is apparent in that of *Stauros*.

Staseas, a peripatetic philosopher, who resided many years at Rome with M. Piso. (*Cic., de Orat.*, 1, 22.—*Id., Fin.*, 5, 3, *et* 25.)

Stasīnus, an early poet of Cyprus, the author, according to some, of the Cyprian Epics, which others ascribe to Hegesias. This poem, entitled in Greek τὰ Κύπρια ἔπη, was in eleven books, and comprehended for its subject the whole period from the nuptials of Peleus and Thetis to the time when Jupiter resolved to excite the quarrel between Achilles and Agamemnon. It would appear from a passage in Herodotus (2, 117), that this poem was ascribed by some to Homer. The Hymn to Venus is thought to have formed part of the Cyprian Epics. We have only a few verses otherwise remaining of the poem. (*Schöll, Hist. Lit. Gr.*, vol. 1, p. 166, *seq.*)

Statīra, I. the sister and wife of Darius, taken captive by Alexander, who treated her with the utmost respect. She died in childbed, and was buried by the conqueror with great magnificence. (*Plut., Vit. Alex.*—Consult, however, the remarks of Bougainville, as to the accuracy of Plutarch's statement respecting the cause of her death, *Mem. de l'Acad. des Inscr.*, vol. 25, p. 34, *seqq.*)—II. The eldest daughter of Darius, taken in marriage by Alexander. The nuptials were celebrated at Susa with great magnificence. She appears to have changed her name to Arsinoë after this union. This is Droysen's conjecture, which seems happily to explain the variations in the name which we find in Arrian (7, 4), compared with Photius (p. 686, *seq.*) and other authors. (*Thirlwall's Greece*, vol. 7, p. 77.) She was murdered by Roxana, who was aided in this by Perdiccas. (*Plut., Vit. Alex., sub fin.*)—III. A wife of Artaxerxes Mnemon, poisoned by her mother-in-law, Queen Parysatis. (*Plut., Vit. Artax.*)—IV. A sister of Mithradates the Great, celebrated for the fortitude with which she met her end, when Mithradates, after his defeat by Lucullus, sent Bacchides, the eunuch, with orders to put his wives and sisters to death. (*Plut., Vit. Lucull.*)

Statius, Publius Papinius, a Latin epic poet, born at Neapolis A.D. 61, and descended from a family that came originally from Epirus. His father, who was distinguished by his talent for poetry, taught at Neapolis the Greek and Latin languages and literature. Statius received his education at Rome, his father having gone with him to this city, where he became one of the preceptors of the young Domitian. This prince fixed his attention on the son of his instructer, who had been recommended to him by Paris, a celebrated comedian, and a favourite of Domitian. Statius, who was very poor, had sold to this actor his tragedy of Agave, which Paris published as his own composition. Out of gratitude, he invited the poet to a grand imperial banquet.—Statius gained the prize three times in the Alban games, but was defeated in the Capitoline. At the age of nineteen years he married the widow of a musician; her name was Claudia; and he extols, in many of his productions, her abilities and virtues. Disgusted at last, as he himself informs us, at the luxury of the Romans, he retired, a year before his death, to a small estate in the vicinity of Naples, which the emperor, perhaps, had given him, and there died, still quite young, A.D. 96.—Statius gained many admirers at Rome by the great facility with which Nature had endowed him for composing verses, on the spur of the moment, upon all kinds of subjects. He collected these productions together in a work which he entitled *Sylvæ*, or, as we would call it, *Mélanges*. It is divided into five books, and comprehends thirty-two small poems, mostly written in hexameters. Each book has a preface in prose, and is dedicated to one of the friends of the poet. In the preface to the first book Statius informs us that these poems have been composed in haste; that no one of them occupied more than two days, and that some are the work of merely a single day. These pieces treat of various subjects: we find among them a complimentary effusion addressed to Domitian, on the occasion of an equestrian statue being erected to him; an epithalamium; an ode for Lucan's birthday, &c.—Statius has also left an epic poem in twelve books, entitled *Thebaïs* ("The Thebaïd"), and the commencement of another, called *Achilleïs*, which his death prevented him from completing. The Thebaïd, addressed to Domitian, is, like the Punica of Silius Italicus, the Argonautica of Valerius Flaccus, and the Pharsalia of Lucan, rather a historic than an epic poem. The principal source whence Statius borrowed was the poet Antimachus, whose Thebaïd has not come down to us: his model was Virgil.—The subject of the Thebaïd was well chosen; the war between the sons of Œdipus offered a fable truly epic, and rich in fearful scenes. Statius, however, has spoiled it, by giving it an historical form, adorned merely with episodes and machinery. He is not wanting in imagination, and in bold and daring ideas and sentiments; in this respect, indeed, he is preferable to Valerius Flaccus; but he is ignorant of the sublime art in which Homer surpasses all poets, that of giving each hero an individual character. His diction is deficient in simplicity and native ease; he mistakes exaggeration for grandeur, and subtle refinements for proofs of talent. These defects are the characteristics of his age, as well as that of making a great display of erudition, a fault which shows itself in all the epic poets of this period. Scaliger passes rather a favourable opinion on Statius. According to this critic, he ranks next to Virgil. (*Poet.*, 6, p. 841.)—Of the Achilleïs, Statius finished only the first book; the second remains imperfect. It is probable that this poem, had the author lived to finish it, would have presented the same beauties and the same defects as the Thebaïd. The plan was defective; the poet had not attended to unity of action, but proposed to himself to give the entire life of his hero.—The best editions of Statius are, that of Gronovius, *Amst.*, 1653, 12mo; that of Barth, *Cygnæ*, 1664, 2 vols. 4to; that of Markland (the *Sylvæ* merely), *Lond* 1728, 4to; and that of Amar and Lemaire, *Paris*, 1825, 4 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 303, *seqq.*)

Stator, a surname of Jupiter, given him by Romulus, because he *stopped* the flight of the Romans in their battle with the Sabines, after the carrying off by the Romans of the Sabine virgins. Romulus erected a temple on the spot where he had stood when he invoked Jupiter, in prayer, to stay the flight of his forces. The name is derived *a sistendo*. (*Liv.*, 1, 12.)

Stellĭo, a youth turned into a kind of lizard by Ceres, because he derided the goddess. (*Ovid, Met.*, 5, 461.)

Stentor, a Grecian warrior in the army against Troy. His voice was louder than the combined voices of fifty men. He is erroneously regarded by some commentators as a mere herald. (*Hom., Il.*, 5, 785, *seq.*—*Heyne, ad loc.*)

Stentŏris Lacus, an estuary which the Hebrus forms at its mouth. (*Herod.*, 7, 58.)

Stephănus, a grammarian, who flourished, as is conjectured, about the close of the fifth century. He was professor in the imperial college at Constantinople, and composed a dictionary containing words denoting the names of places, and designating the inhabitants of those places. Of this work there exists only an abridgment made by Hermolaus, and dedicated to

he Emperor Justinian. This work was known by the itle *περὶ Πόλεων, de Urbibus*, but that of the original was *Ἐθνικά*; hence it has been inferred that the author s intention was to write a geographical work. It seems that Stephanus, who is usually quoted by the title of Stephanus Byzantinus, or Stephanus of Byzantium, not only gave in his original work a catalogue of countries, cities, nations, and colonies, but, as opportunity offered, he described the characters of different nations, mentioned the founders of cities, and related the mythological traditions connected with each place, mingled with grammatical and etymological remarks. All this appears not in the meager abridgment of Hermolaus. We have a fragment, however, remaining of the original work relative to Dodona. The best edition of Stephanus is that of Berkell, completed by Gronovius, *L. Bat.*, 1688, fol. There is a very recent edition of the text by Westermann, *Lips.*, 1839, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 36.)

Stesichŏrus, a Greek lyric poet, born at Himera, in Sicily, and who flourished about 570 B.C. He lived in the time of Phalaris, and was contemporary with Sappho, Alcæus, and Pittacus. (*Clinton, Fast. Hellen.*, p. 5.) His special business was the training and directing of choruses, and he assumed the name of *Stesichorus*, or "leader of choruses," his original name being Tisias. This occupation must have remained hereditary in his family in Himera; a younger Stesichorus of Himera came, in Olympiad 73.1 (B.C 485), to Greece as a poet (*Marm., Par., ep.* 50); and a third Stesichorus of Himera was victor at Athens in Olympiad 102.3 (B.C. 370). The eldest of them, Stesichorus-Tisias, made a great change in the artistical form of the chorus. He it was who first broke the monotonous alternation of the strophe and antistrophe through a whole poem, by the introduction of the epode, differing in measure, and by this means made the chorus stand still. The chorus of Stesichorus seems to have consisted of a combination of several rows or members of eight dancers: the number eight appears, indeed, from various traditions, to have been, as it were, consecrated by him. The musical accompaniment was the cithara. On his arrangement of the strophe, antistrophe, and epode, was founded the Greek proverb, "*the three things of Stesichorus*" (*τὰ τρία Στησιχόρου*). His compositions, which consisted of hymns in honour of the gods, odes in praise of heroes, lyrico-epic poems, such as an *Ἰλίου πέρσις* ("*Destruction of Troy*"), an *Orestiad*, &c., were written in the Doric dialect, and are all now lost except a few fragments. Stesichorus possessed, according to Dionysius, all the excellences and graces of Pindar and Simonides, and surpassed them both in the grandeur of his subjects, in which he well preserved the characteristics of manners and persons; and Quintilian represents him as having displayed the sublimity of his genius by the selection of weighty topics, such as important wars and the actions of great commanders, in which he sustained with his lyre the dignity of epic poetry. Accordingly, Alexander the Great ranks him among those who were the proper study of princes. He was the inventor of the fable of the horse and the stag, which Horace and some other poets have imitated, and this he wrote to prevent his countrymen from making an alliance with Phalaris. The best collections of the fragments of Stesichorus are given by Blomfield, in the Museum *Criticum*, No. 6, p. 256; and by Kleine, *Berol.*, 1828, 8vo. They are also found in Gaisford's *Poetæ Minores Græci, ed. Lips.*, vol. 3, p. 336–348. (*Müller, Hist. Lit. Gr.*, p. 198.)

Sthenĕlus, I. a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe, the daughter of Pelops, by whom he had two daughters, and a son called Eurystheus. The name of this son is connected with the legend of Hercules, he having been born before Hercules, and, therefore, exercising a control over him. (*Vid.* Hercules.)—II. A son of Capaneus. He was one of the Epigoni, and also one of the suiters of Helen. He went to the Trojan war, and was, according to Virgil, in the number of those who were shut up in the wooden horse (*Pausan.*, 2, 18.—*Virg., Æn.*, 2, 10.)

Sthenoboea, a daughter of Jobates, king of Lycia, who married Prœtus, king of Argos. She became enamoured of Bellerophon, who had taken refuge at her husband's court after the murder of his brother; and when he refused, she falsely accused him before Prœtus of attempts upon her virtue. (*Vid.* Bellerophon.)

Stilĭcho, a Vandalic general, in the service of the Emperor Theodosius the Great, whose niece Serena he married. Theodosius having bequeathed the empire of the East to his son Arcadius, and that of the West to his second son Honorius, the former was left under the care of Rufinus, and the latter under the guardianship of Stilicho. No sooner was Theodosius removed by death, than Rufinus stirred up an invasion of the Goths, in order to procure the sole dominion; but Stilicho put down this scheme, and effected the destruction of his rival. After suppressing a revolt in Africa, he marched against Alaric, whom he signally defeated at Pollentia. After this, in A.D. 406, he repelled an invasion of barbarians, who penetrated into Italy under Rhadagasius, a Hun or Vandal leader, who formerly accompanied Alaric, and effected the entire destruction of the force and its leader. Either from motives of policy or from state necessity, he then entered into a treaty with Alaric, whose pretensions upon the Roman treasury for a subsidy he warmly supported. This conduct excited a suspicion of his treachery on the part of Honorius, who massacred all his friends during his absence. He received intelligence of this fact at the camp of Bononia (*Bologna*), whence he was obliged to flee to Ravenna. Here he took shelter in a church, from which he was inveigled by a solemn oath that no harm was intended him, and was conveyed to immediate execution, which he endured in a manner worthy his great military character. Stilicho was charged with the design of dethroning Honorius, in order to advance his son Eucherius in his place; and the memory of this distinguished captain has been treated by the ecclesiastical writers with great severity. Zosimus, however, although otherwise unfavourable to him, acquits him of the treason which was laid to his charge; and he will live in the poetry of Claudian as the most distinguished commander of his age. (*Encyclop. Americ.*, vol. 12, p. 7.—*Gibbon, Decline and Fall*, c. 29, *seq.*)

Stilpo, a philosopher of Megara, who flourished about 336 B.C. He was not only celebrated for his eloquence and skill in dialectics, but for the success with which he applied the moral precepts of philosophy to the correction of his natural propensities. Though in his youth he had been much addicted to intemperance and licentious pleasures, after he had ranked himself among philosophers he was never known to violate the laws of sobriety or chastity. With respect to riches he exercised a virtuous moderation. When Ptolemy Soter, at the taking of Megara, presented him with a large sum of money, and requested him to accompany him to Egypt, he returned the greater part of the present, and chose to retire, during Ptolemy's stay at Megara, to the island of Ægina. Afterward, when Megara was again taken by Demetrius, son of Antigonus, the conqueror ordered the soldiers to spare the house of Stilpo; and, if anything should be taken from him in the hurry of the plunder, to restore it. So great was the fame of Stilpo, that when he visited Athens, the people ran out of their shops to see him, and even the most eminent philosophers of Athens took pleasure in attending upon his

discourses. On moral topics Stilpo is said to have taught, that the highest felicity consists in a mind free from the dominion of passion, a doctrine similar to that of the Stoics. (*Enfield's History of Philosophy*, vol. 1, p. 202.)

Stobæus, Joannes, a native of Stobi, in Macedonia, whence his name Stobæus. The particulars of his life are unknown, and we are even ignorant of the age in which he lived. All that can be said of his era is, that he was subsequent to Hierocles of Alexandrea, since he has left us extracts from his works; and as he cites no more recent writer, it is probable that he lived not long after him. Stobæus had read much; he had acquired the habit of reading with a pen in his hand, and of making extracts from whatever seemed to him remarkable. Having made a large collection of these extracts, he arranged them in systematic order for the use of his son, whose education seems to have constituted the father's principal employment. This was the origin of a collection in four books, which he published under the title of Ἀνθολόγιον ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν ("*An Anthology of Extracts, Sentences, and Precepts*"). This work has come down to us, but under a form somewhat different, and which has consequently embarrassed the commentators. We have three books of extracts made by Stobæus, but they are given in the manuscripts as two distinct works: one composed of two books, the other of a single one. The former is entitled "*Physical, Dialectic, and Moral Selections*," the latter "*Discourses*." There exists, however, some confusion in this respect in the manuscripts. Some, which contain merely the Eclogæ or Extracts, call them the first and second books of Stobæus, without any more particular designation. Others give both works the title of Anthology.—In the Eclogæ and Discourses, Stobæus appears to have proposed to himself two different objects. The Eclogæ form, so to speak, an historical work, because they make us acquainted with the opinions of ancient authors on questions of a physical, speculative, and moral nature, whereas the Discourses constitute merely a moral work. It is on account of this diversity that some critics have thought that the Eclogæ never formed part of the Anthology, but originally made a separate work, and that the third and fourth books of the Anthology are lost. This hypothesis, however, seems at variance with the account that Photius gives of the Anthology of Stobæus. "The first book," says he, "is entirely physical; the commencement of the second is strictly philosophical (λογικός), but the greater part is moral. The third and fourth books are almost entirely devoted to moral and political subjects." It would seem from this that it is wrong to divide the extracts of Stobæus into two works, and that we possess actually, under two titles, his Anthology in four books, excepting that the copyists have united the third and fourth books into one.—It is from Photius also that we learn the object which Stobæus had in view when he made these selections, for we have not the beginning of the first book, where no doubt it was stated. Stobæus had devoted this part to a eulogium on philosophy, which was followed by an historical sketch of the ancient schools, and of their doctrines in relation to geometry, music, and arithmetic: of this chapter we have only the end, in which the subject of arithmetic is treated. The object of Stobæus, according to Photius, was to erect a column which might serve as a landmark to his son Septimius during the latter's course through life. The first book is subdivided into sixty chapters; the second contained forty-six, but we have only the first nine. The third book, or the first of the Discourses, was, in the time of Photius, composed of forty-two chapters, and the second of fifty-eight. In the manuscripts these one hundred chapters form only one book: the copyists, however, have, by their subdivision of some of the Discourses, made the number of chapters amount to one hundred and twenty-five, or, rather, one hundred and twenty-seven. Each chapter of the Eclogæ, and each discourse, has a particular title, under which the author has arranged his extracts, commencing with the poets, and passing from them, in order, to orators, philosophers, physicians, &c. The source whence each extract is obtained is indicated in the margin. These extracts are drawn from more than five hundred authors, both poets and prose writers, whose works have in a great measure perished. We find here, in particular, numerous passages from the ancient comic writers.—The best edition of the Eclogæ is that of Heeren, *Götting.*, 1792, 2 vols. (in 4) 8vo. It contains a very valuable dissertation by the editor, on the sources whence Stobæus obtained his materials. (*Commentatio de Fontibus Eclogarum Joannis Stobæi.*)—The best edition of the Discourses is that of Gaisford, under the title, *Joannis Stobæi Florilegium, Oxon.*, 1822, 4 vols. 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 133, *seqq.*)

Stobi, a city of Macedonia, in the district of Pæonia, to the north of Edessa, and not far from the junction of the Erigonus and Axius. Livy informs us that Philip wished to found a new city in its vicinity, to be called Perses, after his eldest son (39, 54). On the conquest of Macedonia by the Romans, Stobi was made the depôt of the salt with which the Dardani were supplied from that country (45, 29). At a later period it became not only a Roman colony, but a Roman municipium, a privilege rarely conferred beyond the limits of Italy. (*Plin.*, 4, 10.—*Ulp., Dig. de Cons. lex ult.*) In the reign of Constantine, Stobi was considered as the chief town of Macedonia Secunda, or Salutaris, as it was then called. (*Hierocl., Syn.*, p. 641.—*Malch., Exc. Legat.*, p. 61.) Stobi was the birthplace of Joannes Stobæus, the author of the Greek Florilegium which bears his name. The modern *Istib* is said to mark the site of the ancient city. (*Cramer's Ancient Greece*, vol. 1, p. 271.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 931.)

Stœchades, islands in the Mediterranean, off the coast of Gaul, and in a southeast direction from Telo Martius or *Toulon*, now *Isles d'Hieres*. Strabo and Ptolemy make them five in number, but Pliny only three. They are called Prote (*Parquerolles*), Mese (*Porto Cros*), and Hypæa (*du Levant* or *Titan*). They are said to have their name from their being ranged on the same *line* (στοῖχος.—*Plin.*, 3, 5.—*Mela*, 2, 7).

Stoïci, a celebrated sect of philosophers, founded by Zeno of Citium. They received their name from the *portico* (στοά) where the philosopher delivered his lectures. This was the "Pœcile," adorned with various paintings from the pencil of Polygnotus and other eminent masters, and hence was called, by way of eminence, *the Porch*. An account of the Stoic doctrine will be found at the end of the article Zeno.

Strabo, I. a Roman cognomen in the Fannian, Pompeian, and other families. It was first applied to those whose eyes were distorted, but afterward became a general name.—II. A celebrated geographer, born at Amasea in Pontus. The year of his birth is not exactly known, but it may be placed about fifty-four B.C. (*Clinton, Fasti Hellenici*, pt. 2, p. 277.) He studied at Nyssa under Aristodemus, at Amisus under Tyrannion, and at Seleucia under Xenarchus. He then proceeded to Alexandrea, and attached himself first to the peripatetic Bœthus of Sidon; but Athenodorus of Tarsus eventually gained him over to the doctrines of the Porch. He then visited various parts of Asia Minor, Syria, Phœnicia, and Egypt as far as Syene and the Cataracts of the Nile. In this latter country he formed an intimate acquaintance with Ælius Gallus, the Roman governor. In the year 24 B.C. this general undertook, by order of Augustus, an expedition into

Arabia. At a subsequent period, Strabo travelled over Greece, Macedonia, and Italy with the exception of Cisalpine Gaul and Liguria. It is important to determine the extent of Strabo's travels, that we may know when he speaks as an eyewitness, and when he merely copies the accounts of his predecessors, or gives the narratives of other travellers. At an advanced period of life he compiled a work on Geography (Γεωγραφικά), in seventeen books, which has come down to us complete, with the exception of the seventh book, which is imperfect.—It is remarkable that, during a space of near five hundred years, from the time of Herodotus to that of Strabo, so little should have been added to the science of geography. The conquests of the Romans westward did certainly bring them acquainted with parts of Europe hitherto little known; but in the East, neither the Macedonian nor the Roman expeditions seem to have brought much to light that was before unknown of the state of Asia; while in Africa, as Rennell justly observes, geography lost ground. In the course of this period, indeed, many writers on this subject appeared; but, whatever were their merits (and the merits even of the most eminent among them seem to be not highly rated by Strabo), it is certain that they are all lost. We may collect, indeed, from a curious circumstance little known or regarded, that no complete or systematic work on geography at that time existed: for it appears from two or three of Cicero's letters to Atticus, that he once entertained thoughts of writing a treatise himself on the subject. He was deterred, however, he says, whenever he considered it, by the magnitude of the undertaking, and by perceiving how severely even Eratosthenes had been censured by the writers who succeeded him. In fact, he was probably restrained by a consciousness of his own incompetency in point of science, of which he makes a pretty broad confession to his friend; and whoever values the reputation of Cicero cannot regret that it was never risked on a system of geography, to be *got up*, as he himself hints it was intended to be, during a short summer tour among his country-houses in Italy.—It is not, however, merely to the respective character of the two individuals that we must attribute the inferiority of the geography of Herodotus, in all essential requisites, to that of Strabo. Much undoubtedly is owing to the manners and complexion of the times in which they respectively lived. The former came to the task with few materials supplied to his hands. Everything was to be collected by his own industry, without the aid of previous history, without political documents or political authority. The taste, moreover, and the habits of the people for whom he wrote, which must ever have a powerful influence over the composition of any writer, demanded other qualities than rigid authenticity, and a judicious selection of facts. It should be remembered that he was hardly yet emerged from the *story-telling* age; the pleasure of wondering had not yet been superseded by the pleasure of knowing; and the nine deities who give name to his books might be allowed to impart some share of their privilege of fiction, whenever sober truth has been insufficient to complete or adorn his narrative. Before the age of Augustus, however, an entire revolution had been effected in the intellectual habits and literary pursuits of men. The world had become in a manner, what it now is, a reading world. Books of every kind were to be had in every place. Accordingly, it became the chief business of writers who projected any extensive work, to examine and compare what had been already written; to weigh probabilities; to adjust and reconcile apparent difficulties; and to decide between contending authorities, as well as to collect and methodise a multitude of independent facts, and to mould them into one regular and consistent form. It was not without a just sense of the magnitude and difficulty of the undertaking that Strabo engaged in this task, as is sufficiently proved by his own elaborate introduction. How many years were employed upon it is not certain; but we are sure, from the incidental mention made in different passages of historical events widely distant from each other, that it occupied a considerable portion of his life. It is impossible, indeed, to read any of his larger descriptions without feeling the advantages possessed by an eyewitness over a mere compiler. The strong and expressive outlines which he draws convey a lively idea, not merely of the figure and dimensions, but of the surface and general character, of extensive districts. These outlines are carefully filled up by a methodical and often minute survey of the whole region, marking distinctly its coasts, its towns, rivers, and mountains; the produce of the soil, the condition and manners of the inhabitants, their origin, language, and traffic; and in the more civilized parts of the world, in the states of Greece especially, we meet with continual information respecting persons and events, the memory of which is sacred to every one at all conversant with the writers of that extraordinary people. But it is not merely from the number and authenticity of the facts which it communicates that this work derives its value. Every page bears evidence of a philosophical and reflecting mind; a mind disciplined by science, and accustomed to trace the causes and connexion of things, as well in the province of physical phenomenon, as in the more intricate and varying system of human affairs. In this respect Strabo bears a strong resemblance to Polybius. But with the fondness of that historian for reflections and his steady love of truth, he has not copied the formality of his digressions, which so often interrupt the flow of the history, and which would be yet more unsuited in a geographical work. The reasonings and reflections of Strabo are just those which would naturally be excited in a mind previously well informed by the scenes over which he was travelling; but they never tempt him to lose sight of his main purpose, the collection and arrangement of facts. There is a gravity, a plainness, a sobriety, and good sense in all his remarks, which constantly remind us that they are subordinate and incidental, suggested immediately by the occasion; and they are delivered with a tincture of literature, such as a well-educated man cannot fail of imparting to any subject. On these accounts Strabo would be entitled to the perusal of every scholar, even if the geographical information were less abundant and authentic than it really is.—Strabo lived prior to any arrangement of the distances on the globe by measures taken from degrees of longitude and latitude. But this writer and his predecessor in the same branch of science were not unacquainted with the practice of measuring the distance from the equator as from a fixed line, by which the comparatively northerly or southerly situations of places might be determined; nor were they ignorant of some methods by which the longitude or distance of places to the east or west of each other might be estimated. But it was reserved for Ptolemy to reduce these observations into a regular system and to a tabular form, by which the situation of any one place, if correctly ascertained, might be compared with that of any other, and also with its distance from the equator and from the first meridian, drawn through Ferro, in the Canary or Fortunate Islands, as being the most westerly point of the earth known at that time.—The ancient astronomers and geographers could not but be conscious how defective were their instruments for observing the heavenly bodies; and how much greater dependance might be placed on their mechanical measurement of distances, to the accuracy of which we have reason to think they paid great attention, than on their celestial observations, to ascertain the truth of which they had so little artificial as-

sistance. The proportion of the length of the gnomon to that of its meridian shadow at the solstice and the equinoxes, afforded the principal method of determining the distance of places from the equator, and these were, indeed, under a clear sky, a bright sun, and continued opportunities of repeating observations, laid down, in many instances, more nearly to the truth than could be expected from so simple and so rude an instrument. Still, however, they were liable to great uncertainty. The penumbra at the extremity of the shadow made the proportions doubtful. The semi-diameter of the sun (although Cleomedes seemed to be aware that this should be taken into the account) does not appear to be added to the altitude, and the circumstances, less important, indeed, though not to be neglected, of parallax and refraction, were altogether unknown. Instances of the incorrectness of gnomonic or sciothenic observations may be given, too gross to be ascribed to any of these defects, and evidently owing to inaccuracy in the observers. Strabo mentions, in no less than four places, that the same proportion of the length of the gnomon to its solstitial shadow was found at Byzantium and at Marseilles, though the former was situated in 41° 11′, and the other in 43° 17′ of latitude, a difference of no less than 136′ on the equator, equal to 158 English miles; and this fact is reported on the authority of Hipparchus and Eratosthenes, in a case, too, which was obvious to the senses, and depended neither on hypothesis nor calculation. It is more extraordinary that this mistake, after being adopted by Ptolemy, should be continued down to ages not very remote from our own. A still greater error is to be found in Strabo respecting the situation of Carthage. He says that the proportion of the length of the gnomon to that of the equinoctial shadow is as eleven to seven. This gives by plane trigonometry a latitude of 32° 20′, which is very near to the one adopted by Ptolemy. The true latitude of Carthage, according to the best observations, is 36° 5′. The error, therefore, is 272′, or 313 English miles. These, and other remarks which might be here made, tend fully to show, that the ancient geographers are more deserving of praise when they express distances by measurements, in the correctness of which they excelled, than when they give them by calculations or observations, the principles of which they understood, but had not the means of reducing to practice. (*Quarterly Review*, vol. 5, p. 274, *seqq.*)—But to return more immediately to Strabo. A circumstance which cannot fail to surprise us is the little success with which Strabo's work appears to have met among the ancients, as far, at least, as we may infer from the silence which their writers for the most part preserve in relation to his labours. Marcianus of Heraclea, Athenæus, and Harpocration are the only ancient authors that cite him. Pliny and Pausanias do not even appear to have been acquainted with him by name. Josephus and Plutarch make mention of Strabo, but it is only to speak of his Historical Memoirs. The celebrity of Strabo dates from the middle ages: it was then so universal, that the custom arose of designating him by the simple title of "the Geographer."—The Geography of Strabo consists of two parts; the first, cosmographical, giving a description of the world, and comprising the first and second books; the second, chorographical, furnishing a detailed account of particular countries. This latter part commences with the third and ends with the seventeenth book; and thus consists of fifteen books, of which eight are devoted to Europe, six to Asia, and one to Africa.—The *first book* of the Geography of Strabo contains the general introduction to the work. In it the author shows the importance and utility of geographical studies. On this occasion he treats of the extent of Homer's geographical knowledge, and defends him against his detractors, even to such a degree as to support the authority of the fables related by the bard. After Homer, Strabo passes in review the works of Anaximander, Hecatæus, Democritus, and Eudoxus of Cnidus: he commends the latter for his mathematical acquirements and for everything he relates concerning Greece, while he censures him for being fabulous in his account of the Scythians. He names Dicæarchus among the writers that have treated of general geography, whereas we merely know that he wrote the Βίος Ἑλλάδος. Strabo ends his list of ancient geographers with Ephorus of Cumæ; Eratosthenes, Hipparchus, Polybius, and Posidonius forming the class of modern ones. His criticism on the first two books of Eratosthenes furnishes him with an opportunity of indulging in some researches relative to the adventures of Ulysses as given by Homer, the degree of acquaintance which the poet had with Egypt, and also the revolutions which the surface of the earth has undergone.—In the *second book* Strabo continues his criticism on the work of Eratosthenes, and takes up the third book of that production. He makes many corrections on Hipparchus, and defends Eratosthenes against many unjust criticisms. He then proceeds to an examination of the works of Posidonius and Polybius. The remainder of the book treats of the knowledge requisite for a geographer, and particularly that of a mathematical nature: he then treats of the figure of the earth, its general divisions and climates. He states that the earth has the form of a globe, or, rather, seems to have such a form. The habitable portion of the earth resembles, according to him, a *chlamys* or military cloak; it is contained between two parallels, one of which passes through Ierne or *Ireland*, and the other through what is now the island of Ceylon. The earth is immoveable and in the centre of the universe. The length of the earth from the equator to the north is 38,100 stadia, that of the habitable world 29,000. The breadth is about 70,000 stadia. The Caspian Sea is a gulf. The Sacrum Promontorium (Cape *St. Vincent*) is the most westerly point of Europe.—With the *third book* commences the chorographical part. Spain is the first country that occupies Strabo's attention; he first describes Bætica, then Lusitania and the northern coast as far as the Pyrenees, then the southern coast from the Columns of Hercules to the same range, and, finally, the islands in the neighbourhood of Spain, the Baleares, Gades, and the Cassiterides. In giving the description of this country Strabo follows three writers who had travelled in it. The first of these is Artemidorus, who boasted of having pushed his way as far as Gades, although the account which he gives of the phenomena that there attended the setting of the sun does not seem to indicate one who had observed them himself: this traveller was very exact in his determination of distances. The second source whence Strabo derived his information concerning Spain, and his principal guide in this book, is Posidonius. The third is Polybius. Strabo, however, notes the changes which had taken place since the period of the last-mentioned writer. Independently of these three authorities, our geographer cites Ephorus, Eratosthenes, Timosthenes, Asclepiades of Myrlea, and Athenodorus.—The *fourth book* is taken up with the description of Gaul, Britain, Ireland, Thule, and the Alps. After having treated of the four grand divisions of Gaul, Narbonensis, Aquitania, Lugdunensis, and Belgica, Strabo gives some general details on this country and its inhabitants. The Alps afford him an opportunity of treating of the Ligurians, Salyes, Rhætii, Vindelicii, Taurisci, and other inhabitants of these mountains. For his description of Gaul Strabo could easily obtain information from persons who had filled public offices in that country (for in his day this country was completly subject to the Romans), as well as from those who had traded thither. In other respects

Cæsar was his principal guide, especially in the description of the Silva Arduenna, and the account of the manners and customs of the Germans in general. He makes use, also, of the same geographers that had aided him in the third book. For example, his description of the *Rhone* and *Isere*, of their embouchures, and of the countries lying between these rivers, appears to be taken from Artemidorus. In the description of Gallia Narbonensis, of which Cæsar does not treat, Polybius is his authority. In what relates to the ancient constitution of Massilia (*Marseille*) he has followed Polybius, or perhaps Aristotle's work on Governments. Strabo, it is true, does not cite the latter writer on this occasion, but we see from another passage that he had consulted his work. (*Strabo*, 321.) The other accounts that he gives respecting Massilia are obtained from travellers with whom Strabo was personally acquainted. He gives the narrative of Timagenes, according to whom the treasure which Cæpio found at Tolosa made part of the plunder which the Tectosages had carried off from Delphi. With respect to Britain, the description of which follows that of Gaul, as this country was not yet subjected to the Romans, Strabo had no other sources of information than the fifth book of Cæsar's Commentaries, and the verbal accounts of travellers. He confesses, also, that he has but scanty materials for Ireland. In speaking of Thule, he makes mention of Pytheas, whom he unjustly considers as a writer dealing altogether in fable. For the description of the Alps, and of their inhabitants, which terminates the fourth book, his authority was Polybius.—The *fifth* and *sixth books* are devoted to Italy. The sixth ends with a survey of the Roman power. With the exception of Cisalpine Gaul and Liguria, Strabo knew Italy from personal observation. Polybius is his principal guide among the writers whom he cites, particularly for Cisalpine Gaul: in his description of Liguria he quotes also from Posidonius. What he says respecting the origin of the Etrurians is found in Herodotus: his account of the early kings of Rome is probably abridged from Dionysius of Halicarnassus. In treating of the Etrurians, he makes a digression concerning the Pelasgi, and cites Ephorus, Anticlides, and others. For the description of Etruria he has consulted Polybius, Eratosthenes, and Artemidorus. In giving the dimensions of Corsica and Sardinia, he refers, for the first time, to an author whom he merely cites under the title of a "Chorographer," but whom he distinguishes from Eratosthenes, Polybius, and Artemidorus. This is a Roman writer, for his measurements are not in stadia, but in miles; and perhaps he is the same with the Agrippa who prepared a description of the Roman empire, which Augustus caused to be placed in the portico commenced by his sister. (*Plin*, 3, 2.) Fabius Pictor and Cæcilius are his authorities for what he says respecting the origin of the Romans; and for the rest of Central Italy and Magna Græcia, he follows Polybius, Artemidorus, Ephorus, Timæus, Apollodorus, but, above all, Antiochus of Syracuse. For Sicily he cites Posidonius, Artemidorus, Ephorus, and Timæus.—The *seventh book* commences with a description of the countries situate along the Ister or Danube, and inhabited by the Germans, Cimbri, Getæ, and Tauri: it then proceeds to notice the regions between this river, the Euxine, the Adriatic, Illyricum, and Epirus. The chapters on Thrace and Macedonia are lost. Here Strabo was unable to procure as good authorities as in the preceding books, and he himself confesses that he was wandering in the dark. Strabo seems to have had under his eyes an historian who treated of the wars between the Romans and Germans, and who was subsequent to Cæsar. The name of this writer appears to have been Asinius. All that Strabo relates concerning the Cimbri is taken from Posidonius; for Ephorus the grammarian, Apollodorus, and Hypsicrates of Amisa are only cited for isolated facts. The two latter appear to have left histories of the war with Mithradates. Illyricum is one of the countries which Strabo himself traversed.—From what he says on the subject, we see that in Aristotle's work on Governments, the constitutions of Acarnania, Megaris, Ætolia, and Opuntia were, among others, considered. Polybius and Posidonius have supplied Strabo with his materials for these regions; Theopompus and Ephorus were his guides in Epirus, and Philochorus in what relates to Dodona. He cites, also, a certain Cineas; but whatever he drew from this otherwise unknown author has perished with the end of the book.—The eighth book, and the two immediately following, contain Greece in general, and the Peloponnesus in particular. In the description of Greece, Strabo takes the Homeric poems for a basis. In the chorographical part he consults also Ephorus and Polybius; in the physical part, Posidonius and Hipparchus; in the description of bays and harbours, Artemidorus and Timosthenes; and, in addition to all this, draws largely on his own information as a traveller in this country. Passing on to the description of Elis, he cites, for the fabulous ages, Homer and his commentators, Apollodorus, and Demetrius of Scepsis, as well as the other early poets; he relies principally, however, upon Ephorus. The other writers consulted by him for his account of the Peloponnesus are Philochorus, Callisthenes, Hellanicus, Demetrius of Scepsis, Theopompus, Thucydides, and Aristotle. What he says of the Achæan league is taken from Polybius. The distances between places are obtained from Artemidorus and Eratosthenes.—In the *ninth book* he describes Megaris, Attica, Bœotia, Phocis, Locris, and Thessaly, as well as Hellas, properly so called. The dimensions of Attica are taken from Eudoxus, the mathematician; its history from the Atthidographi, among whom he cites Philochorus and Andron. He has consulted, also, the memoirs of Demetrius Phalereus, for the purpose of learning the condition of Attica during the time of that individual. For Bœotia, Locris, and Phocis Ephorus and others have been his authorities. What he gives respecting Thessaly is a kind of commentary on those passages in Homer where mention is made of the Thessalians.—The *tenth book* is occupied with the rest of Greece; Eubœa, Arcarnania, Ætolia, Crete, the Cyclades, Sporades, &c. For the antiquities of Eubœa, Homer and his commentators have been consulted; for its history, Theopompus and Aristotle. When he treats of Acarnania and Ætolia, he follows Homer and another epic poet, probably a Cyclic bard, who had composed an Alcmæonid, which Ephorus had under his eyes. His other sources of information were Apollodorus, Demetrius of Scepsis, and Artemidorus. Before passing to Crete, Strabo makes a long digression respecting the Curetes. Among the crowd of writers who had treated of the subject, he distinguishes Demetrius of Scepsis, from whom he appears to have derived the account that he gives respecting the religious ceremonies of the Cretans; he refers, also, to Archemachus of Eubœa, an historian of an unknown epoch, cited frequently by Athenæus, to Pherecydes of Scyros, Acusilas of Argos, who gave a prose translation of the poetry of Hesiod, and to Stesimbrotus of Thasos. For the description of Crete his principal authority was Sosicrates. He names also Eudoxus, Artemidorus, Hieronymus of Cardia, and Staphylus of Naucratis. What relates to the government of Crete is taken from Ephorus. The account of the islands of the Ægean is the result of Strabo's own observations.—The *eleventh book* begins the description of Asia. Strabo bounds this part of the world by the Tanaïs, the Ocean, and what is now the Isthmus of Suez; but he believed it to be much less extensive than it is in reality. He was unacquainted with the vast regions of Asiatic Russia, and with those of Central Asia occu-

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pied by Tartar and Mongul tribes: he knew merely a portion of Southern Asia. What he states respecting the shores of the Palus Mæotis and Euxine, is drawn, for the most part, if not altogether, from the narratives of travellers; perhaps, also, from his own personal observations. For the measurement of distances he follows Artemidorus. In relation to Iberia and Albania, Strabo consulted, besides Artemidorus, the historians of the Mithradatic war, of whom Theophanes and Posidonius were the two principal ones. To these must be added Metrodorus of Scepsis, and Hypsicrates of Amisa. From the latter is taken the digression respecting the Amazons. In his description of the Caspian Sea, Strabo has followed very bad guides. His prejudice against Herodotus prevented him from following that historian, who knew very well that the Caspian is a lake, and who gives its dimensions with tolerable accuracy. The opinion which made it a gulf of the Northern Ocean originated very probably with the followers of Alexander, who were either deceived as to its nature, or misled by national vanity. The chief author of Strabo's mistake relative to the Caspian appears to have been Patroclus, the admiral of Seleucus and Antiochus. Pliny states that this navigator entered into the Northern Ocean by the way of the Caspian Sea; but Strabo corrects Pliny's error, by making Patroclus merely conjecture that one might sail by this route to India. The description of Hyrcania and the neighbouring countries is taken from Patroclus, Eratosthenes, Aristobulus, and Polycletus; that of the Massagetæ from Herodotus; that of Bactriana from Eratosthenes. For Parthia, Strabo's authority was Apollodorus of Artemis, whom we know merely through the medium of the geographer, but who would seem to have lived only a short time before him, since he had written the history of the war between the Romans and Parthians. An extract from the same historian, on the kingdom of Bactria, is almost all the information that is given us respecting this state. The exact ideas which Strabo has in relation to the Oxus and Iaxartes are owing to Patroclus; the fables respecting the Derbices, Caspii, and Hyrcanii are found in Herodotus. For the description of Media he cites Apollonides, and especially Q. Dellius, the friend and companion of Marc Antony, whom Plutarch mentions in his life of the triumvir. In place of Q. Dellius, some editions of Strabo have the corrupt reading Adelphius.—In the *twelfth book* commences the description of Asia Minor. Here Strabo finds himself in the country of his youth, and relates much that he himself had seen. As regards the earlier periods, he relies on the authority of Hellanicus, Ephorus, Theopompus, the historians of the Mithradatic wars, and particularly Theophanes. When treating of the Mysians, to whom some writers join the Lydians, he speaks of Xanthus the Lydian, and of Menecrates of Elea, his contemporary, who had written an Ἑλλησποντιακὴ περίοδος, and a work on the origin of cities (περὶ κτίσεων).—In the *thirteenth book* Strabo returns towards the Propontis, and describes the seacoast from Cyzicus to Cumæ, comprehending the Troad and Æolis. To this he adds an account of Lesbos, which lies opposite. From thence, turning towards the interior, he stops by the way at the cities of Pergamus, Sardis, Hierapolis, and some others. In his description of the Troad, Homer is Strabo's first and leading authority; the commentators on the poet, namely, Eudoxus of Cnidus, Damastes of Sigæum, Charon of Lampsacus, Scylax, and Ephorus, occupy the second rank. To these must be added Callisthenes, and a writer born in this country, Demetrius of Scepsis, who had written thirty books on sixty verses of the Iliad. From this author is taken the story about Aristotle's library. (*Vid.* Scepsis.) Ephorus, Thucydides, and Artemidorus are cited for distances; Lycurgus the orator, Hellanicus, and Menecrates are the authorities for the different theories among the ancients respecting the origin of the Trojans.—In the *fourteenth book* Strabo is still occupied with Asia Minor; he describes Ionia, with the islands of Samos and Chios; the Isle of Rhodes, Caria, Lycia, Pamphylia, Cilicia, and the isle of Cyprus. The ancient history of Ionia is taken from Pherecydes of Scyros, and the poets, such as Mimnermus and Hipponax. On the subject of the founding of Miletus, our author consulted Ephorus; and, as regards the colonies planted by this city, Anaximines of Lampsacus. The history of Polycrates is taken from Herodotus; that of the Athenian expedition to Samos, from Thucydides. In the account of the early history of Ephesus, Artemidorus is followed; in the case of the other cities, Pherecydes of Scyros, and Ephorus, as well as the poets. The history of the kingdom of Pergamus, and of the attempt of Aristonicus, is taken, very probably, from Posidonius. Strabo had himself visited these countries and collected materials; the same was the case with Rhodes. For Caria he obtained accounts from the grammarian Apollodorus; but especially from a certain Philip, who had written a history of the early times of Caria. The authority for Lycia was probably Artemidorus, whom Strabo cites for distances. What he states respecting Cilicia, and of the great number of slaves sent from that country to the slave-market at Delos, in order to supply the Roman demand for this unfortunate class of beings, appears to have been extracted from Posidonius. It is certain, at least, that the writer from whom Strabo obtained these particulars was subsequent to the war of Pompey with the pirates. Strabo then engages in a discussion against the grammarian Apollodorus, who, according to him, had misunderstood both Homer and Ephorus in many things relating to Asia Minor. In the description of Cyprus he corrects Damastes and Eratosthenes, on the authority, probably, of Artemidorus.—In the *fifteenth book* Strabo commences the description of Asia beyond Taurus, or Southern Asia; this book is devoted to India and Persia. Here our author describes regions which he never saw. He himself acknowledges that all that was known in his day respecting India was full of obscurity and contradiction. His own idea, too, concerning the shape of this country, is altogether false; he represents it as a rhomboid, the northern and southern sides of which measured 3000 stadia (nearly 115 leagues) more than the eastern and western. He had, consequently, no knowledge whatever of the peninsula of Decan. In the whole of India he was only acquainted with three cities: Taxila, Patala, and Palibothra. If, however, the geographical information relative to this country be meager and unsatisfactory, the deficiency is, in some degree, compensated by the very full account that is given of the manners and institutions of the people. Besides Eratosthenes, who is his principal guide, Strabo has derived much information from the historians of Alexander and his successors, particularly Patroclus and Aristobulus, whom he considers most worthy of reliance; after them he ranks Megasthenes and Nearchus: he gives little credit to Onesicritus, Daimachus, and Clitarchus. In treating of the course of the Ganges, he gives the opinion of Artemidorus: he cites the account given by Nicolaus Damascenus of his interview with the ambassadors sent from Taprobana to Augustus: he quotes, also, a certain Megillus, who had written on the culture of rice.—After India, Strabo describes the Empire of Persia He comprehends, under the name of Ariana, the provinces situate between the Indus and a line drawn from the Caspian Gates (Pylæ Caspiæ) to the embouchure of the Persian Gulf. In his description of the coasts of Persia he follows Nearchus and Onesicritus: and with regard to the countries in the interior, he remarks that he has nothing more to say respecting

them than Eratosthenes had, who himself derived his own information from the historians of Alexander. For the dimensions of the country he cites Bæton and Diognetes. His authorities for the description of Persia Proper (or Persis) are Eratosthenes and Polyclitus: his account of Persepolis and Pasargada is borrowed from Aristobulus, and is found also in Arrian. In speaking of the worship of fire, he gives us to understand that he has been an eyewitness of the ceremony, since he remarks that Cappadocia, a province over which he had travelled, contained many Magi, or worshippers of fire (*πύραιθοι*). The remainder of his account of Persian manners is taken from Herodotus and Xenophon. — The *sixteenth book* terminates the account of Asia: it contains a description of Assyria, a name under which Strabo, besides Adiabene, comprehends also Babylonia and Mesopotamia; to this succeeds an account of Syria, together with Phœnicia and Palestine; and last of all comes Arabia. The description of Aturia, or the Assyrian province in which was situate the city of Ninus, is taken from an historian of Alexander, who, together with Herodotus, Polyclitus, and Eratosthenes, has also been his authority for Babylonia. What he states concerning the Parthian empire is probably taken from Posidonius; for mention is made, in the course of it, of the war waged by Pompey against Tigranes. The account which he gives of the stone dikes, by which the Assyrians had fettered the navigation of the Tigris, is found also in Arrian, and appears to have been borrowed from Aristobulus and Nearchus. The picture of Babylonian manners is traced after the original drawn by Herodotus, and also after that of Posidonius. Strabo had travelled in Syria, and therefore speaks of it as an eyewitness. He gives the distances according to Eratosthenes and Artemidorus; in the history of the Seleucidæ he follows Posidonius. We find here a remarkable passage respecting Moses and the Jews, taken from some author who wrote after the capture of Jerusalem by Pompey.—What Strabo mentions under the head of Arabia is taken from Eratosthenes, with the exception of the account that is given of the western part of the country; this appears to have been drawn from Artemidorus, who had himself copied it from Agatharchidas. The book concludes with accounts derived by Strabo from conversations with travellers, particularly with the Stoic philosopher, Athenodorus of Tarsus, the friend and preceptor of Augustus, who had visited Petra, the chief city of the Nabathæi, and in company with Ælius Gallus, with whom Strabo became acquainted in Egypt.—The *seventeenth* and *last book* comprehends Egypt, Ethiopia, and Libya, which we call Africa, and which comprised under the name of Libya the countries of Cyrenaïca, Mauritania, and the territories of Carthage. The division of the Roman empire into provinces terminates the work. What Strabo relates concerning the Nile is obtained from Eratosthenes, Eudoxus, and Ariston. Strabo, moreover, was personally acquainted with the course of the stream as far as the Cataracts. His account of the Ptolemies is based upon the testimony of Polybius, and in part, very probably, upon his continuator, Posidonius. In the narrative of Alexander's march across the desert to the oracle of Ammon, Strabo follows Callisthenes and the other companions of the prince. The recital of Petronius, who, during the reign of Augustus, carried on war against the Ethiopians, the work of Agatharchidas, and the history of Herodotus, are the sources whence he draws his materials for an account of the countries lying to the south of Egypt. With regard to Libya, and particularly the Oases and the temple of Ammon, he takes Eratosthenes for his guide, and for the distances, Artemidorus; while for the historical portion, Posidonius, in all likelihood, served as authority. He cites also Timosthenes and Iphicrates, writers otherwise unknown, who had treated of the botany of Libya. Although, in treating of Mauritania, he makes mention of the two Jubas, he does not seem to have been acquainted with the work of the younger on Africa; for, had he known it, he would certainly have furnished us with many interesting selections relative to the interior of the country.—There exists an abridgment or Chrestomathy of the entire work of Strabo, made subsequently to A.D. 980, by which the text of the main work has often been corrected, the latter having come to us in a very corrupt state. Besides the Chrestomathy, several collections of extracts from Strabo have reached our time: they are still in manuscript, and to be found in European libraries. By the help of these, the text of the large work might be still farther corrected. —Strabo wrote also an historical work, a continuation of Polybius, which he himself cites under the title ὁ Ὑπομνήματα ἱστορικά (*Historical Memoirs*). These memoirs were carried down a little farther, it would seem, than the continuation of the same historian made by Posidonius; for it appears from Plutarch that the death of Cæsar was mentioned in them.—Among the most useful editions of Strabo may be mentioned that of Casaubon, *Genev.*, 1587, fol., reprinted at Paris by Morel, after the death of Casaubon, 1620, fol.; that of Almeloveen, *Amst.*, 1708, fol., which is a reprint of Casaubon's, enriched with notes from various scholars; that of Siebenkees, continued by Tzschucke, and after him by Friedemann, but never completed, *Lips.*, 1796–1818. 7 vols. 8vo; and that of Coray, Paris, 1816–19, 4 vols. 8vo. This last contains the best Greek text: it has no Latin version, but is accompanied by an excellent commentary and several tables. The Oxford edition of Strabo, by Falconer, 1507, 2 vols. fol., is a beautiful specimen of typography, but a very unfortunate model of accurate scholarship: it is noted also for having given rise to an angry controversy between the Edinburgh Review and some of the scholars of England.—The French translation of Strabo, undertaken at the command of government, and executed by Du Theil and Coray, enjoys a high reputation. The translation, with the critical and historical notes, was assigned to the two scholars just named; and M. Gossellin had charge of the formation of the maps and the geographical illustrations. It appeared during 1805–20, and is in 5 vols. 4to. An able review of it is given in the London Quarterly, vol. 5, p. 273, *seqq.* (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 278, *seqq*)

Strato, I. a philosopher of Lampsacus, disciple and successor in the school of Theophrastus, or the peripatetic school, of which he took charge B.C. 286, and who continued over it for eighteen years, with a high reputation for learning and eloquence. Ptolemy Philadelphus made him his preceptor, and repaid his services with a royal present of eighty talents. In his opinion concerning matter, Strato departed essentially from the system both of Plato and Aristotle, and he is said to have nearly approached that system of atheism which excludes the deity from the formation of the world. Cicero states that this philosopher conceived all Divine power to be seated in nature, which possesses the causes of production, increase, and diminution, but is wholly destitute of sensation and figure. He taught, also, that the seat of the soul is in the middle of the brain, and that it only acts by means of the senses. (*Enfield's History of Philosophy*, vol. 1, p. 295, *seq*)—II. A physician of Berytus, a pupil of Erasistratus, and, like him, a determined enemy to bleeding. He became the head of a school. (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 408.)—III. A licentious poet, a native of Sardis. Many epigrams of his are preserved in the Greek Anthology (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 56.)

Straton. *Vid.* Strato.

Stratonice, wife of Antiochus I. (Soter), king of

Syria, and previously the wife of Seleucus. (Consult remarks at the commencement of the article Antiochus.)

Stratonicēa, I. a city of Caria, between Alabanda and Atlinda, and one of the three most important cities in the interior of the country. It was founded and fortified by Antiochus Soter, and called after his wife Stratonice. The modern *Eskihissar* marks the ancient site. It would seem from Stephanus of Byzantium (*s. v.* Ἑκατησία), that an earlier city called Irdias, and also Hecatesia and Chrysaoris, occupied the spot where Stratonicea was afterward founded. In consequence of some restorations by Hadrian, this latter city received the name of Hadrianopolis, but did not long retain it. (*Hierocl.*—*Strabo*, 660.—*Polyb.*, 30, 19.—*Plin.*, 5, 29.) Ptolemy gives the name of the place as Stratonīce. (*Leake's Tour*, p. 235.—*Chishull, Antiq. Asiat.*, p. 155.)—II. A city near Mount Taurus, called *Stratonicea ad Taurum* (Στρατονίκεια ἡ πρὸς τῷ Ταύρῳ), to distinguish it from the former. (*Strabo, l. c.*)

Stratonis Turris, a city of Judæa, afterward called Cæsarea by Herod, in honour of Augustus. (*Vid.* Cæsarea.)

Strongўle, one of the *Lipari* isles, or the first of the Æoliæ Insulæ to the northeast. It was called Strongyle (Στρογγύλη) by the Greeks on account of its *round* figure, whence, by corruption, the modern name *Stromboli*. It is celebrated for its extraordinary volcano, which is the only one known whose eruptions are continued and uninterrupted. The island is, in fact, merely a single mountain, whose base is about nine miles in circumference. The crater is supposed to have been anciently situated on the summit of the mountain; it is now on the side. From various testimonies collected by Spallanzani, he concludes that he volcano has burned for more than a century where it now does, without any sensible change in its situation. The same writer is of opinion that the material origin and increase of Stromboli is to be attributed to porphyry, which, melted by subterraneous conflagrations, and rarefied by elastic gaseous substances, arose from the bottom of the sea, and, extending itself on the sides in lava and scoriæ, has formed an island of its present size. The earliest eruptions of Stromboli, authenticated by historical accounts, are prior to the Christian era by about 290 years, the date of the reign of Agathocles of Syracuse. (*Schol. ad Apoll. Rhod.*, 4, 761.) It burned, likewise, in the time of Augustus and Tiberius. After this latter period, a long succession of ages ensued, during which, from the want of historical documents, we are ignorant of the state of Stromboli. In the seventeenth century we again know that it ejected fire, which it has continued to do to the present time. The ancients made this island the residence of Æolus, monarch of the winds; and Pliny gives us the germe of the whole fable when he states that the inhabitants could tell three days beforehand, from the smoke of the volcano, what winds were going to blow. (*Plin.*, 3, 8.)—Strongyle was inhabited as early as the days of Thucydides. About twenty-five years ago, *Stromboli* did not contain more than two hundred inhabitants; but at present more than two thousand are collected in a single town. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 465.—*Malte-Brun*, vol. 7, p. 750.)

Strophădes, small islands off the coast of Elis, in the Ionian Sea. They were two in number, and, according to Strabo, belonged to the territory of Cyparissa. (*Strab.*, 359.) They were first called Plotæ, but took their name of Strophades from the circumstance of Zetes and Calais, the sons of Boreas, having *returned* from thence (στρέφω, "*to turn*") after they had driven the Harpies thither from the table of Phineus. (*Apoll. Rhod.*, 2, 295.) According to the scholiast, however, the islands were so called because the sons of Boreas *turned* to Jupiter Æneasius, whose altar stood on a promontory of Cephallenia, and supplicated him for aid to overtake the Harpies. (*Heyne ad Apollod.*, 1, 7, 21.)—These islands are known to navigators at the present day under the name of *Strivali*. (*Cramer's Anc. Greece*, vol. 3, p. 121.)

Strophĭus, I. a king of Phocis. He married a sister of Agamemnon, by whom he had Pylades, celebrated for his friendship with Orestes. After the murder of Agamemnon by Clytemnestra and Ægisthus, the king of Phocis educated at his own house, with the greatest care, his nephew, whom Electra had secretly removed from the dagger of his mother and her adulterer. (*Pausan.*, 2, 29.—*Hygin.*, *fab.*, 1, 17.)—II. A son of Pylades by Electra, the sister of Orestes.

Strymon, a large river of Thrace, forming the boundary of that country on the side of Macedonia. (*Scyl.*, *Peripl.*, p. 27.) It rises in the chain of Mount Scomius, and, after a course of nearly two hundred miles, through the territory of the Pæonians, the Mædi, Sinti, and Edones, which were Thracian tribes, falls into the gulf to which it communicated the name of Strymonicus, now *Golfo di Contessa*. (*Strabo*, 331.) Pliny states, that the Strymon had its source in Mount Hæmus, and that it formed seven lakes before it proceeded on its course (4, 10). The Strymon gave its name to a wind which was prevalent in the gulf into which that river discharges itself, and blew with great violence from the north. (*Herod.*, 8, 118.) The Strymon was also celebrated for its eels. (*Antiph.*, *ap. Athen.*, 7, 54.) According to Lucas, the modern name of this stream is *Karasou*, or the "*Black River*;" but some maps term it the river of *Orphano*, from a small town near its mouth. (*Cramer's Anc. Greece*, vol. 1, p. 289.)

Stymphālis, I. a region of Macedonia, south of Orestis, and annexed to the former country upon the conquest of that kingdom by the Romans. (*Liv.*, 45, 30.)—II. Palus, a lake of Arcadia, near the town of Stymphalus, and once the fabled haunt of birds, thence called Stymphalides. (*Apollod.*, 2, 5, 6.—*Schol. ad Apoll. Rhod.*, 2, 1054.) Pausanias imagines that these came from Arabia, as there existed some of the same name in that country (8, 22). The Stymphalides, confounded by others with the Harpies, are said to feed on human flesh, and were fabled to have been destroyed by Hercules. The Stymphalian lake was supposed to communicate with the Erasinus, a small river of Argolis. (*Herod.*, 6, 76.—*Strabo*, 371.) The Emperor Hadrian caused water to be conveyed from a fountain in the Stymphalian territory to Corinth. (*Cramer's Ancient Greece*, vol. 3, p. 309.)

Stymphālus, a town of Arcadia, northeast of Orchomenus, and near the confines of Achaia. In the time of Pausanias it was annexed to Argolis by the voluntary choice of its inhabitants; but it was an Arcadian town at the epoch of the Trojan war, having been founded, according to the traditions of the country, long before that period by Stymphalus, a descendant of Arcas. (*Pausan.*, 8, 22.) Its antiquity is also attested by Pindar, who calls it the mother of Arcadia. (*Olymp.*, 6, 167.) The remains of Stymphalus are about an hour to the west-southwest of *Zaraka*, and stand upon a rocky eminence rising from the northeast side of the lake. (*Cramer's Anc. Greece*, vol. 3, p 309.)

Styx, I. a daughter of Oceanus and Tethys. She married Pallas, by whom she had Victory, Strength, Luck (Ζῆλος.—*Heyne ad Apollod.*, 1, 2, 4, *not. crit.*), and Violence. (*Apollod., l. c.*)—II. A celebrated torrent in Arcadia, which precipitated itself over a rocky height in the vicinity of Nonacris, to join the river Crathis. The waters of the Styx were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action.

The only thing in which it could be kept was a mule's hoof; every other kind of vessel split immediately on receiving it. Hence, say the ancient writers, it was in a mule's hoof that some of this water was sent to Asia by Antipater, for the purpose of poisoning Alexander. (*Plin.*, 30, 53.—*Ælian, H. A.*, 10, 40.—*Justin*, 12, 14.—*Quint. Curt.*, 10, 10, 25.—*Senec., Quæst. Nat.*, 3, 25.—*Vitruv.*, 8, 3.—*Varro, ap. Solin.*, c. 7.) Herodotus relates that Cleomenes, king of Sparta, assembled in this quarter the Arcadian chiefs whom he had united in a plot against that city, and made them swear by this "infernal" stream that they would persevere in their resolutions. The historian describes the Nonacrian Styx as a scanty rill, distilling from the rock, and falling into a hollow basin surrounded by a wall (6, 75). Pausanias, however, represents the Styx as falling from one of the most elevated summits that he had ever seen (8, 17, 5), and this statement agrees with the accounts of modern travellers. (*Von Stackelberg, La Grèce, Vues pittoresques*, &c., *livrais.* xvii., *Paris*, 1831.—*Pouqueville, Voyage de la Grèce*, vol. 5, p. 458.) On comparing the language of Herodotus with that of Pausanias in another passage (8, 18, 2), it would appear that the historian merely speaks of the Styx after it has descended from the mountain-height. The modern name of the Styx is *Mavronero*, or "Black Water," an appellation derived from the dark colour of the rocks over which it flows. (*Von Stackelberg, l. c.—Pouqueville, l. c.*) Various etymologies are assigned for the ancient name. Servius derives it from the *hateful* and *gloomy* nature of the stream (*ἀπὸ τοῦ στυγεροῦ.—Serv. ad Virg., Æn.*, 6, 133). According to another account, when Ceres, in the course of her wandering to recover her lost daughter, was pursued by Neptune, and compelled to change herself into a mare, she came to this Arcadian stream, and, having beheld her altered form in it, was so disgusted at the sight that she regarded its waters with *hatred*, and made them black of hue (*ἐστύγησέ τε καὶ τὸ ὕδωρ μέλαν ἐποίησε.—Ptol., Hephæst., ap. Phot., cod.*, 190; vol. 1, p. 148, *ed. Bekk.*).—III. A fabulous river of the lower world, the idea of which was in all probability borrowed from the Styx of Arcadia. It was said to encompass the lower region nine times in its winding course (*Virg., Georg.*, 4, 480), and is described by the poets as a broad, dull, and sluggish stream of but little depth, whence the expression "Stygian lake" (*Æn.*, 6, 134), "Stygian fen" (*Æn.*, 6, 323), and the like, so frequently applied to it. According to the popular belief, the gods regarded this stream with so much reverence that they were accustomed to swear by it, and deemed such an oath the most binding in its nature. (*Æn.*, 6, 324.) If, however, any deity ever violated an oath thus taken, the punishment was believed to be deprivation of nectar and ambrosia, and the loss of all heavenly privileges for the space of ten whole years. Hesiod, in a curious passage of the Theogony, gives the particulars of this punishment very minutely, but makes it apply to the case of celestial perjury in general, not merely to the violation of an oath taken in the name of the infernal river. According to the poet, when any one of the gods is guilty of perjury, Iris is sent down to Hades, and brings up thence, in a golden vase, some of the chilling water of this celebrated stream. The offending deity is compelled to swallow the noxious draught, and thereupon he lies outstretched for one whole year, without sense or motion, nor partakes of the nectar and ambrosia. At the end of this year other troubles are in store for him. For nine whole years is he now separated from the society of the gods, neither attending at the council of Jove nor partaking of the banquet. In the tenth year his punishment ends, and he is restored to his former privileges. (*Hes., Theog.*, 783, *seqq.*—Compare *Hom., Il.*, 14, 272.—*Heyne, ad loc.*)

Suada, the goddess of Persuasion, called Pitho (Πειθώ) by the Greeks. Hermesianax made her one of the Graces. (*Hermes., ap. Pausan.*, 9, 35.)

Suastus, a river of India, falling into the Indus near the modern city of *Attock*. D'Anville makes the modern name of the Suastus to be the *Suvat*. Mannert supposes this to be the same river with that called Choaspes by Strabo and Curtius, and the name Suastus, which is used by Ptolemy in speaking of this stream, to be an error. (*Mannert, Geogr.*, vol. 5, pt. 1, p. 30.)

Sublicius Pons, the most ancient, and also the first in order, if we ascend the river, of all the bridges thrown over the Tiber at Rome. It was called *Sublicius* because constructed of wood, and resting on *piles* or *stakes* (*sublicæ.—Fest., s. v. Sublicius*). This bridge was built by Ancus Marcius (*Liv.*, 1, 33), but was rendered more celebrated for the gallant manner in which it was defended by Horatius Cocles against the forces of Porsenna. For some centuries after, this bridge was, through motives of religious feeling, kept constantly in repair with the same materials of which it had been originally framed, without the addition of a single nail for the purpose. This continued, as we learn from Dio Cassius (50, 9), till towards the end of the republic, when it was rebuilt of stone by the censor Paulus Æmilius Lepidus. (*Plut., Vit. Num.*) Julius Capitolinus states (c. 8) that it was repaired by Antoninus Pius in marble. (*Cramer's Anc. Italy*, vol. 1, p. 467.)

Suburra, one of the most populous and busy parts of ancient Rome. If, however, the Suburra was one of the most frequented parts of Rome, it was also the most profligate. (*Propert.*, 4, 7, 15, *seq.—Horat., Epod.*, 5, 57.—*Martial*, 6, 66.) The term Suburra is sometimes used synonymously with that of Rome, especially by Juvenal. (*Sat.*, 3, 5.—*Ib.*, 10, 155.) Julius Cæsar is said to have first lived in this part of Rome, and in rather an humble dwelling. (*Sueton., Vit. Jul.*, 46.) Varro gives various etymologies for the name (*L. L.*, 4, 8), but they all appear unsatisfactory. (*Cramer's Anc. Italy*, vol. 1, p. 369.)

Sucro, I. now *Xucar*, a river of Hispania Tarraconensis, in the territory of the Contestani. It rises in Mount Idubeda, and falls into the Mediterranean. (*Mela*, 2, 6.—*Plin.*, 3, 3.)—II. A city of Hispania Tarraconensis, in the territory of the Edetani, and at the mouth of the river Sucro. It lay between Carthago Nova and the river Iberus. It was in ruins as early as the days of Pliny. The modern *Cullera* marks its site. (*Plin.*, 3, 3.—*Liv.*, 28, 26.—*Id.*, 29, 19.)

Suessa, I. Pometia, an ancient Volscian city, the site of which must ever remain a matter of mere conjecture. It appears to have been in the neighbourhood of the Pomptinæ Paludes, to which it gave name. This town was taken and sacked by Tarquinius Superbus, and the booty is said to have furnished him with the means for laying the foundation of the Capitol. (*Liv.*, 1, 53.) It was again, at a later period, taken and sacked by the consul Servilius, and from that period we lose all traces of it in history. Suessa Pometia was a colony of Alba, according to Dionysius (1, 4) and Virgil (*Æn.*, 6, 773.—*Cramer's Anc. Italy* vol. 2, p. 95, *seq.*).—II. Aurunca, the capital of the Aurunci. (*Vid.* Aurunci.)

Suessiones, a people of Gallia Belgica, between the Remi, Veromandui, Vadocasses, Meldi, and Catalauni. Their capital, Augusta, afterward Suessiones, now *Soissons*, stands on Oxona, now the *Aisne*. They were subdued by Cæsar. (*Cæs., B. G.*, 8, 6.—*Liv., Epit.*, 104.—*Plin.*, 4, 17.)

Suetonius, I. C. Paulinus, a Roman commander, who, in the reign of Claudius, made war upon the Mauri, and was the first Roman general that crossed Mount Atlas with an army. He commanded subsequently in Britain, and there crushed a dangerous rebellion. He wrote an account of his campaign in Af-

nica.—II. Tranquillus, a Roman historian, born about the beginning of the reign of Vespasian. His father, Suetonius Lenis, was tribune of the thirteenth legion in the war of Otho. The son followed at Rome the profession of a grammarian and rhetorician. He became intimately acquainted with the younger Pliny, who recommended him to Trajan, and procured for him the office of tribune, and the *Jus trium liberorum*, though he had, in fact, no issue. Under the Emperor Hadrian he was appointed private secretary (*Magister Epistolarum*), but was degraded from this post for having been wanting in respect to the Empress Sabina. The year of his death is not known.—The principal work that remains to us of Suetonius is his Biography of the first twelve Cæsars. In some manuscripts these lives are divided into eight books, an arrangement most probably made by the copyists. The object of Suetonius was not so much to give a history of the political and military events that occurred during the reign of each of these princes, as to delineate their private characters, their virtues and vices, in a word, the whole of their private life. His narratives do not follow a chronological order: the division is rather one resulting directly from the subject matter; as, for example, the birth of each emperor, his manner of life, occupations, amusements, &c. Suetonius traces his characters with remarkable fidelity, and, according to St. Jerome, with the same freedom with which they lived; "*pari libertate ac ipsi vixerunt.*" Like Plutarch, he seems to have collected his materials from several very different authorities; but he had one great advantage over the Greek biographer in the superior knowledge which he naturally possessed of the laws and usages of the Romans; so that on those subjects his testimony is much more trustworthy. We do not see any grounds for the charge of malignity which has been sometimes brought against him; on the contrary, he appears to have recorded the virtues and vices of the Cæsars with great impartiality; and certainly it is not the fault of Suetonius if their vices seem to preponderate. He merely gives a plain and candid account of facts, many of them otherwise unknown, but of the greatest importance for history. His style is simple, concise, and correct, without either ornament or affectation.—Besides these biographies, we have from the pen of Suetonius an account of distinguished grammarians, and a fragment of a similar work on celebrated rhetoricians. To him also are ascribed lives of Terence, Horace, Lucan, Pliny the elder, Juvenal, and Persius. These are probably supposititious. Suetonius wrote also other works, on the Schools of the Greeks, on Rome and its institutions, a genealogy of Roman families, &c., but these are all lost.—The best editions of Suetonius are, that of Piscus, *Leovard.*, 1714, 2 vols. 8vo; that of Oudendorp, *L. Bat.*, 1751, 2 vols. 8vo; that of Ernesti, *Lips.*, 1775, 2 vols. 8vo; but particularly that of Crusius, *Lips.*, 1816–18, 3 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 387.)

Suēvi, a powerful people of Germany, consisting of many tribes, and inhabiting the eastern section of the country, from the Danube to the Sinus Codanus. Among the separate tribes composing this nation, Ptolemy enumerates the Langobardi, Semnones, and Angli. The Catti, Marcomanni, Ubii, Sygambri, &c., were often included under the same general appellation. In process of time, the names of the several tribes became gradually more prevalent, that of Suevi less and less frequent, until the term became fixed as a designation of those that had settled in what, at the present day, is denominated *Suabia*. (*Cæs., B. G.*, 4, 1, *seqq.*—*Tac., Germ.*, 38, 45.—*Pliny*, 4, 14.—*Pertz., Mon. Germ. Hist.*, 1, 100, 283, 519.) Lucan calls them *Flavi*, from their having, in general, *reddish* hair, which their name is likewise said to signify. (*Lucan*, 2, 51.)

Suidas, a Greek lexicographer, of whom so little is known that some have doubted whether a person of this name ever existed. His name, however, is found in all the MSS. of his Lexicon, and is often mentioned by Eustathius in his commentary on Homer. He seems to have flourished between 900 and 1025 A.D. He is the author of a Lexicon compiled from various authors. It differs essentially from other works of this kind, in giving not only the explanation of words, but, at the same time, an historical notice of the most celebrated authors, and extracts from their works. On account of the peculiar uniformity of style which prevails in the biographical notices, it has been conjectured that Suidas borrowed them all from some Onomasticon; and, from an expression which he himself uses in the article Hesychius, some have been led to believe that a work of the latter furnished him with his chief materials. In making his compilation, however, Suidas has shown great negligence, and a total want of judgment and critical talent. He cites from vitiated and corrupt readings; he confounds individuals and authors; and oftentimes his citations do not prove what he intends. It is uncertain whether the carelessness of copyists may not have been the cause of many of these errors. Notwithstanding its errors and imperfections, it is a very useful book, and a storehouse of all sorts of erudition. It furnishes an account of poets, orators, historians, &c., with many passages from ancient authors whose works are lost. The best edition, until of late, used to be that of Kuster, *Cantab.*, 1705, 3 vols. fol. In 1834, however, a new edition of Kuster's work appeared from the Clarendon press, *Oxford*, in 2 vols. fol., by Gaisford, which is in every respect far superior to the former. In the same year, Bernhardy, a German scholar, commenced re-editing Gaisford's labours, in the 4to form, at the Halle press. This latter work is still in a course of publication. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 650.—*Schöll, Hist. Lit. Gr.*, vol. 6, p. 289.)

Suiones, a people of Scandinavia, famed for their skill in navigation as early as the days of Tacitus (*Germ.*, 44). They were the earliest inhabitants of what is now called *Sweden*, which country in early times was called *Sviar*. From them Sweden, in the middle ages, received the appellation of Sveonland and Sueonia. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 935.)

Sulla. *Vid.* Sylla.

Sulmo, I. a city of Latium, which stood on the site of the modern *Sermonetta Vecchia*. It must not be confounded with the place of the same name situated among the Peligni. Virgil probably alludes to it when he gives the name of Sulmo to a Latin warrior. (*Æn.*, 10, 517.) In Pliny's time no vestige of it remained.—II. A city of the Peligni, about seven miles southeast of Corfinium, now *Sulmone*. It was the birthplace of Ovid, who has made us acquainted with that fact in more than one passage. The improbable story of its having been founded by Solymus, a Phrygian, one of the companions of Æneas, which we find in the same poet (*Fast.*, 4, 79), is re-echoed by Silius Italicus (9, 76). We learn from Florus (3, 21) that this city was exposed to all the vengeance of Sylla for having been attached to the cause of Marius. It was not, however, destroyed by that general, since we soon after hear of its having fallen into the hands of Cæsar, together with Corfinium. (*Bell. Civ.*, 1, 16.) Frontinus states that it was a Roman colony. (*Cramer's Anc. Italy*, vol. 1, p. 334.)

Sulpitia, a poetess in the time of Domitian, who wrote a poem on the banishment of the philosophers by that emperor. We have remaining a Satire in seventy verses, entitled "*De edicto Domitiani, quo Philosophos urbe ejecerit.*" It is found in many editions of Persius and Juvenal, and even of Ausonius. This is supposed to be, in fact, the production of Sul

pitia. (*Bähr, Gesch. Röm. Lit.*, p. 181.) The Sulpitia here alluded to must not be confounded with another in the time of Tibullus. To the latter are ascribed by some critics a portion of the elegies in the fourth book of Tibullus, namely, from the 2d to the 12th inclusive. (*Barthe, Advers.*, 59, 16.—*Broukhus, ad Tibull.*, p. 384.)

Sulpitia Lex, I. *Militaris*, by P. Sulpitius, the tribune, A.U.C. 665. It ordained that the prosecution of the Mithradatic war should be taken from Sylla and vested in Marius.—II. Another, *de Senatu*, by Servius Sulpitius, the tribune, A.U.C. 665. It required that no senator should contract a debt over 2000 denarii ($300).—III. Another, *de Civitate*, by P. Sulpitius, the tribune, A.U.C. 665. That the Italian allies, who had obtained the rights of citizenship, and had been formed into eight new tribes, should be distributed throughout the thirty-five old tribes ; and also that the manumitted slaves, who used formerly to vote only in the four city tribes, might vote in all the tribes.

Sulpitia Gens, a distinguished patrician family at Rome, the two principal branches of which were the Camerini and Galbæ.

Sulpitius, I. Servius Sulpitius Rufus, a distinguished patrician, brother-in-law of C. Licinius Stolo. He was highly esteemed for his talents and virtues, and filled many important offices in the state. Sulpitius was four times military tribune with consular power ; the last of these times in 400 B.C.—II. Servius Sulpitius Pæticus, was consul B.C. 362, with Licinius Stolo. Scenic exhibitions are said to have been first given during this year, and it was during this same year that Sulpitius drove a nail into the side of the temple of Jupiter on account of the ceasing of a pestilence.—III. Publius Sulpitius Saverio, was consul B.C. 279, with P. Decius Mus, and defeated Pyrrhus at Asculum.—IV. Servius Sulpitius Galba. (*Vid.* Galba II. and III.)—V. Caius Sulpitius Gallus. (*Vid.* Gallus I.)—VI. Publius Sulpitius, a tribune of the commons in 122 B.C., and a person of most turbulent character. As a partisan of Marius, he brought forward a law to deprive Sylla of the charge of the war against Mithradates, and to vest it in Marius. He also proposed another law respecting the Italian allies. (*Vid.* Sulpitia Lex III.) While these matters were pending, he paraded the streets, surrounded by armed bands, and a set of ruffians whom he called his anti-senate : the Italians also streamed in extraordinary numbers to the city, to await the passage of the law in which they were interested. On their first insertion into the register of citizens, eight new tribes had been created for them, whose suffrages were only then demanded when the old five-and-thirty gave no decision. Sulpitius now proposed by his law to distribute them throughout all the tribes. Rome became thereupon a scene of confusion and riot ; both parties, the old citizens and the Italians, fought with sticks and clubs in the streets and forum ; and the law was near being passed by force, when Sylla, who remained at Rome, came to the aid of the senatorial party. The senate was assembled in the temple of Castor, and regularly besieged by the people because it had caused to be announced the measure usual in extreme confusion of an interruption of all public business. In the tumult that arose, Sylla's son-in-law was slain ; his colleague escaped the hands of the mob with difficulty ; and Sylla himself, to save his life, was compelled to take off the restriction upon public business merely to be let out of the city. He betook himself to his army, while Sulpitius carried his law, and the appointment also of Marius in Sylla's stead, as commander-in-chief against Mithradates. Sylla now marched upon Rome, and the city was stormed like a hostile town. Sulpitius the tribune perished, a price having been set upon his head, and Marius himself narrowly escaped being taken.—VII. Servius Sulpitius Rufus, a contemporary and friend of Cicero's, and one of the most eminent lawyers of his time. He had been a pupil, in judicial studies, of F. Balbus and C. Aquilius Gallus. According to the testimony of Cicero, Sulpitius was the first that gave a scientific form to Roman jurisprudence ; in other words, he carried it back to first principles. He was consul 50 B.C., with M. Marcellus. Of his legal writings (*Reprehensa M. Scævolæ capita ; De testandis sacris ; De dote*, &c.), and also of his speeches, nothing remains. (Consult *Otto*, "*de Vita, studiis, scriptis, et honoribus Serv. S. Rufi*," *Traj. ad Rhen.*, 1737.)—VIII. C. Sulpitius Apollinaris, a native of Carthage, and grammarian, flourished in the time of the Antonines. We have nothing from him relative to the branch of knowledge which he professed to teach. The verses, however, that are found at the commencement of Terence's plays, as arguments to the respective pieces, are supposed to be his. We have also an epigram of his on the order which Virgil gave to burn the Æneid. (*Burmann, Anthol. Lat.*, vol. 1, p. 352.—*Schöll, Hist. Lit. Rom.*, vol. 3, p. 308.)—IX. Sulpitius Severus, an ecclesiastical historian, born about 363 A.D., in Aquitania. We have from him a sacred history (*Historia Sacra*), from the creation of the world to A.D. 410 ; a Life of St. Martin of Tours, and some dialogues and letters. The latest edition of his united works is that of Prato, *Veronæ*, 1741–5, 2 vols. 4to.

Summānus, an Etrurian deity, whose worship was adopted, probably very early, at Rome. A temple was erected to him at the Circus Maximus in the time of the war with Pyrrhus (*Ovid, Fast.*, 6, 731), and his earthen statue stood on the top of the temple of Jupiter on the Capitol. (*Cic., Div.*, 1, 10.) Nocturnal lightnings were ascribed to Summanus, as diurnal ones were to Jupiter (*Plin.*, 2, 53.—*August., Civ. D.*, 4, 23) ; and when trees had been struck with lightning, the *Fratres Arvales* sacrificed to him black wethers. (*Gruter, Inscrip.*, p. 121.) He may, therefore, have been only a god of the night ; but we are assured that he was Pluto and Dispiter. (*Mart., Capell.*, 2, 40.—*Arnob., adv. Gent.*, 37.) Varro joins him with Vulcanus, as one of the gods worshipped by the Sabine Tatius. (*L. L.*, 4, p. 22.) As his Roman name was probably a translation, the usual derivation of it, *Summus Manium*, is perhaps founded on truth. His festival, the *Summanalia*, was on the 20th of June, when cakes shaped like a wheel were offered to him (*Keightley's Mythology*, p. 530, *seq.*)

Sunium, a celebrated promontory of Attica, forming the extreme point of that province towards the south. Near the promontory stood the town of the same name, with a harbour. (*Pausan.*, 1, 1.) Sunium was held especially sacred to Minerva as early as the time of Homer (*Od.*, 3, 278), and here the goddess had a beautiful temple, whence her appellation of *Sunias*. The promontory of Sunium is frequently mentioned in Grecian history. Herodotus, in one place (4, 99), calls it the Suniac angle (*τὸν γουνὸν τὸν Σουνιακόν*). Thucydides reports that it was fortified by the Athenians after the Sicilian expedition, to protect their vessels which conveyed corn from Eubœa, and were, consequently, obliged to double the promontory (8, 4). —Travellers who have visited Sunium inform us that this edifice was originally decorated with six columns in front, and probably thirteen on each side. Spohn reports, that in his time nineteen columns were still standing. The whole edifice was of white marble, and of the most perfect architecture.—According to Hobhouse (vol. 1, p. 342, *Am. ed.*), nine columns, without their entablatures, front the sea, in a line from west-northwest to east-southeast ; three are standing on the side towards the land, on the north ; and two, with a pilaster, next to the corner one of the northern columns, towards the sea on the east ; and

there is a solitary one on the southeastern side. This last has obtained for the promontory the name of Cape *Colonni*, or *the Cape of the Column*. The whiteness of the marble has been preserved probably by the sea-vapour, in the same manner as Trajan's triumphal arch at Ancona. The rock on which the columns stand is precipitous, but not inaccessible, nor very high. It bears, according to Hobhouse, a strong resemblance to the picture in Falconer's "Shipwreck;" but the view given in Anacharsis places the temple just in the wrong position. Sunium was considered by the Athenians an important post, and as much a town as the Piræus, but could not have been very large, according to Hobhouse, who is of opinion that, when Euripides styles it the *rich rock of Sunium* in his Cyclops, he alludes to the wealth of the temple, not the fertility of the soil. The same writer justly considers the assertion of Pausanias to be unworthy of belief, when he states that the spear and the crest of the statue of Minerva in the Acropolis might be seen from Sunium, a straight line of nearly 30 miles. —Sir W. Gell observes that "nothing can exceed the beauty of this spot, commanding from a portico of white marble, erected in the happiest period of Grecian art, and elevated 300 feet above the sea, a prospect of the Gulf of Ægina on one side, and the Ægean on the other." (*Itin.*, p. 82.) Dodwell states that "the temple is supported on its northern side by a regularly constructed terrace wall, of which seventeen layers of stone still remain. The fallen columns are scattered about below the temple, to which they form the richest foreground. The walls of the tower, of which there are a few remains, may be traced nearly down to the port on the southern side; the greater part of the opposite side, upon the edge of the precipice, was undefended, except by the natural strength of the place and the steepness of the rock; the walls were fortified with square towers." (*Tour*, vol. 1, p. 540.—*Cramer's Anc. Greece*, vol. 2, p. 377.)

Supĕrum Mare, a name of the Adriatic Sea, as situate above Italy. The name of *Mare Inferum* was applied for the opposite reason to the sea below Italy.

Surēna, a powerful officer under Orodes, king of Parthia, and who had aided in raising that monarch to the throne. He distinguished himself at the storming of Seleucia, and was afterward appointed commander of the Parthian forces against Crassus, whom he overthrew in the memorable victory at Charræ, and afterward entrapped and put to death. Surena himself was not long after put to death by Orodes. (*Plut., Vit. Crass.*)

Surrentum, a city of Campania, on the lower shore of the Sinus Crater, and near the Promontorium Minervæ. The place is reported to have been of very ancient date, and was said to have derived its name from the Sirens, who, as poets sung, in days of yore made this coast their favourite haunt, and had a temple consecrated to them here. (*Strab.*, 247.) Surrentum appears to have become a Roman colony in the reign of Augustus. The wine of the Surrentine hills was held in great estimation by the ancients. (*Ovid, Met.*, 15, 709.—*Martial*, 13, 110.—*Stat., Sylv.*, 3, 5.) Pliny, however, relates that Tiberius used to say of this wine, that physicians had agreed to give it a name, but that, in reality, it was only a better sort of vinegar. (*Plin.*, 14, 16.) The modern name of Surrentum is *Sorrento*, and it is celebrated as the birthplace of Tasso, and admired for the exquisite beauty of its scenery and the salubrity of its climate. (*Cramer's Anc. Italy*, vol. 2, p. 183.)

Susa (*-orum*), a celebrated city of Susiana in Persis, on the east side of the Eulæus or Choaspes. (*Herod.*, 5, 52.) The founder, according to Herodotus, was Darius; whereas Strabo gives, from Grecian traditions, the name of Tithonus, the father of Memnon; and Memnon himself is said to have built the palace at Susa, afterward called *Memnonium* or *Memnonia*. Susa itself is sometimes called *Memnonia*. (*Vid.* Memnon I.) Susa was 120 stadia in circumference; according to Polyclitus 200 stadia; and the account of the last-mentioned writer, which Strabo quotes, that the city had no walls, deserves full credit, since, in all the movements of Alexander and his successors in this quarter, it is constantly represented as an unfortified city. (*Strabo*, 727.) When, therefore, mention is made in other writers of walls, we must refer what is said to the citadel merely. This citadel was termed *Memnonium*, and is represented as a place of great strength. Alexander found great treasures here. (*Strabo*, 731.) We are informed by Strabo that Susa or Susan meant in Persian "a lily," and that the city was so called from the abundance of these flowers that grew in the vicinity. Perhaps the appellation may have had somewhat more of an Oriental meaning, and have denoted the lily (i. e., the fairest) among cities. —Great difficulty exists in relation to the site of this ancient place. Mannert declares for *Toster* or *Schoschter*, and not for the more northwestern *Sus*; but consult the remarks of Williams (*Geography of Ancient Asia*, p. 12, *seqq.*). It was customary with the kings of Persia to spend the summer in the cool, mountainous country of Ecbatana, and the winter at Susa, the climate being warmer there than elsewhere.

Susarĭon, a Greek poet of Megara, who is supposed by some to have been the inventor of comedy, on the authority of the Arundel marble. If the marble, however, be correct, by the term κωμῳδία, as applied to him, we can understand nothing beyond a kind of rough, extemporal farce, performed by the chorus, into which Susarion might have improved the Phallic song. His date may be inferred to be about 562 B.C. (*Theatre of the Greeks*, 3d *ed.*, p. 70, *in notis.*—Compare the remarks of *Bentley, Dissertation on Phalaris*, vol. 1, p. 249, *seqq.*, *ed. Dyce.*)

Susiana or Susis, a province of Persia, to the east of Babylonia proper. It was a large level tract, shut in by lofty mountains on all sides but the south, and was hence exposed to the hot winds from this quarter, while the cool winds from the north were kept off by the mountains. Hence Susiana was selected as the winter residence of the Persian king, but suffered much from heat in summer. The chief rivers were the Ulæus and Tigris, and, on the confines of Persis, the Oroatis. The modern name of Susiana is *Chusistan*. The ancient capital was Susa, whence the appellation of Susiana was derived. (*Vid.* Susa.)

Susĭdæ Pylæ, narrow passes over mountains from Susiana into Persia. (*Curt.*, 5, 3, 17.—Consult *Schmieder, ad loc.*, and *Diod. Sic.*, 17, 68.)

Suthul, a town of Numidia, of which mention is made only in Sallust (*Bell. Jug.*, 37) and Priscian (5, 2; vol. 1, p. 173, *ed. Krehl*). Barbie du Bocage suspects that this town is the same with that called Sufetala (now *Sbaitla*) in the *Itin. Ant.* The name Suthul is said by some to signify "the town of eagles," but with what authority it is hard to say. Gesenius more correctly deduces its meaning from the Hebrew, and makes it equivalent to "*plantatio*," i. e., settlement or colony. (*Gesen., Phœn. Mon.*, p. 427.)

Sutrĭum, a city of Etruria, about eight miles to the west of Nepete, and in a northeastern direction from Cære. It was a city of some note, and was considered by the Romans as an important acquisition in furtherance of their designs against Etruria. Having been surprised by the latter power, it fell into their hands, but was almost immediately recovered by Camillus. (*Liv.*, 6, 3.) Sutrium was colonized by the Romans, as Velleius Paterculus reports, seven years after Rome had been taken by the Gauls (1, 14). It is now *Sutri*. (*Cramer's Anc. Italy*, vol. 1, p. 234.)

Syăgrus, an early Greek poet, who, according to Ælian (*V. H.*, 14, 21), lived after Orpheus and Mu

æus, and was the first that sang of the Trojan war. Diogenes Laertius writes the name Sagaris, and makes him to have been the contemporary and rival of Homer. (*Diog. Laert.*, 2, 46.)

Sybăris, I. a river of Lucania, running by the city of the same name, and falling into the Sinus Tarentinus. It is now the *Cochile*. Its waters were said to render horses shy. (*Strab.*, 263.—*Ælian, H. N.*, 2, 36.)—II. A celebrated city of Lucania, on the Sinus Tarentinus, and near the confines of Bruttium. It was situate between the rivers Sybaris and Crathis, and is said to have been founded by the people of Trœzene, not long after the siege of Troy. (*Aristot., Polit.*, 5, 3.—*Solin.*, 8.) But these were subsequently joined by a more numerous colony of Achæans, under the conduct of Iseliceus (*Strab.*, 263), about 720 B.C. (*Euseb., Chron.*, 2.) The rise and progress of this celebrated republic must have been wonderfully rapid. We are told that it held dominion over four different people and twenty-five towns; and that the city extended fifty stadia, or upward of six miles, along the Crathis. But the number of its inhabitants capable of bearing arms, which are computed at 300,000 by several ancient writers, and which are said to have been actually brought into the field, is so prodigious as to raise considerable doubts as to the accuracy of these statements. The accounts which we have of their luxury and opulence are not less extraordinary: to such a degree, indeed, did they indulge their taste for pleasure, that a Sybarite and a voluptuary became synonymous terms. Athenæus, in particular, dwells on their inordinate sensuality and excessive refinement. His details are chiefly drawn from Timæus, Phylarchus, and Aristotle. Among other particulars which he gives, upon the authority of these Greek writers, are the following. It was forbidden by law to exercise in the city any trade or craft, the practice of which was attended with noise, lest the sleep of its inhabitants might be disturbed; and, for the same reason, an edict was enforced against the breeding of cocks. On the other hand, great encouragement was held out to all who should discover any new refinement in luxury, the profits arising from which were secured to the inventor by patent for the space of a year. Fishermen and dyers of purple were specially exempted from the payment of taxes and duties. A crown of gold was awarded to those who distinguished themselves by the sumptuousness of their entertainments, and their names were proclaimed by heralds, at the solemn festivals, as public benefactors. To these banquets their women were also invited, and invitations were sent them a year in advance, that they might have sufficient time to provide themselves with dresses suitable to the occasion. These were of the most costly description, generally purple or saffron-coloured, and of the finest Milesian wool. Dionysius of Syracuse, having become possessed of one of these robes, which was esteemed a singular rarity from its peculiar magnificence, sold it to the Carthaginians for 120 talents, upward of 20,000*l.* When they retired to their villas, the roads were covered with an awning, and the journey, which might easily have been accomplished in one day, was the work of three. Their cellars were generally constructed near the seaside, whither the wine was conveyed from the country by means of pipes. The Sybarites were also said to have invented vapour baths.—History has recorded the name of one individual, famed beyond all his countrymen for his effeminacy and sensuality. Smindyrides, the son of Hippocrates, is stated by Herodotus to have been by far the most luxurious man that ever lived (6, 127). It is reported, that when he went to Sicyon as suiter to the daughter of Clisthenes, tyrant of that city, he was accompanied by a train of a thousand cooks and fowlers, and that he far surpassed that prince and all his court in magnificence and splendour. (*Athen.*, 12, 3.) But this prosperity and excess of luxury were not of long duration; and the fall of Sybaris was hastened with a rapidity only equalled by that of its sudden elevation. The events which led to this catastrophe are thus related by Diodorus Siculus. A democratical party, at the head of which was Telys, having gained the ascendancy, expelled five hundred of the principal citizens, who sought refuge at Crotona. This city, upon receiving a summons to give up the fugitives or prepare for war, by the advice of Pythagoras made choice of the latter alternative; and the hostile armies met near the river Traens, in the Crotoniat territory. The forces of Crotona, headed by the celebrated Milo, amounted to 100,000 men, while those of Sybaris were triple that number; the former, however, gained a complete victory, and but few of the Sybarites escaped from the sword of the enemy in the route which ensued. The victorious Crotoniats, following up their success, advanced against Sybaris, and, finding it in a defenceless state, totally destroyed the town by turning the waters of the Crathis, and thus overwhelming it with the inundation. This event is supposed to have happened nearly 510 years B.C. (*Diod. Sic.*, 12, 9.—*Herod.*, 5, 44.—*Strabo*, 263.) The greater part of the Sybarites who escaped from the general destruction retired to their colonies on the Tyrrhenian Sea; but a small remnant still adhered to their native soil, and endeavoured, but in vain, to restore their fallen city. The city of Thurii was afterward erected in the immediate vicinity. (*Vid.* Thurii.)—As Sybaris was utterly destroyed, no ruins remain to guide us in our search of its position. Swinburne imagined, however, that he had discovered some vestiges of this city about three miles from the coast. (*Cramer's Anc. Italy*, vol. 2, p. 354, *seqq.*)

Sybarīta, an inhabitant of Sybaris. (*Vid.* Sybaris.)

Syēne, now *Assuan*, a town of Thebais, on the extremities of Egypt. Juvenal, the poet, was banished there on pretence of commanding a legion stationed in the neighbourhood.—It is famous for being the place where the first attempt was made to ascertain the measure of the circumference of the earth by Eratosthenes. In this town, according to Strabo, a well was sunk, which marked the summer solstice, and the day was known when the style of the sundial cast no shade at noon; at that instant the vertical sun darted his rays to the bottom of the well. The observations of the French astronomers place *Assuan* in 24° 5′ 23″ of north latitude. If this was formerly situated under the tropic, the position of the earth must be a little altered, and the obliquity of the ecliptic diminished. But we should be aware of the vagueness of observations made by the ancients, which have conferred so much celebrity on these places. The phenomenon of the extinction of the shadow, whether within a deep pit or round a perpendicular gnomon, is not confined to one exact mathematical position of the sun, but is common to a certain extent of altitude, corresponding to the visible diameter of that luminary, which is more than half a degree. It would be sufficient, therefore, that the northern margin of the sun's disk should reach the zenith of Syene on the day of the summer solstice, to abolish all lateral shadow of a perpendicular object. Now, in the second century, the obliquity of the ecliptic, reckoned from the observations of Hipparchus, was 23° 49′ 25″. If we add the semidiameter of the sun, which is 15′ 57″, we find for the northern margin 24° 5′ 22″, which is within a second of the actual latitude of Syene. At present, when the obliquity of the ecliptic is 23° 28′, the northern limb of the sun comes no nearer the latitude of Syene than 21′ 3″, yet the shadow is scarcely perceptible. We have, therefore, no imperious reason for admitting a greater diminution in the obliquity of the ecliptic than that which is shown by real astronomical observation of the most authentic and

exact kind. That of the well of Syene is not among the number of these last, and can give us no assistance in ascertaining the position of the tropic thirty centuries ago, as some respectable men of science seem to have believed.—Nature presents a peculiar spectacle around Syene. Here are the terraces of reddish granite of a particular character, hence called Syenite; a term applied to those rocks which differ from granite in containing particles of hornblende. These mighty terraces, shaped into peaks, cross the bed of the Nile, and over them the river rolls majestically its impetuous and foaming waves. Here are the quarries from which the obelisks and colossal statues of the Egyptian temples were dug. An obelisk, partially formed and still remaining attached to the native rock, bears testimony to the laborious and patient efforts of human art. (*Malte-Brun*, vol. 4, p. 89, *seqq.*, *Am. ed.*)

Syennēsis, a satrap, or, rather, tributary monarch of Cilicia, when Cyrus the Younger made war upon his brother Artaxerxes. The name Syennesis appears, in fact, to have been a common appellation for the native princes of this country. (Consult *Bähr, ad Herod.*, 1, 64.—*Krüger, ad Xen., Anab.*, 1, 2, 12.—*Stanl., ad Æsch., Pers.*, 326.)

Sylla, Lucius Cornelius, was born at Rome A.U.C. 616, B.C. 138, in the consulship of M. Æmilius Lepidus and C. Hostilius Mancinus, four years before the death of Tiberius Gracchus. Sylla was a patrician by birth; his father, however, did nothing to promote either the honour or the wealth of his family, and his son was born with no very flattering prospects either of rank or fortune. We know not by whom his education was superintended; but he acquired, either from his instructers, or by his own exertions in after life, an unusual portion of knowledge; and he had the character of being very profoundly versed in the literature of both his own country and Greece. (*Sallust, Bell. Jug.*, 95.) But intellectual superiority affords no security for the moral principles of its possessor; and Sylla, from his earliest youth, was notorious for gross sensuality, and for his keen enjoyment of low and profligate society. He is said to have merely occupied lodgings at Rome, and to have lived in a way which seems to have been reckoned disgraceful to a man of patrician family, and to have incurred great indigence. For his first advancement in life he was indebted to the fondness of a prostitute, who had acquired a large sum of money, and left it all to him by her will; and he also inherited the property of his mother-in-law, who regarded him as her own son. Sylla was chosen one of the quæstors A.U.C. 646, and joined the army of Marius, who was then in his first consulship, and carrying on the war against Jugurtha in Africa. Here his services were of great importance, since it was to him that Jugurtha was at last surrendered by Bocchus, king of Mauritania. This latter circumstance excited, as is said, the jealousy of Marius; but Sylla nevertheless served under him as one of his lieutenants in the war with the Cimbri, where he again greatly distinguished himself. Finding, however, the ill will of his general daily increasing, he left him, and served in the army of Lutatius Catulus, the colleague of Marius: and in this situation, being charged with the duty of supplying the soldiers with provisions, he performed it so well, that the army of Catulus was in the midst of abundance, while that of Marius was labouring under severe privations. This still farther inflamed the animosity with which Marius already regarded him. For some years after this period Sylla seems to have lived in the mere enjoyment of his favourite pleasures of intellectual and sensual excitement. At length, A.U.C. 657, he became a candidate for the office of prætor, but without success. In the following year, however, he was more fortunate, having been elected to this same magistracy without the previous step of going through the office of

ædile; and he is said to have exhibited on the occasion no fewer than a hundred lions; the first time, it is said, that the male lion was ever brought forward in the sports of the circus. (*Plin.*, 8, 16.) On the expiration of the prætorship he obtained the province of Cilicia, and was commissioned to replace on the throne Ariobarzanes, king of Cappadocia, who had been lately expelled by Mithradates. (*Plut., Vit. Syll.*, c. 5.—*Liv., Epit.*, 70.) This he easily effected; for Mithradates was not yet prepared to encounter the power of Rome; and it is farther mentioned as a memorable circumstance in the life of Sylla, that while he was yet in Cappadocia, he received the first communication ever made to any Roman officer by the sovereign of Parthia. Arsaces, king of that country, perceiving that the Romans extended their influence into his neighbourhood, sent an embassy to Sylla to solicit their alliance. In the interview between the Roman prætor and the Parthian ambassador, Sylla claimed the precedence in rank with the usual arrogance of his countrymen; and by this behaviour, in all probability, left no very friendly feeling in the mind of Arsaces; and rather encouraged than lessened that jealousy of the Roman power, which the Parthians in the sequel were often enabled to manifest with more success than any other nation since the time of Hannibal. On Sylla's return to Rome, he was threatened with a prosecution on account of corrupt proceedings in his province; but the matter was never brought to a trial. Soon after this the Social War broke out, in which Sylla served as lieutenant under the consul Lucius Julius Cæsar; and during this same contest the name of Marius is hardly mentioned, whereas the services of Sylla were of the most eminent kind. Towards the close of this war, B. C. 88, Sylla went to Rome to stand candidate for the consulship; and the prospect of his attaining to that dignity was most galling to the jealousy of Marius, especially as a war with Mithradates now appeared certain; and, if a general of Sylla's reputation filled the office of consul, his claims to the command of the army employed in the contest would prevail over all others. Sylla's application for the consulship was a successful one, and Q. Pompeius was chosen as his colleague. Information soon after was received that Mithradates had attacked and overrun the Roman dominions in Asia Minor, and war was therefore declared against him at Rome; whereupon Asia and Italy being named as the province of the consuls, the latter fell to the lot of Q. Pompeius, and the former to that of Sylla. But the turbulent tribune Publius Sulpitius, the devoted partisan of Marius, was determined that this arrangement should not be carried into effect. The army which Sylla was to command was at this time employed near Nola, as that city, which had revolted in the Social War, still refused to submit to the Romans; but he himself remained in the city with his colleague, endeavouring to baffle the project of Sulpitius by proclaiming frequent holydays, and ordering, consequently, a suspension of public business. A violent tumult in consequence ensued; Sylla, finding himself in the power of his enemies, was compelled to yield, and immediately thereafter left Rome for his army, and Sulpitius soon caused a law to be passed depriving Sylla of the command against Mithradates, and vesting it in Marius. Two military tribunes were sent to announce this change to Sylla. The army of the latter, however, were as indignant as himself at this new arrangement. The two military tribunes were murdered, and the whole force, consisting of six legions, broke up from its quarters, and began to march upon Rome. The city was assaulted and taken; Sulpitius, being betrayed by one of his slaves, was put to death by Sylla's orders, and his head exposed on the rostra; while Marius, after a series of romantic adventures, escaped to Africa. Sylla having thus crushed the opposite faction,

proscribed Marius, his son, and his chief adherents, re-established the power of the senate, and appointed his friend Octavius and his enemy Cinna to the consulship, set out against Mithradates. The relief of Greece was the first object of Sylla; and this he accomplished after taking Athens by storm, and defeating the armies of Mithradates in two great battles. Weakened and dispirited by these reverses, the King of Pontus readily concluded a treaty with the Roman general, who, on his part, was equally desirous of a peace, that he might return to Rome, where the Marian faction had regained the ascendancy. Sylla had probably expected to produce a comparative equilibrium at Rome by the appointment to the consulship of one from each of the contending factions. Here, however, his policy failed, probably from being too refined, or from his not taking into consideration the new element which had been introduced by the admission of the Italian states to the citizenship. He had, in a great measure, exterminated the democratic party in Rome itself, and restored the power of the senate; but Cinna perceived the means of raising a powerful body of new adherents, by proposing to throw open all the tribes to the Italian states, which would have given them a preponderance in every popular assembly. This the other consul, Octavius, opposed; and Cinna was compelled to withdraw to the country, where he soon mustered a powerful army of the disaffected allies. Marius, who had fled to Africa, being informed of the turn which affairs had taken at Rome, conceived hopes of recovering his power, and immediately returned to Italy, joined Cinna, and, at the head of an immense horde of robbers and semi-barbarians, the very dregs of the populace of all Italy, who flocked to his standard from all quarters, advanced against the city. At his approach Rome was thrown into consternation; and there not being any forces sufficient to oppose him, the senate offered to capitulate, on condition that the lives of the opposite party should be spared. During the progress of these negotiations, Marius entered the city at the head of his armed and barbarous adherents, secured the gates that none might escape, and gave the signal for slaughter. On rushed his barbarians like wolves, sparing neither age nor sex, while Marius gazed on the horrid scene with grim and savage delight. During five days and five nights the hideous massacre was continued with relentless ferocity, while the streets were deluged with blood, and the heads of the murdered victims were exhibited in the forum, or laid before the monster himself for his peculiar gratification. At length Cinna grew sick of the protracted butchery; but the barbarians of Marius could not be restrained till they were themselves surrounded and cut to pieces by Cinna's soldiers. Having gratified his revenge by this bloody butchery, Marius nominated himself consul for the seventh time, and chose Cinna to be his colleague. This he did without the formalities of a public assembly, as if to consummate his triumph over the liberties of his country, thus trampled upon by an act at once of violation and of insult. But a short time did he enjoy his triumph and revenge. In the seventeenth day of his seventh consulate, and in the seventieth year of his age, he expired, leaving behind him the character of having been one of the most successful generals and most pernicious citizens of Rome. Sylla, having concluded a treaty with Mithradates, returned at the head of his victorious army, prepared and determined to inflict the most signal and ample vengeance upon the Marian faction, whom he deemed equally foes to himself and to the republic. Before his arrival in Italy, Cinna had been killed in a mutiny of his own troops; and none of the other leaders possessed talent and influence enough to make head against him. After a short but severe struggle, Sylla prevailed, and immediately commenced his dreadful, deliberate, and systematic course of retribution. All who had either taken part directly with Marius, or who were suspected of attachment to the democratic party, were put to death without mercy, and, what was almost more terrible, apparently without wrath Sylla even produced publicly a list of those he had doomed to death, and offered a reward for the heads of each. He thus set the example of proscription, which was afterward so fatally imitated in the various convulsions of the state. His next step was to depopulate entirely several of those Italian states which had joined the Marian faction, and to parcel out the lands among his own veteran troops, whom he thus at once rewarded and disbanded in the only manner likely to reconcile them to peaceful habits. Having thus satisfied his revenge, his next care was to reform and reconstruct the constitution and government of the state, shattered to pieces by long and fierce intestine convulsions. He caused himself to be appointed dictator for an unlimited time. He restrained the influence of the tribunes by abolishing their legislative privileges, reformed and regulated the magistracy, limited the authority of governors of provinces, enacted police regulations for the maintenance of public tranquillity, deprived several of the Italian states of their right of citizenship, and, having supplied the due number of the senate by additions from the equestrian order, he restored to it the possession of the judicative order. Having at length completed his career as a political reformer, Sylla voluntarily resigned his dictatorship, which he had held for nearly three years, declared himself ready to answer any accusation that could be made against him during his administration, walked unmolested in the streets as a private person, and then withdrew to his villa near Cumæ, where he amused himself with hunting and other rural recreations. Whether his retirement might have remained long undisturbed by the relatives of his numerous victims cannot be known, as he died in the year after his abdication of power, leaving, by his own direction, the following characteristic inscription to be engraved on his tomb: "Here lies Sylla, who was never outdone in good offices by his friend, nor in acts of hostility by his enemy." The civil wars between Marius and Sylla may be considered even more worthy the careful study of the historian than those of Cæsar and Pompey, for a right understanding of the circumstances which led to the destruction of Roman liberty, as the latter but concluded what the former had begun. Indeed, the strife between Marius and Sylla was itself the natural sequel of that contest between the aristocratic and democratic factions, if they ought not rather to be termed the factions of wealth and poverty, which gave rise to the sedition of the Gracchi, and which, being conducted on both sides with no spirit of mutual concession, none of mutual regard for public welfare, deepened into the most bitter and rancorous animosity, such as could end in nothing but mutual destruction. Of the worst spirit of democracy, we see in Marius what may be called a personification; fierce, turbulent, sanguinary, relentless; brave to excess, but savagely ferocious; full of wily stratagems in order to gain his object, then dashing from him every hard-won advantage by his reckless brutality. On the other hand, the aristocratic spirit had its representative in Sylla; haughty, cautious, and determined, forming his schemes with deep forethought, prosecuting them with deliberate perseverance, and abandoning them with cold contempt when his object was accomplished. He held his dictatorial sway till he had satiated his revenge, and re-established, as he thought, the government on an aristocratical basis; then scornfully laid aside his power, and yielded himself up to voluptuous indulgence. By these means it was made clearly evident that Rome no longer possessed sufficient public or private virtue to maintain her republican

institutions; that she was tottering on the very brink of a complete and final revolution, leading with fatal certainty to a military despotism; and the only question was, whether her despotic ruler should be a Marius or a Sylla; whether he should spring from among the democratic populace or the aristocratic nobility: a question not long to be left in doubt. Many of the laws enacted by Sylla were of a wise and beneficial character, though their general aim was too manifestly the restoration of aristocratic power to the senate. What effect his personal influence, had his life been prolonged, might have had in consolidating his political reforms, cannot certainly be known, though it may very safely be conjectured that not even his power could long have prevented new convulsions. The malady lay too deep to be reached by any merely political measures of a remedial nature. It had its essence in the degeneracy and moral turpitude of the entire body of the republic, both nobles and people, which there was nothing in their external circumstances to prevent, or in their national religion to heal. Besides, as, in the recent wars and revolutions, almost all property had experienced a change of possessors, there were vast numbers throughout all Italy eager for a counter revolution. Several young men also of abilities and ambition were prepared to emulate the career of Marius or of Sylla, which could not be done without a renewal of that contest, the heavings of which had not yet wholly subsided. Of these, the chief were Lepidus, Crassus, Pompey, and Sertorius, and perhaps Lucullus. (*Hetherington's Hist. Rome*, p. 141, *seqq. Encyclop. Metropol.*, div. 3, vol. 2, p. 113.)

Symmăchus, a Roman senator of the fourth century, who became prefect of Rome, pontiff, augur, and proconsul of Africa. He vigorously resisted the changes that were made in the national religion by the triumphs of Christianity, and headed a deputation from the senate to the Emperor Valentinian II., requesting the re-establishment of priests and vestals, and of the altar of Victory. This application was resisted by St. Ambrose, bishop of Milan, who composed an answer to the petition of Symmachus, as did also the poet Prudentius. Symmachus lost his cause, and for some reason was banished by Valentinian or Theodosius, the latter of whom recalled him, and raised him to the consulship, A.D. 391. The petition above mentioned is preserved in the ten books of Symmachus's epistles, still extant. His oratory was of that kind which characterized the decline of Roman literature. "The luxuriance of Symmachus," says Gibbon, "consists of barren leaves without fruit, and even without flowers. Few facts and few sentiments can be extracted from his verbose correspondence." Of these epistles, the best edition is that of Scioppius, *Mogunt.*, 1608, 4to. (*Schöll, Hist. Lit. Rom*, vol. 3, p. 200, *seqq.*)

Symplegădes, two islands or rocks at the entrance of the Euxine Sea. (*Vid.* Cyaneæ.)

Syncellus, one of the Byzantine historians, who derived his name from his being *Syncellus*, or *Constant Resident*, with Tarasius, patriarch of Constantinople. Syncellus lived in the time of Charlemagne, and began to write his history in 792, but was prevented by death from extending it beyond the times of Maximian and Maximin. Notwithstanding its many defects, the work of Syncellus forms a valuable addition to the study of ancient chronology. Since the first book of the Chronicle of Eusebius was discovered, it has been ascertained that this work was one of the principal sources whence Syncellus drew his materials. He has, in fact, copied Eusebius to such a degree, that, by reuniting the scattered passages which he has culled from him, we might almost re-establish the text of the former. The only edition, until lately, was that of Goar, *Paris*, 1652, fol. A new edition, however, corrected from two valuable Paris MSS., was published in 1829, 2 vols. 8vo, as part of the Bonn collection of the Byzantine writers. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 365.)

Synesĭus, I. a native of Cyrene, and one of the most remarkable among the literary men of the fifth century. He was born A.D. 378, of a distinguished family, and studied at Alexandrea under Hypatia and other celebrated instructers. So rapid was the progress he made, that, at the age of nineteen years, he was chosen by the inhabitants of Cyrene to present to the Emperor Arcadius a golden crown which had been voted him. The discourse which he delivered on this occasion, and which is still preserved, has been much admired. At this period he was still a pagan. subsequently, however, he was persuaded by Theophilus, bishop of Alexandrea, to embrace Christianity. He was for a long time, however, very unsettled in his theological notions, and it was this very uncertainty which induced him for a considerable time to withstand the solicitations of Synesius, and not accept a bishopric. He yielded, however, A.D. 410, and separating from a wife for whom he cherished a deep affection, he was consecrated bishop of Ptolemaïs in Cyrenaïca. Synesius appears to have died prior to 431, since, among the members of the council of Ephesus, which was held this same year, we find Euoptius, the brother of Synesius, and his successor in the diocese of Ptolemaïs.—The works of Synesius are rather philosophical and literary than theological. They are written with elegance. When the subject admits, his diction is elevated, and sometimes even sublime. He possesses the art of rendering abstract subjects agreeable, by intermingling with them mythological and historical, or else poetical passages. His letters, which are 154 in number, afford varied, amusing, and instructive reading. His Hymns, in iambics of four or five feet, present a singular mixture of poetic images, Christian truths, and Platonic reveries, for it was to the school of Plato that he always continued to be more or less attached. The most complete edition of his works is that of Petavius (Petau), *Paris*, 1612, fol.; reprinted in 1631 and 1640. (*Schöll, Hist. Lit. Gr.*, vol. [illegible] p. 91.)—II. A philosopher, who wrote a commentary [illegible] the work of Democritus respecting things of a physical and mystical nature. It is found in the *Bibliotheca Græca* of Fabricius (vol. 8, p. 233).

Synnas (*-ădos*), or Synnăda (*-ōrum*), a town of Phrygia, northwest of the plain of Ipsus. Ptolemy gives the name as *Synade*, probably through an error of the copyists: the form *Synnas* (*-ados*) is customary with the poets. (*Stat., Sylv.*, 1, 5, 36.) According to Stephanus Byzantinus, the name arose from the circumstance of many Grecian colonists settling here, the city being originally called *Synœa* (Συναία), and this term being corrupted by the neighbouring inhabitants into *Synnada* (Συναία, *from σύν and ναίω, to live*). Strabo calls it a small place (*οὐ μεγάλη πόλις.—Strabo*, 577), and we know nothing very important in relation to it: with the Romans, however, it was a *Conventus Juridicus*. (*Pliny*, 5, 29, where the name appears as a feminine, *Synnada*.)—Between this place and Docimæum, which lay to the northwest, were famous marble quarries, whence a beautiful kind of white marble, with red spots, was obtained. This was held in very high repute by the Romans, and was much used in buildings. The Romans named this marble, after the town of Synnada, *lapis Synnadicus*; whereas the inhabitants of the country called it *λίθος Δοκιμίτης* or *Δοκιμαῖος*, from Docimæum. Strabo speaks of the high degree of value attached to it, and of slabs and columns of it having been transported to Rome at a great expense.—The site of Synnada appears to have been in the neighbourhood of the modern *Bulwudún*, where extensive quarries are still to be seen. (*Leake's Tour*, p. 54.)

Syphax, a king of the Masæsyli in Libya, who

married Sophonisba, the daughter of Asdrubal, and forsook the alliance of the Romans to join himself to the interest of his father-in-law and of Carthage. Encamping his army apart from that of Asdrubal, both camps were in the night surprised and burned by Scipio. Afterward, in a general engagement, the united Carthaginian and Numidian armies were defeated. Syphax, upon this, hastened back to his own country; but, being pursued by Lælius and Masinissa, he, together with his son Vermina, was taken prisoner, and brought back to Scipio. The conqueror carried him to Rome, where he adorned his triumph. Syphax died at Tibur, B.C. 201, and was honoured with a public funeral. His possessions were given to Masinissa. (*Liv.*, 24, 48, *seqq.*—*Id.*, 29, 23, *seqq.*—*Id.*, 30, 5, *seqq.*—*Id.*, 30, 45.)—This proper name has the penult in the oblique cases always long, except in a single instance in Claudian (15, 91), where we find *Syphăcem*. The context (*haurire venena compulimus*) cannot by any possibility apply to Syphax, and therefore Barthe conjectures *Hannibalem* for *Syphacem*, in the passage of Claudian just referred to, an emendation which is now very generally received. Artaud, however (in Lemaire's edition), retains the old reading.

Syracūsæ, a celebrated city of Sicily, founded about 732 years before the Christian era, by Archias, a Corinthian, and one of the Heraclidæ. (*Thucyd.*, 6, 3.)—The parts of the city were five in number: Ortygia, Achradina, Tyca, Neapolis, and Epipolæ. The first was that originally colonized and fortified by the Corinthians under Archias; and being then an island, and most of it rocky and of difficult approach, it must have been very strong. It is now about two miles in circumference, and probably obtained its name from the abundance of *quails* there (ὄρτυξ, "*a quail*"). In process of time the city extended to the continent, and a suburb was added, called *Achradina*, probably from the rockiness of the ground. This, in time, occupied all the lower part of that peninsula between the Portus Laccius and the Portus Trogiliorum, and was, next to Ortygia, the best peopled, though not, perhaps, in proportion to its extent. A wall was then drawn in a straight line from the Portus Trogiliorum to the docks at Syracuse, and this was for some time the limits of the city. Afterward, however, were added no less than three suburbs, Tyca, Temenites (subsequently Neapolis), and Epipolæ. Temenites and Tyca were so called from the temples of Apollo and of Fortune situated there, and of which the τέμενη, or sacred closes, no doubt, originally occupied a great part of their sites. Τύκη was probably Syracusan for τύχη ("*fortune*"). Neapolis was of later foundation, and occupied the site of Temenites. These several parts were all gradually surrounded by walls, and included in the city; and thus, in the end, Syracuse became one of the most extensive cities in Europe. Ortygia, being the original city, was called the citadel, or *the city*, κατ' ἐξοχήν. The Epipolæ, which was north of Temenites and Tyca, and of a triangular figure, derived its name from its elevated site, now called *Belvedere*; the highest parts of which were occupied by the Syracusan castles of Euryalus and Labdalum. (Compare *Göller, de situ et origine Syracusarum, Lips.*, 1818, 8vo.—*Bloomfield ad Thucyd.*, 6, 75; vol. 3, p. 118, *in notis.*)—Syracuse had two harbours, formed by the island of Ortygia: one called the smaller harbour, and also Portus Laccius, between the upper side of Ortygia and the mainland; the other on the southern side, between Ortygia and the Plemmyrian promontory, and running up far like a bay; this was called the great harbour, and was not only extremely capacious, but also perfectly secure against storms and the violence of the sea.—The original constitution of Syracuse, like that of so many Dorian settlements, was aristocratical. It subsequently fell under the power of tyrants, some of whom advanced its power and prosperity to a very high pitch. (*Vid.* Gelon, Hiero, Dionysius.)—It occupies also a conspicuous place in the Peloponnesian war, on account of the unfortunate expedition sent hither by the Athenians. (*Vid.* Peloponnesiacum Bellum.) After a long period of alternate fortune, Syracuse at last fell into the hands of the Romans under Marcellus, after a siege of about three years, B C. 312.—Of the five ancient divisions of Syracuse, Ortygia alone is now remaining; it is about two miles round, and supposed to contain about 17,000 inhabitants. There are some remains, however, still visible of the ancient Syracuse, in the ruins of porticoes, temples, and palaces. The famous fountain of Arethusa rose in the island of Ortygia; but, though still a striking object from its discharge of waters, it now serves merely as a resort for washerwomen.—"If mighty names and events," observes a modern writer, "crowd upon the mind when we barely read the name of Syracuse, what vivid historic associations must be awakened by the soil itself! The city of Syracuse was invoked by Pindar as '*The Fane of Mars*,' and extolled by Cicero as the most beautiful in the Grecian world. It was the scene of some of the greatest beings and events of antiquity; of Gelon's patriotism, of Harmocrates's valour, and of Dionysius's transcendant genius. It baffled Carthage; it crushed and captured the proudest armada equipped by Athens in the plenitude of her power; and, after opposing the science of Archimedes to the strength of Rome, it was lost only by the inebriety of its guards during the night of Diana's festival. Its fate stirred compassion even in the heart of its rugged conqueror. When Marcellus looked down at morning from its heights on the whole expanse of Syracuse, the sight of its palaces and temples glittering in the sun, of its harbours so lately impregnable, and its fleets so lately invincible, the recollection of its ancient glory, the knowledge of its impending fate, and the importance of his own victory impressed him with such emotions that he burst into tears. After a lapse of two thousand years, the traveller who looks down from the same spot sees the scene of desolation completed. Groves, palaces, and temples have all disappeared, and the arid rock alone remains, where the serpent basks, and the solitary wild-flower is unbent by human footsteps. From the Roman conquest the city dated its decay; its treasures plundered, its pictures and statues torn away, and its liberties crushed, arts, commerce, agriculture, and population simultaneously declined. Some vestiges of the grandeur of Syracuse undoubtedly remained, even under the oppression of Rome and the degeneracy of the Byzantine empire; but the convulsion of earthquakes and the fanatic fury of Saracenic invaders at last effaced it from the catalogue of large cities; and now, under the feeblest branch of the Bourbons, it has only a squalid, superstitious, and idle population of 17,000 souls. The portion of its land that was once most fertile is at present become a pestilent marsh. But though at this day there are so few remains of the numerous and vast buildings of Syracuse that it is difficult to guess how their materials have disappeared, there are still some noble traces of its ancient architecture. In the island of the harbour called Ortygia, some foundations have been discovered which apparently belonged to the stupendous granaries built amid the fortifications of the place by the great Dionysius. The modern cathedral, dedicated to '*Our Lady of Columns*,' is so called from its enclosing within its walls the celebrated temple of Minerva, with twenty-four of its noble pillars, twenty-eight feet in height, and six feet six inches in diameter. The nave of the modern church is formed out of the ancient cella, the walls having been perforated

to admit of passages into the side aisles, which consist of the north and south porticoes of the ancient peristyle. Cicero is diffuse in his description of this ancient edifice, which, though spared by Marcellus, was stripped to the bare walls of all its splendid ornaments by the infamous Verres. Upon the summit of its roof there was elevated an enormous gilded shield, that was consecrated to Minerva. This object, which was visible a great way off in the reflection of the sun, was beheld with religious respect; and the mariner at sea made an offering when he took leave of its last glimmerings. In that quarter of the city which was called Achradina there are also vestiges of the walls once defended by the genius of Archimedes. Here and there the rock itself is chiselled into battlements; and, wherever there are remains of gateways, they are found so placed that they must have obliged the assailant to approach them for a great length of way with his unshielded right side unprotected. The Hexapylon of Syracuse was not, as many commentators on Livy have supposed, a mere part of the wall, but a noble fortress, constructed with such consummate skill as to have excited the admiration of the best modern judges of military architecture. Its ruins still exhibit the size and extent of its subterranean passages, whence both infantry and cavalry might make their sallies, and retreat again under protection of the fort; the huge, square towers of its solid masonry are still to be traced; and the ground is strewn with the vast blocks of parapets, which are bored with grooves for pouring melted pitch and lead on the heads of the assailants. Such was ancient Syracuse. The fullest sympathy need not prevent our repeating a doubt as to the vast population of old ascribed to it. True, the circuit of its walls was twenty-two miles; and Thucydides, long before its era of prosperity under Dionysius, allows that it was equal to Athens; but the increase of its population after Thucydides' time is merely conjectured, and the inhabitants of all Attica scarcely exceeded half a million."

Syria, a country of Asia, bounded on the east by the Euphrates and a small portion of Arabia, north by the range of Taurus, west by the Mediterranean, and south by Arabia. The name *Syria* has been transmitted to us from the Greeks. Pococke conjectures that it might possibly come from Sur, the ancient name of Tyre, the chief city of the whole country. It is more natural, however, to suppose that the name *Syria* is a corruption or abridgment of Assyria, and that the form in question was first adopted by the Ionians, who frequented these coasts after the Assyrians of Nineveh had made this country a part of their empire, about 750 B.C. (*Mannert, Geogr.*, vol. 6, pt. 1, p. 432, *seqq.*)—It was divided into several districts and provinces, including, besides Syria Proper, Phœnicia, Palestine, and, according to Pliny, Mesopotamia and Babylonia. Syria is called in Scripture *Aram*, and the inhabitants Aramæans, a name derived from Aram, the fifth son of Shem, the father of the Syrians Mesopotamia is also called Aram in the sacred text; but the appellation Naharim, i. e., *between the rivers*, is always added, for distinction' sake, to the latter. The name transmitted to us by the Greeks is, as above stated, a corruption or abridgment of Assyria. The Greeks, however, were not unacquainted with the term Aramæans, but they gave it a wide appellation, making it comprehend the Syrians, the inhabitants of Mesopotamia, the Assyrians, and the White Syrians, or Leuco-Syrii, as far as Pontus, because they saw that all these nations used a common language, the same customs, and the same religious faith. The history of Syria is included in that of its conquerors. It appears to have been first reduced by Tiglath Pileser, king of Assyria, about 750 B.C.; previously to whose invasion it was divided into petty territories, of which the kingdom of Damascus was the principal. After the fall of the Assyrian monarchy it came under the Chaldean yoke; it shared the fate of Babylonia when conquered by the Persians; and was again subdued by Alexander the Great. At his death, B.C. 323, it was erected into an independent monarchy under the Seleucidæ, and continued to be governed by its own sovereigns till, weakened and devastated by civil wars between competitors for the throne, it was finally reduced by Pompey to a Roman province, about 55 B.C., after the monarchy had subsisted two hundred and fifty-seven years. The Saracens, in the decline of the Roman empire, next became the masters of Syria, about A.D. 622. When the crusading armies poured into Asia, this country became the grand theatre of the contest between the armies of the cross and the crescent, and its plains were deluged with Christian and Moslem blood. Antioch, under the Roman empire the magnificent and luxurious capital of the East, and, next to Rome and Alexandrea, the greatest city in the empire, was the first object of the invaders. It sustained, in 1098, a protracted siege uninjured, during which the Christian camp experienced all the horrors of famine: carrion was openly dressed, and human flesh is said to have been eaten in secret. It fell at length through treachery: in the silence of the night, the crosses commenced their indiscriminate butchery of its sleeping inhabitants. The dignity of age, the helplessness of infancy, and the beauty of the weaker sex, were, say the historians, alike disregarded by the Latin savages; and Greeks and Armenians were for some time, equally with the Mussulmans, exposed to their fury. More than ten thousand victims perished in this massacre. In the following spring Jerusalem shared the same fate. On the erection of the transitory Latin kingdom of Jerusalem, the country of Tripoli formed a distinct but dependant principality. In the ecclesiastical division, Berytus, Sidon, Acre, and Panias were episcopal sees in the province of Tyre. Tyre itself was a royal domain. The battle of Tiberias, in 1186, made the illustrious Saladin the master of these places; Jerusalem capitulated the following year, and Antioch submitted to the Moslem conqueror, who thus became lord of both Syria and Egypt. Syria remained subject to the sultans of Egypt till, in 1517, Selim I. overthrew the Mamalouk dynasty, and Syria and Egypt became absorbed in the Ottoman empire.—The situation of Syria, its distance from the seat of government, and the nature of the country, have rendered it difficult to keep it in regular subjection; and the power of the Porte in this country has been for some time on the decline, especially since the time of Djezzar Pacha. A number of petty independent chiefs have sprung up, who have set the power of the sultan at defiance. Burckhardt states that Badjazze, Alexandretta, and Antakia (Antioch) had each an independent aga. Berber, a formidable rebel who had fixed his seat at Tripoli, where he had maintained himself for six years, had been but recently subdued (in 1812) by the Pacha of Damascus. Aintab (to the north of Aleppo), as well as Edlip and Shogre (between Aleppo and Latikia), had also their own chiefs. Throughout Syria, as is the case, indeed, with respect to the whole of Asiatic Turkey, the Turks do not form more than two fifths of the population. All civil and military employments, however, are in their hands. Besides Turks, and those natives who may claim to be considered as of genuine Syrian extraction, the country is inhabited by Kourds, Turcomans, Bedouin Arabs, Chinganes, and other nomade hordes; by Druses, Enzairies, and Motoualis; by Maronites, Armenians, Greek Christians, and Jews. No country, perhaps, exhibits a greater variety in the character of its population. The old Syrian language is said to be spoken in a few districts, chiefly in the

neighbourhood of Damascus and Mount Libanus. The Arabic predominates both in the country and the towns. A corrupt mixture of Syriac and Chaldee is spoken in some parts by the peasantry, while the Turkish is spoken by the Osmanlis and the nomade hordes of the north. These various nations and tribes will come more particularly under our notice in describing the districts to which they respectively belong. The most natural division of the country is that which corresponds to its present political distribution into pashalics, to which we shall accordingly adhere. The coast from Akka to Djebail, with the mountains inhabited by the Druses, is comprehended under the pashalic of Seide and Akka. Near Djebail, the pashalic of Tarabolos (Tripoli) begins, and extends along the coast to Latikia. The north of Syria, from the Levant to the Euphrates, is included within that of Haleb (Aleppo). The remainder of the country, including by far the largest territory, is the viceroyalty of the Pacha of Sham (Damascus). (*Mod. Trav.*, pt. 3, p. 1.)

Syrinx, a nymph of Arcadia, daughter of the river Ladon. (*Vid.* Pan, page 967, col. 2.)

Syros, an island in the Ægean Sea, one of the Cyclades, situate between Cythnus and Rhenea. It was celebrated for having given birth to Pherecydes, the philosopher, a disciple of Pittacus. (*Diog. Laert.*, 1, 119.—*Strabo*, 487.) It is singular that Strabo should affirm that the first syllable of the word Syros is pronounced long, whereas Homer, in the passage which he quotes, has made it short. (*Od.*, 15, 402.) Syros, now *Syra*, is said by Pliny to be twenty miles in circumference. (*Pliny*, 4, 12.—*Cramer's Anc. Greece*, vol. 3, p. 409.)

Syrtes, two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, and now the *Gulf of Cabes*; the other called Syrtis Major, on the coast of Cyrenaïca, now the *Gulf of Sidra*. The former is supposed to derive its modern name from the city of Tacape, which was at the head of it. The latter is called by the natives *Syrte-al-Kibber*, i. e., "The great Syrtis," which the sailors have corrupted into *Sidra*. The Syrtis Minor is about 45 geographical miles in breadth, and runs up into the continent about 75 miles. It is still an object of apprehension to sailors, in consequence of the variations and uncertainties of the tides on a flat and shelvy coast. The Syrtis Major is about 180 geographical miles between the two capes, and penetrates 100 miles into the land. The name *Syrtis* is generally derived from the Greek σύρω, "to drag," in allusion to the agitation of the sand by the force of the tides. (Compare *Sallust*, *Bell. Jug.*, c. 78.) It is more than probable, however, that the appellation is to be deduced from the term *Sert*, which still exists in Arabic as the name for a desert tract or region: for the term Syrtis does not appear to have been confined to the mere gulfs themselves, but to have been extended also to the desert country adjacent, which is still, at the present day, called *Sert*. (*Ritter*, *Erdkunde*, vol. 1, p. 929, 2*d ed.*)

T.

Tabellariæ Leges, laws passed at various times for the purpose of enabling the Roman commons to vote by ballot, and no longer *viva voce*. The object of these laws was to diminish the power of the nobility. Voting by ballot was allowed by the Gabinian law, A.U.C. 614, in conferring honours; two years after, at all trials except for treason, by the Cassian law; in passing laws, by the Papirian law, A.U.C. 622; and, lastly, in trials for treason, also by the Cœlian law, A.U.C. 630.

Tabernæ, I. Rhenanæ, a city of Gallia Belgica, in the territory of the Nemetes, now *Rhein-Zabern*. (*Amm. Marcell.*, 16, 2.)—II. A city of Gallia Belgica, between Argentoratum (*Strasburg*) and Divodurum (*Metz*). The modern name is *Berg-Zabern*.—III. Triboccorum, a town in the territory of the Triboci, now *Elsass-Zabern*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 942.)

Tabor, a mountain of Galilee. (*Vid.* Itabyrius.)

Tabracæ, a city on the coast of Numidia, and near the limits of the Provincia Zeugitana, now *Tabarca*. (*Polyb.*, 12, 11.) Ptolemy writes the name Thabraca; and Pliny, Tabracha. (*Plin.*, 5, 3.)

Taburnus, a lofty mountain in Samnium, the southern declivities of which were covered with olive grounds. It closed in the Caudine Pass on the southern side. The modern name is *Taburno* or *Tabor*. It derives celebrity from Virgil. (*Æn.*, 12, 715.—*Georg*, 2, 307.)

Tacape, a town of Africa, at the head of the Syrtis Minor. It is now *Cabes* or *Gaps*. Near it were some medicinal waters, called *Aquæ Tacapinæ*, now *El-Hamma*. (*Plin.*, 5, 4.—*Itin. Anton.*, 50, 59, 74, &c.)

Tacfarinas, a Numidian by birth, and the leader of a revolt in Africa against the Roman power, in the reign of Tiberius. He had served among the Roman auxiliaries, and acquired in this way some knowledge of military discipline. Deserting, subsequently, from the forces among which he had been enrolled, he collected together some predatory bands, whom he accustomed to discipline, and finally appeared as the leader of the Musulani, a powerful nation on the borders of the desert. The Mauri also were drawn into the confederacy, and the Cinithii too were forced to join it. Furius Camillus, the proconsul of Africa, marched against and defeated him. He afterward, however, renewed the war, and was again defeated by Apronius, and driven into the desert. Still unsubdued in spirit, he appeared a third time as an enemy, and was defeated by Blæus. He again carried on the war, after this, with renewed strength and vigour, but was again overcome by Dolabella, and fell fighting bravely. (*Tacit., Ann.*, 2, 52.—*Id. ib.*, 3, 20.—*Id. ib.*, 3, 74—*Id. ib.*, 4, 23, *seqq.*)

Tachampso, an island in the Nile, near Philæ. The Egyptians held one half of this island, and the rest was in the hands of the Æthiopians. (Consult *Herod.*, 2, 29.)—The name Tachampso is thought to signify "the island of crocodiles," the Egyptian term for these animals being χάμψαι, according to Herodotus (2, 70.—Consult *Creuzer*, *Comment. Herod.*, p. 83.—*Jablonski*, *Voc. Ægypt.*, p. 388.—*Champollion, l'Egypte sous les Pharaons*, vol. 1, p. 152). Mannert makes it answer to the modern *Derar* (*Geogr.*, vol. 10, pt. 1, p. 231); but Heeren is in favour of *Calaptschè* (*Ideen*, vol. 2, pt. 1, p. 359.—Consult *Bähr*, *ad Herod.*, 2, 29).

Tachos, a king of Egypt in the time of Artaxerxes Ochus. Having revolted against the Persians, he drew the Greeks over into his interests, especially the Athenians and Spartans. The former sent Chabrias to his aid; the latter, Agesilaus. A misunderstanding soon arose between the Spartan leader and Tachos, on account of Agesilaus having offered advice which was rejected by Tachos, and also because the former had merely the command of the mercenaries, whereas Chabrias had charge of the fleet, while Tachos exercised supreme control over all the forces. Agesilaus, in consequence of this, espoused the interests of Nectanebis, cousin to Tachos, and had him proclaimed king while Tachos was absent in Phœnicia with the Egyptian forces. Tachos, upon this, fled to the Persians, B.C. 361. He reigned about two years. (*Corn. Nep., Vit. Ages.*—*Diod. Sic.*, 15, 92.—*Id.*, 16, 48, *seqq.*)

Tacitus, C. Cornelius, a celebrated Latin historian, born in the reign of Nero. The exact year cannot

be ascertained; but as Pliny the Younger informs us that he and Tacitus were nearly of the same age, it is supposed that Tacitus was born A.U.C. 809 or 810, about the sixth year of Nero's reign. The place of his nativity is nowhere mentioned, but it is generally thought to have been Interamna (now *Terni*), in Umbria. He was the son of Cornelius Tacitus, a procurator appointed by the prince to manage the imperial revenue and govern a province in Belgic Gaul. The person so employed was, by virtue of his office, of equestrian rank. The place where Tacitus received his education, Massilia, now *Marseille*, was at that time the seat of literature and polished manners. Agricola was trained up there; but there is no reason to think that Tacitus formed and enlarged his mind at the same place, since, when he relates the fact about his father-in-law, he is silent respecting himself. If he was educated at Rome, we may be sure that it was a method very different from the fashion then in vogue. Tacitus, it is evident, did not imbibe the smallest tincture of that frivolous science and that vicious eloquence that debased the Roman genius. He most probably had the good fortune to be formed upon the plan adopted in the time of the republic; and with the help of a sound scheme of home discipline, and the best domestic example, he grew up, in a course of virtue, to that vigour of mind which gives such animation to his writings. It is reasonable to suppose that he attended the lectures of Quintilian, who, in opposition to the sophists of Greece, taught for more than twenty years the rules of that manly eloquence which is so nobly displayed in his Institutes. Some critics have applied to Tacitus the passage in which Quintilian, after enumerating the writers who flourished in that period, says, "There is another person who gives additional lustre to the age; a man who will deserve the admiration of posterity. I do not mention him at present: his name will be known hereafter" (10, 1).—If this passage relates to Tacitus, the prediction has been fully verified. When Quintilian published his great work, in the reign of Domitian, Tacitus had not then written his Annals or his History. Those immortal compositions were published in the time of Trajan.—The infancy of Tacitus kept him untainted by the vices of Nero's court. He was about twelve years old when that emperor finished his career of guilt and folly; and in the tempestuous times that ensued, he was still secured by his tender years. Vespasian restored the public tranquillity, revived the liberal arts, and gave encouragement to men of genius. Our author's first ambition was to distinguish himself at the bar.—Agricola was joint consul with Domitian, A.U.C. 830, for the latter part of the year. Tacitus, though not quite twenty, had given such an earnest of his future fame, that Agricola chose him for his son-in-law. Thus distinguished, our author began the career of civil preferment. Vespasian had a just discernment of men, and was the friend of rising merit. Rome at length was governed by a prince who had the good sense and virtue to consider himself as the chief magistrate, whose duty it was to redress all grievances, restore good order, and give energy to the laws. In such times, the early genius of Tacitus attracted the notice of the emperor. The foundation of his fortune was laid by Vespasian. Tacitus does not tell the particulars, but it is probable that he began with the functions of the *Vigintivirate;* a body of twenty men commissioned to execute an inferior jurisdiction for the better regulation of the city. That office, according to the system established by Augustus, was a preliminary step to the gradations of the magistracy. The senate had power to dispense with it in particular cases, and accordingly we find Tiberius applying to the fathers for that indulgence in favour of Drusus, the son of Germanicus. It is probable that Tacitus became one of the *Vigintivirate*, and, consequently, that the road of honour was laid open to him. The death of Vespasian did not check him in his progress. Titus was the friend of virtue. The office of quæstor was, in the regular course, the next public honour; and it qualified the person who discharged it for a seat in the senate. Titus reigned little more than two years. Domitian succeeded to the imperial dignity. Suspicious, dark, and sullen, he made the policy of Tiberius the model of his government. He saw public virtue, and he destroyed it; and yet, in that disastrous period, Tacitus rose to preferment. The historian himself furnishes a solution of this enigma. Agricola, he tells us, had the address to restrain the headlong violence of the tyrant by his prudence and moderation. Tacitus imitated this line of conduct, and, instead of giving umbrage to the prince and provoking the tools of power, he was content to display his eloquence at the bar. Tacitus had a talent for poetry, and his verses, most probably, served to ingratiate him with the tyrant, who affected to be a votary of the Muses. If, in addition to this, he was the author of a book of apophthegms called *Facetiæ*, that very amusement could not fail to prove successful in gaining for him the notice of Domitian. By this emperor Tacitus was made prætor, A.D. 88; he was also appointed one of the college of *Quindecimviri*. In A.D. 78 he married the daughter of Julius Agricola. On the death of his father-in-law, A.D. 93, he quitted Rome, but returned to it in the year 97, when Nerva was on the throne. This prince named him successor in the consulship to Virginius Rufus, who had just died. In honour of Virginius, the senate decreed that the rites of sepulture should be performed at the public expense. Tacitus delivered the funeral oration from the rostra. Praise from such an orator, Pliny says, was sufficient to crown the glory of a well-spent life. (*Epist.*, 2, 1.) Nerva died A.U.C. 851, having about three months before adopted Trajan for his successor. In that short interval the critics have agreed to place the publication of the life of Agricola; and their reason is, because Tacitus mentions *Nerva Cæsar*, but does not style him *Divus*, the deified Nerva, which, they say, would have been the case if the emperor was then deceased; but they forget that, in the same tract (c. 44), our author tells us how ardently Agricola wished to see the elevation of Trajan to the seat of empire, and that wish would have been an awkward compliment to the reigning prince. It seems therefore probable that the Life of Agricola was published in the reign of Trajan.—The production just mentioned is one of the most perfect specimens of biography that any language can show, and the noblest monument ever erected by any writer to any individual. We know not, on perusing it, which most to admire, the exalted and amiable character of the hero, or the truth, sensibility, and tone of calmness that prevail throughout the piece. The misfortunes of the times had imparted an air of melancholy to the style of Tacitus, which gives the work in question a sombre and touching character. His friendship towards his father-in-law never renders him unfaithful to the truth, nor does he attempt to conceal his indignation at the policy of the Roman government, of which Agricola was sometimes compelled to be the instrument.—The Treatise on the Manners of the Germans (*De situ, moribus, et populis Germaniæ*), it is generally agreed, made its appearance in the year of Rome 851. The new emperor, whose adoption and succession had been confirmed by a decree of the senate, was at the head of the legions of Germany when he received the intelligence of the death of Nerva and his own accession to the empire. Being of a warlike disposition, he was not in haste to leave the army, but remained there during the entire year. In such a juncture, a picture of German manners could not fail to excite the curiosity of the public. The

second consulship of Trajan is mentioned in the tract (c. 37), and that was A.U.C. 851, in conjunction with Nerva, who died before the end of January It is therefore certain that the description of Germany saw the light in the course of that year.—In this treatise but little reliance can be placed on the geographical notices of Tacitus, which are very defective. His remarks on the manners, usages, and political institutions of this people are, on the other hand, peculiarly valuable. The historian is supposed by the best critics to have derived his principal information relative to the Germans from persons who had served against them, and, in particular, from Virginius Rufus, who, as we learn from the Letters of Pliny, was the friend of Tacitus. The great work, also, of the elder Pliny on Germany, now lost, must have been an important aid. As to the object of the historian in composing this work, some have even gone so far as to suppose that his sole intention was to satirize the corrupt morals of his contemporaries, by holding forth to view an ideal and highly-coloured picture of barbarian virtue. According to these same writers, his object was to bring back his countrymen to their ancient simplicity of manners, and thus oppose an effectual barrier to those enemies who menaced the safety of their descendants. But a perusal of the work in question destroys all this fanciful hypothesis. The analogy between many of the rude manners of the early Germans and those of the aborigines of North America at once stamps the work with the seal of truth. What if Tacitus dwells with a certain predilection upon the simple manners of Germany? It surely is natural in one who had become disgusted with the excesses of Italy. We are not to suppose, however, that this work of Tacitus is free from errors. The very manner in which he acquired his information on this subject must have led to misconceptions and mistakes. Religious prejudices also served occasionally to mislead the historian, who beheld the traces of Greek and Roman mythology even in the North.—The friendship that subsisted between Tacitus and the younger Pliny is well known. It was founded on the consonance of their studies and their virtues. They were both convinced that a striking picture of former tyranny ought to be placed in contrast to the felicity of the times that succeeded. Pliny acted up to his own idea of this in the panegyric on Trajan, where we find a vein of satire against Domitian running throughout the whole piece. It appears in his letters that he had some thoughts of writing a history on the same principle; but he had not resolution to undertake that arduous task. Tacitus had more vigour of mind; he thought more intensely, and with deeper penetration than his friend. We find that he had formed, at an early period, the plan of his History, and resolved to execute it in order to show the horrors of slavery, and the debasement of the Roman people through the whole of Domitian's reign. (*Vit. Agr.*, c. 3.) He did not, however, though employed in a great and important work, renounce immediately all his practice in the forum, but continued to be employed there until the trial of Marius Priscus, who had been proconsul of Africa, and stood impeached before the senate at the suit of the province. Priscus had presented a memorial, praying to be tried by a commission of select judges. Tacitus and Pliny, by the special appointment of the fathers, were advocates on the part of the Africans. They thought it their duty to inform the house that the crimes alleged against Priscus were of too atrocious a nature to fall within the cognizance of an inferior court. The case was therefore heard at an adjourned meeting of the senate, and the eloquence of Pliny and Tacitus, but more particularly of the latter, succeeded in establishing the guilt of the accused. The senate concluded the business with a declaration that Tacitus and Pliny had executed the trust reposed in them to the full satisfaction of the house. The cause was tried A.U.C 853, in the third year of Trajan's reign. From that time Tacitus dedicated himself altogether to his History. Pliny informs us (*Ep.*, 4, 13), that our author was frequented by a number of visiters, who admired his genius, and for that reason went in crowds to his levée. From that conflux of men of letters Tacitus could not fail to gain the best information. Pliny sent a full detail of all the circumstances attending the death of his uncle, the elder Pliny, who lost his life in the eruption of Vesuvius, in order that an exact relation of that event might be transmitted to posterity. —Trajan reigned nineteen years. He died suddenly in Cilicia, A.U.C. 870, A.D. 117. The exact time when Tacitus published his History is uncertain, but it was in some period of Trajan's reign. He was resolved to send his work into the world in that happy age when he could think with freedom, and what he thought he could publish with perfect security. (*Hist.*, 1, 1.) He began from the accession of Galba, A.U.C. 822, and followed down the thread of his narrative to the death of Domitian, in the year 849; the whole comprising a period of seven-and-twenty years, full of important events and sudden revolutions, in which the prætorian bands, the armies in Germany, and the legions in Syria claimed a right to raise whom they thought proper to the imperial seat, without any regard for the authority of the senate. Such was the subject Tacitus had before him. The summary view which he has given of those disastrous times is the most awful picture of civil commotion and the wild distraction of a frantic people. It is not exactly known into how many books the work was divided. Vossius makes the number no less than thirty; but, to the great loss of the literary world, we have only the first four books, and the commencement of the fifth. The work must have been a large one, if we may judge from the portion that has reached us, since this contains the transactions of little more than a single year. The reign of Titus, "the delight of human kind," is totally lost, and Domitian has escaped the vengeance of the historian's pen. The History being finished, Tacitus did not think that he had completed his portraiture of slavery. He went back to Tiberius, who left a model of tyranny for his successors. This second work he called by the name of Annals. It included a period of four-and-fifty years, from the year 767 to the death of Nero in 821. During the period embraced by the History the whole empire was convulsed, and the author had to arrange the operations of armies in Germany, Batavia, Gaul, Italy, and Judæa, all in motion almost at the same time. This was not the case in the Annals. The Roman world was in a state of general tranquillity, and the history of domestic transactions was to supply Tacitus with materials. The author has given us, with his usual brevity, the true characters of this part of his work. "The detail," he says, "into which he was obliged to enter, while it gave lessons of prudence, was in danger of being dry and unentertaining. In other histories, the operations of armies, the situation of countries, the events of war, and the exploits of illustrious generals awaken curiosity and expand the imagination. We have nothing before us but acts of despotism, continual accusations, the treachery of friends, the ruin of innocence, and trial after trial, always ending in the same catastrophe. Events like these will give to the work a tedious uniformity, without an object to enliven attention, without an incident to prevent satiety." (*Ann*, 4, 33.) But the genius of Tacitus surmounted every difficulty. He was able to keep attention awake, to please the imagination, and enlighten the understanding. The style of the Annals differs from that of the History, which required stately periods, pomp of expression, and harmonious sentences. The Annals are written in a strain more subdued and

temperate: every phrase is a maxim; the narrative goes on with rapidity; the author is sparing of words, and prodigal of sentiment; the characters are drawn with a profound knowledge of human nature; and when we see them figuring on the stage of public business, we perceive the internal spring of their actions; we see their motives at work, and, of course, are prepared to judge of their conduct. The Annals, as well as the History, have suffered by the barbarous rage and more barbarous ignorance of the tribes that overturned the Roman empire. Of the sixteen books which originally composed the Annals, the following are lost: a part of the fifth, from the seventh to the tenth both inclusive, the beginning of the eleventh, and the end of the sixteenth. We miss, therefore, three years of Tiberius, the entire four years of Caligula, the first six of Claudius, and the last two of Nero. And, on the other hand, we have the history of the reign of Tiberius, with the exception of the three years just mentioned, the latter years of Claudius, and the history of Nero down to A.D. 67.—We find that Tacitus intended, if his life and health continued, to review the reign of Augustus (*Ann.*, 3, 24), in order to detect the arts by which the old constitution was overturned, to make way for the government of a single ruler. This, in the hands of such a writer, would have been a curious portion of history; but it is probable he did not live to carry his design into execution. The time of his death is not mentioned by any ancient author. It seems, however, highly probable that he died in the reign of Trajan, and we may reasonably conclude that he survived his friend Pliny. Those two writers were the ornaments of the age; both men of genius; both encouragers of literature; the friends of liberty and virtue. The esteem and affection which Pliny cherished towards our author is evident in many of his letters, but nowhere more than in the following passage: "I never was touched with a more sensible pleasure than by an account which I received lately from Cornelius Tacitus. He informed me that, at the last Circensian games, he sat next to a stranger, who, after much discourse on various topics of learning, asked him if he was an Italian or a Provincial. Tacitus replied, 'Your acquaintance with literature must have informed you who I am.' 'Ay!' said the man; 'pray, then, is it Tacitus or Pliny I am talking with?' I cannot express how highly I am pleased to find that our names are not so much the proper appellations of men as a kind of distinction for learning itself." (*Ep.*, 10, 23.) Had Pliny been the surviver, he, who lamented the loss of all his friends, would not have failed to pay the last tribute to the memory of Tacitus. The commentators assume it as a certain fact that our author must have left issue; and their reason is, because they find that M. Claudius Tacitus, who was created emperor A.D. 276, deduced his pedigree from the great historian. (*Vopisc.*, *Vit. Tac.*) That excellent prince was only shown to the world. He was snatched away by a fit of illness at the end of six months, having crowded into that short reign a number of virtues. Vopiscus tells us that he ordered the image of Tacitus, and a complete collection of his works, to be placed in the public archives, with a special direction that ten copies should be made every year at the public expense. But, when the mutilated state in which our author has come down to posterity is considered, there is good reason to believe that the orders of the prince were never executed.—Tacitus has well deserved the appellation that has been bestowed upon him of "the greatest historian of antiquity." To the generous and noble principle which guided his pen throughout his work, he united a fund of knowledge and the colours of eloquence. Every short description is a picture in miniature: we see the persons acting, speaking, or suffering; our passions are kept in a tumult of emotion; they succeed each other in quick vicissitude; they mix and blend in various combinations; we glow with indignation, we melt into tears. The Annals, in fact, may be called an historical picture-gallery. It is by this magic power that Tacitus has been able to animate the dry regularity of the chronologic order, and to spread a charm over the whole that awakens curiosity and unchains attention. How different from the gazette-style of Suetonius, who relates his facts in a calm and unimpassioned tone, unmoved by the distress of injured virtue, and never rising to indignation. Tacitus, on the contrary, sits in judgment on the prince, the senate, the consuls, and the people; and he finds eloquence to affect the heart, and through the imagination to inform the understanding.—Tacitus has been called the Father of Philosophical History; and the title is well bestowed if it be considered as confined to his acute and forcible criticisms on individual character, and the moral dignity and pathos of his manner; but of Political philosophy we discover in this excellent writer but few traces. To this department of wisdom, the times, both those which Tacitus saw and those of which his fathers could tell him, were fatally unpropitious. They exhibited a frame of society (if we may disgrace that expression by so applying it) suffering a course of experiments too frightfully violent to issue in fine results In a nation thus tried with extremes, we could hardly expect to meet with the refinements of political science; and supposing them there to exist, an historical account of such a nation affords little scope for the display of them.—It may be expected that some notice should be taken of the objections which have been urged against Tacitus by the various writers who have thought proper to place themselves in the chair of criticism. The first charge exhibited against our author is, that he has written bad Latin. This shall be answered by a writer who was master of as much elegance as can be attained in a dead language "Who," exclaims Muretus, "are we moderns, even if all who have acquired great skill in the Latin language were assembled in a body; who are we, that presume to pronounce against an author (Tacitus) who, when the Roman language still flourished in all its splendour (and it flourished to the time of Hadrian), was deemed the most eloquent orator of his time? When we reflect on the number of ancient authors whose works have been destroyed, which of us can pretend to say that the words which appear new in Tacitus were not known and used by the ancients? and yet, at the distance of ages, when the productions of genius have been wellnigh extinguished, we of this day take upon us a decisive tone to condemn the most celebrated writers, whose cooks and mule-drivers understood the Latin language, and spoke it, better than the most confident scholar of the present age."—The next allegation against Tacitus is grounded upon the conciseness and consequent obscurity of his style. The love of brevity, which distinguishes Tacitus from all other writers, was probably the result of his early admiration of Seneca; and, perhaps, was carried farther by that constant habit of close thinking, which could seize the principal idea, and discard all unnecessary appendages. Tacitus was sparing of words and lavish of sentiment. Montesquieu says he knew everything, and therefore abridged everything. In the political maxims and moral reflections, which, where we least expect it, dart a sudden light, yet never interrupt the rapidity of the narrative, the comprehensive energy of the sentence gives all the pleasure of surprise, while it conveys a deep reflection. The observations which Quintilian calls *lumina sententiarum* crowded fast upon the author's mind, and he scorned to waste his strength in words; he gave the image in profile, and left the reader to take a round-about view.—It may be asked, Is Tacitus never obscure? He certainly is: his own laconic

manner, and, it may be added, the omissions of the copyists, have occasioned some difficulties; but he who has made himself familiar with the peculiarities of his style will not be much embarrassed. But still it may be said that, in so long a work, one continued strain of studied brevity fatigues the ear, and tires the reader by an unvaried and disgusting monotony. Variety, it must be admitted, would give new graces to the narrative, and prevent too much uniformity. The celebrated Montaigne observes, that Tacitus abounds with strong and vigorous sentences, often constructed with point and subtlety, agreeably to the taste of the age, which delighted in the gay and brilliant; and when those were not in the thought, the writer was sure to find an antithesis in the expression. And yet it is remarkable that the same writer, who owns that for twenty years together he read by fits and starts, tells us himself that he read Tacitus a second time in one regular train, without interruption. — A third allegation of the critics is, that Tacitus was a misanthrope, who beheld human nature with a malignant eye, and, always suspecting the worst, falsified facts, in order to paint men worse than they were. The answer is obvious: Tacitus was fallen on evil times; he says, "A black and evil period lies before me. The age was sunk to the lowest depth of sordid adulation, insomuch that not only the most illustrious citizens, in order to secure themselves, were obliged to crouch in bondage; but even men of consular and prætorian rank, and the whole senate, tried, with emulation, who should be the most obsequious of slaves." (*Ann.*, 3, 65.) In such times, who could live free from suspicion? Tacitus knew the character of Tiberius; he was an accurate observer of mankind: but he must have been credulous indeed, or the willing dupe of a profligate court, if he had not laid open the secret motives of all, and traced their actions to their first principles. At the head of the critics who have endeavoured to enforce the charge of falsehood and malevolence stands Famianus Strada, the elegant author of the well-known *Prolusiones Academicæ*, and the wars in Holland, entitled *De Bello Belgico:* but it will be sufficient, in answer to his laboured declamations, to say with Lord Bolingbroke, "He was a rhetor, who condemned Tacitus, and presumed to write history himself."—The imputation of atheism, which has been urged by critics of more piety than discernment, is easily refuted. Whatever were our author's doubts concerning fate, free-will, and the influence of the planets, let the fine apostrophe to the departed spirit of Agricola be perused with attention, and every sentiment will discover a mind impressed with the idea of an overruling Providence. There are many passages in the Annals and the History to the same effect: but more on this head is unnecessary. Nor does the paradox suggested by Boccalini deserve a longer discussion. That author gives it as his opinion, that the whole design of the Annals was to teach the art of despotism: it may, with as good reason, be said, that Lord Clarendon wrote the history of the Grand Rebellion with intent to teach schismatics, Puritans, and Republicans how to murder the king. (*Murphy, Essay on the Life and Genius of Tacitus*, p. 10, *seqq.*)—There has come down to us a dialogue entitled *De claris oratoribus, sive de causis corruptæ eloquentiæ.* The manuscripts and old editions name Tacitus as the author of this production; a great number of commentators, however, ascribe it to Quintilian, and some to Pliny the Younger. They who argue from the language of manuscripts allege in their favour Pomponius Sabinus, a grammarian, who states that Tacitus had given to the works of Mæcenas the epithet of *calamistri.* Now the passage to which the grammarian alludes is actually found in the 26th chapter of the dialogue under consideration. The author of the dialogue, moreover, informs us, in the first chapter, that he was a very young man (*juvenis admodum*) when he wrote it, or, at least, when he supposes it to have been held in his presence. This point of time is clearly determined in the 17th chapter; it was the sixth year of the reign of Vespasian, A.D. 75. Tacitus at this period would be about sixteen years of age. From what has been said then, it will be perceived that, as far as chronology is concerned, nothing prevents our regarding Tacitus as the author of the dialogue in question. It is true, we find a marked difference between the style of the writer of this dialogue and that of the historian; but would not the intervening period of forty years sufficiently account for this discrepance, and the language of the man be different from the tone of early youth? Might not, too, the same writer have varied his style in order to adapt it to different subjects? Ought he not to assimilate it to the various characters who bear a part in the dialogue? Induced by these and other reasons, Pithou, Dodwell, Schulze, and many others, have given their opinion in favour of our adhering to the titles of the manuscripts, and have ascribed the dialogue to Tacitus. Rhenanus was the first who entertained doubts respecting the claim of Tacitus to the authorship of this production, and since his time, Dousa, Stephens, Freinshemius, and others no less celebrated, have contended that Quintilian, not Tacitus, must be regarded as the true writer of the work. They place great reliance on two passages of Quintilian, where that writer says expressly that he had composed a separate treatise on the causes of the corruption of eloquence (*Inst. Or.*, 6, 8, 6), as well as on many other passages in which this same work is cited, without the author's indicating the title. How can we suppose, it is asked, that either Tacitus or Pliny would be inclined to treat of a subject which had already been discussed by Quintilian? These same critics observe, moreover, that there appears to be a great analogy, not only between the matters treated of in this dialogue and those which form the subject of Quintilian's writings, but also between his style and that of the work in question. But it may be replied, in the first place, that, at the time when the dialogue was written, Quintilian was already thirty-three years of age, a period of life to which the expression *juvenis admodum* can with no propriety whatever be made to apply. In the next place, the argument deduced from analogy of style is not the most conclusive, since those critics who assign the work to Pliny or Tacitus adduce a similar argument in support of their claims. On the other hand, the argument which has been drawn from identity of title would be a very strong one, if it were not a fact that the second title, which is found in modern editions, *De causis corruptæ eloquentiæ*, owes its existence entirely to Lipsius, who thought fit to add this second title, which he had found in Quintilian. All the manuscripts and the early editions merely have the title *De claris oratoribus*, or else this one, *Dialogus an sui sæculi oratores et quare concedant.* Another circumstance very much against the idea of Quintilian's being the author of the piece, is the fact of his more than once referring the reader to his other work for matters of which the dialogue we are considering makes not the slightest mention; such, for example, are the hyperbole and exaggeration, of which he speaks in the third book, ch. 3 and 6. The latest editor of Quintilian, Spalding, has carefully collected all these passages, which, in his opinion, show that Quintilian was not the author of the dialogue.— On the introduction of printing, the manuscript of the Annals had become so scarce, that, when Vindelinus of Spires published his edition, in 1468 or 1469, of the works of Tacitus, it contained merely the last six books of the Annals, four books of the History, with part of the fifth, the Treatise on the Manners of the Germans, and the Dialogue concerning Oratory. The

first six books of the Annals had not then been found. Leo X. promised a pecuniary recompense and indulgences to any one who should find the lost portions of the work. One of his agents, Angelo Arcomboldi, discovered in the monastery of Corvey, in Westphalia, a manuscript which had belonged to Anschaire, the founder of the convent, and a bishop of the church. It contained the first five books of the Annals, the last book imperfect. Beroaldus published them at Rome, in 1515, by order of the pope.—Among the numerous editions of Tacitus, the following may be mentioned as the best: that of Gronovius, *L. Bat.*, 1721, 2 vols. 4to; that of Brotier, *Paris*, 1776, 7 vols. 12mo (reprinted by Valpy, *Lond.*, 1823, 4 vols. 8vo); that of Ernesti, *Lips.*, 1760, 2 vols. 8vo; that of Oberlinus, *Lips.*, 1801, 2 vols. 8vo, in four parts, reprinted at Oxford in 1813, 4 vols. 8vo; that of Walther, *Hal. Sax.*, 1831–3, 4 vols. 8vo; and that of Naudet, forming part of Lemaire's collection, *Paris*, 1819–20, 5 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 366, *seqq.*—*Bähr, Gesch. Röm. Lit.*, p. 311, *seqq.*)—II. M. Claudius, a Roman, elected emperor by the senate after the death of Aurelian. The assassination of Aurelian had so much enraged the army, that the soldiers were more intent, for a time, on bringing his murderers to condign punishment than on providing a successor. Even after they had recovered from the first paroxysm of wrath, they hesitated whether they should immediately exercise the right which long custom had placed in their hands, or wait for the advice and concurrence of the senate in choosing a head for the empire. Upon a short deliberation, they adopted the latter alternative, and resolved to write, or else to send a deputation to Rome. The senators, long unused to such deference, knew not how to act when the message came; and, unwilling to incur responsibility, referred the matter back to the legions. But the army, actuated by a very uncommon degree of moderation, renewed their request to the civil authorities to supply them with a general and ruler; and it was not until this reciprocal compliment was urged and rejected three times that the senators agreed to assemble and discharge their duty to the empire. Meanwhile, six or seven months had insensibly passed away; an amazing period, it has been remarked, of tranquil anarchy, during which the Roman world remained without a sovereign, without a usurper, and without a sedition. (*Vopisc.*, *Vit. Tacit.*, c. 1.) On the 25th of September, A.D. 275, the senate was convoked to exercise once more the valuable prerogative with which the constitution of Rome had invested their order. The individual whom they elected inherited the name and the virtues of Tacitus, the celebrated historian, and was, besides, respected for his wisdom, his experience in business, and his mild benevolence. This venerable legislator had already attained his 75th year, a circumstance which he urged, with a great show of reason, for declining the honour which was now assigned him. But his objections were repelled by the most flattering encomiums, and his election was confirmed by acclamation among both citizens and soldiers. It was the wisdom not less than the inclination of the aged emperor that induced him to leave much of the supreme power in the hands from which he received it. He encouraged the senate to resume their wonted authority; to appoint proconsuls in all the provinces, and to exercise all the other privileges which had been conferred upon them by Augustus. His moderation and simplicity were not affected by the change of his condition; the only expense which he permitted to himself was the encouragement which he bestowed on the fine arts, and the only personal indulgences which he would not resign were reading and conversation with literary men. He took great pains to preserve the writings of his ancestor the historian; for which purpose he gave orders that every public library should possess that author's works, and that, to render this object more practicable, ten copies of them should be transcribed every year in one of the public offices. His short reign, however, prevented any good results from being produced by this decree.—Having obtained the approbation of the citizens, Tacitus departed from the capital to show himself to the army in Thrace. The usual largesses secured his popularity among the soldiers; and the reverence which he found still subsisting for the memory of Aurelian, dictated the punishment of certain chiefs of the conspiracy which had taken away his life. But his attention was soon withdrawn from the investigation of past delinquencies to meet an urgent danger. When the late emperor was making preparations to invade Persia, he had negotiated with a Scythian tribe, the Alani, to re-enforce his ranks with a detachment of their best troops. The barbarians, faithful to their engagement, arrived on the Roman frontiers with a strong body of cavalry; but, before they made their appearance, Aurelian was dead, and the Persian war suspended. In these circumstances, the Alani, impatient of repose, and disappointed of their prey, soon turned their arms against the unfortunate provinces. They overran Pontus, Cappadocia, and Cilicia before Tacitus could show his readiness to satisfy their claims or punish their aggressions. Upon recovering, however, the stipulated reward, the greater number retired peaceably to their deserts; while those who refused to listen to terms were subdued at the point of the sword. (*Vopisc.*, *Vit. Tacitus*, c. 13.—*Zosim.*, 1, 63, *seqq.*—*Zonar.*, 12, 27.) But the triumphs and reign of this venerable sovereign were not of long duration. It is said that he fell a victim to the jealousy of certain officers of rank, who were offended at the undue promotion of his brother Florianus; or to the angry passions of the soldiery, who despised his pacific genius and literary habits. But it is no less probable that he sank under the fatigues of the campaign, and the severity of the climate, to both of which the pursuits of his later years had rendered him a stranger. It is clear, at all events, that he died at Tyana, in Cappadocia, after having swayed the sceptre of the Roman empire about two hundred days. (*Vopisc.*, *Vit. Tacit.*, c. 13.—*Zosim.*, 1, 63.—*Encyclop. Metropol.*, div. 3, vol. 3, p. 57.)

TADER, a river of Spain, near New Carthage, called by Ptolemy the Terebris. It is now the *Segura*. (*Plin.*, 3, 4.—*Ptol.*, 2, 6.)

TÆNĂRUS, a promontory of Laconia, forming the southernmost point of the Peloponnesus. It is now called *Cape Matapan*, which is a modern Greek corruption from the ancient *μέτωπον*, *a front*, the promontory boldly projecting into the Mediterranean. Ancient geographers reckoned thence to Cape Phycus in Africa 3000 stadia, to Cape Pachynus in Sicily 4600 or 4000, and to the promontory of Malea 670. (*Strabo*, 363.) Near it was a cave, said to be the entrance to Orcus, by which Hercules dragged Cerberus to the upper regions. Pausanias cites another version of the fable from Hecatæus of Miletus, which makes the cavern to have been the haunt of a large and deadly serpent, conquered by Hercules, and brought to Eurystheus (3, 25.—*Creuzer*, *Hist. Gr. Fragm.*, p. 46). There was a temple on the promontory sacred to Neptune, and which was accounted an inviolable asylum. It seems to have been a species of cavern. On the promontory, also, was a statue of Arion seated on a dolphin. Tænarus became subsequently famous for the beautiful marble of its quarries, which the Romans held in the highest estimation. It was a species of *Verd Antique*. About forty stadia from the promontory stood the city of Tænarus, afterward called Cæne or Cænepolis. Mr. Morritt, in his journey through Laconia (*Walpole's Memoirs*, vol. 1, p. 56), was informed that there were considerable remains of an ancient city on Cape *Grosso*, agreeing, as far as the dis

tances could be ascertained, with Pausanias's description of Cænepolis. (*Cramer's Anc. Greece*, vol. 3, p. 188.)

Tages, an Etrurian divinity or Genius, said to have come forth from a clod of earth, an infant in form, but with all the wisdom and experience of an aged person. He first appeared, according to the legend, unto a husbandman near the city of Tarquinii, while the latter was engaged in ploughing. (*Cic., Div.*, 2, 23.—*Creuzer, et Moser, ad loc.*—*Isidor., Orig.*, 8, 9, p. 374, *ed. Arevall.*—*Lydus, de Ostentis*, p. 6, *seqq., ed. Hase.*) According to the last of the authorities just cited, the individual labouring in the field when Tages appeared was Tarchon, the founder of Tarquinii, and the principal hero of Etrurian mythology. (Compare *Müller, Etrusk.*, vol. 2, p. 26.) Another account made Tages the son of Genius, and grandson of Jupiter; and it was he that instructed the twelve communities of Etruria in the art of predicting future events by the inspection of victims. (*Festus*, p. 557, *ed. Dacier.*)—The form of this infant deity, his birth, and his attributes, all carry us back to the telluric divinities of Samothrace and Lemnos, and the mystic religion of the Pelasgi. The books, or, rather, oracles of Tages are frequently mentioned by the ancient writers, and were originally in verse. The Romans are said to have translated a part of them into prose. (*Lydus, de Mens.*, p. 130, *ed. Schow.*; *de Ostent.*, p. 190, *ed. Hase.*—*Guigniaut*, vol. 2, pt. 1, p. 459, *seq.*)

Tagus, a river of Spain, rising among the Celtiberi in Mons Idubeda. It pursues a course nearly due west, verging slightly to the south, and traverses the territories of the Celtiberi, Carpetani, Vettones, and Lusitani, until it reaches the Atlantic Ocean. The Tagus is the largest river in Spain, though Strabo considers the Minius as such, an evident error. The sands of this stream produced grains of gold, and, according to Mela, precious stones. It is now called by the Portuguese the *Tajo*, though its ancient name still remains in general use. At the mouth of this river stood Olisipo, now *Lisbon*. (*Mela*, 3, 1.—*Ovid, Met.*, 2, 251.—*Sil.*, 4, 234.—*Lucan*, 7, 755.—*Martial*, 4, 55, &c.)

Talus, called otherwise Perdix, a nephew of Dædalus. (*Vid.* Perdix.)

Tamăra, I. a river of Hispania Tarraconensis, on the northwestern or Atlantic coast, and a short distance below the Promontorium Artabrum, now the *Tambre*. (*Mela*, 3, 1.—*Pliny*, 31, 2.)—II. A town of Britain, on the river Tamarus, in the territory of the Damnonii, and, according to Cambden, now *Tamerton*, near Plymouth. (*Cambden, Britann.*, p. 158, *ed.* 1600.)

Tamărus, I. a river of Britain, now the *Tamar*. (*Cambden, Britann*, p. 158, *ed.* 1600.)—II. or, according to the Itin. Ant. (103), Thamarus, a river of Samnium, rising in the Apennines, and falling into the Calore. It is now the *Tamaro*. (*Cramer's Ancient Italy*, vol. 2, p. 261.)

Tamăsus or Tamasĕus (Ταμάσεος, *Steph. Byz.*), a city of Cyprus, southeast of Soloë, and to the northwest of Mount Olympus. The adjacent territory was celebrated for its rich mines of copper, and for the metallic composition prepared on the spot, and called *chalcanthum*. (*Strab.*, 683.) These mines appear to have been known as early as the days of Homer, for they are referred to in the Odyssey (1, 183). It has been disputed, however, among commentators, whether the poet alludes to the Cyprian Tamasus, or the Italian Temesa or Tempsa, also famous for its copper mines. (Compare *Steph. Byz.*, *s. v.* Ταμάσεος.—*Nonn., Dionys.*, 13, 445.—*Plin.*, 5, 31.) In the vicinity of Tamasus was a celebrated plain, sacred to Venus, and where the goddess is said to have gathered the golden apples by which Hippomanes, to whom she gave them, was enabled to conquer Atalanta in the race. (*Ovid, Met.*, 10, 644, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 388.)

Tamĕsis, a river of Britain, now the *Thames*. Cæsar is generally supposed to have crossed this river at Coway Stakes, seven or eight miles above Kingston; but Horsley seems to be of opinion that he forded it near that town. (*Cæs., B. G.*, 5, 11.)

Tamos, a native of Memphis, and a faithful adherent of Cyrus the younger, whose fleet he commanded (*Xen., Anab.*, 1, 2, 21.—*Id. ib.*, 1, 4, 2.) After the death of Cyrus, he fled with his vessels, through fear of Tissaphernes, to Egypt, unto King Psammitichus, but was put to death by the latter, together with his children. The object of the Egyptian king, in thus violating the rights of hospitality, was to get possession of the fleet and treasures of Tamos. (*Diod. Sic.*, 14, 19.—*Id.*, 14, 35.)

Tanăgra, a city of Bœotia, situate on an eminence, on the north bank of the Asopus, and near the mouth of that river. Its more ancient appellation was Græa. (*Hom., Il.*, 2, 498.—*Lycophr.*, 644.) An obstinate battle was fought in this neighbourhood, between the Athenians and Lacedæmonians, prior to the Peloponnesian war, when the former were defeated. The ruins of Tanagra were first discovered by Cockerell, at *Gramada* or *Grimathi*.—This place was famed among the ancients for its breed of fighting-cocks. (*Cramer's Anc. Greece*, vol. 2, p. 269.)

Tanăgrus or Tanăger, a river of Lucania, rising in the central chain of the Apennines, between *Casal Nuovo* and *Lago Negro*, and, after flowing thirty miles through the valley of *Diano*, loses itself under ground for the space of two miles, and not twenty as it is stated in Pliny (2, 103). It reappears beyond *La Polla*, at a place called *Pertosa*, and falls into the Silanus below *Contursi*. The modern name of the river is *Negro*. (*Cramer's Anc. Italy*, vol. 2, p. 377.)

Tanăis, I. now the *Don*, a large river of Europe, rising, according to Herodotus, in the territory of the Thyssagetes, from a large lake, and falling into the Palus Mæotis. Herodotus appears to have confounded the Tanaïs in the upper part of its course with the Rha or *Wolga*. Of the course of the latter, and its falling into the Caspian, he appears to have known nothing. The Tanaïs rises in the *Valdai* hills, in the government of *Tula*, and is about 800 miles in length. This river separated in ancient times European and Asiatic Sarmatia. In voyages written more than half a century ago, it is called the Tane; at the same time communicating this name to the Palus Mæotis; the modern name *Don* is only a corrupt abbreviation of the ancient appellation. A city named Tanais, situate at its mouth, and which was the emporium of the commerce of the country, is celebrated in tradition by the Slavons under the name of Aas-grad, or the city of *Aas;* and it is remarkable to find the name of *Azof* subsisting on the same site. It may, moreover, be remarked, that this name contributes to compose that of Tanaïs, formed of two members, the first of which expresses the actual name of the river. The Greeks in the age of Alexander confounded the Tanaïs with the Iaxartes. (*Vid.* Iaxartes.)—Dr. Clarke (*Travels in Russia*, &c., vol. 1, p. 337, *Lond. ed.*) found the Cossack pronunciation of the name of this river to be *Danaetz*, *Tdanaetz*, or *Tanaetz*, and when sounded with quickness and volubility, it appeared to be the same as *Tanaïs*. Hence the ancient name of the river may satisfactorily be accounted for. According to the same intelligent traveller, when the word *Tanaïs* was introduced into the Greek language, it had reference, not to the *Don*, but to another river, which enters that stream about ninety-nine miles from its mouth, and which, according to a notion entertained from time immemorial by the people in this quarter it leaves again, taking a northwesterly direction, and

falling into the *Palus Mæotis* to the north of all the other mouths of the Don. This northernmost mouth of the Don, owing to the river whose waters its channel is supposed peculiarly to contain, is called *Danaetz* also, and, to express either its sluggish current or its lapse into the sea, *Dead Danaetz*. The Greeks, steering from the Crimea towards the mouths of the Don, and, as their custom was, keeping close to the shore, entered first this northernmost mouth of the river, and gave it the name of Tanaïs, from its native appellation. As regards the etymology of the name, on which head Dr. Clarke is silent, it may be remarked that *Bayer* (*Commt. Acad. Petr.*, vol. 9, p. 375) supposes an early European people to have once existed, in whose language a word like *Tan*, *Ton*, *Don*, or *Dunai* may have signified "water," from which were gradually derived such names of rivers as *Tanaïs*, *Danaperis*, *Danaster*, *Danubius* (*Tunowe* in the *Niebelungenlied*, v. 6116.—Δάνουβις in *Procopius*), *Don*, *Düna*, Ῥοῦδον (in *Ptolemy*), *Eridan*, *Ro-dan*, &c. It is a curious confirmation, in part at least, of this hypothesis, that the Ossetes, a Caucasian tribe, have the word *Don* in their language as a general term for "water," "river," &c., and designate all mountain streams by this appellation. (Compare *Lehrberg*, *Untersuchungen*, &c., *Petersb.*, p. 400.—*Ritter*, *Vorhalle*, &c., p. 304.)—II. A city in Asiatic Sarmatia, at the mouth of the Tanaïs, which soon became sufficiently powerful, by reason of its extensive commerce, to withdraw itself from the sway of the kings of the Bosporus, and establish its independence. One of these same monarchs, however, by name Polemo, subsequently took and destroyed it. It was afterward rebuilt, but never attained its former eminence. The ruins of the place are to the west of the modern *Azof*. (*Plin.*, 6, 7.—*Steph. Byz.*, *s. v.*)

Tanăquil, in Etrurian *Tanchufil* (*Müller*, *Etrusker*, 1, p. 72), called also *Caia Cæcilia*, was the wife of Tarquinius Priscus, the fifth king of Rome. (*Vid.* Tarquinius I.) Niebuhr makes the Tarquin family of Latin, not of Etrurian origin; and thinks that the name *Caia Cæcilia* belongs to a legend concerning Tarquinius entirely different from that which became prevalent. "In the latter legend," observes this eminent writer, "Tanaquil comes to Rome with Tarquin, and outlives him; it is not even pretended anywhere that she, too, changed her Etruscan name. Cæcilia had a statue in a temple, so intimately was she associated with the older tradition; and her name implies a connexion with Prænestе, said to have been built by Cæculus (*Serv. ad Virg.*, *Æn.*, 7, 681), the hero after whom the Cæcilii were called. In this point the feigned Etruscan Tarquinius has not quite obliterated the traces of the Latin Priscus: the historians throw aside altogether what they cannot bring into unison with their accounts." (*Niebuhr's Rom. Hist.*, vol. 1, p. 324, *Cambr. transl.*)—Tanaquil was represented in the Roman traditions as a woman of high spirit, and accustomed to rule her husband; hence the name is used by the Latin poets to indicate generally any imperious consort. (*Auson.*, *Epist.*, 23, 31.—*Juvenal*, *Sat.*, 6, 564.) She was also celebrated in the same legends as an excellent spinster (*lanifica*) and housewife; and her distaff and spindle were preserved in the temple of Sancus or Hercules. (*Cic.*, *pro Mur.*, 12.—*Plin.*, 8, 48.) It was Tanaquil that, after the murder of Tarquinius Priscus, managed adroitly to secure the succession to Servius Tullius, her son-in-law. (*Vid.* Tarquinius I., near the close of that article.)

Tanis, a city of Egypt, at the entrance of, and giving name to, the Tanitic mouth of the Nile, between the Mendesian and Pelusiac. This city is the Zoan of the Scriptures, and its remains are still called *San*. The Ostium Taniticum is now the *Omm-Faredje* mouth. (*Numbers*, 13, 22.—*Isaiah*, 19, 11, 13.)

Tantălides, a patronymic applied to the descendants of Tantalus, such as Niobe, Hermione, &c.—Agamemnon and Menelaüs, as grandsons of Tantalus, are called "*Tantalidæ fratres*" by Ovid. (*Her.*, 8, 45, 122.)

Tantălus, a king of Lydia, son of Jupiter by a nymph called Pluto (*Wealth*), was the father of Pelops, and of Niobe the wife of Amphion.—Ulysses, when relating to the Phæacians what he had beheld in the lower world, describes Tantalus as standing up to the chin in water, which constantly eludes his lip as often as he attempts to quench the thirst that torments him. Over his head grow all kinds of fruits; but, whenever he reaches forth his hands to take them, the wind scatters them to the clouds. (*Od.*, 11, 581, *seqq.*) The passage of Homer, however, on which this account rests, was regarded by Aristarchus as spurious, according to the scholiast on Pindar (*Olymp.*, 1, 97). If we reject the verses of the Odyssey which have just been referred to, and the authenticity of which has been farther invalidated by an unedited scholiast whom Porson cites (*ad Eurip.*, *Orest.*, 5), we then come, in the order of time, to the account given first by Archilochus (*Pausan.*, 10, 21, 12), and after him by Pindar. According to this poet, Jupiter hung a vast rock in the air over the head of Tantalus, which, always menacing to descend and crush him, deprives him of all joy, and makes him "a wanderer from happiness." (*Ol.*, 1, 57, *seqq.*, *ed. Böckh.*—*Böckh*, *ad loc.*) Pindar does not mention the place of his punishment, but Euripides says it was the air between heaven and earth, and that the rock was suspended over him by golden chains. (*Eurip.*, *Orest.*, 6, 7, 972, *seq.*)—The offence of Tantalus, which called down upon him this severe infliction, is variously stated. The common account makes him to have killed and dressed his son Pelops, and to have placed his remains as food before the gods, whom he had invited to a banquet, in order to test their divinity. (*Vid.* Pelops.) Pindar, however, rejects this legend as unbecoming the majesty of the gods, and says, that if ever mortal man was honoured by the dwellers of Olympus, it was Tantalus; but that he could not digest his happiness. They admitted him, he adds, to feast at their table on nectar and ambrosia, which made him immortal; but he stole some of the divine food, and gave it to his friends on earth. This, according to Pindar, was the crime for which he was punished. (*Pind.*, *l. c.*) Euripides, on the other hand, says that the offence of Tantalus was his not restraining his tongue; that is, probably, his divulging the secrets of the gods. (*Eurip.*, *Orest.*, 10.)—The residence of Tantalus was placed at the foot of Mount Sipylus in Lydia. Hence, according to another legend, Jupiter cast this mountain upon him; for Pandareus having stolen the golden dog which had guarded the goat that reared the god, gave it to Tantalus to keep. Mercury being sent to reclaim the dog, Tantalus denied all knowledge of it, and, for his falsehood, the mountain was thrown upon him. (*Schol. ad Pind.*, *Ol.*, 1, 97.—*Anton.*, lib. 36.) This last trifling legend is, as we may easily see, one of the many attempts at localizing the ancient myths; for Sipylus, it is plain, was designed to take the place of the mythic rock.—The name Tantalus is, like Sisyphus, a reduplication, and his myth is evidently one of those handed down from grave old Pelasgic times. The root of Tantalus is probably θάλλω, and he represents the man who is *flourishing* and abounding in wealth, but whose desires are insatiable (Θάλθαλος, for euphony made Τάνταλος, the letters θ, τ, λ, and ν being frequently commuted.—*Welcker*, *ap. Schwenck*, *Andeut.*, p. 265.—*Völcker*, *Myth. der Iap. Geschl.*, p. 355). The Homeric picture exhibits in lively colours the misery of such a state. The other form of the legend represents, perhaps, the cares and fears attendant upon riches; or it may be, as has ingeniously been conjectured, an im-

age of the evils of ambition and the inordinate pursuit of honours; for when Tantalus, it was said, had attained his ultimate desire, and was admitted to the table of the gods, his joy was converted into terror by his fancying a rock suspended over his head, and ready to crush him; and he sought permission to resign his seat at the celestial table. (*Alcman, ap. Schol. ad Pind., l. c.—Nic. Damasc., ap. Stob.*, 14, 7.—*Welcker, das Epische Cyclus*, p. 280, *seqq.*) It was probably the idea of the great wealth of Lydia that caused the myth of Tantalus to be localized at Sipylus. (*Keightley's Mythology*, p. 442, *seq.*)

Taphĭæ, islands in the Ionian Sea, on the north coast of Ithaca, or, rather, between Leucadia and the east of Acarnania. They form a considerable group, and are often mentioned by Homer and other classical writers as the haunt of notorious pirates. (*Od.*, 1, 417.) The principal island is that which is called by Homer Taphos, but by later writers Taphius and Taphiussa (*Strabo*, 458), and is probably the one known to modern geographers by the name of *Meganisi*. Mr. Dodwell informs us that *Calamo*, another of the Taphian group, produces perhaps the finest flour in the world, which is sent to *Corfu*, and sold as a luxury (vol. I, p. 61). The Taphiæ were also called Telaboæ. (*Cramer's Anc. Greece*, vol. 2, p. 55.) They were fabled to have received these names from Taphius and Telebous, the sons of Neptune, who reigned there. The Taphians made war against Electryon, king of Mycenæ, and murdered all his sons; upon which the monarch promised his kingdom and his daughter in marriage to whoever could avenge the death of his children upon the Taphians. Amphitryon did it with success, and obtained the hand of the maiden. (*Apollod.*, 2, 4.)

Taphræ, a city in the Tauric Chersonese, on the narrowest part of the isthmus. The ancient name is derived from *ταφρός*, a *ditch* or *trench*, one having been cut close to the town to defend the entrance into the Chersonese. The modern *Prekop* marks the site of the ancient city. (*Mela*, 2, 1.—*Plin.*, 4, 12.)

Taphros, the strait between Corsica and Sardinia, now the straits of *St. Bonifacio*. (*Plin.*, 3, 6.)

Taprobăne, an island in the Indian Ocean, now called *Ceylon*. The Greeks first learned the existence of this island after the expedition of Alexander, when ambassadors were sent by them to the court of Palimbothra. The account then received was amplified so much, that this island was deemed the commencement of another world, inhabited by antichthones, or men in a position opposite to those in the known hemisphere. Ptolemy, better informed, makes it an island, five times greater, however, than it really is. Strabo speaks of it as though it lay off the hither coast of India, looking towards the continent of Africa. The name of Salice, which we learn from Ptolemy to have been the native denomination of the island, is preserved in that of *Selen-dive*, compounded of the proper name *Selen* and the appellative for an island in the Indian language, and it is apparent that the name of *Ceilan* or *Ceylon*, according to the European usage, is only an alteration in orthography. Ptolemy calls it a very fertile island, and mentions as its produce rice, honey (or rather, perhaps, sugar), ginger, and also precious stones, with all sorts of metals; he speaks, too, of its elephants and tigers. It is surprising, however, that neither Ptolemy nor those who preceded him say anything of the cinnamon, which now forms the chief produce of the island. The ancients could not be ignorant of the nature of this article, especially as they called a portion of the eastern coast of Africa by the name of Regio Cinnamomifera. (*Strabo*, 72. —*Id.*, 690.—*Mela*, 3, 7.—*Plin.*, 6, 22.—*Cosmas Indicopl.*, 11, p. 336.)

Tapsus, a small and lowly situated peninsula on the eastern coast of Sicily Its name has reference to its low situation, from *θάπτω*, *sepelio*. It lay off Hybla. The neck of land connecting it with the main island of Sicily was so low that Servius calls the promontory itself an island; and it is even now styled *Isola delli Manghisi*. (*Virg.*, *Æn.*, 3, 689.)

Taras (*-antis*), I. a son of Neptune, who, according to some, was the founder of Tarentum, called in Greek Τάρας. (*Vid.* Tarentum.)—II. A small river to the west of Tarentum, now the *Tara*. (*Steph. Byz., s. v.* Τάρας.)

Tarasco, a city of Gaul, on the eastern side of the Rhone, and north of Arelate. It is now *Tarascon*, lying opposite to Beaucaire. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 947.)

Tarbelli, a people of Aquitanic Gaul, at the foot of the Pyrenees, whose chief city was Aquæ Augustæ, now *Aqs*, or, according to some, *Dax*. (*Cæs., B. G.*, 3, 27.)

Tarentum (in Greek Τάρας), now *Taranto*, a celebrated city of Lower Italy, situated in the northeastern angle of the Sinus Tarentinus, and in the territory of Messapia or Iapygia. It was founded, according to some, by a Cretan colony before the Trojan war, and received its name from the leader of the colony, Taras, a reputed son of Neptune (i. e., a powerful naval chieftain). In the 21st Olympiad, a strong body of emigrants arrived under Philanthus from Laconia, so that it seemed to be refounded. The new colony established themselves upon an aristocratical plan, enlarged the fortifications of the city, and formed it into a near resemblance of Sparta. Most of the nobles having subsequently perished in a war with the Iapyges, democracy was introduced. The favourable situation of the place contributed to its rapid prosperity. Placed in the centre, as it were, it obtained the whole commerce of the Adriatic, Ionian, and Tyrrhenian Seas. The adjacent country was fertile in grain and fruit; the pastures were excellent, and the flocks afforded a very fine wool. At this most prosperous period of the republic, which may be supposed to date about 400 B.C., when Rome was engaged in the siege of Veii, and Greece was enjoying some tranquillity after the long struggle of the Peloponnesian war, Archytas, a distinguished philosopher of the school of Pythagoras, and an able statesman, presided over her counsels as strategos. Her navy was far superior to that of any other Italian colony. Nor were her military establishments less formidable and efficient, since she could bring into the field a force of 30,000 foot and 5000 horse, exclusive of a select body of cavalry called Hipparchi. (*Heyne, Opusc. Acad.*, vol. 2, p. 223.) The Tarentines were long held in great estimation as auxiliary troops, and were frequently employed in the armies of foreign princes and states. (*Strabo*, 280.—*Ælian, Var. Hist.*, 7, 4.—*Polyb.*, 11, 12.—*Id.*, 16, 15.)—Nor was the cultivation of the arts and of literature forgotten in the advancement of political strength and civilization. The Pythagorean sect, which in other parts of Magna Græcia had been so barbarously oppressed, here found encouragement and refuge through the influence of Archytas, who was said to have entertained Plato during his residence in this city. (*Cic., de Sen.*, 12.) And the first sculptors and painters of Greece contributed to embellish Tarentum with several splendid mouments, which ancient authors have dwelt upon with admiration, and which, at a later period, when transferred to Rome, served to decorate the Capitol. But their grandeur was not of long duration; for wealth and abundance soon engendered a love of ease and luxury, the consequences of which proved fatal to the interests of Tarentum, by sapping the vigour of her institutions, enervating the minds and corrupting the morals of her inhabitants. Effeminacy and voluptuousness gradually usurped the place of energy and courage, and the Tarentines became the abandoned slaves of licentiousness and vice. To such excess,

indeed, was the love of pleasure carried, that the number of their annual festivals is said to have exceeded that of the days of the year. Hence the expressions so often applied to it by Horace, of "*molle*" and "*imbelle Tarentum*," and by Juvenal (6, 297), of "*Atque coronatum et petulans madidumque Tarentum.*" (*Strabo*, 280.—*Theopomp., ap. Athen.*, 4, 19.—*Clearch., ap. Eund.*, 12, 4.—*Ælian, V. H.*, 12, 30.) Enfeebled and degraded by this system of demoralization and corruption, the Tarentines soon found themselves unable, as heretofore, to overawe and keep in subjection the neighbouring barbarians of Iapygia, who had always hated and feared, but now learned to despise them. These, leagued with the still more warlike Lucanians, who had already become the terror of Magna Græcia, now made constant inroads into their territory, and even threatened the safety of the city. Incapable of exertion, and having no leaders possessed of any military talent or energy, the Tarentines were compelled to call in to their aid experienced commanders from Greece, whom ambition, perhaps, or the desire of gain, might induce to quit their native soil in search of wealth and renown. A more generous motive, perhaps, influenced Archidamus, king of Sparta, who was the first to engage in their defence, for he might regard Tarentum as having just claims to his protection as a Spartan colony. But this valiant prince fell in the first engagement with the enemy. Alexander of Epirus, who was the next ally of the Tarentines, was soon disgusted with their feeble and irresolute conduct, and abandoned their cause to prosecute his own ambitious designs. (*Strab., l. c.*—*Liv.*, 8, 17.) He was followed by the Spartan Cleomenes, and afterward by Agathocles; but the services of these adventurers were productive of little benefit to the republic, they being more intent on their own interests than those of the people which sought their aid. Tarentum, in consequence of these failures, might have been induced to depend upon her own resources, had the barbarians of Iapygia or Lucania remained her only foes. But a more formidable enemy now entered the lists. This was Rome, who, by continued successes over the Samnites, and the subjection of Apulia, had now extended her dominion nearly to the walls of Tarentum. A pretext for war was soon found by these powerful invaders. An insult said to have been publicly offered one of the Roman ambassadors was here the plea assigned for the declaration of war, and the Tarentines again had recourse, in this emergency, to foreign aid. The valour and forces of Pyrrhus for a time averted the storm; but, when that prince withdrew from Italy, Tarentum could no longer withstand her powerful enemies, and soon after fell into their hands; the surrender of the town being hastened by the treachery of the Epirot force which Pyrrhus had left there. The Tarentines were compelled by the Romans to surrender their arms and their ships of war; their walls were dismantled, and a heavy fine was imposed as the condition of peace. (*Liv., Epit.*, 15.) To this harsh treatment may justly be ascribed the subsequent conduct of the Tarentines during the second Punic war, in declaring for Hannibal, whom they must have regarded more in the light of a deliverer from a state of oppression than as an invader of their country. They opened their gates to his forces, and warmly seconded his efforts to reduce the Roman garrison, which still held out in the citadel. (*Polyb.*, 8, 26.—*Liv.*, 25, 9.) Such, however, was the strength of their fortress, that it effectually withstood all the attacks made upon it; and when the attention of the Carthaginian general was drawn off to other parts of Italy, Tarentum was surprised and recaptured by the Romans, under the command of Fabius Maximus, who treated it as a city taken from the enemy. The plunder obtained by them on this occasion was immense; the pictures and statues being said to have nearly equalled in number those of Syracuse. Livy commends, on this occasion, the moderation of Fabius, and intimates that he allowed these works of art to remain undisturbed (27, 16); but Strabo asserts that many articles were removed by that general, and, among others, a colossal bronze statue of Hercules, the work of the celebrated Lysippus. From this period the prosperity and political existence of Tarentum may date its decline, which was farther accelerated by the preference shown by the Romans to the port of Brundisium for the fitting out of their naval armaments, as well as for commercial purposes. The salubrity of its climate, the singular fertility of its territory, its purple dye, and its advantageous situation on the sea, as well as on the Appian Way, still rendered it, however, a city of consequence in the Augustan age. Strabo reports that, though a great portion of its extent was deserted in his time, the inhabited part still constituted a large town. That geographer describes the inner harbour as being 100 stadia, or 12½ miles in circuit; a computation, however, which does not agree with modern measurements, which represent the circuit of the harbour at 16 miles. Strabo makes the site of the town very low, but the ground to rise, however, a little towards the citadel.—The modern town now occupies the site of the ancient citadel. (*Cramer's Anc. Italy*, vol. 2, p. 318.)

Tarichēa, I. a strong city of Palestine, south of Tiberias, and lying at the southern extremity of the Lake of Genesareth, or Sea of Tiberias. Its situation was well adapted for fisheries; and from the process of *pickling* fish (*ταριχεύω*, "*to pickle*"), which was carried on here upon a very extensive scale, the town derived its name. (*Plin.*, 5, 6.—*Joseph., B. J.*, 3, 17.)—II. Several towns on the coast of Egypt bore this name from a similar cause.

Tarpa, Spurius Mæcĭus or Mecĭus, a critic at Rome in the age of Augustus. He was appointed, with four others, to examine into the merits of every dramatic production before it was allowed to be represented on the stage; and he is said to have discharged this office with the greatest impartiality. (*Horat., Sat.*, 1, 10, 38.—Compare *Ep. ad Pis.*, 387.)

Tarpeia, I. the daughter of Tarpeius, the governor of the citadel of Rome. She promised to open the gates of the city to the Sabines, provided they gave her their gold bracelets, or, as she expressed it, what they carried on their left arms. Tatius, the king of the Sabines, consented; and, as he entered the gates, to punish her perfidy, he threw, not his bracelet, but his shield upon Tarpeia. His followers imitated his example, and Tarpeia was crushed under the weight of the shields of the Sabine army. (*Liv.*, 1, 11.) This version of the story represents Tarpeia as a venal traitress. Piso, however, one of the earlier annalists, endeavours to exalt the daughter of Tarpeius to a heroine, who meant to sacrifice herself for her country. She was described by him as having planned to make the Sabines, by virtue of their agreement, ratified as it was by oath, deliver up to her their arms and armour, and so to consign them, disarmed, to the Romans: the laying down of the arms was to take place on the Capitol, a spot where not a Roman, except perhaps prisoners, would have been to be found! Livy alludes to this version of the tale, but makes no remark about its utter absurdity. (*Liv., l. c.*—Compare *Niebuhr, Rom. Hist.*, vol. 1, p. 199, *Cambr. transl.*) Tarpeia was buried on the hill, and from her one of the two summits of the Capitoline Mount took the name of the Tarpeian rock (*Tarpeia Rupes*, called also *Tarpeius Mons*), and from it state criminals were afterward accustomed to be thrown. (*Vid.* Tarpeius Mons.)—Niebuhr, who very properly rejects the whole story about Tarpeia as purely fabulous, observes, that the Roman poet who invented the legend "conceived the poor

Sabines covered with gold, as, Fauriel remarks, the bards of modern Greece do their Clephts. Here is popular poetry unequivocally obvious for one who has eyes to see it. The fiction of Propertius (4, 4) seems to be a transfer, warranted by no tradition, from the history of the Megarian Scylla." (*Rom. Hist.*, vol. 1, p. 192.) The same writer informs us, that the remembrance of Tarpeia's guilt still lives in a popular legend at the present day. "The whole of the Capitoline Hill," he observes, "is pierced with quarries, passages of remote antiquity worked through the loose tufo: many of these have been walled up; but near the houses erected upon the rubbish which covers the Hundred Steps, on the side of the Tarpeian rock that looks towards the forum, beside some ruinous buildings known by the name of the Palazzacio, several are accessible. A report of a well of extraordinary depth, which must have been older than the aqueducts, since no one would have spent the labour on it afterward, and which, no doubt, secured a supply of water to the garrison during the Gallic siege, attracted me into this labyrinth: we were conducted by girls from the adjoining houses, who related, as we went, that in the heart of the hill the fair Tarpeia sits, covered with gold and jewels, enchanted: he who endeavours to reach her never finds out the way; once only she had been seen by the brother of one of our guides. The inhabitants of this quarter are smiths and low victuallers, without the slightest touch of that seemingly living knowledge of antiquity which other classes have drawn from the most turbid sources of vulgar books. Real oral tradition, therefore, has kept Tarpeia for five-and-twenty hundred years in the mouth of the common people, who for many centuries have been strangers to the names of Clœlia and Cornelia." (*Niebuhr, Rom. Hist.*, vol. 1, p. 193.)—II. One of the female attendants of Camilla in the Rutulian war. (*Virg., Æn.*, 11, 656.)

Tarpeius, Sp., the governor of the citadel of Rome under Romulus. (*Vid.* Romulus, Tarpeia, and Capitolinus III.)

Tarpeius Mons, or, more correctly, Tarpeia Rupes, a celebrated rock at Rome, forming a part of the Mons Capitolinus, and on the steepest side, where it overhung the Tiber. From this rock state criminals were accustomed to be thrown in the earlier Roman times. It received its name in commemoration of the treachery of Tarpeia, and of her having been killed here by the Sabines.—Vasi gives the present height at fifty-five feet. A modern tourist remarks as follows: "Though it is certain that the Tarpeian rock was on the western side of the Capitoline Mount, it would be in vain to inquire where was the precise spot of execution; whether Manlius was hurled down that part of the precipice at the extremity of *Monte Caprino*, or that behind the *Palazzo de' Conservatori*. There is still height enough in either to make the punishment both tremendous and fatal; although not only have the assaults of time, war, and violence, but the very convulsions of nature, contributed to lower it; for repeated earthquakes have shattered the friable tufo of which it is composed, and large fragments of it fell as late as the middle of the fifteenth century. The fall of these masses has diminished the elevation in two ways: by lowering the actual height, and filling up the base, to which the ruins of the overthrown buildings that once stood upon it have materially contributed. Still the average of various measurements and computations of its present elevation make it above 60 feet; nor do I think it overrated. Certainly those who have maintained that there would be no danger in leaping from its summit, would not, I imagine, be bold enough to try the experiment themselves. The entrance to it is through a mean, filthy passage, which leads to an old wooden door." (*Rome in the Nineteenth Century*, vol. 1, p. 179, *Am. ed.*)

Tarquinii, one of the most powerful cities of Etruria, and celebrated in history for its early connexion with Rome. It was situate in the lower part of Etruria, near the coast, and to the northwest of Cære. Strabo ascribes the foundation of the place to Tarchon, the famous Etruscan chief, who is so often mentioned by the poets. Justin makes it to have been founded by some Thessalians and Spinumbri, meaning, doubtless, the Pelasgi and Umbri, who came from Spina on the Adriatic. According to the common account, the progenitor of the Tarquinian family, Demaratus, settled here, and from this city the Tarquinian family came to Rome. Niebuhr, however, holds a different opinion, and makes the Tarquinian family of Latin, not Etruscan, origin. (Consult remarks under the articles Tanaquil, and Tarquinius I.) Some ruins, to which the name of *Turchina* is attached, point out the ancient site of Tarquinii. (*Cramer's Anc. Italy*, vol. 1, p. 197.) The Etrurians regarded Tarquinii as the metropolis, or parent of all their other cities: a strong proof in favour of civilization having come to this country from the sea. (*Müller, Etrusker*, vol. 1, p. 72.)

Tarquinia, a daughter of Tarquinius, who married Servius Tullius. When her husband was murdered by Tarquinius Superbus, and public rites of sepulture were denied to his remains by the usurper, she, together with a few friends, conveyed away the corpse by night, and gave it a private burial. Tarquinia survived her consort only one day, having died either through grief, which caused her to commit suicide, or else having been put to death secretly by Tarquinius Superbus and his wife. (*Dion. Hal.*, 4, 40.)

Tarquinius, I. Priscus, the fifth king of Rome. According to the common account, as found in the Latin writers (for Niebuhr's theory will be given at the end of this article), he was a noble and wealthy Tuscan, son of Demaratus, a native of Corinth, who had come from Greece and settled in Etruria. (*Vid.* Demaratus II.) Demaratus having married an Etruscan female of high rank, his son, whose original name was Lucumo, belonged, on the mother's side, to the Lucumones, or ruling caste of Etruria. (*Vid.* Lucumo.) But the pride of that caste would not permit them to suffer a person of mixed descent to participate in their hereditary honours. He married an Etruscan lady of the noblest birth, Tanaquil by name, who could not brook that her husband should be disparaged by her haughty kindred. They left Tarquinii and journeyed to Rome, in the hope of being received by Ancus in a manner more suited to their dignity. They had reached the brow of the Janiculum, and were in sight of Rome, when an eagle hovering over them, stooped, snatched his cap, and, after soaring aloft with it to a great height, again descended and placed it on his head. Tanaquil, versed in the lore of Tuscan augury, understood the omen, and embracing her husband, bade him proceed joyfully, for the loftiest fortunes awaited him. He was received as a Roman citizen, and assumed the name of Lucius Tarquinius. His courage, his wisdom, and his wealth, soon recommended him to the favourable notice of the king, and made him greatly esteemed also by the people generally. On the death of Ancus he was chosen king, and received from the assembly the customary sanction to his assumption of sovereignty. Scarcely was Tarquin seated on the throne, when the Latin states broke the treaty which they had made with Ancus, and began to make inroads upon the Roman territory. Tarquinius marched against them, defeated them in battle, and took and plundered Apiolæ, where he obtained an immense booty. Prosecuting his victorious career, he made himself master of Cameria, Crustumerium, Medullia, Ameriola, Ficulnea, Corniculum, and Nomentum. The Æqui also felt the power of his arms, and were obliged to humble themselves before him. While he was engaged with the Latins, the Sabines availed themselves

of his absence, mustered their forces, crossed the Anio, and ravaged the country up to the very walls of Rome. Tarquinius returned from his Latin wars, encountered the Sabines, and, after a desperate conflict, drove them from the Roman territories. Next year they again passed the Anio by a bridge of boats, and advanced towards Rome. Tarquinius met them in battle, and, by the superiority of his cavalry, gained a complete victory. During the battle, a party of Romans, sent for that purpose, burned the bridge of boats, so that the routed Sabines were cut off from their retreat and driven into the river, where great numbers of them perished. Their bodies and arms, floating down the Tiber, brought the first intelligence of the victory to Rome. He then crossed the river, inflicted upon them a second defeat, and compelled them to surrender the town and lands of Collatia, which they had previously taken from the Latins. Tarquinius placed a strong garrison in the town, and assigned the capture to his brother's son, who thence took the name of Collatinus. In this war, the king's son, a youth of fourteen, slew a foe with his own hand, and received as a reward of honour a robe bordered with purple, and a hollow ball of gold to be suspended round his neck; and these continued to be the distinctive dress and ornament of Roman youth of patrician rank, till they assumed the *toga virilis*, or manly gown. Tarquinius is likewise said to have engaged in war with the Etruscan nations, to have taken several of their cities, and to have overthrown them, notwithstanding a confederacy of all their twelve states against him. In token of their submission to his power, the Etruscans at length sent him a golden crown, an ivory throne and sceptre, a purple tunic and robe figured with gold, and twelve axes bound up in bundles of rods, to be borne before him, such as they used when their twelve cities chose a common leader in war. These, by the permission of the people, Tarquinius adopted as the insignia of kingly power; and, with the exception of the crown and of the embroidered robe, they remained as such both to his successors on the throne and to the consuls, unless on the days when they went in public triumph to the Capitol. Such were the military exploits ascribed to Tarquinius; and there is nothing so improbable in them as to startle our belief. It is, indeed, manifest from other indications, that about the period assumed as the reign of Tarquinius Priscus, as he is called for sake of distinction, the dominions of Rome must have comprised nearly all the territory which he is said to have conquered, and also that the city must have risen to great wealth and power. The latter point is proved by the great public works which all accounts agree in ascribing to him. He built the cloaca maxima, or great sewers, to drain off the water from between the Palatine and Capitoline, and the Palatine and Aventine Hills. This vast drain was constructed of huge blocks of hewn stone, triply arched, and of such dimensions that a barge could float along in it beneath the very streets of the city. Earthquakes have shaken the city and the adjacent hills; but the cloaca maxima remains to this day unimpaired, an enduring monument of the power and skill of the king and the people by whom it was constructed. The Circus Maximus, or great racecourse, was also a work of this monarch, intended for the display of what were called the great, or Roman games. The forum, with its rows of shops, was also the work of Tarquinius; and he began to surround the city with a wall of massy hewn stones. He likewise made preparation to fulfil a vow to build a great temple on the Capitoline Hill to the chief deities of Rome. To conclude the legendary history of Tarquinius, he is said to have been murdered by the treachery of the sons of his predecessor Ancus Marcius. They, perceiving the favour with which the king regarded Servius Tullius, and fearing an attempt to make him king, to the exclusion of their own pretensions and hopes, hired two countrymen to pretend a quarrel, and to appear before the king seeking redress. While he was listening to the complaint of one, the other struck him on the head with an axe, and then they both made their escape. The conspirators did not, however, obtain the fruit of their treachery. Tanaquil gave out that the king was not dead, but only stunned by the blow, and had appointed Servius Tullius to rule in his name till he should recover. Servius immediately assumed the ensigns and exercised the powers of royalty. The murderers were seized and punished, and the Marcii fled, disappointed, from the city. When the death of Tarquinius could no longer be concealed, the power of Servius was so well established, that the people were perfectly ready to grant him the usual confirmation in the powers of the sovereignty. (*Hethering-ton's Hist. of Rome*, p. 19, *seqq.*)—Such is a sketch of the first Tarquin, as given by the ancient writers. Niebuhr, however, insists that the Grecian origin of the Tarquinian family is a mere and very clumsy invention of the Roman annalists, and utterly at variance with the received chronology. (*Rom. Hist.*, vol. 1, p. 319, *seqq.*) The notion that Tarquinius was an Etruscan, arose, as he conceives, from the circumstance of his name having been deduced from that of the Etruscan city; so that he seemed, moreover, a suitable person for the Tuscan epoch of Rome to be referred to. "Far from regarding Tarquinii as the birthplace of his race, I hold that race," observes Niebuhr, "of Latin origin. The account which makes him and Collatinus members of nothing more than a single family, is disproved by the fact that a whole Tarquinian house existed at Rome, which was banished along with the last king. We also find mention of Tarquins of Laurentum (*Dion.*, *Hal.*, 5, 54): these may be supposed to have been exiles of that house; but, even assuming this, yet the legend or tradition must have made them turn their steps thither, as it made Collatinus settle at Lavinium. When such a belief was current, assuredly Tarquinii was not looked upon as their home. The Latin origin of the Tarquins is pointed out by the surname of the first king, in the same way in which the names of other patricians pointed out from what people they sprang. Thus we have Aurunculus, Siculus, Tuscus, Sabinus, &c. The name Priscus has the exact form and character of the national names, Tuscus, Cascus, Opscus. The same is the meaning of Priscus as a surname of the Servilii, and as the original one of the censor Marcus Porcius, who was born in the land of the Sabines, and descended from Latin ancestors. (*Plut.*, *Vit. Cat.*, c. 1.) Supposing the house of Tarquinius to have sprung from one of the Tyrrhenian cities on the coast, this accounts for that worship of the Grecian gods at the Roman games, which in an Etruscan is quite incomprehensible. Lucumo, too, would have been just such a name for an Etruscan, as Patricius for a Roman. That no such ever occurred among the Tuscans is a matter on which the gravestones, were it needed, might serve as witnesses. If the legends of the Romans give it to individuals, to the ally of Romulus, to the nobleman of Clusium (*Dion. Hal.*, 2, 37—*Liv.*, 5, 33), and to Tarquinius, it is a proof how utterly uninformed they were on everything that concerned a nation so close to them · a natural consequence of their not understanding a word of its language." (*Niebuhr*, *Rom. Hist.*, vol. 1, p. 323, *seqq.*)—II. Superbus, the seventh and last king of Rome. All the Roman annalists, with the exception of Piso, who adulterated what he found, followed Fabius in calling Tarquinius Superbus the son of Priscus; and this account was adopted by Cicero and Livy. On the other hand, Piso the annalist, and Dionysius of Halicarnassus, make Superbus the grandson of Priscus, a refinement which, according to Niebuhr, "destroys all manner of connexion in the

story of the Tarquins, and necessitates still more falsifications than they themselves had any notion of, in order to restore even a scantling of sense and unity." (*Niebuhr, Rom. Hist.*, vol. 1, p. 320.—Compare, in opposition to this, however, the dissertation of Valla, *Præf., not. in Liv.*)—According to the ordinary account, Servius Tullius had given his two daughters in marriage to Tarquinius and his brother Aruns. Now it happened that these daughters were of very unlike tempers, as were also their husbands. The elder Tullia was of a gentle disposition; her younger sister fierce, imperious, and ambitious. Aruns Tarquinius was of a mild and quiet character; his brother Lucius proud, restless, and domineering. To counteract these tempers, Servius had given the gentle princess to the ambitious prince, and made the haughty damsel wife to the mild husband. But this dissimilarity of temper did not produce the effect which he had expected. The fiery tempered of each couple became dissatisfied with the one of gentler nature; the milder wife and husband perished by the crimes of their aspiring mates, who were speedily united in a second shameless marriage. Then did the aspiring temper of the one urge on the haughty and ambitious heart of the other, till they resolved to make way to the throne by the murder of the good old man, their king and father. To this attempt Lucius was encouraged by the unconcealed dissatisfaction of the patricians with the influence obtained by the plebeians in the new constitution. Their dissatisfaction was increased by a rumour that Servius intended to abolish the monarchical form altogether, and divide the sway between the two consuls, one to be chosen from the patrician, and one from the plebeian body. Having formed a strong faction among the patricians, Tarquinius went to the senate-house, seated himself in the royal chair, and summoned the senators to meet King Tarquinius. Servius, having heard the rumour, hastened to the senate-house, accused Tarquinius of treason, and laid hold of him to remove him from the royal chair. The usurper instantly seized the old man, dragged him to the door, and threw him with great force down the steps. There he lay for a few moments, stunned and bleeding with the fall; then, rising slowly, staggered away towards his palace. Some ruffians employed by Tarquinius pursued, overtook, and killed him, leaving the body lying bleeding in the street. Meantime, tidings of what was going on had reached Tullia, who immediately mounted her chariot, drove to the senate-house, and saluted Tarquinius as king. He bade her withdraw from such a tumult; and she, on her return, drove her chariot over the body of her newly-murdered father. (*Vid.* Tullia.) Tarquinius, having thus obtained the forcible possession of the throne, declined to submit to the form of an election, or to make the customary appeals to the comitia curiata for the ratification of his kingly power. He seized the crown as if it were hereditary, and seemed resolved to rule without the concurrence of any of the great assemblies. But as he had been raised to the throne by the aid of the patricians, his first act was to gratify them by repealing the privileges which Servius had granted to the plebeians. He suppressed the institution of the comitia centuriata, and even prohibited the meetings of the country tribes at the paganalia. But this was only the beginning of his tyranny. He depressed the commons or plebeians; but he had no intention to permit the power of the patricians to become too strong, especially as he was himself but too well aware of their treachery to the former king. He therefore surrounded himself with a body-guard, the ready instruments of his oppression, and, under colour of justice, banished or put to death, on false accusations, all who were either too powerful or too wealthy to be trusted, or whom he suspected of disaffection to himself. In this manner he reduced the patricians into a state of subjection almost as deep as that into which they had assisted him to reduce the plebeians. Being now possessed of nearly despotic power, he turned his attention to the enlargement of his kingdom. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs; and partly by intrigues, partly by force, he procured Rome to be acknowledged the head of the Latin confederacy. Herdonius, the only man who dared to oppose his proud demeanour, he caused to be put to death by false accusations, and completely incorporated the Latin troops with those of Rome. The Hernici were also included in this confederacy. One Latin city, Gabii, refused to join this league, and was assailed by Tarquinius. The struggle was long and severe, but at length he obtained possession of it by means of a stratagem, conducted by his son Sextus, similar to that by which Zopyrus gained the city of Babylon for Darius Hystaspis. (*Vid.* Tarquinius IV.) He next turned his arms against the Volsci, and took Suessa Pometia, where he obtained a very great booty, the tithe of which he retained for his own share. Thus powerful and enriched, he next proceeded to finish the great works left incomplete by his predecessors. He finished the cloaca maxima, and prepared to build the temple which Tarquinius Priscus, during the Sabine war, had vowed to the three great deities, Jupiter, Juno, and Minerva. This edifice is the famous Capitolium. (*Vid.* Capitolium.) About this same time, too, the strange story of the Sibyl is told, which we have noticed under another article. (*Vid.* Sibyllæ.)—The sway of Tarquinius, however, had now nearly reached its limits, and various portents foreshowed its approaching overthrow. According to the legend, the first indications of the coming doom were seen in an unnatural violation of the sacred rites. A huge snake crawled out from an altar in the court of the palace at the time of sacrifice; the fire suddenly died out, and the snake devoured the victim. To ascertain what this prodigy portended, the king sent two of his sons to consult the oracle at Delphi, and the princes took with them their cousin Lucius Junius Brutus. (*Vid.* Brutus I.) The answer of the oracle was, that the king should fall when a dog should speak with human voice. This response was of course intended secretly to apply to Brutus, and his unexpected display of mental ability. (*Vid.* Brutus I.) The young princes also asked which of the king's sons should succeed him; and were answered in general terms, that the regal power should be enjoyed by the person who should first salute his mother. Brutus, as they were departing, purposely stumbled and fell, and, kissing the earth, thus fulfilled, unobserved by his companions, the meaning of the oracle. Soon after this event, Tarquinius waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium; and while his army lay encamped before the place, the affair of Lucretia occurred, which has been detailed under another article (*vid.* Lucretia), and which hurled him from his throne. In vain did the cities of Tarquinii and Veii take up arms to effect his restoration; in vain, according to the common account, did Porsenna, the Lucumo of Clusium, endeavour to effect the same end (*vid.* Porsenna); in vain, too, did the Latins exert themselves in his behalf. In a bloody battle fought at the Lake Regillus, the two sons of Tarquinius were slain; and the father at length gave up the contest with his former subjects, and retired to Cumæ, where he ended his days in 259 A.U.C., or 495 B.C. (*Liv.*, 1, 46, *seqq.*—*Dion. Hal.*, 4, 41, *seqq.*—*Hetherington, Hist. Rom.*, p. 26, *seqq.*—Compare *Niebuhr, Rom. Hist.*, vol. 1, p. 448, *seqq.*)—For a very ingenious theory respecting the Tarquin dominion in Rome, differing essentially from that of Niebuhr, and tracing it to Etruria, consult the remarks of Müller (*Etrusker*, vol. 1, p. 118, *seqq.*).—III. Collatinus, the husband of

Lucretia. (*Vid.* Collatinus.)—IV. Sextus, eldest son of Tarquinius Superbus according to Dionysius of Halicarnassus (4, 55), but, according to Livy (1, 53), the youngest. His name is celebrated in the old legend for the stratagem by which he placed the city of Gabii in the power of his father. Having played the part of an insurgent against his parent, the king, for whose anger his wanton insolence afforded a specious provocation, condemned him to a disgraceful punishment, as if he had been the meanest of his subjects. Sextus thereupon came to the Gabines, to all appearance a fugitive: the bloody marks of his ill-treatment, and, above all, the infatuation which comes over such as are doomed to perish, gained him belief and goodwill: at first he led volunteers, then troops were intrusted to his charge; every enterprise succeeded; for booty and soldiers were thrown into his way at certain appointed places: the deluded citizens raised the man, under whose command they promised themselves the pleasures of a successful war, to the dictatorship. The last step of his treachery was yet to come: where the troops were not hirelings, it was a hazardous venture to open a gate. Sextus sent a confidential slave to demand of his father in what way he should deliver up Gabii into his hands. Tarquinius was in his garden when he admitted the messenger into his presence: he walked along in silence, striking off the heads of the tallest poppies with his staff, and dismissed the man without an answer. On this hint Sextus put to death, or, by means of false charges, banished such of the Gabines as were able to oppose him: the distribution of their fortunes purchased him partisans among the lowest class; and, possessing himself of the uncontested rule, he brought the city to acknowledge his father's supremacy. (*Liv.*, 1, 53.—*Dion. Hal.*, 4, 55.) This story, as Niebuhr well observes, is patched up from the well-known two in Herodotus (3, 154; 5, 92.—*Vid.* Zopyrus, and Periander). Besides, it is quite impossible that Gabii should have fallen into the hands of the Roman king by treachery: had such been the case, no one would have granted the Roman franchise to the Gabines, and have spared them all chastisement by the scourge of war, as Tarquinius is said to have done by Dionysius himself (4, 58.—*Niebuhr, Rom. Hist.*, vol. 1, p. 450).—The violence which, some time after this, Sextus offered to Lucretia, was the cause of his father's banishment, and the downfall of the whole line. He himself retired to Gabii, of which his father had before this made him king (*Dion. Hal.*, 4, 58), and was assassinated here by certain persons whom his acts of bloodshed and rapine had roused to vengeance. (*Liv.*, 1, 60.)—V. Aruns, a brother of Tarquinius Superbus. (*Vid.* Aruns I.)—VI. Aruns, a son of Tarquinius Superbus. (*Vid.* Aruns II.)

Tarrăco, now *Tarragona*, a town of the Cossetani in Hispania Citerior, on the coast of the Mediterranean, and northeast of the mouth of the Iberus. This was the first place where the Scipios landed in the second Punic war, and which, after having fortified it, they made their place of arms, and a Roman colony. (*Plin.*, 3, 4.—*Solin.*, c. 23, 26.) Tarraco, in consequence of this, soon rose to importance, and in time became the rival of Carthago Nova. It was the usual place of residence for the Roman prætors. On the division of Spain, which took place in the reign of Augustus (*vid.* Hispania), this city gave the name of Tarraconensis to what had been previously called Hispania Citerior. (*Plin., l. c.—Mela*, 2, 6.—Compare *Ukert, Geogr.*, vol. 2, p. 420.)

Tarsĭus, a river of Troas, near Zeleia, which, according to Strabo, had to be crossed, on account of its meandering route, twenty times by those who followed the road along its banks. Homer styles it Heptaporus, referring to its being crossed *seven* times. (*Strabo*, 587.)

Tarsus, a celebrated city of Cicilia Campestris, on the river Cydnus, not far from its mouth. Xenophon gives its name a plural form, Ταρσοί (ἦλασε . . . . εἰς Ταρσούς, *Anab.*, 1, 2, 23); later writers, however, adopt the singular, Ταρσός. This city was, from the earliest authentic records that we have of it, the capital of Cilicia, and, during the Persian dominion, was the residence of a dependant king. The people of Tarsus ascribed the origin of their city to Sardanapalus, who is said to have built it, together with Anchiale, in one day. (*Vid.* Anchiale.) When, however, the Greeks established themselves here after the conquest of Alexander, they discarded the old account of the origin of Tarsus, and in its stead adopted one of a more poetic cast. Tarsus (Ταρσός) in their language signified *a heel*, and also *a hoof*. This name they connected with the old legend, that Bellerophon had been conveyed, in the course of his wanderings, by the winged horse Pegasus to the country of Cilicia. Upon this they founded the fable that the horse Pegasus had stumbled here, and left behind a deep impression of one of his feet. According to another account, he lost a hoof in this quarter; while a third made Bellerophon to have been unhorsed in this place, and, in falling, to have struck the earth violently with his heel. (*Dionys. Perieg.*, v. 869.—*Eustath. ad Dionys., l. c.*—*Steph. Byz., s. v.* Ταρσός.) Strabo, however, makes the city to have been founded by Triptolemus and his Argive followers, who, in sending for information about the wandering Io, found here the traces of her hoofs. (*Strab.*, 673.) The Greeks, upon their first coming hither, found Tarsus a large and flourishing city, traversed by the Cydnus, a stream 200 feet broad. (*Xen., Anab.*, 1, 2, 23.) It continued to flourish for a long period after, and became so celebrated for learning and refinement as to be the rival of Athens and Alexandrea. Alexander nearly lost his life by bathing, when overheated, in the cold stream of the Cydnus, and it was here that Cleopatra paid her celebrated visit to Antony in all the pomp and pageantry of Eastern luxury, herself attired like Venus, and her attendants like Cupids, in a galley covered with gold, whose sails were of purple, the oars of silver, and cordage of silk; a fine description of which may be seen in Shakspeare's play of Antony and Cleopatra (*act* 2, *sc.* 2). In the civil wars Tarsus sided with Cæsar, and the inhabitants called their city, out of compliment to him, Juliopolis. This, though it exposed them at first to many annoyances from the opposite party, secured for them, eventually, both freedom and exemption from tribute, after Cæsar had become master of the Roman world. (*Appian, B. C.*, 4, 64.—*Id.*, 5, 7.) Tarsus was the birthplace of St. Paul. (*Acts*, 22, 3.) It still survives, but only as the shadow of its former self. It is now called *Tarsous*, and is in subjection to Adana, an adjacent city. (*Pococke*, vol. 2, p. 256.)—Julian the Apostate was buried in the suburbs of this city. (*Ammian. Marcell.*, 23, 3.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 96, *segq.*)

Tartărus (in the plural *-a, -orum*), the fabled place of punishment in the lower world. According to the ideas of the Homeric and Hesiodic ages, it would seem that the World or Universe was a hollow globe, divided into two equal portions by the flat disk of the earth. (*Il.*, 8, 16.—*Hes., Theog.*, 720.) The external shell of this globe is called by the poets *brazen* and *iron*, probably only to express its solidity. The superior hemisphere was named *Heaven*, the inferior one *Tartarus*. The length of the diameter of the hollow sphere is given thus by Hesiod. It would take, he says, nine days for an anvil to fall from Heaven to Earth; and an equal space of time would be occupied by its fall from Earth to the bottom of Tartarus. (*Theog.*, 722.) The luminaries which gave light to gods and men shed their radiance through all the interior of the upper hemisphere; while that of the inferior one was filled with eternal gloom and darkness, and its still air

was unmoved by any wind. Tartarus was regarded, at this period, as the prison of the gods, and not as the place of torment for wicked men, being to the gods what Erebus was to men, the abode of those who were driven from the supernal world. The Titans, when conquered, were shut up in it, and in the Iliad (8, 13) Jupiter menaces the gods with banishment to its murky regions. The Oceanus of Homer encompassed the whole earth, and beyond it was a region unvisited by the sun, and therefore shrouded in perpetual darkness, the abode of a people whom he names Cimmerians. Here the poet of the Odyssey also places Erebus, the realm of Pluto and Proserpina, the final dwelling of all the race of men, a place which the poet of the Iliad describes as lying within the bosom of the earth. At a later period, the change of religious ideas gradually affected Erebus, the abode of the dead. Elysium was moved down to it, as the place of reward for the good; and Tartarus was raised up to it, to form the prison in which the wicked suffered the punishment due to their crimes. (*Keightley's Mythology*, p. 32, 39, 43.)

Tartessus, a town of Spain, situate, according to the most general, though not the most correct opinion, in an island of the same name at the mouth of the Bætis, formed by the two branches of the river. No traces of this island now remain, as one of the arms of the river has disappeared. With regard to the actual position of the town itself, much difference of opinion exists both in ancient and modern writers. Mannert is in favour of making Hispalis the Tartessus of Herodotus, and opposes the idea of its being the same either with Carteia or Gades, as many ancient writers maintain. It could not, according to him, correspond with Carteia, since Tartessus lay without the Straits of Hercules; nor could it be the same as Gades, since Herodotus speaks of both Gades and Tartessus by their respective names, and the latter was not subject to the Phœnicians, but had a king of its own. (*Mannert, Geogr.*, vol. 1, p. 294.) According to Strabo, the Bætis itself was anciently called Tartessus, and the adjacent country Tartessis. (*Strabo*, 148). Bochart, however, makes Tartessus to have been the Tarshish of Scripture, and the same with Gades. (*Geogr. Sacr.*, 3, 7, *coll.* 170.)

Taruanna, a city of Gallia Belgica Secunda, in the territory of the Morini, now *Terouenne*. (*Ptolemy.—Itin. Ant.*, 376.)

Tarvisium, an ancient city of Venetia, on the river Silis. At a later period it became the seat of a bishopric, and only a town of note about the middle ages. It is now *Treviso*. (*Procop., B. G.*, 3, 1.—*Paul. Diac.*, 2, 12.)

Tatiănus, a Syrian rhetorician, converted to Christianity by Justin Martyr, whom he followed to Rome in the latter part of the second century. After the death of Justin, the opinions of his proselyte took a turn towards those of Marcion, with whom he was contemporary; but, differing from that heresiarch in some material points, he became the head of a sect of followers of his own, who acquired the appellation of Eucratitæ and Hydroparastatæ, from the abstinence which they enjoined from wine and animal food, and their substitution of water for the former in the administration of the Eucharist. The *editio princeps* by Gesner, *Tigur.*, 1546, fol., contains merely the Greek text. The best edition is that of Worth (*Gr. et Lat.*), *Oxon.*, 1700, 8vo. Tatian's work is sometimes appended to editions of Justin Martyr. (*Clarke, Bibliograph. Dict.*, vol. 6, p. 150.)

Tatienses or Titienses, the name of one of the three original Roman tribes. (*Vid.* Roma, p. 1173, col. 1.)

Tatĭus, Titus, king of the Sabines, reigned conjointly with Romulus. (*Vid.* Romulus.)

Tatta, a salt lake in the northeastern part of Phrygia, now *Tuslag* (i. e., "the Salt"). According to Strabo, it produced salt in such abundance, that any substance immersed in it was very soon entirely covered with the crystal; and birds were unable to fly if they once dipped their wings in it. (*Strab.*, 568.) The lake still furnishes all the surrounding country with salt, and its produce is a valuable royal-farm in the hands of the Pacha of *Kir-Shehr*. In 1638, Sultan Murad IV. made a causeway across the lake, upon the occasion of his army marching to take Bagdad from the Persians. (*Leake's Tour*, p. 70.)

Taunus, a mountain range of Germany, lying in a northwest direction from Frankfort on the *Mayne*, between *Wiesbaden* and *Hornberg*. It is now called the *Höhe* or *Heyrich*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 950.)

Tauri, a people of European Sarmatia, who inhabited Taurica Chersonesus, and sacrificed all strangers to Diana. The statue of this goddess, which they believed to have fallen down from heaven, was fabled to have been carried away to Sparta by Iphigenia and Orestes. (*Herod.*, 4, 99.—*Mela*, 2, 1.—*Pausan.*, 3, 16.—*Eurip., Iphig.*)

Taurĭca Chersonēsus. *Vid.* Chersonesus III.

Taurĭca, a surname of Diana, because worshipped by the inhabitants of Taurica Chersonesus. (*Vid.* Tauri.)

Taurīni, a people of Liguria, occupying both banks of the Padus, in the earlier part of its course, but especially the country situated between that river and the Alps. The river Orcus (now *Orca*) marked the extent of their territory towards the east. The Taurini are first mentioned in history as having opposed Hannibal soon after his descent from the Alps (*Polyb.*, 3, 60); and their capital, which Appian calls Taurasia (*Bell. Hann.*, c. 5), was taken and plundered by that general, after an ineffectual resistance of three days. As a Roman colony, it subsequently received the name of Augusta Taurinorum, now *Turino* (Turin) in Piedmont. (*Cramer's Anc. Italy*, vol. 1, p. 32.)

Tauromenĭum, now *Taormino*, a town of Sicily, between Messana and Catana, but nearer the latter than the former. An ancient city named Naxos previously occupied the site of Tauromenium. There were, in fact, two cities of the name of Naxos, both erected in succession on the same spot. The first was destroyed by Dionysius the tyrant, and the inhabitants scattered over Sicily. (*Diod. Sic.*, 14, 15.) The Siculi, instigated by the Carthaginians, subsequently rebuilt the city, but Dionysius again reduced it. Instead of destroying, however, he colonized it with a number of his mercenary soldiers. (*Diod. Sic.*, 14, 59 *et* 96.) In process of time Syracuse regained her freedom, and Andromachus, a rich inhabitant of Naxos, having invited the old inhabitants of the latter city to return to their home, they accepted the offer. The city now changed its name to Tauromenium, from Taurus, the name of an adjacent mountain, and *μονή, a place of abode*, the appellation being selected as designating more particularly their new place of residence. (*Diod. Sic.*, 16, 7.)—The hills in the neighbourhood were famous for the fine grapes which they produced, and they surpassed almost the whole world for the extent and beauty of their prospects. (*Mannert, Geogr.*, vol. 9, pt. 2, p. 282.)

Taurus, I. the mountains of Taurus, according to all the descriptions of the ancients, extended from the frontiers of India to the Ægean Sea. Their principal chain, as it shot out from Mount Imaus towards the sources of the Indus, wound, like an immense serpent between the Caspian Sea and the Euxine on the one side, and the sources of the Euphrates on the other. Caucasus seems to have formed part of this line, according to Pliny; but according to Strabo, who was better informed, the principal chain of Taurus runs between the basis of the Euphrates and the Araxes; and the geographer observes that a detached chain of Cau-

casus, that of the Moschian mountains, runs in a southern direction and joins the Taurus. Modern accounts represent this junction as not very marked. Strabo, who was born on the spot, and who had travelled as far as Armenia, considers the entire centre of Asia Minor, together with all Armenia, Media, and Gordyene, or *Koordistan*, as a very elevated country, crowned with several chains of mountains, all of which are so closely joined together that they may be regarded as one. "Armenia and Media," says he, "are situated upon Taurus." This plateau seems also to comprehend Koordistan, and the branches which it sends out extend into Persia as far as the great desert of Kerman on one side, and towards the sources of the Gihon and the Indus on the other. By thus considering the vast Taurus of the ancients as an upland plain, and not as a chain, the testimonies of Strabo and Pliny may be reconciled with the accounts of modern travellers. Two chains of mountains are detached from the plateau of Armenia to enter the peninsula of Asia; the one first confines and then crosses the channel of the Euphrates near Samosata; the other borders the Pontus Euxinus, leaving only narrow plains between it and that sea. These two chains, one of which is in part the Anti-Taurus, and the other the Paryadres of the ancients, or the mountain *Tcheldir* or *Keldir* of the moderns, are united to the west of the Euphrates, between the towns of *Siwas*, *Tocas*, and *Kaisarieh*, by means of the chain of Argæus, now named *Argeh-Dag*, whose summit is covered with perpetual snows, a circumstance which, under so low a latitude, shows an elevation of from 9 to 10,000 feet. The centre of Asia resembles a terrace supported on all sides by chains of mountains. The chain which, breaking off at once from Mount Argæus and from Anti-Taurus, bounds the ancient Cilicia to the north, is more particularly known by the name of Taurus, a name which in several languages appears to have one common root, and simply signifies *mountain*. The elevation of this chain must be considerable, since Cicero affirms that it was impassable to armies before the month of June, on account of the snow. Diodorus details the frightful ravines and precipices which it was necessary to cross in going from Cilicia into Cappadocia. Modern travellers, who have crossed more to the west of this chain, now called *Alah-Dag*, represent it as similar to that of the Apeninnes and Mount Hæmus. It sends off to the west several branches, some of which terminate on the shores of the Mediterranean, as the Cragus, and the Masicystes of the ancients, in Lycia; the others, greatly inferior in elevation, extend to the coasts of the Archipelago opposite the islands of Cos and Rhodes. To the east, Mount Amanus, now the *Alma-Dag*, a detached branch of the Taurus, separates Cilicia from Syria, having only two narrow passes, the one towards the Euphrates, the other close by the sea; the first answers to the Pylæ Amanicæ of the ancients, the other to the Pylæ Syriæ. Two other chains of mountains are sent off from the western part of the central plateau. The one is the *Baba-Dag* of the moderns, which formed the Tmolus, the Messogis, and the Sipylus of the ancients, and which terminates towards the islands of Samos and Chios; the other, extending in a northwest direction, presents more elevated summits, among which are the celebrated Ida and the Mysian Olympus. Lastly, the northern side of the plateau is propelled towards the Euxine, and gives rise to the chain of the Olgassus, now *Elkas-Dag*, a chain which fills with its branches all the chain between the Sangarius and the Halys. Throughout the range of mountains just described, limestone rocks appear to predominate. (*Malte-Brun, Geogr.*, vol. 2, p. 64, *seqq.*)—II. A mountain and promontory on the eastern coast of Sicily, near which Tauromenium was built. It is now *Capo di S. Croce.* (*Vid.* Tauromenium.)—III. Statilius Taurus, a friend of Agrippa's, conquered Lepidus in Sicily, and gained also many victories in Africa, for which he obtained triumphal honours (B.C. 26). He was twice consul; and is said also to have built the first durable amphitheatre of stone, at the desire of Augustus.—IV. Statilius Taurus, was proconsul of Africa A.D. 53, in the reign of Claudius. On his return, Agrippina, who was anxious to get possession of his fine gardens, induced Tarquitius, who had been his lieutenant in Africa, to accuse him of extortion, and also of having practised magic rites. Taurus, indignant at the charge, would not wait for the decision of the senate, but destroyed himself.

Taygĕtus, or, in the plural form, Taygĕta (*-orum*), part of a lofty ridge of mountains, which, traversing the whole of Laconia from the Arcadian frontier, terminates in the sea at the Promontory of Tænarus. Its elevation was said to be so great as to command a view of the whole Peloponnesus, as may be seen from a fragment of the Cyprian verses preserved by the scholiast on Pindar. (*Nem.*, 10, 113.) This great mountain abounded with various kinds of beasts for the chase, and supplied also the celebrated race of hounds, so much valued by the ancients on account of their sagacity and keenness of scent. It also furnished a beautiful green marble much esteemed by the Romans. (*Strabo*, 367.—*Plin.*, 37, 18.) In the terrible earthquake which desolated Laconia before the Peloponnesian war, it is related that immense masses of rock, detaching themselves from the mountain, caused dreadful devastation in their fall, which is said to have been foretold by Anaximander of Miletus. (*Plin.*, 2, 79.—*Strabo*, 367.) The principal summit of Taÿgetus, named Taletum, rose above Bryseæ. It was dedicated to the sun, and sacrifices of horses were there offered to that planet. This point is probably the same now called St. Elias. (*Cramer's Anc. Greece*, vol. 3, p. 216.) "From the western side of the plain," observes Mr. Dodwell, "rise the grand and abrupt precipices of Taÿgetus, which is broken into many summits. The bases also of the mountain are formed by several projections distinct from each other, which branch into the plain, and hence produce that rich assemblage and luxuriant multiplicity of lines, and tints, and shades, which render it the finest locality in Greece. All the plains and mountains that I have seen are surpassed in the variety of their combinations and in the beauty of their appearance by the plain of Lacedæmon and Mount Taÿgetus. The landscape may be exceeded in the dimensions of its objects, but what can exceed it in beauty of form and richness of colouring?—The mountain chain runs in a direction nearly north and south, uniting towards the north with the chain of Lycæon. Its western side rises from the Messenian Gulf, and its eastern foot bounds the level plain of Amyclæ, from which it rises abruptly. It is visible from Zante, which, in a straight line, is distant from it at least eighty-four miles. The northern crevices are covered with snow during the whole of the year. Its outline, particularly as seen from the north, is of a more serrated form than the other Grecian mountains. It has five principal summits, whence it derived the modern name of *Pentedactylus*, as it was designated by Constantine Porphyrogenitus. In winter it is covered with snow, which renders the vicinity extremely cold. In summer it reflects a powerful heat upon the Spartan plain, from which it keeps the salubrious visits of the western winds, and thus makes it one of the hottest places in Greece, and subjects the inhabitants to fevers." (*Dodwell's Tour*, vol. 2, p. 410.)—Compare the account of Colonel Leake (*Travels in the Morea*, vol. 1, p. 84, 191, &c.).

Teānum, I. Apulicum, a city of Apulia, on the right bank of the river Frento (*Fortore*). The appellation of Apulicum was added to distinguish it from the

town of the Sidicini. Strabo, speaking of the Apulian Teanum, says it was situate at some distance from the coast, and at the head of a lake formed by the sea, which here encroaches so considerably upon the land, that the breadth of Italy between this point and Puteoli did not exceed 1000 stadia. (*Strabo*, 285.) The ruins of this place are said to exist on the site of *Civitate*, about a mile from the right bank of the *Fortore*, and ten miles from the sea. (*Cramer's Anc. Italy*, vol. 2, p. 272.)—II. Sidicinum, the only city ascribed to the Sidicini, a Campanian tribe. It is now *Teano*, and was distant about fifteen miles from Capua, in a northwest direction. Strabo informs us that it stood on the Latin Way, being the most considerable of all the towns so situated, and inferior to Capua only in extent and importance among the Campanian cities. (*Strab.*, 237, 248.) This fact seems to derive additional confirmation from the numerous remains of walls and public buildings said to be still visible on its ancient site. Teanum became a Roman colony under Augustus. (*Front., de Col.—Plin.*, 3, 5.)—Some cold acidulous springs are noticed in its vicinity by Vitruvius: they are now called *Acqua delle Caldarelle*. (*Pratilli, Via Appia*, 2, 9.—*Cramer's Anc. Italy*, vol. 2, p. 194.)

Teărus, a river of Thrace, rising in the same rock from 38 different sources, some of which are hot, and others cold. Its sources, according to Herodotus, were equidistant from Heræum, a city near Perinthus, and from Apollonia on the Euxine, being two days' journey from each. It emptied into the Contadesdus, this last into the Agrianes, and the Agrianes into the Hebrus. Its waters were esteemed of service in curing cutaneous disorders. Darius raised a column there when he marched against the Scythians, to denote the sweetness and salubrity of the waters of that river. (*Herod.*, 4, 90, &c.—*Plin.*, 4, 11.)

Tecmessa, the daughter of a Phrygian prince, called by some Teuthras, and by Sophocles Teleutas. When her father was killed by Ajax, son of Telamon, at the time the Greeks sacked the towns in the neighbourhood of Troy, the young princess became the property of the conqueror, and by him she had a son called Eurysaces. Sophocles introduces her as one of the characters in his play of the Ajax. (*Schol. ad Soph., Aj.*, 200.)

Tectosages, a Gallic tribe, belonging to the stem of the Volcæ, and whose territory lay between the Sinus Gallicus and the Ausci, and in the immediate vicinity of the Pyrenees. They appear to have been a numerous and powerful race. A part of them were led off by Sigovesus in quest of other settlements, and, passing through the Hercynian forest, spread themselves over Pannonia and Illyricum, and subsequently made an inroad into Macedonia. From Europe a portion of them then passed into Asia Minor, and at last occupied the central portion of what was called, from its Gallic settlements, Gallatia. Their towns in this country were less numerous than those of their fellow-tribes; but, on the other hand, they could boast of having for their capital the largest and most celebrated city of the whole province, namely, Ancyra. (*Vid.* Ancyra.—*Thierry, Hist. des Gaulois*, vol. 1, p. 131, *seqq.*—*Cramer's Asia Minor*, vol. 2, p. 91.)

Tegĕa or Tegæa, a city of Arcadia, next to Mantinea, the most ancient and important in the country. It lay in an eastern direction from the southern part of the Mænalian ridge. This place was said to have been founded at a remote period by Tegeus, son of Lycaon. At this early period the republic consisted of several small townships, enumerated by Pausanias, which were probably all united by Aleus, an Arcadian chief, who was thus regarded as the real founder of the city. (*Pausan.*, 8, 45.—*Strabo*, 337.) The Tegeatæ were early distinguished for their bravery among the Peloponnesian states: they could boast that their king, Echemus, had engaged and slain in single combat Hyllus, chief of the Heraclidæ (*Herod.*, 9, 26), and also of many victories obtained over the warlike Spartans. (*Herod.*, 1, 65.—*Pausan.*, 3, 3.) It was not till the latter had, in compliance with the injunctions of an oracle, gained possession of the bones of Orestes, and conveyed them from the Arcadian territory, that they were enabled to vanquish their antagonists, and compel them to acknowledge their supremacy (1, 65). In the battle of Platæa, the Tegeatæ furnished 3000 soldiers, and disputed the post of honour with the Athenians, to whom it was, however, adjudged by the Lacedæmonians. In the Peloponnesian war they remained firm in their adherence to Sparta. After the battle of Leuctra, however, the Tegeatæ united with the rest of the Arcadians in forming a league independent of Sparta, which involved them in hostilities with that power. (*Xen., Hist. Gr.*, 6, 5, 16.) Tegea, having subsequently entered into the Achæan confederacy, was taken by Cleomenes, from whom it was recaptured by Antigonus Doson. (*Polyb.*, 2, 46.) It successfully resisted, some time after, the attack of Lycurgus, tyrant of Sparta (5, 17, 1), but yielded to Machanidas; after his defeat and death it was, however, reconquered by Philopœmen (11, 18, 7; 16, 36). Tegea was the only town in Arcadia which in Strabo's time preserved some degree of consequence and prosperity (*Strabo*, 388); and, if we may judge from the description of Pausanias, it still continued to flourish more than a century later. The vestiges of this ancient city are to be seen on the site now called *Piali*, about an hour east of *Tripolizza*; but they consist only of scattered fragments, and broken tiles and stones, which cover the fields. Other ruins are to be seen on the site of *Palaio Episkopi*, some hundred yards from the village of *Piali*. (*Cramer's Anc. Greece*, vol. 3, p. 350, *seqq.*)

Teios. *Vid.* Teos.

Telămon, a king of the island of Salamis, son of Æacus and Endeis. He was brother to Peleus, and father to Teucer and Ajax, the latter of whom is, on that account, often called "*Telamonius heros.*" Telamon was banished, with Peleus, from his father's court, for the accidental murder of their step-brother Phocus; and, embarking on board a vessel, he was thrown upon the island of Salamis. Here he was not only hospitably entertained by its king Cychreus, but received from him his daughter Glauce in marriage, with the promise of succession to the throne. After the death of Glauce he married Peribœa, the daughter of Alcathoüs; and, on the conquest of Troy by Hercules, whom he accompanied and aided, he received from that hero the hand of Hesione, daughter of Laomedon, and sister of Priam, from which last-mentioned union sprang Teucer, who was, therefore, the half-brother of Ajax. Telamon distinguished himself at the Calydonian boar-hunt, and also in the Argonautic expedition; and, when the Trojan war broke out, he despatched his sons Ajax and Teucer to sustain that glory, to which the feebleness of age precluded him from any longer aspiring. Ajax slew himself in the course of the war, on account of the arms of Achilles, which had been awarded to Ulysses; and the indignation of Telamon at the supineness of Teucer in not having avenged his brother's death, caused him to banish the young prince from his native island. (*Vid.* Teucer.—*Soph., Aj.*—*Apollod.*, 3, 12, 6, &c.—*Hygin., fab.*, 97.)

Telamoniădes, a patronymic given to the descendants of Telamon.

Telchīnes, an ancient race in the island of Rhodes, said to have been originally from Crete. They were the inventors of many useful arts, and, according to Diodorus, passed for the sons of the Sea. (*Diod. Suc.*, 5, 55.) Hence Simmias the Rhodian made Zάψ (a word meaning "*sea*") their mother. (Compare *Bo-*

chart, Phal., p. 371, where the line from Clemens of Alexandrea, *Strom.*, 5, p. 374, is corrected.) With respect to their names and number, the ancient writers differ. Nonnus applies to them the two Dactyli-names *Kelmis* and *Damnameneus*. (*Dionys.*, 14, 36.) Tzetzes, on the other hand, names five Telchines, *Actæus, Megalesius, Ormenus, Nikon*, and *Simon*. (*Chil.*, 7, 125.) The Telchines are also represented as powerful enchanters, who hold in control the elements, and could bring clouds, rain, hail, and snow at pleasure. (*Hesych., s. v. Θελγῖνες.—Suid., s. v. Τελχῖνες.—Zenobius, Proverb.*, 5, 131.—*Höck, Kreta*, vol. 1, p. 345, *seqq.*—*Id. ib.*, vol. 1, p. 354.—Consult remarks at the commencement of the article Rhodus.)

Telebŏæ or Teleboës, a people of Ætolia, called also Taphians. (*Vid.* Taphiæ.)

Teleboïdes, islands between Leucadia and Acarnania. (*Vid.* Taphiæ.)

Telegŏnus, a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived at the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was. He afterward returned to his native country, and, according to Hyginus, he carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus with Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus. Telegonus was said to have founded Tusculum in Italy, and, according to some, he left one daughter called Mamilia, from whom the patrician family of the Mamilii at Rome were descended. (*Horat., Od.*, 3, 29, 8.—*Ovid, Fast.*, 3, 4.—*Trist.*, 1, 1.—*Hygin., fab.*, 127.)

Telemăchus, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war. At the end of this celebrated contest, Telemachus, anxious to see his father, went in quest of him; and, as the place of his residence and the cause of his long absence were then unknown, he visited the court of Menelaus and Nestor to obtain information. He afterward returned to Ithaca, where the suiters of his mother Penelope had conspired to destroy him; but he avoided their snares, and by means of Minerva he discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, Telemachus concerted how to deliver his mother from the importunities of her suiters, and his efforts were crowned with success. After the death of his father, Telemachus is said to have gone to the island of Ææa, where he married Circe, or, according to others, Cassiphone, the daughter of Circe, by whom he had a son called Latinus. (*Hom., Od.—Hygin, fab.*, 95, 125.)

Telĕphus, I. a king of Mysia, son of Hercules and Auge, the daughter of Aleus. He was exposed as soon as born on Mount Parthenius, on the confines of Argolis and Arcadia; but the babe was protected by the care of the gods; for a hind, which had just calved, came and suckled him; and the shepherds, finding him, named him Telephus from that circumstance (Τήλεφος, from ἔλαφος, *a hind*.) Aleus gave his daughter Auge to Nauplius, the son of Neptune, to sell her out of the country; and he disposed of her to Teuthras, king of Teuthrania, on the Caÿster, in Mysia, who made her his wife. Telephus having, when grown up, consulted the oracle respecting his parents, came to Mysia, where he was kindly received by Teuthras, whom he succeeded in his kingdom. Telephus, after this, married one of the daughters of King Priam, and, as the son-in-law of that monarch, prepared to assist Priam against the Greeks, and with heroic valour attacked them when they had landed on the Mysian coast. The carnage was great, and Telephus would have been victorious had not Bacchus, who protected the Greeks, suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him flat on the ground. Achilles immediately rushed upon him, and wounded him so severely that he was carried away from the battle. The wound was mortal, and Telephus was informed by the oracle that he alone who had inflicted it could totally cure it. Upon this, application was made to Achilles, but in vain; till Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, persuaded Achilles to obey the directions of the oracle. Achilles consented; and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. It is said that Telephus showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought with them against his father-in-law. For other versions of the legend of Telephus, especially his exposure in infancy, consult the remarks of Heyne (*ad Apollod.*, 3, 9, 1). Euripides, in his play entitled Telephus, adopted that form of the narrative which made Telephus and his mother to have been shut up in an ark or coffer, and cast into the sea, the waves of which bore them to the mouth of the river Caïcus. (*Heyne, l. c.*) The wanderings and poverty of Telephus, while in quest of his parents, are often alluded to by the poets. (*Aristoph., Nub.*, 918.—*Id., Ran.*, 866.—*Horat., Epist. ad Pis.*, 96.—*Hygin., fab.*, 101.)

Tellus, the goddess of the Earth. (*Vid.* Ops, and Terra.)

Telmessus or Telmissus, I. the last city of Lycia towards the west, and at the head of the Glaucus Sinus. It was famous for the skill possessed by its inhabitants in the art of divination (*Arrian, Exp. Alex.*, 2, 3), and they were consulted at an early period by Crœsus, king of Lydia. (*Herod.*, 1, 78.) The ruins of Telmissus are found at *Méi*, the port of *Makri*. The theatre, and the porticoes and sepulchral chambers excavated in the rocks at this place, are some the most remarkable remains of antiquity in Asia Minor. (*Leake's Tour*, p. 128.—Compare *Clarke' Travels*, vol. 3, p. 292, *seqq., Lond. ed.*; and *Fellows, Excursion in Asia Minor*, p. 244, *seq.*)—II. A city of Caria, about sixty stadia to the southeast of Halicarnassus, and on the Sinus Ceramicus. (*Suid., s. v. Τελμεσεῖς.—Larcher, Herod., Tabl. Geogr., s. v.*)—III. A city of Pisidia, on the confines of the Solymi, southeast of Themisonium. Its more usual name was Termissus. (*Arrian, Exp. Alex.*, 1, 27.)

Telo Martius, a city and harbour on the coast of Gallia Narbonensis Secunda, now *Toulon*. It appears to have been an obscure place among the ancients, and to have grown into a city from a large colour establishment commenced here by the Romans in the fifth century. The *Itin. Ant.* (566) alone makes mention of it. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 953.)

Telphūsa, a city of Arcadia, forty stadia from Caïs, and in a northeastern direction from Heræa. Pausanias found it in ruins and nearly deserted; but in earlier times it appears to have been a place of some note, and celebrated for the worship of the goddess Erinnys and Apollo Oncæus, whose temples were to be seen at a place called Oncæum, on the banks of the Ladon. (*Pausan.*, 8, 25.—*Steph. Byz., s. v. Ὄγκειον.*) The city derived its name from Telphusa, a daughter of the river Ladon. There was a fountain

here, the waters of which were so extremely cold, that Tiresias was fabled to have died of drinking of them. The site of this place is supposed by Sir W. Gell to correspond with the kalybea of *Vanina* (*Itinerary of the Morea*, p. 120); but Müller is inclined to identify it with *Katzioula*, which is described by Gell as a miserable place in the neighbourhood of a large ruined city. (*Dorians*, vol. 2, p. 448, *Oxford transl.* —*Cramer's Anc. Greece*, vol. 3, p. 323.)

Temēnus, son of Aristomachus, and one of the Heraclidæ. (*Vid.* Heraclidæ.)

Temerinda, according to Pliny (6, 7), the Scythian name for the Palus Mæotis.—Compare the remarks of Ritter (*Vorhalle*, p. 161, *seqq.*).

Temĕsa, I. a town of the Bruttii, southwest of Terina, and near the coast. It was a place of great antiquity, and celebrated for its copper-mines, to which Homer is supposed to have referred in the Odyssey (1, 182). This circumstance, however, is doubtful, as there was a town of the same name in Cyprus (*Strabo*, 255); while others, again, considered the Homeric Temesa as identical with Brundisium. (*Eustath. ad Hom., Od., l. c.*) In Strabo's time these mines appear to have been exhausted. The situation of Temesa is not fully ascertained. Opinions vary between *Malvito*, *San Lucito*, *Torre Loppa*, and *Torre del pizzo del Casale*. (*Cramer's Anc. Italy*, vol. 2, p. 418.)—II. According to some, the same with Brundisium. (*Vid.* preceding article.)—III. A place in the island of Cyprus. (*Vid.* Temesa I.)

Tempe (*plur. neut.*), a valley in Thessaly, between Mount Olympus at the north and Ossa at the south, through which the river Peneus flowed into the Ægean. The poets have described it as a most delightful spot, with cool shades and verdant walks, which the warbling of birds rendered more pleasing and attractive. Tempe extended about five miles in length, but varied in its breadth so as to be in some places only a plethrum (about 100 feet) or a little more.—Ælian has left a very animated and picturesque description of its scenery (*Var. Hist.*, 3, 1).—It appears to have been a generally received notion among the ancients, that the gorge of Tempe was caused by some great convulsion in nature, which, bursting asunder the mountain-barrier by which the waters of Thessaly were pent up, afforded them an egress to the sea. Modern travellers differ in their accounts of this celebrated vale. Hawkins (*Walpole's Collect.*, vol. 1, p. 517) states that "the scenery by no means corresponds with the idea that has been generally conceived of it, and that the eloquence of Ælian has given rise to expectations which the traveller will not find realized." He would seem, however, to have confounded the Vale of Tempe with the narrow defile which the Peneus traverses between Mount Olympus and Mount Ossa, near its entrance into the sea. Professor Palmer, of Cambridge, appears to have been more successful in the search. "After riding nearly an hour close to the bay in which, the Peneus discharges itself, we turned," says this traveller, "south, through a delightful plain, which, after a quarter of an hour, brought us to an opening between Ossa and Olympus; the entrance to a vale, that, in situation, extent, and beauty, amply satisfies whatever the poets have said of Tempe." (*Walpole's MS. Journal, Clarke's Travels*, pt. 2, s. 3. p. 274.—Consult *Cramer's Description of Ancient Greece*, vol. 1, p. 378.)

Tenchthĕri, a nation of Germany, who, in conjunction with the Usipetes, crossed the Rhine, were defeated by the Romans, and found protection and new settlements among the Sicambri. In their most flourishing period, the Tenchtheri dwelt in the southern part of the Duchy of *Cleve*, and also in that of *Berg*; they also took part in the confederacy of the Cherusci. (*Cæs., B. G.*, 4, 16.—*Tac., Ann.*, 13, 56.—*Id., Hist.*, 4, 21.—*Id., Germ.*, 32.)

Tenĕdos, an island of the Ægean, off the coast of Troas, about 56 miles to the north of Lesbos, whither the Greeks retired, as Virgil relates, in order to surprise the Trojans. (*Æn.*, 2, 21.—*Ib.*, 254.) This island was at an earlier period called Leucophrys, from its white cliffs (*Eustath. ad Il.*, p. 33.—*Lycophr.*, 346); and it took the name of Tenedos from Tenes, son of Cycnus. (*Vid.* Tenes.) Tenedos received a colony of Æolians (*Herod.*, 1, 149.—*Thucyd.*, 7, 57), which flourished for many years, and became celebrated for the wisdom of its laws and civil institutions. This we collect from an ode of Pindar, inscribed to Aristagoras, prytanis or chief magistrate of the island. (*Nem.*, 11.) Aristotle is known to have written on the polity of Tenedos. (*Steph. Byz., s. v.* Τένεδος.) Apollo was the principal deity worshipped in the island, as we know from Homer (*Il.*, 1, 37). According to the same poet, Tenedos was taken by Achilles during the siege of Troy. (*Il.*, 11, 624.) When the prosperity of Tenedos was on the decline, the inhabitants placed themselves under the protection of the flourishing city of Alexandrea Troas. At a still later period, it derived again some importance from the granaries which Justinian caused to be erected there, for the purpose of housing the cargoes of corn brought from Egypt and intended for Constantinople, but which were frequently delayed by contrary winds blowing from the Hellespont. (*Procop., Æd. Justin.*, 5, 1.) There were several proverbs connected with the history of Tenedos, which may be found in Stephanus of Byzantium (*s. v.* Τένεδος). It may be worth while to remark, that Nymphiodorus, a geographical writer quoted by Athenæus, affirmed, that the women of Tenedos were of surpassing beauty (13, p. 60).—When Chandler visited this island, which retains its ancient name, he found there "but few remains of antiquity worthy of notice; in the streets, the walls, and burying-grounds were pieces of marble and fragments of pillars, with a few inscriptions." (*Travels in Asia Minor*, p. 22.) The position of Tenedos, so near the mouth of the Hellespont, has always rendered it a place of importance in both ancient and modern times. Bochart derives the name from the Phœnician word Tinedum, *red clay*, which was found here and used for earthenware. (*Cramer's Asia Minor*, vol. 1, p. 111, *seqq.*)

Tenes (or, more correctly, Tennes), son of Cycnus, king of Colonæ, a town of Troas, and of Proclea the daughter of Clytius. After the death of Proclea, Cycnus married Philonome, daughter of Craugasus, who became enamoured of Tennes; but, finding it impossible to shake his principles of duty, she accused him to her husband of a dishonourable act of violence. The father believed the charge, and, confining Tennes and his sister in an ark or coffer (ἐς λάρνακα), cast them into the sea. They both, however, came safe to Tenedos, then called Leucophrys, the name of which Tennes changed to Tenedos after himself, and became monarch of the island. Some time after, Cycnus discovered the guilt of his wife Philonome, and, as he wished to be reconciled to his son, whom he had so grossly injured, he went to Tenedos; but, when he had secured his ship to the shore, Tennes cut the fastenings with a hatchet, and suffered his father's ship to be tossed about in the sea. From this circumstance, the *hatchet of Tennes* became proverbial to intimate a resentment that could not be pacified. Some, however, suppose that the proverb arose from the severity of a law made by a king of Tenedos against adultery, by which the guilty were both decapitated with a hatchet, and under which law his own son suffered death. (*Suid., s. v.* Τενέδως ξυνήγορος.) Tennes, as some suppose, was killed by Achilles as he defended his island against the Greeks, and received divine honours after death. (*Pausan.*, 10, 4.—*Heracl. Pont., Polit.*, p. 209.—*Strabo*, 380, 604.—*Conon, Narrat.*, p. 24, 130.)

Tenos, a small island in the Ægean, near Andros, called also *Hydrussa*, from the number of its springs. It was very mountainous, but produced excellent wines, universally esteemed by the ancients. Tenos was about 15 miles in extent. The capital was also called Tenos. Near the town was situate a temple of Neptune, held in great veneration, and much frequented by the inhabitants of the surrounding isles, who came thither to offer sacrifices to the god. (*Strabo*, 487.—*Mela*, 2, 7.—*Ovid*, *Met.*, 7, 469.)

Tentyra (*plur.*) and Tentyris, a city of Egypt in the Thebaïd, situate on the Nile, to the northwest of Koptos. This city was at variance with Ombos, the former killing, the latter adoring, the crocodile; a horrid instance of religious fury, which took place in consequence of this quarrel, forms the subject of the fifteenth satire of Juvenal. About half a league from the ruins of this city stands the modern village of *Denderah*. Among the remains of Tentyra is a temple of Isis, one of the largest structures in the Thebaïd, and by far the most beautiful, and in the best preservation. It contained, until lately, the famous zodiac, which was framed in the ceiling of the temple. This interesting monument of former ages was taken down by a French traveller, M. Lelorrain, after the most persevering exertions for twenty days, and transported down the Nile to Alexandrea, whence it was shipped to France. The King of France purchased it for 150,000 francs. The dimensions of the stone are twelve feet in length by eight in breadth, including some ornaments, which were two feet in length on each side. In thickness it is three feet. The planisphere and the square in which it was contained were alone removed, the side ornaments being allowed to remain. To obtain this relic of former ages proved a work of immense labour, as it had actually to be cut out of the ceiling and lowered to the ground. Many conjectures have been advanced by the learned, especially of France, on the antiquity of this zodiac; but recent discoveries have shown the folly of these speculations; the temple having been, in fact, erected under the Roman sway, and the name of the Emperor Nero appearing upon it. (*Am. Quarterly*, vol. 4, p. 43.)

Teos or Teios, a city on the east of Ionia, situated upon a peninsula southwest of Smyrna. It belonged to the Ionian confederacy, and had a harbour which Livy calls Geræsticus (37, 27). During the Persian sway we learn that the inhabitants, despairing of being able to resist the power of that great empire, abandoned nearly all of them their native city, and retired to Abdera in Thrace. This colony became so flourishing in consequence, that it quite eclipsed the parent state. (*Herod.*, 1, 168.—*Strab.*, 633.) Teos is celebrated in the literary history of Greece for having given birth to Anacreon, and also to Hecatæus the historian, though the latter is more frequently known by the surname of the Abderite. (*Strab.*, *l. c.*) This town produced also Protagoras the sophist, Scythinus an Iambic poet, Andron a geographical writer, and Apellicon the great book-collector, to whom literature is indebted for the preservation of the works of Aristotle. Though deserted, as we have already remarked, by the greater part of its inhabitants, Teos still continued to exist as an Ionian city, as may be seen from Thucydides (3, 32). The chief produce of the Teian territory was wine (*Liv.* 37, 27), and Bacchus was the deity principally revered by the inhabitants. It is singular that Pliny (5, 38) should rank Teos among the islands of Ionia; at most, it could only be reckoned as a peninsula. The site once occupied by this ancient city is now called *Boudroun*. (*Cramer's Asia Minor*, vol. 1, p. 353.)

Terentia, I. the wife of Cicero. She became mother of M. Cicero, and of a daughter called Tullola. Cicero repudiated her, and she married Sallust, Cicero's enemy, and afterward Messala Corvinus. She lived to her 103d, or, according to Pliny, to her 117th year. (*Plut.*, *Vit. Cic.*—*Val. Max.*, 8, 13.—*Ep. ad Attic.*, 11, 16, &c.)

Terentianus, I. a Roman, to whom Longinus dedicated his treatise on the Sublime.—II. Maurus, a grammarian. (*Vid.* Maurus Terentianus.)

Terentius Publius, a Latin comic poet, a native of Carthage, born about the 560th year of Rome. In what manner he came or was brought to the latter city is uncertain. He was in his earliest youth the slave of one Terentius Lucanus at Rome, whose name has been perpetuated only by the glory of his slave. Having obtained his freedom, he became the friend of Lælius and the younger Africanus, and it is both probable in itself, and appears to have been credited as a fact by the ancients, that he was assisted in the composition of his dramas by Lælius and Scipio, as amateur critics. After he had given six comedies to the stage, Terence left Rome for Greece, whence he never returned. According to one account he perished at sea while on his voyage from Greece to Italy, bringing with him a hundred and eight comedies, which he had translated from Menander. According to others he died in Arcadia for grief at the loss of those comedies, which he had sent before him by sea to Rome. In whatever way it was occasioned, his death happened at the early age of thirty-four, and A.U.C. 694.—The titles of his six plays are as follows: the *Andria*, *Eunuchus*, *Heautontimoroumenos*, *Adelphi*, *Phormio*, and *Hecyra*.—His Andria was not acted till the year 587; two years, according to the Eusebian Chronicle, after the death of Cæcilius; which unfortunately throws some doubt on the agreeable anecdote recorded by Donatus, of his introduction, in a wretched garb, into the house of Cæcilius, in order to read his comedy to that poet, by whom, as a mean person, he was seated on a low stool, till he astonished him with the matchless grace and elegance of the Andria, when he was placed on the couch, and invited to partake the supper of the veteran dramatist. Several writers have conjectured that it might be to some other than Cæcilius that Terence read his comedy; or, as it is not certain that the Andria was his first comedy, that it might be some of the others which he read to Cæcilius. Supposing the Eusebian Chronicle to be accurate in the date which it fixes for the death of Cæcilius, it is just possible that Terence may have written and read to him his Andria, two years previous to its representation.—Most, if not all, of Terence's plots were taken by him from the Greek stage. He has given proof, however, of his taste and judgment in the additions and alterations made on those borrowed subjects; and, had he lived an age later, when all the arts were in full glory at Rome, and the empire at its height of power and splendour, he would have found domestic subjects sufficient to supply his scene with interest and variety, and would no longer have accounted it a greater merit "*Græcas transferre quam proprias scribere*."—Terence was a more rigid observer than his predecessors of the unities of time and place; but in none of his dramas, with a single exception, has that of plot been adhered to. The simplicity, and exact unity of fable in the Greek comedies would have been insipid to a people not thoroughly instructed in the genuine beauties of the drama. Such plays were of too thin contexture to satisfy the somewhat gross and lumpish taste of a Roman audience. The Latin poets, therefore, bethought themselves of combining two stories into one; and this junction, which we call the double plot, affording the opportunity of more incidents, and a greater variety of action, was better suited to the tastes of those they had to please. Of all the Latin comedians, Terence appears to have practised this art the most assiduously. Plautus has very frequently single plots, which he was enabled to support by the force of drollery. Terence, whose genius led

another way, or whose taste was abhorrent from all sort of buffoonery, had recourse to the other expedient of double plots; and this probably gained him the popular reputation of being the most artful writer for the stage. The Hecyra is the only one of his comedies of the true ancient cast; hence the want of success with which it met on its first and second representations. When first brought forward, in 589, it was interrupted by the spectators leaving the theatre, attracted by the superior interest of a boxing-match and rope-dancers. A combat of gladiators had the like unfortunate effect when it was attempted to be again exhibited in 594. The celebrated actor, L. Ambivius, encouraged by the success which he had experienced in reviving the condemned plays of Cæcilius, ventured to produce it a third time on the stage, when it recived a patient hearing, and was frequently repeated. Still, however, most of the old critics and commentators speak of it as greatly inferior to the other plays of Terence. On the whole, however, the plots of Terence are, in most respects, judiciously laid: the incidents are selected with taste, arranged and connected with inimitable art, and painted with exquisite grace and beauty.—In the representation of characters and manners, Terence was considered by the ancients as surpassing all their comic poets. In this department of his art, he shows that comprehensive knowledge of the humours and inclinations of mankind, which enabled him to delineate characters as well as manners with a genuine and apparently unstudied simplicity. All the inferior passions which form the range of comedy are so nicely observed and accurately expressed, that we nowhere find a truer or more lively representation of human nature.—Erasmus, one of the best judges of classical literature at the revival of learning, says that there is no author from whom we can better learn the pure Roman style than from the poet Terence. It has been farther remarked of him, that the Romans thought themselves in conversation when they heard his comedies. Terence, in fact, gave to the Roman tongue its highest perfection in point of elegance and grace. For this *ineffabilis amœnitas*, as it is called by Heinsius, he was equally admired by his own contemporaries and the writers in the golden period of Roman literature. He is called by Cæsar *puri sermonis amator*, and Cicero characterizes him as

"*Quicquid come loquens, ac omnia dulcia dicens.*"

Even in the last age of Latin poetry, and when his pure simplicity was so different from the style affected by the writers of the day, he continued to be regarded as the model of correct composition. Ausonius, in his beautiful poem addressed to his grandson, hails him, on account of his style, as the ornament of Latium. Among all the Latin writers, indeed, from Ennius to Ausonius, we meet with nothing so simple, so full of grace and delicacy—in fine, nothing that can be compared to his comedies for elegance of dialogue, presenting a constant flow of easy, genteel, unaffected conversation, which never subsides into vulgarity or grossness, and never rises higher than the ordinary level of polite conversation. Of this, indeed, he was so careful, that when he employed any sentence which he had found in the tragic poets, he stripped it of that air of grandeur and majesty which rendered it unsuitable for common life and comedy. The narratives in particular possess a beautiful and picturesque simplicity. As to what may be called the poetical style of Terence, it has been generally allowed that he has used very great license in his versification. Politian is thought to have been the first who at all divided his plays into lines; but a separation was afterward more correctly executed by Erasmus. Priscian says that Terence uses more licenses than any other writer. Bentley, after Priscian, admitted every variety of iambic and trochaic measure; and such were the apparent number of licenses and mixture of different species of verse, that, according to Westerhovius, in order to reduce the lines to their original accuracy, it would be necessary to evoke Lælius and Scipio from the shades.—As regards the respective merits of Terence and Plautus, it may be observed that the former was chiefly desirous of recommending himself to the approbation of a select few, who were possessed of true wit and judgment, and the dread of whose censure always kept him within the bounds of good taste, while the sole object of Plautus, on the other hand, was to excite the merriment of an audience endued with little refinement. If, then, we merely consider the intrinsic merit of their productions, without reference to the circumstances or situation of the authors, still Plautus will be accounted superior in that vivacity of action and variety of incident which inflame curiosity and hurry on the mind to the conclusion. We delight, on the contrary, to dwell on every scene, almost on every sentence of Terence. Sometimes there are chasms in Plautus's fables, and the incidents do not properly adhere; in Terence all the links of the action depend on each other. Plautus has more variety in his exhibition of characters and manners, and more art in working up materials from the different employments and pursuits of men; but his pictures are often overcharged, while those of Terence are never more highly coloured than becomes the modesty of nature. The language of Plautus is more rich and luxuriant than that of Terence, but is far from being so equal, uniform, and chaste. It is often stained with vulgarity, and sometimes swells beyond the limits of comic dialogue, while that of Terence is *puro simillimus amni*. The verses of Plautus are, as he himself calls them, *numeri innumeri;* and Hermann declares that, at least as now printed, they are full of every kind of error. Terence attends more to elegance and delicacy in the expression of passion, Plautus to comic expression. In fact, the great object of Plautus seems to have been to excite laughter among his audience, and in this object he completely succeeded; but for its attainment he has sacrificed many graces and beauties of the drama. The humour of Plautus consists chiefly in words and actions, that of Terence in matter. The pleasantries of Plautus, which were so often flat, low, or extravagant, finally drew down the censure of Horace, while Terence was extolled by that poetical critic as the most consummate master of dramatic art. In short, Plautus was more gay, Terence more chaste; the first has more genius and fire, the latter more manner and solidity. Plautus excels in low comedy and ridicule, Terence in drawing just characters, and in maintaining them to the last. The plots of both are artful, but Terence's are more apt to languish, while Plautus's spirit maintains the action with vigour. His invention was greatest; Terence's art and management Plautus gives the stronger, Terence a more elegant delight. Plautus appears the better comedian of the two, Terence the better poet. Plautus shone most on the stage, Terence pleases best in the closet. (*Dunlop's Roman Literature*, vol. 1, p. 279, *seqq.*, *Lond. ed.—Malkin's Classical Disquisitions*, p. 5, *seqq.*)—The best editions of Terence are, that of Bentley, *Cantab.*, 1726, and *Amst.*, 1727, 4to (that of Amsterdam being the better of the two); that of Westerhovius, *Hag. Com.*, 1726, 2 vols. 4to; and that of Zeune, *Lips.*, 1774, 2 vols. 8vo; beautifully, but not very accurately, reprinted at the London press in 1820, 2 vols. 8vo.—II. Varro. (*Vid.* Varro I.)

Tereus (two syllables), I. a king of Thrace. He married Progne, the daughter of Pandion, king of Athens, whom he had assisted in a war against Megara; and he offered violence to his sister-in-law Philomela, whom he was conducting to Thrace by desire of Progne. (*Vid.* Philomela, and Progne.)

Tergeste, a city of Venetia, in the territory of the Carni, now *Trieste*. It was situate at the northeastern extremity of the Sinus Tergestinus. In Strabo we find it sometimes called Tergesta, or Tergestæ in the plural. (*Strab.*, 314.) The Greeks knew it by the name of Tergestrum. (*Artemid., ap. Steph. Byz.—Dionys. Perieg.*, v. 384.) It suffered severely, on one occasion, from a sudden incursion of the Iapydes. (*Appian, B. Ill.*, 18.—*Strabo*, 207.)

Terīna, a town of the Bruttii, on the coast of the Mare Tyrrhenum. It is now *St. Euphemia*. The adjacent bay was called Sinus Terinæus. The earliest writers who have noticed this place are Scylax (*Periplus*, p. 5) and Lycophron. Strabo informs us that it was destroyed by Hannibal, when he found that he could no longer retain it. It was probably restored at a later period, as we find it named by Pliny and Ptolemy. (*Cramer's Anc. Greece*, vol. 2, p. 416.)

Termĭlæ. *Vid.* Lycia.

Terminalĭa, an annual festival at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for peasants to assemble near the principal landmarks which separated their fields, and, after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. This festival was originally established by Numa; and though at first it was forbidden to shed the blood of victims, yet, in process of time, landmarks were plentifully sprinkled with it. (*Ovid, Fast.*, 2, 641.)

Termĭnus, a divinity at Rome, who was supposed to preside over boundaries. His worship was first introduced at Rome by Numa, who persuaded his subjects that the limits of their lands were under the immediate care and superintendence of Heaven. His temple was on the Tarpeian rock, and he was represented with a human head, without feet or arms, to intimate that he never moved, wherever he was. It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus alone refused to give way. (*Ovid, Fast.*, 2, 641.—*Plut., Vit. Num.*)

Terpander, a lyric poet and musician of Lesbos, 670 B.C., whose date is determined by his appearance in the mother-country of Greece: of his early life in Lesbos nothing is known. The first account of him describes him in Peloponnesus, which at that time surpassed the rest of Greece in political power, in well-ordered governments, and probably also in mental cultivation. It is one of the most certain dates of ancient chronology, that, in the 26th Olympiad (B.C. 676), musical contests were first introduced at the feast of Apollo Carneius, and at their first celebration Terpander was crowned victor. He was also victor four successive times in the musical contest at the Pythian temple of Delphi. In Lacedæmon, whose citizens, from the earliest times, had been distinguished for their love of music and dancing, the first scientific cultivation of music was ascribed to Terpander (*Plut., de Mus.*, c. 9); and a record of the precise time had been preserved, probably in the registers of public games. Hence it appears that Terpander was a younger contemporary of Callinus and Archilochus; so that the dispute among the ancients, whether Terpander or Archilochus were the older, must probably be decided by supposing them to have lived about the same time. At the head of all the inventions of Terpander stands the seven-stringed cithara. The only accompaniment for the voice used by the early Greeks was a four-stringed cithara, the *tetrachord*; and this instrument had been so generally used, and held in such repute, that the whole system of music was founded upon the tetrachord. Terpander was the first who added three strings to this instrument, as he himself testifies in two extant verses. (*Euclid, Introd. Harm.*, p. 19. —For some remarks on Terpander's invention, and on the Greek musical scale generally, consult *Müller Hist. Gr. Lit.*, p. 151, *seqq.*)

Terpsichŏre, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing, of which she was reckoned the inventress, and in which, as her name intimates, she took delight (from τέρπω, "*to delight*," and χορός, a *chorus* or *dance*). To her was sometimes ascribed the invention of the cithara, and not to Mercury. She is represented like a young virgin crowned with laurel, and holding in her hand a musical instrument. (*Juv., Sat.*, 7, 35.)

Terra, one of the most ancient deities in classical mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclopes, Giants, Thea, Rhea, Themis, Phœbe, Tethys, and Mnemosyne. (*Vid.* Ops, and Tellus.)

Terracīna, a city of Latium, called also Anxur, situate on the seacoast, in a northeastern direction from the Circeian Promontory. Anxur was probably its Volscian name. (*Vid.* Anxur.) We learn from Horace (*Sat.*, 1, 5, 25) that this city stood on the lofty rock at the foot of which the modern *Terracina* is situated. According to Strabo (233), it was first named Trachina, a Greek appellation indicative of the ruggedness of its situation. Ovid calls it Trachas. (*Met.*, 15, 717.) In Dionysius it is written Ταρρακήνα. With the generality of Latin writers it is, however, called Tarracina (*Mela*, 2, 4), and sometimes, in the plural, Tarracinæ. (*Liv.*, 4, 59.) The Romans took this place after a siege of short duration, when it was given up to plunder. (*Liv., l. c.*) It was, however, retaken by the Volsci, who surprised the garrison. (*Liv.*, 5, 8.) It subsequently fell again into the hands of the Romans, and became of consequence as a naval station. Its port is noticed by Livy (27, 4), and it is classed by that historian with those colonies which were required to furnish sailors and stores for the Roman fleet (27, 38). It is styled "*splendidus locus*" by Valerius Maximus, who relates a remarkable trial which took place there (8, 1, 13). From Tacitus we learn that it was a municipium (*Hist.*, 4, 5); and the efforts made by the parties of Vitellius and Vespasian to obtain possession of this place, sufficiently prove that it was then looked upon as a very important post. (*Hist.*, 3, 76, *seqq.*) The Emperor Galba was born at a village near Terracina. (*Cramer's Anc. Italy*, vol. 2, p. 100.)

Tertullĭanus, J. Septimius Florens, a celebrated Christian writer, born at Carthage about the middle of the second century, and considered the most early Latin father extant. He was originally a pagan, but afterward embraced Christianity, of which he became an able advocate by his writings, which showed that he was possessed of a lively imagination, impetuous eloquence, elevated style, and strength of reasoning. It is not known at what period of life he became a Christian. He himself informs us that he was originally a pagan, and of corrupt morals; but the latter phrase must necessarily be taken in a mild sense, with reference to one who practised such rigid morality as Tertullian subsequently did. It is probable that before his conversion he taught rhetoric, and followed the profession of an advocate; at least, his works show a great acquaintance with the principles of law. He became priest at Carthage, or, according to the vulgar opinion, at Rome. He soon, however, separated from the Catholic Church to throw himself into the errors of the Montanists, who, exaggerating Christian purity, regarded as a sin all participation in the pleasures of the world, all communication with individuals attached to idolatry, and even the study of the sciences of the day. St. Jerome says that the envy and the calumnies of the Roman clergy against Tertullian was the occasion of this step on his part; and from this remark some have concluded, though without sufficient grounds, that he was expelled from the Church of Rome by the intolerant

spirit of his clerical brethren. However this may have been, a distinction is carefully observed between the works which Tertullian wrote previous to his separation from the Catholic Church and those which he composed afterward, when he had ranged himself among the followers of Montanus. The former are four in number, his *Apologeticus*, and those which treat of *baptism*, of *penitence*, and *prayer*. The last of these is regarded as his first production. Some authors add a work in two volumes, addressed to his wife, in which he gives her directions as to the course of conduct which she should pursue in the state of widowhood. Most critics consider this to have been composed by him at an advanced age. The works written by Tertullian after he had become a Montanist are, *Apologies for Christianity*, *Treatises on Ecclesiastical Discipline*, and two species of polemical works, the one directed against heretics, and the other against Catholics. The latter are four in number, *De Pudicitia*, *De Fuga in Persecutione*, *De Jejunio*, *De Monogamia*. His principal work is the *Apologeticus Adversus Gentes* mentioned above. It is addressed to the governors of the provinces ; it refutes the calumnies which had been uttered against the religion of the gospel, and shows that its professors were faithful and obedient subjects. It is the best work written in favour of Christianity during the early ages of the Church. It contains a number of very curious historical passages on the ceremonies of the Christian Church ; as, for example, a description of the *agapæ* or love-feasts. Tertullian remoulded this work, and it appeared under the new title *Ad Nationes*. In its altered state it possesses more method, but less fire than the first. The writings of Tertullian show an ardent and impassioned spirit, a brilliant imagination, a high degree of natural talent and profound erudition. His style, however, is obscure, though animated, and betrays the foreign extraction of the writer. The perusal of Tertullian is very important for the student of ecclesiastical history. He informs us, more correctly than any other writer, respecting the Christian doctrines of his time, the constitution of the Church, its ceremonies, and the attacks of heretics against Christianity. Tertullian was held in very high esteem by the subsequent fathers of the Church. St. Cyprian read his works incessantly, and used to call him, by way of eminence, *The Master*. Vincent of Lerins used to say " that every word of Tertullian was a sentence, and every sentence a triumph over error." The best edition of the entire works of Tertullian is that of Semler, 4 vols. 8vo, *Hal.*, 1770 ; and of his Apology, that of Havercamp, 8vo, *L. Bat.*, 1718.

Tethys, the wife of Oceanus, and daughter of Uranus and Terra. Their offspring were the rivers of the earth, and three thousand daughters, named Oceanides or Ocean-nymphs. (*Hes.*, *Theog.*, 337, *seqq.*) The name of Tethys (Τηθύς) is thought to mean the *Nurse*, the *Rearer*. Hermann renders it *Alumnia*. (*Keightley's Mythology*, p. 51.)

Tetrapŏlis, I. a name given to the city of Antioch, the capital of Syria, because divided, as it were, into four cities, each having its separate wall, besides a common one enclosing all. (*Vid.* Antiochia I.)—II. A name applied to Doris, in Greece (*Dorica Tetrapolis*), from its four cities. (*Vid.* Doris.)

Teucer, I. a king of part of Troas, son of the Scamander by Idæa. His subjects were called Teucri, from his name ; and his daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the government. Dardanus founded the city of the same name, and also gave to the whole adjacent country the name of Dardania. (*Apollod.*, 3, 12, 1.—*Virg.*, *Æn.*, 3, 108.)—II. A son of Telamon, king of Salamis, by Hesione, the daughter of Laomedon. He was one of Helen's suiters, and, accordingly, accompanied the Greeks to the Trojan war, where he signalized himself by his valour and intrepidity. It is said that his father refused to receive him into his kingdom, because he had left the death of his brother Ajax unavenged. This severity of the father did not dishearten the son ; he left Salamis and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town which he called Salamis, after his native country.

Teucri, a name given to the Trojans, from Teucer, their king. According to a passage in Virgil (*Æn.*, 3, 108), the Teucri were a colony from Crete, who settled in Troas previous to the founding of Troy, and were the founders of the Trojan race. Apollodorus, however, following, probably, the current Grecian fables on this subject, makes the Teucri to have been descended from Teucris, a son of the Scamander. Heyne, in an *excursus* to the passage of Virgil mentioned above, gives the preference to the latter account. It is probable that the Teucri were only a branch of the inhabitants of Troas, and originally of Thracian descent. Such, at least, is the opinion of Mannert, and with him agrees Cramer (*Asia Minor*, vol. 1, p. 77, *seqq.*).

Teuta, a queen of Illyricum B.C. 231, who ordered some Roman ambassadors to be put to death. This act of violence gave rise to a war, which ended in her overthrow. (*Vid.* Illyricum.)

Teutas or Teutātes, a name of Mercury among the Gauls, who offered human victims to this deity. —He was worshipped by the Britons also. Some derive the name from two British words, *deu-tatt*, which signify God, the parent or creator ; a name properly due only to the Supreme Being, who was originally intended by that name. (*Lucan*, 1, 445.)

Teuthras, a king of Mysia, on the borders of the Caïcus. (*Vid.* Telephus.)

Teutoburgiensis Saltus, a forest of Germany, lying in an eastern direction from *Paderborn*, and reaching as far as the territory of *Osnabruck*. It is famous for the slaughter of Varus and his three legions, by the Germans under Arminius. (*Tac.*, *Ann.*, 1, 60.) For a more particular idea of the locality, consult the remarks of Tappes (*Die wahre Gegend und Linie der Hermannusschlacht*, *Essen.*, 1820, 8vo).

Teutŏni and Teutŏnes, a name given to several united tribes of Germany, who, together with the Cimbri, made a memorable inroad into southern Europe. The most erudite inquiries as to the origin and causes of this migration from the north have led to no definite results, owing to the almost entire ignorance, on the part of the Greeks and Romans, of the nature of the northern population and languages. That the migration was neither purely Scandinavian or German, nor purely Celtic or Gallic, clearly appears from the accounts of the order of march of the Cimbri and Teutones, as well as of their bodily stature and mode of fighting. The barbarian torrent seems to have originally been loosed from the farther side of the Elbe ; whence a mongrel horde of Germans and Scandinavians, of gigantic stature, savage valour, and singular accoutrements, descended towards the south. On their route, a number of Celtic tribes, of which the Tigurini and Tectosagæ are distinguished by name above the others, joined them ; and, in conjunction with them, threatened to pour upon the Romans, who just then were pressing farther and farther on the side of what is now *Carinthia* towards modern *Austria*, and on the west from *Provence* towards *Toulouse*. On the side of *Carinthia*, the Romans took the whole of Noricum under their protection ; and Carbo was destroyed with his army in endeavouring to keep off the Teutones from that territory. On the other, they had extended their sway from the Alps to the Pyrenees, and had forced the native tribes as far as Lugdunum (*Lyons*) to accept their protection. The barbarians, however, instead of pouring upon Italy after the de-

feat of Carbo, turned back and spread desolation in Gaul; and the Romans despatched an army against them under Spurius Cassius. This army was annihilated by the Celtic hordes, who had associated themselves with the Cimbri and Teutones. The barbarians terrified the Romans by their enormous stature, by their firmness in order of battle, and by their mode of fighting, of which the peculiarity consisted in extending their lines so as to enclose large tracts of ground, and in forming barriers around them with their wagons and chariots. The danger to the Romans from the combined German and Celtic populations seemed the greater, as the Jugurthine wars, in the beginning of the contest, engaged their best generals. They therefore sent into Gaul L. Servilius Cæpio, a consul, with a consular army. Cæpio, quite in the spirit of the senatorial party of his times, plundered the Gauls, and seized their sacred treasures instead of preserving discipline. This was in A.U.C. 647. The next year, Cæpio was declared proconsul of Gallia Narbonensis, and Cneius Manlius, the consul, was appointed his colleague. These two generals, neither of whom possessed any merit, happening not to agree, separated their forces, but were both attacked at the same time, one by the Gauls, the other by the Cimbri, and their armies were cut to pieces. The consternation which this occasioned at Rome was increased by the spreading of a report that the enemy were preparing to pass the Alps. But the barbarians, instead of concentrating their force for a descent upon Italy, wasted Spain and scoured the Gallic territories. Marius was now chosen consul; and, while the foe were plundering Spain and Gaul, he was actively employed in exercising and disciplining his army. At length, in the third year of his command in Gaul, in his fourth consulship, the Teutones and Ambrones made their appearance in the south of Gaul; while the Cimbri, and all the tribes united with them, attempted to break into Italy from the northeast. Marius defeated the Teutones and Ambrones near Aquæ Sextiæ (now *Aix*), in Gaul; and, in the following year, uniting his forces with those of Catulus, he entirely defeated the Cimbri in the plain of Vercellæ, to the north of the Po, near the Sessites. In these two battles the Teutones and Ambrones are said to have lost the incredible number of 290,000 men (200,000 slain, and 90,000 taken prisoners), and the Cimbri 200,000 men (140,000 slain, and 60,000 taken prisoners.—*Liv.*, *Epit.*, 68.—*Vid.* Marius.)

Thaïs, a celebrated Greek hetærist, who accompanied Alexander on his expedition into Asia, and instigated him, while under the influence of wine, to set fire to the royal palace at Persepolis. (*Vid.* Persepolis.) After the death of Alexander she attached herself to Ptolemy, son of Lagus, by whom she had two sons and a daughter. This daughter was named Irene, and became the wife of Ennostus, king of Soli, in the island of Cyprus. There is no good reason for the opinion that she lived with the poet Menander before accompanying the army of Alexander. This supposition arose from Menander's having composed a piece entitled *Thaïs*. (*Athenæus*, 13, p. 576, *D.*—*Bayle*, *Dict.*, *s. v.*—*Michaud*, *Biogr. Univ.*, vol. 45, p. 230.)

Thala, a city of Africa, in the dominions of Jugurtha. It is supposed by some to be the same with Telepte, now *Ferreanach*, though this seems doubtful. Mannert, however, inclines to this opinion. (Consult *Shaw's Travels in Barbary*, vol. 1, pt. 2, c. 5.)

Thales, a celebrated philosopher, the founder of the Ionic sect, born at Miletus in the first year of the 35th Olympiad. He was descended from Phœnician parents, who had left their country and settled at Miletus. The wealth which he inherited, and his own superior abilities, raised him to distinction among his countrymen, so that he was early employed in public affairs. Like the rest of the ancients, he travelled in quest of knowledge, and for some time resided in Crete, Phœnicia, and Egypt. Under the priests of Memphis he is said to have been taught geometry, astronomy, and philosophy. It is probable, however, that he was more indebted to his own ingenuity than to their instructions; for, while he was among them, he taught them, to their great astonishment, how to measure the height of their pyramids. It cannot be supposed that Thales could acquire much mathematical knowledge from a people incapable of solving so easy a problem. The method pursued by Thales was this: at the termination of the shadow of the pyramid, he erected a staff perpendicular to the surface of the earth, and thus obtained two right-angled triangles, which enabled him to infer the ratio of the height of the pyramid to the length of its shadow, from the ratio of the height of the staff to the length of its shadow. In mathematics, Thales is said to have invented several fundamental propositions, which were afterward incorporated into the elements of Euclid, particularly the following theorems: that a circle is bisected by its diameter; that the angles at the base of an isosceles triangle are equal; that the vertical angles of two intersecting lines are equal; that if two angles and one side of one triangle be equal to two angles and one side of another triangle, the remaining angles and sides are respectively equal; and that the angle in a semicircle is a right angle. Astronomical as well as mathematical science seems to have received considerable improvements from Thales. He was so well acquainted with the celestial motions as to be able to predict an eclipse, though probably with no great degree of accuracy as to time; for Herodotus, who relates this fact, only says that he foretold the year in which it would happen. He taught the Greeks the division of the heaven into five zones, and the solstitial and equinoctial points, and approached so near to the knowledge of the true length of the solar revolution, that he corrected their calendar, and made their year contain 365 days.—Thales held that the first principle of natural bodies, or the first simple substance from which all things in the world are formed, is water. It is probable that by the term *water*, Thales meant to express the same idea which the cosmogonists expressed by the word *chaos*, the notion annexed to which was, a turbid and muddy mass, from which all things were produced. His most celebrated pupils and successors in the Ionic school were Anaximander, Anaximenes, Anaxagoras, and Archelaus, the master of Socrates. Thales died at the age of 90, in the 58th Olympiad. (*Sosicr.*, *ap. Diog. Laert.*, 1, 38.—*Clinton*, *Fast. Hellen.*, vol. 1, p. 3.—*Enfield*, *Hist. Philos.*, vol. 1, p. 149, *seqq.*)

Thalestris, otherwise called Minithya (*Justin*, 2, 4), a queen of the Amazons, who, accompanied by 300 women, came 25 days' journey, through the most hostile nations, to meet Alexander, in his Asiatic conquests, and raise offspring by him. (*Justin*, 12, 3.—*Quint. Curt.*, 6, 5.)

Thalia (Θάλεια, "*the Blooming one*"), I. one of the Muses, generally regarded as the patroness of comedy. She was supposed by some, also, to preside over husbandry and planting.—II. One of the Graces. (*Vid.* Gratiæ.)

Thamyris, an early Thracian bard, son of Philammon and Argiope. He is said to have been remarkable for beauty of person and skill on the lyre, and to have challenged the Muses to a contest of skill. He was conquered, and the Muses deprived him of sight for his presumption. (*Apollod.*, 1, 3, 3.)—Consult the remarks of Heyne (*ad Apollod.*, *l. c.*) on the nature of the stipulation between the contending parties. (*Hom.*, *Il.*, 2, 595, *seqq.*—*Heyne*, *ad loc.*)

Thapsăcus, a city and famous ford on the Euphrates. The city was situate on the western bank of the

river nearly opposite to the modern *Racca* Geographers are wrong in removing it to *Ul-Deer* (*Williams, Geogr. of Asia*, p. 129, *seqq.*) This ford was passed by Cyrus the Younger in his expedition against Artaxerxes; afterward by Darius after his defeat by Alexander at Issus; and near three years after by Alexander in pursuit of Darius, previous to the battle of Arbela. (*Xen., Anab.*, 1, 4.—*Plin.*, 5, 24.—*Steph. Byz., s. v.*)

THAPSUS, I. now *Demsas*, a town of Africa Propria, on the coast, southeast of Hadrumetum, where Scipio and Juba were defeated by Cæsar. It was otherwise a place of little consequence. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 241.)—II. A town of Sicily, on the eastern coast, not far to the north of Syracuse. It was situate on a peninsula, which was sometimes called an island, and which now bears the name of *Macronisi*. The place probably obtained its name from the peninsula producing the θάψος, a sort of plant or shrub used for dyeing yellow. (*Thucyd.*, 6, 4.—*Bloomfield, ad Thucyd., l. c.*)

THASUS, an island in the Ægean, off the coast of Thrace, and opposite the mouth of the Nestus. It received, at a very remote period, a colony of Phœnicians, under the conduct of Thasus (*Herod.*, 6, 47. —*Scymn., Ch.*, v. 660), that enterprising people having already formed settlements in several islands of the Ægean. (*Thucyd.*, 1, 8.) They were induced to possess themselves of Thasus, from the valuable silver-mines which it contained, and which, it appears, they afterward worked with unremitting assiduity. Herodotus, who visited this island, reports that a large mountain on the side of Samothrace had been turned upside down (*ἀνεστραμμένον*) in search of the precious metal. Thasus, at a later period, was recolonized by a party of Parians, pursuant to the command of an oracle to the father of the poet Archilochus. From this document, quoted by Stephanus, we learn that the ancient name of the island was Æria. (*Pliny*, 4, 12.) It is said by others to have been also named Chryse. (*Eustath., ad Dion. Perieg.*, p. 97.) Histiæus the Milesian, during the disturbances occasioned by the Ionian revolt, fruitlessly endeavoured to make himself master of this island, which was subsequently conquered by Mardonius, when the Thasians were commanded to pull down their fortifications, and remove their ships to Abdera. (*Herod.*, 6, 44.) On the expulsion of the Persians from Greece, Thasus, together with the other islands on this coast, became tributary to Athens; disputes, however, having arisen between the islanders and that power on the subject of the mines on the Thracian coast, a war ensued, and the Thasians were besieged for three years. On their surrender their fortifications were destroyed, and their ships of war removed to Athens. (*Thucyd.*, 1, 101.) Thasus once more revolted, after the great failure of the Athenians in Sicily, at which time a change was effected in the government of the island from democracy to oligarchy. (*Thucyd.*, 8, 64.) According to Herodotus, the revenues of Thasus amounted to two hundred, and sometimes three hundred, talents annually. These funds were principally derived from the mines of Scapte-hyle, in Thrace (6, 48).—The capital of the island was Thasus.—Thasus furnished, besides gold and silver, marbles and wine, which were much esteemed. (*Plin.*, 35, 6.—*Senec., Epist.*, 86.—*Athen.*, 1, 51.) The soil was excellent. (*Dion. Perieg.*, v. 523.) The modern name of the island is *Thaso* or *Tasso*. (*Cramer's Anc. Greece*, vol. 1, p. 333.)

THAUMĂCI, a city of Thessaly, in the district of Phthiotis, and in a northwest direction from the head waters of the Sinus Maliacus. It is said to have derived its name from the singularity of its situation, and the *astonishment* (*θαῦμα*) produced on the minds of travellers upon first reaching it. Livy, who describes it as placed on the great road leading from Thermopylæ by Lamia to the north of Thessaly, speaks of it in the following terms: "You arrive," says the historian, "after a very difficult and rugged route over hill and dale, when you suddenly open on an immense plain like a vast sea, which stretches below as far as the eye can reach." The town was situate on a very lofty and perpendicular rock, which rendered it a place of great strength. The modern name is *Thaumacos*. Dodwell describes the view from this place as the most wonderful and extensive he ever beheld. Sir W. Gell gives *Thaumakon* as the modern name. (*Cramer's Anc. Greece*, vol. 1, p. 414.)

THAUMANTĬAS, an appellation given to Iris, the goddess of the rainbow, as the daughter of Thaumas (*Wonder.—Hes., Theog.*, 265).

THEĀNO, I. daughter of Cisseus, and sister of Hecuba. She married Antenor, and, being priestess also of Minerva, was prevailed upon by her husband to deliver up to him the Palladium, which he treacherously gave into the hands of the Greeks. (*Hom., Il.*, 6, 298.—*Pausan.*, 10, 27.—*Dict. Cret.*, 5, 8.)—II. The wife of Pythagoras. She was a native of Crotona, and the first female, it is said, that turned her attention to philosophy. She was also a poetess. (*Suid., s. v.*—*Diog. Laert.*, 8, 42, *seqq.*—*Menag., ad Diog., l. c.*)—III. A daughter of Pythagoras (*Auct., Vit. Pythag., ap. Plut.*—*Menag., ad Diod.*, 8, 42.)—IV. The mother of Pausanias. She was the first, as it is reported, who brought a stone to the entrance of Minerva's temple to shut up her son, when she heard of his perfidy to his country. (*Vid.* Pausanias I.)

THEĀTRUM: under this head it is proposed to give a brief sketch of the ancient drama, arranged under proper heads:

1. *History of Tragedy from its rise to the time of Æschylus.*

The drama owes its origin to that principle of imitation which is inherent in human nature. Hence its invention, like that of painting, sculpture, and the other imitative arts, cannot properly be restricted to any one specific age or people. In fact, scenical representations are found among nations so totally separated by situation and circumstances, as to make it impossible for any one to have borrowed the idea from another. In Greece and Hindustan the drama was at the same period in high repute and perfection, while Arabia and Persia, the intervening countries, were utter strangers to this kind of entertainment. The Chinese, again, have from time immemorial possessed a regular theatre. The ancient Peruvians had their tragedies, comedies, and interludes; and even among the savage and solitary islanders of the South Sea, a rude kind of play was observed by the navigators who discovered them. Each of these people must have invented the drama for themselves. The only point of connexion was the sameness of the cause which led to these several independent inventions; the instinctive propensity to imitation, and the pleasure arising from it when successfully exerted.—The elements of the *Grecian Drama* are to be sought in an age far antecedent to all regular historic record. In those remote times, the several seasons of the year had among the Greeks their respective festivals. That religion, which peopled with divinities wood, and hill, and stream, and gave to every art and event of ordinary life its peculiar deity, entered largely into the feelings and customs of these annual festivities. Among an agricultural population like that of early Greece, Dionysus, at what time soever his name and worship had been introduced, as the inventor of wine and god of the vineyard, possessed, of necessity, a distinguished sacrifice and feast.—Music and poetry, wherever they exist are almost invariably employed in the services o.

divine worship. In Greece, pre-eminently the land of the song and the lyre, this practice prevailed from the most ancient times. At the periodic festivals of their several deities, bands of choristers, accompanied by the pipe, the lute, or the harp, sang the general praises of the god, or episodic narrations of his various achievements. The feasts of Bacchus had, of course, their sacred choruses; and these choruses, from the circumstances of the festival, naturally fell into two classes of very different character. The hymns addressed immediately to the divinity, round the hallowed altar during the solemnity of the service, were grave, lofty, and restrained. The songs inspired by the carousals of the banquet, and uttered amid the revelries of the Phallic procession, were coarse, ludicrous, and satirical, interspersed with mutual jest and gibe. The hymn which accompanied the opening sacrifice was called *διθύραμβος*, a term of doubtful etymology and import. Perhaps, like the repulsive symbol of the Phallic rites, its origin must be referred to an Eastern clime.—Besides the chanters of the Dithyramb and the singers of the Phallic, there was, probably from the first introduction of Bacchic worship, a third class of performers in these annual festivals. Fauns and Satyrs were, in popular belief, the regular attendants of the deity; and the received character of these singular beings was in admirable harmony with the merry Dionysia. The goat, as an animal especially injurious to the vines, and, therefore, peculiarly obnoxious to the god of the vineyard, was the appropriate offering in the Bacchic sacrifices. In the horns and hide of the victim, all that was requisite to furnish satyric guise was at hand; and thus a band of mummers was easily formed, whose wit, waggery, and grimace would prove no insignificant addition to the amusements of the village carnival.—In these rude festivities the splendid drama of the Greeks found its origin. The lofty poetry of the Dithyramb, combined with the lively exhibition of the Satyric chorus, was at length wrought out into the majestic tragedy of Sophocles. The Phallic song was expanded and improved into the wonderful comedy of Aristophanes.—In the first rise of the Bacchic festivals, the rustic singers used to pour forth their own unpolished and extemporaneous strains. By degrees, these rude choruses assumed a more artificial form. Emulation was excited, and contests between neighbouring districts led to the successive introduction of such improvements as might tend to add interest and effect to the rival exhibitions. It was probably now that a distinction in prizes was made. Heretofore a goat appears to have been the ordinary reward of the victorious choristers; and the term *τραγῳδία* (*τράγου ᾠδή*), or *goat-song*, to have comprehended the several choral chantings in the Dionysia. To the Dithyramb a bull was now assigned, as a nobler meed for its sacred ode; the successful singers of the Phallic received a basket of figs and a vessel of wine; while the goat was left to the Satyric chorus. Subsequently, when the Dithyramb and the drama had become established in all their perfection throughout the cities of Greece, the general prize was a tripod, which was commonly dedicated by the victor to Bacchus, with a tablet, bearing the names of the successful composer, choragus, and tribe.—The Dithyramb was at a very early period admitted into the Doric cities, and there cherished with peculiar attention by a succession of poets; among whom Archilochus of Paros, Arion of Methymne, Simonides of Ceos, and Lasus of Hermione were especially distinguished. Under their hands the rude extemporaneous hymn of a peasant chorus was gradually refined into a laboured composition, lofty in sentiment, studied in diction, and adorned with all the graces which music, rhythm, and the dance could supply. Thus fostered by the patronage of city communities, and so improved by the skill and talent of rival poets, the Dithyrambic chorus, in the sublimity of its odes and splendour of the accompaniments, became one of the most imposing shows among the public spectacles of Greece.—In the mean time, the representation of the laughter-loving Satyrs had been moulded into a more regular body, and continued to delight the populace with their grotesque appearance and merry pranks. It is here that we first discover something of a dramatic nature. The singers of the Dithyramb were mere choristers; they assumed no characters, and exhibited no imitation. The performers in the Satyric chorus had a part to sustain; they were actors in the strictest sense of the word. Moreover, in their extemporaneous bursts of description, remark, jest, and repartee, a kind of dialogue was introduced; irregular, no doubt, and wild, yet still a dialogue. Here, then, in this acting and this dialogue, we have, at once, the elements and the essence of the drama.—The Satyric chorus, like the Dithyramb, had found an early entrance into the Dorian cities, and was particularly cultivated at Phlius, a town of Sicyon. In Attica, the future scene of the perfected drama, there remains no direct record of these Dionysian representations until the middle of the sixth century before our era. At that time Thespis, a native of Icaria, an Athenian village, was struck with the possibility of introducing various improvements into the Satyric chorus.—He saw that an incessant round of jest, and gambol, and grimace became, in the end, exhausting to the performers and wearisome even to the spectators. Accordingly, the Icarian contrived a break in the representation (*Diog. Laert.*, *Plat.*, 66), by coming forward in person (*Plut.*, *Vit. Sol.*, c. 29), and, from an elevated stand, describing in gesticulated narration some mythological story. When this was ended the chorus again commenced their peformances. The next step was to add life and spirit to these monologues, by making the chorus take part in the narrative through an occasional exclamation, question, or remark. This was readily suggested by the practice of interchanging observations already established among the members of the chorus. And thus was the germe of the dialogue still farther developed. In order to disguise his features, and so produce a certain degree of histrionic illusion, Thespis is said first to have smeared his face with vermilion, then with a pigment prepared from the herb purslain, and lastly to have contrived a kind of rude mask made of linen. (*Suid.*, *s. v.* *Θέσπις.*)—Besides the addition of the actor, Thespis did much for the improvement of the chorus itself. He invented dances, which were handed down through four generations to the time of Aristophanes. (*Vesp.*, 1470.) They were, as might be expected from the chorus for which they were devised, of a nature more energetic than graceful. Yet their protracted existence proves them to have possessed popularity and comparative excellence. In these dances he assiduously trained his choristers. Whatever advantages could be derived from the sister art of music were no doubt added, and care extended to the general organization and equipment of the chorus. The metre of his recitative was apparently trochaic; the measure in which, amid frolic and dance, the Satyric chorus gave vent to its ebullitions of joke and merriment. (*Aristot.*, *Poet.*, 4, 17.) Indeed, from its formation, the trochee is peculiarly adapted to lively and sportive movements. (*Aristot.*, *Rhet.*, 3, 7.) Thespis probably reduced the whole performance into some kind of unity, by causing this intermixture of song and recitative, as a whole, to tend, however loosely, to the setting forth of some one passage in Bacchic history. But the language of both actor and choristers was of a light and ludicrous cast; the subjects of the short episodes were handled in a jocose and humorous manner; and the whole performance, with its dance, song, story, and buffoonery, resembled a wild kind of ballet-farce.—The introduction of an

actor with his episodic recitations was so important an advance, as leading directly to the formation of dramatic plot and dialogue; and the other improvements, which imparted skill, regularity, and unity to the movements of the chorus, were of so influential a description, that Thespis is generally considered the inventor of the drama. Of tragedy, properly so called, he does not appear to have had any idea. Stories, more or less ludicrous, generally turning upon Bacchus and his followers, interwoven with the dance and the song of a well-trained chorus, formed the drama of Thespis.—The Satyric chorus had by this time been admitted into Athens; contests were set on foot; and the success which attended the novelties of Thespis sharpened, no doubt, the talents of his competitors. This emulation would naturally produce improvement upon improvement: but we discover no leading change in the line of the incipient drama until the appearance of Phrynichus, the son of Polyphradmon and the pupil of Thespis. At the close of the sixth century before Christ, the elements of tragedy, though still in a separate state, were individually so fitted and prepared as to require nothing but a master hand to unite them into one whole of life and beauty. The Dithyramb presented in its solemn tone and lofty strains a rich mine of choral poetry; the regular narrative and mimetic character of the Thespian chorus furnished the form and materials of dramatic exhibition. To Phrynichus belongs the chief merit of this combination. Dropping the light and farcical cast of the Thespian drama, and dismissing altogether Bacchus with his satyrs, he sought for the subjects of his pieces in the grave and striking events registered in the mythology or history of his country. This, however, was not a practice altogether original or unexampled. The fact, casually mentioned by Herodotus (5, 67), that the tragic choruses at Sicyon sung, not the adventures of Bacchus, but the woes of Adrastus, shows that, in the Cyclic chorus at least, melancholy incident and mortal personages had long before been introduced. There is also some reason for supposing that the young tragedian was deeply indebted to Homer in the formation of his drama. Aristotle distinctly attributes to the author of the Iliad and Odyssey the primary suggestion of tragedy, as in his Margites was given the first idea of comedy. (*Poet.*, 4, 12.) Now it is an historical fact, that, a few years before Phrynichus began to exhibit, the Homeric poems had been collected, revised, arranged, and published by the care of Pisistratus. (*Cic., de Orat.*, 3, 34.) Such an event would naturally attract attention, and add a deeper interest to the study of this mighty master; and it is easy to conceive how his *μιμήσεις δραματικαί*, as Aristotle terms them, would strike and operate upon a mind acute, ready, and ingenious, as that of Phrynichus must have been. At any rate, these two facts stand in close chronological connexion—the first edition of Homer, and the birth of tragedy properly so called.—Taking, then, the ode and the tone of the Dithyramb, the mimetic personifications of Homer and the themes which additional tradition or even recent events supplied, Phrynichus combined these several materials together, and so brought them forward under the dramatic form of the Thespian exhibition. Thus, at length, does tragedy dawn upon us.—These changes in the character of the drama necessarily produced corresponding alterations in its form and manner. The recitative was no longer a set of disjointed, rambling episodes of humorous legend, separated by the wild dance and noisy song of a Satyr choir, but a connected succession of serious narrative or grave conversation, with a chorus composed of personages involved in the story, all relating to one subject, and all tending to one result. This recitative again alternated with a series of choral odes, composed in a spirit of deep thought and lofty poetry, themselves turning more or less directly upon the theme of the interwoven dialogue.—In correspondence with these alterations in tone and composition, the actor and the choristers must have assumed a different aspect. The performers were now the representatives, not of Silenus and the Satyrs, but of heroes, princes, and their attendants. The goatskin guise and obstreperous sportiveness were laid aside for the staid deportment of persons engaged in matters of serious business or deep affliction, and a garb befitting the rank and state of the several individuals employed in the piece. Nor are we to suppose that, as the actor was still but one, so never more than one personage was introduced. For it is very probable that this one actor, changing his dress, appeared in different characters during the course of the play; a device frequently employed in later times, when the increased number of actors made such a contrivance less necessary. This actor sometimes represented female personages; for Phrynichus is stated to have first brought a female character on the stage.—Thus, from the midst of the coarse buffooneries and rude imitations of the Satyric chorus, did tragedy start up at once in her proper, though not her perfect, form. For, mighty as had been the stride towards the establishment of the Serious Drama, yet in the exhibitions of Phrynichus we find the infancy, not the maturity, of tragedy. There was still many an excrescence to be removed; many a chasm to be filled up; many a rugged point to be smoothed into regularity; and many an embryo part to be expanded into its full and legitimate dimensions. The management of the piece was simple and inartificial even to rudeness. The argument was some naked incident, mythologic or historical, on which the chorus sang and the actor recited in a connected but desultory succession. There was no interweaving or development of plot; no studied arrangement of fact and catastrophe; no skilful contrivance to heighten the natural interest of the tale, and work up the feelings of the audience into a climax of terror or of pity. The odes of the chorus were sweet and beautiful; the dances scientific and dexterously given; but then these odes and dances still composed the principal part of the performance. (*Aristot., Probl.*, 19, 31.) They contracted the episodes of the actor, and threw them into comparative insignificance. Nay, not unfrequently, while the actor appeared in a posture of thought, wo, or consternation, the chorus would prolong its dance and chantings, and leave to the performer little more than the part of a speechless image. In short, the drama of Phrynichus was a serious opera of lyric song and skilful dance, and not a tragedy of artful plot and interesting dialogue.—Such was Phrynichus as an *inventor*. Still we must remember, in tracing the *inventive* improvers of tragedy, that the real claims of Phrynichus are not to be measured by what he finally achieved through imitation of others, but by the productions of his own unassisted ingenuity and talent. In this view, those claims must almost entirely be restricted to the combination of the poetry of the Cyclic with the acting of the Thespian chorus; the conversion of Satyric gayety into the solemnity and pathos of what was thenceforth peculiarly styled *Tragedy*. In all succeeding alterations and additions, Phrynichus seems to have been simply the follower of Æschylus.—Between Phrynichus and Æschylus two other tragedians, Chœrilus and Pratinas, intervened, of whom very little is known. The dramas of Chœrilus appear originally to have been of a Satyric character, like those of Thespis. In his later days he naturally copied the improvements of Phrynichus; and we find him, accordingly, contending for the tragic prize against Phrynichus, Pratinas, and Æschylus, Olymp. 70, B.C. 499; the time when Æschylus first exhibited. His pieces are said to have amounted to a hundred and fifty (*Suid., s. v.*); not a fragment, however, remains; and, if we may trust

Hermeas and Proclus, the commentators on Plato, the loss is not very great.—Pratinas was a native of Phlius, and a poet of higher talent. He too attempted the new style of dramatic composition, and once obtained a tragic victory. But the manifest pre-eminence of the youthful Æschylus probably deterred the Phliasian from continuing to cultivate the graver form of the art, and led him to contrive a novel and mixed kind of play. Borrowing from tragedy its external form and mythological materials, Pratinas added a chorus of Satyrs, with their lively songs, gestures, and movements. This new composition was called the *Satyric Drama*. The novelty was exceedingly well-timed. The innovations of Thespis and Phrynichus had banished the Satyric chorus, with its wild pranks and merriment, to the great displeasure of the commonalty, who retained a strong regret for their old amusement amid the new and more refined exhibitions. The Satyric drama gave them back, under an improved form, the favourite diversion of former times; and was received with such universal applause, that the tragic poets, in compliance with the humour of their auditors, deemed it advisable to combine this ludicrous exhibition with their graver pieces. One Satyric drama was added to each tragic trilogy, as long as the custom of contending with a series of plays, and not with single pieces, continued. Æschylus, Sophocles, and Euripides were all distinguished Satyric composers; and in the *Cyclops* of the latter we possess the only extant specimen of this singular composition. As regards the changes produced by Æschylus in the drama, *vid.* Æschylus.

2. *Dramatic Contests.*

The precise time at which the contests of the drama commenced is uncertain. The Arundel Marble would make them coeval with the first inventions of Thespis. On the other hand, Plutarch assures us that no scenic contests were established until some years after the early Thespian exhibitions. (*Vit. Sol.*, 29.) The true account appears to be this: The contests of the Dithyrambic and Satyric choruses were almost contemporaneous with their origin. Those of the Dithyramb continued without interruption to the latest period of theatric spectacle in ancient Greece: and although the great improvements of Thespis might, for the moment, excite admiration rather than competition, yet doubtless his distinguished success soon stimulated others to attempt this new and popular kind of entertainment, and rival the originator. Under Æschylus and his immediate successors the theatrical contests advanced to a high degree of importance. They were placed under the superintendence of the magistracy; the representations were given with every advantage of stage decoration, and the expenses defrayed as a public concern. These contests were maintained at Athens with more or less splendour and talent for several centuries, long surviving her independence and grandeur.—In accordance with the origin of the drama, its contests were confined to the *Dionysia*, or festivals of Bacchus, the patron deity of scenic entertainments. These festivals were four in number, and occurred in the 6th, 7th, 8th, and 9th months respectively of the Attic year. (*Donaldson, Theatre of the Greeks*, p. 132, and the authorities quoted by him, *in notis.*)—1. The "*Country-Dionysia*" (Τὰ κατ' ἀγροὺς Διονύσια) were held in all the country towns and villages throughout Attica, in Poseideon, the sixth Athenian month, corresponding to the latter part of December and the beginning of January. Aristophanes has left us a picture of this festival in the *Acharnians* (v. 235, &c.). About to offer a sacrifice to Bacchus, Dicæopolis appears on the stage, with his household marshalled in regular procession. His young daughter carries the sacred basket; a slave bears aloft the mystic symbol of the god; the honest old countryman himself comes last, chanting the Phallic song, while the wife, stationed upon the house-top, looks on as spectatress. The number of actors is here, of course, limited to one family, as Dicæopolis had purchased the truce for himself alone. In times of peace and quiet the whole population of the δῆμος joined in the solemnities.—2. The "*Festival of the wine-press*" (τὰ Ληναῖα) was held in the month Gamelion, which corresponded to the Ionian month Lenæon, and to part of January and February. It was, like the rural Dionysia, a vintage-festival, but differed from it in being confined to a particular spot in the city of Athens, called the Lenæon, where the first wine-press (ληνός) was erected.—3. The "*Anthesteria*" (τὰ Ἀνθεστήρια, or τὰ ἐν Λίμναις) were held on the 11th, 12th, and 13th days of the month Anthesterion. This was not a vintage-festival like the other two. The new wine was drawn from the cask on the first day of the feast, which was called Πιθοίγια, or "*the Broachings.*" It was tasted on the second day, which was called Χόες, or "*the drinking-cups;*" while the third day was called Χύτροι, on account of the banqueting which went on then. At the *Choës*, each of the citizens had a separate cup, a custom which arose, according to tradition, from the presence of Orestes at the feast before he had been duly purified (*Müller's Eumeniden*, § 50): it has been thought, however, to refer to a difference of castes among the worshippers at the time of the adoption of the Dionysian rites in the city.—4. The "*Great Dionysia*" (τὰ ἐν ἄστει, τὰ κατ' ἄστυ, or τὰ ἀστικά) were celebrated between the 8th and 18th of Elaphebolion. (*Æschin.*, περὶ παραπρεσπ., p. 36.) This festival is always to be understood when the Dionysia are mentioned without any qualifying epithet.—At the first, second, and fourth of these festivals, it is known that theatrical exhibitions took place. The exhibitions at the country Dionysia were generally of old pieces. Indeed, there is no instance of a play being acted on those occasions for the first time, at least after the Greek drama had arrived at perfection. At the Lenæa and the great Dionysia, both tragedies and comedies were performed; at the latter, the tragedies at least were always new pieces.—At the time of the greater Dionysia there was always a great concourse of strangers in Athens: deputations bringing the tribute from the several dependant states, visitants from the cities in alliance, and foreigners from all parts of the civilized world: for these Διονύσια were the dramatic *Olympia* of Greece. (*Aristoph., Acharn.*, 474.)—We may estimate the importance attached to these scenic exhibitions from the care manifested in providing by public enactment for their due regulation and support. They were placed under the immediate superintendence of the first magistrates in the state: the representations at the *great Dionysia* under that of the chief archon, those at the *Lenæa* under that of him called the king-archon. (*Jul. Pollux*, 8, 89, *seqq.*) To this presiding archon the candidates presented their pieces. He selected the most deserving compositions, and assigned to every poet thus deemed worthy of admission to the contest three actors by lot, together with a chorus. The equipment of these choruses was considered a public concern, and, as such, like the fitting out of triremes and the other λειτουργίαι, or *state duties*, was imposed upon the wealthier members of the community. The ἐπιμεληταί of each tribe selected one of their body to bear the cost and superintend the training of a chorus. This individual was termed Χορηγός, his office Χορηγία. The Choragus was considered as the religious representative of the whole people. Hence his person and the ornaments which he procured for the occasion were sacred. (*Demosth. in Mid.*, p. 519.) He was said to do the state's work for it (λειτουργεῖν.—Consult *Valckenaer ad Ammon.*, 2, 16.—*Ruhnk., Epist.*

Crit., 1, p. 54.) The Choragia, the Gymnasiarchy, the Feasting of the Tribes, and the Architheoria, belonged to the class of regularly-recurring state burdens (ἐγκύκλιοι λειτουργίαι), to which all persons whose property exceeded three talents were liable. It was the business of the Choragus to provide the chorus in all plays, whether tragic or comic, and also for the lyric choruses of men and boys, Pyrrhichists, Cyclian dancers, and others. His first duty, after collecting his chorus, was to provide and pay a teacher (χοροδιδάσκαλος), who instructed them in the songs and dances which they had to perform; and it appears that Choragi drew lots for the first choice of teachers. The Choragus had also to pay the musicians and singers who composed the chorus, and was allowed to press children, if their parents did not give them up of their own accord. He was obliged to lodge and maintain the chorus till the time of performance, and to supply the singers with such aliments as conduce to strengthen the voice. In the laws of Solon, the age prescribed for the Choragus was forty years; but this law does not appear to have been long in force. The relative expense of the different choruses in the time of Lysias is given in a speech of that orator. (Ἀπολ. δωροδ., p. 698.) We learn from this that the tragic chorus cost nearly twice as much as the comic, though neither of the dramatic choruses was so expensive as the chorus of men or the chorus of flute-players. (*Demosth. in Mid.*, p. 565.) No foreigner was allowed to dance in the choruses of the *great Dionysia*. (*Petit*, p. 353.) If any Choragus was convicted of employing one in his chorus, he was liable to a fine of a thousand drachmæ. This law did not extend to the *Lenæa* (*Petit*, p. 353); there the Μέτοικοι also might be Choragi. The rival Choragi were termed ἀντιχόρηγοι; the contending dramatic poets, and the composers for the Cyclian or other choruses, ἀντιδιδάσκαλοι; the performers, ἀντίτεχνοι. (*Alciphron*, 3, 48.)—During one period in the history of the Athenian stage, the tragic candidates were each to produce three serious and one Satyric drama, together entitled a τετραλογία; otherwise, omitting the Satyric drama, the three tragedies, taken by themselves, were called a τριλογία. The earliest τετραλογία on record is that one of Æschylus which contained the *Persæ*, and was exhibited B.C. 472. From that date down to B.C. 415, a space of fifty-seven years, we have frequent notices of tetralogies. In B.C. 415, Euripides represented a tetralogy, one of the dramas in which was the *Troades*. After this time it does not appear from any ancient testimony whether the custom was continued or not. Indeed, it is matter of great doubt whether the practice was at any time regular and indispensable. Sometimes, as in the *Oresteiad* of Æschylus, and the *Pandionid* of Philocles, the three tragedies were on a common and connected subject; in general we find the case otherwise. (*Aristoph., Ran.*, 1122.—*Id., Av.*, 280.)—The prize of tragedy was, as has already been noticed, originally a goat; of comedy, a jar of wine and a basket of figs: but of these we have no intimation after the first stage in the history of the drama. In later times the successful poet was simply rewarded with a wreath of ivy. (*Athen.*, 5, p. 217.) His name was also proclaimed before the audience. His Choragus and performers were adorned in like manner. The poet used also, with his actors, to sacrifice the ἐπινίκια, and provide an entertainment, to which his friends were invited. The victorious Choragus in a tragic contest dedicated a tablet to Bacchus, inscribed with the names of himself, his poet, and the archon. In comedy the Choragus likewise consecrated to the same god the dress and ornaments of his actors. The Choragus who had exhibited the best musical or theatrical entertainment generally received a tripod as a reward or prize. This he was at the expense of consecrating; and in some cases he built the monument on which it was placed. (*Lysias, ub. supr.*, p. 202—*Wordsworth's Athens and Attica*, p. 153, *seqq.*) Thus the beautiful choragic monument of Lysicrates, which is still standing at Athens, was undoubtedly surmounted by a tripod.—The merits of the candidates were decided by judges appointed by lot, and these were generally, but not always, five in number. The archon administered an oath to them, and in the case of the Cyclian choruses, any injustice or partiality was punishable by fine. No prize drama was allowed to be exhibited a second time; but an unsuccessful piece, after being altered and retouched, might be again presented. The plays of Æschylus were exempted by a special decree from this regulation. Afterward (*Aul. Gell.*, 7, 5) the same privilege was extended to those of Sophocles and Euripides; but as the superiority of these great masters was so decided, few candidates could be found to enter the lists against their produced tragedies. A law was consequently passed, forbidding the future exhibition of these three dramatists, and directing that they should be read in public every year.—The whole time of representation was portioned out in equal spaces to the several competitors by means of a clepsydra, and seems to have been dependant upon the number of pieces represented. (*Aristot., Poet.*, 7.) It was the poet's business, therefore, so to limit the length of his play as not to occupy in the acting more than the time allowed It is impossible now to ascertain the average number of pieces produced at one representation. Perhaps from ten to twelve dramas might be exhibited in the course of the day. (*Donaldson, Theatre of the Greeks*, p. 138.)

3. *The Theatre.*

In the first stage of the art no building was required or provided for its representations. In the country, the Dionysian performances were generally held at some central point, where several roads met; as a rendezvous most easy of access, and convenient in distance to all the neighbourhood. (*Virg., Georg.*, 2, 382.) In the city the public place was the ordinary site of exhibition. But when, at Athens, tragedy began to assume her proper dignity, and dramatic contests were becoming matter of national pride and attention, the need of a suitable building was soon felt. A theatre of wood was erected. (*Photius, s. v.* Ἴκρια.) Through the weakness of the material or some defect in the construction, this edifice fell beneath the weight of the crowds assembled to witness a representation, in which Æschylus and Pratinas were rivals. (*Liban. Arg. in Olynth.*, 1.—*Suidas, s. v.* Πρατίναϛ.) It was then that the noble theatre of stone was erected, within the Ληναῖον, or enclosure dedicated to Bacchus. The building was commenced in the year 500 B.C., but not finished till about 381 B.C., when Lycurgus was manager of the treasury. The student who wishes to form an adequate notion of the Greek theatre must not forget that it was only an improvement upon the mode of representation adopted by Thespis, which it resembled in its general features. The two necessary parts were the θυμέλη, or altar of Bacchus, round which the Cyclian chorus danced, and the λογεῖον, or stage, from which the actor or exarchus spoke. It was the representative of the wooden table from which the earliest actor addressed his chorus, and was also called ὄκριβαϛ. (*Jul. Pollux*, 4, 123.)—To form an accurate conception of the Athenian theatre in all its minutiæ, as it stood in the days of Pericles, is now impracticable. The only detailed accounts left us on this subject are two, that of Vitruvius, the architect of Augustus, and that of Julius Pollux, his junior by two centuries. From the descriptions of these writers, aided and explained by incidental hints in other ancient authors, and a reference to the several theatric remains in Greece, Asia Minor, Sicily, and Italy, Genelli, an able scholar and architec

of Berlin, has drawn up a statement, in the main satisfactory. (*Genelli, Das Theater zu Athen, Berlin*, 1818.)—The theatre of Bacchus at Athens stood on the south-eastern side of the eminence crowned by the noble buildings of the Acropolis. From the level of the plain a semicircular excavation gradually ascended up the slope of a hill to a considerable height. Round the concavity, seats for an audience of thirty thousand persons arose range above range; and the whole was topped and enclosed by a lofty portico, adorned with statues and surmounted by a balustraded terrace. The tiers of benches were divided into two or three broad belts, by passages termed *διαζώματα* (called in the Roman theatres *præcinctiones*), and again transversely into wedge-like masses, called *κέρκιδες* (in Latin *cunei*), by several flights of steps, radiating upward from the level below to the portico above. The lower seats, as being the better adapted for hearing and seeing, were considered the most honourable, and therefore appropriated to the high magistrates, the priests, and the senate. This space was named Βουλευτικόν. (*Aristoph., Av.*, 294.—*Eq.*, 669.) The body of the citizens were probably arranged according to their tribes. The young men sat apart in a division, entitled Ἐφηβικόν. The sojourners and strangers had also their places allotted them.—Twelve feet beneath the lowest range of seats lay a level space, partly enclosed by the sweep of the excavation, and partly extending outward right and left in a long parallelogram. This was the Ὀρχηστρα. In the middle of this open flat stood a small platform, square and slightly elevated, called Θυμελή, which served both as an altar for the sacrifices, that preceded the exhibition, and as the central point to which the choral movements were all referred. That part of the orchestra which lay without the concavity of the seats, and ran along on either hand to the boundary wall of the theatre, was called Δρόμος (the Roman *Iter*). The wings, as they might be termed, of this Δρόμος, were named Παρόδοι, and the entrances which led into them through the boundary wall, were entitled Εἰσόδοι (the Roman *Aditus*).—On the side of the orchestra opposite the amphitheatre of benches, and exactly on a level with the lowest range, stood the platform of the Σκηνή or stage, in breadth nearly equal to the diameter of the semicircular part of the orchestra, and communicating with the Δρόμος by a double flight of steps. The stage was cut breadthwise into two divisions. The one in front, called Λογεῖον (the Latin *pulpitum*), was a narrow parallelogram projecting into the orchestra. This was generally the station of the actors when speaking, and therefore was constructed of wood, the better to reverberate the voice. The front and sides of the Λογεῖον, twelve feet in height, adorned with columns and statues between them, were called *τὰ ὑποσκήνια*.—The part of the platform behind the Λογεῖον was called the Προσκήνιον, and was built of stone, in order to support the heavy scenery and decorations, which there were placed. The proscenium was backed and flanked by lofty buildings of stonework, representing externally a palace-like mansion, and containing within, withdrawing-rooms for the actors and receptacles for the stage machinery. In the central edifice were three entrances upon the proscenium, which, by established practice, were made to designate the rank of the characters as they came on; the highly ornamented portal in the middle, with the altar of Apollo on the right, being assigned to royalty, the two side entrances to inferior personages. (*Pollux*, 4, 9.) In a similar way, all the personages who made their appearance by the Εἴσοδος on the right of the stage, were understood to come from the country; while such as came in from the left were supposed to approach from the town.—On each side of the proscenium and its erections ran the Παρασκήνια, high lines of building with architectural front, which contained spacious passages into the theatre from without, communicating on the one hand with the stage and its contiguous apartments; on the other, through two halls, with the Παρόδοι of the orchestra, and with the portico which ran round the topmost range of the seats.—Behind the whole mass of stage buildings was an open space, covered with turf and planted with trees. Around this ran a portico, called the eumenic, which was the place of rehearsal for the chorus, and, with the upper portico, afforded a ready shelter to the audience during a sudden storm. There, too, the servants of the wealthier spectators awaited the departure of their masters.—Such was the construction and arrangement of the great Athenian theatre. Its dimensions must have been immense. If, as we are assured, 30,000 persons could be seated on its benches, the length of the Δρόμος could not have been less than 400 feet, and a spectator in the central point of the topmost range must have been 300 feet from the actor in the Λογεῖον. (*Genelli*, p. 52.)—The scenery of the Athenian stage was doubtless corresponding to the magnificence of the theatre. The catalogue which Julius Pollux has left us bespeaks great variety of devices and much ingenuity of contrivance, although we may not altogether be able to comprehend his obscure descriptions. We may, however, safely conclude that the age and city which witnessed the dramas of a Sophocles, the statues of a Phidias, and the paintings of a Zeuxis, possessed too much taste and too much talent to allow of aught mean and clumsy in the scenery of an exhibition, which national pride, individual wealth, and the sanctity of religion conspired to exalt into the most splendid of solemnities.—The massive buildings of the proscenium were well adapted for the generality of tragic dramas, where the chief characters were usually princes, and the front of their palace the place of action. But not unfrequently the locality of the play was very different. Out of the seven extant pieces of Sophocles, there are but four which could be performed without a change of proscenium. The Œdipus Coloneus requires a grove, the Ajax a camp, and the Philoctetes an island solitude. In comedy, which was exhibited on the same stage, the necessity of alteration was still more common. To produce the requisite transformations various means were employed. Decorations were introduced before the proscenic buildings, which masked them from the view, and substituted a prospect suitable to the play. These decorations were formed of woodwork below; above were paintings on canvass, resembling our scenes, and, like them, so arranged on perspective principles as to produce the proper illusion. (*Pollux*, 4, 19.) No expense or skill seems to have been spared in the preparation of these scenic representations; nay, it is not improbable that even living trees were occasionally introduced, to produce the better effect. The stage-machinery appears to have comprehended all that modern ingenuity has devised. As the intercourse between earth and heaven is very frequent in the mythologic dramas of the Greeks, the number of aërial contrivances was proportionably great. Were the deities to be shown in converse aloft? there was the Θεολογεῖνο, a platform surrounded and concealed by clouds. Were gods or heroes to be seen passing through the void of the sky, there were the Αἴωραι, a set of ropes, which, suspended from the upper part of the proscenic building, served to support and convey the celestial being along.—The Μηχανή, again, was a sort of crane turning on a pivot, with a suspender attached, placed on the right, or country side of the stage, and employed suddenly to dart out a god or hero before the eyes of the spectators, and there keep him hovering in air till his part was performed, and then as suddenly withdraw him. The Τέρανος (*Pollux*, 4, 19) was something of the same sort, with a grapple hanging from it, used to catch up persons from the

earth, and rapidly whirl them within the circle of scenic clouds; Aurora was thus made to carry off the dead body of her son Memnon.—There was, moreover, the Βροντεῖον, a contrivance in the Ὑποσκήνιον, or room beneath the Λογεῖον, where bladders full of pebbles were rolled over sheets of copper, to produce a noise like the rumbling of thunder. The Κεραυνοσκοπεῖον was a place on the top of the stage buildings, whence the artificial lightning was made to play through the clouds, which concealed the operator.—When the action was simply on earth, there were certain pieces of framework, the Σκοπή, Τεῖχος, Πύργος, and Φρυκτώριον, representing, as their names import, a look-out, a fortress-wall, a tower, and a beacon. These were either set apart from the stationary erections of the proscenium, or connected so as to give them, with the assistance of the canvass scene, the proper aspect. Here a sentinel was introduced, or a spectator, supposed to be viewing some distant object. The Ἡμικύκλιον was a semicircular machine, placed, when wanted, on the country side of the stage, which enclosed a representation of the sea or a city in the distance, towards which the eye looked through a passage between cliffs or an opening among trees. What the Στροφεῖον and Ἡμιστροφεῖον were, it is difficult to make out. It would seem that they were constructed something like the Ἡμικύκλιον, but moved on a pivot, so that, by a sudden whirl, the object they presented might be shown or withdrawn in an instant. They were employed to exhibit heroes transported to the company of deities, and men perishing in the waves of the sea or the tumult of battle.—In some cases one or more stories of the front wall in a temporary house were made to turn upon hinges, so that when this front was drawn back, the interior of a room could be wheeled out and exposed to view, as in the Acharnians, where Euripides is so brought forward. This contrivance was called Ἐκκύκλημα. (*Pollux*, 4, 19.) —Such were some of the devices for the scenes of heaven and earth; but as the ancient dramatists fetched their personages not unfrequently from Tartarus, other provisions were required for their due appearance.—Beneath the lowest range of seats, under the stairs, which led up to them from the orchestra, was fixed a door, which opened into the orchestra from a vault beneath it by a flight of steps called Χαρώνιοι κλίμακες. Through this passage entered and disappeared the shades of the departed. Somewhat in front of this door and steps was another communication by a trap-door with the vault below, called Ἀναπίεσμα; by means of which, any sudden appearance, like that of the Furies, was effected. A second Ἀναπίεσμα was contained in the floor of the Λογεῖον on the right or country side, whence particularly marine or river-gods ascended, when occasion required.—In tragedy the scene was rarely changed. In comedy, however, this was frequently done. To conceal the stage during this operation, a curtain, called αὐλαία, wound round a roller beneath the floor, was *drawn up* through a slit between the Λογεῖον and proscenium.

4. *Audience.*

Originally no admission money was demanded. (*Heysch., Suid. et Harpocr., s. v. Θεωρίκα.—Liban., Arg. in Olynth.*, 1.) The theatre was built at the public expense, and, therefore, was open to every individual. The consequent crowding and quarrelling for places among so vast a multitude was the cause of a law being passed, which fixed the entrance price at one drachma each person. This regulation, debarring, as it did, the poorer classes from their favourite entertainment, was too unpopular to continue long unrepealed. Pericles, anxious to ingratiate himself with the commonalty, brought in a decree which enacted that the price should be reduced to two oboli; and, farther, that one of the magistrates should furnish out of the public funds these two oboli to any one who might choose to apply for it, provided his name was registered in the book of the citizens (ληξιαρχικὸν γραμματεῖον). The entrance-money was paid to the lessee of the theatre (θεατρώνης, θεατροπώλης, or ἀρχιτέκτων), who paid the rent, and made the necessary repairs out of the proceeds. The sum obtained for this purpose from the public funds was drawn from the contributions originally paid by the allies towards carrying on war against the Persians. By degrees, the expenses of the festivals engrossed the whole of this fund; and that money, which ought to have been employed in supporting a military force for the common defence of Greece, was scandalously lavished away upon the idle pleasure of the Athenian people. This measure proved most ruinous to the republic; yet so jealous were the multitude of any infringement upon their *theoric* expenses, that, when an orator had ventured to propose the restoration of the sums then squandered upon spectacles foreign to their original purpose, a decree was instantly framed, making it death to offer any such scheme to the general assembly. Demosthenes twice cautiously endeavoured to convince the people of their folly and injustice; but, finding his exhortations were ill-received, he was constrained reluctantly to acquiesce in the common resolution. — The lessee sometimes gave a gratuitous exhibition, in which case tickets of admission were distributed. (*Theophrast., Charact.*, 11.) Any citizen might buy tickets for a stranger residing at Athens. (*Theophrast., Charact.*, 9.) We have no doubt that women were admitted to the dramatic exhibitions. Julius Pollux uses the term θεατρία (2, 55; 4, 121), which is alone some evidence of the fact. It is stated, however, expressly by Plato (*Gorgias*, p. 502, *D.—Leg.*, 2, p. 658, *D.—Ib.*, 7, p. 817, *C.*) and by Aristophanes (*Eccles.*, 21, *seqq.*).—The spectators hastened to the theatre at the dawn of day to secure the best places, as the performances commenced very early. After the first exhibition was over, the audience retired for a while, until the second was about to commence. There were three or four such representations in the course of the day, thus separated by short intervals. During the performance the people regaled themselves with wine and sweetmeats. The number of spectators in the Athenian theatre amounted occasionally to thirty thousand. (*Plato, Symp.*, p. 13.) This immense assembly were wont to express in no gentle terms their opinion of the piece and actors. Murmurs, jeers, hootings, and angry cries were directed in turn against the offending performer. They not unfrequently proceeded still farther; sometimes compelling the unfortunate object of their dissatisfaction to pull off his mask and expose his face, that they might enjoy his disgrace; sometimes, assailing him with every species of missile at hand, they drove him from the stage, and ordered the herald to summon another actor to supply his place, who, if not in readiness, was liable to a fine. In the time of Machon it was even customary to pelt a bad performer with stones. (*Athenæus*, 6, p. 245.) On the other hand, where the impetuous spectators happened to be gratified, the clapping of hands and shouts of applause were as loud as the expression of their displeasure. In much the same manner the dramatic candidates themselves were treated.

5. *Actors.*

In the origin of the drama the members of the chorus were the only performers. Thespis first introduced an actor distinct from that body. Æschylus added a second, and Sophocles a third actor; and this continued ever after to be the legitimate number. Hence, when three characters happened to be already on the stage, and a fourth was to come on, one of the three was obliged to retire, change his dress, and so

eturn as the fourth personage. The poet, however, might introduce any number of *mutes*, as guards, attendants, &c. The actors were called *ὑποκριταί* or *ἀγωνισταί*. *Ὑποκρίνεσθαι* was originally to *answer* (*Herodot.*, 1, 78, et passim); hence, when a locutor was introduced who *answered* the chorus, he was called *ὁ ὑποκριτής*, or *the answerer*; a name which descended to the more numerous and refined actors in after days. Subsequently *ὑποκριτής*, from its being the name of a performer assuming a feigned character on the stage, came to signify a man who assumes a feigned character in his intercourse with others, a *hypocrite*.—The three actors were termed *πρωταγωνιστής*, *δευτεραγωνιστής*, *τριταγωνιστής*, respectively, according as each performed the principal or one of the two inferior characters. They took every pains to attain perfection in their art: to acquire muscular energy and pliancy they frequented the palæstra, and to give strength and clearness to their voice they observed a rigid diet. An eminent performer was eagerly sought after and liberally rewarded. The celebrated Polus would sometimes gain a talent (or nearly $1060) in the course of two days. The other states of Greece were always anxious to secure the best Attic performers for their own festivals. They engaged them long beforehand, and the agreement was generally accompanied by a stipulation, that the actor, in case he failed to fulfil the contract, should pay a certain sum. The Athenian government, on the other hand, punished their performers with a heavy fine if they absented themselves during the city's festivals. Eminence in the histrionic profession seems to have been held in considerable estimation in Athens at least. Players were not unfrequently sent, as the representatives of the republic, on embassies and deputations. Hence they became in old, as not unfrequently in modern times, self-conceited and domineering, *μεῖζον δύνανται*, says Aristotle, *τῶν ποιητῶν οἱ ὑκοκριταί*. (*Rhet.*, 3, 1.) They were, however, as a body, men of loose and dissipated character, and, as such, were regarded with an unfavourable eye by the moralists and philosophers of that age.

6. *Chorus.*

The chorus, once the sole matter of exhibition, though successively diminished by Thespis and Æschylus, was yet a very essential part of the drama during the best days of the Greek theatre. The splendour of the dresses, the music, the dancing, combined with the loftiest poetry, formed a *spectacle* peculiarly gratifying to the eye, ear, and intellect of an Attic audience. The number of the tragic chorus for the whole trilogy appears to have been 50; the comic chorus consisted of 24. The chorus of the tetralogy was broken into four sub-choruses, two of 15, one of 12, and a Satyric chorus of 8. When the chorus of 15 entered in ranks three abreast, it was said to be divided *κατὰ ζυγά*; when it was distributed into three files of five, it was said to be *κατὰ στοίχους*. The situation assigned to the chorus was the orchestra, whence it always took a part in the action of the drama, joining in the dialogue through the medium of its *κορυφαῖος*, or leader. The choristers entered the orchestra preceded by a player on the flute, who regulated their steps, sometimes in single file, more frequently three in front and five in depth (*κατὰ στοίχους*), or vice versa (*κατὰ ζυγά*), in tragedy; and four in front by six in depth, or inversely, in comedy. Its first entrance was called *πάροδος*; its occasional departure, *μετανάστασις*; its return, *ἐπιπάροδος*; its final exit, *ἄφοδος*. (*Jul. Pol.*, 4, 15.) According to the rules of the drama, the chorus was to be considered as one of the actors: *Καὶ τὸν χορὸν δὲ ἕνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν καὶ μόριον εἶναι τοῦ ὅλου, καὶ συναγωνίζεσθαι.* (*Aristotle, Poëtica*, 18, 21.) Horace lays down the same law in describing the duties of the chorus (*Ep. ad Pis.*, 193.) Sometimes, again, the chorus was divided into two groups, each with a coryphæus stationed in the centre, who narrated some event, or communicated their plan, their fears, or their hopes; and sometimes, on critical occasions, several members, in short sentences, gave vent to their feelings. Between the acts, the chorus poured forth hymns of supplication or thanksgiving to the gods, didactic odes upon the misfortunes of life, the instability of human affairs, and the excellence of virtue, or dirges upon the unhappy fate of some unfortunate personage; the whole more or less interwoven with the course of action. While engaged in singing these choral strains to the accompaniment of flutes, the performers were also moving through dances in accordance with the measure of the music; passing, during the *strophe*, across the orchestra, from right to left; during the *antistrophe*, back, from left to right; and stopping, at the *epode*, in front of the spectators. Each department of the drama had a peculiar style of dance suited to its character. That of tragedy was called *ἐμμέλεια*; that of comedy, *κόρδαξ*; that of the Satyric drama, *σίκιννις*.—The music of the chorus was of a varied kind, according to the nature of the occasion or the taste of the poet. The Doric mood seems to have been originally preferred for tragedy (*Athenæus*, 14, p. 624); it was sometimes combined with the Mixo-Lydian (*Plut., de Mus.*, p. 1136), a pathetic mood, and therefore adapted to mournful subjects. The Ionic mood, also, was, from its austere and elevated character, well suited to tragedy. (*Athen.*, 14, p. 625.) Sophocles was the first who set choral odes to the Phrygian mood. Euripides introduced the innovations of Timotheus, for which he is severely attacked by Aristophanes in the *Ranæ*.—The choruses were all trained with the greatest care during a length of time before the day of contest arrived. Each tribe felt intensely interested in the success of the one furnished by its Choragus; and the Choragi themselves, animated with all the energies of rivalry, spared no expense in the instruction and equipment of their respective choruses. They engaged the most celebrated choral performers, employed the ablest *χοροδιδάσκαλοι* to perfect the choristers in their music and dancing, and provided sumptuous dresses and ornaments for their decoration. The first tragic poets were their own *χοροδιδάσκαλοι* Æschylus taught his chorus figure-dances.

7. *Scenic Dresses and Ornaments*

In the first age of the drama, the rude performers disguised their faces with wine-lees, or a species of pigment called *βατραχεῖον*. (*Schol. ad Aristoph., Eq.*, 320.) Æschylus, among his many improvements, introduced the mask, first termed *πρόσωπον*, and subsequently *προσωπεῖον*. The mask was made of bronze or copper, and was so constructed as to give greater power to the voice, and enable the actor to make himself heard by the most distant spectators. This was effected by connecting it with a tire or periwig (*πηνίκη*, *φενάκη*), which covered the head, and left only one passage for the voice, which was generally circular, converging inward, and from its shape, and its being lined with brass, resembled the opening of a speaking trumpet. The voice, therefore, might be said to sound through this opening, and hence the Latin name for a mask, *persona, a personando*. (*Aul Gell.*, 5, 7.) These masks were of various kinds, to express every age, sex, country, condition, and complexion; to which they were assimilated with the greatest skill and nicety. (*Jul. Poll.*, 4, 133.) With equal care, the dresses of the actors were adapted to the characters represented. Gods, heroes, satyrs, kings, soothsayers, soldiers, hunters, peasants, slaves, pimps, and parasites, young and old, the prosperous and the unfortunate, were all arrayed in their appropri-

tle vestments; each of which Julius Pollux has separately and minutely described in a chapter devoted to the subject. This writer divides the tragic masks alone into twenty-six classes (4, 133, *seqq.*). The comic masks were much more numerous. He specifies only four or five kinds of Satyric masks. Most of the male wigs were collected into a foretop (ὄγκος), which was an angular projection above the forehead, shaped like a Λ, and was probably borrowed from the κρωβύλον of the old Athenians. (*Jul. Poll.*, 4, 133. —*Thucyd.*, 1, 6.) The female masks, however, were often surmounted in a similar manner. The object of this projection was to give the actor a height proportioned to the size of the theatre, an object for which the cothurnus was also intended. It appears from Pollux (4, 141) that the masks were coloured; and the art of enamelling or painting bronze seems to have been one of great esteem in the time of Æschylus. (*Æschyl., Agam.*, 623.—*Welcker, Nachtrag.*, p. 42.) —Another peculiarity which distinguished the Greek manner of acting from our own, was the probable neglect of everything like *by-play* and *making points*, which are so effective on the modern stage. The distance at which the spectators were placed would prevent them from seeing those little movements, and hearing those low tones, which have made the fortune of many a modern actor. The mask, too, precluded all attempts at varied expression; and it is probable that nothing more was expected from the performer than good recitation.—The buskin, or *cothurnus* (κόθορνος), was the ancient Cretic hunting boot. For tragic use it was soled with several layers of cork, to the thickness of three inches. It was laced up in front as high as the calf, which kept the whole tight and firm, in spite of the enormous sole.—It was not worn by all tragic characters, nor on all occasions. Agamemnon is introduced by Æschylus in sandals. The sandal raised by a cork sole was called ἔμβατης. The ladies and the chorus had also the buskin, but that of the latter had only an ordinary sole. These buskins were of various colours. White was commonly the colour for ladies, red for warriors. Those of Bacchus were purple. Slaves wore the low shoe called the sock, which was also the ordinary covering for the foot of the comic actor.—As the cork sole of the cothurnus gave elevation to the stature, so the κόλπωμα, or stuffings, swelled out the person to heroic dimensions. Judiciously managed, it added expansion to the chest and shoulders, muscular fulness to arm and limb. —The dresses were very various. There was the χιτὼν ποδηρής for gods, heroes, and old men. That for hunters, travellers, and young nobles and warriors when unarmed, was shorter, and sat close to the neck. The girdle for heroes was that called the Persian. It was very broad, made of scarlet stuff, and fringed at the lower edge. Goddesses and ladies wore one broad and plain, of purple and gold. The σύρμα was a long purple robe for queens and princesses, with a train which swept the ground. The lower part of the sleeve was broidered with white.—The Χύστιη was a short train with short sleeves drawn over the χιτὼν ποδηρής. Slaves wore the ἱμάτιον, a kind of short shirt, or the ἔξωμις, a shirt with only one sleeve for the right arm; the left was bare to the shoulder. Herdsmen and shepherds were clad in the διφθέρα, a kind of goat-skin tunic without sleeves. Hunters had the ἱμάτιον, and a short horseman's cloak of a dark colour. If they were great personages, they were dressed in a tunic of deep scarlet, with a rich and embroidered mantle. Warriors were arrayed in every variety of armour, with helmets adorned with plumes. The palla or mantle for heroes was ample enough to cover the whole person. So large, also, was the ladies' Πέπλον, of fine cloth, embroidered. Matrons wore this peplum fastened veil-like on the head; virgins, clasped on the shoulder. The peplum of a queen was like that assigned to Juno, decked with golden stars and fastened behind the diadem. The dress of the gods was particularly splendid. Bacchus, for instance, was represented in a saffron-coloured inner vest, rich with purple figures and glittering with golden stars, and falling in many folds to the ground. The vest was girt, female fashion, high up under the breast and shoulders, with a broad girdle of dark purple set with gold and jewels. Over this inner robe was thrown the palla, of purple also, and such was the colour of his buskins. The comic dresses were, of course, chiefly those of ordinary life, except during an occasional burlesque upon the tragic equipment. (*Theatre of the Greeks*, p. 1, *seqq.*, 3*d* *ed.*—*Donaldson, Theatre of the Greeks*, p. 132, *seqq.*)

THEBÆ (*-arum.*), I. (or, more correctly, Thebe, Θήβη), a city of Mysia, north of Adramyttium, and called, for distinction' sake, Hypoplakia. This name it received from the adjacent district, which was styled Hypoplakia, because lying *at the foot of Mount Plakos* (ὑπὸ and Πλάκος). As regards the existence, however, of such a mountain, some doubt exists. (Compare *Heyne, ad Il.*, 6, 396.) Thebe is said to have derived its name from a daughter of Cilix. (*Diod. Sic.*, 5, 49.) It was the native city of Andromache, and was taken and destroyed by Achilles during the Trojan war. It never rose from its ruins; but the name remained throughout antiquity attached to the surrounding plains, famed for their fertility, and often ravaged and plundered by the different armies whom the events of war brought into this part of Asia. (*Xen., Anab.*, 7, 8, 4.—*Polyb.*, 16, 1, 7.—*Id.*, 21, 8, 13.—*Liv.*, 37, 19.—*Pomp. Mel.*, 1, 18.)—II. (and Thebe, Θῆβαι and Θήβη, more frequently the former), one of the most ancient and celebrated of the Grecian cities, the capital of Bœotia, situated near the river Ismenus, and in a northeastern direction from Platæa. It was said to have been originally founded by Cadmus, who gave it the name of Cadmeia, which in after times was confined to the citadel only. Lycophron, however, who terms it the city of Calydmus, from one of its ancient kings, leads us to suppose that it already existed before the time of Cadmus (v. 1209). Nonnus affirms that Cadmus called this city Thebes, after the Egyptian one of the same name. (*Dionys.*, 5, 85.) He also reports that it was at first destitute of walls and ramparts (5, 50), and this is in unison with the accounts transmitted to us by Homer and other writers, who all agree in ascribing the erection of the walls of the city to Amphion and Zethus. (*Hom., Od.*, 11, 262. —*Eurip., Phœn.*, 842.—*Hom., Hymn in Apol.*, 225.)—Having already mentioned much of what is common to Thebes, in the general history of Bœotia, it will be here sufficient to notice briefly those events which have peculiar reference to that city.—Besieged by the Argive chiefs, the allies of Polynices, the Thebans successfully resisted their attacks, and finally obtained a signal victory; but the Epigoni, or descendants of the seven warriors, having raised an army to avenge the defeat and death of their fathers, the city was on this occasion taken by assault and sacked. (*Pausan.*, 9, 9.) It was invested a third time by the Grecian army under Pausanias, after the battle of Platæa; but, on the surrender of those who had proved themselves most zealous partisans of the Persians, the siege was raised, and the confederates withdrew from the Theban territory. (*Herod.*, 9, 88.) Many years after, the Cadmeia was surprised, and held by a division of Lacedæmonian troops until they were compelled to evacuate the place by Pelopidas and his associates.—Philip having defeated the Thebans at Chæronea, placed a garrison in their citadel; but, on the accession of Alexander, they revolted against that prince, who stormed their city, and razed it to the ground, B.C. 335. (*Arrian, Exp. Alex.*, 1, 7, *seqq.*—*Plut., Vit. Alex.*, 5, 11.) Twenty years afterward it was restored by

Cassander, when the Athenians are said to have generously contributed their aid in rebuilding the walls, an example which was followed by other places. (*Pausan.*, 9, 7.—*Plut., Polit. Præcep.*, p. 814, *B*.) Subsequently we find that Thebes was twice taken by Demetrius Poliorcetes. (*Plut., Vit. Demetr.*, c. 39.) Dicæarchus has given a very detailed and interesting account of this great city about this period. (*Stat., Gr.*, p. 14.) At a later period Thebes was greatly reduced and impoverished by the rapacious Sylla. (*Pausan.*, 9, 7.) Strabo affirms, that in his time it was little more than a village. (*Strab.*, 403.) Thebes, though nearly deserted towards the decline of the Roman empire, appears to have been of some note in the middle ages (*Nicet., Ann.*, 2, p. 50.—*Leunc., Ann.*, p. 267), and it is still one of the most populous towns of northern Greece. The natives call it *Thivá*. It retains, however, according to Dodwell, scarcely any traces of its former magnificence. Of the walls of the Cadmeia a few fragments remain, which are regularly constructed. These were probably erected by the Athenians when Cassander restored the town. (*Tour*, vol. 1, p. 264.—*Cramer's Anc. Greece*, vol. 2, p. 223, *seqq.*)—III. Phthioticæ, a city of Thessaly, in the district of Phthiotis, situate, according to Polybius, about 300 stadia from Larissa, and not far from the sea. In a military point of view its importance was great, as it commanded the avenues of Magnesia and Thessaly, from its vicinity to Demetrius, Pheræ, and Pharsalus. Sir W. Gell describes some ruins between *Armiro* and *Volo*, which he suspects to be those of this town. (*Itin.*, p. 258.—*Cramer's Anc. Greece*, vol. 1, p. 402.)—IV. A celebrated city of Upper Egypt, the capital of Thebaïs. The name is corrupted from the *Tápé* of the Coptic, which, in the Memphitic dialect of that language, is pronounced Theba. Pliny in one place writes the name of Thebes in the singular: "*Thebe portarum centum nobilis fama*" (5, 9). The appellation of Diospolis, often applied to it by the Greeks, is a translation of *Amunei*, or "the abode of Ammon," who represents the Egyptian Jupiter. Another name given to it by the Greeks was Hecatompylos, which will be considered below. The origin of this great city is lost amid the obscurity of fable. By some it was ascribed to Osiris, by others to one of the earliest of the Egyptian kings. The probability is, that it was at first a sacerdotal establishment, connected with commercial operations, like so many of the early cities of Egypt, and that it gradually attained to its vast dimensions in consequence of the additions made by successive monarchs. The Egyptians, however, according to Diodorus (1, 50), believed Thebes to have been the first city founded upon the earth; and, in truth, we have no account at the present day of any of earlier origin. Its most flourishing period appears to have been prior to the building of Memphis, when Thebes was the capital of all Egypt, the royal residence, and abode of the highest sacerdotal college in the land. It must, from its very situation, have been the middle point for the caravan trade to the south, and through it passed, very probably, all the productions and wares of Asia. Homer, therefore, who describes it as a powerful city, containing a hundred gates, must have derived his information from the Phœnicians engaged in the overland trade. It is idle to suppose that the poet himself had been there in person, when of the rest of Egypt he knew nothing but the mere name, and had but a confused idea even of the Mediterranean coast. The poet informs us that out of each these 100 gates, Thebes could send forth 200 chariots to oppose an enemy: an evident exaggeration, either originating in his own fancy, or received from, and characteristic of, the Phœnician traders. It is to its numerous portals that the epithet of *Hecatompylos* ("hundred-gated") refers. As the city, however, contrary to the usual belief, was never surrounded by walls, these gates or portals must either be those of its numerous palaces, or else, and what is more probable, the openings in the great circus or hippodrome, that was in the neighbourhood of the city. This circus enclosed a space of 2000 metres in length and 1000 in breadth, and was surrounded with triumphal structures that gloriously announced the approach to the ancient capital of Egypt. Thebes sank in importance when Lower Egypt began to be more thickly inhabited, and the new capital Memphis arose. A second and a third sacerdotal college were established in the same quarter; hither, too, trade and commercial intercourse of all kinds directed their course, and Thebes, in consequence, became almost a deserted city compared with its former splendour. It still remained, however, the chief seat of the religion of Egypt; a circumstance which enabled it to retain a tolerable population, until the fury of Cambyses, or, more correctly speaking, his religious fanaticism, destroyed most of its priesthood, and overthrew its proudest structures. From this period it rapidly declined. Herodotus visited the city during the Persian government of Egypt, and speaks of the temple of Zeus; but his silence respecting the condition of the rest of the city must always remain an enigma. Diodorus, who speaks of Thebes as of a city already in ruins, takes particular notice of four principal temples. He mentions sphinxes, colossal figures decorating the entrances, porticoes, pyramidal gateways, and stones of astonishing magnitude which entered into their structure. In the descriptions given by modern travellers, these monuments are still recognised. Browne tells us that "there remain four immense temples, yet not so magnificent nor in so good a state of preservation as those of Denderah." Norden remarks, "It is surprising how well the gilding, the ultra-marine, and various other colours still preserve their brilliancy." He speaks also of a colonnade, of which thirty-two columns are still standing; of platforms, preserved galleries, and other remains of antiquity, which he has represented in his plates, and which he thinks the more worthy of attention as they appear to be the same that are mentioned by Philostratus in his account of the temple of Memnon. No description can give an adequate idea of these wonders of antiquity, both in regard to their incredible number and their gigantic size. Their form, proportions, and construction are almost as astonishing as their magnitude. The mind is lost in a mass of colossal objects, every one of which is more than sufficient to absorb its whole attention. On the western side of the river stood the famed Memnonium; here also are numberless tombs in the form of subterraneous excavations, and containing many human bodies in the state of mummies, sometimes accompanied with pieces of papyrus and other ancient curiosities. These have been the subject of ardent research; and the trade of digging for tombs and mummies being found gainful, has been resorted to by numerous Arabs belonging to the place. With respect to the mummies, some are found in wooden cases shaped like the human body. These belonged to persons superior to the lower rank, but differing from one another in the quantity and quality of the linen in which the body had been wrapped. The mummies of the poorest classes are found without any wooden covering, and wrapped in the coarsest linen. These differ from the former also in being often accompanied with pieces of papyrus, on which Belzoni supposes that an account of the lives of the deceased had been written, while a similar account was carved on the cases of the more opulent. These cases are generally of Egyptian sycamore, but very different from one another with respect to plainness or ornament. Sometimes there are one or two inner cases besides the outer one. Leaves and flowers of acacia are often found round the body, and sometimes

lumps of asphaltum about two pounds in weight. The case is covered with a cement resembling plaster of Paris, in which various figures are cast. The whole is painted, generally with a yellow ground, on which are hieroglyphics and figures of green.—But to return to the ruin of Thebes: on the east side of the Nile, at *Karnac* and *Luxor*, amid a multitude of temples, there are no tombs; these are confined to the west bank. An iron sickle was lately found under one of the buried statues, nearly of the shape of those which are now in use, though thicker; it is supposed to have lain there since the invasion of Cambyses, when the idols were concealed by the superstitious to save them from destruction. Belzoni and others uncovered and carried away many specimens of these antique remains, such as sphinxes, obelisks, and statues. On this same side of the river, no palaces or traces of ancient human habitations are met with; whereas, on the western side, at *Medinet Abou*, there are not only propylæa and temples highly valued by the antiquarian, but dwelling-houses, which seem to point out that place as having been once a royal residence. (*Mannert, Geogr.*, vol. 10, pt. 1, p. 334, *seqq.*—*Wilkinson, Topography of Thebes, London*, 1835, 8vo.)

Thebāis, I. the southernmost division of Egypt, of which Thebes was the capital. (*Vid.* Ægyptus, page 37, col. 1, § 4.)—II. The title of a poem by Statius. (*Vid.* Statius.)

Thebe *Vid.* Thebæ.

Thebe, the wife of Alexander, tyrant of Pheræ. She assassinated him. (*Vid.* Alexander I., page 109, col. 2, § 6.)

Themis, the goddess of Justice or Law. This deity appears in the Iliad among the inhabitants of Olympus (*Il.*, 15, 87.—*Ib.*, 20, 4); and in the Odyssey (2, 68) she is named as presiding over the assemblies of men, but nothing is said respecting her rank or origin. By Hesiod (*Theog.*, 135, 901, *seqq.*), she is said to be a Titaness, one of the daughters of Heaven and Earth, and to have borne to Jupiter the Fates, and the Seasons, Peace, Order, Justice, the natural progeny of Law (Θέμις), and all deities beneficial to mankind. In Pindar and the Homeridan hymns, Themis sits by Jupiter, on his throne, to give him counsel. Themis is said to have succeeded her mother Earth in the possession of the Delphic oracle, and to have voluntarily resigned it to her sister Phœbe, who gave it as a natal-gift unto Phœbus Apollo.—Welcker says that Themis is merely an epithet of Earth. (*Tril.*, p. 39.) Hermann also makes Themis a physical being, rendering her name *Statina*; while Böttiger, with apparently more justice, says, "She is the oldest purely allegorical personification of a virtue." (*Kunst-Mythol.*, 2, 110.—*Keightley's Mythology*, p. 198.)

Themiscȳra, a city of Pontus, capital of a district of the same name. The town of Themiscyra appears to have been one of very early origin. Scylax mentions it as a Grecian state, and Herodotus also speaks of it. (*Scylax*, p. 33.—*Herod.*, 4, 86.) Both of these writers, however, place it at the mouth of the Thermodon; whereas Ptolemy locates it in the centre of the district Themiscyra, that is, more inland. This place appears to have been destroyed in the course of the Mithradatic war. (*Appian, B. Mithrad.*, c. 78.) Hence Strabo makes no mention of it; and Mela merely states, that, in the territory around the Thermodon, there once stood an ancient city named Themiscyra (1, 19). It is rather surprising that many of the ancient writers, and among them even Æschylus, never use the name Themiscyra as that of a city, but always as designating a plain. (*Æsch., Prom. V.*, 749.—Compare *Steph. Byz., s. v. Χάδισια.*—*Apoll.*, 2, 5.—*Apoll. Rhod.*, 2, 370.) Diodorus, however, makes the founder of the Amazonian nation to have built this city on the Thermodon (2, 44) In the plains of Themiscyra the Amazons were said to have founded a powerful kingdom. Here they were conquered by Hercules, and many slain. The followers of Hercules, on retiring from their country, took with them on board their vessels as many Amazons as they could find alive; these, however, when at sea, rose upon the Greeks, as is said, slew them to a man, and, being ignorant themselves of navigation, were carried by the winds and the waves to Cremni on the Palus Mæotis, and their name still lingered in fable for many ages, in connexion with the regions of Caucasus. (*Herod.*, 4, 110.—*Mannert, Geogr.*, vol. 6, pt. 2, p. 443.)

Themīson, a celebrated physician, born at Laodicea, and the pupil of Asclepiades. He established himself at Rome about 90 B.C. Themison wished to find a middle course between the empiric system and dogmatism. This middle course, or *method*, he believed he had discovered in the theory of his master. He became, therefore, the founder of the school of *Methodists*, which introduced a greater degree of precision into the system of Asclepiades. Themison taught that there exists not only in the vessels, but, generally speaking, in all parts of the human frame, a disproportion which is the source of all maladies.—He was the first practitioner, also, that made use of leeches, which he applied to the temples in disorders of the head. (*Schöll, Hist. Lit. Gr.*, vol. 5, p. 338.—*Sprengel, Hist. de la Med.*, vol. 2, p. 20, *seqq.*)

Themistīus, a celebrated orator and philosopher in the fourth century of the Christian era. He was a native of Paphlagonia, but passed the greater part of his days at Constantinople, where he enjoyed the highest favour with the Emperor Constantius, who elevated him to the rank of senator. He stood high also in the estimation of Julian, who made him prefect of Constantinople, and kept up an epistolary correspondence with him. He was highly regarded, too, by the successors of this prince down to Theodosius the Great, who confided to Themistius, although the latter was a pagan, the education of his son Arcadius. He was employed, also, in various public matters, and on several embassies. Themistius was the master of Libanius and St. Augustin, and, what was of rare occurrence in his day, presented a model of religious toleration and forbearance: hence we find an intimate friendship subsisting between him and Gregory of Nazianzus, and the latter styling him "the king of eloquence" (Βασιλεὺς λόγων). Themistius resided for some time also at Rome, and, both in this city as well as in Constantinople, he lectured on the systems of Pythagoras, Plato, and Aristotle, but more particularly the latter. He received no fees from his auditors; on the contrary, though not rich himself, he was liberal in ministering to the necessities of his less wealthy followers. The public discourses which remain to us of this orator, as well as his philosophical works, justify the high opinion which his contemporaries entertained of him. His style, formed by an attentive perusal of Plato, is marked by great perspicuity, elegance, and sweetness; nor is it, at the same time, at all wanting in strength and energy. Although the greater part of his discourses have for their subject the praises of emperors, and although this kind of writing is in itself both arid and devoid of interest, yet Themistius has succeeded in attracting the attention of his readers by the numerous allusions which he makes both to the mythology and the history of the Greeks, and by the instructive examples which he draws from the works of the ancient philosophers.—A memorable instance of the liberal spirit of Themistius is related by ecclesiastical historians. The Emperor Valens, who favoured the Arian party, inflicted many hardships and sufferings upon the Trinitarians, and daily threatened them with still greater severities. Themistius, to

whom these measures were exceedingly displeasing, addressed the emperor upon the subject in an eloquent speech, in which he represented the diversity of opinions among the Christians as inconsiderable compared with that of the pagan philosophers, and pleaded that this diversity could not be displeasing to God, since it did not prevent men from worshipping him with true piety. By these and other arguments Themistius prevailed upon the emperor to treat the Trinitarians with greater lenity.—Themistius illustrated several of the works of Aristotle, particularly the Analytics, the Physics, and the Book on the Soul.—Of his discourses Photius enumerates thirty-six: we have only, at the present day, thirty-three, and one other, the thirty-third, in a Latin translation. An edition of the entire remains of Themistius appeared from the Aldine press in 1534, fol. Of the orations, the best edition used to be that of Petavius (Petau), *Paris*, 1684, fol.; but now, for the text of Themistius, the best edition is that of Dindorf, *Cnobloch*, 1832, 8vo.

Themistŏcles, a celebrated Athenian statesman and leader. His father Neocles was a man of high birth after the Athenian standard, but his mother was not a citizen, and, according to most accounts, not even a Greek. His patrimony seems to have been ample for a man of less aspiring temper. The anecdotes related of his youthful wilfulness and waywardness; of his earnest application to the pursuit of useful knowledge; of his neglect of the elegant arts, which already formed part of the Athenian education; of his profusion and his avarice; of the sleepless nights in which he meditated on the trophies of Miltiades, all point, with more or less of particular truth, the same way; to a soul early bent on great objects, and formed to pursue them with steady resolution, incapable of being diverted by trifles, embarrassed by scruples, or deterred by difficulties. The end he aimed at was not merely the good of his country, still less was it any petty mark of selfish cupidity. The purpose of his life was to make Athens great and powerful, that he himself might move and command in a large sphere. The genius with which nature had endowed him warranted this noble ambition, and it was marvellously suited to the critical circumstances in which he was placed by fortune. The peculiar faculty of his mind, which Thucydides contemplated with admiration, was the quickness with which it seized every object that came in its way, perceived the course of action required by new situations and sudden junctures, and penetrated into remote consequences. Such were the abilities which, at the period when he came forward, were most needed for the service of Athens. At the time when Themistocles was beginning to rise into credit with his fellow-citizens, another man of very different character already possessed their respect and confidence. This was Aristides, son of Lysimachus. (*Vid.* Aristides.) Like Themistocles, he too had the welfare of Athens at heart, but simply and singly, not as an instrument, but as an end. On this he kept his eye, without looking to any mark beyond it, or stooping to any private advantage that lay on his road. It is not surprising that a man of such a mould should have come into frequent conflict with a statesman like Themistocles, though their immediate object was the same, and though there was no great discordance between their general views of the public interest. When Aristides, without having incurred accusation or reproach, without being suspected of any ambitious designs, was sent by the ostracism into honourable banishment, because he had no equal in the highest virtue, his removal left Themistocles in almost undivided possession of the popular favour. His thoughts had long been turned towards the struggle that was now approaching. He had seen that Athens could not remain stationary; that she must either cease to exist as an independent state, or else must take up a new position, and rise to a new rank in Greece: and this it was evident she could only do by cultivating the capacity she had received from nature, and of becoming a great maritime power. Early in the interval between the first and second Persian invasion, he had dexterously prevailed on the people to appropriate the profits of the silver-mines at Laurium (which they had hitherto shared among themselves) to the enlargement of their navy. Yet it was not by holding out the danger of a new Persian invasion that he gained their consent, but by appealing to their hatred and jealousy of Ægina, which was still at war with them, and was mistress of the sea. To be able to cope with this formidable rival, they built a hundred new galleys, and thus increased their naval force to two hundred ships; and it was probably at the same time that they were persuaded to pass a decree, which directed twenty triremes to be built every year. (*Böckh, Staatshaushalt. der Ath.*, 2, c. 19.) While the storm of the Persian invasion was slowly approaching, Themistocles was busied in allaying animosity and silencing disputes among the Grecian cities; and when, not long after this, the Athenians, alarmed for their safety, had sent to Delphi for advice, he is supposed, on very good grounds, to have influenced the well-known answer of the oracle, "that Jove had granted the prayer of his daughter Minerva, and that, when all beside was lost, a wooden wall should still shelter the citizens of Athens." This wooden wall, which was to afford the only refuge in the hour of danger, seemed best explained by the fleet, which, since it had been increased according to the advice of Themistocles, might well be deemed the surest bulwark of Athens. The elder citizens, however, thought it incredible that Minerva should abandon her ancient citadel, and resign her charge to the rival deity, with whom she had anciently contended for the possession of Attica. To them it seemed clear that the oracle must have spoken of the hedge of thorns, which once fenced in the rock of Pallas, and that this, if repaired and strengthened with the same materials, would be an impregnable barrier against all assaults. The existence of Athens hung on the issue of these deliberations. The people, in their uncertainty, looked to Themistocles for advice. His keen eye had probably caught a prophetic glimpse of the events that were to hallow the shores of Salamis; and he now reminded his hearers that a Grecian oracle would not have called the island the *divine* (this term had been used in the response just alluded to) if it was to be afflicted with the triumph of the barbarians, and was not rather to be the scene of their destruction. He therefore exhorted them, if all other safeguards should fail them, to commit their safety and their hopes of victory to their newly-strengthened navy. This counsel prevailed.—When intelligence of the capture of Athens was brought to the Greeks assembled with their vessels at Salamis, and, amid the consternation that ensued, it was resolved in council to retire from Salamis and give battle near the shore of the Isthmus, it was owing to the bold deportment of Themistocles alone that the allies were induced to change their determination and give battle in the straits. According to the accounts that have been given of this transaction, as Themistocles was returning to his ship from the council in which it had been resolved to sail away from Salamis, he was met by Mnesiphilus, an Athenian officer, who, on hearing the issue of the conference, exclaimed that Greece was lost if such a counsel were adopted; for the allies, if now allowed to retreat, could no longer be kept together, but would be scattered to their several cities. This suggestion falling in with the opinion of Themistocles, induced him to return to the Spartan Eurybiades who commanded in chief, and pressing on him, with many additions, the arguments of Mnesiphilus, he persuaded him to reconvene the council.

Themistocles now urged the commanders to remain, both on account of the advantage which the narrow straits of Salamis gave to the Greeks, inferior as well in the speed as in the number of their ships, and also because, by so doing, they would preserve Megara, Salamis, and Ægina, with the Athenian women and children deposited in the latter places. When he found them still obstinate, he declared that the Athenians, if their feelings and interests, after all they had done, were so little regarded, would abandon the armament, and, taking on board their families, would seek a settlement elsewhere. This threat prevailed, and it was agreed to remain; but at the approach of the enemy the Peloponnesians again were eager to depart and provide for the defence of their own territories; on which Themistocles, to prevent the mischiefs he foresaw, and partly, also, with the double policy which marked his character, to secure to himself, in case of defeat, an interest with the conquerors, sent private information to the Persian admiral of the flight which was meditated by the Greeks, and advised him to guard against it by occupying both ends of the strait between Salamis and the main-land. After the glorious day of Salamis, when the remnant of the Persian fleet had been pursued as far as the island of Andros, Themistocles proposed to continue the chase, and then to sail to the Hellespont and break down the bridge. Eurybiades opposed him, on the ground that there was danger lest the Persians, being rendered desperate, might yet be successful; and the Peloponnesians generally agreeing with Eurybiades, the proposal was rejected. On this, Themistocles persuaded the Athenians, who had been most eager for pursuit, to acquiesce; while, if we believe in the motives commonly ascribed to him, he took advantage of the incident to secure for himself, in case of banishment, a refuge in Persia, by sending a secret messenger to Xerxes, to inform him of the plan which had been proposed, and say that Themistocles, through friendship to him, had procured its rejection. This view of the case, however, can hardly be the correct one. It may be easily conceived that a man like Themistocles loved the arts in which he excelled for their own sake, and might exercise the faculties with which he was pre-eminently gifted upon very slight occasions. In devising a plan, conducting an intrigue, surmounting a difficulty, in leading men to his ends without their knowledge and against their will, he might find a delight which might often be in itself a sufficient motive of action. We should be led, therefore, to suppose that this was the inducement which caused him to send this other secret message to Xerxes. For that, in the very moment of victory, when he had just risen to the highest degree of reputation and influence among his countrymen, he should have foreseen the changes which fortune had in store for him, and have conceived the thought of providing a place of refuge among the barbarians, to which he might fly if he should be driven out of Greece, is a conjecture that might very naturally be formed after the event, but would scarcely have been thought probable before it.—All Greece now resounded with the fame of Themistocles. The deliverance just effected was universally ascribed, next to the favour of the gods, to his foresight and presence of mind; and when the Grecian commanders met in the temple of Neptune on the Isthmus, to award the palm of individual merit, no one was generous enough to resign the first place to another, but most were just enough to award the second to Themistocles. Still higher honours, however, awaited him from Sparta, a severe judge of Athenian merit. He went thither, according to Plutarch, invited; wishing, Herodotus says, to be honoured. The Spartans gave him a chaplet of olive leaves: it was the reward they had bestowed on their own admiral Eurybiades. They added a chariot, the best the city possessed; and, to distinguish him above all other foreigners that had ever entered Sparta, they sent the three hundred knights to escort him as far as the borders of Tegea on his return. He himself subsequently dedicated a temple to Diana, as the goddess of good counsel.—Immediately after the battle of Platæa, the Athenian people had begun to bring back their families, and to rebuild their city and ramparts. But the jealousy excited in the Peloponnesians by the power and spirit which Athens had displayed was far stronger than their gratitude for what it had done and suffered in the common cause. An embassy arrived from Peloponnesus to urge the Athenians not to go on with their fortifications, but rather, as far as in them lay, to demolish the walls of all other cities out of the Peloponnesus, that the enemy, if he again returned, might have no strong place to fix his headquarters in, as recently in Thebes. If this demand had been complied with, Athens would have become entirely subject to Lacedæmon. At the same time, it was dangerous to refuse, since from the past conduct of Lacedæmon there was little ground to expect that gratitude would prevent it from any action prompted by jealousy or ambition; while it was vain to hope, that the military force of Athens, weakened by the number of citizens absent with the fleet, would be able to maintain itself without the aid of walls against the united strength of Peloponnesus. In this difficulty Themistocles advised them immediately to send away the Lacedæmonian ambassadors, to raise up the walls with the utmost possible celerity, men, women, and children joining in the work, and, choosing himself and some others as ambassadors to Sparta, to send him thither at once, but to detain his colleagues until the walls had attained a sufficient height for defence. He was accordingly sent to Lacedæmon, where he put off his audience from day to day, excusing himself by saying that he waited for his colleagues, who were daily expected, and wondered that they were not come. But when reports arrived that the walls were gaining height, he bade the magistrates not to trust to rumour, but to send some competent persons to examine for themselves. They sent accordingly, and, at the same time, Themistocles secretly directed the Athenians to detain the Lacedæmonian commissioners, but with the least possible show of compulsion, till himself and his colleagues should return. The latter were now arrived, and brought news that the walls had gained the height required: and Themistocles declared to the Lacedæmonians that Athens was already sufficiently fortified, and that henceforth, if the Lacedæmonians and their allies had anything to do, they must do it as to persons able to judge both of the common interest and their own. The Spartans were secretly mortified at their failure, and probably not the less so from the consciousness that the attempt had been an unhandsome one; but their discontent did not break out openly, and the ambassadors on each part went home unquestioned.—No Greek had yet rendered services such as those of Themistocles to the common cause; no Athenian except Solon had conferred equal benefits upon Athens. Themistocles was not unconscious of his own merit, nor careful to suppress his sense of it. He was thought to indicate it too plainly when he dedicated his temple above mentioned to Diana, and the offence was aggravated if he himself placed his statue there, where it was still seen in the days of Plutarch, who pronounces the form no less heroic than the soul of the man. In the same spirit are several stories related by Plutarch, of the indiscretion with which he sometimes alluded to the magnitude of the debt which his countrymen owed him. He would seem, indeed, not to have discovered, till it was too late, that there are obligations which neither princes nor nations can endure, and which are forfeited if they are not discharged. After the battle of Salamis, and while the terrors of the invasion were still fresh, his influence at Athe

was predominant, and his power consequently great wherever the ascendancy of Athens was acknowledged: and he did not always scruple to convert the glory with which he ought to have been satisfied into a source of petty profit. Immediately after the retreat of Xerxes, he exacted contributions from the islanders who had sided with the barbarians, as the price of diverting from them the resentment of the Greeks. Another opportunity for enriching himself he found in the factions by which many of the maritime states were divided. Almost everywhere there was a party or individuals who needed the aid of his authority, and were willing to purchase his mediation. Themistocles, in short, accumulated extraordinary wealth on a less than moderate fortune. When his troubles had commenced, a great part of his property was secretly conveyed into Asia by his friends; but that part which was discovered and confiscated is estimated by Theopompus at a hundred talents, by Theophrastus at eighty; though, before he engaged in public affairs, all he possessed did not amount to so much as three talents. (*Plut., Vit. Themist.*, c. 25.)—But if he made some enemies by his selfishness, he provoked others, whose resentment proved more formidable, by his firm and enlightened patriotism. Sparta never forgave him the shame he brought upon her by thwarting her insidious attempt to suppress the independence of her rival, and he farther exasperated her animosity by detecting and baffling another stroke of her artful policy. The Spartans proposed to punish the states which had aided the barbarians, or had abandoned the cause of Greece, by depriving them of the right of being represented in the Amphictyonic congress. By this measure, Argos, Thebes, and the northern states, which had hitherto composed the majority in that assembly, would have been excluded from it, and the effect would probably have been that Spartan influence would have preponderated there. Themistocles frustrated this attempt by throwing the weight of Athens into the opposite scale, and by pointing out the danger of reducing the council to an instrument in the hands of two or three of its most powerful members. The enmity which he thus drew upon himself would have been less honourable to him, if there had been any ground for a story, which apparently was never heard of till it became current among some late collectors of anecdotes, from whom Plutarch received it: it has been popular because it seemed to illustrate the contrast between the characters of Themistocles and Aristides, and to display the magnanimity of the Athenians. Themistocles is made to tell the Athenians that he has something to propose which will be highly beneficial to the commonwealth, but which must not be divulged. The people depute Aristides to hear the secret, and to judge of the merit of the proposal. Themistocles discloses a plan for firing the allied fleet at Pagasæ, or, according to another form of the story adopted by Cicero (*Off.*, 3, 11), the Lacedæmonian fleet at Gythium. Upon this, Aristides reports to the assembled people that nothing could be more advantageous to Athens than the counsel of Themistocles, but nothing more dishonourable and unjust. The generous people reject the proffered advantage, without even being tempted to inquire in what it consisted.—Themistocles was gradually supplanted in public favour by men worthy indeed to be his rivals, but who owed their victory less to their own merit than to the towering pre-eminence of his deserts. He himself, as we have observed, seconded them by his indiscretion in their endeavours to persuade the people that he had risen too high above the common level to remain a harmless citizen in a free state: that his was a case which called for the extraordinary remedy prescribed by the laws against the power and greatness of an individual which threatened to overlay the young democracy. He was condemned to temporary exile by the same process of ostracism which he had himself before directed against Aristides. He took up his abode at Argos, which he had served in his prosperity, and which welcomed, if not the saviour of Greece, at least the enemy of Sparta. Here he was still residing, though he occasionally visited other cities of the Peloponnesus, when Pausanias was convicted of his treason. In searching for farther traces of his plot, the ephori found some parts of a correspondence between him and Themistocles, which appeared to afford sufficient ground for charging the Athenian with having shared his friend's crime. They immediately sent ambassadors to Athens to accuse him, and to insist that he should be punished in like manner with the partner of his guilt. We have no reason to believe that there was any more solid foundation for the charge than what Plutarch relates; that Pausanias, when he saw Themistocles banished, believing that he would embrace any opportunity of avenging himself on his ungrateful country, opened his project to him in a letter. Themistocles thought it the scheme of a madman, but one which he was not bound, and had no inducement, to reveal. He may have written, though his prudence renders it improbable, something that implied his knowledge of the secret. But his cause was never submitted to an impartial tribunal: his enemies were in possession of the public mind at Athens, and officers were sent with the Spartans, who tendered their assistance, to arrest him and bring him to Athens, where, in the prevailing disposition of the people, almost inevitable death awaited him. This he foresaw, and determined to avoid. In the Peloponnesus he could no longer hope to find a safe refuge. He sought it first in Corcyra, which was indebted to him for his friendly mediation in a dispute with Corinth about the Leucadian peninsula, and had, by his means, obtained the object it contended for. The Corcyreans, however willing, were unable to shelter him from the united power of Athens and Sparta, and he crossed over to the opposite coast of Epirus. The Molossians, the most powerful people of this country, were now ruled by a king named Admetus, whom Themistocles, in the day of his power, had thwarted in a suit which he had occasion to make to the Athenians, and had added insult to disappointment. Themistocles adopted the desperate resolution of throwing himself upon the mercy of this his personal enemy. The king was fortunately absent from home when the stranger arrived at his gate, and his queen Phthia, in whom no vindictive feelings stifled her womanly compassion, received him with kindness, and instructed him in the most effectual manner of disarming her husband's resentment and securing his protection. When Admetus returned, he found Themistocles seated at his hearth, holding the young prince whom Phthia had placed in his hands. This among the Molossians was the most solemn form of supplication, more powerful than the olive-branch among the Greeks. The king was touched; he raised the suppliant with an assurance of protection, which he fulfilled, when the Athenian and Lacedæmonian commissioners dogged their prey to his mansion, by refusing to surrender his guest. Themistocles, however, would seem not to have intended to fix his abode among the Molossians, and he had probably very early conceived the design of seeking his fortune at the court of Persia. He is said to have consulted the oracle at Dodona, perhaps less for a direction than for a pretext: the answer seemed to point to the great king; and Admetus, practising the hospitality of the heroic ages, supplied his guest with the means of crossing over to the coast of the Ægean. At the Macedonian port of Pydna he found a merchant-ship bound for Ionia, and, after a narrow escape from the Athenian fleet, which was then besieging Naxos, and to the coast of which island he had been carried by a storm, Themistocles was safely landed in the harbour of Ephesus. It was by letter that he first

made himself known to Artaxerxes, who was then on the Persian throne. In his communication he acknowledged the evil he had inflicted on the royal house in the defence of his country, but claimed the merit of having sent the timely warning by which Xerxes was enabled to effect his retreat from Salamis in safety, and of having diverted the Greeks from the design of intercepting him. He ventured to add, that his persecution and exile were owing to his zeal for the interests of the King of Persia, and that he had the power of proving his attachment by still greater services; but he desired that a year might be allowed him to acquire the means of disclosing his plans in person. His request was granted, and he assiduously applied himself to study the language and manners of the country, with which he became sufficiently familiar to conciliate the favour of Artaxerxes by his conversation and address, no less than by the promises which he held out, and the prudence of which he gave proofs. If we may believe Plutarch, he even excited the jealousy of the Persian courtiers by the superior success with which he cultivated their arts: he was continually by the king's side at the chase and in the palace, and was admitted to the presence of the king's mother, who honoured him with especial marks of condescension. He was at length sent down to the maritime provinces, perhaps to wait for an opportunity of striking the blow, by which he was to raise the power of Persia upon the ruin of his country. In the mean time, a pension was conferred upon him in the Oriental form; three flourishing towns were assigned to him for his maintenance, of which Magnesia was to supply him with bread, Myus with viands, and Lampsacus with the growth of her celebrated vineyards. He fixed his residence at Magnesia, in the vale of the Mæander, where the royal grant invested him with a kind of princely rank. There death overtook him, hastened, as it was commonly supposed, by his consciousness of being unable to perform the promises which he had made to the king. Thucydides, however, evidently did not believe the story that he put an end to his own life by poison. That fear of disappointing the Persian king should have urged him to such an act is indeed scarcely credible. Yet we can easily conceive that the man who had been kept awake by the trophies of Miltiades, must have felt some bitter pangs when he heard of the rising glory of Cimon. Though his character was not so strong as his mind, it was great enough to be above the wretched satisfaction implied in one of Plutarch's anecdotes: that, amid the splendour of his luxurious table, he one day exclaimed, "How much we should have lost, my children, if we had not been ruined." It must have been with a far different feeling that he desired his bones to be secretly conveyed to Attica, though the uncertainty which hangs over so many actions of his life extends to the fate of his remains. A splendid monument was raised to him in the public place at Magnesia; but a tomb was also pointed out by the seaside, within the port of Piræus, which was generally believed to contain his bones. His descendants continued to enjoy some peculiar privileges at Magnesia in the time of Plutarch; but neither they nor his posterity at Athens ever revived the lustre of his name. Themistocles died in his 65th year, about 449 B.C. (*Thirlwall's History of Greece*, vol. 2, p. 265, *seqq.*)—There are certain letters which go under the name of Themistocles, and which have come down to our times. These letters have been ascribed to the Athenian commander of the same name, but without sufficient evidence. They are the production of some one who has amused himself with this species of literary imposture, and has placed himself, in imagination, in the position occupied by the conqueror of Salamis, after he had experienced the ingratitude of his countrymen. The deception is well kept up. The best edition is that of Schoettgen, *Lips.*, 1710, 8vo, republished in 1722. Bremer's edition is little more than a reprint of this, *Lemgov.*, 1776, 8vo. (*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 661.)

Theocritus, a celebrated Greek Bucolic poet, a native of Syracuse, who flourished under Ptolemy Philadelphus, king of Egypt, and Hiero II. of Syracuse, B.C. 270. He was instructed, in his earlier years, by Asclepiades of Samos, and Philetas of Cos; subsequently he became the friend of Aratus, and passed a part of his days at Alexandrea, and the remainder in Sicily. It has been supposed that he was strangled by order of Hiero, king of Sicily, in revenge for some satirical invectives; but the passage of Ovid, on which the supposition rests, mentions only "the Syracusan poet," and it does not follow that this was our bard. (*Ovid, Ib.*, 561.) Theocritus distinguished himself by his poetical compositions, and has carried Bucolic verse to its highest perfection. No one of those who have endeavoured to surpass him, whether among the ancients or moderns, has been able to equal his simplicity, his naïveté, and his grace. He is not, however, free from the faults of his age, in which the decline of pure taste had already become apparent. His Bucolics are written in the Doric dialect. They consist of thirty poems, which bear the title of *Idyls* (Εἰδύλλια), and twenty one other smaller pieces under the name of epigrams. The thirty Idyls, however, are not all by Theocritus. It appears that they had been composed by different poets, and united into one body by some grammarians. These thirty pieces are not all, strictly speaking, of the Bucolic order; some appear to be fragments of epic poems; two of them would seem to resemble mimes; several belong to lyric poetry.—Theocritus has sometimes been censured for the rusticity, and even indelicacy, of some of his expressions. The latter charge admits of no defence. With regard to the former, it must be observed, that they who conceive that the manners and sentiments of shepherds should always be represented, not as they are or have been in any age or country, but greatly embellished or refined, do not seem to have a just idea of the nature of pastoral poetry. The Idyls of Theocritus are, in general, faithful copies of nature, and his characters hold a proper medium between rudeness and refinement.—The "Epithalamium of Helen," one of the thirty, has been supposed to bear a resemblance to the Song of Solomon. Some have concluded from this that Theocritus was acquainted with the latter piece. The discussion is a very interesting one for biblical critics; since, if it can be shown that Theocritus knew of the Song of Solomon, the commonly received opinion, according to which this poem did not exist in Greek at the time of Theocritus (Ptolemy Philadelphus having only caused the Pentateuch to be translated into Greek), is completely refuted. Our limits forbid any investigation of this subject. It is believed, however, that an examination of the point will end in the conviction that Theocritus never saw the composition in question.—"The poetry of Theocritus," observes Elton, "is marked by the strength and vivacity of original genius. Everything is distinct and peculiar; everything is individualized; and is brought strongly and closely to the eye and understanding of the reader, so as to stamp the impression of reality. His scenes of nature, and his men and women, are equally striking for circumstance and manners, and may equally be described by the epithet picturesque. His humour is chiefly shown in the portraiture of middle-rank city-life, where it abounds with strokes of character that are not confined to ancient times or national peculiarities, but suit all ages and all climates. He is not limited to rustic or comic dialogue or incident, but passes with equal facility to refined and elevated subjects; and they who have heard only of the rusticity of Theocritus, will be unexpectedly struck by the delicacy of his thoughts, and the

richness and elegance of his fancy. While some have made coarseness an objection to Theocritus, others have affected to talk of his assigning to his goatherds sentiments above their station; as if Theocritus were not the best judge of the manners of his own countrymen. If the allusion to tales of mythology be meant, these were doubtless familiar in the mouths, and current in the *improvisi* songs, of the peasants of Sicily. They who, in conformity with the mawkish modern theory of pastorals, sit in judgment to decide what idyls are, and what are not, legitimate pastorals, may be told, in the words of Pope on his own pastorals, while ironically depreciating them in comparison of those of Philips, to which they are, in fact, inferior, that if certain idyls be not pastorals, they are something better. But the term idyl, among the Greeks, was miscellaneous and general. It designated what we call Fugitive Poetry: and such also among the Latins are the Eidyllia of Claudian and Ausonius. Thus, in Theocritus, besides the country eclogue, we find under the title of idyl the dramatic town-eclogue, the epithalamium, the panegyric, and the tale of heroic mythology. The coarse indecency of allusion in some passages may be objected to with better reason; not as unsuitable to that innocence of an ideal golden age which has been foolishly thought essential to pastoral; for the only pastoral that has either value or intelligible meaning is, properly, a representation of common life, rural manners, and rural scenes as they are; but these passages are objectionable in every sense. They show character, indeed; but it is character that were better hidden: the depraved grossness of manners corrupted, and of human nature degenerated." (*Specimens of the Classic Poets*, vol. 1, p. 241.)—The best editions of Theocritus are, that of Wharton, *Oxon.*, 1770, 2 vols. 4to; that of Valckenaer, *L. Bat.*, 1773, &c., 8vo; that of Gaisford, in the Poetæ Minores (*Oxon.*, 1816–20, 4 vols. 8vo), and that of Kiessling, *Lips.*, 1819, 8vo, republished, along with Heindorf's Bion and Moschus, by Valpy, *Lond.*, 1829, 2 vols. 8vo.—II. An epigrammatic poet, a native of Chios, who flourished in the time of Alexander. (Consult *Athenæus*, 6, p. 231, *ed. Schweigh.*, vol. 2, p. 386, and *Schöll, Hist. Lit. Gr.*, vol. 3, p. 125.)

Theodectes, I. a Greek orator and poet of Phaselis in Pamphylia, son of Aristander, and disciple of Isocrates. He wrote 50 tragedies, besides other works, of which some fragments exist. He was one of those selected by Queen Artemisia to deliver funeral eulogies on her deceased husband Mausolus; and, according to one account, he gained the prize in a dramatic contest connected with the funeral obsequies of the prince. He died at Athens, at the age of 41. (*Suid., s. v.* Θεοδέκτης.)—II. A son of the preceding, and a rhetorician. He wrote a eulogy on Alexander of Epirus, and also historical commentaries, as well as other works. (*Suid., s. v.*)

Theodora, wife of the Emperor Justinian. (*Vid.* Justinianus.)

Theodorētus, one of the Greek fathers, a native of Antioch, and a disciple of Chrysostom. He was made bishop of Cyrrhus, in Syria, A.D. 420, and, after having favoured the opinions of Nestorius, he wrote against that heresiarch. His zeal for the Catholic faith rendered him obnoxious to the Eutychians, by whom he was deposed in the synod which they held at Ephesus; but he was restored to his diocese by the council of Chalcedon, A.D. 421. Nothing is known of his farther history, except that he was alive till after A.D. 460. He is the author of a history commencing A.D. 324, where that of Eusebius ends, and continued down to A.D. 429. The best edition is that of Reading, *Cant.*, 1720, fol. Theodoret bears a high rank among the commentators on the Scriptures for the purity of his style. Occasionally, however, he abounds too much with metaphors. His work is rather deficient in chronological exactness, yet it contains many valuable documents, and some remarkable circumstances which other ecclesiastical historians have omitted. He wrote, besides his history, commentaries on the Scriptures, epistles, lives of famous anchorites, dialogues, books on heresy, and discourses on Providence and against the pagans.—His works have been edited by Sirmond and Garnier, *Paris*, 1642–84, 5 vols. fol., and also published at *Halle*, 1769–74, 5 vols. fol.

Theodōrus, I. a philosopher, disciple of Anicerris, and a native of Cyrene. For the freedom with which he spoke concerning the gods, he was stigmatized with the name of atheist, and banished from Cyrene. He took refuge in Athens; but his impiety would have proved fatal to him, had not Demetrius Phalereus interposed in his favour. Under his protection he gained access to the court of Ptolemy Lagi. Venturing, after a long interval, to return to Athens, it is related that he suffered death by hemlock; but whether his offence was, in reality, atheism, or whether it was merely contempt for the Grecian superstitions, has been much disputed. (*Enfield, Hist. Philos.*, vol. 1, p. 196.)—II. A rhetorician of Gadara, or, as he is more commonly called, of Rhodes. He was the preceptor of Tiberius, who was afterward emperor, and hit off his character so well when he described him as a mixture of mud and blood (πηλὸν αἵματι πεφυραμένον). Suidas, however, ascribes these words to Alexander of Ægæ when speaking of Nero. (*Sueton., Vit. Tib.*, c. 57.) According to Quintilian, Theodorus wrote several works (3, 1, 18). His writings, which have perished, were recommended by Dio Chrysostomus as models of style. (*Dio Chrys., περὶ λόγ. ἀσκ.*—*Schöll, Gesch. Gr. Lit.*, vol. 2, p. 529.)—III. A writer on architecture. (Consult the remarks of Pinder in *Schöll, Gesch. Gr. Lit.*, vol. 3, p. 601.)—IV. A Greek monk, surnamed Prodromus, who lived in the early part of the 12th century. He has left various poems, only a part of which have been edited. He is the author, also, of a very poor romance, entitled "The Loves of Rhodanthe and Dosicles." There is only one edition of this work, that of Gaulman, *Paris*, 1625, 8vo.

Theodosĭa, a town on the southeast side of the Tauric Chersonese, called also Capha, now *Caffa* or *Feodosia*. (*Mela*, 2, 1.)

Theodosiopŏlis, I. a town of Armenia, built by Theodosius. It was situate east of Arze, on the river Araxes, and was a frontier town of the lower empire. It is now called *Hassan-Cala*, and otherwise *Cali-cala*, or the *Beautiful Castle*. (*Procop., Pers.*, 1, 10.—*Id., de Ædif.*, 3, 5.)—II. Another in Mesopotamia, on the river Chaboras. Its previous name was Resaina, and it was founded by a colony in the reign of Septimius Severus. Hence it was sometimes called *Colonia Septimia Resainesiorum*. The modern name *Ras-ain* is one of Arabic origin, and signifies the *fountain of a river*, in allusion to the numerous springs which are here. The ancient name *Resaina* was in all probability of similar origin, and was merely retained when the Roman settlement was made here. (*Amm. Marcell.*, 23, 14.—*Bischoff und Möller, Wörterb. der Geogr.*, p. 344.)

Theodosĭus, I. a distinguished officer in the reign of Valentinian I., whose brave and skilful conduct preserved Britain and recovered Africa. He was unjustly put to death by Gratian, shortly after the latter's accession to the throne.—II. Flavius, surnamed "the Great," a celebrated Roman emperor, son of the preceding. He was invested with the imperial purple by Gratian, who made him his colleague, and gave him the eastern empire, with the addition of Illyricum. Theodosius, thus raised to a share of the sovereign authority, speedily showed himself worthy of the high trust committed to him, that of restoring the fortunes of a falling empire. The courage of the Romans had been so much shaken by a recent defeat near Adrian-

opolis, in which the Emperor Valens and almost two thirds of his army were slain by the Goths, that Theodosius did not deem it prudent to hazard a general engagement with the same foe; but, like another Fabius, he saved his own forces, harassed the enemy, taught his men that the Goths were not invincible, and gradually restored to them their courage, perfected by improved discipline and temperate caution. At length Fritigern, the hostile leader, died, and the Goths, having no longer a chief capable of controlling the haughty subordinate leaders of their ill-compacted confederacy, became disunited, and one by one submitted to the superior skill, policy, and authority of Theodosius. Great numbers of them received the pay and were incorporated into the armies of that empire which they had recently been on the brink of destroying, and the remainder voluntarily engaged to defend the Danube against the Huns. Thus, in about four years, the Eastern Empire was rescued from the most formidable danger by which it had ever been assailed, and seemed once more in a state of security. While Theodosius was thus employed, another calamity befell the Western Empire. Maximus revolted against Gratian, and the latter, who was then in Gaul, having fled towards Italy, was overtaken and put death at Lugdunum. The death of this prince left his young brother, Valentinian II., nominal emperor of the West, though the usurper Maximus assumed that title. Theodosius was obliged to conceal his resentment against the murderer of his benefactor, not being yet in a condition to quit his own dominions; and he even entered into a treaty with him, leaving him in undisputed possession of Gaul and Britain. But Maximus, encouraged by the success with which his rebellion had been attended, resolved to deprive Valentinian of even the nominal power which he enjoyed in Italy. Unable to defend his territories, the latter fled to Theodosius and besought his aid. Theodosius, thereupon, having completed the pacification of his own dominions, immediately marched against the usurper, defeated him in two successive engagements, and, his own troops having yielded him up, put him to death. Valentinian II. was thus restored to the throne of the Western empire; a throne which his weak character did not enable him to fill and to defend. Theodosius, after his triumph over Maximus, resolved to visit Rome, and aid his imperial pupil in reforming the abuses prevalent in that city. This visit is mentioned on account of the decrees published by Theodosius for the complete suppression of idolatrous worship at Rome. All sacrifices were prohibited under heavy penalties, the idols were defaced, and the temples of the gods were abandoned to ruin and contempt. These decrees met but a feeble resistance, and from that time may be dated the complete and final overthrow of pagan idolatry in Rome. Having thus completed the triumph of Christianity over paganism, Theodosius returned to the East, and employed himself in the kindred task of putting an end to the heresies of the Church, and establishing the predominance of the orthodox over the Arian party. Valentinian II. had but a short time recovered possession of the empire of the West, when he was murdered by Arbogastes, a Frank of a bold and warlike character, who had obtained a great ascendancy over him. Arbogastes did not himself assume the purple, but gave it to Eugenius, deeming it more safe to possess the power than the name of emperor. Theodosius once more prepared to avenge the murder of a colleague. He raised a powerful army, forced the passes of the Alps, encountered the army of the usurper, and inflicted on him a decisive overthrow. Eugenius was killed by his own defeated troops; and Arbogastes, fearing the just resentment of the victor, died by his own hand. The whole Roman empire might have been once more reunited under one imperial sovereign, had Theodosius been ambitious of that sole dominion. But, being perfectly persuaded of the necessity of an emperor in each of the imperial cities, he assigned to his younger son Honorius the sceptre of the Western empire, and associated Arcadius the elder with himself in the East. Scarcely had he completed this arrangement, when his constitution, which had always been feeble, overtasked with the exertions of this campaign and the cares of state, yielded to the shock, and he expired, to the universal regret of the empire, which beheld the splendour of the Roman name passing away with him, its last great emperor. This event took place A.D. 395. Theodosius, at the time of his death, was 60 years of age, and had reigned 16 years. Few of the Roman emperors, indeed, died more lamented than Theodosius the Great. His sincere attachment to Christianity, and the efforts which he made to farther its progress, contributed, it is true, very materially to the advancement of his fame among a large and influential class of his subjects; but his character, on other accounts, exhibited so many points deserving of applause, that even the most determined of his enemies among pagan writers are compelled to acknowledge his merits, and to praise the mild and impartial spirit in which he conducted his government. The welfare of his people seems to have supplied the ruling motive of his policy in peace and in war; and, although bred a soldier and desirous of military glory, he on all occasions appeared more willing to sacrifice his reputation for courage than to earn the renown of a hero at the expense of life and property. The greatest stain, perhaps, which attaches to his character, is the severity which he employed in punishing a popular insurrection which had taken place at Thessalonica. This event occurred A.D. 390. The origin of the catastrophe was in itself very trivial, being simply the imprisonment of a favourite charioteer of the circus. This provocation, added to some former disputes, so inflamed the populace, that they murdered their governor and several of his officers, and dragged their mangled bodies through the mire. The resentment of Theodosius was natural and merited, but the manner in which he displayed it was in the highest degree inhuman. An invitation was given, in the emperor's name, to the people of Thessalonica, to an exhibition at the circus; and, when a great concourse had assembled, they were massacred by a body of barbarian soldiery, to the number, according to the lowest computation, of 7000, and to the highest, of 15,000. For this atrocious proceeding, Ambrose, with great courage and propriety, refused him communion for eight months, a sentence to which the repentant emperor was compelled to submit. It ought, however, in justice to be remembered, that the resentment of Theodosius was inflamed by the misrepresentations of his minister Rufinus; and also that, after the first burst of passion which accompanied the fatal order had been allowed to subside, he sent a messenger to countermand it, who unfortunately did not arrive until the repentance of his master could be of no possible avail. (*Hetherington's History of Rome*, p. 254, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 3, p. 238.)—III. The second emperor of the name, was the son of Arcadius, emperor of the West, and grandson of the preceding. His father died when he was only eight years of age; but the minority of the prince was faithfully directed by the wisdom of Anthemius, the præfect, whose excellent abilities were not unequal to the arduous task committed to his care. But he found it expedient, either with the view of removing jealousy, or of gratifying the ambition of Pulcheria, the sister of the young emperor, to associate her in the management of affairs; for, though she was only two years older than Theodosius, her mind was much more mature and vigorous, and in all respects better fitted to take a share in the duties of government. At the age of sixteen, accordingly, she was saluted with the title of Augusta. Pul-

eneria, in fact, though arrayed in female attire, was the only individual among the descendants of Theodosius who exhibited any tokens of his manly spirit. She superintended at the same time the education of her brother, whose mind she soon discovered to be incapable of rising above the mere forms of polished life; and for this reason alone, it has been candidly supposed, she limited her instructions to those external observances which might qualify him to represent the majesty of the East, while the real authority and patronage of office might still be retained in her own hands. She even chose a wife for him in the person of Eudocia, an Athenian maid, who first presented herself at court as a suppliant, and who, as the consort of Theodosius, was destined to experience a great variety of fortune. (*Vid.* Eudocia I.) The reign of Theodosius, therefore, was virtually that of Anthemius and Pulcheria. The principal event during its continuance was the invasion of the Huns under the celebrated Attila, who carried fire and sword to the very gates of Constantinople, and only granted peace on conditions most favourable to himself and humiliating to the empire.—Theodosius met his death by a fall from his horse in hunting, A.D. 450. In the reign of this emperor was compiled the *Theodosian Code*, consisting of all the constitutions of the Christian emperors, from Constantine the Great to his own time. (*Heinecc., Antiq. Rom., proœm.* 22.)—IV. A mathematician of Tripolis, in Lydia, who flourished probably under the Emperor Trajan, about A.D. 100. He wrote three books on the doctrine of the sphere, of which Ptolemy and succeeding writers availed themselves. They were translated by the Arabians into their language from the Greek, and afterward translated from the Arabic into Latin. The best edition is that of Hunt, 8vo, *Oxon.*, 1707.

Theognis, a native of Megara, in Greece, born B.C. 583, and who attained to the age of eighty-eight years. He is one of the Greek Gnomic poets. Theognis was exiled from Megara for his political sentiments, and retired in consequence to Thebes, where he took up his abode. He was a considerable traveller for those days, a warm politician, a man of the world, and, as it should seem, of pleasure too; and his pithy maxims upon public factions and private quarrels, debtors and creditors, drinking, dressing, and spending, seem the fruits of personal experience, the details of which other parts of his poetry very sufficiently celebrate. If we understand Suidas correctly, there existed in his time three collections of Theognidean verse: 1. Miscellaneous Gnomic elegies, to the number of 2800 lines. 2. A Gnomology of the same sort, addressed to Cyrnus. 3. Other didactic and admonitory poems.—The total number of lines constituting the mixed mass which we now have under the name of Theognis, inclusive of the 159 new verses discovered by Bekker, in 1815, in a Modena manuscript, amounts to 1392 or thereabout. They are all exclusively in elegiac metre, but are evidently a farrago huddled together from the voluminous originals anciently existing, and also, in numerous instances, ignorantly interpolated with passages from the elegies of Solon and Mimnermus. It must, indeed, be immediately obvious to the reader, that poems, or, rather, verses consisting of so many hundreds of gnomic couplets like these, could no more be expected to go down the stream of time entire than a ship without bolts; quotation alone would infallibly break the continuity, or, rather, collocation of the lines; and intentional compilations of passages, having a generally similar tendency, would almost ensure the loss of such parts as were not included in any of the larger selections. In the now existing Theognis, Cyrnus is certainly the person principally addressed; but Polypædes is also not unfrequently named, and Simonides, Onomacritus, Clearistus, Democles, Academus, and Timagoras are mentioned; it is clear, therefore, that there has been an utter confusion, and we must now take it as it is, without vainly endeavouring to pick out and sort the different ingredients which enter into its composition. (*Quarterly Review, No.* 95, p. 89, *seqq.*) —Some ancient authors accuse Theognis of disseminating immoral voluptuousness in the guise of moral precept. Nothing of this kind appears in those relics of his poetry which have reached us, though little can be said for many of his notions of morality. His verses, indeed, like those of Hesiod, were learned by rote in the schools; but with this application of them a modern moralist would readily dispense. The versification of Theognis is marked in general by rhythmical fluency and metrical neatness.—The best editions of Theognis are, that of Brunck, in the *Poetæ Gnomici;* that of Bekker, *Lips.*, 1815, 8vo; and especially that of Welcker, *Francof.*, 1826, 8vo. (*Hoffmann, Lex. Bibliogr.*, vol. 3, p. 705.)

Theon, I. a native of Smyrna, who probably lived about the commencement of the second century of our era. He was a Platonist in his tenets, and wrote a treatise on the works of Plato, so far as they related to four branches of mathematical science; namely, geometry, arithmetic, music, and astronomy. We have only remaining the part that relates to arithmetic and music. It was first published in 1644, with notes by Bouillaud, *Paris*, 4to. Another edition appeared in 1827, with annotations by De Gelder, *Lugd. Bat.*, 8vo.—II. A native of Alexandrea, contemporary with Pappus, taught mathematics in the capital of Egypt, and flourished towards the end of the fourth century of our era. Theon observed a solar and lunar eclipse A.D. 365. We have from his pen a "Commentary on the Elements of Euclid," under the title of Συνουσίαι (*Conferences*), unless, indeed, this work is by Euclid himself, in which case Theon will only have given a revised edition of it. He afterward composed Commentaries (Ἐξηγήσεις) on the manual tables of Ptolemy, on the Almagest of the same writer, and on the poems of Aratus. As to the Commentary on the Almagest, it must be remarked that the labours of Theon do not extend farther than the first two books, on the fourth, on a part of the fifth, on books 6, 7, 8, 9, and 10, and on the 13th. The commentary on the third book is by Nilus Cabasilas; the commencement of that on the fifth by Pappus. The commentary of Theon on Euclid is found in the editions of the latter. That on the Almagest has only been printed twice; namely, in the edition of the latter work by Grynæus and Camerarius, *Basil.*, 1538, fol., and separately, with a French translation, by the Abbé Halma, *Paris*, 1821, 4to. The scholia on Aratus, which have come down to us in a very interpolated state, are found in the editions of that poet. The commentary on the tables of Ptolemy was first given entire by Halma, *Paris*, 1821. Before this only two fragments had been published. (*Schöll, Hist. Lit. Gr.*, vol. 7, p. 49.)

Theophanes, I. a Greek historian, born at Mytilene. He was very intimate with Pompey, and from his friendship with the Roman general his countrymen derived many advantages. Theophanes wrote a "History of the wars of the Romans in various countries, under the command of Pompey." Of this work there remain only a few fragments, quoted by Strabo, Plutarch, and Stobæus. Plutarch gives him a very unfavourable character for historic veracity. (*Plut., Vit. Pomp.*)—II. A Byzantine historian. He was of a rich and noble family, and turned monk. When Nicephorus, patriarch of Constantinople, was exiled by the Emperor Leo the Arminian, Theophanes paid him extraordinary honours, and was himself banished to the isle of Samothrace, where he died in 818. His Chronicle, beginning where that of Syncellus terminated, was extended to the reign of Michael Curopalata. It is valuable for its facts, but displays the credulity and weak judgment of a superstitious mind. It was printed

Paris with a Latin version, and the notes of F Goar, under the care of Combefis, in 1685, fol.

Theophilus, I. the associate of Tribonian and Dorotheus in compiling the Institutes, of which work he has left a Paraphrase in Greek, a production of great utility for the knowledge of Roman law. He also wrote a commentary, in the same language, on the Pandects, of which some fragments remain. The best edition of Theophilus is that of Reitz, *Hag. Com.*, 1751, 4to.—II. A physician who flourished under Heraclius about A.D. 630. He wrote a treatise *περὶ οὐρῶν* (*De Urinis*), the best edition of which is that of Guidot, *Lugd. Bat.*, 1703, 8vo, and 1731. The best edition of another work of his, on the Human Frame, is that of Morell, *Paris*, 1556, 8vo.—III. A bishop of Antioch, ordained to that see in 168 or 170 A.D. In his zeal for orthodoxy, he wrote against Marcion, and also against Hermogenes, and he composed other tracts, some of which are preserved. We have extant also three books against Autolycus. These works display, it is said, the earliest example of the use of the term "Trinity," as applied to the three persons of the Godhead. His work against Autolycus was published by Conrad Gesner, at *Zurich*, in 1546. It was annexed, also, to the Supplement of the Bibliotheca Patrum in 1624.

Theophrastus, a Greek philosopher, a native of Eresos in the island of Lesbos. He was born B.C. 382, and received the first rudiments of education under Alcippus, in his own country, after which he was sent by his father, who was a wealthy man, to Athens, and there became a disciple of Plato, and, after his death, of Aristotle. Under these eminent masters, blessed by nature with a genius capable of excelling in every liberal accomplishment, he made great progress both in philosophy and eloquence. It was on account of his high attainments in the latter that, instead of Tyrtamus, his original name, he was called, as some say, by his master, but more probably by his own followers, *Euphrastus* ("the fine speaker"), and subsequently Theophrastus ("the divine speaker"). When he undertook the charge of the Peripatetic school, he conducted it with such high reputation that he had about two thousand scholars; among whom were Nicomachus, the son of Aristotle, whom his father had intrusted by will to his charge; Erasistratus, a celebrated physician; and Demetrius Phalereus, who resided with him in the same house. His erudition and eloquence, united with engaging manners, recommended him to the notice of Cassander, and also of Ptolemy, who invited him to visit Egypt. So great a favourite was he among the Athenians, that, when one of his enemies accused him of teaching impious doctrines, the accuser himself escaped with difficulty the punishment which he endeavoured to bring upon Theophrastus.—Under the archonship of Xenippus, B.C. 305, Sophocles, the son of Amphiclides, obtained a decree (upon what grounds we are not informed), making it a capital offence for any philosopher to open a public school without an express license from the senate. Upon this all the philosophers left the city. But the next year, the person who had proposed the law was himself fined five talents, and the philosophers returned with great public applause to their respective schools. Theophrastus, who had suffered, with his brethren, the persecution inflicted by this oppressive decree, shared the honour of the restoration, and continued his debates and instructions in the Lyceum.—Theophrastus is highly celebrated for his industry, learning, and eloquence, and for his generosity and public spirit. He is said twice to have freed his country from the oppression of tyrants. He contributed liberally towards defraying the expenses attending the public meetings of the philosophers, which were held, not for the sake of show, but for learned and ingenious conversation. In the public schools he commonly appeared, as Aristotle had done, in an elegant dress and was very attentive to the graces of elocution. He lived to the advanced age of eighty-five. Towards the close of his life he grew exceedingly infirm, and was carried to the school on a couch. He expressed great regret on account of the shortness of life; and complained that nature had given long life to stags and crows, to whom it is of so little value, and had denied it to man, who, in a longer duration, might have been able to attain the summit of science; but now, as soon as he arrives in sight of it, is taken away.—Theophrastus wrote many valuable works, some of which have come down to us. His principal work of a philosophical, or, rather, ethical character, is entitled Ἠθικοὶ Χαρακτῆρες ("*Moral Characters*"), in thirty chapters. We must take care not to be misled by this title; no moral characters appear in the work, but the author merely traces such as are of a ridiculous stamp. Hence Schneider, one of the editors of Theophrastus, has been led to the opinion, that the Characters of Theophrastus, as we now have them, are only extracts from different moral works published by the philosopher; extracts made at different times and by different persons. He founds this supposition on the unconnected style so prevalent in the "Characters," on the forms of expression which often occur there, and on the following inscription or title of a manuscript: Ἐκ τῶν Θεοφράστου Χαρακτήρων ("*Extracts from the Characters of Theophrastus*"). This opinion, however, of Schneider has found many opponents. More unanimity prevails among critics relative to the spuriousness of the preface. Its style, totally different from that of the rest of the work and of the other writings of Theophrastus; the errors in dates; the mention made of his children; in fine, the passage where Theophrastus is made to say that, after having carefully compared the good and the bad, he has believed it to be his duty to commit to writing an account of the mode of life accustomed to be pursued by each, and to arrange them into classes (whereas he merely gives ridiculous characters, and his portraits offer neither vices nor their opposite virtues), all these circumstances combined make a very strong case against the authenticity of the preface in question. The "Characters" of Theophrastus stand very high as a classic work. This rank is due to them for the purity of the style and its great precision, as well as from the exactness and fidelity of the portraits. Theophrastus has sketched with admirable art the various figures which he had proposed to represent on his moral canvass: his designs are executed with a perfect finish; and his numerous imitators, among whom La Bruyère stands most conspicuous, will never conceal from view and produce a forgetfulness of the beauties of their original. We must not, however, bring to the perusal of this work that delicacy of taste, and that general tone of feeling which result from the present relations of society; we must remember that Theophrastus selects his portraits from amid a licentious democracy.—We have also, under the name of Theophrastus, "*A book or fragment of Metaphysics*" (Τῶν μετὰ τὰ φυσικὰ ἀποσπασμάτιον ἢ βιβλίον ά).—Theophrastus is also regarded as the author of a treatise, Περὶ Αἰσθήσεως ("*On Perception*"), treating of the senses, the imagination, and the understanding. This work has come down to us, and also a commentary upon it, in the form of a paraphrase, by Priscian of Lydia, who lived in the sixth century.—Porphyry, in his commentary on the Harmonica of Ptolemy, has preserved for us an interesting fragment of the second book of Theophrastus' treatise on Music. A loss which we have much to regret is that of three works of Theophrastus on Laws, which made a kind of appendage to Aristotle's treatise on Politics. The first of those productions was entitled Περὶ Νόμων ("*Of Laws*"); the second, Νόμων κατὰ στοιχεῖον κῶ

("*Twenty-four books of Laws, in Alphabetical order*"); and the third, Περὶ Νομοθετῶν ("*Of Legislators*"), in four books. Stobæus cites a fragment of the first work. Athenæus mentions other works also of Theophrastus, on *Flattery*, *Pleasure*, *Happiness*, &c., which are now lost.—Independently, however, of his metaphysical, ethical, and political speculations, Theophrastus also turned his attention to Mineralogy and Botany. As the philosopher of Stagira is the father of Zoology, so is Theophrastus to be regarded as the parent of Botany. His vegetable physiology contains some very just arrangements: he had even a glimpse of the sexual system in plants.—Of the numerous works on natural history written by Theophrastus, the following alone remain: 1. Περὶ φυτῶν ἱστορίας ("*On the History of Plants*"), in ten, or, rather, in nine books, for the ancients knew only nine, and the pretended fragment of a tenth book, as found in the manuscripts, is only a repetition of a passage in the ninth. This history of plants is a complete system of ancient botany.—2. Περὶ φυτικῶν αἰτιῶν ("*Of the causes of Plants*"), in ten books, of which only six have come down to us. It is a system of botanical physiology.—3. Περὶ Λίθων ("*Of Stones*"). This work proves that, after the time of Theophrastus, mineralogy retrograded.—We have also other treatises of his, on *Odours*, *Winds*, *Prognostics of the Weather*, &c., and various fragments of works in natural history, on *Animals that change Colour*, on *Bees*, &c. All these fragments have been preserved for us by Photius.—The best edition of the works of Theophrastus is that of Schneider, *Lips.*, 1818–1821, 5 vols. 8vo. The treatise on Stones has been translated into English by Sir John Hill, and is accompanied by very useful notes, *Lond.*, 1777, 8vo. The best editions of the "Characters" are, that of Casaubon, *L. Bat.*, 1592, 8vo; that of Fischer, *Coburg*, 1763, 8vo; and that of Ast, *Lips.*, 1816, 8vo. This last, critically speaking, is perhaps the best.

Theophylactus, I. Simocatta, a Byzantine historian. His history of the reign of the Emperor Maurice is comprehended in eight books, and terminates with the massacre of this prince and his children by Phocas. Casaubon considers this writer one of the best of the later Greek historians. He wrote also other works, some of which have reached us. The best edition of his history is that of Fabrotti, *Paris*, 1648, fol. The best edition of his Physical Questions and Epistles is that of Boissonade, *Paris*, 1835, 8vo. —II. One of the Greek fathers, who flourished A.D. 1070. Dupin observes that his Commentaries are very useful for the literal explanation of the Scriptures; and Dr. Lardner remarks that he quotes no forged writings or apocryphal books of the New Testament, many of which he excludes by his observations on *John*, 1, 31–34, that Christ wrought no miracle in his infancy, or before the time of his public ministry. His works were edited at Venice, 4 vols., 1754 to 1763.

Theopŏlis, a name given to Antioch because the Christians first received their name there.

Theopompus, I. a king of Sparta, of the family of the Proclidæ, who distinguished himself by the many new regulations he introduced. He died after a long and peaceful reign, B.C. 723.—II. A Greek historian, a native of Chios, born about B.C. 360. His father, Damasistratus, became an object of strong dislike to his fellow-citizens on account of his attachment to Sparta, and was eventually exiled, together with his son. The latter came to Athens, and there had for an instructer the celebrated Isocrates. At the age of 45, Theopompus returned to his native city, on the recommendation of Alexander the Great; but after the death of that prince he was again driven out. He then retired to Egypt, but was badly received by Ptolemy I., who regarded him as an intriguing and trouble-making man, and even wished to put him to death. It was in accordance with the advice of Isocrates that Theopompus undertook to write a continuation of the history of Thucydides. He added, in the first place, according to some, an eighth book to the work, which the historian had left incomplete. After this he composed a History of Greece (Ἑλληνικά) in eleven books, and an abridgment of Herodotus in two books. He also wrote a history of Philip, father of Alexander the Great, in 58 books. Of these 58 there were still existing 53 in the time of Photius. The patriarch, however, makes us acquainted with the contents merely of the twelfth book, which embraced the history of Pacorus, king of Egypt. He informs us that the History of Philip contained very many digressions, and that Philip, the king of Macedon, who was defeated by the Romans, having caused all that did not relate to the father of Alexander to be thrown out, there remained merely what would amount in the whole to 16 books. The ancient writers blame Theopompus for a certain harshness and illiberality in his remarks; but Dionysius of Halicarnassus, on the other hand, praises the order and perspicuity that appeared in his works; and he commends, too, the long preparatory toil through which he went before entering on the composition of his work, and the researches which he made, and the pains he took to confer with those who had been eye-witnesses of some of the events that he described.—In speaking afterward of the History of Philip, Dionysius also makes the following remarks in relation to his general manner, which may serve in some degree, perhaps, to explain the charge of harshness and of illiberal feeling accustomed to be brought against this historian: "Not content with relating whatever has passed before the eyes of the world, Theopompus penetrates to the inmost souls of his principal actors, scrutinizes narrowly their most secret intentions, removes the mask from them, and brings forward into open day those vices which their hypocrisy had hoped to conceal. Hence some have charged him with calumniating, because he has blamed boldly what deserved to be blamed, and has lessened the glory which surrounded some individuals. In my opinion, however, he has merely done what physicians do, who apply the steel and the fire to those parts that are diseased and gangrenous, in order to save those that are healthy and sound.—As for his diction, it is altogether like that of Isocrates, pure, clear, noble, elevated, flowing, full of sweetness and harmony." (*Dion. Hal., Ep. ad Cn. Pomp.—Op., ed. Reiske*, vol. 6, p. 783.)—It would be wrong in us to oppose to the latter part of this eulogium the criticism of Longinus (§ 42) on a passage of Theopompus, because there is a wide difference between blaming an isolated phrase employed by a writer, and censuring his general style. The reproach uttered by Longinus agrees rather with what the rhetorician Hermogenes also condemned, namely, too great a fondness for digressions, and a relating, sometimes, of things actually silly in their nature. (*De Vet. Script. Censura, ed. Reiske*, vol. 5, p. 429.) Cornelius Nepos has made much use of Theopompus, although he calls him and Timæus two of the most calumniating of men, "*duo maledicentissimi.*" (*Vit. Alcib.*, 11, 1.) From an observation, moreover, made by Photius, he would appear to have been a very vain writer, and to have regarded those who had gone before him as not worthy even of the second rank. (*Phot., Cod.*, 176; vol. 1, p. 121, *ed. Bekk.*)—In 1803, Koch announced a critical edition of the fragments of Theopompus as about to appear, in a dissertation entitled "*Prolegomena ad Theopompum Chium*," *Stettini*, 4to. The promised edition, however, has never appeared. Frommel subsequently reunited the fragments of the Abridgment of Herodotus in a dissertation bearing the title "*De Theopompi Chii Epitome Herodotea.*" It is found in Creuzer's *Meletemata*

vol. 3, p. 135–170. In 1829, the first complete edition of all the fragments appeared from the Leyden press, with notes, a life of Theopompus, &c., by Wichers, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 179. —*Hoffmann, Lex. Bibliograph.*, vol. 3, p. 743.)

THERA, the most celebrated of the Sporades, situate, according to Strabo, about seven hundred stadia from the Cretan coast, in a northeast direction, and nearly two hundred stadia in circumference. (*Strab.*, 484.) The modern name is *Santorin*. This island was said by mythologists to have been formed in the sea by a clod of earth thrown from the ship Argo, and on its first appearance obtained the name of Calliste. (*Plin.*, 4, 12.) It was first occupied by some Phœnicians, but subsequently colonized by the Lacedæmonians, who settled there the descendants of the Minyæ, after they had been expelled from Lemnos by the Pelasgi. The colony was headed by Theras, a descendant of Cadmus, and maternal uncle of Eurysthenes and Proclus; he gave his name to the island. (*Herod.*, 4, 147.—*Pausan.*, 3, 1.—*Callim., ap. Strab.*, 347.) Several generations after this event, a colony was led into Africa by Battus, a descendant of the Minyæ, who there founded the city of Cyrene. (*Herod.*, 4, 150.—*Pind., Pyth.*, 4, 10.) Thera appears to have been produced by the action of submarine fires. (*Cramer's Anc. Greece*, vol. 3, p. 412, *seqq.*) "Abundant proofs are not wanting," observes Malte-Brun, "as to the existence of an ancient volcano, the crater of which occupied all the basin between *Santorin* and the smaller islands of the group: the mouth of the crater has been partly overthrown, and the aperture enclosed by the accumulation of dust and ashes. The lava, the ashes, and pumice-stone discharged from that volcano have covered part of Thera (*Mem. de Trevoux*, 1715), but the greater portion, which consists of a large bed of fine marble, has never been in any way changed by the action of volcanic fire. (*Tournefort*, vol. 1, p 321.) Thera is not now, however, covered with ashes and pumice-stones; it is fertile in corn, and produces strong wine and cotton, the latter of which is not, as in the other islands, planted every year. The population amounts to about 10,000, and all the inhabitants are Greeks." (*Malte-Brun, Geogr.*, vol. 6, p. 169.)

THERAMĔNES, a pupil of Socrates, and afterward one of the Athenian generals along with Alcibiades and Thrasybulus. He was appointed by the Lacedæmonians one of the thirty tyrants; but the moderation of his views giving offence to his colleagues, he was condemned to drink hemlock. From the readiness with which Theramenes attached himself to whatever party chanced to be uppermost, he was nicknamed ὁ κόθορνος, this being an appellation for a sort of sandal, not made right and left, as sandals usually were, but being equally adapted to both feet. (*Suid., s. v.* Κόθορνος.—*Blomf. in Mus. Crit.*, vol. 2, p. 212.)

THERAPNÆ, I. a town of Laconia, southeast of Sparta, and near the Eurotas. It received its name from Therapnæ, daughter of Lelex. Here were to be seen the temple of Menelaus, and his tomb, as well as that of Helen. Here also was the temple of Pollux, and both this deity and his brother were said to have been born here. Pindar has often connected Therapnæ with the mention of the Tyndaridæ. (*Pind., Isth.*, 1, 42.—*Id., Pyth.*, 11, 95.—*Id., Nem.*, 10, 106.) Therapnæ probably corresponds with the village of *Chrysapha*, about two miles to the southeast of the ruins of Sparta. (*Cramer's Anc. Greece*, vol. 3, p. 212.)—II. A town of Bœotia, between Thebes and the river Asopus, and in a line nearly with Potniæ. (*Strabo*, 409.)

THERAS, a son of Autesion of Lacedæmon, who conducted a colony to Calliste, to which he gave the name of Thera. (*Vid.* Thera.) He received divine honours after death. (*Pausan.*, 3, 1, 15.)

THERASĬA, a small rocky island in the Ægean, separated from the northwest coast of Thera by a narrow channel. According to Pliny (4, 12), it was detached from Thera by a convulsion of nature. Therasia still retains its name. (*Bondelmont, Ins. Archipel.*, p. 78, *ed. De Sinner.*)

THERMA, a town of Macedonia, afterward called *Thessalonica*, in honour of the wife of Cassander, and now *Saloniki*. (*Vid.* Thessalonica.)

THERMAĬCUS SINUS, a large bay setting up between the coast of Pieria and that of Chalcidice, and deriving its name from the city of Therma at its northeastern extremity. It was also called Macedonicus Sinus, from its advancing so far into the country of Macedonia. The modern name is the Gulf of *Saloniki*. (*Vid.* Thessalonica.)

THERMÆ (*warm baths*). This term is frequently used in connexion with an adjective: thus, Thermæ Selinuntiæ are the warm baths adjacent to the ancient Selinus, now *Sciacca;* Thermæ Himerenses, those adjacent to Himera on the northern coast of Sicily, now *Termini*, which has also become the modern name for the remains of the ancient city. So, also, in speaking of the warm baths constructed at Rome by various emperors, we read of the Thermæ of Dioclesian, &c.

THERMŌDON, a river of Pontus, rising in the mountains on the confines of Armenia Minor, and pursuing a course nearly due west until it reaches the plain of Themiscyra, when it turns to the north and empties into the Sinus Amisenus. According to Strabo (548), it was formed by the junction of several minor streams. Apollonius Rhodius makes these rivulets not less than ninety-six in number. (*Arg.*, 2, 972.) Xenophon also describes the Thermodon as a considerable river, not less than three plethra in width, and not easy for an enemy to cross. (*Anab.*, 5, 6, 3.) Dionysius Periegetes affirms that crystal and jasper were found on its banks (v. 773–782). This river, which retains the name of *Thermeh*, is frequently mentioned in the poets, from the circumstance of the Amazons having been fabled to have dwelt at one time on its banks. (*Cramer's Asia Minor*, vol. 1, p. 269, *seqq.*—*Herod.*, 9, 27.—*Virg., Æn.*, 11, 659.—*Propert.*, 3, 14. —*Plin.*, 6, 3.)

THERMOPŸLÆ, a celebrated pass leading from Thessaly into Locris and southern Greece. The word Thermopylæ (Θερμαὶ Πύλαι, "*Warm Gates* or *Pass*") denotes both the narrowness of the defile, which is formed by the sea on one side and the cliffs of Mount Œta on the other, and also the vicinity of certain warm springs, still called Thermæ, and which are seen to issue principally from two mouths at the foot of the precipices of Œta. The following description of Thermopylæ is given by Herodotus: "On the western side of the pass is a lofty mountain, so steep as to be inaccessible; on the eastern side are the sea and some marshes. In this defile is a warm spring called Chytri (Χύτροι) by the inhabitants, where stands an altar dedicated to Hercules. A wall has been constructed by the Phocians to defend the pass against the Thessalians, who came from Thesprotia to take possession of Thessaly, then named Æolis. Near Trachis the defile is not broader than half a plethrum (50 feet); but it is narrower still both before and after Thermopylæ, at the river Phœnix, near Anthele, and at the village of Alpeni." (*Herod.*, 7, 176.) It was here that Leonidas and his band of heroes withstood the attack of the immense Persian host, and nobly died in defending the pass. Here, too, was fought, at a later day, a battle between the Roman army under Acilius Glabrio and the forces of Antiochus, in which the latter were entirely routed. (*Vid.* Callidromus.—*Liv.*, 36, 15.—*Plin*, 4, 7.)—The history of the affair at Thermopylæ is as follows: At the time when the congress at the Isthmus resolved on defending the pass in question, the Olympic festival was

near at hand, and also one little less respected among many of the Dorian states, especially at Sparta, that of the Carnean Apollo, which lasted nine days. The danger of Greece did not seem so pressing as to require that these sacred games, so intimately connected with so many purposes of pleasure, business, and religion, should be suspended. And it was thought sufficient to send forward a small force, to bar the progress of the enemy until they should leave the Grecian world at leisure for action. That the northern Greeks might be assured that, notwithstanding this delay, Sparta did not mean to abandon them, the little band that was to precede the whole force of the confederates was placed under the command of her king Leonidas. It was composed of only 300 Spartans, attended by a body of Helots whose numbers are not recorded, 500 men from Tegea, and as many from Mantinea, 120 from the Arcadian Orchomenus, and 1000 from the rest of Arcadia. Corinth armed 400, Phlius 200, and Mycenæ 80. Messengers were sent to summon Phocis and the Locrians, whose territory lay nearest to the post which was to be maintained, to raise their whole force. "They were reminded that the invader was not a god, but a mortal, liable, as all human greatness, to a fall: and they were bidden to take courage, for the sea was guarded by Athens and Ægina, and the other maritime states, and the troops now sent were only the forerunners of the Peloponnesian army, which would speedily follow." Hearing this, the Phocians marched to Thermopylæ with 1000 men, and the Locrians of Opus with all the force they could muster. On his arrival in Bœotia Leonidas was joined by 700 Thespians, who were zealous in the cause; but the disposition of Thebes was strongly suspected; her leading men were known to be friendly to the Persians; and Leonidas probably believed that he should be counteracting their intrigues if he engaged the Thebans to take part in the contest. He therefore called upon them for assistance, and they sent 400 men with him; but, in the opinion of Herodotus, this was a forced compliance, which, if they had dared, they would willingly have refused. With this army Leonidas marched to defend Thermopylæ against two millions of men. It was a prevailing belief in later ages—one, perhaps, that became current immediately after the death of Leonidas—that when he sat out on his expedition he distinctly foresaw its fatal issue. And Herodotus gives some colour to the opinion by recording that he selected his Spartan followers from among those who had sons to leave behind them. But Plutarch imagined that, before his departure, he and his little band solemnized their own obsequies by funeral games in the presence of their parents, and that it was on this occasion he spoke of them as a small number to fight, but enough to die. One fact destroys this fiction. Before his arrival at Thermopylæ he did not know of the path over the mountain by which he might be attacked in the rear: the only danger he had before his eyes was one which could not have shaken the courage of any brave warrior, that of making a stand for a few days against incessant attacks, but from small bodies, in a narrow space, where he would be favoured by the ground. The whole pass shut in between the eastern promontory of Œta, called Callidromus, which towers above it in rugged precipices, and the shore of the Malian Gulf, is four or five miles in length; it is narrowest at either end, where the mountain is said once to have left room only for a single carriage. But between these points the pass first widens and then is again contracted, though not into quite so narrow a space, by the cliffs of Callidromus. At the foot of these rocks, as has already been remarked, a hot sulphureous spring gushes up in a copious stream, and other slenderer veins trickle across the road. This is the pass properly called Thermopylæ. On the side of the sea it was once guarded no less securely than by the cliffs; for it runs along the edge of a deep morass, which the mud, brought down by the rivers from the vale of the Sperchius, is now continually carrying forward into the gulf, while the part next the road gradually hardens into firm ground, and widens the pass. In very early times the Phocians were in possession of Thermopylæ, and, to protect themselves from the inroads of the Thessalians, had, as already stated, built a wall across the northern entrance, and had discharged the water of the springs to hollow out a natural trench in the road. They were in safety behind this bulwark till the Thessalians discovered a path, which, beginning in a chasm through which a torrent, called the Asopus, descends on the north side of the mountain, winds up a laborious ascent to the summit of Callidromus, and then, by a shorter and steeper track, comes down near the southern end of the pass, where the village of Alpenus once stood. After this discovery the fortification became comparatively useless, and was suffered to go to ruin. It seems wonderful, and would be scarcely credible, if it was not positively asserted by Herodotus, that when the congress at the Isthmus determined to defend Thermopylæ, there was not a man among them who knew of this circuitous track. They ordered the old wall to be repaired; but, when Leonidas arrived, he was informed of the danger which threatened him from the Anopæa, so the mountain pass was named, if it should come to the knowledge of the barbarians; and, on the arrival of the enemy, he posted the Phocians, by their own desire, on the summit of the ridge to guard against a surprise.—The first sight of the Persian host, covering the Trachinian plains, is said to have struck some of the followers of Leonidas with no less terror than their brethren of Artemisium felt at the approach of the hostile armada: the Peloponnesians would have retreated, and reserved their strength for the defence of their own isthmus. But the Phocians and Locrians, who were most interested in checking the progress of the invader, were indignant at the proposal, and Leonidas prevailed on the other allies to stay, and soothed them by despatching messengers to the confederate cities to call for speedy re-enforcement. Xerxes had heard that a handful of men, under the command of a Spartan king, were stationed at this part of the road; but he imagined, it is said, that his presence would have scared them away. He was surprised by the report of a horseman whom he had sent forward to observe their motions, and who, on riding up, perceived the Spartans before the wall, some quietly seated combing their flowing hair, others at exercise. He could not believe Demaratus, who assured him that the Spartans, at least, were come to dispute the pass with him, and that it was their custom to trim their hair on the eve of a combat. Four days passed before he could be convinced that his army must do more than show itself to clear a way for him. On the fifth day he ordered a body of Median and Cissian troops to fall upon the rash and insolent enemy, and to lead them captive into his presence. He was seated on a lofty throne, from which he could survey the narrow entrance of the pass, which, in obedience to his commands, his warriors endeavoured to force. But they fought on ground where their numbers were of no avail, except to increase their confusion when their attack was repulsed: their short spears could not reach the foe: the foremost fell, the hinder advanced over their bodies to the charge: their repeated onsets broke upon the Greeks idly, as waves upon the rock. At length, as the day wore on, the Medians and Cissians, spent with their efforts, and greatly thinned in their ranks, were recalled from the contest, which the king now thought worthy of the superior prowess of his own guards, the ten thousand Immortals. They were led as to a certain and easy victory; the Greeks,

however, stood their ground as before, or, if ever they gave way and turned their backs, it was only to face suddenly about and deal tenfold destruction on their pursuers. Thrice during these fruitless assaults the king was seen to start up from his throne in a transport of fear or rage. The combat lasted the whole day: the slaughter of the barbarians was great; on the side of the Greeks, a few Spartan lives were lost; as to the rest, nothing is said. The next day the attack was renewed with no better success: the bands of the several cities that made up the Grecian army, except the Phocians, who were employed as we have seen, relieved each other at the post of honour; all stood equally firm, and repelled the charge not less vigorously than before. The confidence of Xerxes was now changed to despondence and perplexity.—The secret of the Anopæa could not long remain concealed after it had become valuable. Many tongues, perhaps, would have revealed it: two Greeks, a Carystian, and Corydallus of Anticyra, shared the reproach of this foul treachery; but, by the general opinion, confirmed by the solemn sentence of the Amphictyonic council, which set a price upon his head, Ephialtes, a Malian, was branded with the infamy of having guided the barbarians round the fatal path. Xerxes, overjoyed at the discovery, ordered Hydarnes, the commander of the Ten Thousand, with his troops, to follow the traitor. They set out at nightfall: as day was beginning to break, they gained the brow of Callidromus, where the Phocians were posted: the night was still, and the universal silence was first broken by the trampling of the invaders on the leaves with which the face of the woody mountain was thickly strewed. The Phocians started from their couches and ran to their arms. The Persians, who had not expected to find an enemy on their way, were equally surprised at the sight of an armed band, and feared lest they might be Spartans; but when Ephialtes had informed them of the truth, they prepared to force a passage. Their arrows showered upon the Phocians, who, believing themselves the sole object of attack, retreated to the highest peak of the ridge, to sell their lives as dearly as they could. The Persians, without turning aside to pursue them, kept on their way, and descended towards Alpenus. Meanwhile, deserters had brought intelligence of the enemy's motions to the Grecian camp during the night, and their report was confirmed at daybreak by the sentinels who had been stationed on the heights, and now came down with the news that the barbarians were crossing the ridge. Little time was left for deliberation: opinions were divided as to the course that prudence prescribed or honour permitted. Leonidas did not restrain, perhaps encouraged, those of the allies who wished to save themselves from the impending fate; but for himself and his Spartans he declared his resolution of maintaining the post which Sparta had assigned them to the last. All withdrew except the Thespians and the Thebans. The Thespians remained from choice, bent on sharing his glory and his death. We should willingly believe the same of the Thebans, if the event did not seem to prove that their stay was the effect of compulsion. Herodotus says that Leonidas, though he dismissed the rest because their spirit shrank from danger, detained the Thebans as hostages, because he knew them to be disaffected to the cause of freedom; yet, as he was himself certain of perishing, it is equally difficult to understand why and how he put this violence on them; and Plutarch, who observes the inconsistency of the reason assigned by Herodotus, would have triumphantly vindicated the honour of the Thebans, if he could have denied that they alone survived the day. Unless we suppose that their first choice was on the side of honour, their last, when death stared them in the face, on the side of prudence, we must give up their conduct and that of Leonidas as an inscrutable mystery.—Megistias, an Acarnanian soothsayer, who traced his lineage to the ancient seer Melampus, is said to have read the approaching fate of his companions in the entrails of the victims before any tidings had arrived of their danger. When the presage was confirmed Leonidas pressed him to retire: a proof, Herodotus thinks, that the Spartan king did not wish to keep any one who desired to go. Megistias, imitating the example of the heroic prophet Theoclus, who, after predicting the fall of Ira to Aristomenes, refused to survive the ruin of his country, would not quit the side of Leonidas; but he sent away his son, an only one, who had accompanied him, that the line of Melampus might not end with him. Leonidas would also, it is said, have saved two of his kinsmen, by sending them with letters and messages to Sparta; but the one said he had come to bear arms, not to carry letters; and the other, that his deeds would tell all that Sparta wished to know.—Before Hydarnes began his march, Ephialtes had reckoned the time he would take to reach the southern foot of the mountain, and Xerxes had, accordingly, fixed the hour when he would attack the Greeks in front. It was early in the forenoon when the Ten Thousand had near finished their round, and the preconcerted onset began. Leonidas, now less careful to husband the lives of his men than to make havoc among the barbarians, no longer confined himself, as before, within the pass, but, leaving a guard at the wall, sallied forth and charged the advancing enemy. His little band, reckless of everything but honour and vengeance, made deep and bloody breaches in the ranks of the Persians, who, according to an Oriental custom, were driven into the conflict by the lash of their commanders. Many perished in the sea, many were trampled under foot by the throng that pressed on them from behind: yet the Spartans too were thinned, and Leonidas himself died early. The fight was hottest over his body, which was rescued after a hard struggle, and the Greeks four times turned the enemy. At length, when most of their spears were broken, and their swords blunted with slaughter, word came that the band of Hydarnes was about to enter the pass. Then they retreated to the wall, and pressed on to a knoll on the other side, where they took up their last stand. The Thebans, however, did not return with them, but threw down their arms and begged for quarter. This, it is said, the greater part obtained: Herodotus heard a story, about which Plutarch is, with good reason, incredulous, that they were afterward all branded like runaway slaves; but it is not denied that they placed themselves at the mercy of the barbarians. The Persians rushed forward unresisted, broke down the wall, and surrounded the hillock where the little remnant of the Greeks, armed only with a few swords, stood a butt for the arrows, the javelins, and the stones of the enemy, which at length overwhelmed them. Where they fell they were afterward buried; their tomb, as Simonides sang, was an altar; a sanctuary, in which Greece revered the memory of her second founders. (*Diod. Sic.*, 11, 11.) The inscription of the monument raised over the slain, who died from first to last in defence of the pass, recorded that four thousand men from Peloponnesus had fought at Thermopylæ with three hundred myriads. We ought not to expect accuracy in these numbers: the list in Herodotus, if the Locrian force is only supposed equal to the Phocian, exceeds six thousand men: the Phocians, it must be remembered, were not engaged. But it is not easy to reconcile either account with the historian's statement, that the Grecian dead amounted to four thousand, unless we suppose that the Helots, though not numbered, formed a large part of the army of Leonidas. The lustre of his achievement is not diminished by their presence. He himself and his Spartans no doubt considered their

persevering stand in the post intrusted to them, not as an act of high and heroic devotion, but of simple and indispensable duty. Their spirit spoke in the lines inscribed upon their monument, which bade the passing traveller tell their countrymen that they had fallen in obedience to their laws. How their action was viewed at Sparta may be collected from a story which cannot be separated from the recollection of this memorable day. When the band of Leonidas was nearly enclosed, two Spartans, Eurytus and Aristodemus, were staying at Alpenus, having been forced to quit their post by a disorder which nearly deprived them of sight. When they heard the tidings, the one called for his arms, and made his helot guide him to the place of combat, where he was left, and fell. But the other's heart failed him, and he saved his life. When he returned to Sparta he was shunned like a pestilence: no man would share the fire of his hearth with him, or speak to him; and he was branded with the name of "*the trembler Aristodemus*" (ὁ τρέσας Ἀριστόδημος). According to another account, both these Spartans had been despatched from the camp as messengers, and there being sufficient time for both to return, Eurytus did so, but Aristodemus lingered on the way.—The Persians are said to have lost at Thermopylæ 20,000 men: among them were several of royal blood. To console himself for this loss, and to reap the utmost advantage from his victory, Xerxes sent over to the fleet, which, having heard of the departure of the Greeks, was now stationed on the northern coast of Eubœa, and by public notice invited all who were curious to see the chastisement he had inflicted on the men who had dared to defy his power. That he had previously buried the greater part of his own dead seems natural enough; and such an artifice, so slightly differing from the universal practice of both ancient and modern belligerents, scarcely deserved the name of a stratagem. He is said also to have mutilated the body of Leonidas; and, as this was one of the foremost which he found on a field that had cost him so dear, we are not at liberty to reject the tradition, because such ferocity was not consistent with the respect usually paid by the Persians to a gallant enemy. To cut off the head and right arm of slain rebels was a Persian usage. (*Plut., Vit. Artax.*, c. 13.—*Strab.*, 733.—*Herod.*, 7, 206, *seqq.*—*Thirlwall's Hist. of Gr.*, vol. 2, p. 282, *seqq.*)—According to modern travellers, the warm springs at Thermopylæ are about half way between *Bodonitza* and *Zeitoun*. They issue principally from two mouths at the foot of the limestone precipices of Œta. The temperature, in the month of December, was found to be 111° of Fahrenheit. Dr. Holland found it to be 103° or 104° at the mouth of the fissures. The water is very transparent, but deposites a calcareous concretion (carbonate of lime), which adheres to reeds and sticks, like the waters of the Anio at Tivoli, and the sulphureous lake between that place and Rome. A large extent of surface is covered with this deposite. It is impregnated with carbonic acid, lime, muriate of soda, and sulphur. The ground about the springs yields a hollow sound like that within the crater of the Solfaterra near Naples. In some places Dr. Clarke observed cracks and fissures filled with stagnant water, through which a gaseous fluid was rising in large bubbles to the surface, its fœtid smell bespeaking it to be sulphureted hydrogen. The springs are very copious, and immediately form several rapid streams running into the sea, which is apparently about a mile from the pass. Baths were built here by Herodes Atticus. The defile or strait continues for some distance beyond the hot springs, and then the road, which is still paved in many places, bears off all at once across the plain to Zeitoun, distant three hours from Thermopylæ. Near the springs there are faint traces of a wall and circular tower, composed of a thick mass of small stones, and apparently not of high antiquity. The foot of the mountain, however, Mr. Dodwell says, is so covered with trees and impenetrable bushes as to hide any vestiges which may exist of early fortifications. The wall, of which mention has more than once been made by us, was, at a later day, renewed and fortified by Antiochus when defending himself against the Romans; and was afterward restored by Justinian, when that monarch thought to secure the tottering empire by fortresses and walls: he is stated also to have constructed cisterns here for the reception of rain-water. The question is, whether this be the site of the ancient wall, as Dr. Holland and Mr. Dodwell suppose, or whether the spring referred to by Herodotus be not the fountain mentioned by Dr. Clarke, who describes the wall, not as traversing the marsh, but as extending along the mountainous chain of Œta from sea to sea. The cisterns built by Justinian would hardly be in the marshy plain, but must be looked for within the fortified pass. Formidable, however, as the defile of Thermopylæ may seem, it has never opposed an effectual barrier to an invading army; the strength of these gates of Greece being rendered vain by the other mountain routes which avoid them. "The Persians," says Procopius, "found only one path over the mountains; now there are many, and large enough to admit a cart or chariot." A path was pointed out to Dr. Clarke to the north of the hot springs, which is still used by the inhabitants in journeying to Salona. After following this path to a certain distance, another road branches from it towards the southeast, according to the route pursued by the Persians. Dr. Holland ascended Mount Œta by "a route equally singular and interesting, but difficult, and not free from danger." When the Gauls under Brennus invaded Greece, the treacherous discovery made to him of a path through the mountains compelled the Greeks to retreat, to prevent their being taken in rear. Antiochus was in like manner forced to retreat with precipitation, on seeing the heights above the pass occupied by Roman soldiers, who, under the command of M. Porcius Cato, had been sent round to seize these positions. In the reign of Justinian the army of the Huns advanced to Thermopylæ, and discovered the path over the mountains. When Bajazet entered Greece towards the close of the fourteenth century, there appears to have been little need of these artifices: a Greek bishop is stated to have conducted the Mohammedan conquerors through the pass to enslave his country. During the late revolution, Thermopylæ never opposed any serious barrier against the Turkish forces. The passes of Callidromus and Cnemis were disputed on one occasion with success by a body of Armatoles under Odysseus; but the foe were afterward repeatedly suffered to cross the ridges of Othrys and Œta without opposition.

Thermus or Thermum, an unwalled city of Ætolia, northeast of Stratos, regarded as the capital of the country. It is supposed by Mannert to have derived its name from some warm springs in the neighbourhood, and Polybius (5, 7) speaks of it as τόπον ἐν τοῖς θερμοῖς. Its situation among the mountains rendered it, notwithstanding the want of walls, a place very difficult of access, and hence it was regarded as a kind of citadel for all Ætolia. It was here that the assemblies for deciding the elections of magistrates were held, as well as the most splendid festival and commercial meetings. Hence the place was stored, not only with abundance of provisions and the necessaries of life, but with the most costly furniture, and with utensils of every kind adapted for entertainments. Philip III. of Macedon surprised the place by a rapid march, and obtained great booty, although many of the more valuable articles were either carried off or destroyed by the inhabitants. (*Polyb.*, 5, 9.) In the pillage of the town, the Macedonians did not spare

even the temples; but, in revenge for the excesses committed by the Ætolians at Dium and Dodona, defaced the statues, which amounted to more than two thousand, set fire to the porches, and finally razed the buildings themselves to the ground. They found also in Thermus a quantity of arms, of which they selected the most costly to carry away, but the greater part they destroyed, to the number of 15,000 complete suits of armour. In like manner, whatever was not worthy of removal, was consumed in heaps before the camp. All these facts attest the size and opulence of the place; of which, however, so little is known, that, with the exception of Strabo and Polybius, its name occurs in no ancient author. Philip subsequently made another attack upon the town, and destroyed all that had been spared before. (*Polyb., de virt. et vit.*, c. 11.)—Under the Roman sway, when the national assemblies of the Ætolians had ceased to be held, Thermus became speedily forgotten in history. (*Mannert, Geogr.*, vol. 8, p. 111—*Cramer's Anc. Greece*, vol. 2, p. 87.)

Thersander, a son of Polynices and Argia. He was one of the Epigoni, and, after the capture of Thebes, received the city from the hands of his victorious fellow-chieftains. (*Pausan.*, 9, 8.—*Heyne, ad Apollod.*, 3, 7, 4.) At a subsequent period, when already advanced in years, he accompanied the Greeks to the Trojan war, but was slain on the shores of Mysia by Telephus. (*Dict. Cret.*, 2, 2.—*Heyne, ad Virg., Æn.*, 2, 261.—*Pind., Ol.*, 2, 76.—*Schol. ad Pind., l. c.*)

Thersites, one of the Greeks in the army before Troy. Homer describes him as equally deformed in person and in mind. Such was his propensity to indulge in contumelious language, that he could not abstain from directing it against not only the chiefs of the army, but even Agamemnon himself. He ultimately fell by the hand of Achilles, while he was ridiculing the sorrow of that hero for the slain Penthesilea. (*Hom., Il.*, 2, 212, *seqq.*)

Theseidæ, a patronymic given to the Athenians from Theseus, one of their kings. (*Virg., G.*, 2, 383.)

Theseus (two syllables), king of Athens, and son of Ægeus by Æthra, the daughter of Pittheus, monarch of Trœzene, was one of the most celebrated heroes of antiquity. He was reared in the palace of his grandfather; and, when grown to the proper age, his mother led him to the rock under which his father had deposited his sword and sandals, and he removed it with ease and took them out. He was now to proceed to Athens, and present himself to Ægeus. As, however, the roads were infested by robbers, his grandfather Pittheus pressed him earnestly to take the shorter and safer way over the Saronic Gulf; but the youth, feeling in himself the spirit and the soul of a hero, resolved to signalize himself like Hercules, with whose fame all Greece now rang, by destroying the evil-doers and the monsters that oppressed and ravaged the country; and he determined on the more perilous and adventurous journey by land. On his way to Athens he met with many adventures, and destroyed Periphates, Sinis, Sciron, Procrustes, and also the monstrous sow Phæa, which ravaged the country in the neighbourhood of Crommyon. Having overcome all the perils of the road, Theseus at length reached Athens, where new dangers awaited him. He found his father's court all in confusion. The Pallantidæ, or sons and grandsons of Pallas, the brother of Ægeus, had long seen with jealousy the sceptre in the hands of an old man, and now meditated wresting it from his feeble grasp. Thinking, however, that his death could not be very remote, they resolved to wait for that event; but they made no secret of their intentions. The arrival of Theseus threatened to disconcert their plan. They feared that if this young stranger should be received as a son of the old king, he might find in him a protector and avenger; and they resolved to poison his mind against him. Their plot so far succeeded that Ægeus was on the point of sacrificing his son, when he recognised him, and then acknowledged him in the presence of all the people. The Pallantidæ had recourse to arms, but Theseus defeated and slew them. Medea, it is also said, who was married to Ægeus, fearing the loss of her influence when Theseus should have been acknowledged by his father, resolved to anticipate that event; and, moved by her calumnies, Ægeus was presenting a cup of poison to his son, when the sight of the sword left with Æthra discovered to him who he was. The bull which Hercules had brought from Crete was now at Marathon, and the country was in terror of his ravages. Theseus went in quest of him, overcame, and exhibited him in chains to the astonished Athenians, and then sacrificed the animal to Apollo Delphinius. The Athenians were at this period in deep affliction on account of the tribute which they were forced to pay to Minos, king of Crete. (*Vid.* Androgeus and Minotaurus.) Theseus resolved to deliver them from this calamity, or die in the attempt. Accordingly, when the third time of sending off this tribute came, and the youths and maidens were, according to custom, drawn by lot to be sent, in spite of the entreaties of his father to the contrary he voluntarily offered himself as one of the victims. The ship departed, as usual, under black sails, which Theseus promised his father to change for white ones in case of his returning victorious. When they arrived in Crete, the youths and maidens were exhibited before Minos; and Ariadne, the daughter of the king, who was present, became deeply enamoured of Theseus, by whom her love was speedily returned. She furnished him with a clew of thread, which enabled him to penetrate in safety the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. He then got on board with his companions, and sailed for Athens. Ariadne accompanied his flight, but was abandoned by him on the isle of Dia or Naxos. (*Vid.* Ariadne.) Before Theseus returned to Athens, he sailed to Delos to pay his vow; for, ere setting out on his perilous expedition, he had made a vow to send annually, if successful, to the sacred island a ship with gifts and sacrifices. (*Vid.* Delia II.) He also consecrated in Delos a statue of Venus, made by Dædalus, on account of the aid she had given him. He, moreover, to commemorate his victory, established there a dance, the evolutions of which imitated the windings of the labyrinth. (Compare *Hom., Il.*, 18, 590, *seqq.*) On approaching the coast of Attica, Theseus forgot the signal appointed by his father, and returned under the same sails with which he had departed; and the old king, thinking he was deprived of his newly-found son, destroyed himself. (*Vid.* Ægeus.) The hero now turned his thoughts to legislation. The Attic territory had been divided by Cecrops into twelve demi or boroughs, each of which had its own government and chief magistrate, and was almost wholly independent. The consequence was, frequent and sanguinary wars arose among them. Nothing but pressing external danger forced them to union, which was again dissolved as soon as the storm was over. Theseus therefore invited not merely the people of Attica, but even strangers, to come and establish themselves at Athens, then nothing but a small settlement on a rock. By his prudence and his authority he induced the heads of boroughs to resign their independent power, and intrust the administration of justice to a court, which should sit constantly at Athens, and exercise jurisdiction over all the inhabitants of Attica. He abolished the previous division of the people of Attica into four tribes, and substituted that of a distribution into three classes, the Nobles, the Husbandmen, and the Artisans (Εὐπατρίδαι, Γεωμόροι, and Δημιουργοί). This object he is said to have accomplished partly by force, partly by persuasion. With the lower classes

we read, he found no difficulty; but the powerful men were only induced to comply with his proposals by his promise that all should be admitted to an equal share of the government, and that he would resign all his royal prerogatives except those of commanding in war and of watching over the laws. To the nobles, therefore, he reserved all the offices of state, with the privilege of ordering the affairs of religion, and of interpreting the laws both human and divine. The result of these and other regulations was the increase of the city and of the population in general. Thucydides fixes on this as the epoch when the lower city was added to the ancient one, which had covered, as we have remarked, little more than the rock that afterward became the citadel. And hence there may seem to have been some foundation for Plutarch's statement, that Theseus called the city Athens, if this name properly signified the whole enclosure of the Old and New Town.—As a farther means of uniting the people, Theseus established numerous festivals, particularly the Panathenæa, solemnized with great splendour every fifth year, in commemoration of this union of the inhabitants of Attica. Theseus firmly established the boundaries of the Attic territory, in which he included Megaris, and set up a pillar on the Isthmus of Corinth to mark the limits of Attica and the Peloponnesus. These civic cares did not prevent Theseus from taking part in military enterprises: he accompanied Hercules in his expedition against the Amazons, who then dwelt on the banks of the Thermodon; and he distinguished himself so much in the conflict, that Hercules, after the victory, bestowed on him, as the reward of his valour, the hand of the vanquished queen. (*Vid.* Antiope.) When the Amazons afterward, in revenge, invaded the Attic territory, they met with a signal defeat from the Athenian prince. (*Vid.* Amazones.) Theseus was also a sharer in the dangers of the Calydonian hunt; he was one of the adventurous band who sailed in the Argo to Colchis; and he aided his friend Pirithoüs and the Lapithæ in their conflict with the Centaurs. The friendship between him and Pirithoüs was of a most intimate nature, yet it had originated in the midst of arms. (*Vid.* Pirithoüs.) Like faithful comrades, they aided each other in every project. Each was ambitious in love, and would possess a daughter of the gods. Theseus, in whose favour the lot had fallen, carried off, with the assistance of his friend, the celebrated Helen, daughter of Leda, then a child of but nine years, though already of surpassing loveliness, and placed her under the care of his mother Æthra, at Aphidnæ, whence she was subsequently rescued by her brothers Castor and Pollux. He then prepared to aid his friend in a bolder and more perilous attempt, the abduction of Proserpina from the palace of Pluto; an attempt which resulted in the imprisonment of both by the monarch of Hades. From this confinement Theseus was released by Hercules; but Pirithoüs remained ever a captive. (*Vid.* Pirithoüs.) After the death of Antiope, who had borne him a son named Hippolytus, Theseus married Phædra, the daughter of Minos, and sister of Ariadne. Hippolytus lost his life in consequence of a false charge preferred against him by his stepmother; Phædra ended her days by her own hand; and Theseus, when too late, learned the innocence of his son. (*Vid* Hippolytus.)—The invasion of Attica by Castor and Pollux, for the recovery of their sister Helen, and an insurrection of the Pallantidæ, brought on Theseus the usual fate of all great Athenians—exile. He voluntarily retired to Lycomedes, king of the island of Scyros, and there he met with his death, either by accident or by the treachery of his host; for, ascending, with Lycomedes, a lofty rock, to take a view of the island, he fell or was pushed off by his companion, and lost his life by the fall. The Athenians honoured his memory by feasts and temples, placed him among the gods, and at a later day obtained his bones from the island of Scyros, and interred them beneath the soil of Attica. (*Keightley's Mythology*, p. 387, *segq.*—*Plut. Vit. Thes.*)—Theseus, whose name signifies the *Orderer* or *Regulator* (Θησεύς, from θέω, -ήσω, "*to place*" or "*establish*"), seems rather to indicate a period than an individual, though it is very possible that the name may have been borne by one who contributed the largest share, or put the finishing hand, to the change which is commonly considered as his work. Theseus, indeed, is represented by the ancients in quite an ambiguous light; as, on the one hand, the founder of a government which was, for many centuries after him, rigidly aristocratical; and, on the other hand, as the parent of the Athenian democracy. If we make due allowance for the exaggerations of poets or rhetoricians, who adorn him with the latter of these titles in order to exalt the antiquity of the popular institutions of later times, we shall perhaps find that neither description is entirely groundless, though the former is more simply and evidently true. His institutions were aristocratical, because none were then known of any other kind. The effect of the union would even be, in the first instance, to increase the influence of the noble class, by concentrating it in one spot; and hence it proved too powerful for both the king and the people. In this sense we may say with Plutarch, that Theseus gained the assent of the great men to his plan by surrendering his royal prerogatives, which they shared equally among them. The king was no more than the first of the nobles; the four kings of the tribes (Φυλοβασιλεῖς.—*Pollux*, 8, 111), all chosen from the privileged class, were his constant assessors, and acted rather as colleagues than as counsellors. The principal difference between them and him appears to have consisted in the duration of their office, which was probably never long enough to leave them independent of the body from which they were taken and to which they returned.—But there was also a sense in which Theseus might, without impropriety, be regarded as the founder of the Athenian democracy, both with respect to the tendency and remote consequences, and to the immediate effect, of the institutions ascribed to him. The incorporation of several scattered townships in one city, such as took place in Attica, was in many, perhaps in most, parts of Greece the first stage in the growth of a free commonalty, which, thus enabled to feel its own strength, was gradually encouraged successfully to resist the authority of the nobles. And hence, in later times, the dismemberment of a capital, and its repartition into a number of rural communities, was esteemed the surest expedient for establishing an aristocratical government. (*Thirlwall's Hist. of Greece*, vol. 2, p. 9, *segq.*)—Regarded as the patron-hero of that people of Greece among whom literature flourished most, Theseus is presented to us under a more historic aspect than the other heroes of mythology. Though his adventures are evidently founded on those of Hercules, whom he is said to have emulated, we are struck by the absence of the marvellous in them: indeed, the exploits of Theseus are generally such effects as would be produced in historical times by the course of events in the formation of a polity: such, at least, are his achievements in and about Attica. Theseus yielded few subjects, therefore, to the Attic dramatists. When they brought him on the stage, it was hardly ever as the principal character of the piece. He always, however, appears as the model of a just and moderate ruler, the example of a strict obedience to the dictates of law and equity, the protector of the suppliant, the scourge of the evil-doer, and the author of wise and good regulations. (*Keightley, l. c.*)

THESMOTHĔTÆ, a name given to the six remaining archons at Athens, after the chief archon, the Basileus or King-Archon, and the Polemarch. (*Vid.* Archontes.

THESPĬA or THESPIÆ, a town of Bœotia, forty stadia from Ascra, according to Strabo, and near the foot of Helicon, looking towards the south and the Crissæan Gulf. Its antiquity is attested by Homer, who names it in the catalogue of Bœotian towns. (*Il.*, 2, 498.) The Thespians are worthy of a place in history for their brave and generous conduct during the Persian war. When the rest of Bœotia basely submitted to Xerxes, they alone refused to tender earth and water to his deputies. The troops also under Leonidas, whom they sent to aid the Spartans at Thermopylæ, chose rather to die at their posts than desert their commander and his heroic followers. (*Herod.*, 7, 132 *et* 222.) Their city was, in consequence, burned by the Persians after it had been evacuated by the inhabitants, who retired to the Peloponnesus. (*Herod.*, 8, 50.) A small body of these, however, fought at Platæa under Pausanias. (*Herod.*, 9, 31.) The Thespians distinguished themselves also in the battle of Delium against the Athenians, being nearly all slain at their post. (*Thucyd.*, 4, 96.) The Thebans afterward basely took advantage of this heavy loss to pull down the walls of their city and bring it under subjection, on pretext of their having favoured the Athenians. (*Thucyd.*, 4, 133.) They subsequently made an attempt to recover their independence; but failing in this enterprise, many of them sought refuge at Athens. (*Thucyd.*, 6, 95.) Thespiæ was occupied by the Lacedæmonians at the same time that they seized upon the citadel of Thebes. (*Xen., Hist. Gr.*, 5, 4, 42.)—The celebrated courtesan Phryne was born at Thespiæ. It is mentioned, that on her having received, as a present from Praxiteles, a beautiful statue of Cupid, she caused it to be erected in her native city, which added greatly to its prosperity, from the influx of strangers who came to view this masterpiece of art. (*Strabo*, 410.—*Athen.*, 13, 59.) Pausanias affirms, that this celebrated statue was sent to Rome by Caligula, but was afterward restored to Thespiæ by Claudius. Nero again removed it to Rome, where it was destroyed by fire. (*Pausan.*, 9, 26.) Pliny, however, asserts that it still existed in his day in the schools of Octavia. (*Plin.*, 36, 5.)—It is now pretty well ascertained, by the researches of recent travellers, that the ruins of Thespiæ are occupied by the modern *Eremo Castro*. Sir W. Gell remarks, that "the plan of the city is distinctly visible. It seems a regular hexagon, and the mound occasioned by the fall of the wall is perfect." (*Itin.*, p. 119. — *Cramer's Ancient Greece*, vol. 2, p. 208, *seqq.*)

THESPIĂDÆ, the offspring of Hercules by the fifty daughters of Thespius. On attaining to manhood, some of them were sent, by their father's directions, to Thebes in Bœotia, but the greater part as a colony to Sardinia. (*Apollod.*, 2, 7, 6.—*Heyne ad Apollod., l. c.*—*Diod. Sic.*, 4, 29.—*Pausan.* 10, 17.)

THESPIĂDES, I. the fifty daughters of Thespius, mothers of the Thespiadæ by Hercules. (*Apollod.*, 2, 4, 10.)—II. An appellation given to the Muses from Thespiæ, near which was Helicon, one of the mountains sacred to them. (*Vid.* Musæ.)

THESPIS, an early Greek dramatic poet, generally regarded as the inventor of tragedy. He was born at Icaria, a Diacrian demus or borough, at the beginning of the sixth century B.C. His birthplace derived its name, according to tradition, from the father of Erigone (*Steph. Byz., s. v.* Ἰκαρία.—*Hygin., fab.*, 130), and had always been a seat of the religion of Bacchus; and the origin of the Athenian tragedy and comedy has been confidently referred to the drunken festivals of the place (*Athenæus*, 2, p. 40): indeed, it is not improbable that the name itself may point to the old mimetic exhibitions which were common there. (*Welcker, Nachtrag*, p. 222.) An account of the improvements introduced by Thespis will be found under another article. (*Vid.* Theatrum.)

THESPĬUS, king of Thespiæ, and father of the Thespiades. (*Apollod.*, 2, 4, 10.) The name is sometimes erroneously written Thestius. (Consult the remarks of *Heyne, not. crit., ad. Apollod.*, 2, 7, 8.)

THESPROTĬA, a district of Epirus, along the coast opposite to Corcyra, and extending also some distance inland. Of all the Epirotic nations, the Thesproti may be considered as the most ancient. This is evident from the circumstance of their being alone noticed by Homer, while he omits all mention of the Molossians and Chaonians. (*Od.*, 14, 315.) Herodotus also affirms (7, 176) that they were the parent stock whence descended the Thessalians, who expelled the Æolians from the country afterward known by the name of Thessaly. Thesprotia, indeed, appears to have been in remote times the great seat of the Pelasgic nation, whence they disseminated themselves over several parts of Greece, and sent colonies to Italy. (*Herod.*, 2, 56.—*Strabo*, 327.) Even after the Pelasgic name had become extinct in these two countries, the oracle and temple of Dodona, which they had established in Thesprotia, still remained to attest their former existence in that district.—We must infer from the passage of Homer which has been referred to, that the government of Thessaly was at first monarchical. How long this continued is not apparent Some change must have taken place prior to the time of Thucydides, who assures us that neither the Thesproti nor Chaones were subject to kings. (*Thucyd.*, 2, 80.) Subsequently we may, however, suppose them to have been included under the dominion of the Molossian princes. It were as needless to attempt to define the limits of ancient Thessaly as those of Chaonia: we must therefore be content with ascertaining that it was mainly situated between the rivers Thyamis (*Calama*) and Acheron (*Souli*), while it extended beyond the source of the former to the banks of the Aoüs. (*Cramer's Anc. Greece*, vol. 1, p. 107.)

THESSALĬA, a country of Greece, bounded on the north by the Cambunian Mountains, extending from Pindus to Olympus, and separating it from Macedonia; on the west by the chain of Pindus, dividing it from Epirus; on the south by Mount Œta, and on the east by the Ægean Sea. It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly formed by the mountains just specified was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great revolution of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams. This opinion, which was first reported by Herodotus, in his account of the celebrated march of Xerxes (7, 129), is again repeated by Strabo, who observes, in confirmation of it, that the Peneus is still exposed to frequent inundations, and also that the land in Thessaly is higher towards the sea than towards the more central parts. (*Strabo*, 430.)—According to the same geographer, this province was divided into four districts, distinguished by the name of Phthiotis, Estiæotis, Thessaliotis, and Pelasgiotis. In his description, however, of these, he appears to have no room for Thessaliotis, which is, in fact, rarely acknowledged by the writers of antiquity; though we cannot doubt the propriety of Strabo's division into tetrarchies, as it derives confirmation from Harpocration (*s. v.* Τετραρχία) and the scholiast to Apollonius Rhodius. (*Argon.*, 3, 1089.)—There is hardly any district in Greece for which nature seems to have done so much as for Thessaly. It may with justice be called the land of the Peneus, which, descending from Pindus, flowed through it from west to east. A multitude of tributary streams poured from the north and the south into this river. No other district had so extensive an internal navigation; which, with a little assistance from art, might have been carried to all its parts. Its fruitful soil was fitted alike

for pasturing and the cultivation of corn; its coasts, especially the Sinus Pagasæus, afforded the best harbours for shipping; nature seemed hardly to have left a wish ungratified. It was in Thessaly that the tribe of the Hellenes, according to tradition, first applied themselves to agriculture; and thence its several branches spread over the more southern lands. (*Vid.* Hellas.) Almost all the names of its towns recall some association connected with the primitive history and heroic age of the nation.—Early traditions, preserved by the Greek poets and other writers, ascribe to Thessaly the more ancient names of Pyrrha, Æmonia, and Æolis. (*Rhian, ap. Schol. in Apoll. Rhod.*, 3, 1089.—*Steph. Byz., s. v. Αἱμονία.—Herod.*, 7, 176.) Passing over the two former appellations, which belong rather to the age of mythology, the latter may afford us matter for historical reflections, as referring to that remote period when the plains of Thessaly were occupied by the Æolian Pelasgi, to whom Greece was probably indebted for the first dawnings of civilization, and the earliest cultivation of her language. (*Strabo*, 220.) This people originally came, as Herodotus informs us, from Thesprotia (*Herod.*, 7, 176.—*Strab.*, 444); but how long they remained in possession of the country, and at what precise period it assumed the name of Thessaly, cannot, perhaps, now be determined. In the poems of Homer it never occurs, although the several principalities and kingdoms of which it is composed are there distinctly enumerated and described, together with the different chiefs to whom they were subject: thus Hellas and Phthia are assigned to Achilles; the Melian and Pagasean territories to Protesilaus and Eumelus; Magnesia to Philoctetes and Eurypylus; Estiæotis and Pelasgia to Medon and the sons of Æsculapius, with other petty leaders. It is from Homer, therefore, that we derive the earliest information relative to the history of this fairest portion of Greece. This state of things, however, was not of long continuance; and a new constitution, dating probably from the period of the Trojan expedition, seems to have been adopted by the common consent of the Thessalian states. They agreed to unite themselves into one confederate body, under the direction of one supreme magistrate or chief, distinguished by the title of Tagus (Ταγός), and elected by the consent of the whole republic. The details of this federal system are little known; but Strabo assures us that the Thessalian confederacy was the most considerable, as well as the earliest, society of the kind established in Greece. (*Strab.*, 429.) How far its constitution was connected with the celebrated Amphictyonic council, it seems impossible to determine, since we are so little acquainted with the origin and history of that ancient assembly. There can be little doubt, however, that this singular coalition, which embraced matters of a political as well as a religious nature, first rose among the states of Thessaly, as we find that the majority of the nation who had votes in the council were either actually Thessalians, or connected in some way with that part of Greece. This mode of government, however, seems to have succeeded as little in Thessaly as in the other Hellenic republics where it was adopted; and that province, which, from its local advantages, ought to have ranked among the most powerful and leading states of Greece, we find, if we except a period of brilliant but momentary splendour, to have been one of the most weak and insignificant. We learn from Herodotus, that when Xerxes meditated the invasion of Greece, he was encouraged in the design by the Aleuadæ, whom the historian terms kings of Thessaly, but who, probably, like the Pisistratidæ, had only usurped the regal power, and, upon being deprived of their authority, sought the aid of the Persian monarch to recover their lost dominion. (*Herod.*, 7, 6.) It is evident that the Thessalian nation did not concur in their projects, as we find they applied for assistance in this emergency to the rest of Greece; but, as it was not deemed expedient to join forces against the common enemy, from the impossibility of making any effectual resistance to the north of Thermopylæ, the Thessalians were left to their own resources, and consequently submitted to the Persian arms (*Herod.*, 7, 172, *seqq.*), which Herodotus insinuates they did the more readily, that they might thus profit by foreign aid in avenging themselves on the Phocians, with whom they had been engaged in frequent but unsuccessful hostilities. (*Herod.*, 8, 27.)—Little notice is taken by the Greek historians of the affairs of Thessaly, from the Persian invasion to the battle of Leuctra, except the fact mentioned by Thucydides of an expedition having been undertaken by the Athenians, under the command of Myronides, with a view of reinstating Orestes, son of Echecratidas, prince of Thessaly, who had been banished from his country. The Athenian general, on that occasion, advanced as far as Pharsalus; but his progress being checked by the superiority of the Thessalian cavalry, he was forced to retire without having accomplished any of the objects of the expedition. (*Thucyd.*, 1, 111.)—The Thessalians appear to have taken no part in the Peloponnesian war, though they might naturally be inclined to favour the Athenian cause, from their early alliance with that state. Hence it was that Brasidas felt it necessary to use such secrecy and despatch in traversing their territory on his march towards Thrace. (*Thucyd.*, 4, 78.) Some troops, which were afterward sent by the Lacedæmonians in order to re-enforce their army in that quarter, met with a more determined opposition, and were compelled to retrace their steps. (*Thucyd.*, 5, 13.) On another occasion we find the Thessalians in league with the Bœotians, endeavouring to harass and intercept the march of Agesilaus through their country, on his return from Asia Minor. This attempt, however, was rendered abortive by the skilful manœuvres of the Spartan prince; and the cavalry of Thessaly, notwithstanding its boasted superiority, met with a decided repulse from the Lacedæmonian horse. (*Xen., Hist. Gr*, 4, 3, 2.)—While Sparta, however, was struggling to make head against the formidable coalition, of which Bœotia had taken the lead, Thessaly was acquiring a degree of importance and weight among the states of Greece which it had never possessed in any former period of its history. This was effected, apparently, solely by the energy and ability of Jason, who, from being chief or tyrant of Pheræ, had risen to the rank of Tagus, or commander of the Thessalian states. By his influence and talents, the confederacy received the accession of several important cities; and an imposing military force, amounting to 8000 cavalry, more than 20,000 heavy-armed infantry, and light troops sufficient to oppose the world, had been raised and fitted by him for the service of the commonwealth. (*Xen., Hist. Gr.*, 6, 1, 6.) His other resources being equally effective, Thessaly seemed destined, under his direction, to become the leading power in Greece. We may estimate the influence that he had already acquired, from the circumstance of his having been called upon to act as mediator between the Bœotians and Spartans after the battle of Leuctra. (*Xen., Hist. Gr.*, 6, 4, 22.)—This brilliant period of political influence and power was, however, of short duration, as Jason not long after lost his life by the hand of an assassin, during the celebration of some games which he had instituted; and Thessaly, on his death, relapsed into that state of weakness and insignificance from which it had so lately emerged. (*Xen., Hist. Gr.*, 6, 4, 32.) The Thessalians, finding themselves unable to defend their liberties, continually threatened by the tyrants of Pheræ, successors of Jason, first sought the protection of the Bœotians, who sent to their aid a body of troops commanded by the brave Pelopidas. They next applied for assistance to Philip of Macedon,

who succeeded in defeating, and finally expelling these oppressors of their country; and, by the important services thus rendered to the Thessalians, secured their lasting attachment to his interests, and finally obtained the presidency of the Amphictyonic council. (*Polyb., Exc.*, 9, 28.) Under his skilful management, the troops of Thessaly became a most important addition to the resources he already possessed; and to this powerful re-enforcement may probably be attributed the success which attended his campaign against the Bœotians and Athenians. On the death of Philip, the states of Thessaly, in order to testify their veneration for his memory, issued a decree, by which they confirmed to his son Alexander the supreme station which he had held in their councils; and also signified their intention of supporting his claims to the title of commander-in-chief of the whole Grecian confederacy. The long absence of that enterprising prince, while engaged in distant conquests, subsequently afforded his enemies an opportunity of detaching the Thessalians from his interests; and the Lamiac war, which was chiefly sustained by that people against his generals Antipater and Craterus, had nearly proved fatal to the Macedonian influence, not only in Thessaly, but over the whole continent of Greece. By the conduct and ability of Antipater, however, the contest was brought to a successful issue, and Thessaly was preserved to the Macedonian crown (*Polyb.*, 4, 76) until the reign of Philip, son of Demetrius, from whom it was wrested by the Romans after the victory of Cynoscephalæ. All Thessaly was then declared free by a decree of the senate and people (*Liv.*, 33, 32), but from that time it may be fairly considered as having passed under the dominion of Rome, though its possession was still disputed by Antiochus (*Liv.*, 36, 9, *seqq.*), and again by Perseus, the son of Philip. Thessaly was already a Roman province, when the fate of the empire of the world was decided in the plains of Pharsalia.—With the exception, perhaps, of Bœotia, this seems to have been the most fertile and productive part of Greece, in wine, oil, and corn, but more especially the latter, of which it exported a considerable quantity to foreign countries. (*Xen., Hist. Gr.*, 6, 1, 4.—*Theophr., Hist. Plant.*, 8, 7, *et* 10.) Hence, as might be expected, the Thessalians were the wealthiest people of Greece; nor were they exempt from those vices which riches and luxury generally bring in their train. (*Athen.*, 12, 5, p. 624.—*Theopomp., ap. eund.*, 6, 17, p. 260.—*Plat., Crit.*, p. 50.)—Like the Lacedæmonians, they employed slaves, who were named Penestæ; these probably were a remnant of the first tribes that inhabited the country, and that had been reduced to a state of servitude by their invaders. The Penestæ formed no inconsiderable part of the population, and not unfrequently endeavoured to free themselves from the state of oppression under which they groaned. (*Xen., Hist. Gr.*, 6, 1, 4.—*Aristot., de Repub.*, 2, 9.—*Cramer's Anc. Greece*, vol. 1, p. 343, *seqq.*)

Thessaliōtis, a part of Thessaly lying below the Peneus, and to the west of Magnesia and Phthiotis. (*Vid.* Thessalia, near the beginning of the article.)

Thessalonīca, I. a city of Macedonia, at the north-eastern extremity of the Sinus Thermaïcus. It was at first an inconsiderable place, under the name of Therme, by which it was known in the times of Herodotus, Thucydides, Æschines (*Fals. Legat.*, 29), and Scylax. The latter speaks also of the Thermæan Gulf. Therme was occupied by the Athenians prior to the Peloponnesian war, but was restored by them to Perdiccas shortly after. (*Thucyd.*, 1, 51.—*Id.*, 2, 29.) We are informed by Strabo that Cassander changed the name of Therme to Thessalonica, in honour of his wife, who was daughter of Philip. (*Epit.*, 7, p. 330.—*Scymn., Ch.*, v. 625.—*Zonar.*, 12, 26.) Stephanus of Byzantium asserts that the former name of Thessalonica was Halia, and quotes a passage from a work written by Lucillus of Tarrha on this place, to account for the reason which induced Philip to call his daughter Thessalonica. Cassander is said to have collected together the inhabitants of several neighbouring towns for the aggrandizement of the new city, which thus became one of the most important and flourishing ports of northern Greece. It surrendered to the Romans after the battle of Pydna (*Liv.*, 44, 10), and was made the capital of the second region of Macedonia. (*Id.*, 45, 29.) Situated on the great Egnatian Way, 227 miles from Dyrrhachium, and possessed of an excellent harbour, well placed for commercial intercourse with the Hellespont and Asia Minor, it could not fail of becoming a very populous and flourishing city. The Christian will dwell with peculiar interest on the circumstances that connect the name of St. Paul with the history of this place. It will be seen, from the epistles which he addressed to his converts here, how successful his exertions had been, notwithstanding the opposition and enmity he had to encounter from his misguided countrymen.—Pliny (4, 10) decribes Thessalonica as a free city; and Lucian as the largest of the Macedonian towns. (*Asin.*, 46.—Compare *Ptol.*, p. 84.—*Hierocl.*, p. 638.) Later historians name it as the residence of the prefect, and the capital of Illyricum. (*Theodoret, Hist. Eccles.*, 5, 17.—*Socrat., Hist. Eccles.*, c. 11.) For an account of the dreadful massacre that once took place here, consult the article Theodosius II.—The modern name of the place is *Saloniki*. (*Cramer's Anc. Greece*, vol. 1, p. 236, *seqq.*—Compare *Clarke's Travels*, vol. 7, p 443, *seqq.*)—II. A daughter of Philip, married to Cassander, and from whom the city of Thessalonica is said to have received its name. (*Vid.* preceding article.)

Thestor, a son of Idmon and Laothoë, father to Calchas. From him Calchas is often called *Thestorides*. (*Ovid, Met.*, 12, 19.—*Stat., Ach.*, 1, 497.)

Thetis, one of the sea-deities, daughter of Nereus and Doris. To reward the virtue of Peleus (*vid.* Peleus), the king of the gods resolved to give him a goddess in marriage. The spouse selected for him was Thetis, who had been wooed by Jupiter himself and his brother Neptune; but Themis having declared that the child of Thetis would be greater than his sire, the gods withdrew. (*Pind., Isthm.*, 8, 58, *seqq.*) According to another account, she was courted by Jupiter alone till he was informed by Prometheus that her son would dethrone him. (*Apollod.*, 3, 13, 1.—*Schol. ad Il.*, 1, 519.) Others, again, maintain that Thetis, who was reared by Juno, would not listen to the suit of Jupiter, and that the god, in his anger, condemned her to espouse a mortal (*Apollod., l. c.*), or that Juno herself selected Peleus for her spouse. (*Il.*, 24, 59.—*Apoll Rhod.*, 4, 793, *seq.*) Chiron, being made aware of the will of the gods, advised Peleus to aspire to the hand of the nymph of the sea, and instructed him how to win her. Peleus therefore lay in wait, and held her fast, though she changed herself into every variety of form, becoming fire, water, a serpent, and a lion. The wedding was solemnized on Mount Pelion: all the gods, except Discord (*vid.* Discordia), were invited, and they all, with this single exception, honoured it with their presence (*Il.*, 24, 62), and bestowed armour on the bridegroom. (*Il.*, 17, 195.—*Ib.*, 18, 84.) Chiron gave him an ashen spear, and Neptune the immortal Harpy-born steeds Balius and Xanthus. The muses sang, the Nereïdes danced, to celebrate the wedding, and Ganymedes poured out nectar for the guests. (*Eurip., Iph. in Aul.*, 1036, *seqq.*—*Catullus, Nuptiæ Pel. et Thet.*) The offspring of this union was the celebrated Achilles. When the goddess wished to make this her child immortal, the indiscreet curiosity of Peleus frustrated her design, and, leaving her babe, she abandoned for ever the mansion of her

husband, and returned to her sister Nereïdes. (*Vid.* Achilles, where a full account is given.)

Thiermĭda, a town in the interior of Numidia, where Hiempsal was slain by the soldiers of Jugurtha. (*Sall., Jug.*, c. 12, 41.) The site is unknown. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 372.)

Thisbe, I. a beautiful female of Babylon, between whom and a youth named Pyramus, a native of the same place, a strong attachment subsisted. Their parents, however, being averse to their union, they adopted the expedient of receiving each other's addresses through the chink of a wall which separated their dwellings. In the sequel, they arranged a meeting at the tomb of Ninus, under a white mulberry-tree. Thisbe, enveloped in a veil, arrived first at the appointed place; but, terrified at the appearance of a lioness, she fled precipitately, and in her flight dropped her veil, which, lying in the animal's path, was rent by it, and smeared with the blood that stained the jaws of the lioness from the recent destruction of some cattle. Pyramus, coming soon after to the appointed place, beheld the torn and bloody veil, and, concluding that Thisbe had been destroyed by some savage beast, slew himself in despair. Thisbe, returning after a short interval to the spot where she had encountered the lioness, beheld the bleeding form of Pyramus, and threw herself upon the fatal sword, still warm, as it was, with the blood of her lover. According to the poets, the mulberry that overhung the fatal scene changed the hue of its fruit from snow-white to a blood-red colour. (*Ovid, Met.*, 4, 55, *seqq.*)—II. A town of Bœotia, northwest of Ascra, and near the confines of Phocis. It was famed for its abounding in wild pigeons. (*Hom., Il.*, 2, 502.—*Strabo*, 411.) Xenophon writes the name in the plural, Thisbæ. (*Hist. Gr.*, 6, 4, 3.) The modern *Kakosia* marks its site. Sir W. Gell remarks, that the place is remarkable for the immense number of rock-pigeons still found here. This circumstance, he observes, is the more striking, as neither the birds, nor rocks so full of perforations, in which they build their nests, are found in any other part of the country. (*Itin.*, p. 115.)

Thoas, I. a king of the Tauric Chersonese when Orestes and Pylades, in concert with Iphigenia, carried off from that country the statue of the Tauric Diana. (*Vid.* Orestes and Iphigenia.)—II. King of Lemnos, and father of Hypsipyle. (*Vid.* Hypsipyle.)

Thorax, I. a mountain near Magnesia ad Mæandrum, in Lydia, on which the poet Daphidas was crucified for having written some satirical lines against Attalus, king of Pergamus. Hence the proverb, φυλάττου τὸν θώρακα, "*Take care of Thorax.*" (*Strab.*, 647.—*Cic., de Fat.*, c. 3.—*Erasmus, Chil.* 2, *cent.* 4, n. 52.)

Thornax, a mountain of Laconia, north of Sparta, and forming part of the range called Menelaium. It is now *Thornika*. On this mountain was a temple of Apollo, with a statue of the god, to which a quantity of gold was presented by Crœsus (*Herod.*, 1, 69); but the Lacedæmonians made use of it afterward to adorn the more revered image of the Amyclean Apollo. (*Pausan.*, 3, 10.—*Cramer's Ancient Greece*, vol. 3, p. 219.)

Thoth, an Egyptian deity, corresponding in some degree to the Grecian Hermes and the Latin Mercurius. (*Vid.* remarks under the article Mercurius.)

Thrăces, the inhabitants of Thrace. (*Vid.* Thracia.)

Thracĭa, I. a name of frequent occurrence in the earliest history of Greek civilization; and designating, in all probability, not the country called Thracia in a later age, but the district subsequently known by the appellation of Pieria.—By far the most remarkable circumstance in the accounts that have come down to us respecting the earliest minstrels of Greece is, that several of them are called *Thracians*. It is utterly inconceivable that, in the later historic times, when the Thracians were contemned as a barbarian race a notion should have sprung up that the first civilization of Greece was due to them; consequently we cannot doubt that this was a tradition handed down from a very early period. Now if we are to understand it to mean that Eumolpus, Orpheus, Musæus, and Thamyris were the fellow-countrymen of those Edonians, Odrysians, and Odomantians who, in the historical ages, occupied the Thracian territory, and who spoke a barbarian language, that is, one unintelligible to the Greeks, we must despair of being able to comprehend these accounts of the ancient Thracian minstrels, and of assigning them a place in the history of Grecian civilization; since it is manifest that at this early period, when there was scarcely any intercourse between different nations, or knowledge of foreign tongues, poets who sang in an unintelligible language could not have had more influence on the mental development of the people than the twittering of birds. Nothing but the dumb language of mimicry and dancing, and musical strains independent of articulate speech, can at such a period pass from nation to nation, as, for example, the Phrygian music passed over to Greece; whereas the Thracian minstrels are constantly represented as the fathers of *poetry*, which, of course, is necessarily combined with language. When we come to trace more precisely the country of these Thracian bards, we find that the traditions refer to *Pieria*, the district to the east of the Olympus range, to the north of Thessaly, and the south of Emathia or Macedonia. In Pieria, likewise, was Libethra, where the Muses are said to have sung the lament over the tomb of Orpheus: the ancient poets moreover, always make Pieria, not Thrace, the native place of the Muses, which last Homer clearly distinguishes from Pieria. (*Il.*, 14, 226.) It was not until the Pierians were pressed in their own territory by the early Macedonian princes, that some of them crossed the Strymon into Thrace proper, where Herodotus mentions the castles of the Pierians in the expedition of Xerxes (7, 112). It is, however, quite conceivable that, in early times, either on account of their close vicinity or because all the north was comprehended under one name, the Pierians might, in southern Greece, have been called Thracians. These Pierians, from the intellectual relations which they maintained with the Greeks, appear to have been a Grecian race; which supposition is also confirmed by the Greek names of their places, rivers, fountains, &c., although it is probable that, situated on the limits of the Greek nation, they may have borrowed largely from neighbouring tribes. (*Müller's Dorians*, vol. 1, p. 472, 488, 501.) A branch of the Phrygian nation, so devoted to an enthusiastic worship, once dwelt close to Pieria, at the foot of Mount Bermius, where King Midas was said to have taken the drunken Silenus in his rose-gardens. In the whole of this region a wild and enthusiastic worship of Bacchus was diffused among both men and women. It may be easily conceived, that the excitement which the mind thus received contributed to prepare it for poetic enthusiasm. These same Thracians or Pierians lived, up to the time of the Doric and Æolic migrations, in certain districts of Bœotia and Phocis. That they had dwelt about the Bœotian mountain of *Helicon*, in the district of Thespiæ and Acra, was evident to the ancient historians, as well from the traditions of the cities as from the agreement of many names of places in the country near Olympus (Libethrion, Pimpleïs, Helicon, &c.) At the foot of Parnassus, too, in Phocis, was said to have been situate the city of Daulis, the seat of the Thracian king Tereus, who is known by his connexion with the Athenian king Pandion, and by the fable of the metamorphosis of his wife Procne into a nightingale.—From what has been said, it appears suf-

ficiently clear that these Pierians or Thracians, dwelling about Helicon and Parnassus, in the vicinity of Attica, are chiefly signified when a Thracian origin is ascribed to the mythic bards of Attica. (*Müller, Hist. Gr. Lit.*, p. 26, *seqq*)—II. A large tract of country between the Strymon and the Euxine from west to east, and between the chain of Mount Hæmus and the shores of the Ægean and Propontis from north to south Such, at least, are the limits assigned to it by Herodotus and Thucydides, though great changes took place in ages posterior to these historians. That the Thracians, however, were at one period much more widely disseminated than the confines here assigned them would lead us to infer, is evident from the facts recorded in the earliest annals of Grecian history relative to their migrations to the southern provinces of that country. We have the authority of Thucydides for their establishment in Phocis (2, 49). Strabo (p. 401, 410) certifies their occupation of Bœotia. And numerous writers attest their settlement in Eleusis of Attica, under Eumolpus, whose early wars with Erechtheus are related by Thucydides (2, 15), Pausanias 1. 38), and others. But these, in all probability, are the Thracians alluded to under No. I. Nor were their colonies confined to the European continent alone; for, allured by the richness and beauty of the Asiatic soil and clime, they crossed in numerous bodies the narrow strait which parted them from Asia Minor, and occupied the shores of Bithynia, and the fertile plains of Mysia and Phrygia. (*Herod.*, 7, 73.—*Strabo*, 303.) On the other hand, a great revolution seems to have been subsequently effected in Thrace by a vast migration of the Teucri and Mysi, who, as Herodotus asserts, conquered the whole of Thrace, and penetrated as far as the Adriatic to the west, and to the river Peneus towards the south, before the Trojan war.—Whence and at what period the name of Thracians was first applied to the numerous hordes which inhabited this portion of the European continent, is left open to conjecture. Bochart and others have supposed that it was derived from Tiraz, the son of Japheth; certain it is, we find the name already existing in the time of Homer, who represents the Thracians as joining the forces of Priam in the siege of Troy, under the conduct of Rhesus, their chief (*Il.*, 10, 435), said to be the son of the river Strymon. (*Euripp., Rhes. Arg.*)—Herodotus affirms that the Thracians were, next to the Indians, the most numerous and powerful people in the world; and that, if all the tribes had been united under one monarch or under the same government, they would have been invincible; but from their subdivision into petty clans, distinct from each other, they were rendered insignificant. (*Herod.*, 5, 3.) They are said by the same historian to have been first subjugated by Sesostris (2, 103), and, after the lapse of many centuries, they were reduced under the subjection of the Persian monarchy, by Megabazus, general of Darius. (*Herod.*, 5, 2.) But, on the failure of the several expeditions undertaken by that sovereign and his son Xerxes against the Greeks, the Thracians apparently recovered their independence, and a new empire was formed in that extensive country, under the dominion of Sitalces, king of the Odrysæ, one of the most numerous and warlike of their tribes. Thucydides, who has entered into considerable detail on this subject, observes, that of all the empires situated between the Ionian Gulf and the Euxine, this was the most considerable both in revenue and opulence: its military force was, however, very inferior to that of Scythia, both in strength and numbers. The empire of Sitalces extended along the coast, from Abdera to the mouths of the Danube, a distance of four days' and nights' sail; and in the interior, from the sources of the Strymon to Byzantium, a journey of thirteen days. The founder of this empire appears to have been Teres (*Herod.*, 7, 137.—*Thucyd.*, 2, 29), whose son Sitalces, at the instigation of the Athenians, with whom he was allied, undertook an expedition into Macedonia. Having raised a powerful army of Thracians and Pæonians, the sovereign of the Odrysæ penetrated into the territory of Perdiccas, who, unable to oppose in the field so formidable an antagonist, confined his resistance to the defence of the fortified towns; and by this mode of warfare he at length wearied out the Thracian prince, who was persuaded by his nephew Seuthes to abandon the expedition and return to his dominions. In return for this service, Seuthes, we are told, received in marriage Stratonice, the sister of Perdiccas. (*Thucyd.*, 2, 97, *seqq.*) Sitalces, some years after, having been defeated and slain in a battle with the Triballi, another considerable Thracian clan, was succeeded by Seuthes, who carried the power of the Odrysian empire to its highest pitch. (*Thucyd.*, 4, 101.—*Id.*, 2, 97.) The splendour of this monarchy was, however, of short duration, as on the death of Seuthes it began gradually to decline; and we learn from Xenophon that, on the arrival of the ten thousand in Thrace, the power of Medocus, or Amadocus, the reigning prince of the Odrysæ, was very inconsiderable. (*Anab.*, 7, 2, 17.—*Id. ibid.*, 3, 7.)—When Philip, the son of Amyntas, ascended the throne of Macedon, the Thracians were governed by Cotys, a weak prince, whose territories became an easy prey to his artful and enterprising neighbour. The whole of that part of Thrace situate between the Strymon and the Nestus was thus added to Macedonia, whence some geographical writers term it Macedonia Adjecta. Cotys having been assassinated not long after, was succeeded by his son Chersobleptes, whose possessions were limited to the Thracian Chersonese; and even of this he was eventually stripped by the Athenians (*Diod. Sic.*, 16, 34.—*Demosth. in Aristocr.*, p. 678), while Philip seized on all the maritime towns between the Nestus and that peninsula. On Alexander's accession to the throne, the Triballi were by far the most numerous and powerful people of Thrace; and, as they bordered on the Pæonians and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory; and, having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace. After his death, Thrace fell to the portion of Lysimachus, one of his generals, by whom it was erected into a monarchy. On his decease, however, it revolted to Macedonia, and remained under the dominion of its sovereigns until the conquest of that country by the Romans. The divisions of Thrace under the Roman sway were as follows: 1. *Thracia*, a name applied, in a limited sense, to the country around the Hebrus in the earlier part of its course: the capital was Philippopolis.—2. *Hæmimontus* or *Æmimontus*, including the country along the Hebrus in the eastern part of its course, and extending northward to Hæmus; it stretched off also to the northeast until it struck the coast: the capital was Hadrianopolis.—3. *Europa*, the coast along the Propontis and Hellespont, including the Thracian Chersonese: the capital was Perinthus.—4. *Rhodopa*, the southern coast from the Sinus Melas to the mouth of the Nestus.—5. *Mœsia Secunda*, north of Hæmus.—6. *Scythia*, below the Danube, near its mouth. (*Cramer's Anc. Greece*, vol. 1, p. 284.—*Mannert, Geogr.*, vol. 7, p. 69.)

Thrasĕas, Pætus, a Roman senator in the reign of Nero, distinguished for his integrity and patriotism. He was a native of Patavium, educated in stoical tenets, and a great admirer of Cato of Utica, whose life he wrote. His contempt of the base adulation of the senate, and his open and manly animadversions on the enormities of the emperor, were the occasion of his

being condemned to death. He died A.D. 66, in the 13th year of Nero's reign. Tacitus says that Nero endeavoured to extirpate virtue itself by the destruction of Pætus and Soranus. (*Juv.*, 5, 36.—*Martial*, 1, 19.—*Tac.*, *Ann.*, 15, 16.)

Thrasybūlus, an Athenian general, one of the commanders in the naval battle of Arginusæ. He subsequently headed the party from Phyla which overthrew the government of the thirty tyrants. Thrasybulus was afterward sent with an Athenian fleet to the coast of Asia, where he gained some considerable advantages. Having, after this, proceeded to the collection of tribute from the towns, and having, in the course of this, come to the city of Aspendus, the inhabitants of this place were so exasperated by some irregularity of his soldiers, that they attacked his camp at night, and he was killed in his tent. Thrasybulus was a man of tried honesty and patriotism, and had shown uncommon ability in some very trying situations. The only cloud that rests upon his memory is an appearance of having concurred with Theramenes in the accusation of their six colleagues at Arginusæ, if not actively, at least by withholding the testimony that might have saved them: but the evidence which we have is not sufficient to warrant us in decidedly fixing so dark a stain on a character otherwise so pure. (*Corn. Nep., Vit. Thrasyb.—Diod. Sic.*, 13, 98. —*Id.*, 13, 101.—*Id.*, 14, 33; 94, 99.)

Thrasyllus, one of the Athenian commanders at the battle of Arginusæ, condemned to death with his colleagues for omitting to collect and bury the dead after the action. (*Vid.* Arginusæ.)

Thrasymēnus Lacus. *Vid.* Trasymenus Lacus.

Thriambus, one of the surnames of Bacchus.

Thrinakĭa, an island mentioned in the Odyssey, on which the flocks and herds of the Sun-god fed, under the care of his daughters Phaëthusa and Lampetia, and to which Ulysses came immediately after escaping Sylla and Charybdis. On reaching this sacred island, his companions, in defiance of the warning of Ulysses, slaughtered some of the oxen while he slept. The hero, on awaking, was filled with horror and despair at what they had done; and the displeasure of the gods was manifested by prodigies; for the hides crept along the ground, and the flesh lowed on the spits. They fed for six days on the sacred cattle; on the seventh the storm which had driven them to Thrinakia fell, and they left the island; but, as soon as they had lost sight of land, a terrible west wind, accompanied by thunder, lightning, and pitchy darkness, came on. Jupiter struck the ship with a thunderbolt: it went to pieces, and all the sacrilegious crew were drowned.—The resemblance between *Thrinakia* and *Trinacria*, a name of Sicily, has induced both ancients and moderns to acquiesce in the opinion of the two islands being identical. Against this opinion it has been observed, that Thrinakia was *a desert isle* (*νῆσος ἐρήμη.—Od.*, 12, 351), that is, an uninhabited isle; and that, during the whole time that Ulysses and his men were in it, they did not meet with any one, and could procure no food but birds and fish; that it is called "*the excellent isle of the God*" (*Odyss.*, 12, 261), whose peculiar property it therefore must have been; that, according to the analogy of the Odyssey, it must have been a small island, for such were Ææa, Ogygia, and all we meet; not one of which circumstances agrees with Sicily. It seems, therefore, the more probable supposition, that the poet regarded Thrinakia as an islet, about the same size as those of Circe and Calypso, belonging to the Sun-god, and tenanted only by his flocks and herds, and his two daughters their keepers. He must also have conceived it to lie much more to the west than Sicily, for it could not have been more than the third day after leaving Ææa that Ulysses arrived at it. (*Keightley's Mythology*, p. 273, *seq.*)

Thronĭum, I. a town of the Locri Epicnemidii, in Greece, noticed by Homer as being near the river Boagrius. (*Il.*, 2, 533.) It was thirty stadia from Scarphea, and at some distance from the coast, as appears from Strabo (426). Thronium was taken by the Athenians during the Peloponnesian war (*Thucyd.*, 2, 26), and several years after it fell into the hands of Onomarchus, the Phocian general, who enslaved the inhabitants. (*Diod. Sic.*, 12, 44.—*Æsch., de Fals. Legat.*, p. 46.—*Liv*, 32, 36.—*Polyb.*, 17, 9, 3.) Dr. Clarke conjectured that Thronium was situated at *Bodonitza*, a small town on the chain of Mount Œta; but Sir W. Gell is of opinion that this point is too far distant from the sea, and that it accords rather with an ancient ruin above *Longachi* (*Itin.*, p. 235); and this is in unison also with the statement of Meletias the Greek geographer, who cites an inscription discovered there, in which the name of Thronium occurs (vol. 2, p. 323.—*Cramer's Anc. Greece*, vol. 2, p. 114).—II. A town of Illyricum, at some distance from the coast above Oricum, and near another place called Amantia. Both these places are said to have been founded here by the Abantes, in conjunction with the Locrians, they having been driven hither by adverse winds on their return from Troy. (*Cramer's Anc. Greece*, vol. 1, p. 65.)

Thucydĭdes, I. a celebrated Greek historian, born in Attica, in the village of Halinusia, and in the tribe of Leontium, B.C. 471. His father's name was Olorus, or, as some write the name, Orolus, and on the mother's side he was descended from Cimon, son of Miltiades. Of the boyhood and education of the historian we have little information. The first remarkable circumstance of his early youth is one which the biographers of Thucydides never fail to relate. It is stated, on the authority of Lucian (*de conscrib. Hist.*, c. 16), Suidas, and Photius, that Thucydides, when a youth of fifteen, stood with his father near Herodotus when the latter was reciting his history at the Olympic festival; and was so much interested with the work, and affected at the applause with which it was received, that he shed tears. On observing which, Herodotus exclaimed to his father, *Ὀργᾷ ἡ φύσις τοῦ υἱοῦ σου πρὸς τὰ μαθήματα*, "Your son burns with ardour for learning." This recitation is proved by Dodwell to have taken place at the 81st Olympiad, B.C. 456. Now, if what is said by Pamphila, a female author of the age of Nero, be true, the age of Thucydides at the period of this recitation was fifteen. The grounds on which the whole account rests have been carefully examined by Poppo, Dahlmann, Göller, and other German critics, and the story has been pronounced fabulous. (Compare remarks under the article Herodotus.)—Marcellinus informs us that the preceptor of Thucydides, in oratory and rhetoric in general, was Antipho, on whom the historian has passed a short but significant encomium in a part of his work (8, 68). In philosophy, and the art of thinking and reasoning, he was instructed by Anaxagoras. Of the manner in which he spent his early manhood we have no certain information. That he served the usual time in the *περίπολοι*, or militia, we cannot doubt. How he spent the period from his militia-service to that of his appointment to command the fleet in Thrace we have no way of ascertaining. An ancient anonymous biographer of the historian says that he had participated in the Athenian colony sent to Thurium. But if he had by inheritance any considerable property in Thrace, which is highly probable, no reason can be imagined why he should have taken part in this colony. If, however, that statement be correct, Dodwell seems to have proved the circumstance must have taken place in his twenty-seventh year. Why he went, or how long he stayed, we are not informed. If he went at all, he probably did not remain very long; and there is no doubt that he had returned to his country long before the commencement of the Peloponnesian war,

otherwise it would make his marriage with the Thracian lady of Scaptesyle (by which he obtained rich property in mines, &c.) an improbably late one. Whether he was employed in military service in the first seven years of the war is uncertain; it is probable, however, that he was. In the eighth year of the war and the forty-seventh of his age, B C. 434, he was appointed to the command of the Athenian fleet off the coast of Thrace, which included the direction of affairs in the various Athenian colonies there. He occupied with his fleet a station at Thasus, and, being suddenly summoned to the defence of Amphipolis, he hastened thither; but, owing to unavoidable circumstances, was too late by only half a day. He, however, succeeded in saving Eïon, though, had he not arrived at the time he did, the place would have been occupied by Brasidas the very next morning. It is plain, that to save Amphipolis was a physical impossibility, and great activity was used in saving Eïon. He therefore merited praise rather than censure. And yet the Athenian people, out of humour with the turn which things were taking in Thrace, condemned him to banishment; though, with a magnanimity scarcely paralleled, he makes no mention of it in his history of that period, and only touches upon it incidentally afterward, in order to show his advantages for arriving at the truth, and then without a word of complaint. Discharged from all duties, and freed from all public avocations, he was left without any attachments but to simple truth, and proceeded to qualify himself for commemorating exploits in which he could have no share. On his banishment he retired to Scaptesyle, the property of his wife, and thus dedicated his leisure to the formation of his great work, and (as Marcellinus, the ancient biographer, says) employed his wealth liberally in procuring the best information of the events of the war, both from Athens and Lacedæmon. How he passed the period of his exile may, then, be very well imagined; nor is it necessary to fill up that space, as Dodwell does, with such events as "the death of Perdiccas, king of Macedon; the accession of Archelaus, his successor; the end of the *ἡλικία στρατεύσιμος* of Thucydides;" for his military life had virtually been defunct eighteen years before. As to the period of his exile, it was, as he himself tells us (5, 26), twenty years; and his return is, by some, fixed at 403 B.C., at the time when an amnesty was passed for all offences against the state; by others, to the year before, when Athens was taken by Lysander, and the exiles mostly returned. The former opinion has been shown by Krueger to be alone the correct one; "for," argues he, "since Thucydides says that he was banished for twenty years in the eighth year of the war, which also, he affirms, lasted twenty-one years, it follows that his recall must have been in the year after Athens was taken." To which it may be added, that the high-minded historian would have disdained to avail himself of such an unauthorized way of returning to his country as that eagerly snatched at by the bulk of the exiles, but would wait until the public amnesty should give him a full right to do so. Perhaps, however, the real truth of the matter is what Pausanias relates, who mentions among the antiquities a statue to the memory of one Œnobius, for being the mover of a separate decree of the assembly for the recall of Thucydides (1, 23). It is probable that, besides the general amnesty by which the former exiles were permitted to return, a particular decree was made for Thucydides; and, considering the gross injustice of his banishment, this was no more than he had a right to expect. It is not necessary to notice all those many improbable, and sometimes contradictory accounts concerning the life of Thucydides which are found in some of the later Greek writers; as, for instance, Pausanias, who, besides making Thucydides descended from Pisistratus (which is inconsistent with plain facts, for the genealogies of Miltiades and Pisistratus show no sort of affinity), relates that Thucydides was assassinated immediately on his return. And Zopyrus, referred to by Marcellinus, relates that such an event took place, but some years afterward. Had, however, that really been the case, it would have been perfectly known, and could scarcely but have been alluded to by Cicero, or some other great writer of antiquity. Poppo, indeed, maintains that he lived many years after his return; but his reason (namely, that after his return he digested his history into order) is not convincing. For it surely would not require many years to do that, especially as the last book was, after all, left in a rough and undigested state. Besides, the probability is rather that a man of sixty-seven should not live many years. The strongest proof adduced is, that the historian (3, 116) makes mention of the third eruption of Ætna, which is said to have taken place B.C. 395. But this argument depends upon the interpretation of the words of that passage, which probably gave a countenance to the above opinion. It seems, therefore, to be uncertain how many years he lived after his recall from banishment. The manner in which he speaks of the conclusion of the war, and his having lived throughout the whole of it in the full enjoyment of his faculties, strongly confirms the statement of Pamphila, from which it follows that he was sixty-seven years old at its conclusion. And as it seems probable that he would not arrange the work before the conclusion of the war, so the moulding of the whole into its present form might consume some years of the life of an aged man. Yet its being at last left incomplete is unfavourable to the opinion of Dodwell, that Thucydides lived beyond his eightieth year. (*Bloomfield's Thucydides*, vol. 1, p 16, *seqq.*)—The title of the work is as follows: *Συγγραφὴ περὶ τοῦ πολέμου τῶν Πελοποννησίων καὶ Ἀθηναίων* ("*History of the war between the Peloponnesians and Athenians*"). It is in eight books, and extends to near the close of the twenty-first year of the war; but the eighth book is not so finished as the rest, and, indeed, there is a gradual decline of vigour and finished execution after the first five books. This falling off and abrupt termination of his history may best be explained by a gradual deprivation of health, terminating in a sudden death.—With respect to the temper and disposition of Thucydides, it was grave, cool, and candid. "He seems," Smith observes, "to have been all judgment and no passion." He evidently had nothing choleric or resentful in his constitution His notions in philosophy and religion being above the conception of the vulgar, procured him, as in the case of Anaxagoras, Socrates, Pericles, and others, the name of an atheist, "which," says Hobbes, "they bestowed upon all men that thought not as they did of their ridiculous religion."—As regards the merits of Thucydides as an historian, we may copy the words of the same writer. "For the faith of this history I shall have the less to say, in respect that no man hath ever yet called it into question. Nor, indeed, could any man justly doubt of the truth of that writer, in whom they had nothing at all to suspect of those things that could have caused him either voluntarily to lie or ignorantly to deliver an untruth. He overtasked not his strength by undertaking a history of things long before his time, and of which he was not able to inform himself. He was a man that had as much means, in regard both of his dignity and his wealth, to find the truth of what he relateth, as was needful for a man to have. He used as much diligence in search of the truth (noting everything while it was fresh in his memory, and laying out his wealth upon intelligence) as was possible for a man to use.—He affected, least of any man, the acclamations of popular authorities, and wrote not his history to win applause, as was the use of that age, but for a monument to instruct the ages to come, which he professeth himself, and entitleth his book

Κτῆμα ἐς ἀεί, *a possession for everlasting*. He was far from the necessity of servile writers, either to fear or to flatter. In fine, if the truth of a history did ever appear by the manner of relating, it doth so in this history."—Smith also has a discourse on the qualifications of Thucydides as an historian which merits perusal. He therein shows him to have had *all* the qualifications that can be thought necessary; namely, "to be abstracted from every kind of connexion with persons or things that are the subject matter; to be of no country, no party; clear of all passion, independent in every light; entirely unconcerned who is pleased or displeased with what he writes; the servant only of reason and truth. He was wholly unconcerned about the opinion of the generation in which he lived. He wrote for posterity. He appealed to the future world for the value of the present he had made them. The judgment of succeeding ages has approved the compliment he thus made to their understandings. So long as there are truly great princes, able statesmen, sound politicians—politicians that do not rend asunder politics from good order and the general happiness, he will meet with candid and grateful acknowledgments of his merits."—Thucydides has been sometimes censured for the introduction of harangues into his history, and this has been made an argument, by some, against his general veracity as an historian. The truth is, however, that the writer never meant them to be regarded by the reader as having been actually pronounced by the speakers in question: they serve merely as vehicles for conveying his own sentiments on passing events, for painting more distinctly the characters of those whom he brings forward in the course of his narrative, and for relating circumstances to which he could not well refer in the main body of his history. The harangues of Thucydides impart frequently to his work a kind of dramatic character, and agreeably interrupt the monotony occasioned by his peculiar arrangement of events. Demosthenes was so ardent an admirer of them, that he is said to have copied them over ten times, in order to appropriate to himself the style of this great writer. The finest is the funeral oration of Pericles, in honour of those who had fallen in the service of their country.—Another charge made against Thucydides is the division of his work into years, and even into seasons, for he divides each year into two seasons, summer and winter. This arrangement, which Dionysius of Halicarnassus has severely blamed, imparts to the work a kind of monotonous character; and yet, on the other hand, it must be confessed, that if this plan be in some respects a defective one, it is less so for the history of a single war, which naturally divides itself into campaigns, than it would be for a work intended to embrace the history of a people, or of some extended period of time.—Thucydides wrote in the Attic dialect: after him no historian ventured to employ any other, and his work is regarded as the canon, or perfection of Atticism. His style, however, is not without its faults: his conciseness sometimes degenerates into obscurity, particularly in his harangues; nor does he seem to be always very solicitous about the elegance of his diction, but more ambitious to communicate information than to please the ear. Against these and similar charges, of careless collocation, embarrassed periods, and solecistic phraseology, which Dionysius, in particular, is most active in adducing, the historian has been very successfully defended by one of his recent editors, Poppo. Two among the Roman writers have taken Thucydides for their model, namely, Sallust and Tacitus; but they have imitated him each in a different manner. Tacitus has appropriated to himself the general manner of the Greek historian, his conciseness, his depth of thought; Sallust has conformed to him in his sentences and phrases more than in his ideas.—The most celebrated parts of Thucydides are the oration of Pericles, already referred to, and the description of the plague which ravaged Athens during the summer of Ol. 87.4, B.C. 429. The fearful picture which Thucydides here traces has been imitated by Lucretius and Virgil, particularly the former.—The best editions of Thucydides are, that of Hudson, *Oxon.*, 1696, fol.; that of Duker, *Amst.*, 1731, 2 vols. fol.; that of Gotleber and Bauer, *Lips.*, 1790–1804, 2 vols. 4to; that of Haack, *Stend.*, 1819, 2 vols. 8vo, reprinted by Valpy, *Lond.*, 1823, 3 vols. 8vo; that of Bekker, *Oxon.*, 1821, 4 vols. 8vo; that of Arnold, *Oxford*, 1830–5, 3 vols. 8vo; and especially that of Poppo, *Lips.*, 1821–37, 12 vols. 8vo.—Dr. Bloomfield, vicar of Bisbrooke, Rutland, England, has published a small edition with English notes, in 3 vols. 12mo, and also a new English version of the historian, with copious and valuable notes, in 3 vols. 8vo, *Lond.*, 1819.—II. A poet, mentioned by Marcellinus, the biographer of Thucydides. (Compare *Poppo, Proleg.*, 1, p. 27.—*Goeller, Vit. Thucyd.*)

Thūle, an island in the most northern parts of the German Ocean, called *ultima*, "farthest," on account of its remote situation, and its being regarded as the limit of geographical knowledge in this quarter. The Thule mentioned by Tacitus in his life of Agricola (c. 10), and which that commander discovered in circumnavigating Britain, coincides with *Mainland*, one of the Shetland Isles. The Thule spoken of by Pytheas, the ancient Greek navigator, was different from this. The relation of Pytheas is rather romantic in some of its features; as, for example, when he states that its climate was neither earth, air, nor sea, but a chaotic confusion of these three elements: from other parts of his narrative, however, many have been led to suppose that this Thule was modern Iceland or Norway. Mannert declares himself in favour of the former; D'Anville opposes it. Ptolemy places the middle of this Thule in 63° of latitude, and says that at the time of the equinoxes the days were twenty-four hours, which could not have been true at the equinoxes, but must have referred to the solstices, and therefore this island is supposed to have been in 66° 30′ latitude, that is, under the polar circle. The Thule of which Procopius speaks, D'Anville makes to correspond with the modern canton of *Tylemark*, in Norway. The details of Procopius, however, seem to agree rather with the accounts that have been given of the state of ancient Lapland. Some modern geographers think that by Thule the ancients mean merely Scandinavia, of which their knowledge was very limited. (*Mannert, Geogr.*, vol. 1, p. 78.)

Thurii, a city of Lucania, in Lower Italy, near the site of the more ancient Sybaris, and which was founded by a colony from Athens about fifty-five years after the overthrow of the latter city. Two celebrated characters are named among those who joined this expedition, which was collected from different parts of Greece; these were Herodotus, and Lysias the orator. (*Aristot., de Rhet.*, 3, 9.—*Dion. Hal., de Lys.*, p. 452.—*Suid., s. v.* Ἡρόδοτος *et* Λύσιας.) Diodorus gives us a very full account of the foundation of this town, the form and manner in which it was built, and the constitution it adopted: its laws were framed chiefly after the code of the celebrated legislators Zaleucus and Charondas. (*Diod. Sic.*, 12, 10.) The government of Thurii seems to have excited the attention of Aristotle on more than one occasion. (*Polit.*, 5, 4, *seqq.*) This Athenian colony attained a considerable degree of prosperity and power: it entered into an alliance with Crotona, and engaged in hostilities with Tarentum, in order to obtain possession of the territory which formerly belonged to Siris (*Strabo*, 264.) In the Peloponnesian war, the Thurians are mentioned as allied to the Athenians, and as furnishing them with some few ships and men for their Sicilian expedition. (*Thucyd.*, 7, 35.) Subsequent

ly, the attacks of the Lucani, from whom they sustained a severe defeat, and, at a still later period, the enmity of the Tarentines, so reduced the power and prosperity of the Thurians, that they were compelled to seek the aid of Rome, which was thus involved in a war with Tarentum. About eighty-eight years afterward, Thurii, being nearly deserted, received a Roman colony, and took the name of Copia. (*Strab.*, 263.—*Liv.*, 35, 9.) Cæsar, however, calls it Thurii, and designates it a municipal town. (*Bell. Civ.*, 3, 22.) The remains of ancient Thurii must be placed between the site of ancient Sybaris and *Terra Nova*. (*Cramer's Ancient Italy*, vol. 2, p. 359.)

Thurīnus, a name given to Augustus when he was young, either because some of his progenitors were natives of Thurii, or because his father Octavius had been successful in some military operations near Thurii a short time after the birth of Augustus. (*Sueton., Vit. Aug.*, 7.—Consult *Oudendorp, ad loc.*)

Thyămis, I. a river of Epirus, anciently dividing Thresprotia from the district of Cestrine. (*Thucyd.*, 1, 46.) The historian Phylarchus, as Athenæus reports (3, 3), affirmed that the Egyptian bean was never known to grow out of Egypt except in a marsh close to this river, and then only for a short period.—It appears from Cicero that Atticus had an estate on the banks of the Thyamis. (*Ad. Att.*, 7, 7.—Compare *Pausan*, 1, 11.) The modern name of this stream is the *Calama*. (*Cramer's Anc. Greece*, vol. 1, p. 108.)—II. A promotory of Epirus, near the river of the same name, now *Cape Nissi*.

Thyatīra (*τὰ Θυατεῖρα*), a city of Lydia, near the northern confines, situate on the small river Lycus, not far from its source. According to Pliny (5, 29), its original name was Pelopia; and Strabo (625) makes it to have been founded by a colony of Macedonians. It was enlarged by Seleucus Nicator, and was selected as a place of arms by Andronicus, who declared himself heir to the kingdom of Pergamus after the death of Attalus. Thyatira, according to Strabo, belonged originally to Mysia; from the time of Pliny, however, we find it ascribed to Lydia. Its ruins are now called *Ak-Hisar*, or the white castle. This was one of the churches mentioned in the Revelations.—For an interesting account of the church in Thyatira, consult *Milner's History of the Seven Churches of Asia*, p. 277, *seqq.*, *Lond.*, 1832.

Thyestes, a son of Pelops and Hippodamia, and grandson of Tantalus; for the legend relating to whom, consult the article Atreus.

Thymbra, a plain in Troas, through which a small river, called Thymbrius, flows in its course to the Scamander. According to some, the river Thymbrius is now the *Kamar-sou*. (*Cramer's Asia Minor*, vol. 1, p. 102.) Apollo had a temple here, whence he was surnamed *Thymbræus*. (*Il.*, 10, 430.—*Virg., Æn.*, 3, 85.—*Eurip., Rhes.*, 224.) It was in this temple that Achilles is said to have been mortally wounded by Paris. (*Eustath. ad Il.*, 10, 433.—*Serv. ad Æn., l. c.*)

Thymbræus, a surname of Apollo. (*Vid.* Thymbra.)

Thymœtes, I. a king of Athens, son of Oxinthas, the last of the descendants of Theseus who reigned at Athens. He was deposed because he refused to meet Xanthus, the Bœotian monarch, in single combat. Melanthus the Messenian accepted the challenge, slew Xanthus, and was rewarded with the kingdom of Attica. (*Vid.* Melanthus.)—II. A Trojan prince, whose wife and son were put to death by order of Priam. (*Tzetz. ad Lycophr.*, 224.—*Burmann, ad Virg., Æn.*, 2, 32.) He is said, on this account, to have used his best endeavours to persuade his countrymen to admit the wooden horse within their walls. (*Virg., Æn.*, 2, 32.—*Servius ad Æn., l. c.*)—III. A son of Hicetaon, who accompanied Æneas into Italy, and was killed by Turnus. (*Virg., Æn.*, 10, 123.—*Id. ib.*, 12, 364.)

Thyni, a people of Bithynia. (*Vid.* Bithynia.)

Thyōne, a name given to Semele after she had been translated to the skies. The appellation comes either from *θύω, to sacrifice*, or *θύω*, "*to rage, to be agitated.*" The latter is the more probable derivation. (*Apollod.*, 3, 5, 3.—*Diod. Sic.*, 4, 25.—*Heyne ad Apollod., l. c.*)

Thyōneus (three syllables), a surname of Bacchus, from his mother Semele, who was called *Thyone*. (*Vid.* Thyone.)

Thyrĕa, the principal town of Cynuria, in Argolis, near which the celebrated battle was fought between the Spartans and an equal number of Argives. (*Vid.* Othryades.) It was probably situate not far from the modern town of *Astro*. (*Herod.*, 1, 82.)—The Spartans established the Æginetæ here upon the expulsion of that people from their island by the Athenians. (*Thucyd.*, 2, 27.) During the Peloponnesian war, however, the latter, having landed on the Cynurian coast, captured the town, and, setting it on fire, carried off all the inhabitants. (*Id.*, 4, 56.—*Cramer's Anc. Greece*, vol. 3, p. 235.)

Thyrsagĕtæ, a people of Sarmatia, who lived by hunting. Herodotus makes the Tanaïs rise in their territory.—II. or Thyssagetæ, a nation of European Sarmatia, dwelling on the banks of the Tanaïs, where the same river approaches nearest to the Wolga, and in the neighbourhood of the Iyrcæ. (*Hardouin ad Plin.*, 6, 7.)

Tiberĭas, a town of Galilee, built by Herod Agrippa, and named in honour of the Emperor Tiberius. It was situate on the western shore, and near the southern extremity of the Sea of Tiberias. This piece of water or lake was previously called by the name of Gennesareth, from a pleasant district called Gennesar, at the northern extremity of the lake. Tiberias was taken and destroyed by Vespasian; but, after the fall of Jerusalem, it gradually rose again into notice. It is often mentioned by the Jewish writers, because, after the taking of Jerusalem, there was at Tiberias a succession of Hebrew judges and doctors till the fourth century. Epiphanius says that a Hebrew translation of St. John and the Acts of the Apostles was kept in this city. (*Joseph., Ant. Jud.*, 18, 3.—*Id., Bell. Jud.*, 2, 8.—*Id. ibid.*, 3, 16.) The modern name is *Tabaria*.

Tiberīnus, son of Capetus and king of Alba, was drowned in the river Albula, which on that account assumed his name, and was called *Tiberis*. (*Liv.*, 1, 3.—*Cic., N. D.*, 2, 20.—*Varro, de L. L.*, 4, 5, &c.—*Ovid, Fast.*, 2, 389; 4, 47.)

Tiberis, Tybĕris, Tyber, or Tibris, a river of Italy, on whose banks the city of Rome was built. It is said to have been originally called *Albula*, from the whiteness of its waters, and afterward Tiberis when Tiberinus, king of Alba, had been drowned there; but it is probable that *Albula* was the Latin name of the river, and *Tiberis* or *Tibris* the Tuscan one. Varro informs us that a prince of the Veientes, named *Dehebris*, gave his name to the stream, and that out of this grew in time the appellations Tiberis and Tibris. It is often called by the Greeks *Thymbris* (*ὁ Θύμβρις*).—With respect to its source, Pliny informs us (3, 5) that it rises in the Apennines above Arretium, and that it is joined, during a course of nearly one hundred and fifty miles, by upward of forty tributary streams. The Tiber was capable of receiving vessels of considerable burden at Rome, and small boats to within a short distance of its source. (*Dion. Hal.*, 3, 44.—*Strab.*, 218.) Virgil is the only author who applies the epithet of *cærulean* to the waters of the Tiber (*Æn.*, 8, 62.) That of *flavus*, "yellow," is well known to be much more general. (*Ovid, Trist.*, 5, 1.—*Horat., Od.*, 1, 2, 13.) This stream is also called

Tyrrhenus amnis, "the Tuscan river," from its watering Etruria on one side in its course, and also *Lydius*, "the Lydian" stream or Tiber, on account of the popular tradition which traced the arts and civilization of Etruria to Lydia in Asia Minor. (*Vid.* Hetruria.)

TIBERIUS, CLAUDIUS DRUSUS NERO, a Roman emperor, born B.C. 42. He was the son of a father of the same name, of the ancient Claudian family, and of Livia Drusilla, afterward the celebrated wife of Augustus. Rapidly raised to authority by the influence of his mother, he displayed no inconsiderable ability in an expedition against certain revolted Alpine tribes, in consequence of which he was raised to the consulship in his twenty-eighth year. On the death of Agrippa, the gravity and austerity of Tiberius having gained the emperor's confidence, he chose him to supply the place of that minister, obliging him, at the same time, to divorce Vipsania, the daughter of Agrippa, and wed Julia, the daughter of Augustus, whose flagitious conduct at length so disgusted him that he retired in a private capacity to the isle of Rhodes. After experiencing much discountenance from Augustus, the deaths of the two Cæsars, Caius and Lucius, induced the emperor to take him again into favour and adopt him. During the remainder of the life of Augustus he behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. On the death of Augustus he succeeded without opposition to the empire.—The first act of the new reign was the murder of young Postumus Agrippa, the only surviving son of M. Vipsanius Agrippa, and whom Augustus had banished during his lifetime to the island of Planasia. From his bodily strength, although taken by surprise and defenceless, he was with difficulty overcome by the centurion employed. Like Elizabeth of England, Tiberius disavowed his own order. Surmise hesitated between himself and Livia; and an incredible pretext was set up of a command of the late emperor to the tribune who had the custody of the youth, that he was not to be suffered to survive him. While Tiberius proceeded immediately to the actual exercise of several of the imperial functions, such as delivering their standard to the prætorian guard, having them in attendance on his person, and despatching letters to the armies to announce his accession, he affected to depend on the pleasure of the senate, and to consider himself unequal to the weight of the whole empire. In the confused, dilatory, and ambiguous mode of his expressing, or rather hinting, his sentiments, which he often designed to be understood in a contrary sense to what they seemed to bear, he strongly resembled Cromwell.—The servility of the senate ran before his ambition. They had afterward leisure for repentance. Tiberius soon began to practise the dark, crooked, and sanguinary policy which marks the jealousy, distrust, and terror of a conscious and suspicious tyrant. Those who had formerly offended him, as Asinius Gallus, who had married his divorced wife Vipsania, and even those who had been pointed out by Augustus as men likely, by their talents or aspiring minds, to supply princes to the empire, should the road be open to them, were watched, circumvented, immured, and destroyed. The law of high treason was made an instrument of punishing, not actions merely, but looks, words, and gestures, which were construed as offences against the majesty of the prince. A spy-system was organized, which embraced informers and agitators of plots, who, while they enriched themselves, brought money to the treasury; and as a man's slaves, and the guests at his table, might themselves be secret pensioners of this new police of inspection, social confidence and domestic security were at once destroyed. Those who were suspected were presumed to be guilty; judges were easily found to condemn them; and confiscations and executions succeeded each other.—The share which the people had retained of the right of election was entirely taken from them; the nomination of the consuls assumed by the emperor; and the choice of the other magistrates, though ostensibly referred to the senate, determined really by himself.—While Tiberius, by abolishing the comitia or assemblies, swept away the last vestige of popular liberty, and while he weakened the internal strength of the empire by shedding the best blood of Rome, and creating around him the solitude of death, he sacrificed her external glory to the same sleepless and devouring jealousy. This sentiment was not excited by those only who were aliens from his name, for those connected with him by the nearest ties were the objects of his most feverish dread and his most implacable malice. His own mother, who had sullied herself with crime to secure his elevation, was the first to attract his gloomy envy; which was awakened by her having been named in the will of Augustus as co-heiress with himself, and adopted into the Julian family by the name of Julia Augusta; and by the flatteries of the senate, who bestowed on Livia the surname of Mother of the Country, and who received from Tiberius the reproof, that "moderate honours were suitable to women." His forbidding her the state of a lictor to walk before her, and his irritation on her addressing the soldiery to animate their exertions in extinguishing a fire, may be traced to the same feeling. That another should divide with him the attributes of sovereignty was intolerable to his mind; but he was equally unable to endure that an other should be popular in the city or successful in the field; and in his son and his nephew he beheld only presumptuous rivals of his own past renown in arms, supplanters of his power, and pretenders to his throne. Weighed against this sentiment of egotism, the security of the empire and the glory of the Roman eagles were as dust in the balance. Resting on his former laurels, he no longer led the armies in person, but substituted for open war the cunning of a mean, perfidious policy. It was thus that he detained in his dominions, after inviting them with the fair words of a specious hospitality, Marboduus, king of the Suevi, and Archelaus, king of Cappadocia, whose kingdom was reduced to a Roman province; and in the latter part of his life he fell into a total apathy and indifference respecting the state of the legions or of the foreign departments: left Spain and Syria for several years without governors, and allowed Armenia to be overrun by the Dacians, and Gaul by the neighbouring Germans. But the ancient fame of the Roman discipline and valour was supported in the beginning of his reign by the second Drusus and Germanicus, whom he therefore envied, detested, and destroyed.—By both the son and the nephew, the most essential and faithful services were rendered to Tiberius before his authority could well be said to be established. The Roman legions in Pannonia, either discontented with their stipend, or making that a pretence for expressing their dissatisfaction with the person of the new emperor, raised a mutiny, which Drusus suppressed. The same part was acted by the legions in Lower Germany, whom Germanicus harangued from the camp tribunal; and on their persisting to choose him emperor, pointed a sword at his breast, with the exclamation that "he had rather die than forfeit his fidelity." A soldier audaciously offered him another sword, telling him that "it was sharper:" his person was in danger, and he was carried to his tent by his friends; but, determining on the expedient of awakening the shame of the troops by expressing his distrust of their attachment and honour, he sent his wife Agrippina, the granddaughter of Augustus, from the camp, which she passed through, accompanied by her infant son Caius, and a retinue of weeping ladies. The soldiers, struck with compunction, crowded around her, imploring her re-

turn, made their submission, and demanded to be led against the enemy. Germanicus carried devastation into the fields and cities of the Marsi, the Usipetes, and the Catti, whom he everywhere overthrew; recovered the standard of Varus, and, coming to a spot in the woods where the mouldering trenches of his camp were still visible, and the ground strewn with the whitened bones of his followers, collected them with funeral honours. Arminius, however, at the head of the Cherusci, by retiring into the forests, posting ambuscades, and inveigling the Romans into woody and marshy defiles, gained some advantages over the Cæsar himself, as well as his lieutenant Cæcina, though they were retrieved by extraordinary efforts of courage. Agrippina displayed a high spirit, and the most active devotion to the service of the troops, not only tending the wounded, but preventing, by her intrepidity, the breaking of a bridge on the Rhine, on a rumour of the advance of the Germans. Her conduct in these circumstances, as well as her previous share in the suppression of the mutiny, and even the fondling name of *Caligula*, bestowed by the camp on her young son, from the circumstance of his wearing the nailed buskin of the legionary soldiers, were each a source of deep suspicion and long-concealed resentment in the breast of Tiberius, which were fostered by the arts of insinuation familiar to his worthless minister Sejanus. —The appearance of commotions in the East, where Vonones, the king set over Parthia by the Romans, had been expelled by Artabanus, and had taken refuge in Armenia, afforded a pretext to the emperor for the recall of the Cæsar from the command of the legions in Germany. Obeying the mandate with dilatory haste, Germanicus signalized his departure by a final campaign with the Cherusci, whom he attacked on the Weser, and, surrounding their rear and flanks with his cavalry, defeated with prodigious slaughter (A.C. 16); Arminius himself owing his escape to the fleetness of his horse and the concealment of his visage, which was bathed in blood. After pushing his success as far as the Elbe, and sending to Rome the spoils and captives of his victories, and the painted representations of the rivers, mountains, and battles, Germanicus, as a mark of dissembled favour, was chosen by Tiberius his colleague in the consulate; and the province of Syria was assigned to him by a decree of the senate. But, previously to this appointment, his kinsman Silanus had been removed from the Syrian prefecture, and Cneus Piso, a man of a violent disposition, substituted in his room.—After agreeing to a treaty with Artabanus, by virtue of which Vonones was made to retire into Cilicia, and after placing Zonones on the throne of Armenia, Germanicus set out on a tour of curiosity and science to Egypt, where he sailed up the Nile and inspected the ruins of Thebes, the Pyramids, and the statue of Memnon, which emitted a sound when touched by the rays of the rising sun. Returning from Egypt, and finding that Piso had reversed many of his orders, he issued a mandate for him to quit the province, and enforced it, on being detained at Antioch by an illness, which he suspected had been produced by poison. After urging on Agrippina resignation and an absence from Rome, an advice which her proud courage forbade her to follow, he expired at a little more than thirty years of age (A.C. 19).—After his body had been burned in the forum of Antioch, Agrippina went on board a vessel and sailed for Italy. She landed at Brundisium amid the mingled sobs and tears of women and men, and advanced slowly, with downcast eyes, attended by two of her children, and bearing in her arms the urn which contained the ashes of her husband. The prætorian bands sent to escort the remains were followed by the whole senate and innumerable people, who beset the roads, and with audible condolence and sympathy attended her to the city. The emperor and Livia forbore to show themselves in public. The people wrote on the walls of the palace, "Restore Germanicus." Piso and his wife Plancina entered Rome amid the popular indignation, which was increased by the festivity apparent in their house, which was situated near the forum. Piso, however, was accused of treason by Fulcinius; was neglected by Tiberius, who, affecting the coolest impartiality, referred the cause to the senate; and stabbed himself in prison. His wife, who had also deserted him, enjoyed afterward the favour of Livia and the emperor, to whom she was useful in calumniating Agrippina; but was at last herself exposed to criminal accusations, and died also by her own hand. —The widow of Germanicus remained at Rome, and persisted with a lofty determination to assert her rights. On her cousin Claudia Pulchra being accused of nuptial infidelity and treason, she sought an audience, and, finding the emperor sacrificing at the altar of Augustus, reproached him with the inconsistency of persecuting the Augustan posterity, to which he replied by catching her hand, and quoting a line from a Greek tragedy:

"*Child! if thou canst not reign, deem'st it a wrong?*"

He contrived an excuse for not inviting her to his table by having it suggested that some apples were poisoned, and then resenting her suspicions when she declined to accept them from his hand; and at last, on the plea that she had threatened to appeal to the army, and to take sanctuary at the statue of Augustus, he banished her to the isle of Pandataria. On this, she addressed him with spirited reproaches, when the dastardly tyrant had one of her eyes thrust out with rods by the hand of a centurion. Agrippina resolved to put an end to her life by abstinence from food (A.C. 26). Viands were forced into her mouth by the emperor's order, but his fear or his malice was disappointed by her unconquerable resolution. In the senate he magnified his own clemency in not having sentenced the wife of Germanicus to be strangled in the dungeon, exposed like a felon on the prison steps, and dragged by a hook into the Tiber. Drusus, the surviving heir, and the son of Tiberius by Agrippina Vipsania, who had been decreed a triumph for his services in Illyricum and in Germany, and had been admitted to a share of the tribunician power, was poisoned by Sejanus (A.C. 23), who had long cherished a sentiment of revenge for a blow received from Drusus, and had corrupted his wife Livia. The emperor entered the senate-house with an air of indifference before the body was interred, and shortened the time of public mourning, directing the shops to be opened as usual. His own mother, Livia Augusta, afforded him, by her death (A.C. 29), a similar occasion of evincing his superiority to the feelings of human nature; as he not only absented himself from her sick-bed, but, on a pretence of modesty, curtailed the funeral honours decreed to her by the senate.—The deadly favour of Tiberius was next extended to the eldest sons of Germanicus and Agrippina, who were adopted as heirs, as if in atonement for the savage injuries committed on their admirable parents. But, as adopted princes, vows for their health and safety were offered up by the pontiffs; and this proved the signal of informations of treason, the usual prelude of the emperor's judicial murders. They were accused of having aspersed his character, and the accusation was followed by the sentence and its execution. Nero was starved to death in the isle of Pontia, and Drusus in a secret chamber of the palace.— The daughters of Germanicus were spared by the tyrant, and disposed of in marriage: Agrippina to Cneus Domitius, the grandson of Octavia, sister of Augustus; Drusilla to Lucius Cassius; and Julia to Marcus Vinicius.—The presumptive heirs of the imperial family being removed, Sejanus thought the empire within his grasp. On pretence of discipline, he had removed the

prætorian bands, of which he was prefect, to a fortified camp without the city, between the Viminal and Esquiline gates; in the senate he secured to himself partisans by the distribution of provinces and honours, and gained entire ascendancy over the emperor by relieving him of the labours of state as well as administering to his luxury; by studying his humours, and breathing into his ear the whispers of a state informer. A dissembler to all others, Tiberius was open to Sejanus; and easily yielding to him entire and unsuspicious confidence, was persuaded to withdraw from the cares of state. The plot was detected, and Antonia, the mother of Germanicus, was the accuser of Sejanus. Impeached by letters from the emperor, condemned by the senate, and deserted by the prætorian guards, he was strangled by the public executioner, and his body was torn piecemeal by the populace (A.D. 31). The vengeance of Tiberius pursued his friends and adherents, and even wreaked its rage on the innocent childhood of his son and his daughter. —Tiberius continued to hide himself from the gaze of Rome and from the light of day, among the groves and grottoes of the island of Capreæ, which he peopled with the partners of his impure orgies, dressed in fantastic disguises of wood-nymphs and satyrs. But the time approached when the world was to be rid of this monster of his species. His sick-bed was attended by that Caligula, the only surviving son of Germanicus, whose cunning had baffled the insidiousness of his agitators of treason, and whose obsequiousness imposed upon himself; but who had not been always able to elude his penetration, and of whom, when his life was begged, which had been three times threatened, he had predicted, with the tact of a connatural mind, that "Caius would prove a serpent to swallow Rome, and a Phaëthon to set the world on fire." For the purpose of ascertaining whether the lethargy in which the emperor lay was actually death, Caius approached and attempted to draw the ring from his finger; it resisted; and on the bold suggestion of Macro, the new prætorian prefect, pillows were pressed upon him, and the hand of her son avenged, though late, the manes of Agrippina (A.D. 31, aged 78).—Tiberius was a crafty speaker, was literary, addicted to astrology, and, like Augustus, apprehensive of thunder, as a preservative against which he wore a laurel crown. In his person he was tall and robust, broad in the shoulders, and so strong in the muscles that he could bore a hard apple with his finger, and wound the scalp of a boy with a fillip. His face was fair complexioned, and would have been handsome if it had not been disfigured by carbuncles, for which he used cosmetics. His eyes were prodigiously large, and could discern objects in the dark. He wore his hair long in the neck, contrary to the Roman usage; walked erect, with a stiff neck; seldom accosted any one; and, when he spoke, used a wave of the hand as in condescension.—The news of the tyrant's death was received at Rome with popular cries of "Tiberius to the Tiber!" His body was, however, borne to the city by the soldiers, and burned with funeral rites. In his will, Caius, and Tiberius the son of the younger Drusus, were named as his heirs, with a reversion to the surviver. (*Sueton., Vit. Tib.—Tacit., Ann.*, lib. 1, 2, 3, &c.—*Elton's Roman Emperors*, p. 47, *seqq.*)

Tibiscus, now the *Teisse*, a river of Dacia, called also Pathyssus, falling into the Danube, and forming the western limit of Dacia. (*Plin.*, 4, 12.—*Ammian. Marcell.*, 17, 3.)—II. (or Tibiscum), a city of Dacia, on the river Temes, one of the tributaries of the Danube, and near the junction of the Bistra with the former stream. It is now the *Cavaran.* (*Bischoff und Möller, Wörterb. der Geogr.*, p. 970.)

Tibris. *Vid.* Tiberis.

Tibŭla, a town of Sardinia, on the northern coast, and on the strait which separates that island from Corsica; hence it became a usual landing-place. It is now *Longo Sardo.* (*Ptol.—Itin. Ant.*, 72.)

Tibullus, Aulus Albius, a Roman knight, celebrated for his poetical compositions. There exists some doubt respecting the period of his birth. Petrus Crinitus and Lylius Gyraldus, the ancient but inaccurate biographers of the Roman poets, relying on two lines erroneously ascribed to Tibullus, and inserted in the fifth elegy of the third book,

Natalem nostri primum videre parentes
Quum cecidit fato consul uterque pari,

had maintained that he was born A.U.C. 711, in which year the two consuls Hirtius and Pansa were mortally wounded at the battle of Mutina. Julius Scaliger was the first commentator who suspected that these verses were interpolated, and his opinion has been confirmed by Janus Dousa, who has shown, at great length, that the chronology they would establish could by no means be reconciled with dates which must be assigned to various events in the life of the poet. He conjectures that the lines which had occasioned the common error with regard to the birth of Tibullus were interpolated in his elegies from the works of Ovid, in whose *Tristia* they occur (4, 10). Dousa was followed by Broukhusius and Vulpius, who all seem right in placing the birth of Tibullus earlier than A.U.C. 711; but it would not appear that they had adduced sufficient authority for carrying it quite so far back as 690, which they have fixed on for the epoch of his birth. It appears from an epigram of Domitius Marsus, a contemporary of Tibullus, that he ceased to live about the same time with Virgil. But Virgil died in 734, and, had Tibullus been born so early as 690, he must have reached the age of forty-four at the time of his decease, which is scarcely consistent with the premature death deplored by his contemporaries, or the epithet *Juvenis* applied to him in this very epigram of Domitius Marsus. On the whole, his birth may be safely conjectured to have occurred between A.U.C. 695 and 700. It has been remarked, that few of the great Latin poets, orators, or historians were born at Rome, and that, if the capital had always confined the distinction of Romans to the ancient families within the walls, her name would have been deprived of some of its noblest ornaments. Tibullus, however, is one of the exceptions, as his birth, in whatever year it may have happened, unquestionably took place in the capital. He was descended of an equestrian family of considerable wealth and possessions, though little known or mentioned in the history of their country. His father had been engaged on the side of Pompey in the civil wars, and died soon after Cæsar had finally triumphed over the liberties of Rome. It is said, but without any sufficient authority, that Tibullus himself was present at Philippi, along with his friend Messala, in the ranks of the republican army. He retired in early life to his paternal villa near Pedum. In his youth he had tasted the sweets of affluence and fortune, but the ample patrimony he had inherited from his ancestors was greatly diminished by the partitions of land made to the soldiery of the triumvirs. Dacier and other French critics have alleged that he was ruined by his own dissipation and extravagance, which has been denied by Vulpius and Broukhusius, the learned editors and commentators of Tibullus, with the same eagerness as if their own fame and fortune depended upon the question. The partition of the lands in Italy was probably the chief cause of his indigence; but it is not unlikely that his own extravagance may have contributed to his early difficulties. He utters his complaints of the venality of his mistresses and favourites in terms which show that he had already suffered from their rapacity. Nevertheless, he expresses himself as if prepared to part with everything to gratify their cupidity. It seems probable

hat no part of the land of which Tibullus had been leprived was restored to him, as we find not in his elegies a single expression of gratitude or compliment, from which it might be conjectured that Augustus had atoned to him for the wrongs of Octavius. It is evident, however, that he was not reduced to extreme want. It might even be inferred, from a distich in one of his elegies (2, 4), that his chief paternal seat had been preserved to him:

"*Quinetiam sedes jubeat si vendere avitas*
Ite sub imperium, sub titulumque, Lares."

Horace, too, in a complimentary epistle (1, 4), written long after the partition of the lands, says that the gods had bestowed on him wealth, and the art of enjoying it:

"*Di tibi divitias dederunt, artemque fruendi.*"

His own idea of the enjoyment of such wealth as he possessed seems to have been (judging, at least, from his poems) a rural life of tranquillity and repose, of which the sole employment should consist in the peaceful avocations of husbandry, and the leisure hours should be devoted to the Muses or to pleasure. His friendship, however, for Messala, and, perhaps, some hope of improving his moderate and diminished fortune, induced him to attend that celebrated commander in various military expeditions. It would appear that he had accompanied him in not less than three. But the precise periods at which they were undertaken, and the order in which they succeeded each other, are subjects involved in much uncertainty and contradiction. The first was commenced in 719, against the Sallassi, a fierce and warlike people, who inhabited the Pennine or Graian Alps, and from their fastnesses had long bid defiance to every effort made by a regular army for their subjugation.—His next expedition with Messala was to Aquitanic Gaul. That province having revolted in 724, Messala was intrusted with the task of reducing it to obedience; and he proceeded on this service immediately after the battle of Actium. Several sharp actions took place, in which Tibullus signalized his courage; and the success of this campaign, if we may believe himself, was in no small degree attributable to his bravery and exertions. In the following season, Messala, being intrusted by the emperor with an extraordinary command in the East, requested Tibullus to accompany him; and to this proposal our poet, though, it would appear, with some reluctance, at length consented. He had not, however, been long at sea, when his health suffered so severely that he was obliged to be put on shore at an island, which Tibullus names by its poetical appellation of Phæacia, but which was then commonly called Corcyra, now *Corfu*. He soon recovered from this dangerous sickness, and, as soon as he was able to renew his voyage, he joined Messala, and travelled with him through Syria, Cilicia, and Egypt. Having returned to Italy, he again retired to his farm at Pedum, where, though he occasionally visited the capital, he chiefly resided for the remainder of his life.—Tibullus was endued with elegant manners and a handsome person, which involved him in many licentious connexions. But, though devoted to pleasure, he at the same time drew closer his connexion with the most learned and polished of his countrymen, as Valgius, Macer, and Horace. He continued, likewise, an uninterrupted friendship with Messala, who was now at the height of his reputation, his home being the resort of the learned, and his patronage the surest passport to the gates of fame. Tibullus' enjoyment of this sort of life was considerably impaired by the state of his health, which had continued to be delicate ever since the illness with which he was attacked at Corcyra. His existence was protracted till 734, and his death, which happened in that year, was deplored by Ovid in a long elegiac poem.—The events and circumstances of the life of Tibullus have exercised a remarkable influence on his writings. Those occurrences to which he was exposed tended to give a peculiar turn to his thoughts, and a peculiar colouring to his language. The Roman fair of the highest rank had become alike licentious and venal; and the property of those ancient possessors of the Italian soil, who had adhered to the republican party, was divided by unprincipled usurpers among their rapacious soldiery. Unhappy in love, and less prosperous in fortune than in early youth he had reason to anticipate, all that he utters on these topics is stamped with such reality, that no reader can suspect for a moment either that his complaints were borrowed from Greek sources, or were the mere creations of fancy. His feelings seem to have been too acute to permit him the possession of that perfect repose and equanimity of spirit which he justly accounted the chief blessing of life. That indifference to eminence and wealth, which Horace perhaps enjoyed, and which seems to have been so earnestly desired by Tibullus, was rather pretended by him than actually felt; and his inability to procure either the advantages of fortune or delights of contentment is the source of constant struggle and disappointment. Hence the irritability, melancholy, and changeableness of his temper. Such circumstances in the life, and such features in the character of Tibullus, will be found explanatory and illustrative of much which we find in his elegies. These elegies have been divided by German writers into *Erotic*, *Rural*, *Devotional*, and *Panegyrical*. The chief ingredients in his poems are no doubt derived from such topics; but many of his elegies partake of all these qualities, and there are few of them which can be accounted as purely belonging to any of the above classes. The elegies, however, in which amatory sentiments predominate, are by far the most numerous.—One can scarcely be a poet and in love, it has been said, without also loving the country. Its scenes supply the sweetest images; there the shepherds have their cool retreats, and love-songs have their echoes. Accordingly, the pastoral delineations which occur in the elegies of Tibullus are closely interwoven with the erotic sentiments; and there are few, indeed, of his amorous verses which are not beautified by that reference to rural feelings which forms the great and characteristic charm of the works of the Latin poets. Again, as rural pictures are intermixed, in the elegies of Tibullus, with amatory sentiments and feelings, so his poems, which have been classed together as devotional, are closely connected with his pastoral verses. They are full of images of rural theology, and it is to the rustic and domestic gods that his devotion is chiefly paid. He renders thanks to these deities for the prosperity of his little farm, or piously prepares a festival to their honour.—His panegyrics on his friends form the least pleasing and least valuable part of the writings of Tibullus. This subject was not suited to the elegiac strain, or to the soft and tender genius of the poet. When he assumes the tone of familiar friendship, as in the poems on the birthdays of Messala and of his friend Cornutus, his compliments are easy and graceful. But his long and laboured panegyric on Messala, in the fourth book, written on occasion of his patron obtaining the consulship, shows how little he was qualified to excel in this species of composition. The compositions evidently most adapted to the genius of Tibullus are poems not merely written in elegiac verse, but which answer to our understanding of the word *Elegy* in the subject and sentiments. The tone of complaint best accords with his soul. He seems naturally to have been possessed of extreme sensibility; and at that period of life when the mind lays in its store of ideas for the future voyage, he had been subjected to much suffering and disappointment.

Hence, though his fortune afterward improved, he had acquired the habit of viewing obejcts as surrounded with a continual gloom; nor does any other poet so often introduce the dismal images of death. Even to the most joyous thoughts of Tibullus, some mournful or plaintive sentiment is generally united, and his most gay and smiling figures wear chaplets of cypress on their brows.—It has already been said, that Tibullus was no imitator of the Greeks, and he is certainly the most original of the Latin poets. His elegies were the overflowings of his sorrows, his mistress alone was the Muse that inspired him. In the few instances in which he has followed the Greeks, he has imitated them with much good taste, and sometimes even with improvements on the original.—The elegies of Tibullus are divided into four books.—These poems are commonly printed along with those of Catullus and Propertius. Of the editions of Tibullus separately, the best are, that of Brouckhusius, *Amstelod.*, 1708, 4to; that of Vulpius, *Patav.*, 1749, 4to; that of Heyne, *Lips.*, 1755–77–98, 8vo; that of Wunderlich, *Lips.*, 1817, 8vo; that of Lachmann, *Berol.*, 1829, 8vo; and that of Dissen, *Götting.*, 1835, 2 vols. 8vo. (*Dunlop's Roman Lit.*, vol. 3, p. 283, *seqq.*)

Tibur, an ancient town of Latium, northeast of Rome, on the banks of the Anio. According to Dionysius of Halicarnassus, it was originally a town of the Siculi, the most ancient inhabitants of Latium; and, as a proof of this fact, he mentions that the name of Sicelion was still attached to a portion of the place. (*Dion. Hal.*, 1, 16.) Tibur, however, lays claim to a more illustrious, though a later origin, having been founded, according to some authors, by Catillus, an officer of Evander, while others pretend that this Catillus was a son of Amphiaraus, who, with his two brothers, migrated to Italy, and, having conquered the Siculi, gave to one of their towns the name of Tibur, from his brother Tiburtus. From this account of Solinus (c. 8), as well as that of Dionysius, we may collect that Catillus was one of the Pelasgic chiefs, who, with the assistance of the Aborigines, formed settlements in Italy.—Tibur is one of the places that appear most frequently to have afforded an asylum to Roman fugitives. From what period it enjoyed the rights of a Roman city is not precisely known, but it was, in all probability, anterior to the civil wars of Marius and Sylla. The latter, indeed, is said to have deprived the Tiburtini of these privileges, but they regained them upon his abdication, and they were confirmed by the Emperor Claudius. Hercules was the deity held in the greatest veneration at Tibur; and his temple, on the foundations of which the present cathedral is said to be built, was famous throughout Italy. (*Strabo*, 238.) Hence the epithet of Herculean given by the poets to this city. The modern name of Tibur is *Tivoli*.—As regards the Sibyl of Tibur, *vid.* Albunea. (*Cramer's Anc. Italy*, vol. 2, p. 56.)

Tiburtus, a brother of the founder of Tibur, which is hence often called *Tiburtia Mœnia*. (*Vid.* Tibur.) He was one of the sons of Amphiaraus. (*Virg.*, *Æn.*, 7, 670.)

Ticīnum, a city of Cisalpine Gaul, situate on the river Ticinus, near its junction with the Padus. It was founded, according to Pliny (3, 17), by the Lævi and Marici, but, being placed on the left bank of the Ticinus, it would, of course, belong to the Insubres; and, in fact, Ptolemy (p. 64) ascribes it to that people. Tacitus is the first historian that makes mention of it. According to that historian (*Ann.*, 3, 5), Augustus advanced as far as Ticinum to meet the corpse of Drusus, the father of Germanicus, in the depth of winter, and from thence escorted it to Rome. It is also frequently noticed in his Histories. Ancient inscriptions give it the title of municipium. Under the Lombard kings, Ticinum assumed the name of Papia, which, in process of time, has been changed to *Pavia*. (*Paul. Diacon., Rer. Lang.*, 2, 15.—*Cramer's Anc. Italy*, vol. 1, p. 53.)

Ticīnus, now the *Tesino*, a river of Gallia Cisalpina, rising in the Leopontine Alps, near the sources of the Rhodanus, and falling into the Po near Ticinum. It traversed in its course the Lacus Verbanus, or *Lago Maggiore*. At the mouth of this river, the Romans, under Cornelius Scipio, the father of Scipio Africanus the Elder, were defeated by Hannibal.—Consult, in relation to this battle, the remarks of Cramer (*Anc. Italy*, vol. 1, p. 54, *seqq.*).

Tifāta, a mountain range of Campania, about a mile to the east of Capua. It was a branch of the Apennines, and now takes its name from the village of *Maddaloni*, near *Caserta*. The original signification of the word Tifata, according to Festus, answered to that of the Latin *iliceta*. This ridge is often noticed by Livy as a favourite position of Hannibal when in the vicinity of Capua (23, 36 *et* 39; 26, 5). Here also were two celebrated temples consecrated to Diana and Jove. (*Cramer's Anc. Italy*, vol. 2, p. 205.)

Tifernum, I. a town of Umbria, near the Metaurus, called hence, for distinction' sake, *Metaurense*. It is now *St. Angelo in Vado*. (*Pliny*, 3, 18.)—II. A town of Umbria, towards the sources of the Tiber, and on the left bank of that river, distinguished from that circumstance by the epithet of *Tiberinum*. Its site is supposed to be occupied by the modern *Citta di Castello*. Tifernum is chiefly known to us from the circumstance of its having been situated near the villa of the younger Pliny. (*Cramer's Anc. Italy*, vol. 1, p. 263.)—III. A town of Samnium, supposed to have stood near the *Ponte di Limosano*, on the right bank of the river Tifernus (now *Biferno*). The Mons Tifernus was near the source of the same river, above *Boiano*, and is now called *Monte Matese*. (*Cramer's Anc. Italy*, vol. 2, p. 231.)

Tifernus, a mountain of Campania. (*Vid.* Tifernum III.)

Tigellīnus, Sophonius, an infamous character in the reign of Nero, whose vices secured to him the favour of that corrupt emperor. He was præfect of the prætorian guards when the conspiracy against Nero was discovered, and for his services on that occasion the emperor bestowed upon him triumphal honours. Having gained, according to Tacitus, an entire ascendant over the affections of Nero, he was, in some instances, the adviser of some of the worst acts of that prince, and in others the chief actor, without the knowledge of his master. He corrupted Nero at first, and then deserted him; and at last, to the great joy of all, he was compelled to put an end to his existence by order of Otho. (*Tacit., Ann.*, 14, 51, *seqq.*—*Id. ib.*, 15, 72.—*Id., Hist.*, 1, 72.)

Tigellius, M. Hermogenes, a singer and musician, who stood high in the favour of Julius Cæsar, and afterward in that of Augustus. He seems to have been indebted for his elevation to a fine voice, and a courtly and insinuating address. His moral character may be inferred from those who are said in Horace (*Sat.*, 1, 2, 3) to have deplored his death, and on whom he would appear to have squandered much of his wealth. Cicero, in a letter to a friend, numbers Tigellius among the "*familiarissimi*" of Cæsar, and describes him as "*hominem pestilentiorem patria sua*," in allusion to the unwholesome atmosphere of Sardinia, of which island this individual was a native. (*Cic., Ep. ad Fam.*, 7, 24.) The scholiast informs us that Horace attacked Tigellius because the latter derided his verses. (*Schol. ad Horat., l. c.*)

Tigranes, king of Armenia, the son-in-law and ally of Mithradates. He rendered himself master of Armenia Minor, Cappadocia, and Syria, but lost all

nese conquests after the defeat of Mithradates. Lucullus, the Roman commander, invaded Armenia, and defeated, near Tigranocerta, the mixed and numerous army of Tigranes. (*Vid.* Lucullus.) The peace concluded in the year 63 B.C. left him only Armenia. (*Vid.* Mithradates VII.)

Tigranocerta, the capital of Armenia, built by Tigranes during the Mithradatic war. It was situate to the east of the Tigris, on the river Nicephorius, and, according to Tacitus, stood on a hill nearly surrounded by the latter river. It was a large, rich, and powerful city. It was inhabited not only by Orientals, but also by many Grecian colonists, and likewise by captives who had been carried off by Tigranes from some of the Greek cities of Syria which had been conquered by him from the Seleucidæ. Lucullus, during the Mithradatic war, took it with difficulty, and found in it immense riches, and no less than 8,000 talents in ready money. The Roman commander sent home the greater part of the foreign inhabitants, but still the city remained, after this, no unimportant place. The remains of Tigranocerta are at *Sered* on the *Bitlis-Soo*. (*Tac., Ann.*, 12, 50.—*Id. ibid.*, 14, 24.—*Plin.*, 6, 9.)

Tigris, a large river of Asia, rising in the mountains of Armenia Major, in the district of Sophene, and falling into the Euphrates. A rising ground prevents it from proceeding to the Euphrates in the early part of its course. A deep ravine in the mountains above Amida, or *Diarbekir*, opens a passage for it, and it takes its speedy course across a territory which is very unequal, and has a powerful declivity. Its extreme rapidity, the natural effect of local circumstances, has procured for it the name of *Tigr* in the Median language, *Diglito* with the Syrians, *Delkat* or *Didhilat* in Arabic, and *Hiddekel* in Hebrew; all which terms denote the flight of an arrow. (*Wahl, Vorder und Mittel Asien*, 1, p. 710.—Compare *Rosenmuller, ad Gen.*, 2, 14.) Besides this branch, which is best known to the moderns, Pliny has described to us, in detail, another, which issues from a chain of mountains, now the mountains of *Kurdistan*, to the west of the Arsissa Palus or *Lake of Van*. It passes by the Lake Arethusa. Its course being checked by a part of Mount Taurus, it falls into a subterranean cavern called Zoroander, and appears again at the bottom of the mountain. The identity of its waters is shown by the reappearance of light bodies at its issue that have been thrown up into it above the place where it enters the mountains. It passes also by the Lake Thospitis, near Arzanene or *Erzen*, buries itself again in subterranean caverns, and reappears at the distance of twenty-five miles below, near Nymphæum. This branch joins the western Tigris. As the Tigris and Euphrates approach, the intermediate land loses its elevation, and is occupied by meadows and morasses. Several artificial communications, perhaps two or three of which are natural, form a prelude to the approaching junction of the rivers, which finally takes place near the modern *Koma*. The river formed by their junction was called Pasitigris, now *Shat-el-Arab*, or *the river of Arabia*. It has three principal mouths, besides a small outlet: these occupy a space of thirty-six miles. For farther particulars, *vid.* Euphrates. The Tigris, though a far less noble stream than the Euphrates, is one of the most celebrated rivers in history, and many famous cities, at various periods, have decorated its banks: among these may be mentioned Nineveh, Seleucia, Ctesiphon, and, in modern times, *Bagdad*, *Mousul*, *Diarbekr*. The length of the Tigris is eight hundred miles. (*Herod.*, 1, 89.—*Id.*, 5, 52.—*Id.*, 6, 20.—*Polyb.*, 5, 46.—*Tac., Ann.*, 6, 37.—*Id. ibid.*, 12, 13.—*Mela*, 1, 2.—*Id.*, 3, 8.—*Plin.*, 2, 103.—*Id.*, 6, 9.—*Malte-Brun, Geogr.*, vol. 2, p. 191, *Am. ed.*)

Tigurini, a warlike people among the Helvetii, whose territory is supposed to have answered to the modern *Zurich*. Considerable doubt, however, has been thrown upon the correctness of this opinion. (Consult *Lemaire, Ind. Geogr. ad Cæs., s. v.—Oberlin. ad Cæs., B. G.*, 1, 27.)

Timācus, now the *Timok*, a river of Mœsia falling into the Danube. (*Plin.*, 3, 26.)

Timæus, I. a Pythagorean philosopher, a native of Locri, born about B.C. 380. He was a preceptor of Plato's. We have remaining of his productions only a single work (if indeed this be his), written in the Doric dialect, and treating "*of the Soul of the World and of Nature*" (*περὶ ψυχᾶς κόσμω καὶ φύσιος*). There exists, however, much uncertainty as to its being the work of Timæus or not. Tennemann (*Syst. der Plat. Phil.*, vol. 1, p. 93) attempts to prove that it is merely an extract from the Timæus of Plato. Other critics, on the contrary, charge Plato with copying from this work into his dialogue. We owe the preservation of this piece of Timæus' to Proclus, who has placed it at the head of his commentary on Plato's Timæus. (*Schöll, Hist. Lit. Gr.*, vol. 2, p. 313.)—II. A native of Tauromenium, in Sicily, who flourished about 260 B.C. Having been driven into exile by Agathocles, he repaired to Athens, where he occupied himself with the composition of a great historical work on the affairs of Greece, on those of Sicily, the wars of Pyrrhus, of Agathocles, &c. It bore the title of Ἑλληνικὰ καὶ Σικελικά, or, rather, Ἰταλικὰ καὶ Σικελικά, and was divided into more than 40 books. It appears, from a passage in Polybius (3, 32), that this work did not contain a synchronistic relation of events, but consisted rather of detached portions of history, in each of which the author treated separately of some important event. Cicero cites Timæus as a model of what was called the "Asiatic" style. (*Brut.*, c. 95.—*De Orat.*, 2, 13.) Polybius, and, after him, Diodorus Siculus, have charged Timæus with credulity and unfairness. Naturally gloomy and morose, he was exasperated by the treatment which he had experienced from Agathocles. His ill-humour, however (if it may be so termed), never degenerated into misanthropy; he was even open at times to kindly affections. Timoleon was the hero whom he admired; and Cicero says that the former owed a part of his glory to the circumstance of his having had such an historian of his exploits as Timæus. (*Ep. ad Fam.*, 4, 12.) The ancients praised his geographical knowledge, and his care in indicating the chronology of the events which he describes. He appears also to have composed another work, on the "Olympiads," and it is said he was the first historical writer that employed this era. Longinus, after speaking of Timæus as in general an able, well-informed, and sensible writer, charges him with frequent puerilities and frigid expressions, which he ascribes to an over-eagerness for novelty of ideas and language. (*Long.*, § 4.)—We have only some fragments remaining of the historical work. These have been collected by Göller, in his treatise "*De Situ et Origine Syracusarum*," p. 209, *seqq.* (*Schöll, Hist. Lit. Gr.*, vol. 3, p. 219, *seqq.*)—III. A sophist of the third century of our era, who wrote a book called *Lexicon vocum Platonicarum*. It was edited with great ability by Ruhnken, *Lugd. Bat.*, 1754, 8vo.—A later edition of this same, containing all Ruhnken's notes, appeared from the Leipsic press in 1828, 8vo, under the editorial care of Koch.—As regards the period when he is supposed to have flourished, consult the remarks of Ruhnken (*Præf.*, p. xiv.).

Timagĕnes, a native of Alexandrea, son of the banker of Ptolemy Auletes. Having been reduced to slavery when the city was taken by Gabinius (55 B.C.), he was brought to Rome, and sold to Faustus, the son of Sylla, who gave him his freedom. He exercised, after this, the profession of a cook, and then that of a litter-bearer (*lecticarius*). Abandoning, subsequently, this

humble employment, he set up as a teacher of rhetoric, and met with brilliant success. His society was much sought after on account of his agreeable manners and intellectual qualities; but his passion for uttering *bons mots* ruined all his prospects. Augustus, it seems, had appointed him his historiographer, and extended his favour to him in a marked degree, until, offended by a witty speech of Timagenes, he forbade him his presence. In the resentment of the moment, Timagenes burned the history which he had composed of the reign of Augustus, and retired to Tusculum, where he enjoyed the patronage and protection of Asinius Pollio. In this retreat he wrote a History of Alexander and his successors, entitled *περὶ βασιλέων* ("*Of Kings*"). This work formed one of the principal sources whence Quintus Curtius drew the materials of his historical romance. Timagenes, after this, fixed his residence at the very extremity of the empire, in Drapanum, a city of Osrhoene, where he ended his days. It is on account of his residence in this part of the East that some authors give him the epithet of "the Syrian." Besides his History of Alexander, Timagenes also published a work on the Gauls, which is cited by Ammianus Marcellinus and Plutarch. (*Bonamy, Recherches sur l'historien Timagène.—Mem. de l'Acad. des Inscr.*, &c., vol. 13, p. 35.) Vossius distinguishes between Timagenes the Alexandreen and Timagenes the Syrian, but in this he is wrong. (*Schöll, Hist. Lit. Gr.*, vol. 4, p. 75.)

Timanthes, I. a painter, said by Eustathius (*ad Il.*, 24, 163) to have been a native of Sicyon, but by Quintilian (2, 13), of Cythnus. He was a contemporary of Zeuxis and Parrhasius (*Plin.*, 35, 9, 36), and must, consequently, have lived about Olymp. 96. The most important passage relating to him is in Pliny (35, 10, 36).—Timanthes has not been so much brought forward in the annals of art as Zeuxis and Parrhasius; but, as far as we have means given us of judging, he was, at least, inferior to neither in genius. He seems to have thrown a large share of intellect and thought into his productions. He appears to have been unequalled both in ingenuity and feeling, of which we have some remarkable examples. One of these was displayed in the picture on the noble subject of the sacrifice of Iphigenia, in which he represented the tender and beautiful virgin standing before the altar awaiting her doom, and surrounded by her afflicted relatives. All these last he depicted as moved by various degrees of sorrow, and grief seemed to have reached its utmost expression in the face of Menelaus; but that of Agamemnon was left; and the painter, heightening the interest of the piece by a forbearance of judgment, often erroneously regarded as a confession of the inadequacy of his art, covered the head of the father with his mantle, and left his agony to the imagination of the spectators.—In Fuseli's *Lecture on Ancient Art*, this painting of Timanthes is made the subject of a full and very able criticism, in the course of which he dissents expressly from the opinion of Sir Joshua Reynolds, who agreed with M. Falconet in regarding the circumstance of the mantle-enveloped face of Agamemnon as little better than a mere trick on the part of the artist. The remarks of Fuseli, in answer to this and similar animadversions, are worthy of being quoted: "Neither the French nor the English critic appears to me to have comprehended the real motive of Timanthes; they ascribe to impotence what was the forbearance of judgment. Timanthes felt like a father; he did not hide the face of Agamemnon because it was beyond the power of his art, nor because it was beyond the *possibility*, but because it was beyond the *dignity* of expression; because the inspiring feature of paternal affection at that moment, and the action which, of necessity, must have accompanied it, would either have destroyed the grandeur of the character and the solemnity of the scene, or subjected the painter, with the majority of his judges, to the imputation of insensibility. He must either have represented him in tears, or convulsed at the flash of the uplifted steel, forgetting the chief in the father, and in that state of stupefaction which levels all features and deadens expression. He might, indeed, have chosen a fourth mode; he might have exhibited him fainting and palsied in the arms of his attendants, and, by this confusion of male and female character, merited the applause of every theatre in Paris. But Timanthes had too true a sense of nature to expose a father's feelings or to tear a passion to rags; nor had the Greeks yet learned of Rome to steel the face. If he made Agamemnon bear his calamity as a man, he made him also feel it as a man. It became the leader of Greece to sanction the ceremony with his presence; it did not become the father to see the daughter beneath the dagger's point: the same nature that threw a real mantle over the face of Timoleon, when he assisted at the punishment of his brother, taught Timanthes to throw an imaginary one over the face of Agamemnon; neither height nor depth, but *propriety* of expression, was his aim." (*Fuseli, Lecture on Anc Art.—Works*, vol. 2, p. 49.)—This celebrated piece was painted, as Quintilian informs us, in contest with Colotes of Teos, a painter and sculptor from the school of Phidias, and it was crowned with victory at the rival exhibition. (*Quintil.*, 2, 13.—*Cic., Orat.*, 22, § 74.—*Eustath., l. c.*)—On another occasion, having painted a sleeping Cyclops in an exceedingly small compass, yet wishing to convey the idea of his gigantic size, he introduced a group of Satyrs, measuring his thumb with a thyrsus. A deep meaning was to be discovered in every work of his pencil: yet the tendency to expression and significant delineation did not detract from the beauty of the forms which he created; for his figure of a prince was so perfect in its proportion and so majestic in its air, that it appears to have reached the utmost height of the ideal. This picture was preserved in the temple of Peace at Rome. (*Encyclop. Metropol.*, div. 2, vol. 1, p. 407.—*Sillig, Dict. Art., s. v.*)—II. A painter, who flourished in the age of Aratus, and made a picture representing the battle between this general and the Ætolians, near Pellene. (*Plut., Vit. Arat.*, c. 32—*Sillig, Dict. Art., s. v.*)

Timāvus, a celebrated stream of Italy, in the territory of Venetia, northeast of Aquileia, and falling into the Hadriatic. Few streams have been more celebrated in antiquity or more sung by the poets than the Timavus. Its numerous sources, its lake and subterranean passage, which have been the theme of the Latin muse from Virgil to Claudian and Ausonius, are now so little known, that their existence has even been questioned, and ascribed to poetical invention. It has, however, been well ascertained, that the name of *Timao* is still preserved by some springs which rise near *S. Giovano di Carso* and the castle of *Duino*, and form a river, which, after a course of little more than a mile, falls into the Hadriatic. The number of these sources seems to vary according to the difference of the seasons, which circumstance will account for the various statements made by ancient writers respecting them. Strabo, who appears to derive his information from Polybius, reckoned seven, all of which, with the exception of one, were salt. According to Posidonius, the river really rose in the mountains at some distance from the sea, and disappeared under ground for the space of fourteen miles, when it issued forth again near the sea at the springs above mentioned. (*Strabo*, 215.—*Pliny*, 2, 106.) This account seems also verified by actual observation. (*Cramer's Anc. Italy*, vol. 1, p. 130.)

Timoleon, a Corinthian of noble birth and distinguished ability as a warrior and statesman. His brother Timophanes having, partly by popularity and partly

by the aid of a mercenary force, made himself tyrant of Corinth, Timoleon, after vain remonstrance, came to him with a kinsman of his, brother to the wife of Timophanes, and a friend named Theopompus, and, covering his own face, stood by while the others slew him. When the Syracusan ambassadors arrived to seek aid from Corinth against their tyrants, the deed was recent, and all Corinth was in a ferment; some extolling Timoleon as the most magnanimous of patriots, others execrating him as a fratricide. The request of the Syracusans offered to the Corinthians the means of calming their dissensions by the removal of the obnoxious individual, and to Timoleon a field of honourable action, in which he might escape from the misgivings of his own mind and the reproaches of his mother, who never forgave him. Timoleon proceeded to Sicily with a small band of mercenaries, principally raised by his own credit. On arriving he received considerable re-enforcements, and soon gained a footing in Syracuse. The greater part of the city had already been taken by Hicetes from Dionysius, and the whole was divided between three parties, each hostile to both the others. Timoleon was, in the end, successful. Hicetes withdrew to Leontini, and Dionysius surrendered, himself and his friends retiring to Corinth; while two thousand mercenaries of the garrison engaged in the service of Timoleon. This final expulsion of Dionysius took place fifty years after the rise of his father, and four years after the landing of Timoleon in Sicily (B.C. 343). Timoleon remained master of a city, the largest of all in the Grecian settlements; but almost a desert, through the multitudes slain or driven into banishment in successive revolutions. So great, it is said, was the desolation, that the horses of the cavalry grazed in the market-place, while the grooms slept at their ease on the luxuriant herbage. The winter was passed in assigning deserted lands and houses as a provision to the few remaining Syracusans of the Corinthian party and to the mercenaries instead of pay, which the general had not to give. In winter, when Grecian warfare was slackened or interrupted, the possession of good houses would doubtless be gratifying; but to men unused to peaceful labour, lands without slaves and cattle were of little worth; and it was necessary, in the spring, to find them some profitable employment. Unable sufficiently to supply the wants of his soldiers from any Grecian enemy, Timoleon sent one thousand men into the territory belonging to Carthage, and gathered thence abundance of spoil. The measure may seem rash, but he probably knew that an invasion was preparing, and that quiescence would not avert the storm, while a rich booty would make his soldiers meet it better. The Carthaginians landed in Sicily. Their force is stated at seventy thousand foot and ten thousand horse; while Timoleon could only muster three thousand Syracusans and nine thousand mercenaries Nevertheless, he advanced to meet them in their own possessions; and, by the union of admirable conduct with singular good fortune, won a glorious victory, which was soon followed by an honourable peace. Timoleon, professing to be the liberator of Sicily, next directed his arms against the various chiefs or tyrants who held dominion in the towns. In this he may probably have been actuated by a sincere hatred of such governments; but he frequently seems to have little consulted the wishes of the people, whose deliverer he declared himself. Most of the smaller chiefs withdrew; the more powerful, resisting, were conquered; and, being given up to their political adversaries, were put to death—in some cases with studied cruelty. Among the victims was Hicetes, who was submitted, with his whole family, to the judgment of that mixed multitude now called the Syracusan people, and all were put death. There is much appearance that Hicetes deserved his fate; but what shall we say of the people which doomed to death his unoffending wife and daughters? and what of the general, who, holding little less than absolute authority over his followers, referred such a matter to the decision of such a body? Having everywhere established for Syracuse and for himself a superintending authority, which rested on the support of a prevailing party, like the control of Athens or Lacedæmon over their allies, Timoleon sought to restore good order, abundance, and population to the long-afflicted island. Syracuse was still very thinly peopled, and it was torn by mutual jealousy between the remnant of the ancient Syracusans, and the numerous mercenaries and foreign adventurers who had been rewarded for their services with lands and houses, and admission to all the rights of citizens. At one time the struggle ripened to a civil war, of which we know not the circumstances or the issue; but probably it was suppressed without the ruin of either party. At once to supply the void in the city and to strengthen his government by a body of adherents who owed their all to him, Timoleon invited colonists from Greece, and settled at one time four thousand families on the Syracusan territory, and on a neighbouring plain of great extent and fertility no less than ten thousand. Similar measures were adopted in many of the other cities under his control. He revised the ancient laws of Syracuse, and restored them with amendments skilfully adapted to the altered state of the commonwealth. But to amalgamate into a united people so many bodies of men of various interests, and mostly trained to war and violence, was a work only to be accomplished by the energy of one able man; and in accomplishing that work, Timoleon was both enabled and obliged, by the lawless habits of his followers, to exercise an authority not less arbitrary than that of any tyrant he had overthrown. In one most important particular he is superior, not only to those chiefs, to Gelon and Dionysius, and to all who ever held like power in Sicily, but perhaps to all, with the single exception of Washington, who have ever risen to the highest power in times of tumult; for he appears to have directed his efforts honestly and wisely to the object, not of establishing a dynasty of princes, but of so settling the government and training the people that they should be able, after his death, to govern themselves without an arbitrary leader. He died highly honoured and generally beloved; and, for many years after his death, the whole of Sicily continued in unusual quiet and growing prosperity. Yet, in doing justice to the great qualities of Timoleon, and the sincerity of his zeal for the public good, we cannot but own that he was unscrupulous in the choice of means, even beyond the ordinary laxity of political morality in Greece, and that his fame is tarnished by some acts of atrocious cruelty and of gross injustice. (*Corn. Nep., Vit. Timol.—Plut., Vit. Timol. —History of Greece* (*Lib. Us. Knowl.*), p. 119, *seq.*)

Timomăchus, a painter of Byzantium, who flourished in the age of Cæsar the Dictator, and executed for him pictures of Ajax and Medea, which were placed in the temple of Venus Genetrix. For these paintings the artist received 80 talents. (*Plin.*, 35, 11, 40.—*Id.*, 35, 4, 9.) The Medea is the subject of an epigram in the Anthology. (*Anthol. Palat.*, *P.* 2, p. 667.) This epigram has been imitated by Ausonius, in the 22d of his collection. For an account of other pieces of Timomachus, consult Sillig (*Dict. Art.*, *s. v.*).

Timon, I. a disciple of Pyrrho, who flourished in the time of Ptolemy Philadelphus, and lived to the age of 90 years. He first professed philosophy at Chalcedon, and afterward at Athens, where he remained till his death. He took little pains to invite disciples to his school, and seems to have treated the opinions and disputes of the philosophers with contempt; for he wrote a poem called Silli, in which he inveighs with bitter sarcasms against the whole body. He was addicted to intemperance. With him terminated the succession

of the public professors in the school of Pyrrho. The fragments of Timon were edited, in 1820, by Wölke, *Varsav.*, 8vo, and in 1821, by Paul, *Berol.*, 8vo.—II. Surnamed the *Misanthrope*, was a native of the borough of Colyttus in Attica, and remarkable for the whimsical severity of his temper, and his hatred of mankind. Born some time before the commencement of the Peloponnesian war, it is possible that the vices and crimes of which he was an eyewitness during this period of trouble may have contributed to the development of that morose spirit which procured for him the surname by which he is always known. It appears from the ancient writers, and indirectly from the testimony of Plato himself (*Phædon*, p. 67, *ed.* 1602), that this hatred towards his fellow-men was originally excited by the false and ungrateful conduct of others. He lavished upon those around him a large fortune in presents and in services of all kinds, and, when his wealth was all expended, he found that he had lost not only his property, but his friends. Misanthropy then succeeded to unbounded liberality; and, shunning the society of his fellow-men, and retiring to a small spot of ground in the suburbs, he gave himself up to the workings of an irritated and deeply disappointed spirit; or, if ever he did mix on any occasion with the busy world at Athens, it was only to applaud, with cruel irony, the errors and follies of his fellow-citizens. Cold and repulsive to all others, he appeared to take a lively interest in the young Alcibiades; but it was only because he saw in him the future author of evil to his country. He even publicly declared the motives that prompted him to this singular attachment; for, happening one day to meet Alcibiades returning from the place of assembly, accompanied by a large concourse, in place of turning away and avoiding him as he avoided others, he came directly up, and, grasping his hand, exclaimed, "Go on, my son; you do well to augment your own power, for you are only augmenting it to the lasting injury of these." One account says that Timon, having subsequently become possessed of a new fortune, probably by agriculture, changed to a complete miser, and shut himself up, together with his riches, in a kind of tower, which was called, for a long time afterward, the tower of Timon. This tradition is not, it is true, very consistent with the rank which Pliny (7, 19) assigns him among the "*auctores maximæ sapientiæ*," nor with the apophthegm ascribed to him by Stobæus (*Serm.*, 7, p. 107), that "cupidity and avarice are the cause of all human ills;" but nothing ought to surprise us in so whimsical a character; and besides, if in the folly of avarice we see nothing of the sage, we certainly see enough of the misanthrope. The end of Timon was worthy of his life. Having broken a limb by a fall, and having, in his aversion for his fellow-men, refused all assistance, a gangrene set in and he died. But this was not all. Nature herself seems to have seconded the intentions of Timon, by separating him, even after death, from the habitable world; for his tomb having been erected near the seashore, the ground around it was gradually covered by the water, and the spot thus rendered inaccessible. The character of Timon is made a frequent subject for epigrams in the Greek Anthology, and many sayings of his are quoted by the ancient writers. The two following are the best: Timon, after having renounced the society of his fellow-men, still kept up a kind of intimacy with another misanthrope named Apimantus. During a repast in which they were celebrating the second day of the Anthesteria (χόες), Apimantus, charmed with the tête-à-tête, exclaimed, "Oh, Timon! what an agreeable supper!" "Ay," replied the other, "were you only away!" On another occasion, the people of Athens were surprised to see him ascend the tribune, and waited in profound silence to hear what he would say. "Athenians," exclaimed the new orator, "I have a small field, and in this field a fig-tree, on which many citizens have already hung themselves. I intend now to build a house on this spot, and wish to give you notice before I begin, in order that if there be any more of you who intend to hang yourselves, you may come before the fig-tree is cut down." (*Diog. Laert.*, 9, 112.—*Suid.*, *s. v.*—*Leclerc, in Biogr. Univ.*, vol 46, p. 83, *seqq.*)

Timophănes, a Corinthian, brother to Timoleon He attempted to make himself tyrant of his country by means of the mercenary soldiers with whom he had fought against the Argives and Cleomenes. Timoleon wished to convince him of the impropriety of his measures; and, when he found him unmoved, he caused him to be assassinated. (*Vid.* Timoleon, at the commencement of the article.)

Timŏthĕus, I. a poet and musician of Miletus, born 446 B.C. He was received with hisses the first time he exhibited in public at Athens, and farther applications would have been totally abandoned, had not Euripides discovered his abilities, and encouraged him to follow a profession in which he afterward gained so much applause. According to Pausanias, he perfected the cithara, by the addition of four new strings to the seven which it had before. Suidas, however, states that it had nine before, and that Timotheus only added two. The truth appears to be this: the lyre of Terpander had seven strings; that of Phrynis, a musical opponent of Timotheus, nine strings; and that of Timotheus, eleven. Hence, no doubt, the remark of Suidas, that the last-mentioned individual added only two strings. As, however, the two strings added by Phrynis were ordered to be removed by a public decree, Pausanias might say, without impropriety, that Timotheus had added four strings. This innovation was not well received by the Lacedæmonians, and it was condemned by a decree, which has been preserved for us in Boëthius (*de Musica*, 1, 1, p. 1372, *ed. Basil.*, 1570), and which furnishes, also, a good specimen of Doric prose. (*Maittaire, Dialectic.*, p. 385, *ed. Sturz.*) The decree concludes with ordering that the kings and the ephori do publicly reprimand Timotheus, and compel him to cut off the newly-added strings of his lyre, and come back to the old number of seven. Athenæus relates, that when this decree was on the point of being carried into execution, Timotheus showed the Lacedæmonians that they had in their own city a small image of Apollo holding a lyre which had exactly the same number of strings as his own, and that, upon this, he was acquitted. (*Athenæus*, 14, p. 636, *e. f.*) His new system of music met with numerous adversaries throughout Greece; and Plutarch and Athenæus have preserved many of the sarcasms that were launched at him in consequence by the comic poets of the day. All these attacks, however, only served to confirm the reputation of the musician. After having distinguished himself in most of the Grecian cities, Timotheus retired to Macedonia, to the court of King Archelaüs, where he died at a very advanced age, two years before the birth of Alexander the Great. Timotheus composed pieces in almost every department of poetry. A hymn in honour of Diana obtained for him a very large sum of money from the Ephesians, for whom he had composed it. The ancients cite his *Nomes*, his *Proems* or preludes, eighteen *Dithyrambics*, twenty-one *Hymns*, two *Poems*, entitled *Danaë* and *Semele*; four *Tragedies*, &c. We have merely a few fragments of his productions remaining. They are given by Grotius, in his *Excerpt*; *ex tragœdiis et comœdiis Græcis, &c.*, *Paris*, 1626, 4to. (*Recherches sur la Vie de Timothée, par Burette.*—*Mem. de l'Acad. des Inscr.*, vol. 10.—*Weiss, Biogr. Univ.*, vol. 46, p. 92, *seqq.*)—II. A celebrated musician, a native of Thebes in Bœotia. He was one of those who were invited to attend at the celebration of the nuptials of Alexander the Great. He excelled

particularly in playing on the flute; and his performance is said to have animated the monarch in so powerful a degree, that he started up and seized his arms; an incident which Dryden has so beautifully introduced into English poetry. (*Burette, Recherches, &c.* —*Weiss, Biogr. Univ.*, vol. 46, p. 93.)—III. An Athenian commander, son of Conon, inherited the valour and abilities of his father. In 375 B.C. he gained a signal victory over the Lacedæmonian fleet off Corcyra, and made himself master of this island. Then directing his course towards Thrace, he took several important cities in this quarter, and afterward delivered Cyzicus from the foe. He subsequently shared the command of the fleet with Iphicrates. The latter, having wished to attack the enemy during a violent tempest, and not obtaining the consent of Timotheus to so hazardous a step, caused him to be brought to trial at Athens. Timotheus was condemned to pay a fine of 100 talents; but, being unable to raise so large a sum, he retired to Chalcis, where he ended his days. His disinterestedness equalled his courage and military talents. He never appropriated to himself any portion of the booty taken from the foe. On one occasion he paid into the public treasury 1200 talents. There existed a very close intimacy between Timotheus and Plato. (*Corn. Nep., in Vit.*—*Ælian, V. H.*, 2, 10.—*Æschin.*, vol. 1, p. 247, *ed. Reiske.*—*Cic., Off.*, 1, 32.—*Id., de Orat.*, 3, 34.)

Tingis, the capital of Mauritania Tingitana, on the northwestern coast of Africa, and a short distance to the east of the Ampelusian promontory. It was fabled to have been built by the giant Antæus. Sertorius took it; and as the tomb of the founder was near the place, he caused it to be opened, and found in it a skeleton six cubits long. Some editions of Plutarch read ἑξήκοντα (60) instead of ἓξ (6); the latter, however, is decidedly the true reading. Plutarch copies here, according to Strabo, the fable of Gabinius respecting the stature of Antæus.—The modern name of the place is *Tangier*. (*Mela*, 1, 5.—*Id.*, 2, 6.—*Plin.*, 5, 1.)

Tiphys, the pilot of the ship of the Argonauts, was son of Hagnius, or, according to some, of Phorbas. He died before the Argonauts reached Colchis, at the court of Lycus, in the Propontis, and Erginus was chosen in his place. (*Apollod.*, 1, 9.—*Hygin., fab.*, 14, 18.)

Tiresias, a celebrated prophet of Thebes, son of Eneres and the nymph Chariclo, of the race of Udæus, one of the Sparti. (*Vid.* Sparti.) Various accounts are given as to the cause of his blindness: one ascribes it to his having seen Minerva bathing (*Pherecyd., ap. Apollod.*, 3, 6, 7.—*Callim., Lav. Pall.*, 75, *seqq.*); another to his having divulged to mankind the secrets of the gods. (*Apollod., l. c.*) The Melampodia related that Tiresias, happening to see two serpents together on Mount Cithæron, killed the female, and was suddenly changed into a woman. In this state he continued for seven years; at the end of which period, observing two serpents similarly circumstanced, he killed the male, and thus returned to his pristine state. On some occasion, Jupiter and Juno fell into a dispute as to which derived more pleasure from the conjugal state, the male or female. Unable to settle it to their satisfaction, they agreed to refer the matter to Tiresias, who had known both states. His answer was, that of ten parts but one falls to man. Juno, incensed at this, deprived the guiltless arbitrator of the power of vision. Jupiter thereupon, as one god cannot undo the acts of another, gave him, in compensation, an extent of life for seven generations, and the power of foreseeing coming events. —Tiresias lived at Thebes, where he was contemporary with all the events of the times of Laïus and Œdipus, and the two Theban wars. At the conclusion of the last he recommended the Thebans to abandon their city, and he was the companion of their flight. It was still night when they arrived at the fountain of Tilphussa. Tiresias, whose period of life was fated to be coextensive with that of the city of the Cadmeans, drank of its waters, and immediately died. The victorious Argives sent his daughter Manto, along with a portion of the spoil, to Delphi, according to the vow which they had made. In obedience to the command of the oracle, Manto afterward went thence, and, marrying Rhakios of Mycenæ or Crete, founded the town and oracle of Clarus. She bore to Rhakios (or, as others said, to Apollo) a son named Mopsus, a celebrated prophet. (*Schol. ad Apollon. Rhod.*, 1, 308.—*Pausan.*, 7, 3.—*Tzetz. ad Lycophr.*, 980.)—The name Tiresias (Τειρεσίας) is apparently derived from *τέρας* (old form *τεῖρας*), *a prodigy*, and that of his daughter from *μάντις*. (*Keightley's Mythology*, p. 344, *seq.*)

Tiridates, a monarch of Parthia, raised to the throne after Phraates had been expelled for his cruelty and oppression. Tiridates, however, upon learning that Phraates was marching against him with a numerous army of Scythians, fled with the infant son of Phraates to Augustus. Augustus restored his son to Phraates, but refused to deliver up Tiridates. (*Vid.* Parthia.)

Tiro, M. Tullius, a freedman of Cicero's, held in high esteem by his master, and made eventually his private secretary and the superintendent of all his affairs. He performed many important services for Cicero, and received from the liberality of his grateful master a small rural domain, where he passed the rest of his days in retirement. Tiro wrote a Biography of Cicero, now lost; and made a collection of his bons mots (*joci*) in three books. This has shared the fate of his other work. He was the author, likewise, of several other works; and a passage in one of Cicero's letters (*Ep. ad. Fam.*, 16, 18) gives us reason to suppose that he had attempted, among other things, even tragic composition. It is to the care of Tiro that we are indebted for the preservation of the letters of Cicero. To him, likewise, is attributed the invention of stenography or short-hand writing. This is hardly correct. He would merely seem to have reduced to a more perfect system an art which had existed long before. The poet Ennius was the first who used this manner of writing. Isidorus ascribes to him the invention of the art; in all likelihood, however, he merely borrowed it from the Greeks. (*Isid., Orig.*, 1, 21, 1.—*Weiss, in Biogr. Univ.*, vol. 46, p. 128, *seq.*)

Tiryns or Tirynthus, a city of Argolis, northeast of Argos, and about twelve stadia from Nauplia. It was celebrated for its massive walls, and is said to have been founded by King Prœtus, brother of Acrisius, who, as Strabo reports, employed for the construction of his citadel workmen from Lycia. These are the Cyclopes, or Chirogasteres as they are sometimes called, who built the treasury of Atreus, and the great doorway, which is still to be seen at Mycenæ. The poets have also ascribed to them the construction of the walls of Argos. (*Strab.*, 373.—*Apollod.*, 2, 2, 1 *Eustath. ad Il.*, 2, p. 286.)—Prœtus was succeeded by Perseus, who transmitted Tiryns to his descendant Electryon. Alcmena, the daughter of this prince, was married to Amphitryon, on whom the crown would have devolved had he not been expelled by Sthenelus of Argos. His son Hercules, however, afterward regained possession of his inheritance, whence he derived the name of Tirynthius. (*Hes., Herc. Scut.*, 81. —*Apollod.*, 2, 4, 5.—*Pind., Ol.*, 10, 37.—*Id., Isthm.*, 6, 39.) This hero, after the murder of Iphitus, fled from Tiryns, and retired into the Trachinian country. Homer represents the city of Tiryns as subject to the kings of Argos at the time of the Trojan war. (*Il.*, 2, 559.) But it was afterward destroyed by the Ar

gives, probably about the same time with the city of Mycenæ. Strabo reports that, on abandoning their homes, the Tirynthians retired to the neighbouring town of Epidaurus. (*Strab.*, 373.) But Pausanias affirms that the greater part were removed to Argos. The last-mentioned writer describes the remains of the walls of Tiryns as exhibiting a specimen of remarkably solid masonry. (Compare *Dodwell, Tour*, vol. 2, p. 250.—*Gell, Itin. of the Morea and Argolis.*)—Sir W. Gell (*Itin. of Argolis*, p. 169) corrects an error of D'Anville with regard to this place. "A mistake," he observes, "occurs on the subject of Tiryns, and a place named by him *Vathia*, but of which nothing can be understood. It is possible that *Vathi*, or the profound valley, may be a name sometimes used for the Valley of *Barbitsa*, and that the place named Claustra by D'Anville may be the outlet of that valley, called *Kleisour*, which has a corresponding signification."

TIRYNTHIA, a name given to Alcmena, as being a native of Tiryns. (*Vid.* Tiryns.)

TISAMĔNUS, a son of Orestes and Hermione the daughter of Menelaus, who succeeded on the throne of Argos and Lacedæmon. The Heraclidæ entered his kingdom in the third year of his reign, and he was obliged to retire with his family into Achaia. He was some time after killed in a battle against the Ionians near Helice. (*Apollod.*, 2, 7.—*Pausan.*, 3, 1.)

TISIPHŌNE, one of the Furies. (*Vid.* Furiæ.)

TISSAPHERNES, a satrap of Persia, commander of part of the forces of Artaxerxes at the battle of Cunaxa against Cyrus, and the one who first gave information to Artaxerxes of the designs of his brother. He afterward obtained a daughter of Artaxerxes in marriage, and all the provinces over which Cyrus had been governor. This was the same Tissaphernes who seized Alcibiades, and sent him prisoner to Sardis, after the naval victory which the latter had gained over the Lacedæmonians. Tissaphernes was afterward defeated by Agesilaus, upon which the King of Persia sent Tithraustes, another satrap, against him, who cut off his head. (*Plut., Vit. Alcib.—Id., Vit. Ages.—Xen., Anab.*, 1, 2.)

TITAN or TITĀNUS, I. a son of Cœlus (or Uranus) and Vesta (or Terra), brother to Saturn and Hyperion. He was the eldest of the children of Cœlus; but he gave his brother Saturn the kingdom of the world, provided he raised no male children. When the births of Jupiter, Neptune, and Pluto were concealed from him, Titan, on discovering the deception, made war against Saturn, and imprisoned him till he was replaced on his throne by his son Jupiter. (*Lactantius, de Fals. Rel.*, 1, 14.) This legend differs, it will be perceived, from the ordinary one, as given under the article Titanes.—II. A name applied to the sun, as the offspring of Hyperion, one of the Titans. (*Tibull.*, 4, 1, 50.—*Virg., Æn.*, 4, 118.)—III. An epithet sometimes applied to Prometheus by the poets. (*Soph., Œd. Col.*, 56.—*Juvenal*, 14, 34.—*Vid.* Prometheus.)

TITĀNES, a name given to the sons of Cœlus (or Uranus) and Terra. They were six males, Oceanus, Coios, Crios, Hyperion, Iapetus, and the youngest of them Cronus; and six females, Theia, Rheia (or Rhea), Themis, Mnemosyne, Phœbe, and Tethys. These children, according to the commonly-received legend, were hated by their father, who, as soon as they were born, thrust them out of sight into a cavern of Earth, who, grieved at his unnatural conduct, produced the "substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against him; but fear seized on them all except Saturn (Cronus), who, lying in wait with the sickle with which his mother had armed him, mutilated his unsuspecting sire. The drops which fell on the earth from the wound gave birth to the Erinnyes, the Giants, and the Melian nymphs: from what fell into the sea sprung Aphrodite or Venus, the goddess of love and beauty. When Saturn succeeded his father he married Rhea; but he devoured all his male children, as he had been informed by an oracle that he should be dethroned by them as a punishment for his cruelty to his father. The wars of the Titans against the gods are very celebrated in mythology. They are often confounded with that of the Giants; but it is to be observed that the war of the Titans was against Saturn, and that of the Giants against Jupiter.—Pezron (*Antiquité des Celtes*) indulges in some whimsical remarks on the subject, and makes the Celtæ to be the same with the Titans, and their princes the same with the Giants in Scripture. According to him, the Titans were the descendants of Gomer, the son of Japhet. He adds that the word *Titan* is perfect Celtic, and he derives it from *tit, earth*, and *den* or *ten, man*; and hence, he says, the reason of the Greek appellation of γηγενεῖς, or *earth-born*, which was applied to them. The Titans, according to Bryant, were those Cushites, or sons of Chus, called Giants, who built the Tower of Babel, and were afterward dispersed.—Constant regards the legend of the gods and the Titans as the tradition of a warfare between two rival religious sects, the Titans being considered by him as having worshipped the elements and stars. (*Constant, de la Religion*, vol. 2, p. 315.)—The best solution, however, appears to be that which makes the Titans mere personifications of the elements, and their warfare with the gods an allegorical picture of the angry collisions of the elements in the earliest ages of the world. (Compare *Hermann und Creuzer, Briefe*, p. 158.)

TITANĬDES, the daughters of Cœlus and Terra (*Vid.* Titanes, where their names are given.)

TITARESĬUS, a river of Thessaly, called also Eurotas, flowing into the Peneus a little above the vale of Tempe. The waters of the two rivers did not, however, mingle; as those of the Peneus were clear and limpid, while those of the Titaresius were impregnated with a thick unctuous substance, which floated like oil upon the surface. (*Strabo*, 441.) Hence the fabulous account of its being a branch of the infernal Styx. (*Hom., Il.*, 2, 751.—*Lucan*, 6, 375.) It is now the *Saranta Poros*. (*Cramer's Anc. Greece*, vol. 1, p. 369.)

TITHŌNUS, a son of Laomedon, king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamoured of him and carried him away. She now besought Jove to bestow on him immortality. The sovereign of Olympus assented, and Tithonus became exempt from death; but the love-sick goddess, having forgotten to have youth joined in the gift, began, with time, to discern old age creeping over the visage and limbs of her beautiful consort. When she saw his hairs blanching, she abstained from his bed, but still kept him, and treated him with fond attention, in her palace on the eastern margin of the Ocean stream, "giving him ambrosial food and fair garments." But when he was no longer able to move his limbs, she deemed it the wisest course to shut him up in his chamber, whence his feeble voice was incessantly heard. (*Hom., Hymn. in Ven.*, 218, *seqq.*) Later poets say that, out of compassion, she turned him into a *cicada* (τέττιξ). (*Schol. ad Il.*, 11, 1.—*Tzetz. ad Lycophr.*, 18.) Memnon and Æmathion were the children whom Aurora bore to Tithonus. (*Keightley's Mythology*, p. 63.)

TITHOREA, a city on Mount Parnassus, called also Neon, for the name of Tithorea was only properly applied to one of the peaks of Parnassus. (*Herod.*, 8, 32.—*Strabo*, 439.) This place, as we learn from Herodotus, was taken and burned by the army of Xerxes (8, 33). In its vicinity, Philomelus, the Phocian general, was defeated and slain by the Thebans. (*Pausan.*, 10, 2.)—Delphi and Tithorea, on different sides of the mountain, were the halting-places of those passing over Parnassus, at the distance of 80 stadia

from each other; being situate as the towns of *Aoste* in Piedmont, and *Martinach* in the Vallais, are with regard to Mort St. Bernard. The whole district on the southern side was the Delphic; while all the country on the northern side received its name from Tithorea. The olives of this city were so highly esteemed that they were conveyed as presents to the Roman emperors; they still maintain their ancient reputation, being sent as an acceptable offering to the pashas and other grandees of Turkey. The ruins of Tithorea were first observed by Dr. Clarke, near the modern village of *Velitza*. "We arrived," says that traveller, "at the walls of Tithorea, extending in a surprising manner up the prodigious precipice of Parnassus, which rises behind the village of *Velitza*. These remains are visible to a considerable height upon the rocks." (*Travels*, vol. 7, p. 274.—Compare *Dodwell, Tour*, vol. 2, p. 139.—*Gell's Itin.*, p. 214.)

Tithraustes, a Persian satrap, B.C. 395, ordered by Artaxerxes to put to death Tissaphernes. (*Vid.* Tissaphernes.)

Titiānus, Julianus, a Latin geographical writer, who flourished about the commencement of the third century. Julius Capitolinus informs us that he was called "the ape of his time," from his possessing, in a high degree, the talent of imitation. From a passage in Sidonius Apollinaris (1, 1) we learn in what this imitation consisted. Titianus imitated the style of the writers of antiquity. Thus he took Cicero for his model in the letters which he published under the names of certain illustrious females. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 246.)

Titormus, a herdsman remarkable for his strength, in which he is said to have far surpassed even Milo. The latter having met him on one occasion, and having observed his great size of body, wished to make trial of his strength; but Titormus declined at first, saying that he was not possessed of much power of body. At length, however, descending into the river Evenus, he selected a stone of enormous size, and for three or four times in succession drew it towards him and then pushed it back again. After this he raised it up as high as his knees, and finally took it up on his shoulders and carried it for some distance; at last he flung it from him. Milo, on the other hand, could with difficulty even roll the same stone. Titormus gave a second proof of his vast strength by going to a herd of cattle, seizing a bull, the largest of the whole number, and fierce withal, by the foot, and holding it so firmly that it could not escape. Having then grasped another one, while in the act of passing, with the other hand, he held it in a similar manner. Milo, on seeing this, raised his hands to the heavens and exclaimed, "Oh, Jupiter! hast thou begotten in this man another Hercules for us?" Hence, says Ælian, came the common expression, "This is another Hercules." (*Ælian, Var. Hist.*, 23, 22.—*Herod.*, 6, 127.—*Lucian, de conscrib. Hist.*, p. 690.—*Eustath. ad Hom., Od*, 5, p. 206.)

Titus Flavius Vespasiānus, son of Vespasian, succeeded his father on the imperial throne. Previous to his accession, his military talents had been proved by the successful issue to which he had brought the sanguinary and protracted war which was waged with the Jews, and which ended in the destruction of Jerusalem. At the close of the Jewish war he was received at Rome with the title of Cæsar, and admitted to the honour of a joint triumph with his father the emperor. He soon became the depositary of all power, and the source of the executive authority in all its branches; discharging the office of censor, which Vespasian had assumed, and even watching over the duties of prætorian prefect, never before administered but by a Roman knight. The only stain which was ever attached to the life of Titus belongs to this period of his history, before his accession to sovereign authority, when his situation drew down upon him all the invidiousness of power, without supplying him with the means of securing popular affection. He is accused of having acted in some cases hastily and severely; and even of having gratified his personal resentment by condemning officers of rank to an ignominious death. He is, moreover, charged with avarice and bribery on the authority of Suetonius, who asserts, that those who had causes before the emperor knew how to obtain a favourable hearing, by placing a sum of money in the hands of the Cæsar. He had given offence, too, by an unwise attachment to Berenice, the sister of King Agrippa. (*Vid.* Berenice VII.) In a word, so seriously did the people regard these frailties in the character of their prince, that they anticipated in his reign a renewal of the flagitious, tyrannical, and sanguinary deeds which had condemned to infamy the name and government of Nero. But from the hour that Titus ascended the throne of his father, a total change took place in all that was previously vicious and objectionable in his character. He discarded all the ministers of his loose days, and, being resolved to reform the state of public morals, began by reforming himself. Although still strongly attached to the beautiful Berenice, he dismissed her to her own country, because he knew that such a connexion was disagreeable to the senate and people. He abolished also the law of treason, under the sanction of which so many acts of tyranny had been committed; and he not only discountenanced, but severely punished, all spies and informers. His whole time was now devoted to the duties of his high station, and his chief pleasure consisted in rendering services and kindnesses to his friends and to his people. His benevolence and goodness of heart would doubtless find ample scope; yet it is recorded of him, that one evening, recalling to mind the events of the day, and not finding that he had done anything during its course beneficial to mankind, he exclaimed in accents of regret, "*My friends, I have lost a day!*" This well-known exclamation, and the course of benevolent deeds by which it was accredited, procured for him the truly glorious title of the "*Delight of the Human Race*" (*Deliciæ humani generis*).—A fresh war which broke out in Britain was the occasion of drawing forth the extraordinary qualities of Cnæus Julius Agricola, who pushed his conquests far into the country; and from the circumstance of some soldiers, who had been worsted in a skirmish, taking to their bark, and being driven by the wind and tide to a Roman camp on a distant coast, he conceived the idea, and completed the discovery, that Britain was an island. But the public prosperity was clouded by a terrible convulsion of Nature—the eruption of Mount Vesuvius. After an interval of extreme heat and drought, the whole plain was shaken, as in an earthquake, with a sound of subterranean thunder, and a roaring agitation of the air and sea; at the same time, a torrent of smoke and flame, accompanied by showers of stones, bursting from the crater, darkened the sun like an eclipse. Suddenly a column of black ashes rose perpendicularly into the air, hovered like a cloud, and fell; and in its fall overwhelmed the towns of Herculaneum and Pompeii. This memorable event took place in A.D. 79, and serves to give a melancholy interest to the first year of Titus's sovereignty. The dark cloud of smoke and dust carried dismay even to the walls of the capital. The darkness which sank down upon the city terrified the inhabitants of Rome to such a degree, that many of them threw themselves, with their families, into ships bound for Africa and Egypt; imagining that Italy was about to atone for its sins by enduring the uttermost wrath of the gods. A pestilence soon after succeeded at Rome, of which it is said that not fewer than 10,000 persons died daily during a considerable period. This malady is ascribed by histori-

ans to the pollution which was supposed to have infected the air in consequence of the eruption of the mountain; but it is more probable that it originated in the poverty and filth occasioned by the sudden increase made to the population of the capital, when the fugitives from the ruined towns and villages of Campania sought an asylum within its walls. Such misfortunes wounded deeply the compassionate heart of Titus. He felt, says Suetonius, not only like a prince, but as a father, for the sufferings of his people, and spared neither labour nor expense to relieve their distress. Hastening in person to Campania for the purpose of assisting the sufferers in that quarter, Titus was recalled to his capital by another frightful calamity. A fire broke out at Rome, which raged three days and nights with the greatest violence, destroying an immense number of buildings both public and private. Among the former were the Pantheon, the Octavian Library, and the Capitol, which last had been but recently rebuilt after the demolition which it had sustained at the hands of the infuriated Germans during the reign of Vitellius. No sooner had this afflicting event reached the ears of the emperor, than he made known his determination to indemnify, out of his own coffers, all the losses which had accrued either to the state or individuals. So unwilling, in fact, was he that any one besides himself should have a share in the honour of relieving the fortunes of Rome, that he is said to have refused the contributions which were offered by some of his royal allies, by other cities of the empire, and by certain of the richest among the nobility. Such was now the constitution of Roman society, that attention to the amusements of the lower class of citizens in time of peace had become no less essential to the tranquillity of the empire than military talents during the pressure of war. With this view Titus proceeded to finish the amphitheatre, of which his father had laid the foundation; adding to it baths and other comforts for the gratification of the populace. This was the famous Colosseum, or Flavian Amphitheatre, the remains of which, at the present day, still present so striking a feature among the antiquities of Rome. The dedication of this superb edifice was celebrated by games of the most magnificent character. The sports lasted a hundred days, during which invention was racked to discover new modes of pleasing the eye, and of stimulating the depraved fancy of the multitude. It was observed that, on the last day of the games, the emperor appeared greatly dejected, and even shed tears. Hoping that his nerves would be strengthened by the purer air of the country, he retired to the neighbourhood of Reate, whence his family originally sprang, and whither he was accompanied by his brother Domitian. A fever with which he was seized was unduly checked by the use of the bath, to which he had become much addicted; and it is added by Suetonius, that the symptoms of the disease were greatly aggravated by adopting a suggestion of Domitian's, that the patient should be put into a tub filled with snow. Thus died, on the 13th day of September, A.D. 81, Titus, in the same house where his father had expired, after a pacific reign of two years and nearly three months. The character of this prince has been given in the history of his actions; and his name, even at the present day, conveys to the reader all those ideas of justice, clemency, wisdom, and benevolence, which enter into the conception of a good sovereign; and his virtues were prized still more highly when contrasted with the violent and ungovernable temper of his brother, who succeeded him on the throne. (*Sueton., Vit. Tit.—Dio Cass.*, 66, 15, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 2, p. 607, *seqq.*)

Tityus, a celebrated giant, son of Terra; or, according to others, of Jupiter, by Elara, the daughter of Orchomenus. Tityus happened to see Latona, on one occasion, as she was going to Delphi. Inflamed with love, he attempted violence; but the goddess called her children to her aid, and he soon lay slain by their arrows. His punishment, however, did not end with life. He lay extended in Erebus, covering with his vast frame nine entire *jugera*, while a vulture kept feeding upon his liver and entrails, which were continually reproduced. (*Od.*, 11, 576, *seqq.*—*Apollod.*, 1, 4, 1.—*Virg., Æn.*, 6, 595.—*Schol. ad Apollon. Rhod.*, 1, 761.) Heyne makes Tityus to have been an ancient hero, and supposes that part of the fable which relates to the nine acres to have been founded on the circumstance of his having had, after death, a tumulus of vast size covering his remains. (*Antiquarischer Aufsätze*, vol. 1, p. 56.)

Tmolus, I. a broad and elevated mass of mountains in Lydia, which sends several tributary torrents into the Hermus on the one side, and into the Cayster on the other, and divides, in fact, the valleys through which those two rivers flow. It was said to derive its name from Timolus or Tmolus, a Lydian king, having been previously called Carmanorius. (*Auct. de Fluv. in Pactol.*) This mountain was much celebrated for its wine. (*Plin.*, 5, 29.—*Virg., Georg.*, 2, 97.—*Senec., Phœn.*, 602.) Hence the frequent reference to it in the Bacchæ of Euripides (v. 64, 55, &c.). It appears also to have abounded with shrubs and evergreens (*Callim., fragm.*, 93); nor was it less noted for its mineral productions. It yielded tin; and the Pactolus washed from its cavities a rich supply of golden ore. (*Strab.*, 610, 625.) Strabo reports, that on the top of Tmolus there was a watch-tower erected by the Persians; it was of white marble, and commanded an extensive view of the surrounding country. Tmolus is now called *Bouz Dagh* by the Turks. (*Cramer's Asia Minor*, vol. 1, p. 441, *seqq.*—Compare *Arundell's Asia Minor*, vol. 1, p. 25, 34, 54.)—II. A city of Lydia, in the vicinity of Mount Tmolus. According to Tacitus, it was destroyed by an earthquake under Tiberius. (*Ann.*, 2, 47.—Compare *Niceph. Call.*, 1, 17.)

Togāta, an epithet applied to Cisalpine Gaul, where the inhabitants wore the Roman toga, i. e., enjoyed the rights of Roman citizenship. The cities of Cisalpine Gaul obtained the privilege of Latin cities, and, consequently, the right of wearing the Roman toga, by a law of Pompeius Strabo, about A.U.C. 665. (*Ascon., Comm. in Pison.*, p. 490.—*Vid.* Gallia Cisalpina.)

Tolētum, now *Toledo*, a town of Hispania Tarraconensis, on the river Tagus, and the capital of the Carpetani. According to Sylva and other Spanish historians, this city was founded by a considerable body of Jews, who, on their emancipation from captivity 540 years before the vulgar era, established themselves here, and called the place *Toledoth* or *Toledath*, that is, *mother of the people*. This is all a mere fable. Cæsar made this city a place of arms, and Augustus rendered it one of the seats of justice in Spain Modern *Toledo* was formerly celebrated for the exquisite temper of its sword-blades, for which, according to some of the ancient writers, Toletum was also famous. (*Plin.*, 3, 4.—*Itin. Ant.*, 438, 446.—*Grat Falisc., Cyneg.*, 351.)

Tolistobii, one of the Celtic tribes in Galatia, in Asia Minor. They occupied that portion of the country which extended along the left bank of the Sangarius from its junction with the Thymbris to its source, and was separated from Bithynia by that river. The principal town of this tribe was Pessinus. (*Cramer's Asia Minor*, vol. 2, p. 85.)

Tolōsa, now *Toulouse*, a town of Gallia Narbonensis, which became a Roman colony under Augustus. The situation of Tolosa was very favourable for trade, and under the Romans it became the centre of the traffic which was carried on between the Mediterranean and Atlantic coasts of this part of Gaul Minerv

had a rich temple there, which Cæpio the consul plundered; and as he was never after fortunate, the words *aurum Tolosanum* became proverbial. Cæpio is said to have plundered 15,000 talents. This wealth seems to have belonged, for the most part, to private individuals, who had placed it in the temple for safe keeping. (*Mela*, 2, 5.—*Cic., N. D.*, 3, 20.—*Cæs., B. G.*, 3, 20.)

Tolumnius. *Vid.* Lars Tolumnius.

Tomărus, a mountain of Epirus, on the declivity or at the foot of which stood the celebrated Dodona. Callimachus (*Hymn. in Cer.*, 52) calls it Tmarus. Pliny (4, 1), on the authority of Theopompus, assigns it a hundred springs around its base. Cramer makes it the same with the modern Mount *Chamouri*. (Consult remarks under the article Dodona, page 451, col. 1, and also *Cramer's Anc. Greece*, vol. 1, p. 115, *seqq.*)

Tomos or Tomi, a town situate on the western shores of the Euxine Sea, about 36 miles below the mouths of the Danube. The name was fabled by the Greek mythologists to have been derived from τόμος, "*a cutting*" or "*separation*," because Medea had here, as they maintained, cut to pieces her brother Absyrtus, and strewed his remains along the road in order to stop her father's pursuit. (*Vid.* Ovidius, page 949, col. 2.) Tomi is still called *Tomeswar*, though sometimes otherwise styled *Baba*. It is celebrated as being the place where Ovid was banished by Augustus. (*Vid.* Ovidius, page 949, col. 1.)

Tomyris, a queen of the Massagetæ in the time of Cyrus the Great. The Persian monarch sent ambassadors to her, asking her hand in marriage; but the Scythian queen, well aware that the king was more anxious for the crown of the Massagetæ than the possession of her own person, interdicted his entrance into her territories. Cyrus thereupon marched openly against the Massagetæ, and began to construct a bridge over the river Araxes. While he was thus employed, Tomyris sent an ambassador, recommending him to desist from his enterprise; but adding that, if he still persisted in his design, the Scythian forces would retire for three days' march from the river, and would thus allow him an opportunity of crossing without the aid of a bridge: when once on the opposite side of the river, he could then try his strength with her subjects. Or, if he did not like this plan, he might withdraw his own army a similar distance from the river, and the Massagetæ would then cross over into the Persian territories, and contend with him there. Cyrus, by the advice of Crœsus, accepted the former part of the offer, and, having crossed the Araxes, planned the following stratagem, suggested to him by Crœsus. He advanced one day's march into the territories of the Massagetæ, and then, leaving his camp full of provisions and wine, and his worst troops in charge of it, he returned with his best to the banks of the Araxes. What he had foreseen took place. The Massagetæ came with the third part of their entire force, under the command of Spargapises, the son of Tomyris, attacked the Persian camp, cut to pieces the troops stationed there, and then banqueted on the abundant stores which they found in the camp, and drank to excess of the wine. Cyrus, returning on a sudden, surprised the whole number, slew many, and took a much larger number prisoners; among the latter, the son of Tomyris himself. This prince, on recovering from the intoxication into which he had fallen, slew himself through a feeling of shame; and Tomyris, soon after, assembling all her forces, engaged in battle with Cyrus, whom she totally defeated. The Persian monarch himself was numbered among the slain; and the queen, having searched for and found his dead body, cut off the head, and plunged it into a skin-bag full of human blood, exclaiming at the same time, "I will give thee thy fill of blood" (σὲ αἵματος κορέσω). (*Herod.*, 1, 205 —Consult remarks under the article Cyrus.)

Topăzos, an island on the western side of the Sinus Arabicus, in what was called the Sinus Immundus, and not far to the south of Berenice. It was called also Ophiodes, from its containing many serpents. Ptolemy gives it the name of Agathonis Insula. The stone *topazus* was found here, whence the appellation given to the island. (*Agatharch. in Huds. Geogr. Min.*, 1, 54.—*Diod. Sic.*, 3, 40.—*Plin.*, 37, 8.)—The topaz of the Romans was the modern chrysolite, a stone which has always an admixture of green with the yellow. This probably proceeds from particles of copper dissolved in an acid, and taken up with those of the lead into the matter of the gem at the time of its original concretion. (*Hill's Theophrastus*, p. 73.)

Torone, I. a haven of Epirus, below the river Thyamis, and opposite Corcyra. It appears to have been in the vicinity of the modern *Parga*. Ptolemy gives Torone as the form of the name (p. 85), but Plutarch calls it Toryne (Τορύνη). This last writer reports that the fleet of Augustus was moored here for a short time previous to the battle of Actium. (*Vit. Anton.*)—II. A town of Macedonia, situate towards the southern extremity of the Sithonian peninsula, and giving name to the Sinus Toronacius, or Gulf of *Cassandria*. The harbour of Torone was called Cophos (Κωφός, *mute, silent*), from the circumstance that the noise of the waves was never heard there; hence the proverb κωφότερος τοῦ Τορουναίου λιμένος. (*Prov Græc. Schott.*, p. 101.—*Strabo*, 330.—*Cramer's Anc Greece*, vol. 1, p. 256.)

Torquātus. *Vid.* Manlius II.

Trabea, Q., a Roman comic poet, who flourished about A.U.C. 622, or 132 B.C. (*Gronov. ad Aul Gell.*, 15, 24.) Some of his verses are cited by Cicero (*Tusc. Quæst.*, 4, 31.—*Id., de Fin.*, 2, 4.) As regards the amusing deception played off on Joseph Scaliger by Muretus with some pretended lines of Trabea, consult *Fabricius* (*Bibl. Lat.*, 4, 1, 3.—*Bayle, Dict.*, vol. 4, p. 392.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 139.)

Trachis, or Trachin, a town of Thessaly, in the Melian district, and near the shore of the Sinus Maliacus. It was to this place that Hercules retired after having committed an involuntary murder, as we learn from Sophocles, who has made it the scene of one of his deepest tragedies. (*Trach.*, 39.) Trachis, so called, according to Herodotus, from the mountainous character of the country, forms the approach to Thermopylæ on the side of Thessaly. (*Herod.*, 7, 176.) Thucydides states, that in the sixth year of the Peloponnesian war, B.C. 426, the Lacedæmonians, at the request of the Trachinians, who were harassed by the mountaineers of Œta, sent a colony into their country. These, jointly with the Trachinians, built a town, to which the name of Heraclea was given (*Thucyd.*, 3, 92), distant about sixty stadia from Thermopylæ, and twenty from the sea. Its distance from Trachis was only six stadia. (*Vid.* Heraclea VI.)—II. A town of Phocis, east of Panopeus, and close to the Bœotian frontier. It was surnamed Phocica, for distinction' sake from the city of Thessaly. Pausanias, who calls it Thracis (Θρακίς), speaks of it as having been destroyed in the Sacred war. (*Pausan.*, 10, 3. —*Cramer's Ancient Greece*, vol. 2, p. 182.)

Trachonītis, a part of Judæa, on the other side of the Jordan, on the northern confines of Palestine. Its name is derived from the Greek τραχύς, *rough*, and has reference to its being a rugged and stony country (*Plin.*, 5, 18.—*Josephus, Ant.*, 15, 13.)

Trajanopŏlis, I. a city of Cilicia, the same as Selinus. (*Vid.* Selinus.)—II. A city of Thrace, on the Hebrus, below its confluence with the Zerna. It became the capital of the Roman province of Rhodope, and, according to Reichard, is now *Arichoro*. (*Ptol.*

—*Itin. Ant.*, 322.—*Itin. Hierosol.*, 602.—*Hierocl.*, 631.)

Trajanus, M. Ulpius Crinitus, a Roman emperor, the successor of Nerva. The latter, towards the close of his short reign, feeling his inability to control the seditious troops of the capital, resolved to adopt Trajan as his colleague and successor in the empire, by whose firmness and decision the prætorian bands might be kept in awe. The result proved the wisdom of his choice. So high was the character of Trajan, that no person could be named equally worthy of the empire; and even the seditious soldiery of the prætorian camp submitted without a murmur. The selection of Trajan prevented any contests for imperial power at the death of Nerva; so that the new emperor entered without the necessity of bloodshed upon the discharge of his high functions. He was by birth a Spaniard, having been born at Italica, but he was of Italian extraction, and had been early inured to the discipline of the army under his father, a commander of considerable reputation. When he himself became a general, he continued to practise the simple habits of a soldier, excelling his troops, not in personal indulgences, but in courage and virtue. On the throne he continued to exhibit the same excellences, only enhanced by the acquisition of a wider scope for their full development. Being superior to fear, it was natural that he should also be above harbouring suspicion. He therefore abolished the law of treason (*judicia majestatis*), which had been re-established by Domitian after having been abrogated by Titus, and prepared to restore as much of the free Roman constitution as was compatible with the existence of a monarchy. He restored the elective power to the *comitia*, complete liberty of speech to the senate, and to the magistrates their former authority; and yet he ruled the empire with unrivalled firmness, holding the reins of power with a strong and steady hand. Of him it has been said, not in the language of panegyric, but of simple sincerity, that he was equally great as a ruler, a general, and a man: and only such a man could with safety, as emperor, have used those remarkable words, when, giving a sword to the prefect of the prætorian guards, he said, "Take this sword, and use it; if I have merit, for me; if otherwise, against me."—Soon after the accession of Trajan, the Dacian monarch, Decebalus, sent to demand the tribute with which Domitian had purchased a disgraceful peace. This Trajan indignantly refused; and, levying an army, marched against the Dacians; who had already resumed their predatory incursions. The hostile armies soon came to an engagement, for both were equally eager; and, after a desperate struggle, the Dacians were routed with dreadful carnage. But so great was the loss of the Romans that for some time they were unable to follow up their victory. It was, however, decisive; and the Dacians were compelled, not only to forego their demands, but even to become tributaries to Rome. But, unaccustomed to servitude, and led by their gallant King Decebalus, they mustered fresh forces as soon as they had somewhat recovered from their overthrow, and prepared for another contest. The warlike emperor was equally ready for the shock of arms. Not satisfied with expelling the invaders, he now determined to carry the war into the country of the enemy. For this purpose he erected a stupendous bridge over the Danube, with a strong fortification at each end, defeated the Dacians in every battle, marched into the heart of their country, and made himself master of their chief town. Decebalus, despairing of success, killed himself, and Dacia was restored to a Roman province, and secured in subjection by colonies and standing camps. On his return from the Dacian war, Trajan gratified the people by rejoicings celebrated on the most magnificent scale; for, according to Dio Cassius, the different shows that were exhibited lasted for four months, in the course of which no fewer than 10,000 gladiators are said to have fought for the amusement of the multitude. It was in commemoration, also, of the conquest of Dacia, that the famous pillar in the forum of Trajan was erected, although it was not completed till the seventeenth year of his reign.—The deepest stain which rests on the memory of Trajan is the sanction which he gave to the persecutions of the Christians. This persecution raged chiefly in the Asiatic provinces, where Christianity was most prevalent; and when Pliny the younger, at that time proconsul of Bithynia, wrote to Trajan for instructions respecting a matter which was causing the death of so many men, who could not be convicted of any public crimes, the emperor returned an ambiguous answer, the purport of which was, "that the Christians should not be sought for, nor indicted on anonymous information, but that, on conviction, they ought to be punished." Such an answer was contrary to every principle of justice; for, if criminal, they ought to have been sent for; if not criminal, they ought not to have been punished. The persecution, being somewhat discouraged, was gradually suffered to abate.—Trajan's passion for military fame had been but excited, not satiated, by his Dacian conquests. He next directed his attention to the East, and resolved to wrest from the Parthians, the most formidable foes of Rome, the empire of Central Asia. The first scene of his glory was Armenia, which he speedily reduced to a Roman province. Hence he advanced into Mesopotamia, throwing across the rapid Tigris a bridge not less remarkable than that which spanned the Danube. The greater part of what had been the Assyrian empire was overrun by his victorious arms. Seleucia yielded to his might; Ctesiphon, the capital of the Parthian kingdom, could not resist his prowess; all opposition appeared fruitless, and victory seemed the companion of his march. Elated with these successes, and emulating the glory of Alexander while he traversed the countries which had been the scene of his exploits, he descended the Tigris to behold the Persian Gulf; and it is said, that, seeing a vessel there ready to sail for India, he exclaimed, that if he were a younger man, he would carry his arms against the inhabitants of India. While he had been dreaming of the invasion of India, his conquests of the preceding year were vanishing from his grasp. As soon as the immediate terror of his army was withdrawn, the countries which he had overrun began to shake off the yoke, and the emperor enjoyed the empty glory of giving away the crown of Parthia to a prince whom Dio Cassius calls Parthamaspates, and whose reign was likely to last no longer than while the Romans were at hand to protect him. Not long after this, Maximus, a man of consular rank, on whom Trajan had bestowed the command of a separate army, was defeated and slain in Mesopotamia; and Trajan, at the end of the season, fell back with his forces into Syria, with the hope of renewing the invasion in the following spring. But he was seized with a lingering illness, which obliged him to resign all thoughts of taking the command in person; and he wished, therefore, to return himself to Rome, leaving the care of the army to Hadrian, who had married his niece. As Trajan had no children, his wife Plotina is said to have used all her influence to persuade him to adopt Hadrian; but it was generally believed that she never could prevail upon her husband to take this step, and that the instrument which she produced, and sent to Hadrian at Antioch immediately before the death of Trajan, was, in reality, a forgery of her own. Trajan died at Selinus, in Cilicia, in A.D. 117, after a reign of nineteen years and a little more than six months.—In addition to what has already been said of his character, we may remark that Trajan was an affectionate husband and brother. As a sover-

eign, his popularity during his lifetime was equalled by the regard entertained for his memory by posterity; and his claim to the title of *Optimus*, which the senate solemnly bestowed upon him, was fully confirmed by the voice of succeeding times; inasmuch as for two hundred years after his death, the senate, in pouring forth their prayers for the happiness of a new emperor, were accustomed to wish that he might surpass Augustus in prosperity and Trajan in goodness of character. (*Plin., Paneg.*—*Aurel. Victor., Vit. Traj.*—*Dio Cass.*, 68, 4, *seqq.*—*Hetherington's History of Rome*, p. 195, *seqq.*—*Encyclop. Metropol.*, div. 3, vol. 2, p. 649, *seqq.*)

Trajectus, 1. Rheni, now *Utrecht*.—II. Mosæ, now *Mæstricht*.

Tralles, a town of Lydia, a short distance north of Magnesia ad Mæandrum. In Strabo's time it was one of the most flourishing cities of Asia Minor, and was noted for the opulence of its inhabitants. It was said to have been founded by some Argives, together with a body of Thracians, from whom it took the name of Tralles. (*Strab.*, 649.—*Hesych., s. v.* Τράλλεις.—*Diod. Sic.*, 17, 65.) It had previously borne those of Anthea or Enanthea, Erymna, Charax, &c. The shape of the town was that of a trapezium, and it was defended by a citadel and other forts. The river Eudon or Eudonus flowed near the walls. The citizens of Tralles, on account of their great wealth, were generally elected to the office of asiarchs, or presidents of the games celebrated in the province. The country around Tralles was much subject to earthquakes.—Chandler mistook the ruins of Tralles for those of Magnesia, as M. Barbier du Bocage has well proved in his notes to the French translation of his work. They are situated above the modern *Ghiuzel-hissars*, in a position corresponding with Strabo's description. (*Cramer's Asia Minor*, vol. 1, p. 464, *seqq.*—Compare *Fellows' Asia Minor*, p. 276.)

Trapēzus, a city on the northeastern coast of Pontus, founded by a colony from Sinope. Its ancient name was derived from the square form in which the city was laid out, resembling a table (τράπεζα). Trapezus is celebrated for the hospitable reception which its inhabitants gave to the ten thousand Greeks on their retreat, this being the first Greek colony which the latter had reached after the battle of Cunaxa. It fell subsequently into the hands of the Romans, and was embellished and improved by the Emperor Hadrian. It was taken from the Romans, however, by the Scythians or Tartars in the reign of Valerian. The Greek emperors became afterward masters of it. A separate dynasty was here established, commencing with Alexis Comnenes, in 1204, which ended with the capture of the city by Mohammed II. in 1462. The princes who reigned in this city are the Greek emperors of whom so much mention is made in romance and so little in history: they must not be confounded with the imperial line at Constantinople. Trapezus is now called *Trebisond*, or, as the Turks pronounce it, *Terabezoun*. (*Arrian, Peripl. Pont. Eux. in Huds. G. M.*, 1, 17.—*Mela*, 1, 19.—*Plin.*, 6, 4.)—II. A city of Arcadia, in the southwestern angle of the country, and between the Acheloüs and Alpheus. The inhabitants of this place, in consequence of having refused to join in the colonization of Megalopolis, were forced to quit the Peloponnesus, and retire to the city of Trapezus, on the Euxine, where they were received as a kindred people. (*Pausan.*, 8, 27, *seqq.*)

Trasimēnus Lacus, a lake of Etruria, a few miles to the south of Cortona, on whose shores Hannibal gained his third victory over the forces of the Romans. It is now *Lago di Perugia*. (*Vid.* Hannibal.)

Treba, a town of the Sabines, near the source of the Anio, now *Trevi*. (*Plin.*, 3, 12.—*Ptol.*, p. 65.) This place appears to have been farther distinguished by the name of Augusta; but after which emperor it was so called is uncertain. (*Front., de Aqued.*, 2.)

Trebatius Testa, C., a distinguished lawyer in the time of Julius Cæsar and Augustus, and a man well known for his wit. Both Cæsar and Augustus held him in high estimation, and Cicero, on one occasion, eulogizes him highly when recommending him to the former of these, at that time proconsul in Gaul. The correspondence between Cicero and Trebatius himself occurs in the *Ep. ad Fam.*, 7, 6. Trebatius stood highly also as a poet. (*Schol. ad Horat., Sat.*, 2, 1, 4.—Compare the dissertation of Gundling: "*C. Trebatius Testa, ICtus, ab injuriis veterum et recentiorum liberatus*," *Hal. Sax.*, 1710, and *Menage, Amœnit. Jur. Civ.*, c. 14.)

Trebellius Pollio, one of the "Historiæ Augustæ Scriptores." He lived under Constantine the Great, and, according to Vopiscus (*Vit. Aurel.*), wrote the lives of the Roman emperors from Philip to Claudius II. We have remaining, however, at the present day, merely a fragment of the life of Valerian I., the lives of the two Gallieni, and of the so-called thirty tyrants. It was Trebellius who first made use of this expression "thirty tyrants," as applicable to a period when the empire was torn in pieces by competitors for the throne. Although the style of Trebellius Pollio is somewhat less vicious than that of the other writers of his time, still his cannot be ranked even among the ordinary class of historical writers.—The remains of Trebellius are given in the "*Historiæ Augustæ Scriptores.*" (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 155.)

Trebĭa, a river of Gallia Cisalpina, which ran from south to north, commencing in Liguria, south of the valley inhabited by the Friniates, and falling, after a course of about fifty miles, into the Po near Placentia. At the mouth of this river Hannibal obtained a victory over the Romans, and defeated them with the loss of 20,000 men. Both the consuls, Scipio and Sempronius, were present at the fight. This victory was preceded by that of the Ticinus, and followed by those of Trasymenus and Cannæ. The early defeat of the Roman cavalry at the Trebia occasioned the loss of the day. (*Polyb.*, 3, 66.—*Liv.*, 21, 48, *seqq.*)

Trebonĭa Lex, *de Provinciis*, by L. Trebonius, the tribune, A.U.C. 698. It assigned provinces to the consuls for five years: Spain to Pompey; Syria and the Parthian war to Crassus; and prolonging for a time the command in Gaul, which had been bestowed on Cæsar by the Vatinian law. Cato, for opposing this law, was led to prison. According to Dio, however, he was only dragged from the assembly.

Tres Tabernæ, a station on the Appian Way, about seven miles from Aricia, and where it was joined by a cross-road from Antium. It is mentioned by St. Paul in his journey to Rome (*Acts*, 28, 15), and likewise by Cicero when proceeding thither from Antium. (*Ep. ad Att.*, 2, 12.)

Trevĕri, a nation of Gallia Belgica, between the Mosella or *Moselle*, and Silva Arduenna. Their chief city, Augusta Treverorum, called afterward, from its inhabitants, Treveri, now *Treves*, stands on the east bank of the Moselle. (*Cæs., B. G.*, 5, 3.—*Id. ibid.*, 6, 2.—*Tac., Ann.*, 1, 41.—*Id. ibid.*, 3, 42.—*Id., Germ.*, 28.—*Mela*, 3, 2.)

Triballi, a Thracian people, by far the most numerous and powerful tribe in that country. As they bordered on the Pæonians, and extended to the Danube, they were formidable neighbours on this the most accessible frontier of Macedonia. Alexander commenced his reign by an invasion of their territory, and having defeated them in a general engagement, pursued them across the Danube, whither they had retreated, and compelled them to sue for peace (*Thucyd.*, 2, 96.—*Strabo*, 318.)

Tribocci, a German tribe on the left bank of the Rhine, and between that river and the Mediomatrici

and Leuci. Their chief city was Argentoratum, now *Strasbourg*. (*Tacit., Germ.*, 28.—*Cæs., B. G.*, 1, 51.—*Plin.*, 4, 17.)

TRIBONIANUS, a celebrated jurist, who was mainly instrumental in the compilation of Justinian, was a native of Pamphylia, and his father was from Macedonia. His learning was most extensive; he wrote upon a great variety of subjects, was well versed both in Latin and Greek literature, and had deeply studied the Roman civilians, of which he had a valuable collection in his library. He practised first at the bar of the prætorian prefects at Constantinople, became afterward quæstor, master of the imperial household, and consul, and possessed for about twenty years the favour and confidence of Justinian. His manners are said to have been remarkably mild and conciliating; he was a courtier, and fond of money, but in other respects he appears to have been calumniated by his enemies. His death took place A.D. 545. He was a superior man, and most valuable to Justinian.—This appears to be a proper place to give some account of Justinian's legislation. Soon after ascending the throne, this monarch gave orders (Feb., 528 A.D.) to a commission, consisting of Joannes and nine other persons, among whom were Tribonian or Tribunian and Theophilus, to make a general compilation of the best and most useful laws or constitutions which had been promulgated by the emperors his predecessors, beginning from Hadrian's perpetual edict down to his own time. Partial compilations had been made in the time of Constantine by private individuals, Gregory and Hermogenes, of which only fragments remain, and a more complete one was effected under Theodosius II. All these were now merged in the new Code of Justinian. A remarkable difference of style and manner is observable between the older constitutions issued before Constantine and those promulgated afterward. The former, being issued at Rome, and framed upon the decisions or "responsa" of learned jurists, are clear, sententious, and elegant; the latter, which were promulgated chiefly at Constantinople, in the decay of the Roman language, are verbose and rhetorical. Joannes and his nine associates completed their task in fourteen months, and the new Code, having received the imperial sanction, was published in April, A.D. 529. A few years after, Justinian, by the advice of Tribonian, ordered a revision of his Code to be made by Tribonian and four others. These commissioners suppressed several laws as either useless or inconsistent with present usage, and added many constitutions which the emperor had been promulgating in the mean time, as well as fifty decisions on intricate points of jurisprudence. The Code, thus revised, was published in December of the year 534, under the title of "Codex Justinianeus repetitæ prælectionis," and thenceforth had the force of law. The Code is divided into twelve books; every book is subdivided into titles, and each title into laws. The learned Gothofredus, in his prolegomena attached to his edition of the Theodosian Code, observes that Tribonian and his associates have been guilty of several faults in the compilation of the Code; that the order observed in the succession of the titles is confused; that some of the laws have been mutilated and have been rendered obscure; that sometimes a law has been divided into two, and at other times two have been reduced into one; that laws have been attributed to emperors who were not the authors of them, or who had given quite contrary decisions; all which would be still more injurious to the study of the Roman law, if we had not the Theodosian Code, which is of great use towards rightly understanding many laws in the Code of Justinian. In the year following the publication of his Code, Justinian undertook a much greater and more important work: to extract the spirit of jurisprudence from the decisions and conjectures, the questions and disputations, of the Roman civilians. In the course of centuries, under the republic and the empire, many thousand volumes had accumulated, filled with the learned lucubrations of the jurisconsults, but which no fortune could purchase and no capacity could digest. The jurisconsults, ever since the time of Augustus, had been divided into opposite schools, and thus conflicting opinions were often produced, which only served to puzzle those who had to decide what was law. To put order into this chaos was the object of Justinian. In December, 530, he commissioned seventeen lawyers, with Tribonian at their head, with full authority to use their discretion as to the works of their predecessors, by making a choice of those whom they considered as the best authorities. They chose about forty out of Tribonian's library, most of them jurisconsults who had lived during that period of the empire which has been sometimes called the age of the Antonines, from Hadrian to the death of Alexander Severus. From the works of these writers, said to have amounted to two thousand treatises, the commission appointed by Justinian was to extract and compress all that was suited to form a methodical, complete, and never-failing book of reference for the student of law and the magistrate. Justinian gave Tribonian and his associates ten years' time to perform their task; but they completed it in three years. The work was styled "Digesta," and also "Pandectæ" (*embracing all*), and was published in December, 533. It was declared by the emperor that it should have the force of law all over the empire, and should supersede all the text-books of the old jurists, which, in future, were to be of no authority. If the whole "Digest" is divided into three equal parts, the contributions of Ulpian are somewhat more than one third. The "Digesta" is divided into fifty books, each book being also divided into titles, and subdivided into sections. Of the merits and imperfections of the "Digest," Cujas, Hotomannus, Heineccius, Gravina, Schulting, Bynkershoek, and many others, have amply spoken. With all its faults, it is a noble work, and much superior to the Code in its style, matter, and arrangement; it has, in great measure, imbodied the wisdom of the most learned men of the best age of the empire; men who grounded their opinions on the principles of reason and equity, and who, for the most part, were personally unconcerned and disinterested in the subjects on which they gave their responsa. Tribonian and his colleagues are charged with making many interpolations, with altering many passages in the writings of their predecessors, with substituting their own opinions, and passing them off to the world under the name of the ancient jurists. Justinian himself acknowledged that he was obliged to accommodate the old jurisprudence to the altered state of the times, and to "make the laws his own." Another charge, which is, however, unsupported by evidence or probability, is, that Justinian and his civilians purposely destroyed the old text-books that had served them for the compilation of the "Pandects." Long, however, before Justinian's time, the works of the ancient jurists were partly lost, and the vicissitudes of the ages that followed may easily have obliterated the rest. While the Digest was being compiled, Justinian commissioned Tribonian and two other civilians, Theophilus and Dorotheus, to make an abridgment of the first principles of the law, for the use of young students who should wish to apply themselves to that science. This new work, being completed, was published under the name of "Institutiones," about one month before the appearance of the Digest. The Institutiones were mainly based on an older work of the same description and title. They are arranged in four books, and subdivided into titles. As the law has three objects, persons, things, and actions, the first book treats of persons or status the second and third, and firs

five titles of the fourth, treat of things; and the remaining titles of the fourth book treat of actions. Besides these three compilations, the Code, the Institutes, and the Digest, Justinian, after the publication of the second edition of his Code, continued to issue new laws or constitutions, chiefly in Greek, upon particular occasions, which were collected and published together, after his death, under the name of Νεαραὶ Διατάξεις, or Novæ, or Constitutiones Novellæ, or Authenticæ. The Novellæ are divided into nine Collationes and 168 Constitutiones, or, as they are now often called, Novels. The Novellæ, together with the thirteen Edicts of Justinian, made up the fourth part of his legislation. There are four Latin translations of the Novellæ, two of which were made soon after Justinian's death; the third is by Halvander, printed at Nürnberg in 1531; and the fourth was printed at Basle, by Hervagius, in 1561. This last translation is that which is printed in the editions of the Corpus Juris opposite to the Greek text, and is very valuable, notwithstanding it has been stigmatized by some with the name "barbarous;" it is sometimes called Authentica Interpretatio, or Vulgata. The version of Halvander is also printed in some editions of the Corpus Juris. The Novellæ made many changes in the law as established by Justinian's prior compilations, and are an evidence that the emperor was seized with a passion for legislating; a circumstance which enables us to form a more correct judgment of his real merits, and lowers his character as a philosophic jurist. Among the numerous editions of the *Corpus Juris Civilis*, the best is that of Gothofredus, *Col. Munat.*, 1756, 2 vols. folio. Pothier's edition of the *Digest*, reprinted at Paris, in 5 vols. 4to, 1818–1820, is a useful edition: there is a very cheap edition of the *Corpus Juris* recently published in Germany by Beck, 3 vols. small folio, *Leipsig*, 1829. (*Encycl. Us. Knowl.*, vol. 13, 163–5.—Ludewig, *Vit. Justin. Mag. et Theod., nec non Trebon., Halle*, 1731.—Zimmern, *Geschichte des Röm. Privatrechts bis Justinian, Heidelb.*, 1826.—Hugo, *Lehrbuch der Gesch. des Röm. Rechts, Berlin*, 1832.—*History of the Roman or Civil Law*, by Ferriere, transl. by J. Beaver, *London*, 1724.—Hommelii, *Palingenesia.*—Brinkmannus, *Institutiones Juris Romani, Schleswig*, 1822.—*System des Pandekten-Rechts*, by Thibaut, 7th ed., *Jena*, 1828.—*Das Corpus Juris in's Deutsche übersetzt von einem vereine Rechtsgelehrter und herausgegeben von* Otto, Schilling, *und* Sintenis, *Leipzig*, 1831.—*Les cinquantes livres du Digeste*, &c., *traduits en Français par feu* Henri Heslot, *Paris*, 1805.—*Pandectes de Justinien mises dans un nouvel ordre*, &c., *par* J. R. Pothier, *traduites par* Bréard Neuville, *révues et corrigées par* M. Moreau de Montalin, *Avocat, Paris*, 1810.)

Tricăla, a mountain fortress and town in Sicily, near the lower coast, east of Selinus, and north of the mouth of the Crimisus. It was also called Triocala and Triocla. This place came into notice during the Servile war in Sicily, as being the residence of the slave-king Tryphon. Facellus places its site near the modern *Calata Bellota*, but Reichard by *Colatrasi Castello*. (*Steph. Byz., s. v.*—*Ptol.*—*Sil. Ital.*, 14, 271.)

Tricasses, a people of Gaul, northeast of the Senones, and through whose territories flows the Sequana, or *Seine*, in the earlier part of its course. Their chief city was Augusta Bona, now *Troyes*. (*Ptol.*—*Amm. Marc.*, 15, 11.—*Id.*, 16, 2.)

Tricca, a city of Thessaly, southeast of Gomphi, and near the junction of the Peneus and Lethæus. It is mentioned as early as the time of Homer, and placed by him under the dominion of the sons of Æsculapius. (*Il.*, 2, 729; 4, 202.) Strabo informs us that Tricca possessed a temple of Æsculapius, which was held in great veneration. (*Strabo*, 437.) The modern *Tricala* appears to correspond to the site of the ancient city. From the Byzantine historians we see that the name had already been corrupted in their time to the present form of Tricala. (*Procop., Ædif.*, 4, 3.—*Hierocl.*, p. 643.—*Cramer's Anc. Greece*, vol. 1, p. 357, *seqq.*)

Tricorĭi, a Gallic tribe in Gallia Narbonensis, in the territory of Massilia and Aquæ Sextiæ. (*Livy* 21, 31.—*Plin.*, 3, 4.—*Amm. Marc.*, 15, 10, *seqq.*)

Tridentum, now *Trent* (or, as the Italians write the name, *Trento*), a city of Rhætia, on the river Athesis or *Adige*, and a short distance from the northern confines of Venetia. It was built by the Cenomani, who were dispossessed by the Romans. (*Justin*, 20, 5.—*Itin. Ant.*—*Paul Warnefr., de Gest. Long.*, 5, 36, &c.) Some authors affirm that the name *Tridentum* is derived from Neptune's sceptre or trident, to which god they say the city was once consecrated, this opinion took its rise from an ancient marble being found there, on which was Neptune holding a trident. Others derive the name from three rivers that fall into the Adige near the city; while others, again, ascribe the name to the circumstance of there being three high rocks in the neighbourhood which appear like three teeth (*tres dentes*). All these etymologies are false; the name is most probably one of Celtic origin. —Trent is famous in modern history for the council of ecclesiastics which sat there for the purpose of regulating the affairs of the church. It was assembled by Paul III. in 1545, and continued by twenty-five sessions till the year 1563, under Julius III. and Pius IV. It had been removed in 1547 to Bologna, in consequence of a false rumour of a pestilence in Trent, but was reassembled at the latter city in 1551.

Trigabŏli, a town of Italy, in the territory of Venetia, where the Padusa, or southern arm of the Po, separates itself from the main stream. Its site is near that of the modern *Ferrara*. (*Polyb.*, 2, 16.)

Trinacrĭa, one of the ancient names of Sicily, from its *three promontories* (τρεῖς ἄκραι).

Trinobantes, a people of Britain, in modern *Essex* and *Middlesex*. (*Tac., Ann.*, 14, 31.—*Cæs., B. G.*, 5, 20.)

Triŏpas or Triops, a son of Neptune by Canace the daughter of Æolus. He was father of Erisichthon, who is called on that account *Triopeius*, and his daughter *Triopeïs*. (*Ovid., Met.*, 8, 754.—*Apollod.*, 1, 7, 4.—*Heyne, not. crit. ad Apollod., l. c.*)

Triopĭum, a city of Caria, founded by Triopas, son of Erisichthon, and situate near the promontory of Triopium, at the extremity of Doris. On the promontory, which took its name from the city, was a temple of Apollo, known under the name of the Triopæan temple. The Dorians here celebrated games in honour of Apollo; here also was held a general assembly of the Dorians in Asia, upon the model of that of Thermopylæ. (*Vid.* Doris.)

Triphylĭa, the southern portion of Elis. It took its name, according to Strabo, from the union of *three* different *tribes* (τρεῖς φυλαί), the Epei, or original inhabitants, the Minyæ, who migrated thither, and the Elei. (*Strabo*, 337). Some authors, however, deduce the appellation from Triphylus, an Arcadian prince. (*Polyb.*, 4, 77, 8.)

Tripŏlis, I. now *Tarabolus*, a city of Syria, on the seacoast below Aradus. The Greek name of this place, Tripolis, denoting three cities (τρεῖς πόλεις), is explained by Scylax (p. 42.—Compare *Diod. Sic.*, 16, 41.—*Plin.*, 5, 20.—*Strabo*, 754). He states that the cities of Tyrus, Sidon, and Aradus sent each a colony to this place, who at first inhabited three separate cities, but in process of time became united into one. Diodorus Siculus, however, gives a somewhat different account. According to him, the three cities above mentioned, which were the parent states of all the other Phœnician cities, wishing to establish some place of general assembly, sent each a colony hither,

and founded this city (16, 41). It had a good harbour and extensive commerce. (*I. Phocas*, c. 4.—*Wesseling*, *Itin.*, p. 149.)—The town was taken and destroyed in 1289 by the sultan of Egypt, but was afterward rebuilt, though at some distance from the ancient site. (*Abulfeda*, *Tab. Syr.*, p. 101.) At the present day the sand has so accumulated that the city is separated from the sea by a small triangular plain, half a league in breadth, at the point of which is the village where the vessels land their goods. The commerce of the place consists almost entirely of coarse silks.—II. A region of Africa, on the coast of the Mediterranean, between the two Syrtes. It received this name from its containing three principal cities; Leptis Magna, Œa, and Sabrata. The second of these is the modern city of *Tripoli*.—III. A city of Pontus, on the coast, at the mouth of the river Tripolis, and northeast of Cerasus, now *Triboli*. (*Mannert*, *Geogr.*, vol. 6, pt. 2, p. 384.)—IV. A city of Lydia, on the western bank of the Mæander, northwest of Hierapolis, and near the confluence of the Mæander and Cludrus. Ptolemy and Stephanus ascribe it to Caria, Pliny and Hierocles to Lydia. Mannert considers it to have been a Phrygian city. (*Geogr.*, vol. 6, pt. 3, p. 137.)

Triptolĕmus, son of Celeus, king of Eleusis, and the same with Demophoön. (*Vid.* Ceres, page 330, col. 1.) The vanity of the people of Attica made them pretend that corn was first known and agriculture first practised in their country. Ceres, according to them, taught Triptolemus agriculture, and rendered him serviceable to mankind by instructing him how to sow corn and make bread. She also, it was fabled, gave him her chariot, which was drawn by two dragons, and in this celestial vehicle he travelled over the whole earth, and distributed corn to all the inhabitants of the world. At his return to Eleusis, Triptolemus restored Ceres her chariot, and is said to have established festivals and mysteries in honour of that deity. He reigned for some time, and after death received divine honours.—There seems to be an allusion in the name *Triptolemus* (derived probably from *τρεῖς* and *πολέω*) to an improvement introduced in early agriculture by *treble ploughing*. (*Hygin.*, *fab.*, 147.—*Pausan.*, 2, 14; 8, 4.—*Justin*, 2, 6.—*Apollod.*, 1, 5.—*Callim.*, *H. in Cer.*, 22.—*Ovid*, *Met.*, 5, 646.)

Triquĕtra, a name given to Sicily by the Latins, from its triangular form.

Trismegistus, a celebrated Egyptian priest and philosopher, of whom some mention has been already made in a previous article. (*Vid.* Mercurius Trismegistus.) It remains but to give here a brief sketch of his works, or, rather, of the productions that have come down to us in his name.—1. The most celebrated of these is entitled "*Poemander*," Ποιμάνδρης (from *ποιμήν*, "*pastor*"), and treating "of the nature of all things, and of the creation of the world." It is in the form of a dialogue. This work is also sometimes cited under the following title, "Of the Divine Power and Wisdom."—2. A second work is entitled Ἀσκλήπιος, "*Æsculapius*." It is a dialogue between Hermes (Mercurius) Trismegistus and his disciple, and treats of God, man, and the universe. It bears also the name of Λόγος *τέλειος*, but it exists only in the shape of a Latin translation, which some critics ascribe to Apuleius.—3. The third work has the following title: Ἰατρομαθηματικὰ ἢ περὶ κατακλίσεως νοσούντων Προγνωστικὰ ἐκ τῆς μαθηματικῆς ἐπιστήμης, πρὸς Ἄμμωνα Αἰγύπτιον, "*Iatromathematica, or the Art of presaging the Issue of Maladies by means of Mathematics* (i. e., by the planets or astrology), a work *addressed to Ammon the Egyptian*." As Julius Firmicus, a great admirer of Egyptian astrology, and who speaks of Hermes, makes no mention of this work, the probability is that it did not exist in the year 340 B.C., the period when Firmicus wrote.—4. A treatise "*De Revolutionibus Nativitatum*," which exists merely in a Latin translation. It is in two books, and treats of the mode of drawing horoscopes. Some phrases in this work would seem to indicate that it is translated rather from the Arabic than the Greek.—5. The Aphorisms of Hermes or Mercurius, also in a Latin version. The work consists of astrological sentences or propositions, translated from the Arabian about the time of Manfred, king of Sicily. It is sometimes cited under the title of *Centiloquium*.—6. Κυρανίδες, "*Cyranides*," a work, the title of which has given rise to much speculation. Some authors derive the term from the Arabic, and make it equivalent to the French expression *mélanges*, while others pretend that it is Greek, and that it is used in astrology to denote the *power* of the stars (from *κύριος*). Be this as it may, the Cyranides of Trismegistus treat of the magic powers and medical virtues of precious stones, of plants, and of animals. The Greek text of this work exists in manuscript in some of the European libraries, but it is only known, thus far, to the public through the medium of a Latin translation.—Besides these astrological works, there are others connected with chemistry, or, more correctly speaking, alchemy, of which the following are the titles: 1. A chemical treatise on the secret of producing the philosopher's stone. This work is cited among adepts under the pompous appellation of "the Seven Seals of Hermes Trismegistus."—7. "*The Emerald Tablet*." Under this title the receipt of Hermes for making gold is known. According to the adepts, Sara, the wife of Abraham, found this emerald tablet in the tomb of Hermes, on Mount Hebron.—The two works of which we have just spoken exist only in Latin. A third, entitled Φυσικαὶ βαφαί, "*Chemical Tinctures*," exists, it is said, in manuscript in some libraries.—We have also a treatise of Hermes on "*Precious Stones*."—Stobæus has also preserved fragments of the five following works of Trismegistus: 1. Πρὸς υἱόν, or Πρὸς Τάτ, or Πρὸς Ἀσκλήπιον, "*To his son*," or "*To Tat*," or "*To Æsculapius*."—2. Πρὸς Ἄμμοῦν περὶ τῆς ὅλης Οἰκονομίης, "*On the Economy of the Universe*, a work *addressed to Ammon*."—3. Κόρη κόσμου, "*The Virgin of the World*." Isis is thus named. The work is a dialogue between Isis and her son Horus, on the Origin of the World.—4. Ἀφροδίτη, "*Venus*," a work on Generation.—5. Περὶ Εἱμαρμένης, a hexameter poem "*on Destiny*."—The latest edition of the *Poemander* is that of 1630, *Col. Agripp.*, 6 vols. fol.—The *Æsculapius* is found united to most editions of the Poemander.—The *Iatromathematica* are found in the astronomical collection of Camerarius, and were also published separately by Hoeschel, *Argent.*, 1597, 8vo.—The treatise *de Revolutionibus Nativitatum* was edited by Wolf, *Basil*, 1559, fol.—The Aphorisms were printed at Venice, 1493, fol., with the Tetrabiblon of Ptolemy, and at Ulm, in 1651 and 1674, in 12mo.—The Cyranides were edited by Rivinus (Bachmann), *Lips.*, 1638, 8vo, and *Francof.*, 1681, 12mo.—The *Chemical Treatise* was printed at Leipsic, 1610, in 8vo. It is found, also, in the 4th volume of the *Theatrum Chimicum*, *Argent.*, 1613, 8vo. (*Schöll*, *Hist. Lit. Gr.*, vol. 5, p. 118.)

Tritæa, a city of Achaia, southwest of Ægium, and near the confines of Elis. It was said to have been founded by Callidas, who came from Cumæ in Italy, or, according to other accounts, by Menalippus, son of Mars and Tritæa. It was made dependant on Patræ by order of Augustus. Its remains are generally supposed to correspond with those observed by modern travellers at *Goumenitza*. These ruins, which are very extensive, are sometimes called *St. Andrea*, from a church dedicated to that apostle in the immediate vicinity. (*Gell*, *Itin. of the Morea*, p. 135.—*Cramer's Anc. Greece*, vol. 3, p. 75.)

Tritogenĭa, a surname of Pallas. (*Vid.* Minerva, page 849, col. 2.)

Triton, I. a sea-deity, the son, according to Hesiod, of Neptune and Amphitrite. (*Theog.*, 930.) Later poets made him his father's trumpeter. He was also multiplied, and we read of Tritons in the plural number. Like the Nereïdes, the Tritons were degraded to the fish-form. Pausanias tells us, that the women of Tanagra, in Bœotia, going into the sea to purify themselves for the orgies of Bacchus, were, while there, assailed by Triton; but, on praying to their god, he vanquished their persecutor. Others, he adds, said that Triton used to carry off the cattle which were driven down to the sea, and to seize all small vessels, till the Tanagrians placing bowls of wine on the shore, he drank of them, and, becoming intoxicated, threw himself down on the shore to sleep, where, as he lay, a Tanagrian cut off his head with an axe. He relates these legends to account for the statue of Triton at Tanagria being headless. He then subjoins: "I have seen another Triton among the curiosities of the Romans, but it is not so large as this of the Tanagrians. The form of the Tritons is this: the hair of their head resembles the parsley that grows in marshes, both in colour and in the perfect likeness of one hair to another: the rest of their body is rough, with small scales, and is of about the same hardness as the skin of a fish: they have fish-gills under their ears; their nostrils are those of a man, but their teeth are broader, and like those of a wild beast: their eyes seem to me azure, and their hands, fingers, and nails are of the form of the shells of shellfish; they have, instead of feet, fins under their breasts and belly, like those of the porpoise." (*Pausan.*, 9, 20, 21.—*Keightley's Mythology*, p. 245, *seq.*)—II. A river of Africa, rising in Mount Usaleton, and, after forming in its course the two lakes of Tritonis and Libya, discharging its waters into the Syrtis Minor, near Tacape. It is now the *Gabs*.

Tritōnis or Triton, a lake and river of Africa, inland from the Syrtis Minor. Minerva is said to have been called *Tritonia* because she first revealed herself in the vicinity of this lake. (But consult remarks under the article Minerva, page 849, col. 2.) Near the *Tritonis Palus* was the *Libya Palus*. Modern travellers speak of a long and narrow lake in this quarter, divided in two by a ford; D'Anville considers these to be the Tritonis and Libya Palus. The modern name of the former is *Faraun*, and of the latter, *El-Loudeath*. (*Herod.*, 4, 178.—*Pausan.*, 9, 33.—*Virg.*, *Æn.*, 2, 171.—*Mela*, 1, 7.)—II. An appellation given to Minerva by the poets. (*Virg.*, *Æn.*, 2, 226.—*Ovid*, *Met.*, 3, 127.)—III. An epithet sometimes given to the sacred olive at Athens. (*Stat.*, *Sylv.*, 2, 7, 28.)

Trivĭa, a surname given to Diana, because she presided over places where three roads met. (*Vid.* Diana, and Hecate.)

Trivīcum, a place situate among the mountains that separate Samnium from Apulia. The little town of *Trivico*, which appears on a height above the course of the ancient Appian Way, indicates the site of this place. (*Horat.*, *Sat.*, 1, 5, 79.)

Triumvirōrum Insŭla, an island in the small river Rhenus, one of the tributaries of the Po, where the triumvirs Antony, Lepidus, and Augustus, met to divide the Roman empire after the battle of Mutina. (*Dio Cass.*, 46, 55.)

Troădes, the inhabitants of Troas.

Troas, a district on the Ægean coast of Mysia, in Asia Minor, extending as far south as the promontory of Lectum, now *Cape Baba*, of which Troy was the capital. The kingdom of Priam, if we form our ideas of it from the poems of Homer, must have been of very limited extent. Strabo, indeed, through partiality for his favourite poet, seeks to enlarge the limits of Priam's kingdom, and makes it to have comprised the country on the coast of the Propontis as far as the river Æsepus, near Cyzicus. Homer, however, names many expressly as *allies* of the Trojans whom Strabo would wish to consider as the *subjects* of Priam. The northern part of Troas was termed Dardania, from Dardanus, a city founded by Dardanus, one of the ancestors of Priam The Trojans were very probably of Thracian origin. (*Vid.* Troja)

Trocmi, a people of Galatia, on the side of Cappadocia, and between the Halys and the last-mentioned country. (*Polyb.*, 31, 13.—*Liv.*, 38, 16.—*Plin.*, 5, 32.)

Trœzēne, a city of Argolis, situate on the Sinus Saronicus, near the southeastern extremity of that country, and northeast of Hermione. The Trœzenians prided themselves upon the great antiquity of their city, which had borne the several names of Orea, Althepia, and Posidonia, before it received that of Trœzene from Trœzen, the son of Pelops, one of the earliest sovereigns of the country. He was succeeded by Pittheus, whose daughter, marrying Ægeus, became the mother of Theseus. This hero was born at Trœzene, where he long resided. Many of his adventures, as well as those of Phædra and Hippolytus, are referred to this city by the tragic poets. The Trœzenians could also boast of having colonized Myndus and Halicarnassus in Caria, and likewise the borough of Sphettus and Anaphlystus in Attica. (*Herod.*, 7, 99.—*Pausan.*, 2, 30.) On the arrival of the Heraclidæ and Dorians, Trœzene was occupied by their forces, and became a republic independent of Argos, to which it had been subject at the time of the Trojan expedition. (*Pausan.*, *l. c.*—*Herod.*, 8, 43.) In the Persian war, the Trœzenians received most of the Athenian families who were forced to abandon their city. (*Herod.*, 8, 41.) They sent five ships to Artemisium and Salamis, and 1000 heavy-armed soldiers to Platæa (*Herod.*, 8, 1.—*Id.*, 9, 28); they are also named among the confederates who fought at Mycale. (*Herod.*, 9, 102.)—The harbour of Trœzene obtained the name of Pogon from its shape, being bounded by a curved strip of land which resembled *a beard* (πώγων). The ruins of this ancient city are to be seen near the village of *Damala*, in a plain situate at the foot of a lofty range of mountains, which runs from the Saronic Gulf to that of Hermione. (*Cramer's Anc. Greece*, vol. 3, p. 262, *seqq.*) "This place," observes Sir Wm. Gell, in speaking of Trœzene, "now represented by a mean village of only forty-five habitations, was anciently of considerable extent, the longest side of the city having been at least one mile in length. It was probably, like most of the Grecian cities, of a form approaching to a triangle, having a wall on the plain, from the extremities of which other fortifications ran up the mountain to the Acropolis, on a craggy and detached summit, now very prettily spotted with wild olives." (Compare *Leake's Morea*, vol. 2, p. 442, *seqq.*)

Trogilĭæ, three small islands near Samos, named Psilon, Argennon, and Sandalion. (*Plin.*, 5, 31.) Strabo names only one, which he calls Trogilium, probably the same alluded to in the Acts of the Apostles (20, 15).

Trogilĭum Promontorĭum, a bold promontory of Ionia, nearly opposite to Cape Posidium, in the island of Samos, and separated from it by a strait not more than seven stadia wide. (*Strab.*, 636.) The Trogilian promontory is mentioned in the Acts, in the account of St. Paul's voyage from Troas to Miletus, by Mytilene, Chios, and Samos. From the latter island they crossed over to Trogilium, and after remaining there, it appears, one night, they reached Miletus the following day. (*Acts*, 20, 15.) The modern name of this promontory is Cape *Santa Maria*. (*Cramer's Asia Minor*, vol. 1, p. 378.)

Troglodȳtæ, an appellation denoting a people who dwelt in caves (*τρώγλη, a cave*, and *δύνω, to enter*). The ancients found Troglodytes in various parts of the world, but the name remained peculiarly appropriated to the inhabitants of the western coast of the Sinus Arabicus in Æthiopia; and from them the entire coast took, with the Greeks, the name of Troglodytice (*Τρωγλοδυτική*). It commenced to the south of Berenice, and reached to the southernmost extremity of the gulf. (*Plin.*, 6, 29.—*Id.*, 2, 70.—*Id.*, 6, 19.)

Trogus Pompeius, a Latin historian, who flourished in the time of Augustus. He was descended from a Gallic family, to which Pompey the Great had extended the rights of Roman citizenship, and from him, in all probability, the name Pompeius was derived, the family name having been Trogus. The father of the historian was secretary to Julius Cæsar. (*Justin*, 43, 5, 11.) Trogus Pompeius wrote an historical work in forty-four books, compiled from some of the best of the ancient historical writers. An abridgment of this work was made by Justin, and has come down to us; but the original work itself is lost. (Consult remarks under the article Justinus I.)

Troja, I. a celebrated city, the capital of Troas, which appears from Homer to have stood in the immediate vicinity of the sources of the Scamander, on a rising ground between that river and the Simoïs. The Trojans or Teucri appear to have been of Thracian origin, and their first monarch is said to have been Teucer. In the reign of this king Troy was not as yet built. Dardanus, probably a Pelasgic chief, came from the island of Samothrace to the Teucrian territory, received from Teucer his daughter Baticia in marriage, together with the cession of part of his kingdom, founded the city of Dardanus, and called the adjacent region Dardania. Dardanus had two sons, Ilus and Erichthonius. Ilus died without issue, and was succeeded by Erichthonius, who married Asyoche, daughter of the Simoïs, and became by her the father of Tros. This last, on succeeding to the throne, called the country Troas or Troja, and had three sons, Ilus, Assaracus, and Ganymedes. Ilus, having come off victorious in certain games at the court of a neighbouring monarch of Phrygia, received from the latter, among other rewards, a dappled heifer, and permission to found a city wherever the heifer should lie down. The animal, having come to a place called the "hill of Ate" (*Ἄτης λόφος*), lay down thereon, and here, accordingly, Ilus founded his city, which he called Ilium, and which afterward obtained also the name of Troy. (*Apollod.*, 3, 12, 1, *seqq.*) This place, the citadel of which was called Pergamus, became now the capital of all Troas, and, during the reign of Laomedon, the successor of Ilus, was surrounded with walls, which the poets fabled were the work of Apollo and Neptune. (*Vid.* Laomedon.) During the reign of this last-mentioned monarch, Troy was taken by Hercules, assisted by Telamon, son of Æacus, but was restored by the victor to Priam, the son of its conquered king. (*Vid.* Laomedon, and Priamus.) Priam reigned here in peace and prosperity for many years, having a number of adjacent tribes under his sway, until his son Paris, attracted to Laconia by the fame of Helen's beauty, abused the hospitality of Menelaüs by carrying off his queen in his absence. All the chiefs of Greece, thereupon combined their forces, under the command of Agamemnon, to avenge this outrage, sailed with a great armament to Troy, and, after a siege of ten years, took and razed it to the ground (B.C. 1184).

1. *Legend of the Trojan War.*

Jupiter, seeing the earth overstocked with inhabitants, consulted with Themis how to remedy the evil. The best course seemed to be a war between Hellas and Troy; and Discord thereupon, by his direction, came to the banquet of the gods at the nuptials of Peleus and Thetis, and flung down a golden apple, inscribed "The Apple for the Fair One" (*Τῇ καλῇ τὸ μῆλον*). Juno, Minerva, and Venus, claiming it, Jupiter directed Mercury to conduct them to Mount Ida, for the question to be determined by Paris, the son of Priam. The prize was awarded to Venus, who had promised the judge the beautiful Helen in marriage. Venus then directed him to build a ship, and desired her son Æneas to be the companion of his adventure. The soothsaying Helenus and Cassandra announced in vain the woes that were to follow; the vessel put to sea, and Paris arrived at Lacedæmon, where he shared the hospitality of Menelaüs, the husband of Helen. The Trojan, at the banquet, bestowed gifts on his fair hostess, and shortly after Menelaüs sailed to Crete, directing his wife to entertain the guests while they stayed. But Venus caused Helen and Paris to become mutually enamoured; and the guilty pair, filling the ship with the property of Menelaüs, embark and depart, accompanied by the son of Anchises. Menelaüs, returning to his home, consulted with his brother Agamemnon about an expedition against Troy. He then repaired to Nestor at Pylos, and, going through Hellas, they assembled chiefs for the war. The general place of rendezvous was Aulis in Bœotia. From this port the combined Grecian fleet proceeded to Troy; but, reaching Teuthrania, in Mysia, on the coast of Asia, and taking it for the Trojan territory, they landed and ravaged the country. Telephus, the monarch of the land, came to oppose them, and killed Thersander, the son of Polynices, but was himself severely wounded by Achilles. As they were sailing thence, their fleet was dispersed by a storm. Telephus, after this, having, by direction of an oracle, come to Argos in search of a cure for his wound, is healed by Achilles, and undertakes to conduct the Greeks to Troy. The fleet again assembled at Aulis, where the affair of Iphigenia occurred. (*Vid.* Iphigenia.) The wind, after the anger of Diana had been appeased, no longer proving adverse, the fleet made sail, and reached the isle of Tenedos, where Philoctetes received a wound from a water-snake, and the smell from this proving very offensive, they carried him to the isle of Lemnos and left him there. (*Vid.* Philoctetes.) When the Achæan host appeared off the coast of Troy, the Trojans came down to oppose their landing, and Protesilaus fell by the hand of Hector; but Achilles, having slain Cycnus, the son of Neptune, put the enemy to flight. An assault on the city having failed, the Greeks turned to ravaging the surrounding country, and took several towns. Then followed a war of ten long years, the principal events of which have been given elsewhere. (*Vid.* Achilles, Chryses, Briseïs, Agamemnon, Penthesilea, Memnon, &c.) In the last year of the war, Ulysses took Helenus by stratagem, and, having learned from him how Troy might be captured, Diomede was sent to Lemnos to fetch Philoctetes, who, being cured by Machaon, killed Paris. Minerva then directed Epeus to construct a huge horse of wood; and, the horse being completed, the bravest warriors conceal themselves in it, and the rest set fire to their tents and sail away to Tenedos. The Trojans, thinking their toils and dangers all over, break down a part of their walls, and, drawing the horse into the city, indulge in festivity. There was a debate what to do with the horse; some were for throwing it from the rock, others for burning it, others for consecrating it to Minerva. The last opinion prevailed, and the banquets were spread. Two vast serpents now appeared, and destroyed Laocoon and his sons; dismayed by which prodigy, Æneas forthwith retired to Mount Ida. Sinon, then, who had got into the city by means of a forged tale, raised torches as a signal to those at Tenedos. They return, the warriors descend from the horse, and the city is taken.

Such is the narrative of the Trojan war as it appeared in the *Iliad of Homer*, in the *Little Iliad*, and in the *Destruction of Troy*, by the bard Arctinus. It was a subject, however, of all others open to variation and addition, as may be seen, in particular, from the Æneid of Virgil, and also in the other form of the story, which made Æneas and Antenor to have betrayed Troy to the Greeks. (*Keightley's Mythology*, p. 485, *seqq.*)

2. *How far the story of the Trojan War is credible.*

The poems of Homer have made the story of the Trojan war familiar to most readers long before they are tempted to inquire into its historical basis. It is, consequently, difficult to enter upon the present inquiry without some prepossessions unfavourable to an impartial judgment. Here, however, we must not be deterred from stating our view of the subject, by the certainty that it will appear to some paradoxical, while others will think that it savours of excessive credulity. The reality of the siege of Troy has sometimes been questioned, we conceive, without sufficient ground, and against some strong evidence. According to the rules of sound criticism, very cogent arguments ought to be required to induce us to reject as a mere fiction a tradition so ancient, so universally received, so definite, and so interwoven with the whole mass of the national recollections as that of the Trojan war. Even if unfounded, it must still have had some adequate occasion and motive; and it is difficult to imagine what this could have been, unless it arose out of the Greek colonies in Asia; and in this case, its universal reception in Greece itself is not easily explained. The leaders of the earliest among these colonies, which were planted in the neighbourhood of Troy, claimed Agamemnon as their ancestor; but if this had suggested the story of his victories in Asia, their scene would probably have been fixed in the very region occupied by his descendants, not in an adjacent land. On the other hand, the course taken by this first (Æolian) migration falls in naturally with a previous tradition of a conquest achieved by Greeks in this part of Asia. We therefore conceive it necessary to admit the reality of the Trojan war as a general fact, but beyond this we scarcely venture to proceed a single step. Its cause and its issue, the manner in which it was conducted, and the parties engaged in it, are all involved in an obscurity which we cannot pretend to penetrate. We find it impossible to adopt the poetical story of Helen, partly on account of its inherent improbability, and partly because we are convinced that Helen is a merely mythological person. (*Vid.* Helena.) The common account of the origin of the war has indeed been defended, on the ground that it is perfectly consistent with the manners of the age; just as if a popular tale, whether true or false, could be at variance with them. The feature in the narrative which appears in the highest degree improbable, setting the character of the persons out of the question, is the intercourse implied in it between Troy and Sparta. As to the heroine, it would be sufficient to raise a strong suspicion of her fabulous nature to observe that she is classed by Herodotus with Io, and Europa, and Medea, all of them persons who, on distinct grounds, must clearly be referred to the domain of mythology. This suspicion is confirmed by all the particulars of her legend; by her birth; by her relation to the Divine Twins, whose worship seems to have been one of the most ancient forms of religion in Peloponnesus, and especially in Laconia; and by the divine honours paid to her at Sparta and elsewhere. (*Herod.*, 6, 61.—*Pausan.*, 3, 19, 10.—*Id.*, 2, 22, 6.—*Id.*, 2, 32, 7.—*Plut., Vit. Thes.*, c. 20, *seq.*) But a still stronger reason for doubting the reality of the motive assigned by Homer for the Trojan war is, that the same incident recurs in another circle of fictions, and that, in the abduction of Helen, Paris only repeats an exploit also attributed to Theseus. This adventure of the Attic hero seems to have been known to Homer; for he introduces Æthra, the mother of Theseus, whom the Dioscuri were said to have carried off from Attica when they invaded it to recover their sister, in Helen's company at Troy. Theseus, when he came to bear her away, is said to have found her dancing in the temple of the goddess, whose image Iphigenia was believed to have brought home subsequently from Scythia; a feature of the legend which perhaps marks the branch of the Lacedæmonian worship to which she belonged. According to another tradition, Helen was carried off by Idas and Lynceus, the Messenian pair of heroes who answer to the Spartan twins; variations which seem to show that her abduction was a theme for poetry originally independent of the Trojan war, but which might easily and naturally be associated with that event. (*Thirlwall's History of Greece*, vol. 1, p. 151, *seqq.*)

3. *Connexion between the Trojan War and the Argonautic Expedition.*

If we reject the traditional occasion of the Trojan war, we are driven to conjecture in order to explain the real connexion of the events; yet not so as to be wholly without traces to direct us. It has been elsewhere observed (*vid.* Argonautæ, p. 188, col. 2), that the Argonautic expedition was sometimes represented as connected with the first conflict between Greece and Troy. This was according to the legend which numbered Hercules among the Argonauts, and supposed him, on the voyage, to have rendered a service to the Trojan king Laomedon, who afterward defrauded him of his recompense. The main fact, however, that Troy was taken and sacked by Hercules, is recognised by Homer; and thus we see it already provoking the enmity, or tempting the cupidity of the Greeks in the generation before the celebrated war; and it may easily be conceived, that if its power and opulence revived after this blow, it might again excite the same feelings. The expedition of Hercules may indeed suggest a doubt whether it was not an earlier and simpler form of the same tradition, which grew, at length, into the argument of the Iliad; for there is a striking resemblance between the two wars, not only in the events, but in the principal actors. As the prominent figures in the second siege are Agamemnon and Achilles, who represent the royal house of Mycenæ and that of the Æacidæ, so, in the first, the Argive Hercules is accompanied by the Æacid Telamon; and even the quarrel and reconciliation of the allied chiefs are features common to both traditions. Nor perhaps should it be overlooked, that, according to a legend which was early celebrated in the epic poetry of Greece, the Greek fleet sailed twice from Aulis to the coast of Asia. In the first voyage it reached the mouth of the Caïcus, where the army landed, and gained a victory over Telephus, king of Mysia; but, on leaving the Mysian coast, the fleet was dispersed by a storm, and compelled to reassemble at Aulis. There seems to be no reason for treating this either as a fictitious episode, or as a fact really belonging to the history of the Trojan war. It may have been originally a distinct legend, grounded, like that of Hercules, on a series of attacks made by the Greeks on the coast of Asia, whether merely for the sake of plunder, or with a view to permanent settlements. (*Thirlwall's History of Greece*, vol. 1, p. 153, *seq.*)

4. *Historical View, and Consequences, of the Trojan War.*

As to the expedition which ended in the fall of Ilium, while the leading facts are so uncertain, it must clearly be hopeless to form any distinct conception of its details. It seems scarcely necessary to observe, that no more reliance can be placed on the enumera-

tion of the Greek forces in the Iliad, than on the other parts of the poem which have a more poetical aspect, especially as it appears to be a compilation adapted to a later state of things. That the numbers of the armament are, as Thucydides observed, exaggerated by the poet, may easily be believed; and perhaps we may very well dispense with the historian's supposition, that a detachment was employed in the cultivation of the Thracian Chersonese. "My father," says the son of Hercules, in the Iliad, "came hither with no more than six ships and a few men: yet he laid Ilium waste, and made her streets desolate." A surprising contrast, indeed, to the efforts and success of Agamemnon, who, with his 1200 ships and 100,000 men, headed by the flower of the Grecian chivalry, lay ten years before the town, often ready to abandon the enterprise in despair, and who, at last, was indebted for victory to an unexpected favourable turn of affairs. It has been conjectured, that, after the first calamity, the city was more strongly fortified, and rose rapidly in power during the reign of Priam; but this supposition can hardly reconcile the imagination to the transition from the six ships of Hercules to the vast host of Agamemnon. On the other hand, there is no difficulty in believing that, whatever may have been the motives of the expedition, the spirit of adventure may have drawn warriors together from most parts of Greece, among whom the southern and northern Achæans, under Pelopid and Æacid princes, took the lead, and that it may thus have deserved the character, which is uniformly ascribed to it, of a national enterprise. The presence of several distinguished chiefs, each attended by a small band, would be sufficient both to explain the celebrity of the achievement and to account for the event. If it were not trespassing too far on the domain of poetry, one might imagine that the plan of the Greeks was the same which we find frequently adopted in later times, by invaders whose force was comparatively weak: that they fortified themselves in a post, from which they continued to annoy and distress the enemy till stratagem or treachery gave them possession of the town.—Though there can be no doubt that the expedition accomplished its immediate object, it seems to be also clear that a Trojan state survived for a time the fall of Ilium; for an historian of great antiquity on this subject, both from his age and his country, Xanthus the Lydian, related that such a state was finally destroyed by the invasion of the Phrygians, a Thracian tribe, which crossed over from Europe to Asia after the Trojan war. (*Strab.*, 572, 680.) And this is indirectly confirmed by the testimony of Homer, who introduces Neptune predicting that the posterity of Æneas should long continue to reign over the Trojans after the race of Priam should be extinct. To the conquerors the war is represented as no less disastrous in its remote consequences than it was glorious in its immediate issue. The *returns* of the heroes formed a distinct circle of epic poetry, of which the Odyssey included only a small part, and they were generally full of tragical adventures. This calamitous result of a successful enterprise seems to have been an essential feature in the legend of Troy; for Hercules also, on his return, was persecuted by the wrath of Juno, and driven out of his course by a furious tempest. If, as many traces indicate, the legend of Troy grew up and spread among the Asiatic Greeks, when newly settled in the land where their forefathers, the heroes of a better generation, had won so many glorious fields, it would not be difficult to conceive how it might take this melancholy turn. The siege of Troy was the last event to which the emigrants could look back with joy and pride. But it was a bright spot, seen through a long vista, checkered with manifold vicissitudes, laborious struggles, and fatal revolutions. They had come as exiles and outcasts to the shores which their ancestors had left as conquerors: it seemed as if the jealousy of the gods had been roused by the greatest achievement of the Achæans to afflict and humble them. The changes and sufferings of several generations were naturally crowded into a short period following the event which was viewed as their cause, and were represented in the adverse fortune of the principal chiefs of the nation. (*Thirlwall's History of Greece*, vol. 1, p. 154, *seqq.*)

5. *Topography of Ancient Troy.*

The topography of Troy, which will always be interesting to the classical reader, has been so much discussed and minutely inquired into by modern travellers and antiquaries, that no additional light can be expected to be derived from subsequent researches. A brief summary of what has been collected from the different authors who have expressly written on the subject will be here presented to the reader, referring the student, who is desirous of investigating it more deeply, to the list of works at the end of this article This, the most classical of all lands, has been so completely trodden and examined, that it may be truly said that the ancient writers who wrote on the subject were much less acquainted with the actual topography of the Trojan plain than our best-informed modern travellers. The researches of these intelligent men have not only confirmed the great historical facts connected with the fate of Troy, which few persons, indeed, either in ancient or modern times, have ventured to question, and those evidently for the purpose of maintaining a paradox; but they have served beautifully to illustrate the noblest poem of antiquity, and to bear witness, with due allowance for poetical exaggeration, to the truth and accuracy of Homer's local descriptions. They have proved, that as in every other point he was the most close and happy delineator of nature, so here he has still copied her most faithfully, and has taken his description from scenes actually existing, and which must have been familiar to his eyes. In order that this may be proved to the reader's satisfaction, as far as it is possible, without an actual inspection of the country, we purpose first to lay before him all the general and most striking features in the Homeric chorography, and then to illustrate them by a continued reference to modern travellers and antiquarians. It will be seen, then, from the Iliad, that the Greeks, having arrived on the coast of the Hellespont, and effected a landing, drew up their vessels in several rows on the shore of a small bay confined between two promontories. (*Il.*, 14, 30) Elsewhere he states that Achilles was posted at one extremity of the line, and Ajax at the other. (*Il.*, 8, 224; 11, 7.) He nowhere names the two promontories which enclosed the bay and the armament of the Greeks; but all writers, both ancient and modern, agree in the supposition that these are the capes Rhœteum and Sigeum, between which tradition attached to different spots the names of Naustathmus, the port of the Greeks, and the camp of the Greeks. (*Strabo*, 595.) According to Pliny, the distance from headland to headland was thirty stadia (5, 33). Strabo reckoned sixty stadia from Rhœteum to Sigeum, and the tomb of Achilles close to the latter (*l. c.*); and these distances agree sufficiently well with actual measurements. (*French Strabo*, 4 170, *in not.*) Considerable changes, however, have taken place during the lapse of so many ages in the appearance of the coast. The promontories remain, but the bay has been completely filled up by the deposite of rivers and the accumulation of sand and soil, and the shore now presents scarcely any indenture between the headlands; but we are assured by Choiseul Gouffier, and others who have explored the ground, that there is satisfactory proof of the sea having advanced formerly some way into the land in this direction. (*Voy. Pittoresque*, 2, 216.—*Leake's Asia M.*

nor, p. 273.) The next great feature to be examined in the Homeric chorography is the poet's account of the rivers which flowed in the vicinity of Troy, and discharged their waters into the Hellespont. These are the Xanthus or Scamander, and the Simoïs, whose junction is especially alluded to. (*Il.*, 5, 774.) And again (6, 2), where it is said that the conflict between the Greeks and Trojans took place in the plain between the two rivers. One of the first questions, then, to be considered, in reconciling the topography of ancient Troy with the existing state of the country, is this: Are there two streams answering to Homer's description, which unite in a plain at a short distance from the sea, and fall into it between the Rhœtean and Sigean promontories? To this question it certainly appears, from recent observations, that we must reply in the negative. There are two streams which water the plain, supposed to be that of Troy, but they do not meet, except in some marshes formed principally by the *Mendere*, the larger of the two, which seems to have no exit into the Hellespont, while the smaller river partly flows into these stagnant pools, and partly into the sea near the Sigean cape. (*Choiseul Gouffier.*) It appears, however, from Strabo, or, rather, from Demetrius, whom he quotes, that when he wrote the junction did take place; for he says, "The Scamander and Simoïs advance, the one towards Sigeum, the other towards Rhœteum, and, after uniting their streams a little above New Ilium, fall into the sea near Sigeum, where they form what is called the Stomalimne" (597.—Compare 595). Pliny, also, when he speaks of the Palæscamander, evidently leads to the notion that the channel of that river had undergone a material alteration (5, 32). The observations of travellers afford likewise evidences of great changes having taken place in regard to the course of these streams; and it is said that the ancient common channel is yet to be traced, under the name of *Mendere*, near the point of *Kum-Kale*. The ancients themselves were aware of considerable alteration having taken place along the whole line of coast; for Histiæa of Alexandrea Troas, a lady who had written much on the Iliad, affirmed that the whole distance between New Ilium and the sea, which Strabo estimates at twelve stadia, had been formed by alluvial deposite (598); and recent researches prove that their distance is now nearly double. (*Leake's Asia Minor*, p. 295.) The great question, however, after all, respecting the two rivers alluded to, and on which the whole inquiry may be said to turn, is, Which is the Scamander, and which the Simoïs of Homer? If we refer for the solution of this question to Demetrius of Scepsis, who, from his knowledge of the Trojan district, appears to have been best qualified to decide upon it, we shall find that he looked upon the river now called *Mendere* as corresponding with the Scamander of Homer, a supposition which certainly derives support from the similarity of names; while he considered the Simoïs to be the stream now called *Giumbrek-sou*, which unites with the *Mendere* near the site of *Paleo Aktshi*, supposed to represent the Pagus Iliensium, and which Demetrius himself identified with ancient Troy. But it has been rightly observed by those modern writers who have bestowed their attention on the subject, that the similarity of names is not a convincing reason in itself, since they have often been known to vary; and that, after all, we must refer to the original account, where we find the characteristics of the two rivers described in a manner which must eventually settle the whole question as far as regards their identity. A reference to the Iliad itself is the more necessary as Demetrius does not appear to have satisfactorily explained, even to himself, certain doubts and difficulties which naturally arose from comparing his system of topography with that suggested by the perusal of the poet. Now it appears from more than one passage that the Simoïs, according to Homer, had its source in Mount Ida (*Il.*, 4, 475; 12, 22); and though, in the latter passage, the same thing is affirmed of the Scamander, it will be seen elsewhere that the sources of that river are so plainly described as situated close to the city of Troy, that they never could be said to rise in the main chain, unless Troy itself was placed there likewise. When speaking of the pursuit of Hector by Achilles beneath its walls (*Il.*, 22, 143), he mentions certain marks, which point out the double sources of the Scamander, in so peculiar and striking a manner, that the discovery of them would, it seems, be decisive of the question, not only as far as regards the Trojan rivers, but also, in all probability, as to the situation of Troy itself, which, according to the poet, must have stood in the immediate vicinity of the sources. It is in tracing this remarkable and most distinguishing feature of the Homeric description, that modern research and industry have been particularly conspicuous, and have enabled us to solve a question which the ancients, from the want of similar information, could never understand. It is to Monsieur Choiseul Gouffier that the merit of first discovering the springs of the Scamander undoubtedly belongs; and though the phenomena of heat and cold, described by Homer, have not been so convincingly observed by subsequent travellers as by himself, yet, by taking the positive testimony of the natives themselves, who repeatedly corroborated the statement made by the poet, as well as the several experiments made by Choiseul Gouffier, and subsequently by Dubois (*Voy. Pitt.*, 267–8.—*Leake's Asia Minor*, p. 283), we cannot refuse to acknowledge, at least, that there is very sufficient foundation for the poetical picture formed of the spot by Homer. M. Choiseul describes the hot source "as one abundant stream, which gushes out from different chinks and apertures formed in an ancient structure of stonework. About 400 yards higher up are to be seen some more springs, which fall together into a square stone basin, supported by some long blocks of granite. These limpid rills, after traversing a charming little wood, unite with the first sources, and together form the Scamander." (*Voy. Pitt.*, 228.) The latter, which are the cold springs of Homer, are called *Kirk Guezler*, or the *Forty Fountains*, by the Turks. (*Ibid.*, 268.) If we, besides, look to the general features which ought to belong to the Scamander and the Simoïs of Homer, we shall find that the former agrees remarkably with the beautiful little river of *Bounarbachi*, which is formed by the sources above mentioned, while the rapid Simoïs finds a fit representative in the impetuous *Mendere-sou*, which descends from the summits of Gargara, and fills its bed with trees torn from their roots, and huge fragments of rock. The former is described as a copious, rapid, and clear stream, whose banks are spread with flowers and shaded with various sorts of trees. (*Il.*, 21, 1.—*Ib.*, 124; 2, 467; 21, 350.) According to Mr. Chevalier, the river of *Bounarbachi* "is never subject to any increase or diminution; its waters are as pure and pellucid as crystal; its borders are covered with flowers; the same sort of trees and plants which grew near it when it was attacked by Vulcan, grow there still; willows, lote-trees, ash-trees, and reeds are yet to be seen on its banks, and eels are still caught in it." (*Descr. of Plain of Troy*, p. 83. — Compare *Voy. Pitt.*, 2, p. 228.) It was doubtless on account of the beauty and copiousness of its stream that divine honours were paid to the Scamander by the Trojans. (*Il.*, 5, 77.—Compare *Æsch., Epist.*, 10, p. 680.) The Simoïs, on the contrary, bears all the marks of a mighty torrent rushing down from the mountains with furious haste and resistless force. This is evident from the address of the Scamander to his brother god, invoking his aid against Achilles (*Il.*, 21, 308); and all modern travellers and topographers concur in allowing that this is precisely

the character of the *Mendere*, which takes its rise in a deep cave below the highest summit of Mount Ida, and, after a tortuous course, between steep and craggy banks, of nearly thirty miles, in a rugged bed, which is nearly dry in summer, finds its way into the plain of *Bounarbachi*. It is true, that when Demetrius of Scepsis wrote, which is some years after the defeat of Antiochus by the Romans (*Strab.*, p. 593), the *Mendere* certainly bore the name of Scamander, for he describes the source of that river in Mount Ida very accurately (*ap. Strabo*, p. 602). I should admit, also, that the Scamander, which, according to Herodotus, was drained by the army of Xerxes (42), is the *Mendere*: Hellanicus likewise was of this opinion (*ap. Schol. Il.*, 21, 242); but this objection may be fairly disposed of by supposing that the name of Scamander, which is certainly much oftener mentioned in Homer, had, in process of time, been transferred to the river whose course was longer, and body of water more considerable; whereas it is impossible, I conceive, to get over the difficulty presented by Homer's description of the double sources of the Scamander. The question may be fairly summed up in this way: either we must allow that Homer drew his local descriptions from real scenes, or that he only applied historical names to fanciful and ideal localities; in the latter case, all our interest in the comparative topography of Troy ceases, and it is a fruitless task to look for an application of the imagery traced by the poet to the actual face of things. But if a striking resemblance does present itself, we are bound, in justice to the poet, to take our stand on that ground, and, without regarding any hypothesis or system which may have been advanced or framed in ancient times, to seek for an application of the remaining local features traced in the Iliad in the immediate vicinity of the sources of *Bounarbachi*. Here, then, travellers have observed, a little above these springs and the village of the same name, a hill rising from the plain, generally well calculated for the site of a large town, and, in particular, satisfying many of the local requisites which the Homeric Troy must have possessed; such as a sufficient distance from the sea, and an elevated and commanding situation. This is evident from the epithets *ἡνεμόεσσα*, *αἰπεινή*, and *ὑφηνόεσσα*, which are so constantly applied to it. If we, besides, have a rock behind the town answering the purpose of such a citadel as the Pergamus of Troy is described to have been, "Πέργαμος ἄκρη," rising precipitously above the city, and presenting a situation of great strength, we shall have all that the nature of the poem, even in its historical character, ought to lead us to expect. (Compare *Voy. Pitt.*, 2, 238, and the plan there given.) With respect to minor objects alluded to by Homer in the course of his poem, such as the tombs or mounds of Ilus, Æsyetes, and Myrina, the Scopie and Erineus, or grove of wild fig-trees, it is, perhaps, too much to seek to identify, as the French topographers have somewhat fancifully done, with present appearances. It is certain that such indications cannot be relied upon, since the inhabitants of New Ilium, who also pretended that their town stood on the site of ancient Troy, boasted that they could show, close to their walls, these dubious vestiges of antiquity. (*Strabo*, 599.) With respect to the objection which may be brought against the situation here assigned to ancient Troy, that it would not have been possible for the flight of Hector to have taken place round the walls, as the poet has represented it, since the heights of *Bounarbachi* are skirted to the northeast by the deep and narrow gorge of the *Mendere*, which leaves no room even for a narrow footpath along its banks, the opinion is undoubtedly correct of those commentators and critics who think that we ought not to take the words of the poet in the sense which has commonly been assigned to them, but that it is better to suppose that Hector and Achilles ran only round that portion of the city which fronts the plain from the Scæan gates to the sources of the Scamander and back again. (*Voy. Pitt.*, 2, p. 238–40.—*Le Chevalier's Description of Plain of Troy*, p. 135.—*Leake's Asia Minor*, p. 304.) The difficulty in that case will be satisfactorily removed, and there will then remain, we conceive, no valid objection to the system which recognises the hill of *Bounarbachi* as the representative of the ancient city of Priam, and which has been almost universally embraced by modern travellers and scholars. (*Cramer's Asia Minor*, vol. 1, p. 89, *seqq.*) —The student who is desirous of investigating the Trojan question more deeply, is referred to the following works on this subject: *A comparative View of the ancient and present State of the Troad, by Robert Wood*, subjoined to his essay on the Genius and Writings of Homer.—*Description of the Plain of Troy, by M. Chevalier, Edinburgh*, 4to, 1791 (Dalzell's translation).—The same work in German, by Heyne, with notes.—*Le Chevalier, Voyage dans la Troade, Paris*, 8vo, 1802.—*Observations on the Topography of the Plain of Troy, by James Rennell, London*, 1814, 4to.—*Chandler's History of Ilium or Troy, London*, 1802, 4to.—*Voyage Pittoresque de la Grece, par Choiseul Gouffier.*—*Gell's Topography of Troy*, fol., *London*, 1804.—*Clarke's Travels*, vol. 3, p. 234, *seqq.*, *ed. London.*—*Leake's Geography of Asia Minor*, ch. 6.—*Hobhouse's Journey*, vol. 2, p. 128, *seqq.*—*Edinburgh Review*, vol. 6, p. 257, *seqq.*—*Quarterly Review*, vol. 9, p. 170, *seqq.*—*Maclaren's Dissertation on the Topography of the Plain of Troy, London*, 1822, 8vo.—*Turner's Tour to the Levant*, vol. 3, p. 222, *seqq.*—II. A small town, or rather village, in Egypt, to the east of, and near Memphis. The name probably owed its origin to a corruption, on the part of the Greeks, of some Egyptian appellation. The Greeks, however, had a fabulous tradition that it was founded by some Trojan captives, settled here by Menelaüs. (*Strabo*, 808.) In its vicinity was the Mons Troïcus, where were quarries whence the stones for the Pyramids were obtained.

Troïlus, a son of Priam and Hecuba, slain by Achilles during the Trojan war. According to another legend, he was the son of Apollo and Hecuba. (*Tzetz. ad Lycophr.*, 307.—*Eudocia*, p. 404, in the latter of whom *παιδός* must be supplied, and the arrangement of the text altered.) Troïlus was remarkable for youthful beauty. The manner of his death is differently related by ancient writers. (Consult *Dict. Cret.*, 4, 9.—*Anna Fabr., ad loc.*—*Virg.*, *Æn.*, 1, 478.)

Trophonius, according to the common account, a celebrated architect, son of Erginus, king of Orchomenus in Bœotia. The legend relating to him is as follows: When Erginus had been overcome by Hercules, his affairs fell into so reduced a state, that, in order to retrieve them, he abstained from matrimony. As he grew rich and old, he wished to have a family; and, going to Delphi, he consulted the god, who gave him, in oracular phrase, the prudent advice to marry a young wife. (*Pausan.*, 9, 37, 3.) Erginus accordingly, following the counsel of the Pythia, married and had two sons, Trophonius and Agamedes, though some said Apollo was the father of the former. They became distinguished architects, and built the temple of Apollo at Delphi, and a treasury for King Hyrieus. (*Hom.*, *H. in Apollo*, 118.) In the wall of this last they placed a stone in such a manner that it could be taken out; and they, by this means, from time to time purloined the treasure. This amazed Hyrieus: for his locks and seals were untouched, and yet his wealth continually diminished. At length he set a trap for the thief, and Agamedes was caught. Trophonius, unable to extricate him, and fearing that, when found, he would be compelled by torture to discover his accomplice, cut off his head and carried it off. Trophonius himself is said to have been shortly afterward swal

owed up by the earth. (*Pausan., l. c.*) According to Pindar, when they had finished the temple of Delphi, they asked a reward of the god. He promised to give it on the seventh day, desiring them, meanwhile, to live cheerful and happy. On the seventh day they died in their sleep. (*Pind., ap. Plut., de Cons.—Op.*, vol. 7, p. 335, *ed. Hutten.*) There was a celebrated oracle of Trophonius at Lebadea in Bœotia. During a great drought, the Bœotians were, it is said, directed by the god at Delphi to seek aid of Trophonius in Lebadea. They came thither, but could find no oracle; one of them, however, happening to see a swarm of bees, they followed them to a chasm in the earth, which proved to be the place sought. (*Pausan.*, 9, 40.) The writer just quoted gives a detailed account of the mode of consulting this oracle, from his own personal observation (9, 39). After going through certain ceremonies, the individual who sought to inquire into futurity was conducted to a chasm in the earth resembling an oven, and a ladder was furnished him by which to descend. After reaching the bottom of the chasm, he lay down on the ground in a certain posture, and was immediately drawn within a cavern, as if hurried away by the vortex of a most rapid river. Then he obtained the knowledge of which he was in quest. In some cases this was given to the applicants through the medium of the sight; at others through the hearing; but all returned through the same opening, and walked backward as they returned. It is a common notion, which we meet with in many modern works, that a visiter to the cave of Trophonius never smiled after his return. The language of Pausanias, however, expressly disproves this; for he observes that afterward the person recovers the use of his reason, and laughs just the same as before (*ὕστερον μέντοι τά τε ἄλλα οὐδέν τι φρονήσει μεῖον ἢ πρότερον, καὶ γέλως ἐπάνεισίν οἱ*). It is probable that the gloom, the mephitic vapours, and perhaps some violence from the priests, which the applicant encountered in his descent, might seriously affect his constitution, and render him melancholy; and thus Aristophanes strongly expresses terror by an observation in the Clouds (v. 507), which became proverbial, *ὡς δέδοικ' ἐγὼ Ἔισω καταβαίνων ὥσπερ ἐς Τροφωνίου*. One man, indeed, is noticed by Athenæus (14, p. 614, *a*), who did not recover his power of smiling until assisted by another oracle. Parmeniscus of Metapontum, finding himself thus wofully dispirited, went to Delphi for a remedy, and Apollo answered that he would find a cure if he resorted to his (Apollo's) mother. The hypochondriac interpreted this response as relating to his own native country; but, on being disappointed in his hope there, he sought relief in travelling. Touching by accident at Delos, he entered a temple of Latona; and, unexpectedly casting his eyes upon a statue of that goddess (Apollo's mother) most grotesquely sculptured, he burst into an involuntary fit of laughter.—Of other recorded descents into the cave of Trophonius, that of Timarchus, described by Plutarch (*De Socratis Genio.—Op.*, vol. 8, p. 332, *ed. Reiske*), is dismissed by the writer himself as a mere fable (*ὁ μέν Τιμάρχου μῦθος οὗτος*). That of Apollonius of Tyana (*Philostrat., Vit. Apollon.*, 4, 8) was an irruption, not a legitimate visit. The impostor appears to have bullied the priests, and to have done exactly according to his pleasure both above and below ground. (*Encycl. Metropol.*, pt. 35, p. 664.)—Trophonius was named Zeus-Trophonius, that is, the *Nourishing* or *Sustaining* Zeus or Jupiter (from *τρέφω*, "*to nourish*"). He is probably a deity of the Pelasgian times, a giver of food from the bosom of the earth, and hence worshipped in a cavern. Agamedes (the *Thoughtful* or *Provident*) is, perhaps, only another title of the same being; and as corn was preserved in under-ground treasuries or granaries, the brothers may in one sense have been the builders, in another the plunderers of these receptacles. (*Muller, Orchom.*, p. 198, 150, *seqq.*, 242.—*Strabo*, 421.-*Liv.*, 45, 27.)—The same trick related above in the case of Hyrieus, is said to have been played off on Augeas, king of Elis, by Trophonius, the *stepson* of Agamedes, the Arcadian architect. (*Charax, ap. Schol. ad Aristoph., Nub.*, 509.) It also formed an episode in the Telegonia; and there is likewise a very strong similarity between it and the legend related by Herodotus of the Egyptian king Rhampsinitus (2, 121). Valckenaer thinks that the story was of Egyptian origin, and that some Greek transferred it from the pages of Herodotus to Trophonius and Agamedes. (*Valck. ad Herod., l. c.*) Ilgen adopts the same opinion (*ad Hom., Hymn.*, p. 304). Bähr also coincides in this view of the subject, and refers the legend at once to early agriculture. (*Bähr, Excurs.*, 7, *ad Herod., l. c.*, vol. 1, p. 912.) On the other hand, Müller (*Orchom.*, p. 97) considers the fable as of Grecian origin, and makes it to have been borrowed by the priests of Egypt at a later day. (Compare *Buttmann, Die Minyæ der ältesten Zeit.—Mytholog.*, vol. 2, p. 208, *seqq.*) The opinion of Valckenaer, however, is undoubtedly the true one.

Tros, son of Erichthonius and grandson of Dardanus. He married Callirhoë, daughter of the Scamander, by whom he had Ilus, Assaracus, and Ganymedes. He gave the name of Troja to the adjacent country. (*Apollod.*, 3, 12, 2.—*Vid.* Troja.)

Trossŭlum, a town of Etruria, to the west of Ferentinum, some remains of which have been discovered at a place which bears the name of *Trosso*. Pliny tells us that this town, having been taken by cavalry alone, the Roman horse or *equites*, obtained, from that circumstance, the name of Trossuli. (*Plin.*, 33, 2.—Compare *Festus, s. v.* Trossuli.)

Tryphiodōrus, a Greek poet supposed to have flourished about the fifth century of our era. He was a native of Egypt, but of his history nothing is known. Tryphiodorus wrote a poem under the title of *Marathoniaca* (*Μαραθωνιακά*), another styled *καθ' Ἱππο δάμειαν*; a Lipogrammatic Odyssey; and a poem on the destruction of Troy, styled *Ἰλίου ἄλωσις*. The last is the only one of his productions which has reached us. It is in 681 verses, and appears rather to be the argument of some larger poem, which the poet had perhaps intended at one time to write. The Lipogrammatic Odyssey had this name given to it from a peculiar piece of affectation by which it was marked. The poet, according to some, interdicted himself, in each of his twenty-four books, the use of a particular letter of the alphabet. Eustathius, however, states that the letter Σ was banished from the entire poem. The best edition of the poem on the destruction of Troy is perhaps that of Wernicke, *Lips.*, 1819, 8vo. The edition of Northmore is also a good one, *Cantab.*, 1791, 8vo, and *Lond.*, 1804, 8vo. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 112.)

Trypho, a grammarian of Alexandrea in the age of Augustus. We have some works of his remaining, one entitled *Πάθη λέξεων*, and another *Περὶ Τρόπων*. The best edition of these two is given in the *Museum Criticum* (vol. 1, p. 32, *seqq.*).

Tubĕro, Q. Ælius, a Roman consul, son-in-law of Paulus, the conqueror of Perseus. He is celebrated for his integrity. Sixteen of the Tuberos, with their wives and children, lived in a small house, and maintained themselves with the produce of a little field, which they cultivated with their own hands. The first piece of silver plate that entered the house of Tubero was a small cup which his father-in-law presented to him after he had conquered the king of Macedonia.

Tuburbo, two towns of Africa, called Major and Minor. The first was situate directly to the south of Tunis, and appears to be now *Tubernok*; the latter was southwest of Carthage, on the Bagradas, and is said to retain the ancient name. (*Plin.*, 5, 4.)

Tucca, Plautius, a friend of Horace and Virgil. He and Varius were ordered by Augustus to revise the Æneid after Virgil's death. (*Vid.* Virgilius.)

Tuder, a town of Umbria, northwest of Spoletium, and near the Tiber. It was originally one of the most important cities of Umbria, and famous for its worship of Mars. Its situation on a lofty hill rendered it a place of great strength. It is now *Todi*. (*Sil. Ital.*, 4, 222.—*Id.*, 464.—*Cramer's Anc. Italy*, vol. 1, p. 273.)

Tulingi, a people of Gaul, reckoned among the Helvetii by some, but more correctly their neighbours, and of Germanic origin. (*Cæs., B. G.*, 1, 5.) The modern *Stuhlingen* is thought to preserve traces of their name. (*Oberlin. ad Cæs., l. c.*)

Tullĭa, I. a daughter of Servius Tullius, king of Rome. She married Tarquin the Proud after she had made away with her first husband, Aruns Tarquinius. (*Vid.* Servius Tullius.)—II. A daughter of Cicero by Terentia. She was three times married. Her first husband, Caius Piso, died a short time before Cicero's return from exile. At the end of about a year, she was married to a second husband, Furius Crassipes, who appears to have been a patrician of rank and dignity. She was afterward divorced from this second husband, and united to P. Cornelius Dolabella. The life and character, however, of this last-mentioned individual proved so contrary to the manners and temper both of Cicero and his daughter, that a divorce ensued in this case also. Cicero entertained the deepest affection for this his favourite child, and her death, at the age of 32, proved to him a source of the bitterest sorrow. (*Vid.* remarks under the article Cicero, page 345, column 2.)—Cœlius Rhodiginus tells us, that in the time of Sixtus IV. there was found near Rome, on the Appian Way, over against the tomb of Cicero, the body of a woman whose hair was dressed up in network of gold, and which, from the inscription, was thought to be the body of Tullia. It was quite entire, and so well preserved by spices as to have suffered no injury from time; yet, when it was removed into the city, it mouldered away in three days. But this was only the hasty conjecture of some learned men of the time, which, for want of authority to support it, soon vanished of itself; for no inscription was ever produced to confirm it, nor has it been mentioned by any other author that there was any sepulchre of Cicero on the Appian Way. (*Cœl. Rhod., Lect. Antiq.*, 3, 24.—*Middleton's Life of Cicero*, vol. 2, p. 149, *in not.*)

Tullĭa Lex, I. *de Senatu*, by M. Tullius Cicero, A.U.C. 690, enacted that those who had a *libera legatio* granted them by the senate should hold it no more than one year. Such senators as had a *libera legatio* travelled through the provinces without any expense, as if they were employed in the affairs of the state.—II. Another, *de Ambitu*, by the same, the same year. It forbade any person, two years before he canvassed for an office, to exhibit a show of gladiators, unless that task had devolved upon him by will. Senators guilty of the crime of *Ambitus* were punished with the *aquæ et ignis interdictio* for ten years, and the penalty inflicted on the commons was more severe than that of the Calpurnian law. (*Dio Cass.*, 37, 29.—*Cic., pro Mur.*, 32, *seqq.*)

Tullĭānum, a name given to part of the public prison at Rome. The prison was originally built by Ancus Marcius, and was afterward enlarged by Servius Tullius, whence that part of it which was under ground, and built by him, received the name of Tullianum. The full expression is *Tullianum robur*, from its walls having been originally of oak; afterward, however, they were built of stone. (*Sall., Cat.*, 55.) This dungeon now serves as a subterranean chapel to small church built on the spot, called *San Pietro in Carcere*, in commemoration of St. Peter, who is supposed to have been confined there. Its only entrance, when a dungeon, was through the arched roof; now, however, there is a door in the side wall. "Notwithstanding the change," observes Eustace, "it has still a most appalling appearance." (*Class. Tour*, vol. 1, p. 365, *Lond. ed.*)

Tullus Hostilĭus, the third king of Rome, and successor of Numa. An interregnum followed the death of the last-mentioned monarch. At length Tullus Hostilius, a man of Latin extraction, was chosen by the *curiæ*; and his election having been sanctioned by the auspices, he, like his predecessor, submitted to the *comitia curiata* the laws which conferred upon him full regal power. The new king was more desirous of military renown than of the less dazzling fame which may be gained by cultivating the arts of peace. An opportunity was soon offered for indulging his warlike disposition. Plundering incursions had been made into each other's territories by the borderers of the two states of Rome and Alba. Both nations sent ambassadors at the same time to demand redress. The Roman ambassadors had private orders from Tullus to be peremptory in their demands, and to limit their stay within the stated period of thirty days. They did so, and, receiving no immediate satisfaction, returned to Rome. In the mean time, Tullus amused the Alban embassy by shows and banquets, till, when they opened their commission, he had it in his power to answer that they had already in vain sought redress from Alba, and that now they must prepare for the events of a war, the blame of originating which was chargeable upon them. Under the command of Cluilius, the Albans sent a powerful army against Rome, and encamped about five miles from the city. There Cluilius died, and the Albans elected Mettius Fufetius in his stead. Tullus Hostilius, at the head of the Romans, now drew near the Albans. But, when the two armies were ready for a general engagement, Mettius, the Alban general, proposed to save the effusion of blood by committing the fortune of the war to the valour of certain champions selected from either side. To this proposition Tullus agreed; and the affair of the Horatii and Curiatii took place. (*Vid.* Horatius II.) After the termination of this memorable combat, notwithstanding the agreement which had been entered into between the Romans and Albans, the latter were unwilling to forfeit their national independence without an additional struggle. This, however, they were desirous to avoid provoking single-handed. They accordingly encouraged the people of Fidenæ to revolt, by giving them secret promises of assistance. Tullus Hostilius immediately levied a Roman army, and summoned the Albans to his aid. A battle ensued, in which Mettius Fufetius endeavoured to act a treacherous part, but wanted courage and decision to fulfil his own perfidious pledge, and, on the morrow, was put to a cruel death by the Roman king. (*Vid.* Mettius Fufetius.) After the punishment of Mettius, it was decreed that Alba should be razed to the ground, and the whole Alban people removed to Rome, to prevent the possibility of future strife. Not only the walls of Alba, but every human habitation, was totally demolished, and the temples of the gods alone left standing in solitary majesty amid the ruins. But, though Tullus had thus put an end to the separate existence of Alba, he did not reduce its inhabitants to slavery. He assigned them habitations on the Cælian Hill, which had formerly, so said the legend, been possessed by the followers of Cæles Vibenna. Soon after these events, Tullus made war upon the Sabines, and in a bloody, and for some time doubtful encounter, again obtained the victory. Another war arose with the confederate towns of Latium, who began to dread the growing power of Rome after the destruction of Alba. The Latin war terminated without any decided reverses sustained by either party; and an

alliance was formed between the Romans and the Latins. Tullus had now leisure to direct his attention to the arts of peace, in which, however, he did not equally excel. The only public works ascribed to him were the enclosing of a space for the Comitia, or assembly of the people, and the building of a Curia, or senate-house. Towards the end of his reign his mind was disturbed by prodigies, indicating the wrath of the gods for religion neglected and temples left desolate. A shower of stones fell from heaven on the Alban Mount, and the awful accents of a supernatural voice were heard to issue from the consecrated summit of the hill. A plague swept away numbers of the Roman people. The king himself sickened; and, from having been neglectful of religion, became the slave of superstitious terrors. In vain did he supplicate the gods. He had disregarded them in the days of his prosperity, and in his adversity no deity regarded his prayers or sent relief. In his despair he presumed to use the divinations of Numa, by the rites of Jupiter Elicius (*vid.* Elicius); but the only answer returned was the lightning of the offended gods, by which Tullus himself and his whole household were smitten and consumed. Another account, however, ascribed his death to an act of treachery and assassination on the part of Ancus Marcius, who could not brook that he, a descendant of Numa, should be kept from the throne by a man of private origin. Such is the legend of Tullus Hostilius. This monarch is said to have reigned two-and-thirty years. (*Liv.*, 1, 22, *seqq.*—*Dion. Hal.*, 3, 1, *seqq.*—*Hetherington's History of Rome*, p. 13, *seqq.*)—As the reigns of Romulus and Numa represent the establishment of two of the tribes or constituent elements of the Roman people, so the reign of Tullus Hostilius seems to comprehend the development of the third tribe, or Luceres. To him, as to Romulus and Numa, is ascribed a division of lands, by which portions were assigned to the needy citizens, who, as yet, possessed no property in the soil. It has been conjectured that the Luceres had hitherto held their lands, not in absolute property, and not as common proprietors of the public domain, but as vassals or tenants of the state, which would be represented in the person of the king. That the distribution of Tullus Hostilius effected the third tribe is rendered probable by its being connected with the assignment of ground for building on the Cælian Mount, and the enclosure of that part of the city within one line of fortification with the older town, if there is any weight in the arguments that are adduced to show that the town on the Cælian was the settlement of the Luceres. From the circumstance that Hostilius himself dwelt there, and that he derived his origin from the Latin town Medullia (*Dion. Hal.*, 3, 1), it may be conjectured that he himself was considered to belong to the Luceres, as Romulus to the Ramnes, and Numa to the Titienses. (*Malden's History of Rome*, p. 127, *seq.*)

Tunes (Τύνης, ητος), a city of Africa, southwest of and near to Carthage, being, according to Polybius (14, 10), only 120 stadia from the latter place. The Peutinger table, however, gives the distance more correctly at ten miles. It first rose into consequence after the fall of Carthage. It is now *Tunis*. Diodorus Siculus calls it "White Tunis," perhaps from the chalky cliffs that lie around it when viewed from the sea. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 262.)

Tungri, a German tribe, probably the same with the Aduatici of Cæsar, and the first that crossed the Rhine. They became subsequently a powerful people in Germania Inferior. (*Tac., Germ.*, 2.—*Amm. Marc.*, 15, 11.)

Turdetāni, a people of Bætica in Spain, in the southeastern part. They extended along the coast, from the Anas to the Bastuli Pœni, and their territory was famed for its beauty and fertility, and by some of the ancient writers was considered the most favoured spot on the whole earth. Here, too, Strabo places the Elysian fields of Homer. This district, besides being very productive, was enabled to carry on an extensive and lucrative commerce with the nations of the interior, by means of the Bætis, which traversed it (*Polyb.*, 34, 9.—*Liv.*, 21, 6.—*Id.*, 24, 42.)

Turdŭli, a people of Bætica in Spain, situate to the north and northeast of the Turdetani. (*Mela*, 3, 1.—*Plin.*, 3, 1.—*Id. ibid.*, 4, 20.)

Turias, a river of Spain, in the territory of the Edetani, near Valentia; now the *Guadalaviar*. (*Mela*, 2, 16.—*Plin.*, 3, 3.)

Turnus, king of the Rutuli, son of Daunus, king of Apulia, and Venilia, a nymph who was sister to Amata, the wife of Latinus. Lavinia, the daughter of Latinus, was betrothed to him, but the arrival of Æneas deprived him of his intended bride, and in the war which took place between the Latins and the Trojans Turnus was slain by Æneas. (*Virg., Æn.*, 7, 56, *seqq.*)

Turŏnes, I. a people in the interior of Gallia Lugdunensis, whose territory answers to the modern *Touraine*. (*Amm. Marc.*, 15, 11.—*Tac., Ann.*, 3, 41.) —II. A German tribe, settled in what is now the southern part of Hesse, according to Mannert.

Turris, I. Hannibălis, a small place on the coast of Africa, below Thapsus. From this Hannibal took his departure for Asia, when he was banished by his factious and ungrateful countrymen from Carthage. It is now *Mahdia*.—II. Stratonis, the previous name of Cæsarea, on the coast of Palestine. (*Vid.* Cæsarea.)

Tusci, the inhabitants of Etruria. (*Vid.* Hetruria.)

Tusculānum, the name of Cicero's villa near Tusculum, and where the scene of his Tusculan Disputations is laid. (*Vid.* Cicero, p. 347, col. 2.)

Tuscŭlum, a town of Latium, on the summit of the ridge of hills which forms the continuation of the Alban Mount, and above the modern town of *Frascati*. The numerous remains of the ancient place still bear the name of *il Tosculo*. According to Dionysius (10, 20) and Josephus (*Bell. Jud.*, 18, 8), it was distant about one hundred stadia from Rome, or twelve miles and a half. The foundation of Tusculum is ascribed to Telegonus, the son of Circe and Ulysses. (*Ovid, Fast.*, 3, 91.—*Id.*, 4, 91.—*Propert.*, 2, 35.—*Sil. Ital.*, 7, 691.) It must have been one of the most considerable of the Latin cities in the time of the second Tarquin, since that prince is said to have sought the alliance of Octavius Manlius, chief of Tusculum, and to have given him his daughter in marriage. (*Liv.*, 1, 49.) By this measure Tarquin secured the cooperation of almost all the Latin cities in his subsequent attempts to recover the throne he had lost.—In the second Punic war Tusculum successfully resisted the attack of Hannibal.—This place could boast of having given birth to M. Porcius Cato, several of the Fabii, &c. Its proximity to Rome, the beauty of its situation, as well as the salubrity of its climate made it a favourite summer residence with the wealthy Romans. Strabo, who has given us a very accurate description of its position, says that, on the side towards Rome, the hills of Tusculum were covered with plantations and palaces, the effect of which was most striking. (*Strab.*, 239.) Of these villas none can be more interesting to us than that of Cicero. (*Vid.* Tusculanum.) Lucullus also had a celebrated villa and gardens at this place. Horace likewise alludes to a villa of Mæcenas here. (*Cramer's Anc. Italy*, vol. 2, p. 47.)

Tuscum Mare, a part of the Mediterranean, on the coast of Etruria, called also *Tyrrhenum Mare* and *Mare Inferum*.

Tyăna, a city of Cappadocia, strongly fortified by nature and art, lying on the main road to Cilicia and

Syria, and at the foot of Mount Taurus. Strabo says it was built on what was called the causeway of Semiramis. (*Strabo*, 537.) Cellarius is of opinion that the town called Dana by Xenophon, in the Anabasis (1, 2, 20), should be identified with Tyana (*Geogr. Antiq.*, vol. 2, p. 291), and this supposition has great probability to recommend it.—The Greeks, always led by a similarity of name to connect the origin of cities with their fables, pretended that it owed its foundation to Thoas, the king of the Tauric Chersonese, in his pursuit thither of Pylades and Orestes. (*Arrian, Peripl. Eux.*, p. 6.) From him it was called Thoana, and afterward Tuana. (*Steph. Byz., s. v. Τύανα.*) Tyana was the native city of the impostor Apollonius. At a later period it became the see of a Christian bishop, and the metropolis of Cappadocia Secunda. (*Greg. Naz., Epist.*, 33.—*Id., Orat.*, 20, p. 355.) This took place in the reign of Valens. Its capture by the Saracens is recorded by Cedrenus (p. 477). The modern *Ketch-hissar*, near the foot of the central chain of Taurus and the Cilician Pass, is thought to correspond to the ancient city. Captain Kinneir, in one of his journeys, found considerable ruins here. (*Cramer's Asia Minor*, vol. 2, p. 128, *seqq.*)

Tyanītis, a district in the southern part of Cappadocia, near the range of Taurus. Its capital was Tyana, from which it derived its name. (*Vid.* Tyana.)

Tybris. *Vid.* Tiberis.

Tyche, I. one of the Oceanides. (*Hesiod, Th.*, 360.)—II. A part of the town of Syracuse. It contained a temple of Fortune (Τύχη), whence the name. (*Cic, Verr.*, 4, 53.)

Tydeus (two syllables), a son of Œneus, king of Calydon. He fled from his country after the accidental murder of one of his friends, and found a safe asylum in the court of Adrastus, king of Argos, whose daughter, Deïphyle, he married. When Adrastus wished to place his son-in-law Polynices on the throne of Thebes, Tydeus undertook to announce the war to Eteocles, who usurped the crown. The reception he met with provoked his resentment; he challenged Eteocles and his principal chieftains, and worsted them in conflict. On leaving Thebes and entering upon his way home, he fell into an ambuscade of fifty of the foe, purposely planted to destroy him, and he slew all but one, who was permitted to return to Thebes, to bear the tidings of the fate of his companions. He was one of the seven chiefs of the army of Adrastus, and during the Theban war he signalized his valour in a marked degree, and made great slaughter of the foe, till he was at last mortally wounded by Melanippus. As he lay expiring, Minerva hastened to him with a medicine which she had obtained from Jupiter, and which would make him immortal (*Bacchyl., ap. Schol. ad Aristoph., Av.*, 1536); but Amphiaraus, who hated him as a chief cause of the war, perceiving what the goddess was about, cut off the head of Melanippus, whom Tydeus, though wounded, had slain, and brought it to him. The savage warrior opened it and devoured the brain, and Minerva, in disgust, withheld her aid. His remains were interred at Argos, where a monument, said to be his, was still seen in the age of Pausanias. (*Hom., Il.*, 4, 365, *seqq.*—*Apollod.*, 1, 8, 3.—*Æsch., Sept. C. Theb.*, 372, *seqq., ed. Scholef.*—*Pausan.*, 9, 18.)

Tydīdes, a patronymic of Diomedes, as son of Tydeus. (*Virg., Æn.*, 1, 101.—*Horat., Od.*, 1, 15, 20.)

Tylos, an island in the Sinus Persicus, on the Arabian coast, the pearl fishery on whose coasts has rendered it famous in antiquity; and the same circumstance still contributes to its renown under the name of *Bahraim*, which in Arabic signifies two seas. (*Ptol.*—*Theophrast., Hist. Plant.*, 4, 9.—*Id. ibid.*, 5, 6.)

Tyndarĭdæ, a patronymic of the children of Tyndarus, as Castor, Pollux, Helen, &c.

Tyndăris, I. a patronymic of Helen, as daughter of Tyndarus. (*Virg., Æn.*, 2, 569.)—II. A town of Sicily, on the northern coast, southwest of Messana. It was founded by the elder Dionysius, and became in time an important city. A part of the ancient site has been inundated by the sea. (*Liv.*, 36, 2.)

Tyndărus, a son of Œbalus and Gorgophone. He was king of Lacedæmon, and married the celebrated Leda, who bore him Timandra, Philonoë, &c., and who also became mother of Pollux and Helen by Jupiter. (*Vid.* Leda, Castor, Pollux, Clytemnestra, &c.)

Typhœus (three syllables), a monstrous giant, who warred against the gods. (*Vid.* Typhon.)

Typhon or Typhaon, a monstrous giant, whom Earth, enraged at the destruction of her previous giant-progeny, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against heaven, and flame and storm rushed from his mouth. The gods, in dismay, fled to Egypt, and concealed themselves under the form of different animals. Jupiter at last, after a severe conflict, overcame him, and placed him beneath Ætna, or, as others said, in the Palus Serbonis, or "Serbonian bog." (*Pind., Pyth.*, 1, 29, *seq.*—*Id., fragm. Epinik.*, 5.—*Æsch, Prom. V.*, 351, *seqq.*—*Apoll. Rhod.*, 2, 1215.)—Typhon is the same apparently with Typhoeus, though Hesiod makes a difference between them. Their names come from τύφω, "*to smoke*," and they are evidently personifications of storms and volcanic eruptions. Typhon is made the sire of the Chimæra, Echidna, and other monsters. The Greeks gave his name to the Egyptian demon Baby, the opponent of Osiris.—The flight of the gods into Egypt is a bungling attempt at connecting the Greek mythology with the animal worship of that country. This change of form on their part was related by Pindar. (*Porph., de Abst.*, 3, p. 251.—*Keightley's Mythology*, p. 263.)

Tyrannĭon, a grammarian of Pontus, intimate with Cicero. His original name was Theophrastus, and he received that of Tyrannion from his austerity to his pupils. He was taken by Lucullus, and restored to his liberty by Muræna. Tyrannion opened a school at Rome, and taught with considerable success. He had access to the library of Apellicon of Teos when brought to Rome, and from him copies of Aristotle's works were obtained by Andronicus of Rhodes. (*Vid* Apellicon.)

Tyras. *Vid.* Danastus.

Tyros, a city of Phœnicia. (*Vid.* Tyrus.)

Tyrrhēni. *Vid.* Etruria.

Tyrrhēnum Mare, that part of the Mediterranean which lies on the coast of Etruria. It is also called *Inferum*, as washing the lower shore of the peninsula. (*Vid.* Italia.)

Tyrtæus, a celebrated poet of antiquity. His age is determined by the second Messenian war, in which he bore a part. If, with Pausanias, this war is placed between 685 and 668 B.C., Tyrtæus would fall at the same time as, or even earlier than, the circumstances of the Cimmerian invasion mentioned by Callinus; and we should then expect to find that Tyrtæus, and not Callinus, was considered by the ancients as the originator of the elegy. As, however, the reverse is the fact, this reason may be added to others for thinking that the second Messenian war did not take place till after 660 B.C., which must be considered as the period at which Callinus flourished. We certainly do not give implicit credit to the story of later writers, that Tyrtæus was a lame schoolmaster at Athens, sent out of insolence by the Athenians to the Spartans, who at the command of an oracle had applied to them for a leader in the Messenian war. So much of this account, however, may be received as true, that Tyrtæus came from Attica to the Lacedæmonians; the place of his abode being, according to a precise statement, Aphidnæ, an Athenian town, which is placed by

the legends about the Dioscuri in very early connexion with Lacedæmonia. In all probability, his lameness was only a satirical allusion to his use of the elegiac measure, or alternating hexameter and pentameter, the latter being shorter by a foot than the former.—Tyrtæus came to the Lacedæmonians at a time when they were not only brought into great straits from without by the boldness of Aristomenes and the desperate courage of the Messenians, but when the state was also rent with internal discord. In this condition of the Spartan commonwealth Tyrtæus composed the most celebrated of his elegies, which, from its subject, was called *Eunomia*, that is, "Justice" or "Good Government" (also *Politeia*, or "the Constitution"). But the Eunomia was neither the only nor yet the first elegy in which Tyrtæus stimulated the Lacedæmonians to a bold defence against the Messenians. Exhortations to bravery was the theme which this poet took for many elegies, and wrote on it with unceasing spirit and ever new invention. Never was the duty and the honour of bravery impressed on the youth of a nation with so much beauty and force of language, by such natural and touching motives. That these poems breathed a truly Spartan spirit, and that the Spartans knew how to value them, is proved by the constant use made of them in the military expeditions. When the Spartans were on a campaign, it was their custom, after the evening meal, when the pæan had been sung in honour of the gods, to recite these elegies. On these occasions the whole mass did not join in the chant, but individuals vied with each other in repeating the verses in a manner worthy of their subject. The successful competitor then received from the polemarch or commander a larger portion of meat than the others, a distinction suitable to the simple taste of the Spartans. This kind of recitation was so well adapted to the elegy, that it is highly probable that Tyrtæus himself first published his elegies in this manner. The elegies of Tyrtæus, however, were never sung on the march of the army, and in the battle itself; for these occasions a strain of another kind was composed by the same poet, namely, the anapæstic marches. (*Müller, Hist. Gr. Lit.*, p. 110, *seqq.*)—We have several fragments remaining of the elegies of Tyrtæus. They are written in the Ionic dialect, though addressed to Dorians, and are full of enthusiastic and patriotic feeling. The anapæstic marches, on the other hand (*μέλη πολεμιστήρια*), were written in Doric. Of these only a single fragment has come down to us.—The best editions of Tyrtæus are that of Klotz, *Bremæ*, 1764, 8vo, and that contained in Gaisford's *Poetæ Minores Græci*, vol. 1, p. 429, *seqq.*)

TYRUS or TYROS, a very ancient city of Phœnicia, built by the Sidonians. "The strong city of Tzor" is mentioned in the book of Joshua (19, 29), and its situation is specified as being between "great Zidon" and Achzib. Yet learned men have contended that in Joshua's time Tyre was not built. Homer, it has been remarked, never speaks of Tyre, but only of Sidon; and Josephus states that Tyre was built not above 240 years before the temple of Solomon, which would be A.M. 2760, two hundred years after Joshua. That there was such a city as Tyre, however, in the days of Homer, is quite certain, seeing that, in the reign of Solomon, there was a king of Tyre; and we apprehend that the Scripture text will be held a sufficient proof of its having had an existence before the land of Canaan was conquered by the Israelites. Nor is Josephus's chronology so accurate as to render his authority on such a point very important. There was Insular Tyre, and Tyrus on the Continent, or Palæ-Tyrus; and it is supposed by some learned writers that the island was not inhabited till after the invasion of Nebuchadnezzar. But this last supposition is not merely at variance with the doubtful authority of Josephus, but is scarcely reconcilable with the language of the prophets Isaiah and Ezekiel, who both seem to speak of Tyre as an isle. (*Isaiah*, 23, 2, 6.—*Ezek.*, 26, 17.—*Id.*, 27, 3.—*Id.*, 28, 2.) Nor is it probable that the advantageous position of the isle would be altogether neglected by a maritime people. The coast would, indeed, first be occupied, and the fortified city mentioned in the book of Joshua was in all probability on the Continent; but, as the commercial importance and wealth of the port increased, the island would naturally be inhabited, and it must have been considered as the place of the greatest security. Volney supposes that the Tyrians retired to their isle when compelled to abandon the ancient city to Nebuchadnezzar, and that, till that time, the dearth of water had prevented its being much built upon. Certain it is, that when, at length, Nebuchadnezzar took the city, he found it so impoverished as to afford him no compensation for his labour. (*Ezek.*, 29, 18, *seqq.*) The chief edifices were at all events on the mainland, and to these the denunciations of total ruin strictly apply. Palæ-Tyrus never rose from its overthrow by the Chaldean conqueror, and the Macedonian completed its destruction; at the same time, the wealth and commerce of Insular Tyre were for the time destroyed, though it afterward recovered from the effects of its invasion.—Ancient Tyre, then, probably consisted of the fortified city, which commanded a considerable territory on the coast, and of the port which was "strong in the sea." On that side it had little to fear from invaders, as the Tyrians were lords of the sea; and, accordingly, it does not appear that its Chaldean conqueror ventured upon a maritime assault. Josephus, indeed, states that Salmaneser, king of Assyria, made war against the Tyrians with a fleet of sixty ships, manned by 800 rowers. The Tyrians had but twelve ships, yet they obtained the victory, dispersing the Assyrian fleet, and taking 500 prisoners. Salmaneser then returned to Nineveh, leaving his land-forces before Tyre, where they remained for five years, but were unable to take the city. (*Joseph., Ant.*, 9, 14.) This expedition is supposed to have taken place in the reign of Hezekiah, king of Judah, about A.M. 3287, or 717 B.C. It must have been about this period, or a few years earlier, that Isaiah delivered his oracle against Tyre, in which he specifically declared that it should be destroyed, not by the power which then threatened it, but by the Chaldeans, a people "formerly of no account" (*Isaiah*, 23, 13.) The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years after, B.C. 588, almost immediately before the Chaldean invasion. The army of Nebuchadnezzar is said to have lain before Tyre thirteen years, and it was not taken till the fifteenth year after the captivity, B.C. 573, more than seventeen hundred years, according to Josephus, after its foundation. Its destruction, then, must have been entire; all the inhabitants were put to the sword or led into captivity, the walls were razed to the ground, and it was made "a terror" and a desolation. It is remarkable, that one reason assigned by the prophet Ezekiel for the punishment of this proud city is its exultation at the destruction of Jerusalem: "I shall be replenished, now she is laid waste" (26, 2). This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah (23, 15) that Tyre should be forgotten, to denote a definite term (which seems the most natural sense), we may conclude that it was not rebuilt till the same number of years after the return of the Jews from Babylon. Old Tyre, the continental city, remained, however, in ruins up to the period of the Macedonian invasion. Insular Tyre had then risen to be a city of very considerable wealth and political importance; and by sea her fleets were triumphant. According to Pliny (9, 36), it was 19 miles in circumference, including Old Tyre, but without it about four. It was

the rubbish of Old Tyre, thirty furlongs off, that supplied materials for the gigantic mole constructed by Alexander, of 200 feet in breadth, extending all the way from the continent to the island, a distance of three quarters of a mile. The sea that formerly separated them was shallow near the shore, but towards the island it is said to have been three fathoms in depth. The causeway has probably been enlarged by the sand thrown up by the sea, which now covers the surface of the isthmus. Tyre was taken by the Macedonian conqueror after a siege of eight months, B.C. 332, two hundred and forty-one years after its destruction by Nebuchadnezzar, and, consequently, about one hundred and seventy after it had been rebuilt. Though now subjugated, it was not, however, totally destroyed, since, only thirty years after, it was an object of contention to Alexander's successors. The fleet of Antigonus invested and blockaded it for thirteen months, at the expiration of which it was compelled to surrender, and received a garrison of his troops for its defence. About three years after it was invested by Pompey in person, and, owing to a mutiny in the garrison, fell into his hands. Its history is, after this period, identified with that of Syria. In the apostolic age it seems to have regained some measure of its ancient character as a trading town; and St. Paul, in touching here on one occasion, in his way back from Macedonia, found a number of Christian believers, with whom he spent a week; so that the gospel must early have been preached to the Tyrians. (*Acts*, 21, 3.) Josephus, in speaking of the city of Zabulon as of admirable beauty, says that its houses were built like those in Tyre, and Sidon, and Berytus. Strabo also speaks of the loftiness and beauty of the buildings. In ecclesiastical history it is distinguished as the first archbishopric under the patriarchate of Jerusalem. It shared the fate of the country in the Saracen invasion in the beginning of the seventh century. It was reconquered by the crusaders in the twelfth, and formed a royal domain of the kingdom of Jerusalem, as well as an archiepiscopal see. William of Tyre, the well-known historian, an Englishman, was the first archbishop. In 1289 it was retaken by the Saracens, the Christians being permitted to remove with their effects. When the sultan Selim divided Syria into pachalics, Tyre, which had probably gone to decay with the depression of commerce, was merged in the territory of Sidon. In 1766 it was taken possession of by the Motoualies, who repaired the port, and enclosed it, on the land side, with a wall twenty feet high. The wall was standing, but the repairs had gone to ruin, at the time of Volney's visit (1784). He noticed, however, the choir of the ancient church mentioned by Maundrell, together with some columns of red granite, of a species unknown in Syria, which Djezzar Pacha wanted to remove to Acre, but could find no engineers able to accomplish it. It was at that time a miserable village: its exports consisted of a few sacks of corn and of cotton; and the only merchant of which it could boast was a solitary Greek, in the service of the French factory at Sidon, who could hardly gain a livelihood. It is only within the past half century that it has once more begun to lift up its head from the dust. (*Modern Traveller*, pt. 3, p. 46, *seqq.*)

Tysdrus, a city of Africa Propria, not far from the coast, below Turris Hannibalis. It is supposed to coincide as to position with the modern *el-Jem*. (*Ptol.*—*Auct.*, *Hist. Bell. Afr*, c. 36, 76.—*Plin.*, 5, 4.)

V.

Vacca: *Vid.* Vaga.

Vaccæi, a people at the north of Spain, occupying, according to Mannert, what is now the greater part of *Valladolid*, *Leon*, *Palencia*, and the province of *Toro*. (*Liv.*, 21, 5.—*Id.*, 35, 7.)

Vacūna, a goddess worshipped principally by the Sabines, but also by the Latins. According to some authorities she was identical with Victoria, and the Lake Cutiliæ was sacred to her. (*Arnob.*, 3, p. 112, *ed. Stewech.*—*Spangenberg*, *De Vet. Lat. Rel Domest.*, p. 47.) Others made her analogous to Diana, Ceres, or Minerva. This last was the opinion of Varro. (*Schol. ad Horat.*, *Epist.*, 1, 10, 49.) Her name apparently comes from *vaco*, the reason of which etymology is given as follows by Varro: "*quod ea maxime hi gaudent qui sapientiæ vacant.*" (*Varro, ap. Schol.*, *l. c.*)

Vadimōnis Lacus, a lake of Etruria, whose waters were sulphureous. It formerly existed close to *Bassano*, but is now filled up with peat and rushes. (*Seneca*, *Nat. Hist. Quæst.*, 3, 25.—*Plin.*, 2, 95.) This lake is celebrated in the history of Rome for having witnessed the total defeat of the Etruscans by the Romans, A.U.C. 444, a defeat so decisive that they never could recover from its effects. (*Livy*, 9, 39.) Another battle was again fought here by the Etruscans, in conjunction with the Gauls, against the Romans, with the same ill success. (*Polyb.*, 2, 20.—*Flor.*, 1, 12.)

Vaga, sometimes, but improperly, written Vacca, a town of Africa, west of Carthage, on the river Rubricatus, and celebrated among the African and Numidian cities for its extensive traffic. D'Anville and Barbié du Bocage recognise traces of the ancient name in the modern *Vegja* or *Beja*, in the district of Tunis (*Sall.*, *Jug.*, 47.—*Sil. Ital.*, 3, 259.)

Vagēni, or, more correctly, Vagienni, a people of Liguria, in the interior of the country, and near the angle formed by the separation of the Apennines and Alps. Their name, as D'Anville observes, is still apparent in that of *Viozena*. Their capital was Augusta Vagiennorum, now *Vico*, according to D'Anville, but more correctly *Bene*, according to Durandi. (*Sil. Ital.*, 8, 607.—*Plin.*, 3, 5.—*Cramer's Ancient Italy*, vol. 1, p. 27.)

Vahălis, the western arm of the Rhine, now the *Waal*. (*Cæs.*, 4, 10.—*Tac.*, *Ann.*, 2, 6.)

Valens, Flavius, an emperor of the East. His biography will be given in conjunction with that of his brother Valentinian I. (*Vid.* Valentinianus I.)

Valentĭa, I. a secret and hallowed name of Rome. (*Plin.*, 3, 5.—*Id. ibid.*, 28, 2.—*Serv. ad Æn.*, 1, 280.)—II. A city of the Segovellauni or Segalauni, in Gallia Narbonensis, now *Valence*. (*Plin.*, 3, 4.) It lay on the eastern side of the Rhodanus, above Alba Augusta.—III. A city of Mauritania Tingitana, north of Volubile Oppidum, and south of Lixum, situate on the river Subur. It was also called Banasa, and is now *Mamora*. (*Plin.*, 5, 1.)—IV. A province of Britain, in what is now Scotland, conquered in the time of Valentinian from the Picts and Scots, and formed by Theodosius into a province. (*Amm. Marc.*, 28, 3.)—V. A city of the Edetani or Contestani, in Hispania Tarraconensis, near the mouth of the Tusia. It was taken and sacked by Pompey, but was afterward colonized and became an important place. It is now *Valentia*.—VI. or Vibo Valentia. (*Vid.* Hippo-nium.)

Valentiniānus, I. the first of the name, a man of moderate rank, and born at Cibalæ in Hungary, was made emperor by the army, being, at the time of Jovian's death, the commander of the body-guard. He associated with himself Valens, his brother, and, after some time, Gratian, his son, who, at eight years old, was presented to the army wearing a purple robe. Valens fixing his court at Constantinople, Valentinian himself repaired to Milan. Soon after the accession of these emperors, both the West and East were disturbed nearly at the same time; the former by an irruption of the Alemanni into Gaul, the latter by the insurrection of Procopius, who, pretending a promise

of Julian that he would leave him heir of the empire, was saluted Augustus by the multitude at Constantinople; and, having been joined by the legions sent against him by Valens, reduced Thrace, Bithynia, and the Hellespont. Deserted by his followers in Phrygia, he fled into the mountains, was taken alive, brought bound before Valens, and, being sentenced to be tied by the legs to two trees that were forcibly bent to the ground, was torn asunder by their recoil (A.D. 366). The Alemanni defeated the Roman armies in Gaul, killing the commanders, the counts Charietto and Severian; but were, in their turn, routed by Jovinus, the master of the horse, with the loss of six thousand slain and four thousand wounded. Valens marched against the Goths, who had assisted Procopius, and in three years reduced them to terms of peace. He also repressed the predatory incursions of the Isaurians, a sort of mountain robbers, and exacted hostages. The Picts and Scots, who had ravaged Britain, were defeated by Count Theodosius, and their spoil retaken. Valentinian crossed the Rhine, gained a bloody victory over the Alemanni, and fortified the Gallic frontier with camps and castles. The Saxons, who had burst into Gaul, were subdued by treachery. After their proposition of retiring from the country had been acceded to, they were set upon, while passing through a valley, by troops planted in ambuscade, and cut to pieces. A similar act of perfidy was committed against the Quadi, who had been irritated by the placing of an intrenched camp on their soil. Their king, Gabinius, who was invited by the Roman general Maximin to a banquet, was waylaid on his retiring, and murdered. The result was a general insurrection of the Quadi, who overran both Pannonias, and cut to pieces two entire legions. Valentinian crossing the Danube, and wasting the country of the Quadi with fire and sword, the latter sent ambassadors to sue for peace. Valentinian, preparing to answer their address, in a paroxysm of rage burst a vessel, and expired of the effusion of blood (A.D. 375). The choleric and implacable temper of Valentinian, urging him frequently to acts of the most atrocious injustice, is singularly irreconcilable with his religious moderation. It is said that he was about to issue an order for the magistrates of three towns to be put to death, because one of the judges had directed the execution of a sentence legally passed on a Hungarian, and only desisted from his purpose on the expostulation of his quæstor Eupraxius, who reminded the "most pious of princes" that guiltless persons, if slain, would by Christians be worshipped as martyrs. It is also related, that, on a certain count complaining to him of a civil action, he sent to execution not only the plaintiff, but the very clerks of the court who served the notice; and that the Christians of Milan gave the place of their interment the name of the "Tomb of the Innocents." That he refused to admit the challenges of judges by defendants in a cause, when preferred on the ground of private enmity, and that he condemned insolvent debtors to death, are scarcely credible charges. Not destitute of ingenuity, he invented some new weapons, and had a turn for painting and modelling. Report describes him as tall and muscular, with a florid complexion, hair of a fiery colour, and gray eyes, which had a peculiarly fierce expression from his always looking askance. The body of Valentinian was conveyed to Constantinople. In the East, another violation of that hospitality which among barbarians is held sacred, took place in the person of Para, king of Armenia. Invited by Valens to Tarsus, and detained there speciously as a guest, he escaped on horseback by night to his own kingdom, but was then inveigled to an entertainment by Duke Trajan, and, in the midst of wine and music, stabbed by a hired barbarian as he reclined on the supper-couch. Sapor, who had in vain endeavoured to bring Valens into his terms respecting Armenia, over which he desired to place a king of his own election, pressed forward with his army, but was repulsed by Trajan and Vadomair, the allied king of the Alemanni. In the mean time, a plot, having for its object to place Theodorus, a secretary and an accomplished character, on the throne, was betrayed to Valens; and the conspirators, together with Theodorus, consigned to the executioner. The plot, it is said, originated in an oracle, divulged in Asia, which predicted that one whose name began with Theo should be emperor, and this was afterward interpreted to mean Theodosius. A new enemy had now rolled its congregated numbers on the Roman world, with terror darkening in their van. The Goths were displaced by the Huns, and urged forward by the impulsion. They obtained permission of Valens to make a settlement in Thrace, and swore fealty to him, but afterward revolted under their general Fridigern. Surprised, as they were laden with spoil, by the Roman general Sebastian, they were routed, and the booty was retaken. Gratian, who had defeated another body of Goths by his general Frigeridus, near Strasburg, and permitted the remnant to settle on the Po, advanced to the assistance of Valens; but the latter, eager to distinguish himself and jealous of his nephew, risked a battle with all the confederated Goths, in which the Roman army, after a brave struggle, the band of lancers, in particular, standing firm to the last around their emperor, was put to total rout, and the field heaped with its dead. Valens taking refuge in a country-house with only a few followers, who resisted from the roof the attempt of the Goths to break the door, the latter set fire to the building, and he perished with the rest in the flames (A.D. 378). Valens was of a middle height, with legs rather bowed, somewhat corpulent, and of a high-coloured complexion. One of his eyes was obstructed by a cataract, but it was not discernible at a little distance. Ignorant of art and literature, he was but imperfectly versed in military tactics. With a sluggish and procrastinating habit of mind he united a dogmatical impatience of temper, and in the courts of law, without caring for the merits of the case, was offended by any decision which counteracted his own wishes. Though bitter against those who withstood his will or differed from him in sentiment, he was not incapable of friendship.—II. Valentinian II. was proclaimed Augustus at four years old, as the colleague of Gratian, and resided with his mother, the Empress Justina, at the court of Milan. Maximus, having established himself in Britain and Gaul, drove Valentinian out of Italy. The youth stood as a suppliant before the throne of Constantinople with the empress-mother and his sister Galla. The hand of the latter became a pledge of the hospitality and aid of the enamoured Theodosius. Valentinian was thus restored, through the aid of Theodosius, to the throne of the Western empire; a throne which his weak character did not enable him to fill and defend. The new reign of this young prince was not of long duration. He removed the seat of the court to Vienna (now *Vienne*), on the Rhone, where he was assassinated, A.D. 392, by order of Arbogastes, general of the Franks, whose authority had long predominated over that of his master. This prince was a youth of excellent qualities, temperate, studious, and affectionate.—III. Valentinian III. was the son of Constantius and Placidia, daughter of Theodosius the Great. He was only six years of age when he was proclaimed Emperor of the West, A.D. 423; but he was not actually recognised as such until 425, after the defeat of John the Notary, who had seized upon the empire. Placidia, who possessed at first all the authority, governed with much wisdom. Aëtius, worthy, by his valour and military talents, of the fairest period of the Roman republic, preserved for the empire the territory of Gaul, continually invaded by new enemies, and forced the Franks, the Goths, the Bur

gundians, and the Alani to sue for peace. Count Boniface, however, was less fortunate in Africa, and could not prevent Genseric, king of the Vandals, from founding an empire there in 442. Valentinian was by this time of an age to govern for himself; but the only use he made of his power was to commit crimes and to disgrace himself by acts of debauchery. Aëtius subsequently (A.D. 451) gained a complete victory over Attila, in the plains of Duro-Catalaunum (*Chalons*), when Valentinian, jealous of his glory, had him sent for, and, on a sudden, stabbed him to the heart. He did not, however, long survive this cowardly act. The following year, having violated the wife of Petronius Maximus, a man of consular rank, the outraged husband slew him (A.D. 455), in the thirty-sixth year of his age and thirty-first of his reign, and then ascended his throne. (*Hetherington's History of Rome*, p. 250, *seqq.*—*Elton's Hist. Roman Emperors*, p. 217, *seqq.*)

Valeria Lex, I. *de Provocatione*, by P. Valerius Publicola. (*Vid.* Valerius I.) It granted to every one the liberty of appealing from the consuls to the people, and that no magistrate should be permitted to punish a Roman citizen who thus appealed. This law was afterward once and again renewed, and always by persons of the Valerian family. (*Liv.*, 2, 8.—*Dion. Hal.*, 5, 19.—*Heinecc.*, *Rom. Ant.*, p. 246, *seqq.*, *ed. Haubold.*)—II. Another, *de Debitoribus*, by L. Valerius Flaccus, consul A.U.C. 667. It enacted that debtors should be discharged on paying one fourth of their debts. (*Vell. Paterc.*, 2, 23.)—III. Another, by M. Valerius Corvinus, A.U.C. 453, which confirmed the first Valerian law enacted by Publicola.—IV. Another, called also *Horatia*, by L. Valerius and M. Horatius, the consuls, A.U.C. 304. It revived the first Valerian law, which under the triumvirate had lost its force.—V. Another, *de Magistratibus*, by P. Valerius Publicola, A.U.C. 243. It created two quæstors to take care of the public treasure, which was for the future to be kept in the temple of Saturn. (*Plut.*, *Vit. Publ.*)

Valerianus, Publius Licinius, a Roman, proclaimed emperor by the army in Rhætia, of which he was commander, A.D. 254. He had been distinguished by his virtues while in a private station, and great expectations were consequently formed of him when he ascended the throne. Having appointed his son Gallienus to be his associate in the empire, he left him to defend it against the incursions of the Goths and Germans, and marched to the east to oppose the Persian king Sapor. Valerian was defeated and taken prisoner by the Persians, who treated him with great and contemptuous cruelty. His degenerate son Gallienus made no effort to obtain his release, being apparently more satisfied to reign alone. For many years the Roman emperor bowed himself down, that his body might serve as a stepping-stone to the Persian king when he mounted on horseback: he was at last flayed alive, and his skin, stuffed in the form of a human figure and dyed with scarlet, was preserved in a temple in Persia. (*Treb. Poll.*, *Valerian. Vit.*)

Valerius Publius, I. a celebrated Roman, surnamed Publicola (*vid.* Publicola), and who shared with Junius Brutus the glory of having driven out the Tarquins and of founding the Roman commonwealth, B.C. 569. Brutus having fallen on the field of battle, and Collatinus, the colleague of the former, having been compelled eventually to retire from Rome in consequence of his relationship to the Tarquin family, Valerius was chosen consul along with Sp. Lucretius Tricipitinus. This last died during the earlier part of his year, and Valerius remained sole consul. As he appeared in no haste to have a new colleague, and was, at the same time, engaged in erecting a mansion on a lofty eminence, which, to the jealous vision of his countrymen, looked like a fortress against their liberties, he was suspected of a design to make himself absolute. On being informed, however, of the dissatisfaction felt on this subject by the people, he immediately caused the edifice to be razed to the ground, took from the fasces the axe, the emblem of capital punishment, caused the same fasces to be lowered before the people at their next general assembly, and always afterward on similar occasions, and finally had the celebrated law of appeal (*lex Provocationis*) passed, which protected the rights and persons of Roman citizens against the tyranny of magistrates. (*Vid.* Valeria Lex I.) This conduct rendered Valerius the idol of the populace, and obtained for him the surname of Publicola, in allusion to his great popularity. (*Vid.* Publicola.) He was also continued in the consulship for the two succeeding years, B.C. 508 and 507. He was chosen consul anew in 504. He appears to have died not long after. The disinterestedness of this illustrious citizen was so great, that, after having been four times consul, he died a poor man, and the expense of his funeral had to be borne by the state. The Roman matrons mourned for him a whole year. (*Liv* 1, 58.—*Id.*, 2, 8.—*Id.*, 3, 55.—*Id.*, 10, 9.—*Dion. Hal.*, 5, 19.—*Flor.*, 1, 9.—*Plut.*, *Vit. Public.*—*Horat.*, *Sat.*, 1, 6, 12.)—II. Corvus Corvinus, a tribune of the soldiers under Camillus. When the Roman army was challenged by one of the Senones, remarkable for his strength and stature, Valerius undertook to engage him, and obtained an easy victory by means of a crow or raven (*corvus*) that assisted him, and attacked the face of the Gaul, whence his surname of *Corvus* or *Corvinus*. Valerius triumphed over the Etrurians and the neighbouring states that made war against Rome, and was six times honoured with the consulship. He died in the 100th year of his age, admired and regretted for many private and public virtues. (*Val. Max.*, 8, 13.—*Liv*, 7, 27.)—III. Antias, a Roman historian, who flourished about A.U.C. 670, B.C. 84. Pliny often refers to him. Aulus Gellius quotes the 12th, 24th, 45th, and 75th books of his annals. (*Aul. Gell.*, 7, 9.—*Id.*, 1, 7, &c.)—IV. Messala. (*Vid.* Messala.)—V. Maximus, a Roman writer, born at Rome during the reign of Augustus, of a patrician family. According to his own account, he served in Asia under Sextus Pompey, who was consul the year that Augustus died (2, 6, 8). On his return to Rome he abstained entirely from public affairs, and lived until the time of the conspiracy of Sejanus, A.D. 31. We have no other particulars of his life. The anonymous but ancient author of his life makes him to have been descended from the Valerian family on the father's side, and from the Fabian on the mother's side. His surname Maximus indicates the latter part of his genealogy. In a work composed originally of ten books, but of which only nine remain, and entitled *Dictorum factorumque memorabilium libri*, he has collected together the sayings and actions of individuals of various eras and nations, which he found scattered over historical works, and deemed worthy of being transmitted to posterity. The collection is dedicated to Tiberius. He classifies the individuals of whom he treats, according to some peculiar virtue or vice, of which they are cited as examples. He first confines himself to Romans, and then passes to other nations, especially the Greeks. The titles of his chapters are the work of the grammarians or copyists, as appears very clearly from the use of words which were unknown during the best age of Roman literature. Valerius displays neither judgment in his choice of anecdotes, nor skill in their arrangement, nor good taste in the use of expressions, and in the transitions which he frequently makes from the natural order of things. No one ever carried flattery to a greater extent: his preface, addressed to Tiberius, is perfectly disgusting. His manner of narrating is far from pleasing, and his style is cold, declamatory, and affected. Notwithstanding its

faults, however, the work is interesting both for the history and the study of antiquity, and contains a number of little facts taken from authors whose works have not reached us. Some critics believe, though on no very sure grounds, that the work in question is a compilation from a larger one by the same author, and was executed by C. Titus Probus or Julius Paris. Others, in like manner, ascribe it to Januarius Nepotianus. These three individuals are equally unknown. —The best editions of Valerius Maximus are, that of Vorstius, *Berol.*, 1672, 8vo; that of Torrenius, *Lugd. Bat.*, 1726, 4to; that of Kappius, *Lips.*, 1782, 8vo; and that of Hase, *Paris*, 1822, 3 vols. 8vo (including Obsequens *de Prodigiis*), which last forms part of the collection of Lemaire.—VI. Flaccus, a Latin poet who flourished under Vespasian. He wrote a poem in eight books on the Argonautic expedition, but it remained unfinished on account of his premature death. The manuscripts of this poem add to the name of Valerius Flaccus that of Setinus Balbus. It has been supposed by some critics that this last was the name of a grammarian who made a revision of the text, or who, perhaps, was the possessor of a remarkable manuscript. The birthplace of the writer is also involved in some doubt. It is believed by many that his native place was Patavium, and this opinion is founded on various passages of Martial. Others suppose that he was born at Setia Campania, and allege the name Setinus in favour of this position. The latter name, however, has been explained above. There has come down to us, among the epigrams of Martial, one addressed to Valerius Flaccus, in which the former advises him to renounce poetry, and apply himself to the studies of the bar, as affording a better means for accumulating a fortune. From this some have been led to believe that his poetical talents were not held in very high esteem by his contemporaries. Quintilian, however, speaks of his death as a great loss to literature. He died A.D. 88, in the reign of Domitian. The "Argonautics" of Valerius Flaccus are in eight books, the last imperfect. Had the poem been completed, it is thought that it would have occupied ten or twelve books. It is an imitation of the work of Apollonius of Rhodes on the same subject. The critics are far from being agreed as to its merits: some rank it next to the Æneid; while others, who regard beauty of diction as less essential than invention, assign it a much lower rank, and give the preference to the poems of Statius, Lucan, and even Silius Italicus. In truth, the "Argonautics" are clearly deficient in originality. The principal fault of the poem is, that the enterprise of the Argonauts, which forms the chief interest of the fable, is continually lost sight of amid numerous digressions and episodes. Hence the poem wears in general a cold and monotonous appearance. It is not, however, without beauties; it contains descriptions highly poetical, and some very ingenious comparisons. It is remarkable that in the passages where Valerius does not imitate Apollonius, he is far more elegant than in those where he copies him. His style is concise and energetic, but oftentimes obscure and affected. Frequently, too, he sacrifices nature to art, and to an anxiety for displaying the stores of his erudition.—The best editions of Valerius Flaccus are, that of Burmann, *L. Bat.*, 1724, 4to; that of Harles, *Altenb.*, 1781, 8vo; that of Wagner, *Götting.*, 1805, 8vo; that of Weichert, *Mis. ap. Goed.*, 1818, 8vo; and that of Lemaire (forming part of his collection), *Paris*, 1824–5, 2 vols. 8vo. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 294, *seqq.*)

Valgĭus Rufus, a Roman poet in the Augustan age, on whom Tibullus (4, 1, 80) passes a high eulogium ("*Valgius, æterno propior non alter Homero*"), which, in all probability, comes rather from the warm friend than the sober critic. Horace speaks of him as one of those by whom he would wish his productions to be commended. (*Sat.*, 1, 10, 82.) Quintilian makes no mention of him. (*Schöll, Hist. Lit. Rom.*, v. 1, p. 227.)

Vandalĭi, a people of Germany. The Vandals seem to have been of Gothic origin. Pliny and Procopius agree in making them such, and the latter writer more especially affirms, in express terms, that the Goths and Vandals, though distinguished by name, were the same people, agreeing in their manners, and speaking the same language. They were called Vandals from the Teutonic term *wenden*, which signifies to *wander*. They began to be troublesome to the Romans A.D. 160, in the reign of Aurelius and Verus: in the year 410 they made themselves masters of Spain, in conjunction with the Alani and Suevi, and received for their share what from them was termed Vandalitia, now *Andalusia*. In 429 they crossed into Africa under Genseric, who not only made himself master there of Byzacium, Gætulia, and part of Numidia, but crossed over into Italy, A.D. 455, and plundered Rome. After the death of Genseric the Vandal power declined. (*Dio Cass.*, 71, 12.—*Eutrop.*, 8, 13.—*Procop., B. G.*, 1, 2.—*Tac., Germ.*, 2.—*Jornand.*, 22, 27.)

Vangiŏnes, a German tribe along the Rhine. Their capital was Augusta Vangionum, called also Borbetomagus, now *Worms*. (*Tac., Hist.*, 4, 70.—*Id., Germ.*, 28.—*Plin.*, 4, 17.)

Vardānus or Vardanĭus, a river of Asia, called otherwise Hypanis, which rises in the central part of Caucasus, and falls into the Palus Mæotis by several mouths. It receives in its course all the water of the western branch of the Caucasian chain. The sandy plain, which extends to the north of this river, furnishes it with more. Its two principal mouths embrace the island of Taman, in which the town of *Fanegoria*, the ancient Phanagoria, attracts a little trade. The modern name *Kuban* of the river Hypanis preserves traces of the ancient appellation, since, according to the pronunciaton of the dialects of the north of Asia, the *h*, uttered from the throat, becomes *k*. (*Ptol.*—*Malte-Brun, Geogr.*, vol. 2, p. 43, *Am. ed.*)

Varĭus, L. a contemporary of Virgil and Horace, and one of the best tragic poets of his time. He composed a drama entitled *Thyestes*, which, in the judgment of Quintilian, deserved to be ranked with the finest *chefs d'œuvre* of the Greeks. He also distinguished himself in the department of epic verse, and Horace places him at the head of the epic poets of his time. The Æneid of Virgil, however, had not yet been published. Varius sung the exploits of Augustus and his son-in-law Agrippa, so that his poem appears to have been rather historical than epic in its character. It is entirely lost. Macrobius, however, has preserved for us a few fine lines from another poem of Varius', on Death. (*Sat.*, 6, 1, 2.)—The scholiast on Horace, commonly known by the name of the Scholiast of Cruquius, accuses Varius of having stolen the tragedy referred to above from Cassius Severus of Parma, a poet of the same period, mentioned with eulogium by Horace. (*Epist.*, 1, 4, 3.) This charge has been since reiterated by several of the learned, and, among others, by Vossius (*de Poët. Lat.*, p. 23), by Gesner, and Baxter, in their respective editions of Horace, and also by Burmann. Wieland, however, has shown the inaccuracy of the scholiast, who, in making his accusation, confounds Varius the poet with Quintus Atius Varus, who put Cassius to death at Athens. (*Val. Max.*, 1, 7, 7.—*Schöll, Hist. Lit. Rom.*, vol. 1, p. 211.)

Varro, I. M. Terentius, a Roman consul of ignoble origin, colleague with L. Æmilius Paulus the year in which the battle of Cannæ was fought. His rashness and presumption hastened that memorable conflict. (*Vid.* Cannæ, and Hannibal.) After the battle he retreated to Venusia, and put himself in a posture for resisting the enemy till he could receive in-

tructions and re-enforcements from Rome. On his subsequent return to Rome he was honourably received, notwithstanding his defeat; and the senate returned him thanks for his undaunted aspect after defeat, and for not having despaired of the commonwealth. (*Liv.*, 22, 25, *seqq.*—*Id.*, 22, 41, *seqq.*—*Id.*, 22, 61, *seqq.*) He was afterward appointed, as proconsul, to defend Picenum, and raise levies therein; and his proconsular authority was continued to him year after year. He appears to have filled, at a later period, the office of ambassador to Philip, as well as other public employments. (*Liv.*, 23, 32.—*Id.*, 25, 6.—*Id.*, 30, 26, &c.)—II. A Latin writer, celebrated for his great learning. He is said to have written no less than 500 different volumes, which are all now lost except a treatise *de Re Rustica*, and part of another *de Lingua Latina*, dedicated to the orator Cicero. He was born in the 637th year of Rome, and was descended of an ancient senatorial family. It is probable that his youth, and even the greater part of his manhood, were spent in literary pursuits, and in the acquisition of that stupendous knowledge which has procured him the appellation of "*the most learned of the Romans*." In A.U.C. 686 he served under Pompey in his war against the pirates, in which he commanded the Greek ships. To the fortunes of that commander he continued firmly attached, and was appointed one of his lieutenants in Spain, along with Afranius and Petreius, at the commencement of the war with Cæsar. Hispania Ulterior was especially confided to his protection, and two legions were placed under his command. After the surrender of his colleagues in Hither Spain, Cæsar proceeded in person against him. Varro appears to have been little qualified to cope with such an adversary. One of the legions deserted before his own eyes; and his retreat to Cadiz, where he had meant to retire, having been cut off, he surrendered at discretion with the other, in the vicinity of Corduba. From that period he despaired of the salvation of the republic, and, receiving his freedom from Cæsar, he proceeded to Dyrrhachium, to give Pompey a detail of what had passed. This latter place he left almost immediately thereafter for Rome. After his return to Italy, he withdrew from all political concerns, and indulged himself, during the remainder of his life, in the enjoyment of literary leisure. The only service which he performed for Cæsar was that of arranging the books which the dictator had himself procured, or which had been acquired by those who had preceded him in the management of public affairs. He lived, during the reign of Cæsar, in habits of the closest intimacy with Cicero. The greater part of his time was passed at the various villas which he possessed in Italy. After the assassination of Cæsar, Varro's principal villa, situate near the town of Casinum, in the territory of the Volsci, was forcibly seized by Marc Antony, along with almost all his wealth. Nor was this all. His name was also placed in the list of the proscribed, although he was at the advanced age of 70 years. His friends, however, secreted him, and he remained in a place of safety until a special edict was passed by the consul, M. Plancus, under the triumviral seal, excepting him and Messala Corvinus from the general slaughter. But, though Varro thus escaped, he was unable to save his library, which was placed in the garden of one of his villas, and fell into the hands of an illiterate soldiery. After the battle of Actium, Varro resided at Rome until his decease, which happened A.U.C. 727, when he was 90 years of age. His wealth was restored by Augustus, but his books could not be supplied. It is not improbable that the loss of his books, which impeded the prosecution of his studies, and prevented the composition of such works as may have required reference and consultation, may have induced Varro to employ the remaining part of his life in delivering those precepts of agriculture which had been the result of long experience, and which need only reminiscence to inculcate. It was some time after the loss of his books, and when he had nearly reached the age of eighty, that Varro composed the work on husbandry, as he himself testifies in the introduction. "Varro," observes Martyn, "writes more like a scholar than a man practically acquainted with agricultural pursuits." This work, together with that *de Lingua Latina*, are the only two of Varro's productions that have reached us; and the latter is incomplete. It is on account of this philological production that Aulus Gellius ranks him among the grammarians, who form a numerous and important class in the history of Latin literature. This work originally consisted of twenty-four books, and was divided into three great parts. The first six books were devoted to etymological researches. The second division, which extended from the commencement of the seventh to the end of the twelfth book, comprehended the accidents of verbs, and the different changes which they undergo from declension, conjugation, and comparison. The author admits of but two kinds of words, nouns and verbs, to which he refers all the other parts of speech. He distinguishes also two sorts of declension, of which he calls the one arbitrary, and the other natural or necessary. With the ninth book terminates the fragment we possess of Varro's treatise. The third part of the work, which contained twelve books, treated of syntax. It also contained a sort of glossary, which explained the true meaning of Latin terms. This may be considered as one of the chief works of Varro, and was certainly a laborious and ingenious production; but the author is evidently too fond of deriving words from the ancient dialects of Italy instead of recurring to the Greek, which, after the capture of Tarentum, became a great source of Latin terms. There was also a distinct treatise, *de Sermone Latino*, addressed to Marcellus, of which a very few fragments are preserved by Aulus Gellius. The critical works of Varro were also numerous, but almost nothing is known of their contents. His mythological or theological productions were much studied, and very frequently cited by the ancient fathers, particularly by St. Augustine and Lactantius. This part of his works chiefly contributed to the splendid reputation of Varro, and was extant as late as the beginning of the 14th century. Petrarch had seen it in his youth. It subsequently, however, disappeared. In history Varro was also conspicuous, and Plutarch, in his life of Romulus, speaks of him as a man of all the Romans most versed in this department of knowledge. The philosophical writings of Varro are not numerous. His chief work of this description, entitled *de Philosophia liber*, appears to have been very comprehensive. St. Augustine informs us that Varro examined in it all the various sects of philosophers, of which he enumerated upward of 280. The sect of the Old Academy was that which he himself followed, and its tenets he maintained in opposition to all others. Varro derived much notoriety from his satirical compositions. His *Tricarenus* or *Tricipitina* was a satiric history of the triumvirate of Cæsar, Pompey, and Crassus. Much pleasantry and sarcasm were also interspersed in his books, entitled *Legistorici*; but his most celebrated production in that line was the satire which he himself entitled *Menippean*. It was so called from the cynic Menippus of Gadara, who was in the habit of expressing himself jocularly upon the most grave and important subjects. The appellation of *Menippean* was given to his satires by Varro, because he imitated the philosopher's general style of humour. In its external form it appears to have been a sort of literary anomaly. Greek words and phrases were interspersed with Latin; prose was mingled with verses of various measures; and pleasantry with serious remark. Many fragments of this Menippean satire remain, but they are

much broken and corrupted. The heads of the different subjects or chapters contained in it, amounting to nearly 150, have been given by Fabricius in alphabetical order. Some of them are in Latin, others in Greek. Many minor productions of Varro might be also mentioned did our limits permit. A sufficient number, however, have been cited to justify the panegyric of Cicero: "His works brought us home, as it were, while we were foreigners in our own city, and wandering like strangers, so that we might know who and where we were; for in them are laid open the chronology of his country, a description of the seasons, the laws of religion, the ordinances of the priests, domestic and military occurrences, the situations of countries and places, the names of all things, divine and human, the breed of animals, moral duties, and the origin of things." (*Dunlop's Roman Literature*, vol. 2, p. 34, *seqq.*)—St. Augustine says that it cannot but be wondered how Varro, who read such a number of books, could find time to compose so many volumes; and how he who composed so many volumes could be at leisure to peruse such a variety of books, and to gain so much literary information.—The best edition of the treatise *de Re Rustica* is that contained in the *Scriptores Rei Rusticæ* of Gesner, *Lips.*, 1735, 2 vols. 4to; or in the same edited by Schneider, *Lips.*, 1794–97, 7 vols. 8vo. The best editions of the treatise *de Lingua Latina* are the Bipont, 1788, 2 vols. 8vo, and that of Müller, *Lips.*, 1833, 8vo.—III. Attacinus, a poet of Attace in Gallia Narbonensis, or, as some suppose, of Narbo itself. He was born about 82 B.C., and died about 37 B.C. Varro translated freely into Latin verse the Argonautics of Apollonius Rhodius. He composed also an historical poem on Cæsar's war with the Sequani (*De Bello Sequanico*). Varro likewise appears as a writer of elegies. (*Wernsdorff, Poët. Lat. Min.*, vol. 5, pt. 3, p. 1394, *seqq.*—*Id., Excurs. de Varrone Atacino*, &c., p. 1385, *seqq.*—*Ruhnken, Epist. Crit.*, 2, p. 199.)

Varus, I. Quintilius, a Roman commander, belonging to a family more illustrious for achievements than antiquity of origin. His father had fought under the standard of Brutus at Philippi, and, not wishing to survive the destruction of liberty, had caused himself to be slain by one of his freedmen. The son, nevertheless, gained the favour of Augustus, who named him consul along with Tiberius, B.C. 13. He was afterward appointed proconsul of Syria, and, on the death of Herod, supported the claim of Archelaüs, the son of that monarch, to the vacant throne, and chastised severely all who resisted the authority of this prince. (*Josephus, Ant. Jud.*, 17, 9, 3.—*Flav. Joseph., Vit.*, p. 6, *seqq.*, *ed. Havercamp.*)—According to Velleius Paterculus, a contemporary writer, Varus was a man of mild disposition and retiring manners (*vir ingenio mitis, moribus quietus*), but still very rapacious, who entered Syria a poor man and left it a rich one. (*Vell. Paterc.*, 2, 117.) Having been subsequently appointed commander of the forces in Germany, he employed himself not so much in watching the movements of warlike communities jealous of their freedom, as in the foolish attempt to bend them to new institutions, based upon those of the Romans. A strong feeling of discontent arose, of which Arminius, a German leader, secretly took advantage to free his country from the yoke of the Romans. Varus was apprized by Segestes, king of the Catti, of the conspiracy that had been formed: "Arrest me and Arminius, together with the other leading chieftains," said this faithful ally of the Romans; "the people will not venture to attempt anything, and you yourself will have full time allowed you to distinguish between the innocent and guilty." (*Tacit., Ann.*, 1, 55.) The rash presumption of Varus led him to disregard this salutary advice. He advanced with his army into the interior of the country, where he was surprised and surrounded by the foe, led on by Arminius. The Romans made a valiant resistance for three successive days, but were compelled at last to yield to numbers. Three legions were cut to pieces; and Varus, severely wounded and unwilling to survive the ignominy of defeat, slew himself. His example was followed by his principal officers: the tribunes and chief centurions were immolated as victims by the barbarians. (*Tacit., Ann.*, 1, 61.) This disastrous event took place B.C. 9.—The Romans had not experienced so severe a defeat since the overthrow of Crassus by the Parthians. Augustus was in despair, and for several months allowed his beard and hair to remain neglected, and, striking his head against the door of his apartment, frequently exclaimed, "*Varus, give me back my legions.*" Great alarm, too, was felt by the emperor, lest the victorious Germans, uniting with other tribes on the frontiers, should make a descent upon Italy; and an extraordinary levy was therefore made to meet the emergency. The scene of the defeat of Varus was the Teutobergiensis Saltus, lying in an eastern direction from the modern *Paderborn*, and reaching as far as the territory of *Osnabruck*. (*Suet., Vit Aug.*, 23, 49.—*Id., Vit. Tib.*, 17, *seq.*—*Tacit., Ann.*, 1, 3, &c.—*Id., Hist.*, 4, 17.—*Id. ib.*, 5, 9.—*Dio Cass.*, 56, 23.) The remains of the vanquished, that lay whitening the ground, were interred six years after by the victorious Germanicus. (*Tacit., Ann.*, 1, 61, *seq.*)—II. Quintilius, an acute and rigid critic, mentioned by Horace in his Epistle to the Pisos (v. 437), and whose death is mourned by the same poet in one of his odes (1, 24). St. Jerome calls him a native of Cremona (*Chron. Euseb.*—Olymp. 189.1, B.C. 24). Heyne, however, doubts the propriety of giving him the surname of Varus (*Excurs.* 2, *ad Virg., Eclog.*)—III. Lucius, an Epicurean, and a friend of Julius Cæsar. He is mentioned by Quintilian (6, 3, 78).—IV. A tragic poet, mentioned by Ovid (*Ep. ex. Pont.*, 4, 16, 31).—V. Alfenus, a barber of Cremona, who, growing out of conceit with his profession, quitted it and came to Rome, where, attending the lectures of Servius Sulpicius, a celebrated lawyer, he made so great proficiency in his studies as to become eventually the ablest lawyer of his time. His name often occurs in the Pandects. (*Hor., Sat.*, 1, 3, 130.)—VI. A river which falls into the Mediterranean, to the west of Nicæa or *Nice*. The modern name of the Varus is the *Var*. At a somewhat late period it formed the western limit of Italy, which in the time of Augustus had been marked by the stone trophy of that emperor placed on the Maritime Alps. (*Cramer's Anc. Italy*, vol. 1, p. 2, *not.*)

Vascŏnes, a people of Spain, between the Iberus and the Pyrenees, in what is now the kingdom of *Navarre:* their chief town was Pompelo, now *Pampelu na*. (*Pliny*, 3, 3.)

Vaticānus, Mons, a hill at Rome, forming the prolongation of the Janiculum towards the north, and supposed to derive its name from the Latin word *vates* ("a soothsayer") or *vaticinium* ("divination"), as it was once the seat of Etruscan divination. (*Festus, s. v.* Vaticanus.) The Campus Vaticanus included all the space between the foot of this range and the Tiber. According to Tacitus, the air of this part of Rome was considered very unwholesome. (*Hist.*, 2, 93.) Here Caligula erected a Circus, in which he placed the great Egyptian obelisk that now stands in front of St. Peter's. (*Burton's Antiquities of Rome*, p. 232.) The ground now covered by St. Peter's, the papal palace, museum, and gardens, was anciently designated by *Vaticani loci*, "places belonging to the Vatican Hill." (*Tacit., Hist., l. c.*—*Martial*, 2, 68.—*Burgess, Antiquities of Rome*, vol. 2, p. 256.)

Vatinĭa lex, *de Provinciis*, by the tribune P. Vatinius, A.U.C. 694. It appointed Cæsar governor of Gallia Cisalpina and Illyricum for five years, with the

command of three legions. (*Vid.* Cæsar, page 282, towards the end of the *first column.*)

Vatinĭus, I. a Roman of most impure life. Having been brought forward on one occasion as a witness against an individual whom Cicero was defending, the orator inveighed against him with so much bitterness of reproach, and excited so much odium against him by the picture which he drew of his vices, that *odium Vatinianum* became proverbial for bitter and implacable hatred. (Compare *Seneca, de Constant. Sap.*, 17.)—II. A shoemaker of Beneventum, deformed in body, and addicted to scurrilous invective against the members of the higher class. He lived in the reign of Nero, and exhibited a show of gladiators when that emperor passed through Beneventum. He is said to have invented a peculiar species of cup, called after his name. (*Tacit., Ann.*, 15, 34.—*Martial*, 14, 96.)

Ubĭi, a people of Germany, near the Rhine, transported across the river by Agrippa. Their chief town, Ubiorum oppidum, or Ara, called after this Agrippina Colonia, from the circumstance of Agrippina (the daughter of Germanicus, and mother of Nero) having been born there, is now *Cologne* or *Köln.* (*Tacit., G.*, 28; *Ann.*, 12, 27.—*Plin.*, 4, 17.—*Cæs.*, 4, 30.)

Vectis Insula, the *Isle of Wight*, south of Britain. (*Suet., Vit. Vesp.*, 4.—*Plin.*, 3, 4.)

Vegetius, a Latin writer, who flourished A.D. 386, in the reign of the Emperor Valentinian, to whom he dedicated his treatise *de Re Militari.* Although probably a military man, his Latinity is pure for the age in which he lived. Modern critics distinguish between this writer and Vegetius who composed a treatise on the veterinary art. The best edition of *Vegetius, de Re Militari*, is that of Stewechius, *Vesal*, 1670, 12mo. The best edition of the work of the other Vegetius, on the veterinary art, is that by Gesner, in the writer's *de Re Rustica.*

Veientes, the inhabitants of Veii. (*Vid.* Veii.)

Veii, a powerful city of Etruria, at the distance of about twelve miles from Rome. It sustained many long wars against the Romans, and was at last taken and destroyed by Camillus, after a siege of ten years. At the time of its destruction Veii was larger and far more magnificent than the city of Rome. Its situation was so eligible that the Romans, after the burning of their own city by the Gauls, were inclined to migrate thither, and totally abandon their native home; and this would have been carried into execution if not opposed by the authority and eloquence of Camillus. (*Ovid, Fast.*, 2, 195.—*Cic., de Div.*, 1, 44.—*Horat., Sat.*, 2, 3, 143.—*Liv.*, 5, 21.) The site of ancient Veii answers to the spot known by the name of *l'Insola Farnese*, and situated about a mile and a half to the northeast of the modern posthouse of *la Storta.* The numerous remains of antiquity found there very recently have placed this fact beyond dispute.—After the capture of Rome by the Gauls, and the attempt made to transfer the seat of Roman power to Veii, we scarcely hear of the latter city. We collect only from a passage in Frontinus (*de Col.*) that Veii became a Roman colony under Julius Cæsar, who divided its lands among his soldiers, but in the civil wars which ensued after his death it was nearly destroyed, and left in a most desolate state, a fact which is confirmed by Lucan (7, 392) and Propertius (4, 10, 27). It is certain, however, that Veii again rose from its ruins, and was raised to municipal rank, probably under Tiberius, whose statue, with several other monuments relating to his reign, were discovered on the site of the city. It existed in the time of Pliny (3, 5), and even much later, under the emperors Constantine and Theodosia. (*Cramer's Anc. Italy*, vol. 1, p. 236, *seq.*)

Vejŏvis or Vedĭus, an Etruscan divinity worshipped at Rome. He was believed to cast lightnings, and these had the property of causing previous deafness in those whom they were to strike. (*Amm. Marcell.*, 17, 10, 2.) The temple of Vejovis at Rome stood in the hollow between the Arx and the Capitol ("*inter duos lucos.*"—*Ovid, Fast.*, 3, 430). His statue was that of a youth with darts in his hand; a she-goat stood beside it, and a she-goat was the victim to him. (*Ovid, l. c.*—*Aul. Gell.*, 5, 12.) Hence some viewed him as Young Jupiter, while others saw in him the avenging Apollo of the Greeks. (*Ovid, l. c.*—*Aul. Gell., l. c.*) He was, however, certainly a god of the under-world. (*Mart., Capell.*, 2, 9.—*Id.*, 2, 7.—*Macrob., Sat.*, 3, 9.) His name is said to have signified "*Injurious God.*" (*Aul. Gell., l. c.*—*Keightley's Mythology*, p. 531.)

Velăbrum, a name generally applied to all the ground lying on the left bank of the Tiber, between the base of the Capitol and the Aventine. According to Varro, the term was derived from the Latin verb *vehere*, because this part was originally swampy and subject to floods, when it was necessary to employ boats to pass from one hill to the other (*L. L.*, 4, 4). We find the name subsequently restricted to two streets, distinguished from each other by the titles of *Velabrum Majus* and *Minus.* Nardini conceives that they ran parallel to each other from the Circus Maximus to the foot of the Capitol, intersecting the Vicus Tuscus, the Vicus Jugarius, and the other streets which led from the forum to the Tiber. In this quarter were the shops of the oil-venders, &c. (*Horat., Sat.*, 2, 3, 229.—*Cramer's Anc. Italy*, vol. 1, p. 419, *seqq.*)

Velĭa, a city of Lucania, on the coast of the Mare Tyrrhenum, between the promontories of Palinurum and Posidium, and situate about three miles from the left bank of the river Heles or Elees. It was founded by the Phocæans after their abandonment of Alalia in Corsica. (*Vid.* Phocæa.) The Phocæans called the town Hyele (Ὑέλη), which the Latins afterward changed to Velia. Strabo asserts, that in his time the city was called Elea (Ἐλέα), and so Stephanus Byzantinus gives the form of the name. The more correct mode of writing the word, however, is Helia, which the Latins, employing the Æolic digamma for the asperate, enunciated by Velia. (Compare *Plin.*, 3, 5: "*Oppidum Helia, quæ nunc Velia.*")—Strabo informs us, that from the constitution adopted by its founders being so excellent a one, the new colony was enabled to resist with success the aggressions both of the Posidoniatæ and the Lucani, though very inferior to these adversaries both in population and fertility of soil. (*Strab.*, 252.) Velia is particularly celebrated in the annals of Grecian science for the school of philosophy which was formed within its walls, under the auspices of Zeno and Parmenides, and which is commonly known by the name of the Eleatic sect. This sect was afterward transplanted into Greece, where it degenerated into a school of sophistry and false dialectic. (*Brucker, Hist. Phil.*, vol. 1, p. 1142.)—Scylax leads us to infer that Velia afterward received a colony of Thurians, an event which we may suppose to have occurred about 440 A.C. (*Scylax, Peripl.*, p. 4.) When the Romans formed the design of erecting a temple to Ceres, they sought a priestess from Velia, where that goddess was held in great veneration, to instruct them in the rites and ceremonies to be observed in her worship. (*Cic., pro Balb.*, 24.—*Val. Max*, 1, 1.)—This place became subsequently a Roman maritime colony, as may be inferred from Livy; but the period at which this change in its condition took place is not mentioned; it was probably not long after the colonization of Pæstum. Mention of Velia frequently occurs in the letters of Cicero, who occasionally resided there with his friends Trebatius and Talna. (*Ep. ad Fam.*, 7, 20; *ad Att.*, 16, 7.) The situation of the town seems to have been considered very healthy; as Plutarch says that Paulus Æmilius was ordered there by his physicians, and that he derived considerable

benefit from the air. Horace was also recommended to visit Velia for a disorder in his eyes. (*Ep.*, 1, 15) In Strabo's time this ancient town was greatly reduced, its inhabitants being forced, from the poorness of their soil, to betake themselves to fishing and other seafaring occupations.—The ruins of Velia stand about half a mile from the sea, on the site now called *Castelamare della Bruca.* (*Cramer's Anc. Italy*, vol. 2, p. 370.)

VELĪNA, the name of one of the Roman tribes, deriving its appellation, as is said, from the lake Velinus in the Sabine territory. It was added to the other tribes, together with the one termed *Quirina*, A.U.C. 513.—The locality of this tribe was in the vicinity of Mount Palatine. (*Horat., Ep.*, 1, 6, 52.)

VELĪNUS, a river in the Sabine territory, rising in the Apennines and falling into the Nar. It occasionally overflowed its banks, and formed some small lakes before it entered the Nar. One of the lakes, and the chief of the number, was called the Lacus Velinus, now *Lago di Piè di Lugo.* The drainage of the stagnant waters produced by the occasional overflow of the lakes and of the river was first attempted by Curius Dentatus, the conqueror of the Sabines. He caused a channel to be made for the Velinus, through which the waters of that river were carried into the Nar, over a precipice of several hundred feet. This is the celebrated fall of *Terni*, known in Italy by the name of *Caduta delle Marmore.* The Velinus is now the *Velino.* (*Cramer's Anc. Italy*, vol. 1, p. 316.)

VELĪTRÆ, an ancient town of Latium, southeast of Aricia, and on the road between Rome and Tarracina. It was always reckoned one of the most important and considerable cities of the Volsci. The inhabitants were engaged in frequent hostilities with the Romans, and revolted so often that it became necessary to punish them with unusual severity. The walls of their town were razed, and its senators were removed to Rome, and compelled to reside in the Transtiberine part of the city; a severe fine being imposed upon any individual of their number who should be found on the other side of the river. (*Liv.*, 8, 14.) The colony, however, planted by the Romans at Velitræ still subsisted in the reign of Claudius, as mention is made of it at that period. (*Front., de Col.*) Its chief boast was the honour of having given birth to Augustus. Suetonius states, that the house in which he was said to have been born was still shown in his time near Velitræ. (*Vit. Aug.*, 6.) The modern name of this place is *Velletri.* (*Cramer's Anc. Italy*, vol. 1, p. 83.)

VELLAUNODŪNUM, a city of the Senones, between Agendicum and Genabum. According to D'Anville, the modern *Beaune* (*en Gatinois*) answers to the ancient place. Lemaire, however, thinks the opinion of Goduin preferable, who makes Genabum to have been situate near *Scénevière*, in the neighbourhood of which some traces of a ruined city still exist. (*Cæs., B. G.*, 7, 11.—*Lemaire, Index Geogr., ad Cæs.*, p. 395.)

VELLĒDA, a female of ancient Germany, belonging to the tribe of the Bructeri. She was believed to be gifted with prophetic powers, and exercised, in consequence, very great influence over the minds of her countrymen, who ascribed to her a species of divine character. Tacitus first makes mention of her in B.C. 71, the era of Vespasian. (*Hist.*, 4, 61.—Compare *Hist.*, 4, 65.—*Germ.*, 8.) From Statius it appears that she was subsequently made captive by the Romans. (*Sylv.*, 1, 4, 89.) The more correct form of the name, and the one more nearly approaching the German, is *Welda.* (*Lips., ad Tacit., Germ.*, 8.—*Oberlin., ad loc.*) Dio Cassius writes the name, in Greek, Βελήδα, which fixes the quantity of the penult. (*Dio Cass., fragm.*, xlix., 67, 5.)

VELLEIUS PATERCULUS, a Roman historian, descended from an equestrian family of Campania. The year of his birth is commonly fixed at 19 B.C., the same year in which Virgil died. We have a very few particulars respecting his life, and these we obtain from the writer himself; for, what is very singular, no other ancient author makes mention of him, excepting perhaps Priscian, who cites a Marcus Velleius, and Tacitus (*Ann.*, 3, 39), who speaks of Publius Velleius as commander of an army in Thrace. In his youth Paterculus traversed, along with Caius Cæsar, a part of the East. Augustus named him, at the age of twenty years, a prefect of horse; and in this capacity, and afterward as quæstor and lieutenant, he accompanied Tiberius on his campaigns in Germany, Pannonia, and Dalmatia, and was thus, for the space of nineteen years, his companion in arms and the witness of his exploits. He returned to Rome with Tiberius, and held the office of prætor the year that Augustus died. Sixteen years after, during the consulship of M. Vincius, he composed or else completed his historical work. The following year, A.D. 31, he was involved in the disgrace of Sejanus, who had been his patron, and was put to death along with the other friends of that aspiring minister.—The work of Paterculus is entitled *Historia Romana*, but it is possible that this appellation may be owing to the copyists. A single manuscript of the work was preserved at the convent of *Murbach* in *Alsace*, where Beatus Rhenanus found it. This manuscript, which was in a very bad condition, was subsequently lost. Its place is supplied by the edition of Rhenanus, published in 1520, and by a collation of the manuscript, made by Burer before Rhenanus returned it to the convent from which he had borrowed it. This collation is added to the edition of 1546.—The beginning of the work is lost, so that we are ignorant of the plan which the author had proposed to himself to follow. It would seem, however, that he had intended to give a summary of Universal History, containing, in particular, what might prove interesting to the Romans. In the first fragment he treats of Greece, the Assyrian empire, and the kingdom of Macedonia; after this there is a lacuna, embracing the first 582 years of Rome. The remainder of the first book, and the second, which we have entire, or with the loss, perhaps, of only a few lines, give the history of Rome down to A.D. 30.—The history of Paterculus does not enter into details It is a general picture of the times rather than a narrative of individual events. The historian states merely results, and is silent respecting the causes which combined to produce them. He loves, however, to develop and draw the characters of the principal actors, and his work is filled with delineations traced by the hand of a master. We find in him, also, a great many political and moral observations, the fruit of experience and foreign travel. In his style he imitates the concise and energetic manner of Sallust. His diction is pure and elegant, without, however, being wholly free from affectation, which shows itself in the search for archaisms or antiquated forms of expression, and in the too frequent use of moral sentences and figures of rhetoric. Some Hellenisms are also found in him. The charge of adulation to his prince, which is so often brought against this historian, may find some palliation in the fact that it was not until after the death of Sejanus that the tyrannical spirit of Tiberius began openly and fully to develop itself; and of this, if Velleius were involved in the fate of Sejanus, he could not, of course, have been a witness. Besides, Tiberius had been the military chief and the benefactor of Paterculus. The latter praises the good deeds he performed; he exaggerates his merit; he treats with indulgence his faults; but he does not push flattery so far as blindly to alter the truth, or assert things that are false. It is unjust, therefore, on account of this venial failing, to rank Paterculus among historians who are undeserving of confidence. He is impartial in the recital of events of which he

was not himself a witness. As for those which passed under his own eyes, where is the historian who, in writing the history of his own times, is wholly exempt from the charge of partiality?—The best editions of Paterculus are, that of Burmann, *Lugd. Bat.*, 1744, 2 vols. 8vo, that of Ruhnken, 1779, *L. Bat.*, 2 vols. 8vo; that of Krause, *Lips.*, 1800, 8vo; and that of Lemaire, *Paris*, 1822, 8vo, which last is, for the most part, a republication of Ruhnken's. (*Schöll, Hist. Lit. Rom.*, vol. 2, p. 357.)

Velocasses or Belocasses, a people of Gallia Belgica, along the northern bank of the Sequana, west of the Bellovaci, and north of the Aulerci Eburovices. Their capital was Rotomagus, now *Rouen*. (*Cæs., B. G.*, 7, 75.—*Plin.*, 4, 18.)

Venăfrum, a city of Campania, in the northeast angle of the country, and near the river Vulturnus. (*Strabo*, 258.) It is much celebrated in antiquity for the excellence of the oil which its territory produced. (*Horat., Od.*, 2, 6, 16.—*Id., Sat.*, 2, 4, 68.—*Mart.*, 13, 98.—*Cato, R. R.*, 135.—*Plin.*, 16, 2.)

Venĕdi or Venedæ, a German tribe, on the eastern bank of the Vistula, near its mouth. They gave name to the Venedicus Sinus, off this coast, and to the Montes Venedici, or the low range of mountains between *East Prussia* and *Poland*. (*Tac., Germ.*, 49.—*Plin.*, 4, 27.)

Venĕti, I. a people of Italy, in Cisalpine Gaul, near the mouths of the Po, fabled to have come from Paphlagonia, under the guidance of Antenor, after the Trojan war. (*Vid.* Heneti.) On the invasion of Italy in the fifth century by the Huns, under their king Attila, and the general desolation that everywhere appeared, great numbers of the people who lived near the Adriatic took shelter in the islands in this quarter, where now stands the city of Venice. These islands had previously, in A.D. 421, been built upon by the inhabitants of Patavium for the purposes of commerce. The arrival of fresh hordes of barbarians in Italy increased their population, until a commercial state was formed, which gradually rose to power and opulence. —As regards the origin of the ancient Veneti, the tradition which makes them of Paphlagonian origin is, as we have already remarked, purely fabulous. Mannert, on the other hand, has started a learned and plausible theory, in which he maintains, with great ability, their Northern origin. According to this writer, they were a branch of the great Sclavonic race. His grounds for this opinion are, 1, the fact of the Veneti being not an aboriginal people of Italy; 2, the analogy of their name with that of the Vandals, both being derived from the old Teutonic word *wenden*, and denoting a roving and unsteady mode of life; and, 3, from the existence of the amber-trade among them, and the proof which this furnishes of a communication by an overland trade between them and the nations inhabiting the shores of the Baltic and the countries of the north. (*Mannert, Geogr.*, vol. 10, p. 54, *seqq.*)—The history of the Veneti contains little that is worthy of notice, if we except the remarkable feature of their being the sole people of Italy who not only offered no resistance to the ambitious projects of Rome, but even, at a very early period, rendered that power an essential service; if it be true, as Polybius reports, that the Gauls who had taken Rome were suddenly called away from that city by an irruption of the Veneti into their territory (2, 18). The same author elsewhere expressly states that an alliance was afterward formed between the Romans and Veneti (2, 23), a fact which is confirmed by Strabo (216).—This state of security and peace would seem to have been very favourable to the prosperity of the Venetian nation. According to an old geographer, they counted within their territory fifty cities, and a population of a million and a half. The soil and climate were excellent, and their cattle were reported to breed twice in the year. Their horses were especially noted for their fleetness, and are known to have often gained prizes in the games of Greece. (*Eurip., Hipp.*, v. 231, *et Schol., ad loc.*—*Hesych., s. v.* Ἐνετίδες.) And Strabo affirms that Dionysius, tyrant of Sicily, kept a stud of race-horses in their country. (*Strab.*, 212.) The same writer asserts, that even in his day there was an annual sacrifice of a white horse to Diomed. When the Gauls had been subjugated, and their country had been reduced to a state of dependance, the Veneti do not appear to have manifested any unwillingness to constitute part of the new province, an event which we may suppose to have happened not long after the second Punic war. Their territory from that time was included under the general denomination of Cisalpine Gaul, and they were admitted to all the privileges which that province successively obtained. In the reign of Augustus Venetia was considered as a separate district, constituting the tenth region in the division made by that emperor. (*Plin.*, 3, 18.) Its boundaries, if, for the sake of amplification, we include within them the Tridentini, Meduaci Carni, and other smaller nations, may be considered to be the Athesis, and a line drawn from that river to the Padus, to the west; the Alps to the north; the Adriatic, as far as the river Formio (*Risano*), to the east; and the main branch of the Padus to the south. (*Cramer's Anc. Italy*, vol. 1, p. 113.)—II. A nation of Gaul, at the south of Armorica, on the western coast, powerful by sea. Their chief city is now called *Vannes*. (*Cæs., B. G.*, 3, 8.)

Venetĭa, the country of the Veneti, in Gallia Cisalpina. (*Vid.* remarks at the end of the article Veneti I.)

Venetus Lacus, the same with the Lacus Brigantinus, or Lake of *Constance*. (*Mela*, 3, 2.)

Venilĭa, a nymph, sister to Amata, and mother of Turnus by Daunus. (*Virg., Æn.*, 10, 76.—*Ovid, Met.*, 14, 334.—*Varro, L. L.*, 4, 10.)

Venta, I. Belgarum, a town of Britain, now *Winchester*.—II. Silurum, a town of Britain, now *Caerwent*, in Monmouthshire.—III. Icenorum, now *Caster*, south of Norwich, according to Mannert; but Reichard is in favour of *Lynn*.

Ventidĭus Bassus, a native of Picenum, was brought captive to Rome, while yet an infant, along with his mother. When he had grown up, he followed for some time the humble employment of hiring out horses and mules. He afterward accompanied Cæsar to Gaul, and, by his punctual discharge of the various tasks confided to him, rose so high in Cæsar's favour that the latter bestowed upon him several important stations. After Cæsar's death he attached himself to Antony, to whose aid he brought three legions at Mutina. He subsequently obtained the consulship, an elevation which exposed him to many pasquinades. Antony sent him afterward against the Parthians, whom he defeated in three battles, B.C. 39, and was the first Roman honoured with a triumph over this formidable enemy. (*Appian, Bell. Civ*, 3, 66, *seqq.*—*Id., Bell Parth.*, 71, *seqq.*)

Vĕnus, a Roman or Latin deity, generally regarded as identical with the Greek Aphrodite (Ἀφροδίτη), though perhaps with but little correctness. The Aphrodite of the Iliad is the daughter of Jupiter and Dione, and by the Alexandrean and the Latin poets she is sometimes called by the same name as her mother. (*Theocr.*, 7, 116.—*Bion*, 1, 93.—*Ovid, A. A.*, 3, 3, 769.—*Id., Fast.*, 2, 461.—*Stat., Sylv.*, 2, 7, 2.) Hesiod says that she sprang from the *foam* (ἀφρός) of the sea, into which the mutilated part of Uranus had been thrown by his son Saturn. She first, he adds, approached the land at the island of Cythera, and thence proceeded to Cyprus, where grass grew beneath her feet, and Love and Desire attended her. (*Hes., Theog.*, 188, *seqq.*) One of the Homeridæ sings

(*Hymn.*, 6), that the moist-blowing west-wind wafted her in soft foam along the waves of the sea, and that the gold-filleted Seasons received her on the shore of Cyprus, clothed her in immortal garments, placed a golden wreath on her head, rings of orichalcum and gold in her pierced ears, and golden chains about her neck, and then led her to the assembly of the immortals, every one of whom admired, saluted, and loved her, and each god desired her for his spouse. The husband assigned to this charming goddess is usually the lame artist Vulcan or Hephæstus, but her legend is also interwoven with those of Mars, Adonis, and Anchises.—According to Homer, Aphrodite had an *embroidered girdle* (κεστὸς ἱμάς), which possessed the power of inspiring love and desire for the person who wore it; and Juno, on one occasion, borrowed the magic girdle from the goddess, in order to try its influence upon Jove. (*Il.*, 14, 214.)—The animals sacred to Aphrodite were swans, doves, and sparrows. Horace places her in a chariot drawn by swans (*Od.*, 3, 28, 15. — *Ib.*, 4, 1, 10), and Sappho in one whose team were sparrows. The bird called Iynx or *Fritillus*, of which so much use was made in amatory magic, was also sacred to this goddess, as was likewise the swallow, the herald of spring. Her favourite plants were the rose and the myrtle. She was chiefly worshipped at Cythera and Cyprus, in which latter island her favourite places were Paphos, Golgi, Idalium, and Amathus; and also at Cnidus, Miletus, Cos, Corinth, Athens, Sparta, &c. In the more ancient temples of this goddess in Cyprus, she was represented under the form of a rude conical stone. But the Grecian sculptors and painters, particularly Praxiteles and Apelles, vied with each other in forming her image the *ideal* of female beauty and attraction. She appears sometimes rising out of the sea and wringing her locks; sometimes drawn in a conch by Tritons, or riding on some marine animal. She is usually nude, or but slightly clad. The Venus de' Medici remains to us a noble specimen of ancient art and perception of the beautiful.—There is none of the Olympians of whom the foreign origin is so probable as this goddess, and she is generally regarded as being the same with the Astarte of the Phœnicians: the tale of Adonis, indeed, sufficiently proves the identification of this last-mentioned goddess with the Aphrodite of the Greeks; and yet, at the same time, the name of the latter (if we reject the common Greek derivation) appears singularly connected with the mythology of Scandinavia; for there one of the names of the goddess of love is *Frid-a*, and we see the same root lurking in *ἀ-φροδ-ίτη*. (Compare the English name *Friday*, the "dies Veneris.") —When we turn to the Roman Venus, we find her so thoroughly confounded with the Grecian Aphrodite, that almost everything peculiar to her has disappeared. And yet Venus cannot have been one of the original deities of Rome, as her name did not occur in the Salian hymns, and we are assured that she was unknown in the time of the kings. (*Macrob., Sat.*, 1, 12.) She seems to have been a deity presiding over birth and growth in general, for, as Venus Hortensis, she was the goddess of gardens. She was held to be the same as Libitina, the goddess of funerals, because, says Plutarch (*Quæst. Rom.*, 23), the one and the same goddess superintends birth and death.—There was at Rome a temple of Venus Fruti (*Festus, s. v. Frutinal*), which latter term seems to be merely a corruption of Aphrodite. It may, however, be connected with *fructus*, and refer to her rural character. Perhaps it may form a presumption in favour of the original rural character of Venus, that, like Pales, her name is of both genders. Thus we meet with *Deus* and *Dea* Venus; and with Venus *almus* and Venus *alma*. (*Keightley's Mythology*, p. 515, *seqq.*)

Venusĭa, a city of Apulia, on the great Appian Way, leading to Tarentum, and about fifteen miles to the south of Aufidus. This place appears to have been a Roman colony of some importance before the war against Pyrrhus. (*Dion. Hal., Excerpt. Leg.*—*Vell. Paterc.*, 1, 14.) After the disaster at Cannæ it afforded a retreat to the consul Varro and the handful of men who escaped from that bloody field. The services rendered by the Venusini on that occasion obtained for them afterward the special thanks of the Roman senate. (*Liv.*, 22, 54.—*Id.*, 27, 10.) Venusia deserves our attention still more, from the associations which connect it with the name of Horace, who was born there A.U.C. 688. We may infer from Strabo (250), that this town was in a flourishing state in his day. Mention of it is also made by Cicero (*Ep. ad Att.*, 5, 5), Appian (*Bell. Civ.*, 1, 39), Pliny (3, 11), and others. The modern *Venosa* occupies the ancient site. (*Cramer's Ancient Italy*, vol. 2, p. 288, *seqq.*)

Verăgri, an Alpine tribe, living among the Graian and Pennine Alps. Cellarius, however, reckons them as belonging to Gallia Narbonensis. (*Plin.*, 3, 20.)

Verbănus Lacus, now *Lago Maggiore*, a lake of Gallia Cisalpina, through which flows the river Ticinus. The *Lago Maggiore* lies partly in Switzerland, but principally in Italy. It is twenty-seven miles long, and, on an average, eight broad. It contains the Borromean islands, which are the admiration of every traveller. (*Plin.*, 3, 19.—*Strab.*, 209.)

Vercellæ, a city of Gallia Cisalpina, to the northwest of Ticinum, and the capital of the Libicii. It was situate on the river Sessites, now *la Sesia*, and its site corresponds with that of the modern *Borgo Vercelli*. Tacitus styles this place a municipium (*History*, 1, 70), and Strabo mentions some gold mines in the neighbourhood, near a place called Ictymulorum Vicus. (*Strab.*, 218.) Ammianus Marcellinus writes the name Vercellum. (*Cramer's Anc. Italy*, vol. 1, p. 47.)

Vercingĕtŏrix, a young nobleman of the Arvern., distinguished for his abilities, and for his enmity to the Romans. He was chosen commander-in-chief of the confederate army raised by the states of Gaul, when the great insurrection broke out in that country against the Roman power; and he used every endeavour to free his native land from the Roman yoke. His efforts, however, were unsuccessful; he was besieged in Alesia, compelled to surrender, and, after being led in triumph to Rome, was put to death in prison. (*Cæs., B. G.*, 7, 4, *seqq.*—*Dio Cass.*, 40, 41.) The name Vercingetorix appears to be nothing more than a title of command. *Ver-cinn-cédo-righ*, "great captain" or "generalissimo." (*Thierry, Hist. des Gaulois*, vol. 3, p. 97.)

Vergellus, a small river near Cannæ, falling into the Aufidus. It is said to have been choked with the dead bodies of the Romans on the day of their disastrous overthrow. (*Flor.*, 2, 6.—*Val. Max.*, 9, 2.)

Vergilĭæ, a name given to the Pleiades from their rising in the spring (*vere.*—*Vid.* Pleiades).

Vergobrĕtus, a term used among the ancient Gauls as a judicial appellation, and a title of office, *Ver-gobreith*, "a man for judging," or "a judge." (*Cæs., B. G.*, 1, 16.—*Thierry, Hist. des Gaulois*, vol. 2, p. 115.)

Veromandui, a people of Gallia Belgica Secunda, below the Nervii and Atrebates. Their capital was Augusta Veromanduorum, now *St. Quentin*. (*Cæs., B. G.*, 2, 4.—*Plin.*, 4, 17.)

Verōna, a city of Gallia Cisalpina, in the territory of the Cenomanni, and situate on the river Athesis, in an eastern direction from the southern extremity of the Lacus Benacus. The modern name is the same with the ancient. The history of its foundation is somewhat uncertain, for Pliny (3, 19) ascribes it to the Rhæti and Euganei, while Livy as positively attributes it to the Cenomanni (5, 35). It will be easy to

reconcile these two opinions by admitting that the Cenomanni made this settlement in the territory previously possessed by the Rhæti and Euganei. Under the dominion of the Romans it soon became a large and flourishing city. (*Strab.*, 212.) It is supposed to have been colonized by Pompeius Strabo. Tacitus speaks of it in later times as a most opulent and important colony, the possession of which enabled Vespasian's party to begin offensive operations against the forces of Vitellius, and to strike a decisive blow. (*Tacit., Hist.*, 3, 8.) The celebrity of Verona is still farther established as being the birthplace of Catullus (*Ov., Am.*, 3, 14.—*Martial*, 14, 193) and of Pliny the naturalist, who, in his preface, calls himself the countryman of Catullus. It was in the neighbourhood of Verona that the famous Rhætic wine, so highly commended by Virgil, was grown. (*Georg.*, 2, 94.—*Cramer's Anc. Italy*, vol. 1, p. 70.)

Verres, C., a Roman who governed the province of Sicily as prætor. The oppression and rapine of which he was guilty while in office were of the most flagrant description, and he was accused by the Sicilians of extortion on the expiration of his office. Cicero managed the prosecution, Hortensius appeared for the defence. Of Cicero's six orations against Verres that have come down to us, only one was pronounced. Driven to despair by the depositions of the witnesses after the first oration, he submitted, without awaiting his sentence, to a voluntary exile. The other five orations of Cicero, forming the series of harangues which he intended to deliver after the proof was completed, were subsequently published in the same shape as if Verres had actually stood his trial, and had made a regular defence. He perished afterward in the proscription of Antony, whom he had offended by refusing to share with him his Corinthian vases. Verres appears during his exile to have lived in great affluence on his ill-gotten gains. (*Cic. in Verr.*)

Verrius Flaccus, a freedman and grammarian, famous for his powers in instructing. He was appointed tutor to the grandchildren of Augustus, and also distinguished himself by his writings, which were historical and grammatical. Suetonius also informs us that he caused to be incrusted on a semicircular building at Præneste twelve tablets of marble, on which was cut a Roman calendar, which Suetonius and Macrobius often cite. Four of these tablets, or, rather, fragments of them, were discovered in 1770, and published by Foggini in 1779. They contain the months of January, March, April, and December, and throw great light on the *Fasti* of Ovid. Verrius Flaccus was at the head of a celebrated school of grammarians. His principal work in this line was entitled *de Verborum Significatione*. It was abridged by Festus, a grammarian of the fourth century. The abridgment has reached us, but the original work is lost. (*Vid.* Festus.—*Aul. Gell.*, 4, 5.—*Sueton., Illustr. Gram.*, 17.)

Vertumnus or Vortumnus, a deity among the Romans. According to some, he was, like Mercury, a deity presiding over merchandise. (*Ascon. ad Cic. in Verr.*, 2, 1, 59.—*Schol. ad Horat., Epist.*, 1, 20, 1.) Varro, in one place, says he was a Tuscan god, and that, therefore, his statue was in the Tuscan street at Rome (*L. L.*, 4, 4, p.14); in another, he sets him among the gods worshipped by the Sabine king Tatius. (*L. L.*, p. 22.) Horace uses *Vertumni* in the plural number (*Epist.*, 2, 7, 14), and the scholiast observes that his statues were in almost all the municipal towns of Italy.—Vertumnus (from *verto*, "to turn" or "change") is probably the translation of a Tuscan name; and the most rational hypothesis respecting this god is, that he was a deity presiding over the seasons, and their manifold productions in the vegetable world. (*Propert.*, 4, 2.—*Müller, Etrusk.*, vol. 2, p. 51, *seq.*) Ceres and Pomona were associated with him. The Vortumnalia were in October. (*Varro, L. L.*, 5, p. 57.—*Keightley's Mythology*, p. 534.)

Verus, L. Ælius, father of the Emperor Verus, was adopted by the Emperor Hadrian, and received from him the title of Cæsar, A.D. 136. He died, however, a few months before Hadrian. Verus appears to have been of but moderate abilities, and too much addicted to the pleasures of the table, as well as other indulgences. (*Spartian., Vit. Ver.*)—II. L. Ælius, Aurelius, Ceionius, Commodus, son of the preceding, was adopted by Antoninus Pius, along with Marcus Aurelius, in accordance with the express wish of Hadrian. At the time of his adoption he was only in the seventh year of his age, and he afterward married Lucilla, the daughter of his adoptive parent. After the death of Antoninus Pius, the senate declared Marcus Aurelius sole emperor; but this good prince hastened to share the throne with his adopted brother Verus. The dissimilarity between the characters of these two emperors, Aurelius all purity and excellence, and Verus most profligate and licentious, was, perhaps, the cause of the cordial harmony which subsisted between them during the course of their common reign. Verus took the command of the army which was sent against the Parthians, over whom, by the skill and valour of his generals, he obtained several considerable victories, and captured several towns, while he himself was revelling in debaucheries at Antioch. At the conclusion of this war, Verus returned to enjoy the honours of a triumph which he had no share in obtaining. Not long after this, when the war of the Marcomanni and other tribes of similar origin broke out, the two emperors left Rome to take the field in person against these dangerous antagonists. Verus died, however, of apoplexy soon after the commencement of the war, at the age of 39. In licentiousness and debauchery, Verus equalled the worst Roman emperors, but he was altogether free from the charge of cruel or tyrannical acts. (*Capitol., Vit. Ver.*)

Vesevus. *Vid.* Vesuvius.

Vespasianus, Titus Flavius, a Roman emperor, descended from an obscure family at Reate. His valour and prudence, but, above all, the influence of Narcissus, the freedman of Claudius, obtained him the consulship, A.D. 52, for the last three months of the year. Some years after this, during the reign of Nero, he fell into disgrace with that emperor for having suffered himself to be overcome by sleep during the reading of some of that prince's poetry. The Jews having revolted towards the close of the year 64, Nero, who did not wish to place at the head of his forces a man whose birth or talents might win the favour of the soldiery, gave the command to Vespasian. While the latter was prosecuting the war with great success, and was engaged in the siege of Jerusalem, Nero was cut off; Galba hardly reached the capital before he lost his crown and life; Otho, his successor, slew himself after the defeat at Bedriacum; and, amid the ferment and agitation that everywhere prevailed, the ardour of his troops, and the wishes of a large portion of the East, induced Vespasian to contest the crown with Vitellius. He was proclaimed emperor by his legions, July 1st, A.D. 69, and on the 20th December of the same year, his general Antonius Primus made himself master of Rome. Vespasian obtained possession of the throne in his fifty-ninth year, and became the founder of a dynasty which gave three emperors to Rome. He was a man of rare and excellent virtues, thoroughly matured by a life spent in the exercise of public duties, and with no object superior to that of promoting the public welfare. Being well aware of the glaring abuses which had long been perpetrated with impunity in all branches of the administration, he set himself vigorously to the dangerous task of effecting a thorough reform. He restored the privileges of the sen

ace, and gave it once more an actual power in the government. The courts of law were also subjected to a most salutary reform, and rendered again, what they had long ceased to be, courts of justice. The insubordination of the army, which had been the cause of so many bloody revolutions, he repressed with a firm and steady hand; and restored, in a great measure, the discipline which had made it so powerful in its better days. He directed his attention also to the treasury, which had been quite exhausted by the prodigal and corrupt expenditure of his predecessors; and, in order to replenish its coffers, he regulated anew the tribute and custom-dues of the provinces, and imposed a number of taxes; by which means, though he was accused of avarice, he placed once more the revenues of the empire on a stable basis, and restored them to a flourishing condition. The large sums thus raised Vespasian did not expend in revelry, neither did he hoard up in useless masses. He rebuilt the temple of Jupiter Capitolinus, which had been destroyed during the tumults that accompanied the fall of Vitellius; and adorned the city with many other public buildings of great elegance and splendour; thus evincing, that, though rigorous and exact in his methods of amassing treasure, he knew, on proper occasions, how to use it with no parsimonious hand. Under him the empire began to breathe with fresh life, and to exhibit signs of prosperity and happiness, such as it had not known since the reign of Augustus. His son Titus being raised to the dignity of Cæsar, by which name the successor to the throne was designated, the peace and welfare of the empire seemed secured on a stable basis. During the reign of Vespasian, the arms of Rome were prosperous in various parts of the world. Several states bordering on the Roman dominions were reduced by his generals to the condition of provinces. But the most celebrated, though not the most formidable war which distinguished his reign, was that in which he was engaged when he was called to the throne, the war against the Jews. This was conducted by his son Titus after his departure to Rome to enter on the possession of imperial power. The events of this memorable war are so well known that they need not here be detailed. Suffice it to state, that after Jerusalem had been closely invested, the Jews refused all terms of capitulation, blindly trusted in some terrible interposition of divine power to save them and consume their enemies, butchered each other with inconceivable barbarity during every temporary cessation of warfare, enduring the wildest extremes of famine, and, after suffering every form and kind of misery, to a degree unparalleled in the world's history, their city was taken, and, together with their celebrated temple, was reduced to heaps of shapeless ruins; and such of them as survived these awful calamities were scattered over the face of the earth, and rendered a mockery, a proverb, and a reproach among nations. In consequence of this victory over the Jews, Titus and the emperor enjoyed together the honours of a splendid triumph, while the rich vessels of the temple of Jerusalem were in gorgeous procession borne in the train of the conquerors. Soon after this trimph, the Batavian war broke out, caused by the civil wars for the empire, and threatening Rome with the loss of a province. It was at length brought to a propitious conclusion by Cerealis, after several sharp encounters, and by a treaty rather than a conquest. The Roman arms were more successful in Britain during the reign of Vespasian and his immediate successor than they had previously been. In his younger days, the emperor had himself been engaged in British wars; and, being desirous of reducing the island completely under the Roman yoke, he gave the command to Cneius Julius Agricola, a man of extraordinary merit, a general and a statesman worthy of the best days of Rome. Not only the southern division of the island was subdued by this distinguished commander, but even the more remote regions of Caledonia, hitherto impervious to the Roman legions, were laid open. The gallant resistance of the brave Caledonians, under their leader Galgacus, was ineffectual; their untaught valour could not withstand the steady discipline of the Roman army, and they sustained a severe overthrow at the base of the Grampians. The Roman fleet, coasting the shore, ascertained the insular character of Britain; but so formidable were the mountain-fastnesses of Caledonia, that Agricola did not attempt to penetrate farther into the country, contenting himself with constructing a chain of forts between the Friths of Clyde and Forth, to defend the southern districts, and to restrain the recoil and assaults of the unconquered Caledonians. Thus glorious abroad and beloved at home, Vespasian's life began to draw near its termination. Feeling the effects of age and weakness, he retired to Campania, to enjoy the benefits of a purer air than that of Rome, together with some relaxation from the cares of state. There he was seized with a malady which his own sensations told him would speedily prove mortal. His anticipations proved true; and he expired in the arms of his attendants, in the seventieth year of his age and the tenth of his reign. It is worthy of remark, that Vespasian was the second of the Roman emperors that died a natural death, and the first that was succeeded by his son. (*Hetherington's History of Rome*, p. 187, *seqq.*)

Vesta, a goddess among the Romans, the same with the Greek Hestia (Ἑστία). An idea of the sanctity of the domestic *hearth* (ἑστία), the point of assembly of the family, and the symbol of the social union, gave the Greeks occasion to fancy it to be under the guardianship of a peculiar deity, whom they named, from it, Hestia. This goddess does not appear in the poems of Homer, though he had abundant opportunities of noticing her. By Hesiod (*Theog.*, 454) she is said to have been the daughter of Saturn and Rhea. The hymn to Venus relates that Hestia, Diana, and Minerva were the only goddesses that escaped the power of the queen of love. When wooed by Neptune and Apollo, Hestia, placing her hand on the head of Jupiter, vowed perpetual virginity. Jupiter, in place of marriage, gave her "to sit in the middle of the mansion, receiving the choicest portions of the sacrifice, and to be honoured in all the temples of the gods." (*Hymn. in Ven.*, 22, *seqq.*) In the Prytaneum of every Grecian city stood the *hearth*, on which the sacred fire flamed, and where the offerings were made to Hestia. (*Pind., Nem.*, 11, 1, *seqq*) In that of Athens there was a statue of the goddess.—The same obscurity involves the Vesta of the Romans as the corresponding Hestia of the Greeks, with whom she is identical in name and office (Ἑστία, Ϝεστία, *Vesta*). There is every reason to believe her worship to have formed part of the religion of the ancient Pelasgian population of Latium (*Dion. Hal.*, 2, 66), as it is by all testimony carried back to the earliest days of the state, and its introduction is ascribed to Numa. (*Liv.*, 1, 20.—*Plut., Vit. Num.*, 9, *seqq.*) Like Hestia, she was a deity presiding over the public and private hearth: a sacred fire, tended by six virgin-priestesses, called Vestals, flamed in her temple at Rome. As the safety of the city was held to be connected with its conservation, the neglect of the virgins, if they let it go out, was severely punished, and the fire was rekindled from the rays of the sun.—The temple of Vesta was round: it contained no statue of the goddess. (*Ovid, Fast.*, 6, 295, *seq.*) Her festival, celebrated in June, was called Vestatia: plates of meat were sent to the Vestals to be offered up; the millstones were wreathed with garlands of flowers, and the mill-asses, also crowned with violets, went about with cakes strung round their necks. (*Ovid, Fast.*, 6, 311, *seqq.*—*Propert.* 4, 1, 23.) In the forum at Rome there was a statue

of the Stata Mater, placed there that she might protect the pavement from the effect of the fires which used to be made on it in the nighttime. The people followed the example, and set up similar statues in several of the streets. Stata Mater is generally supposed to have been Vesta. (*Keightley's Mythology*, p. 95, 513, *seq.*)

Vestāles, priestesses among the Romans consecrated to the service of Vesta. They are said to have been first established by Numa, who appointed four. Tarquinius Priscus added two more; and the number continued to be six ever after. The Vestal virgins were bound to their ministry for thirty years. After thirty years' service they might leave the temple and marry; which, however, was seldom done, and was always reckoned ominous. (*Dion. Hal.*, 2, 67.) These priestesses were bound to observe the strictest purity of morals. If any one of them violated her vow of chastity, she was buried alive in the *Campus Sceleratus*, and her paramour was scourged to death in the Forum. (*Vid.* Vesta.)

Vestīni, a mountaineer race of Italy, whose territory was bounded on the south and southwest by the Peligni and Marsi, on the east by the Adriatic, and on the north and northwest by the Prætutii and Sabines. The history of the Vestini offers no circumstances of peculiar interest: they are first introduced to our notice in the Roman annals as allies of the Samnites, to whom they are said not to have been inferior in valour; but, being separately attacked by the Romans, the Vestini, too weak to make any effectual resistance, were soon compelled to submit, A.U.C. 451. (*Liv.*, 8, 29.—*Id.*, 10, 3.) This people, however, were not behind-hand with their neighbours in taking up arms on the breaking out of the Social war. They bore an active part in the exertions and perils of that fierce and sanguinary contest, and received their share of the rights and privileges which, on its termination, were granted to the confederates. Their chief city was Pinna, now *Civita di Penna*. (*Cramer's Anc. Italy*, vol. 1, p. 335.)

Vesvĭus. *Vid.* Vesuvius.

Vesŭlus, now *Monte Viso*, a mountain at the termination of the Maritime, and commencement of the Cottian, Alps. It is celebrated in antiquity as giving rise to the Padus or *Po*. Pliny (3, 16) mentions the source as being a remarkable sight. The Po flows from two small lakes, the one situate immediately below the highest peak of *Monte Viso*, the other still higher up, between that peak and the lesser one called *Visoletto*. The waters of this second lake find vent in a great cavern; and this, probably, is the source to which Pliny alludes. (*Cramer's Anc. Italy*, vol. 1, p. 28.)

Vesuvĭus, a mountain of Campania, about six miles southeast of Naples, celebrated for its volcano. It appears to have been first known under the name of Vesevus (*Lucr.*, 6, 747.—*Virg.*, *Georg.*, 2, 224.—*Stat.*, *Sylv.*, 4, 8, 4); but the appellations of Vesvius and Vesbius are no less frequently applied to it. (*Sil. Ital.*, 17, 594.—*Val. Flacc.*, 3, 208.—*Mart.*, 4, 44.) Strabo describes this mountain as extremely fertile at its base, an account in which many ancient writers agree, but as entirely barren towards the summit, which was mostly level, and full of apertures and cracks, seemingly produced by the action of fire; whence Strabo was led to conclude that the volcano, though once in a state of activity, had been extinguished from want of fuel. (*Strabo*, 246.) Diodorus Siculus (4, 21) represents it also as being in a quiescent state, since he argues, from its appearance at the time he was writing, that it must have been on fire at some remote period. The volcano was likewise apparently extinct, when, as Plutarch and Florus relate, Spartacus, with some of his followers, sought refuge in the cavities of the mountain from the pursuit of their enemies, and succeeded in eluding their search. (*Plut., Vit. Crass.*—*Flor.*, 3, 20.—*Cramer's Ancient Italy*, vol. 2, p. 176.)—The first great eruption on record took place on the 24th of August, A.D. 79, and on the same day the towns of Herculaneum, Pompeii, and Stabiæ were buried under showers of volcanic sand, stones, and scoriæ. Such was the immense quantity of volcanic sand (called ashes) thrown out during this eruption, that the whole country was involved in pitchy darkness; and, according to Dion, the ashes fell in Egypt, Syria, and various parts of Asia Minor. This eruption proved fatal to the elder Pliny. He had the command of the Roman fleet on the coast of Campania, and, wishing to succour those persons who might want to escape by sea, and also to observe this grand phenomenon more nearly, he left the Cape of Misenum, and approached the side of the bay nearest to Vesuvius. He landed, and advanced towards it, but was suffocated by the sulphureous vapour.—After this, Vesuvius continued a burning mountain for nearly a thousand years, having eruptions at intervals. The fire then appeared to become nearly extinct, and continued so from the beginning of the 12th to that of the 16th century. Since the eruption of 1506, it has remained burning to the present time, with eruptions of lava and ashes at intervals. Vesuvius rises to the height of 3600 feet above the sea. It has two summits, the more northern one of which is called *Somma*, the other is properly called Vesuvius. Somma is supposed to have been part of the cone of a larger volcano, nearly concentric with its present cone, which, in some great eruption, has destroyed all but this fragment.

Vettŏnes, a nation of Lusitania, lying along the eastern boundary. The city of Augusta Emerita (now *Merida*) took from them the name of Vettoniana Colonia. (*Cæs.*, *Bell. Civ.*, 1, 38.—*Plin.*, 4, 20.)

Vetulonĭi, one of the most powerful and distinguished of the twelve cities of Etruria, a few miles to the southwest of Veterna. Its position was long a matter of uncertainty, until an Italian antiquary, Ximenes, proved the ruins of the place to exist in a forest still called *Selva di Vetleta*.—If we may believe Silius Italicus (8, 488), it was Vetulonii that first used the insignia of magistracy common to the Etruscans, and with which Rome afterward decorated her consuls and dictators. (*Cramer's Anc. Italy*, vol. 1, p. 187.)

Veturĭa, the mother of Coriolanus. (*Vid.* Coriolanus.)

Ufens, I. the *Aufente*, a river of Latium, rising in the Volscian Mountains, above Setia and Privernum, and, in consequence of the want of a sufficient fall in the Pontine plains, through which it passed, contributing, with other streams, to form the Pontine marshes. It communicated its name, which was originally written Oufens, to the tribe Oufentina, according to Lucilius, as quoted by Festus (*s. v. Oufens*). Virgil alludes to its sluggish character. (*Cramer's Anc. Italy*, vol. 2, p. 97.)—II. A prince who assisted Turnus against Æneas, and was slain by Gyas. He was leader of the Nursian forces. (*Virg.*, *Æn.*, 7, 745.—*Id. ib.*, 10, 518, &c.)

Ufentīna, or, more correctly, Oufentīna, a Roman tribe, first created A.U.C. 435, with the tribe *Falerina*, in consequence of the great increase of population at Rome. (*Liv.*, 9, 20.—*Festus*, *s. v. Oufens.*—*Vid.* Ufens.)

Via, I. Æmĭlia. (*Vid.* Æmilia V. and VI.)—II. Appia. (*Vid.* Appia Via, &c.)

Viădrus or Viadus, a river of Germany, generally regarded as answering to the modern *Oder*. Reichard, however, considers the Viadus as the same with the *Wipper*. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 1005.)

Vibĭus, I. Crispus, a Latin rhetorician, to whom some ascribe the declamation against Cicero which has

come down to us. (*Vid.* Porcius.)—II. Sequester, a Latin writer, who has left a geographical work, containing a kind of nomenclature of rivers, fountains, lakes, forests, marshes, mountains, and nations mentioned by the poets. The work was compiled for the use of Virgilianus, the author's son. As no ancient writer makes mention of this writer, and as his production contains no account either of himself, his country, or the period when he wrote, his era can only be fixed by conjecture. Oberlinus believes that he lived after the fall of the Western empire, in the fifth, sixth, or seventh century. The same critic regards the work as a hasty performance, and as containing, besides numerous errors attributable to the copyists, some which must be ascribed to the author himself. Still the work is not without its value, from its containing several names nowhere else mentioned. The celebrated *Boccacio* compiled a production of a similar nature in the fourteenth century, and made great use of the work of Sequester, without ever citing it. The best edition of Vibius Sequester is that of Oberlinus, *Argent.*, 1778, 8vo.

Vibo, Valentia. *Vid.* Hipponium.

Vica Pota, a goddess at Rome, who presided over victory ("*potis vincendi atque potiundi.*"—*Cic., de Leg.*, 2, 11.—Consult *Goerenz, ad loc.*—*Senec., Apocoloeynth.*—*Liv.*, 2, 7.)

Vicentĭa, a town of Gallia Cisalpina, in the territory of Venetia, and situate between Patavium and Verona. The name is sometimes written Vicetia. (*Strab.*, 214.—*Ælian, V. H.*, 14, 8.) It is now *Vicenza.*

Victor, Sext. Aurelius, I. a Latin historian, born in Africa of very humble parents, but who raised himself by his merit to some of the highest offices in the state. The Emperor Julian, who became acquainted with him at Sirmium, A.D. 360, gave him the government of the second Pannonia, and erected in honour of him a statue of bronze. Ammianus Marcellinus, who states this fact, informs us also that AureliusVictor was conspicuous for the purity of his moral character (21, 10). Sixteen years after this, Theodosius the Great appointed him prefect of Rome. The period of his death is not ascertained. The manner in which he speaks of the apotheosis of Antinoüs, the favourite of Hadrian, shows that he was not a Christian. Three works are ascribed to this writer. The *first* bears the title of *Origo gentis Romanæ*, to which a long additional title has been given by the copyists. What we have remaining of this work comprises only the first year of Rome: it contains extracts from works now lost, and makes us acquainted with several circumstances of which no other writer speaks. The opinion which assigns this work to Aurelius Victor, however, has no historical fact whatever to serve as a basis; it is contrary, also, to the conviction of the grammarians, to whom we owe the long additional title already mentioned. These grammarians regard the work as subsequent to the time of Aurelius Victor.—The *second* work is entitled "*De Viris illustribus Romæ*," and contains the lives of various illustrious Romans, commencing with the seven kings of Rome, and also biographies of some eminent foreigners, such as Hannibal, Antiochus, and Mithradates. This work, inferior in style to the former, has been sometimes ascribed to Cornelius Nepos, to Suetonius, or to Pliny the Younger. It is possible that it is an abridgment merely of Cornelius Nepos, whose work bears a similar title. The *third* work is entitled "*De Cæsaribus, sive historiæ abbreviatæ pars altera, ab Augusto Octaviano, id est, a fine Titi Livii usque ad Consulatum decimum Constantii Augusti et Juliani Cæsaris tertium.*" This production is written in a concise and easy style, and the author has had access to good sources of information, of which he avails himself with impartiality.—The best editions of Aurelius Victor are that of Pitiscus, *c. n. variorum, Traj. ad Rh.*, 1696, 8vo, and that of Arntzenius, *Amst.*, 1733, 4to.—II. Surnamed, for distinction' sake, the Younger, a contemporary of Orosius, who made an abridgment of one of the works of the elder Victor (the third above mentioned), which he entitled "*Epitome de Cæsaribus*," or, according to others, "*De Vita et Moribus Imperatorum Romanorum*," and which he continued down to the death of Theodosius the Great. He made some changes also in the original work, and added some new facts and circumstances. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 171.)

Victorĭa, one of the deities of the Romans, called by the Greeks Νίκη. The goddess of Victory was sister to Strength and Valour, and was one of the attendants of Jupiter. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter on the Capitoline Hill. (*Varro, de L. L.*—*Hygin., præf fab.*)

Victorĭnus, an African philosopher, who became a convert to Christianity, and flourished in the fourth century. He gained such a degree of reputation by teaching rhetoric at Rome, that a statue was erected to him in one of the public places. He was led to the perusal of the Scriptures by the study of Plato's works. He was the author of several works of no great value contained in the *Bibliotheca Patrum.*

Viducasses, a people of Gallia Lugdunensis Secunda, on both sides of the river Olina or *Orne.* Their chief city was Arægenus, now *Bayeux.* (*Plin.*, 4, 18.)

Vienna, a city of the Allobroges, in Gallia Transalpina, on the banks of the Rhone, famed for its wealth and the civilization of its inhabitants. At a later period it became the capital of the province of Viennesis, and in the fifth century the residence of the Burgundian kings. It is now *Vienne.* The classical name of this place must not be confounded with the modern appellation of the ancient Vindobona, on the Danube. (*Cæs., B. G.*, 7, 9.—*Tac., Ann.*, 11, 1.—*Mela*, 2, 5.—*Pliny*, 3, 4.—*Amm. Marc.*, 15, 11.)

Villĭa Lex, *Annalis* or *Annaria*, by L. Villius, the tribune, A.U.C. 574, defined the proper age required for holding offices. There seems, however, to have been some regulation of the kind even before this (*Livy*, 40, 43.—*Id.*, 25, 2)

Viminālis, one of the seven hills on which Rome was built, so called from the number of osiers (*vimina*) which grew there. Servius Tullius first made it part of the city. Jupiter had a temple there, whence he was called Viminalis. (*Livy*, 1, 44.—*Varro, L. L.*, 4, 8.—*Festus, s. v. Viminal.*)

Vindelĭci, a people of Germany, whose territory, called Vindelicia, extended from the city of Brigantia, on the Lacus Brigantinus, or Lake of *Constance*, to the Danube; while the lower part of the Œnus or *Inn* separated it from Noricum. Their country answered, therefore, to part of *Wirtemberg* and *Bavaria.* This nation derived their name from the two rivers which water their territory, viz., the Vindo and Licus, now the *Wertach* and the *Lech.* In the angle formed by the two rivers was situate their capital, Augusta Vindelicorum, now *Augsburg.* (*Cluver.*, vol. 1, p. 412, *seqq.*—*Mannert, Geogr.*, vol. 3, p. 518, *seqq.*—*Horat., Od.*, 4, 4, 18.)

Vindex, Julius, a governor of Gaul, who revolted against Nero, and determined to deliver the Roman empire from his tyranny. He wrote to Galba, then in Spain, to take the chief command, and aid him in effecting his purpose; but, before any junction could be effected, he was defeated by the forces of Virginius

Rufus, and destroyed himself. (*Sueton., Vit. Galb.*, 9.—*Id. ib.*, 11.—*Plut., Vit. Galb.*, 4.—*Dio Cass.*, 63, 23, *seqq.*)

VINDICIUS, a slave who discovered the conspiracy to restore Tarquin to his throne. (*Vid.* Brutus I.)

VINIUS, T., a friend of Galba's, who, on the accession of the latter to the imperial throne, became consul, commander of the prætorian guards, and principal minister of the new monarch. He employed his newly-acquired power, however, in criminal and oppressive acts, plundering others to enrich himself. Vinius advised Galba to adopt Otho for his successor; but, Galba having nominated Piso, Otho revolted, dethroned Galba, and Vinius perished along with the latter, notwithstanding his vehement protestations to the soldiery that Otho had not ordered his death. It is probable that Vinius was implicated in the conspiracy of Otho itself against his friend and protector. (*Tacit., Hist.*, 1, 11, &c.)

VIRBIUS (qui *vir bis* fuit), a name given to Hippolytus after he had been brought back to life by Æsculapius, at the instance of Diana, who pitied his unfortunate end. Virgil makes him son of Hippolytus. (*Æn.*, 7, 762.—*Ovid, Met.*, 15, 544.)

VIRGILIUS, MARO PUBLIUS, a celebrated Latin poet, born at the village of Andes, a few miles distant from Mantua, about 70 B.C. It has been disputed whether his name should be Vergilius or Virgilius. "*De scriptura nominis*," says Heyne, "*digladiati sunt inter se cum veteres tum recentiores grammatici.*" The letters *e* and *i* were frequently convertible in the old Latin language; and sanction may be found for either mode of spelling, both in MSS. and inscriptions. At the revival of letters, Politian contended strenuously for Vergilius; but even his authority was not sufficient to bring this orthography into general practice. There exist but few authentic materials from which we can collect any circumstances concerning the life of the poet. We possess only some scattered remarks of ancient commentators or grammarians, and a life by Donatus, of very dubious authority. It bears the name of Tiberius Claudius Donatus, who lived in the fifth century, some time after Ælius Donatus, so well known as a commentator on Terence. Heyne thinks that the basis of the Life was laid by Donatus, but that it was altered and interpolated from time to time by the grammarians, and librarians of the convents. It is thus apparently written without any arrangement in the series of events, and many things are recorded which are manifestly fictitious. The monks, indeed, of the middle ages seem to have conspired to accumulate fables concerning Virgil.—It appears that Virgil's father was a man of low birth, and that, at one period of his life, he was engaged in the meanest employments. According to some authorities he was a potter or brickmaker; and, according to others, the hireling of a travelling merchant, called Magus or Maius. He so ingratiated himself, however, with his master, that he received his daughter Maia in marriage, and was intrusted with the charge of a farm which his father-in-law had acquired in the vicinity of Mantua. Our poet was the offspring of these humble parents. The cradle of illustrious men, like the origin of celebrated nations, has been frequently surrounded by the marvellous. Hence the dream of his mother Maia, that she had brought forth a branch of laurel, and the prodigy of the swarm of bees which lighted on the lips of the infant. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis; and to this day the inhabitants of Cremona pretend to show a house, in the street of St. Bartholomew, in which Virgil resided when a youth. (*Cremona Literata*, 2, p. 401, *ap. Fabr., Bibl. Lat.*, lib. 1, c. 12.) At the age of sixteen he removed to Mediolanum, and shortly afterward to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the Æneid, and which he employed with so much judgment as richly to meri the eulogy of Macrobius, "Virgilius quem nullius unquam disciplinæ error involvit." (*In Somn., Scip.*, 2, 8.) During his residence in this city he perused the most celebrated Greek writers, being instructed in their language and literature by Parthenius Nicenus (*Macrob., Sat.*, 5, 17), well known as the author of a collection of amatory tales, which he wrote for the use of Cornelius Gallus, in order to furnish him with materials for elegies and other poems. Virgil likewise carefully read the Greek historians, particularly Thucydides (*Mureti Opera*, vol. 2, p. 312, *ed. Ruhnk.*), and he studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect. But medicine and mathematics were the sciences to which he was chiefly addicted; and to this early tincture of geometrical knowledge may, perhaps, in some degree, be ascribed his ideas of luminous order and masterly arrangement, and that regularity of thought, as well as exactness of expression, by which all his writings were distinguished.—Virgil, it is well known, was regarded as a wizard during the dark ages. His character as an adept in magic probably originated in his knowledge of mathematics; in the Pharmaceutria of his eighth eclogue; in his revelation of the secrets of the unknown world in the sixth book of the Æneid; and in the report that he had ordered his books to be burned, which naturally created a suspicion that he had disclosed in them the mysteries of the black art. In whatever way it may have originated, the belief in his magic powers appears to have prevailed as soon as mankind lost the refinement of taste which enabled them to appreciate his exquisite productions. The current fictions concerning the magical operations of Virgil were first incorporated about the beginning of the thirteenth century, in the "*Otia Imperialia*" of Gervase of Tilbury, chancellor of the Emperor Otho IV., to whom he presented his extravagant compilation. The fables of Gervase were transcribed by Helinandus the monk, in his "*Universal Chronicle;*" and similar tales were related in the work of Neckham, "*De Naturis Rerum*," and in "*The Seven Wise Masters.*" Such books supplied materials for the old French romances of "Vergilius," and the English "*Lyfe of Vergilius*," in which stories are told of miraculous palaces, wonderful lamps, and magical statues which he constructed. Vergilius, the sorcerer of the middle ages, is identified and connected with the author of the Æneid, from several circumstances being related of the former in the romances which actually occurred in the life of the poet, particularly his residence at Naples, and the loss of his inheritance, which he recovered by the favour of the emperor of Rome. It was also a common opinion in the fourteenth and fifteenth centuries, as appears from the writings of that age, that the Mantuan bard and the sorcerer were one and the same person. It is somewhat in the same spirit that a learned and ingenious writer of our own days seeks to convert the bard into a member of the Druid priesthood! (*Higgins' Celtic Druids*, p. 32.)—Donatus affirms, that, after Virgil had finished his education at Naples, he went to Rome, where his skill in the diseases of all sorts of animals procured him an appointment in the stables of the emperor. Stories are related concerning his prediction as to the defects of a colt, which, to all the jockeys of the Augustan age, appeared to promise remarkable swiftness and spirit; and concerning a query propounded to him, as if he had been a sorcerer, with regard to the parentage of Augustus; all which are evidently inventions of the middle ages, and bear, indeed, much resemblance to a tale in the *Cento Novelle Antiche*, as also to the stories of the "Three Sharpers," and the "Sultan of Yemen with his three Sons," published some years ago in Mr. Scott's additional volume to the Arabian

Tales.—It does not seem certain, or even probable, that Virgil went at all to Rome from Naples. It rather appears that he returned to his native country, and to the charge of his paternal farm; and if, as is generally supposed, he intended to describe his own life and character under the person of Tityrus, in the first eclogue, it is evident that he did not visit Rome until after the battle of Philippi, and consequent division of the lands among the soldiery. Some poems which are still extant, as the Culex and Ciris, were at one time believed to have been the fruits of his genius at this early period. We are also told, that, in the warmth of his earliest youth, he had formed the bold design of writing, in imitation of Ennius, a poem on the wars of Rome, but that he was deterred from proceeding by the ruggedness of the ancient Italian names, which wounded the delicacy of his ear. It seems certain, at least, that, previous to the composition of his Eclogues, he had made imperfect attempts in the higher departments of heroic poetry. (*Eclog.*, 6, 3.)—The battle of Mutina (*Modena*) was fought in 711 A.U.C., and the triumvirate having been shortly afterward formed, Asinus Pollio was appointed, on the part of Antony, to the command of the district in which the farm of Virgil lay. Pollio, who was a noted extortioner, levied enormous contributions from the inhabitants of the territory intrusted to his care; and, in some instances, when the pecuniary supplies failed, he drove the ancient colonists from their lands, and settled his veterans in their place. He was fond, however, of poetry, and was a generous protector of literary man. The rising genius of Virgil had now begun to manifest itself. His poetic talents and amiable manners recommended him to the favour of Pollio; and, so long as that chief continued in command of the Mantuan district, he was relieved from all exaction, and protected in the peaceable possession of his property. Residing constantly in the country, and captivated with the rural beauties of the Idyllia of Theocritus, Virgil early became ambitious of introducing this new species of poetry into his native land; and, accordingly, he seems to have bent his chief endeavours at this time to imitate and rival the sweet Sicilian. The eclogue entitled "*Alexis*," which is usually placed second in the editions of his works, is supposed to have been his first pastoral production, and to have been written in 711, the year in which Pollio came to assume the military command of the territory where our poet resided. It was quickly followed by the "*Daphnis*" and "*Silenus*," as also by the "*Palæmon*," in which he boasts of the favour of Pollio, and expresses his gratitude for the favour that leader had extended to him. But the tranquillity he enjoyed under the protection of Pollio was of short duration. Previously to the battle of Philippi, the triumvirs had promised to their soldiers the lands belonging to some of the richest towns in the empire. Augustus returned to Italy in 712, after his victory at Philippi, and found it necessary, in order to satisfy their claims, to commence a division of lands in Italy on a more extensive scale even than he had intended. In that country there were considerable territories which had been originally and legally the patrimony of the state. But extensive tracts of this species of public property had, from time to time, been appropriated by corporations and individuals, who were unwilling to be disturbed in their possessions. Julius Cæsar had set the example of reclaiming these farms and colonizing them with his soldiers. His successor now undertook a similar but more extensive distribution. In the middle and south of Italy, however, the lands were chiefly private inheritance, or had been so long retained by individuals that a claim had been acquired to them by length of possession; but in the north of Italy they were for the most part public property, on which colonists had been more recently settled. These were the lands first assigned to the soldiers; and the district to the north of the Po was, in consequence, chiefly affected by the partition. Cremona had, unfortunately, espoused the cause of Brutus, and thus peculiarly incurred the vengeance of the victorious party. But as its territory was not found adequate to contain the veteran soldiers of the triumvirs, among whom it had been divided, the deficiency was supplied from the neighbouring district of Mantua, in which the farm of Virgil lay. The discontent which this oppressive measure created in Italy, being augmented by the artifices of Fulvia and Lucius Antony, the wife and brother of the triumvir, gave rise to the war which terminated favourably for Augustus with the capture of Perugia. Pollio, being a zealous partisan of Antony, and supporting the party of his brother and Fulvia, who unsuccessfully opposed the division of the lands, had it probably no longer in his power to protect Virgil from the aggressions of the soldiers. He was dispossessed under circumstances of peculiar violence, and which even threatened danger to his personal safety; being compelled on one occasion to escape the fury of the centurion Arrius by swimming over the Mincius. He had the good fortune, however, to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, under Syro the Epicurean, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received, not only by Mæcenas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. This happened in the commencement of the year 714; and during the course of that season, in gratitude for the favours he had received, he composed his eclogue entitled Tityrus, in which he introduces two shepherds, one of whom laments the distraction of the times, and complains of the aggressions of the soldiery, while the other rejoices over the recovery of his farm, and vows ever to honour as a god the youth who had restored it. The remaining eclogues, with the exception, perhaps, of the tenth, called "*Gallus*," were produced in the course of this and the following year.—Virgil had now spent three years in the composition of pastoral poetry and in constant residence on his farm, except during the two journeys to Rome which he was compelled to undertake for its preservation. In his pastorals, however, though written in his native fields, we do not find many delineations of Mantuan scenery, or very frequent allusions to the Mincius and its borders. His great object was to enrich his native language with a species of poetry unknown in Latium, and, to promote his success, he chose Theocritus as his model. With few attempts at invention, he pretended to little more than the merit of being the first Roman who had imitated the Sicilian poet, and hence he did not hesitate to borrow, not only the sentiments and images, but even the rural descriptions of his master.—The situation of Virgil's residence was low and humid, and the climate chill at certain seasons of the year. His delicate constitution, and the pulmonary complaint with which he was affected, induced him, about the year 714 or 715, when he had reached the age of thirty, to seek a warmer sky. To this change, it may be conjectured, he was farther instigated by his increasing celebrity and the extension of his poetic fame. His countrymen were captivated by the perfect novelty of pastoral composition, and by the successful boldness with which Virgil had transferred the sweet Sicilian strains to a language which, before his attempt, must have appeared, from its hardness and severity, but little adapted to be a vehicle for the softness of rural description or the delicacy of amorous sentiment, and which had scarcely yet been polished or refined to the susceptibility of such smooth

numbers as the pastoral muse demanded. The Bucolics accordingly were relished and admired by all classes of his contemporaries. So universal was their popularity, that the philosophic eclogue of *Silenus*, soon after its composition, was publicly recited in the theatre by Cytheris, a celebrated actress of mimes.—On quitting his paternal fields, Virgil first proceeded to the capital. Here his private fortune was considerably augmented by the liberality of Mæcenas (*Martial.* 8, 56); and such was the favour he possessed with his patron, that we find him, soon after his arrival at Rome, introducing Horace to the notice of the minister (*Hor., Sat.*, 1, 6), and attending him, along with that poet, on a political mission to Brundisium. Nor did Virgil enjoy less favour with the emperor himself than with his minister. It is said that he never asked anything of Augustus that was refused; and Donatus even affirms, though, it must be confessed, without the least probability, that Augustus consulted him with regard to his resignation of the government, as a sort of umpire between Agrippa and Mæcenas. It was probably during this period of favour with the emperor and his minister that Virgil contributed the verses in celebration of the deity who presided over the gardens of Mæcenas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus,

"*Nocte pluit tota; redeunt spectacula mane;*
Divisum imperium cum Jove Cæsar habet."

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them,

"*Hos ego versiculos feci, tulit alter honores;*

with the beginning of another line in these words,

"*Sic vos non vobis,*"

four times repeated. Augustus wished the lines to be finished; Bathyllus seemed unable; and Virgil at last, by completing the stanza in the following order,

"*Sic vos non vobis nidificatis aves;*
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves,"

proved himself to be the author of the distich, and the poetical usurper became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæcenas. The supposed site, and even ruins of this mansion, were long shown to modern travellers.—Yet, however enviable was Virgil's present lot, the bustle and luxury of an immense capital were little suited to his taste, to his early habits, or to the delicacy of his constitution, while the observance and attention he met with were strongly repugnant to the retiring modesty of his disposition. Such was the popularity which he derived from his general character and talents, that, on one occasion, when some of his verses were recited in the theatre, the whole audience rose to salute Virgil, who was present, with the same respect which they would have paid to the emperor. (*De Caus. corr. eloq.*, c. 13.) And so great was the annoyance which he felt on being gazed at and followed in the streets of Rome, that he sought shelter, it is said, in the nearest shops or alleys from public observation.—At the period when Virgil enjoyed so much honour and popularity in the capital, Naples was a favourite retreat of illustrious and literary men. Thither Virgil retired about A.U.C. 717, when in the thirty-third year of his age; and he continued, during the remainder of his life, to dwell chiefly in that city, or at a delightful villa which he possessed in the Campania Felix, in the neighbourhood of Nola, ten miles east of Naples, leading a life which may be considered as happy when compared with the fate of the other great epic poets, Homer, Tasso, and Milton, in whom the mind or the vision was darkened. About the time when he first went to reside at Naples, he commenced his Georgics by order of Mæcenas, and continued, for the seven following years, closely occupied with the composition of that inimitable poem. During this long period he was accustomed to dictate a number of verses in the morning, and to spend the rest of the day in revising and correcting them, or reducing them to a smaller number, comparing himself in this respect to a she-bear, which licks her misshapen offspring into proper form and proportion. (*Aul. Gell., N. A.*, 17, 10.) Little is known concerning the other circumstances of Virgil's life during the years in which he was employed in perfecting his Georgics. He had a dispute, it is said, with his neighbours, the inhabitants of Nola, from whom he requested permission to convey a small stream of water into his villa, which was adjacent to their town. The citizens would not grant the favour, and the offended poet expunged the name of Nola from the following lines of his Georgics,

"*Talem dives arat Capua, et Vicina Vesevo*
Nola jugo—"

and substituted the word *ora* instead of the obnoxious city. (*Aul. Gell., N. A.*, 7, 20.) The story, however, is entitled to no credit. (*Vid.* Nola.)—The genius of Virgil, being attended with some degree of diffidence, seems to have gained, by slow steps, the measure of confidence which at length imboldened him to attempt epic poetry. He had begun his experience in verse with humble efforts in the pastoral line; though even there we behold his ardent Muse frequently bursting the barriers by which she ought naturally to have been restrained. He next undertook the bolder and wider topic of husbandry; and it was not till he had finished this subject with unrivalled success that he presumed to write the Æneid. This poem, which occupied him till his death, was commenced in 724, the same year in which he had completed his Georgics. After he had been engaged for some time in its composition, the greatest curiosity and interest concerning it began to be felt at Rome. A work, it was generally believed, was in progress, which would eclipse the fame of the Iliad (*Propert.*, 2, 34, 66); and the passage which describes the shield of Æneas appears to have been seen by Propertius. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, in the year 729, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, entreating him to be allowed a perusal of it. Macrobius has preserved one of Virgil's answers to Augustus: "I have of late received from you frequent letters. With regard to my Æneas, if, by Hercules, it were worth your listening to, I would willingly send it. But so vast is the undertaking, that I almost appear to myself to have commenced such a work from some defect in judgment or understanding; especially since, as you know, other and far higher studies are required for such a performance." (*Sat.*, 1, 24.)—Prevailed on, at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of Augustus. The poet, probably, in the prospect of this recitation, had inserted the affect

ing passage in which he alludes to the premature death of the beloved youth:

"*O nate, ingentem luctum ne quære tuorum,*" &c.

But he had skilfully suppressed the name of Marcellus till he came to the line,

"*Tu Marcellus eris—manibus date lilia plenis.*"

It may well be believed that the widowed mother of Marcellus swooned away at the pathos of these verses, which no one, even at this day, can read unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sestertia*) for each verse of this celebrated passage.—It was much the practice among the Roman poets to read their productions aloud; and Virgil is said to have recited his verses with wonderful sweetness and propriety of articulation. During the composition of the Æneid, he occasionally repeated portions of it to those friends whose criticisms he thought might improve the passage he rehearsed. Eros, his librarian and freedman, used to relate, when far advanced in life, that, in the course of his reciting, his master had extemporarily filled up two hemistichs; the one was "*Misenum Æoliden,*" to which he immediately added, "*quo non præstantior alter,*" and the other the half verse following, "*Ære ciere viros,*" to which, as if struck by poetic inspiration, he subjoined, "*Martemque accendere cantu;*" and he immediately ordered his amanuensis to insert these additions in their proper places in the manuscript of his poem.—Having brought the Æneid to a conclusion, but not the perfection which he wished to bestow upon it, Virgil, contrary to the advice and wish of his friends, resolved to travel into Greece, that he might correct and polish this great production at leisure in that land of poetic imagination. It was on undertaking this voyage that Horace addressed to him the affectionate ode beginning,

"*Sic te Diva potens Cypri,*" &c. (1, 3).

Virgil proceeded directly to Athens, where he commenced the revisal of his epic poem, and added the magnificent introduction to the third book of the Georgics. He had been thus engaged for some months at Athens, when Augustus arrived at that city, on his return to Italy, from a progress through his eastern dominions. When he embarked for Greece, it had been the intention of Virgil to have spent three years in that country in the correction of his poem; after which he proposed to pass his days in his native country of Mantua, and devote the rest of his life to the study of philosophy, or to the composition of some great historical poem. The arrival of Augustus, however, induced him to shorten his stay, and to embrace the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. Even the climate of Naples could not preserve him from frequent attacks of these maladies, and their worst symptoms had increased during his residence in Greece. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper was so increased by the motion and agitation of the vessel, that he expired a few days after he had landed at Brundisium, on the southeastern coast of Italy. His death happened A.U.C. 734, when he was in the 51st year of his age. When he felt its near approach, he ordered his friends Varius and Plotius Tucca, who were then with him, to burn the Æneid as an imperfect poem. The ancient classical authorities only say that Virgil commanded the Æneid to be burned (*Plin.*, 7, 30.—*Aul. Gell., N. A.*, 17, 10.—*Macrob., Sat.*, 1, 24.) Donatus says that he had ordered it to be burned, but adds, that on Varius and Tucca representing to him that Augustus would not permit it to be destroyed, he committed it to them for revisal and correction. Moreri relates the story as it is told by Macrobius, Aulus Gellius, and Pliny; and Bayle, as usual, reprehends him because he has not given it according to the version of Donatus. Augustus, however, interposed to save a work which he no doubt saw would at once confer immortality on the poet and on the prince who patronised him. It was accordingly intrusted to Varius and Tucca, with a power to revise and retrench, but with a charge that they should make no additions; a command which they so strictly observed as not to complete even the hemistichs which had been left imperfect. They are said, however, to have struck out twenty-two verses from the second book, where Æneas, perceiving Helen amid the smoking ruins of Troy, intends to slay her, till his design is prevented by his goddess mother. (Consult *Catrou, Œuvres de Virgile; Dissert. sur le 2d livre de l'Eneide*, note 10.) These lines, accordingly, were wanting in many of the ancient manuscripts, but they have been subsequently restored to their place. There was also a report long current, that Varius had made a change, which still subsists, in the arrangement of two of the books, by transposing the order of the second and third, the latter having stood first in the original manuscript. According to some accounts, the four lines "*Ille ego quondam,*" &c., which are still prefixed to the Æneid in many editions, were expunged by Varius and Tucca; but, according to others, they never were written by Virgil, and are no better than an interpolation of the middle ages.—Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæcenas, and his friends Varius and Tucca. Before his death, he had also commanded that his bones should be carried to Naples, where he had lived so long and so happily. This order was fulfilled, under charge of Augustus himself. According to the most ancient tradition and the most commonly received opinion, the tomb of Virgil lies about two miles to the north of Naples, on the slope of the hill of Pausilippo, and over the entrance to the grotto or subterraneous passage which has been cut through its ridge, on the road leading from Naples to Puteoli. Cluverius and Addison, indeed, have placed the tomb on the other side of Naples, near the foot of Mount Vesuvius; but the other opinion is based upon the common tradition of the country, and accords with the belief of Petrarch, Sannazarius, and Bembo: it may still be cherished, therefore, by the traveller who climbs the hill of Pausilippo, and he may still think that he hails the shade of Virgil on the spot where his ashes repose. Notwithstanding, however, the veneration which the Romans entertained for the works of Virgil, his sepulchre was neglected before the time of Martial, who declares that Silius Italicus first restored its long-forgotten honours. What is at present called the tomb, is in the form of a small, square, flat-roofed building, placed on a sort of platform, near the brow of a precipice, on one side, and on the other sheltered by a superincumbent rock. Half a century ago, when More travelled in Italy, an ancient laurel (a shoot, perhaps, of the same which Petrarch had planted) overhung the simple edifice. (*More's Travels, Letter* 65.) Within the low vaulted cell was once placed the urn supposed to contain the ashes of Virgil. Pietro Stefano, who lived in the thirteenth century, mentions that he had seen the urn, with the epitaph inscribed on it, which is said to have been written by the poet himself a few moments before his death:

"*Mantua me genuit; Calabri rapuere; tenet nunc Parthenope. Cecini pascua, rura, duces.*"

It was a common practice among the Latin poets to write their own epitaphs; and, if the above distich be the production of Virgil himself, it is eminently expressive of that modesty which is universally allowed to have been one of the many amiable features of his character, and which is by no means observable in the epitaphs composed for themselves by Ennius and Nævius. The Italian writer just cited also remarks, that Robert of Anjou, apprehensive for the safety of such a relic during the civil wars, had the urn conveyed to *Castel Nuovo*. It seems that so much care was taken, that it was concealed too well to be ever afterward discovered.—We have seen that, at Rome, Virgil avoided all public honours, and was disconcerted by marks of general admiration. But, though he loved retirement and contemplation; though he was of a thoughtful and somewhat melancholy temper; and though he felt not that anxiety for paltry distinctions or trivial testimonies of honour which harassed the morbid mind of Tasso, it seems to be a mistaken idea that he was indifferent to glory, as Donatus and Asconius Pedianus have asserted. He was evidently fond of fame, and desirous to obtain the applause of his contemporaries. And while he shunned the vulgar gaze and shrunk from the pressure of the multitude, he was not, in the hours of retirement, without that proud exultation of spirit, that consciousness of high intellectual endowments and strong imaginative powers, which announced to him that he was called to immortality, and destined to confer immortality on his country.—It has already been remarked, that, in his pastoral poetry, Virgil was the professed imitator of Theocritus: his images, indeed, are all Greek, and his scenery such as he found painted in the pages of the Sicilian poet, and not what he had himself observed on the banks of the Mincius. Yet, with all this imitation and resemblance, the productions of the two poets are widely different. Thus, the delineations of character in Theocritus are more varied and lively. His Idyls exhibit a gallery of portraits which entertains by its variety or delights by its truth; and in which every rural figure is so distinctly drawn, that it stands out, as it were, from the canvass, in a defined and certain form. But that want of discrimination of character, which has been so frequently remarked in the Æneid, is also observable in the pastorals of Virgil. His Thyrsis, Daphnis, and Menalcas resemble each other. No shepherd is distinguished by any peculiar disposition or humour; they all speak from the lips of the poet, and their dialogue is modelled by the standard of his own elegant mind. A difference is likewise observable in the scenes and descriptions. Those of Theocritus possess that minuteness and accuracy so conducive to poetic truth and reality; Virgil's representations are more general, and bring only vague images before the fancy. In the Idyls of Theocritus we find a rural, romantic wildness of thought, and the most pleasing descriptions of simple, unadorned nature, heightened by the charm of the Doric dialect. But Virgil, in borrowing his images and sentiments, has seldom drawn an idea from his Sicilian master without beautifying it by the lustre of his language. The chief merit, however, of Virgil's imitations lies in his judicious selections. Theocritus's sketches of manners are often coarse and unpleasing; and his most beautiful descriptions are almost always too crowded. But Virgil refined whatever was gross, and threw aside all that was overloaded or superfluous. He made his shepherds more cultivated than even those of his own time. He represented them with some of the features which are supposed to have belonged to the swains in the early ages of the world, when they were possessed of great flocks and herds, and had acquired a knowledge of astronomy, cosmogony, and music; when the pastoral life, in short, appeared perfection, and nature had lavished all her stores to render the shepherd happy.—Thus much for the pastoral poetry of Virgil. We come next to the Georgics. This poem, which is in four books, derives its title from the Greek Γεωργικά, which last is compounded of γέα (γῆ), "*the earth*," and ἔργον, "*labour*." The subject is husbandry in general. The poem of the Georgics is as remarkable for majesty and magnificence of diction, as the Eclogues are for sweetness and harmony of versification. It is the most complete, elaborate, and finished poem in the Latin, or perhaps in any language; and, though the choice of subject and the situations afforded less expectation of success than the pastorals, so much has been achieved by art and genius, that the author has chiefly exhibited himself as a poet on topics where it was difficult to appear as such. Rome, from its local situation, was not well adapted for commerce; and, from the time of Romulus to that of Cæsar, agriculture had been the chief care of the Romans. Its operations were conducted by the greatest statesmen, and its precepts inculcated by the profoundest scholars. The long continuance, however, and fatal ravages of the civil wars, had now occasioned an almost general desolation. Italy was, in a great measure, depopulated of its husbandmen. The soldiers, by whom the lands were newly occupied, had too long ravished the fields to think of cultivating them; and, in consequence of the farms lying waste, a famine and insurrection had nearly ensued. (*Georg.*, 1, 505.) In these circumstances, Mæcenas resolved, if possible, to revive the decayed spirit of agriculture, to recall the lost habits of peaceful industry, and to make rural improvement, as it had been in former times, the prevailing amusement among the great: and he wisely judged, that no method was so likely to contribute to these important objects as a recommendation of agriculture by all the insinuating charms of poetry. At his suggestion, accordingly, Virgil commenced his *Georgics*, which were thus, in some degree, undertaken from a political motive, and with a view to promote the welfare of his country; and, as in the eclogue which announces the return of the golden age, he strove to render his woods worthy of a consul, so, in his Georgics, he studied to make his fields deserving of Mæcenas and Augustus. But, though written with a patriotic object, by order of a Roman statesman, and on a subject peculiarly Roman, the imitative spirit of Latin poetry still prevailed, and the author could not avoid recurring, even in his Georgics, to a Grecian model. A few verses on the signs and prognostics of the weather have been translated from the *Phænomena* of Aratus. But the *Works and Days* of Hesiod is the pattern which he has chiefly held in view. In reference to his imitation of this model, he himself styles his Georgics an Ascræan poem; and he appears, indeed, to have been a sincere admirer of the ancient bard. In the Works and Days, Hesiod, after a description of the successive ages of the world, points out the means for procuring an honest livelihood. Of these the proper exercise of agriculture is one of the principal. He accordingly gives directions for the labours of the field, and enumerates those days on which the various operations of husbandry ought to be performed. It is chiefly, then, in the first and second books of the Georgics (where Virgil discourses on tillage and planting) that he has imitated the Works and Days. Hesiod has not treated of the breeding of cattle or care of bees, which form the subjects of the third and fourth books of the Roman poet. But in the former books he has copied his predecessor in some of his most minute precepts of agriculture, as well as in his injunctions with regard to the superstitious observance of days. Virgil's arrangement of his topics is at once the most natural, and that which best carries his reader along with him. He begins with the preparation of the inert mass of earth and the sowing of grain, which form the most intractable part of his sub-

ject. Then he discloses to our view a more open prospect and a wider horizon, leading us among the rich and diversified scenes of nature, the shades of vineyards, and blossoms of orchards. He next presents us with pictures of joyous and animated existence. The useful herds, the courageous horse, the Nomades of Africa and Scythia pass before us, and the fancy is excited by images of the whole moving creation. He at length concludes with those insects which have formed themselves into a well-ordered community, and which, in their nature, laws, and government, seem most nearly to approach the human species. Many of Virgil's rules, particularly those concerning the care of cattle, have been taken from the works of the ancient agricultural writers of his own country. Seneca, indeed, talks lightly of the accuracy and value of his precepts. But Columella speaks of him as an agricultural oracle ("*verissimo vati velut oraculo crediderimus*"); and all modern travellers, who have had occasion to examine the mode of agriculture even at this day practised in Italy, bear testimony to his exactness in the minutest particulars. His precepts of the most sordid and trivial descriptions are delivered with dignity, and the most common observations have received novelty or importance by poetic embellishment. It is thus that he contrives, by converting rules into images, to give a picturesque colouring or illustration to the most unpromising topics, to scatter roses amid his fields, and to cover, as it were, with verdure the thorns and briers of agricultural discussion. This talent of expressing with elegance what is trifling and in itself little attractive, is one of the most difficult arts of poetry, and no one was better acquainted with it than Virgil. But, though he has inculcated his precepts with as much clearness, elegance, and dignity as the nature of the subject admits, and even in this respect has greatly improved on Hesiod, still it is not on these precepts that the chief beauty of the Georgics depends. With the various discussions on corn, vines, cattle, and bees, he has interwoven every philosophical, moral, or mythological episode on which he could with propriety seize. In all didactic poems the episodes are the chief embellishments. The noblest passages of Lucretius are those in which he so sincerely paints the charms of virtue, and the delights of moderation and contentment. In like manner, the finest verses of Virgil are his invocations to the gods, his addresses to Augustus, his account of the prodigies before the death of Cæsar, and his description of Italy. How beautiful and refreshing are his praises of a country life! how solemn and majestic his encomiums on the sage who had triumphed, as it were, over the powers of destiny; who had shut his ears to the murmurs of Acheron, and dispelled from his imagination those invisible and inaudible phantoms which wander on the other side of death! In these and many other passages, it is evident that Virgil contends with Lucretius, and strives hard to surpass him. There is a close resemblance in the topics on which these two poets descant, but a wide difference between them in tone and manner. Lucretius is more bold and simple than his successor, and displays more of the *vivida vis animi;* but his outlines are harder, and we never find in Virgil any of those rugged verses or unpolished expressions which we so frequently encounter in Lucretius. In the theological parts, and those which relate to a state of future existence, Lucretius assumes, as it were, a tone of defiance, while Virgil is more calm, contemplative, and resigned. As the works of Virgil were never completely forgotten during the dark ages, or, at all events, were the first classical productions which were brought to light or studied at the revival of literature, we find imitations of the Georgics in the earliest poets who appeared after that period. The "*Rusticus*" of Politian, "*in Virgilii Georgicôn enarratione pronunciata,*" is an abridgment of the subject of that poem, and several passages are nearly copied from it. Of other modern Latin poems which have been written in imitation of the Georgics, Vaniere's *Prædium Rusticum* approaches nearest to it in the subject; but it is a tedious and languid production. The Italian poem of Alamanni, in six books, entitled "*Della Coltivazione,*" enlarges on the various topics discussed in the first three books of Virgil; while Rucellai, the countryman and contemporary of Alamanni, has, in his poem *Le Api*, nearly translated the fourth book, omitting, however, the fable of Aristæus. Both these poems, in *versi sciolti*, are written with much elegance and purity of style, and contain many passages which might bear a comparison with the most celebrated parts of that immortal work on which they were modelled. A few lines in the fourth book have also given to Rapin the hint for his Latin poem, *Horti;* but, as Addison has remarked, "there is more pleasantness in the little platform of a garden which Virgil gives us, than in all the spacious walks and waterworks of Rapin." The same subject has been enlarged on by Delille, who was a translator and enthusiastic admirer of Virgil, and has borrowed from him some of the finest passages, both in *Les Jardins*, and his other poem, *L'Homme des Champs*, which may be considered as a continuation of the Georgics, by adding a moral part to the Latin poem. St. Lambert, in his *Saisons*, and Roucher, in his *Mois*, have also frequently availed themselves of the Georgics. It is impossible here to point out particular imitations; but it may be observed of these poems in general, that they are vague and diffuse, and never reach that pregnant brevity of style by which their great original is distinguished. It has been remarked by Wharton, that, of all our English poems, "Philip's *Cider*, which is a close imitation of the Georgics, conveys to us the fullest idea of Virgil's manner, whom he has exactly followed in conciseness of style, in throwing in frequent moral reflections, in varying the method of giving his precepts, in his digressions, and in his happy address in returning again to his subject; in his knowledge, and love of philosophy, medicine, agriculture, and antiquity, and in a certain primeval simplicity of manners, which is so conspicuous in both." But no English poet has been so much indebted to Virgil for his fame as Thomson. In his *Seasons* he sometimes assembles together different passages from the Georgics, and sometimes scatters verses belonging to the same passage through different parts of his own production, but at other times he translates straightforward. In his *Spring*, though Lucretius has contributed a share, he has closely imitated from Virgil the description of the golden age, and of the desires which the early season excites among the brute creation. From the same source he has borrowed, in his *Summer*, many circumstances of the thunder-storm, and the panegyric on Great Britain, which is parodied from the praises of Italy. The eulogy which he introduces in his *Autumn* on a philosophical life may be cited as an example of the closeness with which, on some occasions, he imitates the Latin poet.

—The Æneïs next claims our attention. It has for its subject the settlement of the Trojans in Italy. This production belongs to a nobler class of poetry than the Georgics, and is, perhaps, equally perfect in its kind. It ranks, indeed, in the very highest order, and it was in this exalted species that Virgil was most fitted to excel. Undisturbed by excess of passion, and never hurried away by the current of ideas, he calmly consigned to immortal verse the scenes which his fancy had first painted as lovely, and which his understanding had afterward approved. The extent, too, and depth of the design proposed in the Æneid, rendered this subjection to the judgment indispensable. It would be absurd to suppose, with some critics, that Virgil intended to give instruction to princes in the art

of settling colonies (*Catrou, Œuvres de Virgile*, vol. 3, p. 486), or to supply Augustus with political rules for the government and legislation of a great empire; but he evidently designed, not merely to deduce the descent of Augustus and the Romans from Æneas and his companions, but, by creating a perfect character in his hero, to shadow out the eminent qualities of his imperial patron; to recommend his virtues to his countrymen, who would readily apply to him the amiable portrait; and perhaps to suggest, that he was the ruler of the world announced of old by the prophecies and oracles of the Saturnian land. (*Æn.*, 6, 789, *seqq.*) No one who has read the Æneid, and studied the historical character of Augustus, or the early events of his reign, can doubt that Æneas is an allegorical representation of that emperor.—The chief objection which critics in all ages have urged against the Æneid, or, at least, against the poetical character of its author, is the defect in what forms the most essential quality of a poet, originality and the power of invention. It has never, indeed, been denied that he possessed a species of invention, if it may be so called, which consists in placing ideas that have been preoccupied in a new light, or presenting assemblages, which have been already exhibited, in a new point of view. Nor has it been disputed that he often succeeds in bestowing on them the charm of novelty, by the power of more perfect diction, and by that poetic touch which transmutes whatever it lights on into gold. But it is alleged that he has contrived few incidents, and opened up no new veins of thought. It is well known that the Roman dramatic writers, instead of contriving plots of their own, translated the master-pieces of Sophocles, Euripides, and Menander. The same imitative spirit naturally enough prevailed in the first attempts at Epic poetry. When any beautiful model exists in an art, it so engrosses and intimidates the mind, that we are apt to think that, in order to execute successfully any work of a similar description, the approved prototype must be imitated. It is supposed that what had pleased once must please always; and circumstances, in themselves unimportant, or perhaps accidental, are converted into general and immutable rules. It was natural, then, for the Romans, struck with admiration at the sublime and beautiful productions of the epic muse of Greece, to follow her lessons with servility. The mind of Virgil also led him to imitation. His excellence lay in the propriety, beauty, and majesty of his poetical character, in his judicious contrivance of composition, his correctness of drawing, his purity of taste, his artful adaptation of the conceptions of others to his own purposes, and his skill in the combination of materials. Accordingly, when Virgil first applied himself to frame a poem, which might celebrate his imperial master, and emulate the productions of Greece, in a department of poetry wherein she was as yet unrivalled, he first naturally bent a reverent eye on Homer; and, though he differed widely from his Grecian master in the qualities of his mind and genius, he became his most strict and devoted disciple. The Latin dramatists, in preparing their pieces for the stage, had frequently compounded them of the plots of two Greek plays, melted, as it were, into one; and thus compensated for the want of invention and severe simplicity of composition by greater richness and variety of incident. From their example, Virgil comprehended in his plan the arguments both of the Iliad and Odyssey; the one serving him as a guide for the wanderings and adventures of his hero previous to the landing in Latium, and the other as a model for the wars which he sustained in Italy, to gain his destined bride Lavinia. He had thus before him all the beauties and defects of Homer, as lights to gaze at and as rocks to be shunned, with the judgment of ages on both, as a chart which might conduct him to yet greater perfection. In the Iliad, however, there was this superiority, that a sense of injury (easily communicated to the reader) existed among the Greeks; and in the Odyssey, we feel, as it were, the hero's desire of returning to his native country. But both these ruling principles of action are wanting in the Æneid, where the Trojans rather inflict than sustain injury, and reluctantly seek a settlement in new and unknown lands.—Besides the well-known and authentic works of Virgil that have now been enumerated, several poems still exist which are very generally ascribed to him, but which, from their inferiority, are supposed to be the productions of his early youth. Of these, the longest is the *Culex*, which has been translated by Spenser under the title of *Virgil's Gnat*. There can be no doubt, from two epigrams of Martial (8, 56; 14, 185), that there was a poem called *Culex* which had been written by Virgil. But it may be questioned if the *Culex* to which Martial alludes be the same with the poem under that name which we now possess. The *Culex*, which still appears in some of the editions of Virgil, is not without passages of considerable merit; but it exhibits few marks of the taste and judgment of the Mantuan bard. A compressed and pregnant brevity is one of the chief characteristics of that great poet's genuine works; but the *Culex*, as we now have it, is overloaded and diffuse, every thought and description being spun out through as many lines as possible. Those critics who contend for the authenticity of the *Culex*, account for this redundancy by supposing that it was the first, and, indeed, a boyish production of its illustrious author. The *Culex*, however, which Virgil wrote, had no claim to such an excuse. For Statius mentions, in his *Genethliacon* of Lucan, that the Pharsalia of that poet had been completed by him before the age at which Virgil wrote the *Culex*. Now the Pharsalia was finished when Lucan was twenty-six; so that, according to Statius, the *Culex* could not have been written till after Virgil had attained that age, and ought, consequently, to have been as perfect in point of composition as his earliest eclogues. The probability therefore is, that the subject was of Virgil's invention, and that some of the verses are truly Virgilian, but that the poem had been lengthened out and interpolated by the transcribers of the middle ages. The subject of the *Culex* may be considered as partly pastoral and partly mock-heroic; but the mockery is of a gentle and delicate description, and much real beauty and tenderness break out amid the assumed solemnity. A goatherd leads out his flocks to feed upon the pastures near Mount Cithæron. Having fallen asleep, he is suddenly roused from his slumbers by the bite of a gnat; and, while awakening, he crushes to death the insect which had inflicted the wound. He then perceives a huge serpent approaching, which, if his sleep had not been broken, would inevitably have destroyed him. The shade of the gnat appears to the shepherd on the following night, and reproaches him with having occasioned its death at the moment when it had saved his life. The insect describes all that it had seen in the infernal regions during its wanderings, having as yet obtained no fixed habitation. Next day the shepherd prepares a tomb, in order to procure repose for the ghost of his benefactor, and celebrates in due form its funeral obsequies. By far the finest, and probably the most genuine, passage of the poem is that near the beginning, in which the author describes the goatherd leading out his flocks to their pasture, and in which he descants on the pleasures of a country life. As amended by Heyne, and cleared from the interpolations of the scholiasts, we may find in it the germe of those flowers of song which afterward expanded to such maturity and perfection in the Georgics.—The *Ciris*, a poem of the same doubtful authenticity with the *Culex*, and which some commentators have attributed to Cornelius Gallus, records the well-known mythological fable of Scylla, daughter of Nisus, and her

transformation into the bird called Ciris, from which the poem derives its title. That part which is introductory to the complaint of Scylla is not very clear in language or lofty in point of conception. The lamentation itself is as good as might be expected, considering the position in which it was uttered, Minos having, on his voyage home, fastened her to the side of his vessel, and thus dragged her along through the sea. Some of the lines are palpable imitations of the soliloquy of Ariadne in Catullus. Perhaps the best passage is one in which that poet has also been closely imitated, describing the effects of ungovernable love in the breast of Scylla. From the *Ciris*, Spenser, who had translated the *Culex*, imitated a long passage, which constitutes part of the *Legend of Britomart*, in the third book of the *Faëry Queen*.—The *Moretum* would certainly be a curious and interesting production, could it be authenticated as the work of Virgil or Septimius Serenus, to whom Wernsdorff has ascribed it, and who flourished at Rome during the reigns of the Flavian family. Its subject is one concerning which few relics have descended to us from antiquity. It gives an account of the occupations and daily life of an Italian peasant; and, so far as it goes, everything is related with the greatest minuteness; but the employments only of the morning are recorded. The peasant Simulus rises with the dawn. He gathers together the ashes of the yesterday's fire. He then bakes some bread; and, with the assistance of an African freedwoman named Cybale, he prepares a sort of food called *Moretum*, which gives name to the poem, and was chiefly composed of herbs culled from his garden. This introduces a curious description of a peasant's kitchen-garden, and the sort of plants which were reared in it. The poem concludes with the peasant's yoking his oxen, and beginning to plough his field. It is probable, however, that what is now extant is only a fragment at the commencement of the *Moretum*, or the first of a series of rustic eclogues, in which the avocations of a peasant were described in succession through the whole day. The *Copa* merely contains an invitation from an hostess, who was a native of Syria, to pass the hours merrily in a place of entertainment which she kept beyond the gates of Rome; but a good-humoured drinking-song by the majestic author of the Georgics and Æneid is in itself a curiosity.—The best edition of Virgil is that of Heyne, which first appeared from the Leipsic press in 1767–68, 4 vols. 8vo. It has been often reprinted: the most complete is that with the additions of Wagner, *Lips.*, 1831. The edition of Forbiger, *Lips.*, 1826–9, 3 vols. 8vo, is also a very useful one. (*Dunlop's Roman Literature*, vol. 3, p. 68, *seqq.*)

Virginĭa, a daughter of the centurion L. Virginius. The maiden had been betrothed to L. Icilius, one of the tribunes, and the author of the law known by his name. Her beauty, however, inflamed the passions of Appius Claudius, the decemvir, and he caused one of his clients, M. Claudius, to seize her as his slave, intending in this manner to get the person of the damsel within his power. Intelligence was immediately sent to the camp to Virginius, who, obtaining leave of absence, hastened to Rome to protect his daughter. But in vain did he claim his child; in vain appeal to the sympathy of the people; in vain address himself to the better mind of Appius. The decemvir, blind to everything but the beauty of Virginia, and deaf to all but the impulse of his own passion, passed sentence, assigning the maiden to Claudius. Upon this, Virginius, snatching up a butcher's knife, exclaimed, "This is the only way left, my child, to keep thee free and unstained!" and plunged it into her heart; then, turning to Appius, he cried, "On thee and on thy head be the curse of this innocent blood!" Appius ordered him to be seized, but in vain. Waving aloft the bloody knife, he burst through the multitude, flew to the gates, mounted a horse, and spurred headlong to the camp near Tusculum. The wild and frantic aspect of Virginius, his attire stained with blood, and the bloody knife still held convulsively in his grasp, instantly drew a crowd of the soldiery around him. In brief but burning terms he told his tale, and called aloud for vengeance. One thrilling sentiment of sympathizing indignation filled every bosom; they called to arms, plucked up their standards, and, marching to Rome, seized upon the Aventine. The army near Fidenæ caught a similar spirit, having received information of the bloody tragedy from Icilius. They, in like manner, threw off the authority of their commanders, chose military tribunes to lead them, and, hastening to Rome, joined their brethren on the Aventine Hill. In the city all was tumult and terror. The decemvirs were unable to make head against the excited multitude, and the senate itself felt its power ineffectual to allay the tempest. They began to treat with the people and the army, yet with dilatoriness, hoping the ferment would soon abate, and they might still retain their power. But the people were in earnest. Leaving a strong body to defend the Aventine for the present, they marched in military array through the city, and once more posted themselves on the sacred mount, followed by vast numbers of the plebeian party men, women, and children. Then were the patricians compelled to yield, and the decemvirs resigned. (*Vid.* Appius, and Decemviri.)

Virginĭus, the father of Virginia, made tribune of the people after the affair of his daughter. (*Vid.* Virginia.)

Viriāthus, a shepherd of Lusitania, a hunter, a robber, and finally a military hero, almost unrivalled in fertility of resources under defeat, skill in the conduct of his forces, and courage in the hour of battle. Like the guerilla leaders of modern times, he knew how to avail himself of the wild chivalry of his countrymen, and the almost impenetrable fastnesses of his country; but, superior to them, he was equally able to guide a troop and to marshal an army. Six years did he maintain the contest; and at length the consul Cæpio, unable to subdue him in the field, procured his assassination. The Lusitanians, deprived of their brave leader, were soon afterward completely subdued, B.C. 40 (*Flor.*, 2, 17.—*Val. Max.*, 6, 4.)

Visurgis, a river of Germany, now the *Weser*, and falling into the German Ocean. (*Vell. Paterc.*, 2, 105.—*Tac.*, *Ann.*, 1, 70.)

Vistŭla, a river falling into the Baltic, the eastern boundary of ancient Germany, now the *Vistula*, or, as the Germans write the word, the *Weichsel*. (*Mela*, 3, 4.—*Plin.*, 4, 12.—*Amm. Marc.*, 32, 8.)

Vitellius, L. Aulus, a Roman emperor, who came after Otho. He was descended from one of the most illustrious families of Rome, and, as such, he gained an easy admission to the palace of the emperors. The greatest part of his youth was spent at Capreæ, where his willingness to gratify the most vicious propensities of Tiberius raised his father to the dignity of consul and governor of Syria. The applause he gained in this school of debauchery was too great and flattering to induce Vitellius to alter his conduct, and no longer to be one of the votaries of vice. Caligula was pleased with his skill in driving a chariot; Claudius loved him because he was a great gamester; and he recommended himself to the favours of Nero by wishing him to sing publicly in the crowded theatre. With such an insinuating disposition, it is not to be wondered that Vitellius became so great. He did not fall with his patrons, like the other favourites; but the death of an emperor seemed to raise him to greater honours, and to procure him fresh applause. He passed through all the offices of the state, and gained the soldiery by donations and liberal promises. He was at the head of the Roman legions in Germany when Otho was pro

claimed emperor, and the exaltation of his rival was no sooner heard in the camp, than he was likewise invested with the purple by his soldiers. He accepted with pleasure the dangerous office, and instantly marched against Otho. Three battles were fought, and in all Vitellius was conquered. A fourth, however, in the plains between Mantua and Cremona, left him master of the field and of the Roman empire. Vitellius began his reign by endeavouring to conciliate the favour of the populace and the troops by large donations and expensive amusements. He then gave a loose rein to his own debasing appetites, of which the chief was absolute gluttony of the very grossest kind. It is almost incredible, though stated by historians, that in less than four months he expended on the mere luxuries of the table a sum equal to about seven millions sterling. This bloated and pampered ruler was soon regarded by all his subjects with contempt and disgust. The unrestrained licentiousness of the soldiery tended equally to make his reign hated and feared by all who were exposed to the insults and outrages in which they indulged. To supply the funds necessary for the maintenance of his excessive luxury, he resorted to the too prevalent custom of listening to the accusations of spies, and putting to death all such accused persons, that he might seize upon their property. While thus wallowing in the indulgence of the most debasing appetites, Vitellius was startled by tidings of a very alarming nature. Vespasian, who had been sent to take the command of the army in Syria in the Jewish war, and had been detained there by the desperate resistance of the Jews, had sent his own son Titus to offer his allegiance to Galba. But, before his arrival, Galba was dead, and Otho and Vitellius were contending for the empire. Titus returned to his father for instructions; and, though Vespasian appeared ready to acknowledge Vitellius, his own troops were eager to raise him to the sovereignty. Being at length prevailed on to comply with the wishes of the army, he commenced his march towards Europe. The Illyrian and Pannonian armies immediately declared in his favour; and that of Illyricum, under the command of Antonius Primus, crossed the Alps and marched towards Rome to dethrone Vitellius. The Vitellian army, commanded by Cæcina, encountered that of Antonius near Cremona, but was defeated with great loss, and the city was taken. Antonius continued to advance on Rome, and crossed the passes of the Apennines while the emperor was hastening to secure them. Vitellius fled to Rome, which was soon invested by the victorious army of Antonius. An insurrectionary tumult arose in the city itself, during which the Capitol was burned to the ground, and Sabinus, the brother of Vespasian, was killed. The troops of Antonius at length forced an entrance into the city, stormed the quarters of the prætorian guards, and put those turbulent bands to the sword. Vitellius endeavoured to conceal himself, but was discovered, dragged through the streets to the place of punishment for common malefactors, put to death in the most ignominious manner, and his mangled carcass cast into the Tiber amid the execrations of the multitude. Eight months and five days had this despicable wretch seemed to sway the sceptre of supreme dominion, when thus overtaken by the due reward of his debauchery and crimes. (*Hetherington's History of Rome*, p. 185, *seqq.*)

Vitruvius Pollio, M., a celebrated writer on architecture, born at Verona, and contemporary with Julius Cæsar and Augustus. Some, as, for example, Newton, his English translator, have placed him in the reign of Titus, but they have been refuted by Hirt, the author of an elaborate history of ancient architecture (*Geschichte der Baukunst bei den alten, Berlin*, 1822, 2 vols. 4to), at the end of his dissertation on the Pantheon. (Compare *Schöll, Hist. Lit. Rom*, vol. 2, p. 189, *seqq.*, *in notis.*) Under Augustus, who, during the civil contest, had employed him in the construction of military engines, he was appointed inspector of public buildings; and it was at the request of this prince, and availing himself as well of the Greek works already written on that subject, as of the result of his own experience, that Vitruvius published his work on Architecture. It is in ten books. The first seven treat of architecture, in its proper sense; the last three of hydraulic architecture, gnomonics, and mechanics. The style of Vitruvius is unostentatious, concise, and sometimes obscure. Its obscurity, however, is owing to the fact of Vitruvius having been the first Roman who wrote on the subject of architecture, and his using, in consequence, new terms and forms of expression to convey the meaning which he intends. The best edition is that of Schneider, *Lips.*, 1807, in 3 vols. 8vo. It is to be regretted that the plans which originally accompanied the work of Vitruvius are lost to us. (The following works may be consulted with advantage in relation to Vitruvius: *Hirt, Geschichte*, &c., already referred to.—*Stieglitz, Archæologie der Baukunst, Weimar*, 1801.—*Genelli, Briefe über Vitruv., Braunschw. und Berlin*, 1802.—*Rösch, Erläuterungen zu Vitruv's Baukunst, Stuttg.*, 1802.—*Stieglitz archäolog. unterhalt.*, 1 *Abth., Leipz.*, 1820.)

Ulpia Trajāna, a city of Dacia, the residence of Decebalus. It was taken by Trajan, and called by his name. Its previous appellation appears to have been Sarmizegetusa. The modern name is *Varhely* or *Varhel.* (*Inscript., ap. Grut.*—*Inscript., ap. Zamos. Analect.*, 5.)

Ulpiānum, I. a town of upper Mœsia, said by Procopius to have been repaired and embellished by Justinian, and called Justiniana Secunda. It is now *Giustendil.* (*Procop., B. G.*, 4, 25.)—II. One of the principal towns of Dacia, now perhaps *Kolsovar.*

Ulpianus Domitius, one of those who have conferred the greatest honour on Roman jurisprudence, was born at Tyre. Under Septimius Severus he became the colleague of Sextus Pomponius in the judicial stations which he filled. He continued to discharge these same official duties under Caracalla and Macrinus, but was sent into exile after the death of Heliogabalus. Alexander Severus recalled him, made him one of his council, and treated him with the greatest regard. He appointed him, also, prætorian prefect. In this post he rendered himself odious to the soldiery, who complained that he wished to abridge the privileges which they had enjoyed under Heliogabalus. They frequently demanded his death; and on one occasion, the emperor, to save him, covered him with his purple. Ulpian, however, was at last massacred by them, almost in the very arms of the emperor, to whom he had fled for refuge. The people took up arms to defend him, and a violent contest arose, which lasted during three days. Ulpian wrote the most works of any Roman jurist: we have the titles of more than thirty of his productions, among which was a digest in forty-eight books; a commentary on the *Edictum Perpetuum*, in eighty-three; and another on the *Lex Julia Papia*, in twenty. Of all these works there remain twenty-nine chapters of that entitled *Regulæ Juris*, and which consisted of seven books. They were inserted in the abridgment of the Roman law made by order of Alaric. We have also his commentaries in Greek on Demosthenes. The heathen writers have concurred in their eulogy of Ulpian, but the Christians have reproached him for inciting the emperor to a persecution of their sect (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 286, *seqq.*—*Bähr Gesch. der Röm. Lit.*, p. 560.)

Ulŭbræ, a small town of Latium, at no great distance, probably, from Velitræ. Its marshy situation is plainly alluded to by Cicero, who calls the inhabitants *little frogs*. (*Ep. ad Fam.*, 7, 18.) Horace

and Juvenal give us but a wretched idea of the place. (*Horat., Ep.*, 1, 11, 30.—*Juv.*, 10, 101.—*Cramer's Anc. Italy*, vol. 2, p. 85.)

Ulysses, a king of Ithaca, son of Anticlea and Laertes, or, according to some, of Sisyphus. (*Vid.* Sisyphus, and Anticlea.) He became, like the other princes of Greece, one of the suiters of Helen; but, as he despaired of success in his application on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. Tyndarus, the father of Helen, favoured the addresses of Ulysses, as by him he was directed to choose one of his daughter's suiters without offending the others, and to bind them all by a solemn oath that they would unite together in protecting Helen if any violence were ever offered to her person. Ulysses had no sooner obtained the hand of Penelope than he returned to Ithaca, where his father resigned him the crown, and retired to peace and rural solitude. The abduction of Helen, however, by Paris, did not long permit him to remain in his kingdom; and as he was bound, in common with the rest, to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the seashore, where he sowed salt instead of grain. The artifice, however, was soon detected; and Palamedes, by placing before the plough of Ulysses his infant son Telemachus, convinced the world that the father was not insane, who had the foresight to turn away the plough from the furrow, not to hurt his child. Ulysses was therefore obliged to go to the war; but he did not forget him who had exposed his pretended insanity. (*Vid.* Palamedes.) During the Trojan war, the King of Ithaca distinguished himself by his prudence and sagacity as well as by his valour. By his means Achilles was discovered among the daughters of Lycomedes, king of Scyros (*vid.* Achilles); and Philoctetes was induced to abandon Lemnos, and to come to the Trojan war with the arrows of Hercules. (*Vid.* Philoctetes.) With the assistance of Diomedes he slew Rhesus, and destroyed many of the sleeping Thracians in the midst of their camp (*vid.* Rhesus, and Dolon); and, in conjunction with the same warrior, he carried off the Palladium of Troy. (*Vid.* Palladium, where, however, other accounts are given.) These, as well as other services, obtained for him the armour of Achilles, which Ajax had disputed with him. After the Trojan war Ulysses embarked on board his ships to return to Greece, but he was exposed to a number of misfortunes before he reached his native country: he was thrown by the winds upon the coasts of Africa, and visited the country of the Lotophagi (*vid.* Lotophagi), and afterward that of the Cyclopes, where his adventure in the cave of Polyphemus occurred. (*Vid.* Cyclopes, and Polyphemus.) He came next, in the course of his wanderings, to the island of Æolus, monarch of the winds, who gave him, tied up in a bag of ox-hide, all the winds which could obstruct his return to Ithaca; but the curiosity of his companions to know what the bag contained proved nearly fatal. The winds rushed out, and hurried them back to Æolia; the king of which, judging, from what had befallen them, that they were hated by the gods, drove them with reproaches from his isle. Thence he was carried to the land of the Læstrygonians (*vid.* Læstrygones), where he lost all his vessels except the one in which he himself was; and, on escaping from this gigantic and cannibal race, he came to the island of Ææa, the abode of Circe. After dwelling here for an entire year, the warrior and his companions were anxious to depart; but the goddess told the hero that he must previously cross the ocean, and enter the abode of Hades, to consult the blind prophet Tiresias. Accordingly, they left Ææa rather late in the day, as it would appear, and, impelled by a favouring north wind, their ship reached by sunset the opposite coast of ocean, the land of perpetual gloom. Ulysses obeyed the directions of the goddess in digging a small pit, into which he poured mulse, wine, water, flour, and the blood of the victims. The dead came trooping out of the abode of Hades, and Ulysses there saw the heroines of former days, and conversed with the shades of Agamemnon and Achilles. Terror at length came over him; he hastened back to his ship; the stream carried it along, and they reached Ææa while it was yet night. Leaving Ææa on their homeward voyage, Ulysses and his companions came to the islands of the Sirens (*vid.* Sirenes), and, after having escaped from these, and shunned the Wandering Rocks, they reached the terrific Scylla and Charybdis. (*Vid.* Scylla and Charybdis.) As he sailed by Scylla, Ulysses saw six of his followers seized and devoured by the monster, after which he came to Thrinakia, the island of the sun-god. (*Vid.* Thrinakia.) Here his companions sacrilegiously fed upon the sacred herds, and were punished immediately after their departure. No sooner had they lost sight of land than a violent storm arose; their vessel was struck by a thunderbolt; it went to pieces, and all were drowned except Ulysses. When his ship had been thus destroyed, he fastened the mast and keel together, and placed himself upon them. The wind, changing to the south, carried him back to Scylla and Charybdis. As he came by the latter, she absorbed the mast and keel; but the hero caught hold of a wild fig-tree that grew on the rock above, and held by it till they were thrown out again. He then floated along for nine days, and on the tenth reached Ogygia, the isle of Calypso. After eight years' residence with this ocean-nymph (*vid.* Calypso), Ulysses resumed his wanderings on a raft of his own construction; and he had already come in sight of the island of the Phæacians (*vid.* Phæacia), when Neptune, still mindful that his son Polyphemus had been deprived of sight by means of the King of Ithaca, raised a storm and sunk his raft. He was carried along, after this, as he swam, by a strong northerly wind for two days and nights, and on the third day landed on the island of Phæacia, where he was kindly received by King Alcinoüs and his daughter Nausicaa. Here he recited the narrative of his adventures, and after this he was conveyed in a Phæacian vessel to the shore of Ithaca. He had been absent twenty years, and he found, on his return, his palace beset by numerous suiters for the hand of Penelope, who were indulging day after day in riotous carousals, and wasting the resources of the monarch of Ithaca. Disguising himself as a beggar, Ulysses made himself known merely to his son Telemachus and his faithful herdsman Eumæus. With them he concerted measures to re-establish himself on his throne. These measures were crowned with success. The suiters were all slain, and Ulysses was restored to the bosom of his family. (*Vid.* Laertes, Penelope, Telemachus, Eumæus.) He lived about sixteen years after his return, and was at last killed by his son Telegonus, who had landed in Ithaca with the hope of making himself known to his father. This unfortunate event had been foretold to him by Tiresias, who assured him that he should die by the violence of something that was to issue from the bosom of the sea. (*Vid.* Telegonus.) The adventures of Ulysses, on his return from the Trojan war, form the subject of Homer's Odyssey. (*Keightley's Mythology*, p. 259, *seqq.*)

Umbria, a country of Italy, to the east of Etruria and north of the Sabine territory. The Latin writers were evidently acquainted with no people of Italy more ancient than the Umbri (compare *Florus*, 1, 17.—*Plin.*, 3, 14), and Dionysius of Halicarnassus assures us that they were one of the oldest and most nu

nerous nations of the land (1, 19). From his account, as well as from Herodotus (1, 94), it would appear that the Umbri were already settled in Italy long before the arrival of the Tyrrhenian colony. To the Greeks they were known under the name of Ὀμβρικοί, a word which they supposed to be derived from ὄμβρος, under the idea that they were a people saved from an unusual deluge. (*Plin., l. c.—Solin.*, 5.) Dionysius has farther acquainted us with some particulars respecting the Umbri, which he derived from Zenodotus, a Greek of Trœzene, who had written a history of this people. This author appears to have considered the Umbri an indigenous race, whose primary seat was the country around Reate, a district which, according to Dionysius, was formerly occupied by the Aborigines. Zenodotus was also of opinion that the Sabines were descended from the Umbri. Connected with the origin of the ancient Umbri, there is another question not unworthy our attention. It was confidently stated by Cornelius Bocchus, a Roman writer quoted by Solinus (c. 8.—*Serv. ad Æn.*, 12, 753) and Isidorus (*Orig.*, 8, 2), that the Umbri were of the same race with the ancient Gauls. This opinion has been rejected, on the one hand, by Cluverius and Maffei, while it has served, on the other, as a foundation for the systems of Freret and Bardetti, who contend for the Celtic origin of the Umbri.—On the rise of the Etrurian nation, the Umbrian name began to decline. They were forced to withdraw from the right bank of the Tiber, while nearly the whole of northern Italy fell under the power of their more enterprising and warlike neighbours, though an ancient Greek historian makes honourable mention of the valour of the Umbri. (*Nic. Damasc., ap. Stob.*, 7, 89.) It was then, probably, that the Tuscans, as we are told, possessed themselves of three hundred towns previously occupied by the Umbri. (*Plin.*, 3, 5.) A spirit of rivalry was still kept up, however, between the two nations; as we are assured by Strabo that, when either made an expedition into a neighbouring district, the other immediately directed its efforts to the same quarter. (*Strab.*, 226.) Both nations, however, had soon to contend with a formidable foe in the Gauls who invaded Italy; and, after vanquishing and expelling the Tuscans from the Padus, penetrated still farther, and drove the Umbri from the shores of the Adriatic into the mountains. These were the Senones, who afterward defeated the Romans on the banks of the Allia, and sacked their city. The Umbri, thus reduced, appear to have offered but little resistance to the Romans; nor is it improbable that this politic people took advantage of their differences with the Etruscans to induce them to remain neuter while they were contending with the latter power. The submission of Southern Umbria appears to have taken place A.U.C. 446 (*Liv.*, 9, 41). The northern and maritime parts were reduced after the total extirpation of the Senones, about twenty-five years afterward. (*Cramer's Anc. Italy*, vol. 1, p. 251, *seqq.*—Compare *Niebuhr's Roman History*, vol. 1, p. 119, *seqq.*, *Cambridge transl.*)

Unelli, a people of Gallia Lugdunensis Secunda, whose country formed part of the Tractus Armoricus, and answers to that part of modern Normandy in which are *Valognes*, *Coutances*, and *Cherbourg*, in the department *de la Manche*. Their capital, at first, was Crociatonum, answering to the modern *Valognes*. Afterward, however, their chief city was Constantini Castra, now *Coutances*. (*Lemaire, Index Geogr. ad Cæs.*, p. 373.)

Voconĭa Lex, *de Testamentis*, by Q. Voconius Saxa, the tribune, A.U.C. 584, enacted that no one should make a woman his heiress (*Cic. in Verr.*, 1, 42), nor leave to any one, by way of legacy, more than to his heir or heirs. This law is supposed to have referred chiefly to those who were rich, to prevent the extinction of opulent families. On account of its severity, however, it fell into disuse. (*Cic., de Fin.*, 2 17.—*Aul. Gell.*, 20, 1.)

Vocontĭi, a people of Gallia Narbonensis, in the immediate vicinity of the Alps, on the banks of the Druma or *Drome*. Their principal cities were Vasio, now *Vaison;* Lucus Augusti, now *Luc;* and Dea Vocontiorum, now *Die*. (*Cæs., B. G.*, 1, 10.—*Lemaire, Index Geogr. ad Cæs.*, p. 401.)

Vogēsus, now *la Vosge*, a mountain of Belgic Gaul, a branch of the chain of Jura, stretching in a northern direction; and in which are the sources of the Arar (now *Saône*), the Mosa (now *Meuse*), and the Mosella (now *Moselle*). Its greatest height, *Donnon*, is about 400 toises above the level of the sea, and its length 50 leagues. (*Lucan*, 1, 397.—*Cæs., B. G.*, 4, 10.)

Volaterræ, a city of Etruria, northwest of Sena, and northeast of Vetulonii. It stood nearly fifteen miles inland, on the right bank of the river Cæcina. The modern name is *Volterra;* its Etrurian appellation, as appears on numerous coins, was Velathri. Even if we had not the express authority of Dionysius of Halicarnassus (3, 51) for assigning to Volaterræ a place among the twelve principal cities of ancient Etruria, the extent of its remains, its massive walls, vast sepulchral chambers, and numerous objects of Etruscan art, would alone suffice to show its antique splendour and importance, and claim for it that rank. From the monuments alone which have been discovered within its walls and in the immediate vicinity, no small idea is raised of the power, civilization, and taste of the ancient Etruscans. Its walls were formed, as may yet be seen, of huge massive stones, piled on each other without cement; and their circuit, which is still distinctly marked, embraced a circumference of between three and four miles. The citadel was built, as Strabo reports, on a hill, the ascent to which was fifteen stadia (*Strab.*, 223); and it is supposed that the Tyrrhenian city of which Aristotle (*De Mirab.*, p. 1158) speaks, under the name of Œnarrea, as being built on a hill thirty stadia high, is Volaterræ. The first mention of Volaterræ in the Roman history occurs in Livy (10, 12), where an engagement of no great importance is stated to have taken place near this city, at the close of a war, in which the Etruscans were leagued with the Samnites against the Romans, A.U.C. 454. In the second Punic war we find Volaterræ among the other cities of Etruria that were zealous in their offers of naval stores to the Romans. (*Liv.*, 28, 45.) Many years afterward Volaterræ sustained a siege, which lasted two years, against Sylla; the besieged consisting principally of persons whom that dictator had proscribed. On its surrender Italy is said to have enjoyed peace for the first time after so much bloodshed. Finally, we hear of Volaterræ as a colony somewhat prior to the reign of Augustus. (*Front., de Col.*—Compare *Plin.*, 3, 5.—*Cramer's Anc. Italy*, vol. 1, p. 186.)

Volaterrāna Vada, a harbour on the coast of Etruria, deriving its name from the city of Volaterræ, which lay inland. It is still known by the name of *Vada*. (*Cic., pro Quinct.*, 6.—*Plin.*, 3, 5.—*Rutil., Itin.*, 1, 453.)

Volcæ, a numerous and powerful nation of southern Gaul, divided into two great branches, the Arecomici and Tectosages. I. The Volcæ Arecomici occupied the southwestern angle of the Roman province in Gaul, and had for their chief city Nemausus, now *Nismes*.—II. The Volcæ Tectosages lay without the Roman province, in a southwest direction from the Arecomici. Their capital was Tolosa, now *Toulouse*.—The nation of the Volcæ would appear from their name to have been of German origin. Compare the German *volk*, "people," &c., whence comes the English "folk." The Roman pronunciation of Volcæ, moreover, was *Volkæ*. (*Cæs., B. G.*, 7, 74, *seqq.*)

Vologĕses, a name common to many of the kings of Parthia, who made war against the Roman emperors. (*Vid.* Parthia.)

Volsci, a people of Latium, along the coast below Antium. No notice appears to be taken by any Latin writer of the origin of this people. According to Cato, they occupied the country of the Aborigines (*ap. Priscian.*, 5), and were at one time subject to the Etruscans. (*Id.*, *ap. Serv.*, *Æn.*, 11, 567.) We learn from Titinnius, an old comic writer quoted by Festus (*s. v.* Oscum), that the Volsci had a peculiar idiom distinct from the Oscan and Latin dialects. They used the Latin characters, however, both in their inscriptions and on their coin. Notwithstanding the small extent of country which they occupied, reaching only from Antium to Terracina, a line of coast of about fifty miles, and little more than half that distance from the sea to the mountains, it swarmed with cities filled with a hardy race, destined, says the Roman historian, as it were by fortune, to train the Roman soldier to arms by their perpetual hostility. (*Liv.*, 6, 21.) The Volsci were first attacked by the second Tarquin, and war was carried on afterward between the two nations, with short intervals, for upward of two hundred years (*Liv.*, 1, 53); and though this account is no doubt greatly exaggerated by Livy, and the numbers much overrated, enough will remain to prove that this part of Italy was at that time far more populous and better cultivated than at present. (*Cramer's Anc. Italy*, vol. 2, p. 82.)

Voltumnæ Fanum, a spot in Etruria where the general assembly of the Etrurians was held on solemn occasions. (*Liv.*, 4, 23.—*Id.*, 5, 17.) Some trace of the ancient name is preserved in that of a church called *Santa Maria in Volturno*. (*Lanzi*, vol. 2, p. 107.—*Cramer's Anc. Italy*, vol. 2, p. 223.)

Volsinium. *Vid.* Vulsinii.

Volubĭlis, a city in Mauritania Tingitana, between Tocolosida and Aquæ Dacicæ, in a fruitful part of the country. It is now *Walili*. (*Itin. Ant.*, 23.—*Mela*, 3, 10.)

Volumnia, the wife of Coriolanus. (*Liv.*, 2, 40.)

Vopiscus, one of the writers of the Augustan History. He was a native of Syracuse, and contemporary with Trebellius Pollio, having flourished towards the close of the third and in the early part of the fourth century. His father and grandfather lived on terms of intimacy with the Emperor Dioclesian. In the year 291 or 292, the prefect of Rome, Junius Tiberianus, prevailed upon Vopiscus to write a life of Aurelian, which no Latin historian had as yet taken up. He supplied him with various materials from the private papers of that prince, and also from the Ulpian library. Among the books consulted by him, Vopiscus names some Greek works. This biography was followed by the lives of Tacitus, Florian, Probus, Firmus, Saturninus, Proculus, Bonosus, Carus, Numerian, and Carinus. Flavius Vopiscus is distinguished from his brethren in the Augustan collection by possessing more of order and method: the letters and official papers, moreover, which he has inserted in his history, impart a considerable value to the work. As to style, however, he is on a level with the other writers in the Augustan History. He states, in his life of Aurelian, his intention of writing the life of Apollonius of Tyana, a project which he never executed. His works are given in the *Historiæ Augustæ Scriptores*. (*Schöll, Hist. Lit. Rom.*, vol. 3, p. 156.)

Urania, the muse of Astronomy, usually represented as holding in one hand a globe, in the other a rod, with which she is employed in tracing out some figure. (*Vid.* Musæ.) By some she was said to be the mother of Hymenæus. (*Catullus*, 61, 2.—*Nonnus*, 33, 67.)

Uranopŏlis, according to most geographers, a city on the peninsula of Athos, founded by Alexander, brother of Cassander (*Athen.*, 3, 54), and the site of which is called *Callitzi*. (*Cramer's Anc. Greece*, vol. 1, p. 260.) Gail, however, maintains that no such city ever existed, and that the name was a general appellation for the whole peninsula of Athos, with its five cities. (*Gail, Atlas*, p. 21.)

Urănus (Οὐρανός, "*Heaven*" or "*sky*"), a deity, the same as Cœlus, the most ancient of all the gods. He married Terra, or the Earth, by whom he had the Titans. (*Vid.* Titanes.)

Urcinĭum, a town on the western coast of Corsica, east of the Rhium Promontorium. It was fabled to have been founded by Eurysaces, the son of Ajax, and is now *Ajaccio*.

Urĭa (Ureium or Hyreium), a town on the coast of Apulia, giving name to the Sinus Urias, or Gulf of *Manfredonia*. The position of this town has never been very clearly ascertained, partly from the circumstance of there being another town of the same name in Messapia, and partly from the situation assigned to it by Pliny, to the south of the promontory of Garganus, not agreeing with the topography of Strabo (*Plin.*, 3, 11.—*Strabo*, 284.) Hence Cluverius and Cellarius were led to imagine that there were two distinct towns named Uria and Hyrium; the former situated to the south, the latter to the north of Garganus. (*Ital. Antiq.*, vol. 2, p. 1212.—*Geogr. Ant.*, lib. 2, c. 9.) It must be observed, however, that Dionysius Periegetes and Ptolemy (p. 62) mention only Hyrium, and therefore it is probable that the error has originated with Pliny. At any rate, we may safely place the Hyreium of Strabo at *Rodi*. (*Cramer's Anc. Italy*, vol. 2, p. 273, *seqq.*)

Usipĕtes or Usipii, a German tribe. Driven by the Suevi from the interior of Germany, the Usipetes presented themselves on the banks of the Lower Rhine, crossed that stream, and passed through the territories of the Menapii into Gaul. Cæsar defeated them and drove them back over the Rhine, and we then find them settling to the north of the Luppia or *Lippe*, and reaching to the eastern mouth of the Rhine. At a subsequent period they had their settlement between the *Sieg* and *Lahn*, but gradually merged into the name of Allemanni. (*Mannert, Geogr.*, vol. 3, p 153, 239.)

Ustica, a mountain and valley in the Sabine territory, near Horace's farm. (*Horat., Od.*, 1, 17, 11.)

Utica, a city of Africa, on the seacoast, northwest of Carthage, and separated from its immediate district by the river Bagradas. The Greeks called the name Ityke (Ἰτύκη), probably by a corruption. Utica was the earliest, or one of the earliest colonies planted by Tyre on the African coast, and Bochart deduces the name from the Phœnician *Atica*, i. e., "ancient." (*Geogr. Sacr.*, 1, 24, col. 474, l. 1.) Velleius Paterculus makes it to have been founded about the time that Codrus was king at Athens, about 1150 B.C., consequently in the period when the Greeks were beginning to make their settlements along the coast of Asia Minor (1, 2). Justin asserts that Utica was more ancient than Carthage (18, 4, 5). It was originally a free and independent city, like all the other large settlements of the Phœnicians, and had a senate and suffetes, or presiding magistrates, of its own. As Carthage, however, rose gradually into power, it assumed a kind of protection over Utica, as would appear in particular from the language of the second treaty between Rome and Carthage, where the latter state speaks not only for itself, but also for the people of Utica. (*Polyb.*, 3, 24.) At a subsequent period we find Utica, it is true, still with a separate constitution of its own, but, in reality, more or less dependant upon the power of Carthage. Hence the disaffection frequently shown by the inhabitants to the Carthaginian cause, the ease with which Agathocles made himself master of the place, and its siding with the re-

volted mercenaries after the first Punic war. (*Diod. Sic.*, 20, 54. — *Polyb.*, 1, 82, 88.) The punishment inflicted by the Carthaginians on the people of Utica, on the quelling of this rebellion, probably drew more closely the connexion between the two cities; at least Scipio besieged Utica in vain during the second Punic war. At the beginning of the third Punic contest, however, the inhabitants of Utica regarded it as the safer course to separate their interests from those of Carthage. They gave themselves up, therefore, voluntarily to the power of Rome, and this latter state had now a firm foothold for the prosecution of all her ambitious plans in relation to Africa. (*Polyb.*, 36, 1.) As some recompense to the Uticenses for the valuable aid they had afforded during the war, the Romans, at its close, bestowed upon them a large portion of the territory immediately adjacent to Carthage (*Appian, Bell. Pun.*, c. 135); and Utica was now, and remained as long as Carthage continued in ruins, the first city of Africa in point of importance, and the seat of the proconsul. And yet it never became a very flourishing city, since in all the civil wars of the Romans detachments of one party or the other invariably landed near this place, and fought many of their battles here. Thus, it was near Utica that Pompey defeated the opponents of Sylla (*Orosius*, 5, 21); here, too, Curio contended for Cæsar, and, not long after, Cæsar's opponents selected Utica as the chief seat of the war. The issue was an unfortunate one for the republican party, and Cato (hence called *Uticensis*) found here a death by his own hand. Hitherto Utica had remained a free city, with its old constitution, and hence Hirtius speaks of its senate. (*Auct., Bell. Afr.*, c. 87, 90.) Augustus declared the place a Roman colony. (*Dio Cass.*, 49, 16.—*Plin.*, 5, 4.) It still, however, retained, in some measure, its early constitution, and hence is styled by Aulus Gellius a municipium (16, 13). At a later period, Utica was regarded, after Carthage, the latter having been rebuilt, as the second in Africa. Utica had no harbour, but safe roads in front of the town. Its ruins are to be seen at the present day near *Porto Farina*. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 288, *seqq.*)

Vulcanalĭa, festivals in honour of Vulcan, brought to Rome from Præneste, and observed in the month of August. The streets were illuminated, fires kindled everywhere, and animals thrown into the flames, as a sacrifice to the deity. (*Varro, L. L.*, 5, 3.—*Plin.*, 18, 13.)

Vulcāni Insŭlæ. *Vid.* Æoliæ (Insulæ), and Lipara.

Vulcānus, the god of fire, the same with the Hephæstus (Ἥφαιστος) of the Greeks. Hephæstus, the Olympian artist, is in Homer the son of Jupiter and Juno. (*Il.*, 1, 572, 578.) According to Hesiod, however, he was the son of Juno alone, who was unwilling to be outdone by Jupiter when he had given birth to Minerva. (*Theog.*, 927.) He was born lame, and his mother was so shocked at the sight of him that she flung him from Olympus. The Ocean-nymph Eurynome and the Nereïd Thetis saved and concealed him in a cavern beneath the Ocean, where, during nine years, he employed himself in manufacturing for them various ornaments and trinkets. (*Il.*, 18, 394, *seqq.*) We are not informed how his return to Olympus was effected; but we find him, in the Iliad, firmly fixed there; and all the mansions, furniture, ornaments, and arms of the Olympians were the work of his hands. It would be an almost endless task to enumerate all the articles formed by Hephæstus. Only the chief of them will here be noticed. One thing is remarkable concerning them, that they were all made of the various metals; no wood, or stone, or any other substance entering into their composition: they were, moreover, frequently endowed with automatism. Hephæstus made armour for Achilles and other mortal heroes. (*Il.*, 8. 195.) The fatal collar of Harmonia was the work of his hands. (*Apollod.*, 3, 4, 3.) The brass-footed, brass-throated, fire-breathing bulls of Æëtes, king of Colchis, were the gift of Hephæstus to Æëtes' father Helius. (*Apollon. Rhod.*, 3, 230.) He also made for Alcinoüs, king of the Phæacians, the gold and silver dogs which guarded his house. (*Od.*, 7, 91.) For himself he formed the golden maidens, who waited on him, and whom he endowed with reason and speech. (*Il.*, 18, 419.) He gave to Minos, king of Crete, the brazen man Talus, who each day compassed his island three times to guard it from the invasion of strangers. (*Apollod.*, 1, 9, 26.) The brazen cup, in which the Sun-god and his horses and chariot are carried round the earth every night, was also the work of this god. The only instances we meet of Hephæstus' working in any other substance than metal are in Hesiod, where, at the command of Jupiter, he forms Pandora of earth and water (*Op. et D.*, 60), and where he uses gypsum and ivory in the formation of the shield which he makes for Hercules. (*Scut., Herc.*, 141.) That framed by him for Achilles in the Iliad is all of metal. — In the Iliad (18, 382), the wife of Hephæstus is named Charis; in Hesiod (*Theog.*, 945), Aglaia, the youngest of the Graces; in the interpolated tale in the Odyssey (8, 266, *seqq.*), Aphrodite, the goddess of beauty. — The favourite haunt of Hephæstus on earth was the isle of Lemnos. It was here that he fell when flung from Heaven by Jupiter for attempting to aid his mother Juno, whom Jupiter had suspended in the air with anvils fastened to her feet. As knowledge of the earth increased, Ætna and all other places where there was subterranean fire were regarded as the forges of Hephæstus; and the Cyclopes were associated with him as his assistants. In Homer, when Thetis wants Hephæstian armour for her son, she seeks Olympus, and the armour is fashioned by the artist-god with his own hand. In the Augustan age Venus prevails on her husband, the master-smith, to furnish her son Æneas with arms; and he goes down from Heaven to Hiera (one of the Liparean isles), and directs his men, the Cyclopes, to execute the order. (*Æn.*, 8, 407, *seqq.*) It is thus that mythology changes with modes of life. Hephæstus and Minerva are frequently joined together as the communicators unto men of the arts which embellish life and promote civilization. The philosophy of this view of the two deities is correct and elegant. (*Od.*, 6, 233. — *Ib.*, 23, 160. — *Hom., Hymn.*, 20. — *Plato, Polit.*, p. 177. — *Völcker, Myth. der Iap.*, p. 21, *seq.*) — The artist-god is usually represented as of ripe age, with a serious countenance and muscular form: his hair hangs in curls on his shoulders. He generally appears with hammer and tongs at his anvil, in a short tunic, and his right arm bare; sometimes with a pointed cap on his head. The Cyclopes are occasionally placed with him. — Hephæstus must have been regarded originally as simply the fire-god, a view of his character which we find even in the Iliad (20, 73; 21, 330, *seqq.*). Fire being the great agent in reducing and working the metals, the fire-god naturally became an artist. The former was probably Hephæstus' Pelasgian, the latter his Achæan character. — The Vulcan of the Latins was also, like Hephæstus, the god of fire, but he is not represented as an artist. He was said, in one legend, to be the father of Servius Tullius, whose wooden statue was, in consequence, spared by the flames when they consumed the temple of Fortune in which it stood. (*Ovid, Fast.*, 6, 627. — *Dion. Hal.*, 4, 40.) He was also the reputed father of Cæculus, the founder of Præneste, the legend of whose birth is nearly similar to that of Servius. (*Virg., Æn.*, 7, 678, *seqq.* — *Servius, ad loc.*) Vulcan was united with a female power named Maia. (*Keightley's Mythology*, p. 107, 518.)

Vulcatĭus, Gallicanus, one of the writers of the

Augustan History. He has the title of *Vir Clarissimus*, which indicates that he was a senator. Vulcatius lived under Diocletian, and proposed to himself to write a history of all the Roman emperors; we have from him, however, only the life of Avidius Cassius. Some manuscripts even assign this biography to Spartianus.

Vulsinĭi or Volsinĭi, and also Vulsinĭum or Volsinĭum, a city of Etruria, situate on the northern shore of the Lacus Vulsiniensis. It is generally allowed to rank among the first cities of the country. An account of its early contest with Rome is to be found in Livy (5, 31). About the time of the war against Pyrrhus, Vulsinii, which the Roman writers represent as a most opulent and flourishing place, becomes so enervated by its wealth and luxury as to allow its slaves to overthrow the constitution, and give way to the most unbridled licentiousness and excess, till at last the citizens were forced to seek for that protection from Rome which they could not derive from their own resources. The rebels were speedily reduced, and brought to condign punishment. (*Val. Max.*, 8, 1.—*Flor.*, 1, 21.—*Oros.*, 4, 5.) As a proof of the ancient prosperity of Vulsinii, it is stated by Pliny, on the authority of Metrodorus Scepsius, that it possessed, when taken by the Romans, no less than 2000 statues. (*Plin.*, 34, 7.) From Livy we learn that the Etruscan goddess Nortia was worshipped there, and that it was customary to mark the years by fixing nails in her temples (7, 3) Vulsinii, at a later period, is noted as the birthplace of Sejanus. (*Tac., Ann.*, 4, 1.) It is now *Bolsena.* (*Cramer's Anc. Italy*, vol. 1, p. 221, *seqq.*)

Vulturnum, a town of Campania, at the mouth of the river Vulturnus, and on the left bank. It is now *Castel di Volturno.* The origin of this city was probably Etruscan, but we do not find it mentioned in history until it became a Roman colony, A.U.C. 558. (*Liv.*, 34, 45.) According to Frontinus, a second colony was sent thither by Cæsar. Festus includes it among the præfecturæ. (*Cramer's Anc. Italy*, vol. 2, p. 145.)

Vulturnus, I. a river of Campania, now *Volturno*, rising among the Apennines, in the territory of Samnium, and discharging its waters into the lower sea. At its mouth stood the town of Vulturnum. The modern name is the *Volturno.* A magnificent bridge, with a triumphal arch, was thrown over this river by Domitian when he caused a road to be constructed from Sinuessa to Puteoli; a work which Statius has undertaken to eulogize in some hundred lines of indifferent poetry. (*Sylv.*, 4, 3.—*Cramer's Anc. Italy*, vol. 2, p. 144.)—II. A name applied by the Latin writers to the southeast wind, and answering to the Greek Εὐρόνοτος. (*Aul. Gell.*, 2, 22.—*Vitruv.*, 1, 6.)

Uxantis, an island off the coast of Gaul, now *Ushant.* (*Itin. Hieros.*, 509.)

Uxellodūnum, a city in Aquitanic Gaul, in the territory of the Cadurci; now *Pueche d'Issolon.* (*Cæs., B. G.*, 8, 32.)

Uxĭi, a mountaineer race occupying the ranges that run on each side of the river Orontes, and separate Persis from Susiana. They were predatory in their habits. (*Diod.*, 27, 67.—*Arrian, Ind.*, 3, 18.—*Plin.*, 6 27.)

X.

Xanthippe (Ξανθίππη), less correctly Xantippe, the wife of Socrates, represented by many of the ancient writers as a perfect termagant. It is more than probable, however, that the infirmities of this good woman have been exaggerated, and that calumny has had some hand in finishing her picture; for Socrates himself, in a dialogue with his son Lamprocles (*Mem.*, 2, 2), allows her many domestic virtues; and we find her afterward expressing great affection for her husband during his imprisonment. She must have been as deficient in understanding as she was froward in disposition if she had not profited by the daily lessons which, for twenty years, she received from such a master. (*Enfield's History of Philosophy*, vol. 1, p. 171.—Compare the remarks of Mendelsohn, in his life of Socrates, prefixed to his German version of *Plato's Phædon*, p. 17, *seqq.*)

Xanthippus, I. a Spartan leader, who fought on the side of the Carthaginians in the first Punic war, and defeated Regulus. He is said to have left Carthage soon after this success, apprehending evil consequences to himself from the jealousy of the inhabitants. (*Vid.* Regulus.)—II. An Athenian commander, who led the forces of Athens at the battle of Mycale. He was father of the celebrated Pericles. (*Vid.* Mycale.)

Xanthus or Xanthos, I. a river of Troas in Asia Minor, the same as the Scamander, and, according to Homer, called Xanthus by the gods and Scamander by men. (*Vid.* remarks under the article Troja, "Topography of Troy.")—II. A river of Lycia, falling into the sea above Patara. It was the most considerable of the Lycian streams, and at an early period bore the name of Sirbes, as Strabo writes it, but Sibrus according to Panyasis (*ap. Steph. Byz., s. v.* Τρεμίλη). This stream was navigable for small vessels; and at the distance of seventy stadia from its mouth was Xanthus, the principal city of the Lycians. (*Cramer's Asia Minor*, vol. 2, p. 247.) Bochart, with great probability on his side, regards the name Xanthus as a mere translation into Greek of the Oriental and earlier name, since the term *Zirba*, both in Arabic and Phœnician, is equivalent to the Greek ξανθός, "yellow." (*Geogr. Sacr.*, 1, 6, col. 363.)—III. The chief city of Lycia, situate on the river of the same name, at the distance of seventy stadia from its mouth. Pliny says it was fifteen miles from the sea; but that distance is too considerable, there being no doubt that the Lycian capital occupied the site of *Aksenide*, which occurs in the situation described by Strabo (666.—Compare *Hecatæus, ap. Steph. Byz., s. v.* Ξάνθος). The Xanthians have twice been recorded in history for the dauntless courage and perseverance with which they defended their city against a hostile army. The first occasion occurred in the invasion of Lycia by the army of Cyrus under Harpagus, after the conquest of Lydia, when they buried themselves under the ruins of their walls and houses. (*Herod.*, 1, 176.) The second event here alluded to took place many centuries later, during the civil wars consequent on the death of Cæsar. The Xanthians having refused to open their gates to the republican army commanded by Brutus, that general invested the town, and, after repelling every attempt made by the citizens to break through his lines, finally entered it by force. The Xanthians are said to have resisted still, and even to have perished in the flames, with their wives and children, rather than fall into the hands of the Roman general, who made many attempts to turn them away from their desperate purpose. (*Plut., Vit. Brut.*—*Appian, Bell. Civ.*, 4, 18.—*Dio Cass.*, 47, 34.)—Mr. Fellows describes the remains at Xanthus as all of the same date, and that a very early one. "The walls are many of them Cyclopean. The language of the innumerable and very perfect inscriptions is like the Phœnician or Etruscan; and the beautiful tombs in the rocks are also of very early date. The city has not the appearance of having been very large, but its remains show that it was highly ornamented, particularly the tombs." A detailed account of several of these tombs, and of the sculptures upon them, is also given by the same traveller. (*Fellows' Asia Minor*, p. 225, *seqq.*)—IV. An ancient historian of Lydia. We learn from Suidas (*s. v.* Ξάνθος) that his father's name was Candaules; that he flourished at the time of the capture of Sardis by the Ionians (Ol. 69); and that he

wrote a History of Lydia in four books. Suidas cites the second. Dionysius of Halicarnassus also quotes this work, and speaks of the author in terms of high commendation. (*Ant. Rom.*, vol. 1, p. 22, *ed. Reiske.*) The *Lydiaca* are quoted by Parthenius, in Stephanus of Byzantium, and probably by the scholiast on Apollonius Rhodius: by Hephæstion also (p. 14, *ed. Gaisf.*). The fragments of Xanthus are given by Creuzer in his "*Historicorum Græcorum Antiquiss. Fragmenta*," *Heidelb.*, 1806, 8vo, p. 148, *seqq.* (*Mus. Crit.*, vol. 2, p. 109, *seqq.*)

Xenŏcles, an Athenian tragic poet, ridiculed by Aristophanes, and yet the conqueror of Euripides on one occasion (Olym. 91.2, B.C. 415). He was of dwarfish stature, and son of the tragic poet Carcinus. In the *Pax*, Aristophanes applies the term *μηχανοδίφας* to the family. From the scholiast it appears that Xenocles was celebrated for introducing machinery and stage-shows, especially in the ascent or descent of his gods. (*Theatre of the Greeks*, 3d ed., p. 66.)

Xenocrătes, I. an ancient philosopher, born at Chalcedon in the 95th Olympiad, B.C. 400. H first attached himself to Æschines, but afterward became a disciple of Plato, who took much pains in cultivating his genius, which was naturally heavy. Plato, comparing him with Aristotle, who was also one of his pupils, called the former a dull ass, who needed the spur, and the latter a mettlesome horse, who required the curb. His temper was gloomy, his aspect severe, and his manners little tinctured with urbanity. These material defects his master took great pains to correct, frequently advising him to sacrifice to the Graces; and the pupil was patient of instruction, and knew how to value the kindness of his preceptor. He compared himself to a vessel with a narrow orifice, which receives with difficulty, but firmly retains whatever is put into it. So affectionately was Xenocrates attached to his master, that when Dionysius, in a violent fit of anger, threatened to find one who should cut off his head, he said, "Not before he has cut off this," pointing to his own. As long as Plato lived, Xenocrates was one of his most esteemed disciples; after his death he closely adhered to his doctrine; and, in the second year of the hundred and tenth Olympiad, B.C. 339, he took the chair in the Academy as the successor of Speusippus. Aristotle, who, about this time, returned from Macedonia, in expectation, as it should seem, of filling the chair, was greatly disappointed and chagrined at this nomination, and immediately instituted a school in the Lyceum, in opposition to that of the Academy where Xenocrates continued to preside till his death. Xenocrates was celebrated among the Athenians, not only for his wisdom, but also for his virtues. (*Val. Max.*, 2, 10.—*Cic., ad Att.*, 2, 16.—*Diog. Laert.*, 4, 7.) So eminent was his reputation for integrity, that when he was called upon to give evidence in a judicial transaction, in which an oath was usually required, the judges unanimously agreed that his simple asseveration should be taken, as a public testimony to his merit. Even Philip of Macedon found it impossible to corrupt him. When he was sent, with several others, upon an embassy to that prince, he declined all private intercourse with him, that he might escape the temptation of a bribe. Philip afterward said, that of all those who had come to him on embassies from foreign states, Xenocrates was the only one whose friendship he had not been able to purchase. (*Diog. Laert.*, 4, 8.) During the time of the Lamiac war, being sent an ambassador to the court of Antipater for the redemption of several Athenian captives, he was invited by the prince to sit down with him at supper, but declined the invitation in the words of Ulysses to Circe. (*Odyss.*, 10, 383.) This pertinent and ingenious application of a passage in Homer, or, rather, the generous and patriotic spirit which it expressed, was so pleasing to Antipater that he immediately released the prisoners. It may be mentioned as another example of moderation in Xenocrates, that when Alexander, to mortify Aristotle, against whom he had an accidental pique, sent Xenocrates a magnificent present of fifty talents, he accepted only thirty *minæ*, returning the rest to Alexander with this message: that the large sum which Alexander had sent was more than he should have been able to spend during his whole life. So abstemious was he with respect to food, that his provision was frequently spoiled before it was consumed. His chastity was invincible. Laïs, a celebrated Athenian courtesan, attempted, without success, to seduce him. Of his humanity, no other proof can be necessary than the following pathetic incident. A sparrow, which was pursued by a hawk, flew into his bosom; he afforded it shelter and protection till its enemy was out of sight, and then let it go, saying that he would never betray a suppliant. (*Æl., V. H.*, 13, 31.) He was fond of retirement, and was seldom seen in the city. He was discreet in the use of his time, and carefully allotted a certain portion of each day to its proper business. One of these he employed in silent meditation. He was an admirer of the mathematical sciences, and was so fully convinced of their utility, that, when a young man who was unacquainted with geometry and astronomy desired admission, he refused his request, saying that he was not yet possessed of the handles of philosophy. In fine, Xenocrates was eminent both for the purity of his morals and for his acquaintance with science, and supported the credit of the Platonic school by his lectures, his writings, and his conduct. (*Plut., de Virt Mor.*, 2, p. 399.) He lived to the first year of the 116th Olympiad, B.C. 316, or the 82d of his age, when he lost his life by accidentally falling, in the dark, into a reservoir of water. The philosophical tenets of Xenocrates were truly Platonic, but in his method of teaching he made use of the language of the Pythagoreans. He made Unity and Diversity principles in nature, or gods; the former of whom he represented as the father, and the latter as the mother of the universe. He taught that the heavens are divine, and the stars celestial gods; and that, besides these divinities, there are terrestrial demons of a middle order, between the gods and man, which partake of the nature both of mind and body, and are therefore, like human beings, capable of passions and liable to diversity of character. (*Diog. Laert.*, 4, 9, 10.—*Plut. in Alex.*, vol. 5, p. 551.—*Val. Max.*, 4, 3.—*Stob., Ecl. Phys.*, 1, 3.—*Plut., de Is. et. Os*, vol. 2, p. 157.—*Enfield's Hist. Philos.*, vol. 1, p. 244, *seqq.*)
—II. A Greek physician of Aphrodisias, a work of whose is still remaining, on the aliment afforded by fishes. The best edition is that published at Naples in 1794, 8vo, and which is based upon the edition of Franzius, which last appeared in 1774, *Lips.*, 8vo. (*Sprengel, Hist. de la Med*, vol. 2, p. 57.)

Xenophănes, the founder of the Eleatic sect, was a native of Colophon, and born, according to Eusebius, about B.C. 556. From some cause which is not related, Xenophanes early left his country and took refuge in Sicily, where he supported himself by reciting, at the court of Hiero, elegiac and iambic verses, which he had written in reprehension of the Theogonies of Hesiod and Homer. From Sicily he passed over into Magna Græcia, where he took up the profession of philosophy, and became a celebrated preceptor in the Pythagorean school. Indulging, however, a greater freedom of thought than was usual among the disciples of Pythagoras, he ventured to introduce new opinions of his own, and in many particulars to oppose the doctrines of Epimenides, Thales, and Pythagoras. He possessed the Pythagorean chair of philosophy about 70 years, and lived to the extreme age of 100 years. In metaphysics, Xenoph-

anes taught that if there ever had been a time when nothing existed, nothing could ever have existed. That whatever is, always has been from eternity, without deriving its existence from any prior principle; that nature is one and without limit; that what is one is similar in all its parts, else it would be many; that the one infinite, eternal, and homogeneous universe is immutable and incapable of change; that God is one incorporeal eternal being, and, like the universe, spherical in form; that he is of the same nature with the universe, comprehending all things within himself; is intelligent, and pervades all things, but bears no resemblance to human nature either in body or mind. (*Enfield's History of Philosophy*, vol. 1, p. 414.)

Xenophon, I. a celebrated Athenian, son of Gryllus, distinguished as an historian, philosopher, and commander, born at Erchcia, a borough of the tribe Ægeïs, B.C. 445. (*Letronne, Biogr. Univ.*, vol. 51, p. 370.) Xenophon was unquestionably one of the most respectable characters among the disciples of Socrates. He strictly adhered to the principles of his master in action as well as opinion, and employed philosophy, not to furnish him with the means of ostentation, but to qualify him for the offices of public and private life. While he was a youth, Socrates, struck with the comeliness of his person (for he regarded a fair form as a probable indication of a well-proportioned mind), determined to admit him into the number of his pupils. Meeting him by accident in a narrow passage, the philosopher put forth his staff across the path, and, stopping him, asked where those things were to be purchased which are necessary to human life. Xenophon appearing at a loss for a reply to this unexpected salutation, Socrates proceeded to ask him where honest and good men were to be found. Xenophon still hesitating, Socrates said to him, "Follow me, and learn." From that time Xenophon became a disciple of Socrates, and made a rapid progress in that moral wisdom for which his master was so eminent. Xenophon accompanied Socrates in the Peloponnesian war, and fought courageously in defence of his country. It was at the battle of Delium, in the early part of this war, that Socrates, according to some accounts, saved the life of his pupil. In another battle, also fought in Bœotia, but of which history has preserved no trace, Xenophon would seem to have been made prisoner by the enemy; for Philostratus (*Vit. Soph.*, 1, 12) informs us that he attended the instructions of Prodicus of Ceos while he was a prisoner in Bœotia. How his time was employed during the period which preceded his serving in the army of Cyrus is not ascertained; it is more than probable, however, that he was engaged during the interval in several campaigns, since the skill and experience displayed in conducting the retreat of the Ten Thousand presuppose a familiar acquaintance with the art of war. At the age of forty-three or forty-four years, he was invited by Proxenus the Bœotian, formerly a disciple of Gorgias of Leontini, and one of Xenophon's intimate friends, to enter into the service of Cyrus the younger, the brother of Artaxerxes Mnemon of Persia. Xenophon consulted Socrates in relation to this step, and the philosopher disapproved of it, being apprehensive lest his old pupil might incur the displeasure of the Athenians by joining a prince who had shown himself disposed to aid the Lacedæmonians in their war against Athens. He advised him, however, to visit Delphi, and consult the god about his intended scheme. Xenophon obeyed, but merely asked the oracle to which one of the gods he ought to sacrifice and offer up vows in order to ensure the success of what he was then meditating. For this Socrates blamed him, but, nevertheless, advised him to do what the god had enjoined, and then to take his departure. At Sardis, Xenophon met his friend Proxenus, and obtained, through him, an introduction to Cyrus, by whom he was well received. The prince promised, if he would enter into his service, to send him home in safety after his expedition against the Pisidians should have terminated. Xenophon, believing the intended expedition to have no other end than this, consented to take part in it, being equally deceived with Proxenus himself; for, of all the Greeks who accompanied Cyrus, Clearchus alone was from the beginning in the secret. The army of Cyrus marched from Sardis, through Lydia, Phrygia, Lycaonia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia and Syria to the Euphrates, forded this river, passed through a part of Arabia and Babylonia, until they reached the plain of Cunaxa. After the fatal battle of Cunaxa and the fall of Cyrus, Xenophon advised his fellow-soldiers rather to trust to their own bravery than surrender themselves to the victor, and to attempt a retreat into their own country. They listened to his advice; and, having had many proofs of his wisdom as well as courage, they elected him one of the five new commanders, chosen to supply the place of their former leaders, who had been entrapped and slain by Tissaphernes. Xenophon was appointed in the room of Proxenus, and soon became the soul of all the movements of the Greeks in their memorable retreat, acquiring great glory by the prudence and firmness with which he conducted them back, through the midst of innumerable dangers. The particulars of this memorable adventure are related by Xenophon himself, in his *Anabasis, or Retreat of the Ten Thousand*. In retreating, the object of the Greeks was to strike the Euxine; but the error they committed was in making that sea extend too far to the east. From Cunaxa they turned their course to the Tigris, crossed that river, marched through Media, northward, still following the course of the Tigris. They then crossed the mountains of the Carduchi, and, after great exertions, reached the sources of the river just mentioned. After this they traversed Armenia, crossed the Euphrates not far from its source, lost many of their number in the marshes through the cold and snow, and came to the Phasis. Leaving this stream, they passed through the countries of the Taochi, Chalybes, Macrones, Colchians, and at last reached the Greek colony of Trapezus on the coast of the Euxine Sea. As there were not ships enough there to receive them all, they determined to return home by land, and, marching along the coast of the Euxine, came to Chrysopolis opposite Byzantium. After having crossed over to the latter city, and been deceived by the promises of Anaxibius, the Spartan admiral, they entered into the service of Seuthes, king of Thrace, who had solicited their aid. This prince, however, proving faithless, and paying them only a part of their stipulated recompense, they finally entered into the service of Thymbron, who had been directed by the Spartans to raise an army and make war upon the satraps Pharnabazus and Tissaphernes. According to Xenophon, the whole distance traversed by the Greeks, both in going and returning, was 1155 parasangs, or 34,650 stadia. The whole time taken up was fifteen months, of which the retreat itself occupied less than eight.—Having returned to Greece, Xenophon, after an interval of four or five years, joined Agesilaus, king of Sparta, and fought with him, not only in Asia, but also against the Thebans at home, in the battle of Coronea. The Athenians, displeased at this alliance, brought a public accusation against him for his former conduct in engaging in the service of Cyrus, and condemned him to exile. The Spartans, upon this, took Xenophon, as an injured man, under their protection, and provided him with a comfortable retreat at Scilluns in Elis, making him a present of a dwelling there, with considerable land attached to it. According to Pausanias (5, 6), they gave him the entire town of Scilluns. Here he remained, if we believe the same Pausanias, for the remainder of his

days, and in this retreat dedicated his time to literary pursuits. Xenophon himself has given us, in the Anabasis (5, 3, 7), an interesting account of his residence at Scillus, where he erected a temple to the Ephesian Diana, in performance of a vow made during the famous retreat which he so ably conducted. In this place he died, in the 90th year of his age. Pausanias, who visited the ruins of Scillus, states that the tomb of Xenophon was pointed out to him, and over it his statue of Pentelic marble. He adds, that when the Eleans took Scillus, they brought Xenophon to trial for having accepted the estate at the hands of the Spartans, but that he was acquitted, and allowed to reside there without molestation. The common account, however, makes him to have retired to Corinth when a war had broken out between the Spartans and Eleans, and to have ended his days there. The integrity, the piety, and the moderation of Xenophon rendered him an ornament to the Socratic School, and proved how much he had profited by the precepts of his master. His whole military conduct discovered an admirable union of wisdom and valour. And his writings, at the same time that they have afforded, to all succeeding ages, one of the most perfect models of purity, simplicity, and harmony of language, abound with sentiments truly Socratic.—By his wife Philesia Xenophon had two sons, Gryllus and Diodorus; the former of whom fell with glory in the battle of Mantinea, after having inflicted a mortal wound on Epaminondas, the Theban commander. (*Vid.* Gryllus.) —The works of Xenophon, who has been styled, from the sweetness and graceful simplicity of his language, the "Attic bee," are as follows: 1. Ἑλληνικα ("*Grecian History*"), in seven books. In this work Xenophon gives a continuation of the history of Thucydides, down to the battle of Mantinea. It was undertaken at an advanced age, amid the retirement of Scillus, and completed either there or at Corinth. The work is full of lacunæ and falsified passages. The recital of the battle of Leuctra is not given with sufficient development, and it is evident that Xenophon relates with regret the victory of Epaminondas over his adopted country. Xenophon does not imitate in this production the manner of Thucydides. That of Herodotus accorded better with his general character as a writer, and had more analogy to the style of eloquence that marked the school of Isocrates, of which Xenophon had been a disciple.—2. Ἀνάβασις ("The *Expedition* into *Upper* Asia"), otherwise called "the Retreat of the Ten Thousand." Xenophon, as has already been remarked, bore a large share in this glorious expedition. His narrative, written with great clearness and singular modesty, forms one of the most interesting works bequeathed to us by antiquity.—3. Κύρου Παιδεία ("*The Education of Cyrus*"). This work not only gives a view of the earlier years of Cyrus the Great, but also of his whole life, and of the laws, institutions, and government employed by him at home and abroad, in peace and in war. Dionysius of Halicarnassus (*Ep. ad Cn. Pomp.*—*Op.*, vol. 6, p. 777, *ed. Reiske*) characterizes the work as the εἰκόνα βασιλέως ἀγαθοῦ καὶ εὐδαίμονος, and Cicero (*Ep. ad Q. Fr.*, 1, 1, 8) warns us not to consider this treatise as constructed with historic faith, but as a mere pattern of just government. In fact, the Cyropædia is less a history than a species of historical romance. Cyrus is represented to us as a wise and magnanimous, a just, generous, and patriotic king; as a great and experienced, a prudent and invincible commander; a bright exemplar to those who are called to wield the military energies of nations, to defend their father-land from hostile aggression, to conquer on a foreign soil the enemies of their country, to enlarge the boundaries of their empire, and to diffuse over subject millions the blessings of civil order and peaceful industry, of extended manufactures, trade, and commerce. Plato (*de Leg.*, 3.—*Op.*, vol. 8, p. 142, *ed. Bip.*) denies that Cyrus ὀρθῆς παιδείας ἤφθαι, and this statement is considered by Valckenaer to have been directed against the representations of Xenophon; and hence we need feel no surprise at the opposition between the Banquet of Xenophon and that written by Plato. From Aulus Gellius (*N. A.*, 14, 3) we discern some traces of this personal hostility between these great philosophers. (*Barker, de Xen., Cyrop.*, 1, 1.—Compare remarks under the article Plato.)—As regards the more received accounts relative to the elder Cyrus, the student is referred to that article itself.—Some modern critics have thought that Xenophon, in this work, is not as romantic in his details as he is commonly supposed to be, but that he gives us the mode of education adopted in the case of the young Persians that belonged to a privileged caste, that of the warriors namely, and not the manner of rearing which was common to the people at large. One thing at least is certain, that nothing in the Cyropædia indicates the intention of its author to produce a work of the imagination. Others have supposed that Xenophon's object in writing the treatise in question was to criticise the first two books of Plato's Republic, and that the latter retaliated in his third book of laws by drawing a character of Cyrus quite different from that which Xenophon had depicted. (Consult *Aul. Gell., l. c.*, and, in relation to the Cyropædia generally, the Dissertation of *Fraguier, Mem. de l'Acad. des Inscr.*, &c., vol. 2, p. 48.—*Sainte-Croix, Observations*, &c., *ibid.*, vol. 46, p. 399.—*Baden, Opuscula Latina, Havn.*, 1763, 8vo, n. 2.—*Damm, Berliner Monatschrift*, 1796, vol. 1, p. 69.) Though the Cyropædia be certainly the work of Xenophon, some doubts have nevertheless arisen with respect to the latter part of the history, and which Valckenaer, Schneider, F. A. Wolfe, and many other modern scholars regard as the addition of some later writer, who wished to weaken the favourable impression towards the Persians which the perusal of the main work could not fail to produce. (Compare *Schulz, De Cyropædiæ epilogo*, &c. *Hal.*, 1806, 8vo.—*Bornemann, Epilog. der Cyropædie*, &c., *Leipz.*, 1819, 8vo.)—4. Λόγος εἰς Ἀγησίλαον ("*Eloge on Agesilaus*"). Xenophon had followed this prince in his expedition into Asia, and had been an eyewitness of his victories in that country. He had accompanied him also in his Grecian campaigns, and his attachment to this eminent commander was the secret cause of his banishment from Athens No one, therefore, was better qualified to write the biography of this celebrated Spartan. Cicero, in speaking of this work of Xenophon's, says that it surpasses all the statues ever erected to the Lacedæmonian monarch (*Ep. ad Fam.*, 5, 12); and yet some modern critics, with Valckenaer at their head, have regarded this piece of biography as below the standard of Xenophon's acknowledged abilities as a writer, and the production of some sophist or rhetorician of a subsequent age.—5. Ἀπομνημονεύματα Σωκράτους ("*Memoirs of Socrates*"), the best of Xenophon's philosophical works. It gives, first, a justification of Socrates against the charge of having introduced strange deities instead of worshipping the national ones, and of having corrupted the young by his example and maxims. It then goes on to adduce various conversations between Socrates and his disciples on topics of a moral and religious nature. (Consult *Dissen, De philosophia morali in Xenophontis de Socrate commentariis tradita, Gött.*, 1812.) This work, written with singular grace and elegance, offends in many instances against the rules and the form of the dialogue, and becomes, on these occasions, an actual monologue. It is divided into four books, but is thought to have been anciently more voluminous.—6. Σωκράτους Ἀπολογία πρὸς τοὺς δικαστάς ("*Defence of Socrates before his Judges*"). This piece is not, as the title

indicates, a pleading delivered in the presence of his judges; neither is it a defence of himself, on the part of Socrates, against the vices and crimes laid to his charge; it is rather a development of the motives which induced the sage to prefer death to the humiliation of addressing entreaties and supplications to prejudiced judges. Valckenaer and Schneider consider the work unworthy of Xenophon. The former of these critics sees in this the production of the same individual who fabricated the latter part of the Cyropædia; while Schneider thinks that it once formed a portion of the Memoirs of Socrates, and that the grammarians, after detaching it from this work, falsified and corrupted it in many places.—7. Συμπόσιον φιλοσόφων ("*Banquet of Philosophers*"). The object which Xenophon had in view in writing this piece, which is a *chef d'œuvre* in point of style, was to place in the clearest light the purity of his master's principles relative to friendship and love, and to render a just homage to the innocence of his moral character. Some of the ancients were persuaded that Xenophon had another and secondary object, that of opposing his "Banquet" to Plato's dialogue which bears the same title, and in which Socrates had not been depicted, as Xenophon thought, with all the simplicity that marked his character. Schneider and Weiske, two celebrated commentators on Xenophon, as well as an excellent judge in matters of taste, the distinguished Wieland (*Attische Museum*, vol. 4, p. 76), have adopted this same opinion; but it has been attacked by two other scholars, Boeckh and Ast. The former believes that Plato wrote his dialogue after having read the Banquet of Xenophon, and that, in place of Socrates as he really was, the founder of the Academy wished to trace, under the name of this philosopher, the beau ideal of a true sage, such as he had conceived the character to be. (*Commentatio Academica de simultate quæ Platoni cum Xenophonte intercessisse fertur*, *Berol*, 1811, 4to.) Ast goes still farther, and pretends to find in the Banquet of Xenophon sure indications of its having been one of the works of his youth. (*Ast, Platons Leben und Schriften*, p. 314.)—8. Ἱέρων ἢ Τύραννος ("*Hiero*"), a dialogue between the Syracusan monarch and Simonides, in which Xenophon compares the troublesome life of a prince with the tranquil existence of a private individual, intermingling from time to time observations on the art of governing.—9. Οἰκονομικὸς λόγος ("*Discourse on Economy*"). This piece is in the form of a dialogue between Socrates and Critobulus, son of Crito, and one of his disciples. Some critics have regarded it as the fifth book of the Memoirs. It is less a theory of, than a eulogium on, rural economy, or, in other words, a treatise on morality as applied to rural and domestic life. It contains also some interesting and instructive details relative to the state of agriculture among the Greeks: we find in it, likewise, some anecdotes respecting the younger Cyrus. Cicero translated this work into Latin, and Virgil has drawn from it the materials for some passages in his Georgics.—11. Περὶ ἱππικῆς ("*On the Knowledge of Horses*"). A very useful treatise, in which Xenophon makes known the marks by which a good horse may be discovered. He cites, abridges, and completes the work of a certain Simon, who had written on this subject before him. —11. Ἱππαρχικός ("*Hipparchicus, or the duties of an officer of cavalry*"). After having said something respecting the knowledge of horses necessary for an officer of cavalry to have, Xenophon lays down the rules that ought to guide in the selection of the officer himself, and then traces the general duties appertaining to the station. —12. Κυνηγετικός ("*Of the chase*"). A eulogium on the exercise of hunting, after which Xenophon unfolds the theory of the sport. —13. Πόροι ἢ περὶ προσόδων ("*On the revenues of Attica*"). The object of this treatise is to show that the revenues of Attica, if well regulated, are sufficient for its population, without the need of the Athenians rendering themselves odious by exactions from their allies or subjects.—14. Λακεδαιμονίων πολιτεία ("*Government of the Lacedæmonians*").—15. Ἀθηναίων πολιτεία ("*Government of the Athenians*"). These two small works are very probably not Xenophon's — We have also seven letters of this same writer.—The best editions of the works of Xenophon are, that of Schneider, *Lips.*, 1800, reprinted at Oxford, 1812, 6 vols. 8vo, and that of Weiske, *Lips.*, 1798–1802, 5 vols. 8vo. There are numerous editions also of the separate works, some very useful.—II. A Greek romance writer, a native of Ephesus, whose era and history are equally unknown. With the exception of Suidas, no ancient writer makes any mention of him, not even Photius, who has recorded the names of so many writers of the middling class. The Baron di Lacella places him in the age of the Antonines, and others in the fourth and fifth centuries. Peerlkamp, on the other hand, one of his editors, considers him to be the earliest of the Greek romancers, and fancies that he is able to detect the imitations of the rest. The same author affirms that Xenophon is an assumed name, and, farther, that no Greek romancer, with the exception of Heliodorus, has written in his real name. Mr. Dunlop, in his History of Fiction, mentions three Xenophons, who lived about the time of Chariton; but Chariton must have lived in or after the fifth century, at a distance of no less than 300 years from the time in which we have placed Xenophon, on the best authorities we can find. The three Xenophons, according to Mr. Dunlop, were Antiochus, Cyprius, and Ephesius, and their works, "Babylonica," "Cypriaca," and "Ephesiaca." Of these, only the last has been published. It is entitled Ἐφεσιακὰ τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην ("*Ephesiacs, or the Loves of Abrocomes and Anthia*"). The story is commonplace, and yet improbable; but the style is simple, and the action busy without confusion. For a long time the existence of this work was denied. In the fifteenth century, Angelo Poliziano quoted a passage from this romance; but the incredulity of the learned was still manifested two centuries after. At length, in 1726, an Italian translation was published by Antonio Maria Salvini, and in the same year the Greek text appeared in print. Even this, however, was insufficient; for, eight years after, we find Lenglet du Fresnoy, in his pseudonymous work on the customs of the Romans, asserting that "neither the original Greek, nor any other version," was known. The best edition of Xenophon of Ephesus is that of Peerlkamp, *Harlem*, 1818, 4to. There is also a good edition by Passow, *Lips.*, 1833, 12mo. (*Foreign Quarterly Review*, vol. 5, p. 124, *seqq.*)

Xerxes, I. son and successor of Darius Hystaspis on the throne of Persia. He was, in fact, the second son of that monarch, but the first born unto him of Atossa, the daughter of Cyrus, whom Darius had married after he came to the throne. The elder son was Artabanus, born unto Darius while yet in a private station. The two princes contended for the empire, Artabanus grounding his claim on the common law of inheritance, Xerxes, the younger, on his descent from the founder of the monarchy. Demaratus, the exiled king of Sparta, aided Xerxes with his counsels, and suggested to him another argument, drawn from the Spartan rule of succession, by which a son born after the accession of a king was preferred to his elder brother. Darius decided in his favour, and declared him his heir; swayed, perhaps, much more by the influence of Atossa, which was always great with him, than by reason or usage. In the following year (B.C. 485), before he had ended his preparations against Egypt and Attica, he died, and Xerxes ascended the throne. Thus the Persian sceptre passed from the hands of a

prince who had acquired it by his boldness and prudence, to one born in the palace, the favourite son of the favourite queen, who had been accustomed, from his infancy, to regard the kingdom as his inheritance, perhaps to think that the blood of Cyrus which flowed in his veins raised him above his father. Bred up in the pompous luxury of the Persian court, among slaves and women, a mark for their flattery and intrigues, he had none of the experience which Darius had gained in that period of his life when Syloson's cloak was a welcome present. He was probably inferior to his father in ability; but the difference between them in fortune and education seems to have left more traces in their history than any disparity of nature. Ambition was not the prominent feature in the character of Xerxes; and, had he followed his unbiased inclination, he would, perhaps, have been content to turn the preparations of Darius against the revolted Egyptians, and have abandoned the expedition against Greece, to which he was not spurred by any personal motives. But he was surrounded by men who were led by various passions and interests to desire that he should prosecute his father's plans of conquest and revenge. Mardonius was eager to renew an enterprise in which he had been foiled through unavoidable mischance, not through his own incapacity. He had reputation to retrieve, and might look forward to the possession of a great European satrapy, at such a distance from the court as would make him almost an absolute sovereign. He was warmly seconded by the Greeks, who had been drawn to Susa by the report of the approaching invasion of their country, and who wanted foreign aid to accomplish their designs. The Thessalian house of the Aleuads, either because they thought their power insecure, or expected to increase it by becoming vassals of the Persian king, sent their emissaries to invite him to the conquest of Greece. The exiled Pisistratids had no other chance for the recovery of Athens. They had brought a man named Onomacritus with them to court, who was one of the first among the Greeks to practise an art, afterward very common, that of forging prophecies and oracles. While their family ruled at Athens, he had been detected in fabricating verses, which he had interpolated in a work ascribed to the ancient seer Musæus, and Hipparchus, before his patron, had banished him from the city. But the exiles saw the use they might make of his talents, and had taken him into their service. They now recommended him to Xerxes as a man who possessed a treasure of prophetical knowledge, and the young king listened with unsuspecting confidence to the encouraging predictions which Onomacritus drew from his inexhaustible stores. These various engines at length prevailed. The imagination of Xerxes was inflamed with the prospect of rivalling or surpassing the achievements of his glorious predecessors, and of extending his dominion to the ends of the earth. (*Herod.*, 7, 8.) He resolved on the invasion of Greece. First, however, in the second year of his reign, he led an army against Egypt, and brought it again under the Persian yoke, which was purposely made more burdensome and galling than before. He intrusted it to the care of his brother Achæmenes, and then returned to Persia, and bent all his thoughts towards the West. Only one of his counsellors, his uncle Artabanus, is said to have been wise and honest enough to endeavour to divert him from the enterprise, and especially to dissuade him from risking his own person in it. If any reliance could be placed on the story told by Herodotus about the deliberations held on this question in the Persian cabinet, we might suspect that the influence and arts of the Magian priesthood, which we find in this reign rising in credit, had been set at work by the adversaries of Artabanus to counteract his influence over the mind of his nephew, and to confirm Xerxes in his martial mood. The vast preparations were continued with redoubled activity, to raise an armament worthy of the presence of the king. His aim was not merely to collect a force sufficient to ensure the success of his undertaking, and to scare away all opposition, but also, and perhaps principally, to set his whole enormous power in magnificent array, that he might enjoy the sight of it himself, and display it to the admiration of the world. For four years longer Asia was still kept in restless turmoil: no less time was needed to provide the means of subsistence for the countless host that was about to be poured out upon Europe. Besides the stores that were to be carried in the fleet which was to accompany the army, it was necessary that magazines should be formed along the whole line of march as far as the confines of Greece. But, in addition to these prudent precautions, two works were begun, which scarcely served any other purpose than that of showing the power and majesty of Xerxes, and proving that he would suffer no obstacles to bar his progress. It would have been easy to transport his troops in ships over the Hellespont; but it was better suited to the dignity of the monarch, who was about to unite both continents under his dominion, to join them by a bridge laid upon the subject channel, and to march across as along a royal road. The storm that had destroyed the fleet which accompanied Mardonius in his unfortunate expedition, had made the coast of Athos terrible to the Persians. The simplest mode of avoiding this formidable cape would have been to draw their ships over the narrow, low neck that connects the mountain with the mainland. But Xerxes preferred to leave a monument of his greatness and of his enterprise, in a canal cut through the isthmus, a distance of about a mile and a half. This work employed a multitude of men for three years. The construction of the two bridges which were thrown across the Hellespont was intrusted to the skill of the Phœnicians and Egyptians. When these preparations were drawing to a close, Xerxes set forth for Sardis, where he designed to spend the following winter, and to receive the re-enforcements which he had appointed there to join the main army (B.C. 481). During his stay at Sardis, the Phœnician and Egyptian engineers completed their bridges on the Hellespont; but the work was not strong enough to resist a violent storm, which broke it to pieces soon after it was finished. How far this disaster was owing to defects in its construction, which might have been avoided by ordinary skill and foresight, does not appear. But Xerxes is said to have been so much angered by the accident that he put the architects to death. Such a burst of passion would be credible enough in itself, and is only rendered doubtful by the extravagant fables that gained credit on the subject among the Greeks, who, in the bridging of the *sacred Hellespont*, saw the beginning of a long career of audacious impiety, and gradually transformed the fastenings with which the passage was finally secured into fetters and scourges, with which the barbarian, in his madness, had thought to chastise the aggression of the rebellious stream. The construction of new bridges was committed to other engineers, perhaps to Greeks; but their names have not passed down, like that of Mandrocles. By their art two firm and broad causeways were made to stretch from the neighbourhood of Abydus to a projecting point in the opposite shore of the Chersonesus, resting each on a row of ships, which were stayed against the strong current that bore upon them from the north by anchors and by cables fastened to both sides of the channel; the length was not far short of a mile. When all was in readiness, the mighty armament was set in motion. Early in the spring (B.C. 480), Xerxes began his march from Sardis, in all the pomp of a royal progress. The baggage led the way: it was followed by the first division of the armed crowd that had been brought together from the tributary nations; a motley throng, in

cluding many strange varieties of complexion, dress, and language, commanded by Thessalian generals, but retaining each tribe its national armour and mode of fighting. An interval was then left, after which came 1000 picked Persian cavalry, followed by an equal number of spearmen, whose lances, which they carried with the points turned downward, ended in knobs of gold. Next, ten sacred horses, of the Nisæan breed, were led in gorgeous caparisons, preceding the chariot of the Persian Jove, drawn by eight white horses, the driver following on foot. Then came the royal chariot, also drawn by Nisæan horses, in which Xerxes sat in state; but from time to time he exchanged it for an easier carriage, which sheltered him from the sun and the changes of the weather. He was followed by two bands of horse and foot, like those which went immediately before him, and by a body of 10,000 Persian infantry, the flower of the whole army, who were called the Immortals, because their number was kept constantly full. A thousand of them, who occupied the outer ranks, bore lances knobbed with gold; those of the rest were similarly ornamented with silver. They were followed by an equal number of Persian cavalry. The remainder of the host brought up the rear. In this order the army reached Abydus, and Xerxes, from a lofty throne, surveyed the crowded sides and bosom of the Hellespont, and the image of a seafight; a spectacle which Herodotus might well think sufficient to have moved him with a touch of human sympathy. The passage did not begin before the king had prayed to the rising sun, and had tried to propitiate the Hellespont itself by libations, and by casting into it golden vessels and a sword. After the bridges had been strewed with myrtle and purified with incense, the Ten Thousand Immortals, crowned with chaplets, led the way. The army crossed by one bridge, the baggage by the other; yet the living tide flowed without intermission for seven days and seven nights before the last man, as Herodotus heard, the king himself, the tallest and most majestic person in the host, had arrived on the European shore. In the great plain of Doriscus, on the banks of the Hebrus, an attempt was made to number the land force. A space was enclosed large enough to contain 10,000 men; into this the myriads were successively poured and discharged, till the whole mass had been rudely counted. They were then drawn up according to their natural divisions, and Xerxes rode in his chariot along the ranks, while the royal scribes recorded the names, and most likely the equipments, of the different races. It is an ingenious and probable conjecture of Heeren's (*Ideen*, 1, p. 137), that this authentic document was the original source from which Herodotus drew his minute description of their dress and weapons. The real military strength of the armament was almost lost among the undisciplined herds which could only impede its movements as well as consume its stores. The Persians were the core of both the land and sea force; none of the other troops are said to have equalled them in discipline or in courage; and the four-and-twenty thousand men who guarded the royal person were the flower of the whole nation. Yet these, as we see from their glittering armour, as well as from their performances, were much better fitted for show than for action; and of the rest, we hear that they were distinguished from the mass of the army, not only by their superior order and valour, but also by the abundance of gold they displayed, by the train of carriages, women, and servants that followed them, and by the provisions set apart for their use. Though Xerxes himself was elated by the spectacle he viewed on the plains and the shores of Doriscus, it must have filled the clear-sighted Greeks who accompanied him with misgivings as to the issue of the enterprise. The language of Demaratus, in the conversation which Herodotus supposes him to have had with Xerxes after the review, though it was probably never uttered, expressed thoughts which could scarcely fail to occur to the Spartan. Poverty, he is made to observe, was the endowment which Greece had received from nature; but law and reason had armed her with instruments, with which she had cultivated her barren inheritance, and might still hope to repel the invasion even of Xerxes and his host. (*Thirlwall's History of Greece*, vol. 2, p. 249, *segq.*)—Our limits will not allow us to enter here into a detail of the movements of Xerxes; and, besides, we have already given, under other articles, a brief summary of the campaign. (*Vid.* Artemisium, Thermopylæ, Salamis, &c.)—After the disastrous defeat at Salamis, Xerxes felt desirous of escaping from a state of things which was now becoming troublesome and dangerous, and Mardonius saw that he would gladly listen to any proposal that would facilitate his return. He was aware, that, without a fleet, the war might probably be tedious, in which case the immense bulk of the present army would be only an encumbrance, from the difficulty of subsisting it. Besides, the ambition of Mardonius was flattered with the idea of his becoming the conqueror of Greece, while he feared that, if he now returned, he might be made answerable for the ill success of the expedition which he had advised. He therefore proposed to Xerxes to return into Asia with the body of the army, leaving himself, with 300,000 of the best troops, to complete the conquest of Greece. Xerxes assented, and the army having retired into Bœotia, Mardonius made his selection, and then, accompanying the king into Thessaly, there parted from him, leaving him to pursue his march towards Asia, while he himself prepared to winter in Thessaly and Macedonia.—Widely different from the appearance of the glittering host, which a few months before had advanced over the plains of Macedonia and Thrace to the conquest of Greece, was the aspect of the crowd which was now hurrying back along the same road. The splendour, the pomp, the luxury, the waste, were exchanged for disaster and distress, want and disease. The magazines had been emptied by the careless profusion or peculation of those who had the charge of them; the granaries of the countries traversed by the retreating multitude were unable to supply its demands; ordinary food was often not to be found; and it was compelled to draw a scanty and unwholesome nourishment from the herbage of the plains, the bark and leaves of the trees. Sickness soon began to spread its ravages among them, and Xerxes was compelled to consign numbers to the care of the cities that lay on his road, already impoverished by the cost of his first visit, in the hope that they would tend their guests, and would not sell them into slavery if they recovered. The passage of the Strymon is said to have been peculiarly disastrous. The river had been frozen in the night hard enough to bear those who arrived first. But the ice suddenly gave way under the heat of the morning sun, and numbers perished in the waters. It is a little surprising that Herodotus, when he is describing the miseries of the retreat, does not notice this disaster, which is so prominent in the narrative of the Persian messenger in Æschylus. There can, however, be no doubt as to the fact; and perhaps it may furnish a useful warning not to lay too much stress on the silence of Herodotus, as a ground for rejecting even important and interesting facts which are only mentioned by later writers, though such as he must have heard of, and might have been expected to relate. It seems possible that the story he mentions of Xerxes embarking at Eïon (8, 118) may have arisen out of the tragical passage of the Strymon.—In forty-five days after he had left Mardonius in Thessaly, he reached the Hellespont; the bridges had been broken up by foul weather, but the fleet was there to carry the army over to Abydus. Here it rested from its fatigues, and found

plentiful quarters; but intemperate indulgence rendered the sudden change from scarcity to abundance almost as pernicious as the previous famine. The remnant that Xerxes brought back to Sardis was a wreck, a fragment, rather than a part of his huge host. —The history of Xerxes, after the termination of his Grecian campaign, may be comprised in a brief compass. He gave himself up to a life of dissolute pleasure, and was slain by Artabanus, a captain of the royal guards, B.C. 464. (*Vid.* Artabanus II.—*Thirlwall's History of Greece*, vol. 2, p. 315, *seq.*)—II. A son of Artaxerxes Mnemon, who succeeded his father, but was slain, after a reign of forty-five days, by his brother Sogdianus. (*Vid.* Sogdianus.)

Xoïs, a city of Egypt, situate on an island in the Phatnetic branch of the Nile, below Sebennytus. Mannert takes it to be the same with the Papremis of Herodotus (*Geogr.*, vol. 10, p, 571).

Xuthus, a son of Hellen, grandson of Deucalion. (*Vid.* Hellas, § 1).

Z.

Zabătus, a river in the northern part of Assyria, rising in Mount Zagrus, and falling into the Tigris. It is called Zabatus by Xenophon, but otherwise Zabus or Zerbis, and traverses a large portion of Assyria. This stream was also termed Lycus (Λύκος), or "*the wolf*," by the Greeks; but it has resumed its primitive denomination of *Zab*, or, according to some modern travellers, *Zarb*. (*Polyb.*, 5, 51.—*Amm. Marc.*, 23, 14. — *Xen.*, *Anab.*, 2, 5. — *Plin.*, 6, 26.) Farther down, another river, named Zabus Minor, and called by the Macedonians Caprus (Κάπρος), or "*the boar*," is also received by the Tigris, and is now called by the Turks *Altonson*, or *the river of gold*. (*Polyb.*, 5, 51.)

Zabdicēne, a district in Mesopotamia, in which was situated a city named Zabda or Bezabda. It was yielded to the Persians by Jovian. (*Amm. Marc.*, 25, 7.)

Zabus, a river of Assyria, falling into the Tigris. (*Vid.* Zabatus.)

Zacynthus (Ζάκυνθος), an island in the Ionian Sea, to the west of the Peloponnesus, and below Cephallenia. Pliny affirms that it was once called Hyrie; but this fact is not recorded by Homer, who constantly uses the former name (*Il.*, 2, 634. — *Od.*, 1, 246), which was said to be derived from Zacynthus, the son of Dardanus, an Arcadian chief. (*Pausan.*, 8, 24.) A very ancient tradition ascribed to Zacynthus the foundation of Saguntum in Spain, in conjunction with the Rutuli of Ardea. (*Liv.*, 21, 7.) Thucydides informs us that, at a later period, this island received a colony of Achæans from Peloponnesus (2, 66.) Not long before the Peloponnesian war, the island was reduced by Tolmides, the Athenian general, from which period we find Zacynthus allied to, or, rather, dependant upon, Athens. It subsequently fell into the hands of Philip III., king of Macedon (*Polyb.*, 5, 4), and was afterward occupied by the Romans, under Val. Lævinus, during the second Punic war. On this occasion, the chief city of the island, which bore the same name, was captured, with the exception of its citadel. (*Liv.*, 26, 24). Zacynthus, however, was subsequently restored to Philip. It was afterward sold to the Achæans, and given up by them to the Romans on its being claimed by the latter. The modern name is *Zante*. (*Cramer's Anc. Greece*, vol. 2, p. 56, *seqq.*)

Zaleucus, a lawgiver in Magna Græcia, and the founder of the Locrian state in that quarter of Italy. Eusebius places him in Olymp. 29, which is 40 years before Draco, and 60 before Pythagoras was born. (*Bentley, on Phalaris*, vol. 1, p. 380, *ed. Dyce.*) According to the ordinary account, he was of obscure birth, and in his youth lived in servitude, in the capacity of a shepherd. But his extraordinary abilities and merit obtained him his freedom, and at length raised him to the chief magistracy. The laws which he framed were severe; but they were so well adapted to the situation and manners of the Locrians, that their constitution was, for several ages, highly celebrated. So vigorous was the discipline of Zaleucus, that he prohibited the use of wine except in cases where it was prescribed as a medicine; and he ordained that adulterers should be punished with the loss of their eyes. When his own son had subjected himself to this penalty, Zaleucus, in order, at the same time, to preserve the authority of the laws, and show some degree of paternal lenity, shared the punishment with the offender, and, that he might only be deprived of one eye, submitted to lose one of his own. (*Clem. Alex.*, *Strom.*, 1, p. 309.—*Val. Max.*, 1, 2, 4.—*Id.*, 6, 5, 3 —*Diog. Laert.*, 8, 16. — *Stob.*, *Serm.*, 39.)—Bentley throws doubt on the existence of such a person as Zaleucus, and regards his code of laws as the forgery of a sophist. (*Diss. on Phalaris*, vol. 1, p. 378, *ed. Dyce.*) Against this opinion, however, see Fabricius, *Biblioth. Gr.*, lib. 2, c. 14, and Warburton, *Div. Leg. of Moses*, vol. 1, book, 2, § 3. (*Dyce ad Bentl., l. c.*)

Zamolxis, a celebrated personage among the Scythians, whom many represent not only as the father of wisdom with respect to the Scythians, but as the teacher of the doctrines of immortality and transmigration to the Celtic Druids and to Pythagoras. (*Origen.*, *Philos.*, c. 25, p. 170.—*Suid.*, *s. v.*) Others suppose him to have been a slave of Pythagoras, who, after having attended him into Egypt, obtained his manumission, and taught his master's doctrine among the Getæ. But there can be no doubt that the doctrine of immortality was known to the northern nations long before the time of Pythagoras; and Herodotus, mentioning a common tradition, that Zamolxis was a Pythagorean, expressly says (4, 95), that he flourished at a much earlier period than Pythagoras. The whole story of the connexion of Zamolxis with Pythagoras seems to have been invented by the Pythagoreans, to advance the fame of their master. (*Enfield, Hist. Philos.*, vol. 1, p. 118.)

Zama, I. a city of Africa, called Zama Regia, and lying some distance to the southwest of Carthage, and to the northwest of Hadrumetum. Sallust describes it as a large place, and strongly fortified. It became the residence subsequently of Juba, and the deposite for his treasures. (*Auct.*, *Bell. Afr.*, 91.) Strabo speaks of it as being in his days a ruined city; it probably met with this fate during the civil wars. It appears to have been afterward rebuilt, and to have become the seat of a bishopric. The modern *Zowarin* marks the ancient site. (*Mannert*, vol. 10, pt. 2, p. 355.)—II. A city of Numidia, five days' journey west of Carthage, according to Polybius (15, 5). Near this place was fought the famous battle between the elder Africanus and Hannibal. (*Mannert, Geogr.*, vol. 10, pt. 2, p. 366.)

Zancle, the earlier name of Messana in Sicily. (*Vid.* Messana.)

Zarangæi or Drangæ, a nation of Upper Asia, southeast of Aria, having for their capital Prophthasia, now *Zarang*. (*Plin.*, 6, 23.—*Arrian, Exp. Alex.*, 3, 2.) Some authorities, however, make the Zarangæi only a part of the Drangæ. (*Bischoff und Möller, Wörterb. der Geogr.*, p. 1013.)

Zariaspa Bactra, the capital of Bactriana, on the river Bactrus, now *Balkh*. (*Plin.*, 6, 16.)

Zela, a city of Pontus, southeast of, and not far from, Amasea. It was originally a village, but Pompey increased it, and raised it to the rank of a city. Here Mithradates defeated the Romans under Triarius; and here, too, Cæsar defeated Pharnaces. It was in writing home word of this victory that Cæsar made

use of the well-known expressions, "*Veni, vidi, vici.*" —The modern village of *Zile* or *Ziel* occupies the site of the ancient city. (*Plin.*, 63.—*Hirtius, B. A.*, 72.)

ZENO, I. the founder of the sect of the Stoics, born at Citium, in the island of Cyprus. His father was by profession a merchant, but, discovering in his son a strong propensity towards learning, he early devoted him to the study of philosophy In his mercantile capacity, the former had frequent occasions to visit Athens, where he purchased for the young Zeno several of the writings of the most eminent Socratic philosophers. These he read with great avidity; and, when he was about thirty years of age, he determined to take a voyage to a city which was so celebrated both as a mart of trade and of science. Whether this voyage was in part mercantile, or wholly undertaken for the sake of conversing with those philosophers whose writings Zeno had long admired, is uncertain. If it be true, as some writers relate, that he brought with him a valuable cargo of Phœnician purple, which was lost by shipwreck upon the coast of Attica, this circumstance will account for the facility with which he at first attached himself to a sect whose leading principle was contempt of riches. Upon his first arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the commentaries of Xenophon, and, after reading a few passages, was so much delighted with the work, and formed so high an idea of its author, that he asked the bookseller where he might meet with such men. Crates, the Cynic philosopher, happening at that instant to be passing by, the bookseller pointed to him, and said, "Follow that man." Zeno soon found an opportunity of attending upon the instructions of Crates, and was so well pleased with his doctrine that he became one of his disciples. But, though he highly admired the general principles and spirit of the Cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific inquiry which was one of the characteristic distinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the nature and causes of things. When Crates, displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, "You may seize my body, but Stilpo has laid hold of my mind." After continuing to attend upon the lectures of Stilpo for several years, he passed over to other schools, particularly those of Xenocrates and Diodorus Chronus. By the latter he was instructed in dialectics. At last, after attending almost every other master, he offered himself as a disciple of Polemo. This philosopher appears to have been aware that Zeno's intention in thus removing from one school to another was to collect materials from various quarters for a new system of his own; for, when he came into Polemo's school, the latter said to him, "I am no stranger to your Phœnician arts, Zeno; I perceive that your design is to creep slyly into my garden and steal away my fruit." Polemo was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place which he made choice of for his school was called the *Pœcile* (Ποικίλη Στοά), or *Painted Porch;* a public portico, so called from the pictures of Polygnotus, and other eminent masters, with which it was adorned. This portico, being the most famous in Athens, was called, by way of distinction, Στοά, *the Porch.* It was from this circumstance that the followers of Zeno were called *Stoics*, i. e., *the men of the Porch.* Zeno excelled in that kind of subtle reasoning which was then popular. At the same time, he taught a strict system of moral doctrine, and exhibited a pleasing picture of moral discipline in his own life. The Stoic sect, in fact, was a branch of the Cynic, and, as far as respected morals, differed from it more in words than in reality. Its founder, while he avoided the singularities of the Cynics, retained the spirit of their moral doctrine: at the same time, from a diligent comparison of the tenets of other masters, he framed a new system of speculative philosophy. It is not at all surprising, therefore, that he obtained the applause and affection of numerous followers, and even enjoyed the favour of the great. Antigonus Gonatas, king of Macedon, while he was resident at Athens, attended his lectures, and, upon his return, earnestly invited him to his court. He possessed so large a share of esteem among the Athenians, that, on account of his approved integrity, they deposited the keys of their citadel in his hands They also honoured him with a golden crown, and a statue of brass. Among his countrymen, the inhabitants of Cyprus, and with the Sidonians, from whom his family was derived, he was likewise highly esteemed. In his person Zeno was tall and slender; his aspect was severe, and his brow contracted. His constitution was feeble, but he preserved his health by great abstemiousness. The supplies of his table consisted of figs, bread, and honey; notwithstanding which, he was frequently honoured with the company of great men. He paid more attention to neatness and decorum in his personal appearance than the Cynic philosophers. In his dress, indeed, he was plain, and in his expenses frugal; but this is not to be imputed to avarice, but to a contempt of external magnificence. He showed as much respect to the poor as to the rich, and conversed freely with persons of the meanest occupations. He had only one servant, or, according to Seneca, none. Although Zeno's sobriety and continence were even proverbial, he was not without enemies. Among his contemporaries, several philosophers of great ability and eloquence employed their talents against him. Arcesilaus and Carneades, the founders of the Middle Academy, were his professed opponents. Towards the close of his life he found another powerful antagonist in Epicurus, whose temper and doctrines were alike inimical to the severe gravity and philosophical pride of the Stoic sect. Hence mutual invectives passed between the Stoics and other sects, to which little credit is due. (*Vid.* remarks under the article *Epicurus.*) Zeno lived to the extreme age of 98, and at last, in consequence of an accident, put an end to his life. As he was walking out of his school, he fell down, and in the fall broke one of his fingers. He was so affected, upon this, with a consciousness of infirmity, that, striking the earth, he exclaimed, Ἔρχομαι, τί μ' ἄνεις; "*I am coming, why callest thou me?*" and immediately went home and strangled himself. He died B.C. 264. The Athenians, at the request of Antigonus, erected a monument to his memory in the Ceramicus. From the particulars that have been related concerning Zeno, it will not be difficult to perceive what kind of influence his circumstances and character must have had upon his philosophical system. If his doctrines be diligently compared with the history of his life, it will appear that, having attended upon many eminent preceptors, and been intimately conversant with their opinions, he compiled out of their various tenets a heterogeneous system, on the credit of which he assumed to himself the title of a founder of a new sect. When he resolved, for the sake of establishing a new school, to desert the philosophy of Pythagoras and Plato, in which he had been perfectly instructed by Xenocrates and Polemo, it became necessary either to invent opinions entirely new, or to give an air of novelty to old systems by the introduction of new terms and definitions. Of these two undertakings, Zeno prudently made choice of the easier. Cicero says concerning him, that he had little reason for de-

serting his masters, especially those of the Platonic school, and that he was not so much an inventor of new opinions as of new terms. That this was the real character of the Porch will fully appear from an attentive perusal of the clear and accurate comparison which Cicero has drawn between the doctrines of the Old Academy and those of the Stoics, in his Academic Questions. As to the moral doctrine of the Cynic sect, to which Zeno adhered to the last, there can be no doubt that he transferred it almost without alloy into his own school. In morals, the principal difference between the Cynics and the Stoics was, that the former disdained the cultivation of nature, the latter affected to rise above it. On the subject of physics, Zeno received his doctrine from Pythagoras and Heraclitus through the channel of the Platonic school, as will fully appear from a careful comparison of their respective systems. The moral part of the Stoical philosophy partook of the defects of its origin. It may as justly be objected against the Stoics as the Cynics, that they assumed an artificial severity of manners and a tone of virtue above the condition of man. Their doctrine of moral wisdom was an ostentatious display of words, in which little regard was paid to nature and reason. It professed to raise human nature to a degree of perfection before unknown; but its real effect was merely to amuse the ear and captivate the fancy with fictions that can never be realized. The Stoical doctrine concerning *nature* is as follows: according to Zeno and his followers, there existed from eternity a dark and confused chaos, in which were contained the first principles of all future beings. This chaos being at length arranged, and emerging into variable forms, became the world as it now subsists. The world, or nature, is that whole which comprehends all things, and of which all things are parts and members. The universe, though one whole, contains two principles, distinct from elements, one passive and the other active. The passive principle is pure matter without qualities; the active principle is reason, or God. This is the fundamental doctrine of the Stoics concerning nature. If the doctrine of Plato, which derives the human mind from the soul of the world, has a tendency towards enthusiasm, much more must this be the case with the Stoical doctrine, which supposes that all human souls have immediately proceeded from, and will at last return into, the divine nature. As regards a divine providence, if we compare the popular language of the Stoics upon this head with their general system, and explain the former with the fundamental principles of the latter, we shall find that the agency of deity is, according to them, nothing more than the active motion of a celestial ether, or fire, possessed of intelligence, which at first gave form to the shapeless mass of gross matter, and being always essentially united to the visible world, by the same necessary agency, preserves its order and harmony. Providence, in the Stoic creed, is only another name for absolute necessity, or fate, to which God and matter, or the universe, which consists of both, is immutably subject. The Stoic doctrine of the resurrection of the body, upon which Seneca has written with so much elegance, must not be confounded with the Christian doctrine; for, according to the Stoics, men return to life, not by the voluntary appointment of a wise and merciful God, but by the law of fate; and are not renewed for the enjoyment of a better and happier condition, but drawn back into their former state of imperfection and misery. Accordingly, Seneca says, "This restoration many would reject, were it not that their renovated life is accompanied with a total oblivion of past events." Upon the principles of physics depends the whole Stoic doctrine of *morals*. Conceiving God to be the principal part of nature, by whose energy all bodies are formed, moved, and arranged, and human reason to be a portion of the Divinity, it was their fundamental doctrine in ethics, that, in human life, one ultimate end ought for its own sake to be pursued; and that this end is to live agreeably to nature, that is, to be conformed to the law of fate by which the world is governed, and to the reason of that divine and celestial fire which animates all things. Since man is himself a microcosm, composed, like the world, of matter and a rational principle, it becomes him to live as a part of the great whole, and to accommodate all his desires and pursuits to the general arrangement of nature. Thus, to live according to nature, as the Stoics teach, is virtue, and virtue is itself happiness; for the supreme good is to live according to a just conception of the real nature of things, choosing that which is itself eligible, and rejecting the contrary. Every man, having within himself a capacity of discerning and following the law of nature, has his happiness in his own power, and is a divinity to himself. Wisdom consists in distinguishing good from evil. Good is that which produces happiness according to the nature of a rational being. Since those things only are truly good which are becoming and virtuous, and virtue, which is seated in the mind, is alone sufficient for happiness, external things contribute nothing towards happiness, and therefore, are not in themselves good. The wise man will only value riches, honour, beauty, and other external enjoyments as means and instruments of virtue; for, in every condition, he is happy in the possession of a mind accommodated to nature. Pain, which does not belong to the mind, is no evil. The wise man will be happy in the midst of torture. All external things are indifferent, since they cannot affect the happiness of man. Every virtue being a conformity to nature, and every vice a deviation from it, all virtues and vices are equal. One act of beneficence or justice is not more truly so than another; one fraud is not more a fraud than another; therefore there is no difference in the essential nature of moral actions, except that some are vicious and others virtuous. This is the doctrine which Horace ridicules in the 4th satire, 1st book. The Stoics advanced many extravagant assertions concerning their wise man; for example, that he feels neither pain nor pleasure; that he exercises no pity; that he is free from faults; that he is divine; that he does all things well; that he alone is great, noble, ingenuous; that he is a prophet, a priest, a king, and the like. These paradoxical vauntings are humorously ridiculed by Horace. In order to understand all this, we must bear in mind that the Stoics did not suppose such a man actually to exist, but that they framed in their imagination an image of perfection, towards which every man should continually aspire. All the extravagant notions which are to be found in their writings on this subject may be referred to their general principle of the entire sufficiency of virtue to happiness, and the consequent indifference of all external circumstances. The sum of man's duty, according to the Stoics, with respect to himself, is to subdue his passions of joy and sorrow, hope and fear, and even pity. He who is, in this respect, perfectly master of himself, is a wise man; and, in proportion as we approach a state of apathy, we advance towards perfection. A wise man, moreover, may justly and reasonably withdraw from life whenever he finds it expedient; not only because life and death are among those things which are in their nature indifferent, but also because life may be less consistent with virtue than death. Concerning the whole moral system of the Stoics, it must be remarked, that, although deserving of high encomium for the purity, extent, and variety of its doctrines, and although it must be confessed that, in many select passages of the Stoic writings, it appears exceedingly brilliant, it is nevertheless founded in false notions of nature and of man, and is raised to a degree of refinement which is

extravagant and impracticable. The piety which it teaches is nothing more than a quiet submission to irresistible fate; the self-command which it enjoins annihilates the best affections of the human heart; the indulgence which it grants to suicide is inconsistent, not only with the general principles of piety, but even with that constancy which was the height of Stoical perfection; and even its moral doctrine of benevolence is tinctured with the fanciful principle, which lay at the foundation of the whole Stoical system, that every being is a portion of one great whole, from which it would be unnatural and impious to attempt a separation. (*Enfield's History of Philosophy*, vol. 1, p. 315, *seqq.*)—II. A philosopher, a native of Tarsus, or, according to some, of Sidon, and the immediate successor of Chrysippus in the Stoic school. He does not appear to have receded in any respect from the Stoic tenets, except that he withheld his assent to the doctrine of the final conflagration. (*Diog. Laert.*, 7, 38. —*Euseb., Præp. Ev.*, 15, 18.)—III. A philosopher of Elea, called the Eleatic, to distinguish him from Zeno the Stoic. He flourished about 444 B.C. Zeno was a zealous friend of civil liberty, and is celebrated for his courageous and successful opposition to tyrants; but the inconsistency of the stories related by different writers concerning him in a great measure destroys their credit.—The invention of the dialectic art has been improperly ascribed to him; but there can be no doubt that this philosopher, and other metaphysical disputants in the Eleatic seat, employed much ingenuity and subtlety in exhibiting examples of most of the logical arts which were afterward reduced to rule by Aristotle and others. According to Aristotle, Zeno of Elea taught that nothing can be produced either from that which is similar or dissimilar; that there is only one being, and that is God; that this being is eternal, homogeneous, and spherical, neither finite nor infinite, neither quiescent nor moveable; that there are many worlds; that there is in nature no vacuum, &c. If Seneca's account of this philosopher deserves credit, he reached the highest point of scepticism, and denied the real existence of external objects. (*Seneca, Ep.*, 58. — *Enfield, Hist. Philos.*, vol. 1, p. 419, *seq.*)

Zenobia, a celebrated princess, wife of Odenatus, and after his death queen of Palmyra. (*Vid.* Odenatus, and Palmyra.) With equal talents for jurisprudence and finance, thoroughly skilled in the arts and duties of government, and adapting severity and clemency with nice discernment to the exigency of the circumstances, her agile and elastic frame enabled her to direct and share the labours and enterprises of war. Disdaining the female litter, she was continually on horseback, and could even keep pace on foot with the march of her soldiery. History has preserved some reminiscences of her personal appearance, her dress, and her habits, which represent this apparent amazon as a woman of the most engaging beauty, gifted with the versatile graces of a court, and accomplished in literary endowments. In complexion a brunette, her teeth were of a pearly whiteness, and her eyes black and sparkling; her mien was animated, and her voice clear and powerful. With a helmet on her head, and wearing a purple mantle fringed with gems and clasped with a buckle at the waist, so as to leave one of her arms bare to the shoulder, she presented herself at the council of war; and affecting, from the policy of her country, a regal pomp, she was worshipped with Persian prostration. Pure in her manners to the utmost refinement of delicacy, and temperate in her habits, she would nevertheless challenge in their cups her Persian and Armenian guests, and retire the victor without ebriety. Chiefly versed in the languages of Syria and Egypt, her modesty restrained her from conversing freely in Latin; but she had read the Roman history in Greek, was herself an elegant historian, and had compiled the Annals of Alexandrea and the East. Her authority was acknowledged by a large portion of Asia Minor when Aurelian succeeded to the empire. Envious of her power, and determined to dispossess her of some of the rich provinces comprehended in her dominions, he marched at the head of a powerful army to Asia. Having defeated the queen's general near Antioch, he compelled her to retreat to Emesa. Under the walls of this city another engagement was fought, in which the emperor was again victorious. The queen fled to Palmyra, determined to support a siege. Aurelian followed her, and, on making his approaches to the walls, found them mounted in every part with mural engines, which plied the besiegers with stones, darts, and missile fires. To the summons for a surrender of the city and kingdom, on the condition of her life being spared, Zenobia replied in a proud and spirited letter, written in Greek by her secretary, the celebrated Longinus. Her hopes of victory soon vanished; and, though she harassed the Romans night and day by continual sallies from her walls and the working of her military engines, she despaired of success when she heard that the armies which were marching to her relief from Armenia, Persia, and the East had either been intercepted or gained over by the foe. She fled from Palmyra in the night on her dromedaries, but was overtaken by the Roman horse while attempting to cross the Euphrates, and was brought into the presence of Aurelian, and tried before a tribunal at Emesa, Aurelian himself presiding. The soldiers were clamorous for her death; but she, in a manner unworthy of her former fame, saved her own life by throwing the blame on her counsellors, especially on Longinus, who was, in consequence, put to death. Zenobia was carried to Rome, to grace the emperor's triumph, and was led along in chains of gold. She is said to have almost sunk beneath the weight of jewels with which she was adorned on that occasion. She was treated with great humanity, and Aurelian gave her large possessions near Tibur, where she was permitted to pass the remainder of her days. Her two sons afterward married into distinguished families at Rome. (*Flav. Vopisc., Vit. Aurel.—Treb. Pollio, Trigint. Tyrann.—Vit. Herennian.*)

Zenodōrus, a statuary, whose native country is uncertain. He exercised his art in Cisalpine Gaul, and also in Rome during the reign of Nero. Pliny speaks of a Mercury of his, and also of a colossal statue of Nero, afterward dedicated to the sun on the downfall of that emperor. (*Thiersch, Epoch.* 3, *Adnot.* 102. —*Sillig, Dict. Art., s. v.*)

Zephyrĭum, I. a promontory of Magna Græcia, on the eastern coast of the lower extremity of Bruttium, whence the Locrians derived the appellation of Epizephyrii. It is now *Capo di Bruzzano*. (*Strabo*, 259.)—II. A promontory on the western coast of the island of Cyprus, and closing the Bay of *Bafo* to the west. (*Strab.*, 683.)

Zephyrus, one of the winds, son of Astræus and Aurora, the same as the *Favonius* of the Latins. He had a son named Carpus (*Καρπός, fruit*) by one of the Seasons. (*Serv. ad Virg., Eclog.*, 5, 48.) Zephyrus is described by Homer as a strong-blowing wind; but he was afterward regarded as gentle and soft-breathing. In the days of Homer, the idea of darkness was also associated with the *western* regions of the world, and hence the wind Zephyrus derived its name from *ζόφος*, "*darkness*," "*gloom*." In a succeeding age, when the west wind began to be regarded as genial in its influence both on man and all nature, the name was considered as synonymous with *ζωηφόρος, life-bearing*. (*Hesiod, Theog.*, 377.—*Virgil, Æn.* 1, 135.—*Ovid, Met.*, 1, 64; 15, 700.—*Propertius*, 1 16, 34, &c.)

Zetes, a son of Boreas, king of Thrace, and Orith

yia, who accompanied the Argonauts to Colchis along with his brother Calaïs. In Bithynia, the two brothers, who are represented with wings, delivered Phineus from the persecution of the Harpies, and drove these monsters as far as the islands called Strophades. *Vid.* Strophades, and Harpyiæ.—*Apollod.*, 1, 9; 3, 15.—*Hygin.*, *fab.*, 14.—*Ovid*, *Met.*, 8, 716.—*Pausan.*, 3, 16.)

Zethus, a son of Jupiter and Antiope, brother to Amphion. (*Vid.* Amphion.)

Zeugis or Zeugitana, a district of Africa in which Carthage was situated. It extended from the river Tusca to the Hermæan promontory, and from the coast to the mountains that separated it from Byzacium. (*Isid.*, *Hist.*, 14, 5.—*Plin.*, 5, 4.)

Zeugma, or the *Bridge*, the name of the principal passage of the river Euphrates, southwest of Edessa. An ancient fortress by which it was commanded is still called *Roum-Cala*, or the Roman Castle; to which may be added, that on the opposite shore there is a place called *Zeugme*. (*Plin.*, 5, 24.—*Curt.*, 3, 7.—*Tacit.*, *Ann.*, 12, 12.)

Zeus, the name of Jupiter among the Greeks. (*Vid.* remarks under the article Jupiter.)

Zeuxis, a celebrated painter, born at Heraclea, in Magna Græcia, and who flourished about B.C. 400. (*Plin.*, 35, 9, 36.—*Ælian*, *V. H.*, 4, 12.—*Hardouin*, *ad Plin.*, *l. c.*—*Sillig*, *Dict. Art.*, p. 130, not.) He studied under either Demophilus or Neseas, artists respecting whom nothing is known but that one of them was his master. Soon, however, he far outstripped his instructer, as Apollodorus intimated in verses expressive of his indignation that Zeuxis should have moulded to his own use all previous inventions, and stolen the graces of the best masters; thus paying a high though involuntary compliment to his gifted rival. Apollodorus having first practised chiaro-oscuro, could not endure that his glory should be eclipsed by a younger artist, who availed himself of his improvements to rise to a higher degree of excellence. Zeuxis seems to have rapidly risen to the highest distinction in Greece, and acquired by the exercise of his art, not only renown, but riches. Of the latter advantage he was more vain than became a man of exalted genius. He appeared at the Olympic games attired in a mantle on which his name was embroidered in letters of gold, a piece of most absurd display in one whose name was deeply impressed on the hearts and imaginations of those by whom he was surrounded. He does not, however, seem to have been chargeable with avarice; or, at least, this passion, if it existed, was subservient to his pride; for, when he had attained the height of his fame, he refused any longer to receive money for his pictures, but made presents of them, because he regarded them as above all pecuniary value. In the earlier part of his career he was accustomed, however, to exhibit his productions for money, especially his most celebrated painting of Helen. The truth seems to have been, that the ruling passion of Zeuxis was the love of pomp, an ever-restless vanity, a constant desire and craving after every kind of distinction.—Very little is known respecting the events of the life of this celebrated painter. He was not only successful in securing wealth and the applause of the multitude, but was honoured with the friendship of Archelaüs, king of Macedon. For the palace of this monarch he executed numerous pictures. Cicero informs us, that the inhabitants of Crotona prevailed on Zeuxis to come to their city, and to paint there a number of pieces, which were intended to adorn the temple of Juno, for which he was to receive a large and stipulated sum. On his arrival, he informed them that he intended only to paint the picture of Helen, with which they were satisfied, because he was regarded as peculiarly excellent in the delineation of women. He accordingly desired to see the most beautiful maidens in the city, and, having selected five of the fairest, copied all that was most beautiful and perfect in the form of each, and thus completed his Helen. Pliny, in his relation of the same circumstance, omits to give the particular subject of the painting, or the terms of the original contract, and states that the whole occurred, not among the people of Crotona, but those of Agrigentum, for whom, he says, the piece was executed, to fulfil a vow made by them to the goddess. This great artist, on several occasions, painted pictures for cities and states. He gave his Alcmena, representing Hercules strangling the serpents in his cradle, in the sight of his parents, to the Agrigentines, and a figure of Pan to his patron Archelaüs of Macedon. The most celebrated of the pictures of Zeuxis, besides the Helen and the Alcmena, were, a Penelope, in which Pliny assures us that not only form, but character, was vividly expressed; a representation of Jupiter seated on his throne, with all the gods around doing him homage; a Marsyas bound to a tree, which was preserved at Rome; and a wrestler, beneath which was inscribed a verse, to the effect that it was easier to envy than to imitate its excellence. Lucian has left us an admirable description of another painting of his, representing the Centaurs, in which he particularly applauds the delicacy of the drawing, the harmony of the colouring, the softness of the blending shades, and the excellence of the proportions. He left many draughts in a single colour on white. Pliny censures him for the too great size of the heads and joints, in comparison with the rest of the figures. Aristotle complains that he was a painter of forms rather than of manners, which seems contrary to the eulogium passed by Pliny on the representation of Penelope.—The story respecting the contest between Zeuxis and Parrhasius has been frequently related. It is said that the former painted a cluster of grapes with such perfect skill that the birds came and pecked at them. Elated with so unequivocal a testimony of his excellence, he called to his rival to draw back the curtain, which he supposed concealed his work, anticipating a certain triumph. Now, however, he found himself entrapped, for what he took for a curtain was only a painting of one by Parrhasius; upon which he ingenuously confessed himself defeated, since he had only deceived birds, but his antagonist had beguiled the senses of an experienced artist. Another story is related of a similar kind, in which he overcame himself, or, rather, one part of his work was shown to have excelled at the expense of the other. He painted a boy with a basket of grapes, to which the birds as before resorted; on which he acknowledged that the boy could not be well painted, since, had the similitude been in both cases equal, the birds would have been deterred from approaching. From these stories, if they may be credited, it would appear that Zeuxis excelled more in depicting fruit than in painting the human form. If this were the case, it is strange that all his greater efforts, of which any accounts have reached us, were portraits, or groups of men or deities. The readiness which Zeuxis has, in these instances, been represented as manifesting to acknowledge his weakness, is scarcely consistent with the usual tenour of his spirit. At all events, the victory of Parrhasius proved very little respecting the merit of the two artists. The man who could represent a curtain to perfection would not necessarily be the greatest painter in Greece. Even were exactness of imitation the sole excellence in the picture, regard must be had to the cast of the objects imitated, in reference to the skill of the artists by whom they were chosen.—Zeuxis is said to have taken a long time to finish his chief productions, observing, when reproached for his slowness, that he was painting for eternity.—Festus relates that Zeuxis died with laughter at the picture of an old woman which he himself had painted. So

extraordinary a circumstance, however, would surely have been alluded to by some other writer, had it been true. There seems good reason, therefore, to believe it fictitious. (*Encyclop. Metropol.*, div. 2, vol. 1, p. 405, *seqq.*)

Zoïlus, a sophist and grammarian of Amphipolis, who rendered himself known by his severe criticisms on the poems of Homer, for which he received the name of *Homeromastix*, or the chastiser of Homer, and also on the productions of Plato and other writers. Ælian (*V. H.*, 11, 10) draws a very unfavourable picture of both his character and personal appearance. In all this, however, there is very probably much of exaggeration. Dionysius of Halicarnassus (*Ep. ad Pomp.*) appears, on the other hand, to praise the man; he ranks him, at least, among those who have censured Plato, not from a feeling of envy or enmity, but a desire for the truth. The age of Zoilus is uncertain. Vitruvius (*Præf.*, *ad* lib. 7) refers him to the time of Ptolemy Philadelphus, and is followed by Vossius. Reinesius, however (*Var. Lect.*, 3, 2), and Ionsius (*de Script. Hist. Phil.*, c. 9) are opposed to this, because Zoilus is said to have been a hearer of Polycrates, who lived in the time of Socrates. (Consult the remarks of Perizonius on this subject, *ad Ælian.*, *V. H.*, *l. c.*) Some say that Zoilus was stoned to death, or exposed on a cross, by order of Ptolemy, while others maintain that he was burned alive at Smyrna. According to another account, he recited his invectives against Homer at the Olympic games, and was thrown from a rock for his offence. (*Ælian*, *V. H.*, *l. c.*—*Longin.*, 9, 4.)

Zona or Zone, a city on the Ægean coast of Thrace, near the promontory of Serrhium. It is mentioned by Herodotus (7, 59) and by Hecatæus (*ap. Steph. Byz.*). Here Orpheus sang, and by his strains drew after him both the woods and the beasts that tenanted them. (*Apollon. Rhod.*, 1, 28.)

Zonăras, a Byzantine historian, who flourished towards the close of the eleventh and the commencement of the twelfth centuries. He held the offices originally of Grand Dungarius (commander of the fleet) and chief secretary of the imperial cabinet; but he afterward became a monk, and attached himself to a religious house on Mount Athos, where he died subsequently to A.D. 1118. His *Annals*, or Chronicle, extend from the creation of the world down to 1118 A.D., the period of the death of Alexis I. They possess a double interest: for more ancient times, he has availed himself, independently of Eutropius and Dio Cassius, of other authors that are lost to us; and at a later period he details events of which he himself was a witness. Though deficient in critical spirit, he has still displayed great good sense in adding nothing of his own to the extracts which he has inserted in his history, except what might serve to unite them together in regular order. There results from this, it is true, a great variety of style in his work, but this is easily pardoned, and the only regret is, that Zonaras had not indicated with more exactness the authors whence he drew his materials. The impartiality of the writer is worthy of praise. This work is found in the collections of the Byzantine Historians.—Zonaras was the author also of a Glossary or Lexicon, in the manner of Hesychius and Suidas. It was published by Tittman, in 1808, at the Leipzig press, along with the Lexicon of Photius, in 3 vols. 4to, the first two volumes being devoted to the Lexicon of Zonaras. (*Schöll, Hist. Lit. Gr.*, vol. 6, p. 288.)

Zopyrus, a Persian, son of Megabyzus, who gained possession of Babylon for Darius Hystaspis by a stratagem similar to that by which Sextus Tarquinius gained Gabii for his father. (*Vid.* Tarquinius III.—*Herod.*, 3, 154, *seqq.*)

Zoroaster, a celebrated reformer of the Magian religion, whose era is altogether uncertain. In what points his doctrines may have differed from those of the preceding period is an obscure and difficult question. It seems certain, however, that the code of sacred laws which he introduced, founded, or at least enlarged, the authority and influence of the Magian caste. Its members became the keepers and expounders of the holy books, the teachers and counsellors of the king, the oracles from whom he learned the Divine will and the secrets of futurity, the mediators who obtained for him the favour of Heaven, or propitiated its anger. According to Hyde, Prideaux, and many others of the learned, Zoroaster was the same with the Zerdusht of the Persians, who was a great patriarch of the Magi, and lived between the beginning of the reign of Cyrus and the latter end of that of Darius Hystaspis. This, however, seems too late a date.—The so-called "*Oracles of Zoroaster*" have been frequently published. (Consult, on this whole subject, the very learned and able remarks of Parisot, *Biogr. Univ.*, vol. 52, p. 434, *seqq.*, and also Rhode, *die heilige Sage*, &c., *der Baktrer*, *Meder*, &c., p. 112, *seqq.*)

Zosĭmus, I. a Greek historian, who appears to have flourished between A.D. 430 and 591. He was a public functionary at Constantinople. Zosimus wrote a history of the Roman emperors from the age of Augustus down to his own time. His object in writing this was to trace the causes which led to the downfall of the Roman empire, and among these he ranks the introduction of Christianity. There are many reasons which induce the belief that the work of Zosimus was not published in his lifetime, one of the strongest of which is the boldness with which he speaks of the Christian emperors. It is probable that he intended to continue the work to his own times, a design which his death prevented. A certain negligence of style, which indicates the absence of a revision on the part of the author, strongly countenances this supposition. The best editions of Zosimus have been that of Cellarius, 8vo, *Jenæ*, 1728, and that of Reitemier, 8vo, *Lips.*, 1784. The best edition now, however, is that by Bekker in the Corpus Byz. Hist., *Bonn*, 1837, 8vo. —II. A native of Panopolis, in Egypt, who wrote, according to Suidas, a work on Chemistry (*Χυμευτικά*), in 28 books. The Paris and Vienna MSS. contain various detached treatises of this writer, which form ed part, in all likelihood, of this voluminous production; such as a dissertation on the sacred and divine art of forming gold and silver, &c. There exist also five other works of this same writer, such as "*On the Art of making Beer*" (*περὶ ζύθων ποιήσεως*), &c. An edition of this last-mentioned work was published in 1814, by Grüner, *Solisbac.*, 8vo. (*Hoffman, Lex. Bibliogr.*, vol. 3, p. 830.—*Schöll, Hist. Lit. Gr.*, vol. 7 p. 210.)

SUPPLEMENT.

Abas, III. the twelfth king of Argos. He was the son of Lynceus and Hypermnestra, and grandson of Danaus. He married Ocaleia, who bore him twin sons, Acrisius and Prœtus. (*Apollod.*, 2, 2, 1.—*Hygin.*, *Fab.*, 170.) When he informed his father of the death of Danaus, he was rewarded with the shield of his grandfather, which was sacred to Juno. He is described as a successful conqueror, and as the founder of the town of Abæ in Phocis (*Paus.*, 10, 35, 1), and of the Pelasgic Argos in Thessaly. (*Strab.*, 9, p. 431.) The fame of his warlike spirit was so great, that even after his death, when people revolted whom he had subdued, they were put to flight by the simple act of showing them his shield. (*Virg.*, *Æn.*, 3, 286.—*Serv.*, *ad loc.*) It was from this Abas that the kings of Argos were called by the patronymic Abantiades.

Abascantus (Ἀβάσκαντος), a physician of Lugdunum (Lyons), who probably lived in the second century after Christ. He is several times mentioned by Galen (*De Compos. Medicam. secund. Locos*, 9, 4, vol. 13, p. 278), who has also preserved an antidote invented by him against the bite of serpents. (*De Antid.*, 2, 12, vol. 14, p. 177.) The name is to be met with in numerous Latin inscriptions in Gruter's collection, five of which refer to a freedman of Augustus, who is supposed by Kühn (*Additam. ad Elench. Medic. Vet. a J. A. Fabricio in "Bibl. Gr." Exhib.*) to be the same person that is mentioned by Galen. This, however, is quite uncertain, as also whether Παρακλήτιος Ἀβάσκανθος in Galen (*De Compos. Medicam. secund. Locos.*, 7, 3, vol. 13, p. 71) refers to the subject of this article.

Abdias (Ἀβδίας), the pretended author of an Apocryphal book, entitled *The History of the Apostolical contest*. This work claims to have been written in Hebrew, to have been translated into Greek by Eutropius, and thence into Latin by Julius Africanus. It was, however, originally written in Latin, about A.D. 910. It is printed in Fabricius, *Codex Apocryphus Novi Test.*, p. 402, 8vo, Hamb., 1703. Abdias was called, too, the first Bishop of Babylon.

Abellio is the name of a divinity found in inscriptions which were discovered at Comminges in France. (*Gruter*, *Inscr.*, p. 37, 4.—*J. Scaliger*, *Lectiones Ausonianæ*, 1, 9.) Buttmann (*Mythologus*, 1, p. 167, &c.) considers Abellio to be the same name as Apollo, who in Crete and elsewhere was called Ἀβέλιος, and by the Italians and some Dorians Apello (*Fest.*, *s. v. Apellinem.*—*Eustath. ad Il.*, 2, 99), and that the deity is the same as the Gallic Apollo mentioned by Cæsar (*Bell. Gall.*, 6, 17), and also the same as Belis or Belenus mentioned by Tertullian (*Apologet.*, 23) and Herodian (8, 3.—Comp. *Capitol.*, *Maximin.*, 22). As the root of the word he recognises the Spartan Βέλα, *i. e.*, the sun (*Hesych.*, *s. v.*), which appears in the Syriac and Chaldaic Belus or Baal.

Abisares or Abissares (Ἀβισάρης), called Embisarus (Ἐμβίσαρος) by Diodorus (17, 90), an Indian king beyond the river Hydaspes, whose territory lay in the mountains, sent embassies to Alexander the Great, both before and after the conquest of Porus, although inclined to espouse the side of the latter. Alexander not only allowed him to retain his kingdom, but increased it, and on his death appointed his son as his successor. (*Arrian*, *Anab.*, 5, 8, 20, 29.—*Curt.*, 8, 12, 13, 14; 9, 1; 10, 1.)

Abitianus (Ἀβιτζιανός), the author of a Greek treatise *De Urinis* inserted in the second volume of Ideler's *Physici et Medici Græci Minores*, Berol., 8vo, 1842, with the title Περὶ Οὔρων Πραγματεία Ἀρίστη τοῦ Σοφωτάτου παρὰ μὲν Ἰνδοῖς Ἄλλη Ἐμπνευστοῦ Σινᾶ ἤτοι Ἄλλη υἱοῦ τοῦ Σινᾶ, παρὰ δὲ Ἰταλοῖς Ἀβιτζιανοῦ. He is the same person as the celebrated Arabic physician *Avicenna*, whose real name was *Abú 'Alí Ibn Sínâ*, A. H. 370 or 375–428 (A.D. 980 or 985–1038), and from whose great work *Ketáb al-Kánún fi 't-Tebb*, *Liber Canonis Medicinæ*, this treatise is probably translated.

Ablabius (Ἀβλάβιος), I. a physician on whose death there is an epigram by Theosebia in the Greek Anthology (7, 559,) in which he is considered as inferior only to Hippocrates and Galen. With respect to his date, it is only known that he must have lived after Galen, that is, some time later than the second century after Christ.—II. The illustrious (Ἰλλούστριος), the author of an epigram in the Greek Anthology (9, 762) "on the quoit of Asclepiades." Nothing more is known of him, unless he be the same person as Ablabius, the Novatian bishop of Nicæa, who was a disciple of the rhetorician Troilus, and himself eminent in the same profession, and who lived under Honorius and Theodosius II., at the end of the fourth and the beginning of the fifth centuries after Christ. (*Socrates*, *Hist. Ecc.*, 7, 12.)

Abrocomas (Ἀβροκόμας), II. one of the satraps of Artaxerxes Mnemon, was sent with an army of 300,000 men to oppose Cyrus on his march into Upper Asia. On the arrival of Cyrus at Tarsus Abrocomas was said to be on the Euphrates; and at Issus four hundred heavy-armed Greeks, who had deserted Abrocomas, joined Cyrus. Abrocomas did not defend the Syrian passes, as was expected, but marched to join the king. He burned some boats to prevent Cyrus from crossing the Euphrates, but did not arrive in time for the battle of Cunaxa. (*Xen.*, *Anab.*, 1, 3, § 20; 4, § 3, 5, 18; 7, § 12.—*Harpocrat.* and *Suidas*, *s. v.*)

Abron or Habron (Ἄβρων or Ἅβρων), I. son of the Attic orator Lycurgus. (*Plut.*, *Vit. dec. Orat.*, p. 843.)—II. The son of Callias, of the deme of Bate in Attica, wrote on the festivals and sacrifices of the Greeks. (*Steph. Byz.*, *s. v.* Βατή.) He also wrote a work περὶ παρωνύμων, which is frequently referred to by Stephanus Byz. (*s. v.* Ἀγάθη, Ἄργος, &c.) and other writers.—III. A grammarian, a Phrygian or Rhodian, a pupil of Tryphon, and originally a slave, taught at Rome under the first Cæsars (*Suidas*, *s. v.* Ἄβρων.)—IV. A rich person at Argos, from whom the proverb Ἄβρωνος βίος, which was applied to extravagant persons, is said to have been derived. (*Suidas*, *s. v.*)

Abronychus (Ἀβρώνυχος), the son of Lysicles, an Athenian, was stationed at Thermopylæ with a vessel to communicate between Leonidas and the fleet at Artemisium. He was subsequently sent as ambassador to Sparta with Themistocles and Aristides respecting the fortifications of Athens after the Persian war. (*Herod.*, 8, 21.—*Thuc.*, 1, 91.)

Abulites (Ἀβουλίτης), the satrap of Susiana,

surrendered Susa to Alexander when the latter approached the city. The satrapy was restored to him by Alexander, but he and his son Oxyathres were afterward executed by Alexander for the crimes they had committed in the government of the satrapy. (*Curt.*, 5, 2.—*Arrian, Anab.*, 3, 16; 7, 4.—*Diod.*, 17, 65.)

Abūria Gens, plebeian. On the coins of this gens we find the cognomen Gem., which is perhaps an abbreviation of Geminus. The coins have no heads of persons on them. The most distinguished members of this gens were—I. C. Aburius, one of the ambassadors sent to Masinissa and the Carthaginians, B.C. 171. (*Liv.*, 42, 35.)—II. M. Aburius, tribune of the plebs, B.C. 187, opposed M. Fulvius, the proconsul, in his petition for a triumph, but withdrew his opposition chiefly through the influence of his colleague Ti. Gracchus. (*Liv.*, 39, 4, 5.) He was prætor peregrinus, B.C. 176. (*Liv.*, 41, 18, 19.)

Aburnus Valens, a Roman lawyer, probably the same with the Valens who formed one of the consilium of the Emperor Antoninus Pius. (*Capitolinus, Ant. Pius*, 12.) We have, in the Pandects, selections from his seven books of "*Fideicommissa.*" (*Zimmern, Gesch. d. Röm. Privatrechts*, 1, 1, 334.)

Acacallis (Ἀκακαλλίς), daughter of Minos, by whom, according to a Cretan tradition, Hermes begot Cydon; while, according to a tradition of the Tegeatans, Cydon was a son of Tegeates, and immigrated to Crete from Tegea. (*Paus.*, 8, 53, § 2.) Apollo begot by her a son, Miletus, whom, for fear of her father, Acacallis exposed in a forest, where wolves watched and suckled the child until he was found by shepherds, who brought him up. (*Antonin. Lib.*, 30.) Other sons of her and Apollo are Amphithemis and Garamas. (*Apollon.*, 4, 1490, &c.) Apollodorus (3, 1, § 2) calls this daughter of Minos Acalle (Ἀκάλλη), but does not mention Miletus as her son. Acacallis was in Crete a common name for a narcissus. (*Athen.*, 15, p. 681.—*Hesych., s. v.*)

Acăcus (Ἄκακος), a son of Lycaon and king of Acacesium in Acadia, of which he was believed to be the founder. (*Paus.*, 8, 3, 1.—*Steph. Byz.*, s. v. Ἀκακήσιον.)

Acarnan (Ἀκαρνάν), one of the Epigones, was a son of Alcmæon and Calirrhoë, and brother of Amphoterus. Their father was murdered by Phegeus when they were yet very young, and Calirrhoë prayed to Zeus to make her sons grow quickly, that they might be able to avenge the death of their father. The prayer was granted, and Acarnan, with his brother, slew Phegeus, his wife, and his two sons. The inhabitants of Psophis, where the sons had been slain, pursued the murderers as far as Tegea, where, however, they were received and rescued. At the request of Achelous, they carried the necklace and peplus of Harmonia to Delphi, and from thence they went to Epirus, where Acarnan founded the state called after him Acarnania. (*Apollod.*, 3, 7, § 5–7.—*Ov., Met.*, 9, 413, &c.—*Thucyd.*, 2, 102.—*Strab.*, 10, p 462.)

Accius, I. or Attius, L., an early Roman tragic poet and the son of a freedman, was born, according to Jerome, B.C. 170, and was fifty years younger than Pacuvius. He lived to a great age; Cicero, when a young man, frequently conversed with him. (*Brut.*, 28.) His tragedies were chiefly imitated from the Greeks, especially from Æschylus, but he also wrote some on Roman subjects (*Prætextata*); one of which, entitled Brutus, was probably in honour of his patron D. Brutus. (*Cic., De Leg.*, 2, 21; *Pro Arch.*, 11.) We possess only fragments of his tragedies, of which the most important have been preserved by Cicero, but sufficient remains to justify the terms of admiration in which he is spoken of by the ancient writers. He is particularly praised for the strength and vigour of his language and the sublimity of his thoughts. (*Cic., Pro Planc.*, 24; *Pro Sest.*, 56, &c.—*Hor., Ep.*, 2, 1, 56.—*Quintil.*, 10, 1, § 97.—*Gell.*, 13, 2.) Besides these tragedies, he also wrote *Annales* in verse, containing the history of Rome, like those of Ennius; and three prose works, "Libri Didascalion," which seems to have been a history of poetry, "Libri Pragmaticon," and "Parerga:" of the two latter no fragments are preserved. The fragments of his tragedies have been collected by Stephanus in "Frag. vet. Poet. Lat.," Paris, 1564; Maittaire, "Opera et Frag. vet. Poet. Lat.," Lond., 1713; and Bothe, "Poet. Scenici Latin.," vol. v., Lips., 1834; and the fragments of the Didascalia by Madvig, "De L. Attii Didascaliis Comment.," Hafniæ, 1831.

Acesander (Ἀκέσανδρος) wrote a history of Cyrene. (*Schol. ad Apoll.*, 4, 1561, 1750; *ad Pind., Pyth.*, 4, *init.*, 57.) Plutarch (*Symp.*, 5, 2, § 8) speaks of a work of his respecting Libya (περὶ Λιβύης), which may, probably, be the same work as the history of Cyrene. The time at which he lived is unknown.

Acĕsas (Ἀκεσᾶς), a native of Salamis in Cyprus, famed for his skill in weaving cloth with variegated patterns (*polymitarius*). He and his son Helicon, who distinguished himself in the same art, are mentioned by Athenæus (2, p. 48, b.). Zenobius speaks of both artists, but says that Acesas (or, as he calls him, Aceseus, Ἀκεσεύς) was a native of Patara, and Helicon of Carystus. He tells us, also, that they were the first who made a peplus for Athena Polias. When they lived, we are not informed; but it must have been before the time of Euripides and Plato, who mention this peplus. (*Eur., Hec.*, 468.—*Plat., Euthyphr.*, § 6.) A specimen of the workmanship of these two artists was preserved in the temple at Delphi, bearing an inscription to the effect that Pallas had imparted marvellous skill to their hands.

Acĕsias (Ἀκεσίας), an ancient Greek physician, whose age and country are both unknown. It is ascertained, however, that he lived at least four hundred years before Christ, as the proverb Ἀκεσίας λάσατο, *Acesias cured him*, is quoted on the authority of Aristophanes. This saying (by which only Acesias is known to us) was used when any person's disease became worse instead of better under medical treatment, and is mentioned by Suidas (*s. v.* Ἀκεσίας), Zenobius (*Proverb., Cent.*, 1, § 52), Diogenianus (*Proverb.*, 2, 3), Michael Apostolius (*Proverb.*, 2, 23), and Plutarch (*Proverb. quibus Alexandr. usus sunt*, § 98). See also *Proverb. e Cod. Bodl.*, § 82, in Gaisford's *Paræmiographi Græci*, 8vo, Oxon., 1836. It is possible that an author bearing this name, and mentioned by Athenæus (12, p. 516, c.) as having written a treatise on the Art of Cooking (ὀψαρτυτικά), may be one and the same person, but of this we have no certain information. (*J. J. Baier, Adag. Medic. Cent.*, 4to, Lips., 1718.)

Acĕsius (Ἀκέσιος), II. a bishop of the Novatians in the reign of the Emperor Constantine, A.D. 325, who was present at the Council of Nice, and advocated the exclusion from the communion of those who were found guilty of gross sin after baptism (*Socrat., Hist.*, 1, 10.—*Sozom.*, 1, 2.)

Acestodōrus (Ἀκεστόδωρος), a Greek historical writer, who is cited by Plutarch (*Them.*, 13), and whose work contained, as it appears, an account of the battle of Salamis among other things. The time at which he lived is unknown. Stephanus (*s. v.* Μεγάλη πόλις) speaks of an Acestodorus of Megalopolis, who wrote a work on cities (περὶ πολέων), but whether this is the same as the above mentioned writer is not clear.

Acestor (Ἀκέστωρ), II. a surname of Apollo

which characterizes him as the god of the healing art, or, in general, as the averter of evil, like Ἀκέσιος. (*Eurip., Androm.*, 901.)—III. surnamed Sacas (Σάκας), on account of his foreign origin, was a tragic poet at Athens, and a contemporary of Aristophanes. He seems to have been either of Thracian or Mysian origin. (*Aristoph., Aves*, 31.—*Schol., ad loc.*—*Vespæ*, 1216.—*Schol., ad loc.*—*Phot. and Suid., s. v.* Σάκας.—*Welcker, Die Griech. Tragöd.*, p. 1032.)

Achæus (Ἀχαιός), V. son of Andromachus, whose sister Laodice married Seleucus Callinicus, the father of Antiochus the Great. Achæus himself married Laodice, the daughter of Mithradates, king of Pontus. (*Polyb.*, 4, 51, § 4; 8, 22, § 11.) He accompanied Seleucus Ceraunus, the son of Callinicus, in his expedition across Mount Taurus against Attalus, and after the assassination of Seleucus, avenged his death; and though he might easily have assumed the royal power, he remained faithful to the family of Seleucus. Antiochus the Great, the successor of Seleucus, appointed him to the command of all Asia on this side of Mount Taurus, B.C. 223. Achæus recovered for the Syrian empire all the districts which Attalus had gained; but having been falsely accused by Hermeias, the minister of Antiochus, of intending to revolt, he did so in self-defence, assumed the title of king, and ruled over the whole of Asia on this side of the Taurus. As long as Antiochus was engaged in the war with Ptolemy, he could not march against Achæus; but after a peace had been concluded with Ptolemy, he crossed the Taurus, united his forces with Attalus, deprived Achæus in one campaign of all his dominions, and took Sardis, with the exception of the citadel. Achæus, after sustaining a siege of two years in the citadel, at last fell into the hands of Antiochus, B.C. 214, through the treachery of Bolis, who had been employed by Sosibius, the minister of Ptolemy, to deliver him from his danger, but betrayed him to Antiochus, who ordered him to be put to death immediately. (*Polyb.*, 4, 2, § 6; 4, 48; 5, 40, § 7, 42, 57; 7, 15–18; 8, 17–23.)

Achillas (Ἀχιλλᾶς), III. one of the guardians of the Egyptian king Ptolemy Dionysus, and commander of the troops when Pompey fled to Egypt, B.C. 48. He is called by Cæsar a man of extraordinary daring, and it was he and L. Septimius who killed Pompey. (*Cæs., B. C.*, 3, 104.—*Liv., Epit.*, 104.—*Dion Cass.*, 42, 4.) He subsequently joined the eunuch Pothinus in resisting Cæsar, and having had the command of the whole army intrusted to him by Pothinus, he marched against Alexandrea with 20,000 foot and 2000 horse. Cæsar, who was at Alexandrea, had not sufficient forces to oppose him, and sent ambassadors to treat with him, but these Achillas murdered to remove all hopes of reconciliation. He then marched into Alexandrea, and obtained possession of the greatest part of the city. Meanwhile, however, Arsinoë, the younger sister of Ptolemy, escaped from Cæsar and joined Achillas; but dissensions breaking out between them, she had Achillas put to death by Ganymedes, a eunuch, B.C. 47, to whom she then intrusted the command of the forces. (*Cæs., B. C.*, 3, 108–112; *B. Alex.*, 4.—*Dion Cass.*, 42, 36–40.—*Lucan.*, 10, 519–523.)

Achlys (Ἀχλύς), according to some ancient cosmogonies, the eternal night, and the first created being which existed even before Chaos. According to Hesiod, she was the personification of misery and sadness, and as such she was represented on the shield of Hercules (*Scut., Herc.*, 264, &c.): pale, emaciated, and weeping, with chattering teeth, swollen knees, long nails on her fingers, bloody cheeks, and her shoulders thickly covered with dust.

Achmet, son of Seirim (Ἀχμὲτ υἱὸς Σειρείμ), the author of a work on the Interpretation of Dreams Ὀνειροκριτικά, is probably the same person as Abú Bekr Mohammed Ben Sírín, whose work on the same subject is still extant in Arabic in the Royal Library at Paris (*Catalog. Cod. Manuscr. Biblioth. Reg. Paris.*, vol. 1, p. 230, cod. mccx.), and who was born A.H. 33 (A.D. 653–4), and died A.H. 110 (A.D. 728–9). (See Nicoll and Pusey, *Catal. Cod. Manuscr. Arab. Biblioth. Bodl.*, p. 516.) This conjecture will seem the more probable when it is recollected that the two names *Ahmed* or *Achmet* and *Mohammed*, however unlike each other they may appear in English, consist in Arabic of four letters each, and differ only in the first. There must, however, be some difference between Achmet's work, in the form in which we have it, and that of Ibn Sírín, as the writer of the former (or the translator) appears from internal evidence to have been certainly a Christian (c. 2, 150, &c.). It exists only in Greek, or, rather (if the above conjecture as to its author be correct), it has only been published in that language. It consists of three hundred and four chapters, and professes to be derived from what has been written on the same subject by the Indians, Persians, and Egyptians. It was translated out of Greek into Latin about the year 1160, by Leo Tuscus, of which work two specimens are to be found in *Casp. Barthii Adversaria* (31, 14, ed. Francof., 1624, fol.). It was first published at Frankfort, 1577, 8vo, in a Latin translation, made by Leunclavius, from a very imperfect Greek manuscript, with the title "Apomasaris Apotelesmata, sive de Significatis et Eventis Insomniorum, ex Indorum, Persarum, Ægyptiorumque Disciplina." The word *Apomasares* is a corruption of the name of the famous Albumasar, or Abú Ma'shar, and Leunclavius afterward acknowledged his mistake in attributing the work to him. It was published in Greek and Latin by Rigaltius, and appended to his edition of the *Oneirocritica* of Artemidorus, Lutet., Paris, 1603, 4to, and some Greek various readings are inserted by Jac. De Rhoer in his *Otium Daventriense*, p. 338, &c., Daventr., 1762, 8vo. It has also been translated into Italian, French, and German.

Acholius held the office of *Magister Admissionum* in the reign of Valerian (B.C. 253–260). One of his works was entitled Acta, and contained an account of the history of Aurelian. It was in nine books at least. (*Vopisc., Aurel.*, 12.) He also wrote the life of Alexander Severus. (*Lamprid., Alex. Sev.*, 14, 48, 68.)

Acidinus, a family name of the Manlia gens. Cicero speaks of the Acidini as among the first men of a former age. (*De leg. agr.*, 2, 24.)—I. L. Manlius, prætor urbanus in the year B.C. 210, was sent by the senate into Sicily to bring back the consul Valerius to Rome to hold the elections. (*Liv.*, 26, 23; 27, 4.) In B.C. 207, he was with the troops stationed at Narnia to oppose Hasdrubal, and was the first to send to Rome intelligence of the defeat of the latter. (*Liv.*, 27, 50. In B.C. 206, he and L. Cornelius Lentulus had the province of Spain intrusted to them, with proconsular power. In the following year he conquered the Ausetani and Ilergetes, who had rebelled against the Romans in consequence of the absence of Scipio. He did not return to Rome till the year B.C. 199, but was prevented by the tribune P. Porcius Læca from entering the city in an ovation, which the senate had granted him. (*Livy*, 28, 38; 29, 1–3, 32, 7.)—II. L. Manlius Fulvianus, originally belonged to the Fulvia gens, but was adopted into the Manlia gens, probably by the above-mentioned Acidinus. (*Vell. Pat.*, 2, 8.) He was prætor B.C. 188, and had the province of Hispania Citerior allotted to him, where he remained till B.C. 186. In

the latter year he defeated the Celtiberi, and had it not been for the arrival of his successor, would have reduced the whole people to subjection. He applied for a triumph in consequence, but obtained only an ovation. (*Liv.*, 38, 35; 39, 21, 29.) In B.C. 183, he was one of the ambassadors sent into Gallia Transalpina, and was also appointed one of the triumvirs for founding the Latin colony of Aquileia, which was, however, not founded till B.C. 181. (*Liv.*, 39, 54, 55; 40, 34.) He was consul B.C. 179 (*Liv.*, 40, 43), with his own brother, Q. Fulvius Flaccus, which is the only instance of two brothers holding the consulship at the same time. (*Fast. Capitol.—Vell. Pat.*, 2, 8.) At the election of Acidinus, M. Scipio declared him to be *virum bonum, egregiumque civem.* (*Cic., De Or.*, 2, 64.)—III. L. Manlius, who was quæstor in B.C. 168 (*Liv.*, 45, 13), is probably one of the two Manlii Acidini, who are mentioned two years before as illustrious youths, and of whom one was the son of M. Manlius, the other of L. Manlius. (*Liv.*, 42, 49.) The latter is probably the same as the quæstor, and the son of No. II.—IV. A young man who was going to pursue his studies at Athens at the same time as young Cicero, B.C. 45. (*Cic. ad Att.*, 12, 32.) He is, perhaps, the same Acidinus who sent intelligence to Cicero respecting the death of Marcellus. (*Cic. ad Fam.*, 4, 12.)

Acindynus, Gregorius (Γρηγόριος Ἀκίνδυνος), a Greek monk, A.D. 1341, distinguished in the controversy with the Hesychast or Quietist monks of Mount Athos. He supported and succeeded Barlaam in his opposition to their notion that the light which appeared on the Mount of the Transfiguration was *uncreated.* The emperor, John Cantacuzenus, took part (A.D. 1347) with Palamas, the leader of the Quietists, and obtained the condemnation of Acindynus by several councils at Constantinople, at one especially in A.D. 1351. Remains of Acindynus are, *De Essentia et Operatione* Dei *adversus imperitiam Gregorii Palamæ, &c.*, in "Variorum Pontificum ad Petrum Gnapheum Eutychianum Epistol.," p. 77, Gretser., 4to, Ingolst., 1616, and *Carmen Iambicum de Hæresibus Palamæ*, "Græciæ Orthodoxæ Scriptores," by Leo. Allatius, p. 755, vol. 1, 4to, Rom., 1652.

Acœtes (Ἀκοίτης), according to Ovid (*Met.*, 3, 582, &c.), the son of a poor fisherman in Mæonia, who served as pilot in a ship. After landing at the island of Naxos, some of the sailors brought with them on board a beautiful sleeping boy, whom they had found in the island, and whom they wished to take with them; but Acœtes, who recognised in the boy the god Bacchus, dissuaded them from it, but in vain. When the ship had reached the open sea, the boy awoke, and desired to be carried back to Naxos. The sailors promised to do so, but did not keep their word. Hereupon the god showed himself to them in his own majesty: vines began to twine around the vessel, tigers appeared, and the sailors, seized with madness, jumped into the sea and perished. Acœtes alone was saved and conveyed back to Naxos, where he was initiated in the Bacchic mysteries, and became a priest of the god. Hyginus (*Fab.*, 134), whose story, on the whole, agrees with that of Ovid, and all the other writers who mention this adventure of Bacchus, call the crew of the ship Tyrrhenian pirates, and derive the name of the Tyrrhenian Sea from them. (Comp. *Hom., Hymn. in Bach.—Apollod.*, 3, 5, § 3.—*Seneca, Œd.*, 449.)

Acoris (Ἄκορις), king of Egypt, entered into alliance with Evagoras, king of Cyprus, against their common enemy Artaxerxes, king of Persia, about B.C. 385, and assisted Evagoras with ships and money. On the conclusion of the war with Evagoras, B.C. 376, the Persians directed their forces against Egypt. Acoris collected a large army to oppose them, and engaged many Greek mercenaries of whom he appointed Chabrias general. Chabrias, however, was recalled by the Athenians on the complaint of Pharnabazus, who was appointed by Artaxerxes to conduct the war. When the Persian army entered Egypt, which was not till B.C. 373, Acoris was already dead. (*Diod.*, 15, 2–4, 8, 9, 29–41, 42.—*Theopom. ap Phot.*, cod. 176.) Syncellus (p. 76, a., p. 257, a.) assigns fourteen years to his reign.

Acræa (Ἀκραία), I. a daughter of the river-god Asterion, near Mycenæ, who, together with her sisters Eubœa and Prosymna, acted as nurses to Juno. A hill, Acræa, opposite the temple of Juno, near Mycenæ, derived its name from her. (*Paus.*, 2, 17, § 2.)—II. Acræa and Acræus are also attributes given to various goddesses and gods whose temples were situated upon hills, such as Jupiter, Juno, Venus, Minerva, Diana, and others. (*Paus.*, 1, 1, § 3; 2, 24, § 1.—*Apollod.*, 1, 9, § 28.—*Vitruv.*, 1, 7.—*Spanheim, ad Callim., Hymn. in Jov.*, 82.)

Acropolita, Georgius (Γεώργιος Ἀκροπολίτης), the son of the great logotheta Constantinus Acropolita the elder, belonged to a noble Byzantine family which stood in relationship to the imperial family of the Ducas. (*Acropolita*, 97.) He was born at Constantinople in 1220 (*ib.*, 39), but accompanied his father in his sixteenth year to Nicæa, the residence of the Greek emperor John Vatatzes Ducas. There he continued and finished his studies under Theodorus Exapterigus and Nicephorus Blemmida. (*Ib.*, 32.) The emperor employed him afterward in diplomatic affairs, and Acropolita showed himself a very discreet and skilful negotiator. In 1255 he commanded the Nicæan army in the war between Michael, despot of Epirus, and the Emperor Theodore II., the son and successor of John. But he was made prisoner, and was only delivered in 1260 by the mediation of Michael Palæologus. Previously to this he had been appointed great logotheta, either by John or by Theodore, whom he had instructed in logic. Meanwhile, Michael Palæologus was proclaimed Emperor of Nicæa in 1260, and in 1261 he expelled the Latins from Constantinople, and became emperor of the whole East; and from this moment Georgius Acropolita becomes known in the history of the Eastern empire as one of the greatest diplomatists. After having discharged the function of ambassador at the court of Constantine, king of the Bulgarians, he retired for some years from public affairs, and made the instruction of youth his sole occupation. But he was soon employed in a very important negotiation. Michael, afraid of a new Latin invasion, proposed to Pope Clemens IV. to reunite the Greek and the Latin churches; and negotiations ensued, which were carried on during the reign of five popes, Clemens IV., Gregory X., John XXI., Nicolaus III., and Martin IV., and the happy result of which was almost entirely owing to the skill of Acropolita. As early as 1273, Acropolita was sent to Pope Gregory X., and in 1274, at the Council of Lyons, he confirmed, by an oath in the emperor's name, that that confession of faith which had been previously sent to Constantinople by the pope had been adopted by the Greeks. The reunion of the two churches was afterward broken off, but not through the fault of Acropolita. In 1282, Acropolita was once more sent to Bulgaria, and shortly after his return he died, in the month of December of the same year, in his 62d year.

Acropolita is the author of several works: the most important of which is a history of the Byzantine Empire, under the title *Χρονικὸν ὡς ἐν συνόψει τῶν ἐν ὑστέροις*, that is, from the taking of Constan

inople by the Latins in 1204, down to the year 1261, when Michael Palæologus delivered the city from the foreign yoke. The MS. of this work was found in the library of Georgius Cantacuzenus at Constantinople, and afterward brought to Europe. (*Fabricius, Bibl. Græc.*, vol. 7, p. 768.) The first edition of this work, with a Latin translation and notes, was published by Theodorus Douza, Lugd. Batav., 1614, 8vo; but a more critical one by Leo Allatius, who used a Vatican MS., and divided the text into chapters. It has the title Γεωργίου τοῦ Ἀκροπολίτου τοῦ μεγάλου λογοθέτου χρονικὴ συγγραφή, *Georgii Acropolitæ, magni Logothetæ, Historia*, &c., Paris, 1651, fol. This edition is reprinted in the "Corpus Byzantinorum Scriptorum," Venice, 1729, vol. 12. This chronicle contains one of the most remarkable periods of Byzantine history, but it is so short that it seems to be only an abridgment of another work of the same author, which is lost. Acropolita perhaps composed it with the view of giving it as a compendium to those young men whose scientific education he superintended, after his return from his first embassy to Bulgaria. The history of Michael Palæologus by Pachymeres may be considered as a continuation of the work of Acropolita. Besides this work, Acropolita wrote several orations, which he delivered in his capacity as great logotheta, and as director of the negotiations with the pope; but these orations have not been published. Fabricius (vol. 7, p. 471) speaks of a MS. which has the title Περὶ τῶν ἀπὸ κτίσεως κόσμου ἐτῶν καὶ περὶ τῶν βασιλευσάντων μέχρι ἁλώσεως Κωνσταντινουπόλεως. Georgius, or Gregorius Cyprius, who has written a short encomium of Acropolita, calls him the Plato and the Aristotle of his time. This "encomium" is printed, with a Latin translation, at the head of the edition of Acropolita by Th. Douza: it contains useful information concerning Acropolita, although it is full of adulation. Farther information is contained in Acropolita's history, especially in the latter part of it, and in Pachymeres, 4, 28; 6, 26, 34, seq.

Actōrius Naso, M., seems to have written a life of Julius Cæsar, or a history of his times, which is quoted by Suetonius (*Jul.*, 9, 52). The time at which he lived is uncertain, but from the way in which he is referred to by Suetonius, he would almost seem to have been a contemporary of Cæsar.

Actuārius (Ἀκτουάριος), the surname by which an ancient Greek physician, whose real name was Joannes, is commonly known. His father's name was Zacharias; he himself practised at Constantinople, and, as it appears, with some degree of credit, as he was honoured with the title of *Actuarius*, a dignity frequently conferred at that court upon physicians. (*Dict. of Ant.*, p. 631, b.) Very little is known of the events of his life, and his date is rather uncertain, as some persons reckon him to have lived in the eleventh century, and others bring him down as low as the beginning of the fourteenth. He probably lived towards the end of the thirteenth century, as one of his works is dedicated to his tutor, Joseph Racendytes, who lived in the reign of Andronicus II. Palæologus, A.D. 1281–1328. One of his schoolfellows is supposed to have been Apocauchus, whom he describes (though without naming him) as going upon an embassy to the north. (*De Meth. Med.*, *Præf.* in 1, 2, p. 139, 169.)

One of his works is entitled Περὶ Ἐνεργειῶν καὶ Παθῶν τοῦ Ψυχικοῦ Πνεύματος, καὶ τῆς κατ' αὐτὸ Διαίτης, "De Actionibus et Affectibus Spiritus Animalis, ejusque Nutritione." This is a psychological and physiological work in two books, in which all his reasoning, says Freind, seems to be founded upon the principles laid down by Aristotle, Galen, and others, with relation to the same subject. The style of this tract is by no means impure, and has a great mixture of the old Attic in it, which is very rarely to be met with in the later Greek writers. A tolerably full abstract of it is given by Barchusen, *Hist. Medic.*, Dial. 14, p. 338, &c. It was first published, Venet., 1547, 8vo, in a Latin translation by Jul. Alexandrinus de Neustain. The first edition of the original was published, Paris, 1557, 8vo, edited, without notes or preface, by Jac. Goupyl. A second Greek edition appeared in 1774, 8vo, Lips., under the care of J. F. Fischer. Ideler has also inserted it in the first volume of his *Physici et Medici Græci Minores*, Berol., 8vo, 1841; and the first part of J. S. Bernardi *Reliquiæ Medico-Criticæ*, ed. Gruner, Jenæ, 1795, 8vo, contains some Greek scholia on the work.

Another of his extant works is entitled Θεραπευτικὴ Μέθοδος, "De Methodo Medendi," in six books, which have hitherto appeared complete only in a Latin translation, though Dietz had, before his death, collected materials for a Greek edition of this and his other works. (See his preface to Galen, *De Dissect. Musc.*) In these books, says Freind, though he chiefly follows Galen, and very often Aëtius and Paulus Ægineta without naming him, yet he makes use of whatever he finds to his purpose, both in the old and modern writers, as well barbarians as Greeks; and, indeed, we find in him several things that are not to be met with elsewhere. The work was written extempore, and designed for the use of Apocauchus during his embassy to the north. (*Præf.*, 1, p. 139.) A Latin translation of this work by Corn. H. Mathisius was first published, Venet., 1554, 4to. The first four books appear sometimes to have been considered to form a complete work, of which the first and second have been inserted by Ideler in the second volume of his *Phys. et Med. Gr. Min.*, Berol., 1842, under the title Περὶ Διαγνώσεως Παθῶν, "De Morborum Dignotione," and from which the Greek extracts in H. Stephens's *Dictionarium Medicum*, Par., 1564, 8vo, are probably taken. The fifth and sixth books have also been taken for a separate work, and were published by themselves, Par., 1539, 8vo, and Basil., 1540, 8vo, in a Latin translation by J. Ruellius, with the title "De Medicamentorum Compositione." An extract from this work is inserted in Fernel's collection of writers, *De Febribus*, Venet., 1576, fol.

His other extant work is Περὶ Οὐρῶν, "De Urinis," in seven books. He has treated of this subject very fully and distinctly, and, though he goes upon the plan which Theophilus Protospatharius had marked out, yet he has added a great deal of original matter. It is the most complete and systematic work on the subject that remains from antiquity; so much so that, till the chemical improvements of the last hundred years, he had left hardly anything new to be said by the moderns, many of whom, says Freind, transcribed it almost word for word. This work was first published in a Latin translation by Ambrose Leo, which appeared in 1519, Venet., 4to, and has been several times reprinted; the Greek original has been published for the first time in the second volume of Ideler's work quoted above. Two Latin editions of his collected works are said by Choulant (*Handbuch der Bücherkunde für die Ältere Medicin*, Leipzig, 1841) to have been published in the same year, 1556, one at Paris, and the other at Lyons, both in 8vo. His three works are also inserted in the *Medicæ Artis Principes* of H. Stephens, Par., 1567, fol. (*Freind's Hist. of Physic.—Sprengel, Hist. de la Méd.—Haller, Biblioth. Medic. Pract.—Barchusen, Hist. Medic.*)

Aculĕo occurs as a surname of C. Furius, who was quæstor of L. Scipio, and was condemned of peculatus. (*Liv.*, 38, 55.) Aculeo, however, seems

not to have been a regular family-name of the Furia gens, but only a surname given to this person, of which a similar example occurs in the following article.

C. Aculeo, a Roman knight, who married the sister of Helvia, the mother of Cicero. He was surpassed by no one in his day in his knowledge of the Roman law, and possessed great acuteness of mind, but was not distinguished for other attainments. He was a friend of L. Licinius Crassus, and was defended by him upon one occasion. The son of Aculeo was C. Visellius Varro; whence it would appear that Aculeo was only a surname given to the father from his acuteness, and that his full name was C. Visellius Varro Aculeo. (*Cic., De Or.*, 1, 43; 2, 1, 65; *Brut.*, 76.)

Acūmĕnus (Ἀκουμενός), a physician of Athens, who lived in the fifth century before Christ, and is mentioned as the friend and companion of Socrates. (*Plat., Phædr.*, init.—*Xen., Memor.*, 3, 13, § 2.) He was the father of Eryximachus, who was also a physician, and who is introduced as one of the speakers in Plato's Symposium. (*Plat., Protag.*, p. 315, c.; *Symp.*, p. 176, c.) He is also mentioned in the collection of letters first published by Leo Allatius, Paris, 1637, 4to, with the title *Epist. Socratis et Socraticorum*, and again by Orellius, Lips., 1815, 8vo, ep. 14, p. 31.

Adæus or Addæus (Ἀδαῖος or Ἀδδαῖος), a Greek epigrammatic poet, a native, most probably, of Macedonia. The epithet Μακεδόνος is appended to his name before the third epigram in the Vat. MS. (*Anth. Gr.*, 6, 228); and the subjects of the second, eighth, ninth, and tenth epigrams agree with this account of his origin. He lived in the time of Alexander the Great, to whose death he alludes. (*Anth. Gr.*, 7, 240.) The fifth epigram (*Anth. Gr.*, 7, 305) is inscribed Ἀδδαίου Μιτυληναίου, and there was a Mitylenæan of this name, who wrote two prose works, Περὶ Ἀγαλματοποιῶν, and Περὶ Διαθέσεως. (*Athen.*, 13, p. 606, A; 11, p. 471, F.) The time when he lived cannot be fixed with certainty. Reiske, though on insufficient grounds, believes these two to be the same person. (*Anth. Græc.*, 6, 228, 258; 7, 51, 238, 240, 305; 10, 20.—*Brunck, Anal.*, 2, p. 224.—*Jacobs*, 13, p. 831.)

Adamantius (Ἀδαμάντιος), an ancient physician, bearing the title of *Iatrosophista* (ἰατρικῶν λόγων σοφιστής: *Socrates, Hist. Eccles.*, 7, 13), for the meaning of which see *Dict. of Ant.*, p. 528. Little is known of his personal history, except that he was by birth a Jew, and that he was one of those who fled from Alexandrea at the time of the expulsion of the Jews from that city by the Patriarch St. Cyril, A.D. 415. He went to Constantinople, was persuaded to embrace Christianity, apparently by Atticus, the patriarch of that city, and then returned to Alexandrea. (*Socrates, l. c.*) He is the author of a Greek treatise on physiognomy, Φυσιογνωμονικά, in two books, which is still extant, and which is borrowed, in a great measure (as he himself confesses, 1, *Proœm.*, p. 314, *ed. Franz.*), from Polemo's work on the same subject. It is dedicated to Constantius, who is supposed by Fabricius (*Biblioth. Græca*, vol. 1, p. 171; 13, 34, *ed. vet.*) to be the person who married Placidia, the daughter of Theodosius the Great, and who reigned for seven months in conjunction with the Emperor Honorius. It was first published in Greek at Paris, 1540, 8vo, then in Greek and Latin at Basle, 1544, 8vo, and afterward in Greek, together with Ælian, Polemo, and some other writers, at Rome, 1545, 4to; the last and best edition is that by J. G. Franzius, who has inserted it in his collection of the *Scriptores Physiognomiæ Veteres*, Gr. et Lat., Altenb., 1780, 8vo. Another of his works, Περὶ Ἀνέμων, *De Ventis*, is quoted by the scholiast to Hesiod, and an extract from it is given by Aëtius (*tetrab.* 1, *serm.* 3, c 163); it is said to be still in existence in manuscript in the Royal Library at Paris. Several of his medical prescriptions are preserved by Oribasius and Aëtius.

Adiatorix (Ἀδιατόριξ), son of a tetrarch in Galatia, belonged to Antony's party, who killed all the Romans in Heracleia shortly before the battle of Actium. After this battle he was led as prisoner in the triumph of Augustus, and put to death with his younger son. His elder son, Dyteutus, was subsequently made priest of the celebrated goddess in Comana. (*Strab.*, 12, p. 543, 558, 559.—*Cic. ad Fam.*, 2, 12.)

Adīmantus (Ἀδείμαντος), I. the son of Ocytus, the Corinthian commander in the invasion of Greece by Xerxes. Before the battle of Artemisium he threatened to sail away, but was bribed by Themistocles to remain. He opposed Themistocles with great insolence in the council which the commanders held before the battle of Salamis. According to the Athenians, he took to flight at the very commencement of the battle, but this was denied by the Corinthians and the other Greeks. (*Herodotus*, 8, 5, 56, 61, 94.—*Plutarch, Themistocles*, 11.)—II. The son of Leucolophides, an Athenian, was one of the commanders with Alcibiades in the expedition against Andros, B.C. 407. (*Xenophon, Hell.*, 1, 4, § 21.) He was again appointed one of the Athenian generals after the battle of Arginusæ, B.C. 406, and continued in office till the battle of Ægospotami, B.C. 405, where he was one of the commanders, and was taken prisoner. He was the only one of the Athenian prisoners who was not put to death, because he had opposed the decree for cutting off the right hands of the Lacedæmonians who might be taken in the battle. He was accused by many of treachery in this battle, and was afterward impeached by Conon. (*Xen., Hell.*, 1, 7, § 1; 2, 1, § 30–32.—*Paus.*, 4, 17, § 2; 10, 9, § 5.—*Dem., De fals. leg.*, p. 401.—*Lys., c. Alc.*, p. 143, 21.) Aristophanes speaks of Adimantus in the "Frogs" (1513), which was acted in the year of the battle, as one whose death was wished for; and he also calls him, apparently out of jest, the son of Leucolophus, that is, "White Crest." In the "Protagoras" of Plato, Adimantus is also spoken of as present on that occasion (p. 315, e).—III. The brother of Plato, who is frequently mentioned by the latter. (*Apol., Socr.*, p. 34, a; *De Rep.*, 2, p. 367, e, p. 548, d, e.)

Admēte (Ἀδμήτη), I. a daughter of Eurystheus and Antimache or Admete. Hercules was obliged by her father to fetch for her the girdle of Mars, which was worn by Hippolyte, queen of the Amazons. (*Apollodorus*, 2, 5, § 9.) According to Tzetzes (*ad Lycophron.*, 1327), she accompanied Hercules on this expedition. There was a tradition (*Athen.*, 15, p. 447), according to which Admete was originally a priestess of Juno at Argos, but fled with the image of the goddess to Samos. Pirates were engaged by the Argives to fetch the image back, but the enterprise did not succeed; for the ship, when laden with the image, could not be made to move. The men then took the image back to the coast of Samos and sailed away. When the Samians found it, they tied it to a tree, but Admete purified it and restored it to the temple of Samos. In commemoration of this event, the Samians celebrated an annual festival called Tonea. This story seems to be an invention of the Argives, by which they intended to prove that the worship of Juno in their place was older than in Samos.

Adrāntus, Ardrantus or Adrastus, a contemporary of Athenæus, who wrote a commentary u

five books upon the work of Theophrastus, entitled Περὶ Ἠθῶν, to which he added a sixth book upon the Nicomachian Ethics of Aristotle. (*Athen.*, 15, p. 673, e, with Schweighäuser's note.)

ADRĀNUS (Ἄδρανός), a Sicilian divinity who was worshipped in all the island, but especially at Adranus, a town near Mount Ætna. (*Plut., Timol.*, 12. —*Diodor.*, 14, 37.) Hesychius (*s. v.* Παλικοί) represents the god as the father of the Palici. According to Ælian (*Hist. Anim.*, 11, 20), about 1000 sacred dogs were kept near his temple. Some modern critics consider this divinity to be of Eastern origin, and connect the name Adranus with the Persian Adar (fire,) and regard him as the same as the Phœnician Adramelech, and as a personification of the sun, or of fire in general. (*Bochart, Geograph. Sacra*, p. 530.)

ADRASTUS (Ἄδραστος), I. a son of Talaus, king of Argos, and of Lysimache. (*Apollod.*, 1, 9, § 13.) Pausanias (2, 6, § 3) calls his mother Lysianassa, and Hyginus (*Fab.*, 69) Eurynome. (*Comp. Schol. ad Eurip., Phœn.*, 423.) During a feud between the most powerful houses in Argos, Talaus was slain by Amphiaraus, and Adrastus, being expelled from his dominions, fled to Polybus, then king of Sicyon. When Polybus died, without heirs, Adrastus succeeded him on the throne of Sicyon, and during his reign he is said to have instituted the Nemean games (*Hom., Il.*, 2, 572.—*Pind., Nem.*, 9, 30, &c. —*Herod.*, 5, 67.—*Paus.*, 2, 6, § 3.) Afterward, however, Adrastus became reconciled to Amphiaraus, gave him his sister Eriphyle in marriage, and returned to his kingdom of Argos. During the time he reigned there, it happened that Tydeus of Calydon, and Polynices of Thebes, both fugitives from their native countries, met at Argos, near the palace of Adrastus, and came to words, and from words to blows. On hearing the noise, Adrastus hastened to them and separated the combatants, in whom he immediately recognised the two men that had been promised to him by an oracle as the future husbands of two of his daughters; for one bore on his shield the figure of a boar, and the other that of a lion, and the oracle was, that one of his daughters was to marry a boar, and the other a lion. Adrastus, therefore, gave his daughter Deïpyle to Tydeus, and Argeia to Polynices, and at the same time promised to lead each of these princes back to his own country. Adrastus now prepared for war against Thebes, although Amphiaraus foretold that all who should engage in it should perish, with the exception of Adrastus. (*Apollod.*, 3, 6, § 1, &c.—*Hygin., Fab.*, 69, 70.)

Thus arose the celebrated war of the "Seven against Thebes," in which Adrastus was joined by six other heroes, viz., Polynices, Tydeus, Amphiaraus, Capaneus, Hippomedon, and Parthenopæus. Instead of Tydeus and Polynices, other legends mention Eteoclos and Mecisteus. This war ended as unfortunately as Amphiaraus had predicted, and Adrastus alone was saved by the swiftness of his horse Areion, the gift of Hercules. (*Hom., Il.*, 23, 346, &c.—*Paus.*, 8, 25, § 5.—*Apollod.*, 3, 6.) Creon of Thebes refusing to allow the bodies of the six heroes to be buried, Adrastus went to Athens and implored the assistance of the Athenians. Theseus was persuaded to undertake an expedition against Thebes: he took the city, and delivered up the bodies of the fallen heroes to their friends for burial. (*Apollod.*, 3, 7, § 1.—*Paus.*, 9, 9, § 1.)

Ten years after this, Adrastus persuaded the seven sons of the heroes who had fallen in the war against Thebes, to make a new attack upon that city, and Amphiaraus now declared that the gods approved of the undertaking, and promised success. (*Paus.*, 9, 9, § 2.—*Apollod.*, 3, 7, § 2.) This war is celebrated in ancient story as the war of the Epigoni (Ἐπίγονοι). Thebes was taken and razed to the ground, after the greater part of its inhabitants had left the city on the advice of Tiresias. (*Apollod.*, 3, 7, § 2–4.—*Herod.*, 5, 61.—*Strab.*, 7, p. 325.) The only Argive hero that fell in this war was Ægialeus, the son of Adrastus. After having built a temple of Nemesis, in the neighbourhood of Thebes (*vid.* ADRASTEIA), he set out on his return home. But, weighed down by old age and grief at the death of his son, he died at Megara, and was buried there. (*Paus.*, 1, 43, § 1.) After his death he was worshipped in several parts of Greece as at Megara (*Paus., l. c.*); at Sicyon, where his memory was celebrated in tragic choruses (*Herod.*, 5, 67), and in Attica (*Paus.*, 1, 30, § 4). The legends about Adrastus and the two wars against Thebes have furnished most ample materials for the epic as well as tragic poets of Greece (*Paus.*, 9, 9, § 3), and some works of art relating to the stories about Adrastus are mentioned in Pausanius (3, 18, § 7; 10, 10, § 2).

From Adrastus the female patronymic Adrastine was formed. (*Hom., Il.*, 5, 412.)

ADRIĀNUS (Ἀδριανός), I. a Greek rhetorician, born at Tyre in Phœnicia, who flourished under the Emperors M. Antoninus and Commodus. He was the pupil of the celebrated Herodes Atticus, and obtained the chair of philosophy at Athens during the lifetime of his master. His advancement does not seem to have impaired their mutual regard: Herodes declared that the unfinished speeches of his scholar were the "fragments of a colossus," and Adrianus showed his gratitude by a funeral oration which he pronounced over the ashes of his master. Among a people who rivalled one another in their zeal to do him honour, Adrianus did not show much of the discretion of a philosopher. His first lecture commenced with the modest encomium on himself *πάλιν ἐκ Φοινίκης γράμματα*, while, in the magnificence of his dress and equipage, he affected the style of the hierophant of philosophy. A story may be seen in Philostratus of his trial and acquittal for the murder of a begging sophist who had insulted him: Adrianus had retorted by styling such insults *δήγματα κόρεων*, but his pupils were not content with weapons of ridicule. The visit of M. Antoninus to Athens made him acquainted with Adrianus, whom he invited to Rome and honoured with his friendship: the emperor even condescended to set the thesis of a declamation for him. After the death of Antoninus, he became the private secretary of Commodus. His death took place at Rome in the eightieth year of his age, not later than A.D. 192, if it be true that Commodus (who was assassinated at the end of this year) sent him a letter on his deathbed, which he is represented as kissing with devout earnestness in his last moments. (*Philostr., Vit. Adrian.—Suidas, s. v.* Ἀδριανός.) Of the works attributed to him by Suidas, three declamations only are extant. These have been cited by Leo Allatius in the *Excerpta Varia Græcorum Sophistarum ac Rhetoricorum*, Romæ, 1641, and by Walz in the first volume of the *Rhetores Græci*, 1832.—II. A Greek poet, who wrote an epic poem on the history of Alexander the Great, which was called Ἀλεξανδριάς. Of this poem the seventh book is mentioned (*Steph. Byz., s. v.* Σάνεια), but we possess only a fragment consisting of one line (*Steph. Byz., s. v.* Ἀστραία.) Suidas (*s. v.* Ἀρριανός) mentions, among other poems of Arrianus, one called Ἀλεξανδριάς, and there can be no doubt that this is the work of Adrianus, which he by mistake attributes to his Arrianus. (*Meineke*, in the *Abhandl. der Berlin. Akademie*, 1832, p. 124.)—III. Flourished, according to Archbishop Usher, A.D. 433. There is extant of his, in Greek, *Isagoge Sacrarum Litera-*

rum, recommended by Photius (No. 2.) to beginners, edited by Dav. Hoeschel, 4to, Aug. Vindel., 1602, and among the *Critici Sacri*, fol., Lond., 1660.

Æacus (Αἰακος), a son of Jupiter and Ægina, a daughter of the river-god Asopus. He was born in the island of Œnone or Œnopia, whither Ægina had been carried by Jupiter to secure her from the anger of her parents, and whence this island was afterward called Ægina. (*Apollod.*, 3, 12, § 6.—*Hygin.*, *Fab.*, 52.—*Paus.*, 2, 29, § 2.—Comp. *Nonn. Dionys.*, 6, 212.—*Ovid*, *Met.*, 6, 113; 7, 472, &c.) According to some accounts, Æacus was a son of Jupiter and Europa. Some traditions related that, at the time when Æacus was born, Ægina was not yet inhabited, and that Jupiter changed the ants (μύρμηκες) of the island into men (Myrmidones), over whom Æacus ruled, or that he made men grow up out of the earth. (*Hes.*, *Fragm.*, 67, *ed. Göttling.*—*Apollod.*, 3, 12, § 6.—*Paus.*, *l. c.*) Ovid (*Met.*, 7, 520.—Comp. *Hygin.*, *Fab.*, 52.—*Strab.*, 8, p. 375), on the other hand, supposes that the island was not uninhabited at the time of the birth of Æacus, and states that, in the reign of Æacus, Juno, jealous of Ægina, ravaged the island bearing the name of the latter, by sending a plague or a fearful dragon into it, by which nearly all its inhabitants were carried off, and that Jupiter restored the population by changing the ants into men. These legends, as Müller justly remarks (*Æginetica*), are nothing but a mythical account of the colonization of Ægina, which seems to have been originally inhabited by Pelasgians, and afterward received colonists from Phthiotis, the seat of the Myrmidones, and from Phlius on the Asopus. Æacus, while he reigned in Ægina, was renowned in all Greece for his justice and piety, and was frequently called upon to settle disputes, not only among men, but even among the gods themselves. (*Pind.*, *Isth.*, 8, 48, &c. —*Pausan.*, 1, 39, § 5.) He was such a favourite with the latter, that, when Greece was visited by a drought, in consequence of a murder which had been committed (*Diod.*, 4, 60, 61.—*Apollod.*, 3, 12, § 6), the oracle of Delphi declared that the calamity would not cease unless Æacus prayed to the gods that it might; which he accordingly did, and it ceased in consequence. Æacus himself showed his gratitude by erecting a temple to Zeus Panhellenius on Mount Panhellenion (*Paus.*, 2, 30, § 4), and the Æginetans afterward built a sanctuary in their island called Æaceum, which was a square place enclosed by walls of white marble. Æacus was believed, in later times, to be buried under the altar in this sacred enclosure. (*Paus.*, 2, 29, § 6.) A legend preserved in Pindar (*Ol.*, 8, 39, &c.) relates that Apollo and Neptune took Æacus as their assistant in building the walls of Troy. When the work was completed, three dragons rushed against the wall, and while the two of them which attacked those parts of the wall built by the gods fell down dead, the third forced its way into the city through the part built by Æacus. Hereupon Apollo prophesied that Troy would fall through the hands of the Æacids. Æacus was also believed by the Æginetans to have surrounded their island with high cliffs to protect it against pirates. (*Paus.*, 2, 29, § 5.) Several other incidents connected with the story of Æacus are mentioned by Ovid (*Metam*, 7, 506, &c.; 9, 435, &c.). By Endeïs Æacus had two sons, Telamon and Peleus, and by Psamathe a son, Phocus, whom he preferred to the two others, who contrived to kill Phocus during a contest, and then fled from their native island. (*Vid.* Peleus, Telamon.) After his death Æacus became one of the three judges in Hades (*Ov*, *Met.*, 13, 25.—*Hor.*, *Carm.*, 2, 13, 22), and, according to Plato (*Gorg.*, p. 523.—Compare *Apolog.*, p. 41.—*Isocrat.*, *Evag.*, 5), especially for the shades of Europeans. In works of art, he was represented bearing a sceptre and the keys of Hades. (*Apollod.*, 3, 12, § 6.—*Pind.*, *Isthm.*, 8, 47, &c.) Æacus had sanctuaries both at Athens and in Ægina (*Paus.*, 2, 29, § 6.—*Hesych.*, *s. v.*—*Schol. ad Pind.*, *Nem.*, 13, 155), and the Æginetans regarded him as the tutelary deity of their island. (*Pind.*, *Nem.*, 8, 22.)

Ædesia (Αἰδεσία), a female philosopher of the new Platonic school lived in the fifth century after Christ, at Alexandrea. She was a relative of Syrianus and the wife of Hermeias, and was equally celebrated for her beauty and her virtues. After the death of her husband, she devoted herself to relieving the wants of the distressed and the education of her children. She accompanied the latter to Athens, where they went to study philosophy, and was received with great distinction by all the philosophers there, and especially by Proclus, to whom she had been betrothed by Syrianus when she was quite young. She lived to a considerable age, and her funeral oration was pronounced by Damascius, who was then a young man, in hexameter verses. The names of her sons were Ammonius and Heliodorus. (*Suidas*, *s. v.*—*Damascius*, *ap. Phot.*, *cod.* 242, p. 341, b, *ed. Bekker.*)

Æga (Αἰγη), according to Hyginus (*Poet. Astr.*, 2, 13), a daughter of Olenus, who was a descendant of Hephæstus. Æga and her sister Helice nursed the infant Jupiter in Crete, and the former was afterward changed by the god into the constellation called Capella. According to other traditions mentioned by Hyginus, Æga was a daughter of Melisseus, king of Crete, and was chosen to suckle the infant Jupiter; but, as she was found unable to do it, the service was performed by the goat Amalthea. According to others, again, Æga was a daughter of Helios, and of such dazzling brightness, that the Titans, in their attack on Olympus, became frightened, and requested their mother Gæa to conceal her in the earth. She was accordingly confined in a cave in Crete, where she became the nurse of Jupiter. In the fight with the Titans, Jupiter was commanded by an oracle to cover himself with her skin (*ægis*). He obeyed the command, and raised Æga among the stars. Similar, though somewhat different accounts, were given by Euemerus and others. (*Eratosth.*, *Catast.*, 13.—*Antonin. Lib.*, 36.—*Lactant.*, *Instit.*, 1, 22, § 19.) It is clear that in some of these stories Æga is regarded as a nymph, and in others as a goat, though the two ideas are not kept clearly distinct from each other. Her name is either connected with αἴξ, which signifies goat, or with ἀϊξ, a gale of wind; and this circumstance has led some critics to consider the myth about her as made up of two distinct ones, one being of an astronomical nature, and derived from the constellation Capella, the rise of which brings storms and tempests (*Arat.*, *Phæn.*, 150), and the other referring to the goat which was believed to have suckled the infant Jupiter in Crete. (Com. *Buttmann* in *Ideler's Ursprung und Bedeutung der Sternnamen*, p. 309.—*Böttiger*, *Amalthea*, 1, p. 16, &c.—*Creuzer*, *Symbol.*, 4, p. 458, &c.)

Ægæon II. (Αἰγαίων), a son of Uranus by Gæa. Ægæon, and his brothers Gyges and Cottus, are known under the name of the Uranids (*Hes.*, *Theog.*, 502, &c.), and are described as huge monsters, with a hundred arms (ἑκατόγχειρες) and fifty heads. (*Apollod.*, 1, 1, § 1.—*Hes.*, *Theog.*, 149, &c.) Most writers mention the third Uranid under the name of Briareus instead of Ægæon, which is explained in a passage of Homer (*Il.*, 1, 403, &c.), who says that men called him Ægæon, but the gods Briareus. On one occasion, when the Olympian gods were about to put Jupiter in chains, Thetis called in the assistance

of Ægæon, who compelled the gods to desist from their invention. (*Hom., Il.*, 1, 398, &c.) According to Hesiod (*Theog.*, 154, &c., 617, &c.), Ægæon and his brothers were hated by Uranus from the time of their birth, in consequence of which they were concealed in the depth of the earth, where they remained until the Titans began their war against Jupiter. On the advice of Gæa, Jupiter delivered the Uranids from their prison, that they might assist him. The hundred-armed giants conquered the Titans by hurling at them three hundred rocks at once, and secured the victory to Jupiter, who thrust the Titans into Tartarus, and placed the Hecatoncheires at its gates, or, according to others, in the depth of the ocean, to guard them. (*Hes., Theog.*, 616, &c., 815, &c.) According to a legend in Pausanius (2, 1, § 6 ; 2, 4, § 7), Briareus was chosen as arbitrator in the dispute between Neptune and Helios, and adjudged the Isthmus to the former, and the Acrocorinthus to the latter. The scholiast on Apollonius Rhodius (1, 1165) represents Ægæon as a son of Gæa and Pontus, and as living as a marine god in the Ægean Sea. Ovid (*Met.*, 2, 10) and Philostratus (*Vit. Apollon.*, 4, 6) likewise regard him as a marine god, while Virgil (*Æn.*, 10, 565) reckons him among the giants who stormed Olympus, and Callimachus (*Hymn. in Del*, 141, &c.), regarding him in the same light, places him under Mount Ætna. The scholiast on Theocritus (*Idyll.*, 1, 65) calls Briareus one of the Cyclopes. The opinion which regards Ægæon and his brothers as only personifications of the extraordinary powers of nature, such as are manifested in the violent commotions of the earth, as earthquakes, volcanic eruptions, and the like, seems to explain best the various accounts about them.

ÆGEUS II. (Αἰγεύς), the eponymic hero of the phyle called the Ægeidæ at Sparta, was a son of Œolycus, and grandson of Theras, the founder of the colony in Thera. (*Herod.*, 4, 149.) All the Ægeïds were believed to be Cadmeans, who formed a settlement at Sparta previous to the Dorian conquest. There is only this difference in the accounts, that, according to some, Ægeus was the leader of the Cadmean colonists at Sparta, while, according to Herodotus, they received their name of Ægeïds from the later Ægeus, the son of Œolycus. (*Pind., Pyth.*, 5, 101 ; *Isth.*, 7, 18, &c., with the schol.) There was at Sparta a heroum of Ægeus. (*Paus.*, 3, 15, § 6.—Compare 4, 7, § 3.)

ÆGIMUS or ÆGĪMIUS (Αἴγιμος or Αἰγίμιος), one of the most ancient of the Greek physicians, who is said by Galen (*De Differ. Puls.*, 1, 2 ; 4, 2, 11 ; vol. 8, p. 498, 716, 752) to have been the first person who wrote a treatise on the pulse. He was a native of Velia in Lucania, and is supposed to have lived before the time of Hippocrates, that is, in the fifth century before Christ. His work was entitled Περὶ Παλμῶν, *De Palpitationibus* (a name which alone sufficiently indicates its antiquity), and is not now in existence. Callimachus (*ap. Athen.*, 14, p. 643, e) mentions an author named Ægimius, who wrote a work on the art of making cheesecakes (πλακουντοποιικὸν σύγγραμμα), and Pliny mentions a person of the same name (*H. N.*, 7, 49), who was said to have lived two hundred years ; but whether these are the same or different individuals is quite uncertain.

ÆGLE (Αἴγλη), I. the most beautiful of the Naiads, daughter of Jupiter and Neæra (*Virg., Eclog.*, 6, 20), by whom Helios begot the Charites. (*Paus.*, 9, 35, § 1.)—II. A sister of Phaëthon, and daughter of Helios and Clymene. (*Hygin., Fab.*, 154, 156.) In her grief at the death of her brother she and her sisters were changed into poplars.—III. One of the Hesperides. (*Apollod.*, 2, 5, § 11.—*Serv. ad Æn.*, 4, 484.—Comp. HESPERIDES.)—IV. A nymph, daughter of Panopeus, who was beloved by Theseus, and for whom he forsook Ariadne. (*Plut., Thes.*, 20.—*Athen.*, 13, p. 557).—V. One of the daughters of Æsculapius (*Plin., H. N.*, 35, 40, § 31) by Lampetia, the daughter of the Sun, according to Hermippus (*ap. schol. in Aristoph., Plut.*, 701), or by Epione, according to Suidas (*s. v.* Ἠπιόνη). She is said to have derived her name Ægle, "Brightness," or "Splendour," either from the beauty of the human body when in good health, or from the honour paid to the medical profession. (*J. H. Meibom., Comment. in Hippocr., "Jusjur."* Lugd. Bat., 1643, 4to, c. 6, § 7, p. 55.)

ÆGLĒIS (Αἰγληίς) a daughter of Hyacinthus who had emigrated from Lacedæmon to Athens. During the siege of Athens by Minos, in the reign of Ægeus, she, together with her sisters Antheis, Lytæa, and Orthæa, were sacrificed on the tomb of Geræstus the Cyclops, for the purpose of averting a pestilence then raging at Athens. (*Apollod.*, 3, 15, § 8.)

ÆLIANUS, III. LUCIUS, one of the thirty tyrants (A.D. 259–268) under the Roman Empire. He assumed the purple in Gaul after the death of Postumus, and was killed by his own soldiers, because he would not allow them to plunder Moguntiacum. Trebellius Pollio and others call him Lollianus ; Eckhel (*Doctr. Num.*, 7, p. 448) thinks that his true name was Lælianus ; but there seems most authority in favour of L. Ælianus. (*Eutrop.*, 9, 7.—*Trebell. Poll., Trig. Tyr*, 4.—*Aurel. Vict., De Cæs.*, 33 ; *Epit.* 32.)—IV. MECCIUS (Αἰλιανὸς Μέκκιος), an ancient physician, who must have lived in the second century after Christ, as he is mentioned by Galen (*De Theriaca ad Pamphil., init.*, vol. 14, p. 299) as the oldest of his tutors. His father is supposed to have also been a physician, as Ælianus is said by Galen (*De Dissect. Muscul.*, c. 1, p. 2, *ed. Dietz*) to have made an epitome of his father's anatomical writings. Galen speaks of that part of his work which treated of the Dissection of the Muscles as being held in some repute in his time (*ibid.*), and he always mentions his tutor with respect. (*Ibid.*, c. 7, 22, p. 11, 57.) During the prevalence of an epidemic in Italy, Ælianus is said by Galen (*De Theriaca ad Pamphil., ibid.*) to have used the Theriaca (*Dict. of Ant., art. Theriaca*) with great success, both as a means of cure, and also as a preservative against the disease. He must have been a person of some celebrity, as this same anecdote is mentioned by the Arabic historian Abú 'l-Faraj (*Histor. Compend. Dynast.*, p. 77) with exactly the same circumstances, except that he makes the epidemic to have broken out at Antioch instead of in Italy. None of his works (as far as the writer is aware) are now extant.

ÆLIUS, VIII. PROMŌTUS (Αἴλιος Προμῶτος), an ancient physician of Alexandrea, of whose personal history no particulars are known, and whose date is uncertain. He is supposed by Villoison (*Anecd. Græc.*, vol. 2, p. 179, note 1) to have lived after the time of Pompey the Great, that is, in the first century before Christ ; by others he is considered to be much more ancient ; and by Choulant (*Handbuch der Bücherkunde für die Ältere Medicin, ed.* 2, *Leipzig*, 1840, 8vo), on the other hand, he is placed as late as the second half of the first century after Christ. He is most probably the same person who is quoted by Galen (*De Compos. Medicam. secund. Locos*, 4, 7, vol. 12, p. 730) simply by the name of *Ælius*. He wrote several Greek medical works, which are still to be found in manuscript in different libraries in Europe, but of which none (as far as the writer is aware) have ever been published, though Kühn intended his works to have been included in his collection of Greek medical writers. Some extracts from one of his works entitled Δυναμερόν, *Medici-*

nalium Formularum Collectio, are inserted by C. G. Kühn in his *Additam. ad Elench. Med. Vet. a J. A. Fabricio in "Bibl. Gr." Exhib.*, and by Bona in his *Tractatus de Scorbuto*, Verona, 1781, 4to. Ἀνναμερόν is a word used by the later Greek writers, and is explained by Du Cange (*Gloss. Med. et Infim. Græcit.*) to mean *vis, virtus*. It is, however, frequently used in the sense given to it above. See Leo, *Conspect. Medic.*, 4, 1, 11, *ap. Ermerin., Anecd. Med. Græc.*, p. 153, 157. Two other of his works are quoted or mentioned by Hieron. Mercurialis in his *Variæ Lectiones*, 3, 4; and his work *De Venenis et Morbis Venenosis*, 1, 16; 2, 2; and also by Schneider in his Prefaces to Nicander's *Theriaca*, p. 11, and *Alexipharmaca*, p. 19.

Æmilĭa Gens, originally written Aimilia, one of the most ancient patrician houses at Rome. Its origin is referred to the time of Numa, and it is said to have been descended from Mamercus, who received the name of Æmilius on account of the persuasiveness of his language (δι' αἰμυλίαν λόγον). This Mamercus is represented by some as the son of Pythagoras, and by others as the son of Numa, while a third account traces his origin to Ascanius, who had two sons, Julius and Æmylos. (*Plut., Æmil.*, 2; *Num.*, 8. 21.—*Festus, s. v. Æmil.*) Amulius is also mentioned as one of the ancestors of the Æmilii. (*Sil. Ital.*, 8, 297.) It seems pretty clear that the Æmilii were of Sabine origin; and Festus derives the name Mamercus from the Oscan, Mamers in that language being the same as Mars. The Sabines spoke Oscan. Since, then, the Æmilii were supposed to have come to Rome in the time of Numa, and Numa was said to have been intimate with Pythagoras, we can see the origin of the legend which makes the ancestor of the house the son of Pythagoras. The first member of the house who obtained the consulship was L. Æmilius Mamercus, in B.C. 484.

The family names of this gens are: Barbula, Buca, Lepidus, Mamercus or Mamercinus, Papus, Paullus, Regillus, Scaurus. Of these names, Buca, Lepidus, Paullus, and Scaurus are the only ones that occur on coins.

Æmiliānus, IV. (who is also called *Æmilius*) lived in the fifth century after Christ, and is known as a physician, confessor, and martyr. In the reign of the Vandal King Hunneric (A.D. 477–484), during the Arian persecution in Africa, he was most cruelly put to death. The Romish Church celebrates his memory on the sixth of December; the Greek Church on the seventh. (*Martyrol. Rom., ed. Baron.—Victor Vitensis, De Persecut. Vandal.*, 5, 1, *with Ruinart's notes, Paris*, 8vo, 1694.—*Bzovius, Nomenclator Sanctorum Professione Medicorum.*)

Æsāra (Αἰσάρα) of Lucania, a female Pythagorean philosopher, said to be a daughter of Pythagoras. She wrote a work "about Human Nature," of which a fragment is preserved by Stobæus. Some editors attribute this fragment to Aresas, one of the successors of Pythagoras; but Bentley prefers reading Æsara. She is also mentioned in the life of Pythagoras (*ap. Phot., cod.* 249, p. 438, *b., ed. Bekker*), where Bentley reads Αἰσάρα instead of Σάρα (*Dissertation upon Phalaris*, p. 277).

Æschrion, III. a native of Pergamus, and a physician in the second century after Christ. He was one of Galen's tutors, who says that he belonged to the sect of the Empirici, and that he had a great knowledge of Pharmacy and Materia Medica. Æschrion was the inventor of a celebrated superstitious remedy for the bite of a mad dog, which is mentioned with approbation by Galen and Oribasius (*Synops.*, 3, p. 55), and of which the most important ingredient was powdered crawfish. These he directed to be caught at a time when the sun and moon were in a particular relative position, and to be baked alive. (*Gal., De Simpl. Medic. Facult.*, 11, 34, vol. 12, p. 356.—*C. G. Kühn, addit. ad Elench. Med. Vet. a J. A. Fabric. in Bibl. Gr. Exhibit.*)

Æschylus, II. an epic poet, a native of Alexandrea, who must have lived previous to the end of the second century of our era, and whom Athenæus calls a well-informed man. One of his poems bore the title of "Amphitryon," and another that of "Messeniaca." A fragment of the former is preserved in Athenæus (12, p. 599). According to Zenobius (5, 85), he had also written a work on Proverbs (Περὶ Παροιμιῶν: compare *Schneidewin, Præfat. Paræmiogr.*, p. 11).—III. A native of Rhodes, appointed by Alexander the Great one of the inspectors of the governors of that country, after its conquest, in B.C. 332. He is next mentioned, B.C. 319, as conveying, in four ships, 600 talents of silver from Cilicia to Macedonia, which were detained at Ephesus by Antigonus, to pay his foreign mercenaries.

Æsion, an Athenian orator, was a contemporary of Demosthenes, with whom he was educated. (*Suidas, s. v.* Δημοσ.) To what party he belonged during the Macedonian time is uncertain. When he was asked what he thought of the orators of his time, he said that, when he heard the other orators, he admired their beautiful and sublime conversations with the people, but the speeches of Demosthenes, when read, excelled all others by their skilful construction and their power. Aristotle (*Rhet.*, 3, 10) mentions a beautiful expression of Æsion.

Æsōpus, IV. a Greek historian, who wrote a life of Alexander the Great. The original is lost, but there is a Latin translation of it by Julius Valerius, of which Franciscus Juretus had, he says (*ad Symmach., Ep.*, 10, 54), a manuscript. It was first published, however, by Mai from a manuscript in the Ambrosian Library, *Milan*, 1817, 4to; reprinted, *Frank.*, 1818, 8vo. The title is "*Itinerarium ad Constantinum Augustum, etc., accedunt Julii Valerii Res Gestæ Alexandri Macedonis, etc.*" The time when Æsopus lived is uncertain, and even his existence has been doubted. (*Barth., Adversar.*, 2, 10.) Mai, in the preface to his edition, contended that the work was written before 389 A.D., because the temple of Serapis at Alexandrea, which was destroyed by order of Theodosius, is spoken of in the translation as still standing. But serious objections to this inference have been raised by Letronne (*Journ. des Savans*, 1818, p. 617), who refers it to the seventh or eighth century, which the weight of internal evidence would rather point to. The book is full of the most extravagant stories and glaring mistakes, and is a work of no credit.

Æsymnētes (Αἰσυμνήτης), a surname of Bacchus, which signifies the Lord, or Ruler, and under which he was worshipped at Aroë in Achaia. The story about the introduction of his worship there is as follows: There was at Troy an ancient image of Bacchus, the work of Vulcan, which Jupiter had once given as a present to Dardanus. It was kept in a chest, and Cassandra, or, according to others, Æneas, left this chest behind when she quitted the city, because she knew that it would do injury to him who possessed it. When the Greeks divided the spoils of Troy among themselves, this chest fell to the share of the Thessalian Eurypylus, who, on opening it, suddenly fell into a state of madness. The oracle of Delphi, when consulted about his recovery, answered, "Where thou shalt see men performing a strange sacrifice, there shalt thou dedicate the chest, and there shalt thou settle." When Eurypylus came to Aroë in Achaia, it was just the season at which its inhabitants offered every year to Artemis Triclaria a human sacrifice, consisting of the fairest youth and the fairest maid

en of the place. This sacrifice was offered as an atonement for a crime which had once been committed in the temple of the goddess. But an oracle had declared to them that they should be released from the necessity of making this sacrifice, if a foreign divinity should be brought to them by a foreign king. This oracle was now fulfilled. Eurypylus, on seeing the victims led to the altar, was cured of his madness, and perceived that this was the place pointed out to him by the oracle; and the Aroëans also, on seeing the god in the chest, remembered the old prophecy, stopped the sacrifice, and instituted a festival of Dionysus Æsymnetes, for this was the name of the god in the chest. Nine men and nine women were appointed to attend to his worship. During one night of this festival a priest carried the chest outside the town, and all the children of the place, adorned, as formerly the victims used to be, with garlands of corn-ears, went down to the banks of the river Meilichius, which had before been called Ameilichius, hung up their garlands, purified themselves, and then put on other garlands of ivy, after which they returned to the sanctuary of Dionysus Æsymnetes. (*Paus.*, 7, 19 and 20.) This tradition, though otherwise very obscure, evidently points to a time when human sacrifices were abolished at Aroë by the introduction of a new worship. At Patræ, in Achaia, there was likewise a temple dedicated to Dionysus Æsymnetes. (*Paus.*, 7, 21, § 12.)

ÆTHER (Αἰθήρ), a personified idea of the mythical cosmogonies. According to that of Hyginus (*Fab. Pref.*, p. 1, *ed. Staveren*), he was, together with Night, Day, and Erebus, begotten by Chaos and Caligo (Darkness). According to that of Hesiod (*Theog.*, 124), Æther was the son of Erebus and his sister Night, and a brother of Day. (Comp. *Phornut., De Nat. Deor.*, 16.) The children of Æther and Day were Land, Heaven, and Sea, and from his connexion with the Earth there sprang all the vices which destroy the human race, and also the Giants and Titans. (*Hygin., Fab. Pref.*, p. 2, &c.) These accounts show that, in the Greek cosmogonies, Æther was considered as one of the elementary substances out of which the Universe was formed. In the Orphic Hymns (4), Æther appears as the soul of the world, from which all life emanates: an idea which was also adopted by some of the early philosophers of Greece. In later times, Æther was regarded as the wide space of Heaven, the residence of the gods, and Jupiter as the Lord of the Æther, or Æther itself personified. (*Pacuv., ap. Cic., De Nat. Deor.*, 2, 36, 40.—*Lucret.*, 5, 499.—*Virg., Æn.*, 12, 140.—*Georg.*, 2, 325.)

ÆTHICUS, HISTER or ISTER, a Roman writer of the fourth century, a native of Istria according to his surname, or, according to Rabanus Maurus, of Scythia, the author of a geographical work called Æthici Cosmographia. We learn, from the preface, that a measurement of the whole Roman world was ordered by Julius Cæsar to be made by the most able men; that this measurement was begun in the consulship of Julius Cæsar and M. Antonius, *i. e.*, B.C. 44; that three Greeks were appointed for the purpose, Zenodoxus, Theodotus, and Polyclitus; that Zenodoxus measured all the eastern part, which occupied him twenty-one years, five months, and nine days, on to the third consulship of Augustus and Crassus; that Theodotus measured the northern part, which occupied him twenty-nine years, eight months, and ten days, on to the tenth consulship of Augustus; and that Polyclitus measured the southern part, which occupied him thirty-two years, one month, and ten days; that thus the whole (Roman) world was gone over by the measurers within thirty-two (?) years: and that a report of all it contained was laid before the senate. So it stands in the edd., but the numbers are evidently much corrupted: the contradictoriness of Polyclitus's share taking more than 32 years, and the whole measurement being made in less than (*intra*) 32 years, is obvious.

It is to be observed that, in this introductory statement, no mention is made of the western part (which in the work itself comes next to the eastern), except in the Vatican MS., where the eastern part is given to Nicodomus, and the western to Didymus.

A census of all the *people* in the Roman subjection was held under Augustus. (*Suidas, s. v.* Ἄγγουστος.) By two late writers (*Cassiodorus, Var.*, 3, 52, by an emendation of *Huschke*, p. 6, *über den zur Zeit der Geburt Jesu Christi gehaltenen Census, Breslau*, 1840; and *Isidorus, Orig.*, 5, 36, § 4), this numbering of the people is spoken of as connected with the measurement of the land. This work, in fact, consists of two separate pieces. The first begins with a short introduction, the substance of which has been given, and then proceeds with an account of the measurement of the Roman world under four heads, Orientalis, Occidentalis, Septentrionalis, Meridiana pars. Then come series of lists of names, arranged under heads, Maria, Insulæ, Montes, Provinciæ, Oppida, Flumina, and Gentes. These are bare lists, excepting that the rivers have an account of their rise, course, and length annexed. This is the end of the first part, the Expositio. The second part is called Alia totius orbis Descriptio, and consists of four divisions: (1.) Asiæ Provinciæ situs cum limitibus et populis suis; (2.) Europæ situs, &c.; (3.) Africæ situs, &c.; (4.) Insulæ Nostri Maris. This part, the Descriptio, occurs, with slight variations, in Orosius, 1, 2. In Æthicus, what looks like the original commencement, Majores nostri, &c., is tacked on to the preceding part, the Expositio, by the words *Hanc quadripartitam totius terræ continentiam hi qui dimensi sunt.* From this it would appear that Æthicus borrowed it from Orosius.

The work abounds in errors. Sometimes the same name occurs in different lists; as, for example, Cyprus and Rhodes both in the north and in the east; Corsica both in the west and in the south; or a country is put as a town, as Arabia; Noricum is put among the islands. Mistakes of this kind would easily be made in copying lists, especially if in double columns. But from other reasons, and from quotations given by Dicuil, a writer of the 9th century, from the Cosmographia, differing from the text as we have it, the whole appears to be very corrupt. The work is a very meager production, but presents a few valuable points. Many successful emendations have been made by Salmasius in his Exercitationes Philologicæ, and there is a very valuable essay on the whole subject by Ritschl in the *Rheinisches Museum* (1842), 1, 4.

The sources of the Cosmographia appear to have been the measurements above described, other official lists and documents, and also, in all probability, Agrippa's Commentarii, which are constantly referred to by Pliny (*Hist. Nat.*, 3, 4, 5, 6) as an authority, and his Chart of the World, which was founded on his Commentarii. (*Plin., Hist. Nat.*, 3, 2.)

Cassiodorus (*De Instit. Divin.*, 25) describes a cosmographical work by Julius Honorius Crator in terms which suit exactly the work of Æthicus; and Salmasius regards Julius Honorius as the real author of this work, to which opinion Ritschl seems to lean, reading Ethnicus instead of Æthicus, and considering it as a mere appellative. In some MSS

he appellatives Sophista and Philosophus are found.

One of the oldest MSS., if not the oldest, is the Vatican one. This is the only one which speaks of the west in the introduction. But it is carelessly written: *consulibus* (*e. g.*) is several times put for *consulatum*. *Suis* is found as a contraction (ꝭ) for *suprascriptis*. The introduction is very different in this and in the other MSS.

The first edition of the Cosmographia was by Simler, Basel, 1575, together with the Itinerarium Antonini. There is an edition by Henry Stephens, 1577, with Simler's notes, which also contains Dionysius, Pomponius Mela, and Solinus The last edition is by Gronovius, in his edition of Pomponius Mela, Leyden, 1722.

Aethlius (Αἴθλιος), the author of a work entitled "Samian Annals" (Ὧροι Σάμιοι), the fifth book of which is quoted by Athenæus, although he expresses a doubt about the genuineness of the work (14, p. 650, d, 653, f). Æthlius is also referred to by Clemens Alexandrinus (*Protr.*, p. 30, a), Eustathius (*ad Od.*, 7, 120, p. 1573), and in the Etymologicum Magnum (*s. v. νένωται*), where the name is written Athlius.

Afrānia, Caia or Gaia, the wife of the senator Licinius Buccio, a very litigious woman, who always pleaded her own causes before the prætor, and thus gave occasion to the publishing of the edict which forbade all women to postulate. She was, perhaps, the sister of L. Afranius, consul in B.C 60. She died B.C. 48. (*Val. Max.*, 8, 3, § 1.—*Dig.*, 3, *tit.* 1, s. 1, § 5.

Afrānia Gens, plebeian, is first mentioned in the second century B.C. The only cognomen of this gens, which occurs under the republic, is Stellio: those names which have no cognomen are given under Afranius. Some persons of this name evidently did not belong to the Afrania gens. On coins we find only S. Afranius and M. Afranius, of whom nothing is known. (*Eckhel*, 5, p. 132, &c.)

Africānus (Ἀφρικανός), III. a writer on veterinary surgery, whose date is not certainly known, but who may, very probably, be the same person as Sex. Julius Africanus, whose work entitled Κεστοί contained information upon medical subjects. (*Vid* Africanus, Sex. Julius.) His remains were published in the Collection of Writers on Veterinary Medicine, first in a Latin translation by J. Ruellius, Par., 1530, fol., and afterward in Greek, Bas., 1537, 4to, edited by Grynæus.—IV. Sex. Cæcilius, a classical Roman jurisconsult, who lived under Antoninus Pius. He was probably a pupil of Salvius Julianus, the celebrated reformer of the Edict under Hadrian. He consulted Julian on legal subjects (*Dig.*, 25, *tit.* 3, s 3, § 4), and there is a controverted passage in the Digest (*Africanus libro vicesimo Epistolarum apud Julianum quærit*, &c.: *Dig.*, 30, *tit.* 1, s. 39), which has been explained in various ways; either that he published a legal correspondence which passed between him and Julianus, or that he commented upon the epistolary opinions given by Julianus in answer to the letters of clients, or that he wrote a commentary upon Julianus in the form of letters. On the other hand, Julianus "ex Sexto" is quoted by Gaius (2, 218), which shows that Julianus annotated Sextus, the formula "ex Sexto" being synonymous with "ad Sextum." (*Neuber, Die Jurist. Klassiker*, 8, 9.) Who was Sextus but Africanus? Africanus was the author of "Libri IX. Quæstionum," from which many pure extracts are made in the Digest, as may be seen in Hommel's "Palingenesia Pandectarum," where the extracts from each jurist are brought together, and those that are taken from Africanus occupy 26 out of about 1800 pages.

From his remains, thus preserved in the Digest, it is evident that he was intimately acquainted with the opinions of Julianus, who is the person alluded to when, without any expressed nominative, he uses the words *ait, existimavit, negavit, putavit, inquit, respondit, placet, notat.* This is proved by Cujas, from a comparison of some Greek scholia on the Basilica with parallel extracts from Africanus in the Digest. Paullus and Ulpian have done Africanus the honour of citing his authority. He was fond of antiquarian lore (*Dig.*, 7, *tit.* 7, s. 1, pr. where the true reading is *S. Cæcilius*, not *S. Ælius*) and his "Libri IX. Quæstionum," from the conciseness of the style, the great subtlety of the reasoning, and the knottiness of the points discussed, so puzzled the old glossators, that, when they came to an extract from Africanus, they were wont to exclaim *Africani lex, id est difficilis.* (*Heinecc., Hist. Jur. Rom.*, § 306, n.) Mascovius (*De Sectis Jur.*, 4 § 3) supposes that Africanus belonged to the legal sect of the Sabiniani, and as our author was a steady follower of Salvius Julianus, who was a Sabinian (*Caius*, 2, 217, 218,) this supposition may be regarded as established. In the time of Antoninus Pius, the distinction of schools or sects had not yet worn out.

Among the writers of the lives of ancient lawyers (Pancirollus, Jo. Bertrandus, Grotius, &c.) much dispute has arisen as to the time when Africanus wrote, in consequence of a corrupt or erroneous passage in Lampridius (*Lamp., Alex. Sev.*, 68), which would make him a friend of Severus Alexander and a disciple of Papinian. Cujas ingeniously and satisfactorily disposes of this anachronism by referring to the internal evidence of an extract from Africanus (*Dig.*, 30, *tit.* 1, s. 109), which assumes the validity of a legal maxim that was no longer in force when Papinian wrote.

For reasons which it would be tedious to detail, we hold, contrary to the opinion of Ménage (*Amæn. Jur.*, c. 23), that our Sextus Cæcilius Africanus is identical with the jurist sometimes mentioned in the Digest by the name Cæcilius or S. Cæcilius, and also with that S. Cæcilius whose dispute with Favorinus forms an amusing and interesting chapter in the Noctes Atticæ. (*Gell.*, 20, 1.) Gellius, perhaps, draws to some extent upon his own invention, but, at all events, the lawyer's defence of the XII. Tables against the attacks of the philosopher is "ben trovato." There is something humorously cruel in the concluding stroke of the conversation, in the pedantic way in which our jurisconsult vindicates the decemviral law against debtors—*partis secanto*, &c.—by the example of Metius Fufetius, and the harsh sentiment of Virgil:

"*At tu dictis, Albane, maneres.*"

The remains of Africanus have been admirably expounded by Cujas (*ad Africanum tractatus* IX., *in Cujac., Opp.*, vol. 1), and have also been annotated by Scipio Gentili. (*Scip. Gentilis, Diss.* I.–IX. *ad Africanum*, 4to, *Altdorf*, 1602–7.—*Strauchius, Vitæ aliquot veterum jurisconsultorum*, 8vo, *Jen.*, 1723.—*I. Zimmern, Röm. Rechtsgeschichte*, § 94.)—V. Julius, a celebrated orator in the reign of Nero, seems to have been the son of Julius Africanus, of the Gallic state of the Santoni, who was condemned by Tiberius, A.D. 32. (*Tac., Ann.*, 6, 7.) Quintilian, who had heard Julius Africanus, speaks of him and Domitius Afer as the best orators of their time. The eloquence of Africanus was chiefly characterized by vehemence and energy. (*Quintil.*, 10, 1, § 118; 12, 10, § 11: comp, 8, 5, § 15.—*Dial de Orat.*, 15.) Pliny mentions a grandson of this Julius Africanus, who was also an advocate, and was opposed to him upon one occasion. (*Ep.*, 7, 6.) He was consul suffectus in A.D 108

AGACLYTUS (Ἀγακλυτός), the author of a work about Olympia (Περὶ Ὀλυμπίας), which is referred to by Suidas and Photius (*s. v.* Κυψελιδῶν).

AGALLIS (Ἀγαλλίς), of Corcyra, a female grammarian, who wrote upon Homer. (*Athen.*, 1, p. 14, d.) Some have supposed, from two passages in Suidas (*s. v.* Ἀνάγαλλις and Ὄρχησις), that we ought to read Anagallis in this passage of Athenæus. The scholiast upon Homer and Eustathius (*ad Il.*, 18, 491) mention a grammarian of the name of Agillias, a pupil of Aristophanes the grammarian, also a Corcyræan and a commentator upon Homer, who may be the same as Agallis, or, perhaps, her father.

AGAMĒDE (Ἀγαμήδη), I. a daughter of Augeias and wife of Mulius, who, according to Homer (*Il.*, 11, 739), was acquainted with the healing powers of all the plants that grow upon the earth. Hyginus (*Fab.*, 157) makes her the mother of Belus, Actor, and Dictys, by Poseidon.—II. A daughter of Macaria, from whom Agamede, a place in Lesbos, was believed to have derived its name. (*Steph. Byz.*, *s. v.* Ἀγαμήδη.)

AGAPĒTUS (Ἀγαπητός), I. Metropolitan Bishop of Rhodes, A.D. 457. When the Emperor Leo wrote to him for the opinion of his suffragans and himself on the council of Chalcedon, he defended it against Timotheus Ælurus, in a letter still extant in a Latin translation, *Conciliorum Nova Collectio à Mansi*, vol. 7, p. 580.—II. St., born at Rome, was archdeacon, and raised to the Holy See, A.D. 535. He was no sooner consecrated than he took off the anathemas pronounced by Pope Boniface II. against his deceased rival Dioscorus on a false charge of simony. He received an appeal from the Catholics of Constantinople, when Anthimus, the Monophysite, was made their bishop by Theodora. The fear of an invasion of Italy by Justinian led the Goth Theodatus to oblige St. Agapetus to go himself to Constantinople, in hope that Justinian might be diverted from his purpose. (*Vid. Breviarium S. Liberati, ap. Mansi, Concilia*, vol. 9, p. 695.) As to this last object, he could make no impression on the emperor, but he succeeded in persuading him to depose Anthimus; and when Mennas was chosen to succeed him, Agapetus laid his own hands upon him. The council and the Synodal (interpreted into Greek) sent by Agapetus relating to these affairs may be found *ap. Mansi*, vol. 8, p. 869, 921. Complaints were sent him from various quarters against the Monophysite Acephali; but he died suddenly, A.D. 536, April 22, and they were read in a council held on 2d May, by Mennas. (*Mansi, ibid.*, p. 874.) There are two letters from St. Agapetus to Justinian in reply to a letter from the emperor, in the latter of which he refuses to acknowledge the Orders of the Arians; and there are two others: 1. To the bishops of Africa, on the same subject; 2. To Reparatus, bishop of Carthage, in answer to a letter of congratulation on his elevation to the pontificate. (*Mansi, Concilia*, 8, p. 846–850.)—III. Deacon of the Church of St. Sophia, A.D. 527. There are two other *Agapeti* mentioned in a council held by Mennas at this time at Constantinople, who were archimandrites, or abbots. Agapetus was tutor to Justinian, and, on the accession of the latter to the empire, addressed to him *Admonitions on the duty of a Prince*, in 72 sections, the initial letters of which form the dedication (ἔκθεσις κεφαλαίων παραινετικῶν σχεδιασθεῖσα). The repute in which this work was held appears from its common title, viz., the *Royal Sections* (σχέδη βασιλικά). It was published, with a Latin version, by *Zach. Callierg.*, 8vo, Ven., 1509, afterward by *J. Brunon*, 8vo, Lips., 1669; *Gröbel*, 8vo, Lips., 1733, and in Gallandi's *Bibliotheca*, vol. 11, p. 255, &c., Ven., 1676, after the edition of Bandurius (Benedictine). It was translated into French by Louis XIII., 8vo, Par., 1612, and by Th. Paynell into English, 12mo, Lond., 1550.—IV. An ancient Greek physician, whose remedy for the gout is mentioned with approbation by Alexander Trallianus (11, p. 303) and Paulus Ægineta (3, 78, p. 497; 7, 11, p. 661). He probably lived between the third and sixth centuries after Christ, or certainly not later, as Alexander Trallianus, by whom he is quoted, is supposed to have flourished about the beginning of the sixth century.

AGAPIUS (Ἀγάπιος), an ancient physician of Alexandrea, who taught and practised medicine at Byzantium with great success and reputation, and acquired immense riches. Of his date it can only be determined, that he must have lived before the end of the fifth century after Christ, as Damascius (from whom Photius, *Biblioth.*, cod. 242, and Suidas have taken their account of him) lived about that time.

AGARISTA (Ἀγαρίστη,) II. the daughter of Cleisthenes, tyrant of Sicyon, whom her father promised to give in marriage to the best of the Greeks. Suiters came to Sicyon from all parts of Greece, and among others Megacles, the son of Alcmæon, from Athens. After they had been detained at Sicyon for a whole year, during which time Cleisthenes made trial of them in various ways, he gave Agarista to Alcmæon. From this marriage came the Cleisthenes who divided the Athenians into ten tribes, and Hippocrates. (*Herodotus*, 6, 126–130. —Compare *Athenæus*, 6, p. 273, b, c; 12, 541, b, c.)

AGATHĒMĔRUS, II. CLAUDIUS (Κλαύδιος Ἀγαθήμερος), an ancient Greek physician, who lived in the first century after Christ. He was born at Lacedæmon, and was a pupil of the philosopher Cornutus, in whose house he became acquainted with the poet Persius, about A.D. 50. (*Pseudo-Sueton.*, *vita Persii.*) In the old editions of Suetonius he is called *Agaternus*, a mistake which was first corrected by Reinesius (*Syntagma Inscript. Antiq.*, p. 610), from the epitaph upon him and his wife, Myrtale, which is preserved in the *Marmora Oxoniensia* and the *Greek Anthology*, vol. 3, p. 381, § 224, *ed. Tauchn.* The apparent anomaly of a Roman prænomen being given to a Greek, may be accounted for by the fact, which we learn from Suetonius (*Tiber.*, 6), that the Spartans were the hereditary clients of the Claudia gens. (*C. G. Kühn, Additam. ad Elench. Medic. Vet. a J. A. Fabricio, in "Biblioth. Græca," exhibit.*)

AGATHĪNUS (Ἀγάθινος), an eminent ancient Greek physician, the founder of a new medical sect, to which he gave the name of *Episynthetici*. (*Dict. of Ant.*, *s. v.* EPISYNTHETICI.) He was born at Sparta, and must have lived in the first century after Christ, as he was the pupil of Athenæus, and the tutor of Archigenes. (*Galen, Definit. Med.*, c. 14, vol. 19, p. 353.—*Suidas, s. v.* Ἀρχιγένης.—*Eudoc.*, *Violar.*, *ap. Villoison, Anecd. Gr.*, vol. 1, p. 65.) He is said to have been once seized with an attack of delirium, brought on by want of sleep, from which he was delivered by his pupil Archigenes, who ordered his head to be fomented with a great quantity of warm oil. (*Ætius, tetr.* 1, *serm.* 3, 172, p. 156.) He is frequently quoted by Galen, who mentions him among the Pneumatici. (*De Dignosc. Puls.*, 1, 3, vol. 8, p. 787.) None of his writings are now extant, but a few fragments are contained in Matthæi's Collection, entitled *XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula, Mosquæ*, 1808, 4to. See, also, Palladius, *Comment. in Hippocr.*, "*De Morb. Popul.*, lib. 6," *ap. Dietz, Scholia in Hippocr. et Galen.*, vol. 2, p. 56. The particular opinions of his sect are not exactly known, but they were probably nearly the same as those of the Eclectici. (*Dict. of Ant.*, *s. v.*

Eclectici.—*Vid. J. C. Osterhausen, Histor. Sectæ Pneumatic. Med., Altorf.*, 1791, 8vo.—*C. G. Kühn, Additam. ad Elench. Medic. Vet. a J. A. Fabricio, in "Biblioth. Graeca," exhibit.*)

Agathoclēa (Ἀγαθόκλεια), a mistress of the profligate Ptolemy Philopator, king of Egypt, and sister of his no less profligate minister Agathocles. She and her brother, who both exercised the most unbounded influence over the king, were introduced to him by their ambitious and avaricious mother, Œnanthe. After Ptolemy had put to death his wife and sister Eurydice, Agathoclea became his favourite. On the death of Ptolemy (B.C. 205), Agathoclea and her friends kept the event secret, that they might have an opportunity of plundering the royal treasury. They also formed a conspiracy for setting Agathocles on the throne. He managed for some time, in conjunction with Sosibius, to act as guardian to the young king Ptolemy Epiphanes. At last, the Egyptians and the Macedonians of Alexandrea, exasperated at his outrages, rose against him, and Tlepolemus placed himself at their head. They surrounded the palace in the night, and forced their way in. Agathocles and his sister implored in the most abject manner that their lives might be spared, but in vain. The former was killed by his friends, that he might not be exposed to a more cruel fate. Agathoclea, with her sisters, and Œnanthe, who had taken refuge in a temple, were dragged forth, and in a state of nakedness exposed to the fury of the multitude, who literally tore them limb from limb. All their relatives, and those who had any share in the murder of Eurydice, were likewise put to death. (*Polyb.*, 5, 63; 14, 11; 15, 25–34.—*Justin.*, 30, 1, 2.—*Athen.*, 6, p. 251; 13, p. 576.—*Plut., Cleom.*, 33.) There was another Agathoclea, the daughter of a man named Aristomenes, who was by birth an Acarnanian, and rose to great power in Egypt. (*Polyb., l. c.*)

Agathocles (Ἀγαθοκλῆς), VI. a Greek historian, who wrote the history of Cyzicus (περὶ Κυζίκου). He is called by Athenæus both a Babylonian (1, p. 30, a; 9, p. 375, a) and a Cyzican (14, p. 649, f). He may originally have come from Babylon, and have settled at Cyzicus. The first and third books are referred to by Athenæus (9, p. 375, f; 12, p. 515, a). The time at which Agathocles lived is unknown, and his work is now lost; but it seems to have been extensively read in antiquity, as it is referred to by Cicero (*De Div.*, 1, 24), Pliny (*Hist Nat.*, Elenchus of books 4, 5, 6), and other ancient writers. Agathocles also spoke of the origin of Rome. (*Festus, s. v. Romam.—Solinus, Polyh.*, 1.) The scholiast on Apollonius (4, 761) cites Memoirs (ὑπομνήματα) by an Agathocles, who is usually supposed to be the same as the above-mentioned one. (Compare *Schol. ad Hes., Theog.*, 485.—*Steph. Byz., s. v.* Βέσβικος.—*Etymol. M., s. v.* Δίκτη.)

There are several other writers of the same name. I. Agathocles of Atrax, who wrote a work on Fishing (ἁλιευτικά: *Suidas, s. v.* Κικίλιος).—II. Of Chios, who wrote a work on Agriculture. (*Varro and Colum., De Re Rust.*, 1, 1.—*Plin., H. N.*, 22, 44.)—III. Of Miletus, who wrote a work on Rivers. (*Plut., De Fluv.*, p. 1153, c.)—IV. Of Samos, who wrote a work on the Constitution of Pessinus. (*Plut., ibid.*, p. 1159, a.)

Agathodæmon (Ἀγαθοδαίμων), III. a native of Alexandrea. All that is known of him is, that he was the designer of some maps to accompany Ptolemy's Geography. Copies of these maps are found appended to several MSS. of Ptolemy. One of these is at Vienna, another at Venice. At the end of each of these MSS. is the following notice: Ἐκ τῶν Κλαυδίου Πτολεμαίου Γεωγραφικῶν βιβλίων ὅκτω τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων Ἀλεξανδρεὺς ὑπετύπωσε (Agathodæmon of Alexandrea delineated the whole inhabited world according to the eight books on Geography of Cl. Ptolemaeus). The Vienna MS. of Ptolemy is one of the most beautiful extant. The maps attached to it, 27 in number, comprising 1 general map, 10 maps of Europe, 4 of Africa, and 12 of Asia, are coloured, the water being green, the mountains red or dark yellow, and the land white. The climates, parallels, and the hours of the longest day, are marked on the east margin of the maps, and the meridians on the north and south. We have no evidence as to when Agathodæmon lived, as the only notice preserved respecting him is that quoted above. There was a grammarian of the same name, to whom some extant letters of Isidore of Pelusium are addressed. Some have thought him to be the Agathodæmon in question. Heeren, however, considers the delineator of the maps to have been a contemporary of Ptolemy, who (8, 1, 2) mentions certain maps or tables, (πίνακες), which agree in number and arrangement with those of Agathodæmon in the MSS.

Various errors having, in the course of time, crept into the copies of the maps of Agathodæmon, Nicolaus Donis, a Benedictine monk, who flourished about A.D. 1470, restored and corrected them, substituting Latin for Greek names. His maps are appended to the Ebnerian MS. of Ptolemy. They are the same in number and nearly the same in order with those of Agathodæmon. (*Heeren, Commentatio de Fontibus Geograph. Ptolemæi Tabularumque iis annexarum.—Raidel, Commentatio critico-literaria de Cl. Ptolemæi Geographia ejusque codicibus*, p. 7.)

Agathon (Ἀγάθων), II. the son of the Macedonian Philotas, and the brother of Parmenion and Asander, was given as a hostage to Antigonus, in B.C. 313, by his brother Asander, who was satrap of Caria, but was taken back again by Asander in a few days. (*Diod.*, 19, 75.) Agathon had a son named Asander, who is mentioned in a Greek inscription. (*Böckh, Corp. Inscrip.*, 105.)—III. Of Samos, who wrote a work upon Scythia and another upon Rivers. (*Plutarch, De Fluv.*, p. 1156, e, 1159, a.—*Stobæus, Serm., tit.* 100, 10, *ed. Gaisford.*)

Agathotychus (Ἀγαθότυχος), an ancient veterinary surgeon, whose date and history are unknown, but who probably lived in the fourth or fifth century after Christ. Some fragments of his writings are to be found in the collection of works on this subject first published in a Latin translation by Jo. Ruellius, *Veterinariæ Medicinæ Libri duo*, Paris, 1530, fol., and afterward in Greek by Grynæus, Basil., 1537, 4to.

Agraulos, II. a daughter of Cecrops and Agraulos, and mother of Alcippe by Mars. This Agraulos is an important personage in the stories of Attica, and there were three different legends about her. 1. According to Pausanias (1, 18, § 2) and Hyginus (*Fab.*, 166), Athena gave to her and her sisters Erichthonius in a chest, with the express command not to open it. But Agraulos and Herse could not control their curiosity, and opened it; whereupon they were seized with madness at the sight of Erichthonius, and threw themselves from the steep rock of the Acropolis, or, according to Hyginus, into the sea. 2. According to Ovid (*Met.*, 2, 710, &c.), Agraulos and her sister survived their opening the chest, and the former, who had instigated her sister to open it, was punished in this manner. Hermes came to Athens during the celebration of the Panathenæa, and fell in love with Herse. Athena made Agraulos so jealous of her sister, that she even attempted to prevent the god entering the house of Herse. But, indignant at such presumption, he changed Agraulos into a stone. 3. The third legend represents Agraulos in

a totally different light. Athens was at one time involved in a long-protracted war, and an oracle declared that it would cease if some one would sacrifice himself for the good of his country. Agraulos came forward and threw herself down the Acropolis. The Athenians, in gratitude for this, built her a temple on the Acropolis, in which it subsequently became customary for the young Athenians, on receiving their first suit of armour, to take an oath that they would always defend their country to the last. (*Suid. and Hesych., s. v.* Ἀγραυλος.—*Ulpian, ad Demosth., De fals. leg.*—*Herod.*, 8, 53.—*Plut., Alcib.*, 15.—*Philochorus, Fragm.*, p. 18, *ed. Siebelis.*) One of the Attic δῆμοι (Agraule) derived its name from this heroine, and a festival and mysteries were celebrated at Athens in honour of her. (*Steph. Byzant., s. v.* Ἀγραυλή.—*Lobeck, Aglaoph.*, p. 89.—*Dict. of Ant., s. v. Agraulia*) According to Porphyry (*De Abstin. ab animal.*, 1, 2), she was also worshipped in Cyprus, where human sacrifices were offered to her down to a very late time.

Agyrrhius (Ἀγύρριος), a native of Collytus in Attica, whom Andocides ironically calls τὸν καλὸν κἀγαθόν (*De Myst.*, p. 65, *ed. Reiske*), after being in prison many years for embezzlement of public money, obtained, about B.C. 395, the restoration of the Theoricon, and also tripled the pay for attending the assembly, though he reduced the allowance previously given to the comic writers. (*Harpocrat., s. v.* Θεωρικά, Ἀγύρριος.—*Suidas, s. v.* ἐκκλησιαστικόν.—*Schol. ad Aristoph., Eccl.*, 102.—*Dem., c. Timocr.*, p. 742.) By this expenditure of the public revenue Agyrrhius became so popular, that he was appointed general in B.C. 389. (*Xen., Hell.*, 4, 8, § 31.—*Diod.*, 14, 99.—*Böckh, Publ. Econ. of Athens*, p. 223, 224, 316, &c., 2d *ed., Engl. transl.*—*Schömann, De Comitiis*, p. 65, &c.)

Ahala, the name of a patrician family of the Servilia gens. There were also several persons of this gens with the name of *Structus Ahala*, who may have formed a different family from the Ahalæ; but as the Ahalæ and Structi Ahalæ are frequently confounded, all the persons of these names are given here.—I. C. Servilius Structus, consul B.C. 478, died in his year of office, as appears from the Fasti. (*Liv.*, 2, 49.)—II. C. Servilius Structus, magister equitum B.C. 439, when L. Cincinnatus was appointed dictator on the pretence that Sp. Mælius was plotting against the state. In the night in which the dictator was appointed, the Capitol and all the strong posts were garrisoned by the partisans of the patricians. In the morning, when the people assembled in the forum, and Sp. Mælius among them, Ahala summoned the latter to appear before the dictator; and upon Mælius disobeying and taking refuge in the crowd, Ahala rushed into the throng and killed him. (*Liv.*, 4, 13, 14.—*Zonaras*, 7, 20.—*Dionys., Exc. Mai*, 1, p. 3.) This act is mentioned by later writers as an example of ancient heroism, and is frequently referred to by Cicero in terms of the highest admiration (*in Catil.*, 1, 1; *Pro Mil.*, 3; *Cato*, 16); but it was, in reality, a case of murder, and was so regarded at the time. Ahala was brought to trial, and only escaped condemnation by a voluntary exile. (*Val. Max.*, 5, 3, § 2.—*Cic., De Rep.*, 1, 3; *Pro Dom.*, 32.) Livy passes over this, and only mentions (4, 21) that a bill was brought in three years afterward, B.C. 436, by another Sp. Mælius, a tribune, for confiscating the property of Ahala, but that it failed.

A representation of Ahala is given on a coin of M. Brutus, the murderer of Cæsar, but we cannot suppose it to be anything more than an imaginary likeness. M. Brutus pretended that he was descended from L. Brutus, the first consul, on his father's side, and from C. Ahala on his mother's, and thus was sprung from two tyrannicides. (Comp *Cic. ad Att.*, 13, 40.)—III. C. Servilius Q. f. C n. Structus, consul B.C. 427. (*Liv.*, 4, 30.)—IV. C. Servilius P. f. Q. n. Structus, consular tribune B.C. 408, and magister equitum in the same year; which latter dignity he obtained in consequence of supporting the senate against his colleagues, who did not wish a dictator to be appointed. For the same reason, he was elected consular tribune a second time in the following year, 407. He was a consular tribune a third time in 402, when he assisted the senate in compelling his colleagues to resign, who had been defeated by the enemy. (*Liv.*, 4, 56, 57; 5, 8, 9.)—V. C. Servilius, magister equitum B.C. 389, when Camillus was appointed dictator a third time. (*Liv.*, 6, 2.) Ahala is spoken of as magister equitum in 385, on occasion of the trial of Manlius. Manlius summoned him to bear witness in his favour, as one of those whose lives he had saved in battle, but Ahala did not appear. (4, 20.) Pliny, who mentions this circumstance, calls Ahala P. Servilius. (*H. N.*, 7, 39.)—VI. Q. Servilius Q. f. Q. n., consul B.C. 365, and again B.C. 362, in the latter of which years he appointed Ap. Claudius dictator, after his plebeian colleague L. Genucius had been slain in battle. In 360 he was himself appointed dictator in consequence of a Gallic *tumultus*, and defeated the Gauls near the Colline Gate. He held the comitia as interrex in 355. (*Liv.*, 7, 1, 4, 6, 11, 17.)—VII. Q. Servilius Q. f. Q. n., magister equitum B.C. 351, when M. Fabius was appointed dictator to frustrate the Licinian law, and consul B.C. 342, at the beginning of the first Samnite war. He remained in the city; his colleague had the charge of the war. (*Liv.*, 7, 22, 38.)

Ahenobarbus, I. Cn. Domitius L. f. L. n., plebeian ædile B.C. 196, prosecuted, in conjunction with his colleague C. Curio, many *pecuarii*, and with the fines raised therefrom built a temple of Faunus in the island of the Tiber, which he dedicated in his prætorship, B.C. 194. (*Liv.*, 33, 42; 34, 42, 43, 53.) He was consul in 192, and was sent against the Boii, who submitted to him; but he remained in their country till the following year, when he was succeeded by the Consul Scipio Nasica. (*Liv.*, 35, 10, 20, 22, 40; 36, 37.) In 190, he was legate of the Consul L. Scipio, in the war against Antiochus the Great. (*Liv.*, 37, 39.—*Plut., Apophth. Rom. Cn. Domit.*) In his consulship one of his oxen is said to have uttered the warning "Roma, cave tibi." (*Liv.*, 35, 21.—*Val. Max.*, 1, 6, § 5, who falsely says, *Bello Punico secundo.*)—II. Cn. Domitius Cn. f. L. n., son of the preceding, was chosen pontifex in B.C. 172, when a young man (*Livy*, 42, 28), and in 169 was sent with two others as commissioner into Macedonia (44, 18). In 167 he was one of the ten commissioners for arranging the affairs of Macedonia in conjunction with Æmilius Paullus (45, 17); and when the consuls of 162 abdicated on account of some fault in the auspices in their election, he and Cornelius Lentulus were chosen consuls in their stead. (*Cic., De Nat. Deor.*, 2, 4; *De Div.*, 2, 35.—*Val. Max.*, 1, 1, § 3.)—III. Cn. Domitius Cn. f. Cn. n., son of the preceding, was sent in his consulship, B.C. 122, against the Allobroges in Gaul, because they had received Teutomalius, the king of the Salluvii and the enemy of the Romans, and had laid waste the territory of the Ædui, the friends of the Romans. In 121 he conquered the Allobroges and their ally Vituitus, king of the Arverni, near Vindalium, at the confluence of the Sulga and the Rhodanus; and he gained the battle mainly through the terror caused by his elephants. He commemorated his victory by the erection of trophies, and went in procession through the province, carried by

an elephant. He triumphed in 120. (*Liv., Epit.*, 61.—*Florus*, 3, 2.—*Strab.*, 4, p. 191.—*Cic., Pro Font.*, 12; *Brut.*, 26.—*Vellei.*, 2, 10, 39.—*Oros.*, 5, 13.—*Suet., Ner.*, 2, who confounds him with his son.) He was censor in 115 with Cæcilius Metellus, and expelled twenty-two persons from the senate. (*Liv., Epit.*, 62.—*Cic., Pro Cluent.*, 42.) He was also pontifex. (*Suet., l. c.*) The Via Domitia in Gaul was made by him. (*Cic., Pro Font.*, 8.)—IV. Cn. Domitius Cn. f. Cn. n., son of the preceding, was tribune of the plebs B.C. 104, in the second consulship of Marius. (*Ascon., in Cornel.*, p. 81, *ed. Orelli.*) When the college of pontiffs did not elect him in place of his father, he brought forward the law (*Lex Domitia*), by which the right of election was transferred from the priestly colleges to the people. (*Dict. of Ant.*, p. 790, b; 791, a.) The people afterward elected him Pontifex Maximus out of gratitude. (*Liv., Epit.*, 67.—*Cic., Pro Deiot.*, 11.—*Val. Max.*, 6, 5, § 5.) He prosecuted, in his tribunate and afterward, several of his private enemies, as Æmilius Scaurus and Junius Silanus. (*Val. Max., l. c.*—*Dion Cass., Fr.*, 100.—*Cic., Div. in Cæcil.*, 20; *Verr.*, 2, 47; *Cornel.*, 2; *Pro Scaur.*, 1.) He was consul B.C. 96 with C. Cassius, and censor B.C. 92 with Licinius Crassus, the orator. In his censorship he and his colleague shut up the schools of the Latin rhetoricians (*Cic., De Orat.*, 3, 24.—*Gell.*, 15, 11), but this was the only thing in which they acted in concert. Their censorship was long celebrated for their disputes. Domitius was of a violent temper, and was, moreover, in favour of the ancient simplicity of living, while Crassus loved luxury and encouraged art. Among the many sayings recorded of both, we are told that Crassus observed, "that it was no wonder that a man had a beard of brass, who had a mouth of iron and a heart of lead." (*Plin., H. N.*, 18, 1.—*Suet., l. c.*—*Val. Max.*, 9, 1, § 4.—*Macrob., Sat.*, 2, 11.) Cicero says that Domitius was not to be reckoned among the orators, but that he spoke well enough, and had sufficient talent to maintain his high rank. (*Cic., Brut.*, 44.)—V. L. Domitius Cn. f. Cn. n., son of No. III. and brother of No. IV., was prætor in Sicily, probably in B.C. 96, shortly after the Servile war, when slaves had been forbidden to carry arms. He ordered a slave to be crucified for killing a wild boar with a hunting-spear. (*Cic., Verr.*, 5, 3.—*Val. Max.*, 6, 3, § 5.) He was consul in 94. In the civil war between Marius and Sulla, he espoused the side of the latter, and was murdered at Rome, by order of the younger Marius, by the prætor Damasippus. (*Appian, B. C.*, 1, 88.—*Vellei.*, 2, 26.—*Oros.*, 5, 20.—VI. Cn. Domitius Cn. f. Cn. n., apparently a son of No. IV., married Cornelia, daughter of L. Cornelius Cinna, consul in B.C. 87, and in the civil war between Marius and Sulla espoused the side of the former. When Sulla obtained the supreme power in 82, Ahenobarbus was proscribed, and fled to Africa, where he was joined by many who were in the same condition as himself. With the assistance of the Numidian king, Hiarbas, he collected an army, but was defeated near Utica by Cn. Pompeius, whom Sulla had sent against him, and was afterward killed in the storming of his camp, B.C. 81. According to some accounts, he was killed after the battle by command of Pompey. (*Liv., Epit.*, 89.—*Plut., Pomp.*, 10, 12.—*Zonaras*, 10, 2.—*Pros.*, 5, 21.—*Val. Max.*, 6, 2, § 8.)—VII. L. Domitius Cn. f. Cn. n., son of No. IV., is first mentioned in B.C. 70 by Cicero, as a witness against Verres. In 61 he was curule ædile, when he exhibited a hundred Numidian lions, and continued the games so long, that the people were obliged to leave the circus before the exhibition was over in order to take food, which was the first time they had done so. (*Dion Cass.*, 37, 46.—*Plin. H. N.*, 8, 54: this pause in the games was called *diludium*, *Hor., Ep.*, 1, 19, 47.) He married Porcia, the sister of M. Cato, and in his ædileship supported the latter in his proposals against bribery at elections, which were directed against Pompey, who was purchasing votes for Afranius. The political opinions of Ahenobarbus coincided with those of Cato; he was, throughout his life, one of the strongest supporters of the aristocratical party. He took an active part in opposing the measures of Cæsar and Pompey after their coalition, and in 59 was accused by Vettius, at the instigation of Cæsar, of being an accomplice to the pretended conspiracy against the life of Pompey.

Ahenobarbus was prætor in B.C. 58, and proposed an investigation into the validity of the Julian laws of the preceding year, but the senate dared not entertain his propositions. He was candidate for the consulship of 55, and threatened that he would, in his consulship, carry into execution the measures he had proposed in his prætorship, and deprive Cæsar of his province. He was defeated, however, by Pompey and Crassus, who also became candidates, and was driven from the Campus Martius, on the day of election, by force of arms. He became a candidate again in the following year, and Cæsar and Pompey, whose power was firmly established, did not oppose him. He was, accordingly, elected consul for 54 with Ap. Claudius Pulcher, a relative of Pompey, but was not able to effect anything against Cæsar and Pompey. He did not go to a province at the expiration of his consulship; and as the friendship between Cæsar and Pompey cooled, he became closely allied with the latter. In B.C. 52, he was chosen by Pompey to preside, as quæsitor, in the court for the trial of Clodius. For the next two or three years, during Cicero's absence in Cilicia, our information about Ahenobarbus is principally derived from the letters of his enemy Cœlius to Cicero. In B.C. 50, he was a candidate for the place in the college of augurs, vacant by the death of Hortensius, but was defeated by Antony through the influence of Cæsar.

The senate appointed him to succeed Cæsar in the province of farther Gaul, and on the march of the latter into Italy (49), he was the only one of the aristocratical party who showed any energy or courage. He threw himself into Corfinium with about twenty cohorts, expecting to be supported by Pompey; but as the latter did nothing to assist him, he was compelled by his own troops to surrender to Cæsar. His own soldiers were incorporated into Cæsar's army, but Ahenobarbus was dismissed by Cæsar uninjured: an act of clemency which he did not expect, and which he would certainly not have showed if he had been the conqueror. Despairing of life, he had ordered his physician to administer to him poison, but the latter gave him only a sleeping draught. Ahenobarbus's feelings against Cæsar remained unaltered, but he was too deeply offended by the conduct of Pompey to join him immediately. He retired for a short time to Cosa in Etruria, and afterward sailed to Massilia, of which the inhabitants appointed him governor. He prosecuted the war vigorously against Cæsar; but the town was eventually taken, and Ahenobarbus escaped in a vessel, which was the only one that got off.

Ahenobarbus now went to Pompey in Thessaly, and proposed that after the war all senators should be brought to trial who had remained neutral in it. Cicero, whom he branded as a coward, was not a little afraid of him. He fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic, by the hand of Antony. Ahenobarbus was a

man of great energy of character; he remained firm to his political principles, but was little scrupulous in the means he employed to maintain them. (The passages of Cicero in which Ahenobarbus is mentioned are given in *Orelli's Onomasticon Tullianum.*—*Suetonius, Ner.*, 2.—*Dion Cassius*, lib. 39, 41.—*Cæsar, Bell. Civ.*)—VIII. Cn. Domitius L. f. Cn. n., son of the preceding, was taken with his father at Corfinium (B.C. 49), and was present at the battle of Pharsalia (48), but did not take any farther part in the war. He did not, however, return to Italy till 46, when he was pardoned by Cæsar. He probably had no share in the murder of Cæsar (44), though some writers expressly assert that he was one of the conspirators; but he followed Brutus into Macedonia after Cæsar's death, and was condemned by the Lex Pedia, in 43, as one of the murderers of Cæsar. In 42 he commanded a fleet of fifty ships in the Ionian Sea, and completely defeated Domitius Calvinus on the day of the first battle of Philippi, as the latter attempted to sail out of Brundisium. He was saluted imperator in consequence, and a record of this victory is preserved in a coin, which represents a trophy placed upon the prow of a vessel. The head on the other side of the coin has a beard, in reference to the reputed origin of the family.

After the battle of Philippi (42), Ahenobarbus conducted the war independently of Sex. Pompeius, and with a fleet of seventy ships and two legions plundered the coasts of the Ionian Sea.

In 40, Ahenobarbus became reconciled to Antony, which gave great offence to Octavianus, and was placed over Bithynia by Antony. In the peace concluded with Sex. Pompeius in 39, Antony provided for the safety of Ahenobarbus, and obtained for him the promise of the consulship for 32. Ahenobarbus remained a considerable time in Asia, and accompanied Antony in his unfortunate campaign against the Parthians in 36. He became consul, according to agreement, in 32, in which year the open rupture took place between Antony and Augustus. Ahenobarbus fled from Rome to Antony at Ephesus, where he found Cleopatra with him, and endeavoured, in vain, to obtain her removal from the army. Many of the soldiers, disgusted with the conduct of Antony, offered the command to him; but he preferred deserting the party altogether, and accordingly went over to Augustus, shortly before the battle of Actium. He was not, however, present at the battle, as he died a few days after joining Augustus. Suetonius says that he was the best of his family. (*Cic., Phil.*, 2, 11; 10, 6; *Brut.*, 25; *ad Fam.*, 6, 22.—*Appian, B. C.*, 5, 55, 63, 65.—*Plut., Anton.*, 70, 71.—*Dion Cassius*, lib. 47, 1.—*Velleius*, 2, 76, 84.—*Suetonius, Ner.*, 3.—*Tacitus, Ann.*, 4, 44.)—IX. L. Domitius Cn. f. L. n., son of the preceding, was betrothed in B.C. 39, at the meeting of Octavianus and Antony at Tarentum, to Antonia, the daughter of the latter by Octavia. He was ædile in B.C. 22, and consul in B.C. 16. After his consulship, and probably as the successor of Tiberius, he commanded the Roman army in Germany, crossed the Elbe, and penetrated farther into the country than any of his predecessors had done. He received, in consequence, the insignia of a triumph. He died A.D. 25. Suetonius describes him as haughty, prodigal, and cruel, and relates that in his ædileship he commanded the censor L. Plancus to make way for him; and that in his prætorship and consulship he brought Roman knights and matrons on the stage. He exhibited shows of wild beasts in every quarter of the city, and his gladiatorial combats were conducted with so much bloodshed, that Augustus was obliged to put some restraint upon them. (*Suetonius. Ner.*, 4.—*Tacitus, Ann.*, 4, 44.—*Dion Cassius*, 54, 59.—*Velleius*, 2, 72.)—X. Cn. Domitius L. f. Cn. n., son of the preceding, and father of the Emperor Nero. He married Agrippina, the daughter of Germanicus. He was consul A D. 32, and afterward proconsul in Sicily. He died at Pyrgi, in Etruria, of dropsy. His life was stained with crimes of every kind. He was accused, as the accomplice of Albucilla, of the crimes of adultery and murder, and also of incest with his sister Domitia Lepida, and only escaped execution by the death of Tiberius. When congratulated on the birth of his son, afterward Nero, he replied that whatever was sprung from him and Agrippina could only bring ruin to the state. (*Suetonius, Nero*, 5, 6.—*Tacitus, Ann.*, 4, 75; 6, 1, 47; 12, 64.—*Velleius*, 2, 72.—*Dion Cassius*, 58, 17.)—XI. Cn. Domitius, prætor in the year B.C. 54, presided at the second trial of M. Cœlius. (*Cicero, ad Quin. Fr.*, 2, 13.) He may have been the son of No. V.—XII. L. Domitius, prætor B.C. 80, commanded the province of nearer Spain, with the title of proconsul. In 79, he was summoned into farther Spain by Q. Metellus Pius, who was in want of assistance against Sertorius, but he was defeated and killed by Hirtuleius, quæstor of Sertorius, near the Anas (*Plut., Sert.*, 12.—*Liv., Epit.*, 90.—*Eutrop.*, 6, 1. *Florus*, 3, 22.—*Oros.*, 5, 23.)

Alalcomĕnia (Ἀλαλκομενία), one of the daughters of Ogyges, who, as well as her two sisters, Thelxionœa and Aulis, were regarded as supernatural beings, who watched over oaths and saw that they were not taken rashly or thoughtlessly. Their name was Πραξιδίκαι, and they had a temple in common at the foot of the Telphusian Mount in Bœotia. The representations of these divinities consisted of mere heads, and no parts of animals were sacrificed to them except heads. (*Paus.*, 9 33, § 2, 4.—*Panyasis, ap. Steph. Byz., s. v.* Τρεμίλη.—*Suid., s. v.* Πραξιδίκη.—*Müller, Orchom.*, p. 128, &c.)

Albinovānus, III. P. Tullius, belonged to the party of Marius in the first civil war, and was one of the twelve who were declared enemies of the state in B.C. 87. He thereupon fled to Hiempsal in Numidia. After the defeat of Carbo and Norbanus in B.C. 81, he obtained the pardon of Sulla by treacherously putting to death many of the principal officers of Norbanus, whom he had invited to a banquet. Ariminium, in consequence, revolted to Sulla, whence the Pseudo-Asconius (*in Cic., Verr.*, p. 168, *ed. Orelli*) speaks of Albinovanus betraying it. (*Appian, B. C.*, 1, 60, 62, 91.—*Florus*, 3, 21, § 7.)

Albīnus or Albus, the name of the principal family of the patrician Postumia gens. The original name was Albus, as appears from the Fasti, which was afterward lengthened into Albinus. We find, in proper names in Latin, derivatives in *anus, enus*, and *inus*, used, without any additional meaning, in the same sense as the simple forms. (Comp. *Niebuhr, Hist. of Rome*, 1, n, 219.)—I. A. Postumius P. f. Albus Regillensis, was, according to Livy, dictator B.C. 498, when he conquered the Latins in the great battle near Lake Regillus. Roman story related that Castor and Pollux were seen fighting in this battle on the side of the Romans, whence the dictator afterward dedicated a temple to Castor and Pollux in the forum. He was consul B.C. 496, in which year some of the annals, according to Livy placed the battle of the Lake Regillus; and it is to this year that Dionysius assigns it. (*Liv.*, 2, 19, 20, 21.—*Dionys.*, 6, 2, &c.—*Val. Max*, 1, 8, § 1.—*Cic., De Nat. Deor.*, 2, 2; 3, 5.) The surname Regillensis is usually supposed to have been derived from this battle; but Niebuhr thinks that it was taken from a place of residence, just as the Claudii bore the same name, and that the later annalists only spoke of

Postumius as commander in consequence of the name. Livy (30, 45) states expressly, that Scipio Africanus was the first Roman who obtained a surname from his conquests. (*Niebuhr, Hist. of Rome*, 1, p. 556.)—II. Sp. Postumius A. f. P. n. Albus Regillensis, apparently, according to the Fasti, the son of the preceding (though it must be observed, that in these early times no dependance can be placed upon these genealogies), was consul B.C. 466. (*Liv.*, 3, 2.—*Dionys.*, 9, 60.) He was one of the three commissioners sent into Greece to collect information about the laws of that country, and was a member of the first decemvirate in 451. (*Liv.*, 3, 31, 33.—*Dionys.*, 10, 52, 56.) He commanded, as legatus, the centre of the Roman army in the battle in which the Æquians and Volscians were defeated in 446. (*Liv.*, 3, 70.)—III. A. Postumius A. f. P. n. Albus Regillensis, apparently son of No. I., was consul B.C. 464, and carried on war against the Æquians. He was sent as ambassador to the Æquians in 458, on which occasion he was insulted by their commander. (*Liv.*, 3, 4, 5, 25.—*Dionys.*, 9, 62, 65.)—IV. Sp. Postumius Sp. f. A. n. Albus Regillensis, apparently son of No. II., was consular tribune B.C. 432, and served as legatus in the war in the following year. (*Liv.*, 4, 25, 27.)—V. P. Postumius A. f. A. n. Albinus Regillensis, whom Livy calls Marcus, was consular tribune B.C. 414, and was killed in an insurrection of the soldiers, whom he had deprived of the plunder of the Æquian town of Bolæ, which he had promised them. (*Liv.*, 4, 49, 50.)—VI. M. Postumius A. f. A. n. Albinus Regillensis, is mentioned by Livy (5, 1) as consular tribune in B.C. 403, but was, in reality, censor in that year with M. Furius Camillus. (*Fasti Capitol.*) In their censorship a fine was imposed upon all men who remained single up to old age. (*Val. Max.*, 2, 9, § 1.—*Plut., Cam.*, 5.—*Dict. of Ant., s. v. Uxorium.*)—VII. A. Postumius Albinus Regillensis, consular tribune B.C. 397, collected, with his colleague L. Julius, an army of volunteers, since the tribunes prevented them from making a regular levy, and cut off a body of Tarquinienses, who were returning home after plundering the Roman territory. (*Liv.*, 5, 16.)—VIII. Sp. Postumius Albinus Regillensis, consular tribune B.C. 394, carried on the war against the Æquians; he at first suffered a defeat, but afterward conquered them completely. (*Liv.*, 5, 26, 28.)—IX. Sp. Postumius, was consul B.C. 334, and invaded, with his colleague T. Veturius Calvinus, the country of the Sidicini; but, on account of the great forces which the enemy had collected, and the report that the Samnites were coming to their assistance, a dictator was appointed. (*Liv.*, 8, 16, 17.) He was censor in 332 and magister equitum in 327, when M. Claudius Marcellus was appointed dictator to hold the comitia (8, 17, 23). In 321, he was consul a second time with T. Veturius Calvinus, and marched against the Samnites, but was defeated near Caudium, and obliged to surrender with his whole army, who were sent under the yoke. As the price of his deliverance and that of the army, he and his colleague and the other commanders swore, in the name of the Republic, to a humiliating peace. The consuls, on their return to Rome, laid down their office after appointing a dictator; and the senate, on the advice of Postumius, resolved that all persons who had sworn to the peace should be given up to the Samnites. Postumius, with the other prisoners, accordingly went to the Samnites, but they refused to accept them. (*Liv.*, 9, 1–10.—*Appian, De Reb. Samn.*, 2–6.—*Cic., De Off.*, 3, 30; *Cato*, 12.)—X. A. Postumius A. f. L. n., was consul B.C. 242 with Lutatius Catulus, who defeated the Carthaginians off the Ægates, and thus brought the first Punic war to an end. Albinus was kept in the city, against his will, by the Pontifex Maximus, because he was Flamen Martialis. (*Liv., Epit.*, 19; 23, 13.—*Eutrop.*, 2, 27.—*Val. Max.*, 1, 1, § 2.) He was censor in 234. (*Fasti Capitol.*)—XI. L. Postumius A. f. A. n., apparently a son of the preceding, was consul B.C. 234, and again in 229. In his second consulship he made war upon the Illyrians. (*Eutrop.*, 3, 4.—*Oros.*, 4, 13.—*Dion Cass., Frag.*, 151.—*Polyb.*, 2, 11, &c., who erroneously calls him *Aulus* instead of *Lucius*.) In 216, the third year of the second Punic war, he was made prætor, and sent into Cisalpine Gaul, and while absent was elected consul the third time for the following year, 215. But he did not live to enter upon his consulship; for he and his army were destroyed by the Boii, in the wood Litana, in Cisalpine Gaul. His head was cut off, and, after being lined with gold, was dedicated to the gods by the Boii, and used as a sacred drinking-vessel. (*Liv.*, 22, 35; 23, 24.—*Polyb.*, 3, 106, 118.—*Cic., Tusc.*, 1, 37.)—XII. Sp. Postumius L. f. A. n., was prætor peregrinus in B.C. 189 (*Liv.* 37, 47, 50), and consul in 186. In his consulship the senatus consultum was passed, which is still extant, suppressing the worship of Bacchus in Rome, in consequence of the abominable crimes which were committed in connexion with it. (*Liv.*, 39, 6, 11, &c.—*Val. Max.*, 6, 3, § 7.—*Plin., H. N.*, 33, 10.—*Dict. of Ant.*, p. 366.) He was also augur, and died in 179, at an advanced age. (*Liv.*, 40, 42.—*Cic., Cato*, 3)—XIII. A. Postumius A. f. A. n., was curule ædile B.C. 187, when he exhibited the Great Games, prætor 185, and consul 180. (*Liv.*, 39, 7, 23; 40, 35.) In his consulship he conducted the war against the Ligurians (40, 41). He was censor in 174 with Q. Fulvius. Their censorship was a severe one: they expelled nine members from the senate, and degraded many of equestrian rank. They executed, however, many public works. (*Liv.*, 41, 32; 42, 10.—Comp. *Cic., Verr.*, 1, 41.) He was elected, in his censorship, one of the decemviri sacrorum, in the place of L. Cornelius Lentulus. (*Liv.*, 42, 10.) Albinus was engaged in many public missions. In 175, he was sent into Northern Greece to inquire into the truth of the representations of the Dardanians and Thessalians about the Bastarnæ and Perseus. (*Polyb.*, 26, 9.) In 171, he was sent as one of the ambassadors to Crete (*Liv.*, 42, 35); and after the conquest of Macedonia in 168, he was one of the ten commissioners appointed to settle the affairs of the country with Æmilius Paullus (45, 17). Livy not unfrequently calls him Luscus, from which it would seem that he was blind of one eye.—XIV. Sp. Postumius A. f. A. n. Albinus Paullulus, probably a brother of Nos. XIII. and XV., perhaps obtained the surname of Paullulus, as being small of stature, to distinguish him more accurately from his two brothers. He was prætor in Sicily B.C. 183, and consul 174. (*Liv.*, 39, 45; 41, 26; 43, 2.)—XV. L. Postumius A. f. A. n., probably a brother of Nos. XIII. and XIV., was prætor B.C. 180, and obtained the province of farther Spain. His command was prolonged in the following year. After conquering the Vaccæi and Lusitani, he returned to Rome in 178, and obtained a triumph on account of his victories. (*Liv.*, 40, 35, 44, 47, 48, 50; 41, 3, 11.) He was consul in 173, with M. Popillius Lænas; and the war in Liguria was assigned to both consuls. Albinus, however, was first sent into Campania to separate the land of the state from that of private persons; and this business occupied him all the summer, so that he was unable to go into his province. He was the first Roman magistrate who put the allies to any expense in travelling through their territories. (*Liv.*, 41, 33; 42, 1, 9.) The festiva' of the Floralia, which had been discontinued, wa

restored in his consulship. (*Or.*, *Fast.*, 5, 329.) In 171, he was one of the ambassadors sent to Masinissa and the Carthaginians in order to raise troops for the war against Perseus. (*Liv.*, 42, 35.) In 169, he was an unsuccessful candidate for the censorship (43, 16). He served under Æmilius Paullus in Macedonia in 168, and commanded the second legion in the battle with Perseus (45, 41). The last time he is mentioned is in this war, when he was sent to plunder the town of the Æniі (45, 27).—XVI. A. Postumius, one of the officers in the army of Æmilius Paullus in Macedonia, B.C. 168. He was sent by Paullus to treat with Perseus; and afterward Perseus and his son Philip were committed to his care by Paullus. (*Liv.*, 45, 4, 28.)—XVII. L. Postumius Sp. f. L. n., apparently son of No. XII., was curule ædile B.C. 161, and exhibited the Ludi Megalenses, at which the Eunuch of Terence was acted. He was consul in 154, and died seven days after he had set out from Rome in order to go to his province. It was supposed that he was poisoned by his wife. (*Obseq.*, 76.—*Val. Max.*, 6, 3, § 8.)—XVIII. A. Postumius A. f. A. n., apparently son of No. XIII., was prætor B.C. 155 (*Cic.*, *Acad.*, 2, 45.—*Polyb.*, 33, 1), and consul in 151 with L. Licinius Lucullus. He and his colleague were thrown into prison by the tribunes for conducting the levies with too much severity. (*Liv.*, *Epit.*, 48.—*Polyb.*, 35, 3.—*Oros.*, 4, 21.) He was one of the ambassadors sent in 153 to make peace between Attalus and Prusias (*Polyb.*, 33, 11), and accompanied L. Mummius Achaicus into Greece, in 146, as one of his legates. There was a statue erected to his honour on the Isthmus. (*Cic. ad Att.*, 13, 30, 32.) Albinus was well acquainted with Greek literature, and wrote in that language a poem and a Roman history, the latter of which is mentioned by several ancient writers. Polybius (40, 6) speaks of him as a vain and lightheaded man, who disparaged his own people, and was sillily devoted to the study of Greek literature. He relates a tale of him and the elder Cato, who reproved Albinus sharply because, in the preface to his history, he begged the pardon of his readers if he should make any mistakes in writing in a foreign language; Cato reminded him that he was not compelled to write at all, but that, if he chose to write, he had no business to ask for the indulgence of his readers. This tale is also related by Gellius (11, 8), Macrobius (Preface to *Saturn.*), Plutarch (*Cato*, 12), and Suidas (*s. v.* Αὖλος Ποστόμιος). Polybius also says that Albinus imitated the worst parts of the Greek character, that he was entirely devoted to pleasure, and shirked all labour and danger. He relates that he retired to Thebes, when the battle was fought at Phocis, on the plea of indisposition, but afterward wrote an account of it to the senate as if he had been present. Cicero speaks with rather more respect of his literary merits: he calls him *doctus homo* and *litteratus et disertus*. (*Cic.*, *Acad.*, 2, 45; *Brut.*, 21.) Macrobius (2, 16) quotes a passage from the first book of the Annals of Albinus respecting Brutus, and as he uses the words of Albinus, it has been supposed that the Greek history may have been translated into Latin. A work of Albinus, on the arrival of Æneas in Italy, is referred to by Servius (*ad Virg.*, *Æn.*, 9, 710), and the author of the work "De Origine Gentis Romanæ," c. 15. (*Krause*, *Vitæ et Fragm. Veterum Historicorum Romanorum*, p. 127, &c.)—XIX. Sp. Postumius Albinus Magnus, was consul B.C. 148, in which year a great fire happened at Rome. (*Obseq.*, 78.) It is this Sp. Albinus of whom Cicero speaks in the *Brutus* (c. 25), and says that there were many orations of his.—XX. Sp. Postumius Sp. f. Sp. n., probably son of No. XIX., was consul B.C. 110, and obtained the province of Numidia to carry on the war against Jugurtha. He made vigorous preparations for war, but when he reached the province, he did not adopt any active measures, but allowed himself to be deceived by the artifices of Jugurtha, who constantly promised to surrender. Many persons supposed that his inactivity was intentional, and that Jugurtha had bought him over. When Albinus departed from Africa, he left his brother Aulus in command. (*Vid.* No. XXI.) After the defeat of the latter he returned to Numidia, but, in consequence of the disorganized state of his army, he did not prosecute the war, and handed over the army in this condition, in the following year, to the Consul Metellus. (*Sall.*, *Jug.*, 35, 36, 39, 44.—*Oros.*, 4, 15.—*Eutrop.*, 4, 26.) He was condemned by the Mamilia Lex, which was passed to punish all those who had been guilty of treasonable practices with Jugurtha. (*Cic.*, *Brut.*, 34.—Comp. *Sall.*, *Jug.*, 40.)—XXI. A. Postumius, brother of No. XX., and probably son of No. XIX., was left by his brother as pro-prætor, in command of the army in Africa, in B.C. 110. (*Vid.* No. XX.) He marched to besiege Suthul, where the treasures of Jugurtha were deposited; but Jugurtha, under the promise of giving him a large sum of money, induced him to lead his army into a retired place, where he was suddenly attacked by the Numidian king, and only saved his troops from total destruction by allowing them to pass under the yoke, and undertaking to leave Numidia in ten days. (*Sall.*, *Jug.*, 36–38.)—XXII. A. Postumius A. f. Sp. n., grandson of No. XIX., and probably son of No. XXI., was consul B.C. 99, with M. Antonius. (*Plin.*, *H. N.*, 8, 7.—*Obseq.*, 106.) Gellius (4, 6) quotes the words of a senatus consultum passed in their consulship in consequence of the spears of Mars having moved. Cicero says that he was a good speaker. (*Brut.*, 35; *post Red. ad Quir.*, 5.)—XXIII. A. Postumius, a person of prætorian rank, commanded the fleet, B.C. 89, in the Marsic war, and was killed by his own soldiers under the plea that he meditated treachery, but, in reality, on account of his cruelty. Sulla, who was then a legate of the Consul Porcius Cato, incorporated his troops with his own, but did not punish the offenders. (*Liv.*, *Epit.*, 75.—*Plut.*, *Sulla*, 6.)—XXIV. A. Postumius, was placed by Cæsar over Sicily, B.C. 48. (*Appian*, *B. C.*, 2, 48.)—XXV. D. Junius Brutus, adopted by No. XXII.—XXVI. Procurator of Judæa in the reign of Nero, about A.D. 63 and 64, succeeded Festus, and was guilty of almost every kind of crime in his government. He pardoned the vilest criminals for money, and shamelessly plundered the provincials. He was succeeded by Florus. (*Joseph.*, *Ant. Jud.*, 20, 8, § 1; *Bell. Jud.*, 2, 14, § 1.) The Lucius Albinus mentioned below may possibly have been the same person.—XXVII. Lucius, was made by Nero procurator of Mauretania Cæsariensis, to which Galba added the province of Tingitana. After the death of Galba, A.D. 69, he espoused the side of Otho, and prepared to invade Spain. Cluvius Rufus, who commanded in Spain, being alarmed at this, sent centurions into Mauretania to induce the Mauri to revolt against Albinus. They accomplished this without much difficulty, and Albinus was murdered, with his wife. (*Tac.*, *Hist.*, 2, 58, 59.)

Albutius or Albucius, IV. a physician at Rome, who lived, probably, about the beginning or middle of the first century after Christ, and who is mentioned by Pliny (*H. N.*, 29, 5) as having gained by his practice the annual income of two hundred and fifty thousand sesterces (about £1953 2*s.* 6*d.*). This is considered by Pliny to be a very large sum, and may, therefore, give us some notion of the fortunes made by physicians at Rome about the beginning of the Empire.

ALCÆUS (Ἀλκαῖος), II. of MESSENE, the author of a number of epigrams in the Greek Anthology, from some of which his date may be easily fixed. He was contemporary with Philip III., king of Macedonia, and son of Demetrius, against whom several of his epigrams are pointed, apparently from patriotic feelings. One of these epigrams, however, gave even more offence to the Roman general, Flamininus, than to Philip, on account of the author's ascribing the victory of Cynoscephalæ to the Ætolians as much as to the Romans. Philip contented himself with writing an epigram in reply to that of Alcæus, in which he gave the Messenian a very broad hint of the fate he might expect if he fell into his hands. (*Plut., Flamin.*, 9.) This reply has singularly enough led Salmasius (*De Cruce*, p. 449, *ap. Fabric., Biblioth. Græc.*, 2, p. 88) to suppose that Alcæus was actually crucified. In another epigram, in praise of Flamininus, the mention of the Roman general's name, Titus, led Tzetzes (*Proleg. in Lycophron.*) into the error of imagining the existence of an epigrammatist named Alcæus under the Emperor Titus. Those epigrams of Alcæus which bear internal evidence of their date, were written between the years 219 and 196 B.C.

Of the twenty-two epigrams in the Greek Anthology which bear the name of "Alcæus," two have the word "Mytilenæus" added to it; but Jacobs seems to be perfectly right in taking this to be the addition of some ignorant copyist. Others bear the name "Alcæus Messenius," and some of Alcæus alone. But in the last class there are several which must, from internal evidence, have been written by Alcæus of Messene; and, in fact, there seems no reason to doubt his being the author of the whole twenty-two.

There are mentioned, as contemporaries of Alcæus, two other persons of the same name, one of them an Epicurean philosopher, who was expelled from Rome by a decree of the senate about 173 or 154 B.C. (*Perizon. ad Ælian., V. H.*, 9, 22.—*Athen.*, 12, p. 547, A.—*Suidas, s. v.* Ἐπίκουρος): the other is incidentally spoken of by Polybius as being accustomed to ridicule the grammarian Isocrates. (*Polyb.*, 32, 6, B.C. 160.) It is just possible that these two persons, of whom nothing farther is known, may have been identical with each other, and with the epigrammatist. (*Jacobs, Anthol. Græc.*, 13, p. 836–838: there is a reference to Alcæus of Messene in Eusebius, *Præpar. Evang.*, 10, 2.)—III. The son of Miccus, was a native of MYTILENE, according to Suidas, who may, however, have confounded him in this point with the lyric poet. He is found exhibiting at Athens as a poet of the old comedy, or, rather, of that mixed comedy which formed the transition between the old and the middle. In B.C. 388, he brought forward a play entitled Παιδιφάη, in the same contest in which Aristophanes exhibited his second Plutus; but, if the meaning of Suidas is rightly understood, he obtained only the fifth place. He left ten plays, of which some fragments remain, and the following titles are known: Ἀδελφαὶ μοιχευόμεναι, Γαννυμήδης, Ἐνδυμίων, Ἱερὸς γάμος, Καλλιστώ, Κωμῳδοτραγῳδία, Παλαίστρα. Alcæus, a tragic poet, mentioned by Fabricius (*Biblioth. Græc.*, 2, 282), does not appear to be a different person from Alcæus the comedian. The mistake of calling him a tragic poet arose simply from an erroneous reading of the title of his "Comœdo-tragœdia." (The Greek Argument to the *Plutus.*—*Suidas, sub voce.*—*Pollux*, 10, 1.—*Casaubon on Athen.*, 3, p. 206.—*Meineke, Fragm. Comic. Græc.*, p. 1, 244; 2, p. 824.—*Bode, Geschichte der Dramatischen Dichtkunst der Hellenen*, 2, p. 386.)

ALCĬDĂMAS (Ἀλκιδάμας), a Greek rhetorician, was a native of Elæa in Æolis, in Asia Minor. (*Quintil.*, 3, 1, § 10, with Spalding's note.) He was a pupil of Gorgias, and resided at Athens between the years B.C. 432 and 411. Here he gave instructions in eloquence, according to Eudocia (p. 100), as the successor of his master, and was the last of that sophistical school, with which the only object of eloquence was to please the hearers by the pomp and brilliancy of words. That the works of Alcidamas bore the strongest marks of this character of his school, is stated by Aristotle (*Rhet.*, 3, § 8), who censures his pompous diction and extravagant use of poetical epithets and phrases, and by Dionysius (*De Isæo*, 19), who calls his style vulgar and inflated. He is said to have been an opponent of Isocrates (*Tzetz., Chil.*, 11, 672), but whether this statement refers to real personal enmity, or whether it is merely an inference, from the fact that Alcidamas condemned the practice of writing orations for the purpose of delivering them, is uncertain.

The ancients mention several works of Alcidamas, such as a Eulogy on Death, in which he enumerated the evils of human life, and of which Cicero seems to speak with great praise (*Tusc.*, 1, 48); a show-speech, called λόγος Μεσσηνιακός (*Aristot., Rhet.*, 1, 13, § 5); a work on music (*Suidas, s. v.* Ἀλκιδάμας); and some scientific works, viz., one on rhetoric (τέχνη ῥητορική: *Plut., Demosth.*, 5), and another called λόγος φυσικός (*Diog. Laërt.*, 8, 56); but all of them are now lost. Tzetzes (*Chil.*, 11, 752) had still before him several orations of Alcidamas, but we now possess only two declamations which go under his name. 1. Ὀδυσσεὺς, ἢ κατὰ Παλαμήδους προδοσίας, in which Ulysses is made to accuse Palamedes of treachery to the cause of the Greeks during the siege of Troy. 2. Περὶ σοφιστῶν, in which the author sets forth the advantages of delivering extempore speeches over those which have been previously written out. These two orations, the second of which is the better one, both in form and thought, bear scarcely any traces of the faults which Aristotle and Dionysius censure in the works of Alcidamas; their fault is rather being frigid and insipid. It has, therefore, been maintained by several critics, that these orations are not the works of Alcidamas; and, with regard to the first of them, the supposition is supported by strong probability; the second may have been written by Alcidamas, with a view to counteract the influence of Isocrates. The first edition of them is that in the collection of Greek orators published by Aldus, Venice, 1513, fol. The best modern editions are those in Reiske's *Oratores Græci*, vol. 8, p. 64, &c.; and in Bekker's *Oratores Attici*, vol. 7 (Oxford).

ALCIMĂCHUS, a painter mentioned by Pliny (*H. N.*, 35, 11, s. 40). He is not spoken of by any other writer, and all that is known about him is, that he painted a picture of Dioxippus, a victor in the pancratium at Olympia. Dioxippus lived in the time of Alexander the Great. (*Ælian, V. H.*, 10, 22.—*Diod.*, 17, 100.—*Athen.*, 6, p. 251, a.) Alcimachus, therefore, probably lived about the same time.

ALCIMĔDON (Ἀλκιμέδων), I. an Arcadian hero, from whom the Arcadian plain Alcimedon derived its name. He was the father of Phillo, by whom Hercules begat a son, Æchmagoras, whom Alcimedon exposed, but Hercules saved. (*Pausanias.*, 8, 12, § 2).

ALCIMĔNES (Ἀλκιμένης), I. a son of Glaucus, who was unintentionally killed by his brother Bellerophon. According to some traditions, this brother of Bellerophon was called Deliades, or Peiren. (*Apollod.*, 2, 3, § 1.)—II. One of the sons of Jason and Medeia. When Jason subsequently wanted to marry Glauce, his sons Alcimenes and Tisander were murdered by Medeia, and were afterward buried by

Jason in the sanctuary of Juno, at Corinth. (*Diod.*, 4, 54, 55.)—III. An Athenian comic poet, apparently a contemporary of Æschylus. One of his pieces is supposed to have been the Κολυμβῶσαι (the Female Swimmers). His works were greatly admired by Tynnichus, a younger contemporary of Æschylus. There was a tragic writer of the same name, a native of Megara, mentioned by Suidas. (*Meineke, Hist. Crit. Comicorum Græc.*, p. 481. — *Suid.*, *s. v.* Ἀλκιμένης and Ἀλκμάν.)

Alcĭmus (Ἄλκιμος), I. also called Jacimus, or Joachim (Ἰάκειμος), one of the Jewish priests who espoused the Syrian cause. He was made high-priest by Demetrius, about B.C. 161, and was installed in his office by the help of a Syrian army. In consequence of his cruelties he was expelled by the Jews, and obliged to fly to Antioch, but was restored by the help of another Syrian army. He continued in his office, under the protection of the Syrians, till his death, which happened suddenly (B.C.159), while he was pulling down the wall of the temple that divided the court of the Gentiles from that of the Israelites. (*Joseph., Ant. Jud.*, 12, 9, § 7.—1 *Maccab.*, 7, 9.)—II. A Greek rhetorician, whom Diogenes Laertius (2, 114) calls the most distinguished of all Greek rhetoricians, flourished about B.C. 300. It is not certain whether he is the same as the Alcimus to whom Diogenes, in another passage (3, 9), ascribes a work πρὸς Ἀμύνταν. Athenæus in several places speaks of a Sicilian Alcimus, who appears to have been the author of a great historical work, parts of which are referred to under the names of Ἰταλικά and Σικελικά. But whether he was the same as the rhetorician Alcimus, cannot be determined. (*Athen.*, 10, p. 441 ; 12, p. 519 ; 7, p. 322.)—III. (Avitus) Alethius, the writer of seven short poems in the Latin Anthology, whom Wernsdorf has shown (*Poët. Lat. Min.*, vol. 6, p. 26, &c.) to be the same person as Alcimus, the rhetorician in Aquitania in Gaul, who is spoken of in terms of high praise by Sidonius Apollinaris (*Epist.*, 8, 11 ; 5, 10) and Ausonius (*Profess. Burdigal.*, 2). His date is determined by Hieronymus in his Chronicon, who says that Alcimus and Delphidius taught in Aquitania in A.D. 360. His poems are superior to most of his time. They are printed by Meier in his "Anthologia Latina," ep. 254–260, and by Wernsdorf, vol. 6, p. 194, &c.

Alcĭnŏus (Ἀλκίνους), II. a Platonic philosopher, who probably lived under the Cæsars. Nothing is known of his personal history, but a work entitled Ἐπιτομὴ τῶν Πλάτωνος δογμάτων, containing an analysis of the Platonic philosophy, as it was set forth by late writers, has been preserved. The treatise is written rather in the manner of Aristotle than of Plato, and the author has not hesitated to introduce any of the views of other philosophers which seemed to add to the completeness of the system. Thus the parts of the syllogism (c. 6), the doctrine of the mean and of the ἕξεις and ἐνεργεῖαι (c. 2, 8), are attributed to Plato, as well as the division of philosophy which was common to the Peripatetics and Stoics. It was impossible from the writings of Plato to get a system complete in its parts, and hence the temptation of later writers, who sought for system, to join Plato and Aristotle, without perceiving the inconsistency of the union, while everything which suited their purpose was fearlessly ascribed to the founder of their own sect. In the treatise of Alcinous, however, there are still traces of the spirit of Plato, however low an idea he gives of his own philosophical talent. He held the world and its animating soul to be eternal. This soul of the universe (ἡ ψυχὴ τοῦ κόσμου) was not created by God, but, to use the image of Alcinous, it was awakened by him as from a profound sleep, and turned towards himself, "that it might look out upon intellectual things (c. 14), and receive forms and ideas from the divine mind." It was the first of a succession of intermediate beings between God and man. The ἰδέαι proceeded immediately from the mind of God, and were the highest object of our intellect ; the "form" of matter, the types of sensible things, having a real being in themselves (c. 9). He differed from the earlier Platonists in confining the ἰδέαι to general laws : it seemed an unworthy notion that God could conceive an ἰδέα of things artificial or unnatural, or of individuals or particulars, or of anything relative. He seems to have aimed at harmonizing the views of Plato and Aristotle on the ἰδέαι, as he distinguished them from the εἴδη, forms of things which, he allowed, were inseparable : a view which seems necessarily connected with the doctrine of the eternity and self-existence of matter. God, the first founder of the ἰδέαι, could not be known as he is : it is but a faint notion of him we obtain from negations and analogies : his nature is equally beyond our power of expression or conception. Below him are a series of beings (δαίμονες), who superintend the production of all living things, and hold intercourse with men. The human soul passes through various transmigrations, thus connecting the series with the lower classes of being, until it is finally purified and rendered acceptable to God. It will be seen that his system was a compound of Plato and Aristotle, with some parts borrowed from the East, and perhaps derived from a study of the Pythagorean system. (*Ritter, Geschichte der Philosophie*, 4, p. 243.) Alcinous first appeared in the Latin version of Pietro Balbi, which was published at Rome, with Apuleius, 1469, fol. The Greek text was printed in the Aldine edition of Apuleius, 1521, 8vo. Another edition is that of Fell, Oxford, 1667. The best, however, is that of J. H. Fischer, Leipzig, 1783, 8vo. It was translated into French by J. J. Combes-Dounous, Paris, 1800, 8vo, and into English by Stanley, in his History of Philosophy.

Alcis (Ἄλκις), that is, the Strong, I. a surname of Athena, under which she was worshipped in Macedonia. (*Liv.*, 42, 51.)—II. A deity among the Naharvali, an ancient German tribe. (*Tacit., Germ.*, 43.) Grimm (*Deutsche Mythol.*, p. 39) considers Alcis in the passage of Tacitus to be the genitive of Alx, which, according to him, signifies a sacred grove, and is connected with the Greek ἄλσος. Another Alcis occurs in Apollodorus, 2, 1, § 5.

Alcmæon (Ἀλκμαίων) V. one of the most eminent natural philosophers of antiquity, was a native of Crotona, in Magna Græcia. His father's name was Pirithus, and he is said to have been a pupil of Pythagoras, and must, therefore, have lived in the latter half of the sixth century before Christ. (*Diog. Laërt.*, 8, 83.) Nothing more is known of the events of his life. His most celebrated anatomical discovery has been noticed in the *Dict. of Ant.*, p. 772, a ; but whether his knowledge in this branch of science was derived from the dissection of animals or of human bodies is a disputed question, which it is difficult to decide. Chalcidius, on whose authority the fact rests, merely says (*Comment. in Plat.*, "*Tim.*," p. 368, *ed. Fabr.*), "qui primus exsectionem aggredi est ausus," and the word *exsectio* would apply equally well to either case. He is said also (*Diog. Laërt., l. c.*—*Clemens Alexandr., Strom.*, 1, p. 308) to have been the first person who wrote on natural philosophy (φυσικὸν λόγον), and to have invented fables (*fabulas : Isid., Orig.*, 1, 39). He also wrote several other medical and philosophical works, of which nothing but the titles and a few fragments have been preserved by Stobæus (*Eclog. Phys.*), Plutarch (*De Phys. Philos. Decr.*), and Galen (*His-*

tor. Philosoph.) A farther account of his philosophical opinions may be found in Menage's Notes to *Diogenes Laërtius*, 8, 83, p. 387.—*Le Clerc, Hist. de la Méd.*—*Alfons. Ciacconius, ap. Fabric., Biblioth. Græc.*, vol. 13, p. 48, *ed. vet.*—*Sprengel, Hist. de la Méd.*, vol. 1, p. 239.—*C. G. Kühn, De Philosoph. ante Hippocr. Medicinæ Cultor., Lips.*, 1781, 4to, reprinted in *Ackermann's Opusc. ad Histor. Medic. Pertinentia, Norimb.*, 1797, 8vo, and in *Kühn's Opusc. Acad. Med. et Philol., Lips.*, 1827–8, 2 vols. 8vo.—*Isensee, Gesch. der Medicin.*

Although Alcmæon is termed a pupil of Pythagoras, there is great reason to doubt whether he was a Pythagorean at all; his name seems to have crept into the lists of supposititious Pythagoreans given us by later writers. (*Brandis, Geschichte der Philosophie*, vol. 1, p. 507.) Aristotle (*Metaphys.*, A., 5) mentions him as nearly contemporary with Pythagoras, but distinguishes between the *στοιχεῖα* of opposites, under which the Pythagoreans included all things, and the double principle of Alcmæon, according to Aristotle, less extended, although he does not explain the precise difference. Other doctrines of Alcmæon have been preserved to us. He said that the human soul was immortal, and partook of the divine nature, because, like the heavenly bodies, it contained in itself a principle of motion. (*Arist., De Anima*, 1, 2, p. 405.—*Cic., De Nat. Deor.*, 1, 11.) The eclipse of the moon, which was also eternal, he supposed to arise from its shape, which, he said, was like a boat. All his doctrines which have come down to us relate to physics or medicine, and seem to have arisen partly out of the speculations of the Ionian school, with which, rather than the Pythagorean, Aristotle appears to connect Alcmæon, partly from the traditionary lore of the earliest medical science. (*Brandis*, vol. 1, p. 508.)

ALCMAN (Ἀλκμάν), called by the Attic and later Greek writers Alcmæon (Ἀλκμαίων), the chief lyric poet of Sparta, was by birth a Lydian of Sardis. His father's name was Damas or Titarus. He was brought into Laconia as a slave, evidently when very young. His master, whose name was Agesidas, discovered his genius, and emancipated him; and he then began to distinguish himself as a lyric poet. (*Suidas, s. v.*—*Heraclid. Pont., Polit.*, p. 206.—*Vell. Pat.*, 1, 18.—*Alcman*, fr. 11, *Welcker.*—*Epigrams by Alexander Ætolus, Leonidas, and Antipater Thess., in Jacobs's Anthol. Græc.*, 1, p. 207, No. 3; p. 175, No. 80; 2, p. 110, No. 56; in the *Anthol. Palat.*, 7, 709, 19, 18.) In the epigram last cited it is said that the two continents strove for the honour of his birth; and Suidas (*l. c.*) calls him a Laconian of Messoa, which may mean, however, that he was enrolled as a citizen of Messoa after his emancipation. The above statements seem to be more in accordance with the authorities than the opinion of Bode, that Alcman's father was brought from Sardis to Sparta as a slave, and that Alcman himself was born at Messoa. It is not known to what extent he obtained the rights of citizenship.

The time at which Alcman lived is rendered somewhat doubtful by the different statements of the Greek and Armenian copies of Eusebius, and of the chronographers who followed him. On the whole, however, the Greek copy of Eusebius appears to be right in placing him at the second year of the twenty-seventh Olympiad (B.C. 671). He was contemporary with Ardys, king of Lydia, who reigned from 678 to 629 B.C., with Lesches, the author of the "Little Iliad," and with Terpander, during the later years of these two poets; he was older than Stesichorus, and he is said to have been the teacher of Arion. From these circumstances, and from the fact which we learn from himself (*Fr.*, 29), that he lived to a great age, we may conclude, with Clinton, that he flourished from about 671 to about 631 B.C. (*Clinton, Fast.*, 1, p, 189, 191, 365.—*Hermann, Antiq. Lacon.*, p. 76, 77.) He is said to have died, like Sulla, of the *morbus pedicularis*. (*Aristot., Hist. Anim.*, 5, 31 or 25.—*Plut., Sulla*, 36.—*Plin., H. N.*, 11, 33, § 39.)

The period during which most of Alcman's poems were composed was that which followed the conclusion of the second Messenian war. During this period of quiet, the Spartans began to cherish that taste for the spiritual enjoyments of poetry which, though felt by them long before, had never attained to a high state of cultivation while their attention was absorbed in war. In this process of improvement Alcman was immediately preceded by Terpander, an Æolian poet, who, before the year 676 B.C., had removed from Lesbos to the mainland of Greece, and had introduced the Æolian lyric into the Peloponnesus. This new style of poetry was speedily adapted to the choral form, in which the Doric poetry had hitherto been cast, and gradually supplanted that earlier style which was nearer to the epic. In the 33d or 34th Olympiad, Terpander made his great improvements in music. (*Vid.* TERPANDER.) Hence arose the peculiar character of the poetry of his younger contemporary, Alcman, which presented the choral lyric in the highest excellence which the music of Terpander enabled it to reach. But Alcman had also an intimate acquaintance with the Phrygian and Lydian styles of music, and he was himself the inventor of new forms of rhythm, some of which bore his name.

A large portion of Alcman's poetry was erotic. In fact, he is said by some ancient writers to have been the inventor of erotic poetry. (*Athen.*, 13, p. 600.—*Suidas, s. v.*) From his poems of this class, which are marked by a freedom bordering on licentiousness, he obtained the epithets of "sweet" and "pleasant" (*γλυκύς, χαριείς*). Among these poems were many hymeneal pieces. But the *Parthenia*, which form a branch of Alcman's poems, must not be confounded with the erotic. They were so called because they were composed for the purpose of being sung by choruses of virgins, and not on account of their subjects, which were very various: sometimes, indeed, erotic, but often religious. Alcman's other poems embrace hymns to the gods, Pæans Prosodia, songs adapted to different religious festivals, and short ethical or philosophical pieces. It is disputed whether he wrote any of those anapæstic war-songs, or marches, which were called *ἐμβατήρια*; but it seems very unlikely that he should have neglected a kind of composition which had been rendered so popular by Tyrtæus.

His metres are very various. He is said by Suidas to have been the first poet who composed any verses but dactylic hexameters. This statement is incorrect; but Suidas seems to refer to the shorter dactylic lines into which Alcman broke up the Homeric hexameter. In this practice, however, he had been preceded by Archilochus, from whom he borrowed several others of his peculiar metres: others he invented himself. Among his metres we find various forms of the dactylic, anapæstic, trochaic, and iambic, as well as lines composed of different metres for example, iambic and anapæstic. The Cretic hexameter was named Alcmanic, from his being its inventor. The poems of Alcman were chiefly in strophes, composed of lines sometimes of the same metre throughout the strophe, sometimes of different metres. From their choral character, we might conclude that they sometimes had an antistrophic form; and this seems to be confirmed by the statement of Hephæstion (p. 134, *Gaisf.*), that he composed odes of fourteen strophes, in which there was a change of metre after the seventh strophe.

There is no trace of an epode following the strophe and antistrophe in his poems.

The dialect of Alcman was the Spartan Doric, with an intermixture of the Æolic. The popular idioms of Laconia appear most frequently in his more familiar poems.

The Alexandrean grammarians placed Alcman at the head of their canon of the nine lyric poets. Among the proofs of his popularity may be mentioned the tradition that his songs were sung, with those of Terpander, at the first performance of the gymnopædia at Sparta (B.C. 665: *Ælian, V. H.*, 12, 50), and the ascertained fact, that they were frequently afterward used at that festival. (*Athen.*, 15, p. 678.) The few fragments which remain scarcely allow us to judge how far he deserved his reputation, but some of them display a true poetical spirit.

Alcman's poems comprised six books, the extant fragments of which are included in the collections of Neander, H. Stephens, and Fulvius Ursinus. The latest and best edition is that of Welcker, Giessen, 1815.

Alcon, II. a surgeon (*vulnerum medicus*) at Rome in the reign of Claudius, A.D. 41–54, who is said by Pliny (*H. N.*, 29, 8) to have been banished to Gaul, and to have been fined ten millions of sesterces: *H. S. centies cent. mill.* (about £78,125). After his return from banishment, he is said to have gained by his practice an equal sum within a few years, which, however, seems so enormous (compare Albutius and Arruntius), that there must probably be some mistake in the text. A surgeon of the same name, who is mentioned by Martial (*Epigr.*, 11, 84) as a contemporary, may possibly be the same person.

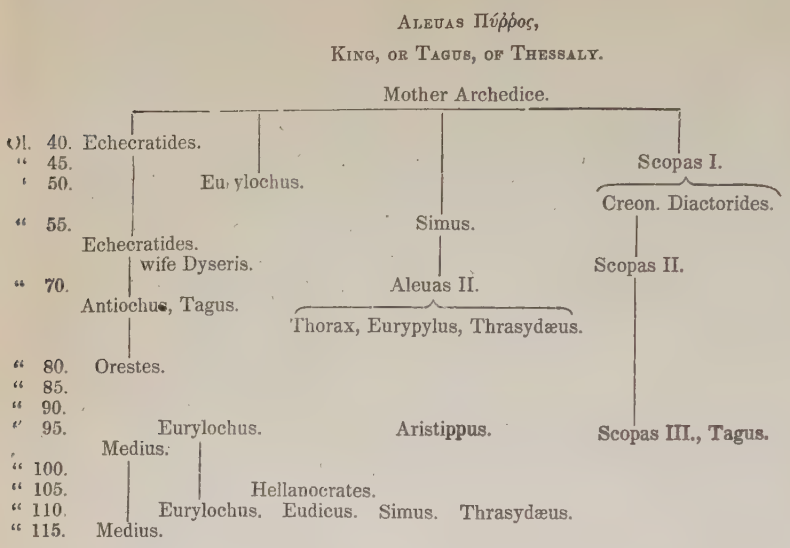
Alector (Ἀλέκτωρ), I. the father of Leïtus, the Argonaut. (*Apollod.*, 1, 9, § 16.) Homer (*Il.*, 17, 602) calls him Alectryon.—II. A son of Anaxagoras, and father of Iphis, king of Argos. He was consulted by Polyneices as to the manner in which Amphiaraus might be compelled to take part in the expedition against Thebes. (*Apollod.*, 3, 6, § 2.—*Paus.*, 2, 18, § 4.) Two others of the same name are mentioned in Homer. (*Od.*, 4, 10.—*Eustath. ad Hom.*, p. 303 and 1598.)

Aleuadæ and Aleuas (Ἀλευάδαι and Ἀλεύας.) Aleuas is the ancestorial hero of the Thessalian, or, more particularly, of the Larissæan family of the Aleuadæ. (*Pind., Pyth.*, 10, 8, with the *Schol.*) The Aleuadæ were the noblest and most powerful among all the families of Thessaly, whence Herodotus (7, 6) calls its members βασιλεῖς. (Comp. *Diod.*, 15, 61; 16, 14.) The first Aleuas, who bore the surname of Πύῤῥος, that is, the red-haired, is called king (here synonymous with Tagus: *vid. Dict. of Ant.*, p. 945) of Thessaly, and a descendant of Hercules through Thessalus, one of the many sons of Hercules. (*Suidas, s. v.* Ἀλευάδαι.—*Ulpian ad Dem., Olynth.*, 1.—*Schol. ad Apollon. Rhod.*, 3, 1090.—*Vellei.*, 1, 3.) Plutarch (*De Am. Frat., in fin.*) states that he was hated by his father, on account of his haughty and savage character; but his uncle, nevertheless, contrived to get him elected king and sanctioned by the god of Delphi. His reign was more glorious than that of any of his ancestors, and the nation rose in power and importance. This Aleuas, who belongs to the mythical period of Greek history, is in all probability the same as the one who, according to Hegemon (*ap. Æl., Anim.*, 8, 11), was beloved by a dragon. According to Aristotle (*ap. Harpocrat., s. v.* Τετραρχία), the division of Thessaly into four parts, of which traces remained down to the latest times, took place in the reign of the first Aleuas. Buttmann places this hero in the period between the so-called return of the Heraclids and the age of Pisistratus. But even earlier than the time of Pisistratus the family of the Aleuadæ appears to have become divided into two branches, the Aleuadæ and the Scopadæ, called after Scopas, probably a son of Aleuas. (*Ov., Ibis*, 512.) The Scopadæ inhabited Crannon, and perhaps Pharsalus also, while the main branch, the Aleuadæ, remained at Larissa. The influence of the families, however, was not confined to these towns, but extended more or less over the greater part of Thessaly. They formed, in reality, a powerful aristocratic party (βασιλεῖς) in opposition to the great body of the Thessalians. (*Herod.*, 7, 172.)

The earliest historical person who probably belongs to the Aleuadæ is Eurylochus, who terminated the war of Cirrha about B.C. 590. (*Strabo*, 9, p. 418.—*Vid.* Eurylochus.) In the time of the poet Simonides we find a second Aleuas, who was a friend of the poet. He is called a son of Echecratides and Syris (*Schol. ad Theocrit.*, 16, 34); but, besides the suggestion of Ovid (*Ibis*, 225) that he had a tragic end, nothing is known about him. At the time when Xerxes invaded Greece, three sons of this Aleuas, Thorax, Eurypylus, and Thrasydæus, came to him as ambassadors, to request him to go on with the war, and to promise him their assistance. (*Herod.*, 7, 6.—*Vid.* Thorax.) When, after the Persian war, Leotychides was sent to Thessaly to chastise those who had acted as traitors to their country, he allowed himself to be bribed by the Aleuadæ, although he might have subdued all Thessaly. (*Herod.*, 6, 72.—*Paus.*, 3, 7, § 8.) This fact shows that the power of the Aleuadæ was then still as great as before. About the year B.C. 460, we find an Aleuad Orestes, son of Echecratides, who came to Athens as a fugitive, and persuaded the Athenians to exert themselves for his restoration (*Thuc.*, 1, 111.) He had been expelled either by the Thessalians, or, more probably, by a faction of his own family, who wished to exclude him from the dignity of βασιλεύς (*i. e.*, probably Tagus), for such feuds among the Aleuadæ themselves are frequently mentioned. (*Xen., Anab.*, 1, 1, § 10.)

After the end of the Peloponnesian war, another Thessalian family, the dynasts of Pheræ, gradually rose to power and influence, and gave a great shock to the power of the Aleuadæ. As early as B.C. 375, Jason of Pheræ, after various struggles, succeeded in raising himself to the dignity of Tagus. (*Xen., Hellen.*, 2, 3, § 4.—*Diod.*, 14, 82; 15, 60.) When the dynasts of Pheræ became tyrannical, some of the Larissæan Aleuadæ conspired to put an end to their rule, and for this purpose they invited Alexander, king of Macedonia, the son of Amyntas. (*Diod.* 15, 61.) Alexander took Larissa and Crannon, but kept them to himself. Afterward, Pelopidas restored the original state of things in Thessaly; but the dynasts of Pheræ soon recovered their power, and the Aleuadæ again solicited the assistance of Macedonia against them. Phillip willingly complied with the request, broke the power of the tyrants of Pheræ, restored the towns to an appearance of freedom, and made the Aleuadæ his faithful friends and allies. (*Diod.*, 16, 14.) In what manner Philip used them for his purposes, and how little he spared them when it was his interest to do so, is sufficiently attested. (*Dem., De Cor.*, p. 241.—*Polyæn.*, 4, 2, § 11.—*Ulpian, l. c.*) Among the tetrarchs whom he intrusted with the administration of Thessaly, there is one Thrasydæus (*Theopomp. ap. Athen.*, 6, p. 249), who undoubtedly belonged to the Aleuadæ, just as the Thessalian Medius, who is mentioned as one of the companions of Alexander the Great. (*Plut., De Tranquil.*, 13.—Comp. *Strab.*, 11, p. 530.) The family now fell into insignificance, and the last certain trace of an Aleu-

ad is Thorax, a friend of Antigonus. (*Plut., Demetr.*, 29.) Whether the sculptors Aleuas, mentioned by Pliny (*H. N.*, 34, 8), and Scopas of Paros, were in any way connected with the Aleuadæ, cannot be ascertained. See Boeckh's *Commentary on Pind.*, *Pyth.*, 10; Schneider *on Aristot., Polit.*, 5, 5, 9; but more particularly Buttmann, *Von dem Geschlecht der Aleuaden*, in his *Mythol.*, 2, p. 246, &c., who has made out the following genealogical table of the Aleuadæ.



Alexămenus I. (Ἀλεξαμενός), of Teos, was, according to Aristotle, in his work upon poets (περὶ ποιητῶν), the first person who wrote dialogues in the Socratic style before the time of Plato (*Athen.*, 11, p. 505, b, c.—*Diog. Laërt.*, 3, 48.)

Alexander, IV. (Ἀλέξανδρος), the Paphlagonian, a celebrated impostor, who flourished about the beginning of the second century (*Lucian, Alex.*, 6), a native of Abonoteichos on the Euxine, and the pupil of a friend of Apollonius Tyanæus. His history, which is told by Lucian with great *naïveté*, is chiefly an account of the various contrivances by which he established and maintained the credit of an oracle. Being, according to Lucian's account, at his wit's end for the means of life, with many natural advantages of manner and person, he determined on the following imposture. After raising the expectations of the Paphlagonians with a reported visit of the god Æsculapius, and giving himself out, under the sanction of an oracle, as a descendant of Perseus, he gratified the expectation which he had himself raised, by finding a serpent, which he juggled out of an egg, in the foundations of the new temple of Æsculapius. A larger serpent, which he brought with him from Pella, was disguised with a human head, until the dull Paphlagonians really believed that a new god Glycon had appeared among them, and gave oracles in the likeness of a serpent. Dark and crowded rooms, juggling tricks, and the other arts of more vulgar magicians, were the chief means used to impose on a credulous populace, which Lucian detects with as much zest as any modern skeptic in the marvels of animal magnetism. Every one who attempted to expose the impostor was accused of being a Christian or Epicurean; and even Lucian, who amused himself with his contradictory oracles, hardly escaped the effects of his malignity. He had his spies at Rome, and busied himself with the affairs of the whole world: at the time when a pestilence was raging, many were executed at his instigation, as the authors of this calamity. He said that the soul of Pythagoras had migrated into his body, and prophesied that he should live a hundred and fifty years, and then die from the fall of a thunderbolt: unfortunately, an ulcer in the leg put an end to his imposture in the seventieth year of his age, just as he was in the height of his glory, and had requested the emperor to have a medal struck in honour of himself and the new god. The influence he attained over the populace seems incredible; indeed, the narrative of Lucian would appear to be a mere romance, were it not confirmed by some medals of Antoninus and M. Aurelius.—VII. An Acarnanian, who had once been a friend of Philip III. of Macedonia, but forsook him, and insinuated himself so much into the favour of Antiochus the Great, that he was admitted to his most secret deliberations. He advised the king to invade Greece, holding out to him the most brilliant prospects of victory over the Romans, B.C. 192. (*Liv.*, 35, 18.) Antiochus followed his advice. In the battle of Cynoscephalæ, in which Antiochus was defeated by the Romans, Alexander was covered with wounds, and in this state he carried the news of the defeat to his king, who was staying at Thronium, on the Maliac Gulf. When the king, on his retreat from Greece, had reached Cenæum in Eubœa, Alexander died and was buried there, B.C. 191. (*Liv.*, 36, 20.)—VIII. Ætolus (Ἀλέξανδρος ὁ Αἰτωλός), a Greek poet and grammarian, who lived in the reign of Ptolemæus Philadelphus. He was the son of Satyrus and Stratocleia, and a native of Pleuron in Ætolia, but spent the greater part of his life at Alexandrea, where he was reckoned one of the seven tragic poets who constituted the tragic pleiad. (*Suid., s. v.—Eudoc.*, p. 62.—*Paus.*, 2, 22, § 7.—*Schol. ad Hom., Il.*, 16, 233.) He had an office in the library at Alexandrea, and was commissioned by the king to make a collection of all the tragedies and satyric dramas that were extant. He spent some time, together with Antagoras and Aratus, at the court of Antigonus Gonatas. (*Aratus, Phænomena et Diosem.*, 2, p. 431, 443, &c., 446, *ed. Buhle.*) Notwithstanding the distinction he enjoyed as a tragic poet, he appears to have had greater merit as a writer of epic poems, elegies, epigrams

and cynædi. Among his epic poems, we possess the titles and some fragments of three pieces: the Fisherman (ἁλιεύς: *Athen.*, 7, p. 296), Kirka or Krika (*Athen.*, 7, p. 283), which, however, is designated by Athenæus as doubtful, and Helena. (*Bekker, Anecd.*, p 96.) Of his elegies, some beautiful fragments are still extant. (*Athen.*, 4, p. 170; 11, p. 496; 15, p. 899.—*Strab.*, 12, p. 556; 14, p. 681. —*Parthen., Erot.*, 4.—*Tzetz. ad Lycophr.*, 266.—*Schol. and Eustath. ad Il.*, 3, 314.) His Cynædi, or Ἰωνικὰ ποιήματα, are mentioned by Strabo (14, p. 648) and Athenæus (14, p. 620). Some anapæstic verses in praise of Euripides are preserved in Gellius (15, 20). All the fragments of Alexander Ætolus are collected in "*Alexandri Ætoli fragmenta coll. et ill. A. Capellmann*," *Bonn*, 1829, 8vo. —Comp. *Welcker, Die Griech. Tragödien*, p. 1263, &c.—*Düntzer, Die Fragm. der Episch. Poesie der Griechen, von Alexand. dem Grossen*, &c., p. 7, &c.—IX. Commander of the horse in the army of Antigonus Doson during the war against Cleomenes III., of Sparta. (*Polyb.*, 2, 66.) He fought against Philopœmen, then a young man, whose prudence and valour forced him to a disadvantageous engagement at Sellasia (2, 68). This Alexander is probably the same person as the one whom Antigonus, as the guardian of Philip, had appointed commander of Philip's body-guard, and who was calumniated by Apelles (4, 87). Subsequently he was sent by Philip as ambassador to Thebes, to persecute Megaleas (5, 28). Polybius states, that at all times he manifested a most extraordinary attachment to his king (7, 12).—X. Son of Antonius, the triumvir, and Cleopatra, queen of Egypt. He and his twin-sister Cleopatra were born B.C. 40. Antonius bestowed on him the titles of "Helios" and "King of Kings," and called his sister "Selene." He also destined for him, as an independent kingdom, Armenia, and such countries as might yet be conquered between the Euphrates and Indus, and wrote to the senate to have his grants confirmed; but his letter was not suffered to be read in public (B.C. 34). After the conquest of Armenia, Antonius betrothed Jotape, the daughter of the Median king Artavasdes, to his son Alexander. When Octavianus made himself master of Alexandrea, he spared Alexander, but took him and his sister to Rome, to adorn his triumph. They were generously received by Octavia, the wife of Antonius, who educated them with her own children. (*Dion Cassius*, 49, 32, 40, 41, 44; 50, 25; 51, 21.—*Plutarch, Antonius*, 36, 54, 87. —*Livy, Epit.*, 131, 132.)—XI. Brother of Molo. On the accession of Antiochus III., afterward called the Great, in B.C. 224, he intrusted Alexander with the government of the satrapy of Persis, and Molo received Media. Antiochus was then only fifteen years of age; and this circumstance, together with the fact that Hermeias, a base flatterer and crafty intriguer, whom every one had to fear, was all-powerful at his court, induced the two brothers to form the plan of causing the upper satrapies of the kingdom to revolt. It was the secret wish of Hermeias to see the king involved in as many difficulties as possible, and it was on his advice that the war against the rebels was intrusted to men without courage and ability. In B.C. 220, however, Antiochus himself undertook the command. Molo was deserted by his troops, and to avoid falling into the hands of the king, put an end to his own life. All the leaders of the rebellion followed his example, and one of them, who escaped to Persis, killed Molo's mother and children, persuaded Alexander to put an end to his life, and at last killed himself upon the bodies of his friends. (*Polyb.*, 5, 40, 41, 43, 54.)—XIV. Aphrodisiensis. Besides the works universally attributed to Alexander Aphrodisiensis, there are extant two others of which the author is not certainly known, b which are by some persons supposed to belong t him, and which commonly go under his name. The first of these is entitled Ἰατρικὰ Ἀπορήματα καὶ Φυσικὰ Προβλήματα, "*Quæstiones Medicæ et Problemata Physica*," which there are strong reasons for believing to be the work of some other writer. In the first place, it is not mentioned in the list of his works given by the Arabic author quoted by Casiri (*Biblioth. Arabico-Hisp. Escurial.*, vol. 1, p. 243); secondly, it appears to have been written by a person who belonged to the medical profession (2, *præf. et* § 11), which was not the case with Alexander Aphrodisiensis; thirdly, the writer refers (1, 87) to a work by himself, entitled Ἀλληγοριαὶ τῶν εἰς Θεοὺς Ἀναπλαττομένων Μυθικῶν Ἱστοριῶν, "*Allegoriæ Historiarum Credibilium de Diis Fabricatarum*," which we do not find mentioned among Alexander's works; fourthly, he more than once speaks of the soul as immortal (2, *præf. et* § 63, 67), which doctrine Alexander Aphrodisiensis denied; and, fifthly, the style and language of the work seem to belong to a later age. Several eminent critics suppose it to belong to Alexander Trallianus, but it does not seem likely that a Christian writer would have composed the mythological work mentioned above. It consists of two books, and contains several interesting medical observations, along with much that is frivolous and trifling. It was first published in a Latin translation by George Valla, Venet., 1488, fol. The Greek text is to be found in the Aldine edition of Aristotle's works, Venet., fol., 1495, and in that by Sylburgius, Francof., 1585, 8vo; it was published with a Latin translation by J. Davion, Paris, 1540 1541, 16mo; and it is inserted in the first volume of Ideler's *Physici et Medici Græci Minores, Berol.*, 1841, 8vo. The other work is a short treatise, Περὶ Πυρετῶν, *De Febribus*, which is addressed to a medical pupil whom the author offers to instruct in any other branch of medicine; it also is omitted in the Arabic list of Alexander's works mentioned above. For these reasons it does not seem likely to be the work of Alexander Aphrodisiensis, while the whole of the twelfth book of the great medical work of Alexander Trallianus (to whom it has also been attributed) is taken up with the subject of Fever, and he would hardly have written two treatises on the same disease without making in either the slightest allusion to the other. It may possibly belong to one of the other numerous physicians of the name of Alexander. It was first published in a Latin translation by George Valla, Venet., 1498, fol., which was several times reprinted. The Greek text first appeared in the Cambridge *Museum Criticum*, vol. 2, p. 359–389, transcribed by Demetrius Schinas, from a manuscript at Florence; it was published, together with Valla's translation, by Franz Passow, Vratislav., 1822, 4to, and also in Passow's *Opusc. Academ., Lips.*, 1835, 8vo, p. 521. The Greek text alone is contained in the first volume of Ideler's *Phys. et Med. Græci Minores, Berol.*, 1841, 8vo.—XVII. Surnamed Isius, the chief commander of the Ætolians, was a man of considerable ability and eloquence for an Ætolian. (*Liv.*, 32, 33. —*Polyb.*, 17, 3, &c.) In B.C. 198, he was present at a colloquy held at Nicæa on the Maliac Gulf, and spoke against Philip III., of Macedonia, saying that the king ought to be compelled to quit Greece, and to restore to the Ætolians the towns which had formerly been subject to them. Philip, indignant at such a demand being made by an Ætolian, answered him in a speech from his ship. (*Liv.*, 32, 34.) Soon after this meeting, he was sent as ambassador of the Ætolians to Rome, where, together with other envoys, he was to treat with the senate about peace,

but at the same time to bring accusations against Philip. (*Polyb.*, 17, 10.) In B.C. 197, Alexander again took part in a meeting, at which T. Quinctius Flamininus, with his allies, and King Philip were present, and at which peace with Philip was discussed. Alexander dissuaded his friends from any peaceful arrangement with Philip. (*Polyb.*, 18, 19, &c.—*Appian, Maced.*, 7, 1.) In B.C. 195, when a congress of all the Greek states that were allied with Rome was convoked by T. Quinctius Flamininus at Corinth, for the purpose of considering the war that was to be undertaken against Nabis, Alexander spoke against the Athenians, and also insinuated that the Romans were acting fraudulently towards Greece. (*Liv.*, 34, 23.) When, in B.C. 189, M. Fulvius Nobilior, after his victory over Antiochus, was expected to march into Ætolia, the Ætolians sent envoys to Athens and Rhodes; and Alexander Isius, together with Phaneas and Lycopus, were sent to Rome to sue for peace. Alexander, now an old man, was at the head of the embassy; but he and his colleagues were made prisoners in Cephalenia by the Epirots, for the purpose of extorting a heavy ransom. Alexander, however, although he was very wealthy, refused to pay it, and was, accordingly, kept in captivity for some days, after which he was liberated, at the command of the Romans, without any ransom. (*Polybius*, 22, 9.)—XVIII. Surnamed Lychnus (Λύχνος), a Greek rhetorician and poet. He was a native of Ephesus, whence he is sometimes called Alexander Ephesius, and must have lived shortly before the time of Strabo (14, p. 642), who mentions him among the more recent Ephesian authors, and also states that he took a part in the political affairs of his native city. Strabo ascribes to him a history, and poems of a didactic kind, viz., one on astronomy and another on geography, in which he describes the great continents of the world, treating of each in a separate work or book, which, as we learn from other sources, bore the name of the continent of which it contained an account. What kind of history it was that Strabo alludes to is uncertain. The so-called Aurelius Victor (*De Orig. Gent. Rom.*, 9) quotes, it is true, the first book of a history of the Marsic war by Alexander the Ephesian, but this authority is more than doubtful. Some writers have supposed that this Alexander is the author of the history of the succession of Greek philosophers (αἱ τῶν φιλοσόφων διαδοχαί) which is so often referred to by Diogenes Laertius (1, 116.; 2, 19, 106; 3, 4, 5; 4, 62; 7, 179; 8, 24; 9, 61), but this work belonged, probably, to Alexander Polyhistor. His geographical poem, of which several fragments are still extant, is frequently referred to by Stephanus Byzantius and others. (*Steph. Byz.*, *s. vv.* Λάπηθος, Ταπροβάνη, Δῶρος, Ὑρκανοὶ, Μέλιταία, &c.—Comp. *Eustath. ad Dionys. Perieg.*, 388, 591.) Of his astronomical poem a fragment is still extant, which has been erroneously attributed by Gale (*Addend. ad Parchen.*, p. 49) and Schneider (*ad Vitruv.*, 2, p. 23, &c.) to Alexander Ætolus. (*Vid. Nœke, Schedæ Criticæ*, p. 7, &c.) It is highly probable that Cicero (*ad Att.*, 2, 20, 22) is speaking of Alexander Lychnus when he says that Alexander is not a good poet, a careless writer, but yet possesses some information.—XIX. Of Myndus in Caria, a Greek writer on zoology, of uncertain date. His works, which are now lost, must have been considered very valuable by the ancients, since they refer to them very frequently. The titles of his works are, Κτηνῶν Ἱστορία, a long fragment of which, belonging to the second book, is quoted by Athenæus (5, p. 221; comp. 2, p. 65.—*Ælian, Hist. An.*, 3, 23; 4, 33; 5, 27; 10, 34). This work is probably the same as that which in other passages is simply called Περὶ Ζώων, and of which Athenæus (9, p. 392) likewise quotes the second book. The work on Birds (Περὶ Πτηνῶν: *Plut., Mar.*, 17.—*Athen.*, 9, p. 387, 388, 390, &c.) was a separate work, and the second book of it is quoted by Athenæus. Diogenes Laertius (1, 29) mentions one Alexon of Myndus as the author of a work on myths, of which he quotes the ninth book. This author being otherwise unknown, Menage proposed to read Ἀλέξανδρος ὁ Μύνδιος instead of Ἀλέξων. But everything is uncertain, and the conjecture, at least, is not very probable.—XX. Numēnius (Ἀλέξανδρος Νουμήνιος or ὁ Νουμηνίου, as Suidas calls him), a Greek rhetorician, who lived in the reign of Hadrian or that of the Antonines. About his life nothing is known. We possess two works which are ascribed to him. The one which certainly is his work bears the title Περὶ τῶν τῆς Διανοίας καὶ Λέξεως Σχημάτων, *i. e.*, "De Figuris Sententiarum et Elocutionis." J. Rufinianus, in his work on the same subject (p. 195, *ed. Ruhnken*), expressly states that Aquila Romanus, in his treatise "De Figuris Sententiarum et Elocutionis," took his materials from Alexander Numenius's work mentioned above. The second work bearing the name of Alexander Numenius, entitled Περὶ Ἐπιδεικτικῶν, *i. e.*, "On Show-speeches," is admitted on all hands not to be his work, but of a later grammarian of the name of Alexander; it is, to speak more correctly, made up very clumsily from two distinct ones, one of which was written by one Alexander, and the other by Menander. (*Vales. ad Euseb., Hist. Eccles.*, p. 28.) The first edition of these two works is that of Aldus, in his collection of the *Rhetores Græci*, Venice, 1508, fol., vol. 1, p. 574, &c. They are also contained in Walz's *Rhetores Græci*, vol. 8. The genuine work of Alexander Numenius has also been edited, together with Minucianus and Phœbammon, by L. Normann, with a Latin translation and useful notes, Upsala, 1690, 8vo. (*Vid. Ruhnken, ad Aquil., Rom.*, p. 139, &c.—*Westermann, Gesch. der Griech. Beredtsamkeit*, § 95, *n.* 13, § 104, *n.* 7.)—XXI. Surnamed Peloplaton (Πηλοπλάτων), a Greek rhetorician of the age of the Antonines, was a son of Alexander of Seleucia, in Cilicia, and of Seleucis. (*Philostr., Vit. Soph.*, 2, 5, § 1, compared with *Epist. Apollon. Tyan.*, 13, where the father of Alexander Peloplaton is called Straton, which, however, may be a mere surname.) His father was distinguished as a pleader in the courts of justice, by which he acquired considerable property, but he died at an age when his son yet wanted the care of a father. His place, however, was supplied by his friends especially by Apollonius of Tyana, who is said to have been in love with Seleucis on account of her extraordinary beauty, in which she was equalled by her son. His education was intrusted, at first, to Phavorinus, and afterward to Dionysius. He spent the property which his father had left him upon pleasures, but, says Philostratus, not contemptible pleasures. When he had attained the age of manhood, the town of Seleucia, for some reason now unknown, sent Alexander as ambassador to the Emperor Antoninus Pius, who is said to have ridiculed the young man for the extravagant care he bestowed on his outward appearance. He spent the greater part of his life away from his native place, at Antiochia, Rome, Tarsus, and travelled through all Egypt, as far as the country of the Γύμνοι (Ethiopians). It seems to have been during his stay at Antiochia that he was appointed Greek secretary to the Emperor M. Antoninus, who was carrying on a war in Pannonia, about A.D. 174. On his journey to the emperor he made a short stay at Athens, where he met the celebrated rhetorician Herodes Atticus. He had a rhetorical contest with him, in which he not only conquered his famous adversary,

but gained his esteem and admiration to such a degree, that Herodes honoured him with a munificent present. One Corinthian, however, of the name of Sceptes, when asked what he thought of Alexander, expressed his disappointment by saying that he had found "the clay (Πῆλος), but not Plato." This saying is a pun on the surname of Peloplaton. The place and time of his death are not known. Philostratus gives the various statements which he found about these points. Alexander was one of the greatest rhetoricians of his age, and he is especially praised for the sublimity of his style and the boldness of his thoughts; but he is not known to have written anything. An account of his life is given by Philostratus (*Vit. Soph.*, 2, 5), who has also preserved some of his sayings, and some of the subjects on which he made speeches. (Comp. *Suidas, s. v.* Ἀλέξανδρος Αἰγαῖος, *in fin.*—*Eudoc.*, p. 52.)—XXII. Philalēthes (Ἀλέξανδρος Φιλαλήθης), an ancient Greek physician, who is called by Octavius Horatianus (4, p. 102, d, *ed. Argent.*, 1532), *Alexander Amator Veri*, and who is probably the same person who is quoted by Cælius Aurelianus (*De Morb. Acut.*, 2, 1, p. 74) under the name of *Alexander Laodicensis*. He lived, probably, towards the end of the first century before Christ, as Strabo speaks of him (12, p. 580) as a contemporary; he was a pupil of Asclepiades (*Octav. Horat., l. c.*), succeeded Zeuxis as head of a celebrated Herophilean school of medicine, established in Phrygia between Laodicea and Carura (*Strab., l. c.*), and was tutor to Aristoxenus and Demosthenes Philalethes. (*Galen, De Differ. Puls.*, 4, 4, 10, vol. 8, p. 727, 746.) He is several times mentioned by Galen, and also by Soranus (*De Arte Obstetr.*, c. 93, p. 210), and appears to have written some medical works, which are no longer extant.—XXIII. Assumed the title of Emperor of Rome in A.D. 311; he was, according to some accounts, a Phrygian, and according to others a Pannonian. He was appointed by Maxentius governor of Africa, but discovering that Maxentius was plotting against his life, he assumed the purple, though he was of an advanced age and a timid nature. Maxentius sent some troops against him under Rufius Volusianus, who put down the insurrection without difficulty. Alexander was taken and strangled. (*Zosimus*, 2, 12, 14.—*Aur. Vict., De Cæs.*, 40; *Epit.*, 40.)—XXIV. Tiberius (Τιβέριος Ἀλέξανδρος), was born at Alexandrea, of Jewish parents. His father held the office of Alabarch in Alexandrea, and his uncle was Philo, the well-known writer. Alexander, however, did not continue in the faith of his ancestors, and was rewarded for his apostacy by various public appointments. In the reign of Claudius he succeeded Fadius as procurator of Judæa, about A.D. 46, and was promoted to the equestrian order. He was subsequently appointed by Nero procurator of Egypt; and by his orders 50,000 Jews were slain on one occasion at Alexandrea, in a tumult in the city. It was apparently during his government in Egypt that he accompanied Corbulo in his expedition into Armenia, A.D. 64; and he was, in this campaign, given as one of the hostages to secure the safety of Tiridates, when the latter visited the Roman camp. Alexander was the first Roman governor who declared in favour of Vespasian; and the day on which he administered the oath to the legions in the name of Vespasian, the Kalends of July, A.D. 69, is regarded as the beginning of that emperor's reign. Alexander afterward accompanied Titus in the war against Judæa, and was present at the taking of Jerusalem. (*Joseph., Ant. Jud.*, 20, 4, § 2; *Bell. Jud.*, 2, 11, § 6; 15, § 1; 18, § 7, 8; 4, 10, § 6; 6, 4, § 3.—*Tac., Ann.*, 15, 28; *Hist.* 1, 11; 2, 74, 79. —*Suet., Vesp.*, 6.)

Alexarchus (Ἀλέξαρχος), a Greek historian, who wrote a work on the history of Italy (Ἰταλικά), of which Plutarch (*Parallel.*, 7) quotes the third book. Servius (*ad Æn.*, 3, 334) mentions an opinion of his respecting the origin of the names Epirus and Campania, which unquestionably belonged to his work on Italy. The writer of this name whom Plutarch mentions in another passage (*De Is. et Os.*, p. 365), is probably a different person.

Alexias (Ἀλεξίας), an ancient Greek physician, who was a pupil of Thrasyas of Mantinea, and lived, probably, about the middle of the fourth century before Christ. Theophrastus mentions him as having lived shortly before his time (*Hist. Plant.*, 9, 16, § 8), and speaks highly of his abilities and acquirements.

AN

ESSAY

ON THE

MEASURES, WEIGHTS, AND MONEYS

OF THE

GREEKS AND ROMANS.

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THE metrological systems of the Greeks and Romans, and the methods pursued in the determination of their standards, have been regarded with interest by those curious in antiquarian researches. While the relations of the various parts of each system have been satisfactorily ascertained, the values which have been assigned to their units, whether of length, capacity, or weight, when referred to those of modern times, exhibit considerable discrepance. This may not excite surprise when it is considered that these values have been deduced from observations, made with different degrees of nicety, upon models possessing conflicting claims to perfection. A learned professor of Stutgard* has reviewed the labours of his predecessors in these inquiries with masterly skill, and has imparted to his investigations a precision which entitles them to reliance. His results have been adopted, and his mode of procedure exhibited in the following pages. In conformity with his plan, and for the reason that we possess more numerous specimens of the Roman standards than of those of the Greeks, which furnish more accurate data for the estimate of both, the former will be first treated of.

§ 1. ROMAN MEASURES OF LENGTH.

The Romans, like other nations of antiquity, derived their measures of length from the different members of the human body, the unit of which was the foot. Their *Pes* was divided both into 12 *unciæ* and 16 *digiti*. The first division, by which it was recognised as the †*As* or unit, and its parts expressed by *unciæ*, was generally adopted. Thus, when authors make mention of *pes uncialis*, they understand the $\frac{1}{12}$ of *pes;* thus, also, *pes dodrantalis* means $\frac{3}{4}$, *bessalis* $\frac{8}{9}$, *quincunqualis* $\frac{5}{12}$, *trientalis* $\frac{1}{3}$, *quadrantalis* $\frac{1}{4}$, and *semuncialis* $\frac{1}{24}$ of *pes*. The second division, into 16 *digiti*, is the more natural, and was principally used by architects and land surveyors; and, though it latterly came into more general use, is seldom found in the specimens of the *pes*, unaccompanied by the first. *Palmus*, the palm, or the width of the hand, is the *παλαιστή* of the Greeks, and was invariably received by the Romans as the fourth of *pes;* but St. Jerome, in his comments on Ezechiel (*cap.* 40), has assumed it as the three fourths, by which admeasurement it nearly answers to the Greek *σπιθαμή*, and the modern Italian Palm. *Cubitus* is *sesquipes* or 1½ *pedes*, and is seldom met with except when it is used in translating the Greek *πῆχυς*. It is sometimes improperly confounded with *Ulna*. *Ulna* is the Greek *ὄργυια* ("*dicta ulna ἀπὸ τῶν ὠλένων, id est a brachiis; proprie est spatium in quantum utraque extenditur manus.*"—*Servius ad Virg., Ecl.*, 3, 105.) *Pes sestertius*=2½ *ped.* is rendered by Boëthius and Frontinus *gradus* or "step," a term, however, not found in any classical writer. *Passus* ("*a passis pedibus*") was a pace, equal to five *pedes*. *Decempeda* or *Pertica* (modern Perch) was employed in measuring roads, buildings, land, &c. *Actus* is the length of a furrow, or the distance a plough is sped before it turns, and corresponds to our Furlong: it equalled 120 *ped.* The Itinerary unit, by which the Romans assigned the length of their own roads, was *milliare* (*mille passuum*)=5000 *ped.;* that by which they expressed the valuation of maritime distance, or that between places situated in Greece, was the *stadium*=125 *passus*=725 *ped.;* and that employed in measuring the roads of the Gauls was the *leuca* or *leuga* (whence our League is derived, though more than double in value)=1½ *milliaria*.

§ 2. ROMAN MEASURES OF EXTENT.

The unit of extent was *Jugerum* (nearly $\frac{5}{9}$ of our acre), which was also distributed into *unciæ:* Columella describes it as being 240 *pedes* in length and 120 in breadth=28,800 *pedes quadrati;* and, consequently, *uncia*=2400, *Siciliquus*=600, *Sextula*=400, and *Scrupulum*=100 *ped. quad.;* which last is evidently a *decempeda quadrata*. These were used by surveyors; but those more commonly mentioned by writers on husbandry were *Clima*, *Actus*, *Jugerum*, *Heredium*, *Centuria*, and *Saltus*. *Clima* is a square whose side is 60 *ped.* (*Columella*, 5, 1.) *Actus quadratus* ("*in quo boves agerentur cum aratro, cum impetu justo.*"—*Plin.*, 18, 3) is thus explained by Columella: "*Actus quadratus undique finitur pedibus* 120, *et hoc duplicatum facit jugerum, et ab eo, quod erat junctum, nomen jugeri usurpavit.*" (*Colum., l. c.*) *Actus minimus* or *simplex* was 120 *ped.* in length and four in breadth. Varro (*R. R.*, 1, 10) thus describes the *Heredium*, *Centuria*, and *Saltus:* "*Bina Jugera, quæ a Romulo primum divisa dicebantur viritim, quod heredem sequerentur, heredium appellarunt. Heredia centum centuria dicta. Hæ porro quatuor centuriæ conjunctæ, ut sint in utramque partem binæ, appellatur in agris viritim divisis publice saltus.*" *Versus*=10,000 *ped. quad.* answers to the Greek *πλέθρον*.

§ 3. ROMAN MEASURES OF CAPACITY.

1. For liquids. The standard measure of capacity was the *Quadrantal* or *Amphora* (derived from the Greek *ἀμφορεύς*), being a cubic vessel each of whose sides was a Roman foot; and, according to an old decree of the people preserved by Festus, it contained 80 *libræ* (Roman pounds) of wine. Columella fre-

* J. F. Wurm. His determinations are given in the old French measures, weights, &c., and have been reduced to the English and American standards by a comparison of the "Manual des Poids et Mesures" of M. Tarbé, and Mr. Hassler's able report to the Treasury Department in 1832. Other works have been consulted, of which may be mentioned those of Greaves, Hooper, and Arbuthnot, the papers of Raper in the Philosophical Transactions of the Royal Society of London for the years 1760 and 1771, and the profound report of President Adams to the Senate of the United States in 1821.

† See the section on Roman Weights.

quently makes *cadus* synonymous with it, and by the Greeks it was called *κεράμιον*, *ἀμφορεύς*, and *μετρητὴς Ἰταλικός*. The greatest liquid measure was the *Culeus* or *Culleus*=20 *amphoræ*. The divisions of the amphoræ are easily inferred from the plebiscitum just mentioned, and from the following passage of Volusius Mæcianus: "*Quadrantal, quod, nunc plerique amphoram vocant, habet urnas* 2, *modios* 3, *semimodios* 6, *congios* 8, *sextarios* 48, *heminas* 96, *quartarios* 192, *cyathos* 576." The *Urna* was so called, according to Varro, "*ab urinando, quod in aquâ hauriendâ, urinat, hoc est mergitur, ut urinator.*" *Congius* was the cube of half a *pes;* one of Vespasian's is still extant, marked with the letters P. X., which denote *pondo decem*, ten being the number of pounds it contained by law. Congii of wine or oil were given to the people by the emperors and chief magistrates on holydays, which gifts were hence called *congiarii*, and persons frequently derived surnames from the number of congii of wine they were in the habit of drinking at a draught; hence Cicero's son was called *Bicongius*, and Novellus Torquatus, a Milanese, *Tricongius*. (*Plin.*, 14, 22.)

Sextarius was $\frac{1}{6}$ of the congius=2 *heminæ*=4 *quartarii*=12 *cyathi;* hence the sextarius, from the fact of its containing 12 *cyathi*, was regarded as the *as* or unit of liquid measures, and its *unciæ* or cyathi were denominated, according to their numbers, *sextans*, *quadrans*, &c. It may be remarked that the ancients, at their entertainments, were in the habit of drinking as many cyathi as there were letters in the names of their mistresses. (*Martial*, *Epig.*, 9, 93; 1, 72.) There were two kinds of *sextarii*, the *castrensis* and *urbicus*, the former being double of the latter, or common sextarius. *Acetabulum* was half the *quartarius*, and was so called, in imitation of the Greeks (to whose *ὀξύβαφον* it corresponded), from *acetum*, since it was first used for holding sauce for meat. *Ligula* or *lingula* at first simply signified a spoon, but was afterward regarded by the Latin physicians as a fourth of the cyathus; Pliny and Columella make *cochlear* or *cochleare* synonymous with it.

2. For things dry. The unit of this measure was the *modius*, which contained two *semimodii*, and was $\frac{1}{3}$ of the amphora, as is apparent from the passage of Volusius Mæcianus above quoted. The remaining measures, *sextarius*, *hemina*, &c., bear the same relation to the amphora in the dry as in the liquid measure.

§ 4. DETERMINATION OF THE ROMAN MEASURES.

The measures of Length, Extent, and Capacity are so intimately connected that the determination of their values will easily be deduced from that of the *pes*. Various measurements have been made, and various modes of investigation been pursued, for the purpose of assigning the value of the Roman foot, which, from the imperfection of instruments, the want of accuracy of observation, and of attention paid to the degree of injury which the specimens examined may have suffered, differ considerably in their results. We shall give a brief account of most of these observations, and, as far as possible, assign to each its proper degree of credence. All that has served as a means of calculating the value of the Roman foot may be arranged under the following classes: (*a*) Specimens of the pes found on tombstones. (*b*) Foot-rules. (*c*) Milestones. (*d*) Distances of places. (*e*) Congii. (*f*) Dimensions of ancient buildings at Rome.

(*a*) There remain four celebrated specimens of the Roman foot represented on tombstones, which have been respectively named the Statilian, Cossutian, Æbutian, and Capponian feet. 1. The Statilian foot was discovered in the 16th century in the Vatican Gardens at Rome, on the tombstone of a certain Statilius: though in a state of good preservation, it is of clumsy workmanship, and carelessly subdivided. Greaves found it .972 feet, which measurement, however accurately it may have been determined, can now be of little use, inasmuch as the present standard foot is greater than that employed by him, by an excess not easily ascertained, though it has been estimated by Raper at $\frac{1}{300}$, which, applied as a correction, would give the Statilian foot .970056 ft. Auzout, according to Raper, found it .96996 ft., and Revillas .96979 ft. The mean value of the Statilian foot deduced from these observations is then 11.639224 inch.—2. The Cossutian foot was found on the tombstone of Cn. Cossutius (probably the same with a celebrated architect mentioned by Vitruvius), and dug up about the same time with the Statilian, in the gardens of Angelo Colozzi, from whom it has taken the name of Colotian; the divisions are scarcely perceptible; Greaves found it .967 ft., which, corrected, is .965066 ft.—3. The Æbutian foot was discovered on the monument of M. Æbutius, in the Villa Mattæi; it is but rudely divided into palmi, and its mean length is 11.6483 inch.—4. The Capponian foot was found on a marble without inscription in the Via Aurelia, and presented by the Marquis Capponi to the Capitoline Museum, where it is preserved with the three others. Revillas found it 11.625 inch. The value of the pes, if considered as the mean of these four feet, is 11.623326 inch.

(*b*) From the foot-rules we might expect to derive a result more worthy of reliance, since they were constructed for the direct purpose of measurement, those on the marble being probably intended to explain the profession of the individuals to whose memory they were erected. The foot-rules were bars of iron or brass, of the length of a pes. Those most celebrated are the three discovered by Pœtus, equal in length, of which a model, cut in marble, was placed by him in the Capitol, whence the foot has been styled the Capitoline, and has been generally considered as the true Roman foot. From the numerous measurements it has undergone, it has sensibly increased, so that its value must be assumed=128.695 Par. lin., its original determination by Pœtus, reduced to the French standard by Wurm. Now the Paris line being (according to the mean value of the toises of Canivet and Lenoir, as given by Mr. Hassler) equal to .007401829 English feet, the Capitoline foot equalled .95258 feet. Besides the Pætian, other foot-rules remain, not, however, celebrated; their values are mostly between .967 and .97 ft.

(*c*) The distances between the milestones might furnish a correct determination of the Roman foot, were it not that none are now standing within 30 miles of Rome, and, therefore, none to be much relied on as having been originally measured off with accuracy. Bianchinus, however, a celebrated Italian philosopher and mathematician of the 17th century, from the distances of the milestones on the Appian road, deduced the Roman foot=130.6 Par. lin.=11.60015 inch.

(*d*) The measures of the public roads recorded in the Itinerary of Antoninus and in the Peutinger Table, can be of little assistance in our inquiry, since those records not only omit fractions, which must have existed, but are frequently at variance with each other. Besides, it is not known whether the distances are reckoned from the market-places or from the gates; and an error of half a mile in sixty, being equivalent to an error of the tenth part of an inch in a foot, no exact value of the Roman foot could be hence derived, even though the mensurations of Cassini, Riccioli, and others were totally unexceptionable.

(*e*) In the description of the measures of capacity, it was stated that the congius, in accordance with a plebiscitum (the Silian law), contained ten Roman pounds of wine or water. By the determination of the libra, which is given in section v., the congius weighed 50495.3064 grs.; now as a cubic inch of distilled water, at maximum density, weighs 252.632

grs., the congius contains 199.876921 cubic inches, and, consequently, its side is 5.8468 inch. But the side of the congius was half the Roman foot; hence the value of the Roman foot, as deduced from the congius, is 11.6936 inch. Though this result is very near the correct one, much reliance cannot be placed on this mode of arriving at it, in consequence of the weight of the ancient wine (80 libræ of which were contained in the congius) being unknown. But, as Rhemnius Fannius informs us that the ancients accounted no difference to exist in the specific gravities of wine and water, we have considered them equal, and supposed distilled water of maximum density to be of the same specific gravity with that employed by them, which was very probably pure rain-water. There remain two congii, of which the most celebrated was placed by Vespasian in the Capitol, as its inscription imports, and is commonly called the Farnesian; the other is preserved at Paris. These have been filled with water and weighed by Pætus, Villalpandus, Auzout, and others, who have hence sought to determine the libra and pes; but the results of their experiments are so much at variance as to render any inferences drawn from them objectionable.

(*f*) The last method we shall notice, and which leads to the most satisfactory conclusion, consists in the measurement of the ancient buildings now standing at Rome; and though many have ascertained the length of some single parts of them, yet no one has compared the measures of the principal parts with so much assiduity and success as Mr. Raper. Having carefully examined the work entitled "*Les Edifices antiques de Rome*," by M. Desgodetz, he very ingeniously deduced the value of the Roman foot from 65 dimensions=.97075 ft. From this value of the pes, which is the one now generally adopted in Germany and France, are easily deduced all the measures of length. (See Tables I. and II.) The jugerum being 28800 *ped. quad.*, equals 27139 sq. ft.=2 roods, 19 poles, and 187 ft.; whence the superficial measures in Tables III., IV., and V. have been calculated. The amphora being the cube of the pes, equals 1580.75 cub. inch.; but as a cubic inch of distilled water at maximum density weighs 252.632 grs., and a gallon 10 lbs. avoirdupoise or 70,000 grs., the amphora equals 5 galls., 2 qts., 1.64 pts.; whence the Capacious measures in Tables VI. and VII. have been computed.

§ 5. ROMAN WEIGHTS.

The unit of weight was originally denominated *As*, and subsequently *Libra* or *As Libralis*. It corresponded nearly with our Troy pound. Its multiples were *Dupondius* (2 pondo or libræ), *Sestertius* (2½ asses), *Tressis* (3 asses), *Quatrussis*, *Quinquessis*, and so on till *Centussis*. The term *as*, though properly applied to a piece of copper of the weight of a Roman pound, was extended not only to all the Roman measures expressing their units, but also denoted the entire amount of inheritances, interest, houses, farms, and all things which it was customary to divide; and reference being constantly made by authors to it and its subdivisions, it is important that they should be thoroughly understood. The following table exhibits the relations subsisting between the *as* and its several parts.

	Unciæ	As		Uncia	As		Uncia
As	12	1	Semis	6	$\frac{1}{2}$	Semiuncia	$\frac{1}{2}$
Decunx	11	$\frac{11}{12}$	Quincunx	5	$\frac{5}{12}$	Duella	$\frac{1}{3}$
Dextans	10	$\frac{5}{6}$	Triens	4	$\frac{1}{3}$	Sicilicus	$\frac{1}{4}$
Dodrans	9	$\frac{3}{4}$	Quadrans	3	$\frac{1}{4}$	Sextula	$\frac{1}{6}$
Bes	8	$\frac{2}{3}$	Sextans	2	$\frac{1}{6}$	Scrupulum	$\frac{1}{24}$
Septunx	7	$\frac{7}{12}$	Sescunx	$1\frac{1}{2}$	$\frac{1}{8}$	Obolus	$\frac{1}{48}$
			Uncia	1	$\frac{1}{12}$	Siliqua	$\frac{1}{144}$

The Romans made their weights of marble, iron, or brass. A few specimens of these are now extant, and have been weigned by Rome de l'Isle and Eisenschmid, whose results vary from 4900 to 5100 grs. Others have attempted the determination of the libra from the relation existing between it and the congius, the latter having been determined to contain 197.6 cub. inch. nearly. If we assume the weight of a cubic inch of water=253 grs., a congius of water would weigh 49992 grs., and the libra would equal 4999.2 grs.; but if we suppose a cubic inch of the Roman wine, which was employed in the adjustment of the libra and congius with regard to one another, to weigh 256 grs., the value of the libra would be 5058.5 grs. It is then evident that, from our ignorance of the specific gravity of the ancient wine, we can arrive at no more accurate conclusion with regard to the value of the libra from a knowledge of the exact dimensions of the congius, than from the weight of those rough specimens just noticed. This assertion may be substantiated by mentioning the valuations given by different metrologists, who have employed either the congius or the specimens as the basis of their calculations. Budæus makes the libra=5904 grs., Rome de l'Isle 4958, Auzout 5105, Eisenschmid 5097 Paucton 5175, and Arbuthnot 5245$\frac{5}{7}$ grs. The mode of investigation founded on the hypothesis that the ancients exercised at least a tolerable degree of nicety in standarding their moneys, has been justly recommended as the most perfect we can employ. It consists in ascertaining the value of the scrupulum, and hence that of the libra, from certain aurei which are extant, and which were coined of the weight of a certain number of scrupula, indicated by the stamp they bear. Letronne, whose accurate and laborious experiments on the ancient coins have entitled him to implicit reliance, from the weight of 54 aurei deduced the scrupulum=21.4 Par. grs.; hence 288 scrupula or the libra=6163.2 Par. grs. We may safely put the Roman pound, as Letronne advises, =6160 Par. grs., since an error of the hundredth part of a grain in the value of the scrupulum just assigned would produce one of 2.88 grs. in that of the libra. The libra then equals 6160 Par. grs.=5049.53 mint-pound grs.,* and the remaining weights are hence easily calculated. (See Tables VIII. and IX.)

§ 6. ROMAN MONEYS.

Festus informs us that the Romans during the reign of Romulus had not established coined money as a medium of exchange, but used for this purpose leather, painted wood, and pieces of metal, the values of which were determined by weight. That Numa caused copper to be cut into rough pieces (*æra rudia*) of the weight of a libra, is asserted by some authors, while others are of opinion that leather, &c., were still used in the time of Numa, and that Servius Tullius first ordered round pieces of copper to be made, of a pound weight, called *asses librales*, with the images of cattle (*pecudes*) rudely sketched on them, and that hence the term *pecunia* was applied to money. Copper continued to be in general circulation till A.U.C. 485, when silver was first coined at Rome, though foreign coins of this metal had been previously introduced; the coinage of gold followed 62 years after. The temple of Juno Moneta was appropriated as the general depository of standards, and the coins were issued from it, having been previously inspected by *Nummularii* or

* The Paris grain equals .819729 mint-pound grs, or .820072 Troughton's grs.; since the French Kilogram equals 18827 15 Par. grs., 15433.159 mint-pound grs., or 15439.619 Troughton's grs. It may be here remarked, that we have employed the mint-pound grs. of Philadelphia, of which the mint-pound contains 7000, in assigning the values of the Greek and Roman weights, and those who wish to obtain them in Troughton's grs. can effect their object by multiplying those we have given by 1.0004184 (See Mr. Hassler's Report.)

assaymasters. The entire mint was under the general superintendence of three men, appointed by the people at the Comitia Tributa, denominated *Triumviri Monetales*. The Romans counted by *asses*, *sestertii*, *denarii*, and *aurei*. The *as* (originally *assis*, from *aes*), or *assipondium*, was at first libralis, and bore the impression of Janus geminus, or bifrons, on one side; on the reverse, the rostrum of a ship, and was at first, as we have noticed, libralis; but in the first Punic war, in consequence of the scarcity of money, the republic ordered asses to be struck weighing 2 unciæ, by which, as Pliny informs us, it gained $\frac{2}{6}$ and discharged its debt; it was subsequently reduced, when Hannibal invaded Italy, to the weight of an uncia, and lastly by the Papirian law to that of a semiuncia; and though this rapid diminution of its weight was required by the necessities of the commonwealth, it would eventually have been accomplished by the increasing abundance of silver and gold. The *as* thus reduced was, in reference to its original weight, denominated *libella*, and the older coins are distinguished from it by later writers when they speak of *æs grave*. Besides the *as*, its subdivisions, viz., *semisses*, *trientes*, *quadrantes*, *sextantes*, *stipes unciales*, *semiunciæ*, and *sextulæ* (the smallest of the Roman coins according to Varro), and its multiples, *dupondii*, *quatrusses*, and *decusses*, were coined; specimens of which remain at the present day, and are to be found in the most valuable collections of ancient coins. But those pieces less than the *as* which were most frequently coined, were the *semissis* and *quadrans*, bearing the impress of a boat instead of the rostrum of a ship; the former was also named *sembella* (*quasi semilibella*), the latter *teruncius*. The *sestertius*, *quinarius*, and *denarius* were silver coins, and called *bigati* or *quadrigati*, from the impression of a chariot drawn by two or four horses, which they bore on one side, that on the reverse being the head of Roma with a helmet. The *sestertius* (or *semistertius*) was so called by a figure borrowed from the Greeks, and equalled $2\frac{1}{2}$ *asses;* its symbol is H. S., abbreviated from L. L. S., the initials of *libra*, *libra*, *semis*. The *sestertium*, or 1000 *sestertii*, was expressed by the symbol $\overline{\text{HS}}$; it was not a coin, but was employed by the Romans, together with the *sestertius*, in computing large sums of money. Their method of notation was effected by combining the symbols with their numeral characters; thus HS. MC. indicates 1100 sestertii; but if the numerals have a line over them, *centena millia* or 100,000 is understood; thus HS. $\overline{\text{MC}}$. means 110 millions of sestertii. When the numerals are separated by points into two or three orders, the 1st on the right hand denotes units, the 2d, thousands, the 3d, hundred thousands; thus, III. XII. DC. HS. denotes 300,000+12,000+600=312600 *sestertii*. The following illustration may be also added. Pliny says, that seven years before the first Punic war there were in the Roman Treasury "*auri pondo* XVI. DCCCX.; *argenti pondo* XXII. LXX.; *et in numerato* LXII. LXXV. CCCC." (33, 3); that is, 16,810 pounds of gold, 22,070 pounds of silver, and 6,275,400 sestertii of ready money. The *quinarius* was equal to 5 *asses*, and marked $\overline{\text{V}}$; by the Clodian law it was impressed with the figure of Victory, and hence called *Victoriatus*. The *denarius*, at its first institution, equalled 10 *asses*, and was stamped with the numeral X or $\frac{\text{V}}{\text{A}}$. But when the Romans were pressed by Hannibal, A.U.C. 537, the *as* having been made *uncialis*, the *denarius* passed for 16 *asses*, the *quinarius* for 8, and the *sestertius* for 4; and when the *as* was made *semiuncialis* the same proportion was retained, except in the payment of the soldiers, with whom the *denarius* preserved its original value. The *denarius* was not used as a weight until the Greek physicians came to Rome, who, finding it nearly equal to their drachm, prescribed by it; it was then considered, as we are informed by Corn. Celsus, as the $\frac{1}{7}$ of an uncia. But it gradually diminished in weight under the Cæsars (see Table XII.); and having subsequently regained its original weight, though with a considerable abasement of its purity, it continued to be the current silver money of the empire till Constantine substituted the *miliarensis* in its stead. Letronne having carefully weighed 1350 consular *denarii*, deduced the weight of the *denarius*=73 Par. grs.=59.84 mint-pound grs. Now its purity being .97, its value is easily calculated =8d. 2.17 far.=15 cts., 4.7 mills. (See Tables X. and XI.)

The golden coins of *Aurei* were issued A.U.C. 546, weighing 1 or more *scrupula*, the *scrupulum* of gold passing for 20 *sestertii*. Some few remain with the numerals XX. and XXXX., which indicate their values to be respectively 20 and 40 sesterces. They have the head of Mars and the numerals denoting their value on one side, and on the reverse an eagle standing on a thunderbolt. Afterward it was thought proper to coin 40 *aurei* out of the pound, each valued at 25 *denarii;* their mean weight is 125.62 grs. The *aureus* gradually diminished in weight during the time of the emperors (see Tab. XII.), till in Pliny's time 45 were struck out of the pound. The Emperor Severus coined *semisses* and *tremisses* of gold, whence the aureus, being considered the integer, was denominated *Solidus*. Soon after, the coinage, becoming irregular, was entirely remodelled by Constantine, who coined 72 *solidi* out of the pound, each weighing then 4 *scrupula* or 70.13 grs., and made the pound of gold equal to 1000 *miliarenses;* so that the *solidus* equalled $13\frac{7}{0}$ *miliarenses*, though it passed for 14.

The ratio of gold to silver during the republic and the twelve Cæsars is given in Tab. XII.

The Grecian measures, weights, and coins, being well known to the Romans, were mostly determined by them to have some definite relation to their own; so that they will oppose less difficulties in assigning their values.

§ 7. GRECIAN MEASURES OF LENGTH.

The unit of linear measure adopted by the Greeks was the foot (Πούς), of which the *δάκτυλος*, or finger's breadth, was $\frac{1}{16}$, and the *παλαιστή*, or palm, $\frac{1}{4}$. The latter was also understood by *δοχμή*, from *δέχομαι*, "*to receive*," by the compound term *δακτυλοδόχμη*, and by *δῶρον*, which properly signifies *a gift*; the application of the latter term to this measure is commonly explained by the fact, that the palm of the hand is naturally extended in receiving a gift. Σπιθαμή, or span, equals 12 *δάκτυλοι*, and is defined by Hesychius to be the distance from the extremity of the thumb to that of the little finger, when the hand is opened with a view of grasping or measuring any object. The divisions of the πούς, more rarely employed, are *κόνδυλος*, *διχάς*, *λιχάς*, and *ὀρθόδωρον*; the first being 2 *δάκτυλοι*, and the second $\frac{1}{2}$ πούς, hence entitled by Theophrastus *ἡμιπόδιον*. The *λιχάς* was 10 *δάκτυλοι*, and the *ὀρθόδωρον*, being the length of the hand from the wrist to the extremity of the middle finger, equalled 11 *δάκτυλοι*. Pollux (lib. 2), from whom the previous definitions have been derived, informs us that πυγμή=18 *δάκτυλοι*, was the distance from the elbow to the extremity of the metacarpal bone of the middle finger, while that reckoned to the extremity of its first phalanx was *πυγών*=20 *δάκτυλοι*, and that *πῆχυς*=24 *δάκτυλοι*, was the cubit, or the distance from the elbow to the extremity of the middle finger. The *πῆχυς* then contained $1\frac{1}{2}$ *πόδες*. The *βῆμα* was $2\frac{1}{2}$ *πόδες*, and thus corresponded to the *pes sestertius* of the Romans. It was employed by the people at large as the unit of distance, whence *βηματισταί* mean measurers of

oads. Ὄργυια, or fathom, from ὀρέγω, "*to extend*," is the distance from the hands, when the arms are raised and extended, measured along the breast, and equals 6 *πόδες*; hence it has received from Herodotus the epithets *τετράπηχυς* and *ἑξαπόδης*. The measure from which the Romans probably borrowed their decempeda was *ἀκαινα* or *κάλαμος*=10 *πόδες*; six of these constituted the Ἅμμα, which, together with the *πλέθρον*=100 *πόδες*, and the *κάλαμος*, was used principally in the measurement of lands. The most ancient itinerary measure of the Greeks was the *στάδιον*, which appears to have had a very rude origin. It is said to have been the invention of Hercules, whose athletic exertion it exhibited, since it comprehended the distance which he was able to run without taking breath. Isidorus informs us that it took its name from *ἵστημι*, "*to stand*," and assigns as a reason, "*quod in fine respirasset simulque stetisset.*" It was established as the measure of the length of the *αὐλός*, or foot-course, at the Olympic games; and from the respect in which these exercises were held, it became an itinerary measure. This distance, the hero who instituted it measured by the length of his foot, which he found equal to one six hundredth part of the course Censorinus and M. Gossellin have endeavoured to show that there were different stadia employed among the Greeks, but their remarks have been completely refuted by Wurm. Ἱππικόν, or the distance a horse could run, "*sub uno spiritu*," equals 4 *στάδια*, and Δόλιχος has been variously assumed as 6, 7, 8, and even 24 *στάδια*, but more correctly as 12. Those linear measures which were known to the Greeks by their intercourse with other nations, were Μίλιον, or the Roman mile=8 *στάδια*; Παρασάγγης=30 *στάδια*, according to Herodotus (2, 6) and Xenophon (*Anab.*, 5, 7), though Strabo makes it, in different places, 40 and 60 *στάδια*; and Σχοῖνος, an Egyptian measure, whose value is differently assigned to be 60, 40, and 32 *στάδια*.

§ 8. DETERMINATION OF THE GREEK FOOT.

There are two methods of investigating the value of the *ποῦς* proposed to us: the first consists in its determination by its ratio to the Roman foot; the second, by means of the public edifices of the Greeks which are yet standing.

1. All authors agree that the ratio subsisting between the Roman and Greek foot is 24 : 25, as might also be inferred from the value the Greeks assigned to *μίλιον*, which we have mentioned was 8 *στάδια*= 4800 *πόδες*=5000 *pedes*. Now the Roman foot having been determined=.97075 ft., the value of the Greek foot hence deduced is 1.0111812 ft.

2. Mr. Stuart, who examined the temples remaining at Athens, found the average ratio of the Greek to the Roman foot to be 25.04 : 24. (*Quarterly Review*, No. 10, p. 280.) The Greek foot would hence =1.0128168 ft.

The mean of these two values is 1.011999 ft. We prefer, however, adopting Wurm's determination, who has examined Mr. Stuart's measurements with great accuracy, and has equalled the Greek foot to 136.65 Par. lin.=1.01146 ft. (See Tab. XIII. and XIV.)

§ 9 GRECIAN MEASURES OF EXTENT.

The unit of extent was Ἄρουρα, being a square whose side is 50 *πόδες*; it was divided into sixths and twelfths, respectively called *ἕκτοι* and *ἡμίεκτοι*. The *πλέθρον* contained 4 *ἄρουραι*, and is the measure most frequently mentioned in the superficial measurements of lands. The values and relations of the others are exhibited in Table XV.

§ 10. GRECIAN MEASURES OF CAPACITY.

1. *For Liquids.*—The greatest liquid measure was Μετρητής, which was also called *κάδος*, from *χαδεῖν*, "*to contain*;" *κεράμιον*, probably from its being made of horn; and *ἀμφορεύς*, from *ἀμφιφορεύς*, receiving its name from the two handles by which it was carried. Another synonyme was *σταμνίον* ("*κεράμιον τοῦ οἴνου ἢ ὕδατος σταμνίον*," Hesychius.) From the verses of Rhemnius Fannius,

"*Attica præterea dicenda est amphora nobis*
Seu cadus; hunc facies, si nostræ addideris urnam,"

it appears that the *μετρητής*=1¼ *amphoræ*=8 galls., 2 qts., 0.46 pts. It contained 12 *χοῦς*, 72 *ξέσται*, and 144 *κοτύλαι*; and, by comparing the Roman and Greek capacious measures, we will perceive that the *χοῦς* corresponded in value to the *congius*, *ξέστης* to *sextarius*, and *κοτύλη* to *hemina*. Certain festivals at Athens were called *χόες*, because, according to Suidas, every man had a *χοῦς* of wine given him, and, as Athenæus declares, because Demophoön, king of Athens, offered a sweet-cake, and Dionysius the tyrant a crown of gold, as a prize to the first person who drank a *χοῦς* of wine. *Κοτύλη* derived its name from its cavity, and Galen mentions, that the *κοτύλη* and *hemina* were applied by the ancient physicians to the same use with the modern graduated glasses of our apothecaries, being vessels of horn, of rectangular or cylindrical shape, divided on the outside, by means of lines, into 12 parts, which they called ounces of measure (*οὐγγίαι μετρικαί*), and corresponded to a certain number of ounces by weight (*οὐγγίαι σταθμικαί*). Now the *hemina*, being $\frac{1}{96}$ of the *amphora*, weighed, when filled with wine, 10 *unciæ*, so that the account of Galen is involved in doubt, inasmuch as the ounce by measure was hence $\frac{5}{6}$ of that by weight. Τέταρτον, *ὀξύβαφον*, and *κύαθος* were respectively equal to the *quartarius*, *acetabulum*, and *cyathus* of the Romans. The remaining measures are *κόγχη*, *μύστρον*, *χήμη*, and *κοχλιάριον*, concerning which authors are slightly at variance. Cleopatra makes a greater and less *κόγχη*, the greater being the same with the *ὀξύβαφον*, the less ½ *κύαθος*; while Pliny (12, 25) makes the *κόγχη* a determinate measure. Μύστρον or *μύστλον* was borrowed, as its name imports, from the shell of the sea-mouse, and was of two kinds: the less and more common being ¼ *κύαθος*, the greater $\frac{1}{18}$ of the *κοτύλη*. Χήμη, derived also from some shellfish, was divided into the greater or rustic, $=\frac{1}{20}$ *κοτύλη*; and the less, or that used by physicians, $=\frac{1}{30}$ *κοτύλη*. Κοχλιάριον was equal to ¼ *χήμη*.

2. *For things dry.*—The largest measure employed in the measurement of grain was Μέδιμνος=6 *modii*.

Its divisions were *τρίτος*, *ἕκτος*, and *ἡμίεκτον*; and it contained 48 *χοίνικες*; so that the *χοῖνιξ* equalled 4 *κοτύλαι*. The remaining measures were the same with the liquid measures. (See Tab. XVI. and XVII.)

§ 11. GRECIAN WEIGHTS.

The unit of weight was *δραχμή* or drachm=6 *ὀβολοί*. Ὀβολός equalled, according to Pollux, 8 *χαλκοί*, and the *χαλκός*, on the authority of Suidas =7 *λέπτα*; though Pliny makes the *ὀβολός*=10, and Suidas =6 *χαλκοί*. The Romans translated *χαλκός* *æreolus*, and *λέπτον minuta* or *minutia*. Though Rhemnius Fannius asserts that the Greeks used no weights less than the *ὀβολός*, the physicians employed some smaller, viz., *κεράτιον*, equal to the siliqua of the Romans, $=\frac{1}{144}$ uncia, and *σιτάριον*, or grain, =¼ siliqua. The multiples of the ponderal unit, or the weights greater than the *δραχμή*, were the *μνᾶ* or mina=100, and *τάλαντον*=6000 *δραχμαί*. From libra, the later Greeks derived their *λίτρα*, which, in imitation of the Romans, they divided into 12 *οὐγγίαι*; the *τάλαντον* being, according to Livy (38, 38), 80 libræ, the libra=75 *δραχμαί*, and the *δραχμή*=$\frac{1}{75}$ libra=67.327 grs.; which result differs very little from that assigned by Wurm. Considering that a more correct value of the *δραχμή* might be obtained from the coins extant, he has followed the determinations of Letronne, and

assumed it=82½ Par. grs.=67.3349 grs. The values of the remaining weights are easily calculated, and may be seen in Tables XVIII. and XIX.

§ 12. GRECIAN COINS.

It is a matter of doubt when the Greeks commenced the coinage of metallic ores. The Oxonian marbles render it apparent that Phido, king of the Argives, about 700 B.C. struck some silver pieces, and there yet remain many Macedonian coins purporting to be struck five centuries B.C. Of all the Greek cities, Athens was most celebrated for the fineness of her silver, and the justness of its weight; and Xenophon mentions, that wherever Attic silver was carried, it sold to advantage. Indeed, their money deserves our particular attention, since we have unexceptionable evidence of its standard weight, and since it furnishes us with the knowledge we possess of the moneys of the other Greek cities. Copper was not coined till the 26th year of the Peloponnesian war, when Callias was a second time archon. It was soon after publicly cried down by a proclamation, which declared silver the lawful money of Athens; it, however, was shortly after again introduced. The common opinion, that the Athenians coined gold, is considered by some to be without sufficient authority. That they had no gold coin at the beginning of the Peloponnesian war, appears from the account given by Pliny of the treasure amassed in the Acropolis, which consisted of silver in coin, and gold and silver in bullion. Athenæus tells us that gold was very sparingly circulated in Greece, until the Phocians despoiled and plundered the temple at Delphi. But the gold-mines in the neighbourhood of Philippi were so improved by Philip of Macedon as to yield 1000 talents yearly, from which were struck the Philippics. When Greece became subject to the Romans, the standard of the conquerors was introduced, and there remain some gold coins which were struck subsequently to this event, of the weight of the aureus; one of these is preserved in the British Museum, which, though a little worn, bears the evidence of elegant workmanship: its impress on one side is the head of Minerva, and on the other an owl and oil-bottle, with the inscription AΘH, NH, the last two letters being placed under the oil-bottle. The Persian daric seems to have been the gold coin best known at Athens when in her lofty state of independence, and was called *στατήρ*, probably because it was originally the standard by which the *δραχμή* was adjusted; and subsequently the Philippics were standarded by means of the daric or the drachma. The Greeks counted by means of *τάλαντα*, *μναῖ*, *τετράδραχμα*, and *δραχμαί*, and their method of standarding excelled the Roman in point of ease and convenience, since their coins were weights also.

The brazen coins were *Χαλκοῦς*=⅛ *ὀβολός*; and *λέπτον*=¼ *Χαλκοῦς*. The *ὀβολός* was so called, because, previously to the introduction of coined money, it was in the form of a small *spit*. The silver coins referring to the *ὀβολός* are, *τετρόβολον*, *τριόβολον*, *διόβολον*, *ἡμιοβόλιον*, and *δίχαλκον*; but those are most celebrated which refer to the *δραχμή*, viz., *δίδραχμον*, *τρίδραχμον*, *τετράδραχμον*. Rome de l'Isle mentions a Greek coin of silver, =11 *δραχμαί*, and Plato and Julius Pollux speak of the *πεντηκοντάδραχμον*, which, were it a coin, must have been very large. *Δραχμή* quasi *δραγμή*, is interpreted a handful of 6 *ὀβολοί*, which were equal to it in value; it was employed in the computations of the Greeks, as the sestertius was by the Romans, Plutarch affording us many examples. The *δραχμή* varied in different countries determining the *τάλαντον* of corresponding variation; that of Ægina was called *παχεῖα*, since it equalled 1⅔ Attic drachms, in contradistinction to the Attic, called *λεπτή*.

There is mention made of the *βοῦς*, a coin so called from the stamp of an ox with which it was impressed, reputed equal to the *δίδραχμον*, and coined of gold and silver. This was perhaps one of the most ancient Greek coins, being known to Homer, if we credit the testimony of Julius Pollux, and to it that immortal bard is supposed to allude when he sings of Glaucus changing his golden armour, worth 100 *βόες*, for the brazen one of Diomede. The *τετράδραχμον*, or silver *στατήρ*, appears to have been the coin most generally in use among the Greeks. Livy informs us, that between the years 564 and 566 A.U.C. there were brought to Rome by M. Fulvius 118,000, by M. Acilius 113,000, by L. A. Regillus 34,700, and by Scipio Asiaticus 22,400 *τετράδραχμα*. So many specimens of them remain, that they are to be found at the present day in almost every collection. Letronne having accurately examined 500 of them, and arranged them according to the centuries in which they were struck, deduced the mean weight of the old Attic *δραχμή*, coined two centuries and more B.C., =82½ Par. grs.=67.3349 grs.; and its purity being .97, its value is 9d. 2.85 far., or 17 cts. 5.93 mills Federal currency. The latter Attic *δραχμή* was also found=77½ Par. grs.=63.236 grs.; and its value thereby determined is 9d. 0.487 far., or 16 cts. 5.22 mills. The *Χρυσοῦς*, or golden *στατήρ*, weighed 2, and was valued at 20 *δραχμαί*; golden pieces were coined of double and half its weight; and though no Attic staters remain at the present day, there have been preserved some darics and Philippics, whose purity is very remarkable, being .979. The ratio of gold and silver varied at different periods. Herodotus estimates it as 13 to 1; in the dialogue of Hipparchus, commonly ascribed to Plato, it is 12 to 1; and Lysias, the orator, assumes it as 10 to 1, which last ratio was preserved without alteration.

The Mina (*Μνᾶ*), according to Plutarch, equalled 75 *δραχμαί*, till the time of Solon, who made it contain 100. The Attic talent of silver equalled 60 minæ; that of Ægina, which was current at Corinth, was 100; and the Attic talent of gold was 600 minæ, according to the proportion of gold and silver just premised. For the values of the different coins, see Tables XX. and XXI.

NOTE.—The method of calculating the value of the old Attic drachm is as follows: Its weight being 67.3349 mint-pound grs., or 67.3631 Troughton's grs., and its purity being .97, it contains 65.3148 mt. pd. grs., or 65.3422 Tr. grs. of *pure* silver. Now 371.25 mt. pd. grs. of pure silver being coined into 100 cts., and 5328 Tr. grs. of pure silver being coined into 792d. (see Pres Adams's Report), the value of the old Attic drachm is hence determined in the Federal and Sterling currencies. In a similar manner, the values of the less Attic drachm and of the denarius have been calculated

TABLE I.

I. ROMAN MEASURES OF LENGTH.

1. *Measures below the foot.* (*Unit: Pes*=11½ *inch.*)

							Feet.	Inches.
Sextula								.16
1½	Siliquus							.24
3	2	Semiuncia						.48
4½	3	1½	Digitus					.73
6	4	2	1⅓	Uncia				.97
18	12	6	4	3	Palmus			2.91
72	48	24	16	12	4	Pes		11.65
						10	9	8.49
						100	97	0.9
						1000	970	9.

TABLE II.

I. ROMAN MEASURES OF LENGTH.

2. *Measures above the foot.* (*Unit: Milliare*=1½ *mile.*)

									Miles.	Yds.	Feet.
Pes											.97
1¼	Palmipes										1.21
1½	1⅕	Cubitus									1.46
2½	2	1⅗	Pes Sestertius								2.43
5	4	3⅓	2	Passus						1	1.85
10	8	6⅔	4	2	Decempeda					3	0.71
120	96	80	48	24	12	Actus				38	2.49
5000	4000	3333⅓	2000	1000	500	41⅔	Milliare			1617	2.75
7500	6000	5000	3000	1500	750	62½	1½	Leuga	1	666	2.62
								10 Milliaria	9	339	0.5
								100 do.	91	1631	2.
								1000 do.	919	476	2.

TABLE III.

II. ROMAN MEASURES OF EXTENT.

1. *Measures below the Jugerum.* (*Unit: Jugerum*=2½ *roods.*)

										Roods.	Perches.	Sq. Ft.
Pes quadratus												.94
100	Decempeda quadrata											94.24
400	4	Sextula									1	104.69
480	4⅘	1⅕	Actus simplex								1	180.08
600	6	1½	1¼	Siliquus							2	20.91
2400	24	6	5	4	Uncia						8	83.65
3600	36	9	7½	6	1½	Clina					12	125.48
10000	100	25	20⅚	16⅔	4⅙	2⅞	Versus				34	167.06
14400	144	36	30	24	6	4	1 1/5 1/5	Actus quadratus		1	9	229.67
28800	288	72	60	48	12	8	2 2/5 2/5	2	Jugerum (As)	2	19	187.09

TABLE IV.

II. ROMAN MEASURES OF EXTENT.

2. Uncial Subdivisions of the Jugerum.

											Roods.	Perches.	Sq. Ft.
Uncia												8	83.65
2	Sextans											16	167 31
3	$1\frac{1}{2}$	Quadrans										24	250.96
4	2	$1\frac{1}{3}$	Triens									33	62.36
5	$2\frac{1}{2}$	$1\frac{2}{3}$	$1\frac{1}{4}$	Quincunx							1	1	146.02
6	3	2	$1\frac{1}{2}$	$1\frac{1}{5}$	Semis						1	9	229.67
7	$3\frac{1}{2}$	$2\frac{1}{3}$	$1\frac{3}{4}$	$1\frac{2}{5}$	$1\frac{1}{6}$	Septunx					1	18	41.07
8	4	$2\frac{2}{3}$	2	$1\frac{3}{5}$	$1\frac{1}{3}$	$1\frac{1}{7}$	Bes				1	26	124.73
9	$4\frac{1}{2}$	3	$2\frac{1}{4}$	$1\frac{4}{5}$	$1\frac{1}{2}$	$1\frac{2}{7}$	$1\frac{1}{8}$	Dodrans			1	34	208.38
10	5	$3\frac{1}{3}$	$2\frac{1}{2}$	2	$1\frac{2}{3}$	$1\frac{3}{7}$	$1\frac{1}{4}$	$1\frac{1}{9}$	Dextans		2	3	19.78
11	$5\frac{1}{2}$	$3\frac{2}{3}$	$2\frac{3}{4}$	$2\frac{1}{5}$	$1\frac{5}{6}$	$1\frac{4}{7}$	$1\frac{3}{8}$	$1\frac{2}{9}$	$1\frac{1}{10}$	Decunx	2	11	103.44
12	6	4	3	$2\frac{2}{3}$	2	$1\frac{5}{7}$	$1\frac{1}{2}$	$1\frac{1}{3}$	$1\frac{1}{5}$	$1\frac{1}{11}$ JUGĔRUM	2	19	187.09

TABLE V.

II. ROMAN MEASURES OF EXTENT.

3. Measures above the Jugerum.

				Acres.	Roods.	Perches.	Sq. Ft
Jugerum					2	19	187
2	Heredium			1	0	39	102
200	100	Centuria		124	2	17	110
800	400	4	Saltus	498	1	29	167

TABLE VI.

III. ROMAN MEASURES OF CAPACITY.

1. For Liquids. (Unit: Amphora=$5\frac{7}{10}$ gallons.)

										Cub. inch.	Gall.	qts.	pts.
Ligula*										0.69			0.02
4	Cyathus									2.74			0.08
6	$1\frac{1}{2}$	Acetabulum								4.12			0.12
12	3	2	Quartarius							8.23			0.24
24	6	4	2	Hemina						16.47			0.48
48	12	8	4	2	Sextarius					32.93			0.95
288	72	48	24	12	6	Congius				197.59		2	1.70
1152	288	192	96	48	24	4	Urna			970.38	2	3	0.82
2304	576	384	192	96	48	8	2	AMPHORA		1580.75	5	2	1.64
46080	11520	7680	3840	1920	960	160	40	20	Culeus	31615.01	114	0	0.80

* By a comparison of the Congius with the Libra, the Ligula will be found to correspond very nearly with three drachms (℥iii) liquid measure of the apothecaries.

TABLE VII.—III. ROMAN MEASURES OF CAPACITY.

2. For things dry. (Unit: Modius=7 qts., 1 pt.)

								cub. ft.	cub. inch.	bush.	pecks.	qts	pts.
Ligula									0.69				0.02
4	Cyathus								2.74				0.08
6	1½	Acetabulum							4.12				0.12
12	3	2	Quartarius						8.23				0.21
24	6	4	2	Hemina					16.47				0.48
48	12	8	4	2	Sextarius				32.93				0 95
384	96	64	32	16	8	Semimodius			263.46			3	1.61
768	192	128	64	32	16	2	Modius		526.92			7	1.21
								10	85.17	2	1	4	0.13
								100	851.69	23	3	0	1.33
								1000	1684.89	237	2	6	1.26

TABLE VIII.—IV. ROMAN WEIGHTS.

1. (Unit: Libra=10 oz., 10 dwts., 9.5 grs. Troy Weight.)

											Troy Weight. lbs.	oz.	dwts.	grs.	Avoirdupoise Wt. lbs.	oz.	drs.
Siliqua														2.9			0.11
3	Obolus													8.8			0.32
6	2	Scrupulum												17.5			0.64
12	4	2	Semisextula										1	11.1			1.28
24	8	4	2	Sextula									2	22.1			2.56
36	12	6	3	1½	Siciliquus								4	9.2			3.85
48	16	8	4	2	1⅓	Duella							5	20.3			5.13
72	24	12	6	3	2	1½	Semiuncia						8	18.4			7.69
144	48	24	12	6	4	3	2	Uncia					17	12.8			15.39
1728	576	288	144	72	48	36	24	12	Libra			10	10	9.5		11	8.67
172800	57600	28800	14400	7200	4800	3600	2400	1200	100	Cent. pod.	87	7	19	17.1	72	2	2.85

TABLE IX.—IV. ROMAN WEIGHTS.

2. Subdivisions of the Libra.

												Troy Weight. oz.	dwts.	grs.	Avoirdupoise Wt. oz.	drs.
Uncia													17	12.8		15.39
2	Sextans											1	15	1.6	1	14.78
3	1½	Quadrans										2	12	14.4	2	14.17
4	2	1⅓	Triens									3	10	3.2	3	13.56
5	2½	1⅔	1¼	Quincunx								4	7	16.0	4	12.95
6	3	2	1½	1⅕	Semis							5	5	4.8	5	12.33
7	3½	2⅓	1¾	1⅖	1⅙	Septunx						6	2	17.6	6	11.72
8	4	2⅔	2	1⅗	1½	1⅐	Bes					7	0	6.4	7	11.11
9	4½	3	2¼	1⅘	1½	1⅖	1⅛	Dodrans				7	17	19 1	8	10.50
10	5	3⅓	2½	2	1⅔	1⅗	1¼	1⅒	Dextans			8	15	7.9	9	9.89
11	5½	3⅔	2¾	2⅕	1⅚	1⅘	1⅜	1⅖	1 1/10	Decunx		9	12	20.7	10	9.28
12	6	4	3	2⅖	2	1⅐	1½	1⅓	1⅕	1 1/11	Libra	10	10	9.5	11	8.67

TABLE X.—V. ROMAN MONEYS.

Unit : Denarius=15½ *cents.*

1. The moneys referred to the value which the As and Sestertius had before A.U.C. 536

								£	s.	d.	far.	$	cts.	mills.
Teruncius											.5			2.4
2	Sembella										1.1			4.8
4	2	As, Libella, Assipondium									2.1			9.7
8	4	2	Dupondius							1	2.8		3	0.9
10	5	2½	1¼	Sestertius						2	0.5		3	8.7
20	10	5	2½	2	Quinarius, or Victoriatus					4	1.1		7	7.4
40	20	10	5	4	2	Denarius				8	2.2		15	4.7
1000	500	250	125	100	50	25	Aureus, or Solidus		17	9	2.3	3	86	8.5
							10	8	17	11	2.9	38	68	4.6
							100	88	19	9	1.3	386	84	6.2
							1000	889	17	9	1.2	3868	46	2.

TABLE XI.—V. ROMAN MONEYS.

2. The moneys referred to the value which the As and Sestertius had 536-720 A.U.C.

								£	s.	d.	far.	$	cts.	mills.
Teruncius											0.9			3.9
2	Sembella										1.7			7.7
4	2	As, Libella, Assipondium									3.4		1	5.5
12⅘	6⅖	3⅕	Dupondius							1	2.8		3	0.9
16	8	4	1¼	Sestertius						2	0.5		3	8.7
32	16	8	2½	2	Quinarius, or Victoriatus					4	1.1		7	7.4
64	32	16	5	4	2	Denarius				8	2.2		15	4.7
1600	800	400	125	100	50	25	Aureus, or Solidus		17	9	2.3	3	86	8.5
							10 Denarii		7	1	1.7	1	54	7.4
							100 do.	3	11	2	1.2	15	47	3 8
							1000 do.	35	11	10	3.7	154	73	8.5

TABLE XII.—VI. THE MEAN WEIGHTS AND VALUES OF THE DENARIUS AND AUREUS, AND THE RATIO OF GOLD TO SILVER, UNDER THE TWELVE CÆSARS.

	DENARIUS.					AUREUS.						RATIO OF GOLD TO SILVER.
	WEIGHT.	VALUE.				WEIGHT.	VALUE.					
	grs.	d.	far.	cts.	mills.	grs.	s.	d.	far.	dol.	cts.	m.	
Julius Cæsar	59.84	8	2.17	15	4.7	125 62	17	9	2.29	3	86	8.4	11.9086 : 1
Augustus	58.36	8	1.33	15	0.9	121.90	17	4	1.23	3	77	3 1	11.9697 : 1
Tiberius	57.22	8	0.67	14	8.0	119.43	17	0	0.85	3	69	8.9	11 9766 : 1
Caligula	57.71	8	0.95	14	9.2	118.45	17	1	3.87	3	73	0 7	12.1799 : 1
Claudius	56.77	8	0.41	14	6.8	118.53	16	10	2.41	3	66	9.7	11.9726 : 1
Nero	53.98	7	2.82	13	9.6	114.43	16	0	2 62	3	48	9.6	11.8727 : 1
Galba	53.30	7	1.87	13	5.2	112.88	15	6	2.63	3	38	0.9	11.5821 : 1
Otho	51.48	7	1.40	13	3.1	112.14	15	3	2.93	3	32	7.9	11.5497 : 1
Vitellius	51.97	7	1.68	13	4.4	112.67	15	5	1.95	3	35	9 7	11.5314 : 1
Vespasian	52.01	7	1.70	13	4.5	112.66	15	5	2.53	3	36	2.4	11.6133 : 1
Titus	51.72	7	1.54	13	3.8	112.55	15	4	2.44	3	34	3.9	11.4967 : 1
Domitian	52.30	7	1.87	13	5 2	112 75	15	6	2.63	3	38	0.9	11.3015 : 1

TABLE XIII.

I. GRECIAN MEASURES OF LENGTH.

1. *Small Measures.* (*Unit:* Ποῦς=1.01 *feet.*)

											Feet.	Inches.
Δάκτυλος												0.76
2	Κόνδυλος											1.52
4	2	Παλαιστή, ancient Δῶρον										3.03
8	4	2	Διχάς, or Ἡμιπόδιον									6.07
10	5	$2\frac{1}{2}$	$1\frac{1}{4}$	Διχάς								7.59
11	$5\frac{1}{2}$	$2\frac{3}{4}$	$1\frac{3}{8}$	$1\frac{1}{10}$	Ὀρθόδωρον							8.34
12	6	3	$1\frac{1}{2}$	$1\frac{1}{5}$	$1\frac{1}{11}$	Σπιθαμή						9.10
16	8	4	2	$1\frac{3}{5}$	$1\frac{3}{11}$	$1\frac{1}{3}$	Ποῦς				1	0.14
18	9	$4\frac{1}{2}$	$2\frac{1}{4}$	$1\frac{4}{5}$	$1\frac{7}{11}$	$1\frac{1}{2}$	$1\frac{1}{8}$	Πυγμή			1	1.65
20	10	5	$2\frac{1}{2}$	2	$1\frac{9}{11}$	$1\frac{2}{3}$	$1\frac{1}{4}$	$1\frac{1}{9}$	Πυγών		1	3.17
24	12	6	3	$2\frac{2}{5}$	$2\frac{2}{11}$	2	$1\frac{1}{2}$	$1\frac{1}{3}$	$1\frac{1}{5}$	Πῆχυς	1	6.21

TABLE XIV.

I. GRECIAN MEASURES OF LENGTH.

2. *Great Measures.* (*Unit:* Στάδιον=607 *feet.*)

										Miles.	Yds	Feet.
Ποῦς												1 01
$2\frac{1}{2}$	Βῆμα											2.53
6	$2\frac{2}{5}$	Ὄργυια									2	6.07
10	4	$1\frac{3}{5}$	Δεκάπους, Ἄκαινα, Κάλαμος								3	1.11
60	24	10	6	Ἄμμα							20	0.69
100	40	$16\frac{2}{3}$	10	$1\frac{3}{5}$	Πλέθρον						34	2.15
600	240	100	60	10	6	Στάδιον					202	0.88
1200	480	200	120	20	12	2	Δίαυλος				404	0.75
2400	960	400	240	40	24	4	2	Ἱππικόν			809	0.50
7200	2880	1200	720	120	72	12	6	3	Δόλιχος	1	667	1.51

TABLE XV.

II. GRECIAN MEASURES OF EXTENT.

(*Unit:* Πλέθρον=$\frac{1}{4}$ *acre.*)

							Acres.	Roods.	Perches.	Sq. Ft.
Ποῦς										1.02
36	Ἑξαπόδης									36.83
100	$2\frac{7}{9}$	Ἄκαινα								102.31
$833\frac{1}{3}$	$23\frac{4}{27}$	$8\frac{1}{3}$	Ἡμίεκτος						3	35.79
$1666\frac{2}{3}$	$46\frac{8}{27}$	$16\frac{2}{3}$	2	Ἕκτος					6	71.59
2500	$69\frac{4}{9}$	25	3	$1\frac{1}{2}$	Ἄρουρα				9	107.38
10000	$277\frac{7}{9}$	100	12	6	4	Πλέθρον			37	157.26
						10	2	1	15	211.38
						100	23	1	37	208.08
						1000	234	3	17	175.07

TABLE XVI.—III. GRECIAN MEASURES OF CAPACITY.

1. *For Liquids.* (*Unit:* Μετρητής=8½ *gallons.*)

											cub. ft.	cub. in.	gall.	qts.	pts.
Κοχλιαριον												0.27			C.008
2	Χήμη											0.55			0.016
2½	1¼	Μύστρον										0.69			0.02
5	2½	2	Κόγχη									1.37			0.04
10	5	4	2	Κύαθος								2.74			0.08
15	7½	6	3	1½	Ὀξύβαφον							4.12			0.12
30	15	12	6	3	2	Τέταρτον						8.23			0.24
60	30	24	12	6	4	2	Κοτύλη					16.47			0.48
120	60	48	24	12	8	4	2	Ξέστης				32.93			0.95
720	360	288	144	72	48	24	12	6	Χοῦς			197.59		2	1.70
4320	2160	1728	864	432	288	144	72	36	6	Διώτη		1185.56	4	1	0.23
8640	4320	3456	1728	864	576	288	144	72	12	2	Μετρητής	1 643.13	8	2	0.46
											10..	13 1247.26	85	2	0.60
											100..	137 375.60	855	2	1.97
											1000..	1372 310.	8557	1	1.70

TABLE XVII.—III. GRECIAN MEASURES OF CAPACITY.

2. *For things dry.* (*Unit:* Μέδιμνος=1½ *bushels.*)

										cub. ft.	cub. in.	bush.	pks.	qts.	pts
Κοχλιάριον											0.22				.008
10	Κύαθος										2.74				.079
15	1½	Ὀξύβαφον									4.12				.12
60	6	4	Κοτύλη								16.47				.48
120	12	8	2	Ξέστης							32.93				95
240	24	16	4	2	Χοῖνιξ						65.86				1.90
960	96	64	16	8	4	Ἡμίεκτον					263.46		3	1	61
1920	192	128	32	16	8	2	Ἕκτος				526.92		7	1	21
3840	384	256	64	32	16	4	2	Τριτός			1053.83		1	7	0.43
11520	1152	768	192	96	48	12	6	3	Μέδιμνος	1	1433.5		1	1	5 1.28
										10...	18	511.	14	1	0 0.8
										100...	182	1654.	142	2	3 2.
										1000...	1829	989.	1426	0	7 2.

TABLE XVIII.—IV. GRECIAN WEIGHTS.

1. *Weights below the Drachm.* (*Unit:* Δραχμή=67 *grs.*)

						Troy Weight.		Avoirdupoise Wt.
						dwts.	grs.	drs.
Lepton (Λεπτόν)							0.2	0.007
7	Chalcus (Χαλκοῦς)						1.4	0.05
28	4	Half Obolus (Ἡμιοβόλιον)					5.6	0.21
56	8	2	Obolus (Ὀβολός)				11.2	0.41
112	16	4	2	Diobolus (Διοβόλον)			22.4	0.82
336	48	12	6	3	Drachm (Δραχμή)	2	19.3	2.46

TABLE XIX.

IV. GRECIAN WEIGHTS.

2. Weights above the Drachm.

						Troy Weight.				Avoirdupoise Wt.		
						lbs.	oz.	dwts.	grs.	lbs.	oz.	drs.
					Drachm (Δραχμή)			2	19.3			2.46
2					Didrachm (Δίδραχμον)			5	14.7			4.93
100	50				Mina (Μνᾶ)	1	2	0	13.5		15	6.25
5000	3000	60			Attic Talent (Τάλαντον)	70	1	13	17.3	57	11	7.18
10000	5000	100	$1\frac{2}{3}$		Talent of Ægina	116	10	16	4.8	96	3	1.3

TABLE XX.

V. GRECIAN MONEYS.

1. Moneys below the Drachm. (Unit: Δραχμή=17½ cents.)

								d.	far.	cts.	mills.
							Lepton (Λεπτόν)		0.1		0.5
7							Chalcus (Χαλκοῦς)		0.8		3.7
14	2						Dichalcon (Δίχαλκον)		1.6		7.3
28	4	2					Half Obolus (Ἡμιοβόλιον)		3.2	1	4.7
56	8	4	2				Obolus (Ὀβολός)	1	2.5	2	9.3
112	16	8	4	2			Diobolon (Διόβολον)	3	1.	5	8.6
224	32	16	8	4	2		Tetrobolon (Τετροβόλον)	6	1.9	11	7.3
336	48	24	12	6	3	$1\frac{1}{2}$	Drachm (Δραχμή)	9	2.8	17	5.9

TABLE XXI.

V. GRECIAN MONEYS.

2. Moneys above the Drachm.

							£	s.	d.	far.	$	cts.	m.
						Drachm (Δραχμή)			9	2.9		17	5.9
2						Didrachm (Δίδραχμον)		1	7	1.7		35	1.9
4	2					Tetradrachm (Τετράδραχμον), or Silver Στατήρ		3	2	3.4		70	3.7
20	10	5				Chrysus (Χρυσοῦς), Daric (Δαρεικός), Stater of Gold		16	2	1.		3 51	8.6
100	50	25	5			Mina (Μνᾶ)	4	0	11	1.2		17 59	3.2
6000	3000	1500	300	60		Attic Talent of Silver (Τάλαντον)	242	16	6	.		1055 59	.
10000	5000	2500	500	100	$1\frac{2}{3}$	Talent of Ægina	404	14	2	.		1759 32	.
60000	30000	15000	3000	600	10	6 Attic Talent of Gold	2428	5	1	.		10555 93	.

THE END.

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